

# MYTHS OF THE OWENS VALLEY PAIUTE

BY

JULIAN H. STEWARD

UNIVERSITY OF CALIFORNIA PUBLICATIONS IN  
AMERICAN ARCHAEOLOGY AND ETHNOLOGY

Volume 34, No. 5, Pp. 355-440

UNIVERSITY OF CALIFORNIA PRESS  
BERKELEY, CALIFORNIA

1936

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Issued August 19, 1936

Price, 75 cents

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CAMBRIDGE UNIVERSITY PRESS  
LONDON, ENGLAND

PRINTED IN THE UNITED STATES OF AMERICA

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## INTRODUCTION

THE MYTHS PRESENTED in this paper were collected from the Indians of eastern California. These people have been mentioned in the literature both as Northern Paiute and as Eastern Mono. Both names have linguistic connotation, but the former seems preferable because these Indians are most closely related linguistically and culturally to the tribes of the Great Basin. The Northern Paiute language apparently varies through slight differences in dialect from the Owens Valley Paiute to the Paviotso-Bannock of northern Nevada, southern Idaho, and eastern Oregon. The Indians of eastern California, moreover, speak of themselves as Paiute (in their own language, nü'ma, the people), whereas the term Mono seems to be unknown to them. The name Eastern Mono is useful mainly in distinguishing them from the Western Mono, who speak another Shoshonean dialect.

In the following paper these Indians are referred to as Paiute, qualified according to location, as Owens Valley Paiute, with the understanding that the relationship suggested is with the Northern Paiute or Paviotso-Bannock, not with the Southern Paiute (Shivwits, Moapa, etc.).

These myths were collected in the course of ethnographical research in the summers of 1927 and 1928. The majority are from Owens valley, Inyo county, especially from the present towns of Big Pine and Bishop, which were formerly points of aboriginal concentration, and maintain the largest Indian communities today. A few myths were obtained from the Mono Lake Paiute and several others from the Shoshoni of Lone Pine, Owens valley.

Myths 1, 4, 6, 28, 29, and 34 were told at Big Pine by Jack Stewart, George Collins interpreting; 2, 5, 10, 12, 13, 31, 33, and 35 at Bishop by Mose Wayland, Harrison Diaz interpreting; 3, 14, 15, and 37 at Bishop by Ed Lewis, who was reared at Independence; 7 and 20 at Bishop by Roy Lewis; 8, 16, 30, 32, and 38 at Big Pine by George Collins; 9, 11, 17 to 19, 21 to 27, and 36 at Bishop by Tom Stone; 39 to 42 at Mono lake by Bridgeport Tom; 43 at Mono lake by Joe McBride; and 44 to 47 at Lone Pine by Frank Bellas.

## LITERARY ASPECTS OF THE MYTHS

THREE ASPECTS of these myths are analyzed: the native literary pattern; the diffusion of plots, episodes, and characters; and the individual ability of the narrators.

*Literary pattern.*—The pattern of the Owens Valley Paiute myths is similar to that of the myths of other Great Basin peoples. The stories are developed by direct narrative, with characterization subordinate to action except in the Coyote cycle. The action is presented through description. Dialogue is used as in the European novel and, in a myth told by a skillful narrator, contributes greatly to characterization and somewhat to action. The plot, however, is rarely anticipated in dialogue. In the tale of Tuhuki'ni<sup>1</sup>, the warnings given to the hero by his relatives concerning the gambler's tricks suggest anticipation but do not reveal the climax. Some narrators, especially Tom Stone, were unusually adept in the use of dialogue.

Demonstration of magic is the favored theme and scarcely a myth, irrespective of type, is without it. Magic is used in the creation of things, appears in Coyote's inglorious failures, and is exhibited in the clashes of great men who have supernatural powers.

The concrete situations are generally those of hunting and gambling, both favorite occupations of these people. Half the Coyote stories, for example, relate hunting incidents. Themes of love are conspicuously absent. Tuhuki'ni's display of conjugal devotion in recovering his wife, in number 29, is scarcely a romantic love lyric. Accounts of lust, however, are very common, Coyote usually being connected with libidinous adventures. Tales of war are rare, for the Owens Valley Indians were on the whole a peaceful people.

The characters are generally animals. Coyote, the inveterate trickster of Western mythology, is the most important figure. Such literary characteristics as unity of plot and successful motivation vary with the type of story and the narrator's individuality. These, with other aspects of the literary pattern, will be considered below.

*Diffusion of elements.*—The Owens Valley Paiute drew from a large stock of Great Basin mythological material. Fellow Shoshoneans supplied them with a large number of plots, episodes, and characters, whereas the tribes of California exercised comparatively little influence. The available myth elements constituted a large stock-in-trade from which tales could be constructed, and provided material for unlimited variations. Some tales were borrowed in their entirety, for example, Coyote and His Daughter, number 23, which occurs in substantially the same form and detail as far north as the Columbia river<sup>1</sup> and as far east as southern Nevada.<sup>2</sup> Others vary considerably even within a small area. Thus, Creation of the Earth is told differently at Bishop, Big Pine, and Independence in Owens valley (numbers 1, 2, and 3), despite the intimate connections between these communities.

<sup>1</sup>Sapir, Edward. Wishram Texts, AES-P 2:105-107, 1909.

<sup>2</sup>Lowie, R. H. Shoshonean Tales, JAF 37:172, 1924.

There are probably few myths or even myth elements which demonstrably originated with the Owens Valley Paiute. The distinctive characteristic of their mythology is its synthesis of elements, which probably is produced by the narrators themselves.

*Ability of the narrators.*—The Indians of Owens Valley, like the other Great Basin peoples, had unusual freedom in story construction because their myths, properly speaking, were all folktales. There was no religious association to prescribe exact adherence to a theoretical norm.<sup>3</sup> On several occasions I pointed out to the narrator that his tale was told differently by another person. He merely replied: "Well, it is that way. Some people tell it differently." There was no question of conformity to a standard. The *raison d'être* of the myth lay in its telling: its appeal rested on the skill of the raconteur. The permanence of a version depended upon the narrator's success in creating a literary entity and in transmitting it to someone who had regard for its qualities.

The narrator exercised a large amount of choice, probably both conscious and subconscious, in constructing his story. His individual taste, memory, and imagination remodeled the borrowed myth. Frequently he utilized only the plot, filling it with novel episodes and characters. Compare, for example, the content of the Owens valley plot of Tuhuki'ni<sup>1</sup> and the Gambler, number 28, with that of the same story told at Mono lake, number 41. Most often the narrator remembered only episodes, for these were the most stable elements, and placed them in novel contexts.

Individual differences in literary skill and their great effect in myth building are well exhibited here. Several men were exceptionally good storytellers and immensely enjoyed their own talents. Chief among them were Tom Stone and George Collins. Others frankly considered themselves poor narrators and consequently often abridged and distorted the tales they attempted to relate. When an interpreter was necessary, the original version, though fully and well presented, was frequently reduced to little more than a synopsis. This accounts for the difference between the two versions of Origin of the Paiute, numbers 4 and 5. The latter was condensed by the interpreter because he lacked knowledge and narrative skill. The differences between the two epics of Hai'nanū, numbers 30 and 31; the two accounts of Race to Koso Springs, numbers 32 and 33; and the two narratives of Wolf and Roadrunner, numbers 34 and 35, may be explained in the same way. Unfortunate as this is in the recording of mythology, it demonstrates how modified versions may be diffused. The skilled narrator may create variation by embellishment, and the unskilled transmitter of a myth may distort it through his very lack of cleverness; the seeds of change are provided by both.

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<sup>3</sup> These myths could not, however, be related in the summer. In the fall, "after the snakes had disappeared," was the proper time to tell them. In August I was collecting myths from Jack Stewart, an aged informant. After we had worked a few days, a violent thunderstorm arose one night, causing some damage and creating fear among both white and Indian residents of Owens valley. The following day Jack Stewart refused to tell more stories. He said, "You see what you have caused by having me tell you these things at the wrong season." This custom naturally results from the aboriginal mode of life. Summer was a season of food seeking and wandering; the long winter evenings were more suitable for storytelling.

The myths from Owens valley have been arranged in three groups: etiological or origin myths, the Coyote cycle, and epics and miscellaneous myths. This classification has more literary than ethnographic justification because there are no legends pertaining specifically to social, ceremonial, or religious groups, in contrast to mere folktales. Each myth, although undoubtedly accepted as Gospel truth, is related for its own sake and by any person who knows it. The main difference between these categories is motivation, a literary quality. The etiological myths hinge on a desire to explain the origin of the earth, people, natural phenomena, and culture. The appeal of the Coyote cycle centers in the blundering character of Coyote, the motif being his folly. The epics are long narratives each of which carries certain characters through a series of adventures which are frequently disconnected but are told as one tale. With the epics have been included several short tales that are not classifiable.

The distinction between the three groups is not, of course, absolute. Although explanations of origins occur primarily in myths of the first group, etiological episodes may be found in any of the others; indeed, few myths wholly lack them. Thus in Coyote, Magpie, and Dove, number 24, Coyote's payment to Mud-hen is used to explain certain peculiar features of the mud hen's bill. A frequent terminal pattern is to describe the transformation of the people into animals, the character of each prehistoric anthropomorphic animal explaining the nature of the present animal. Coyote also appears outside his cycle, but always with the same characterization. In the etiological myths his blundering accounts for many things in the world, especially evil, and his mistakes motivate various episodes in the epics.

*The etiological group.*—Although the myths of this category purport to explain various phenomena, their style does not differ from that of the others. The first three accounts of creation, numbers 1, 2, and 3, for example, are brief, pithy, direct narratives based on the widely distributed flood legend. They contain a minimum of characterization because it is generally irrelevant to this kind of story. The Flood, number 12, is built on the same theme and most closely resembles number 1, but so combines episodes lacking in the others—for example, Coyote's difficulties—as to destroy its unity.

A composite myth is well illustrated in the two forms of Origin of the Paiute, numbers 4 and 5, which incorporate a number of widely spread themes. The *vagina dentata* concept is the central feature. The magic flight is suggested in the pursuit of the woman by Coyote. The successive appearance from the same source of many different people to populate the earth is a widely distributed theme. The ultimate motivation of this myth is the origin of people, which is accomplished through the wisdom and later folly of Coyote.

An ensemble similar to the last narrative occurs throughout the Great Basin, but all tribes have not been equally successful in unifying the elements. In the Shivwits version<sup>4</sup> the *vagina dentata* episode is related substantially as in the Owens Valley tale, but the people emanate from a sack instead of from

<sup>4</sup>Lowie, *op. cit.*, 103-104.

the woman. There is no causal relationship between the events of intercourse and spontaneous generation from the sack, so that this myth would have more literary excellence from a European point of view if it were split into two distinct tales. The Paviotso version<sup>5</sup> is similar to that of the Shivwits except that a jug is substituted for the sack, and the origin story is followed by an account of the draining of the lake and the destruction of fish by Coyote, an entirely irrelevant episode. Another Pyramid Lake version<sup>6</sup> is even more incoherent, for it combines a whole series of etiological elements with the account of the origin of people. The Moapa tale<sup>7</sup> is better but far from perfect, for in this version the woman of the *vagina dentata* theme drops her children into a bag as they are born—an action which is insufficiently motivated—and afterward Coyote releases them. Not content with the unity of the tale thus far, however, the Moapa introduce further disparate etiological episodes such as the theft of fire, and the creation of the sun. An apparent unity is achieved by relating these as the adventures of an old woman and her daughter, but interest obviously is in the origin tales, not in the fate of the characters. It appears that narrators unsuccessfully grope for unity in this story. The Southern Ute<sup>8</sup> have produced a better piece of literature by limiting their origin story to the sack episode, omitting the *vagina dentata*.

The Owens Valley Paiute version of this myth is particularly fortunate in making the *vagina dentata* theme account for the disappearance of all men except Coyote. He and the previous husbands of the woman are the fathers of the various people borne by her to populate the world. This suggests that Owens valley may be accredited with introducing the *vagina dentata* theme into the origin story. Coyote's children, the Paiute, are born last. The two Paiute accounts are similar except that one informant preferred to preface his tale with a brief statement of the situation.

The variants of Origin of Death, numbers 6 and 7, are told widely throughout the West, and are good literary efforts. Coyote's folly underlies the misfortune of death, in which he involves not only himself, but all mankind besides.

The sharpness of characterization in an etiological myth depends at least partly on the narrator. In George Collins' account of the Origin of Fire, number 8, Coyote is the central figure but gets through the story without a single blunder. Tom Stone, on the contrary, who took every opportunity to depict Coyote's rodomontades and blunders, utilized this narrative, number 9, to delineate Coyote's foolishness.

As related by the Lone Pine Shoshoni, Origin of Fire, number 45, closely parallels number 9 in plot but contains little characterization. In fact, the characters differ greatly from those of the Paiute story. The Shoshoni add several etiological episodes, such as the acquisition of Rat's burned spot and the placing of fire in sagebrush wood, without destroying the myth's unity.

The Theft of Pine Nuts is a legend which was greatly broken up by borrowings. As told at Mono lake, number 42, it closely resembles the Lovelocks and

<sup>5</sup>*Ibid.*, 205-212. <sup>6</sup>*Ibid.*, 213-217. <sup>7</sup>*Ibid.*, 157-159. <sup>8</sup>Lowie, *op. cit.*, 3-4.

Fallon Paviotso cognates.<sup>9</sup> The Owens Valley people did not borrow this plot, but an episode of the Lovelocks version—Beetle carrying the cane to the inconvenience of the other runners—was incorporated in Race to Koso Springs, number 32, and in the Lone Pine Shoshoni equivalent, number 47.

In the myths of this first group, time, place, and characterization are clearly subordinate to the etiological purpose. Therefore, in this category literary excellence, as we judge it, is likely to be rare and is achieved only by an exceptional narrator who is conscious of his art.

*The Coyote cycle.*—These legends center in Coyote as a trickster and comprise a series of excellently unified tales. It is indeed debatable whether Origin of Death, numbers 6 and 7, Origin of Childbirth, number 14, How the Deer Were Let Out, number 13, The Theft of Pine Nuts, number 42, and even Race to Koso Springs, numbers 32 and 33, should not have been placed in this category. Undeniably, these myths make Coyote a character of major interest, but they have been omitted from this group because, in them, Coyote's blunders affect others than himself; in the etiological group, his mistakes influence the well-being of mankind. However, Coyote and the Ducks,<sup>10</sup> number 16, is included in the cycle in spite of the closing remark that Coyote caused the difficulties of present-day duck hunting, because the interest in recent hunting difficulties is clearly subordinate to Coyote's misfortune and seems to have been added as an afterthought.

Coyote's own adventures dominate this group. Each myth gives a facet of his character, developing it through direct narrative and dialogue. Coyote, it should be noted, is not the ambivalent personality of Californian mythology. He brings mankind abundant woe, but no benefits.

His boastful, vainglorious character is shown by a number of typical recurrent devices. Through sheer persistence he gains his ends: in number 17, Wildcat, yielding to Coyote's repeated entreaties, lends him the bow and arrow; in number 22, Cottontail gives Coyote his song to stop the trickster's wearisome begging; and in number 19, Trap releases Coyote in answer to his long importunities. This device is also employed in Origin of Death, number 6, in which Wolf is wearied into agreement by the insistence of Coyote.

Greed and disobedience are two other dominant traits of Coyote's character that frequently bring him grief. For example, in number 16 he wants more ducks than the magic permits, in number 17 he attempts to shoot more rabbits than Wildcat has specified, and in number 42 he swallows the pine nuts instead of blowing them out of his mouth to plant the seeds of trees. Attempting that which he cannot possibly accomplish brings Coyote further misfortune; he tries to imitate the Pakahi'to'o, in number 21; to doctor Magpie, in number 24; to produce light, in number 32; and to outrun rain, in number 20. Often, to emphasize Coyote's blundering nature, the narrator causes him to repeat one mistake over and over. This may be very tiresome to white men, but is never tiresome to the Indian. In number 18, for example, Coyote attempts

<sup>9</sup>Lowie, *op. cit.*, 217-221.

<sup>10</sup>This episode occurs in a Moapa tale. Lowie, *op. cit.*, 171-172.

many times to head off and kill Badger, and in number 25 he several times exchanges deer with Owl in an effort to get the better of him.

*The epics.*—Plot rather than characterization dominates the epic myths. Unity is not always achieved, but some of the epics have all the virtues of an excellent short story. Tuhuki'ni'<sup>11</sup> and the Gambler, number 28, shows consummate literary skill. The plot pivots on the hero's desire to kill the villainous gambler and recover his lost relatives. Two powerful men are to clash, pitting magic against magic. The story opens with a statement of the situation, then describes Tuhuki'ni''s preparations. His visits with his relatives on the way to the gambler's home provide situations for the development of minor characters who later help to determine the outcome of the climactic race. The hero reaches the gambler's home, and the great contest starts, moves to an intense climax, and closes with the defeat of the villain and the restoration of the hero's lost relatives. Small wonder that this should have been a favorite story! Its one irrelevant character is Tuhuki'ni''s wife, who plays but little part in the development of the plot. The ensuing account of her capture and recovery, number 29, is well related as a separate myth.

Not all credit for this masterpiece may be given to the Owens Valley narrator, however, for he received it substantially in its perfect form from elsewhere. The Lovelocks and Fallon Paviotso variants of The Centipede<sup>12</sup> are very similar to the Owens Valley version, bearing witness to the stability of a comparatively perfect literary creation. The Moapa equivalent, The Gamblers,<sup>13</sup> adds a synopsis of this plot to a tale to which it is totally unrelated and destroys its literary qualities by this unsuccessful synthesis. The plot reached Mono lake with little modification as number 41, but several novel characters appear in it. Among these, the bear dog who guards the gambler occurs in totally different settings in the Moapa Bear Dog<sup>14</sup> and the Owens valley Moon and His Dog, number 38.

The two tales of Race to Koso Springs, numbers 32 and 33, unsuccessfully combine two episodes: the race and the extinction of the sun, and Coyote's consequent wanderings. There is sufficient motivation for the action, but at least three climaxes occur: first, the victory in the race; second, Coyote's return after wandering in the darkness; and third, the restoration of the sun.

Hai'nanū, numbers 30 and 31, a favorite among the Owens Valley Paiute, achieves popularity through plot and characterization rather than through other literary merits. Hai'nanū is, in fact, the only personality of Paiute mythology besides Coyote. Even such heroes as Tuhuki'ni'<sup>11</sup> serve merely to carry the action. Hai'nanū is the proverbial rogue and, unlike most of the Paiute mythological characters, is not an animal. It does not matter who he is. The important point is that, as soon as the narrative gets under way, his vicious nature motivates a series of episodes in which he and his brother are the principal actors. This epic is badly wanting in unity, however. Each episode might constitute a separate tale. It is as though the Coyote cycle were presented as a single myth. The motivation, moreover, is inconsistent. At the be-

<sup>11</sup>Lowie, *op. cit.*, 229-231. <sup>12</sup>*Ibid.*, 174-175. <sup>13</sup>*Ibid.*, 199.

ginning Hai'nanū is a very decent chap, in fact, more admirable than his brother, Pa'makwa'jū, but in the second part of the narrative, when the two brothers start on their journey, Hai'nanū's rascality unfolds. These defects result from the composite nature of the myth, which is a bad synthesis of two distinct plots.

The other versions of the story are no better unified. The first part of the Owens Valley tale, which includes the seduction of the mother, the birth of the sister and brother, the dispute over the sister, and the incidents of the trip to the strange camp (itself a rather incoherent passage), is closely paralleled by the first section of the Shivwits story, *The Three Siblings*.<sup>14</sup> At this point both stories should end. But the Owens Valley tale continues in a new vein, carrying the brothers through various adventures which hinge upon Hai'nanū's baseness. His characterization definitely begins with the episode of the tūpūsi diggers. "That is Hai'nanū, all right," the people say, after witnessing his wanton actions. He is extricated from each difficulty by his patient brother in order that the adventures may continue. In this section there is an approach to a negative sort of moralizing. The novelette ends with a third plot, which is not logically connected with the others. Hai'nanū dwindles in importance, finally disappearing to become the "mountain man," and Pa'makwa'jū has a series of encounters with Coyote which unfold Coyote's usual character. The Shivwits narrative also changes abruptly after the two brothers and the sister arrive at the strange camp. The story then is of Coyote's lust, his fight with enemies, and the recovery of the sister from her captors. Incoherent as this is, it ranks superior to the Owens Valley tale. The Moapa version,<sup>15</sup> however, weakly combines the initial plot of the *Three Siblings* with an unrelated second plot.

The myths of Wolf and Roadrunner, numbers 34 and 35, center in Wolf's desire to steal his brother's (Roadrunner's) intended wife.<sup>16</sup> This is the theme of an unusually intricate plot in which Wolf becomes involved in much warfare and fails in his purpose. Splendid bits of humor are introduced, such as the quarrel over kinship terms resulting from Roadrunner's incestuous marriage with his sister, Coyote's inevitable escapades, and the murder of the villainess. This well-unified story is exceptional because it definitely localizes most of the events.

This discussion is not an attempt to compare exhaustively the myths of this collection with those of the Great Basin, but merely an analysis to demonstrate the composite nature of the Owens Valley myths. Diffusion with recombination of elements resulted in novel syntheses of plots, episodes, and characters, except in those few tales which had already acquired a certain measure of literary perfection and stability. For this reason, *Tuhuki'ni'*<sup>17</sup> and the *Gambler*, number 28, and *Coyote and His Daughter*, number 23, were borrowed

<sup>14</sup>Lowie, *op. cit.*, 136-142.

<sup>15</sup>Lowie, *op. cit.*, 192-194.

<sup>16</sup>Two episodes in this myth occur in Moapa tales in entirely different settings: Coyote's deception by the girl dressed as an old woman, *ibid.*, 170; and the theft of wives by Wolf's party, *ibid.*, 196.



with little modification, but diffusion jumbled the legends incorporated in the Hai'nanū of the Owens Valley Paiute, The Three Siblings of the Shivwits, and The Two Brothers of the Moapa. Only the units in the narratives maintained their integrity during repeated borrowings; if the entire story lacks cohesion, it breaks down in transmission from one place to another.

*Songs.*—A unique feature of the Owens Valley myths, so far as I know, is the frequent introduction of a character by a song on an important occasion. The leading person frequently sings before he speaks, his song being short and generally a mere repetition of his name. The rhythm and combination of intervals are simple, conforming to the pattern of Owens Valley music.<sup>17</sup> Of limited distribution elsewhere<sup>18</sup> and only slightly used in Owens valley, this literary device is perhaps an incipient culture trait. All but one of the songs herein presented were recorded on a phonograph by Tom Stone.

<sup>17</sup>Some Owens Valley Paiute music has been recorded in *Ethnography of the Owens Valley Paiute*, UC-PAAE 33:278-285, 1923.

<sup>18</sup>The song recitatives recorded by Sapir among the Southern Paiute may have some relationship to these songs, but their use is different. Certain characters in the Southern Paiute myths deliver their entire conversations in song. (*Song Recitative in Paiute Mythology*, JAFLL 23:455-472, 1911.) One might also consider the dream singing of the Mohave as a stimulus to this culture trait.

## ETIOLOGICAL MYTHS

## 1. CREATION OF THE EARTH

The world was once nothing but water. The only land above the water was Black mountain.<sup>19</sup> All the people lived up there when the flood came, and their fireplaces can still be seen.<sup>20</sup>

Fish-eater<sup>21</sup> and Hawk<sup>22</sup> lived there. Fish-eater was Hawk's uncle. One day they were singing and shaking a rattle. As they sang, Hawk shook this rattle and dirt began to fall out of it. They sang all night, shaking the rattle the whole time. Soon there was so much dirt on the water that the water started to go down. When it had gone all the way down, they put up the Sierra Nevada to hold the ocean back. Soon they saw a river running down through the valley.

When they finished making the earth, Hawk said, "Well, we have finished. Here is a rabbit for me. I will live on rabbits in my lifetime." Fish-eater was over a swampy place, and he said, "I will live on fish in my lifetime." They had plenty to eat for themselves. It was finished.

## 2. CREATION OF THE EARTH

Once the whole world was flooded. Wolf,<sup>23</sup> who was the strongest and greatest man in the world, was alone in a boat in which he paddled around for a long time. He was lonely and wanted somebody with him. He made Coyote and called him brother.

Wolf said, "We can't paddle around all the time. We must have some earth." He took a handful of earth and placed it on the water. It stayed there. At first it was very shaky, but later it became solid. Then he added more and more earth until he had a little round place. They got out on the earth.

Coyote, who is always running around, ran back and forth and all over the earth. He said, "I want to step a little farther. This is too small. Can't you add a little more earth? I am tired of this little strip. Can't you make it bigger?" His brother added more dirt and Coyote ran around again. He went right to the edge of it. He said to his brother, "This is too small. Can't you make it a little bigger?" His brother added more earth and the place grew. In this way it grew larger and larger until it became as it is today.

## 3. CREATION OF THE EARTH

Once there was a great flood. There was water everywhere. Mallard duck began to sprinkle dirt upon the water. The dirt became larger and larger and finally the earth was formed. Then Mallard took many tules and bound the earth together so that it would not fall apart.

<sup>19</sup>Black mountain is in the White mountains and lies approximately 15 miles east of Big Pine; seen from Big Pine it is the most prominent peak in the range.

<sup>20</sup>Jack Stewart declared that when he was young, he went to the summit of this peak and saw the blackened rocks where these fires had been made.

<sup>21</sup>Paḡwimū'hia, probably a crane.

<sup>22</sup>Tuhu'ni is a hawk with white and yellow tail feathers.

<sup>23</sup>Tap' is Wolf in this legend. He is identified with U'nūpi, the wolf of most legends.

