

## Folklore Texts

THEODORE STERN

### KLAMATH MYTH ABSTRACTS

#### A. GMUKAMPS MYTHS.

1. *Aisis and Gmukamps*. Two children, brother and sister, live with their Grandmother, who sends them with food to an old neighbor. He in turn tells them a story which is a disguised invitation to the grandmother. She pretends wrath, marches over to his house and, taking the initiative, has intercourse with him. Feigning wounds, she returns to her house. After several repetitions, the children become suspicious and spy on her. Offended, they run away, telling all but Awl not to reveal their trail. Awl upbraids the pursuing Grandmother, but reveals the secret. She now follows their trail and is stricken at the signs that they have become incestuous. As they flee, they mature, have a child, and become exemplary parents; but Grandmother becomes an avenging bear. In this guise she overtakes her grandson out on a vision quest and slays him. The young widow in turn slays the Grandmother and prepares to commit suicide. As she does, Gmukamps rescues the child and names him Aisis.

Gmukamps and his daughter now raise Aisis, who grows up with his friend, Fox, with whom he excels in racing and gambling. Aisis marries five wives. Gmukamps lusts after one and sends Aisis up a tree for eagle fledglings, then makes the tree grow beyond return. He then disguises himself as Aisis and goes home. Although his deception is not perfect, one wife only remains faithful to Aisis. Aisis, rescued from aloft by two Butterfly women, recovers, slays porcupines who mock him, and makes necklaces for them from the quills. He then returns, is first recognized by the son of the faithful wife and then by the wife herself. Rejoining his family, Aisis has his son, upon whom Gmukamps dotes, throw the latter's amulet into the fire. Gmukamps goes skyward, but once there drips pitch upon the earth. An unfaithful wife is thereby marked.

2. *The Afterworld*. Gmukamps' Daughter, offends Wolf, her husband, because in lousing him she does not crush his nits between her teeth. He sets her a hard chore and she is killed. She goes home and asks her father to hand out her burial gown. Alarmed, Gmukamps clings to the dress and travels with her to the afterworld. There spirits at first reject him; only gradually and with the counsel of his daughter does he learn to cope with the inversions of the life of the dead. At length, homesick, he prepares to depart, carrying bones to populate the earth. At first he fails, but finally reaches the earth and brings into being the present people.

3. *Gmukamps as Baby*. Two sisters find Gmukamps in the guise of a baby drifting down the river. Although the elder is wary, the younger one takes him up. While the sisters are visiting a sick neighbor, Antelope, Gmukamps steals camas roots. He blames the theft on Antelope, then runs off, pursued by the sisters and Antelope.

4. *Gmukamps and Daughter*. Gmukamps, his wife and daughter live together.

Gmukamps, pretending a fatal illness, has them bury him, then returns as a stranger and persuades his daughter to lie with him. By comparing notes with her mother, the daughter detects the imposture. Gmukamps runs off, pursued by his wife, shifting his shape to no avail.

5. *Gmukamps and Bullfish*. Gmukamps finds Bullfish preparing wocus (pond lily seeds) and frightens him off. Bullfish jumps into the water. Gmukamps, trying to stamp on him, only cuts his own foot.

6. *Gmukamps and the Sage Hens*. Gmukamps incites the sage hens to war on each other, then takes the bodies for "cremation." Discovered as he is roasting them to eat, he runs off.

7. *Gmukamps Abuses Himself*. Gmukamps abuses himself secretly, but the news is broadcast by a feather floating over his retreat.

8. *Gmukamps and Frog*. Gmukamps spies his wife, Frog, having intercourse with Weasel. Incensed, he hurls his maul at them, but Weasel dodges.

9. *Gmukamps' Penis Meat*. Gmukamps, sitting along the trail, offers meat to passers-by. When they discover it is his penis, he runs off.

#### B. MINK-WEASEL MYTHS.

1. *Old Fish Hawk*. Mink and his younger brother, Weasel, live with Mink's wife. Weasel spies on her as she cooks food; she falls dead, but is revived by Mink. The brothers then visit "Mink's sister," Mink bringing with him five bags of seeds magically reduced. Fish Hawk, her husband, is scornful of the tiny gifts and swallows them. They swell and choke him. His wife now appeals to Mink, who directs her what to do. She restores her husband, who is now abject.

The sister now starts to cook for the guests. Fish Hawk insists on her choosing a meager fish for them, but Mink magically makes it grow. Mink has Weasel throw the bones in the lake, and they become a great fish. Weasel asks Fish Hawk to lend him a spear, but Fish Hawk insists upon catching the fish himself and is dragged into the lake for his pains. His wife again appeals to Mink, who tells her what to do. She recovers her husband, but the fish returns to its earlier, scrawny form.

(Note: a second version reversed the order of these two episodes.)

