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November 25, 1914

CHILULA TEXTS 

BY 

PLINY EARLE GODDARD

UNIVERSITY OF CALIFORNIA PRESS 
BERKELEY
CHILULA TEXTS

BY

PLINY EARLE GODDARD

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The texts presented in this document were the result of a rescue mission in Hupa Valley [1].

The first part of the text consists of translations obtained from people who were the last speakers of the Hupa language in Hupa Valley. These texts included formulas, but, as noted, the myths are not to be considered as part of Bald Hills. The texts from the Hupa and Tvlamkin were also obtained from people who were the last speakers of the Hupa language in Hupa Valley.

The texts from the Hupa and Tvlamkin were obtained from a group of people who were the last speakers of the Hupa language in the region immediately south of Bald Hills. The Hupa has x, among the surrounding native languages, and use the Huipa has x, among the surrounding native languages, but this use is impossible to reproduce in full, even with an interpreter. O'Toole notes that these terms are difficult to reproduce in full, even with an interpreter. O'Toole notes that these terms are difficult to reproduce in full, even with an interpreter. O'Toole notes that these terms are difficult to reproduce in full, even with an interpreter. O'Toole notes that these terms are difficult to reproduce in full, even with an interpreter.

To one family, a particular spot he knew, or that these refer to, whom certain individuals, as the stranger the stranger that

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INTRODUCTION

The texts presented here are the results of an attempt to rescue the folk literature of a disappearing group of Indians.

The first part consists of texts secured from the Hill family, who were the last to leave the Bald Hills and join their kindred in Hupa Valley. Tom Hill, the father, knew many medicine formulas, but, as he claimed, few myths. It is known, however, that the myths and tales of the Hupa were shared by the Chilula of Bald Hills. For the general student the differences between the Hupa and the Chilula of that region are too small and few to be important.

The texts forming the second portion of the paper were obtained from a very aged woman, a native of Redwood Creek, south of Bald Hills, the wife of Molasses. Her age made the securing of these texts very difficult. She spoke the dialect of middle and upper Redwood Creek. The larger number of the surviving natives of that region were with the Hupa when young and use the Hupa pronunciation. This informant used k' where Hupa has x, agreeing in this respect with the Athapascans in the region immediately south. She also used a for e in many words, but this is considered a personal peculiarity. It was impossible to record a complete text directly from her lips. The interpreter, O'Haniel Bailey, a Whilkut, supplied many phrases and sentences. These are Hupa in their phonetics.

To one familiar with the region these myths and tales give it an ancient and supernatural atmosphere. As one passes a particular spot he is reminded that here such a monster used to live, or that these rocks are still the abode of hostile spirits to placate whom certain medicine formulas are used. It is feared that to the stranger this impression can not be conveyed.

SOUND VALUES OF CHARACTERS USED

a as in father.
ai as in aisle.
ea as in eye.
ë as in they, but lacking the vanish.
ei as in ey in they.
i as in pin.
i as in pique.
o open o, nearly as in on.

1 Page 265.
1* Her portrait is shown in plate 40 of this volume.
ō as in note.
oi as in boil.
ū as in rule.
ū as in but.
y as in yes.
w as in will.
w an unvoiced w occurring frequently at the end of syllables.
h before the preceding in the initial position.
I as in let.
l as in let.
l as in let.
I made in the position of the preceding sound, but accompanied by glottal closure. It also begins with a complete contact revealed in a t which closes all weak syllables preceding it.
m as in English.
ŋ usually as in English, but sometimes short, due to a glottal stop following.
ŋ as ng in sing.
h somewhat stronger than in English.
' the preceding after vowels.
x a palatal voiceless spirant like ch in German nach.
s as in sit.
c as sh in shall, occurs only after t.
d formed in the dental position; sonant after the release of the tongue.
t in the position of d, surd and strongly aspirated, much as in tell.
t in the position of d, surd, unaspirated and accompanied by glottal closure.
k a surd stop having the contact on the posterior third of the hard palate, when it precedes a front vowel or y; before a back vowel the contact is on the soft palate. It is accompanied by glottal closure giving the sound considerable harshness.
k' a strongly aspirated surd palatal stop. It is found only in the second part of the paper, being used where the Hupa use x.
g has the positions of k as given above. In sonancy it resembles d.
q similar to g, but more noticeably velar.
dj a sonant affricative consisting of the zh sound in English azure preceding a complete contact.
te an affricative, an sh sound preceded by a complete contact. It is accompanied by a glottal closure in most instances. When the texts were recorded te without glottal closure was not differentiated in writing.
' glottal closure. It occurs in many words where it was not noted. It is present, probably, in all cases where two vowels are written without a separating consonant.

Note.—In the texts each Indian word is translated by an English word or phrase which has been set off from those preceding and following by wide spacing. It is only by accident that the English translation occasionally stands under the Indian word of which it is a translation.
TEXTS

PART I

Obtained from Tom Hill and his son, Dan Hill

1. THE WAR WITH THE LASSIK INDIANS

War party went south, way south. Redwood creek south
kyū wiñ ya in yan na dit ne en hai a' tin tes yai hai yai. 2 Indians used to live those all went. And
yō yī nūk kil lūn xō yī nūk na dit ne en kyū wiñ ya in yan way south Killūnxō south used to live Indians,
yī sin teiñ teōn xō kit teū we Lūk kūwe xō i yī nūk na dit ne en 4 lower side iaqui butte south used to live
kyū wiñ ya in yan a' tiñ tes yai nō wil lin diñ yī nūk Indians all went. Head of creek south
hai ya a' tiñ tein niñ yai kyū win tse hai ya 6 there all came. They danced. There
xōs tūn dim min tūn sil len sit tiñ xa ūn lūn teōr tūk sixty there were, bows that many one counted.
hai ya xa teit kyū win tse la xō kyū win tse nes 8 Then they danced. One place they danced. Long,
nis sa tein ni win tik na xō kīn nūs na as del far they made a line. Two places in front they danced.
hai ya xa djit ūn kit te its xōtē tsai tiñ miū hai ya xa djit ūn 10 Then they shot, bows with. Then
yī man dil mit sit tin ne mit kit te its hai ya ha djit white man his guns with they shot. Then
sa win den na' din me e manz gar na' diñ yis xan 12 they traveled. Two in war party was going, two days,
na' xūle diñ xoi dū wil lā tai ke le lan mit tsiñ win tan two nights. They began to fight. Take many their bones lay,
kyū win ya in yan Indians.
Then now war party started back from the south.

They spent the night. They said, "Here very used to be Indians." Then we went again ahead. That place so far when we had gone ridge we went up. Some of them were laughing. Some of them were crying (1). Then back south we ran. There from the south again war party came along. Then

Long time they fought. Then they began to fight. Bows with they were fighting. Long time they fought. Then

They killed all. Missiles become none. They were shot. We started back. When it was going down

Two told by Dan
II. PANTHER AND GRIZZLY BEAR:

Panther lived his younger brothers with two his brothers. Then
kyū win nai da teit te in nauw hī al a ya xōl teit de ne 2
he hunting he used to go. Then he told them,
yi tsin dō xa sin nauw lax kyū win nai dau win fe hī al.
"West do not go up." Just he always hunted. Then
a ya toōn des ne xo ed de hit ūn nō hōl tein ne ke yi tsin 4
they thought, "Why does he always tell us? Come, west
xa sōl, hī al yi tsin xa is deL ya tei̱n en ye yū yi tsi̱n
let us go up." Then west they went up. They looked. Way west
kin nōn a di̱n kyū win xoi yan sis ten ei hū kūt da na it tan nei 6
timber at its end old man was lying. On each other (his legs) were
lying.
xwa sūt xō nōn ai di̱n ya naĩ ai hī al. a ya de ne yō
His wife at his end was sitting. Then they said, "There
kyū win xoi yan ke xe nō lan in tsit hī al. hai kyū win xoi yan 8
old man come help us pound." Then that old man
a dū wen ne xoid da a dōn ne ke xe nō lan in tsit xa
said, "What did you say?" "Come help us pound." "Yes." 10
na na wil kyōs mit dje sa an te na win tēn̈e yi sīn tsi̱n yēi
He took down grizzly bear blanket. He put it on. From the west
da na ūxō di̱n an xōn ta ya na xōn an nō na ya nin tse
they ran back. House they ran in. They shut the door.
sa a ya na wes eL hī al kūt wil daL ūs e xaix hua 12
Long time they sat there. Then now they heard him coming.
"Boys, for me
nō tō 'tse dō na ya tē 'tse hī al. kes yai min tsit da kai
op in the door." They did not open it. Then he climbed up. The
smoke-hole
ye wi̱n yan xwa ya tāl ki̱t kī lā xūn kyū win yan 14
he went in. To him they gave food. Venison he ate.
tein neL ya nē hī al kī ye xwa ya tāl ki̱t tein neL ya nē
He ate it up. Then again to him they gave food. He ate it up.
hī al kyū win yan 16 a fin tein neL yan dū wan hai ne en
Then he ate. All he ate up. Hides that were
tein neL yan dī hūe e dō naĩ a hī al a de ne xa nauw dal
he ate up. Something was not left. Then he said, "Well,
I will go back."
Then for him they opened the door. It was not large enough. He did not go out,

2  xó mit mir. min tsit da kai tee na in di yai hi at.

his belly because. Through the smoke-hole he went out. Then

ye ne kin tewen xon ta me na de wù men hi al na ya ús xa he defecated. In the house it was full. Then they carried it out.

3  min dai teiū a āiū tee na ya niū xan hai meiuk.

Outside all they carried it out that inside.

na in di yai kin niū en na xai kin niū en a ya xót teit de ne

He came back. He brought game. Two he brought. He spoke to

them,

6  yi tsiū dō xa sin nau stresses no hôl deu ne xó niū na neel muš

"West do not go, I always tell you." His face he slapped,

min dite ne en mit tewan tū. tan xó nin tee mit tik hi al la

wildcat. Fox his face he pinched out. Then one

8  xūL Le kis tōk hi al. xūL Le dúiū teit tes yai towō la

night he flaked arrowheads. Then morning he started. Five

teit te i teit dūk a na we nai ya des min teit kai lit sis ten

he carried quivers full. As he walked along lying

10  xó wūn teiū niū yai xó kīt da na dū wīt a na' dīū xō kūt

to him he came. At him he shot. Twice at him

da na dū wīt a hi a. a de ne a lō teit de ne dai daon

he shot. Then he said, "Alo," he said. "What

12 a dil la kūts de dū wīl lai hi al hai tsūm mes lōn a de ne

snaps you put in the fire?" Then the woman spoke,

dil la kūts hūn na mit de wū nal gyañ hi at. min na as lat

"Snaps is it, he shot you it is." Then he jumped up.

14  te na na wīt kyōs mit dje sa an te na win teiū hi a. 

Blanket he took down, grizzly bear blanket. He put it on. Then

na xo nes yōt xō mūk ka da na dū wīt a yū dīū hit lāi

he ran after him. At him he shot along. Finally one

16  nō ēn di yai hī a. hai tsūm mes lōn a de ne mūk kets ta' 

was left. Then that woman said, "Among his nails."

hī a. hai ya mūk kūt da na dū wīt a ya wū mas sis sel wen

Then there at him he shot. He rolled over. He killed him.

18 hai ya nūn dīk

Here the end.
dō tsee na in di yai not large enough. He did not go out, i in di yai hi at he went out. Then hi at na ya ūs xa they carried it out.
aī meūk inside.
a ya xōl teit de ne brought. He spoke to them,
īō nin na net mút is face he slapped, e mit tik hi at la Then one
sit tes yai tewō la he started. Five tcūk qal lit sis ten lying
a na' diūn xō kūt vice at him
sit de ne dai daif. "What
n mes tōn a de ne woman spoke, a īl nin na as lat hen he jumped up,
na win tehō hi at. He put it on. Then
yū diū hit lai Finally one
le ne mūk kets ta' "Among his nails,"
vū mas sis seL wen ver. He killed him.

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III. LOVE MEDICINE—YIMANTUWINYAI

mūk ka na dū wūl a diūn yi da mēt tū wūt teit da na na da ai Mūkkanadōwūlādiā above hill stands up
teit təwən yi man tīn wiū yai hai yai mēt tein nūn 2 he became Yimantūwīyai. Then he heard
dīk gyūn yī mūk a yī dūk təwən keL san nūn dō yī net en here southeast has become a girl. She does not look at
xi is dai na se ya te teōn des ne hai yai. xūL e dūn kūt 4 man. "I will go," he thought. Then in the morning indeed
teit təs yai Lō xō xa te we il ded mūk kai yi da teiL sai kit diūn he went. Herb he was looking along for this on it from the north. Behold
Lō xal a xō lūn mit fūn teit dū wim mite a dīl la me 6 herb had sprung up. Its leaves he took. His hand in
wiū kai hai ya xa djīt hai mūk kūt de xa win tan tewō la diūn he rolled it. Then the its root he took out. Five times
a dīl la meūk na tət mas hai ya xa djīt keL yi mūk a yi dūk 8 his hand in it he rolled it. Then southeast
xa is ya yei sai kit diūn üū gya ya wiū a yei teōn xōn nē it, en nei he climbed up. Behold he saw she was sitting. She looked at him.
yū diū hit xō wūn tein niūn yai hi at xō na ta' deūfik 10 Finally to her he came. Then her eyes this way
a na tət kyō hei teit den ne nin de hwe dū wim tse got so large. "He," she thought. "You here me in front of.
a dō mil din xō sūn hūk kūt nai tsit hi at kūn na təs tə yai te 12 Lonesomeness on me falls." Then "Now, I start back,"
teit de ne xa hwin na nait tik te ta nan wit ya yei ta nan he said. "Well, wait, I will go with you." She went in the water.
sa a dīn hit xa na wit yai xēL xa wiū xn hai yai. kūn 14 After a long time she came up. Load she brought up. Then indeed
na tse deL mūk ka na dū wūl a diūn yi da mēt nan deL, ei they started back. Mūkkanadōwūlādiā above they came back.
hai yūk a xō lūn a' di ya teL kyū win ya in yən nan deL te hai 16 "This way it is it will be. Indians will come. This
hwin nes te diūn na xai neūw hai yūk a yī dīt. win set te my body he will say. This way it will be hard."
The Prayer:

mük ka na dû wûl a dîn yî dat na tes sil dit tewen nit Lô we Mûkkanañâwûlûdiâ above you became, your herb

2 hwû wa kî tewit heî yûn têit de ne kût dôn kûn na me loan. "Yes," he said. "Well, all right, hecin is te xo nis sin xo lûn a xo dî yau e a dû wên ne my body you know. It has happened you say.

4 kût dôn nû wa me nîl tewit te kûn na hecin is te Well, to you I will loan it. All right my body xo'n nin sin xo lûn hwe en dôî a de ne do lan hecin is te you know. I it is say not many my body

6 ye xo nê te kût dôn a dî kit heî ün têit de ne kûn will know. Well, take it with you." "Yes," he said. "Now, na tes di ya te kût a dûw kit I will go back. Now, I will take it."

IV. LOVE MEDICINE—YIDETÜWINYAI

8 yi de tû wi'n yai tee xo lê tewi diû teit teî tewen Yidetûwînîya Teexöltewêdiî came into being.

tyê tû dû nôn a diû teb xo'n nûw xo hwe na wai teî tewen End of eastern water he heard of him. His name went about. He came into being

10 ki xûn nai kûn teî wil tewil yi dûk a tô nôn a diû hî aî. Kixûnînaî young man at end of eastern water. Then xo wûn teiîn ni'n ya yeî hî aî xo kil laî ki naî ya to him he came. Then stick game they played.

12 a ti'n ka ûn te xo wûn na ni'n an hai yaî na tes di yai Everything from him he won. Then he started back.

tse nûn si'n diû na in di yai ki xûn nai kûn teî wil tewil Tsenûnsûnîdiî he came. Kixûnînaî young man

14 te teî tewiî xo lan xo teîn xa wi'n yai dûn daî kit tis se xo he found had grown in the water. To him he came out. "Who smartest a in te yi sin teîn na' teî tewen ki xûn nai ke'san hî aî. is?" West two had come into being, kixûnînaî maidens. Then

16 teît tes ya yeî ki xûn nai kûn teî wil tewil sa a din hit djit he started, Kixûnînaî young man. After some time

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V. LOVE MEDICINE

yi de nin san n Northern end of

xô tin tail tewen his illegitimate son

na se ya te dai I will go. Where

hwô nôn aî diû by me it grew,

a xo'l teît de ne she said to him, "

3 The large Yurok village on the north side of Klamath river below Martin's ferry.
4 The Karok village at the mouth of the Salmon river.
na tes di yai sai kit diñ de nai sin teñ na wit dal dau
he went back. Really here from the west he went back. ‘‘No,’’
teit de ne dò mit tûn na te dit tse xôn 1a ai xô xôn na wit dal 2
she said, ‘‘we will not open the door.’’ He, really, he went along back.
sai kit diñ xon teñ a hai aL xa xon ta xôl teit de ne dau
Behold their heads were sticking out. Then ‘‘Well, house,’’
they said to him. ‘‘No’’
teit de ne kûn nauw dal te na teil yeùè nôñ a diñ na nos dai 4
he said. ‘‘Now I will go back.’’ Resting place its end he sat again.
na teñ in hit sai kit diñ tsû mes lon xô kai yei de xô na teñ en
When he looked back really women were behind him. This way
he looked,
xô nat yeà kat sa wit auw huwîl na dî au le mal diñ 6
around himself. Way distant were scattered along, dentalia.
Lenalîñ
na wit dal ci bi aL ai ya xòl teit de ne teit da hwûñ
he passed. Then they said to him, ‘‘This is the first time
dô me diñ win tewin hit hai yô na wit dal hai ye he kûn
you did not like it.” That one went on. Nevertheless indeed
na wit dal tce xôl tewe diñ na in di yai ci na xô xol niñ ya yei
he went back. Tcextòlwedìñ he came back. Two with him came,
tce xôl tewe diñ hai tsû mes ton dò tein diñ en 10
to Tcextòlwedìñ the women never used to go out.
hai yô huwî huwên
This way only.

V. LOVE MEDICINE—YIMANTUWINYAI'S ILLEGITIMATE SON

yì de nin san nôñ a diñ teit tel tewen yì man tû wiñ yai 12
Northern end of the world he became Yimanîwuinyai
xô tîn tail tewen xô tewô hîl hai ûñ a de ne xôn ta’
his illegitimate son his grandmother with. Then he said, ‘‘Houses
na se ya te dai dai hai Lô hai te we tewe ne diñ
I will go. Where the herb the I became time
hwô nôñ ai diñ tel tewen hwit teñi tel lûc hî aL
by me it grew, to me bring it.’’ Then
xôl teit de ne yô na kis xûñ hî aL kût teit tes yai kût 16
she said to him, ‘‘Yonder it stands.’’ Then now he started.

Then now
a del kit hai Lök mûk ka na dûl wûl a diû⁵ tein niû yai yei he carried with himself that herb. Mukkanadûlwûlwaûl he came.

2 hî al na tîn neôx te wil kai yai teû wîn yai yû wît diûn hit Then Hupa river mouth he entered. After a time le nal diû⁶ tein niû yai yei hi al tûn teow ta diû⁷ yî dûk Lenalûn he came. Then tûntewintiûn up

3 me is yai mûk kôx yi da teîn teê niû yai yei me is diû. diûn he climbed. Mûkkôx below he came out. Meisalûn xôt teû win yai teûqal de yî nûk mûk kai he came down. He walked. This south (road) on it.

4 tôt tin diû, e kai⁸ yî nûk xa is ya yei da teîn nes dai hi al Teittinditêkai south he went up. He sat. Then tôt teis yai lel diû⁹ yî da teîn. teûqal lei sai kit diû he went. Leûlûn from the north he walked. Behold,

5 xô nin diû lit na dû wîn a in front of him smoke stood up.

tai kyûc me¹⁰ xûl wil lit teî sit ten hai de xûl wil lit Sweathouse in one was sweating himself. Lies in the water, that one smoked himself.

