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**NOTES ON THE CHILULA INDIANS OF
NORTHWESTERN CALIFORNIA**

BY
PLINY EARLE GODDARD

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INTRODUCTION

While this fragmentary account of the Chilula probably could be considerably extended and improved if circumstances permitted additional visits to the neighborhood, anything like a complete account would be impossible. Although it is only sixty-five years since they first came in contact with white people, they have ceased to exist as a separate people. In 1906 the northern villages were represented by a family consisting of an aged man, Tom Hill, a son, Dan Hill, and a daughter, Mary Willis, who, while born in Chilula territory, had lived since 1888 in Hoopa Valley. Besides these there were living in Hoopa Valley several Indians whose parents were Chilula but who were themselves born and reared among the Hupa. South of the Bald Hills there were still living a very aged woman (pl. 40, fig. 1) and her husband, Molasses. The latter was a native of Mad River.

Near Bair's was Doctor Tom's family, which included numerous half-breed grandchildren. But the adults of both families had lived for many years at Hoopa before resettling on Redwood Creek.

The information presented here was obtained from Tom Hill and his son and from the wife of Molasses. From these informants were also obtained a number of important texts of myths, tales, and ceremonies.

If a full account of the Chilula were possible, its chief interest would probably be the deviations from the Hupa type of culture, due to environmental differences, and certain transitional features. The Athapascans of upper Redwood Creek and Mad River had a culture dissimilar from the Hupa in many points. It appears that in a few particulars the Chilula shared the culture of the south rather than that of the Trinity and Klamath rivers. Mainly, however, they seem to have been one with the Hupa in language, culture, and political feeling. For this reason it was at first thought unnecessary to devote much time to the study of the Chilula. Since circumstances will probably prevent a further attempt to reconstruct their life, it seems best to publish these notes, of which those on the location of the villages are considered of chief importance.

HABITAT

The Chilula¹ formerly occupied a number of villages along the lower portion of Redwood Creek, Humboldt County, California. This stream, which is just too small to be classed as a river, flows nearly straight in a northwesterly direction to within a short distance of its mouth, where it turns westward to the ocean. It is separated from the valley of the Trinity River on the east by a ridge nearly 4,000 feet high, and from Mad River and the coastal plain on the west by ridges from 2,000 to 3,000 feet high.

The valley wall on the west side of the creek is heavily wooded. The forest for the lower third, the portion occupied by

¹ This name, said by Kroeber to be from the Yurok name for the Bald Hills, *tsula*, was applied by Stephen Powers without proper discrimination both to the Athapaskan people treated in this paper and to their Yurok-speaking enemies living at the mouth of Redwood Creek.

the Chilula, consists largely of redwood, among which many tan oaks stand. The rather steep slope of the eastern side is broken in many places by the valleys of the numerous small tributaries which are separated from each other by short transverse ridges. The higher portions of these ridges and much of the main ridge are devoid of timber and for this reason are called Bald Hills. The Chilula are locally known as Bald Hill Indians. South of these hills the stream is bordered by a series of flats, on which a number of the more important Chilula villages were situated.

NEIGHBORS

The northern neighbors of the Chilula are the Yurok, who occupy the valley of Klamath River and formerly claimed the land several miles back from the river for the purpose of hunting and gathering wild vegetable products. At the mouth of Redwood Creek and along the coast are also Yurok-speaking people known to the Chilula and Hupa as Teswan and their country as Teswanta. To the east along the Trinity are the Hupa, and to the south on the upper portion of Redwood Creek and on Mad River are the Whilkut, both being Athapascan in speech. With the Wiyot of Humboldt Bay the Chilula seem to have had little intercourse.

With the Hupa the Chilula are very intimately connected. There is only a slight difference in dialect. Inter-marriage seems to have been frequent for a long time past. The Chilula were welcomed at the Hupa ceremonies from which the Whilkut were excluded. The Yurok of Klamath River were also generally considered friends. The Teswan of the coast, however, were the traditional enemies of the Chilula and the heavily wooded region separating their villages was a place of danger. Toward the Whilkut the Chilula seem to have entertained a feeling of distrust and condescension.

