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Maidu Myths.

By ROLAND B. DIXON.

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II. — MAIDU MYTHS.

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INTRODUCTORY.

THE Maidu Indians, from whom the myths here recorded were obtained, may be said, for the present at least, to constitute an independent stock, occupying a considerable area in the northeastern part of California. On the north the Maidu territory seems to have been bounded by a line running from Lassen Peak to Honey Lake, and thence south to the eastern crest of the Sierras. On the east this crest was practically the limit as far as the extreme southern extension of the stock, at the heads of the south fork of the American River and the Cosumnes. The Washoes about Lake Tahoe doubtless forced their way at times a little over the crest, and at best this crest-line was more or less debatable ground. On the south the stock appears to have extended to the middle fork of the Cosumnes, which river forms their southern limit all the way to its confluence with the Sacramento. On the west the latter river was in general the boundary-line as far north as Chico, whence the line ran, it would seem, along Deer Creek, back to Lassen Peak.

The Maidu is spoken in three dialects, which may be designated as the northeastern, the northwestern, and the southern. The first of these is spoken by that portion of the stock living in the chain of broad, flat-floored valleys in the higher Sierra, beginning with Big Meadows in the north, and ending with Sierra Valley in the south. The second group occupies all the western slope of the Sierras and the Sacramento Valley north of the Yuba River. The third group comprises all the remainder, and, roughly speaking, is synonymous with the Nishinam of Powers. The various groups came into contact with different stocks in varying degree, and all show the

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influence of such contact. The northeastern group came into close contact with their northern neighbors the Achomā'wi, or Pit River Indians, and with the Piutes who border them on the east. The northwestern group were associated with the Wintun of the west side of the Sacramento River, and with the Yana who occupied the east side of the river, above Deer Creek. The southern section of the Maidu stock were in contact with the Washoes, with peoples of the so-called Mokelumnan stock, and with the Wintuns. The contact of the sections of the stock with different neighbors led to noticeable differences in culture, myth, and dialect; and these tendencies toward varying cultures were in many cases reinforced by considerable differences of environment.

Although there were differences, as just pointed out, the customs of the Maidu were, on the whole, of the same general type throughout. All were a hunting and fishing people, dependent in large measure, however, on the acorn and various seeds and roots. Originally they went about nearly if not quite naked; only in the winter season and in the mountains they wore robes of deer-skin, or mantles woven of rabbit-fur cut in long strips. Moccasins seem to have been worn more in the mountains than in the Sacramento Valley, although in the latter region they were used to a considerable extent. No covering was worn on the head, as a rule; but it seems that the net-cap (wí'ka), used chiefly at dances, was sometimes worn as an every-day covering. Their dwellings varied somewhat according to locality, the heavy snows and cold weather of the mountains requiring a more solid and warmer house than the mild winters of the Sacramento Valley. In general, however, the houses were alike, and were circular, semi-subterranean lodges from fifteen to twenty-five feet or more in diameter, and from ten to fifteen feet high. They were made by excavating to a depth of some three feet, and lining the sides of the excavation with posts or split logs some four or five feet high. These were set on end, and formed substantial walls. A solid conical roof was erected over the enclosure thus made, the supporting beams resting on several posts, and meeting at the centre. A smoke-hole was left in

the middle, and a small door cut at one side, this door being very low, and forcing the person entering to crawl on all-fours in many cases. The roof was thickly covered with earth. The resulting house, or sweat-house, as it is generally called to-day, was in winter both warm and dry, and in summer, owing to the heavy earth covering, delightfully cool. Summer shelters and less elaborate huts were built of branches and large splinters of fallen trees placed together in conical form. Light brush shelters, consisting of a mere roof of brush, and open on all sides, were also much used.

In their social organization the Maidu showed apparently a complete lack of any clan organization or totemic grouping. They were grouped loosely in village communities which seem to have been by no means firmly knit. The villages were usually composed of but few houses, each of which was the residence of several families related by blood. There are known to-day a large number of village sites, all of which cannot have been simultaneously inhabited; and it seems not unlikely that the people of a village, after living for some years at one spot, moved, or perhaps divided, and, either in whole or in part, settled on a site that had been inhabited some years or even generations before. If all the known village sites had been inhabited at the same time, the population of the region would have been incredibly dense; and I believe that the earlier estimates of the population of this and other sections of California were erroneous, owing to the fact that it was supposed that all the villages known had at one time been simultaneously inhabited. Each village had its chief, but his power was comparatively slight. The villages were constantly involved in petty quarrels, which were usually settled with but little loss of blood.

The chief ceremonials in the religion of the Maidu were the initiatory ceremonies for the boys or young men at or about the age of puberty, and the great annual "burning" for the dead. The former ceremony appears to have been best developed among the northwestern branch of the stock, and exists in a much less perfect form among the southern section. Boys are initiated at the age of twelve years or thereabouts.

Not all boys go through the ceremony, the ones who are to undergo it being chosen by the old men every year. After initiation, the men were known as "Yě'poni," and were much looked up to. They formed a sort of secret society, and included all the men of note in the tribe. The ceremonies were more or less elaborate, involving fasts, instruction in the myths and lore of the tribe by the older men, and finally a great feast and dance, at which the neophytes for the first time performed their dances, which were probably received through visions. The "burning" in honor of the dead usually occurred in October, the exact date depending on the moon's phases. It is probable that the dead were burned throughout the Maidu area, but many contradictory statements make it somewhat difficult to settle this matter definitely at present. The "burning," already alluded to as one of the two great ceremonies of the Maidu, was not that of the body of the dead, but of offerings of various sorts, — a common ceremonial for the dead, in which the whole village or several villages joined. At the appointed time the people assemble, and after various preliminary ceremonies the relatives of all those persons who have recently died consign to the flames large amounts of property of all sorts, — baskets, clothes, food, etc., — accompanying the act with wailing and songs. At the first "burning" which occurs after the death of a person, an image representing the deceased, made of skins and stuffed, is often burned, together with the gifts. The sacrifice of property to the dead is not, as a rule, continued beyond two or three years, but in some cases offerings have been made annually for ten or fifteen years. From various accounts it would seem that at times the widows attempted to throw themselves into the funeral pyres of their husbands, and also burned themselves severely at the "burnings."

The mythology of the Maidu presents many features of interest. No adequate comparative discussion of the material is yet possible, inasmuch as, with the exception of the Wintun and Yana, we know practically nothing of the myths of the neighboring stocks of California, Oregon, and Nevada. When material from these regions shall have been collected, we may

be able to clear up many points now obscure. With few exceptions, the myths here presented were told in English, and are almost exclusively from the two northern sections of the stock. While the time has not yet come for any detailed discussion of the points of agreement or disagreement of these myths with those of the more remote tribes and stocks of the country, several of the more noticeable similarities to those of the neighboring stocks may be pointed out.

The first of the myths here given, describing the creation and subsequent events, shows several points of similarity to myths of the neighboring stocks of the Wintun, Yana, Pit River, and Shasta Indians. In myths of nearly all these peoples we find men brought into being from sticks; and in all of them the Coyote plays the same part of marplot, opposing himself to the intention to make man's life easy, laborless, and deathless. The Coyote decides that man must work, suffer, and die; and his own son is the first to bear the penalty of the decision, which the Coyote, in his grief, in vain tries to repeal. Indeed, we find much the same idea among the Shoshone tribes to the eastward of the Maidu, for Powell records a similar struggle between the two Wolf brothers who figure so prominently in the Ute mythology.¹ The presence of the well-known Algonkian incident of the diving for mud with which to make the world, is of interest as giving another example of its wide distribution. In the story of the Earth-Namer we have a number of incidents (lacking in the other tale) describing the destruction or metamorphosis of various evil beings and monsters by the Earth-Namer, who here approaches the type of the Transformer of the Northwest coast. This type appears again, although less clearly, in the two versions of the Conqueror story, where one of a pair of twins of miraculous birth performs great deeds and rids the country of the evil beings who destroyed his ancestors.

In the myths which follow there are many which are similar to, and one or two which are identical with, myths of the surrounding stocks. These similarities are most marked, perhaps, in the stories of the Thunder's Daughter, the Loon

¹ J. W. Powell, First Report Bureau of Ethnology, pp. 44, 45.

Woman, and the Bear and Deer. In these myths and in several of the others we have incidents which are current as far north as British Columbia, and offer interesting examples of widely distributed 'myth-incidents. The figure of the Coyote is prominent. He seems to be generally inimical to mankind, and appears often as a buffoon and trickster, who comes out of his adventures in a sorry plight.

As to analogies or similarities between the myths of the Maidu and those of the various stocks to the southward, little can be said at present. Virtually nothing is known of the mythology of these stocks in the southern part of California. In the meagre accounts of the Indians of San Juan Capistrano (Shoshonean) by Boscana we find several rather vague similarities to the Conqueror stories of the Maidu. The Coyote is a person of importance, and it is at least curious to find that he bears here a name (Eno) almost identical with that in use by the Maidu of the western slope of the northern Sierra (Heno). As will be apparent from the myths here given, there are many evidences of the widespread incorporation of foreign incidents, and even of the adoption of whole myths. As stated before, our knowledge of the mythology of the surrounding stocks is as yet too slight to enable us with profit to make a detailed study of such incidents, or to attempt to trace them to their origin. When such material shall be available, it would seem probable that many most interesting examples of the intermingling of northern and southern elements will be apparent, and enable us perhaps to trace more accurately the lines of migration and the mutual relationships of the great mass of stocks scattered along the Pacific coast from the Columbia River to Mexico.

In the references which follow, only the more striking cases of similarity are pointed out between the Maidu myths on the one hand and those collected by Boas,¹ Curtin,² Teit,³

¹ F. Boas, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, Berlin, 1895 (quoted *l. c.*); *Traditions of the Tillamook* (*Journal of American Folk-Lore*, Vol. XI, pp. 23 and 133); *Kathlamet Texts* (*Bulletin Bureau of American Ethnology*, Washington, 1901).

² J. Curtin, *Creation Myths of Primitive America*. Boston, 1898.

³ J. Teit, *Traditions of the Thompson River Indians of British Columbia* (*Memoirs of the American Folk-Lore Society*, Vol. VI).

Gatschet,¹ Powers,² Powell,³ Kroeber,⁴ Farrand,⁵ and Burns,⁶ on the other.

1. *Creation Myth*.⁷

In the beginning there was no sun, no moon, no stars. All was dark, and everywhere there was only water. A raft came floating on the water. It came from the north, and in it were two persons,—Turtle (A'nōsma) and Father-of-the-Secret-Society (Pehē'ipē).⁸ The stream flowed very rapidly. Then from the sky a rope of feathers, called Pō'kelma, was let down, and down it came Earth-Initiate. When he reached the end of the rope, he tied it to the bow of the raft, and stepped in. His face was covered and was never seen, but his body shone like the sun. He sat down, and for a long time said nothing. At last Turtle said, "Where do you come from?" and Earth-Initiate answered, "I come from above." Then Turtle said, "Brother, can you not make for me some good dry land, so that I may sometimes come up out of the water?" Then he asked another time, "Are there going to be any people in the world?" Earth-Initiate thought awhile, then said, "Yes." Turtle asked, "How long before you are going to make people?" Earth-Initiate replied, "I don't know. You want to have some dry land: well, how am I going to get any earth to make it of?" Turtle answered, "If you will tie a rock about my left arm, I'll dive for some." Earth-Initiate did as Turtle asked, and then, reaching around, took the end of a rope from somewhere, and tied it to Turtle. When Earth-Initiate came to the raft, there was no rope there: he just reached out and found one. Turtle said, "If the rope is not long enough, I'll jerk it once, and

¹ A. S. Gatschet, *The Klamath Indians of South-western Oregon* (Contributions to North American Ethnology, Vol. II, Part 1).

² S. Powers, *Tribes of California* (Contributions to North American Ethnology, Vol. III).

³ J. W. Powell, *Sketch of the Mythology of the North American Indians* (First Report of the Bureau of American Ethnology).

⁴ A. L. Kroeber, *Ute Tales* (Journal of American Folk-Lore, Vol. XIV, pp. 252 et seq.).

⁵ L. Farrand, *Traditions of the Chilcotin* (Memoirs American Museum of Natural History, Vol. IV, Part I); *Traditions of the Quinault Indians* (Memoirs American Museum of Natural History, Vol. IV, Part III).

⁶ L. M. Burns, *Digger Indian Tales* (Land of Sunshine, Vol. XIV, pp. 130 et seq.).

⁷ Told at Chico. Compare Curtin, *l. c.*, pp. 163 et seq.; Powell, *l. c.*, p. 44; Powers, *l. c.*, pp. 292 et seq.; Farrand, *Quinault*, p. 111.

⁸ The Pehē'ipē is to-day a participant in the dances of the Secret Society, and usually plays the part of a clown.

you must haul me up; if it is long enough, I'll give two jerks, and then you must pull me up quickly, as I shall have all the earth that I can carry." Just as Turtle went over the side of the boat, Father-of-the-Secret-Society began to shout loudly.

Turtle was gone a long time. He was gone six years; and when he came up, he was covered with green slime, he had been down so long. When he reached the top of the water, the only earth he had was a very little under his nails: the rest had all washed away. Earth-Initiate took with his right hand a stone knife from under his left armpit, and carefully scraped the earth out from under Turtle's nails. He put the earth in the palm of his hand, and rolled it about till it was round; it was as large as a small pebble. He laid it on the stern of the raft. By and by he went to look at it: it had not grown at all. The third time that he went to look at it, it had grown so that it could be spanned by the arms. The fourth time he looked, it was as big as the world, the raft was aground, and all around were mountains as far as he could see. The raft came ashore at Ta'doikō, and the place can be seen to-day.¹

When the raft had come to land, Turtle said, "I can't stay in the dark all the time. Can't you make a light, so that I can see?" Earth-Initiate replied, "Let us get out of the raft, and then we will see what we can do." So all three got out. Then Earth-Initiate said, "Look that way, to the east! I am going to tell my sister to come up." Then it began to grow light, and day began to break; then Father-of-the-Secret-Society began to shout loudly, and the sun came up. Turtle said, "Which way is the sun going to travel?" Earth-Initiate answered, "I'll tell her to go this way, and go down there." After the sun went down, Father-of-the-Secret-Society began to cry and shout again, and it grew very dark. Earth-Initiate said, "I'll tell my brother to come up." Then the moon rose. Then Earth-Initiate asked Turtle and Father-of-the-Secret-Society, "How do you like it?" and they both answered, "It is very good." Then Turtle asked, "Is that all you are going to do for us?" and

¹ Compare Boas, *l. c.*, p. 173; Powers, *l. c.*, p. 383.

Earth-Initiate answered, "No, I am going to do more yet." Then he called the stars each by its name, and they came out. When this was done, Turtle asked, "Now what shall we do?" Earth-Initiate replied, "Wait, and I'll show you." Then he made a tree grow at Ta'doikö, — the tree called Hu'kĩmtsa; and Earth-Initiate and Turtle and Father-of-the-Secret-Society sat in its shade for two days. The tree was very large, and had twelve different kinds of acorns growing on it.

After they had sat for two days under the tree, they all went off to see the world that Earth-Initiate had made. They started at sunrise, and were back by sunset. Earth-Initiate travelled so fast that all they could see was a ball of fire flashing about under the ground and the water. While they were gone, Coyote (Olä'li) and his dog Rattlesnake (Ka'udi or So'la) came up out of the ground. It is said that Coyote could see Earth-Initiate's face. When Earth-Initiate and the others came back, they found Coyote at Ta'doikö. All five of them then built huts for themselves, and lived there at Ta'doikö, but no one could go inside of Earth-Initiate's house. Soon after the travellers came back, Earth-Initiate called the birds from the air, and made the trees and then the animals. He took some mud, and of this made first a deer; after that, he made all the other animals. Sometimes Turtle would say, "That does not look well: can't you make it some other way?"

Some time after this, Earth-Initiate and Coyote were at Marysville Buttes (E'stobüsĩn yā'mani). Earth-Initiate said, "I am going to make people." In the middle of the afternoon he began, for he had returned to Ta'doikö. He took dark red earth, mixed it with water, and made two figures, — one a man, and one a woman. He laid the man on his right side, and the woman on his left, inside his house. Then he lay down himself, flat on his back, with his arms stretched out. He lay thus and sweated all the afternoon and night. Early in the morning the woman began to tickle him in the side. He kept very still, did not laugh. By and by he got up, thrust a piece of pitch-wood into the

ground, and fire burst out. The two people were very white. No one to-day is as white as they were. Their eyes were pink, their hair was black, their teeth shone brightly, and they were very handsome. It is said that Earth-Initiate did not finish the hands of the people, as he did not know how it would be best to do it. Coyote saw the people, and suggested that they ought to have hands like his. Earth-Initiate said, "No, their hands shall be like mine." Then he finished them. When Coyote asked why their hands were to be like that, Earth-Initiate answered, "So that, if they are chased by bears, they can climb trees." This first man was called Ku'ksū; and the woman, Morning-Star Woman (La'idamlülüm kü'lě).

When Coyote had seen the two people, he asked Earth-Initiate how he had made them. When he was told, he thought, "That is not difficult. I'll do it myself." He did just as Earth-Initiate had told him, but could not help laughing, when, early in the morning, the woman poked him in the ribs. As a result of his failing to keep still, the people were glass-eyed. Earth-Initiate said, "I told you not to laugh," but Coyote declared he had not. This was the first lie.¹

By and by there came to be a good many people. Earth-Initiate had wanted to have everything comfortable and easy for people, so that none of them should have to work. All fruits were easy to obtain, no one was ever to get sick and die. As the people grew numerous, Earth-Initiate did not come as often as formerly, he only came to see Ku'ksū in the night. One night he said to him, "To-morrow morning you must go to the little lake near here. Take all the people with you. I'll make you a very old man before you get to the lake." So in the morning Ku'ksū collected all the people, and went to the lake. By the time he had reached it, he was a very old man. He fell into the lake, and sank down out of sight. Pretty soon the ground began to shake, the waves overflowed the shore, and there was a great roaring

¹ Compare Curtin, *l. c.*, p. 483. Both the Yana and the Pit River Indians also have versions more nearly similar to the one here given.

under the water, like thunder. By and by Ku'ksū came up out of the water, but young again, just like a young man. Then Earth-Initiate came and spoke to the people, and said, "If you do as I tell you, everything will be well. When any of you grow old, so old that you cannot walk, come to this lake, or get some one to bring you here. You must then go down into the water as you have seen Ku'ksū do, and you will come out young again." When he had said this, he went away. He left in the night, and went up above.

