

YANA TEXTS

BY

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TOGETHER WITH YANA MYTHS COLLECTED BY ROLAND B. DIXON.

UNIVERSITY OF CALIFORNIA PUBLICATIONS

IN

AMERICAN ARCHAEOLOGY AND ETHNOLOGY

Vol. 9, No. 1, pp. 1-235 February 19, 1910

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INTRODUCTORY REMARKS.

The following myths were obtained in 1907 as part of the Ethnological and Archaeological Survey of California conducted by the Department of Anthropology of the University of California. Numbers I-IX were obtained in December near Redding, the county seat of Shasta county, numbers X-XXII were obtained in July and August between Round Mountain and Montgomery creek in the same county (see notes 3a and 202 of text). The two sets of texts represent two not very different but clearly distinct dialects, the Northern Yana (gar +[?]i) and the Central Yana (gat +[?]i), of which the former may be considered more specialized phonetically. The territory formerly occupied by these dialects may be defined as that part of Shasta county, California, that stretches south of Pit river from and including Montgomery creek, a southern affluent of that stream, west to a point on Pit river between Copper City and Woodman, then south to Woodman on Little Cow creek, along the eastern bank of that stream and Cow creek to the Sacramento river, southeast to Battle creek, east along, or some distance north of, Battle creek and North fork of Battle creek to the mountainous country southwest of the headwaters of Hat creek, and northwest back to Montgomery creek in a line that fell short of Crater

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peak and Burney creek. Of this country only that small portion that lies northeast of Bullskin ridge, in other words the region of Montgomery and Cedar creeks, belonged to the Northern Yana or gar +[?]i dialect. The territory defined above formed roughly the northern half of the country occupied by the whole Yana stock. A third, now extinct and apparently rather divergent, dialect was spoken in the region bounded by the Sacramento river, a line drawn from opposite Tehama east along Mill creek to and including Lassen peak, a line running northwest to the headwaters of Battle creek, and the valley of Battle creek west to the Sacramento. These boundaries are somewhat uncertain, it remaining doubtful whether the Yanas reached the Sacramento. The Yanas were surrounded by the Achomâ'wi (Pit River Indians) to the north; the Achomâ'wi, Hat Creek or Atsugê'wi Indians (of Shastan stock), and Northeast Maidu ("Big Meadows Indians") to the east; the Northwest Maidu to the south; and the Wintun to the west.

Nothing has hitherto been published on the Yana language except a few notes in Dixon and Kroeber's "Native Languages of California"; [1](#) the authors place Yana in a morphological class by itself, it showing little or no grammatical resemblance to the Central Californian type of languages (such as Maidu or Wintun). Yana mythology has fared better. Pages 281-484 of Jeremiah Curtin's "Creation Myths of Primitive America" (Boston, 1903) consist of thirteen Yana myths, some of which are closely parallel forms of myths published in this volume. Unfortunately Curtin fails to give the names either of his informants or of the places at which the myths were procured; it would have been desirable to have definite information on this point, as the Yana myths undoubtedly appeared in several distinct forms (cf., e.g., Curtin's "Theft of Fire" with Sam Bat'w+'s version below). Information secured from my informants, Sam Bat'w+ and Betty Brown, indicates that Curtin's material was derived partly at Round Mountain from the now dead chief Round Mountain Jack (Bu+'yas*i), partly near Redding from an old Indian, since deceased, known as "The Governor," for whom

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Sam Bat'w+ acted as interpreter. Notes on Yana myths obtained by Dr. Dixon are to be found in his "Northern Maidu." [2](#) The published Yana mythologic material is briefly summarized and discussed by Dr. Kroeber in "Myths of South Central California." [3](#)

Thanks are due Mrs. Curtin and Little, Brown and Company for permission to reprint in this volume Curtin's myth of "The Theft of Fire" an Indian translation of which was secured from Betty Brown. Thanks are also due to Dr. R. B. Dixon for kindly consenting to have his manuscript Yana material incorporated with my own; this material was collected for the American Museum of Natural History in the late fall and early winter of 1900, partly from Sam Bat'w+ and partly from Round Mountain Jack.

KEY TO CHARACTERS USED.

Vowels:

a short as in Ger. Mann,

long as in Ger. Bahn.

e short and open as in Eng. met.

ê long and open as in Fr. fête, approximately as in Eng. there, but without final "r vanish."

i short and open as in Eng. it.

+ close as in Eng. eat. Not necessarily long unless accented.

o short and open as in Ger. dort.

ô long and open as in Eng. saw.

u short and open as in Eng. put.

û close as in Eng. spoon. Generally long.

close as in Fr. *été*, and M close as in Fr. *chapeau*, are not true Yana sounds and of very doubtful occurrence.

ä as in Eng. hat. Of rare occurrence.

ü approximately like short and open Ger. *ü* in *Mütze*. Rarely occurs as variant of *yu*.

Superior vowels (a, i, u, rarely e and o) are whispered and accompanied by aspiration of preceding consonant. Less frequently syllables consisting of voiced consonant and vowel are written superior to indicate whispering, *e.g.*,

Diphthongs:

ai as in Eng. night. Apt to split up into a-i.

au as in Eng. house. Apt to split up into a-u.

oi (of rare occurrence), ui, and u+, are o+i, u+i, and u++.

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Consonants:

b, d, dj, g with considerably less sonancy than corresponding Eng. consonants (dj = Eng. j in judge); best considered as intermediate between surds and sonants.

p, t, tc (or ts*), k unaspirated surds (tc = Eng. ch in church). These are of secondary origin.

p', t', tc' (or ts*'), k' distinctly aspirated surds.

p!, t!, tc! (or ts*!), k! "fortis" in articulation. Pronounced with sudden release of tongue and accompanying stricture of glottis. Distinct from, though similar to, p?, t?, ---, k?.

w as in Eng. wine.

w unvoiced w, approximately as in Eng. what. Occurs only as syllabic final.

c, s as in Eng. ship and sip respectively. These are variants of s* acoustically midway between them and which also occurs as second member of affricative ts*.

ts* t with slight s*-affection following. Sometimes heard as variant of t' before dj.

j as in Eng. azure or, better, acoustically midway between z and j (in Fr. jour). It practically never occurs except as second member of affricative dj.

l, m, n as in English.

l, m, n unvoiced l, m, and n. These occur generally before? (glottal stop).

r pronounced with tip of tongue and rather weakly trilled, so as frequently to sound like sonant d.

r unvoiced r with fairly strong aspiration. It goes back etymologically to r (sonant d).

r[?], r⁺ differing from ordinary t[?], t⁺ by peculiar voiceless-r quality of dental surd (r[?] seems often to be acoustic variant of r). They are related to ordinary dental surds as r (sonant d) is to ordinary d.

h, x as in Ger. Hand and Dach, except that x is considerably weaker than Ger. guttural spirant ch. They are variants of one sound.

y as in Eng. yes.

x* as in Ger. ich. Rarely heard as variant of whispered y.

? glottal stop, produced by complete stricture of glottis.

‘ aspiration of preceding consonant or vowel. Before initial vowels it denotes very weak aspiration (‘+-, e.g., is apt to be heard now as +-, now as h+-).

w very weak w-attack of initial u, k, o, or ô. One often doubts whether he hears, e.g., ‘ô- or wô-.

ⁿ indicates nasalization of preceding vowel. Found only in interjections.

' stressed vowel.

` secondarily stressed vowel.

+ denotes prolongation of preceding consonant or vowel.

- sometimes placed between vowels to show that they are to be separately pronounced.

() enclose words not in Indian text.

NOTE.--Doubled -ll-, -nn-, -mm- should be pronounced as l+l, n+n, m+m; they are in no case equivalent to -l-, -n-, -m-. Distinguish carefully also between -td- and -t'd-, and correspondingly for other stops. Final consonants should be pronounced with vowel of following word; e.g., p'ad a'idja is to be syllabified p'a-da'i-dja.

Footnotes

[3:1](#) Amer. Anthropologist, N. S., V, 7, 12, 15.

[4:2](#) Bull. Am. Mus. Nat. Hist., XVII, 339, 340, 342.

[4:3](#) Univ. Calif. Publ. Am. Arch. Ethn., IV, 148-9.

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I. CENTRAL DIALECT (Gat' 'ʔi) [3a](#)

1. FLINT BOY. [26](#)

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I shall commence my myth.

The Flint people were living at Djô'djanu. [27](#) The Flint people quarreled with the Grizzly Bear people. All the Flint people dwelling together had a sweat-house. They used to go to hunt deer, but four were always missing when they returned home. The Grizzly Bears lay in wait for the Flint people, the Grizzly

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Bears killed the Flint people. All the Flint people living together were very numerous and had a sweat-house. Some were, missing when they returned home, until the Grizzly Bears had, killed all the Flint people. There was just one that returned home. An old woman was sitting inside the sweat-house, Rock Woman, and all the Flint people living together, it is said, were her children. They did not come home from the deer hunt; indeed, they were all killed, the Grizzly Bears killed them all.

Now the old woman was weeping. "Hehe'?! Where can they all have gone?" wept that old woman, waiting for them to come back home. The Grizzly Bears had killed all the Flint people. The old woman, weeping, stayed home by herself, all alone, all her children having been killed. She had quivers hanging, many were the quivers hanging close together, with bows and arrows. Now the old woman was all alone, weeping, being the only Flint, person.

"I shall not die," had said (one of the Flint people), leaving' word behind to her. He hung up a bow, a coarse-sinewed bow up yonder on the south side, while she cried, continuing to weep, sitting inside the sweat-house. The Grizzly Bears were looking into the sweat-house. "I spit out spittle on the ground, on the south side. If I die, pray look at it, grandmother! I shall come to life again from my spittle. Pray look at it! Pray look at it!", She did so in the middle of the night, looking at it. There were no men in the sweat-house, all having been eaten up, the Grizzly Bears having eaten them up. The old woman put pitch on herself as sign of mourning. Suddenly the spittle bawled out. A person came to life again in the middle of the night. "Where is it?" she said. "Who is the child?" "Un '! un '!" it said. It was indeed the spittle that had already come to life again. The old woman arose, took the boy up in her arms, and wrapped him up in a blanket. The old

woman washed him, carrying him about in her arms. She washed him in the night. "Grand-mother!" "Keep quiet! There are Grizzly Bears outside."

When it was daylight he who had come back to life was crawling about; when the sun was overhead he was already grown up. "Give me a bow," he said, being already grown up. He

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looked to the south side, looking at the bow. "Grandmother! I shall go outside to play, grandmother." "No," she said, speaking to Flint Boy, "danger lies outside." "What is it, grandmother?" "All of our people were eaten up," she said, speaking to the young man. She would not let him go outside, saying, "Do not go outside! Outside lies danger." "What is it, grandmother?" "Do you not see that our people are not here in the sweat-house?" "I am not afraid, grandmother." He put out his hand for the bow and said, "I shall go outside. Whose bow is this?" he asked. He took down the quiver hanging on the south side. the bow was *so* long, short, a coarse-sinewed bow, an ugly bow. "I shall shoot arrows in play. I shall not go far off." "Yes, yes, yes," she said. She believed him.

He pulled out a bow from the quiver. He stretched it, and his bow broke. "Hê!" he said, "that was no man," for he had broken his bow. He took out another bow and stretched it also. He stretched and broke another bow, in this way breaking all the bows. "They were no men. I have broken all their bows." Now he put out his hand for the coarse-sinewed bow. He bent it to himself, it was strong. Again he bent it to himself, it was strong. It did not break, for it was strong. He laughed. "Grandmother, truly it is strong." He laughed, and bent it to himself again, put his feet down on it, pulling at it, so as to break the bow. He put the coarse-sinewed bow down on a rock. "It is strong, grandmother," he said, while the old woman kept on weeping, crying. "This one was a man. Hêhê! Why did he die? Grandmother, I am not able to break it." He put the bow on a rock, and lifted up a big rock; he tried to break the bow by throwing the rock down on it. The coarse-sinewed bow bounced up. "Grandmother, I shall go outside. I shall go around to shoot small game outside. I shall take the bow along, grandmother. I shall not go far off." "Yes! Do not start to go far away. Danger lies outside. Grizzly Bears are waiting for you outside." Now he was the only one. "Yes, grandmother, give me three arrows. Look up the smoke-hole of the sweat-house at the jack-rabbit!" He went outside. Now he shot his arrows, went about shooting at jack-rabbits. (When he returned inside

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he said,) "Grandmother! What might that be looking in from above?" "What does he look like? What do his eyes look like?" "His eyes are small; he is small-eyed." "So!" she said. "Perhaps that one is dangerous. Indeed, perhaps that one is a Grizzly Bear, a small-eyed Grizzly Bear." "Grandmother! What is that above?" "What is he like?" "His eyes are big." "So! Perhaps that one is a jack-rabbit, it is jack-rabbits that have big eyes.

Now Flint Boy went out. "Grandmother, I shall go to the south," he said. "I shall go about." "Yes, go about!" "Grandmother, have you any acorn bread?" "Yes." Then she gave him her acorn bread in one round lump. He put his acorn bread [28](#) inside his blanket, and held it wrapped up here. Now he went off, far away to the south. He came to a halt, looking down hill to the south. There was smoke and many Grizzly Bear women were building a fire, while it was raining, as it is now. [29](#) The Grizzly Bear women were twenty in number and were digging up earth-worms. Flint Boy went to the fire, built by the Grizzly Bear women. There was nobody at the fire now, as the Grizzly Bear women were occupied in digging up earth-worms. The Grizzly Bear women had stuck their teeth in the ground in a circle about the fire. [30](#) Flint Boy laughed and said, as he stood near the fire, "Hê!" The Grizzly Bear women thereupon turned around to look. "Who is it?" they said. "Well! Come on, all of you." Flint Boy seized all the Grizzly Bear teeth that had been stuck out to dry, so that they were deprived of their teeth. Now they came back together. "Well! Give me something to eat. I am hungry," said he, lying. The Grizzly Bear women were afraid, for they did not have their teeth. They whispered among themselves: "Who is it? (*aloud:*) We have no food. We would give you something to eat, but we have no food." "Yes," Flint Boy said, "you are afraid, are you

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not?" "We are not afraid." "Are you not hungry? I carry ground acorn bread with me." "Yes," said the Grizzly Bear women. Flint Boy intended to kill the Grizzly Bear women; they did not have their teeth. "I have some acorn bread." "Where is it?" said the Grizzly Bear women. Flint Boy put his hand inside the blanket, and drew forth his acorn bread. He gave each one of them to eat, and they ate of it. "I shall go back home," said Flint Boy. Thus he spoke to the Grizzly Bear women, bidding them adieu. Flint Boy went off back home and came back to his grandmother. "Grandmother! I have seen many women." The Grizzly Bear women were all sick now at the fire, for the acorn bread had made them sick. The women fell back and all died, as they had really eaten flint.

"I shall go to get *ma'ls*unna* roots, I shall go to dig up roots with a stick." She told Flint Boy, "Stay at home!" "Yes," said Flint Boy. Now she went off to dig roots with a stick. It was spring, and the *ma'ls*unna* roots were sprouting up out of the ground. Now the old woman dug up roots with her stick, while she carried a pack-basket on her back. Flint Boy, now all alone, stayed at home and looked all around inside. The *ma'ls*unna* roots were sprouting up out of the ground. The old woman saw them and dug them up. "Un '! un '! un '! " said something which was sprouting up. Indeed it was anew-born babe. The old woman was frightened and dug the child up with a stick. "Heh!" said the old woman, looking at it. "Hehe! What am I going to do with it?" She took it up in her arms and put the child that she had found down into her pack-basket. The old woman went off home. "Grandmother! Have you come back home already?" "Yes." "Un '! un '! un '! " it said outside. "Grandmother, what is that that is coming?" "I found that one." "Where was it?" "I was digging up roots, when suddenly it cried." "Indeed, grandmother, wash it, maybe that one is a person." She did so, washing him. He also did not grow as people

generally do; he grew up quickly.

Now Flint Boy went off, went outside. "Grandmother, I should like to take him along." "Yes," said the old woman, "Please do not go far away. Take care! Stay right around

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here, a little ways to the east." "What is your name?" Flint Boy asked the child. "My name is Little Gray Squirrel," [31](#) "Grandmother, what do you say to it? I shall take him along." "Go off to a great distance." "Grandmother, I wish to make a dog. We have no dog. What do you say to that!" "Do so! Make it, make it, make it!" "I shall go to hunt deer," said Flint Boy, asking her. She assented. Now they went off to a great distance to the east, going to hunt deer. Flint Boy sat down on a mountain. "You! What would you do?" he asked the boy. "I want to make a dog of you. What, pray, would you say if you should bark?" He did not talk. "Oh, I should talk in any way at all." "I want to hear it," said Flint Boy. "Bark!" "Hk', hk' hk!" Flint Boy was frightened as the dog barked. The earth shook while the dog barked. The sound went from there to the north, it went from there to the south, it went from there to the east, it went from there to the west. [32](#) Flint Boy looked at him and said, "It is good now."

Now Flint Boy went off with his dog as far as up on the mountain here to the west. [33](#) "I want a woman," said Flint Boy, talking within his heart; so he took a wife. When it was daybreak he went up on the mountain to the west, taking the woman and his dog with him. The dog lay curled up beside the house. "Listen," he said to his wife, "I shall go out to hunt deer. I think this is a good place, here on the south, is it not?" "Yes," she answered. "I shall not take the dog along with me. Tie him down to the ground, for he might run off after me.

"Pray do not play with the dog," she said to the people there, tying the dog down to the ground. "He might run off after him," said his wife, speaking to his people. "Yes, yes, we shall not play with the dog." (Before he went off) Flint. Boy played

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with him. "Bark!" he said, and the dog barked "Hk', hk', hk', hk'!" The earth shook; the people were afraid while the dog barked. They in the north heard the dog barking, they in the east heard the dog barking, the south people heard it, they to the west over the mountains heard it.

Now Flint Boy went off to hunt deer to the south. He went off leaving two women behind him in the house. (When he had gone) they whispered to one another, "What do you think? Let us turn the dog loose." They did so and began to play with him. One of the women spoke to the dog, saying, "Bark!" While Flint Boy was away, the dog barked as he had done before, and his speech was like thunder. Flint Boy heard his dog barking. Now the dog ran away, looking for Flint Boy's footsteps. The women called to the dog to come back, but he kept on barking after Flint Boy. "Hk', hk'!" said the dog, crying. All at once there appeared a fog. It did not rain, but the fog just moved about. "Hk', hk'!" he kept on saying, while he ran off. The two women cried, but the dog kept on barking, "Hk', hk'!" up above; he was now heard to bark, running off up to the sky. The dog melted away into the fog, rising up; indeed he was now flying up to the sky. People hear the dog barking in the sky. [34](#)

Footnotes

[6:3a](#) The nine gat' 'i myths here given were obtained in December, 1907, just north of and across the Sacramento river from Redding, Shasta County. The informant was Sam Bat'w+, one of the four or five Indians still left that have a speaking knowledge of this dialect and probably the only one that is at all acquainted with the mythology. His original dialect was the now extinct Southern Yana, spoken south of Battle creek, but having early in life moved north to the Cow creek country in the neighborhood of the present hamlet of Millville, he learned to use the Central or gat' 'i dialect (called gat' 'a by the Northern Yana of Montgomery creek and Round Mountain) and seems now unable to make fluent use of his former dialect.

The Central and Northern Yana texts not only supplement each other in regard to dialect, but also serve to illustrate the differences between the men's and women's forms of the language (except that of course in conversational passages the use of sex forms depends upon the circumstances of the case--women under all circumstances and men in speaking to women use the female, men in speaking to men use the male forms). However, Sam had a tendency to slip into the use of female forms, probably owing to the fact that he had been for a long time accustomed to use his language chiefly in talking to his wife, who had died but a short time before these texts were dictated. When his attention was called to these lapses, he admitted the charge, and jocosely explained them as due to a too frequent dreaming and thinking about women.

[6:26](#) This myth corresponds to that of "The Hakas and the Tennas" (i.e., "The Flints and the Grizzly Bears") in Curtin's *Creation Myths of Primitive America*, pp. 297-310 (notes on p. 521). Curtin's Haka and Hakaya'mchiwi correspond to *ha'ga* and *hagaya'mtc/iwi*; Tenna is *t'en'na* (*t'e'nna* in *gar+'i*); Tsuwalkai is *djuwa'lk!ai(na)*; Dari Jowa', probably incorrectly translated as "eagle," is doubtless *d'ridjuwa*, "gray squirrel," in this version Thunder's own name; Teptewi (p. 304) is *t'e'p!diwi*. Curtin's explanation of the myth (p. 521) as a nature allegory representing the struggle of fire or lightning, with which he identifies flint, and the clouds, which for unknown reasons the grizzly bears are supposed to represent, is altogether unwarranted. On the whole the two versions correspond satisfactorily; the latter portion of both, pp. 309-10 of Curtin and pp. [21](#)-[22](#) of this volume, is an apparently quite unconnected account of the origin of thunder, a child dug

up from the ground.

[17:27](#) A mountain east of Buzzard's Roost (or Round Mountain) near the headwaters of Montgomery creek, at which Terry's sawmill is now situated.

[20:28](#) This "acorn bread" was really made of ground flint.

[20:29](#) It happened to be raining when this story was dictated. Sam Bat'w+ was fond of illustrating his narratives by gestures, references to which are to be found here and there in the texts.

[20:30](#) In Curtin's version (p. 305) the teeth are hung up on a tree near the fire.

[22:31](#) Sam Bat'w+ found it at least curious that the newly-dug-up child should have known its own name, though none had been bestowed upon it. He suggested no explanation.

[22:32](#) This sort of emphasis on the cardinal points seems characteristic of northern California. The Yana texts give numerous examples of the formulaic rigmarole. In this passage there is the implied conclusion that the incident explains why nowadays dogs are found to bark in every direction.

[22:33](#) The reference is to Bally Mountain, about 14 miles west of Redding, where the myth was told. Bally Mountain is in Wintun territory.

[23:34](#) As thunder.

II. THE THEFT OF FIRE AND THE BURNING OF THE WORLD. [47](#)

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There was no fire. It is true that people had a kind of fire, but it was not hot. The people went to hunt and kill deer, they went to get salmon, and the women went to get sunflower seeds. The people roasted deer meat, but it was never done. People fetched home salmon and cooked it over the fire, but it was never done. They ate salmon and deer meat raw. The women just slightly browned the sunflower seeds; they were never done. "Hehe'?!" said the men, "I do not like this fire. I am tired now of eating deer meat raw. Hehe'?! there must be fire somewhere around here. There may be fire off to the east, east over the mountains; there may be fire in the south; there may be fire off to the west; there may be fire in the north." The people came together to talk together in council. "Let us look for fire," they said. "Every night, when the sun has already set and it is dark, go up to the north and stay on top of the mountain," one man was told. "Yes," he said.

Every night when it was dark this one man sat there. He stayed and looked to the east. There was no fire in the east, no fire was to be seen. He looked to the north; there was no fire in

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the north. He looked to the west, there was no fire, he did not see any fire. He looked to the south. There there was indeed some fire. There was a light in the south, the fire was seen coming up in sparks. Down in the south they had good fire. This one man now returned home. Many were the people gathered together. "I have seen fire," he said. "Indeed! Where is it? Where is the fire?" "In the south. It is faraway from here." "Let us go and steal it," they said. "Yes, who is the good runner?" (said the chief). "I" (said Fox). "It is I who know how to run." "Who else is a good runner?" "I" (said another). There were two who knew how to run well. "What is your name?" (asked the chief of the first). "Fox." "What is your name?" he asked of the second). "'A'iwí'auna." [48](#) "Yes, it is good now."

Behold! The men went off, five of them. They walked in a circle around the village. "Where shall we go?" (they asked one another). "Let us go to the south under the ground." The five men proceeded south under the ground, went off south in the night-time. Arriving in the south, they came up from the ground at K!k'wiha. [49](#) Coyote was sleeping; (on their arrival) he arose and said, "Well, where are the people all going to?" "I do not know," said the people there, talking to Coyote. Coyote talked to the rocks, talked to the cooking-basket, talked to the house. "You, tell me, Rock! where are they all going to?" "I do not know," said the rock, said the house. "Where are they all going to?" (he asked the) brush for cleaning acorn flour. "They have all gone out to hunt deer." "Hê!" (exclaimed Coyote), "Why didn't they tell me that?" Now Coyote went to the east, but the five men had already gone a great distance to the south. Coyote ran around the village in a circle, but did not find any tracks. Coyote asked the acorn mortar, "Mortar Woman! Where have the five men all gone to?" "They have all gone to the south." "Indeed!" "Yes." Now Coyote ran,

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running off to the south after them. Coyote found their tracks as he ran after them. The five men had already traveled a great distance, but Coyote caught up with the five men. "Hä!" Coyote shouted in a whisper, "do you wait for me!" The five men looked back (and said in displeasure to one another), "Oh! Coyote has been coming after us." The five men went off to the south day and night, while Coyote came after them. "Huh!" Coyote panted, "I am tired. "Heh!" said Coyote, "Why didn't you tell me about it!" The five men did not talk, for they

were angry.

They reached the fire village, arrived in the middle of the night. The light from the fire came up out of the sweat-house. They stole the fire while the people that owned it were all lying asleep on the ground. They went up on a hill to the south of the sweat-house. There lay a chunk of burning coal inside of the sweat-house. It was two of the men, Fox and 'A'iwi'auna, who stole the fire. "How are we going to manage it? You go inside," he said to Fox. He looked inside in the night, and climbed down through the smoke-hole. The people that had the fire were all asleep. Fox put his hand out for the fire, picked it up, and jumped quickly out of the sweat-house. He carried the fire out with him, having stolen it. They ran to the north. "Run! run, all of you!" (said 'A'iwi'auna). "When you are tired out, throw the fire to me." They kept running to the north, while Coyote kept running back after them. When they had run back as far as Balê'ha, [50](#) Coyote said, asking Fox, "Well! Give me the fire. I shall carry the fire in my hand," said Coyote. "Look out!" said Fox, "you might drop it down on the ground, you might burn your hand." "What did I go off to the south for? I shall tell the people when I return home, I shall say that I carried fire. 'I have carried fire!' I shall tell them." They ran back home from the south, they ran back as far as K!k'wiha. "Give me the fire," said Coyote. Coyote was given the fire (as Fox called out to him), "Hold out your hand." Coyote held out his hand as he was told. Fox was still carrying his fire in

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his hand. "Here it is, take it to yourself," (he said. and) gave it to him. Coyote took the fire, while Fox and 'A'iwi'auna rushed off. They have thrown their fire to Coyote, as they come running back home from the south.

