

WINTU MYTHS

BY

CORA DU BOIS AND DOROTHY DEMETRACOPULOU

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ABBREVIATIONS USED

A	Anthropos.
l'A	L'Anthropologie.
AA	American Anthropologist.
AAA-M	American Anthropological Association, Memoirs.
ArA	Archiv für Anthropologie.
AES-P	American Ethnological Society, Publications.
AGW-M	Anthropologische Gesellschaft in Wien, Mitteilungen.
AJPA	American Journal of Physical Anthropology.
AMNH	American Museum of Natural History—
-AP	Anthropological Papers.
-B	Bulletin.
-M	Memoirs.
-MA	Memoirs, Anthropological Series.
-MJ	Memoirs, Jesup Expedition.
BAE	Bureau of American Ethnology—
-B	Bulletins.
-R	(Annual) Reports.
CNAE	Contributions to North American Ethnology.
CU-CA	Columbia University, Contributions to Anthropology.
FL	Folk-Lore.
FMNH	Field Museum of Natural History—
-M	Memoirs.
-PAS	Publications, Anthropological Series.
IAE	Internationales Archiv für Ethnographie.
ICA	International Congress of Americanists (Comptes Rendus, Proceedings).
IJAL	International Journal of American Linguistics.
JAFL	Journal of American Folk-Lore.
JRAI	Journal of the Royal Anthropological Institute.
MAIH	Museum of the American Indian, Heye Foundation—
-C	Contributions.
-IN	Indian Notes.
-INM	Indian Notes and Monographs.
PM	Peabody Museum (of Harvard University)—
-M	Memoirs.
-P	Papers.
-R	Reports.
PMM-B	Public Museum (of the City) of Milwaukee, Bulletin.
SAP-J	Société des Américanistes de Paris, Journal.
SI	Smithsonian Institution—
-AR	Annual Reports.
-CK	Contributions to Knowledge.
-MC	Miscellaneous Collections.
UC-PAAE	University of California, Publications in American Archaeology and Ethnology.
UPM-AP	University of Pennsylvania (University) Museum, Anthropological Publications.
USNM	United States National Museum—
-R	Reports.
-P	Proceedings.
UW-PA	University of Washington, Publications in Anthropology.
ZE	Zeitschrift für Ethnologie.

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INTRODUCTION

The only Wintu myths hitherto accessible are the nine contained in Jeremiah Curtin's *Creation Myths of Primitive America* which first appeared in the *New York Sun* and were later collected into volume form in 1898. It is on the basis of these nine myths that Father Wilhelm Schmidt in *Der Ursprung der Gottesidee* (ed. 2, 1929) devotes thirty pages to Wintu religion in the second part of the second volume of his work.

The differences between the tales in the earlier and in the present collection are obvious. In the first place the latter are neither so long nor so elaborate as those published by Curtin. This is due possibly to his single informant, Norelputus. A man much esteemed by his tribesmen, possessed of undoubted mental powers and philosophic inclination, he told myths that do not seem to represent the typical tales of the Wintu. Particularly in the Olelbes concept and in the strong individualization of his characters, discrepancies between his narratives and those secured from a cross-section of the population will be evident on comparing the two collections.

In the minor matter of style the differences are once more apparent. Every effort has been made by the writers to adhere strictly to the Wintu manner of story telling. Individual variations were found between informants, but they all conformed to a style which differs from that of Curtin's versions.

The favorite and most widely known tales were undoubtedly *Tul̄uh̄er̄es*, Coyote and death, and those dealing with *Kukup'iwit*. The first myths in this collection are cosmological in nature. Stories of the first people, primeval water, flood, world fire, etc., are found but from them our informants seemed to have formulated no consistent cosmology. This type of speculation lay more in the field of shamanistic prophecy and varied from one shaman to another.

The entirely new body of traditions presented herewith will, we hope, considerably amplify and elucidate the insufficient data on the mythology of the Wintu, particularly since these form a significant link in the distribution of myths in California. To this end the comparative notes have been appended.

The material for this paper was collected by the authors on a joint field trip sponsored and financed by the Department of Anthropology, University of California, to the northern Wintun during the summer of 1929. Twenty-four of the tales, indicated by a prefixed † in the titles and table of contents, were recorded in text by Demetracopoulou. The translations have been kept as near the Wintu idiom as possible. The remaining tales were secured by Du Bois in English. Comparative references have been compiled from Demetracopoulou's notes on the myths of California and immediately adjacent areas. They make no pretense at completeness. Prefixed superior figures in the text tie up myth incidents with comparative references by Demetracopoulou, listed under Notes (p. 397). A few superior figures which follow a word or incident refer to general notes. The informants and subtribes are given with each myth. It seems necessary to note here that EDC Thomas and Syke Mitchell have had wide contacts with other northern California tribes.

The Wintu area here dealt with stretches along the northernmost part of the great Sacramento valley, and along the McCloud and "Upper Sacramento" valleys in the mountains, a distance north and south of some seventy miles. The subtribes studied were those of Bald Hills, Stillwater, McCloud, and Upper Sacramento. Of these the Bald Hills group was alone found to have marked dialectic variation from the others. The Wintu of Trinity River drainage are not included. All the Wintu together constitute the "Northern Wintun" of ethnological literature and maps.

The authors wish to take this opportunity of expressing appreciation to Professor A. L. Kroeber for advice, and to him, Dr. A. H. Gayton, and Dr. J. H. Steward for use of manuscript material.

1. LONG-TAILED PEOPLE*

The †long-tailed people came into being at Tsarauok (Trinity Cattle Company ranch near Trinity Center). They stayed there a long time and played. They were mostly young boys. They had bows and arrows and used to shoot all the time. He-who-is-above (Oelbes) looked down and saw them. It frightened him to see these long-tailed people. He-who-is-above also saw Pounds-himself-with-his-elbow (Hakamint'akona). He did not want to see that kind of person. He did not like it. Pounds-himself-with-his-elbow was pounding the earth with his elbows and making big holes in it.

* Upper Sacramento; Jo Bender.

The people came together and talked among themselves about these strange people. They wanted to decide what to do. He-who-is-above told all the people that he was going to send a big ²flood to get rid of all these people. Frog woman (Yoholmet) who lived with Pounds-himself-with-his-elbow began making a large basket. Pounds-himself asked Frog woman, "Why are you making such a large basket?" She answered, "I'm making it just to have something to do." Pounds-himself suspected that something was wrong. He suspected there was going to be a flood, so he began strapping himself down to the earth. After a time Frog finished her basket. One night, near the middle of the night, someone came to the earth lodge where Frog and Pounds-himself were. Frog was awake and heard someone whisper, "It is just about the last of this world." So she got out her basket. Pounds-himself was still asleep. When she was just about ready the water began to rush. Everyone feared and hated Pounds-himself. When the water began entering the earth lodge, Pounds-himself woke up and saw that Frog was gone. Then the wind came and the water. Pounds-himself was fastened down so as not to float away, but the wind and water broke his fastening and washed away his earth lodge. He stood up and the water reached only to his knees. He began wading around.

Frog swam around, pushing her basket with all her things in it before her. She did not drown. Wukwuk (unidentified bird) was also swimming about in the water. His hair was tied up in two horns, one on either side of his head. He had put his two younger brothers into the horns. He-who-is-above wanted to drown everyone. He did not want to see Frog and Wukwuk swimming around, so he threw rocks at them with his sling. He threw a rock at Frog. She dodged it by raising her head and it grazed the under side of her. That is why frogs are so flat from the lower jaw down. Frog just laughed and sang all the time. She was a great singer. Then Frog said to Wukwuk, "They are going to throw at you now, my cousin," so Wukwuk dodged. The rock went between the two horns of hair and split them apart so that the two younger brothers were separated. The rock flew on beyond and smashed into the bedrock. Then Frog said, "They are going to throw at the older brother," so he dodged and lost only a few feathers.

Up north above the swimmers there were big timbers. When waves struck them they crashed together making a huge noise. They did not drift down. They stayed up there. That is why white cedar never came down into this country.

They looked up north and saw a large log, larger than any other. On it they saw some one sitting who pulled out fresh salmon and ate them. It was Otter who lived in this big hollow liveoak log. That is why even today otters live by the water in logs and kill fresh fish.

They saw Sōsini (unidentified shore bird) flying near the sky. He flew from east to west, and when he reached the west he sat down with his quiver across his knees.

Then Wukwuk said to the younger brothers, "The one who is most like me had better talk so the water will dry up." Then the older one who was most like Wukwuk began to talk. But he had only small-bird language. He just said, "Tewik, tewik (grosbeak?)." His brother said, "You can't talk like me. You will have to be another kind of bird." Then he told the other brother to talk for himself. He also spoke but he only quacked like a mud hen (k'ut). So Wukwuk said, "From now on you will be a mud hen." Then Wukwuk wanted to talk but he could only say, "Wukwuk," so that has been his name from then on.

When they were through talking, the water went down.

2. ARRIVAL OF THE ³RETURNING WATER*

There were many Indians living there. One family was rich, it had a big earth lodge built with many logs, built very firmly. They had three children, a sister, a brother, and a younger brother. Older Brother was a gambler. He played night and day. He beat everybody. He was very lucky. Then his luck changed. He began to lose all he had. He lost all he won, all he owned, all that his father had given him. Then his father told him to go to a holy spring to pray, but he did not go. He continued to gamble. Soon he lost all the things his mother had. His father scolded him but the young man said nothing. The next morning he got up early. His mother was making acorn soup. She said, "You had better eat something." He would not eat anything. Then he went. Younger Brother followed him and caught up with him. He said to him, "You had better not come with me. I am going a long way." Younger Brother said, "Never mind, let me go with you." So they went. After a while they came to the Sacramento river. Older Brother said, "I am going to swim." It was evening. There was a rock and a deep hole there.

*McCloud; Sadie Marsh.

Younger Brother swam and got out on the rock. Older Brother kept on swimming. After midnight Older Brother said, "I am going to dive. You wait for me." Then he dived. Younger Brother sat on the rock to wait for him. He waited and waited. He did not sleep. About the time that the morning star rose Older Brother came up to the surface. They went to the shore and started a fire to warm themselves by. Then Older Brother said, "When I went under I came to a big cave. I went in. I kept on going. Then I came to another place. The sun was shining; it was a fine place just like a new world. When I returned it was by another way." Then the two brothers lay down and slept for a short while. When they woke up they rebuilt the fire. Older Brother said, "Did you dream?" Younger Brother said, "Yes. I dreamed that the wind was blowing very hard and big tree tops snapped off and landed on the south side of me." Then Younger Brother said, "What did you dream?" Older Brother said, "I dreamed that the wind was blowing from the north. Trees were uprooted; people flew by; rocks rolled down toward the south. Then the water came."

Then the two brothers went back home. When they got there Younger Brother ate but Older Brother did not feel hungry; he just went to the earth lodge and lay there in a corner. His father wanted him to eat but he refused. He turned his back on all the people and just lay there. His father said, "What is the matter? Tell us your dream. Be somebody! You are supposed to tell what you dreamed when you went to a holy place." But his son would not say anything. Then his uncle came and said, "If anything happens it is the boy's father's fault. He told him to go swimming at a holy place."

The air began to change. It turned colder. It became colder and colder. The father said, "Something is wrong. Tell us what is wrong, so we can consult the doctors about it." But the boy was hurt and would not answer. Then the doctors went into a trance and told what was about to happen.

The wind began to blow. It blew stronger and stronger. First leaves began to fly by, then twigs, then limbs were snapped off and carried along by the wind. Trees began to snap in two. The people were all afraid that the world was coming to an end. The boy just lay there and said nothing. Then rocks began to fly past. All the people gathered in the earth lodge. They thought it would be a safe place because it had been built of heavy timbers, firmly lashed. Everyone gathered there. The father and mother of the boy were the

last ones in. They stood near the door. Then the earth began to be carried from the roof of the earth lodge. The sky could be seen through the logs. They saw people flying overhead. Everything was scattered by the wind. Older Brother called his sister and his younger brother to him. He strapped himself and his brother and sister to the bottommost log. Then all of their people began to be blown away. Everyone went. They were the last ones left. Then they too were carried off by the wind. Finally Older Brother lost the two who were strapped to him. Then the wind stopped and the water came. The whole world was covered with water. Older Brother floated all over the world on the water. He floated to the very end of the world and as he floated he sang a song. Then the water went down and at Herault earth appeared. There Older Brother lay. He felt something tickling him. He came to life and saw that a yellowjacket was chewing on him.

Old Wood Rat woman lived on Horse Mountain. It had not been submerged. She looked down and across from the mountain. She saw something lying there, so she asked Sucker, "What is that lying there?" Sucker answered, "That is the man who brought the world to an end." Old Wood Rat woman went over and got him.

'3. NOMLESTAWAR*

Many people came into existence somewhere. They dwelt long and no one knows what they did. And then one of them dreamed. So he said, "I dreamed; of a world wind I dreamed." And they said, "You have dreamed something bad." Then they all dwelt there a long, long time. And after that it blew, and the wind increased. They had an earth lodge, so they said, "Let us go into the earth lodge. The world is going bad." So they all went in. And they said, "Let all the people together enter the earth lodge; the world is going bad." So at noon they all entered the earth lodge. Then it blew. It blew terribly. Every kind of tree fell down westward. And the one who had dreamed, that man who had dreamed, stood outside and did not come into the earth lodge. Standing outside he spoke, "It is raining, O you people, and the trees are falling westward all at once." And he went on speaking, "The water is coming, the earth will be destroyed." And all the houses outside were blown away;

* McCloud; Jenny Curl. * denotes tales translated from texts.

none remained. Then, coming into the earth lodge, he said, "It must be that my dream is coming true. I dreamed of wind and I must have been right about the destruction of the world." He stood alone, leaning against the post of the earth lodge. And all the people went. He remained thus for a while and then the post he was leaning on came loose. Then this person went; the one who had dreamed went last after all the people were gone. So the world was destroyed and water alone was left.

Thus it was for some time, and then He-who-is-above (Oldbes) looked down from the north. He looked for a long time everywhere, west, and east, and south; he looked all around in a circle. And in the north, right in the middle of the water, something was barely visible. Then while he was looking, it moved to the west and to the east. He could scarcely see it. Then it seemed to him as if it swam around a little. It was lying there before him on the bedrock. He-who-is-above knew. It was a lamprey which lay there all alone. That lamprey had come first into existence, and lay there alone. In the meanwhile, there on the rocks, lay a little mud. The water lay there long, very long, no one knows how long it lay there, and then finally the water began to recede, to go down south, and as it receded it turned into a multitude of creeks. Then at last there lay a little earth that had come into being, and that earth turned into all kinds of trees.

This is all. It has been transformed.

4. ⁶EARTH DIVER*

⁶At first all was water. A water-fowl thought that there must be earth below. So all the water-fowls dived for it. Finally Turtle said he would try. He made himself a waterproof suit to travel in under water. Then he got much rope. He said, "If I jerk on the rope pull me out. If there is no earth I shall come to the surface all alone." Finally they pulled him up. He was helpless when he came to the surface. His mouth and ears were all plugged up with mud. They saw mud under his nails. His eyes were wedged with mud. There was mud in his mouth. They got a little mud this way. They dried it and made an island. It grew and became the world.

* McCloud; EDC Thomas.

5. LOKNORHARAS*7

A group of people lived south of Swift creek. They lived there a long time. A girl had her first menstrual flow. They began dancing the puberty dances for her. They kept on dancing without stop for several days; all danced without stopping; all joined in the dance. They danced so long that some women who had been pounding acorns left their pestles and hoppers and joined in the dance for the girl. There was no one left who was not dancing. The acorn pounders forgot to go back to their work. They seemed to think of nothing else. They went dance mad. They danced a long time; they danced towards the east until they reached Trinity River. They forded the river dancing and danced upon the flat on the other side. They danced as far as the Trinity Cattle Company ranch. They kept on dancing until they came to Elkaukoman. They danced through the gap there. Then they came to Hay Gulch. They danced up the steep ridge there. They reached the top of the ridge where there is a spring called Pauk'aukunmem. Then they stopped and sat down. Wherever they sat down there are large basins in the rock. It is the place where they first rested. These basins are called spirits' seats. Soon they started dancing again. They danced down-hill, and as they danced they began hunting lizards and snakes and eating them. They killed many, and those they could not eat they tied on their belts. They came to a place on Clear Creek. They kept on dancing until they came to where the toll house is now. They danced and danced until they came to Dog Creek. They kept on going until they reached the Sacramento. Their moccasins wore out and their clothes wore out. They danced naked but they painted themselves. They came to Tubeskalai. They came to a creek called Kuya. Then they came to Dasaltos. They reached Salt Creek near Pollock. They danced up the creek above the falls. They danced down Turpantinom Creek until they reached the McCloud near Campbell's place. Then all stopped dancing. They hunted and killed a deer. Someone brought it back to camp, and someone else said, "That is called deer." They said, "That is a pretty deer. Let's call it sacred deer." All looked at it carefully. It was really a blue-tailed lizard. All the lizards and things like that which they killed they called deer.

* Upper Sacramento; Jo Bender.

Some one wandered down to the river, looked across, and saw a large red patch of something on the other side. There were some people camping on the other side and what he saw was salmon flour spread out to dry on bark. Then that person looked down into the river and saw a salmon. He became very excited, he rushed back toward camp in a panic. He was so excited that he stumbled and fell. When he reached camp he said, "I saw something terrible. I saw something red shining across the river, and near it a person stood in the shade of a tree. He wore a feather-down headdress and he was making a speech." So everyone in the camp started out to see what it was. They were frightened. They crawled toward the river. They went back and talked over what they should do. Some said, "We'll surround him and kill him." So they went back, forded the river, surrounded the person, and killed him. They brought him back to camp. But it was really an old spawned-out salmon. They split it in two. They started a fire to cook it. They laid it on the coals to roast. When it was cooked they stood around and looked at it. They did not know what to do next. They said to one man, "You taste it." They urged one another to taste it. At last one man had courage to take a little piece. He chewed up the piece, spat out the meat, and swallowed the juice. He said, "That tasted good." So the others did the same thing. They took little pieces, chewed them up, spat out the meat, and swallowed the juice. All said it tasted good. They liked it. They began taking large pieces of it and swallowing them. They ate up the whole salmon that way. They found out that salmon was good to eat. So they began dancing again. They danced southward along the river. They speared salmon. They came to a flat called Puikloriton. They danced so much that they danced up all the rocks which are there now. They reached that place in summer. They danced there until fall. As the salmon spawned farther down the river they followed the salmon down. They followed the salmon down to the ocean, dancing all the while. They went dancing northward up the coast. Then they saw water; they saw a flood coming down from the north. They kept on dancing, now to the west. He-who-is-above (Oldbes) looked down and saw the country all flooded. He saw the dancers. He saw dust rising in a cloud. Where they were there was no flood.

6. HE-WHO-IS-ABOVE (OLELBES)*

This world came to an end three times. The first people were all short men; the next never walked, they just rolled; the last were all tall as pines. He-who-is-above was not satisfied, so he set to work and made Wintu. The first place where they were made was on the flat near Campbell Creek. He made a man and a woman and put them on the island (informant explained he meant the United States by the island). *He made different pairs and each pair he put in a different place on the island. The man and woman of each pair talked the same language.

He made them early in the morning. The woman went to get water, the man went to get a spear pole. It was the same all over the island.

Then the younger generation came.

He-who-is-above (informant used word *Olelbs* upon some occasions and *God* upon others) put deer on the island. The deer would not sleep, they traveled about night and day. He-who-is-above said, "What shall I do about it?" Then he took a fishline and fishhook and baited it with an acorn. Deer found the acorn and ate it. Thus He-who-is-above caught deer. However, the deer broke away, so He-who-is-above had to give up. The hook can still be found in the deer's head.

He-who-is-above planted different acorn trees, different berries, different clovers; he put fish in the rivers, he made all kinds of animals for the Wintu.

All Indian tribes increased all over this island. There were no whites.

* McCloud; Syke Mitchell.

7. *TULTUHERES AND OLD MAN SUN*

It came into being.

Old Woman lived near a flat to which she went every day to dig Indian potatoes. She dug for them in a big circle. At night she took them home and cooked them. The next day she would go again to dig. They were all that she had to eat. This went on for a long time. Finally there was left only a small circle of grass which she had not dug up. She went there the next day. It was a little after midday. She grasped a tuft of grass and began to dig it up. She heard a noise and was frightened so she let go of the grass. Then she went back and uprooted the tuft. ¹⁰Under the roots was a little baby. She picked it up and carried it home. She bathed the baby in a holy spring. It cried and cried, it never stopped crying. Old Woman bathed it again in a holy spring but the child continued to cry. She sang to it, she tried everything to make it stop crying. Then she went to a ridge far to the west and gathered honeysuckle. She gave the baby some honey, and it finally stopped crying and went to sleep. After that she bathed it in a holy spring and gave it honey to eat all the time.

The child grew very fast. When winter came he was already a big boy. Old Woman told the boy to play only to the south, the west, and the north. When he was bigger she taught him to carry wood. Then she made him a small bow and arrow to hunt birds with. After that he kept his grandmother supplied with all kinds of small game. When he was older he began hunting big game. He went out every day to hunt. ¹¹His grandmother said, "When you go hunting you must not go toward the east." He wondered why his grandmother always told him that, but he obeyed her, he hunted only toward the south, the west, and the north.

One day when he was a full-grown man he came to some mountains in the east while he was out hunting. He climbed up on the ridge and looked toward the east. Far to the east he saw an earth lodge. He sat there looking at the earth lodge. A girl came out to get water, carrying a basket in her hand. Her hair reached to her ankles. She got water and went back in the earth lodge. He said to himself, "That is why my grandmother did not wish me to go toward the

* McCloud; Jenny Curl.

east." While he sat there another girl came out of the earth lodge to get water, carrying a basket in her hand. Her hair dragged on the ground. He sat there a long time. He did not hunt. When he was ready to go home he stood up and shot ¹²an arrow toward the earth lodge. It landed right in front of the earth lodge and as it struck it made a big noise and shook the ground. Old Man Sun said, "I guess my son-in-law is thinking of coming here." The two sisters went out and saw the arrow. They said, "Father, there is a pretty arrow sticking in the ground out there." ¹³He reached down and grasped it to pull it out, but he could not move it. Then he went back into the earth lodge.

When the young fellow came home that evening he did not have much game. His grandmother knew that he had been up in the mountains to the east. They went to bed, and the young fellow lay there thinking. Then he said, "Grandmother, ever since I have been big enough you have told me not to go toward the east. Today I went up on the ridge to the east." His grandmother began crying. "Grandson, that is where all our relatives went and there they were all killed. That is why we are here all alone," she said. He answered, "I don't want to be alone. I am going to that place."

The next day he began making arrows and bows and all kinds of weapons. Then he went far to the west and got a panther as his dog. He brought him home and tied him up. Then he was ready to go. ¹⁴His grandmother said, "Don't go away and leave me. I am too old to gather wood for myself." So Tultuhæres went out and pulled up big trees and broke them up into firewood for his grandmother. Then he said, "I am going." He left and went a short way when he heard his grandmother shout, "Grandson, all the firewood is burned up." So he turned back and pulled up more trees and broke them up into firewood for his grandmother. Then he said, "I am going." He left again and went a little farther, when again he heard his grandmother shout, "Grandson, all the firewood is burned up." So he turned back again and this time he pulled up more trees and broke them up into firewood, and then left. This time he went a little farther and then he heard his grandmother shout that all the wood was gone. This time he thought a while, then he dug up sunflower roots and piled them in the house. Then he went over the hill without hearing his grandmother shout to him.

He traveled and traveled eastward, he traveled toward Sun's earth lodge. He looked around and saw many bones and all around

were snakes and poisonous creatures. So he turned his dog loose and the dog killed them all. Then he kept on traveling toward the east, toward Sun's house. Then again he saw many bones and all around were snakes and poisonous creatures. He turned his dog loose and panther killed them all. He thought to himself, "This must be what my grandmother told me about." Then he traveled some more and finally he came to Old Man Sun's earth lodge.

Sun was sitting on the fire log. He said to his daughters, "Let our guest sit down between you." Then he went outside and saw that all the poisonous creatures were dead. He cried, "Kuhi, kuhi, kuhi."

That night he gave Tultuheres the dried meat of the people he had killed, to eat. ¹⁵Tultuheres made believe he was eating what Sun had given him but instead he really ate his own food.

In the earth lodge sat Old Man Sun's wife. ¹⁶She sat with her face to the wall. If she looked at anyone he would be frightened to death. When she turned around and tried to look at Tultuheres he ¹⁷flicked some powdered flint which he had under his nails into her eyes and killed her. So Old Man Sun buried her.

Just before they were ready to go to sleep, Sun said, "Let's have a smoke." Young Fellow answered, "All right, but I don't smoke very much." Then Sun filled his pipe and passed it to Young Fellow. ¹⁸He did not really smoke the pipe, he only made believe that he did. Then Young Fellow filled his pipe and handed it to Old Man Sun. After two or three puffs he found it was too strong for him. He began to choke.

Sun had a knife hung over the place where Tultuheres was going to sleep. ¹⁹He pulled a string and let it fall on Young Fellow's heart but Young Fellow was watching and he rolled out of the way. He said, "I think something fell and broke, old man." But Sun thought he was dead and said, "That Young Fellow thinks he is smart. He thinks he can be my son-in-law. I guess I showed him who was the smarter." Young Fellow said, "What are you talking about, old man?" Then Old Man Sun changed his tone and said, "I was saying that I left that knife there and it might have killed a good man."

In the morning the old man said, "Son-in-law, my daughters like meat to eat but I am too old to hunt for them. I know where there are some birds up in a tree." Tultuheres said nothing. He went to the tree, climbed it ²⁰and saw a whole nest of rattlesnakes. He killed them all and threw them down, then he climbed down, tied all the

snakes together with a withe, and took them back to the earth lodge. He threw them down outside of the earth lodge door, then he went in and said, "I guess that is what you people eat." So Sun went out and saw that all his people had been killed. He cried, "Kuhi, kuhi, kuhi."

Then Sun sent his son-in-law to shoot game. ²¹He (Sun) went to drive the game. Suddenly Tultuhæres saw many big grizzly bears coming toward him. He turned his dog loose and the two of them killed all the bears and brought them back to the earth lodge. He said, "I left that meat outside." Then Old Man Sun went out and saw his people lying there dead. He cried, "Kuhi, kuhi, kuhi."

The next day Old Man Sun sent Tultuhæres to spear salmon. He said, "You'll find a spear pole and toggles in the salmon house." Young Fellow went there but found only some rattlesnakes. He killed them first. ²²He waited a while then he heard a noise like an earthquake. He saw something coming. It darkened the whole salmon house. It was a huge monster with two horns. He speared it. They struggled and struggled. They tore the salmon house down. Finally he pulled the thing out and took it back to the earth lodge. "Your salmon is out there," he said. Old Man Sun went out and cried, "Kuhi, kuhi, kuhi." The old man did not know how to kill his son-in-law. He had tried almost every way.

The next morning they got up and ate, then Old Man Sun said, "When people are young they like to play. I have a tree. I'll show you how to play on it." ²³So they went to the play tree and Young Fellow saw bones lying all around it. Sun said, "You climb up to that forked limb and I'll pull the fork down." Young Fellow said, "I don't understand; you'll have to show me how to play." So the old man climbed up into the tree and Tultuhæres pulled the tree down and let it snap back. Then he climbed into the tree and let Sun snap him. Then Old Man Sun tried again but he went higher this time. When it was Tultuhæres' turn he jumped down just before the tree snapped back. Old Man Sun did not see him and said, "Yes, son-in-law, you think you are smart, you think you are smarter than I am." Then Young Fellow asked, "What were you saying?" Sun changed his tone and said, "I was just saying I thought I had killed a good man." They kept on doing this until they reached the top of the tree. Young Fellow said, "Now it is your turn, old man. I guess you had better climb to the top this time." The old man did not want to, but his son-in-law made him. Then he snapped Old Man Sun

off into the sky. He saw drops of blood spatter down on the ground at his feet. Then he heard some one say, "Son-in-law, I thought I had more power than any one else, but I guess you have more than I have." Then he said, "Send Gray Fox up here to me." So Tultuheres threw Gray Fox up and Sun wrapped him around his head. That is why the sun has a gray haze around it. When Sun was snapped up into the sky he split in two, one half became the sun and the other half became the moon.

Then a little red-bellied snake came up. He would not say anything to Young Fellow. Young Fellow asked him, "Where do you come from?" The little snake answered, "From nowhere. I am the last of my people." Then he said, "I want some water to drink." So Tultuheres stuck his dagger into the ground and water sprang up. The snake drank. After that he went back to the earth lodge and killed the two girls.

It has been transformed.

Five versions of this tale were collected, all of which were substantially the same. The following variations are to be noted.

In one version the hero is named Pomila, i.e., Earth Child, in two other versions he is called Tultuheres, which according to Curtin means "person or things dug up," and in two more versions the hero is merely spoken of as Young Fellow in which two cases the story was identified as being about Sas, i.e. Sun.

In one version the grandmother instructs the young man as to the obstacles to be overcome and gives him the necessary paraphernalia.

On the trip to Sun's earth lodge the obstacles encountered are told as follows:

"Then he came to a high bank where Ground Squirrel was. His spirit (note guiding spirit in this version, no definite description of it was given) warned him that Ground Squirrel would try to push him over so when Ground Squirrel pushed, Tultuheres dodged and Ground Squirrel fell over himself."

²⁴In another case this obstacle takes the form of a split tree which snaps together crushing its victim. It was guarded by Sun who twice tells the hero to pass through the tree and who is surprised at his escape. The hero avoids death by inserting a wedge given him by his grandmother.

In one story the earth lodge is guarded by two terrible dogs which are dispatched by blowing flint dust in their eyes.

Of the ordeals to which Sun subjects his son-in-law the following occurs twice:

"The next morning Sun said to his son-in-law, 'My son-in-law, we shall go to the earth lodge.' Young fellow told his dog to stay behind, then he went to the earth lodge with his father-in-law. Old Man Sun then built a fire of people's bones. The smoke smelled heavy and greasy. They sat there a while, then Sun said, 'I guess I'm going out now,' so he went and covered the door over so his son-in-law could not escape. So Young Fellow put his spit down and said to it, 'You stay here. You must die.' Then he made a hole in the side of the earth lodge with his dagger and went to the creek. Sas heard the spit talking in the earth lodge."

