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MYTHOLOGY

THE DELUGE [1]

There were people living on the earth. For a long time it had not rained, and the wise men said there would be some catastrophe, but others saw no cause for alarm. Then it began to rain, and it rained day and night for an entire moon; and every day it grew warmer, until the people had to leap into the streams. Some died from the heat. By the end of the month it was raining large stones instead of drops of water, and these killed nearly all the people. A great wall of water came from the southwest and covered the world. The few who had saved their lives from the failing stones by hiding in caves now took refuge from the water on the top of Solchókut [Bald mountain], the peak of which remained above the waves. At Sé buhl-chun-yeghusi ["rock with tree poke-in—Bee rock], Hawk saved himself and his sister. He put her on the end of a long pole and lifted her up to the hole, and then she drew him up to her. The people on Bald mountain had nothing but leaves to eat, and at last they became deer. Hawk and his sister never came out of the cave.[2]

THE CREATION [3]

In the beginning there was nothing but water. All alone in the upper world [*yápini*, from *ya,* sky] lived Chénesh. One day he heard the sound of crying, and beside the trail he saw a baby wrapped in the white leaves of *sólcho* [a plant]. He carried it home, and the infant grew so rapidly that in a few days it was fullgrown. This was Nághai-cho ["walker great "].

One day Nághai-cho looked down and beheld the world of water,

1 Narrated by Bill Ray (Táchahaqáchile, "feeling about for salmon"), South Fork Kato.

2 A generation or two ago there was a pole in this high cave, which was pointed to as proof of the veraciousness of the myth.

3 Narrated by Bill Ray (Táchahaqáchile, "feeling about for salmon"), South Fork Kato.

and he said to Chénesh: "What are you going to do about this? How shall we travel about?"

"I do not know," replied Chénesh. "But you have been talking much about what you can do. We will go down there and see what you can do." So he took Nághai-cho down, far away in the north at the edge of the water. No sooner had they touched the ground than there stood beside them a woman. Chénesh had caused her to be there.

"Where did this woman come from," asked Nághai-cho.

"I give her to you for your wife," was the answer.

So she was the wife of Nághai-cho. In a little while there stood with them a dog, which also Chénesh gave to his companion. He told Nághai-cho to train the dog. This was the beginning of that custom.

In the north they lived for a time, while they pondered what to do. One day Chénesh said: "Well, you have been talking about what you can do. Now what are you going to do?"

"Well, what can we do? Here everything is covered with water. We cannot walk on water. I do not think you would know what to do."

Said Chénesh, "Watch me."

In that place, unknown to Nághai-cho, was Ínche-tánân ["deer soft"], a very large deer with enormous horns. To this animal Chénesh said: "Walk southward. When you get far enough, I will stop you." So the Deer went toward the south, and in some places the water was so deep that only the tips of its horns were visible, but in other places its whole body stood out. Far in the south it stopped and lay down, and at that instant Chénesh was beside it. Though there had been in the world no trees nor stones nor soil, Chénesh had a pine tree and two stones. He laid the tree down and told the animal to rest its forehead on the trunk, and he placed a stone on each side of the deer. Then gradually the creature turned into soil and rock, and it became the earth, and in time all the water sank and left the earth dry. Earthquakes are caused by this deer turning on its side.

Chénesh had disappeared, and Nághai-cho with his wife and his dog was still in the north. After a time the woman ran away to the south, and Nághai-cho with his dog followed her trail, for he wished to take her back. They travelled nearly to the middle of the world, and then Nághai-cho said to the dog: "I want to catch that woman. You must hurry to the south ahead of her and stretch Tlkús-nes ["rattle-

snake long"] across her path, and stop her. I will follow you as fast as I am able." This snake was of immense length, with horns like those of an elk. So the dog went ahead. After a long time Nághai-cho was coming close upon the woman, when the dog returned and met him. He asked, "Have you seen the woman?"

"Yes," said the dog, "she is not far from here."

Soon Nághai-cho came upon her, lying there dead. He looked at her, and drew from the back of his hair a long feather. He waved it over her, and prodded her gently with his foot four times, and she got up. He took her back to the north, and lived there with her and the dog. Thus it was ordained that women should be foolish and run away from their husbands.

There was no one else in the world except Nághai-cho, his wife, and the dog. He never spoke of their solitary condition, but his wife thought about it, and at last she said, " It seems as though we ought to have a baby here." They discussed the subject, and after many days of talk Nághai-cho said one night that they would lie in their bed feet to feet. So thus they lay all night, and toward morning Nághai-cho crept down over his wife's body from her head to her feet, and thus she became pregnant. That is the reason children are born head first. After that they had many children.

One day Chénesh came back, and Nághai-cho travelled southward with him. He asked: "What are you going to do here for water? I think I can create water."

"I do not believe it," answered Chénesh.

Nághai-cho scraped the earth with his foot, and a stream bubbled forth. Then Chénesh tried, and did the same thing. They returned again to the north.

Nághai-cho continued to beget children, but because they did not come fast enough, Chénesh made many people at one time. Soon the earth was populated, and the people spread over the entire land. After a long time Chénesh returned again to visit Nághai-cho, who proposed that they go to see the ocean. So Chenesh told him to proceed, and he himself would be there at the same time. Nághai-cho therefore started, and when he arrived at the ocean, there was Chénesh. They sat and looked at the ocean and talked about various matters. Nághai-cho constantly feigned great wisdom, trying thus to find out from Chenesh the things he himself only pretended to know. Now he said: "I wonder if

any one can walk on the water. Can you do it?"

"I do not know," replied Chenesh. "Can you?"

"I think I can."

Then said Chénesh, "Let me see you try it."

So Nághai-cho tried to walk on the ocean, but he sank to the bottom and the breakers rolled over him. But there he stood like a rock. Then he came out. Chénesh went out on the water and stood on the waves with his left foot, holding the other foot out. He did not sink. And Nághai-cbo acknowledged his defeat.

Still he was thinking of some way in which to surpass Chénesh; and his companion knew it, but said nothing. Said Nághai-cho, " I think I can kick that great rock out of the way."

"That would be hard to do," said the other.

Nághai-cho ran to the rock and kicked it, and it moved a little but did not topple over. "Can you beat that?" he demanded.

"Yes, I can do better than that." From the body of Chénesh came a rumbling like distant thunder. He ran to the rock and kicked it. There was a flash like lightning, and the rock was shattered. Then Chénesh said: "I am going away, but you shall remain here. I shall go above." He disappeared, and Nághai-cho sat there pondering how Chenesh could come and go without walking. He heard thunder a great distance away and knew that it came from Chénesh.

