

CURTIN

SHASTA MYTHS

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Shasta Myths
collected by J. Curtin.

The girl who became a man eater.

BUREAU OF AMERICAN ETHNOLOGY
CATALOGUE OF MANUSCRIPTS

No. 1295

Stock Shastan

Language _____ Dialect _____

Description: (words, vocabulary, dictionary, grammar, text, legends, notes)

Collector Jeremiah Curtin

Place _____ Date _____

Remarks 55 Shasta Myths. For list see Cards Nos. 2, 3,
4 and 5 in File.

The youngest daughter of a family had her courses for the first time, she was packing wood and hurt her leg, blood came, she sucked the blood and it tasted so good that she began eating herself, ate all of her flesh to her head, only a naked skeleton was left, then she went home, "sort of flew", went very fast. She flew against her mother killing her at a blow, she killed everybody in the house except one sister who ran away and the skeleton did not miss her. The skeleton ate all the bodies and hung up the bones *to dry*, ready to pound and eat. The sister who had escaped ran to every house and told what had happened. There was a married sister living at some distance, she came to try and save the people of the village, she had a child, the skeleton caught the child and bit a piece out of it but the sister got the child away and said "I have come for you, there are many people where I live, they have heard of you and want to see you". Then she asked "Where are my brothers"? The skeleton said "They are off hunting." "Where are my mother and sisters?" "They are out digging roots, they will not be back for a long time".

The skeleton determined not to kill and eat her sister but to wait, go home with her and get all the people of the village to eat. The sister wrapped her baby up in buckskin and carried it on her back. The skeleton saw she was wrapped in buckskin, put it in a basket, and put

the basket on her back. As the woman traveled along she saw several deer and told the skeleton who, said "Take me out and unwrap me". She did so, the skeleton flew at the herd with a great noise, killed the deer at a blow and then ate them. Then the sister wrapped her up again and went on, telling her to keep quiet and not speak, for if she did the young men would fight over her. They came to a river the sister dropped the basket into the river, the skeleton tried in every way to escape, but there were many people on both sides of the river and they kept pushing her back till she drowned.

Note. When girls have their courses they are immediately set to packing wood or something, if they dont get hurt all right, but if they get hurt it is sure to bring bad luck.

Customs of women.

A Shasta woman when with child must not eat quail; if she does the child will die quickly, as the quail dies so easily. The child may easily cry itself to death.

There is a kind of grass that pregnant women must not eat, for the flower of the grass remains closed all day and opens only at night, if the woman eats it the child will sleep all day and be awake all night. The grass is called kawas.

The woman eats all the rabbit meat she can get for it makes the child good, she can set it down anywhere and it will never cry.

Women don't wear anything around the neck while pregnant lest the child get strangled at birth.

A pregnant woman must not roll over in bed, but must get up and turn over, if she rolls over, the pains of childbirth will be prolonged. —

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Ici (California lion), Itewai (wild cat) and Tapka (lizard).

Ici and Itewai were living together. Ici was sick a long while and had to stay at home, Itewai all this time did the hunting. Itewai killed deer by chasing them down. These deer always came around at last to where Tapka (lizard) lived. Then Tapka would run out, frighten Itewai away with his ax, and carry the deer to his own house. Itewai never told Ici how Tapka acted and Ici wondered why his friend never got any deer. After killing deer Itewai always succeeded in getting the testicles before Tapka could carry the carcass away. When he had ten pair of these he cooked them for his friend by boiling them with hot stones. After he had eaten these Ici grew strong, heard the story, went to Tapka's house killed him and his wife and carried all the venison home.

Shasts Myths
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The old woman who pretended to be a man and married a girl.

An old man and his granddaughter kept house together. An old woman lived in another house not far away, the old woman took a liking to the girl and married her, though a woman they thought she was a man. (kind of people unknown) The old man was afraid of his granddaughter's husband who was very malicious. She used to go hunting deer and bring them home. Now the girl was young and weak and not able to carry much wood, but when the old woman went hunting she used to, say to the girl "You bring in heaps of wood and pound plenty of acorns while I am gone" The old man would do all this work for the girl, but the old woman didn't know it, when she came home she would praise the girl and say "What a nice strong wife I have got".

When the old man had time he would take deer leg bones and make scratchers of them. One day when the old woman was off deer hunting the old man made up his mind to run away and save his granddaughter. So he took the girl away, carrying the scratchers with him. From time to time he stuck a bone scratcher into the ground and wished it to become a mountain, immediately the mountain was there. Then he would put down a basket hat, wish, and immediately a great valley was there, with steep sides. A high mountain and a deep valley for the old woman to cross as she followed them, which they

would deceive the old woman: On the top of one of the mountains he left deer ears among the rocks and turned them to look and act like deer, so when the old woman should come along and see the deer she would stop, try to kill the deer and lose much time. When she came to the mountain and saw the deer she began to hunt, followed the deer all day at last when she killed one it turned to deer ears. She was very angry and hurried on.

The old man and his granddaughter came to a broad river and crossed in a canoe. The old man enquired for the chief of the place. He was Eagle. The old man gave the girl to him as wife and told all the people how he was running away from the old woman. After they had been twelve days in Eagle's village the old woman appeared on the other side of the river. The people knew from the old man that they must kill her or she would destroy them all. One of Eagle's men went out with the canoe for her but he wouldn't go within ten feet of the bank, she had to jump, get into the canoe at a bound. She jumped and fell into the river, began to swim across and came near the other bank where they were ready with stones and clubs. Wherever she tried to land they beat her back till at last they killed her.

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Shasta Myths
collected by J. Curtin.

Kwatat (Coyote) pretends to be a Doctor.

A young girl was sick, a woman went for a doctor to Waika mountain (Mt Shasta) While on the way she saw Kwatat (Coyote) holding his hand over his eyes and looking towards the sun, watching yellow-jackets to get their honey. She thought he was a doctor because he looked towards the sun. She was on one side of the river and he was on the other. She called to him "Are you a doctor?" "Yes, bring your canoe across and I will go with you". As there was no canoe to be had the woman lay on her back and paddled herself across to where he was. When over there and ready to return Kwatat asked "In what part of your boat shall I sit?" She mentioned every part of her body, breast, legs, arms, thighs at last Mons Veneris. Kwatat said "That is the spot, so he sat there. She began to paddle across the river. Kwatat went to work immediately and labored hard. The woman wished the river narrow and Kwatat wished it wide. When they reached the other side he had finished and she was pregnant. The woman went ahead to the house where the sick girl was. Kwatat staid behind a little to wash, told her to get some wild oats ready he could come directly. The woman got the wild oats and when Kwatat came he had her stay outside and strike the house with the wild oats. Kwatat went in struck the ground with a club, made a great noise, went on the girl, then he kept striking, making a noise so the woman should not know what he was doing. He worked so hard that he entered up to his shoulders. he couldn't make much noise, now. The girl cried out

heard her ,ran in,beat Kwatat but couldnt hurt him.He jumped out and ran away,she followed him and whipped his testicles with nettles till they became red,he ran and ran till he took refuge in a hole in an oak tree which he wished to be closed up around him.The woman wished the tree would never open again.The tree closed for good and Kwatat was shut up in there for a whole year,till one day Tsutucu(Red-headed wood-pecker) struck on the tree and heard talking inside.Kwatat told Tsutucu to find a way for him to get out and he would make the top of his head red in payment. Tsutucu agreed but was unable to do the work ,so he went and called together all the Takwakwar (Big red-headed wood-pecker) people and finally they made a great breach in the tree and pulled Kwatat out.He had been there so long he was covered with excrement,they told him to go to the leeward so the smell wouldnt come to them.Kwatat then got an obsidian knife and cut his anus off with it he put red on the great wood-peckers,on the little ones he put only a spot.He colored Tsok's(Red-shafted flicker) feathers with his excrement. Coyote has no Anus since that time....

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Shasta Myths
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Kwatat marries his own daughter.

Kwataat lived with his daughter, there were no girls around in those parts, he could find no other woman and thought he would fool his daughter, she was a basket maker and he told her to bring in her baskets. As soon as she came in with the baskets the house was on fire. Kwataat had set it on fire, then he sent her up to the roof telling her to stand across the roof and make water on the fire. She hadnt had her courses yet, while she was standing there he threw red paint at her and that made her have her courses. He told her then that she mustnt eat meat for five days, after that she might eat again. When the time was over he sent her to get married and told her the man she was to marry was so like him she couldnt tell them apart, the house too was like his, she would find baskets there like hers. She heard it all. Went away. When she was out of sight Kwataat packed the house and ran around her, when she arrived at the house she found everything as he said, she went in and soon a man came in with a couple of rabbits. She was satisfied, married him and they lived on together. After awhile Kwataat sends her to her father with meat to feed the old man, she goes, he packs the house again and was in the old place, half starved and glad to see her. She cooks stays all night and goes back next day. Finds her husband waiting for her.

This continued for some time till she went out one day to get alder sticks to hang jerked meat on, as she was about to break the stick it screamed out and said: "Dont break me take another stick to hang your father's meat on, you are living with your own father

Next morning she was sent to her father, she pretended to go but watched in sight of the house. Kwatat went to pack the house, but couldnt stir (ti), he knew now that she was looking and he could do nothing but stay there. , he lost his strength. She ran off and became a common Kwatat, he remained as he was, but couldnt hunt and was nearly dead when cricket came to him Kwatat caught it and asked "Shall I roast you?" "Yes" said criket. He roasted the cricket, when done there was a basket full, he had enough to eat. Kwatat now set out and traveled in Shasta Valley, saw many people burning crickets, he went to eating but found after a little that they all passed through him whole, then he went to Ohukwa got pine gum and sealed himself up, came back ate plenty and squatting near the fire set fire to his anus, ran around till he found Wawaham, a pond near Mt. Shasta, he jumped in and was drowned.

Kwatat and the girls.

Two girls started for the gulch, Tsikei in Yreka, they went East, got over the hill and came to creek Ipqairiquoit. Kwatat saw and wanted them. He turned himself into a salmon in the creek. The girls saw the fish and determined to get it, they took off their clothes waded into the water and spread their legs on both sides of him, he jumped from one girl to the other, amused them greatly, till he had accomplished all he wished to, then he jumped up laughed, and taking his own form ran off. Then the girls knew him, were angry and wished him to be full of lice. Immediately Kwatat began to scratch, he scratched himself to death.

The women went home and had babies in a couple of days.

Shasta Myths

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The girl who fell in love with her brother..

There were ten brothers and one sister who lived in one house. The sister was in love with her youngest brother who was very beautiful. She would go swimming every morning every morning before daylight. Now the other brothers had hidden the younger because they didn't want the sister to know where he was. Every morning when she went in swimming she always found that someone had been there before her. Now one morning she found a long hair by the river, and when she went home she hunted lice in the head of each of her brothers. While doing this she measured the hair in their heads with the one she had found, saw it did not belong to any of them, it was too long. She hunted everywhere at last found her youngest brother hid in the house among the provisions, behind the benches. She wanted to marry him, had him brought out and wanted him to go away with her somewhere to be married on the road. They started off together and camped every half mile or so, she always walked behind her brother. When they had gone quite a distance, twenty or thirty miles she wanted to stop and live right there. They made a camp, the boy was sleeping one side of the fire the girl the other and as the boy slept she got up and went over to him. Now the boy when she slept put a log of wood by her side and ran home, had been gone three or four hours before she found it out. When the boy reached home his mother had a great basket ready. The whole family got into

it and went up in the air. The basket went up by itself, carried by the wind. Now the young boy said "You must not look back no matter how she cries after us", but the eldest brother when he heard his sister crying so bitterly after them, looked back and that moment the basket began to sink. The sister built a great fire, the basket fell into the fire, all were burned, then the sister took out all the bones. She recognized them all, could separate the bones of each of her brothers. She made holes in the bones and hung them on her clothes, but she couldn't find the bones of the brother with whom she was in love. Straightway she began to fight with the relatives who lived in the country around, cousins and others. She took the heart out of her breast and put it in the hollow of her foot. They shot her everywhere but could not kill her, for they didn't know where she kept her life. When nearly all were killed a little chipmunk told where her life was, but they paid no heed to the chipmunk. Finally a Meadow lark came along and told them and then they shot her through the foot and killed her.