## 4. ORIGIN OF THE PAIUTE

Once there was a woman, Korawini'<sup>24</sup>,<sup>24</sup> who lived on the other side of Long valley.<sup>25</sup> She went around to visit all the different Indian tribes. The men came and talked with her. Then she led them away to her home, where she lived with her mother. All men fell in love with this woman and followed her to her home. When a man fell in love with her, she soon killed him<sup>26</sup> and went to look for another. In this way all the men in the world were killed. Only Coyote was left. He was homely and she didn't like him, so she left him until the last.

One day Coyote had been hunting rabbits to get skins for a rabbitskin blanket, but he had been able to get only one rabbit. He had cut its skin into strips and twisted them together and wound them on a stick, getting ready to make his blanket. Early one morning Coyote was sitting in his house, unwinding the strips of skin from this stick to make a blanket for his bed. He said, "I will hold my breath. If I can hold my breath long enough while I do this, I shall have enough skin for a whole blanket." As long as he held his breath, he could keep on unwinding the strip and it would not come to the end, so that the skin from one rabbit would be enough for a whole blanket. But pretty soon he fell back out of breath and lay on the ground, exhausted and panting. As he lay there he looked up and saw a beautiful woman looking in at him. Coyote said, "Ah, ihihan! What is that?" He walked a little way from his house and forgot all about his blanket.

Coyote began to follow the woman. He ran after her, but she was swift. He ran faster, but could not gain on her. He wished that a big rock would come in her way to slow her up. A rock appeared, but she went right over it. He wished for a lake and a lake came, but it did not slow her up. She always kept the same distance ahead of him. He wished for all kinds of obstacles, but he was still as far behind her as ever. Then they came to a lake on the other side of which was her home. This lake is in Long valley and there are many ducks there.

The woman stopped at the edge of the lake just before she came to her house. She said, "I am going to pack you over." Coyote said, "All right." He got on her back, and they went off into the lake toward the woman's house on the other side. But Coyote began to play with her in the water, and she did not like this. She dropped him in the middle of the lake and went on.

Coyote wished himself into a fly, so that he could float on the water and go out after ducks. He brought a big feast of ducks to the women. They said, "He is a good husband. He is a good provider." That night they had a big feast of ducks because now there was a man to furnish plenty of food. Korawin'<sup>21</sup> and her mother were satisfied with Coyote, although he was very homely. As they ate the ducks, the women put the bones "under the table," and Coyote heard a crunching noise. He thought something was strange.<sup>27</sup>

<sup>24</sup>This name sometimes appears with a C, but C in native names equals sh, not k.

<sup>25</sup>North of Owens valley.

<sup>26</sup>With the *vagina dentata*.

<sup>27</sup>This was probably the *vagina dentata* episode, which the narrator omitted because of embarrassment.

Korawini<sup>71</sup> had killed all her former husbands in intercourse. When Coyote went to sleep with her, he was careful and got the better of her. After they had lived there a while, Coyote decided to go back to his home. His wife said, "All right, I will go with you." She took Coyote on her back and swam to the shore from her island.

They crossed the Sierra Nevada from the west to Round valley, and came to a place called Paripa'te<sup>28</sup> which is hard to pass over. The woman began to complain when they got there. She was pregnant and complained of a pain in her stomach. She said, "Make me a cutiavi'ta."<sup>29</sup> Coyote made the hole. When it was done, she said, "Go to the stream and get me some water. I want to wash." She was now in the hole. When Coyote went to get the water, he saw a big flat sloping rock by the creek. He got on it and commenced to slide down it because he liked to play. Coyote was clever and smart, but he liked to act like a child. He slid for a long time before he got the water. Coyote was always making trouble.

While Coyote was sliding down the rock, he looked back toward his wife and saw many people—all the people in the world at that time. There were all kinds of people dressed in different ways. There were different-looking people. These were the children of Korawini<sup>71</sup> by the men whom she had killed in intercourse before Coyote became her husband. They were Miwok, Shoshoni, Modoc, and so on—all the Indian tribes. As soon as they were born, these people went back to their own countries.

Coyote halloed, "Wait! I am your father. I want to pick my people. I have to make my own tribe." But they did not pay any attention to him. They went away. Coyote hurried over to his wife, but when he got there only the poorest-looking Indians were left. They were very homely people. They did not go away but stayed in Round valley. When Coyote came to where his wife was, she said, "Well, Coyote, why do you go over there to play and slide on that rock, when you should be here attending to me? Now here are your children, right here. You can't choose the others. Take care of these children."

Coyote said, "Very well, these are my poor children here. But I say to the world, no matter what my children do, whether it is in fighting or hunting or anything, they shall beat you every time. They shall be better than you." This he said to those who were going away, and he said to his children, "My children, leave this place and go out into the valley and live as people. Whatever happens, you shall always be superior to everyone." That is why the people of this valley (Owens valley) always succeed in whatever they take up.

##### 5. ORIGIN OF THE PAIUTE

Coyote lived in Round valley.<sup>30</sup> He was alone there and spent most of his time hunting and catching rabbits with his nets. Once he was out hunting for several days but came home with nothing. Finally he caught one rabbit. He cut its

<sup>28</sup>Steep-water.

<sup>29</sup>A hole in the ground in which the earth has been warmed by a fire. It is used for child-birth.

<sup>30</sup>Round valley is just north of Owens valley, beyond Long valley.

fur into strips for a rabbitskin blanket and wound them into a ball on a stick. He put this away until he was ready to use it.

One day Coyote took out his ball of rabbitskin and prepared to make a blanket. As he unrolled the ball, he held his breath and said, "Tupipa, tupipa, tupipa, tupipa," because as long as he could do this he would not come to the end of the strip of fur. Finally his breath gave out and he fell over. He had a large quantity of fur, but his breath ran out and he fell over. He lay as if dead.

When Coyote came to, he saw something peep into his cave. It looked like a woman with long hair. She bent over to look at him and, as she did so, her hair fell all the way to the ground. He said, "Uh! What's that?" She passed on. He got up and saw a woman going away toward the west. He decided to follow her.

Coyote ran after the woman, but she went fast. He ran as fast as he could, but she went faster and he could not gain on her. He thought, "I wish a thorny bush would come in her way so that I could catch up with her." A thorny bush appeared, but she went over it and kept on going. He saw water ahead of her. He thought, "I wish ice would form on that water to stop her." But she went over it. He could not gain on her. He thought, "I wish a mountain of rocks would come in her way to slow her up." A cliff appeared and she slowed up a little.

Coyote was close behind her. She began to climb up the cliff as Coyote came to the foot of it. He looked up at her and saw her *vagina dentata*. But she went on up the mountain and over to the other side. Coyote could not overtake her. He said, "I wish there would be a big lake." A lake appeared and Coyote overtook her. The woman's home was on the other side of the lake.

When Coyote overtook her at the edge of the lake she offered to pack him across to her home. Coyote said, "Yes, I will go with you. That is good." She took him on her back, and they started to cross the lake. But he slid down her back and played with her in the water. He slid down farther and farther. She tired of this and dropped him off into the lake. He sank under but turned himself into a fly that runs along the surface of the water.

The woman went on to her home, to her mother. She told her mother what had happened, what she had found, and how she had dropped her mother's son-in-law into the lake because he kept sliding down on her. The old woman said, "You ought to bring him along." The young woman said, "I got tired. He was slipping that way and I dropped him into the water."

Coyote changed himself back into human form and hunted for ducks. When he had a good supply he took them to the woman and her mother. The women cooked the ducks, and the three began to eat them. While they were eating, Coyote noticed that the women threw the bones "under the table" and he could hear a crunching sound as though something were chewing them. He remembered what he had seen when the woman was climbing the cliff.

After dinner the woman accepted Coyote as her husband and they went to bed. He was afraid to have intercourse with her, but determined to try. He knew that he would have to be careful. He made an attempt, and then, as he quickly withdrew, he heard the snap of teeth. He said, "That was close!" He

tried again and the same thing happened. He thought of a certain brush with hard knotty wood which is used for cooking fish. He said, "I'll use that and fool her." He changed his penis into a stick of this brush and tried again. This time she caught all her teeth in the brush and he ripped them out. Then he went over to his mother-in-law<sup>21</sup> and did the same thing. After this, all was safe and he spent a pleasant evening there.

The woman became pregnant at once. Coyote thought of his home. He said, "We had better go to my home. I have good blankets there." The woman agreed to go with him and they started out. When they were only a short distance from Coyote's home, the woman began to have labor pains. While she was suffering, he went for water. On the way to the stream where he intended to get the water, he found a steep slope and commenced to play. He slid down the slope. He did this again and again instead of returning to her at once with the water.

While Coyote was playing in this way, the woman gave birth to many children. Coyote looked over toward her and saw many handsome children going away. He yelled, "Wait until I pick out the good-looking ones! Don't go away." He hurried back, but found only the scrubby ones left. These were Coyote's children. They were the Paiute. They had digging sticks and were standing around when he came up. He said, "You are scrubby-looking but you will be greater than those who went away."

#### 6. ORIGIN OF DEATH

Wolf<sup>22</sup> and Coyote<sup>23</sup> were brothers. They disagreed on many things. For death, Wolf had laid down the rule. He said, "Coyote, the human being must have two deaths. That will be our rule." But Coyote said, "No, why must he have two deaths? He must have one death, that is all. It doesn't seem right for a person to have two deaths. When a person dies, that is the end of him. What is the use of two deaths? When a person dies, we have to cry. The tears must dry on our cheeks, so that people will notice we have lost one of our family. That is better." They argued for a long time, but could not come to an agreement. Finally Wolf said, "Coyote, I agree with you in having only one death. It shall be that way."

Shortly after, Coyote's son became very sick and was near death. Coyote knew this and went to his brother and told him about it. He said, "Wolf, when you were giving orders, did you say that we should have two deaths? Well, Wolf, I agree with you on that." Wolf said, "Very well, that sounds all right, but listen to me. When I was giving orders, you did not want it. You objected to it, and I agreed with you on that. You said that we should have one death only, and so it shall be."

Coyote began to cry and begged his brother to change the rule. He said, "I didn't think that my son was going to die right away. Please change the rule. Don't be foolish. Change it." Wolf said, "No, when we make a rule, we must keep it."

<sup>21</sup>The mother-in-law taboo is very strong among these Paiute.   <sup>22</sup>U'nūpi.   <sup>23</sup>Ica'awuzi.

Coyote's son died, and Coyote howled. He had dry tear marks all over his face, and the people knew that the old man had lost his son through death.

#### 7. ORIGIN OF DEATH

Coyote and Wolf were arguing. Wolf said, "There shall be two deaths. When a man dies, he shall die again." Coyote said, "No, there ought to be only one death so that when a man dies he shall stay dead and, if he is your brother or cousin, you can marry his wife." That is why there is only one death.

#### 8. ORIGIN OF FIRE

'Way back to the west of the Sierra Nevada there used to be a big tule fire. The people in Owens valley had no fire at that time. The ashes from the tule fire were carried by the wind and dropped near where Coyote was hunting.

When Coyote saw the tule ashes drop down beside him, he said, "What is this? Well, well!" He handled the fire and looked at it. He thought he had seen it before. "This is ash from tules burning 'way back to the west. How are we going to get that fire into this country?" He decided to go across the mountains. He said, "I am a good runner. But who will run over this big mountain? The only person I know who can run over it easily is Deer, my nephew. We will go over to Deer. I will see what he says."

Coyote went to Deer's house and said, "I have seen something we must have in this country," "What?" asked Deer. "There is fire in the west," Coyote said. "You are the only person who can run over the ground easily. We will go over together."

Coyote and Deer went toward the west together. When they were near the fire they saw smoke. It was down in a big round place that was hard to get into. Coyote tried to find a way into it. He said, "See the grass, muhirü'p<sup>u</sup>? When the wind blows, the grass will float a long way over the mountain. I will be a fluffy seed of that grass and fly over the mountain and drop into this place. Then I can do something. You wait here on this side and be ready." He placed Deer at a certain place to wait for him, and changed himself into the grass seed. The wind blew him over the cliffs and mountains into the big flat where the fire was. There were a great many people around the fire having a big time.

When the grass seed came floating through the air, a man in the crowd saw it. He watched it blow around with the wind, drop to the ground, and roll about. The people looked. One said, "It may be dangerous." "Oh, it is nothing but grass," said another. "It can't hurt anything." "You watch. It is something."

When night came, Coyote changed himself into a man again. The people were standing around when Coyote went near the fire. His tail caught on fire. "Ouch!" he said, "I got burned." He began to run and jump around. "Where is water?" he shouted. The people tried to help him. Then he ran toward a gap in the mountains and passed through it.

The people knew now what was happening. They said, "That is that muhirü'p<sup>u</sup> grass. Get him. Get that runner." They chased him. Coyote ran as fast as

he could to the place where Deer was waiting for him. He gave the fire to Deer to take home. Deer ran over mountains, jumped over trees, crossed lakes and rivers, and brought the fire into this country. After that the people of the west were without fire for a long time.

#### 9. ORIGIN OF FIRE

Long ago the people had no fire. The only way they could cook meat was to get black rocks which were hot from the sun and use them for cooking.

One day a piece of ash came floating through the air and dropped near Coyote. Coyote went over and looked at it. "I wonder what this can be?" He walked all around and looked at it, wondering what it was. Then he picked it up. "I wonder what this can be and where it came from?" He went everywhere asking the people about it. They could not understand what it was. Then Wolf said, "This must be the ash of some fire. This must be tule ash from way back over the mountains (to the west)." Wolf thought that some tules had burned and somehow had been carried across the mountains, probably by a whirlwind. The people all wondered where the ash came from.

Coyote said, "Somebody will have to go 'way up in the sky and look for the fire. He will have to go up on a branch of the sky and see where this ash came from. Let us see; who can do that? What man can we get to fly 'way up in the sky?" They looked around for someone. Then Coyote said, "I can go up there. Just wait." Coyote began to run around, hallooing; then he gave a big yelp and jumped straight up. He fell back on the ground. "I am going to do it this time." He ran around again, made a big noise, and jumped up with all his might. He went up only a little way and fell back on the ground.

After Coyote's jumps had failed, he said, "Well, who can go 'way up there and sit on a branch of the sky?" Eagle thought he could do it. He tried to do it. He flew around and around in a big circle, getting higher and higher, but after he had gone up a little way he, too, failed and had to come down. Then Hawk<sup>84</sup> tried. He flew in big circles and went far up beyond where eagle had gone, but then he had to give up and come down again.

After this, Coyote said, "These men are no good. I am the man to do this. I can go up there." Coyote ran around in circles, making a lot of commotion, and then gave a yelp and jumped into the air. But he failed worse than before. He fell back on the ground. He asked, "Who can go up to a limb of the sky?" Crow was there and he said, "Well, I guess I can do it. I am a cripple. I have a wooden leg.<sup>85</sup> But I will try it, anyway."

Crow started to fly up. He went higher and higher, flying hard. Lizard was lying on a rock looking at him. Crow was far up in the air. Coyote lay down beside Lizard and looked up, also. Lizard said, "He is far up now, about half-way." Coyote could not see Crow at all, but he said, "Yes, I can see him. He is about halfway up." They lay there watching. After a while Lizard said, "He is almost up now. He is about three-quarters of the way." Coyote said, "Yes, he is almost up." A little later, Lizard said, "Now he is flying onto the limb."

<sup>84</sup>Ki'ni'. <sup>85</sup>He had lost his leg in the game with Kiao'nu. See myth no. 28.



Coyote said, "Yes, he is up on the limb"; but he could not see Crow at all. Lizard continued to watch. "Now he is looking toward the north trying to see something." "Yes," said Coyote. "Now he is looking toward the west," said Lizard. "He looks as though he sees something." "He looks as though he sees something," said Coyote. Lizard said, "Now he is looking toward the south, but does not see anything. Now he is looking toward the east." They waited a little while, and Crow started down. Lizard said, "He is on his way down now." "Yes," said Coyote, "I can see him." After a while Crow came down again.

Crow said that he had seen a fire 'way off to the west across the mountains. "We will go over and get some," he said to the people. They started out, stationing different persons along the way so that they could pass the fire along. Rat was first and the others were after him at long intervals.

Coyote said, "I will be the man to steal the fire." Coyote went on to where the fire was. A lot of people were dancing there. They were having a big dance. Coyote changed himself into a girl and went in where they were dancing. He danced around with them. Soon the men noticed him and he began to play with them.

Suddenly, while he was dancing, Coyote caught the fire in his false hair. "Fire!" he yelled, and began to run as fast as he could. All the people chased him because he had stolen their fire and they no longer had any. Coyote ran a long way and came to Hawk. Hawk started off at great speed and Coyote tossed him the fire. Hawk flew a way and passed the fire to Bullet Hawk, who carried it on to Eagle. In this way they passed the fire along until it came to Rat, who was the last man. Rat took the fire and scrambled up the rocks quickly. Near the top he ran into a hole under a rock.

When the people came to Rat, they asked him for the fire, but Rat stayed in the hole and would not give it to them. After a while, when they had gone away, Rat came out and brought the fire on into this country. That is how we got fire.

#### 10. COTTONTAIL AND THE SUN

Sun was very hot. Cottontail<sup>88</sup> started out to see why this was so. He followed Sun. He went east to the top of a ridge, but Sun was just beyond. He went on toward the east. He thought that Sun had come from a mountain, but always found him just beyond. Cottontail crossed mountain after mountain. After a while he came to a big ocean. But he could not get Sun. Then Sun came out of the ocean, shaking himself a little.

Cottontail managed to get Sun as he came out of the ocean. He wanted to make him cooler. He had a bitter, blue substance from the liver to put on Sun and make him cooler. He put this on Sun, but while he was doing it, he was burned. The singed place is still on him.

#### 11. COTTONTAIL AND THE SUN

Cottontail lived at Black rock. He decided that the sun was too hot. With his bow and arrow he lay in wait for it one morning in his little cave in the rocks.

<sup>88</sup>Cottontail rabbit, Tavü'tsi.

He lay there, and just as the sun came up, he shot it and brought it down. Then he took a piece of liver, which he cut thin and put over the sun. Since then the sun has not been so bright.

#### 12. THE FLOOD

Drake and Duck lived together. Something kept killing Drake, but every time he was killed, Duck found herself a new mate. Drake was killed by Hawk.<sup>37</sup> After Drake had been killed many times, Duck became angry. She went off to the ocean, swallowed it, and brought it back in a little bag. She hung the bag on a limb.

Coyote ran around one day under the limb from which the bag hung. Every time he passed under it, he said, "Something feels cold. I wonder what this thing is that feels cold?" Then he found the bag hanging on the limb. He seized it and threw it down. "This is what makes it cold every time I pass under here."

The bag began to drip and drip and the water ran out. In a little while there was a pond there. It became deeper and deeper, and after a while it almost covered Coyote. He said, "I can swim, too. I am just as good a swimmer as anybody." When the water was up to his neck he began to swim. But soon he was exhausted and drowned.

There were some Indians living near this place. When the flood rose, they went up to Mount Tom<sup>38</sup> and other high places to live. The marks of fires which they built on these summits could be seen a few years ago by hunters who went up there.

When the flood died down, those who had wings flew straight up and looked down at the earth from the sky. Crane<sup>39</sup> looked down, and said to Eagle,<sup>40</sup> "You see that thing there near the edge of the lake?" Eagle said, "No, I don't see anything." Crane said, "Well, it is a fish." Crane dropped down from the sky, got the fish from the pond, and brought it back. He showed it to Eagle. Then Eagle, in order to make things even, said, "You see that thing down there by the bush?" Crane said, "No, I don't see anything." Then Eagle flew straight down, brought back a rabbit, and showed it to Crane. One could see the fish and the other could see the animal. That is the way the birds are.

#### 13. HOW THE DEER WERE LET OUT

Coyote and Wolf lived together in a cave near Black rock. To the west, at the foot of the Sierra Nevada, there was another cave. Wolf kept his deer in this one. When he needed meat, he went up to the cave and brought back a deer.

One day he told Coyote to go up and get one. He advised Coyote not to kill the one that he found nearest the door, but to pull that one out and kill the next one. Coyote agreed, but made up his mind not to do as he was told.

Coyote went to the cave. When he reached it, the deer began to move around and show themselves. He was surprised to see so many deer. He looked at them

<sup>37</sup>Tuhuki'ni'.

<sup>38</sup>Mount Tom is one of the most prominent Sierran peaks west of Bishop. It is little short of 14,000 feet in height.

<sup>39</sup>Paḡwimü'hia, Fish-eater.   <sup>40</sup>Kwi'na.

and said, "These animals have no sense." While he was among them, he had his penis out and it struck one of them in the nose. When this happened, they all looked over and lowed. Then they began to make a lot of dust. Coyote looked at the dust, and said, "It wouldn't do for a hunter like me to kill these deer right here. I'll let them out into the mountains, so they can run around and I can kill them on the run. A hunter ought to go out and chase deer in the mountains."

He let the deer out. They ran and he chased them. He didn't want to kill them while they were just standing around. He chased them and tried to head them off. They ran into the foothills. He ran hard, but could not get one. Then he heard his brother cry in the distance. He said, "That is my brother. He is angry and is going over the mountains." He left the deer and began to follow his brother. He followed and could hear his brother calling, but he could not catch up with him. Coyote went back to the old place. Later, he joined his brother in Fish Lake valley.

Ever since Coyote let the deer out, they have been scattered over the mountains. It is hard for hunters to get them.

#### 14. ORIGIN OF CHILDBIRTH

A long time ago, when a woman wanted a baby she just went out and got it. It was arranged that way. But Coyote said, "That is no way to do. That way is too easy a way to get babies. When a woman wants a baby, she has to suffer and have pains in getting it." That is why women have so much trouble in childbirth now.

#### 15. WI'NÜDUMUH<sup>41</sup>

Once there were two brothers who were fighting with the Paiute against a large band of Digger Indians, who had come across the Sierra Nevada from the west. The Diggers won the fight and drove the Paiute toward the east. They killed all the Paiute except Wi'nüdümu<sup>41</sup> and his brother. As these two fled into the Inyo mountains, Wi'nüdümu<sup>41</sup>'s brother was shot and fell.<sup>42</sup>

Wi'nüdümu<sup>41</sup>, who was a little ahead of his brother, stopped at the top of the range to look back toward the enemy. As he looked around, he changed into a stone and has remained there to this day. And, at the same time, the Diggers who were pursuing him changed into tall pine trees. These trees could be seen only a short time ago along the creek at Independence.

<sup>41</sup> Wi'nüdümu<sup>41</sup>, known locally as Paiute monument, is a high pinnacle of rock in the Inyo mountains, east of Independence, and may be seen at the top of the ridge projecting into the sky (winüdü'pi, standing rock; mu<sup>41</sup>, saddle).

<sup>42</sup> This fallen monument lies on the slope below Paiute monument.

## COYOTE CYCLE

## 16. COYOTE AND THE DUCKS

Once there was a man who was a great duck hunter. In the winter he made ducks float down the river. Then he sat on the bank and shot them as they floated by. He always shot them one at a time. When they were dead they floated close to the bank where the river made a turn, and he fished them out with a stick. He took them home for big feasts.

Coyote had been out duck hunting all day. He had tried and tried but had no luck. He went to this man's camp and saw a great number of ducks which the man had taken. Coyote asked him how he had got so many ducks. The man said, "All I have to do is to get burned, rotten, rabbit-brush roots and carry them to the river. I throw them in, and go below to sit on the bank where I always sit and watch. Then I shoot the ducks as they come by, and take them out of the river with a long stick and carry them home." Coyote said, "All right, thank you. Fine!"

Coyote did what the man had told him. He took rabbit-brush roots and threw them into the river. When they changed into ducks he went below, shot them, and fetched them out of the water where the river made a turn. "Here are plenty of ducks," said Coyote, "but why pack home so few when you can get them so easily? I am going to get some more. I want to have plenty, and more besides."

Coyote got some more roots and threw them into the river and sat down to wait. He saw something floating down on the water and got ready to shoot. When it came closer, he saw only the rabbit-brush roots. "What's the matter? Oh, well, I have plenty, anyhow." He prepared to pick up the ducks he had laid on the bank. But when he looked for them he saw only rabbit-brush roots. He said, "Ihi'ha, what's the matter now? I have disobeyed that man's instructions."

When Coyote went home to the camp without any ducks, the man said to him, "You old fool, that's what you get for disobeying instructions." If Coyote had not disobeyed the rules, we could get ducks that way today, instead of hunting and hunting and perhaps coming home without any game.

## 17. COYOTE AND WILDCAT

One day Wildcat was sitting at his house when Coyote came there and asked him why he wasn't hunting. Wildcat had been hunting rabbits. Coyote said, "Well, hello, what did you get hunting?" Wildcat said, "Oh, not much. It is too hot. I didn't get very much. I just got two or three rabbits. That is about all I need."

"Lend me your bow and arrow," said Coyote, "I want to go hunting, too." "No," Wildcat said, "I've just one arrow left and I want to save it." "Come, lend me your bow and arrow so I can go hunting." Wildcat said, "No, I won't lend them." "Come, lend them to me," Coyote said. "No," said Wildcat, "I

never lend my bow and arrow." "Where are your bow and arrow?" Coyote said. "I am going hunting." "No, I can't lend them to you." "Just this once," said Coyote, "I'll take care of them and bring them back to you safely." Wildcat tired of arguing. "All right," he said, "but be careful with them. You know I have only one arrow left. When you shoot a rabbit, shoot him when he is running away from you or when he is running toward you. Don't shoot when he is running with his side toward you because you will lose my arrow, and I have only one left." "All right," Coyote said, "I'll be careful."

Coyote took Wildcat's bow and arrow and went out to hunt. Pretty soon he saw a rabbit running away from him. He pulled up his bow and arrow and killed it the first shot. "Ha," said Coyote, "I guess I am a real hunter." He went on and saw another rabbit and shot that one, too. Soon he had quite a few rabbits, enough to hang all the way around a rope that he wore about his waist. He said, "Wildcat said that when I got enough to hang around my waist, that was enough. He said not to shoot any more then. But I am going to try one more, anyway. What is the use of going home with just these few? They are easy to get."

