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YOKUTS AND WESTERN MONO MYTHS

BY

A. H. GAYTON AND STANLEY S. NEWMAN

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PREFACE

Two sections of the present study are by Stanley S. Newman: "Type Myth" and "Linguistic Aspects of Yokuts Style." For all other parts of the monograph A. H. Gayton is responsible.¹

The study comprises three main parts: Part I is concerned with general considerations; Part II contains fifty-five hitherto unpublished Yokuts and Western Mono myths and tales collected in English by Gayton; Part III consists of abstracts, together with a comparative analysis, of the same fifty-five new tales and also of one hundred and four myths previously secured from the Yokuts and Western Mono and published by a number of authors. The three principal published collections thus utilized are two on the Yokuts: A. L. Kroeber, *Indian Myths of South Central California*, and F. F. Latta, *California Indian Folklore*; and pertinent parts of one Western Mono collection: E. W. Gifford, *Western Mono Myths*. Minor collections and even single published myths also have been abstracted for comparison. Also included in the abstracts are outlines of tales secured by Newman in Yokuts texts and not yet published. In order to make certain comparisons more effective there occasionally appear abstracts from other sources, notably those of the Growing Rock myths from S. A. Barrett's *Pomo Myths* and C. F. and E. W. Voegelin's *Tübatulabal Myths and Tales*. To Mrs. Voegelin, Dr. Willard Z. Park, Dr. Leslie Spier, and Mr. Maurice Zigmund, who generously placed their unpublished material at our disposal, the authors owe their deepest thanks.

In spite of the fact that our Yokuts myths were recorded independently by two trained persons, it is doubtful that the collection is fully representative. Neither worker was specifically engaged in myth collecting. The popularity of certain tales, which came forth again and again from informants of various local groups, is highly verified, but the extension of the Yokuts roster is indicated only by Newman's series of Yauelmani stories. And Yauelmani knowledge, tinged by Shoshonean contacts to south and east, cannot be regarded as typical of tribes more centrally placed in Yokuts culture, such as the Tachi or Wukchumni.

Bearing in mind the limitations of the material, we have made such interpretations as we can of the linguistic and narrative style of the myths, of their local differences that have cultural significance, and of their relation as a whole to the mythology of adjacent areas.

May 31, 1937

¹Newman's work was done while making a linguistic study of Yokuts dialects sponsored by the Committee on Research in Native Languages, 1930-31. Gayton obtained tales incidental to ethnographic field work for the Department of Anthropology, University of California, 1925-29, aided by a National Research Council Fellowship, 1928-30, for which grateful acknowledgment is made.

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PART I. GENERAL CONSIDERATIONS

Since it was not practicable for Newman to present his text myths in full translation at this time we have selected one as representative of the native Yokuts story form. This appears below in complete translation. It is slightly longer than the usual Yokuts tale and has two elements common

in Great Basin-Plateau mythology: the rock covering of Condor and the rolling skull; otherwise it is a typical example of South Central Californian narrative progression, conversation, action, and incident.² The rest of Newman's myths, abstracted, appear under Abstracts and Comparative Notes.

TYPE MYTH

Condor Steals Falcon's Wife

There they were living above Xolmiu (Clover Place) at the foot of this mountain. Their leaders are thinking about their meeting. And Eagle said, "Tell Cougar and Big Eagle and his friend, the large Crow, and their crier, Dove, and Coyote and Falcon and Wolf." And Coyote was sent. Now he is going to assemble the people. "In seven days we will assemble." Now they will be told--Wind and Thunder and Dog too. And Coyote informed them. And Wind said, "Of course I can go anywhere. But tell Thunder. Will he go?" And, "I'm not sure that he can," he added.

And the seven days came. And already all the people were assembling there. And Thunder did not come. The booming noise he makes is useless; he can't walk. And Coyote went to him. And he questioned him. And Thunder said, "I can't go anywhere. Tell my friend and he will come." And Wind went to him. And there he arrived. And he said to him, "What's the matter with you! Aren't you able to walk? Haven't I been telling you, I'll see to it that you will go where they want you? Are you ready to leave now?" he says to him. "Stand up now, and you will speak," he says to him. "Ready?" Wind says to him. "Yes," then says Thunder. "Speak now," he says to him. "Will we go now?" And Thunder spoke. Just as soon as he spoke, the two of them walked off.

And they arrived there immediately. And their leader, Eagle, said to him, "Have you arrived already?" he says to him. And he said to him, "This gathering of ours is certainly a small one. How is that?" Thunder says. "These are important people. I am thinking about our going west," says Eagle. "All the seeds are now getting ripe again." "Good," they say. "But who will go to look them over?" they say. "Antelope," they say. And Antelope said, "In the morning I will go." And he went. And there he arrived. To his surprise, there were a great many seeds. And he took a great many; he placed them in both his feet. And he arrived after sundown.

And, as before, Coyote assembled the people. And all the people assembled. A large covering was already spread over the ground. On it he is now going to pour his load. And he poured it. And they said, "There is certainly a lot." And, "Count these important people," they say to Dove. Now they are going to divide it. And each of them took his share. And the unimportant ones took what was left. And all of them were pleased. Having taken their food, all of them will now prepare it. And Falcon's friend, Crow, ate a lot of black seeds. And he turned black. "Well," says their leader, "in seven days we will go."

Now they are going to gather food. And the seven days arrived. And some of them asked their leader, "In how many days will we return?" "In three days." And they said, "There is food enough for our children."

And all the people went. And there they arrived. And they got many seeds. And in three days they returned.

And Falcon probably got a great many. And he said to his wife, "I'll take some of this, and I'll come right back." And his wife was working; she was getting more. And the woman heard him coming. She looks about, but she does not see anything. And Condor alighted close to her. And after alighting he said to her, "Are you the wife of my younger brother?" he says to her. "Is he your younger brother?" she says to him. "Yes," he says. "His name is Tsopnix." And the woman said to him, "What is your name?" she says. "Condor," he says. "So we will go now," Condor says to her. He says to her, "Take off your necklace." Her necklace was money--small beads and big dark beads and small bone beads. And she said, "No," but it was useless. "Why should I?" she says to him. "I'm afraid he'll be angry," she says to him. "No," she says. "We will go now." He took her away by force.

And then Falcon arrived after they had gone. And he couldn't find his wife. And in vain he

²Recorded in Yauelmani dialect by Newman.

looked for their footprints. He found nothing. And from there he returned. And he arrived at the leader's house. And the leader said to him, "Why are you alone?" "I can't find her," he says. And the leader said, "I think she has been stolen from you. Now we'll assemble the people," the leader says to him. And he sent Dove. "Assemble the people," he says. And Dove got all the people. "Falcon's wife has been stolen," he says. "Now Eagle will ask the people," he says. "Who's going to find her?" he says.

And all the people assembled. And he asked all of them, "Who can find out where she went?" And Buzzard said, "I'll try. But he must take me where she was stolen," Buzzard said. And there Falcon took him where she was stolen. And there they arrived. "For one day I will search for her," he says. And Buzzard searched all the ravines. He looks down all the impassable places. He comes down. Where is she hidden? And in vain he goes up again. He finds nothing.

He did not find anything. He worked for one day. And he returned. And, as before, all the people assembled. And they asked him, "What happened on your journey?" "I didn't find anything," he says. "I walked over the whole world, but it was useless," he says. "I didn't find anything."

And the leader said, "Now you," he says to Wind. "Yes," says Wind. "I think I can do something. I try to get in everywhere over the whole world," says Wind. And there Falcon took him. And they arrived there. "Is this it?" says Wind to him. "Yes," says Falcon. "Well, I'll walk now," he says. "I will arrive there after sundown," he says. And Falcon says to him, "Well, I am going now," he says. And Wind walked over the whole world. He did not find anything. He worked for one day. And he arrived late at the leader's house. And the leader asked him, "What happened on your journey?" he says to him. "I didn't find anything," he says.

"Now you," Bottlefly is told. And there Falcon took him. And they arrived there. "Did she go from here?" he says to him. And he stood right there where the woman had been sitting. And he said to Falcon, "You must not go anywhere. You must wait for me right here," he says to him. And Bottlefly says, "From here I'll find out where she went. I'll turn around here," he says. "East," and also, "North," he says, and also, "West," and also, "South." And Falcon said, "Where is she?" he says. "Not there," Bottlefly says. "She went far up," he says. "You must wait for me right here," he says.

And there he went far up. And there he remained. He sniffs in all directions. And he turned around. And he saw a house. It was the house of the thief. And there Bottlefly went. And on entering his house, he slipped. He falls on his back. His house was slippery. And it was quiet there. And he saw the woman. And from there he returned. He seemed to be very

quick. He came there where Falcon remained. And he reached Falcon. And Falcon said to him, "Where?" And he said to him, "She is up there." "I have known it for a long time. I have been thinking," says Falcon. "It is best that we return, and I will go in the morning."

And they returned. And they arrived at the leader's house. And the people assembled. Now they will listen to the one who found her. And all the people assembled. And the leader questioned Bottlefly. "The two of us arrived there where she was stolen," he says. "We arrived there," he says. "And I couldn't find her east or north or west or south," he says. "Well! She went above," he says. "And there I arrived far up," he says. "There she was," he says, "that woman." And Coyote said, "I have known it for a long time," he says. And he named him. "That is his name," he says. "Condor," he says. "All of his body is stone, but his heart can be seen through his back," he says. And Eagle said to him, "Is he certain to fight us if he comes?" he says. And then he said, "Sparrow Hawk is Falcon's younger brother. Yayil is his name." And Falcon said, "In the morning I will get her," he says.

And in the morning Falcon went. He took his musical bow. And far off there he arrived. And there he placed it where his wife had been. And there he sat on his musical bow. And he went up. That musical bow of his took him up.

And far above he came out through a hole in the world. And after coming out he stood there. And there he saw the house. And there he went. And there he arrived at the door. And he said to her, "Come out." And she said to him, "Who are you?" And Falcon said to her, "It is I." "So it is you," she says to him. "Now I will come out," she says to him. And she came out with a string of human bones around her neck. And Falcon said to her, "Take off your necklace. Now we will go," he says to her. And from there they went to the place where he had come out. And they arrived there. And there he placed his musical bow. They sat in the middle of it. And from there they descended far below. And from there they went to their house where their leader was. There they arrived. At their arrival, the people are happy.

And then Condor, the fighter, arrived at his house. And there he saw their wife's necklace; she had thrown it on the door. And at that he immediately got ready to go. Now he is going to follow his wife. And he descended far below. And from there he went. Now he will go toward them. And far off there he arrived. And he asked them, "Where does Tsopnix live?" he says. And Falcon was told, "Condor is looking for you." "Has he come already?" he says. "Yes," says the speaker. And there went Falcon.

All the people are getting very frightened. "Hello," Tsopnix says to him. "It is really you." "Hello," says Condor. "So you took our wife," he says. "Therefore," Condor says to him,

"therefore, we will settle it between ourselves. If you kill me, then you will take our wife. But if I kill you, then I will take her," he says. "Which one will shoot first?" he says. "I will be first," says Falcon.

And they went far off to an open plain. "Ready?" Falcon says to him. And it seems that he conjured up a fog. And "Ready?" says his opponent. And many stones fell where Falcon was standing. And Condor asked him, "Where are you?" his opponent says to him. "I'll take my turn with you. Now I come," Falcon says to him. And he conjured up a fog again. Soon his younger brother will go in a circle around him. He has many wire-grass [cane] arrows now. He is shooting at the heart through Condor's back. There this heart of his could be seen. "Well, get ready now," Falcon says to him. "Now I will shoot at you. Three times I will shoot at you," he says to him. "Ready," he says to him. "Get ready now. Now I will shoot at you." And he shot at him. Many stones dropped from his body when he shot. And he shot at him again. And, as before, stones dropped there. And "Where are you?" Falcon says to him. "Here I am," he says.

"Now I will take my turn with you. I come next," Condor says to him. "Good," says Falcon. "Ready?" he says to him. "Ready," then says Falcon. His younger brother still keeps shooting at him through his back. And he conjured up a fog again. And many stones dropped where he was standing. And again he went far off to a different place. And he says to him, "Where are you?" "I am standing here," says Falcon.

"And now I will take my turn with you. I will come next again," Falcon says to him. Already Condor is losing strength. Now he is going to shoot at him again. And a lot of stones fell; they seemed to be very large ones. "Again," Falcon says to him. And he shot at him again. "There is one more," he says to him. "Now I'll shoot at you again," he says to him. But he [Condor] is already losing strength. And, "Again," he says to him. And finally he fell down. Yet he does not stop talking. And then they rested. Now he does not get up. Now he has fallen.

And "What are we going to do with him?" says Coyote. "We will burn him," say all these people. And all of the people gathered wood. They piled it there where he had fallen. And it was set on fire. And the fire died out. Nothing was burning. "Hello," says Falcon to him. "Hello," then says Condor. "So! You are still alive," Falcon says to him. "There is nothing you can kill me with," he says to him. And an-

other kind of wood was gathered. And, as before, it was again piled there where he is lying. And, as before, it was set on fire. It was not burning any longer. "Hello," Falcon says to him. "It is really you. Hello," he says to him. "I am well," he says. "So! You will not die," Falcon says to him.

And Coyote was asked, "What will we burn him with? He does not burn up," they say. And, "With grass," Coyote says. "With that he will burn," he says. And a lot of grass was brought. Now he will be burned with it. And it was set on fire. And all of his body was burning. But his head still talks. "We have probably killed him now. Leave him right there," he says.

And they stayed over night. And during the night the head, by itself, went away. His body was not there. And Falcon got the head and took it away. And the head got angry at being taken. Now the head will try many times to harm him. And again Falcon takes it in his hands. Now he is going to keep smashing it down on these stones. And again it kept trying to harm him.

And finally Falcon said, "We had better go to my father's sister." And Falcon and his wife went off. Now they are going to run away. And the two of them went. And now the head came again. It was trailing them now. And again it overtook them. Again it failed to do any harm to Falcon. And, as before, Falcon took it and kept smashing it down. He broke it in many pieces. And again the two of them went off. And again he overtook them as they were nearing his father's sister's house. And, as before, he again kept smashing it down. And with that the two of them went off again. And his father's sister shouted, "Run," she says to him. "You are coming close now," she says to him. They were getting very near. And now the head was approaching them again. And already it was overtaking them. Just as it approached, the rock closed shut. Just as it closed, the head arrived there. There the head broke. There it became Echo Rock.

And then Eagle was asked, "Where will you go?" he is asked. "Here in the mountain I am going to roam," he says then. And Cougar also was asked, "Where will you go?" he is asked. "Here in the mountain I am going to roam," he says. "I'll kill many deer," he says. Falcon also says, "I too will walk here in the mountain," he says. And Coyote was also asked, "Where will you go?" he is asked. "Here I will walk on the plains. Maybe I will steal something there," he says. And Crow also was asked. "I'll walk west," he says. "Maybe something will die. And I will eat its eyes," says Crow. That is the end.

LINGUISTIC ASPECTS OF YOKUTS STYLE

To the extent that language is a medium for communicating ideas and for recording experience, appropriate equivalents in one language can always be supplied for those of another.³ On this colorless level a language has no style; it is merely what a dictionary implies it is--a bundle of lexical units for referring to things and events and relations, an instrument for conveying the brute content of experience.

But we are intuitively aware that our own native tongue, at least, is more than a group of speech symbols for referring to chairs and tables. We know, for instance, that there are a number of ways of saying essentially the same thing, that similar notions can be expressed by different stylistic uses of the language. Our intimate association with our native mode of expression has made us so acutely sensitive to these minute differences of style that we can frequently identify speakers or writers by the manner in which they draw upon the resources of the language. But our ability to make such fine discriminations within one language medium carries with it the seeds of an illusion, for inevitably we get the feeling that there is no limit to the potential variations of style in our language. And we are encouraged in this illusion by literary artists, whose task it is to convince us that they are working with a perfectly flexible medium that can be molded to any desired shape.

The process of translation helps to correct such illusions. In translating we come to the unhappy realization that each language, instead of shaping itself to our will, governs and directs the trend of our expression. We are sharply reminded that languages have an inner resistance. Their materials are already shaped into a system of formal and conceptual patterns. Within the patterns of a language other than our own, we are forced to make uncongenial distinctions and to ignore other distinctions that seem imperative to us. In Yokuts, for example, it is necessary to discriminate in all tenses an event

which is in the process of transpiring from one that has already taken place and exists only as a resultant state or condition: a fundamental contrast is expressed in "he is walking" as against "he is in a condition subsequent to walking." Such a distinction is pedantic in English. On the other hand, the number category is treated very casually in Yokuts as compared to English. Plurality need not be expressed in most nouns unless there is some special point to it; the form "house" can do the work of referring to the plural as well as the singular.

These patterns, however, are merely the potentialities of style. A grammar deals with them directly, describing their forms and their conceptual functions. It is not concerned with the selective tendencies operating in actual usage to favor certain potentialities and to neglect others. It tells what a language can do but not what it considers worthwhile doing. To the native a grammar is always unconvincing, for it ignores the most vital and intimate part of his language--the intricate network of values, of attitudes and expectancies that guides his selection of expressive tools.

It would be a sentimental presumption to suppose that we, as outsiders, can respond significantly to the values locked within the Yokuts language. The values and anticipations that we have developed in our own language will not be satisfied in Yokuts. In spite of this, we can escape our bias to some degree by following the selective trends of Yokuts as manifestations of the stylistic values proper to that language and by examining the manner in which Yokuts arrives at an integrated style through the exploitation of certain of its latent resources and the rejection of others.

A striking uniformity of style is to be found in Yokuts, and the personal narratives collected in the field show the same stylistic qualities as the myths and tales. In these stories there is no tendency to indulge in the elaboration of concrete details. The notions expressed remain on a highly generalized level. This bareness and simplicity of expression can be traced to a number of grammatical factors. Suffixation is practically the only grammatical technique of Yokuts that augments the meaning of word roots. The addition of a suffix, however, sets in motion a chain of formal operations. Principal among these are the vowel processes: in addition to occasional vowel changes that occur under special conditions, the root vowels undergo constant changes dictated by an intricate system of vowel classes; and the vowels of the suffix itself must then be changed to harmonize with the vowels of the root. To add the durative present -'an, for example, the roots 'e'pi, "swim," and de'yi,

³Phonetic key.--i, as in English beet; e, as in English bet; a, as in German Mann; ɔ, as in French note; u, as in English boot; (as i', e', etc.) indicates that the vowel is long; p, t, k, aspirated surds, as in English pill, till, kill; b, d, g, unaspirated surds, as in French pas, tas, cas; ɸ, ʈ, ʀ, like b, d, g, but with simultaneous glottal release; ʔ, glottal stop; ɿ (as ʈ, ʀ, etc.) indicates that the consonant is articulated with the tip of the tongue against the alveolar ridge, somewhat farther back along the palate than the articulation for English t, s, etc. Other phonetic symbols can be read with their English value.

"lead, take the lead," change their vowels in the stems 'ipa'-an, "he is swimming" and diya'-an, "he is leading." But the suffix must also change its vowel when it is appended to a stem of the "o" class: parallel to the forms quoted above, the root yə'wə, "go home," undergoes vowel changes and also affects the vowel of the suffix in yowə'-an, "he is going home."

But all of this shifting and balancing of vowels is completely devoid of any referential function. The vowel changes have a purely formal relevance and carry with them no increments of meaning. They are not like our vowel changes in "sing, sang, sung" or in "man, men," which have a clearly assignable function. They resemble the nonfunctional vowel changes in the stressed syllables of "grateful, gratitude" or "volcano, volcanic." Whereas changes of this type affect only a minute portion of the English vocabulary, in Yokuts they are deeply embedded in the language system and accompany every process applied to the word.

In its organization of morphological elements, Yokuts shows the same disregard for external function. The tightly organized and interrelated classifications of word types and subtypes, of stems, and of suffixes are not based upon any rationale of their conceptual content. These elements are classified according to their phonetic form and the way they behave as morphological units, not according to their meaning.

Every language possesses a certain amount of formal machinery that does not generate meaning. Of this type are the occasional vowel changes of English, mentioned above, and some scattered consonant changes ("invade, invasion; equate, equation"). But there is a scrupulous and unremitting attention given to form for its own sake in Yokuts. Throughout its grammatical system Yokuts reveals a degree of neatness and consistency in organization, a formal balance and symmetry, that is rare among languages. Although this formal emphasis contributes feebly to the creation of meanings, it is by no means insignificant as a stylistic factor. Formal movements that take place below the level of tangible meanings carry their own esthetic satisfactions. But they are the most subtle and indigenous aspects of a language; they can never be captured in a translation.

The suffixing system, which bears the heaviest burden of functional work in Yokuts, does not provide the means for an elaborate development of concepts within the word. There are no more than a hundred suffixes in Yokuts. Although English possesses about the same number, it does not rely primarily upon suffixation; such techniques as word order, compounding, prefixation carry as much, if not more, of the functional load. Yet, in spite of the fact that Yokuts depends almost exclusively upon suffixes, it is remarkably restrained in exploiting the

possibilities of suffix combination. Every word in Yokuts, except the uninflected particle, must have at least one suffix, and the great majority of words occurring in the several volumes of text dictated by my informants do not go beyond this minimum requirement. Words containing two suffixes are fairly common; but words with three suffixes are relatively rare, and those with more than three are practically nonexistent in the texts. This is not a matter of mere statistics; it is a manifestation of selective forces in Yokuts that limit the free application of its grammatical resources. There is no analogous tendency in English to set upper and lower limits to the use of suffixation and to demand that a uniform degree of suffix elaboration be applied to words. As a matter of fact, English does not seek economy or uniformity in the use of any of its grammatical materials. In spite of the fact that we generally look outside the word unit to syntax for the creation of notional complexes, we feel no more strain in a lavishly suffixed word, such as "nationalistically" with its six suffixes, than in a suffixless word, such as "state."

An instructive exercise that I indulged in during my Yokuts field work was to construct words having four or five suffixes and to ask the informant for a translation. Although such words complied with the grammatical rules and could be translated by my informant without any difficulty, they seldom failed to provoke his amusement. It was obvious that these words were impossibly heavy and elaborate. To the Yokuts feeling for simplicity they were grammatical monstrosities.

The concepts expressed by the suffixes are abstract in nature. Yokuts does not possess the types of formative element, so familiar in many American Indian languages, that convey notions of concrete instrumentality, such as "with the hand" and "with a stick," or notions of specific location, such as "on the shore" and "in the house." The suffixes of Yokuts have more the character of algebraic symbols; their content is schematic rather than material. Among the verb suffixes, for example, are those defining an event as durative, continuative, repetitive, causative, reciprocal, passive, subordinate, undifferentiated past or present, future. The most common noun suffixes refer to case relations, marking the subject, direct object, and indirect object, or denoting possession, location, and the like. Particularized and concrete meanings are not expressed through the suffixes in Yokuts.

Even the stems, which are the only elements in Yokuts that can specify the material details of reference, show a strong tendency to carve out broad and comprehensive meanings from the referential field. The vocabulary of verb stems is largely made up of such diffuse and generalized notions as "come," "go," "walk," "run," "hear," "see," "smell." When suffixes with their abstract meanings are joined to stems whose referential content is so inclusive, the resulting words con-

tain notions that are generalized. Although English is well stocked with words expressing notions of this kind, it also has an extensive vocabulary whose words are packed with delicate overtones of meaning. It can add subtle nuances to the general notion of "walk" by using such terms as "stroll," "saunter," "stride," "pace," "march," "tread," "plod," "hobble," "limp," "toddle." There is nothing like this in Yokuts. A book of Yokuts synonyms would be poor indeed. The language is not well equipped, either in its stems or in its formative elements, to build word units that are conceptually detailed or that express refinements and shadings of meaning.

Nor are the broad concepts of Yokuts words sharpened by special figurative uses. A stubborn literalness of reference invades the entire language. The shifts and extensions of meaning that add pungency and vigor to English play no part in Yokuts style. Such phrases as "to strike the eye," "to strike a bargain," "a sharp tongue," "a sharp appetite," "the family tree," "the tree of knowledge" illustrate the English genius for employing terms transferred from their literal sense. But in Yokuts a tree is a tree and nothing more. The language does not permit its words to cut metaphorical capers.

By exploiting the metaphorical possibilities of English words and by drawing upon our vocabulary of finely nuanced words, we can achieve variety and nicety of expression. Manuals of English style are merely underlining the potentialities inherent in the language when they encourage the student in his frantic efforts to avoid repetitions of the same word in close proximity. Although we may regard variety as an absolute virtue of style and repetition as a universal sin, it is obvious that Yokuts cannot be driven in this direction. The broad area of reference covered by Yokuts words gives them a wide range of application, and their literal significance holds them austere within their proper boundaries of reference. It would be flying in the face of these forces in Yokuts to seek variety by ringing delicate changes upon a recurring notion. When a notion is to be repeated, there is no need to avoid verbal repetition. A passage such as, "And he walked home. And his friend also walked home. And the people walked home," however monotonous and slovenly it may appear to English sensibilities, is stylistically appropriate in Yokuts.

Yokuts possesses a special class of verbs which, in contrast to the generalized concepts typical of the language, express notions that are narrowly defined and specific. The following examples illustrate the kind of notions conveyed by this class of verbs.

kubwiyi, "strike a flat object to the ground."
wipwiyi, "make a slow bending motion upward"
(as branches bending upward in the wind).
bidinwiyi, "tumble from a high place."

xapapwiyi, "get spread out in a fanlike formation."
no'mno'mwiyi, "make puckering motions in and out."

The stylistic possibilities of these verbs for creating vivid images in a concentrated manner is obvious; but not so obvious to English feeling, which delights in flashes of sharp imagery, is the sense of violence and bizarreness which these verbs suggest to the Yokuts stylistic consciousness.

From the perspective of Yokuts, these verbs are linguistic freaks. Their grammatical form, as well as their content, is anomalous in the Yokuts system. These verbs are composed of two elements, a stem of the verb wiyi, "do, do thus," being added to another stem defining the nature of the activity. The technique of stem composition, displayed in these "do" verbs, occurs nowhere else in the language. Furthermore, a number of the "do" verbs, particularly those referring to specific sounds, contain a stem having an onomatopoeic force: ga'gwiyi, "cackle," tuhwiyi, "spit," 'uhwiyi, "cough," hikwiyi, "make a hiccuping sound," miwwiyi, "whistle through the air." Such mimetic play with sounds is not only absent elsewhere in the language, but it is out of keeping with the severe formalism of Yokuts. In their meanings, in their form, and in their phonetic mimicry, these verbs seem to be cut to the pattern of a foreign idiom. They are like an ornate Byzantine mosaic set in a Calvinistic church.

It is a significant comment on the directive tendencies of historical drift in language that these eccentric "do" verbs have been leveled out of most of the modern Yokuts dialects. Only a few petrified noun derivatives are left in these dialects to indicate that the "do" verbs were formerly common throughout Yokuts. Only in one dialect, Yauelmani, have they been found as a fully operative and productive set of verbs. But they have a peculiar status in this dialect: they are regarded as the linguistic property of children. I did not become aware of this class of verbs until, after two or three weeks of field work, I overheard some remarks which my informant's eight-year-old son was addressing to himself. Only with the greatest difficulty could I coax my informant to explain the "do" verb which his child had used and to give me further examples of this class. It was evident that he regarded words of this type as being too silly for serious discussion and totally out of keeping with the essential sobriety of adulthood. Not until some time later did he tell me that these words were used primarily by children. But even after he had overcome his reluctance to discuss the "do" verbs, he was never able to treat them seriously. A spirit of facetiousness always accompanied our work with them.

The myths do not contain many examples of the

"do" verbs. As a stylistic device these verbs are limited in their usefulness to contexts where an implication of startling and ludicrous extravagance is appropriate. In the story of Condor and Falcon only two examples occur. The first one describes the ineffectual booming sound made by Thunder in his efforts to move (p. 1), the use of a "do" verb in this case suggesting not only the violence of the noise but its incongruity as coming from so helpless a person as Thunder. In the incident dealing with Crow (p. 1), another "do" verb is employed to refer to his sudden transformation of color. Again the verb adds a touch of characterization, for Crow turns black as a result of stupidly gorging himself with black seeds. Stories dealing with Coyote as a trickster and a dupe offer the most favorable conditions for the use of these verbs. And yet, despite their effectiveness for describing the clownish antics of Coyote, they are not very frequent even in stories of this type. There still remains the feeling that the "do" verbs belong to a lunatic fringe of the language.

Something of the same flavor pervades the various sets of reduplicated words in English--"putt-putt" and "toot-toot," "pitter-patter" and "tittle-tattle," "piggy-wiggy" and "ducky-wucky." Like stem composition in Yokuts, reduplication is so exceptional and aberrant in English that it strikes the native form-feeling as a piece of ingenuous frivolity, proper to childish speech and appropriate on an adult level only when a frivolous reference is intended. But the values which color a grammatical technique are relative to the individual patterning of each language. To reverse the analogy, reduplication is felt as a thoroughly respectable technique in Yokuts, just as stem composition in English, as illustrated in "blackbird" or "noteworthy," has nothing of the outlandish character that it possesses in Yokuts. Even onomatopoeia, whose apparently spontaneous and direct symbolism might be expected to find a universal response, carries a different stylistic tone in the two languages: in Yokuts it is associated only with the eccentric "do" verbs; in English, though it occurs in many of the low-caste reduplicated words, it is also found extensively throughout our vocabulary of image-creating words, such as "clink," "hush," "squeak," "squeal," where it serves to sharpen the vividness and specificity of reference.

Words are convenient but arbitrary units by means of which to examine the kinds of notions that a language expresses and the style of its expression. The limits of a word are determined by the morphological factors peculiar to each language, not by any notional criteria. Although Yokuts words, with the notable exception of the "do" verbs, tend to sketch only the bare and generalized outlines of a reference, the language possesses syntactic resources for combining words in such a way that its sentences could attain

any degree of notional intricacy and richness. A passage of Macaulay's prose, with its long and involved periods, could be translated into grammatically correct Yokuts. But the result would be a grammarian's idle fancy, a distortion of the syntactic idiom of Yokuts. The language is as diffident in applying its means of elaboration in syntax as in suffixation.

Adjectival notions, for example, can be expressed by means of a simple syntactic device. A noun functions as an adjectival term augmenting or delimiting the meaning of any other noun by being linked in parallel series with it, and theoretically any number of such adjectival nouns can be juxtaposed to the noun they modify. The English predication, "he entered the small gray house," could be paraphrased in Yokuts: *gō·binhin tew gudew pahlikniw*, "he entered the house, the small one, the gray one." But one will search far in a body of Yokuts myths to find any such double use of adjectival terms modifying a noun. With the exception of demonstratives ("this one, that one") and quantifiers ("one, two, all, many"), even a single modifying term is rarely juxtaposed to a noun. Yokuts prefers to make separate sentences of its qualifications. More in line with the stylistic habits of Yokuts would be *gō·binhin tew / 'ama' ta gudi' / 'ama' ta yow pahlikin*, "he entered the house. / And that one was a small one. / And that one was also a gray one."

In the same spirit Yokuts avoids expressing subordinate and superordinate relations between its predications. It possesses particles indicating temporal and modal subordination, such as "when" and "if," and suffixes forming subordinate verbs, but these are syntactic tools that Yokuts employs only on rare occasions. Its favorite device for relating predications to one another is the particle 'ama', that can best be translated as "and" or "and then," an element that achieves only the loosest and most ambiguous type of co-ordination. The great majority of sentences in a Yokuts text begin with this feeble co-ordinator. Occasionally a tighter cohesion is attained by the use of another particle meaning "also, again." But the language seldom goes beyond this in its efforts to connect and relate its predications.

These items of syntactic behavior reflect the general tendency in Yokuts to demand a severe simplicity of content from its units of expression. In contrast to English, Yokuts does not pack its individual words with a wealth of meaning, nor does it compensate for the conceptual thinness of its words by an elaborate display of syntactic processes. Notions are sparsely distributed over a sequence of predications, and the predications themselves are broken up into independent, loosely joined sentences.

To the English imagination, rooted in its own habits of expression, the total effect of Yokuts style is anything but stimulating. The mode of expression undoubtedly appears drab, colorless,

monotonous. Instead of a sentence structure that is varied, that presents smooth contours in passing from one predication to another, the progression is a series of bumps and jerks; statements are made in the abrupt manner of a telegram. The brevity of the sentences suggests a cryptic style, but one searches in vain for evidences of concentrated expression, for latent implications, for subtle metaphors playing beneath the surface of overt meanings. The broadly generalized notions have a literal reference. But the absence of nicety and richness of expression in Yokuts is not the symptom of meager grammatical resources; it is, rather, the result of wilful selective forces within the language, for those resources which are the most powerful for the creation of meanings and for the development of notional complexes in words and in sentences are employed the most sparingly.

But, by the same token, the stylistic features of English cannot appeal to the intuitions of a Yokuts native. To him English must appear erratic, lacking in those qualities of restraint and consistency which he finds in his own language. He will see no uniformity in the pattern of English sentences: some are short, and some are tediously long; some are lucid and immediately comprehensible, and some are so overloaded with subordinated and sub-subordinated notions, with qualifications and involutions of meaning, that the mind is wearied in trying to

follow the labyrinthine twists and turns. Behind this unevenness of expression there seems to be a strident and feverish energy, obsessed with the need of expressing nuances that could best be left to contextual inference. To the native accustomed to the casual and quiet dignity of Yokuts style, English hammers too insistently upon the sensibilities with its succession of garish images, its interminable sleight-of-hand tricks with meanings that pass through sudden metaphorical changes, its insatiable taste for onomatopoeic mimicry. The language lacks balance and symmetry even in its grammatical system, which is a tangle of sprawling patterns. And English practises no economy in exploiting its motley resources; it draws upon its forms of expression with a prodigal hand.

Each of these appraisals is based upon the use of an irrelevant frame of values. It is no more valid than applying the principles of realistic painting to geometric art. Each language is like a particular art form in that it works with a limited range of materials and pursues the stylistic goals that have been and are constantly being discovered in a collective quest. Yokuts is a type of collective expression that values balance of inner form and restraint in the representation of meanings. In spite of the spurious impression that can hardly be avoided in an English translation, Yokuts is not a peculiar and imperfect kind of English.

NARRATIVE STYLE

It is not that phase of style which concerns itself with "character building," "plot development," "attainment of effects"--so-called "literary style"--which we wish to discuss here. Only an intense intimacy, such as Professor Lowie's with Crow life, language, and narrators,⁴ or Dr. Reichard's with the Coeur d'Al  ne,⁵ would permit comment along those lines. Certainly neither Newman nor myself knows what may be the "literary" goals consciously or unconsciously sought in the telling of a Yokuts tale. The style we are concerned with is that which shows on the face of the stories: what materials are used in tale construction.

The narrative style of Yokuts myths is no less restrained than the grammatical style of Yokuts language. One wonders if thought processes, habituated to precise grammatical forms, conform to an analagous pattern in arranging a series of ideas. The simplicity of the myths in Kroeber's collection was borne out by my own collection made twenty years later, and corroborative testimony is furnished by Newman's group of Dumna and Yauelmani texts.

This simplicity or directness is not so marked in the Western Mono myths; they have a tendency to ramble. There is a difference between a series of self-contained episodes which may be amalgamated as a composite myth or remain discrete, and the episode which depends upon a prior action and in turn leads to another. Broadly speaking, the former is Yokuts, the latter Mono, when their tales achieve length. With Yokuts align Lake Miwok and Pomo of the Central California region, and with Mono align Achomawi-Atsugewi, Shasta, and Klamath along the eastern highlands.

With few exceptions the stories collected are myths in the sense which Boas has defined.⁶ They are concerned with persons and events of an era before the appearance of man, when birds, animals, insects, and even plants, were active denizens of this world. There are one or two stories of human beings which are really in the myth category. Such is the tale of the man who followed his wife to the land of the dead. It explains the nature of the afterworld, why the dead cannot be visited, just as other myths explain how land was made or how fire was obtained. The characters have to be

⁴The Crow Indians, pp. 105-118.

⁵The Style of Coeur d'Al  ne Mythology.

⁶Mythology and Folk-Tales of the Indians of North America, p. 378.

human: their animal predecessors were immortal or revived by easy means. The other story is that of the Pleiades, the group of discontented young wives who rose to the sky. Both stories are localized by tribe in accordance with the narrator's tribal affinity. Of tales which are believed to record recent historical events, Newman obtained two, one the narrative of an actual war between several tribal groups (which is not included here) and The Gamblers. Gayton recorded two, The Boastful Man and A Bear Transformation. One of Kroeber's tales, The Man and the Owls, appears to have been regarded as an actuality.

That mysterious necessity, whether psychic, neurological, or emotional, which makes culture persist, seems more palpably in effect in mythology than in other aspects of culture.⁷ There is little or no ritual usage of myths by Yokuts and Mono: out of a world compiled of thousands of objects, acts, and ideas, the narrator is theoretically free to choose his literary materials, yet he persistently tells his story according to traditional form. This observation is an old one, but it can never be overemphasized. And it is recalled here because the stylistic simplicity of Yokuts tales is a case in point. The usual stock-in-trade of North American Indian narrators--the inexhaustible dish, kill-all arrow, life-token, Symplegades, and such--were known to the Yokuts and appear in their tales. But instead of being used frequently, as in Pomo or more extremely as in Northwest Coast myths, they are used sparingly, one in one tale, another in another. Now, this may be narrative restraint, or it may be conforming to tradition, or both. But simplicity is maintained in spite of the possibility for florescence.

Although ritualistic pressure did not bear upon Yokuts tales, two constraining factors may be noted. The first was the rôle of these myths as traditional lore, that is, sheer historical information. The myths are repeated to the young as historic fact--this was the way land was made, fire was obtained, evil cannibals overcome, and so on. The explanatory element is frequent.⁸ This aspect of the myths should necessitate adherence to general plot even though details might be altered or augmented. The second factor, which actually would affect the

relative importance of characters, rather than plot, is the reflection of social organization in the myths which makes Eagle the chief, Dove his messenger, and Coyote and Cougar influential people.⁹ In Newman's text material all these persons are referred to as "the great ones." But again, while holding the characters in place, this factor would not prevent the addition of many minor actors were such elaboration desired.

It is conceivable that the constant retelling of certain very popular tales is another phase of the Yokuts trend toward simplicity and restraint: novelty and variety were not sought. Our collection is not sufficiently exhaustive to prove this point.

In the native texts there is no tendency to be explicit in referring to characters or to cultural features. If an episode has to do with several characters, the speaker or actor in each instance is not always named. The listener is expected to know who is talking or acting, for it is apparently assumed that he is already familiar with the details of the story. (We have no check on the possibility of a greater specificity in the case of a new story being related to an unfamiliar audience.) Nor are there individual speech styles to identify certain characters.

The number of cultural features appearing in the myths are few as compared with Basin tales, wherein many material objects are mentioned, or with Pomo myths which recount Coyote's creations and institutions. In Yokuts and Western Mono myths are items or incidents which may be understood through the culture, but are not always self-evident. The most important of these is the social pattern, Eagle as chief, Dove and Road Runner as messengers, Owl as doctor. A little episode describing an assembly called by Eagle to decide upon a seed-gathering expedition introduces two tales (p. 1; abstract 114); and Eagle's judiciary rôle also appears in Condor Steals Falcon's Wife (p. 2). Shamans' mercenary practices are exposed (abstracts 89, 93, 108, 109), and the slamming of their trays upon the ground (abstract 108) is their usual method of "shooting power." The power of jumping great distances, a shaman's ability, is directly mentioned in a Western Mono myth (tale 40), and is inferential in several others (tales 3, 4, 16). Fasting or observing a meat taboo is mentioned in various tales, especially in one referring to the Jimson-weed ritual (abstract 131). Ceremonials such as the annual mourning ceremony, shamans' contest, snake dance, and bear dance are not mentioned, although one obscure reference is made to the feather ornaments worn by bear dancers (tale 14). Falcon's ill-luck at gambling (abstracts 90, 91, 93) is not due to the fact that his wife

⁷This "necessity" was manifested individually by a Wobonuch man, who, though consistently refusing to act as an interpreter, always worked near by while his daughter interpreted for my informant. One day he suddenly threw down his ax, strode menacingly toward the young woman, and said, "If you're going to tell it, you tell it right!"

⁸The presence of explanatory elements in myths, however, may not necessarily indicate an etiological motivation (cf. Waterman, The Explanatory Element in the Folk-Tales of the North American Indians).

⁹The integration of mythical and actual social forms is discussed in Gayton, Yokuts-Mono Chiefs and Shamans, pp. 369-371.

is betrayed, but to her pregnancy as a consequence of the betrayal. The "confession feast," the ritualistic recounting of an exotic experience, climaxes the Orpheus tales (abstracts 139-153).

The rôle of parents-in-law as mediators in domestic quarrels is indicated in the Pleiades tales (tales 15, 33).

The great gambling game, particularly for spectacular rivalry, was shinny. Of secondary importance, arrow shooting, lance throwing, racing, and the hand-game are mentioned as forms of contests.

Hunting adventures and exploits, which are frequent in stories from the Basin, are ignored, as are almost all mundane occupations. The eating of clover and wild onions (tales 14, 15, 33, 36; abstract 57), and seed gathering (p. 1; abstract 114) are spoken of, but rarely.

Custom required one to call out when approaching a house. To draw near unannounced would arouse suspicion (mentioned in an abstracted text).

The sacred quality of tobacco is brought out by Falcon's exclusive use of it as food and occasional references to its usage for accomplishing some superhuman task (tales 31, 34, 39; abstract 92). The common sacred talisman, a strand of eagle down, is mentioned (tales 33, 34, 53). Contact with one's supernatural power or guardian spirit through song is indicated in a few tales (tales 26, 43, 46).

It is not rewarding to recount further the incidents of culture in the stories: this résumé indicates the general nature of the cultural features exhibited.

Formalized structure of the tales is not always followed. The most common opening of a Yokuts story is with a statement: "People were living there" (*ṭaw xə'xə'hin mani' yəkəts*) or "So-and-so was there" or "So-and-so was going along." Western Mono myths more often refer to the time rather than the place, saying, "In olden times" or "Long ago" (*manati' co'in*) before taking up the action.

Closing phrases are not necessary. A few of Newman's texts end with "That is the end" or my own, taken in English, with "And that's all." But there is no indication of the "tying up" of a story reported for some people or a "call for an early spring." The taboo on summer storytelling was known but thought of as unimportant, or as a logical consequence of habits rather than as a taboo at all. All of Newman's texts were recorded in the summer. My Michahai informant said that people naturally told stories in the winter evenings, in the summer young people stayed outside and played. According to the same informant, any visitor in a house might tell stories or adventures. Boys and girls would ask for them if they dared, or hoped that conversation would evoke such recountings. Adolescent Michahai would go to a well-known storyteller's

house in the early evening and stay till they were "chased home."

It is apparent, however, that the "animal transformation" episode serves as a closing incident. While this event is the subject of complete tales, fully developed, it appears in contracted form at the end of almost any myth. This is true of Yokuts and Western Mono particularly, and is somewhat less characteristic of Owens Valley Paiute, Miwok, and Pomo. As tales of more northerly groups are examined, this ending, describing a group transformation which signified the ending of one era and the beginning of the present, gives way to single transformations, either of one's self or another. This individual transformation blends into the Transformer Concept of Plateau-Northwest Coast distribution.

Songs are more frequently introduced in Western Mono myths than in Yokuts, one trait among many which show the close kin of Mono tales with those of the Basin Shoshoneans.¹⁰ On the other hand, conversation appears more often as a stylistic device in Yokuts myths.

The persons participating in the tales are few, almost exclusively those "great ones" whose lineages are important in actuality: Eagle, Falcon, Cougar, Coyote, Dove, Crow. Eagle is the creator, but is seldom an actor; there is never a hint that he is anything but wise, just, and powerful. Wolf is the creator or a participant in Western Mono and Yauelmani creation tales. Coyote plays a dual rôle, that of creator or, more often, assistant creator, and that of a dupe. Falcon,¹¹ the fighter and gambler, is the only person to be favored with a metaphorical title: he is often called "The Fearsome One" (*ṭanyiṭit*)!¹²

¹⁰Cf. Sapir, Song Recitative in Paiute Mythology.

¹¹The simple form "Falcon" has been used throughout as there is doubt in any given instance whether it is the prairie falcon or the peregrine falcon (duck hawk) which is meant. The Yokuts *li'mik* is supposed to be the prairie falcon (*Falco mexicanus*) which is identified with *kini'*, the duck hawk (*Falco peregrinus anatum*), by the Western Mono. For the foothill Yokuts and the Mono mountaineers it is possible that the duck hawk is thought of as the hero. The two birds are not readily distinguishable: "The Prairie Falcon resembles the Duck Hawk in size and actions, though it is not as courageous and 'noble' as the latter Both Falcons nest on ledges or in caves of cliffs but the Duck Hawk's aerie commonly overlooks water, while the Prairie Falcon frequently nests in very arid country" (May, Hawks of North America, 107). (See *Falcon's Home*, abstract 86.)

¹²The peregrine falcon (duck hawk) "...is, perhaps the most highly specialized and superlatively well-developed flying organism on our planet today, combining in a marvellous degree the highest powers of speed and aerial adroitness with massive, warlike strength. A powerful, wild, majestic, independent bird, living on the choicest of clean, carnal food, plucked fresh

His association with Crow is notable. The animal characteristics of these persons are occasionally pointed by their actions, as Buzzard's searching of ravines or Bottlefly's sniffing in all directions. Falcon's abstention from food, his eat-

ing of tobacco for supernatural power, and the fastidious eating of a little liver by Cougar's child while Coyote's brats glut themselves, reflect cultural attitudes as well as describing characteristic animal action.¹³

CULTURAL POSITION

Yokuts mythology, which was aptly characterized by Kroeber¹⁴ in his pioneer work with Yokuts tales and texts, sets a norm for the mythology of the Central California folk-tale area. This area, as defined by Gayton,¹⁵ is somewhat smaller than the Central California area of tales determined by Kroeber, which he apparently felt coincided with the Central California culture area as conceived by him at that time. That Yokuts should set the norm for the central area is in part due to the extensive territory which the Yokuts-speaking tribes occupied. Nor is it to be forgotten that the peripheries of the area are virtually within the bounds of the parental Penutian stock common to Maidu, Miwok, and Yokuts. Pomo to the northwest, Western Mono to the east, and Tübatulabal to the southeast, possess transitional phases of the Central Californian mythology.

The mythology deals with events and adventures in the lives of a superhuman as well as prehuman people who later transformed themselves into birds and animals. The concept of such a period and people is basic to all western North American Indian mythologic and religious beliefs, even when overshadowed by comparatively sumptuous theology and ritualism as in the Southwest. For the Yokuts, it is doubtful that their myths were ever ordered in that "system and sequence" which Dixon credited to Maidu mythology.¹⁶ For us, with our supernormal historical sense, it seems bizarre to deal with the tales in any other than a pseudochronological order. And I am sure any Yokuts, if pushed on the point, would feel that the creation tales should come first, merely as a matter of logic. The Michahai informant thought that the acquisition of sun and

from the air or the surface of the waters, rearing its young in the rocks of dangerous mountain cliffs, claiming all the atmosphere as its domain, and fearing neither beast that walks nor bird that flies, it is the very embodiment of noble rapacity and lonely freedom" (May, *Hawks of North America*, p. 109, quoting G. H. Thayer).

¹³Although "character study" is rarely the object of native tales, there is a Miwok myth (Gifford, MM:323) which seems to have no other purpose than the vivid description of a number of animals. It is superbly done.

¹⁴Indian Myths of South Central California, pp. 192-194, 195-198.

¹⁵Areal Affiliations of California Folktales, p. 595.

¹⁶System and Sequence in Maidu Mythology.

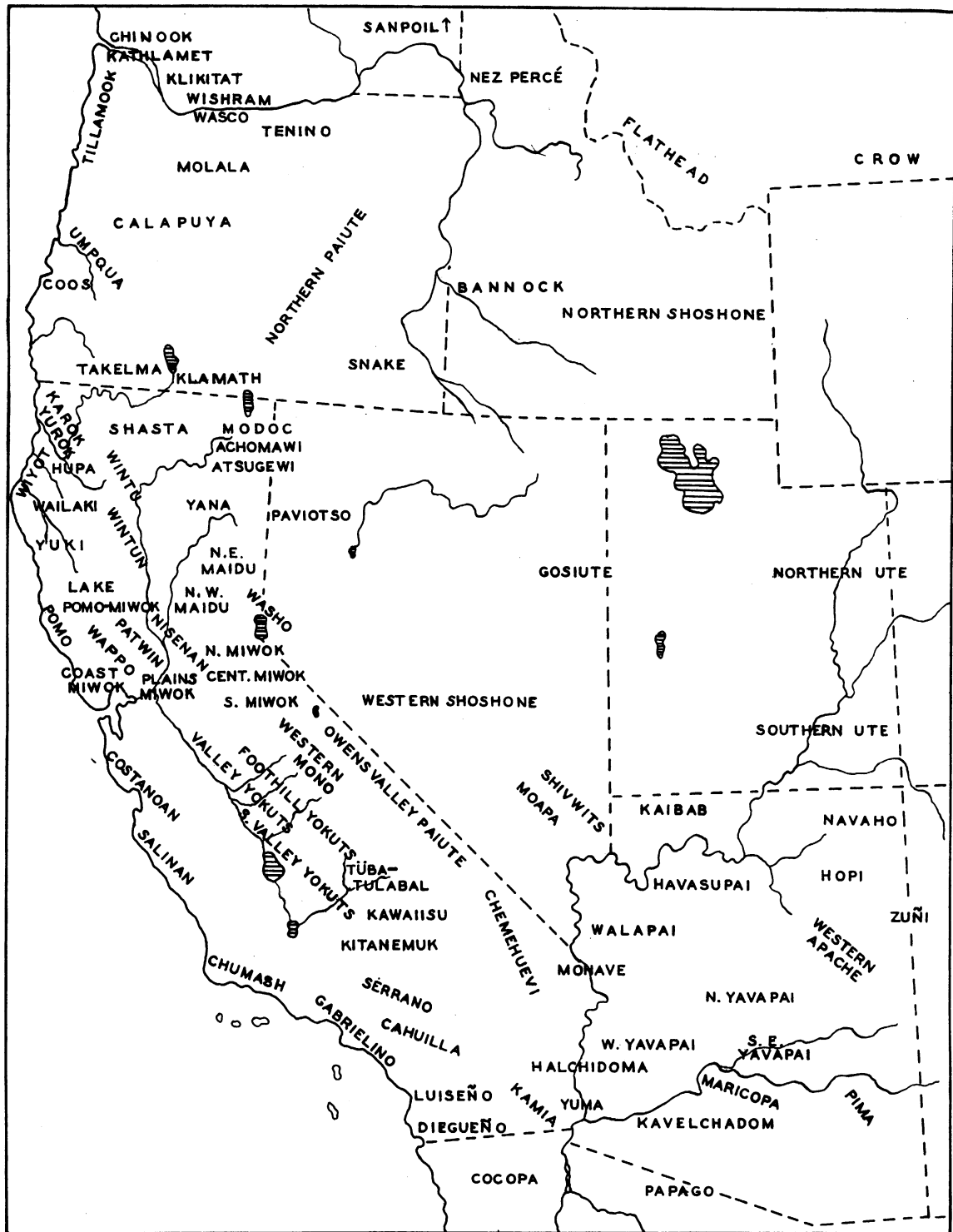
fire followed upon creation; but this man, blind for decades, was exceptionally reflective. For all the other stories there is certainly no notion of a temporal scheme. The "prehistoric" era was thought to have ended with the transformation of the prehumans to animals, yet there is no suggestion that the story of the transformation closes a mythologic cycle. On the contrary, while the event may be told as a discrete tale, it may be appended to any story, as often to that of the creation itself as any other, without chronologic reference to any of those intervening events embodied in other tales. As stated above, the transformation to animals incident really constitutes a literary coda.

The creation tale of the Yokuts is brief as compared with those of surrounding tribes. Its essence is the earth-diver incident which, while it may occur, is not emphasized elsewhere in the west. Equally distinctive is the Eagle creator who relegates Coyote to a secondary place, yet is not the so-called "high god" postulated for northern California cultures. Neither do the Yokuts believe in a series of creations and destructions of the universe. In the words of a Wukchumni, "This is the first and only world--there has never been any other." Nor are the creation of man and the origin of cultural institutions matters of interest; they are touched upon briefly, if at all, which contrasts with Pomo and Maidu on the north and Luiseño and Diegueño to the south. The chief points made about mankind are: that he was not permitted to be immortal, his hands were patterned on Lizard's, and he was given, by tribal designation, a particular spot on earth, a "native heath." So much for man and his ways.

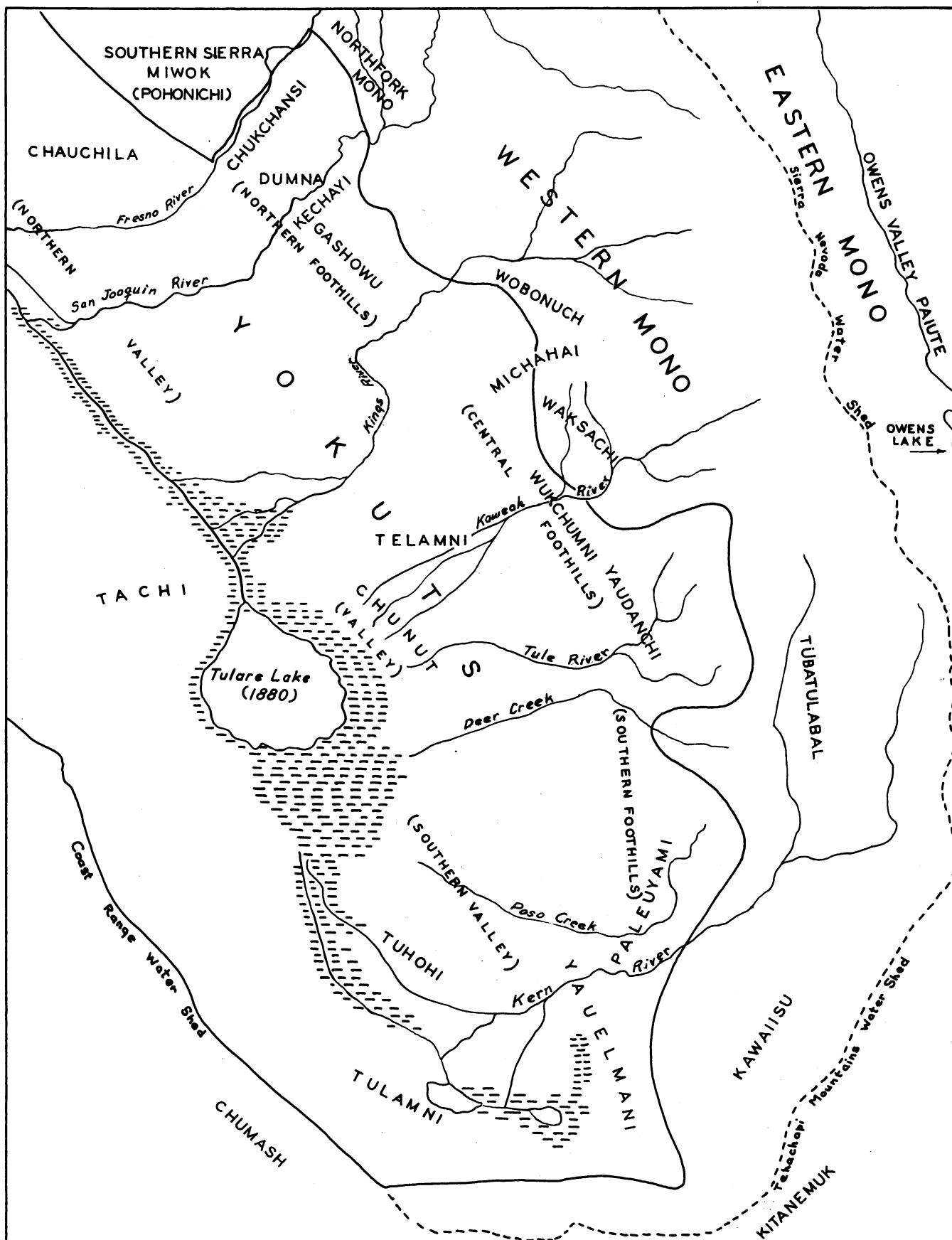
The Death Controversy tale is told by the Yokuts; the Western Mono add the sequel making the originator of death the first sufferer.

Theft of the Sun (Light), known in the northern section of California, was related in full by only one, the Michahai-Waksachi informant. The Theft of Fire fares better, being known to all. But again, rather than following the relay theft formula of northern Californian and Basin variants, a single thief, usually Jack Rabbit, turns the trick. Eagle arranged for deer to be hunted, but by raising an evil smell Coyote frightened them away, just as he did in Great Basin stories of the Scattering of Deer.

The more novelistic tales which recount adventures of the animal people focus their interest



Map 1. Tribes of California and adjacent territory.



Map 2. Yokuts and Western Mono tribes.

upon Falcon. Falcon's popularity is unquestionably strongest among the Yokuts and Western Mono, yet he is a person of some consequence in Pomo, Miwok, Salinan, and Western Mono myths, wherein his rôle is often at least daring if not undefeatedly heroic. It must be acknowledged that the tales of Falcon emanate from people of hill or mountain country. How far he was popular with Yokuts of the plains, lakes, and sloughs (Tachi, Telamni, Chunut, Wowol) is a question, for the mythology recorded from these groups is hopelessly incomplete. With these people it is possible that Coyote or some other held a more elevated status.

Typical of Yokuts and also shared wholly or in part by Western Mono, Tübatulabal, Miwok, and Pomo are these tales: Growing Rock, Pleiades and Taurus, Condor Steals Falcon's Wife (Sister, Father), Deserted Children, Contest [at shinny] with the Cannibal, Coyote Steals Cougar's Child, and Pursuit of a Dead Wife. The notion that Thunder is a pair of twin boys (rather than a thunderbird), and is in some way associated with dogs, is held by these tribal groups, though it is not always embodied in a tale.

A true Coyote trickster cycle seems to be lacking among Yokuts, Western Mono, and Miwok, although for the Yokuts both Newman's and Latta's collections have augmented the meager group of Coyote stories. If to the Yokuts, as to us, these tales seem more humorous than consequential, it may be that neither Kroeber nor I probed deep enough to get them. However, they do not bulk large in recorded collections from Northfork Mono, Miwok, and Salinan, and their comparative absence from the Central California area may be real.

Also absent is the widespread tale of Bear and Deer.

Yokuts and Tübatulabal have Mikiti Kills Bear, their local and far-fetched variant of Old Woman's Grandson. Falcon frequently is substituted for Mikiti; and so unique is it in Yokuts mythology to have a named character, that I suspect the name Mikiti to be some variant or diminutive of limik (falcon), although in this contention Newman cannot offer support with any positive linguistic evidence.

Yauelmani Yokuts myths, as exemplified by Newman's collection, are closely related to those of the Tübatulabal. This is expectable. But whether their rather Shoshonean quality (as manifested in such specific details as rock-encased condor, anus adviser, rolling skull) is aboriginal or the result of later reservation contacts cannot be established. The Shoshonean tinge in Yauelmani tales is slightly more than would be expectable from intertribal relationship of the two linguistic stocks in olden times, yet so little is known of aboriginal culture and conditions in the southern San Joaquin Valley that what would be expectable is largely conjecture.

The mythology of the Western Mono, represented by Gifford's collection from the Northfork Mono and Gayton's from the Wobonuch and Waksachi, clearly shows its connection with that of the Great Basin. Specific connections have been pointed out for the Northfork by Gifford.¹⁷ On the whole, Northfork mythology is more individualistic than that of the Wobonuch: many of the Northfork tales have no cognates among their neighbors, whether Yokuts, Miwok, or Owens Valley Paiute.¹⁸ More removed from contact with Yokuts, characteristically Central Californian features are few, whereas the Wobonuch and Waksachi while retaining their Shoshonean tales and incidents have adopted more wholeheartedly those of their Penutian neighbors along with other phases of Yokuts culture.

The Western Mono, either Northfork, Wobonuch, or Waksachi, share the following tales and incidents with Yokuts: Earth-diver Creation of Land, Theft of Fire (single thief), Contest [at shinny] with the Cannibal, Growing Rock, Condor Steals Falcon's Wife (Sister), Pursuit of a Dead Wife, and Transformation to Animals. The Transformation to Animals is used as a closing incident, and it is significant that a Wobonuch informant, when recounting it, called several of the animals by their Yokuts names, whereas he had previously been speaking pure Shoshonean.

The Mono-speaking tribes--the Northfork, the Wobonuch on the west of the Sierra Nevada, and the Owens Valley and Mono Lake Paiute on the east--show close affiliation in the mutual possession of certain tales and incidents. These are: Hainano and Pukwesh; Coyote and Sun Race; the tale of a girl who escapes a giant and becomes the mother of men (Walking Skeleton, of the Northfork, The Woman and the Giants, of the Mono Lake Paiute, and Thunder Twins, of the Wobonuch); and particular variations in the Contest with the Cannibal. These are shared in part with Moapa and Paviotso, though as we should expect, it is the Eastern Mono who exhibit the closest relationship with the mythology of the Great Basin.