Now a long way from where the basket had fallen the bones of the boy were found and he was still breathing. Two girls found him and, they didn't want to take him home he looked so terribly, but he told them not to be afraid to take him to the house. They took him but left him outside. Next morning he looked so much nicer they took him in and he became their husband.

to live and brought his wives with him and all began to give themselves names and turn into something, some turned into rocks and some turned into mountains, they were small at first but kept growing till they became great mountains. All this happened near the place that white people call Bogus Creek. (Narrator says "I think this is why when white men tunnel mountains they often find bones they are the bones of people who turned to mountains") The sister turned into a rock which is now up near Pine Flat and looks exactly like a woman.

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Kwatat deceived by Tsuar tries to kill him ,fails and kills
five moons.

One day Kwatat who lived with his grandmother went for wood. They had plenty of food in the house for all winter. While getting the wood he saw green grass and fawn tracks. He came home and said "Grandmother take the food, throw it in the river and let it float away, Spring has come." It is not spring yet said the old woman. "This is only the beginning of cold weather." She wouldn't do what her grandson wanted. Kwatat went and carried off a great load. While he was gone his grandmother hid a good deal. It was Tsuar (sun) who duped Kwatat so that he should starve during the winter, he made the green grass and the fawn tracks to fool him. Tsuar had heard how smart Kwatat was and how hard to be tricked and he said "I can fool him". The people said: "We don't believe you can". This was the way he took to, do it.

Now the grandmother knew what the trouble was, knew that Tsuar had deceived Kwatat and she cried all the time. He asked her what the trouble was but she wouldn't tell. At night Kwatat was rather hungry, he saw a cloud coming, he watched it for a long time and said: "If it rains I can't track the fawns", the cloud was coming nearer and nearer, at last he fell asleep. Next morning he got up early to start off hunting. Couldn't get the door open, tried and tried but couldn't open it, then he called out "Grandmother what have you done to the door?"

"I have done nothing", said she. At last he forced it open and there he saw snow piled up half as high as the house. It snowed every day after this. Old woman Kwatat wouldnt give her grandson anything from the food she had hidden, but she used to eat herself at night while she worked making baskets. This went on for a long time Kwatat was nearly dead. At last one night he heard his grandmother eating, watched and saw where she got the food, then he killed her, ate her up and then ate by degrees all the food and everything there was in the house, even the moccasins and buckskin strings. He lived in this way till spring. In the spring he was lying by the door nearly dead, and a cricket crawled in and bit him on the cheek. Now Kwatat knew that crickets were good to eat. He caught it and asked: "How shall I cook you, shall I boil you?" The cricket didnt answer. "Shall I pound you into flour?" No answer. "Shall I roast you?" The cricket said "Yes". So he built a fire and put the cricket in to roast, he kept wishing the cricket would roast quickly. When he thought it was done he took the cover off and behold the basket was full of crickets all nicely cooked. He ate them and was now able to travel, so he went to a place where he knew he had relatives. When he came he told how Tsuar had fooled him because so many were talking about him and telling how smart he was.

Kwatat was very angry at Tsuar. He made several pair of moccasins, got ten otter-skin quivers full of arrows. Then he started

,and traveled many days. One night he camped under a great mountain and thought "To morrow Ill go on top of this mountain and when Tsuar comes right over the top of it Ill kill him. He climbed the mountain and when Tsuar came over the he shot at him, but his arrow didnt reach. This was in the morning .Kwatat went back to his friends who said "You cant shoot Tsuar in that way, he lives in the water When you come to a place where there is snow on the ground dont sleep for you are not far from Tsuars house. It is cold there all the time." He made ten pair of moccasins and started .Every place was colder than the one in which he had stopped the night before and he knew he was coming near Tsuar's home. After a time he came to a house where he had a friend, a woman ,she was married to Tarakehir (Badger). The next house belonged to Tsuar .Tsuar had a slave Turuk (Crane) whose bones were all taken out and he lived inside Tsuar's house. Kwatat got white oak boughs to make bones for the slave. He wanted him to help him. Tsuar was not at home he had gone far away but the Apqatci Tsuar (Moons) lived with Tsuar and though not at the house were not far off. Kwatat now put bones of white pak into Turuk and he walked around, Kwatat brought in much wood and made a great fire in the house. Now said he to Kuruk run out and call all those men home "Turuk called them one after another. One by one they came into the house and Kwatat cut their heads off as they looked inside the door. The fifth one he couldnt kill that way but pushed him into the fire where he died. Those who came later smelt the hair burning

from a distance, and knew what had happened. Kwatat sprang out whooped and ran towards the house of Tarakehir. The other Apqatci Tsuar heard the whooping and gave chase. But Kwatat came back to this country again and lived around here. He found Tsuar's house far off in the East.

Apqatci Tsuar means night sun or moon.

Shasta Myths
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The Kok sisters sant to marry Iciwa marry Ikiä.

At this side of Willow Creek lived Kok, she had two daughters and when they were of age she sent them out to marry Iciwa. The mother warned them at starting not to stop at the first house on the way for in that house lived Ikai. They took two baskets of ipos. They went a good distance without noticing the houses, till they came to a fine large one. They looked in and saw a man lying on his back. This was Ikai. He had a hump on his back and had dug a hole in the ground to hide it in, so he looked straight as he lay there. The elder sister said "That's the man but the younger didn't want to stay. The elder insisted that he was the man, they remained and married him. Every time they came together he told them to be above, Each day he sent them out to dig roots which he ate and he gave them craw fish to eat in plenty. The elder liked it well enough but the younger said "It does not taste right. When they went out next time to dig roots she said "We had better watch him," the elder wouldn't agree to this for several days. At last she consented, saw him terribly humped back, squatted on the top of the house and craw-fish coming out of his body behind, and falling through the smoke hole in a shower. When they saw this they ran away down Shasta Valley. He ran after them headed them off, he looked like an antelope, when they saw him coming they said "Let's turn our backs maybe he will come up. He came up, killed them both, took the flesh to their mother, she cooked it and they both ate a hearty dinner. When the mother asked

why the girls didnt come he said they were in a family way and didnt
like to come. When the old woman came to the heads she recognized
her daughters. Ikai had run off and hid in a hole under some moss
The old woman was hunting for him, when ~~Then~~ meadow lark came along
and showed her where he was. She burned the moss and killed Ikai.

(2+eff)
Tciwa was out hunting and got on an ant-hill. The ants screamed to him to get off. They were pulling in grasshoppers. Tciwa asked "What are those things". They said "Deer". "Oh no" said Tciwa, "those are only grasshoppers, I'll show you deer if I have to stay all night. He got a deer and showed it to the Tcipciti people.

Tciwa lived not far from them and had sisters. Tcipciti used to go there after that and beg venison, wouldn't eat grass-hoppers any more. There were ten Tciwa brothers and they had two sisters who used to go berrying every day, one day they found a girl baby by a spring, brought it home and reared it. The third brother married this girl. Near Tciwa's house is the spring now, and it is full of fish if you take one out it will turn red in half a minute, if you throw the fish in again it will regain its natural color. If you pull grass up near the spring you can't sleep that night unless you take it back.

These brothers went on the war-path, on the way was a rock as tall as a pine tree and very steep, they went over this rock with their arms folded, this always gave luck and power. When they got to where they wanted to go, near the Ocean, they were all turned to rocks and are there yet, the people there were more powerful than the ten brothers. Teaqariri^{turtle} went with them, when near they told him to wait for them, he waited till he was the color of the ground, so he can hardly be seen to day. The water in which he swims becomes yellowish. Many wolves still live near this war-path.

Coyote or Kwatat, 5

Kwatat came to Shasta River where there were many people fishing. He got some fish from the young men, and started for home, when he got tired he took the fish off his back and sat down to rest. Kiu came up and Kwatat said "You could not carry this pack". Kiu said "I can." Kwatat let him try and stood and looked while Kiu circled round and round, going higher and higher all the time, till he was far beyond the reach of Kwatat and then flew off south-east to Shasta Butte.

Kwatat followed for a while, then he went back and told that Kiu had carried off the salmon. These people had had much fish and meat stolen, they now determined to watch. They took a bunch of heyos and fastened it to a piece of venison. Soon Kiu came and carried it off. Tawai and Teaqariri followed him to the summit of Mt. Shasta, his house was a few feet down on the east side. They came back and told where his home was. Then the people carried a great many dry pine leaves to the place and made a great smoke at the end of five days all the Kiu people were dead. Now all the stolen fish and venison was recovered, the people had more than they could carry home.

Kiu	Yellow jacket.
Kwatat	Coyote
Tawai	Beaver.
Teaqariri	Turtle.

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Kaseyawī and the two Brothers.

Persons.

Tciakin
Kaseyawi

²
Meadow lark.
"A kind of sea lion".

Tarakehir

Beaver.

Tsoqwar

Lizard.

Qoatir

Rattle snake.

found where there were wild geese dancing ,he danced around a fire with them,as he danced he caught and threw many of them into the fire.As he threw them in they turned to stone and are to be seen there now ,beyond Willow Creek.He killed all and went on,came to Spider's house,he killed the whole family then he thought "I should have asked them first which way Kaseyawī went with my brother.He carried all the Spiders to the water,washed them and wished them to be alive again.When they came to life he asked them which way Kaseyawī went .They didnt know then he sent one of them up to the sun to see if he knew which way Kaseyawī went.The sun said:"I know where he is ,he is off on an island in the sea,he will not live more than a day or two longer,he's so weak,he is only skin and bones.For telling this the brother gave the sun ^{the} blue paint,which once in a while we see in a circle around him,also oak limbs,so he can keep a hot fire in the summer,and pine limbs to burn in winter,this is why it^{is} so hot in summer and so cold in winter.He found his brother on an island in the sea,hung up over a fire smoking.The brother watched.Tarakehir was guarding the fire.When all were asleep he killed Tarakehir and took out his brother,then he set fire to the house,but before doing this he sent in a mouse to where Kaseyawīs were sleeping to tie their heads together by the hair and to place a flint knife in their hands without their knowing it.When the house was on fire ,they started up ,each felt

his hair pulled and began cutting right and left with his knife. They killed each other. The two brother started for home. The younger got well immediately. He wanted to hunt deer ,he had seen a large ~~ea~~ one .The elder brother told him that ,that deer would take him to the same place that Kaseyawī had ,but he wouldnt listen^a. He follow - ed the deer around the whole world ,finally came to a house on the ~~o~~ roof of which sat a young Tsoqwar watching for people to come. He heard the young man shout and told the people inside ,Qoatir, Tsoqwar and all kind of people ,that a man was following deer, These men were all gambling. The deer ran by the house, the gamblers came out and killed him, The young man came up and claimed the deer ,put it on his back and started for home. All the gamblers were angry and sent a great snow storm. It snowed so hard the man couldnt travel but he made a fire and heated a round stone, red hot, then he made it roll in front of him to melt off the snow, and in this way reach - ed home (They dont know who the two brothers were but they were very powerful).

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In the beginning.

When the world was first made everything grew up well. Then became bad and all the people disappeared. They began to do evil to each other and were turned into birds and beasts. The birds and beasts we have to day.

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Shasta Myths.

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Kwatats son and Iuwirs son steal beads from Aqeki.

Persons.

Kwatat

Coyote.

Iuwir
Aqeki

, Antelope.
Pains.

Two men Kwatat and Iuwir lived together, each had a son. Iuwir's son used to go beyond Waiki (Mount Shasta) and steal abalone shells from a people who lived there and had a great many hung up around inside their house. These were the Aqeki people (the pains we feel now) there were a great many of them and they lived in one large house. Iuwir's boy had been there ten nights and each night had brought away a string of beautiful beads before Kwatat found out what he was doing, then he wanted his son to go with Iuwir's son and steal also.

Iuwir's son used to crawl up on the house top, reach in at the smoke hole and pull down the shells that were hanging up around. Now Kwatat told his son to go. Iuwir's son said to young Kwatat "You must take only one string at a time." But old Kwatat told him to take all he could carry. When young Iuwir heard this he wouldn't go for he knew they would be caught, so young Kwatat went alone. When he reached the house he thought he would take something of more value than a string of shells.

The Aqeki people had the butts of elk horns hollowed out to make little boxes and in these boxes they had many beautiful beads. Young Kwatat reached down and got two of these elk horn boxes and struck them together by chance making a noise which alarmed the people, they discovered their loss and who the thief was, ran after, caught and killed young Kwatat and got back their beads. This was

the beginning of stealing ,and thieves take all they can lay hands on because Kwatat told his son to take all he could pack.