Coyote burned his hand and dropped his fire. The chunk of coal burst apart into several pieces. "M'! du' du du du' du du! [50a](#) said Coyote, for he had burned his hand. Everything burned all around, when the fire had been dropped. The fire burned in the south, the fire burned in the east, the fire burned off to the west, the fire burned in the north. It came burning up to this place here. The rocks burst from the heat, the water burned up. The mountain was all covered with smoke, it burned right across the Sacramento river, the people burned up. The two people (that had stolen the fire) rushed off, while the fire came burning after them. It burned and reached up to Eagles village at C + 'p!a. [51](#)

"Hurry up, everybody! This place is burning, the people are burning. Whither shall we go? We can't move into the rocks, we can't move down into the round. Hurry up, all of you!" Spider was living with them. Hurry up, everybody! (Eagle said). "Have you strong rope?" (said Eagle to Spider). "Yes," said Spider. "Do you all go into my big tule basket. Stretch out!" (he said to the basket). They all went inside now, and Spider tied the tule basket on to the sky. Coyote lay down on his belly in the bottom of the tule basket. "Go ahead!" said Eagle. "Hurry up, everybody! This place is burning already." Now Spider pulled the rope up to the sky, pulled the people up. The people filled the tule basket; everybody had gone in to save themselves in the tule basket, together with their children. "Go ahead!" Spider was told. Now there was nobody left in the sweat-house. He pulled up the basket, pulled it up, way up to

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the sky. The fire was crackling all over this place. He had almost pulled the people who were running away from danger clear up to the sky when Coyote said, "Well! I am going to look down, my friends. I am going to see the fire, my friends." "Look out!" (said Eagle). "I shall just tear out a little hole in the basket. I want to see how the fire is burning down there. I shall look down to the ground through a tiny little hole," (said) Coyote, desiring to see the fire. He made a little rent in the tule basket, while Spider kept pulling at his rope. Coyote looked down, the fire was seen. He enlarged the rent in the tule basket. He looked down through the hole and said, "Hê! I see the fire. There is much fire." "Look out! you might fall down through the hole," (said Eagle). The hole spread out a little more so that the basket was now torn a good bit. Coyote fell down through the hole, fell right back down to the ground.

Fire-Drill Woman [52](#) was standing below and looked around. She looked up, saw the people falling down back to the ground. The people all burned up, burned up completely. Black Bear's eyes popped out way to the east, they popped way to the west, the eyes popped way to the north, his eyes popped to the south. He burned up, but his eyes popped off. [53](#) Spider remained in the sky.

Footnotes

[23:47](#) The scene of this myth is laid at B 'djiyu, an Indian village said to have been located above P' 'wi, a village on Clover creek at a distance of about eight miles from Millville. Curtin's myth of "The Finding of Fire" (*op. cit.*, pp. 365-370 or no. XIII of this paper) is located at Pawi. The two versions agree fairly well in localization and content, the main differences being that the characteristic episode of the pursuit of the fire-thieves is lacking in Sam Bat'w+'s account (the omission is not accidental, for, when asked, Sam claimed there was no pursuit) and that Curtin's version makes no mention of the burning of the world and the consequent ascent to the sky. The latter episode, however, may have been borrowed from the Loon story (see note 52). Of the three fire-thieves in Curtin's story two, Ahalamila (fox, not gray wolf) and Metsi (coyote), are identical with 'ah 'limilla and me'tc!i of Sam's version; the third, Shushu Marimi (dog woman), is replaced by 'a'iwi'auna, perhaps the sandpiper. It is worthy of note that there are in Sam's as in Curtin's account really only three fire-stealing of the five men that start out only two are named, Coyote joining the party later on. For similar fire myths see Kroeber's "Ute Tales" (*Journ. Am. Folk-Lore*, XIV, 252); Kroeber's "Myths of South Central California" (*Univ. Calif. Publ. Am. Arch. Ethn.*, IV, 211. Truhohi Yokuts with fox, road-runner, coyote, and crow as fire-thieves); Dixon's "Achomawi and Atsugewi Tales" (*Journ. Am.*

Folk-Lore, XXI, 165, 175); and Dixon's "Maidu Myths" (Bull. Amer. Mus. Nat. Hist., XVII, 65). Another Yana fire myth, constructed on Maidu lines, is referred to in Dixon's "Northern Maidu" (*op. cit.*), p. 339. The version contained in Dixon's manuscript Yana note-books, however, does not differ materially from that here given.

[32:48](#) A bird described as brown in color, somewhat bigger than a snow bird, and running along the river shore. Perhaps the sandpiper. 'aiwi?au- may be, either actually or by popular etymology, connected with 'ai?au- "to carry fire."

[32:49](#) An Indian village at North Fork of Battle Creek.

[33:50](#) An Indian village at Mill creek, situated on a mountain several miles east of Tehama. It was considered by Sam Bat'w+ to be the farthest Yana point to the south.

[34:50a](#) It is very curious that practically the same exclamation (do' do do do do do) is used in a Takelma (southwestern Oregon) text by ghosts on catching fire. The resemblance becomes an identity if we remember that close *o* and open *u* are respectively lacking to Yana and Takelma.

[34:51](#) An Indian village on the flat hill (the so-called "Bullskin") that forms the divide between Oak Run and Little Cow creek, removed about half a mile from the former stream. A small lake was situated near by, the resort in former days of countless geese as they migrated north in the spring. See p. 40, l. 1, and p. 142, l. 8.

[35:52](#) Sam Bat'w+ claimed that Fire-Drill Woman was another name for 'ak! 'lisi, "Loon." This would make it plausible that the sky episode of this myth is really taken over from the identical incident in the Loon Woman story; see note 207 and Curtin's "Two Sisters, Haka Lasi and Tsore Jowall" (*op. cit.*), pp. 409-10; also no. X of this paper.

[35:53](#) This explains why black bears are to be found in every direction. No attempt was made to explain how two eyes could pop off in four directions.

III. THE VISIT OF THE GEESE PEOPLE TO MOUNT SHASTA. [67](#)

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Flint Rock had his sweat-house at Mount Shasta. Flint Rock was a chief and lived there at Mount Shasta. "I shall send word to people for them to come," said the chief, named Flint Rock Chief. "I intend to have a dance," said the chief. "Do you go to the south and tell the people to come, far away in the south. Who is it that can run, so as to go and tell the people in the south? Go tell them to come! Go tell the Geese people to come! Go tell the Crane people to come! Go tell the White Geese to come! Go tell the Heron People in the south to come!" "It is I who shall go to tell them. I am a good runner," said Humming-bird. "So!" said the chief, "do so! Go tell them to come!" "What is it that I shall say?" said Humming-bird. "Pray tell them people are having a dance. Pray tell them Flint Rock Chief is having a dance." Humming-bird wrapped a wildcat skin about his head and made himself all ready.

Off he flew, flew to the south. The Geese people were living in the south, the Geese people lived there in great numbers. There was a sweat-house, and Humming-bird flew about over the smoke-hole of the sweat-house. "Bk's*, bk's*, bk's*, bk's*," he said, for that was Humming-bird's way of talking. He was talking to the Geese, telling them the news. Many were the people that looked at Humming-bird, flying about at the smoke-hole. "What sort of person can that be talking? His language is not understood.

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Perhaps he has come to tell us something, but we do not understand his language. "Bk's*, bk's*, bk's*, bk's*," Humming-bird kept saying, talking at the smoke-hole of the sweathouse. "What he says is unintelligible," said the Geese and White Geese, said the Herons, said the Whistling Swans.

Coyote was living with them. "Hehe"?! This language is not understood. I cannot make out what he is saying. Go and talk to Coyote. He is always saying that he understands every language. Go tell him to come." Someone was sent to tell Coyote to come. (On arriving at Coyote's house he said,) "You! You have been sent for." "What's that?" said Coyote. "Indeed, somebody has flown up to here, and nobody understands his language." "Indeed! It is I who understand the speech of far to the north." Now Coyote arose and went into the sweathouse. Coyote sat down inside, and Humming-bird kept saying, "Bk's*, bk's*, bk's*, bk's*," flying around over the smoke-hole. "We do not understand him," said the people there. Coyote sat down, bung his head down, and listened. "Hä!" said Coyote, and he lifted up his eyes. He reported the news to the Geese people. "Flint Rock Chief has sent for you to come," said Coyote. "This one says that you should peel bark off the trees, to make string. That is what this humming-bird says." [68](#) "Indeed!" said the people of the south. "He sends for you. This one says that you should take bark off of b 'ni [69](#)bushes so as to make string," said Coyote, reporting to them what he had heard. "He wants you to start out today," said Coyote. "That's all that humming-bird has to say."

"Bk's*, bk's*, bk's*," Humming-bird kept saying, flying about over the smoke-hole. The Geese people said, "Hehe"?! he would be flying off back home, if his language had been understood. It seems that you do not understand Humming-bird's words, that is why he does not fly off. If you had understood his language, he would have flown bock home." Coyote said no more. (The

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chief said,) "Go and tell Meadow-lark Woman about it. She always says that she can understand the language of the far north." A certain man ran off to tell Meadow-lark Woman about it. "He wants you to come." "Who is it that wants me to come?" "It is Goose Chief that wants to have you come. We do not understand Humming-bird's language, and so he has sent for you." Coyote went off home, and now the woman came. She did not enter the sweat-house. Meadow-lark Woman talked with Humming-bird; Meadow-lark talked her own language in speaking outside the house with Humming-bird. They flew up together in the air, talking to each other. Now Humming-bird flew off home in the air, flew back home to the north.

The woman came down and sat in the sweat-house, the sweathouse of the Geese. "He came to tell you," she said, reporting to them what she had heard, "he came from Flint Rock Chief to tell you. He says that Flint Rock Chief is having a dance, that he has been sent after you; that is what Humming-bird says." Goose Chief said, "Indeed! Put your feather headdresses outside to give them an airing! Hang your head-bands around! Wash your necklaces of shell beads! My people, let us go there to have a dance. Her words, telling us of Hummingbird's message, are good. Look at Coyote going off home! He did not tell that to us. Coyote was lying." Many were the people that started off. Now they were all dressed up. "Put nets on your heads. Put on your white head-bands. Put beads about your necks," (said Goose Chief). Now they came from the south, and camped over night at C+'p!a. ⁵¹ "Let us rest here over night. Early in the morning let us practice dancing here. Let us go north dancing. Who is it that will lead the dance?" "I shall be the one to lead the dance," said Coyote. "No. It is the chief that shall lead in the dance." "No," said Coyote, "It is I who will lead the dance, for I am a chief." "Do you think that he who is not a chief leads in a dance?" (they said to him.) "Hê!" said Coyote, "they call me chief. Far off in the east they tell me that I am a chief," said Coyote. "They call me chief far off in the south. they call me chief far off in the west, they call me chief far off In the north. I travel all around in every

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direction," said Coyote. "I have never before heard people calling me Coyote. Today for the first time I heard myself called dog," said Coyote. "Well! Go ahead, lead us in the dance."

The people started in to dance at C+'p!a. "In+'yaha," went Coyote's song. "Wê'yahin ' in+'yahin ', wê'yahin ' in+'yahin ', wê'yahin ' in+'yahin ', " went Coyote's song, while they all danced. Now they proceeded north as they danced. Coyote danced in company with Meadow-lark Woman. Very pretty was that woman with her apron of rodent bones strung on buck-skin tassels and with a round tule basket-cap that she had on her head. As they proceeded north the Geese filed up in a long line from the south, dancing. All the Geese people, every sort of person that was there, had wings. Coyote alone did not have wings. Coyote led the dance singing away, while the Geese people filed up from the south, dancing as they proceeded north. "'E', 'e', 'e', 'e', 'e'," whispered the people. They flew up into the air, went right up, all of them, and continued their dance northwards while flying in the air.

Coyote looked up and found himself all alone, dancing on the ground; they had all left Coyote behind and were moving northwards in the air. "What are you doing?" said Coyote, talking up to them in the air, as he found himself abandoned by all. The Geese went right on to the north. Suddenly Coyote stopped dancing and started to run. Coyote ran to the north, came running after the people to one side. Coyote ran across the river, running down the mountains, running up the mountains. He looked very ugly, his legs were bruised with thorns, he was covered with blood, his feet were swollen, his legs were cut up by the rocks and scratched by the brush. Coyote was coming running after them, running all by himself now.

Now the Geese people arrived at Mount Shasta, at Flint Rock's sweat-house. They danced around the sweat-house on the ground. Coyote had not come; indeed he was dead, having been tired out and hungry. The South people danced around, dancing around together in a circle. When it was dark they stopped dancing. Flint Rock Chief spoke out loud, "Get wood! Build a fire in the sweat-house! These people will go inside."

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The South people entered, they were chuck full in the sweathouse. "Let us go outside," said the chief, talking (to his own people). "Let us make a fire outside in the night time." The sweat-house was crowded, the people filled it entirely. Those who belonged to that house all moved outside. There were the Geese people inside, all by themselves, sitting inside the sweat-house. Flint Rock Chief shut the door of the sweat-house, so the sweathouse was totally dark; there was no daylight whatever. The people outside, the owners of the sweat-house, were making much noise, having a good time. Three times it was day and three times it was night, and there was no daylight inside; it was always night. The people outside were having a good time pounding acorns and hunting deer.

"This looks bad. Daylight must have appeared long ago." The people inside felt around with their hands. There was no fire there and they were hungry and thirsty. "He has shut the door on us, he is angry at us," said they inside. "Four days and four nights have passed and there is no daylight yet. What shall we do? We are all going to be killed. Hehe'?! Would that I could get outside again! Have not any of you perchance a flint flaker? Have not any of you perchance a flaking maul?" "Yes," said Ma'ldama. ⁷⁰ "I have a pitching tool." "I also have a pitching tool," said Bop?didjk's*i. ⁷¹ "Yes," said the chief, "it is you that always say that you have supernatural power." The pitching tool was like this here, ⁷² the flaking maul was like this here. ⁷² Those two men, little Bop?didjk's*i and Ma'ldama, had pitching tools. They arose in the sweat-house in the night that surrounded them all. The sweat-house was made entirely of flint rock, thick was the flint rock. They put out their hands inside and felt around all over. They were all like blind men. "Now! pound away!" This is how they did,

pounding away at the flint rock to test for a thin spot. Now he pushed his pitching tool against the flint rock and pounded on it with his maul. This is how Ma'ldama did. [66](#)

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"S* s*" said the chips of flint as they fell to the ground. The flakes made a noise as they were thrown to the ground. Thus he kept it up all day, and little Bop?didjk's*i worked too. Every little while they pounded around with their hands to see how thick it was. Now it became thin and they pounded away at that spot. "S*!" said the flint chips as they fell splintered off to the ground. They pounded with their hands to see how thick it was. "S*!" said the flakes falling down on the ground. Again they pounded with their pitching tools. Thus they did and burst right through the wall. Now they had made a hole right through. The light of day streamed in, it became daylight as soon as the hole had been burst through. The sweat-house was lit up. Now the people returned. They all came out again, returned out of the sweat-house. [73](#)

Footnotes

[35:67](#) This myth reads very much like an explanation or mythic rendition of the yearly migration of the geese and other aquatic birds to the north. The Geese people danced at C+'p!a (see note 51) just as the geese of today frequent the same spot. It would be going too far, however, to maintain that the myth in its entirety is directly based on the observation of natural events. In its first portion it is strikingly similar to the beginning of Betty Brown's story of "Coyote, Heron, and Lizard" (no. XII).

[46:68](#) Coyote's explanation of Humming-bird's message is of course an absurd invention on his part. The Geese people, according to him, are to go north in order to help the northern chief make string.

[46:69](#) A brown-colored bush from the bark of which the Indians make string. Very possibly to be identified with *Apocynum cannabinum*, "Indian hemp."

[49:66](#) Accompanied by tapping ruler on knife against window.

[49:70](#) A bird of dark-brown color, of about the size of a meadow-lark.

[49:71](#) An unidentified bug. The name means "one who chips off flint."

[49:72](#) See note 64.

[50:73](#) The ending seems abrupt even for an Indian story. Sam said that he never heard how the Geese people returned home but thought that the myth ended there he stopped.

IV. BLUEJAY'S JOURNEY TO THE LAND OF THE MOON. [100](#)

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Many were the people that lived together with Bluejay. He had a sweat-house and used to kill deer. Bluejay had as wife Wildcat Woman. Wildcat Woman became pregnant while Bluejay was killing deer. Bluejay had good luck as hunter and had deer meat hanging around all over to dry. It rained and it snowed. The woman gave birth to a child, gave birth to it inside the sweat-house. Bluejay did not see her as she gave birth to her child. Wildcat Woman washed her boy. Bluejay came back home. "I have a baby," said Wildcat Woman, speaking to Bluejay. "Indeed!" he said, speaking only a little. He spoke very slowly as he answered her. During the night she washed her boy, and when it was daylight Bluejay stood outside the sweat-house. He shouted around to his people, waking them up. "Get up, all of you!" His voice was heard in the east, his voice was heard in the west. "Flake your flints! Warm up your bows over the fire! Let us look for deer."

The people did so, they arose while it was not yet day. The people went off to go to hunt deer. "I shall walk around beside you. My wife has given me a baby." [101](#) The people went off, those people now hunted deer. But Bluejay did not hunt deer; he just walked around with them. When it was dark Bluejay returned home and sat down where he was always accustomed to sit. Bluejay had one boy. When he had been growing two days (Bluejay said to his wife,) "Give the boy to me." Wildcat Woman gave it to him in his arms and Bluejay fondled him. "He is very pretty, our boy is very pretty," and he played with his child. Young Bluejay grew older and the young man came to look just like his father.

Young Bluejay played on the side of a smooth hill south of the house, throwing a ball up hill and watching it roll down. In

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the morning again Bluejay went outside the house and shouted to his people, "Wake up, all of you! Hunt for deer!" The people did so, waking up. They went off, went to hunt deer. Bluejay came home when it was dark. "Again I am pregnant," said Wildcat Woman, speaking to Bluejay. Bluejay laughed when his wife said that. When it was daybreak again, Bluejay went off, went to the east. He did not hunt deer, but merely walked around with the men. [101](#) His wife gave birth to another child. She gave birth to it on the north side of the

house; Bluejay lay on the south side of the house. Bluejay arrived home. Again she had a baby, and she said to Bluejay, "I have given birth to a child." "Indeed! It is good," (he said), and the woman washed it in the night-time. In the morning Bluejay did not go away. He said, "Give him to me." Young Bluejay was playing outside. He was playing ball on the hillside, making balls out of buckeyes. When it was full day, she put her child in Bluejay's arms. He took his child in his arms and looked into the baby's eyes.

Snow was falling outside. Bluejay was angry. "I do not like your child," he said to his wife. He handed it back to her and she took her baby back to herself. "This is not my child. Another man has given you that child." The woman cried as Bluejay told her that. "Go outside!" said Bluejay to the woman. "Stay outside! I do not like to have you stay in the sweat-house. Take the baby outside with you!" But the woman did not go out. Bluejay arose and said, "Give me your child." He snatched his boy away from her and threw him out of the smoke-hole towards the north, while the woman wept, cried for her child. "That child does not belong to me. His eyes are big, he is big-eyed. Look at his hands! They are not like my hands," said Bluejay, speaking, to the woman. "Your child has no crest on his head, he hasn't it." Bluejay would not recognize him as his child. "That one outside is my child. He has a crest like me." [102](#) The woman went outside after her child and

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came back into the sweat-house, holding it in her arms. Again Bluejay snatched it away from her, and again he threw it out of the smoke-hole to the north. "Go out! go out! go out!" The woman took her child up into her arms again, but did not come back into the house. Weeping, she stayed outside, and built a bark house for herself.

After a while young Wildcat ran around. (Young Bluejay asked his mother,) "Why are you staying here outside, mother?" "He has driven me out of the house." "Mother, I am going to play on a hill a short distance from here to the south. I shall take this one along with me." "Take him along, take him along. Play with him, play with him." They now went off and proceeded to play. They played all day on the side of a hill to the south. Now they went to the west, playing. Young Wildcat was now grown up. Young Bluejay sat down on a rock and looked around, thinking to himself, "M'! m'!" Young Bluejay said within his heart, "You have thrown my brother out of the house, father." He arose and walked west all day. They walked till they came to W+'tc'uman?na. [103](#) They played, swimming in the water. "You will not see me again, father!" (young Bluejay said to himself). Wildcat called for her children. They did not come. The woman ran about looking for them, but she did not find her children. Bluejay likewise looked for them. Then Bluejay wept and put dirt on his face. "Wai!" said Bluejay, "come back, my son. Where can you have gone to?" Young Bluejay and young Wildcat kept going west, walked until they reached Djitc'it't'p' 'maana. [104](#) Young Bluejay sat down, while they in the east were weeping. Young Bluejay arose and walked as far as Tc!+'yu, [105](#) where they sat down.

Silkworm [106](#) was living all alone at Tc!+'yu. "Let us go to our uncle and rest there," he said, speaking to young Wildcat.

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"I wish that there may come to me two bows and many arrows. I wish that there may come to me an otter-skin quiver full of arrows." So it happened; the bows and arrows came to him. Now they started in to shoot, shooting their arrows in rivalry. Both of them shot with great strength. Young Bluejay shot and sent his arrow to a great distance to the south. "Now you shoot!" said young Bluejay, and young Wildcat shot his arrow, sending it off to a great distance. "It is good now," said young Bluejay. Young Bluejay slung his otter-skin quiver over his shoulder, and young Wildcat did likewise. Now, when it was dark, they walked on to the west. They looked into Silkworm's house; young Bluejay entered. He had his javelin sticking in the ground where he was accustomed to sit. Silkworm looked outside and said, "Hê!" as he put out his hand for his javelin. "Who are you two?" "It is I, uncle." "You call me uncle, do you? Well!" said Silkworm, "come in and sit down." The two of them sat down. "Whence do you come?" "We come from Ba'n'xa." [107](#) "Indeed!" "My father threw this brother of mine here out of the house, because he thought he was another man's child." "Indeed!" said the old man. "Whither are you going?" "I intend to go to see the New Moon Chief of the West." The New Moon Chief of the West dwelt to the west on this side of the Sacramento river. "I intend to woo his daughter. I should like to have his daughter." "Indeed!" said Silkworm. "Hehe'?! That's a bad place. Many are the people whom he has killed. People go to woo his daughter, and he kills them." He had many children and people that belonged to him. "How is it that he kills people?" "He fills a pipe with the bones of dead people, he makes tobacco out of the bones of dead people. He fills his pipe with the brains of dead people," said Silkworm. "First he smokes away at his pipe; then he offers his pipe to the people. The people smoke; they who have come to woo his daughter smoke and drop back dead. Then New Moon Chief throws out to the north those whom he has caused to die. Many are the people that have died in that way."

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Young Bluejay listened to him. "Well," (he said,) "let us go to see him." "I shall go along with you, my nephews," said Silkworm. Now they went to the west, walked down the small hills toward the west. Two women were sitting on the east side of the sweat-house. Bluejay tied his hair up round into a topknot, he wrapped his hair around. "Let me sit down there in your hair," said Silkworm, and Bluejay seated him there in his hair. "I shall look down from your right side," said Silkworm. "When you enter the house, do thus. Set your back to him as you sit down," thus said Silkworm, he himself talking. Now, when it was dark, they all entered the sweat-house and sat down with the women. New Moon Chief turned to look, looked across the sweat-house to the east. "What sort of person is that yonder?" (he said to his daughter). "I do not know. He is a stranger." "Give me the pipe. I shall fill it." He rolled his tobacco in his hands, and filled his pipe. Now New Moon Chief finished smoking. "There! Give it to my son-in-law. Let my son-in-law smoke." The woman took the pipe and said to Young Bluejay: "Take it." Now Bluejay smoked. It was not really Bluejay that smoked, it was Silkworm that smoked the dead people's

bones. He shook the ashes out of his pipe and handed it back to him. Again he filled the pipe. "What has he been doing, that he does not perish?" said New Moon within his heart. Again New Moon filled his pipe (and said to his daughter), "There! Give it to my son-in-law. Let my son-in-law smoke." Young Bluejay smoked. New Moon looked across the sweat-house to the east (and said to himself), "What can he have been doing, that he does not perish?" Truly it was Silkworm there that was smoking, only it looked as though young Bluejay was smoking. Young Wildcat alone did not smoke. Now New Moon became frightened, for Bluejay did not perish. He stopped filling his pipe.

In the middle of the night Bluejay unwrapped his hair and took Silkworm there out of his hair. He put him over to the north side, close to the ladder [108](#) of the sweat-house. Silkworm

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slept. He wrapped himself about with a blanket while he slept at the ladder, so that New Moon did not see Silkworm, In the morning the woman said (to Bluejay), "We are without fresh meat. We have not been eating deer meat." "Indeed!" said Bluejay. "Give me a basket-pan." He had put a big round lump of deer fat in his quiver. He cut the deer fat into slices and put some into the basket-pan. He gave it to New Moon. "Give me another basket-pan," (said Bluejay). It was given to him. He sliced off some pieces of deer fat and again gave them to her. She put it over to the west side. "Give me another basket-pan," said Bluejay. He spoke to the deer fat, "Do not become less. Remain always big." At last there was no more deer fat left.

"Go over, now, across the river to the east," said the Y '?wi [109](#)people. "The people over on the east side talk as if they had a good time. One does not often hear people talking over there. Someone must have come to woo his daughter, that is why they are happy." One man went across the river to the east. He arrived on the east side and saw, this one young man, young Bluejay and Wildcat. "Heh!" said New Moon, "what are you looking in for? Do you think that I am dead?" The Y '?wi man hastened back home; he returned, crossing the river to the west. "A suitor has come," he said to the Y '?wi People. Many were the Y '?wi people on the west side. "Did you see him?" said the Y '?wi. "Yes." "Who is it?" "A Tc'unô'y ." [109](#) "Indeed!" All the Y '?wi people were angry. Fish Hawk Chief, Crane Chief, the Y '?wi chief, Heron Chief, Salmon Trout, the Y '?wi chief, and Big Acorn Pestle,--that many were chiefs. "What are we going to do?" said the Y '?wi people. "Let us catch salmon." Now they started in to get salmon, speared for salmon in the river. "Hasten across the river to the east. Go and tell the people of New Moon." Some one hastened to go to tell him. "They are fishing for salmon. Fish Hawk has sent for you people to come." "Indeed!" said the New Moon people assembled together.