6 tôt niû yai ûû gya xô ed dai de xot La klûc yî teîn He came out. He saw his hair here his hips join down xôt daûn eL hî al xô teîn toe xan neûw xô teîn a xûl teót de ne it hung. Then to him he talked. To him he said

7 xa xôn ta ye nai îl hi al kût ye na win dêL ûn te xû löûn "Well, house we will go in." Then now they went in. It was nes dai tsûm mes lon xôn ta mûk hî al kyû win yan¹¹ sat women house inside. Then old man

8 a xûl teît de ne xa tai kyûc ye eL hî al kût tai kyûc said to him, "Well, sweathouse let us go in." Then indeed sweathouse ye teû win dêL hai yai. xûl xô teû wil lik dô löûn they went in. Then he told him, "Not much

9 wûûn nik kyûn na we he ne hweûûn tsûm mes lûn hî al you must think about it. Mine women'" Then

10 Refers to the continued beating of the surf at the mouth of the Klamath.

11 The junction of the Klamath and Trinity rivers.

12 A place on Bald hill over which the old foot trail led.

13 A resting place on Sugar-bowl mountain.

14 The junction of the main Trinity and the South Fork.
I and Ethn. [Vol. 10

At a time he came. Several days ago two with me came those two sitting there. I tiin na' heu niin yai hai na xai ya'n el ye tiin hit two, those became, hai ya'n xai ya'n el de da'n iniw niw yi diii a to diii nuni diii two sitting there. Now I hear facing the eastern water na' xut tein na' tei tiwen hai ya'n na se ya te nuiw tisiin two I hear have become again. Those I will go to, I thought. I xin yai hai yi diii hai yi niit. These now you go. This standing exit of sweathouse with that hai ya'n hure mil na iniw hure dau xot tei dii ne il la those I with it I always go.''' 'No,' he said to him. 'Hands(1) hure ne he ne se ya te only I will go.'''

hi al kut tes yai yi diii a to diii nuni tei niin yai ya ei Then indeed he went. Facing the eastern water he came. ya wiin el u'n gya ya kyuu wit Lon a ya xoi tei de ne xa 10 They sat there. He saw they made baskets. They spoke to him, 'Well, xon ta xon ta ye tei wiin yai tse da dil law xon xai house.' House he went in. 'Stones put on the fire.' 'Xunnai, ton dii tei pui hi al kut tce in el la aiiic te na xon an 12 get water.' Then indeed they went out. Really they ran in the water.
tce niin ya hit ye u yi de u'n gya na ya wit me le hi al. When he came out way north he saw they were swimming. Then kit ta aiiic huc—tei hei teiin des ne hi al tewo la diii he sang. 'hw-teiit, well,' he thought. Then five times na tei mas he rolled.

hi al kun na tes di ya yei lel diiii na in di ya yei hi al. 16 Then indeed he started back. Lelidi he came back. Then tais tce miix xai tei tce yai teiin niim meL hi al xol tel lit sweathouse wood for it he went. He brought it back. Then he smoked himself.
hi at xol nôn lit tai kyûw min dai da ya na wes a
Then he finished smoking himself. Sweathouse outside he sat
hi at teit te eñ hit ye ü yi da teïñ ûñ gya ye na nin
Then when he looked way from the east he saw there two persons
mûk kît da nan kis ût xô yan deL hai ya ha djît xûle dûñ
on it blanket spread. They were coming down. Then morning
hit djît na tes deL do yi de nin san nôñ a diñ na in deLe ei
then they started back. This northern end of the world they came.
a' xol niñ ya yei
Two with him they came.

VI. LOVE MEDICINE — THE MT. SHASTA WOMEN

yi nûk a nin san nôñ a diñ teit teiL tewen ki xûn nai
The southern end of the world became Kixûnñai
kûn teú wil tewil teit teiL tewen nê dûñ xôn nôñ ai diñ
young man. When he became by him
8 teiL tewen hai xô Lô we tô din ne hai ya miL
became the his herb at the spring. Then
kyû wiñ ya in yan dô teiL tsis xôe teit te eñ min nê djô miL
people he did not see. In vain he looked. After a time
10 a teôn des ne ke xa nê te hai al xûle dûñ teit tes yai
he thought, "Well, I will look for them." Then in the morning
he went.
de de de nôñ kît na teil yeûìc nañ a diñ tein niñ yai
This sky resting place where it is he came.
12 hai ya mûk ka da tewû wiñ en hai al. nin san meûk
There he shot. Then world inside
teit teô ñ e sai kit diñ ûñ gya niñ san lûk gai10 mik kin ne diñ
he looked. Behold it was mountain white its base
14 xôn ta diñ ye kyû wes a nê a teôn des ne hai ya xôlan
village (his vision) reached. He thought "There it is
teiL tewen hai al. teit tes yai hai ya tein niñ ya yei
then he went. There he came,
16 niñ san lûk gai mik kin ne diñ xa xôn ta xôL teit de ne
Mount Shasta its base. "Well, house," they said to him.
xôn ta ye teû wiñ yai hai yal a de ne la xô so es tait diñ
House he went in. There he said, "Just little while

10 Mt. Shasta, which is a triangle of white seen in clear weather from the higher mountains in the Trinity river region.
1914]

Goddard: Chilula Texts

na huai na tes di ya te teit de ne heii ya de ne ne ü di dil dik te I go about. I will go back,” he said. “Yes,” they said. “By you we will go.”  

2 a de ne tsüm mes Lon  
said women.

hai at kün na tes di yai hi at na’ xöl, tes ya  
Then indeed he started back. Then two with him went.

yi nük a nin san nöö a dii na in di ya yei na’ xöl. niin ya yei 4  
Southern end of the word he came. Two with him came.

hai ya xwe yaL hai yaL a ye de ne hai yö tsüm mes Lon  
There they spent the night. Then they said, those women,  
niin ai nin sen ki xün naj ün dö til tewen nin sin ün 6  
“You think Kixunna it is have not become, you think you?”

hei ün teit de ne dö döö öc tsit hei ün ya xöl teit de ne  
“Yes,” he said, “it is not I know.” “Yes,” they said to him.

dik gyüü yë de yë dük tet tewen ki xün naj hai min nöö ai dii 8  
“Here northeast became Kixunna. The by him

na’ tet tewen tsüm mes Lon dö ye nel en kyü wiin ya in yan  
two became women. They do not see people.

do tee in dil hai ya tein te se ya te mit dit wa 10  
They never go out.” “There I will go in turn.”

hai ya tein teit tes yai xül e dün a de is kit xöl Lö we  
There he went in the morning. He took with him, his herb.

hai ya tein niin ya yei yi de yë dük hai tsüm mes Lon 12  
There he came, northeast the women
tet tewen dün xa xön ta xöl teit de ne xön ta yë teü wiin yai  
became place. “Well, house,” he said to him. House he went in.

hai at a de ne lax se sit dii na huai hai yar kün 14  
Then he said, “Just little while I stay.” Then “Now
na tes di ya te hai at a de ne ne ü di dil tik te xa teit de ne I go back.” Then they said, “By you we will go.” “Well,” he said.

hai at kôt na tes di yai na’ xöl tes yai 16  
Then indeed he went back. Two with him went.

yi nük a nin san nöö a dii na in di ya yei na’ xöl. niin ya yei 18  
Southern end of the world he came. Two with him came.

hai al a teör des na kyü wiin ya in yan na nan det te  
Then he thought, “Indians will come.
I will do this. Just so it will be. Thus it will be hard.

Just this way only.

VII. DEER MEDICINE—PANTHER AND WILDCAT

Kötë mit ta' diñ11 teit tewen min niñ mit le dil lü',
Kötë mit ta' diñ he became, panther;
When he came back, wildcat. The his sister-in-law spoke to him,

min niñ mit le dil lü, na in di ya hit dö sit da hai xo kil

Panther when he came back was not there the his younger brother.

me tsai tse kil, kil hwil la tse dö win tea hai wün teit te yai

"I feel tired dressing hides; my fingers ache." Because of that he went away.

min niñ mit le dil lü, na in di ya hit dö sit da hai xo kil

Panther when he came back was not there the his younger brother.

xö tsañ a xo' dö we ne dan teit de ne a xo' de ne döñ

"It must be you have been saying something to him." "No," she said, "I said, only

man hwil la tse dö win tewa xo'le de ne

because my fingers ache," I told him.

hai al teü xo' tet, xai se nim me tein niñ ya yei

Then he began tracking him. Senimme he came.

miñ kin ne mit tein sai kit diñ te cön neü e te xo' ta' Back of the house behold he heard talking, house

14 me tein hai al xa' dim min kin diñ xwel weL xüL de dün in it. Then right back of the house he spent the night.

In the morning,

ũñi gya tec niñ yai na' niñ küt da na sa an (?) is dits he saw he came out. Two on each other lying ropes.

16 se niñ mö kös tük xö wün tein niñ yai hee en na me iüw git Senimükkeštük to him he came. "I I am afraid of them.

kötë is a small shrub or tree.

11 'His face with he kills.'

This is the same in general use among California Athapascons other than the Hupa who call him kim na tül teü wül, "that he walks with round."

15 Deer were usually brought to the village of hazel with.
it will be hard,

VILDCAT
niŋ mii le diŋ lu12

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wun na wai do xo kyuu wun na net en hai nin nis san he hunted. He did not sleep. He watched the mountain.

2 xulu ei mit. tee in na hvut na net en yit da wit duni
Midnight when he went out he looked. Higher

e il lu we xoo lun min ne djoo xoo mit xoo kyuu wiin an hai
it had become. After a time he slept the

4 do xo kyuu wun ne en kin na is la le xoo lun tsun mes ton
he did not used to sleep. He dreamed. Women
min na is la xoo lun hai ye he xulu e dun tce niin yai
he dreamed about. Nevertheless in the morning he went out.

6 do na xoo le ne hai teu ya wil tewi, ne en hai ye he kut
It was gone, the grew up with him used to be. Nevertheless indeed
tce niin ya xulu e dun ki. la xun mit teu tce niin yai de de
he went out. In the morning deer toward he went out. This

8 de now hai yi duk xa is yai hai at. do wil san ki. la xun
sky up he climbed. Then was not seen deer.

yi duk a to noo a din xoo wiin kya le tsu
Eastern water he heard deer snort.

10 a teu des ne hai yow do xoo lun a di ya teel kyuu wiin ya in yan
He thought, "That way it is it will be that way. Indians
na nan de te na in di yai a teon des ne mit Lo we
will come." He came back. He thought, "Its medicine

12 na sel teuwin te hai yatl na is twen hai yatl yot
I will make." Then he made it. Then there
na net, is hit sai kiin diu uu gya ya nal dit tein xoo lun hai yai
when he looked behold it appeared it had grown up again. Then

14 xulu e dun tce niin yai de de de now kutt xa is ya yai
morning he went out. This sky he went up.

un te xoo lun ki. la xun na te ta a min niin hai yow xoo lun
It was deer pointed (toward him) its face. "This way it is,

16 a di ya teel kyuu wiin ya in yan na nan del te xow deuk
it will be. Indians will come. In vain this way
a ti yau he hai hvut Lo we a dit tein no nil la de ki. la xun
he does this my herb to himself if he has deer

18 sis sel. win te hai hwin is te diu na xai neeu
he will kill this my body he says.''

hai yow xo hwa ne
This way only.

1914]

IX. DEER

ded nin san ni
This middle word
la xo kil la
Just deer
min ne djoo xo mi
After a time
kin nas la le xo la
he dreamed, w
xulu e dun ki
in the morning
tei sunt ki. kit.
he sees deer.

kil la xun
deer.

hai yuu a te
That one he
na is dil le
be became. Sw
sai kit diin uu gya
Behold to him.
xo to di wil xuts
they ate. "He,
nauc di yau Lee
I did it. Just
hwin is de diin
my body he rep

yi nuk a nin sa
Southern end of
kil la xun
Deer in vain
a teon des ne ni
he thought, "From

16 xulu nu eviden
17 Ceanothus velu
IX. DEER MEDICINE—YOUNG MAN BECOMES A SHRUB

ded nin san nei djit ki nūn nai kūn wil tewīl teit tei tewen
This middle world Kixūnnai young man became.
la xo  kīt.la xūn  wūn na wa win te  dō xo kyū wūn
Just deer he always hunted. He did not sleep.
mi nē djō xo mit. xo kyū wūn un xo lan  sai kit diū ēn gya
After a time he did sleep. Behold
ki n as la le xo lañ  tsūn mes toon  min na is lal hai ye he
Nevertheless indeed
xūl le dūn kīt.la xūn mūx xa tēc nūn yai di de xūn na
in the morning deer for them he went out. This
teōl sūn  kīt.la xūn  yū diū hit teit teit  dō teiLsūn  ēx
he sees deer. Finally he became tired not seeing
kīt.la xūn
deer.

hai yūn a teōn des ne  Lō he  naun dil le  tūn miL wū 11
That one he thought, ‘‘Herb I will become. TūnmiLwū we
na is dil le  tāi kyū  min dai  da na kyū win xa
he became. Swahouse outside it stood.
sai kit diū ēn gya  xo wūn nūn dūk ke  kīt.la xūn  yō
Behold to him they came, deer. It
xōt dū wil xūts  hē teōn des ne  kyū wūn ya in yan ma
they ate. ‘‘He,’’ he thought, ‘‘Indians for them
naun di yan la xo kūt de ēx  a xo la te  kīt.la xūn  ded 12
I did it. Just now this way it will be, deer. This
hein is te diū na xai neūc  la xo gya  de ēx a xo la te
my body he repeats just this way it will be.’’

X. DEER MEDICINE—RAVEN

yī nūk a nin san nōn a diū  na teL dit tewen  ga tewūn
Southern end of the world he became raven.
kīt.la xūn  xōw wūn na ai ya  dō teiL sīs yū diū hit
Deer in vain he hunted. He did not see any. Finally
a teōn des ne  mik kya te sē ya  te hai yī man dit tse
he thought, ‘‘From here I am going.’’ This across pointing

10 xūn na evidently carries a negative meaning such as ‘‘no longer.’’
17 Ceanothus velutinus.
nō nin tan me dil kūt xuL e dūn teit tes yai me dil
he placed canoe. Then in the morning he went. Canoe

2 ye teū wiū yai ta nē djit yī deē hai al me dil min nīn kūt
he went in. Middle of the water north, then canoe its bow
Lō xal twen dō nīs sa xōL wil lal mit, na teū en
herb grew up. Not far with him when it floated he looked.

4 yī dūk ken teū ūn te xa in ya kil la xuūn hai al, yī sīn teū
On the east side it was coming up. deer. Then west side
na teū en ūn te xa in ya kil la xuūn mūk ka na dū wūl a din
he looked. It was coming up deer. Mākkanadūwūlāiū

6 xōL tē in lāt dei
with him it floated out.

na tō nōn a diū nai yī nūk nauw dī ya te tēn des ne hai
"Again water end, again south I will go," he thought, "the
sūn da ne en diū na in di ya yī nūk nīn san nōn a diū
I used to live place." He came back, south world's end.

wil weL mit lax nīn xō dū win ne tsū hai yūn hai
In the night just on the ground(?), he heard something make a
noise. That one the

8 kil na xuūn ki tā yān xā wū dīn hai me dil min nīn kūt
der were eating. He pulled it up that boat its bow.
a dim min kin diū nō kin nīn qōt hai ya mit teūn a' ya dī yau
Behind his house he set it up. There toward it they did it.

10 kiū na xuūn ki tā yān xā wū dīn hai me dil min nīn kūt
he said to them
a dim min kin diū nō kin nīn qōt hai ya mit teūn a' ya dī yau
Behind his house he set it up. There toward it they did it.

12 kūt de teūn san hai yūw xō lūn tē tēn des ne hai de
Then he saw (deer). "This way it will be," he thought. "This
heūt Lō we a de il kit de hai yūn tūn nai kit dil
my herb if he takes with himself." This one poplar (?)

XI. DEER MEDICINE—BLACK WOLF

14 teit teū tawen nīn san dim mante teim me13 kil na dil
He became nīn san dimmentetēmme wolf
xūL ne wan la xū tūm mes tūn min na lal win te hai yūn
black. Just women he always dreamed about. That one

16 a xōL teūt de ne yī dūk a tō nōn a diū min lūn a lū wūn19
he told, "Eastern water end ten brothers
he told, "Eastern water end ten brothers

teit teū tawen kit tes ēx a ya ūn te xū hwe na ya wai
have become. Their names have traveled.

13 "Mountain sharp," a ridge east of Pine creek.
19 The Hupa say LīL LīL.
That one he thought "I will go." Then he went.

yi dük a tō nōn a diŋ tein niŋ ya yei min lūn xō kin niŋ en 2 Eastern water end he came. Ten places he was carrying.

min lūn ke de sāi xō ye wīn xa na tes di yai xūl e diŋ
Ten deer heads under were. He started back in the morning.

deōk al kō wits xwa xel ya is tewen na in di yai yei 4
This way so little for him load they made. He came back

nin san dim min teim me hai yai. dūn lūn hwō diŋ
ninsan dimmintemimme. Then several times

xwe nai weL miL a xōL teit de ne kī xūn nai ne en xō del weL 6
when he had spent nights he said to him, "Kīxūnnai are dead.''

a teōn des ne ka hwān ne sīŋ xa a' di ya te teōn des ne
He thought, "Well, I knew that it will be so,'" he thought.

ke naw hwa a de it. kit hai hwit Lō we tein niŋ ya yei 8
"Well, I will go. I will take with myself the my herb." He came

hai ya yi dük a tō nōn a diŋ xōn min na na wil lin hai al
there eastern water end. Fire around they were scattered. Then

a ya xōL teit de ne na sōL dil hai al hai kī maū xwa ya 10
he said to them, "Get up." Then the medicine for them

win tsit ya xō wīn Lū xa tce nō diL ne kīL la xūn mit teiŋ
he pounded. He rubbed it on them. "Well, you better go out
deer toward.''

kīL la xūn na yal sūn ya set. wēn hai ya man ūn nō xōw lau 12
Deer they found again. They killed them. "That for I did it,
yū wīn ya in yan na nan del te man hai yō xō dil win sol. te
Indians will come for. This way it will be hard
hai dō hvin nis te nai xai nefiic na in di yai yei ninsan 14
the one not my body says.'" He came back ninsan
dim men teim me

dimmintemimme'.

kūt hai yō xō hwa ne
Now this way only.

XII. MONEY MEDICINE—THE SCABBY BOY
tcit teit. tewen ke set teit diŋ Lō ge tse hwa ne min lūn
He became kesetteitdiŋ scabs only. Ten

xō lūn la xōL tis tce hai yūn hai xōL tis tce ke wū 15
his brothers, one his younger sister. That one the his sister
without their knowledge
XIV. GOOD

yō dūk a tō

Eastern wat:
kūn tōi wil tev young man.
tēl tōwēn hai became the
na' tōi tōi two became
na ne it dau he.
When he used to miē hai yē lēn with. Never
xa ūl lē did the same.

hai yōx
"This way
a dit tēi ni nō to himself if kē hai yūk a hu.
This way

XIII. MONEY MEDICINE—KINNAXONTADIN ILLEGITIMATE

MAN

kin na xōn ta diē tēi tōwēn tin tāl tōwēn hai yūn
Kinnaxōnta'dīō he became illegitimate. That one

12 a tōn des ne kūt dānwe la xō hai ya dai huō nai yō ca
thought, "I guess just there something he gets
hai mil la me kit ta au de xō yī tsīn mil la
the his hand in he sings. This way west his hands

14 yā wēl hai al de xō yī dūk hai ya hit djīt mil la
point. Then this way east. Then his hand
me na des dūk gōt kūt hai yōx xō luīn a' di ya tēi
in they wiggle. Now, this way it is it will be.

16 xōw tin tāl tōwēn tēl tōwēn te hai ye he dī huō
Even illegitimate will become. Nevertheless something
nai wiō a te tēi des hai de huōn kīt ta a' de
he will possess," he said "this song if he sings."
XIV. GOOD LUCK MEDICINE—YIDUKATOME YOUNG MAN

yi dük a tó nōñ a diñ  tcit tel twen  ki xûn nai
Eastern water end  he became  Kixùnái
kùn tcû wil twil  tcit te wes twen ne dûñ  xō nōñ ai diñ
young man.  When he became by him
tel twen hai xō Lō we  dik gyûñ  yi nûk kai yi man yi tsin
became the  his herb.  Here southwest on the other side
na' tel twen tsûn mes lon hai ya teiñ  na i ya
two became women.  There he used to go.
na ne it dau hrút mil  a dû wa nûn de e twit  hai  xō Lō we
When he used to come home  he used to wash himself  the  his herb
mit  hai ye he  kîl la xûn a ûl lu  na' di yau  kûn na
with.  Nevertheless deer he killed.  Money also
xa ûl lu
did the same.
hai yôx  xō lûnt tel  tê ôn ne  hai dey  hrút Lô we
"This way it will be,"  he thinks.  "This my herb
a dit teiñ  nô nil la de xûn xa a fi ya te  hai de  hrút Lô we
to himself  if he takes even it will do that  this  my medicine."
hai yûk a hra ne
This way only.
PART II

Obtained from wife of Molasses

XV. THE COMING OF INDIANS

dik gyuñ yi des nin nis san noñ a diñ na tel dit tewen
Here north world end he came into being

2 yi man ne kyñ wiñ xoi yan hai ya mil ûñ min no djö xo mil
Ymannekyuñwikxoiyan. Then after a time
a teñ des ne da xo ed duk kyane kyñ wiñ ya in yan na dit te
he thought, "How people will they become?"

4 hai yañ ûñ tsu mes lôn na wai ye hai ya mil ûñ mit tein
Then woman was walking. Then toward her

teit tes yai mil ne se tin te teñ des ne hai yał kût
he started. "With her I will lie," he thought. Then indeed

6 mit tein nes ten hai yał. teit tes yai ta nan me duñ win tewen
with her he lay. Then he started on. Water he wanted.
wûn nö in duk kait te sil leñ hai ya mil ûñ teûk qal lit
For it he was nearly falling down. Then as he walked

8 sai it diñ ûñ gya nil lin se hai ya mil ye te di ya ka
behold it was he heard a creek. Then "ye— I am glad. Well,
tauê din nûn te nil lin lax ye teû win k'ûts se k'ûn
I will drink." Creek just he fell in. Water stood there.

