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INDIAN ATHAPASCAN MYTHS FROM OREGON. *Th...*

COLLECTED BY LIVINGSTON FARRAND;
EDITED BY LEO J. FRACHTENBERG.

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SHASTA AND ATHAPASCAN MYTHS FROM OREGON.

COLLECTED BY LIVINGSTON FARRAND;

EDITED BY LEO J. FRACHTENBERG.

THE following tales were collected by Dr. Livingston Farrand in 1900 on the Siletz Reservation, in northwestern Oregon, on a journey the means for which was provided through the generosity of the late Mr. Henry Villard. The collection consists of fifteen Shasta, five Joshua, and two Tūtu'tunī traditions. This material was turned over to me by Professor Boas with a request that I prepare it for publication.

Of the fifteen Shasta traditions recorded by Farrand, seven are almost identical with, and two others quite similar to, stories obtained and published by Roland B. Dixon in a previous number of this Journal. The combined material shows that there exists a close similarity between the mythology of the Shasta Indians and those of the surrounding tribes, such as the Yana, Maidu, Wintun, Klamath, Takelma, Coos, and other tribes of the Pacific coast. Shasta mythology has clearly all the characteristics of that part of the Pacific coast area which includes northern California, Oregon and Washington. It shows, however, a closer relationship to the mythology of the northern California Indians than to those of Oregon and Washington. The characteristic stories of the "Loon-Woman" and the "Tar-Baby" episode, for instance, are present.

The Athapascan narratives contained in this collection are few in number. They resemble the stories of other tribes of the coast of Oregon, and seem to have little, if anything, in common with the Athapascan folk-tales of the north or of New Mexico.

A correlation between the traditions recorded here and those obtained among other American Indian tribes is hardly within the scope of this paper. However, attention has been called by the editor whenever possible, to the occurrence of similar myths among the most important neighboring tribes. For this purpose reference has

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been made to the following traditions collected by other students of American Indian folk-lore and previously published:

- FRANZ BOAS, Chinook Texts (Bulletin 20, Bureau of American Ethnology).
 — Indianische Sagen von der Nord-pacifischen Küste Nord-Amerikas (Berlin, 1895).
 — Kathlamet Texts (Bulletin 26, Bureau of American Ethnology).
 — Traditions of the Tillamook Indians (Journal of American Folk-Lore, vol. xi).
 JEREMIAH CURTIN, Creation Myths of Primitive America (Boston, 1898).
 ROLAND B. DIXON, Maidu Myths (Bulletin of the American Museum of Natural History, vol. xvii).
 — The Northern Maidu (*Ibid.*).
 — Maidu Texts (Publications of the American Ethnological Society, vol. iv).
 — Shasta Myths (Journal of American Folk-Lore, vol. xxiii).
 LEO J. FRACHTENBERG, Coos Texts (Columbia University Contributions to Anthropology, vol. i).
 — Lower Umpqua Texts (*Ibid.*, vol. iv).
 PLINY EARLE GODDARD, Jicarilla Apache Texts (Anthropological Papers of the American Museum of Natural History, vol. viii).
 ROBERT H. LOWIE, The Test-Theme in North American Mythology (Journal of American Folk-Lore, vol. xxi).
 — 'The Northern Shoshone (Anthropological Papers of the American Museum of Natural History, vol. ii).
 EDWARD SAPIR, Takelma Texts (Anthropological Publications of the Museum of the University of Pennsylvania, vol. ii).
 — Yana Texts (University of California Publications in American Archaeology and Ethnology, vol. ix).
 — Wishram Texts (Publications of the American Ethnological Society, vol. ii).
 JAMES TEIT, Mythology of the Thompson Indians (Publications of the Jesup North Pacific Expedition, vol. viii).
 — The Shuswap (*Ibid.*, vol. ii).
 T. T. WATERMAN, The Explanatory Element in the Folk-Tales of North-American Indians (Journal of American Folk-Lore, vol. xxvii).

All references to the traditions of the Alsea, Molala, and Kalapuya Indians were taken from manuscript material collected by me during the last five summers. The first of these collections is now in course of publication as a Bulletin of the Bureau of American Ethnology.

I have endeavored to keep as close as possible to the narrative as recorded by the collector. Stylistic changes have been made only when absolutely necessary. Thus misunderstandings are most likely to be avoided. I have arranged the tales so as to begin with creation myths. These are followed by transformation and other tales. During a recent visit to the Siletz Reservation I availed myself of the opportunity offered of verifying Dr. Farrand's spelling of certain native names and geographic terms. All footnotes are mine with the exception of a few, for which the collector has been given due credit.

LEO J. FRACHTENBERG.

SHASTA MYTHS.¹

I. THE ORIGIN OF DEATH.²

Long, long ago Coyote was considered the wisest being to whom all people were wont to go for advice and help in times of distress. Coyote was living with Spider. Each of them had a boy. One day Spider's child died. So he went to Coyote, saying, "My child died. I should like to have my child come back to life. What do you think of it?" But Coyote replied, "I don't think it will be right; for, if all dead people should come back, there would be too many spirits in the world, and then there would hardly be room for us living people." Spider went home saying nothing.

After a while Coyote's child died; and he went at once to Spider, addressing him thus: "Friend, you were right a little while ago. My child is dead now, and I am willing to agree that both our boys should come back to life." But Spider answered, "No, this cannot be done. My child is all spoiled now. It is too late." Coyote tried to induce Spider to change his mind, but Spider remained inexorable.

2. THE THEFT OF FIRE.³

"We shall have to change this rock so that we can have regular fire," said Coyote one day. He was tired of having to pile rocks in order to obtain heat. He was not satisfied. "There is a shaman," he continued, "who has regular fire, and I shall try to obtain some from him." The other people tried to dissuade him from this dangerous undertaking, but he paid no heed to them. He started out, and soon came to the place where the fire was kept. All the fire-keepers had gone on a man-hunt, and only the children were left in charge.

Coyote approached the fire with a stick in his hand. "Who are you? Where have you been?" one of the children asked him suspiciously. "Oh, visiting relatives around here," Coyote answered. One child said, "My father warned us that no one but Coyote would come here, and he told us to beware of him." — "Nonsense," said Coyote as he sat down by the fire. His blanket reached to the very fire into which he had pushed his stick, unobserved by the children.

¹ Obtained from Klamath Billie. The various Indian tribes that live on the Siletz Reservation refer to the Shasta as Klamath Indians: hence the name "Klamath" Billie.

² This story agrees with the version obtained by Dixon, with the exception that Spider is substituted here for Cricket (see Dixon, *Shasta Myths*, pp. 14-15). A close resemblance has been found between this story and a similar Takelma myth (see Sapir, *Takelma Texts*, pp. 99-101; compare also Dixon, *Maidu Myths*, pp. 42-44; *id.*, *Maidu Texts*, pp. 51-55; Sapir, *Yana Texts*, pp. 91-93; Frachtenberg, *Coos Texts*, pp. 43-45; *id.*, *Lower Umpqua Texts*, pp. 40-43; James Teit, *Mythology of the Thompson Indians*, p. 329). A similar myth was obtained among the Kalapuya Indians.

³ Identical with the version obtained by Dixon (see Dixon, *Shasta Myths*, pp. 8-9). The fire-myth has been found practically among all tribes of this region.

"Don't be afraid of me, children! I am your cousin," he said. His stick began to burn. "Look over there, look!" he exclaimed suddenly; but the children insisted that they had been warned against Coyote, and refused to look. He laughed at their fears, and reassured them. "Look, children, at Coyote's house!" said he again. This time the children looked, and Coyote dashed out of the house with the burning fire-stick in his hand.

Before entering the fire-house, Coyote had stationed some of his people at different points. Just as he dashed out from the house, the shaman returned, and, suspecting what had happened, he set out in pursuit of the thief. Coyote ran with the fire-stick until he reached Eagle. Eagle ran with it next, and tossed it to Buzzard. The last man to receive the fire was Turtle. He was a slow runner, and was soon in danger of being overtaken, so he hid the fire in his armpit and jumped into the river. The shaman shot him in the back; and Turtle exclaimed, "Ouch! this (arrow) will make a tail afterwards."

When Coyote came home, he inquired after the fire. Buzzard said, "We gave it to the wrong man." — "Why did you give it to Turtle?" Coyote scolded him. He was very angry. Soon Turtle appeared on the opposite bank of the river, and Coyote began to abuse him. Turtle said, "Keep still, Coyote! I have the fire," whereupon he threw it on the ground, and a great fire started in the mountains. All people came to obtain fire, and there has been fire ever since.

Afterwards¹ Coyote made fire-sticks and instructed his people in the making and use of the fire-drill. He also it was who laid down the law, "Only men shall carry fire-sticks, not women. Let the women pack the wood, and we will carry the fire-sticks!"

3. THE FLOOD.²

One day Coyote said, "This world will pretty soon become full of water, and we shall all die." The people, however, thinking that he was joking, did not believe him, although he repeatedly admonished them to prepare canoes in which they could save themselves. Coyote kept on saying, "The flood will come in about ten years."

In due time, after the expiration of ten years, the flood came. Coyote sought refuge upon a high mountain, whither he was followed by only two people. Soon the water began to rise until the whole world was flooded. All the people were drowned except Coyote and his two companions. The water kept on rising, and threatened to reach the mountain where Coyote was. He became desperate, and

¹ This episode is missing in Dixon's version.

² Probably another form of the story of "Coyote and the Flood" obtained by Dixon (see Dixon, *Shasta Myths*, p. 31). A similar myth was obtained in fragmentary form among the Alsea Indians (see also Frachtenberg, *Coos Texts*, pp. 45-49).

asked himself, "Am I going to die now?" Presently the water rose higher, and he addressed the same question to his tail. The tail replied, "No!" Later on he asked the same question of his penis, to which the penis answered, "No, this is the last stage of the flood."

Soon the flood subsided, and the people came to life again.¹ Coyote assembled them all at one place, and told them, "Now I will give you names." He then named them Deer, Grizzly Bear, Black Bear, Panther, Spider, Rattlesnake, Bumblebee, Fly, Chicken-Hawk, Crane, Crow, Humming-Bird, Kingfisher, Raven, Elk, Wild-Cat, and Garter Snake. The people thereupon dispersed all over the country.

4. THUNDER AND HIS SON-IN-LAW.²

Ikiyeme', the Thunder, had two daughters who were courted by many men. But Ikiyeme' was mean, and tried to kill the suitors of his daughters. In vain the girls remonstrated with their father, telling him that they wanted a husband.

