

SHASTA MYTHS¹

BY ROLAND B. DIXON

I. THE LOST BROTHER (*First Version*)

ERIKANER lived with his brother Ädihotiki. He drove deer into the traps. "Get ready, brother," said Erikaner, "go and drive them toward me." — "Very well," said Ädihotiki, and he went and stood where his brother usually stood. Ädihotiki drove the deer; they were close to where Erikaner stood. "Hi-hi-hiā! Erikaner, you always shoot does!" said Ädihotiki. Now Erikaner shot, and hit the deer in the rear, and the arrow came out through the deer's mouth. He laid down his quiver, and broke off the antlers of the buck. "Wheū!" said Ädihotiki, as he ran to where Erikaner stood. "Why is it that a doe lies here? I thought what I drove to you had antlers." Then Erikaner said, "I did n't do anything."

So they cut it up, and carried it back to the house. The next day they did the same way. Ädihotiki drove. "You always shoot does. I wonder what I can do!" he thought. When Ädihotiki arrived at the place where Erikaner had stood, there were no antlers on the animal. They cut up the meat, and carried it home. Ädihotiki thought all night, "I wonder what I can do!" Then he said, "Fire-Spindle, you can go! — Base-Block of fire-spindle, you can go! — Arrow-Flaker, you can go!" And they said, "Yes." He named the three of them, and made them his friends.

"Let us go and drive again!" said Ädihotiki, so they went. "Let us see what you can say!" — "Hō'dau-hō'dau-hō'dau," said the Fire-Spindle, naming himself. "Let us see what the Base-Block can say!" — "Hodawē'ha-hodawē'ha," it said. "My Arrow-Flaker, what can you say?" And the Arrow-Flaker said, "Hiū'-hia-hiū'-hia." — "That is good," said Ädihotiki. "You can say that, 'Erikaner always kills does. You go and shoot.' You say that to him; then, after driving the deer toward him, you run back here to me."

So he said that; and Ädihotiki hid, and watched what Erikaner did. And when the Arrow-Flaker had driven the deer, he came back to Ädihotiki, who put him in his quiver. The deer passed by Erikaner, and he shot. He laid down his quiver, then broke off the antlers, and broke

¹ The following myths were collected at the Grand Ronde and Siletz reservations in Oregon, and at Oak Bar, Siskiyou County, California, during the course of investigations in behalf of the Huntington Expedition of the American Museum of Natural History. The only previous myths from this tribe known to me were published by L. M. Burns, in the *Land of Sunshine*, vol. xiv, pp. 130-134, 223-226, 310-314, 397-402. The characteristics and relationships of the Shasta myths have been elsewhere discussed, — "The Mythology of the Shasta-Achomawi," *American Anthropologist* (n. s.), vii, pp. 607-612; "The Shasta," *Bulletin American Museum of Natural History*, xvii, pp. 491-493.

them up. "That is what you have been doing, Erikaner," said Ädihotiki.

Erikaner went home, picked up his quiver, and put his arrows into it. "Let us eat," said Ädihotiki. "That is what you did" (telling what he had seen). Erikaner did not answer. "Let us eat," said Ädihotiki again, but all night Erikaner did not answer. In the morning he went to his house, and covered it over with a layer of earth. Ädihotiki cut up the buck, and carried it to his house. Erikaner slept in the covered house. He heard something in the other house. "Ë! A Screech-Owl is outside." — "Erikaner, you will get a big one to-morrow," thought Ädihotiki.

Now, the Screech-Owl was very hungry for meat. Now "I smell grease," said he, and came running to the door, in the form of a little striped dog. Ädihotiki jumped at it, and caught it. The dog came into the house. "I'll make it trail deer for me," thought Ädihotiki. So he fed it. The dog grew large, it grew fast. Ädihotiki called over to the other house, "The dog is biting me, Erikaner!" The dog ate up all the food, all that he had cached. Now Ädihotiki seized his arrows and shot the dog. Then he ran over to his brother's house; but the house was covered over everywhere, and there was nowhere to get in. Ädihotiki cried. Then the dog seized him, and put him between its two horns. "O Erikaner! An evil being is carrying me off!" he cried.

Erikaner opened the door, and saw the dog going off in that direction. Then Erikaner went back to the house, and cried. Now it was spring-time, and Erikaner followed after his brother. He had put pitch on his face in mourning. "Tëtë'-tsiakwilâr,¹ Erikaner is following his brother," Meadow-Lark said. He spoke the name of the dead intentionally as an insult. Erikaner removed the pitch from his face, smeared it on a stick, and caught the bird with it. He tore it to pieces. "You will be only a bird. You talk badly," said he. Then he went on.

He came to Spider's. Then he said to her, "Aunt, you know everything. You go everywhere, you make webs everywhere. Which way did they take my brother?" — "Yes, I can tell you," said she. "He is over there, on the other side of the river. Badger watches him. He splits wood on this side of the stream. You must kill him, but ask him questions first. Take with you this little mouse, this little snake, these cat-tails. When you sprinkle this last on people, they will sleep. You must kill that Badger while he sleeps." — "All right!" said Erikaner, and went on.

He reached this side of the river at dusk. He heard something ahead of him. "Tül-tül-tül," Badger was splitting pitch-wood. "Where have you come from?" said Badger. "I am going this way, downstream," said Erikaner. "What are you splitting?" — "I put pitch-wood in the fire. I do not think Erikaner's brother will die. He is all dried up, but

¹ A very close imitation of the note of the meadow-lark.

he still cries. If you will help me up with my pack, I will call for the boat," said Badger. "What do you do when you get to the house?" said Erikaner. "I drink hot water. If I should shut my eyes, they would know I was a stranger. 'My heart is burned,' I say to them then. Now help me up! I will call for the boat. It comes to the middle of the river, and there stops. I jump in, and if the boat should tip, they would know it was a stranger. Now help me up!" said Badger. "Wait just a moment," said Erikaner. Then he seized a large stone, raised it up, and killed Badger.

Then he skinned Badger, and put on the skin, so that he looked just like him. He called for the boat, and it came. He jumped in, crossed over, jumped out, and ran up to the house. They gave him hot water to drink, and he shut his eyes. He could not help it. "He is a stranger," they said. "My heart is burned," said he. "All right!" they answered. Just then he touched Ädihotiki where they had hung him up to dry. "Erikaner! Is that you?" said Ädihotiki. "Keep quiet!" said Erikaner, and walked away.

When it came night, he took out the little snake and the little mouse. Erikaner sat by the door. The snake put out its tongue. "Ha! It is lightning. There are strangers coming to fight us," said the people. Then they went to sleep. Each of the ten had his stone knife tied to his wrist. Now the mouse sprinkled cat-tail down and pitch all about, sprinkled it over the people as they slept. The people slept soundly, they snored.

Then Erikaner went to where his brother hung, and took him down. "O Erikaner! Is that you?" — "Oh, be still!" said he, and took his brother outside. It was nearly dawn. Erikaner then set fire to the house, and it burned. "Ha, ha! The strangers are coming!" he cried. Then those inside woke up, but Erikaner had tied their hair together; so they fought each other, and were all killed and burned.

Erikaner got back to where his aunt lived. "I am going home," said he. "Give me some lunch." So she cooked him some food. He went on, and killed deer on the way, for he always carried a deer-head decoy with him. He stopped for the night. He ate his supper, the food his aunt had prepared, and some deer. "O Erikaner! There is a big buck," said Ädihotiki. "We are not hunting that," said he. Then he found the entrance to the Bear's house. He set fire to it, and smoke came out of the top of the mountain. Then Ädihotiki went up to close the hole. He ran quickly, and came back. While he was gone, Erikaner shoved a stick into the entrance of Bear's house, twisted it around, and dragged out the Bear. He skinned it quickly, and hid the skin in his quiver. Ädihotiki got back. "Let's stop! I'm tired," said he. "All right!" said Erikaner.

They went on. Erikaner was behind, and took out the bear-skin and

put it on. Then he went towards Ädihotiki, growling. "O Erikaner! There is a bear who is going to bite me!" said Ädihotiki. "Where is it?" called Erikaner. Then he took off the hide quickly, and hid it in his quiver. "Let us rest, Erikaner!" said Ädihotiki. He thought, "I think he fooled me. I guess he did that to me. — Let us eat," said he, and sat down near the quiver. When Erikaner was not looking, he took out the bear-hide, and hid it in his quiver. By and by he said, "Let us go on!" So they went. Ädihotiki went ahead. He put on the bear-hide. Erikaner followed. Ädihotiki growled, "Ö-ö-ö!" — "Where is he?" said Erikaner. Then Ädihotiki took off the hide quickly, and hid it. Erikaner looked in his quiver. "He was the one who did this to me," he said. Then Ädihotiki gave him back the bear-hide. "Here is your bear-skin," he said.

There were deer-tracks about, but yet they were not like deer-tracks. "There it is!" said Ädihotiki. Erikaner said, "You must not untie your lunch." — "Where is that deer? I don't see it," said Ädihotiki. He sharpened his knife. Erikaner had fooled him with the deer's head. Then Ädihotiki saw it; the deer's head touched the sky. "Why did he say to me not to untie the lunch?" Quickly he seized it, he untied it, he opened it, and at once the deer ran away. "Ha!" said Erikaner, and turned back home. "O Erikaner! I'm going to follow it." Erikaner was not ready. "Give me an arrow-flaker, and I'll follow it," said Ädihotiki. "Give me a fire-stick, give me a stone knife." Then he followed the deer. "Hī pāu, hī pāu," he said.

So he followed. All summer he chased it. "Ha!" he said as he looked far away. There were many people gambling; at Itsurikwai they gambled. Lizard looked far off, and said, "Erikaner's brother is coming, following a deer." Then all the people looked, but they did not see him. By and by he came nearer, and they saw him. They stood in a line. Stone stood last in the line, and shot at the deer. The deer rolled over. It was almost autumn when he killed it. "Let's take the deer away from Ädihotiki!" said one of the people. "No!" said the others. "That is not a person, he has become an evil being."

"Whee!" said Ädihotiki as he arrived. He began to cut it up. "I come from far away," he said. Yellow-Jacket and Snake sat on top of the deer, sat on that elk. Ädihotiki made a fire with the fire-stick. "Let us take all this away from him," said the two. "Be still!" said Ädihotiki. "Cut it up quickly!" But they did not answer. So he pulled out his arrow-flaker, and walked toward them as they sat on the elk. He struck them both, Snake and Yellow-Jacket. Now he made a fire, he cut up the meat. He took out the ribs, and gave them to the people. The entrails rolled out, and he threw them all about. The people ate them. He tied up the meat. "Can you carry that much?" said they. He carried it, and went off to his home.