2. Mink's sister now takes the brothers to Kingfisher, his relative. Kingfisher flies about Mink's fist, frightening Weasel, whom Mink reassures. Kingfisher feeds them fish and Mink in turn makes him a canoe. The brothers go on.

3. They enter another place. Weasel spots a stone and picks it up. The stone exclaims and he drops it. Mink explains that they are people. The stones grind food and feed the brothers.

4. Weasel runs off to the place of a big-bellied ogre, Chichatkmanis, and challenges him to wrestle. Chichatkmanis covers him with his belly and starts to smother him. Mink, aware of what is happening, sends Meadow Lark with instructions to Weasel to buffet the ogre in the belly. Weasel does so, bursting the belly.

5. Weasel tricks Mink, runs off, and in the form of a trout swims under Mbukastuks and his four brothers, who are fishing by torchlight. They recognize Mink's younger brother, and spear him. Gajichwach Weas, their follower, claims the catch, but is discomfited. Weasel is hung behind the fire to dry.

Mink sends out Meadowlark as scout (or, alternatively, is aware of what had happened). Disguised as an old woman, he deceives a woodcutter from the camp of the five brothers, slays him, and takes his place when a canoe comes to get him. Although the five dogs of the foe see through the imposture, he beats them to the lodge, rescues Weasel, and sets the lodge afire. As the dogs, in the guise of magic snakes, catch up with them, he slays them singly and takes their fat.

6. *Kaudlugis*. The five Kaudlugis brothers, children of the Thunders, see the blaze

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and Mink approaching. Each in turn goes forth to meet him, asking him why the house of the chiefs is burning. Mink tells them that the blaze is caused by the roasting of deer and that the stingy people there gave him only a little fat. With the fat on the end of his weapon, he pretends to feed each, but instead kills him.

7. Mink and Weasel are at home on Mount Yamsi. Weasel meets many women, and takes their caps in marriage to himself and the Mink. Mink throws out all but the caps of two one-eyed women. Weasel attempts to copulate with his wife, but fails, and his wife is angered. Mink explains to Weasel how it should be done.

Mink and Weasel each have a son. The two youths hunt together. Mink's son narrowly misses his cousin. Weasel tells his son to kill his cousin if it happens again. When he does so, Mink's son is slain. (Gatschet's version has both boys slain, with Weasel's son remorseful at his deed before his dying cousin shoots him. Together the fathers cremate them.)

(Gatschet's version continues: Mink tells Weasel to go to the South Wind's house, while he will go to the North Wind's house. Weasel insists on visiting the North Wind, and when he is there the South Wind slays him. Mink then kills both Winds and takes their caps.)

8. *Thunders*. Mink now goes off on mourning quest, carrying Weasel in his garments. They reach the house of the five man-eating Thunders. Only Panther, his relative, married to a Thunder, is there. With the magic caps, Mink alternately freezes and thaws all the lodge but her, defeating even the youngest Thunder, the strongest of all. Mink advises Panther to escape with her children and advises Weasel not to eat the Thunder's food. They pretend to sleep, but Mink posts Blackbird and Crow to advise when the Thunders are asleep. He then burns the house and the Thunders, and standing over the hatchway beats down each of the exploding hearts of the Thunders. Weasel insists on taking his turn at the fifth heart, but misses. Mink sets for it, the present Thunder, its role.

9a. *Nighthawk*. Mink goes along, accompanied by Weasel, who trots as a dog, with Mink's weapon along his back. They visit Nighthawk, who soon insists, against Mink's demurrer, on a dogfight with his five dogs. Each in turn tackles Weasel and the fighters rise in the air. In turn the five dogs are slain. Nighthawk, angered, now has a mouth-stretching contest with Mink and takes the first five turns. He fails, and Mink in his turn stretches Nighthawk's mouth to its present proportions.

9b. *Makemkak*. Makemkak goes visiting his relatives, Chipmunk, Hawk, Eagle (others may be Magpie, Squirrel, Jaybird, Woodpecker, and Wolf); he is accompanied by a grizzly, disguised as a dog. He chats with each and is given food. When he visits Gmukamps, the latter insists on a dogfight with his five dogs—his sons—although Makemkak tries to warn him. Each dog closes with the grizzly, the combatants rising in the air, and pieces of dog rain down. All five dogs are slain and the grizzly goes on to the moon. Gmukamps magically revives his sons.

10. *Crater Lake*. Weasel spies Lao's Daughter, a beautiful woman whose spittle turns to beads. He urges her on Mink as a wife, but the latter, already married to Wood Tick, declines. At dusk, Lao's Daughter enters and Wood Tick engages her in a bead-spitting contest. Lao's Daughter brings sleep upon all, then gets in bed with Mink, tickles him, and cuts out his heart. She takes it to her people at Crater Lake and they play ball with it.

