CHILULA TEXTS

BY

PLINY EARLE GODDARD

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# CHILULA TEXTS

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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.
e as in net.
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.
* Her portrait is shown in plate 40 of this volume.
\( \hat{a} \) as in note.
\( \hat{oi} \) as in boil.
\( \hat{u} \) as in rule.
\( \hat{u} \) as in but.
\( y \) as in yes.
\( w \) as in will.
\( \hat{w} \) an unvoiced \( w \) occurring frequently at the end of syllables.
\( hw \) the preceding in the initial position.
\( l \) as in let.
\( \hat{l} \) an unvoiced sound made with the tip of the tongue against the teeth, the breath being allowed to escape rather freely between the sides of the tongue and the back teeth.
\( L \) 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.
\( n \) usually as in English, but sometimes short, due to a glottal stop following.
\( \hat{n} \) as \( ng \) in sing.
\( h \) somewhat stronger than in English.
\( t \) 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. When it is preceded by a weak vowel a \( t \) is heard.
\( t \) in the position of \( d \), surd and strongly aspirated, much as in tell.
\( f \) 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 preceded by a complete contact.
\( tc \) 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 to without glottal closure was not differentiated in writing.
\( \ddot{a} \) 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 Hilt 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 diñ ne en hai a' tín tes yai hai ya. 2
Indians used to live those all went. And
yó yí nük kil lün xó yí nük na diñ ne en kyū wiñ ya in yan
way south Killūnxō south used to live Indians,
yi sin teiñ teōñ xó kit teǔ whe Lük küw xó i yí nük na diñ ne en 4
lower side Iniqui butte south used to live
kyū wiñ ya in yan a' tín tes yai nō wil lin diñ yí nük
Indians all went. Head of creek south
hai ya a' tín teiñ niñ yai kyū win tse hai ya 6
there all came. They danced. There
xós tün dim min Lūn sil len sit tīn xa үn Lūn teō tük
sixty there were, bows that many one counted.
hai ya xa tēt kyū win tse 1a ai xō kyū win tse nes 8
Then they danced. One place they danced. Long,
nis sa teiñ nū win tik na xō kīn nūs na as de
far they made a line. Two places in front they danced.
hai ya xa ējit ūn kit te its xōte tsiñ tīn min hai ya xa ējit ūn 10
Then they shot, bows with. Then
yī man dil mit sit. tin ne mit kit te its hai ya ha ējit
white man his guns with they shot. Then
sa win den na' din me e mane gal na' diñ yia xan 12
they traveled. Two in war party was going, two days,
na' xūl e diñ xoi dūwil lū tai ke' Lan mit tain win tan
two nights. They began to fight. Takef many their bones lay,
kyū win ya in yan
Indians.
hai ya\(\text{L}\) k\(\text{u}\)t man\(\text{E}\) na tes di yai y\(\text{I}\) na te\(\text{I}\)\(\text{N}\)
Then now war party started back from the south.

2 xwe na\(\text{L}\) tet. we\(\text{L}\) a ya de ne dik gyun u\(\text{N}\) ti\(\text{N}\) x\(\text{O}\) il la
They spent the night. They said, "Here very used to be
ky\(\text{U}\) wi\(\text{N}\) ya in yan hai ya hit djit u\(\text{N}\) na te se delu na tse y\(\text{O}\) Indians."
Then we went again ahead. That

4 e te\(\text{N}\) x\(\text{O}\) u\(\text{N}\) sa nai di mil duk kan xa na se delu
place so far when we had gone ridge we went up.

x\(\text{O}\) l\(\text{O}\) k\(\text{O}\)tc me hai yi me u\(\text{N}\) gya le nauw teit mil wa\(\text{U}\)X\(\text{O}\)k\(\text{O}\)tc me in it it was they were living. They were talking.

6 me la l\(\text{O}\) x\(\text{O}\) sin me la x\(\text{O}\) ni\(\text{N}\) ya l\(\text{U}\) h\(\text{I}\) al nai yi n\(\text{U}\)k
Some of them were laughing. Some of them were crying(1). Then
back south
da an nai di an de na yi na te\(\text{I}\) man\(\text{E}\) na wit dal h\(\text{I}\) al we ran. There from the south again war party came along. Then

8 k\(\text{u}\)t x\(\text{O}\) nat teit tes yai h\(\text{I}\) al x\(\text{O}\)i d\(\text{U}\) wil l\(\text{U}\) x\(\text{O}\)tc sit ti\(\text{N}\)
now around them it went. Then they began to fight. Bows
mir. k\(\text{I}\)l tec x\(\text{A}\) in ye sa a kit tec x\(\text{A}\) in ye hai ya hit djit
with they were fighting. Long time they fought. Then

10 y\(\text{I}\) man d\(\text{I}\) mil mit sit tin ne mir. ky\(\text{U}\) wim m\(\text{U}\)t bau bau
white man his gun with they shot. "Bau, bau,
bau d\(\text{U}\) wen ne hai ya ha djit k\(\text{U}\)t tsin tet delu n\(\text{S}\) tan
bau" it sounded. Then they fled. Log

12 sit tan nil lin n\(\text{U}\)k ka hai yi me u n\(\text{O}\) nin del x\(\text{O}\) lan
was lying along a gulch that under they were sitting.

x\(\text{U}\)l e d\(\text{U}\)\(\text{U}\) x\(\text{O}\)i d\(\text{U}\) wil l\(\text{U}\) ded k\(\text{I}\)l tec x\(\text{A}\) nauw y\(\text{I}\) tsin
Morning they began fighting this time they were fighting, west

14 n\(\text{U}\) win a mir. kil la dus tec x\(\text{O}\) te\(\text{I}\)\(\text{N}\) ye tec\(\text{U}\) wil lai hai ya ha djit
when it was. Bark to them they carried in. Then
tec x\(\text{O}\) wi\(\text{N}\) an din dai do ya x\(\text{O}\) le
they killed all. Missiles become none.

16 l\(\text{U}\) w\(\text{U}\)n de w\(\text{O}\)n\(\text{A}\) ki ye lu w\(\text{U}\)\(\text{N}\) de w\(\text{O}\)n\(\text{A}\) x\(\text{O}\) lii
One was shot. Again one was shot, his brother
hil de ya wen nan sa na wit dit den x\(\text{O}\)t dan yai mi\(\text{L}\)
with. They were shot. We started back. When it was going down

18 xa al sa kit. tec xan ye
that long they fought.
Panther lived his younger brothers with two his brothers. Then he hunted he used to go. Then he told them, why does he always tell us? Come, west then they said, "There kyū win nai da teit te in nauo hi al a ya xol teit de ne 2 he hunting. Then back south that old man come help us pound. Then that old man was lying. On each other (his legs) were lying.

They ran back. House they ran in. They shut the door. From the west long time they sat there. Then now they heard him coming. "Boys, for me."

Then he climbed up. The smoke-hole they gave food. Venison he ate. They did not open it. Then he climbed up. The smoke-hole then it was going down

---

2Told by Dan Hill.
hi al xwa na ya tê tse dô me wil kyô dô tce na in di yai
Then for him they opened the door. It was not large enough. He
did not go out,

2 xo mit mit min tait da kai tce na in di yai hi al,
his belly because. Through the smoke-hole he went out. Then
ye ne kin tewten xôn ta me na de wû men hi al na ya ôs xa
he defecated. In the house it was full. Then they carried it out.

4 min dai tciîn a tîn tce na ya niñ xan hai meûk
Outside all they carried it out that inside.

na in di yai kin niñ en na xai kin niñ en a ya xôt teit de ne
He came back. He brought game. Two he brought. He spoke to
them,

6 yi tain dô xa sin nauo nô hût deu ne xo nin na neï mit
"West do not go, I always tell you." His face he slapped,
min dite ne en mit tovan tûl tan xo nin tei nit, tik hi al ta
wieldast. For his face he pinched out. Then one

8 xu'L le kis tôk hi al xu'L le dü'n teit tes yai tewö la
night he flaked arrowheads. Then morning he started. Five
tet tet ten teit dük a na we nai ya des min teîk qal lit sis len
he carried quivers full. As he walked along lying

10 xo wûn tein niñ yai xo kût da na dü wîl a na' diïn xo kût
to him he came. At him he shot. Twice at him
da na dü wîl a hi al a de ne a lô teit de ne dai dañ'
he shot. Then he said, "Alo," he said. "What

12 a dil la kûts de dü wîl lai hi al hai tsûm mes tô'n a de ne
snaps you put in the fire?" Then the woman spoke,
dil la kûts hûn na nit de wû nal gyañ hi al nîn na as lat
"Snaps is it, he shot you it is." Then he jumped up.

14 te na na wil kyôs mit dje sa an te na win têwî hî al.
Blanket he took down, grizzly bear blanket. He put it on. Then
na xo nes yôt xo mûk ka da na dü wîl a yû diîn hit lai
he ran after him. At him he shot along. Finally one

16 nô in di yaa' hi al hai tsûm mes lôn a de ne mûk kets ta'
was left. Then that woman said, "Among his nails,"
hî al hai ya mûk kût da na dü wîl a ya wû mas sis sel wen
Then there at him he shot. He rolled over. He killed him.

18 hai ya nôn dik
Here the end.
III. LOVE MEDICINE—YIMANTUWINYAI

mük ka na dū wūl a diñ yi dat mit ā tūł tēit da na na da aí
Mōkkanadūwuladiā above hill stands up
tēit tēt, tēwen yi man tiñ wiñ yai hai ya mit, tein nūw 2
he became Yimantuwiñyai. Then he heard

dík gryūn yi nük a yi dūk tēt, tēwen kel san nūn dō yi ne, en
here southeast has become a girl. She does not look at

xoi is dai na se ya te tōn des ne hai yai. xōl e dūn kūt 4
man. "I will go," he thought. Then in the morning indeed
tēit tes yai Lō xo xa te we il ded mük kai yi da tōn sai kit diñ
he went. Herb he was looking along for this on it from the

north. Behold

Lō xal a xo lūn mit fūn tēit dū win mite a dīl la me 6
herb had sprung up. Its leaves he took. His hand in

wiñ kai hai ya xa djit hai mük kūt de xa win tan tewō la diñ
he rolled it. Then the its root he took out. Five times

a dīl la mēuk na tēt, mas hai ya xa djit kē yi nük a yi dūk 8
his hand in it he rolled it. Then southeast

xa is ya yei sai kit diñ ūn gya ya wiñ a yei tōn xōn nē it en nei
he climbed up. Behold he saw she was sitting. She looked at him.

yū diñ hit xo wūn tēn niñ yai hi aL xo na ta' dehūk 10
Finally to her he came. Then her eyes this way

a na tēt kyō hei tēit den ne nin de hwe dū win tse

a dō mil din xo sīn hūk kūt nal tēit hi aL kūn na tēt di ya te 12
Lonesomeness on me falls." Then "Now, I start back,"
tēit de ne xa hwin na naiL 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 din hit xa na wit yai xel xa wiñ xan hai yai kūn 14
After a long time she came up. Load she brought up. Then indeed

na tēt deL mük ka na dū wūl a diñ yi dat nan deL ei
they started back. Mōkkanadūwuladiā above they came back.

hāi yūk a xo lūn a di ya tēt kyō win ya in yan nan deL te hai 16
"This way it is it will be. Indians will come. This

hēn nē de diñ na xai nēwō hāi yūk a yi dit win set te
my body he will say. This way it will be hard."

hāi yōw hēwō hwe na
This way only.
The Prayer:

mük ka na du wul a diin yi dat na tes sil dit tewen nit Lo we Mükkanadüwüli diin above you became, your herb

2 hwü wa kit tewit hei yün teit de ne küt döö kün na me loan. "Yes," he said. "Well, all right, huin nis te xo nis sin xo løön a xo t di yau e a du wen ne my body you know. It has happened you say.

4 küt döö nü wa me nis tewit te kün na huin is te Well, to you I will loan it. All right my body xo nın sin xo løön hce en döö a de ne dö lan huin nis te you know. I it is say not many my body

6 ye xo nè te küt döö a diit kit te hei üün teit de ne kün will know. Well, take it with you." "Yes," he said. "Now, na tes di ya te küt a dúw kit I will go back. Now, I will take it."

IV. LOVE MEDICINE—YIDETUWINYAI

8 yi de tu wiin yai te xo tewé diin a teit teit tewen Yidetuwiyai Teexötilwedi came into being. yì dük tó nöö a diín teo xo nín xwa na waí teit teit tewen End of eastern water he heard of him. His name went about. He came into being

10 kë xuun nai kün teu wil tewil yì dük a tó nöö a diín hi al Kixənnaí young man at end of eastern water. Then xo wún tei niñ ya yei hi al xo kil lai ki niñ ya to him he came. Then stick game they played.

12 a tín ka ûn te xo wún na niñ an hai yaí na tes di yai Everything from him he won. Then he started back. tse nín siñ diin* na in di yai ki xuun nai kün teu wil tewil Tsoonüsiidi he came. Kixənnaí young man

14 te teit teit tewiñ xo lan xo teuñ xa wiñ ya duñ dañ kit tis se xo he found had grown in the water. To him he came out. "Who smartest a in te yi sin teiñ na' teit tewen ki xuun nai kei san hi al lai?" West two had come into being, kixənnaí maidens. Then

16 teit tes ya yei ki xuun nai kün teu wil tewil sa a din hit djit he started, Kixənnaí young man. After some time

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*The large Yurok village on the north side of Klamath river below Martin's ferry.

*The Karok village at the mouth of the Salmon river.
sai kit diñ xon teéñ a hai al xa xon ta xol teit de ne dau
Behold their heads were sticking out. Then "Well, house," they said to him. "No,"

teit de ne kün nauiw dal te na teil yeúe noñ a diñ na nes dai 4
he said. "Now I will go back." Resting place its end he sat again.

na teñ in hit sai kit diñ tsú mes ton xó kai yei de xó na teñ en
When he looked back really women were behind him. This way he looked,

xó nat yeú kai sa wiil auw huwil na dai au le nai diñ 6
around himself. Way distant were scattered along, dentalia.

Lenaldii
na wit dal ei hi aL ai ya xol teit de ne teit da hwúñ
he passed. Then they said to him, "This is the first time
dó me du win tawiñ hit hai yó na wit dal hai ye he kún 8
you did not like it." That one went on. Nevertheless indeed
na wit dal te xol tewe diñ na in di yai ei na xó xol niñ ya yai
he went back. Teexoltewedii he came back. Two with him came,
tee xol tewe diñ hai tsú mes ton dó tein dil de en 10
to Teexoltewedii the women never used to go out.

hai yó' huwó huwa ne
This way only.