All this time food had been easy to get, as Earth-Initiate had wished. The women set out baskets at night, and in the morning they found them full of food, all ready to eat, and lukewarm. One day Coyote came along. He asked the people how they lived, and they told him that all they had to do was to eat and sleep. Coyote replied, "That is no way to do: I can show you something better." Then he told them how he and Earth-Initiate had had a discussion before men had been made; how Earth-Initiate wanted everything easy, and that there should be no sickness or death, but how he had thought it would be better to have people work, get sick, and die. He said, "We'll have a burning." The people did not know what he meant; but Coyote said, "I'll show you. It is better to have a burning, for then the widows can be free." So he took all the baskets and things that the people had, hung them up on poles, made everything all ready. When all was prepared, Coyote said, "At this time you must always have games." So he fixed the moon during which these games were to be played.

Coyote told them to start the games with a foot-race, and every one got ready to run. Ku'ksū did not come, however. He sat in his hut alone, and was sad, for he knew what was going to occur. Just at this moment Rattlesnake came to Ku'ksū, and said, "What shall we do now? Everything is spoiled!" Ku'ksū did not answer, so Rattlesnake said, "Well, I'll do what I think is best." Then he went out and along the course that the racers were to go over, and hid himself, leaving his head just sticking out of a hole. By this time all the racers had started, and among them Coyote's son.

He was Coyote's only child, and was very quick. He soon began to outstrip all the runners, and was in the lead. As he passed the spot where Rattlesnake had hidden himself, however, Rattlesnake raised his head and bit the boy in the ankle. In a minute the boy was dead.

Coyote was dancing about the home-stake. He was very happy, and was shouting at his son and praising him. When Rattlesnake bit the boy, and he fell dead, every one laughed at Coyote, and said, "Your son has fallen down, and is so ashamed that he does not dare to get up." Coyote said, "No, that is not it. He is dead." This was the first death. The people, however, did not understand, and picked the boy up, and brought him to Coyote. Then Coyote began to cry, and every one did the same. These were the first tears. Then Coyote took his son's body and carried it to the lake of which Earth-Initiate had told them, and threw the body in. But there was no noise, and nothing happened, and the body drifted about for four days on the surface, like a log. On the fifth day Coyote took four sacks of beads and brought them to Ku'ksū, begging him to restore his son to life. Ku'ksū did not answer. For five days Coyote begged, then Ku'ksū came out of his house, bringing all his beads and bear-skins, and calling to all the people to come and watch him. He laid the body on a bear-skin, dressed it, and wrapped it up carefully. Then he dug a grave, put the body into it, and covered it up. Then he told the people, "From now on, this is what you must do. This is the way you must do till the world shall be made over."

About a year after this, in the spring, all was changed. Up to this time everybody spoke the same language. The people were having a burning, everything was ready for the next day, when in the night everybody suddenly began to speak a different language. Each man and his wife, however, spoke the same. Earth-Initiate had come in the night to Ku'ksū, and had told him about it all, and given him instructions for the next day. So, when morning came, Ku'ksū called all the people together, for he was able to speak all the languages. He told them each the names of the different animals, etc.,

in their languages, taught them how to cook and to hunt, gave them all their laws, and set the time for all their dances and festivals. Then he called each tribe by name, and sent them off in different directions, telling them where they were to live. He sent the warriors to the north, the singers to the west, the flute-players to the east, and the dancers to the south. So all the people went away, and left Ku'ksū and his wife alone at Ta'doikō. By and by his wife went away, leaving in the night, and going first to Marysville Buttes. Ku'ksū staid a little while longer, and then he also left. He too went to the Buttes, went into the spirit house (Ku'kinim Kumi), and sat down on the south side. He found Coyote's son there, sitting on the north side. The door was on the west. Coyote had been trying to find out where Ku'ksū had gone, and where his own son had gone, and at last found the tracks, and followed them to the spirit house. Here he saw Ku'ksū and his son, the latter eating spirit food (Ku'kinim pë). Coyote wanted to go in, but Ku'ksū said, "No, wait there. You have just what you wanted, it is your own fault. Every man will now have all kinds of troubles and accidents, will have to work to get his food, and will die and be buried. This must go on till the time is out, and Earth-Initiate comes again, and everything will be made over. You must go home, and tell all the people that you have seen your son, that he is not dead." Coyote said he would go, but that he was hungry, and wanted some of the food. Ku'ksū replied, "You cannot eat that. Only ghosts may eat that food." Then Coyote went away and told all the people, "I saw my son and Ku'ksū, and he told me to kill myself." So he climbed up to the top of a tall tree, jumped off, and was killed. Then he went to the spirit house, thinking he could now have some of the food; but there was no one there, nothing at all, and so he went out, and walked away to the west, and was never seen again. Ku'ksū and Coyote's son, however, had gone up above.

2. *The Earth-Namer* (Kō'doyanpě).¹

Coyote and the Earth-Namer lived on the north fork of the Feather River, just below Na'kangkoyo. Coyote had a son. Earth-Namer said to Coyote, "I am going away from here. I am going off to the east." Coyote replied, "All right. We are two chiefs, we are the two greatest chiefs, and therefore you must talk to me well before you go." Earth-Namer said, "Well, I will talk to you before I go. This world is going to be for people. There are going to be people in this world. We are the two chiefs. I will talk to you, and you must sit down and listen. After me in this world, people will have children. When a couple get married, people will take something and put it between them if they want a child, and that thing will become a person." Coyote shook his head and said, "No, you are not talking right. I'll tell you something better. The way people must have children is for the woman to have a hard time. She must have a hard time to have a child, she must suffer." Earth-Namer did not want people to have sexual connection with one another; but Coyote said, "When two people get married, they must have connection; it must be so." Earth-Namer said that girls would live as virgins always, but Coyote would not agree. He said, "No, girls, if they are not married, must sometimes have children." By and by Earth-Namer said, "When people who have died are taken to water, laid in, and left there over night, they will come to life again next morning." Coyote said, "No, when people die, the rest of the people must cry. A widow must cry very much; and if a person dies, he must be buried. When they are buried, it will be all right, for the other people will see nothing of them." So Coyote disputed everything that Earth-Namer said. Finally Earth-Namer got angry, gathered up his things, put them in a sack, and started off. There was a trail from the camp to the place where they used to go for water. Earth-Namer pulled up two rushes, and stuck them into the ground, one on each side of the trail, so as to lean over the trail. Till now Coyote's son had never been

¹ Told at Genesee, Plumas County.

allowed to go for water, had never been allowed to leave the house. When Earth-Namer had fixed the rushes in this way, he went on toward the east.

Soon Coyote sent his son out to get some water. Before he got to the place where the two rushes were, they had become rattlesnakes, and as he passed, they bit him in the leg and killed him. Earth-Namer wanted to have it happen this way, for Coyote had wanted people to die. When Coyote found that his son was dead, he ran after Earth-Namer, saying, "Well, we will have it your way, people shall not die." When he got nearly up to Earth-Namer, he said, "Look back! You are the chief; if you will stop, I will talk better than I did before." But Earth-Namer paid no attention to him, and kept on his way. So from that time there have always been rattlesnakes and people have died.

There is a place called Tsū'tsūyem. It is on Indian Creek. The women who lived there tried to kill people who passed by urinating on them. When Earth-Namer came along, he went on the opposite side. The women tried to urinate across, but could not reach him. He had a cane in his hand, and walked along, paying no attention to the women. A little beyond there, Mink and his brother were living, and Earth-Namer staid with them over night. Near by was a great snake that tried to kill everybody. Mink and his brother asked Earth-Namer to try and trap the snake. He did so, and in the morning went on again. Before he went he said, "Go to the trap and see if the snake is dead. If it is, take the fat, take it to Tsū'tsūyem, and at night, when all are in the sweat-house, crawl up and throw it into the fire." When the snake got into the trap, it jumped high in the air; but the Minks jumped after it, and cut it in two, taking half of it. In the snake was some sort of milky fluid, which fell out as they cut it in two. As the Minks looked up, some fell on them, and left a white spot under their chins. They took the fat, and did as Earth-Namer had told them to. The women and people at Tsū'tsūyem were having a great sweat-dance; and when the Minks threw in the fat, everything began to blaze up, and all the people and the sweat-house

were burned. There is a great hole in the ground there to-day. Earth-Namer went on from here farther up the stream, and into Big Meadows to Ō'ngketi. Here he found Crow and his brother. They said, "The reason why we never kill anything is because our knives are dull." Then they asked Earth-Namer to sharpen their knives, which were their bills. He did as they asked, and went on up river to where Fish-Hawk was fishing. He caught a fish, and held it up, saying, "If you come from below, eat this." Then he swallowed it himself. When he had done this, Earth-Namer said, "I wish you would choke and die;" and he did.

Earth-Namer went on, travelled and travelled till he came to The-Two-Raft-striking-Boys (Ya'kwëktelkōm pō'betso). They had a dog, Ground-Hog. Ground-Hog saw Earth-Namer coming, and began to yelp. Just as he did so, Earth-Namer sank down into the earth, and went along underground. When he got within a few feet of Ground-Hog, he put up his head, and saw that the animal was still watching the place where he had gone down. The two boys got out their knives, and said, "These are what we kill people with." Then Earth-Namer reached over and killed Ground-Hog. He stuck him in his belt, and went on to the camp of the two boys. They hid their knives. They had a raft on which they took people across the river, and thus they tried to kill them. They would bring the raft within a few feet of the shore, make the people jump, and then would kill them. Earth-Namer asked them if they would take him across the river. They agreed, and did as usual, asking him to jump on. He did so, but landed in the middle of the raft, and did not fall down. The two boys were about to stab him; but when they saw that he did not fall, they waited.

Earth-Namer said, "Why are you making a motion? Let me see your knife." So they gave it to him; and he said, "I will point with this knife and show you the country, so that you can learn something." So he took the knife, and, while making believe point out different things, he cut off their heads. The two boys had a sort of oven in which they used to bake people when they had killed them. Earth-Namer

put the bodies into the oven, but first cut off their membrum virile. There was an old woman who was living there also. She was the grandmother of the two boys. Earth-Namer thought that after a while she would miss the boys, and would run up to see what the trouble was. So he placed a membrum virile on each side of the oven for a trap. Then he went on to where the old woman was. He still had Ground-Hog under his belt; and when he reached the camp, he threw it at the old woman, and told her to eat it. Then she knew at once that something had happened to the boys. She threw it back at him, and told him to eat it. Earth-Namer then lay down, and pretended to go to sleep; but he really went on, and left only an appearance of himself in the camp. When the old woman thought he was asleep, she pulled out her digging-stick and struck at the shade. When she found that there was nothing there, she said, "That is what I thought, all the time, you would try to do." Then she was sure there was something wrong, and she ran down to the place where Earth-Namer had set the trap for her. When she got there, the trap sprung, flew up and hit her, and killed her.

Earth-Namer went on farther up the valley, to the place where his grandmother lived. She was called Old-Grouse-Woman (Ho'kwongküľkbě). There he rested awhile. From here he went on up through Mountain Meadows to the east. In one place he sat down to eat pa'pani (a kind of root). He sat facing the east, and he scattered pa'pani all about, and people go there still to gather it. His footprints are there yet. As he went on to the east, a she Grisly Bear chased him, but could not catch him. So she took off her apron, or skirt, and whirled it about her head, and thus started fire, with which to surround Earth-Namer. He asked the water what it could do to help him, and the water answered, "I boil from the heat of the fire." He asked the trees, and they replied, "We burn in the fire." He asked the rock, and it answered, "I get red-hot in the fire." Then he asked a kind of grass, and it answered, "I get black on top, but I don't burn. Beneath I am not burned." So Earth-Namer crawled under it.

After the fire had burned over the whole country, Earth-Namer came out and went on. On the mountains at that place one can see the burned rocks and trees caused by that fire. So Earth-Namer went on; and the bear, finding his track, kept on following him. Earth-Namer went off to the east; and when he got there, he staid there; he is there yet.

When people first came to this country, they had with them an old woman. She knew everything, all the past was known to her. She told the people to behave themselves and be good, for the world was going to change. After a while the world began to shake, kept on shaking, kept rising higher and higher. As the world shook, the people were thrown about. Some were thrown into bushes, some into trees. The shaking threw the trees down; they were covered up, and are found now buried deep in the ground. The shaking of this world made it settle; and as it settled, it forced the water up through the ground. As a result of these things the world was made into its present form. This old woman had an acorn-pestle, which she had used to pound acorns with; and when the world was shaking, she held tight to it. All the time she kept hammering with it on the ground, to try to wedge or fasten it down. By and by the world began to settle, and people could hear something like thunder under the ground. When all was quiet, people looked down into the valley, and saw something moving. These things were rivers, they were the first rivers. After awhile the people went down to look at the valley, and found the rivers all muddy. By and by the old woman said, "They put me in this world to see all these things for my children. I will tell all my people in this world before I go. I think there will be death in this world; I think this will be a death-world. You people must do the best you can, and live through it. A long time ago they told me that people would have to live in the middle of the world." The old woman knew everything about the past and the future. She somehow lived over from the time when there were no people, and was the only old woman among the people when they

were first made. She said, "One of the men here will be a shaman (yō'mi). He will hear everything in these mountains. He will hear all the spirits (ku'kini). Whenever he sings, the spirits will talk to you and tell you whether a person will live or die. The spirits will teach you everything. Whenever they want any one to become a shaman, they will tell him. Whatever the spirits say, you must believe, and must do as they say, then you will become shamans. In that way you people must live here in this world, and do the best you can. Live as long as you can. If you die and leave children, they must do the same. You people will live a long time in this way in this world."

3. *The Conqueror.*¹

There were two old men who were brothers. Their names were Wa'pamdakpam and Kīū'madessim. They lived at Tsū'pionon in a large sweat-house. They had many children who lived with them. The people used to go from here to the southwest to hunt geese, and killed many. They had a place where they stopped to cook and eat before they went home. The two old men went with them to the hunt. They told the people always, "Hurry up and cook your food, and eat it and go home. Something may come after us." Bald-Eagle (Mo'-loko?), who lived far up in the sky, would come and kill the people. Just below the sweat-house was a bluff, and now and then people would hear Ground-Squirrel there barking. When they heard him, some would go to try to kill him; and if they went, they never came back again. When they went down to the bluff and shot the squirrel, they would see the squirrel drop, and would go to pick him up. When they got to the place, they would find nothing; and when they began to come back, they would be surrounded by rattlesnakes, and would be killed by them. There was another sweat-house near by, just below the one where the two old men and their people lived. This belonged to Wood-Bug. He would get up a sweat-dance sometimes, and many of his people would come to it. The

¹ Told at Genesee, Plumas County. Compare pp. 59 et seq; also Powers, *l. c.*, pp. 294 et seq.

people at Tsū'pionon would hear the noise, and would say, "Let us go and see what they are doing down there. Let us go and have a dance." Then two or three would go. When they got there, Wood-Bug would say, "Come in." Then they would begin to dance, would dance all about the sweat-house. The people there would knock against the visitors as they danced, knock them about, and kill them. There was another place off to the east where an old woman lived. She was called Man-straightening-Old-Woman (Ma'idūkapitkūn kūlo'kbě). People from Tsū'pionon, in hunting or walking about, would sometimes come to her house. They would talk to her; and she would look at them and say, "What a fine-looking man you are! only you are not straight. If your back were straight, you would look better. Your mother ought to have straightened you when you were born." She had something in her hand, which she said she used to straighten people. She would say, "Let me take this and straighten you out, — straighten your arms, legs, and body, — and then when I get you done, you will be a straight man." She had a sort of couch or bed of stone which she had ready for this purpose. She would get the man to lie on this on his face, and then she would rub him with what she had in her hand. Back of her, however, she kept a great stone pestle; and while she was rubbing the man, she would reach around with one hand and take this pestle, hit him in the small of the back with it, and kill him. Sometimes people would see, when they went north from the sweat-house, an elk's track. They would follow it, two or three of them, follow it and follow it, and would die before they got to the elk.

One day many people went goose-hunting. They stopped to cook and eat. The old men advised them to hurry, but before they could get away, they heard something far up in the sky: it was Bald-Eagle coming. They could hear the whirr of his wings as he swooped down on them. As he came, Eagle sang, "Ye from Tsū'pionon, though ye wish to hit me, ye cannot" ("Bō'yēnkātitmak bō'men mam tsū'pionona"). When Eagle was about halfway down, some one threw a stone at him with a sling; but as he came

down, he came zigzagging from side to side, and the man missed him. Every one tried to hit Eagle, but missed him. Then the two old men tried. Wa'pamdakpam threw, and just grazed Eagle, knocking off a few feathers. Then Kiū'madessim threw, and did the same. By this time Eagle had gotten nearly down; and when he reached the ground, he killed all the people except the two old men. They had knocked off some of his feathers, and he could not kill them. So the two old men came home alone, and all their people were gone except a few that had staid at home.

After this, all the people left Tsū'pionon, and went to the southwest, to Hela'iono, to gamble. They travelled on and on, and came to a river, where all sat down to rest. They were going to swim the river, and looked across and saw women on the other side, pounding acorns, making soup, and cooking bread. In the middle of the river was a plant that stuck up out of the water. When people came to this river, they chose the best swimmer, who had to swim across above the plant. If he did not get across, he died. This was a way there was at that time of gambling for people. All the people from Tsū'pionon started and swam across. The two old men and most of the others got safely across, but some were drowned. There was a sweat-house on the other side. All the people went to it. The entrance, which sloped down steeply, and the whole floor, were of smooth ice. People would slip on this floor, fall, and slide about till they got killed. Many of the people slipped, fell, and were killed; but the two old men and a few others were left. By and by the people who lived at this place brought in a big basket of soup. If a person could drink it all up, he got off safely; if he could not do this, he died. All the people except the two old men were killed in this way; and they, when they escaped, came back to Tsū'pionon.