One day a good-looking man arrived to court the girls. The girls told their father, and he asked to see the young man. The suitor was smart, and, as he went to see Thunder, he said to himself, "I wish the old man would like me!" Thunder looked at the young man, and said to his daughters, "I like him. He is the kind of man I have been looking for. Do you two take him for your husband!" So the girls married the young man.

The next day Thunder said to his son-in-law, "I want to eat salmon. Go and spear some! You will find a big red salmon in the river. This is the one I want you to spear." The young man took his spear and went to the river. He had a small brother whom he was in the habit of taking along everywhere. Pretty soon he saw a red salmon, and he said to his little brother, "You sit here and watch me spear this salmon." He hit the salmon; but the salmon started downstream, and the young man followed him. His brother waited for him all day, and at last gave him up as lost. The salmon took him all the way to the ocean, where the young man succeeded in hooking him. On the third day he returned and gave his father-in-law the salmon. Thunder was surprised, and said, "I'll cook it outside." He said this because he was mean and did not want to share the meat with any one else.

¹ It is interesting to note that in the Molala version of the Flood the people also come to life without being resurrected by Coyote.

² A Shasta version of the "Test of the Son-in-law" story, so frequently met with in the mythologies of the Pacific and Western area (compare particularly Boas, *Sagen*, pp. 39, 67, 70, 118, 136, 198; *id.*, *Chinook Texts*, pp. 33-35; *id.*, *Kathlamet Texts*, pp. 113-117; Curtin, *Creation Myths*, p. 145; Dixon, *Maidu Myths*, pp. 67-71; Frachtenberg, *Coos Texts*, pp. 27-29). Similar stories were also obtained among the Alsea and Kalapuya Indians.

Soon afterwards Thunder asked his son-in-law to go with him to the sweat-house. The young man consented, and Thunder said, "You go in first!" He did so, taking along a small stick. Pretty soon rattlesnakes came at him, but he killed them with his stick. He tied up the rattlesnakes and took them to his father-in-law. "Here," he said to him, "I found these in the sweat-house." Thunder said nothing.

The next morning Thunder pointed out a cliff to his son-in-law, and asked him to fetch some bird-eggs from there. The cliff could be ascended by means of steps which Thunder had made. The young man climbed up; but when he came to the top and looked down, the steps had disappeared, and there was nothing but a steep precipice. He thought, "Verily, I shall die now." He staid there five nights, and the girls gave him up as dead. Thunder was glad, because he was sure he had at last rid himself of his son-in-law. But the young man did not give up. He threw his stick down, and noticed that it fell down fast. Then he threw some lichens, and, behold! they were falling down slowly. So he picked all the lichens he could reach, (wove them into a mat,) sat down on it, and descended slowly with the eggs in his hands. He gave the eggs to his father-in-law, who said, "I'll make a fire and boil them over there."

The next day Thunder invited his son-in-law to play spring-board with him. The young man consented, and they went in quest of a suitable log. Having found one, Thunder sat down near the butt-end, while the young man took a position near the spring-end. After a while he persuaded his father-in-law to sit at the very end, whereupon he jumped off suddenly, and the tree swung Thunder clear into the sky, where he has been staying ever since. The young man taunted his father-in-law.

5. THE GIRL WHO MARRIED HER BROTHER.¹

A mother and her ten children were living together. The oldest was a girl, called Anē'diwī'dōwīt.² She was mean; and her mother had to hide from her the youngest child, a boy, called O'mānūts.³ Anē'diwī'dōwīt was wont to ask her mother, "Where is that child

¹ This story differs in a few minor details only from the version obtained by Dixon (see Dixon, *Shasta Myths*, pp. 9-10). In Dixon's version, Omanuts and his family ascend the sky by means of a rope, which breaks as soon as one of his brothers looks back. Omanuts is rescued by two Duck-Girls, and his children (and not Omanuts himself) kill his former wife. This myth is another form of the "Loon-Woman" story, typical of northern California (cf. Dixon, *Maidu Myths*, pp. 71 *et seq.*; Curtin, *Creation Myths*, pp. 407 *et seq.*; Sapir, *Yana Texts*, pp. 229 *et seq.*).

² "Aniduidui" in Dixon's story.

³ Dixon, "Ommanutc." According to a footnote made by Farrand, the word "apparently means 'floating up in the air,' referring to the fact that Omanuts floated up after having fallen into the fire."

you bore some time ago?" to which her mother would reply, "Oh, I lost him long ago." Every morning Anēdiwī'dōwīt saw her mother go down to the spring. She followed her, and noticed that the water was disturbed, as if some one had been swimming there.

One day Anēdiwī'dōwīt found a long hair in the water. She measured it with the hair of her other brothers, and found it to be too long. So she decided to learn whose hair it was. Every night she camped at the spring, until one morning she saw a strange man come down to bathe. Then she knew who had been disturbing the water, and to whom the hair belonged. It was O'mānūts. She fell in love with him, and decided to marry him. She went home and asked her mother to prepare some food for her, as she was going away. Her mother gave her food, and Anēdiwī'dōwīt asked, "Who wants to accompany me?" The oldest brother said, "I." — "No," replied the girl, "not you." In a similar manner she refused to go with any of her other brothers. Finally she ran to the side of the house, put her hand there, and said, "This is the one I want to take along." Then O'mānūts came out from where he had been hidden all these years, and said, "All right! I'll go with you."

They travelled all day. When night came, Anēdiwī'dōwīt said, "Let us stop here!" So they stopped there, and the girl began to prepare the bed. O'mānūts suspected what she wanted of him, but he said nothing. He only wished she might fall sound asleep, so as to be able to run away from her. When she was sound asleep, he put a log in his place and left her, returning to the house. He ran home, and shouted, "Let all get ready to come with me!" They did so, and before departing cautioned everything in the house not to tell Anēdiwī'dōwīt where they had gone. But they omitted to tell Ashes.

Early in the morning Anēdiwī'dōwīt woke up and began to speak to the log, thinking it to be her husband; but soon she found out the deception, jumped up in anger, and cried, "I'll kill you!"

In the mean time O'mānūts and his family had entered a basket and were drawn up to the sky. Anēdiwī'dōwīt came home, and inquired of everything in the house as to the whereabouts of her mother and brothers. No one would tell. Finally she asked Ashes, and was told that they had gone up to the sky. She looked up, and saw her family halfway up the sky. She began to weep, and called for them repeatedly to come down. But O'mānūts had told them not to look back, no matter how often she might call. Soon, however, the mother looked back, and the basket began to fall. Anēdiwī'dōwīt was glad when she saw the basket coming down. She made a big fire, intending to kill her family as soon as the basket should fall into it. The basket came down; but, when O'mānūts hit the ground, he flew right

up and floated away. Anēdiwī'dōwīt thought she had killed them all, and was very glad.

After a while O'mānūts came down on the ocean beach, where two Sea-Gull girls found him. At first the girls were afraid of him; but he assured them, saying, "Don't be afraid of me! Touch me, wash me, and you will find that I am all right!" The girls did as directed, and O'mānūts married them. After a while his wives became pregnant and gave birth to a boy and girl. As soon as the children grew up, O'mānūts gave them a bow and arrow, and taught them how to shoot, saying, "When you grow up, I want you to go to my sister over yonder, and watch her secretly." The children grew up and went to their aunt's house, who scared them so, that they ran back in a hurry. Then O'mānūts said to his children, "Let us all go and kill my sister! She is mean. She killed my family." The children promised to help him.

So they all went, and O'mānūts began to fight with his sister; but he could not kill her, because the only vulnerable spot, her heart, was in the sole of her foot. In vain O'mānūts shot arrow after arrow at her. He could not kill her. His arrows were all gone, and he was almost exhausted, when Meadow-Lark came to his help. She told him to look at Anēdiwī'dōwīt's heel. He did so, and saw something bright and shining. On Meadow-Lark's advice he directed an arrow at that spot, and thus succeeded in killing the terrible Anēdiwī'dōwīt.

6. THE DEATH OF THE GRIZZLY BEARS.¹

One winter Coyote, his wife, and ten Grizzly Brothers were living together. Louse was Coyote's wife. Not far from their lodge there lived a poor orphan² and his grandmother. The boy was in the habit of visiting Coyote's house and its inmates. One day the boy came to the house and looked in. The oldest Grizzly saw him, and said, "Halloo, boy! I knew your father and mother well. Your father was a good hunter. He knew how to obtain food. Your mother knew how to dig camas. But now you are alone and poor." The boy began to cry,³ and went home. When his grandmother saw his tears, she said, "I told you not to go to that house. The Grizzlies are mean, and always scoff at you. It was they who killed your people."

¹ A similar story was obtained by Dixon (see Dixon, *Shasta Myths*, pp. 18-19). This story contains two distinct motifs. One is the episode of "Swallowed by a Monster," which has a wide distribution (see Lowie, *The Test-Theme in North American Mythology*, p. 140; and Waterman, *The Explanatory Element in the Folk-Tales of the North-American Indians*, p. 49). The other is the story of "Grizzly Bears," typical of northern California and Oregon (cf. Sapir, *Takelma Texts*, pp. 123 *et seq.*; *id.*, *Yana Texts*, pp. 203, 216; Frachtenberg, *Coos Texts*, pp. 91 *et seq.*; *id.*, *Lower Umpqua Texts*, pp. 14 *et seq.*). Similar traditions were also recorded among the Alsea, Molala, and Kalapuya Indians.

² Dixon, "Lizard."

³ He was mortally offended, because the names of his dead parents had been mentioned to him.

In the evening the boy sharpened his flint knife and went to the house of his enemies, hiding himself behind a bush. He knew where the chief was sleeping. As soon as they were all asleep, he took out his knife, cut off the chief's foot, and ran home. In the middle of the night Grizzly woke up, and began to groan, "Oh, some one has cut off my foot!" Coyote was the first to wake up, and he shouted at the other Grizzlies, "Wake up! What is the matter with you people? Don't you hear what the chief says?" He had seen the boy cut off the chief's foot. He had followed him outside, where he picked up the bones which the boy had thrown away, and threw them into the fire. He had also put the moccasin of the cut-off leg into the fire, so that it became burnt and black. He did all this because he wanted to befriend the boy, and shield him from the anger of the ten brothers. As soon as the Grizzlies were awake, Coyote said to the chief, "I warned you that your foot would slip off that rest some day and burn, and now it has happened." The chief thought it might have been so, but his brothers were doubtful. In the morning Louse said to Coyote, "I thought I saw some one go out last night." Coyote said, "No one went out. I was awake all night." His wife was certain of it, but he kept on telling her that she was mistaken.