Coyote went on and pretty soon he saw a rabbit running along with its side toward him. He said, "Wildcat said not to shoot them when they are running that way. But it is too easy the other way. I am going to try." He pulled up his bow and arrow and shot the arrow into the rabbit. But the rabbit did not stop running. Coyote put down the other rabbits that he had shot, and began to run after this one. He ran fast, but the rabbit kept ahead of him. Then he ran as hard as he could, but the rabbit stayed just as far in front of him.

Then Coyote got angry. He stopped and threw away his bow. He said, "Well, I have got enough rabbits already, anyway." He started to walk back to where he had left the other rabbits. But when he got there, they were all gone.

When Coyote returned to Wildcat, he said, "I had pretty good luck hunting. I had almost enough but one turned the wrong way just as I shot and I hit him in the flank. I meant to shoot him the right way, but somehow he turned and got away with the arrow. The rabbits I shot got away, too." Wildcat asked him what he had done with the bow. Coyote said, "When the rabbit started running away with the arrow I threw the bow at him. It caught around his neck, and he got away with the bow, too." Wildcat knew that Coyote was lying.

#### 18. COYOTE AND BADGER

Coyote and his brother-in-law, Badger, were out in the mountains hunting for deer. Coyote was a short distance from Badger, who was beside a forest. Coyote looked over and saw a deer coming down the mountain out of the trees. "I wonder if Badger will shoot it?" He waited a little while, and soon he saw Badger pulling up his bow and arrow. Badger shot a couple of times. The deer did not stop but went on out of sight.

Then Coyote went over to Badger, but he did not see the deer. He said, "Brother-in-law, did you see that deer come down by you a little while ago?"

Did you shoot it?" "Yes, I saw it," Badger said, "and I shot it." "I don't see it," Coyote said. "Where is it? I don't believe you shot it." "Well," said Badger, "I did shoot it. Follow its tracks that go right by here and see what became of it." Coyote followed the tracks and, after he had gone a little way, he came to the deer. It had fallen down dead. "There is my deer that I shot," Badger said.

"Well, that is pretty good," Coyote said. "Now we shall have to see which one of us gets this deer. We will have a contest to see who wins the deer, because we can't both have it. We will stretch the deer out on the ground and see who can jump the farthest beside it." Coyote stretched the deer out and made a mark at the tail end. He took a long run and jumped. He jumped about as far as the deer's neck. "Oh, well," he said, "Badger is a little fellow, he can't jump as far as that." He expected Badger to jump about as far as the deer's ribs. Badger went back and took a long run. He jumped clear beyond the deer. Then Coyote went back and tried again, but he could not jump as far as he had the first time. He kept trying but was worse each time.

Then Coyote tried to think up some other way to beat Badger. "This wasn't fair," he said, "we will have a race and that shall be final." "Oh, no," Badger said, "I won it in fair play. The deer is mine." Coyote said, "No, that wasn't fair, we shall have to have a race." Coyote took Badger by the shoulder and jerked him. He was a bigger man than Badger. He said, "Come on, when you beat me at this you can have the deer." Coyote made a mark and they started to run. Coyote was a fast runner and beat Badger easily. He said, "Now, that is final. I beat you at the race. Now I can have the deer. The deer is mine."

Badger had brought a sack in which to carry his deer. He had intended to cut the deermeat up and carry it home. Coyote wanted to borrow the sack for his deer. "Lend me your sack," said Coyote. Badger was already angry. He said, "This belongs to me and I don't want to lend it. I don't think I will lend it to you at all." Then Badger pointed to a place far down the canyon. He said, "There is a rope down there that will be fine for you to carry your deer home with." He showed Coyote just where it was. "All right," said Coyote, "but you go along and hunt now. There is no use in your standing around here, looking, because that deer is mine and I am not going to give you any. Go along now and kill a deer for yourself." Coyote was afraid that, when he was gone, Badger would come back and take the deer. "All right," Badger said, and he went off a little way.

Coyote started down the canyon. He would go a little way and stop and look back to see where Badger was. But he could not see Badger anywhere. Badger had gone off and hidden. After Coyote had gone quite a distance, Badger sneaked back to where the deer was, took it, and started home with it.

Coyote went 'way down in the canyon and found the rope. Then he started back on the run because he was afraid that Badger would steal his deer. When he came near to where the deer had been, he looked carefully to see if Badger were there. He saw no one. He said, "I guess it's all right. I fooled my brother-in-law this time." When he got to where he had left the deer, he looked all

around, but the deer was gone. "Well, what do you know about that?" he said. "While I was gone, that fellow came back and stole my deer. But I'll fix him for that."

Coyote started to run after Badger as fast as he could go. Soon he saw Badger ahead of him, far off down in a canyon. Coyote said, "I'll run around the hills and come down into the canyon ahead of him and wait there. When he comes by, I'll fill him with arrows." Coyote started around to head off Badger, running as hard as he could. When he got into the canyon, he lay down behind a rock and waited. He had his bow and arrow ready to shoot Badger as he came by. He waited a long time. Then he slowly looked up over the rock and far up the canyon, but Badger was not there. He looked down the canyon and saw Badger far below him, on his way home. He said, "Oh, he has gone ahead of me. I'll get him next time, surely."

Coyote started out again to head off Badger. He ran around the hills and then came down into the canyon to wait for Badger, with his bow and arrow all ready to shoot him. He waited and waited. After a while he looked, and there was Badger far down below him again, on his way home. "This time I'll be sure to get him. I'll run far enough to head him off."

Coyote was angry and intended to kill Badger. He started off again and ran a long way around the hills and came down into the canyon. "I'll head you off this time. You'll never see the time that you will live again." Coyote was mad enough to eat Badger alive. He hid behind a rock and waited and waited with his bow and arrow ready. After a while he looked carefully up the canyon, but Badger was nowhere in sight. Again Coyote had not gone far enough. When he looked down the canyon, there was Badger almost home. Coyote started to run after him as fast as he could. He ran straight down the canyon. He came closer and closer to Badger but, when he was within about twenty feet of him, Badger dived into his hole and was safely home.

After Badger had got into his hole, Coyote sat outside begging for something to eat. "Please, brother-in-law," he said, "I didn't intend to treat you wrongly. I hadn't meant to take the deer away from you. Won't you throw me out a piece of the head?" Badger would not give him any. "Come on," said Coyote, "just throw me out a piece of leg." Badger did not pay any attention to him. "Just give me some of the guts," said Coyote, "I did not mean to treat you wrongly." But Badger was angry and would not give Coyote any of the deer.

Then Coyote went back to his home, where he had many daughters. He said, "Which one of you is a doctor? Which one of you can help me to get even with Badger for taking my deer?" One of them said, "I can make a big rain with so much water that it will drown Badger out of his hole." "All right," said Coyote, "that is fine." She started to work and the rain came down, flooding everything. But Badger just kicked some dirt up out of his hole and closed its opening so that he did not even get wet.

When that did not work, Coyote said to his daughters, "Who else is a doctor and can do something to help me get even with my brother-in-law?" One of

them said, "I will help you. I can bring a great heat. I can make it so hot that all the springs will boil." "All right," said Coyote, "see what you can do."

She started to work, and it grew hotter and hotter. It got so hot that Coyote could not stand it himself. He said, "I know where there is a big cold spring, acia-vatso, up in the hills. That will not be hot. I will go there and get in it and keep cool." Coyote started to run up the hill to the spring. When he came to it, he was running so fast that he did not see that it was boiling. He was running so fast that he jumped right into it and cooked to death. That was the end of Coyote.

#### 19. COYOTE AND TRAP

Coyote had a brother-in-law who was Trap. One day Coyote was near Trap. He began to feel around with his foot to find him. He felt all around, and said, "I wonder where that fellow is?" He felt around some more. All at once he stepped right into Trap. Trap caught him and he could not get loose.

Coyote began to plead. He said, "Let me go, Trap. I will not come around any more to bother you." Trap would not let him go. Coyote begged, "Brother-in-law, won't you let me go? I'll stay away from you after this." "No," said Trap, "I am not supposed to do that. I'll get into trouble." Coyote went on begging, and finally Trap said, "Well, I'll let you go just this once. But you must not come back again. If you do come back, I shall not be able to let you go." Coyote said, "No, I promise I won't come around any more. I will go far off and stay there."

Trap let Coyote go. After he had gone off a little way, Coyote began to call Trap all kinds of names. He called him all the mean things he could think of. Trap said, "Brother-in-law, I want you to come around and see me again sometime." Coyote said, "No, I won't come back again. I am going far off now and I won't be back to see you any more." He called Trap more bad names and went away.

As Coyote went along, he worried. Trap had told him to come back and see him, and Coyote could not get that out of his mind. He said, "That Trap asked me to come back and see him. I must find some way to forget about him, and then I shall be all right. I will go to sleep and forget all about it. When I wake up in the morning I shall be all right."

Coyote lay down to sleep. He had a long sleep. But in the morning when he woke up, the first thing he thought was, "My brother-in-law asked me to come back sometime. He said I must come back to see him. I must not do that. I must find some way to forget about it." Coyote went along trying to forget about Trap, but this thing was on his mind. He said, "I will kill myself and then I shall forget about it. I will go and drown myself."

Coyote ran to a big lake and jumped into it. He swam far out and drowned himself. But after a long time, he came back to life and swam to shore. The thing was still on his mind. "My brother-in-law, Trap, said I must come back to see him sometime," thought Coyote. "I'll have to forget about that. I shall have to kill myself." Coyote went along trying to think of some way to forget about Trap. "I'll run myself to death," he said.



He started out to run with all his might. He ran as fast as he could over hills and mountains until he was all out of breath and fell down exhausted. When Coyote came to life again, he thought, "My brother-in-law wants me to come back to see him. I guess I'll have to go back and pay him a visit."

Coyote went back to where Trap was. When he got near the place, he said, "Where are you, Trap? You said I must come back to see you sometime. I did not intend to be mean to you. I have come back to see you. Where are you, brother-in-law?" He could not see Trap, and he felt around for him with his foot. Pretty soon he stepped right into Trap. Trap caught him and held him fast. Coyote died.

#### 20. COYOTE AND THE RAIN

One day, Coyote was in the upper part of Owens valley. His home was down by Black rock. Coyote was a big man and had fine long fur.

While he was walking along, he looked up the valley and saw the rain coming. "Well," he said, "look, it is going to rain. Here is the rain, coming down the valley. I don't care. I am a good runner. I can run faster than the rain." Coyote walked along and looked back. The rain was still coming. He said, "I'll wait until it comes closer to me. I can beat it easily."

Coyote walked along and, when he looked around, the rain was still closer. "Oh, that rain is easy to beat. I can run fast." He ran a little way and looked back. The rain was still coming. He ran a little farther and looked back, and the rain was closer. "That's all right," Coyote said, "I am a good runner. Nothing can beat me. I can beat this rain easily. I'll wait until it reaches that place before I start to run."

When the rain reached that point, Coyote started running. He ran a little way and looked back again. The rain was still closer. Coyote began to run faster. He would run and look back, run and look back, but the rain was coming and getting closer all the time. Then Coyote stretched out and ran as fast as he could. When he looked around, the rain was right behind him. He ran with all his might, but the rain kept coming and coming and soon it was right on him. It rained and rained all over him. Coyote's fine fur was all soaked and looked terrible.

Ever since then Coyote has had short, scrawny hair.

#### 21. COYOTE AND THE PAKAHI'TO'<sup>o</sup>

One day, when Coyote was going along the river bank, he saw the little Pakahi'to'<sup>o</sup> down over the surface of the river, dipping himself in the water. Coyote looked down over the bank and said, "What are you doing down there?" The Pakahi'to'<sup>o</sup> said, "Why, I am taking my daily bath." Coyote said, "Well, I can do that, too, as well as you can." "Well, maybe you can," the Pakahi'to'<sup>o</sup> said. "I am coming down to try it," Coyote said. "I am coming down to take a dip, too. Get out of my way and let me try."

<sup>o</sup>The Pakahi'to' is an insect resembling a large mosquito. It flies over the water close to the surface, touching its abdomen in the water from time to time. Possibly it is a dragonfly.

Coyote went down and jumped into the water. He went right under. Then he jumped out, shouted, "Pakahi'to'!" and went under again. He came up a little above the surface and yelled, "Pakahi'to'!" and then sank under. Each time less of him came out. After a while just bubbles were coming up, and he could be heard yelling, "Pakahi'to'!" Coyote was washed down the stream and died.

He was washed up on the shore at a shallow place in the stream, and he lay there a long time. Slowly he came back to life. "Well," he said, "where am I? How did I come to be here? A little while ago I was walking along the bank, watching the Pakahi'to'."

Coyote was cold and looked around for a place to get warm. He went out in the sun and lay down. But the sun moved away toward the west. Coyote ran to catch up with the sun and tried to lie down again, but the sun kept on going and went down behind the hills. Coyote ran up the mountains as fast as he could, trying to overtake the sun, but it went out of sight.

Coyote was still cold and wet, so he tried to think of a way to get warm. Then he took some bull grass. He hollowed out a bed for himself and put the bull grass in it. He lay down there and went to sleep.

## 22. COYOTE AND COTTONTAIL

Cottontail was lying under a rose bush to shade himself from the sun. He sang a song. "Coyote was walking across the desert. When he heard the song, he paused and looked around. He called, 'Brother-in-law, where are you?' Cottontail stopped singing. Coyote called again, 'Brother-in-law, where are you? That is a very pretty song. It is the prettiest song I have ever heard. I would like to learn it.'" Cottontail answered, "No, this is my song and you cannot have it." Coyote said, "Please sing it for me just once." "No, I will not sing it again. It is my song and I do not want to give it away." Coyote thought to himself, "My, I wish I had that song! It would be just the thing for me to sing as I trot along." He called to Cottontail, "Please, brother-in-law, sing it just once and I shall be satisfied." Cottontail said, "Well, all right." He sang the song through.

Coyote said to himself, "Now I know it." He set off at a trot to the time of his singing. When he was halfway through the song, he forgot the rest. "That is too bad," Coyote thought, "I will see if he won't sing it again." He called, "Brother-in-law, I got part way through it and forgot it. Won't you sing it for me again?" "No," said Cottontail, "once is enough. You should not have forgotten it." Coyote said, "Just sing it for me once more and I shall not ask you again." "Oh, well," said Cottontail, "I shall sing it once more, but this is the last time." He sang his song again.

Coyote started off trotting and singing. But he forgot the song before he was a quarter of the way through it. He went over to where Cottontail was lying. "I forgot the song again. Won't you sing it for me once more?" "No," said Cottontail, "I cannot do that." "Just one more time, brother-in-law, and I'll

<sup>1</sup>See song no. 1, p. 437.

not forget it this time." Cottontail said, "No, you have had your chance. You cannot have another."

"Well," said Coyote, "then we will have a contest to see who wins the song. We will build a fire in front of a rock and see who can go under the rock and stand the heat and smoke the longest." Cottontail said, "All right, pick out the place."

They picked out a rock with a hole under one side and Coyote built a big, hot fire in front of it. He said, "Now, I will take the first turn. I will go under and see how long I can stay. Then it will be your turn. The one who stands it the longer gets the song." Coyote went under the rock, but in a short while he came out coughing and crying, his eyes red from the smoke. He thought, "Poor little fellow, he won't be able to stand it any time at all. I couldn't stay under long, but he won't be able to stand it half as long as I."

He said to Cottontail, "Now it is your turn. You go under and see how long you can stay. I am sure you can beat me." Coyote was sure that Cottontail would lose. Cottontail said, "All right," and went under the rock. Coyote sat down, expecting him to come out right away. He waited and waited and Cottontail did not appear. He waited a long time, and then thought, "Well, I guess it was too much for him. He must be dead by this time." He went away.

After Coyote had gone, Cottontail came around from behind the rock. He had gone under the rock and out the other side.

### 23. COYOTE AND HIS DAUGHTER

Coyote lived with two daughters and a son. One day, they were fixing the roof of his house. He sent one of his daughters up on the roof. While she was there tying the grass, Coyote looked up from below. He looked carefully. Then he said to his other daughter, "You go up there and help your sister." When she got on the roof, Coyote looked up under her dress. He compared her with his other daughter. He wished to decide which one to take.

Then Coyote said to his son, "My son, I am getting old now. I am too old for you to bother with me. Your brother-in-law, a Shoshoni, will be coming soon to marry your older sister. So you must leave me here. Put me on top of the roof and set fire to the house. Take your younger sister, after you have set fire to the house, and go away. When you have done this and gone away, do not look back and never come back again."

The son wrapped his father in a bundle and placed him on the roof. Then he set fire to the house and started out with his younger sister. As he went along, he wanted to look back. Then he could not stand it any longer. He looked around and thought he saw his father rolling down the roof of the house. But he went on and did not stop.

After his son had gone away, Coyote rolled down the roof. He had a knife inside the blanket and he cut himself loose. Then he went away and dressed like a Shoshoni. He came back and married his daughter.

One day Coyote was out hunting and met his son. They were chasing a rat under a rock. Coyote poked around with a stick, trying to get the rat out.

When it ran out, Coyote grabbed at it with his teeth. The son noticed Coyote's teeth. "That must be my father," he thought.

Later, Coyote was back home with his daughter, whom he had taken as his wife. The boy had told his sister about recognizing Coyote's teeth. "Come here," she said, "and I will pack the lice off your head. Lay your head in my lap." She opened her legs. Coyote thought that was fine. He laid his head between her legs, looking at her. But when she found the lice on his head, she recognized them as her father's lice.

(This story is said to be incomplete.)

#### 24. COYOTE, MAGPIE, AND DOVE

Coyote had a nephew, Magpie.<sup>45</sup> Magpie was a very handsome fellow. His wife was Dove<sup>46</sup> and she was a very beautiful woman.

One day Dove went to a stream to wash. As she leaned over the bank and looked into the water, she saw her face. It was very beautiful. She said, "I see why they say I am pretty. Now I know why my husband always likes to have me put my head down in his arm. He won't let me put it anywhere else. It is because I am so pretty."

Magpie and Dove lived together for several years. They had two children and were very happy. But Coyote did not like Dove. He thought that Dove should not be the wife of his nephew, who was a fine and handsome man. There was another woman who he thought should be Magpie's wife instead of Dove.

Coyote went one day to Magpie's camp while Magpie was away hunting. Dove was sitting there with her two little children. He said to her, "I don't want you to be my nephew's wife. You are not the right sort of woman for him to have. He should have some good and beautiful woman for his wife." But Dove said, "Well, my husband and I get along all right. We are very happy. He loves his two little children and he loves me. He won't give me up." Coyote said, "I didn't ask you anything about that. Now I want you to get out of here." "But my husband doesn't want me to go," Dove said. Coyote said, "That doesn't make any difference. You get right out of here with those children of yours and make room for a good woman." Then Coyote made her go away. He spread a blanket on the ground and brought in the other woman for Magpie.

Magpie came home singing. When he got near his camp he saw a woman sitting on a blanket spread out on the ground. He sang.<sup>47</sup> Then he said, "Now, I wonder who that is sitting there? I know that is not my wife." When he got to the camp, he saw it was the woman whom Coyote had brought there. He looked out and saw his wife sitting off in the sagebrush with his two little children.

Magpie went to his wife and said, "What are you doing out here?" She said, "Well, your uncle said I was not fit to be your wife." Then Magpie went over to see his uncle. He said, "What is your idea of having this other woman in my camp? Why did you send my wife away? Tell this woman to move out of there." Coyote said, "Nephew, I want you to marry this nice girl because the other woman is not fit for you. I want you to tell her to get out of here and

<sup>45</sup>Pa'vohikono'p'. <sup>46</sup>Hewi. <sup>47</sup>See song no. 2, p. 437.

take her children with her. I want you to take this nice girl." Magpie said, "No, I wouldn't think of anything like that. I love my wife and I love my little children. I intend to keep them forever and make a home for them." Then Coyote said, "Come, nephew, drive that woman out. She is no good." "No," said Magpie, "I love my wife and children and will do no such thing." They argued for a long time.

While they were arguing, Coyote noticed that his nephew was slowly sinking into the ground. He was already about halfway down. He was in the ground up to his waist. Magpie did this because he could not do as he wanted. Coyote was sorry then, and tried to save him. He went to the woman and said, "Get out of here now. I don't want you any more. Look at all the trouble you have got me into. Go away." Then he went to Dove and said he was sorry and begged her to come back. Coyote tried to save Magpie. He sang his doctor's song<sup>48</sup> and danced around him, but Magpie kept on sinking into the ground.

Then Coyote went to the house of Mud-hen, who was a great doctor. He said, "I am losing my nephew. I want you to help me to save him." He gave presents to Mud-hen. He gave him all the money he had and the glue and enamel which Mud-hen now has on his bill. Mud-hen said to his wife, "Wife, Coyote will be cold. Get some wood and build up a fire." His wife went out and brought in a bunch of green tules and threw them on the fire. They began to smoke and filled the room with smoke. It was so bad that Coyote could not stand it. He ran outside the house, and said to Mud-hen, "I don't see how you stand all that smoke in there." "Oh, that is all right," Mud-hen said. Then Coyote said, "I want you to come right away and doctor my nephew. I am afraid I am going to lose him." "You go back now," said Mud-hen, "and I will come this evening. You get some wood ready for me." Coyote went back and made a big fire ready.

In the evening Mud-hen came over and started to doctor Magpie. Magpie was way down in the ground by this time. He was in up to his armpits. Mud-hen began to doctor. He sang<sup>49</sup> and danced all night. By the time morning came, Magpie was out again and all right.

Then Magpie said to the people, "Mud-hen, you shall live in the water from now on. You shall keep on your bill that glue and enamel that Coyote gave you. You shall be mud hen, a waterfowl, and always live in the water. Coyote, you shall be coyote and run through the hills and howl at night. Dove, you and your children shall be doves and fly in the air and live upon wild seeds all your life. I shall be magpie and fly and prey on meat."

#### 25. COYOTE, WOLF, AND THE DEER

One day, Coyote and Wolf were going hunting. Coyote said, "Now brother, you know that I am a great hunter. I am better than you are. There is nobody that can beat me hunting."

They went into the mountains where they were going to hunt. Wolf said to

<sup>48</sup>See song no. 3, p. 437.

<sup>49</sup>See song no. 4, p. 437. Although given for this myth, it is possible that it belongs to myth number 34.

Coyote, "Brother, you go on top of that mountain and I will hunt down here. You watch for deer and, if they come along, I will tell you and you can shoot them as they go by." "All right," said Coyote, "I will get them. I am the greatest hunter. I am the chief."

Coyote went up the hill and waited on the top. While he was up there, Wolf killed three deer down at the foot of the mountain. But he did not say anything to Coyote about them. Soon he shouted, "Phewww, phewww, there he is, coming up the west peak." Coyote said, "There is my brother telling me that a deer is coming up the west peak. I will go over and shoot him as he comes up." Coyote ran as hard as he could over to the west peak. He got there all out of breath, and looked around but saw no deer. Then he heard his brother down below, calling, "Phewww, phewww, he is coming up the east peak." Coyote got up and ran over to the east peak as fast as he could go. He got there all out of wind and sat down to wait for the deer. But right away he heard his brother shout, "Phewww, phewww, he is coming up the west peak now." Coyote ran back down the gully and across to the west peak as fast as he could. When he got there, he was so tired that he fell down on the ground. "Where is that deer that my brother told me was coming up the west peak? I don't see any deer." Then he heard his brother shouting, "Phewww, phewww, hurry, he is coming up over there on the east peak." Coyote jumped up and ran with all his might to the east peak. When he reached it, he was so exhausted that he fell down and died.

When Coyote woke up, it was late in the afternoon. "What am I doing here sleeping on this mountain? I was deer hunting a little while ago. My brother kept me chasing back and forth from one peak to another, after that deer, so that I got all tired out. I will go down now and see what he has killed."

Coyote went down to where Wolf was. Wolf said, "Well, brother, where are your deer?" "What deer? I didn't see any deer. What are you talking about? I went to sleep up there." "A fine hunter, you are! You go deer hunting and go to sleep. I thought you were a great hunter, better than any of us." "I am a great hunter. I am better than you are. But you kept me running from one mountain to another and you wore me out." Wolf said, "Well, all right."

Then Coyote said, "What luck did you have, brother? Did you kill any deer?" "Oh, I got three," said Wolf. "Where are they?" "They are over there." "Show them to me," said Coyote, and he went over to look at them. "Now remember," said Coyote, "I am the great hunter. I am the greatest of all. I am the leader. I shall have to select the best one for myself." "All right," said Wolf.

Coyote went over to pick out the best deer for himself. Owl, who was there, too, had the poorest-looking deer. Coyote picked out a deer that he thought was good and fat. Then he looked over at Owl, who was starting to cut his deer. As Owl cut, he said, "Shshshshsh, t, t, t, t, puyuhudukus [Look at the fat], shshshshsh, t, t, t, t, puyuhudukus." And when he laid the deer open, it was all white with fat. Then Coyote began cutting. His deer opened out with nothing but red meat. It had no fat at all.

Coyote said to Owl, "Say, you will have to give me that deer. I am leader here and I have to have the best one." Coyote took Owl's deer and went to cutting. He cut a little way, and the deer was all red meat. It had no fat. Then he looked over at Owl, who was cutting the deer that Coyote had had at first. Owl was saying, "Shshshsh, t, t, t, t, puyuhudukus; shshshsh, t, t, t, t, puyuhudukus," and the deer opened up all white with fat.

"Here," said Coyote, "that is my deer. Come over here and get your own." Coyote took the deer he had had at first and started to cut it. But it was lean and skinny. When he looked over, he saw that Owl's deer was good and fat. "Here, give me that deer. That is my deer. I have to have the best one." But as soon as he started to cut Owl's deer up the belly, all the fat disappeared.