V. Love Medicine—Yimantuwinyai's Illegitimate Son

yí de niñ san noñ a diñ teit teñ tewen yí man tú wiñ yai 12
Northern end of the world he became Yimantuwinyai,
xó tin tail tewen xó tewo hiil hai úñ a de ne xon ta'
his illegitimate son his grandmother with. Then he said, "Houses
na se ya te dai dai hai Ló hai te we teóe né duñ 14
I will go. Where the herb the I became time
hwó noñ ai diñ teñ teñ tewil hwit teñi teil luwu hi aL
by me it grew, to me bring it." Then
a xol teit de ne yó na kis xún hi aL kút teit tey yai kút 16
she said to him, "Yonder it stands." Then now he started. Then now
a del kit hai Lok mûk ka na dül wûl a diî³ tein niîn yai yei he carried with himself that herb. Mukkanadûlûladîn he came.

2 hi al na tin nêôx tee wîl lin kai ye teû win yai yû wit diîn hit Then Hupa river mouth he entered. After a time

le nal diî³ tein niîn yai yei hi al tûn towin ta diî³ Yî dük Lenaldîn he came. Then tûntowintadîn up

4 me is yai mûk kôx yi da tsiîn toê niîn yai yei me is diîn diîn he climbed. Mûkkôx below he came out. Meïsdînîdîn

xôt teû win ya yei teûk qal de yî nûk mûk kai he came down. He walked. This south (road) on it.

6 teit tim diî e kal³ yî nûk xa is yai da tsiîn nes dai hi al Teitinitlëkai south he went up. He sat. Then
tcit tes yai Leî diî³ yî da tsiîn teûk qal lei sai kit diîn he went. Leïdîn from the north he walked. Behold,

8 xô nûn diîn Lit na dü win a

in front of him smoke stood up.

tai kyûûc mo³ xôt wil lil teû sit ten hai de xôl wil lit Smokehouse in one was sweasting himself. Lies in the water, that one smoked himself.

10 tei niîn ya wûn gya xô ed dai de xôt La klûw yî tsîn He came out. He saw his hair here his hipe join down

dxôt daîn el hi al xô teîn toê xan neîw xô teîn a xôt teit de ne it hung. Then to him he talked. To him he said

12 xa xôn ta' ye naî it hi al kût ye na win deîL wûn fe xô lûn "Well, house we will go in." Then now they went in. It was

nes dai tsûn mes lon xôn ta meûk hi al kyû win yan³ sat women house inside. Then old man

14 a xôt teit de ne xa tai kyûûc ye el hi al kût tai kyûûc said to him, "Well, smokehouse let us go in." Then indeed smokehouse

ye teû win deîL hai yal xôL xôt teû wil lik do lûn they went in. Then he told him, "Not much

16 wûn nîk kyûûn na we he ne hwe³ wûn tsûn mes löN hi al you must think about it. Mine women.' Then

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

* The junction of the Klamath and Trinity rivers.

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

* A resting place on Sugar-bowl mountain.

* The junction of the main Trinity and the South Fork.
a de ne hwa uñ a tin diñ hwin nañ til twen tsûm mes Lôn de he said, "'For me every place in my presence they became, women. This 

xô wil duñ na' hwil niñ yai hai na xai yañ eL ye tiñ hit 2 several days ago two with me came those two sitting there the entrance.

yi nûk a yi man yi tsûn hai ya uñ na' hai yûñ tel twen The other side southwest there, two those became, hai yûñ xa yañ eL de dañ iûw nûw yi dûk a tô din nûn diñ 4 those sitting there. Now I hear facing the eastern water na' xût tei nûn na tel twen hai yûñ na se ya te nûw tsin two I hear have become again. Those I will go to, I thought. ded ke niñ nûn ya de dâi yis xûn min sù wil diñ hai yi mil 6 These now you you go. This standing exit of sweathouse with that hai yûñ hue miñ na iûw heca dau xôt teit de ne il la those I with it I always go.' 'No,' he said to him. 'Hands(?)

heca ne he ne sè ya te only I will go."'

hi al kût tes yai yi dûk a tô din nûn tei nûn ya yai Then indeed he went. Facing the eastern water he came. ya wiñ eL ûñ gya ya kyû wis Lôn a ya xôt teit de ne xai 10 They sat there. He saw they made baskets. They spoke to him, "Well, xôn ta xôn ta ye tsû wiñ yai tse da dîl lûw xûn xai house.' House he went in. 'Stones put on the fire.' 'Xûnai, tôn dit tewit hi al kût tê te in deL la aiûw te na xôn an 12 get water.' Then indeed they went out. Really they ran in the water.

tee niñ yai hit yeû yi dey ûñ gya na ya wit me le hi al When he came out way north he saw they were swimming. Then kit ta aûw hû—teit hei teón des ne hi al, têw la diñ 14 he sang. 'hw—teit, well,' he thought. Then five times na tei mas

he rolled.

hi al kûn na tes di ya yai tel diñ na in di ya yai hi al 16 Then indeed he started back. Leliñ he came back. Then taís tse mûx xa teit tes yai tei nîm meL hi al xôt tel lit sweathouse wood for it he went. He brought it back. Then he smoked himself.
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 303

na hwa' na tes di ya te тоt de ne hei ya de ne ne ū dil dik te
I go about. I will go back,' he said. "Yes," they said.
"By you we will go!"

a de ne tsūm mes Lon
said women.

hai at kūn na tes di yai hi al na' xūl tes ya
Then indeed he started back. Then two with him went.
yi nūk a nin san nūl a diā' na in di yai yei na' xūl niē ya yei 4
Southern end of the word he came. Two with him came.

hai ya wve yai wēi hai yat a yē de ne hai yō tsūm mes Lon
There they spent the night. Then they said, those women,
inai niē sen ki xūn nai ūn dō til twen nīn sin ūn 6
"You think Kixūnnaí it is have not become, you think?"

hei ūn teit de ne dō dōū ow tsīt hei ūn yā xūl teit de ne
"Yes," he said, "it is not I know." "Yes," they said to him.
dik gūū yi de yī dūk teit twen ki xūn nai hai min nūl a diā
"Here northeast became Kixūnnaí. The by him
na' teit twen tsūm mes Lon dō ye ne lēn kyū wīn yā in yan
Two became women. They do not see people.

dō te in dil hai ya teiā' te se yā te mit diā' wa
They never go out." "There I will go in turn."

hai ya teiā' teit tes yai xūl e diā a de i kit xū Lū we
There he went in the morning. He took with him, his herb.
hai ya teiā' yī de yī dūk hai tsūm mes Lon 12
Here he came, northeast the women
tēl twen diā' xa xūn ta xūl teit de ne xūn yā te tiū wīn yāi
bade place. "Well, house," he said to him. House he went in.

hai al a de ne Lāx se sit diā' na hwa' hai yai kūn 14
Then he said, "Just little while I stay." Then "Now
na tes di ya te hai at a de ne ne ū dil tik te xa teit de ne
I go back." Then they said, "By you we will go." "Well,"
he said.

hai al kūt na tes di yai na' xūl tes yai 16
Then indeed he went back. Two with him went.
yi nūk a nin san nūl a diā' na in di yai yei na' xūl niē ya yei 4
Southern end of the world he came. Two with him came.

hai al a teōn des ne kyū wīn yā in yan na nan de te 18
Then he thought, "Indians will come."
It must be you have been saying something to him. "No," she said, "I said, only..."

VII. DEER MEDICINE—PANTHER AND WILDCAT

Kötc mit ta' diá\(^{11}\) teit téwén min niñ miL te dil lû\(^{12}\)
Kötcmitta diá he became, panther

xô kil le bil hai yal üñ min niñ miL te dil lû la xô
his younger brother with. Then panther just

kyû wûn nai da win te min dîte\(^{13}\) en la xô na yiL qôt win te
wildcat it was just "always set snares.

Lax na in di yai min dîte hai xô we te a xôl dù we ne
Once he came back, wildcat. The his sister-in-law spoke to him,

me tsai tse kil kil hwîl la tse dû win te a hai wûn teit tey yai
"I feel tired dressing hides; my fingers ache." Because of that he went away.

min niñ miL te dil lû na in di ya hit dò sit da hai xô kil
Panther when he came back was not there the his younger brother.

xô tsañ a xôl dù we ne dau teit de ne a xôl de ne dôn
"It must be you have been saying something to him." "'No,'" she said, "I said, only

man hwîl la tse dû win te a wa xôlëde ne
because my fingers ache," I told him.

hài aL teú xô tel xai se nîm me tein niñ ya yai
Then he began tracking him. Semime he came.

miñ kin ne mit tein sai kit diá teu xun néu tëc xôn ta'
Back of the house beheld he heard talking, house

me teiñ hai aL xa dim min kîn diá xwèl weL xûl de dûn
in it. Then right back of the house he spent the night.

In the morning,

ûñ gya teu niñ yai na' nit kit da sa sa an(?) is dîts
he saw he came out. Two on each other lying ropes.

se niñ mô kôc tûk xô wûn tein niñ yai hice en na me iúw gît
Seniñmûkkëstëk to him he came. "'I am afraid of them."

\(^{11}\) Kötc is a small shrub or tree.
\(^{12}\) "His face with he kills."
\(^{13}\) This is the name in general use among California Athapascons other than the Hupa who call him kim niñ miL na túl tûl wûl, "that he walks with round."
andi wildekcat
min niin mi. te dil lu13
mi. te dil lu la xo ther just
a xo na yi. qot win te always set snares.
ve toe a xo dû we ne ter-in-law spoke to him,
ha wuin teit tes yai he. 'because of that
he went away.
ó sit da hai xo kil
the his younger brother
se a xo de ne dön
to him.' 'no,' she said 'i said, only
ide ne im.
se tein niin yi yei
ne he came.
ûn neon tae xon ta' ing. house
xwel weL xûL de dön
he spent the night. in the morning,
l'a na sa an (?) is dita her lying ropes.
huc en na me iuc git
I am afraid of them.

1914] Goddard: Chilula Texts 305
dô xo lûn xôx kiL wenûk ûn û te tein te siñ yai hue en nai
is it not strange to this you came? i
me iuc git de nîn san hi al teit tes deL de din noô kai
i am afraid this mountain.' then they went. this sky
yî duk xa is deL ei hai kin niin lûk gai hai ya xo
up they went up. the deer lick white. there
tein nîn deL ei kiin dô xo len lo mûnte hai yî mi. 4
they came. trees were not. bunch grass with that
yai kit te its se da ya wil lai hi al küt tes deL
a fence they placed. and then it snowed.
wûn nô na nîn deL yi tsin nû wiîn a mit xa is deL ei
6 they were sitting for it. west when it was they came up.
kît ta xûn lûk gai xê en deL ei hi al ta nîn nes yôt
deer white went in. then they drove them out of water.
nà xai kis loîc hai ya xa djît nî yûn kyû wil al hai ya xa djît
8 two were caught. then they dressed them. then
kin nal mats14 me nô na nîn deL hi al kit ta aîw hai ya xa djît
with the carriers they went in. then they sang. then
at da na ya wil mas se nîn mûk kös tük hai ya nô nîn diL laL 10
with themselves they rolled it down. senîm mûkkotük there
they stopped running.
hai ya xa djît dîjó kin ne yai kiin üw na in di ya yei se nin me
there. 'come, carry it.' he came back. senîmme
na' kin niin en na xai kîL ta xûn lûk gai
two he carried, two deer white.
küt hai yûk a hica ne
now, this way only.
min dite ût en sis lenč
wildcat married became.

viii. deer medicine—the naslindin young man
nas lin dîn13 mit ta' ki xûn nai kûn teû tewîl teît te tewen
naslindi behind kixûninai young man became.
hai ôn hai ded nîn san te ne teû wil tewîl hai yûn kîL ta xûn
then this mountain they grew together. that one deer

14 deer were usually cut up where they were killed and the meat
brought to the village in a carrying basket or frame made on the spot
of hazel with.
15 a place or perhaps a village near orleans bar on the klamath river.
wun na wai dö xo kyü wun na net en hai nin nis san he hunted. He did not sleep. He watched the mountain.

2 xul ei mil. tce in na hunt na net en yit da wit diñ Midnight when he went out he looked. Higher e il la we xo luñ min né djö xo miñ xo kyü wiñ an hai it had become. After a time he slept the

4 dö xo kyü wun ne en kin na is la le xo luñ tsum mes ton he did not use to sleep. He dreamed. Women min na is lai xo luñ hai ye he xul e dun tce niñ yai he dreamed about. Nevertheless in the morning he went out.

6 dö na xo le nê hai len ya wil towit ne en hai ye he kût It was gone, the grew up with him used to be. Nevertheless indeed tce niñ ya xul e dun kil la xun mit tce niñ yai de de he went out. In the morning deer toward he went out. This

8 de nöw kai yi duk xa is yai hai at dö wil san kil la xun sky up he climbed. Then was not seen deer. yit duk a to nöw a diñ xo wiñ kya là tsö Eastern water he heard deer snort.