HISTORY

The first mention of the Chilula is by George Gibbs, who passed directly through their territory in 1851. His company surprised a party of them on the ridge west of Redwood Creek, where they were probably camped to gather acorns. The men

fled from this camp, leaving the women and children behind. They also left their permanent villages on Redwood Creek on the approach of the party and betrayed their presence only by their signal smokes. Gibbs says of them: "These Bald Hill Indians, as they are called, have a very bad reputation among the packers, and several lives, as well as much property, have been lost through their means. They appear to lead a more roving life than those of the Klamath and Trinity rivers; with the latter of whom they seem, however, to be connected."² Gibbs gives Tchō-lo-lah as their Yurok name and mentions the names in the same language of five of their villages.

From the accounts given by the Indians themselves and by the early white settlers it appears that soon after the mines of the Klamath and Salmon rivers were opened in 1850 many travelers with packtrains carrying supplies began passing through the territory of the Chilula, which was crossed by the trails both from Trinidad and Humboldt Bay. Trouble soon arose from the suspicion with which each race viewed the other and the Indians began waylaying the travelers and robbing the packtrains. The white men in turn shot the Indians at sight.

Although there were regular troops at Fort Humboldt on Humboldt Bay and at Camp Gaston in Hoopa Valley, the settlers organized a company of volunteers for which recognition was obtained from the state. This company entered on a campaign of extermination and deportation, a step which the officers of the regular forces refused to take. After operating on Mad River and the upper portion of Redwood Creek, they camped on a flat about a mile north of Thomas Bair's ranch house. Mr. Albers, a settler living a few miles down the creek, was induced to call a council of the Chilula at his house. He did this with some misgivings and only after being assured that the council was for the purpose of establishing peace. He sent out a Hupa Indian who was working for him at the time to call in the Chilula, many of whom, trusting to the word of Albers, assembled. The troops were thrown around them and they were taken as prisoners to Humboldt Bay.

² Henry Schoolcraft, *Information respecting the History, Conditions, and Prospects of the Indian Tribes of the United States* (Philadelphia, 1854), Part III, 134.

After some delay, the captives were put on board a vessel and taken to Fort Bragg on the Mendocino County coast, where they were placed on a reservation. There they were indifferently cared for and insufficiently guarded. Although these Indians were 150 miles from their homes, from which they were separated by mountainous country absolutely unknown to them and inhabited by strange tribes whose customary reception of unknown people was hostile, they set out bravely toward the north, traveling by the sun and stars. All went well until they crossed the main Eel River near Fort Seward. There the Lassik Indians attacked them, killing all but one or two. Word of this massacre was brought to Redwood Creek, where there were a number of the Chilula who had not been captured with the others. These gathered a war band in which several Hupa and Whilkut joined. The war dance was held on a mountain west of Pilot Creek. There were seventy men, armed mostly with bows and arrows; a few had muskets. When they reached the villages near the mouth of Dobbins Creek, where their people had been killed, they found them nearly deserted. The few old people discovered there were killed and the war party turned back. While camped near the site of Blocksburg they saw smoke to the east near the base of Lassik Peaks. Scouts sent out reported a large summer camp. This was surrounded about daybreak and the people killed without mercy, neither women or children being spared. Some of the Lassik took refuge under a log, where they were killed and remained unburied for many years. The avengers are said to have made three trips to the Lassik country before they were content.

After this the Bald Hills were avoided by all travellers and the packtrains were sent in by other routes. Mr. Albers, having returned to his farm against the advice of his friends, was killed while plowing. After some years of hostility the agent at Hoopa sought peace. The Chilula agreed on the condition that the Hupa Indian who had summoned them to the council at Albers' house be given them. He was one of the few Hupa who were able to speak English readily and was very friendly with the white people. Notwithstanding this he was sent with a message to Arcata and was killed from ambush by a party of

Chilula who were in waiting, as they assert, according to an arrangement with the agent at Hoopa.