Then Coyote looked over at his brother, Wolf, who was cutting his own deer. It was a very good deer with plenty of fat. "Give me that deer," said Coyote, "I am the great hunter here. I am the headman. The best one is for me." "No," said Wolf, "I can't do that. You two will have to argue it out between yourselves."

So Coyote went back and kept exchanging the two deer with Owl. He ruined both the deer, so all he and Owl had were poor ones.

#### 26. COYOTE, MOUSE, AND THE MEAT

Coyote lived with his granddaughter, Mouse. He was lazy and never wanted to take the trouble to go hunting for himself. But one day he wanted some meat. "I wish I could have a dinner of some good fresh meat. How am I going to get some?" He thought a long time. Then he lay down in his house and pretended that he was sick. He groaned and said to Mouse, "Granddaughter, I am—I am sick—I—I—am dying. I—I—wish—that you—you would—tell Bluebird [mountain bluebird]—to—to—to ask Deer to—to come here and—doctor me." "All right," said Mouse, and she went out to Bluebird. She said to him, "Bluebird, my grandfather, Coyote, is dying. He is very sick and wants you to ask Deer to come and doctor him." "All right, I will do that," said Bluebird.

Bluebird went to Deer, who was off in the mountains, and sang, "Tsaiwi, tsaiwi, tsaiwi, tsaiwi. Coyote is very sick and is dying. He wants you to come and doctor him." But Deer stood there on the mountain, looking 'way off, and did not pay any attention to Bluebird. Bluebird went back and told Mouse that Deer would not come. When Mouse told this to Coyote, he said, "Oh, I am—dying. Tell—Bluebird to see—to see—if he can get Mountain Sheep—to come—and doctor me." "All right," said Mouse, and she went off and asked Bluebird to get Mountain Sheep.

Bluebird flew off into the rocky places of the mountains. He found Mountain Sheep, and sang, "Tsaiwi, tsaiwi, tsaiwi, tsaiwi. Mountain Sheep, Coyote is very sick and is dying. He asked me to come and get you to doctor him." "All right," said Mountain Sheep, "I will come. You go back and get plenty of brush ready for a fire. I will come down tonight to doctor." Bluebird went down and told Mouse, who got everything ready.

In the evening, Mountain Sheep came down to Coyote's house. Coyote lay inside, groaning. Sheep started to come in the door, and said, "Coyote, are you there? How are you?" "Oh, I am right in here—I—am sick—I—I am dying. Turn around—and come in backward. You—can get—in that way." Mountain Sheep turned around and started to back into the house. Coyote was crouching inside with a knife, ready to strike him when he came in at the door. Just as Sheep backed into the house, Coyote reached out and, with one stroke of his knife, cut off his "seed." This ruined Mountain Sheep. He fell down and died.

"Ah," said Coyote, "now I will have a fine meal of fresh meat. I guess I am a real hunter. I don't have to go out into the mountains to hunt for game. It comes right here to me. I am pretty good." Coyote cut up the meat and had a big feast. As he sat eating, Mouse came in and said, "Grandfather, give me some meat to eat. You have lots of fresh meat. I am hungry." "No," said Coyote, "you are too young. You are sick now and can't eat meat. You would spoil it."<sup>80</sup> Mouse begged him for meat, but Coyote went on eating and would not give her any.

Coyote put his meat away and went to bed. "I have lots of fresh meat now. I will go to bed and have a good sleep and get up in the morning and eat some more." After he had gone to bed, Mouse said, "I am tired of the way that old man is acting. I will get even with him." Mouse began to take the meat away. She carried it, piece by piece, to a high rock on the top of a mountain. By morning she had carried up every bit of it.

In the morning, Coyote woke up and stretched and yawned. "That was a good sleep. Now I will have a big meal of fresh meat." He looked around. "Where can that meat be?" He looked all over the house, but the meat was gone. His granddaughter was gone, too. "I know. That little Mouse has stolen my meat. I will fix her." Coyote ran out of the house and straight up the hill where Mouse had carried the meat. When he reached the top of the hill, he saw Mouse on a big rock to which she had carried some wood. She was cooking the meat. "You little devil, to steal all my meat this way. I will fix you for this." Coyote was ready to run up to the top of the rock and gobble her down in one gulp. He made a run at the rock and jumped. He got almost to the top but could not quite reach it. He said, "I'll reach it this time." He went back, made a longer run, and jumped with all his might. This time he almost reached the top. He clawed at the rock. He began to slip back and clawed and pulled himself, but at last fell back, all bruised and cut. Coyote took another longer run and jumped, but the same thing happened. He fell down to the ground, cut and bleeding. He called Mouse everything he could think of.

After a while, Coyote quieted down and began to beg Mouse for a little meat. "Granddaughter, I have been good to you. Won't you give me some of that meat? I have been a good grandfather to you. I took care of you when you were little and brought you up well. I did everything I could for you and provided

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<sup>80</sup>Meat is taboo to a woman during her menstrual period. The evil influence, moreover, is transmitted to anything she touches.



you with plenty of meat. Won't you give me a little?" But Mouse would not pay any attention to him. Then Coyote begged for a little piece of the poorer part of the meat. "Just a little piece," he said, but Mouse went on eating and would not give him any. Finally Coyote asked for a bone. "Just give me a bone," he said. Mouse gave Coyote a piece of bone, and Coyote went off to make soup of it.

#### 27. COYOTE AND HIS BROTHER'S WIFE

Coyote lived with his brother, Wolf. Wolf wanted a wife, the best that could be had. He looked all over the country, going from camp to camp. After a while he found Frog-woman, the best and most beautiful woman of all. He took her to his home.

One day Coyote came home and went into his house. He looked at the bed and saw Frog there. "What is this?" he said. "This frog is lying in my brother's bed getting it all dirty. I'll get rid of it for him." Coyote took a sharp stick and pushed it through Frog and threw her out of the house. "There," he said, "I guess she won't dirty up my brother's bed again."

Later, Wolf came home and saw his beautiful wife lying outside the house, dead. Wolf was very sad and went away crying. When Coyote came home, he looked around for his brother but found he had gone away crying. He heard him far off in the distance, wailing as he went along. Coyote began to run after him. He stopped and listened, but Wolf was as far away as ever. Coyote ran faster, but when he stopped, Wolf was still far away. "That is my brother going away crying," he said. "I will catch up with him and find out what is the matter." He ran and ran, but each time he stopped, Wolf was still as far away as ever. He never could overtake him.

## EPICS AND MISCELLANEOUS MYTHS

28. TUHUKI'NI'<sup>1</sup> AND THE GAMBLER

When Tuhuki'ni'<sup>1a</sup> was growing up to be a man, and beginning to travel and to think for himself, he noticed a number of objects hanging on his mother's cache. There were bows and arrows, moccasins, warriors' implements, skins, and various things that men use. There were also a gambling ring and pole for the hoop and pole game.

He wondered about these things because he lived alone with his mother; there were no other men besides himself. He said to his mother, "Who owned these things? Where did they come from? Who brought them here? I want to know." His mother said, "All these things—the blanket, the war implements, the ring and the pole—belong to me. All of them are mine." Tuhuki'ni'<sup>1</sup> thought to himself, "Well, mother, you are lying to me. You are not telling me the truth." The old mother said, "I won these things. I am a gambler. I made that court of thatched willows over there.<sup>2a</sup> People come from far off to play with me. I won all these things." Then she began to roll the ring and to throw the pole at it. She played the game perfectly.<sup>2b</sup> Tuhuki'ni'<sup>1</sup> still said to himself, "I don't believe these belong to mother, and that she won them. I believe they belong to someone else."

Kiao'nu<sup>4</sup> was a great gambler who lived to the west, beyond the Sierra Nevada. Men visited him to gamble, but he was so great that he always beat them. After Kiao'nu had beaten a man, he tortured him, crippled him, and kept him captive. Where Tuhuki'ni'<sup>1</sup> and his mother lived there had been a large village of Indians, but all the men had gone to play with Kiao'nu and none of them had come back.

Only Tuhuki'ni'<sup>1</sup> was left of the men in this camp. This is why his mother would not tell him that the bows and arrows and skins and other things on the cache belonged to his father and his uncles. She was afraid that he would go away and never come back. So each time Tuhuki'ni'<sup>1</sup> asked about these things on the cache, she said that they belonged to her. But Tuhuki'ni'<sup>1</sup> knew the truth. He had the power to know. And when she played the hoop and pole game, Tuhuki'ni'<sup>1</sup> laughed to himself because he knew that she was deceiving him.

Tuhuki'ni'<sup>1</sup> decided to play against Kiao'nu. He was a very powerful man and knew that he could beat Kiao'nu. Every day he went to a cliff west of his house. He went high up on its steep face and there made<sup>5a</sup> balls for the game

<sup>1a</sup> Tuhu'ni, Black Hawk. Tuhuki'ni'<sup>1</sup> is the anthropomorphic mythological character.

<sup>2a</sup> Court for the hoop and pole game.

<sup>2b</sup> Among the Paiute, this game is played by men only.

<sup>4</sup> Also known as Panuwu'teü.

<sup>5a</sup> These balls are said to have been "laid" because Tuhuki'ni'<sup>1</sup> was a bird. They are eggs in the Moapa version. See Lowie, *op. cit.*, 175.

The ball-race game is a race in which each contestant propels a ball with a bat along a course. The Owens Valley Paiute have never played it but have heard of it among some people to the north, a fact which suggests the northern origin of this myth.

of ball race which he was to play with Kiao'nu. He knew that he would lose his life if he did not win, so he took great care in preparing his balls.

When he had finished them, he made ready for the long trip. Then he said to his mother, "You have not told me the truth. I know who owned these things. The owners were killed by Kiao'nu." His mother cried and said, "Don't say that. I tried to keep you home and safe. If you go over there you will never come back. No one has ever been known to come back from that man." He said, "Well, that is all right. This is a thing I must do. I am ready to go over. If I get killed, all right. There are my flute, my moccasins, eagle feathers, and other things on the cache.<sup>55</sup> If they fall to the ground, you will know that I have been killed. If they stay on the cache, you will know that I am all right." She cried and begged him to stay, but he had made up his mind.

Tuhuki'ni's wife wanted to go with him. He said, "No, I am going over there and shall never come back. I don't want you along, too." She was determined to go, whatever happened. He asked her, "What power have you? If something happens and we are caught, what power have you to save yourself from death?" In the fall there is a haze in this country which makes everything gray. That haze, she said, was her power. She also had power from the thin, transparent ice that forms on the river in the early fall. Tuhuki'ni<sup>1</sup> said, "All right, come with me." His outfit was prepared and he had two white balls to use in the game against Kiao'nu. He and his wife started out.

The first day, they traveled to where Gophers<sup>57</sup> lived. Gophers were Tuhuki'ni's aunts, sisters of his father. They said, "Here comes our nephew. We must clean our house before he comes and get him something to eat." When Tuhuki'ni<sup>1</sup> arrived at his aunts' house, he sang.<sup>58</sup> Then his wife sang.<sup>59</sup> Then he and his wife rested for a while. They had a dinner of fine, clean tūpūsi<sup>1</sup>.

After dinner he began to tell his aunts about his trip. He told them what he wanted, and what he was going to do. They advised him not to go. They said, "You will never come back. There was never anyone who went against that man and came back. He is powerful and tricky. He will use every means to kill you." Tuhuki'ni<sup>1</sup> said he was determined to go. They said, "If you will go, we will go with you. Every time he tries to run, we will make holes under the ground so that he will fall into them." Tuhuki'ni<sup>1</sup> said, "Fine, come along." So they traveled together the next day.

The second night, they came to where Frog lived. She also was Tuhuki'ni's aunt. Tuhuki'ni<sup>1</sup> sang his song,<sup>60</sup> and after singing he said to Frog, "I am going over there to get that man. I know that no man who goes over there ever comes back. But it is my duty to go over and give my life." Frog said, "Don't say that. Go back home and don't be foolish. Surely you will never come back. No man was ever known to come back." He said, "Very well, your advice is good, but I must go and die where my father's bones are." In the morning, Frog decided to go with Tuhuki'ni<sup>1</sup>.

<sup>55</sup> Pauhukū'a.

<sup>57</sup> Gophers were women because they gathered seeds such as tūpūsi<sup>1</sup>, grass nuts.

<sup>58</sup> See song no. 5, p. 437. <sup>59</sup> See song no. 6, p. 438. <sup>60</sup> See song no. 5, p. 437.

They left Frog's camp and traveled all day. When night came, they arrived at Woodpecker's place, and Tuhuki'ni' sang. They made their camp there for the night. Woodpecker invited them to stay and gave them food. Woodpecker was an uncle of Tuhuki'ni's. When they had eaten and rested, Woodpecker asked Tuhuki'ni' why he had made the trip.

Tuhuki'ni' began to tell about his plans. He said, "I am going to meet this great gambler of the west, Kiao'nu. My turn has come to play against him." Woodpecker knew all about Kiao'nu's greatness in gambling, and said, "The thing for you to do is to forget all about this game that is to take place. You had better go back and forget this great plan or you will not live much longer." He told Tuhuki'ni' to go back home and stay there. He told him how his relatives had gone and never returned to their own homes from this great game. Tuhuki'ni' told him that it would not be right for him to go back. He said, "I have begun this big trip and I will go on. I know that Kiao'nu is a great man, but I am greater than he." Tuhuki'ni' felt that, through his power, he would win in spite of anything. Woodpecker said that he and all the others would want to see this great game because Tuhuki'ni' was the last man, and that they would be willing to die with Tuhuki'ni' when they got there.

The next day they all set out on their journey, Woodpecker going with them. They came to Crane's place. Before they got there, Crane knew that his nephew was coming. There was a river they had to cross. They did not know whether or not to make a raft. Crane said, "Wait a minute. I am going to stretch my leg across the river so that you can walk on it. You must walk fast because I can't stand it very long after you get on my leg."

Crane stretched out his leg and Tuhuki'ni' started to walk across it to the other side of the river. Crane said, "Oh, oh, my leg is almost broken! Hurry up! Come fast! I can't stand it any longer. It almost breaks my leg." When he was about halfway across, Tuhuki'ni' jumped to the bank. Tuhuki'ni's wife came next. Crane said, "When you cross, hurry up. Hurry, almost run, to avoid breaking my leg." Crane rested his leg for a moment and rubbed it, and then stretched it out again across the river. When she got halfway across, he said, "Hurry up! You are hurting me." Tuhuki'ni's wife got across, and the others crossed in the same way.

Crane invited Tuhuki'ni' and those who were with him to eat. He gave them the best food he had, a fine meal of fish. Tuhuki'ni' told Crane about his trip and why he was making it. Crane was surprised that this young man wanted to play against the great gambler. This young man had no experience and how could he dare to try? He said, "Well, nephew, I wish you success."

Crane did not go, because he had not played any game, and there was nothing he could do except feed his relatives fish. He stayed at home. But he said, "Kiao'nu will meet you with kindness. He will be good to you. But never do all he tells you. He will see you coming and say, 'Ha, here is my opponent coming. Good!' He will say to you, 'Come along, my friend, to my house,' and he will give you the best of everything. But don't take it. He will have you sit on his fur blanket—the best that can be got. That is nothing but a trick. If you

accept and sit down there, he will get you if he can. You must say, 'Well, that is pretty good of you,' but you must sit down where they dump the ashes or in some common place. Where there is the best, there is danger."

Crane knew just what to expect. He said, "Other men have accepted all these things and have never lasted. When a stranger or opponent comes, some go far, some don't last long. You must thank him for the fur robe, but sit elsewhere. Watch him because he will try to strike you. He is a very powerful man." Crane said goodbye to Tuhuki'ni<sup>1</sup> and wished him success. All the party left Crane's place the next day.

Meanwhile, there were at Kiao'nu's place all those of Tuhuki'ni<sup>1</sup>'s relatives who had been beaten by Kiao'nu in the great gambling game. There were Bear and Crow and Roadrunner and others. They had been crippled and injured. Bear's eyes had been gouged out and his claws torn off. Crow had been blinded and his legs broken. Roadrunner was not hurt because he could run too fast and Kiao'nu could not catch him, but he also was a prisoner.

While Tuhuki'ni<sup>1</sup> was on his way to meet Kiao'nu, these relatives felt some power telling them that he was coming. Crow, Tuhuki'ni<sup>1</sup>'s uncle, said, "I feel that my nephew is coming. Poor, poor man." Bear said, "What, is there any man left in our country? You say he is coming? I hope so. Someone must come to this man to set us free. If he beats Kiao'nu, he will set us free. But who is there still remaining of our people?"

Then Kiao'nu sang.<sup>61</sup> He said, "There is no man who can get the better of me." Kiao'nu was a great fighter and man-eater. "You know very well that there is no man living today. I have beaten them all." Kiao'nu thought that he had beaten all the men in the world. "What are you talking about? There is no one living today to play against me." Then he kicked his prisoners and threw rocks at them. But Crow said, "Caw, caw, caw, my nephew is coming." And Bear said, "Grrrrr, I hope so, I hope so. My nephew is coming."

A few days after that, Kiao'nu saw Tuhuki'ni<sup>1</sup> coming, and said, "There is my opponent coming. There is my prey. He will never go back. I must tell the world that he will never go back. Doesn't he know better than to come here and play against such a great man as I? I pity him. He must take what's coming to him. I will get him before he gets halfway. I have never yet seen a man refuse the offers I have made. I have a thousand tricks by which I shall get him."

When Tuhuki'ni<sup>1</sup> approached Kiao'nu's house, Kiao'nu sang.<sup>62</sup> Then he said, "Ha, glad to meet you, my opponent. I'm very, very glad. I haven't had a game for a long time. I shall be glad to have the best game with you." All the time, Kiao'nu knew in his heart that he would win. He was older than Tuhuki'ni<sup>1</sup>, and he knew all the games and tricks and was certain that Tuhuki'ni<sup>1</sup> could not best him.

Meantime, Bear and Crow were saying, "Oh, nephew, we are glad to see you come here. We hope that you will beat that evil old man." "Caw, caw," said Crow, "I know, I can feel that Tuhuki'ni<sup>1</sup> will win the game." Kiao'nu said,

<sup>61</sup>See song no. 7, p. 438.   <sup>62</sup>See song no. 7, p. 438.

"Yes, you think so, you old fools. But it won't be like that." His men said, "Kiao'nu was never beaten. Tuhuki'ni<sup>1</sup> is in his power right now. You people might as well give up." Crow and Bear said, "Yes, but we know that this Tuhuki'ni<sup>1</sup> is greater and younger, with more life in him. He will win." "You don't say," said the others, and began to beat them. "Close your mouths."

Kiao'nu met Tuhuki'ni<sup>1</sup> with friendliness, and said to him, "My friend, my opponent, come into my house and sit down over there on that fine blanket I have prepared for you, and I will get you something to eat."

Tuhuki'ni<sup>1</sup> sang his song.<sup>68</sup> After Tuhuki'ni<sup>1</sup> had sung, he said, "Thank you very much. I like your kindness in receiving a man like me who doesn't amount to much. This is good enough for me, right here on the dirt. That is too good for me over there." Tuhuki'ni<sup>1</sup> knew that there was a trap of some kind under the blanket, and he was following Crane's advice. When he sat down, he was very careful to see that Kiao'nu did not get him.

After Tuhuki'ni<sup>1</sup> had sat down, Kiao'nu pretended that he was busy, walking around and talking. Suddenly he seized his knife and struck at Tuhuki'ni<sup>1</sup>. Tuhuki'ni<sup>1</sup> jumped right over the knife and sat down again in the same place, untouched. He said, "Thank you. That was good of you. Fine! You are certainly a great man, my friend." Kiao'nu said, "Ah, I didn't mean to hurt your feelings. I see that you are a good man. You are the kind of man I want to play with me. I didn't mean to hurt you."

After a while, Kiao'nu said, "This is only a beginning. I am introducing you to my games. You will certainly make a good match, but I will get you before we get halfway to the end." Then he said, "Tuhuki'ni<sup>1</sup>, now I will feed you." Tuhuki'ni<sup>1</sup> said, "Thank you very much." Kiao'nu said to his assistant, "Go over there where the food is and get the best of everything." The assistant brought the food. Kiao'nu spread it out on a blanket, and invited Tuhuki'ni<sup>1</sup> to come and eat. But Tuhuki'ni<sup>1</sup> said, "I thank you, but I have friends outside whom I wish to feed." Kiao'nu was going to feed him filth and poison to make him weak. But Crane had told Tuhuki'ni<sup>1</sup> not to accept anything from Kiao'nu. Tuhuki'ni<sup>1</sup> said, "I must take this food to my wife and friends. They will be glad to have it." Kiao'nu ordered his assistant to get the best, and handed it to Tuhuki'ni<sup>1</sup>. Tuhuki'ni<sup>1</sup> took the food, but threw it away when he was outside.

That night, Kiao'nu said, "My friend, here is a good house for you to sleep in tonight." Tuhuki'ni<sup>1</sup> said, "Thank you very much, but this is good enough for me out here." Kiao'nu said, "A good man like you, my friend, with your ability in games, what is the use of your sleeping out there in the dirt?" Tuhuki'ni<sup>1</sup> said, "I will lie down out here in this open place. It is good enough for me." If he had gone into the good house with the blankets and furs, Kiao'nu would have got him.

Night came and Tuhuki'ni<sup>1</sup> lay down to sleep. Soon Kiao'nu sneaked along toward him, singing his song softly and saying, "Tuhuki'ni<sup>1</sup> is asleep. Now I will get him." Then he said in a low voice, "How are you, Tuhuki'ni<sup>1</sup>? Are you

<sup>68</sup>See song no. 5, p. 437.

asleep?" Then he came a little closer and said quietly, "Are you sleeping, Tuhuki'ni'?" He came still closer, but Tuhuki'ni' pretended to be asleep. Kiao'nu said, "Hello, Tuhuki'ni', are you sleeping yet?" He was ready to strike Tuhuki'ni'. He crept even closer and said, "Tuhuki'ni', are you sleeping? Get up, I want to talk to you." Then Tuhuki'ni' said, "Well, Kiao'nu, what are you talking about? I was tired and went to sleep right away, but I heard someone talking to me." Kiao'nu said, "Oh, I thought you were sleeping," and Kiao'nu went away.

Then, a little later, Kiao'nu sent his prettiest daughter to Tuhuki'ni'. She went to where he was sleeping, and said, "Hello, Tuhuki'ni', my father sent me over to you. He came to you to tell you about it tonight, so that you would expect me." Tuhuki'ni' said, "Thank you very much, but I am tired and don't want to be bothered. I have a big game tomorrow and want to sleep." She went away.

All night Kiao'nu tried his tricks. A little later he came to where Tuhuki'ni' was sleeping, and said, "Tuhuki'ni', I want to speak to you." He came closer and said again, in a low voice, "Tuhuki'ni', I want to speak to you." When Kiao'nu had come very close, Tuhuki'ni' said, "What is it? I was asleep, but heard something and woke up. What do you want, Kiao'nu?" Kiao'nu said, "I thought you were asleep. I came over here to tell you about something." Tuhuki'ni' said, "I need my sleep. Tomorrow we will talk about the game and agree on certain things." Kiao'nu went away, but all night long he tried his different tricks. He tried to kill Tuhuki'ni' by striking his head off.

After a while, morning began to come. All night long, Crow, Bear, and Roadrunner had stayed awake and talked to keep Tuhuki'ni' awake, so that Kiao'nu could not kill him. Many times Kiao'nu had struck at Tuhuki'ni', but he had always dodged easily. Crow and the others would say, "That man is going over there. I hope Tuhuki'ni' isn't asleep." Kiao'nu would strike, and Tuhuki'ni' would dodge the blow easily. Kiao'nu would say, "Pretty good of you. I like that. You are good. I like a clever man who doesn't fall down and die the first time you try to strike him." About daylight, Kiao'nu went over again and Tuhuki'ni' got up. Kiao'nu said, "Good morning. Come and have something to eat." Tuhuki'ni' said, "No, my folks are over there."

After eating, they got ready to start the game. Kiao'nu said, "Now we are ready to play. Have you a ball and a bat?" Tuhuki'ni' said, "No, I have no ball and bat. I should like to have some. I can't play without them." Kiao'nu said, "Well, I will give you a ball." He gave him a ball containing something that made it hard to hit. Even the best player in the world would have had trouble with it. It would not go far. This ball was dark, like a black cloud. But Tuhuki'ni' had his own ball which he had specially prepared for the game. His own ball was bright like the whitest clouds. When he used it, it would blind Kiao'nu. Tuhuki'ni' planned to substitute his own ball after the game started, for the one Kiao'nu had given him.

When they were ready to begin the game, fires were built at the end of the course. The wives of the two players had to sit close to these fires, which were

kept burning by a firetender.<sup>64</sup> With Tuhuki'ni'<sup>1</sup>'s wife was Frog, who poured water on her to keep her cool, and handled the ice which was her power. But Kiao'nu's wife had nothing like this and began to be very hot. There was also another man, who was starter<sup>65</sup> and ran along the course to keep fair play.

The time for the game arrived, and the huna started the play. Kiao'nu struck his ball and sent it far up into the air. Kiao'nu was very fast and a great player. He looked up at his ball, then ran under it, and struck it again before it reached the ground. Then Tuhuki'ni'<sup>1</sup> tried to strike his ball, but missed it each time or just touched it so that it went only a little way. He had a hard time. And Kiao'nu had set holes and traps of all kinds along the course to catch Tuhuki'ni'<sup>1</sup>.

Woodpecker went along with Tuhuki'ni'<sup>1</sup> to clear the ground. Tuhuki'ni'<sup>1</sup> began to play a little better. Woodpecker cleared the course for him and put his ball on a little mound of earth. Kiao'nu was far ahead now.<sup>66</sup> Tuhuki'ni'<sup>1</sup> slowly improved. He would strike the ball and run along until he came to some big hole made by Kiao'nu. Many men had fallen into these holes and had been lost. But Tuhuki'ni'<sup>1</sup> jumped over them. Some of them he could scarcely get across.