Weasel seeks out Gmukamps and enlists his aid. Gmukamps instructs him, then goes out with fast-runners, Red Fox, Marten, Dove, and Eagle, to recover the heart. Meanwhile Weasel burrows under Lao's Daughter and shoots her. Gmukamps, joining the players, runs with the heart, transforming himself in turn into a stump, a thicket, and a creek. He passes the heart to the fast-runners and they relay it back to Mink's home at Mount Yamsi. There Gmukamps magically revives Mink. As the latter revives, he tries to make his kin talk with him, but if they do he will again die. Mink comes to life.

Lao himself now comes and carries Mink off to Crater Lake. There he is about to cut him up and throw the pieces to his children, the Crawfish, but Mink outwits and slays him.

He cuts up Lao's body and throws the pieces in, as if they were his own body, and the Crawfish eat. Then he throws in Lao's head, naming it correctly, and they scatter in dismay.

11. *Gilili*. Mink and Weasel hunt the monster herbivore, Gilili. Weasel begs the first shot, misses, runs off after Gilili, pursuing him for two years. Mink, thinking him dead, mourns him.

Weasel slays Gilili. Nearby villagers give him food. Rattlesnake claims the kill, but is vanquished by Weasel. The people skin Gilili, but cannot hang up his great hide. Weasel does so and gives them the meat. With the fat and the hide, Weasel goes home. He surprises Mink, who rejoices to see him. Mink's wife cannot move the hide, but Weasel does so easily.

### C. COYOTE MYTHS.

1. *Thunderbird*. a. Thunderbird (a small bird) throws his eyes up into the air, and they thunder as they fall back into his sockets. Coyote imitates him, but finally throws them too high and Crow takes them in flight. (Another version adds: Thunderbird puts leaves in their place and Coyote can see dimly.)

Coyote wanders down the mountain, bumping into trees, which identify themselves, thus guiding him to water. He jumps in, swims, drinks.

Coyote plays shaman, deceiving Deer, plucking out his eyes. His sight restored, he runs off. (The alternate version: a helpful man kills duck, then fish, until he has found eyes that restore sight to Coyote.)

b. Coyote meets Bear, outbluffing him by growling, showing teeth, and switching their vomit.

c. Coyote goes on, meets five Skunk brothers, who threaten him. He claims their forefathers were friends and relatives, that their descendants give each other food. They spare him.

d. Coyote goes along and enters mouth of Giant. He stabs his heart, emerges, accompanied by all the people whom Giant had swallowed.

2. *Coyote and His Children*. Coyote, a widower, leaves his children to dig roots. He hears Gmukamp's daughter singing, returns with the roots, tells the children he is going off a little ways to follow the song. The singer is always more distant, until at length he finds her digging roots. He brings her back, to find his children burned to death. She revives them, and they live together. (Alternate version: Coyote, making a trip to the south, hears a love song, follows it to the coast, where he finds the woman. She takes him to her underwater home, where she put him in a shell. When she lets him out of the shell, he uses it to get back home again.)

3. *Chiskiag*. a. Coyote visits Chiskiag and talks him into gambling for a knife purportedly given Coyote by his father. At first Chiskiag wins, but finally loses everything. Angry, he asks for the return of his stakes, but Coyote ridicules him and reduces him to tears. Coyote goes off with Chiskiag following him at a distance.

b. Coyote reaches the house of the Sagehens. Only the children are there. In derogatory manner he asks them for their names, and one tells him. Coyote pushes them into the fire, killing them, and goes off.

The Sagehen parents return and find their children. Chiskiag arrives, following Coyote, and names him as the probable culprit.

The Sagehens follow Coyote and ambush him, knocking him over the cliff.

They pull the clothes off his body and return them to Chiskiag.

At home Chiskiag revives the Sagehen children by stepping over them. Chiskiag goes home.

4. *Coyote as Shaman*. Coyote, sitting on the bank of a river, sees pretty girls bathing on the other side. With elongated penis he has intercourse with one, but the penis breaks off and she sickens.

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The girl's mother looks for a shaman to cure her daughter. Coyote pretends to be one, and she ferries him across on her stomach, as he induces her to do. He attempts copulation as they cross.

Coyote builds a sweathouse for the patient, sending all outside to sing. As his magical helpers drown out her cries, he has intercourse with the girl. Her mother interrupts, and Coyote runs off, pursued by the old lady. She tries to distract him with a mouse, but he runs along. (Another version adds: when the girl gives birth to Coyote's children, she drowns them.)

(Note: The episode of long-distance intercourse with a bathing girl, here Frog, is also told of Gmukamps.)

5. *Coyote and Bullfish*. Coyote visits Bullfish, suggests they gamble. Bullfish wins. Coyote suggests they wrestle. Bullfish drags him into water. Coyote calls a halt, then drags Bullfish back on land. Bullfish calls a halt, then Coyote releases him. Bullfish crawls back into the water. (Note: cf. *Gmukamps and Bullfish*.)