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New Moon's people shot and speared salmon, but the others seized them and carried them over to their side, to the west; Fish Hawk's people pulled the salmon across to, the west, not letting them have them. "Where are they?" taunted the Y '?wi people, "where are our friends from the east?" "Do not you two go off!" said the woman to Bluejay (and Wildcat). "Do you stay right here at home!" "We are tired," said Bluejay. "Let us go and see how the people are spearing salmon. Let us go off after them." They did so, he and young Wildcat went off after them. They stood by the river. The Y '?wi looked across the river to the east and said, "Hehê! Here are our friends from the east." The (New Moon people) were not catching any salmon, the Y '?wi alone had many salmon. "Give me one," said Bluejay to his brothers-in-law. "Give me a salmon-spear pole. I am going to spear salmon." He was given a pole. Fish Hawk kept on doing thus, spearing salmon. There was a big salmon right in the middle of the river. Bluejay shot at the salmon and speared it, also Fish Hawk speared that same salmon. Fish Hawk pulled the salmon across to the west with strength, also Bluejay pulled the salmon across to the east with strength. Bluejay jerked the salmon over to the east side together with Fish Hawk's pole, he pulled it right out of his hand. The New Moon people and Bluejay went off home. Young Bluejay went off, carrying the salmon on his back, while the Y '?wi said, "Hê! The man from the east has beaten us."

"What shall we do?" said Fish Hawk. "Let us get fish with a seine net. Let us fish with a net. Go and tell New Moon, 'Let us fish with a net for the day!'" Some one hastened across the river to the east (and said), "He sends for you to come." "Indeed!" said New Moon. New Moon with great numbers of his people went off. "Now!" said Fish Hawk, and they swam into the water to fish with seine nets. They placed a water grizzly down on the bottom of the river. "Catch hold of Bluejay," said the Y '?wi people to this water grizzly here. Now the water grizzly stayed there in the water., deep down. "Ha!" Bluejay swam in the river, swam southwards in the water with the seine net. But the salmon did not swim into the net, for

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they themselves had swum to the south in the water. There were ten people--five were Y '?wi, five were New Moon people. Suddenly Bluejay was dragged down into the water, the water grizzly had caught hold of him. Bluejay did not come up again from the water. All the other people came out of the river, no longer fished with their seine nets. The Y '?wi people shouted as Bluejay was pulled down by the water grizzly. The New Moon people all wept for him and went off home to cry, "My brother-in-law is dead, as he has been pulled down by a water grizzly," (they said), while the Y '?wi people shouted for joy and clapped their hands.

Bluejay spoke to the water grizzly, "It's I, uncle." "Indeed!" said the water grizzly, "so it's you, is it? Take off my skin." He did so, took off the water grizzly's skin. The water grizzly did not kill Bluejay. "Take my hide home with you. Go off back home," said the water grizzly to Bluejay. "Pray hang up this hide of mine outside the sweat-house." Then Blue-jay went back home from out of the water, and, when he had arrived home, he hung up the water grizzly's hide. Young Wildcat was speaking, "Keep still, all of you! Do not weep!" he was saying to the New Moon people. "I do not think that Bluejay is dead, he will soon come back home." They wept no more, ceased to cry. "Well,"

said the Y '?wi, "they have stopped crying. Do one of you go over now across the river to the east. Go and see!" said the Y '?wi. One Y '?wi hastened across the river to the east in order to see. The water grizzly's hide was hanging outside. The Y '?wi hastened back home, having seen the water grizzly's hide. Then he told the news to the Y '?wi, "The water grizzly has been killed, Bluejay has come back home." Then the Y '?wi people wept, wept for the water grizzly.

"What shall we do?" said the Y '?wi. "Let us hunt deer and let us make a rattlesnake. Go to tell the New Moon people." They did so, went across the Sacramento river to the west to hunt deer. A rattlesnake was put down on the trail, and the Y '?wi people proceeded north to hunt deer. "Where are those eastern men?" (said they to New Moon). "They must be back there somewheres, coming from the south," said the New Moon

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people to the Y '?wi. They two were indeed coming from the south on the trail. (The Y '?wi) had placed a rattlesnake down on the trail, it was coiled around a bush. Bluejay stepped on the rattlesnake. The rattlesnake jumped up and wound himself about his legs, encircling him completely. Bluejay trampled upon him with his feet, kept stamping on the rattlesnake, and cut him all to pieces. He killed the rattlesnake. The Y '?wi people wept again (when they saw) that the rattlesnake had been killed. Bluejay went off home. In the morning he started off to go back and said to his wife, "Tell the New Moon people that I am going back home. I am tired now of this place. Come along with us if you like," he said to his wife. "He is about to go off home," she said to New Moon, her father. "Indeed! He is right, he is right." In the morning he went back home with his wife. He went back going east, went east till he arrived at Djitc'it't'p' mauna, went back till he arrived at W+'tc'uman?na. "Get nearer, land! Do not be far off!" he said. He went back till he arrived at Ha'up!uk!aina. [110](#) Now he arrived back home to where his father and mother were.

Footnotes

[50:100](#) This myth is one of the suitor tales characteristic of northern California. It is a variant of Curtin's "Dream of Juiwaiyu and his Journey to Damhauja's Country" (op. cit.), pp. 425-42. Damhauja is da'mhauju, Jupka corresponds to dju'ga (gar+'?i dju'kga). Though k'ê'tc!iw la "Bluejay" appears (as Kechowala) in Curtin's version, his place as hero is taken by Juiwaiyu.

[66:101](#) For a period before and after childbirth hunting and fishing were tabooed to the husband. Cf. no. XVII.

[67:102](#) We are not to understand that Wildcat Woman had really been guilty of infidelity to her husband. Her first child took after its father, her second after herself; Bluejay failed to see the point. Sam Bat'w+ used the incident to point a moral in regard to marriages between people of different races.

[68:103](#) An Indian village on South fork of Cow creek (called Sa'ldu Cow creek, i.e., "white man's Cow creek," by Indians), at a distance of about five miles east of Millville, probably near the present hamlet of Clough. It was formerly the site of a salt marsh.

[68:104](#) An Indian village on Bear creek, south of Cow creek.

[68:105](#) A bare, rocky spot between the mouth of Bear creek, which flows into the Sacramento, and what is now Ball's Ferry.

[68:106](#) The wild silkworm, feeding on poison oak.

[69:107](#) An Indian village situated on a high hill between North Fork of Cow creek ("old Cow creek") and South Fork of Cow creek ("Sa'ldu Cow creek"). It is about twenty miles east of Millville on the so-called Tamarack road.

[70:108](#) To sleep at the foot of the ladder near the fire was a sign of low station. wa't'a'urisi, "he sits at the foot of the ladder," means "he is an illegitimate child."

[71:109](#) Y '?wi is now used as a general term for Wintun Indians, Tc'unô'y is "easterner," more specifically Hat Creek Indian (the Hat Creek Indians occupied Hat Creek and Burney valleys immediately to the east of the Yana.

[74:110](#) A spot with many high rocks on South Fork of Cow creek, above W+'tc'uman?na.

V. THE CREATION OF THE YANA. [111](#)

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"Where is your father?" said Lizard to Cottontail Rabbit. "I have no father." "So! It seems that neither of us have any father. [112](#) There are no people here. Let us make people!" They marked out a ring on the ground with a stick. "Wherewith are we going to make people?" they said to each other. (Cottontail Rabbit said,) "Put sticks down on the ground." He put small sticks down on the ground. He put twenty sticks down on the south side, he put twenty down on the west side, he put twenty down on the north side, he put twenty down on the east side. There were no sticks in the center. "It is good now," said Cottontail Rabbit and Lizard. (Lizard) took some sticks across the mountains to

the east, twenty sticks he took to the north, he took sticks to the south, twenty sticks he took across the mountains to the west. Now he had placed all the sticks in every direction.

There were no sticks left for the center, there were no sticks for it. "Put down any sort of sticks in the center. The people of the far east will be very tall, they will be very handsome. The people of the far south will be very tall, they will be very handsome. So also will be the people of the far west; they will be very handsome and the men will be tall. So also will be the people of the far north, handsome and tall." Now he did it. Cottontail Rabbit took up the sticks and went off a great distance to the east. He put the sticks down and returned from the east over the mountains. Cottontail Rabbit put twenty sticks down

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in the south and again returned. He placed sticks across the mountains in the west, he placed sticks off in the north. "Let us put down bad sticks in the center. There are no more good sticks here." "Yes," said those two persons talking to each other. [113](#)

Footnotes

[74:111](#) This and the following are the only incidents of the creation myth that could be procured. Of a creation from out of a primeval watery waste, referred to by Dixon in his "Northern Maidu," p. 339, as possessed in common by the Maidu, Achomawi, and Yana, Sam Bat'w+ knew nothing. This inclusion of the Yana with the Maidu and Achomawi probably rests on an oversight, as Dixon's own version of the creation of the Yana fails to corroborate his statement (see below, Part III, no. 1). The creation of the Yana from sticks is in Curtin's "First Battle in the World and the making of the Yana" (op. cit., pp. 467-84) credited to Jupka (silkworm), instead of to Lizard and Cottontail Rabbit (p. 483). The scene of this myth is laid at Wam'rawi, an Indian village at the cone north of Battle creek and several miles west of the present Shingletown.

[76:112](#) This curious prelude is probably intended to show that no one had as yet been born.

[77:113](#) The meaning of this is that the Yanas were made of shorter stature than the surrounding tribes. Cf. Powers Tribes of California, pp. 275, 276, for a confirmation of this opinion.

VI. ORIGIN OF SEX, HANDS, AND DEATH. [131](#)

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Women (were formerly men and) used to go hunting deer but came back home without having killed anything. The women, (now men), stayed at home, making acorn meal and acorn bread. Again the men went out to hunt deer, but did not succeed in killing any. The women were finished with their acorn pounding when the sun came up in the east. They killed only one deer. There were thirty men, and similarly there were thirty women. The people had no fresh meat to eat, for no deer were killed by the men. (Said Gray Squirrel and Cottontail Rabbit to one another,) "It is bad. What shall we do?" said the women. "The men have not killed any deer." "Let us make men out of these women. Yes!" The men arrived home. The men were angry, and whipped their wives. "It is bad. Let us make women out of the men, and let us make men out of the women."

At daybreak they went off to hunt deer. In the east a certain person [132](#) was building a fire on the ground. Now the men came, hunting deer. The one that was building the fire sat there. He took smooth round stones and put them into the fire. Those who were hunting deer sat around the fire in a circle. That one person also sat there, but the men did not see the fire, did not see the stones. Suddenly the stones burst off from the fire. They popped about in every direction. "S*!" said those who had till then been men, who were there in great numbers. Their private parts were cleft by bursting stones.

"Let us make men of those there." So it was, and they now became men, while those who had formerly been men had now become women. Now they stayed at home, pounding acorns and

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making acorn bread. Now the men went out hunting deer and killed many deer. Cottontail Rabbit was standing there and said: "Hehehê! Yes! Now it is good. It is good," said he, looking on while they killed deer. The women made acorn bread and pounded acorns. Hehe?! The people did not die, the people were very numerous. Coyote said, "I do not wish the people to be numerous. There are too many women and too many men in every direction, there are too many children in every direction. The people do not die, they grow old. There is no poisoning by magic, there is nobody to cry in winter," thus he spoke. There was nobody that knew about death. Cottontail Rabbit knew about it, Gray Squirrel knew about it, Lizard knew about it. [133](#) That many there were who knew about death.

Their hands were this way, round, not divided into fingers. "Let us cut through the hands," they said to everybody, for people did not have fingers. "I shall make fingers," said Lizard. "What are you going to make fingers for? Our hands are good as they are," said Coyote, talking to Lizard. "What are we going to do if we shoot arrows, if we go out to hunt deer, if we go out to hunt small game?" said Lizard. Coyote sat here to the north; here to the south sat Cottontail Rabbit, Lizard, and Gray Squirrel. "Bad are our hands," they said to Coyote.

"What are the women going to do when they pound acorns, for the people have no fingers. They will be able to take hold of the pestle if they have fingers. Let us make fingers," said Lizard, talking to Coyote. "They will use their elbows as pestles. They will hold the acorn mortar down with their legs whenever they Pound acorns, whenever they pound sunflower seeds, whenever they pound anything," said Coyote. "M'! m'! m'! m'! This is how they will do," said Coyote. "Hê!" said Lizard, "it is bad. Will they not hurt themselves in that way, if they use their elbows as pestles?" "It is bad," said Cottontail Rabbit. "I shall make fingers, so that it will be good for all the people in that way, and when they go out hunting they will be able to do

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well when they shoot, if they have fingers. Why do you talk about intending to change things around?" said Coyote. "I want to change things around because I don't like them as they are. Bad are the hands, they cannot do things well in that way."

It was good weather as it is now, [134](#) the sun came out shining through the clouds. Lizard went down hill for a short distance to the south, all alone. He sat down and leaned his back against the rock. He looked around on the ground and saw small fragments of flint. Lizard picked up a fragment of flint and cut through his hand, making fingers. He cut his hands up into fingers. Many were the people at the village; no one saw him sitting to the south on the side of the hill. Lizard looked back up to the north, looked at his hand. He waved his hand around, did like this. "H+! Look, all of you, at my hand." They looked at Lizard's hand. "H+! Here is my hand!" The people looked at him while Lizard quickly moved his hand back to the ground among the rocks, for he did not want the people to see his hand all at once. "Well, well! Hu'i!" whispered the women, the children, the men; everybody saw the hand. Three times he quickly raised it up in that way, three times he quickly moved his hand back to the ground. "Hu'i!" they whispered, "he has fixed it, he has fixed his hand." But Coyote did not see it, did not know anything about it.

"People will do thus," (said Lizard). "Look how they will bend their bows." "Fix mine too. Cut through my hand," said one man, and Lizard did so. He cut through them, made five fingers in the people's hands. "Look how people will kill deer, how they will kill salmon, how the women will do when they have fingers. This is how women will do when they pound. They will hold the pestle in their hand. Now we have good hands." He came back up hill from the south and cut all of their hands. Coyote saw it. "How did you manage to get fingers? M'! Do so to me also! Cut through my hands!" said he to Lizard. "No!" said Lizard. "Let your hands be as they are!" and Coyote said nothing in reply. Now the people went hunting deer, killing deer with arrows, bows, and flints, for they

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now had fingers. Lizard said, "When women will have a baby, it will be born with fingers." Now he finished working at their hands. "It is good now. Our hands are good now," said all the people. "Why should we want to say more about it, for our hands are good now." For Coyote he made no fingers. Coyote sat on the north side of the sweat-house and did like this, hung his head down.

The people were very numerous, they were like blackbirds in number. There was no one who died, there was no poisoning by magic, there was no one that wept. The men grew old, but they did not die; the women grew old, but they did not die. It rained, and all the people went in together into the sweat-house. Then it snowed. Coyote had a son. He said, "Let us cause people to die." He spoke thus to the three men who were sitting here on the south side of the sweat-house. Lizard was holding his head down; there with him were Cottontail Rabbit and Gray Squirrel. All three men held their heads down, listening to Coyote's words, "It will be good if people die." Now Cottontail Rabbit, Gray Squirrel, and Lizard spoke, "M'! ?m! ?m!" said Lizard. "People shall not die, we do not want to cry when people die," said Lizard. "It is true that people will die, but they will come back to life again. We will bury them in the ground when they die, and they will move up out again. In burying them when they die, we shall not bury them very deep." "Why should they come back to life again?" said Coyote. "When they die, let them die. If any one dies, we shall weep. (Imitating sound of weeping): That is what people will say, people will weep. If one's brother dies he will weep; if one's sister dies, he will weep; if one's child dies, he will weep: Hû! Like this they will put pitch on their eyes, they will put on white clay, like this; they will mourn. 'Wai! Wai! Wai!' that is how people will do when they weep. What could Lizard say, for he was beaten out?

It was snowing now, and the trees were all covered with snow. Lizard, Gray Squirrel, and Cottontail Rabbit whispered to one another. The people did not go out of the house, being afraid to go out because of the snow. The people were crowded in the

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sweat-house. A certain man became sick, Lizard himself having made him so. The sick man died. Coyote said nothing. One man is dead, but the people did not weep because of his dying there. "What shall we do with this dead man?" said Cottontail Rabbit. "Let us bury him." "Where is it that we shall bury him? There is too much snow outside." "Bury him here in the sweat-house, on the south side of the floor." They dug a hole and put him down into it, but not very deep. They covered him over with earth, while the snow was still falling. [135](#) After he had been buried and they had caused him to lie down in his grave, the grave moved slightly. Coyote sat there, looking at the grave. The man who had died acted in that way, he kept moving his grave. The dead man was trying to come back to life again, so he kept moving it. Coyote looked at him as he moved it about, kept looking at him intently. The dead man moved up thus much from the grave. Coyote leaped up, jumped on the dead man and pushed him down into the grave. "Die!" said Coyote. He raised his foot and did thus, trampled down upon the dead man. "What are you coming back to life for? Die! Die!" Thus he did, trampling him down with his feet. The people did not say anything. Coyote went back to where he had been sitting before, he took his seat again on the south side. He still looked at the grave, but it no longer moved. Indeed he was dead for good now. "Now!" said Coyote, "Cry! Weep! Now that person is dead. We shall never see him again. Go ahead! Mourn with pitch! Go ahead! Smear pitch all over your faces! Go ahead!"

The people finished mourning. "Well! Let us go to hunt deer," said the people. A young man, Coyote's son, went along with them to hunt deer. "What shall we do to him? Let us make Coyote cry," said the people. There was a trail that ran to the east. A short distance to the east there was a yellow pine. and the trail to the east passed close by the yellow pine. "What shall we do? Let us make a rattlesnake." "Yes," they said. So a rattlesnake was made in the east. Here he was, curled

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around a tree. They told the rattlesnake what to do, and he said "Yes." There where the yellow pine was standing they laid him down. Now young Coyote came walking from the west along that trail. Indeed there was a rattlesnake there now, they had put it down there for young Coyote. Now young Coyote came close to the rattlesnake, when suddenly the rattlesnake jumped up upon him. He curled around young Coyote's legs. He shouted while the rattlesnake pulled him about and bit him. The rattlesnake killed young Coyote, so that he died. "Your child is dead," Coyote was told by the people. "Where?" "He lies dead to the east, he has been bitten by a rattlesnake." Coyote said, "Indeed!" as he wept. Coyote was now dancing around, putting dirt on his face. He acted like crazy, while the people carried young Coyote home to his house. Coyote said, "Well, my friend!" thus he said, speaking to Lizard, dancing around with grief. "Wai! Wai! Wai! My friend, you said that you would let people come back to life again after they die. Let my son come back to life again. I do not like to cry much. Let him come back to life." "M 'm!" said Cottontail Rabbit. "Cry! Cry! You said that you would cry. Weep! Weep! Put white clay on your face. You said that you would weep if your brother died. That is what you told us. Cry! Cry!"

Footnotes

[77:131](#) This myth, given by Sam Bat'w+ as one connected narrative, contains three distinct episodes: the mutual change of sex of the first men and women, the fashioning of their hands by Lizard, and the introduction of death through Coyote's willfulness. The second episode finds parallels in Curtin's "First Battle in the World and the making of the Yana," p. 479 (where the model for men's hands is made by Pakalai Jawichi = p' galai dj 'witc'li, "water lizard"), and in Dixon's "Maidu Myths," p. 42 (where Lizard is replaced by Earth Initiate). For the third episode cf. Dixon, l.c., pp. 42-44. The scene of this, as of the preceding, myth is laid at Wam 'rawi (see note 111).

[88:132](#) i.e., Cottontail Rabbit.

[89:133](#) Cottontail Rabbit, Gray Squirrel, and Lizard form a sort of creative trinity corresponding perhaps to the Maidu Turtle, Father-of-the-Secret-Society, and Earth-Initiate (see Dixon, op. cit., p. 39). They are collectively opposed by Coyote, as is Earth-Initiate of the Maidu myth.

[90:134](#) i.e., When the myth was being dictated.

[92:135](#) The Indians would sometimes bury a dead man in the sweat-house when it snowed too hard and rebury him outside as soon as a favorable opportunity presented itself.

VII. COYOTE AND HIS SISTER. [152](#)

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Coyote was dwelling at Ha'udulilmauna. [153](#) Coyote was living there alone with his sister. His sister pounded acorns, while Coyote went out to hunt small game. When it was dark Coyote came back home from hunting. The woman soaked acorns at a small creek to the south. In the morning Coyote went out to hunt small game, and came back again when it was dark. "Take this acorn mush," said his sister, giving Coyote some acorn mush to eat. Coyote ate the acorn mush with his fingers.

Coyote was sick. "I am sick," he said to his sister. "Indeed!" said the woman. "There has arrived here a person from the west, and have you not seen him?" he said to his sister. "So?" said the woman, "who may he be?" "A Killdeer person told me, he arrived here," he said to his sister. Coyote was sick. For two days Coyote was sick, and his cheek on one side of his mouth was swollen. "I'll tell you, sister, what the Killdeer person told me." "Indeed!" said the Coyote woman to her brother, "what was it that he said, when he told you the news?" "He says that they are going to have a dance, that is what he told me, and he came to tell us about it." "Indeed!" said the woman. The woman had no husband and Coyote had no wife. They two alone, he and his sister, stayed there together by themselves.

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The door of the house was on the south side. The woman came back from the south, having gone to fetch water. She went in by the door, but Coyote was lying there sick. He had put round stones into his mouth, so that Coyote's cheek was swollen. The woman went to him, there lay Coyote. Coyote Woman had gone out to fetch water and stood right there. "Hê!" said the woman, "go back inside! Move away! Move away from the door! Lie down yonder on the north! You might be hurting your cheek if I step on you." "En" groaned Coyote with (pretended) pain. "Step over me, take your water. Step over me, sister." [154](#) The woman did so, stepped over him. Coyote was lying on his back and yelped (when she stepped over him). [155](#) "M'!" said the woman. "You see, why did you do that, not lying away from the door? I

told you that your cheek would be hurt." She pounded acorns, and soaked them in a small creek to the south. Coyote Woman came back into the house, fetching water. Coyote was lying at the door. "Lie down away from here!" (she said). "Step over me, sister." "M!" said the woman. The woman did as he asked her, stepped over him. Coyote yelped as before. "See now, you hurt your cheek."

"I shall tell you, sister, will you go to stay over night to have a dance? They say that the Killdeer people are going to have a dance. They say that they are going to have a dance there at W+tc'uman?na." "Yes," said the woman. "But I shall not go off, I shall not go to see how they dance," said Coyote, "but do you go to stay over night to have a dance! I shall tell you," said Coyote. "When the eastern people come they will have their faces blackened with black pitch. All those eastern people will be that way, having their faces blackened, and all of them will have faces that are quite black. When you see the Y '?wi ¹⁵⁶ people, (you will notice that) the Y '?wi chief will be very tall and will talk loudly as dance leader." The woman listened with lowered head. "Pray do not look at those eastern people, but do look at the Y '?wi. When the chief shouts as leader, take him

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and dance with him. One Y '?wi will have sucker-fish fat rubbed all over his face. That one is the chief, look at him, and when it is night, take him to yourself!"

Coyote Woman fixed herself up nice. She painted herself with red paint, put her buckskin skirt about her hips, put on her white-grass tasseled dress, and put her tule basket-cap on her head. Ah! That woman was pretty. "Well, I shall go off, it is nearly dark." "Yes," said Coyote, "I must stay right home, for I am very sick," he said to his sister. Now the woman went off to the west, all alone. The sun was down already and it was night now. "Hä+u!" They danced, filing in towards the fire. Coyote Woman stood there, held her fists pressed against her cheeks. The woman did not look at the eastern people as they danced. "Hä+u!" said the Y '?wi in the west, as they danced. The woman looked up in the night; she was very pretty. The woman looked to the west, the chief was shouting, "Hêhâ'u! Hêhâ'u! Hêhâ'u!" Three times he shouted. Coyote's sister looked all around, looked at the chief. "That yonder must be the one," she said in her heart. "That is what my brother said to me. He told me to look at the chief, when he shouts as dance leader."

When his sister had gone away, Coyote took the stones out of his mouth and threw them away. He dressed himself up nice, put sucker-fish fat on his face. "I wish there might come to me an otter-skin quiver! I wish that I were tall!" It happened thus. Coyote became tall, and an otter-skin quiver full of arrows came to him. Coyote was very handsome. In the middle of the night Coyote went around and shouted, "Hau! hau! Hau! hau!" There he was, dancing as chief. The woman had come from the east. There was Coyote dancing, and there was the woman coming dancing from the east. The woman took hold of the Y '?wi chief, took hold of her brother. They were dancing together, dancing during the night. Coyote pulled the woman off to the east (saying), "Let us go to the east! Come on with me!" The woman did so, going off to the east with him into the brush. They lay down to sleep, sat there talking to each other. Coyote tickled the woman, the woman did likewise to the man.

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He lay on the woman and put his arms about her, copulating with her, pushing the woman about. Of goodly size was the woman, fat and very pretty. When it was nearly daylight, Coyote got up again, having finished copulating. Coyote ran off home while the woman still stayed in the brush.

Coyote hastened back home to the east, running very fast. He went back into his house, and put his smooth round stones back into his mouth. Again Coyote lay down on the ground by the door. The woman came back home from the west running quickly. The woman was angry, thinking in her heart (about what had happened). She arrived home and saw how Coyote was going back into the house. She entered inside. Coyote lay down. The woman was pregnant now. "Hê!" said the woman, "get up, husband!" Coyote, with swollen cheeks, whined in answer, "It was not I who did it!" "Do not bawl!" said the woman. She took a stick and whipped Coyote as he lay on the ground. "Get up! Go and hunt deer, husband! I am pregnant." "I! I did not go away. It was not I that did it" (whined Coyote). "Yes!" said the woman, "I saw you." Now she gave birth to children, gave birth to them outside the house. Coyote as usual lay right inside. "Go out!" said the woman, "I am pregnant." She gave birth to ten little coyotes. She put them into her pack-basket and went down south to the creek. She turned her basket over into the creek and they floated westwards in the water. The woman returned from the south and arrived back home. Coyote arose, took the smooth round stones out of his mouth, and threw them away. Coyote went out of the house, ran down hill to the south. He ran west along the creek, following his children. The little coyotes floated westwards in the water; he ran west, following them along the creek. They floated on till they arrived at W+tc'uman?na, ¹⁵⁷ he still running west along the creek. Coyote had run west ahead of his children. He made a fish trap, twining it out of willow. He placed it in the water. There was Coyote, while the little coyotes came floating in the water from the east. They floated past the willow fish trap. Coyote hastened back out of the water. The little

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coyotes floated west, but he ran west ahead of them with his willow fish trap in his hand. When west of them, he hastened to the creek and put it into the water. The little coyotes came floating in the water from the east, floated west past it. "Hê!" said Coyote, "get up out of the water, boys, and get something to eat for yourselves." They floated west, floated till they arrived there at Ham 'damtci. ¹⁵⁸ "Get up out of the water, boys." They did so, came up out of the water. They were now grown up young men. "Start off south for the hills across the plain." The young coyotes did so, scampered about in every direction to look for gophers, jumping on the gopher piles to mash the gophers to death. "Ah!" said Coyote, "that is good, boys. Spread out in every direction and get food for yourselves. I shall go back home," said

Coyote. Coyote now went off, leaving his boys behind him.