The two old men had one daughter, who had not gone with the people when they went to Hela'iono. She had staid at home, and was the only one left, besides the two old men. When they told her about losing all their people, she began to cry, and went out to gather clover. All the time she was

gathering it, she was crying. Every day she went out this way to gather clover, and every day she cried all the while. One day a man came to meet her as she was picking clover in the valley. He said, "What are you crying about? You must stop. If you will marry me, I will give you two children. I think we are married anyhow, so it is all right. I live far up in the sky. I am Cloud-Man." He talked to her for a while, and gave her two bunches of black feathers. He said, "These will be children. One will be Always-eating (Pe'msautō); the other will be Conqueror or Winner (O'nkoitō). Put these things away where the two old men will not see them. No matter how much food you cook, or what kind, or where you set it down, Always-eating will eat it. He will eat for both boys." He gave her two scratching-sticks for the boys to use, and said, "When you start these two boys out, they will travel all over the world, find all the monsters that kill people, and will destroy them. They will overcome everybody." She took the two bunches of feathers, and put them away safely in a basket in the house. She kept cooking food for the two boys, kept busy all the time, and every day all that she cooked disappeared. By and by the two old men suspected something. One said, "What is the trouble? There must be something the matter. Our daughter is always cooking food, but it goes, it is not there next day." They began to look about the house, and saw one of the two scratching-sticks sticking in a crack of the wall. They thought it belonged to one of their people that they had lost, and said, "Let us throw this into the fire and burn it up. It must be one of the scratching-sticks of our children who were lost." So one took it and threw it into the fire. The stick began to burn, it popped and snapped, and a great many sparks flew out. As soon as this happened, the two boys jumped out of the basket in which they had been, and ran out of the house. When the two old men saw the boys run out, they looked at the stick, and saw that it was still unburned: so they seized it, and took it out of the fire. As soon as the boys went outside, they grew to be men. The two old men said to each other, "Where did these two boys come from?"

We never saw them before. How could they be here and we not see them?" The mother was off pounding acorns, but she saw the boys run out, and came hurrying up to see what was the trouble. She said to the two old men, "Can't you be sensible? When you see something in the house which you don't understand, why don't you let it alone?" Then she took a stick and hit the old men, and knocked them down.

Soon after the two boys came out, the Squirrel at the bluff began to bark, crying "Tī'tsūk, tī'tsūk, tī'tsūk!" and trying to call them. Conqueror went into the house, and restored his grandfathers to life. Then he said, "Give me your bow and arrows. I want to go and kill that Squirrel." The old men said, "No, that is a bad place. That is where all our children were killed, where so many of our people were killed. Let Squirrel alone, let him bark." Conqueror said, "Hurry up! Give me the bow and arrows: I want to try, anyhow." After a while the old men gave him the bow and arrows. Conqueror stood right in the doorway, did not go near Squirrel, but shot and killed him from the door. Then he put on his stone shoes, and went to where Squirrel was. All about he could see the bones of those that had been killed there. Then the rattlesnakes began to come out, surrounded him, and began to strike at him; but he stamped on them with his stone shoes, and killed them all. Then he pulled up the rocks, and pulled out all the snakes that were under them, stamped on them, and killed them. Then he said, "You shall be rattlesnakes. You must not kill everybody any more. You shall live as rattlesnakes." Then he took Squirrel and carried him back to camp, and threw him down where the two grandfathers were. As soon as they saw him, they jumped up and began to sing and shout and dance, they were so glad to have Squirrel and the snakes killed. They said, "You were the one who killed all my people." Then they took him and tore him to pieces, and stamped on him and danced on him, ground him up till there was nothing left of him. When night came, Conqueror was standing outside, and heard a sound as of people dancing. It was the Wood-Bug people, who were dancing at their camp. Conqueror

put on his shirt of red-hot rock, and went to the place whence the sound came. He went into the house and began to dance with them. They tried to do as they had always done before, and knocked him about; but Conqueror did the same, and knocked them about, knocked against people, knocked them this way and that, burned them with his red-hot stone shirt, and killed them all. Then he said, "You shall say that you are only wood-bugs. You will be wood-bugs; you cannot harm people any more."

The next morning he went to the place where Man-straightening-Old-Woman lived. She saw him, and talked to him as she always did to people she wanted to kill. She asked him to let her straighten him, and he agreed. Conqueror lay down on the stone, and the old woman began to rub him. She reached back for her big stone, and struck at him with it; but Conqueror dodged, and she missed. She hit the rock on which people were laid out, and broke her pounding-rock in this way, and a piece flew off and killed her. Then Conqueror went away and said, "You will never kill any more people. You will be nothing after this." When he got home, he went north, and saw an elk-track. It was fresh. Elk had passed but a short time before, and so he followed it. He travelled and travelled all round the world after Elk. Then Elk made a straight cut across the middle of the world, and Conqueror nearly caught up with him. He thought he had him surely, but all at once he lost the trail. He looked for it, kept looking for it everywhere, kept hunting, searched all around, but could not find it. After a while he heard a little bird call to him from above, saying, "Look up here, look up here!" Elk had jumped up, meaning to jump over the sky and get away; but just as he was going over, Cloud-Man stopped him. So Conqueror saw Elk's legs hanging down where his father, Cloud-Man, had stopped him. Cloud-Man was always watching his son from above. Cloud-Man killed Elk; and Conqueror said, "Whenever people find you, they will kill you for meat. You will be an elk."

From here he turned round and came back to the place where his mother and grandfathers lived. He travelled and

travelled, and finally reached it. He said that night, "Grandfather, I want some meat in the morning. I want to kill geese and ducks. Do you know where I can find them?" When morning came, Conqueror and his brother and the two old men started out and went west. They killed many ducks and geese, and went to the place where they used formerly to eat something before they came home. They built a fire, cooked the geese, and began to eat. Then they heard, far up in the sky, Bald-Eagle coming. They watched, and pretty soon they saw him. Conqueror said, "You two old men throw first. I want to see how you used to do when you saved yourselves." So one of the old men threw, and just knocked off a feather. He said, "That is what I do to save myself." Then the other old man did the same, and said, "That is what I do to save myself." Then Always-eating threw. He hit Eagle, took off some feathers, and some skin too, did better than the two old men. Eagle was singing, as he always did, "Ye from Tsū'pionon, though ye wish to hit me, ye cannot!" Then Conqueror threw, and hit Eagle, destroyed him all but the wings, that fell down. All the rest was knocked to pieces. Then Conqueror said, "After this you will be a bird. You will live up in the Heaven-Valley. People will never see you any more." Then they went back home, and found Conqueror's mother cooking, for Always-eating ate a great deal.

Conqueror said to his grandfathers, "Did you ever go anywhere to gamble? If you did, let us go and gamble." They said, "We used to gamble at Hela'iono. That is where we lost all our people." Next morning they started. They travelled and travelled, and finally reached the river. The old men said, "We used to start from here, swim by that plant, and managed to get out. That is the way we got along." Conqueror said, "Let us try it, one at a time. You go first, for I want to see how you do it." So they swam one after the other. Nobody ever could swim up to the plant, they were carried down below it; but Always-eating swam close to it, beat every one that had tried before. Then Conqueror went, and swam up to the plant, pulled it up, and

carried it with him to the other side. At this time the people began to carry the soup into the sweat-house to have it ready for the visitors. Conqueror sent the two old men in first. They had canes in their hands, but slipped, floundered about nevertheless, yet did not fall. Conqueror went in, wore his stone shoes, crushed the floor as he stepped on it, broke it all to pieces, kicked it all up, kicked it outside. He said, "Why do you have an ice floor in the house where people live?" Always-eating sat down by the soup, drank and drank and drank, till he drank it all up. Then he took the basket and threw it outside. Then they began to gamble. The two old men were to begin. The other side won, and came over, and took an eye from each of the old men. This was the way people used to do. They played again, and the two old men won their eyes back. Then the people filled the basket up again with soup, and gave it to the old men and the others. Always-eating had a piece of flint with which he cut a hole in the bottom of the basket and let the soup run out, so that it looked as if he were eating it all. When the women outside found that the soup had been finished a second time, they began to cry. After a while Conqueror moved up, and entered the game. The person with whom he was gambling had a path through his body, and could pass the gambling-bones through this from one hand to the other. Conqueror stopped up this passage in his adversary's body without his knowing it, and opened one in his own body. Now he began to win. While he was playing, Conqueror sang the song that North-Wind sings, and in this way called North-Wind to him. Conqueror was going to freeze up everything. Conqueror kept on winning, beat them all, killed most of the people who were playing against him. Then North-Wind came and froze up everything. Conqueror had killed all the people except two women. By and by these started in to gamble, as there was no one else left. They kept on playing; and when they were almost beaten, they jumped up and went over to their opponents' side. They did this, as they thought they might save their lives by marrying Conqueror and Always-eating; but it was not so, and they were killed.

As Conqueror and his brother and the two old men were leaving to go home, Conqueror said, "People will talk about this, and tell of how we gambled here." Then they started. They travelled and travelled, finally reached home. They lived there always.

4. *Kū'tsem yě'poni*.¹

An old woman and an old man were living alone by themselves. The old woman put a bead in a basket and set it away in the house. She told the old man not to build a fire, and then went off to bake some acorn-bread by the creek. While she was away the old man forgot, and built a fire. The earth began to shake, and he ran out of the house. When he looked back, he saw a boy standing by the fire. His name was Kū'tsem yě'poni. By and by the boy grew to be a young man. He was always playing with toy bows and arrows. One day he told his grandmother that he wanted a bow and arrows such as the men carried. So to please him his grandmother made him one. This boy had two eyes behind, under his shoulder-blades. One day he saw what he thought was a gopher with its head sticking up out of the ground. He told his grandmother that he wanted a spear to kill the gopher with. She said, "You will always be in trouble as long as you are here." He took the spear that she gave him, and jabbed it into the gopher; but it turned out not to be a gopher at all, but a bear; nevertheless he killed it.

He told his grandmother that she could have all the food she wanted. "I'll kill plenty," he said. Then he heard the sound of a dance going on far away to the southward, and he wanted to go and see what it was. He said to his grandmother, "There must be some one living there. I hear dancing. I want to go and see it." She answered, "It will only make trouble for you if you do." But he went. He went toward the place whence he heard the sound of the dancing, and, going into the dance-house, he found it full of poisonous insects, that were making all the noise. They began to jump on him till he was covered with them, like meat with flies,

¹ Told at Chico. Compare pp. 51 et seq. I am unable to give any meaning for this name.

and they tried to overpower him. He would scrape them off his arms and legs, roll them into a ball, throw them into the fire, and burn them up. Some of them escaped, however, and those that we have to-day are descended from them.

When he came home, he told his grandmother all about it. While he was inside telling her, a lot of woodpeckers were outside sitting on a dry limb and making a great noise. He told his grandmother that he wanted to go and shoot them. She said, "If you miss one, you will surely die"; but he went out and shot them while they were all in a row, and killed them all. When he took them to his grandmother, she burned them, as she did everything that he brought her. Then Great-Deer came along dressed as for a dance. He had feathers on his antlers, and his eyes shone like the morning star. He was called Lift-up, Chasing-up, and Running-Deer¹ (Wĩ'sdom-sūmi and Hēi'nom-sūmi and Yō'dom-sūmi). He came from the north. The young man told his grandmother that he had seen a deer and wanted to go and kill it. She begged him not to do so. But he went. He shot and hit it. He had two arrows winged with yellow-hammer feathers. He shot one and kept the other. The deer ran north, and the young man ran after it on foot. For a long time he followed, but finally the deer gave out. All the time that the young man was chasing the deer, he never saw it: he knew which way the deer had gone by means of his arrow. When he slept at night, he would stick the second arrow, with the yellow-hammer feathers, into the ground beside him, and this arrow and the one in the deer called to each other just as yellow-hammers do. When it was dark, the young man heard something (spirits) singing far up in the sky; they were singing to help him. Finally the deer came to the end of its running, and the young man had to scout for it. He saw where it had slipped on a rock; but then he lost the trail, and could find no further tracks. After looking around for a long time in vain, he picked up a handful of dust, and asked it if it knew which way the deer had gone. The dust answered, "You need not ask me: I'm not a god's son! You are, and you

¹ Elk.

ought to know. Look up, you will see its hind-legs sticking down from the sky." The young man did so, and there the legs were as plain as could be. He knew where the deer was now, but he did not know how to get up to it. By and by he called the clouds, and they came and made a rainbow for him, and he went up on that. When he reached the top, he cut the throat of the deer, and threw the body down to the earth below, but he took off all the deer's feathers first, and cut off its head, and carried these down himself.

The food that the young man lived on was a sort of berry called moi'moimō: it was like a gooseberry. On the road he met a man who was hunting. He asked the man where he came from, and he answered, "Ta'doikō." Then he asked him what he was doing in this country, and the stranger answered, "I am hunting." The stranger was a good-looking fellow, and at first the young man did not know who he was. The stranger asked if he had anything to eat, as he was very hungry, since he had not been able to kill anything. The young man said that he had, and gave the stranger some of the berries. He ate them, two handfuls, and they were so good that he thought that he would like some more. So he transformed himself, ran ahead, and in the guise of an old man met the young man a second time. He told the same story as before, and as before got two handfuls of berries. He ate these, and tried the same trick again; this time meeting the young man in the form of an old woman, who said she was looking for the old man, who was her husband. Again the young man gave the berries. Hurriedly eating these, the stranger went on again, and for the fourth time met the young man, this time as a beautiful girl, who was looking for her father and mother. The young man gave her two handfuls of berries, but began to wonder why he met so many hungry people. He made up his mind to play a trick on the next person he met. He took some of the berries, mashed them, and made a ball of them. Then he went to a yellow-jacket's nest, and put some of them into the ball of berries. Soon he met the stranger again, this time as a young man. He told the same story, and, the berries being handed to him,

he at once began to eat them. Soon the wasps began to sting him inside, and he began to scream and kick.¹ The young man then went back, and found that it was Coyote who had been asking him for the berries all the time. He never said a word, but went away and left him lying there.

When he reached his home, he went to his grandmother and told her all that he had done. There was an old man who lived with his grandmother: he was called Raccoon (Hū'mili). The young man said to him, "Let's go and have some fun! Let's go where there are some people living!" Raccoon said, "I don't know where we can go unless we go north, but I don't think you can stand it to go there." The young man said, "Why can't I stand it?" Then Raccoon said, "There are too many dangers on the way, and at the place where we are going"; but the young man persuaded him, and they agreed to go. They took four sacks of beads, as they were going to gamble.

They went a long way, and came to a river. Said Raccoon, "Sometimes I get no farther than here." The young man said, "You swim across first, and I'll follow you." So the old man did so. When he was about halfway or more across, he looked back, and saw his grandson near the middle of the river. He could not tell what the young man was trying to do. The latter dived, went along under the water, and came to Marysville Buttes. He went there to get some gambling-medicine. The grandfather swam on across the river, got out, and stood looking for his grandson. He began to worry. He waited till he was tired; then he made a large fire and jumped into it, and was all burned up but one foot. When the young man got back from his excursion to the Buttes, he saw no one anywhere about. He called for his grandfather, but there was no answer. He looked for tracks, and came upon the pile of ashes: here he saw traces of the old man. Then he saw the foot. He said to himself, "The old man thought I was dead, so he burned himself up." Then he took his own right foot, put it on the old man's foot, and said,

¹ See F. Boas, *Traditions of the Tillamook Indians* (*Journal of American Folk-Lore*, Vol. XI, p. 141).

"Get up!" and up jumped the old man. He said as he rubbed his eyes, "I was just taking a nap. I must have overslept." Then the two went on, as before, toward the north.

They came to the place where they were to gamble. They were to gamble with Old-North-Wind, Bö'dawinkano. The young man said to his grandfather just before they arrived at the village, "When you go into the house, walk slowly." The old man said, "I am older than you; I guess I know what to do. I have been here often. I can walk right in." They went up to the door. The young man went ahead. His toe-nails were like eagles' claws. The floor slanted down from the door-sill, and on the floor were the hides of blue-snakes: they were very slippery. When he got inside, he called to the old man to come in, but to be very careful. The old man came in in a hurry, slipped, fell, came rolling and sliding head-first into the room; and, hitting a drum that stood at the east side of the fire, he dashed out his brains. The young man, however, paid no attention to him.

Old-North-Wind set out soup for the young man to eat. He ate all that he wanted, and then said, "Here are four sacks of beads. I have come to gamble with you." Old-North-Wind answered, "We don't play for beads here, we play for eyes and hearts only." The young man did not know whether he would play that way or not, but finally said he would. They began. The first time, the young man lost his grandfather's eyes and heart. When he found that he was getting beaten, he told Old-North-Wind that he had to go out to relieve himself, he had eaten so much soup. When he got outside, he picked up a handful of dust and poured it on a rock. Then he asked it why he couldn't win. The dust answered, "I am not a god's son. You are, and you ought to know." The young man could not get any answer from the dust, but the latter finally told him to ask the Sun. He did so. The Sun said, "I'll tell you what is the trouble. Old-North-Wind has a hole under his armpits, from one side of his body to the other. Through this hole he can pass the bones when he gambles: in this way he cheats you. When you go in again, call for a fog: I will then shine so hard that the fog will

be like glass under his arms, and then the bones will not go through. They will bounce off, and then you can catch him." The young man entered the house again. He had already lost one of his eyes. He did, however, as the Sun had advised; and when Old-North-Wind tried to shift the bones, he caught him. From that moment he began to win back all that he had lost. He won the eyes and heart of his grandfather, and his grandfather at once jumped up and began to help him. He won back his own eye. The old man and his grandson both played, and beat every one there. They won all their eyes and hearts. Old-North-Wind wanted to stop after he had lost one eye. So they did.

Soon it began to cloud up and rain, and the grandfather and the youth started for home, and carried all the eyes and hearts with them. When they got back, the grandmother said, "I knew you had won as soon as I saw it rain." He staid at home for ten days. Then he heard a noise off to the south, at Wō'nōma. The old woman that lived there made the noise. The young man asked his grandmother, "Where is that war? I hear some one giving a war-whoop." She replied, "That is only for you, you are not done with yet." He said, "I am going to see what the noise is, anyway." He took his bow and arrows and went. When he got there, he found an old woman sitting on a rock. He asked her where the war was. He put his foot on the rock near by, which was on the north side of the knoll, and his footprint is there to this day. The old woman said to him, "I am your great-grandmother, and was just wishing to see you. You are a fine big young man. Lie down on this rock and let me straighten the bones of your back." He did so, and she rubbed his back with one hand, while with the other she drew towards her a huge rock with which she meant to strike him. She raised it to strike; but with the eyes in his back he saw what she was going to do, and dodged the blow, so that she struck the rock instead. She began to abuse him. "You are the first one I ever missed. There are all your brothers over there." Then the young man said to her, "Do you lie down, and let me straighten your back." She did not want to, but did not dare to refuse. He

rubbed her back, and then struck her with the great stone and cut her in two. He took her heart and brought it home. His grandmother said to him, "You are the only grandson I have had who could do all these things without getting hurt." The young man staid at home another ten days. Then his grandmother and grandfather fell ill, and both died the same day. The young man buried them, and then he went away, and no one knows where he went.