10 a tceon des ne hai yöw ò xo luñ a' di ya tel kyü wiñ ya in yan He thought, "That way it is it will be that way. Indians na nan det te na in di yai a tceon des ne mit lo we will come." He came back. He thought, "Its medicine

12 na set towit te hai yar na is towen hai yar yöt I will make." Then he made it. Then there na net íi hit sai kit diñ üñ gya ya naí dit tce niñ xo luñ hai yar when he looked behold it appeared it had grown up again. Then

14 xul e dun tce niñ yai de de de nöw kût xa is yai yai morning he went out. This sky he went up. ün te xo luñ kil la xun na te ta a min niñ hai yöw xo luñ It was deer pointed (toward him) its face. "This way it is,

16 a di ya tel kyü wiñ ya in yan na nan deL te xoñ deûk it will be. Indians will come. In vain this way a ti yau he hai huot lo we a dit tce niñ nó nil la de kil la xun he does this my herb to himself if he has deer

18 sis sen wiñ te hai huin is te diñ na xai néñw he will kill this my body he says."" hai yöw xo hwa ne This way only.
IX. DEER MEDICINE—YOUNG MAN BECOMES A SHRUB

ded nin san nei dit kí nún nai kín wíl tawíl teit ter towen
This middle world Kirúnnai young man became.

la xo kit la xún wún na wa win fe dō xo kyū wūn
2
Just deer he always hunted. He did not sleep.

min nē djō xo mīl xō kyū wūn ân xo lan sai kit diñ ūn gya
After a time he did sleep. Behold

kin nas la le xō lañ tān mes ton min na is lal hai ye he 4
he dreamed, women he dreamed about. Nevertheless

xūle dūn kit la xún mūx xa tīn nūn tī de xūn na
in the morning deer for them he went out. This

tēn mūn19 kit la xūn yū diñ hit teit te teit dō teit mūn ēx 6
he sees deer. Finally he became tired not seeing

kit la xūn
deer.

hai yūn a teon des ne Lō he nānō dī le tūn mīl Lū we17 8
That one he thought, "Herb I will become. Tāmāw'we
na is dī le tā kyūw min dāi da na kyū wīn xa
he became. Sweathouse outside it stood.

sai kit diñ ūn gya xō wūn nūn dāk ke kil la xūn yo 10
Behold to him they came, deer. It

xōt dū wīl xūs hē tēn des ne kyū wīn yā in yan ma
they ate. "Hē," he thought, "Indians for them

naun dī yau la xo kūt de ēx a xo la te kil la xūn ded 12
I did it. Just now this way it will be, deer. This

hēn is fe diñ na xai neũ 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 nōñ a diñ na te 'n dit towen ga tēwēn 14
Southern end of the world he became raven.

kit la xūn xōe wūn na ai ya dō teit sis yū diñ hit
Deer in vain he hunted. He did not see any. Finally

a te'n des ne mīk kya te sē yā te hai yī man dī tse 16
he thought, "From here I am going." This across pointing

16 xūn na evidently carries a negative meaning such as "no longer."
17 Ceanothus velutinus.
nō nīn tan me dil kūt xūl e dùn tōit tes yai me dil he placed canoe. Then in the morning he went. Canoe

ye tōi wīn yai ta nē djit yī dē hormi me dil min nīn kūt he went in. Middle of the water north, then canoe its bow
Lō xal towen dō nīs sa xūl wīl lal mīl na tēn en herb grew up. Not far with him when it floated he looked.

yī dūk kēn tēn ūn te xā in ya kī lā xūn hai ar. yī sīn tēn
On the east side it was coming up deer. Then west side
na tēn en ūn te xā in ya kī lā xūn mūk ka na dù wāl a din he looked. It was coming up deer. Mākkanādelwālāgū

xūl tōe in lat dēi
with him it floated out.

na tō nōn a dīn nai yī nūk nāw o dī ya te tēn des ne hai
"Again water end, again south I will go," he thought, "the
8 aūc da ne en dīn na in di ya yēi yī nūk nīn san nōn a dīn
I used to live place." He came back, south world's end.
wil wēl mīl lax nīn xō dù win ēn tsū hai yūn hai
In the night just on the ground(?) he heard something make a noise. That one the

kī nā xūn kī tā yan xā win yōs hai me dil min nīn kūt
deer were eating. He pulled it up that boat its bow.
a dīm min kin dīn nō kin nīn qōt hai ya mit tēn a' ya di yau
Behiind his house he set it up. There toward it they did it.

kūt de tōi san hai yōw xō lūn tēl ūn te nē hai de
Then he saw (deer). "This way it will be," he thought, "This

hu cīt Lō wē a de i. kīt de hai yūn tūn nai kit dil
my herb if he takes with himself." This one poplar (?)

XI. DEER MEDICINE—BLACK WOLF

14 tōi tōi towen nīn san dim mēnte tēm me? kīt na dil
He became nīn san dimmentetcinme wolf
xūl ne wān xā tō sūm mes lūn min na lal win te hai yūn
black. Just women he always dreamed about. That one

16 a xūl tōi de ne yī dūk a tō nōn a dīn min lūn a lū wūn
he told, "Eastern water end ten brothers
tōi tōi towen kit tes seōx a ya ūn te xō hue na ya wai
have become. Their names have traveled.

14 "Mountain sharp," a ridge east of Pine creek.
16 The Hupa say Līl Līl.
Goddard: Chula Texts 309

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hai yūn a teön des na na só ya te hai al teit tes yai
That one he thought "I will go." Then he went.

yi dūk a tō nōn a diān tein niū ya yei min lūn xō kin niū en 2
Eastern water end he came. Ten places he was carrying.

min lūn ke de vai xō ye wiū xà na teś di yai xūl e dūn
Ten deer heads under were. He started back in the morning.

dēōk al kō wits xwa xel ya is towen na in di ya yei 4
This way so little for him lead they made. He came back

nin san dim min teim me hai yai dūn tūn hwō diū
ninsan dimmintìmme. Then several times

xwe nal wēl mit a xor teit de ne ki xūn nai ne en xō der wēl 6
when he had spent nights he said to him, "Kīrin naa niū are dead."

a teön des ne ka hwan ne siūn xa a di ya te teön des ne
He thought, "Well, I knew that it will be so," he thought.

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

hai ya yī dūk a tō nōn a diān xūn min na na wil lin hai al
there eastern water end. Fire around they were scattered. Then

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

win tūt ya xō win lū xa te sō diāl ne kīl la xūn mit tein
he pounded. He rubbed it on them. "Well, you better go out

dair toward."

kīl la xūn na yat sūn ya set wen hai ya man ūn nō xōc lau 12
Deer they found again. They killed them. "That for I did it,

kyū wiū ya in yan na nan de lī te man hai yō xor diāl win set te
Indians will come for. This way it will be hard

hai dū hein nis te nai xai niūn na in di ya yei nin san 14
the one not my body says." He came back ninsan

dim men teim me dimmintìmme.

kūt hai yō xor hwa ne
Now this way only.

XII. MONEY MEDICINE—THE SCABBY BOY

tcit tē tōwen ke set tē diān lō ge tse hwa ne min lūn
He became kesetteitidīn scabs only. Ten

xō līn la xor tis tēc hai yūn hai xor tis tēc ke wūn 18
his brothers, one his younger sister. That one the his sister

without their knowledge
xwake'il kit ke wūn hai xo tiin xwaya tail hai ye he de xo she fed him without their knowledge the her brothers. They did not like him. Nevertheless this way

tei in naun la xul e kit te xauw la xul hai kit te xauw he used to go out. Just at night he used to fish with a net. One night the one he fished

da ne yö wē yö wē teit de ne hai kit te xauw said, yöwē, yöwē, he said the one he fished.

yu din ne mil a toen des ne te sē ya te hai yāl kyū win dits Finally he thought, "I will go." Then he twisted hai kyū win towok hai yāl a de ne xul e düñ te sē ya te that string. Then he said, "In the morning I will go.

huüt teiin ye na toen din ne hai yāl kūt ye na win deL a' tin To me let them come in." Then indeed they came in. All la a is dits mil xoi kin ne kūt düñ nōw kya te sē ya te hei one string (of money) he gave them. "Now it is from you I will go," "Hei,"

toen des ne hai yö xōt dañ a' in te xūn hai yāl kūt they thought, "he is smart(?)" Then indeed teit tes yai hai ya xō kya teiin dük gyūn de yī dük he went. There from them here this east

teit tes yai de hai ya na wai ye he went. Now there he is.

XIII. MONEY MEDICINE—KINNAXONTADIN ILLEGITIMATE MAN

kin na xōn ta din teit tel towen tin tail towen hai yūn Kinnaxonta'dit he became illegitimate. That one

to'en des ne kūt daun xō hai ya dai huō nai yö "ya thought, "I guess just there something he gets hāi mil la me kit ta au de xo yi tsin mil la the his hand in he sings. This way west his hands

ya wi'el hai a' de xo yi dük hai ya hit dįt mil la point. Then this way east. Then his hand me na des dük göt kūt hai yö xo lūn a' di ya tel in they wiggle. Now, this way it is it will be.

xōnu tin tail towen tel towin te hai ye he di huō Even illegitimate will become. Nevertheless something nai wi' a te teit de ne hai de huōn kit ta a' de he will possess," he said "this song if he sings."
sil hai ye he de xó
her brothers. They did
Nevertheless this way
cú lái kit te xáu
fish with a net. One
ght the one he fished
: te xáu
fished.
hai yal kyú win dita
Then he twisted
: cú lái ñú ti te sá ya te
a morning I will go.
ye na win deL a’ tiñ
they came in. All
kya te sá ya te he
it is from you I will
go." "Hai!"
: sóo hai yal kit
indeed
: ñúm de yi dúk
east

IN ILLEGITIMATE

tail towen hai yún
é. That one
dai hiō ñai yó ang
ething he gets
yí tsin míl la
west his hands
i ya hit djít míl la
his hand
tó láu a’ di ya te
is it will be.
hai ye he di hwó
theless something
ti ta a’ de
f he sings."

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XIV. GOOD LUCK MEDICINE—YIDUKATOME YOUNG MAN

yí dúk a tó nõn a ñíi
tcit tel towen
Eastern water end he became Kirúnnái
kún teU wil tciwil
tcit te wes towen ne ñú
xó nõn ai ñú
2
young man. When he became by him
tel towen hai xó Ló we dík gyúñ yi nük kái yi man yi tainecame the his herb. Here southwest on the other side
na’ tet towen tsúm mes lón hai ya tsín na l ya
2
two became women. There he used to go.
ná ne it dau húit mi. a dú wa núñ de e tciwil hai xó Ló we
When he used to come home he used to wash himself the his herb
mi. hai ye he kít. ra xún a úl lú na’ di yau kún na 6
with. Nevertheless deer he killed. Money also
xá úl lú
did the same.

hai yóx xó lún tel
tcíc ñún ne hai ded húit Ló we 8
"This way it will be," he thinks. "This my herb
a dit tsín nó nil la de xów xa a’ ti ya te hai de húit Ló we
to himself if he takes even it will do that this my medicine."

hai yúk a hea ne
This way only.
PART II

Obtained from wife of Molasses

XV. THE COMING OF INDIANS

dik gyuń yidern nin nisa nōn a dūn na teł dit towen

Here north world end he came into being

2 yitian ne kyrwiń xoiy

hai ya mīł ān

Yimanseywidiyoxoian. Then after a time

a toón des ne da xō ed dūk kyan kyrwiń ya in yan na dit te

he thought, "How people will they become?"

4 haiya tōn teś miś lōn na wai ye hai ya mīł ān

Then woman was walking. Then toward her

teś yai miś ne se tin te toón des ne hai ya kū

he started. "With her I will lie," he thought. Then indeed

6 mīł teś miś ten haiya teś yai ta nan mē dūx win towen

with her he lay. Then he started on. Water he wanted.

Wūn nō in dūk kait te sil le̓n hai ya mīł ān teś kūq̓allit.

For it he was nearly falling down. Then as he walked

8 sai it dūn ān gya nil lin se hai ya mīł ye-

tało diya ka

behold it was he heard a creek. Then "ye- I am glad. Well,
tauw dūn te nil lin tāx ye teś win k'ūts se k'ūn

I will drink." Creek just he fell in. Water stood there.

10 teś toùx teś toùx teś toùx is tał xōsa wūx xauw bu̱c̓i

He drank. He drank. He drank. Log his mouth floated in.

haiya wa wi₃ win k'ūts teś toùx de xōw wil wēl e

Then he fell over. He thought he was dead. It was morning

12 dō toez nāl towen xo

he was not yet restored.

min nē dūk xō mīł ga toù̱x dū win se hai ya mīł ān

After a time raven he heard make a noise. Then

14 a toón des ne is dō buék kyan min noi yīn dūk hai ya mīł ān

he thought, "I wish my belly he would pick open." Then

"The other side old man," used by the Hupa as a name for

Yimantūwiyoxi.
That one on it picked it open. Then "Phù" sounded water. Again it was as before. Water lay there.

Then he got up again. He started south.

Then he thought, "I wish somebody would be here." Then he kept thinking, "I wish somebody would do something." This hollow tree that on it he heard.

That in front of him it had grown together.

He was pouring. That in front of him it had grown together.

"Here south east from I came I am." Then indeed he walked. He started south.

Women two sat up. Then "I will do that," then he dived in the water. Canoe close to He lay with them.

Then he came out again.

Then he started on. South he started. There indeed he walked. He started south.

When he looked way south were walking man his sister.

Then he waded in. These his pubic hairs he threw in the water.
hai yai xō kai ye ye wil lat lai xō tana i die xüts lai
Then her thighs they floated in. Just she staggered out again. One

2 yis xa nei nik kya xō dū win tcat hai yai ūn a xōt teit de ne
day very much she was sick. Then she said to him,

xōl xō lik te fau tsān a in teit de ne hai ya mit ūn
"Tell him. Medicine man may be he is," she said. Then

tō xō ni tten hai ya mit ūn kūt xōl tōu wit dī yen
he brought him. Then indeed he doctored her.

hai yai ūn a dē ne hue e n kyū wiñ in yan de tē diñ
Then he said, "I people where they sit

dō ke dūu ai hai ya mit ūn a' tin tē niñ yai hai
I do not doctor." Then all went out. The

kiin kei. sai ke na win tān da xō ed dik kyauw a xō la xōl
sapeucker stuck on (doorpost). How he did to her. With her

tōin nes ten ya na win tān xō Le wa hai ya mit na xō xōl nai
he lay. He took out his pubic hairs. Then he restored her.

xe ye ge cīt. ye ge cīt. dō wē ne mit na na is tān hit
"reyegcin yegecit," he sang. With it he took them up.

hai ya mit ūn teit tes yai yi nūk dēj na da na wai ye
Then he started south. Above was walking on (trees).

xō ye tein niñ yai ye na nūn dac mit tein xūn neewe yeuwe
Under her he came. "ye, come down. To you I will talk."

12 xō ed di nañ a hciil lau te lit a hciil de ne hai ya mit ūn
"What you will do to me, do you say to me?" Then

na na wit yai hai ya mit ūn xō tein ye tōun win lai
she came down. Then to her he ran.

hai ya mit ūn de kūt dōn a nūc huei niñ is dō
Then "This it is I will do. I want

kyū wiñ ya in yan na nan del nūc sin hit anue ten
people should become, because I think I do it."