Coyote went north and turned east, leaving Clover creek to the north. He went east to Bagat?didja'myak!aina, [159](#) that far he went. Coming up from the west, Coyote had an otter-skin quiver, and very good was the flint in his quiver. He had white feathers and put them into a net-cap, an eagle's white breast and leg feathers he put into the net-cap. [160](#) Coyote did not have merely arrow shafts put under his arm, these were all provided with flint arrowheads. Frost came from the east. Frost also had a net-cap filled with white feathers, he had his feathers made of snow. Very pretty were Frost's white feathers. Frost was going west, Coyote was going east; they met each other at Ganu'my . [161](#) "Hu!" panted Coyote. Coyote sat down, Frost

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sat down. "Whither are you going?" asked Coyote. "I am going west," said Frost. "Indeed! I am going east," said Coyote. "Indeed!" said Frost. "Tell me," said Coyote, "how are the east people getting along?" "There are no people. I did not see any," said Frost. "Hê! Very beautiful are your bow and your arrows. Hehe!" Coyote said, "I should like to have your white feathers," but Frost said nothing. "Let us change about," (said Coyote). "This bow of mine is bad, these arrows of mine and my white feathers are bad." "Oh, well! Let us change about." "Yes," said Frost, and he gave him his arrows, his net-cap filled with white feathers and his bow. "Let us trade good things with each other." Frost handed his net-cap filled with white feathers to Coyote. Now Coyote put white feathers made of snow on his head; just so Frost put Coyote's white feathers on his head. "Well!" said Coyote, "I am going east. Do you for your part go west."

Now he went east, while Frost on his part went west; now they departed from each other. Frost laughed. Coyote went east, and (soon) said to himself, "I am sweating." Really it was snow that was melting, the water came dripping down on Coyote's face. He looked back at his bow, he looked back at his flints and arrows. No arrows were to be seen, no bow was to be seen, they had all melted away. Coyote stood there and looked all around; Frost had gone far off to the west and was no more to be seen. Coyote put his hand on his head, felt around on his head for his white feathers, but the white feathers were no more. Coyote stood still, pondering. "Dam?nim 'na!" said Coyote, "you had good sense, young Frost! I thought indeed they were real white feathers," said Coyote. "That is why I changed about with you. You had good sense." He went on east with nothing now, without bow and without white feathers. Frost's white feathers did not melt, nor his bow and arrows. Coyote now went off home, until he arrived at Ha'udulilmauna.

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VIII. COYOTE AND HIS MOTHER-IN-LAW.

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Crow said, "I shall hunt deer." The people camped out to hunt, all the women camped out. They went out till they settled down to camp at Luwa'iha; [169](#) the men were out hunting deer. Coyote was married to Mountain-Quail Woman, a young woman. Coyote said, "I do not want to have you camping out with me. It shall be my mother-in-law who will camp out with me. You stay home!" said Coyote. "I do not wish to camp out with my

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son-in-law," said old Mountain-Quail Woman. "All the old women have gone camping out. Go camping out! Go camping out! Camp out with him!" said the young woman to her mother. The people did so, camping out to hunt deer. The old woman started to camp out, to camp out with Coyote, while Coyote's wife stayed right at home. The women built camping-out houses, built at Luwa'iha with m 'du grass, with dead bark of pine trees, and with bark of bottom oak; they laid m 'du grass on thick on their houses. Also Mountain-Quail Woman built a house for Coyote.

The Crow people hunted deer together with the Blue Flies. The Buzzard people were there in great numbers, and others hanging around. Now they hunted deer and many deer were killed. They packed them home to the camping-out houses. The Blue Flies, Crows, and Buzzards did not really hunt deer, they looked for deer carcasses. They found a deer that was long dead. Crow said to Blue Fly, "I have found a deer carcass." "It is I who came upon it first," said Blue Fly. "I found the deer carcass. I saw the deer," said Crow. He disputed with Blue Fly. "It is I who came upon it first," (said Blue Fly). "Look at what I have shot on it!" He had thrown his excrement way ahead of him. Crow said no more, for he was beaten. Blue Fly carried off home the deer carcass that had been found by Crow.

When it was dark every one came back from hunting deer to his camping-out house. and it was about to rain during the night. The old woman, Mountain-Quail Woman, had a big vulva. Coyote had his bed on the east, over there on the east side of the house, while the old woman lay across from him on the west. It rained during the night, the water came pouring down on where Coyote was sleeping. "O mother-in-law! I am nearly dead frozen," said Coyote. "Hê!" said the woman, "I put lots of straw over your place of sleeping, son-in-law! Why should it leak?" (Coyote had said to himself,) "I wish that her part of the house should not leak!" "Your place of sleeping does not leak," (said Coyote). "I should like that we sleep together with heads and bodies averted from each other, mother-in-law!" [170](#)

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"Turn your head away to the south, turn your head away to the south!" (she said). "I am nearly frozen to death," said Coyote. "I never heard of son-in-law and mother-in-law sleeping together with heads and bodies averted from each other. People never have that happen to them," said the old woman. The young woman did not carry about a vulva; (the old woman) carried all of it about and Coyote had seen the

vulva. "You will put a rock acorn-mortar between our feet and I shall turn my head to the south," said Coyote.

The old woman turned her head to the north, while it kept on raining during the night. He put a rock, a rock acorn-mortar, between them. "Leak, leak! sleeping place! Do not leak! Mountain Quail Woman's sleeping place!" said Coyote to the rain. It did so to Coyote's sleeping place; there was much water all over it. "Do not leak (on her bed)!" In the middle of the night he caused the old woman to fall asleep. She did so. Now the old woman was sleeping, snoring. "O, away with mere talk! Shall I go on arguing about it?" Coyote got up from his bed on the ground and spread apart her loins. Now he copulated all night with his mother-in-law, pushing her about. The old woman did not wake up.

When it was nearly daylight Coyote ran off home, having, finished copulating. She was like a frog, for all her fat had been taken away from her. Coyote arrived home, running east to his, wife. The (old) woman ran home after him. She ran back east after him and arrived home. "Husband! Do not call me mother-in-law!" (she said to Coyote). Mountain-Quail Woman was pregnant. "So that is why you told me to go out camping with yourself! You intended to act in that way!" Mountain Quail Woman threw the children into the water but Coyote did not follow his children. [171](#)

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IX. THE ROLLING SKULL. [191](#)

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Many were the people dwelling at Unte'unaha. [192](#) Wildcat's wife was pregnant and he had a child born to him. The woman gave birth to a child; Wildcat did not go to hunt deer, for his wife had a child. [193](#) Wildcat said, "Let us go to get pine nuts. We can do no other work now than to go to get pine nuts. And dress up your child!"

Now they went to the east together with their child. There were many pine nuts there, the trees were loaded down with them. "I shall climb up for them here. Let us get pine nuts." "Yes," said the woman. Wildcat climbed up the tree. He threw the pine nuts down one after another, broke off the pine-cones and threw them down. The woman had put her baby in its cradle down on the ground, and pounded the nuts out of the cones as Wildcat broke them off and threw them down below. He shouted down to his wife, "Are they big nuts?" The

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woman said, "Yes. Throw them all down," said the woman; "they are big nuts." He threw the pine nuts down, and said, "Hk!" He threw some more down, saying "Hk!" "Yes," said the woman. Wildcat spoke to her within his heart, spoke down to her, "Hehe"?! I wonder what's going to happen, for my sleep is bad." The woman did not answer. "Hk" He threw pine nuts down to the south, he threw them to the north, he threw them to the east, he threw them to the west. "Last night I dreamt in my sleep. I dreamt that I was throwing myself down. I threw down my shoulder, I threw down my other shoulder, I threw down my thigh, I threw down my other thigh." The woman did not turn back to look, as she pounded the nuts out of the cones; the baby was lying in its cradle on the ground. "I dreamt that I hurled down my backbone. I dreamt that I was rolling all over with nothing but my skull. I dreamt." The woman looked east to the digger pine. Blood was dripping down from the pine tree. The woman put her hand over her mouth, as she looked at the blood. The woman was afraid, and ran off home. He bounded about up in the tree, being nothing but a skull. The woman left her child behind her, forgot her child. She arrived, running, at the house. "I don't know what he is going to do. He has thrown his own members down, and bounds about up in the tree with nothing but his skull. Blood is dripping down from the digger pine. I am afraid," said the woman.

"Indeed!" said the people. "Let us run off to save ourselves. He might cause us all to die." The people did so, and started off to run for safety, running off to the south. They all went into the sweathouse at Wam 'rawi, [194](#) and put a sandstone rock on the roof to keep others out. The people filled the house, children, women, and men. Wildcat was saying, "Hk!" but the woman did not answer him. Wildcat's skull came bounding down, bounded down to the ground. He lay quietly there for a short while, not seeing his wife. Then he bounded around, nothing but a skull. He saw his child and swallowed it. "Am!" said Wildcat to his wife. He bounded back home to the west, he bounded back and arrived at his house. There were no people

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there. He bounded about to every house. There were no people. "Am! Where is it that you have all gone to, running away to save yourselves? I'll find you!" He followed all their tracks, as he bounded about. He found their tracks which they had made in moving to the south. "Am! I shall find you," said he, as he bounded off to the south. He cut bottom-oaks down one after another, he cut the brush down. He bounded on to the rocks, and burst them to pieces. He bounded south to P'u'ls*u?aina, [195](#) rolling along to the west, a human skull. He was like a strong wind, thus he was as he went along. [196](#)

He bounded up hill to the south to Ô'djinimauna, [197](#) following the people's tracks. He bounded on until he arrived at Wam 'rawi. "Let me in, you people, I want to enter," said the human skull. "Don't say anything," (they whispered to one another). "Don't let him in," said the people. He was not allowed to enter. "Let me enter, you people!" "Don't you let him get in! Be quiet!" "Yes!" he now said outside within his heart. "You people won't let me in, won't you?" He bounded back a little way to the north, and came back swiftly, a human skull, on the ground from the north. He was very strong, and cut up all the bushes everywhere, cut up all the trees. He was going to burst into the house, but he could not, or it was too strong. He bounded off to the east. He came bounding back from the east, intended to burst west into

the house. The sweat-house shook, but it was too strong for him to break in. He bounded off to the south. He came bounding back from the south, intended to burst into the house from the south side, but it was too strong for him. The people were heard talking inside the sweat-house. He bounded off to the west. He bounded back from the west, acted like a flint arrow-head, so strong was he, but he could not break into the house. He lay quiet a while, in order to rest. There he lay. "Hehe'?! " said the human skull. "You people were very sensible." He bounded up into the air, intended to burst into

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the house from above, through the door. He came bounding down, but could not burst through the roof, for the house was too strong for him. He bounded up again (saying to himself), "I shall try it once more. Perhaps I shall succeed in bursting through the house." He did so, bounded away up into the air. He came bounding down, but bounced back. That human skull had nearly burst into the sweat-house, for the sandstone rock was already pounded thin. The people inside were afraid. "He'! It looks as if we shall all die. It seems that he is about to burst into the house," said the people. Wildcat bounded back down hill to the north, and lay there now on the ground. "Why should I try to burst into the house? The sweat-house is too strong for me."

He bounded back to the north, rushed back as far as Old Cow creek. He arrived rushing back at what had been his house. "Whither, now, shall I go?" He bounded north and met some people. He killed the people and went on rushing to the north. He rushed down hill to the north at Djit'p'ama'uwic'u. [198](#) He killed ten people, and went rushing up hill to the north. He was heard coming by all the people, rushing along, acting like a wind, as he came rushing on. He rushed on as far as K! 's*ip!u. [199](#)

Coyote was coming from the north at I'da'Imadu. [200](#) Coyote had on an elk-skin belt and carried a quiver of otter-skin. Coyote stood there, listening, listened down on the ground. "That must be the human skull," said Coyote. He was coming from the north. "I am going to meet him," said Coyote in his heart. "I do not think that I shall be killed. I hear that he is killing the people." The human skull came rushing down hill from the south; Coyote on his part was coming from the north. Coyote stood still right there at Djêwint'a'urik!u. [201](#) "Heh! What shall I do?" He took off his belt, and hid his otter-skin quiver

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and net-cap in the brush. The human skull came rushing from the south, approaching nearer and nearer. Coyote said, "I wish there may be to me an old, ugly-looking pack-basket. I wish there may be to me an old, ugly-looking apron of shredded bark. I wish there may be to me an ugly-looking skirt." It was so. The skirt, the old pack-basket, and the apron of shredded bark came to him. "I wish there may be to me pitch, white clay." He besmeared his head with pitch, put it on thick on his face; he just managed to look through his eyes, because of the pitch. The human skull came bounding from the south. "I am going to cry," said Coyote. He carried the old pack-basket on his back, thus did Coyote as he came from the north, while the human skull approached nearer and nearer from the south. "Hê! hê! hê!" he sobbed, "hê! hê! hê!" Coyote was walking along with the help of a stick. The human skull lay quiet a while, listening to the person crying. Coyote came up to the human skull. Coyote looked at the human skull and cried, "I hear that you were bad in the south. What are you acting that way for?" The rolling skull spoke, "I was dreaming," he said to Coyote. "My wife was having a child, and I dreamt that I threw my own body down. I dreamt that I was bounding about, merely a skull." Coyote spoke to the human skull, "Hehe'?! I should like to bake you on hot rocks, because if you continue to act that way, bounding about, merely a skull, you will surely die. I have seen a person that way before, acting like you because of a bad dream, and I have caused him to be a person again," said he, speaking to the human skull, who lay there, big-eyed, consisting of nothing but his eyes. "I put wood and rocks into a hole. I made a round hole, and packed wood." Wildcat was listening to what Coyote was telling him. "And I built a fire down in the hole. I put lots of wood on the fire, so that it burned well, and I put rocks on the fire, big rocks, and when the rocks were hot, I went to look for pitch. I mixed soft pitch with old, red pitch. Hk! I besmeared that skull of yours all around with pitch, I smeared pitch all over it, nice and smooth. Hk! And I put the skull down in the hole," he said to Wildcat. "'S*' said the pitch, as it spluttered away."

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"Do that to me, please," said the human skull. "I put hot rocks, big rocks, on top. Hk! And while the pitch said 'S*' the skull stretched out until it became a person again, and hk! it arose out of the fire, having again become a person." (Wildcat agreed to let Coyote do thus to him. When he became heated up, he attempted to burst out, but could not.) It shook all around. Wildcat no longer moved about at all, for he was dead now. He had tried to burst up out, but in vain. "Aha! Hehê!" said Coyote. "You can't beat me. I was never beaten in anything." He took his quiver and bow out of the brush again, threw away his pack-basket, threw away his apron of shredded bark, threw them all away. He put on his belt and tied his hair up into a top-knot. "There's no such a thing as my being beaten!" Coyote now went to the south. He went up hill to the south, came to the top of the hill, and proceeded south, went until he came to Djit'p'ama'uwic'u. He kept going south until he arrived at Wam 'rawi. Many were the people in the sweathouse. "Come out of the house, all of you," said Coyote, shouting inside to them. "I have killed the human skull. I killed him over there at Djêwint'a'urik!u." The people did so, all came out of the house. They all now went off home, going back to the east, going back to the south, going back to the west, going back to the north.

Footnotes

[93:152](#) This myth consists of two quite unconnected episodes, Coyote's rape of his sister and his deception by Frost. The former of these episodes bears a resemblance to Betty Brown's story of "Coyote, Heron, and Lizard" (no. XII), except that in the latter it is Coyote who is deceived by his wife.

[103:153](#) An Indian village at a mountain, said to be named "Black Mountain," situated about two miles up from W+'tc'uman?na (see note 103).

[104:154](#) Coyote wished to see his sister's private parts.

[104:155](#) Pretendedly with pain, really with lust.

[104:156](#) The Yana name for the Wintun.

[106:157](#) See note 103.

[107:158](#) An Indian village at the present hamlet of Millville, not far from the confluence of Cow creek and Clover creek.

[107:159](#) A point near the present Basin Hollow, between Cow creek and Clover creek, formerly a favorable spot for the gathering of roots, seeds, and clover and the burning out of grasshoppers. It took its name (see note 146) from a hill with big sandstone boulders on the summit.

[107:160](#) The yô'l?aiyauna, a sort of white war bonnet, consisted of the white breast and leg feathers of the eagle loosely filled, like down, into a net worn on the head (tc!a'iw nu, larger than the ordinary k!a'di, "net-cap"). The net itself was not visible, as it was entirely covered by the white feathers.

[107:161](#) The present Basin Hollow in Clover Creek Valley. It was a waha'iri?mauna, "resting place," at which it was considered good luck for traveling parties to stop.

[112:169](#) An Indian village on Old Cow creek about twenty-five miles east of Millville.

[113:170](#) Avowedly for reasons of modesty.

[114:171](#) An implied reference to the preceding story (no. vii).

[115:191](#) This myth is practically identical with Curtin's "Hitchinna" (op. cit., pp. 325-35); Hitchinna, "wildcat," corresponds to 'itcli'na, Metsi, "coyote," is me'ts*!i, Patokya, "skull people," is p'u't!uk!uy . cf. also Dixon, op. cit., pp. 97-8, and no. XXIII of this paper.

[123:192](#) An Indian village located on a plain between the upper courses of Old Cow creek and Clover creek, at a distance of about fifteen miles south of Round Mountain. There was said to be an abundance of flint in the neighborhood.

[123:193](#) See note .101.

[124:194](#) See note 111.

[125:195](#) An Indian village on the present "Tamarack Road," near Ba'n?xa. See note 107. P'u'ls*u?aina means "red clay."

[125:196](#) Sam Bat'w+ said that when the older Indians first saw the trolley cars of the whites, they compared them with the wildly rushing P'u't!uk!uy ' or Human Skull.

[125:197](#) An Indian village on the upper course of Bear creek.

[126:198](#) An Indian village on the south bank of Cedar creek, near the Bullskin Ridge.

[126:199](#) An Indian village situated on a hill a short distance south of the present Buzzard's Roost (Round Mountain).

[126:200](#) A rocky spot with small creek just north of the present stage station situated about a mile and a half south of Montgomery creek.

[126:201](#) An Indian village about two or three miles north of the present hamlet of Buzzard's Roost or Round Mountain.

II. NORTHERN DIALECT (Gar+'?i.) [202](#)

X. COYOTE, PINE MARTEN, AND LOON. [207](#)

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Coyote went around looking for gophers' roots by tapping with a stick at Yk'mimadu, [208](#) he felt about for gophers' holes by tapping. Suddenly he heard someone coming to him singing. "Heh!" he said. "Ih!" he said. He looked all around, when suddenly he saw two girls. "Ih!" he said. He threw away his open-work carrying basket, he threw away his digging-stick. He threw away the pitch. He took off and threw off his signs of mourning. Now he put on his buckskin trousers. He put dentalia on his shirt, he put dentalia on his moccasins.

(He said to them,) "Do you go there, to my house! Yes, they said. Bull-Frog Woman, Coyote's wife, was pounding acorns. "Hê!" she said, "what are you going in there for? Who told you to go there? Pine Marten is dwelling yonder, up

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towards the south. Two black-bear skins are hanging up; just look at them! This is Coyote living here. Don't look at him! This is Coyote here living between the two houses. He has stolen the black-bear skins from the next house on the west. [209](#) Don't go into Coyote's house! This here is Coyote. The people have gone into yonder house. They have come back home from hunting and have been staying over there.

(The elder sister said,) "I do not know about this. We see the black-bear skins. We should enter the house. Our father told us, 'You will go as far as that.'" (They argued as to whether they should go in or not, but finally they entered. When Coyote returned he said to them,) "I suppose they are going to bring back meat. It is dark already. I always distribute deer meat. I hire those fellows yonder. Everyone has been carrying home deer meat, everyone has been killing deer, and they have already come back home. I feel ashamed because I have no meat left over. I always give food to everybody, and it is my custom to distribute it. Now I shall go east to the next house." (He said to his wife,) "Make a big fire. We shall roast the meat."

Coyote looked on while Pine Marten's people were eating, but did not enter the house. Bones were thrown out of the house to him, one after the other, and he swallowed them. They were thrown out to him, and he kept swallowing the deer bones. He finished, went back west to his house, stood on the roof of his sweat-house. He cut out pieces of flesh from his hams. He went into the house (saying to his wife,) "I have no meat left over. Cook this! Feed them with it!" (To the girls he said,) "I always do so; I never have any left over. [210](#) Tomorrow I shall have some left over, and you shall have plenty to eat." "Ih!" she said. "It seems to be human. It does not taste like deer meat; it tastes like human flesh. We were not told to enter here. It seems to be Coyote who lives here. Pine Marten lives in the next house on the east. I smell nothing but deer fat over there. We

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were told that Coyote lives between the two houses. You have no sense," (she said to her elder sister).

She went east to the next house when it was daylight. She entered the house. (Pine Marten's mother said to her,) "You two thought that that was somebody living over there. That is Coyote. He has stolen the black-bear skins. That is Coyote living there, those hides belong to us." (After she had been given much to eat she returned to her sister, and said to her,) "I have been given food; I have eaten much. He yonder is really the one (we are looking for). I told you so before, but you wouldn't listen. Eat this here! Much have I eaten." "Well," (her sister said,) "I shall go and bathe. We shall go east to the next house." (Pine Marten's mother) spread out a black-bear skin on the ground for them. "Do you two enter! I don't know what Pine Marten will do. Perhaps he won't turn to look at you." She roasted food and gave it to them to eat. "Do you eat this! Probably you were told to come here." (When they came back from hunting) someone said, "Hm! She smells like Coyote's divorced wife." "Sh!" (said Pine Marten's mother,) "don't say that! My son might feel ashamed. Just behave yourself! Don't talk in that way," she said.

(Coyote was very angry, and said to himself,) "You think you will go out to hunt deer! Now I shall cause it to rain." It rained and it was like winter. The water rose high. (All the people were inside Pine Marten's sweat-house, and Coyote put it on fire.) "It is I that did it," (said Coyote). They all survived together. The sweat-house burned all up. (They said,) "Let us escape. Let us all go up into the sky." Coyote said, "I shall go along with you. Oh, I shall lie on my belly in the bottom of the basket." "You will not do right," (they said to him). "I shall just lie down on my belly in the bottom of the basket," he said. "Do you all get inside now!" (said the chief. To Spider Woman he called out,) "Pull us up to you!" She pulled them up. (When they were approaching the sky, (someone noticed that Coyote was making a hole, and said,) "Oh! it's going to break apart!" "Heh!" (said Coyote to Pine Marten's people). "Now you know, do you not, that I am jealous of you." The basket broke apart and fell down to the ground.

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[211](#) (All were burnt to death except one). An old gray-haired woman, Bo'nuyaup!a, [212](#) alone survived. She cried, "Whither now shall I go? I shall go far away to the north. Two who still survive there will indeed take pity on me. I shall hire them." (She went up north.) There were geese there in great numbers. Many of them were killed (by those two). "We kill many of them," (they said to her). "Have you not perchance seen her who has destroyed us all? You may have done so." "Yes," they said. "We have seen some one. Perhaps indeed it is that

one whom you mean." "Perhaps she wears a bead necklace," she said. "Yes, she wears a white necklace of beads." "Would that you took pity on me!" (she said. "Kill her for me!") "I shall indeed do so this very same night." (That night he killed the Loon Woman and took off the necklace of beads. Every bead was really the heart [212a](#) of one of the people that had been burnt to death. He gave the necklace to Bo'nuyaup!a).

"Now I shall be happy. Now I shall go off home." She came back home to her house. She struck the hearts, and the people came back to life. They all came back to life. "You thought concerning me, did you not, 'She has no sense.' You would have treated me in that way! But my friends are dwelling yonder, far away in the north. I suppose you said to yourself, 'I have killed them all,' did you not? But you did not kill them. You thought you were sensible. It was you who thought of killing me." [213](#) Now it is ended.

Footnotes

[129:202](#) The thirteen gar+'?i myths and non-mythical texts here given were obtained in July and August, 1907, a few miles to the north of the hamlet of Round Mountain (or Buzzard's Roost), Shasta county. The informant was Betty Brown (Indian name Ts!+'daimiya), since dead. There are now not more than seven or eight Indians that are able to speak the dialect. In some respects Betty was an inferior source of text material to Sam Bat'w+, as evidenced by the very small number of myths it was found possible to procure from her. Her method of narrative was peculiar in that she had a very marked tendency to omit anything, even the names of the characters involved, that was not conversation; this has necessitated the liberal use in the English translation of parentheses in which the attempt is made to arrive at a somewhat smoother narrative.

[129:207](#) Two quite distinct myths seem in this to have been amalgamated by Betty Brown into one. The first is the well-known story of the visit of two sisters to a chief (generally Panther, in this case Pine Marten) and their deception by Coyote, who poses as the chief. For this first myth cf. Dixon's Achomawi tale in "Achomawi and Atsugewi Tales," Journ. Am. Folk-Lore, XXI, 163. The second is the Loon Woman story typical of Northern California, of which but a fragmentary, ill remembered account is here found. For the latter myth cf. Curtin's "Two Sisters, Haka Lasi [= ts*!orê'djuwa, "loon"] and Tsore Jowa [= ts*!orê'djuwa, "eagle"]," (op. cit., pp. 407-21); Dixon, "Maidu Myths," pp. 71-6; and the Achomawi and Atsugewi versions in Dixon's "Achomawi and Atsugewi Tales," pp. 165, 175.

[133:208](#) A point near the present station situated about a mile and a half south of Montgomery Creek.