Kwatat(Coyote) gambles with Yurur(Frog)

Kwatat was gambling with Yurur and after a while had a dispute with her. Yurur jumped into the water. Aqueki (pain) was a person at that time and as Kwatat was in the water he saw Aqueki walking along the bank but after awhile Aqueki rose up through the air and went far into the sky. Kwatat came home and told what he had seen, wanted all the people to fight and kill Aqueki. They were willing and started to follow him. Atsupqa (tagd) tried first but couldnt go so high and returned to tell Araharas, Inakuna, Hikik, Yauka, Tsutsu. Horai (little spider) undertook to raise them He took them up, one after another. Aqueki was sleeping (it was day) In the night he walked around all the time. Aqueki was watched by a little boy named Wurwur whom he had taken and enslaved. The boy tried to rouse Aqueki and said "A great many people are coming", but he couldnt waken him. Aqueki was in a house up there. The attacking party put pitch all around the house. Aqueki slept on. They set fire to the house. Still he slept and the house burned away terribly and made an awful crackling and bursting so everybody heard it over the whole earth. All the people now came home. Aqueki was dead. But when the house fell apart Aqueki burst and the pieces scattered everywhere and pain is now everywhere in the world. If Kwatat had let Aqueki alone he might have staid up in his house in the sky.

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Shasta Myths
collected by J.Curtin.

Kwatat deceives Owaqa and is bitten in two by Ici.

Persons.

1	Ici	California Lion.
2	Kwatat	Coyote.
3	Owaqa	Rabbit.

Owaqa and his grandmother lived together. At last she became so old that she couldnt move around, Owaqa had to get all the food. But he wouldnt give her share to his grandmother he ate all himself. The poor old grandmother grew so hungry that she went out while her grandson was gone, crawled up a hill and found some wild celery which she ate without picking out the good pieces or skinning, finally she got hold of a dry stalk, tried to eat it, it stuck in her throat choked her and she died.

When Owaqa came and found her gone he went out and tracked her to where she died. He made a great basket out of willows so he could carry her off and bury her. When he had her on his back and was going along he met Kwatat who was out trapping and Kwatat said : "If I were you I wouldnt pack her off so far to be buried, here is a grave right where we are, you can put her here. There was no good place there he was trying to fool Owaqa.. Owaqa wanted to dig a hole but Kwatat said "No". They scraped off a place put down the body and covered it with bark. Then Kwatat said : "Owaqa you stay here till I get what I have trapped , squirrels and mice, I will bring them here well cook and eat them". Kwatat started off, found a hollow log and thinking he would fool Owaqa called out "Come here and help me catch a squirrel that has run into this log. Kwatat went one end of the log Owaqa the other. Kwatat crawled in at his end and run up to where Owaqa stood. Owaqa could not get in, his end of the log

was too small but he stuck his arm in a long way to get hold of the squirrel. Kwatat ate all the flesh off the arm. That is why Owaqa now have no flesh on their arms. Owaqa cried out "Something is biting me". Kwatat said "It is the squirrel", but Owaqa didn't believe it, pulled his arm out and ran off, Kwatat after him, till he came to the house of Ici. Owaqa rushed in and asked Ici to help him. Kwatat ran in after him asking Ici "Have you seen Owaqa. I am very fond of him but he is afraid of me I wanted to keep him at my house and care for him but he ran away and I have tracked him here. Ici who was an old man was making a bow and arrows at the time, answered: "I have not seen Owaqa." Kwatat took up an arrow and said "Let me look at this", he straightened it out and broke it. Ici said nothing. "Let us play tickle each other", said Kwatat, thought he could kill Ici with his nails. "All right", said Ici. Finally Kwatat scratched too hard Ici tore him in two. Kwatat couldn't see Ici's nails for he kept his hand doubled up.

Now Ici brought Owaqa out and kept him as a slave afterwards because he had saved his life, kept him to carry water for him. At last Ici grew tired of him and said "You shall be a person no longer, but shall, live around in the chapperel and eat grass and I'll go to the mountains myself and live on deer hereafter. And it was so.

Shasta Myths.
collected by J. Curtin

The Qoatir sisters marry Uhuriwa.

Persons.

Qoatir	Rattle snake.
Uhuriwa	A bird.
Huatiriknuk	"A snake with two ears"

Once a Qoatir man and his wife lived on Klamath River, near Cottonwood Crossing. They had ^{five} daughters. It was winter and the old man and his wife filled up their eyes with pitch. One day the eldest girl began to talk to the youngest and said "I don't like my father and mother. I am tired of killing squirrels for them and packing food all the time". The father always wanted to feel of what she brought to see how many squirrels or other game she had. The next time the two girls went out for squirrel they met a handsome young man coming along on the trail and one said "Oh what a nice fellow." He was Uhuriwa (a bird). They began to talk and he sat down between them. They dare not go home, they were afraid of their father. The youngest sister wanted to go and began to cry. The elder told her to go, she went. The father asked "Where is your sister? Give me the squirrel, she gave it he felt it and said "It is nearly spoiled you killed it long ago", she didn't know what to say.

Now the eldest girl said to Uhuriwa "I will take you to my home". They got near. He staid outside was afraid to go in but the old woman and then the old man smelled him and they didn't like the smell knew it was a man. The eldest sister didn't come, in she remained outside with the man. Now old Qoatir sent word to him to leave. The youngest sister said "You can go over beyond the hill with him and wait till I come, then we will run away with him." When the girl went into the house the old woman asked "Who is that man outside

that I smell. "Do you like him?" "Well said the girl you got my father, why shouldn't I get a man". The mother never said a word sat there very mad, she didn't like the smell of the man.

If you had taken one of our own people, said the father I should be glad but I don't like the smell of that man. The youngest sister went out and told what their father said. The young man now asked "Will you have one of your own people or do you like me?" "We are going to have you", said the sisters.

It was almost sundown now, the eldest sister said: "Tell our father that we are going for wood. Uhuriwa was waiting on the hill for the girls to come, they came and started off with him, traveled along by Waika (Shasta butte) They came to a large spring out on the flat and all went into the water and lived there.

The sisters at home said "Shall we do as our sisters have done?" One said "I am going to live on a high mountain, you can stay here. The others cried and said "Let us go with you". The father called his daughters and asked "Why don't you girls kill me some squirrels?" The girls went out to hunt as they said, but they ran away.

The old Qoatir were left alone, they cried and mourned.

The sisters found a spring and lived there. One day there was a person coming on the trail. It was a great man with two ears. Hua tiriknuk (a snake) and when he came to the girls he said "I am lucky to find you. I didn't expect to find you way up here." He had bow and arrows. The girls were frightened. He asked "Why did you come up here?" They said "Oh we were walking around." He married the sisters

and took them to his home among the rocks on the top of the mountain. After they had gone into the house he told them to sit down on his bed. The youngest sister asked "Why do we sit here"? The eldest said "Keep still." The youngest wanted to go outside, but the eldest wouldnt let her.

Now when this man had heard of Uhuriwa's marriage to the two sisters he had said "I wouldnt have two if I were in his place". Now Uhuriwa said "He has two as well as I".

The youngest sister kept asking "Where shall we sleep, will he give us blankets?" "Keep still said the elder. At night he wanted to sleep in the middle but the younger sister cried and he let her sleep on the other side of her sister, he slept by her sister. Next day he went out and killed a great deer. The girls wanted to skin it but he said "No I'll do it myself". He boiled the meat, wouldnt let the sisters roast any, said "No it would make you sick". They had to eat deer meat always, he never caught squirrels or rabbits for them. The youngest sister wanted to go back to her father but the elder said, No if we go father will kill us.

Kwatat and Itsirirak
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BUREAU OF AMERICAN ETHNOLOGY
1295

Kwatat and Itsirirak lived in houses not far apart. Itsirirak used to go quail hunting every night. He killed the quails by catching them when they were asleep on juniper trees. He would set the tree on fire and when the quail were singed they would fall to the ground. Itsirirak had to lay perfectly still under the tree with his eyes closed, if he moved or opened his eyes he wouldn't get any. One day Kwatat asked "How do you get so many quail". Itsirirak said "As you couldn't get them", then he told him how. Kwatat started out, built a fire under a tree and waited. All at once a coal fell on him, he jumped and screamed, so got no quail. Now Itsirirak wouldn't go quail hunting because Kwatat went, so he thought he would go fishing. He got to the river, took a wild grape vine and dived down into the water, as he caught fish he strung them on the vine, when it was nearly full he went home. "How did you get so many fish", asked Kwatat. "As you couldn't get them", said Itsirirak then he told how. Kwatat got a long vine and went to the river saying "I have this vine full before I come home". He dived down, caught fish but couldn't hold them they were so slippery, staid under the water till he was almost dead, came up with but one fish. He didn't believe that Itsirirak caught the fish as he said. He watched and one morning saw Itsirirak go in the reeds on the river bank and get fish out of a net. Kwatat jumped onto him and killed

him for not telling how he had caught the fish. Then he threw Itsirirak into the basket with the fish and carried him home.

Itsirirak's son saw his father and said to Kwatats son "I saw my father dead among the fish your father brought home". Kwatats son said "I think not". Next morning Kwatats went fishing, while he was gone young Itsirirak killed two of his sons, put them in the coals, roasted them nicely then ran off. Kwatats came home very hungry, snatched the food from the fire and ate it to the last head before he found out what it was. He was very angry and immediately set out to follow Itsirirak's sons. He saw their tracks as they went along the river, thought he was them at the bottom of the river. He dived down and searched till he was nearly suffocated, as he came out he saw them in a tree, he had seen their shadow in the water.

Now as they went higher and higher in the tree the elder said to the younger "Don't look back". but when they were very high the younger thought he was safe and looked back, he fell and Kwatats ate him. The elder ran till he reached the top of the tree, then ran off into the air and went up and up till he came to the sky where he turned into a cluster of stars Apitaqnir, the seven stars or little dipper. Kwatats still followed, as he came to the sky he turned into a star Hakweceniknuk, the evening star.

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BUREAU OF AMERICAN ETHNOLOGY

Shasta Myths-

1295

collected by J. Curtin.

Waiaho (Cotton tail rabbit) and Iruemaqik.

A man and woman had two daughters, two young men came to live with the girls One was Waiaho, the other was Irutcmaqik .The girls liked them ,the old people didnt want them there.The old man tried to kill them.They went hunting squirrels,he sent them to dangerous places ,full of Rattle snakes who at that time had round heads,but Irutcmaqik,who was very wise,used to put stones under his feet and run over them flattening their heads and killing them.Then bring them home and leave them outside saying:"I left the squirrels outside the house ,go and get them.Once the old man sent them into a cave to sweat,then closed the cave with a great rock.When they had finished sweating Irutcmaqik threw the stone aside,they came out and went home.The old man was astonished that they were alive.

There was a juniper tree with an eagle's nest on it near the house.The old man told them to go and rob the nest and bring the young eagles in.They climbed up but the old man made the tree grow and it grew till it nearly reached the sky,then Irutcmaqik stretched out his hand slapped down the top and the tree became as small as before ,he killed all the eagles and brought them to the old man who cried.

Then the old man sent them to kill deer,Waiaho was to beat them in.Now the deer were grizzly bear.Irutcmaqik shot till he was tired but no use,arrows hit the grizzlies without harm.At last a chipmunk cried out "Look and see what is on their hind feet."He looked

and saw hearts hanging from them,he shot at the hearts and killed two grizzlies.

The old man then sent them fishing ,they didnt go where he said so they brought fish without trouble.

The old man wanted them to go where Ika lived,they speared him but couldnt get him out,he dragged Irutcmaqik through every great water and every big river in the world till he remembered that he had an obsidian knife,with that he cut Ikas head off,skinned him head and all and brought him home by the Klamath River.He left Wai-aho at Shovel Creek where he turned into a rock and remains to this day.The skin he could wish into a dog and back again into a skin whenever he wanted.

Irutcmaqik went up Klamath above Shovel Creek to where two Turur women were making acorn soup.One of them said to her husband"A fine looking man is going along".He asked "Is he like me?" She said"You go and see",he went and looked ,while looking Irutcmaqik wished him to remain looking forever,and he is there looking up Klamath River yet.

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Shasta Myths
collected by J. Curtin.

BUREAU OF AMERICAN ETHNOLOGY
1295

Kwatat with Itsirirak.

Persons .