10 teit te tôt teit te tôt teit te tôt nis tan xo sa wûrè xaun hewil
He drank. He drank. He drank. Log his mouth floated in.
hai yał ya wiñ k'ûts teit teit de xow will weL ei
Then he fell over. He thought he was dead. It was morning

12 dö tee nal twen xo
he was not yet restored.

min nö djö xo mil ga teûñ duñ win ne se hai yał ûñ
After a time raven he heard make a noise. Then

14 a teñ des ne is dö huêt kyan min noñ yit dik hai ya mil ûñ
he thought, "I wish my belly he would pick open." Then

---
20 "The other side old man," used by the Hupa as a name for Yimantuwëwiyai.
hai můk ka min noi yit dik hai yar ūn phû dü we ne
that one on it picked it open. Then "Phû" sounded
2

ta nan kï ye xa a na nû wes te nañ xa
water. Again it was as before. Water lay there.

hai ya mit ūn in na na is dük ke teit tes yai yi nûk
Then he got up again. He started south.

hai yar ūn a teön des ne is dü dün hree e xo we ke xe
He wanted.
4

Then indeed he walked. He started south.

kïn ye küt na da ai hai ya mit ūn ye îue hwa hai ya mit ūn
A hollow tree stood there. Then "I will go in." Then
A

xo teën a te nûl dit tewen hai ya mit ūn a teön in ne is düô
in front of him it grew together. Then he kept thinking, "I wish
dai hwe e ai la hai ded kïn ye küt hai mûk ka ūn gya
somebody would do something." This hollow tree that
on it he heard

na nel waL hai yô küt teën a te nûl dit tewen ne e:
he was pounding. That in front of him it had grown together.
8

dik gyûn yi na tein yi da tein mit wûh hral aue ten
Then he thought, "I wish somebody would be(¶)."

"Here south east from I came I am.

hœin nat. ūn di yau un lûn xo a we nel hai ya mit ūn
In my knowledge you did it. Very many places it has happened." Then
10
tœc na in di ya
he came out again.

hoa ya mit ūn teit tes yai yi nûk teit tes yai yi
Then he started on. South he started. There
12

tœük qa le hai ya mit ūn ūn gya me dil na dük kait de
he was walking. Then he perceived canoe was floating about.

œûœ xaœc heîl ûñh floated in.

wil wÊL ci t was morning

Then

hai ya mit ūn

Then

hai ya mit ūn

Then

as a name for

Then

as a name for
hai yaL xo kai ye ye wil lat tai xo ta na is de xuts tai
Then her thighs they floated in. Just she staggered out again. One

2 yis xa nei nik kya' xo du win teat hai yat unn a xoL teit de ne
day very much she was sick. Then she said to him,
xoL xo lik te tao tsan a in te teit de ne hai ya mit unn
"Tell him. Medicine man may be he is," she said. Then

tei xo nil ten hai ya mit unn kut xoL teit wit di yen
he brought him. Then indeed he doctored her.
hai yaL unn a de ne hue een kyu wiin in yan det se diin
Then he said, "I people where they sit

do ke duw ai hai ya mit unn a' tin tee niin yai hai
I do not doctor." Then all went out. The

kiin kei sai ke na win tan da xo ed dik kyaue a xoL xoL
sapsucker stuck on (doorpost). How he did to her. With her

tein nes ten ya na win tan xo Le wa hai ya mit. na xoL xut nai he lay. He took out his pubic hairs. Then he restored her.
xele ge eil ye ge eil du we ne mit. na na is taan hit
"xyyegcil yegecil," he sang. With it he took them up.

hai ya mit unn teit tes yai yi nuk djë na da na wai ye
Then he started south. Above was walking on (trees).
xoL xe tein niin yai ye na nün dase mit tein xin neue yeue
Under her he came. "ye, come down. To you I will talk."

12 xo ed di naa a hwiil lau te lit a hwiit de ne hai ya mit unn
"What you will do to me, do you say to me?" Then

na na wit yai hai ya mit unn xo tein ye teii win lat
she came down. Then to her he ran.

hai ya mit unn de kút doo a niue hein niin is dô
Then "This it is I will do. I want
kyu wiin ya in yan na nan del. niue niin hit aue ten
people should become, because I think I do it."

16 hai ya mit unn mik kya in na na is dük ke win te teit tes yai
Then from her he got up again. He started on.
sai kit diin unn gya kyu wiin ya in yan ta kin na wai ye
He was surprised to see people three walking.

18 kút doô nö naL niin ai nü win sen is dô kyu wiin ya in yan
"Indeed in our knowledge you think I wish people
na nan del. nü win sen hai ya mit unn yuL kyö we diin
would become you think. Then everywhere
is de xuțs lai d out again. One a xoL teit de ne said to him, hai ya mit ön she said. Then te în wit dî yen her.

nił yai hai ne a xo la xoL her. With her na xo xuL nai he restored her.

I will talk. hai ya mit ön Then ye te în win lat

sa un te hai yûk ke mit kyū wiñ ya in yan na dî te 10 will be. This way with Indians will live. hwe kût ne sîñ hit kyū wiñ ya in yan ma na ya te I indeed I thought it. People for he will come down. ’

hai ya mit ön min ne djö xo mit a te în des ne te se ya te 12 Then after a time he thought, ’’I will go.’’ hai ya mit ön min ne djö xo mit a xoL teit de ne yð Then after a time they said to him, ’’Those

nił mit dje è din ne ya xoL teit de ne hai ya mit ön a de ne 14 your children,’’ they said. Then he said, hwe dôn hwim mit dje è din ne dô nuc sîn kût dôn ’’Mine it is my children I do not think.’’ ’’Truly

nim mit dje è din ne xer dôn dô hûn na ne hwe ai ne sîñ 16 your children I think.’’ ’’Yes, mine I think,
dô hûn na hwim mit dje è din e yes my children.’’

hai ya mit ön kyū wiñ ya in yan mit ta’ diñ teit tes yai 18 Then people among he started.
kût hai hwe a teön des ne na se. tewin dô xûn na
"Indeed the I," he thought, "I will make them again truly."
2 hai yał.ûn hai teit tes yai kût ka ü hweaL te hai yał.ûn
Then he started on. "Well, I will go. Then
hwe ai ne sîn kyû wiñ ya in yan na na deL te dô xûlîn
I think, People will become. It will not be
4 lûn xô lûn LîL ne dô xûlîn Lit di tan dô xûlîn
they will quarrel. It will not be they will hate each other. It will not be
le do ai Lit til Lîs hwe hai ai ne sen dô xûlîn na hweîl la diîn
they will drag one another about, I that, I think. It will not be
I have done (1)
6 a na teñ hwe miL dô xûlîn Lûn hway ai i diîn, en
they will do again. Me after it will not be they will quarrel
Lai teL tewen
brothers."
8 hai ya miL.ûn kût teit tes yai teûk qal dôñ
Then indeed he started. He walked along. "Indeed,
hai dai di diîn nô nê ya te hai ya miL.ûn da nauç di ya te
the some place I will go to. Then I will turn back."'
10 hai deñ a teön des ne kût dôñ wûñ xwe kyûû nauñ yai
This he thought. Indeed he considered it.
kyû wiñ ya in yan na nan deL te hwe hai ai ne sen
"People will become. I that I think.
12 kyû wiñ ya in yan na nan deL te a win net te yi nûk
People will become it will be south
niñ ne sañ min nê diît wûñ kûs teín ne wan hai yai dôñ
world middle a little one side." Then indeed
14 a teön des ne xan Lûñ din hein nô da ne yî hai te sê ya diîn
he thought, "How many my return the place I came
mit hai ya miL wûñ hweaL te dik gyûñ yi nûk a nîn nis san
from. Then I will go. Here south world
16 nôñ a teön ne yî ya te hai ya de da nauç di ya te teön des ne
ead I will come. From there I will turn back," he thought.
teûk qal teûk qal teûk qal na niñ na wai ye ûû nga
He walked, he walked, he walked. Two were traveling he saw.
18 hai yał.ûn a teön des ne kô xô wiñ ya nûç hwea teön des ne
Then he thought, "Well, to them I will go," he thought.
teañ a teín teis yê na hai ya miL.ûn a xôL teit dê ne
At one side they stood. Then he said to him,
1914]  

Goddard: Chilula Texts  

317

dai de hwũn mit teĩn wiĩ yal na tin dauc dai de  
"Why toward it do you go? Go back. Why  
mit teĩn wiĩ yal nin dũ Lan teĩn ṭe ḏũ nin yauw hwũn  
toward it do you go? Your bad deeds you did. You must not come.

da dũ Lũn ṭe a ḏũ wũn huǒ lik na tin ya ne ha  
Many things very many they tell me. Go back."

dau kũt dũn wũn hcai yũ yũ nũk kũn dũn se liũ  
"No. Indeed I will go. Way south near I am.

hai nũk teĩt tes yai yũ nũk teũk qal na nin kin na di da ye  
South he started. South he walked. Two were gathering something.
hai ya mit ũn xo wũn nur hcaa kũt teĩn k’un nũw yeũw  
Then "To them I will go. To them I will talk."

hai ya mit ũn hai ya xo teĩn teũk qal xo wũn  
Then there to them he walked. To them

teĩn nũk ya dai de mit teĩn wiĩ yal mit dũn lũn wũn  
'Why toward it do you walk? Your bad deeds
nu wa ya xo lik hai ya miũn kũt dũn yũ nũk ke wũn hcai  
they tell." Then, "Indeed south I walk.
dũ nũ d’in wũn hcai hai yũ nũk ya teĩn dũn  
Not your concern I walk the I am about to come place."

hai ya miũn teĩt tes yai yũ nũk teũk qal ye ū  
Then he started south walking. Far
ũn gya lũ wũn nin teĩs yũn hai ya ũn a xoĩ teĩt de ne  
he saw one alone standing. Then he said to him,

hái wiĩ yal diũn kauw lũn sis da kũt dũn hai ye he  
'The you are going place many live.' 'Well, nevertheless
wũn hcai hai ya miũn teũk qal tak xoũn ta sa an  
I will go.' Then he walked. Three houses stood.

kũt teĩn nũk yai hai ya miũn lai xũn na sis da ne  
Indeed he came there. Then many truly lived there.
hái ya mit ũn a xoĩ teĩt de na dai dũk kyũn mit wiũ yal  
Then he said to him, 'From where did you come?
It will not be unusual things you will do, you came did you think?"

Then south world end
toin niñ yai hue ta xo naun hca ne siñ hai ya miñ uñ he came. "I without cause I travel," I thought. Then

a xot tis tene na wil te yis xun de na te sin di yae te he said to him, "Spend the night. Tomorrow you will start back.
yo hui tis tene teit tes ya te hai ya miñ uñ yis k'ün That my sister with you will go." Then next day

na tes di ya kút xot tis tene kút xo wat ten k'a at he started indeed. His sister indeed he took. His wife
sil len hai ya miñ uñ na tes di yai kyw wiñ ya in yan she was. Then he started back. "People

na na diu sel tewen nü hwenk auw la na tes de I become I made. Well I did." They went back.
xo na yai wil wit dil kút yí nü k ne ya te toit dů win nel They spent the night. They went along. "Indeed south I came,"

hai yúk xe na yal wil ta' teó xo wil lik il hai ya miñ uñ This way where they spent the nights he told them along. Then

na wit dil a kút min nè djó xo mit uñ gya kyw wiñ ya in yan they went along. After a time he saw people

xût Le duñ wāñ na dil le na tewi ye de xo ed ded in in the morning going out for it they were burying. "What
ai nü wiñ sin da xo hwó ai it di yau mit. naun dat te you think, some way when it has happened I will go along,

nü win sen you think?"

na tes di yai da na wit dal a kút yí de na wit dal lit He went back. He was going back, north. When he was going along

ye win nai kit dil ye tan na wai ye hai ya miñ uñ they were traveling, many were traveling. Then

na wit dal a kút yí de hai sis da teiñ na wit dal a kút he went along north the toward where he stayed he was going along.

sa a na sin ya kút hei uñ teit dène kún duñ a na na hcai "It is a long time you are coming back." "Yes," he said.

Evidently an old

A former vil

A prairie be

A place sout
had along. Then he went along. As he went along two were standing.

"Well, quickly, go back. About you they are worried." Then

na wit dal na wit dal hai sis da diñ teit tewe tse xó wűn
he went along. He came the he lived place he heard them
crying. For him

ya tewe kyů wű tę ya teon des ne na in di ya hit xů nis te 4
they were crying. "He is dead," they thought. When he came
back their bodies

ya xů nůwe nů nauw nin ya ye hai ya. ūn na wil dal hai
were glad. He came back with a wife. Then he went back. The

kyů wĩn ya in yan nun dal yú kyů we diñ
Indians had become everywhere.

XVI. THE TWO-HEADED MONSTER

yŏ yĩ nůk kit tũn na da a diñ§11 sis dai hai ya miL
Way south Kittũnadaadĩk he lived. Then

dĩn kin a na a lũ wũn na tet dit tewen hai ya miL la ūt 8
four people brothers came to be. Then one

do i kyũ will le xũ an lũn na tet dit tewen hai ūn
old woman, that many came to be. Then

min ne djô xũ miL a teon de ne yũ yĩ deũ na hũn xũ tein 10
after a time he thought, "Here north I will go." Right

na tse na wai xũ kyũn xũ len hai teit tes yai na tse
first born, sensible he went first.

hai ya miL teuk qal xũn teo. mo§12 dik gyũn hai teit tes yai 12
Then he went Xũntẽme here, he went.

hai ya miL xũ la diñ§13 yĩ de Lũ dai kyũ xũl la tein niũ yai
Then Xũldũĩ north LũdaiKyũxũldũĩ he came.

teuk qal yĩ de yẽ teũ wĩn yai xũ miL kyan diĩ§14 yĩ de 14
He walked, north he went in. Xũntũkyândũĩ north

§11 "Maple stands place," where Thomas Bair’s dwelling now stands.
Evidently an old village site.

§12 A former village near Beaver’s buildings.

§13 A prairie beyond Beaver’s where the schoolhouse used to stand.

§14 A place south of Hower’s place.
hai ya mil. Then he thought what kind made the noise. Then
he went. He was about to die. After a time then his
breath went out. He died. He killed him. Then
hai ya mil. Then north he went. Those people they
eat they were
toit del se
they lived there.
16 hai ün dó na in di yai hai ya mil. xõ tee kit tein ya sil len
That one he did not come back. Then they were worried.
yis k'ün hit lů win teit tes yai xõ tee et tein sil len
The next day another one went. They were worried,
19 yõ yî mûk a teîn kit tûn na da a diûn hai ya mil teit tes yai
here south Kittûnâdâdîn. Then he went.

1 320 University of California Publications in Am. Arch. and Ethn. [Vol. 10

2 yî tsin tee niñ yai hai ya mil. hai ya xôn ta sa an ne en diîn
west he came out. Then there house used to stand place
pee niñ yai hai ya teûk qal a kût hai ya mil. hai ya
he came out. There he walked along. Then there

4 nil lin tee na niñ yai mil xõ ed dik kyan ai dû wen tse
creek when he came out something he heard make noise,
yî man yî dûk hai ya mil. yî de teit tes yai kim mel le
across up the hill. Then north he went. Leaves and branches
were falling.

5 hai ya mil. a teôn de ne kîl we ak ai dû wê ne hai ya mil.
Then he thought what kind made the noise. Then
yî da teın ùn gya nûk' xõ kõs na da ai hai xõ lan
from above it was Two-necks-stand-up. That it was
na xôn nes yôt de yû wit diîn hit xõ yetc tein yai
chased him about. After a time his breath went out.

8 yî da teın ùn gya nûk' xõ kõs na da ai hai xõ lan
tein yai dai xoî huw a xõ lau teîk i'â sat wen hai ya mil
He was about to die. After a time then his
breath went out. He died. He killed him. Then

10 da xõ i huw a xõ la te sil len yû wit diîn hit kût xõ yetc
He was about to die. After a time then his
breath went out. He died. He killed him. Then

12 yî man a yî dûk teîk k'ôn tes wen hai ya mil. teîk k'ôn nin en e
across up he carried him. Then he brought him
hai yô sis da diîn mûk ka na xa nal da a da min e hai
that place he stayed. On it there was growing moss, the

14 xôn ta hai ya mil. kyû win ya in yan teit tan ai yan te	house. Those people they eat they were

toit del se
they lived there.

16 hai ün dó na in di yai hai ya mil. xõ tee kit tein ya sil len
That one he did not come back. Then they were worried.
yis k'în hit lû win teit tes yai xõ tee et tein sil len
The next day another one went. They were worried,

19 yõ yî mûk a teîn kit tûn na da a diûn hai ya mil teit tes yai
here south Kittûnâdâdîn. Then he went.

28 "Stones fell place," hill south of Hower's.
hai ya mit. yis k’an ki ye hai ya mil a toōn des ne
Then it was day again. Then he thought.
xō tee e tein sil len kōs da tee k’ō lin dii26 xōs tae taⁿ a dii 2
He was worried. Koša Teekōwindi Ta̱xōstatetanadii
hai yī na teiⁿ teuk qal hai ya mil teuk qal hai ya mil
the from the south he walked. Then he walked. Then
ekai lūte ta’ dii yī na teiⁿ teo niⁿ yaï hai ya mil hai 4
Kailwata’diï from the south he came out. Then the
teit tes yai yō yi na teiⁿ Lo̱ teo ke27 hai ya yī na teiⁿ
he went. Here from the south Lōteke there from the south
teuk qal hai ya mil mīk kya yī na teiⁿ teit tes yai 6
he walked. Then from there from the south he went. Then
hai ded teuk qal tse de mente28 yī na teiⁿ teuk qal ded
this place he walked, Tsemente from the south he walked. This
ta is dii. dii yī de teuk qal hai ya mil hai xōn teme 8
crossing north he walked. Then Xōntelem
yī de teuk qal hai kai lūn san dii yī dūk xa is yai
north he walked. Then Kailwusandii up he went.
hai ya mit. yī de xōt da wiñ yai nil lin na nin yai 10
Then north he went down. Creek he crossed.
hai ya mit. yī de teit tes yai kūt Lō dai kyō xō la dii
Then north he went. Indeed Lōdaikyōkładiï
tee niñ yai kin nas tan mī ye yī de ye tei win yai hai ya mil 12
he came out. Kinnastanmiyë north he came in. Then
hai nil lin na niñ yai hai ya mil mīk kya yī de
the creek he crossed. Then from it north
teit tes yai kūt hai yal ūn xō mit kyan diïn teo niñ yai 14
he went. Then Xōmitkyandii he came out.
hai ya mit. hai ya sa ōl kūts diïn yī taín k’ō tei win yai
Then there Seōlkūtsadii west he went down.
hai ya mit. hai ya xōn ta sa an diïn yī de teo niñ yai 16
Then here house stands place north he came out.
hai ya mit. hai da xō ed dik kya ai dū wē ne tse hai ya
Then the something he heard make a noise, there

26 A big slide north of the village of Kinnaxōnts’adii.
27 A former village on the east side of Redwood creek.
28 The home of the informant. After passing this point yī na teiⁿ
gives place to yī de in the narrative.
yi de tce ni\n yai mi\n hai ya mi\n k\u0111t l\u0111 w\u0161n d\o to\o x\o s le
north when he came out. Then indeed another one was not.

2 y\e t\o x\o \n en yi man a y\i d\u0111k k\u0111t hai teit t\u0161 w\u0161n na hwil
He carried him in across up the hill. It was that one he went along
hai k\i ne a d\e ne tce l\u0111 k\i te it tce ai i de ne
the trees made a noise it was like it blows it made a noise

4 teit te in nai wu mit. t\o k\'o s\o \n wen k\u0111t na ni\n te\o k\'o s\o \n wen
when he went. He killed him. Then two he killed.

hai ya mi\n hai ya i\n w\u0161n x\o dje it tein ya l\u0161 i\n wa
Then there about it they were worried about it.

6 hai ya mi\n k\i ye l\u0111 w\u0161n x\o dje it tei\n s\i l len x\o lin ne
Then again one he worried, his brothers
m\u00f9k' k\u00e2 hai ya mi\n l\u0161 w\u0161n k\i ye d\o na in d\i yai
about. Then one again did not come back.

8 hai ya mi\n k\i ye teit te\i s yai y\i s k\'\u00f9n hit hai ya mi\n di
Then again he went next day. Then this
yi na te\i n te\u00fck qal k\u0151t ta k\u0151n d\o to\o k\'o s\o le
hai ya mi\n from the south he walked along. Three were not. Then

10 y\o l\u0111 w\u0161n n\o in d\i yai na mik k\u0151n wit di\n d\e k\u0151
This one was left last born. This way
a n\u00f9 wes te n\o in d\i yai hai ya mi\n des k\'\u00f9n x\o n ta
he was was left. Then "Today houses

12 na s\e ya te hwit te\i t\u0161t d\e ne hai ya mi\n hwik kyai
I will go, my grandmother," he said. Then "My grandchild,
da x\o ed hw\e ye a de ne mi\n tce ya h\i n ne. yai hai ya mi\n why you talk that way? They eat me all up," then

14 x\o t teit de ne na is le na is le mi\n mi\n x\o wil loi tce ni\n la
she said to him. She felt for something. When she felt his belt
de\u00fck at tei tce ni\n la hai ya mi\n k\u0111t de de mi\n a d\i loi
This wide she took out. Then indeed this he tied himself.