[134:209](#) The two sisters had been told by their father that they would recognize Pine Marten by the black-bear skins hanging up in front of his house.

[134:210](#) Coyote pretends that he is so liberal in the distribution of deer meat, that he never has any left over for himself.

[136:211](#) From here on the trend of the first story is absolutely lost, the remainder being a much abbreviated account of the latter part of the Loon story.

[136:212](#) An unidentified bird.

[136:212a](#) So Curtin and Dixon. In another connection Betty Brown said the white encircling the loon's neck was due to the fact that she had at one time put the intestines of people about her neck.

[136:213](#) These words are an apostrophe to the dead Loon Woman.

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XI. THE DROWNING OF YOUNG BUZZARD'S WIFE. [215](#)

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(Buzzard's son said to his people,) "Now dig for roots! They are ripe already. Let us climb sugar pines. We shall move tomorrow and you will settle down there. Now I shall climb for sugar-pine nuts, they are ripe already. The people will all come there, and we shall settle down there where there is a nice spring, I think the people will come here. We shall wait for them." Many were the people that came together. (The chief said,) "Now let us climb for sugar-pine nuts, and take food along." (To the women he said,) "Now you will dig for tiger-lilies. Now procure food for yourselves. Probably you will not like to climb (sugar-pines). If you finish it, they will have food for themselves."

(They all went off to Silver Lake [216](#) to get sugar-pines nuts. Buzzard's son told his wife not to venture into the water, but when he was gone she said,) "I should like to go into the water there. Let me see! Let us go to drink." "Do not go to drink," (she was told). "Why should I be afraid? I shall go to drink." She saw logs bobbing up and down in the water. "Let me see!" she said. "I can swim across yonder to the west." They missed her and looked around. "Let me see!" she said, "I shall try it. I can swim out of the water." "You would not be able to swim out of the water," (she was told). She took off her skirt, (saying,) "I shall swim into the water. Just see me!" She swam to the west.

They were many who saw her. Now she sank right between the logs. "I told you that before," (she was told). Her buckskin skirt and tassels beaded with pine nuts remained as she had left them. Then they cried. "Why is it that you are crying?" (Buzzard's Son asked them). "She is sinking." "I told you, 'Do not take her to the water!' It is your fault. It

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would have been good if I had been there myself. To think that I should have come here just for that! I shall stop (climbing for sugar-pine nuts). Let us look for her! Pray do so, to see if I can find her. Let us try it. She is a good girl." (He said to one,) "Run back to the people! They shall come here." He ran back, telling them to come. "Yes," they said. "Let me see!" he said, "I will try to save her." They drew off the water by means of a ditch. "You will probably not be able to draw it off, you will not draw off the water," (they said to him). "What, now, shall we do? Do you all clean out the ditch! I hardly think we shall be able to find her. We shall not find her. She must have sunk straight down, she must have sunk right between the two logs. That is a bad place."

They all went back home, parting from one another. Some stayed together right there. "No longer," (he said), "shall I procure winter food for myself. Now I have done with that. Alas! I was happy, I did not think that this would happen to me. Now I shall have done." "Why, pray," (her mother said to him,) "did you let her go off? You should have taken water while on your way. You were foolish." "I did not know. I should have gone with her, but she just rain off by herself. She should have told me, 'Let us go and drink.' She was angry. I am not good. My heart feels grieved." They all arrived home, they lay down in the ashes in the fireplace. [217](#) Also the men did so. Her people, those who had climbed for (sugar-pine nuts), cried. They piled the pine-nuts into the fire. [218](#)

(Before she had left, Buzzard's wife) had said, "Perhaps I shall not again enter the house. I dreamt that I was dying. Pray burn up all of these things." "I am afraid," (said her mother,) "of your speaking in that manner." "We shall probably be away two months climbing for (sugar-pine nuts)," (said her daughter,) "and I shall perhaps die. I shall not again enter my house." "I shall cry because you speak in that manner," (said her mother). "Truly, you shall indeed find it out." Her mother wept. Now she is dead. Her hair now comes flying back

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home. It comes blown back home. (She had said,) "I shall surely have died if my hair comes hither, blown back by the wind." "Take along with you," (said her mother,) "your tasseled buckskin skirt and your apron fringed with white grass. Put your beads about your neck." "Yes," she said. "Now, mother," she said, "good-bye! [219](#) You shall not see me again." "I am afraid," (said her mother). "Stay at home. I am afraid for you." "Father, do not feel bad. Just cry a little bit for me. You shall grow old. Mother! pray do not cry much. If you see people eating, do not go over to the next house. If you see food over there, pray hold your head down. [220](#) You were happy in raising me. I did not think before that I should take a husband."

Footnotes

[137:215](#) It is curious that in the telling Betty Brown left out all the names of the characters. It was only when the text was gone over for purposes of translation that it was found what animals she had in mind. The chief is Buzzard's son (ma'ts!k'ili'lla), his wife is an insect with long blue wings (p'a'k!a'nna perhaps Dragon Fly), her father is Woodpecker (ts!*ur 'du). The text is distressingly elliptical in narrative.

[140:216](#) The Yana name is Tc' 'p!ulxa. it is situated about eight miles southeast of Round Mountain, at a height of approximately 3700 feet.

[141:217](#) As sign of mourning.

[141:218](#) It would have been unlucky to use them.

[142:219](#) The literal translation is, "Now stay!"

[142:220](#) I.e., do not look on greedily when others eat.

XII. COYOTE, HERON, AND LIZARD. [240](#)

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"Do you all come together! I intend to move north the day after tomorrow; I want to camp out for a dance in the north. Get food together! Tomorrow we shall eat before starting out. Dance! Try it now! Let us go to camp out for a dance, let us go out to camp in the north country. Let us go to eat their salmon. They must be getting salmon already." (Thus spoke the chief of the Geese people.) They danced. "Try it! You are going to have a dance. Get ready to start when it is daylight! Get ready your feathers, get ready your aprons fringed with pine-nut shells. Get ready your 'k'miyauna aprons. What shall stay over night at C+p!a; [242](#) you will have a dance there, you will practice there, as it is a very good place. You will dig for annis roots at that place, and you will take them along as food. You will dig also for da'mna roots. There we shall remain for two nights. After that we shall start to move along ahead to Djêwit?t'a'urik!u [243](#) and to

I'da'lmadu. [244](#) There you will practice dancing and will get sunflower seeds. You will rest there and gather sunflower seeds, for the North people [245](#) are very fond of sunflower seeds." Now they proceeded

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to the north. It was Lizard [246](#) who had sent word for all the people to come to a dance.

(When they had come near to the north country, the chief said,) "We shall move to yonder place. Make yourselves nice and clean! Let us dance up to there! Lizard has sent word to you, 'Dance!' He has just sent for me, and has told me, 'Dance up to here!'" They started in dancing now, while Lizard shouted encouragingly to them. "It is good," said Lizard. There were all sorts of Geese people there from every place. "Be seated here!" said Lizard. "You will eat soon," he said. "Soon you will have a dance. I have killed a person, that is why I am having a good time." (The chief of the Geese people) spoke in reply, "Yes, that is why I have come hither. I like to have a good time. These children like to have a dance, and that is why I have brought them hither from the south." "It is very good," said Lizard. "I rejoice to see you," said the chief of the Geese people. (Lizard said,) "I have a large sweat-house; they will have much salmon to eat, for I am wont to catch them. Soon you will have a dance."

(Lizard said to his people,) "Go for some kindling wood, so that we may have a fire to give light. Do you people cut wood, so that these people may cook." They all went off together to get kindling wood. (The chief of the Geese said to his people,) "Give them annis roots as food, you have brought along sunflower seeds."

Lizard had sent word to every place. He had sent all over for people to come to his dance, and Heron Woman heard about it. (Coyote, her husband, said to her,) "You should go to spear salmon, I should like to eat some fresh salmon. I am always eating ma'ls*unna roots." "Yes, indeed I shall do so. I shall go to the river to look for salmon. You, for your part, will go to tap around for gophers' holes, while I go tomorrow to get salmon."

She held her salmon spear and looked into the river, waiting

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for salmon. All at once a sucker came swimming from the west. "Go on east to K!a'!djadê, [247](#) to C+bu'p'k!aimadu." [247](#) Soon another sucker came swimming from the west. "I do not like you," (she said,) "your bones might get stuck in my throat. Swim on east to C +bu'p'k!aimadu." All at once a salmon came swimming from the west. She speared the salmon. Then another one came swimming from the west and, (after spearing it she ceased. Now she built a fire and cut open the salmon. Then she put it on the fire to roast. After some time she took it off again and ate the salmon, dipping it into acorn mush. When she had finished eating she put the remains away into a basket, and cleaned everything up nice and smooth. (She said to the salmon remains,) "Pray do not smell. Coyote might smell it." She put them away, cleaning things up nice and smooth. Now she braided tassels, making a tasseled buckskin skirt. After three days of braiding she finished her apron of white m'ha grass, and twined a tule basket-cap and a willow basket-cap.

It was already dark when Coyote came back home with bruised legs; ugly he looked, and he was all covered with mud. She, the Heron Woman, was wont to come back home when it was dark, satiated. Coyote baked his ma'ls*unna roots and his annis roots, picked out the big ones, (and said to her), "You should eat these annis roots." "I do not care to eat them," Heron Woman was wont to reply. "Eat these roots for which I have gone far off. Why is it that you do not eat raw food? [248](#) What is it that you have eaten?"

Again she did so for herself. She went off early in the morning and did as before, got salmon for herself. She caught four salmon, put them down on the rocks, and dried the pounded red flesh of the salmon. She used to dry the pounded flesh and, after cleaning things up smooth, put the remains away. "Pray do not

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smell!" she said, "he might transgress your taboo." [249](#) When it was dark, Coyote came back home. "I feel sick," said Heron Woman, "I have a toothache." "Indeed!" said Coyote. "When was it that you became sick?" "I dreamt something, and I am always sick." "What is it that you dreamt of?" "I was just dreaming of something," said Heron Woman. "My cheeks are swollen." "Indeed!" said Coyote. "I have a toothache. Dig up tc'i'l?awauna [250](#) roots, you will pound them up and put it on my cheeks." "Yes, indeed, I shall do so. You should eat baked roots; have baked ma'ls*unna roots." Coyote was wont to kill ground squirrels, he was wont to kill gophers, he was wont to kill moles. She put raw acorns into her mouth. "My cheeks are swollen," she said. "I cannot swallow. You should put hot rocks into water, so that I may be able to drink it. My throat is swollen." "I shall come back home when it is dark," said Coyote. "Pray do not come back home when it is dark, please come home somewhat earlier." "I always run about to a great distance."

Again Heron did as before. She took her raw acorns out of her mouth and put them down on the ground, where she was accustomed to sleep. Again she caught salmon. She caught five salmon, put them on the rocks to roast, and pounded up the red flesh. She never gave him any salmon to eat, she never gave him any food. When it was dark, she returned home as before. The people were having a great dance. She said, "They say that they have been having a dance for three nights. I want my swelling to burst, I want it to burst," she said, always speaking falsely. "It will be good," (said Coyote), "if your swelling burst." "Let me see!" (said Heron Woman to herself,) "I shall go to camp out where they are having a dance." She was wont to take her skirt secretly, her buckskin skirt, tasseled with m'ha grass. "Pray do not be seen!" (she said to her skirt). She now ran off at night to stay over night where they were having a dance. "Do not build a fire," she

said (to Coyote). [251](#)

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"Pray act as though sick, as I always do; groan, build a fire when it is already daylight," (she said to her acorns). Now she went off, and danced with the people while Coyote kept on sleeping. "Here comes the fine dancer," (said Lizard,) "Coyote's widow!" [252](#)

When it was just about to dawn, she was wont to run back home along the river. She entered her house again, put the acorns into her mouth again, and again lay down on the ground. "Where are you now? Have you gone away already? Come and build a fire for me! I feel cold." "Heh!" said Coyote, "I have been sleeping soundly." He arose and scurried about at his work. "Do look at my cheeks!" she said, "the swelling will burst." Have you not perchance heard that the people are having a dance?" (said Coyote). Lizard was having a great dance. "Indeed!" she said, "I have not heard anything about it. They did not come here to say anything about it. I have not heard," said Heron Woman.

As was his wont, Coyote went off to tap around for gophers' roots, never staying at home. Now the woman went off again to stay over night where they were having a dance. This time Coyote found it out. "Here comes the fine dancer," (Lizard was saying,) "Coyote's widow!" "Ih! My name is being called," said Coyote. "He calls it," he said. "Yes, it is good," said Coyote. "It seems that you think that you are sensible. It is I who am a sensible person, I am a great one." Now he went off when it was daylight. "You will not throw me away. So that is why, as it turns out, you reject my food! I run about in every direction, looking for food, saying to myself, 'Let her not be hungry!', and you reject it. Perchance you think you have much sense? I am one that am superior to all, I am superior to my brother chief. I am a person that has much sense. You will not rejoice." Now Coyote went off.

"I shall go for wood," said Lizard, "I shall soon come back home. The kindling wood was very good." He went for it; Lizard split up the kindling wood very fine. Suddenly Coyote came crying down hill from the south, he was weeping. (Coyote

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was dressed up as an old woman, and pretended to carry a baby. He was really carrying his penis, wrapped up like a baby.) "It seems to be Coyote, is it not?" said Lizard. "Is it you who are chopping wood?" said Coyote. "Yes, I am the one that am giving the dance. Many are the people that have come together here," said Lizard. "I have sent word to every place for all the people to come," he said. "I am coming back here," said Coyote; "this here is my orphan child; my husband has been killed." "Indeed!" said Lizard. 'Well! I shall go down to help them,' I was saying to myself. That is why I returned to this place here. Where is it that you are accustomed to go back home?" "I always go back down hill here to the north." He tied the kindling wood with rope made of tc'ilha'imadu, with rope made of b'ni-bark strands. "It is heavy," said Lizard. "It was never that way before," he said. (Coyote had wished to himself that the burden should be heavier than usual.) "I shall push the burden on to you. It is heavy," he said. "It is generally light. Why is it that it is that way?" he said. "Stand in front of me. Pull the burden from me on to yourself." "I might fall," said Coyote, "I shall just push it onto you." (Coyote had put down a piece of sharp flint on which Lizard would have to kneel in drawing the burden on to his shoulders.) And then Coyote pushed it on to him. "Away with all this talking!" (said Coyote to himself). Lizard did (as Coyote had intended), and the veins of his knees were cut through. Now Lizard was dead.

"Yes! I shall treat you people in that way." And then he took off Lizard's skin and put it on himself so as to resemble him. "Pray go back to our house. If she wishes to have a fire made for her, pray go and enter the house and build a fire for her. If she wishes to have a poultice put on her, put a poultice on each cheek," (said Coyote to his penis). Coyote's penis did so. It put poultices on Heron. Now Coyote took up the wood and carried it, putting Lizard's appearance on himself. Then he went back down hill to the north.

"The chief has come back home, he was out to get wood, (said the people). He stepped on top of the ladder of the sweat-house and he put down the wood, and now he entered the house. Water was poured on his face; he blinked. "That one must be

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Coyote, for he blinks," (they thought). "You will soon have a dance," he said. "I have a sore throat, because of my shouting. Soon you will all go to sleep. Dance!" he said. Just then his faithless wife came. "Amm! You will act in that way indeed, will you? Perhaps you think that you will live?" [253](#) he said (to himself). "So you try to fool me when I am asleep, do you? (Aloud:) "Hehê! Here comes the fine dancer, Coyote's wife! Soon you will all go to sleep," he said. "You will dance in the daytime tomorrow; you will dance till night-fall."

Now they were all asleep, sleeping all together, snoring. Now Coyote smeared pitch around the sweat-house, smeared pitch on the feet of all of them, smeared pitch on the people. "Do not run out to save yourselves!" Now Coyote went out of the house. The people in the sweat-house burned up. "That is what I always do when I am angry. Now cook for your loved one! What I do is good," he said. "So that is how you act, is it? That is why you reject food? I go far off to get roots for you, and you reject them!"

Duck alone saved himself, and with him was Goose; Goose was burnt, burnt off on one side. Then he walked flat on his feet into a lake. Duck did likewise. "Now he has taken revenge on us. Why did he act in this way to us?" With them were also Ground Squirrel and Gray Squirrel. "Whither shall we go?" they said. "If I recover," (said Goose,) "I shall go back to the south. I should not have listened to (Lizard's invitation)." "Do not speak thus," said Duck. "Go straight north to the far north! Go still further north! I shall think it out," he said. "Let me see! Go east to the Hat Creek Indians," said (Goose), "and go east to the people dwelling across the river to the north, and go east to the people of I't'a'urik!u. [254](#) Go over to the south to the S*uk!ô'niy , " [255](#) he said, "go east to the rising sun. I also

shall be wont to do so," said Goose and Crane, "I shall go straight north. I never thought that I should do that. I was very happy at home; I had plenty to eat. Never did I think that I would do that. A meteor will fall down and burst," he said, "and the water will boil. It will be that way also down the river to the west. [256](#) People will lie down in them if they are sick in any way." (He spoke to Ground Squirrel,) "You will be he who will always look around for food," (and to Gray Squirrel,) "while you will be he who will jump about among the yellow-pines, you will get yellow-pine nuts, and you will be satiated. I shall have my place here. I shall also be north across the river from here at Wack'p'di [257](#) for that is a very good place. To that place there will be a bridge going north across the river, and the place will be called D+r+'p!oha. [258](#) That place will be heard about all over, and people will say, 'Let us go to bathe at D+r+'p!oha.' It will be only slightly warm at Wack'p'di; so it will be across the river from here. Wild plums will grow in that place, mkt!s*u and ma!s*unna roots will also grow there. Salmon will swim to the north, trout will swim to the north."

Footnotes

[142:240](#) The account of the visit of the Geese people to Lizard at Big Bend (of Pit River) bears considerable resemblance to Sam Bat'w+'s account of their visit to Flint Rock at Mount Shasta (see note 67). Heron's deception of her husband Coyote is paralleled by Sam's story of Coyote and his Sister" (see note 152).

[153:242](#) See note 51.

[153:243](#) The gar+'?i form of Djêwint'a'urik!u (see note 201).

[153:244](#) See note 200.

[153:245](#) By dja'udjabiy , "North people," are here meant those that correspond to the later Achom 'wi or Pit River Indians of Big Bend. By Big Bend is meant the land enclosed on the south by Pit River as it takes a sweep to the north and south between long. 122° 50' and 122°.

[154:246](#) The lizard (k!uwi'lla) of this myth is not the small species (k!a!ts*!auna) of Nos. V and VI. He was described as a big, brown, long-tailed animal, whose bite is not poisonous. The name is given by Curtin (op. cit., p. 313) as Gowila.

[155:247](#) See note 225. The place referred to is the Achom 'wi (Fall River Indian) village on Fall River near its confluence with Pit River, at the present Fall City (or Fall River Mills). The name Achom 'wi (Adjk'm wi?) refers properly only to the Fall River Indians, known by the Yanas as C+bup'k!a'imaduy ` (gat' 'i C+bumk!a'imaduy `).

[155:248](#) By "raw food" is meant roots and other vegetable food as contrasted with more staple food, particularly acorn-mush, deer meat, and salmon. Distinct verb stems are used for "eat," according to whether reference is had to the former (tc'ô-) or the latter sort of food (mô-).

[156:249](#) It was forbidden to eat salmon at the same time as deer meat, small game, or gophers' roots. This explains Heron's refusal to eat the roots offered by Coyote and her desire to keep the odor of salmon away from him. The transgression of the taboo would mean the stopping of the salmon run.

[156:250](#) A medicinal root used for swellings.

[156:251](#) She did not wish to have Coyote get up early, for he might then observe her coming back from the dance.

[157:252](#) I.e., "grass widow," divorced or unfaithful wife. Lizard's words are ironical.

[159:253](#) The exact translation and significance of this sentence are rather doubtful.

[159:254](#) Now known as Hot Springs Valley or Big Valley. It is in southern Modoc and northern Lassen counties and is drained by Pit River.

[159:255](#) S*uk!ô'niyâ seems to have been of somewhat indefinite application as a term embracing Indians to the extreme east. It was used by Betty Brown to refer to the Northeast Maidu of Susanville and the Achom 'wi of Dixie Valley. Sam Bat'w+ thought it meant the "Hot Springs" and "Snake" (i.e., Shoshone) Indians. The valleys referred to in the text--Burney and Hat Creek valleys (inhabited by the Atsug 'wi or Hat Creek Indians), Fall River, Big Valley, and Dixie Valley--were formerly visited in the spring by myriads of ducks.

[160:256](#) This explains the occurrence of hot sulphur springs in Big Valley and Big Bend.

[160:257](#) Kosk Creek, a northern tributary of Pit River. Big Bend is directly opposite its confluence with the latter stream.

[160:258](#) Hot Springs of Big Bend.

XIII. THE FINDING OF FIRE. [268](#)

(Translated from Curtin's "Creation Myths of Primitive America," pp. 365-70.) [259](#)

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In the beginning Au Mujaupa had fire very far down south on the other side of a big river. The people in this country had no real fire; they had a kind of fire, but it wasn't good. It just warmed a little; it wouldn't cook like the fire we have now. People killed deer and fished, but they had to eat fish and venison raw.

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In the west people had fire, but it wouldn't cook. In the north there were many people, and in the east; but they had no fire that would cook.

"There must be fire in some place," said the people at Pawi; "how can we find it?"

"I will go out to-night to look," said Ahalamila.

That night he went to look for fire. He went to the top of Wahkanopa, looked east and west, saw no fire in either place. Next he looked north; no fire in the north. He looked south; saw no fire anywhere.

Ahalamila came home and talked to the chief and people. "I saw no fire," said he; "I could not see any, but I will go to a better place the next time and take some one with me. I will go to-morrow night to the top of Wahkalu. Who here has a good head, who has a sharp eye to see fire? I want to look for fire to-morrow night from the top of Wahkalu; from that place I will look all around the whole world to find fire."

"We have a man here," said the chief, "who can see through a tree, who can see down through the earth to bed rock, who can see through a mountain. You can take him to-morrow night with you. He is Siwegi."

Ahalamila went to Siwegi. "Will you go to-morrow night to look for fire?" asked he.

"I will go if the way is not too long."

"Oh," said Ahalamila, "it will not be long. I will shorten it."

Siwegi agreed to go; and when the time came, they started. Ahalamila doubled up the trail and made it short; in an hour they were on the top of Wahkalu, both ready now to look for fire. The night is very dark; they can see the smallest fire easily.

They look to the east, look with great care, look a good while, see no fire; they look to the north in the same way, see no fire; they look to the west, no fire there. Now Ahalamila looks south, looks a long time, and sees nothing; he looks half an hour to the south, sees a little glimmer like a light very far away. '

"Siwegi," said he, "I see a small light down south; it seems like fire far away. I think it is fire."

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"Look again," said Siwegi, "look sharply. Maybe it is fire." "I have looked enough, I think it is fire," said Ahalamila; "but I want you to see it, I want you to look now."

Siwegi looked a little while. "Yes, that is fire," said he.

"Well," said Ahalamila, "we see fire, we know that it is far off in the south."

Ahalamila made the road short, and they were back at Pawi in an hour. "We have found fire," said Ahalamila to the chief and the people. "We know where fire is, we can have fire now."

"We must have that fire," said the people.

"There is no way to get the fire but to go for it," said Ahalamila.

"Well," said the chief, "since Ahalamila saw the fire he will go for it; but the road is long. Who will go and help him? Who will go for fire with Ahalamila?"

About fifty men offered to go, and they started next morning. The journey was long and very hard. Soon two or three men were tired and went home; not long after more were tired, and when they had gone far down to a great river, just north of where the fire was, of the fifty who started only three were left--Ahalamila, Metsi, and old Shushu Marimi.

Just south of the great river Au Mujaupa had a very big village, and in the village a large sweat-house. In that house he kept the fire, and

had a great crowd of people living in the country outside who served him, and kept every one in the world from stealing his fire. These people were Patcha, Chil Wareko, Chil Daiauna, Sabil Keyu, Juhaju, Juwaju, Jukami, Jukilaju.

The three, Ahalamila, Metsi, and old Shushu Marimi, were at the northern end of the bridge, and sat there watching till all at the sweat-house was quiet. The bridge was very narrow and slippery; so Ahalamila put pitch on his feet and hands, and on Metsi's and Shushu's feet and hands. All three crossed without slipping, and found every one asleep in the sweat-house.

The old chief, An Mujaupa, had covered the fire well with ashes. All was silent within and without. Ahalamila, Metsi, and Shushu. crept onto the sweat-house quietly, and looked in. All were asleep.

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"I will go down first," said Metsi.

"No, I will go first," said Ahalamila. "I will get the fire and reach it to you; you take it and run very fast."

Ahalamila slipped down. Metsi and Shushu remained on the roof. Ahalamila opened the fire carefully, took out a good piece and handed it to the old woman. She put it in her ear. He handed her another; she put it in her other ear, slipped down from the top of the sweat-house, ran across the bridge, and hurried away.

Ahalamila gave Metsi two pieces. He put them in his two ears and started. Ahalamila filled his own ears and followed.

The three had run over two mountains when Au Mujaupa woke up and saw that the ashes had been opened, and that fire had been taken, that a coal had fallen near the central pillar. He sprang up, went to the top of the sweat-house, shouted, called to all his people,--

"Fire has been stolen! Fire has been stolen! Go, you, and follow!"

Now Patcha, Chil Wareko, Chil Daiauna, Sabil Keyu, and all the wind people rose up and followed, raced and stormed in every direction. So much rain came that the whole country was covered with water.

Now Juwaju was ahead of all Au Mujaupa's people chasing the three robbers. Chil Wareko came too, and fell upon the three furiously; he drenched and chilled them. Next came Jukami and Patcha, who nearly froze them.

Metsi was almost dead; the fire went out in both his ears. Ahalamila lost his fire too. Chil Wareko, Juwaju, and Patcha quenched it, then he let it fall.

Old Shushu. was behind a good way, but she ran all the time. She kept her hand on one ear as she ran. She lost the fire out of her other ear, and when the piece fell out it broke in two and fell apart. Chil Wareko picked up the fire and took it back; he found six pieces, thought that he had all. He and the others stopped following.

Ahalamila and Metsi ran ahead, left old Shushu to get on the best she could, and reached home first. They were wet, very cold, and tired.

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"Where is your fire?" asked the chief.

"I have none; Chil Wareko took my fire," said Ahalamila.