A variation of the salmon house incident is as follows:

“The next morning he went to the salmon house. He saw only little salmon trout. So at last he speared one but he could not pull him out. It almost pulled the pole away from him and dragged him into the water. Then his spirit told him to send Gopher around the world to stop the holes so the fish could not get away. Gopher did this. Finally Young Fellow pulled out the fish. It was an enormous salmon; it was Suptit,²⁵ Old Man’s son and the brother of the two girls. The girls cut their hair.”

²⁶In one case the grandmother sees blood drip down near her house and knows that her grandson has been successful.

The last paragraph of the version here given in full is the only tale in which the red-bellied snake appears and this was added after a pause and a digression.

†8. THUNDER AND LIGHTNING*

She came into being and dwelt at North-east-uphill. She dwelt there, the Grizzly Bear woman, after she had come into being. There on the flat land, on the surface of the flat land, she rolled around, she lay rolling around, rolling around every day. She went there every morning and lay this way. She lay rolling around and throwing her legs apart, all the time she lay on her back in this way, throwing her legs apart all the time. So one noon as she was lying like that with legs apart, as she lay there, and lay there, ²⁷some one spat down from above as she lay there. The spittle fell right there into the hole as she lay with her legs apart. And she lay like that a little while, and then she jumped up. She went home and stayed there. She became pregnant. And she ached, she ached long, and in the pain she groaned and bit herself, bit her abdomen. And she said “I’ll kill you, come out soon.” Then the little ones were afraid. They gave her pains long, and would not come out. And she kept on biting herself, she bit her abdomen; on its west side, on its east side, she lay there biting it, groaning. Then she groaned frightfully, “I’ll eat you; come out soon,” she said. And the two little ones talked together. “I’ll get out first,” said the elder one, “and you come out soon after.” ²⁸So they finished their conversation and the older one got out; and there was lightning and after the lightning there was thunder and the mother fainted.

So they came out and their grandmother came and got them. After she had got them, their grandmother took them east down the hill, running. And when she had taken them downhill to the east she set them in the stream and bathed them. Then she brought them home. She wove baby baskets for them and put them in the baby baskets.

* McCloud; Jenny Curl.

And the mother went away, she ran away from there, she went away after childbirth. So she went up the hill westward to Land-on-the-west-side (Sacramento river near Delta), and after she went there, she stayed there moving about, she stayed there grazing on clover.

Now their grandmother made the two children grow fast. This went on for some time, then the old woman spoke to them, "You have a mother, grandsons, but your mother won't acknowledge you. No one knows where she has gone to," she said. And the two stayed on for quite a while, they stayed, and grew, and became men. Then at Land-on-the-west-side a gathering was called in midsummer. And the two boys went. They went to Land-on-the-west-side seeking their mother. They went on and on to the west and arrived at their grandfather's house. Behold, their grandfather sat making arrows. And when they came up to him he said, "Hello, grandsons." And then the two looked up east, and they saw, but they said nothing to the old man. And the old man waited a while and then spoke to them. "Look up east; there sits a woman, sits picking clover in fistfuls. She picks clover every morning in fistfuls over there," he said. And they sat listening and did not answer. "Grandsons, that is your mother," he said. And they said, "Oh!" And they sat a while longer then they got up and said, "Grandfather, we'll go for a while and ask mother to give us clover. We are hungry." And they left. They went east uphill and went to her. So they went east uphill and went up to her, and there she sat in front of them, she sat singing, she sat picking clover in fistfuls. So the two finally sat down there in front of her. And she looked at them. Yet she said nothing to them. And the elder one said, "Mother, we got hungry, so we came to ask you for clover." However, though she was looking at them, she would not talk to them. And the two looked at each other and got up. Then they started out; one started out and the other still stood there. And she looked at the one who had already started out and when she was looking to one side, the one who was standing shot and hit her. So now they slit their mother down the front. They took out her entrails and dragged them around and uncoiled her intestines. Then they left. They arrived at their grandfather's house. "Grandfather, we ate of the clover that mother picked," they said. And the old man spoke, "Grandsons, there is going to be a big time," he said, "here to the north," he said. They said, "Grandfather, we'll go and look on"; then they left. Going along the trail they gathered pine pitch from the trees. They mixed this with charcoal ground fine between

their palms, painted their faces black, and went on. They went north, they went, and went north, and when they came in full view of the north they arrived at the gathering place. They saw many people in front of them. Two who were further south, stood looking northward. The people in the south were shooting together northward and those on the north were shooting southward. In this way they played *henma*. And two stood playing there, stood playing *henma*. The people saw them. "Don't you two talk to those two (newcomers). They are no good," they said. It was midsummer. The people were roofing many brush houses. So these two in spite of the warning went in front of the houses and played *henma*. Then they came on from the south there, shooting southward, shooting southward they came. They said, "They killed their mother and painted themselves with pitch, and aren't ashamed of themselves." And the other two stood listening. Then they walked around for some time. Then they said, "Hiwaa (meaningless charm word), may this come to be. Black clouds gather in the west! Black ones rise and come overhanging the eastern sky!" And there in the west was a black cloud. The slope of the eastern sky had got rapidly dark. Above, starting from the east it had got dark. Then it rained. After it had rained a while it lightened and thundered and with every drop, water splashed up from the ground. The people got soaking wet; the water flooded the flat where a little while before it had been hot.

The two, who had said that, ran north going along the trail. The other two followed them. They got soaking wet. They chased them to the north along the trail and almost trampled on them, lightning and thundering. They followed them to the north, they killed the one who was called a blackbird, crushing him under foot. The blackbird shrieked and shrieked while the other one ran to the north. "May this be called the Blackbird-speech-flat," they said. They went north following the other one. They chased him to the mountain, up northward to the ridge they chased him. The one who was chased had lost all his feathers from having been trampled on. He went north up the hill, he reached the top and flew up, "Tsaik, tsaik," he said, going downhill to the north. "May this place be called Where-Blue-Jay-went-down-hill-to-the-north," said the two who had chased him. They were Lightning and Thunder. Thus it has been transformed.

In another version collected in English the introduction is essentially the same to the point where the grandmother bathes the two children. From that point on the story was completed as follows:

They grew into men very rapidly. Then they said to their grandmother (Sandhill Crane in this version), "Now we are going to leave you." Then the grandmother said, "I am glad that I brought you up to manhood. Never marry and have children. You could never find women who would be your equals. Never increase. That is my wish for you." "All right," the boys said, "we will never marry." Then she told the boys to travel in the air, so they did. Then the old woman turned into a rock.

9. COYOTE AND DEATH

A long time ago, when the first people lived, all of them came together and decided to build a staircase to heaven. They set to work. Buzzard was their leader. He said, "When people are old and blind they will go to heaven and become young and healthy again. There will be a camping place there with plenty of wood and ²⁹a spring.

³⁰Coyote came along. They were working. Coyote said, "Nephews, what are you doing?" They paid no attention to him. Then he said, "Get in the shade and rest. It is too hot to work." So finally they did. They told Coyote what they were doing. Coyote said, "It would be a good idea to have people die. People can go to burials and cry. It would be nice." "Your idea is not good," he said. Coyote argued in favor of death.

Then Buzzard and the others said, "When acorns ripen they will have no shells. Snow will be salmon flour." Coyote was against this too. He said, "Acorns should have shells so that the boys and girls can shell them and throw them at each other in the evening and have a good time. Snow should be cold, and when people go out to hunt in it they will die. That is the way it will be good."

Finally all the people became very angry and destroyed their work.

This story is widely known and many variations are found. The following may be noted:

Of five versions no other one had the salmon flour incident, and only one other had the acorn incident.

In one case Hawk rather than Buzzard is represented as the builder of the steps and in this case Hawk was building it alone.

In two versions the story ends with the destruction of the steps and Buzzard's flight to heaven, "He sailed upward. Then Coyote shouted, 'Come back!' He begged him to come back and talk some more but Buzzard paid no attention to him. ³¹Then Coyote made wings of Sunflower leaves and tried to fly after him but they wilted and he fell back to earth." In one instance Buzzard shouts back to Coyote, "You thought that death was good. All right, now you will die too." Thereupon Coyote attempts to fly above.

In two cases the spring was definitely stated to be a fountain of youth.

'10. COYOTE AND FLY (³²DEATH CONTROVERSY)*

Coyote and Fly both had a child, each had a boy. Fly's child got sick, so Fly went to Coyote for advice. "My child is sick," he said. "I want to get him well somehow," he said. He asked advice of Coyote. "It would be nice if he died," said Coyote. Fly said, "That is bad. I want to get him well," he said. But Coyote said, "No, it would be nice if he died." So Fly said, "Yes." He said, "Let him die then." "When people come on their way crying, it will be nice," said Coyote.

Then he died and they buried him. Ten days passed. ³³Then Coyote's child got sick. Coyote went for advice to Fly. "My child is sick," he said. Fly said, "You're the one who likes death. You said it would be nice if people died." Then Coyote got angry. The child was sick for some days and then died. They buried him. He did not recover. He died. It is finished. This is all.

11. BLUE JAY'S THEFT OF DAWN†³⁴

³⁵Once this country was pitch dark. The people had a meeting. They wanted to find a fast runner. Finally they chose Blue Jay. So he went eastward. He came to an earth lodge in a village where many people lived. One little boy was in the earth lodge. All the other people had gone off to a big time a little distance away. Blue Jay went into the earth lodge and talked to the boy. He said, "Where are all the people?" The boy answered, "They have gone away." In the earth lodge were storage baskets set against the wall. Blue Jay pointed at the first basket and said, "What is in that basket?" The boy answered, "Early evening." Then Blue Jay pointed to the next basket and said, "What is in that basket?" The boy answered, "Just dark." Blue Jay kept this up a long time. At last he pointed to a basket and said, "What is in that basket?" The boy said, "Dawn." Then Blue Jay seized the basket and ran away with it.

The boy shouted, "They have stolen our Dawn." The people were dancing and paid no attention to what was said. At last someone said, "The boy is shouting that someone has stolen our Dawn." So

* McCloud; Syke Mitchell.

† McCloud; Syke Mitchell.

they all went over to the earth lodge and began following Blue Jay. They followed him toward the west. He was going westward. He kept on going westward. Near Big Valley they caught up with him. They had almost caught him; they had almost caught him when he opened the basket and light flew out.

12. GROUND SQUIRREL AND THE THEFT OF DAYLIGHT*

This world used to be dark. Something came from the west and was going toward the east. While it was on its way it heard that the people in the east were calling a girl's puberty dance. It was dark when it left the west but when it reached the east it was daylight. The people in the east were dancing; everyone was having a good time. In the east there were acorn trees, and everything which we now have here. Something which came from the west sat there and watched the people dance. They were dancing on the southern end of a big flat. At the northern end was a house. It sat and watched them until late at night when it was dark. Then it went north toward the large house and went in. One little girl was in there. She was afraid. Something was Ground Squirrel. He said, "Don't be afraid. I am not going to hurt you." She sat there without answering. Then Squirrel noticed large storage baskets which lined the entrance to the house. They were filled with many kinds of things. They stretched all around the house. He pointed to the east and asked, "What is in that basket?" She answered, "Seeds." He asked what kind of seeds they were and she told him they were buttercup seeds. He pointed to a basket on the north side of the house and asked, "What is in that basket?" She answered, "Sunflower seeds." He pointed to another basket farther north and asked again. She told him acorns were in the baskets. He kept on asking about the contents of all the baskets. There was every kind of thing in them. Finally he came to some baskets which were right in the middle of the house. He asked, "What is in there?" She answered, "Fire." "And the one farther west?" "Daylight." "And in the one still farther west?" "Obsidian."

All the while Ground Squirrel watched to see if anyone was coming. It was past the middle of the night. Then he took daylight and fire and pine nuts, and black oak acorns, and many other kinds of acorns, and ³⁶obsidian. ³⁷He put the acorns under each arm; the

* McCloud; Jenny Curl.

daylight in the pouch under one ear; and the fire in the pouch under the other ear and the obsidian on his back. He started back home.

The little girl followed him out and screamed. He ran as fast as he could. The girl called to the dancers, "Someone has stolen our daylight." The dancers did not pay any attention to her. Finally someone said, "It sounds as though someone were talking somewhere." The child called again, "Someone has stolen our daylight." She continued to call that as she approached the dancers. They ignored her. At last someone heard her and said, "It sounds as though she were saying that our daylight has been taken." Then everyone ran after Squirrel. They ran as fast as they could. Squirrel ran as fast as he could too. He had a long way to run. As he ran daylight went with him. Wherever he went it became light. He carried the obsidian on his back. As he went he dropped it but it had blistered his back and that is why Ground Squirrel has a black stripe on his back. He came to this country and planted trees here and there as he went toward the west. The other people never caught up with him. When he reached the west his daylight was all gone.

13. ANTELOPE AND THE COYOTE BOYS*

Antelope (?) (Turep) was a young man. He had no father, just a grandmother who took care of him. Coyote had a family of boys. They lived close together. Antelope and his grandmother lived to the east and Coyote lived close by to the west.

Antelope went east but Coyote did not know it. He went east under the place where the sun rises. He arrived there one evening. The people were dancing outside of the house, a round dance around a fire. In the first house there was no one but a little girl who was blind. Antelope went in the house and asked the little girl what was in the storage baskets which were in the house. He said, "What is in that storage basket?" She answered, "In that basket are dentalia." He asked what was in the next basket, and she told him it was clam disk money. He kept on asking what was in the various baskets and she told him they contained daylight, darkness, and many other things. Then Antelope picked up the basket containing clam disk money and ran with it. The girl shouted, "A man came from the west. He took our clam disk money. Stop dancing and run after him." So

* McCloud; Billy Stone.

everyone stopped dancing and pursued Antelope. They could not catch him, so Antelope came home with the clam disk money.

Coyote's children went up north to Olivella creek. They went and got olivella. Then went north to Olivella creek for them. Coyote's children went.

The next night Antelope went again to the east, again he went into the house, and again asked what was in all the baskets. At first the little girl would not tell him. Finally she said, "In that one is daylight; in that one, darkness; in that one, kibale (a stone bead unknown to present Wintu); in that one, dentalia." This time Antelope took the dentalia. The little girl again shouted to the dancers and they pursued Antelope, but could not catch him. He brought the dentalia home.

When he reached home he peeped into Coyote's earth lodge. Coyote saw him and said, "What are you doing for a living? You just lie around and do nothing. My boys went up north and gathered olivella," he said. Antelope felt badly. He went home crying and told his grandmother what Coyote had said. His grandmother was angry and said, "I'll show him what I have. He has nothing." So she hung up all her shells in the earth lodge, all her otter skins, everything she had. Coyote came and was surprised. He asked the old woman, "Where did you get all those things?" Then the old woman said, "Antelope goes back east and gets all those things." She told him how he got them.

Then Coyote said to Antelope, "I'll send my sons with you." Antelope answered, "They can't run fast enough. They will be caught." Coyote said, "They can run fast enough."

So one night Antelope and Coyote's twelve sons started toward the east. They went to the same house. Again they asked the little girl what was in the storage baskets, and again the little girl told what they contained. Then Antelope and each one of the Coyote boys took a basket. They took clam disk money, dentalia, otter hides, mink hides, fisher hides. Each one took some kind of treasure. Again the girl shouted and the people began chasing them. After running maybe a mile they caught one Coyote boy. Antelope turned back and pulled a hair from the boy's head and then went on running toward the west. He got away. A little farther on the people caught another of the Coyote boys. Again Antelope turned back and secured a hair from his head and escaped. Then the people caught a third Coyote boy. After a time they had caught all the Coyote boys, but they

could not catch Antelope. He was too quick and would always jump away from them. They caught the oldest Coyote boy just a short distance from his house. Then Antelope was all alone. He went toward home with the twelve hairs crying: "East downhill far away they got themselves caught; the kuatak (?) children."

As he approached the house, Coyote heard his song. He listened. He heard the song again. Then the old woman listened. She heard the song. Coyote turned the song around. He said, "The song says that Antelope has got himself caught." The old woman said, "No, the song says that the Coyote boys have got themselves caught." Then Coyote threw hot ashes on the old woman's face to see if she told the truth. She never moved. Then she threw hot ashes on Coyote's face and he moved. That showed he had lied. Coyote almost went insane when Antelope came home. He almost killed himself in the earth lodge. ³⁸That night Antelope put the twelve hairs ³⁹in the swift water of the river. In the morning at daybreak he heard the Coyote boys shouting down in the river. They had come to life. Old Coyote was glad. He jumped into the water and was washed down the river.

14. COYOTE AND ⁴⁰THE THEFT OF FIRE*

A long time ago people did not have fire. They ate everything raw. Someone asked Coyote if he knew about fire and he said, "Yes, I have been told there is fire." Then they all decided to hunt for fire and they made Coyote their leader. Then they started out; they traveled and traveled toward the north. Then they smelled something strange. Coyote lifted his nose in the air and said, "I smell warmth." All the other animals said, "Yes." Then they sniffed, and sniffed, and discovered that the smell came from the north. They followed the smell northward and soon they came to the house of two women who had fire in their house. Coyote said, "I am the only one who has the right song. I'll pretend that I am cold and hungry. There are two doors to the house. I'll beg to enter and they will pity me." Then Coyote made himself look as shabby as possible. ⁴¹He then posted his people in a row to catch the fire and run with it, he posted Panther, Deer, Squirrel, and all the people. Then he told someone to knock on the one door to give him a chance to escape by the other.

* McCloud; EDC Thomas.

Then Coyote went to the house. He looked very shabby. The two women let him come in. He sat down by the fire and nodded. He pretended to go to sleep near the fire. The two women said, "Poor fellow, he is sleepy." Meanwhile Coyote caught sight of a small stick of oak which was burning. He pretended to sleep. The two women went to bed. Then they heard someone at the door. While they went to the door Coyote jumped up, seized the brand, and jumped out of the other door. Then all the animals began running. The two women saw that Coyote had stolen some of their fire and they chased the animals. First Panther ran, then Deer, then Fox, then Tree Squirrel, he ran up trees and down trees, then Ground Squirrel ran, he ran into the ground and out of it. Finally Frog was passed the oak coal. The two women almost caught up with him. They grasped his tail just as he dived into the water, and since then frogs have never had tails. Just before Frog dived down to the mud he threw the coal into a hollow stump.

15. THEFT OF OBSIDIAN*

Some people called a time at the flat named Tok'. They were going to hunt deer. They set snares on the runway at Blood Gap. Adder had real obsidian. The others made their arrows out of just anything. They did not know about obsidian. When deer were caught in snares, Adder shot and ran as fast as he could to the deer, pulled out the obsidian and hid it in his quiver. The obsidian was very powerful. The others would shoot too, but only sometimes would they kill a deer. Adder always killed them. He killed so many, the blood began running down both sides of the gap into the creeks. That is how the gap got its name. That night they carried the deer back to camp and had a big feast.

The next day the same thing happened. For three or four days this kept on happening. Adder always killed most of the deer. The others became jealous and talked things over among themselves. They decided that Adder must have some very powerful weapon. They told the fast runners like Humming Bird and Fox to watch Adder and race to the deer before Adder could get there.

On the following day the fast runners stationed themselves near Adder. One man called Puimeminbes was near. When Adder shot, all began running. Puimeminbes got there first. He put his hand in

* Upper Sacramento; Jo Bender.

the wound and pulled the obsidian out and ran away. When Adder came he put his fingers in the wound and could not find his obsidian. He knew it had been stolen and he was very angry. He went right back to camp and got his things ready to go back down south from where he had come. He told the others his obsidian had been stolen and he was going to get even with the people who had taken it.

Meanwhile Puimeminbes ran up the ridge of Sandhill Crane Mountain. The other people all knew what was going to happen. They knew that Adder was going to set the world on fire. They all got ready to leave.

When Puimeminbes got to the top of the ridge Sandhill Crane was there, and so was Ground Squirrel who was to run with the obsidian. The obsidian was very large by now. Puimeminbes gave Ground Squirrel the pack and told him to run. Sandhill Crane told him to go right away because the fire had already started. He said he would stay on the mountain and watch the fire. He would call to him and tell him how near it was coming. He said, "When you hear my voice getting dim you will know that you are far enough away."

So Squirrel started going. He went north, and went north, and went north. He went past Mount Shasta. He could still hear Crane telling him about the fire. He kept on going until he could hardly hear Crane's voice, then he dropped his load. That is where Glass Mountain is today. That is why Ground Squirrel has a black mark on his back. The obsidian got hot and scorched him.

The people who were left behind were caught by the fire right above their camp. The rocks at Wakpom are those old-time people.

16. PUIMEMINMAK, THE DEER MAKER*

Puimeminmak lived with his grandmother. He lived with her a long time. He grew big enough to hunt deer. Every day he killed deer; he never failed. They had much deer meat. They saved every part of the deer. Every part was hung around the house. Every part was hung in a separate place. He did this for a long time. Then the man said, "I am going to leave you." He said, "I am going south. When I have gone, there will be no deer in this country; all the animals are going to follow me, all the birds, the snakes, everything. You use up all our meat. A big snow will come. Everyone will starve. When you have eaten all the meat, go down to where the trail crosses

* McCloud; Syke Mitchell.

the creek and set a snare. The next morning you will find a deer in it. That will be for you to use."

Then he left. The first day he traveled all day and then he camped that night. He built a fire, smoked, and talked to the animals he had with him. He had every kind of animal with him. The next day he traveled again. The animals hid during the day. The same thing happened every day and every night. He traveled for about ten days. One evening he came to a place and said, "Here we are now." He said, "You animals must hide yourselves until I tell you to come out." Then he went down into the valley. It was sundown. He went south down into the valley where there was an earth lodge. He sat down. Then he saw two women, two sisters, come toward him with carrying baskets. He turned himself into an ugly, dirty little man with a bow and arrow which were of no use. The younger sister came and saw him sitting on some manzanita wood. She smelled him, jumped back and said, "Someone is here." The elder sister spoke to him. He had two mountain quail. The elder sister said, "Where did you get them?" He answered, "Oh, I just got them." Then they said they were going home. The elder sister put him in her basket. He said, "Don't tell anyone." They took him home. It was dark when they got there. They hid him so the mother and father did not know he was there. He stayed there all the next day. The elder sister gave her mother the quail. They ate it but the mother asked no questions.

The next night Puimeminmak told the two girls to sleep soundly. After midnight he got up and went to his uncle who lived quite a long way from there. He got there the same night. His uncle said, "Hello, nephew. I heard about your traveling." Then Puimeminmak asked his uncle for something to wear. Then he took a dagger and peeled off his little dirty skin and turned into a big fine-looking man with hair down to the ground. He put on moccasins, an otter skin, and beads. He stuck a dagger through his topknot. He had a bow and arrows. Then he left his uncle. He returned to the earth lodge. He had been gone just a short time. He lay down with the two women and one of them woke up. She did not see the ugly, dirty little man. She thought that he had killed him. He said, "No, I am the same man."

The people who lived there hunted all the time, but they never killed a deer. They killed snakes and called them deer. The chief made a speech and told all the people to go hunting; he asked Puimeminmak to go too. He said, "I have never hunted much, but I'll go."

They went. He looked for deer tracks but saw none. No one killed anything because Puiməminmak wished it. They came home that night and said they had killed nothing. They kept on doing this for a long time.

One day they went hunting again. They went way off in the mountains. They circled around to drive the deer. It was midday and they had not yet seen deer. Then they started home. Puiməminmak said to his father-in-law, said to the chief, "You and your men had better stay with me." Then they came to a gulch. He said, "Stop, there are deer." He shot at them and killed twenty-five right in one spot. They were real deer. The others were surprised. Each person had a deer. That night they had a big feast. Puiməminmak said, "Don't eat snakes, they are no good. You want to kill deer."

The next day he told his animals to come out and show themselves. Half of them he told to stay hidden. He was going home soon. The other people went hunting for real deer now.

Puiməminmak stayed there a long time. He had a son. Then he decided to go home. He went home with half of his animals. He went back with them. He returned to his grandmother with his wives and his son. When he returned, there were plenty of deer again. That is why every fall the deer go south and return in the new year.

17. SOUTH-FLAT-SALT-MAN (NORDALWELIMUK)*

South-flat-salt-man's mother was Bā'lus. He was born at Mohmas (a flat near Redding). When he cried he sounded like a bear, not like a human child. He grew very rapidly. His mother took care of him. Every one feared him, even his mother and father. ⁴²One day they all went to Cow creek to dig Indian potatoes and they left him behind in his basket. ⁴³As soon as they had left he stood up with his basket still tied on him and walked away. He traveled northward, stopping now and then to eat potatoes and greens. That night before he camped he called on the clouds in three directions to bring rain. Then he crawled under some sunflower leaves, and it began to rain. It rained, and rained, and rained. He wanted the people who had deserted him to be wet and cold.

That night the people in the camp doctored to see what had caused the rain. It was very cold. The doctor told them what made the rain,

* McCloud; Billy Stone.

so the next day everyone went back to the old camp to find South-flat-salt-man. They hunted all day but could not find him. On the next day his sister started out with a basket of potatoes to hunt for him. She looked for three days and at last found him. She gave him potatoes to eat and begged him to return home with her. He refused because he had been deserted. So his sister was forced to go home alone and tell her parents what had happened.

All this time South-flat-salt-man was growing very fast. He could almost make a living for himself. All this time also he kept moving toward the north. His sister came to look for him every day but sometimes she was not able to find him.

One evening after his sister had left him, a ball of something came rolling from the east up to where he was sitting. It was a ball of salt. He tasted it and liked it so he ate it all up. The next day his sister could not find him. That evening a red ball came rolling from the east up to where he sat. It was a large cherry. He tasted it and liked it so he ate it all up. The second day his sister succeeded in finding him. She begged him once more to go home with her, but he refused. She went away crying. That night an old woman came from the east carrying on her back a basket full of greens. "Grandson," she said, "I have come to get you because you are all alone. I think you had better come with me." He would not go with her that night because he wanted to see his sister once more. On the third day when his sister came, he told her that his grandmother had come to get him and that he was going away with her. His sister felt very badly and went home crying. That night the boy's grandmother came and took him to East Gap where she lived. She bathed him and dressed him nicely. They lived there together for some time.

One day the old woman said, "Grandson, something is eating my acorns when I soak them down at the river. It takes my basket, too." The boy answered, "I'll watch for it and kill it." So the old woman gave him a nice bow and arrow and he went down to the river very early in the morning to watch. He stayed in the water and watched the place where the acorns were soaking. He saw something come to the surface and begin to cut the rope which tied the basket to the willow bush. The boy aimed and hit the thing in the side. It sank without taking the acorns. He watched some more and soon he saw something come up to the surface near where he stood. It was dead. The thing which he had shot was Beaver. He picked him up in one hand and carried him home. He was becoming very strong. When

he reached home, he left Beaver outside his grandmother's door. She was glad that her grandson had killed it.

South-flat-salt-man soon became a grown man. He was small but very strong. One day he said to his grandmother, "I am going to go where Norwantakas and his brother Keriha are fishing. They are good fishermen and I shall surely get some fish to eat." His grandmother answered, "Yes, they are good fishermen. You will surely get fish to eat. You must take them a net bag full of potatoes." So he put a large quantity of potatoes in his net carrying bag, but they filled only one corner of it. The next morning he picked up his bag in one hand and started off. When he approached the camp of the two brothers he left the potatoes a short distance away and went into camp. Only the younger brother Keriha was there. Norwantakas was in the fish house. Keriha looked at South-flat-salt-man and thought he was only a boy. He went down to the river and told his brother that a small man had come to visit them and now he would have a good time with him. His older brother warned him that he was a powerful man and that he had better not tease him. Keriha paid no attention to what his brother had said. When he reached camp, South-flat-salt-man told Keriha that he had left some potatoes outside of the camp and that he had better get them. Keriha went to get them but found that he could not lift the net. He came back and said, "I couldn't lift them." So South-flat-salt-man went for them and carried them easily in one hand. Thereupon Keriha ran down to the river and told his brother what happened. Norwantakas said, "I told you to be careful." Then the two brothers returned to camp with many sturgeon and salmon. They cooked them and gave South-flat-salt-man some to eat. He ate, and ate, and ate. Soon he had eaten up all there was. Keriha was very surprised. Norwantakas said, "I have been fishing but I haven't caught many. Bring your carrying net down to the river and help yourself." They went down to the river and South-flat-salt-man put all the fish that Norwantakas had caught in his net. There were a great many salmon and sturgeon, but they scarcely filled one corner. Then he said, "Goodbye, nephews," and went off carrying his net in one hand.⁴⁴

18. ⁴⁵HUHURIT*

Once there were two brothers.⁴⁶ Huhurit, the older one, went to hunt deer all the time. They never roasted their meat, they just boiled it and ate it. Older Brother told Younger Brother to go and get wood. "You must do that," he said. "When I get deer, you must get wood so we can boil our meat." The little fellow always went to gather wood. In the evening Older Brother boiled a large basket of meat and told Younger Brother to eat that the next day while he was gone. "You must never roast meat," he said. Younger Brother always did as he was told.

One day Younger Brother went out to play. He came home at about midday. He was very hungry. He sat in the house and looked up at all the nice dried meat hanging there. His brother never allowed him to make a fire, but this time he made one. When the fire was a nice bed of coals he reached up and got a piece of fat meat and threw it on the coals. It smoked and sizzled. By and by he took it out of the fire and tasted it with the end of his tongue. It tasted good so he ate it all up. Then he got another piece and did the same thing. Huhurit who was in the mountains ⁴⁷felt a buzzing in his ears and knew what Younger Brother was doing. While Younger Brother was eating the second piece he heard something in the house making a noise like a small mouse. He heard *ṭup, ṭup, ṭup*. Whenever he took a bite he heard the same noise in the corner of the house which was farthest north. He listened. Finally he went to the corner from which the noise came. He heard the noise all the time. He moved the baskets of food away and scratched around in the leaves and earth. Suddenly he saw a tiny shrew. He picked it up and laid it in the palm of his hand. "My brother and I shall play with you," he said. He dripped a bit of fat in front of the nose of the tiny shrew. It licked the fat up. Younger Brother then gave him some more. It licked up the fat faster and faster. Soon it began running around in his hand. Younger Brother put it down on the ground and fed it more fat. Soon it was as large as a big mouse. It kept on growing very fast. Before long it was as large as a small dog. It began running around the house. Younger Brother could not hold him any more, so he got Older Brother's strap and tied him up, but the

* McCloud Jenny Curl.

shrew just dragged him around. By and by he ran out of the door, dragging Younger Brother after him. It was afternoon. It ran north. Younger Brother still clung to the strap. He said, "Wait a minute. This strap belongs to my brother and I want to leave it for him." But the thing paid no attention to what he said. He kept dragging Younger Brother after him. He took him far to the north. Then he turned around, killed Younger Brother, and took out his heart. He continued to go north with the heart. When he arrived way up north where his earth lodge was, he hung the heart above the fire and began smoking it with pitchy wood until it turned black. The people who lived in this place gathered much fir pitch. They cooked it like acorn soup and drank it boiling hot.

