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Meteors. -- Meteors (Satoia) were thought to be women. By some the sight of a meteor was considered to be an ill omen. Others regarded it as of less consequence, and believed that a few words and motions of the hands were sufficient to drive away the bad influence. If several meteors were seen in close succession, it was an indication that people were on the move for war. If a meteor fell or appeared to fall on the earth, the place and its surroundings for some distance were shunned, though no special demonstration was made. Hunting or food-gathering was avoided about the spot for one season only. The luminous trail of the meteor was thought to be the old woman's long hair. It was believed that the old women appearing as meteors were from many tribes from long ago, and would continue to wander about in the sky.

Chamlakhu. -- Chamlakhu was an old man living in the trees, differing from human beings only in the fact that his hands and feet were armed with long bear-like claws. Although not known to commit injury, he was greatly feared. The sight of him was sure to cause a run to camp. If he was seen in spring when vegetation was in bloom, sickness was likely to be the ill fortune of the person seeing him. His tribe or rancheria would not be affected. In such a case a medicine-man was called in. The Chamlakhu rarely ran on the ground, and then only in a shambling way, with his arms fanning the air like wings. He could spring a long distance from tree to tree. He had a long beard, and hair that reached to the ground.

Rattlesnake. -- The rattlesnake (sola) is much feared. The skin or rattles are never used. It was the rattlesnake that brought about the first death. It is thought to be non-poisonous when it is drinking, at which time it lays aside its poison until it has finished.

Miuku. -- Miuku was a small animal living in swampy places, and exceedingly difficult to capture, being rarely seen by day. It resembled a fawn in size, shape, and color, except that its feet were like a coyote's. Its name was derived from its cry, miuku. If one was captured, it was divided among the hunters, its parts being considered exceptionally powerful charms for hunting deer.

Flint-Working and Arrows. -- Flint for arrow-heads was sometimes bought from other people. Most of the obsidian from which arrow-points, spear-points, knives, and charms were made was mined on Table Mountain, near Oroville. Detached pieces of flint that had been broken away by erosion, or brought down by slides or floods, were sometimes picked up in river-beds or in old grave-deposits. Such pieces were used like those obtained from a distance. The only permanent flint ledge known to the present people is in Plumas County, about twelve miles northeast from the Butte County line, in what is known as the Pinket Ravine. This ledge is about

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ten inches wide, and the flint is of many colors. From the many excavations it appears as if the diggers had followed down on the lead until the walls grew too hard. Thereupon a new hole would be started from the surface. This flint was not worked at the place of excavation, but was carried away in large pieces. Other kinds of rock were also used. In fact, any rock that would flake well was shaped into arrow-heads and spear-points. While there were many arrow-points made of obsidian, this material was not considered the best for that purpose. After the coming of the whites, glass was often used for arrow-points; but while, like obsidian, it was easy to work, it was too readily broken. If an arrow of glass or obsidian struck wood or a hard substance, it invariably broke; while a point of less brittle rock, such as flint, could often be used a number of times.

An arrow that had killed one or more deer or other animals was highly prized. While all arrows were similar in general construction, there are noticeable differences in setting the flint or in the shaping of the head. These differences enable one man to distinguish his arrows from those of others. All arrows for small game and birds were provided with wooden points, stone-pointed arrows being used for hunting larger animals and in war. The wooden points were made from the holly-berry bush. After removal of the bark, the wood was hardened by a slight scorching. All crooks were straightened between the teeth. The joint of the shaft and the wooden point was wrapped with sinew so as to prevent the shaft from splitting down. The wooden-pointed arrows were used only for ranges of from seventy-five to one hundred feet. Beyond that distance the aim was uncertain, as the arrow had a tendency to rise.

Accuracy of aim in hunting deer did not extend beyond a distance of two hundred feet. Deer were often hit at a greater distance, but more shots were missed than hit. All long shots were made with flint-tipped arrows. It not infrequently happened that young men were overcome with buck ague (nervousness). If they admitted this, they were severely censured by the older people of the rancheria. When drives were made, as was quite common, most of the deer were shot from ambush. All game captured on such occasions was divided as equally as could be among those taking part. The heads and offals were generally given to old people. The sinews from the back and legs were carefully dried and preserved.

The manufacture of bows, arrows, salmon-spears, and fish-nets was regarded with superstitious beliefs. If a man bought any such articles from the maker, and should meet with good luck in his hunting or fishing, credit was given to the manufacturer. He was believed to have put upon the articles a good influence, and was sure to be kept busy at work until by a turn of fortune his manufactures failed.

Buumo. -- Buu is the circular sand depression in which acorns are leached. O is rock. Buumo therefore signifies "a leaching-place of stone." The Buumo is situated about ten miles northeast of Bidwell's Bar, in Butte County.

Formerly, when the people were animals, the bear, deer, panther, and other large animals called a dance for the people of the valley, where the Buumo is now. The raccoon, the gray fox, the rabbit, and many others were invited. The bear was selected as runner to carry the strings (of

invitation) for the dance.

There was ill feeling between the Coyote (Heno) and the Bat (Olela). Both were considered bad men. As a meeting of the two was likely to bring about trouble, it was agreed that Olela's half-brother, Wohahamp, the large Bat, should use his influence to prevent Olela's attendance. Coyote was allowed to come at all times. Before the dance Olela injured his foot, so that he walked lame. The morning before the dance his older half-brother said to him, "You are lame. You had better not go to the dance. If any presents are given, I will bring yours home to you." Olela answered, "Very well, I will remain. You go, and if there are presents bring me mine."

It had been agreed that no arms were to be brought by either Coyote's party or Olela's party. On the morning of the dance the large bat started for the place of meeting, leaving his arms behind. When he was out of sight, Olela said, "I think there is something wrong. Coyote intends mischief. I will follow my brother's tracks and see what I can discover." Gathering up his bow and arrows, he followed at a safe distance until he came to a point that overlooked the dance-place. Here he remained in hiding. Many people were already assembled, but Coyote was not to be seen. The women were in the act of preparing acorn-meal for soup.

In the afternoon Olela saw in the distance Coyote, and with him a large following. Before they reached the place of meeting, they halted behind some large rocks. After a time they came out and proceeded to the dance-place. As soon as Olela saw that Coyote and his people were well under way, he went in a round-about direction until he reached the rock where they had stopped. Behind the rocks he found bows and arrows and spears hidden. He began to pick them up. When he had gathered them all, he took them away and hid them.

As soon as Coyote came to the meeting, he began to make free with the women. As Olela had a wife and a sister at the dance, he soon saw enough to make him jealous. Proceeding at once to the crowd, he began to abuse Coyote. Coyote and he were soon fighting. As Olela was still lame and unable to hold his own against Coyote, his people soon joined the struggle, and before long every one was involved. Olela freed himself from Coyote's grasp, and, running to the hidden weapons, returned with them. He and his people then slew many of Coyote's people. Olela continued to shoot until a woman struck him on the wing with a small flat basket. The blow pained him so much that he returned home. The dance did not take place; but the leaching-place which the women had used, and the tracks of the bear and the deer, may still be seen.