All trickery and rivalry among people are due to the habit of Nághai-cho in constantly trying to get the better of Chénesh.

COYOTE PROVIDES DAYLIGHT[4]

In those times the sun rose in the west, but did not come up high. It was not really light. Coyote went to the west to find out about this condition. He found the sun in a sweat-house, hanging in a burden-basket and covered with a tray basket. A boy was there, and Coyote asked, "Cousin, what is that?" For a long time the boy would not answer, but at last be said: "That is the sun. It belongs to my father." Coyote remained there for several days. For a while the people watched

4 This and the six myths following were narrated by North Fork John (Nahlsé, "sitting around"), Eel River Wailaki.

him closely. One night he went outside and said: "Sleep, sleep, sleep! Everybody sleep!" Soon all were snoring. Then he crept in, grasped the basket, and ran.

Soon the people woke and pursued him. When he heard them coming, he turned into an old woman, stooping to the ground and throwing bits of clover into her basket. They came up and asked, "What are you doing, old woman?"

"Oh, my grandchildren, your grandfather wants this clover to eat, and he is too feeble to gather it. So I must do it."

"Have you seen Coyote pass this way?"

"No, I have not seen him."

After they had passed on, Coyote resumed his proper form and hurried forward, and soon was once more in front of his pursuers. The people turned back, but, rediscovering his trail, once more took up the pursuit. Again he became an old woman. But now they were suspicious, and from a distance they shot arrows at him. The old woman, stooping on the ground, picked up the arrows as they fell and threw them into the basket as if to her feeble eyes they were clover. They came up close and made ready to shoot, but Coyote said: "Oh, my grandchildren, do not kill me by shooting, for then my blood would be on your heads. Crush me rather against that rock." So they seized the old woman and hurled her against the rock. But she passed right through it with her basket, and there on the other side stood Coyote, armed with bow and arrows, and ready to kill them. Then they fled.

Coyote said: "I do not intend to have this sun rise in the west. We need light. I am going to have the sunrise in the east and set in the west everyday." He threw it into the eastern sky.

COYOTE AND YITÉSTAI PROVIDE SALMON

Coyote was travelling down the river, and wherever he found people he offered to make the river favorable for fishing if they would give him a young woman. Generally they refused, because they did not like him. He was rather rough in his speech, and wherever they refused, he made the river broad and shallow, but wherever they gave him a woman he made it narrow, with rapids or waterfalls. In this work he was acting for Yitéstai, who lived in the ocean at the mouth of Eel river, and controlled the salmon. After Coyote had finished, Yitéstai went up

the river to inspect the conditions. He examined the entire course of Eel river and its tributaries and found very few fish. He returned to the ocean and commanded his salmon to go up into the rivers. Then again he examined the streams and found them well supplied.

COYOTE TEMPORARILY SLAIN FOR MISDEEDS

Two sisters were travelling. Coyote saw them and asked, "Where are you going, cousins?"

"We are going to our uncle's house," they told him.

"Wait for me," he said. So they stopped. He began to caress the elder, placing his band on her breasts. When he tried to cajole the younger, however, she repulsed him. He seized her and crushed her chest, killing her. When her sister protested, he did the same to her. Then he fled to his home under a rock.

When the people learned what he had done, they assembled at his house, and Cougar said he would avenge the girls. He reached under the rock and seized Coyote, placed him under his arm, and crushed him. They cut off his head, dismembered him, and threw the parts into the river. The head floated down to the ocean and drifted upon the beach, where Raven found it and picked out the eyes. The head spoke, "Give me my eyes!"

"How can you speak when you have no body?" asked Raven.

"Any part of my body can speak, no matter how you dismember it."

"Well, your eyes are in my stomach. You had better find two white pebbles with black spots, and use them for eyes."

This advice Coyote took, and then suddenly there he stood with legs and arms as before.

COYOTE AND BAT WAR WITH THE BIRDS

Bat was a shaman, and he had a dream that he was leading home a grizzly-bear. So he danced in the house and sang about the bear of which he had dreamed. Coyote made sport of him, saying, "If I had such a dream I would be leading home two bears, one on each side." But Bat paid no attention to him, and every day he sang and danced. Then he began to hunt deer, and when he had a great quantity of veni-

son he took a few companions, intending to capture the bear.

By and by they saw a grizzly-bear. It stood up and growled. But Bat said: "Wait. Do not be angry. We wish to lead you home and feed you." So the bear ceased its growling and they tied ropes about its neck and a rope about its nose, and they led it home and put it in a brush enclosure which they had prepared. Coyote did not see them. They fed venison and clover to the bear.

One day Bat noticed that some of the venison was missing, and, suspecting Coyote, he went out as if to hunt; but instead of hunting he sat on a hillside and watched. Soon he saw Coyote go into the house and quickly emerge with a quantity of meat. After eating the meat, Coyote went to explore the new brush enclosure, where he found much fat meat. He took all he could carry and started out, but at the gate the bear, which he had not noticed, leaped upon him and tore him to pieces.

One morning the bear, hungry for clover, left its pen, and some of the bird people killed it. Then the Bat and his people decided to avenge the death of their bear. Coyote, whose life could not be destroyed, assumed the form of an old woman, and went to the house of the birds. Some of the Mice accompanied him. While he talked to the birds, the Mice quietly gnawed asunder their bowstrings. Suddenly Coyote struck his side with a piece of elk-horn and removed one of his ribs, with which he attacked the birds and killed all except Wren, who was too quick a dodger to be struck.

A GIRL TAKEN BY WATER-COUGAR

A man had a house near a lake. He was making arrow-points. The woman and their daughter went to gather seeds for pinole. Soon after they had stepped across a narrow place above a pool of water, the woman told her daughter to go back, because her father was alone. She called him, "Tell your daughter to come back!" But he made no sign of having heard, and went on chipping arrow-points. Nevertheless she sent the girl back, and herself went on harvesting seeds. When she returned, her husband was still alone. So they called their neighbors, and all the men went to search for the girl. At last they found her footprints and followed them to the edge of the water, and there they saw tracks and knew that the Water-cougar had taken her.

Some years later she returned, and her parents asked her repeatedly where she had been, but she would not tell them. For nearly a year she lived there with her parents, and they were constantly begging her to tell where she had been. Then at last she said: "Well, it seems that you people want me to die. So I will tell you. The Water-cougar took me and I lived in his house. He has abundance of good food, better and more than you have. His home is under the water. He told me that if I ever should tell about this, I would die. But now you have made me tell you." That night she died.