"Where is your fire?" asked the chief.

"Chil Wareko took it," said Metsi.

The chief was very sorry, and all the people were sorry. The old woman did not come, and the people said, "She must be frozen dead."

At sundown old Shushu came back; she came very slowly, was terribly tired, but courageous. She reached the sweat-house, came in, said nothing, lay down wet and cold.

"Where is the fire?" asked she; "did not Ahalamila and Metsi bring fire? They are young and strong, and had plenty of fire."

After a while she stood up, drew some wood-dust together, then sat down, opened her ear and held it over the dust; a big piece of fire came out. Wood was brought quickly, and soon the whole sweat-house was warm. The people who were cold before were warm now and glad.

"Bring meat and we will try how it tastes when 'tis roasted, said the chief.

He cut some venison and roasted it. One and another tasted the meat. "It is very good," said they; a third one said, "I'll try it," and Gagi took a taste. "Oh, it is sweet, very good," said Gagi.

Each one roasted meat and ate heartily. Next day all went to hunt, and had a great feast in the evening. A chief from another place came to the feast and got fire, and took it home with him. Soon all people had fire; every one had fire in all parts of the country.

Footnotes

[160:268](#) By the courtesy of Mrs. Curtin and Little, Brown, and Company permission was received to reprint Jeremiah Curtin's myth entire. No changes have been made in his spelling of Indian names, but the Indian translation gives them in more strictly phonetic form.

[160:259](#) Curtin's version was read to Betty Brown and translated by her sentence by sentence. It is of considerable linguistic interest to see how a connected English myth appears when translated back into the Indian.

XIV. INDIAN MEDICINE-MEN. [273](#)

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(The) medicine woman (said), "It is four days now that I have been doctoring her, and she is not well yet. I am afraid that perhaps she will not recover." "Do you go after him," (said the sick woman's husband,) "perhaps he will cure her. He is always saying, I am a great medicine-man."

(The medicine-man) has arrived. "Put down water on the ground!" [274](#) Round white shell beads he offered him as pay, he offered him dentalia. (He thought,) "He will be glad because of these, when he sees them." "I do not like these trinkets

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here," (said the medicine-man). "I like p!ale'si shell beads." "And do you doctor her! Doctor her during the night, perhaps she will recover." "Oh, I am not afraid of my doctoring the one that is sick. Why should I be afraid? I am a medicine-man. She will not cry. She will yet eat her own food." "Go out of the house! Shout! Call upon your dream spirit So always does the medicine-man do." "She will recover, I dreamt. 'Pray speak to the spring of water!' my dream tells me. 'Pray do not eat! Go ahead and eat tomorrow when the sun is overhead! You shall go to the spring to bathe!' I dreamt. 'Pray pass the night on the mountain!' Now I shall return in the night. Wake up the people. They will help to sing. I am a good medicine-man. 'Pray ask the rocks! Ask the trees! Ask the logs! Go about twice, and the owl will talk and the yellowhammer, and pray roll tobacco between your hands and smoke it. Do not eat anything! Pick up the round luck stones!' Thus I dreamt. She will recover."

"Ho! you people wake up! He's [275](#) already coming back. Do you all go into the house together and sing. I shall do likewise whenever any of you are sick; I shall do likewise, even if I do not sleep. There are still other people who have not come to my house. If I had had much to eat they would all have come, and they would all have been laughing among themselves, if I should have had food to give them. [276](#)

Those people do not like to assist in singing. I shall go to bring them; they shall help to sing. I suppose they raise their hands contemptuously at me. [277](#) Perhaps, is it not, they are sound asleep or eating, therefore they do not come over. I suppose they do not hear.

Run over to tell them to come tomorrow! 'I am a sensible person,' indeed they say. Pray do not let them say that, even if they have handsome wives. [278](#) If they refuse, pray let at least one come along. Pray

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let him come the day after tomorrow." "I should like to see my brother. Do you go after him to bring him back to me!" (said the sick woman).

(The medicine-man said,) "I have dreamt of everything. 'Pray do so!' it said to me. 'Doctor her for three nights!' said my dream to me. 'She shall recover and go about, she shall go off to get roots, she shall procure food for herself,' said my dream to me. 'Shout! Run around the house, when you are about to enter the house again.' Pray do not make a noise. Pray stop the children from making a sound, stop the dogs from making a noise! I might stagger and fall down, I have not much heart." (When he returned, he said,) "There is no one here, I am the first. I am tired already. The medicine-woman is angry, is she not? therefore she does not help me in doctoring. Let her soak cu'nna roots in water. I shall eat them raw. Now I shall eat them, if I see that she [279](#) is to eat her own. I shall not go off and leave her, I shall go off home only when she shall have recovered. I rejoice (that she will recover). I do not like to have my brother lose her. I always come here and I always eat here, that is why I am sorry for him. I am the only medicine-man. I go to every spring, and I am answered. It [280](#) will not abandon me. Blood flows from out of my nose, I have it running out of my body; the blood flows straight out, every part of my body is covered with blood. I shall find it [281](#) for you. If I die, then all the good people will die, then they will drop dead. I was possessed of supernatural power. The women are not thus. The women that are doctors I have never yet heard to cure; they merely put on style, wearing their ceremonial net-caps. I am not thus, that is why I remain alive. [282](#) I am let alone, and I am good. People take pity on me, that is why it is that I am quick to take pity on them. I am seen coming and she is told, 'Hurry up and cook! he is already coining! Feed him!' he says to his wife. 'Cook!'

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he says. 'Feed him!' I dreamt, that is why I came here; I came to see what I could do for you. I would not do thus, I shall not step in that trail, if I drop dead. Now I shall have ceased. [283](#) I seem to be like one who looks on, while you people are eating. I have never done thus,

although my people are many in number. [284](#) I seem to be like one who looks on, and as though I say, 'Would that I might enter the house!', that therefore I came."

XV. MARRIAGE.

p. 182

He had been bringing her food. (She said to him,) "I do not love you." (Her mother said to her,) "I like him. Take him for your husband! I want to have him as son-in-law. I will not have you in my house, you shall not again enter my house (unless you take him as husband). Let us get food!" [286](#) (Then she said to him,) "We shall go together. I love you very much. To-morrow we shall get married. Let all of your people come here. All of you come and see us, and stay all night! I have nothing to say against it. I do not know what (my mother) says, but probably she will be very glad to have (you) as son-in-law.

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(Her mother said to her,) "I am glad that you have taken him as husband; I am tired of feeding you. You shall go home with him and keep house with him, and you will have children. Truly I shall come to see you, and he will come to see us. Whenever I am hungry you will give us food. He will go to hunt deer, and I shall fetch it home. He will go to get salmon, and I shall fetch it home. Do you give us food! You shall give us food, and I shall pound acorns. I shall do similarly for you. I shall fetch them to your house, and you will feel rejoiced, my daughter! Whenever you see me coming you will feel rejoiced, and you will give food to your people. Every one of them will be glad. You have always been very good, you have been sensible. Your husband is a good man and he is sensible."

(He said to her,) "And I will give you as food whatever I hunt. Surely I shall not whip you. You on your part shall not scold me." (She said to him,) "If I have a child we shall go off to your house. Stay now in my house." (He said to her,) "Yes, I will stay in your house. Now I shall go out hunting." (She said to him,) "Now we shall grow old together. Perhaps it will be I who shall die first, perhaps it will be you."

Footnotes

[174:273](#) In this and the following texts attempt was made to secure from Betty Brown an account in her own language of some phases of Yana religious and social life. Owing to her tendency to use conversational narrative instead of general description, these texts are rather illustrative by means of real or imaginary incidents of the life of the Yana than ethnologically satisfying statements. No. XIV gives an idea of the touchy medicine-man, insulted because few are found willing to assist him in his doctoring.

[178:274](#) For the medicine-man. Cf. p. 193, l. 2.

[179:275](#) I.e., the medicine-man, who has passed the night up on the mountain to gain supernatural power.

[179:276](#) They would laugh for joy. As it is, they are not very enthusiastic about helping a poor man.

[179:277](#) It was a sign of contempt to extend one's arm with outspread fingers towards another.

[179:278](#) Bitterly ironical.

[180:279](#) I.e., the sick woman.

[180:280](#) I.e., my supernatural power, guardian spirit.

[180:281](#) I.e., the disease-causing "pain."

[180:282](#) He implies that he does not cause any one's death, so that there has been no reason to seek his life. If a medicine-man failed too frequently to cure, he was suspected of malice and was decapitated.

[181:283](#) The medicine-man is disgusted with the scurvy treatment accorded him and swears never to do as much again.

[181:284](#) I.e., although there are many relatives whose hospitality I might claim.

[182:286](#) In other words, the mother finds it hard to support her daughter and is only too glad to dispose of her to a desirable son-in-law.

XVI. A LOVERS' QUARREL.

p. 185

"S*uw ! May I dream of him! Would that you might come. You thought that you would not love any one." (Her lover has come and says to her,) "I love you very much, that is why I have come." "Perhaps you do not love me." "I have loved you for a long time, and I shall

always do so. I shall always come to see you. Pray come to our house, and I shall do likewise. After a while we shall be married." "Pray let me grow. I am not yet grown up." "My mother already knows about it, and I shall stay with you, and you shall do likewise to me." (She said,) "I am afraid that you might abandon me. They say that you are a bad fellow, and I did not know about it. You shall go off to hunt." "You talk too much to me, and it is I that speak rightly. I do not know what I shall do. You are not, it seems, a sensible person. I shall be good to you, I shall give you good clothes. Do not be afraid of me! Why, pray, do you speak thus? You should have told it to me long ago. Perchance you think that you are the only one. There are many women, and I shall take any one. Do you think about me, 'He will cry'? Perchance you say, 'I am very pretty.' Indeed, I have abandoned a pretty one. What, pray, should I do if you do not love me? I shall try another woman. Perchance you think about me, 'He will not find any women.' You do not know what I have in mind. I have many brothers and sisters who would help me [291](#) if I go anywheres to woo. Many are the nephews and nieces, my sister's children."

Footnotes

[185:291](#) With the payment for a bride.

XVII. CHILDBIRTH AND DEATH.

p. 187

"She is pregnant. Wait by my wife. She will be sick. She tells me, 'Go and bring my mother!' She is always sick in the night, and I am afraid. I shall not go about, I shall always stay at home. 'You shall not go about,' she says to me. She eats too much, perhaps her child will grow too fast." "Yes!" (said her mother). "It seems she never listens to what I tell her. Whenever she goes out of the house, I say, 'Do not look back when you go outside. Your child will imitate that. Do not eat too much. Your child might grow too quickly.'" She cried when she was told that. "You should not tell me that. I do not feel any pain in my back."

Now she said, "I am sick." Four days elapsed, and the medicine-man was sent for. (Her mother said,) "I can do no more. I am tired out now and good for nothing. You always greatly doubt what I say. You girls do not know anything. Being old, I give advice. It is I that always speak about that.

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Would that she took my advice to herself!" Now the medicine-man came. "What, pray, shall I do to her? I do not know what to do (in such cases)." She was very dry. "Hehe'?! What shall we do with her? Do you (women) press upon her belly! [292](#) I am always afraid, carefully I give counsel." "Please give me some water to drink!" (said the pregnant girl).

"Let me see! Give her supporting sticks as a seat, and she shall get up. Go clear around the house!" "Alas! I shall die," she said. "Step out, do not be worried. You never take my advice to yourself. I know what I say, that is why I tell it to you." Twice she ran around her house. Now a fox gives a bad omen, a fox talks before daybreak, and she sat down again on the supporting sticks.

"Oh! What have I done to you?" (said her mother). The husband wept in the woods. (Her mother said to him,) "Now! Go up on the mountain! [293](#) Build a fire, break off spruce twigs and put them down, and get pine needles!" Now he was building a fire. He flew about busily at his work, his heart being very joyful (with hope). Yonder is he, who has gone far off building the fire. He came back at midnight. "How did she get along?" "She is about to die," (said her mother). "Her mouth is all dry." Suddenly she died.

Footnotes

[188:292](#) A woman in confinement did not lie down, but was always seated, while one of the women in attendance sat behind her, gently pressing upon her belly in order to hasten the delivery.

[188:293](#) Round Mountain (Dj+ga'lmadu) is meant.

XVIII. DEATH AND BURIAL.

p. 192

"He is sick, he is very sick. It looks as if he is going to die. Perhaps he will not recover. If four days have elapsed and he has not recovered, you will run to get the medicine-man, and he will suck the sickness out of him. You will offer him as pay perforated white beads. Wear them around your neck. Surely he will get up and start hither, for medicine-men always like perforated white beads." He who had been sent arrived (at the medicine-man's house) and put the beads down on the ground. The medicine-man smelled them. "I shall not be able to make him recover. I shall indeed go to see him anyway. The perforated white beads already have an odor." [296](#) He ran back and

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arrived home. He hung up the beads and cried, sitting down on the ground. "Do you put water down on the ground. The medicine-man has already come." The medicine-man sat down. "Well, I shall try to do what I can." He doctored him. "He will not recover. I do not understand what to do, I am beaten." [297](#) After he had finished doctoring, he said, "He will die." (The sick man's father) started in to cry, and they all wept with him. "Do you run to bring them hither!" he said. "They shall all come here. I do not wish them to be ignorant about this."

On the following day, at daybreak, he had died. They all started in to cry together. "Go and dig the grave! Do you put together the perforated white beads, the dressed buckskin blanket, dentalia, wa'k'u shell beads, aprons fringed with pine-nut tassels, various pack-baskets, and trinkets. Make a burial net of coarse rope, and wrap him up in it." Then they washed him and combed his hair. The people all came, came together, dancing and weeping, women, men, and their children, while his mother cried. He was lifted down and put away in the house, while the people and his father and mother wept over him. They did not eat anything. Now they sewed together the deer-hide blanket.

"Now!" said (his father). "Amm!" [298](#) Don't think that you will continue to eat. There is no sickness going about, and yet I am the only one going about that has sickness. Since the people were not sick, I thought I had a good medicine-man. Perchance you think you will not go to get wood!" [299](#) (Thus he spoke to himself). "You will just go ahead and bury him tomorrow! Do you make the grave deep!" (he said to the people). There was a man from the south [300](#) who said, "I do not intend to cry." He had flint arrowheads and inspired everyone with fear. "Whence is the poison that is always acting? I have no intention of eating, of eating my food with tears." It was the

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brave warrior that spoke thus. "You will bury him at noon. Probably nearly all have come. They say that there are many weeping for him, they say the chief weeps for him, they say that he is greatly angered. My medicine-man forgets, does he not? I shall not be the only one to cry. [301](#) Do you all start!"

They took him up and carried him, all sorts of belongings being wrapped up with him-arrows, bows, and various blankets, Now they had all moved down to his grave. They brought him down to the grave and put him into it. "Now! Cry!" said he. His brother lay down in the grave, was pulled out back again. "Do not weep, you will soon follow him." [302](#) The women all danced and cried, weeping for him, putting down water on the ground to the east of him. "Now it is well, is it not?" he said. "Let me see! Go ahead and fail to find the poison. [303](#) In former days he said to me, 'Surely you shall have no cause to weep, and thus it will always be with you.' That is what he said to me."

The dead man's mother stayed there all night near the grave. Now the people all moved off back to his house. "I shall no longer stay in the house. Set the house on fire!" They set on fire his ropes and all his belongings. "Set the food on fire!" They set everything on fire, and moved on to another place. "You all will go to get other food. I did not think that I would ever be without his laughter when eating." They were all weeping at night, when suddenly the old woman came back. Now at night they started in to eat. "Do you all eat after weeping! Truly we shall all die; we shall not live forever, is it not so? The time of death is near at hand. [302](#) Do you all procure food for yourselves! Go to the river and catch salmon. No!" he said, "I shall not hurry (to eat). 'Yes, we shall catch salmon (for you),' he used to say to me. [304](#) I shall cry yet a while, if you please. I shall take food soon."

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The chief spoke. "Pray do it now!" he said (to the warrior). "Lie in wait for him on his trail. He will find out! They say he has been talking about me, that is what he has been saying. Yes, he will know! He thinks that he has sense. I have sense. the sense of a chief. I shall soon speak out my mind. Though he was my medicine-man, pray shoot him!" he said. "Take him out into the brush and kill him!"

The people brought wa'k'u beads, dentalia, and perforated white beads. "Here! Pound these," they said. He pounded them at the grave. "I did not know about it, that is why I did not come," (they said). Every summer they burn food (at the grave).

Footnotes

[192:296](#) I.e., they already smell of death.

[193:297](#) Le., I can not cope with the disease spirit.

[193:298](#) He angrily apostrophizes the medicine-man, whom he suspects of having magically "poisoned" his son.

[193:299](#) The implication is that he will murder the medicine-man when he unsuspectingly goes out into the brush for firewood.

[193:300](#) This man, named Wa'it'awasi, was said to be a brave warrior, a yô'?laina.

[194:301](#) in other words, the medicine-man's folks will weep, for he shall not escape with his life.

[194:302](#) This sort of consolation seems to be rather Christian than Indian.

[194:303](#) He is again angrily apostrophizing the medicine-man. "You will fail to find it, will you?"

[194:304](#) He remembers how his son used to say to him, "Don't bother about getting salmon. I'll attend to that myself."

XIX. BETTY BROWN'S DREAM. [308](#)

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I dreamt. I went off towards the east across a dried-up creek; the creek bed was all covered with moss, it was green with moss. Now I went to the north along the trail. Now I stood on the outside (of a house).

"Enter!" said to me a man whose hair was all white. There

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was also a woman who was blind in one eye. [309](#) She offered me as a seat a chair of ice. I looked from one thing to another. Everything was made of ice, and it hung down in icicles. "It is near dinner-time," she said. "He will pull the bell," she said. "Now you will be seated, and he will pull you up." "I seated myself, Now he had pulled me up. There was a medicine-man sitting there, talking. The medicine-man was made of rock, he had on a net-cap of white down; he was all white-haired, even his eye-lashes were white. I was afraid. I sat down to eat.

(She said to me,) "Go and see your mother! She is sitting inside there yonder." So I went into the next room to the south. "So it is you, my daughter!" she said, and hugged me. "Go and eat!" she said, and I sat down. Everything was of ice. "So it is you who have come here, cousin!" (said another woman that I recognized as Mary). "We are living in a good place. The place we lived in before was bad. This place here is very good, it is all covered with flowers and it is green. It is very good." And then someone overtook me. "Let us go back!" I slipped down on the left side to the north. Then I started to go back, but I did not go back home by the way I came.

Footnotes

[195:308](#) This dream seems to be the result of a mixture of Indian and Christian ideas. Possibly it owes something to the Ghost-dance movement, which reached the Yanas from the so-called "Chico Indians," i.e., Northwest Maidu of the Sacramento Valley.

[197:309](#) She was a. Wintun woman, named K!ulô't'imat?ya, whom Betty had known in life. The man she had known as Wa'imayasi.

XX. SPELL SAID BY A GIRL DESIROUS OF GETTING A HUSBAND.

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S*uw '! [310](#) May you think about me to yourself! May you turn back to look! Would that I might stand before his face! I just cry to myself. Would that I might see him every day! I do just as you do. [311](#) Sometimes I dream of him, and I rise when it is daylight, and I look about. Now, as I see him, my heart flutters. I look at him without raising my eyes. He gives me trinkets, and I take them, and I wear them for some time, until they are worn out.

Footnotes

[198:310](#) Spells and more or less formulaic utterances in general are introduced by S*uw ', of unknown, if any, significance.

[198:311](#) The implication is not clear. Perhaps it means, "May you love me as I love you!"

XXI. CURSE ON PEOPLE THAT WISH ONE ILL.

p. 199

S*uw '! S*ê'galt!im y ! [312](#) May ye speak to make me happy! May you suddenly experience that wherewith you curse me! May you suddenly drop dead without being sick! May you drop dead, you who drink my blood! May you suddenly all perish! Drink my blood! [313](#) Would that I might be happy! May I not be sick in any way!

Footnotes

[199:312](#) p. 198 It has not been found possible to get at the significance of this apparently formulaic word. It would seem to be a term of address to the supernatural powers concerned in man's happiness or woe. For s*uw ', see note 310.

[199:313](#) Either to be interpreted as s*+'? dji watdu'w "drink (imper.) my blood!" or contracted from s*+'dj dji watdu'w "drink-me my blood!" As Betty Brown expressed it, "You folks are always mixing up my blood with your coffee," i.e., "curse me and wish my death."

XXII. PRAYER ON SNEEZING.

(Said by a Woman)

S*ê'galt'im y ! May I be happy! Do you people not speak about me! Do you speak for my happiness when speaking about me!

(Said by a Man)

May I be happy! May my legs feel light! May you people speak for my happiness! Would that you would let me alone! I bathe, and I go back into my house, and I rejoice in my eating.

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SUPPLEMENTARY TEXTS [314](#)

XXIII. THE ROLLING SKULL. [315](#)

(Round Mountain Jack's Version)

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Wildcat had a bad dream. He climbed up a digger pine and broke off the branches, broke them all off. He wrenched off one of his arms from his shoulders, then wrenched off the other one also; he also wrenched off one of his legs, also the other leg. He broke off his backbone and threw it down; he also broke off his neck. Down he bounded, (now nothing but) a human skull, and there he lay for a while.

He bounded to the south, and, bounding, arrived at a house. All the people died. He bounded (still farther) south, to a house in the south. All the people died. He turned and bounded back, hastened back to the north. Off towards the west the people died: he hastened back to the east. He hastened off towards the north, and arrived at a house; the people died. He hastened back to the south; there were no people. There he lay for a while. He came hastening back from the south, came hastening back to this place. He hastened back as far as a hill.

Coyote was coming from the north, from Montgomery creek. The human skull was singing. Coyote heard him, and stood still. "Come to me, pack-basket!" [318](#) he said. "Come to me, tasselled apron? Come to me, basket-cap! Come to me, bread! Come to me, salmon! Come to me, deer-meat! Enough now!" Now he was carrying a pack-basket on his back. "Come here, staff!"

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he said. Now he was walking along, coming from the north. Now (Wildcat) was rolling north, bounded along the ground to that one. (Coyote, now) a woman, was coming from the north, came near to him. He started in to weep. "Yes," he said, "my brother acted in that manner. I put rocks in the fire, dug a round hole in the ground, and put the hot rocks into it. I roasted him in the hole. Let me roast you in a hole: you will not die." (Wildcat agreed, and Coyote) roasted him in a hole. He kept holding on to him, kept holding him down tight. (Wildcat attempted to break out.) The earth shook all about, but he did not (succeed)--he remained there. Coyote put out his hand for him, took up the head back again, the human skull.

"I am a sensible person," he said. "It is I that have always been possessed of much sense." Now he took him up and carried him off. He went west (until) he came to a halt. "Now!" he said, "I shall throw you into the creek here. People will bathe here," he said; "they will become medicine-men." Now he threw him into the creek there. Then he went back home to the east.

Footnotes

[200:314](#) These two supplementary texts of myths were obtained in 1900 by Dr. R. B. Dixon from Round Mountain Jack, who has since died. Round Mountain Jack, whose Indian name was Bu+'yas*i (cf. bu+- "to kick"), was recognized as the last chief or "captain" of the Northern Yana and was always mentioned with respect and affection. By Dr. Dixon's kindness I am enabled to append these texts to my own. The first is a variant of a myth independently secured by Curtin and myself, the second is valuable as the only Yana version secured

of a widespread western American myth. With Dr. Dixon's consent I have normalized his orthography in conformity to my own. The dialect of the texts is gar+'?i or Northern Yana. On only one phonetic point is there uncertainty. Dr. Dixon often writes a syllabically final r where my own materials shows gat' 'i n, rt', or t?, gar+'?i t (or t'), rt', or t?; e.g., Dr. Dixon has tirdjau 'lti (i.e., dirdjawa'ldi?) where Central Yana would show ditdja-, Betty Brown's material ditdja-. As it is doubtful how far Dr. Dixon's r represents voiced r and how far voiceless r (or rt', rt?), it has seemed most expedient to normalize all cases with variant r in conformity with the phonetics of Betty Brown's material.

[200:315](#) Cf. text IX and footnote 191.

[202:318](#) The pack-basket, tasselled apron, and basket cap stamp the woman, the bread, salmon, and deer meat are to be the contents of the pack-basket, the staff marks the old woman.

XXIV. GRIZZLY BEAR AND DEER. [319](#)

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There was a house in which dwelt Deer. Grizzly Bear was angry. "Cut off some of your flesh for me," (she said to Deer). "I am going to eat it." Then (Deer) cut some of it right off and roasted it. (Grizzly Bear) ate it. "It tastes good," (she said. Some time after this, she was lousing Deer, and scratched her. Deer protested; but Grizzly Bear said,) "I was lousing you." Now she caught hold of a louse; now she bit (Deer's) neck and killed her. Then she cut up her belly and ate her up, ate up much. All (the Deer people) she killed. She went off looking for (Deer's two children, but) did not find them. She came back home. To the south she went and killed all. She returned north. Off west she ate up all the deer, and returned east. Off north she ate up all the elks, ate them all up, killed all. She went eastwards again and killed all the deer. She stood still and looked around. "I have killed them all," she said. "Enough now!" she said, and then proceeded back home. "Let us play!" (said Deer's children to Grizzly Bear's). "Yes, yes!" they said. "Let us smoke each other outside!" They dug a hole in the ground. "Let us smoke each other!" (said Deer's children). "You go in first!" (Grizzly Bear's children said to them). "Yes, yes!" The fawns now went in. (Grizzly Bear's children) put in pine-needles, and then caused (Deer's children) to smoke. [321](#) "Enough now!" they said, "I am all smoke now." "Yes," said (Grizzly Bear's children). Now they came out again. "Do you go in," they said, "Grizzly Bear children!" Then they put in pitchwood and pine-needles again, and caused (Grizzly Bear's children) to smoke. "Enough now!" they said. (Deer's children) held them down to the ground, (so that) they died. They were no more. (Deer's children) took the pitchwood out again and thrust their hands inside. They pulled out (one of Grizzly Bear's children, then) they pulled out the other one. Each one carried one in his arms. They brought them back into their house, laid them down on the ground, and put a deerhide blanket over them. "Now!" they said, "let us run away! Let us run to the south!" they said. Now they came running from the east, from Montgomery creek.

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"Where is the rock?" (said the younger brother). "Let us proceed to the mountain, where there is brush!" (said the older one). "No!" said the younger one, "she might see us at the mountain," he said, "if we stay there. Let us proceed to the rock," he said, "to where there is a rock." "Yes," said (his brother), and then they got up on it. "It is good," they said.