5. *The Search for Fire.*¹

At one time the people had found fire, and were going to use it; but Thunder (Wö'tömtömin maidüm) wanted to take it away from them, as he desired to be the only one who should have fire. He thought that if he could do this, he would be able to kill all the people. After a time he succeeded, and carried the fire home with him, far to the south. He put Wo'swosim (a small bird) to guard the fire, and see that no one should steal it. Thunder thought that people would die after he had stolen their fire, for they would not be able to cook their food; but the people managed to get along. They ate most of their food raw, and sometimes got To'yesköm (another small bird) to look for a long time at a piece of meat; and as he had a red eye, this after a long time would cook the meat almost as well as a fire. Only the chiefs had their food cooked in this way. All the people lived together in a big sweat-house. The house was as big as a mountain. Among the people was Lizard (Pi'tsaka) and his brother; and they were always the first in the morning to go outside and sun themselves on the roof of the sweat-house. One morning as they lay there sunning themselves, they looked west, toward the Coast Range, and saw smoke. They called to all the other people, saying that they had seen smoke far away to the west. The people, however, would not believe them; and Coyote came out, and threw a lot of dirt and dust over the two. One of the other people did not like this. He said to Coyote, "Why do you trouble people? Why don't you let

¹ Told at Genesee. Compare Curtin, *l. c.*, p. 365; Kroeber, *l. c.*, p. 252.

others alone? Why don't you behave? You are always the first to start a quarrel. You always want to kill people without any reason." Then the other people felt sorry. They asked the two Lizards about what they had seen, and asked them to point out the smoke. The Lizards did so, and all could see the thin column rising up far to the west. One person said, "How shall we get that fire back? How shall we get it away from Thunder? He is a bad man. I don't know whether we had better try to get it or not." Then the chief said, "The best one among you had better try to get it. Even if Thunder is a bad man, we must try to get the fire. When we get there, I don't know how we shall get in; but the one who is the best, who thinks he can get in, let him try." Mouse, Deer, Dog, and Coyote were the ones who were to try, but all the other people went too. They took a flute with them, for they meant to put the fire in it.

They travelled a long time, and finally reached the place where the fire was. They were within a little distance of Thunder's house, when they all stopped to see what they would do. Wo'swosim, who was supposed to guard the fire in the house, began to sing, "I am the man who never sleeps. I am the man who never sleeps." Thunder had paid him for his work in beads, and he wore them about his neck and around his waist. He sat on the top of the sweat-house, by the smoke-hole. After a while Mouse was sent up to try and see if he could get in. He crept up slowly till he got close to Wo'swosim, and then saw that his eyes were shut. He was asleep, in spite of the song that he sang. When Mouse saw that the watcher was asleep, he crawled to the opening and went in. Thunder had several daughters, and they were lying there asleep. Mouse stole up quietly, and untied the waist-string of each one's apron, so that should the alarm be given, and they jump up, these aprons or skirts would fall off, and they would have to stop to fix them. This done, Mouse took the flute, filled it with fire, then crept out, and rejoined the other people who were waiting outside. Some of the fire was taken out and put in Dog's ear, the remainder in the flute being given to the swiftest runner to carry. Deer, however,

took a little, which he carried on the hock of his leg, where to-day there is a reddish spot. For a while all went well, but when they were about halfway back, Thunder woke up, suspected that something was wrong, and asked, "What is the matter with my fire?" Then he jumped up with a roar of thunder, and his daughters were thus awakened, and also jumped up; but their aprons fell off as they did so, and they had to sit down again to put them on. After they were all ready, they went out with Thunder to give chase. They carried with them a heavy wind and a great rain and a hail-storm, so that they might put out any fire the people had. Thunder and his daughters hurried along, and soon caught up with the fugitives, and were about to catch them, when Skunk shot at Thunder and killed him. Then Skunk called out, "After this you must never try to follow and kill people. You must stay up in the sky, and be the thunder. That is what you will be." The daughters of Thunder did not follow any farther; so the people went on safely, and got home with their fire, and people have had it ever since.

6. *Thunder and his Daughter.*¹

Thunder (Wö'tömtömiwaisi'm) had a daughter (Wötömtömin möpom). She was very beautiful, and went about luring young men to destruction by inducing them to follow her. She lived far to the east. Two brothers were living in the middle of a valley. The two were sitting on the top of the house, singing. The older of the two was Pitmi'lussi, and he had arrows. Thunder's daughter came along, and Pitmi'lussi, seeing her, said, "I am going to follow her." The mother and father of the two brothers were inside, and, hearing what he had said, called out, "No, she is not good. Let her go." But Pitmi'lussi replied, "She looks like a beautiful girl; I am going to follow her." The parents tried to dissuade him, but failed, and he set out. He took one of his arrows, and shot it so that it fell ahead of the girl, and stuck in the ground. She had a pack-basket filled with ice on her

¹ Told at Genesee. Compare Curtin, *l. c.*, pp. 145 et seq.; Teit, *l. c.*, pp. 39 et seq.; Burns, *l. c.*, pp. 397 et seq.

back, and, picking up the arrow, put it into the basket and said, "I think I shall have an arrow to take to my brother." If any man shot an arrow in this way, and could not succeed in getting it out of the basket, he was sure to die. Pitmi'lussi, after shooting the arrow, hurried on, and caught up with the girl. He put his hand underneath the basket and pulled his arrow out, thus getting the best of the girl. Thunder was watching what had been going on, and as soon as Pitmi'lussi got the better of the daughter, it thundered; and Thunder called out, "Some one has the best of us" ("Mino'doko nikī"). By and by the girl came to a large patch of wild roses: they grew very thickly, and had many thorns. She walked through them, however; and as she walked, the roses closed up behind her, and left no trace of a path. The young man, however, had with him a piece of flint, and, placing it on the ground, he said, "You must cut me a path." It did so, and, cutting from side to side, it cut a path for him, through which he walked, and followed the girl. So he got through, and again it thundered.

Next the girl came to a place where there were a great number of rattlesnakes, and passed through them all safely. Pitmi'lussi, as he followed behind, put on his stone moccasins, which reached up to his waist. These stone moccasins were red-hot, and so he was able to walk through the snakes in safety. Then it thundered again. Pitmi'lussi then said to himself, "Hurry up and come, night: I wish to sleep with this woman" ("Kū'lūlelep kū'lekan ni'kī tū'yihakas"), and instantly it was night. Always before, the woman had been able to go through the day without the man who was following her being able to keep up. The girl made camp, and he staid with her for the night. While they were sitting there, she brought on a great storm, and Pitmi'lussi went off to get some wood. When he did so, his brother immediately was with him, and began to help him. The storm put out the fire, and made things very uncomfortable. Near the camp was a huge tree, and in it was a hole through which the woman could crawl. She crawled in, and put her basket, which was full of ice, over the opening. The two brothers were outside by the

fire, talking. The younger brother said, "I'd better go in and sleep with her there." The older said, "No, that will be bad. I'd better go." To this the younger agreed. He seized the ice-basket, and, although it was so slippery that no one else could hold it, he pulled it out through the hole, and crept in. *Deinde cum ea ludere incipiebat; cumque vaginam ejus dentibus crotali circumdatam sentiret,*¹ *silice arrepto omnes abscidit sustulitve.* In the morning the girl had a child. Again it thundered.

She came out, and after eating proceeded on her way. She came soon to a great pond, or river, covered with ice so slippery that no one could stand on it. She passed over easily, however; and when Pitmi'lussi came, he again put on his stone moccasins, and with these walked over easily, melting the ice with the red-hot shoes. Then it thundered. Next the girl led him to a great river, very broad, but shallow near the edge. As he went farther in, it grew deeper and deeper. The water was up to his nose. Pitmi'lussi had a piece of feather of a duck (*Wa'tkö*). His spirits told him to stick this in his hair. He did so, and at once the feather began to call out, "At-at-at-at!" and the water at once began to go down and grow shallower, and thus he got across.²

Next the girl led him through the Valley of Old Age, in which people died of old age before they could pass through (*Ne'nowōnokōngkoyō*). He travelled and travelled, following the girl, till it seemed as if he never would get through. He began to grow gray, then white, became weak. Then his spirits said to him, "Stick that feather of the Atataim bird (*si'lēpam*) in your hair." He did so. At once the duck-feather cried, "At-at-at-at!" and he became young again, and got to the other end of the valley. Beyond this Valley of Old Age was a great sweat-house which belonged to Thunder. It was all of solid ice, and lay far in the east. The girl was some ways ahead when she reached the sweat-house, and she walked easily up to the top, carrying the child, and entered through the smoke-hole. When Pitmi'lussi reached the house, he put on his

¹ Compare Boas, *l. c.*, pp. 24, 30, 66; Farrand, Chilcotin, p. 13.

² Another account has it that he made a raft of the feather.

stone moccasins, and, walking easily up, entered, and sat down beside his wife. Then it thundered again.

Thunder then ordered the woman to give Pitmi'lussi something to eat. She did so, and he ate readily. It was poison, but it did not harm him. Then it thundered. It was nearly night, and Thunder said to his son-in-law, "There is a large pitch-log out there. You had better go out and get some for kindling for the morning." Pitmi'lussi went out, and found the log. It was very solid and hard, and he had no axe. Unless a man could break off a piece with his hands, he would die, and all about the log were the bones of those who had failed. Pitmi'lussi thought a while, then talked with his spirits, who told him what to do. He took the log up, and smashed it against the ground, thus breaking it to pieces. He gathered up an armful, and came in with it. Then it thundered.

In the morning Thunder told Pitmi'lussi to go down to the river and spear some fish; he told him where to go, and to watch, for there were several kinds of fish. If one came along wearing bead earrings, he was not to spear it; but if one came along wearing buckskin earrings, this was the one to spear. He went and waited. By and by the fish with buckskin earrings came along, and he speared it. The fish could not get loose, and Pitmi'lussi could not land it, and they had a great struggle, the fish gaining all the time, for Pitmi'lussi could not let go of the spear. The fish was pulling him under the water, when he called on his spirits. Immediately he saw some water-ousels (Tse'ktsakhö); and these, diving down under the fish, pushed it up toward the surface, and Pitmi'lussi began to get the best of it. Finally, with the help of the water-ousels, he got the fish ashore, and carried it to the house. Then it thundered.

The next morning Thunder sent his son-in-law out on a deer-hunt. He told him where to go. He went, and found no deer; but a huge grisly bear was there, and jumped out at him. He kept shooting at the grisly, but could not kill it. The bear came up very close to the man, so close that he could not get his arrows out of the quiver, so he turned and

ran. The grisly bear time and again almost caught him, but always failed at the last moment. It chased Pitmi'lussi for half a day. They came at length to the top of a high mountain; and as Pitmi'lussi looked down to see where he was going to run to, he saw a huge tree (Tsū'militīm tsa) all made of ice, made for him by his spirits. It was swaying back and forth, back and forth, bending far down on this side, and then on that. As he went down the mountain toward the tree, he gained on the bear, and when he reached it he was a little ahead. As he reached it, the top came down to the ground at his feet in one of its swayings; he caught it, and was swung up by it high in the air, where the tree then remained stationary. The grisly came up, and tried to climb the tree, but could not, as it was all ice and very slippery. Finding he could not climb, the bear lay down at the foot of the tree to wait till the man should come down. The bear could not be killed unless he was hit in the left hind-foot,¹ but Pitmi'lussi did not know this. From the top of the tree he shot at the bear many times, and put many arrows in the bear's body, but without killing it or troubling it at all. He had shot all his arrows away but one. He kept this for some time, and talked to his spirits, who told him where to shoot in order to kill the bear. He could not, however, hit the bear's left hind-foot, as the bear was lying so that it was under it. So Pitmi'lussi began to talk to the gophers, and told them to work under the bear, and gently to shove out the foot that he wanted to hit. They did so, and he shot the bear and killed it. Then it thundered.

Then he came down from the tree, went back to the house, got his wife, and went home. If Pitmi'lussi had not overcome him, Thunder would have gone on killing people. Now Pitmi'lussi put an end to it. He won back all his people.

7. *The Loon-Woman.*²

A Loon (Kō'wōkōngkūlē) lived in a great sweat-house far to the north, with a great many other people who were her

¹ See Boas, *Tillamook*, p. 38; *Kathlamet Texts*, p. 10.

² Told at Genesee. Compare Curtin, *l. c.*, p. 407 seq. The Pit River Indians have nearly the same story.

brothers. She had a sister, Eagle (Kā'kangkūlē). They were the only two women in the sweat-house. The house was on the edge of a great lake, and had its door to the north. To the north of the house was the lake for the people to bathe in. Loon went to the lake, and found in the water a great quantity of hairs that her brothers had lost. She pulled out some of hers to see how long her brothers' hairs were, compared to her own. Next day she did the same thing, taking a hair from each man. She found her hair was the longest. She wanted to find one of the same length. There was one man in the sweat-house who took a bath every two days, instead of every day as did the others. Loon was in love with him, and wanted to marry him. The following day this man was in the crowd who went in bathing. She collected the hairs again, measured them all, and found one which was just as long as hers. Next day she waited for them all to go in bathing again, then, painting herself with charcoal, she lay down in the trail along which they would all come back. All her brothers and cousins came by, but paid no attention to her. Coyote was among them, however, and he staid behind and took possession of her. After he had gone away, she came to the house and called Wood-Bug (Tsā'nkupě). He was the prettiest of all. She stood by the door of the house and called out, "Come on, my husband, let us go!" Now, the chief in the house was So'kotim maidū, and he said to the Wood-Bug and to Coyote, "Which of you did this?" Then he said to Coyote, "You go." When Coyote went out, the woman said, "I don't want you, I want my husband." The chief sent out another man; and Loon said, "No, you are not the one. If you don't send out the right one, the house will burn up." Then she went off a little way and began to sing, telling the one she wanted to come out. As she sang, flames of fire would run from her toward the house, but would die out and disappear before they reached it. The chief kept sending one man after another, till there were only two or three left, the one she wanted among them. The chief then asked Spider to make him a net. The house seemed to be catching fire from the flames which the woman caused.

She called out, "Hurry up, send out my husband, or the Sun will overcome me, and burn the house." The chief sent out the last one except the one she wanted, and then dressed up this one, giving him, before he sent him out, something which would prevent him from having any connection with the woman. The chief said to Spider, "Hurry up, make that net!" Before the man that she wanted came out, the woman was singing loudly, and turning slowly round and round, and the fire would dart out almost to the house. When the one she wanted came out, she seized him and went off. The sun was already sinking, but she looked at it, and made it go down at once, so that it was night.

The man lighted a fire, brought in boughs and stuff for a bed, and laid a log along each side of where they were going to sleep. Loon said, "Hurry up and finish the bed, it is time to sleep." It was not yet time to go to bed, but the woman was in a hurry. She could not wait, but pulled the man down on the bed. Then she said, "I am going to conquer this country. I will make a good country of it." *Nec tamen præ glande peni a magistro vici imposito cum ea poterat coire.* The woman said, "People here can say by and by that I went crazy and married my brother long ago. Even if they do not overcome me in this world, people from now on will go crazy." Before morning she fell asleep from fatigue. The man then gently took one of the logs, rolled it on the woman, and himself crawled off, then went away to the house they had left. By this time Spider had made the great net; and Wood-Bug with all the rest of the people got into it, and all were drawn up into the sky, so that Loon could not get at them again.

When Loon woke up, she found the log instead of the man. She gave a great yell, and started to hunt for him, running along with the fire darting out in great tongues before her. As she came close to the sweat-house, she saw it was in flames, and said, "When people talk of these things hereafter, they can say that I went crazy. Because of this, other people will go crazy." The woman's sister, Eagle, followed the others who were drawn up to the sky, saying, "I will go up too, and watch over my brothers." When Loon saw that the house

was completely burned and the people all gone, she gave a loud cry and fell down dead. By and by, however, she came to life again, and went down to the lake, where there were many willows. She broke off several and went back to the place where she had fallen when she saw all the people had gone. She wove the willows into a scoop or seed-beater.

When the people had got into the net to be drawn up, Lizard was the first in, and was at the bottom. He could see a little through the bottom of the net, and saw all that Loon was doing. He said to the rest, "I will look back and see what is going on. I am sorry for my sister." So he took his finger and made the opening a little larger in order to see better; but as soon as he did so, the net tore, and all fell down, right into the midst of the blazing sweat-house. There their hearts began to burst from the heat, and to fly out through the air. Lizard's was the first. Loon saw it flying up, and caught it with her scoop. Another flew up, which she caught in the same way. The third she tried for she missed, and instantly fell dead. By and by she came to again. She missed the hearts of all the best ones. All this time Eagle was circling about in the sky overhead, watching where the hearts fell. She said to herself, "Into whatever valley they drop, on whatever mountain they fall, I shall find them." For a long time the heart of Loon's husband did not burst. Finally it did, however, and she missed it. Then she fainted again. When she came to, she went to the pile of hearts she had caught to look at them, and, on finding that she had lost all the best ones, fainted again. Then she came to once more, and strung the hearts she had on a string for a necklace. She then went away to the north, and finally came to a lake. She jumped into it with the string of hearts on, saying, "People can say, when they speak of these things, that in the long ago Loon jumped into a lake with her brothers' hearts. She was crazy when she did it."

About this time Eagle began to hunt for the hearts that had flown away. She found all but two, those of the best men of all. She went farther to the north. Here she came to the grandmother of Water-Ousel. She spent the night

with her, and asked if she had seen or heard anything. She and her children lived on the edge of a lake, and used to go there to shoot ducks. They said, "Yes, when we go to get ducks, we see something wearing a necklace of hearts swimming by." They told Eagle where it started from,—a great rock on the north side of the lake, whence it would come with a loud cry. Eagle wanted them to kill this person, and said, "I left my bow and arrows behind, with all the things that my brothers left. I will go and get them, and then you can kill this thing." She went back, therefore, to the sweat-house, found a bow and arrows, and came back. She was singing all the time, as she thought that she was going to get the hearts back. She gave Water-Ousel the best arrows, and they went down by daylight to look for the thing. While they were there, they heard it cry and saw it swimming. When Loon drew near, she was looking at herself in the water, and did not see them. They both shot at the same time; and at once Loon dived, and did not come up for half a day. They shot at daybreak, and she did not come up till noon, but then she came up dead. They brought her ashore, and then called Eagle. She said, "People will call you Loon. You will never be able to harm people again. You will be a bird that can be killed. People will say, "In the olden time Loon went crazy, and had her brothers' hearts, and was killed." Then Eagle started back.

When she arrived at the place where the house had been, she threw the hearts into the lake where the people used to bathe. Next morning all the people had come to life, and came up out of the lake. Then Eagle left for the north again, to find the two hearts that were still missing. There was a woman living there who had two daughters. She was pounding acorns, and the daughters had gone for wood. They heard something singing beautifully, and followed the sound to find out what it was. Following along a small stream, they came to a deer-lick, where there were a great many deer-tracks. It was to this spot that the two missing hearts had flown. They were crying, and it was their tears that made the salt-lick. The girls saw the tips of the hearts sticking up

out of the ground. The girls at once made some digging-sticks, and began to dig up the hearts, forgetting all about the wood they had gone for. Finally they dug them up, and started for home, each carrying one. When they got there, they covered them with their blankets, and went to bed. In the morning the hearts had come to life, and married the two girls. One of these was Wood-Bug, the other Fisher (Inbukim).