16 hai ya mit ūn mik kya in na na is dūk ke win te toit tes yai
Then from her he got up again. He started on.

sai kit diñ ūn gya kyū wiñ ya in yan ta kin na wai ye
He was surprised to see people three walking.

kūt dōn nō nañ niñ ai nū win sen is dō kyū wiñ ya in yan
"Indeed in our knowledge you think I wish people

na nan del nū win sen hai ya mit ūn yūl kyō we dīñ
would become you think. Then everything
1914]  

\[Goddard: Chilula Texts\] 315

dëuk a’i ya te kyũ wiũ ya in yan na nan deļte niň this way it will happen. People will become. You hai ma ūn di yau ūt kyō we diň nĩn nis san xũs tũn 2 the first you did it. Everywhere earth around

na nan deļ te kyũ wiũ ya in yan tăi mes Lōn hit. they will become. Indians women with

Lōn na wit dit te niň man a nūn di yau hit ma in ne sin tĩn hit they will live, you first because you did it. First because you lay with them,”

xōl tei tōe ne a’i tin diň tōi met. Lōn dō wa te sīň ya hit be said. “All places woman not by you went.

hai yah ūn hue dōn ma ai ne sīň hai ya xat dōn 6 Then I indeed I thought, then indeed
kỹũ wiũ ya in yan na nan deļ te ne sīň kyũ wiũ ya in yan Indians will become. I thought. Indians

wit yũũ il mit. xō hēa win net te hai ya mir ūn na la 8 grow old when they will die. Then others

wil tōwil na tō wil dit te win it te hai yūk mit. nin nis san will become. One after the other they will become. This way with world

sa ūn te hai yūk ke mit. kyũ wiũ ya in yan na diň te 10 will be. This way with Indians will live.

hue kūt ne sīň hit kyũ wiũ ya in yan ma na na ya te I indeed I thought it. People for he will come down.”

hai ya mir ūn min ne djō xō mit. a tōi des ne te se ya te 12 Then after a time he thought, “I will go.”

hai ya mir ūn min ne djō xō mit. a ya xōl tei tōe ne yō Then after a time they said to him, “Those

nin mit dje ē din ne ya xōl tei tōe ne hai ya mir ūn a dē ne 14 your children,” they said. Then he said,
hue dōn hwim mit dje ē din ne dō nũs sin kūt dōn "Mine it is my children I do not think.” “Truly

nim mit dje ē din ne xōw dōn dō hūn na ne hēe ai ne sīň 16 your children I think.” “Yes, mine I think,
dō hūn na hūcin mit dje ē din e yes my children.”

hai ya mir ūn kyũ wiũ ya in yan mit ta’i diň tei tōe yai 18 Then people among he started.
küt hai hice a teön des ne na set twi' in dō xūn na
"Indeed the I," he thought, "I will make them again truly."
2 hai yaL ūn hai teit tes yai küt ka ū huat te hai yaL ūn
Then he started on. "Well, I will go."
Then hue ai ne sin kyū wiū ya in yan na na dél te dō xū lin
I think, People will become. It will not be
Lūn xū ūn tit ne dō xū lin Lit dit lan dō xū lin
they will quarrel. It will not be they will hate each other. It will not be
Le de ai lit tit lūs hue hai ai ne sen dō xū lin na hoil la dūn
they will drag one another about, I that, I think. It will not be
I have done (?)
6 a na fen hue mit dō xū lin Lūn huai ai i dit en
they will do again. Me after it will not be they will quarrel
Lai tel twi' esn brothers.'
8 hai ya mit ūn küt teit tes yai teūk qal dōn
Then indeed he started. He walked along. "Indeed,
hai dai dit dūn no nē ya te hai ya mit ūn da nau dī ya te
the same place I will go to. Then I will turn back."
10 hai ded a teön des ne küt dūn wūnr xew kyūn nān yai
This he thought. Indeed he considered it.
kyū wiū ya in yan na nan dél te hue hai ai ne sen
"People will become. I that I think.
12 kyū wiū ya in yan na nan dél te a win nel te yī nūk
People will become it will be south
nin ne san min nē dīt wūn kūs tein ne wan hai yāl dūn
world middle a little one side." Then indeed
14 a teön des ne xan Lūn din hein nō da ne yī hai te sē ya dūn
he thought, "How many my return the place I came
mit hai ya mit wūnr huat te dīk gyūn yī nīk a nin nīa san
from. Then I will go. Here south world
16 nōn a tein nē yai te hai ya de da nau dī ya te teön des ne
end I will come. From there I will turn back," he thought.
tēuq qal teūk qal teūq qal na nin na wai ye ūn yga
He walked, he walked, he walked. Two were traveling he saw.
18 hai yaL ūn a teön des ne kē xō wūn ya nūw hūa teön des ne
Then he thought, "Well, to them I will go," he thought.
tōn a tein tois yē na hai ya mit ūn a xūl teit dē ne
At one side they stood. Then he said to him,
Goddard: Chiula Texts

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dai de hwũn mit tein wiin yal na din dauw dai de
"Why toward it do you go? Go back. Why
mit tein wiin yal din de lun te dĩ nĩ yauw hwũn 2
toward it do you go? Your bad deeds you did.
da din lun te a lun kit duwu hwuul liki na din ya ne ha
Many things very many they tell me. Go back."
dau kũt duwu hwuul yǒ yĩ nũk kǔn duwu set liin 4
"No. Indeed I will go. Way south near I am.
hai nũ y=Wwl de mik y= ep g= ya kan de wuul hwuulx
Then "To them I will go. To them I will talk."
hai yĩ mĩ duwu hai yĩ xũ tein teuk na xũ
Then there to them he walked. To them
xĩ tein xĩ tein teuk na xũ
Indeed I will come back. Then indeed of myself I will start back.
kũn nũ y=Wal S= j= n= I= wi= I= get there."
yĩ nũk teit tes yai yĩ nũk teuk na nĩn kin na di da ya 8
South he started. South he walked. Two were gathering something.
hai yĩ mĩ duwu hai yĩ xũ tein kũt tein kũt ke wuul hwuulx
Then "To them I will go. To them I will talk."
hai yĩ mĩ duwu hai yĩ xũ tein teukqal xũ
Then there to them he walked. To them
xũ tein xũ tein teukqal xũ
Indeed I will come back. Then indeed of myself I will start back.
tein xĩ tein xiWx hWx y=i nũk ke wuul hwuulx
he came. "Why toward it do you walk? Your bad deeds
nũ wa yĩ xũ lik hai yĩ mĩ duwu kũt duwu yĩ nũk ke wuul hwuulx
they tell." Then, "Indeed south I walk.
dũ duwu hwuulx hai yĩ nĩ y=Wal di"n
Not your concern I walk the "I am about to come place."
hai yĩ mĩ duwu hai yĩ xũ teit tes yai yĩ nũk teukqal ye ë 14
Then he started south walking. Far
ũn gya lũ wuul xĩ tein yĩn hai yĩ gya xĩ teit de ne
he saw one alone standing. Then he said to him,
hai wiin y=Wal di"n kaWl Wlul sis da kũt duwu hai y= ep 16
"The you are going place many live." "Well, nevertheless
wuul hwuulx hai yĩ mĩ duwu teukqal tak xĩn ta sa an
I will go." Then he walked. Three houses stood.
kũt tein xĩ tein yai hai yĩ mĩ duwu Lai xũn na sis da ne 18
Indeed he came there. Then many truly lived there.
hai yĩ mĩ duwu xĩ teit de ne dai duwu hwuulx mĩ
Then he said to him, "From where did you come?"
dō xo liǔ kīl, we ak ūn di ya ke nauw a nū win niū ün
It will not be unusual things you will do, you came did you think?

2 hai ya miū ün yin nūk a nū niū san niū a diū
Then south world end

3 tei niū yai huē la xō nauw huē ne niū hai ya miū ün
he came. "I without cause I travel," I thought. Then

4 a xō. tīt dē ne nal weľ te yis ūn di na te sin di ya te
he said to him, "Spend the night. Tomorrow you will start back.

5 yō huī. tīt te niū. tīt tes ya te hai ya miū ün yis k'ūn
That my sister with you will go." Then next day

6 na tes di ya kūt xō. tīt te kūt. xō wai ten k'ā at
he started indeed. His sister indeed he took. His wife

7 siū len hai ya miū ün na tes di yai kyū wīn ya in yan
she was. Then he started back. "People

8 xe na yal wil wit dīl kūt yi niūk nē ya ye tīt dū wīn nel
They spent the night. They went along. "Indeed south I came,"

9 hai yūk xe na yal wil ta' teō xō wil lik il hai ya miū ün
This way where they spent the nights he told them along. Then

10 na wit dīl a kūt min nē djō xō miū ün gya kyū wīn ya in yan
they went along. After a time he saw people

11 xūt Le dūn wūn na dīl le na tɛwai ye de xō ed ded ün
in the morning going out for it they were burying. "What

12 ai nū wīn sin da xō hwō ai it di yau mit nauw dat te
you think, some way when it has happened I will go along,

13 nū win sen you think!"

14 na tes di yai da na wit dal a kūt yi de na wit dal liū
He went back. He was going back, north. When he was going along

15 ye win nai kit dīl ye lēn na wai ye hai ya miū ün
they were traveling. many were traveling. Then

16 na wit dal a kūt yì de hai sis da teīn na wit dal a kūt
he went along north the toward where he stayed he was going along.

18 sa a na sin ya kūt hei ün tīt dē ne kūn diū a na na huai
"It is a long time you are coming back." "Yes," he said.

19 "Close I come back."
The hailstone was big. Right next they were standing.

XVI. THE TWO-HEADED MONSTER

<table>
<thead>
<tr>
<th>1914</th>
<th>Goddard: Chilula Texts</th>
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<tbody>
<tr>
<td>hai ya mit ün na wit dal na wit dal hit na nin sis ye nê Then he went along. As he went along two were standing.</td>
<td></td>
</tr>
<tr>
<td>ka xo liete nan dal nô wîn kit tein ya si1 len hai ya mit ün (2^2 ) &quot;Well, quickly, go back. About you they are worried.&quot; The na wit dal na wit dal hai sis da đánh têit têw tse xo wîn he went along. He came the he lived place he heard them crying. For him ya têw kû yît tê ya têîn des ne na in di ya hit xo nis te 4 they were crying. &quot;He is dead,&quot; they thought. When he came back their bodies yo yi de nô nauw ni yo ya hai yál ün na wîl dal hai were glad. He came back with a wife. Then he went back. The kyû wîn ya in yan na nan deL üL kyô we đánh 6 Indians had become everywhere.</td>
<td></td>
</tr>
</tbody>
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<th>X</th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>yô</td>
<td>yi nûk</td>
<td>kit tûn na da a đánh(^{21}) sis dai hai ya mit.</td>
</tr>
</tbody>
</table>

Way south Kittanadadiâ he lived. Then

diân kin a na a lû wîn na têî dît têwên hai ya mit. La üt 8

four people brothers came to be. Then one
dô i kyû wil le xo an lûn na têî dît têwên hai ün old woman, that many came to be. Then

min ne djî xo mit. a têîn des ne yô yi de \(^*\) na hwa xo teîn 10

after a time he thought, "Here north I will go." Right

na têî na wai xo kyûn xo len hai têît têîs yai na têî şrat born, sensible he went şrat.

hai ya mit têît qal xo tûn têî me\(^{22}\) dik gyûn hai têît têîs yai 12

Then he went Xôntême here, he went.

hai ya mit. xo la diân\(^{23}\) yi de Lô dai kyû xo lêla teîn niun yai

Then Xôladâi north Loâskyôxûldâi he came.

têît qal yi de ye têît wîn yai xo mit kyan diân\(^{24}\) yi de 14

He walked, north he went in. Xômîtkeyâdâi north

\(^{21}\) "Maple stands place," where Thomas Bair’s dwelling now stands. Evidently an old village site.\(^{22}\) A former village near Beaver’s buildings.\(^{23}\) A prairie beyond Beaver’s where the schoolhouse used to stand.\(^{24}\) A place south of Hower’s place.
tce nín yai hai ya mil hai ya yí de sa òl kûts diñ.22 He came out. Then there north Saôlkâstadiñ.

2 yí tsein tce nín yai hai ya mil hai ya xónta sa an ne en diñ west he came out. Then there house used to stand place
tce nín yai hai ya teûk qal a kût hai ya mil. hai ya he came out. There he walked along. Then there

4 nil lin tce na nín yai mil xó ed dik kyuai ai dû wen tce creek when he came out something he heard make noise,
yi man yí dûk hai ya mil yí de tse tayi kim mel le across the hill. Then north he went. Leaves and branches
tes deL sil len were falling.
hai ya mil. a tçon des ne kíw we ak aí dû wëne hai ya mil.
Then he thought what kind made the noise. Then

8 yí da tein ûnì gya nàk' xó kûs na da aí hai xó lan from above it was Two-necks-stand-up. That it was
na xónta yût de yû wit diñ hit xó yète tein yai chased him about. After a time his breath went out.

da xó’ hu’a xó la te sil len yû wit diñ hit kût xó yète
He was about to die. After a time then his breath
tein yai dai xoi hu’ó a xó lau teô k’ô sañ wen hai ya mil.
went out. He died. He killed him. Then

10 yí man yí dûk teô k’ô tes wen hai ya mil. teô k’ô nìn en e across up he carried him. Then he brought him
hai yó sìs da din múk ka na xa nal da a da mìn e hai that place he stayed. On it there was growing moss, the

12 xónta hai ya mil. kyû win ya in yan tôt tan aí yan te	house. Those people they eat they were
tôt deL se
they lived there.

16 hai yûn dô na in di yai hai ya mil. xó tse kit tein ya sil len
That one he did not come back. Then they were worried.
yis k’ûñ hit tû wûñ tôt tes yai xó tse et tein sil len
The next day another one went. They were worried,
yô yí nûk a tein’ kit tûn na da a din’ hai ya mil tôt tes yai here south Kîtûñasadañiñ. Then he went.

22 "Stones fell place," hill south of Hower’s.
1914]  Goddard: Chilula Texts 321

hai ya mit. yis' k'an ki ye hai ya mit. a toon des ne
Then it was day again. Then he thought.

xö tse e tein sil len kös da toe k'o lin diñ ²⁶ xös tate tañ a diñ ²⁶
He was worried. Kosda Tseköwindiñ Xöstatatañadiñ

hai yi na teñi teúk qal hai ya mit. teúk qal hai ya mit.
the from the south he walked. Then he walked. Then

kai såe ta diñ yi na teñi teei niñi hai yai mit. hai
Kailöwtañiñ from the south he came out. Then the

toit tes yai yö ni teñi Ló teó ke²⁷ hai yai yi na teñi
he went. Here from the south Lóteñke there from the south

teúk qal hai ya mit. mik kya yi na teñi teit tes yai 6
he walked. Then from there from the south he went. Then

hai ded teúk qal tse de mente²⁸ yi na teñi teúk qal ded
this place he walked. Tselemente from the south he walked. This

ta is diñ diñ yi de teúk qal hai ya mit. hai xón tet me 8
north he walked. Then Xöntelme

yi de teúk qal hai kai lūw san diñ yì dú k xa is yai
north he walked. Then Kailöwändiñ up he went.

hai ya mit. yi de xót da wiñ yai nil lin na niñ yai 10
Then north he went down. Creek he crossed.

hai ya mit. yi de teit tes yai küt Ló dai k yö xó la diñ
Then north he went. Indeed Lódaikõxaládiñ

tee niñi yai kin nas tan mí ye yi de ye teú win yai hai ya mit. 12
he came out. Kinnastamye north he came in. Then

hai nil lin na niñ yai hai ya mit. mik kya yi de
the creek he crossed. Then from it north

toit tes yai küt hai ya úñ xö mit kyan diñ teei niñi yai 14
he went. Then Xömitkyändiñ he came out.

hai ya mit. hai ya saól kút diñ yi tsin k'o teú wiñ yai
Then there Seélkutsdiñ west he went down.

hai ya mit. hai ya xón ta sa an diñ yi de teei niñ yai 16
Then here house stands place north he came out.

hai ya mit. hai da xød dik kya ai dú wëne tse hai ya
Then the something he heard make a noise, there

²⁶ A big slide north of the village of Kinnaxönts'iriñ.
²⁷ A former village on the east side of Redwood creek.
²⁸ The home of the informant. After passing this point yi na teñi
gives place to yi de in the narrative.
yi de toe niñ yai mil hai ya mil kút lú wún dò toe xō le north when he came out. Then indeed another one was not.