The sample of Washo mythology which is on record suggests a fairly close relationship with Mono as well as with Paviotso mythology. There is a hint of similarity, an atmosphere which is difficult to analyze or define--and to do so is indeed outside the realm of this paper--in common in the mythologies emanating from the eastern highland region of California, from the Mono-speaking people northward including Washo, Achomawi-Atsugewi, and Modoc. But from the Mono southward, the mythologies of Tübatulabal, Kawaiisu, and Serrano lean toward the southern Basin type which includes Chemehuevi, Walapai, Havasupai, and Yavapai.

¹⁷Western Mono Myths, pp. 303-305.

¹⁸It is for this reason that only comparable myths have been abstracted for presentation in this paper.

This presentation of Yokuts mythology in relation to that of its neighbors is not intended to give the impression that this mythology in toto is segregated from the rest of California folk tales. It is firmly enmeshed in the fabric of contiguous western mythology by means of common elements and incidents. But in contrast to their neighbors, who toward the north participate more and more in the mythology of the Southern Plateau and Basin, and toward the south

in that of the Southern Basin and Yumans, the Yokuts are the focus of a small area with limited affiliations. The contrast is particularly acute when we envisage the sweeping distribution of cognate tales from Plateau, through the Basin, and into the Southwest, which are absent from the Central California mythologic area.

Supporting data for the generalizations present in this section are to be found in the comparative notes with the abstracts.

PART II. NEW MYTH MATERIAL

YOKUTS MYTHS

CHUNUT: VALLEY

1. Transformation to Animals¹⁹ (Abstract 135.)

The animals were all here together just like persons. Magpie was consulted about what they were going to do. The little ground owl who says "tikok, tikok" asked what he was going to be. Magpie told the big owl to be Owl, to have horns, and to live in trees. He told the blackbird, "You be Blackbird." "Skunk is to be a doctor, and the little one [California Spotted Skunk] is to be one too. Eagle, you are to live in the mountains and you are to be on the money." Magpie told Coyote to go around in the brush. He [Coyote] is mean sometimes.

2. The Contest Underground²⁰ (Abstract 66.)

Long ago two little orphaned boys lived with their grandmother. She sent them out hunting for meat to make soup. The older boy shot a meadowlark, which fell down into a hole in the ground. The boy put his hand in to pull it out, but the bird went farther and farther, always just beyond reach, until the boy was drawn all the way underground. His little brother went home crying and told his grandmother what had happened. Both the old woman and her grandchild cried for six days.

In the meantime the brother underground was playing games with the people there. Meadowlark had many good players whom he matched against persons he lured underground. He bet money [beads] on his players who were sure to win. The game they played was ka'nal.²¹ While Meadowlark was playing he sang:

Where am I? Here I am.

But this time the underground players lost and the boy won everything. Meadowlark felt so bad that he cried. The little streaks one sees by a meadowlark's eyes are tears; the dark crescent on his breast is tobacco stain, for Meadowlark chewed tobacco all the time. Finally he gave the boy a fine bow and arrows and told him to go home.

¹⁹From Josie Alonzo, Chunut, Lemoore, 1927.

²⁰From Josie Alonzo, Chunut, Lemoore, 1927.

²¹A man's game: contesting at shooting arrows through a hoop attached high up on a tree trunk or pole.

"You will become a chief," said Meadowlark. "You will be able to kill any animal you want. Now go home. Your grandmother has burned off all her hair and is crying for you. After six days you can tell her all that has happened to you."

The boy started off. On his way home he killed a bear. Just before he reached home he arranged the dead bear in a lifelike position near his grandmother's spring. Then he went to the house.

"Where have you been?" said the old woman.

"Oh, I've just been hunting around."

"What did you kill?"

Just then the little brother came running up and showed the grandmother a deer lying on the ground. The older brother had shot that too. Then the old woman said she would go to the spring for some water to cook the deermeat. She took a pottery jar with her.²²

When she reached the pool she saw the bear and was so frightened that she rushed back to the house, dropping and breaking the jar in her flight. The oldest brother said there was nothing to be afraid of, so the grandmother went back again. The same thing happened twice. Then the boy went with her and showed her the hoax. The old woman was very angry to think that she had been tricked, nevertheless she cooked the deermeat. The three had a fine feast.

Then the boys went hunting again. They always had good luck. Soon after this their grandmother died. Then both boys went back to Atil [down, underground] and lived there.

[When the informant was a little girl she liked to run around chasing birds. Her elders told her not to do this. As a warning they told her this story, with a final reminder--that since she was a girl she was unable to play the arrow-shooting game and would be sure to lose.]

3. Pursuit of a Dead Wife²³ (Version I.) (Abstract 141.)

A long time ago a good woman died. Her husband went to the burying place after she was buried and sat by the grave for two days and two nights. On the second night the woman rose up: she shook out her hair to clean it of dirt, she looked at the beads she was wearing. She started off west. Her man was watching her; he decided to follow. She

²²An anachronism: the same informant positively denied a knowledge of pottery-making in old times among the Chunut or other lake-dwelling tribes.

²³From Josie Alonzo, Chunut, Lemoore, 1927.

traveled northwest for many days and nights. Finally she came to an expanse of water. She spoke to her man: she asked why he was following her, and told him he smelled offensively. He told her he wanted to go with her. He had many talismans of his supernatural power.

Across the water was a little bridge that bounced up and down. Anybody who fell off it into the water became a fish. The woman walked over the bridge, but the man threw one of his talismans over, at the same time saying, "I'll be there." He flew over through the air and picked up his talisman.

A man, Tipiknits, was there on the other side. He told the woman to go up to a certain place to sleep. The poor man was crying and his face was all dirty from mourning. Tipiknits asked how he came; he washed the man's face and sent him to swim; then he gave him a feast. He warned him not to sleep with his woman when they all came out to dance the war dance [sic; Ghost Dance form].

The woman told her husband that if she went back with him she would come to life, but he was not to have sexual relations with her, or she would turn to wood. They went back across the bridge as they had come. There are little invisible birds there that scare people by saying "ka, ka, ka," to make them fall into the water.

Tipiknits had told the man to tell of his adventures six days after he got home. When he arrived he found his parents crying. He hid himself, because many curious people came around on the rumor of his return.

After four days he came out. He told his father to tell no one, but he was discovered. People gathered to hear him relate his adventures.

A rattlesnake was by the door. When the man went outside the snake bit him and he died.

[The informant told this as an historical event. She thought the man was a Telamni, but she did not know his name. She described Tipiknits vaguely as the embodiment of supernatural power (tipni), or as having much power; he was "talked to" by shaman and people with supernatural power; he is not identified with any animal.]

4. Pursuit of a Dead Wife²⁴ (Version II.) (Abstract 140.)

Tipiknits is the land of the dead; it is toward the west or northwest. A big river is there, and over it is a little bridge that moves up and down while a person is crossing it. It stops when one gets off.

There was once a man who had a very nice wife. She was skilled in all her household tasks. She

died and was buried. Her husband decided to follow her to the next world. She would stay in her grave two nights and two days before she would get up.

Her man went to the grave and he said to himself, "I'm going to stay here. I'm going to watch you. Where you're going, I'm going." He hollowed out a little place in the ground and lay down in it.

On the second night just before dawn when objects could scarcely be seen, the woman got up and arranged her clothing. She had a bead band on her head. She shook out her hair and replaced the ornaments. She shook out all her beads. The man cried as he watched her.

Then she started to walk off; she staggered just as if she were drunk. She looked all around to see which way she should go. She went west, and her man followed. She looked back and saw him but she ignored him. They walked one night and one day before she spoke.

"What are you doing here? You are alive. You can't cross that bridge. You'll fall in and become a great fish," she said.

Then they came to the bridge. In the middle of the river is a bird, killdeer, who tries to scare those who are crossing by suddenly saying, "Kat, kat, kat!" If a person loses his balance and falls in the water he becomes a fish forever.

The woman went on the bridge and crossed safely. The man began to cry again. He had with him an eagle-down rope [a talisman of his supernatural power]. This he threw across and so he skimmed safely over the bridge.

On the other side were his wife and many people. They were dancing the round dance [Ghost Dance form]. Everyone spoke of the newcomer's unpleasant smell, because he was alive. The chief's messenger went to the chief, [also called] Tipiknits, and told him there was a living man there. Then he got out tule mats for the man to sit on. Then he called him to eat, and the messenger's wife came to serve him.

Inside the chief's house were all kinds of foods, ducks and geese, seeds, everything. After the man had stopped eating, for he could not finish the food which never grew less, Tipiknits asked him what he was doing there. The man said that he was a Telamni, and that he wanted to be with his wife or else take her back home again. Tipiknits said he did not think that the man could get his wife as he would have to stay awake all night. He told the man that he could not take his wife back if he fell asleep for one instant.

The man said he was too tired to join in the dancing. The messenger put some mats in a little lodge and called the visitor there. The man lay down and watched the dancing; he saw his wife there in the circle of people. He was very tired but he resisted sleep. Then the chief told the man to go swimming and clean himself up as he was very dirty from the negligence of mourning. Then

²⁴From Josie Alonzo, Chunut, Lemoore, 1929.

his wife was brought to him. The chief asked her several questions about her husband's identity. Then the couple were allowed to go to bed. They talked and talked until nearly dawn. Then the man fell asleep. When he woke up he had a rotten log of wood in his arms.

He got up and went swimming. Then Tipiknits sent his messenger to bring the man to breakfast. He said he would give him another chance. He told him to sleep all day until sundown. The man slept until the messenger called him to supper.

The events of the evening before were repeated. [Repeated in complete detail by the narrator.] The chief gave the man a final warning that this was his last chance to recover his wife. If he failed he would have to wait until he died and came there naturally. Then the wife came to sleep with her husband. She was not eager to go back with him and discouraged his efforts to obtain her. They played and laughed all night until just before dawn. Then sleep overcame the man. He awoke with a log in his arms.

Then he decided to go back; he felt very bad because of his failure. When he started back Tipiknits gave him some seeds made up into a little ball.²⁵ He tied this food to his belt over one hip. When he came to the bridge he threw his talisman across as before. He didn't step on the ground, he just glided along and reached home the same evening.

When he arrived he pulled back the door and awakened his parents. He asked them to hide him and fix up a bed for him, as he must not let people know where he had been until six days had passed. If he told before the sixth day he would die.

Now, people heard this talking during the night and the next day they came around and wanted to know who had arrived the night before. At first the father and mother denied everything. But after awhile they told.

Their son overheard them, and knowing that he would die he decided to come out at once and tell all so he could join his wife. He told his mother to fix up all the food in the house, for in three days he would assemble all the people and tell what had happened to him. He sent a messenger around to tell everyone to come to eat on that day. When they came they stayed all day. After supper the man got up and told them all that he had seen and heard in the land of the dead.

The next morning as he went out of the house a rattlesnake bit him. He called to his mother and said, "What did you tell for? Now I am dying!" His mother cut off her hair and mourned.

[This story was told to my informant when she was a child by an old Telamni man named Tatsnaiya. He would tell it to children so that they would

not run far from home and be bitten by rattlesnakes.]

PALEUYAMI: SOUTHERN FOOTHILLS

5. Creation of Land; Lizard Hand²⁶ (Abstract 9.)

The world was made from seeds. Wolf shouted and the seeds shook. The seeds were the earth. Coyote told Wolf that this was not right, that the earth would fall to pieces. So Wolf called out again and the seeds tightened up together.

Then they were going to make hands without fingers. Merely pointing this hand at a creature would cause it to die. Lizard did not like that. He said, "Their hands shall be like mine." He made a downward gesture with his hand onto a rock, then disappeared into a crevice.

Then Coyote said he would eat dirt [earth, soil]. He tried it; he ate a piece of a hill. But he didn't like this as he realized the world would eventually disappear.

6. Pursuit of a Dead Wife²⁷ (Abstract 146.)

There was once a woman who died. Her husband grieved; he slept on top of her grave. For three nights he did this. On the third night she rose out of the grave and at once started walking westward. Her husband followed her. When daylight came she disappeared. At that spot where she went from sight he sat down and waited. In the evening she was there again, and they went on together.

The woman had to wash or rub her face with every disgusting thing they came to--insects, blood, urine. Her husband did this too. Finally they came to a lot of water. On this side of it were two sliding rocks which crushed anyone caught between them. The couple got through safely while the path was open. By evening they had reached the edge of the water. Over it there extended a bridge. The woman stepped on it and crossed, but the man could not. Now, Tipiknits, who rules the land of the dead, knew that the man was over there, so he sent his two daughters out to get him. These girls wore dresses made of living rattlesnakes. When the man saw these he feared that they would bite him. Knowing what he was thinking, they reassured him and guided him over the bridge. The man was thirsty, he

²⁶From Martha Alto, Paleuyami, Tule River Reservation, 1929; Anna Silva, interpreter. All that the informant recalls of a tale told by her Paleuyami uncle.

²⁷From Martha Alto, Paleuyami, Tule River Reservation, 1929; Anna Silva, interpreter.

²⁵Sopas, a choice food, not seed for planting.

looked around for a drink. Tipiknits knew his wish and told his girls to get water for the man. The girls also gave him two little pine nuts. To himself the man said, "This won't fill me up, I'm so hungry." But he found there was just as much there each time he ate; he gave up.

That night the man's wife was brought to him. He was told not to sleep. But he did fall asleep. Next day he woke and saw burned sticks lying all around him. These were dead people. The next evening his wife came again, and this time the man stayed awake all night. The couple were allowed to start back home together. When they had nearly reached their home they slept together and broke continence. The woman disappeared. The discouraged man went on. When he reached home he found his parents were mourning him as dead. He told about all he had seen.

WUKCHUMNI: CENTRAL FOOTHILLS

7. Creation of Land²⁸ (Abstract 5.)

There was water everywhere. Everyone had been drowned except a few people in a high place. Eagle and Cougar both wanted to make the world, but Eagle had more power than Cougar. They picked out three little ducks. They tied strings to their legs and told them to dive down to the bottom. They tried to reach bottom but they were dead when they returned to the surface. Then Turtle had a string tied to his leg and down he went. When he came up he was nearly dead but he had a few grains of earth under his fingernails. Dove collected this earth and took it to Eagle.

Eagle then talked a long time to the earth and it became this world. Blue Jay and Crested Jay and Coyote ran all around planting trees. Soon there were many people. Then Eagle sent Wolf far to the south. He was to stay there, and he was to howl when the world became old and sick. His howling would cure it.

The animals now are all living far to the east at a place called Metyakao [big rock].

8. Creation of Land; Transformation to Animals²⁹ (Abstract 6.)

In the old days there was nothing in this world. It was just full of water. Eagle said,

²⁸From Jim Britches, Wukchumni, Dunlap, 1927. Tale learned when a child from his Wukchumni father.

²⁹From Joe Pohot, Patwisha, Lemon Cove, 1926. The informant, who was raised by Wukchumni relatives, thinks that Patwisha and Wukchumni beliefs were the same. At his Patwisha village were people of both tribes, a mixture comparable to the Michahai-Waksachi intermingling at Tushao.

"I'm tired of living over water. I want a little oak tree to grow up here in the middle." This happened.

There were also present five ducks of different kinds, and a very little one, ku'iku'i. They were going to get some dirt up from under the water. Eagle sent Dove after some tobacco which he needed to mix with the sand. Eagle said to the smallest duck, "Can you go to the bottom and get some sand?"

Duck said he would try. Then Eagle tied a string to Duck's foot and the latter dived. He stayed down all that day and half the night. He died without striking the bottom. The people pulled him out and Eagle brought him to consciousness. He told them that he had not reached the bottom.

Then the other ducks tried but not one succeeded.

Then Eagle called on Turtle to try. He agreed. He went down and remained under a whole day and a whole night. He was nearly dead when he came up. He had just managed to scratch the bottom and some sand had lodged under his fingernails. The chief [Eagle] got out this sand and rolled it and mixed it with the tobacco. He ground them up in a tobacco mortar.

Then he took a handful of the mixture and scattered it to the south, east, north, and last, to the west. As he did so he said. "In twelve days all this water will go down."

This happened. All the birds and animals got down onto the ground.

Finally these creatures became tired of just staying around. Eagle and Wolf were bored too. Eagle asked Dove to call all his people together. He said, "Go tell the people to come out and listen to what I am going to say."

When Dove went to get Bear, he had to run from him, for Bear killed every man who came near. Bear said, "You go. We will have one race, and I will catch you." They ran a race to a gap in the hill. But Dove won and Bear agreed to come to the meeting.

Where the animals gathered there was a big fire. The chief told his people that hereafter they could live where they wanted. Some liked the mountains; they could let the others stay on the plains.

9. Theft of Fire³⁰ (Version I.) (Abstract 26.)

Long ago no one knew how to cook or to cure sickness. The people knew that there was fire away off toward the north. But the fire was carefully guarded by those who owned it. A fast runner was needed to steal it. No one offered

³⁰From Sam Garfield, Wukchumni, Tule River Reservation, 1926.

to go. At last Road Runner said he would try. He ran and flew a short distance, but it was too far for him. Then Jack Rabbit said he would try. Cottontail wanted to go with him, but Jack Rabbit would not let him.

The people asked Jack Rabbit how he was going to outwit those guardians of the fire. He replied, "I am going to make a hailstorm, and I'll have a place to hide the fire in." His friends told him that if he could get back to a certain spot, they would help him from there on.

Jack Rabbit traveled north. He slipped into the fire-keepers' camp. He picked up some coals and dropped them in his ears. That is why they look scorched now. The guards saw him running off with the fire and started after him. Jack Rabbit saw them coming: he called up a huge hailstorm. He took the coals from his ears, slipped them under his tail to keep them alive, and sat down in a squirrel hole. When the storm had passed he jumped up and ran home.

The coals were divided among the people. Then they wondered how they could travel about with the fire. Jack Rabbit told them to get buckeye wood, and he told them how to make fire drills. This was all right, but his friends objected that they could not always get buckeye wood. Jack Rabbit then told them about a certain kind of white rock; he said to save it whenever they found it. By striking these rocks together over pieces of inner bark from the oak, they could always make fire.

10. Theft of Fire³¹ (Version II.) (Abstract 27.)

Road Runner first got fire. Eagle sent him after it. When he was returning with it, something bad chased him. These bad people made a big rainstorm, hoping to quench the fire, but Road Runner was able to conceal it. That is why fire is here. After that people had fire drills.

11. Scattering of Deer³² (Abstract 38.)

Coyote was hanging around the Indian camps. They were going to hold a big celebration. The people said to Coyote, "Do you think you are going to eat meat?"

"No. I will eat the bones. When the Indians have a good time I run around with them."

The Indians called, "Coyote! Coyote!"

But he just yelled back, "I'm no coyote. I don't like meat, I eat the bones."

³¹From Mollie Lawrence, Wukchumni, Lemon Cove, 1925.

³²From Mollie Lawrence, Wukchumni, Lemon Cove, 1925.

The Indians said, "All right, you can have those," and threw him some bones. But Coyote didn't like that.

Said he, "Hurry up, Indians. I'm going hunting for myself."

Now Cougar had killed a deer and he went outside to pile up the bones. He called Coyote. Coyote came grumbling. "Is that all I'm going to live on, just bones? I have a bow and arrow, I'm going out in the hills to hunt."

He went up on the hill. Soon deer came out. Coyote broke wind. Deer said, "What's that?" Then they all scattered because of the stench. They have been wild ever since.

Eagle had seen what was going on. He told all the people to gather; he told them what Coyote had done. Coyote was angry. "I wish I had killed all the deer," he said.

12. Death Controversy³³ (Abstract 39.)

Eagle said, "We do not want to die."

But Coyote said, "No! I do not like that; I don't like too many people. I won't have any place to walk or hunt. Let some die. Then we'll get together and have a big time and big feasts. [Informant aside, laughing: Coyote wanted lots of bones.]

Eagle objected and suggested, "When we get sick we'll go to a spring and put water on ourselves. Then we will always be young."

But Coyote had his way. He said, "No, let's all get old. Let young ones come!"

Coyote never had any friends nor helper. Eagle was the chief in the old times, and another kind of eagle [bald eagle].

13. Composite: Falcon Contests with Guchun; Scattering of Deer; Transformation to Animals; Death Controversy; Lizard Hand³⁴ (Abstract 63.)

Eagle, Buzzard, Chicken Hawk, Falcon, and all the birds were on the ground. They had no names [bird names] then. Far back to the south lived Guchun [an undescribed creature] and Blue Crane. They had a village there with tule houses; there was a sweat house in the center. Guchun and Crane were partners. They gambled at shinny with anyone that came; they always won. Then they killed and ate their victim. This made the people up here angry. Finally Falcon said, "Day after tomorrow I'm going to get those men. They have killed all my relatives. I might as well go too."

³³From Mollie Lawrence, Wukchumni, Lemon Cove, 1925.

³⁴From Sam Garfield, Wukchumni, Tule River, 1925.

He started on the day set. In traveling he came to a deep chasm. He pulled out one of his feathers, blew on it, and sailed over to the other side on the feather. He went on toward Duck's home. When Duck learned where Falcon was going he begged him not to continue south. But when Falcon refused to turn back, Duck asked to go with him. Falcon said that there was no use in their both being killed, but Duck replied that there was a place on the route where Falcon could not get across, and that he would need his help. They argued for some time, and at last they started off together.

They came to a place where hot ashes covered the ground to a depth of six feet; the area stretched out endlessly before them. Falcon made a pair of stone shoes for Duck; he himself flew over on his feather. Duck walked along but his shoes burst from the heat before he was entirely across. His feet were burned; that is why they are so flat now. Falcon put some kind of medicine on them, and the pair continued on their way.

Next they came to a huge rattlesnake that lay extended before them; it seemed to have no end. Again Falcon flew with his feather. But Duck put on another pair of shoes and walked and walked right through the snake.

That night they came to a widow's house; she was a little sharp-shinned hawk. All her relatives and children were dead; they had been killed by Guchun and Crane. There, too, was a black mountain hawk [Swainon Hawk?] and his partner. They talked all the time until Falcon told them to keep still.

The next morning Falcon went to Guchun and told him that he wanted to gamble with him. Crane got a gray ball, and Falcon a black one; Falcon also had a black shinny stick. Guchun said that the course would be around the end of the world. There was a hollow pine tree there which had a hole at the top and another near the bottom. The ball was to be shot into the top hole and roll out the bottom.

Guchun and Crane played together. They got far ahead. Falcon, coming along behind, began to get worried. So he blew, "Whu-u-u-u!" and said, "I want his ball to hit a big oak tree so that the oak balls will fall down and cover his shinny ball." It happened as Falcon wished, and his opponents wasted so much time looking for their balls that he was able to get ahead.

But almost at once Guchun and Crane caught up with Falcon and passed him. Again Falcon blew and wished, this time that the men's balls would lodge in a hill of sticky substance [bitumen?]. The men had a difficult time getting their balls, and after that, with their balls and clubs both sticky, Falcon was able to catch up with them. They all reached the goal tree at the same time. Here Guchun gave Falcon the first chance for his final stroke, but Falcon refused to take it. As Guchun took his shot,

Falcon blew and wished the ball to fly far away. This happened. Falcon then struck his ball straight into the hollow tree and won.

The judges of the game were Bear, Cougar, and Buffalo [elk].³⁵ They had already built a large fire. They got Crane and threw him into the fire. They threw Guchun in on top. Crane did not die but turned blue from the ashes, just as we see him today. Guchun was entirely destroyed.

That evening Falcon said to the other birds, "Gather up all the bones of my relatives and throw them into the spring." This was done. Falcon said that when the morning star came they would hear the deceased people calling. The next morning they heard a lot of talking and calling down at the spring, and saw that their lost relatives had revived.

The following morning they all started back home. It took them three days to make the trip. When they arrived they called Eagle, who was the chief. They asked him what they were to do, they were so crowded, all living in one place. Eagle arrived in the evening, he asked, "What's wanted?"

Falcon replied, "We can't stay here always."

"What do you want to do?" asked Eagle.

"We must scatter and each have his own place. But how are we to manage it?"

The chief said that things must be done one at a time. First they must arrange for something to live on, for food. He said, "We must have deermeat. One man only must kill deer. There is one man [Deer] here that we can pay to be deer. He is quiet and never speaks to anyone." Each person there contributed some money until a large basket was filled with it. Then Eagle asked Dove to take care of the business. He went to Deer and told him what the people wanted. Deer sent Dove back to find out how he was going to be treated after he was killed. The chief said that he would have to allow himself to be shot as nobody could be killed by an accident, and that he would be respected: his hide would be used for clothing and his shin bones as awls for making baskets. Deer said he was agreeable, so Eagle told him to go out into the hills. The next morning this quiet man went out and made his home in a cave.

Eagle appointed Cougar and Wild Cat to kill deer. Cougar went out to hunt. He saw a deer, killed it, and brought it home to his people. He went out a second time and got another. Coyote asked him where he got the deer, but Cougar ignored him. He went out a third time and got another deer. On the fourth morning Coyote sneaked out by himself. He saw several deer dancing on a hill. He went up and began dancing with them. The deer could not stand his smell: they scattered like quail. Coyote tried to catch one but could not. Since that time deer have been

³⁵The informant followed the early Spanish misnomer (cíbola).

wild. The next day Cougar went out to hunt but could find no deer. He tracked one and killed it by accident. When he returned home he told the people what had happened. They called Coyote and asked him what he had done. He told them. The people said, "Oh, well, I guess it's all right. We know how to live now."

The following night a big fire was made. They called the little gray lizard that lives on the plains. Eagle told him to give each person present a name, and tell him where and how to live.

Eagle was the first named, and sent back to the high mountains to live. Lizard told him, "Eat rabbits and squirrels and anything else that you like."

Buzzard was next. He was told to eat anything that was dead after it had lain for three or four days. "You will be able to smell it a long way off."

All the other birds were named, and they flew off to their homes.

Then Cougar was sent to the mountains. "You will be the hardest to find and catch; but you can catch deer."

"Bear can eat deer [sic] and berries."

Lizard told Dog to go back in the mountains to live with Bear and Cougar. But Dog refused and asked for a choice. He said he wanted to live with human beings, and would be content to eat anything they did not want.

Then all the animals went off as they were named until Coyote came up as the last. He boldly asked for a good name. Now Lizard already had his own name, and said he would live anywhere and eat only insects. So he gave Coyote the name Coyote. This made Coyote angry because he wanted to be a bird. He pulled down several tule houses, stuffed the dry material into cracks of the rocks where Lizard was living, and set fire to it. But this did not kill Lizard. Coyote went off. He didn't know where to go nor what to eat. Lizard came out of the rocks and told him to live in the hills or on the plain, and to eat squirrels or anything else he could catch. But Coyote didn't like this either. He said, "How am I going to travel on the plain? Where am I going to run when all the people increase and fill up the valley and the mountains?" Coyote at once decided that everyone must die so he would have room enough to travel about.

Lizard wanted to know what was going to happen to people after they died. Coyote said they would have to be buried. So Coyote kept on arguing until it came about that people died.

Then Gopher, Weasel, and Red Weasel came along. They said if people were to die there must be doctors to cure them when they were sick. They wondered who was going to be doctor. Eagle was consulted. He sent word that Owl should be the doctor. Then they decided that any person who dreamed of Owl could become a doctor.

[Nowadays when a person is sick he eats nothing until he gets a dream.] Someone got sick right there: Owl at once doctored him and he got well. Another person got sick, and another kind of doctor tried to cure him. But the patient died.

Word of this was sent to Eagle. He sent back a message saying that if they believed in him they must make a six-day feast.

Then Lizard went down to the plains to take up his new life. He sent a message to the Indians asking if they were satisfied. They reported that they now had all kinds of animals but they needed a different kind of hand. They asked Lizard to come back. The next day Lizard returned and said that people would have hands like his own. Then he returned to the plains, for his work was finished.

14. Falcon Kills Bear and Contests with Guchun³⁶ (Abstract 57.)

In the old times when the country was first made there was a young girl who lived with her old grandmother. They had a little grass-thatched house. The girl said, "Let us get some acorns to eat. We can go to the river to work them on the rocks, and in the afternoon we can go back there to cook."

The grandmother picked up a basket and said, "Let's go fill this."

The girl wanted something to eat with the acorns, so she decided to get some clover. She got a burden basket and went out. Her grandmother called to her.

"Where are you going now?"

"To get some clover to eat with the acorns."

"All right, go on."

The young girl took the basket on her back and went off. She was pregnant, although she had no husband. She was naked when she went for the clover. She sat down among the greens. She said to herself, "I wish someone would come and kill me because I am ashamed. Maybe I can throw the baby in the river." She had hardly made the wish when a bear came running toward her, rushed upon her and killed her. He tore her apart to eat her; the baby fell from her womb and rolled under a bush with large leaves which completely concealed it. The bear consumed the mother--cleaned up everything, bones and all. Then he went home.

A bird lived in the bush where the baby was.

Now the old grandmother began to cry when it got dark and her girl did not come home. She cried all night and the next morning went out to look for her. Carrying a long stick and crying continually she started out at daylight. As she went along she heard a whistle.

The old woman made a reply. She went closer

³⁶From Mollie Lawrence, Wukchumni, Lemon Cove, 1925.

to the sound and again heard the whistle. She called to the bird, "Talk, talk! Where are you?" The bird kept on whistling. The grandmother thought it was the girl making the birdcall. She reached the big-leaved bush and began picking off all the leaves. The bird flew away. She put all the leaves in her burden basket and took them home.

She put the leaves to soak in a big basket filled with water; over the top she laid a small flat basket. But she did not cease crying. All night she cried, "Come now, you my girl." But no one came. At last the morning star appeared. The basket containing the leaves and water began to shake. Then there was a cry like that of a woman in labor. The old woman rushed to the basket and looked in. There she saw a baby swimming around. It was a boy. The grandmother was greatly pleased and began to be happy; she danced around and washed the baby. She kept this up all day. At night she slept with the baby close to her. It was Falcon.

In two days the baby was quite large and able to talk. He said, "Grandmother, I am going hunting."

"You can't hunt." The grandmother was scornful.

They went down to the river where the old woman was working on some acorns. The boy took her cap to get some water. She told him to be careful not to fall in. He came running back. "There is something down there where you work," said he.

"What did you see?"

He told her he had seen a lot of quail. The grandmother told him to throw acorn meal at them. He grabbed a handful of mashed meal and killed the quail with it. He picked them all up and took them back. He was very happy.

"When you get big I will teach you more," said the grandmother.

"Tell me now what I am going to do," Falcon begged, but the old woman was silent. Then they ate their supper.

Now the boy was quite big, as if he were about nine years old. The next day he went out. He came back. "Grandmother, I see something. Come on, and I'll show you." The woman told him that what he saw was a rabbit and that it was good to eat.

"How am I going to kill it?" asked Falcon.

Grandmother took some willow, and with a twist of her own hair made a bow and some arrows. She showed the lad how to use them. He asked if he should shoot at the head. She said, "No, in the side, in the head it will not kill him." So the boy shot the rabbit and took it to his grandmother. She skinned it with an obsidian blade; then she cooked it. She said to her boy, "Kill many, and I will dry them. I will make a storehouse, and we will have plenty to eat. Everything good costs money, and I will save things to show you." Then she added, "Coyote

up on the hill has made deer wild. You go look for them and get them. And when you come back I will tell you more."

Falcon went out. He saw a few deer on the hill and said to himself, "What is that? I will go back and tell her." He went home and described them to Grandmother. The old woman then made him a good bow. She made him a bone [sic] arrow point. She took them to the boy.

The deer were quiet when Falcon reached them. He selected one with large horns, and killed it. He ran home to ask his grandmother to come and see it. When Grandmother saw the large buck she said, "Oh my, now we have plenty. I will get sinew from the backbone." The old woman prepared and stored the meat.

Falcon asked more questions. "Where did I come from? Where is my mother?"

His grandmother replied, "Your mother went out to get clover, and a bear came and killed her. I am like your mother to you."

"Where is that bear now?"

"Don't kill him. You leave bears alone," said the old woman.

"What is bear like?"

"He has red and black feathers on his head. He has big feet. He will kill you. You leave him alone."

"Then I am going to kill some deer," said Falcon.

"That's all I want you to kill," she answered. "You eat your breakfast now."

"No, I'm going right now, but I'll come back at once." Falcon went out and started up the hill. Just then a bear came along. The boy addressed him.

"I wish you would come and kill me too. I don't want to live alone with my grandmother."

The bear rushed at him. Falcon was so startled that he fell over backward. His feet were in the air. He put his bow between them and pulled back the arrow. It flew into the bear which was lunging over him. Then Falcon cut off the bear's head, and dragged it home with a tumpline. He took it down to the river beach and propped it up there. Then he asked his grandmother to go to the river for some water. She saw the bear's head; she fell down; she screamed for Falcon to come and save her. The boy laughed to himself. The old woman picked herself up and went home. Falcon then took Grandmother back to the river and showed her the hoax. But Grandmother was mad. Again Falcon showed her the head and said, "I did that just to scare you a little. Are you mad, grandmother?"

"Yes! I wish you would go away."

"All right! You tell me of some place where there is badness [danger] and there I will go to see it."

Thereupon Grandmother told him of Guchun, a man who, after playing and winning at the shinny game, killed and ate his opponents. When the men were killed, he took their wives into his house

and singed their heads over his fire.³⁷ Falcon wanted to go where they were.

"No, no," said the grandmother, "that man will eat you."

"I don't care. I am going to see that man who has killed all the people." And off he went.

Falcon continued south until he reached Guchun's place. He got there at night. A woman heard him prowling around and came out to speak to him. She warned him to go away; and showed him her singed head. She said he would be killed the next day. But to that the boy replied, "All right, I want to die anyway."

Now Guchun was aware of all that was going on, and decided to kill the boy. He went about filliping himself on the arms and body;³⁸ he broke wind each time he did so. He was extremely happy. He got deermeat and arranged a feast; every detail was fixed nicely. He went himself to invite Falcon to come to the feast on the following day.

"You go on back home. I'll come," said Falcon. Then he called Coyote who came up close to him. He whispered that he wanted Coyote to go with him the next day and to hide right behind him all the time. Coyote agreed.

When they arrived Guchun was dancing about. He invited Falcon to sit down and the two began to eat. Each time Falcon tore off another portion of meat he threw it back over his shoulder to Coyote. Guchun was busy eating and noticed nothing. They ate a long time: poor Coyote was completely stuffed. Guchun was pleased that his guest had apparently gorged himself. That night they slept. But Falcon soon got up and spent the night bathing in all the springs in the locality. When the morning star appeared the woman came out to prepare some acorns. Guchun came out filliping his abdomen and asked Falcon to breakfast. They sat down, and again with Coyote's aid Falcon disposed of a huge meal. The cannibal was delighted to think he was going to have such a fat victim to eat.

Now it was time to play shinny. Falcon had only a poor shinny ball and a crooked stick. Guchun had a fine set and wanted his opponent to use it, but the boy declined, saying he didn't care at all. Two crows, one a big fellow that lived in the mountains, were to be the judges. The big one had had his legs broken by Guchun; he was always jumping up into the air for he could not stand; he was a messenger. The crows called to the men to hurry and start the game. The lame crow kept urging Guchun to start, for he was to be the next gambler against

the cannibal and he was anxious to die and end his pain. Crow and Falcon argued over their respective rights, but Falcon insisted on his precedence.

In the meantime Falcon's grandmother was thinking of him. Before leaving home the boy had hung up a string which would fall when he was killed. He had told the old woman that if the string had not fallen by the day of the game she should come to see him get killed. He told her to sit on a huge pestle that was lying on a certain rock and it would carry her to him. Since the string had not yet fallen Grandmother decided to start; she took with her a gambling tray and some tobacco.

The game had started. Guchun hit his ball and ran off after it. As he went he continually broke wind hoping that the stench would kill Falcon. But the latter just laughed at the idea of being killed. He shouted, "Gah, gah, gah!"

Just then Grandmother appeared on the horizon. She saw her boy and threw him the tobacco, which he immediately rubbed all over himself. Guchun was traveling along far ahead. Falcon called after him, "I don't care how far you go!"

Falcon called to an oak tree just ahead of his opponent. The tree dropped all its balls so that Guchun's was lost among them. But while Guchun was there losing time he called to Wind to pick up Falcon's ball and carry it backward. When this happened Guchun got far ahead. Then Falcon wished that the ground in front of Guchun would get soft and sticky. The cannibal became mired in it; he eructated continually. He called in a heavy fog so that Falcon could not see where his ball was going. But as the fog came in Grandmother cut and waved it away with her tray. The old woman was watching all the time and saw the end of the course where the balls were to enter a hole. Guchun was ready to make his final stroke. Just as he did so Grandmother thrust her tray in front of the hole. The cannibal sat down, overcome with astonishment. As Falcon's ball flew toward the hole Grandmother pulled back her basket and used it to guide the ball into place.

Guchun was so frightened that he jumped up and ran to his house. He kept crying, "Don't kill me! See my money, baskets, children--take anything you like!"

But Falcon refused everything; he only wanted to kill Guchun. He told his grandmother to pile up a lot of wood. Guchun sat down in despair. All his women ran up to him: they put coals on his head and jabbed him with their bone awls. He begged them all to stop. Falcon told Dove to go get everyone to come to see the evil one destroyed.

When the fire was ready it seemed impossible to move Guchun from the spot where he sat. First Bear tried to pull him up by his breechclout but he could not do it. Buzzard said he could pull him up, but he failed. Then Falcon sent for Cougar and Wild Cat. Cougar struck Guchun on the abdomen and buttocks, and at last with his two hands heaved him onto the fire and left him to burn.

³⁷As a mock of a widow's mourning.

³⁸A gesture of vulgarity, indicating a kind of lustful anticipation. A similar item occurs in a Tubatulabal myth: when pursuing Wolf a vicious Elk-woman constantly scratches her belly (C. F. and E. W. Voegelin, TMT).

15. Pleiades and Taurus³⁹
(Abstract 44.)

The Pleiades are called Young Women. These were six young women who constantly ate wild onions. Their husbands went out daily to hunt for cougar, but they could catch nothing because of the odor they carried with them. They scolded their wives.

One of the girls went to her friends who were bathing at the river; she suggested that they all run away. They agreed, so they all went up on a hill near by. One of the wives was pregnant. Exhausted, she sat down on a rock and water flowed from her nose. The others continued until they reached another large rock where they rested. The husbands' mothers, down below, spread out mush on the ground to tempt the girls back, but they were ignored. By some means the girls were able to reach the sky and are there where we see them. Their husbands followed them, but they were never able to overtake the women. We can see them now going along behind.

16. Pursuit of a Dead Wife⁴⁰
(Version I.) (Abstract 143.)

A Wukchumni man killed his wife because she was doing wrong. Everybody came and cried. They took the woman's body to a grave and buried it.

The man did not believe that people rose from their grave three nights after they were buried. He told this to his mother-in-law. Then he went to the grave to watch. He sat down to wait; he waited throughout two days and two nights.

On the third night she came out. The ground trembled. Standing up, the woman shook the loose earth out of her hair. Then she faced toward the north and walked off. At this the man spoke to her, he said he was going with her. But she told him not to; she said he could not go with her. The husband continued anyway.

Soon they came to a big river across which was a long narrow slippery bridge. If a person fell off this into the water he would become a fish and never reach the other shore. The woman walked across. The man called upon his talismans of supernatural power and flew over.

When they reached the other side they saw all their dead relatives. Everyone there was dancing the round dance [Ghost Dance]. They were having so much fun that the man wanted to die and live there too. He returned home and died.

[The informant learned this from his cousin, Kaosus. He did not know any name or word for the land of the dead.]

³⁹Mollie Lawrence, Wukchumni, Lemon Cove, 1925. Tale localized at Hoganiu, where the rocks are to be seen.

⁴⁰From Jim Britches, Wukchumni, Dunlap, 1928.

17. Pursuit of a Dead Wife⁴¹
(Version II.) (Abstract 142.)

There was once a man whose wife had intercourse with a dog. Her husband discovered this and killed her. He went to his parents-in-law and told them the reason for his act. He was deeply stricken with grief over the whole affair. The mother-in-law told him that he had done right: that his wife was pregnant and probably would have had a pup for a baby.

After the burial the man went to the grave where he sat until the following dawn. Then he went home and drank a little acorn gruel. He returned to the grave to keep watch until his wife would get up to leave. On the third night all was very quiet. Suddenly he heard a noise like thunder and felt the ground shake. Three times this happened. Then the woman appeared sitting upright in the grave with her hair falling about her shoulders. She shook the dirt out of her hair and brushed herself off.

She got up and looked all around. She looked to the west, to the south, to the east, and then to the north and started walking in that direction. Her man ran after her. They continued till daylight when the woman fell down and turned into a log of rotten wood. The man sat down and, leaning against the log, he fell asleep. This way of traveling and resting continued for three nights. Then the woman asked her husband why he had come with her: he replied that he wanted to go and be with her. She told him that he would have to go back for the way was very difficult. But he refused to do this and continued.

On the sixth night they reached a bridge which spanned a lake, but it was swaying, and shaking up and down. The woman again tried to deter her husband by telling him if he attempted to cross the bridge he would die right there. Moreover, she said, that since he was alive, none of the dead people would like his odor. But in some way they both safely crossed the bridge.

When they reached the other side the chief of that land, Tipiknits, sent two messengers to meet the woman. The man sat down to watch. His wife told the messengers who he was. They took the woman off to a new place, and told the man that the chief did not like the way he smelled, that he must go home. However, they went to the chief and learned that they could bring the man in. Again they had to cross an unsteady bridge in order to reach the chief. The man crawled across on his hands and knees while a messenger walked at his head and feet. When he reached the chief, this person offered him a little basket of pine nuts. The man kept eating from it, but it was never emptied.

Outside a big fire had been started for the dance. The man was warned not to go down there.

⁴¹From Mary Pohot, Wukchumni, Lemon Cove, 1926.

because of his evil odor, and besides, his wife would not be there to dance until after she had rested. Soon many men and women appeared and they danced and danced till daylight. The man saw that all this really took place inside of a huge hill. Coyote was there. He and Tipiknits began to play the hand-game. When Coyote lost, a person died, whereas when he won he pulled a feather off his opponent. Such a feather was thrown in the air and it was transformed into a dove.

Then Tipiknits sent for the man and told him if he would stay there three nights he could take his wife back with him. The man agreed.

That night he saw his wife dancing with another man. The next night he ventured to dance with her himself, and all the dead people sniffed and said, "Whew!" He danced with her two [sic] more nights, and on the last he persuaded her to sleep with him. The chief had warned him not to do this. As a result his wife ran off.

The following morning Tipiknits told him to go home and that his messengers would take him across the bridge. He gave him some pine nuts wrapped up in wildcat skin. As a final warning he told him to tell no one of his adventures; if he did so he would die on the spot. Then the man was escorted across the bridge. He traveled one day and one night and found himself at home. When he reached there he was crying.

First he went to his parents-in-law, who were rejoiced to see him again. When asked where he had been he said, "Oh, just off around the mountains." The old people stopped their crying. The pine nuts were all gone, so the old man gave his son-in-law some food, wrapped him up well, and put him in a dark place in the house.

Now for two nights a friend of the man had been watching the house and the actions of the old folks. The next night just at supper time he peeped into the house; then he jerked back the door. The returned man jumped up and ran out into the dark, followed by his friend who soon caught him. He asked him where he'd been: he kept teasing. The following evening another friend came, and still others. They all insisted on knowing where he had been. At last the man grew so tired of all this that he said he would tell all he knew and die. So he went out into the village and told all the people everything that had happened to him. Then he dropped dead right there.

KECHAYI: NORTHERN FOOTHILLS

18. Growing Rock⁴²
(Abstract 71.)

Long ago when Eagle was chief a lot of young people went swimming. Two boys, becoming cold, got out of the water and lay down on rocks to sun themselves. They fell asleep. While the boys slept the pair of rocks began slowly to rise, growing until they were precipitously high. The girls had paid no attention to the boys until nearly sundown; when ready to go home they looked for them. They were startled to see two huge rocks where none had been before. They could not find the boys, and went home to tell their parents what had happened.

People from the village came down to the water to see the rocks. They all knew that the boys were on top. They did not know what to do. Everyone wanted to climb up but it was too difficult. At last Eagle decided to ask Measuring Worm, who was famous as a fine climber. So he sent Dove after him. He and his wife had a little home by the edge of the river. Dove took along a sack of money to pay Measuring Worm. When Measuring Worm heard the request he said he thought he was too old to try, he wasn't as strong as he was when a youth; but he said he'd go and see. So Dove went back with Measuring Worm following. Measuring Worm walked with a stick; as he drew nearer the assembled people his step grew more infirm and he leaned harder on his cane. He took a long time at the rocks: he said they were much too high for an old man like himself; but he'd try, he'd try.

He tied a carrying net around his waist and started up the nearer rock. As he went he continually sang his own name in a soft rhythmic undertone, "Honuk-honuk, Honuk-honuk." Everyone watched breathlessly as he slowly crept up step by step. [Illustrated with gesture of creeping.] At last he reached the top and found the boys. He asked them how they got up there, but they were so bewildered, and so exhausted from cold and starvation that they could give no answer. The rocks were so far apart that he could not get from one to the other. So he spread out his net, put one boy in it, and climbed down with him. He sang constantly on the way down. Then, in just the same way he got the second boy down from the other rock.

The boys' parents and all the people were very grateful. They lavished presents upon the old man. They all brushed him and tried every device to cure his sickness and infirmity. He was the only person that could accomplish this brave undertaking. Then he put all his wealth in his net and went back home to his wife.

⁴² From Ellen Murphy, Kechayi, Friant, 1929; Emma Jones, interpreter.

As he got nearer home he walked more briskly, and finally threw away his cane. He was not an old man at all, but had just pretended to be. He showed his wife all the presents he had received, at the same time telling her how he had brought the boys down in the net.

All kinds of animals wanted to bring those boys down, but Measuring Worm was the only one who could do it.

19. Pursuit of a Dead Wife⁴³
(Abstract 148.)

A man slept on top of his wife's grave. When she arose from it he followed her, although she tried to send him back. They went to the land of dead people, and then they came back. They lived in their house just as before, but they had been warned not to have sexual intercourse. But they did. The woman disappeared: the man died right then and there.

Both these people were Chukchansi, but their names have been forgotten.

DUMNA: NORTHERN FOOTHILLS

20. Creation of Land⁴⁴
(Abstract 1.)

In old times water covered all this earth. (We can see by the gulches how water was here at the spot where we are sitting.) Chicken Hawk [Yayil, one of the falcons] was God's son. Every morning he would go around looking for the earth. First God made four ducks, two large, and two somewhat smaller. He didn't like these as they were quite useless, just floating around on the water all the time. The ducks, however, kept diving down under the water to try to find the bottom. God thought it was time they all had some earth to live on; he asked Chicken Hawk to take care of the matter.

Chicken Hawk asked the ducks what they were doing. They told him they were trying to touch bottom. Hawk told them to continue trying, for if they could get some earth they could make the world. The two larger ducks tried again and came up exhausted. Then the larger of the smallest pair went down; he failed though he was nearly unconscious when he returned. Finally the very smallest black one went down. He went down, down, down; he thought he'd drown. He reached the bottom and seized the earth with both his hands. As he came up the rush of passing water washed all the sand out of his fists.

⁴³From Ellen Murphy, Kechayi, Friant, 1929; Emma Jones, interpreter.

⁴⁴From Bill Wilson, Dumna, Friant, 1929.

When he reached the surface he was almost dead. Hawk picked him up, scraped the sand from under his fingernails. This he took to his father.

God told his son to take the sand and go far back toward the east, and as he traveled westward again to drop one grain of sand at a time. Chicken Hawk did this. As the grains were dropped they grew up into mountains which pushed the water westward to the place it now occupies. The ocean's home used to be where the Sierra Nevada Mountains are standing.

Soon everything dried off. Then God made one man and one woman for each tribe and put them where their home is now. At this time brothers and sisters married each other. God did not like this so he made a road so that the tribes could travel about and marry among each other. Men began to walk on this road. [Informant says this is the county road; it belongs to God.] When they first met each other they'd ask each other who they were and where they were going. They were all friendly, asked one another to visit, and intertribal marriage resulted.

Then God dropped acorns, manzanita, and all seeds that were needed. In the spring the salmon came; they were dried and taken home; people went all the way down to Firebaugh to get them. The Indians moved about to gather acorns. Everything was free. It was just the same in the Sacramento Valley.

21. Theft of Fire⁴⁵
(Abstract 24.)

The first people did not have fire. Some children playing about struck some rocks together. This produced sparks which fell on some inner bark of oak, igniting it and accidentally producing fire. The chief called everyone to come. Each person brought a stick and took away a torch of fire. That winter it began to rain and soon the fires were extinguished. No one knew how to make fire. Many people grew cold and died.

Two men kept looking off toward the east: they could see fire there. They called, "There! There! Fire!" Each night they did this until Eagle, the chief, became interested and decided to investigate. The men assured him that not only was fire there, but that Wainus (a cannibal) was the owner. Eagle then wanted a swift runner to go after it. First he called Cougar.

Cougar went. Finding Wainus asleep he grabbed a burning stick and dashed off. Soon Wainus woke up and saw that his fire was gone. He gave chase and overtook Cougar halfway home. Wainus seized the fire and took it back to his place.

The chief then sent Coyote after fire. His experience was exactly like that of Cougar. Then

⁴⁵From Bill Wilson, Dumna, Friant, 1929.

several other persons were sent but they all failed. Finally Eagle decided to try Jack Rabbit.

When Jack Rabbit arrived, Wainus was asleep. Jack Rabbit seized several coals, instead of a firebrand, and hid them about his person: in his ears, in his paws, and in his anus. All those parts are black on a jack rabbit. Then he almost flew off. Wainus woke up and ran after his fire. Jack Rabbit was nearly home when he was overtaken. Wainus threw him down and searched him; he took the coals from the rabbit's paws and ears, and rolled him over to find more. But Jack Rabbit clamped his tail down firmly and saved the little coal that was under it. Wainus went back home.

When Jack Rabbit reached his people the coal was still alive. They put it on some oak bark and blew very hard. A fire started. Again Eagle called all his people together and gave each some fire. Then he wanted to know what they should do with the fire to keep it from being lost again. He tried putting it in different kinds of trees all over the hills. But none would do. Finally he tried the buckeye, which kept it. He had fire put in buckeye trees all over the world, and in some kind of rock.

22. Theft of the Sun

The Theft of the Sun myth was unknown to the informant, Bill Wilson. He said that the sun was here from the earliest times, even when the world was covered with water.

23. Thunder Twins

The story of the Thunder Twins was unknown to the informant, Bill Wilson. He said thunder is made by a large dog who is very powerful. He can smash rocks and trees; he causes heavy rains. When one wants rain to stop one hits a dog to make it howl. The celestial dog hears his relative and stops the rain.⁴⁶

24. Pleiades and Taurus⁴⁷ (Abstract 46.)

There were six young women. Each had a husband. The girls did not want to stay down here and die, for it was very cold. No one had any fire. They went off to the sky. When the men came home and looked for them, they saw them up in the sky. They followed them. Soon afterward fire was regained but they stayed up there

anyway. The group of stars representing the husbands is called Young Men.

25. Pursuit of a Dead Wife⁴⁸ (Abstract 147.)

A Dumna man married a woman. Soon afterward she died. The man had heard that people rose after three days and went to "the Father," so on the night after his wife's burial he went to the grave. He lay down beside it and covered himself up to his chin with earth. He stayed there for three days. On the evening of the third day his wife rose up from the ground. She cleaned off all the earth that was sticking to her. She saw her husband. He too got up and shook himself. Then she said she was going, and he announced that he would follow her. The woman laughed at him: she told him he could not go there, that there were three difficult barriers to pass. She started to walk in the direction of the sunset, and her man went too.

They went a long distance. There, confronting them was a huge, precipitous rock rising from a bottomless chasm. An insecure little trail with but one or two footholds was the only means of passage. The woman spoke; she told her husband to go back as she did not want him to fall off there. She went on across but when she saw he was coming anyway, she waited. He had much supernatural power; he crossed safely.

Next they came to a bridge; it was very dark. The woman crossed and called back a warning that it was too difficult for her man to attempt. But again he crossed by his power.

They went on until they reached another bridge. This was very narrow with but room for one foot, and it jerked back and forth continually. It was still very dark. The woman crossed first; again she warned her husband, yet waited for him, as he joined her without mishap.

Now they came to a solid wall with a door in it. God's son was there watching the dead people as they came up the road. The door had no key, it was solid, but the couple passed through it without difficulty.

On the other side they found all the people who had died; they came up to greet the woman. God called them. He asked the man what he was doing there, and the man explained that he wanted to have his wife. God asked if he would recognize his wife when the dead assembled that night to dance. Then he told the visitor to sit down and wait until the dancing commenced. He further told him that if he did not remain awake, or if he failed to recognize his woman he would lose her entirely.

The man did as God told him. Soon all the dead came out to dance. The man saw his woman;

⁴⁶ See end of tale 51.

⁴⁷ Bill Wilson, Dumna, Friant, 1929. See Theft of Fire, tale 21.

⁴⁸ From Bill Wilson, Dumna, Friant, 1929.

he pointed her out. It was necessary that he watch her continually, for the dead disappeared at dawn. He nearly fell over he was in such need of sleep, but his supernatural power kept him awake. When daybreak came his wife was the last to leave, and instead of going out with the rest she came over to her husband. God asked her if this was her husband: she affirmed it. Then God told the man that he might take his wife back home, but that he must not have intercourse with her for three nights. On the fourth night he should make a ceremony at which he should tell all the people what had happened to him on this journey. God said if he were in doubt about any part of the procedure he should ask his wife. Then the couple went home the same way they had come.

When they reached home they found their families mourning for them. They lay down for the night outside the man's family's house. Their relatives heard them talking. In the morning the man's mother cooked breakfast; his sister came out and told him to come in and eat. The man asked his wife if she were going to get up. Then the sister saw the dead woman; she ran down to tell the woman's parents. Then the man went inside his home. He washed his parents' faces and told them his wife was outside. They ran out to see her, and she laughed so they would know she was alive. Then they had breakfast. Briefly the man recounted his adventures. He said that he was going to remain inside for three days; that on the fourth day he would hold a ceremony which he wanted everyone to attend. Soon neighbors heard of the woman's return. They went down to see her and she laughed with them all.

On the second night the man insisted on having intercourse with his wife. She protested, pointing out that there was but a short time to wait, and reminding him of God's instructions. They argued all night. At daybreak she capitulated, and immediately she disappeared. The man died on the spot and vanished too.

(Now they are both up in heaven, although this happened long, long, ago. That man had a great deal of power. If he were pursued he was able to disappear into a tree, or the ground, or a hillside. His name is not known now. He had a younger brother with much power too, who was able to travel all over the country at night.)

26. The Man Who Traveled at Night⁴⁹
(Abstract 154.)

This tale concerns the younger brother of the man who made a trip to the land of the dead. Both these men had much supernatural power. The

younger brother had the habit of traveling around all over the country at night. No matter how far his destination, he always reached it before dawn. He went out every night after it was dark.

One night he had gone about five miles when he met two men on the trail. They stood on each side of the path and one carried some kind of light that shone brightly all around. The youth did not know who these men were nor where they had come from. They accosted him and told him that his father [God] did not want him to travel about as he did, that he might fall down and kill himself, in short, that his was a dangerous habit. The young man listened to them, but as he wanted to go after some greens that grew on the plains just at the edge of the foothills, he decided to continue that night and return home by day.

As he approached the plains he heard a dawn bird sing. He could not believe his ears, for heretofore he had always reached his destination before daybreak. Soon two birds sang, then three, then all the birds were singing. The man turned toward the east, and over the mountains he saw a faint streak of light. He was frightened for he was but half through his journey; he rebuked himself for not heeding the messengers. He sat down and began to cry for he was lost. It was daylight now: all the birds were singing and flying about. Terrified, the youth began to sing while he was crying; he sang:

Daylight. [Repeated six times.]
Dawn birds fly around me.
In the west I am lost.

He stayed there all day and all night. The next day he found his way home. That night he became ill. He called in all his relatives and friends. He told them all that had happened to him. Repeated entirely in first person by the informant. He told them that he was going to die at dawn, and that as he went down the road⁵⁰ he would see those who lived by it. He wanted to dance to find out what was going to happen to him after he died. His grandfather, uncle, and father chided him for not minding his father [God] who had sent these men with the light to warn him.

The youth was now too weak to dance, though he still wished to. He was able to sing:

Where do I go? [Repeated six times.]
I go up.
I return home.

Then he knew that he was going above to heaven [sic]. It was dawn. He died.

⁴⁹ From Bill Wilson, Dumna, Friant, 1929.

⁵⁰ A road made by God, mentioned previously and also embodied in a rambling narration, not included here, which was an unintelligible mixture of Jesus, Mexicans, and watermelons.

YOKUTS-WESTERN MONO MYTHS

MICHAHAI-WAKSACHI: CENTRAL HILLS

27. Creation of Mountains⁵¹
(Abstract 19.)

Falcon and Crow were friends. They flew away off toward the northwest. All was flat here. There was nothing but water, and all under it was level. The two friends wanted some land. Falcon directed what they should do. They separated, Crow flying along southward, Falcon toward the west. They were to meet in the south at the edge of the world. They were each carrying handfuls of earth, and as they flew along they deposited some grains of dirt and told them to become hills. There were gold and silver in the hills, and oil in those to the west. They were not to look at their handiwork until they met again.

They each did as Falcon directed, and met again in the south. Then they told each other to look at what they had done.

"Why didn't you put up bigger hills?" Crow asked Falcon.

"You had more dirt than I."

"Well, that's all right," said Crow, "I'm just saying that."

28. Theft of the Sun⁵²
(Abstract 22.)

Eagle was the first man here, he was chief. He had a home up here in the rocks. Coyote was a man too; he lived out somewhere toward the plains. Coyote came up to visit Eagle at his home.

Coyote, standing on top of the rocks, "I want to get in, nephew [mother's brother's son]." Now he is in Eagle's house.

"How did you get in?" said Eagle.

"I came down the opening in the roof." Coyote had lots of supernatural power. "Nephew, I came here to tell you that the animals have been playing all the time out there in one place."

⁵¹From Sam Osborn, Michahai, Ash Springs, 1927. The tales from this informant are given a special category--Michahai-Waksachi--for people of both Yokuts and Western Mono speech and blood lived at the native village of Tushao (Ash Springs). The chief was a Waksachi; his messenger, the informant's father, was Michahai. The villagers were bilingual. A situation such as this was not uncommon along the line of junction of the Shoshonean and Penutian linguistic stocks;

⁵²From Sam Osborn, Michahai, Ash Springs, 1927.

The animals who were playing kept the sun hidden somewhere inside. Chicken Hawk and Wild Goose were among those animals. Now those people had the sun hung up on a hook in a house. They had fire too.

Eagle replied, "Those are bad people; you can't get it, uncle."

"I have lots of talismans. I'm not afraid of them," said Coyote.

Eagle, "How could you get in there?"

Coyote said, "I will be a cut-down green log in the woodpile. When the wood is burned out they will come and get me and put me on the fire. I will be green and therefore will not burn. You come with me."

Eagle was sure he would be killed but agreed to go. They put on their buckskin moccasins and went. When they reached the place where the people were they found they had two fires and were playing the pitching-poles game. Coyote had a long elder-wood pole for Eagle. When Coyote, as a log, was on the fire Eagle was to pitch his pole into the two fires and scatter them, while Coyote, being near the sun, was to reach up and grab it.

Then Coyote changed himself into a log and someone came out to get firewood. When Coyote was laid on the fire Eagle was ready. He pitched his pole into the fires, scattering them all over the place, then he rushed off. Coyote jerked down the sun and ran off after him. All was dark behind them. The people were all on fire and were trying to put it out. Then they saw that the sun was missing. They all started in pursuit. By this time Eagle had reached home and was sitting down resting. He could see Coyote coming along with the people after him. Coyote had a lot of talismans, which he kept using and throwing away as they wore out. He got to Eagle's house safely. The pursuers turned and went back home. Coyote at once began to boast of what he had done and asked Eagle if he were not very clever. Eagle complimented him.

Then daylight came and it was time for breakfast. Po'lo'wa seed was all that Eagle ate. Coyote said that was all right, he would eat anything. Eagle had a little basket in which he mixed the seeds with some water. He ate a little first, then offered the rest to Coyote, who ate it all up. Then Coyote said, "What do you want me to do now?"

Then Eagle said, "If you can do this--but you must tell me if you can't--I want you to go 'way off east with the sun and hang it up there at Watsat'aocao pa'an nim (forked or jointed place; the horizon) where the world meets. This is the only place it can be, at any place else it will burn us. Don't put it any nearer."

"All right!" said Coyote.

Eagle said, "I'll be sitting here to see how

it feels when the sun comes up. Do not put it any lower."

Coyote went off with the sun, but he got tired and hung it low down, not where it belonged.

Eagle went out and sat down to see how the temperature was. He didn't like it for it was much too hot. Coyote came back. Eagle told him to go back and fix the sun properly as soon as he had something to eat. Eagle again prepared the seed. He ate a little first; Coyote ate the rest as fast as he could. Then he rushed back and moved the sun up to the right place in the crack. Eagle went out and sat down again. He liked it this time. Coyote returned, and the two went into the house to talk over the improvements that the sun made. Coyote boasted of what a fine clever fellow he was.