Meanwhile, Bear, Crow, and Tuhuki'ni'<sup>1</sup>'s other relatives were frightened. Bear said, "Oh, he can't do anything. We are going to be beaten again." But Crow said, "Caw, caw, caw, don't worry. I know that he will do better and win."

When Tuhuki'ni'<sup>1</sup> was less than a third of the way around the course, Kiao'nu's dust could be seen passing over a ridge in the distance. They went on. Tuhuki'ni'<sup>1</sup> was doing better and better. Gophers, Tuhuki'ni'<sup>1</sup>'s aunts, made holes in the course into which Kiao'nu fell and lost his ball. Kiao'nu would say, "What does this mean? I never had this happen before. If I could get you, old lady Gophers, I would smash you to pieces!" Then Kiao'nu would kick the dirt to make his ball fly out, and he would strike it again.

Then Woodpecker would come along and grab Kiao'nu's ball. He would take it into a hollow tree. Kiao'nu would say, "Woodpecker, I should like to kill you." Kiao'nu was still ahead, but Tuhuki'ni'<sup>1</sup> was becoming better and better. He began to gain on Kiao'nu. Crow said, "I told you so." And Bear said, "Yes, I hope so." Then Kiao'nu's man said, "What do you people know about this game?" He began to beat them and throw dirt on them.

When Kiao'nu was making the turn halfway to the goal, Tuhuki'ni'<sup>1</sup> was only about a third of the way. The people could see Kiao'nu's dust as he went around the turn. They thought surely Kiao'nu would win, and they began to bet heavily on him. There was a great noise among the people at the goal, the greatest noise that has ever been heard.

But Tuhuki'ni'<sup>1</sup> was speeding up when Kiao'nu passed the halfway mark. He had been staying back to encourage Kiao'nu to keep on going. He knew

<sup>64</sup> Huna. Huna was elsewhere translated as badger.

<sup>65</sup> Also huna.

<sup>66</sup> The course was described as about 15 miles long and roughly circular, the goal being near the start.



that he had the power to win. When Tuhuki'ni<sup>1</sup> was halfway, Kiao'nu was about a third of the way from the goal, but he was becoming weak from his falls and from getting his ball out of trees where it had been taken by Woodpecker. Kiao'nu was angry and sweating and tired. Tuhuki'ni<sup>1</sup> was making the halfway turn. The people at the goal were excited, and a great roar was heard.

The two women were sitting by the fire all this time. Tuhuki'ni<sup>1</sup>'s wife was protected and was keeping cool. She was protected by her ice and by the water that Frog kept sprinkling on her. But Kiao'nu's wife was nearly roasted. Her hair was singed, and when the goal tender examined her, he found that her hair could be pulled out easily. The hair of Tuhuki'ni<sup>1</sup>'s wife was strong and would not come out.

Kiao'nu was nearing the goal but he was almost exhausted. He was a pitiful sight. He was thirsty and black with sweat and dust. Tuhuki'ni<sup>1</sup> was cool and strong, and was playing the game well. When Kiao'nu neared the goal, Tuhuki'ni<sup>1</sup> was only twice as far away. Kiao'nu's friends began to be afraid. As Kiao'nu came closer, Tuhuki'ni<sup>1</sup> was just a little way behind him. Kiao'nu was worn out. He could hardly hit the ball and could scarcely go faster than a walk. Tuhuki'ni<sup>1</sup> was strong. He was running and was coming closer and closer to Kiao'nu.

When Kiao'nu was a stone's throw from the goal, Tuhuki'ni<sup>1</sup> was just behind him. As Tuhuki'ni<sup>1</sup> caught up with him, he said, "Kiao'nu, I pity you. But try your best." Just then a big hole appeared in the ground, and Tuhuki'ni<sup>1</sup> scarcely was able to jump over it. He said, "Kiao'nu, you are near the goal, make a little more effort and you will get there." Then Kiao'nu struck his ball toward the goal, but it rolled and did not quite reach it. Tuhuki'ni<sup>1</sup> struck his ball right through the goal. Kiao'nu said, "Well, you are greater than I am. You have beaten me thoroughly."

When Tuhuki'ni<sup>1</sup> reached the goal, he picked up his wife and carried her away from the fire, and ordered that Kiao'nu's wife be kicked into the fire. This was done. When Kiao'nu came up, he fell down before Tuhuki'ni<sup>1</sup> and begged not to be harmed. He said, "My opponent, my firm friend, you have beaten me completely. Take my wealth, my skins, my war dress, anything you wish, and go and leave me unhurt." Tuhuki'ni<sup>1</sup> said, "Thank you, my friend, I will do that. But remember what you have done to my father, my grandfather, my uncles, and my friends, what you did to me when I came. You have plucked out Bear's eyes and injured Crow. All these things you shall pay for, this moment." And he picked up Kiao'nu and threw him into the fire with his wife.

When Tuhuki'ni<sup>1</sup> had beaten Kiao'nu to the goal, all Kiao'nu's friends had fled in different directions and had hidden here and there. Crow said to Bear, "Caw, caw, nephew wins. He beats this evil old man, and now there is a chance for us to get back what he used to have." "You don't say, my friend," said Bear. Then Bear said to Tuhuki'ni<sup>1</sup>, "Come quickly. These people have gone away and hidden. I want to get them. Give me my eyes and claws, lend me

your bow and arrow, and I shall kill every one of them." Tuhuki'ni<sup>1</sup> gave eyes to Bear and fixed Bear's claws and Crow's legs. Then Bear and Crow went out to look for Kiao'nu's people. Bear found them where they were hiding in the mountains and Crow saw them in the holes and cliffs. They killed them all.

When it was over, Tuhuki'ni<sup>1</sup> said to the world, "Now this evildoer is dead. Hereafter the world shall be different. It shall be ruled correctly. All men shall be brothers."

When Tuhuki'ni<sup>1</sup> and his people had started back home, he decided to play a trick on his mother. He had told her before he left that, if his things which were hanging on the cache fell down, she would know he had been killed. He wished that these things would fall down. His mother had been watching them ever since he had gone. When she saw them fall, she dropped to the ground and rolled in the dirt, crying. She cried and wailed, and was all out of breath when Tuhuki'ni<sup>1</sup> came up. He said, "Mother, what are you doing this for? Get up." She said, "You told me that if those things fell down, I would know that you were dead. I am glad that my son is a great man, the conqueror of all the world."

#### 29. HOW TUHUKI'NI<sup>1</sup> RECOVERED HIS WIFE

After Tuhuki'ni<sup>1</sup> had returned from his great game with Kiao'nu, he lived peacefully at his home for a long time. His wife would go out to gather seeds to grind up for mush, and Tuhuki'ni<sup>1</sup> would go out to hunt deer.

One day, while Tuhuki'ni<sup>1</sup>'s wife was gathering seeds, she was caught by a strange man and taken far up into the sky to a place where there was another tribe of people. The men of this tribe took turns at having her visit and sleep with them.

When Tuhuki'ni<sup>1</sup> found that his wife was gone, he began to look for her. He looked all over the earth and could find no trace of her. There were no tracks anywhere. Then he sent his pet hornet<sup>67</sup> into the sky to find out what had become of her. The hornet went up in the sky to the country from which the strange man had come, and found Tuhuki'ni<sup>1</sup>'s wife living with the people there. He found that she was there with all those men.

Hornet came back to Tuhuki'ni<sup>1</sup> and told him that his wife was in this foreign country in the sky, living with another tribe. Tuhuki'ni<sup>1</sup> said, "All right, very well." He decided to disguise himself, and when he had done so, he went up to the sky. When he came close to the place, he changed himself into an old man with a cane, and walked along toward the strange country.

While Tuhuki'ni<sup>1</sup> was going along acting like an old man, the people noticed him, and said, "Well, look at that old man there." He went around looking for his wife. He found out where she was, and planned how to get her out. She was living with several men in a big house. There were two men lying beside her on her long hair, so that she could not get up. She was held in this manner so that she could not get away. Tuhuki'ni<sup>1</sup> looked like an old man, and he went and lay down in the corner and commenced to sing with a deer's-ear rattle.

<sup>67</sup>A carnivorous kind of hornet that eats deermeat.

He sang and shook his rattle until long past midnight when everyone was asleep. Then he left his rattle in the corner, where it continued to shake itself, and went to where his wife was lying. He pulled her hair out from under those men, one hair at a time so that they would not feel it. When he got her free, he took her back to his own country, where they lived again as they had always lived.

### 30. HAI'NANŪ

Once there were two brothers, Hai'nanū and Pa'makwa'jū, who lived with their mother in a community of Indians. Their mother was the wife of Rattlesnake's brother. Hai'nanū was a short man, resembling a boy. He had short hair and wore a pigtail. Pa'makwa'jū was tall and lanky, and when he walked, his head nodded and bobbed back and forth like a chicken's head. In this community of Indians the men hunted, fished, and shot rabbits, quail, and other animals every day.

In the evening the brothers used to go to see their uncle, who told them stories. At first he told them a short story and then said, "Well, I will tell you a bigger story if you will go home and have your mother grind seeds and roll them into cakes, or make mush of them, and bring them to me." The boys did this. They went back to their mother and said, "Well, mother, our uncle told us to get some more cakes. He wants some a little bigger."

The mother made the cakes and mush, and the boys took them to the old man. Every time he got these things, he put them away in the bends of the willow rods which formed the roof of the house. The boys brought prepared seeds to him many times, and finally the nooks in the walls of the house were almost filled with them. He always asked for more, and the boys always went back and got more from their mother.

Finally the old woman became angry. "That man is always talking about that. I am going over to scold him. I will see him." The mother went to the house of the old man. "You evil old man! You always cheat my boys. You always give them short stories and never pay for the mush I send you." The old man said, "Why scold me? Come closer to me and scold me properly." "Yes, I will," said the mother.

She went closer to him and called him bad names—"bow-legged," "lazy," "good-for-nothing," and the like. The old man was lying on his back. He said, "Come closer if you have anything to say." She went closer to him, and said, "Do you want me to step on your foot?" She went closer and called him many more names. "Come closer," he said. "How close do you want me to come? Do you want me to get on your knee?" She hopped onto his knees. He said, "Come still closer if you have anything to say." And she went still closer. All became dark and the door shut itself.

The boys were outside watching the house. "Where is our mother? Why doesn't she come back quickly? We are tired of waiting. Let's go over there and see." They went over to the house, but there was no longer any door. They climbed up on the roof. As they sat there, Hai'nanū began to pick lice from his brother's head. One of the lice dropped into the straw on the roof, and Hai'-

nanū started to chase it. As he pushed around in the straw, trying to get the louse, he made a hole through the roof. The boys looked down through this hole into the house, and saw a large number of snakes. The whole place was full of snakes, crawling everywhere, and in the middle were two babies, a boy and a girl.

The brothers decided to get the two babies and to kill all the snakes. They took away the children and set fire to the house. As the house burned, they sat down and watched the snakes come out one by one and killed them as they came out. But one snake got away into the brush, and they could not find it. They chased it everywhere but, when they saw that they could not get it, Pa''makwa'jü said to the snake: "You shall be snake in the world. You can't do much else, so you will have to be snake."

Hai'nanū said, "Now we have a brother and sister. I like my brother." But Pa''makwa'jü said, "The brother is all right, but I already have one younger brother, you, and another would be too many. I want my sister to grow up and make beautiful baskets, to gather seeds, cook, and help us. I want her to get married so we can have a brother-in-law and, later, nephews to talk to."

They argued for a long time. Pa''makwa'jü wanted his sister, but Hai'nanū wanted his brother. Hai'nanū became angry and said, "If you want your sister, take her and go, and I will take my brother and go." Pa''makwa'jü said, "No, we don't want to do that. I can't get along without you, and you can't get along without me. We must be together." Hai'nanū said, "Then why not take both of them?" Pa''makwa'jü said, "No, that would be too much bother. Then we could not do what we want to do. There would be too many of us."

They argued some more. Hai'nanū said, "I won't do anything of the kind. I won't get rid of my brother." Pa''makwa'jü said, "I'll tell you what we will do. Let's have a race. Here is the fire. We will set the children before it. If you win, you push my sister into the fire. If I beat you, I will kick your brother into the fire." Hai'nanū said, "Brother, why talk that way? That is cruel. To kick your own blood into the fire!"

They argued some more, and Hai'nanū cried. Pa''makwa'jü said, "It must be done. We must get rid of one of them." Hai'nanū said, "All right," knowing that he could run faster than his brother. They marked a line and set the babies before the fire. Then they got on their marks and started the race. Hai'nanū ran fast and was well ahead of his brother, but when they had gone about half the distance, Pa''makwa'jü wished that Hai'nanū would fall. Hai'nanū fell down and his brother passed him. When Pa''makwa'jü reached the fire, he pushed the little brother into it.

Hai'nanū lay on the ground a long time, crying. He knew that he was beaten, and he was hurt. He would sing.<sup>68</sup> Then he would cry. He cried all afternoon. His brother tried to cheer him up, but could not do it. Hai'nanū went away and stayed a long time.

After Hai'nanū had been away a long time, Pa''makwa'jü heard someone whistling. He said, "That is nothing. It is the evil of the world whistling to

<sup>68</sup>See song no. 8, p. 438.

me. It is my imagination." It was Hai'nanū who was whistling, and soon he came back. Pa'makwa'jū sang.<sup>98</sup> Then he said, "We have no mother nor home now. We must hunt and get something to eat."

They started out and went a little way. Then Pa'makwa'jū said, "Hai'nanū, listen. I want you to carry our sister to that point over there." He showed Hai'nanū a little hill. "Go over there and make a fire and a place to camp, while I hunt rabbits for dinner. You carry sister, because I can't carry her and hunt at the same time." Hai'nanū said, "You carry our sister. I don't like her. I won't carry her."

They argued for a long time. Hai'nanū refused to touch her. His brother said, "I can't hunt and kill anything if I have to carry her. Hai'nanū, I wish you would do this. We must have some rabbits. Get her over there and make a fire in a hole ready to roast meat. I don't care how you get her there."

Finally Hai'nanū said, "All right." He rolled his sister up in a buckskin, put her on his back, and started to carry her to the hill. On the way, she urinated and wet the buckskin. Hai'nanū said, "You nasty little thing, you wet my brother's buckskin, and I shall be scolded. Why did you do that? I will drop you here." He dropped her on the spot, and went on to make the fire at the place where his brother wanted it. While Hai'nanū was doing this, his brother came and said, "Hai'nanū, where is our sister?" Hai'nanū said, "Brother, I'll tell you. I dropped her over there a little way, because she made water on your buckskin. Here is your buckskin now. It is wet." Pa'makwa'jū said, "Well, all right, help me clean this and roast the meat. When it is done, take her some." Hai'nanū said, "All right. This is very nice of you, brother. I was afraid that you would scold me." Hai'nanū felt good.

When the meat was cooked, the brothers ate some of it. Pa'makwa'jū said, "Hai'nanū, take sister some meat, and we shall be all right for tonight." Hai'nanū took some of the meat, but began to eat it on the way. He ate it all before he got to his sister. He said, "What shall I do? It is all eaten. I will go back for some more. We have plenty to eat, and brother won't say anything."

Hai'nanū returned and told his brother what he had done. Pa'makwa'jū said, "Don't do that. Hurry and take a little meat to sister. She is hungry." Hai'nanū took some more meat, but went out behind some brush and ate it all. Then he went back. He said, "Brother, I did the same thing again. I ate it all. We have plenty. I shall be sure to get it to sister this time." Pa'makwa'jū said, "All right."

Hai'nanū started out with the meat but, when he got out of his brother's sight, he ate it all. He went back and said, "Brother, I almost got there this time. When I was almost to the rock where I dropped our sister, I ate the meat. I couldn't help myself. I thought I would come back for some more." Pa'makwa'jū said, "Hai'nanū, don't be foolish. Stop it. Take some more meat and be sure to get there this time." Hai'nanū said, "All right."

He took some more meat and went to the place where he had left his sister. She was gone. He saw her tracks where she had crawled along, then had tried

<sup>98</sup>See song no. 9, p. 438.

to walk but had fallen down, the way a baby does. She had played with rocks along the way. Then he came to where she had picked green willows, broken them, and thrown them away. Soon he saw where she had picked more willows and tied them up a little.

Then he came to where she had tried to stand up but had fallen down. He saw that she had been trying to walk a little and had fallen. After a while he could see where she had walked better. Soon she had been walking quite well. All the time she had been gathering willows to make a basket. At first she had done this crudely. She had picked large stems with the bark still on. Hai'nanū said, "Ha, see what our little sister did!" He continued to track her. Night was coming, and he was beginning to feel uneasy.

Hai'nanū returned to his brother and told him what had happened, and what he had seen. Pa'makwa'jü said, "Hai'nanū, why do you say this? Tell me the truth." Hai'nanū said, "What I tell you is true. I had to come back. I could not track her at night." His brother said, "All right. We will track her in the morning."

In the morning, the brothers started out to track their sister. They saw where she had been trying to make baskets. At first the baskets were not very good, but they became better and better. After a while the brothers came to a very nice basket. Hai'nanū said, "Here is where my sister made a nice basket for me. I will have her make mush for me in this basket, too." Pa'makwa'jü said, "That is no good. Throw it away." Hai'nanū said, "No, she made it for me."

They went on and came to a better basket with designs on it. Pa'makwa'jü said, "She made this for me. She is my sister and made this basket for me. I claimed her." Hai'nanū became angry and fell down on the ground. He cried for a long time. His brother finally talked him out of his anger, and he was all right. They started off together again to follow the tracks of their sister. They came to a better basket. Hai'nanū said, "I'm going to take this along for myself, Pa'makwa'jü."

After a while they came to a large rock. The sister's tracks went round and round this rock. There were no tracks beyond. They heard a sound inside the rock. They listened and heard the sound of making baskets. They could hear the awl punching to put the willow strands through. Hai'nanū said, "I hear somebody making baskets in the rock. How shall we get her out?" Pa'makwa'jü told him to use a deer horn.<sup>70</sup> Hai'nanū said, "But how can we break the rock?" His brother said, "Do as I tell you." Hai'nanū hesitated and then struck the rock with the deer horn and broke the rock in two. Inside, it was like a house, and there was a beautiful woman with all kinds of beautiful baskets around her.

Hai'nanū said, "This is my little sister." He picked up the best basket. "She made this for me." The sister spoke. "Hai'nanū, that is not your basket. I made it for Pa'makwa'jü, my brother. You know what you did to me." Hai'nanū fell down and began to cry. "If that is the way you are going to treat me, I

<sup>70</sup> A deer horn was used for working obsidian implements.

will go. I will leave the world." But after the quarrel, he and his sister made up, and she agreed to go with her two brothers.

They took her to their camp and stayed there a long time. Then they went away to the south, and came to a place where there were many people. Pa'-makwa'jü said to his sister, "Sister, when we come to this camp, you must not serve me any food. I want some woman there to do it, so that I may know which one likes me and wants me for a husband." His sister said, "All right."

When they came to this camp, the sister saw that there was no woman suitable to be a wife to her brother. She brought food to his house for him. In the morning, Pa'-makwa'jü looked at the basket. He saw that it was one his sister had made, and knew that she had brought him food. He scolded her and said, "I told you not to do that." Hai'nanū and his brother were angry and went away, leaving their sister at this camp.

It was winter, and the brothers went away to the north to visit some of their relatives. On the way they came to a place where some men were poking around in the ground with sticks, looking for caches of tüpüsi<sup>71</sup> nuts hidden by the gophers. Hai'nanū said, "I want to see what those men are doing. I am going over there." His brother said, "All right, but don't hurt them." Hai'nanū went over to the men, and said, "What are you doing? Let me try it." He took a stick from one of them and poked around. He began to jab the ground near the feet of the other men to make them jump out of the way. Then he jabbed closer to them and began to chase them. "What? Are you men afraid of me?" He took the stick and began to chase them and beat them. The men said, "That is Hai'nanū, all right!"

Hai'nanū joined his brother and they went on. They came to a place where some people were playing the hoop and pole game.<sup>72</sup> The men were throwing long sticks at little hoops which they rolled on the ground. Hai'nanū wanted to play with them. He went up to the people just as any ordinary man would do, but they all recognized him. He had relatives everywhere and all people knew who he was.

At first Hai'nanū sat down and watched the game. Then he wanted to play. It did not matter to him whether or not they wanted him to play. He would try, anyhow. He took the stick and was an expert in the game. He could throw it through the hoop every time. He could throw it just as he wanted to. The people said, "Well, he is a gambler, a real player!" He threw the stick through the hoop every time.

Then he began to break the buckskin on the hoop and ruin the hoop. He injured it so that it would not roll any more. "What kind of thing is this?" he said. "Talk about gambling! No good gambler would have this." He broke the ring, and then broke up the willow fence around the court. He took the stick and chased the men around with it.

Hai'nanū went on and caught up with his brother. He said, "Those men have a fine place. They are expert gamblers. Oh, they are good people!" But

<sup>71</sup> Paicinu.

Pa''makwa'jü knew all the time what Hai'nanū had done. He knew that Hai'nanū was lying to him.

After a while they came to a place where there were some women with baskets, gathering seeds. Hai'nanū said, "Brother, who are those people there? What are they gathering?" His brother said, "They are our aunts. They are gathering seeds." Hai'nanū said, "I will catch up with you later. I am going over there." He went over and spoke very pleasantly to the women. He asked them for a basket and began to gather seeds. He was very decent at first, but he became rougher and rougher. He broke the baskets, and struck and chased the women. "These baskets are no good. Why don't you get some good harvest baskets?" He broke the baskets and beat the women. Then he went on to where his brother was. He told him how nice the women were and what fine baskets they had, but his brother knew the truth.

They went on and came to Convict lake.<sup>72</sup> Hai'nanū said, "What is that lake? I want to see, brother." His brother said, "No, it is dangerous." Hai'nanū said, "I want to look. I won't bother it." Pa''makwa'jü said, "If you do look, don't laugh or throw dirt at it. Be careful and go on. If you make fun of it, it will get you. Just look and go on." Hai'nanū said, "I won't bother it. I heard that it was dangerous. I will just look at it and go on. It won't chase me for that." His brother said, "All right."

Hai'nanū crawled over to the lake on his hands and knees, but he saw only water. Then, as if to make fun of the lake, he stood on his knees. He stood up. There was only the lake there. He walked over to it and looked around. There were some big fish in the water. "Look at those fish! Wonderful! I wonder how I could get them? But this is a dangerous lake!"

He became brave after a while. "It is only a common lake. My brother told me it was dangerous! What is dangerous? Nothing moves. There are only fish there." He said to the lake, "Think of it, people talk about a dangerous lake! Where is it dangerous? I will throw dirt on it."

He kicked dirt into the lake and walked away. He looked back and saw the water move. There were waves on it. "What's that? Dangerous?" The water came after him. "What's this?" Hai'nanū ran up a hill. "You can't get me running up hill!" It followed him. It went right up the hill. "You can't get me!" He jumped from hill to hill and the water followed him. "I have to save myself some way." He thought of the sky. He jumped up through the roof of the sky and slammed the door. The water was right after him. It rushed up against the roof, then fell back into the lake.

Hai'nanū was tired and rested a while. He looked down and saw only the blue lake below. He took a spider web, tied it to the roof, and climbed down it to the earth. He went to the lake and said, "Did you get me? I am alive yet! People say you are dangerous. You are dangerous, but not to every man. I am greater than you. Don't you do that to any human being again. From now on you will be a plain, common lake." And he kicked dirt into it, and went away.

<sup>72</sup>This lake—called wutsunupa, lake in a dent in the ground, or tuvaimawiye<sup>o</sup>, lake that follows the enemy—is in the Sierra Nevada, north of Owens valley.



Hai'nanū went on to where Bear lived. Bear was his aunt, and she lived near Convict lake. She was not at home, but Hai'nanū found her children playing near her house. He said, "Where is your mother?" They said, "She has gone after acorns." The children were playing on the limbs of trees. They would climb out on limbs, bounce up and down, and slide down the limbs. Hai'nanū said, "I will show you how to play." He took a tall, straight tree and bent it over near the ground. The children got on this, and he began to bounce them up and down. He let the tree go, and the children flew off into the air. They fell down and broke their necks and all their bones.

Hai'nanū said, "Now I will go hunting." He went hunting and brought back many rabbits. He roasted the rabbits and the children. He put them all into the roasting pit with the rabbits on top, so that Bear would see them first when she came back. After a while, Bear returned. "Where are my children? Someone has been here. Hai'nanū has been here." She saw the fine roasted rabbits in the pit. "See what he has done! What nice rabbits!" She took the rabbits and began to eat them.

Then she uncovered her children. "That old devil! He has done this. I will get him." She went to a place where Hai'nanū had to pass. There she made a rope of her hair, and put it around so that Hai'nanū could not get through. She wanted to catch him. Hai'nanū knew that Bear was after him. He said, "That old lady can't get me!" He was a powerful man, and he got away safely.

Hai'nanū went on to where there were two old men, Rattlesnakes, in a house. They said, "Here comes our grandson. What can we do for him? We will get him food." They went out to get food. While they were gone, Hai'nanū went into the house. The men had been making nets, and he took the nets and tangled them together. Then he went away. When the men came back, he was gone. They saw the tangled nets and became angry. They said, "We will get him." They started after him. They went over a ridge to the north and made a short cut to head him off. They became snakes and lay in wait for him. When Hai'nanū came along, they tried to get him. The first attacked him, but he went on. The second rattlesnake struck and killed him.

Pa'makwa'jū was beyond the ridge, waiting for Hai'nanū. He knew that Hai'nanū was dead, and he sang,<sup>78</sup> and said, "I told him not to meddle with those things there. He thinks he is powerful." He sent rain, and Hai'nanū woke up. Hai'nanū said, "I was asleep! Goodness! I didn't know that." He went on and told his brother, "I was asleep. That is why I am late." Pa'makwa'jū said, "I know. Why don't you mind my instructions? You should have let those people alone."