By this time Eagle reached the place where they were living. She said, "When people die, it will only be necessary to put them in the water, and in the morning they will be alive again. If we are beaten on this point, people will have to die and not come to again. If we get beaten, we shall have to be what we are." When she found that the two hearts had come to life, she left them there, and went back to where the sweat-house used to be. She was going to stay there to hear what the others would do. She said, "If we get beaten, the sweat-house will turn into a mountain, and we will scatter." They staid there then to see what would happen.

8. *Sun and Moon*.¹

1. Far to the north Sun (E'kim po'ko) had built a big house of ice. The house was as large as a mountain, and no one could climb up and get in. Sun could therefore kill people and steal them. She thought she would live forever. From the house she started and went north. She found a Frog (We'lketi küllokbë), who had three children. She stole one without the mother knowing it, and carried it home. The old Frog hunted everywhere for her child, but could not find it. Two days after this, Sun went again to the north, to the place where Frog lived, and stole another child. Frog missed her child, and tried to find it, but could not. She tried to think how she had lost it, but could not solve the mystery. Sun meanwhile waited and waited, and thought how she

¹ Told at Genesee.

could get the third child. She waited ten days, then said, "If I start this time, I'll go straight to the house." She did so. Frog was sitting on the east side of the house, making a pack-basket. Sun went in and sat down on the west side; and, the door of the house being to the north, she planned to take the child off to the east, and so around to her house. Frog had three pieces of grass and three pieces of willow in her mouth, out of which she was making the basket. Sun said, "Why are you sitting here in this lonely place?" Frog asked the same question, suspecting that this was the person who had been taking off her children. Sun replied, "I'm travelling about because I am lonesome. I am harmless." Frog thought to herself, "That is always the way that you talk, you think that no one knows anything about you." Pretty soon Sun said, "I am going now. I am going to see what sort of a country I can find near here." At this moment the last of Frog's three children went outside to play. As Sun went out, she seized the child, and ran off at once to her own home. She made a patch of willow (Tsū'pim) grow up behind her, so fine that any one who followed would stop to pick some. The old woman ran after Sun; but when she came to the willow-patch, she stopped to pick some, and forgot all about what she had gone for. By and by she remembered, however, and ran on. She nearly caught up with Sun, who just succeeded in getting into her house before she could seize her. Frog tried to climb up the side of the house, but could not do it, for she slipped and fell back after getting only halfway up. She tried again and again, and after many trials succeeded in reaching the top. She called to Sun, "This is what you have been planning out to do, is it? What are you going to do now? Do you think you are going to be killed by me, or are you going to kill me as well as my children? What day did you think you would see me? Come up here and let us see if you are the sort that cannot be killed?" Sun said, "What can you do to me?" Frog showed her her mouth, and said, "Come up, and you will see what I can do." Sun started up; and as she came up out of the entrance, Frog swallowed her quick as a flash. Then she

crawled away to one side, and lay there a long time, thinking, wondering what Sun would do. Soon she began to feel Sun moving about inside of her, beginning to swell, and grow larger and larger. Thought she, "If Sun keeps on growing larger and larger, and in this way conquers me, there will be people in this world who will steal." Before long Sun had grown so much that part protruded from Frog's mouth, and, continuing to grow, she finally burst Frog in two, and killed her. Then she said, "If people find others stealing, they can follow them and kill them." Then she said to Frog, "You can be a Frog, and live in the water. Let people alone. I will be the Sun. We will neither of us harm people." Then she spoke to her brother, Moon, and asked, "Do you wish to be Moon or Sun, to travel by day or by night?" Moon replied, "You try travelling at night." So Sun tried it; but the Stars all fell in love with her, and she could not travel because of their attractions. The Pleiades started to follow her, but she saw them, and they stopped. When she found she could not travel, she went back, and told her brother that he must go by night. This he agreed to, and has kept it up ever since.

2. Sun and Moon were sister and brother. They did not rise at first. Many different animals were sent to try and see if they could make the two rise, but failed. None of them could get into the house in which the brother and sister lived. This house was of solid stone, and was far away to the east. At last Gopher and Angle-Worm went. Angle-Worm made a tiny hole, boring down outside, and coming up inside the house. Gopher followed, carrying a bag of fleas. He opened it, and let half of the fleas out. They bit the brother and sister so, that they moved from the floor where they were to the sleeping-platform. Then Gopher let out the rest of the fleas, and these made life so miserable for Sun and Moon, that they decided to leave the house. The sister was afraid to travel by night, so the brother said he would go then, and became the Moon. The sister travelled by day, and became the Sun.¹

¹ Told at Mooretown, Butte County.

9. Bear and Deer.¹

Bear and Deer once lived together. Each had two children who played together all the time. Deer used to go off to gather clover, and one day Bear planned to kill her and eat her. Deer had told her children that day that if she did not come back, it would be because Bear had killed her. When Bear came home alone that night, the two children suspected that something was wrong. Bear said that Deer had gone away somewhere. That night, however, the two little Deer looked in Bear's basket of clover, and saw some of their mother's flesh.

Next day the two Deer and the two Bears were playing together. They built a camp and sweat-house. The two Deer went in first, and told the Bears to fan the smoke into the sweat-house, and that when it got too strong, they would call out to stop, and let them out. The Bears did as told, and after the Deer had come out, went in themselves. When they came out, the Deer went in again, and then the Bears; but this time the Deer did not stop when the Bears called out, and in this way smothered and killed them. Coming back to the house where Bear was, they told her that the two little Bears were still playing. Then collecting a quantity of a sort of herb with berries on it, they shot it all about, and then ran off to the north, toward Big Meadows.

Bear could not find her children for a long time, but at last discovered them dead in the sweat-house. She at once called after the two Deer; but the herbs answered for them, and she went now here, now there, in vain. At last she found their trail, however; and near the edge of Big Meadows she came up with them. The two Deer saw a huge rock near by, and, jumping to the top of it, told it to stretch. It did so, and rose up as high as a small tree. Bear asked how to get up. The boy answered, and said he would help Bear up with the aid of the string of his sister's apron. When he let it down, he said, "When you get nearly up, shut your eyes and open

¹ Told at Genesee. Compare Teit, *l. c.*, p. 69; Boas, *l. c.*, p. 81; Powers, *l. c.*, p. 341 et seq.; Gatschet, *l. c.*, pp. 118 et seq.; Boas, *Kathlamet Texts*, pp. 118 et seq.; Curtin, *l. c.*, p. 456.

your mouth, for I can't pull you up otherwise." Bear did as she was told, and just then the sister threw a red-hot rock into Bear's mouth, and the brother let Bear fall. Then the rock decreased in size again, the Deer jumped off, and ran on.

By and by Bear recovered, and gave chase. The two Deer came to a river where their grandfather Shitepoke was sitting and fishing. They told him their story, and asked if he would help them across. So he stretched out one leg, and they crossed the river on it as a bridge. Then Shitepoke took them to his house, and covered them with a blanket. Soon Bear came along, and asked Shitepoke if he had seen the two Deer. He said, "No." Bear then said, "Their mother is looking for them everywhere, and I am sent to bring them home." Then Bear asked if he would help her across. Shitepoke agreed, and stretched out one leg for her to cross on. When Bear was about halfway over, he bent his leg and pulled it back, so that Bear fell into the river and was drowned.¹

There was once a Deer who had two children, a boy and a girl. Near them lived a Bear who had a single cub. One day the mother Deer went out to get angle-worms. She hung a small brush on one of her children, and said, "If any harm should happen to me, the brush will fall off." The Bear cub was left to play with the two Deer. While the Deer was gathering the angle-worms, the Bear was in a rock-pile getting snakes. She filled her basket, and, coming along, met the Deer. The two went on together to a sand-bar in the river, and here were to eat their dinner. When the dinner was over, the Bear said to the Deer, "You have lice on your head; let me take them off for you." For a long time the Deer refused, but finally agreed. The Bear gradually worked along down to the Deer's neck, then suddenly bit her head off and killed her. At this moment the brush which the Deer had tied on one of her children fell off. The children knew that their mother had been killed, so they jumped at the Bear cub and killed it. They buried it, first taking off

¹ Compare Curtin, *l. c.*, p. 450.

one of its claws, which they placed in a comb made by the yellow-jackets. When the old Bear came home, the children asked where their mother was, and were told that she was coming. The old Bear asked where her cub was, and the young Deer replied that it was asleep. Then they ran off. The Bear ate the yellow-jacket's comb, and, finding the claw in it, knew that the cub was dead. The two Deer meanwhile had collected some berries, and had shot them in all directions, before running away for good. The Bear came running out as soon as she found that her cub had been killed, and called to the two Deer; but the berries answered for them, and the Bear went here and there in a vain search. Finally she did find their track, and, following it, came in sight of them. The two Deer had jumped up on the top of a very tall rock, and, as the Bear came, they told the rock to stretch, and grow taller yet. It did so, and the Bear came to the base of it, but could not climb up. The two Deer then lighted a fire on the top, and heated stones red-hot. The Bear asked how she could climb up; and they told her to shut her eyes and open her mouth, when she would find it easy. The Bear followed their advice, and just as she reached the top the girl threw a large hot rock into the Bear's mouth, and killed her. The tall stone, with the tracks of the Deer and Bear, is still to be seen at Bald-Rock.¹

Grisly Bear and Deer went down the Cosumnes River, below Plymouth, to pick clover. They had a race to see who would get there first, and in the race Deer won. By and by Bear came, and they began to pick clover. After a while Deer said, "Sister-in-law, the lice are biting me." Bear started to bite the lice out, but bit off Deer's head and killed her. Then Bear ate Deer all but her head, which she carried home in a basket. There were two little Deer who were the children of the one who had been killed; and they, having been left at home, began to cry. When Bear came home to where they all lived, she told the little Deer to go to the basket and get the clover that was there for their supper. The youngest went,

¹ Told at Mooretown.

and saw his mother's ear at the bottom of the basket. He went at once and told his older brother, who would not believe it, but went to look for himself. That night the two Deer burned all the store of seeds that their mother had laid away for the winter. Bear asked them what they were doing, and they replied that they were burning bark. Next day, while Bear had gone to pound acorns, the two Deer took some water and boiled it. Then they seized Bear's child, and threw it into the boiling water; and when it was dead, they cut off the skin in strips as if the little Bear was painted. Then they went and collected wood in order to cook some acorns. When the old Bear got through pounding acorns, she saw her child leaning against a rock, dead. Bear then began to call out for the two Deer. They had piled a lot of wood in a long row, and at the end of it placed four quartz rocks. . . . While Bear was chasing the Deer, they climbed a big rock, and their tracks are still to be seen to-day. . . . Bear asked the Deer where they had crossed the stream, and they replied, "We crossed right there. Open your mouth when you swim." Then the oldest one took a hot rock and threw it at Bear, and missed her three times. The youngest one then seized a rock, and threw it into Bear's mouth. It passed right through Bear, and came out at her tail. Then the two Deer called all the other animals, and they came and skinned Bear. After Bear's hide had been spread down, the two Deer were lying on it. The youngest lay on his back, and saw something coming down from far up in the sky. He cried, "There's my uncle coming, there is Spider (Pusso)!" The older brother would not believe it at first. By and by Spider came down, wrapped the two in Bear's skin, and drew them up to the sky with him. When Spider and the Deer reached the sky, the two Deer began to play ball, rolling it along the ground. The youngest followed it and saw his mother. The older brother did not believe it was their mother at all. The younger one then went and was nursed at his mother's bosom, and, coming back to where his brother was, spat the milk out into his hand; then his brother believed. Then they both went to live with their mother

again. One day they were thirsty, and wanted a drink. Their mother said, "It is hard to get any water here." She went, however, to get some, fell in, and was drowned.¹

*10. Coyote Tales.*²

1. Fox went hunting one day. He chased an Elk far away to the north, then circled around to the east, and drove him back to the place whence they had started. Before they got back to their starting-point, Fox grew tired of the chase, and left Elk to go on by himself. When Elk had nearly reached the place whence he set out, he passed by Porcupine, who was lying in a hollow tree. As he did so, Porcupine shot and killed him. Porcupine came out from his hiding-place, and stood around, thinking how he should skin Elk. He said, "I have no knife. I must hunt up a sharp stone: I can use it for a knife. I wonder why I shot him, when I have no knife to skin him with and cut him up."

Coyote was going along the side-hill just at this time, and heard Porcupine talking to himself. He wondered what it meant, and ran down to see. Porcupine picked up a piece of stone and said, "I wish you were sharp." Just then Coyote came along. He said, "What are you talking about all the time? What are you saying to yourself?" Porcupine replied, "I am talking because I have no knife. I killed an Elk, and now I can't skin him." To this Coyote answered, "If you will give me half the Elk, I'll let you have my knife." Porcupine said, "No, you ask too much. I'll give you one quarter if you will let me have your knife." Coyote agreed to this. Porcupine took the knife and began to skin the Elk, while Coyote sat on a rock near by and watched him.

When Porcupine had finished skinning the animal, and was about to pull off the skin, Coyote called out, "Stop! Let me tell you something good. Let us get out here and jump, and the one that jumps the farthest will get the whole Elk." Porcupine stopped and said, "No, I won't do that. I can't

¹ Told at Nashville, El Dorado County.

² For other coyote tales see R. B. Dixon, *Some Coyote Stories from the Maidu Indians of California* (Journal of American Folk-Lore, Vol. XIII, pp. 267-270).

jump." Coyote replied, "Do you suppose a fellow like me can jump? But if you won't jump, let us wrestle." Again Porcupine refused, and said, "No, do you think a fellow like me can wrestle? I cannot wrestle." Then Coyote said, "Let us run a race. You look as if you could run." But Porcupine said, "No, I can't run." Finally Coyote said, "Well, put the skin over the Elk, and then we will run, and see who can jump farthest over it." Porcupine replied, "Do you think I can jump? But if you want to jump this way, I'll try. You begin. We must have two turns apiece." Coyote went back a little ways, trotted up to the skin, and hopped over easily. Porcupine came along, and barely succeeded in getting over. Coyote was glad. He clapped his hands and laughed. He thought he should surely win. He started on his second jump, but, just as he rose over the Elk's body, Porcupine said to the skin, "Rise up!" and it rose, so that Coyote only barely got across. Then Porcupine jumped the second time, and won the Elk. He began to cut it up, and Coyote sat by and looked on. When Porcupine had the meat all cut up, he looked over and saw Coyote. Feeling sorry for him, he cut off a piece of the Elk's lights, and gave it to him. Then he kept on cutting, and turned his back on Coyote, who stole a quarter and a shoulder, and ran off, leaving his knife behind. Porcupine piled up the rest of the meat in the hollow tree, and lived there for some time.¹

2. Coyote was travelling eastwards. He had a small dog with him. After he had gone quite a ways, he met Snow-Hunter.² Snow-Hunter had a big dog, and proposed to Coyote that they should let their dogs fight. Coyote said, "No, my dog is too small. Let me think about it." He went off a little distance and defecated. He looked, and saw that it was a mouse's head. He asked it, "What shall I do? If I fight, shall I win?" He was answered, "You must not fight. If you do, both you and your dog will be killed." Coyote was angry. He said, "That's what you always say.

¹ Told at Genesee. Compare Kroeber, *l. c.*, pp. 270 et seq.

² This term is apparently also used to refer to the Pit River Indians.

You always prophesy bad luck." So he kicked it downhill. He defecated again, this time a bunch of grass. He asked, "What shall I do? Shall I fight?" This time he was answered, "Yes. You must fight. You will win, and kill both the man and his dog." Then Coyote was pleased, and said, "That is what I like. You are a good fellow." He went back to Snow-Hunter, and said, "All right. We will let our dogs fight." They did so, and after a while Coyote's little dog killed Snow-Hunter's big dog. Then Coyote and Snow-Hunter fought, and in the end Coyote won. Coyote got the best of him, killed him.'

3. Coyote and his grandmother were living in a sweat-house all alone. One day Coyote heard some one shout far off to the east. He said to his grandmother, "I hear some one shouting." She replied, "That is something bad. Do not answer it." Then Coyote said, "What is bad about it?" and gave a shout in answer. Pretty soon he heard another shout, and again Coyote answered. By and by the shouts came nearer, and Coyote began to get frightened. He said to himself, "How can I save my grandmother's life? I know what to do: I'll dig a hole in the floor, and bury her." So he ran in, dug a hole, threw his grandmother in, covered her up, and smoothed the earth down nicely. Then he ran out again, and heard the shout close by. He answered, and then wondered how to save his own life. He ran off up behind the house and defecated, and inquired of his excrement what he should do. The first replied, "You will be killed." Coyote kicked it away down the hill, and asked a second. He was told, "You must hurry, run to those trees, gather all the pitch you can find, and carry it down to the fire. Warm it there, so that it will stick together, and then plaster it thick all along your belly. When the person comes, and asks you if he may cut you open and take the fat from your entrails, say, 'Yes.' Let him do it to you first." Coyote did all this, and then the person arrived. It was Snow-Hunter. He came up and said to Coyote, "Grandmother-Burier." Coyote replied, "Are

¹ Told at Genesee. Compare Teit, *l. c.*, pp. 30 et seq.

you crazy? Did you ever see any one bury his grandmother alive?" Then Snow-Hunter said, "Let us take the fat from our entrails and eat it. I will take yours, and you can take mine." Coyote said, "All right! Take mine first." Then he lay down, and Snow-Hunter began to cut off the pitch which Coyote had plastered on his belly. Coyote lay there, groaning, and saying, "Oh, oh! you are cutting too deep, you are killing me!" There was a big fire ready; and when Snow-Hunter had cut off what he thought was the fat, but which was only the pitch Coyote had put on, Coyote rolled over, and groaned that he was killed. Snow-Hunter took the pitch to the fire, and began to cook it. It began to soften and melt. He turned it over and over, and thought it was the fat that was cooking out: so he took it off the fire, and began to eat it. It did not taste very good, and he said, "It doesn't taste very good, but I will eat it, anyway." When he had eaten it all, Coyote got up and said, "Now let me try you." Snow-Hunter said, "No, you won't eat me." Coyote said, "Oh, yes! I will: let me cut you. I won't take but a little piece. I do not eat much. I shall not need a great deal." Then Snow-Hunter said, "All right! but don't eat much." Then he lay down, and Coyote took a knife and thrust it in up to the hilt, and ripped Snow-Hunter up, and killed him. Coyote then said, "People can call you Kōm maidu. You will never be seen, you will be invisible." Then he dug his grandmother up, and they lived there always.¹

4. People were angry with Coyote. They all agreed that every one should come in from north and east, from south and west, and crowd all the Coyotes into the centre of the country, and then they would kill every Coyote. They did this, but overlooked one. He was an Initiate (Yě'ponim), and the chief of all. They hunted everywhere for him, and at last they found him. Then they looked everywhere for the largest tree they could find, and finally found it to the west. It was a great yellow-pine, and, having split it open, they put Coyote inside, and let the tree close together over him. They

¹ Told at Genesee.

thought they had killed him this way. The chief called all the people together and said, "As you spread out to go home, see if you can hear any noise like a Coyote." The pine-tree was hollow, and so Coyote was not crushed to death, as the people thought. He was merely imprisoned. By and by Red-headed Woodpecker (Ma'kmakkō) came, and began tapping on the log, as it sounded hollow. He worked away for two days, and all this time Coyote lay still and listened. At the end of the next two days he could see a faint spot of light. Next day Woodpecker came again, and enlarged the hole he had made, so that Coyote could see quite a little light. By and by Coyote said, "Cousin, make the hole bigger, please;" but the Woodpecker was frightened, and flew away. Then Coyote got angry, and said, "The reason people call me crazy is that I don't know enough to keep quiet."