With the exception of one family, the remaining Chilula removed to Hoopa Valley, where several Chilula who had Hupa connections had been living previously. A number of the families living at the northern end of Hoopa Valley are of Chilula origin.³

CULTURE

The culture of the Chilula does not seem to have differed much from that of the Hupa except in those particulars which were the direct result of environmental differences. The Hupa villages were located on the Trinity River, which for much of the year could be crossed only in canoes. Travel and transportation were largely by water. Redwood Creek is too small a stream to require canoes for crossing or to accommodate them for general travel.

The Hupa took vast numbers of salmon by means of weirs reaching entirely across the stream. Since these weirs required great labor to construct, they were looked upon as community property where any Hupa might come to fish subject to certain conditions. The weirs employed in Redwood Creek were small and insignificant in comparison. They were employed for catching lamprey eels and trout, rather than salmon. The salmon were generally taken in the small branches of Redwood Creek by spears, or at the base of certain natural waterfalls, called *nôle*,⁴ by means of nets.

The Chilula are reputed to have surpassed the Hupa as hunters and this may have been the case. The heavy redwood forests to the west were frequented by herds of elk and the half open and half timbered ridges to the east were especially favorable for deer.

³ Among these is McCan, from whom material published in Hupa Texts, in volume one of this series, was obtained.

⁴ The Indian words in this paper have the open vowels unmarked and the closed ones with a macron. Of the consonants, *k* is always glottally affected, *t* is glottally affected, *t* is strongly aspirated, *x* is a surd palatal spirant, *ñ* is in the palatal position, *ɬ* is a surd lateral spirant, and *L* is the same glottally affected.

The permanent houses of the Chilula appear to have been of the same sort as those occupied by the Hupa. During the summer months the Hupa were accustomed to sleep in brush shelters near the villages. The Chilula seem to have regularly left their villages in the summer and fall and to have lived in regular and definitely located camps on the higher portion of the ridges. These camps were near some spring or cold stream and in the neighborhood of some special vegetable food for the gathering of which the camp was maintained. In summer various bulbs and the seeds of grasses were sought. In the fall camps were made for gathering acorns. The latter were especially abundant on the western ridge where the tan oaks grow among the redwoods. For these camps houses of the shape of the winter house, the regular Hupa and Yurok type, were built. No pits were dug, however, and they were enclosed with bark instead of split lumber. This is the material which was used for the permanent houses by the Athapascan people to the south on Mad River.

Sweathouses of the Hupa-Yurok type seem to have been a part of each village and in them the men slept. In addition to these, however, mention is made, in regard to two of the villages, of large circular dance houses. These are common to the south. The sweathouse seems not to have been used south of the Chilula except in one village on upper Redwood Creek.

In the matter of industrial and decorative art no differences are mentioned by either the Hupa or the Chilula. That there were slight differences is probable. These would be, in part, due to different materials available and minor differences in occupation and, in part, to transitions toward the related peoples of the south.

The social and political organization seems to have been of the same sort as that prevailing at Hupa. Each village had a leader who held his position because of his personal character and wealth. Some of these village chiefs because of their personal force of character and bravery had influence and were recognized in other villages. On the whole there appears to have been a surprising lack of political coherence between the various villages. It is difficult to determine what constituted the larger units. That the Chilula were politically distinct from the Hupa

is far from certain. Those who went to the Hupa at the beginning of trouble with white people were received by the Hupa as if they were compatriots, but this may have been due to existing relationship through intermarriages. The division between the Whilkut of upper Redwood and the Chilula is made rather in accordance with the attitude of the Hupa than from any definitely expressed feeling on the part of the Chilula.

In religious practices there were probably greater differences between the Chilula and the Hupa. The religious ceremonies of the Hupa and the Yurok have many local characteristics. They are held at definite places and usually to meet local needs. The Chilula are said to have held White Deerskin dances before the memory of any one now living, but such a dance must have been different from the Hupa ceremony, which was essentially a series of celebrations progressing down the river. In recent years the Chilula seem to have participated in the Hupa ceremonies as guests.