29. Theft of Fire⁵³ (Abstract 33.)

The same people that had the sun had fire too. They were bad people; they were called hewatsi; they would kill anybody on sight. There were other people up here at the place where Eagle lived. Bat, who had little tiny eyes, saw fire. He said, "I see fire." But people paid no attention to him. Then Bat again said he saw fire away up to the north. The people who had it were throwing it up into the air and playing with it. And again Bat was just laughed at because his eyes were so small. Bat continued to argue. At last all his friends began talking about the need for fire and complaining that they didn't have any. They told Bat that if he saw fire he could go and get it for them. Bat said he didn't think he could get it from those bad folks. But everybody insisted that he try. Bat said he'd certainly be killed, and anyway, how could he carry those burning coals? His friends told him to go ahead, that he had much supernatural power, that they knew he would be successful.

So Bat went off by himself. None of the Hewatsi up north saw Bat coming, they were so busy playing, playing with their fire. As they threw it up in the air Bat caught a piece and thrust it in his anus. Just then someone noticed him, and he rushed off. They pursued him. But Bat had so many talismans that the Hewatsi gave up the chase.

Bat flew on until he reached home. The coal was nearly out by this time. His friends had some tinder ready: they put the bit of coal on it, and it burst into flames. They all congratulated Bat on his success. Then they divided the fire so everyone might have some.

Bat's clothes are of rubber [sic], that's

why he didn't get burned. But he was blackened by the charcoal, and has been so ever since.

[Bat is not known to this informant as a totemic animal, but he is a powerful dream helper. Some people say Road Runner tried to get fire, but he was not smart enough.]

30. Creation of Man; Transformation to Animals⁵⁴ (Abstract 137.)

Sun and Fire were already established. Eagle gathered all the people around him to hear what he had to say.

"There are going to be human beings here in this world. We are going to be different kinds of people; we will put one man and one woman in each place. Now these people will die and be burned, their bones will be put in a spring, then they will all rise up on the second dawn and come toward us talking. But after one rebirth they will never become alive again."

The animals all agreed to this. They said they didn't die anyway, so they wouldn't lose anything by this arrangement.

"Now," said Eagle, "we have to be different kinds of people. We will give them names and tell them where to live. There will be one couple for each kind of tribe."

Then he named over every kind of people and mentioned their home locality--Michahai, Waksachi, Wukchumni, Choinimni--all. He was just telling how it was going to be. Coyote spoke up and said it was all right, and all the others agreed. Then all the birds came and asked what they were going to be. Eagle said it would take a long time to get this all done; they would all have to sit up and wait. Coyote told his nephew to be sure to leave no one out. Eagle thought it over and saw that no one was left out. Then he named a pair for each tribe of people and gave them a place. The remaining animals wanted to know what was going to become of them. Eagle said that they would have to be birds and animals and would have to fly off as he called them out. Then he named each variety, telling them where they were to live and what they were to do.

"Dove, you are to be messenger, you are to help chiefs and doctors when there are ceremonies."

"Eagle [sic], you are to help doctors like the chiefs do, paint them up and put on their hat."

"Owl, any man that wants to be a doctor has to follow you; he has to go out in the night. He can't be a doctor until the middle of his life. He will call for you. You will live in hollow trees anywhere. You will eat squirrels, wood rats, and cottontails, but you will go out only at night."

When Eagle had given his directions to all,

⁵³From Sam Osborn, Michahai, Ash Springs, 1927.

⁵⁴From Sam Osborn, Michahai, Ash Springs, 1927.

he said, "Now, we can't stay here. We have to go off, just as I've been telling you, and be birds and animals."

They all agreed and said that human people could use them just as they wished to. Eagle again said that the time had come to go, for the rest to go on and he and Coyote would follow. So they all walked or flew off except Eagle, Coyote, and Dog. Coyote wanted to know what he should be. He wanted to be Eagle and fly off, too. Eagle rebuked him. He told him to be Coyote, and that Dog would be his friend, that they would run together. He told Dog that if he didn't like Coyote he could go and live with the people. Then Eagle said, "I'll be Eagle," and he flew away.

Then Coyote said, "Friend, what shall we do?"

"We can do nothing," Dog replied, "but if we have to run around I'll go with you. We will go hunting and whichever one of us catches something first, that we will both eat."

Coyote said he would do the hunting and that he would divide up the catch, but that Dog should go along behind. Dog followed a long way behind as they went off. Coyote found a lot of squirrels; he killed and ate them. Dog came up and asked Coyote why he didn't give him some. Coyote explained that he was hungry and couldn't wait. He said he'd give Dog the next game he caught. But again Coyote ate what he killed. Dog then complained that he was hungry and said he would leave Coyote. Coyote claimed he would be lonely and promised to give Dog his share. But Dog declined this offer, he told Coyote he could get all the bones he wanted from the people's hunting. Dog then started off for a village. The people saw him coming. They came out to welcome him and gave him some meat.

31. Falcon's Home⁵⁵ (Abstract 86.)

Falcon had been visiting among people, and decided that he should have a home. He went to a place about fifteen miles east of Baldy Mountain. There was no tobacco anywhere about at that time, though everybody wanted to smoke and kept looking for it. Falcon went west till he came to a large expanse of water. While he was there he saw Tobacco come up out of the water and go hopping, hopping, hopping along till he came quite close to Falcon who was hiding. A second piece of tobacco in the form of pulchina next came out of the water and followed Tobacco. They stayed in the sun until evening. Falcon watched all day. Then Tobacco and Pulchina, hopping and whistling as they went, returned to the same place in the water from which they rose.

Falcon realized that this was something supernatural. He kept wondering how he could get it. He went off visiting again, but all the time he kept thinking of the tobacco he had seen.

The next morning he went out and hid again. Again Tobacco and Pulchina hopped up out of the water, whistled past Falcon and settled down in the sunshine for the day. Falcon had with him a fine strong carrying net. He stretched this out between two willow trees at the water's edge, across Tobacco's path. In the evening Tobacco came along whistling and hopped right into the net. He struggled about, and the water flew all around. Falcon shouted to the net, "Hold him, younger brother." And to Tobacco he said, "I've got you now. Tell me what you are good for."

"Yes," answered Tobacco, "I'm good for eating at a celebration, or at any time to make you dream any kind of dream. One thing: anyone can smoke me, anyone, I'll help him. Cane [pipe] is to use with me."

So Falcon put him out in the sun. Then he replaced the net and caught Pulchina in the same way. Pulchina struggled, and the water flew all around.

"Hold him, younger brother," shouted Falcon, "I've got you now." Then he untied the net and dragged out Pulchina.

"Who are you and what are you good for?" said he.

"My name is Pulchina. If you want to make anything, water, rocks, or anything, break a little piece of me off between your teeth, blow it out and make the wish. Your wish will come true right then. Or you can get anything out of your way by doing the same thing."

Falcon said to Tobacco and Pulchina, "You belong to me. I'm hunting all the time for anything I can catch."

Tobacco and Pulchina were very agreeable and replied, "You have supernatural power; no one else could have caught us."

Then Falcon went visiting again over toward Patchkiatwi (Big Meadows). He wanted to try Pulchina. He did as he had been told. He bit off a piece of Pulchina, blew it out, and wished for a big lake with tules in it. He soon came to a lake filled with nice tules. He was pleased with Pulchina. He went about fifteen miles more and decided to try it again. He said, "I want my home this time." He wished for a big rock that he could enter, and that it should have a river near by. Soon a huge rock rose up with water flowing so close to its base that there was no room for any earth. Falcon wanted to go through that rock so he bit Pulchina again and flew through the rock like a bullet. This left a round hole behind, which one may see there today. "Anyone coming to this rock when it is cloudy must give me a token before he passes over it. If he does not he will be sick at once," said Falcon.

Then he went off visiting again, but he called this his home.

⁵⁵ From Sam Osborn, Michahai, Ash Springs, 1928.

(When the Eastern Mono come over here to trade they always leave a talisman on a small rock at the base of Falcon's house. They leave another when they make the return trip. Everyone must do this; no one is exempt. This rock is on the King's River trade route. A doctor who made the trip over to Mono Lake and back told me [inf.] this. He left a talisman there. The place is called Limik's home, limiki'ti in Michahai, kini'wanabi, in Waksachi. Falcon called it yakawi ti'i nim, "my rock home.")

32. Falcon Captures the Cannibal Berdache⁵⁶

(Abstract 64.)

Berdache was a cannibal. He went around tying men up and cooking them. His talismans of supernatural power were a winnowing tray and a pestle. He threw them at his victims and killed them.

Falcon and his younger brother, Chicken Hawk, were living at Limikitri (falcon home). This was before the world was made.⁵⁷ The two hawks were traveling far west in the valley and wanted to get home. Berdache saw them; he threw his tray at Hawk and killed him. He cut off one of his legs and stuck it in his belt. Falcon was going toward home as fast as he could, but he was still about twenty miles away. Berdache said, "I don't care where you go; I'll kill you." He kept throwing his tray and pestle at Falcon, but they just grazed him and took off a few feathers. Falcon was nearing home. He said, "My rock home, you open up so I can go through, then close up on this man behind me." It happened just that way. Berdache got caught between the rocks.

Berdache called out, "My friend, let me go. I'll be your friend."

"Give me all my friends' feet and I'll let you go."

"How much money will you take to let me go?" said Berdache.

"No, I don't care for money. I want my friends. Then I'll let you go and we'll all be friends together."

Berdache conceded to this. Falcon went close so Berdache could hand the bones up to him. Berdache kept telling Falcon to come a little closer, hoping that he could catch him unaware. But Falcon came no closer; he made Berdache stretch as far as he could. Falcon knew how many legs there should be: Berdache was keeping one back. This was Hawk.

"I haven't got him," said Berdache.

"I can't let you go unless you give me my little brother."

Berdache waited a long time. Finally he gave up the last foot.

Falcon had a foxskin quiver. This was his talisman. He did not want to let Berdache go until he had brought his friends to life. He took a deer arrow out of the quiver and holding a foot in his left hand struck it sharply with the arrow. It came to life and its owner stood before him. He did this to everyone. Some of them said, "I went to sleep."

"No," Falcon answered, "I'll explain to you very soon."

Then they all were returned to life and stood around. Finally Falcon called Road Runner, Dove, and Crow to come to the rock and look at Berdache. He told them what had happened and warned them not to go too close. They asked Falcon, the chief, what he was going to do. He told the trio to go fetch wood, to pile it up under this man and burn him up. Road Runner ran all around making a pile of wood as high as he could reach with his feet. Then Dove made some fire with a buck-eye hand drill. Berdache began to shout, asking to be free, offering all kinds of money and bribes. Falcon refused and burned him up until the ashes were completely cold.

(The rock where this occurred is to be seen but I [inf.] don't know the exact location. The smoke stains show through a big crack in the rocks. Every kind of bird lives there. In little cracks in the rocks are rows of flowers that Hummingbird has stuck there. Falcon spoke in the Wobonuch language, Berdache in Tachi.)

33. Pleiades and Taurus⁵⁸

(Abstract 49.)

The Waksachi version of this tale is localized at Koiwuniu, a large rock on a hill above Adam's Flat. Now among the Waksachi who were living at a village in the flat were seven young wives and their husbands. One of these women was smaller than the others; another one had a child. These women were homosexual and daily went off together to picnic on Koiwuniu, while their husbands were out hunting. It was spring; clover and wild onion were beginning to grow. The young women did not know how to avoid their husbands who were not attractive to them. When it came time to go home they rubbed wild onion on their mouths. That night when they went to bed all the husbands were repulsed by the odor and told their wives to turn over the other way or go to sleep elsewhere. The girls pretended indignation and the next day went to their parents' homes. But they were at once sent back to their men, being told to go and eat with them. They went home and fed their men meat and mush but they did not eat with them. They kept this up for six days and ate no food; they were planning to leave their men permanently.

⁵⁷ Before the coming of human beings.

⁵⁶ From Sam Osborn, Michahai, Ash Springs, 1927.

⁵⁸ From Sam Osborn, Michahai, Ash Springs, 1928.

On the last day they all went up the hill again. Each of them had eagle-down ropes; these were their talismans. The next day they went up the hill again, but on the way up the youngest girl's nose began to bleed. She asked the others to wait for her. She sat down to rest and her friends sang to her. She turned to stone. She can still be seen sitting there. A little stream of water flows out of her stone nose; those who have tasted it say that it is bitter.

Then the rest went on up to the large rock. They laid out all their talismans in a single line and stood on them. They stood in a row, all facing the same way. The mother had brought her little girl with her. Then the ringleader of the group threw her eagle-down rope up in the sky; it caught in the center so that both ends hung down to the ground. These ends the woman tied around the ropes on the ground. She tied it right at the middle. Then the girls all clasped hands, called upon their talismans to help them, and began to sing. Slowly the ropes on which they were standing began to rise and swing slowly round and round like a buzzard. It swung in bigger and bigger circles. They sailed over their village and their parents saw them. The people below rushed out with beads and belts to try and bribe the girls to come down, but to no avail. The husbands saw their wives up there and scolded their parents-in-law for letting the girls get away.

Now the men had eagle-rope talismans just like their wives, and they decided to follow. They ran up the hill and saw the stone woman sitting there; they knew what had happened to her. They put down their ropes as the girls had done and were soon sailing out in the sky and over the village. Again the old people came out and begged their sons to come back. By this time the women had reached the spot in the sky where we see them now. They looked back and saw their men coming after them. They talked about whether or not they should let them come on. But they stood by their first plan: they wanted to be alone in the sky. As soon as the men got close enough the girls shouted to them to stop right where they were. There they stayed and you can see them now a little way back of their wives. They did not want to go home again.

[This informant says that the Michahai, Waksachi, Choinimni, Wobonuch and Patwisha all tell this story; each version is localized at a rock in their territory. The footprints of the women may be seen on all the rocks. The Michahai and others call the constellation representing the husbands Young Men. The Pleiades are called Young Women.]

34. Pursuit of a Dead Wife⁵⁹ (Abstract 139.)

A Waksachi woman died leaving behind her husband, parents, and many relatives. They burned off their hair and ate nothing but acorn mush. They buried the woman the morning after her death. The husband was desolated. He had no children and felt that he could not live without his wife. He made up his mind to follow her.

He said nothing about his intention to anyone but went and sat down about six feet from the grave. He had been taking tobacco continually and had a great deal of supernatural power. On the evening of the second day the ground shook violently and his wife rose up out of the grave. She was facing west. She brushed dirt out of her hair and eyes.

She did not look about but started off westward. The man was watching her. Then he followed his wife.

The woman did not look around until they had gone a long way. Then she asked him why he was following her. He said he did not want to live without her. She told him to go back. She also told him that when the morning star showed in the sky she would disappear into the ground where she would remain all day and not resume her journey until sundown. The man said he would sit down and wait for her during the day. They went on this way for three days. The woman again told her man to go home, but he would not.

The next evening they reached a great expanse of water. By the side of it was a little house in which an important chief lived. It was his business to call people in, ask what tribe they belonged to, and tell them where they would find their relatives who had gone before them. He called the woman in, removed her eyes, and put sunflower seeds in their place. He told her to go across a narrow bridge which stretched off across the water, and warned her to look out for a large fish that would come swimming by and say "Hah!", thereby frightening her so that she might fall into the water. He then told the man that if he insisted upon going on he would not stop him. Then he wanted to take out the man's eyes, but the man would not let him. He also warned the man about the water-creature that would scare him. More emphatically he warned him that the people on the other side would not like having a living person intrude. But he did not try to dissuade him.

So the woman went off with her husband following her. They went a long way out on the narrow bridge. When they reached the middle something came up out of the water and said "Atch, atch, atch!" at them. They were not frightened but kept firmly on their way. The man was carrying his eagle-down talismans and called on his supernatural helpers to aid him.

⁵⁹ From Sam Osborn, Michahai, Ash Springs, 1927.

Finally they reached the other side. It was evening, and all over the land there were many campfires burning. All the people there were playing games and dancing the round dance [Ghost Dance]. The woman turned around and told her husband to go to his relatives' campfire while she went to hers. Her relations came out to welcome her. The man's kin asked him what he was doing there. People all about noticed him: they did not like his smell. They talked about him and decided that they would wait two or three days before deciding whether or not he might stay there always. They explained to him that in the daytime all would disappear into the ground, and that he might sit right on the camp site while they were gone. He said he didn't care about that: he was so distressed that nothing mattered to him. There were many campfires belonging to people he knew, but he did not visit them. He just sat with his people.

When the dead reappeared on the following evening the man's relatives told him that the ghost people had decided that they did not want him there. However, since he had grieved so deeply and had gone through so much in order to be with his wife, they would let his wife return to the living world with him. The wife was agreeable to the arrangement.

So they went back across the bridge with the woman in the lead. The man called on all his supernatural helpers, for the bridge was extremely narrow and unsteady. The frightening fish came again but the two travelers ignored it. When they reached the house where the guardian chief dwelt he called them in and asked them to sit down. He told the woman he was glad she was going back with her man. Then he replaced her eyes. He told the man that he and his wife should return to his family, but that they must not sleep together until they reached home. When he arrived at home he was to go quietly to his mourning parents and wash their faces. Immediately their burned-off hair would grow to its normal length. He was not to tell anyone of what had happened to him during his absence until six days had passed. Then he was to call a public assembly dance, and tell everyone of what he had seen and heard in the land of the dead. Lastly, the chief again warned the husband not to have intercourse with his wife, not to touch her, nor to bother her.

The man and woman started off and traveled until they were within one day's journey of home. That evening the man asked his wife to sleep with him. She refused. Then he asked her again. She reminded him of the consequences and that they had but one day more to wait. But the man did not care; he had so much supernatural power he was not afraid of anything. They lay down together, but the man instantly fell asleep before he could touch his wife. The woman crept away. In the morning he awoke and found his wife gone. He rebuked himself, saying, "Now,

what did I do that for?" Then he decided that there was nothing for him to do but return home alone.

It was the middle of the night when he reached his parents' house. He went in and quietly waked them. They had been mourning for him, had cut their hair, and cried continually. The man whispered to them to get up. He washed their faces and heads, and their hair instantly grew long. He warned them to tell no one of his return, even when they were asked questions about their long hair, as he would die if the news were told too soon. He went out to a little storehouse and hid. His father brought him food every day.

Now during the night a very good friend of the man had heard his voice. In the morning the friend came over before breakfast to find out what was happening.

"Who came in last night?" he asked.

"Nobody!"

"Yes, I heard my friend's voice." Then he noticed the long hair and clean faces and knew something strange had occurred. He sat down to watch. He tried another remark.

"Why didn't my friend tell me he came back?"

"No one came. My wife and I were talking to each other during the night," the father replied.

The mother went about making some mush and getting breakfast, but the friend stayed on.

Then, finally, he left. He went back home and told everybody what he had seen and heard. After breakfast people went over to see what was happening.

An old woman came into the house.

"Ah-h-h! Your boy came back!"

"No. Nobody came back."

"Yes, his friend told me this morning that he came back. Who fixed your hair? Why don't you tell me? I want to see your boy."

"No! Nobody came back. My boy has been gone so long he will never come back."

The old woman did not believe this. The neighbors kept coming in like this all the time. Five days later the friend came back again. Again he asked to be allowed to see his lost friend for whom he had been grieving.

Then the father could stand it no longer and he confessed where his son had been.

Now the son who was in the near-by storehouse heard this and came into the house. He was angry with his father for telling. His friend greeted him and scolded him for hiding so long. The father and mother stood by and said nothing. The man was in sorrow for he knew that he must die. This was on the fifth morning. Then he said he would call an assembly that night and tell of his experience, as he had been instructed to do. All this time he had been eating only thin acorn mush.

So he went out and called a messenger and told him to prepare a big fire and call everybody to come. He borrowed a feather head ornament and eagle-down skirt from a shaman. He got two singers.

After the late afternoon meal near sundown everyone in the village gathered around. The man began to sing and dance. Then he told everybody to listen while he related the story of his journey to the land of the dead. [Here the informant repeated the story in the first person from the very beginning omitting no detail until he again reached the present point.]⁶⁰ The man finished his story, saying, "And now I don't think I'll live long because we didn't wait six days."

Then he danced again far into the middle of the night.

The next morning he ate breakfast and went out hunting. He told no one but his father and mother where he was going. He felt very sad because his father had told too soon. He had not gone very far when a rattlesnake sprang out and bit him. He died on the spot.

The sun went down. His people at home were waiting for him. The next morning they went out to look for him.

35. The Boastful Man⁶¹
(Historic.) (Abstract 155.)

Below Owl Mountain was a Waksachi village, Wawinao. A few Patwisha were living there too, and some Michahai. Waksachi from Chitatu [Eshom Valley] went there for their winter camp. On Owl Mountain, directly above the village, are three large precipitous rocks standing upright in a row, each about ten feet apart. It is possible to get on the first one toward the east by a natural rampart of earth and rock on the north side. Falcon lives up there. The rocks are called yaka'wi hainuisha, jumping rocks.

Now at Wawinao there lived two men friends, one of whom had a lot of talismans. This man said, "I can jump from one to the other of all those high rocks."

"Sure?" said his friend. "How can you do it?"

"I have supernatural power; I have lots of talismans."

⁶⁰In E. W. Voegelin's version of Hoarded Game, Wolf recounts his adventures to Coyote, thus recapitulating the entire story up to that point (C. F. and E. W. Voegelin, TMT).

⁶¹From Sam Osborn, Michahai, Ash Springs, 1928. This was regarded as a true (historic) story by the informant. He recounted it as an instance of the danger and bad taste of bragging about one's supernatural power.

"Well, maybe you can do it, but you might get killed."

"Ah, no!"

Every morning this boastful man told his friend that he could jump across those rocks and wanted his friend to try it with him. The latter always declined, saying that he had no talismans or power, but that perhaps his friend could do it. Finally everybody in camp heard about the argument and kept urging the modest man to try it with his friend. He at last agreed, but said, "I'll be killed sure; I haven't enough talismans. But do not mourn for me as I do not want you to. I'll be killed sure."

The next morning after breakfast they went up the hill, and going on the north side of the rocks climbed up on top of the eastern one. Now the reluctant man insisted that his friend go first. The man agreed saying that he would go all the way across to the third rock and wait there while the other followed. Everyone from the village was standing down below watching, watching the two figures high up on the rocks.

The first man got out his talismans and then just flew right across to the middle rock. Everyone was watching. He went on and alighted on the third rock. Then he urged his friend to follow. The friend got out his talismans and jumped. He landed on the middle rock. Then he went on to the third. They both sat down to rest a bit.

When they were ready to start back, the boastful man urged his friend to try hard, then he jumped to the middle rock. His friend was waiting for him to leap again. Then the braggart jumped again but his toes just reached the edge of the last rock and he fell down between them. His friend leaped to the middle rock. He saw what had happened to his companion and waved to the people below who had already started running up the hill. He leaped across the last space to the third rock, landing safely. He climbed down and rushed to the fallen man. The poor man was not dead, but his arms and legs were entirely broken. His successful friend was sorry and also he was mad. He knew that was what the man had gotten for bragging about his talismans and power all the time. The people all came up and they were all angry for the same reason--for his conceit. But they cut two poles and tied on crosspieces. Four men carried the victim on this stretcher. They took turns for it was quite far down to the village. Nobody spoke to the injured man, for they felt it was all his own fault. They put splints on his broken bones. When he had nearly recovered he was taken sick and died.

WESTERN MONO MYTHS

WAKSACHI: CENTRAL HILLS

36. Pleiades⁶²
(Abstract 50.)

Seven young married women went up to Koiwuniu every day to eat wild onions. The husband of one finally scolded her for this when she came home in the evening. The next day she told her companions of this: they all confessed that their husbands objected. They met again on the following morning and discussed the possibility of flying away. One had a child at home which she didn't want to leave, yet she agreed to go. On the next day they met again; they were all dressed in their best clothes ready to leave.

One woman made up a song about flying; she sang it. Then the girls stood in a row on the hilltop, facing outward. They stood on their toes, spread out their arms and weblike wings grew from their sides up to their arms; then they all sailed out into the air, saying, "We are going to be stars."

They floated out into the air above their village. They sailed round and round over it.

The little girl, looking up and seeing her mother, tried to grab at her. The seven husbands were playing the ring-and-pole game; they took their poles and tried to reach their wives. It was all in vain. The women sailed higher and higher till they reached that place where they are now. They never came back.

37. Owl's Anger⁶³
(Historic.) (Abstract 129.)

Owl had a wife. His wife's sister lived in the same house with them. Every day Owl went out to hunt rabbit. His wife had some brown seeds which she pounded up and put away for her husband to eat when he came in. Every time Owl ate these seeds he turned his back to the fire and threw them into his eyes instead of swallowing them. The wife and sister kept watching him. Owl went out again and came back with another rabbit; he repeated the strange performance with the seeds. The women then began to talk about his antics. Owl became so angry he struck them both.

After dark he asked his wife to accompany him to the spring. They went down to the spring where the wife got the water. Then Owl told her

to put down the basket. She did so. As she leaned over with the basket Owl snatched her left breast and tore it off.

38. Bear Transformation⁶⁴
(Historic.) (Abstract 156.)

A doctor had two wives. He was going on a trip, and the wives wanted to go with him. They all went along together. Then the man told the women to go more slowly as he was going ahead. His wives agreed and sat down on a rock to rest.

In the meantime the man went on ahead and turned himself into a bear. He dug a large hole beside the trail and got into it. The women soon came along the trail. They looked at the bear's hole awhile and then went on. The bear then got out and transformed himself into a man. He ran on and caught up with his wives. They told him about the bear they had seen.

(This is the only person who was ever known to turn himself into a bear [sic].)

WOBONUCH: CENTRAL HILLS

39. Creation of Land; Transformation to Animals⁶⁵
(Abstract 15.)

Eagle was a man and lived on earth first. All the birds and animals were men; they lived here too with their chief, Eagle. The world was covered with water. Falcon and Crow were above the water, where they stayed all the time.

Then Tobacco came sailing through the air from the east and fell in the water with a great splash. Falcon and Crow got two sticks, made themselves a net; with the two sticks they fastened the net in a horizontal position just under the surface of the water. The next time Tobacco came along he fell right into the net. His struggles to free himself shook the stakes and wakened the two men who had gone to sleep. They took Tobacco out. They didn't know what it was: it smelled strong. Falcon bit off a piece to taste; it tasted like tobacco. Thereafter he always ate it. Crow ate the wind when it blew and never ate anything else.

Now another Tobacco, larger than the first came along. Falcon caught that, since he knew what it was. Next fine cake tobacco (pulchina) came, and he got that too. Soon a little mortar came through the air; it fell in the net. Then

⁶²From Bob Osborn, Waksachi, Eshom Valley, 1926.

⁶³From Bob Osborn, Waksachi, Eshom Valley, 1927.

⁶⁴From Bob Osborn, Waksachi, Eshom Valley, 1926. Regarded as a true story by the informant.

⁶⁵Joe Waley, Wobonuch, Dunlap, 1927; Lottie Waley, interpreter.

a small pestle followed it. Falcon got them both and pounded the fine cake tobacco with them.

When evening came Falcon held the net up in the air with his hands. He wanted to catch the darkness. He held the net toward the north but caught nothing. He held it toward the west and toward the south, but with no success. Then he held it toward the east. Night was coming along from that direction and as he came he was singing in a high soft voice, "Mú·ut zúk^azúk, mú·ut zúk^azúk, mu't zúk, mü't zúkzúk," over and over.⁶⁶ (This means, "Close your eyes.")

Night, not seeing the net, rolled right into it. Falcon shouted to his net to hold Night fast, not to let him get away. Then he took Night out of the net and rolled him up into a ball between his hands. All around it began to grow a little lighter. Then the sun came up. All the world could be seen, and it was all water.

At this time Falcon and Crow looked just alike. So Falcon took Night and rubbed it all over Crow, saying that henceforth Crow was to be called Crow because he was black.

Then some wild ducks saw Falcon and came to visit him. The birds just looked around all the time, for there was nothing else for them to do.

"We can't sit down on anything and we're tired," said Falcon. The ducks told him that there was no place in the world that was not covered with water.

Falcon then told all the people to assemble in six days. When all were gathered about, Falcon saw Duck and his wife. Duck had had six dreams: Falcon knew this. He told the ducks to dive in the water and see what was below. They came up and reported that there was land, trees, everything down there. Then Falcon told them to come back again in six days.

When they returned he had his nets stretched over the surface of the water to keep it from trembling. He and Duck sat down close to the net while Duck's wife dived down to see if she could reach the sand on the bottom. Falcon sat chewing fine tobacco and blowing it out of his mouth. Duck's wife went straight to the bottom. Falcon kept blowing tobacco to make her go straight, but he did not watch her. She finally came up in exactly the same spot where she had gone down. She was unconscious. She had sand under her fingernails. Picking her up in his hands, Falcon blew on her twice with fine and ordinary tobaccos. Then she revived. She told of all she had seen and done below the water.

⁶⁶The scanning accents represent the changing accents upon the word as it was sung and which, when repeated over and over in slow tempo, gave a rhythm like that of the hoot owl's call. The song was at the same pitch and gentle throughout. This line was repeated six times to constitute the song in the story; it is used independently as a lullaby.

She had seen the world down there. Then Falcon sent everyone home and told them to return in six days.

Falcon put the sand and dirt upon his knee. The earth began to rise up where the duck had gone down. It rose up almost to the surface of the water. In another six days it was a little nearer. The high spot moved around close to the place where the people were waiting. Then the water fell apart and ran down everywhere.

Next day Falcon looked about to see how the world was growing. He told Crow to travel northward along a western route to look things over, while he would go north by a parallel eastern route. They did this but they saw nothing. Then they made the trip again and saw, far to the south, some little houses down close to the water. They went to the same place again and saw a Negro. They saw a dog going along that road and called to him to inquire where he was going, but he did not stop. Falcon asked what it was. The next time they whistled to him. They went up on a hill. The people in those houses built a fire; the fire was smoking. Then they looked again and there were still more. These people began to live together in villages. They did not fly.

Soon the birds and animals were going to fly away. They would not kill deer and live on acorn mush. The people made mush six days after they had pounded acorns. It was Falcon who showed them how to do this.

Then the messenger named all the [bird] people who were going to fly away. Among them were Coyote, Cougar, Wild Cat, Fox, Bear, and Weasel. Two people, Owl and Skunk, were to be doctors. Condor was there, and Eagle. Eagle, who had no wife, had six sons: the Falcon who lives at Hume, another one, "Chicken" Hawk, "Sparrow" Hawk, Desert Sparrow Hawk, and one other. These people all changed into the creatures as they were named. Coyote and Dog stayed on earth. Eagle was the chief all the time.

40. Composite: Creation of Land; Water Girl; Death Controversy; Transformation to Animals⁶⁷
(Abstract 16.)

Coyote and his older brother, Wolf, were living together. Wolf had a little skin bag, which contained some earth and water, hanging on the wall. He told Coyote not to touch it. As soon as he had a chance Coyote got a long stick and poked the bag. Immediately it broke, flooding the land with water. Wolf had told Coyote this would happen. The whole earth became flooded and Coyote was drowned. (Coyote is always getting killed and coming to life again.) Everyone was drowned but Wolf, who built himself a kind

⁶⁷American Joe, Wobonuch, Dunlap, 1927; George Dick, interpreter.

of raft and floated around on top of the water.

Now all the time tobacco kept falling into the water from above. Wolf made a net, caught tobacco, and ate it. Finally he got tired so he called out for Coyote, who at once came back to life.

He told Coyote to go get Duck, whom he then ordered to dive down and see if he could touch bottom. Duck came up; he said he had felt dirt. Then Wolf told him to go down again and bring a handful. He reassured Duck that if he should die, his life would be restored. Down went Duck again; he grabbed some earth. But on the way up he died and lost what he held in his hand. Some earth was stuck under his fingernails. Wolf scraped this out into a small mortar. He restored Duck to consciousness, then told him to go home and return in six days.

He told Coyote to stand up with his eyes closed. Coyote did so. Then Wolf raised his hand over his head and cast the earth in a wide circle. A little bit of country came up all around. Wolf told Coyote to open his eyes and go on a tour of inspection. Coyote returned, reporting that the world was not large enough. So Wolf told Coyote to close his eyes again while he repeated the former procedure. Then Coyote was sent on a second tour. This time he reported that the land was large enough.

Wolf next told Coyote to go get Elk. Coyote went and found Elk agreeable to coming, but he told Coyote to precede him and he would follow. While they were still far to the east Elk sat down and told Coyote about Mountain Sheep who lived in a cave in a huge rock up at Tubosani. Coyote was sent after him. He returned with Mountain Sheep, who followed along behind. They all sat down together while Wolf told them what they were to do. He said that Mountain Sheep was to live up in the rough country and that Elk was to live in the valley. But before they went to their respective homes they were to go over west and make the mountains.

These two people traveled west by different routes: Elk went by the north and Mountain Sheep by the south in a great curve until they met over near the ocean. From there they returned to Wolf's place (To'op), thence on to their new homes.

Coyote now was sent off on another tour of the land, this time to name every place, creek, hill, and so on that he came to. He started down in the valley. He worked very hard and at last returned. Wolf asked him if all was finished. Coyote said it was.

Then Wolf called Eagle. He told him he had made this land and that it was all to be his. Wolf then left this world. He went west to make a place for dead people.

Now Eagle lived at Piao with his six sons. This is a very rough place, where the rocks are many shades of red and pink. Soon after, they

moved a little south to Tomokozona. When Eagle wanted to eat he merely wished, and the food appeared. He called all his people together telling them to do likewise. But Coyote objected to this; he said it was very lonesome that way, for everyone stayed at home to eat by himself. He proposed instead that the women should go about gathering acorns while some men would hunt and others would catch fish. When all the food was gotten they would gather together to have a good time. Eagle agreed and Coyote's suggestions were carried out.

That night a girl named Kaneo slept with her sister's husband. The man was madly in love and followed the girl about constantly. One day she was going to get wild onions. He wanted to go with her. When they reached the bluff where the onions grew she sent him up after them: he was to throw them down to her. While he was above, Kaneo gathered up some wood and built a big fire under the bluff. The smoke overcame the man and he fell down into the fire. She left him there to roast. When he was cooked, she took the meat off the bones and carried it home. As she went along she sang, "My son's father is roasted meat, my son's father is roasted meat."⁶⁸

When she reached home she gave people the meat. They ate it.

Then she went over to the creek, constantly singing her song. Hearing her, the people wondered what it meant. Her mother said it meant that she had cooked her son's [nephew's] father and that someone had eaten the flesh. Kaneo's sister then sent all the men after the woman.

They shot Kaneo as she was standing by the stream. She leaped into the water, disappearing from sight only to rise up in the water about a hundred yards upstream. She still sang the song. They followed her on and on until they reached the head of the stream, which flowed from a lake called Patchkiat high up in the mountains. There is a high mountain pass there. Kaneo, still pursued, jumped in the lake. Just as she jumped she called for snow, which immediately fell. On the south side of the lake is a precipitous rock shelving down into the lake; it had no crevices nor caves in it. The water was exceedingly clear, so the men could see her swimming along under the surface trying to find a place to climb on the rock. She got out of the water beyond the rock, crossed over an intervening stretch of land to another lake beyond. She dived down into it and was never seen again. (In traveling east or west people have to pass over the little isthmus between the lakes, Patchkiat and Kaneowoa wanabi [Kaneo's home]. Kaneo comes up out of the water because she wants to see human beings again. She has a man down there. When the people went by the next year they saw the tracks of her baby in the sand. The next year there were tracks of

⁶⁸"My son," that is, "my sister's son," called by the same term.

two. Her husband has a name but I [inf.] can't think of it. He must have a lot of children by this time, for those people who live under the water never grow old.)

Now the men who had been following Kaneo started home. The bitter cold of the sudden snowstorm caused many of them to perish on the trail. When they got home Falcon and his companions told Eagle of their failure. Eagle said that it did not matter at all. That hereafter when people died they would throw them in the water. "On two mornings they will shout, but on the third they will emerge alive and young again, and they will live forever."

Coyote objected to this. He said that the world would soon become overcrowded.

Then Eagle asked what they were going to do. Coyote said, "Let us die and go to 'our Father,' Wolf. People will cry. Then we can have a celebration and feel better." Eagle agreed. He sent for the doctor Owl, and told him to kill Coyote's son, Kamkoso. The doctors had no poison so Owl killed the boy by obtaining some of his hair, which he then burned. The boy fell ill and died. No one could save him. He was buried and in three days he went to Wolf, who had gone to make a land for the dead.

Coyote was grief-stricken over his son's death. He told Owl that doctors might be able to kill others but that they could never have the power to travel through the air with a shout, which plain people could obtain.⁶⁹ Then he broke Owl's neck.

Eagle went to Etipu, a straight high rock on the north side of the middle fork of King's River. All his friends followed him. There were some fish down in the water below so Eagle sent Rattlesnake after them. The snake got them, but he was so exhausted that he collapsed right at the foot of the rock. His picture is there now on the rock. Then Eagle sent others down. They all stopped at various places, just where each has his picture on the rock now. They were sent in the following order: King Snake, Racer Snake, Kingfisher (a spring came out where he stopped, where his picture is), and Crane; then all the small hawks, and Falcon, "Chicken" Hawk, "Sparrow" Hawk, and Eagle. Falcon had a little hole to go into his rock home, which was just like a window.

Then Coyote said he was going to be Eagle and they would all fly away. Those present all agreed, but they sent Coyote down to the river for some water. He got a big basket and went. While he was gone they all flew off. Coyote and Dog stayed here.

(At Etipu, up on that rock, one can see rock forms which show the animal character and sex of all those who were there at that meeting.

⁶⁹A supernatural power, called mai'liwin, obtained by fasting and dreaming. This informant is unique in stating that doctors could not have it.

The rock is flat on top and the animals are sitting all around.)

41. Mother of Men⁷⁰ (Version I.) (Abstract 122.)

The Mother-of-All (Tabiya) lived at a lake called Tabiyawet, which is on Coyote Creek somewhere south and east of Huntington Lake. She had no man, but she must have gotten one some way because she was going to have some babies. When they came they were different kinds of people. Some she called Yowatch (Eastern Mono), and told them to go where the Yowatch live now. Some were the Wobonuch, and so on. The Wobonuch went to Ko'onikwe.

After these births she was all worn out, so she went into the water there. The lake looks black from a distance, yet the water is clear when taken up in the hands. In the center of the lake is a big rock island. Tabiya got out on that, and she has been there ever since. In the old times, when people went out there she was very mean to them, which was funny since she was their mother.

All kinds of animals live in that water. They can be heard crying and shouting. Coyotes are always singing there. That is why the creek is called Coyote Creek.

42. Mother of Men⁷¹ (Version II.) (Abstract 123.)

Tabiyawet is a hot spring near Huntington Lake. Every present living thing was born there. A mother came out there and called forth every different tribe and told it where to go. This occurred after Eagle had left [after the Transformation to Animals]. The water there is black, and if one watches one can see all kinds of animals running around under the water. Coyotes are often seen in it; they are singing down there. This is on Coyote Creek.

43. Death Controversy; Hawk Wars on Yellow Jacket⁷² (Abstract 69.)

Eagle and Coyote were talking. Eagle said people were never to grow old. When people grew

⁷⁰From American Joe, Wobonuch, Dunlap, 1927; George Dick, interpreter. The two versions were given on separate occasions, and told not so much as stories as to explain tribal distinctions.

⁷¹From American Joe, Wobonuch, Dunlap, 1927; George Dick, interpreter.

⁷²From Joe Waley, Wobonuch, Dunlap, 1927; Lottie Waley, interpreter.

infirm they would be pushed into water and be rejuvenated. Coyote disagreed with this, saying that the world would become overcrowded, and that people must die to let someone else have the land. He said that when people died they would cry for each other. The messenger, Magpie, asked Eagle why they were going to die, and Eagle told him. Then they decided to begin by killing Coyote's son. They went after Owl, the doctor, and got him to kill the boy.

Coyote was mad at this; he came over west into this country, to Kicheyu (Dunlap). He had come from Tomoksiu. There was one woman living here, Yento by name. She owned all the land in this region. Coyote stopped her to ask if she had seen any rabbit tracks in the neighborhood. She said that she had. He went off toward Sohobuwai and set out his traps. Soon he had quite a number of rabbits. He skinned them and made a rabbitskin blanket. This he took over to Yento as a present, at the same time asking to have intercourse with her. She refused and ran away to Pine Ridge, where she slept all night.

In the morning Yento got two sticks of about arm's length. Taking one, she threw it toward Koiwuniu. It shouted as it went, "Whe-i-i-i-i ku'ku'ku'." When it struck the ground it turned into a girl. Yento was her mother, but she did not want this child. Then Yento went northeast for a short distance, and turning toward the east, cast her other stick in the direction of Ko'onikwaip. It shouted just as the first stick had done, but it stuck straight upward in the ground; became a boy. Yento went over there.

There, there were some women making acorn meal. They made a big basket and put a blanket on it. Putting the boy in this Yento carried him where the Wobonuch were living. The boy was yet unnamed, he was growing rapidly. He started to go up the hill to see his brother, Falcon. As yet he had eaten no meat. Falcon had been out hunting quail, he had put some birds on the fire to roast. The little boy ran ahead of his mother. Just as he was approaching Falcon, the latter picked up a piece of meat and threw it at him. It struck him on the belly knocking off the dried umbilical stump. At the same time Falcon said the boy's name was Kutpadza (Desert Sparrow Hawk). Yento cried when she saw this. Hawk then went to Tukadza-puiwai where he was called Water.

There was a field where the little boy went to eat clover every morning. Some deer came toward him: they frightened him so that he cried. The next day he went again; this time a bear frightened him. The third day a cougar came while he was eating clover. Each time he ran home his mother would ask what was the matter. But the fourth time he went out he sang:

Lizard, I am calling you.

Into my hand drops [from ?] Yowachina

Arrow drops into my hand, bow, knife.

At the end he raised his hands toward the sky. Into them dropped a bow, an arrow, and a flint knife. He looked all around, then he went home. He asked his mother to whom the weapons belonged. She told him they were his to kill deer with.

The next morning he went to the clover patch and shot some deer as they came toward him. His mother took them home and cut them up. Hawk wanted to take some to his older brother, Falcon. Some yellow jackets smelled the meat. One came and carried off the bones. Hawk asked where these creatures had come from. Then they cut off a right shoulder from the deer and gave it to Yellow Jacket. He started off with it. Hawk chased him but could not catch him. The next time Yellow Jacket came back they gave him a still larger piece from the ribs hoping that it would be too heavy for him. Just the same, Yellow Jacket picked up the meat and flew off before Hawk could catch him. Then Falcon suggested that they abandon the meat, and go to attack Yellow Jacket at his home.

Hawk shot another deer. He cut the head off at the neck, leaving the antlers on it. Then he got up and sat down on the antlers. Yellow Jacket came back for more meat. When he started away the antlers flew up into the air carrying Hawk after the thief.

When they reached Yellow Jacket's home all the people had gathered there. They had built a great fire. They had ordered Coyote to go bring some pine needles; he started out but he didn't go far. Robin was blowing on the fire. They sent Coyote off again. This time he came back with pine needles and put them on the fire. Robin was blowing all the time. Then they dug Yellow Jacket out of the ground. They told him to leave their possessions alone. Then they told Yellow Jacket to go hunt some deer. He went off and killed ten. Then they told him to go again. While he was gone they killed his child. He had a little money which they looked for, but when they saw him returning they ran off. He was so enraged that he went after them and killed them all.

Falcon and Hawk had gone up on a little hill called Penama puao (Yellow Jacket people place), and there Yellow Jacket killed Falcon. Hawk was now left alone. He flew away to his home at Taobin. The rock opened to let him in but it closed on Yellow Jacket and caught him. Hawk, completely exhausted, lay down to rest. After a while he got up to see what was caught in the rock; there was Yellow Jacket. He told the rock to hold him fast. Then he asked for the finger bones of his relatives, which Yellow Jacket had tucked under his belt. Each time Hawk reached down to receive a bone the captive would try to grab him.

Bat came by, and seeing Yellow Jacket, pinched him. Yellow Jacket tried to catch him. Then Hawk sent Bat after some wood. They built a fire under Yellow Jacket, thus destroying him entirely. Then all Hawk's relatives flew again.

44. Theft of Fire⁷³
(Version I.) (Abstract 34.)

Bat saw fire far off in the west. Racer snakes had it; they lived there. The other people living with Bat sent him after it. When he arrived at the place where fire was he saw many people. Although they were all asleep they were lying around the fire so no one could get at it. Bat flew straight downward, picked up some fire on his tail, and flew straight up again. The people about the fire woke up and said, "Cold!" They immediately climbed up on the surrounding trees and rocks, and waving their tails as these snakes are said to do, succeeded in knocking the fire off Bat's tail.

Then they built a huge pile of rocks on which to climb in the next emergency, and went back to sleep again around the fire. Bat came again and snatched away the fire. This time he went so fast that when the snakes awoke and climbed their rock pile they were unable to catch him.

Bat returned to the mountains and landed at Taobin, where everyone was waiting for him. They divided up the fire. Eagle said they would put it in different places so it could always be gotten. In the mountains it was put on cedar trees, in the foothills on buckeyes and sycamores. It was also put on rotten trees, and on a kind of white rock.

45. Theft of Fire⁷⁴
(Version II.) (Abstract 35.)

The water snakes were people who lived over near the ocean. Now, a lot of people were gathered at Taobin one night. Bat sat in the center of the group; he saw fire in the distance and told the rest to look. They all saw it. Falcon said they would go and get it. Coyote too said they would go. They all, including Bat, went off together.

The water snakes were lying asleep around their fire. Falcon stepped over them and lifted up the fire. He started away with it. The snakes woke up feeling cold. They ran after Falcon, forcing him to throw the fire away. The uplanders still wanted to get the fire, so Bat said he would try. As soon as the snakes went to sleep again Bat reached over them and took some fire. He tucked it under his wings, so when the snakes woke up they could see no fire anywhere. Bat reached home safely and put the fire on a stick. He invented the fire drill.

⁷³From American Joe, Wobonuch, Dunlap, 1927; George Dick, interpreter.

⁷⁴From Joe Waley, Wobonuch, Dunlap, 1927; Lottie Waley, interpreter.

46. Hawk Contests with the Cannibal, Weasel⁷⁵
(Abstract 65.)

Falcon and his brother, Makwana (a hawk), lived at Taobin with their four other brothers. They were all sons of Eagle. These two went south to Tsuao where the cannibals lived. There was a family of them, a man, his wife, and two daughters. They were all called Weasel, for they lived in holes. When the two travelers arrived at Weasel's house they went in and found a large fire burning. (Weasel had gotten his fire from up here.) And at once Weasel killed, cooked, and ate them.

Now Falcon had told another brother, Chicken Hawk, that he would be back in two days. When he failed to return Chicken Hawk set out after him. When he reached the cannibal's place his head was cut off by a sharp-edged gambling tray which Weasel hurled at him. Then the next younger brother went south, and the same fate befell him. When he did not come back the next brother set forth. But neither did he return.

The very smallest brother, Desert Sparrow Hawk, constantly played shinny all by himself on a hill called Kiniwata. He went south in the night where he saw Weasel playing shinny. He got some eggs to use as shinny balls. When he struck them they flew all the way to Taobin. There was a hill on each side of Taobin; he made six holes in each of these. He played back and forth between them, striking an egg into a hole each time. The egg talked to him, telling him how many strokes it would take to make the goal. Hawk set a large post in the ground east of Taobin. He played so that his ball would hit it. When struck, the post shouted, "Win!" Hawk kept making more improvements on his playing ground. One night he practised when there was a thick fog, yet he struck the post. Another night he played when the darkness was black, and again when the ground was flooded with water. Each time he won. As he went back and forth over the course he constantly sang:

Utubidao, Utubidao [name of the place].
Going through underbrush, going through
underbrush,
Piling up rocks, piling up rocks.
Running, running.⁷⁶

Then Hawk went to his older brother, Tosabeni (another hawk), and told him that he was going south next day. Tosabeni wanted to go with him. They went to Kiniwanabi, where their father lived, and told him they were going. In the night time all three went where Kawawa, another brother, lived. They left Eagle there with him; Eagle was crying. Hawk took no money with him but he called

⁷⁵From Joe Waley, Wobonuch, Dunlap, 1927; Lottie Waley, interpreter.

⁷⁶The song refers to certain activities connected with the seeking of supernatural power.

Tobacco to come with him. They remained at Kawawa's all night. They started south in the morning.

They arrived at the cannibal's place at night. Weasel asked them in, but seeing the fire within, which would burn them, they refused and camped outside. Weasel then asked them to eat. He sent the messenger, Road Runner, after some food, but he refused to go. Weasel hurled his sharp gambling tray at his servant, but Road Runner jumped in the air so the tray missed him. Then they all went to bed.

The next morning after breakfast Hawk and Weasel got ready to play shinny. Hawk had his own stick and ball. Weasel wanted him to use his set, so he hid Hawk's behind a tree. Hawk found them and the contest started. Crow shouted; he was referee. Weasel struck his ball. He missed the goal post. Then Hawk played. His ball broke the post clear off. Weasel at once wanted to pay off his bet with money: Hawk flatly refused. He seized Weasel and held him while his brother bound him up with live-oak withes. They threw him on the fire where he burned up. Then the two brothers burned the rest of the Weasel family.

Hawk found the bones of all his dead brothers. After gathering them together he threw them in the water. Toward dawn, next morning, the bones began to cry. They stopped soon. But on the following morning at dawn they cried again and all the brothers came back to life out of the spring. Then they killed everyone who lived down in that country, and came back up north. They stayed overnight with Kawawa and then went on to their home at Taobin.

Eagle decided that it was time for them all to become various birds and animals. He called for Falcon, "Chicken" Hawk, Crow, Road Runner, and others. Eagle was chief. He told them that they were all going up above [sic]. He told doctors and rainmakers that they were to stay in the southwest [of the San Joaquin Valley], Tibatica. He gave the Wobonuch their home, which was at Watsaka'giko kwe''ita.

47. Condor Steals Falcon's Sister⁷⁷
(Abstract 85.)

The ocean was still all around. Falcon and his younger sister, Fox, were living at Tomokozona. The girl was pretty and good. Every day the two would visit their mouse traps. Soon a winged man, Condor, came down from the sky and asked Fox to return there with him. She went up, riding on his back. Falcon was left behind and mourned the loss of his sister.

Up in the sky there were a lot of people just like those on earth. They played shinny there

⁷⁷From American Joe, Wobonuch, Dunlap, 1927; George Dick, interpreter.

but with just one person on each side. Finally Falcon went up to see what was going on. He saw that Condor always won from his opponent and that the loser was then burned.

Falcon had an egg at home which he went back and got: it was to be his shinny ball. He also had his own club. He went back to play against Condor. On the way to the sky there was a spring where one could jump in and become aged. Falcon jumped in and came out an old man. Condor had a hole in the ground covered with a blanket which he made visitors sit on so they would fall in. But when he saw his visitor was just an old fellow he paid no attention to him. Falcon found his sister and disclosed his identity. He told her to sleep that night with Condor, just as usual. Condor had many women there.

The next day they played shinny. Falcon was careful to use his own outfit. Everyone came around to watch and bet on the contest. Falcon made his opponent take the first stroke, although Condor did not want to. Condor hit his ball and missed the goal post. Falcon then hit the stake with one stroke.

Condor offered Falcon all his wealth, which was very great. Falcon refused it and ordered Condor burned. He sent Crow after some milkweed rope to tie up Condor. They bound him and laid him down by the fire. He broke loose and had to be tied up a second time. This time Crow held him down with a stick. Falcon got his sister, Fox, who was now pregnant, and took her home.

48. Coyote and Sun Race⁷⁸
(Abstract 96.)

Coyote ran a race with Sun and won. Two little frogs ran in the race too. They jumped from hilltop to hilltop and also beat Sun. They were running to the west. They built a fire there in a sweat house that was in a little valley. They seized Sun, and Coyote threw him on the fire. It began to get dark; it rained. Coyote ran about crying and complaining but he would not go in the sweat house. Finally he went in, but too late, for Sun was dead. It stopped raining but everyone was standing about wailing, Coyote with them. The people wanted to know what was going to bring Sun back to life. Everyone contributed some money and sent it to the doctors, owls, who were crying too. They worked a little, and a dim light was created, but then they demanded more money. Then they saw Wood Duck and gave him some money. But he refused this for he wanted red and white paints and beads of all kinds. When he was given these he dressed up, putting the beads about his neck.⁷⁹

⁷⁸From Joe Waley, Wobonuch, Dunlap, 1927; Lottie Waley, interpreter.

⁷⁹Probably the Harlequin Duck which is reported from the western slope of the Sierra Nevada (cf. Grinnell and Storer, *Animal Life in the Yosemite*, 255); possibly the Wood Duck.

He flew to where Sun is now. Then Sun began to shine, the next day was sunny too, and all was fine ever after.

49. Hainano and Pumkwesh; Pumkwesh and Coyote⁸⁰
(Abstract 126.)

Pumkwesh (Tawana)⁸¹ lived with his father and mother near Piao. He went hunting for them every day. A cannibal, named Unu', came down from the north: he killed and ate everyone he met. Seeing the camp of Pumkwesh's parents, he killed the people and threw their viscera toward the creek. He ate the bodies and went on his way.

When Pumkwesh came home he looked for his parents. He went down to the bedrock mortar near the creek; there he saw the entrails. His mother had been pregnant; he could see the unborn infant. After going to the house to get his knife he returned and cut the baby loose. Carefully he washed it in the spring, and then took it home and put it on deerskins. The baby was a boy. Pumkwesh named it Hainano. He took great care of it and daily made a circuit of the leaching hole with it, in order to make it grow rapidly. He did not remove it from its cradle until it was well grown; he left it at home when he went hunting.

Pumkwesh then built a sweat house. This he fixed very carefully so that there was not a speck of light, for if Hainano saw even the tiniest crack he would fly through it and never come back. It was Pumkwesh's intention to turn the child loose in the sweat house. When it was finished, Pumkwesh brought Hainano in and unfastened his cradle. Hainano flew all around looking for a hole. Finally Pumkwesh caught and stroked him until he became gentle.

When Hainano was grown, Pumkwesh told him about Unu, the cannibal who had killed their parents, and said that they would go and kill him. Pumkwesh wanted to make the boy some weapons, so he sent him off on several errands. Hainano did not have to walk but flew through the air in a great leap, landing at his destination. First he went for some cane that grew far back in the mountains. Then he went to his two grandfathers, Arrow Straightener and Flint, who lived together far away. The boy addressed Arrow Straightener, telling him that he wanted an arrow straightener. The old man gave him one, so Hainano returned to Pumkwesh.

Then he went to another grandfather, "Chicken" Hawk, to ask for some old wing feathers.

⁸⁰From American Joe, Wobonuch, Dunlap, 1927; George Dick, interpreter.

⁸¹Tawana was said to be Pumkwesh's "old-time name." He was identified as Oregon Towhee; Hainano was thought to be "some kind of frog."

He told Chicken Hawk that Pumkwesh had sent him. The old man took down some feathers from the wall and gave them to Hainano. When the boy was part way home he examined the feathers: they were very old ones. He went right back to this grandfather and began pulling feathers directly from his wings. This made the old man sick. But when Hainano reached home, Pumkwesh saw blood on the feathers. He chided Hainano for what he had done, told him that old feathers were quite all right, and sent him back at once. Hainano replaced the feathers in Chicken Hawk's wings and the old fellow got well instantly. Hainano took the old feathers home.

Next Hainano was sent to another grandfather, Deer, to ask for some old sinew. He got it and returned.

His last errand was to grandfather Pitch. He gave some pitch for the boys to fasten their arrows and sinew together.

Pumkwesh made the arrows; he had a bow ready for his younger brother. When all was prepared he told Hainano where they were going, and said they would be one against many. Hainano said he was not afraid, so they started off. They went north; they came to a fork on the trail. At the fork Pumkwesh told Hainano to go down the trail to his father's sister's house and tell her what they were going to do. He added that he would meet him again where the trails met farther ahead.

As Hainano went off down the trail he came upon two children playing at tree-swaying (to sit in a little treetop while someone below sways the tree). The children were bears. They shouted to Hainano to come play with them. As they swayed in the trees they sang:

Swaying in a tree, Bear.
Swaying in a tree, Bear.

When Hainano got up in the trees he sang exactly the same thing. It made the little bears very mad to hear him singing their names. They threatened to fight him if he did it again. Then Hainano told them to get up in a tree together and he would swing the tree for them. He was angry now too, because the bears had gotten mad. He pulled the tree away over and let it snap up. The children flew high in the air and were killed by the fall. Then he continued to his aunt's home.

Now, the cubs were his aunt's children, but Hainano did not know it. The aunt and her husband were wondering why they no longer heard their children singing. Then they knew what had happened; they knew Hainano was coming. They went out and hid on either side of the trail. They jumped out at Hainano as he came by, killed him, and ate him. They ate up every bit and licked up all the blood.

Pumkwesh got tired waiting and came back to see what was wrong. He saw the bear tracks and his brother's tracks. He knew what had happened. Examination of the ground showed him a speck of

blood on a leaf. He took out an arrow from his quiver, which was his supernatural talisman, and struck the blood with it. Instantly Hainano revived. The boy asked Pumkwesh why he had waked him up. Pumkwesh told him what had occurred.

The two adult bears had gone home after eating Hainano. They were sitting on each side of the fire cracking acorns when Hainano went in and shot them. His aunt jumped outside but Hainano pursued and killed her. He dragged both bodies into the house and burned the whole thing up. Then he rejoined Pumkwesh, who was waiting again at the fork. This was the first time that bears had ever been killed; thereafter they always died.

The two brothers went on to the cannibal Unu's home. They came to a village with houses all set out in a row. With bows set and Hainano in the lead, they went to the first house and asked if the inmates had killed their parents. The crime was denied. Thus they went from house to house until they reached the last, which was Unu's. He said at once he had killed the couple. The boys leaped upon the cannibal. Nobody in the village came to their help, so while Hainano was engaged with Unu, Pumkwesh went about and killed everyone who lived there. Hainano had a great struggle with Unu. The latter was a water-man and kept trying to drag Hainano into the river. Soon Pumkwesh came back and stabbed Unu with a knife.

Pumkwesh began to skin the cannibal just as he would a deer; he told his brother to build a fire so they could eat. Hainano put some pieces of the flesh on the fire but in a moment they disappeared. Pumkwesh was still busy skinning. Hainano put more meat on the fire. It too vanished. This happened again.

Now, at that spot there was a supernatural tarantula's (sunawa wa) hole. This creature lives underground. It has many arms and legs, a tiny body and a big mouth. It can reach anything it wants with its hands and travel fast on its many feet; it is covered with long hairs. When it wants food it merely opens its mouth, inhales with a sound, su-u-u-p, and everything is drawn into it. This creature was sucking the meat down its hole. Hainano looked around suddenly and saw it. He got mad: he stuffed all the fire down the hole and put a huge piece of meat on it. But the entire thing was swallowed up. Hainano got an arrow and jabbed it down the hole. He pulled out a small sunawawa and killed it. Then a big mother one came out and asked who had killed her girl. Pumkwesh told Hainano to get away as fast as possible and the younger brother took a great leap. The old creature paid no attention to Pumkwesh, for she knew he was a good boy, but rushed after Hainano.

Wherever Hainano went Sunawawa was able to follow, until at last he returned in desperation to his brother. Pumkwesh said it was useless to

shoot the old woman as she had no bones nor entrails. He advised going to Skunk, who might be able to help.

Hainano went to Skunk's house, where he was taken in at once. Sunawawa was right behind him. She came in and demanded that Skunk and his wife give up the boy. Skunk said that they would, for her to close her eyes and open her mouth and that he and his wife would carve Hainano in two and each would throw in a piece. The old creature did as she was told, and the Skunks shot their scent in her mouth. Sunawawa fell over unconscious, while Hainano made his escape.

But his pursuer soon revived and was after him again. The boy returned to Pumkwesh, who sent him to his grandfathers, Arrow Straightener and Flint. Hainano leaped off to the old men and told them his trouble. Flint said they would fix that. He put an arrow straightener in the fire to heat. Soon Sunawawa came up and demanded Hainano. Flint told her to wait a moment, that they were going to cut Hainano in half, and that if she would close her eyes and open her mouth they would each throw in a piece. The old woman did as she was told, and the men threw the red-hot arrow straightener in her mouth. It went down her throat, burned a hole in her stomach and fell out. Sunawawa was killed this time. The men could see that she had a little tiny heart and entrails. Flint roused Hainano, who had fallen down exhausted, and told him to get some wood to burn the corpse. This was done.

Then the grandfathers told Hainano that he had better remain there and live with them. They would like to have him for he would be very useful to jump about on errands for them. Hainano consented. Now, when the moon is full we can see him up there with them. He is facing us; he carries his bow in his right hand. He is being carried on Flint's back.

By this time Pumkwesh had grown tired of his adventures; he decided to go home to Piao. He went back there and stayed for some time. He cried continually, mourning the loss of his father and mother, and Hainano's departure. He took no care of himself; his face was dirty and his hair unkempt. Too lonesome, at last, he thought he would go over to Taobin where Coyote was living with his two daughters. Also living there were Coyote's sister, Junco, and her two girls. Coyote had no bow or arrow; he just went around setting milkweed-string traps. His sister gave him acorns.