16 hai ya mi\n k\u0111t xe ne sin h\u0161w yete tce ni\n \u0111n
Then "Indeed you think, my breath is leaving,
n\u0103 win sen mi\n de\u00fck a tei la
when you think this way do.''

18 hai ya mi\n hai y\o l\o x\o k\u0111t teit te\i s yai na m\u00f9k kl\u0161
Then that one just indeed went, the youngest.

ta k\i n d\o x\o s le ky\i wi t\e de yi de te\u00fck qal ta is d\i di\n Three were not, died. This north he walked. Crossing
teük qal hai ya mit. xön tet me teük qal hai ya mit. yò he walked. Then Xöntemi me he walked. Then this kai lüu teit tañ a diñ yi de me is yai hai ya mit. yì de 2 Kaiyüetañadi north he came up. Then north teit tes yai nil lin ye teü wiñ yai hai ya mit. hai nil lin he went. Creek he came in. Then the creek ye teü wiñ yai yì de yì man te¢ niñ yai hai ya mit. 4 he went in. North across he came out. Then Lò dai kyò xò la diñ hai ya te¢ niñ yai hai ya mit. Lòdakyoxoladi north he came out. Then kin nas tan meü yì de ye teü wiñ yai hai ya mit. yì tsaín 6 Kinaastamlye north he went in. Then west nil lin tce na niñ yai hai ya mit. yì de teit tes yai creek he came out. Then north he went. xö mit kyan diñ yì de tce niñ yai hai ya mit. yì de 8 Xömikyandi north he came out. Then north teük qal sa öl kúts de yì tsaín xòn ta teö kút de hai ya he walked. Saölkéts this west house pits there tce niñ yai hai ya yì de teük qal nil lin tsa nil lin 10 he came out. There north he walked. Small creek flows mik kya xòn ta teö kút de mik kya yì de da xö ed dik kya from it, house pits from it north something ai yì den tce he heard make a noise. yì man a yì da teiñ da xa te tañ a diñ29 mit te¢ yì da teiñ Across from above Daxatetañadi north towards kauæ kyò il tò wa teit tes mei sil len hai teit te naun redwoods back and forth (?) moved. The he came ai kit du we ne hai ya tce niñ yai Lò ka yì de ye tce niñ yai made the noise. There he came out, glade north he came in. hai ya mit. üni gya nak' k'ó kós tas ai de yì sin tein xò teiñ 14 Then there was Nak'kökóstasaide from the west toward him k'a dü win se na xò nas yôt hai ya mit. kút xò yete he heard make a noise. He chased him around. Then indeed his breath tce niñ ün te sil len kút teö k'ó ser. win te sil len na xòn nas yôt 16 was about to go out. Then he was about to kill him. He chased him about. hai ya l déük a xò lau miL xò wil loi miL il wa Then this way he did his belt with it. Each way

29 “Salmon berries point.”
ya wit mil a k'ūt hai ya mit. ye teō k'ō set wen hai ya mil. he fell. Then he killed him. Then
2 teit ai ye dō tea luw hai ya hit teit xō tein tse nil hai he kept it. He did not take it out. Then to her he took it.
dō de mit. hūō kyai til luw xōt teit dō we ne hai ya mit.
"This with my grandchild you carry it," she told him. Then
tei tses yai kūt yī man a yī dūk teit tes yai hai yō he went. Across up the hill he went. This one
a tiin hai yō na mūk krū a tiin hai ya mit. yī dūk a did it, this one last born did it. Then up the hill
6 kūt teit tes yai teūk qal a kūt yō yī dūk indeed he went. He walked. Here up
na xō wil de k'al a kūt hai ya mit. yī dūk xa is yai he tracked him. Then up he climbed.
8 kauw kyō da xōn tel kūt yī nūk en tein xō tūk kōte a xa a diū Kaunkeydaxōntsilkūt south side head of gulch
xōn ta sa ün xōn ta mūk kūt me me xa nal da house stood. House on it ferns were growing.
10 hai ya mit. hai ya teūk qal ye teū wiñ yai ya kyū wiñ a then there he walked. He went in. She sat
k'ūn ta me es di yañ kī la k'ūtce yañ a hai ya mit. house in old woman. Boy sat. Then
12 hai yō kī la xūte a dū we ne teō k'ō win sen in sil len that boy said, "Something must have made a noise."
hai ya mit. kūt da sit tān kī k'ak wil towen hai ya mit. Then indeed was lying net made that with
14 ya tan kyū win ya in yan lūk gai xōt da wiñ a they eat people. White down hill lay,
kyū wiñ ya in yan mit tsin ne ún fe hai ya mit. yō people their bones it was. Then that
16 yai win tan a mit. xō tseūk hāi30 deūk a teit laun it wūn when he took it up his belt this way he did. Each way
yat mil hai yō dō kyū wil le mit diū wa yai win tan it fell. That old woman in turn took up
18 kī kak deūk a teit lau mit. xō wil loi mit. kyū wiñ ya in yan net. This way he did his belt with it. "People

30 Several meanings were given for tseūk, string used in tying the hair, carrying strap used by men, belt.
dō xa a teit e ūn te xōte na dil le te kūt teō k'ō wiñ an will not do this way. Good they will live.' Indeed he killed them.

hai ya mi. xōn ta mi ye kōn nō na niñ en te lit 2
Then house under it fire he put. It burned.

kyū wiñ ya in yan dō tei tan na hwun te xōte tein na dil hwun te 'People they will not be allowed to eat. Good they will live.'

na tes di yai kūt na yī nūk na wit dal xō tewō 4
He went back indeed south again he went along. His grandmother sis da diñ na in di yai hai ya mi. hwit tewō nauv di ya where she lived he came back. Then "My grandmother I came back.'

hwik kyai tse di ya na in di ya k'ō we wūn teit de ne 6 'My grandchild I am glad you came back.' 'I killed them,' he said.

hai ya mi. hai tsē'uk wa na tei lai xō tewō hai ya mi. Then this belt he gave her, his grandmother, 'Then hwīn nis te ya na hwe wē nūc xō kyai nō yan di yan 8 my body is glad.' Her grandchild is left.

nū hwūn na de. se
Well they lived.

hai ya nōn dik
Here the end.

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XVII. PANTHER AND GRIZZLY BEAR

yō yi da kīn kyō lai sis dai min ne mi. te dil 1ū
Way north Kiškyōlai he lived, Panther.

hai ya nak xwe k'ek' nak min dite mite tewan tūr. tan 12
There two boys, two wildcat, fox.

hai ya hit djit ūn xōt Le dūn kin ne mi. mit. teit te in nauv
Then in the morning deer-mask with he used to go.

hai ya mi. ūn hai yō xwe k'ek' al teit de ne dō yi dūk a 14
Then that one boys he told 'Not up xa sin dir.31 hai ya mi. k'a a de ne hai ya mi. k'a a nū win te go.' Then he said that. Then he always did that.

kit se its mi. teit te in nauv hai ya mi. k'a a tein ne win te 16
Deer-mask with he used to go. Then he always told them that.

hai ya mi. kin ne wūv kin in fūs la xō ne xō wit tse
Then he used to bring in deer. He used to cut it up. Just it became full.

xō tē dū wan ne mi. kin nil fāts hai ya mi. kūt 18
It was full, hides with, dry meat. Then indeed

31 The singular subjective prefix is frequently used in the dual when the stem by its form indicates more than one.
...at dug win te hai ya hit djit un tein nii win te yi duk he always did that. Then he always said that, "Up

doi xa sin dit.
do not go,'"

hai ya mil min ne djii xo mi. a yon des ne hai yii
Then after a time they thought, those

xwek' k'ek' dai de nii wun a nii holt tein ne yi duk a boys, "Why us does he always tell, 'Up
doi xa sin dit. hai ya mil min ne djii xo mi. kii a yon des ne do not go.'"
Then after a time indeed they thought,

dai de nii wun a nii holt tein ne yi duk a doi xa sin dit.
"Why us does he always tell, 'Up do not go,'

nii holt teii dai de wun he always tells us, why?"

hai ya mil min ne djii xo mi. ya kit tes dai hai ya mil.
Then after a time they went. Then

hai yii mit dje sa an sit da dii ya nin del tein yii teoe wes lai those grizzly where he lived they came up. "Eat," they said in a joke (?).

hai ya mil aii we na teit dii dug lat win te k'ii na ya teii win lat Then really he ran there. House he ran in.
tein net yang yii dug wan ne en tein nii yai hai ya mil.
He ate up. Those hides used to be he ate up. Then

na wit dal da xo ed dik kyan un te xo k'ii nau teii tei le he came back. "What is the matter?" His house used to be on the flat
da nan wil lai tein nii yai hai ya mil. teit tes yai teuk qal was lying. He ate up. Then he went. He walked.

Liu22 na da a k'ii hai ya mil k'ii nii ye tei wi. kan Smoke stood up, fire. Then his face, he put in
k'ii na tei lai hai ya mil saa ni dii uii gya yii k'ii house inside. Then he was surprised to see that one fire
me uu na is tiin k'a at ya kyi wii a hai ya mil. de k'ii wun beside he was lying. His wife sat up. Then this (ridge) at him
nii mil kai lai de wii nii yi dik kyi wii hai ya mil. he shot. This he hit. He was asleep. Then

a kit dug we ne a lio dai de nii dil kuts da dil luu hai ya mil. he said, "ili, What snaps you put in the fire?" Then

22 For Liu, t assimilated to following n.
dil a kûts a da dil lû la tein a nin te wûn dô

"Snapping you put in only you are is it?

do don da win nal dû wen ne hai tsû mes lôn
You were shot," said the woman.

hai ya mîl al kyô we diû da we nûn dau hai ya mîl hai
Then every place he shot him. No. Then the

tsû mes lôn a kit dû we ne xô ka ke xwô siûn kyûn te
woman spoke. "His body in vain you shoot.

do dô te a xô lûn dik gyûn xô kyûn sa an sa ûn hai ya mîl.
It does not hurt him. Here his vitals lie." Then

yît da we nûn dik gyûn teit teit hai mîk kyô we ne en
he shot him here. He died the grizzly used to be.

hai ya mîl ai we kût teit teit de
Then indeed really he died.

hûn na na tes di ya hai ya mîl. ûn ti ki xôn ta diû
Now, he went back. Then it was his house

na tein di yei hai ya mîl na tes di ya kût a de xôn tau xôte
he came. Then he came back. His house good

a na tei lau hai yô xwe k'ek' k'ôn kût de ya wim mélé
he made again. Those boys fire indeed he threw in.

hai yûk xa a dô ne nô hôt de ne ûn yî dûk k'a sô dit ne
"This way you do, I told you was it? 'Up you should go,'

nô hôt de ne ûn a hai ya mîl tecai a in tewû we hai ya mîl.
I told you was it?" Then they cried. Then

yî tsûn ne wiû a mîl ya na dîl ya kaun bëna hai ya mîl.
west when it was, "Come in, nephews." Then

ya na win dë li ê hai xwe k'ek' kût ka na il kit
They came in again, the boys. Then he fed them.

ê ê û ya kuû wiû yûn ka na il kit hai ya mîl. kût
... they ate. He fed them. Then indeed

teit dey a kuû wûn naî da la xô win te
he went. He hunted, always it was.

hai ya mîl a xôl teit de ne hai yô teô k'o set wen
Then he told him, that one he killed him,

do xô lîn k'a a' tiûn la xô min daik na la uwe te
"Do not do it again. Just outside you will live.

do xô lîn k'a a ten
Do not do that again."
hai ya hit djit ūn kūt na na is yai hai ya mit kī ye
Then indeed he went around. Then again

2 k'āna it yai kōkōn tan neū nē k'ā na nū wēs te hai ya mit
he used to go for them. His house inside looked as it used to. Then
kūt na na is yai xōte hai yō mite dje e diū
indeed he went around again. Good those children

4 mal yak a na teil lan xōte na de el se
he took care of. Well they lived.

XVIII. SKUNK'S THEFT
xūt Le dūn kin na da te in nauw kōl dje ēnte hwō
In the morning for it she went, skunk. "My grandmother,
dim mīn ḥec nai it tewe hai ya mit. se nit tel tewil sa an
sharp for me make it again.''
Then stone flat lay
mūk kūt hai se nit telte hai ya mit. a de ne k'ūt a ke sit
on it the stone flat. Then she said, "K'ūt a ke sit,
k'ūt a ke sit teit de na it, tōn hit hai ya mit,
Then she sang. He danced. Then
k'ūn hai is xūt at tewōn na rī tōn xe yē la an nauw
"Kunna, boy nice looking is dancing.''
Near him they all came.

8 hai ya mit. hai yō kūt xō tewō xōn nō xe it set ma' nin yū
Then that one indeed his anus emitted flatus. "Ma—''
The ground

teit te it ēnte hai ya mit a' tin tein net. yī mit tār ta
they put their heads. Then all he ate up, biggest ones.

10 hai ya mit. deūk ūn hit djit hai xō tewō mit tein kō e tan
Then this way then the his grandmother toward (small ones)
teit te it teite hai ya mit. hai yō teu na nil tewen kai tim mit
he took in his hands. Then those recovered, pack-baskets

12 hai ya mit. deūk ūn hit djit hai xō tewō mit tein kō e tan
Then this way then the his grandmother toward (small ones)
teit te it teite hai ya mit. hai yō teu na nil tewen kai tim mit
he took in his hands. Then those recovered, pack-baskets

XIX. THE ESCAPE OF THE CAPTURED GIRL

16 nin nis san min neī djit sis dai keś san nin hai ya mit.
World middle she lived a girl. Then

a' tin yī tsīn xō kya teit te yai Lū wūn nin teū win da
all west from her went. Alone she stayed.

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kyü win ya in yan dō ta’ xō len hai ya mił tee e dai tūn ka
People were not around. Then she stayed. Fall

xūn na gal kya da an ne tewū wa kil lūc min ne djō xō mił 2
began to walk. She picked acorns. She cracked them. After a time

win sa a kyü wiñ ya in yan dō xōt da nat yai
time passed. People did not come back.

hai ya mił kūt xūn na k’a ün nū yi tin ne 4
Then indeed it was she did the same. Doorway

mit tein ne hwan ya a hai ya mił min ne djō xō mił
toward she sat. Then after a time

kyü win ya in yan sil len sil lin tse tein nel git dit sik xō sa 6
person was there. She heard him there. She was afraid. Acorn her mouth

wiñ a dō tee na nīn an hai ya mił ün gya kai tim mił
was in she did not take out. Then she saw basket

a din nīn dīn teū wil let ye teū wiñ yai xō man tein teiñ 8
before his face he held. He came in. In front of the fire

ye teū wiñ ya hai ya mił k’ōn nīn me yōl hwın nal towin
he came in. Then his head he had made black.

hai ya mił dō hwā nū wil get te he hai ya mił kūt sa a 10
Then ‘‘Do not be afraid.’’ Then ‘‘Now long time

nū wūn hwik kyüñ nai y a hwín nai kūt a nin te hai ya mił
about you I have been thinking. In my knowledge indeed

you were.’’ Then

xai iñ kit sa xauw tee nel git te he hai ya mił a xōł teit de ne 12
she gave him food, acorn soup. She was afraid. Then he told her,

wit wat it tewe ta sō deL te
‘‘Acorn flour make. We will go.’’

hai ya mił kūt is k’ūñ hit kūt na tes deL hai ya mił 14
Then indeed next day indeed they went back. Then

na wīt dal k’el weL xō lūn ta’ hai ya mił xūt Le dùñ
he went back where he had camped. Then morning

in na is deL win te teit tes deL teū wił dit le hai ya mił 16
they got up. They started. They went along. Then

yi tein ne wiñ a mił teū wił dit K’el weL xō lūn ta
west when it was they went along. Where he had camped

k’e na al wil hai ya k’ai yal weL hai ya mił ai we xūt Le dùñ 18
they camped. There they camped. Then in the morning

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nia mit ki e again
s te hai ya mit it used to. Then
mite dje e diñ children
they went. "It was ten times to it you think? Then
de ta yis k'ûn nô deL ta hai ya mi. xût Le düñ ki ye
this one day we will get there." Then in the morning again
tea tes daL hai ya mi. yi nûk 'ûn gya yi tsin ne wiñ a mit.
they went. Then south she saw west when it was
kiû ye kût hai ya min dai na nes da min sa xoû. teit de ne
hollow tree. There outside he sat. "You sit," he told her.
ye tei win deL hit nik kyaô kûn ye kût tai ai xo lûn yô witt ta
When they went in large hollow tree. Indeed it was all around
seL ne hwan sil kait tan hai ya mi. miûn kût sûk'ân
obaidians lay, many. Then a pond of water stood
kiû ye kût min nûk ke teiû sûk'ân hai ya mit. dûn
hollow tree its south side it stood. Then it was
teiû nel git xo tein ne hwan an te hai tsû mel lûn in te
she was afraid little like it was that woman it was,
kûn nil tâts xo lan kin nal mats xo lan lan nô niûn an xo lûn
Dried meat was. Bundles were. Many lay there.
hai ya miL a xoû. teit de ne dô ma nû wil giL ta kûn yûn
Then he said to her, "Do not feel afraid, eat."'
hai ya miL dûn lûn hwô diûn k'ë ya nal wêL hai ya miL hai
Then several times night passed there. Then the
xo ûs dai a de ne is dô ke nai i kë yûn hai ya miL yô
man said, "I wish fresh meat I might eat." Then way
yî nûk ne hwan na kis le sai kit diûn 'ûn gya na wete
south like he felt. Behold small bag
nûL hai ya miL a dô ma nû wil giL ta kûn yûn
Then na tes di yai na wete xo ke an diûn she took out. Then he went. She watched him
dai hwûn lûn na wa ne ka win yai eL kim me xo nûn ai diûn
where he would go. He went in in timber. By its edge
tea tes yai teô xo tot dit teL en teô xo nel in il hai de dêûk
she went. She watched him. This this way
al kyô Lok sa 'ûn de dit diûn nk yô kôt sai nai aaw
so large glade was. It was elk were there.
hai ya miL hai yô na wete xo teK ka at tan hai tsû mel lûn
Then that bag under his arm he held. The woman
teô k'ô nete in ke wëw a toôn des ne da xo hwe ka a' fin ne
watched him, without his knowledge. She thought, "What will he do?"
Goddard: Chilula Texts

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hai mūk kai nū hwōn diūn tein ya yei hai ya mi. na wete

The on it good place he came out. Then bag
dēu̇k a teil lau ke yan kūts sai

this way he did. It fell down.

hai ya mi. na tes di yai tsū mes Lōn kūt ye na wite yai
Then she went back. woman. Indeed she went in again

hai ya mi. a dē ne nin kyūc ūl ke nai kē yūn te hai ya mi. 4
Then he said, "I will butcher it. Fresh meat I will eat." Then

kūt tes yai ye na wete k'ōn nān nō̄n na in tan hai ya mi.
indeed he went. Bag before her he put down. Then

yō na wete ya win tūn win te hai tsū mes Lōn teit tes tan 6
that bag she took up that woman. She carried it

xō ka nin kiū. ūl le hai ya mi. dēu̇k a xō lau hai ya mi.
after him. He was butchering. Then this way she did to him. Then

na tes di yai na tes tan ye na win ten nō̄ na nīn tan na wete 8
she went back. She carried it back. She carried it in. She put it
down, bag.

sa a diūn hit teit na wite yai hai ya mi. ye na wite yai hai ya mi.
After a while he came back. Then he came in again. Then

cīt yai ya mi. hai ̄hen the

hai ya mi. hai ̄hen the

nai ya mi. yō ̈Then way

ga ya wete

na xō dil en

na xō dil en

xō nō̄n ai diūn

By its edge

hai de deu̇k

This this way
tse nāl ame
e there.

ai tsū met. Lōn

e woman

me ka 'a' tin ne

hat will he do?"

1914]
hai ya mil hai ún lún dűn k' e nal waL dűn k'an lún dűn
Then the as many times they camped so many times

2 k' a nal waL hai ya mil na wit dal a küt sis da teën ún gya
Then she went along. Near where she lived she heard
da xö ed dik gya ai kin se hai sis da ne en dűn xo na kút tö
something she heard make a noise. The place she used to live
their tears

4 ya na wil lin se hai ya mil hai yō kai tim mil nō na nīn em mil
she heard fall. Then that basket when she put down
a dē ne dűn da xo ka ō' tewe ka ka hwō wūn a tewe
she said, "Whom for you cry?" Too soon for me you cry."

6 hai ya mil ye na wit yai le nūn di ya xo lan de de
Then she went in. They had all come back. Here
xō ya te mēL hai ya mil ye na wit yai a dū wūn hwō will lik
they had cut off. Then she went in. About herself she told
8 hai tō k'ō tō ten
that he took away.
hai ya nōn dik
There is end.