He camped every night. Snow fell when he had nearly reached home. He heated a stone in the fire, and rolled it ahead of him, to melt the snow. It stopped close to the house. He came up, and peeped in. "Oh, my brother!" he said. Then they cried. "Oh, my poor brother!" said he. Each pitied the other. Ädihotiki washed his brother. Then he dragged in the elk. He cut it up, and they ate. They ate that elk, that one elk, for a whole year. "My brother! they shall tell stories of us. You will be Erikaner, I shall be Ädihotiki. People shall follow deer as we have. They shall run far around, they shall not get out of breath, they shall have long wind." That is all.

2. THE LOST BROTHER (*Second Version*)

Ädihotiki and Erikaner lived close together. Ädihotiki always was killing deer. Erikaner always went to bring in the deer, and always they were thin. "Ädihotiki, why don't you kill fat deer?" said he. Then Ädihotiki replied, "All right! I will kill a fat one by and by." Soon he killed a fat one, and Erikaner went to get it. He carried it home on his back, he cooked it, roasted it.

Now the wind carried the smell, so that a little dog smelled it. He ran into Erikaner's house. "Ädihotiki, there is a little dog coming into the house. I claim him as mine, I will feed him." He did not answer. Next morning Erikaner spoke again, saying, "Ädihotiki, he is growing fast! I think he is going to bite me. O Ädihotiki! he is big now. He is carrying me off." So he carried him off, ran away with him. Ädihotiki did not know whither he had carried him.

It was getting to be winter again, and Ädihotiki did not know where his brother was. So he started off, he listened all about; then he heard his brother, Ädihotiki's brother. "Somewhere over there," said he, and he went off. He got there. There was a man there working, getting wood. He was burning down a tree with fire. Ädihotiki looked on. "I think I'll ask him," he said. So he asked him, "What are you going to do with the wood you are getting?" — "I'm going to dry Ädihotiki's brother," said the man. "How do you break off that wood?" said Ädihotiki. "Not that way," said the man. "Stand it up on the middle of your hand." Ädihotiki jumped into the canoe, went across, landed on the other shore. "I throw the wood down that way, by the door, and it all breaks up," said the man. "I run into the house, and I drink boiling water, without winking."

"I am going where Erikaner is, I am about to find him," said Ädihotiki. He got there. He took Erikaner down out of the smoke over the fire. He was almost dead. Ädihotiki put him inside his shirt. Then he hired Mouse to gnaw holes in all canoes, except one. "You make holes in all but mine," said Ädihotiki. Now he ran off with his brother, he stole him. He jumped in his canoe, and all the other people ran after, jumped in

their canoes, and all sank in the river. All of them died in the water in that way, when he found his brother.

Now, Ādihotiki went with his brother. "I think I'll start," he said. As they went, he thought, "I want to do something." So Ādihotiki left (went on ahead), and lay down in a bear-skin. "I wonder what he'll do!" he thought. He watched; and when his brother got there, he cried out, "Wu-wu-wul!" and ran after Erikaner. "O Ādihotiki! the hide is running after me," said Erikaner. Then he dropped the hide. Now, that is the way they got back to the house. That was the way he found his brother in the olden time.

3. THE THEFT OF FIRE¹

Long ago, in the beginning, people had only stones for fire. In the beginning every one had only that sort of fire-stone. "Do you hear? There is fire over there. Where Pain lives there is fire." So Coyote went, and came to the house where Pain lived. The children were at home; but all the old people were away, driving game with fire. They told their children, "If any one comes, it will be Coyote." So they went to drive game by setting fires.

Coyote went into the house. "Oh, you poor children! Are you all alone here?" said he. "Yes, we are all alone. They told us they were all going hunting. If any one comes, it will be Coyote. I think you are Coyote," said they. "I am not Coyote," said he. "Look! Way back there, far off in the mountains, is Coyote's country. There are none near here." Coyote stretched his feet out toward the fire, with his long blanket in which he had run away. "No, you smell like Coyote," said the children. "No, there are none about here," said he.

Now, his blanket began to burn, he was ready to run. He called to Chicken-Hawk, "You stand there! I will run there with the fire. I will give it to you, and then do you run on. — Eagle, do you stand there! — Grouse, do you stand there! — Quail, do you stand there!" Turtle alone did not know about it. He was walking along by the river.

Now, Coyote ran out of the house; he stole Pain's fire. He seized it, and ran with it. Pain's children ran after him. Coyote gave the fire to Chicken-Hawk, and he ran on. Now Chicken-Hawk gave it to Eagle, and he ran on. Eagle gave it to Grouse, and he ran. He gave it to Quail, and he ran far away with it. Turtle was there walking about. The Pains were following, crying, "Coyote has stolen fire!" Now, Turtle was walking about; he knew nothing, he sang, "Ōxiwicnikwiki." — "I'll give you the fire," said Quail(?). "Here! Take it!" Just then the Pains got there. Turtle put the fire under his armpit, and jumped into the water. Pain shot at him, shot him in the rear. "Oh, oh, oh! That is going to be a tail," said Turtle, and dove deep down into the river.

¹ Cf. Burns, *Land of Sunshine*, xiv, pp. 132-134.

All the Pains stood together. By and by they gave it up, and went away. Coyote came up, and asked, "Where is the fire?" — "Turtle dove with it," they said. "Curse it! Why did you dive with it?" Coyote said. He was very angry. After a while Turtle crawled out of the water on the other side. Coyote saw him. "Where is the fire?" he called out. Turtle did not answer. "I say to you, where did you put the fire?" said Coyote. "Curse it! Why did you jump into the water?" After a while Turtle threw the fire all about. "You keep quiet! I will throw the fire about," said Turtle. "O children, poor children!" said Coyote; he said all kinds of things, he was glad. Now, everybody came and got fire. Now we have got fire. Coyote was the first to get it, at Pain's that way. That is all. That is one story.

4. THE GIRL WHO MARRIED HER BROTHER

Ommanutc and Aniduidui were living somewhere. There were ten brothers and Aniduidui. Their mother lived there too. Aniduidui was a woman. Aniduidui said, "I wish some one would go with me!" Then Ommanutc hid himself, and Aniduidui did not know where he was. One of her brothers went with her, — one of her ten brothers.

Ommanutc bathed early in the morning. When he was swimming, he lost one hair. By and by Aniduidui came to that place. She saw the hair, and picked it up. She measured it with her own hair. It was longer. Now she looked for lice on one of her brothers' heads. She carried the hair she had found secretly, and measured it with the brother's hair. It was longer. So for another brother she hunted lice, but did not find a hair of the same length. So she measured all, but none were the same.

She thought, "I wonder whose hair it is!" Ommanutc heard what she said. Then one of the brothers said to Aniduidui, "I myself will go with you;" but she did not answer. Then another brother spoke, and said, "I'll go with you, sister;" but she said, "No!" She would have no one in the house. She hunted everywhere. At last she found Ommanutc. Then she said again, "Come with me! You are the one!" So he came. "Why did you hide him?" said she.

Ommanutc's brothers felt sad, their hearts felt badly. Then he said he would go with her. He got up. He was fine-looking. He put beads about his neck, and tied up his hair on top of his head, and put feathers in it. Aniduidui loved him, loved her brother. Then he said, "I'll go with you." — "Good!" said she, and so they went off. It was evening when they arrived where they were going. They slept together, Aniduidui slept with Ommanutc. In the morning they went on again, and again that night they slept together.

As they were going to sleep, Ommanutc said to himself, "I wonder what I can do!" Then he said, "I wish that she should sleep soundly." She was sound asleep. Then he got up; he picked up a log, laid it beside

her, and went away. He returned to the house where he and his brothers lived. "Everybody must get ready to go," said he. He spoke to all of them. He spoke to all things, and told them that they must not tell where they had gone. Then all the brothers went above. Ommanutc went ahead. Far away they went, climbing up the rope to the upper world.

Now Aniduidui came. She asked everything where her brothers had gone, but none wished to answer. She poked the fire, and sparks flew up. She looked after them, and saw the people going up. She cried out. She said, "I want to come also, brother!" At this, one of them looked back, and the rope broke. She set fire to the house, and all of them tumbled down into the middle of the fire.

Aniduidui's heart was glad. Ommanutc burst in the fire. His heart flew up, and fell down close by the river. Aniduidui was glad. By and by the house had all burned down. She picked up the bones. Ommanutc was gone. Some one found him. Ducks found him. The Ducks were women. He married them, and had two children, two boys. They grew larger, and walked about. There was a house. By and by they came to it as they walked about. There was some one pounding meal inside. The two children got there, and saw Aniduidui with bones tied up in her hair. One of the children said, "Whose quiver is that? There are many arrows in it. Give it to me!" — "All right," said she, and gave it to him. The other said, "Give me one also," and she gave it.

Then the two boys went back to their father. "We will kill that old woman," said they. They made flint arrow-points, and tied them on. Their father said nothing. Next day they went off. They saw Aniduidui sitting there, and shot at once, then ran away. She got ready at once, took a quiver, and went out. She shot back at them. All day they shot at each other, and the old woman did not die. Toward evening the boys grew tired. Then Lark called to them. "See! there is her heel," said he. "There lies her heart. Her heart is like fire." So they shot at her heel, and she fell, and was dead. Everywhere, all over the world, they heard her fall.

The Duck women were glad. The children went back to their house. Ommanutc was sitting there. "We have killed Aniduidui, we have burned up her house also." Then they said to their father, "Let us go and bury her." — "Very well!" he said. So they went back, and buried her. She was their aunt.

5. THE MAGIC BALL ¹

There was a house, and many people lived in the house. Coyote lived there, and Wolf and Panther and Wild-Cat and Bob-Cat. Bob-Cat was sick, he suffered greatly. Coyote said, "We shall be hungry! You fellows better go and hunt deer." Bob-Cat was suffering, and he dreamed

¹ Cf. Burns, *op. cit.* pp. 223-226.

and saw deer in his dream. At some place there were deer, and it snowed. Then Bob-Cat got ready, and next day he went off. He went to the place he saw in his dream, and saw deer there in the mountains. He looked over the ridge, and heard far away the noise of antlers striking together. The deer were playing, and their antlers made a noise.

Bob-Cat thought, "I wish to become something, I wish to become the Sun." Now he became the Sun. He was just peeping over the ridge to spy out the Deer, when they said, "That Sun that is rising is scowling and has a wrinkled nose." The Deer there recognized him. He wished to become a fog, and he became a fog. The fog rose. "Halloo! That fog is scowling," they said. They knew it was not what it seemed. They were playing ball. Bob-Cat wished to become a piece of moss. He became a piece of moss. He came rolling and blowing along. "That moss comes scowling," said they. Now, three times the Deer had recognized him, although disguised. He wished to be wind. He became wind. "Halloo! That wind is scowling," said they. He wished to become a snow-bird. He became a snow-bird. The Deer almost recognized him, but they did not say, "He is scowling." The bird hopped about, it came close. "Let us throw it to him!" said the Deer. Snow-bird made ready to jump, when the ball should come close to him. Then they threw the ball close to him; and he jumped and seized it, and ran away.