Pumkwesh packed up all his things. He had been saving all his life and was very wealthy: he had deerskins for women's dresses and had much beads and money. He put all his things in a buckskin sack. Then he started for Taobin. Above Taobin is a spring; he sat down near it. Soon Coyote's two daughters came with jug-shaped baskets to get water. They saw an ugly-looking man sitting there who called to them, asking for a drink of water. The girls talked between themselves; they decided the man was good-for-nothing so they

refused. Then they went off. Pumkwesh sat there until nearly sundown.

Then Junco's two daughters came for water. They saw the unkempt, shabby man; he asked them for a drink. They both went to him with water and asked him where he had come from. He told them. He added that he had a lot of nice clothes in his sack, if they would like them. The girls were delighted and at once dressed themselves in the finery. Among the things they were given were strings of black beads. You see juncoes wearing them now. As it was nearly dark the girls went home. Their mother at once got busy cooking a lot of good food, for she knew Pumkwesh would soon be along. When the Coyote girls saw them they ran and told their father. Coyote knew just what had happened; he told his girls the man at the spring was his sister's son-in-law.

Pumkwesh had taken a bath at the spring and brushed his hair. When he arrived at Junco's house he was a very handsome man. He brought a lot of jerked meat for his mother-in-law. This was the first time that a man took two wives. Coyote sent his two girls over to his sister's house to see what was going on. They came back and told him what they had seen.

Pumkwesh now stayed at Junco's house. Every day he went out hunting; every day he brought back deer. Although Coyote was never able to get deer he knew where they were and would take Pumkwesh all around to show him where they were. Junco always gave Coyote part of the deer that Pumkwesh brought in.

Coyote was very jealous of his sister's good fortune in getting such a fine son-in-law. He planned to get rid of him. Now, Taobin is a very high precipice. Their spring and dwellings were above it. Coyote decided to take Pumkwesh to the edge of the cliff and make him lean over to look at deer that were supposedly below. The next day they went hunting. Coyote took Pumkwesh to the edge of Taobin. He told him there were deer grazing below which he could shoot if he would just lean over. While Pumkwesh was looking over Coyote gave him a push. The man disappeared from sight. Coyote was delighted. He started down a roundabout trail to the bottom of the cliff to find the remains.

Now, Eagle had his home on a ledge on the side of Taobin. He had there two of his children that had hatched in his nest. They were well supplied with fresh meat, for Eagle hunted each day for his children, who were provided with nice rabbitskin blankets as well. Eagle was Pumkwesh's friend, so when the young man fell on the ledge he made him feel at home. Pumkwesh stayed there quite a while. He was never seen by Coyote, who came out every day and searched in vain for his victim's corpse.

Way down below Taobin, Bat was living with his wife. He was Pumkwesh's old grandfather. This old couple lived on nothing but mice, which

Bat caught in little stone traps. Every morning he went out to visit and reset his traps; he returned at sundown. As he was going along under Taobin he heard someone shouting at him, saying, "Wave, grandfather!" Pumkwesh had discovered him and wanted to see him. Bat was surprised and said to himself, "I have only one grandson, Pumkwesh, and he lives far away from here. He must have come over to visit Coyote's daughters." He looked up above him. There on the ledge stood Pumkwesh holding on to the eaglets' wings and waving them back and forth. Bat called out saying that he was going home to get something to eat and then he'd come right back. He went home to tell his old wife all about it. He knew what had happened to Pumkwesh; the couple talked about it. Then he started for Eagle's home. Bat is pretty quick in traveling but he loses time by fluttering so much.

When Bat arrived he found Pumkwesh had packed up everything including Eagle's two children and their rabbitskin blankets. Bat told his grandson to get on his back and he'd take him down. But Pumkwesh held back: he said the old man was too tiny, that he and the load would fall off. Bat then told Pumkwesh to take a huge boulder and load it on his back. He backed up to the edge of the ledge so Pumkwesh could do this. When the rock was in place Bat carried it over to the north side of Taobin and set it down on the edge of the precipice. It would roll off very easily, but no one has ever disturbed it so it is there yet.

Pumkwesh was now convinced of his grandfather's abilities. He was told to roll himself and his belongings into a compact load, to get near the edge where he could wriggle off onto Bat's back. Pumkwesh feared that Bat would fail to catch him, but Bat told him not to worry. Pumkwesh then rolled himself and the eaglets up in the blankets, and worked himself onto the edge of the cliff. Then he cried to Bat that he was ready and rolled off onto Bat's tail. It was a very hard load for the old man but he flew down slowly and carefully. He was going to his own house. When he neared it his wife ran out and called out for him to be careful with his burden. They landed safely. The bats unfastened the bundle and waked up the eagle children who had fallen asleep.

Pumkwesh's mother-in-law, Junco, went out every day to gather redbud. She sometimes went down below Taobin, and on this day there she saw Pumkwesh, for whom she had long been mourning. Then Pumkwesh told them all that had happened to him. He told Bat all about the death of his parents and of his adventures with his brother, Hainano.

Pumkwesh and his mother-in-law went home. They went up by the north trail, which is easier than the one from the southwest. When they neared home Pumkwesh hid himself in the bushes to stay until dark. Junco went on to her house, but she did not throw down the redbud as usual but carried it right on into the house. Coyote was watching the place. Soon he saw that neither his sister nor

her girls were crying any more, and that they were tidying themselves up. He knew that Pumkwesh must have come back.

After dark Pumkwesh sneaked into his home. He knew that Coyote would soon send his girls over to see things, so he got out a mortar and pounded some tobacco in it. When the first Coyote girl came to the door he hurled the powder at her eyes. It hurt her; she ran home crying and told what had happened. Coyote then sent the other girl, who was called "Nothing-can-injure-eyes," to see what was going on. She came to Pumkwesh's door, but she did not even flinch when the powder was thrown at her. Each time she just blinked and stared, and when she had seen all she wanted to she went home to report.

Coyote came over at once to welcome Pumkwesh. Junco gave him some jerked rabbit she had in an eating basket. But Coyote said he'd just take it home and come back, after he had eaten it, to talk about the news. When he returned he pretended innocence, asking Pumkwesh what had become of him since that day they'd gone hunting and he had so carelessly fallen over the cliff. But Pumkwesh, ignoring his bluff, told those who were there exactly what had happened.

When Coyote learned that Pumkwesh had brought home two eaglets he wanted one for his pet. He got Pumkwesh to try a chance test with him in order to secure one. He marked out the ground with a large Y-shaped path about forty feet long. The eagle children were placed at the end of the stem, while Coyote and Pumkwesh sat down, one at the end of either arm. The one to whom the eagles walked should be their owner. The eagles started one at a time. The first one came to the fork. He walked right down the path to Pumkwesh. Then the second one reached the fork. He went toward Coyote. When he was half-way down the fork he turned, walked across the intervening space between the paths, and finished on Pumkwesh's trail. Pumkwesh kept both pets until they were large enough to fly back home.

Pumkwesh was the first person to make cane arrows, to use the arrow straightener, to make war, to kill a bear [sic], to have two wives, and to keep pets. He and his brother, Hainano, had much supernatural power.

50. Pumkwesh (Tawana) and Coyote⁸² (Abstract 127.)

Eagle Fell Off (kwina'ma kwa'tzaip) is the name of a big rock on Little Kings River. Ta-

⁸²From Joe Waley, Wobonuch, Dunlap, 1927; Lottie Waley, interpreter.

⁸³The interpreter was unable to identify this bird. Although the bird was not Eagle, it was thought because of the name of the rock that it must be "something like Eagle." It is possible that the name refers to the fact that it is an eagle's home and that someone fell off there. It is obvious that the little story is sadly distorted.

wana, a bird something like an eagle,⁸³ went up there to hunt; Coyote was with him; Bat was sitting down below. Bat saw some deer at the base of the cliff. Tawana wanted to shoot them so he asked Coyote to hold on to his belt while he leaned over. When Coyote had hold of the man's belt he gave him a shove so he fell over. Tawana landed on a rock and was not hurt. Coyote thought his friend would be broken in bits so he ran down to eat him, but when he got there he couldn't find Tawana.

51. Thunder Twins⁸⁴ (Abstract 118.)

In times long ago it was possible to make a child grow very fast. A woman who was about to have a baby would set up a stake in the center of her acorn-leaching hole. When the baby arrived she would put it on a small basket, blanket, or buckskin and drag it around and around this post. This was done every morning for a year or so. On each occasion, when the baby was replaced in its cradle, it could be seen to grow a little at once. By the end of the first week, perhaps, the baby would be able to walk, and so on.

Now there were a kind of people to the north called We'maho. They were very tall, but they were all skin and bones. One of them came toward the south. He carried a large mortar and pestle with him. As he came along he sang, "Wemho, Wemho," over and over, pursed up his lips and smacked them, then stuck out his tongue, which was very long and cut or killed anything that came in his way. His tongue was just like lightning. When he came near a village he would kill everyone in it. Then he would take his knife, cut out the intestines, pound the meat up in his mortar, and make a kind of sausage. Babies and children tasted salty so he would add them to adults for flavoring. He kept doing this as he traveled south until he arrived at Ko'onikwe.

At this place the people had just finished building a large sweat house; it was as big as a hill. There was a grand celebration going on. One girl who never went out to play or to visit anyone else knew that Wemaho was coming. She thought she had better run away. She wondered what she should change herself into: she decided to be an old woman. By the time Wemaho arrived she was an old woman pounding acorns at the creek. (This girl had a name but I [inf.] cannot think of it.) Wemaho saw her but thought her too old to be any good. He stopped to ask her where everyone was, for he could see all the deserted houses of the village. The woman just looked at him, pointed toward the sweat house, and said that everyone was in there having a good time. Thanking her, he went on to the sweat house. He looked inside, he laughed and said to himself, "I've got

⁸⁴From American Joe, Wobonuch, Dunlap, 1927; George Dick, interpreter.

lots of meat." Then he went in and killed everyone. When he cut open one body, that of a pregnant woman, he threw all the intestines outside the door and began to pound up the body.

There was a she-dog about the village, which Wemaho had ignored. This bitch came upon the discarded intestines and saw a baby moving within them. She bit the womb open and dragged the baby home. She put the baby in a cradle; she took care of it. She had seen women take babies to their leaching holes so she did likewise, dragging the baby round and round a stick that was put up in one. She named him Thunder. He grew rapidly, within a week he was able to walk. But Dog did not stop, and soon the child was using a bow and arrow. The foster-mother told her boy to keep away from the sweat house. He said, "All right."

There had been so many people in there that Wemaho was still busy. The pounding of his pestle was heard day in and day out.

At the end of two years Thunder asked his mother what they were going to do. She said she feared that soon they would be killed by the cannibal in the sweat house. Thunder wanted to shoot him with his arrow but Dog said that would not kill him for Wemaho had no heart, or vital parts, he was just skin and bones. Then the boy suggested burning but his mother said that could not be done yet. But she said there was just one way. She knew of a hard stiff grass which grew far up the river. It was sharp as a knife. She went off to get some. She gave a piece to the boy, telling him exactly what to do.

Thunder took the knife and went to the door of the sweat house. Standing at one side he cast a stone in the door. Wemaho, without moving from the spot where he sat, thrust his tongue out the door. As it flashed out Thunder cut off a piece with his cane knife. Wemaho then took one step toward the door and again thrust forth his tongue, only to have another piece cut off. Thunder continued to roll in stones, and Wemaho to come nearer and nearer until his tongue was just a short stump. Then Thunder did not know what to do. Wemaho was right at the door trying to kill the boy with the last bit of his weapon. Then Dog told her boy to build a fire in the entrance to the sweat house. The boy did this: Wemaho retreated and was burned up in the building. Dog told her son that in three days the cannibal would appear, as the dead arose in that time, but that he would not bother them.

In the meantime the young girl had transformed herself into her natural appearance. Thunder told her what was going to happen, advising her to start traveling toward the east. She said she would go. She went to the east where the sun comes up.

Wolf and Coyote were living in that far eastern place. Coyote saw her coming and called Wolf's attention. He suggested that they have a

foot race to meet her, that whichever one reached her first should have her for his wife. They started off. Coyote in the lead. Just as they reached the girl Coyote tripped and fell; Wolf got her. They talked a long time. She told them all that had happened at her village, and that Wemaho would soon be coming, for he would track her anywhere. She said no one could kill him completely. But Wolf said that he and Coyote could get rid of him easily.

Every year Coyote made himself a new house. The new one he built right beside the old. It made the place look like a large village. Soon Wemaho came along. He saw the many houses and called out for the people to come meet him. He said he was a messenger who had good news for them. Now Wolf and Coyote had decided that they would race to meet him. The one to arrive first would strike the cannibal's penis, which would make him fly up into the air. They saw Wemaho coming and raced out. Coyote was ahead as they drew near. Wemaho shouted to them not to come at him so fast, that he had a good message. But the men ran on. Just then Coyote stubbed his toe and fell, so that Wolf beat him again. Wolf was carrying a stick. He swung it up between Wemaho's legs. The cannibal sailed up into the air and came down with such a crack that he was instantly killed. Wolf and Coyote went back home.

Wolf's wife now had a girl baby. She made it grow rapidly by the usual method. Coyote, too, married her. She had many children, so the world was repopulated after Wemaho's slaughter.

During this time Thunder was living with his dog mother. One day he asked her to get the cane knife and cut him in two from head to crotch. His mother was horrified. The boy insisted, saying that he was tired of going about alone and wanted a companion. Dog got the knife. Thunder lay on the ground while his mother cut him in half. She carried the parts to the river and threw them in. At the end of two days she heard shouting at dawn and saw two boys coming up out of the water. They called to Dog to build a fire for they were cold. She did so. They were soon dried out. The boys were just alike. They were both called Thunder, but one was nicknamed Rapid.

They remained with their mother for some time and went hunting for her every day. At last they told her they were tired of staying on earth and wanted to go to the sky. She agreed with this, saying that there would soon again be people at the village for her to live with. Then the boys told her not to be alarmed when she heard them playing, for they would be very rough at times, and noisy, and they might even get mad. They said that when people were frightened by thunder they should pick her, or any other bitch, up by one ear. This would hurt, the dog would think she was going to be killed and she would howl. Then the twins would hear her, they would realize that their mother was being hurt on account of their rowdiness, and they would stop. (This custom has been followed by the people.)

Then the boys went above. Rapid has a small bow; he keeps twanging the string on it in a quick way which makes small and rapid thunder-claps. His brother, Thunder, has a big bow; he gives the string an occasional pull to make a big booming sound.

52. Pleiades and Taurus⁸⁵
(Version I.) (Abstract 51.)

There were six young girls who were continually scolded by their mothers. They had eagle-down strings; they stood on these and sang. The strings began to rise upward, swaying slowly from side to side. Their mothers saw them and sent their husbands after them. When they had nearly reached their wives the girls urinated on them so they went no farther. The constellation of husbands is called Young Men. These people lived at Tarabido, which is south from Dunlap.

53. Pleiades and Taurus⁸⁶
(Version II.) (Abstract 52.)

There were six young girls, and a seventh, a little sister of one. They went up on Tomokozona and sat on an eagle-down rope which carried them up into the sky. Their path was a zigzag one as the rope swayed back and forth. Soon, by the same means, six young men followed them. Their eagle rope sailed straight up. As they drew near the girls the latter spit on them so they could go no farther.

(They can all be seen up there now. The male group is called Young Men. In the spring they all die for one month. When they begin to reappear they are a little cloudy. If a man wanted to have good luck at gambling he would go up on a hill to watch for them to reappear. He would hold up his eagle-down-string talisman and peek through it at the group of stars. He would see the girls come out first.

This group of girls is dangerous to men: if they fancy a certain man they will charm him and he will become crazy.⁸⁷ Similarly, if a woman is ill with pain during menstruation it is due to her having been seduced by the star men. They stay up there and laugh at her because nobody can get after them or do anything about it.)

⁸⁵From Joe Waley, Wobonuch, Dunlap, 1927; Lottie Waley, interpreter.

⁸⁶From American Joe, Wobonuch, Dunlap, 1927; George Dick, interpreter.

⁸⁷Cf. Fletcher, PSL, 11.

54. Pursuit of a Dead Wife⁸⁸
(Version I.) (Abstract 145.)

A shaman's wife died. He watched by the side of her grave for two nights. On the third night the woman arose from the earth and started westward. Her man followed her. They met no one. Finally they came to an ocean with a bridge across it. The bridge was balanced at the center on a post [like a see-saw]. They crossed it safely. On the other side in the land of the dead--Kwiwi--some people, called the Wo'wo, told them what to do.

They returned to the bridge. As they crossed, it snapped them up to heaven. They had been told not to sleep together for six nights, but on the fifth and sixth nights they enjoyed intercourse. As a result the woman disappeared and the man remained in [returned to?] Kwiwi forever after.

55. Pursuit of a Dead Wife⁸⁹
(Version II.) (Abstract 144.)

A man had a wife who had been sick for a long time. Her people lived a long way off. A messenger was sent to summon them, but she died before the relatives arrived. Her body was kept two or three days waiting for them. Then the chief said they could wait no longer and appointed someone to dig the grave.

After the corpse was buried the woman's husband went to sit at her grave. He went two nights. On the third night the ground shook; the woman got up out of the grave. She looked all around, yet not at her husband. Now this man had much eagle down and talismans of supernatural power; he had the special power, called mai win, of jumping great distances. He tied his eagle-down rope about his wife's waist and followed her. Still she did not look around at him.

They came to the edge of a great expanse of water. They crossed over it on a bridge which jerked and wiggled. If they had fallen into the water a water creature would have overpowered them and they would never have gotten out. Along their path were berries, which, if eaten, turned people into deer. "Devils" halloo at people on the way to Kwi, but a good man pays no attention and goes straight on his way.

Finally they reached the land of the dead, Kwi tu badu, and there they saw To'op (Wolf, tuwawiya). To'op spoke to them. He told the man that he was not yet ready to come to that place, that he stank, but that he might remain to watch.

In this place the people cannot be seen by day. At night they appear; they have a good time play-

⁸⁸From Joe Waley, Wobonuch, Dunlap, 1927; Lottie Waley, interpreter.

⁸⁹From American Joe, Wobonuch, Dunlap, 1927; George Dick, interpreter.

ing. Now the man was thinking of something, and To'op knew it, and it made him laugh. The man was thinking how hungry he was. To'op went in and got a tiny little basket of seed-balls, and another wee one filled with water. He gave these to the man, the man thinking that there was just enough seed-ball for two bites, and enough acorn [gruel] for one. At this To'op laughed to himself for he knew what the man was thinking. He just told the man to eat all he wanted to because the food remained the same size no matter how many bites were taken off it. This proved to be true when the man commenced to eat. At last he was satisfied and he returned the baskets. To'op then told him to stay and watch, but that he could not see his wife; and that after he had seen everything he must go home and tell his people.

To'op then told Coyote to build fires all around the camp. No one was in sight. But as it grew darker people commenced to appear; they danced and played games. Then To'op called the man to him. He told him that he might take his wife back home with him, but that they must remain continent for four nights, otherwise the woman would disappear. Furthermore, that on reaching home he must tell people what he had seen, how when people died in that country they would come to Kwi where there was no more fighting and dying, and that no one needed to worry or be afraid to die for everyone went there.

Then the man and his wife started back home. On the fourth night the man had intercourse with his wife. She vanished. The husband went on to his home, and there he told people all that had happened. He died soon and went to Kwi.

PART III. ABSTRACTS AND COMPARATIVE NOTES

The comparative notations accompanying the abstracts indicate the relationship, whole or partial, of each tale to other variants. The comparisons have been carried out for whole or major portions of the tales only so far as they are culturally significant from the Yokuts-Mono viewpoint. Episodes or elements that are widely distributed and intrude into a great variety of tales have not been listed save to indicate the directions in which the distributions lie. For example, Theft of Fire stories of the Yokuts and Western Mono have fairly close parallels on the Northwest Coast as well as in the neighboring Basin area: only Basin comparisons are made in toto. The element or device, kill-all arrow, is rare in Yokuts myths, and California generally, but more common in those of the Basin: the comparative notes indicate this, that is, the direction of the relationship, without listing all occurrences of the device. However, elements such as inexhaustible dish, life-token, or Symplegades are of such extensive and random distribution that references to them in tales other than the specific tale under consideration have been ignored as pointless. References to the occurrence of certain tales in areas not contiguous with California (for example, Deserted Prince, of the Northwest Coast, Blood Clot, of the Plains) are wholly gratuitous and in no sense represent distributions. They are inserted for the possible interest of persons unfamiliar with type tales.

The system of references operates thus. Abstracts are numbered and cross-references are made to their numbers throughout. The first abstract of a series of variants carries, at each comparable point, the full list of occurrences of that point in the variants and other tales. When the occurrence is in another tale, it is mentioned as such, or by title. At all further occurrences of the compared point, the annotation refers to this first and complete listing. In these further occurrences, the tribal source is shown, so that the affiliation of the point being compared is apparent.

The general lay-out of mythologic areas in California and adjacent territory was presented in an earlier paper,⁹⁰ wherein it was shown that a nuclear group comprising Miwok, Patwin, Yokuts, Western Mono, and Salinan constituted the Central California folk-tale area, with Pomo, Maidu, and Tubatulabal as peripheral or transitional adjuncts. There remain to be shown in detail the intra- and extrarelations of this central area of which the Yokuts and Western Mono peoples form the southern and major part.

⁹⁰ Gayton, Areal Affiliations of California Folktales.

1. Creation of Land

Dumna (Y) [Gayton].--Water covered all the world (1). Chicken Hawk (2) looked for earth. He asked four ducks (3) to dive for earth; all failed except the smallest (4), who succeeded in touching bottom. He was unconscious, "dead," on returning to the surface (5). Sand, lodged in his fingernails (6), was used to make land. This soil was dropped to form mountains (7), which pushed the water westward where the ocean is now (8). A man and woman were made for each tribe and placed where their home was to be (9).

(1) Primeval water: Dumna (Gayton), (Latta, CIF:29); Gashowu (Kroeber, IMSCC:204); Kings River Yokuts (Powers, TC:383); Wukchumni, I, II (Gayton), (Kroeber, IMSCC:218), (Latta, CIF:13); Yauelmani (Newman), (Kroeber, IMSCC:229), (Latta, CIF:19); Tuhohi (Kroeber, IMSCC:209); Tulamni (Latta, CIF:23); Michahai-Waksachi (Gayton); Wobonuch (Gayton); Northfork Mono (Gifford, WMM:305); Owens Valley Paiute (Steward, MOVP:364); Southern Sierra Miwok (Kroeber, IMSCC:202), (Barrett, MSSM:4); Coast Miwok (Merriam, DW:203); Patwin (Latta, CIF:35); Northwestern Maidu (Dixon, MM:39); Wintu (Du Bois and Demetracopoulou, WM:287).

(2) The creation of land is most frequently attributed to Eagle who, even when having companions, plays the major rôle. His assistants or companions vary, but include Coyote, Cougar, Wolf, Condor, Falcon, and Crow. The tribes following this scheme are Dumna, Wukchumni, Tulamni, Tuhohi, and Yauelmani. These are Yokuts of the lower foothills or plains. Yokuts of the foothills fall with Western Mono in granting honors to Falcon and Crow: Gashowu, Kings River Yokuts, Wobonuch, Northfork Mono, Michahai-Waksachi. The Michahai-Waksachi and Yauelmani mention Falcon and Raven as mountain builders. The Chukchansi, like the Southern Sierra Miwok, make Coyote the creator. Paleuyami and Wobonuch follow Great Basin beliefs in giving Wolf and Coyote the creator rôle.

(3) Ducks do diving: Dumna (Gayton), (Latta, CIF:29); Gashowu (Kroeber, IMSCC:204), plus Beaver, Otter, and Mud Hen; Kings River Yokuts (Powers, TC:383); Wukchumni, I, II (Gayton); Yauelmani (Newman), inferential, (Kroeber, IMSCC:229), (Latta, CIF:19), plus Turtle; Tuhohi (Kroeber, IMSCC:209); Tulamni (Latta, CIF:23); Yokuts (Potts, CMCI:73); Wobonuch, I, II (Gayton); Northfork Mono (Gifford, WMM:305); Southern Sierra Miwok (Kroeber, IMSCC:202), (Barrett, MSSM:4); Wintu (Du Bois and Demetracopoulou, WM:287), inferential.

(4) Smallest duck successful: Dumna (Gayton), (Latta, CIF:29); Gashowu (Kroeber, IMSCC:204); Kings River Yokuts (Powers, TC:383); Yauelmani (Newman), inferential, (Latta, CIF:19), Teal Duck; Tuhohi (Kroeber, IMSCC:209), Mud Hen; Wobonuch (Gayton), Duck's wife; Tubatulabal (Voegelien, TT:208), Mud-diver.

(5) Diver unconscious on return: Dumna

(Gayton), (Latta, CIF:29); Kings River Yokuts (Powers, TC:383); Wukchumni, I, II (Gayton), (Latta, CIF:13); Yauelmani (Newman); (Kroeber, IMSCC:229); Tuhohi (Kroeber, IMSCC:209); Tulamni (Latta, CIF:23); Wobonuch, I, II (Gayton); Northfork Mono (Gifford, WMM:305).

(6) Earth from nails, beak, and the like: Dumna (Gayton), (Latta, CIF:29); Gashowu (Kroeber, IMSCC:204); Kings River Yokuts (Powers, TC:383); Wukchumni, I, II (Gayton), (Kroeber, IMSCC:218), (Latta, CIF:13); Yauelmani (Newman), (Kroeber, IMSCC:229); Tuhohi (Kroeber, IMSCC:209); Tulamni (Latta, CIF:23); Wobonuch, I, II (Gayton); Northfork Mono (Gifford, WMM:306); Southern Sierra Miwok (Kroeber, IMSCC:202); River Patwin (Kroeber, PTN:305); Northwestern Maidu (Dixon, MM:40); Wintu (Du Bois and Demetracopoulou, WM:287).

(7) See abstract 137 (Michahai-Waksachi), note 3.

(8) Mountains push water westward: Dumna (Gayton); Owens Valley Paiute (Steward, MOV:364).

(9) Man and woman made for each tribe: Dumna (Gayton); Wukchumni (Kroeber, IMSCC:218); Michahai-Waksachi (Gayton); Plains Miwok (Merriam, DW:87); see abstract 137 (Michahai-Waksachi), note 3.

2. Creation of Land [The Dum'-nah World]

Dumna (Y) [Latta CIF:29].--Four ducks swam about in a world of water (*); they asked Eagle for land, he told them to make it themselves. They began to dive (*). Eagle sent his son to watch them. Finally the smallest duck dived (*); he sang a song asking Whirlpool to help him. He returned unconscious (*) with some mud under his claws (*). Eagle's son threw the mud in all directions (+): it became land, rivers, trees, bird and animal people. The water ran off forming gulches and creeks. A piece of far-flung mud became a man, Wi-ness, who lived far up in the mountains.

Eagle's son saw Wi-ness had fire (+); he went after it. Its heat burned his head and neck black and [young bald eagles] have been black ever since.

(*) See abstract 1 (Dumna), notes 1, 3, 4, 5, 6.

(+) See abstract 6 (Wukchumni), note 3.

(‡) See abstract 24 (Dumna), notes 2, 6.

3. Creation of Land [The Beginning of the World]

Gashowu (Y) [Kroeber, IMSCC:204].--Everything was water (*); Falcon and Raven (*) were there. Beaver, Otter, Mud Hen, and two ducks (*), dived for earth but failed. The smallest duck (k'ui k'ui) succeeded (*); sand was under his fingernails (*). Falcon mixed it with tobacco (1). Each taking half the mixture Falcon and Raven (2) flew north, separated (+); return-

ing they dropped the soil which became land (+). At first Raven's range--the Coast Range--was larger than Falcon's--the Sierra Nevada (+). Falcon reversed them (3).

(*) See abstract 1 (Dumna), notes 1, 3, 4, 6, 7.

(1) See abstract 6 (Wukchumni), note 9.

(2) Falcon and Crow as partners: The association of Falcon and Crow virtually amounts to a partnership. They function together in several creation tales; for example, Gashowu (Kroeber, IMSCC:204); Kings River Yokuts (Powers, TC:383); Tuhohi (Kroeber, IMSCC:209); Yauelmani (Latta, CIF:63); Yokuts (Potts, CMCI:73); Michahai-Waksachi (Gayton); Wobonuch (Gayton); Northfork Mono (Gifford, WMM:305). Crow accompanies Falcon after he loses his eyes, or is his companion in heroic actions; for example, Yauelmani (Newman), (Kroeber, IMSCC:231); Northfork Mono (Gifford, WMM:352); Salinan (Mason, LSI:63). This listing is not continued as a comparative item.

(+) See abstract 19 (Michahai-Waksachi), notes 1, 2, 3.

(3) Falcon reverses mountains: Gashowu (Kroeber, IMSCC:205); Kings River Yokuts (Powers, TC:383); Yauelmani (Latta, CIF:63), in Creation of Mountains; Tuhohi (Kroeber, IMSCC:211), inferential; Yokuts (Potts, CMCI:73).

3a. Creation of Land and Mountains

Yokuts [Potts, CMCI:73].--Eagle and Crow sat on a stump above water (1). They created a duck who brought up mud several times (2). Eagle and Crow decided to have more brought up, which they had divided between them (*). During Eagle's absence Crow secured a larger pile (*). Eagle objected; his low pile was on the east side. He swung them around where they are now, as the Coast Range and Sierra Nevada (3).

(1) See abstract 6 (Wukchumni), note 1.

(2) See abstract 1 (Dumna), notes 3, 4.

(*) See abstract 19 (Michahai-Waksachi), notes 3, 4.

(3) See abstract 3 (Gashowu), note 3.

4. Creation of Land and Mountains

Yokuts of Kings River [Powers, TC:383].--Hawk and Crow (*) took turns resting on a post (1) which projected from universal waters (*). They created water birds. The smallest duck (*) dived; it was dead on return (*); it had earth in its beak (*). Hawk and Crow flew north from Tehachapi Pass to Mt. Shasta (+) scattering the earth (+). Hawk created the eastern range [Sierra Nevada], Crow the western [Coast Range] (+), which was larger (+). Annoyed, Hawk reversed the mountains (2) with power from Tobacco.

(*) See abstract 1 (Dumna), notes 2, 1, 4, 5, 6.

(1) See abstract 6 (Wukchumni), note 1.

(+) See abstract 19 (Michahai-Waksachi), notes 2, 3, 1, 4.

(2) See abstract 3 (Gashowu), note 3.

5. Creation of Land

Wukchumni, I (Y) [Gayton].--Water was everywhere (*). All people drowned save a few survivors on a high place (1). Eagle and Cougar (*) wanted land. They tied strings to the legs (2) of three ducks (*) who dived but failed. Turtle (3) succeeded; he was nearly dead on return (*). Dove took the earth from his fingernails (*) to Eagle. Eagle talked to this and it became the world. Blue Jay, Crested Jay, and Coyote planted trees. There were people. Wolf was sent far south to stay: he cures the world by howling (4). These first animal-people now live far east at a great rock (5).

(*) See abstract 1 (Dumna), notes 1, 2, 3, 5, 6.

(1) Deluge: Wukchumni (Gayton); Tuhohi (Kroeber, IMSCC:209); Tübatulabal (Voegelin, TT:208); Rumsien Costanoan (Kroeber, IMSCC:199); Wobonuch (Gayton); Owens Valley Paiute (Steward, MOV:364), inferential; Northern Shoshone (Lowie, NS:247); River Patwin (Kroeber, PTN:304); Pomo (Barrett, PM:127).

(2) String tied to diver: Wukchumni, I, II (Gayton); River Patwin (Kroeber, PTN:304, 305); Northwestern Maidu (Dixon, MM:39); Wintu (Du Bois and Demetracopoulou, WM:287).

(3) Turtle successful: Wukchumni, I, II (Gayton), (Kroeber, IMSCC:218), (Latta, CIF:13); River Patwin (Kroeber, PTN:304, 305); Patwin (Powers, TC:226); Northwestern Maidu (Dixon, MM:39); Wintu (Du Bois and Demetracopoulou, WM:287).

(4) Wolf's howling stabilizes world: See abstract 9 (Paleuyami), note 2.

(5) Animals' rock home: See abstract 16 (Wobonuch), note 15.

6. Creation of Land

Wukchumni, II (Y) [Gayton].--Water was everywhere (*). Eagle (*) caused a little tree to grow up for a resting place (1). He sent five ducks (*) to dive; he tied a string to the foot (*) of the smallest, who dived and died. Eagle revived him. All the ducks failed. Eagle sent Turtle (+), who succeeded. Though unconscious (*), he had sand under his fingernails (*). Eagle mixed this with tobacco (2), scattered a handful south, east, north, and west (3), and announced that the water would go down in twelve days (4). Then the animal-people lived on the ground.

Eventually Eagle sent Dove to gather the people (+). Dove raced Bear to make him come (5). Eagle told them to live (+) where they liked, on the mountains or in the plains.

(*) See abstract 1 (Dumna), notes 1, 2, 3, 5, 6.

(1) Creator rests on tree or stake: Wukchumni, II (Gayton), (Kroeber, IMSCC:218) on a

small island, (Latta, CIF:13); Kings River Yokuts (Powers, TC:383); Yauelmani (Newman) in nest, (Kroeber, IMSCC:229); Tuhohi (Kroeber, IMSCC:209) on a mountain; Tulamni (Latta, CIF:23) in nest; Yokuts (Potts, CMCI:73); Northfork Mono (Gifford, WMM:305).

(+) See abstract 5 (Wukchumni), notes 2, 3.

(2) Earth mixed with seeds or tobacco: Wukchumni, II (Gayton), tobacco, (Latta, CIF:13); Gashowu (Kroeber, IMSCC:204) tobacco; Paleuyami (Gayton); Yauelmani (Newman), (Kroeber, IMSCC:229), (Latta, CIF:19); Tuhohi (Kroeber, IMSCC:209); Tulamni (Latta, CIF:23); Southern Sierra Miwok (Kroeber, IMSCC:202).

(3) Earth scattered in a circuit or four directions: Dumna (Latta, CIF:29) in all directions; Wukchumni, II (Gayton) S, E, N, W, (Latta, CIF:13) S, W, N, E; Yauelmani (Latta, CIF:19) in all directions; Tulamni (Latta, CIF:23) in all directions; Wobonuch, II (Gayton) N, W, S, E; Northfork Mono (Gifford, WMM:306). Direction circuits in other tales of this collection are: E, N, W, S, Yauelmani (Newman), in Condor Steals Falcon's Wife (abstract 81); Tuhohi (Kroeber, IMSCC:211), in Theft of Fire (abstract 32); W, S, E, N, Wukchumni (Gayton), in Pursuit of a Dead Wife (abstract 142); N, S, E, W, Yauelmani (Newman), in Falcon Loses his Eyes; Contests with the Cannibal (abstract 93).

(4) Land to subside in a specified time: Wukchumni, II (Gayton) 12 days; (Latta, CIF:13) 6 days; Tuhohi (Kroeber, IMSCC:209) solid in 6 days; Wobonuch, I (Gayton) 6 days.

(+) See abstract 137 (Michahai-Waksachi), notes 1, 4.

(5) Messenger chased: Wukchumni, II (Gayton), (Latta, CIF:173), in Mikiti Contests with the Cannibal (abstract 59).

6a. Creation of Land

Wukchumni (Y) [Stewart, YCM:322].--The world was all rock; there was neither fire nor light. Coyote sent Wolf up to a lake in the mountains to get fire. When Wolf brought it, Coyote made the sun and moon and put them in place. Eagle kept Coyote at work; Coyote made Wolf and Cougar help. They made streams, trees, people, animals, fish, and the like. They gave the animals to the people who used them for food (1). Coyote, Wolf, and Cougar complained that the people would fill up the world. Eagle said for them to leave (*): he sent Cougar to the mountains, Wolf to the hills, and Coyote to the plains (*).

(1) The obtaining of fire from the high mountains and the busy creation of the things of this world suggest Pomo or Miwok creation tales (cf. Barrett, PM, and Merriam, DW).

(*) See abstract 137 (Michahai-Waksachi), notes 1, 4.

7. Creation of Land [The Beginning of the World]

Wukchumni (Y) [Kroeber, IMSCC:218].--Eagle and Coyote (*) were on a small island surrounded by

water (*). Turtle dived (1); he returned with earth under his nails (*), from which Coyote and Eagle made land. They made six pairs of men and women from earth (2), sent them to live in various places (*). People were eating the earth (3). Dove went out, found a single grain of meal from which Eagle and Coyote made seeds and fruit. People and plants increased; but there is still water under the earth.

- (*) See abstract 1 (Dumna), notes 2, 1, 6, 9.
 (1) See abstract 6 (Wukchumni), note 3.
 (2) People made from earth: Wukchumni (Kroeber, IMSCC:218), (Latta, CIF:207); Miwok (Powers, TC:360); Maidu (Dixon, MM:41, 42), (Powers, TC:358-60); Pass Cahuilla (Strong, ASSC:134); Southern Diegueño (Waterman, RPDI:338); Kamia (Gifford, KIV:77); Papago (Wright, LAT:21, 22); Maricopa (Spier, YTGR:346). This idea is not intrinsically Californian, much less Yokuts. The creation of people is not a subject of interest in South Central California. In the mythology of the northern half of California, wherein the topic is developed, sticks or feathers are the materials from which humans are created. Creation from earth is always suspect as a biblical intrusion, and is especially so in the case of this distribution which centers about a region where Mission influence and Franciscan teachings penetrated before 1800.
 (3) People start to eat the earth: Wukchumni (Kroeber, IMSCC:218), (Latta, CIF:208), in Creation of Man (abstract 125); Paleuyami (Gayton).

8. Creation of Land [How the Wukchumni World Was Made]

Wukchumni (Y) [Latta, CIF:13].--Eagle lived in a tree (*) in the sky; tired of flying about, he created a world covered with water (+); he made water creatures, then a few land animals. All lived together in the tree; Eagle as chief, Condor, Cougar, Wolf, and Coyote lesser chiefs. They needed land.

Eagle told water creatures to dive for it. All failed but Turtle (+) who returned, unconscious (+), with mud in his paws (+). Eagle and Cougar mixed it with seed (*); the mixture swelled for six days. Then Wolf threw some S, W, N, and E (*). At the end of six days the water had lowered (*). The tree descended to Ti-up-in-ish, a hill at Lemon Cove, and became the first oak tree. Eagle created all other bird and animal people.

- (*) See abstract 6 (Wukchumni), notes 1, 2, 3, 4.
 (+) See abstract 1 (Dumna), notes 1, 5, 6.
 (+) See abstract 5 (Wukchumni), note 3.

9. Creation of Land

Paleuyami (Y) [Gayton].--The world was made from seeds (1). Wolf shouted; the seeds shook.

Coyote said they were too loose. Wolf shouted again, and they tightened up (2). Wolf and Coyote started to make hands without fingers, which when pointed caused death (3). Lizard objected, said hands should be like his (4). Coyote started to eat earth, but stopped (5).

- (1) See abstract 6 (Wukchumni, II), note 2.
 (2) Wolf stabilizes world by shouting: Paleuyami (Gayton); Wukchumni, I (Gayton); Yauelmani (Newman), (Kroeber, IMSCC:230), (Latta, CIF:19); Tuhohi (Kroeber, IMSCC:209) inferential?; Tulamni (Latta, CIF:23).
 (3) Pointing finger causes death: See Thompson, TNAI:345.
 (4) Lizard hand: General reference see Thompson, TNAI:288, Paleuyami (Gayton); Wukchumni (Latta, CIF:207); Northfork Mono (Gifford, WMM:321), aberrant, in another tale; Southern Sierra Miwok (Barrett, MSSM:5); Central Sierra Miwok (Merriam, DW:61); Northern Miwok (Merriam, DW:55, 115); Nisenan (Merriam, DW:59); Maidu (Dixon, MM:42); Pomo (Barrett, PM:470); Hill Patwin (Kroeber, PTN:305); Yuki (Kroeber, YM:926); Yana (Sapir, YT:908); Karok (Harrington, KIM:26); Serrano (Kroeber, H:619); Pass Cahuilla (Strong, ASSC:135); Yuma (Harrington, YAO:329); Kamia (Gifford, KIV:77) aberrant; Maricopa (Spier, YTGR:346), aberrant.
 (5) See abstract 7 (Wukchumni), note 3.

10. Creation of Land [The Beginning of the World]

Yauelmani (Y) [Kroeber, IMSCC:229].--Eagle, the chief, Wolf, Coyote, Cougar [Panther], Falcon, Cooper's Hawk, and Condor (*) were in a nest (1), on a tree (2) surrounded by water (*). Eagle called ducks to dive (*), the smallest (k'ui k'ui) failed (*). Finally one succeeded, though it died (*). Eagle took earth from its finger-nail (*), mixed it with seeds (3). It swelled in the water, became this earth. Wolf shouted to test it (4), Coyote too. When it was firm they descended and lived in a house by a lake.

Each evening Tobacco went into the water. Coyote snared it. Tobacco gave himself to Falcon, bestowing supernatural power (5).

Coyote left deer under a tule mat all night. At dawn it became a woman. Coyote died from attempting intercourse. Falcon revived him by sticking grass in his anus (6); he said he was sleepy (7). Coyote killed the woman; after a night she revived; that night he was successful. Deer was made by power from Tobacco; she was the mother of human people (8).

- (*) See abstract 1 (Dumna), notes 2, 1, 3, 4, 5, 6.
 (1) Creator and companions in nest: Yauelmani (Kroeber, IMSCC:229), (Newman); Tulamni (Latta, CIF:23).
 (2) See abstract 6 (Wukchumni), note 1.
 (3) See abstract 6 (Wukchumni), note 2.
 (4) See abstract 9 (Paleuyami), note 2.
 (5) See abstract 15 (Wobonuch), notes 1, 2, 3.

(6) Pricked anus revival: Yauelmani (Kroeber, IMSCC:229), (Newman), in Falcon Loses at Gambling (abstract 90).

(7) Death thought sleep: See Thompson, TNAI: 319; Du Bois and Demetracopoulou, WM:401, note 120. In this collection: Yauelmani (Kroeber, IMSCC:231), in Falcon Loses his Eyes; Contests with the Cannibal (abstract 93); Wukchumni (Latta, CIF:95, 187); Tibatulabal (C. F. and E. W. Voegelin, TMT); Wobonuch (Gayton), in Hainano and Pukwesh (abstract 126).

(8) This origin of woman and her rôle as mother of human people has no exact parallel in the South Central California region. See Mother of Men (abstract 122), which has Basin affiliations.

11. Creation of Land

Yauelmani (Y) [Newman].--Three eggs were in a nest (1) over the water (*). When hatched they were Eagle, Coyote, and Falcon (*). Tobacco went into the water; Coyote trapped it. Falcon claimed it for his supernatural power (2).

Coyote wanted land. Eagle sent for ducks (*) to dive. Many tried but died. The duck, guyguy, dived (*); he brought up sand in his fingernails (*). He was dead (*); Falcon revived him. They mixed this sand with a plant (3), poured it in the water; Falcon blew tobacco on it. Land appeared. Wolf shouted; the land melted; Coyote said to try again; they were successful (4). Coyote told Falcon to make trees and seeds. They left their nest.

- (1) See abstract 10 (Yauelmani), note 1.
- (*) See abstract 1 (Dumna), notes 2, 1, 3, 4, 6, 5.
- (2) See abstract 15 (Wobonuch), notes 1, 2, 3.
- (3) See abstract 6 (Wukchumni), note 2.
- (4) See abstract 9 (Paleuyami), note 2.

12. Creation of Land [The Yowl'-may-nee World]

Yauelmani (Y) [Latta, CIF:19].--Eagle lived alone in the sky; he made a world covered with water (*); then made all water creatures (*). He sent Mallard Duck, another duck, and Turtle to dive for earth (*). Finally Teal Duck (*) brought up some. Eagle mixed it with seeds (+); it swelled; he threw it in all directions (+). It became land, bird and animal people. But the land was weak; it sank when Coyote insisted upon howling at the morning star. Everything was drowned and all had to be done over again. This time Wolf howled first (1). Now Coyote howls at the morning star without harm.

- (*) See abstract 1 (Dumna), notes 1, 2, 3, 4 [teal ducks are small].
- (+) See abstract 16 (Wukchumni), notes 2, 3.
- (1) See abstract 9 (Paleuyami), note 2.

13. Creation of Land and Mountains [The Beginning of the World]

Tuhohi (Y) [Kroeber, IMSCC:209].--Eagle, the chief, and Coyote (*) were on a mountain; water was everywhere (*). They asked Magpie (1) how to make land. Ducks tried to dive to the bottom (*); Mud Hen succeeded (*), but died (*). They took sand from its ears, nose, and fingernails (*), mixed it with seeds (2) and made earth. Wolf tested its hardness (3) in six days; it dried in twelve, but meantime impatient Coyote roughened up the mountains by tramping about. Eagle sent Falcon and Raven to inspect things, Raven along the Coast Range, Falcon via the Sierra Nevada. Falcon's mountains were then lower, but he claimed they were higher (4).

Eagle and Coyote dispersed their companions (+) to dwell in various places, some to become people (+). Coyote did not want to remain here. Then they went to the sky where they are now (5).

- (*) See abstract 1 (Dumna), notes 2, 1, 3, 4, 5.
- (1) Among the neighboring Chunut, Magpie was regarded as very wise, his advice was sought "just like a lawyer" (Josie Alonzo).
- (2) See abstract 6 (Wukchumni), note 2.
- (3) See abstract 9 (Paleuyami), note 2. In this instance Wolf walks over the earth to test it; he does not shout.
- (4) See abstract 19 (Michahai-Waksachi), notes 1, 4.
- (+) See abstract 137 (Michahai-Waksachi), notes 3, 4, 5.
- (5) Creators go to sky: an unusual idea, which may be the result of Christian influence. The usual belief is that they went east to a high rock, went east (vaguely), or went west to make a place for the dead.

14. Creation of Land [The Too-lahm'-nee World]

Tulamni (Y) [Latta, CIF:23].--Eagle and Falcon (*), his son, lived in the sky. Eagle made a world covered with water (*); made a nest (1) with three eggs in it. These hatched as Wolf, Coyote, and Duck. Falcon ate tobacco, told Duck to dive (*). Duck returned unconscious (*) with mud in his feet and beak (*). Falcon restored him, gave the mud to Eagle. Eagle mixed this with seed (+); it swelled; he threw it in all directions (+). It became a thin crust of earth; the animals stepped on it. Coyote howled; the ground trembled. Thunder told Wolf to howl. He did and the earth became firm (2). Then Eagle made all the bird and animal people, and things of this world, save the Indians.

- (*) See abstract 1 (Dumna), notes 2, 1, 3, 5, 6.
- (1) See abstract 10 (Yauelmani), note 1.
- (+) See abstract 6 (Wukchumni), notes 2, 3.
- (2) See abstract 9 (Paleuyami), note 2.

15. Creation of Land

Wobonuch (WM) [Gayton].--The animal people lived here with Eagle, their chief. Water was everywhere (*). Falcon and Crow (*) stayed above it. Tobacco came from the east, fell into the water (1). The pair made a net. Tobacco fell into it (2). Falcon tasted it, thereafter always ate it (3). Crow ate only wind. A finer tobacco fell in the net, also a tobacco mortar and pestle.

Falcon, to catch Night [darkness], held his net north, west, south and, successfully, east. He rubbed Night on Crow, making him black (4).

Falcon, Crow, and some ducks wanted land. Falcon ordered the people to assemble in six days (5). He knew Duck had had six dreams (6); he ordered them to dive (*). They reported that land, trees, "everything," was below. Falcon ordered an assembly in six days.

Quieting the water with his net, Falcon sent Duck's wife (*) below; he aided her by blowing tobacco. She returned unconscious (*), but with sand under her nails (*). Falcon revived her; then sent everyone home, to reassemble in six days.

Falcon put the sand on his knee. The earth rose up where the duck had dived. After six days the water subsided (7).

Falcon and Crow traveled north by parallel routes (8); they saw beginnings of habitation on earth. Fires were in the houses, and human people.

The animal people decided to leave (+). Falcon showed the newcomers how to kill deer, make acorn mush, and other things. Then the messenger told each animal person what [animal] he was to be (+) and they went away. Coyote and Dog remained (+).

(*) See abstract 1 (Dumna), notes 1-6.

(1) Tobacco comes: Wobonuch, I, II (Gayton); Yauelmani (Kroeber, IMSCC:230); (Newman); Michahai-Waksachi (Gayton), in Falcon's Home (abstract 86).

(2) Tobacco snared: Wobonuch, I, II (Gayton); Yauelmani (Kroeber, IMSCC:230); (Newman); Michahai-Waksachi (Gayton), in Falcon's Home (abstract 86).

(3) Falcon eats tobacco: Wobonuch, I (Gayton); Wukchumni (Latta, CIF:162), in Mikiti Kills Bear (abstract 58); Yauelmani (Kroeber, IMSCC:231); (Newman); Michahai-Waksachi (Gayton), in Falcon's Home (abstract 86); Tübatulabal (C. F. Voegelin, TT:195), inferential.

(4) Crow made black: Wobonuch, I (Gayton); Yauelmani (Newman), in Condor Steals Falcon's Wife (abstract 81); Southern Miwok (Merriam, DW:93), in another tale; Southern Ute (Lowie, ST:33), in another tale; Paviotso (Lowie, ST:230), in another tale; Kaibab Paiute (Sapir, TKPUU:447), Eagle, in another tale; Hupa (Goddard, HT:131); cf. Boas, TM:677 for Northwest Coast occurrences.

(5) People ordered to assemble in six days: Wobonuch, I, II (Gayton).

(6) Diver has dream power: Wobonuch, I (Gayton); Northfork Mono (Gifford, WMM:306).

(7) See abstract 6 (Wukchumni), note 4.

(8) See abstract 19 (Michahai-Waksachi), note 1.

(+) See abstract 137 (Michahai-Waksachi), notes 1, 4, 6.

16. Composite: Creation of Land; Water Girl; Death Controversy; Transformation to Animals

Wobonuch (WM) [Gayton].--Coyote and Wolf (*), brothers, lived together. Coyote touched a forbidden bag (1) containing earth and water, causing a flood which drowned everyone (2) but Wolf, who floated on a raft. Tobacco fell in the water; Wolf caught it with a net (3). He called Coyote to life.

Wolf ordered Duck (*) to dive for earth. Duck died (*), but returned with earth under his fingernails (*). Wolf revived Duck, told him to return in six days (4). Telling Coyote to close his eyes, he scattered the earth in a wide circle (5). A little earth rose up, but after inspection Coyote recommended more. The action was repeated with success.

Coyote got Elk and Mountain Sheep. Wolf sent these two westward by different routes to make mountains (6). He sent Coyote to name every place--creek, hill, and so on (7).

Wolf called Eagle and gave the world to him, while he himself went west to make a home for dead people (8).

Food was obtained by wishing, which satisfied Eagle, but displeased Coyote. Coyote argued; food gathering and feasting were established (9).

A girl, Kaneo, was importuned by her brother-in-law. She built a fire under a cliff where he was; suffocated, he fell and died. Kaneo took his roasted flesh home; people ate it. She sang, disclosing the truth. The outraged people chased her into a creek, trying to shoot her. She traveled upstream under water. She was pursued far up into the mountains to a lake where she disappeared, at the same time causing a snowstorm. She stayed under the waters of the lake; she had children; she sometimes peers at people on the trans-Sierra Nevada trail (10).

The pursuers turned back, but several perished in the snow. They told Eagle, who said people who died would be put in water to revive; on the third morning they would emerge young and immortal (11). Coyote said the world would fill up. He wanted death and mourning celebrations (12). Eagle agreed. He secured Owl, the shaman, to kill Lizard, Coyote's son (13). Coyote, grief-stricken, broke Owl's neck and proclaimed that shamans would not have the power called mai'iwini (14).

Eagle retired to a high rock, Etipu, followed by his people (15). He sent Rattlesnake after fish, then others; all died at certain spots where their pictures are now on that rock (16). The remaining people (+) changed into their pres-

ent animal and bird forms (+), while Coyote, who wanted to be Eagle, was away getting water (17). Dog remained here, too (+). The form of those people may yet be seen on that rock.

(*) See abstract 1 (Dumna), notes 2, 3, 5, 6.
(1) Coyote touches forbidden bag, causes flood: Wobonuch, II (Gayton); Owens Valley Paiute (Steward, MOV:372).

(2) See abstract 5 (Wukchumni), note 1.
(3) See abstract 15 (Wobonuch), notes 1, 2.
(4) See abstract 15 (Wobonuch), note 5.
(5) See abstract 6 (Wukchumni), note 3.
(6) See abstract 19 (Michahai-Waksachi), notes 1, 3.

(7) Omitted.
(8) Creator goes to make afterworld: It is a general belief of the Yokuts that Eagle went west to make a land for dead people.

(9) Food controversy: Wobonuch (Gayton); Wukchumni (Latta, CIF:207).

(10) Pursuit of cannibal girl: For an analogous but not comparatively identical wandering of a malicious girl, see Gifford, WMM:307.

(11) See abstract 57 (Wukchumni), note 7.
(12) See abstract 39 (Wukchumni), notes 2, 3.

(13) Death of proponent's child: The only instances in Yokuts and Western Mono tales of this common sequence to the Origin of Death, are from the Wobonuch (Gayton), also in Death Controversy: Hawk's War on Yellow Jacket (abstract 69). See Thompson, TNAI:285; Du Bois and Demetracopoulou, WM:398, note 33; also Owens Valley Paiute (Steward, MOV:368).

(14) The supernatural power to pass over great space in great leaps. But contrary to the informant recounting this tale, both direct and anecdotal information from others ascribes this power to shamans as well as laymen.

(15) Animals retired to a rock toward the east: Wobonuch, II (Gayton); Wukchumni, I (Gayton); Michahai-Waksachi (Gayton), in Falcon Captures the Cannibal Berdache (abstract 64).

(16) Representations on rock: Wobonuch, II (Gayton); Yauelmani (Newman), in Coyote Steals Cougar's Child (abstract 108).

(+) See abstract 137 (Michahai-Waksachi), notes 1, 4, 5, 6.

(17) Coyote sent for water: Wobonuch, II (Gayton); Northfork Mono (Gifford, WMM:355); Owens Valley Paiute (Steward, MOV:366, 368), in another tale.

17. Creation of Land

Northfork Mono (Gifford, WMM:305).--Falcon and Crow (*) sat on a log above (+) universal waters (*). Falcon ordered Duck, Coot, and Grebe to dive for earth (*). They dived in dream-states (1) lasting three, two, and four days respectively. Each died (*). Grebe brought up sand under his fingernails (*). Falcon and Crow threw the sand in all directions (+), thus making the world.

(*) See abstract 1 (Dumna), notes 2, 1, 3, 5, 6.
(+) See abstract 6 (Wukchumni), notes 1, 3.
(1) See abstract 15 (Wobonuch), note 6.

18. Creation of Land [The Beginning of the World]

Southern Sierra Miwok [Kroeber, IMSCC:202].--Water was everywhere (*). Coyote (*) made a duck dive (*). It brought up earth in its beak (*). Coyote sent it for seeds. He mixed earth, seeds, and water (+). The mixture swelled, became the earth.

(*) See abstract 1 (Dumna), notes 1, 2, 3, 6.
(+) See abstract 6 (Wukchumni), note 2.

19. Creation of Mountains

Michahai-Waksachi (Y-WM) [Gayton].--Falcon and Crow (*) were here; water was everywhere (*) with flat earth below. Falcon directed that they take earth in their hands and fly, Crow southward, himself westward (1). They met at the south edge of the world (2). The soil they dropped formed mountains (3). They were not to look at these till they met. On inspection, Crow chided Falcon for his small hills [Coast Range] (4).

(*) See abstract 1 (Dumna), notes 2, 1.
(1) Two go by different route: Michahai-Waksachi (Gayton); Gashowu (Kroeber, IMSCC:204); Kings River Yokuts (Powers, TC:383); Yauelmani (Latta, CIF:63); Tuhohi (Kroeber, IMSCC:210); Wobonuch, I, II (Gayton).
(2) Meet at certain place: Michahai-Waksachi (Gayton); Yokuts of Kings River (Powers, TC:383); Yauelmani (Latta, CIF:63).
(3) Soil dropped to form mountains: Michahai-Waksachi (Gayton); Dumna (Gayton); Gashowu (Kroeber, IMSCC:204); Kings River Yokuts (Powers, TC:383); Yauelmani (Latta, CIF:63); Tuhohi (Kroeber, IMSCC:209); Yokuts (Potts, CMCI:73), soil piled up; River Patwin (Kroeber, PTN:305), Falcon makes both ranges.
(4) Falcon's mountains smaller: Michahai-Waksachi (Gayton); Gashowu (Kroeber, IMSCC:205); Kings River Yokuts (Powers, TC:383); Yauelmani (Latta, CIF:63); Tuhohi (Kroeber, IMSCC:211); Yokuts (Potts, CMCI:73).

20. Creation of Mountains [Lim'-ik and Ahl wut Make the Mountains]

Yauelmani (Y) [Latta, CIF:63].--After Eagle made land he gave some mud to Falcon and Crow, to make mountains (*). Crow worked on the west side, Falcon on the east (*); they met in the north at Mount Shasta (*). They looked at their work: Crow's range was larger (*). Falcon accused Crow of cheating; then ate tobacco. Then Falcon grasped a mountain range in each foot, turned them about (1). That is why the Sierra Nevada Mountains are higher than the Coast Range.

(*) See abstract 19 (Michahai-Waksachi), notes 3, 1, 2, 4.
(1) See abstract 3 (Gashowu), note 3.

21. Creation of Mountains and Mounds
[The Sierras Are Made]

Wukchumni (Y) [Latta, CIF:59].--After Eagle made the world his people lived near Tulare Lake and the adjacent plains. Coyote talked against Eagle, so Eagle ordered a high retreat made for himself. All the people carried baskets full of earth from the plains, building the Sierra Nevada Mountains. When these finally had snow upon them he called the people to stop. They dumped their baskets where they were, leaving numerous hummocks on the plains.

22. Theft of the Sun (1)

Michahai-Waksachi (Y-WM) [Gayton].--Coyote (2) told Eagle that Chicken Hawk, Wild Goose, and others kept the sun hung up in their house; they also had fire. Coyote planned the theft; he and Eagle went.

The sun-owners were playing hoop-and-pole. Eagle had a pole (3). Coyote transformed himself into green firewood (4). When someone threw him on the fire, Eagle pitched his pole into the fires, scattering them. Coyote grabbed the sun; both ran, leaving the place dark and on fire.

Eagle reached home. Then Coyote arrived with the sun; when he boasted Eagle complimented him. They ate a breakfast of seeds. Eagle told Coyote to place the sun far to the east, to hang it high, not low. Coyote went; he became tired and placed it low (5). Eagle sent him back to correct it (6).

(1) Sun is stolen from owners, that is, not made, nor a person who becomes the sun: Michahai-Waksachi (Gayton); Tachi (Kroeber, IMSCC:212); Southern Sierra Miwok (Kroeber, IMSCC:202); (Barrett, MSSM:19), (Merriam, DW:35, 45); Lake Miwok-Pomo (De Angulo, MPM:234); Pomo (Barrett, PM:77, 104, 137, 140, 143, 146); Wintu (Du Bois and Demetracopoulou, WM:300, 301); Wailaki (Goddard, WT:99).

(2) Coyote and Eagle steal the sun: Michahai-Waksachi (Gayton); Tachi (Kroeber, IMSCC:212); Southern Miwok (Merriam, DW:35, 45), Coyote alone; Southern Sierra Miwok (Barrett, MSSM:19), Coyote alone.

(3) Sun-stealers dance, gamble, or otherwise mingle with owners: Michahai-Waksachi (Gayton); Pomo (Barrett, PM:78); Owens Valley Paiute (Steward, MOVP:371); Mono Lake Paiute (Steward, MOVP:431), in Theft of Pine Nuts; Shoshoni (Steward, MOVP:434), in Theft of Fire; Wailaki (Goddard, WT:99).

(4) Sun-stealer changes self into firewood: Michahai-Waksachi (Gayton); Eastern Mono (Steward, MOVP:369, 371) into grass seed, into a girl in Theft of Fire; Southern Sierra Miwok (Kroeber, IMSCC:202) in Theft of Fire; (Barrett, MSSM:20); Southern Miwok (Merriam, DW:39, 45).

(5) Coyote places sun too low: Michahai-Waksachi (Gayton).

(6) Coyote places sun correctly: Michahai-Waksachi (Gayton); Southern Sierra Miwok (Barrett, MSSM:20).

These details may be phases of a generalized incident--the difficulty of placing the sun--which occurs in many Pomo versions (cf. Barrett, PM:137, 139, 142, 147, 349).

23. Theft of the Sun [The Owners of the Sun]

Tachi (Y) [Kroeber, IMSCC:212].--Some people in the Coast Range kept the sun (*). Eagle took it (*). From shame they turned to stone (1). They still speak, but seclude themselves by means of wind and rain (2).

(*) See abstract 22 (Michahai-Waksachi), notes 1, 2.

(1) See abstract 133 (Wukchumni), note 1.

(2) The wind and rain protective device is suggestive of its use in Theft of Fire tales; see abstract 27 (Wukchumni), note 2.

It is obvious that this Theft of Sun story is aberrant throughout.