When Huhurit came home it was late. He wondered where Younger Brother was. He looked everywhere but could not find him. The next morning he looked for tracks but could not find any. So he took all his valuables and set out to hunt for Younger Brother. First he went north. He asked everywhere where he found people if they had seen his little brother. Nobody knew anything about him. He went on and on. Then he went east. He always asked everybody about his little brother but no one could tell him anything. Next he traveled north, then west. He was gone a long time. By and by he came back halfway to where he had started from. He had asked everybody.

When he came to this place it was midday. There was a house there. He went in and saw many ⁴⁸spider people sitting all around the wall of the house making rope. He spoke to them. They just said, "Um." He spoke again and they just answered "Um. We are making rope." Some of the people told Older Brother to go stand on the west side of the house. The people on the west side told him to go stand on the east side of the house. He stood around and did not know what to do. No one asked him to sit down. At last he said, "What is the matter with you people?" and sat down on the fire log; "I just want to ask about my little brother. I lost him a month ago. Do you know anything about it?" No one answered him. He continued, "I have been all over the world asking about my brother, but I can't get any information. That is why I came here. There is only one person I haven't asked. Look up. There he goes. The only reason I haven't asked him is because I have no way of getting up there. Can you go ask him for me?" Among the Spider people was one with many piles of rope, so Older Brother asked him if he could not go up above with it. He answered, "Yes." He went outside and took a

big coil of rope with him. He laid the coil down in the middle of the flat. Lizard lay by the coil to watch how far up he would go. Spider with all the rope started. He went up and up. They watched him until he was out of sight. They could see the rope still uncoiling. Lizard lay and watched him. Soon the rope was all gone, and Lizard called out that he had turned back. When he got back another one started out and Lizard watched him again. But his rope was too short, also. Finally everyone had tried but one little fellow who had his rope coiled up in a live-oak acorn cup. Older Brother asked him to try too, so he took his bundle of rope and started. Older Brother told him, "When you get up there, tell the one above (Sas, i.e., Sun) that I have lost my little brother, that I lost him a month ago, and have searched everywhere for him but no one knows anything about him." Little Spider went and went. His rope seemed never to uncoil. Lizard watched, and watched, and watched. He never blinked once. By and by Lizard said, "He has got past the place which the others reached." The other people asked Lizard where he was and he answered, "He has reached the sky now." All the rope seemed to be there yet.

When Little Spider got on top, he went to the main trail and looked east. He saw a person approaching. ⁴⁹He watched him coming. Soon Sun came to where Little Fellow was standing. Little Fellow then said, "Old Man Sun, stop, I want to talk to you. I was sent up here to find out some things." He told him that Huhurit had lost his younger brother and had searched for him everywhere but had not been able to find him. At last he had wished to ask Sun because he traveled west all day looking down toward the world and he saw all that happened. Old Man Sun sat there and never said a word. Then Little Spider asked if Sun knew where Younger Brother was. "Yes," he said, "every time I go down this trail I look as far north and as far down as I can. Look way down there. Do you see a place smoking? The thing which stole Younger Brother killed him and took his heart. It is now smoking with pitch. The heart is almost dead. Tell Older Brother to go as fast as he can."

Little Spider said, "Yes, that is what I came to learn." He started down his rope. Lizard shouted, "He's coming." Spider came down, and down, and down. Finally he got there and said, "Old Man Sun said you must go fast. They have your brother's heart in the earth lodge far to the north and they are smoking it. They are building a fire under it every day."

So Older Brother went. He went on, and on, and on, as fast as he could. He traveled northward all the time. The next morning he looked toward the north and saw smoke rising. He said to himself, "I must be getting nearer." He kept on going. Near sundown he reached the place. He saw a house. He thought and thought how to enter it without being recognized. He came to a thicket of fir. Looking across the thicket he saw a man (elxutluxutlu—a mountain being). He watched him taking the bark from the trees. He thought, and thought, and thought. ⁵⁰At last he gathered some celery roots and put them in his basket. Next he pounded them up and cut them open so they resembled a female sex organ. He placed this on his penis. Then he made himself a front and back apron, put pitch on his face and made himself look like an old woman. The man who was taking the bark from the trees never noticed this old woman. She walked downhill on the north side, picking up twigs and throwing them back into her basket. She made believe that she had not seen the man. He kept on peeling off bark. The old woman sat down and began straightening the wood in her basket. At last the old man saw her. He would look at her and then peel off a bit of bark. Then he would look again and peel a little more bark. At last he stopped and just watched her. She leaned backward to adjust her basket and in so doing spread her legs apart and revealed her genital organs. The old man came toward her. She acted as though she were about to arise. He threw her over backward. Instead of falling straight back she fell to one side. He crouched over her. She said, "Wait a moment. Something is sticking into me." She braced herself on her elbow and pretended to reach for a stick which was in her way. She slid up the hillside so that his head was under her chin. She drew her dagger and thrust it into the soft part of the man's skull. She twisted it around and around and finally stripped his whole skin off. ⁵¹Then Huhurit took off his disguise, put on the man's skin and his clothes and went to the house. All the people were there boiling pitch like acorn soup.

Elxutluxutlu had told the people that if anything happened he would be there, early or late. When they saw Huhurit coming in his skin they were suspicious. They said, "This must be Huhurit." Huhurit paid no attention to what they said. He began making a speech just as Elxutluxutlu always did. They said, "Let's give him boiling pitch with hot rocks in it, to drink. If it is Huhurit his eyelids will twitch. But if it is Elxutluxutlu they won't, because he is used to it." So the people boiled some pitch and gave it to Huhurit to drink. They

stood around him and watched him closely to see if his eyelids would twitch. He drank the pitch right down and his eyelids never twitched. Then Huhurit began making a speech. He said, "People round about here, come together in the earth lodge. Huhurit may come. When you kill a person, his people come to surround you." So everyone went into the earth lodge, not one stayed outside. Only Huhurit stayed outside. He talked all the while. Then he collected much pitch and put it all around the earth lodge and all around the smoke hole. When it was dark he entered the earth lodge. The heart of his younger brother which was being smoked called out softly, "Older Brother." Huhurit took it down and carried it outside, and then he re-entered the earth lodge. Some of the people said, "What would you do if Huhurit should come?" Duck said, "I'd do this," and he flew out of the smoke hole, re-entering by the door. Then everybody tried it. They went out of the smoke hole and came in again by the door. Then Beaver said, "I'd do this," and he slapped the ground with his tail and water splashed all around. Many others showed what they would do. At last Huhurit said, "I hope you have luck, and sleep soundly." Then everyone went to sleep. It was midnight. Huhurit went outside and set fire to the pitch, all around the earth lodge and around the smoke hole. Then he stood back and watched. Soon the whole earth lodge was on fire. It burned all up. Everyone shrieked. Some tried to go through the smoke hole but they fell back in the fire. Beaver slapped the ground with his tail but he only scattered ashes. Huhurit stood on the north side and watched, and watched, and watched, until it was the middle of the next afternoon. There was nothing left but ashes. Suddenly right in the middle of the ashes he saw a little whirlwind rise up toward the sky. He said, "He! He! There was something more powerful than I, here among them." It was Rattlesnake. He had power even after all had been burned. ⁵²Huhurit took his brother's heart home and steamed it. It came to life again but was a different person.

19. NORDALMUNOKO*

Nordalmunoko lived on Buckeye plain. He was small but very powerful. He could uproot trees and overturn mountains. He lived with his grandmother on this plain. He had been born there. He was young and would go digging for roots and greens. He had a carrying net; when it was full no person could lift it but he could carry it

* Upper Sacramento; Jo Bender.

easily. He dug for roots for several years. All the time he was growing. One day he found a dead eagle. He plucked its feathers. He thought to himself, "Maybe some day they will be good for something." He brought them to his grandmother. She used them to make his arrows out of. She made him a bow and arrows to hunt game with. Instead of going digging he now went hunting for birds. He killed birds from a brush shelter near a spring. He kept his grandmother supplied with birds. He kept on doing this and all the while he was growing older and bigger. People began hearing about him and talking about him. He was small for his age but he was very powerful.

One day two girls came to the brush shelter where he was hunting birds. They talked to him for a long time. They said, "We have come to get you." He said, "I guess I'll go with you"; so he went without telling his grandmother good-bye. Then they led him away. He could not do anything. He had no power left. He picked up one white acorn and one piece of wild grape vine and put them in his net. Then they led him toward the west where they came from, where there was a big earth lodge, where games went on all the time. These two women were Grizzly Bear women.

⁵³In a short time they reached the place where they lived. The Grizzly Bear people were jealous of him because he had the two girls. They wanted to test him, so they said, "Let's play football." Then they began playing. The Grizzly Bear people kicked the ball but they could not send it far. Then Nordalmunoko kicked the ball and sent it toward the east, far to the east he sent it, over the mountain to the next field, he sent it.

So then they challenged him to a shooting match. They said, "Let's see who can shoot farthest." Their bows and arrows were nicely made, they looked nice. Nordalmunoko's were only rudely made, his grandmother had made them for him. Then they began shooting, some shot a long way, others did not shoot so far. There were many there and they were all in practice for the big time. Then they called on Nordalmunoko to shoot. He pulled out his roughly made bow and arrows. He said, "I don't know how to shoot well, but I'll try." Then he shot and his arrow fluttered and quivered, it looked as though it were about to fall after going only a short way, then suddenly it picked up speed. The farther it went the faster it went; it went over hills and valleys. It came to high mountains and turned into an eagle, it flew over the mountains and alighted in front of his grandmother's house.

All this time his grandmother knew what was happening.

After the shooting match they challenged him to a spearing match. Very big fish came to where they were spearing and the Grizzly Bear men could not pull them out but Nordalmunoko pulled them out easily. He fed all the people with the fish which he caught. The Grizzly Bear men were jealous because they could not outdo him.

Then they decided to hunt. The Grizzly Bear people wished that a deer might go far up on the mountain. Then they told him where to find deer. He went up the mountain and those who had stayed below set fire to it. When Nordalmunoko got to the top he saw the fire. There was no way to escape. He did not know what to do. Then he threw down his beaver quiver. It drew dampness. Water oozed out of it. As the fire drew near the water ran to meet it. The quiver floated and Nordalmunoko used it as a raft. The quiver turned into a beaver; the beaver slapped its tail and splashed water over the fire and put it out. Then Nordalmunoko went back to where the people were. They were surprised to see him. Nordalmunoko was angry. He decided to get his revenge, so he wished that a big snowstorm might come. That night black clouds came and it began snowing. It snowed for a long time, for a very long time. Everything was snowed under, the earth lodge, the wood, everything. The people could not go out and they were getting hungry. Nordalmunoko thought, "Let them starve."

After it had stopped snowing Nordalmunoko went outside. The snow was very deep. It was over his head. He began clearing away the snow. His father-in-law and his mother-in-law who were in the earth lodge said to their daughters, "What is he doing that for?" But the daughters did not know. He cleared a large space before sundown, then he began gathering wood, he pulled trees up by the roots and broke them into fire wood. Then he set fire to the wood. He planted the acorn and the grapevine which he had brought with him. After that he danced; he sang as he danced. The acorn and grapevine began to grow. He kept on dancing and singing. He sang about his grandmother and the place he came from. He said that he did not believe he would ever see them again. All this time the acorn and the grapevine kept on growing. The acorn grew into an oak and the grapevine climbed on it. By the middle of the night the acorns and the grapes began to ripen. His father-in-law and his mother-in-law said, "I guess he is a man. I guess he can do anything," but they did not leave the earth lodge to see what he was doing. At day-

break the acorns began falling. All the people were hungry, they came to gather, and roast, and eat them. Also they picked the grapes and ate them.

The two sisters each had a son. The boys grew very fast and began singing, "We pricked our feet with bears' teeth." The Grizzly Bear people were surprised and frightened too.

20. KOHORTI*

A man lived near Baird; he was small but very powerful. Two sisters, Grizzly Bear women, came to ask him to a big time held in the east. They said, "We are going to have a big time. You had better come with us." So he got ready, he got an iron-ore rock to make a football out of, he got everything. Then they went. He could not walk fast because he was so small. When they got to the Pit river at Silverthorn's ferry they sat down to rest. The two sisters asked, "How are you going to cross?" He said, "Oh, I'll get across." Then the sisters crossed first and went on. When they were out of sight they hid themselves to watch how he would cross. He just stepped across as though it were a creek. Then he took one or two steps and caught up to them. They went on ahead again. When they had gone a long way they sat down to rest. Kohorti took one or two steps and caught up with them. They reached the place to which they were going at about nightfall. The father of the two Grizzly Bear sisters was a chief. He said, "There are bad people here. They are grizzly bears. You had better not go out or you will be killed." He said this because Kohorti was so small; he was so small that his quiver dragged on the ground.

⁵⁴The next morning Kohorti stayed in the earth lodge all day while the others went out and had a good time. He had ten brothers-in-law. One came to him and said, "Let's play football." He said, "I don't know how to play football but I'll try." The others told him not to play. "You'll get hurt," they said. He went out and there were ten grizzly bears playing against him. He was alone on his side. They used their ball. The bears held the ball down with their feet for the little fellow to kick. He kicked and broke the ball into pieces. Then the little fellow said, "I have a ball but I don't know whether it is any good." Kohorti held his ball down and a grizzly bear kicked and broke his foot. Then he kicked the ball and it went bouncing over

* McCloud; Syke Mitchell.

the field. When the bears tried to stop it, it broke their legs; when they bumped into Kohorti they hurt themselves.

Then the little fellow went back to the earth lodge. They challenged him to a distance shooting contest. They went to a long valley. Kohorti said, "You shoot first." Some of them shot very far. "I guess you will beat me, but I'll try," he said, then he took an arrow with eagle feathers on it and shot. The arrow went a short distance and began to curve downward. It looked as though it would fall, then suddenly it turned into an eagle and flew off, so he won.

⁵⁵Other people were gambling. Coyote was on one side. His two wives were Gopher women and he had a son. Coyote lost everything he had. At last he bet his eyebrows and he was down to the last counter. He was sure he would lose so he said to his son, "Ask your mother what I should do." The son went to ask his mother what Coyote should do. Gopher woman said, "I thought he knew how to gamble. Doesn't he know that the other men have holes under them through which they pass the ace? Tell him to shoot outside and I'll stop up the holes." So Coyote said, "Let's go outside." Gopher woman stopped up the holes and made one for Coyote. Then Coyote did what the others had done. He won everything back.

There was excitement going on all the time. The chiefs came to have a talking contest. Some talked a long time, some talked half of the night, but Wolwol (linnet?) spoke for a whole day and a whole night. He won the talking contest.

Everyone showed his beads.

They had a contest to decide who was the best-looking man and who was the best-looking woman. There was a big time lasting the whole summer.

Kohorti became tired and disgusted. He wished for a big snow storm. It came. Everybody became thin and starved. Then he told his father-in-law to make a big fire. He said, "I am going to dance tonight and then I am going home." So his father-in-law made a fire to melt the snow and dry the ground. Kohorti put on all his fine things, he put on acorn twigs, all kinds of berries, manzanitas, everything. Then he danced, he danced all night. A big oak tree grew from the acorn twigs on his head. It began to bear acorns. Blackberries, cherries, grapes, everything began to ripen. The things which were ripe began to drop off as he danced. All the Bear people came and ate. The acorns under the tree were deep. Then Kohorti stopped dancing. He went home, but after that there were oak trees and fruits and berries there.

21. BULLFISH*

Bullfish came from Lockmiller hole near Ono. It is a holy place. Many people lived there, the owl, the hawks, the live horn shell, and many others. Every morning Bullfish got up and sang, "Grandmother, grind me bad acorns." He told her he was going to Wilson flat to gather grasshoppers with all the fine people who were there. Little old ugly Bullfish went to the flat with his basket. The others said, "Here comes that ugly Bullfish! He comes every day. Who wants to see him! He always comes just when we are nearly through." Bullfish paid no attention to what they said. He was ugly while all the other people were handsome. The girls all made fun of him. He picked up grasshoppers but he never was able to fill his basket more than half full. This happened every day for a long while. When he went home at night, his grandmother would ask him how he had got along. Then they would eat grasshoppers and acorn soup.

One day he came home and said, "There are many fine people there. I wish you could go to see them. They all like me." His grandmother answered, "You mustn't believe that. They are just making fun of us. Who would like poor people like us?" A few days later he came home and said, "Grandmother, two girls love me." To which his grandmother again answered, "You musn't believe that. They are just making fun of you. Who would think of a poor ugly boy like you?" He only said, "I'll bring them home tomorrow." The grandmother pretended she did not believe him.

The next day he went to Wilson flat again. One of the girls came to pick grasshoppers with him. They talked together. That night he took her home with him. The girl's sister called after her as she left, "Are you going home with that ugly old Bullfish? Can't you find anyone better than that?" The woman was the Clam Shell woman. That night the grandmother sang; she told the girl to sleep soundly until it was broad daylight. When the girl had gone to sleep the grandmother turned to the boy and said, "Now you must be a man. We have our own holy place right here at Lockmiller hole. Go there and swim." He did as his grandmother told him. When he returned he was a handsome man with long black hair. The grandmother once more told him, "You must be a man now. You have a woman who has

* Bald Hills; Sarah Fan.

come from the ocean a long way off. She will go back and you will have a long road to travel when you follow her." Then she gave him many clam disk beads, an otter quiver filled with arrows, a bow, and many other things. To the girl she gave many horn shells.

The next morning when they went back to Wilson flat everyone looked at them. They were beautifully dressed. The girl's sister said, "Who is that handsome man with my sister? I am going over to talk to him." She approached the pair, but felt ashamed because they were so rich. She asked her sister where she had got this man, and the sister answered, "He is the man I went home with last night." "I can't believe that. He is so handsome. I like this man." Then the sister went back to the other people and told them what a fine man her sister had found. She said she was going home with him too that night. So after that Bullfish had the two sisters for some time.

One night the older sister said she wanted to go back home. Bullfish said, "No, you can't go. Wait until I am ready to go too." After that he watched her every night, but on the fourth night she managed to slip off. Bullfish followed her. He would see her right ahead of him but when he tried to catch up with her and seize her she slipped away from him. He followed her, and followed her, and followed her. At last they had almost come to the ocean, when he said, "You don't want to come home with me. I am going back alone." The woman answered, "You have followed me a long way. No other man would have followed me so far. Now you must go on." Bullfish thought a while, then he said, "I can't swim. You belong in the ocean, you can." She replied, "You must decide to come with me. I'll lead you. But you must be careful, there are many people where I live who will tease you. You must be clever. They will test you in different ways. They will test you in killing deer. They will say, 'Whoever kills the first deer is a man!' My husband, you must not be outwitted. They will challenge you to races and rock-throwing contests. Don't be afraid. You will not come in last."

Thereupon she took him by the hand and they swam across the ocean until they came to an island. There were many people there. ⁵⁶They all made fun of Bullfish. They said, "Now we shall see what kind of a man you have brought back." The next morning a man went out to make a fire at a long distance. Then someone said, "Whoever reaches the fire first will be a man." All the men made fun of Bullfish. They said, "Now we are going to show you up." Then they

all began running. Bullfish soon outstripped the others. He reached the fire before some had got halfway to it. All the girl's brothers took the part of Bullfish and said, "You had better not dare strangers." The others answered, "This is only the first time. We shall beat him yet."

All this time Bullfish' grandmother was singing for him.

Next the men challenged Bullfish to a buck hunt. They said, "The first one to kill a buck is a man." Each one boasted that he would be the first to kill a buck. Bullfish said nothing. Then they all went hunting. Bullfish was the first to kill a buck. It was a large one. All his relatives-in-law once more shouted, "Now you see that you had better not dare strangers." The other men were beaten.

Bullfish stayed with his wife's people for some time, then he swam back and went to Lockmillers hole.⁵⁷

'22. TOPIWAIK'ALALTE*

There were many people all over the world. There was a gambler whose name was Topiwaik'alaltε. He went to some people's house, he arrived at the people's house, he spoke thus, "Let's gamble," he said. The people said, "Yes, let's gamble." They gambled, he gambled every day, he went on gambling and lost, all his treasures were gone. He came on his way using a cane. Topiwaik'alaltε had lost all the treasures, his treasures. He stood for a while and heard an invitation from down west, he heard an invitation to all the people for beads, an invitation for beads he heard, they were calling a big time. So when he heard the invitation Topiwaik'alaltε went happy on his way, went west toward the place where the invitation had come from. Many people were going west. And he went, Topiwaik'alaltε. He found the scalp of a red-headed woodpecker, Topiwaik'alaltε went behind the others, working on it, and many people were going before him. Topiwaik'alaltε named it kipanamas; he went behind the others working on it. He went westward, he went westward, he stopped for a while, looked down the hill to the south and saw two women sitting, saw the two sitting facing each other. Topiwaik'alaltε stood still. The women looked up, looked to the north. They saw Topiwaik'alaltε standing, saw him. So they said, "Our cousin is going by. Let's go," said the women. The women said, "Yes, let's go where our cousin

* Upper Sacramento; Jo Bender.

is going. Let's go with him down west. Our cousin is going to the big time," they said. The two women came up to Topiwaik'alaltε. "Cousin, we came to go with you," they said. So they went westward, down west to the bead party.

In the meanwhile the people who were going in front sat down. The people said, "Topiwaik'alaltε comes followed by two women." He went and sat down and now all who were on their way to the place where the people lived were sitting down. The two women were Rattlesnake women. Topiwaik'alaltε put the red-headed woodpecker kipanamas around his forehead. He said, "Yes, let's go," he said. They all got up, and went, and came to the place where the people lived. It was evening when they arrived at the dwelling of the people, at the dwelling of those who had called the big time. There were many people. They kept swarming in all day. Then some one spoke early the next morning, a man who was a chief gave a speech. He finished speaking, another got up and spoke, a chief. Then this one finished. Another got up, finished speaking. Another got up and spoke, another got up and finished speaking. Topiwaik'alaltε got up last and spoke, started to speak, and while he spoke on, while he spoke, he spat out saliva, he spat out k'owit, k'owit all in a heap; Topiwaik'alaltε spoke some more, he spoke, and spoke, and spoke, spat out red-headed woodpeckers all in a heap, and they said, "Yatuk, yatuk, yatuk." The people said, "Bring and start a fire around them so that they won't spread their wings, surround them with fire, the red-headed woodpeckers of Topiwaik'alaltε's saliva." So Topiwaik'alaltε won in the speech-making match. The people said, "Let's gamble," they said. To Topiwaik'alaltε they said, "We bet you," they said, "your kipanamas which you have around your forehead." The two women sat close by, looking on. Topiwaik'alaltε said, "Yes, let's gamble. I bet this which I have around my forehead." The others bet many beads, betting against the one kipanamas. They gambled, and gambled, and gambled. Topiwaik'alaltε sat down; they put the gambling beans in the middle, the gambling beans. The man who dwelt down there in the west guessed right, but when his hands were guessed he was never caught. He was about to win from Topiwaik'alaltε the only bean which was left. ⁵⁸The two women came up to Topiwaik'alaltε. the two women came up. "Cousin, why don't you open your eyes? Look on the ground below. He has made holes for himself on both sides and gambles with you in this way," said the two women. The two women had a gopher tail. They sent the gopher tail below. The

gopher tail went and stopped up the hole below, went east and stopped the hole to the east. It stopped up both. Topiwaik'alaltε guessed with the last bean, he guessed, and caught the other. Then Topiwaik'alaltε started to deal, gambled, and gambled, and gambled. Topiwaik'alaltε won many treasures, he won all day long. The people carried on their backs the beads that had been won, he won many beads. Then he came towards his home, got there, he won them and brought them home. It has been transformed, it has turned into something, this is all.

23. DENTALIUM*

Dentalium had been born and brought up at Mount Shasta. His uncle was Beaver. Dentalium was rich. He had many beads. One day he decided to go south. His uncle wanted to go too. Dentalium said, "I think you had better not go. It is a long way. You'll get sore feet." But Beaver went anyway. Dentalium put on his buckskin moccasins, clothes, beads, woodpecker-scalp belt, his quiver, all his valuables. Beaver had nothing.

They started out. They traveled south all that day. That night they camped. Then they started again the next day. They traveled five days, they traveled ten days. Dentalium said, "We'll be there tonight." He was going south to marry a woman. When it was almost sundown they came in sight of where they were going. Dentalium felt sorry for the old man. He gave him all his fine things and said, "You go ahead."

The old man went ahead. He came to the chief's house when it was almost dark. Beaver went in and sat down between the two daughters. Dentalium came, but no one paid any attention to him. They gave Beaver acorn soup and meat to eat. No one offered Dentalium anything to eat. Two orphans were living there, a boy and a girl. They gave Dentalium something to eat.

The next morning the chief made a speech. He called everyone to go hunting. Beaver had never been hunting before. He did not know how to hunt but he went out with the others anyway. Dentalium stayed home. Dentalium asked the orphan boy, "Where are your father and mother?" The boy said, "I haven't any father or mother." Dentalium felt sorry for him. Then the boy said, "Let's go gather pine nuts." So they went. After a while Dentalium and the boy said to each other that they had each found a few. Dentalium

* McCloud; Syke Mitchell.

had secretly killed a squirrel. The boy came and saw a big pile of nuts that Dentalium had gathered. He was surprised.

Dentalium asked the boy, "Is that girl your sister?" The boy said, "Yes." Then Dentalium gave the girl the nuts he had gathered and the squirrel. He felt sorry for them because the chief treated them badly. Dentalium wished that the children might grow fast.

That night the hunters came home. They had not got anything. So the next day they went out again to hunt. Dentalium said to the boy, "Let's go hunting too." Then he told the sister to move out from the chief's house and to make the camp away from the others.

Dentalium and the boy killed two fat bucks. The girl made acorn soup. Dentalium wished that everything should be nice. The girl became a woman and Dentalium married her. That night the hunters came home without having killed any game.

The next day everyone went hunting again. Then Dentalium told the woman that Beaver was his uncle. "He is lazy and doesn't know how to hunt. All the fine things he has belong to me. I think you had better go get them today while we are out hunting." Then Dentalium and his brother-in-law went out to hunt. The woman went to the chief's house and got all the fine things which belonged to Dentalium. When the hunters returned that evening they found out that Beaver had lied, so they clubbed him and killed him.

Dentalium went back north with the brother and sister.

24. FLY*

Fly and another man went off to a big time. When they got there they were challenged to gamble; those two against all the others were challenged to gamble. They lost everything they had but their loin cloths. They bet their loin cloths and then they began to win everything back. They won everything the others had too. They won everything from the others but their loin cloths. The others were very angry and decided to get their property back by force. Little Fly packed up all that they had won and put the pack on his back and started to fly off. The pack was too heavy. He flew a short distance and was forced to come down again. Some said, "Catch him!" But the others said, "He is too small to get away with the pack." Fly rose in the air again and this time he flew away with all his winnings.

* McCloud; Sadie Marsh.

'25. NINI (LOVE STORY)*

Many people came into being. There was a couple which had one son. They had come into being at Campbell creek. Thus they were for a long time, dwelling there. They stayed where they were and the little boy began to grow and become handsome. And no one saw him. And the people talked among themselves. "They say he is a handsome man," they said. He stayed there, and stayed there, and turned into a man. And the women heard about him. They came in numbers to where the man dwelt, and surely it was because they wanted to see him. However, they went to other houses there. And they watched but they did not see him.

Now at daybreak that man used to go bathing there in the creek that was down the hill to the south, but no one saw him. So the women who had come, watched three and many days for him, yet they did not see him. Then other women came from the west and from the north they come to that place. So they continued to come, and new ones arrived, and they all talked among themselves. The man heard them. He disliked all the women, so he did not want to stay.

Now all the women went to bathe down the hill to the south where the man was accustomed to bathe, and they saw damp tracks on the ground, tracks coming uphill. ⁵⁹And there in the water they found a long hair. And when they found the hair they all rushed to get it. Once they had seen the hair, they all wanted to see the man, saying, "It must have fallen from his head." So they sat in the house and thought. "Let's watch tomorrow," they said.

The man, disliking them all, spoke to his father and mother, saying, "I am not going to stay here."

Things went on like this until the next morning when the women went to bathe, planning to see the man; but the man had gone to bathe before them. So when the women went downhill there were already damp tracks returning along the creek. They were all very much annoyed. So after they had bathed, they went home and stayed there.

Now the man who kept to the house, stayed in his home at the west end of the place.

In the evening they lay there talking to one another. "Let us watch this evening," they said. So early in the evening they went

* McCloud; Jenny Curl.

south downhill along the trail to the creek. Two went south down the hill and sat down where he usually went along the creek a little above the water. And a little further up, west of the trail, here again two more sat. But the man knew already that they were to watch for him. Now they all sat watching. They sat all night. They sat, and sat, and sat, all of them. And the dawn came, and they slept sitting as they were. They were asleep for a short while. Then the man went downhill to the water, bathed, and after bathing came back uphill to his house. Then the women woke up, went down to the water, and behold, there were wet tracks already returning. And they were all annoyed, and talked together. They almost wept. Then they went to live in someone else's house over there in the east.