The general myths and the medicine formulas show no noticeable differences from those of the Hupa. Not even are there the different localizations one might expect. The Hupa myths and tales deal with Yurok and Chilula territory almost as frequently as with the Trinity region. The Chilula accounts are equally impartial.

VILLAGES

In order to locate the sites of the former villages, Dan Hill, a member of the last family to leave the region, was taken to the Bald Hills. All the sites north of the old Albers place were visited with one exception. The names given below are those secured on that occasion, many of which were afterwards verified by others who were consulted. The names and locations of the southern villages were obtained in 1906 and 1907 from independent sources while passing up and down the stream. Beginning at the north the villages were:

A. Xōwūnnakūt. The site of this village could not be located with certainty.⁵ It was probably situated about a mile east of

⁵ Center of Section 6, Township 9 North, Range 2 East, Humboldt Base and Meridian.

Redwood Creek on a small flat south of a ridge along which the Trinidad trail used to run. A small creek a short distance south, entering Redwood Creek from the east, would have furnished excellent salmon fishing. A depression resembling those characteristic of sweat-houses was seen. Tom Hill's oldest brother used to live at this village, which was deserted many years ago, probably because of its nearness to the trail. This and the following sites are shown on the map in plate 38.

B. Nōlediñ. This former large village remained occupied until 1888, when the Hill family left it and moved to Hoopa Valley. The site is at the foot of a long glade which slopes toward the creek from which it is nearly half a mile distant.⁶ A spring north of the village site furnished water. In the edge of the timber, which approaches the village site within a few yards on the north, are two large redwood trees, hollow, with large openings toward the south. In these living trees families used to spend the winter. During our visit in 1906 a rainy afternoon was spent in one of them in which a fire was maintained, the smoke escaping through the high opening in the side.

The village derived its name and perhaps its existence from a nōle, or waterfall, a short distance up the stream. The creek bed was formerly choked with huge boulders, causing a fall, which was jumped by the salmon with difficulty. The fishing for both salmon and lamprey eels, carried on with nets below the fall, was excellent. Since the village has been abandoned several of these boulders have been displaced so that a fall of only three feet remains.

C. Lōteimme. A former village about a mile upstream from the last and seventy-five yards east of Redwood Creek stood in an opening of about an acre.⁷ Obscure housepit-like depressions were seen on the north side of the glade near a stream which furnished drinking-water. A weir for lamprey eels used to be built in Redwood Creek nearby.

D. Kīñkyōlai. A large and important former village situated on the eastern end of a ridge above Jonathan Lyons' ranch house and about a mile east of it.⁸ There is timber nearby on

⁶ Southeast corner of Section 9, Township 9 North, Range 2 East.

⁷ Northwest quarter of Section 22, Township 9 North, Range 2 East.

⁸ Near the middle of south side of Section 24, Township 9 North, Range 2 East.

the northern slope of the ridge. In the edge of the timber is a spring which furnished the village with water. Besides the sweathouse site, seventeen house pits were counted. This village was the home of the Socktish family, many of whom are now living with the Hupa. The head of the family at the coming of white people was a man of influence and a noted warrior. His name was Kiltail, "crazy." His wife was a Hupa woman and perhaps for that reason the family moved to Hoopa Valley. (See pl. 39, fig. 1.)

E. Kinyûkkyômûña. This site was not visited. It is said to be on the north side of Coyote Creek below a large rock.⁹ There are said to be house pits there. Tom Hill said this was the village where the people who lived at Kiñkyôlai spent the colder months of the winter. It is unlikely that two permanent villages were maintained by the same families. Perhaps the site of Kiñkyôlai is the more recent and was formerly only a summer camping place.

F. Yisinniñ'aikût. The site of a former village a half mile east of Redwood Creek and about five hundred feet higher than the creek.¹⁰ It is south of the main ridge south of Coyote Creek, at the western edge of a glade near a dry gulch. One pit was found. Tom Hill's father is said to have lived at this village, which was also said to have been unoccupied at the coming of white people.