24. Theft of Fire

Dumna (Y) [Gayton].--Some children struck rocks together, accidentally produced fire. Everyone got some, but rains extinguished it; people grew cold, some died.

Two men saw fire toward the east (1). It was owned by a cannibal, Wainus (2). Eagle, the chief, wanted a swift runner to get it. Cougar went while Wainus slept (3). He ran away with a stick, but was overtaken. Coyote tried, then several others. Eagle then sent Jack Rabbit (4).

While Wainus slept, Jack Rabbit put coals in his ears, paws, and anus (5): all those parts are now black (6). Wainus woke, overtook Jack Rabbit, searched him (7) and took every coal save that under tail. Jack Rabbit ran home. The coal was put on oak bark; a fire started.

Eagle assembled his people, gave each some fire (8). After many trials, he put it permanently in the buckeye tree (9) and a certain kind of rock (10).

(1) Fire seen far off: Dumna (Gayton), (Latta, CIF:49); Wukchumni (Latta, CIF:45); Yaudanchi (Latta, CIF:53); Tachi (Stewart, TTT:237); Tuhohi (Kroeber, IMSCC:211); Michahai-Waksachi (Gayton); Wobonuch, I, II (Gayton); Tübatulabal (C. F. and E. W. Voegelin, TMT); Central Sierra Miwok (Gifford, MT:284, 332); Maidu (Dixon, MT:167); Yana (Sapir, YT:32, 171); Wailaki (Goddard, WT:102); Paviotso (Lowie, ST:228).

(2) Fire owner, Wainus, a cannibal: Dumna (Gayton), (Latta, CIF:29, 49); Wukchumni, II (Gayton), inferential, "bad people"; Yaudanchi (Latta, CIF:53); Yauelmani (Latta, CIF:41); Michahai-Waksachi (Gayton), inferential, "evil people" (hewatsi); Maidu (Dixon, MT:163), Thunder.

(3) Theft while owners [or guardians] sleep: Dumna (Gayton), (Latta, CIF:49); Yaudanchi

(Kroeber, IMSCC:219); Tuhohi (Kroeber, IMSCC:211); Wobonuch, I, II (Gayton); Central Sierra Miwok (Gifford, MM:285, 332), (Merriam, DW:62); Lake Miwok-Pomo (De Angulo, MPM:234); Northern Miwok (Merriam, DW:49); Pomo (Barrett, PM:310); Maidu (Dixon, MM:66), (Dixon, MT:169); Yana (Sapir, YT:33, 172); Wailaki (Goddard, WT:103).

(4) Jack Rabbit successful: Dumna (Gayton), (Latta, CIF:49); Wukchumni, I (Gayton); Yaudanchi (Kroeber, IMSCC:219); Tubatulabal (C. F. and E. W. Voegelin, TMT), tried but failed; Paviotso (Lowie, ST:228); Pomo (Barrett, PM:310, 311); Northeastern Maidu (Dixon, MM:66, 67).

(5) Coals hidden about body: Dumna (Gayton), (Latta, CIF:49); Wukchumni, I, II (Gayton); Yaudanchi (Latta, CIF:53); Yauelmani (Latta, CIF:41); Michahai-Waksachi (Gayton); Wobonuch, II (Gayton); Tubatulabal (C. F. and E. W. Voegelin, TMT); Paviotso (Lowie, ST:228); Plains Miwok (Merriam, DW:89); Maidu (Dixon, MM:66, 67); Yana (Sapir, YT:173); Achomawi (Dixon, AAT:165), (Powers, TC:273); Wailaki (Goddard, WT:103), under clothing; Shasta (Dixon, SM:13); Modoc (Curtin, MM:52); Okanogan (Cline); Klickitat (Jacobs, NSTI:180), in Arrow Chain Theft of Fire.

(6) Explains markings on animal: Dumna (Gayton), (Latta, CIF:29, 49); Wukchumni, I (Gayton); Yaudanchi (Kroeber, IMSCC:219); Yauelmani (Latta, CIF:41); Michahai-Waksachi (Gayton); Shoshoni (Steward, MOV:435); Northern Shoshone (Lowie, NS:246); Plains Miwok (Merriam, DW:89); Northern Miwok (Merriam, DW:33); Northeastern Maidu (Dixon, MM:67); Maidu (Powers, TC:344), Bat's singed appearance; Papago (Wright, LAT:40).

(7) Search of fire-stealer: Dumna (Gayton), (Latta, CIF:49); Northern Miwok (Merriam, DW:50).

(8) Fire distributed among people: Dumna (Gayton); Wukchumni, I (Gayton); Tuhohi (Kroeber, IMSCC:211), inferential; Michahai-Waksachi (Gayton); Wobonuch, I (Gayton); Central Sierra Miwok (Gifford, MM:285, 333), inferential; Yana (Sapir, YT:174); Shasta (Dixon, SM:14); Kato (Goddard, KT:197); Okanogan (Cline).

(9) Buckeye [or other tree] selected as repository for fire: Dumna (Gayton), (Latta, CIF:49); Wukchumni, I (Gayton); Wobonuch, I, II [?] (Gayton); Shivwits (Lowie, ST:119); Kaibab Paiute (Sapir, TKPUU:393); Shoshoni (Steward, MOV:435); Central Sierra Miwok (Gifford, MM:333), (Merriam, DW:63); Lake Miwok (Merriam, DW:151); Coast Miwok (Merriam, DW:90); Northern Miwok (Merriam, DW:33, 53); Maidu (Dixon, MT:171-173); Patwin (Latta, CIF:36); Wailaki (Goddard, WT:103), fire placed S, E, N, W.

Also, for example: Ute (Kroeber, UT:260); Okanogan (Cline); Klickitat (Jacobs, NSTI:181).

(10) Rock made repository of fire: Dumna (Gayton); Wukchumni, I (Gayton); Wobonuch, I (Gayton); Shivwits (Lowie, ST:119); Shoshoni (Steward, MOV:435).

25. Theft of Fire [The Dum'-nabs Obtain Fire]

Dumna (Y) [Latta, CIF:49].--People were cold. Eagle's son tried to get fire from Wi-ness, but was burned. Eagle asked the sun to come nearer; it did, proved too hot, and was sent back.

Coyote tried to steal fire while Wi-ness (*) slept (*). Wi-ness woke, overtook Coyote, recovered his fire. The same thing happened to Cougar and Wildcat. Then Jack Rabbit went (*); while Wi-ness slept he secreted coals in parts of his body; he ran. Wi-ness overtook him (*), secured all the coals save that under his tail. Jack Rabbit has been black there ever since (*).

When Jack Rabbit brought the fire, the people (*) wished to keep it permanently, they tried every kind of wood. The buckeye [ball] was chosen (*); these first people planted buckeye trees everywhere so one could always obtain fire.

(*) See abstract 24 (Dumna), notes 2, 3, 4, 5, 7, 6, 8, 9.

26. Theft of Fire

Wukchumni, I (Y) [Gayton].--People knew that fire was owned and guarded somewhere toward the north. A fast runner was needed. Road Runner volunteered, but found it too far off. Jack Rabbit volunteered (*); he would not let Cottontail go with him. He said he would create a hailstorm, that he would hide the coal. Slipping into the fire-owners' camp, he put coals in his ears: they are black now (*). He ran; the guardians chased him. He caused a hailstorm (1), put the coals in his anus (*), and squatted in a squirrel hole (2).

The coals were divided among the people (*). Jack Rabbit told them about buckeye wood (*), the fire drill (3), and a certain white rock (*).

(*) See abstract 24 (Dumna), notes 4, 5, 6, 8, 9, 10.

(1) Thief causes rain, hail, or snow: Wukchumni, I (Gayton); Paviotso (Lowie, ST:228); Kaibab Paiute (Sapir, SPGD:392); Northern Shoshoni (Lowie, NS:246).

(2) Thief crouches over coal: Wukchumni, I (Gayton); Yaudanchi (Kroeber, IMSCC:219); Kaibab Paiute (Sapir, TKPUU:393); Shivwits (Lowie, ST:119); Southern Ute (Lowie, ST:6); Ute (Kroeber, UT:259); Northern Miwok (Merriam, DW:33); Pomo (Barrett, PM:310).

(3) Fire drill invented: Wukchumni, I, II (Gayton); Wobonuch, II (Gayton); Northern Miwok (Merriam, DW:33); Ute (Kroeber, UT:260).

27. Theft of Fire

Wukchumni, II (Y) [Gayton].--Eagle sent Road Runner after fire (1). Some bad people (*) pursued him; they made a rainstorm (2), but Road Runner concealed his fire (*). After that people had fire drills (3).

(1) Road Runner as thief: Wukchumni, II (Gayton), Yauelmani (Latta, CIF:41).

(*) See abstract 24 (Dumna), notes 2, 5.

(2) Fire-owner makes rain, hail, or snowstorm: Wukchumni, II (Gayton); Yaudanchi (Kroeber, IMSCC:219); Yauelmani (Latta, CIF:41); Tubatulabal (C. F. and E. W. Voegelin, TMT); Kaibab Paiute

(Sapir, TKPUU:393); Shivwits (Lowie, ST:118); Southern Ute (Lowie, ST:6); Ute (Kroeber, UT:259); Central Sierra Miwok (Gifford, MM:285, 333), (Merriam, DW:63); Maidu (Dixon, MM:67), (Dixon, MT:171); Yana (Sapir, YT:173); Achomawi (Dixon, AAT:165); Modoc (Curtin, MM:57).

(3) See abstract 26 (Wukchumni), note 3.

28. Theft of Fire [The Wuk-chum'-nees Obtain Fire]

Wukchumni (Y) [Latta, CIF:45].--The bird and animal people had no fire. Eagle and his son, Falcon, saw a light in the sky. Eagle called the good climbers, Black Lizard, Ground Squirrel, Gray Squirrel, Ant, Green Measuring Worm and Wildcat. All failed to climb to the spot except Measuring Worm, who made string and fastened it at each place he stepped. He slipped, but Wind blew him back in place. He reached the top; there picked up a shining rock; descended with it (1). He still carries string wherever he goes. The people saw the rock was not fire. Bear tried to make fire with it; when Cougar helped him, they succeeded.

(1) This version is one of several nonconforming variants of common tales obtained from the same informant. In this instance, although fire is obtained from the sky (which suggests the northern War on the Sky pattern for the theft of fire; e.g., Skagit, Snohomish [Haeberlin, MPS:389, 411], Cowlitz [Jacobs, NST:145], Okanogan [Cline]) no sky rope or arrow chain is involved. The method of climbing is an episode from another story, Growing Rock (abstracts 71-78). In short, the tale must be regarded as an individual aberration.

29. Theft of Fire [The Origin of Fire]

Yaudanchi (Y) [Kroeber, IMSCC:219].--One man in the west had fire. Antelope stole it while he slept (*); it was extinguished by rain. Others tried. Jack Rabbit (*) got it: pursued by rain (1) he squatted over the fire under a bush (2). Hence his hands are black (*).--Thus people got fire.

- (*) See abstract 24 (Dumna), notes 3, 4, 6.
- (1) See abstract 27 (Wukchumni), note 2.
- (2) See abstract 26 (Wukchumni), note 2.

30. Theft of Fire [The Yauh'-dahn-chees Obtain Fire]

Yaudanchi (Y) [Latta, CIF:53].--The first people had no fire. Eagle told his son, Falcon, he saw fire toward the west (*), that Wi-ness had it (*). They all went after it, toward Coalinga. Heron, Cougar, Grizzly Bear, and Gopher Snake and others tried to reach it. Gopher volunteered. He tunneled underneath the

fire, stuffed some coals in his cheeks (*). Wi-ness saw him, but could not pursue him. Gopher tunneled eastward, came up once, but seeing Wi-ness start after him, went under again not to come up till he was in the foothills near Springville.

(*) See abstract 24 (Dumna), notes 1, 2, 5. Otherwise unparalleled.

31. Theft of Fire [How the Yowl-may-nees Obtained Fire]

Yauelmani (Y) [Latta, CIF:41].--Coyote wanted his food cooked. Falcon said Wi-ness (*), to the north (*), had fire; he sent Coyote to get a sapling with roots. After one failure he brought it. Coyote and Road Runner went north, found Wi-ness guarding his fire. Coyote threw the rooted pole on the fire; Wi-ness pursued him (1). Road Runner snatched the burning pole, ran. Wi-ness made rain (2). Road Runner put coals under his feathers on each side of his head to preserve it (*). He reached home safely. Now road runners have red spots on each side of their heads (*).

- (*) See abstract 24 (Dumna), notes 2, 1, 5, 6.
- (1) See abstract 36 (Southern Sierra Miwok), note 1.
- (2) See abstract 27 (Wukchumni), note 2.

31a. Theft of Fire

Tachi (Y) [Stewart, TYT:237].--Eagle sent Crow to search for fire; after trying in several directions he reported it as across the lake (1) in the Coast Range (*). Eagle assembled his people; they started after fire. When they camped Eagle and Crow went ahead; Coyote insisted on following. They found the fire-owners asleep (*). Crow told Coyote to touch nothing. Coyote gorged himself with food, then threw a baby on the hot fire-place (2). Its crying woke the owners, who pursued Coyote. A runner near Kern River intercepted Coyote; they dodged back and forth causing the river to become very crooked (3).

- (1) Crow sent, searches in all directions: Tachi (Stewart, TYT:237); Tuhohi (Kroeber, IMSCC:211).
- (*) See abstract 24 (Dumna), notes 1, 3.
- (2) Coyote injures child: Tachi (Stewart, TYT:238); Tuhohi (Kroeber, IMSCC:211).
- (3) Running causes crooked river: Tachi (Stewart, TYT:238); Tuhohi (Kroeber, IMSCC:211).

32. Theft of Fire

Tuhohi (Y) [known to Tachi; Kroeber, IMSCC:211].--Eagle sent Road Runner and Fox to seek fire. Coyote sent Crow, who went east, north, west, and south (+), and saw fire in the west (*). While the fire-owners slept (*), Coyote, Crow,

Fox, and Road Runner stole it. They put it in a net. Coyote killed a child (+). The stealers ran south: their crooked path made the San Joaquin River (+). They ran into Coyote's sweat house. Thereafter all had fire.

- (+) See abstract 31a (Tachi), notes 1, 2, 3.
 (*) See abstract 24 (Dumna), notes 1, 3.

33. Theft of Fire

Michahai-Waksachi (Y) [Gayton].--The same evil people (*), Hewatsi, who owned the sun, owned fire. They lived north of Eagle's people. Bat (1) saw it (*); he said so, said that the owners were throwing it up in the air. People laughed because his eyes were poor, told him to go get it. He went (2). He snatched a coal out of the air (3) as the fire-owners played, thrust it in his anus (*). He reached home safely. The coal was put on tinder, and the resulting fire distributed (*). Bat has been black since (*).

- (*) See abstract 24 (Dumna), notes 2, 1, 5, 8, 6.

(1) Bat discovers fire: Michahai-Waksachi (Gayton); Wobonuch, I, II (Gayton); Pomo (Barrett, PM:309); Nisenan (Powers, TC:343), inferential.

(2) Bat successful thief: Michahai-Waksachi (Gayton); Wobonuch, I, II (Gayton); Tibatulabal (C. F. and E. W. Voegelin, TMT), Jack Rabbit also; Papago (Wright, LAT:40); Maidu (Powers, TC:344), Bat burned.

(3) Fire caught from above: Michahai-Waksachi (Gayton); Tibatulabal (C. F. and E. W. Voegelin, TMT); Paviotso (Lowie, ST:228); Lake Miwok (Merriam, DW:150); Plains Miwok (Merriam, DW:89).

34. Theft of Fire

Wobonuch, I (Y) [Gayton].--Bat (+) saw fire far off (*) in the west. Racer Snakes (+) owned it. Bat (+) was sent after it. While the owners slept (*) he put fire on his tail (*). The owners grew cold (+); woke and recovered their fire. They built a wall of rock, went to sleep again. Bat then snatched fire, raced home to Taobin. The fire was divided (*). Eagle put it in certain trees (*) and a white rock (*).

- (+) See abstract 33 (Michahai-Waksachi), notes 1, 2.
 (*) See abstract 24 (Dumna), notes 1, 3, 5, 8, 9, 10.
 (+) These items are duplicated only in the other Wobonuch version obtained from another informant. See abstract 35 (Wobonuch), note *.

35. Theft of Fire

Wobonuch, II (WM) [Gayton].--Water Snakes lived near the ocean (*). Other people lived near Taobin, among them Bat (+), who saw fire far west (+). Falcon and Coyote went after it. The owners were asleep (+). Falcon stole fire, but the owners, cold (*), awoke, pursued, and recovered their fire.

Bat (+) volunteered. He got fire, put it under his wing (+). He reached home; he put fire on a stick; he invented the fire drill (1).

- (*) See abstract 34 (Wobonuch), note +.
 (+) See abstract 3 (Michahai-Waksachi), notes 1, 2.
 (+) See abstract 24 (Dumna), notes 1, 3, 5.
 (1) See abstract 26 (Wukchumni), note 3.

36. Theft of Fire

Pohonichi Miwok [known to Chukchansi; Kroeber, IMSCC:202].--Over toward the east Turtle had fire; he sat on it (1). Coyote transformed himself into firewood (2). Put on the fire, he shoved himself under Turtle, took some fire and ran home. People were warmed: the Miwok best, the Chukchansi somewhat less, the Mono least. That is why they do not speak well (3).

(1) Turtle as fire-keeper: So. Sierra Miwok (Kroeber, IMSCC:203); So. Miwok (Merriam, DW:39, 45).

(2) Thief enters house by trickery; for example, becomes firewood: Southern Sierra Miwok (Kroeber, IMSCC:202); Yauelmani (Latta, CIF:41); Owens Valley Paiute (Steward, MOV:369, 371), becomes grass seed; becomes a girl; Wintu (Du Bois and Demetracopoulou, WM:304), becomes shabby beggar; see also abstract 22 (Michahai-Waksachi), note 4.

(3) Cold impedes speech: Southern Sierra Miwok (Kroeber, IMSCC:203); Central Sierra Miwok (Gifford, MM:285, 333), (Merriam, DW:63).

37. Theft of Fire

Tibatulabal [C. F. and E. W. Voegelin, TMT].--People saw fire far off (*). Coyote sent Rabbit after it (*). Rabbit, on top of the house, seized embers, ran. Overtaken by a rainstorm (1), the embers were extinguished. Then Coyote sent Bat. Bat (+) put on deerskin belts, went. Bat seized embers from above (+), put them under his belts. Pursued by rain, Bat reached home. Coyote made fire in a log; the fire-owner put it out with rain. Coyote successfully made a fire in a rock shelter. Thereafter people had cooked food. Then Coyote said it was time to scatter as other people [humans] were coming (2).

- (*) See abstract 24 (Dumna), notes 1, 4.
 (1) See abstract 27 (Wukchumni), note 2.
 (+) See abstract 33 (Michahai-Waksachi), notes 2, 3.
 (2) See abstract 137 (Michahai-Waksachi).

Scattering of Deer

The release of impounded game has two aspects: that it is a desirable thing accomplished by a hero, or, that it is the deplorable act of a marplot. But it is notable that the release of fish is viewed favorably (see, for example, Gunther, FAFSC:161-165), whereas the freeing of fleet animals may be regretted in tales from the same tribes. For comparison with Yokuts and Western Mono myths we are concerned only with the release of game animals. The notion that game was once hoarded or impounded is quite general in the west; for example, Wukchumni (Gayton); Gashowu (Kroeber, IMSCC:206); Tübatulabal (C. F. Voegelin, TT:193); Owens Valley Paiute (Steward, MOV:373); Central Sierra Miwok (Gifford, MM:314, 317); Patwin (Kroeber, PTN:308); Pomo (Barrett, PM:306); Yuki (Kroeber, YM:929); Wintu (Du Bois and Demetracopoulou, WM:308), inferential; Hupa (Goddard, HT:123); Lassik (Goddard, LT:134); Modoc (Curtin, MM:342); Maricopa (Spier, YTGR:356); Western Yavapai (Gifford, NWYM:412); Southern Ute (Lowie, ST:17, 63); Paviotso (Park); Northern Paiute (Marsden, NPL:181); Uintah Ute (Sapir, TKPUU:507); Northern Shoshone (Lowie, NS:239); Southern Okanogan (Cline).

38. Scattering of Deer

Wukchumni (Y) [Gayton].--Coyote was dissatisfied with bones for food; he went to hunt for himself at a place where Cougar killed deer (1). He broke wind (2). The offended deer scattered; they have been wild ever since.

Eagle assembled the people, told them that Coyote (3) had caused them to work for their food.

(1) Cougar as deer hunter: Wukchumni (Gayton), in Composite: Contest with the Cannibal (abstract 63); Central Sierra Miwok (Gifford, MM:314); Southern Ute (Lowie, ST:16); Ute (Kroeber, UT:266); Western Yavapai (Gifford, NWYM:412); Kutenai (Boas, KT:169).

(2) Coyote's odor (penis or flatus) frightens deer: Wukchumni (Gayton), in Composite: Contest with the Cannibal (abstract 63); Owens Valley Paiute (Steward, MOV:373); Southern Miwok (Merriam, DW:98), aberrant, Evening Star as scatterer; Northern Paiute (Marsden, NPL:181); Northern Shoshone (Lowie, NS:239); Southern Ute (Lowie, ST:17); Wolf; Ute (Kroeber, UT:267); Western Yavapai (Gifford, NWYM:412); Sinkyone (Kroeber, ST:346), smell of burning pepperwood; Kutenai (Boas, KT:169), stench of dead panther.

(3) Coyote as scatterer: Wukchumni (Gayton), in Composite: Contest with the Cannibal (abstract 63); Owens Valley Paiute (Steward, MOV:373); Lassik (Goddard, LT:134); Northern Paiute (Marsden, NPL:181); Northern Shoshone (Lowie, NS:239); Southern Ute (Lowie, ST:17); Wolf; Paviotso (Park); Western Yavapai (Gifford,

NWYM:412); Sinkyone (Kroeber, ST:346); Kutenai (Boas, KT:169), not a release tale.

39. Death Controversy

Wukchumni (Y) [Gayton].--Eagle suggested revival by immersion in water (1). Coyote objected to overcrowding of the world (2); he suggested death and mourning ceremonies (3). Eagle objected but Coyote prevailed.

(1) Eagle suggests revival in [by] water: Wukchumni (Gayton), (Latta, CIF:207); Michahai-Waksachi (Gayton), in Transformation to Animals (abstract 137); Wobonuch (Gayton), in Death Controversy: Hawk Wars on Yellow Jacket (abstract 69); Maidu (Dixon, MM:43, 76), (Dixon, MT:51). In other tales water revival occurs; for example, Pomo (Barrett, PM:458); Maidu (Dixon, MM:71, 76, 97); Wintu (Du Bois and Demetracopoulou, WM:304); Achomawi (Dixon, AAT:167); Atsugewi (Dixon, AAT:177); Modoc (Curtin, MM:168); Southern Ute (Lowie, ST:22, 23); Okanogan (Cline); Kutenai (Boas, KT:61).

(2) Coyote objects to overcrowding of world: Wukchumni (Gayton), (Latta, CIF:207); Tuhohi (Kroeber, IMSCC:212), Kokwiteit objects; Wobonuch (Gayton) in Death Controversy: Hawk Wars on Yellow Jacket (abstract 69); River Patwin (Kroeber, PTN:308).

(3) Coyote proposes mourning observances: Wukchumni (Gayton), (Latta, CIF:207), Cougar proposes; Wobonuch (Gayton), in Death Controversy: Hawk Wars on Yellow Jacket (abstract 69); Owens Valley Paiute (Steward, MOV:368); River Patwin (Kroeber, PTN:308); Maidu (Powers, TC:341); Northern Shoshone (Lowie, NS:239).

Although the incident, Originator of Death the First Sufferer, occurs in no Yokuts tales, it does occur in two from the Wobonuch Western Mono (abstracts 16, 69) and in tales from surrounding tribes, for example, Maidu (Dixon, MM:43, 46), Miwok (Merriam, DW:55), Colusa Patwin (Kroeber, PTN:351, 412), Clear Lake Pomo (De Angulo, MPM:241).

40. Death Controversy [The Origin of Death]

Gashowu (Y) [Kroeber, IMSCC:205].--Meadowlark (1) objected to the suggestion that the dead should revive after lying outside for three days, saying the odor would be offensive (2). He instigated cremation. This is why people die and do not revive.

(1) Meadowlark as proponent of death: Gashowu (Kroeber, IMSCC:205); Southern Sierra Miwok [and Chukchansi] (Kroeber, IMSCC:203); Plains Miwok (Merriam, DW:127); Northern Miwok (Merriam, DW:55); Nisenan (Merriam, DW:55); Pomo (Barrett, PM:249, 322, 371); Lake Pomo (De Angulo, MPM:241).

(2) Meadowlark complains of odor of dead: Gashowu (Kroeber, IMSCC:205); Southern Sierra Miwok (Kroeber, IMSCC:203); Plains Miwok (Merriam, DW:127); Northern Miwok (Merriam, DW:55); Nisenan (Merriam, DW:55); Pomo (Barrett, PM:249, 321, 371); Lake Pomo (De Angulo, MPM:241).

41. Death Controversy [The Origin of Death]

Tuhohi (Y) [known to Tachi; Kroeber, IMSCC:212].--Kokwiteit, a chief, an insect [?], proposed death because of overcrowding (*). Coyote instigated mourning ceremonies (*). Now people kill kokwiteit when one is seen.

(*) See abstract 39 (Wukchumni), notes 2, 3.

42. Death Controversy [The Origin of Death]

Southern Sierra Miwok [known to Chukchansi Y; Kroeber, IMSCC:203].--Coyote wanted to revive the dead. Meadowlark objected to the odor (1), and to overcrowding of the world (*). Coyote instigated cremation (*).

(1) See abstract 40 (Gashowu), note 1.

(*) See abstract 39 (Wukchumni), notes 2, 3.

43. Lizard Hand; Death Controversy [The Origin of Death]

Yauelmani (Y) [Kroeber, IMSCC:231].--Coyote and Lizard argued about people's hands. Lizard said they should be like his; he prevailed (1). Coyote then said people would have to die (2).

(1) See abstract 9 (Paleuyami), note 4.

(2) Unusual or aberrant reason for Coyote's decision.

The Pleiades

The story of the Pleiades, as given by the Yokuts and Western Mono, is unique. It is not recorded in identical or even closely analogous form from any other Central California tribe. Indeed, tales of constellations or stars are not typical of Californian mythology. In the neighboring Great Basin the Pleiades are said to be the offended family of Coyote, who retired to the sky after his incestuous attack upon his daughter; for example, Southern Ute, Southern Paiute, Kaibab Paiute, Uintah Ute, Serrano (Schmerler, TMD:203); Okanagon (Cline); Walapai (Kroeber, WE:266); Kawaiisu (Zigmond), go to sky. However, Pleiades stories on a basis somewhat similar to Yokuts and Western Mono are reported from the southern Plains and Southeast. A group of children are scolded for carelessly shooting arrows; offended, they rise to the sky regardless of parental pleadings for them to return; they become the Pleiades; for example, Comanche (St. Clair, SCT:282); Cherokee (Hagar, CSL:356-361); Onandaga (Beauchamp, OT:281). The Navaho Hard Flint Boys who are careless in their play at arrow shooting are identified with the Pleiades (Haile, OLNEW, cf. Hagar, CSL). A Pleiades

tale of the Karok concerns a group of young men and women who rise to the sky, but otherwise there is no analogy with the Yokuts myth (De Angulo, KT:209).

44. Pleiades and Taurus

Wukchumni (Y) [Gayton].--Six young women (1) planned to leave their husbands (2) who had scolded them for eating wild onions (3). They ran up a hill. One was pregnant; she sat down on a rock, water flowed from her nose; she turned to stone (4). The others rose to the sky (5). People tried to tempt them back (6) but were ignored.

The husbands followed, but never overtook their wives (7). The girls are seen in the sky with the husbands behind them (8).

(1) Group of young girls: Dumna (Gayton), (Latta, CIF:141), 6 girls; Wukchumni (Gayton), 6; Tachi (Kroeber, IMSCC:213), 5; Yaudanchi (Kroeber, IMSCC:214, fn. 1), 5; Michahai-Waksachi (Gayton), 7; Waksachi (Gayton), 7; Wobonuch, I, II (Gayton), 6; Luiseño (Du Bois, RLISC:164), 7.

(2) They are married: All versions except Tachi (Kroeber, IMSCC:213); Wobonuch, II (Gayton); Luiseño (Du Bois, RLISC:164).

(3) They are dissatisfied:

- a) They are cold: Dumna (Gayton); (Latta, CIF:141).
- b) They are scolded for eating wild onions: Wukchumni (Gayton); Michahai-Waksachi (Gayton); Waksachi (Gayton).
- c) They are tired of their lover, Flea: Tachi (Kroeber, IMSCC:213).
- d) Reason omitted: Yaudanchi (Kroeber, IMSCC:214); Wobonuch, II (Gayton).
- e) They are homosexual and repelled by their husbands: Michahai-Waksachi (Gayton).
- f) They are scolded by their mothers: Wobonuch, I (Gayton).
- g) They left with many other people who went to the sky to escape death: Luiseño (Du Bois, RLISC:162-164).

(4) One is pregnant, cannot rise: Wukchumni (Gayton); Yaudanchi (Kroeber, IMSCC:214, fn. 1); Michahai-Waksachi (Gayton). This girl turned to stone. See abstract 133 (Wukchumni), note 1.

(5) They rise to the sky: All versions.

(6) Persons try to tempt them back: Wukchumni (Gayton); Michahai-Waksachi (Gayton); Waksachi (Gayton).

(7) Husbands follow: Wukchumni (Gayton); Dumna (Gayton), (Latta, CIF:141); Yaudanchi (Kroeber, IMSCC:214, fn. 1); Michahai-Waksachi (Gayton); Wobonuch, I, II (Gayton); Luiseño (Du Bois, RLISC:164), Coyote follows.

(8) They become stars: All versions. The women become Pleiades, called "young women," and the men Taurus (identification uncertain), called "young men." In the Tachi version the one man, Flea, becomes the lagging star of the Pleiades. Coyote of the Luiseño tale becomes Aldebaran.

45. Pleiades and Taurus
[Kotch'-pih-lah, The Pleiades]

Dumna (Y) [Latta, CIF:141].--Six (*) young wives (*) went seed gathering; they wanted a warm place (*) to live. They sat at some sun-warmed rocks; decided to go to Sun. They remained there, took jimsonweed on six successive days, slept in a cave at night. Each day down and feathers grew on their bodies (1); on the seventh they started to fly (*). They circled over their village, were seen by their husbands. But they needed help, sang a song to Whirlwind, who carried them up to the sky.

Their husbands drank jimsonweed, slept in the cave, flew also to the sky with Whirlwind's aid, joined their wives (*).

After people obtained fire these six couples wanted to return to earth, but could not. Each spring they flap their wings, try to fly back, and make the loud noise which is thunder (2). In disturbing the clouds they make rain.

These stars are called Kotch-pih-lah [young girls] (*).

(*) See abstract 44 (Wukchumni), notes 1, 2, 3, 5, 7, 8.

(1) Flight by means of feathers growing on body: Dumna (Latta, CIF:141); Southern Miwok (Merriam, DW:173), in Thunder Twins tale.

(2) It is no doubt significant that this single Yokuts reference to thunder in thunder-bird aspect is in a tale with an element from a Thunder Twin story of a neighboring group.

46. Pleiades and Taurus

Dumna (Y) [Gayton].--Six girls (*) left their husbands (*) because of the cold (*). They rose to the sky (*); their men followed (*). They became constellations (*).

(*) See abstract 44 (Wukchumni), notes 1, 2, 3a, 5, 7, 8.

47. Pleiades

Tachi (Y) [Kroeber, IMSCC:213].--Five girls (*) tired of Flea, their lover. They rose to the sky (*). Flea followed (*). They became a constellation (*).

(*) See abstract 44 (Wukchumni), notes 1, 3c, 5, 7, 8.

48. Pleiades and Taurus

Yaudanchi (Y) [Kroeber, IMSCC:214, fn. 1].--Girls (*) rose to the sky (*). One was pregnant (*); she turned to stone (1). Young men followed them (*). They all became stars (*).

(*) See abstract 44 (Wukchumni), notes 1, 5, 4, 7, 8.

(1) See abstract 133 (Wukchumni), note 1.

49. Pleiades and Taurus

Michahai-Waksachi (Y-WM) [Gayton].--Seven homosexual young women (*) left their husbands (*) because they were scolded (*). They rose to the sky by means of eagle-down rope (1). One was pregnant, could not rise (*). People tempted them back (*). The men followed (*). They became constellations (*).

(*) See abstract 44 (Wukchumni), notes 1, 2, 3b, 5, 6, 7, 8.

(1) Rose with eagle-down rope: Michahai-Waksachi (Gayton); Wobonuch, I, II (Gayton).

50. Pleiades

Waksachi (WM) [Gayton].--Seven girls (*) left their husbands (*) because they were scolded (*). They rose to the sky (*). People tried to bring them back (*). (They became stars?)

(*) See abstract 44 (Wukchumni), notes 1, 2, 3b, 5, 7, 8 inferential.

51. Pleiades and Taurus

Wobonuch, I (WM) [Gayton].--Six girls (*) left because they had been scolded (*). They rose to the sky (*) by means of eagle-down rope (1). Their husbands (*) followed (*). They became constellations (*).

(*) See abstract 44 (Wukchumni), notes 1, 3b, 5, 2, 7, 8.

(1) See abstract 49 (Michahai-Waksachi), note 1.

52. Pleiades and Taurus

Wobonuch, II (WM) [Gayton].--Seven girls (*) rose to the sky (*) on eagle-down ropes (1). Young men followed them (*). They became constellations (*). To watch them rise brings gambling luck (2).

(*) See abstract 44 (Wukchumni), notes 1, 5, 7, 8.

(1) See abstract 49 (Michahai-Waksachi), note 1.

(2) See abstract 134 (Dumna).

53. The Milky Way [The Race of the Antelope and Deer]

Tachi (Y) [Kroeber, IMSCC:213].--Antelope and Deer raced from south to north for six days. Their path is the Milky Way (1); the west side, Antelope's, is wide, the east side, Deer's, is patchy. Antelope won the plains as his dwelling place; Deer had to take the brush.

(1) Milky Way as race track: Tachi (Kroeber, IMSCC:213); Wukchumni (Gayton), (Latta, CIF:173), in Mikiti Contests with the Cannibal (abstract 59).

54. The Milky Way

Wukchumni (Y) [Gayton].--The Milky Way is called *hoda' otcid*, a race track or racing place (1). Falcon and Duck ran a race there. It was won by Falcon.

(1) See abstract 53 (Tachi), note 1.

55. Orion [The Wolf and the Crane]

Tachi (Y) [Kroeber, IMSCC:214].--Crane was dissatisfied because her husband, Wolf, never gave meat to her or their children (1). She left. He tried to shoot her; she stabbed him with her beak. With her two boys, she went to the sky. The trio are stars of Orion.

(1) Stories of gluttony are popular in Northern California and seem to have a moralistic value; for example, Yana (Sapir, YT:224); Wailaki (Goddard, WT:95); Wiyot (Reichard, WGT:171); Wintu (Du Bois and Demetracopoulou, WM:339). Only one other than this is on record from the southern half of California, that is, Serrano (Benedict, ST:9). It appears that the gluttony in this instance is merely the cause of a dissatisfaction which leads to the real point--the explanation of a constellation.

56. Thunder and Whirlwind

Yaudanchi (Y) [Kroeber, IMSCC:225].--Thunder enclosed Whirlwind's boy in a rock. Whirlwind wrenched off its top, recovered his son. Then he put Thunder's boy far off in the water. It rained. Thunder whirled the rain aside, recovered his son.

Contest with the Cannibal

The Yokuts tales of Mikiti or Falcon in contest against Guchun are the South Central Californian forms of a series of contest tales widespread in western North America. This series has so great a variety of constituent characters, episodes, and incidents that their analytical study should constitute a special problem of great interest for some student of folklore. The perplexities which arise from a general view of their interlacings are somewhat reduced when the nature of the contests and their motivations are used as distinguishing categories. The hero engages in three types of hazardous contention: tests, contests, and conquests. While any difficulty which a hero meets may be regarded as a test of his prowess, there is one group of stories in which the hero is literally tested, the Evil Father-in-Law tales of Northern California and northward (e.g., Pomo, Wappo, Wintu, Maidu, Yana,

Shasta)⁹¹ but lacking from Yokuts and Mono southward in California. In these the hero usually performs a series of difficult tasks in order to win a certain woman; in so doing he overcomes the evil powers of her inimical father but does not necessarily kill him.

Conquests, which result in the outright destruction of evil beings, are the heroes' claim to fame in tales from the Southern Basin and Southwest (e.g., Shivwits, Kaibab Paiute, Yavapai, Havasupai, Navaho).⁹² Their conquests are often multiple. In ridding the world of monsters they establish their identity as Sun's children (Yavapai, Maricopa, Navaho) and initiate their careers as culture-establishers; or as the grandchildren of an Old Woman (Shivwits, Kaibab) they may slay the same series of monsters. The Old Woman's Grandson form of conquest story exists in extreme attenuation in South Central California as Mikiti. This story, with Mikiti or Falcon as the hero, deals with the extermination of a single evil creature, Bear. One variant (Yauelmani, abstract 61) approximates the Basin-Southwest series in having Mikiti slay several evil beings (Bear, Basket-Carrier, Vagina Dentata Woman, Sucking Monster).

It is of a contest per se that the Central California contest stories tell. The hero engages in a match against an evil being, the loser to pay with his life. There is a certain analogy between these tales and those of the monster-slaying hero in so far as the evil creature is thought to be annihilating the people of the world, and the hero, by vanquishing him, reestablishes a safe or normal order of life.

In these tales which deal with contests rather than tests or conquests, and which are more characteristic of Central California than of immediately surrounding areas, further distinctions may be made. Guchun, the villain of Yokuts-Mono myths, is never clearly defined in aspect. Some informants ventured that he was a bird, one saying that he was a very large bird and that Crane was his partner;⁹³ others disclaimed any ideas since the creature ceased to exist so long ago. While the association with a bird is there, it is vague compared with the definite bird-form of the Pomo cannibal, Gilak,⁹⁴ which is the local rendering of the Cannibal Giant Bird of Northern California, Basin, and

⁹¹Barrett, PM:191, 214, 216, 305, 324; Radin, WT:91 ff.; Du Bois and Demetracopoulou, WM:291; Dixon, MM:67; Sapir, YT:69; Farrand, SAMO:211, 212; Boas, TM:794 ff.; cf. Lowie, *The Test-Theme in North American Mythology*.

⁹²Lowie, ST:184; Sapir, TKPUU:465; Gifford, NWYM:354 ff., 404 ff.; Spier, HT; Matthews, NL:105; Haile, OLNEW.

⁹³Sam Garfield, Wukchumni. He referred to the California Sandhill Crane, which is common in the plains and watered foothills of the San Joaquin Valley.

⁹⁴Barrett, PM:25, 164 ff.

Southwest, or Thunderbird of Northern California, Southern Plateau, and Northwest. A difference in the contest coincides with the difference in characters. The Yokuts-Mono contest is a shinny match or arrow-shooting game, neither of which is deadly in itself. Hence, the forfeit of the loser's life is an essential additional item if the world is to be rid of him. The Pomo, Maidu, Wintu contests are preferably of heat endurance, the casting of hot rocks, smoking or wrestling, which are fatal in the end. While the Yokuts and Mono content themselves with one contest, somewhat elaborated or even protracted,⁹⁵ their northern neighbors prefer more, often several contests, summarily rendered.⁹⁶ These two forms of the contest myth, best exemplified by Yokuts and Pomo, are known to the Miwok, as might be expected.⁹⁷

57. Falcon Kills Bear and Contests with the Cannibal (Blood Clot)

Wukchumni (Y) [Gayton].--A girl who lived with her grandmother (1) went to gather clover (2). She was pregnant (3). A bear came, killed and ate her (4). The fetal child rolled under a large-leafed bush (5).

Searching for her grandchild, the old woman was led by a whistling bird to the bush (6). She picked leaves, put them in a basket of water (7). A cry came from the basket; there was a baby boy (8). The grandmother washed it. The child, Falcon, grew rapidly (9), but the old woman scorned his wish to hunt.

The boy saw quail, described them to his grandmother; he killed them with acorn meal, took them home. When older, the grandmother made him a bow and arrows of willow and strands of her own hair (10). Then he killed a rabbit. On receiving a strong bow and flint-tipped arrows he killed a deer (11).

Then Falcon asked about his mother (12); was told a bear killed her. He wanted to kill bears, but the grandmother told him to leave them alone (13). She described bears as having red and black feathers on their heads (14), and with large feet (15).

Falcon went out immediately, met a bear and addressed him (16). The bear rushed at him (17). Falcon killed him (18), cut off his head, dragged it home where he propped it up by the river. He sent his grandmother for water; he laughed at her fright and disclosed the ruse (19).

⁹⁵Cf. Steward's dramatic Eastern Mono example (MOV:388).

⁹⁶Barrett, PM:164 passim; Du Bois and Demetropoulou, WM:317, 319, 323; see also Powell, SMNAI:53-54 for a Ute (?) tale of a hero's numerous mortal contests.

⁹⁷Merriam, DW:75, 179; Barrett, MSSM:13.

Falcon wanted to meet more danger (20), so his grandmother told him of Guchun, who played shinny, killed and ate his opponents (21). He went south (22) to Guchun's place, where he saw a woman with a singed head (23). Guchun planned a feast and contest. Coyote aided Falcon by eating food for him (24).

In the contest Falcon retained his shinny stick against Guchun's wishes (25). Crow, with his legs broken (26), served as messenger and referee.

Meanwhile the grandmother watched Falcon's "life-token" (27); she went to him by riding on a pestle, she carried a winnowing tray and tobacco.

During the contest Guchun broke wind to overcome Falcon (28). Falcon won by a series of tricks and his grandmother's aid: he rubbed tobacco on himself, called down oak-balls, created miry ground (29). Guchun made a fog; the grandmother waved it aside with her tray (30). She prevented his ball from reaching the goal, and guided Falcon's to it.

Terrified, Guchun offered wealth in payment (31), but Falcon insisted on having his life (32). People assembled to see him burned; his women victims tormented him. He was hard to lift (33) onto the fire: Bear, Buzzard tried, Cougar succeeded (34). The cannibal was burned (35).

(1) Girl lives with grandmother: Wukchumni (Gayton); (Latta, CIF:77, 161); mother; Yaudanchi (Kroeber, IMSCC:225); mother; Yauelmani (Newman); Tübatulabal (C. F. Voegelin, TT:211).

(2) Gathers clover: Wukchumni (Gayton); (Latta, CIF:77, 161); Yaudanchi (Kroeber, IMSCC:225); Yauelmani (Newman); Tübatulabal (C. F. Voegelin, TT:211).

(3) Girl pregnant: Wukchumni (Gayton); Yaudanchi (Kroeber, IMSCC:225); Yauelmani (Newman); Tübatulabal (C. F. Voegelin, TT:211); Yuki (Kroeber, YM:932), in Born-by-Washing, another story.

(4) Bear kills and consumes girl: Wukchumni (Gayton); (Latta, CIF:77, 161); Yaudanchi (Kroeber, IMSCC:225); Yauelmani (Newman); Tübatulabal (C. F. Voegelin, TT:211); Yuki (Kroeber, YM:932), in Born-by-Washing.

(5) Blood clot (embryo) remains: Wukchumni (Gayton), on leaf; (Latta, CIF:161); Yaudanchi (Kroeber, IMSCC:225), on leaf; Yauelmani (Newman); Tübatulabal (C. F. Voegelin, TT:213). Blood-clot revival in water occurs in Kawaiisu (Zigmond), in another tale. The blood-clot source for a hero is a favorite in the Basin and the plains, but the subsequent story differs; for example, Southern Ute (Lowie, ST:39, 44, 46); Blackfoot (Wissler and Duvall: 53); Gros Ventre (Kroeber, GVM:82); Iowa (Skinner, TII:450).

(6) Whistling leads searcher: Wukchumni (Gayton); (Latta, CIF:77, 161); Yaudanchi (Kroeber, IMSCC:225); Tübatulabal (C. F. Voegelin, TT:213).

(7) Water revival (in basket, overnight): Wukchumni (Gayton); (Latta, CIF:161); Yaudanchi (Kroeber, IMSCC:225); Yauelmani (Newman); Wob-
o-

nuch (Gayton), in Thunder Twins (abstract 118); Tübatulabal (C. F. Voegelin, TT:213); Yuki (Kroeber, YM:932), baby washed. Revival by immersion in water is the characteristic method for Central California tales, just as striking and stepping over unconscious persons are characteristic of Basin and Southern Plateau tales. Like many such elements this has a sporadic distribution beyond the nuclear distribution with which we are concerned: for example, Yokuts (above); Pomo (Barrett, PM:196, 239); Maidu (Dixon, MM:71, 75, 97); Wintu (Du Bois and Demetracopoulou, WM:304, 400, note 90); Achomawi-Atsugewi (Dixon, AAT:167, 177); Yana (Sapir, YT:210, 221); Wailaki (Goddard, WT:86, 109); Klamath (Spier, KT); Modoc (Curtin, MM:5, 30, 348); Southern Ute (Lowie, ST:22, 23, 39); Shivwits (Lowie, ST:106).

(8) Boy baby makes sound: Wukchumni (Gayton), (Latta, CIF:161), cries; Yaudanchi (Kroeber, IMSCC:226), tapping noise; Tübatulabal (C. F. Voegelin, TT:213).

(9) Rapid growth of hero: Wukchumni (Gayton), (Latta, CIF:161), (Latta, CIF:85), in Deserted Children (abstract 115); Yaudanchi (Kroeber, IMSCC:226); Yauelmani (Newman); also in Deserted Children (abstract 114); Tübatulabal (C. F. Voegelin, TT:213), also in Deserted Children (abstract 116); Wobonuch (Gayton), in Thunder Twins (abstract 115); Maidu (Dixon, MM:54), in tale of twin heroes; Wintu (Du Bois and Demetracopoulou, WT:291, 297), in Evil Father-in-Law tale, and Thunder Twins; Maricopa (Spier, YTGR:392), in Flute Lure.

(10) Hair bowstring: Wukchumni (Gayton); Yaudanchi (Kroeber, IMSCC:226).

(11) Kills increasingly larger game with superior weapons: Wukchumni (Gayton), (Latta, CIF:161); Yaudanchi (Kroeber, IMSCC:226); Yauelmani (Newman); Southern Ute (Lowie, ST:39, 44), in Blood Clot; Shivwits (Lowie, ST:109), in a Cannibal Giant Bird tale; Moapa (Lowie, ST:164), in a Cannibal Giant Bird tale; Paviotso (Lowie, ST:229), in Contest with a Cannibal tale; Maidu (Dixon, MM:59), in a Contest of Dangerous Beings tale.

(12) Inquires about parents: Wukchumni (Gayton); Yaudanchi (Kroeber, IMSCC:226); Yauelmani (Newman); Tübatulabal (C. F. Voegelin, TT:213).

(13) Warned against killing Bear: Wukchumni (Gayton), (Latta, CIF:161); Yaudanchi (Kroeber, IMSCC:227); Tübatulabal (C. F. Voegelin, TT:213).

(14) Red and black feathers on head: according to this informant a part of a Bear Dancer's costume in the fall Bear Dance, but not so reported by any other.

(15) Bear's large feet mentioned: Wukchumni (Gayton); Yaudanchi (Kroeber, IMSCC:227).

(16) Verbal challenge to Bear: Wukchumni (Gayton), (Latta, CIF:161); Yaudanchi (Kroeber, IMSCC:227); Yauelmani (Newman); Tübatulabal (C. F. Voegelin, TT:213).

(17) Bear charges: Wukchumni (Gayton), (Latta, CIF:161), charges rock; Yaudanchi (Kroeber, IMSCC:227); Tübatulabal (C. F. Voegelin, TT:213).

(18) Hero kills Bear: all versions.

(19) Bear dummy frightens grandmother: Wukchumni (Gayton), (Latta, CIF:161); Yaudanchi

(Kroeber, IMSCC:227); Chunut (Gayton), in Contest Underground (abstract 66); Yauelmani (Newman); Tübatulabal (C. F. Voegelin, TT:213), skin merely brought home; (C. F. and E. W. Voegelin), full episode in another version; Northern Shoshone (Lowie, NS:260), in another tale, to fool brother; Kutenai (Boas, KT:97), in another tale; Kutchin (Osgood, CEK:168), in another tale; Laguna (Boas, KeT:50), when twin heroes kill Bear.

(20) Mikiti wishes to meet further danger: Wukchumni (Gayton); Yauelmani (Newman), inferential; Tübatulabal (C. F. Voegelin, TT:213).

(21) Gambling cannibal: Wukchumni (Gayton), (Latta, CIF:173); Chunut (Gayton); Yauelmani (Newman); Wobonuch (Gayton); Northfork Mono (Gifford, WMM:352); Southern Miwok (Merriam, DW:179), (Barrett, MSSM:13); Central Sierra Miwok (Gifford, MM:301), cannibal (?); Maidu (Dixon, MM:63), cannibal (?); Owens Valley Paiute, Mono Lake Paiute (Steward, MOV:388, 429); Moapa (Lowie, ST:176); Paviotso (Lowie, ST:229, 231); Yavapai (Gifford, NWM:373), Sun.

(22) Cannibal to south: Wukchumni (Gayton), (Latta, CIF:173), inferential; Yauelmani (Newman), sucking monster; Wobonuch, I (Gayton); Northfork Mono (Gifford, WMM:352), in plains; Southern Sierra Miwok (Barrett, MSSM:9, 10), (Merriam, DW:179); Central Sierra Miwok (Gifford, MM:307); Paviotso (Lowie, ST:231).

(23) Widow(s) of victims seen: Wukchumni (Gayton); Yauelmani (Newman), in Contest Underground (abstract 68); Southern Miwok (Merriam, DW:184); Southern Sierra Miwok (Barrett, MSSM:13); Moapa (Lowie, ST:176).

(24) Coyote eats Falcon's food: Wukchumni (Gayton), (Latta, CIF:173); Owens Valley Paiute (Steward, MOV:342), hero destroys food.

(25) Falcon retains own shiny set: Wukchumni (Gayton), (Latta, CIF:173); Wobonuch, I, II (Gayton); Northfork Mono (Gifford, WMM:353); Southern Sierra Miwok (Barrett, MSSM:13); Owens Valley Paiute (Steward, MOV:393); Mono Lake Paiute (Steward, MOV:430), own set of bones for hand-game.

(26) Maimed victims: Wukchumni (Gayton), (Latta, CIF:173); Owens Valley Paiute (Steward, MOV:388); Paviotso (Lowie, ST:230, 232); Lake Pomo (De Angulo, MPM:245), in tale of abduction by a cannibal giant bird.

(27) Life token at home: Wukchumni (Gayton), (Latta, CIF:173); Southern Sierra Miwok (Barrett, MSSM:10), first victim, not Falcon, leaves token; Owens Valley Paiute (Steward, MOV:389).

(28) Cannibal breaks wind: Wukchumni (Gayton); Yauelmani (Newman); Southern Miwok (Merriam, DW:187); Southern Sierra Miwok (Barrett, MSSM:13).

(29) Cannibal outwitted by tricks: Wukchumni (Gayton), (Latta, CIF:173); Central Sierra Miwok (Gifford, MM:309); Northfork Mono (Gifford, WMM:353), tricks of assistants; Paviotso (Lowie, ST:230, 232), tricks of assistants.

(30) Grandmother's aid: Wukchumni (Gayton), (Latta, CIF:161); Owens Valley Paiute (Steward, MOV:394), paternal aunt's aid; Mono Lake Paiute (Steward, MOV:430), various assistants; Northfork Mono (Gifford, WMM:353), various assistants; Paviotso (Lowie, ST:230, 232).

(31) Cannibal offers wealth: Wukchumni (Gayton), (Latta, CIF:173); Michahai-Waksachi (Gayton);

Wobonuch, I, II (Gayton); Northfork Mono (Gifford, WMM:354); Owens Valley Paiute (Steward, MOVP:395); Southern Miwok (Merriam, DW:187); Southern Sierra Miwok (Barrett, MSSM:13); Moapa (Lowie, ST:176); Paviotso (Lowie, ST:231, 232).

(32) Falcon demands life: Wukchumni (Gayton), (Latta, CIF:173); Michahai-Waksachi (Gayton); Wobonuch, I, II (Gayton); Northfork Mono (Gifford, WMM:354); Owens Valley Paiute (Steward, MOVP:395); Southern Miwok (Merriam, DW:187); Southern Sierra Miwok (Barrett, MSSM:13); Moapa (Lowie, ST:176); Paviotso (Lowie, ST:231, 232).

(33) Cannibal hard to lift: Wukchumni (Gayton), (Latta, CIF:173), had grown roots. Roots or pubic hair growing into ground occurs in other tales of Pomo (Barrett, PM:252, 256) and Tübatulabal (C. F. and E. W. Voegelin, TMT).

(34) Cougar succeeds: Wukchumni (Gayton), (Latta, CIF:173).

(35) Cannibal burned: Wukchumni (Gayton), (Latta, CIF:173); Gashowu (Kroeber, IMSCC:205), in another tale; Yauelmani (Newman), in Contest Underground (abstracts 67, 68); Michahai-Waksachi (Gayton); Wobonuch, I, II (Gayton); Northfork Mono (Gifford, WMM:354); Tübatulabal (C. F. and E. W. Voegelin), in another tale; Owens Valley Paiute (Steward, MOVP:395); Mono Lake Paiute (Steward, MOVP:430); Paviotso (Lowie, ST:231, 232); Southern Miwok (Merriam, DW:184); Southern Sierra Miwok (Barrett, MSSM:13, 18). In other contest stories, Pomo (Barrett, PM:176, 225).

58. Mikiti Kills Bear [Mih-kit-tee and Grandmother Lim'-ik]

Wukchumni (Y) [Latta, CIF:161].--A girl and her mother (*), Prairie Falcon (1), lived together. The girl went to eat clover (*). A bear came, complained that she had refused suitors, killed and ate her (*). One drop of blood remained on a leaf (*). Falcon looked for her daughter, she whistled, the blood whistled back (*). She placed it in a covered basket by a spring (*). At dawn a baby cried within it (*). Falcon bathed him, named him Mih-kit-tee, provided him with a tube of tobacco (2). He ate nothing else (*), and grew rapidly (*). The tobacco never diminished (3).

Falcon made Mih-kit-tee a bow and arrows. He shot flies; hit one but nine died (4). He saw quail; inquired about them; got larger weapons and shot them. He saw deer; inquired about them; was provided with a sinew-backed bow (*). He killed deer; he was only ten days old. Then he wanted to kill a bear; his grandmother protested, but he insisted (*).

Mih-kit-tee heated an arrow straightener red hot, then set a pestle upright in the ground. He stood on it; Falcon caused it to grow (5). Then he called Bear to come (*). Bear charged (*) the rock but could not reach Mih-kit-tee. Mih-kit-tee told him to close his eyes and open his mouth and he would jump in (6). He threw

in the hot rock (7). Falcon lowered the rock on which Mih-kit-tee stood.

Mih-kit-tee took Bear's head to a spring, arranged it in lifelike position; then sent his grandmother after water. She was terrified (*). Then he disclosed his ruse. They skinned the corpse to use the hide for a blanket.

Mih-kit-tee continued to eat tobacco and to grow; he became a fine hunter and the swiftest runner.

(*) See abstract 57 (Wukchumni), notes 1, 2, 4, 5, 6, 7, 8, 9, 11, 13, 16, 17, 18, 19.

(1) This is the only instance of Falcon as a female character in any Yokuts myth. Since Gayton's Wukchumni version, from Latta's informant's mother, has Falcon as the hero (Mikiti), the shifting of Falcon to the maternal rôle may be due to a misunderstanding by informant or recorder, or a reflection of that curious statement that Mikiti was grandmother, daughter, and child in Kroeber's Yaudanchi version.

(2) See abstract 15 (Wobonuch), note 3.

(3) Inexhaustible food: A frequent element in mythology. For the general North American distribution, see Thompson, TNAI:335; see also Du Bois, WM:401, note 134. It is not common in tales from the California area. In the Yokuts and Western Mono myths of this collection its occurrence is otherwise limited to the Orpheus myths, see abstract 140 (Chunut), note 2.

(4) Kill-all arrow: Wukchumni (Latta, CIF:161). A frequent element in tales from the Basin but exceptional in Yokuts tales. Some neighboring occurrences are: Northfork Mono (Gifford, WMM:332); Southern Miwok (Barrett, MSSM:3, 15); Central Sierra Miwok (Gifford, MM:329), (Merriam, DW:117); Moapa (Lowie, ST:182); Washo (Dangberg, WT:421); Southern Ute (Lowie, ST:9); Owens Valley Paiute (Steward, MOVP:411).

(5) Bear killer on rising rock: Wukchumni (Latta, CIF:161); Yauelmani (Newman); Tübatulabal (C. F. and E. W. Voegelin, TMT), in another version; Maidu (Dixon, MM:79, 81, 82), (Powers, TC:342), in Bear and Deer.

(6) Close-eyes, open-mouth ruse: Wukchumni (Latta, CIF:161); Wobonuch (Gayton); Tübatulabal (C. F. and E. W. Voegelin, TMT), in another version; Maidu (Dixon, MM:79, 81, 82), in Bear and Deer; Kawaiisu (Zigmond), used on a Basket-Carrier.

(7) Hot-rock missile: A popular weapon in North American mythology. For its general distribution see Thompson, TNAI:324. It occurs in tales from Yokuts, Western Mono, and neighboring tribes as follows: Wukchumni (Latta, CIF:161); Yauelmani (Newman); Wobonuch (Gayton), in Hainano and Pumkwesh (abstract 126); Northfork Mono (Gifford, WMM:338), in Hainano and Pumkwesh; Owens Valley Paiute (Steward, MOVP:422), in another tale; Paviotso (Park), in another tale; Salinan (Mason, LSI:63), in another tale; Tübatulabal (C. F. and E. W. Voegelin, TMT), in another version; Kawaiisu (Zigmond), used on a Basket-Carrier; Serrano (Benedict, ST:9), in another tale; Southern Sierra Miwok (Kroeber, IMSCC:204), in Bear and Deer (abstract 130); Central Sierra Miwok (Gifford, MM:291, 334), in Bear and Deer; Pomo (Barrett, PM:167, 331, 349, 354), three

in Bear and Deer; Maidu (Dixon; MM:80, 81, 82), (Powers, TC:342), in Bear and Deer.

59. Mikiti Contests with the Cannibal
[Mih-kit-tee and Coo-choon, the Crow]

Wukchumni (Y) [Latta, CIF:173].--Mikiti wanted to gamble at shinny against Guchun (*), the Crow. He hung up an eagle-down string; told his grandmother if it fell she would know he had lost (*), and would be burned. He ate tobacco, rubbed his hands on a winnowing tray for good luck, started.

He met Canvasback Duck (1). They raced on the ground; Mikiti won. They raced in the sky, he won again. Their race track is the Milky Way (2).

Mikiti saw many maimed persons, Fox with no tongue, Ground Owl with but one leg, and others (*). All had lost such parts gambling against Guchun. Mikiti took Coyote along. At Guchun's house they were feasted: Mikiti slipped his food to Coyote (*), ate only tobacco (3). Guchun urged Mikiti to use his shinny stick and ball, but was refused (*). Mikiti struck his leg, his shinny stick fell out; he struck his ankle with the stick, a ball fell out. They started, played over a large course in the southern San Joaquin Valley. Guchun got ahead. Mikiti caused his ball to roll in a swamp. When Guchun was again in the lead, Mikiti caused his ball to strike an oak tree and knock down many oak balls. Then, again overtaken, Mikiti called a fog to confuse Guchun (*). Mikiti told Guchun to strike the goal stroke, he called to his grandmother for aid. She threw a gambling tray which covered over the goal (*). Guchun's ball bounced off. Mikiti struck his ball into the goal. The little mounds these opponents made for their balls may be seen to-day.

Guchun sat on the ground, became rooted there (*). He offered Mikiti his two sisters, also much wealth, but was refused (*). A fire was ready, people tried to lift Guchun to throw him on; they could not move him. They sent Dove after Bear. Bear came but chased Dove all the way (4). Bear could not pull up Guchun. They dared not leave a tiny piece for it would become as before (5), causing gambling to continue in the world. They sent Road Runner after Cougar. He came but chased Road Runner all the way back. After much difficulty Cougar wrenched Guchun loose, threw him on the fire. Immediately each animal recovered his missing part (6). Guchun's mother and sisters wept because they were poor.

(*) See abstract 57 (Wukchumni), notes 20, 21, 27, 26, 24, 25, 29, 30, 33, 31, 32, 34, 35. No other informant has suggested that the cannibal was a crow: Crow, in some versions, is one of the cannibal's captives.