2 ye toe xōn en yi man a yi dúk kút hai teit tā wen na hwil He carried him in across the hill. It was that one he went along hai kin ne a de ne toe il lú kí te it tee ai de ne the trees made a noise it was like it blows it made a noise

4 teit te in na ne mi. toe k'ō set wen kút na nin toe k'ō set wen when he went. He killed him. Then two he killed.

hai ya mi. hai ya il wún xō dje it tein ya lū il wa Then there about it they were worried about it.

6 hai ya mi. ki ye lú wún xō dje it tein sīl len xō lin ne Then again one he worried, his brothers mūk' k'a hai ya mi. lú wún ki ye dō na in di yai about. Then one again did not come back.

8 hai ya mi. ki ye teit tes yai yis k'ūn hit hai ya mi. di Then again he went next day. Then this yī na tein teik qal kút ta kūn dò toe k'ōs le hai ya mi. from the south he walked along. Three were not. Then

10 yō lú wún nō in di yan na mik klū wit diñ deûk this one was left last born. This way a nū wes te nō in di yan hai ya mi. des k'ūn xōn ta he was left. Then "Today houses

12 na sē ya te hwit teu teit dē ne hai ya mi. hwik kyai I will go, my grandmother," he said. Then "'My grandchild, da xō ed hwē ye a de ne mi. tey tea hwīn net yan hai ya mi. why you talk that way? They eat me all up,'" then

14 xōl teit de ne na is le na is le mi. mi. xo wil loi tei nil la she said to him. She felt for something. When she felt his belt she took out. deûk al tel tei nil la hai ya mi. kút de de mi. a dil loi This wide she took out. Then indeed this he tied himself.

16 hai ya mi. kút xe ne sin hwē yete toe niñ ūn Then "Indeed you think, my breath is leaving, nū win sen mi. deûk a tei la when you think this way do.''

18 hai ya mi. hai yō la xō kút teit tes yai na mūk klū Then that one just indeed went, the youngest.

ta kūn dò xōs le kyū wil te de yī de teik qal ta is diñ diñ Three were not, died. This north he walked. Crossing
teük qal hai ya mit. xon ten. me teük qal hai ya mit. yó
he walked. Then Xonteme he walked. Then this
kai luc teit tañ a diñ yi de me is yai hai ya mit. yi de 2
Kañwoñtañadiñ north he came up. Then north
tcit tes yai nil lin ye teuí wiñ yai hai ya mit. hai nil lin
he went. Creek he came in. Then the creek
ye teuí wiñ yai yi de yi man tce niñ yai hai ya mit
he went in. North across he came out. Then
Ló dai kyó xó la diñ hai ya tce niñ yai hai ya mit.
Lódyoxyoxadiñ there he came out. Then
kin nas fan me ú yi de ye teuí wiñ yai hai ya mit. yó tsín
Kinnastamiye north he went in. Then west
nil lin tce na niñ yai hai ya mit. yó de tcit tes yai
creek he came out. Then north he went.
xó mit kyan diñ yi de tce niñ yai hai ya mit. yó de 8
Xómitxyandyiñ north he came out. Then north
tcit qal sa ol kúts de yó tsín xon ta tció kút de hai ya
he walked. Saolkúts this west house pits there
tce niñ yai hai ya yi de teük qal nil lin tce nil lin
he came out. There north he walked. Small creek flows
mik kya xon ta tció kút de mik kya yi de da xó ed dik kya
from it, house pits from it north something
ai yi den tce
he heard make a noise.

yi man a yi da teïn da xa le tañ a diñ29 mit teï yi da teïn
Across from above Daxoñtañadiañ towards
kañse kyó it tó wa tcit tes met. sil len hai teit te nane
Redwoods back and forth (†) moved. The he came
ai kit dú we ne hai ya tce niñ yai Ló ka yi de yó tce niñ yai
made the noise. There he came out, glade north he came in.
hai ya mit. úñ gya nak' k'ó kós tas aï de yó siñ tein xó teïn
Then there was Nak'kókóstasside from the west toward him
k'a dú win se na xó nas yót hai ya mit. kút xó yete
he heard make a noise. He chased him around. Then indeed his breath
tce niñ úñ te sil len kút tció k'ós ser win te sil len na xón nas yót
was about to go out. Then he was about to kill him. He chased him about.
hai ya tañ deük a xó lau mit. xó wil loi mit. il wa
Then this way he did his belt with it. Each way
29 . Salmon berries point, \""
2 tei. ni ye d0 tei hai ya tei x0 tei toe na lai he kept it. He did not take it out. Then to her he took it.
de de mit. heo kyai til hai x0 tei da we ne hai ya mil "This with my grandchild you carry," she told him. Then
tcit tes yai kUt yi man a yi dik tei tes yai hai y0 he went. Across up the hill he went. This one
a fi0 hai y0 na muk kr0 a fi0 hai ya mi0 yi dik a
did it, this one last born did it. Then up the hill
6 kUt tei tes yai teuk qal a kUt y0 yi dik
indeed he went. He walked. Here up
na xo wil de k'r al a kUt hai ya mi0 yi dik xa is yai
he tracked him. Then up he climbed.
8 kauo ky0 da xo tel kUt yi muk en tei x0 teuk k0 tc a sa al di0
Kauo ky0 da xo tel kUt south side head of gulch
xo tel sa 0n x0 tel muk kUt me me xa na da
house stood. House on it ferns were growing.
10 hai ya mi0 hai ya teuk qal ye tei wi0 yai ya ky0 wi0 ai
Then there he walked. He went in. She sat
k0n ta me es d0 ya0 ki la k'0tc ya0 a hai ya mi0
house in old woman. Boy sat. Then
12 hai y0 ki la x0tc a d0 we ne tei k'0 win sen in sil len
that boy said, "Something must have made a noise."
hai ya mi0 kUt da sit t0n ki k'0k wil tcwen hai mi0
Then indeed was lying net made that with
14 ya tan ky0 win ya in yan 1uk gai x0t da wi0 a
they eat people. White down hill lay,
ky0 wi0 ya in yan mit tsin ne 0n te hai ya mi0 y0
people their bones it was. Then that
16 yai win tan a mit x0 teuk kai deuk a teil lau it wi0
when he took it up his belt this way he did. Each way
yat mi0 hai y0 d0 ky0 wil le mit di0 wa yai win tan
it fell. That old woman in turn took up
18 ki kak deuk a teil lau mit x0 wil loi mit ky0 wi0 ya in yan
net. This way he did his belt with it. "People

30 Several meanings were given for teuk, string used in tying the hair, carrying strap used by men, belt.
The singular subjective prefix is frequently used in the dual when the stem by its form indicates more than one.
k’a at dù win te hai ya hit djit ün tein nù win te yì dük
he always did that. Then he always said that, “Up

2 dō xa sin dit.
do not go.”
hai ya mil
Then after a time they thought, those
min ne djö xö mil. a yön des ne hai yö

4 xwek’ k’ek’ da de nò wùn a nò höt tcin ne yì dük a
boys, “Why us does he always tell, ‘Up
do xa sin dit. hai ya mil. min ne djö xö mil. küt a yön des ne
do not go.’” Then after a time indeed they thought,
dai de nò wùn a nò höt tcin ne yì dük a dō xa sin dit.
“Why us does he always tell, ‘Up do not go,’

nò höt tcin dai de wùn
he always tells us, why?”
hai ya mil. min ne djö xö mil. ya kit tes daL hai ya mil.
Then after a time they went. Then
hai yö mit djè sa an sit da diñ ya nìn deL tcin yùn toò wès lal
those grizzly where he lived they came up. “Eat,” they said
in a joke (?)..

8 hai ya mil. min ne djö xö mil. ya kit tes daL hai ya mil.
Then after a time they went. Then
hai ya mil. ai we na tcit dù win tät win te k’on ta ya tcù win tät
Then really he ran there. House he ran in.
tcin net. yan yö dù wan ne en tcin nat. yan hai ya mil.
He ate up. Those hides used to be he ate up. Then

10 hai ya mil. ai we na tcit dù win tät win te.
Then really he ran there. House he ran in.
tcin net. yan yö dù wan ne en tcin nat. yan hai ya mil.
He ate up. Those hides used to be he ate up. Then

12 na wit dal da xö ed dik kyan ün te xö k’önl tau ne en te le
he came back. “What is the matter?” His house used to be
on the flat
ka nan wil lau tcin nat. yan hai ya mil. tcit tes yai tcük qal
was lying. He ate up. Then he went. He walked.

14 Lin32 na da a k’önl hai ya mil. k’önl miñ yec tti wil kan
Smoke stood up, fire. Then his face, he put in
k’önl ta me tcin hai ya mil. sai kit diñ ün gya yö k’önl
house inside. Then he was surprised to see that one fire

16 me ü na is tiñ k’a at yai kyù wìn a hai ya miL de k’ö wùn
beside he was lying. His wife sat up. Then this (ridge) at him
nò mil kait hai de wë nùn yì dik kyö wùn hai ya miL
he shot. This he hit. He was asleep. Then

18 a kit dù we ne a lò dai de nùn dil kùts da dil lùw hai ya miL
he said, “lò, What snaps you put in the fire?” Then

32 For Lit, t assimilated to following n.
Snapping you put in only you are is it?

Then every place he shot him. No. Then the

This way you do, I told you was it' 'Up you should go,' said the woman.

Then they cried. Then

He walked.

They came in again, the boys. Then he fed them.

He walked. He hunted, always it was.

Do not do that again.'
XVIII. SKUNK'S THEFT

xūt Le dūn kin na da te in nauw kōl dje hwīte hwō
In the morning for it she went, skunk. "My grandmother,
6 dim mīn huwa naī it tewo hai ya mir, se nit tel towil sa an
sharp for me make it again." Then stone flat lay
mūk kūt hai se nit telte hai ya mir, 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 ne na it, tōn hit hai ya mir,
k'ūt a ke sit, " she sang. He danced. Then
k'ūn na it xūts ait towōn mal tōn xe ye La an nauw
"Kunna, boy nice looking is dancing." Near him they all came.
10 hai ya mir, hai yō kūt xō towō xōn nō to it set ma' nin yū
Then that one indeed his anus emitted flatus. "Ma—" To the
ground
toit te it anw hai ya mir, a'tin toen nei yī mit tai ta
they put their heads. Then all he ate up, biggest ones.
12 hai ya mir, deuk ūn hit djit hai xō towō mit toen kō e lan
Then this way then his grandmother toward (small ones)
toit te it teite hai ya mir, hai yō tec na it towen kaiitim mir
he took in his hands. Then those recovered, pack-baskets
14 mū huwa ne ya na ai wūw
only they carried.
hai ya non dik
Here the end.

XIX. THE ESCAPE OF THE CAPTURED GIRL

nin nis san min nei djit sis dai kel san nin hai ya mir.
World middle she lived a girl. Then
a'tin yī tisin xō kya teit te yai tōw nōn toel win da
all west from her went. Alone she stayed.
kyû win ya in yan dô ta’ xô len hai ya mil. toe o dai tûnh ka
People were not around. Then she stayed. Fall
xûn na gal kya da an ne toewû wa kil lîw min ne djô xo mil 2
began to go. She picked acorns. She cracked them. After a time
win sa a kyû wiñ ya in yan dô xôt da nat yai
time passed. People did not come back.

hai ya mil kût xûn na k’aün nû yî tin ne 4
Then indeed it was she did the same. Doorway
mit tein ne hwan ya a hai ya mil. min ne djô xo mil
then toward she sat. Then after a time
kyû win ya in yan sil len sil lin tse tein nel git dit sik xo sa 6
person was there. She heard him there. She was afraid.
Acorn her mouth
wiñ a dô te na niñ an hai ya mil. ûn gya kai tim mil
was in she did not take out. Then she saw basket
a din niñ diñ too will ler. ye teù wiñ yai xô man tein tein 8
before his face he held. He came in. In front of the fire
ye teù wiñ ya hai ya mil. k’ôn niñ me yôl hwîn nal tewin
he came in. Then his head he had made black.
hai ya mil. dô hwa nû wil get te he hai ya mil. kût sa a 10
Then "Do not be afraid." Then "Now long time
nû wiñ hwîk kyûn nañ ya hwîn nal. kût a nin te hai ya mil
about you I have been thinking. In my knowledge indeed
you were." Then
xai it kit sa xauw teo nel git te he hai ya mil. a xôt teit de ne 12
she gave him food. acorn soup. She was afraid. Then he told her,
wit wat it twè ta sè deL te
"Acorn flour make. We will go."

hai ya mil kût is k’ûnh hit kût na tes Dal hai ya mil 14
Then indeed next day indeed they went back. Then
na wit dal k’el weL xo lûn ta’ hai ya mil. xût Le dùn
he went back where he had camped. Then morning
in na is deL win te teit tes deL teù wit dil le hai ya mil 16
they got up. They started. They went along. Then
yî tin ne wiñ a mil. too wit dil k’el weL xo lûn ta
when it was they went along. Where he had camped
k’el na ah wil hai ya k’ai yal weL hai ya mil. ai we xût Le dùn 18
they camped. There they camped. Then in the morning
When they went in large hollow tree. It was all around. Then a pond of water stood on the south side it stood. Then it was.

Dried meat was. Many lay there. Then several times night passed there. Then the south like she felt. Behold small bag she took out.

Then he went. She watched him. She thought, "What will he do?"

"I wish fresh meat. I might eat." Then in the morning they went. "Do not feel afraid, eat." Then he said to her.

Then several times night passed there. Then the south like he felt. Behold small bag he took out. Then he went. She watched him.

By its edge. It was elk were there. This way at Lök sa ün de dit ün mikt mör kót mel lön anu so large glade was. It was elk were there.