After a while one of the Grizzly Brothers recollected that on the previous day they had mocked the orphan boy, and expressed his belief that it was the boy who cut off the chief's foot. Thereupon Coyote said, "I'll go to the boy and ask him." The others agreed, and Coyote started out. He found the boy eating bear-meat. He warned him to keep quiet, and not to say anything when questioned about the happenings of last night. The boy promised to obey; and Coyote returned home, telling the chief, "The poor boy is crying. He is not feeling well. I am sure he did not cut off your leg." But the youngest Grizzly kept on saying, "No, I think he did it." Finally Coyote was sent again to bring the boy before the chief. Upon arriving at the orphan's house, Coyote said to him, "I have come after you. Be careful, now! If the chief asks you, 'Shall I crush you with my hands?' say, 'No;' if he says, 'Shall I swallow you?' answer, 'Yes.'"

When the boy was brought into the house, the chief asked him, "Did you cut off my foot?" The boy answered, "Yes." — "Why did you do it?" the chief asked again. "Was it because I mocked you?" — "Yes," replied the boy. Then Grizzly said, "What shall I do with you? Shall I pulverize you in my hands?" — "No!" said the boy. "Shall I swallow you?" — "Yes," answered the boy. Thereupon Grizzly opened his mouth, and the boy jumped into it. Once inside, he took out his knife and cut his enemy's heart. The Grizzly chief died. His other brothers wanted to dig a grave in which

to bury him; but Coyote intervened, saying, "Don't do that! Some one will open the grave, thinking it a cache of food. Better make a corral fence, put him there, and cover him with brush. The people will recognize it easily as a grave." So the Grizzlies made a fence and buried their brother. As soon as they disappeared, the boy came out from the chief's body and went home.

In the evening Coyote said to the Grizzly Bears, "I am going to see the old woman and find out how she is getting on." He came to the house, and found the boy and told him all he had done for him. At night he went back to his own house, and told the Grizzly Brothers that he was going to stay with the old woman. That was merely a pretence, for in reality he wanted to help the boy carry the bear-meat. During the night the youngest Grizzly had a dream, in which he saw Coyote help the boy carry the meat of his dead brother. He woke up, and said to his brothers, "Let one of you go and see whether the dream is true!" One Grizzly went there, and saw Coyote in the act of carrying away the last piece. He gave chase; but Coyote and the boy reached in safety the house, the door of which, upon the boy's wish, turned into stone, thus defying all attempts of Grizzly to break in. The enraged Grizzly walked all around the house, saying, "Boy, how can I get inside?" The boy, in the mean time, was heating rocks; and when they were red-hot, he said to Grizzly, "I'll tell you how to enter, but you must come in hind-feet first." Grizzly consented, and the boy opened the door a little bit. As soon as the Bear's body was halfway in, the boy wished the door to close tight. The door closed, and Grizzly was caught fast, whereupon the boy killed him by means of heated rocks. In the same manner all the other Grizzlies were killed with the exception of the youngest one, who became the progenitor of all Grizzly Bears that are alive now.

7. COYOTE AND THE STUMP-MAN.¹

Coyote was travelling all over the country. He came to a house in which there lived an old woman, and asked her, "Where have all the people gone?" The woman replied, "They went long ago over yonder hill, and have never returned. I am anxious about them." Coyote decided to follow them and find out what kept them there. The old woman warned him that he might be killed, but he disregarded her warning and started out. He soon found a trail, which he followed until he reached its end. While looking around for another trail, he

¹ As in a previous story (see No. 2), Coyote appears here as the typical culture-hero of the Columbia Valley. He travels over the country, instructing people in useful things, and freeing the land from monsters (see Boas, *Sagen*, pp. 24, 30, 66; *id.*, *Chinook Texts*, pp. 101 *et seq.*; *id.*, *Kathlamet Texts*, pp. 46 *et seq.*; Lowie, *Northern Shoshone*, pp. 237, 239; Dixon, *Maidu Texts*, pp. 27 *et seq.*; Frachtenberg, *Coos Texts*, pp. 29 *et seq.*). Similar stories were also obtained among the Aalsea, Molala, and Kalapuya Indians.

saw a stump. He seized his bow and shot at it. To his surprise, the stump kept on dodging the arrows, so that he missed it repeatedly. This convinced him that the stump was a person, and responsible for the disappearance of the people. He kept on shooting until all his arrows were gone, whereupon the stump assumed the form of a person, and began to pursue him. Coyote ran until he came to a big lake. In danger of being seized, he asked himself, "Do I die now?" An answer was given him, "No! Just jump into the water!" Coyote did so, but in turning around he stuck his nose out. The Stump-Man saw it, and said, "He is mine now! He cannot get away from me. I will rest a while." Coyote heard everything, and kept still. After a while Stump-Man got ready to pull him out; but, upon Coyote's wish, the lake became full of fir-cones; so that whenever Stump-Man stuck his spear into the water, he pulled out nothing but fir-cones. After many useless attempts, Stump-Man gave it up and went to sleep. Pretty soon he began to spin around, rising gradually into the air. When he was about halfway up, Coyote shouted at him, "I am smart too! You could not catch me!" The Stump-Man arrived at the sky through an opening which Coyote saw. He went back to the old woman, and told her that he had found out where the people had gone.

Then he assembled all the survivors, and asked them to suggest plans of reaching the sky. For five days they twisted a rope whereby to make the ascent. Coyote tried to go up first; but every time he reached halfway, the rope fell down. Similar attempts by other people proved of no avail. Finally Coyote pointed out to Bumblebee the place whence Stump-Man had started his journey to the sky. Bumblebee began to spin around from the same place, and rose until he disappeared into the sky.

Pretty soon Bumblebee came back, and was asked by Coyote to tell what he had seen there. Bee, however, replied, "I am tired and want to rest." Upon being urged, he related the following: "I came to the residence of Stump-Man. He was sound asleep and broken-hearted, because he had lost an opportunity of killing you." Coyote wanted to know how they could get up there; and Bee said, "I can climb up myself, but cannot take up any one else. Suppose you try Spider." Coyote laughed at this, saying, "Oh! he does not have a rope." But the people insisted upon Spider making a trial. Spider arrived with a piece of rope, and began to spin. He rose slowly, and finally reached the sky. He made his rope fast there, and the people used it as a ladder. Coyote came last. They arrived at the house of Stump-Man, where they found a boy whose body consisted of flesh only, and who was eating all the people Stump-Man had killed. Upon seeing the new-comers, the boy tried to awaken Stump-Man;

but he was sound asleep. Then Coyote and his friends set fire to Stump-Man's house, while the boy looked on helplessly. The fire grew bigger, and the boy's shouts became louder, until he burst, making the sound "Boom!" Soon the legs of Stump-Man caught fire. This woke him up, and he started to run; but, being deprived of the use of his feet, he died. All over the world it was announced that Coyote had killed the Bad Man. The people descended by means of Spider's rope.

8. COYOTE AND PITCH.¹

One day Coyote heard that Pitch, the bad man, was coming. He went out to meet him, and said, "I can whip you, no matter who you are." Pitch answered, "I can't fight with my hands." Thereupon Coyote struck him with his fist; but the fist stuck fast. Then Coyote said, "If I strike you with my left hand, I'll kill you." — "Go ahead, do it!" answered Pitch. Coyote hit him, and his left hand stuck fast. "I'll kick you," said Coyote; and Pitch replied, "All right, kick!" Coyote kicked, and his foot stuck fast. "If I kick you with my left foot," threatened Coyote, "I'll surely kill you." — "Do it!" mocked Pitch. Coyote kicked again, and his left foot stuck fast. "I will lash you with my tail!" shouted Coyote, whereupon his tail stuck fast. Then Coyote became angry, and threatened to kill Pitch with his ear; but his ear, too, stuck fast. Finally Coyote hit him with his head. The same thing happened. His head stuck fast.

Now Coyote was stuck to Pitch, and could not pry himself loose. After a while his friend Spider came there, and saw Coyote's predicament. "How can I help you?" inquired he. "Cut my hand away, but do not cut it," said Coyote. "It will be easier to burn it away," suggested Spider. "No!" said Coyote, "scrape it away!" Spider did so, and after a while Coyote became free.

9. COYOTE AND HIS GRANDMOTHER.²

Coyote and his grandmother were starving because of lack of food. One day Coyote said, "I am going to hunt for deer." He disguised himself as a deer, walking along leisurely, plucking grass-blades, and pretending to eat them. Pretty soon a deer approached, and was easily killed by Coyote, who carried the meat home, and told his grandmother, "You can eat all you want. We shall not starve hereafter. I have at last obtained the deer-trick."

After a while he went hunting again, but his carelessness frightened away the deer. He attributed this failure to the withered eyes of

¹ A similar story is recorded by Dixon (see Dixon, *Shasta Myths*, p. 29). For other versions of the "Tar-Baby" myth in this region, see Sapir, *Takelma Texts*, pp. 87 *et seq.*; and *id.*, *Yana Texts*, p. 227.

² Compare Dixon, *Shasta Myths*, pp. 27-28; and also below, No. 17.

his deer-disguise, and, in order to remedy this, he took out his grandmother's eyes and put them into the deer-head. He started out, and soon killed another deer. Upon his return he told his grandmother to try on the fresh deer-eyes. She did so, and was satisfied with them. Coyote cautioned her not to look into the fire, lest they become dry; but his grandmother paid no attention to this warning. Her eyes became dry, and Coyote had to replace them. This happened repeatedly throughout the winter. After a while summer came, and Coyote gave up the deer-hunt, fishing for salmon instead. He proved to be a good fisherman, and neither he nor his grandmother were wanting in food.

One winter some one played a trick on Coyote. Upon leaving the hut one day, he saw many deer-tracks.¹ He went into the house, and said, "Grandmother, summer has arrived;" but his grandmother replied, "No, it is not yet summer." Coyote, nevertheless, insisted on throwing away all the food that he had stored up during the previous months. He threw it into the river, whence it was taken out by the people living downstream. Hard times came now upon Coyote and his grandmother. They were starving once more. Coyote became desperate, and said to his grandmother, "I know what to do. I'll make snowshoes to hunt deer with. I know where I can find many deer." With the aid of his grandmother, he made a pair of snowshoes, and went out hunting. Pretty soon he saw many deer under a tree. They could not get away, and Coyote shot them all. He was too weak, however, to pack all that meat. So he went back and asked his grandmother for help. They kept on working until they had stored away all the meat. Then Coyote said, "Verily, all is well with us. We sha'n't starve again. No one is ever going to play any more tricks on me."

IO. COYOTE AND ITCSUDIKE.²

One day Coyote said, "I am going to visit my friend Itcsudike. I have been intending to do so for a long time." So he started out, and came to his friend's house. Itcsudike was glad to see him. "I will stay with you five days," Coyote said. With Itcsudike five days meant five years. Itcsudike was a good hunter, and there was plenty of food in his house.