GOOD LUCK ACQUIRED FROM COUGAR

Kabá-anchun ["—— laurel"] was having very bad luck: he could neither catch fish nor kill game. One day, early as usual, he went to hunt. It was summer. He was nearly starved. He sat near a pond, waiting for a deer to pass close enough to shoot. After a while he saw a Cougar washing himself. The Cougar began to creep toward him, at the same time making a peculiar movement with his left forepaw, which deprived Kabá-anchun of the power to run. So the Cougar came up close, and said: "Do not fear. I am human like you, only I have this shape." He came still closer, and said, "Give me those things." The man drew forth two arrows. But the Cougar did not take them, and repeated, "Give me those things." Again the man offered two arrows, but they were not accepted. Then the Cougar took the entire quiver and removed from it the man's fire-drill. "Stay right here and watch me," he said. So the man sat and watched. The Cougar pointed the stick at a deer, and it dropped dead. Thus he went all around the pond and killed all the deer, and piled them up. He came back to the man and said, "Before you start eating you must sing this song." He sang, and then cut up the deer. For himself he took only the briskets. He sang another song and went away. The man carried a deer home and led back all the people to bring in the rest of the meat.

ADVENTURE WITH THE WHITE WOLF

A large party of men were hunting. As they stood in a crowd on a mountain peak, debating which way to go, they saw a white wolf approaching. It went into a thicket, and they watched closely to see

where it would come out. Suddenly they heard it behind them. They pursued it, but it eluded them in the same way. This happened repeatedly. The instant they prepared to shoot, it would disappear and then would be heard far off in the opposite direction. At last they followed the white wolf into a thicket where a large rock could be seen above the tops of the bushes. They surrounded the place and crept into the thicket. An entrance was seen under the rock, and passing in they found a large house.

An old man was lying on his back with his hands under his head, and one leg crossed over the other. Here and there were seated several women and girls. The hunters sat down and waited without speaking. Then one said: "We are in the wrong place. This is the home of the animals. Let us go." But they found that, though the door was still open, they were unable to move toward it. So there they sat. After a while the Wolf man put a shoulder of venison into the fire and roasted it, and gave them food. As soon as they had eaten they felt able to move, and with a rush for the door they dashed away toward home. The Wolf man ran out and howled. Here and there along the road as they ran, they heard the wolf-howl, and one of them fell dead each time. Only one man reached home.

THE CREATION[5]

There was only water, and over it a fog. On the water was foam. The foam moved round and round continually, and from it came a voice. After a time there issued from the foam a person in human form. He had wing-feathers of the eagle on his bead. This was Taikómol ["solitude walker"]. He floated on the water and sang. He stood on the foam, which still revolved. There was no light. He walked on the water as if it were land. He made a rope and laid it from north to south, and he walked along it, revolving his hands one about the other; and behind him the earth was heaped up along the rope. But the water overwhelmed it. Again he did this, and again the water prevailed. Four times this was done.

5 Narrated by a Round Valley Yuki. This version is patently only an outline.

Taikó-mol was constantly talking to himself: "I think we had better do it this way. I think we had better try it that way." So now he talked to himself, and he made a new plan. He made four *lílkae* ["stone crook"], and planted one in the north and the others in the south, west, and east. Then be stretched them out until they were continuous lines crossing the world in the centre. He spoke a word, and the earth appeared. Then he went along the edge and lined it with whale-hide, so that the ocean could not wash away the earth. He shook the earth to see if it was solid, and he still makes this test, causing earthquakes.

The earth was flat and barren, without vegetation and rivers. And still there was no light. In the ocean were fish and other creatures, but on the earth was nothing. Yet Taikó-mol had the feathers of various birds. He laid buzzard-feathers and eagle-feathers on the ground, and they became mountains. With lightning he split the mountains, and streams issued forth. He made all the birds and beasts, which in those times were persons. Afterward he changed them into their present forms and created real human beings.

He built a house, and in it he laid sticks of *úmsi* [mountain mahogany]. Those with knobs on the ends were to be men, the smooth ones women, the small ones children. He said: " In the morning there will be much noise in this house. There will be laughing and talking." And in the morning the house was full of people, all laughing and talking. The earth was populated, and Taikó-mol went from the north all around the earth to give the tribes different languages. When all his work was done, he went up into the sky.

In the times when the animals were people, Coyote was the helper of Taikó-mol. He was the one who went about, following the commands of Taikó-mol, and changed the evil ones into harmless things. He was the one who placed the sun and the moon in the sky, and after the creation of the human race he became an animal.

After the creation of people, there was a deluge in which only the tops of a few mountains remained uncovered. It was at that time that the ancestors of the Coast Yuki were swept away and deposited in the present location of the tribe.

FIRE IS STOLEN FROM SPIDER[6]

There was darkness. In the sweat-house there was a feast, and they were eating raw meat. Jack-rabbit received none, because he was an orphan child, and so he cried constantly. They whipped him and sent him out. There he stood crying, while inside they were eating and joking. The boy saw something, and he said in a sing-song voice, "You people who whipped me and are laughing and eating, I see something far off." And while he spoke he cried. After a while Coyote thought he heard something, and he said: " I think I hear that orphan boy saying something. You who always say I am wrong, and who laugh at me, had better listen." So they listened, and they heard the orphan boy, "You people who whipped me and are laughing and eating, I see something far off." And still he cried.

Coyote advised them to give the boy some meat, so that he would tell what he had seen. And when the boy had eaten, Coyote said, " I thought I heard you say something, my nephew." The boy stood there sobbing and sniffling, and did not answer. But Coyote was patient and kind, and at last the orphan boy said: "Do you see something yonder? Stand just here and look." So Coyote stood there, and he saw something red flare up and sink back. Then he went in and told what he had seen, and word was sent to all the people. They assembled to dance and sing, and then went to that place where they had seen the fire. All along the way they danced, while Coyote sang, *"Sukhalkashú . . . ,sukhalkashú . . .* ['sit on top of a pine, sit on top of a pine']."

In a row they danced toward the house. There sat Spider, holding fire in his abdomen. They danced and tried to make him laugh, because Coyote said that if he should laugh he would shake the fire out and they could secure some of it. But they could not make him laugh. Then Skunk and Mouse prepared for a special dance. The others sang, and they two danced together with their entrails dragging on the ground; and so comical were they that Spider gave a grunt of amusement. His fire gushed forth, and Dove thrust a dry stick into it and flew away. All followed him. As they hurried along, they set fire to the grass, so that Spider, pursuing them, had to give up because he could not endure

6 Narrated by a Round Valley Yuki.

the heat of the burning grass. They however ran to a lake and leaped into the water. Dove carried the fire clear to the coast, and when he returned he called: "*Uhu, uhu!* Are you people alive?" Coyote replied: "Yes, I was never well before this. We are all right." But he was badly scorched on one side.