The bird did not return, and Coyote wondered how he was to get out. At last he defecated, and inquired how he could get out. He was answered that he would never get out, but that he would die in the tree. Angry at this prophecy, he defecated a second time, and, on questioning his fæces, was told to transform himself into a fog, and thus pass through the small hole that Woodpecker had made. He did so; and as soon as he came out, he again became a Coyote. He said, "I'm a Coyote, and can never die. People may kill me, but there will always be Coyotes left."

When the people had put Coyote into the tree, the chief had said, "If we hear nothing of him for six days, we may be sure that he is dead." Coyote, however, got out on the fifth day, and started back toward this country. On the sixth morning, just at daylight, he began to howl, just to let people know that there were some Coyotes left. The people heard him, and said, "We hear Coyotes crying. They are still alive." They hunted for him again, caught him, and took him to the west, to a great lake in the middle of which was a rock, from which he could not swim away. They put him on the rock; and the chief said, "If another six days go by, and we hear nothing of him, he will be dead." Coyote thought a long time as to how he should get away, but could not think

of any way. So he asked the advice of his excrement, as before. The first time he asked, it said, "How do you think you can get away from here? You will have to stay till you die." The second time he was, as before, more successful, and was told, "You will live. In the morning, if you watch, the fog will rise. When it does, get off on it, and travel to the east, back to the land." Coyote followed this advice, and on the sixth day he reached land again, and, coming back to this country, began to howl. He said, "People can say the Coyote will never die. The Coyote can never be killed off. Wherever I urinate, even if I am killed, there will be another Coyote again." The people heard him howling, and said, "He has got the best of us. He has beaten us. Let us give him up." Then Coyote went off, saying to himself, "I'm going to travel through the middle of this world; and in every valley I come to, I'll catch mice for my living. I'll be a Coyote."¹

5. A man was fishing. Coyote came along, and asked him if he was catching any fish. The man answered, "Yes." Then Coyote asked the man to give him some, and the man said, "Go on up the creek, and light a fire. By and by I will come, and we will cook the fish." Pretty soon Coyote came back. The man said, "I told you to go farther up and build the fire." Coyote went back and built another fire farther away, then came back again. He received the same answer, and, on building another fire, came back once more. This time he told the man that if he did not give him some of the fish, he would steal them. The next time he came back and was disappointed. Then he went on the other side of the creek, and made a jump at the man. The latter turned so that Coyote landed on a bag of deer-bone fish-hooks, which caught his feet. Coyote begged to be released, but the man refused; and finally Coyote tore himself loose, and ran off, saying, "People can call me Coyote."¹

6. The young Deer were living with their grandfather Shitepoke. Coyote came to court the girl, kept coming, and

¹ Told at Genesee.

staying very late,—till midnight or morning. Finally he told the old Shitepoke what he wanted, and the latter agreed to let him marry the girl. So Coyote took her away to his camp. After a while the wife grew lazy, making Coyote go for water, etc. He grew tired of this, and one day told her to go for the water. She did not answer; and after speaking several times, Coyote got angry, seized the woman, and threw her up out of the smoke-hole. Her deer-skin robe caught, and remained hanging down, while the woman went off back to her grandfather's. Coyote thought that his wife was still sitting up on the roof, and called to her to come down. She did not answer. Then he said, "If you don't come down, I'll pull you down." Still she did not answer: so he jumped up, caught the robe, and gave it a pull. It came easily, and Coyote fell over into the fire with the robe on top of him. He was nearly burned to death, but finally came to, and went away, saying, "People can call me Coyote."¹

7. Coyote once wanted a woman, but could get no one who would have anything to do with him. So he resolved on a trick. He built himself a sweat-house, cut off his membrum virile, and made a baby of it. He made himself look like a woman, and invited a lot of women to his house for a big feast. When they came, all danced for a while, then ate, and then lay down and went to sleep. As soon as all the women were asleep, Coyote turned himself back into a man, cohabited with the women, then went away. In the morning the women woke up. They found that some had children, others were in the pains of child-birth. There was no dance-house, everything was gone.¹

8. Coyote lived with his grandmother. She was pounding acorns one day, and wanted some wood to make a fire, for the purpose of heating the stones with which she was going to cook the meal. So she sent Coyote after some wood. He went up on the side-hill, and was starting back with an armful when he heard some one singing. He stopped to listen, and

¹ Told at Genesee.

said, "It is a woman. I'll go and see her." So he dropped his load of wood, and followed the singing. He followed all day, but could not catch up. Night came, and he took some grass and made himself a bed in a hollow tree. In the morning, when he woke up, he found that the tree had grown up over him, and that he was a prisoner. He did not know how to get out. Presently he heard a woodpecker tapping; for the tree was an old one, and had many worms in it. Coyote called out, thinking it was some friend, but only scared the bird, which flew off to a neighboring tree, but soon returned. A second time the bird was startled and flew away, but again came back. By this time Coyote knew that it was a woodpecker, and kept still. After a while the woodpecker had pecked a hole through, and Coyote, overjoyed at the sight of daylight, again scared the bird away. He was now in a quandary as to what to do. He had one resource left, however. He defecated, and then asked the fæces what to do. They could not tell him; so he tried again, and this time the fæces told him to turn himself into a mist, and, so doing, he passed easily out of the hole made by the bird, and was free. He turned himself back into his normal shape, and hurried on after the woman. He followed all the way to Sacramento Valley (To'kongkoyo), and here he saw the woman, Loon, lying in a sweat-house in the middle of the river. He could not get to her there, so he came back home to his grandmother again, saying, "People can call me a Coyote."¹

9. One day Coyote was watching some Humming-Birds darting about, and hanging apparently motionless in mid-air. He thought, "If I could only do that, all the girls in the country would fall in love with me." So he asked one of the Humming-Birds, "How did you ever learn to do that? Teach me how to do it too, my cousin." Humming-Bird replied, "The way that I learned to do it was to pick out a tall tree, climb up into it, and jump down; and just before hitting the ground I would say, 'Piū'nū!' and that would turn me up-

¹ Compare Burns, *J. c.*, pp. 311 et seq.

wards again, and prevent my being hurt." Coyote was delighted, and went at once to find a suitable tree. He found one, climbed up, and leaped from the top; but before he could say, "Piū'nū!" he struck the ground and was killed. He lay there for a long time, till he was all dried up. Then two Crows came along, and began to eat his eyes. Just at this time Coyote came to life again, and called out, "Did you think I was dead? I was only asleep, so let me alone." Then he took a club and tried to hit the Crows, but they flew away. As he lay there he looked about, and saw many large black crickets. He had been there so long that he was nearly starved, so he picked them up one by one, and ate them; but he did not seem to be able to appease his hunger. He ate and ate, but was just as hungry as before. He wondered to himself, "Why can't I fill up on them?" By and by he looked behind him, and found that he had lain there so long that there was a big hole in him, and the crickets were crawling out as fast as he swallowed them. When he saw this, he laughed, and said, "Well, people can call me Coyote."

10. Once, before men had been made, all the animals went in search of fire to the south, to a burning mountain. They got there after a long journey, and went in after it. While most of the people were away getting the fire, Fox (Hā'wi) took Coyote off somewhere, so that he would not make trouble. The people were coming back with the fire. They tossed it from one to the other as they went. Coyote saw them, and, escaping from Fox, he got in ahead of the others and caught the fire in his mouth. It burned him, so he dropped it in the grass, and in a moment it spread everywhere. Most of the animals and birds were burned. Coyote ran north, but the fire began to gain on him. It burned the tip of his tail, and he howled with pain. As he went along, he asked everything he came to, "How are you going to be when the fire comes?" And the squirrel-hole answered, "Red-hot;" and the lake answered, "Boiling hot;" and the brush-thicket answered, "I'll be in ashes." So Coyote ran on. Presently he came to a hollow log, and, without asking it any

questions, he crawled in. Soon the fire came and burned up the log, and with it Coyote; but when the fire had gone out, he came to life again, and came back to where the other animals were living.¹

11. Coyote had a sister-in-law who was called Bear (Pā'no). Coyote told his wife one morning that he was going to see his sister-in-law. His wife said to him, "Don't be too rough." He said, "All right, I'll be careful. I just want to see what she is doing." When he got to his sister-in-law's, he made fun of her while she sat making a basket. She grew angry at his jokes, and jumped on him, and began to bite him to pieces, and scatter him all about. But Coyote all the time kept on laughing and saying, "Don't tickle me so, don't tickle me so." As long as she did not destroy the little finger on his right hand, she could not kill him.² By and by Bear began to get close to this finger, so Coyote bit her in the paw, and she dropped dead. Then he went back to his wife. She asked him how his sister-in-law was, and he said she was very well. Next day Coyote went again to see his sister-in-law. By this time her body had begun to decay. Coyote began to cry. He told his wife that her sister had died of pneumonia (Tsě'sěsi). They were going to have a big burning. When the Bears came to the chief's house, they saw Coyote there. He began to cry, "The Bears are going to take the village!" But his wife said, "Don't try to make fun. They are coming to let us know when there is going to be a big time." Coyote said, "How can a Bear have a big time?" They all went down to have a big time, and tied Coyote up to keep him from going. He got loose, however, and went. There was a great fight. Coyote ran and ran, till he could run no more; then he crawled into a hollow log. But the Bears came and pulled him out, and ate him.¹

12. By and by Coyote came to life. He got up and walked along. Pretty soon he reached a little creek where some Blackbirds were eating. He asked them why they were

¹ Told at Chico.

² See ante, p. 71.

so black and handsome. They said that they had become so by digging a big hole in the ground, building a fire in it, and when the ground was red-hot, getting in and being covered up. Coyote thought this was a very nice thing. He asked if they would do this to him. They said they would. So he helped them to dig the hole and build the fire, and when all was ready he got into the hole. The birds covered him all up and left him. He was burned all up.¹

13. Coyote saw Turtle sitting on a log. Coyote thought the back of Turtle was very handsome, and so he asked Turtle how he had acquired it. Turtle said that in order to have one like it, Coyote must get a lot of flints (arrow-points) and stick them on sticks, and set these up under a tall tree. Then he must climb the tree, and fall off from a slanting limb on to the points. So Coyote did as Turtle had told him; but he did not get the same fine back. He was killed instead.²

14. Coyote was walking along by a river. He saw a sycamore-tree. A leaf blew off from it, and came sailing softly down to the ground. Coyote thought he could do the same: so up the tree he went, jumped off, and was smashed all to pieces.²

15. Along this same river Coyote saw some Frogs jumping over a rock and diving under the next one into the water beyond. He envied them: so he asked them if he might play at jumping with them. They said, "Yes." So Coyote jumped; but he struck his forehead on a rock under the water, and killed himself.²

16. Coyote had a sweat-house in the Coast Range (Ta'iyamani). He called a "big time," and invited all the people. They were to have a great race to gamble for their countries. Coyote said, "The ones that lose must stay in the mountains." The race was to be from the Coast Range to Honey Lake. All formed in line, and Coyote said, "After this race, all of

¹ Told at Chico. Compare Curtin, *l. c.*, pp. 333 et seq.

² Told at Chico.

you, winners or losers, will be animals. After this people can call me a great chief. People everywhere can talk about me, and laugh about me. If I am beaten, my food will be mice, and other things like that." They all started. The slower ones were left behind, and staid there. The Jack-Rabbit won, and so gained the Honey-Lake country and all the valleys. Bear, Deer, etc., had to take the mountains.¹

II. *The Fish-Hawk and the Two Deer-Ticks.*¹

Fish-Hawk lived at Big Meadows (Na'kangkoyo). He was married; and his two brothers, the Deer-Ticks, lived with him. In the morning he would go out to hunt, and then later come back with many ducks and geese. The two Deer-Ticks would ask him for some mallard, and then Fish-Hawk would pick out the poorest he had, and throw it at them, knocking them down. They would then get up, take the duck, cook it, and eat it. Every day Fish-Hawk treated the Deer-Ticks in this way. The biggest said to the other finally, "Our brother is treating us pretty badly. How do you think we can stand it? How can we get along?" The younger replied, "I don't think we can get along. We must do something." Then the older said, "Our brother is finishing some arrow-points. When he drops the biggest pieces, pick them up; but don't let him see you do it." Soon Fish-Hawk got so that he would not give his brothers anything at all to eat. Said one of them, "I think we shall have to starve, even if we have a brother who is getting plenty of game." While Fish-Hawk was away, his wife would feed the Deer-Ticks secretly. The youngest brother found a small piece of flint, and gave it to the other, who put it in his bag.

After a while the one brother said to the other, "I'm going out to a deer-trail to see if I can see a Deer coming along. If I see one, I will ask him if we can go off with him. We must do something, or we shall starve to death." So the two brothers went out to a deer-trail and sat there. By and by a Deer came along, and one brother smacked his lips. The

¹ Told at Genesee.

Deer stopped and asked him why he was sitting there, and said, "You are a fine little fellow. You had better come along with me. I'm going home." One of the Deer-Ticks replied, "Where are you going to carry me? If you carry me on your head, and get into a fight, you might kill me." The Deer said, "Oh, you can get on my back."—"No," said the Deer-Tick; "if I do, and you go through thick bushes, I might get scraped off." Then the Deer said, "Well, you might crawl under my arm-pit." But the Deer-Ticks would not agree to that, and finally said, "If you will put us on your neck or breast, we will go." To this the Deer agreed, and started off. Then quietly the Deer-Tick took out the bit of flint which he had put in his bag, and began to cut the Deer's throat. The Deer felt it; but by the time he stopped, his throat was already cut. When the Deer was dead, the Deer-Tick went back to the house and told his brother's wife; and she came and skinned the animal, and brought back all its meat, which she hid for the two, and did not tell her husband anything about it. After a while the meat was pretty nearly eaten. There was only a little piece left, and the younger brother had this. He sat with his back to Fish-Hawk, eating it. Fish-Hawk saw him, however, jumped across the house, and took the piece away from him, eating it himself. The little brother died. He said to Fish-Hawk, "All people can call you Fish-Hawk (Tsi'xtsiz). We two will be Deer-Ticks (Sū'mim tinī'm)."

12. *The To'lowim-Woman and the Butterfly-Man.*¹

A To'lowim-Woman went out to gather food. She had her child with her; and while she gathered the food, she stuck the point of the cradle-board in the ground, and left the child thus alone. As she was busy, a large butterfly flew past. The woman said to the child, "You stay here while I go and catch the butterfly." She ran after it, and chased it for a long time. She would almost catch it, and then just miss it. She wore a deer-skin robe. She thought, "Perhaps the

¹ Told at Genesee.

reason why I cannot catch the butterfly is because I have this on." So she threw it away. Still she could not catch the butterfly, and finally threw away her apron, and hurried on. She had forgotten all about her child, and kept on chasing the butterfly till night came. Then she lay down under a tree and went to sleep. When she awoke in the morning, she found a man lying beside her. He said, "You have followed me thus far, perhaps you would like to follow me always. If you would, you must pass through a lot of my people." All this time the child was where the woman had left it, and she had not thought of it at all. She got up, and followed the butterfly-man. By and by they came to a large valley, the southern side of which was full of butterflies. When the two travellers reached the edge of the valley, the man said, "No one has ever got through this valley. People die before they get through. Don't lose sight of me. Follow me closely." They started, and travelled for a long time. The butterfly-man said, "Keep tight hold of me, don't let go." When they had got halfway through, other butterflies came flying about in great numbers. They flew every way, about their heads, and in their faces. They were fine fellows, and wanted to get the To'lowim-Woman for themselves. She saw them, watched them for a long time, and finally let go of her husband, and tried to seize one of these others. She missed him, and ran after him. There were thousands of others floating about; and she tried to seize, now one, now the other, but always failed, and so was lost in the valley. She said, "When people speak of the olden times by and by, people will say that this woman lost her husband, and tried to get others, but lost them, and went crazy and died." She went on then, and died before she got out of the valley. The butterfly-man she had lost went on, got through the valley, and came to his home.

13. *The Mountain-Lion, the Robin, and the Frog-Woman.*

One day while Mountain-Lion was hunting, he saw down the valley a lot of Robins gathering worms. He saw most

¹ Told at Genesee.

go away, and then he went down to see if he could get one for a wife. This he did, and went away with her and married her. They had a child in a few days. As they travelled they came to a lake; and the Lion said, "You go around this side, follow this trail, and beyond the other end of the lake you will find my father's camp. If on the way you hear any one call from the lake, don't look around or listen. I will go around the other side, and hunt." So they parted, and went their separate ways.

When Robin was nearly past the lake, she heard some one calling. She did not look around, however. The call was repeated, "Sister, wait for me!" Now, Robin had a sister, and thought that it was she who was calling: so she looked around, and was at once swallowed by Frog. Frog then took the child, and kept on to the house of Lion's father. Lion came back, and, although his wife looked all right, he thought something was the trouble. Frog ate a great deal that night, more than his wife had ever eaten. When night came, Lion turned his back on his supposed wife, and refused to yield to her enticements. Next day the child began to cry, and could not be comforted. That night Lion slept with his wife, and found that she was covered with scales. In the morning he told his parents to give his wife a large dish of wild oats to parch, and to keep up a very hot fire. They did so, and Lion went off hunting. Frog was much overcome by the great heat of the fire, and begged to be let off, but the parents refused. Soon she weakened and died from the heat. By and by Lion came back. He ripped open the body of the woman with his claws (his knife), and found his real wife, Robin, inside. He took her body to the lake, laid it in the water over night, and in the morning she had come to life again. Then they lived together without any more trouble.