¹ The tracks were caused to be there by some one hostile to Coyote.

² It may prove worth while to call attention to the partial similarity that exists between this story and a Yiddish anecdote, according to which a young bridegroom gets into trouble with his father-in-law, who had promised to give him free board and lodging for ten years. After the expiration of ten days, the father-in-law, claiming that with him a day meant a year, turned the young man out. Thereupon the young man asked for a divorce, in accordance with a Talmudic law which permits a husband to divorce a wife who has been sterile for ten years. The quarrel is finally amicably settled.

In the evening of the fifth day Coyote said to his friend, "This is the last night I shall spend with you. To-morrow I am going back." In the morning Coyote got ready to go home; but Itcsudike said to him, "Don't go back yet!" Coyote insisted; and Itcsudike said, "Why, you haven't been here one day yet!¹ You must fill out your time!" Coyote argued, but to no effect.

So Coyote staid another night, and ran away. He had almost reached his home, when Itcsudike, by taking two steps at a time, caught up with him, and made him go back. Coyote was helpless. He staid with Itcsudike a little while longer, and then ran away again. Once more Itcsudike caught him; and Coyote was forced to stay five years with his friend.

At the end of that time Coyote made a huge pack of the meat which Itcsudike had given him, and made himself ready to start. Itcsudike said to him, "Here is food enough for five years. When this is gone, come back and stay with me, and for each year you stay here I will give you a sufficient amount of food to last you one year." Coyote did not know how to pack such a large amount of food; but Itcsudike said, "Try it!" Coyote tried, and, behold! the bundle was light, and could be carried easily.

Upon returning to his home, Coyote found his grandmother still alive; and he told her, "Here is plenty of food. We sha'n't starve now."

II. COYOTE AND RACCOON.²

Coyote and Tcinake, the Raccoon, were living together. Each had five children. One day Coyote said, "A feast is taking place not far from here. Let us go there!" to which Coon replied, "All right!" They went to the fair and had a good time. Coyote fell in love with two girls; but they preferred Coon, and paid little attention to Coyote. Towards evening Coyote said to Coon, "I am going away for a little while. I'll be back soon. Do you watch those two girls!" While Coyote was gone, the two girls invited Coon to go with them, telling him that they did not care for Coyote. Coyote returned and looked for his friend. In vain he called his name repeatedly: he could not find him. At last Coon appeared; and Coyote asked him, "Where have you been? Where are the girls?" Coon told him that the girls were in the woods, whereupon Coyote accused him of having taken them. He was very angry.

After a while they started home. On their way they saw a squirrel running into a tree-hole. Coyote asked Coon to put his hand into one end of the hole, so as to scare the squirrel and drive it to the other

¹ That is to say, one year.

² See Dixon, *Shasta Myths*, pp. 30-31. In Dixon's version the introductory love-adventure of Coon, explaining Coyote's hatred of his friend, is missing.

side of the opening, where he (Coyote) was waiting for it. Coon reached into the hole with his hand, and Coyote seized and began to pull it. Coon shouted, "Hold on! This is my arm." — "No," said Coyote, "this is the squirrel." And he kept on pulling until the arm came off, and Coon died.

Then Coyote went home, carrying Coon's body. Upon his arrival home, he distributed the meat among his children; but the youngest boy, angry because he was not given an equal share, ran over to Coon's children, and said, "My father has killed your father. He did not bring home all the meat. To-morrow he is going for more." Whereupon Coon's children said, "All right! To-morrow we shall kill your brothers, but we will spare you. We shall take you with us." The next day, while Coyote was away, they killed his four children and left them on the floor. Then they ran away, enjoining everything in the house not to tell Coyote where they had gone. They forgot, however, to caution Ashes.

Coyote came home, and tried to wake his children; but they were dead. He asked everything in the house to tell him where the murderers of his boys had gone. No one knew. Finally he asked Ashes. The Ashes flew skyward, and Coyote followed their flight with his eyes. Before they were halfway up the sky, Coyote saw Coon's children, and his own boy trailing behind them. He wept, and called to them to come back; but they would not listen to him. Then he tried to catch them. He could not overtake them.

The children remained on the sky as stars. They are the Pleiades. The five big stars are Coon's children. The smaller star behind them, the red star, is Coyote's boy.

12. COYOTE TRIES HIS STRENGTH.¹

One day Coyote was informed of the approach of a bad man who was wont to make the following boast: "I can eat any living man. I can cut out the meat from his chest." As soon as the man came in sight, Coyote covered his chest with pitch, and went to meet him. "I'll try to eat you first," said Coyote. The man agreed, whereupon Coyote cut off a slice from his chest and ate it. It tasted good. Then the man said, "It is my turn now. Are you ready?" — "Yes," replied Coyote, "but I warn you to cut very deep. People say I am very strong." The man cut a slice off Coyote's chest, ate it, and died. He had sliced off nothing but pitch, which tasted strong. "I told you so!" Coyote mocked, "everybody talks about my strength."

¹ Another presentation of Coyote as the culture-hero (see Nos. 2, 7; compare also Dixon, *Maidu Myths*, pp. 85-86).

13. COYOTE TRIES TO KILL THE MOON.

One day, as Coyote watched the Moon (man), he said, "I am going to see how he comes out." He sat down on a mountain, and pretty soon the Moon came out. Coyote stood up and shot an arrow at him. The Moon kept on coming, and Coyote shot at him until all his arrows were gone. The next morning Coyote looked over the edge, in order to see where his arrows had gone. He found them sticking in the place whence the Moon had come up. Then he saw that he could not kill the Moon, and gave up all further attempts.

14. THE FIGHT BETWEEN THE COYOTE PEOPLE AND THE BAT PEOPLE.

One day Coyote said, "I hear there is going to be a big fight between the Coyote people and the Bat people. Let us go there!" He went, taking along many people. The fight began, and many were killed on both sides; but the Bat people were stronger, and Coyote's side was beaten. He lost most of his relatives.

Finally one old man said to Coyote, "I'll tell you how you can kill the Bat people. Let them go back into the house to-night, and do not molest them! In the morning we shall return. Let every man arm himself with a stout stick. Thus we shall kill them." Coyote agreed, and went home with those of his people who had not been killed. In the morning he returned to Bat's house; and the old man told him, "Station your people by the door, and, as the Bats come out, hit them with the clubs!" Coyote did so, and all the Bats were killed except one, who escaped. Coyote was very glad, and gave much money to the man who showed him how to overpower the Bat people.

One of Coyote's people, an old man, did not take part in the fight. When Coyote came home, that man scolded him, saying, "Now you see how many people were killed on account of you!" Coyote felt sorry, and replied, "All right! I won't do it again."

15. COYOTE'S AMOROUS ADVENTURES.

(a) Once¹ Coyote perceived two girls walking along the road; and he said to himself, "I should like to have these girls. I wonder how I can get them!" A small creek ran parallel to the road. "I will go into the creek and turn into a salmon," said Coyote. He did so, and pretty soon the girls came to the creek. Upon seeing the salmon darting to and fro, one girl exclaimed, "Oh, here is a salmon! Let

¹ Compare Dixon, Shasta Myths, "Coyote and the Two Women," p. 29; also recorded by Farrand among the Tütu'tuní. In the latter version the two women sit down in the water with legs apart, and Coyote enters their bodies in the shape of a salmon. See also Teit, Thompson Indians, p. 206; Teit, Shuswap, p. 741; Sapir, Wishram, p. 11; Boas, Tillamook, p. 140.

us catch it!" So the girls sat down on opposite banks of the river, and the salmon swam back and forth, entering their bodies. The elder girl said to her sister, "Do you feel anything queer?" and her sister answered, "Yes, I feel fine." Thereupon Coyote came out of the creek in his true form, and laughed at the girls, saying, "You thought it was a salmon, but I fooled you." The girls were angry, and cursed him.

(b) He¹ kept on going downstream, and after a while he saw two girls digging camas on the other side of the river. He began to wonder how he could get possession of them. (Here follows a story strictly analogous to the As'ai'yahatl story of the Tillamook,² which corresponds to Coyote tales of other tribes of the North Pacific coast. The same story occurs among the Salish tribes of the interior. It belongs to the very characteristic group of coarse stories that form part of the culture-hero cycle of this area. Coyote deceives the elder girl, who then induces her younger sister to follow her example. The girl finds a strange object on the ground, and wants to find out what the object is: so she looks around, and sees a little stalk, which she taps with her camas-digger. Thereupon Coyote begins to yell from across the creek, because the stalk is part of his own body, and it hurts him when it is struck. He pulls it back; and the girls, perceiving the deception, become angry, and say, "It was that old Coyote who played this trick on us.")

(c) Coyote went on for some time, until he heard a girl singing. It sounded to him as if she were singing, "I wish Coyote would come here!" He kept on running in that direction, until he came to a place where he saw Duck-Girl. She was making a basket and singing a love-song. Coyote said to her, "I'd like to stay with you." The girl consented; so he said, "I will first get wood for the fire, and then I will sleep with you." They lived together for a long time. After a while Duck-Girl became pregnant. One day Coyote said to her, "I am going to get more wood." While he was gone, the girl entered the basket, which started to roll down the river-bank. Coyote came home, and, seeing the basket roll down the bank, ran after it. He could not catch it; and the basket rolled into the water, and began to float downstream. Coyote ran down to the river and extended his membrum virile, in order to intercept the basket; but when the basket came, it just floated past him and could not be stopped. After a while children's heads began to stick out from the basket, which kept floating downstream until it reached the ocean. Coyote tried several times to catch the basket, but his attempts were unsuccessful.

¹ A similar story was also recorded among the Alsea, Molala, and Kalapuya Indians.

² See this journal, vol. xi, p. 140.

JOSHUA MYTHS.¹I6. CREATION MYTH.²

In the beginning there was no land. There was nothing but the sky, some fog, and water. The water was still; there were no breakers. A sweat-house stood on the water, and in it there lived two men, — Xōwa^əlā'cī³ and his companion. Xōwa^əlā'cī's companion had tobacco. He usually staid outside watching, while Xōwa^əlā'cī remained in the sweat-house.

One day it seemed to the watcher as if daylight were coming. He went inside and told Xōwa^əlā'cī that he saw something strange coming. Soon there appeared something that looked like land, and on it two trees were growing. The man kept on looking, and was soon able to distinguish that the object, that was approaching, was white land. Then the ocean began to move, bringing the land nearer. Its eastern portion was dark. The western part kept on moving until it struck the sweat-house, where it stopped. It began to stretch to the north and to the south. The land was white like snow. There was no grass on it. It expanded like the waves of the ocean. Then the fog began to disappear, and the watcher could look far away.