THE CREATION[7]

At Mayíy [near Upper Lake] there was a sweat-house. In it were Kunúla [coyote] and Hatunútal [lizard]. Kunúla split willow and dogwood sticks and painted stripes across the flat side, and stood them up around the inside of the house. Then he broke dry hemp-bark into bits and scattered them in front of the sticks, which became human beings; and the bits of bark became fleas, which leaped upon the people. These people had paws instead of hands, and Hatunútal said, "Why do you not give them hands with fingers, like mine, so that they can do something?" Then Kunúla proposed that they two wrestle, and the winner decide which way the hands should be made. So they wrestled, and Hatunútal won. After giving them fingers, Kunúla bestowed on them different languages such as are now spoken. He wished to give them power to kill deer by merely pointing a finger at them, but Hatunútal declared that method too easy; so the bow and arrow were invented.

COYOTE CREATES SUN AND MOON[8]

Coyote [Diwí] and Cougar [Tsiméwa] lived at Mayíy [about one mile west of Upper Lake]. Their sons were playing shinny, and each party had concealed in the ground in front of its goal something to kill its opponents when they neared the goal. One party had a rattlesnake,

7 Narrated by San Diego (Únu), eastern Pomo born at Kaiyô in Bachelor valley, and a grown man in 1850. He was an attendant at one of the Spanish missions. The account here given is of course only a fragment, and does little more than name and characterize the two creators.

8 Narrated by Sam Cowan (Pakókoyau), northern Pomo born at Shórakai (Coyote valley) on the East fork of Russian river.

the other a grizzly-bear. When the game was finished, Coyote's sons all were killed except two. During the progress of the game the ball was driven eastward, and the players kept following. At last the ball went into a sweat-house. Coyote's two boys followed it into the Sun's sweat-house, and there the Sun killed them and hung their bodies up on the central post to dry.

After a time Coyote dreamed about his sons, and in the dream he saw where they were. He went eastward, and at length saw some children playing about a sweat-house. He went inside and beheld the two bodies, which looked like stuffed bags hanging there. He asked the children what these objects were, but they said they could not tell unless they were paid. So he offered them his abalone-shell earrings if they would tell him. Then they told him.

At night the animal people and the Clouds, Rain, Thunder, and Stars, all assembled and danced about the post; and Coyote sent two Mice to cut down the bodies of his two sons. But the people saw the Mice and caught them. Then Coyote cried out, "Give them to me, and I will eat them!" So they gave the Mice to him; but he put two bits of charcoal into his mouth and spared the Mice.

After the dance was over, Coyote began to dance, and he kept it up so long that the people became sleepy. Long-haired and short-haired people alternated in the circle that sat around the fire. Coyote advised them that the right way to sleep while he danced was with their heads toward the fire; and it was not long before they lay down to sleep in a circle with their heads thus directed. Then Coyote tied them all together by means of their long hair, and he smeared pitch over their bodies in order that they might be unable to pursue him. While he was doing this the two Mice had climbed the post and had gnawed off the cords by which the bodies were suspended; and quickly taking them down, Coyote ran away. On the roof of the house sat the watchman Frog, who now wakened the people; and tearing their hair loose, they sent the swiftest in pursuit. In the darkness that constantly prevailed on the earth, Coyote could not see which way to run; so he burst the two bags that were the remains of his sons, and the world was flooded with light. Since that time the world has been lighted by the sun and the moon.

WREN KILLS THE BEARS[9]

Wren [Tâtât] lived alone with his wife. One day he went hunting with his throwing-stick, with which he killed small game such as quail, rabbits, and squirrels. At a spring he saw very large tracks, and he wondered how he might kill that animal. He gathered pine-nuts, cooked and pounded them, and mixed the meal with sap from the sugar-pine, and then stirred it into the water of the spring. He made a flute and laid it on the bank.

On the following morning he took another flute and crept with it into the one that lay on the bank. He began to play, and his song was heard far away in the south at the home of the Bears. One of the Bears said: "Listen! Someone is singing for us to come. Listen!" He declared that he would go to see, and he started out walking around the edge of the world in narrowing circles until he found the spring. He scratched his great claws on a tree, and went down to taste the water. The playing ceased. The Bear tasted the water and found it good, and he drank until he was so swollen that his hair stood out straight from his body. Suddenly Wren darted out from his flute and struck the Bear on the head with his little stick. He skinned and butchered the carcass, and carried the pelt and the meat home. The next day he returned to the spring and killed two more, and on the third day three. But after that no more came.

HAWK AND THE MONSTER BIRDS[10]

Táta [a large hawk that preys on such small birds as quail and ducks] and Chashé-táta ["tarweed táta"], his younger brother, lived with their grandfather Coyote at Lakóka [on Bodega bay]. Táta started on a journey without knowing exactly whither he was going: he was angry with his wife Quail. He walked eastward up into the mountains with his bow and his arrows, and at the top of the hill he stopped in the trail, wondering what to do. A gopher popped out of its burrow, and Táta killed it for his breakfast. Far away on Kanámuta [Mount St.

9 Narrated by Captain Jim Ford, northern Pomo born in Potter valley.

10 Narrated by Tom Connor, central Pomo born at Shanél, near Hopland.

Helena] he beheld a large sweat-house, and he started off toward it. This was the home of four brother Kílak [monster birds), who during the day flew about seeking people to devour, and at home removed their bird coats and resembled human beings.

Ui-dúkâ ["eyes four"], the watchman who always sat at the door, saw Táta approaching, and announced the news to his masters. And they were glad, because they expected to eat the stranger. The eldest set his trap before the door, but when Táta came nearer, it was decided not to kill him at once. So the trap was not sprung, and Táta walked into the house. The eldest said: "You must be my brother-in-law. Now, I want to play a game." Just then there was a humming sound in the sky, and soon the fourth Kílak swooped down, circled four times about the house, and alighted at the door. He had four persons tied together and slung over his back. He threw them down on the floor and demanded, "Who is this that has come to our house?" He was eager to kill the man, no matter who he was. But the elder said, "No, do not do it. This is our brother-in-law." The new comer took off his feather coat and stood there, a man.

In this house was Kadús [raccoon], a relative of Táta. He told Táta that he would have to be very careful if he would save his life in the game that was to be played. Then the eldest Kílak spoke again, saying that he would shoot at Táta, and if he missed, Táta should be held the winner. And Kadús secretly warned his relative that the Kílak always shot high, consequently when the arrow was released, he must drop to the floor. But Táta, thinking Kadús meant to mislead him, leaped into the air, and the arrow pierced his heart. He staggered several times around the fire, and then fell dead. They dragged him outside to let his flesh cool.