He ran fast. The Deer had almost caught him, when right there he jumped up into a tree. The Deer struck it with their feet, and it fell. Bob-Cat jumped up into a pine-tree. For a while they could not break it, but at last they struck it and it fell. He had no time to run, so jumped into another tree, into a buckeye. Again the Deer broke it down. Bob-Cat was tired. He saw a manzanita, and jumped into it. The Deer hit it and split their feet, and for that reason they have double feet to-day (i. e. split hoofs). There were many Deer, and Bob-Cat gave up. They broke the tree towards evening; all put their heads against it, and their antlers. Toward evening a fawn stunned itself, butting the tree. So the Deer took it and laid it down at a distance, and then it died. Bob-Cat was watching. When it was near daylight, he came down, he walked along the backs of the Deer, and got to the place where the fawn lay. Then he took it on his back, and went off, and came to his house. In the morning the Deer all waked up. They had lost their ball. They went back to where they had played with it.

"My moccasins are hanging up out there," said Bob-Cat. Coyote went out to look, but came back without the moccasins. Another went to hunt for the moccasins hanging up, for Bob-Cat's moccasins. His brother's wife was sitting there. She went to look for them, and found the fawn hanging there. She carried it to the house. Every one looked at it. There were many people, Wolves and Panthers. Panther thought,

"I wish I could see one like that! I wish I could catch one! What are you going to do with it?" No one touched it, only Bob-Cat sat looking at it. "Whatever you say, shall be done," said they. "Put it in hot water," he said. "Take off the hair." So they put it in hot water. The women did it, and they pulled the hair all off. "I'd like to eat that meat," thought Coyote. Everybody thought that, Wolf and Panther thought it. Then they cut the meat all up, they boiled it. Then Bob-Cat thought, "I wonder how many there are!" and he cut it up, and gave some to each. He gave to Coyote first, then to all the rest.

Panther had eaten all his. Wolf cried because he did not have enough. All the meat was eaten. "Let us see who is the strongest." No one was strong. Panther was not strong. Bob-Cat took the ball out of the house. "Lift that," said he. He gave it to Panther, to the smallest Panther, to carry. "That is the one," said Bob-Cat, "he can carry it." — "All right!" said Coyote. Every one said, "All right! That is the one who can carry it." Then Bob-Cat said, "To-morrow I will send some one to the place where I seized the ball. — Do you go right there, Raven," he said. "I wish you to go. You can say, 'Come! Come and get your ball!' That you can call out." So Raven went. He called out, "Now! Come!" — "All right!" the Deer said, and everywhere the brush rustled. Then he ran back to Bob-Cat's house, and told him, "They answered. They are coming." So all the people ran and hid. All hid in the house.

Now, there was a noise, there was a sound of trampling, and of feet, and the house cracked and shook, as the Deer walked on the roof. Then they put poison-roots in the fire. Coyote snapped his finger against the belly of the fawn. "Some one snapped my belly," said the Fawn. "That is not a mole, Coyote only eats moles," said they. Now the poison began to smoke. The Deer smelled it, and all dropped dead. Not one was left to go back, all were dead. Then the people began to eat, and after a long time had eaten the game all up.

"You must go again, Raven," said Bob-Cat. "You can say the same thing, you can call out the same way." So he went, and called out. The Deer all said, "Yes!" and he ran away. "Are they coming?" asked Bob-Cat when Raven returned. "Yes, they are coming," said he. So all went into the house, until the house was full. Then, just the same as before, the Deer came, the people put poison into the fire, the Deer smelled it, and all died. Then Coyote ate. A little longer the food lasted this time.

"Only this one time more we can go," said Bob-Cat. So Raven went again. He called out in the same place. There was a noise, and he ran. Again the Deer came, and all were killed by the poison. Then a person came along. He said, "Over there there is fighting." He carried the news. "To-morrow we will go," said one. So they went. Each one carried his food with him. On the road, when they were half-way there, Coyote was

sick. He was not really sick, however. "Let us go back," they said. "That man is sick." — "No! I alone will go back," said Coyote. "All right!" said they. So Coyote went back, he returned to the house. He was perfectly well, he who had been sick.

"They said to me, 'You come back, so that you can hold out the ball! There will be fresh meat when you get back.' That is why I have come back," said Coyote. Then he said to Raven, "Go! I will hold out the ball. Call to the Grizzly-Bears, 'Wherever you are, there stay!' That you can say. You can also call the Elk and Buck-Deer: 'Let there come many!' These things you must say." — "All right!" said Raven. Then he called out, "Grizzly-Bear, come! — Elk, come! — Buck-Deer, come!" he said. And at his calling they came. But before they had all gotten into the house, Coyote dropped the ball, and they seized it and ran away. And then at once all the deer-hides, all the fur blankets, jumped up, and ran away, alive again. Bow-strings broke of themselves, bows broke in pieces. "Let his belly burst," said they to Coyote; and it burst, and his excrement ran out. Everything that was made of deer-bone ran away, even some powdered deer-bones.

The others came back from the fighting, all came back. Coyote sat in the house. Everybody cried. Wolf felt very bad, for there was no deer to eat. Bob-Cat ran after them, but could not catch them. He saw them going. Ten days after that, he saw something dart by in the brush. He followed, and saw it. It was a fawn, that was walking along far away. Now the fawn got tired, and looked back and saw Bob-Cat. Bob-Cat followed, and nearly caught it, finally did catch it, killed it, and carried it back to his house. He carried it in. "Let us burn off the hair!" said Coyote. "No!" said Bob-Cat, "we must not burn off the hair. We must boil it, must put it in lots of water." Now, they took it off the fire; and, as before, all cried because there was not enough. Then Bob-Cat took some of the cold soup and sprinkled it all over the world; the hair also they snapped about into all countries. "You shall be deer," he said, he wished. "All kinds of people can eat you," he said. Then after a little while he said, "Let us go and hunt deer!"

He went along, and saw a deer-track. The trail led on. Then "St!" said the leader, and pointed. Everybody looked, and there were two deer. The Wolf followed them, he ran after them and killed them. Then they almost ate the whole deer up in the mountains. There were ten brothers, Panthers, who hunted much. They killed ten deer each. Bob-Cat remained at home. He was the chief. That is all. That is one story.

6. ORIGIN OF PEOPLE AND OF DEATH

The Eagle made people. . . . There began to be many. . . . When all the water was gone, he sent down his two children, a boy and a girl. That was the beginning. The man said to the woman, "Let us sleep

together!" but the woman did not answer. Five times he spoke thus to her, and at the fifth time she replied, "Why do you say that? I want you to tell me. There are no other persons here but ourselves. You are my brother." Then he answered, "I will tell you. Our father sent us to this place. If we sleep here, there will be children born." Then she answered, "Very well."

So they created children, and there came to be many people. No one ever died, until, when time was half over, a boy died. All the people gathered together. "Let us not die!" said they. Coyote was not there; but he said, "No! It shall not be so." Then he came. "It is well," said he. "People shall be sad: if a man's wife dies, he shall be sad and cry."

They buried the boy therefore, but were angry in their hearts towards Coyote. "I wish that his child might die!" said they. Then Coyote's child died. Coyote wished greatly to follow his child. So he went. He arrived at that place, and there the dead were dancing about a fire. He stayed over night. "I wish I could do something to get my child back!" said he. Then he built a fire of wild-parsnip; and when the dead people smelled it, they gave him back his son. He put him on his back and carried him off. They said to him, "You must not drink water in the usual way. You must not take off your pack when you sleep. You must not lie on your back."

He came back to the house. The boy said, "For ten years you must not beat me, must not scold me." After five years some one scolded him, and he died again. Coyote went back again to the same place. He followed his child again, taking some wild-parsnip root with him. He got there while they were dancing the round-dance. "I will sing first," said he to the ghosts. "All right!" said they. So Coyote sang, "An'ni sa'wi na." Then they said to him, "Go back to your home, and day after to-morrow come back again for your son." — "All right!" said Coyote, and went back, went back alone. He went to sleep, and died. Then, not like a person, but only as a ghost, he came. He was dead. After that time, no one could follow after the dead to their country. It was as it is now. That is all this story.

7. ORIGIN OF DEATH

People grew in this world in the beginning. There were many people here and there. They became numerous. Then one died. Cricket's child died. The people were talking about it. "What shall we do?" said they. All the people gathered together. They did not know what to do. Some said, "Let us have people come to life again. Let us not bury them!" — "Stop!" said others. "Go and tell Coyote. He does not know what has happened." So some one went to tell him. Coyote came. "What do you think!" said they, "we were saying that the dead should come

back again." — "Why are you saying that?" said Coyote. "Bury him. He is dead. If people come back, then they will fill up everything. Around this world there is water. They will fill the world up, and push us into the water." So they buried Cricket's child, and cried.

Now, five days after this they finished the sweating. They felt sad. They thought, "Would that Coyote's child might die!" So it died, and Coyote cried. He said, "My child is dead. Let us have people come back to life." — "No!" they said. "If he should come back to life, my child that died before would not smell good. He has decayed. You said we must bury people. You said that the dead would otherwise fill up the world." So he buried him, and cried. That is the way the first people died. That was the first death.

8. ORIGIN OF CREMATION

Grizzly-Bear married Coyote's daughter. Lizard lived with Coyote, for Grizzly-Bear and his brothers had killed Lizard's father. The Grizzly-Bears were sweating, were dancing the war-dance. They sang all night. The oldest Grizzly-Bear said, "That is not the way to sing: this is the proper way, 'Anstō'weyu,'" he said. Then another said "No! This is the way to sing, 'Hennuh'yo.' This is the way to sing the war-cry." Then another said, "No! This is the way. Listen to me, to the way I sing, 'Kitihuku'nnavi.'" Then another said, "Listen to me! You fellows sing this way. Listen! I'll sing, 'Kun'nūhunu.' This is a man's song." Then they slept.

The biggest Grizzly-Bear slept with one foot up, resting on the post of the house. Lizard cut off the foot with his little flint knife, and carried it off to Coyote's house. "Good!" said Coyote; and he cooked the foot, and they ate it. He put the bones in the fire; and when they were burned, he poked them out with a stick, and put them in a basket. Lizard took this, and poured the burned bones on the place where the Grizzly-Bears always built their fire. "Burn the pine-needles on the floor, all about where you cut off his foot. The Bears will blame you," said Coyote. "You go and hide in some safe, strong place. I shall go to sleep." So he went to sleep.

By and by the Grizzly-Bears woke up. They hunted for Lizard. "Old man! Where is Lizard?" they said to Coyote. "I don't know," said Coyote. "Where is Lizard?" they repeated. "He is asleep up there," said Coyote, pointing. "There is no one there, at all," said Grizzly-Bear. "Well, what is the trouble?" said Coyote. "Your son-in-law has had his foot cut off," they said. "O my son-in-law!" he said, and went to see him. "What is the trouble with you?" Coyote said. "Why, it is burned. Here is the bone in the fire. Did not you fellows see it? Come here, my sons-in-law!" said he. They gathered together. "Now, do ye go to Qusak'w. Go to the Table-Rock." He sent them

away in every direction. "I alone will put the body in the fire. In the evening do ye come back again," said he. Then he cut it up; he built a fire and threw it in. The others looked back. "Now he is putting the bones in the fire," said they. Much smoke came out of the fire. Now they came back. "Hn-hn-hn!" they cried. "See! Here are only the bones," said they. "It shall be done this way." So bodies are put in the fire and burned.