Grizzly-Bear Woman now hastened back and arrived home. She went inside again and said, "Wake up, you two! What are you doing? What are you sleeping for?" They did not speak. Then she picked up a stick and struck them. She put (their blanket) aside from them; they were dead. She looked at them. "Where are they?" she said, asked the poker. It said nothing. She asked the stone. It said nothing. She asked the earth. It said nothing. She asked the stick, she asked the fire, she asked the coals. "Yes," they said, "they have run to the south." "Yes," she said. She bit the stone, for she was angry; she bit the stick; she bit the fire. She went out. "Amm!" she said (threateningly). "Where will you go to?" she said. Now she came running from the east, tracked them by their footprints. For two days she ran along, came running from the east. She did not find them. She tracked them around back to the rock. She looked up, there indeed they were.

"Do you come down again!" she said, "O orphans! What are you running away for? Come to me! Are you not hungry? Let us go off home! It is nearly nightfall." "No!" (they said). "You have been killing all (of our people),--my mother, my father, my brothers, my sisters." "Amm!" said Grizzly-Bear Woman, and proceeded to gnaw the rock; she moved clear around it. "O rock!" said the fawns, singing, "go upwards! rise up!" And then it did so. It rose up while Grizzly-Bear Woman kept gnawing at it. Only a little was left of the rock. [328](#) For two days she gnawed the rock, when suddenly she died, let her hands drop down on the ground.

They hastened down. And then they cut up her belly, pulled out (her) entrails and hung them up. They cut off one (of her legs) and hung it up. They cut off (her) other leg also and hung it up. They cut out her head and threw it to the west; (her) backbone they threw to the east. "Now!" they said, "be a grizzly bear! Eat people!" they said.

Footnotes

[203:319](#) Compare Dixon's "Maidu Myths," p. 79, where further parallels are given (see also Dixon's "Northern Maidu," p. 341). The Takelma of Oregon have a similar myth.

[207:321](#) wu'lwisindja, "I am fanning smoke into house" (from Dr Dixon's notes). The method of smoking here employed seems to have been to fan the smoke of burning pine needles into the temporarily constructed sweat-house; cf. Dixon's "Maidu Myths," p. 79.

[208:328](#) Information was secured from Betty Brown of two rocks with a circular notch said to have been bitten in by a grizzly bear in pursuit of the deer that stood on top. They are a short distance east of the hamlet of Montgomery Creek and are known as djank'nak!aina, "notched rocks." They were doubtless thought of by Round Mountain Jack as the scene of the mythical incident.

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III. SUPPLEMENTARY YANA MYTHS [329](#)

(COLLECTED By DR. R. B. DIXON)

I. THE CREATION OF MEN. [330](#)

Lizard, Gray Squirrel, and Coyote lived in a big sweat-house at Wam 'rawi. [331](#) They had no wives or children. Coyote wanted to make people, but the others thought that they themselves were enough. Finally Lizard agreed, "We'll make people, different kinds of people." So Lizard went out and cut three sticks like gambling sticks. The others wanted to know how he was going to make people out of these. Lizard said, "I'll show you." One stick he took for the Hat Creeks (Tc'unô'y na), one for the Wintun (Y '?wi), and one for the Pit Rivers (Wa'dj 'mi). [332](#) When he looked at them he said, "There is something lacking." Coyote asked, "Who has been left out?" Lizard said, "The Yana." So he took any kind of a stick, broke it up into little pieces, and put them in a pile for the Yana. The

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stick for the Hat Creeks he placed in the east, the stick for the Wintun in the west, the stick for the Pit Rivers in the north.

All three, Lizard, Gray Squirrel, and Coyote, then made a big basket, heated rocks, put water in the basket, and heated the water by putting the hot rocks into the basket. Then Lizard put the sticks into the boiling water, put in more hot rocks to boil the sticks. All then went to sleep, after setting the basket outside on the roof and covering it up. Before they slept Lizard said, "Early in the morning you will hear some one when the basket turns over. That will be because there are people. You must keep still, must not move or snore."

Early in the morning they heard people falling down, heard the basket turn over. By and by they heard the people walking about outside. They got up, then covered the door with a large rock to keep the people out. They did not talk or answer those outside. For a long time the people were talking. One called out, "Where is the door?" Coyote said, "Keep still, that talk does not sound right." [333](#) Others then spoke, asked also. Then Coyote said, "Now it sounds right," and then they opened the door. Then all the people came crowding in, all came into the sweat-house. Then the three said, "It is well. There are people."

Footnotes

[209:329](#) Besides the two texts given above (nos. XXIII and XXIV) Dr. Dixon's manuscript Yana material comprises a number of myths obtained in English. These are here made accessible with Dr. Dixon's consent; only such changes have been made in the wording and spelling of Indian names as seemed necessary. Some of the myths, though here and there exhibiting interesting variants, too closely parallel the versions obtained by Curtin and myself to warrant publication and have therefore been omitted; they are "The Creation of Men" (determination of sex and making of hands), "Flint Chief's Entertainment," "The Bringing of Fire," "The First Death," "I'lhath?aina" (first part), "Coyote and Frost," and "Coyote and his Sister." Dr. Dixon's informants were Sam Bat'w+ and Round Mountain Jack.

[209:330](#) What is here given is only the first episode of Dr. Dixon's myth of "The Creation of Men," the other two dealing with the origin of sex and the making of hands by Lizard. Dr. Dixon's version of the making of the Yana and other tribes from sticks seemed different enough from my own (No. V) to justify its inclusion here. If, as seems likely, Sam Bat'w+ was the source of this version, it is certainly curious that it differs so markedly in detail, if not in general character, from that secured by myself only seven years later. It is noteworthy that Dr. Dixon's "Creation of Men" does not include the origin of death; this was obtained by him as a separate myth.

[209:331](#) See note 111.

[209:332](#) literally, "dwelling-north."

[210:333](#) That is, they had not yet learned to talk Yana correctly.

II. THE CONTEST OF FOX AND COYOTE. [334](#)

Silver Fox (Bo'k'u'ina) had a sweat-house at D+'ykrik'dilla (or D+'ykrimadu), in Cedar Creek valley. Coyote lived there too. Silver Fox went out to hunt deer, killed some, but did not bring them home. At night he alone would eat. A big snow came; there lay Coyote on one side of the house, he did not get up, though he was hungry. But at last he got up and went out to hunt for gophers. Whenever Coyote found a gopher, he killed him by jumping on his house; then he dug out various sorts of roots with which he filled his basket. He killed about twenty

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gophers, came home, and cooked them. Silver Fox expected to have a part, but Coyote ate them all himself.

This sort of thing went on for six days. Silver Fox did not go out, for he had all kinds of food; six kinds he had-dried deer meat, salmon, roots, cedar gum, acorn bread, and pine nuts. The snow fell for seven days. Coyote could not get out, the snow was so deep. Silver Fox said, "I'll have two moons of winter. If we had five moons we should starve whenever a snow like this came." Coyote got up, sat with his head down, thinking. He said, "No, I want five moons of winter. If there were only two moons, widows could get plenty of wood and be happy. It is better to have five moons." Now Silver Fox said, "No. I want to have two moons. Every one will be good and well off. What should we eat if there were five moons of winter?" Coyote said, "It is better that widows be hungry, that they should not have much to eat."

By and by another big snow came, Silver Fox had made it come. Silver Fox went out; he had a long stick with a crotch at the end to pull down dry branches, and he had a burden basket on his back. Every time he pulled the branches down from a cedar, sweet roots (cu'nna) came down. He carried them home, but did not let Coyote see them. The next day he went out again. There were bunches of something on the pine trees that burned. He set on fire some pine needles and put them on the end of his stick, then held it up to the bunches all about. Then he lay down face down and soon many grouse hit him all over. When they were all down he got up and put them in a brush sack (k'ê'watc!i), filled it with the grouse. Coyote was not allowed to see it. After some time Silver Fox felt sorry for Coyote and let him see the food he had brought back. "Son-in-law, how did you get those roots?" said Coyote. Silver Fox said, "I took a stick, broke off cedar limbs, and down came the roots." Coyote said, "I will go and do the same." Silver Fox said, "I don't look up when I do it." Coyote went, got hit badly, and looked up. He saw no roots, only branches. He went home sick. Fox said, "I did not look up when I was hit and hurt." Coyote saw him bring back grouse. "Son-in-law, how did you

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kill them?" he asked. Silver Fox told him. Coyote said, "I'll do that too." Silver Fox told him what to do, but Coyote did as before. When four grouse came he said, "Stop! I want to eat." They stopped, only four grouse came. Coyote cooked and ate them. Then he went to another tree and repeated what he had done. He jumped up, could not stand being hit by the grouse. He looked about--there was nothing there. He went home.

He asked Silver Fox how he managed to bring back so many always, but received no answer. Coyote asked, "Son-in-law, how did you catch those yellow-jackets!" Silver Fox said, "I smoked them out with leaves. After smoking them out I dug them up with my penis. When the yellow-jackets came, I did not run. There is lots of meat [335](#) down in the nest. When the sun rises I hold my hand over my eyes and see the yellow-jackets going into their holes." Coyote went out and did so. He saw the yellow-jackets' nest, smoked them, then dug out the nest with his penis. The yellow-jackets began to bite his penis. For a while he stood it, then could not any longer. He rolled on the ground with pain; then he went off. He said, "Son-in-law, I'm sick. The yellow-jackets bit me all over."

By and by Coyote lay down, and would not move when the snow came. Silver Fox got angry; he thought he would kill Coyote, because he did not believe him and do as he told him. Silver Fox had a wife, his shadow, and kept her in the space between the edge of the sweat-house roof and the ground. One night Coyote heard Silver Fox and his wife talking. Silver Fox went out to hunt. Coyote said, "Who is it that Silver Fox is talking to? He must have a woman somewhere." He hunted all about, asked everything. The main post said, "Here it is." Coyote tried to hold her, but suddenly she was gone, was never seen again. Silver Fox came home. He knew that his wife was gone, but did not say anything to Coyote.

Snow kept coming. Silver Fox thought that the best way to catch Coyote would be in a net. He did not know which kind of rope to use--deer-sinew or milkweed. By and by he began

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to chew milkweed string; he had pine nuts in his mouth. Coyote said, "I know that Silver Fox is eating pine nuts." Silver Fox went out. Coyote hunted for the nuts, found several baskets filled with them. He filled the sweat-house with those that came down when he pushed about under the roof with a stick. He told the nuts, "Stop! Don't all come." Silver Fox came back, and Coyote said, "This food came down. I don't know what is the matter." Silver Fox said nothing. Then he said, "You eat it up!" and Coyote did so. Then he slept. Then Silver Fox began to roll a rope on his thigh. Silver Fox slipped up as Coyote was sleeping and measured the size of his head. Then he finished the net.

In the morning Silver Fox said to Coyote, "Let us go out and catch cottontail rabbits." Coyote said, "Yes." Silver Fox said, "I'll put in a trap over there to the south. When you drive them, run fast." He did so, found many rabbits. Silver Fox told him to run right up to the net.

Coyote did so, but broke out of the milkweed net easily. All the rabbits escaped. So they went home.

Silver Fox called for a deer-skin to come to him. He made a net of the sinew, again of the size of Coyote's head. Again they went out together, set traps as before. Silver Fox told Coyote to drive the rabbits and cry out, and to run very fast as he came to the net. Coyote did so, and got into the net; he could not get out. Silver Fox had a big live-oak stick and with this he hit him. Coyote said, "Son-in-law, don't hit me." Silver Fox said, "Son-in-law, you don't believe me," and he hit him again, and killed him. Silver Fox said, "You don't believe me, so I shall have the food in the trees. People were merely to stretch out a hand when they saw deer, and it would fall dead. It is not to be so now." [326](#)

Silver Fox went home. He hunted all around for the places where Coyote had urinated. He went all over the country except Klamath Lake. He thought he had killed all the Coyotes. One morning he heard one yelp. Coyote was angry, came back. and made a fire start all around. Coyote came over to this side

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of Burney Valley. Silver Fox saw Coyote coming; he blew and said, "Come, grasshoppers! Come, plums! Come, cherries!" Coyote came along and saw the grasshoppers, plums, and cherries. They looked good, so he stopped to eat them. Silver Fox said, "When Coyote sees the food, he will stop and will not be angry." Coyote ate the plums and cherries, and said, "I want to eat. I'll not go and kill people." Coyote called for [337](#) a sack, filled it with the food, and came back. He said, "Son-in-law, I have good food." Silver Fox had called for [337](#) pitch. When Coyote asked him why he had put on pitch, he told Coyote that he was sorry he had lost him. [338](#) Silver Fox would not eat, though Coyote wanted him to. Silver Fox said nothing. Coyote said, "What are we going to do? It looks like spring." Silver Fox did not answer.

Footnotes

[210:334](#) Compare the Hat Creek myth in Dixon, "Achomawi and Atsugewi Tales," Journ. Amer. Folk-lore, XXI, 171-174. Some of the incidents are also found in Takelma mythology.

[212:335](#) The reference is to the larvae, formerly a favorite article of food when procurable.

[213:326](#) These statements seem rather irrelevant here. The meaning evidently is that Silver Fox had intended to make the procuring of food easy for the people, but that Coyote had spoiled things by setting bad precedents.

III. THE LOST BROTHER. [339](#)

Pine Marten's brother Weasel was stolen by Lizard (k!uwi'lla). Pine Marten was living at Big Bend. [340](#) He went out to hunt and left Weasel at home. He told him to hide under the edge of the sweat-house roof. Weasel did so. By and by something came into the house saying, "Tsä, tsä, tsä." Weasel looked and saw that it was Lizard. Weasel thought Lizard very pretty, jumped out, and played with him. He gave him fat to eat. As Lizard ate more and more, he grew bigger and bigger. Weasel was seared and began to cry. Lizard put Weasel in his quiver and went off.

Pine Marten came back. "Where are you, my brother?" he said. There was no answer. He knew he was stolen, and cried all night. He hunted for him everywhere; he asked all things where he was, but in vain. Mouse had an arrow of tules that was very long. Pine Marten took this and leaned it up against the sky. He climbed up, reached the sky, and traveled to the east. He made a fire in the trail, and saw Moon coming traveling

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to the west. He had a basket on his back and carried two daughters in it. As he walked he said, "Wah ki, wah ki." Frost came out of his nostrils. Moon came along, saw Pine Marten, and stopped. He said, "Well, son-in-law," and put down his basket. He came up to the fire. Pine Marten said, "It's cold. Father-in-law, I'll throw you up into the sky. I came to ask you something, for you ought to see everything. Have you seen my brother?" "Yes," said Moon. "See over there, somebody is being hung up by Lizard." Pine Marten asked Moon what he should give him as a gift. Would Moon have beads? "No!" Pine Marten then asked if he would have red and blue ones; Moon said, "Yes." Pine Marten gave them to him, and we see them as a halo around the moon. Moon told Pine Marten to go back to the earth, to the place where he had seen Weasel. He did so, went back to his house.

Lizard went out of his house, went south to get pitch-wood in order to cook Weasel, whom he was going to kill. Pine Marten slipped out of his house and followed; Coyote came also. He made himself into an old woman. He called for a basket and beads; they came, and he made himself look like a woman. He wore a tasseled buckskin apron. He came up to Lizard; Lizard could not seem to split the wood well, he knew that some one was watching. Coyote began to cry out; Lizard heard and thought it was Coyote fooling him. Coyote came up and said, "I am your aunt. I hear you stole Pine Marten's brother and are going to kill him. I hear you are going to have a big dance." Lizard answered, "Coyote, you are trying to fool me." Coyote answered, "No, I'm not Coyote. I'm your old aunt." Lizard then believed him.

Coyote cried for pitch and asked for fire. He asked if Lizard wanted to eat, as he had some bread in his basket. Lizard said, "No, there is going to be a big dance." He made up a big load of wood. Pine Marten was far off, watching. He blew "hw+, hw+," toward Lizard, made it very cold. Lizard said, "I'm cold. I'll go and get warm." He tried to lift the load of wood, but it was so heavy that he could not, for Pine Marten had said as he blew, "Be heavy!" Coyote offered to push it upon his back. So he came up behind and made believe to get ready for lifting

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the load. But instead he gave the ground a great kick; it opened and Lizard and his load of wood went down out of sight. All the people at Lizard's house heard Lizard fall down into the ground. All said "+, +" and thought their chief was dead. But the Spider Woman said, "No. I made the noise by hitting the ground with my acorn pestle."

Pine Marten now came up to where Lizard was buried. He dug him up, skinned him, and put on his hide. He went to Lizard's house. The people inside said, "That must be a stranger." Another said, "No, it's our chief." Lizard had eight or nine wives, ducks. When Lizard used to come home, he used to drink three baskets of hot water. Pine Marten called for them, but drank only two. This made the people think that there was some trick. All got up and began to cry out. Pine Marten whipped them, so they all became quiet.

Night came. Weasel was hanging up close by the post of the house, and was to be killed that night. Pine Marten took him down, however, and left only a shadow of him hanging there, to fool the people. He put Weasel in his quiver. Pine Marten then asked all the people to come to a big sweat. All sweated, then sat down. Pine Marten said, "Let us dance. Then we will sleep." They did so. Then Pine Marten said, "Let us sleep," and blew "hw+, hw+." All fell at once into a deep sleep. Pine Marten then put pitch all over the house, inside and out. Then he set it afire at the smoke-hole and at the door. He jumped out himself. All the people were burned but one woman, a duck.

Footnotes

[214:337](#) That is "wished" for it by means of his supernatural power.

[214:338](#) Pitch was daubed on the face as a sign of mourning.

[214:339](#) Compare the Pit River myth in Dixon, "Achomawi and Atsugewi Tales," Journ. Amer. Folk-lore, XXI, 167, 168.

[214:340](#) See note 245.

IV. THE FLINTS AND GRIZZLY BEARS [340a](#)

At Bal 'wi [340b](#) lived Flint Woman (Djuwa'lk!aimari?mi). Eagle, Buzzard, Bluejay, and other birds lived there too. Eagle stayed outside all the while, called all the people brothers. He

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went out to hunt. The Bears had a house in Bear valley and were at enmity with the Flint people. Lizard lived with the latter. He told the young fellows to make a fire in the morning and they all went out to hunt, went up to Bal 'wi. The Bears did not want them to hunt there, and came also. Lizard said, "Young people, look out. We'll have to fight today." The Bears said, "We don't want to fight." So they did not fight that day, and the young people killed deer and brought them home. Old Grizzly Bear said, "Tomorrow we'll have a fight. I'll go after more of my people."

Lizard was chief of the Flint people. He said, "Tomorrow we must fight, you must riot go hunting." Lizard called all the Bears to come to the fire where he had built it. He had a poor piece of flint. The bears came to the fire, looked as if they were going to eat up the people. Lizard had a bear-skin quiver. The Bear women said, "You can not hurt us with that little flint. (We can stick those flints into our hearts and they won't hurt us.)" Lizard said, "Let me see you do it." So the women each took one of the little flints and did so, but the flint stayed inside of them; they could not pull them out of their hearts as they had thought. Lizard told them to go off. They did so and fell dead. Lizard was much pleased.

Then the Flint people fought the Bears, fought all day. Each side killed half of its adversaries. Next day they fought again, and all the Flint people were killed except Lizard. The Grizzly Bears were all killed except two old women. Lizard hunted for these, but they caught him and killed him. The Red and Blue Flint people were dead. Striped Flint (p'a'nma?amauna) had told the old Flint Woman that his spittle would come to life again. Flint Woman was not killed; she cried all the time, put lots of pitch on her head, so much that it stuck out of the sweat-house. The two old Bear women would come in the morning and bite off some of this. They thought that there were more people left.

One morning Flint Woman heard something calling out, "D , d !" She jumped up and picked up something. She cleaned it with warm water, washed the child. She took the best black-bear hide and put him on it. She did not sleep that

night. After two nights and days he began to crawl about. She wanted him to lie still, and put another hide on him. After four days and nights he was nearly ready to stand up. Then he began to talk; he was called Tsawa'tdikapsu. He said, "I want to eat, grandmother." She had some deer fat and gave it to him, and he ate it. He wanted more, and he ate it. He wanted dried salmon, and he ate it.

He began to walk about. Many little animals looked into the sweat-house. Tsawa'tdikapsu saw them and told his grandmother to look at them. He asked her to make a little bow for him. She said, "No. You are too small to shoot." "Yes," he said, "make one for me. I want to shoot." She did so, made a string and bow. A mountain quail looked into the sweat-house, the boy shot it. She then took the quail and struck the boy with it on the small of his back, as was always done to a boy when he shot his first game. Presently the boy broke the bow, and asked, "Make me a big one, grandmother." She did so. Said he, "I want to go out." "No," said she, "there are bad people outside." The boy wanted to go, so she let him go. Said she, "Don't go far off." A rabbit came along, and the boy shot and killed him. He took it in; she was glad. Said he, "I saw something with big eyes and ears, small legs, and a short tail. When he eats, he keeps moving his tail." She said, "That's a deer." The boy went out again and saw an elk. He described it to his grandmother, who told him what it was. She said, "Don't shoot him, you can't kill him." The boy pulled his bow to show how he could, and broke it. The bows of the many people who had been killed were hung up all around the sweat-house. He asked his grandmother if he could try one of them. She said, "They are too strong for you. I don't think that you can pull them." The boy said, "I'll try." He started at the north, broke them; he went around to the east, south, and west, and broke them all. The last one was to the west, he could not break it. His arm doubled back. He asked, "Whose bow was this?" She said, "It belonged to one of those that were killed." Again he tried to break it, but in vain. In every way he tried to break it, but to no purpose. He tried to break it with his feet, with big rocks, but in vain. He said, "That is my bow." It was backed with deer sinew. He picked out the best flints.

She said, "Don't go far." The boy said, "I'm going to kill that big deer for you." "I don't think you can do it. You are too small," said the old woman. He went out. The elk was still there. He shot him and brought him back to his grandmother. "I wonder if I can shoot through that oak tree," said he. She said, "You are too small. Don't talk so, my grandchild." He went and shot through the tree.

"Grandmother," he said, "I'm going to start out. Tell me where are the people who killed my brothers." She said, pointing to the north, "They live there." The boy went. He saw two bears eating clover. The boy stopped and thought; asked his flints, "Which of you is the strongest?" The striped flint said, "I am." The red one said, "I am the one. When I hit people they die at once. Do not walk far off." The boy said, "Come, feathers!" There was a little bird that the boy told to go down below and call. "When the Bears hear it, they will stand end on and listen." The bird did so. The boy shot, and the arrow went into the mouth of one and out at the anus, and the same of the other. He skinned them, carried them back in the evening. His grandmother was frightened. "Don't be afraid," he said, "it is I." She cried; he hung up the two hides outside.

Next day he went again. He told five of these same little birds to come. "Go into that brush. If you find the bears, call; if not, do not call." They did so, and called. The boy told the birds to drive the bears out. They did so, drove out four. The boy killed them, and carried the hides home. He went all around that mountain, killing bears in this way every day. By and by the two wicked Bear women were the only ones left. They jumped on the boy, held him one on each side, and said, "Don't kill us. You are our husband. I'll keep you as my husband." He asked, "How many more bears are there?" "They are all gone but us," said they. The boy asked them if they were going to kill his grandmother, and they said, "No." They said, "I'm going to keep you as my husband, take you to my father." They went back with the boy to his house. His grandmother asked, "What sort of women have you?" "Bears," said he. "Why didn't you kill them?" she said. The boy said, "No. I'm going

to keep them as my wives, and they will show me their father."

One day he stayed, and asked the two Bears where their father lived. "In the west, where the moon sets," they said. "We will start tomorrow and go there." The boy said to his grandmother, "Where is there poison?" She said, "They will fool you, they will throw acorns into the fire and make you blind. That is the way they killed my people." The boy said, "Where is there poison?" "At Wula'uwitc'u there is poison, there is a poisonous spring that smells bad." He went there, and one can see his footprint there where he made it. He took his pipe, held it over the spring, caused the poisonous air to go into it, then stopped it up. Then he came back, and the two Bears said, "We'll start tomorrow." He told his pipe, "When I smoke you, kill all the people."

There he went, with one step he went a great distance. Four times he stepped and came close to the sweat-house. He nearly broke it in as he stepped on it. It was Moon's house, and there lived the Bears. He asked, "What is the matter? Who is out there?" The two Bears came in, and Moon asked, "Who is there?" They said, "My husband. Don't talk." Moon said, "Why not?" When the boy came in, all the people thought, "We can kill him easily." Moon called him in, and everything shook when he came in or when he moved. He had on a woven rabbit-skin robe. Moon said, "We will have a big sweat," and all his people came in. They said, "Let us throw this man into the fire." They made a big fire; all Moon's people got up and danced. The boy did not move, sat with his head down. The rest made fun of him, told him to get up and dance. By and by Moon threw salt into the fire, thought to make the boy blind. He didn't move. Moon said to him, "Get up and dance." Then Moon put sweet acorns into the fire, but could not blind the boy.

Pretty soon the boy got up; when he stepped, the ground trembled. The Moon people began to push one another about, tried to push the boy, but could not move him. Soon he took out his pipe, smoked, and all the people fell dead, and Moon too. The boy said, "I do not want you to be trying to fight or to hit me. I am m 'p'djam?aina, [340c](#) I cannot die." The two women he

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did not kill, he kicked them down into the ground. He went out, and blew smoke all about, killed every one.

Then he came back, and went all around to the places where his people had been killed. He picked up an eyelash from each one. "Have you a big bucket?" he asked his grandmother. "Build a fire when it is nearly dawn and heat rocks." All the eyelashes he put into the bucket. Then he turned and lay down with his face to the ground. To his grandmother he said, "Throw the hot rocks in and lie down also." She did so. By and by they heard shouting, "Here's my bow. Here's my place," and so on. All those dead people were alive again. The boy got up and said, "You are my brothers. I told my grandmother that I would come back again when I died. I did so. I caused you dead people to come to life."

Footnotes

[216:340a](#) This myth was evidently obtained from Round Mountain Jack, as shown, among other things, by the linguistic form (North Yana) of the Indian names occurring in it. It differs considerably in detail from the form of the myth obtained by myself from Sam Bat'w+ (no. I), and is therefore given here in full. Curtin's version also is evidently, a Central Yana one.

[216:340b](#) A mountain north of Stillwater creek.

[220:340c](#) See note 63.