- (1) See abstract 63 (Wukchumni), note 1.
- (2) See abstract 53 (Tachi), note 1.
- (3) See abstract 15 (Wobonuch), note 3.
- (4) See abstract 6 (Wukchumni), note 5.
- (5) Totipotence: An idea not common in Central Californian tales: Wukchumni (Latta, CIF:173); Gashowu (Kroeber, IMSCC:205), in Deer-Hoarder (abstract 79); Southern Miwok (Merriam, DW:171), (Latta, CIF:122), both in Rock Giant; Yana (Sapir, YT:35), in Theft of Fire. The item occurs in most versions of Wolf, Coyote and Bear Woman; for example, Kawaiisu (Zigmond, KT); Kaibab Paiute (Sapir, TKPUU:339); Shivwits (Lowie, ST:93); Moapa (Lowie, ST:162); Walapai (Kroeber, WE:258); Yavapai (Gifford, NWYM:377); Havasupai (Spier, HT). See also Demetracopoulou, LWM:116.
- (6) Parts restored: Comparable to resuscitation of relatives from their bones, which concludes other Contest with the Cannibal tales; for example, abstract 63 (Wukchumni), abstract 64 (Michahai-Waksachi), abstracts 65 and 69 (Wobonuch).

60. Mikiti Kills Bear [Mikiti]

Yaudanchi (Y) [known to Yauelmani; Kroeber, IMSCC:225].--Mikiti lived with her daughter (*). She told the girl not to go far for clover (*); not to taste any when she gathered it. The pregnant (*) girl did so; immediately she was eaten entirely by a grizzly bear (*).

Mikiti went out to find her; she found nothing, not even blood. She whistled (*), heard a faint answer. Then she saw bloody leaves (*), took them home; she put the blood in a basket, covered it, left it by the spring all night (*). Next day a tapping sound came from it; a boy was there (*), he was miraculously grown in size (*).

The boy saw game; his grandmother made him arrows. Next he saw quail, he shot them. Mikiti made a better bow, used her pubic hair for the bowstring (*). The boy killed mountain quail. He grew; he wanted another bow (*). He asked about his relatives (*) and was given their fine weapons. He went east against Mikiti's warning; he wanted to kill bear (*), who had big feet (*). He rejected two small ones, but killed a third, large, one as it jumped on him (*), the very one who killed his mother.

He arranged its hide at their spring. It frightened the old woman (*), who tried to substitute her urine for water (1).

The old woman, daughter, and boy were all Mikiti; they were Paleuyami.

(*) See abstract 57 (Wukchumni), notes 1, 2, 3, 4, 6, 5, 7, 8, 9, 10, 11, 12, 13, 15, 17, 18, 19.

(1) Urine substituted for water: Yaudanchi (Kroeber, IMSCC:225); Yauelmani (Newman).

61. Mikiti Kills Bear and Other Dangerous Beings

Yauelmani (Y) [Newman].--Mikiti's grandfather, Hanhas, was killed by a grizzly bear; his wife

was killed by Tuyuyu, who cut off her head with a gambling tray (1). Their only daughter and an old woman remained (*). Against warning (+), the girl, who was pregnant (*), went to eat clover (*). Grizzly bear devoured her entirely (*). The old woman found a spot of blood on the ground (*). She put it in a basket, in water (*). It became a boy (*), Mikiti. He grew rapidly (*). He asked questions about quail, mountain quail, deer (*). He shot these with a bow the old woman gave him (*). He asked about his parents (*), was told of Grizzly Bear and Tuyuyu.

Mikiti heated his arrow straightener. He climbed a rock which rose (‡) and called a challenge to Bear (*). Small ones came, then the grizzly. Mikiti told him to close his eyes (‡); then threw the hot rock in Bear's mouth (‡). Bear died searching for his heart in a badger's hole. Mikiti arranged the bear hide at a spring; this frightened the old woman (*), who tried to substitute her urine for water (+). Then Mikiti disclosed the ruse.

Then the old woman told him to kill Tuyuyu. He made an image; practised cutting off its head with a gambling tray. Tuyuyu came, told Mikiti to get in the basket on his back (2). Mikiti threw in the hot arrow straightener instead; Tuyuyu died.

Next he killed tawawat, a woman with a toothed vagina (3), by throwing the arrow straightener in her vagina.

He wanted to kill Rattlesnake, but allowed Coyote to do so. One rattlesnake escaped, so there are rattlesnakes today (4).

Mikiti went to a feast in his honor. En route he turned himself into an old man and was repulsed by women (3). He again became handsome; at the feast he accepted only the dowries of poor girls (§). The chagrined women threw fire about: Woodpecker's head became red, Blue Jay and Wood Rat ashy (§).

Mikiti went south to kill Hamna, a sucking creature (5). With difficulty he threw his arrow straightener in Hamna's mouth. The creature sought all over the world for his heart which had fallen in a badger's hole.

Mikiti went home. The old woman said she would live at Kelsi (Blue Mountain); Mikiti said he would stay here.

(1) Tuyuyu, who kills with a gambling tray, is a character in several tales; see abstract 64 (Michahai-Waksachi), note 1.

(*) See abstract 57 (Wukchumni), notes 1, 3, 2, 4, 5, 7, 8, 9, 11, 12, 16.

(‡) See abstract 60 (Yaudanchi), notes 1, 2.

(‡) See abstract 58 (Wukchumni), notes 5-7.

(2) Tuyuyu does not appear as a "basket-carrier" in any other Yokuts myth: this may be a telescoping of two perilous incidents.

(3) Vagina dentata is rare in Yokuts and Western Mono myths but frequent in the Basin.

The only other instance is aberrant, Gashowu (Kroeber, IMSCC:205), in another story. Other California occurrences: Tübatulabal (C. F. and E. W. Voegelin, TMT); Owens Valley Paiute (Steward, MOV:365, 367); Upper Lake Pomo (De Angulo, MPM:246); Northeastern Maidu (Dixon, MM:69).

(4) See abstract 59 (Wukchumni), note 5.

(§) See abstract 70 (Yaudanchi), notes 1, 2, 3.

(5) Sucking creature: Only recorded in Yauelmani and Wobonuch tales (abstract 100 and abstract 126) from this region, but common in Basin tales.

62. Falcon Contests with the Cannibal

Yauelmani [Newman].--Falcon (*) and Guchun (*) contested at shinny. Guchun was ahead, he broke wind (*), making Falcon thin. Falcon rubbed himself with tobacco and caught up with Guchun. He called for oak-balls, which confused Guchun and caused him to lose his ball among them. Thus Falcon won (*).

(*) See abstract 57 (Wukchumni), notes 20, 21, 28, 29.

62a. Falcon Contests with the Cannibal; Transformation to Animals [Prairie Falcon's Contest with Meadowlark]

Northfork Mono [Gifford, WMM:352].--Eagle was chief; he lived on a high rock. Falcon and Crow (1) camped together near by; they practised arrow shooting. Falcon practised shinny with an egg ball (2). Falcon went to the plains (*) to play shinny against Meadowlark who had won from and killed all Falcon's people (*). Coyote, Owl, Gopher, Skunk, and Swan went along to help overcome Meadowlark by dazzling him, making holes, shooting musk, and so on (*).

Before the game started Meadowlark wanted to trade balls, but Falcon refused (*). At first Meadowlark was ahead, but Falcon won. Meadowlark offered his wife, daughter, and wealth, which Falcon refused (*), demanding the skins of the victims. Falcon's companions burned all their opponents (*).

Falcon took the skins home and buried them. They revived (3) and became humans [inferential]. Falcon suggested to his people that they leave. He sent Coyote for water (+), promising that he should be Eagle. Everyone flew off while Coyote was away (+). Coyote climbed a tree, tried to fly, fell (+). He tried to eat acorn bread which became stone; he satisfied himself with a gopher (+).

(1) See abstract 3 (Gashowu), note 2.

(2) See abstract 65 (Wobonuch), note 4.

(*) See abstract 57 (Wukchumni), notes 22, 21, 30, 25, 31, 32, 35.

(3) See abstract 63 (Wukchumni), note 6.

(+) See abstract 136 (Northfork Mono), note 3.

63. Composite: Falcon Contests with the Cannibal; Scattering of Deer; Transformation to Animals; Death Controversy; Lizard Hand

Wukchumni (Y) [Gayton].--A cannibal, Guchun, and Blue Crane lived to the south (*); they gambled at shinny, always won, then killed and ate their opponents (*). Falcon (*) went to avenge the many victims. He crossed a chasm by blowing one of his feathers. Mallard Duck wanted to go with him (1). They crossed a vast expanse of hot ashes (2), Falcon on his feather, Duck with stone shoes which burst: that is why his feet are flat (3). They passed a snake; Falcon flew over it, Duck walked through it. They spent the night with Sharp-shinned Hawk (4), whose relatives had all been killed by Guchun. Two hawks were also there.

They reached the cannibal's place. Falcon had his own shinny set (*). The game started. Falcon called down oak-balls, created a mire, blew Guchun's ball away from the goal and his own in (*).

Onlookers threw the losers on a fire (*). Crane did not die, but turned blue from the ashes (5). The cannibal was destroyed.

Falcon ordered the bones of Guchun's victims to be placed in a spring. They revived at dawn (6); all returned home. They asked Eagle where they should live. He arranged with Deer how he was to be killed for food, and appointed Cougar and Wildcat hunters (+). Deer went to live in a cave (7). Coyote (+) was envious; he tried to hunt by himself, but frightened the deer by his smell (+). The deer scattered and thereafter were wild.

Next evening at an assembly (+), Eagle told Lizard to give each person a name and tell him where to live (+). All were satisfied and departed save Coyote (+), who tried to destroy Lizard. Coyote sulked, argued that people must die (8). Eagle was consulted; he appointed Owl doctor. Owl cured one sick person but failed with another (9). The people asked for an improved type of hand: Lizard said it should be like his (10).

(*) See abstract 57 (Wukchumni), notes 22, 21, 20, 25, 29, 35.

(1) Mallard Duck goes also: Wukchumni (Gayton), (Latta, CIF:173), Falcon races duck; Southern Miwok (Merriam, DW:180); Southern Sierra Miwok (Barrett, MSSM:12), wife insists on following; Owens Valley Paiute (Steward, MOV:389), wife insists on following; Moapa (Lowie, ST:175), wife insists on following.

(2) Difficulties en route: Wukchumni (Gayton); Southern Miwok (Merriam, DW:180); Southern Sierra Miwok (Barrett, MSSM:12); Moapa (Lowie, ST:176), aberrant.

(3) Explanation of Duck's feet: Wukchumni (Gayton); Southern Miwok (Merriam, DW:184); Southern Sierra Miwok (Barrett, MSSM:12).

(4) Visiting at house en route: Wukchumni (Gayton); Owens Valley Paiute (Steward, MOV:

389); Southern Miwok (Merriam, DW:181); Southern Sierra Miwok (Barrett, MSSM:11).

(5) See abstract 62 (Yauelmani), note 6.

(6) Revival of victims: Wukchumni (Gayton), (Latta, CIF:173); Wobonuch, I (Gayton); Mono Lake Paiute (Steward, MOV:431); Southern Miwok (Merriam, DW:188); Southern Sierra Miwok (Barrett, MSSM:13). The method, water revival, is discussed in abstract 39 (Wukchumni), note 1.

(+) See abstract 38 (Wukchumni), notes 1, 3, 2.

(7) Deer live in a cave: A Yokuts belief and not infrequent among tribes of the central Pacific coast; for example, Tübatulabal (C. F. Voegelin, TT:193); Owens Valley Paiute (Steward, MOV:372); Central Sierra Miwok (Gifford, MM:317).

(+) See abstract 137 (Michahai-Waksachi), notes 1, 3, 5.

(8) See abstract 39 (Wukchumni), note 1.

(9) See abstract 39 (discussion).

(10) See abstract 9 (Paleuyami), note 4.

64. Falcon Captures the Cannibal Berdache

Michahai-Waksachi (Y-WM) [Gayton].--Berdache, a cannibal, had as talismans a winnowing tray and pestle (1), which he threw at people to kill them. While Falcon and his brother, Chicken Hawk, were far from home, Berdache killed Chicken Hawk, cut off his leg, stuck it in his belt. Pursuing Falcon, who dashed toward his rock home which opened for him, Berdache was caught as the rock closed (2).

Falcon demanded the bones of all Berdache's victims and refused Berdache's proffers of wealth (3). Berdache yielded the bones, failed to trick Falcon into nearing him, attempted to withhold Chicken Hawk's bone, which Falcon demanded (4).

Falcon revived each person by striking his bone with an arrow (5). Some thought they had slept (6). Road Runner, Dove, and Crow brought wood: Berdache was burned (7). Smoke stains may be seen yet on that rock; many birds live there (8); Hummingbird has flowers stuck in its cracks. Falcon spoke Wobonuch, Berdache Tachi.

(1) Berdache cannibal with winnowing tray and pestle: Michahai-Waksachi (Gayton); Yauelmani (Newman), in Mikiti Kills Bear (abstract 61); Wobonuch, I (Gayton); Owens Valley Paiute (Steward, MOV:423), implements used by a vicious woman.

(2) Closing rock: Michahai-Waksachi (Gayton), in Falcon's Home (abstract 86); Yauelmani (Newman), in Condor Steals Falcon's Wife (abstract 81); Wobonuch (Gayton), in Death Controversy; Hawk Wars on Yellow Jacket (abstract 69); Pomo (Barrett, PM:314).

(3) See abstract 57 (Wukchumni), note 31.

(4) Bones secured: Michahai-Waksachi (Gayton); Wobonuch (Gayton), in Death Controversy; Hawk Wars on Yellow Jacket (abstract 69).

(5) Striking-with-arrow revival: Michahai-Waksachi (Gayton); Wukchumni (Latta, CIF:187); Yauelmani (Newman); Wobonuch (Gayton), in Hainano and Pukwesh (abstract 126); Northfork Mono (Gifford, WMM:330, 335); Tübatulabal (C. F. and E. W. Voegelin, TMT); Paviotso (Park, PM), inferential;

Shivwits (Lowie, ST:117, 157), inferential;
Moapa (Lowie, ST:170, 183, 196), inferential.

- (6) See abstract 10 (Yauelmani), note 6.
- (7) See abstract 57 (Wukchumni), note 35.
- (8) See abstract 16 (Wobonuch), note 15.

65. Desert Sparrow Hawk Contests with the Cannibal

Wobonuch (WM) [Gayton].--Eagle and his six sons lived at Taobin. Falcon and Makwana went south (*). They went into Weasel's house. Weasel killed, cooked, and ate them. Then Chicken Hawk went: Weasel cut off his head with a gambling tray (1). The next two brothers went in turn, met the same fate.

Desert Sparrow Hawk, the youngest (2), practised shinny (3), using an egg as a ball (4), on a special course under difficult conditions, and sang constantly. With the remaining brother, Tosabeni, he went to Weasel's place. They stayed outside because of a fire inside (5). Hawk and Weasel prepared to play; Hawk retained his own shinny set (*). Crow was referee. Hawk won.

Weasel's offer of money was refused (*). The brothers burned him (*). Hawk put his dead brothers' bones in a spring: they revived (6). They killed everyone there, then came home.

Eagle decided they should become birds, called an assembly (+). He told shamans and rainmakers what to do (+). He gave the Wobonuch their home (+).

(*) See abstract 57 (Wukchumni), notes 22, 25, 31, 35.

(1) See abstract 64 (Michahai-Waksachi), note 1.

(2) Youngest brother hero: Wobonuch (Gayton); Chilula (Goddard, CT:362); compare Klickitat (Jacobs, NSTI:200, 204, 234).

(3) Practises shinny: Wobonuch (Gayton); Yauelmani (Newman), in Mikiti Kills Bear (abstract 61); Northfork Mono (Gifford, WMM:352); Paviotso (Lowie, ST:232).

(4) Egg as ball: Wobonuch (Gayton), also in Condor Steals Falcon's Sister (abstract 85); Northfork Mono (Gifford, WMM:324, 352); Owens Valley Paiute (Steward, MOV:388), inferential; Moapa (Lowie, ST:176); Paviotso (Lowie, ST:230 [aberrant], 231).

(5) Dangers at cannibal's house: Wobonuch (Gayton); Owens Valley Paiute (Steward, MOV:390, 391, 392); Mono Lake Paiute (Steward, MOV:430); Paviotso (Lowie, ST:230, 232).

(6) See abstract 63 (Wukchumni), note 6.

(+) See abstract 137 (Michahai-Waksachi), notes 1, 4, 3.

66. Contest Underground

Chunut (Y) [Gayton].--The older of two boys followed a wounded meadowlark into its hole (1).

The younger went home, and with his grandmother, mourned (2) for six days.

Underground, the boy shot arrows through a hoop on a tree (3), against Meadowlark and his followers. The boy won (4). Meadowlark wept: the dark streaks under his eyes are tears, the crescent on his breast tobacco stain. He gave the boy gifts, told him to go home, and after six days tell his experience (5).

On returning the boy killed a bear; he arranged it at a spring: it frightened his grandmother (6). The reunited ones feasted. At their grandmother's death the boys went to live underground.

(1) Follow natural or animal's hole in ground: Chunut (Gayton); Yauelmani (Newman); Southern Miwok (Merriam, DW:195), in another tale; Luiseño (DuBois, RLISC:150), in another tale.

(2) Grandmother mourns: Chunut (Gayton); Yauelmani (Newman).

(3) Arrow shooting: Chunut (Gayton); Yauelmani (Newman), lance throwing over tree.

(4) Boy wins: Chunut (Gayton); Yauelmani (Newman).

(5) See abstract 139 (Michahai-Waksachi), note 17.

(6) See abstract 57 (Wukchumni), note 19.

67. Contest Underground

Yauelmani, I (Y) [Newman].--Two boys lived with their grandmother. They dug in a gopher's hole, followed it (*). Seal came to meet them; his people had been destroyed by a gambler; he took the boys along to play the lance game (*). Coyote gathered wood to burn the visitors when they lost. They threw their lances up at a fir tree. The younger child won (*).

The boys burned their evil opponents (1). Seal went home with them. The grandmother was weeping, she thought the boys were dead (*); she was incredulous at their safe return.

(*) See abstract 66 (Chunut), notes 1, 3, 4, 2.

(1) See abstract 57 (Wukchumni), note 35.

68. Contest Underground

Yauelmani, II (Y) [Newman].--An old gambler, a lance thrower (*), lived in a large hole. He won from all opponents, then burned them (+). Two boys, the Fox brothers, went to contest with him. The oldest brother won (*). Widows of the lance thrower's previous victims lived there (+). They gathered wood to burn the old man, who tried to escape, but did not (+). The Fox boys went home.

(*) See abstract 66 (Chunut), notes 3, 4.

(+) See abstract 57 (Wukchumni), notes 21, 23, 35.

69. Death Controversy; Hawk Wars on Yellow Jacket

Wobonuch (WM) [Gayton].--Eagle said people should be put in water and rejuvenated (*). Coyote (*) said the world would become overcrowded (*), advocated death and mourning (*). Owl was called to kill Coyote's son (*).

Angry, Coyote went to Kicheyu, gave a woman, Yento, a blanket, asked for intercourse. Yento ran away to Pine Ridge. She cast sticks, ignored the western one which became a girl, took the eastern one which became a boy (1).

The baby grew rapidly (2), was named Desert Sparrow Hawk by his older brother, Falcon. While eating clover he was frightened by a deer, a bear, and a mountain lion on successive days; each time he ran to Yento (3). The fourth time he sang: weapons dropped from the sky (4). Yento instructed him: he killed deer.

Yellow Jacket took away a bone. Hawk and Yento gave him a shoulder, later ribs. The invader carried all away. Falcon suggested a battle (5). Hawk sat on deer antlers (6), was carried to Yellow Jacket's home. Already a fire was made there. Coyote made a false start for pine-needle kindling (7). They dug up Yellow Jacket, sent him to kill deer. He killed ten. Meanwhile his child was killed. Yellow Jacket killed his enemies, including Falcon. Hawk flew home to Taobin. The rock opened, closed on the pursuing Yellow Jacket (+). Hawk secured his relatives' bones (+). Yellow Jacket was burned (+). All Hawk's relatives revived (+).

(*) See abstract 39 (Wukchumni) and discussion; see abstract 16 (Wobonuch).

(1) Thrown cane becomes child: Wobonuch (Gayton); Shiwits (Lowie, ST:126), in another tale; Moapa (Lowie, ST:166), in another tale; Walapai (Kroeber, WE:282) throws arm toward east, in another tale.

(2) See abstract 57 (Wukchumni), note 9.

(3) Child frightened by animals: A variation of the hero-child killing larger and larger game; see abstract 57 (Wukchumni), note 11. This slight variation in which the child exhibits fear is characteristic of the Southern Basin hero tales: Moapa (Lowie, ST:185); Kaibab Paiute (Sapir, TKPUU:465); Maricopa (Spier, YTGR:369).

(4) Objects called into the hand: Wobonuch (Gayton); Walapai (Kroeber, WE:257), in another tale; Maricopa (Spier, YTGR:378, 412), in other tales.

(5) Battle with Yellow Jacket: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:336), in Hainano and Pumkwesh; Mono Lake Paiute (Steward, MOV:435); Moapa (Lowie, ST:170).

(6) Antlers carry hero: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:336), in Hainano and Pumkwesh. Not to be confused with the dangerous elk of Basin mythology, for example, Walapai (Kroeber, WE:288).

(7) Coyote pretends to get pine needles: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:337).

(+) See abstract 64 (Michahai-Waksachi), notes 2, 4, 7, 5.

70. Shabby Suitor [The Eagle's Son]

Yaudanchi (Y) [Kroeber, IMSCC:220].--Eagle's son went visiting. Some girls, Blue Jay, Quail, Mountain Quail, and Rat, spat at him; Woodpecker did not (1). He continued; Dog and Coyote were unable to shoot him. Next day he returned handsomely dressed. All the girls tried to marry him. He chose Woodpecker (2). The angry girls struck Woodpecker, making a bloody, red spot. Woodpecker threw ashes on Blue Jay, fire on Mountain Quail, making red spots, rubbed charcoal on Quail, making its head black, put fire on Rat, giving her a reddish belly (3). Later on, Eagle's son killed Coyote and Dog. With Eagle's help they scattered all those people (4).

(1) Unknown hero ill-treated: Yaudanchi (Kroeber, IMSCC:220); Yauelmani (Newman), in Mikiti Kills Bear (abstract 61); Wobonuch (Gayton), in Hainano and Pumkwesh (abstract 126); Owens Valley Paiute (Steward, MOV:406), in Hainano and Pumkwesh.

(2) Suitor chooses kindly girl: Yaudanchi (Kroeber, IMSCC:220); Yauelmani (Newman), in Mikiti Kills Bear (abstract 61); Wobonuch (Gayton), in Hainano and Pumkwesh (abstract 126); Owens Valley Paiute (Steward, MOV:407), in Hainano and Pumkwesh.

(3) Ensuing quarrel explains markings: Yaudanchi (Kroeber, IMSCC:220); Yauelmani (Newman), in Mikiti Kills Bear (abstract 61).

(4) See abstract 137 (Michahai-Waksachi).

Growing Rock

The Growing Rock story of Kechayi, Northfork Mono, Miwok, and Pomo form a unique nucleus. Wintu, Yauelmani, and Tübatulabal variants merge with another tale, that of an old man who tricks his son in order to marry his daughters-in-law, which in varying forms is distributed from Puget Sound to the Southwest. In the Wintu Growing Rock, a tree is substituted, a device which is used in the Old Man Takes his Son's Wives stories of Northern California and northward (cf. Gayton, AACF:585, fn. 15; Haeberlin, MPS:371, 400). Growing rock and wife-taking are combined by Wasco (Sapir, WT:264), Paviotso (Park, PM), Yauelmani (abstract 76), and Tübatulabal (abstract 77). Another combination, precipice trick with wife-taking, is recorded; for example, for Okanogan (Cline), Sanpoil (Ray, SFT:147), Ute (Kroeber, UT:272), Havasupai (Spier). The Yauelmani and Tübatulabal Growing Rock stories relate closely to the Central California form, yet by their wife-taking and bat rescuer incidents, bear the mark of external relationship to the other, widespread tale. The growing rock element is used as a device to escape from Bear in tales from

Central California: Sinkyone (Kroeber, ST:351), Yana (Sapir, YT:208), Maidu (Dixon, MM:79, 81), Nisenan (Powers, TC:342), Miwok (Latta, CIF:113), all from Bear and Deer; and Wukchumni (Latta, CIF:161); Yauelmani (Newman), Tübatulabal (C. F. and E. W. Voegelin, TMT), all in Mikiti Kills Bear.

71. Growing Rock

Kechayi (Y) [Gayton].--When Eagle was chief, two boys, after swimming, fell asleep on two rocks (1) which grew to a great height (2). Their frightened companions reported to their parents.

Everybody came; many tried to climb up, but it was too difficult (3). Eagle sent Dove (4) after Measuring Worm (5) with money for payment (6). Measuring Worm demurred because of infirmity, but agreed to try (7). He walked with a cane (8).

He inspected the rocks, tied a carrying net about his waist (9), started up singing continuously (10). He found the boys exhausted (11). He put one boy in his net, brought him down (12), then rescued the other.

The grateful crowd lavished gifts upon him. They brushed (13) him endeavoring to rejuvenate him (14). He put his wealth in his net, returned home (15). As he approached home he became youthful: his infirmity was pretense (16).

(1) Persons fall asleep on rock: Kechayi (Gayton); Northfork Mono (Gifford, WMM:355); Tübatulabal (C. F. and E. W. Voegelin, TMT); Paviotso (Park, PM), in another tale; Southern Sierra Miwok (Barrett, MSSM:22); Miwok (Powers, TC:366), (Latta, CIF:107), (Clark, IY:92); Pomo (Barrett, PM:307).

(2) Rock grows: Kechayi (Gayton); Yauelmani (Newman), inferential; Northfork Mono (Gifford, WMM:355); Tübatulabal (C. F. and E. W. Voegelin); Paviotso (Park, PM), in another tale; Wintu (Du Bois and Demetracopoulou, WM:380), growing tree; Southern Sierra Miwok (Barrett, MSSM:22); Miwok (Powers, TC:366), (Latta, CIF:107), (Clark, IY:92); Pomo (Barrett, PM:307).

(3) Persons fail in attempt to climb: Kechayi (Gayton); Yauelmani (Newman); Northfork Mono (Gifford, WMM:355); Miwok (Powers, TC:366), (Latta, CIF:107), (Clark, IY:93); Pomo (Barrett, PM:307); Wintu (Du Bois and Demetracopoulou, WM:380).

(4) Dove messenger: Kechayi (Gayton); Northfork Mono (Gifford, WMM:355).

(5) Measuring Worm sent for: Kechayi (Gayton); Yauelmani (Newman), fails and Bat sent for; Northfork Mono (Gifford, WMM:355); Southern Sierra Miwok (Barrett, MSSM:22); Miwok (Powers, TC:366); Pomo (Barrett, PM:308); Wintu (Du Bois and Demetracopoulou, WM:380).

(6) Payment offered: Kechayi (Gayton); Pomo (Barrett, PM:308).

(7) Demurs; infirmity pleaded: Kechayi (Gayton); Yauelmani (Newman); Pomo (Barrett, PM:308).

(8) Walks with cane: Kechayi (Gayton); Pomo (Barrett, PM:308).

(9) Ties net about waist: Kechayi (Gayton); Yauelmani (Newman), penis; Northfork Mono (Gifford, WMM:356); Tübatulabal (C. F. and E. W. Voegelin, TMT). That Bat should use his penis is explicable from bat rescuer of Southern Ute and Navaho, who uses her vulva in climbing (Lowie, ST:77; Haile, OLNEW).

(10) Sings while ascending: Kechayi (Gayton); Miwok (Latta, CIF:107).

(11) Persons found starved or exhausted: Kechayi (Gayton); Yauelmani (Newman); Tübatulabal (C. F. and E. W. Voegelin, TMT); Southern Sierra Miwok (Barrett, MSSM:22); Miwok (Latta, CIF:107); Wintu (Du Bois and Demetracopoulou, WM:380).

(12) Safe descent: All versions.

(13) Brushing with eagle feathers is a common method of curing among the Yokuts.

(14) Attempt to cure infirmity: Kechayi (Gayton); Pomo (Barrett, PM:309), purpose in bathing the old man was to rejuvenate?

(15) Takes wealth and goes home: Kechayi (Gayton); Pomo (Barrett, PM:309).

(16) Resumes strength: Kechayi (Gayton). Compare Pomo (Barrett, PM:308). Measuring Worm became strong when he arrayed himself for the ordeal of climbing.

72. Growing Rock [How El Capitan Grew]

Miwok [Latta, CIF:107].--Grizzly Bear and her two children, tired of hunting, lay down on a rock to sleep (*). The rock grew excessively high overnight (*). All the people tried to climb it: Mouse, Rat, Rabbit, Cougar, Fox, Crow, and others all failed (*).

Then Measuring Worm went (*); he made string, fastened it at each step (1). He sang as he went (*). After many days he reached the top, found the bears dead (*). Measuring Worm brought down Grizzly Bear's rib, which the people cremated and buried. The rock is El Capitan in Yosemite Valley (2).

(*) See abstract 71 (Kechayi), notes 1, 2, 3, 5, 10, 11.

(1) See abstract 28 (Wukchumni).

(2) Localization of tale: Miwok (Barrett, MSSM:22), (Latta, CIF:107), (Clark, IY:92), all explain the rock, El Capitan, in Yosemite Valley; Pomo (Barrett, PM:307, fn. 197). The growing rock element in the Maidu Bear and Deer tale explains Bald Rock (Dixon, MM:79, 81); explains the rock Oamlam on Wolf Creek near Bear River (Powers, 342).

73. Growing Rock

Southern Miwok [Powers, TC:366].--After a swim two boys went to sleep on a rock (*). They slept for many years: the rock grew (*). Mouse, Rat, Raccoon, Grizzly Bear, and Cougar each tried to rescue them (*). Measuring Worm came (*). He climbed slowly, it took him all winter, but he rescued the boys (*).

(*) See abstract 71 (Kechayi), notes 1, 2, 3, 5, 12.

74. Growing Rock

Pomo [Barrett, PM:307].--Two Bluebird brothers fell asleep on a rock after swimming (*). Crow saw them, wished the rock would rise: it did (*). The boys' mother brought all her possessions to give to any rescuer (*). Buzzard, Crane, Eagle, Chicken Hawk, Vulture, and others tried but failed (*). The mother asked Measuring Worm (*). He demurred because of his age, but agreed to try (*). He came dressed up, wearing his hunting sack (*), but using a cane (*). He slowly climbed the rock. The children were lively and glad to see him. He brought them down (*). He was praised and ceremonially washed (*). He collected all his gifts and went home (*).

(*) See abstract 71 (Kechayi), notes 1, 2, 6, 3, 5, 7, 9, 8, 12, 14, 15.

75. Growing Rock [Measuring Worm Saves Prairie Falcon]

Northfork Mono [Gifford, WMM:355].--Falcon and Coyote camped. Falcon used a rock as a pillow while he slept (*). It grew (*). In the morning Coyote was unable to rescue him. Mockingbird, the chief, sent Mice, Flicker, Woodpecker, and Nuthatch after Falcon; all failed (*). He sent Dove (*) after Measuring Worm (*) [these characters are both Chukchansi Yokuts]. Measuring Worm wrapped his carrying net about his waist (*), climbed, and brought Falcon down (*).

Mockingbird suggested a feast, which they had. They sent Coyote after water (1); he amused himself sliding on a high rock (2). Meanwhile his companions all flew off [transformation]. Coyote tried too; he wanted to be Eagle; but he fell to the ground. He caught and ate a gopher, and decided to be Coyote (3).

(*) See abstract 71 (Kechayi), notes 1, 2, 3, 4, 5, 9, 12.

(1) See abstract 16 (Wobonuch), note 17.

(2) Coyote amuses himself with sliding: Northfork Mono (Gifford, WMM:356); Owens Valley Paiute (Steward, MOVP:366, 368), in another tale.

(3) Sliding and gopher eating: Northfork Mono (Gifford, WMM:354, 356); Wailaki (Goddard, WT:125), in another tale.

76. Growing Rock

Yauelmani (Y) [Newman].--Eagle, the chief, was the victim of shaman's magic (1). He was placed on a high rock (*); he became very lean (*). His tears fell on Coyote, who was below and who thought it excreta (2). He then saw Eagle [whom he addressed as sister's son]; he told the people.

Inchworm (*) volunteered to rescue Eagle:

he failed. Lizard tried, reached a spiral-shaped part (3) and had to turn back (*). Coyote called Bat [his maternal uncle] to try. Bat demurred, but agreed to try (*). He folded his penis on himself and went (*). He reached Eagle, wrapped him in his penis, and safely brought him down (*).

Already everybody had moved away, Coyote with them (4). Others were living there. Eagle was angry, enlisted the aid of shamans to make a magic bear. This was sent to devour Coyote's companions. Eagle's wife and children were spared and they returned to Eagle. Coyote and Falcon escaped to Falcon's paternal sister (5), Seal. The magic bear returned: he drank twelve baskets of acorn mush and vanished.

(1) Eagle is caused to be on high rock: Yauelmani (Newman); Tübatulabal (C. F. and E. W. Voegelin, TMT).

(*) See abstract 71 (Kechayi), notes 2, 11, 5, 3, 7, 9, 12.

(2) Tears fall on person below: Yauelmani (Newman); Tübatulabal (C. F. and E. W. Voegelin, TMT).

(3) Difficult spot: Yauelmani (Newman); Tübatulabal (C. F. and E. W. Voegelin, TMT); Pomo (Barrett, PM:309); Wintu (Du Bois and Demetrapoulou, WM:380).

(4) See abstract 77 (Tübatulabal), note 1.

(5) See abstract 93 (Yauelmani), note 5.

77. Growing Rock

Tübatulabal [C. F. and E. W. Voegelin, TMT].--Eagle, the chief, had a secret water hole. Coyote sent Mouse to discover it. Chicken Hawk broke open the rock, releasing the water. Eagle grieved, went to sleep (*) on top of a large rock. Coyote asked Lizard to make the rock grow (*). When Eagle awoke he could not get down. Meanwhile, Coyote ordered the camp to move. Eagle's wife followed them, was mistreated by Coyote (1).

Bat went to examine his traps, felt moisture fall on his head from the cliff above (2), Eagle's tears. Bat tied on his carrying net (*), went up to investigate. Bat brought Eagle down, took him to his aunt's house. The aunt gave Eagle medicine: he soon grew strong again. The aunt caused a live bear to appear by striking a bearskin; she gave it to Eagle. Eagle overtook his wife. She hid him. Coyote came, failed to rape Eagle's wife, realized Eagle had returned.

Then Eagle sent his wife back, caused the bearskin to rise up as a bear. It chased and killed many men, finally killed Coyote. Chicken Hawk killed the bear by means of a cactus-spine arrow. Chicken Hawk revived the dead by striking them with his bow and arrow (3). Coyote had decomposed; nevertheless, when revived, he thought he had slept (4).

(*) See abstract 71 (Kechayi), notes 1, 2, 9.

(1) Episode of moving camp and Eagle later following for revenge is found here in Yauelmani

(Newman) and Tübatulabal (C. F. and E. W. Voegelin, TMT), and in comparable tales from the Southern Basin, that is, Ute (Kroeber, UT:272) and Havasupai (Spier, HT). It is the typical ending for Old Man Takes His Son's Wives.

(2) See abstract 126 (Wobonuch), note 21.

(3) See abstract 64 (Michahai-Waksachi), note 5.

(4) See abstract 10 (Yauelmani), note 7.

78. Growing Rock [Pine Squirrel]

Wintu [Du Bois and Demetracopoulou, WM:379].--A man, Pine Squirrel, climbed a tree to get pine nuts for his wife and child. The woman caused the tree to grow (1). The man could not get down. Coyote came by, heard someone calling, went for help. Several people tried but failed to bring Pine Squirrel down (*). Then Measuring Worm (*) went up; he passed a twisted place (2). The man was drying up (*). Measuring Worm gave him water. They descended safely (*).

(1) Growing tree: In this version only. It is a substitution of the growing tree constituent of the Old Man Takes His Son's Wives tales distributed northward from northern California (see Gayton, AACF:585, fn. 15; Haeberlin, MPS:400).

(*) See abstract 71 (Kechayi), notes 3, 11, 12.

(2) See abstract 76 (Yauelmani), note 3.

79. Deer-Hoarder; Condor Steals Woman and Boys [Coyote, the Hawk, and the Condor]

Gashowu (Y) [Kroeber, IMSCC:205].--A woman, Hawk, kept deer impounded in a hill (1). She gave meat to a few people. Others discovered it, forced her to provide food for all. No man could marry her. Coyote, pretending illness, stayed in her house. They read each other's erotic thoughts. She secreted a rattlesnake in her vagina. Knowing this, Coyote fastened a stick on himself which destroyed the snake's fangs (2).

Their son grew rapidly (3) by being immersed. He gambled successfully, became Condor and flew off. Hawk killed Coyote with another rattlesnake. Condor became a cannibal. He took up his mother (4), whom he tried to make eat children. While Condor drank (5), the children shot him; he died; they burned him (5a). His eyes flew out, became condors (6). The woman and girl descended to earth on a feather rope (7). The boys traveled south to the edge of the world. They cut mouths for mouthless people (8).

(1) See abstract 38 (Wukchumni), discussion.

(2) See abstract 61 (Yauelmani), note 3.

(3) See abstract 57 (Wukchumni), note 9.

(4) See abstract 81 (Yauelmani), note 4.

(5) Cannibal bird killed while drinking: Gashowu (Kroeber, IMSCC:205); Southern Sierra Miwok (Barrett, MSSM:8); Southern Miwok (Merriam, DW:163); compare Shiwits (Lowie, ST:123).

(5a) See abstract 57 (Wukchumni), note 35.

(6) See abstract 59 (Wukchumni), note 5.

(7) Sky rope: Gashowu (Kroeber, IMSCC:205); only occurrence in a Yokuts myth. Some references from other tales of neighboring tribes: Washo (Dangberg, 437); Southern Sierra Miwok (Barrett, MSSM:18); Southern Miwok (Merriam, DW:167); Maidu (Dixon, MM:73, 82); see also Wintu (Du Bois and Demetracopoulou, WM:399, note 48).

(8) Mouthless people: Gashowu (Kroeber, IMSCC:205), only occurrence in a Yokuts myth. Some references from other tales of neighboring tribes: Northfork Mono (Gifford, WMM:323); Pomo (Barrett, PM:348); Paviotso (Park); Southern Ute (Lowie, ST:73); Northern Shoshone (Lowie, NS:283, 285); Northern Paiute (Marsden, NPL0:185); Wishram (Curtis, NAI 8:110); Snohomish (Haeberlin, MPS:411).

80. Eagle and Condor

Yaudanchi (Y) [Kroeber, IMSCC:219].--Condor wanted to be chief. He flew down on a dead deer. Eagle, hiding, grabbed his foot. Condor asked to be released, said Eagle could remain chief.

81. Condor Steals Falcon's Wife

Yauelmani, II (Y) [Newman].--Eagle called an assembly. Thunder came with Wind's help. Eagle announced his intention to move; sent Antelope to inspect seeds. He returned, displayed much black seed (1); Crow ate too much, turned black (2).

Condor visited Falcon's (3) wife by pretending to be his older brother, then forced her to leave with him (4). Falcon returned, told Eagle of his loss; Eagle called an assembly. Volunteers searched for the woman; Buzzard and Wind failed. Bottlefly sniffed E, N, W, S, then said she went up; he went up, slipped on Condor's doorway, returned, reported her there (5). Coyote said Condor's body was of stone, but his heart was visible in his back.

Falcon went above on his musical bow (6). He entered Condor's house, took his wife; they sat on the bow and descended. Condor returned, followed them, challenged Falcon to contest for the woman.

Falcon conjured a fog so Condor failed to hit him. He shot at Condor but merely chipped off stone fragments (7). Sparrow Hawk, Falcon's brother, shot at Condor's heart from behind, finally killing him. They tried to burn Condor's body, but he still lived. Coyote advised grass as fuel (8). Condor burned, all but his head, which Falcon took, tried to smash on stones. The head pursued Falcon (9) and his wife to his paternal aunt's (10) house. As the head arrived the rock [home] closed (11), killing the head. It became Echo Rock.

Eagle's people were asked where they wished to live. Each person named a certain locality and kind of food for his future life (12).

In this version we have the fusing of two characters of Basin mythology, Iron Clothes and the Cannibal Giant Bird; for example, Shivwits, Moapa (Lowie, ST:109, 121, 164, 187), Kaibab Paiute (Sapir, TKPUU:394), Ute (?) (Powell, SMNAL: 47), Modoc (Curtin, MM:169). While a rock giant cannibal is known to the Southern Miwok (Merriam, DW:169), a dangerous rock woman to the Pomo (the Pomo Obsidian-Man is a hero) (Barrett, PM:32, 210, 220), they are not involved in any comparable abductions. This version, too, is the only Yokuts myth which features another element, Rolling Skull, which occurs in Tübatulabal, Northern California, and Basin-Plateau mythology.

(1) Eagle suggests moving; seed crop examined: Yauelmani, II (Newman), Yauelmani (Newman), in Deserted Children (abstract 114); Wukchumni (Latta, CIF:85).

(2) See abstract 15 (Wobonuch), note 4.

(3) Falcon hero (husband, brother): Yauelmani (Newman); Tachi (Kroeber, IMSCC:214), incident in another story; Yaudanchi (Kroeber, IMSCC:221); Wobonuch (Gayton), brother; Northfork Mono (Gifford, WMM:347), aberrant; Owens Valley Paiute (Steward, MOV:396); Southern Miwok (Merriam, DW:191), brother; Upper Lake Pomo (De Angulo, MPM:245), Hawk.

(4) Woman taken to sky: Yauelmani (Newman), while seed gathering; Yaudanchi (Kroeber, IMSCC: 222); Wobonuch (Gayton), sister; Tübatulabal (C. F. and E. W. Voegelin, TMT), Rainbow's wife taken by Owl; Owens Valley Paiute (Steward, MOV:396), while seed gathering; Walapai (Kroeber, WE:291), while seed gathering, in roughly analogous tale; Upper Lake Pomo (De Angulo, MPM:245), taken by Gilak, story continues in Pomo contest form.

(5) Bottlefly finds woman in sky: Yauelmani (Newman); Owens Valley Paiute (Steward, MOV: 396), pet hornet; Tübatulabal (C. F. and E. W. Voegelin, TMT), Bat brings back woman.

(6) Transportation on musical bow: Yauelmani (Newman); Salinan (Mason, ESI:193), Hawk and Raven use a flute and musical bow (?) as means of transportation, in another tale. A flute serves as means of escape in Kawaiisu (Zigmond) and Northfork Mono (Gifford, WMM:352) tales.

(7) Condor rock encased (Iron Clothes): Yauelmani (Newman). See introductory note.

(8) Grass fuel: Yauelmani (Newman); Yauelmani (Newman), in Basket-Carrier (abstract 128).

(9) Rolling head: Yauelmani (Newman). The only occurrence of this element in a Yokuts or Western Mono tale. Sample distribution for surrounding tribes, all from other tales: Tübatulabal (C. F. and E. W. Voegelin, TMT); Northfork Mono (Gifford, WMM:351); Pomo (Barrett, PM:231), aberrant; Wappo (Radin, WT:141), aberrant; Wintu (Du Bois and Demetracopoulou, WM:362, 400, note 96); Maidu (Dixon, MM:97); Yana (Sapir, YT:124, 202); Shasta (Dixon, SM: 21); Modoc (Curtin, MM:189); Paviotso (Park),

(Lowie, ST:201, 203, 206); Uintah Ute (Mason, MUU:306, 307); Ute (Kroeber, UT:260); Southern Ute (Lowie, ST:24); Northern Shoshone (Lowie, NS: 262 ff.). For general distribution see Thompson, TNAI:343.

(10) See abstract 93 (Yauelmani), note 5.

(11) See abstract 64 (Michahai-Waksachi), note 2.

(12) See abstract 137 (Michahai-Waksachi), notes 1, 4.

82. Condor Steals Falcon's Wife

Yauelmani, I [Newman].--Falcon's (*) wife refused, then consented to go with Condor to his cave above (*). She flew there on his back. Falcon looked for his wife. The old person who had been guarding the woman had slept; he knew nothing (1). Dove, Buzzard, Bottlefly, and Lizard looked for the woman. Lizard (2) saw her above (*).

Condor told the woman not to get water, but she went. Falcon met her, told her to be silent. Falcon transformed himself into an old man (+). The old guardian [above] was deceived. Falcon took his wife; they returned home (*).

(*) See abstract 81 (Yauelmani), notes 3, 4, 5 (Lizard [sic]).

(1) Guardian sleeps: Yauelmani, I (Newman); Yaudanchi (Kroeber, IMSCC:221).

(2) Lizard as discoverer: Yauelmani, I (Newman); Yaudanchi (Kroeber, IMSCC:221).

(+) See abstract 85 (Wobonuch), note 2.

83. Condor Steals Falcon's Wife [The Prairie Falcon's Wife]

Yaudanchi (Y) [Kroeber, IMSCC:221].--Falcon (*) left Coyote to guard his wife, Duck, while she gathered seeds. Coyote slept (+). Condor came, took the woman above (*), where an old man guarded her. Then people looked for Falcon's wife: Dove, Buzzard, Bottlefly failed. Lizard said, "Far up (+)." Bottlefly went up (*), returned, reported the woman there. While the old guardian slept (+), Falcon took his wife and they returned home.

(*) See abstract 81 (Yauelmani), notes 3, 4, 5.

(+) See abstract 82 (Yauelmani), notes 1, 2, 3.

84. Eagle Steals Falcon's Wife [The Bald Eagle and the Prairie Falcon]

Tachi (Y) [Kroeber, IMSCC:214].--The bald eagle used to steal men's wives. He took Falcon's. Falcon pursued, fought, and killed Eagle (1). Eagle's blood turned the ground red [at a spot in the Coast Range].

(1) A briefed version, apparently most similar to Yauelmani versions (abstracts 81, 82) (Newman). The substitution of Eagle for Condor is presumably due to the absence, at least in recent years, of condors from the plains and low coastal mountains.

85. Condor Steals Falcon's Sister

Wobonuch (WM) [Gayton].--Falcon (*) and his sister, Fox, lived at Tomokozona. Condor came, took the girl above (*). Falcon mourned, then went above, taking his shinny stick and an egg for a ball (1). At a spring he transformed himself into an old man (2).

Condor had a false seat to trap people (3), but seeing only an old man let him sit anywhere. Falcon disclosed himself to his sister. In the shinny contest Falcon used his own outfit (+). Condor took first stroke and missed; Falcon struck the goal post.

Condor offered Falcon wealth (+); Falcon refused (+), ordered him burned (+). Condor broke loose, was tied up a second time; Crow held him down with a stick. Falcon took Fox home.

- (*) See abstract 81 (Yauelmani), note 3.
- (1) See abstract 65 (Wobonuch), note 4.
- (2) Changes self into old man: Wobonuch (Gayton); Yaudanchi (Kroeber, IMSCC:222), inferential; Yauelmani, II (Newman); Owens Valley Paiute (Steward, MOVP:396).
- (3) Trap seat: Wobonuch (Gayton); Owens Valley Paiute (Steward, MOVP:392), in Tuhukini and the Gambler (Contest with the Cannibal); Mono Lake Paiute (Steward, MOVP:430), in Tukini (Contest with the Cannibal).
- (+) See abstract 57 (Wukchumni), notes 25, 31, 32, 35.

86. Falcon's Home

Michahai-Waksachi (Y-WM) [Gayton].--Falcon wanted a home, and also tobacco. He went west to water where Tobacco and Fine Tobacco came out to bask all day and, whistling, returned to the water at night (*). He snared them both (*). The tobaccos explained their powers to Falcon, gave themselves to him (*).

Falcon went east, chewed Fine Tobacco, wished for a lake: there was one. He wished for a home --a rock with a river near by: there was one (1). Falcon wished to fly into it, and did, leaving a round hole which is there now. Falcon ordained that passersby should leave a token, which is done by trans-Sierra Nevada travelers.

- (*) See abstract 15 (Wobonuch), notes 1, 2, 3.
- (1) The characteristic home of the duck hawk (peregrine falcon) (cf. May, *Hawks of North America*, 107).

87. Dog and Falcon Contest at Shooting

Yauelmani (Y) [Newman].--Many tribes were gathering for a feast. People coming met Dog, whose name was World's Older Brother. He was a fine fighter and [arrow] dodger; he had a fox-skin quiver. Thunder came. They shot at each other until Dog injured Thunder, who cried, "Enough." Falcon, the Fearsome One, was seen coming. Dog met him. Dog shot. Falcon dodged, his bowstring was not in place. Dog shot again. Falcon strung his bow and shot at Dog. But Dog cleverly shot back, and Falcon's feathers filled the air (1).

Dog said they should stop as they were only playing. Falcon continued to the feast, where the leaders were already gathered, and he was welcomed.

(1) There are no exact parallels to this tale, which seems to be a local form of a favorite theme--a contest. References to arrow dodging occur in other stories; for example, Tübatulabal (C. F. Voegelin, TT:197), Owens Valley Paiute (Steward, MOVP:419).

88. Falcon Fights [The Prairie Falcon Fights]

Yaudanchi (Y) [Kroeber, IMSCC:221].--Falcon killed all the people in a village and hung their hair on trees where it can still be seen as moss.

89. Falcon Cured by Owl [The Owl Doctor]

Gashowu (Y) [Kroeber, IMSCC:205].--Falcon was killed battling against northerners. Coyote pretended to doctor him, hoping to be paid. Various owls then tried; the white owl cured Falcon.

90. Falcon Loses at Gambling, Is Captured by Water People [The Prairie Falcon Loses]

Yauelmani (Y) [Kroeber, IMSCC:240].--At Kamupau lived Eagle, the chief, Coyote, Falcon, Cougar, various Owls, Weasel, Fox, and Magpie. Each day the hunters brought in food; Coyote brought wood to each house; the gamblers played hoop-and-pole all day. Rabbit came from the mountains. He gambled with Falcon, who won (1). Rabbit lost even his ears. Coyote offered to help him.

Coyote went to Falcon's house, pretending to look for his hoop at the bed (2). He cohabited with the wife (3). Then Falcon began to lose, he lost everything (4).

Chagrined, Falcon went west. He married a spider woman with two brothers who were fishermen. Falcon snared game. They took Falcon fishing (5). A wind blew the boat to sea; Falcon was drowned (6). The brothers quarreled constantly (7).

When Falcon died Coyote [Falcon's maternal uncle] knew it, he sought him (8). By means of tobacco he went under the water, found a house, empty (9) save for an old man being burned and Falcon's feathers. Falcon sang in Chumash. Coyote took Falcon, doctored him with blue rock-paint, struck a sharp grass in his anus (10) to revive him (11).

(1) Falcon wins constantly: Yauelmani (Kroeber, IMSCC:240), (Newman), in Falcon Loses His Eyes (abstract 93); Yaudanchi (Kroeber, IMSCC:223); Tübatulabal (C. F. and E. W. Voegelin, TMT).

(2) Coyote seeks ball at Falcon's wife's bed: Yauelmani (Kroeber, IMSCC:240), (Newman), in Falcon Loses His Eyes (abstract 93); Yaudanchi (Kroeber, IMSCC:223).

(3) Seduction of Falcon's wife: Yauelmani (Kroeber, IMSCC:240), (Newman), in Falcon Loses His Eyes (abstract 93); Yaudanchi (Kroeber, IMSCC:240).

(4) Falcon, cuckolded, loses: Yauelmani (Kroeber, IMSCC:240), (Newman), in Falcon Loses His Eyes (abstract 93); Yaudanchi (Kroeber, IMSCC:223); Tübatulabal (C. F. and E. W. Voegelin, TMT), reason for losing not given. It is probable that seduction itself is not the cause of ill-luck, but the consequent pregnancy, a correlated assumption. Prospective Yokuts fathers do not gamble.

(5) Falcon fishes with brothers-in-law: Yauelmani (Kroeber, IMSCC:240), (Newman), in Falcon is Captured by Water People (abstract 92).

(6) Falcon drowns: Yauelmani (Kroeber, IMSCC:240), (Newman), in Falcon Captured by Water People (abstract 92).

(7) Brothers quarrel constantly: Yauelmani (Kroeber, IMSCC:240), (Newman), in Falcon Captured by Water People (abstract 92).

(8) Coyote seeks Falcon, uses tobacco: Yauelmani (Kroeber, IMSCC:240), (Newman), in Falcon Captured by Water People (abstract 92). Compare abstract 97 (Yauelmani), note 4.

(9) Empty under-water house: Yauelmani (Kroeber, IMSCC:240), (Newman), in Falcon Captured by Water People (abstract 92).

(10) Pricked anus revival: See abstract 10 (Yauelmani), note 6.

(11) Coyote revives Falcon: Yauelmani (Kroeber, IMSCC:240), (Newman), in Falcon Captured by Water People (abstract 92).

91. Falcon Loses at Gambling [The Prairie Falcon Loses]

Yaudanchi (Y) [Kroeber, IMSCC:223].--Dove and Meadowlark asked Coyote to cuckold Falcon, who constantly won at gambling (*). Coyote made himself look like Falcon by rolling (1). He went to Falcon's house pretending to search for his ball, which he caused to be under the woman's pillow (*). They cohabited (*). As he left she saw his tail. Thereafter Falcon lost (*).

(*) See abstract 90 (Yauelmani), notes 1, 2, 3, 4.

(1) Transformation by rolling: Yaudanchi (Kroeber, IMSCC:223); Yauelmani (Newman), in Falcon Loses His Eyes: Contests with the Cannibal (abstract 93); Tübatulabal (C. F. and E. W. Voegelin, TMT). In other tales: Pomo (Barrett, PM:239); Upper Lake Pomo (De Angulo, MPM:246); Wappo (Radin, WT:91); Maricopa (Spier, YTGR:355).

92. Falcon Captured by Water People

Yauelmani (Y) [Newman].--Falcon visited his wife, whose two brothers were fine fishermen. He entertained them by singing. The brothers took Falcon fishing (*). A whirlwind overturned their boat; Falcon went beneath the water (*) in spite of his brothers-in-law's efforts to save him. The brothers quarreled (*) and the family wept over their loss.

Coyote came along. He heard a faint song from the water. By rubbing tobacco on his eyes he saw beneath the water, and by chewing some, blowing it in the water, opened up a path (*). He reached an apparently empty house (*); there Falcon was impaled on a stick, dead. His tobacco disclosed twelve inmates of the house. He raced with them and won by a ruse. He claimed Falcon. Coyote blew tobacco on Falcon: the stick broke, Falcon revived (*). He went home and the water closed.

(*) See abstract 90 (Yauelmani), notes 5, 6, 7, 8, 9, 11.

93. Falcon Loses His Eyes; Contests with the Cannibal

Yauelmani (Y) [Newman].--Coyote and Crow refereed a race between Falcon and Duck. Duck traveled by water; Falcon went through a mountain (1), and won. Next day they played shinny: Falcon won (*). Coyote was bribed by the loser to injure Falcon's wife. Before going to her, Coyote transformed himself into Falcon's appearance by rolling (2); he magically caused a shinny ball to be under Falcon's pillow (*). Going after it, at the bed, he held intercourse with Falcon's wife (*) twelve times. Falcon began to lose; always his ball rolled toward his pillow; betting everything, he lost (*), even his eyes (3).

Crow sent for Falcon's (?) gambling tray, musical bow, and shinny stick, and took him above (3a). Falcon threw a stick at a rabbit for Crow to have food. Against Falcon's injunction Crow stole kaši¹na seed from a blind woman; Falcon killed him. Some of the feathers he took to a shady place, struck them, and Crow came to life (4). They went to Falcon's paternal aunt (5), who was unable to cure Falcon's blindness, then to a second. She worked over him all night, his eyes were tested at dawn, he saw (6).

Falcon and Crow returned to earth. A chief, named Guchun, was gambling and burning his

opponents (+). Many women (+) were there at the playing ground near the fire, and Lizard as referee. The women shouted as the game progressed between Falcon and Guchun. The latter ahead, he broke wind (+) at Falcon, who protected himself with tobacco. This happened many times, Falcon grew very thin as a result. Falcon urinated, causing a flood which washed Guchun and his ball aside. Next Falcon caused Badger to take his opponent's ball into a hole. Next he created a fog to impede Guchun. And then caused gourds to grow in his way (+). Finally both balls were even, rolling toward the goal. Lizard shouted that Falcon won. Immediately Guchun and all his assistants were burned by his enemies (+).

The women recovered their money; all went to bed. The women urged Falcon to favor them; he told them to sleep with Crow.

Falcon encountered an old cannibal woman with a daughter. She took off her dress and made a house of it. Falcon played his musical bow all night to cause her to sleep. He escaped westward with Crow. The woman, angered on waking, threw her club but struck her daughter. She threw an arrow north, south, east, and west. The last time it struck Crow; Falcon put him in his sack. Falcon killed the old woman, who had arrived, with his arrow. He struck Crow who revived (7), saying he had been asleep (8).

They returned home. Coyote was there. Falcon's wife gave birth to twelve children, of whom Coyote took two. Owl, the shaman, was procured to make rabbits; one had fire concealed in its head (9). One of Coyote's boys shot it, releasing the fire which pursued them (10). The young hunters stopped it temporarily by shooting at it. Coyote and the two boys took refuge in a paternal aunt's house (11), but the house burned down.

(1) This might be interpreted as the "underground travel" element of Basin tales, but it fits Yokuts ideation better if interpreted as an instance of Falcon's ability to penetrate rock "like a bullet" (see Falcon's Home, abstract 86).

(*) See abstract 90 (Yauelmani), notes 1, 2, 3, 4.

(2) See abstract 91 (Yaudanchi), note 1.

(3) Falcon loses his eyes: Yauelmani (Newman); (Kroeber, IMSCC:238); Tübatulabal (C. F. and E. W. Voegelin, TMT).

(3a) Falcon and Crow leave together: Yauelmani (Newman), (Kroeber, IMSCC:238); Tübatulabal (C. F. and E. W. Voegelin, TMT).

(4) See abstract 64 (Michahai-Waksachi), note 5.

(5) Paternal aunt as aid: Yauelmani (Newman), (Kroeber, IMSCC:238); Tübatulabal (C. F. and E. W. Voegelin, TMT), aunt; Tübatulabal (C. F. Voegelin, TT:195), in Deserted Children (abstract 116); Southern Sierra Miwok (Barrett, MSSM:12), in another tale; Southern Miwok (Merriam, DW:182), in another tale; Central Sierra Miwok (Gifford, MM:308), in another tale; Lake Miwok (Merriam, DW:144), in another tale.

(6) Eyes tested, cured: Yauelmani (Newman); Tübatulabal (C. F. and E. W. Voegelin, TMT).

(+) See abstract 57 (Wukchumni), notes 21, 23 (inferential), 28, 29, 35.

(7) See abstract 64 (Michahai-Waksachi), note 5.

(8) See abstract 10 (Yauelmani), note 7.

(9) Rabbit ruse: Yauelmani (Newman), (Kroeber, IMSCC:231), in Coyote's Adventures (abstract 94).

(10) Fire pursuit: Yauelmani (Newman), (Kroeber, IMSCC:231), in Coyote's Adventures (abstract 94). This element, here associated with Rabbit, may be a weak reverberation of a Basin incident usually associated with Rabbit's shooting of the sun (see for example, Southern Ute, Shivwits, Paviotso in Lowie, ST:61, 146, 227). On the other hand, the pursuit of Coyote and his sons by fire is an important item in the incident of the Burning of the World in Pomo mythology (Barrett, PM:95 ff.).

(11) See note 5 above.

94. Coyote's Adventures; Falcon Loses His Eyes [Coyote's Adventures and the Prairie Falcon's Blindness]

Yauelmani (Y) [Kroeber, IMSCC:231].--Eagle ordained that Coyote's son, Hummingbird, should be killed because he always won at gambling. Owl made a fire, which a jack rabbit hid within himself. Hummingbird shot the rabbit (*), thus starting a fire which pursued him and his father (*) to a bare mountaintop. Coyote went home.

Coyote laid in much firewood. Then he persuaded Moon, Thunder, Sun, and Night all to remain at home. It became dark and rainy (1). Coyote had food and wood: other people suffered and complained. Coyote refused to change conditions. After six months Coyote, having received and returned much wealth, told Moon, Thunder, Sun, and Night to resume their duties when he shouted three times.

Coyote went to his son. He went to a waterfall on Kern River. He called the fish; they came; dissatisfied, Coyote called the largest ones (2). He got many, then went from place to place; at last he cooked them, leaving their tails sticking out. He drank too much water, defecated stink-bugs again and again (3) until he rolled into the water. He became well, dug up his roasting fish. There were none: Kingfisher had eaten them all. Kingfisher vomited half of them; Coyote ate them, pursued Kingfisher for more. Coyote then tried to entice ducks by dancing for them (4). Failing, he went on; several men (fishing birds) gave him fish. They told him they made their noses red by putting them in red-hot tule ashes (5). At his request they held his nose in the fire. He was burned and died. Next day he awoke, thought he had been asleep (6). He dived for a stone fish which the men prepared, smashed his head and died. Next day he reached a village.

There Falcon was gambling. He wagered his eyes (*); cut them out with a grass knife (7)

when he lost. Crow and Falcon (*) started to Falcon's father's sister (*). Falcon magically provided food and water for Crow, but himself ate only tobacco (8). They went north; at several villages Falcon sang on request. They remained at Chowchilla.