9. THE DEAD BROUGHT BACK FROM THE OTHER WORLD¹

A man had a wife called Woodpecker. She fell into the fire and was burned, so that she died. He thought he saw her ghost go up toward the sky, and went out back of the house, where he found her trail. He followed this, and reached the sky. She went along the Milky Way; and her husband, following on, was only able to catch up with her at night, as she camped along this trail. In this way — catching up with her at night, and losing her in the day — he finally came to the other world. Here all the dead were dancing, and having a fine time. For a long time he watched them, and then asked the fire-tender if he might get his wife back. He was told he could not. After a while he fell asleep; and when he woke, it was daytime, and the dead were all asleep. They lay like patches of soft white ashes on the ground. The fire-tender gave the husband a poker, and told him to poke the various sleeping ghosts, saying that the one that got up, and sneezed when he did so, would be his wife. Following this advice, he found his wife, and picked her up and started home with her. At first she weighed nothing, but grew heavier as they approached the earth and his house. Before he got back, he dropped his burden, and the ghost ran back to the other world. He followed her again, and the next time got within a very short distance of his door, when he dropped her, and again she ran back. For the third time he returned to the land of the dead, but was told that he might not try again. He was told to return home, and that in a short time he would be allowed to come and live with his wife. He followed these instructions, returned home, and went to sleep. He died, and as a ghost then returned to the other world for good.

10. THE CANNIBAL-HEAD

Twelve children went out to dig camas. They found a human head in the ground. One of the children, a girl, snapped it with her digging-stick, as if she were playing a game. "Why do you do that? It is like us," said another of the girls. She cried, and then, with one of the boys, she buried the head, and covered it over with earth. Then they went home, and at night they danced the round-dance.

Then the head got up. It cried, "I shall go where they are dancing."

¹ Obtained only in English.

It rolled along like fire. The two children who had buried it saw it, the others did not. "An evil being is coming!" they said. "Let us run away!" So they got ready and all ran away. The head rolled after them. "Let us sleep here!" said they. Now it was midnight. The evil being wished them to sleep soundly. They slept on the very top of a hill, their baskets scattered all about.

The two children saw the evil being coming. "Get up," they said; but the other ten did not hear them. They slept soundly, with their arms about each other. The evil being was close now, and the two were afraid and ran. The head arrived at the place where the ten were sleeping. "Ts-ts-ts!" said he. Then it ate their eyes. Then he followed the other two. They came to Coyote's house. "Old man, there is an evil being coming!" said they. He understood, he knew what they said. Quickly he put stones in the fire, and got some water. He spread out his bed, and cleaned up the house. Then he looked out along the trail. Pretty soon he saw the head.

The head came to the door. "Halloo, my son-in-law!" said he, "where are my daughters?" — "They are there on the bed," said Coyote. Now, he had put hot rocks there under the bed, in a pit. The head was ashamed. He came in, and sat down on the bed. There was some water standing near. Now Coyote kicked over the water, and the head fell through the bed onto the hot rocks. "If this is a supernatural being, I also am one," said Coyote. "People shall not do this when they are dead. When they are dead, they shall be dead forever. People shall change by and by, and heads shall not follow people." That is all.

11. EAGLE AND WIND'S DAUGHTERS

Great-Wind lived on the top of Mount Shasta. She had two daughters, and many people went to buy them. But they could not reach the place where the girls lived, for the wind blew them back. The people were scattered about everywhere, who had been thus blown away. The old woman did not want her daughters to marry. At this time Eagle thought, "I must try! I wonder if I cannot get there!" so he went.

Eagle sang as he went along. Now, Coyote was setting snares for gophers. He said to himself, "Where is it that some one is talking?" He listened, and thought, "It sounds like a song. It is a song." He kept listening. "It sounds like a song," he said; "some one must be singing." It came nearer. Coyote looked all about. "Where is it that some one is singing?" he said. Then Eagle came, flying. "Eagle! Where are you going?" but Eagle went on, singing all the time. "I want to go too!" said Coyote. "Wait for me, cousin!" — "Well, you can come too," said Eagle. So they went on together.

Eagle put Coyote inside his shirt; and they went thus together, went to buy wives, singing as they went. Now, soon the wind roared near

by. Now it blew; and as they got to the bottom of the hill, just there it blew Coyote out. The wind tore open Eagle's shirt, and blew out what he carried there. But Eagle kept on. The wind blew very hard. The skirt of hail, that the old Great-Wind woman wore, rattled as she turned round. Eagle was blown quite a way back. Again he came on, and got nearer. Then he got pretty close, got over the smoke-hole, and then went in through it. Again he was blown back, many times. Finally he darted in suddenly in a lull in the wind, and sat down. The wind lifted him off the ground where he sat, but the old woman could do nothing with him. The wind blew the great logs in the fire about, but he still sat there. Finally she gave up. He was the only one who ever got there, to buy wives.

12. THE WRESTLING-MATCH

Kalē'tsa (a bird, as yet unidentified) lived with his nine brothers, so there were ten all together. Now, one went off to hunt for deer, and did not return. Again another went, and did not return. Another went, and another and another, until all had gone except Kalē'tsa, the tenth, and the youngest. The youngest went. He saw a big man, and thought, "That one has all the time been killing my brothers."

"Let us wrestle!" said the big man. "I am so small!" said Kalē'tsa. The big man was called Giant. "Let us wrestle!" said he. "No! I will not wrestle, you are too big," said Kalē'tsa. Then he said, "Well! I'll wrestle, after all." So they wrestled. Now Kalē'tsa saw some water. He thought, "He threw my brothers in the water." So he lifted Giant, that youngest of the brothers, he lifted him; and then he threw him into the river, and so he killed him. Then he went to the river. He picked up the bones of his brothers, and went home. He took them inside the house, — took them into the sweat-house, made a fire, and, placing the bones inside the house, he himself went and lay outside. Then he heard something inside the sweat-house, — heard lots of people talking inside the sweat-house. By and by they said, "Open the door!" So he opened it. Then they came out, nine of them came out alive again.

13. LIZARD AND THE GRIZZLY-BEARS

Coyote went on a visit to Grizzly-Bear. After he got there, a child called Little-Lizard came to the door of the house and looked in. The oldest of the Grizzly-Bears then spoke to the child, calling him by name and saying, "Your father used to work and make all sorts of food." This¹ hurt the child's feelings, and he went back to his house, crying as he went.

When he reached the house, he said, "Old woman, give me a knife!" She sharpened it. "Well, what are you going to do with a knife?" —

¹ It was regarded as a deadly insult to speak the name of a dead relative.

"Give it to me!" said he. So she gave it, and he sharpened it all the evening. Then he went to Grizzly-Bear's house. He got there after dark, when all were asleep. He went in, and with his knife cut off the foot of the oldest Grizzly-Bear. Then he carried it off to his own house.

For some time the bear did not know that any one had cut off his foot. Then he remembered, he suffered. "A-a! Some one cut off my foot!" Now, Coyote lay by the door. He slept there, and was the first to wake. He spoke at once. "You people there, did you hear? Some one is suffering." Everybody then woke up; all the Grizzly-Bears awoke. "I am going over there to see where that child is," said Coyote, and he went.

He got there, and said, "He suffers terribly. You are eating his foot, and he is talking about you who cut off the foot. I am going back. I think he will come after you, and ask you." Coyote then returned to Grizzly-Bear. "Oh, the poor child! I do not think he did that. He lies warming his back at the fire." Grizzly-Bear sent Coyote again. "Go after him! I am going to ask him questions," said he. Coyote knew that already, knew he would ask, "Shall I mash you with my foot? Shall I swallow you alive?"

Now he arrived. He asked the boy, asked Little-Lizard, "What shall I do to you? Shall I mash you with my foot?" — "No," he said, and shook his head. "Shall I swallow you?" — "Yes!" he said, and nodded his head. So Grizzly-Bear opened his mouth, and Lizard jumped in. Grizzly-Bear shut his mouth quickly, but Lizard was not there. "A-a-a! It hurts!" said Grizzly-Bear. Inside him Lizard was cutting his stomach. He cut it off, he dragged out the bear's entrails, and then the Grizzly-Bear died. The boy carried him home, and he was called "Ta'matsi" because he did this.

14. WINNING GAMBLING-LUCK

Long ago people were living at Seiad. They were gambling. There were many people there. They won from one person all that he had. After a while he bet his wife, and even her they won from him. So he had nothing at all. He did not know what to do. He went off. "I wonder what to do!" he thought. He went up into the mountains. He thought, "I wish to go to that place." He went there. There was a lake at that place, and he jumped into it. In the lake there was a great rattlesnake; and when he jumped in, the snake swallowed him; like that.

Now, at his home they missed him, they worried about him. They did not know where he had gone. All hunted for him. His brother hunted for him. After five days the snake spit out the man he had swallowed. On the sixth day his brother found him. He came upon him as he lay. "Perhaps he is dead," thought the brother. He touched him, and found that he breathed. So he raised him up, he dragged him higher

up on the shore and washed him. Then he took him home. That was the way he came back. He arrived at his house. Now he gambled again. He won back as much as he had lost. That was the way he got his gambling-luck.

15. THE CAPTIVE OF THE "LITTLE-MEN"

There were many Indians living at Seiad long ago. A man went out to hunt, and the "little-men" took him prisoner while he was hunting in the mountains. They took him to their house. The house seemed to be full of dried deer-meat, of service-berries and other things, packed in baskets along the wall. They gave him meat to eat, they gave him berries.

Now, at home they worried about him. They said, "This man is lost," and many went to hunt for him. But they could not find him anywhere. "Where is he now?" said his wife, crying. She was crying herself to death. The children cried also. Yet all the time he was only a prisoner, and he stayed there with those "little-men." The people gave up trying to find him. "Where can any one find him?" they said. So they gave up.

Now, it came on winter. He had been lost in summer. It came on spring, the early spring. Then the "little-men" said to him, "Now go back to your home." So he went. They loaded him down with deer-meat and berries. Now, another man was going along in that same direction. The man who had been lost was dressed in feathers, and carried a huge load. The other man spoke to him. So he was found, the man who had been lost the year before. That is the way the man was captured by the "little-men" long ago.

16. COYOTE AND THE ROGUE-RIVER PEOPLE

People were gambling, and the Rogue-River people won everything. An old woman lived in a house with many children. Below, farther down the river, were two women. Coyote arrived where the old woman lived. She was his aunt; and he came without any bed, carrying his gambling-sticks. She gave him some supper; then she said, "Where are you going?" — "I am going to gamble," said he. "You are always clever. Where is your wager?" said the old woman. Then he took out of his sack some beads. "You are always wishing to do something," said she, and broke up his gambling-sticks, and threw them into the fire. He saved one, however. Then she made his bed for him.