6. *Coyote's Grandmother and the Five Deer*. Coyote lives with his Grandmother. Each day, Coyote hunts mice, but gives his Grandmother only the little ones. Grandmother cries and Deer sends children over to find what is wrong. She refuses to talk with mere children, so Deer goes over himself. She induces him to jump into the lodge through the smokehole-hatchway (she has hidden the ladder), tells her tale. Then, pretending to help him out, she knifes him and caches the flesh near her bed.

This sequence is repeated for the next three brothers of Deer, who are each increasingly concerned about the disappearance of the others.

After slaying the fourth Deer, Grandmother roasts the liver and during the night stealthily gnaws on it. Coyote hears her, snatches away the liver, and eats it himself.

Grandmother now repeats her routine with the fifth Deer. He, however, is a shaman and, detecting her in the act, slays her. He impales her corpse and sets it to roast by the fire. Then he takes home the flesh of his brothers and revives them.

Coyote comes home and eats of the meat by the fire until he spies the face. Then he vomits up the flesh and becomes forever wild.

7. *Porcupine and Elk*. Porcupine sits by the river and when Elk comes up persuades him to take him across in his rectum. When across the river, he kills him, then sings his wish for a knife. Coyote hears him, comes up, but each time Porcupine changes his song. Finally Coyote comes up at once with the knife and they cut up Elk.

Coyote now proposes a footrace for the meat. Porcupine counters with a climbing race. Coyote suggests a jumping contest, and Porcupine agrees. Coyote pretends to jump poorly, then beats Porcupine. Porcupine begs for a portion, each request being more modest with successive denials, until Coyote gives him a scrap.

Coyote now goes off to get his children, leaving his cap to guard the meat. Porcupine moves toward the meat, but the cap cries out and Coyote returns. Porcupine excuses himself, but the next time pounces on the cap and subdues it. Then Porcupine hauls the meat into a tree.

Coyote returns with his children, begs in turn for an increasingly smaller piece of meat, until Porcupine throws down the scrap he had been promised. The children eat it. When Coyote asks again, Porcupine has them stand together, then instead of meat drops the backbone, killing them all. Porcupine eats the meat.

#### D. SKUNK MYTHS.

1. *Skunk*. Skunk, living with his family, each day goes fishing with his five children and kills fish with his scent. He and the children give the fish to his Sister-in-law, whom he admires. She accepts them, then privately casts them away. Repeatedly he sends fish over by the children and she throws them away.

Skunk's Wife and Sister-in-law decide to leave him because of the stench, and the

Wife tells him to leave the children at home. When he returns, he is angry that she does not take the fish he hands down. Seeing a log in her bed, he kicks it and hurts his foot. Spirit voices deceive him.

Skunk tracks his family down to the Columbia River. They are camped on the other side. He calls for a canoe, and Sister-in-law recognizes him. Wife finally comes over to get him, but he tells her to send Sister-in-law instead. The latter comes over, instructed by Wife, and persuades him to climb into sack, to prevent others from being jealous of her. Then she tips the canoe and drowns Skunk. The bubbles are still rising from that place.

2. *A Skunk Story*. Five Skunk brothers, the lowest class of people (cf. Gajichwach Weas), propose to have a footrace with other people. They go out in a canoe, but on their return find their rivals have decamped. They are hungry.

3. *Skunk as Shaman*. Gmukamps presides at the council of mythic beings, as they choose roles for the time to come. Gmukamps selects their names and roles.

Five Skunk brothers, on their way to the council, dress their lines like soldiers, the eldest commenting on their fine appearance, especially that of the youngest. Meeting Shrew, they ask who is most praised. She names Eagle, her brother, and when they ask about Skunks she mentions their stench. They kill her and bind her skin about their temples, then go off singing their exploit. Eagle kills all but the youngest, who escapes. When Eagle leaves with the skin of Shrew, whom he presently revives, Skunk collects the scent of his brothers and puts it with his own.

Skunk enters house of distant kinsmen, who want to feed him lavishly; but he insists on treatment as a humble person because of the death of his brothers. He lives there.

Skunk now goes to Chipmunk's house, where he forces them to dance for him. They steal his scent and throw it into the water. Searching for it, Skunk asks children about the "great medicine," to which they reply that they have only seen Skunk's scent. He recovers it and tucks it back in his rectum while the children mock him.

Skunk now goes to Eagle's home, playing the great shaman. He sends Shrew outside as a menstruant and pretends a seance, meanwhile burying the scent in the fire. When the scent explodes, all are suffocated. Skunk starts to abduct Shrew, but Eagle descends on him and beats him to death. Then Eagle revives the dead.

Skunk lies dead till Morning Star shines on him and revives him. Death is thought sleep.