The woman watched him, without his knowledge. She thought, "What will he do?"
in sen hai ya mi. you think? then
xút Le düü ki ye the morning again
tsin ne wiň a mi. when it was
sa xoılı teit dé ne sit," he told her.
i xo lũn yō wit ta it was all around
niń kūt sük' k' an er stood
hai ya mi. dōō it was
sū mel Lön in te man it was.
nō niń an xo lũn y there.
i kiń yũñ eat." you
hai ya mi. hai Then the
hai ya mi. yō t." Then way
ni gya na wetc na xo dil en him
ne xo nōď ai diń. By its edge
hai de deuk 3 This this way
sōt tse nał aum mere there.
hai taů mel Lön The woman
hwe ka a' ūn ne What will he do!"

hai mūk kai nū hwön diń tein ya yei hai ya mi. na wetc
The on it good place be came out. Then bag
deuk a teit lau ke yan kūts sai this way he did. It fell down.
hai ya mi. na tes di yai tsū mes Lön kūt ye na wit yai
Then she went back. woman. Then she went in again.
hai ya mi. a dē ne nīn k'yũñ ūl ke nai kẽ yǔn te hai ya mi. 4 Then he said, "I will butcher it. Fresh meat I will eat." Then
kūt tes yai ye na wetc k' öń nań na in tan hai ya mi.
indeed he went. Bag before her he put down. Then
yō na wetc ya win tūn win te hai tsū mes Lön teit teś tan 6 that bag she took up that woman. She carried it
xō ka nīn k'ūl le hai ya mi. deuk a xo 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 nō na nin tan na wetc 8 she went back. She carried it back. She carried it in. She put it down, bag.
sa a diń hit teit na wit dal hai ya mi. ye na wit yai hai ya mi.
After a while be came back. Then he came in again. Then
hwe da ai dū win teat hai ya mi. yī tsīn ne wiń a mi. 10 "My head aches." Then went when it was
dai xo hwō tein a hwan a na at yen hai yi tein a na' di yau nearly crazy he was. Worse he became.
hai ya mi. a xō teit de ne ded miń kūt me ta hwil lōs na 12 Then he said to her, "This lake in drag me.
yō na wetc ta nał k'ōw ne hwik kai hai ya mi. teit teit That bag throw in after me." Then he died.
hai ya mi. kūt k'a xo luo 14
Then indeed she did that.
hai ya mi. xút Le düü sel ne hwan tak xwōtęc te tak Then in the morning obsidians three, good blankets three,
tō ne hwan nak' k'ai tim mit. me na dū wit el L hai ya xajit 16 black obsidian two carrying basket in she put. Then
na tes di yai na wiń da le hai k'e na wiń diń k'e nał waiL she went back. She went along. The they camped place she camped.
xüt Le düü in na nas dūk ke na tes di yai na wiń da a kūt 18 In the morning she got up. She went back. She walked along.
XX. BEWITCHING OF THE OLD WOMAN OF SELGAIKALINDIN

sel gai k’a lin diñ a lan te hai ya mit yi tsin sa win den Selgai’kalindiñ they lived. Then west they went.

hai ya mit hai ded bice ai kin nu wes te win da hai ya mit then this me she was like stayed. Then

min ne djö xo mit lü wün nin sis da’ kel san nin after a time alone she lived, girl

yi man teiñ teiñ hai ya mit min ne djö xo mit küt win sa on the other side. Then after a time indeed time passed

yi tsin sa win den hai ya mit küt le niñ di yai yi sin teiñ west they went. Then indeed they all came back from the west.

hai ya mit dö kyü wit yan des k’an hai ya mit ýo then she did not eat that day. Then way

yi da teiñ teük qal xo kyü wiñ yai hai ya mit tin ne from the north she walked. She came down the hill. Then “Road

wes toc ye kit dí lös kit dü wé nel hai ya mit xöte yi tsin large something dragged in,” she kept saying. Then good west
ne wiṅ a dīn taṅ ka hit hai ya mit. des k'an nē de de it was, fall time. Then "It is night, this
xōl nūw te ne sen dō wet. den dū we ne hai ya mi. kā? I will stay with I think. I am lonesome," she said. Then "Well
ye heī yauo hai yō a' tin xō nin nai kis le nit towen come in." That one all her face she motioned. Evil
de nai kai hai ya mi. deūk a' tin a a nū deūk a kai lūw 4 she had. Then this way all she did. This way she did.
xō ed de a Lūn a huin. en he dō wūn tein ne tūw he hai ya mi.
"Why you do that to me? Why do you not lie down?" Then
ded dit de hai yō nit towen ni nī ye kī dīn k'a'īn yū wit dīn hit 6 it was that not good in the ground she buried. Finally
Ga kel tein net. yan33 hai ya mi. yai ke e a it da one full she cracked. Then she sat.
ya xōn nel en34 hai ta' at teit de ne xō de na a Lūn xō 8 She watched her. Those she told, "What all the time
a huin. en, hai ya mi. yū wit dīn hit kī ye ta kel tein net. yan you do to me?" Then after a while again one full she shelled.
xō lük gai me dū wiṅ a hai ya mi. xōte win djen 10 Dawn loomed up. Then quite it was light.
 hai ya mit. tec na nau. xū. teit de ne tec na mit. wat. Then, "Go out," she told her. She threw her out.
1 la ūn kyū wim min xe hai ya mit. hai yō kis din dīn mi yē 12 "Well, you were going to sleep." Then that bed under
sūk k'an k'ai tsā in tein yū wūn nai mit hai ya mit. there were baskets toward each other placed. Then
hai yō xa na wiṅ xūn wiṅ te mit. ya na lū. set. in teu ni te 14 that she took up. With it she hit her. "Die.
nin nī te me a na ūn te e dū wē ne kai tsā at teuwin
Your body in let it go," she said. "Basket stinks.
hū wūn ò kast dū wē ne na tos dī ya yē 16 My(1) break," she said. She started home.
Lai yis k'an mit a toōn des ne na huca hai ya mi. is tan One day after she thought, "I will go." Then logs
sil lai ūn gya is tan mi ye si. tiūn teuwin xō lan hai yō 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.
döi kyū wil le ne en min nis te me a na' di ya xō lan old woman used to be her body in it went

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

4 hai ya mil. a teōn des ne yi dūk xa sūe hwa teōn des ne Then she thought, "Up I will go," she thought.

La xō na xō mil. xō sin kit tat tsit xō sin di hūō xō sin Just they were working. They were soaking acorns. Something it was.

6 hai ya mil. ye teō win yai k'ōn ta tōk yī sin tein te nūn di yai Then she went in house. Fish from the west they came back, yai kin te wen hai ya mil. kai ya teit kit lōk hai ya mil. they carried. Then they fed her fish. Then

8 a ya xōl teit de ne hai yūk dō nō win nīn nauw ūn hai ya mil. they said to her, "This way did she come to you?" Then wūdūn na ne deLe mil. tein ya yei hai ya mil. hwa ūn nā yesterday when we came back she went out." Then "Never

10 hwū wūn na wa win te hai ya mil. na tes di yai kūt to me she came." Then she went back. Then

kit tes win dō ūw sis hai ya mil. na in di yai she carried her load. "I did not see her." Then she came home.

XXI. BE Witching of the Littcūwhwinauwdin Girl

12 ded yi man tein lit teōcin hwin nauw diēn hai yūn This the other side litcūwhwinauwdiā that one

xōl. tis tce la na nin ne kyū win ya in yan hai ya mil. their sister one two men. Then

14 min ne dōj xō mil. yī sin tein kyū win ya in yan hai ya mil. after a time from the west men. Then

a de ne hwēc tein nai kyū wūn dū wēl ne hai ya mil. tiān he said, "To me bring across." Then very much

16 xō dje yai in we xōl. tis tce hei ūn nai kyū we dū wēl they liked her, their sister. "Yes, we will carry across,"
ya teōn des ne mit dai do na k'āuw they thought. "Outside do not put it down."

18 hai ya mil. kūt na kit tes wen hai ya mil. kim meūk Then indeed they started carrying. Then in timber.
na' di yá xó lan

k'ka na is ken
on her it fell,

cu tcün des ne
she thought.

di huó xó sin
Something it was.

á Le núm di yai
they came back,

k' hai ya miL
then

úun' hai ya miL
Then

di huó xó ún na
Then "Never

ds di yai kút
Then

she came home.

JWDIN GIRL

iín hai yún
that one

1 hai ya miL

2 hai ya miL

3 ií yá miL tiñ
[ry many

ry xó we dú weL
across,"'

4 kim meðk
[im timber

a yí tsín na kyú wit wel lè hai ya miL se ye kyó kait west they were carrying along. Then Seye kó kait
xó teú win del hai ya ta ya win nan' hai ya miL me is del 2 they went down. There they drank. Then they went up
xó ye yi dik hai ya miL kút na tei yeifu diñ 'k'a is del up the hill. Then indeed resting-place they came up.

hai ya miL teú wit dil nis sa teú wit dil a kút hai ya miL
Then they went along. Long way they went. Then

kin sin Lók tei ním del hai ya miL toit tes del kút nil lin Kinsintók they came out. Then they went. Creek
na nú wit dil hai ya miL kút na kyú wit wel hai ya miL kút 6 they went across. Then indeed they carried along. Then indeed
toit te del yí tsín ne nú wiín a ta kút nö ním del they went. West it was by the ocean they sat down.
tó toin dín núm diñ nö ním del hai ya miL yó xó toíñ 8 Tótcindnändiñ they sat down. Then' that one to him
na kyú wit wel xó min dai nö ním del they carried by his door they sat.
hai ya miL kút döñ ye ya xó la ya a díl na díl wil teówíñ 10 Then, "Indeed call them in." "Come in." They ate.

nö dín tówán miL hai ya miL es di an k'a* tai kyúw After they finished eating then old man, "Well, sweat house." their
hai ya miL tai kyúw ya teú win del hai ya miL kút 12 Then sweat house they went in. Then indeed

ií tei ním wan ya nes teíc hai ya miL hai yó es di an close to each other they lay down. Then that old man
in na na it ka hai ya miL yií taíñ tei nái kin niíñ en 14 got up. Then from the east he took it out.
nö kyú win únn úñ hai ya miL dú ya k'úm núe min ne djo xó miL "Are you asleep?" Then they did not speak. After a time

sa a xót teít de ne miL wún xoí kyúñ ya xós le kút döñ 16 long time when he had said to them they knew indeed
xwot a na toíl la te té le he yú wit diñ hit xó Lók gai miL he was about to do it. Finally when dawn

dik grúñ ya wiín ya mik kyúñ na an yai nö tóls qót te 18 here it come up it was thinking of he was going to stick them.
hai ya miL hai xó k'ái ya hai yó sií tím ne díñ nö ya miL sú
Then the his boy that one where he used to lie they moved.
hai ya mi. na kis le mis sa meûk kyû win lû hai ya mi. xa
Then he felt. His mouth inside he rubbed it. Then

2 xo Lûk gai tes ya mit. mis sô wûl kin ne diû xô ed dik gya
du we ne mis sa meûk kyû win lû xûl ne hwan
made a noise. His mouth in he rubbed black

4 mis sô wûl 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 yûñ kit du we ne
those made the noise.

6 hai ya mi. hai yô xo kyûn xo len a du we ne dô xo lûn
Then that wise one spoke. "Not it is
nu hwôn a hwôn de ne hai ya hwît du we ne hwît tsiû
good you thought of me. That you told me, 'To me

8 nai kyû win du we. ne hai ya mi. dan' de xo' k'el ya is towen
bring a load.' Then already this time load they made.
se kût min nê djit ta din dil k'el ya is towen la' tsû mes lôn
Mortar in middle surfish load they made sea weed. "Woman,

10 nu wûn nel tîn sel ne hwan dô a de ne he ne hai ya lûn
I will give you obsidian. Do not tell about it.' "Then
da xo ed dik kyan dô me dûw din tsû mel lôn
some kind I do not want woman.'"

12 hai ya mi. k'ae na wê di. na tes de l. na wit dil hai yô
Then "Well, let us go back.' They started back. They went
along, those.

kin sin Lok hai ya tce na nin de l. hai ya mit. yi sin tsiû
KinsinLôk there they came out again. Then from the west

14 ye na win de l. hai ya mit. yi man a yi da tsiû a den tse
tey came in again. Then on the other side east they heard say,
nô La diû lûû xo kyû win a hai ya mi. na wit dil a kût
"After you they died.'" Then they went along.

16 yi tsin ne wiûn a hai ya mi. dik gyûû na nes dit tetc te
West it was. Then here they were about to camp.
tô ye kyô ka dûk ka de dit de xo' ya xo' kya tçûk qal
Tôyekyôkadûkka it was in vain after them he walked.

18 hai ya mi. a teûn des ne hê hwît tis tce dit tsiû min dûi
Then he thought, "hê—, my sister acorns outside
nô ô kauw ya teûn des ne
will leave,'" they thought.
hai ya mił ün gya a kit dù wen tse yö na dũ wit nel
Then it was they heard something make a noise. That one
he was making a noise along.

hai ya mił a xöt teit de ne xöl liñ tin mi ye tein nin sa ne 2
Then he told his brother, “Trail under sit.”

hai ya mił là wün mük küt tein tein nes da teo lii teo nił.
Then one upper side he sat knife with.

nis tan sit ten wün nin din dił hai ya mił hai mük k’a 4
Log lay there they climb over. Then the after them
de dił nis tan da na wil tön xo dje dił nö il tön mi ye tein
this place log he jumped on. In front of him he jumped
lower side

dai deh sis dai mite tein ya wil tön dik gyũñ na net kis 8
this one sat. Then to him he jumped up. Here he stabbed him.

hai ya hai yö sis dai me ye tein xo dje dił nöt tön
There that one sat below in front of him he jumped.

hai ya mił teo xöl kit na xön tel kis ya ya xös kit 8
Then he caught him. He stabbed him repeatedly. They cut him up.

hai ya mił na teo deL ye ö yi sin tein na wit dił tes wan
Then they went back. Here from the west they went back. Teswan
mō xon tau we dił hai na teo deL na wit dal sats mit tō dił 10
their village they came back. They went along back. Sat smittodìñ
na wit dił hai ya mił. dôn ka hai issel tein ne wan na wit dal hai ya
they went back. Then it was still rather warm they went along
there.

haia ya mił kai ist mit tō dił na win deL hai ya mił yi man 12
Then Kaiistmidtòdin they came down. Then the other side
me na is deL teim me ta wüt k’a na is deL hai ya mił.
they went up again. Teimmetuwàikòt they came up again. Then
na wit dił ye ö yi da tein na wit dił xo òd dik gyũñ aik jëne 14
they went back. Way from the hill they went back. Something
they heard
töt del se ne en teio xö küt xo da in na dim mel xwötc
where they used to live. Just they fell down so
xö win sen hai ya mił hai ya yi da teiñ tei na in deL mük k’a 16
it was warm. Then there down they came out. After
hai xo Lê tec ne en wün na dił. tei qot xo lan hai ya mił.
the their sister used to be they came for had been poisoned. Then
wil dön wil wil dön dit sik ye yu wiñ k'an hai ya din the night before acorns she brought in. That place
2 yis qot hai ya mit. hai yō a dit dję nō na niñ an sil len he poisoned her. Then those their hearts were not very sorry, ya xo sel wiñ hit ya xoñ kit ha ya mit. na wit dil a kût tiñ because they had killed him. They had cut him up. Then they came back. Very much
4 xo dję yai it wen en ya xoñ tís toe hai ya mit. kût hai ya they used to love her their sister. Then indeed there na in deł they came back.
6 hai ya nôn dik Here the end.