He went into the sweat-house, and asked, "Xōwa^əlā'cī, are you ready?" and Xōwa^əlā'cī said, "Is the land solid?" — "Not quite," replied the man. Then Xōwa^əlā'cī took some tobacco and began to smoke. He blew the smoke on the land, and the land became motionless. Only two trees were growing at that time, — red-wood to the south, and ash to the north. Five times Xōwa^əlā'cī smoked, while discussing with his companion various means of creating the world and the people. Then night came, and after that daylight appeared again. Four days Xōwa^əlā'cī worked; and trees began to bud, and fell like drops of water upon the ground. Grass came up, and leaves appeared on the trees. Xōwa^əlā'cī walked around the piece of land that had stopped near his sweat-house, commanding the ocean to withdraw and to be calm.

Then Xōwa^əlā'cī made five cakes of mud. Of the first cake he made a stone, and dropped it into the water, telling it to make a noise and to expand, as soon as it struck the bottom. After a long while he heard a faint noise, and knew then that the water was very deep.

¹ Told by Charlie DePoe. The Joshua Indians lived on both sides of the mouth of the Rogue River, in southern Oregon. They called themselves *tcōme^əlinē* ("people at the mouth of the river"), the name originating from the stem *tcā* ("mouth of the river").

² This myth resembles very much a similar story obtained in Coos (cf. Frachtenberg, Coos Texts, "The Arrow Young Men," pp. 1 *et seq.*). A creation out of a watery waste seems to have been shared by the Maidu, Achomawi, Joshua, and Coos tribes (see Dixon, Northern Maidu, p. 339; and *id.*, Maidu Texts, pp. 39 *et seq.*).

³ According to Farrand, the name "apparently means 'The Giver.'" He may be best compared to the Maidu "Earth-Maker."

He waited some time before dropping the second cake. This time he heard the noise sooner, and knew that the land was coming nearer to the surface. After he had dropped the third cake, the land reached almost to the surface of the water. So he went into the sweat-house and opened a new sack of tobacco. Soon his companion shouted from the outside, "It looks as if breakers were coming!" Xōwa¹lä'cī was glad, because he knew now that the land was coming up from the bottom of the ocean. After the sixth wave the water receded, and Xōwa¹lä'cī scattered tobacco all over. Sand appeared. More breakers came in, receding farther and farther westward. Thus the land and the world were created. To the west, to the north, and to the south there was tide-water; to the east the land was dry. The new land was soft, and looked like sand. Xōwa¹lä'cī stepped on it, and said, "I am going to see if the great land has come;" and as he stepped, the land grew hard.

Then Xōwa¹lä'cī looked at the sand, and saw a man's tracks. They seemed to have come from the north, disappearing in the water on the south. He wondered what that could mean, and was very much worried. He went back to his first piece of land, and told the water to overflow the land he had created out of the five cakes of mud. Some time afterwards he ordered the water to recede, and looked again. This time he saw the tracks coming from the west, and returning to the water on the north side. He was puzzled, and ordered the water to cover up his new land once more. Five times he repeated this process. At last he became discouraged, and said, "This is going to make trouble in the future!" and since then there has always been trouble in the world.

Then Xōwa¹lä'cī began to wonder how he could make people. First he took some grass, mixed it with mud, and rubbed it in his hands. Then he ordered a house to appear, gave the two mud figures to his companion, and told him to put them into the house. After four days two dogs—a male and a bitch—appeared. They watched the dogs, and twelve days later the bitch gave birth to pups. Xōwa¹lä'cī then made food for the dogs. All kinds of dogs were born in that litter of pups. They were all howling.¹ After a while Xōwa¹lä'cī went to work again. He took some white sand from the new land, and made two figures in the same way as before. He gave the figures to his companion, and ordered a house for them. Then he warned the dogs not to go to the new house, as it was intended for the new people. After thirteen days Xōwa¹lä'cī heard a great hissing; and a big snake came out of the house, followed by a female snake and by many small snakes. Xōwa¹lä'cī felt bad when he saw this, and

¹ "Every dog to-day howls looking up to the sky, because he is crying for his first father, whom he never knew." — FARRAND.

went to his companion, telling him that this trouble was due to the tracks that had first appeared in the world. Soon the land became full of snakes, which, not having seen Xōwa^əlā'cī, wondered how everything had come about. The world was inhabited by dogs and snakes only. One day Xōwa^əlā'cī wished three baskets to appear, gave them to his companion, and told him to fill them partly with fresh water and partly with salt water. Then he put ten of the biggest snakes into the baskets, crushed them, and threw them into the ocean. Two bad snakes got away from him; and all snake-like animals that live to-day come from these snakes. Xōwa^əlā'cī said to these two snakes, "You two will live and surround the world like a belt, so that it won't break!"¹ Then he crushed five bad dogs in the same way, made a great ditch with his finger, and threw the dogs into the ditch. These dogs became water-monsters.² All animals that raise their heads above the water and smell, and then disappear quickly under the water, came from these five dogs.

Pretty soon Xōwa^əlā'cī began to think again, "How can I make people? I have failed twice!" Now, for the first time his companion spoke. He said, "Let me smoke to-night, and see if people will not come out (of the smoke)." For three days he smoked, at the end of which a house appeared with smoke coming out of it. The man told Xōwa^əlā'cī, "There is a house!" After a while a beautiful woman came out of the house, carrying a water-basket. Then Xōwa^əlā'cī was glad, and said, "Now we shall have no more trouble in creating people." The woman did not see Xōwa^əlā'cī and his companion, as they were watching her. After nine days the woman became sad, and wondered who her father and relatives were. She had plenty of food.

One day Xōwa^əlā'cī said to his companion, "Stay here and take this woman for your wife! You shall have children and be the father of all the people. I am leaving this world. Everything on it shall belong to you." And the man answered, "It is well; but, perchance, I too may have troubles." Then Xōwa^əlā'cī asked him, "How are you going to be troubled?" So the man said, "Do you make this woman sleep, so that I can go to her without her seeing me." The woman found life in the house very easy. Whenever she wished for anything, it appeared at once. About noon she felt sleepy for the first time. When night came, she prepared her bed and lay down. As soon as she was sound asleep, the man went in to her. She was not aware of this, but dreamed that a handsome man was with her. This was an entirely new dream to her. At daybreak she woke up and

¹ A comparison suggests itself between these snakes and the Midgardsorm of Teutonic mythology.

² "Probably seals, sea-lions, etc." — FARRAND.

looked into the blanket. No one was there, although she was sure that some one had been with her. She wished to know who had been with her that night. So next evening she prepared her bed again, hoping that the same would happen; but no one came to her. She did the same every night without any one coming near her.

Soon the woman became pregnant. Xōwa¹lā'cī and his companion were still on the land, watching her; but she could not see them, because they were invisible to her. After a while the child was born. It was a boy. He grew very fast. The young woman made a cradle for him. After six months the boy could talk. The woman still wanted to know who the father of her child was. So one day she wrapped the child in blankets, and said, "I will neglect the boy and let him cry, and, perchance, his father may come. I will go and look at the country." She started south, carrying the baby on her back. She travelled for ten years, seeing no one and never looking at the child. After a long time she could hear only a faint sound coming from behind. Nothing remained of the boy but skin and bones. Finally she stopped at SaLōmä,¹ and here for the first time she took the child from her back and looked at it. Its eyes were sunken and hollow; the boy was a mere skeleton. The woman felt bad and began to cry. She took the boy out of the cradle and went to the river to bathe. After she had put on her clothes, she felt of the child's heart. It was still beating! The boy urinated, and was dirty all over. His body was covered with maggots, and he had acquired various diseases. The woman took him to the water and washed his body.² She had no milk with which to feed him: so she sang a medicine-song, and milk came to her. She gave the breast to the child, but it was too weak to suck: hence she had to feed it gradually. As the days went by, the boy grew stronger. After three days his eyes were better. Then they went back to their house, where they found plenty of food. The boy grew soon into a strong and handsome man, and was helping his mother with her work. One day he asked her, "Mother, where is your husband?" and she replied, "I only dreamed of my husband." Then she told him all that had happened before he was born; and the boy said, "Oh! perchance my father may turn up some day."

Then Xōwa¹lā'cī said to his companion, "The woman is home now." That night the woman longed for her husband. She had been dreaming all the time that he was a handsome man, and that her boy looked just like him. At dusk it seemed to her as if some one were coming. Her heart began to beat. Soon she heard footsteps. The door opened, and her boy exclaimed, "Oh, my father has come!" She

¹ A camas prairie seventy miles up the Coquelle River.

² "As she washed him, the diseases dropped to the ground and have remained in the world ever since." — FARRAND.

looked and saw the man of her dreams. At first she was ashamed and bashful. The man told her all that had happened before, and claimed her as his wife.

One day Xōwa¹lä'cī told the man that all the world had been made for him. Then he instructed him how to act at all times and under all conditions. He also admonished him to have more children, and the man had sixteen children. The first one was a boy, then came a girl, then another boy, and so on. Half of his children went to live north of the Rogue River, while the other half settled down south of the river. Xōwa¹lä'cī told the man that hereafter he would obtain everything by wishing. Then he straightened out the world, made it flat, and placed the waters. He also created all sorts of animals, and cautioned the man not to cut down more trees or kill more animals than he needed. And after all this had been done, he bade him farewell and went up to the sky, saying, "You and your wife and your children shall speak different languages. You shall be the progenitors of all the different tribes."