#### E. CHAKEAK MYTHS.

1. *Wolf and Chakeak*. Wolf asks Chakeak to lure Deer by pretending that Wolf lies dying and inviting them to vent their scorn in a vengeful dance. When the Deer do so, and the dust is thick, the plotters push one into a prepared hole. They do this five times. On the sixth day, Wolf himself slays many.

2. *Wolf and Chakeak*. Wolf pretends illness and sends Chakeak to Antelope, a shaman, to doctor him. Chakeak, serving as speaker for Antelope, mocks him, then tries to catch Antelope as he departs. Antelope knocks him down and escapes.

3. *Bear and Chakeak and his Grandmother*. Many people live in a village, among them Bear at one end and Chakeak and his Grandmother, a shaman, at the other. Daily, Bear comes to their end and sleeps with his mouth open. Chakeak spies human hair and tells his Grandmother. Next day Bear has beads of human bones. Grandmother counsels Chakeak. Bear makes him guess as to the bones, but he purposely answers incorrectly. Grandmother and Chakeak start to make bows and arrows. Daily Chakeak is quizzed, daily guesses wrong. Bear continues to eat villagers.

Bear, who has dreamed what is to happen, tells Chakeak his heart is in his middle finger. Meanwhile, Grandmother fortifies the lodge, with entrances on all four sides. Both open fire on Bear and finally slay him. Grandmother has Chakeak recover a rib bone of each sex from the various camps and ritually revives them.



## F. BEAR MYTHS.

1. *Grizzly Bear and Red Ant.* Grizzly Bear and Red Ant argue about work. Bear wants people to fatten up during the summer and hibernate during the winter. Red Ant prefers them to be industrious the year around. As he talks, Ant cinches up his belt, so that it gains its present slenderness. In the end, Bear prevails.

2. *Bear and Lizard.* Bear and Lizard are neighbors. Each morning Lizard comes out to greet the coming spring. After three days, Bear wonders how he knows spring is in the offing. Next day, he asks him. Lizard ascribes it to a red streak down his belly, which he claims he himself cut. Bear asks him to do the same to him. Lizard slices him open. Joyously Bear goes home, imitates Lizard, only to die in the act.

3. *Black Bear and Deer.* Black Bear suggests to Deer that they share the same winter lodge, together with their children, to which Deer assents. The two women go off to dig roots while the children remain at home. Deer hangs up a comb, telling her children it will fall if she dies. On the fifth trip out, Bear orders Deer to louse her, then insists on lousing the reluctant Deer. Bear chews off her head, then brings back the flesh. The comb falls down and the Fawns know Deer is dead. Bear enters with the tale that Deer is camping overnight, for fear of hunters. Bear roasts meat, but Fawns, led by the elder, bury their share and do not eat. They plan revenge.

Next day, when Bear goes digging, the Fawns suggest to the Bear Cubs a contest. The Cubs propose a climbing contest, the Fawns a footrace; finally they agree upon a smoke endurance contest. The Fawns run into the house first and the Cubs cover the hatch. Soon the Fawns give up and the Cubs take their place. This time the Fawns keep the hatch closed and suffocate the Cubs. Then they paint the Cubs and place them in lifelike postures.

Now the Fawns flee under the fireplace, first telling everything to keep the secret, forgetting only Awl. The spirit of their mother tells them to go to Crane, her relative. They camp overnight in a hollow tree.

Bear returns home, is deceived by spirit voices. She finds the Cubs. When she asks for the missing ones, Awl upbraids her but gives the information. She pursues the Fawns, finds them, and lies down to sleep across their exit.

The Fawns awaken and, led by the elder, jump over her. They run to Crane and tell him their story. Crane takes them home and hides them, then returns to his fishing armed with bow and arrow. Bear comes upon him, demands if he has seen the children, which Crane denies. Bear makes him stretch out his leg as a bridge, goes part way across then drinks from her cap. When she bats the cap against Crane's leg, the latter dumps her into the water and shoots her.

Crane raises the Fawns. When they are grown up, they return to the hills.

## G. OWL MYTHS.

1. *Owl and Man and Wife.* Man and Wife go to Klamath Marsh. When Owl calls, Man mocks him, though Wife tries to dissuade him, and he ends by quarreling with Owl and cursing him. At night, Owl plucks out the eyes of the sleeping man. His wife is frightened when she sees him, hates him. She has Man follow her by the sound of rattles on her belt, then throws the belt over the canyon, and Man follows it to his death.

2. *Owl and Baby.* People in camp go fishing, leaving a baby in cradle under the care of an old woman. When the baby cries, an Owl carries it off to his cave in the mountains. The people search for it; and one man hears the crying child and brings up the others. Owl demands ransom of a rabbitskin blanket, and the child is restored to its parents. Owl warns them not to pull out the feather growing from its breast. Father plucks it out, over Mother's objections, and the child dies.

3. *Tkuluchag.* a. Tkuluchag lives with his four elder brothers, their families, and his parents. He goes netting ducks in his canoe, setting his net, lying on the canoe, and singing.