XXII. FLIGHT OF THE MURDERERS

kit tún na da a dön teit deł se xo sin tai kyūw sa an Kittūnasadañi they were living. Sweathouse was there.
8 hai ya mit. min ne djō xo mit a ya xoñ teit de ne nō tin nō kō mit. Then after a time they said to them, "From Trinity River ka teqüñ dön yi nûk mit. hai ya mit. des k'ûn nit teñ Datewündiñ south, today to you
tcit tin dil teł hai ya mit. dō xun na ne dō me nūw git hai they are coming." Then "All right, I am not afraid. Those hwū wiñ lin ya te hai ya mit. ka de hwū wiñ Lin ya te to me will come. Then soon to me they will come."
10 hai ya mit. min nē djō xo mit ûn gya kyū wiñ ya in yan Then after a time it was people
tcit san kût me din teqüñ nit teñi ye ün dil lan hwe he saw. "Then are you willing to you we should come in. Many I
12 na tsē nē yai dō ma nūw git hai hwit tein ye win deł te first I come." "I am not afraid, those to me will come in." hai ya mit. na tes dī yai a kût 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."
16 kût dön di hwō dō ma nūw git k'â be δil na da teqüñ "Well anything I am not afraid of. Well, let us go. From east
They sat there and said, "I am not afraid." After a time it was four men came up.

They were staying in the house. Those men in the sweathouse did a kūt tiń at the door. They came. Then they came over. Five men came up.

Kat, indeed he said, "Well, let it happen to me. I am not afraid." "Well, on you sit ta deł hai ya xa djit a ya it ti youu hai ya hat djit I will bring them." Then they did it. Then a dit ta' diń te ya dū wil lū hai ya mil kūt a dit teściń at his home they killed them. Then indeed to him ye ya xō lai kūt kit rūn na da aí dešk ūn te dūn rūn hwō they brought them. Then maple it stands this way it was several ways towū wa lūk kūc hai ya mil kūt yī nūk en teściń tai kyūw forked. Then indeed on the south side sweathouse sa an kūt ma dūc teścion kūt xōn ya il lit hai mūk' k'a stood. "Then I want they burn it," those after them ka sit ta deł hai hit djit xa sit ta daL towū la na k'as yai. Then they came over. Five men came up.

dūn rūn hwō diń xwał wel kūt min ne dūxō mil hai yō several times they camped. After a time those tsū mes lon del se xōn ta me yō xois dai tai kyūw me 12 women stayed in house. Those men in sweathouse.

Hai ya mil sai kit diń ūn gya mit da na sa an a din nin diń Then behold a bundle of brush before his face teśu wil leL hai ya mil ūn gya na lū wūn kyūw wiśn ya in yan 14 holding. Then it was another man ya win daL hai ya mil sai kit diń tsū mes tōn tca ūn Lat came in. Then behold woman ran out.

Xō lik tes yai tai kyūw teścion tai kyūw mit da niįn yai 16 To tell she went to sweathouse. Sweathouse its mouth she came. Ne ha dū wil la xa xō list tca nō' diń hai ya mil hai yō "They are attacking us. Come, hurry, come out." Then those na nin teit del se tai kyūw me hai ya mil xō ye xōn 18 two were staying in sweathouse. Then under it fire nō ya niįn en ya mil tai kyūw ne en xōn ye ya wil lit they put. With them sweathouse used to be to the ground they burned.
XXIII. REJUVENATION DISCONTINUED

1. People well will live. Then they go up like me they are old. Then

2. They were three men (1) they pushed along toward the water. Those it was

3. hai ya mit ta kun ma ya din nil towit to toin hai en

4. hai ya mit kim meuk la no bo da le hai ya mit de dit ta

5. hai ya non dik

6. Here the end.

7. They will travel. Then they came back. Then

8. hai ya mit teit tes yai kut hai ded for he came down.

9. Then this he thought about. This from the north

10. hai ya mit tso kai yu' wit toin hit nil san sa djit yi da toin

11. Then he walked along. Then this, this toward

12. Mit toin teis len hai ya mit kai toin nil yai hai ya mit by it he was. Then indeed he came there. Then

13. hai ya mit kyu wi' ya in yan xo-te na dit te mit

14. Then "People well will live with it.

15. This mountain on it young

16. hai ded nin san a kai wil tewil Well they will travel." This mountain on it young

17. na wil lel te ne en de yi duk nin san na da ai kai used to become again. This east mountain stands up on it

18. hai ya mit.
XXXIV. THE FLOOD

Dik nin nis san na da a' tin din ta nan k’it ta yəow hai ya mit. 12
Here mountain stands, butte large used to go about.

Hai ya mit. From this place water flowed. Then

Hai ded nin nis san a’ tin din ta nan kit ta yəow hai ya mit.
This world every place water flowed. Then

hai ded a hwuń nin nis san kai sa noi k’i mi yəor hai ya mit.
This only mountain so much the water reached. Then

a’ tin ka ńtin te man e mi hai ya mit hai yə kūt hai ta nan
all kinds swam there. Then that indeed the water

tes ya ne en na xo wit sai hai ya mit. ai we kūt nū huc̓ən ka
used to come dried up again. Then behold indeed good

na nas dal kūt hai yə na xo wit sai kūt ha yün la xo kūt
they lived this dried up again on it. That one just

da neń döń hai hai eń nų sin kya o’ ke k’ún nai na nas dal
that is the one this butte large Kix̑əna lived.

Hai ya mit. kūt hai ya nôn dik
Then indeed there end.
XV. MINK'S GAMBLING MEDICINE

De de xō ilkūt tce wil lin dīn na te dī tewen
This Xōlkūt its mouth he came into being.

Te û na lu hucin hai ya mi. min ne dō xō mi. a tōn de ne
mink. Then after a time he thought,
de de mūk kai yi nūk te se ya te hai ya mi. kō wūn
"This on south I will go." Then to him

Na ne il lūw deuk a na nū wē se hai ya mi. a tōn de ne
it always comes. This way he looked. Then he thought,
ded mūk ka yi nūk te se ya te xūt le dūn k'e da ai it Lō i
"This on south I will go." In the morning head tied on

A de kūt da tcū wil lai hai ya mi. tciit tes yai teūk qal yō
on his head he put. Then he started, he walked along. Way
yi da tciit teūk qal de de mūk ka teūk qal xō na kū tō
from the north he walked. This on it he walked. His tears

Na dū wim mi. a dū wūn tcū wīte tcew hai ya mi. ded
were dropping. About himself he was crying. Then this
tteūk qal a kūt yō yi nūk a tciit teūk qal a kūt hai ya mi.
he was walking. Way toward the south he was walking. Then

Nis kin tce in dīt dīn klūw hai ya mi. nes kin me dik gūn
Niskintceindili, alder (f). Then "D. spruce in more
ne se tin ta hai ya mi. nes kin min nē djit ka'n a sis kyas
I will lie down." Then Douglas spruce half way up limb broke.

Hai ya mi. hē? a nū wō iūtc hwał tōn de ne hai ya mi. Then
"'hē I am thus I travel," he thought. Then

35 Mink always lost at play.
36 Probably Lūw.
37 An exclamatory particle.
a di ye de kit diñ an hai ya mil kit ta au -- dū wē ne under himself he put it in the fire. Then he sang, — it sounded.
yis ka nei a di yī dē kit daun Until day under himself he put in the fire.

hai ya mil teit tes yai xūt Le dūn hai ya mil yō yī nūk Then he started, in the morning. Then way south
tēk qal kin na k'ōn ta' diñ k'ōn ta sil lai hai ya mil hai yō he walked. Kinna'k'ōnta'dīn houses stood. Then that one yī nūk a xō lūw k'ōn ta' sa an me too niñ ya yei hai ya mil south furtherest house stands in it he came out. Then

Lai uō xa xō lau xō wūn teit tei kait dei hai ya mil really he clapped his hands, to him he motioned. Then

a xōt teit de ne hae kil liñ yī da teiiñ xō lūn hai ya mil he said to him "Me you are like(†) from the north it is." Then
dē dik kyūn(†) hwū wūn na niñ ēl hai ya mil. "What from me you will win!" Then

a xōt teit de ne hai de a xōw dōn hai sek hai wūn he said to him, "This may be this hair-wrapper, this for it

kin na sit dil la ta
we will play.''

hai ya mil kūt nō nin dāl it tein din nūn kin nan ya Then indeed they sat down, each other facing. They played.
deūk a tei la xōl teit dū we ne teit ter kait k'ō wūn "This way he did (†)'" he told him. He pointed. From him

na tes tañ hai ya mil. ki ye a na tei lau min lūn diñ deūk he took it. Then again he did it. Ten times this way

a na tei lau mil xō wūn teit tei kait teū na lū hecin a ten when he did it from him he pointed. Mink did it.

La xō lūn a teit ya te yū wiñ diñ hit diñ xe neūk diñ All the time it was he did it. After a time behind himself

na nū wil lūw huil hai ya mil. hai yō la xō lan na nil la te it was piling up. Then that one, "All the time it is you win.

hai yō xōt sek ai mit ta' na nū wil lūw huil hai ya mil. That one his hair-wrapper with it he piled them. Then

hai yūk k'a a win nal na nū wil lūw huil hai ya mil. na diñ this way it kept happening. He kept accumulating. Then twice

k'el wāl kin na wauw ta ka diñ yis k'an kin na wauw he spent the night, playing. Three times day they played.

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dai hūō
a way

a yōō hai the

hai mūk ka after that
dit dē lē węn
tē a tecōn des ne

L k'ō wūn lim

a tecōn des ne he thought, a dā i it Lōi read tied on
tēk qal yō along. Way

xō na kūt tō l. His tears

a mil. ded hen this

hai ya mil. liking. Then

ne dik gyūn in more

i a sīa kyāa limb broke. hai ya mil. Then

1. His

2. At

3. The

4. His

5. His

6. His
na nū will lūne hūil dīn ket din hweL te hai ya mit. kī ye He kept winning. "Four times I will spend the night." Then again
k′a nal wel. hai ya mit. na tes dī ya te dīn kēt dīn k′al wel. mir. he spent the night. Then "I will go back." Four times when he had spent he night
na tes dī yai de de múk kai yi de na tes dī yai hai ya mit. he started back. This on north he went back. Then
4 dī hwō man yai kīn eī hai ya mit. yi 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 dī ya kūt The he stayed place indeed he came back. He got back.

XXVI. EAGLE′S WAR MEDICINE

6 ded múk′ k′a yi da tein toît tes yai te tīs mir hai ya mit. This along it from the north he will go, eagle. Then
a ya xōn toît de ne kyū wiŋ ya in yan dō mit tīs tīn nāu they told him "People not beyond it go."
8 hai ya mit. a tein des ne kūt hai ye he te sē ya te deūk un te Then he thought, "Now, anyway I will go." This way he did,
kim mau tcis tcwen kī tūn nit tel dil mai hai ya mit. kūt medicine he made its leaves broad gray. Then indeed
tei tīs yai hai ya mit. kūt dōn nāu hēa lax hai ya mit. he went. Then, "Now, indeed, I will go, just." Then
tei tīs yai ded múk′ k′ai yi da tein hai ya mit. tei tīs yai he started this along from the north. Then he went
10 ūn yō yi da tein xōn nīs te yan na dē se dīn mit tīs way from the north enemies where they lived beyond that
tēuk kīl hai ya mit. a tein des ne kyū wiŋ ya in yan he walked. Then he thought, "Indians
14 na na nāL te hūn nīs te ya k′ōn des ne te hai ded hūn nīs te will come to be. My formula they will know. This my formula nai din nūś hai hūn nīs te nai xōn des ne deūk aī will let te they will hear. This my formula they will know. This way it will be
kim na ū hai ya mit. tei tīs yai ded yi da tein teēuk kīl a kūt medicine." Then he went. This from the north he was walking along.
yē ō yi da tein teēuk kīl tei tīs win nāu hūil Way from the north he walked. He was going along.
hai ya mit, kūt ded min nē djit sis le ne kūt kun dūnte
Then indeed this middle he came to be. Indeed quite close
sis lin hai ya mit hai teit tes yai tcūk qal a kūt hai ya mit 2
he came. Then the he went. He walked along. Then
xwōte a man nū huon tis mil teit tes yai hai ya mit ded
very good eagle went. Then this
tcūk qal yō yi nūk tcūk qal a kūt yan tōn tañ a diñ hai ya
he walked. Way south he was walking. Yantzintañadañ there
tcūk qal miñ tcō huōn tōwīt te tōn des ne hai ya mit hai
when he walked, ‘He will come after me,’ he thought. Then the
ǔŋ gya mit tīs teit tes yai hai ya mit a tōn des ne kūt xō lūn
he saw beyond it he went. Then he thought, ‘Indeed it is
heīk kim ma ñ Lan nū huōn a xō lan hai ya mit kūt mit tīs my medicine much good it is.’ Then indeed beyond it
tcūk qal kūt xō lan hai ded heīk ki ma ñ nū huōn huīn mis te
he walked. ‘This my medicine good my formula
nai din nūw te la xō gya mit. tū win na huōt te hai de
he will know without harm with it he will go by, this.’
hai ya mit hai mit tīs kūt yī nūk tcūk qal la xō gya 10
Then this beyond it indeed south he walked. ‘Without harm
hai ded huōt Lō we mit. tū win na huōt te mi nū wil gil lit te
this my herb with he will go by if he is afraid.’
hai ya mit, mīk kya yī nūk tcūk qal hai yūk a win nel a kūt 12
Then from it south he walked. This way he was doing.
kās tā’ xō i yī nūk tcūk qal yī nūk a teit tes yai teīł kūn diñ
Kasta’ south from he walked. South he went. Tēlkkāñdī tcūk qal hai teit tes yai yī nūk a tcūk qal hai ya mit 14
he walked. Then he went, south he walked. Then
tse kyō k’a tin mit tcūk qal hai ya mit it tīs tce mi yī nūk
Tēskēyōk’atīnin tī he walked. Then Iltīstesëm south
k’a is yai yī nūk a teit tes yai yī nūk a tcūk qal in te kai mi 16
he went up. South he went. South he walked. Intet.kaimi
hai ya tcūk qal hai ya teit tes yai yī nūk a tcūk tes yai
there he walked. There he went. South he went.
tcīm ma nāñ a kūt hai ya tcūk qal yī nūk a tcūk qal leī 18
Teämmanāśkāt there he walked. South he was walking along.
dīt tōwag na da a diñ yi nūk a tcūk qal leī hai ya mit.
Diltewag-nadañði south he walked. Then
XXVII. WAR MEDICINE OF THE SEKOYAXATINIT YOUTH

6  se kyō xa tin nit me yī nūk xōl tīt tōc hāl nō na nin deL
Rock-large-road-goes-up south his sister with they lived.
hai ya mīt, ka da xō tūk gai te nauj mīt ded tseūk deūk
Then soon dawn when it would go this hair-wrapper so
hai ya mīt, ka da xō tūk gai te nauj mīt ded tseūk deūk
Then soon dawn when it would go this hair-wrapper so

8  at. tik tōit tōn, dō mīr tōit tōn, dō a dit sit mīr, na al loi xō Liūn
thick she cut, she cut it her crown with she tied it.
Her brother
at. tik de ne hāi ya mīt, hāi ded xōn din deūk a a lū
spoke to. Then this this way she did.