Kwatat	Coyote.
Itsirirak	Coon.
Kasa	Ducks.
Quse	Otters.
Yurur	Frog.
Takwakwar	Wood pecker.

Kwataat coming from the West , from Napatsu (Happy camp), saw two girls getting reeds to make baskets. He turned himself into a trout in the water near them and swam along in such a way as to be seen by them. The water was shallow and the girls tried to catch him. They spread themselves out , tried a long time, didnt catch him. Then he jumped up laughed and ran away and they knew it was Kwataat.

The girls went home , both sisters had babies next morning. They were of the Kasa people.

At Sumai near Syat there was a dance. Before going to the dance Kwataat turned himself into a young woman, cut off his penis , made a baby of it and came in with the baby. Everybody said "See what a nice young woman that is carrying the baby, all wanted to see the baby but Kwataat said "No if you fellows see that baby it will cry its eyes out. At last Kwataat let the women see the baby and as soon as any woman looked at it she was pregnant. He left that place and went towards Nuqwi in the Modoc country. They heard of him there and didnt want him to come. Some people met him on the road and threw him into Klamath River with the baby. He floated down till the two Oase sisters pulled him out. When out he thought to make a home there and built a house near Itsirirak. There was a dance in the place, about four miles from Yreka, Kwataat wanted to take Takwakwur they wouldnt go with Kwataat, they went with Itsirirak. Kwataat had to take Yurur. When they started Kwataat lent shells to Itsirirak and when he saw that he had taken the Takwakwur women he asked for his

shells. Itsirirak threw them at him saying "They are not worth anything I am with women at my own expense ". They became friends and went home together. Kwatat was most starved but Itsirirak had plenty to eat , fish and birds. Kwatat asked him how he caught so many fish He said I take a grape vine, dive down in the water and string the fish right on. Kwatat got three vines , went down but almost killed himself, when he got one fish he crawled out , lay exhausted a long time. Next morning he asked Itsirirak how he caught so many quail He said I set fire to a tree at night, lie under it and the quails fall down with their feathers burned off, I never stir no matter what falls, in that way I have plenty of quails.

Kwatat tried but wouldnt stand the fire , burned almost to death. Next day Itsirirak's son was mad because his father wouldnt give him something he wanted. He went over to Kwatat's house and said "my father has a fish-trap and a quail-trap that's how he kills so many fish and quails.

After that Kwatat said to Itsirirak "Lets go hunt ground squirrels" When they got into the woods Kwatat said "Lets fire this big hollow log". Itsirirak said "There are no squirrels in there". Kwatat said. "Yes there are, stick your hand in. Itsirirak did so Kwatat stuck his hand in at the other end, pulled of Itsirirak's arm and killed him. He roasted some of Itsirirak on the spot, packed more of him home and hid the rest. Then home he roasted and ate more, gave some to his children, but his youngest son didnt get enough and was

angry. He went over to young Itsirirak and told how his father was eating their father. Next Kwatat went for the rest of Itsirirak and told his sons to kill the young Itsiriraks. but little Itsirirak s to avenge their fathers death killed and roasted the two little Kwatats and had them ready at Kwatats house, he ate both of them thinking they were Itsirirak^s till he came to the heads. Then in rage he started after the Itsiriraks. They ran up in the sky Kwatat ran after them. Kwatat is now the evening star in the sky and is still chasing the Itsiriraks.

Once Kwatat ,Itsirirak ,Oco and some other people were having a number of dances.Tsutucu was there and Kwatat fell in love with her but she always slipped away before the end of the dance each night so he had no chance to see her.Just at the end of the dance Kwatat would fall asleep then Itsirirak went off with the girl,she was fond of him.When he woke up Kwatat went to look for them and at last found them way off in yhe woods having a good time.

Kwatat. wasvery angry wanted to fight but Itsirirak wouldnt fight with him.Tsutucu didnt care for him,he had to give up both the fighting and the girl,then he fell in love with Yurur.

Kwatat	Coyote.
Itsirirak	Coon
Tsutucu	Wood pecker.
Yurur	Frog.

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Shasta Myths
collected by L. Murbin.

The Ten ^{Atse} Aste brothers, Tsoqwan and Kwatat.

Persons.

- 1 ^tse Grizzly Bear.
- 2 Kwatat Coyote.
- 3 Iwiwei A body louse.
- 4 Tsoqwar.

Ten Atse brothers lived in a large house and Kwatat lived with them. Kwatat had for wife at that time Iwiwei. One day Tsoqwar came to Atse visiting. Tsoqwar had nothing to eat and was very hungry. But the eldest Atse said to him: "Go home, don't come here any more. Your mother used to gather plenty of berries, why don't she do so now?" Little Tsoqwar went home crying. This same Atse brother had killed Tsoqwar's mother. One day Tsoqwar found a big piece of flint and he began to make a knife of it. Now that night all ten of the Atse brothers took a sweat in the assembly house. There was a post in the center and the eldest brother went to sleep with his foot up against the post. Tsoqwar who was watching on top of the house crept down. Iwiwei heard him and said to her husband "Who is that I hear somebody?" Kwatat said "No you don't hear anyone, everybody is asleep now, there is no one here." That instant Tsoqwar hit Atse a blow with his flint knife and cut his foot off. Atse didn't find it out till he woke up some time after, then he screamed out "My foot is off." Kwatat jumped up and said "I always told you not to put your feet up there, you would sleep and they would slip off and burn in the fire. Now Kwatat said "Let me suck the fire out. He began to suck for it pained Atse very much, but Kwatat was eating the foot instead of sucking it. At last when Kwatat had eaten enough he thought "I will go and see if Tsoqwar has done this" So he went off to Tsoqwar's house and found that he had the foot nicely roasted and ready to eat. Kwatat sat down with Tsoqwar ate his

share and then went home and told the brothers "It must have burnt off Tsoqwar didnt do it for he is lying by the fire nearly starved to death". The wounded brother died in a day or two then the other brothers wanted to bury him but, Kwatat said "No you had better not for if people come along they will smell the body, say here is food, dig up the body and eat it. The way to do is to take him out and put him on the ground where everybody can see him and build a brush fence around him". So they did . That night Kwatat and Tsoqwar went there and packed the dead Atse down to Tsoqwar's house, they worked hard all night .

Next morning the Aste brothers went to the spot and found their brother's body was gone. Now Tsoqwar's house was in the rocks the nine brothers went there but could not get in or catch Tsoqwar outside If they could have got him out they would have killed him but they never suspected Kwatat.

Shasta Myths.
collected by J. Gurtin.

Kwatat causes people to remain dead. He brings his
daughters' spirit home.

Persons in the story.

1 Kwatat

Coyote.

2 Tuktaq

Black bird.

Tuktaq had a child and it died suddenly. Kwatat lived a good distance away, the mother kept the child's body for a day or two so as to send to Kwatat and see if they should bury the body or bring it to life. Kwatat was a Gitsok (doctor). When Kwatat came he said "Bury the child and let its spirit go away." Tuktaq said "Very well let that be done". They buried the child as Kwatat said. Tuktaq got pitch and blackened herself all over to mourn for the child. She is black yet and all her descendants are black.

Kwatat went home. Two or three days after this Tuktaq wished that Kwatat should lose one of his children as he would not bring her child to life. So Kwatat's daughter died. Kwatat came to Tuktaq. "Let there be no such thing as death in this world said he, "When people die they shall come to life again." Tuktaq said: "No I don't wish that, my child is rotten now, and hereafter whoever dies must remain dead." "I was only fooling", said Kwatat, "when I spoke of your child I did not mean that all should always die and remain dead. I want my child back again". Tuktaq would not listen.

Two or three days afterwards Kwatat thought "I will go and find my child's spirit", so he made twenty pair of moccasins and set out. He traveled many days, as soon as he wore out one pair of moccasins he threw it away and took a new pair. He journeyed a year then came near the place where his daughter's spirit was. He traveled South

all the time. He came to a house and the man of the house told him what to do when he reached the place. If he saw his daughter he was not to look straight at her but to keep his head down. Then Kwatat went further, got to where his daughter was. All were dancing, great crowds of people. Kwatat had a piece of Tknic (wild celery root). The people asked "Have you come for your daughter"? "Yes," said Kwatat. All danced on they were dancing around a fire. Kwatat threw the root into the fire, so when it burned they would like the odor and liking it, like him. He took his daughter and packed her home. After she had been home awhile the children with whom she was began to quarrel, fight and scold, she fell down and died again. She died from their wicked ways and went again to the spirits. The second time Kwatat went to, the far South for her spirit. He made many pair of moccasins and traveled a year, got to the place, threw the celery root in the fire again, and took his daughter. The spirits told him "She must never see people fighting or hear scolding then she will live with you". She lived with her father awhile but the people young and old fought and scolded as before and she went back. If Kwatat had not told Tukbaq that her child should remain dead and if people came to life there would soon be no room in this world, there would have been no death in this world to this day. Whoever died would have come to life again.

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Shasta Myths,
collected by J. Curtin.

BUREAU OF AMERICAN ETHNOLOGY
1295

Tcackwai brings acorns from the Lower Klamath to
the country around Yreka.

The Tawai, Oase, Oco, Apos, Apqate, Tcaqariri and ^{the} Mane people all came together to gamble. All the women hated Kwatat (Coyote) he had so much to say. Kwatat was outside the house and heard the talking inside, heard them say they would kill the winning party. Kwatat then told his people to wear their best shells and beads, not put them aside, and in this way be able to run away with them. Another party came now, Tcackwai (Blue jay) and the young women of the Oase and Tawai people went crazy over him, he was so beautiful and blue. Tcackwai began to play and won all that had not been won by Tawai, Oase and Kwatat. Kwatat had a deer skin robe, he lay down to sleep under it and when he knew that a fight was coming he slipped out and ran away, leaving the whole company. Tawai, Oase and Oco seeing Kwatat resolved to do the same. Those who had no robes left hairs which multiplied and looked like robes, these hairs they left and escaped. Tcackwai was the only man they caught. The women kept him a long time for a husband.

He wouldn't take off his clothes and they didn't know what the matter was, so the men made up their minds to fool him. They took deer horns, stuck them in a log and called to Tcackwai that deer were out in the water, told him to go and get them. He ran into the water after the deer, got wet then for the first time they found he was a Tcackwai man and his legs were like straws. Then

he turned into a regular Blue-jay ,flew into the trees and stole the acorns these men had stored away for their own use.Never stopping till he packed off all their acorns and brought them up to this country around Yreka.If it hadnt been for him there would have been no acorns here,he brought them from the Lower Klamath where they were gambling.

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BUREAU OF AMERICAN ETHNOLOGY

1295

Shasta Myths

collected by J. Curtin.

Night hawk takes two girls who are going to marry .

Eagle then kills Eagle..

There was an old woman who had two daughters and they had nothing to eat but the roots and seeds they gathered. Now the old woman told the girls they must go and get husbands. Told them to go on, not stop till they came to the third house. In the first house lived fox, in the second coyote, and in the third eagle. They set out, came to the first house, the elder sister wanted to stop the younger said "No mother said the third house." "Oh this must be the place said the elder it is such a nice house". They went in found an old woman inside and asked "Is this Eagle's house?" "No you must go to the second house from here." When they came to the second house, the elder sister said "This must be the place". They went in and found Goyote's grandmother who said "You must go to the next house, the man who lives there is my grandson". Now young Goyote who was at home was mad at his grandmother for telling them and said "Why didnt you say that this is the place and he got so angry that he killed his grandmother and then ran out after the girls but he couldnt overtake them..

The two girls lost the road and came to the house of Night-Hawk. They went into the house and Night-hawk married them. They thought they had come to the right house and got the right man. Night-hawk said he was going off hunting but he only slipped over to Eagle's house, stole meat and brought it home. He did this till one time a woman from Eagle's house brought over meat to Night-hawk at

and the girls asked where she came from. She said "I came from Eagle's house which is just over the hill, many people live there." The sisters asked how they should know which was Eagle's house. She said "A young Eagle always stands outside and he wears a bright round shell on his breast." The girls ran over there. When Night hawk came he followed their tracks carrying bow and arrows ready to shoot. As he got near he saw Eagle, shot him in the heel and killed him. Then he went inside the house and killed the two girls. Now all the Eagle people tried to kill Night-hawk but couldn't, he got away. They followed him around for a long time but couldn't kill him. At last he went off into the holes among the rocks, then the people built up great fires in front of the rocks and suffocated him. The mother of the girls brought the pitch to smoke Night-hawk to death with. The Eagle who was killed was chief of the people, now they wanted another chief. Some wanted Otter but others didn't so they made white-headed Eagle chief. Now the people got to fighting about women. This was the beginning of all fighting. If those people hadn't fought they would never have been killed. Now all were killed except a very few on each side, they would never settle their dispute; they always kept up their quarreling."