"You can't strike me with anything," said the old woman. Then she put her rattles on her wrists, and rattled them. She placed a basket of water near. "Sprinkle me with that," she said, "and I shall come to life again." Then she gave him some "poison," and told him to sit on the opposite side. Then she sang, "I am going to dance in this direction. You thought I was going that way." So he threw at her, and "pak!"

he hit her. He forgot what to do. Then he remembered, and sprinkled her with the water, and she breathed and sat up.

"Now do you do the same," said the old woman to Coyote. So he got ready, and did just as the old woman had done, he sang her song. He made a feint to go in one direction. He was afraid. "Dodge about in every direction," said she to Coyote. "Look out!" Then she threw in this direction, and he jumped up straight, and escaped. "You take this," said she. "Down river are two fine women. You can wager them." — "Very well," said he, and went on. He went in a canoe, and had all kinds of blankets and shell beads. "See! a chief is coming," the people said. He married the two women, and went on down the river.

He came now to where the people were gambling. He said to his wives, "You must not tell who I am. I will talk the Klamath language." — "What did you come for?" the people said. "I came to gamble," said Coyote. "What is your wager?" they asked. "Here is some bead-money," said Coyote. "No, that will not do. We do differently. We wager people." Then Coyote said, "We do not wager people. By and by it will be different, there will be another people. I will wager bead-money." — "No," said they. "I will measure so much: three fathoms of beads you shall have if you win, four fathoms." — "No!" said the people, "we bet persons." — "Well, all right! I will wager my body and my two wives. Where are your gambling-sticks?" said Coyote. "Where are yours?" said they.

Now they were ready. A little bird was concealed in Coyote's hair, just back of his ear. "We will throw at you first," said they. "Very well," said Coyote, so he sang. "They are going to make a feint," said the little bird. They threw to knock Coyote over; but he jumped straight upwards, and they missed. "Now it is your turn," said Coyote to them. Then the bird said to him, "Throw on that side! They will dodge in that direction." He threw, and knocked them down. "Pä-ä-ä," said Coyote. So he won. He kept on knocking them down. For five days he won, and won back all his people.

Then the Rogue-River people said, "Let us climb for eagles. There are some a little ways over there." — "Very well," said Coyote. So they ran, and came to a tree. Coyote climbed up; and as he climbed, the tree stretched up to the sky, and became ice, — became so slippery, Coyote could not climb down. He threw down the young eagles. "I don't know how I shall get back," he said. Then he took some moss and floated down on that. He ran back, and came to the place where he had gambled. So again he won.

"My friend, let us go and fish at that weir!" said they. "Very well," said Coyote. So they ran thither. There was a rattlesnake in the weir. He took it out with his spear. Every one ran away. Then he killed it.

It was a Rogue-River person. Coyote then ran back to his gambling-place, and again he had won.

"My friend, let us dive for dead salmon!" said they. "All right!" said Coyote. "Take your arrow-flaker with you," said the little bird to Coyote. They went to the river and dove. Coyote was almost out of wind, he could not hold his breath any longer; but he got the salmon, and rose with it. Then he hit his head against the ice, for the people had caused the river to freeze. So with his arrow-flaker he made a hole through the ice, and came out. "Än-än-än," said he. "Here is your dead salmon to cook." So he won again.

"My friend, let us stop!" said they. "Let us sweat!" — "Take a flute with you," said the bird to Coyote. Inside the stones cracked with the heat; but Coyote made a hole with his flute, and ran through it and got out. So he won again.

Now, Coyote went off. "Let us stop here!" said he. "I'll sleep here. I want to rest." So he slept. By and by it got dark. "Ye must go back to my house," said he to his wives, and they went. Then he took three rotten logs, and laid them side by side, and covered them with a blanket. He then went off, and leaned against a tree near by. Pretty soon the Rogue-River people came. They had big stone knives. They mashed and struck the rotten logs. "What can this be?" said they. "Long ago I said we ought to kill him, ought to catch him and kill him," said they. "You cannot catch or kill me, Än-än-än!" said Coyote, and ran away.

They followed him, and were close behind. Coyote jumped into a clump of bushes. "Let me become an old woman! I must be an old woman!" said he; and he became one. "Hit him! That is the one!" said the pursuers. "M-m-m!" the old woman sobbed. "The one you follow passed by here running. I bought your mother long ago, I am your grandmother. He passed by here running and panting hard." [So they went on.]

Coyote came to a small creek. He jumped in, and said, "Let me become a salmon." — "That is the one! Spear it!" said the ones who followed. "No! We must follow him," said one. "We can spear it coming back." — "Än-än-än! You will spear it coming back," said Coyote, and jumped out. Again they ran after him. "Let me become a sedge!" said he. "Pull that up, cut it!" said they. [But they went on.] Then Coyote said, "Än-än-än! You people are going to gather basket-materials." So he jumped up again, and again they followed him. "Let me become a fog!" said he. Then it rained and hailed. That is all.

17. COYOTE AND THE YELLOW-JACKETS

People were living at Ihiwë'yax. There was a fish-weir there on the river, and people were drying lots of salmon. Coyote was living at Utc'iyagig; and he thought, "I had better go and get some salmon." So

he went to get salmon. He came to the fish-weir, and the people gave him a great pile of salmon. So he went back; he lifted the load with difficulty and put it on his back, then he went off.

By and by he thought, "I guess I will rest. There is all day in which to rest. I will take a nap." So he went to sleep. By and by he awoke, and it was still only midday. Without looking, he took his pack of salmon, which he had used as a pillow while he slept, and took a bite. But while he was asleep the Yellow-Jackets had thought of him. "May he sleep soundly!" they said, and he did. Then they blew smoke towards him to work him harm, and took away his pack of salmon that he had carried. In its place they put a bundle of pine-bark, tied up. They put this under his head. So when he seized what he thought was salmon in his mouth, his face came against the bark.

He jumped up. "Who is it that has done this?" he said. He looked for tracks, but could not find them. "I'll fix that man, whoever he may be," said Coyote. Then he ran back to the fish-weir. "Coyote is running hither," the people said. "What can be the trouble with him?" He got there, and said, "I rested there at Utcí'yagig. I was tired and went to sleep there. When I woke up, I missed something, — missed that that I had carried. Some one took every bit of it away." So he stayed over night; and in the morning they gave him much salmon, as before, and he went away, loaded down.

Again, in the same place, he laid down his pack and rested. "I wonder what will happen!" he thought. "I wonder who will come!" Then he slept, he feigned sleep. Now the Yellow-Jackets came. He did n't think they were the ones. "They always light on salmon that way," he thought. So they lighted on the salmon, on the pack he was leaning on. They almost lifted it. Coyote was looking at them as they moved it. Then they lifted it up from the ground, and dropped it again. "I wish you would help me!" they said to each other. They lifted it, they flew away with it. "Not too fast!" said they. They flew away, and took his salmon from him, the salmon he was carrying home. Coyote watched them as they flew, he followed them; but just there he grew tired, and gave out.

Then he went back to tell to the people at the fish-weir all that had happened "Oh! here comes Coyote again," said they. He got there. "It was an evil being who took it from me, who took the salmon I carried away from here. He went in that direction." Everywhere this was reported among the people. They all gathered together, and heard about it. Then they got ready. Now, again Coyote went off carrying salmon. He rested in the same place; the other people sat about here and there, waiting to see the Yellow-Jackets take the salmon away. While they waited, Turtle came up. Coyote laughed, "Hě-hě-hě! Who ever told you to come?" Turtle said nothing, but sat apart by himself.

"Why did you come?" said Coyote. "You ought not to have come," and he laughed at him. But Turtle sat there, and paid no attention to Coyote, who laughed at him.

Now the Yellow-Jackets came. As before, they lifted the load up a little ways and down again; then they just lifted it, it was so heavy, and flew away with it. The people followed them when they flew. They flew in that direction, to where Mount Shasta stands. Thither they went in a straight line. The people followed them up the valley and the river, straight to Mount Shasta. Coyote got tired not far from where he started. Here and there the others dropped out, tired, and formed a line of those unable to go on. Turtle, of whom Coyote had made fun, was still running. "I'm not really running yet," said Turtle, as he passed them. By and by all had given out but Turtle. They were scattered all along, but Turtle still kept on. The Yellow-Jackets still flew with the salmon. They went up the mountain, and Turtle followed. Then at the very top of Mount Shasta they took it in through a hole. Coyote was the first to get tired; but Turtle, at whom he had laughed, was the only one who went on up the mountain.

Coyote saw him. "Hě-hě-hě!" said he. "Who thought he could do anything, and there he is, the one who has overtaken all the rest." Now all the people came up, and arrived at the place. They tried to smoke the Yellow-Jackets out, and the smoke came up far away there in the valley. Coyote ran fast, so as to stop up the hole; but the smoke came out again in another place. So Coyote ran fast, and stopped it up. The people fanned the smoke into the house of the Yellow-Jackets; but the smoke rose here and there, coming out at many places all over the valley.¹ So they gave it up. They could not smoke the Yellow-Jackets out. Then the people scattered about everywhere from there. That is what the story says happened long ago.

18. COYOTE AND EAGLE

Coyote was going along, carrying salmon. He sat down to rest. An Eagle was perched on the other side of the river. "I wish he would sleep soundly!" said Eagle, and Coyote slept soundly. Eagle came down then to where Coyote was, and took away from him all his food. Then Eagle said to himself, "Wake up! Get up!" Coyote woke up. He turned over to eat, and bit a stone. He looked for his bundle of salmon, but only the stick (with which he carried it) lay there. Then he looked to where Eagle was sitting, and saw him eating from his bundle. "Come! Divide it with me!" he said to Eagle; but Eagle ate it all. So Coyote shot at him; but Eagle was too far off, he did not hit him.

¹ Shasta Valley, at the foot of Mount Shasta, is full of small, recent, extinct, volcanic vents. It is possible this myth embodies a recollection of their activity.

19. COYOTE AND THE MOONS

Long ago, when the first people grew, there were ten Moons. The people gathered together and talked. "Shall we kill the Moons?" said they. "The winters are too long." Coyote was there with them. "Yes!" said he. "I am the one who can kill them. I will do it." The Moons lived far to the eastwards. A great bird called Toruk lived there too. The Moons had taken out his leg-bones, so he could not go away. Every day they went to gather roots, and left Toruk in the house to guard it. He cried all day. When he was hungry, one of the Moons went and fed him. Every night they brought back roots. One came bringing big snowflakes with him as he came; one came with a shower of rain; one brought great hail; one brought strong winds, so that great trees were blown over. . . . The other five were not as strong.