And the man, after he got home, warmed himself here and there by the fire, and after warming himself he parted his hair and spread it out. After a time it dried and the old woman got the meal ready. After he had eaten, he spoke. "I will go away this morning," he said to his parents. So after he had finished eating and had combed his hair, he got some red rock and some tail fat and mixed them together. Then he painted himself and took his weapons and said, "Well, I'm going." And they said, "Yes," to their son. So he went outside and stood in front of his house. And the women, they who had wanted to see him, saw him. Two sisters stood there who had wanted terribly to see him. Thus they saw him. So the man stood around wishing that all should see him. Then he went off toward the west, then he went northward uphill to the trail. The two saw him. When he had gone halfway up the hill there to the north, they went in, the two women, and got carrying baskets. They put the baskets on their backs when they got outside. They went to the east side of the house, they went around to the east side, and after that they went up the hill to the north, following him running. They went northward at a running pace over the north flat, wishing to see the man who had gone down the hill northward. And the man was not there but there lay his tracks going forward. And they ran, they went at a running pace, they went rapidly. And at South-slope-climb, when they came in full view of the north, they looked northward but they did not see him. The man had already gone. Then they ran. "We'll see him going uphill at Waitisawi," they thought to themselves. But they did not see him; he had already gone by. And since they did not see him, they went on running. They went northward uphill, southward uphill from Dula; they came to the ridge to the north and

looked across the canyon, saying, "He'll be going that way." Still they did not see him. Then they ran. They went at a running pace uphill to the north, south of Nosono across the canyon, and when they had gone uphill they suddenly stopped and looked across to the north. But they did not see him. "HaLa (Oh my?) he must be hurrying terribly much," they said. So they ran, they went at a running pace north across the canyon and up Nosono, and then they came to a stop, looking down on the ground; and behold, there were tracks going eastward. And when they saw the tracks they ran toward the east. Then went on and on eastward, they ran, they went rapidly, low in the canyon, running east they came in sight of Rock-house-lowland-walk. There was a creek there; there was running water there. And when they looked there, behold, that was where the man had stopped to drink, dipping water up in Indian rhubarb leaves. And he had left the rhubarb leaves there. Behold there were damp tracks on the ground, he had just gone by that way. They pounced on the rhubarb leaves. Each girl pressed the rhubarb leaves against her heart, put them against her body here and there, because the man had held them in his hands. Then they went on, they went running, they went running northward up the hill; a long way north up the hill, they reached the top where they could see ahead. But when they looked ahead they did not see him. So they ran, they went on at a running pace, going up the mountain. They went on, they kept on going, and when they reached the top they looked to the north here and there. They did not see him who had gone. So they went on running, they kept on going northward at a rapid pace and they arrived in sight of Digger-pine-broken-off-in-front, which was to the east below them. And after they had gone on at a running pace, behold, to the north they saw the man sitting, sitting with his face to the east. And they went fast, they went keeping their eyes on him. One sat down to his north, and one sat down to his south. Then they both put their arms around him, and both said, "Why did you hurry so?" And the man said, "I did not hurry on my way." "We came at a rapid pace, so you must have run," they said. And he said, "No, I didn't." And they both sat there. Then the man said, "I thirst for water. Do go and bring me water, you two." "Where may the water be?" they said. "Here down the hill to the north, there is water in West creek," he said. "And they said, "You are finding an excuse because you want to go and leave us." And he said, "I won't." He said, "No, one of you two go and bring the water." However, they did

not want to go and bring water. Then one said, "Younger sister, you had better go and bring water." Still they were unwilling to go, grudging each other the man. Then the man said to them, "I am thirsty. Hurry and get me water, you two, then we can start on our way." Still they did not want to go. Then he said, "Both of you go. I'll wait for you," he said. And they said, "Younger sister, we'd better go. Don't leave us and go." And he said, "I won't." And they took out the drinking baskets that they had brought along with them, and went. They went running. They went running down the hill toward the north to the creek, and when they got there, they sipped water, they dipped up water and drank it, they dipped up another cupful and brought it running to where the man had sat. But when they brought it, coming southward up the hill, behold the man was not there. Then they said to each other, "You were the one who wanted to go," they said. And the women threw themselves on the ground and wept, and after a while they saw smoke in the east. Then they saw how he went on farther east, doing the same thing. And they wept. "We won't go," they said. They lay there and lay there until afternoon. "We won't go," they said. Finally they sat up. Then they sang:

Ni, ni, ni, ni, ni, ni,
 East and north from Skunk mountain.
 Luṭ'ustini's child,
 Luṭ'ustini's child,
 Goes east and north,
 Along his going
 Smoke rises.
 It hangs over the south.
 Luṭ'ustini's child
 Goes east and north.
 Ni, ni, ni, ni, ni.

Then they went home, they went crying, and reached Campbell's creek.

'26. YIYEHUNENES' BIG TIME (LOVE STORY)*

Right there at Redding lived some people. They were going to call a dance. Those that lived there came together right there in the evening. They came together and conferred. They conferred five nights, they conferred five days. They conferred five more nights, they conferred five more days. Then they conferred ten nights, they

* McCloud; Syke Mitchell.

conferred ten days. Then they conferred ten more nights, they conferred ten more days. After that they conferred twenty nights, they conferred twenty days. And now they all agreed.

So they invited, they invited all the world; they invited to a dance, they invited to gambling, they invited to a foot race, they invited to a jumping race, they invited to a round dance, they invited to a beauty contest, they invited all the people. So all who had been invited arrived, kept arriving all night long, arrived all day long, the people who had been invited. And a woman was preparing food for the people during the day, she pounded acorns for soup, baked salmon between stones, baked them. Many people came from everywhere.

Now there were two more whom no one would go to invite. They were bashful about the sister and brother. But Yellow Hawk, he went to invite them as he was not bashful. He went and came up to the woman who sat there without her brother. He said, "I came to invite you two," he said. "They are inviting all to a big time." The woman said, "Yes," she said, "we'll come." So Yellow Hawk went back.

Her younger brother who had gone hunting came home. And she told him. "They invited us," she said. He say, "Oh," he said, "Let's go," he said. So they prepared themselves, packed a little of everything to bet when gambling. And in the north many people prepared food in the north.

Now Loon (kiriū) who had two wives slept all day long. The two women carried wood all day. They carried wood until evening. And the people said, "What are they going to do?" they said. "They are carrying much wood." In the night Loon got up. He was going to haul the seine which had been laid for salmon, he alone in the night, all alone. So in the night he hauled in the seine, all alone. He himself held the torch. He caught many salmon in the seine, forty salmon, forty sturgeons he caught. He strung them with wild grape vine and left the salmon in the water near the shore. Then he got through and went out. He lay down and slept. Now the two got up, lighted a fire, made a baking place to bake the salmon. Then day broke. He gave the forty salmon to him who had invited them. Then they baked the forty sturgeons. And some were making the acorn soup.

Now the brother and sister came, the ones who had been invited, the beautiful ones. They were seen coming from the south and the

people looked at them. And they who were preparing food paid no attention to their working for looking at the two who were coming, the beautiful ones. The food was burned, the baskets were charred, the baskets bottoms were charred, for they paid no attention to them but looked at the two. So the two arrived, they arrived, and her younger brother played the grass game. His elder sister played the woman's gambling game. They won all the time, they never lost. In the meantime, some danced, others did the round dance, others ran in the foot race, others wrestled. And the food was spoiled, as they who were preparing it stared at the two.

The big time lasted long. Many wanted to talk with the woman. But they hung back. Coyote wanted to talk with her ⁶⁰but did not do so. He was bashful. And he, Yellow Hawk, the one who had invited them, talked with the woman every evening. She talked only with him, she did not want to talk with anyone else. They had a big time for ten days, they had a big time for ten nights. Then it was over and they departed. Yellow Hawk married that woman. When it was over they departed too.

27. PINE SQUIRREL AND FROG WOMAN*

Pine Squirrel lived on the McCloud river with his mother and father. A girl from Stillwater heard about this young man and she went north to live with him. She took everything along in her basket. She reached his house. She sat outside. Old Woman asked her in and gave her food to eat. Then she went to the earth lodge where her son was and told him that a woman had come. She said, "You had better come out of the earth lodge." He would not come out. So the girl stayed the whole day, still the young man did not come; so the next day she left.

Then another girl came. The same thing happened again, after waiting for a day she went home too. This continued for a long while.

Now one girl came from the east. She had a beautiful hopper and a carrying basket. She had gathered buck-brush acorns. She had gathered mountain bunch grass (squaw grass?) and rolled it into soft silky balls. She had this to wipe her hands on. She had another basket to wash in. She brought everything. She brought them to the house and set them down, and then she sat down outside. Old Woman

* McCloud; Jenny Curl.

saw the things and took them into the house. She knew they were for her. Old Man never said a word to the women who came; he just lay with his back to the fire. When the girl entered the house the old woman said, "A girl has come." Old Man got up and looked at her from across the fire. He got the tender meat on the inner side of deer ribs and told his wife to roast it for her. While he was cutting up the meat Old Woman went to get her son. She said, "Come eat, come eat with her; she is very pretty." Then she left.

Old Man gave his wife the meat he had cut up; Old Woman took acorn soup from the girl's basket; and then the young man came. They all ate together. That night they all slept together in one house. Young Fellow did not go to the earth lodge any more. He would get up early in the morning and go hunting. Young Fellow brought in deer; he brought in deer several times. The girl stayed three days. One day she was going to pound acorns. Old Man went for wood because he liked her. Young Fellow went out to hunt. She took her hopper and set it on a rock and pounded brush acorns. She pounded, and pounded, and pounded. She put her meal in a shallow basket and Old Woman came to help her sift it. The girl pounded and the old woman sifted. The coarse part of the meal dropped down. The girl heard it fall and the old woman put the coarse part back in the hopper. Then the girl got up and went home. She was ashamed not to have pounded the acorns fine enough.

That night the young man brought home deer. The old people looked for the girl. They did not know what had become of her. The old woman said, "She got up and went away without finishing the acorns we were pounding."

The next morning the young man got up early to go hunt deer. That night he brought deer home again. He lay on one side of the fire thinking. He wondered which way she had gone. The next morning he got up early and went to swim; he ate breakfast, and said, "I'm going. I'm going to follow her." So he went. He went, and went, and went. He came to where the girl lived. He stayed there with her. She told him why she had gone away. She said, "I was ashamed because I couldn't pound acorns fine enough."

After a while he went back home. She did not go with him.

28. DON'T CRY, MY YOUNGER BROTHER*

⁶¹In the first world there lived a man who had two grown daughters and one boy who was a cry-boy. He cried all the time, night and day he cried. His mother could not make him stop. All the people went into the earth lodge. They wondered that the baby cried without stopping. Finally they could not stand the crying any more so all went away down south and left the family. The two sisters took care of the cry-boy; one cared for him at night and the other one during the day. The baby grew but there was no one left; all the people had gone down south, only the mother, and father, and sisters were left. At last even the father left. He could not stand the crying. Then the mother bathed the baby, put him in his basket, and said to the two girls, "The baby has frightened all the people away. Now we must leave him." Then she took the two girls by the hand and started to go away, but the two sisters turned back. They sat on either side of the basket and sang to the baby. They said, "Little brother, don't cry; you have frightened away all the people," thus they sang. They showed the baby beads to make him stop crying, but he just kept on crying all the time. They made strings of acorn cups to amuse him, but he kept on crying. All the time, however, he was growing fast.

After a while the people who had been frightened away heard about the sisters. They said, "They are good girls. We must call them down here to see what kind of man they are bringing up." The brother and sisters had grown. The people called them to come and visit them. They dressed in their best things, they dressed their brother well and gave him a bow and arrows, an otter skin quiver, everything. Then they packed food in a carrying basket and went. They came to where the people were camped. They were frightened. They stood fixed, just like deer. They thought the boy was fine-looking. The father and mother came up too and looked at him. The brother and sisters camped by themselves a short distance from the others. When they were ready to go home the mother and father did not go with them.

The boy hunted for his sisters. His sisters gave him beads. They embraced him and cried but they were only playing with him. One

* McCloud; Syke Mitchell.

night he slept soundly. They bathed him and tied him in a basket. One of the sisters slept with the basket in her arms. The boy wiggled loose and got out of the basket. He stretched and listened. He wished that his sisters would sleep soundly until he returned. Then he went to a lucky spring. He went into the water, dived far under. Underneath there were people. They said, "Nephew, we have expected you." They gave him the best of everything they had, then they said, "Good-bye, you are growing," they said.

When the boy reached home he found his sisters still asleep. He made a good fire and sat on the other side of it. He dried his hair, whipping it with a stick. A drop fell on the face of one of the sisters. The older one who had slept with the basket woke up. She felt that the basket was empty. She looked around and saw a grown man, then she said, "You strange man, you have killed my little brother." Her brother answered, "Don't cry, I am your brother." The cry-boy had become a handsome man.

One of the sisters had her menstrual period. The brother took a basket full of beads and rolled it to the lucky spring, he rolled it into the water and it made a trail like a wagon road. Then he swam again, dived down into the water, and never came back. He was frightened because his sister had menstruated.

'29. SEHINOMTABAT*

They came into being and dwelt there together, grandmother and grandson. Then after they had stayed there, and stayed there, a war dance was called. And they called him, "Come we are going to fight," they said. But he did not go. Then he spoke to his grandmother, "I shall go. I am called to a big time," he said. His grandmother did not want to let him go. "Don't go, grandson. It's no good there," she said. "You might die," she said. Nevertheless he made arrows. For some days, for five days, he got himself ready. And the people invited him, many people were to go. Many people were going. "Let's go," they said to him, "you are invited to come, you are invited to the big time," they said. (Receiving no answer, they said among themselves,) "Just the same it is said that a man has come into being, that there is a man named Schinomtabat who has come into being," they said. Then they all heard that he was a fighter.

* McCloud; Jenny Curl.

He said, "I am going, grandmother. You stay." The old woman wept, did not want to let him go. "You might die, grandson. They'll kill each other," she said. However he left, he kept on going to the south lowland, he went, and went, kept on going, for four days he went. Going like this he approached one party, he approached another party farther ahead, he approached another party farther ahead, then he came to a crowd and walked among them. And there close by in the south lowland they saw many people. There they sat and rested a while, then they went on the north side of the hill in the afternoon. Then as they went they saw that they were already fighting in the lowland to the south. They all went on. In the lowland to the south those who had gone before were fighting. And they said, "He is coming, he is coming, Schinomtabat. See that you kill him first before the rest."

He went, and went, and went, and went, walking in the midst of the people he went, after having gone around to the west side of the hill. And they who were farther south had come to shoot at each other. And they said, "Kill Schinomtabat first before the rest." Then they shot, the ones in the south shot at Schinomtabat. And he dodged them, he dodged the shots.

⁶²Now the old woman in the house heard a call in her ear. "My grandson must be in danger," she said. And as he was coming on he was suddenly surrounded. But he dodged when they shot at him, and they kept hitting the ground. And she, his grandmother, said, "Fly up, fly up toward the sky, grandson. Fly up, fly up toward the sky." And he, when they shot at him, flew up, and alighted to the west, alighted to the east, so that the arrows went east under him, went west under him. And Schinomtabat killed every one of them, every one of the people. He killed them and came this way, came on, kept on coming, came on, came on, coming down from the south across the stream, he crossed north, and came this way late in the evening.

And the people from the north came south, five of them. They came south up the hill. The old woman sat there at South-uphill-front-bone. And the five came to the old woman there. And they said, "Where has Schinomtabat gone?" She said, "He left some time ago; he was invited to go south to the lowland." Then they all, the ones who had come, talked among themselves. Then they got up as if to go. Then they shot at the old woman and killed her. Then they went into the house. They stole all kinds of things. Then they took them outside, made them into packs, and got on the trail and

went on. They went east, they went east there carrying on their backs what they had stolen.

Schinomṭabat was coming. He heard them coming from the west and talking among themselves. Schinomṭabat crossed the trail and stood above it on the north side. They were saying, "Schinomṭabat will be coming. Shoot at him." Tnd Schinomṭabat heard them. "Shoot at him. Kill him," he heard them say.

They came on with loads on their backs, so, holding the tumpline cord down on both sides of the head, they came, some came in sight from the west. They came in sight of the east, there where Schinomṭabat was standing. And one of them, loaded though he was, saw him standing thus, saw Schinomṭabat. "Shoot at him," he said. And he came on the trail in front of them. That one said, "We stopped at your grandmother's. She is sitting there. She is looking for you, your grandmother. See our packs, your grandmother gave them to us," he said. "She didn't want to, so she traded them," he said. And some said, "Shoot at him," they said, "shoot at him. What is the matter with you, shoot at him." When they were about to shoot, Schinomṭabat went among them, and shot at them instead, killed them, finished them all. Then he went home, and behold, he saw his grandmother lying dead. He stood looking at her a while, then he went down the hill northward to the water, he arrived down there at Blood-clot-water. He arrived down there and washed his hands. Then he went away and turned into something else. And it has been transformed.

30. BAT AND GREY SQUIRREL WOMEN*

Bat went hunting early every morning. He told his women, "My relatives and I are going hunting, so you had better make some acorn soup." When he returned in the evening he brought only the fat from around the internal organs of the deer. "Oh," he would say, "They gave me only the fat because there were so many of us. I like fat and you both do too, so I guess it is all right." Every day the same thing happened. The two women became tired of eating only fat. They said to their husband, "Can't you get a piece of real meat?" Then he would answer, "Maybe next time they will give me meat."

* Bald Hills; Sarah Fan.

One day his two wives decided to follow him. They saw him go off all alone to a small gulch. There he put down his bow and arrows, took off his clothes, and flew back and forth over the little gulch saying, "Xut, xut, xut, xut, xut." ⁶³Then he lay on a bed he had prepared, opened his abdomen, extracted the fat around his intestines, and laid it to one side. The two women were disgusted with what they had seen and went home. After they had left, Bat put pitch in his abdomen where the fat had been and sealed himself up. He picked up his fat and started home with it. The two women saw him coming and knew he had lied to them about what a good hunter he was, just to keep them with him. "We won't eat his intestines," they said, and ran away. They climbed up a pine tree in which was Yellow Hawk. He married the two women.

Bat set out to track his wives. ⁶⁴He arrived at the foot of the pine tree and saw what had happened. He was very jealous and shouted up, "I am going to shoot you women. I don't see how you can have anything to do with that old Yellow Hawk." His two wives answered, "All right, we are afraid. We shall come down right away. Look up. Don't you see we are coming down?" Each one had a ball of soft pitch in her hand. "Yes, you had better come down or I'll shoot you," Bat said. "Look up at us carefully or we'll fall," they called to him. He looked up and they threw the pitch on his eyes and sealed them. He was blinded and ran around and around. The two women escaped. Bat was furious. At last he felt around under the pine tree and got two needles. He stuck one in each eye, boring a hole in the pitch so that he could just see. He worked, and worked, and worked until he had made the holes a little bigger and he could look around. His two wives were gone and he had lost them. That is why Bat has such small eyes today.

31. TREE SQUIRREL AND BUZZARD*

Buzzard had two wives, who were the Chipmunk sisters. They had lived a long time in the same place and Buzzard was getting old. Nearby along the river there lived some people who speared salmon. Buzzard, who knew where the salmon house was, went there and lay down under a tree. In a short while the one who had been watching the salmon house came out and said, "Uncle, are you lying there? The salmon haven't been running since you came. Perhaps it is

* McCloud; Jenny Curl.

on account of the cold weather." Old Buzzard answered, "Stop quarreling with me. I didn't come here to have anyone quarrel with me." The young man said, "I wasn't quarreling with you. I just said the salmon weren't running because it is cold. They were running very well a short time ago. I guess I had better go back in the house and watch." Old Buzzard replied, "I didn't tell you to come out and quarrel. I'll throw you in the river." The young man went into the salmon house. Soon a big salmon swam past. He speared it, pulled it out, and went to Buzzard saying, "I've caught a big fish. Get wood and start a fire. We'll have something to eat." Buzzard growled, "Yes, quarrel with me! I didn't come here to be quarreled with." But he went anyway to get wood to start a fire. The young man said, "Cut up the salmon and roast it, then we'll eat." And he went back into the salmon house. The young man caught three more salmon. They were nice big ones. When he went out Old Buzzard was already eating. The young man sat down and they ate together. He remarked, "Those three salmon are fat, I guess we'll be getting fat salmon from now on." Buzzard only growled, "Don't quarrel with me. I'll put you in the fire and stamp on you."

Buzzard stayed at the salmon house all night. The next morning the young man got up early, went in the salmon house, caught three more salmon, and then went to Buzzard to ask him to make a fire and cook the fish. Buzzard gave his usual answer, "Stop quarreling! I'll throw you in the river." The young man paid no attention to his remarks but returned to the fish house and soon caught five more salmon. When he went outside with them he found that Buzzard had already cooked the fish and was eating. After breakfast the young man said to Buzzard, "Take this salmon home if you want to." "Stop quarreling with me or I'll throw you in the fire and stamp on you," he answered. Then he got ready to carry the salmon home. He was so small and his load was so big that the salmon protruded far over his head. As he was leaving the young man said, "Uncle, you must come back. I'll have more salmon soon." All that Buzzard said was, "Stop quarreling. I'll throw you in the river."

This was in the springtime.

Both of Buzzard's wives were sitting in front of their house hunting lice on each other's heads. They looked north and saw Buzzard coming with a load of salmon. The one who was hunting lice in the other's hair said, "Look, our husband is bringing something on his back for us." Buzzard called out, "If you think this is

for you, you are mistaken." The two women arose and said, "Yes, look at our husband bringing us salmon when we have no wood." The younger sister said, "Older sister, you had better go gather some wood," so the older sister went. They had plenty of acorn soup ready, though. Buzzard threw down his load of salmon and the younger sister untied them. Buzzard said, "You needn't be so glad. That salmon isn't for you." The older sister brought the wood, made a fire and heated rocks to bake the salmon. Buzzard insisted, "I am going to eat that salmon all by myself. You aren't going to have a taste." The two women paid no attention to what he was saying. They baked the salmon. Buzzard said, "Now you go and eat grass." It was just about sundown. He grumbled, and grumbled, and grumbled. At last they began to believe what he said. They were surprised. Once more he repeated, "Don't think you are going to have any of this salmon. Go eat grass." So older sister said, "All right, sister, let's go eat some grass." They went into the house and talked to the acorn soup and all the food they had stored away. They told it to disappear after they had left. Then they went out to look for some grass. Buzzard just growled, "Go away."

The two sisters went west. They went, and went, and went. Finally they came to a place and stayed there.

After they had left, Buzzard prepared to eat. He went into the house to look for the acorn soup but he could not find any. He then gorged on salmon alone. When he had had enough to eat, he began to think about his wives. He called and called for them. "Come home," he said. When he received no answer, he lay down to sleep saying, "Go on then, I don't care." But he could not sleep. He got up every now and then and called to them. Then he thought to himself, "One has a vulva like the loop of a fish net. The other has a vulva like the California kangaroo." Then he called, and called, and called, "Where are you women?" He said to himself, "My old heart is too quick-tempered." He fumed all night. In the morning he called for his wives again, and again he spoke of them as he had during the night. Buzzard just called for his wives, he did not go out to hunt for them as long as his salmon lasted. When he had eaten up all his salmon it was early summer. Then he set out to hunt for his wives. He went everywhere asking people if they had seen his two wives. At last when the pine-nuts were ripening he came to a place in the west near Trinity Center. There were few people in the village. Everyone was out gathering pine-nuts. Those

who were there said that they had not seen his wives. He went, and went, and went. He looked far west up into the mountains. He saw big columns of smoke that looked like forest fires. He went toward them and finally came to the places where the people were heating the pine cones. He asked them if they had seen his wives and they answered, "No." He traveled on, always asking for news of his two women. When he came to the last group of people they said, "Yes, we have seen your wives. Look over there across the canyon. That is where they are gathering pine-nuts." So Buzzard crossed the canyon and climbed the ridge. As he approached he recognized his wives' voices. There was a man in the tree who was knocking the cones down. He called out, "Are the nuts good?" and the wives would look and answer, "Yes, they are fine." Buzzard got out his bow, put some arrows in his mouth and started up the last bit of the ridge. The two women saw him coming. They called up the tree to the man, "Our husband is coming after us. We are going to go and hide." Then they ran off.

⁶⁶ The man in the tree was Tree Squirrel. He climbed down the tree until he found a crotch in which to hide. Buzzard saw him there and shot, and shot, and shot at him, but he always missed. He came very close and aimed slowly and carefully, but still he would miss. At last he had only one arrow left. He looked up to take careful aim. As he stood there looking up, Tree Squirrel took two balls of pine pitch and threw them into Buzzard's eyes. A ball of pitch landed on each eye and Buzzard fell over backward. Tree Squirrel climbed down and ran away. Buzzard just lay there and called for help. Late in the afternoon someone came and tried to take the pitch off. It would not come. At last he took a sharp pine needle and worked on the eyelids until Buzzard could open his eyes. When he opened his eyes he said, "I see mountains everywhere. Let this place be called Where-pitch-is-thrown."

Tree Squirrel joined the two women and they went westward.

32. HUIK*

There were many Indians living together. Huik (Nighthawk?) was awfully dirty. He smelled so that the others would not let him live near them. He lived across the creek. Huik was married to Toad woman. He never went hunting. He went every day to gather wood. He fired trees.

The others who lived across the creek had a chief called Kidipaṭewi. They went hunting all the time. When they killed deer they called to Huik to come and eat. They would give him a little fawn. He skinned it and took it home. He never hunted. He lived apart from the others. He did not know how to hunt. He was lazy. He only gathered wood. This went on for a long time.

One afternoon two women came to where Huik was firing trees. They had come to see Kidipaṭewi. They met Huik first. He was firing a tree. They wanted to talk to him but they felt bashful. Huik noticed them and talked to them. So finally they asked where they could find Kidipaṭewi. Then he said, "It would not be modest for me to tell you that I am he, tell you that that is my name." Then the women told him to spit. Kidipaṭewi always spat dentalia. So Huik spat, he spat shells. Then they believed he was Kidipaṭewi. He told them to wait there for him. He went to his house and said to the old woman, "Two women have come. They like me; they have come to see me. You must make believe you are my mother." Toad woman said she would go away but Huik said that if she would not pretend to be his mother he would kill her. So she said, "All right."⁶⁷ Then he went inside and got two bear hides, and hung them in front of his earth lodge. He stretched them out on poles in front of the house. Then he went to get the two women. He said, "My mother is there." They went back to his house with him and called Toad woman mother-in-law.

Soon the people on the other side of the creek called to him to come and eat. He went, got his fawn, and took the fawn hams back for his mother to cook. He said, "There are so many eating over there that I could not bring much back. They don't know how to handle meat," he said.

* McCloud; Syke Mitchell.

The next morning he went hunting for the first time. The other people said, "Something must be wrong." He told his mother to pound acorns and not let the two women fetch water or gather acorns. The two women went to the spring anyhow. There were many children playing there. One baby cried and as she cried shells came from her mouth. The baby was Kidipaṭewi's. They picked up the baby and took it to Kidipaṭewi's house.

That night when Huik came home he found that the two women had left. He killed old Toad woman, burned his house. He destroyed everything. The other people said, "He must be mad."

After the other people had feasted on meat, they danced; they danced the round dance. Huik came. He was very angry. He wanted to shoot Kidipaṭewi. All the people stood in a circle around Kidipaṭewi to keep Huik from shooting at him with his bow and arrow. Huik tried to see Kidipaṭewi but he could not. All the people stood around him. Finally he spied Kidipaṭewi's ankle. He shot him through the ankle and Kidipaṭewi fell in the fire and was burned up. Then all the people tried to catch Huik but he was too quick at dodging. He started down toward Stillwater. They were shooting at him but he dodged. He came to Bear mountain and dodged into a hole. The people began a fire to burn him out. They fanned smoke into the hole. Suddenly they saw him way upon the hill picking his whiskers. They went after him, and again he dodged into the hole. They returned to the hole and again he got out; so half stayed near the hole and half turned up the hill. He dodged out of the hole, up the hill and back again. Then they started digging out the rocks, but they could not get at him. They gave up. So they called the place Digging-out-rock-south-point.

'33. WINIWINIT AND ⁶⁸SUPTIT*⁶⁹

Five men came into being. They went to hunt deer, all killed deer, all brought them slung on their backs. They brought them to the house and they all ate. Then they went to bed, and the next morning they got up, they got up, and ate. Then they hunted. They went hunting every day. After a while one of them married two women, two sisters. They stayed there and after a while one of them, the elder one, had a child; it was a boy, the little one. And one of the men, the eldest one, got very old. He made himself an earth

* McCloud; Jenny Curl.

lodge and stayed there. And they went hunting deer, all of them killed many, and brought them slung on their backs, brought them to the house. And they went to call him who was in the earth lodge to feed him. "Old man, come. We'll eat. We killed deer," they said. And the old man said, "I don't want to eat. You eat the faeces deer, (deer caught close by the house). So he did not go. He lay there and the next day again they brought deer home. And when they were about to eat they said, "Old man, come. We'll eat venison." But he did not come. "You eat the faeces deer. I don't want to eat," he said, and he did not go. Again they all went to bed, then got up the next morning, and went hunting. They went hunting, went up on the ridge to the north. And they killed deer. But one of them just went on, shot at deer but did not kill any. He went north, kept going along on the ridge to the north. Then he shot at a deer standing there across the canyon. But he did not kill it. So he went and went, climbing to the northwest along the ridge. He went a long way uphill toward the west, got up there, and sat down. He sat there a little while, and then he saw a person coming from the west, and behold, he was a tall, fearful man. He came on and came up in front of him. "Hello," he said, "where have you come from, old man?" he said. The other said, "I am hunting." "You seem to be strong," he said. "Let's wrestle," he said. "I don't want to wrestle," said the other. However, "No, let's wrestle," he said. Then they go up and wrestled. And Suptit killed him. Then he slit him down the front. He took out his heart and took it to his house there in the west.

Now the rest of them who had killed deer brought them home to the house, but one of them did not come home. One went to the earth lodge and told the old man. "My elder brother has not come home," he said. "What can be the matter?" he said. Then they all went to bed and the next morning they go up and ate and he went to the earth lodge and told the old man, "My elder brother is not come home," he said. "I'll go seek him," he said. "Yes," said the old man to him. So he went, kept on going, went tracking, went on, and at noon came in view of the west slope. And he found the one who had been killed; behold, he who had been killed lay there slit down the front with his heart pounded. So he sat there a while and then Suptit came from the west. He came up to him. "From where do you come?" he said. Then he sat down, he sat down and they talked. After they had sat a while he said, "You look strong," he said, "Let's wrestle," he said to him. And he got hold of him, he

took hold of him, and pulled him up. But the other did not want to fight. Still he pulled him up. He fought him. Then he killed him, took out his heart and took it to his house.