XX. BEWITCHING OF THE OLD WOMAN OF SELGAIKALINDIN

set, gai k'a lin dűn a lan te hai ya mil yi tśin sa win den
Setgaik'alindīn they lived. Then west they went.
hai ya mil hai ded hue ai kin nū wes te win da hai ya mil.
Then this me she was little stayed. Then

10 min ne djō xo mil tū wūn nin sis dai kei san nin
after a time alone she lived, girl
yi man teën teën hai ya mil min ne djō xo mil kūt win sa a
on the other side. Then after a time indeed time passed

12 yi tśin sa win den hai ya mil kūt le nīn di yai yi sin teën
west they went. Then indeed they all came back from the west.
hai ya mil dō kyū wit yan des k'an hai ya mil. yō
Then she did not eat that day. Then way

14 yi da teën teën qal xo kyū wiñ yai hai ya mil. tin ne
from the north she walked. She came down the hill. Then "Road
west toō ye kit dii lūs kit dū wē nel hai ya mil. xo te yi tśin
large something dragged in," she kept saying. Then good west
ne wiñ a dűn
it was, fall time.
xōl nūn te ne
I will stay with
ye heń yauo I come in."

16 xō ed de a lūn
"Why you do this,
ded dit de hai yai
it was that:
la a kel tei
one full she could
ya xōn nēl en
She watched her.
a heń en hai yai
you do to me?"

18 xō lūk gai me
Dawn loomed up.
hai ya mil
Then, "Go
i la ūn kyū win
"Well, you will
sūk k'an k'ā
there were basics
hai yō xi na wē
do that she took
nin nīs te me
Your body in
hwū wūn ō' k'ā
My(t) break,"

19 lai yīs k'ān
One day
sil lai ūn gya
lay, she saw

33 Literally, she
34 The interpreter
one subject and or
ne wiñ a diñ tañ ka hit hai ya miñ des k'an né de de it was, fall time. Then "It is night, this xōl nüe te ne sen dó we nome den dú we ne hai ya mit. ka él 2 I will stay with I think. I am lonesome," she said. Then "Well ye heñ yauñ hai yó a' tin xoñi nai kis le nit tewen come in." That one all her face she motioned. Evil de nai kai hai ya mit. deúk a' tin a a nü deúk a kai lüe 4 she had. Then this way all she did. This way she did. xō ed de a lāñ a heñ en he dó wün tən ne tūc he hai ya miñ. "Why you do that to me? Why do you not lie down?" Then ded dit de hai yó nit tewen niñ ye kit diñ k'añ yū wit diñ hit 6 it was that not good in the ground she buried. Finally la a kel tən nət yan 23 hai ya miñ. yai ke e a it da one full she cracked. Then she sat.

ya xōn nət en 24 hai ta' at teit dən xe xō de na a lāñ xō 8 she watched her. Those she told, "What all the time a heñ en hai ya miñ. yū wit diñ hit ki ye la kel tən nət yan you do to me?" Then after a while again one full she shelled.

xō lāk gai me dū wiñ a hai ya miñ. xōte win djen 10 Dawn loomed up. Then quite it was light.

hai ya miñ tce nən dañc xōl teit de ne tce na nət. wał Then, "Go out," she told her. She threw her out.

i la lāñ kyú wiñ min xe hai ya miñ. hai yó kis tən diñ miñ ye 12 "Well, you were going to sleep." Then that bed under sūk k'an kai tsa it. tən yū wiñ nai mit hai ya miñ. there were baskets toward each other placed. Then hai yó xa na wiñ xūn win te miñ. ya na i lən in tət nət 14 that she took up. With it she hit her. "Die.

nin nis te me a na o'ne te e e dū wē ne kai tsa at tətwin Your body in let it go," she said. "Basket stinks.

hwū wūñ ə kəst dū wē ne na tes di ya yei 16 My(t) break," she said. She started home.

laï yis k'an mit. a teən des ne na həu hai ya miñ is tan One day after she thought, "I will go." Then logs sil lai úñ gya is tan mi ye sił tiñ tətwin xo lan hai yó 18 lay, she saw log under she lay. She was dead. That

33 Literally, she ate.
34 The interpreter said that while the form of the verb is plural, only one subject and one object were concerned.
dō i kyū wil le ne en min nis te me a na' di ya xo lan
old woman used to be her body in it went

2 min nit tewen ne hai ya mi. yō kit. kit de mūk ka na is ken
her evil thing. Then that rotten wood on her it fell,
is tan nīn ne en hai ya mi. teit tes yai
log used to be. Then she went.

4 hai ya mi. a teōn des ne yī dūk ḥuwa teōn des ne
Then she thought, "Up I will go," she thought,
la xō na xō mī xō sin kit taL tsit xō sin di huō xō sin
Just they were working. They were soaking acorns. Something it was.

6 hai ya mi. ye tēū wiñ yai k'ōn ta Lōk yī sin teīn te nūn di yai
Then she went in house. Fish from the west they came back,
yai kin te wēn hai ya mi. kai ya teń kiit Lōk hai ya mi.
they carried. Then they fed her fish. Then

8 a ya xōL teīt de ne hai yūk dō nō wūn nīn nāυw ūṇ hai ya mi.
said to her, "This way did she come to you?" Then
wiį. dūn na ne deL e mi. teń yai yai hai ya mi. huw ūn na
yesterday when we came back she went out." Then "Never

10 hwā wūn na wa win te hai ya mi. na tes di yai kūt
to me she came." Then she went back. Then
kit tes win dō ow sis hai ya mi. na in di yai
she carried her load. "I did not see her." Then she came home.

XXI. BEWITCHING OF THE LITTCUWHWINNAUWDIN GIRL

12 ded yi man teń Lit teńw huin nāυw dīn hai yūn
This the other side Littecuwhwinnaudin that one
xōL tis teń La na nīn ne kyū win ya in yan hai ya mi.
their sister one two men. Then

14 min ne ājō xō mīL yī sin teń kyū wiñ yai in yan hai ya mi.
after a time from the west men. Then
a de ne hwite teń nai kyū wūL dū wēL ne hai ya mi. tiın
he said, "To me bring across." Then very much

16 xō dje yai it we xōL tis teń heί ūṇ nai kyū we dū wēL
they liked her, their sister. "Yes, we will carry across,"
yā teōn des ne mit dāi do na kʻauw
they thought. "Outside do not put it down."

18 hai ya mi. kūt na kit tes wen hai ya mi. kīm mēūk
Then indeed they started carrying. Then in timber
Goddard: Chilula Texts

a yì tsin na kyú wit wel lè hai ya mit, se ye kyō kait west they were carrying along. Then Seyekeyōkait
xō teù win deL hai ya ta ya win nan* hai ya mit me is deL 2 they went down. There they drank. Then they went up
xō ye yì dúk hai ya mit, kūt na teil yeu* diñ k’a is daL up the hill. Then indeed resting-place they came up.
hai ya mit teù wit til nis sa teù wit til a kūt hai ya mit 4 Then they went along. Long way they went. Then
kin sin Lök tcc nín deL hai ya mit, tei tès deL kūt nil lin KinsinLök they came out. Then they went. Greek
na nù wit til hai ya mit, kūt na kyú wit wel hai ya mit, kūt 6 they went across. Then indeed they carried along. Then indeed
tei tès deL hai ya mit, tei tin ne nù wïn a ta kūt nó nín deL they went. West it was by the ocean they sat down.
tó tei tìn din nùn diñ nò nùn deL hai ya mit yō xō têiñ 8 Tóteciadinündiñ they sat down. Then that one to him
na kyú wit wel xō min dai nò nín deL they carried by his door they sat.

haï ya mit, kūt dōn ye ya xō la ya a dit na dū wil tewuñ 10 Then, “Indeed call them in.” “Come in.” They ate.
nò din nël téwan mit hai ya mit es di an k’a’ sei kyu* After they finished eating then old man, “Well, sweathouse.”
hai ya mit, taik kyu* yì teù win daL hai ya mit, kūt 12 Then sweathouse they went in. Then indeed
it, tei när nes tèn hai ya mit hai yō es di an close to each other they lay down. Then that old man
in na na it ka hai ya mit yì da teiñ tcc nai kin niñ en 14 got up. Then from the east he took it out.
nò’ kyú win uñ uñ hai ya mit, dû ya k’un nùw min ne djô xō mit, “Are you asleep?” Then they did not speak. After a time
sa a a xol tei tès de nìl, wùn xo kyûn ya xos le kūt dōn 16 long time when he had said to them they knew indeed
xwot a na tei tès le te tès le he yu* wit diñ hit xō Lük gai mit, he was about to do it. Finally when dawn
dik gyûn ya wiñ ya mìt kyûn na an yai nó tei sôt te 18 here it come up it was thinking of he was going to stick them.
hai ya mit, hai xo k’äi ya hai yō sis tin ne en diñ nó ya mit së Then the his boy that one where he used to lie they moved.
hai ya mit. na kis le mis sa meûk kyû win tu hai ya mil. xa
Then he felt. His mouth inside he rubbed it. Then
2 xo rûk gai tes ya mit. mis só wûl kin ne diû xû ed dik gya
du we ne mis sa meûk kyû win tu. xûl. ne hwan
made a noise. His mouth in he rubbed black
4 mis só wût, kin ne diû a du we ne hai ya mit. na kis le hai ya
his throat base made the noise. Then he felt. There
hai yûn kit du we ne
those made the noise.
6 hai ya mit hai yò xo kyûn xo len a du we ne dô xo lûn
Then that wise one spoke. ‘Not it is
nû hwôn a hwôn de ne hai ya hwit. dû we ne hwit teîn
good you thought of me. That you told me, ‘To me
8 nai kyû win du wet. ne ha ya mit. dan' de xô' k'el ya is twen
bring a load.’’ Then already this time load they made.
se kût min nê djit ta din dil k'el ya is twen la' tsû mes Lon
Mortar in middle surfish load they made sea weed. ‘‘Woman,
nû win né. tiû sel ne hwan dô a de ne he ne hai yaL uû
I will give you obsidian. Do not tell about it.’’ Then
da xo ed dik kyan do me dûw din tsû mel Lon
some kind I do not want woman.’’
10 hai ya mit k'a' na wê dil na tes del. na wit dil hai yô
Then ‘‘Well, let us go back.’’ They started back. They went
along, those.
kin sin Lok hai ya tee na nin del hai ya mit. yì sin teîn
KinsinLök there they came out again. Then from the west
12 ye na win del hai ya mit. yì man a yì da teîn a den tse
they came in again. Then on the other side east they heard say,
nô La diû tûn xo kyû wiû a hai ya mit. na wit dil a kût
‘‘After they they died.’’ Then they went along.
14 yì tsiù ne wiû a hai ya mit. dik gyûn na nes dit tete te
West it was. Then here they were about to camp.
tô ye kyô ka dûk ka de dit de xo' ya xo' kya teûq qal
Tôyêkyôkadôkka it was in vain after them he walked.
16 hai ya mit a teôn des ne hê hwit. tis tce dit tsik min dai
Then he thought, ‘‘hê—, my sister acorns outside
nô ô kauw ya teôn des ne
will leave,’’ they thought.
18 hai ya mit a teôn des ne
Then it was they heard something make a noise. That one was making a noise along.

Then he told his brother, "Trail under sit."

Then one upper side he sat knife with.

Log lay there they climb over. Then the after them de diñ nis tan da na wil tön xö dje diñ nó il tön mi ye teiñ this place log he jumped on. In front of him he jumped lower side.

Then he caught him. He stabbed him repeatedly. They cut him up.

Teswan mò xon tau we diñ hai na tes del na wit dal sats mit tò diñ their village they came back. They went along back. Satsmittödïa na wit dal hai yam. dôn ka hai is sel teiñ na wan na wit dal hai ya they went back. Then it was still rather warm they went along there.

Then Kaiistmittödïa they came down. Then the other side me na is del teim me tau wit kút k’a na is dels hai ya mit they went up again. Teimmetauwitkút they came up again. Then na wit diñ ye ô yi da teiñ na wit diñ xö ed dik guññ ai kin se 14 they went back. Way from the hill they went back. Something they heard
toit del se ne en teiñ la xö kút xö da in na dim meñ xwöte where they used to live. Just they fell down so

xö win sen. hai ya mit. hai ya yî da teiñ tea na in del mûk k’a 16 It was warm. Then there down they came out. After hai xö. tis tee ne en wün na dit. teis qót xö lan hai ya mit the their sister used to be they came for had been poisoned. Then
wil. dũŋ wil wiŋ diŋ dit sik ye yũ wĩŋ k’an hai ya din
the night before acorns she brought in. That place
2 yĩŋ qot hai ya mil hai yö a dit djẽ nũ na niŋ an sil len
he poisoned her. Then those their hearts were not very sorry,
yə xo sel wĩŋ hit ya xools kit ha ya mil na wit dil a kũt tiŋ
because they had killed him. They had cut him up. Then they
came back Very much
4 xo dje yai il wen ne en ya xō tis tce hai ya miL kũt hai ya
they used to love her their sister. Then indeed there
na in deL
they came back.
6 hai ya nôn dik
Here the end.

XXII. FLIGHT OF THE MURDERERS

kit tũn na da a diŋ teit del se xō sin tai kyũŋ sa an
Kittũńadańdiŋ they were living. Sweathouse was there.
8 hai ya mil. min ne djö xō mit a ya xōl teit de ne na tin nũ kō mil.
Then after a time they said to them, "From Trinity River
ka tewũn diŋ yĩ nũk mil. hai ya mil. des k’ũn nit teiŋ
Datewũńdiŋ south, to-day to you
teiŋ tin diŋ. teiŋ hai ya mil. dō xũn na ne dō me nũŋ git hai
they are coming." Then "All right, I am not afraid. Those
hwũ wũŋ lin ya te hai ya mil. ka de hwũ wũŋ Lin ya te
to me will come. Then soon to me they will come."
10 hai ya mil. min nẽ djö xō mit ūŋ gya kyũ wĩŋ ya in yan
Then after a time it was people
teiŋ san kũt me din teiŋ nit teiŋ ye ūn dil lan lew
he saw. "Then are you willing to you we should come in.
Many I
12 na tse nẽ yai dō ma nũŋ gip hai hwit tein ye win del te
first I come," "I am not afraid, those to me will come in."
hai ya mil. na tes di yai a kũt hai yō na din yis k’an a mit.
Then he went back. "Those two after days
14 lan na nō hwil sis te
many you will see us again."
"kũt dũŋ di hwũ dō ma nũŋ gip k’as we diŋ na da teiŋ
"Well anything I am not afraid of. Well, let us go. From east
do me nũŋ gip I am not afraid."
1914
hai ya mil. a xō.
Then he said
kũt dũŋ a kũt xō
"Well, let it
ye na wé la ta kũ.
I will bring them
a dit ta’ diŋ
at his home to
ye ya xōlai kō
they brought them

tewũ wa Lũk kũ
forked. Then
sa an kũt mĩ
stood. "Then
ka sit ta del. I
they came. Then
kũt xō wũŋ
Now, it was coming
dũŋ tũn hwũ diŋ
several times
tsũ meš Lon dũ
women stayed
hai ya mil. sai
Then behold
teiŋ wil le. hai
holding. Then
ya win daL he
came in. Then
xōlik teiŋ yai
To tell she went
ne ha dũ wil la
"They are attacki
na nin teit del
two were staying
nũ ya niŋ en
they put. With the
dō me nūč git min ne djō xo mit. kūt dīn kin kas yai
I am not afraid." After a time it was four men came up.

hai ya mil a xōl teit de ne kūt hwin nes te dō ma nil git ūn
Then he said, "My body are you afraid of?"

kūt dōn a hwō la na dō ma nūč git kūt a dit teiñ
"Well, let it happen to me. I am not afraid."

ye na wē la ta kūt hai ya xa djit a ya it ti yau hai ya hat djit
Then they did it. Then

I will bring them." Then they did it. Then

a dit ta' dīn le ya dū wil lu hai ya mil. kūt a dit teiñ
Then they did it. Then

at his home they killed them. Then indeed to him

ye ya xōlai kūt kit ūn na da de nkū dūn lan hwō
they brought them. Then it stands this way it was

several ways
tewū wa lūk kūt hai ya mil. kūt yi nūč teiñ tai kyūw
Then indeed on the south side sweathouse

sa an kūt ma dūñ teiñ kūt xōn ya il lit hai mūk' k'a
stood. "Then I want they burn it," those after them

ka sit ta del hai hit djit xa sit ta dal tewō la na k'as yai
they came. Then they came over. Five men came up.

kūt xo wūn kūts ta nan del te hai ya mil. kūt
Now, it was cold weather. It was about to snow. Then indeed

10

several times they camped. After a time those

tsū mes lon del se xōn ta me yō xois dai tai kyūw me
women stayed in house. Those men in sweathouse.

hai ya mil sai kit dīñ ūn gya mit da na sa an a din nīn dīñ
Then behold a bundle of brush before his face

Then it was another man

teiñ wil lel hai ya mil ūn gya na lū wūn kyū wiñ ya in yan
holding. Then it was another man

14

ya win dal hai ya mil. sai kit dīñ tsū mes tōn tea ūn lat
came in. Then behold woman ran out.

xō lik teiñ tai kyūw teiñ tai kyūw mit da nīn yai
To tell she went to sweathouse. Sweathouse its mouth she came.

ne ha dū wil la xa xō list tea nō' dīñ hai ya mil. hai yō
"They are attacking us. Come, hurry, come out." Then those

16

na nīn teit del se tai kyūw me hai ya mil. xo ye xoñ two were staying in sweathouse. Then under it fire

18

nō ya nīn en ya mil tai kyūw ne en xoñ ye ya wil lit
they put. With them sweathouse used to be to the ground they burned.
hai ya mil. ta kün ma ya din mit tewit tō tein hai eñ
Then three men (f) they pushed along toward the water. Those
it was
2 ya xō kün nai hai ya mil. hai ya kút te nóõ xō ta an
lived. Then there indeed they ran in the water.
hai ya mil. kim meük ta nóõ xō na is deL hai ya mil. de dit ta
Then in timber they traveled. Then here
4 xa tē tē a kim meük na dīl le mit. yū wit diñ hit
grew up ferns in timber while they lived. After a time
kyū wiñ ya in yan na in deL hai ya ha djit xōte na da wil se
men they came back. Then well they lived.
6 hai ya nōn dik
Here the end.

XXIII. REJUVENATION DISCONTINUED

dik guyūn yī dē nīn nīs san nōõ a dīn tē tēwēn nīn nīs san
Here north world's end he became, World
8 ma na na wiñ yai hai ya mil. tēt tēa yai kūt hai ded
for-he-came-down. Then he went indeed this.
hai ya mil. hai ded wūn xōi kyūn nān yā yē dēd yī da tein
Then this he thought about. This from the north
10 teūk qal yū wit diñ hit nīn sān nē djiñ yī da tein sis len
he walked. After a time middle world from the north he was.
hai ya mil. teūk qal a kūt hai ya mil. ded a kūt ded mit tein
Then he walked along. Then this, this toward
12 dit tē tēis len hai ya mil. hai ded a kūt nīn nīs san na da a
pointing he was. Then this mountain stood up
mit tein teis len hai ya mil. kūt tein nīn yai hai ya mil.
by it he was. Then indeed he came there. Then
14 iL man na da a tēis tēwen Lai na da a ne en
on both side stick up he made it. One used to stand up.
hai ya mil. kyū wiñ ya in yan xōte na dīl te mit
Then “People well will live with it.
16 nū hučōñk tīn dīl ta hai ded nīn nīs san a kūt wil tewiL
Well they will travel.” This mountain on it young
na wil lel te en de yī dūk nīn nīs san na da aī kūt
used to become again. This east mountain stands up on it
18 xa sū win na hweít te hwečk a nū wit tel a mit. hai ya mil.
when they go up like me they are old. Then

hai yūk wil this way you
a win nat ta it will be the
mūk k’a na on it they did
dō i kyū wil let old woman
hai ya mil. k’m
Then indeed
man’ tīn na company was
yi nūk en on south one it
a win nel ta will be.” You
dō tēn wes yō he did not like.

Here

dik nīn
Here

hai ya mil. tē
Then water

hai ded nīn nīs san this world used to
hai ded a hwīt this only
a’ tīn ka tīn fe all kinds swept
xes yē en na used to come
da nāsis dat ki they lived that
da nēñ dōñ hū that is the one
hai ya mil kū
Then indeed
Goddard: Chilula Texts

1914

XXIV. THE FLOOD

Here mountain stands, butte large used to go about. Then water came. Then so much space water flowed. Then this only mountain so much the water reached. Then all kinds swam there. Then that indeed the water used to come dried up again. Then behold indeed good that one just that is the one this butte large Kixannai lived.