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BUREAU OF AMERICAN ETHNOLOGY
1295

Siskiyou Mountain.

Siskiyou Mountain.

Siskiyou Mountain was a person once, but was blind. He picked up a boy, reared him and taught him to hunt. The boy married a mountain quail. They lived together nicely. Then he married a second wife, a craw-fish. Finally he went out hunting, sat down and was singing love songs all the time. As he sat on a cliff of rocks and was thinking how he would go somewhere and get another wife, the two Thunder girls, daughters of old Thunder, heard him singing and they came singing towards him. They took him off with them to the high mountains where Thunders live. They tried to feed him with fish first, he wouldn't eat. Then they brought him pine nuts, he liked those. He had children by the two Thunder girls.

Now quail started off to hunt for her husband, as she traveled she sang all the time. The man heard her and wanted to go to her, but his children by the Thunder women, two, one by each sister, one a boy the other a girl, were on his lap when he heard quail singing. He didn't know what to do, he wanted to go to quail. At last he got up went down, met Quail and said: "Come home with me to our old place I'll stay with you". But she answered "No you left me hereafter I'll find my home around in the bushes". He asked where Craw-fish was. She said "Craw-fish has gone down the river" Quail wouldn't be his wife any more and Craw-fish had left him. Thunders daughters also went away from him and he was left altogether alone.

Now his father began to cry because his son had left him, and he

cried till he died and became Siskiyou Mountain The man was nearly dead from sorrow. A grouse at this time helped him, found quail and brought her back to her husband. Grouse sang for Quail to marry the man again, he heard her and grew strong. Now when the two lived together again, Grouse started out to find a husband for herself. As she was going along on a ridge she saw a bow and arrow lying on the trail. They belonged to a male grouse. He put them there to see if she would pick them up for he heard her singing as she came and hid himself. She picked them up, he came out, spoke to her and they were married right there.

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Shasta Myths.
collected by J.Curtin.

BUREAU OF AMERICAN ETHNOLOGY
1295

Atse and Atcupqa at war.

Persons..

Kwatat	Coyote.
Maqawi	Fisher.
Ici	Cal. lion.
Itewai	Wild cat.
Kunapcu	Fox.
Eqa	Black bear.
Tsoqwar	Turtle.
Mane	Pine squirrel.
Atcupqa	Eagle.
Kasa	Duck
Tsaskwai	Blue jay.
Awis	Mud hen.
Kowake	Fish duck.
Tsata	Small duck.
Yamir	Pelican.

In Shasta Valley ten Atse brothers lived in one assembly house with Kwatak, Maqawi, Itcwai, Kunapeu, Ici, Eqa, Tsoqwar, Mane and many others. Not far away lived Atcupqa, in another assembly house with Tsaskwai, Turuk, Kararaq, Kasa, Awis, Kowak, Tsata, Tsenes, Yamir and other people who lived on land and water. Atcupka was head chief ~~at~~ and Yamir was chief of all the people living on the water.

The Atse and Atcupqa people were hostile and went to war. All on both sides were killed in a great battle, excepting one man in each tribe. Atse left the place and went to the West down by Klamath River towards the coast. But when he got there and thought the battle over and remembered his dead friends he resolved to come back.. The survivors of Atcupqa's camp knew in their minds that Atse was coming and bringing a great many Western people with him.

Atse came near the enemies camp in the evening and they knew *him*. Atse went to the mountains to camp with his forces, the others followed him there, they had a dance and the enemies showed the Atse scalps. Next day they had a battle and again Atse was beaten with all his forces by eagle, again the Atse escaped and went towards the setting sun; Married Mutqiwa and lived a few days with her, then he got rope to pack wood and packed pitch pine all day. Kwatat asked his people if they knew what Atse was packing wood for. Kwatat suspected that Atse wanted to kill the people living around there. Kwatat and the people went to sleep in the sweat house that night. Atse

Painted his face for war and as he painted he cried so the paint was washed off. In the night Atse filled all the cracks of the sweat house with wood and set it on fire and burned the sweat house while they slept, not one escaped.

Kwatat and Itsurakwai.

Once there was a man, Itsurakwai, coming up the Klamath River killing and eating people as he came. He was awful tall and big and so powerful that as he came along he could crush a house and people in it with one hand. That was the way he killed people. Kwatat heard of his coming and was frightened half to death. He was thinking how he could make something that would look like a man so Itsurakwai would eat it up and he would escape. He heard that he was as near as Siat, Kwatat now gathered soft pitch and covered himself all over with a thick coat of it. He didn't want this man to crush his house so he went out to meet him. Itsurakwai came near and said to Kwatat "Well my friend what are you going to do?". Kwatat said "Let us taste of each other and see which tastes best" "All right," said Itsurakwai. Kwatat took off his blanket and said "Cut off a slice, but cut it thin" Itsurakwai cut a thin piece, about half the thickness of the pitch. "You mustn't cook it much", said Kwatat, "if you do it will melt away. I'm so fat, you will get no good of it. The man just warmed the slice and ate it, didn't like it at all, it was so bitter and he said "You are a strange tasting man, I never ate one like you." Kwatat said "Let me taste of you now" The man lay down, Kwatat took a sharp knife to cut off a slice from his breast, the man was only skin and bones, the knife grated on the bones. Kwatat stabbed him to the heart and killed him.

Shasta Myths
collected by J. Curtin.

Ici and Itewa.

Persons.

Ici	Panther.
Itcwa	Wild cat.
Koaqi	A small bird.
Tawai	Beaver.
Kwatat	Coyote.

Two men Ici and Itcwa lived together and two sisters Koaqi went to marry Ici. Their mother told them it was the third house, that in the first Kwatat lived, in the second Tawai. At each house the eldest sister wanted to stop but the youngest refused. When they got to Ici's house he didnt like them and wouldnt marry them. They went home and as they went they sang a love song for Ici. When he heard this song as they traveled he was sorry he had refused them and began to cry and cried for two or three days. While crying he started off to hunt, hunted for a whole year, he dried meat smoked some, and buried some. Then he said to Itcwa "You stay here and eat this meat I am going away". He took a long string of beads and hung up on the inside of the house and said "If this string falls I shall be dead, if it doesnt fall you will know that I am alive".

Now Itcwa lay and watched the shells, sometimes the string would move down but it never fell.

After five winters had passed Itcwa had eaten up all the meat and had to go out and pick up the bones she had thrown out and pound them for food. Ici came home at last but before he came Itcwa was nearly dead of hunger and thinking "I must go and hunt food he broke the string of beads and left the house." Now Ici seeing the

broken string thought "This is why my friend went, the string broke and he felt sure that I was dead".

Now Ici searched a long time for Itcwa, couldnt find him anywhere Then he thought "Ill go home to my wives and children", for during his absence he had found and married the two sisters and had several children by them.. Now Itcwa who from a distance had seen Ici come back and knew he would start home soon wished that he would not go. So he couldnt go and he started off again hunting for Itcwa, tracked him, came to a large lake, the tracks led into the lake and Ici thought "Ill follow him still". The lake is on Kiwatsat, a high mountain near Jacksonville.

Ici stood at the edge of the water and said: "Hereafter people who come here will see in this water, panthers, wild cats, Grizzly bears and other living things. Whoever sees many turtles come out and crawl around them when they come here to bathe will have bad luck. Many doctors will come here to bathe. Ici jumped into the water and was never seen again.

Awak(Kangeroo rat) and Araksit-henig(Wind when a person)

Two old women Awak and Araksit-henig lived together. Awak was dancing all the time because she wanted rain. And Araksit kept snow falling continually. At last Araksit thought she would let Awak alone and see what she would do. Pretty soon the ground where she was dancing thawed out, there was mud everywhere, then it began to rain and all the creeks and rivers rose up high.

Old woman Araksit now got up and began to sing and dance, she was dressed in dry, hard buckskin, as she moved the wind blew and her dress rattled. She was dancing for the wind to blow and snow to come. Awak was at the same time dancing and singing for rain. But no snow came and this was what Araksit sang "Hiariari, hiariari, ari ari." Awak sang "Kawagi watco kwinaq". Awak sang loud and long and at last the ground began to thaw, and Awak could go and dig roots for herself. Araksit got angry at Awak when she saw this, snatched her dancing feathers from her and threw them into the river. Then Awak stole Araksit's dancing dress and threw that into the river. So neither could dance again and fine weather came.

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A Uwei (lean eater) woman.

Three persons lived in a house, an old woman, her daughter and granddaughter. The daughter went off visiting one day to return the next and left the grandmother and little girl at home. When it was growing dark the child said "Grandmother maybe someone will come and carry us off to night". The old woman was frightened and said "You sleep by the fire". The grandmother slept in the corner of the house. They kept a fire with pitch wood all night. The child went to sleep but the grandmother was awake all the time. About midnight a Uwei woman came and seized the child. Just as she was turning to leave the house the old woman caught a burning brand and set the Uwei's dress on fire. The dress was made of tule and burned quickly as the woman ran, but she held to the child and both burned up together. The grandmother thought that when the Uwei woman found that her dress was on fire she would drop the child.

Ucwei (Man eater).

Ucwei a Man-eater lived down on Klamath River in the mountains, he and his people used to kill grown people and children and devour them. If they heard a child crying they would go to the house, seize it and throw it into a basket which had flint awls sharp as needles in the bottom, the children were killed by being thrown into these baskets. Finally one of these man-eaters carried off so many children that he grew tired of eating them and thought he would keep and rear them as his own. Among the children that he reared was one he didn't like and he turned that one into a cedar tree and it stands now on a rock between Yreka and Jacksonville.

Every day this Ucwei used to bring in snakes and lizzards for the children to play with. After a time he grew tired of everything and turned the children into cedar trees. They are all now standing on Table-rock in the Siskiyou mountains.

Ucwei and the other man-eaters on Klamath River became wandering ghosts or spirits but people do not see them now.

Shasta Myths
collected by J. Curtin.

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Kwatats daughter dies is brought back, and dies again.

Persons.

1	Kwataat	Coyote.
2	Tuktaq	Black bird.

There was an old man living alone who first caused sickness and death. The first person he made sick was Tuktaq's youngest child. The child died and the mother sent for Kwatat to come and bring it to life. Kwatat was a doctor, when he came he said "No, I cannot bring your child to life. If all are brought to life there will be too many people in the world." So Tuktaq had to bury her child.

Now Tuktaq asked the old man to have Kwatat's daughter die, and she died. Kwatat wanted Tuktaq to say that his daughter should be brought to life but Tuktaq refused, said "Mine is too far gone now." So Kwatat buried his child. He had two children left. He went to work and gathered stringy roots of all kinds for many days, he made paint of all kinds and a great many pair of moccasins. Then he started for the place where his daughter's spirit was. Spent ten years on the road going there and then coming back. When very near the place he stopped at a house, the man of the house told him how to act. Said he "When you come to where your daughter is you must not go in at once, you must wait before the house till a man comes and tells you to enter. If you don't wait you will never get in." Kwatat came to the place and waited till a man came and asked "What do you want?" Kwatat gave no answer. "Do you want to see your daughter?"

"I do." The man took him in then, warned him against looking at her. He led Kwatat to a room apart and said "If you want your daughter you must not let anyone call her by a harsh name or offend her in

in any way ,if you do she will disappear that instant,you will never see her again.Kwatat took his daughter..They were ten years coming back.Kwatat kept her at home three years then her youngest brother got mad at her one day and said:"You neednt be proud because you were dead once. ".That instant she disappeared.They could not see which way she went and Kwatat lost his daughter forever.

Shasta Myths
collected by J. Curtin.

The Ten Atse Sisters.

The Ten Atse Sisters.