Hai'nanū and his brother went on to the ocean at the end of the earth. Pa'makwa'jū said, "Stay right here." Hai'nanū said, "All right." His brother said, "I am going down into the ocean. Don't be afraid of anything. I'll be back with meat." Hai'nanū said, "All right." His brother went down into the ocean. He dove and stayed down a long time. While he was gone, the water

<sup>78</sup>See song no. 9, p. 438.

began to move. It began to chase Hai'nanū. He ran up the hills to the peaks. He said, "I have been 'way up in the sky before." He went off into the sky, and wailed, "Hai'nanū-ū-ū-ū-ū." He went through the roof of the sky and shut the door and stayed there.

Pa'makwa'jü came back with some meat, patuhia.<sup>74</sup> He looked everywhere for Hai'nanū, but could not find him. He asked everybody whether they had seen him. He asked Hawk, who was a great traveler, "Hawk, have you seen a young man, a short, chunky, mischievous-looking person with a tail on his head?" Hawk said, "I haven't seen anyone except one young man—a strange person—back in the desert, 'way up in the sky next to the sun. He was lying down with the feather of an arrow for shade. That is the only man I have seen. I guess he is the one." Pa'makwa'jü sent Hawk as messenger to Hai'nanū to tell him that everything was all right.

Hai'nanū came back. When he got near the ground, his brother was there, crying and singing. "Too bad. He went away. I don't know where he is." While he was crying, someone whistled. Pa'makwa'jü cried and said, "That is what my brother used to do when he was alive. That is the darkness and evil of the world saying the same thing to me now that he is gone." But Pa'makwa'jü knew all the time that it was Hai'nanū whistling. As he was crying, Hai'nanū came up to him and said, "Brother, why cry? I am here." Pa'makwa'jü said, "I am glad to see you, Hai'nanū. Here is the meat I got." Then he said, "I am going to sleep."

When Pa'makwa'jü went to sleep, Hai'nanū took the meat and began to roast it. He held the meat over the fire, but when he looked away from it for a moment, it disappeared. He said, "Where is my meat?" He looked all around. "Did my brother eat it? Who got it? There are no tracks here. Oh, well, there is plenty more."

He cut another piece and began to roast it. When it was nearly done, he looked away again for a moment and the meat disappeared. "What's this? My brother didn't eat it. What has happened?" He took another piece and put it in the fire. After a while he reached around for a stick, and when he looked again the meat was gone. "This is strange! I'll watch it this time." He took a stick and held the meat in the fire, but when he just blinked his eyes, the meat disappeared.

Then Hai'nanū became angry and poked the fire with his stick to see who was stealing his meat. He found that Tavagota,<sup>75</sup> Rainbow, was in the fire. It was Rainbow who had been grabbing his meat. Rainbow had been eating it. Rainbow came out of the fire and began to chase Hai'nanū. Hai'nanū jumped out of Rainbow's way. He dodged and ran all around. He tried to wake his brother. As he ran around just ahead of Rainbow, he kicked his brother and threw water on him. He would run past and come back and step on his brother, trying to wake him, but he had no luck. Soon Rainbow seized him and chewed him up alive.

Pa'makwa'jü woke up. "Oh, my, I went to sleep. My meat is all gone. Here

<sup>74</sup>Deer-in-water. <sup>75</sup>Tava, bright and shiny; gota, colored.

are my brother's tracks. Something has been chasing him. Here is where he tried to wake me up. Poor fellow!" He tried to track Hai'nanū, but the tracks disappeared. He looked everywhere for him. Then he saw Rainbow up in the sky near the sun. "That is who got my brother."

He began to shoot arrows at Rainbow, but Rainbow was near the sun and all the arrows burned up. Then he made a special arrow that would not burn. He shot Rainbow with this and brought him down. Then he looked at Rainbow's teeth and saw little pieces of meat between them. He said, "I think this is it. I think this is my brother." He took a little piece of the meat, put it in a basket, and covered it with deer grease and oil. He left it there all night and cried over it.

Early in the morning he heard a whistling noise, which said, "Pa'makwa'jü." Pa'makwa'jü said, "Something is whistling. It sounds like my brother. But it is only an imitation. It is only in my ear. It is not real. There is nothing to it. I have lost my brother. He is dead and gone and eaten up. I could not find him." Pa'makwa'jü cried. Then Hai'nanū took pity on his brother, and walked up to him and said, "Pa'makwa'jü, what are you crying about? I was chased and caught and eaten up completely, but I am still alive." Hai'nanū knew what his brother had done for him, but he was angry. He said to him, "Very well, brother, you are getting old. You may have done that to me. Now your time has come."

Hai'nanū and his brother went hunting. Hai'nanū was grown up by now. He was a strong and powerful man. Pa'makwa'jü was getting old. He was not a good hunter any longer, and was not very skillful in games. He was failing. He would look after the meat and deerskins at camp while Hai'nanū went out hunting.

Everything went finely for a few days. Hai'nanū would go out and bring in plenty of meat and skins for clothes and everything they needed. But one night Hai'nanū did not come home. Pa'makwa'jü said, "What is the matter? He is late. He must be chasing the deer a long way. He will be back later. He must be on his way now unless he went too far chasing deer. He will come soon." Then he saw a light 'way off on the next range of hills. "There is my brother, surely. It is no one else. I guess he will stay there all night and come back tomorrow."

Pa'makwa'jü stayed alone that night. He waited the next day and saw the fire in the same place when evening came. He said, "My brother must have many deer. I must go over. He has meat there dried and hung up ready for me. He is near the hills where there is plenty of game." The next day he went over to where he had seen the light. He found plenty of deer meat there, and a fresh fire. In the evening he waited for his brother. "Why is he late? There must be lots of deer here! He will be back soon."

He waited, and then he saw a fire off in the distance, on the next range of hills. "My brother is on the next range of hills. Maybe deer are scarce here, now. Maybe he wants me to move these deer over there. I will go over there in the morning." The next day he packed the deer meat and the skins over to

where he had seen the fire in the dark. There he found plenty of deer meat hung up to dry, and many skins. That night, he fixed the skins and waited for his brother. But his brother did not come back.

Pa'makwa'jü was old now. He was past middle age. Hai'nanü had grown up to be a man. Pa'makwa'jü waited. That night he saw a light on the next range. "What has happened now? There is a light. He is over there now. I'll go over tomorrow." The next day he went on to the place where the light had been. That night he saw his brother's fire on the next range. "Surely my brother is not leaving me. I'll catch up with him. He is not forgetting me." Pa'makwa'jü was crying and singing.

Hai'nanü was angry because, while Rainbow chased him, Pa'makwa'jü had slept, and because of the tricks Pa'makwa'jü had played on him. He went on to the south, and came to a country that he knew well. Pa'makwa'jü was following, but when he got to this country, he decided to stop. He said, "All right, brother, if you want to treat me that way, you be mountain-man."<sup>76</sup>

Pa'makwa'jü forgot his brother, and went on to a place where lived a woman with many daughters. He said, "I'll go there and take these beautiful buckskins." He had made the deerskins into beautiful dresses for women. Pa'makwa'jü went on to the valley, crying all the time. He was covered with dust and had tear marks down his face. He went to the spring where the beautiful girls came every day to get water for the camp.

There were two persons with families at this camp. One was Snow-bird,<sup>77</sup> who had many daughters. The other was Coyote,<sup>78</sup> her brother, who also had many daughters. Pa'makwa'jü went to the spring, knowing that the people would come there for water. After a while, Coyote's daughters came over to the spring. They saw Pa'makwa'jü, and said, "Who is that old-looking man by the spring with tear marks in his eyes, as though he had been crying?" They were afraid of him. Pa'makwa'jü sang his song.<sup>79</sup>

He said, "Why laugh at me? Come, girls, and wash your husband. He lost his brother, who became a wild man in the mountains. Why make fun of your husband? You see the dried tear marks on his cheek. Come wash him." The girls were afraid of the old man. They saw the dust, the tear marks, and the worried and tired look on his face. They beat him and spat on him and made fun of him.

Then they went back to Coyote and told him what they had seen. They said, "He wanted us to wash him! He wanted to be our husband! We laughed at him. To think of having a husband like that! What is the matter with him? Is he crazy?" Coyote said, "You silly girls! That is my son-in-law, Pa'makwa'jü. Didn't you ever hear of him? He comes here with presents and skins for you. Surely, girls, go over and wash him and clean him. He lost his brother. He has beautiful dresses for you girls. Go back and help him. We need a good hunter here. Don't be foolish. Hurry back."

Snow-bird's daughters also came to the spring, and Pa'makwa'jü said the same thing to them. He said, "Come girls, wash your husband." Instead of

<sup>76</sup>Toya-hun. <sup>77</sup>Tomona'a. <sup>78</sup>Ica'awuzi. <sup>79</sup>See song no. 9, p. 438.

going back to tell their mother about it, these girls went over and washed him. When he was cleaned up, and the dust was washed off his face and the tear marks were gone, he was a very beautiful man. After the girls had cleaned him, he gave them each a buckskin. The white on the snow bird today is the white of the buckskin dresses that Pa''makwa'jü gave the girls.

Snow-bird's girls had fixed Pa''makwa'jü up and made a good-looking man of him. Coyote's girls had been foolish. Coyote scolded his daughters. They went over to Pa''makwa'jü, but Snow-bird's girls had already divided his buckskins among themselves. Then they all started back toward the camp.

Pa''makwa'jü walked along as though he were going to Coyote's camp. Coyote fixed up his best robe. He said, "Come along, you fellows,<sup>80</sup> with a man. You will have a man to talk to here. Why talk to a woman? Come along, Pa''makwa'jü, my son-in-law, let us talk and plan for the future. What can a woman do with a man? We shall have more to talk about." Pa''makwa'jü walked around. He turned, stopped and looked all around. He encouraged Coyote. Then he went over to Snow-bird's camp. Coyote was angry, and scolded his daughters for not doing what Pa''makwa'jü asked before Snow-bird's daughters could do it.

Pa''makwa'jü said to his wives and mother-in-law, "Where can I find a bow and arrows?" He told them to ask Coyote to lend him some, so that he could go out into the hills and get meat. Coyote was angry. He wanted to get rid of Pa''makwa'jü to make his sister and her daughters feel bad. He planned to kill Pa''makwa'jü when they went hunting. When Pa''makwa'jü's wives tried to borrow a bow and arrows from Coyote, Coyote said, "Surely, we must hunt." He decided to go along with Pa''makwa'jü.

They went out into the hills and brought in meat. They did well for several days. At one place, where there was a high cliff with a steep face and a hanging rock, Coyote said to Pa''makwa'jü, "I never fail to get deer here. They are right here. We will hide there on the little cliff. I always get them right there. You are the best shooter. You go out to that place."

Pa''makwa'jü went out and Coyote followed right behind him. When they came near the edge, Coyote pushed Pa''makwa'jü over the cliff. Down he went. As he was falling, Pa''makwa'jü said, "I want a sandy place to be where I can land." It was there. There was a fine, soft, and sandy place, and Pa''makwa'jü fell on it, unhurt.

Coyote could not see him. He said, "That's the way to get rid of a person. I am the man! Pa''makwa'jü, did you get away? I thought you were smart. You are easy. I am a great man. I am a ruler and strong." Coyote went home, feeling good. When he came close to the camp, he began to cry. "A hi o, a hi o, our son-in-law was climbing over the cliffs and fell down. He slipped and killed himself. I am very, very sorry. I could not help him." Pa''makwa'jü's mother-in-law and wives cried every night.

Pa''makwa'jü was up (*sic*) in the sandy place, but he could not get out. He

<sup>80</sup>The second person plural is used in address between a man and his son-in-law.

had to stay right there. One day there were several feet of snow. Bat<sup>a</sup> was out chasing rabbits. Bat was a heavy smoker. While Bat was tracking rabbits, Pa''makwa'jü sang and said, "Grandfather, come up here and pack me down (*sic*)." Bat heard the song and looked up. He said, "What? What's that?" He saw nothing. He put tobacco in his eye. "Move your body. I can't see you." He rubbed tobacco into his eye. Pa''makwa'jü moved, and Bat saw him. He said, "Who are you?" Pa''makwa'jü said, "Pa''makwa'jü." Bat said, "All right. Roll down something and see if I can catch it."

Pa''makwa'jü rolled down a stone. Bat flew up and seized it. "That's the way I will do it with you. Don't be afraid. Roll down. I will catch you and pack you down." Pa''makwa'jü was thin with hunger by now. "All ready." He rolled down. Bat flew up and brought him down easily. Bat said, "That's the way I used to do it as a young man. I could fly after anything and bring it down."

When they reached the ground Pa''makwa'jü asked Bat to tell Snow-bird where he was, but not to let Coyote know. He said, "Now, grandfather, I want you to tell the old woman to come up here to a certain place and I'll meet her. I don't want anyone else to know that I am alive. I don't want to walk in and be seen."

Bat told the old woman to be at a certain place to get wood in her basket. When she came there, Pa''makwa'jü said, "I want you to put me in the basket with the wood and pack a few pieces on top of me, so old Coyote won't know that I am there. When you get back to camp, throw me on the ground like the rest of the wood. Don't be afraid." She said, "All right," and packed him back to camp.

When they got to camp, Coyote was watching. He said to one of his daughters, "I want you to go over there and see what is the matter. That woman didn't cry tonight. And she didn't set her basket down as she usually does. She set it down some other way. I noticed it." The daughter went over and found Pa''makwa'jü alive. When she told Coyote, he tried to lie. He said to Pa''makwa'jü, "That time I kicked over a rock, and the rock knocked you off the cliff. I am glad you are still alive." But Pa''makwa'jü knew all the time what Coyote had done.

Pa''makwa'jü stayed there a long time. After a while the people began to get old. They said farewell to the world and became animals.

Hai'nanū is still in the mountains. He is the mountain-man. He is master of the deer in all the mountains. When a rock rolls down the hills, it does so because of Hai'nanū. Some hunters say they have seen him.

### 31. HAI'NANŪ

Hai'nanū had a brother called Hamakwa'zi. They lived in the north with their mother. In a house near by, there was an old man whom they visited. Before every visit, they asked their mother to fix a tapunū<sup>b</sup> for them to take to

<sup>a</sup>Ho'nupi.

<sup>b</sup>A ball of sau'vu'hia, a food plant, probably a berry.

the old man. He told them stories. After each visit the boys always returned and told their mother what he had said. They repeated the things he had said about her. This happened several times. The old man always made remarks about the boys' mother.

Finally the mother became angry. She said, "I'm going to see him myself and fix it up." She went over, one evening. The old man was in the house. She entered and began to scold him. He said to her, "Get closer to me." She moved closer and closer, scolding him all the time. After a while, the door closed itself.

The boys were outside. When they saw that they could not get back into the house, they climbed up on the roof and began to pick lice off each other. While they were doing this, a louse dropped into the grass on the roof. Trying to get it, they dug deep into the grass and finally cleared a little place on top of the house. This made a small hole through which they could look down into the house. They saw two children sitting inside with snakes around them. The boys said, "Those are our little brother and sister. We must get them out." Hai'nanū climbed in and got them out.

When they had the children outside, Hai'nanū and his brother began to quarrel. Hamakwa'zi said, "Throw away the boy and keep the girl." Hai'nanū said, "No, this is my brother. We can't throw him away." They argued for a long time. Hai'nanū did not want to throw the boy away, but he would not say that they should throw away the girl. Finally he said, "We will settle this. We will have a race." They placed the boy and girl side by side, and went away to a certain place to start. The winner was to kick over the child he did not like. The race started. They ran, but when they came close to the goal, Hai'nanū fell down. Hamakwa'zi won and kicked over the little boy. The girl was left. Hai'nanū was very angry about losing.

They started off to the south to go hunting. Hamakwa'zi told Hai'nanū to carry the girl on his back, and to meet him at a certain place. Then Hamakwa'zi went away. Hai'nanū began to carry the girl, but she bit his back. He dropped her on the ground and went on to wait for his brother. When Hamakwa'zi arrived, he said, "Where is my sister?" Hai'nanū told him, "The girl started to bite me on the back. I couldn't stand it, and I threw her off onto the ground." Hamakwa'zi ordered him to go back and look for her. Hai'nanū went back and found the place where he had dropped his sister, but she was not there. He saw her tracks where she had crawled along.

Hai'nanū returned to his brother, and they began to track the girl. They could see where she had crawled along, and found baskets which she had started to make but had not finished. Hai'nanū wanted to pick up the baskets because they were pretty, but Hamakwa'zi said, "Leave them alone."

After a while they came to a rock into which their sister had crawled. They looked all around this rock, but could not find her. Hamakwa'zi had a deer horn for shaping flints.<sup>88</sup> With this he struck the rock and split it in two. Inside they found a young woman making baskets. They took her to their camp, where they all remained for some time.

<sup>88</sup> Kipu.

They went on farther south to a place where there were many people. Hamakwa'zi said to his sister, "When we get to this place, you must not give me any wai<sup>84</sup> first. Let some other woman do it." They arrived at the camp. Hamakwa'zi's sister saw no woman there whom she wished her brother to have for a wife. She gave him wai in her own basket so that none of the other women could approach him. When Hamakwa'zi saw the basket, he said, "This looks like my own basket." The next morning he found that it was a basket his sister had made. He scolded his sister and said, "I told you not to do that." Hamakwa'zi and Hai'nanū were angry and went away, leaving the girl there.

They traveled toward the north. As they went along, they saw some boys digging with sticks in gopher holes for tūpūs nuts. Hai'nanū went over to them and said, "Let me have a stick so that I can dig." He took a stick and, instead of digging, he poked the boys with it and chased them.

He and his brother went on and came to some women gathering seeds in baskets. Hai'nanū said, "Let me have a basket so that I can get some seeds myself." Then he kicked dirt over the women and broke their baskets.

After a while, they saw two old men in a house. Hai'nanū said, "I am going to see what is happening over there." These two old men were snakes. When they saw Hai'nanū coming, they said, "Here is our grandson. What can we do for him? Let's get him food." They went out to get food for him. While they were away, Hai'nanū went into their house and tangled their nets. When the old men came back, Hai'nanū was gone. When they saw their nets all tangled, they became angry. They said, "We will get him." They started after him. While Hai'nanū was going over a ridge to the north, they made a short cut to head him off. They changed themselves into snakes and lay in wait for him. The first missed Hai'nanū, but the second struck him.

Hamakwa'zi waited for Hai'nanū a long time, and finally said, "He must be dead." He went back to look for Hai'nanū. He found Hai'nanū and revived him.

They traveled on over the mountains. They went a long way, toward Convict lake. Hai'nanū wanted to stop to see the lake. His brother said, "Don't bother it. It is not a good lake. It will harm you." Hai'nanū wanted to find out for himself. He went over to the lake and yelled. The lake began to rise, and Hai'nanū ran. He climbed up the mountains with the lake right behind him. He went higher and higher. The water rose, and he flew from peak to peak. He wished that the peaks would grow higher. They grew higher, but the water followed him up. Finally he flew straight up. The water stopped, and then slowly went down to its old level.

Hai'nanū and his brother went on. At Mammoth<sup>85</sup> they found a cave out of which wind came. A woman lived here, Hügwinaka, who was Wind. Hai'nanū went to the cave and pulled Hügwinaka by the ear. She said, "Ouch, ouch." Hai'nanū paid no attention to her cries and pulled her ear some more. Then Wind started to blow. Hai'nanū crawled under shelter and lay there a long time. When Wind stopped blowing, Hai'nanū went on.

<sup>84</sup>Seeds of a species of sand grass. <sup>85</sup>In the Sierra Nevada, northwest of Bishop.



He went on over the ridge and came to a place where there were several women. This was beyond panagwitü.<sup>86</sup> When Hai'nanū left this place, the men followed him because he had mixed with their wives. They were going to kill him. They followed Hai'nanū a long way. Finally Hai'nanū caught up with his brother. He told Hamakwa'zi that some people were after him. Hamakwa'zi said he would take a shot at them. The men who were following Hai'nanū changed into soikwoi,<sup>87</sup> and Hamakwa'zi shot and killed them all with one arrow.

After he had shot the soikwoi, Hamakwa'zi fell asleep. Hai'nanū built a fire and prepared to roast some meat. He fixed his fire and put a piece of meat on the charcoal. When he looked away, the meat disappeared. This happened several times. He said, "I will see what becomes of my meat." But he blinked his eyes and the meat disappeared. Then he became angry and struck the fire with a stick. Something flew up from the fire when he did this. It was Taba'gotaba.<sup>88</sup> It came out and chased him around the fire. It ran after him with its mouth open, close behind him. Hamakwa'zi remained asleep. As Hai'nanū ran past Hamakwa'zi, he tried to wake him up but could not do so.

When Hamakwa'zi awoke, he saw that Hai'nanū was gone. He tracked him in a circle, and saw where he had made large jumps. But he could not find him. The Taba'gotaba had eaten Hai'nanū and had flown up near the sun. Hamakwa'zi looked up and saw it just below the sun. He took a bow and arrow and began to shoot at it. But it was so close to the sun that the point of his arrow burned up every time, and the arrow dropped. Then he thought of his deer horn for shaping arrowpoints. With that he killed the Taba'gotaba. He looked into its teeth to see whether it had eaten Hai'nanū, and found little pieces of meat stuck in them. Among these was a piece of Hai'nanū. Hamakwa'zi said, "He is gone, all right." Then he took the little piece of meat, worked over it, and made Hai'nanū again.

### 32. RACE TO KOSO SPRINGS

Once there was a large community of Indians. Coyote and Wolf lived in this community. They were rivals. It was decided to have a race. Coyote and Wolf were to be the leaders, and each bird and animal and insect was to pick the leader he wished to run with. Eagle came first and he went to Wolf. The next best went to Coyote. They kept on in this way until all the birds and animals were on one side or the other. When they came to Mallard (duck), who was the last man, Coyote said, "Well, Mallard, my nephew, what are you going to do? I want you. Come here on my side." Both sides wanted Mallard. At first he pretended to go over to Wolf, but then he joined Coyote's side.

Now they were ready to start. Coyote got all his men on the line. But Wolf was a very powerful man and, just before the race started, he put Coyote to sleep. Then all the runners started out and left Coyote asleep. Only Frog, Coyote's aunt, remained there with him. Frog tried to wake him up. Coyote jumped up and looked all around. He saw dust 'way off in the distance, almost

<sup>86</sup>A community place-name. <sup>87</sup>Animals like deer, but larger; possibly elk. <sup>88</sup>Rainbow?

out of sight, where the runners were. Coyote said, "What has happened? Everybody is gone. I went to sleep. But I'll overtake you men before you get there!"

Then Coyote started to run as hard as he could. His mouth was open, his eyes were wide, and he ran along looking all around. Pretty soon he caught up with Beetle.<sup>88</sup> Just before the race had started, Beetle had found some fine cane that would make good arrows and had wanted to take it along. The people had told him, "That will be in the way. You will be caught in the bushes and rocks." But Beetle had taken it, anyway. Now he was having a hard time to run with this big bundle of cane on his back. Coyote caught up with him, and said, "I told you you would drop behind. Unload that cane and come along."

Coyote went on, and pretty soon he caught up with his other runners. These were all the homely animals and the insects and lizards and frogs. All the good-looking animals were on the other side. Pretty soon Coyote caught up with Pauziwatapuruki<sup>89</sup>,<sup>90</sup> a lizard which lives in the washes and sandy places. Pauziwatapuruki<sup>91</sup> was running fast and throwing sand behind him as he went. He was a good runner, but he always went where there was sand. He often went in the wrong direction just to reach a good sandy place. He might be far ahead on a mountain but, if he saw a sandy wash, he would circle around and run back to it.

Coyote was far ahead of all the runners by this time, but Wolf thought again, "I want that man to go to sleep." Coyote went to sleep again. Everyone passed him. Then Frog came up with a big jump and, as she went over Coyote, she sprinkled water on him to wake him up. Coyote woke up and said, "Uh! What's the matter now? There is a little rain. I went to sleep again." Then he looked around him and saw dust off in the distance. "I'll beat you fellows." He started to run again as fast as he could.

Frog made a big jump through the air over the heads of all the runners. She passed Bear, Sun, and the other runners on Wolf's side. She landed on Koso springs, and said, "Hi! I am here first." Coyote was close behind her. When Frog jumped past the men on Wolf's side, they all fell down and could not run any more. Bear stopped in a cave and lay down there. When Coyote came to the goal, he said, "Hi! I am second." Pauhugu<sup>92</sup> arrived third, and said, "Hi!" Each man who came to the goal said, "Hi!"

It had been agreed that, when the race was over, the losing side should be thrown into the fire. Finally, all the animals had come to the finish except Beetle, who was packing the canes. Coyote said, "I wish Cane-carrier would hurry. I want to throw these people into the fire." When Beetle came in, Coyote ordered his men to go out and bring in the losers. They brought each one over, and said, "What shall we do with this man, uncle?" Coyote said, "What do you think? Do you think they would leave you alone if *they* had won?"

Then they went over after Bear. Bear was in her cave. When they came near, she said, "Grrrrr, I will eat you up." But this was only noise. Bear was too weak to move. The men were frightened and went back to Coyote. They

<sup>88</sup>Hugupija. <sup>89</sup>Runs-and-throws-sand-back. <sup>92</sup>A toothed, fish-eating duck.

said, "Bear said that she would eat us up." Coyote said, "Go and get her. Do you men think they would have spared our lives if *they* had won? I will go over and get her."

Coyote went near the cave, and said, "Ah, hioi, I want my aunt Bear to come over herself and throw me in the fire. I want you, Bear, to do a good work for me by throwing me into the fire. I would feel better if you and no one else threw me in. I lost that race and you should throw me, the leader of your opponents, into the fire. I want you to do it." Bear said, "Ah, that is right. Good! I will. You would do the same to me if you had won." Bear felt better now and braced up. Then Coyote said, Wa, wa, wa, nüvü. It is for me to throw you in. I am a great man and won the race. Come along." He took hold of her, carried her over to the fire and threw her into it.