The people said to Coyote, "Well, you go." So he went. "I will fool them well," said Coyote. The people told him what to do. He went to where the Moons were. He went to kill them. When he got close, he found they were gone gathering roots. Toruk was there alone. He was frightened. He almost called out in warning. "Be still, Uncle! It is a friend," said Coyote. "Here is food for you. Eat it. I will fix your legs for you." Toruk had no legs, for the Moons had taken out his leg-bones. Coyote fixed Toruk's legs. He cut up some young black-oak, and made legs out of that.

"What do they do for you?" said Coyote. "When I am hungry, I cry, and one of them brings me food. That is what I do," said Toruk. "Good!" said Coyote. "Do you cry out now, and a Moon will come." So he cried out, "Tō-ō-ō!" Then the Moons said far away, "Ha! He is hungry. Do you go and take him some food." — "Very well," said one, and he went. "He is coming!" Toruk said. Then the storm came, it poured down. Coyote slipped behind the door, and watched for Moon when he should come in. Soon Moon came; and when he put his head in the door, Coyote cut it off. He seized him by the hair, and cut off his head. Then he threw the head behind the door, and the body to the other side of the house. Then he warmed his hands by the fire, and got warm again. "Now cry again!" he said to Toruk. "All right!" said he, and cried, "Tō-ō-ō!" — "Oh! the slave is not satisfied," said the Moons; "I guess you had better go." — "All right!" said one of them. "He is coming!" said Toruk to Coyote. So the second Moon came to the house; and as he came in, Coyote seized him by the hair as he stooped, and cut off his head. He did then as before, threw the head back of the fireplace; and tossed the body to one side.

He was nearly frozen, he warmed his hands. When he was again warm, he said, "Cry again!" The Toruk called, "Tō-ō-ō!" — "Ah! what is the matter with that slave?" said the Moons. "He is calling

again. You had better go." So they said to the biggest Moon. "All right!" said he, "I don't know what is the matter with him," and he went. Then Toruk said, "Here comes the biggest Moon!" Coyote was nearly frozen stiff, it was so cold; everything froze, everything cracked. When the Moon put his head in the door, however, Coyote did the same as before, seizing him by the hair, and cutting off his head. Coyote was almost frozen to death, he was numb. . . .

Now he had killed five Moons. Then they found out what was the trouble. Now, Toruk said, "They have found out what has happened. The last one that was killed got his hair in the edge of the fire. They have smelled the hair burning, out there where they are picking. Let us run away!" So Coyote and Toruk ran, and got away. If Coyote had not done this, there would have been ten Moons. Coyote killed five of them.

20. COYOTE AND THE GRIZZLY-BEARS

There were many people, and Coyote lived with them. Grizzly-Bear was staying at his wife's house. Coyote said, "Let us go and drive game with fire!" They said, "Very well!" So they went. Coyote went on ahead, and fixed an arrow-point firmly by wrapping it to the shaft. Grizzly-Bear came along, and picked up Coyote's arrow. Coyote took it, and struck his hand with it. "That is not an arrow-point," said he, "you cannot shoot with that. That will not accomplish anything." On account of this, many people looked at him.

They sat down. Lizard pulled one of his arrows out of his quiver. His arrow-point was stuck on with pitch. Coyote took it from him, he struck his hand with it. "Give it to me!" said Grizzly-Bear. All the people looked at him. He struck his hand with the arrow-point, and threw away the arrow. They all looked at him. He sat there, he waved his hand; then he said, "I guess that is blood. Oh!" — "Now let us all go and hunt!" said Lizard. "Grizzly-Bear, you go in the middle of the line." Coyote meanwhile hid and peeped. Grizzly-Bear grew very sick; and the other people went on, leaving him all alone. He dug up the ground, he grew angry, he ran at trees and bit them, then he sat down. Meanwhile Coyote peeped and watched. Then Grizzly-Bear waved his hands about, he lay on his back. Then something said, "Mm!" and he died.

Coyote ran up quickly. He found Grizzly-Bear dead; so he called out, "Grizzly-Bear is dead!" Then immediately all the people out driving deer with fire came together, and gathered where he lay. All were there except Lizard. "Let us burn the fur off," they said. "Not now. Lizard is not here. He can do it when he comes," they said. Now Lizard came, and arrived there. "Tell us quickly what to do," said Coyote. "Skin him without cutting the skin. Do it that way," said he. So Lizard butchered it that way, he left the claws on the hide, he left the teeth.

"Which of you will taste it first?" said he. Then the Jay said, "I want to taste first." He did so, fell over dead, and lay there lifeless. Then Coyote divided it equally all around, and they went away. In the evening Coyote dressed the hide. Next day he danced. "Who will be the first to run up and down the line?" said he. Ts'i'di (a small yellow bird) put on the hide, and said, "I will be the first." Many people were dancing; and Ts'i'di was afraid, and hid. After a while Lizard put on the hide. He jumped in front of the dancers, wearing the hide. They looked at him, and by and by he took it off. Then Ts'i'di said, "I'll try it on."

Now "The Grizzly-Bears are coming near," they said. Ts'i'di ran in front of the dancers, and went up into the air. "That is good," said they. Next day the Grizzly-Bears came. "Your brother has gone back," said Coyote. "There are the tracks," said he. But the eleven Grizzly-Bears could not find them. In the evening the people said, "Let us dance!" So they danced. Grizzly-Bears sat there watching. Now, "Let us jump in front of the dancers!" said they. Then Lizard jumped out in front of them with the hide on. The Grizzly-Bears cried. All stopped dancing. They went to sleep.

The Grizzly-Bears were angry. Next day they came again; they ran about outside the house, dodging from side to side. The people had few weapons to kill them with. Only Lizard had anything. The Grizzly-Bears were angry, and the people dodged about. Then they stopped. "To-morrow I think we will fight with arrows," said the Grizzly-Bears. Next day they fought. Coyote was killed first. The Grizzly-Bears bit him all to pieces. The Grizzly-Bears dodged, and Lizard dodged and jumped about also. Axtirunakā'kir also jumped about. It was then he was smeared over with blood. Many people were killed among the Grizzly-Bears. In the evening all stopped fighting. Only five of the Grizzly-Bears were left; six were killed. Then the Grizzly-Bears went away, scattered in different directions. Coyote was killed for good. He was no longer alive. Then Lizard went to his home, and all the others went home to their own countries. That is one story.

21. COYOTE AND HIS GRANDMOTHER

Coyote and his grandmother lived together. It was winter, and the snow was deep; in the night it covered over the house. Coyote said, "Old woman, I think I'll go hunting for deer." — "Very well! Go and hunt," said she. So he went. He looked for tracks, for fawn's tracks, but in winter there were no fawn-tracks about. He was unable to follow a track, so he returned to the house. The old woman said, "Well, are there tracks everywhere?" — "Old woman, I think there are no fawns." — "It is bad that there are none," she said. "I do not believe what you tell me. It is a bad thing at this time of year to say there are no fawns.

You must not say that you do not see fawn-tracks." — "Mm-mm!" said Coyote, "there are no fawn-tracks about."

"Old woman, I am going to carry all the dog-salmon and throw it in the river," said Coyote. "Why do you do that?" said she. "It is not good to keep it at this time of year," said he. "You must not say that," said she, "we shall be hungry this winter." — "Why!" said he, "I say we must throw it in the river." So he went, and threw it into the river.

Now, those two became hungry. His grandmother was afraid. She cried; she moaned; she snuffled "Snf, snf!" She hid some salmon-meat under her pillow. Now they were hungry. The snow came deep in the night, and in the morning Coyote wanted to go out. He pushed the door, but it would not open. "What makes it move so hard?" he said. It was the snow that held the door shut.

So they stayed there in the house. Both were hungry. The old woman lay on the side next the wall. Coyote lay back of the fire, and was starving. He looked up. "It looks to me as if she was eating," he said. "I think I will get up." He did; he looked, and it seemed that she was eating, under her deer-skin blanket. Long ago she had hidden some salmon-meat under her pillow, and he suspected that she was eating there. He looked again, and saw that she was eating. He went to her, he lifted the blanket slowly, then jerked it off quickly. "Why do you hide and eat secretly?" said he. He choked her. "K-k-k," she was choking. "You alone are eating," said he. The old woman cried.

Next day his grandmother was hungry, both of them were hungry. "What can we get to eat?" said he. "I am going to eat myself." So he ate himself all up, all except his tail. He even ate up his blanket. He kept on that way, he and his grandmother, until it was spring.

22. COYOTE AS A DOCTOR

Coyote was going upstream. From across the river they called to him, "Doctor, are you going upstream? A girl is sick here." — "Very well," said Coyote. He went across, and doctored her. He covered the house up tight, and said, "I must dance alone." — "Very well," said they. "I will sing, while ye stay outside and help me by singing too," said he. So they went, and he closed the door. "Tōw'ille-tōw'ille," he said, and ravished the girl. A snake peeped in through a hole in the wall, and saw him. "Quick! Open the door!" said the snake. "He is doing evil." So they opened the door quickly, and Coyote ran out. They took nettles, and beat him with them, and he ran. They followed after him. He ran into a hollow oak-tree. "Let it close together," said Coyote, and it did so.

For a year Coyote remained there. Then a Woodpecker came and pecked at the tree. "Who is making that noise?" said Coyote. Woodpecker was afraid, and stopped. By and by he again began. "Listen!"

said Coyote. "Go and tell the news. Tell the Great-Woodpecker, tell the Yellow-Hammer, tell all kinds of birds, to come." So Woodpecker went. All the birds came, they made a hole in the tree. Coyote peeped out through the hole. "Do ye all go far away. When it splits, go towards the wind." Then Coyote burst the tree, he split it. "A-ā-ā," he said. Then he pulled out his entrails and painted the birds with the blood from them. He painted them red, and made them look pretty. Then they scattered everywhere.

23. COYOTE AND THE TWO WOMEN

Coyote was going up river, not thinking of anything. Then he heard something somewhere. He laughed. Two women were coming down close by the water. "What shall I do?" he thought. "I wish to be a steel-head salmon." He was a steel-head salmon. Now the women came near; and he made a pile of gravel, as fish do. The women arrived there, they saw him. "Oh, a steel-head! Let's catch it!" — "You watch downstream, I will go upstream and drive it down." She did so, and the salmon ran between her legs. Then he ran upstream again, and turned and came down once more. "Oh, I feel a pain," said the woman. "Do you not feel a pain?" Now Coyote had almost lost his breath. "I want to jump out," he said. So he jumped out. "Ou-ou-ou!" he said; he was happy. "You shall be steel-head salmon," said he. Then they called Coyote evil names.