Lehelehik a boy and his grandmother lived together in a small house. The old woman was poor made acorn soup. Close by in a great house lived a family of ten Atse sisters, mean and malicious women. They always came and took away the old woman's soup. The poor old woman was terribly afraid of them and ran out of the house every time they came near. After awhile the boy got mad and knocked down one of the sisters as she came for the soup and killed her. He struck her with his fist. The old woman was relieved, very glad and made some more soup. The next day the second sister came and the boy killed her. This went on for ten days, till he had killed all ten of the sisters. When he had done this he got ready to go away. He went West along the Klamath River for he heard great dancing there. His grandmother gave him his father's bow and arrows. The bow was so large that he had to drag it on the ground. Kwatat was close behind him and tried to step on the bow but couldn't and after awhile left the boy in peace. At length the boy came to the dance and all the people laughed at him because he was so little and dragged such a big bow, laughed at him, pushed him, tried to throw him down. At last he got mad and killed them all. He went on further to the West where his mother lived in a place called Sumaik. He was afraid of his mother she had a house in the great rocks in the mountains in a very strong place, hard to enter, but he kicked the door, a great rock, and

walked in and saw that his mother had a husband Eka. He killed Eka. He
Then he killed his mother. After that he killed every person he met.

The Man of the Starved Family. & Yurur (Frog)

A man and woman with a large family lived on a high mountain. It was cold all the time. Spring came but they didn't know it and died of starvation, except the man. He started off, was crossing a hill and saw in the valley some wild potatoes, he got them and found that they were already well grown. He felt very badly to think he had lost all his family when it had been spring for a long time. He went to live in the rocks near Shovel Creek, He made a house and began to gather and store food. Yurur came to live with him. After awhile he thought he would set out and travel he went to a mountain near Jacksonville, Oregon. Yurur went with him. The man married Itcurakwai and Yurur married some unknown man.

Yurur can be seen on that mountain now. She never turned to a real frog and still has ears like a person and, is large, almost as large as a dog. And in the evening, among the rocks, even to this day, the man's wife can be heard pounding acorns.

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Shasta Myths.
collected by J. Curtin.

The Singing Snakes.

Persons.

2 Atse

Grizzly Bear.

2 Humatuntu.

Water snake.

An old woman lived at Wake ,she was one of the Aste people and had ten daughters.The girls used to go out and dig ipo roots every day.The old woman made them do this though she had plenty of food all kinds of provisions,salmon and everything else)She made the girls do this to get their own living.She kept rattle-snakes lying on top of the provisions which she had,to guard them.One day when the girls came home the old woman sat in the house with her eyes covered with pitch,she used to do this in the winter, time, and said while her eyes were closed it snowed all the time.She was so stingy that she didnt want to eat.The youngest of the girls said one day "Yo had better eat some of your ipo roots mother.The old woman got warm water to wash off the pitch.When she had washed it off she swallowed up the youngest daughter because she hadnt told her that spring had come.The old woman thought it was winter yet.The eldest girl went to make a basket to get ipo roots in and sang all the time she was making the basket.Each girl made a basket, Then the eldest girl started out to dig the roots and was killed on the trail by the water snake (Humatuntu)Then the second sister went out ,she was killed ,the third and fourth and so on till all nine sisters were dead,the snakes killed them by singing,their fingers,hands,legs,and heads fell off one after another dissolved by the singing .When the girls didnt return the old woman went to

find them she met the snakes, they sang, one of her arms fell off
then the other, one leg then the other, then her head and the old
woman died from the singing of the snakes.

Note. These snakes appear with settled warm weather.

Coyote receives his name.

Coyote was packing fire wood to cook, and make a feast for his name, he had no name yet. While he was doing this all the names were given out and Coyote who expected to have a nice name got his present name "Kmatuk". Coyote was not satisfied and wanted a better one, but all said "No the names are given out and you must keep the one that has been given you".

In the above story Coyote was living in the great Sweat house A Akwama and the people were without names. The ceremony was to be performed and Coyote went to bring wood at the order of Isi the chief.

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Manatsaq (Skunk).

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There were ten Antelopes (Iuwir) living near Manatsaq house, they were all doctors. Now Manatsaq wanted to kill and eat them, so he pretended to be sick. He sent his wife to the eldest brother to say that he was very ill and wanted him to come and cure him. He came. Manatsaq killed him and hid his body under the ground at the back of the house. Then he sent his wife to the second brother to say "Manatsaq is very ill, your brother wants you to come and help cure him." She went to nine of the brothers, saying to each one: "The other doctors have sent for you". Now the tenth and youngest brother dreamt that Manatsaq had killed his brothers and buried them behind the house and was living on their flesh. When Manatsaq wife came for him, he put a bone awl made of black bear's wrist in his hair then he went to the sick man and danced around him until he had a chance to stab him with the awl. He killed Manatsaq then killed his wife. He dug up his brothers bones, carried them home and sweat them in the sweat house. He put them in at midnight and at daylight his brothers were alive again.

Kwatat(coyote) and Qaraca(gopher) children.

Kwatat came to the house of Qaraca. The old man and woman were out, only the children at home. Kwatat wanted to get some of the children to come out so he could eat them up. He began to talk and asked "Who is your mother?", they said Qaraca. "Who is your father?" Qaraca.

Then Kwatat said "Come out here and talk tis better". They answered: "Our mother said to us when she was going away Dont look out Kwatat might be at the door and eat you up." "Oh," said Kwatat, "you couldnt get a sight at him around here as far as your eye can see". One little Qaraca stuck the tip of his nose out. Kwatat snapped at it but failed so quick did it go back.

Tápka (lizard) and Kwatat(Coyote)

Tapka was living in a creek near Yreka, not far from Láco and began to plague Kwatat saying : "You are a poor fellow ,you have not much of anything. I have shells and elk skins and obsidian knives.

Kwatat had to hunt gofers for a living. Kwatat got mad and took his bow and arrows to shoot Tapka and thinking he saw him under the water he shot thirty or forty times then pulled him out and found it was only an alder root, but Kwatat didnt see the difference. A couple of days later Tápka began to tease Kwatat again and this time Kwatat killed him but found that Tapka's wealth was nothing but fraud, the elk skin was alder bark, the flint was common stone. Kwatat tore him up and said : "Hereafter when these pieces come to life they will be lizards, poor voiceless things".

And so it is now Tapka has no voice even while being beaten to death.

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Shasta Myths
collected by J. Curtin.

The Ucwei (Man eater) of Klamath River.

Ucwei (Man eater).

A Ucwei came to a house where there was only a woman and child, the husband had gone off hunting. The woman gave the Ucwei acorns to eat as she gave them he caught her and said: "I never eat acorns". He began to tickle her and tickled her to death, then carried her off. The husband came and found that his wife was gone. Not far away lived an old man. He went to this old man and asked "Have you seen my wife?" He said "I saw a Ucwei carrying her off".

That night the Ucwei, who was a woman, came, caught the old man and started off with him, he was so heavy she had to sit down and rest. The old man wished her to go to sleep. She did. Then the old man got out of the basket quietly, took her club and hat, put a stump in her basket and ran off as fast as he could go to a place opposite a village on the other side of the Klamath River and called for the canoe to cross him. He crossed. She followed close called out just as the man did "Hurry up and bring the canoe, there is a man after me." They couldn't come for her but Crane stretched his leg across and as she was walking across it he tipped her into the middle of the river. For a whole day they shot at her and threw great rocks at her but she would rise out of the water and laugh at them. She said: "You can never kill me with arrows, or rocks, or fire only charcoal will kill me. They got a large quantity of dead coal and

threw at her and that killed her.

They kept the cap and club a long time.

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Shasta Myths.
collected by J. Curtin.

The Ucwei (Man eater) of Klamath River.

There was a Ucwei woman whose house is still at Siat or Rider Creek, among the rocks. A child cried all the time night after night and, at last its parents grew tired of it and thought they would let it cry. This Ucwei came and packed it off but she wouldn't eat it, she painted it all up in spots. The child's mother hunted for it, after a long time she found and recognized the child outside the Ucwei's house. She asked him how the Ucwei lived. The child said: "She hunts and kills deer for me to eat, but she kills people to eat herself, she sleeps all day, cannot be roused but at night she gets up and hunts till daylight."

Now the people of the village got pitch, carried it to the house and told the boy to fill up all the cracks in the house. He was several days doing it, they cut pitch wood and packed up around the house while the Ucwei lay there asleep. When all was ready they set the place on fire. The house was nearly burned up before the Ucwei woke, she could not escape and was burned with the house. They took the child home but in two or three days he died.

This is a very dangerous place, even to the present day if any man goes there and shouts he will get an answer and if he follows the voice it will go ahead of him till he gets lost and loses his senses and dies. This is down the Klamath River in Siat valley. Many people are afraid to go there yet.

Now one of the people had found bear tracks going into a den and thought he had found a bear. Ten men started to kill the bear

They came to the den, saw the tracks, lighted pitch torches and one man went into the den. The Ucwei was there, he had made the bear tracks so as to lure people in and kill them. When the man entered the Ucwei killed him, put out the torch and shouted to the men outside: "The light has gone out bring another." A second man went in with a light, the Ucwei killed him, and in the same way he killed nine of the ten men. The tenth, and youngest, thought it was strange that so many should go in and none come out and ^{he} ran off onto a hill, he watched and soon saw a Ucwei put his head out of the hole. Then he started to run. He had crossed two great gulches before the Ucwei saw him and followed. The boy got home told the people the Ucwei was following him and fell dead. All the people now crossed the Klamath River. The Ucwei came in sight, with one jump he could cross a great gulch. They were terribly afraid of him when they saw him coming, but he didn't cross the river. He went back to the rocks and is there yet.

Ha

Ghosts. Tsapgo.

People seldom see ghosts but they always know when they are around at night: A person traveling feels cold and chilled and his hair stands up when ghosts are near. If a doctor dies and his spirit goes South, he is still a doctor there. People don't get sick there. The spirits dance now because they think that when this world comes to an end (the present order of things) there will be no more white men in California and after all the Indians are dead the present state of things will come to an end and all the dead Indians will return and live here people again. Indians dance now just as white people go to church.

When one of these dead Indians comes back he will have his wife again whether she has had another husband or not. (They are not sure that every Indian in the country will die first, but there will be a great change which will put an end to all the whites, then dead Indians will come back.)

Samtake (The world of Spirits).

The place where dead people go is in the South. Those who died first are further off than the lately dead who are just near the edge of this world. Samtake is not up but is down. The people down there dance. They dress just as we do here. At night they all dance, when day comes they are all gone, you cannot see them. They hunt and dance at night and this is why the living bury dresses, beads, bows, arrows and guns with their dead, they make use of them down there. Indians who were killed here and thrown into a house and burned up, many were served in this way by enemies, when their spirits went down there they were all black, spirits there immediately knew what the reason was and they made these spirits clean again, made them white as a white man.

Pain Sticks.

Indian doctors cure by sucking out the disease (Dont blow as Wintu do) They think an enemy can send poison into you and make you sick. They have feathers from the birds that help them, the feather brings the spirit of the bird.

An Indian ,at bhat time a wolf ,first made pain sticks. He was whittling a dog-wood stick and he wished a bad wish on it, the stick turned to this pain and has always been since, Wolf didnt do it intentionally. These sticks are not as large as a needle ,some are as fine as a hair and look like ice, only doctors can touch them.

When a person first becomes a doctor he may be at a dance or anywhere else and the spirit of Coyote, Wolf, or Birds which were doctors in old times before the Indians lived ,their spirits still make and help doctors, will throw these pain sticks into a person whom they select for a doctor, the person will fall over and vomit perhaps a cup full of blood then the pain sticks come out and the person keeps them. Then he or she wipes up the blood with feathers or with the buckskin they are dressed with, and they use these blood feathers or buckskin afterward when doctoring .

Only a doctor can hold these pain sticks on the hand, if another person goes to touch them they will go right into the doctors hand and disappear from the sight of other people.

When a person first becomes a doctor he will act as though insane He will dance around and run off into the mountains and stay there for days sometimes. Will go up on Mount Shasta and on the roughest rocks and ridges and not get hurt.

Note.

The narrator says "My mother is a doctor, when she first became one I struggled for hours to keep her in the house, I thought she had had gone crazy and I held her by main force, and with great difficulty I kept her in."

Indians think they keep spirits off by smoking and blowing the smoke out around .

Persons.

K~~w~~atat

Coyote.

Atse

Grizzly bear.

Tsoqwar

Turtle

Atsupqa

Eagle.

Tak~~w~~akwar

Wood pecker.

There was an Atse woman who had a son. One day she didnt feel well and she sent him for wood. Tsoqwar saw this Atse boy, killed and scalped him. When he did not come home old Atse mourned and hunted all over the country, asking at each house and of every person she met if they had seen her boy. No one had seen him.