Wolf was also there. His nephews and young men said to Coyote, "He is our leader. We can't get along without him. He is our headman and your brother. Why harm him?" Coyote said, "Do you suppose he would have said that to me? He would pick me right up and throw me into the fire. What are you talking about? It is my turn." And he threw Wolf into the fire.

All Coyote's opponents were gone now except Sun, who was far up in the sky. Coyote took hold of him, and said, "Here goes Sun, light of the world." Coyote's partners said, "No. Leave him alone." But Coyote said, "Do you suppose they would have said to leave Coyote alone, your great leader? They would have thrown me in, first thing. I won the race, and I have the right to throw these people in."

Then Coyote started to throw Sun into the fire. But rain fell, and he drew back. "My! my! What a great thing this Sun is! It is dangerous." The others said, "Leave Sun alone." "No," Coyote said. Then the others said, "Wait. We must make a house to get into out of the rain or we will die out here." Coyote said, "All right," and he waited. The others went to a place about a quarter-mile north of Koso hot springs. They built a house there and got inside it.

Then Coyote stretched a string from the fire to the house and measured the distance, so that he would know how many steps it would take to get there in the dark, after he had thrown Sun into the fire. But the people were very angry, and when Coyote returned to the fire, they broke his string and tied it to a bush at one side of their house, so that he could not find his way back.

Coyote made ready and threw Sun into the fire. Then the rain began to pour down, the thunder roared, and it was very dark. Because all the other people were in the house, Coyote himself held Sun in the fire with a forked stick. When Sun was dead, Coyote started for the house. Everything around him was black and he could see nothing. He held onto the string and made a certain number of jumps, as he had practiced, but when he came to the end of the string, he found it was tied to a bush.

The people in the house kept very still so that he would not know where they were. Coyote stood very quietly at the end of the string, listening for their talking. He said in a low voice, "Where are you people?" Then he said, a little louder, "Where are you?" There was no answer. Then he called still

louder, "Hut, hut, where are you people?" There was no answer. Coyote was now soaked, because the rain continued to pour down. He hallooed, "Where are you? What is the matter?"

Then he began to worry. He knew that he was close to the house, so he began to move about a little and feel around. He went in a circle, feeling for the house. He whispered, "Hut, hut," but there was no answer. The people in the house were listening to him, but they kept quiet. Coyote was very near the house, but just east of it. He kept going and soon went farther away. Then he went around to the south and came close to the house, but missed it again. All the while he was talking to himself. Soon he was far off and began to howl sadly like a coyote, "Oow, oow." He felt bad now. He was homeless and went around howling. He was so far off that the people in the house could not hear him any more. He wandered this way for a year. Sometimes he came close to the house and could be heard howling, and then he went away again.

Once, when Coyote was heard coming closer to the house, Mallard said to the people, "Well, boys, what shall we do if we stay in this house all our lives? We have no leader to make suggestions and tell us what to do. We don't know what to do. Although Coyote would not listen to us, he had a right to do what he did, even if it was wrong. There is no one now to tell us what to do. You had better call him."

The people agreed to call Coyote. When he came closer, they shouted to him. Coyote said, "Uh! What is this? I have wandered for a long time. I guess I am worn out. It is only the rocks and bushes and evil things calling to me. There is nothing. I will not pay any attention to it." Coyote went on. Another noise came. "Ah," said Coyote, "whose voice is that? I think I hear uncle calling me. I guess I am close to the house. I'll fix those people when I get in there." Then Coyote walked on and pretended not to hear anything. He talked to himself and continued to howl.

Then a voice came, saying, "Hut, hut, where are you? Come this way." Coyote said to himself, "That is all right. Everything is all right now." But he did not answer. Then he came closer and went into the house. Mallard said, "Make room for Coyote over there. He is wet and smells. It will be a long time before he is dry." They showed him where to stay in the house. Coyote said, "What are you talking about? Your leader stay in a corner! I should say not! The leader's place is in the center." Then Coyote went to the center, sat down, and dried himself.

When Coyote was dry, he said, "Boys, I hear Mouse and Kangaroo Rat [who travel at night] whispering to each other, and saying that everything smells nice outside and is all green." Then he said to Mouse and Kangaroo Rat, "You men have talked about it long enough. What do you mean? Come on out as I do and tell us about it." He said to Teukwara,<sup>22</sup> "Here, nephew, go to a far country, 'way off over the mountains, and see what you can find out about it. See what is over there. Then come back and tell us about it." Coyote was feeling well now and giving orders.

<sup>22</sup> Chuckwalla, a lizard.

When Teukwara came back, Coyote said, "What did you see over there, nephew?" Teukwara would not answer. "What is the matter? Why don't you make a report? Why don't you answer me?" Teukwara said nothing. Coyote said, "There is only one way to find out about this. Catch him and open up his stomach, and we shall find out." They started to catch Teukwara, and Coyote got his knife ready. Teukwara ran all around the house and dodged this way and that. When they almost had him, he said "There are plenty of berries already ripe on the hills and in the gulches." Coyote said, "Well, it's about time to speak."

Coyote began to think. He said, "I know a lot of you are great men and doctors. Who can make daylight? We must have light so that we can see to get around. We can't stay here all our lives." The people began to talk about it. They said, "What is the matter with Goose and Mallard?"

Coyote said, "I know that my nephew, Mallard, is the only one. I can depend on him and no one else to make light. Nephew, will you do it? We must have day and sunlight." Mallard said, "No, it is too much for me." But Coyote knew that Mallard could do it, and said, "You say things which may not be true. I have spoken this way to make people think. Maybe some of you can bring some kind of light, so that we can see when we go out. I do feel that you can do it, Mallard. I want you to try. No one else can do it. I refer to you." "All right," said Mallard, "I will try."

Mallard and Goose began to sing. After they had sung a little while, they said, "Quack, quack, quack," and the third time they said it, a tiny light appeared in the east. Coyote said, "Ah, I knew my nephew was a great man and could do that. I am that great. I am greater. I will try." Coyote sang and said, "Wah, wah, wah," trying to make the light as bright as the full daylight. But when he did this, the little light disappeared. No one spoke. All were quiet. Then everyone scolded Coyote.

He tried again and said, "A hi oi, a hi oi," but nothing happened. Coyote said, "I know I am not great. I thought I could make daylight come quicker. I didn't mean to discourage you. Everybody makes a mistake once in a while. It is a wonderful thing to make light. Not everybody can do that. I want Mallard to try again." Mallard said, "Surely, that is right. It was only a chance. Light came, but I didn't know that I could do it. It was only luck. I didn't think I could." "Try again," Coyote said. "All halloo and cry, and maybe it will come." Mallard tried again. "There is nothing to lose by it," he said. "It might come." He sang and then said, "Kwish, kwish, kwish," and the third time he said it, daylight came.

Coyote said, "I feel better. I knew I could depend on you. No one else knows how to do that. Keep on, and we shall have full light." Mallard went on trying. He said, "Kwish, kwish, kwish," and full daylight came. The world was bright now and everything outside was green as in the spring.

When this was done, Coyote ordered everybody to be so-and-so. Squirrel was to eat nuts; Teukwara was to eat grass and flowers; Goose and Mallard were to live in the water. All the animals went to live as they were ordered.

## 33. RACE TO KOSO SPRINGS

Once there was a community where the birds and animals lived. They decided to have a race to Koso springs. Coyote and Wolf were the leaders. Each person chose the leader with whom he wanted to run, and Wolf got the best runners. Owl and Duck were doctors. They were discouraged about Coyote's side and did not want to join him, but after all the animals except these two had joined one side or the other, they went over to Coyote. This made Coyote happy, and he boasted about Owl and Duck because the others he had could not run.

The race began. All the other animals and birds started out, but Coyote went to sleep. Wolf with his power had put him to sleep. Frog stayed with Coyote. The other animals ran on, and soon they were far away. Frog jumped over Coyote and dropped water on him to wake him up. Coyote woke up and said, "What happened? I went to sleep." Frog said, "Nephew, I'm waking you. The race is on." Coyote looked all around and then started to run as hard as he could. Frog went with Coyote, jumping over him. When he got tired, she urinated on him and braced him up. This happened several times. Toward the end of the race, Coyote was ahead of the others. He was ahead of Wolf and his crowd. Coyote and Frog reached the pond first.

When everyone was there, Coyote wanted to roast something. But Wolf said, "No." He knew that something would happen. They argued about it. Finally Wolf said, "All right. Go ahead, but I advise you not to." Mud-hen was there, too. He had acted as huna (referee) for the race. Coyote told Mud-hen to build a fire to roast something. Mud-hen started to do so, and got smoke in his eyes. That is why mud hens have red eyes. When the fire was ready, Coyote wanted to throw something in to roast, but every time he started to throw it, rain began to fall.

Before Coyote started to do this, the others had built a house because they knew that something would happen. They had said, "Let us go to the house before you do that." The house is still near Koso springs.

They went to their house, and left Coyote alone with Mud-hen at the fire. Coyote knew where the house was. He said, "Only a few jumps and I'll be over there, all right." He threw the thing in the fire, all became dark and rain began to pour down.

Then Coyote got ready and made a few jumps toward the house. But he jumped right over it. It was Wolf's power that made him miss the house. When Coyote found that he had missed it, he said in a low voice, "Where are you?" There was no answer. He said again, louder, "Where are you?" He repeated this louder and louder. Everything was quiet. When Coyote jumped over the house, he struck his knee on a rock. You can still see the dent in the rock.

After Coyote had looked for the house and had been unable to find it, he dug a hole under a bush and lay there in the pouring rain. He had been hallooing, but the people had paid no attention to him. When daylight came, Coyote saw grass and everything around him green. There were rabbits and animals around. The people from the house went out to get food, and he saw them. Wolf said, "Halloo for your old uncle and let him know that we are here."

Somebody called for Coyote, and Coyote said, "This isn't the time to let me know." He was angry. "You should have told me while I was looking for you."

Coyote went back to the house. He was all wet and smelled terrible when he went in. It was still stormy. He said to Duck and Owl, "Could you, nephews, do anything to stop this storm?" They said, "No, we don't think we could." Coyote offered to give them a headdress, a string of shell beads, and an abalone shell, if they could stop the storm. They said, "We will do what we can." They started to sing. Owl sang, "Mu, mu, mu," in a deep low voice, and Duck sang, "Kish, kish." Every time they made these noises the weather cleared a little.

Coyote said, "Couldn't you make it louder, so it will get clear?" They sang louder and it became lighter all the time. Finally, Owl with his hoots and Duck with his quacks made the storm go away. When everything was clear, Owl took the headdress and Duck took the necklace of green (abalone) shell. Owl has that headgear today, and Duck is green in front because of the shells. The white spot on Duck's breast is from a white shell he got with the necklace.

Meanwhile, everything was green and the plants were getting ripe. Coyote went away to the old place where he had formerly gathered food and hunted. Frog went into the pond and stayed there in the water. This frog could be seen in Koso springs until the coming of the whites, when it was killed. The trench that Coyote dug for his fire filled with rain and became Koso hot springs.

#### 34. WOLF AND ROADRUNNER

Wolf<sup>83</sup> once lived in Deep Springs valley.<sup>84</sup> His home was on the eastern side of Deep Springs lake, near one of the many small springs which flow out from the base of the mountains. Behind the springs were mountains where many deer and other kinds of game lived. This country was the hunting territory of Wolf and his people.

Wolf was a very powerful man, more powerful than anyone else. People tried many times to kill him, but they could not hurt him at all because he was so great. He was something of a medicine man, with power to bring dead people back to life.

In the country south of Deep Springs valley, a woman named Taraḡ'i<sup>85</sup> lived with her daughters. Taraḡ'i<sup>85</sup> was greater than all other women. She was very powerful and knew everything. Her youngest daughter, who was very beautiful, was intended to be wife to Roadrunner,<sup>86</sup> Wolf's younger brother. But Wolf wanted her for himself. Therefore he made a trip with his men into Taraḡ'i<sup>85</sup>'s country.

Wolf and his men prepared themselves for the trip by hunting in the mountains behind Deep Springs lake. They killed deer for meat, and made the hides into clothes and blankets. When they had enough skins in camp, Wolf decided to set out to get Taraḡ'i<sup>85</sup>'s daughter. The men packed the deer skins and pre-

<sup>83</sup>The mythological character, Wolf, is called Ū'nūpi.

<sup>84</sup>This is a small valley east of the White mountains, near Big Pine.

<sup>85</sup>The mythological character, Roadrunner, is Ū'nūpi.

pared to leave. Before they started, however, Wolf disposed of his brother. He made a flute<sup>66</sup> into which he put Roadrunner and placed the flute on a cache,<sup>67</sup> ordering his sister not to touch it for any reason.

Wolf and his men started out toward Saline valley to the south. After traveling for a long time, they neared Taraŋ'i's camp. North of her camp was an earth-covered house,<sup>68</sup> and beyond that was a ridge. Wolf did not wish to be seen, so he halted his men behind the ridge. He thrust his flute through the hill into the house. Then he led his men through the flute and into the house without being seen by anyone. When they were inside, Wolf stationed his men around the wall. He, as leader, stood opposite the door, and his brother, Coyote,<sup>69</sup> was on the east side of it.

After Wolf and his warriors had entered the house, Taraŋ'i' said to her youngest daughter, "Our house feels heavy. There is something the matter. I want you to go over and look." The daughter went over to the house and stopped by the door. She peeped through the door and looked around at everyone. She saw Wolf in the center, but could not find Roadrunner, who was to be her husband.

Wolf said to her, "Why look at everybody? I want you to go home and bring these people water. We are dying for water." The girl went back to her mother and told her what Wolf had said. Taraŋ'i' ordered the daughter to give the men a cup of dirty, poisonous water. The girl filled a small cup with bad water and took it to the house, but Wolf said to her, "Throw that water away, girl, and bring us some good water." She threw it away, went back to her home, and told her mother what Wolf had said. Then she filled a slightly larger cup with good, fresh water and returned to the house with it.

This cup held only enough water for one man, but Wolf ordered that it be passed around, starting with the man at the left of the door. When each man received the cup, he drank all he desired from it, but it still remained full. While the water was being passed around, Coyote, who was a great leader and commander next to Wolf, said, "Hurry up. I am dying for a drink. You people are slow." When every man had had a drink, the cup was returned to the girl, who took it home. It was still full of water.

When night came, Taraŋ'i' sent her daughters over to the house. There was a girl for each man except Coyote. Half an hour or so after everything was quiet, an old woman came to the door. She was bent, could hardly walk, and groaned at each step. This was the youngest daughter of Taraŋ'i', pretending to be an old woman. She went to where Coyote lay, but he did not like her. She said to him, "Well, what are you doing here? This is my bed in this corner." Coyote said, "Go on to the other side. I don't want you." She turned away and limped slowly out of the house.

When she was outside, she suddenly began to run around the house like a young girl. Coyote heard her. He said, "Uh! What's that? It sounds like a

<sup>66</sup>Woi'na, a four-holed flute made of a kind of elderberry stem.

<sup>67</sup>Pauhuküa, constructed with four poles.

<sup>68</sup>To'ni, the semisubterranean earth-covered lodge.

<sup>69</sup>Ica'a, the animal; Ica'awuzi, the mythological character.



young girl. I'll bet that is the pretty girl who gave us water, and that she was intended for me." He went out of the house to find her. He ran around, looking for her in the sagebrush. After he had looked everywhere without finding her, he came to an old woman and asked her where the young girl had gone. He was angry, and said, "You must know something. Tell me." He kicked her, spat on her, and threw dirt on her.

This woman was Aidu'kana, the mother of many men who were the husbands of Taran'i's daughters. She became angry at such treatment. "All right," she said, "you may do that to me now, but tomorrow I shall tell my sons. I shall tell them to kill you men for stealing their wives. I shall go to their camp and tell them what you have done. They will take care of you!"

Aidu'kana's sons were hunting and their camp was a long distance away. Their leader, Pū'ina'nū'ina, was a great man like Wolf. Pū'ina'nū'ina was not only a great fighter; he could also raise the dead and do many wonderful things.

Aidu'kana started out early the next morning to see her sons. From time to time she made little fires so that her sons would know she was coming. The men saw the fires and knew that something was wrong. They said, "That is our mother coming to tell us something." When Aidu'kana reached her sons' camp, she sang.<sup>100</sup> Then she told her sons what had happened. She said, "I want you boys to give me any extra bows and arrows you have because I want to kill Coyote. If I kill him, I shall be satisfied."

When Pū'ina'nū'ina was told about the trouble, he said to his men, "Make your bows and arrows and prepare yourselves. Give mother a bow and arrow so that she can kill Coyote." When they were ready, they left their hunting camp and started for the house where the strangers had their wives.

When Pū'ina'nū'ina and his warriors neared the house, Wolf, who knew that they were coming, took off his coat (his skin) and placed it over the door where they could see it. When they saw the coat, they began to shoot at it. Their arrows stuck in it and, when there were enough arrows to supply one to each of his men, Wolf took his coat in. Then he put his flute through the hill north of the house and took his men through it, so that no one saw them leave. On the other side of the hill, Wolf and his men prepared for the fight. The two bands came together on the ridge.

The fight began. Coyote and Aidu'kana, the old woman, were opponents and began to shoot at each other. Coyote had been told to dodge her arrows by jumping to the left every time she shot at him. He did this, and she could not hit him. But after a while he grew tired of this. He said, "This is no way to fight. You never see fighters dodge the same way every time. I am going to jump the other way." The first time Coyote dodged to the right, he was struck by Aidu'kana's arrow and killed.

Until then no one had been killed, but as soon as Coyote was killed by the old woman, one of Wolf's men killed her. This man was killed by one of Pū'ina'nū'ina's men, who was then shot by one of Wolf's men. It kept on in this

<sup>100</sup>See song no. 10, p. 438.

way until all the warriors had been killed. Only the leaders, Wolf and Pū'ina'nū'ina, remained.

Pū'ina'nū'ina said to Wolf, "Well, we can't fight each other. Our arrows and everything are gone, so we must try some other way to get each other." Wolf said, "All right, we will make a hole to jump through. The one who gets stuck shall have his throat cut by the other." Wolf said that he would go through the hole first. Pū'ina'nū'ina said, "All right, that is a good plan. You have to be skillful to get through." Wolf tried and went through the hole easily, although Pū'ina'nū'ina attempted to strike and kill him as he jumped. Wolf said, "You almost got me, that time, but I am sure that you can jump through easily. You are a great man. Now it is your turn." But Pū'ina'nū'ina got stuck when he tried to jump through the hole, and Wolf hacked his head off. This ended the war.

After Wolf had killed Pū'ina'nū'ina and had taken his scalp, he decided to go back to the camp where the girls were, and live there quietly and hunt. He wanted the youngest daughter of Taraḡ'i' for his wife, although she had been intended for Roadrunner. Wolf went off into the mountains to hunt. When he killed a deer, he told the old woman where to find the meat and sent her out to bring it in. But she was angry because Wolf had put his younger brother away, and wanted her daughter for himself.

Wolf wished to find the daughter, so he went off into the mountains, killed a deer, and sent Taraḡ'i' out to fetch it back to camp and prepare it. But she was swift as the whirlwind, and Wolf knew that he would have very little time to look for the girl. He thought, "I want that deer to drop every time that old woman tries to carry it. I want the rope to break and let the deer fall down every time she picks it up."

Then Wolf began to look for the girl. He found her in a basket, buried in the ground under the ashes of the fireplace. When he dug up the basket and opened it, the beautiful girl laughed at him. But Wolf was angry because he had not had her at once, because she had been kept from him. He killed her by cutting her throat, and dragged her body away. Then he decided to go away, but he knew that Taraḡ'i' was swift and would soon be back with the deer. He took off his coat and placed it on a rock to look as if he were sitting there. Then he hurried away.

Taraḡ'i' had a difficult time bringing back the deer which Wolf had killed. She packed it a little way and then the rope broke. When she picked the deer up, the rope broke again. This happened every time she tried to carry it. But she often looked down into the valley and saw Wolf's coat on the rock. This made her believe that everything was all right.

When she reached the camp and found her dead daughter, she was so angry that she wished to kill Wolf. She had a sharp disk which she threw at people to kill them. She threw this at Wolf's coat, thinking she would kill him. But when she found that it was only a coat, she started to pursue Wolf, swift as the whirlwind.

Wolf went on to where his dead men lay. With his great power, he brought

them all back to life. But he told them they must hurry because Taraḡ'i<sup>1</sup> was after them and would kill them all. Taraḡ'i<sup>1</sup> overtook the men and, one by one, killed them with her sharp disk. Then she started to throw at Wolf, but she could not hit him. Wolf fled toward his home as fast as he could.

Meanwhile, Wolf's sister, who had remained at camp, had disobeyed orders. When Wolf and his warriors first left for the south, his sister went to the cache and took down the flute in which Roadrunner had been put. She handled it and looked at it, and said, "I wonder why my brother told me not to touch this? I wonder what is in here?" Then she pulled the eagle down out of the end of the flute, and found a little white worm. She took it out to look at it. "I wonder what this is that my brother has put in here? Isn't it cute?"

The little worm commenced to grow. She wondered why it grew. She began to worry, and said, "I will put this back because something might happen." But the worm had grown larger, and she could not get it back into the flute. It became still larger and soon began to resemble an Indian baby. It was a boy. The girl said, "What is its name? I wonder who it is? I wonder what relation it is to me? Maybe it is my brother. Maybe it is my husband!" The boy grew into a young man. She decided to have him for a husband. They were married and soon had a son.

While Wolf was running toward his home, trying to escape Taraḡ'i<sup>1</sup>, Roadrunner said to his son, "Go off to the south a little way and listen. Sometime your uncle may come back. He may have trouble and need protection, so you go watch. Go listen for your ünatsugū'a [father's brother]." But the boy's mother said, "No, go and listen for your üpū'ü [mother's brother]." Roadrunner said, "Wolf is my brother, son. He is your ünatsugū'a." But Wolf's sister, Roadrunner's wife, said to her son, "No, he is my brother and your üpū'ü." She and Roadrunner argued for a long time but could not settle the dispute. The boy did not know whether he should regard his uncle as his father's brother or his mother's brother.

The boy went where his father had told him to go, and after listening a while, he heard a faint noise 'way off in the distance. He came back to camp, and said, "I heard a voice saying, 'Make a house and put a hole in the top of it! Make a house!'" His father said, "Well, that is your ünatsugū'a. Someone is chasing him." They made a house with a rock foundation, and with no door but a little hole in the top. When they had completed it, they went inside.

Soon a strong wind came and there was a great noise. Taraḡ'i<sup>1</sup> was pursuing Wolf, throwing her disk at him. Wolf ran as fast as he could, shouting, "Make room! Get inside the house and open it on top." He came near the house, and shouted, "Where is the door?" The old woman was close behind him. She had almost overtaken him. Wolf ran around the house with the woman at his heels. He shouted, "Where is the door? Where is the door?"

Roadrunner had his son tell Wolf that the door was right in the top. Wolf jumped up on the top and through the hole into the room. Taraḡ'i<sup>1</sup> jumped right behind him, but she could not get through the hole. She was caught in the roof. She said, "I am sorry that I cannot get what I want. I am stuck. I

want badly that thing I am chasing. I feel that I could eat him up." She begged them to help her out. They said, "All right," and pushed her back out of the hole with a stick. She went on saying, "I am trying to get this man I am chasing. If only I had his liver or his heart, I would be satisfied. Throw it to me. Give me a piece of him to eat."

Meanwhile, inside the house, Roadrunner, his son, and his old mother made a fire and put rocks in it. When the rocks were red-hot, they said, "Get ready, out there. We are throwing it out." They threw out several red-hot rocks. *Taraŋ'i*<sup>1</sup> caught them in her mouth and swallowed them. Then she started off for her home, but her stomach burned and soon she died.

After *Taraŋ'i*<sup>1</sup> died, Wolf said to his nephew, "You are my nephew, *tū'ivich*, and I am your *ünatsugū'a*." He decided the relationship of his nephew to himself in favor of his brother, Roadrunner.

After this, Wolf went back to where his dead warriors lay along the road. He brought them back to life and ordered them to follow him. He took them away to the east. Each day, they stopped to hunt and then moved on to the next ridge to the east. They continued in this way toward the Rocky mountains. Roadrunner went out each day to the place where Wolf camped, and brought home the meat which Wolf's men had killed. But after a while Wolf and his men had gone so far east that the trip was too great for Roadrunner.

The people were getting old now and were beginning to look more like animals than men. Each person turned into an animal according to his nature. Hawk was a great fighter and a man who always clutched things, so he came to have claws and to be a fierce fighter. Wolf ordered all his men to become certain animals. He said to Coyote, "You are smart. You are always stealing. You are always spoiling everything. You shall become an animal without a home. You must always wander and be alone." So all the people turned into the animals there are today. Wolf went far off to the east to become a wolf and live alone by the shores of a great ocean. There he wandered and howled in his loneliness.

### 35. WOLF AND ROADRUNNER

Wolf<sup>101</sup> had a brother called Roadrunner,<sup>102</sup> and a sister. Wolf prepared to leave his country and go to a place toward the south where there were some women. Coyote and others were going with him. Before he left, he changed Roadrunner into a worm and put him in a cane flute. He was afraid that his sister would meddle with the flute, so he put it on a high place and told her not to touch it.

Then Wolf went away with Coyote and his men to the south where the women lived. The husbands of these women were away hunting. Wolf stopped on the other side of a ridge from the women's house, and put his flute through the hill. He and his men entered the house through the flute so that the people would not see them. They stayed with the women some time. Then Wolf advised his men to go home. But before they left, they had a war with the hus-

<sup>101</sup>*Ū'nūpi.*    <sup>102</sup>*Ū'nūpi.*

bands of the women. They killed them all. Wolf told his men to go home, and they departed.