That night Coyote, back at Lakóka, had a dream, which told him all that had occurred. He invited all the bird people to his house, for he wished to send someone to ascertain if the dream was true. The two Hummingbird [Tsúyudun] brothers were selected. It was not long before they returned from Kanámuta; but their language was different from that of the others, and the only one who could understand them was Oak-gall. So he was sent for, and when he arrived at the council the Hummingbirds told him what they had seen. Then Coyote decided to make war on the Kílak. He had all his people prepare their spears and arrows. Kingfisher, a sly, mean fellow, always lived alone. To him

an invitation was sent, but in spite of offers of valuable beads and many other things he would not consent to join the party. One thing he desired, and only when they offered him obsidian did he agree to join them. As a symbol of mourning for his dead grandson, Coyote thrust his head into the fire and burned off his hair. Then, following the tracks of Táta up the mountain, they advanced to the house of the Kílak.

Four Eyes announced to his masters, "A large party is coming." But they would not believe that any people would be so rash, and went outside to see for themselves. Four Eyes advised them not to try to kill these people, because they were too numerous; nevertheless they set their trap and waited. When Coyote's party reached the house, Chashé-táta threw a stone pestle into the trap and sprung it, so that all walked over it without injury and went into the house. Then the eldest Kílak proposed to Chashé-táta that they play a game, and it was decided that Kingfisher should contend with him. So they faced each other. The Kílak shot, and Kingfisher dropped to the floor unharmed. He leaped up and shot, and the Kílak staggered around the fire and fell lifeless. Another Kílak tried, and lost, and a third likewise. Then the people leaped upon the fourth with clubs and spears and killed him, and after destroying most of the den of poisonous snakes which the Kílak brothers kept, they set fire to the house. The next day they carried the body of Táta to Lakóka, where Coyote mixed certain roots with water and washed it, and after a time life came into it.

The little son of Táta was crying constantly, In spite of everything they could give him to play with. At length they gave him a hoop, and he played with it. This hoop belonged to Táta, and he greatly prized it. One day it was rolling along, and when the child failed to catch it on his stick it went rolling down the hillside and away to the west. He pursued it, but it rolled down into the ocean. Then the boy came home. Now Táta was very sorry about the loss of his hoop; and besides he felt that having been dead he should not live with living people. He sat on the top of the house, looking toward the ocean and wondering what to do. At last he went to the sea, and travelled westward over the water to the place of the dead.

THE CREATION[11]

Nóm-hleyus-tawa ["west thrower left-hand"] was the creator. At Waiyél-nomil-tos ["far-north far-west opposite" — eight miles above the hatchery on McCloud river], or, as some say, at Waiyél-puiyel-tos ["far-north far-east opposite" — on the other side of the river], he created a tree, *cháchami* [a species of oak]. He was looking down from above and watching the tree, when beside it appeared a man the size of an ant. One by one others came out.

At Chuyíkhlul [Stillwater creek] after many years he saw, as be looked down from the sky, the arm of some person pounding acorns with the elbow. The person was inside a house. The hand would reach out to Móhmas [on Sacramento river opposite Redding] and bring back sand for leaching the meal. He continued to watch. After a while a woman came out and went down the trail to the river with a basket. When she stooped to get water, he saw a long tail stretching out behind her. She was abhorrent to him.

He said: "That does not suit me. I will destroy the earth." His uncle Tâkut [sunfish] begged him not to do so. Nevertheless he made a sling, took three large rocks, and threw them with his left hand, one to the east, one to the west, one to the north. The third one released the waters in the north and the earth was deluged. The water rose to his sweat-house.

His uncle reproached him: "You would not listen to me. Now the water is running into our house." Then Nóm-hleyus-tawa went out and lay across the north side of the house, and the water was divided into two streams by his body. At last the water ran off, and the earth remained, a bare, level rock.

His uncle said: "I told you not to destroy this country. You should not have done it." Nóm-hleyus-tawa said nothing. He sat there rubbing his palms together, wondering what to do, while his uncle upbraided him. After a while a moist bit of cuticle was rolled up in his hand. He regarded it thoughtfully between his thumb and fingers. Then he

11 Narrated by Tommy Neal (Klállas), Waileka Wintun born at Súlanháras, a camping place a few miles above the mouth of Squaw creek, a tributary of McCloud river.

stepped outside and dropped it downward. It became Búlit ["peak" - Mount Shasta], and its shape today shows the pinching between the creator's thumb and fingers. Without further effort on his part other hills began to spring forth. All the people had been drowned except the tailed woman Hákamin-tákona ["elbow pound"], whom he had desired to destroy. She was now wading in the ocean, which came up only to her knees. Across the ocean she walked into the next land.

Again the creator planted a tree, and again, as he watched, the people appeared, one after another, just like ants. These were the ancestors of the present race.

THE CREATION[12]

It was only water. From the north came Yâhâsin-yépâni ["in-the-sky chief"].[13] Anúsma [turtle] came. "Who is it?" asked Sky Chief.

"It is I," said Turtle.

"Do you live in the water?"

"Yes, I live in the water."

"I would like to see you go down and find what is at the bottom," said Sky Chief. He tied many ropes together and fastened the end to the leg of Turtle, who swam downward. He was gone all day, and the entire length of rope was drawn out. Then Sky Chief drew him up. He asked, "Did you get to the bottom?"

" I was near the bottom. I could hear the water running. Put another rope on, and I will reach the bottom."

So another rope was added, and Turtle went down again and this time he reached the bottom. He scratched in the mud, so that it adhered under his nails. Then Sky Chief drew him up and scraped off the mud. He placed it in his palm and patted it out flat. He laid it on

12 Narrated by Jack Franco (Otíla), a northwestern Maidu born about 1845 at Michopdo, about three miles south of Durham in Butte county. The Hill section of the northwestern Maidu name Wânâmi and Hénom (coyote) as the contending creators, and following the creation myth they tell a long transformer myth in which two brothers, Nâyâ, the elder, and Penhíni ("two eyes"), the younger, play the leading rôles.

13 Also called Kâdâm-yépâni ("earth chief"), in reference to his creation of the earth.

the water to the south. It began to spread, pushing the water away. It crowded close to the raft, which soon lay on dry land at Tadoiko.[14]

As he watched, he saw someone walking toward him from the south. Sûmûini-wéwe ["nose talk"][15] I came, and his dog Sâla [rattlesnake] was the size of a cottontail rabbit, and its body was covered with hair. Its eye was like the morning star, and on its tail was a large rattle. These two had been born out of the earth.