G. Tsinsilladiñ. A former village not far from Redwood Creek on a small flat where the ground shows signs of having slid.¹¹ Little Henry's family are said to have lived at this village.

H. Töndinnûndiñ. A village site on the sloping hillside about seven hundred yards east of Redwood Creek and four hundred yards north of North Fork Creek.¹² Seven house pits were found here. The guide, Dan Hill, did not know of these pits,

⁹ Southeast corner of Section 26, Township 9 North, Range 2 East.

¹⁰ Near the southeast corner of Section 1, Township 8 North, Range 3 East.

¹¹ Southeast quarter Section 18, Township 8 North, Range 3 East.

¹² Southwest corner of Section 20, Township 8 North, Range 3 East.

but located a village of this name considerably nearer Redwood Creek. The Albers place, probably the first settlement in this region, is just south of this village, on a flat between Redwood Creek and North Fork Creek.

I. *Yīnūkanōmittsedīñ*. A former large and important village, often mentioned in myths and tales by both the Hupa and the Chilula.¹³ Pits were found on a flat near the creek about one-eighth of a mile southwest of the Hower ranch buildings. Other pits were said to have been obliterated near the middle of this flat.

J. *Xōntelme*. A former village situated on large flat on the east side of the Redwood Creek.¹⁴ The village is said to have stood where the farm buildings formerly belonging to Beaver are located. On account of long cultivation of this flat no pits were seen.

K. *Lōtceke*. A village which stood midway a flat on the east side of Redwood Creek near the stream. House pits were seen on the west side of the wagon road.

L. *Litteūwinnauwdīñ*. The site of a former village situated on a long flat on the west side of the creek.¹⁵ It is surrounded by timber, but receives the sun from the south. Little Henry was living on the east side of the creek at the time, and said it was the home of his father.

M. *Kailūwta'dīñ*. Said to have been a large village on a small flat about one-quarter of a mile south of the last mentioned village.¹⁶ There were three or four indications of house pits. A round dance-house, probably of the upper Redwood and Mad River type, was said by Molasses's wife to have been in this village.

N. *KailūwtceñeLdiñ*. A former village which stood at the northern end of a long flat.¹⁷ Two plain house pits, one of them containing stone implements, were seen.

¹³ Near southeast corner of Section 31, Township 8 North, Range 3 East.

¹⁴ Southern part of Section 5, Township 7 North, Range 3 East.

¹⁵ Northeast corner of Section 17, Township 7 North, Range 3 East.

¹⁶ Middle of east side of Section 17, Township 7 North, Range 3 East.

¹⁷ Northwest corner of Section 21, Township 7 North, Range 3 East.

O. Sikkiñtewũmitta'diñ. A village at present occupied.¹⁸ It was the home at the time of our visit of Tom, a famous blind medicine-man.

P. Kinnaxõnta'diñ, "Yurok house place." An important former village on a flat bordering Redwood Creek on the east, about one-fourth of a mile north of Tom Bair's ranch house.¹⁹ Four shallow house pits were found. A fight with the volunteer soldiers occurred at this village, in which one Indian was killed.

— Dasũntcakũt. This was given as the name of a village on a slight elevation at the southern border of the same flat. It appears to have been a part of the village of Kinnaxõnta'diñ distinguished by a separate name, as is customary in this region.

Q. Misme. A former village situated near the creek on the east side.²⁰ Many Indians were killed here by the white people. For that reason perhaps this village was not mentioned by some of the informants.

R. Kaxũsta'diñ. A former village of importance on a flat of about two acres, near the creek level on the east side.²¹ Four house pits were found on the north side of the flat and four others in a row about midway of the flat. Two other pits, one of them near the creek, were probably sweathouses. The flat is called "Sweathouse Flat" by white people. This village is considered by the Hupa the last of the villages of the Xõilkũtyidexoi, or Chilula. It was the last toward the south from which Indians were allowed to witness the Hupa dances. The Chilula also seem to accept this as their boundary.

SUMMER CAMPS

The Chilula seem to have visited certain localities annually and to have established temporary camps there. Not many of these summer camps were visited and the number given below is probably far from complete.