17. COYOTE ARRANGES THE SEASONS OF THE YEAR.

After Coyote had come back from across the ocean, he staid with his wife one year in the Joshua country, and built himself a sweat-house there. He was in the habit of leaving his wife frequently for the purpose of hunting and fishing. A little ways up the river he had a house for drying salmon. One day he went to the drying-house and staid there a month. Then he went back to his wife, carrying all the dried salmon in a canoe. After his return he went out on the beach at low tide, where he found plenty of eels with red backs. This surprised him, and he concluded that spring must have come.¹ It seemed to him that he must have missed a good many months. He could not understand this; so he decided to go upstream to a prairie and view the country from there. Arriving at that place, he saw that all the flowers were dry. This convinced him that he had missed all the winter months. So he went back, and said to his wife, "My wife, everything upstream is dry. It will be midsummer soon." But the woman laughed at him. Then Coyote told her to throw all the old salmon into the river, as he did not want to mix old salmon with fresh eels. The woman refused to do so, and they quarrelled over it for a long time. She suspected that some one had been playing a trick on her husband: so she decided to hide all the food she could find, and store it away. She did not believe that fall was coming. Coyote thought that his wife had thrown all the old salmon away, as he had told her to do, and went out to gather fresh eels; but he did not see a single eel. He thought, "Well, the eels will come to-night." He went back to

¹ Eels always become red in the spring.

his wife and told her about his failure. She paid no attention to him, but kept on eating the salmon she had saved up. At night Coyote went out again. He fished a whole night, but did not catch a single eel. In the morning he was very hungry: so he went down to the beach in the hope of finding something to eat. Again he was disappointed. Nothing had drifted ashore. In the evening he went out fishing again. He was very hungry by this time, and suspected that either the Sun or the Moon had fooled him. For nearly a month he had nothing to eat. He was so weak that he could hardly walk. And all this time his wife was eating the meat she had stored away without his knowledge.¹

One day Coyote called all the animals and birds together, told them how the Sun had fooled him, and asked them to help him kill the Sun. Coyote was given food, which made him feel stronger. Then they started out in quest of the place where the Sun habitually comes out. They built a fort there, covered it with tips, and made a small hole through which to watch the Sun. Coyote also made a knife, and was ready to catch the Sun as soon as he should come up, and to kill him. He watched. Towards daylight the Sun appeared way off. So Coyote told his companions to take a good rest that day, after which they would go to the place whence the Sun had emerged. They started again. Coyote spoke to the land, and the distance shortened. Soon they came to the new place, and made themselves ready. Again the Sun came out, but he was so far that Coyote could hardly see him. Again he told his friends to rest. In the evening they started out once more. Again Coyote shortened the distance by a mere wish. They came to the new place, but the Sun was still far off. The same thing happened twenty times. At last they came to a high mountain, which the Sun could hardly make. Then Coyote was glad, and said, "Now we shall surely catch him." So the next night they went to the new place, Coyote shortening the distance as before. Quite a number of his companions were already worn out with hunger and fatigue, and had dropped out. The new place they came to had high mountains on both sides. They made a high wall between these, and felt sure that they should catch the Sun in this place. At night they got ready. Daylight began to appear, and Coyote warned his friends to beware of any tricks that the Sun might play on them. "He may come out from the ground with his eyes shut," he said, "so that you won't see him until he opens his eyes on top of the mountain, and then he will be out of reach." At last the Sun appeared at the foot of the slope on the other side of the mountain. He looked very large, and was quite a distance away. So Coyote told his friends to rest that

¹ Thus far this myth shows a striking similarity to a story obtained among the Shasta (see No. 9).

day. He felt sure that they would catch the Sun at night. After sundown they started out, and came to a large body of water. Coyote held a council with his people, and asked them to look for a place to cross the ocean. Half he sent north, while the other half was to go south. He thought that perhaps the Sun might have his house in the water. Soon they saw lots of reeds. Coyote's friends became discouraged and wanted to go home, but he encouraged them, saying that he had been there before. They were very tired and hungry. So Coyote advised them to eat some roots. These kept them alive; and from that time on people learned the use of roots as medicine. From the shore they saw a large fog on the other side of the ocean, which disappeared as soon as the Sun came out. Then they were sure that they were near the Sun's lodge. At noon the Sun came up high above them; he was still very far. They did not know how to cross the ocean. So Coyote called upon the water-people to help him. Ten times he called, but no one came. Then he nearly lost his courage. He and his companions were almost starved to death.

Finally Coyote said to one of his companions, "Strike me over the head twice! Something may happen." His companion refused, fearing he might kill him. Coyote insisted, and told his friends that if he dropped senseless, they should let him lie until some one came, and then they should push him. So Coyote sat down, closed his eyes, and his companion hit him on the side of the head with a stick. A cracking sound was heard. Twice Coyote was hit before he fell to the ground lifeless. Then the people began to wonder how they should get home without Coyote, he had taken them so far away from home. Night came, and they heard the sound of mice squeaking around them in a circle. At first they did not wake Coyote. Three times the mice went around them before the people thought of waking Coyote. At first they called his name, then they shook him. At last Coyote stretched himself, and said, "Oh, I am sleepy!" His friends yelled at him, "Some one has come!" Then Coyote opened his eyes, squeezed his head on all sides, and it got well again. Soon the Mice began to squeak, and Coyote called to them, "My grandsons, come to me!" Then two Mice appeared. They had no tails; their ears were small, and their hair was very short. Coyote told them that he was their uncle, and that their father was a great friend of his. The Mice listened in silence. Then Coyote asked them to tell him where the house of the Sun was; but the bigger Mouse said, "If you give us what we want, we will tell you where the Sun's house is located." — "What do you want?" asked Coyote, "dentalia shells?" The Mouse shook her head. Coyote offered them all kinds of valuables, but the Mice did not want them. The night was passing fast, and Coyote was in a hurry: so he took a salmon-net and made two

tails of it. To one Mouse he gave the long tail, while the other received a short tail. He also gave them ears, and hair of different colors.¹ At last he asked them if they were satisfied; and the Mice replied, "Yes." Then Coyote took some fat and rubbed it on their noses, and told them that thereafter they would smell grease, even from a long distance; and this is the reason why all mice to-day like grease, and why they get into salmon-nets and tear them whenever they are hung up. They do this because their tails were made of salmon-nets.

Then Coyote asked the Mice, "How do you cross the ocean?" and the Mice told him that they had a trail under water. He also inquired about the house of Sun and Moon, and learned that there were one hundred Suns and Moons, and that the Suns and the Moons were the same people. One person would appear as a Sun one day. Upon his return, another man would go out as Moon; then he would come back, go to sleep, and another person would go out as Sun; and so on. Coyote wanted to know if there were any sweat-houses there. "Only one," the Mice said, "and it is very hot." They also told him that whenever a Sun wanted to enter the sweat-house, he would first thrust his foot in, and then jump out quickly; then he would go in again and jump out. He would do this five times before remaining in the sweat-house for good. "Then," the Mice said, "you can catch him." Coyote also found out that the Moon's country was dry, had no water, and that it was always hot and light there. He also asked the Mice, "Which Sun fooled me last fall?" and the Mice answered, "There were two of them. Their names are Łtsi'cā² and Cān Sun.³ They are very bad and make all sorts of trouble. The others are good." Coyote wanted to know how big they were. "Very big," the Mice said, "and very dangerous." Then Coyote told the Mice that he and his companions would rest a whole day, and would make the attack upon the Suns and the Moons the next night. He asked the Mice to go home and to gnaw through all the bow-strings in the houses of the Suns and Moons. At last he asked them, "Did you say these houses were under water?" — "No!" replied the Mice, "they are on land." Coyote suspected the Mice of lying, but decided to take chances. Then he asked, "How far is it from here?" — "A long ways off." The Mice were ready to start at noon. Coyote wanted to know how long the Suns staid in the sweat-house, and if they had any dogs. "There are no dogs," the Mice said. Then they continued, "None of the Suns urinate very much, excepting the two we mentioned before. These two leave the house often, and urinate for a long time. Whenever they

¹ These mice were the prairie and the ordinary mouse.

² "Windy Moon (week)" (*Łtsi*, "wind;" *cā*, "moon").

³ *Cān*, "bad." These two periods correspond to our month of January.

do so, it rains and storms very hard.¹ Watch these two carefully, for they are the ones who played the trick on you." Just before the Mice departed, they agreed to warn Coyote of any lurking danger by squeaking. Then they opened the door and disappeared.

Coyote called his people together and held a council. It was decided to eat the Suns and Moons as soon as they should be killed, for in that country there was no place to bury them. Then he ordered the ocean to become small and dry, and started out with his people. Soon the light began to grow very bright: they were approaching the home of the Suns and Moons. The sand was exceedingly hot. They came to the sweat-house; and Coyote hid his companions in it, while he himself knelt down inside near the door, where he could catch any one who went in, kill him, and throw him to his friends. Soon he heard the Mice squeaking, and whispered, "My children, I am here!" The Mice told him that all the Suns and Moons were in the house: so Coyote caused a heavy fog to spread over the place. The Mice said, "The people saw our new tails and furs, and wondered what it meant. They are surprised, and suspect that Coyote has done this and that he is watching them. We have eaten up all the bows and strings in the houses." Coyote was glad. Then one Mouse went back into the house, while the other remained outside to give warning. Soon everything became quiet. After a little while Coyote heard the slow, heavy footsteps of an approaching Sun, and saw a bright light, accompanied by a faint hissing sound. Then a foot was thrust into the sweat-house and quickly withdrawn. Four times this process was repeated. After the fifth time a Sun put the whole body in, whereupon Coyote killed him, threw him to his people, who ate him up at once. And from that time on the birds and Coyotes have been in the habit of eating dead corpses.

In this manner he killed fifty persons.² After the first twenty-five had been killed, Coyote's people became satiated and could not eat any more. So the place began to smell of blood, and the other Suns became suspicious. At last Łtsicā started for the sweat-house. He approached, causing a great noise and wind. Coyote trembled with excitement. Łtsicā urinated for a long time. As he came nearer to the sweat-house, he wondered why it was dark inside. He put his foot in, then withdrew it quickly. Coyote began to waver; he thought that perhaps he had killed enough Suns and Moons. At last Łtsicā came in. Coyote stabbed him, but only scratched his rump. The wounded Sun rushed into the house and gave the alarm. Coyote quickly gathered his people and told them to disperse. Then he

¹ The hardest rainfall in southern Oregon occurs usually in the month of January.

² Leaving fifty Suns and Moons to correspond approximately to the fifty-two weeks of our present year.

produced a heavy fog, so that he could not be seen. The Moons woke up and seized their bows and arrows; but all were gnawed through. Thus Coyote and his friends escaped. The Mice, too, went home on their trail. They met at their first meeting-place, and Coyote danced the death-dance. Since then people have always been dancing the murder-dance. The wounded Moon had a very bad night; he was very sick.

At noon Coyote looked up to the sky, and said, "Suns, if you ever fool me again, I will come back and kill you all!" The Suns did not answer. Then Coyote settled the length of the year, and divided it into twelve periods; and since then the Suns have never dared to disobey him.

18. COYOTE AND THE OLD WOMAN.¹

In the old days different people were living in the world. The Joshuas were the Coyote people. At that time there lived at Dīmē² five boys and their grandmother. The grandmother instructed the boys how to make spears and bows and arrows, and how to put poison on the arrows, just as their father, who was a seal-hunter, used to do. The boys made a canoe out of a red-wood log that had drifted ashore during a big storm, and the old woman gave each of them a basket-hat to wear, in case the canoe should upset. They also had different kinds of spears, and a skin rope which the old woman had shown them how to make. At that time Coyote lived at Joshua. He had never been to Dīmē, but had heard that various kinds of food could be obtained there.