When ducks are trapped, Owl comes and takes one out carefully to eat, then returns to his tree, his source of magical power. When Owl has eaten the first catch, many more ducks come, and Tkuluchag returns with a large bag of birds, upon which he and his family feast. The fourth time, Gajichwach Weas, one of the brothers, volunteers to go and asks Tkuluchag his methods. Tkuluchag tells him, advising him to be kind to Owl.

Gajichwach Weas goes forth and sets his net, but when Owl takes a duck, he drives him off, crying, to his tree. When Gajichwach Weas falls asleep in his canoe, Owl plucks out his eyes and, still crying, returns to his tree. Tkuluchag knows what has happened, sends his brothers out to tow him in. They find him sleeping and tow him back. When Tkuluchag orders him out of the canoe, his wife has to lead him.

Tkuluchag now goes out to recover the eyes, carrying his fire-drill, his source of power. At the tree, he asks, then implores Owl to return the eyes, but Owl only goes on crying. Finally, Tkuluchag shoots down tree and all with his fire-drill and recovers the eyes. He restores them to Gajichwach Weas, who can see again.

b. Tkuluchag goes netting ducks repeatedly and has good luck. Gajichwach Weas is now a hard worker in gratitude for the restoration of his sight. The fifth time, Spider comes down from the sky on his filament and abducts Tkuluchag as a husband for his daughter. His parents mourn him and his brothers search everywhere for him.

In the sky, Tkuluchag hunts deer, grieving for his family. Spider warns his daughter not to let her husband lie prostrate. One day she forgets, and while she louses him he turns over and sees his family below, searching for him. He hides his sadness.

In the next days, when he hunts deer, he stays overnight and twists the sinew into a line, dissembling to his wife. On the fifth time out, he lifts a root and drops his line through, then starts down it toward the earth. Spider comes after him. Near earth, the line untwists, Spider misses him, and he drops into the water and is drowned. (There is a feature at the spot where Tkuluchag killed the Owl and another at the place where he drowned.)

Spider seeks out Tkuluchag's parents, apologizes. Had he known, he says, that Tkuluchag was homesick, he would have brought him down himself; he wanted him only for a husband for his daughter. Spider returns to sky.

#### H. MISCELLANEOUS MYTHS.

1. *Lohang*. Little Hehji lives with his paternal Grandmother. A Honker Goose comes over with his call. Hehji asks for his cord and throwing stone, and Grandmother gives them to him. Hehji runs downhill. He asks Honker why the chiefs' houses are burning behind him. Honker denies this is so, but finally looks around, and Hehji kills him with the stone, carries him by the cord and throws him down to Grandmother. Thus, she says, she makes him grow fast. They hang up the heart and eat the liver.

Three more Honkers, brothers of the first, are similarly treated. The fifth and youngest is a shaman. Before he starts out he has a bad dream about his brothers. The sequence is as before, but when Honker turns his head, he has another face behind, sees Hehji about to kill him and ends by slaying him with his own stone. He throws the body down to Grandmother, who is frightened when she sees Hehji's face. Then he crushes her with a mortar and, carrying back the four hearts, revives his brothers.

2. *Waslaag and Chihlas*. Waslaag and Chihlas, two girls, chipmunks, are friends and live together. One night Rabbit (a constellation) and Blood-colored (a star) come down and take the girls up into the sky. The girls dig roots and bring them back. Waslaag, the smaller girl, admits she likes living with Rabbit, but Chihlas does not like her husband, who always hides his face. Waslaag advises her to look into his face and see. When she does so, she finds it all bloody and is terrified.

Next day, when they gather roots, disobeying Rabbit's injunction against digging big ones, they twist the stalks into rope. After some days, they drop their rope through a big root hole and start their descent. Rabbit and Bloody-colored, suspecting them, find the

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place and start to pull up the rope. Chihlas is too slow, and they are in danger of being hauled aloft once more when Waslaag runs above her and bites the rope in two. They fall to the ground, are delighted to be home once more, and run to each stump and sit there, cracking their pine-nuts. (Local feature: the twine; stars; the roots; and astral forms of Rabbit and Bloody-colored.)

3. *Raccoon*. Raccoon lives with Grandmother. They gather berries together, dry them on scaffold. Raccoon eats berries. Grandmother catches him out and beats him with a poker. (He bears the stripes today.) He smiles as she beats him, goes off to the berry bushes, and climbs to eat. Grandmother looks for him, calls him in tender voice. He does not reply. She then asks him to drop a ball of berries into her mouth. He does so, mixing them with thorns, which choke her. She asks for water, but he refuses, and she dies. (Another version: When he refuses the water, she flies on mat wings to Mount Pitt, where Crow's laughter turns her to stone.) From that time on Raccoon travels wild.