Hai yûk wil tewil a nat wil lai ta hai ya mit. Kût hai yûk this way young they will become. Then indeed this way a win nat. ta hai teûn k'âi na wit lai ta hai ya mit. Hai 2 it will be those young they will become. Then the mûk' k'a na wit lai hai ya mit. Kût hwek wûe di yûn it. On it they did. Then indeed like me I am old dû i kyû wil le k'asû win hweit te hai ded nin nis san a kût 4 old woman will go up this mountain on. Hai ya mit. Kût hai yûk a win Nat. hai ya mit. Yû diû hit la Then indeed this way it was. Then after a time one mane tin nauw hai yûk a win nei. Ta hai ya mit hai yû en 6 company went. This way they did. Then this one yî nûk en dû hai hwe hwa ne hai ded nin nis san south one it was. "This my only, this place a win nei. Ta teûn k'âi na dil len. Ta hai ded ke sin dil nes 8 will be." Young will become this on travel all dû teûn wes yô he did not like.
XXV. MINK'S GAMBLING MEDICINE

de de xō il kūt tce wil lin din na ter, dit tewen
This Xōikūt its mouth he came into being,

te ū na Lū hucn hai ya mīl min ne djō xo mīl a teōn des ne mīnk. Then after a time he thought,
de de mūk kai yi nūk ta se ya te hai ya mīl k'ō wūn "This on south I will go." Then to him

na ne il hūc 36 deūk a na nū wēs te hai ya mīr. a teōn des ne it always comes. This way he looked. Then he thought,
ded mūk ka yi nūk te so ya te xūt Le dūn k'ē da ai it Lō i "This on south I will go." In the morning head tied on

a de kūt da teu wil lai hai ya mīr toit tei yai teūk qal yō on his head he put. Then he started, he walked along. Way yī da teiūn teūk qal de de mūk ka teūk qal xō na kūt tō from the north he walked. This on it he walked. His tears

na dū wim mīl a dū wūn teuf wite tewel hai ya mīr. ded were dropping. About himself he was crying. Then this teūk qal a kūt yō yi nūk a teiūn teūk qal a kūt hai ya mīr he was walking. Way toward the south he was walking. Then

nis kin tce in din. din. klūc 37 hai ya mīn. nes kin me dik gyūn Niskiuntēndiūn, alder (?). Then "D. spruce in more ne se tin ta hai ya mīl. nes kin min nē djit kañ a sis kyəs I will lie down." Then Douglas spruce half way up limb broke.

hai ya mīr. hē 38 a nūw te iūc hwal teōn des ne hai ya mīr. Then "hē I am thus I travel," he thought. Then

36 Mink always lost at play.
37 Probably Lūw.
38 An exclamatory particle.
a di ye de kit diñ an hai ya mił kit ta au -- du we ne
under himself he put it in the fire. Then he sang, it sounded.
yis ka nei a di yi de kit dauw
Until day under himself he put in the fire.

hai ya mił teit tes yai xut Le duñ hai ya mił yö yi nük
Then he started, in the morning. Then way south
teuk qal kin na k'ôn ta' diñ k'ôn ta sil lai hai ya mił hai yö
he walked. Kinnak'ônts'diñ houses stood. Then that one
yö nük a xo luñ k'ôn ta' san me têc niñ ya yei hai ya mił
south furtherest house stands in it he came out. Then
lai úw xa xo luan xo wün teit teñ kait deí hai ya mił
really he clapped his hands, to him he motioned. Then
a xoł teit de ne huc kil liñ yi da teñi xö luñ hai ya mił.
said to him "Me you are like(?) from the north it is." Then
de dik kyûñ(?) hwú wün na niñ úl hai ya mił
What from me you will win?" Then
a xoł teit de ne hai de a xoł dön hai sek hai wün
he said to him, "This may be this hair-wrapper, this for it
kin na sit dil la ta
we will play."'
hai ya mił kût no'nin daL it tein din niñ kîn nan ya
Then indeed they sat down, each other facing. They played.
deuñ a teñ la xoł teit dü we ne teit teñ kait k'ò wün
"This way he did (1)," he told him. He pointed. From him
na tes tân hai ya mił kî ye a na teñ lau min tün diñ deuñ
he took it. Then again he did it. Ten times this way
a na teñ lau mił xo wün teit teñ kait te ü na tû hecin a ten
when he did it from him he pointed. Mink did it.
la xo luñ a teit yae yü wit diñ hit diñ xe neuk diñ
All the time it was he did it. After a time behind himself
na nú wil luç heçil hai ya mił hai yö la xo luan na nil la te
it was piling up. Then that one, "All the time it is you win."
hai yö xoł sek a miit ta' na nú wil luç heçil hai ya mił
That one his hair-wrapper with it he piled them. Then
hai yûk k'ar a win na nú wil luç heçil hai ya mił na diñ
this way it kept happening. He kept accumulating. Then twice
k'el waL kin na wauw ta ka diñ yis k'an kin na wauw
he spent the night, playing. Three times day they played.
na nū wil lūc hwil dīn ket dīn hwel weL te hai ya miL ki ye
He kept winning. "Four times I will spend the night." Then again
2 k' a nal veL hai ya miL na tes di ya te dīn ket dīn k'al weL miL
he spent the night. Then "I will go back." Four times
when he had spent he night
na tes di yai de de mūk kai yī de na tes di yai hai ya miL
he started back. This on north he went back. Then
4 di hwō man yai kiñ ēn hai ya miL yī de na wit dal a kūt
something large he was carrying. Then north he was going along.
hai sis da dīn kūn na wit dal na in di yā kūt
The he stayed place indeed he came back. He got back.

XXVI. EAGLE'S WAR MEDICINE

6 ded mūk k'a yī da teiñ teit tes ya te tis mil hai ya miL
This along it from the north he will go, eagle. Then
a ya xōn teit de ne kyū wiñ ya in yan dō mit tis tin nauc
they told him "People not beyond it go."

8 hai ya miL. a tōn des ne kūt hai ye he te së ya te deük ūn te
Then he thought, "Now, anyway I will go." This way he did,
kim mau teis tōwen kīf tūn mit tel dīl mai hai ya miL kūt
medicine he made its leaves broad gray. Then indeed

10 teit tes yai hai ya miL. kūt dōn nauc hēa tax hai ya miL
he went. Then, "Now, indeed, I will go, just." Then
teit tes yai ded mūk k'ai yī da teiñ hai ya miL. teit tes yai
he started this along from the north. Then he went

12 ūn yō yī da teiñ xon nis te yan na del se dīn mit tis
way from the north enemies where they lived beyond that
tēuk qal hai ya miL a tōn des ne kyū wiñ ya in yan
he walked. Then he thought, "Indians

14 na nan del te hēcin nis te ya k'ōn des ne te hai ded hēcin nis te
will come to be. My formula they will know. This my formula
nai dīn nūc hai hēcin nis te nai xōn des ne deük ai wēl te
tēuk qal hai ya miL. teit tes yai
they will hear. This my formula they will know. This way
it will be

16 kim naū hai ya miL teit tes yai ded yī da teiñ teēuk qal a kūt
medicine." Then he went. This from the north he was walking along.
yeō yī da teiñ teuk qal teit tū win nauc hwil
Way from the north he walked. He was going along.
Then again k'al weL miL ar times spent he night hai ya miL Then wit dal a kút ya going along.

got back.

hai ya miL eagle. Then tin nauw
deük ün te way he did, ya miL kút n indeed hai ya miL just. Then tejit tes yai he went dii n mit tis beyond that wiñ ya in yan

hain niñ te my formula ai wil leit te This way it will be teük qal a kút s walking along.

hai ya miL kút ded min nê djit sis le ne kút kún dûntc Then indeed this middle he came to be. Indeed quite close sis lin hai ya miL hai teit tes yai teük qal a kút hai ya miL 2 he came. Then the he went. He walked along. Then xwöte a man nü huçon tis miL teit tes yai hai ya miL. ded very good eagle went. Then this teük qal yö yi nük teük qal a kút yan tein tai a diñ hai ya 4 he walked. Way south he was walking. Yanteintañadiñ there teük qal mit. teö huçon tewit te teön des ne hai ya miL hai when he walked, "'He will come after me,'" he thought. Then the üñ gya mit tis teit tes yai hai ya miL. a teön des ne kút xo lûn 6 he saw beyond it he went. Then he thought, "'Indeed it is huëk kim ma ñ lan nü huçon a xo lan hai ya miL. kút mit tis my medicine much good it is.'" Then indeed beyond it teük qal kút xo lan hai ded huëk ki ma ñ huçon hein niñ te he walked. "'This my medicine good my formula hai din niñ te la xo gya mit. tû win na huët te hai de he will know without harm with it he will go by, this.'" hai ya miL hai mit tis kút yí nük teük qal la xo gya 10 Then this beyond it indeed south he walked. "'Without harm hai ded huët Lo we mit. tû win na huët te mi nü wil gi li te this my herb with he will go by if he is afraid.'" hai ya miL. mik kya yi nük teük qal hai yifk a win nel a kút 12 Then from it south he walked. This way he was doing. kas ta' xo ñ yi nük teük qal yi nük a teit tes yai teir kûn diñ Kasta' south from he walked. South he went. Teükândiñ teük qal hai teit tes yai yi nük a teük qal hai ya miL 14 he walked. Then he went, south he walked. Then tse kyo k'a tin nit teük qal hai ya miL in tis tae mi yi nük Teękôk'atalmit he walked. Then Itstesemni south k'a is yai yi nük a teit tes yai yi nük a teük qal in tae. kai mi 16 he went up. South he went. South he walked. Intekâimi hai ya teük qal hai ya teit tes yai yi nük a teit tes yai there he walked. There he went. South he went. teim ma nañ a kút hai ya teük qal yi nük a teük qal lei 18 Teimmanañakút there he walked. South he was walking along. diñ tewag na da a diñ yi nük a teük qal lei hai ya miL Diltewag-nadaadiñ south he walked. Then
ta nãi a kût hai ya yi nük teûk qal lei hai ya mit. yi nük
Tenâkakût there south he walked. Then south

2 teûk qal lei hun na mi hai ya yi nük teûk qal lei yi nük a
he walked. Huanami there south he walked. South

tei tesi nû wil lin diñ yi nük a teûk qal hai ya mit.
he went. Nëwëllindii south he walked. Then

4 yi nük nun sin kût k'as ya yei
south on the hill he went up.
tis mil a na it yau
Eagle did it.

XXVII. WAR MEDICINE OF THE SEKOXATINNIT YOUTH

6 se kyû xa tin nit me yi nük xôt. tis tee hai. nô na nîn de!
Rock-large-road-goes-up south his sister with they lived.
hai ya mit ka da xô lük gai te nauw mit. ded teûk deûk
Then soon dawn when it would go this hair-wrapper so

8 at. tik teít teí. dô mit. teít teí. dô a dit sit mit. na al loi xô lîn
thick she cut, she cut it her crown with she tied it.
Her brother
at. teít de ne hai ya mit. hai ded xôn din deûk a a lô
spoke to. Then this ashes this way she did.

10 teai ke it tewa hai yôn ded ya nauw diñ na dil 'k'a de el lû
She threw them out. This one this goes up place they came.
They came to fight.

hâi din dai xô ta' teûk a na al lû mit. sai yô din dai
Then flint in his blanket this way when he did "sai'"
that flint

12 de ne nin tewin na kût di huc dô xô nô kûs hai yûn hai yûk
said. Bad something does not enter him. That one this way
a xô lau xô lûn xô teûk a hai ya xôn din hai yûn 'k'a a nû
she does. Her brother his hair-wrapper there ashes that one
always does that.

14 kyû wiîn ya in yan yi de win na huit ma tei tewe hai de
People when they are shot for them she makes it. This
xôn din de de na na tit tû xô kya ai ta na na tit tû ki ma û
ashes here she rubs across. His upper arm she makes a mark
across. Medicine

16 tei tewe it tewô la diñ me ü tei de ne hai ya hit djit ûn
when she makes five times "'meû'" she says And then
hai ye xō nis te dīn tce ke e neūc hai yō tsū mes tōn
this her formula she repeats that woman.
tsē kyō xa tin me nō na in dēl
Rock-large-trail-goes-up they lived.

XXVIII. PURIFICATION OF THE BEREAVED

FOR MEN

dik gyūn yi de yī dūk na tel dit tewen lū wūn nin
Here north east he came into existence alone.
kyū wiñ ya in yan mē mit tō e de yūs tān dīn nō na niñ xan 4
Dentalia its water close by himself he put.
hai ya mit. a' tin ka ūn le tse kai mit ye de dū wil la te tewō la
Then every kind Ceanothus intergerimus(1) under him
he will put in the fire, five
tee il loi min ne djō xō mit. kyū wiñ ya in yan xō hwō a' di ya 6
bundies. After a time a person died.
hai ya mit. ūn wūn na is dēl xō te a tej lan hai ya mit.
Then he fixed him. Well he did. Then
me mit ke hai ya mit. kit mūk kai kyō mit na xō wī te me 8
he finished. Then ginseng (?) with it he bathed him.
hai ya mit. ūn hai kyū wit tel mit tō nañ xa hai ya mit. ūn
Then the deer its water stood there. Then
kyū wit tel. lūk gai a la sa nō it tō te na de el ya 10
deer white so deep the water came. They stand in the water.
hai ya mit. ūn kit te yauw teis tewen kyū wit tel dīl mai
Then they travel he caused. Deer roan
kit te yauw teis tewen lō mūnte mit tā' kit ti yauw 12
they travel he caused. Lōmūnte among they travel
teis tewen lax xō na lat ne hwan lō mūnte mit tū wa
he caused. Just like floating around Lōmūnte among.
hai ya mit. ūn hai ya min ne djit kyū wit tel. lūk gai 14
Then there after a time deer white
ki tī yauw teis tewen hai ya mūk ka kyū wit tel ka dīl tcwag
they travel he caused. There after them deer brown
ki tī yauw teis tewen hai ya mūk ka hai ya mit. ūn hai yō 16
they travel he caused there after them. Then that
na' di yau mit ta nan me na dīl wil tewen hai ya mit. ūn
dentalia its water they swam in (?). Then

Goddard: Chilula Texts 347
kit tei'n no a tüüc mil deük a kit de ne mil open he made it when this way he made a noise when
2 nis san a meük mú xün nevå hwë le na it dañc hwë earth in its noise encircled.
hai ya mil ùn hai yûk xe mit xa wil lel kyû wiïn yañ Then this way he always does. Indian
4 mil na wiL dit tel ki xün nai ta' tei'n hai ya mil ùn kût hai yô with he brings along to Kixûnnata'di'n. Then indeed that kyû wiïn ya in yan më hai a teil lau hai ya mil ùn tewô la di'n belongs to Indians that he did. Then five times
6 yis kan e mil tewôla sis loi kin ni'n di kete múx xa dje k'o len when it was day five bundles yerba buena mûkkejólen xô ka na del waL xô ye de dü wiîn an mûk ka na del waL on him he poured. Under him he put on the fire. On him he poured.
8 hai ya mil ùn nû hwôn na na is ya ki xün nai ta' di'n Then well he travels. Kixûnnaita'di'n na xôl dit ten hai ya mil ùn hai yô kût kyû wiïn yain yan më he brought him back. 'Then that indeed belongs to Indians
10 ded xan lûn nîl la me nô na an xan lûn naî al ta this so much your hand in it I put. So much you will have. La xô kya hai yûk ùn di ya te xôl teit de ne di hwô Any way this way you will do,' he said to him. 'Something
12 dô xô lin nû wiîn na da a ten kyû wiîn ya in yan ta' di'n it is not go by you it is.' Indian world na xôl dit ten he brought him back.

FOR WOMEN

14 dik gyûn yi nûk a yi dûk kyû wiîn sai in win te Here southeast it is always dry.
kit dai ye la xô naL a win te hai ya mit ùn hai xo saik Flowers many are always floating. Then the abalone
16 kit tô nô na ni'n k'an hai kin nes tan nai kyû win xa its water he puts there. The tan oak stands there.
hai ye dik gyûn yi de yî da tei'n keL san nin wûn nô na This here from the northeast girls come to it
18 el le ne e lû ki xûn na mik kin nes tan nai kyû wiîn xa it always is. Kixûnnai their tan oak stands there.
prayer: goddard: chilula texts 349

\[1914\]

\( \text{dik gyūŋ} \) yī na teiŋ yī da teiŋ xa a nū ket san nin
Here from the southeast they do the same, girls.

\( \text{hai ya mil ūn} \) hai yūk ke mil a dū win te hai mūk kūs tan diŋ
Then this way they always do. This beside it

\( \text{La tein din na} \) nō na nin xan mit tō hai mit tō
(a sea shell) its water he placed, its water. "The its water

\( \text{nūk ka na del waL xōL teit de ne hai yō xō saik ke mit to} \)
on you I put," he said. "That abalone its water

\( \text{nūk ka na del waL xōL teit de ne hai ya mil ūn hai yō} \)
on you I put," he said. Then "That

\( \text{ma xa tein min ne xō len mit tō nūk ka na del waL} \)
maxateimminnexełen its water on you I put,"

\( \text{xōL teit de ne hai ya mil ūn hai yō xō ka na de el wal a mil} \)
him he poured. Then "That on her when he had put

\( \text{hai(?) deūk a a lū xō sit da kyū wiŋ ya in yan ta' diŋ} \)
this way he did the crown of her head. "Indian world

\( \text{na ne deL xōL teit dē ne teit te it Lū xe nek ke hai yūn} \)
we come back," he said. He rubs it on her back. This

\( \text{tsū met Lōn ma teit tewe} \)
woman for he makes.

\[ \text{PRAYERS} \]

\( \text{a de ke ma xa nauw di ya} \)
"My tracks after I come back."

\( \text{dik gyūŋ yī nūk a yī dūk nūn sin mū win na} \)
"Here southeast butte around it

\( \text{kit tes sō wil tewen hai ya mil mit na nel kōe nin} \)
a mark made there with I am going, ground."

\( \text{kūt hwik ka nō win djē ye hwīn nis te diŋ} \)
"Now, away from me you want to go. My body

\( \text{nō nik kya na dit dauw hwe ne} \)
do not think about."
XXIX. A SUPERNATURAL EXPERIENCE

Three years (ago) then indeed

I did not see. Then indeed it happened,

I died. Then I dreamed. This

Here east south cloud large in it this way it was moving

Feather decoration. — sounded. The one after me did it.

Little while

I will live again. Then

I stood up.
PART I

Obtained from Tom Hill and his son Dan Hill

I. THE WAR WITH THE LASSIK INDIANS

A war party went far south. All the Indians who used to live on upper Redwood creek went with the party. All the people who used to live below Iaqui butte and at the big bend of Mad river went also. They met on the ridge south of the head of Redwood creek and held the war dance. There were sixty men who had weapons. The dance line was so long that in two places a man stood in front of the line and danced. They shot with bows and arrows and with white man’s guns. The party was two days and two nights on the way. They came to the village of Taike, at the mouth of Dobbin creek, and fought with the Indians living there. Many bodies were left lying there.

They turned back and camped for the night. Some of them said there used to be very many Indians living in that neighborhood. Then we went ahead as scouts. When we had gone so far (about a mile) we came to a ridge, which we followed until we came to XoLoKoKoem, where they were camping. They were talking. Some of them were laughing and some were crying. Then we ran back south. The war party was coming from the south.

They surrounded the enemy and began shooting at them with bows and arrows. After they had fought for some time they began to shoot with white man’s guns. “Bau, bau, bau,” they sounded. Then they fled. They got under a log which was lying on the side of a gulch. They began to fight in the morning and were still fighting when the sun was here in the west.
carried pieces of bark in front of themselves and went into the gulch to them and killed them all. Their missiles were all gone. Two men, brothers, were wounded. They fought until the sun was setting. We started back.

II. PANTHER AND GRIZZLY BEAR

Panther lived there with his two brothers. He used to spend all his time hunting, but before he set out each time he used to say to his brothers, "You must not go to the top of the ridge west." One day when he had cautioned them and left to hunt, the boys said to each other, "Why does he always tell us that? Come, let us go up on the ridge west." When they were on the ridge they looked and way at the end of the timber they saw an old man lying with his legs crossed. His wife sat by him. They shouted, "Old man over there, come, help us pound." Then the old man said, "What did you say?" "Come, help us pound." "Well," he said, and took down the grizzly bear skin blanket that he wore and put it on. The two boys ran back, went into the house and slid to the door. When they had sat there some time they heard him coming. "Boys, open the door for me," he called to them. When they did not open it, he climbed on the roof and came down the smokehole. They gave him some venison and he began eating it. He finished it and they gave him another helping. He ate that and then all the meat in the house. Finally he ate the untanned hides. When he had finished everything he said, "Well, I will go home." The boys opened the door for him, but his belly was so full he could not go through. He went out the smokehole. The house was nearly filled with the filth he left behind him. The boys began carrying it outside with baskets.

When the oldest brother came home he was carrying two deer which he had killed. "I always tell you not to go to the ridge west," he said to them. He slapped the face of wildcat and pinched out the face of fox.

He spent a night flaking arrowpoints. In the morning he started, carrying five quivers full of arrows. He came where the old man was lying and shot him twice. "Alo," the old man cried, "we fire snapped at him as he went. The old man fell. She looked with crying someness at the smokehole and thought. "Well, we will start to the forest." She took it and went into the water. They started to the dûwûładî'n. "This is my formula."