(*) See abstract 93 (Yauelmani), notes 9, 10, 3, 5.

(1) This episode is probably a highly distorted variant of a Mono tale in which the earth is darkened because of Sun's defeat in a race against Coyote (see Coyote and Sun Race, abstract 96). This episode differs in tone by giving Coyote a rôle of complete control.

(2) Coyote calls the largest fish: Yauelmani (Kroeber, IMSCC:231); (Newman), in Coyote Calls the Largest Fish (abstract 95); Tübatulabal (C. F. and E. W. Voegelin, TMT).

(3) Coyote has diarrhea: Yauelmani (Kroeber, IMSCC:231); Tübatulabal (C. F. and E. W. Voegelin, TMT).

(4) Coyote dances to entice ducks: Yauelmani (Kroeber, IMSCC:231), (Newman), in Coyote and Turtle (abstract 97).

(5) Coyote receives false advice: Yauelmani (Kroeber, IMSCC:231). This motif serves a number of analogous but not identical tales from the Maidu (Dixon, MM:85 ff.), Pomo (Barrett, PM:266 ff.), Kawaiisu (Zigmond). The motif is given by Thompson, TNAI:353.

(6) See abstract 10 (Yauelmani), note 7.

(7) Grass knife: Yauelmani (Kroeber, IMSCC:231); Wobonuch (Gayton), in Thunder Twins (abstract 118); Northfork Mono (Gifford, WMM:306), in another tale; Skagit (Haerberlin, MPS:393), in another tale. In the Wobonuch case, it is not implied that this is an ineffectual weapon. On the contrary, the split-cane knife is meant, which is extremely sharp and was always used for cutting the umbilical cord at birth.

(8) See abstract 15 (Wobonuch), note 3.

95. Coyote Calls the Largest Fish

Yauelmani (Y) [Newman].--Coyote was fishing at Falling Water. He had a fire. He rejected many large trout, called for a large female lake-trout (*). She came. With great difficulty he pulled her out, killed and roasted her. While the fish cooked he traveled far (1). The food was charred when he returned (2).

(*) See abstract 94 (Yauelmani), note 2.

(1) Travel while fish cooks: Yauelmani (Newman), (Kroeber, IMSCC:231), goes off, has diarrhea; Tübatulabal (C. F. and E. W. Voegelin, TMT).

(2) Food charred on return: Yauelmani (Newman), (Kroeber, IMSCC:231), eaten by Kingfisher; Tübatulabal (C. F. and E. W. Voegelin, TMT).

96. Coyote and Sun Race

Wobonuch (WM) [Gayton].--Coyote raced against Sun, won (1). His people threw Sun on a fire

(2). It grew dark and rained (3). Coyote cried, complained, but would not rescue Sun. People contributed money, asked Owls to cure Sun. The Owls tried; it became a little lighter. Duck was offered money, he demanded paint and beads, in which he arrayed himself (4). He flew to where the sun is now. It became sunny (5).

(1) Coyote wins: Wobonuch (Gayton); Tübatulabal (C. F. and E. W. Voegelin, TMT); Kawaiisu (Zigmond); Owens Valley Paiute (Steward, MOVP:412, 416); Shoshoni (Steward, MOVP:436), land animals win.

(2) Sun thrown on fire: Wobonuch (Gayton); Tübatulabal (C. F. and E. W. Voegelin, TMT); Kawaiisu (Zigmond); Owens Valley Paiute (Steward, MOVP:413, 416), inferential; Shoshoni (Steward, MOVP:436).

(3) Period of darkness, rain: Wobonuch (Gayton); Yauelmani (Kroeber, IMSCC:231), in Coyote's Adventures (abstract 94); Tübatulabal (C. F. and E. W. Voegelin, TMT); Kawaiisu (Zigmond); Owens Valley Paiute (Steward, MOVP:413, 416); Shoshoni (Steward, MOVP:436); Paviotso (Park).

(4) Duck dons ornaments: Wobonuch (Gayton); Tübatulabal (C. F. and E. W. Voegelin, TMT), in another tale; Owens Valley Paiute (Steward, MOVP:417); Paviotso (Park).

(5) Duck restores Sun: Wobonuch (Gayton), inferential; Kawaiisu (Zigmond); Owens Valley Paiute (Steward, MOVP:415, 417); Paviotso (Park).

97. Coyote and Turtle

Yauelmani (Y) [Newman].--Coyote and Turtle lived south near the big lake: they hunted squirrels. Coyote teased Turtle by repeatedly offering him squirrel fat, then snatching it away. Turtle broke wind at Coyote. Thereafter Coyote broke wind each time he was about to shoot a squirrel. Turtle ineffectually plugged Coyote's anus with wax. Next he tried sewing-in a rock with sapling oak withes and sealing it all with wax. Still Coyote could not retain it and failed in hunting squirrels (1).

Coyote asked Turtle to shoot a large elk. Turtle shot the last, the smallest, yet it proved to be very fine (2). Sent for wood, Coyote returned to find Turtle and elk gone (3). He walked along the river bank; he frightened ducks by dancing for them (*).

He heard a woman and girl singing. His anus told him it came from the water (4). Coyote caused the water to part (5). He entered their home; he called them "grandchildren," and spoke their language. By stealing their rattle and singing he drew them ashore. Undeceived, they followed, obtained their rattle, and returned home.

(1) Uncontrolled flatus: Yauelmani (Newman); see also abstract 98, Coyote and Bat.

(2) Poor game proves rich: Yauelmani (Newman); Owens Valley Paiute (Steward, MOVP:394); Southern Ute (Lowie, ST:47).

(3) This brief episode is highly suggestive of Coyote and Porcupine, a tale familiar throughout the Basin, and known to the Owens Valley Paiute (Steward, MOV:375).

(* See abstract 94 (Yauelmani), note 4.

(4) Anus adviser: Yauelmani (Newman); Tübatulabal (C. F. Voegelin, TT:203), in *War with the Yokuts*; Kawaiisu (Zigmond); Serrano (Benedict, ST:12, 13), in other tales. Probably an aspect of *feces adviser* of Plateau mythology.

(5) Compare abstract 90 (Yauelmani), note 8. This episode of Coyote, a mother and daughter, may be an attenuated variant of the well-known Basin episode wherein Coyote encounters an old woman and her daughter at a lake (for a representative distribution see Gayton, AACF:593).

98. Coyote and Bat

Yauelmani (Y) [Newman].--While Coyote was repairing his arrows he lasciviously ogled his wife, Bed Louse. When she commented sarcastically upon his burning his arrows, he killed her. Remorseful, Coyote cut his hair and abstained from meat.

He went to visit his maternal uncle, Bat. Next morning, when cooking squirrels which he had caught, he ripped one open, offering it to Bat. As Bat reached for it, Coyote ate it. He did this with each squirrel, and repeated the performance next day. That night Bat broke wind on Coyote. When Coyote next went hunting he broke wind and frightened all the squirrels. Bat laughed at his failure, which continued next day.

Asked to cure him, Bat sewed up Coyote's anus with a fiber which proved too weak. Bat suggested sapling oak with. Coyote, angered, tried to shoot Bat, but his arrows would not touch him. Coyote then went to get oak with. When he returned Bat had disappeared. Coyote tracked him, but again failed to shoot him. He gave up (1).

(1) See abstract 97 (Yauelmani).

99. Coyote and the Badgers

Yauelmani (Y) [Newman].--Two badgers saw Coyote coming; one of them entered his hole. Coyote insisted on homosexual intercourse with the visible one. Badger suggested a race to a distant badger hole, the winner to have his wish of the other. They started: the badger entered his hole, presumably to run underground; Coyote rushed off. At the goal the second badger, waiting meanwhile, emerged panting just before Coyote reached it. Coyote then subjected himself to the homosexual act: he was eager to race again under the same conditions. The ruse was repeated. Coyote declined a third attempt, and was laughed off by the badgers; his anus whistled as he went.

He met Stink Bug, threatened to eat him. Stink Bug said he was listening to children singing underground. Intrigued, Coyote listened while Stink Bug went off on the pretense of getting food. When the singing diminished Coyote opened up the earth; wasps swarmed out, stung and pursued him.

100. Coyote and the Old Man, Hamna (Sucking Creature)

Yauelmani (Y) [Newman].--Coyote fished at Falling Water on Kern River. He took some to an old man [Hamna (1)] at Bitter Water [Woody, California], who was smoking out squirrels to roast. They raced. Coyote, ahead, swallowed a mountain. Hamna overtook and swallowed him. Coyote came out his anus. Hamna was already at the fish when Coyote reached there. Coyote gave Hamna the fish, then he went home.

(1) See abstract 61 (Yauelmani), note 7.

101. Coyote and Hitwai'iyu (Ghost)

Yauelmani (Y) [Newman].--The children of many people played happily. One among them caused trouble; he threw others on the ground; he developed little horns. An injured child's parents reported this to Coyote. Coyote caused Hitwai'iyu (1) to be rubbed with tobacco, whereupon he fell down, wept, and turned into a stick of wood (2). The people gathered firewood. A whirlwind (3) came to the fire; as Coyote jumped and tried to catch it, Hitwai'iyu escaped. Coyote fell in the fire and was burned.

(1) This word, translated as "devil" by modern informants (Newman's, Kroeber's, and my own), is considered "bad." My Wukchumni informant was shocked at my voicing it and insisted it came from the south, "people down there talked that way." It is really untranslatable: it refers to a malicious, wandering, ghostlike wraith which may cause people harm. But the conception of its supposed actuality is of no significance in Yokuts culture. Newman states that the word definitely is not that for great-grandfather. Compare the Crow invective: "You ghost, you crazy one!" (Lowie, MTCI:43).

(2) See abstract 140 (Chunut), note 4.

(3) Whirlwind as ghost's vehicle: A common belief; for example, Northern Miwok (Merriam, DW: 220); Northfork Mono (Gifford, NM:53); Tübatulabal (C. F. Voegelin, TT:205); Wintu (Du Bois, WE: 77); Shoshoni (Lowie, NSE:297).

102. Coyote, the Yellow Jackets, and the Clam Shells [Mih-kit'-tee and Ki'-yoo Go to Waw'-cum-naw]

Wukchumni (Y) [Latta, CIF:187].--Mih-kit-tee and Coyote were going to a meeting in Antelope

Valley. Coyote was to do Mih-kit-tee's eating for him, as the latter ate only tobacco. Coyote went to drink, saw some yellow jackets, asked them how they became small-waisted. They offered to fix it for him; they tied tule around his waist, pulled it so tight he died (1). Mih-kit-tee struck him with an arrow (2); Coyote revived, claimed he had been asleep (3). Coyote lagged behind. When near Tulare Lake a clam shell whirled past his head. Soon several more came while Coyote persistently shot at squirrels. A clam shell struck his head; he died. Mih-kit-tee revived him as before, scolded him for being unable to leave things alone.

- (1) See abstract 94 (Yauelmani), note 5.
- (2) See abstract 64 (Michahai-Waksachi), note 5.
- (3) See abstract 10 (Yauelmani), note 7.

103. Coyote Plays Hide-and-Seek [E'-sha Num'-uk, the Hiding Game]

Wukchumni (Y) [Latta, CIF:95].--Weasel, Gopher, Mouse, and others were playing a hiding game. Coyote came, wanted to shoot Dove. Everyone protested, asked him to play instead. He hid. The person who was "it" saw Coyote; he struck him with a rock instead of the customary basket tray. Coyote fell down; the others ran off. Fox came, revived him. Coyote thought he had slept (1).

They hunted together. Coyote rested under a tree, was intrigued by its falling leaves. Wanting to float too, he climbed the tree, jumped, fell on his face and died (2).

- (1) See abstract 10 (Yauelmani), note 7.
- (2) Coyote attempts to fly from a treetop: Wukchumni (Latta, CIF:95); Northfork Mono (Gifford, WMM:354, 355); Maidu (Dixon, MM:93).

104. Coyote Rides with Sun [Ki'-yoo Rides with the Sun]

Yauelmani (Y) [Latta, CIF:137].--Sun was once on earth, then went to the sky to live. Coyote wanted to visit him. After two attempts to follow him west, he went to the east edge of the world, sat there, bow and arrow in hand, till Sun rose. Sun told him to move; he scorched his tail and back. Coyote wanted to travel with Sun. He did, but soon became acutely hot, had to close his eyes. At last, in the west, he was able to climb into a treetop and descend to earth (1).

- (1) An almost identical version is given by Powers (TC:395). Its source is evidently the Kern River region.

105. Coyote and Tipiknits Gamble

Yauelmani (Y) [Newman].--Coyote went north [?] to play the hand-game with Tipiknits [the guardian of the afterworld] (1). When Tipiknits won, people died: when Coyote won wild doves and seeds increased. On the last night of the game Coyote hid the stick. Tipiknits guessed and lost. Coyote showed Tipiknits that he had hidden it in his penis.

- (1) Coyote and Tipiknits gamble in the afterworld: Yauelmani (Newman); Wukchumni (Gayton), in Pursuit of a Dead Wife (abstract 142); Chunut (Latta, CIF:99).

106. Coyote Tricks the Goldfinches [Shut-eye Dancers] [Hih'-suh Na'-es]

Chunut (Y) [Latta, CIF:101].--Goldfinches were playing a game in which one person sat with his eyes closed, while others circled close to him. The one in the center pecked at those about him, attempting to pull out a feather.

Coyote came, wanted to play too; urged the birds to come near him. The goldfinches forgot to be cautious. Coyote peeped, caught and swallowed them one by one. Then the birds noticed, refused to play with him (1).

- (1) This seems to be a local form of the ubiquitous Duped Dancers theme, although no identical form is reported from any neighboring California tribes. Some more distant recordings are Southern Ute, Moapa (Lowie, ST:37, 194); Assiniboine (Lowie, A:111), with references. The more frequent story of duping game from northern California, the Plateau, and Basin is one in which Skunk kills visitors with his scent. The shut-eye form is found in the Plains and eastward; compare Skinner and Satterlee (FMI:268-270, 520) for the Menomini version and comparative references.

107. Coyote, the Twelve Brothers, and Falcon

Yauelmani (Y) [Newman].--Coyote went north to see dead people; he told Tipiknits he had come to see his dead relatives. Tipiknits said he should go into the afterworld in the morning, and Coyote stayed at his house that night. Next morning they went to the bridge, which was jerking up and down. Across the water the dead were dancing. When Coyote got on the bridge it jerked up, flipping him far up. He lay dead for long; then he heard singing, he wagged his tail. Next day he heard the song; he arose, took his rattle and sang. He went along singing and dancing; the song stopped. Next evening he heard it again; he sang and danced.

Then he reached twelve men called 'ane' tapi. He addressed them as grandchildren, commented on their growth, saying they were mere children when

he left long ago. At night they played the hand-game. Each side sang. Coyote was offered playing sticks but he declined and used his own, which were tobacco. Some of the brothers laughed at Coyote, but by dawn he had won from them all. Coyote took them below. All climbed into a large basket and descended to Taslupunau (San Amidio Mountain) where the brothers made their home.

Coyote went north to a lake. As he walked along the shore he heard a shout. He heard it again, recognized it as Falcon's voice, and thought he was being ridiculed. Falcon was on an island, which Coyote reached by shooting an arrow across the water. Falcon was already grown up. Again Coyote shot an arrow; they both sat on it and reached the shore. They went north; after one day they reached a place of many people (1).

(1) The opening elements of this tale are those common in all Yokuts tales of a trip to the afterworld (see abstracts 139-153); the continuing episode does not seem to be in the afterworld. Other than this, the tale has no specific comparisons with others from the Yokuts-Mono region.

108. Coyote Steals Cougar's Child

Yauelmani (Y) [Newman].--While Cougar's wife was at work, Coyote stole her infant (1). He took it home, reared it with his own twelve children (2). Coyote hunted, brought home many squirrels: his children ate quantities, young Cougar only a little liver. Coyote made the child a bow and arrows, told him to hunt near home. Coyote made him better equipment, warned him against going to a certain spot (3) where a powerful person was always mourning. The child killed two deer; Coyote's lazy, gluttonous children (4) ate at once.

Then the boy went to the forbidden place. The Cougars recognized each other (5); they decided to kill Coyote. The boy went back with two deer, which the others devoured; he ate but little. Coyote knew he had been discovered, prepared his house against attack.

Cougar assembled shamans, Night Owl, Hoot Owl, Bat, and Skunk (6). They surrounded Coyote's house, struck the ground with their gambling trays (7). The house became hard. Inside, young Cougar caused the Coyotes to sleep; he came out.

The Coyotes found their house burning (8). Coyote threw his pestle against the wall; he broke wind against the door, so did his children, to no avail. They could not get out; they burned.

The chief assembled his people (*). He asked each what he wanted to be, and where he wanted to live (*). They all left their pictures at that rock (9). They scattered.

(1) Coyote steals child: Yauelmani (Newman); Tübatulabal (C. F. and E. W. Voegelin), Wolf's children; Kawaiisu (Zigmond); Kitanemuk (Kroeber, IMSCC:243); Serrano (Benedict, ST:14); Maidu (Dixon, MT:229), Lizard seduces the mother, children depart in anger.

(2) Reared with Coyote's children: Yauelmani (Newman), twelve children; Tübatulabal (C. F. and E. W. Voegelin, TMT); Kawaiisu (Zigmond); Kitanemuk (Kroeber, IMSCC:243), seven children; Serrano (Benedict, ST:14).

(3) Forbidden place: Yauelmani (Newman); Kitanemuk (Kroeber, IMSCC:244); Tübatulabal (C. F. and E. W. Voegelin, TMT).

(4) Coyote's children lazy: Yauelmani (Newman); Kitanemuk (Kroeber, IMSCC:244); Tübatulabal (C. F. and E. W. Voegelin, TMT), inferential.

(5) Parent-child recognition: Yauelmani (Newman); Tübatulabal (C. F. and E. W. Voegelin, TMT); Kawaiisu (Zigmond); Kitanemuk (Kroeber, IMSCC:244); Serrano (Benedict, ST:15); Maidu (Dixon, MT:237).

(6) Shamans directed to kill Coyote: Yauelmani (Newman). This refers to established practice (cf. Gayton, Yokuts-Mono Chiefs and Shamans).

(7) Both Yokuts and Western Mono shamans strike large basket trays (resembling gambling trays) on the ground to discharge deadly invisible "shot" against a victim.

(8) House burned: Yauelmani (Newman); Kitanemuk (Kroeber, IMSCC:244).

(*) See abstract 137 (Michahai-Waksachi), notes 1, 3.

(9) See abstract 16 (Wobonuch), note 16.

109. Transvestite Steals Cougar's Child

Yauelmani (Y) [Newman].--Many people were living east of here at Aybiw ('aybiw, literally, "magnesium place"). The transvestite (toho'tim) lived near the hills. She had been stealing all kinds of children--those of Coyote, Eagle, Falcon, and Hummingbird. When Cougar, her brother, went east, she visited his people and found them pounding acorns. Cougar's wife told her that they were pounding acorns because her husband had gone to hunt deer. On being questioned by Coyote, Cougar's wife told him that the transvestite was her husband's sister and that she lived to the west. Coyote replied that he did not know her, that he was suspicious of her roaming about in their territory. The transvestite heard Cougar's child weeping and offered to quiet it. After going eastward with the cradle, she paced up and down along the road. Then she waded across a body of water and finally reached her house near the hills (*).

Cougar returned home toward sundown. When he asked his wife for their child, she told him that his sister had been wandering about with the child in her arms. They tried to find her footprints. Coyote said that he had often told them that she was an untrustworthy person; and he added that it was probably she who had stolen his own child.

In the morning Cougar went in this direction to Dinaga (dina-ga'; identified by my informant as "Oat Mountain"). From the summit he called to his son. He came down weeping. He jumped across a lowland river, and on the opposite shore he smeared his dried tears (simix) on a stone. Then he returned home and confessed that he had failed to find his son. The next morning he went to the same place.

The child, who was now growing up, asked the transvestite for permission to walk outdoors. She made him promise not to go far away (*). Meanwhile his father had again climbed the mountain, called to his son, and descended weeping. The child, who was near, heard the weeping and decided to find out who it was. As before, the old man jumped across the river, walked eastward along the opposite shore, and smeared his dried tears on the same stone; when he reached home, he told Coyote that he had not found anything.

On the following morning the father again climbed to the summit and called to his son in despair. His son was also there, hiding behind an oak tree. As his father passed by, weeping, the boy caught hold of him (*). They held each other tightly, for they were both strong. To the boy's questioning, Cougar replied that he was weeping because a woman had stolen his son. He then asked the boy where his home was. The boy told him that he was living with a woman who took care of many children. Cougar inquired whether these were her own children. The boy answered that they were not her own; all kinds of children were living there, among them the children of Eagle, Falcon, Coyote, and Hummingbird (*). Cougar told him to get the children of the important people (ma'ya'hay, "big ones") outdoors on the next night, when the woman was asleep. Cougar returned home happily.

On reaching his house Cougar informed Coyote, who had begun to ask questions immediately, that he had been successful in finding his child. Then Eagle, the leader, spoke, telling the people to assemble. They were going to put down some money and get a shaman (*). It was decided that they would use their own shamans, Night Owl, Skunk, and Hoot Owl. They brought the money to Night Owl and asked him if he could do away with the woman who had their children. Night Owl promised to deal with her at midnight. Then the three shamans conferred and decided to catch the woman by covering her with a net. Just at midnight the children of some of the important people--Eagle, Falcon, Coyote, and Hummingbird--were taken outdoors by the youngster. The shamans were waiting there in readiness. They threw their net over the house and set it aflame (*) by magic. The transvestite tried to work magic with her pestle (1); it floated up, but the net did not break.

When they returned home, their parents awoke and were very happy at getting their children back again. Their leader told them that they must separate (+). Eagle said that he would go to the mountain. Cougar and Falcon said that they would go to the mountain, too. Coyote said that he would roam in the plains, where he would be able to find something to eat. Hummingbird said that he would go where there were flowers to eat (+).

That is the end.

(*) See abstract 108 (Yauelmani), notes 1, 3, 5, 2 [reared with other stolen children], 6, 8, 9.

(1) See abstract 64 (Michahai-Waksachi), note 1.

(+) See abstract 137 (Michahai-Waksachi), notes 1, 3.

110. Coyote Steals Cougar's Child [The Panther's Children and Coyote]

Kitanemuk Shoshonean [told by Yauelmani: Kroeber, IMSCC:243].--Jimson Weed and Cottontail Rabbit found deermeat at their door three times. Cottontail bore twins; she did not see her husband.

Coyote had seven sons (*); he visited the women. He sent the older for water in an openwork basket (1), meanwhile stole the boys (*). Then Cougar came, asked for his sons. Taking food, he sought them ten or twelve years.

Coyote warned the boys not to go far when hunting (*). They met Cougar, who recognized his sons (*). Cougar killed a deer. The boys called Coyote to come for it. Coyote started to eat it but drew back three times. Cougar leaped out, killed Coyote (2). Cougar killed Coyote's frivolous children (*) and wife (3). He burned the house (*). Then he traveled.

(*) See abstract 108 (Yauelmani), notes 2, 1, 3, 5, 4, 7.

(1) Openwork basket ruse: Kitanemuk (Kroeber, IMSCC:243); Kawaiisu (Zigmond).

(2) Coyote killed while eating deer: Kitanemuk (Kroeber, IMSCC:243); Tübatulabal (C. F. and E. W. Voegelin, TMT); Kawaiisu (Zigmond).

(3) Coyote's family killed: Kitanemuk (Kroeber, IMSCC:243); Tübatulabal (C. F. and E. W. Voegelin, TMT); Kawaiisu (Zigmond).

111. War of the Foothills and Plains People

Yauelmani, I (Y) [Newman].--Many people lived in the mountains; they were always hunting. Every evening they brought in what they had killed. Coyote and Falcon lived in a sweat house; they ate nothing but tobacco. In the morning Falcon came out and went to the water. He stopped, stretched out his arms, and dived. On emerging, he shouted (1). Far to the west Turtle heard him and wondered why he was shouting; he told

himself that Falcon's people were probably thinking about something. He reported to [Western] Coyote, who called for a meeting. When the people assembled, Turtle told them that he had heard the warrior, Falcon, shouting, that he was probably not shouting without a reason, and that his people were probably thinking about something. The Westerners said that they were ready. Turtle asked them whom they would send to see the Mountaineers. They decided upon their announcer, Coyote, who said that he would leave the next day to find out what the Mountaineers wanted.

The next morning Western Coyote reached the home of the Mountain People. He shouted as he approached. On hearing him, the people inquired who was shouting. He replied that it was Western Coyote, the shaman. Mountain Coyote said that he probably had some news. After Western Coyote had been welcomed, Mountain Coyote spoke, asking the leaders to pay attention to the traveler. When the people assembled, their leader asked Western Coyote for his news. But he answered that he had no news, that he had come to ask a question; he said that his tribe had sent him because their warrior had heard The Fearsome One shouting. He went on to ask why the warrior [Falcon] was shouting; perhaps the Mountaineers wanted to fight. But the people denied this, saying that they did not want to fight. Then the leaders were questioned, and Mountain Coyote said that the Mountaineers were not cowardly and that it would be best to fight. Falcon agreed with this heartily. Then Mountain Coyote said that his people would leave the next day, spend the night on the plains, and fight the Westerners the following morning. Western Coyote approved this plan and left. He shouted on approaching his people, who had assembled. As soon as he arrived, Turtle asked him what he had heard. Western Coyote reported that there would be a battle. Turtle said that this was very good, for their arrows already were getting rusty [sic].

The following morning their opponents came, met them in the middle of the plains, and spent the night there. On the morning of the next day [Mountain, Western?] Coyote gave the word to start the battle. The people began fighting, but Turtle and Falcon stood in the rear and did not participate. [Mountain?] Coyote rallied the people; many of them were being killed. Falcon and Turtle strung their bows. Turtle shot, and half of the Mountaineers were wiped out. Falcon did the same. Finally Falcon, Turtle, and the two Coyotes were the only ones left. They kept missing each other. Falcon shot, but his arrows did not penetrate; his feathers were already whirling about in the air. He wept as Turtle approached. Then [Mountain] Coyote spoke, saying that the fight had lasted long enough. Turtle and Falcon agreed. Mountain Coyote said that their people had all been

wiped out (2). Turtle replied that, at any rate, they had fought, that their arrows had been getting rusty. Falcon said that now they could all go home. Turtle agreed and added that they need never fight again. [Mountain, Western?] Coyote said that that was the best way to live. Then Turtle told Falcon to awaken his people. Falcon shouted, and all of his comrades arose (3). Turtle also shouted, and all of his comrades arose too. Then they returned to their homes.

(1) Shouting after bathing: Yauelmani (Newman), also in Deserted Children (abstract 114); Tübatulabal (C. F. Voegelin, TT:195), in Deserted Children (abstract 116).

(2) Vanquishing of Falcon's people unlike other versions.

(3) Revival by shouting: Yauelmani (Newman); Pomo (Barrett, PM:458).

112. War of the Foothills and Plains People

Yauelmani, II (Y) [Newman].--Sparrow Hawk was killed and impaled on a stick by people near Tulare Lake. Falcon rescued him while his captors slept (1). Thereupon the Plains people went to the mountains. They all fought. The Foothills people were all killed except Big Belly. The people from the plains sang about him. [Big Belly then killed them?] That place is called "Being-Killed-Off-Place."

(1) This portion appears as an episode in Deserted Children (abstract 114).

113. War of the Foothills and Plains People

Yaudanchi (Y) [Kroeber, IMSCC:223].--Coyote led a war party from the foothills down to the lake. Hummingbird was his companion. Three owls with them produced an inexhaustible supply of arrow points, sinew, and shafts. Coyote used his leg bone to kill the last two survivors, Lake-Trout and Turtle (1).

Eagle was chief of all. He ordered them all to scatter, asking each to designate his future form and dwelling place (2). They all left.

(1) Lake-Trout and Turtle killed in nape by special missile: Yaudanchi (Kroeber, IMSCC:223); Yauelmani (Newman), in Deserted Children (abstract 114).

(2) See abstract 137 (Michahai-Waksachi) notes 1, 3.

113a. War with the Yokuts

Tübatulabal [Voegelin, TT:201].--[Although this tale starts as if it were comparable with the tale, War of Foothills and Plains People, it is really a weak version of a favorite Basin episode: Coyote's rescue of Wolf after a strenuous

battle (for representative distribution see Gayton, AACF:594; add Kawaiisu [Zigmond]). The mention of Big Belly in the Yauelmani War of the Foothills and Plains People (Newman) is probably significant since the Northeastern Maidu tale, Big Belly's Son (Dixon, MM:102), seems, too, to be a very attenuated version of the recovery of Wolf's scalp by Coyote. In other words, the Yokuts Foothill versus Valley strife is perhaps the faintest reverberation of the battle episode in the Basin Wolf, Coyote, and Bear Woman tale (cf. Luiseño [Du Bois, RLISC:149]).]

114. Deserted Children; War of the Foothills and Plains People

Yauelmani (Y) [Newman].--Eagle called the people together. Dove was sent westward to inspect the seeds; he reported that they were ripening. Then two antelope went and they brought back much (1). The people decided to go west to gather more. They all left their children behind (2), saying they would return in three days. Eagle's boy was to care for them--for Cougar's and Coyote's children and the more humble little ones. Many days passed, the poor children were starving. Eagle's child could not feed them all; he cried in despair.

Hearing the weeping, [another] Coyote came (3); he got his wife to help feed the children (4), who were growing rapidly (5). Soon they wanted a sweat house. Coyote sent for Bear (5a), who built it in one day (6). They all sweated. On emerging, Falcon shouted (7). Duck, Lake-Trout, and Turtle heard him and thought he was insulting them by shouting that their bodies were twisted with old age. They asked Coyote, then Bear, to make them some arrows. Bear told them to get Butcher Bird, who knew how to feather arrows. Butcher Bird called for feathers and told them to get more sinew and some acorn mush. He scorched the sinew and ate it. Getting angry at this, Coyote started to shoot at Butcher Bird but was finally quieted. Butcher Bird called for a basket. He regurgitated the sinew and filled a basket with it. Then he made many arrows.

Next morning they went down after their parents. They killed all their relatives there (8). Then they returned home and sweated.

Again on emerging Falcon shouted. The three of them [Duck, Lake-Trout, and Turtle] again thought that he was insulting them by shouting that their bodies were twisted with old age. Falcon was told about his younger brother, Sparrow Hawk, who was bound in a fir tree. Coyote and Falcon decided to rescue him. They spent one day repairing their arrows. Bear and Coyote carried the arrows. At sundown they reached the warriors' home by a lake.

The enemy had Falcon's younger brother,

Sparrow Hawk, bound in a fir tree; they were dancing around it. Falcon went there, went in unrecognized (9). But when he shouted, his enemies became suspicious and started to run away. Falcon's friends joined him, a battle ensued. Finally only three lowlanders were alive, Turtle, Duck, and Lake-Trout, and of mountaineers, Falcon, Hummingbird, Cougar, and Coyote. Coyote threw a stick at Duck and killed him. Coyote told Falcon to get a bone with which to kill Lake-Trout. Falcon fitted the bone to his arrow and shot Lake-Trout in the nape of the neck. He did the same to Turtle (10).

Then they fetched the bound Hawk. Falcon revived his dead comrades and they returned home.

Falcon said they would decide where to live; Crow gathered the people (*). Coyote chose the valley, said he would eat whatever he found. Crow chose the valley, said he would eat the eyes of dead things. Cougar chose the mountains where he could hunt deer. Hummingbird said he would be wherever there were flowers. Bear chose the mountains where he would search for food (*). The more humble persons said they would stay right there.

(1) See opening incident of Yauelmani, Condor Steals Falcon's Wife (abstract 81).

(2) Children deserted: Yauelmani (Newman); Wukchumni (Latta, CIF:85); Tachi (Kroeber, IMSCC: 215); Tübatulabal (C. F. Voegelin, TT:195).

(3) Found by Coyote: Yauelmani (Newman); Wukchumni (Latta, CIF:85); Tübatulabal (C. F. Voegelin, TT:195).

(4) Coyote gets aid: Yauelmani (Newman), wife; Wukchumni (Latta, CIF:85), wife; Tübatulabal (C. F. Voegelin, TT:195), paternal aunt.

(5) See abstract 57 (Wukchumni), note 9.

(5a) Coyote and Bear addressed Eagle's boy as grandchild.

(6) See abstract 58 (Wukchumni), note 4.

(7) See abstract 111 (Yauelmani), note 2.

(8) Kill parents: Yauelmani (Newman); Wukchumni (Latta, CIF:85); Tachi (Kroeber, IMSCC: 215); Tübatulabal (C. F. Voegelin, TT:197).

(9) See discussion of War of Foothills and Plains People, abstract 113a. Person rescued, Yauelmani (Newman), in War of Foothills and Plains People (abstract 112); Tübatulabal (C. F. Voegelin, TT:203), in War with the Yokuts (abstract 113a).

(10) See abstract 113 (Yaudanchi), note 1.

(*) See abstract 137 (Michahai-Waksachi), notes 1, 4.

115. Deserted Children [The Great Famine]

Wukchumni (Y) [Latta, CIF:85].--Eagle's people were starving; he sent Road Runner north to look for food, Dove west. Dove found seeds very far to the west; he brought some back (1). Eagle said they must move there, but it was impossible to take children. Eagle, Cougar, Bear, Hawk, Deer, and others abandoned their babies (*).

A coyote, out hunting, heard babies crying (*). He found them all; put them in Eagle's large house; then went after his wife (*). He returned with much food, fed them. They grew rapidly (*). He trained the boys to shoot. Coyote himself was a good arrow dodger.

They went to attack their parents' village; they killed everyone there (*). When those people revived they became parents of all the birds and animals in the Kettleman Plains region.

- (1) See abstract 81 (Yauelmani), note 1.
 (*) See abstract 114 (Yauelmani), notes 1, 2, 3, 4, 5, 8.

116. Deserted Children [Coyote Rescues Babies]

Tübatulabal [C. F. Voegelin, TT:195].-- Coyote found (*) many babies alone in a house (*). He got his paternal aunt (1) to help him feed and care for them (*). One would take nothing except tobacco juice [Liklik, Falcon?] (2). The children grew rapidly (*). They bathed. Then Tugayal shouted, Liklik replied (*).

Coyote incited them to slaughter their parents. They left in three days, killed everyone in the village (*), and stayed there.

Sun had two daughters who had been spared; Coyote desired them (3). Coyote and his companions contested at shooting against Sun. Sun failed five times; then paid Coyote [to spare him?].

- (*) See abstract 144 (Yauelmani), notes 3, 2, 4, 5, 7, 8.

(1) See abstract 93 (Yauelmani), note 5.
 (2) See abstract 15 (Wukchumni), note 3.
 Although Dr. Voegelin tells us that he does not believe that Liklik is to be identified with the Yokuts hero, Falcon (limik), it seems possible that that hero's attribute, the eating of tobacco, has been adopted by the Tübatulabal narrator, particularly as the first episode of the story is undoubtedly derived from their Penutian neighbors.

- (3) Compare Walapai (Kroeber, WE:274).

The Thunder Twins

The essential elements of the Thunder Twins tale, if indeed it can be called a tale, seem to be children who are sole survivors, either through abandonment or escaping disaster, and who eventually go to the sky. The intervening episodes, usually undeveloped (elaborated only in the Yuki example) vary greatly, making it impossible to regard all the stories as variants of one myth. The fact of the children becoming Thunder has no bearing on the plots.

The Pomo conception of thunder, which is of the "thunderbird" type, is described by Barrett

(PM:28-29). The thunderbird concept is relatively rare in California; certainly it is not reported south of the Pomo and Maidu. All the Pomo myths with Thunder as an important character were obtained on the coast, Barrett states. It seems possible that those attributes which are common to Thunder and the Gilak in Pomo mythology, that is, those of "the cannibal giant bird" as Kroeber (WE) has called such a character, are those common to two phases of an enormously widespread belief in a mythical predatory bird of great power: the thunderbird on the one hand and the kidnapping, cannibalistic bird on the other.

The Thunder children, who are quite another concept, appear also in Pomo myths, but without connection with the powerful winged thunder character just mentioned. The children are brothers, sometimes with a sister, who find themselves in situations grossly similar to those of Yuki, Miwok, Yokuts, and Western Mono Thunder Twins. In the Pomo tale (Barrett, PM:131-135) they are sole survivors of two disasters; eventually they made gleaming suits for themselves and rose to the sky to dwell. This story is most like that of the Southern Miwok (Merriam, DW:173-178) in the making of a means to fly, and the lack of adventures. In one Pomo variant of Bear and Deer (Barrett, PM:344) the persecuted youngsters are Thunder's children. The occurrence of Thunder's children in the Bear and Deer tale is also known from the Miwok (Gifford, MM:291; Latta, CIF:113), Chukchansi (Kroeber, IMSCC:203), and from the Wintu in an extremely aberrant form (Du Bois and Demetracopoulou, WM:296).

The Southern Miwok tale given by Merriam (loc. cit.) is barely comparable to the Wobonuch form: the twins escaped a giant; they put feathers on their arms and soon feathers grew all over them (thunderbird concept); they decided to become thunder; they went north to live, but come south shouting each winter. They are Tim-me-la'-le, a rolling thunder, and Kahloo, a sharp cracking noise.

The Wailaki tale (Goddard, WT:78) is of surviving or abandoned boys who grew rapidly as they were reared by their grandmother. They showed people proper foods, then went to the sky, one going north, the other south. The tale is clearly related to the neighboring Yuki variant of the Deserted Children type. The Yuki tale (Kroeber, YM:927) is strongly transformer-like in treatment, that is, its stylistic development is northwestern; it is long and rich in detail as compared to neighboring and more southerly variants.

The Wintu Thunder Twins (loc. cit.) were reared by their grandmother; they grew rapidly, visited their grandfather, and killed their evil bear mother. Insulted by Blackbird and Blue Jay they created a storm and killed them. They now live in the sky; they are thunder and lightning. This tale is comparable to Yuki, yet too it suggests Bear and Deer.

The Tachi form, which follows, seems like a

variant of other Deserted Children tales, such as the Yauelmani or Tūbatulabal have, yet, even though clearly curtailed, its pattern is that of Yuki, Wailaki, and possibly more northerly Deserted Children myths.

The Wobonuch Thunder Twins, while not abandoned, are fetal survivors of a giant's slaughter (really a hero split in two), thereby more resembling Lodge Boy and Thrown Away than the cognate twins of Tachi, Yuki, and Wailaki tales. But they do not exhibit the contrariness of the Plains twins. The Wobonuch story is a melange of incidents with parallels in a number of Basin tales, the most important being the marriage of a girl who repeoples the earth. The Thunder Twins as such are not known from the Basin and are strictly Californian characters. Thunder Brothers appear in a Paviotso tale of entirely different form (Park).

A woman of "earth-mother" character, associated with hero-brothers in a Washo tale (Dangberg, WT:443), becomes thunder and goes to dwell in the sky. This peculiar episode is understandable only through our Wobonuch Thunder Twins tale, for the brothers in the Washo example are another pair of fetus twins, Hainano and Pukwesh (cf. abstract 126, note 1).

A Puget Sound myth (Haeberlin, MPS:417) tells of two brothers who became so powerful and destructive that they were transformed into thunder and lightning.

117. Thunder Twins (Deserted Children)

Tachi (Y) [Kroeber, IMSCC:215].--Two scabby boys were abused, then deserted (*) during a famine (*). Their grandmother remained to care for them (1). The boys became thunder (2). They supplied their grandmother with food. Their maternal uncle returned to bring them a little fish. The boys killed and revived him, gave him food, then sent him back. When their parents came for food they killed them (*). The uncle warned others to stay away (3).

(*) See abstract 114 (Yauelmani), notes 2, 1, 8.

(1) Reared by grandmother [in this tale]: Tachi (Kroeber, IMSCC:215); Yuki (Kroeber, YM:927); Wailaki (Goddard, WT:78).

(2) Become Thunder [in this tale]: Tachi (Kroeber, IMSCC:215); Yuki (Kroeber, IMSCC:927); Wailaki (Goddard, WT:78).

(3) It is of interest to compare the Northwest Coast tale of the Deserted Prince (cf. Boas, TM:225, 784), but beyond the showing of a loose similarity the comparison is not profitable to the present discussion.

118. Thunder Twins (Mother of Men; Hero Split in Two)

Wobonuch (WM) [Gayton].--Wema'ho [Walking

Skeleton] (1) came from the north carrying his mortar and pestle (2) and singing (3). He killed people who were celebrating (4); one girl escaped by transforming into an old woman (5).

A bitch found the fetus of a victim (6). She saved it, named it Thunder (7), made it grow rapidly (8). She warned the boy not to approach the sweat house where the cannibal was; neither arrows nor fire could kill Wemaho. Then Bitch got cane, gave Thunder a knife of it (9), and instructed him. Thunder stood at one side of the sweat-house door, cast in a stone. Wemaho's long tongue flashed out: Thunder cut off a piece. These actions were repeated until the cannibal was at the door, and burned there in a fire built by Thunder.

The lone girl survivor appeared. Thunder sent her east to Wolf and Coyote (10). These men raced for her (11); Wolf won and married her. The cannibal, now revived, pursued her there. Wolf and Coyote raced toward him; Wolf won and killed him (12). The children of Wolf and the woman repeopled the world (13).

Thunder asked Bitch to cut him in two (14). The two parts, left in water overnight, appeared at dawn (15) as two boys. They went to the sky. When they were too noisy people would make a bitch howl; the boys heard this and would stop (16). One brother has a small bow, he makes small thunderclaps; the other has a large bow rendering a loud booming noise (17).

(1) Skeleton giant: Wobonuch (Gayton); Washo (Dangberg, WT:399); Northfork Mono (Gifford, WMM:311, 313, 318), is also a basket-carrier; Paviotso (Lowie, ST:201, 202, 205), merely a cannibal; Mono Lake Paiute (Steward, MOV:428), is also a basket-carrier; Southern Miwok (Merriam, DW:173); Kutenai (Boas, KT:83, 272).

(2) Carrying mortar and pestle: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:312, 318).

(3) Ogre sings constantly, usually own name: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:308, 311, 313); Mono Lake Paiute (Steward, MOV:428); Paviotso (Lowie, ST:205), sang as he left; Wintu (Du Bois and Demetracopoulou, WM:344); Modoc (Curtin, MM:148).

(4) People gambling in sweat house are killed: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:311, 313, 318); Mono Lake Paiute (Steward, MOV:428); Paviotso (Lowie, ST:202, 205); Washo (Dangberg, WT:395); Southern Miwok (Merriam, DW:173), people merely killed, sweat house not mentioned.

(5) One woman survives: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:311, 313, 318); Mono Lake Paiute (Steward, MOV:428); Paviotso (Lowie, ST:201, 202, 205); Washo (Dangberg, WT:395).

(6) Bitch finds fetus, rears a boy: this feature is unique for California and neighboring areas. But because of its association with Hainano and Pukwesh (abstract 126) is perhaps an attenuated and locally distorted rendering of the rapidly growing fetus twins, Lodge Boy and Thrown Away; compare Assiniboine (Lowie, A:168), Iowa (Skinner, TI:427).

(7) Surviving children are Thunder [in parallel tales]: Wobonuch (Gayton); Southern Miwok (Merriam, DW:173); Pomo (Barrett, PM:131); Wintu (Du Bois and Demetracopoulou, WM:296). But see abstract 117 (Tachi), note 2. It is to be noted that the tales most comparable to this of the Wobonuch, those of Northfork Mono (abstracts 119, 120, 121) and Mono Lake, while lacking the Thunder Twins characters, nevertheless have a surviving baby character. But its place in the story is pointless, and it remains unnamed; in other Northfork Mono and Paviotso versions the baby survives only to be eaten later by the cannibal.

(8) See abstract 57 (Wukchumni), note 9.

(9) See abstract 94 (Yauelmani), note 7.

(10) Surviving woman goes to male rescuers: Wobonuch (Gayton), Wolf and Coyote; Northfork Mono (Gifford, WMM:313, 315), Wolf and Coyote, (317), Eagle; Mono Lake Paiute (Steward, MOV:428), goes to an aunt; Paviotso (Lowie, ST:201, 205).

(11) Foot race for woman: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:315); Owens Valley Paiute (Steward, MOV:398), in Haininu; Northern Shoshone (Lowie, NS:275), in another tale; Nez Percé (Phinney, NPT:380), in another tale.

(12) Wolf and Coyote kill ogre: Wobonuch (Gayton), aberrant; Northfork Mono (Gifford, WMM:313).

(13) Girl becomes "Mother of Men": Wobonuch (Gayton), aberrant. See abstract 120 (Northfork Mono), note 1.

(14) Hero split in two: Wobonuch (Gayton); Kaibab Paiute (Sapir, KPGD:399), in Iron Clothes; Shivwits (Lowie, ST:121), in Iron Clothes; Moapa (Lowie, ST:189), in Iron Clothes; Ute (?) (Powell, SMNAI:48), in Iron Clothes (Stone Shirt); Modoc (Curtin, MM:101), in a hero tale.

(15) See abstract 57 (Wukchumni), note 7.

(16) This association of dogs with thunder is reflected in the Yana tale of Flint Boy, which may even be a curious aberration of the above (cf. Sapir, YT:23, 223). The Duma believe thunder is a dog. The Peel River Kutchin chastised a dog in order to make thunder cease (Osgood, CEK:155).

(17) Two kinds of thunder: Wobonuch (Gayton); Chunut (Gayton), mentioned as a belief, not in a tale; Southern Miwok (Merriam, DW:178); Miwok (Gifford, MM:291; Latta, CIF:113), in Bear and Deer; Coast Miwok (Merriam, DW:199), in aberrant Bear and Deer; Wintu (Du Bois and Demetracopoulou, WM:296), twins become thunder and lightning.

119. Walking Skeleton (Mother of Men)

Northfork Mono [Gifford, WMM:311].--Attracted by a crying child, an ogress came and killed him by putting a pitch-lined basket on his head. She sang (*). She killed people playing games (*); she whistled (1), they looked at her and died (2). One girl escaped (*). She tried to rescue a baby, but Walking Skeleton (*), who had eaten all his own flesh (3), came, pounded it up in his mortar (*), ate it (4). Then he followed the girl who vaulted away on her digging

stick (5). Walking Skeleton fell, broke apart; he called his parts together again (6). Several times the girl escaped him, finally reached Wolf and Coyote (*), who killed him (*). The girl married Chicken Hawk, had six children (*). They all gathered, decided to become birds and fly away (7).

(*) See abstract 118 (Wobonuch), notes 3, 4, 5, 1, 2, 10, 12, 13, aberrant.

(1) Attracts attention by whistling: Northfork Mono (Gifford, WMM:311, 313, 318); Mono Lake Paiute (Steward, MOV:428).

(2) Death-giving glance: Northfork Mono (Gifford, WMM:311, 313, 318); Washo (Dangberg, WT:395); Mono Lake Paiute (Steward, MOV:428); Wintu (Du Bois and Demetracopoulou, WM:293), in an Evil Father-in-Law tale.

(3) Self-eating skeleton: Northfork Mono (Gifford, WMM:312, 318, 351); Washo (Dangberg, WT:399); Maidu (Dixon, MM:97); Wintu (Du Bois and Demetracopoulou, WM:360), becomes rolling skull; Modoc (Curtin, MM:137); Kutenai (Boas, KT:83, 272), in another tale.

(4) Baby eaten: Northfork Mono (Gifford, WMM:312, 314, 318); Mono Lake Paiute (Steward, MOV:428).

(5) Vaulting on digging stick: Northfork Mono (Gifford, WMM:312, 315); Washo (Dangberg, WT:399); Mono Lake Paiute (Steward, MOV:428); Tubatulabal (C. F. and E. W. Voegelin, TMT); Paviotso (Lowie, ST:202), (Park); Modoc (Curtin, MM:137).

(6) Calling parts together: Northfork Mono (Gifford, WMM:312, 315).

(7) See abstract 137 (Michahai-Waksachi).

120. Walking Skeleton (Mother of Men)

Northfork Mono [Gifford, WMM:313].--Walking Skeleton (*) came. He whistled (+), people looked at him and died (+). One girl and an infant escaped (*). The cannibal overtook them, ate the baby (+). The girl left an echo to speak for her; she vaulted across mountains (+). The cannibal pursued but lost his quarry; he fell down, broke, called his scattered parts together (+). The girl reached Wolf and Coyote (*), who raced for her (*). Walking Skeleton came, stayed the night. The girl escaped to her aunt, who hid her. The cannibal came; she escaped while he slept. She reached Skunk, who made puddles of pitch into which her pursuer fell and died. The girl went to Eagle, whose home was on a cliff. They cohabited after ten days: in two days the girl produced pairs of children (*), which Eagle sent off to establish various tribes (1).

(*) See abstract 118 (Wobonuch), notes 1, 5, 10, 11.

(+) See abstract 119 (Northfork Mono), notes 1, 2, 4, 5, 6, 13.

(1) Children of union establish tribes: Northfork Mono (Gifford, WMM:311, 313, 317); Wobonuch (Gayton), aberrant; Mono Lake Paiute (Steward, MOV:429); Washo (Dangberg, WT:395, 441); Paviotso (Lowie, ST:201, 202, 205), (Park, PT), woman's

previous adventures unlike these, following more usual Basin pattern (cf. Lowie, ST:204).

121. Composite: Walking Skeleton; Lizard and Coyote; Falcon Contests with the Cannibal

Northfork Mono [Gifford, WMM:318].--Walking Skeleton (*), who ate herself (+), carried a burden basket lined with pitch, and a pestle (*). She whistled (+): people died looking at her (+). She killed all in a village except one girl (*), and a baby which she later ate (+). The girl, unable to hide, got Bat to carry her to Skunk. Skunk made a pitch puddle, put the girl there as bait. Coyote and Puma [Cougar] came; they fought for her; Puma won but got stuck in the pitch; he called Bear. Bear pursued Skunk into a tree. Skunk escaped from its bent tip which sprang back and dashed Bear to pieces.

Walking Skeleton tormented Lizard, who escaped to the sky in an elderwood tube. There Coyote made fun of his fingers (1). He took Lizard hunting, shoved him over a precipice (‡), yet did not kill him.

Coyote's sister, Raccoon, had two daughters, Juncoes, who gave Lizard water, whereas Coyote's daughters refused (‡). Lizard took Raccoon and her daughters to earth and back in his tube. Raccoon hid Lizard and the girls in her wood pack. Two of Coyote's daughters looked to see what was going on: dirt was thrown in their eyes (‡). The third saw Lizard (‡). Coyote and daughters caused rain and hail, but Raccoon and family perched in Lizard's tube. They retaliated by making heat: Coyote and daughters scalded to death.

Falcon and Crow (2) escaped Walking Skeleton. They slit mouths in mouthless people (3), among them Rainbow, a gambler (§). Falcon's mother, Wild Turkey, was staked there; her legs were broken (§). Rainbow made pitch puddles in his shinny course. Meanwhile Falcon laid an egg ball (4); a feather was his stick. Before the game finished Walking Skeleton came in a fog and caught Rainbow. Owl cleared the fog (5).

Falcon and Crow released Turkey. Walking Skeleton caught them all. Falcon ate his mother's heart and died. Crow made a fire and burned Walking Skeleton and the victims in her basket. Falcon became a bag of feathers, later turned into an egg and shinny stick. Thrown on the fire, Falcon came forth; he was wild. They lashed him in a cradle which was leaned against a tree to make him grow tall. Turkey revived from her consumed heart. Falcon objected to Eagle or Vulture as brothers. He seized Salamander's snake cane, which bit him; he died. Crow fell in a lake. A gopher snake belt killed Turkey; she became a vulture. Upon her threat to eat Falcon's heart, Eagle killed her (6).

- (*) See abstract 118 (Wobonuch), notes 1, 2, 5.
- (+) See abstract 119 (Northfork Mono), notes 3, 1, 2, 4.
- (1) See abstract 9 (Paleuyami), note 4.
- (‡) See abstract 126 (Wobonuch), notes 19, 17, 24, 25.
- (2) See abstract 3 (Gashowu), note 2.
- (3) See abstract 79 (Gashowu), note 8.
- (§) See abstract 57 (Wukchumni), notes 21, 23, 26.
- (4) Egg ball, see abstract 65 (Wobonuch), note 4.
- (5) Aberration of usual items at end of contest; holes, fog, etc.: see abstract 57 (Wukchumni), note 29.
- (6) This peculiar picture of a "world gone mad" is unparalleled in any myth from surrounding tribes, although a different but equally puzzling *melée* concludes a Yauelmani tale (abstract 93). Since the entire myth is composed of aberrations of recognizable episodes, it seems possible that this chaotic conclusion is the individual product of this particular informant.

The Mother of Men

These fragments (abstracts 122, 123) are unquestionably reflections of the Shoshonean "mother-of-all" concept. In the Basin it is formulated in the tale of a woman who dwelt in a lake and was wooed by Coyote; for example, Kaibab Paiute (Sapir, TKPUU:358), (Powell, SMNAI:28); Southern Ute, Shivwits, Moapa, Paviotso (Lowie, ST:103, 157, 209, 216); Northern Shoshone (Lowie, NS:236); Washo (Dangberg, WT:439); Owens Valley Paiute (Steward, MOVP:365-368); Chemehuevi (Kroeber, OTCI:240). In southern California, it has the "earth-mother" aspect; for example, Luiseno (Kroeber, TMMIC:312). The woman at the lake is the embodiment of one phase of the "mother-of-all" concept expressed in Great Basin tales; the other phase is represented by the rescued girl of the Walking Skeleton and Thunder Twins tales given above (cf. Gayton, AACF:587, 593). Both phases, which postulate a physiological conception for mankind, are opposed to the Californian idea of the formation of mankind from matter (clay, sticks, feathers) by a creator.

122. Mother of Men

Wobonuch, I (WM) [Gayton].--A woman, Tabiya, having no husband bore many children. She told them where to live, what tribes they would be. Exhausted, she entered a lake. She lives on an island. Various animals live in the lake.

123. Mother of Men

Wobonuch, II (WM) [Gayton].--After the animal-transformation a woman came out of a lake. She called forth each tribe and told it where to go. There are animals under the water there.

124. Creation of Men

Wukchumni (Y) [Gayton].--This is the first and only world, there has never been any other. After this world was made Eagle formed one man (1). He was up on a mountain under the shelter of a big slate rock that had marks or letters on it (2). Eagle told his people about it.

- (1) See abstract 125 (Wukchumni), note 1.
 (2) See abstract 16 (Wobonuch), note 12.

125. Creation of Man; Death Controversy
[The Indians Come]

Wukchumni (Y) [Latta, CIF:207].--Eagle and Cougar remained after their people had been transformed. Eagle fashioned a man's figure of clay (1) on the floor of a tule house, made paws for hands and feet, then set fire to the house. At dawn he breathed on the baked form; it walked. Eagle took a piece of the man, put it in a basket by a spring; at dawn it became a woman (2). This couple's children became, respectively, the Wukchumni, Patwisha, Waksachi, Telamni, Koyeti; others became other tribes (3).

These people began digging up the earth with their paws, so Eagle changed their paws to hands (4). Eagle thought people should live forever, be rejuvenated in a spring (*). Cougar objected, wanted funeral ceremonies (*). Coyote agreed, and said the world would become overcrowded (*), people would starve. Eagle suggested inexhaustible food, but Coyote objected (5). So they decided to let people die, that is why people do not live forever.

- (1) Eagle as creator of man: Wukchumni (Latta, CIF:207), (Gayton); Michahai-Waksachi (Gayton).

Yokuts and Western Mono interest centers on events prior to the coming or creation of mankind, and on the reactions of the animal-people to the event. Actual creation, as above, so important in Northern California, is practically disregarded.

- (2) See abstract 57 (Wukchumni), note 7.
 (3) Dispersal of couple for tribes: Wukchumni (Latta, CIF:207); Michahai-Waksachi (Gayton); Wobonuch (Gayton).

- (4) An aberration of Lizard Hand: see abstract 9 (Paleuyami), note 4.

- (*) See abstract 39 (Wukchumni), notes 1, 3, 2.

- (5) See abstract 16 (Wobonuch), note 9, and abstract 140 (Chunut), note 2.

126. Hainano and Pumkwesh (1);
Pumkwesh and Coyote (2)

Wobonuch (WM) [Gayton].--A cannibal came, killed and ate everyone except Pumkwesh. He threw fetal entrails away (3). Pumkwesh found

this; it was his brother. He washed it, named him Hainano, made him grow rapidly (4) by circling a leaching hole. Put in a sweat house, Hainano leaped about wildly till Pumkwesh tamed him (5).

Pumkwesh sent the boy after cane for arrows, then to his grandfather for an arrow straightener, then for feathers, then for sinew, lastly for pitch (6).

Armed, they started north to kill the cannibal. At a fork in the trail they separated. Hainano found bear cubs swinging in a treetop (7). He played the game so roughly he killed them. Hainano continued, was ambushed by his uncle and aunt, the angered parents of the cubs (8), was killed and eaten (9). Pumkwesh came, found a drop of blood, struck it with his arrow, it came to life (10). Hainano asked why he had been wakened (11). Hainano then killed the bears in their home and burned the house entirely. Thereafter bears could be killed (12).

The boys reached the cannibal's village. Pumkwesh killed all the inhabitants while Hainano struggled with the cannibal. Pumkwesh stabbed him, then skinned him. Hainano built a fire, put pieces of flesh on it, they vanished. Beneath the fire was Sunawawa, a sucking tarantula (13). Angry, Hainano stuffed fire and all down its throat; then he pulled out a little tarantula. The mother creature came up, pursued Hainano. She could not be shot because her body was minute. Hainano went to Skunk who told Tarantula to open her mouth, close her eyes; he and his wife shot musk in her mouth. Tarantula regained consciousness, continued in pursuit.

Hainano reached his grandfathers, who told Tarantula to close her eyes, open her mouth. They threw in a hot stone arrow straightener; it burned its way out, killed her (14). They burned her corpse. The grandfathers told Hainano to remain. He did; he can be seen with them in the moon.

Pumkwesh went home, then went to visit where Coyote and his sister, Junco, lived. Pumkwesh took all his wealth (15), but on arrival appeared as a destitute man (16). Coyote's daughters scorned him; but Junco's gave him a drink (17). He gave them black beads which they wear now (18). On reaching their house he became handsome again. Coyote and his daughters were jealous.

Coyote took Pumkwesh hunting, pushed him over a cliff as he looked for deer (19). Pumkwesh landed in an eagle's nest (20). They cared for him.

Below the cliff lived Bat; he examined his traps (21). Pumkwesh waved to him. Bat flew up; he proved his strength by moving a boulder (22) on his back to the north side of the cliff; it is there yet. Then Bat brought down Pumkwesh and two eaglets. They descended safely.

Junco came by, saw Pumkwesh; they went home, but Pumkwesh hid himself. Coyote saw Junco's girls had ceased crying (23). He sent his girls

over to peep; tobacco was thrown in their eyes (24); the last one was able to endure it (25). She went home and told all. Coyote came, welcomed Pukwesh, offered to gamble for the eaglets (26). Pukwesh won them; kept them till they were grown.

Pukwesh was the first person to make cane arrows, use the arrow straightener, to make war, kill bears, to have two wives, and to keep pets.

(1) The story is recorded from Wobonuch (Gayton), the Northfork Mono (Gifford, WMM:326, 333), the Owens Valley Paiute (Steward, MOV:397, 408), and Paviotso (Park, an aberrant form). (Steward obtained another version at Bishop, Calif., which, owing to its curtailment, is unfortunately not usable; op. cit., 433.) The Owens Valley Paiute variants are related to the Three Siblings story of Shivwits and Moapa (Lowie, ST:136, 192), as they have the lewd storyteller introductory incident and the additional sister character. A factor in all versions, whether as Hainano and Pukwesh or the Three Siblings, is the perverse nature of the younger brother. This is not stressed so much in the Wobonuch example as it is in that of the Northfork Mono. The Washo story of Pewetseli and Damalali (Dangberg, WT:395 ff.) is of similar brothers and contains some related episodes. An unruly younger brother of a comparable pair are found in Pomo (Barrett, PM:311); Modoc (Curtin, MM:207, 288); Washo (Dangberg, WT:401 ff.); Northern Shoshone (Lowie, NS:260); Ute (Kroeber, UT:278). For further comparisons see the Lodge Boy and Thrown Away series of the Basin and Plains, for example, Northern Shoshone (Lowie, ST:280); Blackfoot (Wissler and Duvall, MBI:40); Crow (Linderman, OMC:110), (Lowie, MTCI:7-13, passim); general (Reichard, LTDM:272). The Crow version given by Linderman mentions the taming of Thrown Away [Spring Boy] in a sweat lodge and the killing of a sucking creature with a hot rock.

(2) Given as a separate story by Northfork Mono (Gifford, WMM:338), but apparently attached to the Hainano and Pukwesh tale recorded from Bishop by Steward (p. 433). Park records a Paviotso version in which a growing rock is substituted for the precipice: Coyote causes the rock to rise with the hunter on it, because he is angry that the hunter did not marry his girls.

(3) Child from discarded fetus: See abstract 118 (Wobonuch), note 6.

(4) See abstract 57 (Wukchumni), note 7.

(5) Hainano (frog) leaps about: Wobonuch (Gayton); Paiute (at Bishop) (Steward, MOV:433).