One day Kwatat , Tsoqwar , Atsupqa (Eagle) and all kinds of birds (then people) were going to have a dance. Old Atse heard of it and thought "I will go too "I may find out something about my boy". All the people had painted themselves, each differently and with different colors, just as they are now, some in spots, some on the face others on the neck, some on top of the head, in all ways. Tsoqwar had with him the scalp of the Atse boy. Kwatat saw this and said: "Let me wear that in the dance", but Tsoqwar refused. When the Atse mother came she brought a number of the Atse people with her. The dance began. A great fire had been built so the people could see to dance all night. Tsoqwar danced with the rest, he had put the scalp of the boy on his head. As soon as the mother saw the scalp she began to cry, she didnt like to tell what she was crying about she said: "Fix that fire the smoke is hurting my eyes". She whispered to her own people what the trouble was, when they heard that all the Atse people were ready to fight, and so were the others, but they tried to settle without fighting. They offered to give the Atse people ten girls. But the Atse would take nothing.

Both sides began to try themselves, test their strength. The Atses would take logs, throw them into the air and tear the bark off, pull down trees and tear them to pieces. The others were shooting arrows into tall trees. The dance broke up and for two years they were trying to settle the dispute. They offered everything. The only man who was outside it all was Bat, he lived far away by himself.

When they found they could not settle the Tsoqwar party went to let Bat know what was going on. There was a very large Atse and Kwatat said "I will fight him". When the people came for Bat he was glad thought he would have a good time fighting, he prepared an elk-skin to put on to ward off the arrows.

When Bat reached the ground all were getting ready to fight. Kwatat was so eager to fight that he had his bow and arrows in his hand ready to draw first of all. The others told him not to shoot but he shot first at the man he had selected. Now the struggle began. The Atse people couldnt catch the Atsupqa, Takwakvar and others, they were up in the air and shooting down at them. They fought long. Kwatat kept shooting till Atse killed him, the next moment Atse died from the wounds Kwatat had given him. The Atse picked up the Tsoqwar people and swallowed them. Each Tsoqwar was armed with a flint knife. After the Atse swallowed them they cut them with their knives, cut out their hearts and came out bringing the heart with them. All the Atse perished, but a small one, from that one came

all the Atse that are in the world now.

This was the beginning of war .If they had settled then there would have been no war afterward.

Tsoqwar(lizzard) and Qururu(owl).

Tsoqwar lived on an island in the Klamath River and Qururu lived on the land just opposite the island. It was a terrible cold season. One day Qururus little daughter went out and stood against a tree, she was frozen fast to the tree, the day was so cold. Qururu went to search for his daughter and found her frozen fast to the tree. He tried to pull her away but couldnt.

Tsoqwar had heard that Qururu could make rain come but. said he didnt believe it.

When Qururu couldnt pull his daughter away from the tree ,he went to work and made rain come so as to thaw the ice and free her. Soon it rained very hard all the ice melted, the river rose, flooded the island and Tsoqwar was drowned.

Qururu freed his daughter, carried her home, and brought her to life.

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Shasta Myths
collected by J.Curtin.

An old woman follows her grandson under the ground.

Persons

Qase

Otter.

Tcikiwas

Gwiturhewir

An old Teikiwas woman had a daughter who had a boy ,Gwiturhe wir..The boy lived with his grandmother,didnt know he had another. The old woman didnt like his father and had caused him to be killed; then her daughter went down the Klamath and married Qase..The boys father had ten brother and all had been killed at the falls of the river by Qase and now the old woman was rearing this boy for Qase to eat.She made a bow and arrows for the boy.He shot an arrow in the air one day ,it came down ,hit him on the head and made two of him,the other half was a sister,he hid her away in the bushes and carried food to her there.One day he shot a kill-deer,the arrow stuck in the birds neck and it called out to the boy "Take this arrow out and I will tell you something."He pulled the arrow out and she told him what became of his father,then she asked if he ever ate fish or salmon,he said"yes" and she told him where it came from,that it was there that his father and all his brothers had been killed and that it was there that he and his sister would be killed if he didnt take care,that the old woman intended this,but when she sent him for ducks he must never go near the falls in the river. The boy went to the house and played around waiting for his sister to grow. He asked his grandmother where she got the fish, and what she did with all the acorns she pounded,they didnt eat them. She didnt answer ,she gave the acorns to Qase.

One day the boy got a canoe and went duck hunting taking his

sister with him. The old woman had often told him not to go to the falls but that day she forgot to tell him and he went. The first thing that he saw was his mother. She had very long hair which floated on the water, he caught the hair on his paddle, wound it around and dragging her head up to him, cut it off, and threw it into the canoe, then piled ducks over it and rowed home and told his grandmother to bring the ducks to the house, while she was busy doing this the girl and boy took plenty of food out of the house, on their backs, and then they told the rocks, poker, fine, house, trees, everything not to tell where they had gone, they left their spirits. The spirits kept laughing and talking, sometimes in the house, sometimes out and, the old woman when she missed the children followed these voices a long time till she was tired out then she began asking everything about the house where they had gone. The children had gone down under the stone pounding bowl and had forgotten to warn it against telling, so it told the old woman. Then she moved the bowl, found the hole, went in and followed the children under the ground, found where they had camped night after night always sleeping in two places, till at last she came to a place where they had slept together, when she saw this she was very angry. After a time she came where she could see them, found they had a boy, She watched till she saw the man go off hunting then she followed him. He had a false deer head that he put on to lure the deer, as soon as he put it on, the old woman who had turned into a white grizzly bear jump-

ed on him, killed and ate him up. Then in the form of an old woman she went back to the camp where his wife was, told the young woman that she wanted water said: "I want to drink with your husband". There was a spring in the lodge she stooped down to drink. The young woman took a hot rock wished the spring to get lower till the old woman bent far down to reach the water, then she threw the hot rock up her body, killed her, threw the body outside then she followed her husband's trail, found his bow and arrows, found where the bear had attacked him but all she could find of his body was two or three hairs, she carried these home, built a sweat house, put them in a basket and left them, she went outside to sleep with the child, towards morning her husband came to life, the first she knew of it he came and asked "Why do you sleep so long, you child will be like you and sleep long. Then he saw his grandmother's body all dried up and said "Bring her to life, she will be good hereafter and will help us with the child. His wife did not want to do this at first but consented at last and put the body in the sweat house.

Next morning the old woman came out and said: "Why do you two sleep so long, get up and wash the child or he will be like you and sleep long". They lived together well for a long time, till they changed, The young woman became a quail and said: "Hereafter people will like me and pity me. But the old woman said "I want no pity I'll be an Atse and all will be afraid of me. No one knows what the man and his child became.

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The First Woman, ~~who had a house.~~

Kwatat had a house with a big fire in the middle. One day he killed a rabbit and brought it home, he kept stiring the fire with a long pokin/g stick till at last the house caught on fire. Kwatat had a daughter, he sent her to the top of the house to make water on the fire and put it out. She went up, stood across the opening and made water. Now Kwatat cut the rabbit open, took out the bloody stuff and threw it up right between the girls legs. Then he called to her "You are all bloody". She said "No I am not" but he said you are and you must not come into the house or eat here while you are so. The girl cried but he wouldnt let her in, said "You must stay out five days and nights. He threw the rabbit's skin to her and said "You must go to work and make that nice, dry it good, make a blanket You must eat no meat while you are outside. And this will be the custom always among the people who will come hereafter. Women will always be this way because I make it so, now.

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Shasta Myths
collected by J. Curtin.

Kwatat and his Grandmother.

Kwatat and his grandmother lived in Shasta Valley. He got fish hungry and went to Sacramento River to get salmon telling his grandmother he would be back next day. He had almost reached home when Atcupqa met him and asked for a piece of fish. Kwatat called him names and wouldn't give him any. Soon Kwatat got tired and sat down to rest. Atcupqa wished for him to sleep and not wake till the sun was down. That moment Kwatat was asleep. Atcupqa took the basket and carried it off into a tree. While eating the fish he dropped a bone and didn't dare to go down for it.

Kwatat woke at sun down, missed his basket, looked everywhere for it, at last found the fish bone and looking up in the tree saw Atcupqa who had a big fire and was boiling the salmon in a basket up in the tree. Kwatat tried to shoot him with arrows but couldn't. When Kwatat got home he found his grandmother very hungry. He told her how he lost his fish and she cried. This made Kwatat feel badly, he determined to kill Atcupqa. He made many arrows and started next day, on the road he met a friend who advised him to let Atcupqa alone. Kwatat wouldn't listen, the other offered him shells, told him he could go and get more fish. At last Kwatat agreed and went for more fish. When coming back he stopped at the same place hoping to see Atcupqa. He sat down and pretended to be asleep but Atcupqa did not come. He carried the fish home to his grandmother.

One night Kwatat dreamed that he went fishing and was killed. He told his dream to his grandmother and she urged him not to go, but he didn't heed her words. He caught fish and started home. Iteqda's attacked him on the road and nearly killed him. They wanted to kill him, they didn't like him, didn't like to have him come through their country so often. He escaped and when he reached home his grandmother said: "Go onto the mountains and bathe in the ponds, see what luck you will have, what spirits will come to you. On the road you must not eat plums or take food from any one. You must not talk to any one either coming or going." Kwatat started, he soon came to a house, he heard pounding inside, he went in and found Yurur pounding kaise root, he ate up all there was in the house and went away half crazy from over eating. Then he came to a place where they were catching crickets, he ate a great many but was still hungry then he found that they went through him whole, he sealed up his anus with pitch and ate enough, then he sat down near the fire, soon his body was on fire, he hunted everywhere for water but couldn't find any, he ran till he came to Gwahahai (Ashland) by this time he was burned up to the head, which jumped into a spring and remained there till two Kasa sisters came to the spring. He asked the girls to take him home to his grandmother. The younger said "We had better take him" "Well said the elder I will take him if he will keep his eyes shut

if not we must leave him. Kwatat was so anxious to get home that he promised to keep his eyes shut. The elder sister packed him in her pizda. Kwatat kept his eyes shut till they got over the Siskiyou mountains, then he opened them and immediately fell out. The younger sister was sorry for him and said "You had better take him again". "No said the elder I dont want to carry him", but the younger insisted and after awhile the elder packed him again. This time he didnt open his eyes and she brought him home to his grandmother at Tcakur. When his grandmother saw him she began to cry and said "Didnt I tell you not to eat or talk to any one on the road". Kwatat said "I was going by Yurur's house and I couldnt help going in. I was so dry she gave me water and gave me kaie and I ate." The old woman cured him and after that he remained at home.

Shasta Myths
collected by J. Curtin.

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The Atse skin becomes a dog and kills Simsim's dogs.

Persons.

Waiaho	Cotton tail rabbit.
Atse	Grizzly bear.
Yurur	Frog.
Simsim.	

Ten Waiaho brothers lived together, the youngest brother married Yurur, the youngest of two sisters. One day Yurur went home on a visit to her unmarried sister. The next day she returned with the sister, on the road they sat down to rest. The elder sister killed the younger, took all her ornaments and clothes, threw her body away and went to the home of the ten brothers. The eldest brother said to the youngest "We don't think this is your wife". The elder sister was not quite as good looking as the younger, though she was very handsome. The brothers were frightened, all were in doubt. They killed many deer and there was always much work in the house. Next day the eldest brother said: "Give her a basket and send her for water, see what she will do". She did not know where the spring was and came back without water. Now they gave her deer intestines and said: "See what she will do with them, if she is your wife she will throw them out near that pine tree. She went out, they watched her, she ate all the intestines. Then the brothers said: "We must watch her she may do great harm". That night while she was sleeping the ten brothers ran away, first telling everything in the house not to tell where they had gone, except the stone on which they made the acorn soup, they raised that up and went under it, forgetting to warn it. When the woman got up she asked everything in the house where the brothers had gone, when she came to this stone it told her. She took it up and followed them, they had come up outside the house and run

off towards the West. They went on till they came to a big hollow pine tree, which they entered. The woman found them, killed all except one. The brother next older than the husband had a beautiful belt which rolled out yamwi on the ground continually. He threw this, she ran after it, he got out of the tree and killed her. She had killed the others with a knife, he took the knife. This brother came back to the East on the same trail by which they had gone. As he came along he found a great pine tree with many sacks of provisions on it. He climbed up and ate what he wanted of ipos. Immediately the owner woke up in his house and said "Give me my shoes, I dreamt somebody is up in my pine tree". This was Atse, They gave him his shoes, he hurried off to the tree and found Waiaho eating the ipos. He was terribly angry, looked straight at him and asked "How did you get up there?" "Oh", said Waiaho, "I'm an orphan, have nothing to eat and I came up. "Who told you to go up there?" "I was hungry". "Well it wasn't your father's tree". Waiaho began to cry. Atse went up in the tree to kill Waiaho, but Waiaho killed him with the knife he had taken from the elder sister of Yurur. Atse fell to the ground, Waiaho came down, took off the skin and carried it away. He hadn't gone far when he came to the house of a man called Simsim, After Waiaho had passed Simsim put ten dogs that he had on his trail. Now Simsim could see a great distance, he stood outside his house and was that Waiaho was getting very tired, that the dogs were nearly on him and Simsim laughed thinking Waiaho was lost.