V. 'I' LHAT?AINA. [341](#)

One day Flint Boil said to Djuwa'lk!aina [342](#) "I have been dreaming, I dreamt last night. I dreamt about a woman and her father. What is his name? I want to know." Djuwa'lk!aina said, "In which direction did you dream?" Flint Boy said, "I dreamt of Yallo Bally [343](#) mountain." Djuwa'lk!aina said, "I know whom you dreamt of." Flint Boy asked, "What is his name?" Said Djuwa'lk!aina, "Tcuitcuiwayu. He lives there." Flint Boy said, "I want to go there, and I want to take my nephew [344](#) along." Djuwa'lk!aina said, "Yes." Flint Boy said, "I am going to marry the daughter, but I have no company on the road." Djuwa'lk!aina said, "But you are going to take your nephew." Flint Boy said, "Yes, but I want something like a bear, something that makes a noise. I don't want

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him to talk as we do. He must talk another language." Djuwa'lk!aina said, "What is he going to say?" Flint Boy said, "When he sees any one coming he will say, 'Wk, wk!' I want to make a dog." Djuwa'lk!aina said nothing. Flint Boy asked if she wanted to bear it talk now. She said, "Yes." So Flint Boy said to his nephew, "Bark, practice!" His nephew did so, said, "Wk, wk, wkkkk." It was a terrible sound, and every one heard it all over the world-north, east, south, west. Flint Boy said, "What shall I call you? You bite and bark." His nephew said, "My name is 'I'lhath?aina. I must have a big throat to bark." Flint Boy asked him to try barking again, and he did so. All the people in the world heard him, all said, "I hear a dog. That is Flint Boy's dog." 'I'lhath?aina, was small, but he made a great noise.

Flint Boy went away, went to the Sacramento valley, came to Sacramento river. He crossed with 'I'lhath?aina, and went on to the west. He came to the mountain at night, went up to the sweat-house, looked in, and saw the girl of whom he had dreamt. Many other people were there also. She sat on the east side. Flint Boy came in and sat down beside her. All looked at him, her father and mother looked, and said, "Who is that?" Flint Boy had left 'I'lhath?aina, outside, had tied him to the acorn sacks. Her father said, "Where did that man come from?" The girl said that she did not know. "It looks as if you were married," said her father, and he gave her a black-bear skin for Flint Boy to sit on.

Flint Boy had told 'I'lhath?aina not to bark or bite any one. "I am going to marry the girl. When I have done so, I shall get up early to hunt, and I shall tell her to take care of you." Early in the morning Flint Boy got up and told his wife about the dog, told her that it was vicious and that she must not touch it or talk to it. In that case it would not bite her. She agreed to care for it. Flint Boy went away. The woman went out and saw the dog. She patted it, saying, "Nice dog." The dog shook its head and tail, and said, "Where is my master?" She answered, "He has gone away." Then the dog barked, and every one was frightened, terribly frightened. Flint Boy heard it far away; he was frightened, for he knew that some one had fooled

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with the dog. "I believe I've lost my dog." Some one had really turned it loose. 'I'lhath?aina tracked Flint Boy, while the woman was frightened. 'I'lhath?aina could not find his master. Flint Boy came back, brought ten deer. The woman said, "I've fed him and turned him loose." "It's a bad dog. You ought not to have touched it."

That night it grew cloudy, while before it had been pleasant. Flint Boy went out, finally found the dog. He tied him up again, and told him to bark. He did so--"Wk, wk, wkkkk!" Djuwa'lk!aina heard it and said, "I bear Flint Boy's dog in the west at Bally mountain." All the people heard it and said, "That is Flint Boy's dog. He is married here at Bally mountain." By and by Flint Boy went out to hunt again, and gave the same instructions as before. The people made him bark as before, let him loose. Flint Boy heard him. "I know what is the matter," said he,

It grew cloudy. The dog said, "It will rain." On the top of Bally mountain there was a great cloud, black and thick. The cloud came down over the dog, it swirled and rolled, and it went up in the air. The dog was in the cloud, he had called it and made it about himself. He did not want to be tied up, but to go with Flint Boy on his hunts. So he left Flint Boy and went up above. When he got part way up he barked, and the people heard it all over the world. Flint Boy heard it and was sad, for he knew the dog was lost. He never saw his dog again. 'Tlhat?aina lives in the black clouds still. When he barks, it thunders.

Footnotes

[221:341](#) This account of the origin of thunder is only the latter part of the myth of "The Flints and Grizzly Bears" obtained by Dr. Dixon from Sam Bat'w+. It corresponds closely enough to my own version, but is published here because of its greater wealth of details.

[221:342](#) Flint Boy's grandmother. The name means "rock-lying-on-ground."

[221:343](#) The Yallo Bally mountains are west of the Sacramento at Red Bluff, a very considerable distance to the southwest of Redding. The reference is more probably to Bally mountain (6246 ft.), one of the main peaks of the Bully Choop range. It is within easy sight of and almost due west from Redding.

[221:344](#) 'Tlhat?aina, who had been dug up from the ground, is here termed the nephew of Flint Boy.

VI. FIXING THE SUN.

Sun lived at H+'tsiriha, three miles up from P' 'wi. There was a small hill there of red earth. The people went out to hunt, but did not stay long. Sunset came quickly, the day was short. It was a great trouble. Everyone was in trouble. "What shall we do about it? If the sun came up far off to the east and not right here near us, it would be all right." But the sun was in the center of the world, and that was the cause of the trouble.

The people all got together and talked it over. They asked Cottontail Rabbit and Blue Squirrel. "We have got to move

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the sun." Rabbit said, "Yes, we'll do it." The people asked, "How?" Rabbit said, "We'll carry it on our backs. When I'm tired, Squirrel can take it." "Where will you put it?" "We'll put it over the mountains far off to the east." They started to carry it, carried it off to the east. When they got tired, they changed off. They carried the sun far, far away, to where he now comes up.

VII. WOODPECKER AND WOODRAT.

Red-headed Woodpecker was married to Woodrat Woman. They lived at Wê'yuldiyauk!aimadu. The people were nearly starving for lack of food. Only Woodpecker had any; he got his acorns at a great distance. He had ten sacks, and some acorns he had in the holes of the trees. Woodpecker came home every night, and Rat Woman had lots of soup and bread. Woodpecker and Woodrat Woman would give none to any one. Woodpecker had a brother-in-law, Woodrat. He was sick, his foot was sore, he could not walk. Formerly he had been a fisherman. Woodpecker told his wife, "Give my brother-in-law plenty to eat, he is sick." She did so.

Woodpecker came home with a big load of acorns. The woman gave her brother lots of soup. Woodpecker sat there and ate too. He saw her give her brother soup, and said, "Here! don't do that. Why do you give him that?" Then he got up, took the soup away, and set it down by his own bed. Woodrat turned his back to the fire and went to sleep. The same thing happened every night. By and by the woman dug a hole under her brother's pillow and put the acorn bread in. She put some in, so that while he pretended to be asleep he could eat. Thus Woodpecker was fooled, as she offered soup each night and Woodpecker took it away. But his brother-in-law had bread.

One night Woodpecker came home. He got up in the morning- and told his wife, "Tell my brother-in-law to wash his hands mid to come and eat soup." She did so, gave him soup, but Woodpecker took it away. The next day Woodpecker said, "How comes it that my brother-in-law is so fat?" Woodrat said, "I'll get even with you." When Woodpecker had gone off, his

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brother-in-law got up and said, "Where's my salmon spear? I'm going to get salmon at Cow creek." He saw some in the water and caught two, then took them home. "Cut them up," he said to his sister. The two ate, had a great feast. By and by he hid all the salmon.

Woodpecker came back and smelt the salmon. ".What is it that smells like salmon? You people must have been eating salmon," he said. She said, "No. I don't smell it. Where should we get salmon from?" Woodpecker said he thought he had smelt it; Woodrat said nothing.

Woodrat went again, and as before caught salmon. One day Woodrat said, "Sister, we have had enough salmon. Give Woodpecker some when he comes." They had it all ready; when Woodpecker came in, the salmon was brought out. Woodpecker looked at it and said, "You people have salmon. I thought so." He was very eager to get some to eat. "My brother-in-law is very good," he said, but Woodrat did not move. Woodpecker said, "Give my brother-in-law plenty to eat. I'll not say anything again." Woodrat said to himself, "I thought you had no sense. You must give me food, but I have the best food after all." The woman gave him soup and bread, and Woodpecker did not take it away any more.

VIII. RABBIT WOMAN AND HER CHILD.

Jack Rabbit lived at B 'wa at Battle creek. There were many people there. It was the spring time, the clover was growing. All went out to get clover, young girls and all. Rabbit had a baby, but no husband. She went with the rest. She had no friends to whom to give the child while she was gone. One woman said, "I can take it for you." "Yes," said Rabbit. She gave it to her, and went off for the clover. By and by she came back with the rest, and put the clover in the house. She put the roots in the ashes, and sat down to eat, ate all the roots. Some one had given her some meat, and she ate this also.

Then she remembered her baby. "I forgot my child," she said. She jumped up and went to the woman to whom she had given it. "My friend, how is my child? I want my baby." She answered, "Some one else has taken him to the next house." So Rabbit went there and asked. She was given the same answer.

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So Rabbit went on, and was answered as before. She went to house after house. Rabbit felt bad. She went to the last house and received the same answer. She went all around once more. The people had killed the child, had given some of it to Rabbit when she came back. Rabbit stopped and cried. She thought, "I ate my baby."

Rabbit had another baby. It was sick. Rabbit said, "My baby is sick. I do not know what is the matter." The people had no medicine-man. Someone told her, "There is a medicine-man living to the north." She took her baby and went after the medicine-man. Some one saw her and asked, "Where are you going?" "My baby is sick." The man said, "What is the matter?" Rabbit said, "I do not know. It has the colic (?), I guess." The man said, "I am a medicine-man." It was Coyote. She said, "What is your name? I want to go to Palê'lu, there is a medicine-man there. M 'makalik!kwi is his name." Coyote said, "Yes. That is my name." She said, "Well, take the baby."

Coyote took it. He sat down on a rock, looked at the baby, and put his hand on him. Rabbit said she wanted to go home. "I thought that you would doctor him; now I want to go." Coyote said, "No. If I am going to doctor, I want to do it at my house." Rabbit said, "Yes." She went to Coyote's house. Coyote doctored the child, danced. When he got through, he said, "The baby is all right." That night he told Rabbit. "Go to sleep on the south side." She did so. Coyote said. "I'm going to doctor somewhere else. I shall be back soon," and he went out. By and by he came back. He looked at Rabbit, saw that she was asleep. He walked softly up, sat down, and looked at her. He thought, "I want some meat. I've had no meat for a long time." So he killed her, and the baby too.

IX. COYOTE AND RABBIT GAMBLE.

Coyote wanted to gamble with Cottontail Rabbit. "We must have fun," he said. Rabbit said, "How shall we have fun?" Coyote said, "I'll show you how." Coyote made five sticks for each side about two feet long of a small sized wood, and got some

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m 'du grass. Coyote made a small stick four inches long (dj'p!ayauna) and put it in with the five long ones. He rolled these up in the grass and laid them down. He rolled up the other five and put in the short one. This bundle he placed beside the other. The guessers clap hands and with one or the other hand designate which bundle the short stick is in. If they fail to locate it, they lose. If they guess right, they have the sticks passed over to them and themselves roll. Coyote said, "Do not use this game in summer, use it in the fall and winter. Stop when the leaves come out on the oaks, stop playing this game. If you use it all summer, there will be no acorns."

X. GOPHER AND RABBIT GAMBLE.

Gopher and Cottontail Rabbit gambled. Gopher had many arrows and a bow. He told Rabbit, "We will always gamble when we meet." "Let us do so today." So they cut sticks at Big Cow creek. Gopher bet one of his arrows first, and lost. Next he bet another one, and lost. Then he bet his bow, and lost. He bet his quiver, and lost. He bet his belt, and lost. Everything he had he lost. He said, "I have nothing left to bet. I will bet my people." Rabbit said, "All right." He bet his people, and lost. He bet his wives, and lost them. He bet his children, and lost. He said, "I will bet myself." He bet his arm, and lost. He bet the other arm, and lost. He bet all his body, and lost all.

XI. COYOTE AND THE STUMP. [345](#)

Coyote went to P' 'wi one day. It was early in the morning and it was very foggy. He met some one in the trail. Coyote stooped. "Whew! I'm tired. Where do you come from?" The man did not answer. Coyote sat down to rest, and said, "You came early, so did I." The man said nothing. Coyote said, "Talk! One must say something when he meets one." There was no reply. Said Coyote, "If you are angry, say so!" No

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answer. Coyote said, "If you want to fight, I can fight." Coyote got up. There was no answer. Coyote said, "I'll hit." He did so, and his right hand stuck. It was no man, it was a stump. Coyote said, "Let go my hand!" with no result. Coyote hit him with his left hand; it stuck. Coyote said, "Why do you hold my hands? Let go! That is no way to fight." No reply. Coyote kicked with his right foot; it stuck. He kicked with his left foot; it stuck. He butted; his head stuck. By and by a man came along and saw Coyote. He said, "Coyote is a fool. He has been fighting that stump."

Footnotes

[227:345](#) In Dr. Dixon's manuscript this incident is immediately preceded by the story of Coyote and Frost (see no. VII of texts). It is practically a version of the world-wide "Tar Baby" myth. A very similar myth is told by the Takelmas.

XII. LOON WOMAN. [346](#)

At Hak! 'l'imadu, a lake near Hat creek, lived Loon Woman (Hak! 'lisimari?mi). She had no husband. Every man that came along she killed; she would tell them, "I love you." The man would stay with her, then she would cut out his heart, dry it, and tie a string on it. She had treated ten people thus, had made beads out of their hearts, and wore them as a necklace. She was a nice-looking woman, living all alone.

She thought, "I dreamed of a man last night. I dreamt that it was Eagle's son." She dressed up with her beaded apron and basket-cap, fixed herself up nicely, painted her face, and started away. Eagle lived at C+'p!a [347](#) with a great many people, he had a big sweat-house. Coyote lived there also. Loon came down, came to the sweat-house in the afternoon when the people were all dancing. They saw her coming from the east; her beaded apron made a noise "so?, so?, so?," as she walked. Meadow Lark Woman lived there also, was an old woman living alone east of the sweat-house. Loon came to her house, and called her aunt (gara'ina). Meadow Lark was in bed, but got up when she heard Loon come in. "Who is that?" she said. Meadow Lark had a long spear (lu'mi) in her bed. She seized the spear and was about to spear Loon, when Loon said, "It is I, aunt." "You must say who you are," said Meadow Lark, "or I'll spear you."

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Then Meadow Lark stuck her spear up again. Loon came in and sat down, while Meadow Lark hung her head. She felt bad, was all alone, and cried. She thought that Loon was some relation. In the big sweat-house were many people sweating and dancing about the fire. Loon said to Meadow Lark, "My aunt, I am going to see what is going on." Outside were many young women dancing, dancing for fun. Meadow Lark said, "Go, but be careful. The young people may pull you about, they may not like to have a strange woman about." "I do not want men to pull me about," said Loon.

Loon went out, sneaked among the girls who were dancing. The girls saw her coming, for it was moonlight and they could see her. She was a stranger. Every one looked at her, no one knew her. The beads about her neck looked strange, looked like the hearts of people. The girls, however, took her in and let her dance with them. Loon said to one in a whisper, "Let us go and look into the sweat-house and see the men, see how they dance." The girl said, "No, we never look in when men are sweating." Loon said, "Let us look anyway." Two women there knew who Loon was, and they were afraid. One woman said, "Let her look if she wants to. Take her up to the sweathouse."

Loon looked in, saw the men dancing. Eagle would not let his son dance, he had put him away next to the wall, put him in a black-bear skin and rolled him up. The people finished their dancing, all went out to the creek to swim. They were strung all along the creek; then they all went back to the sweat-house. Loon was among the girls again. There was an old man in the sweat-house, talking. "What did you tell me a while ago? Didn't you tell me that a stranger woman had come?" "Yes, there is one outside." Said he, "Do not play with her. I know her, I saw her make trouble in five places. I know her name. It is Hak! 'lisimari?mi. Let her alone. If you do not play with her tonight, it will be well."

A vagrant man was walking about, saw Loon, and began to tease her, pull her about. Her head was hanging down. He put his hand on her shoulder, but she said "M+, m+," and shrugged her shoulders. Five stranger men were teasing her. Finally

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they stopped playing with her. Loon was angry, got up, and went to the sweat-house. There were many people there. She looked in, saw that the fire was low. "O you men, one of you come out and be my husband! One of you is my husband, come out," she said. No one answered. "My husband played with me only a little while ago. Why doesn't he come out? I want to go home. Hurry up." One answered, "Was it I? Do you want me?" He went out, Loon looked at him, and said, "You are not the one." He went away. She called again, "Come out." Another answered and came out, but he was not the one. This was repeated several times. By and by Loon stopped talking, went away.

She went to the creek where the men had been swimming, looked in where each man had swum. Eagle's son had been the last one, far off all alone. She looked to see if any man had lost a hair. She found one hair, pulled out one of her own hairs, and measured the two. The man's hair was shorter, so it was not her husband's. She wanted a husband whose hair was as long as her own. She hunted all along the creek, could not find one of the same length. All were too short. Finally at the last place she found a hair, and measured it. It was of just the same length as hers. "Now I have it," she said. "I thought I would find it somewhere."

She went back to the sweat-house, and as before she called on the men to come out, and as before each one that came was rejected. All had come out, young Eagle was the only one left. She kept calling. Some of Eagle's people were in there crying. She called to them not to cry, but to send out the man. They knew what she wanted, and therefore cried. Eagle said, "Well, I will give up my son's life, for I do not want my people to die. I must give up my son." He took him out. The boy was shining like gold. Loon said, "That is my husband." He came out, and would not look at her, did not want to go home with her. She said, "I want to go home tonight. I dreamed of you." Loon seized him.

The old people cried in the sweat-house. Loon and young Eagle went home, went east toward Hat creek. She said, "I do not want daylight, I wish it to be night yet. I want to sleep

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with my husband." She said to Eagle after they had gone a short distance, "I am tired, let us sleep." Eagle would not talk; Loon asked him to, but he refused. Loon fixed the bed and lay down, as did Eagle. She tried to play with him, but he did not wish to. An old man at the sweat-house had put an acorn-cup on Eagle's penis, so that he could have no connection; he had told him not to sleep. The woman wanted the young man, but he was incapacitated. Eagle blew on her and put her to sleep. She stretched out and snored. Eagle did not sleep, but watched the woman. Late in the night he got up, removing the woman's arms from him. He found a log and laid it beside the woman, put her arms about it as they had been around him. Then he ran off.

He came home and told the people that he had run away. The people said, "What shall we do? We must go to the south, we must run away." "No," said another, "Loon will catch us if we go south. Let us go to the north." "No," said another, "let us go to the east." "Let us go to the west," said another. "No, she will catch us there." "Where shall we go?" "We must go up to the sky." "How shall we go up? We must hurry before Loon gets up." "Who will take us up to the sky?" said Eagle. Spider had a rope, he [348](#) was the man. The people had a great sack (p!k'gi), and they all got into this. "Hurry up," said Spider. Then Spider made the rope come down from the sky and tied it to the sack. "Who is going in first?" Coyote said, "My friend, I will be the first." "All right, but be careful." He got in, and all the rest got in after him. Spider said "Stretch!" to the sack and it did so, stretched to the north, south, east, and west, till all the people got in. Then Spider pulled the rope, pulled the sack up.

When it was half way up, Loon woke up. It was daylight. She stretched about, pulled the log about, and found out what it was. She grew angry, said "Am+! All right, you can not get away from me," said Loon to herself. "Am+, am+!" she said. She came back to the sweat-house, looked for her husband. She had a fire-drill (mi'niyauna) with fire in it. [349](#) She looked

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about, called into the sweat-house, but there was no answer, there was no one about. "Am+, am+!" said she to herself. She looked to the south, there was no one in sight. She looked to the east, there was no one. She looked to the west, there was no one. She looked to the north, there was no one. "You are smart, you people. I wonder where you are. You can not get away from me." She hunted all about, looking for their tracks, but she found none. She looked on the gopher piles, there were no tracks there. She began to wonder what to do. "I guess I will set fire to this place. It is the only thing to do." She broke the fire-drill, threw one-half of it to the east, and one to the south. Fire blazed up where she threw the sticks; everything burned. Loon had a big club, and stood watching the fire.

In the sack Coyote said to the people, "I want to make a peephole to see the fire down below." Spider had said that the village was burning. The people said to Coyote, "No, do not tear the sack." "Just a little," said Coyote. Coyote made up his mind to do it anyway; he did so, looked through, saw the fire. The tear began to rip, the hole grew larger, by and by the sack broke. Coyote fell out first, fell down over and over; all the rest fell after him, fell into the fire.

Loon was watching the fire. She saw a man fall into the fire. looked up, saw all the people falling. "Am+, am+!" she said, "I told you that you could not get away from me." Wildcat fell down; his eyes popped out. Loon bit the eye with her club as it popped out, knocked it back into the fire. Black Bear fell in; his eyes popped out. Loon tried to hit it back but missed it. it got away, flew far off. Lion fell in, but she missed his eye. Brown Bear fell in. Eagle fell in. The fire all burned out; all the people were burned up, except those whose eyes had escaped and who are alive today.

Loon went home. Diver, a small mud duck, did not like Loon. He lived on a lake at C+'p!a. Diver was afraid of Loon, so he made a net, took two moons to make it. Heron (mi'mk!a) came along, came to see Diver. He said, "Why do you make a net?" "I shall use it," said Diver. Heron wanted to know, but Diver would not tell. He set a trap for Loon; Diver caught her and killed her.

Footnotes

[228:346](#) See note 207. The details of this version, secured apparently from Sam Bat'w+, differ widely enough from the Yana Loon Woman myth obtained by Curtin to justify its publication here.

[228:347](#) See note 51.

[231:348](#) See note 45.

[231:349](#) See note 52.

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XIII. PINE MARTEN'S QUEST FOR MOON'S DAUGHTER. [350](#)

Moon lived in the west. Lion, Wolf, and others lived far up toward Fall river in a big sweat-house. Lion went first to Moon's house for his daughter, went in. Moon put brains in the fire, and there was a strong smoke, so that Lion could not breathe. The two women said, "You must die. There are many dead outside. My father does not want me to have a husband." Moon gave Lion a pipe to smoke. He took but two whiffs and was killed. Moon threw him out. Then Wolf went to sue for Moon's daughter, went in. The same thing occurred to him. Silver Fox went, with the same result. The women cried, told Moon he had killed enough, but he did not mind.

The last one to sue was Pine Marten. He put Weasel in his quiver which he carried with him. When he came in, Pine Marten caused the smoke to go away. Moon gave Pine Marten a strong pipe. Pine Marten smoked it, blew the smoke down into a hole in the ground, and returned the pipe to Moon unaffected. The girls warned Pine Marten. Weasel pulled out a stronger tobacco, but Pine Marten made the smoke go down into the ground as before. Moon gave Pine Marten a stronger tobacco again, but it had no effect. He threw back the pipe and broke it.

Pine Marten went for wood, brought spruce and cedar. He came back and put it all in. "That is the kind of wood one should use for sweating, not brains." The spruce wood popped, the sparks burned Moon half up. Pine Marten danced. Moon cried out to stop it, for he was nearly dead. Pine Marten stopped it, and Moon said, "You ought not to do that." Moon said, "Son-in-law, go swim." So he went, and soon a big water grizzly (h 't'enna) pulled him in, and tried to kill him. He could not do so, however. Pine Marten stayed one night with him at the bottom of the river, then went back with many presents

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from his nephew. He brought back his hide to Moon and said, "I hung up a salmon outside." Moon saw it and was frightened.

Moon asked him to go for wood, so he went to the north. A big snake with a horn ('e'k'k'na) came and caught Pine Marten, but Pine Marten told him that he was his uncle. Pine Marten killed him, skinned him, and brought home the skin with the wood. He told his father-in-law to go and look at the wood. He saw the hide and was frightened, did not know what to do.

"Son-in-law, go and hunt up on this mountain, kill deer," so he went to the north. Big Rain (tc'ilwa'rik!u), Hail (sabilk!ê'yu), and Buzzard (ma'ts!k'ili'lla) were jealous of Pine Marten. Moon told Pine Marten to sit down, while the people circled about and drove in the animals. Pine Marten thought they were deer, but they were really grizzly bears. Pine Marten ran, and the grizzly bears ran after him and tore off his buckskin leggings. All day he ran. In the afternoon he heard a voice above, "You are nearly caught. Tell the tree to open, get in, and go through." He did so. The bear came after him but was caught by the tree as it closed. Pine Marten went back, got out the bear, and skinned him. When he returned to Moon's house, he hung up the hide. He told Moon to go out and see the squirrel. Moon did so, saw the bear-hide, and was frightened.

"Son-in-law," called Moon. Drifting Rain and Blue Racer (tc+'wa) were to have a race with Pine Marten. They started, went to the south, ran a long way. Pine Marten gave out. First he killed Big Rain by pulling a log out from under him, next he killed Blue Racer. He carried home the spoils. Moon thought that Pine Marten was dead, but cried when he found what had happened.

"Son-in-law, we will play tomorrow morning." He took deer-sinew rope, and wanted Pine Marten to get on the digger pine while he pulled it down by the rope and let it snap back. Pine Marten jumped off before Moon could snap. Moon thought he had snapped him up to the sky, but he came back. Now Moon was to get up, and he did so. Pine Marten swung the tree a little, and Moon said, "Look out, my son-in-law. Be careful, do not pull too much." Pine Marten thought to himself, "I

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will fix him." He gave him a big swing and snapped him off into the sky, where he is the moon. Pine Marten looked and saw him. Moon said, "I shall stay here now, he gave me a good place to stay. I shall see what people do." Pine Marten went back to the house. The old woman Frog, asked, "Where is my husband?" Pine Marten said, "He wants you up there." He took them to the same place where he had snapped the old man, and snapped her up also, also the two girls. Then he went home, and told the people that he had fixed things well.

Footnotes

[233:350](#) In a general way this suitor tale corresponds to Curtin's "The Winning of Halai Auna," *Creation Myths of Primitive America*, pp. 281-294, but there are plenty of differences of detail. Some of the incidents, such as the fight with the water grizzly, recall the Damha'udju story obtained by Curtin and myself (text no. IV).