Now all the rest of them came home to the house. And one of them did not come home. One went to the earth lodge and told the old man. "My elder brother has not come home. Something must have seen him," he said. And the old man cried, "Winiwini, winiwini." So he went, kept on going, kept on going, and going, went and went, and at noon came right there in view of the west slope, looked about, and behold, his two elder brothers lay dead. He stood there crying. Then he sat down there on some stones. He sat crying. And from the west he saw the tall one coming. He had tied his hair high with something red, he had tied his long hair with red-headed woodpecker scalps. He came, and came up to him. But the other sat crying. "What are you crying for?" he said. However, he sat crying. And though the other talked to him he said nothing. So he said, "Why don't you speak to me?" He said to him, "Let's wrestle." But he did not want to wrestle with him. Just the same he took hold of his arm, pulled him up, although he was unwilling to get up. Just the same the tall one pulled him up. Then he fought him, killed him, flayed off his heart, and took it home.

Now the one person who was left took the deer home slung on his back. He went, they got through eating, he alone, the married one, he alone. He went to the earth lodge and spoke to the old man. "My elder brother has not come home," he said. "Something must have seen him," he said. And the old man cried, "Winiwini, winiwini," he said. They all went to bed and the next morning he went and spoke to the old man, "I'll go track them. If I find them, I won't come home this evening and you'll know that I have been killed," he said. And the old man cried, "Winiwini, winiwini," he said. Then the other went, went tracking, went on, kept on going, kept on going, came at noon in sight of the slope to the west and behold, his elder brothers lay dead. He sat crying. He sat there and then he saw how he came from the west. He came up to him. "What are crying for?" he said. But he did not answer. So he sat there and said to him, "Let's fight," he said. "I don't want to," he said. However, he took hold of his arm, pulled him up even though he was unwilling to fight. However, he pulled him up, and fought him, and killed him, and after he had killed him, he flayed off his heart as before, and took it home.

So it got dark, but he did not come home. And the woman went to the earth lodge, stood there outside, and spoke, "Old man, the one who has gone has not come home," she said. "He must have been killed by something," she said. And the old man cried and cried, then took his own weapons from up there where the beams of the earth lodge meet, took down the weapons. And he worked and worked, made all kinds of arrows with the materials which he had on hand. He put all kinds of things into a carrying net, a stick with a barbed hook, a club, a curved stick, many other things he put all into the sack, he filled it with them, then he took a little tobacco and a pipe. These he put into the quiver. And early in the morning he went, he went to search. He kept on going, kept on going, he went, he went, saying, "Winiwini, winiwini." He crossed to the north and came in sight of the slope to the north. "Winiwini, here my younger brother must have seen deer, winiwini," he said. And he went on. "Here my younger brother must have stopped to urinate," he said. So he went on, he went, and went. "Here my younger brother must have knelt and braced himself to shoot at a deer, he must have shot at it," he said. And he went on, kept on going, went above and came right there in sight of the slope to the west. And behold, they lay dead all over the ground, and he stood crying. "Here my younger brother must have sat down," he said, "on the stones." Then he sat down right there. He sat there crying, and then the other was seen coming from the west. He came up to him. "Hello, old man," he said. And he did not answer. "Why don't you talk to me, old man?" he said. Then he sat down. "Old man, bring tobacco. Let's smoke," he said. "Winiwini, winiwini, winiwini, when you get to be as old as I am, you'll smoke tobacco with chiefs," said the old man. "What are you winiwini-ing about? Bring tobacco. Let's smoke," he said. "When you get to be almost as old as I am, you'll have tobacco to give chiefs to smoke," he said. And he sat there. Then Suptit got out some tobacco which he had in a carrying net, took it out and filled the pipe. Then he smoked, Suptit first. Then he gave it to Winiwinit. "Old man, smoke my tobacco," he said. And he said, "Winiwini, when you get to be as old as I, you will smoke in the company of chiefs." "Smoke my tobacco, old man," he said. "Let's smoke," he said. But he did not want to smoke. However, he put it into his hand. And Winiwinit took the pipe. He took it like this in his hands, and destroyed it, and when it fell to the ground, the fragments flew up in a cloud,

only dust was left. "My, you broke me my pipe, old man," he said. "It didn't like my hand," said the other. "Fill your own pipe with tobacco, old man," he said. "I have no tobacco," said the other. And Suptit said, "Come, old man, bring your bow, let me see it." "When you get to be as old as I, you'll show your bow to chiefs," said the other, "Winiwini, winiwini." "I don't like this way of yours. Don't winiwini; talk to me," he said. "Come on old man, look at my bow," he said. "I don't want to take hold of it," said the other. "I don't want to see your bow," he said. However, he put it in his hand. "Take it," he said. But he did not want to take it. And Suptit said, "Take it, take it, look at my bow." And he put it into his hand, and the other took it, took it, and destroyed it, and it fell to the ground broken up into fragments. "Old man, you broke me my bow," he said. "It dislikes my hand, so it broke," he said. And Suptit did not know what to do. So Suptit said, "Bring your tobacco. Let's smoke, old man." And he, the old man, got out his tobacco and his pipe. Then the old man filled the pipe. He puffed at it a little and gave it to Suptit. And Suptit smoked, smoked, and while drawing in smoke, he choked. Suptit almost died. Twice he gasped while smoking, he almost gasped for breath. And he said to Winiwinit, "Your tobacco is terrible," he said, "it makes me sick." And Suptit bit and bit the pipe but the pipe was hard. Then he struck the pipe against those stones. Yet it would not break. So he gave it to the old man. "Come on, bring your bow; let me see it," he said. "When you get to be as old as I, you'll show your bow to chiefs, when you grow almost as old as I," he said. Nevertheless he gave him the bow. And Suptit took it and pulled it to himself and drew it thus, wishing to break it in two, wishing to break the bow. But he could not destroy the old man's bow. Then he threw it down on the ground and stepped on it with his feet, pulled it to himself and threw it down, on wood, on stones, but he could not destroy it. "Your bow is good, old man," he said, "here it is. Old man, I don't know what we should do next," he said. "Old man, let's wrestle," he said. "When you get to be as old as I, you'll wrestle with chiefs," he said. "Old man, you seem strong," he said. "When you get to be as old as I, you'll be strong," said Winiwinit. "No, old man, let's wrestle." But he did not want to. He went right up to him, grasped his arm, and said, "Get up, old man, let's wrestle." The old man would not get up. And Suptit sat coaxing him. Then he pulled him up, in the afternoon. He pulled him up, but still he did not

get up. However, he pulled him up. "Put your arms around me, old man; put your arms around me," he said. "When you get to be as old as I, you'll wrestle with chiefs," he said. "Winiwini, winiwini, winiwini." "I don't like the way you go winiwini-ing," said Suptit. "Put your arms around me, old man," he said. So the other put his arms there around his leg. "No, old man, here, a little farther up; put your arms around me." And the other put his arms around his knee. "No, no, farther up, put your arms around me," he said. But the old man did not want to put his arms around him farther up. Still he said, "A little farther up; put your arms around me." And the old man rose higher and put his arms around him. "Right down here, let me put my arms around you," he said. "No, farther up, farther up, here, put your arms around me," he said. However he did not do so, he did not want to put his arms around him farther up. But Suptit took hold of his arms and put them around himself. "Here, old man, let's wrestle. Put your arms around me," he said. And he put his arms around him, the old man now put his arms around him, here, around the waist. And when the old man put his arms around him he almost bent his ribs, the old man was strong. And Suptit put his arms around him planning to knock him down, trying to knock the old man down. But the old man held him and they moved each other back and forth; they were fighting now. They held each other and the old man held him hard, he hurt Suptit. And he said, "Old man, that's enough. Let's stop. You are strong." But the old man would not let go. He held him fast. "That will do," he said, "old man, that's enough. Let's stop." And as the old man held him fast, he bent his ribs as he held him fast. And blood came from Suptit's mouth. "Let's stop," Suptit kept saying. So they fought, he kept on fighting him, he kept on fighting him quite a while, they fought long. They fought, and Suptit gave out. They fought and the old man got Suptit fagged out, and then he spoke to the things in the carrying net. "Hey, you, there. I am doing something great. Lie there and look on!" And they swarmed out, and they helped him fight. The club clubbed his ankle. And the drill drilled there on his leg. And the barbed hook hooked out flesh, and the hooked stick hooked his hair up there, got hold of the knot, and pulled it down. Thus they helped him fight, and after they had fought and pulled him down, they made Suptit fall, they killed him. He killed him, and now he put them all into the carrying net. Then he went to Suptit's dwelling. He went and came to Suptit's

dwelling and behold, there sat a woman and children. Then he went to the earth lodge and there, left above there where the beams of the earth lodge meet, were the hearts of his younger brothers, all of them. The old man took them, then killed Suptit's children and his wife, all of them. Then he took the hearts home. "He brought them and held them over boiling water. Then he resuscitated them; the hearts came to life, they were people again. But they were others who came to life. And it has been transformed.

34. MICE AND OTHERS*

Once all the animals were people. They went north to fight the people up there. They did not want to tell "Skunk because he was a tattletale. They said, "Don't tell Skunk. He is no good. We don't want to take him along." Then they started north. They went a way and then camped. The next morning they started again. They went, and went, and went. When they came near to the place up north they danced and danced. They practised dancing the arrowhead dance. Then they went on again. They said, "We are getting close." The people up north were having a big time, they were dancing all kinds of dances. That is why the people from the south went up. They wanted to get them while they were all together. Ground Squirrel said, "I'll go on ahead and spy on them." So he went on alone. He came to a ridge under which the other people were having a dance. He peeped over the ridge under which the other people were having a dance. He peeped over the ridge and looked all around. He did not know which way to get down. By and by he saw two rocks close together. He stood between them and looked through. Some of the dancers spied him and said, "That looks like someone up there." Others said, "No, that has been there all the time." The first ones said, "No, that is a spy." So they watched him. When Ground Squirrel thought that they had taken their eyes off him he jumped back and returned to his people. When he got back to his people he said, "I am almost sure they saw me. There are too many people down there. They are sure to see things." This was Ground Squirrel.

Next Sunfish decided to go. The rest told him he would be seen. He answered, "If they see me and kill me I won't be back." While he was on his way he heard from the south, "Pu-wu-wu." He looked back and saw Skunk coming, dressed in all his finery. He was

* McCloud; Jenny Curl.

walking along swinging his beads and other valuables. Sunfish saw him arrive where the other people were encamped. They were angry and said, "Now we will be discovered."

Ground Squirrel had told Sunfish that there was only one place from which to spy. So Sunfish hunted for the crevice between the two rocks and from there peered down on the people who were dancing. The same thing happened which had happened before. Some looked up and said they were being spied upon; others denied it. Finally someone said, "Take a shot at it. If it is a person it will move." So they began shooting. An arrow landed right in front of Sunfish and broke. Many shot while others watched. Someone said, "Shoot higher." Sunfish saw an arrow coming straight at him. It seemed as though it would strike his forehead, so he raised his fin and it went right through it. At last the people decided that there was no one up there and went on with their dancing. Sunfish went home. He told them, "They suspected that I was there. They shot at me."

Skunk said, "You people didn't want me to come. Now you let me go to spy on them." They all told him not to go. "You will get killed," they said. He went anyhow, just before sunset. He went, and went, and went. He arrived at dusk and walked right up to the place where they were dancing. A short distance from the dancers was a house in which two old women were lying by the fire, sleeping. They heard something scratching around the basket.⁷² They took the basket away and Skunk walked in and sat on the fire log. They were surprised. They asked, "Who are you? What are you doing here when all the people are outside dancing? Why don't you go and dance?" "Dance," he said, "We came to kill you people. There are many people on their way here to kill you." Then he said, "I have been sent out to spy on you. You had better run away. If you don't I'll put you two in this basket and take you home with me." They answered, "Yes, if you were going to do anything like that you wouldn't tell it. Go on away. You aren't worth bothering with. Go dance!" Skunk insisted, "I'm telling you the truth." He repeated his threat.

Skunk went out to where the dancers were. He stood behind them and said, "My! this is a good-looking woman." They just answered, "Go away; don't bother us, you old stinking thing." "Stink," he said, "Why, I came up to make war on you." He kept telling the people, "My! but there are many of us! We are going

to kill you all tomorrow." They did not pay any attention to him. They just said, "You stink." So finally he went away. Later in the evening they began wondering what had become of Skunk.

Mouse, who was one of the people who had come up from the south, said he was going out to spy. "Don't expect me back until tomorrow. Don't shoot me by mistake when I come back." So he set out. He came to a house in which there were some women. The men were outside dancing. Mouse got on a basket and looked at them. They saw him and said, "Look, a mouse. He wants to steal." They did not pay any further attention to him. ⁷³He chewed the bow-strings almost through so that they would break when the bows were pulled. Then he took some beads and went on to the next house. He did the same thing in all the houses. Then he went into the earth lodge and did the same thing. He got many beads there too. He stayed hidden way back in the earth lodge.

Just before daybreak the people from the south surrounded the dancers and began shooting at them. When they saw their danger they ran to get their bows. They would draw them and the strings would snap. They all said, "I have broken my string and I am the best shot." The people from the south killed everyone. Skunk went to the house where the two old women were and he put them in his basket to take them home. "I told you what would happen and you wouldn't believe me," he said. Mouse came out of the earth lodge with a big load of beads.

Then they all went home.

'35. GROSBEAK AND THE DEER*

Mountain Lion married Grosbeak woman. They had two children. She had a mountain lion child. Then she had a grosbeak child too. He took after his mother.

Mountain Lion hunted deer all the time. He brought them home and prepared them. So they ate venison. He made the fat into a nice ball. He gave it to his own child to play with. The grosbeak child had nothing to play with. At last he said good-bye to his mother. "I'm going," he said. "North," he said, "to grandfather's," he said. So he went, he was on his way all day, and in the evening he arrived at his grandfather's. And they were happy, his grandfather was happy, his grandmother was happy that her grandson

* McCloud; Syke Mitchell.

had come. And they made things and gave them to him, gave him weapons. And he stayed there playing, he stayed there ten winters. So he grew up and hunted deer, he killed deer all the time, he did not go far, he went a little way, and killed them, without going far. Then he got tired of this and wanted to go far. So when he got home that evening he said to his grandfather, "I want to go far to hunt." And his grandfather said, "It is no good, grandson," he said. So the next day Grosbeak got up, got up early in the morning. And he left, going to hunt. He went to North-uphill-mountain, he went a little before noon. Though he saw deer tracks he saw no deer. "So he followed some large tracks. He tracked them all around the mountain. He saw a deer which he had startled, a large deer. He had tracked it all around the mountain to exactly the spot where he had started and until about sunset he went tracking. It was almost evening. And the deer went down the hill westward; he tracked it and while he tracked it it grew dark. And before him he saw a house and there was smoke rising from the fire within. So he went and came to the house and someone said, "Come in. Put food before him, soup, jerked venison, give him to eat," he said. Then they talked together before they went to bed. They talked together for some time and then they went to bed and slept. Early in the morning when he woke up he did not see the house; he woke up in the midst of brush. He got up and measured tracks and came on tracking. All day long he followed it northward downhill (i.e., toward the Klamath drainage); he followed it in the mountains, in bad rocky brushy ground; he crossed a deep creek following, tracking it northward downhill. All day long he tracked it. It kept him tracking until late. When it was evening he saw a house before him. He went and came up to it. Thus he was punished. The one inside said, "Come in." So he came in on one side of the fire. As before they gave him food. When they were through eating they sat talking before going to sleep. Then they went to bed and slept. As before he got up early in the morning. He found himself among fir trees on the north slope. And he came on tracking, he tracked as before, all day long he ate nothing. All day long he followed it. Ten days he tracked it there. Now he approached Downhill-north where he was to arrive. As before, in the evening he saw a house before him and there was smoke rising from the fire within. He went and came up to it. The one inside said, "Come on in." And he entered. And as before they gave him food, they gave him soup to eat, and jerked venison. Then they sat talking

together. After a while they went to bed and slept. As before, he woke up early in the morning. When he woke up he found himself among woodwardia on the north slope, he woke up in the mountains in the midst of the brush. And he came on tracking. Closer it took him, it was going to take him to Downhill-north, to the Deer earth lodge. ⁷⁵He tracked it long and grew old as he went on. So he came to Downhill-north, to the Deer earth lodge. And the one inside said, "Come in." He came in. "Farther in, come farther in," he said. Then he said, "Sit down," he said. "There is what you have been tracking," and he gave him a hide. "You have been tracking this," he said, "the hide of a little fawn." So they went to bed there. Early in the morning he got up and started out on his return, came on this way returning. Quite a little while he was on his way. He returned and reached the house, an old man walking with a cane. He reached the house and entered his grandfather's dwelling, his grandmother's dwelling he reached, and entered. And they who were looking for him did not recognize him when he arrived. So he came in, and sat down, and stayed there. And they talked, "Who are you, newcomer?" he said. "It is I, the one who went chasing deer," he said. So now they fondled him. They gave him food. Then the next day they heated rocks to steam him. They were heating rocks to steam him and he came up to them and looked in. Then he was burned up; they steamed him and scorched him and he was burned up. He said, "Tuh!" Then he jumped forward. When he jumped forward he turned into a grasshopper. This is all.

'36. BEAR AND DEER*

⁷⁶Deer woman and Grizzly Bear woman went to graze on clover. Grizzly Bear woman sat down, Deer woman sat down, they sat down. "Younger sister, come let me hunt lice on your head," said Grizzly Bear woman. Deer woman came near her. The old woman, Grizzly Bear woman, took hold of her and hunted lice on her head. Then she killed Deer woman, killed her, ate her, and in the evening she came home, Grizzly Bear woman came home all alone. The fawns cried, for their mother had not come home. The two cried and cried. Grizzly Bear said, "Why are you crying?" she said. "Don't cry. Stop it. That is where your mother went, there, south up the hill.

* Upper Sacramento; Jo Bender.

Trot-trot, trot-trot, went the woman to the south. Don't cry," thus spoke Grizzly Bear. So they played.

Grizzly Bear went to the earth lodge where her daughter dwelt. She spoke, "The fawns are grown. We'll eat them," she said.

The two boys played and played. Then they went to the earth lodge, the two boys, they killed Grizzly Bear maiden. They chopped off her foot. Then they got it fixed. "Stay this way," they said. They told Grizzly Bear maiden's foot. "Stay and make hut-hut, hut-hut," they said. Then they stuck some sharp bones into the ground, they stuck them and left them. "They took the meat and brought it there to the house where the old woman lived. "Old Woman, we brought something cut up in a basket." The old woman was happy that she was to eat meat, old Grizzly Bear woman was happy. In the morning she got up, she pounded acorns for soup the next morning. "Go bring wood, manzanita wood," she said. The boys said, "Yes, we'll go get some." They went northward uphill, the two boys went to get wood, manzanita wood. Then, facing downhill toward the south they spoke, "The old woman sitting downhill to the south eats her daughter's flesh in chunks, pounding the while," said the two boys. "What are you saying?" said the old woman. "From where shall we bring manzanita?" they said. The old woman said, "There from farther north up the hill bring good manzanita wood." The two boys went on, went northward up the hill. "There downhill to the south the old woman sits pounding and eating her daughter's flesh," said the boys. The old woman said, "What are you saying?" "From where shall we bring manzanita?" said the two boys. "From farther north up the hill, from farther north up the hill, bring good manzanita wood." Then the two boys went uphill to the top, went uphill, and got to the ridge. "There down the hill to the south sits the old woman, sits pounding and eating her daughter's flesh in chunks," said the two boys. The old woman heard, jumped up, left the acorns, the old woman who was pounding.

The boys went running northward downhill and reached the water's edge. "Grandfather ⁷⁹make yourself into a bridge for us across to the south; something fearful is chasing us." He put a bridge across to the south, the two boys crossed, landed on the north side, got out where the old man was sitting. The old man took the bridge down. They listened. From up the hill came old Grizzly Bear woman at a rapid pace. She came down and said, "Old man, make yourself into a bridge across to the south." The old man sat there, and then

threw a bridge to the south. The old woman started northward over the bridge, then took off her hat, dipped up water, brought it to her lips and drank, got through, threw away what was left of the water. Then she knocked the hat against the wood. ⁸⁰The old man tipped the bridge to one side, and the old woman fell into the water and started to swim. "Oh! water, east water; oh! water, east water," she said. The old man said, "Open your mouth wide and keep your eyes shut if you want to land quickly." The old woman shut her eyes tightly and swam. The old man said, "Open your mouth wider if you want to land quickly." ⁸¹Then the old man took some hot stones which were in the fire and threw them down her mouth, down her mouth he threw them, the hot rocks he had went down. She died, Grizzly Bear woman died. I finished.

The same version of this tale is found in the Bald Hills and McCloud regions, but it is made clear that the old man throws his leg across as a bridge; also the following incidents are added.

The children stayed with the old man for a long time. Every day the old man went to trap fish. Each day he told the children, "There is a basket. Leave it alone; don't open it. There is another basket. Leave that alone too; don't open it." That happened three or four mornings. Finally one morning the children opened the basket. It was full of fleas. The fleas jumped all over. They went everywhere. The old man was angry but he gathered up all the fleas and put them back in the basket.

The next day the boy who was the older (in this version the children were brother and sister) said to his sister, "Sister, let's look and see what is in that other basket." The boy raised the cover and rattlesnakes came out and spread all over. This time the children ran away toward the north. When the old man came home he was very angry. He made a fire and burned the whole country.

The two fawns looked back and saw the fire coming. The girl said, "What are we going to do?" The boy answered, "I guess we are going to burn up." Then the girl said, "Here is a tree. I don't think it will burn up." So the boy pulled out his dagger and made a hole in the live oak tree. The children stayed there four or five days. Then they made it rain. When they came out of the tree, they tapped the ground all around and found it was cool. Then they traveled north again.

The girl said, "Brother, I think I hear my mother's voice singing." The boy said, "I don't hear anything." The girl insisted that she heard her mother's voice. All that time the mother's eye which Grizzly Bear woman had thrown toward the north was singing, "Ani populēt neṭṭiṭet eliwines kura (---? them, my daughter with my son)." The girl heard it all the time, but the boy would not admit that he heard it too. They kept on following the song. They came to a flat way up north. They heard the song coming closer and closer. Soon they saw a lean-to. Then they saw someone lying in it with her face toward the wall. The old woman turned around. They saw a one-eyed woman.

In another version the children were warned by the grandfather not to enter a certain house. They disobey and are stung to death by rattlesnakes, spiders, and other venomous creatures.

In still another version the children are warned not to lift an inverted basket. They disobey and an abalone hops out. The incident occurs also as a separate story included under the title "Boy and the Abalone."

'37. TALIMLELUHERES AND ⁸²LOON WOMAN*

Many people came into being. There was a couple who had many children, nine boys, one girl, ten children. Their first child was a beautiful boy, and they put him away. They named him Talimleluheres (He-who-was-made-beautiul?) and ⁸³put him away rolled up in a bear hide. They lived there, and lived there, and lived there, and soon some of their children walked around, some played. The girl lived there, grew up into a woman, and then one morning she went down to the stream, she went to the place where they got water, she sat down, that woman. She looked at the ground, she saw a ⁸⁴hair, she took it up, looked at it, looked at the hair, one hair, she looked at the hair she had found. "Whose hair? I want to know." She looked at it long, looked at the hair, one long hair; the woman thought, "Whose hair?" she thought.

Talimleluheres went every morning to bathe. No one had any idea that he went to bathe. Talimleluheres went to the water, bathed and came home. One hair came off, came off his head. The woman found it, the hair, found the hair at the beach where they dipped up the water. "I want to know whose hair it is." Thus she thought. The woman kept the hair. Thinking of the man, the woman said, "This morning I shall go west. I want to take someone along to guide me. I shall go," she said, speaking to her mother. "I shall go west," she said. Thus she spoke, thinking of the man. "Hm," said her mother, "whom do you want to take with you?" She would not say whom. The old woman said, "Well, take this little one with you, your younger brother." The woman said, "I don't want to take him." "Whom will you take with you?" "I want to take another one with me." "Then take this one." "I won't," said the woman. She did this for a long time, and she got through all. Talimleluheres alone was left, Talimleluheres. The old woman sat there meditating. ⁸⁵The woman measured the hair. The hair of all did not match it. The hair

*Upper Sacramento; Jo Bender.

she had found was longer. The old woman sat there, sat meditating, finally she said, "Yes, take this one then, Talimluluhes," her son. "Yes." The woman was happy that she was to take him along. She measured the hair, and his hair matched it. "I shall take this one," she said. Now the woman got herself ready, painted herself, got food to take along, everything—soup, acorn bread, salmon flour,—put them in a carrying basket on her back, went taking Talimluluhes with her.

⁸⁶They went west. Talimluluhes went ahead, the woman came behind. "Nanisini (term of endearment), my husband," thus spoke the woman. "What?" said the man. "Elder brother, don't hurry, that is what I am saying." The woman said, "Hiwaa" (meaningless charm word), said the woman. "Grow dark soon," said the woman. They went and went, and went, and went, and went. It grew dark and the woman spoke. "Let's camp right here. It is evening," she said. "Yes," he said. So she started a fire. Then they ate supper and the woman got busy preparing a sleeping place, made a bed, she prepared a nice bed, she got a nice sleeping place ready, cut all kinds of ferns, and spread them on the ground. "Lie here, elder brother, I finished making a bed for you to lie on, I finished making it." Then she said, "As for me, I'll sleep anywhere on the ground." So they went to bed. Talimluluhes went to bed, slept, near the fire lay Talimluluhes. The woman lay there on the ground. Then the woman said, "Hiwaa, go to sleep," she said. "Go to sleep," said the woman to Talimluluhes. And he slept, Talimluluhes slept. The woman got up and looked, he was sleeping. Softly she went and lay down, took Talimluluhes in her arms, and she lay there. Talimluluhes woke up and saw he was sleeping in his sister's arms. The woman was sleeping, she lay asleep, snoring. Talimluluhes got up softly, went and got pithy alder wood, brought it, put it on the ground, got pithy alder wood and left it there, ⁸⁷put it in her arms and left it, he, Talimluluhes. When he was through he came, came toward the house, he came walking rapidly, rapidly, walking, walking rapidly. The woman slept long.

The man came, came walking rapidly, and reached the house, his mother's house, his father's house. And when he got there, "Be quick, let's go," he said. The old woman, the old man said, "Yes, let's go." Then they set the earth lodge on fire, smoke rose from the earth lodge, and therewith they went whirling upward. ⁸⁸They made Coyote sit here at the very bottom. "Don't look down," they said to Coyote. "That woman will come and will cry, will say this and that. Don't look down," they said to Coyote. Whirling upward they went up.

The woman in the west woke up. She looked and saw how she was holding pithy alder in her arms. She was angry, the woman was angry. "I'll kill you," she cried, the woman cried:

"Anana, ωνωνω
Anana, ωνωνω
Omanuḡ anana
Omanuḡ ωνωνω."

Singing she came toward the east. This way she came rapidly toward the east. The woman rushed up to the earth lodge and stopped, saw the earth lodge burning, did not know what to do, looked all about the country but did not see anyone. Then she went around and around the earth lodge. She did not see anyone, had no idea where they had gone. She looked about the country there, she looked about. "Where can father have gone, where can mother have gone," thus she thought. And she cried and cried, the woman cried and cried. Then she chanced to look up and saw them going up, her mother, her father, her elder brother, she saw going up. "I want to go, my mother, my father, I want to go," she cried, and cried, and cried.

When they had almost reached the Above, when they had almost got above to the sky, Coyote, the warned one, "Coyote looked down and all came down into the fire, fell down there into the earth lodge and burned up. They fell down, fell into the fire, Talimlühæres fell into the fire, all fell into the fire. Talimlühæres' heart popped off.

Now the woman walked around, and walked around, kept searching. The earth lodge was cold, burned down, and the fire had gone out. Then she took a stick and searched, she searched with the stick, found her mother's heart, her father's heart she found. And she scratched about, and scratched about in the ashes trying to find Talimlühæres' heart. She did not find it. So the woman strung the hearts on a cord, she strung them and hung them on her neck. She did not find Talimlühæres' heart. Talimlühæres' heart exploded and went to another place and fell down. No one knew about his heart. The woman said, "I want to see his heart." The woman walked about thinking, with the hearts hung on her neck.

Far away there lived two human women. The two went every day to get wood in the afternoon, the two sisters. The older one went forward a little way. The other girl gathered wood to take home. The other woman went a little way forward because she heard singing, soft singing, she heard. The younger girl was not aware of what her sister heard. She listened and listened to the

singing, then she came back. "Let's take the wood," she said. They carried the wood in carrying baskets on their backs, and brought it to the house. In the evening they went to sleep. The next morning they got up and ate, and in the afternoon went to get wood. And that woman heard singing, she heard singing which had grown louder. So she went there, went listening to the singing, went, and went. The woman went, went nearer, went there listening to the singing, went forward listening, she went stopping every now and then, came up to the singing, saw damp ground there, that woman saw after she got there. She looked at the ground, nothing was there. She kept listening to the song. She saw something black on the ground. That black thing on the ground, that singing one said, "Woman, come. Don't be afraid," it said. The woman thought, said to herself, "This must be, this must be the person who was lost long ago. It must be Talimleluheres," thus she thought. The woman stood looking at the ground, thinking. The one on the ground said, "Woman, don't be afraid of me. Come." And the woman said, "Yes." Then she looked at the one who was on the ground. Many deer had been there, and it was dusty. To the east where the person lay, to the west, were many deer tracks. After she had looked at him she went to carry wood where her younger sister was standing. She went and came up to her. When she came up to her, the girl said, "Elder sister, where did you go? You were gone long." "I was gone a while," she said. They carried the wood and brought it home on their backs. Then in the evening they went to bed and slept, and the woman said nothing. The next morning they got up and when they were about to go after wood as before, she put a little soup into a basket cup, in that basket cup she carried it hidden in her clothes, she carried the soup. The younger one gathered wood. The woman got the soup and carried it, did not let the younger sister see that she was carrying soup. She went and came to him there and fed soup to the one who lay on the ground. The one who lay on the ground seemed a little better, had got better. He ate soup, he ate soup the woman fed him, fed him. After she had fed him, she got wood ready, got wood ready, got wood ready, carried it on her back to the house, brought it there, brought the wood. As before it became evening, they all slept.