Now Waiaho took the Atse skin off his back and said "I want you to become a dog," It was a great dog right there and all ten dogs fought with it and as they fought they went up in the air. Simsim ran to where Waiaho was and Waiaho asked "Why dont you try to stop your dogs?" Simsim put down his stick and Waiaho put down his saying when your dog is killed up there the blood will come from the sky on your stick." Pretty soon the blood dropped on Simsim's stick, Waiaho was glad for he knew his dog was safe. All at once they heard him coming down, he made a great noise, growling all the time. He had killed all the ten dogs. When he touched the ground he ran after Simsim, followed him everywhere. When Simsim was nearly frightened to death Waiaho called out "My dog be Atse's skin again. The dog became a skin and Simsim went home ..

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Shasta Myths
collected by J. Curtin.

Kwatat marries Turuk(Sand hill crane).

Persons.

Kwatat

Coyote.

Turuk

Sand hill crane.

Kaseyawi

Something like a Sea lion.

Aqeki

Pains.

Awak

Kangeroo rat.

Kwata^t lived alone every day he went to the river with a string to gather shells, he wanted to buy Turuk's daughter for a wife. At last he had enough, but he was gathering tule grass in place of shells, or a grass very much like tule, pieces of which he found along the river. He went to Tutuk's. Turuk's daughter liked him, but her mother said "Have nothing to do with Kwata^t". The daughter didn't listen to her mother after two or three days Kwata^t bought her with the grass he had for shells. He took her to his home, all the people around liked her. Finally they went back to her mother's and lived till a child was born to them. It was a long time before the boy could move around much, Kwata^t came near running himself to death trying to get medicine for him, when he got to be quite a boy Kwata^t wanted him to go to the mountains and swim in all the ponds he saw, to see if the spirits wouldnt come and give him good luck. Kwata^t said this was the way he did when he was a boy, and this was how he got married though he was very poor.

The boy traveled on the high mountains, and swam in all the ponds. He would remain away several days but none of the spirits came. Kwata^t wished him to go to a lake on a high mountain in the East and told him a fir tree stood in the middle of the lake, that he put it there. The boy went, found a place to hang his clothes and bow and arrows, hung them up, and then jumped in to swim. As soon as he touched the water Kaseyawi (something like a sea lion) came and

dont know exactly what)ate him up.

When the boy didnt come Kwatat hunted everywhere for him. Every time he came home without him Turuk would jump in the fire, she felt so badly but Kwatat would take her out quickly. It was spring when the boy was lost ,it was fall before Kwatat got trace of him ,then he found the bow and arrows. He carried them home and told the mother to tell all her people that he had found them. The mother gathered pitch, all the friends came together and ,carried the pitch to the lake, melted it ,poured it into the water hot and dried up the lake. They found the Kaseyawis killed them and cut them open "In the stomach of the largest one they found the boy, he was whole, but dead and spoiled. Some wanted to bury him there but Kwatat said "We will carry him home".

When they got home they built a sweat house and put the boy in to sweat him to life again. Kwatat went inside the sweat house. The people said "If the boy comes to life and speaks to you or even kicks you ,dont say a word." Kwatat told the people to have food ready to give to the boy as soon as he came out, and told his wife that when she saw the child she must not pay any attention to him, or feel badly for all he had gone through, or look at him much, if she did he would fall dead again. The mother obeyed. The boy came to life and was as well as ever. When he was old enough to marry his mother wanted him to marry a Awak girl but Kwatat wanted him to

marry some other girl. At last Kwatat said "Let him marry Wood-tick
" The mother was willing and he married Tick. Now girls came to
marry Kwatat's son, even after he was married. Two Aqeki girls passed
by the place every day to see if the young man wouldnt notice them.
They tried very hard to get him but Wood-tick always kept him at
home. At last Kwatat's son left Wood-tick and went off across the
plains and across the Ocean, leaving Wood-tick in this country and
that is why there are so many ticks here now. When he got to the
other side of the great water he married Swan. Kwatat never saw
his son again, but the mother left Kwatat and followed her son. And
the three always lived together afterwards.

Snasta Myths
collected by J.Curtin.

Kwatat follow~~s~~s the song beyond the sky.

Kwatať was living far off at a mountain Mahalic, he was all alone. He heard a beautiful song, a dancing song. The people on Butte Creek were having a great dance. Kwatať went towards the singing and at last reached the dance. Many of all kinds of the Geese people were dancing and singing, but still the song Kwatať followed was far away. The Geese told him not to follow that singing. "Well I hear a nice song and they call my name", said Kwatať, "I must go." The song was in praise of Kwatať' s face, that it was thin and handsome. Kwatať left the Geese and traveled on till he came to Tcackwai' s house and Tcackwai told him not to follow that song. He went further he came to Turuk' s house, Turuk said: "Do not go towards that song, if you do you will never come back." Still he heard the song all the time and wanted to go. Turuk said "When you get to where the song is you will die". He went on, came to Arrows house, a man and his wife, they told him not to go further. He went to Tawai' s house Tawai is told him not to go. Kwatať said: "I must go, I must follow the song till, I come to the place where it is sung". Kwatať went on came to Kiu' s house, who lived with his two wives, Arrow women. Kiu said: "Dont go, if you get there you will never come back." Kwatať went on reached the house where Maíne lived alone, near by lived two Tcaqariri in a house of their own. Tcaqariri said: "Dont you go down to that place". Kwatať had learned the song he had listened to and followed so long, as he traveled he sang it. When he was

very near the place where the song came from he came to Yurur's house, Yurur had a wife also of the Yurur people. Yurur said: "Don't go there, the sky rises up, and goes down there all the time, the song comes out from under the sky, if you go out there you will never come back." Kwatat went to the next house, Qoatir lived there, he had a nice large house, beautiful bright rocks inside and out

, he had a wife also of the Qoatir people. He said: "Don't go there, that is where the dead people go, they live on blue berries, they will feed you these berries, that is all they have to eat."

Kwatat wouldn't stop, went on soon he was near the place, he heard shouting, singing, and dancing, people making a great noise. It was just after sundown, the time they began to dance. Kwatat was at the end of the world, there was deep water there and a canoe to ferry people over. Kwatat jumped into the canoe, the sky closed down and he was the other side of the sky. There he saw crowds of people singing and dancing. They seized hold of Kwatat, made him dance all the time. Just before daylight all caught up fire and threw it at him on all sides, in this way they killed him. When he was dead they threw his body into the fire so there was never again a Kwatat down there. They always live on this earth.

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Shasta Myths

collected by J. Curtin.

Kwatat steals fire of Aqøki (Pains)

The Aqeki family, an old man his wife and three boys lived near Waika (Mt. Shasta). Whenever the old man and woman went to gather crickets they told the boys not to leave the house, if they did Kwatat might come and steal their fire. They were the only people in the world then who had fire.

While they were away one day Kwatat came, stood around the door and called to the boys "Come here let me paint you, I will paint you so you will be very nice." "We cant go said one of the boys our father told us not to go outside, if we did Kwatat might come and steal our fire" "Oh Kwatat is a long way from here, there are no Kwatats in the world except where the sun rises and sets. There are none around here anywhere, come and let me paint you nicely, one of you can come and the other two watch the fire. I travel around always painting boys to make them beautiful." The boys liked to hear this, one of them went out at the door, Kwatat painted him, told him to go to the water, look in and see how nice he was. Now all went out and ran to the water to look in and see how nice they were after he had painted them. Then Kwatat took a piece of white oak bark to take the fire on. He had the white oak bark on the soles of his moccasins. He went in and sat by the fire, the three boys said "Oh you must not get so near if you do you will catch fire. Kwatat said "My feet are very cold". He held them so near the bark caught fire, then he ran off.

The old man and woman who were out digging roots immediately

knew that Kwatat had stolen their fire, for they had fires built to roast crickets where they were and the moment Kwatat stole the fire all their fires went out. They ran home, found the boys crying, they said "Oh Kwatat has stolen our fire". Now Kwatat had made arrangements for stealing this fire, he had people stationed along the road to take it. The first man was Eagle but he went up in the air and circled around with it, Kwatat took it from him and gave it to another man but he did the same way, then he gave it to another, but it was no use, they only circled around with it. Kwatat had to take it again himself, He was running along down Shasta Valley, now he gave it to grouse to carry. Grouse went with it into a cedar tree and that is why there is fire in the cedar, sparks got into the tree, and that is why Indians can make drills out of it now. Next he gave it to Crane but he couldn't go fast enough Kwatat had to take it again. Kwatat gave it to all kinds of birds that ever flew, but it was no use. He brought ^{it} himself to the mouth of Shasta River, there sat a large turtle he gave it to him and told him to run but Turtle jumped into the water with it. This made Kwatat angry for he was afraid it would die in the water. Turtle went across the river and then Aqeki came up and shot him with arrows and that is why he is all cracked up. Only one arrow stuck in him and that one Turtle wished to turn into a tail, and it did. Then Turtle set fire to everything on earth, grass, rocks, and one can see the effects

of fire everywhere, all the rocks are cracked and burned. Turtle wished the Aqki that followed to be turned to rocks, and they were. They can be seen down by Shasta River now, standing in a row. If Kwatat had not stolen fire then we should have only white quartz rocks for fire now.

Shasta Myths

collected by J.Curtin.

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Kwatat and the deer wart.

Kwaisisaq was sick and Kwatat kept wishing him to die so as to eat him. When Kwaisisaq was getting better he wanted to be painted. Kwatat wanted to paint him but he wouldnt let him do it. Yurur painted him, then Kwaisisaq went to the mountains to hunt, Kwatat followed him. Kwaisisaq came to Tciakin's house, where many people lived Deers, Bears, Panthers, Wolves. The Deers had a wart which they called Iwawai; Kwaisisaq wanted to get this iwawai away. It was as large as a man's fist. He got it and ran off home, Deers followed and overtook him, he climbed a tree, there were so many Deer that they broke the tree down. He ran to another, they followed, at last he climbed a laurel, they couldnt break that. The Deer slept at the foot of the tree. Kwaisisaq slipped down while they ~~at~~ slept and escaped. Running home, he caught a fawn. Kwatat thought ~~th~~ they would have something good to eat, but while he was getting wood Kwaisisaq tore the fawn into bits and hurled them over the mountains wishing every one to be a deer, and it was.

Wolf, Grizzly, Cal. lion, Kwatat and Kwaisisaq lived in one house. Kwatat had a Yurur for a wife, he was a slave to the others.

Cal. lion shouted for the deer to come down from the mountains, the deer came and looked in at all the cracks to see where their iwawai was. The people inside took out the iwawai and showed it to them, the deer were so sad that they fell down and died. Kwaisisaq

told his people that they could only call for deer ,the iwawai
wouldnt kill anything else. Soon all these people started off on
the war-path, leaving the iwawai at home. Kwatat determined to get
sick ,go back, and kill plenty of deer. He fell down on the path and
they could do nothing with him, left him. Then he went home and ~~he~~-
gan carrying in wood. His wife told him he must not touch the iwawai
but he said that Kwaisisaq had told him to take it and kill deer
so they would have plenty of fresh meat when they got home. He
called for bears, deer and different game. All came, killed Kwatat
and took away the iwawai. The people on the war-path knew what had
happened for their bows and strings broke. All the deer meat they
had with them came to life, became deer again, and ran off. Their
deer-skin blankets became deer and ran off. They all died for the
meat they had eaten became deer, the people burst open and the deer
ran off.