"You will loan your tears to me and me your heart. It will be a long time. I will loan it to you many will know it."

"No, she said. "No, I will not."

"You will loan your heart to me. I will think on it a long time, I will loan it to you many will know this."

"No, she said."
cried, "what did you put in the fire that snaps so?" "It is the fire snapping, is it? He is shooting at you," the old woman said. Then the old man jumped up and took down the grizzly bear blanket and put it on. The young man kept shooting back at him as he ran after him. Finally he had only one arrow left. The old woman then called to him, "Between his toes." He shot him there and he rolled over. He killed him.

III. LOVE MEDICINE—YIMANTUWINYAI

Yimantüwiñyai came into being on the hill above Mükkanadùwuladiñ. He heard about a girl who had come to be here at the southeast. She did not look at men. "I will go," he thought. In the morning he started. He was looking for a plant as he went along toward the north. A plant had sprung up. He took its leaves and rubbed them in his hands. He took out the root, too, and rolled it in his hands five times. Then he climbed up to the southeast. He looked and saw her sitting there. She looked at him. Finally he came to her. Her eyes were large with crying. "Well," she thought, "you in front of me. Loneliness has fallen on me." "Now I am going back," he said. "Well, wait for me. I will go with you," she said. She went into the water and after some time came out with a load. Then they started back. They came back to the hill above Mükkanadùwuladiñ.

"This is the way it will be. Indians will come. He will say my formula. This way it will be hard."

This way only.

THE PRAYER

"You who came into being above Mükkanadùwuladiñ, loan me your herb." "Yes," he said. "'Well, all right, you know my body (formula). You say it has happened. Well, I will loan it to you. All right, you know my formula. I say not many will know my formula. Well, take it with you." "Yes," he said. "Now I will go back. Now I will take it."
IV. LOVE MEDICINE—YIDETUWINYAI

Yidetuwíinyai came into being at Teexoltewedifi. He heard the name of a Kixúnnaí young man talked about who had come into existence at the eastern end of the ocean. When he came there they began to play the stick game and continued playing until Yidetuwíinyai had won all the property the other one had.

On his return when he came to the mouth of Salmon river a Kixúnnaí young man who had come into existence under the water came out to him and challenged him to see who would be successful with two Kixúnnaí maidens. The Kixúnnaí tried first, but after a time started back in despair. The girl said no to him and refused to open the door.

But Yidetuwíinyai walked straight past. Then their heads really came out the door and they said, "Well, come in." "No," he said, "I am going back." He sat down at the end of the resting place. When he looked back the women were really coming behind him. As he looked around himself he saw that dentalia were scattered for a long distance. He went on past the mouth of the Trinity river. The women said to him, "This is the first time you have not desired women." He went on paying no attention to them and came back to Teexoltewedifi. The two women who formerly had never come out of their house when men were about came with him to Teexoltewedifi.

V. LOVE MEDICINE—YIMANTUWINYAI'S ILLEGITIMATE SON

Yimantuwíinyai's illegitimate son was at the northern end of the world where he lived with his grandmother. "I will go visiting," he said one time. "Where is that herb which grew by me where I came into being? Bring it to me." "There it stands, yonder," she said to him. He started away carrying it with him. He came to Múkkanadúwúladii and entered the Hupa (Klamath) river. He came to Weitspec and climbed Bald hill.

He came down at MeisdiLdifi and went south on this trail to

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TeittinditeKh. Some one who lived in the land that did not see a rest. Then

He was

Some one who lived in the land that did not see a rest. Then

He was

Some one who lived in the land that did not see a rest. Then

He was
Teittindilekai (Sugar-bowel mountain), where he sat down to rest. Then he went on from the north to Leldiņ. He was astonished to see smoke standing up before him. Some one was smoking himself in the sweathouse. It was the one who lies in the water who was smoking himself. When he came out his hair reached to his hips. He spoke to the traveler and asked him to come into the house. When they went in women were sitting inside. Then the old man said to him, "Let us go into the sweathouse."

When they were in the sweathouse he talked to him. "Do not let yourself think much about them. They are my women. They come into being for me in my presence in every place. The two sitting in the entrance of the house came here with me several days ago. They came into being on the other side of the ocean southwest. Now I hear two have come into being in the land that faces the eastern ocean. I had thought to go there for them, but you better go. I always go with the plant that is standing at the exit of the sweathouse." "No," replied his guest, "I will go empty-handed."

He started away and when he came where the land faces the eastern ocean he saw two women sitting making baskets. "Well, come into the house," they said to him. He went in. "Put the cooking stones on the fire. Get some water," one of them said. They went out and ran into the water. When the man went out he saw them swimming along way to the north. "Well," he said, and rolled over on the ground five times. He started back. When he came to Leldiņ he brought sweathouse wood and smoked himself. When he finished smoking himself he sat outside the sweathouse. When he looked up he saw two persons coming from the east with blankets spread over their loads. They came there. The next morning they started back. They came to the northern end of the world. There were two women with him.

VI. LOVE MEDICINE—THE MT. SHASTA WOMEN

A Kixûnnai young man came into being at the southern end of the world. At the same time an herb came up by him. He did not see any people. After a time he thought, "Well, I will
look for them.” He started out in the morning and went up in the sky. When he came to the resting place he shot as is the custom. Then he looked inside of the world. There to the base of Mt. Shasta his vision extended. “There it is they have become,” he thought. When he came to the base of Mt. Shasta they said to him, “Well, come in.” He went in the house and said, “I am going to stay only a short time. I am going back.” “Yes,” said the women, “we will go with you.” He started back and the two women went with him. They came to the southern end of the world. They spent the night there. Then those women said to him, “You think there are no Kixûnnai who have come into being?” “Well,” he replied, “I do not know of any.” “Yes,” they told him, “here to the northeast is a Kixûnnai. With him two women came into being. They do not see people. They never go out.” “I will go there too,” he said. In the morning he started. He carried his herb with himself. When he came to the place in the northeast where the women had come into being, they said to him, “Well, come in.” “I will stay just a little while,” he said, “and then I will go back.” “We will go with you,” they replied. Then he went back and they two went with him. They came to the southern end of the world.

“I do this for Indians who will come,” he thought. “It will be just this way. This way my formula will be hard.”

Just this way only.

VII. DEER MEDICINE—PANTHER AND WILDCAT

Panther lived with his younger brother Wildcat at Kötemitta’di’i.41 Panther always went hunting, but Wildcat always set snares. His sister-in-law used to say to him, “I am tired of dressing hides, my fingers ache.” Because she complained Wildcat went away. When Panther came home his younger brother was not there. “You must have been saying something to him,” he said to his wife. “‘No,’” she said, “‘I only said my fingers ached.’"

41 Said to be an old name for Tselündi. (See map in volume 1 of this series.)
Panther tracked him to Senimme. When he came up behind the house he heard talking inside. He spent the night right there behind the house. In the morning he saw his brother come out with two ropes on top of each other. He went up to him at Senimmükköstük and said, "I am afraid. Is it not queer you came here? I am afraid of this mountain." They went up to the sky and came where the deer-lick is that is white. There were no trees there, so they made a fence with bunch grass. Then it snowed. They sat there watching until the sun was in the west, when white deer went in. They drove them out of the water and two were snared. They dressed them and placed the meat in carriers made of withes. They got into these carriers themselves and rolled down. When they came to Senimmükköstük they stopped. "Well, carry them," he said. Wild-cat came back to Senimme carrying two white deer.

Now this way only.

VIII. DEER MEDICINE—THE NASLINDIN YOUNG MAN

A young Kixnunnai man came into being back of Naslindiñ. The mountain grew along with him. When he looked out at midnight the mountain had grown up higher. He used to hunt deer. He did not sleep. After a time that one who did not use to sleep slept. He dreamed about women. Notwithstanding he went out in the morning. The mountain which grew up with him was not there. Nevertheless he went out for deer. He climbed up into the sky. There were no deer to be seen. He heard deer snort by the eastern water. "This way it will be," he thought. "Indians will become." He came back. "I will make its medicine." Then he made it. When he looked, it (the mountain) had grown up again. In the morning he went out again and went up to the sky. A deer was standing with its face toward him. "This way it is," he thought. "Indians will come. Even if he does this way, he will kill deer if he has my herb and says my formula."

This way only.

\[42\] Burnt Ranch mountain, about thirty miles up the Trinity river from Hupa.

\[43\] Probably because it was the home of a tan or deer god. (This series, I, 302.)
IX. DEER MEDICINE—YOUNG MAN BECOMES A SHRUB

A Kixûnnaï young man came into being in this middle world. He did nothing but hunt deer. He did not sleep. After a time he did sleep and dreamed about women.44 Notwithstanding his dream he went out the next morning to hunt. He did not see deer. He finally got tired looking for deer in vain. "I will turn into a plant," he said to himself. He became tûnimîluwe (a ceanothus). It stood beside the sweat-house. Then the deer came to him and ate it.

"Well," he thought, "I did it for Indians. It will be just this way in regard to deer. It will be this way when one repeats my formula.''

X. DEER MEDICINE—RAVEN

Raven came to be at the southern end of the world. He hunted for deer in vain. He did not see any. Finally he thought he would go away. He pointed his canoe across the ocean. In the morning he started. When he was half way a plant grew up on the bow of his canoe. When he had floated a little way he looked up. A deer was coming up on the east side. When he looked to the west a deer was coming up there also. He came down to the end of the southern water. In the night he heard something outside. The deer were eating that plant. He took it up from the bow of his canoe and set it out back of his house. They came there for it. Then he saw deer.

"This way it will be," he thought, "if one takes my herb with him.''

XI. DEER MEDICINE—BLACK WOLF

Black wolf came into being at Hundred-acre prairie.46 He always dreamed about women. Some one told him, "At the end

44 Such dreams unfit the hunter, and all who eat with him, for hunting deer, and should a deer be killed after such a dream the hunter's soul is believed to be taken captive by the deer gods.
45 He came down the Trinity and Klamath rivers to the ocean and then went back along the shore of the ocean to his home, where it was believed the Trinity river had its origin in the supposed water of the south.
46 On the east side of Pine creek.
idle world. After a twi

lt. He did a vain. "I me fimmil.

Then the

will be just one repeats

world. He y he thought ie ocean. In a plant grew little way he e. When he e. He floated e water's end e came there e heard some- e took it up e house. They akes my herb

prairie. He 3, "At the end him, for hunting hunter's soul is to the ocean and me, where it was sed water of the

of the eastern water ten brothers have become. They are very smart and their names have traveled." "I will go there," he thought. Then he started and came to the eastern end of the world. In ten places there was a man carrying a deer-mask on his head. He started back in the morning. They made a load so small for him. He came back to Hundred-acre prairie. When he had stayed several nights some one said to him, "Those Kixûnnai are dead." "Well, I knew that would happen," he thought to himself. "I will go. I will take my herb along with me." He came to the eastern ocean's end. They were all lying dead around the fire. "Get up," he told them. Then he pounded medicine for them and rubbed it on them. "Well, you better go out for deer." They found deer again and killed them. "I did that for Indians who will come. This way it will be hard for the one who does not say my formula." He came back to Hundred-acre prairie.

XII. MONEY MEDICINE—THE SCABBY BOY

He came into being at Kesettecîtâni (mouth of Mad river). He was all covered with scabs. He had ten brothers and a small sister. This sister fed him without the knowledge of her brothers, who hated the scabbly one. Nevertheless he used to go out at night and fish with a dipnet. One night he was fishing and saying "yöwe, yöwe." Finally he thought he would go away. He twisted some string. Then he said, "In the morning I will go. Let them come in to me." When they came in, he gave each of them a string of dentalia. "Now, I am going away from you." "Well," they thought, "he is smart." Then he went away to the east, where he is now.48

XIII. MONEY MEDICINE—KINNAKONTADIN ILLEGITIMATE MAN

An illegitimate person came into being at Kinnaxontadîn.49 He thought, "With something in his hands he sings. He points

47 They died because a man who had such dreams had eaten with them or of meat they had killed. (Cf. present series, I, 323.)
48 For a similar hero and family group see present series, I, 212.
49 For the location of this village see the map and page 276 of this volume.
his hands toward the west. Then he points his hands toward the east. The dentalia wiggle in his hand. Now, this way it will be. Even an illegitimate person will possess something if he sings this song," he said.

XIV. GOOD LUCK MEDICINE—YIDUKATOME YOUNG MAN

A young Kixünnaï man came into being at the eastern water's end. When he came into being his herb sprang up by him. Here on the other side of the ocean to the southwest two women\(^5\) came into being. He used to go there. When he came home he used to wash himself with his herb. Notwithstanding what he did he used to kill deer and get money.

"If one takes my herb with him my medicine will do even that for him."

This way only.

\(^5\) These the narrator explained were women who were perpetually menstruating. Such women are mentioned in medicine formulas because they represent the sources of extreme ill luck.
PART II

Obtained from wife of Molasses

XVI. THE COMING OF INDIANS

Yimankyu'ii'wixoiyan came into being at the northern end of the world. He began thinking about people and how they might be brought into existence. He saw a woman walking along. “I will lie with her,” he said to himself, and started toward her. He came to her and did as he had intended. When he had resumed his journey he was very thirsty. He was so thirsty he was nearly falling from weakness. As he walked along he heard flowing water. “Oh,” he said, “now I will drink.” He fell right into the pool where the water was standing. He drank and drank and drank. A log floated into his mouth with the water. He fell over on his back and lay there thinking he was dead. He was not revived by the next morning. After a time he heard a raven croaking. “I wish he would peck my belly open,” he said to himself. Then the raven did peck his belly open. “Phū” the water sounded as it ran out and stood in a pool as it had before.

Yimankyu’ii’wixoiyan got up and went on toward the south. “I wish something would appear,” he thought, when a hollow tree stood before him. “I will go inside,” he said to himself. The tree grew together, closing him in. “I wish somebody would do something,” he kept thinking. Then he heard pounding where the tree had grown together. “I came here from the southeast,” he heard some one say. “I knew what you were doing. It has happened in many places.” When the tree had been opened, he came out again.51

He went on walking toward the south. He saw a canoe floating about with two women sitting up in it. “I will do that again,” he said, and dived into the water. He came up under the edge of the canoe, climbed in, and lay with both of them.

51 Present series, I, 130-131.
As he walked on toward the south he saw a man walking with his sister. He waded into the water, plucked out some of his pubic hairs, and threw them into the water. They floated to the woman and entered her. She was staggering as she came out of the water. In the course of a day's time she was very ill. "You better call him," she said to her brother. "He may be a medicine man." The brother brought him and he danced and sang over her. "I do not docto where people are sitting," he said. The people all went out except sapsucker, who stuck to the doorpost and observed what was done. Yimankỳûwinxoiyan lay with the girl, recovering his pubic hairs in that manner. As he withdrew them he sang a song.

While he was going on again toward the south he saw a woman walking on the tops of the trees. "Come down, I want to talk to you," he called when he came under her. "What is it that you intend doing to me that you speak so?" she asked. She came down, and Yimankỳûwinxoiyan ran up to her and said, "This is what I will do. I wish that there should be people in the world."

He left her and started on. He was surprised to see three people walking along. "We knew all about it," they said, "how you wished there might be people in the world. It will be so everywhere. People will come into existence because you first did this. Men and women will live together since you first have lain with women. You have not passed by even one woman on your journey. I have thought that Indians would come into being everywhere. When they grow old and die others will be born to take their places. They will come into being one after the other. This is the way the world will be. This is the way Indians will live. I even thought some one would come into the world for their sakes."

After a time he decided to go on. Then they said to him, "These are your children." "No," he replied, "I do not think they are my children." "I think they are certainly your children." "Well, yes, I believe they are mine," he assented.

He went on going among the people. "I will make more of them. When people are living on the earth I do not think they will quarrel, or hate each other, or fight. They will not do differently from the way you have done."

He went on traveling. "I will go on until I come to a stop. When the middle of the world is reached I shall return to the people."

Then he walked on until he returned. When he came under the south. I am going back. When I shall soon be home."

He went on gathering some people with them. "You will see many bad things. I am going to walk on."

As he went on gathering some people with them, he started home. "Many people are going there neverthless, they were standing."

He came to the middle and night here." of the reposition. In the back my sister and on he started home. They went back."

At the places where they went back. On their return..."
Talking with the woman out of the ill. "You need not think you are doing unseemly things here. I am coming to do nothing else but to help you." He told them that he had been to the southern end of the world. "I am traveling with no particular end in view," he assured them. "Spend the night here," one of them replied. "Tomorrow when you go back my sister there will go back with you." The next morning he started home, the woman accompanying him as his wife. As they went back he kept saying, "I made the people. I did well."
a dead person. "Do you think I will travel on the day a person has been buried?" he asked.

He went home toward the north. He saw many people traveling as he went back. When he was approaching his home those he met said to him, "You are returning after a long absence." "Yes," he replied, "I am nearly home now." He came where two people were standing. "Hurry back," they said to him. "Your people are worried about you." When he came near he heard them crying for him. They thought he was dead. They were glad to see him coming back with his wife. Indians were living everywhere.

XVI. THE TWO-HEADED MONSTER

They lived at Kittũnadaadiŋ. Four brothers and an old woman came into existence there. After a time the oldest and wisest of the brothers concluded he would go down the creek. He went along, passing Xõntelme, Xõladiŋ, and Lõdaikyõxũlla-diŋ. He entered the creek bed and came out again at Xõntakyandini. Continuing down stream he came out west of Saõkutsdiŋ. He walked along where the houses used to stand. When he came to the creek as he walked along he heard something making a noise on the hillside on the other side of the creek. He went on toward the north, but noticed the small branches of the redwood trees were falling. He was wondering what was making the noise. Then a two-headed monster appeared from the hill and began to chase him about. He continued to run until he was nearly out of breath and about to die. Finally his breath was gone and he died. The monster had killed him. Then he carried the body across the creek and up the hill to the house where he lived. The house was so covered with moss no one would notice it. The beings who eat people lived there.

When that brother did not come back they were worried at Kittũnadaadiŋ. Another day passed and they were worried. When another day had passed, another of the brothers set out. He came along from the south, passing Kõsda, Xõstatatañadiŋ, Teckõlindiŋ, Kailũuta' diŋ, and Lõteče. Coming to this place

52 This monster is known to the Hupa. This series, I, 167.
(Tsedemente), he walked on to the south. He crossed the creek, came to Xöntełme, and went on to Kailūñesadiñ. Crossing the creek again, he came to Lōdaikyōxōładiñ and north of that Kin-nastanmiye. Again crossing the creek, he came out at Xōmitkyandiñ and then went west from Seōlkûtsadiñ. When continuing toward the north he came to the place where the village used to be, he heard something making a noise. The monster going along made a noise in the timber like the blowing of the wind. He killed him and carried him across the stream and up the hill. Now another was gone. Two of them had been killed.

Again they were worried. Another of the brothers was worried because those who had gone did not return. When the second one failed to return still another brother set out toward the north. He walked along from the south. Three were gone and there was only one left. He was the youngest and only so large. He said to his grandmother, "Today I am going visiting." "'My grandchild, why do you say that? They will eat us all up,"' she replied. She felt for something. When she found his belt she took it out and he put it on. It was so wide. "When you are about to lose our breath do this way," she told him.

Then the youngest started out. Three were not, they had died. He came here toward the north, crossed the creek, came to Xöntełme, and went on to Kailūñetanañidin. Then he went on, came to the creek, crossed it and came out into Lōdaikyōxōładiñ. He continued to Kin-nastanmiye, came west to the creek, and reached Xōmitkyandiñ. Then going on toward the north he passed west of Seōlkûtsa, where the house-pits are. Going north beyond the small creek by the house-pits, he heard something making a noise.

Across the stream up on the hillside above Daxaletañadiñ the redwoods were moving back and forth. It was the coming of the monster that made the noise. When he came out into the glade north, Nak'k'ōkōstasaide was coming from the west making a noise. The monster chased him around until his breath was nearly gone. When he was about to be killed he did this way with his belt. The monster fell apart, dead. The man had not taken (the magic thing) out. He carried it home to his grand-
mother who had said, "Carry it with this (the belt)." Then he went across the stream and followed the track up the hillside to Kauwkyødaxöntelkt. There on the south side near the head of the gulch a house stood on which ferns were growing. He walked to it and went in. An old woman and a boy were sitting there. "Something must have made a noise," the boy said. There was a net lying there, made for catching people on which these persons lived. The hillside below the house was white with the bones of people. When the boy took up the net the man did this way to him with his belt and he fell in two parts. The old woman in turn took up the net. He did the same way to her and she died. "People shall not do this way. They shall live right. They shall not eat people." He set fire to the house and burned it.

He went back south where his grandmother lived. "I have come back, grandmother," he said. "I am glad you came back, grandchild," she replied. "I killed them," he said, and returned the belt. "My body is glad," she said. Her grandchild was left and they lived well after that.

XVII. PANTHER AND GRIZZLY BEAR

Panther lived way north at Kiñkyölai with two boys, Wildcat and Fox. He used to go out and hunt every morning with a deer's head for a decoy. He used to say to the boys, "Do not go up the hill." He always used to say that and then go hunting. He brought meat and cut it up to dry until the house was full of dry meat and hides. This was what he was always doing. He kept telling the boys not to go up the hill.