One fine day, when the ocean was very smooth, the oldest boy said to his grandmother, "This is a good day for hunting. Give us much food, as we may not be back to-day." The old woman placed much food in the canoe; and the boys went away, leaving her alone. At the same time Coyote decided to visit Dīmē. He put on his best clothes and went up the beach. Pretty soon he arrived there. He looked into the sweat-house: no one was inside. Then he walked up to the house, where he found the old woman working alone. She had only an apron on, and Coyote wished he could get possession of her. He thought, "I will go in and talk to her." So he opened the door; but the old woman shouted, "Wait until I put on a dress!" — "Oh, never mind! Stay just as you are!" he replied. Then Coyote entered the house, and asked her where her grandsons were. She told him that they had gone out hunting, and asked him if he wanted any food; but

¹ In this story Coyote plays the part of the Transformer and the Trickster, this being the typical rôle that is assigned to him by all the tribes of northern California, Oregon and Washington.

² A former Indian village situated about five miles north of the Rogue River. — FARRAND.

Coyote replied that he would rather wait until the boys got back with fresh food. After a while he told the old woman that he was going into the sweat-house to sleep, and asked her to wake him up as soon as her grandchildren got back. He cautioned her not to wake him by poking him with a stick from the outside, but to come into the sweat-house. He reasoned that, once he had her inside, he would be able to take possession of her. So he went into the sweat-house, sat down, and wished a storm to come up on the ocean. Soon a heavy gale began to blow. The woman called Coyote to come and help her, but he never moved. She begged him to go up on the mountain and look for her grandchildren: he paid no attention. She poked him with a stick: still he did not move. The gale was growing worse. At last the old woman entered the sweat-house, seized Coyote, and began to shake him. Then he opened his eyes and asked her what the trouble was. She told him to come out and watch for her grandsons; but Coyote said, "Go out first! I shall follow immediately." At first the old woman refused, because her back was bare, and she had to stoop in order to pass through the small opening of the sweat-house; but Coyote insisted, and they quarreled over it. At last the old woman gave in; but as she stooped to leave the sweat-house, she exposed her private parts, and Coyote had intercourse with her and killed her. Then he dragged her body back into the sweat-house.

In the mean time the boys were far out on the ocean. As soon as the storm broke out, they thought of Coyote, and said, "It must be Coyote who is the cause of this storm. Let us go back! He may be hurting our grandmother." So they began to paddle homewards, and approached the shore. They saw smoke coming from the house. They perceived Coyote, but did not see their grandmother anywhere. The breakers were still very high, and the boys did not know how to make the shore. Suddenly a great wave caught the canoe and carried it clear to the shore. The canoe was full of seals. Coyote was waiting for the boys on the beach, and, when asked if he had seen their grandmother, he replied, "Yes, she is in the house. She has treated me well. I knew your father. He used to teach me how to eat seal-meat with my head covered with blankets, so that no one should see me. Now I will show it to you here in the canoe." The boys said, "Show us!" So Coyote entered the canoe, covered his head with a blanket and told the boys not to lift it unless he told them to do so. Coyote had just started to eat, when the youngest boy exclaimed, "Let us better go and see if our grandmother is in the house! You know Coyote is always lying. Let us hurry!" So they ran to the house, but found no one there. Then they entered the sweat-house, where they found the old woman dead in a corner. They ran back to the canoe, and heard Coyote laughing to himself

and boasting of the trick he had played on the old woman. The boys were very angry, and decided to take revenge on Coyote. He was still in the canoe eating seal-meat. They fastened a rope to the bottom of the canoe, and by means of their magic power they sent it clear out to sea.¹ Afterwards they revived their grandmother. After a while Coyote called, "Grandsons, lift the blanket!" There was no answer. He called again. Everything was quiet. Then he threw off the blanket, and found himself alone out in the ocean. He did not know how he got there. He looked into the canoe, and saw an old basket, an old hat, a mussel-digger, and a hat made of cougar-skin.

At that time different monsters were living in the ocean. The boys called on all these monsters to go and devour Coyote. While the canoe was drifting, Shak² came out from the water, and, perceiving Coyote, he asked him, "What seems to be the trouble with you?" Coyote said, "I have no paddle and cannot get ashore." Then Shak told him, "I am going to call a man who will take you ashore." And Coyote answered, "All right! Bring him here!" Soon he heard a hissing sound; and Shak appeared, telling him that a man was coming to save him. Coyote thought that Shak was lying, so he asked him to come close to the canoe. Shak was afraid, but Coyote promised not to hurt him. Then Shak stepped into the canoe; but as soon as he did so, Coyote seized the mussel-digger and thrust it into his tail. Since then Shak has had a crooked neck and a long tail.

After a while a seal came along, and Coyote asked him to come nearer. Seal at that time had a head like a dog. Seal approached, and Coyote asked him if he had come to save him. Seal replied, "Yes!" Coyote asked him to come closer. Seal did so, and Coyote put the old hat on his head and told him to dive. Soon Seal came up again, with a hat on his back; and Coyote laughed at him, saying, "Hereafter you shall live in the water. You shall come out on rocks. You sha'n't kill people any longer. People will kill you when you are asleep, and will eat your meat."

Pretty soon Killer-Whale came along, spouting water like cataracts, from his big, open mouth. Coyote asked him to come close, but not to hurt the canoe. Killer-Whale approached, and was asked again to open his mouth wider. He did so, and Coyote threw the cougar hat down his throat, and told him to go to the bottom of the ocean and not to come back until he called him. After a while Coyote called him, and Whale appeared. His mouth and his teeth were very small. Then Coyote told Killer-Whale to leave that region forever. "Here-

¹ After Coyote had left the whale, the boys pulled the canoe back (see p. 236).

² Perhaps a sea-monster.

after," Coyote said to him, "you may use your dorsal fin as a weapon." Since that time Killer-Whale has been using his dorsal fin as a weapon.

Not long afterwards Coyote saw a large Whale coming from the west. The Whale looked as large as a mountain, his mouth was wide open, and he had huge teeth. Coyote was afraid he might swallow the canoe or else break it with his tail, so he stood up and shouted to Whale to come to the edge of the canoe. When this was done, he threw the basket into Whale's mouth, and ordered him to dive, and to stay under the water until he called him. Whale came up again, and his jaws were just as they appear to-day. Then Coyote told Whale, "You will eat fish hereafter, and not people. You will come ashore to die." Whale started to leave; but Coyote thought it would be better if he jumped into his mouth, as he might be taken ashore by him. So he called Whale back and told him to shut his eyes and to open his mouth; whereupon he jumped into Whale's throat, and the boys pulled the canoe back to their landing-place.

The Whale took Coyote all over the ocean. It was warm inside, and Coyote had nothing with which to make an air-hole in the body of the Whale. At last he scratched his head and wished for a knife or any other weapon. Soon a spear-point came out of his ear, with which he began to cut the Whale's entrails. The Whale became sick, and Coyote advised him to go ashore; but he did not know which way to go. He staid five years inside the Whale. During that time he had lost his hair and skin. He was eating nothing but grease. He had succeeded in cutting through the Whale within a few inches of the skin, so that the light shone through it, but the water could not come in. At the end of five years Coyote heard breakers and knew that he had come ashore. In the morning, when he saw daylight coming, he thought, "Maybe some one will find me here." Pretty soon he heard people talking in a strange language.¹ People had approached, had looked at the Whale, and said, "This Whale is not from our side of the ocean. Let him go back!" So when the high tide came, Coyote wished the Whale to go back. The Whale went out to sea again. After another year he came ashore on the south side of the Umpqua River. At that place there lived a chief who had five daughters, one of whom was adolescent, and who therefore did not sleep in the house. When the Whale came ashore, Coyote peeped through a small hole in the Whale's skin, and recognized the country. So he opened the Whale and came out. He was in a dreadful condition. He was bald, his ears were gone, his skin was rotting, he was a mere skeleton. He could hardly walk, and had to crawl on his hands and knees. His eyes were full of grease, and he could hardly see. Soon the adolescent girl came upon the Whale,

¹ "He had arrived at the country of the souls." — FARRAND.

walked around him five times, and found Coyote's tracks. She followed them until she found Coyote resting under a log. Coyote asked her, "Where am I?" The girl answered, "At Cecta^xut."¹ She had on a short dress, and Coyote thought he would have intercourse with her. So he asked her, "Who is your father?" And the girl answered, "The chief of the Indians on the southern bank of the Umpqua River." — "Why do you go around at night?" Coyote asked again. Then the girl told him, and Coyote began to laugh. Then the girl said, "How did you get into the Whale?" So Coyote told her the whole story. Then Coyote put his hands on each part of her body, asking her to name them. He began with her head, then went down to her chest, touched her arms and breasts, came down to her leg, went up the other to her shoulder, and down again over her navel to the private parts.² As soon as he put his hand there, the girl became unable to move. Then Coyote asked her, "How many brothers have you?" — "Five," answered the girl. "How many sisters?" — "Three," she replied. "Which of them do you sleep with?" — "I sleep between my second and my eldest sister." — "What time does your mother get up?" Coyote kept on asking. "Sometimes early, and sometimes late," answered the girl. "What time do you get up?" — "Oh, sometimes early, and sometimes late." Coyote also found out many other things from her; such as how she acted when in the house, where she kept her beads, and so on. After he got through questioning her, he told her to sit down close by him and to shut her eyes, whereupon he pulled off her skin and put it on himself.³ He made himself look just like the girl. Then he took her body, turned it into a steel-head salmon, and sent her into the ocean, telling her to live in the north.

Then Coyote entered the house, disguised as a girl. The mother was awake, while the other three girls were still asleep. "Why do you come in so late?" asked the mother. "Oh, a whale has come ashore," Coyote answered. The mother was very glad. Then Coyote lay down with the girls, making them sound asleep; but their mother began to wonder at their sound sleep, for they had never acted like that before. So she looked closely, and perceived Coyote's leg, as it was sticking out from the blanket. Then she seized a sharp rock and cut it off. Coyote shot up through the smoke-hole, after having had intercourse with the three girls. He went back to the land of the Joshuas.

The people were very angry at Coyote, and pursued him; but a heavy fog came up, so that he could not be tracked. After a while

¹ The Joshua name for the Umpqua River. — FARRAND.

² See F. Boas, *Kathlamet Texts*, p. 135.

³ See T. T. Waterman, *Skin-Shifter*, in this *Journal*, vol. xxvii, p. 47.

the three girls became pregnant, and could not get up. They were ashamed, and told their mother that they knew not how it had happened. They had slept all the time, and only remembered that their sister had come in to sleep with them. Then the old woman made her daughters lie down on flat boards, and stepped on their abdomens. Soon five Coyotes were born. The old woman told her daughters to wash, and to gather roots for medicine. She dried the little Coyotes in smoke, pulverized them, and threw the dust to the north, saying, "You stay in the north and do not come here! There are enough Coyotes in the south."