24. COYOTE AND THE PITCH-STUMP

"Lūni, lūni, lūni," said Pitch. "Where are you going?" said Coyote. Pitch did not answer. Coyote walked up to him. "What is the matter with you? Did n't you hear me?" Then Coyote seized him, and Pitch held him. He was stuck. Coyote said, "Let me go, or I'll kick you." So he kicked, and his foot stuck. He stood only on one foot. "Let me go, or I'll hit you with my hand, evil being!" said he. So he hit him, and was stuck for the third time. "I'll kill you with my other foot," said Coyote. He kicked him, and this also stuck. "I can kill anything, you evil being, with my tail." So he struck him, and his tail was caught. He had used all his members up. "I can eat anything with my mouth, I will eat you," Coyote said; but Pitch did not answer. "I'll bite you," said Coyote, and he bit him. His mouth was caught, and he could not breathe. "Oh, my aunt! Set fire to him, you are the only one who knows everything," said Coyote. Then he was set free, when the fire was set. "You will be nothing but pitch," said Coyote. "People will call you Pitch," said he. "Now go and eat roots at Kwihīn'i." (This latter phrase is one frequently used in narration, being addressed by the story-teller to the hearers, at the end of a tale. It is a traditional way of closing a tale.)

25. COYOTE AND ANTELOPE

Antelope stole money while people were sweating. Coyote had five children, and in the evening Antelope and these five children went to steal money from Pain. "Cousin! Where did you get your money?" said the Coyotes. "My children stole it," said he. "They stole it far away. They can run fast." — "That is good," said they, and they went on.

They reached the place where Pain lived. They picked up money while the people were sweating inside the sweat-house. "You must not cry the war-whoop. You must not shout until we are far away," said Antelope. They ran away; and when they were still near, the Coyotes cried out, "Än-ä-ä-ä!" The Pains ran out, and chased them. Antelope was far in the lead, and the Coyotes were killed. Antelope was caught, and cried, "Wä-ä-ä!" — "Don't kill it! Let us make a slave of it!" said the Pains. So they led him back to where the Coyotes had been killed. They put money on his neck, all the money that was about the necks of the five who were killed. Antelope staggered about under the load. He picked up the droppings of the five Coyote children. "Let him go a little ways ahead," said the Pains. Then Antelope ran away.

They could not catch him. He ran away from them altogether. Just about dawn he got back. "Old man, get up! Listen! You will not believe this, but Coyote's children will not come back." — "You are lying," said Coyote. "Let us each throw fire in the other's face." Coyote picked up the shovel. "You first," said Coyote. "All right!" said he. He picked up a shovelful from the middle of the fire, and threw it at him. He did nothing, did not move. "Now it is your turn," he said to Coyote, and he did the same thing to Antelope. "Atü'-tū-tü'," said Coyote. Antelope got back to the house. He gave to Coyote what he had stolen. "Here are their droppings," he said. Coyote cried, then he sweated; and the droppings all came back to life, the five of them.

26. COYOTE AND RACCOON

Coyote was going somewhere with some one. He was going to a dance with Coon. They returned to their houses. On the way a squirrel ran into a hole on the road. "You scare him out the other side," said Coyote. "All right!" said the other. So he scared him, put his hand into the other opening of the hole. Coyote at his end put his hand in, and seized something. "Look out! You have hold of me," said the Coon. "No!" said Coyote, "that is the squirrel." — "No! That is me," said Coon. "I tell you that it is me," said he. "No!" said Coyote, "that is the squirrel." So he kept on pulling; he pulled off Coon's arm, and killed him.

Then Coyote went on to his house. When he arrived, his children went after what he had killed, to bring it home. They brought it all into the house, and began to eat it. The youngest child was left out, and

he grew angry. So he went across to the other house, to the Coon's children, and told them, "Coyote has killed your father." After this Coyote went off somewhere. When he was gone, Coon's children came across, and killed all Coyote's children but one. Then they went back to their own house, got ready, and ran away. They carried off the one child with them, and went up above.

Coyote came back, and saw that there were no children there. All were dead. "I don't know where they are," he said. He ran into the house, ran into the other house, but there were none there. He hunted everywhere, he asked all things. Now the dust began to rise in eddies. He looked up, and saw them rising there. He ran after them, but could not catch them. These stars there (Pleiades) are Coon's children. Coyote's child is the smallest one. (In winter, when coons are in their holes, the Pleiades are most brilliant, and continually visible. In summer, when coons are out and about, the Pleiades are not seen.)

27. COYOTE AND THE FLOOD

Coyote was travelling about. There was an evil being in the water. Coyote carried his arrows. Now, the evil being rose up out of the water, and said, "There is no wood." Then the water rose up toward Coyote, it covered him up, Coyote was covered by the water. Then the water went down, dried off, and Coyote shot the evil being.

Now, Coyote ran away, and the water followed after him. He ran up on Mount Shasta, ran up to the top of the mountain. The water was very deep. Coyote made a fire, for there only was any ground left above the water. Grizzly-Bear swam thither, Deer swam thither, Black-Bear swam thither, Elk swam thither, and Gray-Squirrel, and Jack-Rabbit, and Ground-Squirrel, and Badger, and Porcupine, and Coon, and Wild-Cat, and Fisher, and Wolf, and Mountain-Lion. . . . Then there was no more water. It was swampy all about. People scattered everywhere.

28. COYOTE AND THE BEAVER

Coyote was travelling along, going along the trail. He saw some one coming to meet him. By and by they met. "Where are you going?" said Coyote; but the other, who was Beaver, did not answer. "Did n't you hear me?" said Coyote, but the other said nothing. Coyote went on. "I did not kill any one," said he; "your child died because he ate wood." Then he went on. By and by he sat down, and Beaver came up behind him. He wanted to catch Coyote and kill him. Coyote began to run, he was afraid of Beaver. Far away he stopped; Beaver still came on. "Where are you going?" said Coyote, who was tired. Now, Beaver came up quietly, he caught Coyote, he seized him. There was no water there; so Beaver said, "Let a lake come to me!" Coyote said, "Let the lake not come! Let go of me!" Beaver did not answer. Then water

came, it grew deeper, now it covered over Coyote, and he died. Then the water dried up.

29. COYOTE GAMBLES

Coyote lived over there by the river. He gambled. He had ten children, — five boys and five girls. He lost all his beads in gambling, and had nothing to bet! So he bet a child, and then another, and another, until he had lost them all. His wife sat there still; and so he said to her, "I bet you now." Then he lost, he had lost ten children and his wife, so he stopped playing.

He went off far away. He reached a valley. He was thin, he had nothing to eat. The valley was his home. He ate food spilled all around on the ground. He ate grasshoppers, that were sweet. Then he was very thin, there was no meat on him, he was only bones, he could not get enough to eat. He looked round and saw a fire burning. His hair caught fire, and he ran toward the water. When he reached it, it was dried up. Far away was a big river: he ran thither, but he was burned all up except his head. He got to the water, jumped in, and then got back to the place he had lived in before, he got back to the place where he had gambled.

30.

People were out hunting deer. Every day they did the same. One day they were hunting. Coyote stood far away on a mountain. The people had their arrows on the bow-string, ready to shoot. Then Coyote called out, "Pä-ä-ä-ä-ä! Where are you going?" They turned and looked at him. They are still standing there, where they stood. They are stone. They are at the same place still. That is all.

31.

A messenger told the Sun, "Some one is coming to kill you." By and by a person came. He seized the Sun. He threw him toward the south, but the Sun came back. He threw him toward the east. The murderer came close to him again. Then the Sun began to roll along. When the murderer got there, the Sun was gone. The Sun kept running, and rolling along. He does so always.

SHASTA MYTHS ¹

BY ROLAND B. DIXON

32. URUTSMAXIG

THERE was a trail which went up the river on the other side. There was a ford; and a house stood on this side, just below the ford. People coming up river had to wade across to this side at the ford. Just as they were in the middle, the man who lived in the house would jump out, go down towards the bank, take a hooked pole, and catch the traveller. Then he would drown him. That was the way it was formerly, and the people who had been thus drowned were piled up in heaps along the bank.

A traveller came along the trail. He said, "I will go and buy a wife." He came to the place where the evil being lived, and saw the piles of drowned persons scattered along the shore. He had heard people say that if one waded across, he was tripped up and drowned; that all were so drowned that the evil being saw. The man wondered where the crossing was, as he went on. Then he saw the house opposite; the door was open. Then the trail led down into the river. "This is the place," he thought. "This is the place they speak of. Here is where every one is drowned who crosses." He went on, and thought what he should do. He started to wade over; he got half-way across. Then the evil being in the house looked out. "Who is that?" he said, and jumped out through the door. He ran down to the river-bank and picked up the hooked pole. He reached out and caught the traveller by the leg; but he kept on wading over. The one with the hook pulled hard to trip him up, but not at all could he trip him. So the traveller came across. "What are you trying to do to me?" he said. Then he reached out, and seized the evil being who tripped people up, and took away from him the hooked pole. He broke it to pieces, and threw them into the river. The evil being who tripped people up stood very still. He was surprised that the other should take the pole and break it up. Then the traveller seized the evil being, lifted him up, and threw him into the river. "I am a supernatural being, but you are not. You will be a newt, not a supernatural person." So he killed him at last, and he was drowned.

The name of the traveller was Urutsmaxig. He went on up the river. He had concealed with him Maiyaho (one name for the Cottontail Rabbit), who gave him advice. He saw a house on the opposite side of the river. "I wonder who lives there!" he said. When he came opposite the house, he saw piles of dead persons lying by the trail.

¹ Continued from page 37.

"What is the trouble with them, I wonder!" he said. "What could have killed them all!" He noticed that the door of the house on the other side was open. Now, while he thought this, the people in the house said to the person living there, "There is a chief passing along over there. Do not look across at him." But the person got up anyhow to look across, and the people seized him to prevent his looking. "It is a chief who is passing," they said. The evil person tried to pull loose from them, and said, "What is a chief? I am a supernatural person myself." Then he got loose, and went to the door, and looked across. He winked, opening and shutting his eyes, for in this way he killed people. But Urutsmaxig still went on. Again the evil being winked, opening and shutting his eyes, and still Urutsmaxig went on. Then Urutsmaxig put his hand into his sack, and took out a bundle of flints. The evil being kept winking, winked repeatedly and long, but Urutsmaxig went on just the same. Then he tossed a handful of flints across, threw them into the evil being's eyes, and at once he fell over backward into the house. His head fell into the fire. The people seized him. "I told you not to look," they said. Then they pulled him out of the fire, and rubbed the fire out, rubbing off his hair and much of his skin too. When Urutsmaxig threw the flints across, he said, "You will be Buzzard, not a supernatural person." The people said, "We told you not to look across. We said it was a chief who was passing." Then the person sat still there, with his back to the fire.

Now, Urutsmaxig went on, to buy his wife. He arrived at the place. He came to where an old woman lived who had two daughters. He stayed there for a few days; and then the old woman said, "M-m-m-m! My son-in-law, I wish you would go and stand there, where the deer run. I will go and rattle deer-bones, and drive them toward you."—"All right!" he said, and got ready and went. The old woman went with him, and showed him where to stand. "Stand there," she said, "and I will drive the deer to you. Don't miss them, for I am hungry for meat." So he went there, and stood. When he was out of sight, the old woman went back to the house. She went to the place where she kept things hidden, and took out her gambling-sticks. She gambled, and thought she had killed her son-in-law. Urutsmaxig stood where she had told him. Below was a great rattlesnake. The old woman had told him to stand there for that reason. It was so that the rattlesnake might swallow him. That was why she gambled, she was happy, and she thought, "Now by this time the rattlesnake has swallowed him." Urutsmaxig stood there, and thought, "Where is the old woman going to drive?" and while he thought this, while he wondered where she was driving, the rattlesnake breathed in. Now, where Urutsmaxig stood there were many trees; and when the rattlesnake opened its mouth, they all leaned toward it, drawn by the wind.