Sky Chief made a small house, in which he placed Rattlesnake, who never came out of it. Then he created the animals and trees, and he placed all kinds of acorns on one tree. He made the different plants that bear seed for food. He created the river by spreading out his hands, and he placed fish in it. He made a fish-weir across the river. That night he caught salmon. He made the rule that when any food was gathered, the first should not be eaten. Nose Talker had constantly opposed the acts of Sky Chief in the preparation of the earth for the coming of people, and had disobeyed him and lied to him. And now he stole a piece of the first salmon and ate it, and the next night Sky Chief could not catch a salmon. The river began to dry up, and along it grew up great bunches of nettles, in which Nose Talker was imprisoned. But he escaped. He made his home a short distance from Tadoiko. He had a son.

One day Sky Chief brought home two deer. Nose Talker came to him and said: "Ník-bâ ['my companion'], tell me how to kill these deer."

"Do you think you will do the way I tell you?"

"Yes, I will do as you say."

Then Sky Chief told him to call up two deer. Nose Talker went out and called up a great herd of deer. He tried to kill them, but they would not let him. He had called too many. So he came home without a deer. "Níkbâ, I did not see any kind of animal," he said.

"I think you did wrong," said Sky Chief. "I think you called too many."

On another day Sky Chief brought in two badgers. Nose Talker said, "Ník-bâ, tell me how you killed these badgers."

14 Near Durham, Butte county, where a slough is pointed out as the mark of Sky Chief's raft.

15 A nickname for Âiéli (coyote).

"Oh, you cannot do it right. You always do wrong."

"This time I will do right. Tell me how to catch them."

Then Sky Chief told him to stand at the badger's burrow and call them out, just two. Nose Talker went to a badger's burrow and said to himself, "I ought to call out more than two. Two are not enough." He called out ten, and they rushed out and seized him and dragged his arm into the burrow. He released himself and went home without a badger.

On another day Sky Chief went to a hollow tree. He cleared off the ground about it, and called to the shredded salmon with which it was filled, and it began to tumble down. When there was a basketful, he stopped it. Nose Talker came and begged to know how this was done. Sky Chief told him how to do it, but warned him not to eat the first that came out. So Nose Talker went to the hollow tree and called down the shredded salmon. Soon there was a large pile, and he sat down to eat a little. He ate nearly the entire quantity, and went to another tree and called down the shredded salmon. But instead of salmon, there came frogs and snakes of all kinds.

One day Sky Chief got two smooth sticks and lay down to sleep between them. In the night they became a man and a beautiful woman. They were Kúksum-yépâni[16] [" far-south chief"] and Laídam-lûlûm-kûle ["dawn star woman"]. The woman kept tickling him, trying to make him laugh. But he would not laugh. In the morning came Nose Talker, who said, "Ník-bâ, how did you get this beautiful woman?"

"Well, if I tell you, will you do right?"

Nose Talker promised, and Sky Chief told him what he had done. Nose Talker went to the river to get the necessary sticks. He stood there and thought, "A man ought to have more than two women." After thinking a long time, he took ten sticks. Sky Chief saw him bringing ten sticks, and took away eight of them. Then Nose Talker lay down to sleep with the sticks beside him. In the night they became women, and they tickled him. He laughed, and in the morning he saw two bent old women.

Sky Chief made a lake, intending that when anyone became too old he should bathe and become young again. He sent Kúksu to the lake, and as he went along he became very old. Kúksu went into the

16 Final *m* for euphony.

water and sank. After a while there was a rumbling, the earth shook, and he came out of the water a handsome young man. All this time the people were multiplying.

But Nose Talker desired that people should die and make a good time.

Sky Chief said, "What do you mean?"

" Well, they will have a burning of property. People will come from near and far to burn and gamble and feast and have a good time."

"No, that is not good. I would like to see my people live forever, like me, without sickness."

" No, that is not good," insisted Nose Talker. "The people must die."

All the time Nose Talker was importuning Sky Chief to institute death and the annual mourning ceremony. Then at last Sky Chief said: "Well, send the young men up that hill, and have them run a race toward us. See if your boy can win." The young men went up the hill and started to run. Nose Talker stood talking to himself, as always, and urging his son forward. When they approached the goal, Sky Chief threw a stick out in front of them. It became a coiled rattlesnake. The son of Nose Talker was ahead. He tried to leap over the snake, but it bit him. He fell down, and the others ran on. Nose Talker asked, "What is the matter with my son?"

One of the racers said, "That rattlesnake bit him, and he is dead."

Then Nose Talker wept and wailed. He carried his son down to the dance-house and said to Sky Chief: "It is right not to have people die. Your way is the good way."

But Sky Chief said nothing. Nose Talker took his son to the lake that Sky Chief had made, and put the body in the water. But the moment Sky Chief had consented to have death, that water, which had always been constantly whirling about, became quiet. After a time Nose Talker carried the body back and laid it on the ground.

Sky Chief asked: "Why do you not bury him? You said you wanted to have a good time." He began to wail, and threw dust on his head. He got a basket and a digging-stick, and dug a hole. Nose Talker was wailing loudly. When the hole was finished, Sky Chief brought out all the dance costumes he possessed. He wrapped the corpse in a bear-skin, after hanging beads and feathers on it, and tied it with rope. Then he dropped the body into the bole.

That night Sky Chief went down into the ground at the foot of the central post of the house and came out at the lake. He went away southward. Nobody saw him go. With his feet he made various mountains and hills, as he stepped. He made Marysville buttes, and there he waited for the son of Nose Talker. The next day he made *pehépi* [a clown-like person who stands on the housetop watching for the approach of visitors to a dance, takes care of the fire in the ceremonial house, and interjects comical remarks when the others are speaking]. He told the clown to remain there and watch, while he himself sat inside the mountain. Soon Nose Talker's son was seen approaching. He was carrying all the things that Sky Chief had buried with him. He was crying. He came to the door of the mountain, and Sky Chief said to the clown, "Tell him to throw everything down outside."

The watchman went down and led the young man inside. There was a bear-skin for him to sit on and a large basket of water to bathe in. The young man bathed and sat down. The watchman brought in the things that the young man had been carrying, and hung them about on the walls.