¹⁸ Northwest quarter of Section 21, Township 7 North, Range 3 East.

¹⁹ Southeast corner of Section 21, Township 7 North, Range 3 East.

²⁰ Northeast quarter of Section 4, Township 6 North, Range 3 East.

²¹ Center Section 3, Township 6 North, Range 3 East.

1. Tesaikût. A camp ground frequented in the fall of the year for gathering tan oak acorns and hunting deer by the Indians living at Nölediñ and Kiñkyölai. It is on the northeast slope of the ridge west of Tuby Creek.²²

2. Kitdilwissakût. A camp used in the fall for gathering acorns and hunting. Situated near the corner of the Hoopa reservation on a glade sloping toward the south near a spring.²³

3. Yitsinneaküttciñ. West of Nölediñ, about half way up the ridge west of Redwood Creek. The Indians from Nölediñ used to camp there to gather the acorns of the tan oak, which are plentiful among the redwood trees.

4. Lōtsxōtdawillindiñ. A summer camp about a mile and a half east of Nölediñ and a half mile west of the crest of the ridge.²⁴ A hollow redwood tree used to be used as a camping place.

5. Teitdeelyediñ. A glade on a ridge running toward the east near a branch of Roach Creek, a tributary of the Klamath. This camp was pointed out from a distance and its exact location is therefore uncertain.²⁵ The Indians used to go there from Nölediñ in the summer to gather seeds and in the fall for acorns.

6. Senalmatsdiñ. A summer camp for gathering seeds. A glade on the south side of the main ridge east of Kiñkyölai.²⁶

7. Nūwilsōlmiye. A summer camping ground near a cold spring at the head of one of the branches of Coyote Creek.²⁷ The Indians used to come here from Nölediñ.

8. Miñkûtdekeyimanteintciñ. A summer camp among the redwood trees across the creek from Albers' place, opposite the mouth of North Fork Creek.²⁸

9. Kitteūnamediñ. A summer camp on the west side of the main ridge, about two hundred feet below the junction with it

²² Probably in the northern part of Section 16, Township 9 North, Range 3 East.

²³ Section 22, Township 9 North, Range 3 East.

²⁴ Probably in the western part of Section 10, Township 9 North, Range 2 East.

²⁵ Probably in the northwest quarter of Section 31, Township 10 North, Range 3 East.

²⁶ Probably in the southeast quarter of Section 24, Township 9 North, Range 2 East.

²⁷ Northwest corner of Section 32, Township 9 North, Range 3 East.

²⁸ In the northwest corner of Section 30, Township 8 North, Range 3 East.

of the east and west ridge north of North Fork Creek.²⁹ There is a spring by a Douglas spruce which stands by itself.

10. Tewûñxaladiñ. On the western side of the main ridge near its crest.³⁰ There is a spring in a small flat.

LOCAL POINTS OF INTEREST

During the trip through the Chilula territory a number of matters of interest were related in regard to particular localities.

On the crest of the ridge east of Lyons' place, near the regular crossing of the trail to the mouth of Pine Creek, a battlefield was pointed out. An arrowpoint was picked up and they were said to be plentiful thereabout. Peace was made here many years ago between the Chilula and the Indians of upper Redwood Creek. The two parties camped about a mile apart for two days.³¹ During this time two men from each party acted as messengers, carrying back and forth notched sticks by means of which the number of strings of dentalia which should be paid in settlement were agreed upon. It was mentioned that some fighting occurred during this time. This seems to have been usual in this region during peace making.

A rocky point on the top of the ridge about a mile northeast of Lyons' house was used as a dancing-place for those who were training to become shamans.³² Stones were arranged to include a space about four by six feet. Within this a fire was built, around which the candidates danced (pl. 39, fig. 2). Similar dancing places were used by the Hupa for this purpose.

On the crest of the main ridge are three associated objects of mythical and ceremonial interest. There is a depression about twenty feet wide and sixty feet long, evidently a pond in wet weather, as its name, *miñkkûtminnaxōwalđiñ*, indicates. The girls during their adolescence ceremonies used to run around this depression contra-clock wise. A stone on the north side marks

²⁹ Near southwest corner of Section 15, Township 8 North, Range 3 East.