19. COYOTE AND BEAVER.¹

Ten miles up the Rogue River, Beaver and his five children were living together. Not far from them Coyote was living. One morning Coyote said to his wife in the sweat-house, "I am going away to-day." His wife said, "You better stay here!" but Coyote answered, "I am going, anyway." *Mistā'nē*² was Coyote's friend. Before departing, Coyote told him to watch for him at a certain rock, as he might not be back for a long time. "If you see a bone or anything dead," he said to *Mistā'nē*, "know it will be my body. Bite it, and I will come to life again."

Then Coyote departed, no one knew where. He approached Beaver's house from the north side. Beaver was hunting every day. He ate all kinds of wood and called it salmon. Only one kind, the *mītā'ltsis*-wood,³ he did not eat. His children were fat and strong. When Coyote came to the river, he shouted for Beaver to take him across. Nobody answered! He shouted three times. At last Beaver's children came, and began to swim around him. Coyote decided to kill them: so he jumped into the river, and began to swim too. He swam across and came to Beaver's house. Old Beaver was not home. Coyote entered, and said to the children, "Children, don't be afraid of me! I am your uncle." Then he went outside, put rocks into a basket, and heated them. Then he took some wild-cabbage, ground up a piece of *mītā'ltsis*-wood, put it into a pot, and gave this to the children, saying, "Here is fresh salmon your father left for you. It tastes good!" Then he pretended to eat this food. Beaver's children ate it and died. Then Coyote took the dead bodies outside, placed them on heated rocks, and covered them with sand. First he put one body into the ground, then hot rocks, then another

¹ The story is not completed. It is the only narrative in this collection containing elements that have been found also among the southern Athapascans (see Goddard, *Apache Texts*, "Coyote and Beaver play Tricks on Each Other," p. 231; compare also Dixon, *Shasta Myths*, pp. 31-32).

² "A bad spirit, — the wind which the arrows make in the air." — FARRAND.

³ Probably yew.

body, and so on. Then he went into the river to swim. He was afraid of the old Beaver, and did not dare to cook the meat in the house. After he was through swimming, he took Beaver's children off the fire, and placed them in a cool place. Then he went swimming again. When he came out of the water, he began to eat. The meat tasted fine, so he ate half of it. Then he bathed again. By sundown he had eaten all the meat. Then he hid the bones of the children under a small basket, and went into the river again; but he had eaten so much, that he felt sick. So he tied a log around his body in order to keep himself afloat. Towards night he came back to his wife. She questioned him about his trip, and he told her that he had not been on any mischief. He had just called on his cousin, who gave him plenty of food. In the mean time Beaver had come home and found his children's bones. He felt very sorry. He saw Coyote's tracks, suspected him at once, and wished he would come back, so that he could take his revenge.

After five days Coyote decided to go to Beaver to find out how he was taking his loss, and whether he suspected him. He took along his knife, a bow, and six arrows. From a distance he could see Beaver sitting on the bank of the river, and sharpening his knife. He was crying, and his hair was white with mucus.¹ Coyote came nearer. Beaver never looked up. Coyote watched him from a distance, and thought, "I guess everything is safe. I will ask him to take me across." He waited for Beaver to raise his head, so as to attract his attention. He wondered in what language to address him. He did not want to be recognized. He decided to use the California language. So he called out in that language, "My friend, come after me in a canoe!" Beaver never looked up, but kept on working. Five times Coyote called him. Then he spoke in Joshua: "I did not kill your children, if that be the reason why you won't bring your canoe." Suddenly Beaver disappeared; and Coyote stood there with his bow half drawn, and waiting for Beaver to come up again. Beaver began to swim around in a circle, and Coyote got dizzy from turning his head so often. At last Beaver darted up from behind, seized Coyote, and dragged him down into deep water. Coyote was drowned. Then Beaver tied a heavy rock around him and sunk him. Coyote staid in the water ten years, when the rope with which he was fastened to the rock began to rot, and broke. In the mean time Beaver married again, and had two children. He was still afraid that Coyote might re-appear: therefore he warned the children not to eat any *mūtā'lisis*-wood.

All this time *Mistā'nē* had been staying in the sweat-house. One day a storm broke out. The water rose, and different things drifted

¹ As a token of mourning.

ashore. Among them he saw a small bone, so he went into the water and brought it ashore. After having squeezed the water out of his hair, he took the bone and bit it. Then Coyote came to life again. He said to Mistā'nē, "I have been asleep. Why did you wake me?" Then Coyote went home; and his wife asked him, "Where have you been?" Coyote said, "I have been way east visiting my relatives."

After a while Coyote decided to take revenge on Beaver. He dressed up like a California Indian, put many things into the canoe, and went to Beaver's house. Upon his arrival there, he shouted in the language of the California Indians, "Friend, I have come with beautiful presents for you! I heard that you have been sick." Beaver came out of the house, and said, "It is well." He offered Coyote some salmon; and after Coyote finished eating, he said to Beaver, "Let us gather wood! Let us see who is the stronger! Perchance I can help you when Coyote comes to trouble you again." Beaver consented: so they made a great fire and heated rocks. Coyote remembered the taste of beaver-meat, and wanted to eat some more. He gathered plenty of grass, and proposed a test of strength with Beaver. They were to bury and cook each other, and the one who got cooked first was to admit himself beaten. Then Coyote dug a deep hole and buried Beaver. He covered him with leaves and grass, and began to cook him. Pretty soon Beaver shouted, "Uncover me! I am half cooked. I shall die." Coyote took him out, but Beaver was not cooked at all. He had escaped certain death by digging himself deeper into the ground.

It was Coyote's turn now to be buried. He was scared, and said, "Let us put it off for another time! I am in a hurry now." But Beaver said, "No! We have agreed to that test, and we will finish it now!" So they heated stones, and Beaver began to bury Coyote. Before he was all covered up, Coyote said to Beaver, "I'll shout when it gets too hot." Beaver told him he would walk around the hole, and be on hand whenever Coyote called. After a while Coyote shouted, "Open! It is hot!" But Beaver said, "Why, I haven't even covered you yet." Then he kept on throwing dirt and grass on the hole. Pretty soon no sound could be heard. Beaver called out to Coyote, "Are you alive?" No answer came. Then Beaver opened the hole and looked in. The meat was all gone: nothing but the bones were left. So he tied a rock around him and threw him into the river. Coyote staid in the water twenty years. At the expiration of that time the rope broke, and Coyote was brought back to life by his friend Mistā'nē. He went home, and again his wife asked him, "Where have you been all this time?" — "Oh, I have been travelling all over the world," Coyote answered.

20. THE BOY WHO TURNED INTO A GRIZZLY BEAR.

A man and his ten sons were living on Pistol River.¹ The man was very old. His boys were all married but the youngest one. The married men were hunting, while the wifeless boy was carrying water. The women were pounding acorn-flour every day, and the boy used to eat the flour left on the cooking-stones as a compensation for his work as a water-carrier. The boy was getting strong enough, so that he could use a bow and arrows. One day a sister-in-law told him to bring water. The woman was very mean; and while the boy was eating, she shouted to him, "Here, you! Eat the whole stone while you are at it!" Her husband heard this, and scolded her, saying, "He is your brother-in-law."

Soon they saw the boy eating stones and gnashing his teeth. He stretched out his arms, his hands grew wide, his feet long, and his body became strong. The woman was frightened; and the boy said to her, "To-morrow you will be afraid even to speak to me." All night the boy sat up growling. The woman was scared, and told her neighbors that her brother-in-law was turning into an animal. Before daylight he tore the house down. Then the oldest brother said to the woman, "It is your fault. You have treated him badly. You deserve anything he may do to you." At dawn the boy ran outdoors and came back as a huge grizzly bear. He was terrible to look at. At sunrise the people saw him and were afraid. The boy said, "I am a grizzly bear now. I became one from eating stones, and it was my brother's wife who made me do it. When you see my feet or my tracks, don't be frightened! But if you speak badly to me, I shall kill you." Then he went away east, remarking that he would come back.

About five years later he returned. At first he was silent. Finally he said, "I will do you no harm. You are my friends." And since that time the people living near the ocean have never been troubled by grizzly bears.

TŪTUTUNĪ MYTHS.²

[Among Farrand's notes the following significant remarks were found concerning the traditions of the Tūtutunī Indians: "They seem to have a Transformer story of some length, which I could not obtain. The informant mentioned one SxaīLa (i.e., the Transformer), who gives names to the animals and people. No story of the 'Ascent to Heaven,' either by a chain of arrows, or by a growing tree, or by a bird of feathers, could be obtained. The Tūtutunī Indians seem to have a number of 'Star' stories. No traces of the 'Bungling Host' and 'Dentata Vagina' stories were found. In their mythology, Coyote is

¹ A small creek south of the Rogue River.

² Told by Jake Cook.

represented as the trickster and culture-hero." The story of the theft of fire shows a striking resemblance to a similar myth obtained among the Coos (see Frachtenberg, *Coos Texts*, pp. 38-43).]

21. COYOTE'S AMOROUS ADVENTURE.

[Identical with No. 15, Shasta Indians (see p. 222).]

22. THE THEFT OF FIRE.

One day Coyote wanted to have fire, but none could be found in the land. Only one chief, Xa^oci (the Sun), had fire. Coyote knew nothing about him. He went all over the country asking people if they knew where fire could be obtained, as he wanted to cook. Finally he came to Sea-Gull, who told him that he knew where the fire was, and that he would go with Coyote if he were paid well. Coyote agreed, and Sea-Gull told him that the fire was owned by a chief who lived far east.

So Coyote assembled all his friends, and told them to get ready. Among them were Beaver and Fire-Tongs. At last they came to the house of the Fire chief. They started to play the guessing-game, and Coyote got into a dispute with the chief over the nature of the bets. The Fire chief wanted to bet dentalia shells, while Coyote insisted upon the fire being the stake. It was finally agreed that whoever fell asleep first should be declared the loser, the winner to take all the bets.

So they played ten days and ten nights. About midnight of the tenth period the Fire chief fell asleep. Then Coyote jumped up, shouting he had won. Fire-Tongs seized the fire and gave it to Beaver, who ran out with it. Coyote and the other people dispersed. The Fire chief and his people pursued Beaver, who threw the fire into a cedar-tree, whence it is obtained unto this day. After a while all those who went with Coyote came home. Coyote also returned, took the fire, and gave it to the people who had come after it.

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