Urutsmaxig was drawn along. He seized the trees, but they were pulled up by the roots. He was drawn down towards the rattlesnake's mouth. He thought, "I am going to die." Then he braced himself, but his feet slipped; he was sunk into the ground up to his knees, but could not hold. Then he thought of the spare flint-flakes he had tied up in his quiver. He reached in, took them out, and just as the rattlesnake was swallowing him, he threw the flints into the open mouth. So he killed the rattlesnake, and cut off the head, and took it away.

He returned to the house, and put down his game at the door. This made a noise. The old woman was gambling as he walked in, and she quickly threw her gambling-sticks over her back toward the wall. "It is outside," he said. "Yes," said she, "I'll eat outside." Then she went out. Urutsmaxig had killed one of the old woman's relatives. She had said she would eat outside, but she wailed and cried. Then she buried it, and came back again after a time.

By and by she said, "Son-in-law, go down to the river! There is a salmon-trap there, inherited from one who is dead. I want some fish, any kind of fish." So he went down. There were many fish in the trap, and he reached down to take some out. Then rattlesnakes stuck their heads out of the water, and he nearly was bitten. Then he killed them with his arrow-flaker, and tied them up in bunches, and took them off. As soon as he had left, the old woman had begun to gamble. When she heard Urutsmaxig at the door, she threw her gambling-sticks away. "I have brought them, old woman!" said Urutsmaxig. Then she said, "Yes, I'll eat outside." So she went out and cried.

By and by she said, "Son-in-law, I wish you would go there and climb up to that eagle's nest. It is on a tree. Take the young birds. They will soon be flying."—"All right!" said he. So he went. "Where is this man?" he thought. After a while he saw a juniper. It was bushy, and there was an eagle's nest in it. He climbed up after the nest, and kept on climbing. As he climbed, the tree grew up with him, until it reached the sky. Finally he reached the nest, and looked over the edge into it. And there were rattlesnakes in it. They coiled and struck at him, and almost bit him. He took out his arrow-flaker, and struck them on the head, and killed them. He tied them in a bunch, and stood on the top of the tree. He pressed it down with his foot, then he climbed down again, and went back to the house, carrying the game. The old woman had been gambling ever since Urutsmaxig had gone. She thought, "By now he is killed, in spite of his coming back before." Then, just as she was thinking this, he came in. "I left it outside, old woman!" he said. "Yes," said she, "I'll pluck them outside." So she went out. She wailed and cried, and then buried them. He was killing those who had been her relatives.

After a time she said, "Son-in-law, I want to eat spawning salmon."

—“All right!” said he. She told him which one she wanted. “Spear the one that floats down blue in color. Do not take the one that is red, but the one that floats down blue.” So he went, and took with him Maiyaho, the little one. He arrived at the place where the old woman had told him to go. He undressed. He had a skin about his waist only. He tied his hair up in a bunch on top of his head, and put eagle-down on it. He took out his spear, tipped with black obsidian and with red and black obsidian, a two-pronged spear. He put on the points. Then he told Maiyaho what to do. “Do not cry,” he said, “if I am pulled into the water. I will stick this arrow-flaker in the bank. Do not touch it. If it falls, you may cry; and then after ten days you come here.” So he stood watching. Now, the red salmon floated down, but he did not spear it. Then a blue one floated down, and he speared it under the arm. It jumped and roared in the water. When it jumped and flopped about, it nearly pulled Urutsmaxig into the stream. He pulled the salmon out, and then it pulled him into the stream, pulled him wholly in, until he was out of sight; even the eagle-down did not come up. Then Maiyaho cried, he whom Urutsmaxig had told not to cry. He did not return until after dark to the house. Next morning he went away right after breakfast, and did not come back until night. For all the ten days he did this. He watched the arrow-flaker; but still it stood up, and did not fall. Urutsmaxig had said that unless it fell, he was not to cry; yet he cried every day. The tenth day came, and Maiyaho watched. It was the same time that Urutsmaxig had been pulled in. The water rippled from an unseen cause. Maiyaho wiped the tears from his eyes, and thought, “I wonder if I did not see something!” Again he saw it. Then the eagle-down appeared above the water; then Urutsmaxig came up out of the water as far as his shoulders; then he came fully out. He pulled out the thing he had speared. It was worth looking at, for it had a person’s body and a fish’s tail. Urutsmaxig carried it off. He said to Maiyaho, “I told you not to cry until the arrow-flaker should fall.” Then they went back with the head. Maiyaho told him, “The old woman has been gambling all the time. She did not even eat.” When they got back, they made a noise at the door, and the old woman threw her gambling-sticks over her back to the wall. They came in. “I have come back with the fish,” said Urutsmaxig. “Yes, I’ll cut it up outside,” said she. Instead of this she buried it; for it was the head of the old woman’s daughter he had brought. It was that she buried.

Now she could do nothing to him. She thought, “What way can I kill him?” Then she said, “Son-in-law, don’t you feel like playing?” —“Yes,” said he, “I don’t care what the game is. Let us go!” So they went. So they got to the place where people swing and sway on a tree. The tree stuck out far over the water of a lake. It was

a fearful sight. Now they walked out on the tree to play. They bent it down by standing on the end of it. Then the old woman jumped off. It sprang up until it struck the sky, then bent back and sunk deep under the water. By and by it came up, and Urutsmaxig was still standing there on the end. "Now, old woman, it is your turn," he said. So he bent it down for her, and jumped off. Just as before, the pole sprang up to the sky, then sprang back under the water; and when it came up again, the old woman was gone. "Where is she?" thought Urutsmaxig. Then far up in the sky she laughed, "He, he, he! You did good to me, my son-in-law. I shall see what people do at night. If they steal anything, I shall be the one who sees." So she became the moon. And Urutsmaxig went on to his home. It was that way that he did in the olden time, they say.

33. THE RACE WITH THUNDER

Thunder and Silver-Fox lived side by side. They bet with each other, saying, "Let's run a race!" So they ran, and Silver-Fox was beaten. Then Thunder bet again, with another, with Red-Fox, and won. There were ten brothers of them; and next Black-Fox ran, and was beaten. Then they talked together, and said, "Whom can we hire?" — "Whom else than Wolf?" said one. "Yes," said they. So one went at night to tell Wolf to come that night.

He arrived. "Ha!" said he, "what is the trouble?" Then Silver-Fox said to him, "Take pity on me! Thunder has won all I have. They are racing now, and three have been beaten." — "Well," said Wolf, "what can I do to win? I think I will go and look on, at any rate." So they went at dawn. They hid Wolf, and as it grew light they told him about things. "This is what he does to us, this is how he beats us. He almost kills us. He runs in front of us, and tears up the ground. That is the reason he wins." So they told him about it. "Ah!" said Wolf, "what can I do? I will try, anyway."

Now, the sun was just rising. It rose, it rose higher, and now they began to race. Wolf prayed for luck while he was running. They started; and soon Thunder tore up the ground, he tore open trees, he ploughed up the earth ahead of Wolf. Wolf kept praying silently. He was running behind Thunder, and he turned in and ran directly in line behind him. He pulled a Pain from his tongue, and threw it ahead, so as to strike the ground where Thunder was to run. When Thunder came to the spot, it seemed as if he stood still, so fast did Wolf pass him, and win. So they won back all that Thunder had won away from them. That was the way they raced. That Wolf was the only one who could beat him. No others could do it. That is how they did when Thunder bet and won.

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34. COYOTE AND THE CANNIBAL

Long ago an evil being was travelling about, travelling around in the world to eat people. After a while, he came into this country; he came up river. The people heard of him, heard that a "devil" was coming who ate people, and they fled to the mountains. By and by Coyote said, "What is this 'devil' you are talking about? I myself am a 'devil.' By and by we two will eat of each other. Now do ye all run away. I will sit here, and by and by we two will taste of each other." So they did. Coyote got pitch, he pounded up a plant and mixed it with the pitch. He plastered it then on his breast and belly, that it might be what the "devil" should taste of. Then he sat down. Far away from the fire, in the corner, Badger was hidden.

Now the one who came approached, saying, "Tatcīdidi kŭp kŭp kŭp."—"Now he is coming," said Coyote to Badger. "Don't get excited. When I taste, I will quickly cut out his heart. Then I will jump out of the house. Do you then quickly run out from where you are hidden, and open out the coals in the fire. I will run around the house, then I will jump up on the roof, and will throw the heart into the fire. Then do you quickly cover it up with the coals."—"All right!" said Badger.

Now the cannibal came close. "Tatcīdidi kŭp kŭp kŭp" is what he said. Now Coyote answered, "Tatcīdidi kŭp kŭp kŭp." Then the "devil" thought as he went, "They never said that to me before. Nowhere did they say that." Then he arrived. "Hē!" said Coyote. "I am hungry. There was no one here to eat when I came."—"Ho!" said the "devil." "I came this way also. I too am hungry." Then Coyote said, "Let us eat each other!"—"All right!" said the "devil." "Yes," said Coyote, "do you eat me first. Let us begin." So Coyote started up the fire. Then he pulled open his shirt. "Cut with this knife right here, on the breast," said he. "All right!" said the cannibal. So he cut a slice off of Coyote's breast. He roasted it. Then the "devil" took off the fire what he had cut from Coyote's breast, and ate it. "Ah!" said he, "your flesh is bitter."—"Yes," said Coyote, "it is because people have been talking about me." The other could hardly eat it, but he finished it at last. Then Coyote said to the "devil," "I'll taste you now."—"All right!" said he. So he uncovered himself. Then Coyote took the knife to slice the "devil's" breast; but instead of that, he cut inwards deeply, he cut in towards the heart and lungs, he cut down to the bone. "Ahaha!" said the "devil," "a little higher. Don't cut so deep!" Coyote kept on cutting close to the bone; and when he got to the end of the breast-bone, he cut in deep. He cut quickly, and cut out the heart and lungs. Then, taking them, he jumped out of the house through the door, and ran

around the house. He ran round and round. The "devil" ran after him, he chased him. Then the Badger jumped out quickly, he opened out the coals of the fire. Coyote ran around the house several times, carrying the heart and lungs. Then he jumped on the roof, and threw the heart and all through the smoke-hole into the fire. Badger covered them up quickly with the coals. Then the heart popped and burst, and the "devil" fell dead. That is what it did when Badger covered it with coals. That is how Coyote killed that "devil." When the heart popped, people heard it all over the world. Then they said, "Coyote has killed that 'devil.'"

HARVARD UNIVERSITY,
CAMBRIDGE, MASS.