4. *Old Lady and Granddaughter*. An Old Lady lives with her Granddaughter. The Granddaughter digs roots, but gives Old Lady only little ones. When she is gone, Old Lady makes pitch ball, hides it behind post. Granddaughter returns, gives her small-sized roots. Pitch starts to move toward her, remarking on the division of the roots. Granddaughter, terrified, appeals to the Old Lady, promising her large roots. Old Lady tells her to throw coal; she does so and kills Pitch. After that, Granddaughter gives her only large roots, and Old Lady is happy.

5. *Natanataas*. Natanataas lives with Daughter, sets tests for suitors and kills them. Cottontail and his friend, Squirrel, come. Daughter warns Squirrel. In the morning Natanataas sends Squirrel out to gather rose sticks. Squirrel and his partner go, and Squirrel cuts them all down and brings them back. Natanataas dissembles his mourning, for these are his children, and burns (i.e., cremates) them.

Natanataas next sends them after nettles in a rattlesnake-infested field. Squirrel kills the rattlers, mows down the nettles and brings them back. Once again, Natanataas hides his grief and cremates his dead.

Next morning the Daughter tells her husband, Squirrel, that it is Natanataas' children that he has been killing. Angered, Natanataas now sends them to spear the rosy-cheeked trout. Squirrel ties himself to a tree and, after a great struggle, spears the five trout, the last one under ice, while Cottontail looks on and rejoices for his partner. Natanataas mourns and cremates as before. The Daughter tells Squirrel they were her father's daughters.

Natanataas next day takes Squirrel out on the lake, while Cottontail stays home. Natanataas sleeps as the wind rises and the canoe is awash. Squirrel makes balls of tule pith, and when he cannot wake Natanataas walks ashore on five of them. He returns and tells his wife and friend what has happened. Presently Natanataas returns, confident he has drowned Squirrel. He is dejected, but hides it, when he finds him there.

Now Natanataas takes Squirrel to the mountain trail for a footrace. They race and he knocks Squirrel over the bluff. When Squirrel complains, he says they will race five times, with Squirrel on the bluff side. Each race, Squirrel is knocked over the bluff but returns. When they change sides, Natanataas is knocked down the cliff and is killed. Squirrel tells his wife and the three of them live happily together.

6. *Swai's Child*. a. Swai (a mythical cervid) lives with her child, goes out to gather food and bring it back. Frog plays with the child in her absence, floating about with him on her back. Each day she goes further off and finally abducts him. Swai hunts for her child and mourns him. (There are springs where she shed tears for her loss.)

Frog floats downriver to The Dalles. People there ask the stranger if this is her child, and when she hesitates in her reply, ask her to make another such a one. She claims by making herself spiritually clean she can do so. Next day she returns and brings forth an infant which they spurn. They scorn her and leave her alone as one who has stolen the Child.

When Swai's Child is a boy, he hunts. One day he hits Sandpiper and breaks his leg. Sandpiper asks him to fix his leg and he will tell him news. Sandpiper tells him Frog is not his true mother; that she is Swai, who is searching for him in mourning. He advises the boy to play sick and pretend to go off for medicine.

Swai's Child returns, crying, but dissembles to Frog. When he claims illness, she goes off for medicine. He starts home, sees and kills a deer, then, finding the mourning pitch on her head, knows it is his mother. In sorrow, he cuts up her body and throws the pieces over the cliff. (Local features recall this event.)

b. Swai's Child goes on to the house of the five blind Pelicans. They are out fishing. In their absence he eats several fish. When the Pelicans return, the chief and several others find that someone has taken a fish from each. After roasting fish, they play the smoke endurance game, fanning the smoke upon Swai's Child. He speaks up, claims maternal relationship, confesses eating the fish, but promises to give them sight. They roast food for him and he tells them his sad tale. The Pelicans weep. Swai's Child now cuts open their eyes and they rejoice. He goes on his way.

c. Swai's Child visits Cottontail, stays overnight. Giant, seeking the hearts of five people by night, throws net inside. Cottontail defies him, is almost scared into the net, but Swai's Child throws medicine inside instead. Giant carries the net home and the medicine begins to blaze. His Grandmother wonders what is burning, but Giant reassures her. He previsions their fate, and as they talk they burn up. Swai's Child sends Cottontail for the ribs of his four brothers, whom he restores to life. Giant's rib is also included and he challenges Swai's Child to wrestle. The latter throws him down a cliff, then goes on.

d. Old Crane is spearing fish. Swai's Child comes up and addressing him as Mother's Uncle, asks him to roast fish for him. Crane disowns him, starts off uphill with his catch. Swai's Child flips a rock and breaks his legs. Crane rolls downhill, followed by his bundle. He asks Swai's Child to restore his legs, and when this is done the latter tells his doleful tale. Crane weeps, then they roast salmon together and eat. Crane gives Swai's Child a lunch and he goes off.

e. Swai's Child, as an old man, comes where women are digging. Two girls, daughters of Eagle, the chief, help him and take him to their home. Once inside he becomes young again. Gajichwach Weas looks inside and sees him, claims that his own daughters saw the youth first. Eagle denies the claim.