10  tcīt ke it tcwa hāi yūn ded ya nauj dīn na dil, kā de el lū
She threw them out. This one this goes up place they came.
They came to fight.
hai din dai xō tā tā' deūk a na lū mīt, sai yō dīn dai
Then flint in his blanket this way when he did "sai"
that flint

12  de ne nin tcwīn na kūt, dī hūl dō xō nō kūs, hāi yūn hāi yūk
said. Bad something does not enter him. That one this way
a xō lau xō Lin xō tseūk a hāi ya xōn din hāi yūn kā a nū
she does. Her brother his hair-wrapper there ashes that one
always does that.

14  kyū wīn ya in yān yī de wīn na hūt ma tcīt, tcwē hai de
People when they are shot for them she makes it. This
xōn din de de na na tit lū xō kya tai na na tit lū kī ma ū
ashes here she rubs across. His upper arm she makes a mark
across. Medicine

16  tcīt, tcwē it tcwō lā dīn meū tcīt de ne hāi ya hit djit ūn
when she makes five times "moū", she says And then
Then the deer its water stood there. Then
dik γυϊν για να το θα το τη μέσα ηγείται. Λέω για τον ανέστηση της
Here north east he came into existence alone.
kyū wiṅ ya in yan mē mit tō a de xūs taṅ diṅ nō na niṅ xan 4
Dentalia its water close by himself he put.
hai ya mił a' tin ka ūn te tse ka mi yē de dū will lat te tewō la
Then every kind Ceanothus intergerimus(†) under him
he will put in the fire, five
tće il loi min ne dĵo xō mił kyū wiṅ ya in yan xō hwō a' di ya 6
bundles. After a time a person died.
hai ya mił ūn wiṅ na is deL xōte a toil lau hai ya mił.
Then he fixed him. Well he did. Then
me nit ke hai ya mił kil mūk kai kyō mił na xō wil me 8
he finished. Then ginseng (†) with it he bathed him.
hai ya mił ūn hai kyū wit tel mit tō nař xa hai ya mił ūn
Then the deer its water they swam in ('). Then
tće kai mi ye de dii willa te tewola
Then every kind Ceanothus intergerimus(†) under him
he will put in the fire, five
kyū wit tel luk gai al sa nō it tō te na de el ya 10
deer white so deep the water came. They stand in the water.
hai ya mił ūn kit te yauw teis tewen kyū wit lel dil mi ai
Then they travel he caused. Deer roan
kit te yauw teis tewen lō mūnte mit ta' kit ti yauw 12
they travel he caused. Lōmūnte among they travel
tće tewen lax xō na lat ne hwan lō mūnte mit tū wa
he caused. Just like floating around Lōmūnte among.
hai ya mił ūn hai ya min nē djit kyū wit lel luk gai 14
Then there after a time deer white
kit ti yauw teis tewen hai ya mūk ka kyū wit lel ka dil tewag
they travel he caused. There after them deer brown
kit ti yauw teis tewen hai ya mūk ka hai ya mił ūn hai yō 16
they travel he caused there after them. Then that
na' di yau mit ta nan me na dii wil tewen hai ya mił ūn
dentalia its water they swam in (†). Then
kit tciĩ nő a tūw mit deūk a kit dē ne mit open he made it when this way he made a noise when

2 nin nis san a meūk mū xūn neūo hūe Le na it dauw hūe earth in its noise encircled.
hai ya mit ūn hai yūk xe mit xa wil lel kyū wiǐn yan
Then this way he always does. Indian

4 mit na wūl dit tel ki xūn nai ta' tciĩ hai ya mit ūn kūt hai yō with he brings along to Kińnana' conseg. Then indeed that kyū wiǐn ya in yan mē hai a teūl lau hai ya mit ūn tcūl la dūn belongs to Indians that he did. Then five times

6 yis kan emit tcūl la sis loi kīn niĩ dī kūk mū xū a dje k'ū o len when it was day five bundles yerba buena mūkaidjēkōlen xō kā na del waL xō ye de dū wūn an mūk ka na del waL on him he poured. Under him he put on the fire. On him he poured.

8 hai ya mit ūn nū hwōn na na is ya ki xūn nai ta' dūn
Then well he travels. Kińnana' conseg. na xūl dit ten hai ya mit ūn hai yō kūt kyū wiǐn yain yan mē he brought him back. "Then that indeed belongs to Indians

10 ded xan lūn nil la me nō na an xan lūn naĩ a ta this so much your hand in it I put. So much you will have.

12 dū xū līn nū wūn na da a ten kyū wiǐn ya in yan ta' dūn it is not go by you it is.' Indian world

For Women

14 dū kī yūn yi nūk a yī dūk kyū wūl sai it wūn te Here southeast it is always dry.

kit dai ye la xō na la wūn te hai ya mit ūn hai xō saik Flowers many are always floating. Then the abalone

16 kit tō nō na nī nā k'an hai ki nes fan nai kyū wūn xa its water he puts there. The tan oak stands there.

hai ye dū kī yūn yi de yī da tciĩ kei san nīn wūn nō na This here from the northeast girls come to it

18 el ne cā lū ki xūn na mik ki nes fan nai kyū wūn xa it always is. Kińnana' their tan oak stands there.
This is a mixture of different languages, possibly including Esperanto, and it is not clear what the context or meaning of the text is. The text contains a variety of symbols and characters that do not seem to form coherent sentences or words in any known language.
XXIX. A SUPERNATURAL EXPERIENCE

diŋ kət diŋ me nʊn di ya kʊt hai ya mɨl ŭn kʊt
Four years (ago) then indeed

2 nɪn nɪs san dʊ nɛ iŋ hai ya mɨl ŭn kʊt ə di yau
world I did not see. Then indeed it happened,
xwən aum di yau iuə tcit hai ya mɨl ŭn kɪn sɛ ləl ded
some way I did. I died. Then I dreamed. This

4 dik gyũŋ yɪ dʊk yɪ nʊk a' ni ka ə' me deðk a win nel
here east south cloud large in it this way it was moving
ye nal kait—tcit dʊ win nel hai hwɪk'k' a a tɛn se tcit diŋ
feather decoration. — sounded. The one after me did it.
"Little while

6 nə nai it tən se tcit diŋ na nə sə ya te hai ya mɨl ŭn
I am holding you." Little while I will live again. Then
dʊn kʊt xʊk' k' a kit te se au ded e il wil kyũ wũwən
it was after him I sing it. Every night I sing it.

8 yʊ wɪt diŋ bi tə se yeŋ
After a time I stood up.
This is the expedition which avenged the deaths of the Chilula who were returning from Mendocino County. (See pp. 268-291 above.)

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 XoLoKotme, 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. They

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28 This is the expedition which avenged the deaths of the Chilula who were returning from Mendocino County. (See pp. 268-291 above.)
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 fin­
ished 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, "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

Yimantuwinyai came into being on the hill above Mūkkana-dūwuladiñ. 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. Lonesomeness 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 Mūkkana-dūwuladiñ.

“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 Mūkkana-dūwuladiñ, 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

Yidetūwiñyai came into being at Teexoltcwedini. He heard the name of a Kixūnnai 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 Yidetūwiñyai had won all the property the other one had.

On his return when he came to the mouth of Salmon river a Kixūnnai 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 Kixūnnai maidens. The Kixūnnai tried first, but after a time started back in despair. The girl said no to him and refused to open the door.

But Yidetūwiñyai 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 Teexoltcwedini. The two women who formerly had never come out of their house when men were about came with him to Teexoltcwedini.

V. LOVE MEDICINE—YIMANTUWINYAI'S ILLEGITIMATE SON

Yimantūwiñyai'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 Mūkkanadūwūladiiñ and entered the Hupa (Klamath) river. He came to Weitspec and climbed Bald hill. He came down at Meisditdiñ and went south on this trail to

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32 No herb or other object is used with this formula except the song which Yidetūwiñyai sang as he came down the river. It has no words.

40 An illegitimate person among the Hupa could only marry one of very low rank. The formulas usually take extreme cases to illustrate their power.
He heard a had come on he came and playing her one had mon river a under the no would be tried first, said no to their heads n. "No," end of the were really he saw that on past the m, "This is it on paying fi. The two house when

FATE SON

her end of "I will go which grew "There it carrying it ed the Hupa d Bald hill. this trail to
ccept the song has no words. marry one of s to illustrate

Toittinditekai (Sugar-bowl mountain), where he sat down to rest. Then he went on from the north to Leldiñ.

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 Leldiñ 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 Kixiunnai 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 Kixunnai who have come into being?" "Well," he replied, "I do not know of any." "Yes," they told him, "here to the northeast is a Kixunnai. 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 Kötémitta'diň. 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 Tselündiň. (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 Seninmükköştük 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 Seninmükköştük they stopped. "Well, carry them," he said. Wildcat came back to Senimme carrying two white deer.

Now this way only.

VIII. DEER MEDICINE—THE NASLINDIN YOUNG MAN

A young Kixûnnai man came into being back of Naslindič. 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.

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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 Kixùnnai 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. 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 fùnniž-lùwe (a ceanothus). It stood beside the sweathouse. 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 floated out at Mùkkkanadìwìlàdiñ. “I will go again to the water’s end at the south where I used to live,” he thought. He came there 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. He always dreamed about women. Some one told him, “At the end

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.

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.

On the east side of Pine creek.
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 Kixùnnai 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 Kesettcitdiñ (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 scabby one. Nevertheless he used to go out at night and fish with a dipnet. One night he was fishing and saying "yōwe, yōwe." 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—KINNAKONTAÐIN ILLEGITIMATE MAN

An illegitimate person came into being at Kinnaxonta'diñ.49 He thought, "With something in his hands he sings. He points
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 Kix’unna 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 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.

58 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

Yimankyuωiœiœiyan 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.

Yimankyuωiœiœiyan 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. 61

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.

61 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 doctor where people are sitting," he said. The people all went out except sapsucker, who stuck to the doorpost and observed what was done. Yimanyūwī́xoiyan 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 Yimanyūwī́xoiyan 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 dif-
walking with his pubic towards the woman and the doorpost lay with the he withdrew.

Then he saw a man, I want to see three. "What is your business?" she asked. He said, "I am traveling with no particular end in view," he assured them. "Spend the night here," he said to them. They replied, "Spend the night here." 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." At the places where they spent the nights as they returned he told them that he had been to the southern end of the world. On their return he saw people going out in the morning to bury...
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 Kittūnnadaadiñ. 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 Xöntelme, Xöladiñ, and Lōdaikyōxūladiñ. He entered the creek bed and came out again at Xomityandiñ. Continuing down stream he came out west of Saōlkutsadiñ. 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 Kittūnnadaadiñ. 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 Köśda, Xōstatcañadiñ, Teckōlindiñ, Kailūwta'diñ, and Lōtcēke. Coming to this place

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62 This monster is known to the Hupa. This series, I, 167.
(Tseđemento), he walked on to the south. He crossed the creek, came to Xōnterme, and went on to Kailūvtañadiñ. Crossing the creek again, he came to Lōdaikyŏxŏladīñ and north of that Kinnastanmiye. Again crossing the creek, he came out at Xōmikyandīñ and then went west from Seōlkūtsadiñ. 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 your 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 Xōnterme, and went on to Kailūvtañadiñ. Then he went on, came to the creek, crossed it and came out into Lōdaikyŏxŏladīñ. He continued to Kinnastanmiye, came west to the creek, and reached Xōmikyandīñ. Then going on toward the north he passed west of Saōlkūts, 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 Daxaletñadiñ 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'ŏkstasaide 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 Kauwekyōdaxōntelkt. 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 3

Panther lived way north at Kiňkęyolai with two boys, Wildcat and Fox.4 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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3 See page 352 above for a more detailed version.
4 It was explained that Wildcat was Panther's younger brother and Fox a nephew.
This tale is commonly told by the Indians living south of the Chilula. A version is given from the Kato, in present series, V, 219.

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 things 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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87 Hollow trees were frequently used as houses (p. 273).
88 He pointed it at the elk as was shown by a gesture.
They were living together at Selgaikalindi. 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 LITTCUWHWINNAWDIN GIRL

Two men and a sister were living across the creek from Littcuwhwinnaudin. 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 Seyekyökait, 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 went on until they came to the ocean, where they sat down. They sat by the village of Töteindinnündin. 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 Töyeikyökadûkka, 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 Satismittōdiin. It was rather warm as they passed along. They went on, coming down to Kaismittdiin, crossed and went up the ridge to Tcimmetauwitkut. 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 Kittūnnadaadīn, where there was a sweathouse. Some one came to the village and said to the headman, "Some people are coming to you today from Katcwündiin, 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 Kittūnnadaadīn. 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.
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 Kixûnnai lived on this butte.

Here is the end.

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 sweat-house and called out, "Hurry, they are attacking us." There were two men staying at the time in the sweat-house. 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 Kixûnnai 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 Neskinteeindildin, 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'din, 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.
XXVI. EAGLE’S WAR MEDICINE

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 Yantcintañdi, 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 Kasta’di and from there went on south. He walked by Teikündi. He went on south to Tsekyokatinnit. Then he went up the hill to Iltistemí. Still traveling to the south he came to Intelkaimi. He walked by there and went south to Teimmanañakút. He walked by and went south to Dittewaganaadi. He went on south to Tenükút. He went south to Hwanami. From there he walked south to Nöwilindañi. Then continuing to the south he went up the hill.49

Eagle did this.

XXVII. WAR MEDICINE OF THE SEKOXATINNIT YOUTH

He lived south of Sekyoxatinnit 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

49 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 Sekyóxatinnitme.

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 Kixhunnaita'diñi. 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 múkkadjek'olen\(^6\) over him. He travels well. He brought him back from Kixhunnaita'diñi. 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.

\(^6\) *Leptotaenia Californica.*
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, Microheria 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 carrying 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 kimau Lukkau, "medicine fat," probably Osmorrhiza 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."
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.

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.

81 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.
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