³⁰ Middle of the southern part of Section 23, Township 8 North, Range 3 East.

³¹ These camps were probably in Section 29, Township 9 North, Range 3 East.

³² Middle of east side of Section 19, Township 9 North, Range 3 East.

the starting place. If the girl was able to run around once without taking a breath she would be a good basket-maker.

About two hundred yards north is a boulder six feet by four, and about two feet high. It is split into two parts and has a depression near the top. This stone is called Yimantūwiñyai xōtse, Yimantūwiñyai's stone. The culture hero is said to have hidden behind this stone when in passing he observed some maidens digging bulbs on the ridge south. The depression is the mark of Yimantūwiñyai's hand and the crack is an opening which allowed the passage of his member to the distant girls, who were soon surprised to find themselves pregnant. Yimantūwiñyai said that young girls who did not wish children had better keep away from this stone in the future, but that a woman who desired children should sit on it and fondle it. A similar stone near the forks of the Trinity is believed to cure barrenness.

On the south crest of a higher part of the main ridge are a row of stones making a fairly straight line about one hundred and ten yards long. The direction is roughly east and west. The individual stones are about two feet high and eight or nine inches in thickness and width. They appear to be of purely natural origin, being of the thickness of the outcropping strata. Yimantūwiñyai is said to have placed them here to attract the attention of the maidens mentioned above. They were babies at first, or so they appeared to the maidens to be. Yimantūwiñyai said those who cared for him should set up any of the stones which might fall and that the person who gave them this care would become wealthy in consequence. Similar revered stones are found near Tsewenaldiñ village in Hoopa Valley.³³

On the headwaters of Coyote Creek, not far from a cold spring and a favorite summer camping ground, is a stone called Coyote's cradle. Coyote hollowed this stone out to receive his child, and said that if any one put his child in this depression for only a short time the child would grow fast.

On the crest of the ridge, west of the wagon road, the lower part of a redwood tree rests in the crotch of a large redwood (pl. 41, fig. 1). This is said to be the cane of Yimantūwiñyai,

³³ It was related that a white man had taken some of these stones for a chimney, but that he died before the house was completed.

who left it here as he was passing. Since redwood decays very slowly, the tree may have been in this position for a century, ample time for the myth to originate.

A celebrated Douglas spruce stands on the south side of the ridge which approaches Redwood Creek from the east, on the south side of Coyote Creek. It is known as *neskin ilxûn niltewin*, "Douglas spruce sweet it smells." The tree is about six feet through and is unusually fragrant. The Chilula and Hupa used its branches to smoke their bodies. It gave good luck for salmon, deer, and wealth. There were the remains of a fire at the base of the tree where some passing Indian had smoked himself, although none live within ten miles of the tree. Some twigs carried to Hoopa Valley were eagerly received by an Indian who immediately recognized their source.

A resting place called *mûkkaikildildûnyisxûndiñ*, "June berries stand there," is on the ridge south of the Orcutt farm buildings. It is a customary resting place, but no offerings are made there. No penalty is said to be attached if one passes without resting, although this is said not often to have happened.

Some miles south there is a tree which no one was expected to pass without stopping to shoot an arrow into it. It is said that *Yimantûwiñyai*, coming along here, met some men to whom he proposed that they have some fun. When the men did not understand what was meant, *Yimantûwiñyai* shot an arrow into the tree, using it as a mark.

Another resting place, *kiñwandildiñ*, "going through the timber place," is on an eminence just south of a low gap in the main ridge. There were formerly two piles of brush at this place representing the accumulated offerings of those passing by. As one put down a piece of brush he addressed the genius of the place, calling him *mannōnakīyauw*, "give him half," and asked for luck in whatever present need he stood. It was also customary to shoot arrows at this place to see to what distance they could be sent. It is said that *Yimantûwiñyai* when passing found some people here, with whom he engaged in a shooting match to see who could shoot the farthest toward an open glade to the north. He was also the first to put down an offering of brush.