Now all the time Nose Talker had been looking for Sky Chief. "I do not know where my chum has gone," he kept saying to himself. He had a string of beads about his neck and his hair was burned off short. Others too looked for Sky Chief. Kâlkâlim-wénumam-yépâni ["clam-shell-beads vomit chief"] went northward in his search, and remained at Mount Shasta. Yálul-pem-yépâni ["flute eat chief"] went eastward and remained at another mountain.[17] Kâsipim-yépâni, or Kâsipim-pehépi, went westward. Kúksumyépâni ["far-south chief"] went southward. Kôlelnom-yépâni ["subterranean chief"], or Sámmon-káno ["fire old-man"], went beneath the ground. At the lake Nose Talker saw the footprints of Sky Chief. They were filled with water. He followed them.

The next day Sky Chief said to his watchman: " I think Nose Talker is coming. I think be is running." Soon Nose Talker came to the door of the mountain. He stooped and peered through the doorway. Sky Chief said: "Well, here is your son. Come in. Do not be ashamed."

17 The northeastern Maidu at Big Meadows are said to speak in a sing-song manner because this personage with the flute settled in their country.

Nose Talker started to enter, but Sky Chief said, "Leave your bow outside." He started across the room to sit beside his son, but Sky Chief said: "Sit down there at the door. Well, here is your boy. Now are you satisfied?" The room was full of acorn mush and bread and dry salmon.

Nose Talker said: "I am hungry. I would like to eat."

"Well, you are not yet dead. You cannot eat here. Go home. Tell the people that you have seen your boy here, and he is alive. And you will have your burning, your good time. When anyone dies, he will come to this place." So Nose Talker went back home and held the first burning ceremony.

THE GIRL WHO WOULD NOT USE THE MENSTRUAL HUT[18]

There was a girl who was having her first menses. Instead of going into the grass hut, she went into the mountains with her husband. She told him to climb a digger-pine and throw down some cones. He climbed up and threw down a cone. He said, "Try it; see if they are ripe."

She struck it with a stone and hurt her finger. She looked at it, and struck again, and again the stone struck her finger. She looked long at the finger.

The man in the tree was watching. He asked, "How is it?" He was wondering what she would do with the blood.

She answered, "It is all right." She licked off the blood. Again she struck her finger, and again licked off the blood. She kept licking at her blood, and then began to eat her flesh, singing, "*Dâmiyâta péâ mísin* ['I-am-crazy eating myself']!" She devoured her whole body up to the chest. The man was still in the tree.

She said, "Come down, let us go home." But he feared to come down. He left his voice in the tree, and leaped down on the other side upon a rock, and ran away. The girl was rolling about on the ground. She hurled herself against the tree, and there was a crash like thunder. The tree shook, but the man did not fall down. Again and again she did

18 Narrated by Jack Franco (Otila), a northwestern Maidu of the Valley division.

this. Then she called out, "Come down!"

The voice in the tree answered, "I am coming."

At length she said, "He must be deceiving me." She went around the tree and saw where he had leaped upon the rock, and followed him, rolling along the ground. She would strike the rocks with the crash of thunder. Then she overtook the man and struck him. He was thrown high into the air, and when he fell he lay there a mere head with arms and chest. They went into the sky and became the thunder.

When mosquitoes get their stomachs full of blood, they take it to her, but they do not tell that they obtain it from people, lest she strike and kill people for their blood. They tell her it comes from oaks, so she strikes trees in hope of finding blood in them.

SÂCHÂCHÂ, THE OGRE[19]

Sâchâchâ lived among the cliffs along the river. His food was human beings. He would come to a village and take his choice of the women. Nothing could harm him. One day he went to a village and selected a fine, fat young woman, whom he took home; and afterward she gave birth to two children. Still he kept bringing home people for food, and nothing else. His wife had nothing to eat. She had two brothers, who came now to find her.

The younger said, "Where is our brother-in-law's weakest spot?" She told them that his left ankle was the most tender spot. When Sâchâchâ came home, the brothers proposed a contest with arrows. So they set up a mark. Sâchâchâ entered the contest, but gave them no chance to touch his left ankle. After a while they proposed a visit to the spring, and there while he kneeled down to drink, they began to shoot at his ankle. The arrows that struck his body simply glanced off, but one that struck the ankle killed him. Then they threw his two sons into the cave where he had slept on a bed of human hair, and with their sister they returned home.

19 Narrated by Huwátpaye, a central Miwok woman born about 1839 at Pulaíma, on the site of Duckwall, Tuolumne county.

YÁLALI, THE GIANT[20]

A man and his wife and his mother-in-law, and their little baby still in its basket, lived a short distance from the village. It was a season of famine, and the man remained out hunting late into the night. One night the two women with the baby were down beside the stream cooking buckeye soup. It was so late that the night was too cold for the baby, and the young woman decided to carry it to the camp and leave it with her husband. For she thought he must have returned, because a fire had just been kindled in the hut. A voice in the house said, "Give the baby to me." She handed the infant in, and a hand took it. But a long, claw-like nail scratched her, and in fright she ran back to her mother and told about the adventure. The infant meanwhile had begun a frightened wailing and the mother ran back and said: "Give me the baby. He will not stay here." The child was handed to her, and with her daughter she ran to the village. Untended, their cooking fire died down, and Yálali, the monster in the house, perceiving that they were escaping from him, gave chase and almost caught them just as they dashed into the door of the ceremonial house. In the morning the people made a plan for getting rid of Yálali. They trailed him to his home and found him in a tree gathering cones. For when he had no human flesh he ate pine-nuts. They gathered brush and wood, and piled it around the tree, saying to him: "Gather here all the cones you can find, and we will bring the wood on which to roast them. We will pile up this brush, so that if you should fall you will not be hurt." When they had enough wood piled up, they set fire to it. Then Yálali came down quickly, and in desperation tried to leap over the fire. But he fell into it and was roasted to death. His body was obsidian, and when the flesh was burned off the obsidian burst and flew about in all directions, and was scattered among the tribes for the use of all.

THE CREATION[21]

20 Narrated by Huwátpaye, a central Miwok woman.

21 This and the following myth were narrated by Bill Wilcox, Gashowu Yokuts. The account of the creation is obviously fragmentary.

There were Raven [Hótoi] and Prairie-falcon [Límik]. They sent Otter, Beaver, and many kinds of waterfowl to dive for a bit of earth, but none succeeded. At last they tried Kúikui [a small waterfowl]. Down he went through three waters [three worlds of water] to obtain material for the creation of the earth. He brought up a few grains of sand beneath his nails. Prairie-falcon took these and worked them in his hands. He divided the material with Raven, and they went far to the north. There they separated. Prairie-falcon came southward along the western edge of the world, and Raven on the eastern edge, and as they travelled they dropped grains of sand here and there. When the grains struck the water, it bubbled and boiled, and mountains and hills appeared. The creators met in the south. People were then created by Núpup ["father"].