14. *The Cannibal Head.*¹

A man once had a bad dream. He told it to his wife and child. He dreamed that he ate himself up. He went out

¹ Told at Chico. Compare Curtin, *l. c.*, pp. 325 et seq.

the next day with his family to pick pine-nuts. He climbed a tree and picked a great many nuts. Then he came down and told his boy to go up. The lad did so, and, while picking, dropped one of the pine-burrs, which hit his father on the leg. It scratched the skin off, and the man's leg began to bleed. The man wiped the blood off, then he began to lick it off. It tasted good, and he at once began to tear off pieces of his flesh and eat them. He kept on till nothing was left but his head and shoulders. Then he began to bounce about, killing and eating people. Every one ran away. The man finally bounced into a river, and was never seen again. He fell into the river at Ya'itilli, on the western side.

15. *The Stolen Brother*.¹

Mo'loko stole one of two brothers. The remaining brother sought everywhere for him, but in vain. He asked Moon if he had seen his brother. Moon said, "Yes, Mo'loko took him." The boy was delighted to hear that Moon knew who had carried off his brother, and asked how he could get to the place where Mo'loko lived. Moon replied that he could not go there by himself, but that he must have some one to help him. The boy therefore got Lark (Pí'pbě) to aid him. He asked Lark to take him along, but the latter replied that he was not large enough. He offered, however, to get his cousin Eagle (Wí'bēm), who would be able to carry the boy. The boy asked Eagle if he was strong enough to take him, and Eagle replied, "Yes, but I can't bring both you and your brother back. I must get my uncle to help us." So he did, and Bald-Eagle (O'poli) came. Eagle asked, "Who will do the killing?" Bald-Eagle refused, on the ground that Mo'loko might see him. All said the same except Lark, who agreed to kill him. All then went off to the east, to a high mountain where Mo'loko lived. The Eagles hid the brother in a tree, while Lark went back of Mo'loko, caught him around the neck, and killed him. Then Eagle took one of the brothers, and Bald-Eagle took the other, and carried them back home.

¹ Told at Chico.

16. Lizard and Grisly Bear.¹

In the south there were many bad Grisly Bears. They used to travel toward the north, where all kinds of people lived, and kill as many of them as they could. Every spring they would go and kill some. They kept doing this until they had killed all the people but two,—Lizard and his grandmother. The grandmother did not want Lizard to go out anywhere, for fear he too would be killed. One day he slipped out, and got away. He went down towards the edge of the valley, and looked around. While he was there, one of the Bears came along, stopped in the middle of the valley, and began to sing and dance. Lizard was watching, and called out, "You big-headed thing, what are you dancing there for? That valley does not belong to you, you big-rumped thing!" When the Bear heard this, he sat down and said to himself, "I thought that I had killed all the people about here. I wonder what that was that called out, and where it is. I have not had any meat for a long time, and I am hungry for meat." So he began to dance again, to see if he could make the person talk again, and so find out where he was. When the Bear began to dance, Lizard said the same thing that he said before. He was standing on the edge of a rocky bluff that was on the side of the valley. By and by the Bear found out where Lizard was. He said to himself, "I think I will go halfway to the bluff and dance and sing again, then I can tell just where the person is." He did so, and again Lizard made the same reply. The Bear thought, "I will go to the edge of the valley and dance again. I wonder how I missed this person before. I hunted all over the country, and thought that I had killed them all." He danced again, and Lizard replied. The Bear looked carefully, looked everywhere, but could not see Lizard, although he could hear him whenever he spoke. The Bear went up on the bluff, and hunted a long time, and finally saw Lizard. He was in a crack between two stones, watching the valley. The Bear came up and said, "Was it you that was shouting, you

¹ Told at Genesee.

little thing?" Then the Bear gave a loud shout. Then he said, "What are you staying here for? People such as you have no right to be here, Tell me, were you shouting at me and calling me names?" Lizard said, "Yes." Then the Bear said, "You will have to die. I have come to kill you. I don't want people like you around here." Lizard had found a small flint in his camp before he came out. His father had left it. Lizard had this with him, was holding it underneath his body so that people could not see it. He said, "Well, kill me, then, if you want to." Then he got up on his hands and feet, and the Bear jumped at him with his mouth open to swallow him; but Lizard jumped down the Bear's throat so quickly, that he had no chance to bite him. Lizard had his flint knife between his hands when he jumped; and when he was inside the Bear, he began to cut him all up, and by and by the Bear died.' Then Lizard said, "People here will not talk about you and say that you were a great man. They will not say that you killed all the people in this country. Go back to your own country in the south. Stay there. You will be a Pu'suni, a bad Grisly Bear." Then he cut out the Bear's heart, and went home to his grandmother. When he got back, she began to dance. She danced on the Bear's heart till it was all ground up to nothing. Then they two staid there always.

17. *The Skunk and the Beetle.*²

Skunk and Beetle were cousins. One day Skunk said, "Let us go over to Honey Lake and get some reeds for arrows." Beetle agreed, and off they went. Beetle was a slow traveller, however; and Skunk left him behind, and went on alone. By and by, having collected all the reeds he wished, he came back, and met Beetle still on the way. Beetle said, "Your arrows are not good: throw them away and get some more." So Skunk agreed. While they were at the lake, they were attacked by the enemy. Beetle shot at them

¹ See Boas, *l. c.*, pp. 3, 51, 74, 101, 171, 212, 256, 315; Petitot, *Traditions indiennes du Canada, etc.*, p. 319; Dorsey, *The Cegiha Language*, p. 34; Kroeber, *l. c.*, p. 270; Farrand, *Chilcotin*, p. 40.

² Told at Genesee.

with his bad odor, till this was completely exhausted, and the men were closing in. Then Skunk walked about with his tail held high up in the air. The tip of it just reached above the top of the grass, and all the enemy shot at the tail, so Skunk himself escaped. After a while Skunk got close to the people, and, shooting them, he killed them all. Then the two collected their arrows and came back.

18. The Wolf makes the Snow Cold.¹

Wolf and his wife lived toward the southwest. They had a daughter, who was married and had many children. The children were out playing, when it began to snow. It kept snowing till the snow was up to people's knees. Then it cleared off. Next morning the children went out and began to play. They made a great deal of noise, shouting and calling to each other, as they played in front of their grandfather's house. The children played all day, and next morning they began again. Toward night the old Wolf grew angry. He wanted to sleep, but the children kept him awake. It was the first time the children had ever seen snow, that was why they made so much noise. Wolf said to his wife, "I will teach those children something." Then he went outside the house, and urinated in the snow, all about the camp. That made the snow cold: before, it had been warm. The children played about a while; but their fingers and toes soon got cold, and they went into their mother's house to warm themselves, and cried. Then Wolf went back into the house, and went to sleep. That is the way he spoiled the snow.

19. Thunder and his Daughter.²

Thunder and his daughter lived together. He had fingernails that were like long claws. The daughter wanted to marry Flute-Player (Ya'lulupě), who was good-looking. Her father, however, did not want her to do so. The girl said, "I will marry him." Then her father replied, "If you do, I will tear up the ground and roar so that it will make you

¹ Told at Genesee.

² Told at Chico.

deaf." The girl replied, "I can do that also." She went away then, and her father could not find her. He went everywhere, looking for her, went as a big thunder-cloud. At last he found her far away in the mountains. He asked her where she had been, and she replied, "Nowhere." He said, "I know better, you have been to see Flute-Player." Finally the girl confessed. Then her father began to roar and tear up the ground, but failed to disturb his daughter. When he found he could not scare her, she said, "Let me try." She began to roar and tear up the ground, as he had done, and soon killed him. If she had not done so, he would have gone on killing people till to-day. After she had killed the old man, she went away and married Flute-Player.

20. *Huptoli*.¹

A long time ago there was a burning at Oregon Creek. Some of the people went down to the river, and found there a one-legged man called Huptoli, who lived in the water. They caught him, and carried him up to the top of the hill, and laid him down while all rested. Huptoli, however, jumped up and bounced back to the river. He was never seen again. All the people who had caught him at once fell asleep, and did not wake up for over two days, and then only because the doctors woke them. These one-legged people come even now occasionally and take washing away from the women at the river.

21. *Big-Belly's Son*.²

Big-Belly lived at Ta'smam. He had a wife, and a son who went off hunting in the mountains and staid away a long time. Big-Belly could not walk on account of his great size, and so his wife went out every day to gather clover for them both. She would go out in the morning, bring in a big basket full of clover, set it down by the old man, and then take another basket and go out again. The old man was eating all the time. One morning she went out and came back

¹ Told at Mooretown.

² Told at Genesee.

early. She said, "I see something coming that looks like people." Big-Belly replied, "At this time of year it is always that way. A person thinks that he sees people. Whenever any one sees the wind blowing the grass, he thinks that people are coming." The woman went out again, saw the people coming, saw them plainly and very near. She ran back to the house and told her husband, "Some people are after us. I see them." Then the old man said, "Well, help me up, and we will run away." When he had said this, she tried to get him out, but the people got there before she succeeded. These people were Ko'mbo people from Mill Creek. When they came near, they began to shoot at the old man, and filled his belly full of arrows and killed him. They killed the woman too, and then went off home.

By and by the son came back from his hunting. The woman had been with child before she was killed. When the son found that she was dead, he felt of her, felt something move, something that was warm. So he cut the woman open, found the child, took it out, and saw that it was a girl. He made a cradle-board, put the baby on it, and wrapped it up. Then he began to cry. He cried a long time, then took the child with him far off into the mountains where he had been hunting. He would take deer-liver, pound it up fine, mix it with water, and give it to the child. After a few days the child grew rapidly, and soon the man could leave cooked meat with the child, which she would eat when hungry, while he went off to hunt. He would be gone all day, and not get back till night. One day he came back and heard the child crying. When he reached home, he saw that Old-Frog-Woman was there, and that she was holding the child in her arms, and was dancing with it. The child was nearly dead. The man said nothing, but took the child away, went for water, washed the child's face, and gave it something to eat. After supper he went to sleep without speaking to Frog-Woman. She was sitting there, and said, "The child was afraid of me. She did not know me, that is why she cried." In the morning when the man woke up, Frog-Woman was gone. The man tried to feed the child, but it kept looking at

him and crying. He thought something was the trouble. He found that while he had been asleep, Frog-Woman had taken off his scalp, and he had not known it. He only found it out by the fact that his sister was all the time looking at him; and then his head began to itch, and when he put up his hand to scratch it, he found his head was all over blood. He said to the child, "Stop crying. The old woman took my scalp. I am your brother. Don't be afraid of me. It is because she took my scalp that I look different." Then the child stopped crying. Next morning he began to carry a lot of wood, and pile it up near the house. Then he began to cook meat, pounding it up fine for the child. Then he said, "I am going away. You must stay here." Then he wrapped the child up carefully, and said, "You must stay here. If I am away long, untie yourself." Then he built a big fire of oak-wood, with lots of coals, and covered it over with plenty of earth. Finally he stuck up his scratching-stick overhead, and said, "When you see that stick drop in front of you, you will know that I am killed. If it drops, take it, and make a hole in the coals with it, then crawl in and burn yourself." Then he went out, found a lot of moss, and made a wig so that he looked like a woman. He took an old basket that had been his mother's, put it on his back, and made an apron and put it on. Then he went off.

There was another country far off to the west, whence Old-Frog-Woman had come. She had carried off the man's scalp to that country; and when he reached there, the people were having a dance around it. Before he came to that place, however, he gathered a lot of roots, pounded them up fine, and made himself look like a woman. He had a cane; and when he reached the place where the people were dancing about his scalp, he acted like an old woman who was very feeble. He slipped his apron around to one side, so that people could see that he was a woman. He went up to some of the women, and sat down. They looked at him, and said, "Poor old woman! where did you come from?" Then they looked again, and saw that she had hardly any apron on. They said, "Hasn't some one an apron to give her?" So

they gave her a new apron, and were wondering who she was and where she came from. Every one came to look at her to see if she were playing some trick. Some said, "Yes, she is an old woman. We have seen her before." One person said, "No, she does not belong here;" but the others did not pay any attention to what this person said. While he sat there, the man looked around, and saw his scalp tied to the top of a tall pole. Towards morning the people grew tired, and went to sleep. When they were all asleep, the man got up, climbed up the pole, got his scalp, came down, and started off for his home. When he reached there, he found his sister still alive. He said to his scratching-stick, "Let me see you fall. Let me see what you would have done if I had been killed." He had not yet shown himself to his sister. He was outside, and wanted to see what she would do if the stick fell. In a moment the stick fell, and the child saw it. She was eating, but stopped, and began to unwrap herself. When she was unwrapped, she took the stick, and began to dig a hole in the coals. Then the man came in and said, "Sister, what are you doing? Why are you digging out the coals?" Then he told her about himself, and they lived there always.

22. *Mountain-Lion and his Wives.*¹

Mountain-Lion lived at Na'kan sē'wi. He went out hunting, came home, and lay on the ground, playing a flute. By and by two girls came in and sat down, on each side of him. He got up, cooked some meat for them, and gave it to them. They ate it, and went to sleep for the night as his wives. He said, "This is the way we marry. If we sleep together, and find ourselves here in the morning, we shall be married." After a while he had a child by each wife. Soon the children began to creep about, and get outside the camp. A short distance off they found two good-looking girls. Next day the father went off, and did not come back that night. When he came back the day after, he had killed some deer. The two children found their father the next evening with the two

¹ Told at Genesee.

girls they had found. He said, "People can leave their wives and children, and get others. That is how it will be in this world." The first two wives still staid in their camp, and paid no attention to what Mountain-Lion had done. He never went back to his first wives, but went off hunting, and at night lay playing on his flute. The first wives and the two children had now eaten up all the food that Lion had brought before he left them. The children were now able to run about. Every time Lion would come back from hunting, they would go over to his camp, thinking to get some meat. They would watch their father skinning the deer; to see if he would give them any. Lion would cut out the place where the arrow had entered, and where the blood had settled, and give this poor piece to the children. He would throw it at them, and it would stick to them. They would pick it off, and run with it to their mothers. The children would think that they were getting a great thing, but the mothers would cry about it; but they would cook it and eat it to keep from starving. Whenever Lion would come home with meat, the children would cry out, "Here comes father with meat!" then they would run over to get what he gave them. One day the mothers said to themselves, "How can we make a living if the children do not go to their father?" One said, "He is not treating our children rightly." Then she cried. One said, "Do you know of any place where Lion ever lost a piece of flint? If we could find a piece of flint, we could make an arrow for the children, and teach them to shoot, and by and by they could kill their own game."

One day the children asked their mothers, "How is it that father makes such pretty music with his flute?" Whenever they spoke of Lion as their father, it made the women cry. One said, "Let us go and make flutes. If they get to playing on them, they may forget about their father." In the morning early they went off to make the flutes. When they were finished, they put them away in the house where they could not be seen. After a while the father came home, and began to play on his flute. The children went up on the top of the house, and listened to the music. The mothers said, "When

it gets daylight, we will go off before the children know it, and make them some bows and arrows. When we get them made, we will show them to the children." They felt sorry for the children, who were as if they had no father, yet all the time they had one. When the children came in from playing, the mothers gave them the flutes, and told them that that was what their father was playing on. They said, "Do as your father does. Blow in the flute, and learn to play." The children tried, almost succeeded, but failed. Then they went to sleep, and the women went off to make the bows and arrows. When the children got up, they went out on the side-hill, and saw a deer-track. They came home and told their mothers that they had seen a deer's track, and showed them how it looked, making similar tracks with their fingers. They said to the women, "That is the kind of foot the deer have that father kills. If we had bows and arrows, we could kill them too. If you will make us some bows and arrows, we will go hunting to-morrow." When they had said this, the mothers gave the children the bows and arrows they had made, and said, "Here is what your father uses to kill deer. He gets close up before he shoots. Don't go far away. It is a bad country, and you might get killed." When the children had gone, the mothers cried.

The two children had not gone far, before they came to a fawn's track. The younger said, "I'll look out for the trail, and do you watch for the deer." The younger of the children was the smarter. He said to the other, "When you see the deer, you had better let me shoot, for fear you might miss it." They followed the trail for a time, and then, looking across a canyon, they saw a fawn lying there asleep. The older child crept up, got close to it, shot it, and killed it. The children left it lying there, and went back and told their mothers. Then they all went back; and the mothers skinned the fawn, and cut it up, and brought it back to the camp, keeping the meat for the two children. The women were cleaning up the camp one day after this, and found a piece of flint which Lion had forgotten. By this time the two boys had learned to play the flute nearly as well as their father. From the

flint the women made some large arrows, and gave them to the children. They went out, and with these arrows next day killed a bigger deer than before. This time they brought it home themselves. They said to each other, "Even if our father has left us, we can kill deer, and keep our mothers alive." The third time they went hunting, they went on and on till they reached a large mountain, where they separated. The younger said to the older, "If you go back down the ridge, kick the pine-needles about, so that I shall know that you have gone that way." Then they separated, and the younger killed a deer. He brought it back to where they had separated, and saw the pine-needles kicked about; and when he got home, he found that the other brother had also killed a deer. The mothers were very glad. When the two children came back, they began to play on their flutes, and now were able to play better than their father.

The next day they went out again, and sat on the top of a high mountain, to rest and look out over the country. Said one, "This is the mountain where father kills his deer, I think. I think we will do the same on the same mountain." The younger said, "When father kills a big deer, he always manages to get it home by the time the sun sets over the mountain. If you come to a big deer's track, follow it, and I will do the same. Don't pay any attention to me, I'll get home some time." The younger followed a deer, killed it, and, although it was a big one, he got home with it just at sundown. He brought it home at the time he said he would. The boys now saw that their father had a black bear's skin to sit on, and said to each other, "I wonder if we could not kill one of those animals too." So they went off to the west, as usual, to the same mountain. The younger said, "Our mothers' deer-skin blankets are nearly worn out. I wonder if we can't kill something to make a new pair." The other said, "We will kill deer again to-day, and carry them home, and think about the other things." That night Lion brought home a deer, and stood by his camp watching the two boys as they brought in their game. He had never done this before. Next day the younger said, "If we go off to-day, let us go another way:

let us go to the north, and try to get something for blankets." When they had gone about halfway up a large mountain, they stopped for a rest. The younger said, "Let us go down to the Padi'tim Yā'manmanto. Do you keep above, and I will go along lower down. We will keep the same distance apart. We shall get home some time." Each killed a black bear, and carried it home.