"Why does he always say that to us?" the boys said to each other. "Why does he keep telling us not to go up the hill?"

They went up the hill and came where a grizzly bear was living. They trifled with him. He went to the house and ate up its contents. When Panther returned he exclaimed, "What has happened?" The house was flat on the ground and every-

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53 See page 352 above for a more detailed version.
54 It was explained that Wildcat was Panther's younger brother and Fox a nephew.

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Skunk went sharpen my dig stone that lay in a circle near and told you? Did Panther we shot him, nephews."

He told grizzly, "You shall just Panther went home carrying children. They had gone

XIX. A TALE FROM CHILULA

A girl lived there had gone
Then thing had been eaten up. He started off, walking. Seeing smoke ascending, he went to the house and put his head in the doorway. He saw a man lying by the fire and a woman sitting near by. He shot the man in his shoulder as he lay asleep. "Alo," the old man said, "what did you put in the fire that snaps so?" "Snapping in the fire, did you say? Do you not know that you have been shot?" his wife asked.

Panther shot him everywhere. There was no result. Finally the woman said, "It does no good for you to shoot his body. That does not hurt him. His heart is in the sole of his foot." Panther shot him there and killed him. He surely died.

Panther went back to his home and rebuilt his house. He took the boys and pushed them into the fire. "Was that what I told you? Did I tell you to go up the hill?" he said. The boys went outside. When it was evening he called to them, "Come in, nephews." They came in and he fed them. How they ate.

He told grizzly bear, the kind he killed, not to do that again. "You shall just live out of doors."

Panther went about again and killed game as before. Soon the house was as it used to be inside. He took good care of the children. They lived well.

XVIII. SKUNK'S THEFT

Skunk went in the morning to get bulbs. "Grandmother, sharpen my digging stick for me," he said. She went to a flat stone that lay near by and sang as she worked. The boy began to dance. "Girls, a handsome boy is dancing." They gathered in a circle near him. He emitted flatus. The spectators all bowed their heads to the ground. Skunk ate the bulbs, scooping up the smaller ones in his hands. When the others recovered, they went home carrying nothing but their empty baskets.

XIX. THE ESCAPE OF THE CAPTURED GIRL

A girl lived in the middle of the world. The others who lived there had gone west, leaving this girl alone. There were no other
Indians in the neighborhood. As fall was coming on, the girl busied herself gathering acorns and cracking them. A long time passed before the absent party returned.

Once when she was employed as usual sitting facing the door she heard a person outside. She was so frightened that she did not take out the acorn she had just put in her mouth to crack. She saw he was holding a carrying basket before his face. The man came in, remaining on the opposite side of the fire from her. His face had been blackened. "Do not be afraid of me. I have been thinking about you for some time. I knew about you," he said to her. Although she was afraid of him, she gave him some acorn soup. He bade her make acorn flour for their journey.

The next day they started back. They traveled until they came where he had spent the night on his way. They camped there. The next morning they arose and continued their journey. They traveled until sunset, spending the night where he had previously camped. Thus they traveled. "Did you think it would take ten days?" he said to her, "we shall get there in one more day." The next day they started out again. When the sun was in the west they came to a hollow tree. The man sat down outside and told his companion to be seated. When they went in the girl found it was a large tree with plenty of room inside. Obsidians lay around everywhere. South of the tree was a pond of water. There were many crates of dry meat in the house. "Do not be afraid," the man said. "Eat."

When they had spent several days thus the man said, "I would like to eat some fresh meat." He felt around the south side of the room and took out a package. The woman watched him as he went out and entered the timber. She went along the edge of the timber watching him. In the timber was a small open glade in which a band of elk were feeding. The man was holding the package under his arm. The woman was able to watch him without his seeing her. "What is he up to?" she was saying to herself. When he came to a favorable place he did this way with the package and the elk fell down.

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57 Hollow trees were frequently used as houses (p. 273).
58 He pointed it at the elk as was shown by a gesture.
The woman went back and went into the tree again. When the man came in he said, "I am going to do the butchering. I will eat fresh meat." He started away. The woman had seen him put the package down. She took it up and followed him with it. She came upon him as he was butchering and did this way to him. She went back, carried the package in, and put it down again. When after a time the man came back again, he complained that his head ached. By night he was nearly crazy. "I am worse," he said, "drag me to the pond and throw my body in. Throw the package in after me." When he died she did as he had asked.

The next morning she selected three red obsidians, three robes, and two black obsidians, put them in her carrying basket, and started home. On her return journey she camped each night where they had camped on the previous journey. It took her just as many days to return as they had taken in coming. As she came near her home, she heard a noise. It was the falling of the tears which she heard. When she had put her carrying basket down she asked what they were crying about. "You are crying for me too soon," she told them. She went in the house and found that after they had returned they had cut their hair off even with their chins. She told them about herself and the man who had taken her away.

XX. BEWITCHING OF THE OLD WOMAN OF SELGAIKALINDIN

They were living together at Selgaikalindin. They went west, leaving an old woman like me (the narrator), who stayed behind. A girl was living alone across the creek on the east side. The people were gone a long time. Finally they came back from the west.

The old woman had not eaten that day, but had walked down the hill. She kept saying to herself, "Something large has been dragged along the trail." It was fall and the sun was low in the west. "I will spend the night with her I think. I am lonesome," she said. "Well, come in," the other said. The woman was all the time making faces, peering under her hand. She did this because she had witch medicine. "Why do you
keep doing that to me? Why don’t you go to bed?” She had buried her bad medicine in the ground. After a time she had cracked one basketful of acorns. She still sat there watching her. “Why do you do that to me?” she asked. She finished shelling another basketful. The dawn was looming up. Soon it was fairly light.

“Go out,” she told her. She drove her out, saying, “You came here to sleep.” Under the bed there were two baskets with their open ends pressed together. She took them out and threw them after her, hitting her. “Die. Let it go into your body. The basket smells badly,” she called after her.

The next day the girl said to herself, “I will take a walk.” She came to a log under which a person’s dead body was lying. It was the body of the old woman into which the evil power had entered. The rotten wood had fallen over the body, covering it up.

“I will go up the hill,” the girl said to herself. The people of the village were busy at different occupations. Some of them were soaking acorn meal. She went into the house, where fish which they had brought from the coast was lying. They gave her some of the fish to eat and asked her if she had seen anything of such an old woman. “When we came back yesterday she had gone out,” they said. “She did not come to see me,” the girl replied. She started home, carrying her load of fish. “I did not see her,” the girl said to herself. She came back to her home.

XXI. BEWITCHING OF THE LITTCUWHWINNAUWDIN GIRL

Two men and a sister were living across the creek from Littecuwhwinnauwedin. One time a man came from the west who said, “You better bring acorns across the mountains to me.” They loved their sister very much, but they concluded they would carry loads of acorns across to the coast. They warned their sister not to leave acorns outside the house.

They set out toward the west with their loads, going into the forest. They went down to Seyelyokait, where they stopped to drink. Going up the ridge, they came to the resting place. When they had gone a long way they came to KinsinLök. They crossed the creek and sat down. They took their acorns. Soon they came to a log under which a person’s dead body was lying. “Call the man,” they called out. They went to the old man who sat there. The men went to him and lay in their mortar and went to work. The sun was near the eastern side. The sun stood up, and they took the basket of acorns. It was dark and they felt about in the dark.

Then the man asked, “When you are going to make up the mortars in the morning?” She said, “When you ask me to, I will make up the mortars in the morning.” He answered, “When you asked me to, I will make up the mortars in the morning.” Then he went away. The man made up the mortars in the morning. They took them.

“Well, let him alone. Let him alone,” she called out. She went out and sat down. They were going to the coast after they left. She told them not to kill them by leaving the mortars in the evening. When they had taken them, they had left them. The wind had blown them away. They had made them, and they had left them. When they had gone away, they had jumped over the log, and she sat above the log. They had taken them, and they had left them. Then she sat above the log, and she sat above the log. They had taken them, and they had left them.
She had me she had e watching he finished up. Soon

"You askets with and threw your body.

The people of them where fish They gave anything she had the girl. "I did her home.

A GIRL

She had me she had e watching he finished up. Soon

"You askets with and threw your body.

The people of them where fish They gave anything she had the girl. "I did her home.

the creek and went on until they came to the ocean, where they sat down. They sat by the village of Toteindinnündiñ. When they came to the house of the man who had asked them to bring acorns they sat by his door.

"Call them in," he said to some one. "Come in," that one called out. They ate supper. When they had finished eating the old man said, "Well, let us go to the sweathouse." The men went to the sweathouse and lay down pretty close to each other. The old man got up and took something out from the eastern side. "Are you asleep?" he asked. They did not answer. When he kept asking them they knew what he was about to do. When the dawn was about to appear he was going to kill them by magic. The strangers moved the old man's sons and lay in their places. The old man felt about and rubbed something as he supposed in the mouths of his visitors. About dawn they heard something making a noise in the sons' throats. It was the black fluid in their throats that made the noise. Then he felt about and found that it was that which made the noise.

Then the wise one spoke. "You did not have good intentions when you asked that we bring you loads." They had already made up the loads of surf fish and seaweed given in return with mortars in the middle of them. The old man told this man if he would not tell on him he would give him a woman and red obsidians. The man said he did not want such a woman.

"Well, let us go back," they said. Then they started back and came out again at KinsinLök. When they had crossed and were going up the other side they heard that the boys had died after they left. They went along until the sun was in the west and they had come to Töyekyökadükka, where they had intended to camp, when, fearing that their sister might leave acorns outside, they went on.

The old man was walking after them, vainly trying to overtake them. They heard him as he was coming along. One of the brothers told the other to sit below the trail. He himself sat above the trail with a knife in his hand. A log lay there over which one had to climb. When the one following them jumped over the log one of the brothers jumped up in front of him and stabbed him here. Then the one sitting below the trail
jumped up, caught hold of him, and stabbed him repeatedly. They cut him to pieces.

Then they came back from the west to the Teswan village. From there they went on to Satamazon. It was rather warm as they passed along. They went on, coming down to Kailamontodini, crossed and went up the ridge to Teemmetautakut. When they came along the ridge on their way home they heard a noise in the direction of their village. They nearly fell with the heat (?). They found that their sister, on whose account they had hurried back, had been killed by magic poison. She had been killed the night before as she was bringing in acorns. They did not feel so badly, for they had killed the man who caused her death and had cut him to pieces. Those two who had loved their sister very much came back to their home.

XXII. FLIGHT OF THE MURDERERS

There were people living at the village of Kittunadaadi, where there was a sweathouse. Some one came to the village and said to the headman, "Some people are coming to you today from Katewundini, on the Trinity river." "Very well," the headman replied. "I am not afraid. Let them come. Let them come at once." Soon he saw an Indian. "Are you willing that many of us should come to your village?" he asked. "I came first to ask." "I am not afraid. You may come," he replied. "In two days you may expect many of us," he said, and started back.

After a time four men came up the hill. "Are you afraid of me?" one of them asked. "It is all right. I am not afraid," he replied. "You may bring your people to my village." Then it happened that way. There was a fight at the murderer's village. He brought his family to Kittunadaadi. At that village the sweathouse stood south of a large maple tree which had several spreading branches. There were five people who came. It was winter time, there was snow and it was cold. They spent several nights at the village, the women sleeping in the house and the men in the sweathouse.
Then it happened that a man came there holding a bunch of brush before his face. Another man came in. One of the women ran out to call the men. She came to the entrance of the sweathouse and called out, "Hurry, they are attacking us." There were two men staying at the time in the sweathouse. The enemy put fire to it and burned it to the ground. Three of them escaped to the creek, plunged in, and crossed to the timber on the opposite side. They lived there in the timber until giant ferns grew on their shoulders. Finally they came back and lived happily afterwards.

XXIII. REJUVENATION DISCONTINUED

He-who-came-down-for-the-world came into existence here at the northern end of the world. He started traveling. He thought about this. He came walking from the north. He came to the middle of the world. He walked on. He came to that which points toward the sky. He came where the hill stands. He arrived there. He made hills stand on either side. There used to be one that stood up.

"People will live well. They will travel safely." They used to go up this hill and become young again. When a person who is old like me went up this hill toward the east he became young again. It was this way. After a time one company of people went up the hill. It happened to them that they were rejuvenated. Then the one who lives way south said, "This hill will be mine only." He did not like it that those who traveled on it should become young again. He did not like it to be tall.

XXIV. THE FLOOD

He used to live by the large butte that stands here. Water came. The water flowed over every part of the world. Then only so much of the hill was not covered by the water. All kinds of animals swam to it. Then the water which came dried up again. The people lived happily again after the ground was dry. Just the Kixùnnai lived on this butte.

Here is the end.
He-who-came-down-for-this-earth thought the people had talked very badly. Because of that the flood came. Thus they will live well. After that he made it good.

XXV. MINK'S GAMBLING MEDICINE

Mink came into existence at the mouth of Redwood creek. He said to himself, “I will travel along the creek toward the south.” He always lost when he gambled. He was slim like this (gesture). He tied his hair with a band and started from a place north of here, walking along this trail. His tears were falling, he was so sorry for himself. He went along until he came to Neskitseeindidiñ, where the alders grow. “I will lie down for the night in the Douglas spruce timber,” he said to himself. A limb of a tree half way up the trunk broke off and fell. “Oh, how poor I am,” he said to himself. He smoked himself with the Douglas spruce boughs and sang a song. He stood in the smoke all night.

When it was morning he walked on toward the south until he came to Kinnakonta’diiñ, where the village was. A man who lived in a house standing at the southern end of the village came out. He immediately clapped his hands together as in gambling and made a correct guess. “You are just my match,” said the man from the north. “What will you wager?” asked the other. “Oh, this hairband I think,” replied the first. “We will play for that.”

They took seats facing each other and commenced to play. “Do this (shuffle),” he said to him. He pointed and won. Again he did it. He shuffled ten times and won. It was mink who won. He was winning right along. He piled up his winnings behind himself. Among them lay the hairband. They kept on playing while two and then three nights passed. Mink continued to win. “I will stay a fourth night and then I will go home,” he said. When the fourth day had passed he started back, going north along the road. His winnings were so large he could hardly carry the load. He went back toward the north until he came where he lived.
Eagle was about to start out from the north to travel along this way. He was told that no one ever passed beyond a certain place. He resolved that he would go there nevertheless. He made medicine in this manner (stuck an herb in his hair). “Well, I am going,” he said, and set out from the north along this trail. He came from far north to the place where those lived who were hostile. He walked past saying to himself, “When Indians come into existence they will know about me. They will hear about this formula of mine. Those who know my formula will make medicine this way.”

He walked this way starting from the distant north. After a time he was halfway. Then he was close by. Eagle walked along looking very fine. He passed here walking toward the south. When he came to Yant científidiñi, he said to himself, “He will come after me.”

When he saw that he was getting safely by he said to himself, “This medicine of mine is very good.” He went by. “This medicine of mine is good. He who knows it will go by without difficulty.”

Then he went by to the south. “With this herb of mine he will pass along. They will be afraid of him.” He went from them walking south. He came to Kastañiñi and from there went on south. He walked by Teikkündiñi. He went on south to Tseykökatinnit. Then he went up the hill to Tlísteeñi. Still traveling to the south he came to Intełkaimi. He walked by there and went south to Teimmanañakut. He walked by and went south to Diłteñgadaadiñi. He went on south to Tenakut. He went south to Hwanami. From there he walked south to Nōwil-lindiñi. Then continuing to the south he went up the hill.59

Eagle did this.

XXVII. WAR MEDICINE OF THE SEKYOXATINNIT YOUTH

He lived south of Sekyōxatinnit with his sister. When the dawn was about to travel she (the sister) cut a hair-band so wide. She tied it on the hair of the crown of her head. She spoke to

59 The place names are those of villages and other important places in the Whilkut country along upper Redwood Creek.
her brother. Then she threw ashes out like this. When the enemy came to the entrance to fight the striking flints caused the blanket to shake and make a noise like "sai." Nothing bad entered his body. This way she did to her brother with the hair-band and the ashes.

She made medicine when people were to fight. She rubs ashes on his face making horizontal lines below his eyes and across the upper portion of his arms. Having made the medicine she shouts "meu" five times and repeats the formula. They lived at Sekyöstatinnitme.

XXVIII. PURIFICATION OF THE BEREAVED—FOR MEN

He came into existence alone here northeast. He put the water of dentalia close by himself. He burned five bundles of Ceanothus brush and stood in the smoke.

After a time a person died. He fixed the body properly. When he had finished he bathed (the mourner) with ginseng.

The deer’s water stood there. The white deer stood in the water which came so high on them. He caused them to travel. He caused the roan deer to travel. He made them go where mint was growing. It was as if they were floating in it. After a time he caused white deer to travel there. After them he made the brown deer travel. Then they swam in the water of dentalia. Then he opened (the pond) and when he opened it the noise encircled the earth.

He always does this way, with it he conducts the person to Kixúnnaita’díin. That which he did belongs to Indians. When it had been day five times he placed five bundles of yerba buena under him on the fire and poured a decoction of mükkadjék’ónen over him. He travels well. He brought him back from Kixúnnaita’díin. I put this much of that which belongs to Indians (tobacco) in your hand. You will have so much. You will do this way in any case. Nothing will go by you,” he said to him. He brought him back to the Indian world. After this it was so.

60 Leptotaenia Californica.
When the ts caused the Nothing bad ith the hair-. She rubs his eyes and de the medi-

FOR MEN

He put the e bundles of dy properly. ginseng, stood in the sm to travel. o where mint After a time he made the of dentalia. it the noise he person to ns. When it yerba buena adjek'olen back from belongs to much. You ou,” he said. After this

ADDITIONAL INFORMATION

After the dictation of the above given text, the following additional information concerning this purification ceremony was secured, chiefly in reply to questions.

The medicines used are five bundles of Ceanothus integerrimus, the roots of ginseng, a vine, probably yerba buena, Micro- meria Chamissonis, and the roots of Leptotaenia Californica. When the medicine is made for women the shells mentioned in the texts are put in the fluid, whole. The bundles of Ceanothus are used for fumigation. The medicines are brought in a carry- ing basket, pounded in a basket-mortar, and boiled in a basket- bowl by means of hard stones called se Littso, “stones blue.” The medicine is prepared in the dwelling house. The ginseng is used on the first day, the others mentioned on the second, third, and fifth day after the death. No ceremony is held on the fourth day. The formula given above is repeated during the preparation of the medicine on each of the days it is made.

The man who digs the grave (and who is the nearest able- bodied male relative) has a fire to the right of the regular house fire as one enters. A board is placed on edge to separate the two fires. The grave-digger is given two meals a day, one at sunrise and another about four in the afternoon. He is allowed to eat dry salmon and surf-fish, but not fresh salmon or eels, or meat in any form. After the evening meal he goes out to the grave carrying or wearing a bundle of Douglas spruce boughs over his head. He builds a small fire by the grave-side and cries, saying,
"I have come for my tracks." The bundle of boughs is used in the house for a pillow. When the ceremony is completed, this bundle of boughs, the board used to fence off the fire, the baskets used in cooking for and in feeding the grave-digger, and the clothing he has worn are carried up to the east and put in a tree. The place where he lay is carefully smoothed out.

A medicine called kima'lukkau, "medicine fat," probably Osmorhiza nuda, is given internally on the fifth day with fish and eels, when the first regular meal is given the mourners. The bath in the river, used by the Hupa, is not permitted by the Chilula. If there is no deer meat at hand for the meal of the fifth day, deer sinew is used instead. The person who makes the medicine receives the various baskets used in the ceremony, and a string of dentalia, valued at five dollars.

When the grave-digger is ready to break the ground he says: "I make a mark around the butte here southeast. I am going to dig the ground here with that."

The Chilula do not put a basket in the doorway as do the Hupa. They carry the body out through an opening in the side of the house, not through the doorway. The body is taken out head first, the grave-digger taking the feet. The family may eat while the body is in the house and the grave-digger is required to do so. They used to put dentalia in the ears and nose of the deceased.

When the body is about to be buried, it is addressed as follows: "You must go away from me. You must not think about me."

The informant and her husband were showing signs of uneasiness. The interpreter replied to a question that they were afraid. "The sun hears it all and will do something bad." The informant threw away a chip with which she had illustrated the position of the board used, and exclaimed, "Disregard what we have said."
XXIX. A SUPERNATURAL EXPERIENCE

Four years ago I did not see the world then it happened that I did something. I died. I dreamed that I was here in the southeastern world in a large cloud. A feather ornament was moving this way and singing thus. It was the one who came for me who was doing it. A little while I am holding you. For a short time I will live again." Then I sang it after him. I sing it every night. After a time I got well.

61 The person meant is the supernatural leader of the shamans. He is said to be the child known to the Hupa in the myth found on page 187 of volume 1 of this series. Molasses' wife was a medicine woman for troubles caused by the deer gods. As such, she was on her way to the world of the southeast on the sky, not below to the world of the ordinary dead (this series, I, 74). So certain was her husband that she was dead that he went for lumber to make her coffin.