On the east side of Redwood Creek about two miles above Nōledin the ruin of a fortification was examined. It was quite hidden in the redwood timber which borders the glade south of Lōtcimme. A house had been built of large redwood logs put together horizontally in the form of a square, like a log cabin. There were four logs still in place one above the other. The bottom logs, which were the larger, were about one and a half feet in diameter. Loop holes were made between the logs. Dan Hill said the roof, supported by a post in the center, was of split redwood planks. The door in the middle of the western wall was of tan oak planks four inches thick. The floor was about three feet below the surface of the ground outside. A small log-house formerly stood south of the blockhouse and a house had stood near the creek. Among others, Tom Hill lived here for some time in anticipation of an attack by white people. The fortification, which was made during the trouble with white people, was never used. It is probable that this structure was copied from similar ones built by the white people of the region, for the Indians of northwestern California seem not to have used fortifications of any kind.

In 1907 Molasses and his wife were visited and several days were spent in obtaining texts. At the time of our arrival Molasses was away hunting, but he returned during the day. He brought in a large deer with the head still on, the horns being in velvet. The eyes of the deer had been dug out and a withe of Douglas spruce was firmly twisted around its muzzle (pl. 40, fig. 2). The interpreter, O'Haniel Bailey, explained that the withe was to keep the dead deer from smelling. The Hupa customarily puncture the eyes of a deer as soon as possible after its death. The head is usually removed before the deer is brought home, but in this case the head was to be prepared for sale.

EXPLANATION OF PLATE 38

CHILULA VILLAGES

- A. Xōwūnnakūt.
- B. Nōlediñ, "waterfall place."
- C. Lōtcimme, "small glade in."
- D. Kiñkyōlai, "big timber point."
- E. Kiñyūkkymōña, "big timber near."
- F. Yisinniñ'aikūt, "down hill ridge runs on."
- G. Tsinsilladiñ, "bones lie place."
- H. Tōndinūdiñ, "water facing place."
- I. Yinūkanōmittsedīñ, "south door place."
- J. Xōntełme, "flat in."
- K. Lōtceke.
- L. Litteūwinnauwdiñ, "dust flies place."
- M. Kailūwta'diñ, "willows among place."
- N. KailūwtceñeLdiñ, "willows project place."
- O. Sikkiñtewūñmitta'diñ.
- P. Kinnaxōnta'diñ, "Yurok village place."
- Q. Misme, "slide in."
- R. Kaxūsta'diñ, "Philadelphus among place."

TEMPORARY CAMPS

- 1. Tesaikut, "projects to water."
- 2. Kitdilwissakūt, "fire drill on."
- 3. Yitsinneakūtceiñ, "down hill on."
- 4. Lōtsxōtdawillindiñ, "prairie water flows down place."
- 5. Teitdeelyediñ, "dancing place."
- 6. Senalmatsdiñ, "stone round place."
- 7. Nūwilsōłmiye, "ground in billows under."
- 8. Miñkūtdekeyimanteiñ, "lake opposite side."
- 9. Kitteūnamediñ, "its ear swimming place."
- 10. Tewūñxaladiñ, "dung stands up place."



MAP OF CHILULA TERRITORY

EXPLANATION OF PLATE 39

Fig. 1.—Looking north toward Kiñkyöläi village. On the left, village site. In center, dancing place.

Fig. 2.—Dancing place for shaman candidates.



Fig. 1



Fig. 2

IN THE LAND OF THE CHILULA

EXPLANATION OF PLATE 40

Fig. 1.—Mrs. Molasses, Chilula woman.

Fig. 2.—Deer's head, treated ceremonially to avoid ill luck in future hunting.



Fig. 1



Fig. 2

EXPLANATION OF PLATE 41

Fig. 1.—“Yimantūwīñyai’s cane.”

Fig. 2.—Boulder with a depression believed to be the imprint of Yimantūwīñyai’s hand.



Fig. 1



Fig. 2

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