Lion was much interested in what the boys did now. He was watching them as they came back. That same night he came to their camp, sat down by the door, and lighted his pipe. He said, "If a man leaves his wife, after a while he can come back to her. That is what people will say about it by and by." Then he said to the boys, "In the morning you can go hunting. There are plenty of deer in the hills." They went off to the south, and Lion followed. When they reached the top of a mountain, he said, "There is a little valley down there." Then they all started for the valley; but before they got there, they stopped for a rest, and Lion took a smoke. When they got to the edge of the valley, Lion said, "Stop and look to see how many bears there are, and where they are." The two boys did so, and saw that the valley was full of bears. Lion said, "You two stay here, where there is an opening, and I will go down and scare the bears up." So the two staid there, while Lion went down into the valley. When he got there, the bears started to run the wrong way. Two bears began to chase him, and he ran back toward the boys, he ran between them; and when the bears came, the boys shot them, but did not kill them. The bears began to chase them, so they separated and ran all round the world. When they got to the end, they met, but kept on again till they came to the place where they started. When the two boys left, chased by the bears, Lion went back to the camp of his first wives. When the boys got back to the place they had started from, the bears came too, and fought each other. Each had been chasing one of the boys. They fought, and finally killed each other. Then the boys skinned them, and took the hides home. They staid there, and Lion staid there too.

ABSTRACTS.

1. *Creation Myth.*

In the beginning all was water. Turtle and Pehē'ipē float on it on a raft. Earth-Initiate comes down from the sky to the raft. Turtle dives and brings up mud from bottom. Of this, Earth-Initiate makes world. He calls Sun and Moon to rise, and makes the stars. Coyote and Rattlesnake come up out of the ground. Earth-Initiate makes animals; makes people out of earth, and vivifies them by sleeping and sweating beside them. Coyote attempts to imitate, but fails to make satisfactory people. Earth-Initiate wants people to live without work, and to be restored to life and youth in lake. Coyote wishes the opposite, and prevails. Earth-Initiate leaves the world and goes above. Coyote tells people to prepare for a "burning." In the races before the ceremony, Coyote's son is bitten by Rattlesnake and killed. Coyote in vain tries to get revoked his decision that men should die. Soon after this every couple suddenly speak a different language. Ku'ksū, the first man, talks all these languages, and gives to each couple the names for things, their laws, etc.; sends them to their homes. Then Ku'ksū, and his wife Morning-Star, go away. Coyote follows; finds Ku'ksū in spirit cave with Coyote's son; not allowed to enter or eat. Coyote returns home, kills himself, and goes back to cave; finds Ku'ksū and all gone above. Coyote goes off to the west.

2. *Earth-Namer.*

Coyote and Earth-Namer quarrel as to whether man shall have an easy and deathless life. Coyote prevails, and declares that man must work and die. Earth-Namer goes off angry. Coyote's son is killed by Rattlesnake. Coyote overtakes Earth-Namer, and tries in vain to have his own decision repealed. Earth-Namer travels over country, ridding it of evil beings; instructs Mink how to kill a great snake, and with its fat to kill the women who try to kill travellers by urinating on them; sharpens the bill of Crow, and causes Fish-Hawk to choke; escapes from and kills the two boys who kill persons while ferrying them across stream; kills their grandmother as well; scatters roots for people to eat; is chased by Grisly-Bear, who causes conflagration, from which Earth-Namer escapes by hiding under grass-roots; goes off far to east, and lives there yet.

3. *The Conqueror.*

Two old men live with their people in a large sweat-house. Many people are killed by a great bird when hunting, others by rattlesnakes when shooting ground-squirrels. Wood-Bugs kill many by dancing against people and knocking them about; others are killed by Man-Straightening-Old-Woman, who crushes them with a great rock; still others die as result of following trail of Elk. All the people that are left go with the old men to gamble. Some are killed in trying to swim river at certain spot; others fall and are killed on ice floor of house of host; others are killed by not being able to drink all the soup offered them. The two old men alone escape, and return to their daughter, whom they left at home. Daughter meets Cloud-Man, who marries her; gives her two bunches of feathers, which shall become boys. She puts them away. The boys, Always-eating and Conqueror, come out and surprise old men. They grow up rapidly. Conqueror overcomes all the beings who killed the people formerly; goes with the old men to gamble, as before; finds opponent has passage through his body, and thus cheats. Conqueror, with help of Sun, closes this passage, and opens one in his own body, thus winning all his people back, as well as all of his opponents. He then returns home with old men.

4. *Kū'tsem yě'poni.*

Old woman and man live together. She puts bead in basket, and this develops into a boy. He grows rapidly; shows great power and skill; kills bear which he thinks is a gopher; kills poisonous insects that try to overpower him; kills woodpeckers in a row on branch; kills Elk by aid of two magic arrows, with help and advice of hand-ful of earth; meets Coyote and gives him food. Latter returns again and again in different guises to get more; finally is given yellow-jackets in the food, and is killed. Kū'tsem yě'poni goes with his grandfather to gamble with Old-North-Wind. Floor of house is of slippery snake-skin. Beginning to lose, he finds that opponent has passage through body. He closes this, and opens one in his own body, and thus wins. Kills the Man-Straightening-Old-Woman.

5. *Search for Fire.*

People formerly had fire, but it was stolen and carried off by Thunder. Deprived of fire, people cooked by having red-eyed bird look at meat. Lizard one day sees smoke of real fire, tells people, and all set out to get it. Arrived at house of Thunder, Mouse steals

past the watcher, who is asleep, and enters house through smoke-hole; cuts strings of the skirts of Thunder's daughters; fills flute with fire, and escapes. All people run. Dog carries some fire in ear; deer on hock. Thunder and daughters pursue, with wind, rain, and hail. Skunk shoots Thunder, and daughters turn back. People get safely home.

6. *Thunder and his Daughter.*

Older of two brothers follows Thunder's daughter, who lures him away. He shoots arrow ahead of her, and secures it from her pack-basket unharmed; passes through a field of rose-bushes with aid of flint, which cuts path for him; follows her through field of rattlesnakes, which he passes by aid of red-hot stone moccasins; camps and sleeps with her, cutting off the rattlesnake-teeth that surround her vagina; crosses frozen lake by aid of red-hot stone moccasins; fords deep river with help of duck-feather; escapes by aid of same from Valley-of-Death-by-Old-Age; enters house of Thunder; survives poisoned food; breaks pitch-log for fire-wood; spears great fish that nearly pulls him under water; is aided by the water-ousels; goes to hunt deer, but finds grisly bears; escapes from these to swaying ice-tree. Bear stays below to kill him. He shoots bear in only vulnerable spot, the left hind-foot; returns to Thunder's house, takes daughter, and goes home.

7. *The Loon-Woman.*

Loon and Eagle live with many brothers in great sweat-house. Loon falls in love with Wood-Bug, one of her brothers. She calls him to come out of house, but all others are sent first. She attempts to burn house by magic. Wood-Bug at last comes, and is carried off by Loon. Loon tries to make Wood-Bug her husband, but by a ruse he escapes and rejoins people at house. Spider makes a net and carries all others up to sky, away from burning house. Lizard is at bottom of net. He makes a hole to peep through, and net tears, letting all fall down into burning house. Their hearts burst and fly out. Loon tries to catch them in a scoop, but misses many. She finally goes off, wearing all she catches as a necklace. Eagle alone was not in net, and so escapes. She finds Loon on the lake and with water-ousels, shoots Loon and kills her; throws hearts into water, and thus restores brothers to life. Two hearts are missing, Wood-Bug and Fisher. Two girls find these far away, embedded in ground. Their tears have made a salt-lick. The girls carry hearts home, restore them to life, and marry the men. Eagle goes back to where all lived before.

8. Sun and Moon.

1. Sun lives in north; steals children of Frog. Frog is pursued. Sun causes patch of willows to grow, that Frog stops to pick. Frog finally catches up to Sun just as latter enters ice-house. Frog gets to smoke-hole, and, when Sun comes out, swallows her. Sun swells and bursts Frog. Sun and brother then dispute as to which shall travel by night. Sun tries it, but stars fall in love with her: so brother travels by night, and Sun goes by day.

2. Sun and Moon are sister and brother; live in stone house far to east; do not rise at first. Many animals go to try to make them rise. All fail. Finally Angle-Worm and Gopher go. Former bores tiny hole down outside, and then up into house. Gopher follows with bag of fleas; sets fleas free. Sun and Moon are badly bitten; cannot stand it, and run out. Sun is afraid to travel by night; so brother goes at night, and she goes by day.

9. Bear and Deer.

1. Bear and Deer live together. Bear kills Deer; and children of Deer, in revenge, suffocate Bear's children in sweat-bath. Deer run away. Bear finds her children dead; calls the Deer, but they have shot berries about, which answer for them. Bear is misled by this, but finally finds trail, and pursues. Deer get on a rock that stretches till very tall. Bear asks how to get up. They tell her to open mouth and shut eyes. Bear does so, and children throw hot rock into mouth and kill her. Deer run farther; are helped across river on leg of Shitepoke. Bear comes to, and asks to be allowed to cross in same way, is thrown off in mid-stream, and drowned.

2. Deer and Bear are neighbors. Bear kills Deer while pretending to louse her. Children learn of this through life-token. They kill Bear's children in revenge, throw berries about, and run away. Bear comes home; finds her children dead; calls Deer's children, but berries answer for them. Bear finally finds the trail, and pursues. Deer get on rock that stretches. Bear tries to climb, but is killed by hot rock dropped into mouth.

3. Bear kills Deer while pretending to louse her. Deer children find this out, kill Bear's child in revenge, and escape to tall rock; cross stream, and kill Bear by throwing hot rock into mouth as she swims across. The two children are then taken up into sky by Spider; find their mother there, but she is drowned while getting water for them.

10. Coyote Tales.

1. Porcupine kills Elk, but has no knife to skin him with. Coyote offers to lend him his for a quarter of the Elk. When Elk is skinned,
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Coyote proposes a jumping contest to see who shall have the whole; Porcupine refuses. Coyote suggests wrestling; Porcupine refuses. Coyote suggests race, but Porcupine refuses, finally agrees to jump over body of Elk. Coyote jumps, but Porcupine causes body of Elk to rise, and Coyote barely gets over. Porcupine then jumps over easily and wins. Coyote, however, steals half the meat while Porcupine is not looking, and runs away.

2. Coyote meets Snow-Hunter. Latter proposes that their dogs fight. Coyote asks advice of his excrement. The second time he is told he will win. The dogs therefore fight, and Coyote's small dog kills Snow-Hunter's large one. Coyote then fights with Snow-Hunter and kills him.

3. Coyote hears some one call, and answers against his grandmother's wish. The caller comes near, and Coyote buries his grandmother to prevent any harm coming to her; asks advice of his excrement, and is told the second time that he will overcome the stranger; must cover his belly with pitch. The stranger proves to be Snow-Hunter. He proposes that each cut off and eat the fat from the other's entrails. Coyote agrees. Snow-Hunter cuts off the pitch from Coyote, thinking it fat. He eats it. Coyote then pretends to cut off fat from Snow-Hunter, but rips him open and kills him; digs up his grandmother, and both continue to live as before.

4. People want to kill all the Coyotes; kill all but one, and then catch him, and put him in a split tree. Tree is hollow, and Coyote is not killed. Woodpecker makes small hole in tree. Coyote asks excrement how to get out, and is told, the second time, that he must transform himself into mist, and pass out of the hole. He does so, returning to his natural shape afterwards. He is again caught by the people, and this time put on an island in a great lake far to the west. He asks advice, as usual, and is told to walk to land on the fog as it rises in the morning. He does so, and returns to former home; declares he cannot be killed, that he will come to life wherever he has urinated. People give up trying to kill him.

5. Coyote meets a man fishing; asks for some fish; is told to go upstream and build fire; returns for fish, but is told to go higher up and build fire. This is repeated several times. Coyote gets angry, and jumps at the man, who turns, and Coyote lands on bag of fish-hooks that catch his feet. He tears himself loose and runs away.

6. Coyote marries Deer. She grows lazy and makes Coyote fetch water. He gets angry, and throws his wife out of smoke-hole. She returns to her father, but her robe is caught on smoke-hole. Coyote calls to her; gets no reply; gives robe a pull, thinking to pull wife into fire; falls over himself into fire, and is burned.

7. Coyote transforms himself into a woman, and asks many women to a feast at his house. While all are asleep, Coyote returns to his regular form, cohabits with the women, and runs away. The

women wake in the morning to find house has disappeared, and that all have children.

8. Coyote hears a woman singing, and follows the sound; spends night in hollow tree, which closes. Woodpecker makes small hole, but is scared away by Coyote, who cannot keep still; asks advice of his excrement, and is told as usual. He follows advice, and turns himself into a fog, thus passing out of the small hole; follows the song he hears, and finds woman at last on an island in the Sacramento Valley. He cannot reach her, so comes home.

9. Coyote asks Humming-Birds how he may be able to fly as they do. By their advice he climbs tree, and jumps off, but is dashed to pieces before he can say the necessary charm. Crows begin to eat his eyes, and he comes to. He eats crickets, but they escape through a rent in his body, which has completely dried up.

10. Animals go in search of fire, and run off with it. Coyote gets chance to carry it, although he has been sent away to be out of mischief. He drops it, and a general conflagration ensues. Coyote asks rocks, lakes, and trees for aid, but all either burn or grow hot. He cannot wait longer, so crawls into hollow tree, and is burned up.

11. Coyote makes fun of his sister-in-law, Bear. She gets angry, and bites him. He cannot be killed as long as the little finger of his right hand is intact. When Bear begins to bite that, Coyote kills her; tells his wife that Bear died naturally. At the "burning" Coyote gets into a quarrel with the Bears, and is killed.

12. Coyote wants to be as black as Blackbirds. The latter tell him he can become so by getting into a hole where hot fire has been kept. He does so, they cover him up, and he is roasted to death.

13. Coyote desires a fine shell like Turtle's. He is told to fall from a high tree on to flint arrow-points set up in the ground beneath. He does so, and is killed.

14. Coyote tries to imitate a leaf floating in air. He climbs high tree, jumps off, and is killed.

15. Coyote sees Frogs diving; tries to imitate them, strikes his head on a stone under water, and is killed.

16. Coyote arranges a race to determine where the different people shall live. The winners are to have the valleys, the vanquished must take the hills. After the race all people are to be animals. Jack-Rabbit wins, and therefore lives in the valleys, while all the other animals live in the hills.

11. *Fish-Hawk and the two Deer-Ticks.*

Two Deer-Ticks live with their brother, Fish-Hawk. He gives them only the poorest food, and finally none at all. The Deer-Ticks decide to try to help themselves. They get a piece of flint; watch a

deer-trail, and persuade a deer to carry them with him on his neck. They then cut the deer's throat and kill it. Fish-Hawk's wife helps them carry meat home, and feeds them with it secretly. Fish-Hawk discovers this, and snatches away the last morsel. He then becomes Fish-Hawk, and the two brothers become Deer-Ticks.

12. *The To'lowim Woman and the Butterfly-Man.*

A woman goes out with her child to gather food; sees a butterfly, and chases it; leaves child behind, and forgets about it; chases Butterfly-Man, who marries her. They pass through valley in which are many other Butterfly-Men, and woman lets go her husband and tries to catch another. She fails, and goes crazy. She dies in the valley without being able to get out.

13. *Mountain-Lion, Robin, and Frog-Woman.*

Mountain-Lion marries Robin. They separate, and each goes home alone. Robin is swallowed by Frog, who takes Robin's child and goes to Lion's home. Latter suspects that all is not right; refuses to have anything to do with his wife; sets her to roasting grain over hot fire, till she is killed; cuts her open and finds Robin inside; restores her to life by placing her in lake over night.

14. *The Cannibal-Head.*

Man dreams he ate himself up; goes out to pick pine-nuts. Son throws one down and wounds man. He licks off blood, likes the taste, and eats himself all but head and shoulders. He then goes bouncing about, trying to kill people. He finally bounces into the river, and is not seen any more.

15. *The Stolen Brother.*

One of two brothers is stolen by a great bird. The other brother learns from the Moon where the missing one is. With help of Lark, Eagle, and Bald-Eagle, he goes to the place where his brother is. Lark kills the abductor, and the two eagles bring back the two brothers.

16. *Lizard and Grisly-Bear.*

Grisly-Bear had killed all people but Lizard and his grandmother. Lizard sees Bear dancing in the valley, and calls him names. Bear

hears, and hunts for Lizard; finds him finally, and tells him he will have to be killed. Lizard, however, jumps down Bear's throat without being harmed, and cuts him to pieces inside with a flint which he had concealed.

17. *Skunk and Beetle.*

Skunk and Beetle go to get reeds for arrows. They are attacked by enemies. Beetle exhausts his supply of bad odör by shooting at them. Skunk then shoots and kills all.

18. *Wolf makes the Snow Cold.*

Wolf and his grandchildren live in large house. The children disturb him by playing and shouting in the snow. He goes outside, and urinates on the snow, which is thus made cold. The children then get their hands and feet cold, and do not play and shout as before.

19. *Thunder and his Daughter.*

Thunder's daughter wants to marry Flute-Player. Thunder forbids her. She goes to meet Flute-Player, however. Thunder gets angry, but in contest of power is overcome by his daughter. She kills him, and marries Flute-Player.

20. *Huptoli.*

A one-legged being was once found in the river. Carried up to the top of the hill, he jumps back to the river in one jump, and is not seen again. All the people fall into deep sleep, and are awakened only by the shaman.

21. *Big-Belly's Son.*

Big-Belly and wife are killed by enemy, who surprise them. Son comes home from hunt, and finds parents dead; cuts out girl from body of mother, and takes it off with him to mountains; feeds it on pounded meat, and it grows rapidly; finds Frog-Woman at his house one day on returning from hunt. She scalps him in night, and runs away. He collects wood and builds a great fire; leaves food with baby-sister, and tells her to burn herself if life-token he leaves with her should fall. He goes off to the country of the Frog-Woman to get back his scalp; makes himself look like a woman; finds the place

where the people are dancing about his scalp. At night he steals it, and returns home; finds his sister alive. To see whether she would have carried out his orders, he tells the life-token to fall. It does so, and the child prepares to burn herself. Brother stops her in time. They live together as before.

22. *Mountain-Lion and his Wives.*

Mountain-Lion marries two women, and has a child by each. Deserts them for two other women. Children and mothers nearly starve. Mothers make flutes for children, and also bows and arrows. The children learn to kill deer, and play on the flute. They gradually become expert at both. Their father begins to get interested in them, watches them. Finally he returns to his first wives, and he and the children go hunting together.



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