The next morning the two women got up, and after they ate she went carrying the soup. And the younger girl thought, "What is the matter?" Her elder sister went and the younger girl followed.

She went, she followed on her elder sister's tracks wanting to see, and she saw. Her elder sister was sitting and feeding someone soup. The younger girl looked and meditated as she saw how she was feeding soup to someone. "Have you discovered this one?" said the younger girl. And the younger girl went and reached her elder sister. "Have you discovered this one?" she said. "Yes," she said, "The one who went away long ago, the person who was lost, the person not found, this is the one," she said, speaking to her younger sister. "Let's go home," she said. They went home, and when they got home they sat there, it got dark, they ate, and lay down, they went to bed, and slept, the two women. In the middle of the night the two women woke up, and saw that a man lay between them, a beautiful man lay between them. He had come back to life and came to the house, he who had been found by the two women. So he stayed there, he stayed a little while. And the two women bore children. The two boys, their children, grew and played, and played, and played, shooting at birds. Then once they saw a bird and shot at it with an untipped arrow and hit it on the lower leg. The bird shrieked, "Tuwetetek, tuwetetek, why did you shoot at me, cousins?" And they went and came to the woman. They sat down and she talked to them, "Let me tell you something. You are getting older. Over there is a pool, go and look, there is a raft on the pool. Don't shoot with these. Prepare good untipped arrows, prepare good untipped arrows of pitch wood," she said. "There, to the pool, comes every evening she who made us kinless. She'll come from the east around the hill. You shall hear her coming above there, coming with roaring wings. She'll come from up there and alight on the pool. She'll alight down on the water, she'll alight, she who made us kinless. There she glides on the water saying, 'Wuuuuk,' and flaps her wings. Then she dives, then she comes out of the water near the raft which is there, she comes out close to it," she said. "And after she comes out this is what she does. She stands flapping her wings. Now you watch carefully and shoot well, look well and shoot, don't miss her, with your untipped arrows of pitch wood. Don't miss her; look well and shoot."

When she was through talking, the two boys went to the house, went, and reached their home, they reached the house playing. They did not say anything. They stayed home the next day. The day after they got up, ate, and went playing, went on their way playing. And they got there to the pool. It grew dark, the sun set. The two

boys got on the raft and rowed themselves about shooting at the ducks which were on the pool. Suddenly they heard her coming with roaring wings. "Here she comes. Listen," they said. She who was coming alighted on the pool. "Wuuuuk" she said. Then she dived. The two boys were all prepared and sat watching. She came close and got out beside the raft. Then, after she had got out, she flapped her wings. The two boys were all prepared, kept her in sight all the time, shot with the untipped arrows of pitch wood exactly ⁸⁹at the hollow of her armpit, shot, and hit her. Then she dived into the pool, she dived. The boys stood watching. Suddenly she rose bloated to the surface, dead. They took hold of her and dragged her to the edge of the raft there and threw her on top, after having dragged her out they threw her on top. Then they left and came to the house. They got through eating. Then they spoke. "Father," they said. The old man said, "What?" "We killed her," they said, "the Wukwuk." The old man said, "Oh."

The next morning they got up, the old man went, the boys went leading the father to show him the one they had killed. They went, and the old man saw her who lay on the raft. "Yes," he said, "this is she who made us kinless," said the old man. And he took hold of her and saw that she had a necklace on, that she had on a necklace of human hearts. And the old man untied his father's heart, his mother's heart, the hearts of his younger brothers. Then he cut her flesh into strips and left it. Then he went, he cut it into strips, and left it, and went to the house, his dwelling. He brought the hearts of his mother, his father, his younger brothers, he brought them to the house. ⁹⁰ He put them in water with stones over them, and went to bed in the evening. The next day, at dawn, his mother, his father, his younger brothers, having come back to life in the water, came to the house, the ones who had been soaked in the water came early in the morning. This is the way it ends.

'38. TALIMLELUHERES AND ROLLING HEAD

⁹¹LOON WOMAN*

Long ago there came into being some people who had four children, two boys and two girls, and who owned a big earth lodge. The adolescent boy stayed in the earth lodge always. In the meantime his younger sister reached adolescence. So they left her in the

* McCloud; Sadie Marsh.

menstrual hut for some nights. Now his younger sister loved him who was in the earth lodge, Talimleluheres. So she went to him, got into bed with him, tickled him and sat all over him. However her elder brother said, "What is the matter with you, younger sister?" and she left. So she came to him, sometimes in the evening, sometimes in the early morning, and she bothered him as before, tickling him. And as before he said, "What is the matter with you, younger sister?" So at last her elder brother told his sister. "Elder sister, here to me, all the time to me, comes to me my younger sister," he said. And his sister went to her younger sister and asked, "Why do you always bother my younger brother?" And the other said, "I never bother him." Then the other said, ⁹²"Younger sister, go get maple. Make yourself a front apron." So she went to get it, climbed around on the maple trees and peeled, kept on peeling, and cut her finger. And for a while she stood there with blood dripping to the ground. Then she sucked the blood. She did not know what to do, so she sucked it in and spat it out, and as she did so the blood tasted sweet to her, so now, first because she wanted to swallow blood and then because she wanted ⁹³to eat her flesh, she devoured her flesh and turned into a Rolling Head (K'opk'opmas). All around the world she went, devouring people. She left for herself only her elder sister, her younger brother, and her elder brother.

Now they were afraid and started to climb up above. They heard her below going about wildly everywhere asking everything, the rock beings, the tree beings, asking all. And they said, "We don't know." They added, "You grew into something else and yet you know nothing." So she asked some ancient faeces and they said, "You grew into something else and yet you know nothing. Look up above." So she looked up and saw them going halfway up. So she jumped up, and grabbed, and pulled down, and then lay on her back, and spread her legs. He who was going above, her elder brother, fell between her thighs. She was very excited.

And the rest went above empty-handed. "Oh dear, our own child has orphaned us," said the old man. They cried. And the older daughter said, "However long it may take, I'll find my younger brother." So they went up above.

Now her older brother would have nothing to do with her, and turned on his side. So, in one lick as it were, she devoured him, his heart alone she hung around her neck and went toward the north drainage, alighted with it on a big lake, swam about with it, stayed

there with it. Every evening at sunset she came, skimming the water, to a large sandy beach on the east shore, south, south to the sandy beach, on the south she alighted and stayed.

The people wanted to catch her but did not know how. Humming-Bird said, "Let me go," he said, "Let me watch." The people said, "Yes," and he said to the elder sister, "Make a good cooking basket," he said. "Then have on hand white rocks, good ones which will hold heat," he said. He did not come, and did not come, and then finally he arrived. He arrived and told them, "I saw her," he said, "She has a heart hung around her neck. At sunset she alights on the sand on the south beach. From the north she comes." And the people said, "Let's go and watch," they said. Then they said to the little boy, "You go and watch," they said. They gave him a good sharp un-tipped arrow. "When you see her, pierce her, and when you pierce her she'll go south, she'll get out and make a bee-line, and go south to the sand beach." To the woman they said, "You go and sit on the south bank, on the sandy beach. Have the cooking basket half full of water and heat the white rocks well and drop them in. And when he pierces her go quickly, get her, grab her, and slip the heart off over her head. Put it into the cooking basket and cover it up quickly."

At sunset they were there. And the elder sister sat on the south bank on the beach, as she had already been directed. She went there and watched. As she watched at sunset the water was heard roaring in the north. She did not come, and then, at last, she saw her come and get out on the south bank, and behold, she had been pierced by the un-tipped arrow. She went quickly and slipped off the heart and ⁹⁴put it into the cooking basket. Then she took it home. "This is my younger brother's heart," she said. So they steamed it, and while they were steaming it, it came to life, but though he was a person he did not look right. He did not live very long.⁹⁵

'39. ⁹⁶ROLLING HEAD*

Long ago people came into being, and lived at a village; it was filled with people, they lived both on the flat on the west side of the river, and on the flat on the east side of the river they lived too. There was a chief at the head of the people. He had two daughters. And the younger one reached puberty. However, she did not tell

* McCloud; Syke Mitchell.

her mother. However, her parents knew it. So they were to call a puberty dance, and they met, and discussed it. In the evening the father spoke, "Early in the morning go strip bark for a maple bark apron," he said. "But don't take the girl who has reached puberty with you. Go secretly," he said. So early in the morning they got up, the rest of the women got up early in the morning. So they all went secretly, quite a little way north they went, and some even went north uphill and crossed the ridge to the north. Then later she woke up, the one who had reached puberty. And she went, though she was forbidden to go she went, going behind the others. She went on a while, then went uphill and across the ridge to the north. She went northward downhill and reached them. Some stripped bark and others already had much. And she went right up to them and stretched her hand to the west and cut off maple bark. All at once, she stuck her little finger with a splinter. It bled. And her older sister came up to her and wiped it with dead leaves. Then they said, "When will it leave off? The blood cannot stop flowing." And the rest of them all left, they knew already and were afraid so they left. And she fooled with herself a while until she finished all the green leaves. So they two were left behind alone. Some who had already left reached the house and told him. "She got stuck with a splinter while stripping bark," they said. And the old man said, "She does not listen to me."

She who was downhill to the north now sucked blood and spat it out. Then more blood came and though she sucked the blood she could not stop its flow. Meanwhile the sun began to set. Until early evening she sucked, she kept on sucking, not being able to help herself. Then she got tired, not being able to stop it in any way. Suddenly she happened to swallow blood and smelled the fat. Then she fooled with herself a while and it tasted sweet. ⁹⁷So now she ate her little finger, she ate it, she fooled with herself a while and ate her whole hand. Then she ate both her hands, devoured them. Then she fooled with herself a while and ate her leg, ate both her legs. Then she ate up her whole body. Then her head alone was left and rolled about. So they went (she and her sister) rolling over the ground she went.

The old man in the house said, "From the north she'll come, she who went to strip maple bark. Put on your clothes, people," he said, "Get your weapons. We people are gone." And the people dressed themselves and got their weapons. And from the north they

saw her come, she came rolling toward the house. She arrived there and lay there, in the early evening. After she had stayed there a while, she bounced up to the west across the river, to the flat on the west across the river. And she threw the people into her mouth. She did not linger, she turned the village up side down, she devoured them all. Then she fell to the east across the river, and lay there, and the next morning she threw those of the east flat into her mouth, ate them, devoured them all. Only her eldest sister she left for herself for a while. And she went about the world and when she saw people she threw them into her mouth and ate them. In the evening she came home, lay there, and as before, the next morning she left, went about the world looking for people. As before in the evening she came home, and lay there, and stayed there all the next day. Then as before she went searching. Up to the northern edge of the sky she climbed and looked all over the world, but she saw no one. So in the evening she came, arrived, and lay there, and the next morning she got up, and threw her elder sister into her mouth. Then she came on her way, went on her way, and came to the edge of a big creek. She did not know how to cross. And from her side she called. A man was sitting there. ⁹⁸He threw a bridge over from the other side. She was crossing and when she had gone halfway he jerked it and it went down at Talat. And she fell into the river, and as she fell into the water a riffle pike jumped and swallowed her. And it is finished. This is all.

40. ORIGIN OF KUKUP'IWIT*

Many people came into being. They all went to deer drives, killed many deer, and ate them. This went on for a long time. And there lived one man who had married a little girl who was not yet adolescent. Then this girl had a child and he dreamed, that he would never kill any more deer he dreamed.

Now they went hunting all the time, and he, the one who had dreamed, went hunting with them. But he killed nothing. For a long time he killed nothing. "Why don't I kill any deer?" he said. However, he went hunting all the time. And the rest of them brought home big deer slung on their backs in the evening always. But he killed nothing. They gave venison to him, the one who had dreamed, but he did not eat it. As long as he had not killed the deer he did

* McCloud; Jenny Curl.

not want to eat it. "The deer don't want to die for me so I won't eat," he said.

Now they two lived there a little farther away than the rest. And the next morning, early in the morning, they all went hunting, and he went, the one who had dreamed. Though he shot at deer he could never kill any, though he saw big deer every day he could not kill any. So he was very angry. And they were about to go home. And while he was out in the hills, he saw people with many deer slung on their backs, and he had killed none. And just before noon the people were all carrying deer slung on their backs. And he stayed there, did not go. He stood there very angry. He stood there some time. And now he sat down, sat down, and took out his knife. ⁹⁹He sat down, straightened his leg, and cut off the thigh from the joint. Then he twisted it off, got up, got up, twisted it off; he worked a hazel twig until it was pliable, twisted off the leg, worked the twig and tied his leg there, the one he had chopped off. Then he carried it on his back with the rope, he got himself a cane, and went there using a cane, went jumping along. "Hey! there! laugh! ye! at! my! thigh! Hey! there! laugh! ye! at! my! thigh!" Some of the people who were left behind saw him going along this way. So they went fast, they went, and came to the house, and told the people. "He is crazy, he cut off his leg and is bringing it," they said. So they told his wife. "Your husband killed a big deer," they said. "He is bringing it slung on his back."

Now the people talked among themselves, and they all left. But the woman did not go. And some said, "Go, come let's go, your husband is crazy." And a little before sunset he came, that man came. He said, "Hey! there! laugh! ye! at! my! thigh; Hey! there! laugh! ye! at! my! thigh!" And the woman heard. He came on and got there. He got there and threw it down. And the woman talked this way to her husband, "What has happened to you?" she said. But he did not answer. So he stood there, and stood there, and then he got the thing he had put down. He carried it slung on his back. And the woman went to her home. Now he carried his leg slung on his back, the crazy one, he carried it to the Sacramento River country. And those people all went behind him keeping him in sight, they went in fear, they were afraid, and did not lay hands on him. So he went, and went there, and thus he entered a cave near Delta. So they left him and went home. Thus it has been transformed.

41. KUKUP'IWIT AND THE OLD WOMAN*

Many people came into being and dwelt there, dwelt long. They dwelt, and dwelt, and dwelt, and then they went to a deer drive. And an old woman stayed behind, she and her granddaughter, they two stayed, they two alone. They sat, and sat, and it grew dark. They sat there in the evening, her granddaughter sat on one side of the fire. They sat there in the evening and behold, someone came into the house. And he sat on top of the big log whose other end was in the fire, he came in and sat astride it. And the old woman said, "Hello, newcomer," to the person who had arrived. "From where are you come, from where do you come?" she said. And the man said, "From where," just like her, mocking the woman. "All the people are gone to a deer drive," she said. "All are gone to a deer drive," he said. "What are you, what kind of person are you?" she said. And Kukup'iwit kept saying exactly what she said.

In the meantime it grew dark but the old woman did not go to bed. And the man sat down there close by where the old woman sat. And after they had sat a while he poked her with his finger. The old woman said, "Leave off, don't do that. I am afraid of you," she said. Again he poked her. The old woman did not like it. "Oh dear, granddaughter, he is some kind of bad person, granddaughter," she said. And he poked her as before and tickled her, kept on doing it. And she shrieked and shrieked. Now the old woman shrieked and shrieked, she lay on the ground as he tickled her. Then she said, "Dear me, granddaughter, something fearful is killing me." And her granddaughter who sat there to one side of the fire, took some fire, and set him on fire. There, with the pine needles there, with which she had made her bed, those she took and set that man on fire. Though she got him burning, though he was on fire, yet he did not burn up. In the meantime, day began to break. And the old woman spoke to her granddaughter, "Granddaughter, I'll get killed by this one. Go," she said. So her granddaughter went, went to where the people had gone, going after them. And she went, and then late in the evening she arrived, went up to those who were deer driving. "Grandmother and I had someone come to us last night. My grandmother was about to be killed," she said. "I was sent

* McCloud; Jenny Curl.

and came," she said. And the people all came back, they all came, many of them, they came running along, they came, and came in sight of the house, and behold, he had got her out and was carrying her on his back, head downward. So they all went after him, they followed him at a distance, they followed, keeping him in sight ahead of them, they went, they went, they did not approach him. He took her far, he went, and went, and went, and went, he went carrying her, and now he took her into a cave. And they put sticks of wood, pitch wood, at the hole and set fire to them. And they fanned it. and from the house Kukup'iwit was heard grunting, "x, x, x," while he was being fanned with smoke. So they smoked him and he died, and the people all left. Thus it has been transformed.

42. KUKUP'IWIT AND THE WOMAN*

North at Lamoine lived Kukup'iwit. Every morning she went on the west side of the river to Lamoine to pick clover. The old woman sat picking clover on the west side of the river.

From the west came a human woman carrying a baby in a baby basket. At Lamoine she came in full view of the east and saw the old woman sitting and picking clover. "A human old woman sits there," she said to herself. She went on, and on, and came to the old woman. The old woman turned her head and looked up. "Hello, newcomer." And the woman said, "Hello." The old woman said, "Hm, it is cold, it is cold. Let's go to the house." This is the way the old woman spoke. The human woman said, "Yes."

So they went and entered the house. They sat down after they had come into the warm house. The old woman prepared a meal. She boiled venison, nice and fat, and fed the human woman; the old woman fed her fat venison, fed her acorn soup. Then the old woman said, "Sleep, you two." The woman said, "Yes, let's lie down, let's sleep." "Lie down, you'll be going tomorrow," said the old woman.

They slept until morning. In the morning they got up, the old woman prepared food, boiled venison, got everything ready, gave it to the woman to eat, gave her soaked live acorns to eat. Then the old woman and the human woman were through eating. The woman said, "We are going, we are going." The old woman said, "Yes, go, go, go." The old woman then gave them live oak acorns.

*Upper Sacramento; Jo Bender.

"Eat these when you sit down by the trail. Don't take these acorns into a human house." "Yes," said the human woman.

Now the woman and the baby went southward along the Sacramento river. She left the acorns behind and went to a house. They stayed there at the house and slept there. The following day she went out to eat, pretending she was going to get wood. She ate the acorns which she had left there, and she got through eating. An acorn shell fell into the baby basket without her knowing.

She carried the wood and brought it to the house. Then she put down the child. Another woman took it to untie it. Suddenly she came upon the acorn shell that was in the baby basket. She said, "Where did this acorn shell come from?" The woman said, "I don't know where it came from."

In the evening they went to bed, they lay down, and slept, they slept all night. In the morning they woke up and found the woman dead, the child dead. Kukup'iwit had got them.

43. KUKUP'IWIT AND THE CHILD*

Up the hill to the northwest lived many people. Kukup'iwit lived here to the west; at Pounded-rolls-down she lived. All the time Kukup'iwit would come over the east ridge from Pounded-rolls-down to see, because she wanted to carry off human children. She watched every evening.

One day she carried off a human child through feeding it venison.¹⁰⁰ She got her and took her to the house. The following day she pounded nice deer fat and made a ball for the human child. For her daughter she pounded neck bone and made a ball for her daughter. Then she said (to the human child), "Play with the deer-fat ball; throw it up in the air." Then Kukup'iwit's daughter became very angry. "Go," she said to the human girl. "Go to your house," she said. "There it is. Look down the hill to the east. Your grandfather has a fire going, and he is working with wood. Go to him." And the little girl came this way; after she got on the trail she came running, she came fast up to her grandfather. Her grandfather said, "I don't want to see you. I have lost a little girl and I don't want to see little girls." "It is I, your granddaughter," this way spoke the little girl. The old man looked at her without answering; he looked, and looked,

*Upper Sacramento; Jo Bender.

and then he recognized her. "t', t', t'," (term of endearment). He recognized his granddaughter after looking at her a while.

He put her on his back and took her to the house where he lived. When he took her to the house, the people all together looked at the little girl. This is the way she told them, "From right there she sent me. Kukup'iwit's little girl sent me." "Yes, let us eat, and fill up early in the evening, and when we are through eating, Kukup'iwit will come. Let us all go lie in the earth lodge."

They all went to the earth lodge, everyone of them, men, women, all, went to the earth lodge, went to lie down, went to lie there in the earth lodge. It got dark. The people lay in the earth lodge, lay listening. Then they heard. "She is walking outside. Kukup'iwit is walking outside."

¹⁰¹Kukup'iwit walked, and walked, then she stuck her head in. "Give the child out here," she said. They did not answer. They lay listening. "Give me my daughter, O people." "Your daughter is not here," said the people. Kukup'iwit said, "There are coming-tracks. Here are coming-tracks, tracks coming into the earth lodge." The people said, "Let's give you the child. Stick your arm in." So Kukup'iwit was happy. She stuck her hand in. "Where is she?" she said. The people said, "Here she is, here she is. Stick your arm in, stick your arm in, stick your arm in. Where is your arm?" Kukup'iwit stuck her arm in. The people felt Kukup'iwit's arm. "Stick your arm in, stick your arm in. Let's feel your arm." They got a hold on her arm and chopped it off and gave it to her. "Here is your daughter." Kukup'iwit took it and said, "t', t', t'." Kukup'iwit was happy. She took her arm, put it in the carrying basket on her back. She went home with her arm in the carrying basket on her back, she was happy. She went, and went, and went, and went, and went. She sat down on the trail, put the carrying basket in front of her, looked into the basket, and there was the arm. She looked into the basket and there was her arm in the basket. Kukup'iwit was very angry when she saw her arm. She looked at herself closely and saw that she lacked an arm. Kukup'iwit was very angry that the people had chopped off her arm.

44. MOUNTAIN LION AND KUKUP'IWIT*

Mountain Lion was married to Deer woman. He was a good hunter and kept her well supplied with meat. After a while they had a boy. Mountain Lion began going away and staying longer and longer. Sometimes he would not come back for a long time. Deer woman did not have food enough to eat any more. Then someone told her that Mountain Lion was going about with other women. She was very angry. She put her baby on her back and started for North-down-hill-deer-earth lodge. She went and went. Mountain Lion came home one day and found that she had left, he knew she had gone home so he began to follow her. He saw her tracks. Soon he came to a ridge and looking across to the opposite ridge he saw Deer woman resting under a manzanita bush. He was glad and hurried after her. When he got there she was gone. Then he went on again tracking her. After a while he saw her across the canyon but when he tried to catch up to her she had disappeared. This went on for a long time. The nearer she came to her earth lodge the closer he was to her. Then he saw her right near him and he reached to catch her and she disappeared again. He saw her enter the earth lodge. He did not dare follow her into the earth lodge. He was afraid. So he turned around and started home.

When he reached home his feet were sore, he was hungry, he was just skin and bones. His grandmother, Kukup'iwit, asked him what was the matter and he told her that he had followed his wife and baby who had gone home. Then he asked his grandmother to go get them for him. So she started out; she took a basket of salt with her. In a little while she got to the earth lodge. The people all knew she was coming, so they handed the baby from person to person until it was at the far north end. ¹⁰²Then Kukup'iwit came and asked for her grandchild. The people all said there was no baby there but she kept on asking for it, so after a while they said, "Reach in and we shall give you the child." So she thrust her arm in. Then they said, "Reach in a little farther." Finally she had her whole arm in the earth lodge. Then the people chopped it off and wrapped it up and gave it to her. She said, "Where is it?" Then when she got it, she said, "t', t', t'," and took it, and put it in her basket, and brought it home.

* McCloud; Sadie Marsh.

When she reached home she found that they had given her her own arm. It was late in the evening. She went to a dark corner of her house. She turned her back to the fire, so her husband would not notice that her arm was gone when he came home. After a while her husband entered. She never said a word. He asked, "What is the matter with you?" then he went to her and turned her toward the fire. He saw she had no arm. "Well," he said, "I always told you to leave people alone. See what you have got for bothering them." Then he left her.

45. ¹⁰³ANAMIT AND ROCK MOSS*

In mythical times the Wintu had an earth lodge near where the moss rock at Ono is. There were many Indians lying around in it. A child, just big enough to stand, sat by the fire crying. Anamit came to the smoke hole and let down a long string of jerked deer meat. The grease began to drip off. The baby stopped crying and looked at it. Soon it began crying again. Then Anamit lowered the meat farther. The baby reached up and seized it. Anamit began pulling up the string of meat very slowly. Finally she got the baby out that way, put it in her carrying basket and started back north with it to her home. By and by she came to the big maple at Cottonwood Creek crossing. ¹⁰⁴The baby reached up and grasped the overhanging limb. Anamit never noticed anything. ¹⁰⁵The baby left something (informant did not know what) in the basket and told it to answer should the woman ask if the child was still in the basket. Every little while Anamit would say, "Are you there?" and the thing would answer, "Yes." When she reached home she left the basket standing outside the door of her house and went in to her man who was Black Crow and said, "You always wanted a baby. Go out and look in the basket." Crow went but there was nothing there. Anamit started back to the earth lodge.

The people in the earth lodge had got together and had decided what to do.

Anamit hung the fat meat down through the smoke hole again. The father of the baby said, "Pass the baby here. It is hungry. It wants to eat." He raised the baby toward the smoke hole. Anamit said, "Hold the baby up higher." The father answered, "I can't." Then he said, "All right, I'll try." But instead of raising the baby

* Bald Hills; Wash Fan.

he lowered him. Anamit leaned farther in, and they all seized her and pulled her down into the earth lodge. Then all the men took knives and tried to stab her. She just said, "That is what I like to feel." Finally someone said, "Get me a mussel shell knife." Then the old woman began to cry. She was afraid of that. The people cut her all up, and mashed her up between two rocks, and threw her out of the earth lodge, downhill right where the moss rock was.

The mass of flesh took some scrub oak switches from a little bush which still grows there, and she took some rock moss and tied herself all up with it. Then she went home. She said to her man, "You always wanted a baby, now see what you have." The man touched her and she almost fell apart. So he went away.

After a while the people went to where they had thrown Anamit. They found blood and broken switches and the moss peeled off the rock, but the mass of flesh was not there. So always after that the people used the moss from that rock to bind up wounds and broken limbs.

46. THE WOMAN AND THE MOUNTAIN BEING*

There at Bird's-drinking-place lived many people. A girl reached adolescence. Her mother pounded acorns for soup. Speaking to her, "Go bring sand, go," she said. So she went, she went to bring sand from the stream down the hill to the east. She went to bring sand. She put it into a little carrying basket and came carrying it on her back. Then she put it down. She looked up and there was a man. The man said, "What are you doing?" "I came after sand for the acorns my mother pounded." And the man speaking to her said, "Let's go to my home." The girl stood there without saying anything. And the man took her and brought her to his home.

The woman lived a long time there after she had come. The girl spoke, "I want to go home," she said. And the man said, "Yes, let's go. Take some venison in a carrying basket on your back," he said. She put it into a carrying basket, went carrying it on the back, westward down the hill they went, from up the hill to the east, from Where-fat-was-dragged. ¹⁹⁰The girl arrived at her mother's carrying venison on her back. Her mother was glad to see her and asked her, "Where are you living?" The woman said, "There at the Middle-east-lowland, there I live." The old woman said, "Hm."

* Upper Sacramento; Jo Bender.

She stayed all day and all night at her home. The next morning they got up. They ate. "Well mother, I am going." The old woman spoke, "Yes, go then, go then, go then," she said.

She went and arrived east uphill at Where-fat-was-dragged, and after she arrived there she stayed long, stayed long. Finally after she had stayed there long, "I want to go," she said, "to my mother's." The wolf said, "Yes, let's go."

They went westward down the hill, the woman carrying the venison on her back. The wolf went halfway and then turned back and reached his home. The woman went, came close to her mother's house there. Then she stopped and stood with the venison on her back. Then she sniffed, and scented the human house. She talked in the language of wolves, "Hū,ū,ū,ū." She turned into a wolf, jumped up, went to Middle-east-lowland, she went having turned into a wolf.

47. MOUNTAIN BEING*

On Portuguese flat near Ono there lived a young girl with her family. The girl owned a pet fox which she had had ever since early childhood. After a time the girl reached adolescence. She was placed in a separate hut, and people sang and danced over her. Her parents told her that now she must part with the fox, that to keep it would be bad luck. They said, "You musn't even look at it or you will become sick." The girl felt badly at losing her pet but she said nothing. That night the parents turned the fox loose in a hollow tree. They did not tell the daughter what they had done. The next day she asked her mother, "How is my fox?" The mother answered, "I told you that the fox would give you bad dreams. Your father turned him loose." The daughter felt so badly that she cried all night. The next day all the people went off to gather food. Her mother and father went too. When they returned early that afternoon, the mother cooked food and took some out to her daughter. The menstrual hut was empty. The mother went back to her husband and said, "Our daughter has disappeared. Where can she have gone?" Then they called to all the other people and everyone began hunting for her. Some went up the creek, some went down the creek. Toward evening they came to Worcester Crossing. The father looked for tracks in the sand. He knew there were several dangerous

* Bald Hills; Sarah Fan.

springs there. There were no tracks in the sand, but on the slate rock near by her footprints could be seen as plainly as if she had been walking on mud. They came to a place where she had jumped across. The tracks on the other side led up the hill and to a mountain lion holy place. There the tracks stopped. Everyone felt badly. They went home and cried, and cried, and cried. The parents burned their house and everything they had, just as if she had died.

This was in the fall. The girl was gone all winter. When spring came the old mother put her carrying basket on her back and went down to the bend in the creek to gather clover. She cried, and cried, and cried, as she gathered greens. Toward the middle of the day she heard someone walking ¹⁰⁷and suddenly her daughter appeared. She said, "Mother, don't be sorry; I am living yet. Don't be too sorry. I hear you crying all the time." The old woman was frightened. Suddenly her daughter disappeared. The mother thought to herself, "That must have been just a spirit which was trying to frighten me. It was trying to take me away." When she went home she told her husband what had happened and they both began crying. They told everyone what had occurred. They camped in different places all summer but they never saw or heard the girl again. In fall when the first rains began they went back to their bark house. They had forgotten somewhat about their daughter, but they still felt badly. One evening the daughter stepped into the bark house. She had a child in her basket. Both parents saw her. The mother held out her arms for the baby, saying, "Poor girl, you have a baby." Her daughter replied, "Mother, don't try to hold this child." Just then her husband stepped into the house too. He was a mountain being. He looked like a man, but between his fingers there grew fur, and his canine teeth were large and pointed like a dog's. They sat down and talked together for a time. The girl said nothing about where she lived or what she did. At last the girl said, "Mother, you musn't feel bad; I am still living. This is the last time my husband will let me come to see you." They both cried. Then the daughter and her husband stepped outside. The parents watched them and saw them both turn into mountain lions and disappear.