PRAIRIE-FALCON, CHICKEN-HAWK, AND THE MONSTER

Prairie-falcon [Límik] and Chicken-hawk [Póhyun] went up the river. Prairie-falcon saw a red salmon. He pointed it out to his brother, and said, "Do you see that salmon?" For a long time Chicken-hawk could not see it. Then when he saw it he threw a stone at it. The salmon did not move. He threw a stick, and the salmon swallowed it. He took an arrow and said, "I would like to see him swallow this." He threw it, and the salmon swallowed it. He drew out of his fox-skin quiver all his arrows and threw them at the salmon, which swallowed them all. He threw in his brother's arrows, and they were swallowed. He threw both bows, and they were swallowed. Then he said, "Well, I would like to see if he can swallow me!" He leaped in, and was swallowed. Prairie-falcon stood there a long time, thinking what to do. "Well," he said, "I too might as well die." He jumped in, and the salmon swallowed him. It did not move from that place.

Prairie-falcon felt something round. He asked, "What is this?" Chicken-hawk felt of it and said: "It is his heart. I think he would die if we cut it off." Prairie-falcon had a small knife tied about his neck. He gave it to his brother, who cut off the heart. He said: "It will go north. Hold on!" The salmon went northward to the ocean, and from there it went southward to the ocean, and then westward to the ocean. Then it came to the river [San Joaquin] and threw itself out on the sand. It lay there gasping, and Prairie-falcon, peering out through its opening

and closing mouth, saw the sand. He said: "What is that? Is it water or land? Well, I am going out to see what it is, even if I die." He took the white sperm and rubbed it between the palms of his hands until it was like down. He gave it to his brother. When the salmon's mouth opened again, he leaped forward, and his brother blew on the dry substance and blew him out. He landed on the dry sand, and laughed with joy. He called to his brother that it was good, and Chicken-hawk jumped out.

"This salmon is good to eat," said Prairie-falcon. He showed his brother how to cut it into strips. "Build a fire and dry it, and then cook it, and if you wish to eat it, do so. I am going to sleep." Chicken-hawk cut the salmon up and put the strips before the fire. They smelled good. He ate some. They were good. He cooked more and ate. Suddenly while he was hanging up some strips there was a great sound, as if something were gulping food. He looked, and saw that the meat he was cooking had disappeared. He did not know what was the cause. He was angry. He said, " I will cook more." He took his arrows from the salmon's stomach and sat with them behind his back, waiting to see what had taken his food. Something came out of the ocean and reached for the food. He shot an arrow and struck it in the eye before it could get back into the water.

Its mother began to sing, "You have shot my baby in the eye!" It was this Shanwáwa that had put Prairie-falcon to sleep by magic. Chicken-hawk could hear her coming, and was frightened. He shook his brother and tried to waken him. He took a glowing stick and burned him beside the ear, and thus woke him. When Prairie-falcon saw what had happened, he said: "Why did you kill this? Well, we had better go north now. We must leave this place." So they ran away, and Shanwáwa pursued them over the land, sucking in her breath with a terrible noise. That was the way she secured her prey. Her breath threatened to draw them back into her mouth. At last they came to their aunt Stink-bug [Bâdedut]. But they ran on. When Shanwáwa came to this place, she demanded to know where they were. "Oh, they are here," said Stink-bug. "But you are tired. Rest a while, and then I will give them to you." When Shanwáwa had rested, Stink-bug said, "Shut your eyes and open your mouth, and I will throw them into it." Shanwáwa did so, and Stink-bug threw into her throat a great quantity of that which she made for stinks. Shanwáwa rolled over and

over in a dizzy convulsion. But when she recovered, she ran on. In succession the brothers passed their other relations, Red Ant, Small Skunk, and Great Skunk. Lastly they came to their aunt Támlaichi [a bug]. When Shanwáwa arrived there, Támlaichi made her rest a while, and then threw into her mouth a red-hot stone, which burned its way completely through her body and killed her.

COYOTE AND TÂLKAKUNÂ[22]

Tâlkâkunâ lived at Chúkchanô [north of Apásô, Fresno flat]. At that place he cooked the people whom he captured as they gathered pine-nuts in the hills. When he saw anyone in a tree he would throw a large round stone and kill him. Thus he had killed nearly all the people, and Coyote determined to stop him. He went hunting jack-rabbits and cooked them, and took the meat with him so that he would not have to eat human flesh. He made himself look like an old woman.

At Chúkchanô he found only the two children of Tâlkâkunâ. They offered him meat, but he refused it, saying he would wait until evening, because he was not hungry. When Tâlkâkunâ was heard coming, the children ran to Coyote and said, "Our grandfather is here!" Then Tâlkâkunâ entered. He said: "We will eat soon. There is plenty of meat."

Coyote had made a small hole in the ground, in which he concealed the human flesh that was given to him, while he secretly ate his rabbit meat. Then he asked Tâlkâkunâ to sing, and he listened, with hands crossed on his knees and one foot keeping time. He asked the children to have their grandfather remove his moccasins and rest his feet, and while Tâlkâkunâ sang and the children listened, he hid them, so that the next morning Tâlkâkunâ had to go hunting barefoot.

During the day while the children were swimming Coyote built a large fire. He told them to go close to it and warm themselves, then suddenly he pushed them in and killed them. Next he covered the ground with thorns. In the evening Tâlkâkunâ came and whistled for his children. He heard what seemed to be their answer. Then Coyote shouted, and Tâlkâkunâ knew that his grandchildren had been killed.

22 Narrated by Dick Neale, Chukchansi Yokuts.

He rushed up, but trod on the thorns, and one of them pierced his heart, which was in his foot. And so he died.

COYOTE STEALS THE MORNING STAR[23]

There was no sun. It was dark. But far in the east Coyote could hear birds sing when their morning came. So he went to see what was there. The people were hunting rabbits. As they went homeward after the hunt, a great tree fell across the trail. This was Coyote. They tried to lift it, but there was only one man strong enough to do so, and he carried it home. He laid it near the morning star and tried to make a fire, but it would not burn. So Coyote, in the form of a log, lay there a long time watching the morning star, observing how Turtle kept gradually rising and revealing it more and more, and daylight approached. At last Coyote seized the star and ran, and the people pursued him in vain. When he brought the star home, he tried it in various places; but only in the east would it shine brightly, so there he left it.

"Mythology from Volume 14"
From
The North American Indian: Volume 14
by Edwards S. Curtis
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23 Narrated by Dick Neale, Chukchansi Yokuts.