All run to Eagle's house and want a footrace. When it starts Swai's Child joins in, apparently as an old man. The others mock Eagle's daughters, but Swai's Child soon turns into a young man and forges ahead, knocking down Gajichwach Weas in his course. When he wins, Gajichwach Weas again claims him for his daughters, but he goes home to Eagle's girls. Outstanding as a gambler, he plays with his brother-in-law, kills deer, is popular. Eagle and his daughters help him. He lives with them.

7. *Woman's Cap.* Women are playing stick-ball, as men watch to see who is best. One Woman excels. She goes to drink water from her cap, falls asleep, and a dream man takes her cap (a sign of troth). She returns where women are singing and sings about her dream. The other women ridicule her, for her dream man is poor, no better than a slave.

There is a celebration and a footrace. The man starts out, far behind, mocked by others, but forges ahead and wins. Gajichwach Weas now calls him Son-in-law, but the woman takes him home with her. He returns her cap and stays with her.

The women's dice game is held and the Woman plays. Gajichwach Weas sends his daughter to play with her. The daughter cheats. The Woman goes to drink out of her cap, and the daughter borrows it in turn, and carries it off. Gajichwach Weas now claims the young man and sends Kingfisher to announce it. Kingfisher goes with cap under arm, but instead denies the claim.

The Woman now asks for the dice and folds them into her cap along with beaver's

scent. When she is sorry he has not

8. *Lululaidi.* Lululaidi has a devoted husband above him, pity Lululaidi has a husband who hears Lululaidi (See A2), who on the fifth night she Husband to take he reaches the pleas, and the journey back, I to the afterworld

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scent. When she has her cap back, the man takes her again for his wife. The women are sorry he has not chosen them.

8. *Lululaidi*. A great singer and a pretty woman, Lululaidi falls sick and dies. Her devoted husband follows her to the afterworld, camping at night while she perches on a tree above him, pitying and waiting for him. After some days he reaches the afterworld, where Lululaidi has already arrived. There the ghosts come alive at night, and the Husband hears Lululaidi singing among them. Finally he enlists the help of Gmukamps' Daughter (See A2), who for five nights tries with seedbasket and beater to catch Lululaidi. On the fifth night she is successful and covers the basket with the spirit within. She tells the Husband to take it back with him, not to answer it at night. After five nights of travel he reaches the shore, calls for a canoe. The villagers come across in numbers, despite his pleas, and the spirit, affrighted, bursts out. He reproaches the people, starts on the long journey back, Lululaidi's spirit staying with him. On the third day, he dies, and they go to the afterworld together.

9. *Girl and Snake*. A girl sings as she bathes, and a mythic snake tries to creep up on her in human form. Crow laughs and turns him to stone.

10. *Necklace*. Girl loses her necklace while swimming. An underwater being (who finds it) takes her to wife. Her relatives miss her, but her brother knows she is beneath the water. She comes to the surface with her child, asks her brother not to reveal her whereabouts, but they slay her child.

11. *Home of Flint Rocks*. Flint Rocks, when they wish to show themselves, paddle up-river in their little canoe, then return and go inside again. (Note: the stones of B3, although not of flint, also may paddle a canoe.)

12. *Penis and Vulva Race*. Vulva and Penis have a footrace and she wins. Penis burns tules along the race course, and when they race again, Vulva nearly chokes on the charcoal, and Penis wins: thus masculine dominance.

13. *A Pit River (California) Story*. Giant lives on an island, puts all comers to a test, and enslaves all who fail. Giant knows Aisis (See A1) has power and sends for him. Aisis comes with Grey Eagle, Bluebird, and Beaver. Giant's bird-messenger, Rock-copulator, tells Aisis his master's tricks and joins Aisis.

Giant sends Aisis for down from underwater rocks. Aisis sends Rock-copulator with instructions what to do, and the bird brings back the down, which Aisis gives to Giant.

Giant tells Aisis to climb a pole and dislodge a bird sitting there. Aisis sends Bluebird, who climbs up, knocks down Giant's bird, and climbs back down the victor.

Giant sends Aisis for his Daughter, who lives underwater. Aisis sends Beaver, with a rope tied fast to a tree. Beaver ties the rope around her waist, and she pulls in vain against the tree. Aisis hauls her ashore.

Giant proposes a race between his Wind and Eagle. Aisis warns Eagle to stay on top. Although Wind whirls, trying to catch Eagle, the latter wins.

Aisis sends back the people enslaved by Giant. Giant now has Aisis and his Daughter kneel by the fire, and as the smoke rises they go up into the air.

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