48. THE GAMBLER*

A great gambler lived at North-rock-point (a place near Ono). He gambled for three days and lost everything he had. He was hungry, so he went home to where his wife was grinding seeds. He put his hand in the basket to get a handful of seeds. ¹⁰⁸His wife seized his hand and threw it out of the basket. "Why don't you gamble some more?" she said. So he went away. He started east. He gathered an armload of wood and set it down saying, "I'm sorry. My wife won't let me eat." All the people went after him. They tried to persuade him to return but he always succeeded in slipping away from them. For two days he traveled eastward gathering armloads of wood as he went. Then he turned to the people who were still following him and said, "You can't make me go back. My wife hurt my feelings and I am going away." He traveled for one more day and reached Mount Lassen. All the others had got tired and gone home. When they reached their village they told everyone that the man had left home because of the way his wife had treated him. When the man reach Mount Lassen he entered the cave near the summit.

This happened in the spring. The man stayed all summer. By fall people had almost forgotten about him. One day many people were gathered together, when they saw the man who had disappeared in the spring coming from the direction of Yolla Bully ridge. He sang as he came. They recognized him, although he was very emaciated. He wore a hazelwitch belt to tie his skin and bones together. When he had arrived at the place where they were he said, "I suppose you people feel sorry for me, but I am living yet. ¹⁰⁹I went in underground at Mount Lassen and I have come out here at the Yolla Bully holy place." Then he disappeared and was never seen again.

* Bald Hills; Sarah Fan.

49. ANECDOTE*

A man from Watson Gulch married a woman who was a stranger. She stayed home while her husband was out hunting, so her mother-in-law suggested that she go to gather manzanita berries with the other women. The daughter-in-law was given a basket and she went with the others to a place where there were many manzanitas. Everyone filled her basket, only the strange woman walked around and gathered none. She returned home with an empty basket. Her mother-in-law asked her when she arrived, "Where are the berries? I should like to clean them." The woman answered, "I couldn't find any."

"Why? Didn't you go where the manzanitas grew?"

"Yes, but they were all burned up so I could find none to pick."

50. ANECDOTE†

A man from Bald Hills brought home a woman from the south. Her mother-in-law told her to go with the other women to gather the mountain manzanitas. She accompanied the other people but when she got to the place she did not gather berries. She only walked around and said she did not see them. The others all filled their baskets and went down to the creek to drink. She went with them and said, "I am thirsty. Where is some water to drink?" They pointed to the grass and said, "There is water." She was used to the great waters of the Sacramento River so she couldn't see the little creek. She stepped over the stream two or three times looking for water to drink. At last she stepped right into a marshy place. She jumped back and said, "Tuk! where is that water?" Everyone laughed at her. When they reached home the mother-in-law asked her for the berries she had gathered. The woman answered, "I didn't see any. I only saw little woolly things ¹¹growing near the ground. They weren't manzanitas."

* Bald Hills; Sarah Fan.

This and the two following anecdotes are told to ridicule strange women who have married into the Bald Hills subtribe. Although they emphasize the incapacities or ignorance of the stranger, in spirit they are comparable perhaps to our mother-in-law jokes.

† Bald Hills; Sarah Fan.

51. ANECDOTE*

Some people were traveling from the south toward the north. They passed through the Bald Hills country. One woman stayed there with a man. He did not want her. Toward early spring she looked down on the north side of the hill and said, "There is still much snow down there. I never saw snow stay so late. I'll not be able to go back south while there is so much snow." The other people all laughed at her. They said, "Go look on the south side of the hill. There the snow has melted away."

The same story is told about a woman from the north, but in this case she looked down on the south side of the hill, saw that the snow had melted and started home, only to be caught in the drifts on the north side of the hill.

†52. ¹¹¹COYOTE AND THE WOLVES†

They came into being. Coyote lived with his grandmother, and once his grandmother was about to pound acorns for black bread and sent her grandson after red dirt. So he got a carrying basket and left, went uphill to the east along the ridge. Then he sat a while to rest, and from somewhere singing was heard. However, he thought nothing of it. So he dug, and when he had gone halfway down, the singing was heard nearer. He left the digging and sat listening, and the singing one was heard coming nearer. So he got up and listened and then said to his digging-stick, ¹¹²"Stay stuck in the ground and if some person comes and asks you, 'In which direction did you see him go,' fall northwards."

So Coyote went listening to the singing ahead. As he went this way the singing continued to be audible near-by. Coyote went, and went, and then he saw before him an earth lodge. Coyote said, "Why, some one must be living here." So he entered the earth lodge, and behold, a person sat there who said to him, "Hello, newcomer. Be careful, I have bad children. From up the hill to the east you'll hear them come down yelling. However, don't move." Then he wrapped him in a buckskin, and tied him up, and put him away after having given him a "flat-land" charm. "They'll come in

* Bald Hills; Sarah Fan.

† McCloud; Sadie Marsh.

first, the bad ones." Coyote lay there and after a while they were heard up the hill to the east coming down yelling. They came in and said, ¹¹³"S'nff, s'nff, it stinks of valley coyote." Another came in and said [and so on for each of the twelve]. For a while no one came and then the others came in. "S'nff, s'nff, it stinks of valley coyote." Another came in and said [and so on for each of the twelve]. They went inside and sat near the wall and the others went farther in to the north, farther in to the south, and found him who was hidden away. So now they threw him back and forth. They threw him north, they threw him west, they threw him south, they threw him east. So poor old Coyote almost died and he threw the "flat-land" charm into the fire. "Saai," he said. So he lay there and came back to life, came back to life, and asked the old man, "How did you get children? I want children too." And the old man told him, ¹¹⁴"Go up there and break off good straight service-berry twigs. Then take them home, and scrape, and clean twelve; then leave an equal number unscraped, then stick them in the roof of the earth lodge and lie listening, and people will drop."

Coyote finished them and stuck them into the roof of the earth lodge and lay listening. He lay listening and at midnight he heard movement above. He heard them jump, they kept on jumping, they kept on jumping. The ones who had not been scraped said, "S'nff, s'nff, it stinks of valley coyote." However, the old man lay listening. For a while no one came and then the rest of them jumped, and all came down, came down, and disappeared. And Coyote was happy to have children.

In a version secured from a Stillwater woman, Wolf has two daughters and ten sons. Coyote was tossed about as described above but threw the charm on the fire before he lost consciousness. When the root fell in the fire, the sons said, "My, that smells good." Then they began dancing and singing and kept it up all night. In the morning Wolf told Coyote to make children from bear-berry twigs. To make daughters he should peel the twigs. Wolf also helped Coyote to build an earth lodge. The first night when the children came to life Coyote was roughly handled by them but, instead of maintaining silence as he was warned to by Wolf, he squealed. The children immediately turned back into sticks. The next night Coyote did not squeal but instead threw the charm in the fire when he was exhausted by the rough handling, whereupon the sons all began dancing and singing. This continued until morning when the sons went out to hunt as did Wolf's children.

53. PINE SQUIRREL*

There was a young man who came from the Stillwater region. He married a woman from far off to the southwest. After living with her for some time he left her and returned to his own country. After he left her she had a child and when the child was old enough she followed her husband to his own country. They lived together a while then the woman began teasing her husband to go back to her home. The man did not want to go but she teased him and teased him until he finally consented.

They traveled all day toward the west. The next day they came to a running stream. The man hung his quiver on a tree, got a drink of water, and lay down to rest. When they lay down and looked up they saw a little sugar-pine tree loaded with nuts. The woman said to the man, "Climb up and get those nuts." So he did. When he got up there, he shook the limb on which he was standing and a few cones fell. The woman got a few nuts out of the cones and tasted them. "They are nice and ripe," she said, so the man kept on knocking them down.

Now the creek near which they had stopped was holy. The woman said, "Hiwaa" (meaningless charm word), and spat what she had in her mouth at the tree. Then she thought, "I want this tree to grow fast." ¹¹⁵The tree began growing very fast. Pretty soon it reached nearly to the sky. The man was left standing way up on a fork of the tree and there were no limbs below him to climb down on. The tree was very slim and slippery. He could not get down any way. The woman took her baby and went home. The tree began bending and twisting. There was a twisted place in the tree where it had bent every which way. The man stayed up there a very long time. He became thirsty and hungry. He was drying up.

Coyote was traveling, and by and by he came to the tree on which the man had left his quiver hanging. He heard someone yelling. He could just hear a dim sound. He stopped and listened, and listened, and listened. Then Coyote saw the quiver hanging on a tree. He wondered to whom it belonged and how long it had been hanging there. Finally he saw the tall limbless tree. Then he thought to himself, "My nephew must be up there." He thought, "That must

* Upper Sacramento; Jo Bender.

be my nephew yelling up there." So he decided to go tell the other people. He went and told them where Pine Squirrel was. So all the people gathered together near the tree. Some began climbing to get him down but they could not get high enough. One person would get just so far and have to turn back. Then another one would try. At last ¹¹⁶Measuring Worm tried. He was the last one. Coyote stood on the ground watching him. He saw him reach the twisted place. He thought he would never get by that place. He saw the man try different holds. Finally the man got past the twisted place, and from there he went right on up to where Pine Squirrel was. He was drying up, so Measuring Worm gave him some water, put him on his back, and started down with him. He got him down easily. Pine Squirrel was all right when they got him down.

'54a. HUMMING BIRD*

They came into being south in the lowland. In the spring when many flowers were in bloom, the humming-bird family flew about sucking, sucking the akluli (flower unidentified), and they all died. A little humming bird was left behind all alone. And he said to himself, "Let me go north," and he came up this way. In all the flats there were many people and they saw him. "Where are you going, little boy? Come in a while and have a bite to eat." But Humming Bird sang his song and said, "I couldn't possibly swallow food." And he came on to North Humming Bird peak, stood on the top and looked north across the canyon. All at once he saw many salmon. So he went down the hill, made a trap, and caught many salmon, and baked them. Then after he finished he went uphill eastward to the ridge to gather bark, and farther up east he went to strip off bark. So he went farther uphill and finally he reached the top. He looked here and there toward the south, and the land was beautiful with brightly colored flowers. He said, "Let me go south," and his wings whizzed as he went.

And Coyote coming from the south reached the top of the ridge, and saw salmon baking. "Hm, my nephew must be somewhere here," he said. So he hunted around looking for tracks and finally he saw some going eastward uphill, and he followed them to the top of the ridge, and, behold, there were tracks going in all directions. Then

* McCloud; Sadie Marsh.

he said, "My nephew must have gone south. Let me follow my nephew." So he went west, and he went east,¹¹⁷ and after collecting sunflower leaves he stuck them under his arms, flew up, then rose a little higher, and sailed about in the air. Then the leaves dried up and he fell to the ground. So again as before, he went west, went east, put a few more leaves than before under his arms, flew up a little higher this time, and sailed about. Then suddenly he fell down and died. And he said, "Saai."

The following story is the same one given above and was secured from the same informant, but the former version was collected in the Wintun, whereas the latter was collected at another time in English. The two are here offered for a comparison between the linguist's and the Indian's rendition.

(b)

Humming Bird was born far down south. When he was young all his relatives died, one by one, so that he was left all alone. He had no relatives. He was very lonesome and went about sucking honey from California poppies. Early in the spring he thought to himself, "Why do I stay here? I think I'll go up north." So one morning he started out. Whenever he came to a place where there were people they would say, "Little boy, where are you going? You had better stop and have something to eat." Then he would cry and say, "No," he'd say, "I'm going up north." Then he would cry, and sing, and say he was going way up the river to Humming Bird peak. He said he had no time to stop and eat. He kept on coming this way. It took him many days. At last he came to Humming Bird peak. He saw salmon in a boil in the river so he decided to have something to eat. He made a trap out of willow. He caught many salmon with it. He heated a big pile of rocks to cook his salmon on. He wanted to make salmon flour but he did not have anything to put it in. So he went up the hill to get fir bark. The farther he went, the better he felt. When he reached a sandy place on top of the hill he looked down south. He thought of his people who had died and he thought that he had no one to share his salmon with. He decided to go back down south. So he flew off and left his salmon there cooking.

Coyote came along and saw the salmon. "My," he said, "my little nephew must be around here. I had better look around and find him." He looked around and saw tracks going up the hill. He followed the tracks and came to the sandy place. He did not see

any tracks leading away from there so he said, "He must have flown back home." So he went and gathered sunflower leaves. He put them on like wings and started flying. He went high but the leaves wilted and he fell. He tried again with more leaves but he fell again. Then he gave up. He went back to the salmon, uncovered them, and ate all he could.

55. SKUNK AND THE PUBERTY DANCE*

All the people were preparing for a girl's puberty dance. Skunk was the head man. He sent all the women out to gather Indian potatoes. He was supposed to watch over them. They gathered all morning. Toward late afternoon Skunk gave a war-whoop. They were all frightened. Then Skunk said, "Stand in a row and sing. We'll practice what to do." (In the puberty dance?) So they all stood in a row and sang, and sang, and danced, and danced.¹¹⁸ Suddenly Skunk let out his scent and blinded the women, he blinded all of them. While they were blinded he ate up the potatoes. Then he said that the Pit River people had come and stolen the potatoes.

This happened several days in succession. The women began to suspect that he was deceiving them so they decided to kill him. On the south end of the line was a woman who was ready to stab him. That day when they practiced the woman at the southern end of the line stuck a sharp stick into his scent sack. Then all the others jumped on him and killed him.

56. ¹¹⁹COYOTE AND THE STUMP†

They came into being.

Coyote came southward from the north, came along the river, came on, and while he was coming he saw an alder stump. He said, "If I saw a person today I'd hit him like this." So he hit the alder stump, and one arm went in; then he hit with the other arm and that too went in. So he kicked with the foot, then again with the other one he kicked, and both went in. Then he kicked with the knee, and again with the other knee he kicked, and both went in. So he bumped with his head and the head went in. So he wiggled, and wiggled, and wiggled, trying to free himself. Then he gave up and

* McCloud; Sadie Marsh.

† McCloud; Sadie Marsh.

lay listening. For a while he lay there and lay there; then he heard someone alight above. The one who had alighted above knew already. So he went peck-pecking all around and freed him, went peck-pecking and freed him. So Coyote was freed and said, ¹²⁰“Nephew, I must have slept here.”

57. ¹²¹COYOTE AND TOAD*

Coyote had a toad for a wife. She had warts on her back from Coyote's beatings.

Some one called a big time. They were going to dance. It was a long way off. Coyote went and left his wife at home. He went and danced. He liked to dance. He saw a good-looking girl. He sang a song saying he was going to have her as a partner. He secured her as a partner. They went off into the bushes and slept together. In the morning when he woke up he saw that the girl was Toad. He beat her and sent her home. He was very angry; he almost killed her. This same thing happened several nights in succession. Coyote beat Toad so much that his wrists became limber.

58. ¹²²COYOTE AND BULLFISH†

Coyote was going up the river to visit someone. He was very well dressed. He had his quiver, bow and arrows, moccasins, and beads. He looked very fine. It was a hot summer day. He came to a nice stretch of sand. He saw Bullfish sunning himself. He was black as charcoal. Coyote said, “What are you doing there?” Bullfish didn't say a word. Coyote talked and talked but Bullfish never answered. At last Coyote said, “You are pretty small. You are too little to do anything. I bet you can't swallow my toe,” and at the same time he thrust his toe in front of Bullfish' mouth. Bullfish just turned his head away. Then Coyote said, “I'll give you my bow and arrows if you bite me.” He teased Bullfish that way for a long time. Finally Bullfish nipped Coyote's toe. Coyote did not pay any attention to him; he only continued to taunt him. Soon Bullfish had swallowed Coyote's leg; Coyote became frightened and begged for mercy but Bullfish ignored him and kept on swallowing him. Coyote offered him all his fine things, but Bullfish just swallowed him entirely and swam off under a rock in the riffle.

* McCloud; Syke Mitchell.

† Upper Sacramento; Jo Bender.

The people missed Coyote. They hunted for him and found his valuables on the sand and saw the track where he had been dragged in. So they asked a doctor to find out where he was. He went into a trance and about the middle of the night said that he was under the water, that Bullfish had swallowed him, but that he was not yet dead.

Then Bullfish made the water muddy so the people could not find him. Otter, Raccoon, everyone hunted for Coyote but they could not find him. At last k'untile (trans., mud spear, an unidentified water bird) climbed a tree and looked. He said, "I see a tail under a rock in the riffle. I am going to try to spear him." So he took a spear pole, aimed carefully, and speared Bullfish right above the tail. The people pulled him out and cut open his abdomen. Coyote jumped out and said, ¹²³"Nephew, I have been sleeping." [Considered a very amusing climax.]

59. COYOTE EATS GRASSHOPPERS*

Coyote lived at Shasta Buttes with his nephew. His nephew never spoke. Coyote lay there by the fire hungry; spring did not seem to come that year; he lay there by the fire, just skin and bones. His nephew never spoke. Coyote looked out of the smoke hole and saw Jaybird, he saw him come in the smoke hole with a hazel-nut in his mouth, then Coyote thought, "It must be summer outside." He got up and went outside. He walked a short distance and saw summer was far advanced in Shasta valley. He saw smoke in the valley. He went toward the big flat near Gazelle. People were burning the flat for grasshoppers. Coyote saw plenty of them but he would not eat them. He said, "They smell bad." Finally he ate one, then he crawled along eating burned grasshoppers as he went. He did not seem to get enough, he was still hungry. He looked back and saw that the grasshoppers had passed right through his intestines. He was so empty he could not hold any food. Then he went to Scarfish Gulch, got some pitch and plugged up his anus, then he began eating again. He ate and ate. Then he looked around. He thought it was going to rain because it was so dark and cloudy. Suddenly he discovered that he had crawled near the fire and that his tail had burned melting the pitch so that the grasshoppers had passed through his intestines again. He jumped up and ran to the creek. He was half burned up. He lay there in the creek.

* Upper Sacramento; Jo Bender.

Ten little girls came to the creek. They stuck him in the eye with a stick. He said, "Stop, I'm sleeping." Then he looked at them and said, "Come here, nieces." They were afraid of him but finally they approached. He said, "Go get me willow leaves." They got them for him and he stuck them in the arms of the ten little girls. Then he said, "Fly." They all flew up. They became little ducks. Coyote said, "That is the way you people had better travel."

'60. COYOTE AND HIS GRANDDAUGHTER*¹²⁴

Coyote lived with his granddaughter. They lived there long, separate from the rest of the people and Coyote, the old man, was very old. He lay there by the edge of the fire, he lay spotted with soot. Coyote could not even get up. He lay there long, then he said to his granddaughter, "You had better go north across the stream," he said. "My relative-in-law eats venison," he said. So the girl got a carrying basket and left. With the basket on her back she went northward across the stream. She got out of sight. Then Coyote got up. ¹²⁵He lifted his house, went eastward around the hill and then took it northward, crossed to the north side of the stream, set it down across the north side of the water. There he wished, "House, be nice," he said. Then there was plenty of venison, dried venison all around the house. Toward evening he had fresh venison in the house. Then he made himself into a handsome man.

Now this girl came and crossed the stream. She arrived at the house. She arrived in the evening. He said, "Come in." She came in. Then after she had come in, she sat on one side of the fire. He gave her soup, cooked venison he gave her. "Put this in your mouth," he said. "There is nothing to eat," he said, "for I live all alone." So she put something in her mouth and ate, and then lay down to one side. Early in the morning she got up, and he gave her venison. "Here, take this along. Let my relative-in-law eat it," he said. So she packed it and put it in the basket. Then she left. As before, she got out of sight. And as before, he lifted the house and came across there to the south side of the stream, and around the hill to the south he set it down, right there where it had been before. Then the old man got in and lay down, made himself ugly, and lay there. After a while she came, took cooked venison out of the basket and gave it to him. "Here, grandfather, eat venison," she said. And the old

* McCloud; Syke Mitchell.

man got up. He got up and ate. "Did you find my relative-in-law," he said, "in the north across the stream?" "Yes," said the girl, his granddaughter.

So they stayed there a little while longer. Then again as before, "Granddaughter," he said, "you had better go north across the stream." They did this for a long time. "You had better go, granddaughter, north across the stream," he said. And again, as before, he lifted the house, carried it across to the north, and put it down on the ground. There on the same place as before. As before, he had much venison. And the girl came, as before. She came in the evening. "Come in," he said. He gave her venison, gave her soup. "Eat," he said. They ate and went to bed. Early in the morning they got up, they ate, and as before he gave her venison. "Take this along," he said. "Let my relative-in-law eat much," he said. So she left, the girl left. And as before, Coyote lifted the house and came and set it down right there, around the hill southward. As before, he went in and lay down, made himself ugly, and lay there. After a while the girl arrived. She came in and said, "You are up to something," she said. "You are the one who is bothering me," she said. So she took a stick and beat him. The old man went out when he was beaten. She beat him to death. This is all. It is finished. Coyote was killed.¹²⁶

'61. COYOTE AND THE DUCKS*

Coyote of the myths came into being. It was there at Stillwater. Across on the north side of the water lived two Duck maidens. And Coyote living there at Stillwater was puzzled how to get to them. He thought, and as he thought he got an idea, ¹²⁷so he chopped off his erect penis. Then he swam. This was in the autumn when the water-oak acorns fall. And he went and got a stone from under a tree. This he threw up and hit what was above. When hit, the water-oak acorns fell. He kept picking them up. He sprinkled them with semen; he sprinkled them and said, "Be sweet." Then he pretended to hit the thing in the baby basket on top of the head. And he went, he went toward the north side of the water. The women across to the north heard him come crying. He came northward down the hill, reached the shore and sat there crying after he had come to the shore. And the two across on the north side, the two Duck

* McCloud; Syke Mitchell.

maidens, said, ¹²⁸“Grandmother has come down to the shore. Let’s go help her wade,” they said. They waded, they waded across to the south side of the stream. “Hello, grandmother,” they said. “Are you going somewhere?” they said. Then, “Bring the one in the baby basket. Let’s carry it in our arms,” they said. “No,” he said. “Let me keep it,” he said. He gave them the water acorns. “Eat,” he said. They took them and ate, and the water acorns tasted sweet to them when they ate them; the water acorns which had been sprinkled tasted sweet. After eating they said, “Let’s go,” planning to wade across the water. “Let me be in the middle,” he said. So they took him by the hand and put him between them. “Let’s wade like this,” they said. Then Coyote wished, “May the water be red with mud,” he said. “May the water be high,” he said. So they all went in the midst of the water. “Something moves about my underparts,” they said. Coyote said, “It is the same with me,” he said. “Something moves about my underparts,” he said. They went wading northward, and they got on the north side having waded across.

So the Duck maidens got out on the north side of the river. After they got out on the north side, they bore children.

¹²⁹And Coyote ran, he chased down the river. And while he was running he was trying to hang his penis on himself. He went trying to hang his penis on himself while running. Going downhill to the south he arrived at the riffle. He waded into the stream. He stuck a dipnet into the water. He got it full. He emptied it. Then down he went to the south. He stuck the dipnet into the water again at another riffle. Then he got it full, he caught many in his net. In this way he got all. He got them out. Then he gave names to all his children, naming them names. “Stump-fathered (bastard) you shall be,” he said. “Other-head-talk you shall be,” he said. “And you shall be Carrying-stones-on-the-back,” he said. “Scared-of-your-own-ears you shall be,” he said. To the last ones he gave bad names. “Excreting-twisted-faeces you shall be,” he said. Of those who had received bad names, many were crying. So they fought him; hit him on the head with stones; killed him. This is all.

62. COYOTE AND THE GIRLS WHO WERE IN SWIMMING*

Coyote came across some girls who were in swimming. They did not have on any clothes. Coyote hid in the bushes and watched them. He commented to himself on the size of their genitals and on their pubic hair. Then he saw a young girl who was still immature. Suddenly the girls heard, "ṭub" (noise made by Coyote as he dived into the water). Coyote dived into the water. He dived between the young girl's legs and raped her. Then he got out on the bank and mocked the others by calling, "ṭub, ṭub," at them.

63. COYOTE AS ¹³⁰DOCTOR†

Coyote was called to doctor and arrived. He arrived toward evening coming to smoke, coming to doctor. After he had smoked he doctored. All the rest sat in the house. The sick one was a woman who had never known man. So he doctored, kept on singing, hitting two sticks together to keep time. He doctored in this way, and finally he said, "Go outside; sing outside," he said. Then, "Stop up all the holes," he said. "Make the room dark," he said. Then "Clap the sticks hard together," he said. So they sang hard outside. And he who was inside copulated with the woman. Everything was still. Then those who were outside said, "What is happening? Look and see," they said. So one of them pushed the door in at one side and stuck his head in. Behold, he lay copulating with the woman. "The meddlesome one is copulating with her," he said. They took sticks and hit him. He jumped up when he was hit, but his penis was inserted and the woman could not release it. However they continued to hit Coyote. They clubbed him with sticks. So after he had been clubbed a while his penis became limp, and came out, and he ran away. He ran clapping his hands, "This is the way you should call a doctor," he said. "This is the way you should call men for doctors to come and treat women," he said, clapping his hands. That is all.

The following introduction to this same story was given by Jo Bender of the Upper Sacramento.

* McCloud; Sadie Marsh.

† Upper Sacramento; Syke Mitchell.

From the south, Coyote came northward to the McCloud, came northward. From there he came northward, and at the McCloud came in full sight of the north. He saw a dwelling on the eastern bank of the river. He lay down, and lay there, he lay with his legs crossed. ¹³¹The people on the eastern bank kept going back and forth, then the people spoke, "Oh you person to the west across the river, we have sickness in our midst; if you happen to be a doctor, come," they said. Coyote listened and lay looking about, facing the north there. The people said, "We mean you who lie on the western bank; we mean you who are facing the north." Coyote turned and faced south. "Oh you who lie on the western bank of the river, we mean you; we mean you who are facing south." Coyote got up and sat down facing east. "Oh you who are sitting on the western bank of the river, we mean you who are sitting facing east." Coyote thought, "They mean me. I'd better go." He went east downhill, arrived down there at the edge of the water, stripped off his clothes and swam. He landed on the east side of the river and went and reached the house of the people.

From here on the story follows as given above.

64. COYOTE AND CROW*

Coyote was traveling toward the north. He started from down south and soon he reached McCloud river.

All the girls said, "When Coyote meets us he never gives us any rest; he won't let us do any work; he keeps us out all night." Finally one suggested, "I'll lie in the trail and when he passes I'll speak to him." The others said, "You must not have anything to do with him." "Well, I don't have to," she said.

Then this little girl lay in the trail and when Coyote passed by she called to him and asked him where he was going. Coyote stopped and looked all around. He did not see anyone. So he started on again. Again he heard someone call to him. It made him glad to think that there were women around, so he looked all about but he could not find the one who was calling him. He started on again. Again he heard someone calling to him. He went back, and hunted, and hunted. He could find no one. So he started on again, and again he heard someone call to him. "Come back," she said. So he went back and

* McCloud; EDC Thomas.

hunted some more. Finally he lifted a leaf and found a tiny insect. "Have you been calling me?" he said. "You are too small. I cannot have intercourse with you. I could not find your private parts. I'll call you cousin, aunt, step-mother, anything you want." But the insect said, "No, I don't want that." Coyote asked her, "Do you really want to be courted?" She nodded her head. "Yes," she said. So Coyote picked her up and placed her on his genitals.

Then Coyote continued on his way traveling north. He went on for a short way and he began to itch, and burn, and smart. He went into the river to gain relief from the pain but it was of no use. He kept on traveling north until he came to the sandbar north of Nosono. There he thrust his penis into the hot sand to relieve the pain and swelling. It only kept on getting worse. So at last he cut off his penis and threw it into the river. He kept on going toward the north.

The next spring he came south down the river. When he came to the whirlpool near Nosono he said, "I'll look here and see if there are any dead salmon." He looked and saw a big fat female. He carried it south to a place on the east bank. There he roasted it and began eating it. Crow came and sat on a branch near to where Coyote was. Coyote, talking out loud to himself, said, "I'm eating something and you want some of it but you are not going to get it. You can eat the coals when I am through." Then Crow said,¹³² "Coyote is eating his own penis which he threw into the river." Coyote vomited his meal and ran away.

65. COYOTE AND DENTALIUM*

Dentalium had been gambling. He gambled away all that he had. He was gone some time. He came home hungry and asked his wife for food. ¹³³His wife answered, "I haven't anything to eat. Why don't you eat what you gambled away?" This made him angry and he went north. On the way he met Coyote. "Nephew, where are you going?" he asked. "I am traveling a long way north," Dentalium told him. Coyote asked to go along but Dentalium said he was going a very long way. "There won't be anything to eat, there won't be any water," he said. Coyote kept on coaxing him, so finally he let Coyote go with him.

* McCloud; Syke Mitchell.

They traveled north. Coyote got hungry and thirsty, but Dentalium carried his food and water with him. It lasted a long time. Coyote became so weak he could hardly walk, ¹³⁴so Dentalium gave him a tiny basket of water. Coyote said, "That is too small." He began drinking the water but he could not finish it. It was the same way with the food that Dentalium gave him. He could not finish a very small portion of salmon flour.

They kept on traveling and by and by they came to North-wind-gap. Coyote followed right behind Dentalium. Dentalium said, "Now we have to go over this mountain." Then the wind began to blow. Dentalium said, "Are you coming?" "Yes," said Coyote. And then they came nearer to the top of the mountain; it was getting windier and colder. Dentalium asked again "Are you coming?" "There is too much wind. I can't walk," Coyote answered. So Dentalium carried Coyote. They were very near the top now. The wind blew so hard that Coyote lost first one leg and then his other leg; then he lost both arms. They were blown away. Dentalium asked, "Are you there?" "Yes," he said. Soon Dentalium asked again, "Are you there?" There was no answer. Coyote had been blown away.

When Dentalium reached the top he was picked up and blown around in the air. Finally he fell on a nice big flat with nice grass. He fell on a pile of driftwood. Dentalium and Coyote both fell on it. They were dead. They began swelling. Two sisters found them. The younger sister said, "That smells," but the older sister took them home in a basket. Dentalium came to life. Coyote came to life, too. Then they married the two sisters and lived there.