(6) Visits to uncles: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:330); Washo (Dangberg, WT:403).

(7) Bear cubs sway in tree: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:327, 334); Owens Valley Paiute (Steward, MOV:403); Northern Shoshone (Lowie, NS:260), in Weasel Brothers, younger of whom is mischievous.

(8) Cubs prove to be aunt's children: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:334); Owens Valley Paiute (Steward, MOV:403).

(9) Hainano ambushed and killed: Wobonuch (Gayton), devoured by bears; Northfork Mono (Gifford, WMM:330, 335), struck by rattlesnake.

(10) See abstract 64 (Michahai-Waksachi), note 5.

(11) See abstract 10 (Yaelmani), note 7.

(12) Bears less dangerous thereafter: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:333).

(13) Sucking underground: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:333, 338); Washo (Dangberg, WT:405); Paviotso (Lowie, ST:239). This sucking creature is not the sucking monster of Great Basin tales (cf. abstract 61, note 5).

(14) See abstract 58 (Wukchumni), note 7.

(15) Pukwesh takes wealth, goes visiting: Wobonuch (Gayton); Owens Valley Paiute (Steward, MOV:406); Modoc (Curtin, MM:249), in another tale.

(16) Shabby suitor: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:321); Owens Valley Paiute (Steward, MOV:406); Yaudanchi (Kroeber, IMSCC:220), in Shabby Suitor (abstract 70); Yaelmani (Newman), in Contest Underground; Modoc (Curtin, MM:249), in another tale.

(17) Scorned by Coyote's daughters, befriended by Junco's: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:321); Owens Valley Paiute (Steward, MOV:407); Yaudanchi (Kroeber, IMSCC:220), in Shabby Suitor (abstract 70); Yaelmani (Newman), in Mikiti Kills Bear (abstract 61); Paviotso (Park), in another tale.

(18) Explanatory element: Wobonuch (Gayton); Owens Valley Paiute (Steward, MOV:407).

(19) Pushed over cliff: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:321, 339); Owens Valley Paiute (Steward, MOV:407); Paviotso (Park), Coyote causes rock to grow; Ute (Kroeber, UT:272), taken there with eyes shut.

(20) Eagle's nest refuge: Wobonuch (Gayton); Paviotso (Park); Yavapai (Gifford, NWYM:356), hero carried to aerie by an eagle.

(21) Bat below cliff: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:339); Junco; Owens Valley Paiute (Steward, MOV:408); Tibatulabal (C. F. and E. W. Voegelin, TMT), in Growing Rock; Ute (Kroeber, UT:272); Yavapai (Gifford, NWYM:356), (Gould, TLM-A:320), both in adventures of a monster slayer; Paviotso (Park).

(22) Weight test by Bat: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:339); Owens Valley Paiute (Steward, MOV:408); Ute (Kroeber, UT:272); Yavapai (Gould, TLM-A:320); Havasupai (Spier, HT); Navaho (Matthews, NL:104), (Haile, OLNEW).

(23) Relatives cease mourning: Wobonuch (Gayton); Owens Valley Paiute (Steward, MOV:408); Paviotso (Park).

(24) Coyote's spy has eyes injured: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:322, 339); Central Sierra Miwok (Gifford, MM:299), crushed obsidian, in another tale; Wintu (Du Bois and Demetracopoulou, WT:293), in Evil Father-in-Law tale; Kutenai (Boas, KT:216), Coyote throws dirt in Magpie's eyes, in another tale.

(25) Last spy successful: Wobonuch (Gayton); Northfork Mono (Gifford, WMM:322, 340); Owens Valley Paiute (Steward, MOV:408), only spy.

(26) Gambling for eaglets: No comparison.

127. Punkwesh (Tawana) and Coyote

Wobonuch (WM) [Gayton].--Coyote pushed Tawana (an eagle-like bird) over a cliff (*). Bat was down below (*). Tawana landed uninjured on a ledge (*). Coyote ran down to eat his supposed victim but could not find him.

(*) See abstract 126 (Wobonuch), notes 19, 21, 20.

128. Basket-Carrier

Yauelmani (Y) [Newman].--A woman carrying a burden basket frequently stole children, which she threw in her basket, took home, boiled and ate (1). Coyote urged the people to exterminate her by burning. Gopher and others got wood, took it to the ogress's home. Various woods were presented; the ogress said none of them would burn her. Coyote asked his anus (2). It advised grass (3). The ogress admitted it would burn her. She sang (4). Gopher heard her. She cried. Coyote burned her.

(1) Ogress with burden basket: Yauelmani (Newman), berdache or male in Mikiti Kills Bear (abstract 61). The sole instance of this character in Yokuts myths. Some occurrences from surrounding tribes, several of whom rendered the character as male, are: Northfork Mono (Gifford, WMM:307, 311, 318); Mono Lake Paiute (Steward, MOV:428), male; Salinan (Mason, LSI: 84, 109); Central Sierra Miwok (Gifford, MM: 292, 334), male; Southern Miwok (Merriam, DW: 169), male; Kawaiisu (Zigmond), male; Serrano (Benedict, ST:9); Yavapai (Gifford, NWM:390); Navaho (Parsons, NFI:375), male. For the general distribution of this character, who is usually female, see: Thompson, TNAI:351.

(2) See abstract 97 (Yauelmani), note 4.

(3) See abstract 81 (Yauelmani), note 8.

(4) Singing when faced with death is a Yokuts practice. The song is presumably that bestowed by one's guardian spirit, but the act, regardless of what song is sung, seems to be ritualistic and truly religious. It is referred to in myths (see abstract 139 [Michahai-Waksachi], note 21), and in anecdote (see Gayton, YMCS: 392).

129. Owl's Anger

Waksachi (WM) [Gayton].--Owl threw brown seeds into his eyes at each meal. Angered when his wife and her sister commented on it, he took his wife to the spring, and there tore off her breast.

130. Bear and Deer (1)

Chukchansi (Y) [from Southern Sierra Miwok; Kroeber, IMSCC:203].--Grizzly Bear killed deer when lousing her. Deer's two boys killed Bear's

two children in a sweat house. They fled to their grandfather. Bear pursued them. The grandfather threw a hot rock in her anus, killing her. The boys became thunders; they were so noisy they had to go to the sky to live (2).

(1) This one recording of Bear and Deer from Yokuts lips is, as stated, clearly of external origin. The story is distributed among tribes surrounding the South Central California region; references are summarized elsewhere (Gayton, AACF: 591; add Washo, Dangberg, WT:393; Chinook, Ray, LCEN; Menomini, Bloomfield, MT:493). It is notable that elements particularly associated with this tale--the flight of the children, surrogate objects, and crane bridge--are lacking in Yokuts myths.

(2) Children become thunder: Southern Sierra Miwok (Kroeber, IMSCC:204); Miwok (Gifford, MM: 291), (Latta, CIF:113); Coast Miwok (Merriam, DW: 199); Pomo (Barrett, PM:344); Maidu (Dixon, MM: 82), inferential, children in sky roll balls; Wintu (Du Bois and Demetracopoulou, WM:296), in Thunder and Lightning, a possible extreme variant of Bear and Deer.

131. Eagle Discovers the Carnivores
[Why Tro'-khud Made the Rainbow]

Wukchumni (Y) [Latta, CIF:71].--Eagle and all his people went to the mountains with Bear to gather tobacco. Eagle made a rainbow, ordered everyone to jump over it in order to discover those who ate meat. Duck, Deer, Elk, and Antelope succeeded; Bear, Coyote, Wolf, Black Spider, Rattlesnake, and others failed. Bear got the tobacco. The test was repeated on the way back with the same results.

Eagle ordered a Jimson-weed rite, to test them further; ordered that only water and acorn soup could be eaten for twelve days. There were six baskets of brewed jimsonweed; Wolf passed it around; each person sipped twice; but Coyote only poured it down his chest. Eagle told them of his plans for creating human beings. Then the drinkers slept. Eagle and Cougar inspected each person to see if any were awake. All those who had failed before were awake. Eagle planned to put these meat-eaters where they could not harm the future human people (1).

(1) It seems doubtful that this functions so much as a tale as an explanatory narrative. Its apparent point is to explain why carnivores live in the high mountains, but it serves also to forewarn young jimsonweed drinkers against breaking the meat taboo which prevails before and during the ceremony. Jumping over the rainbow is paralleled in actuality by a preliminary part of the jimsonweed ritual. An arc of willow wands is set up in the ground: the boys and girls who have been fasting (i.e., eating only acorn soup) for twelve days must run and jump over it. Failure to clear it proves one unfit to drink the de-

coction. A person who is unusually active after taking the decoction, or who suffers real illness is believed to have failed to fast properly. The meat taboo is part of a Yokuts-Western Mono ritualistic pattern applying at any time of special personal stress.

132. Origin of Basket Designs [How Yokuts Basketry Designs Began]

Wukchumni (Y) [Latta, CIF:77].--Kah-dah-dim-cha and her daughter (*) lived near Lemon Cove. The girl went to eat clover (*). A bear killed and ate her (*). One drop of blood remained on a leaf (*); it called to the searching mother (*), who took it home, left it in a covered basket (*). At dawn a girl baby cried (*) in the basket (1). Kah-dah-dim-cha removed it, clothed it, named it Chu-chan-cun. She cried for her mother constantly; played surreptitiously with basket materials. Then she disappeared. Much later Kah-dah-dim-cha dreamed, and followed her. As Chu-chan-cun traveled she made a succession of baskets, each with a design, the duplicate of which was painted on a near-by rock (2). These designs were Water Snake, Rattlesnake, Gopher Snake, Wild Goose, Caterpillar, Pine Tree, Lightning, King Snake, Arrowhead, and others.

Kah-dah-dim-cha persuaded her grandchild to return to Kaweah River. Thereafter they continued making baskets with designs.

(*) See abstract 57 (Wukchumni), notes 1, 2, 4, 5, 6, 7, 8.

(1) While this whole incident has been borrowed from Mikiti, the blood-clot origin is apparently the preferred source for remarkable individuals in this area, just as to-be-dug-from-the-ground is popular in Northern California (cf. Du Bois and Demetracopoulou, WM:397, notes 9, 10).

(2) This wandering of the girl child who makes superior baskets as she travels is suggestive of a similar character in Basin mythology, the sister in The Three Siblings (cf. Lowie, ST:136, 192; Steward, MOVP:400).

133. Burden Basket Rock [Ahng'-ush-in]

Wukchumni (Y) [Latta, CIF:67].--One of the first people died near Lemon Cove. His corpse was being carried home toward Dunlap when, on Stokes Mountain, he revived. People accompanying him were terrified and turned to stone (1). Among them was a girl with a burden basket which petrified also. All the rocks are there now.

(1) The explanation of special rocks or physiographic formations by the belief that they are transfigured persons is less common in Californian mythology than that of the Basin or of the Plateau and Northwest Coast wherein such transformations are abundant. The instances recorded from Yokuts and Western Mono are in

Pleiades tales, which are localized in each instance, and in a few random tales: see abstract 44 (Wukchumni), note 4; Wukchumni (Latta, CIF:67); Dumna (Latta, CIF:153); Tachi (Kroeber, IMSCC:212); (Stewart, TYT:238).

Some other citations of Transformation to Stone from California and adjacent areas are: Tubatulabal (C. F. and E. W. Voegelin, TMT); Salinan (Mason, LSI:111); Kawaiisu (Zigmond); Havasupai (Spier, HT); Yuma (Harrington, YA0:337); Owens Valley Paiute (Steward, MOVP:373); Paiute [?] (Austin, W:267); Kaibab Paiute (Sapir, TKPUU:347); Moapa (Lowie, ST:177); Paviotso (Park); Southern Sierra Miwok (Merriam, DW:21, 22); Kato (Goddard, KT:193); Wiyot (Reichard, WGT:193); Wintu (Du Bois and Demetracopoulou, 306); Achomawi (Curtin, AM:287); Shasta (Dixon, SM:37); Modoc (Curtin, MM:26, passim); Klamath (Spier, KT); Okanogan (Cline).

134. Pleiades-Watchers Turn to Stone [Wa'-mih-low]

Dumna (Y) [Latta, CIF:153].--Coyote told people who wanted gambling luck to go to Lookout Mountain, above Friant, and watch the Pleiades rise. Those who did this were successful. Three women tried this, but on seeing the stars rise became frightened, turned to stone (1). Those rocks are there now.

(1) See abstract 133 (Wukchumni), note 1.

134a. Turtle Steals Roasting Elk

Tachi (Y) [Stewart, TYT:238].--A chief assembled his people and announced a feast. Everyone hunted, contributed food. They roasted elk in a pit; at night all slept save Coyote, who said he would watch it. Turtle came, dug up the elk without hindrance from Coyote. The people woke, pursued Turtle westward. He saved himself and the elk by jumping into the ocean. He became Moro Rock, San Luis Obispo County (1).

(1) See abstract 133 (Wukchumni), note 1.

135. Transformation to Animals

Chunut (Y) [Gayton].--The animals, as persons, were all here (*). They consulted Magpie, who told them what they were to be (*): Owl to have horns, live in trees; the skunks to be shamans; Eagle to live in the mountains and to be on money; Coyote to live in the brush. Ground Owl and Blackbird were mentioned.

(*) See abstract 137 (Michahai-Waksachi), notes 1, 4.

136. Transformation to Animals

Northfork Mono [Gifford, WMM:355, 356].--Northfork people hunted five days. They sent Coyote

for water (1). They all (*) named and transformed themselves into birds and flew away (*). Coyote returned; he wanted to be Eagle (*). He tried to fly, but fell from a tree (2). He saw a gopher, caught and ate it (3); he decided to be Coyote.

(1) See abstract 16 (Wobonuch), note 3.

(*) See abstract 137 (Michahai-Waksachi), notes 1, 4, 5.

(2) See abstract 103 (Wukchumni), note 2.

(3) Coyote tries to fly, eats gopher: Northfork Mono (Gifford, WMM:354, 355, 356). See also abstract 103 (Wukchumni), note 2.

137. Transformation to Animals

Michahai-Waksachi (Y-WM) [Gayton].--Sun and fire were established. Eagle called his people (1). He said they would place a man and woman to establish tribes here; that their lives could be renewed once by immersion (2). Those left over would become birds and animals. Coyote and the others agreed to the plan, and Eagle then named the pair for each tribe and its location (3). Then he said Dove would be messenger, Eagle a shaman's helper [sic], Owl a shaman's supernatural helper (4). He sent them off; he, Coyote, and Dog remained. Coyote was dissatisfied, he wanted to be Eagle (5). Eagle flew away.

Coyote and Dog (6) hunted. Coyote tricked Dog, twice eating his share of food. The third time Dog abandoned Coyote, and went to live with the Indians.

(1) Assembly or group transformation: Michahai-Waksachi (Gayton); Chunut (Gayton); Wukchumni (Gayton), in Creation of Land (abstract 6), inferential; in Composite: Conquest of the Cannibal (abstract 63); (Latta, CIF:197); Yaudanchi (Kroeber, IMSCC:224), in War of the Foothills and Plains People (abstract 113); Yauelmani (Newman), in Coyote Steals Cougar's Child (abstracts 108, 109); Wobonuch (Gayton), in Creation of Land (abstracts 15, 16), inferential; Conquest of the Cannibal (abstract 65); Northfork Mono (Gifford, WMM:313, 355, 356), in Walking Skeleton (abstract 120), in Growing Rock (abstract 75); Tübatulabal (C. F. Voegelin, TT:207); Owens Valley Paiute (Steward, MOV:364, 383, 415, 422, 424), in Creation of Earth, inferential; in Coyote, Magpie and Dove; in Race to Koso Springs; in Wolf and Road Runner, aberrant; Mono Lake Paiute (Steward, MOV:432), in Theft of Pine Nuts; Southern Sierra Miwok (Barrett, MSSM:5, 9, 18); Miwok (Merriam, DW:43, 87, 132, 171); Pomo (Barrett, PM:53, 82, 83, 85, 106, 180, 187; CMPI:47); Southern Ute (Lowie, ST:14); Kamia (Gifford, KIV:77), at end of origin tale.

(2) See abstract 39 (Wukchumni), note 1.

(3) Couples placed to establish tribes: Michahai-Waksachi (Gayton); Dumna (Gayton), in Creation of Land (abstract 1); Wukchumni (Latta,

CIF:208); Tuhohi (Kroeber, IMSCC:209), in Creation of Land (abstract 13); Wobonuch (Gayton), in Conquest with the Cannibal (abstract 65), inferential; Northfork Mono (Gifford, WMM:317), Eagle's children in Walking Skeleton (abstract 120); Kamia (Gifford, KIV:77), couple made of clay for each tribe.

(4) Animals named, physical traits mentioned, supernatural duties assigned, located: Michahai-Waksachi (Gayton); Chunut (Gayton); Wukchumni (Gayton), in Composite: Conquest with the Cannibal (abstract 63); Creation of Land (abstract 6); (Latta, CIF:197); (Stewart, YCM:322), in Creation of Land; Yaudanchi (Kroeber, IMSCC:224), in War of Foothills and Plains People (abstract 113); Yauelmani (Newman), in Coyote Steals Cougar's Child (abstracts 208, 209); Tuhohi (Kroeber, IMSCC:209), in Creation of Land (abstract 13); Wobonuch (Gayton), in Creation of Land (abstracts 15, 16); Conquest of the Cannibal (abstract 65); Northfork Mono (Gifford, WMM:355, 356), in Growing Rock (abstract 75); Tübatulabal (C. F. Voegelin, TT:207); Owens Valley Paiute (Steward, MOV:364, 383, 415, 422); Mono Lake Paiute (Steward, MOV:433); Southern Sierra Miwok (Barrett, MSSM:5, 9, 18); Pomo (Barrett, PM:53, 82, 83, 85, 106, 180, 187); Southern Ute (Lowie, ST:14).

(5) Coyote dissatisfied: Michahai-Waksachi (Gayton); Wukchumni (Gayton), in Composite: Conquest with the Cannibal (abstract 63); Yaudanchi (Kroeber, IMSCC:224), in War of Foothills and Plains People (abstract 113); Northfork Mono (Gifford, WMM:355, 356).

(6) Coyote and Dog remain: Michahai-Waksachi (Gayton); Wobonuch (Gayton), in Creation of Land, (abstracts 15, 16).

138. Transformation to Animals; Lizard Hand [The Bird and Animal People Leave]

Wukchumni (Y) [Latta, CIF:197].--Eagle's people held a meeting (*) in Antelope Valley. Eagle announced the coming of a new people, described their way of life, said their hands were to be like Lizard's. Coyote objected. Eagle had Lizard stand on a metate, to announce that carnivores should live in the mountains. Then Cougar took his place and told each person where and how he was to live. Coyote wanted to be Eagle. Cougar told Blue Jay to plant acorns. Deer was to provide meat for the Indians. Bear would be the only animal to eat Jimson-weed (*). Coyote and Lizard argued about their hands; Lizard ran into a crack in a rock; Coyote tried to shoot and smoke him out but failed (1). Coyote went off saying the Indians should have Lizard's hands. Eagle and Cougar decided that they should be like Coyote's (2).

(*) See abstract 137 (Michahai-Waksachi), notes 1, 4.

(1) See abstract 9 (Paleuyami), note 4.

(2) Reversal of this episode; probably a misunderstanding on part of informant or recorder.

139. Pursuit of a Dead Wife (Orpheus) (1)

Michahai-Waksachi (Y-WM) [Gayton].--A man remained two nights at his wife's grave (2). On the second (3) the ground shook (4); the woman rose, shook earth from herself (5), and started west (6). Her man followed, despite her discouragement (7). She disappeared during the day (8).

On the fourth night they reached water. There a chief removed the woman's eyes, replaced them with sunflower seeds (9), gave her directions. The couple went onto an unstable bridge (10); ignored a frightening thing in the water (11); the man was helped across by his supernatural power (12).

In the afterworld people were dancing (13). Relatives welcomed the woman, complained of the man's odor (14). During the day all disappeared (15). The dead sent the woman back with her husband. They recrossed the bridge. The guardian chief replaced the woman's eyes, enjoined continence (16) until reaching home and silence on their adventures for six days (17). But the husband insisted on intercourse: the woman disappeared (18).

The man found his parents mourning (19). They hid him. Curious friends prevailed on them to tell (20). The exposed man held an assembly, sang, danced, told all that he had seen (21). He was bitten by a rattlesnake and died (22).

(1) The nature and distribution of the variants of this myth in North America are discussed in a separate paper (Gayton, OMNA).

(2) Waits at grave: Michahai-Waksachi (Gayton); Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:216); Chukchansi (Hudson, IM:105); Chauchila (Newman); Dumna (Gayton); Kechayi (Gayton); Wukchumni, I, II (Gayton); Yaudanchi (Kroeber, IMSCC:228); South Fork Tule River (Hudson, IM:104); Paleuyami (Gayton); Yauelmani (Newman); Wobonuch, I, II (Gayton); Tübatulabal (C. F. Voegelin, TT:203); Southern Sierra Miwok (Latta, CIF:117); Plains Miwok (Merriam, DW:127); Nisenan (Powers, TC:340), grave near house.

(3) Resurrection on second night: Michahai-Waksachi (Gayton); Chunut, I (Gayton); Tachi (Kroeber, IMSCC:216); Chauchila (Newman), inferential.

(4) Ground trembles or rumbles: Michahai-Waksachi (Gayton); Chukchansi (Hudson, IM:105); Wukchumni, I, II (Gayton); South Fork Tule River (Hudson, IM:104); Yauelmani (Newman); Wobonuch, II (Gayton); Southern Sierra Miwok (Latta, CIF:117); Nisenan (Powers, TC:340).

(5) Shakes off earth: Michahai-Waksachi (Gayton); Chukchansi (Hudson, IM:105); Chauchila (Newman); Wukchumni, I, II (Gayton); South Fork Tule River (Hudson, IM:104); Wobonuch, II (Gayton); Plains Miwok (Merriam, DW:127).

(6) Goes west: Michahai-Waksachi (Gayton); Chunut, II (Gayton); Chauchila (Newman), inferential; Dumna (Gayton), sunset; South Fork Tule River (Hudson, IM:104), sunset; Paleuyami

(Gayton); Wobonuch, I, II (Gayton); Southern Sierra Miwok (Latta, CIF:117); Nisenan (Powers, TC:340).

(7) Ignored or discouraged by wife: Michahai-Waksachi (Gayton); Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:216); Chukchansi (Hudson, IM:105); Chauchila (Newman); Dumna (Gayton); Kechayi (Gayton); Wukchumni, I, II (Gayton); South Fork Tule River (Hudson, IM:104); Paleuyami (Gayton); Yauelmani (Newman); Wobonuch, II (Gayton); Tübatulabal (C. F. and E. W. Voegelin, TMT), in another version; Southern Sierra Miwok (Latta, CIF:117); Plains Miwok (Merriam, DW:127); Nisenan (Powers, TC:340).

(8) Invisible during day: Michahai-Waksachi (Gayton); Chauchila (Newman); Tachi (Kroeber, IMSCC:216); Paleuyami (Gayton); Yauelmani (Newman).

(9) Eye replacement: Michahai-Waksachi (Gayton); Tübatulabal (C. F. Voegelin, TT:205).

(10) Unstable bridge: Michahai-Waksachi (Gayton); Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:217); Chukchansi (Hudson, IM:105); Chauchila (Newman); Dumna (Gayton); Wukchumni, I, II (Gayton); Yaudanchi (Kroeber, IMSCC:228); South Fork Tule River (Hudson, IM:104); Paleuyami (Gayton); Yauelmani (Newman); Wobonuch, I, II (Gayton); Southern Sierra Miwok (Latta, CIF:118); Nisenan (Powers, TC:340).

(11) Frightening thing at bridge: Michahai-Waksachi (Gayton); Chunut, I, II (Gayton); Chauchila (Newman); Tachi (Kroeber, IMSCC:217); Wobonuch, II (Gayton).

(12) Man has supernatural power: Michahai-Waksachi (Gayton); Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:216), inferential; Dumna (Gayton); Wukchumni, I, II (Gayton); Wobonuch, I, II (Gayton); Tübatulabal (C. F. and E. W. Voegelin), in another version.

(13) Dancing in afterworld: Michahai-Waksachi; Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:217); Chauchila (Newman); Dumna (Gayton); Wukchumni, I, II (Gayton); Yaudanchi (Kroeber, IMSCC:228); Yauelmani (Newman); Wobonuch, II (Gayton); Northfork Mono (Gifford, WMM:341); Tübatulabal (C. F. Voegelin, TT:205). That the dance is specifically the round dance, the form used in the Ghost Dance of 1870, is usually mentioned. This tale was retold during the Ghost Dance furor, which possibly accounts for its popularity among the Yokuts: knowledge of it was reinforced by association with the Ghost Dance (cf. Gayton, GDSCC:77).

(14) Complaint about odor: Michahai-Waksachi (Gayton); Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:217); Chukchansi (Hudson, IM:105); Wukchumni, II (Gayton); Yaudanchi (Kroeber, IMSCC:228); Yauelmani (Newman); Wobonuch, II (Gayton); Southern Sierra Miwok (Latta, CIF:118).

(15) Dead quiescent during day: Michahai-Waksachi (Gayton); Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:217); Chauchila (Newman); Dumna (Gayton); Wukchumni, II (Gayton); Paleuyami (Gayton); Wobonuch, II (Gayton); Tübatulabal (C. F. Voegelin, TT:205).

(16) Continence enjoined: Michahai-Waksachi (Gayton); Chunut, I (Gayton); Chauchila (Newman); Dumna (Gayton); Kechayi (Gayton); Wobonuch, I, II (Gayton); Tübatulabal (C. F. Voegelin, TT:205); Paviotso (Park).

(17) Special circumstances for telling adven-

ture: Michahai-Waksachi (Gayton); Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:218); Dumna (Gayton); Wukchumni, II (Gayton); Yauelmani (Newman); Tübatulabal (C. F. Voegelin, TT:207), in Yikawal Steals a Girl.

(18) Woman vanishes on breaking of taboo: Michahai-Waksachi (Gayton); Chauchila (Newman), inferential; Dumna (Gayton); Kechayi (Gayton); Wukchumni, II (Gayton); Paleuyami (Gayton); Wobonuch, I, II (Gayton); Northfork Mono (Gifford, WMM:341); Paviotso (Park).

(19) Parents(-in-law) mourning: Michahai-Waksachi (Gayton); Chunut, I, II (Gayton); Dumna (Gayton); Wukchumni, II (Gayton); Paleuyami (Gayton).

(20) Importuned to tell: Michahai-Waksachi (Gayton); Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:218); Wukchumni, II (Gayton); Yauelmani (Newman); Kawaiisu (Zigmond), resisted; Luiseño (DuBois, RLISC:155); Cahuilla (Hooper, CI:342, 364), (Woolsey, CT:239, 240); Maricopa (Spier, YTCR:403-405); Kawaiisu, Luiseño, etc., after visits to exotic places.

(21) Formal disclosure ["confession dance"]: Michahai-Waksachi (Gayton); Chunut, II (Gayton); Tachi (Kroeber, IMSCC:218); Chukchansi (Hudson, IM:105); Chauchila (Newman), inferential; Dumna (Gayton); Wukchumni, II (Gayton); South Fork Tule River (Hudson, IM:104); Paleuyami (Gayton); Yauelmani (Newman); Wobonuch, II (Gayton); Tübatulabal (C. F. Voegelin, TT:205); Kawaiisu (Zigmond), after visiting deer cave.

(22) Dies of rattlesnake bite: Michahai-Waksachi (Gayton); Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:218); Luiseño (DuBois, RLISC:155).

140. Pursuit of a Dead Wife (Orpheus)

Chunut, II (Y) [Gayton].--A man watched two nights at his wife's grave (*). On the second the woman arose (*), shook out her clothing (*), and went west (*). Her man followed, though she discouraged him (*).

They reached water crossed by an unstable bridge (*); there killdeer tries to frighten people (*) so they fall in and become fish (1). The man crossed by means of his supernatural power (*).

In the afterworld people were dancing the round dance (*). They complained of the man's smell (*). The chief, Tipiknits, gave him inexhaustible food (2), and warned him against falling asleep (3). The couple went to bed: the man slept, woke to find a rotten log in his arms (4). He slept during the day (*). The same failure occurred the next night. Warned by the chief not to tell his experiences for six days (*), the man went home.

There his parents were mourning (*); they hid him. Curious friends importuned them (*): their son emerged, told all that had happened (*). He was killed by a rattlesnake (*).

(*) See abstract 139 (Michahai-Waksachi), notes 2, 3, 5, 6, 7, 10, 11, 12, 13, 14, 15, 17, 19, 20, 21, 22.

(1) Falling in water transforms one into fish or water creature: Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:217); Chauchila (Newman); Wukchumni, I (Gayton).

(2) Inexhaustible food: Chunut, I, II (Gayton); Chauchila (Newman); Wukchumni, II (Gayton); (Latta, CIF:161), in Mikiti (abstracts 57, 58); Yaudanchi (Kroeber, IMSCC:228); Paleuyami (Gayton); Wobonuch, II (Gayton); Washo (Dangberg, WT:419), in Pewetseli and Damalali; Tübatulabal (C. F. Voegelin, TT:193), in Hoarded Game; Kawaiisu (Zigmond), at deer cave; Luiseño (DuBois, RLISC:155).

(3) Sleeping taboo: Chunut, II (Gayton); Tachi (Kroeber, IMSCC:216); Dumna (Gayton); Wukchumni (Gayton); Yaudanchi (Kroeber, IMSCC:228); Paleuyami (Gayton); Yauelmani (Newman).

(4) Woman becomes wood on breaking of taboo: Chunut, I, II (Gayton); Tachi (Kroeber, IMSCC:218); Yaudanchi (Kroeber, IMSCC:228); Yauelmani (Newman), also in Coyote and Hitwai'yu (abstract 101); Tübatulabal (C. F. Voegelin, TT:205). This may be a variant idea of log substitution, which is the substitution of a log or stick for a supposedly sleeping person who wishes to escape. A local distribution of the element is given by Demetracopoulou, LWM:113.

141. Pursuit of a Dead Wife (Orpheus)

Chunut, I (Y) [Gayton].--A man waited two nights at his wife's grave (*). On the second (*) she rose, shook earth from herself (*), started northwest (1). Her man followed: she queried this (*) and complained of his smell (*).

They reached water, crossed it on an unstable bridge (*). A frightening bird was there (*): anyone falling off became a fish (+). The man crossed by means of his supernatural power (*).

Tipiknits, chief of the afterworld, fed the man, warned him not to sleep (+) with his wife while there lest she become a log of wood (+). The dead danced the round dance (*) at night (*). Next day they went home.

The man was to tell his adventures after six days (*). Importuned (*), he told on the fourth (*). A rattlesnake killed him (*).

(*) See abstract 139 (Michahai-Waksachi), notes 2, 3, 5, 7, 14, 10, 11, 12, 13, 15, 17, 20, 21, 22.

(1) Direction northwest: Chunut, I (Gayton); Chauchila (Newman); Yaudanchi (Kroeber, IMSCC:228).

(+) See abstract 140 (Chunut), notes 1, 3, 4.

142. Pursuit of a Dead Wife (Orpheus)

Wukchumni, II (Y) [Gayton].--A man killed his wife (1) because of her sexual relations with a dog. He told his parents-in-law (2). He waited at her grave two nights (*). On the third night (3) the ground trembled (*). She rose, shook earth from herself (*), looked west, south, east, and north (4), then walked north (5) followed by her man. During the day she became a rotten log (6). She discouraged her man (*), yet they traveled six nights.

They crossed a shaking bridge (*). Messengers met the woman; they escorted the man (?) across another unstable bridge to Tipiknits, who gave him inexhaustible food (8). The dead assembled to dance (*). During the day Tipiknits and Coyote played the hand-game (9). Next night the man danced: his odor was criticized (*). On the third night he broke the sleeping taboo (10). His wife disappeared (*). He was sent home with food for his journey, which was shortened.

His parents-in-law were mourning (*). They hid him, but unsuccessfully. Importuned to tell of his adventure (*), he made a public disclosure (*), and died at once (11).

(1) Husband kills wife: Wukchumni, I, II (Gayton); Chauchila (Newman); Yauelmani (Newman); Plains Miwok (Merriam, DW:127).

(2) Tells parents(-in-law): Wukchumni, I, II (Gayton); Chauchila (Newman).

(*) See abstract 139 (Michahai-Waksachi), notes 2, 4, 5, 15, 7, 10, 13, 14, 18, 19, 20, 21.

(3) Resurrection on third night: Wukchumni, I, II (Gayton); Dumna (Gayton); Yaudanchi (Kroeber, IMSCC:228); Paleuyami (Gayton); Yauelmani (Newman); Wobonuch, I, II (Gayton); Southern Sierra Miwok (Latta, CIF:117).

(4) See abstract 6 (Wukchumni), note 3.

(5) Direction north: Wukchumni, I, II (Gayton); Tachi (Kroeber, IMSCC:216), final direction.

(6) Woman becomes log during day: Wukchumni, II (Gayton); Yaudanchi (Kroeber, IMSCC:228); see also abstract 140 (Chunut), note 4.

(7) Messengers escort or assist man: Wukchumni, II (Gayton); Yaudanchi (Kroeber, IMSCC:228); Paleuyami (Gayton); Yauelmani (Newman).

(8) See abstract 140 (Chunut), note 2.

(9) An instance of reversed life in the afterworld: the hand-game is a night game. See Coyote and Tipiknits Gamble (abstract 105).

(10) See abstract 140 (Chunut), note 3.

(11) Man dies after breaking one or another taboo (cause not specified): Wukchumni, I, II (Gayton); Chukchansi (Hudson, IM:105); Chauchila (Newman); Dumna (Gayton); Kechayi (Gayton); South Fork Tule River (Hudson, IM:104); Yauelmani (Newman); Wobonuch, II (Gayton).

143. Pursuit of a Dead Wife (Orpheus)

Wukchumni, I (Y) [Gayton].--A man killed his wife (*) for wrongdoing. He told his mother-in-law (*). He did not believe in resurrection, so watched at her grave (+). On the third night (*) the ground trembled (+). The woman rose, shook earth from herself (+), started north (*). Her man followed though she forbade him (+).

They reached water crossed by an unstable bridge (+): anyone falling off became a fish (1). The man crossed by means of his supernatural power (+).

In the afterworld all were dancing the round dance (+). The man wanted to join them prematurely: he went home, died at once (*).

(*) See abstract 142 (Wukchumni), notes 1, 2, 3, 5, 11.

(+) See abstract 139 (Michahai-Waksachi), notes 2, 4, 5, 7, 10, 12, 13.

(1) See abstract 140 (Chunut), note 1.

144. Pursuit of a Dead Wife (Orpheus)

Wobonuch, II (WM) [Gayton].--A man waited at his wife's grave two nights (*). On the third (+) the ground trembled (*). The woman rose; she looked about. The man tied his talisman (*) to her waist; she ignored him (*); they went west (*).

They crossed water on a shaking bridge (*): anyone falling off became a fish (+). They ignored tempting berries and hallooing "devils." (1). They reached the afterworld where the chief, Wolf, knew the man's thoughts (2), gave him inexhaustible food (+). Coyote built fires; the dead assembled to dance (*); they disappeared during the day (*). The chief sent the couple home: he enjoined continence (*) for four days, told the man to disclose his adventure so people would know what the afterworld was like.

They broke continence. The woman vanished (*); the man went home. He told what happened (+). He died soon (+) and returned to the afterworld.

(*) See abstract 139 (Michahai-Waksachi), notes 2, 4, 12, 7, 6, 10, 13, 15, 16, 18.

(+) See abstract 142 (Wukchumni), notes 3, 11.

(1) See abstract 140 (Chunut), notes 1 (distorted), 2.

(2) The details of the journey, given in only a few variants, offer three types of difficulties to be encountered en route--temptations, hazards, and inflictions. Temptations do not occur in other Orpheus tales from this region, but are present in Klamath and Eastern Woodland variants (e.g., Spier, KT; Curtin and Hewitt, SFLM:570; Bloomfield, MT:125-129; Jones, OT:311-313).

(2) Chief reads visitor's thoughts: Wobonuch, II (Gayton); Chauchila (Newman); Yaudanchi (Kroeber, IMSCC:228). A not uncommon method of indicating great supernatural power in a character in myths from any region.

145. Pursuit of a Dead Wife

Wobonuch, I (WM) [Gayton].--A shaman (*) sat at his wife's grave two nights (*). On the third she rose (1), went west (*), followed by the man. They reached water, crossed it on an unstable bridge (*). In the afterworld they were sent back across the bridge, which flipped them up to "heaven." They broke a six-day continence (*). The woman disappeared (*), the man remained there.

(*) See abstract 139 (Michahai-Waksachi), notes 12, 2, 6, 10, 16, 18.

(1) See abstract 142 (Wukchumni), note 3.

146. Pursuit of a Dead Wife (Orpheus)

Paleuyami (Y) [Gayton].--A man slept at his wife's grave (*). On the third night (+) she rose, went west (*), followed by the man. During the day she disappeared (*). They endured hardships en route (1). The man safely passed two sliding rocks (2). Reaching water, the woman crossed an unstable bridge (*). Tipiknits's two daughters escorted the man (+). He was given inexhaustible food (+). He saw dead people lying about as burned sticks. His wife was brought; he successfully avoided sleep (+); they returned home. They broke continence (*): the woman disappeared (*). The man's parents were mourning (*). He told all he had seen.

(*) See abstract 139 (Michahai-Waksachi), notes 2, 6, 8, 10, 16, 18, 19.

(+) See abstract 142 (Wukchumni), notes 3, 7.

(1) Inflictions are mentioned also in the Northfork Mono version (Gifford, WMM:340).

(2) Symplegades: Is not in other Orpheus tales from this region, but occurs in a comparable Luiseno story. Nor is it found in other Yokuts or Western Mono myths; the closing door of Falcon's home (abstract 86) is its nearest parallel. It is more popular in Pomo mythology (cf. Barrett, PM:460) and has a wide general distribution (cf. Thompson, TNAI:275).

(+) See abstract 140 (Chunut), notes 2, 3.

147. Pursuit of a Dead Wife (Orpheus)

Dumna (Y) [Gayton].--A man buried himself by his wife's grave (*). On the third night (+) she rose, shook herself off (*), went west (*). The man followed despite her protest (*); he had supernatural power (*).

They crossed a precipitous rock, unstable bridge (*), and passed through a rock wall into the afterworld. The man watched the dead dance (*); he avoided sleep (+). The couple were sent home, enjoined to continence (*), and silence on their experience (*) for four days.

Their mourning relatives rejoiced (*). They broke continence: the woman vanished (*); the man died at once (+).

(*) See abstract 139 (Michahai-Waksachi), notes 2, 5, 6, 7, 12, 10, 13, 16, 17, 19, 18.

(+) See abstract 142 (Wukchumni), notes 3, 11.

(+) See abstract 140 (Chunut), note 3.

148. Pursuit of a Dead Wife (Orpheus)

Kechayi (Y) [Gayton].--A man slept at his wife's grave (*). He followed her to the afterworld against her protest (*). They returned, broke continence (*). The woman vanished (*); the man died at once (+).

(*) See abstract 139 (Michahai-Waksachi), notes 2, 7, 16, 18.

(+) See abstract 142 (Wukchumni), note 11.

149. Pursuit of a Dead Wife (Orpheus)

Chauchila (Y) [Newman].--A couple were married six days. In rough play the husband killed his bride (*). He told his mother (*). He stayed at his wife's grave two (?) nights (+). On the third (?) she rose (*), shook earth from herself (+), and went west [northwest?] (+). The man followed, failed in attempts to grasp his phantom wife (1), yet was not discouraged by her protests (+). She disappeared during the day (+); he waited at the spot.

They reached a shaking bridge (+) where there were frightening birds (+). Anyone falling in the water became a sturgeon (+). They crossed safely. In the afterworld the dead were dancing (+). The chief knew the man's thoughts (2), fed him inexhaustible food (+). The dead disappeared during the day (+). That night the man recognized his wife among six identically dressed women. The chief sent the couple home with instructions to maintain continence (+) for ten days, and to tell all that they had seen (+).

On reaching home, the man told his experiences, but did not mention the intercourse taboo. On the ninth day he broke the taboo; he died (*).

(*) See abstract 142 (Wukchumni), notes 1, 2, 3, 11.

(+) See abstract 139 (Michahai-Waksachi), notes 2, 5, 6, 7, 8, 10, 11, 13, 15, 16, 17.

(1) Woman ephemeral: Chauchila (Newman); Tachi (Kroeber, IMSCC:216).

(+) See abstract 140 (Chunut), notes 1, 2.

(2) See abstract 144 (Wobonuch), note 2.

150. Pursuit of a Dead Wife (Orpheus)

Yauelmani (Y) [Newman].--A bridegroom killed his wife (*) in play. He remained at the grave two nights (+). On the third the woman rose (*) as the ground quaked (+). She went north (*). Her husband followed despite her protests (+). He waited at the places where she disappeared each day (+).

At the edge of the afterworld they met the guardian, Dibignits, who assisted the man (*) across the shaking bridge (+). There people were dancing (+); they complained of the new-

comer's smell (+). Aided by Dibignits, the couple were returned to his house. He sent them to bed, warning the man not to sleep (+). The man slept: he awakened to find a stick beside him (+).

Dibignits refused to help the man further, and sent him home with instructions to make a formal disclosure of his adventures (+). But once home the man yielded to his friends' curiosity (+), told at once (+), and died (*).

(*) See abstract 142 (Wukchumni), notes 1, 3, 5, 7, 11.

(+) See abstract 139 (Michahai-Waksachi), notes 2, 4, 7, 8, 10, 13, 14, 17, 20, 21.

(‡) See abstract 140 (Chunut), notes 3, 4.

151. Pursuit of a Dead Wife (Orpheus) [The Visit to the Dead]

Tachi (Y) [Kroeber, IMSCC:216].--A man stayed at his wife's grave (*), he ate only tobacco [for supernatural power] (*). On the second night she rose (*), brushed off earth from herself (*). She eluded her husband's grasp (1). The woman protested his company (*); she disappeared during the day (*). They traveled circuitously, then finally northward (2).

They reached a moving bridge (*) where a bird tried to frighten people (*) so they would fall off and become fish (+). The woman crossed: later the man crossed alone. His smell was objectionable (*). The chief, Kandjidji, questioned his presence. At night the dead danced a round dance (*); they disappeared at day (*). The couple went to bed (*): in the morning a fallen oak was in the woman's place (+).

The man was sent home with instructions to tell formally of his adventures after six days (*). At home, curious friends (*) persuaded him to give the ceremony (*) on the fifth day. He died of a rattlesnake bite (*). He returned to the afterworld.

The afterworld is filled every two days. People there are sent to bathe, and frightened by the bird, many become water creatures.

(*) See abstract 139 (Michahai-Waksachi), notes 2, 12, 3, 5, 7, 8, 10, 11, 14, 13, 15, 16 (inferential), 17, 20, 21, 22.

(1) See abstract 149 (Chauchila), note 1.

(2) See abstract 142 (Wukchumni), note 5.

(+) See abstract 140 (Chunut), notes 1, 4.

152. Pursuit of a Dead Wife (Orpheus) [The Visit to the Dead]

Yaudanchi (Y) [Kroeber, IMSCC:228].--A man slept on his wife's grave two nights (*). On the third she rose (+), brushed herself (*),

and went north-northwest (+). Her man followed. During the day she became a log (+).

They reached the bridge to the afterworld (*). Watchmen escorted the man across it (+), read his thoughts (1), gave him inexhaustible food (+). The dead danced at night (*). The couple were sent home with instructions not to sleep (+). The man slept: he was lying with a log (+).

(*) See abstract 139 (Michahai-Waksachi), notes 2, 5, 10, 13.

(+) See abstract 142 (Wukchumni), notes 3, 5, 6, 7.

(1) See abstract 144 (Wobonuch), note 2.

(‡) See abstract 140 (Chunut), notes 2, 4.

153. Pursuit of a Dead Wife (Orpheus) [A Visit to the World of the Dead]

Northfork Mono [Gifford, WMM:340].--A man sought his dead wife (*). He endured hardships from insects and animals en route (1). Wolf helped him cross a river (2) by dropping sand as he crossed, warned him against smoking Coyote's pipe and dancing in the afterworld (*), told him how to secure his wife, and set a taboo on talking with her (*) for ten days. The man broke the talking taboo; the woman returned to "heaven" (*).

(*) See abstract 139 (Michahai-Waksachi), notes 2, 13, 16 (euphemism?), 18.

(1) See abstract 146 (Paleuyami), note 1.

(2) Crossing of water inferential in all versions with the unstable bridge; see abstract 139 (Michahai-Waksachi), note 10.

154. The Man Who Traveled at Night

Dumna (Y) [Gayton].--The younger brother of the man who went to the Land of the Dead also had supernatural power. He could walk a long distance at night, yet be at home before dawn.

One night two weird men accosted him, told him God [?] did not want him to do this. The youth decided to continue to the valley that night, and return next day. By the time he reached the valley dawn birds were already singing. He was terrified; dawn found him lost, far from home. He cried and sang, stayed there all day. Next day he made his way home. He made a "confession dance," told all that happened to him, sang (1), and at dawn he died.

(1) See abstract 139 (Michahai-Waksachi), note 21.

155. The Boastful Man (Historic)

Michahai-Waksachi (Y-WM) [Gayton].--At Wawinao are three huge rocks side by side. A man claimed he could jump from one to another by means of his

supernatural power. He urged a friend, who claimed no power (but had), to jump with him. Despite objections the friend was persuaded to try. The boastful man jumped across the open space; his friend followed. On returning, the boastful man missed, fell, and later died. The modest man succeeded.

156. Bear Transformation
(Historic)

Waksachi (WM) [Gayton].--A shaman and his two wives traveled. He went ahead, transformed himself into a bear, got in a hole beside the trail. The women came along, commented, and continued. The shaman jumped out, resumed his own form, caught up with the women, who told of the bear they had seen.

157. The Man and the Owls
(Historic ?)

Yaudanchi (Y) [Kroeber, IMSCC:228].--A Waksachi and his wife camped in a cave. An owl hooted. The man replied; when the owl came he shot it. This was repeated again and again until a horde of owls destroyed the couple (1).

(1) Reminiscent of an Ojibwa anecdote (Radin, OEC:495, 496). The Nisenan believed it dangerous to mock owls (Beals, EN:394).

158. The Gamblers
(Historic)

Yauelmani (Y) [Newman].--Two friends played the lance game with two expert opponents and lost. While the younger friend lay on his side, the older one threw the lance. The people ridiculed them, saying that the friends should bring rain so that the people could bathe. The older friend took a handful of dirt, threw it in the air, and shouted (1). A breeze sprang up. He shouted again, and clouds filled the sky. He shouted again, and Thunder spoke. At this, the people ran to their homes. The older friend told an old woman and a girl who were seated on a mountain to get ready for departure. He shouted again, and Thunder struck, caving in the mountain. They jumped to the top of a mountain, for water was filling the lowlands. When the old woman asked them what they had done to the people, they replied that the people had wanted to bathe. Then they went ahead to a place where many people lived. Before they had gone very far, a pile of dirt dropped down on them. By magic they made the dirt disappear. Farther on some bile fell on them, but they got rid of this by using their necklace charm. As they were nearing their destination, water came down on them; and again this difficulty was overcome by magic. But when they arrived, their magic

power was gone. They were killed, and their relatives lived on peacefully.

(1) One of the methods common among the Yokuts for causing a rainstorm. The shamanistic practice of rain-making centered among the Yauelmani. The little anecdote or story is not altogether clear: the impediments to travel can scarcely be interpreted as a "magic flight" episode as this motif is lacking in tales of the region.

159. The Ghost and the Dogs
(Spanish ?)

Yauelmani (Y) [Newman].--A man and woman had three children, two boys who were dogs and a human little girl (1). The mother made the girl cry by sticking an awl in her armpit. The brothers cried from sympathy. A man, Ghost (hit'wa'yu), came and took the woman home with him. The father came home; he was told what had happened. The boys licked the child and she recovered.

Against their father's warning the Dog brothers went to see their mother. She struck them, denied they were her children, and sent her ghost husband after them. He caught them, took out their eyes, and stowed them in a basket by his pillow.

Now two boys, Cats (ka'tu), were the ghost's and woman's offspring. They pitied the Dogs, took them out, and led them back to their home. The older Cat boy told the Dogs' father what the evil woman had done, and offered to recover the eyes. They went home.

That night, on the third attempt, for Ghost slept with one eye open, younger Cat got the eyes. They immediately took them to the Dog boys and replaced them. They went home and played all night. Next morning, after Ghost had left, the Dogs came, grasped their mother and took out her eyes. The two Cats watched with approval.

The Dogs went home. Fearing that the Cats would come to steal back the eyes, younger Dog swallowed them.

When Ghost reached home the woman was wailing. He told her it was her fault, since it was she who had made him extract her own children's eyes.

(1) Dr. Elsie Clews Parsons and Dr. Aurelio M. Espinosa have been kind enough to give us their opinion of this tale, which we suspect of having a Spanish or Mexican provenience. Both these authorities report that they know of no tale like it from either source. Although the tale cannot be identified specifically, it is nevertheless un-Yokuts in feeling; and the European cat (gato) characters and sadistic motivation both in injury and revenge leave it open to the suspicion of having an ultimately European origin. If it is Spanish or Mexican, it is the only foreign tale recorded from the Yokuts. Although the Yokuts have long been in contact with Spanish and Mexican influences, there is no other hint of it in their tales, which is perhaps one indication of the complete scorn with which they regard the Mexican intruders.

APPENDIX

TRIBAL PROVENIENCE OF ABSTRACTS

Yokuts.--

Abstract 3a.
 Chauchila, abstract 149.
 Chukchansi, abstract 130.
 Chunut, abstracts 66, 106, 135, 140, 141.
 Dumna, abstracts 1, 2, 24, 25, 45, 46, 134, 147, 154.
 Gashowu, abstracts 3, 79, 89, 40.
 Kechayi, abstracts 71, 148.
 Kings River, abstract 4.
 Paleuyami, abstracts 9, 146.
 Tachi, abstracts 23, 31a, 47, 53, 55, 84, 117, 134a, 151.
 Tuhohi, abstracts 13, 32, 41.
 Tulamni, abstract 14.
 Wukchumni, abstracts 5, 6, 6a, 7, 8, 21, 26, 27, 28, 38, 39, 44, 54, 57, 58, 59, 63, 102, 103, 115, 124, 125, 131, 132, 133, 138, 142, 143.
 Yaudanchi, abstracts 29, 30, 48, 56, 60, 70, 80, 83, 88, 91, 113, 152, 157.
 Yauelmani, abstracts 10, 11, 12, 20, 31, 43, 61, 62, 67, 68, 76, 81, 82, 87, 90, 92, 93, 94, 95, 97, 98, 99, 100, 101, 104, 105, 107, 108, 109, 111, 112, 114, 128, 150, 158, 159.

Yokuts-Western Mono.--

Michahai-Waksachi, abstracts 19, 22, 33, 49, 64, 86, 137, 139, 155.

Western Mono.--

Northfork, abstracts 17, 62a, 75, 119, 120, 121, 136, 153.
 Waksachi, abstracts 50, 129, 156.
 Wobonuch, abstracts 15, 16, 34, 35, 51, 52, 65, 69, 85, 96, 118, 122, 123, 126, 127, 144, 145.

Miwok.--

Abstracts 18, 36, 42, 72, 73.

Pomo.--

Abstract 74.

Tubatulabal.--

Abstracts 37, 77, 113a, 116.

Wintu.--

Abstract 78.

Kitanemuk.--

Abstract 110.

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Abbreviations of series:

AA American Anthropologist.
 AAA-M American Anthropological Association, Memoirs.
 AES-P American Ethnological Society, Publications.
 AFLS-M American Folk-Lore Society, Memoirs.
 AMNH-AP American Museum of Natural History, Anthropological Papers.
 -B Bulletin
 BAE-B Bureau of American Ethnology, Bulletin.
 -R Annual Report.
 CNAE Contributions to North American Ethnology.
 CU-CA Columbia University Contributions to Anthropology.
 ICA International Congress of Americanists.
 IJAL International Journal of American Linguistics.
 JAFL Journal of American Folk-Lore.
 PM-B Public Museum (of the City) of Milwaukee, Bulletin
 UC-PAAE University of California Publications in American Archaeology and Ethnology.
 UW-PA University of Washington Publications in Anthropology.
 YU-PA Yale University Publications in Anthropology.

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MT Maidu Texts. AES-P 4, 1912.
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WM Wintu Myths. UC-PAAE 28:279-403, 1931.
- Farrand, Livingston
SAMO Shasta and Athapascan Myths from Oregon. JAFL 28:207-242, 1915.
- Fletcher, Alice C.
PSL Pawnee Star Lore. JAFL 16:10-15, 1903.
- Gayton, A. H.
AACF Areal Affiliations of California Folktales. AA 37:582-599, 1935.
- Gayton, A. H. (cont.)
GDSCC The Ghost Dance of 1870 in South Central California. UC-PAAE 28:57-82, 1930.
OMNA The Orpheus Myth in North America. JAFL 48:263-291, 1935.
YMCS Yokuts-Mono Chiefs and Shamans. UC-PAAE 24:361-420, 1930.
- Gifford, E. W.
KIV The Kamia of Imperial Valley. BAE-B 97, 1931.
MM Miwok Myths. UC-PAAE 12:283-338, 1917.
NM The Northfork Mono. UC-PAAE 31:15-65, 1932.
NWYM Northeastern and Western Yavapai Myths. JAFL 46:347-415, 1933.
WMM Western Mono Myths. JAFL 36:301-367, 1923.
- Goddard, Pliny Earle
CT Chilula Texts. UC-PAAE 10:289-379, 1914.
HT Hupa Texts. UC-PAAE 1:89-368, 1904.
KT Kato Texts. UC-PAAE 3:65-238, 1909.
LT Lassik Tales. JAFL 19:133-140, 1906.
WT Wailaki Texts. IJAL 2:77-135, 1923.
- Gould, M. K.
TIMA Two Legends of the Mojave-Apache. JAFL 34:319-320, 1921.
- Grinnell, Joseph, and Tracy Irwin Storer
Animal Life in the Yosemite. Berkeley, California, 1924.
- Gunther, Erna
FAFSC A Further Analysis of the First-Salmon Ceremony. UW-PA 2:129-173, 1928.
- Haeberlin, Herman
MPS Mythology of Puget Sound. JAFL 37: 370-438, 1924.
- Hagar, Stanisbury
CSL Cherokee Star-Lore. Boas Anniversary Volume, pp. 354-366, 1906.
- Haile, Berard
OLNEW Origin Legend of the Navaho Enemy Way. YU-PA 17 (in press).
- Harrington, J. P.
KIM Karuk Indian Myths. BAE-B 107, 1932.
YAO A Yuma Account of Origins. JAFL 21: 324-348, 1908.
- Hooper, Lucille
CI The Cahuilla Indians. UC-PAAE 16:315-380, 1920.
- Hudson, J. W.
IMSJB An Indian Myth of the San Joaquin Basin. JAFL 15:104-106, 1902.
- Jacobs, Melville
NST Northwest Sahaptin Texts. CU-CA 19, pt. 1, 1934.
NST1 Northwest Sahaptin Texts, 1. UW-PA 2:175-244, 1929.

- Jones, William
OT Ojibwa Texts. AES-P 7, pt. 2, 1919.
- Kroeber, A. L.
GVMT Gros Ventre Myths and Tales.
AMNH-AP 1:57-139, 1907.
H Handbook of the Indians of California.
BAE-B 78, 1925.
IMSCC Indian Myths of South Central California. UC-PAAE 4:167-250, 1907.
OTCI Origin Tradition of the Chemehuevi Indians. JAFL 21:240-242, 1908.
PTN The Patwin and Their Neighbors.
UC-PAAE 29:253-433, 1932.
ST Sinkyone Tales. JAFL 32:346-351, 1919.
TMMIC Two Myths of the Mission Indians of California. JAFL 19:309-321, 1906.
UT Ute Tales. JAFL 14:252-285, 1901.
YM Yuki Myths. Anthropos 27:905-940, 1932.
- Kroeber, A. L. (editor)
WE Walapai Ethnography. AAA-M 42, 1935.
- Latta, F. F.
CIF California Indian Folklore. Shafter, California, 1936.
- Linderman, Frank B.
OMC Old Man Coyote. New York, 1931.
- Lowie, Robert H.
A The Assiniboine. AMNH-AP 4:1-270, 1909.
CI The Crow Indians. New York, 1935.
MTCI Myths and Traditions of the Crow Indians. AMNH-AP 25:1-308, 1918.
NS The Northern Shoshone. AMNH-AP 2:169-303, 1909.
NSE Notes on Shoshonean Ethnography. AMNH-AP 20:179-314, 1924.
ST Shoshonean Tales. JAFL 37:1-242, 1924.
TTNAM The Test-Theme in North American Mythology. JAFL 21:97-148, 1908.
- Marsden, W. W.
NPLO The Northern Paiute Languages of Oregon. UC-PAAE 20:175-191, 1923.
- Mason, J. Alden
ESI Ethnography of the Salinan Indians. UC-PAAE 10:97-240, 1912.
LSI The Language of the Salinan Indians. UC-PAAE 14:1-154, 1918.
MUU Myths of the Uintah Ute. JAFL 23:299-363, 1910.
- Matthews, Washington
NL Navajo Legends. AFLS-M 5, 1897.
- May, John Birchard
The Hawks of North America. New York, 1935.
- Merriam, C. Hart
DW Dawn of the World. Cleveland, 1910.
- Osgood, Cornelius
CEK Contributions to the Ethnography of the Kutchin. YU-PA 14, 1936.
- Park, Willard Z.
PM Paviotso Myths. Ms.
- Parsons, Elsie Clews
NFT Navaho Folk Tales. JAFL 36:368-375, 1923.
- Phinney, Archie
NPT Nez Percé Texts. CU-CA 25, 1934.
- Potts, William John
CMCI Creation Myth of the California Indians. JAFL 5:73-74, 1892.
- Powell, J. W.
SMNAI Sketch of the Mythology of the North American Indians. BAE-R 1:19-56, 1881.
- Powers, Stephen
TC Tribes of California. CNAE 3, 1877.
- Radin, Paul
OEC Ojibwa Ethnological Chit-Chat. AA 26:491-530, 1924.
WT Wappo Texts. UC-PAAE 19:1-147, 1924.
- Ray, Verne F.
LCEN Lower Chinook Ethnographic Notes. UW-PA (in press).
SFT Sanpoil Folk Tales. JAFL 46:129-187, 1933.
- Reichard, Gladys A.
LTDM Literary Types and Dissemination of Myths. JAFL 34:269-307, 1921.
SCAM The Style of Coeur d'Alène Mythology. ICA 24:244-253, 1930.
WGT Wiyot Grammar and Texts. UC-PAAE 22:1-215, 1925.
- St. Clair, H. H.
SCT Shoshone and Comanche Tales. JAFL 22:265-282, 1909.
- Sapir, Edward
SRPM Song Recitative in Paiute Mythology. JAFL 23:455-472, 1910.
TKPUU Texts of the Kaibab Paiute and Uintah Ute. Proceedings, American Academy of Arts and Sciences 65:297-535, 1930.
WT Wishram Texts. AES-P 2, 1909.
YT Yana Texts. UC-PAAE 9:1-235, 1910.
- Schmerler, Henrietta
TMD Trickster Marries his Daughter. JAFL 44:196-207, 1931.
- Skinner, Alanson
TII Traditions of the Iowa Indians. JAFL 38:425-506, 1925.

- Skinner, Alanson, and John V. Satterlee
 FMS Folklore of the Menomini Indians.
 AMNH-AP 13:215-546, 1915.
- Spier, Leslie
 HT Havasupai Tales. Ms.
 KT Klamath Tales. Ms.
 YTGR Yuman Tribes of the Gila River.
 Chicago, 1933.
- Steward, Julian H.
 MOVF Myths of the Owens Valley Paiute.
 UC-PAAE 34:355-440, 1936.
- Stewart, George W.
 TYT Two Yokuts Traditions.
 JAFL 21:237-239, 1908.
 YCM A Yokuts Creation Myth.
 JAFL 19:322, 1906.
- Strong, William Duncan
 ASSC Aboriginal Society in Southern
 California. UC-PAAE 26, 1929.
- Thompson, Stith
 TNAI Tales of the North American Indians.
 Cambridge, Mass., 1929.
- Voegelin, Charles F.
 TT Tübatulabal Texts. UC-PAAE 34:
 191-246, 1935.
- Voegelin, C. F. and E. W.
 TMT Tübatulabal Myths and Tales. Ms.
- Waterman, T. T.
 EEFNAI Explanatory Element in the Folk-Tales
 of the North American Indians.
 JAFL 27:1-54, 1914.
 RPDI Religious Practices of the Diegueño
 Indians. UC-PAAE 8:271-358, 1910.
- Wissler, Clark, and D. C. Duvall
 MBI Mythology of the Blackfoot Indians.
 AMNH-AP 2:1-164, 1908.
- Woolsey, David J.
 CT Cahuilla Tales. JAFL 21:239-240, 1908.
- Wright, Harold Bell
 LAT Long Ago Told: Legends of the
 Papago Indians. New York, 1929.
- Zigmond, Maurice
 KM Kawaiisu Myths. Ms.

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