66. LIZARD AND THE GRIZZLY BEAR SISTERS*

¹³⁵There was a little black lizard whose family had all died. He lived alone with his grandmother. There were two Grizzly Bear sisters of whom all the men were afraid. One day Lizard said to his grandmother, "Grandmother, I am going to see those two Grizzly Bear women anyway." So his grandmother covered his body with pitch and sprinkled him all over with powdered flint. ¹³⁶He carried some powdered flint along with him in his hand. Then he went to see the two women. He lay down between them and embraced them. Both women felt hot and damp. Then the little fellow left. In the morning the two women saw that they were covered with blood. They had been cut all over with the powdered flint.

* McCloud; Sadie Marsh.

67. LIZARD*

Once there was a tiny Lizard. There were many brothers. One kept thinking all the time of a girl, so he went to see Grizzly Bear woman. Grizzly Bear woman always killed and ate the men who came to see her. The next morning the lizard who had gone to see her did not return. Grizzly Bear woman had eaten him. A brother of the lizard went to look for him, but he also failed to return. This continued for a long time. Finally she had eaten them all up but the smallest brother. The little fellow thought hard of a way to get Grizzly Bear woman. He started out crying all the while "He, ʔe, ʔe, ʔe, he, ʔe, ʔe, ʔe." At last he came to the house where Grizzly Bear woman lived. He thought a while about what he should say and do. He said, "Give me a drink of water." She was angry and would not move. Then he began crying again, "He, ʔe, ʔe, ʔe," because he saw many bones lying around the house and he thought of his brothers. He said again, "I asked you for a drink of water." He went up to her and cut her wrist. Then she got up and gave him a drink of water. She said, "I didn't know whether or not you drank that water." She stood close to him. He told her to lie on her back. She would not do it. He repeated, "I told you to lie on your back," and he cut her across the chest. Then she lay down on her back. He said, "Spread your legs apart." She would not do it. He repeated, "I told you to spread your legs apart," and he cut her across the chest. Then she did as she was told. Lizard crawled close to her. "Now," he said, "open the lips of your vulva." She answered, "It isn't up to me to do that. It is up to the man." "Don't say that again," he answered and cut her across the arm. So she did as she was told. "Now," he said, "insert my penis." She was angry and said, "It is up to you to do that. Do it yourself." "Don't say that again. I told you to do it," and once more he cut her. So she did as she was told. Next he ordered, "Make copulative movements." She replied, "Do it yourself." He said, "Open your legs wider." She did. He said again, "I told you to make copulative movements." Then she answered, "Do it yourself. It is up to a man to do that." He cut her throat and killed her.

* McCloud; Jenny Curl.

68. OLD MAN K'AM*

¹³⁷K'am lived all alone. An old woman had two fawn children. She sent them over to see K'am, their uncle. They went over to where he lived and said, "Uncle, are you there? How are you getting along?" He said, "Yes, I'm here. How is your aunt getting along, the one who has pubic hair like a bear hide?"

The boys went back and the old woman asked them, "How is the old man?" The boys said, "He's all right." Then the old woman said, "What did he say about me?" The boys answered, "He said that you have pubic hair like a bear hide." "Why does he want to talk about me in that way? I am going over there to get even with him," she said.

She went over and stood in the door. "Are you there?" "Yes." "Where shall I sit down? Do you hear me, where shall I sit down?" "On the other side. There is plenty of room." She said again, "Where shall I sit down?" "You can sit down here near my head." She kept on scolding and asking where she should be seated. Finally the old man said, "Well if you aren't satisfied you can come and sit on my penis." So she jumped up and went and sat on his penis. They copulated. When he released semen it shot out through her mouth. He then jerked out his penis and she fell back out through the door unconscious. She lay there some time, but the old man never went out. When she came to, she got up and said, "Say, old man, I guess I killed you." She went back home and told the boys, "Well, I guess I killed your uncle. You had better go to see him."

In a version given by another Bald Hills informant the two grandchildren are mice. From the above incident the story continued as follows:

Finally the mice ran away. The boy said, "Sister, when you see that earth move, never put your hand on it." They were smoking mice. Soon the earth moved. The sister put her hand on it. A snake bit her and she died. The brother carried her on his back, singing a song as he went.

The informant here broke down and was not able to remember the story beyond this point. However he did know that there followed a gathering of mice. Also he gave the song which was sung at this gathering, which was as follows:

Hono, hono, honoy ye (crying sound of mice)

Matla haitet keni teplatet.

In this connection it is interesting to note an incident told as a separate story by the informant who gave the body of the Old Man K'am story here recorded.

* Bald Hills; Sarah Fan.

Many mice lay around sunning themselves. They were feeling fine. Another mouse came up and said to one of them, "What can you be thinking of, to lie around here feeling fine and looking happy! Don't you know your sister was buried down in the lower end of the flat last night?" So the mouse began to cry:

"Honey, honey ye, honey ye,
Netla haitet keni teplatet."

All became frightened and turned to mice.

69. BOY AND THE ABALONE*

A boy was brought up by his grandmother. She went off to the hills to gather greens. Before she left she said to the boy, "Grandson, leave that basket alone; don't lift it up." When she left the boy raised the basket to see what was under it, and an abalone jumped out. It hopped along. The boy ran after it and tried to put the basket down over it again. He tried to catch it but he could not. The abalone kept on hopping and the boy kept on following it. The old woman who was up in the hills knew something had happened. She came home that evening and said to herself, "I told him to leave that basket alone."

That night the boy did not come home for supper. He kept on following the abalone night and day. The abalone kept on going. Then it jumped into the ocean. Ever since then there have been abalone in the ocean and none here on the Pit River.

70. MOSQUITO AND THUNDER†

¹³⁸Long before this world existed, there was Mosquito who sucked the blood out of people. He sucked so much his stomach was full and he could hardly fly. He went up above and gave some of the blood to Thunder. Thunder said, "This is fine. Where did you get it?" Mosquito answered, "I got it from the biggest trees that grow high up on the mountains. The little trees haven't any blood." That is why Thunder and Lightning, who works with him, always strike the big trees up on the mountains. They are looking for blood. If Mosquito had told him the truth, Thunder and Lightning would get people.

*Stillwater; Anne Griffen.

† Bald Hills; Harry Marsh.

71. MOLE AND MOUNT SHASTA*

Mole wanted to build Mount Shasta. He wanted to make it higher than any other mountain. But in making it he turned his wrist and could not finish the peak as he had planned. That is the reason that Mole still has a broken wrist.

72. GOPHER†

Gopher went to live on the top of Jerusalem mountain. It rained, and rained, and rained all winter. When it stopped, Gopher came out of her hole and looked down at the river below. She thought the land had been flooded. She thought all the people must have been drowned, so she sat on top of the mountain and called out loudly, "Now see what has happened! I told you people to come up to this high mountain to live. As I look down I see that the place where you lived is covered with water. You must all have drowned. I am sorry for all of you people who have drowned."

73. THE RACE‡

A long time ago these two were human. They were traveling along near Cow Creek, where there is a big bare hill. They looked up at the hill and Penis said, "Let's race and see who gets over the ridge first." Vulva answered, "I can't run over that hill." He kept on insisting, so finally she gave in. "All right," she said. He said, "You go first. I'll catch up with you before you get halfway up." She started running. In those days women were fast runners. She got almost to the top and looked back to see where he was. Penis ran along saying, ¹³⁹"Lube-lub, lube-lub." When she ran she said, "Take-take, take-take."

When she looked back she heard him coming along saying, "Lube-lub, lube-lub." She wilted right there. If she had not, women would be fast runners today.¹⁴⁰

* McCloud; Susie Popejoy.

† Bald Hills; Sarah Fan.

‡ McCloud; Sadie Marsh.

74. WOMAN AND THE LIZARD*

A woman said, "I am going out to dig Indian potatoes." She came home late that evening with a basketful. This happened several times and her husband became suspicious. So one day he followed her. He saw her fill her basket quickly and then he saw a man approach her. They went off into the brush together. Her husband crept up near the place and saw the woman lying in the brush. The apron covering her genitals was moving up and down. He went nearer and saw that a big brown lizard was copulating with her. The lizard withdrew his penis and the woman died from it.

75. SIBIT'SIBIT†

It was stormy and windy. Sibit'sibit did not know what to do. He kept singing a song to make the rain and wind stop. He had been brought up by his grandmother. He said, "Grandmother, give me what I want." So his grandmother gave him everything. He would not take anything she offered him. She gave him everything down to her apron. Still he was not satisfied. Finally she gave him some of her pubic hair. This he accepted. He put it on his head and it stopped raining. Ever since then Sibit'sibit has had a crest.

* McCloud; Sadie Marsh.

† McCloud; Sadie Marsh. Sibit'sibit is an unidentified bird.

NOTES

(Note: Numbers for comparative notes are placed in the text at the beginning of the incident referred to; numbers for other notes follow the word or sentence.)

¹ Stories about a Departed Race are prevalent throughout California; see: Gifford, 312; Goddard, Hupa, 218 and *passim*; Dixon, N. Maidu, 334, Maidu texts, *passim*, System, 33; Barrett, Myths, 2, Comp. myth 47; Frachtenberg, 211; DuBois, Myth. Mission, 58; Merriam, 87, 171; Curtin, Creation, 4, 446, 466; Kroeber, Hndb. 637; Bancroft, 163, 175; Steward.*

² For Flood stories see: Gifford, 310; Curtin, Creation, 21; Harrington, 330, 333, 336; Kroeber, Hndb. 638, Two myths, 315, Wishok, 96; Merriam, 101, 145, 157; Mason, 82, 105; Dixon, Maidu texts 41, Shasta-Ach. 609, Chimariko, 346; Bancroft, 86, 89, 547, 548; Goddard, Chilula, 373, Kato, 186; Radin, 45, 63; Powers, 70, 111, 200, 290; Frachtenberg, 210; DuBois, Religion, 157; Denny, 25:269; Reichard, 175; Steward; present work tales nos. 2, 3.

³ See tales no. 1, 3, and note 2.

⁴ See tales no. 1, 2, and note 2.

⁵ Kroeber, S. C. Calif. 202, 205, 211, 219, 229, Hndb. 549; Gifford, 312; Powers, 226; 383; Barrett, Myths, 5; Mason, 82, 105; Dixon, Maidu myths, 39; Gayton, Yokuts, Western Mono.

⁶ For Primeval Water see: Kroeber, S. C. Calif. 119, 202, 204, 209, 218, 229, Hndb. 206, 472, 549, 598, Wishok, 97, Chemehuevi, 240; Goddard, Kato, 183; Merriam, 203; Dixon, Achomawi, 159, 170, Maidu texts, 11, Maidu myths, 39, Shasta-Ach. 608; Bancroft, 88, 124; Harrington, 328; Barrett, Myths, 4; Powers, 226, 383; Frachtenberg, 224; DuBois, Ceremonies, 236; Steward; Gayton, Yokuts, Western Mono; Lowie, Shosh. 1.

⁷ The title of this story according to the informant means "going mad." Literally it means "Woods (?) going south."

⁸ Dixon, System, 33; Gayton, Yokuts, Western Mono.

⁹ Curtin, Creation, 121, Achomawi, 286; Frachtenberg, 211; Kroeber, Karok, 3825; Denny, 25:161; Radin, 101. Cf. Curtin, Creation, 286, 401, 433, 437; Sapir, 71.

¹⁰ Curtin, Creation, 121, 309, 313; Burns, 397; Goddard, Hupa, 146; Reichard, 163; Sapir, 21.

¹¹ Goddard, Chilula, 352, 366; Kroeber, S. C. Calif. 220, 225, 226.

¹² Dixon, Maidu myths, 67; Merriam, 191; Powers, 299; Curtin, Creation, 125, 193.

¹³ Curtin, Creation, 126, 194; cf. *ibid.*, 128.

¹⁴ Curtin, Creation, 128; Burns, 398.

¹⁵ Cf. Curtin, Creation, 137, 433; Barrett, Comp. myth. 45; Sapir, 70, 283.

¹⁶ Curtin, Creation, 124; Goddard, Kato, 208, Hupa, 133, 177.

¹⁷ Burns, 399; Gifford, 299; present work tale no. 66. Cf. Curtin, Creation, 306; Sapir, 21; Lowie, Shosh. 93.

¹⁸ See note 15.

¹⁹ Curtin, Creation, 139.

²⁰ Curtin, Creation, 144.

²¹ Curtin, Creation, 145; Burns, 401.

²² Curtin, Creation, 150; Kroeber, Karok, 3825; Burns, 400; Denny, 25:162.

²³ Curtin, Creation, 152, 291; Burns, 403; Denny, 25:165; Sapir, 234; Kroeber, Karok, 3825; Steward.

* The complete titles are given in the terminal Bibliography. The abbreviations are self-explanatory: N. stands for Northern, Hndb. for Handbook, Myth. for Mythology.

²⁴ Curtin, *Creation*, 134; Sapir, 234; Kroeber, *Karok*, 3825, *Hndb.* 74. Cf. Gifford, 308; Barrett, *Myths*, 11; Merriam, 183, 214; Gayton, *Yokuts, Western Mono.*

²⁵ Curtin, *Creation*, 150; present work tale no. 33.

²⁶ Variation of Life Token. For Life Token see: Ried, 23; Curtin, *Creation*, 300, 392; Merriam, 79; DuBois, *Chaup*, 233, 234, *Myth. Mission*, 19:154; Barrett, *Myths*, 8; Radin, 49; Gifford, 333; Dixon, *Maidu myths*, 80, 104; Kroeber, *Karok*, 3825; Steward.

²⁷ Immaculate Conception in various forms is common in northern California. See: Goddard, *Hupa*, 125, 193, 279, 287; Kroeber, *Wishosk*, 96, *Karok*, 3763; Curtin, *Creation*, 348.

²⁸ For Thunder Twins see: Kroeber, *S. C. Calif.* 204, 215; Merriam, 173; Gayton, *Western Mono.*

²⁹ For Fountain of Youth see: Curtin, *Creation*, 164; Dixon, *Maidu texts*, 67; Goddard, *Chilula*, 373.

³⁰ For Coyote as Marplot see: Curtin, *Creation*, 166; Powers, 273, 341; Kroeber, *Hndb.* 182; Gifford, 333; Dixon, *N. Maidu*, 334, *Maidu texts*, 27, *Maidu myths*, 43, *Achomawi*, 170, *Shasta-Ach.* 608.

³¹ See tale no. 54.

³² For Death Controversy see: Kroeber, *S. C. Calif.* 203, 205, 212. *Hndb.* 74, 120, 362, 619, 692, *Wishosk*, 95, 99, *Two myths*, 313; Curtin, *Creation*, 164; Powers, 273, 341; DuBois, *Myth. Diegueño*, 183; Sapir, 91; Reichard, 183; Dixon, *Maidu texts*, 29, 53, *Shasta*, 19, 20; Frachtenberg, 209; Merriam, 55, 56; Steward; Gayton, *Western Mono*; Lowie, *Shosh.* 2, 5.

³³ For Originator of Death, the First Sufferer see: Curtin, *Creation*, 174; Kroeber, *Hndb.* 120, 362 *Wishosk*, 99; Sapir, 92; Reichard, 183; Dixon, *Maidu texts*, 54, *Maidu myths*, 43, *Shasta*, 19, 20; Frachtenberg, 209; Powers, 341; Merriam, 56; Steward; Gayton, *Yokuts*; Lowie, *Shosh.* 3.

³⁴ In *Wintu* the word for dawn is the same as that for daylight.

³⁵ Curtin, *Creation*, 215; Goddard, *Lassik*, 136; cf. *Theft of Sun*; Kroeber, *Hndb.* 155, 270, 510, *S. C. Calif.* 213; Goddard, *Kato*, 191; Radin, 143; Barrett, *Myths* 20, *Comp. myth* 44; Merriam, 39; and *Theft of Morning*: Merriam, 45. See also tale no. 12.

³⁶ Dixon, *Achomawi*, 160, 174.

³⁷ Curtin, *Creation*, 215; Kroeber, *Hndb.* 73, *Karok*, 3799; Sapir, 224.

³⁸ For Resuscitation in Water see tale no. 37, and note 90.

³⁹ For Resuscitation from Hair see: Curtin, *Creation*, 347; Kroeber, *Karok*, 3860; Lowie, *Shosh.* 167, 213. Cf. Kroeber, *Karok*, 3899.

⁴⁰ Bancroft, 115; Dixon, *Maidu texts*, 169, *Maidu myths*, 67, *Shasta*, 13, *Achomawi*, 165, 175, *Chimariko*, 353; Curtin, *Creation*, 29, 367; Sapir, 33; Mason, 83, 107; Merriam, 33, 49, 61, 89, 90, 149, 153; Burns, 133; Kroeber, *Karok*, 3799, 3866, 3868, *S. C. Calif.* 203, 211, 219; Powers, 39, 71, 273, 343, 395; Stewart, *Two Yokuts*, 238, *Yokuts*, 322; Frachtenberg, 209, 242; Goddard, *Kato*, 196; Gifford, 285, 332; Steward; Gayton, *Yokuts, Western Mono*; Lowie, *Shosh.* 6, 117, 229; present work tale no 12. Cf. Dixon, *Maidu myths*, 91.

⁴¹ For Relay Theft of Fire see: Bancroft, 116; Dixon, *Chimariko*, 353, *Shasta*, 13; Kroeber, *Karok*, 3799, 3866; Powers, 39; Burns, 133; Sapir, 33; Frachtenberg, 209. Cf. Dixon, *Maidu myths*, 91; and *Relay Theft of Pine Nuts*: Lowie, *Shosh.* 215, 219.

⁴² See tale no. 28, and note 61.

⁴³ For Growing Fugitive see: Dixon, *Maidu texts*, 231; Goddard, *Hupa*, 188; Kato, 202; Kroeber, *Karok*, 3763; Steward.

⁴⁴ According to one informant, this story is the first of a trilogy. The second story records the further adventures of the two brothers (see *Huhurit*) and the third the adventures of Nordalwelimak among the Grizzly Bear people (see *Nordalmunoko*).

⁴⁵ For Kidnapped Brother see: Gifford, 322; Curtin, *Creation*, 231; Goddard, *Hupa*, 154; Denny 25:451; Dixon, *Shasta*, 12, *Achomawi*, 167, *Maidu myths*, 98; Sapir, 214; Kroeber, *Karok*, 3801; Lowie, *Shosh.* 239.

⁴⁶ These brothers are also known as Norwanṭakas and K'eri (*Kerha*).

- ⁴⁷ See tale no. 29.
- ⁴⁸ For Spider's Sky-rope see: Curtin, *Creation*, 232, 294, 411; Dixon, Achomawi, 166, 167; Frachtenberg, 217; Denny, 25:452; Kroeber, Wishosk, 98; Sapir, 34, 135; Powers, 70; Barrett, *Comp. myth*, 39; Goddard, Hupa, 155; Steward. Cf. Kroeber, *S. C. Calif.* 209; Dixon, Maidu texts, 187 Maidu myths, 39; Merriam, 167; Barrett, *Myths*, 18; Gifford, 319.
- ⁴⁹ Radin, 19.
- ⁵⁰ Kroeber, Karok, 3747, 3801; Denny, 25:454; Goddard, Hupa, 155, Lassik, 137; Barrett, *Comp. myth* 37; present work tale no. 61.
- ⁵¹ Dixon, Shasta, 10; Sapir, 158, 216; Curtin, *Creation*, 318, 360; Burns, 312; Frachtenberg, 237; Lowie, *Shosh.* 99, 241.
- ⁵² See tales no 33, 38.
- ⁵³ Curtin, *Creation*, 286, 401, 437; present work tales no. 20, 21.
- ⁵⁴ See tales no. 19, 21, and note 53.
- ⁵⁵ See tale no. 22.
- ⁵⁶ See tales no. 19, 20, and note 53.
- ⁵⁷ This version is probably incomplete.
- ⁵⁸ See tale no. 20.
- ⁵⁹ See tale no. 37, and note 84.
- ⁶⁰ Here the story was expurgated by the informant.
- ⁶¹ Goddard, Kato, 205.
- ⁶² See tale no. 18.
- ⁶³ Dixon, Chimariko, 349; Lowie, *Shosh.* 13, 178.
- ⁶⁴ See tale no. 31.
- ⁶⁵ For Gluttonous Husband see: Kroeber, Karok, 3787; Denny, 26:267. Cf. Kroeber, *S. C. Calif.* 201.
- ⁶⁶ See tale no. 30.
- ⁶⁷ Dixon, Maidu texts, 193.
- ⁶⁸ For Sup'it see tale no. 7, and note 25.
- ⁶⁹ Cf. myth with Kroeber, Karok, 3860.
- ⁷⁰ See tales no. 18, 38.
- ⁷¹ Skunk throughout is considered a humorous character.
- ⁷² Baskets were wedged in the mouth of the corridors leading into bark houses and thus they served as doors.
- ⁷³ Frachtenberg, 232; Goddard, Lassik, 138, Hupa, 154. Cf. Barrett, *Comp. Myth* 45; Dixon, Shasta, 12; Denny, 25:454.
- ⁷⁴ Cf. Frachtenberg, 270; Goddard, Hupa, 149, 168.
- ⁷⁵ Cf. Dixon, Maidu myths, 52.
- ⁷⁶ For Bear and Deer see: Goddard, Kato, 221, Lassik, 135; Merriam, 108, 112; Radin, 47; Mason, 116; Powers, 341; Kroeber, *Two myths*, 309, *S. C. Calif.* 203; Dixon, Maidu myths, 79, 80, 81; Sapir, 207; Gifford, 286, 334; Steward.
- ⁷⁷ Radin, 49; Goddard, Hupa, 124.
- ⁷⁸ For Thyestian Dish see: Goddard, Kato, 222, Lassik, 135; Mason, 116; Curtin, *Creation*, 305, 307, 319; Sapir, 225; Gifford, 298; Steward; Lowie, *Shosh.* 171, 168.
- ⁷⁹ Goddard, Lassik, 136, Kato, 222; Radin, 49; Dixon, Maidu myths, 80; Curtin, *Creation*, 450, 451; Gifford, 289; Steward.
- ⁸⁰ Goddard, Lassik, 136; Radin, 49; present work tale no. 39.
- ⁸¹ Gifford, 291, 334; Kroeber, *Hndb.* 74; Merriam, 107, 112; Dixon, Maidu myths, 80, 81, 82; Mason, 63; Frachtenberg, 216; Reichard, 197; Powers, 342; Steward.
- ⁸² For Loon Woman see: Dixon, Shasta, 9, Maidu myths, 71, Achomawi, 166, 175, Shasta-Ach. 609; Sapir, 229; Curtin, *Creation*, 407; Kroeber, Karok, 3799; Frachtenberg, 212; present work tale no. 38.
- ⁸³ For the Hidden Child see: Curtin, Achomawi, 284, 287, *Creation*, 343, 349, 421; Kroeber, Karok, 3799; Frachtenberg, 212, 213; Dixon, Achomawi, 165; Sapir, 229; Steward.

⁸⁴ Dixon, Shasta, 14; Kroeber, Karok, 3799; Frachtenberg, 213; present work tale no. 25.

⁸⁵ See note 76.

⁸⁶ Frachtenberg, 213; Dixon, Maidu myths, 73, Shasta, 14; Curtin, Creation, 407; present work tale no. 38.

⁸⁷ For Log Substitution see Shasta and Karok versions; cf. Dixon, Maidu texts, 63.

⁸⁸ Frachtenberg, 213; Dixon, Shasta, 15, Maidu myths, 74, Achomawi, 176; Sapir, 231.

⁸⁹ For Achilles Heel see: Merriam, 76, 170, 235; Goddard, Chilula, 353, 367, Hupa, 330, Kato, 225; Kroeber, Karok, 3799; Burns, 401; Radin, 23, 31, 33; Dixon, Shasta, 15, Maidu myths, 71, 92; Barrett, Myths, 2, 7; Frachtenberg, 214; Curtin, Creation, 318, 480; Gifford, 297.

⁹⁰ For Resuscitation in Water see: Dixon, Maidu myths, 43, 75, 97, Maidu texts, 87, 129, 189, 239, Achomawi, 166, 177; Sapir, 221; Curtin, Creation, 342, 347, 384, 420, Achomawi, 285, 286; Steward; Gayton, Yokuts; Lowie, Shosh. 213.

⁹¹ For Loon Woman see: present work tale no. 37, and note 82.

⁹² See tale no. 39, and note 96.

⁹³ See note 97.

⁹⁴ See tales no. 18, 33.

⁹⁵ According to the informant, the Rolling Head turned into the bird with the heart-necklace, the mythical Wukwuk.

⁹⁶ Curtin, Creation, 327, 458, 464; Radin, 141; Sapir, 124, 202; Dixon, Maidu texts, 191, Maidu myths, 98; Lowie, Shosh. 201, 203.

⁹⁷ Eating one's own body is found in the two Maidu versions given above and present work tale no. 38.

⁹⁸ See tale no. 36, and note 80.

⁹⁹ Dixon, Chimariko, 349.

¹⁰⁰ The method of kidnapping the child was fully described by the informant in English, but did not occur in the text. It corresponds closely to that described in tale no. 45.

¹⁰¹ See tale no. 44.

¹⁰² See tale no. 43.

¹⁰³ Anamit corresponds to Kukup'iwit of the McCloud Wintu.

¹⁰⁴ Lowie, Shosh. 75.

¹⁰⁵ Curtin, Creation, 141; Dixon, Maidu myths, 79, 80; Radin, 49; Merriam, 107; Goddard, Hupa, 124.

¹⁰⁶ See tale no. 47.

¹⁰⁷ See tale no. 46.

¹⁰⁸ See tale no. 65.

¹⁰⁹ For Underground Passage see: Curtin, Creation, 106, 183, 186, 196, 231, 393, 398, 433, 475; Goddard, Kato, 214, 215, 223; Barrett, Myths, 10; DuBois, Chaup, 237, 238; Merriam, 179; Kroeber, Hndb. 773; Sapir, 32; Dixon, Maidu myths, 48, Achomawi, 161, 174; Steward.

¹¹⁰ A description of mountain manzanitas, according to the informant.

¹¹¹ See Curtin's account of this story in Creation, 343.

¹¹² Curtin, Creation, 251; Merriam, 144, 180; Barrett, Myths, 10, 15.

¹¹³ For Fee Fo Fie Fum see: Curtin, Creation, 256; Radin, 31, 33; Lowie, Shosh. 186.

¹¹⁴ For Creation from Sticks see: Curtin, Creation, 243, 259, 483; Kroeber, Hndb. 206, 207; Powers, 227, 292; Merriam, 159; Bancroft, 91, 548; Sapir, 77, 209; Dixon, Achomawi, 159, 169; Lowie, Shosh. 3.

¹¹⁵ Kroeber, Karok, 3763, 3825, Hndb. 73; Reichard, 159. Cf. Powers, 342, 367; Clark, 92; Barrett, Myths, 22; Goddard, Hupa, 147.

¹¹⁶ Clark, 94; Powers, 367.

¹¹⁷ For Coyote's attempt to fly see tale no. 9.

¹¹⁸ Goddard, Chilula, 367.

¹¹⁹ For Tar Baby see: Radin, 9; Frachtenberg, 218; Burns, 131; Kroeber, Karok, 3747; Sapir, 227; Dixon, Maidu myths; Lowie, Shosh. 59.

¹²⁰ For Death Thought Sleep see: Kroeber, S. C. Calif. 231, 237, Wishosk, 102; Radin, 21, 59; Frachtenberg, 240; Harrington, 335; DuBois, Chaup, 226; Reichard, 197; Curtin, Creation, 437; Dixon, Maidu texts, 129, Maidu myths, 63, 91; Steward; Lowie, Shosh. 105; present work tale no. 58.

¹²¹ Dixon, Maidu texts, 99.

¹²² Lowie, N. Shosh. 242, 246.

¹²³ See tale no. 56, and note 120.

¹²⁴ The Wintu terms for granddaughter and grandfather also mean niece and uncle.

¹²⁵ Radin, 71; Goddard, Hupa, 239.

¹²⁶ The informant omitted the obscene portions of the story.

¹²⁷ For Penis Baby see: Sapir, 158; Dixon, Maidu texts, 77, Maidu myths, 89; Lowie, Shosh. 177.

¹²⁸ For Old Woman Disguise see: Goddard, Lassik, 137, Hupa, 155; Barrett, Comp. myth 37; Kroeber, Karok, 3747, 3801; Denny, 25:454; present work tale no. 18.

¹²⁹ Sapir, 106, 114.

¹³⁰ For Coyote as Sham Doctor see: Reichard, 177; Curtin, Creation, 332; Sapir, 126, 202, 226; Goddard, Chilula, 362; Dixon, Maidu texts, 74.

¹³¹ A similar literary device occurs in the Maidu version of the story. Dixon, Maidu texts, 71ff.

¹³² Lowie, Shosh. 173. Cf. Lowie, Shosh. 165.

¹³³ See tale no. 48.

¹³⁴ For Inexhaustible see: Kroeber, S. C. Calif. 228; Curtin, Creation, 63, 205-207, 223, 399, 434; Sapir, 71; DuBois, Religion of the Luiseño, 155, Chaup, 163; Sparkman, 36; Goddard, Hupa, 148; Dixon, Shasta, 12; Steward; Gayton, Western Mono; Lowie, Shosh. 106, 123, 152. Cf. Sapir, 231; Curtin, Creation, 236, 344, 390, 400, 437, 442.

¹³⁵ For Boy and Grandmother see: Curtin, Creation, 301, 313, 445, 478; Goddard, Kato, 223, Lassik, 139; Kroeber, S. C. Calif. 35; Dixon, Maidu myths, 59, 100, Maidu texts, 142, 147; Sapir, 18, 217; Frachtenberg, 214; Lowie, Shosh. 184; Gayton, Yokuts. Cf. Curtin, Creation, 121 and present work tale no. 7.

¹³⁶ See tale no. 7, and note 17.

¹³⁷ Lowie, N. Shosh. 27, Shosh. 136, 192.

¹³⁸ Dixon, Maidu texts, 161.

¹³⁹ Dixon, Maidu texts, 79.

¹⁴⁰ This tale was told to the informant by a Modesse Indian, but she claims it is known among the Wintu also.

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