Wolf remained there because he liked a certain young girl. But the girl's mother did not like him, and said, "No, you can't have her." Wolf became angry and killed the girl. Then he started after his men, who were on their way home. The mother, *Taraη'*<sup>108</sup> followed him. She caught up with him and tried to hit him with her pestle<sup>104</sup> and threw her saku<sup>105</sup> at him, but missed him every time. Each time she threw, Wolf wished that the weapon would miss him and fly past. She always ran on, seized the weapon, and threw it again. He said, "I wish that rock would miss me and go deep into the ground," but the woman stamped on the ground and made the rock come out again.

Wolf caught up with his men. She threw her weapons at them with both hands. She killed the whole crowd. Wolf told Coyote to dodge *Taraη'*'s weapons by jumping the same way every time or she would kill him. Coyote followed Wolf's advice and she could not hit him. But he thought that was too easy. He said, "Why not dodge both ways?" He dodged the other way and was knocked over the first time. Only Wolf was left. He was going toward his home where his sister was.

While Wolf was away, his sister had been lying under the flute. When a little water dropped out of it on her, she said, "What is that? Why did my brother tell me not to touch this? I will look at it." She opened the flute and found the little worm. She took it out and saw that it was a little baby. It became a boy and then a man. She liked the man and called him her husband. Roadrunner and his sister lived as husband and wife. They had a child.

*Taraη'* chased Wolf, and he ran toward his sister's house. The house should have had a little door in one side, but when he got there, he couldn't find it. He kept running around the house looking for the door. The woman was just behind him. Roadrunner and the others were in the house. They said, "The door is just above." Wolf found the place. He jumped in and lay down.

The woman outside was very angry. She yelled to Roadrunner, "Throw me a piece of what I am chasing. Throw me a piece of his lungs." Roadrunner said, "All right. I'll do that." He heated an arrow straightener<sup>106</sup> made of stone, and said, "This looks like what she wants." He said to *Taraη'*, "Get ready, and I'll throw it through the opening." Her mouth was wide open, ready to grab it. He threw the stone through the opening. She swallowed it and went away satisfied. It was red-hot.

Roadrunner said to his son, "Look out and see where the woman is. You'll see smoke coming out of the top of her head, and that will finish her." His son looked out and saw the woman going away. Soon smoke came out of the top of her head. She fell down and burned up. That was the end of her.

<sup>108</sup> Swift-wind, described as "like the hurricane."

<sup>104</sup> Pahagucu.

<sup>105</sup> A sharp disk about 18 inches in diameter. Its use was unknown to the Paiute of Bishop, but they thought it might have been used in the south for getting food. Perhaps this concept came from the crescentic rabbit stick.

<sup>106</sup> Tūbadan.

When Wolf recovered his strength, he went back to where Coyote and his other men lay dead, and brought them back to life.

Roadrunner and his wife argued about the relation of their son to Wolf. Roadrunner was Wolf's brother, but his wife was his own and Wolf's sister. The woman said the boy was Wolf's nephew, *ūnahaŋ'wa*; <sup>107</sup> the man said, "No, he is Wolf's *ūdūū'vite*."<sup>108</sup> While they were arguing, Wolf said, "I am his *ūnatsugū'a*."<sup>109</sup> This settled the quarrel in favor of the man, and made the woman angry.

After Wolf had brought his men back to life, they started off on another hunting trip. They killed a deer, left it, and kept on going. They continued to do this, going farther away all the time. Roadrunner went out and got each deer they killed. They kept on going, and came closer and closer to the big water. Roadrunner could see where the fire had been made and the arrows all stacked by the edge of the water. He could hear Wolf howling a long way off on the shore. Roadrunner decided that the people had gone, and he began to cry. The men with Wolf had changed into birds and animals, and Wolf was an animal. That was why he howled.

When Roadrunner returned, he said to his wife, "Wife, you be *tūara*.<sup>110</sup> You will be eaten." His wife said, "You be roadrunner. You will run along the foothills, crying." Roadrunner said, "I'd rather be that, a sort of person, than be grass like you." His wife became grass and he went to the foothills.

When Wolf went 'way off, he traveled around as best he could to keep off old age.

### 36. NÜ'NÜMIC THE GIANT

Nü'nümic and his wife lived in a large cave near Fish springs. He was the enemy of the Indians and used to prey on them. The Indians came to Fish springs daily to bathe or to get fish to eat.

Nü'nümic would go down through the Black Rock country and visit people at the different springs. Once, several women were at Black Rock springs, gathering Indian sugar.<sup>111</sup> They saw the giant coming and the younger women ran away. One woman, who was too old to get away from Nü'nümic, stayed where she was. She took some of the sugar cane and covered herself. She stayed there, quiet as a 'possum, under the grass.

But the giant had seen her already and knew where she was. He went to the place and sat on her. After a while he became so heavy that she had to move. The giant knew all the time that there was somebody under him. When she had to move, he said, "What is there under me, anyway?" He knew all the time what was under him. He uncovered her, and said, "Well, there is somebody under me!" He captured her and took her to his home. At his rock cave, he ground her up, cooked her, and ate her for a meal.

Another time, he went down from his home to Hine's spring, and there he found a little baby, *Pau'ha*, lying on top of a rock. The baby's body left an impression on the rock which may be seen today. Nü'nümic said, "Who could

<sup>107</sup>Sister's son.      <sup>109</sup>Father's brother.

<sup>108</sup>Brother's son.      <sup>110</sup>A small grass used for food.      <sup>111</sup>Hau'be, sugar from native cane.

have left you here, and what are you doing here?" While he was wondering, he thought he would have fun with the Pau'ha before he killed him. With his little finger, he thumped the Pau'ha on the forehead to see if it would wake him up. That did not hurt the baby at all. Nü'nümic used his fourth finger to thump the baby, thinking to hurt and awaken him. Then he used his middle finger. He said, "You poor little thing. Whoever left you here?" And he placed his forefinger in the palm of the baby's hand. The Pau'ha took a grip on his finger.

Then the little baby got up on his feet and dragged Nü'nümic toward the spring where he lived. The giant tried to take hold of brush to stop himself, but nothing would help him. When the little baby came to the spring, he said, "This is my water. Now feel good." He picked the great man up and threw him into the lake. Then he swam after Nü'nümic and took him down under the water. That was the end of the giant. He had lived to about seventy-five years of age.

### 37. NÜ'NÜMIC THE GIANT

Nü'nümic was a great giant who lived near Black rock. He used to walk up and down Owens valley. He was so large that he could walk the whole length of the valley in a short time. The Patsuaŋ'was were tiny water babies. They lived in the sloughs throughout the valley.

The Patsuaŋ'was decided that they wanted to get rid of Nü'nümic. One day, one of them came out of the water and lay in the road to wait for Nü'nümic. Nü'nümic came walking along with his big strides, and saw the Patsuaŋ'wa. He looked down at the little creature, and said, "My, but this is cute." He reached down his big hand, and said, "Here, little thing, take hold of my finger." He wanted to play with the baby. The Patsuaŋ'wa grabbed the giant's large finger in his small hand. His hand was so little that it would hardly go around Nü'nümic's finger.

After a while, Nü'nümic said, "Let go, now. I want to go on." But the Patsuaŋ'wa kept hold of his finger. Nü'nümic said, "Let go." But the little creature clung to him. Then he tried to shake it off, but could not. The Patsuaŋ'wa began to walk, pulling Nü'nümic after him. Nü'nümic tried to get loose. He said, "I want you to let me go. I want to be free." But the baby paid no attention to him. He dragged the giant to the water. Then he went into the water and pulled Nü'nümic under and drowned him. That was the end of Nü'nümic.

### 38. MOON AND HIS DOG

Moon was the noisemaker or funny man. He had a big round shiny face. He pretended to be able to do great things and to kill people. But he really did not amount to much. He was only a boaster, and other men had much more power than he.

Moon lived with his daughter and son-in-law. He had a large dog<sup>123</sup> of which he was very proud. Moon's son-in-law would go into the mountains and bring back deer for the family. While they were eating, Moon would throw meat to

<sup>123</sup>Pa'havichi, really a bear.

his dog. The dog would grab it, growl, and eat it up. When anyone came near him, the dog would growl and bite. Moon liked this. When his dog fought over the meat, he would say, "Ah, that's the kind of dog to have! Just look at my dog! See him go after that meat and eat it up. Ah, what a fine dog I have." And he would throw the dog another piece of deer meat to see him growl and fight over it.

Then Moon said to his son-in-law, "Why don't you people<sup>123</sup> bring in some kind of animal to fight with my dog? This is lots of fun. Just see him tear up that meat! Bring in an animal from the mountains for my dog to play with." He threw his dog a whole quarter of meat, and the dog struck it with his big claws, growled, and tore it with his teeth. "Don't do that," Moon said to his dog. "There now, take it easy. Just look at my dog!" Then he said again to his son-in-law, "What's the matter with you fellows? Why don't you get something to fight with my dog?" "Well, I don't know what to do," said Moon's son-in-law. "Where shall I get anything?" "Oh, go on and get another dog," said Moon.

The next day, the son-in-law went up to the mountains. He said, "I'll fix that old man. I'll do something to his dog yet." He broke off a piece of mountain mahogany, took a small worm out of the wood, and brought it back to the camp.

At the camp they cooked some deer meat and, while they were eating it, Moon threw large pieces to his dog, and said to his son-in-law, "Son-in-law, what did you bring? Some Indians have two dogs to fight over meat. It looks well. We need something like that to laugh at." His son-in-law said, "I put something in the brush. It doesn't amount to much." Moon said, "Good, now it can fight with my dog. My dog can beat it." Then Moon said to his dog, "Go over to that brush. There is something for you to fight with. There. Over there. Go on and fight it!"

Moon's dog growled and fought. He watched the brush and tore it with his claws. Moon was happy. He liked the way his dog was behaving. Then he saw a very small thing come out of the brush near his dog. His dog sat down on it and rolled on it. He played with it, bit it, and tore it with his claws. He jumped around and knocked it over. Then a little cat came from this small worm. It was getting bigger. Moon laughed. "See the little fellow come out of there. That is what I like to see!" The little animal grew larger. "Go after him, my dog," said Moon. "Beat him up! That's the way!"

The little animal kept on growing. Moon's dog began to get tired. Moon said, "My dog is getting tired. See that thing grow! He is biting and hitting my dog. Get him, my dog! Bite him! Scratch him!" The animal got bigger and began to knock over Moon's dog. "Look, he is slapping my dog. He is dangerous. Look, he throws him down. You fellows stop him. He is getting the better of my dog. I don't like it."

Moon's son-in-law said, "I can't stop him. I don't know what to do. They

<sup>123</sup>This use of the plural is a formal circumlocution to avoid the restraint imposed by the father-in-law—son-in-law taboo. The Indian translation of this is "you fellows."



will have to fight it out." "That's enough. Stop them!" said Moon. But his son-in-law said, "I like fighting and barking. It is fun. I think you like it, too." "No," said Moon, "you fellows stop them. He is killing my dog. Stop them. Something will happen in this camp, if you don't."

The animal was rolling Moon's dog over and striking and shaking him. "Stop them! He will kill my dog. We will come together and fight, too." But the son-in-law said, "I can't stop them. You wanted it." The animal picked up Moon's dog and walked around with him. He dropped him on a sharp rock and killed him. Moon was very angry. He said, "I told you to stop them. We will have war." Moon went away and raised a following.

Moon was traveling with his men toward the camp, shouting "Wa-wa-wa-wa-wa," his battle cry. He was going to murder everyone at the camp. Moon's daughter was afraid. She said, "He is coming to murder us. What shall we do?" The son-in-law said, "We can't do anything about it." The other people said, "He is coming. We must run. Come on, you fellows, run away. We don't want to be killed."

The son-in-law said, "Well, two or three of you go and hide in a cave in the rocks which Moon will pass with his crowd of men. Shoot one arrow at him when he comes close." They said, "All right." Several went and hid in the rocks to wait for Moon. When he came near, they shot one arrow which struck him and brought him down. When Moon fell, his whole following vanished because Moon was nothing but a bluffer, a big talker who could not do anything.

## SOME MONO LAKE PAIUTE MYTHS

## 39. THE WOMAN AND THE GIANTS

Once there lived a giant named Tse'nahāhā who killed people by looking at them. He always carried a big basket of thorns on his back. When he caught anyone, he threw him over his back into the basket.

A group of Indians were playing the hand game in a certain house, and were having a good time. They had stationed a woman outside to watch for Tse'nahāhā. After a while, she heard Tse'nahāhā coming. He was talking to himself and singing.<sup>14</sup> The woman tried to warn the people that the giant was coming, but they did not hear her. Tse'nahāhā was getting closer. The woman became frightened, and jumped into a little pit and pulled a basket over herself.

She heard Tse'nahāhā come up and stop. He stooped down and crawled into the doorway of the house and looked around. Twice he made a sucking noise with his lips. When he looked at anyone in the house, that person died at once. The others noticed the dead ones staring, and said, "What are you people looking at? What is there worth looking at?" Then they, too, looked at Tse'nahāhā and died. Soon they were all dead. Only a little baby was left inside, sleeping. Tse'nahāhā went away.

The baby commenced to cry. It was almost daylight now. The baby crawled over to the people and pushed them over. Then the woman left the pit and went inside, but she did not look at the dead people. She called the baby, and said, "Let's go away." She set the house on fire, took the baby, and went away. With her digging-stick, she dug kani'd<sup>a</sup> while the baby slept and ate.

As she was living this way, another giant, Pū'wihi, came along. Pū'wihi picked up the baby, holding his head between his second and third fingers, and carried him over to the woman. He said to her, "Where are you from?" She answered, "I am from that house over there—the one with the smoke coming out. There are many men in it." The giant went toward the house. The woman was very frightened and tried to hide. She set her digging-stick in a clump of wild oats and vaulted as far as she could.

When the giant came back from the house he did not see her. He looked all around. He was furious and twisted his nose in anger. He found the wild oats and saw the mark of her stick. This showed in which direction she had jumped, and he went to a big flat rock. She had gone under this rock, and was crying.

The giant took the rock away and uncovered her, but it was dark by this time. He said, "I'll get her in the morning. Now I'll make a fire and grind up this baby." He found a large flat rock, ground up the baby, and ate him. He was having a fine time and lay there, singing. The woman could hear him. After a while he went to sleep. Then the woman got up and made another jump toward the east, to the house of her aunt.

When the woman came to her aunt's house, she was safe. The giant could

<sup>14</sup>See song no. 11, p. 438.

not see the mark of her stick to find out which way she had jumped because this time she had jumped from a rock.

The Paiute Indians came from this woman.

#### 40. THE GIANT FISH

A fish once lived in June lake, but he was so big that he could not stay there. The lake was too shallow for him. He traveled to Silver lake, but this would not do, either, and he went on to Havaka'tun<sup>115</sup> lake. He got into this lake, which was held by a dam of large boulders.

At this time, Wolf was up Levining creek hunting at Red Mountain, but Coyote was at Havaka'tun. Coyote opened the dam which Wolf had built to keep in the fish. When Coyote did this, Wolf knew about it and ran down to the creek below the dam. He had a big flat rock with which to stop the water. But the fish was so big that he went right through the dam and on to Mono lake. Mono lake was fresh water at that time. It has become salty since then.

But Mono lake was too shallow for the fish. He rolled around on the bottom and scraped off some of his scales. These scales became *cuza'vi*,<sup>116</sup> which the Indians eat today. From Mono lake, the fish went on to Walker lake, Nevada, but that was not deep enough, either, and he lost one of his spawns there. It hatched out and ever since these fish have lived there. They are very large, some of them weighing fifteen or sixteen pounds. Then the fish went on to Fallon lake, Nevada, but this lake also was too shallow for him. He traveled on to Nixon lake, and Pyramid lake. Then he followed the Truckee river and went to Lake Tahoe. He said, "This is the place where I ought to be." He whistled as he went into the water. He is in there today.

#### 41. TU'KINI<sup>117</sup>

Long ago, all the animals were people and lived in tribes as men do. There was a tribe at Bishop, there were the Diggers west of the Sierra Nevada, and other tribes elsewhere. These tribes fought against one another.

The fights were usually caused by gambling. The people gambled on the hand game and the ball race. When the losers had no money, a fight would start. Thus Tu'kini lost all his people. Only his grandmother remained. He and she were alone, living somewhere south of Mono lake.

Tu'kini's grandmother was very unhappy, and she cried every day because her daughters, sons-in-law, and everyone had been killed by the people across the Sierra Nevada. She would go around to the villages where they had lived, and build fires, but nobody was left at any of those places then. They had been thrown into a pit and burned to death by the people who had beaten them at gambling.

Tu'kini wondered how he could get them back. He thought a great deal

<sup>115</sup>Sitting-in-the-shade.

<sup>116</sup>The *cuza'vi* is a larva which breeds in great numbers in the saline waters of Mono lake. It is apparently the only animal life in the lake, and is collected as a great delicacy by the Indians.

<sup>117</sup>Hawk.

about ways to beat his enemies at the stick game, the hand game or the football race.

Tu'kini decided he would try to beat the gamblers. He flew up to a cliff, and made a special rock ball for the ball race. His enemies had won before because they had made their own balls. Tu'kini prepared six of these balls. He also made four sticks from deer bone for the hand game. These he kept secret.

Tu'kini had many aunts and uncles. Rattlesnake was one of his aunts. Before he started on his trip, his grandmother told him to leave his aunts alone.

He started out toward the west to gamble against the people on the other side of the Sierra Nevada. When he reached the summit of the mountains, he could hear the pestles of the people pounding acorns. He went on and came to the home of So'qo'<sup>118</sup>, who lived with his people in the Coast range. It was So'qo' who had killed Tu'kini's people.

So'qo' had a great bear tied inside the door of his house. This was his pet and servant, kept to guard him and wait on him. Tu'kini was clever and quick and could do anything. The bear tried to catch Tu'kini as he went through the door, but Tu'kini was too quick for him and jumped safely past.

So'qo' sat on the far side of the house. In the center was a deep pit covered over with blankets. So'qo' said to Tu'kini, "Sit down there, on those blankets in the middle." Tu'kini sat down on the blankets, but he was so quick and clever that, as the trap fell in, he jumped away and was not caught. So'qo' laughed when this happened.

So'qo' challenged Tu'kini to a hand game. They started to play, and Tu'kini used the special bones which he had made. If he had used So'qo's bones, he would have lost the game. Tu'kini won with his own bones and got everything So'qo' had. He won back all the money his people had lost.

Then So'qo' challenged Tu'kini to a game of football race. They prepared themselves to play the next day. They started to play and played all day and all that night. They raced all day and night, and they ran through the fog. Tu'kini had several aunts and uncles—Frog, Mouse, Owl, and others—who were to help him. He stationed them at different places along the course. Owl, his aunt, could make light. When Tu'kini knocked the ball, he would say, "Open your eyes, big aunt, and make light." Owl would do this and Tu'kini would find his ball. Then his people would hide So'qo's ball so that So'qo' could not find it. Mouse would take it and bury it. Black rat buried it, too. Tu'kini and So'qo' were racing for their lives.

Tu'kini won the race, but So'qo's people were at the end of the course, ready to throw Tu'kini into the fire. Bear had built this fire and was prepared to do the burning. He was going to burn up Tu'kini's people. But Frog invented ice and put it between the fire and Tu'kini's people to keep them from burning. When Tu'kini won the race, he first threw Bear into the fire, and then freed all his own people, and threw all So'qo's people into the fire and burned them up.

<sup>118</sup> Elk (†). This was translated as Moose! Before the arrival of the white man, the Owens Valley Paiute had never heard of a moose.

On their way back, Tu'kini and his people gathered up the bones of their dead relatives and carried them home. Tu'kini's grandmother had stayed at home, crying. She knew how to bring the people back to life. She told Tu'kini to bury all the bones in a wet place, and said that the people would come back. That night Tu'kini buried the bones in the way his grandmother had told him to, and the next morning the people were alive and making fires in their houses.

#### 42. THE THEFT OF PINE NUTS

Coyote<sup>119</sup> was a contrary, funny fellow who always changed his mind. He lived with Wolf,<sup>120</sup> his older brother, in the desert east of the Sierra Nevada.

One day, Coyote and Wolf lay around at their camp. Coyote said to his brother, "What is it that smells good? It smells good like something good to eat." The people had no pine nuts at that time. Coyote said to his brother, "Brother, I think I had better go and see about this." Coyote was good-looking. He would try to do anything, but he spoiled everything he did.

Coyote went to the place toward the east from which the smell had come. He was a stranger in that country. The people who dwelled there were A'na.<sup>121</sup> They lived on pine nuts. When Coyote arrived, they said to one another, "Here is a stranger. You people had better hide your food." They took the nuts and put them in the roofs of their houses, hiding them in the cracks of the supports near the smokeholes. They said, "You people had better feed this stranger pine-nut mush, but make it as thin as you can with water."

They gave Coyote some pine-nut mush, made very thin. Every swallow of it tasted good to him. He did not know whether to drink it all down or to take it back to his home. He sat down and drank a little, then looked around for the nuts. There were many shells on the floor, but he could not find any whole nuts. He ran home to his brother. He ran all day.

When he reached home, he said to his brother, "I went over to that place to eat some pine nuts and they tasted good." They decided that all the people—Rat, Eagle, Deer, Mountain Sheep, Chipmunk, Sau'awini<sup>122</sup>—should go over to the country of the pine nuts. They started out and arrived that night. Then they began to play the hand game with the A'na people. They played all night. Coyote sang, "Upija, upija, upija [Go to sleep, go to sleep, go to sleep]" in a monotonous chant. Toward morning, all the A'na people went to sleep.

Then Mouse, Woodpecker, and the others began to look for the pine nuts. Mouse searched everywhere and finally found them. But they were so deep in the cracks of the roof supports that he could not get them out. Yellowhammer succeeded in getting the nuts out, and then flew back to his own country with them. Coyote and Wolf followed him.

When the A'na woke up, their pine nuts were gone. When the A'na woke up and found that their pine nuts had been stolen, they said, "Our pine nuts are gone. Those people stole our pine nuts. We had better chase them." One of

<sup>119</sup> Iza'na. <sup>120</sup> I'ca.

<sup>121</sup> Birds which eat pine nuts. Their cry is, "a'na, a'na." These are some species of mountain bluebird.

<sup>122</sup> A small, gray, sage bird.

them said, "We had better make ice walls which they cannot climb over." The A'na made an ice wall grow up in front of Coyote, Wolf, and their people as they were on their way home. They could not get over it. Coyote said, "Let's try. I think I can knock this wall down by running against it." Coyote ran against it but fell back flat on the ground. He tried again with no better success. Then Mountain Sheep said, "I think I can knock it down. I can butt pretty hard." He tried but failed.

Every member of the tribe except the Crows tried to knock the wall down but none could do it. The Crows sat on one side looking on. Wolf said, "Well, there are those little black people there. It is their turn to try it now. They will have to try." Coyote said, "Little people like that? What can they do?" One of the Crows got up and flew around and around and around. He flew up into the air, so high that the people could hardly see him. Then he came down at full speed and hit the ice wall so hard that it broke all to pieces. Coyote tried to be the first man to go through the wall, but his brother kicked him back. All the people went through and Coyote was last man. He said, "Why did you do that to me? I was the first to find the pine nuts. I ought to go ahead."

They went through the ice wall safely, and then took turns at packing the pine nuts. After a while, the A'na caught up with them. They caught up with Wolf and killed him first because he was the leader. Then they killed Coyote. Pack Rat was getting tired. His brother<sup>128</sup> tried to carry him, but he got tired, too, and they both were killed. After a while, all the people were killed except Hawk. Hawk had a sore leg and he hid the pine nuts in the sore. When the A'na caught up with him, they seized him, broke his legs, and threw them away. They killed him, but did not know that he had the pine nuts.

After a while, Wolf came back to life again. He woke up his brother, Coyote, and they went on and woke up all those who had been killed. They all went on home and arrived there safely.

When they got home, Wolf said to his brother, "You shall plant these pine nuts." He showed Coyote how to plant the seeds. He filled his mouth with pine nuts and chewed them up. Then he blew them out and scattered the seeds over the country. Pine-nut trees sprang up everywhere. But when Coyote filled his mouth with pine nuts, he chewed them up and swallowed them. He only spat out his saliva, and where this fell juniper trees grew. Coyote eats juniper berries now.

This is how the pine nuts come to be here.

After this, the people were going to turn into animals. Wolf said to his brother, "You are going to be a coyote. You will be a stealer." He became a coyote and now he steals and eats everything. Wolf said, "I am going to be a wolf and chase deer." He changed into a wolf and chases deer today. Birds, rats, chipmunks, squirrels, and all the other people turned into the animals and birds that they are today.

Wolf was going to make moccasins with the soles only stuck on, but Coyote said, "You had better sew on the soles, and sing a little while you are doing it."

<sup>128</sup> Also Rat, another species.

Wolf said, "I am going to kill deer, and I am going to smoke before I ever kill one. I am going to be that way. In that way, even if I kill deer they will continue to increase."

## 43. HAI'NANŪ

(The story of Hai'nanū is not told at Mono lake. The following is the beginning of a story heard at Bishop.)

On the northern side of White mountain where a canyon runs down into Fish Lake valley, there is a rock shelter blackened by smoke. It has a small hole through the roof. Here Hai'nanū lived with his parents and his brother, Pamukwa'zi.

Hai'nanū was very small. One day his mother and father went off to the east after acorns. They put Hai'nanū in a small basket and told his brother not to take him out. After the parents had been gone a long time, Pamukwa'zi wanted to see his little brother. He tried to look into the basket but could not see him. Then he stopped up all the holes in the house and opened the basket. Hai'nanū jumped out and began to run all over the house. His brother chased him everywhere. He could not catch him. Then Hai'nanū ran out through the hole in the roof which his brother had not closed up. Pamukwa'zi went out after him, but could not catch him. Hai'nanū ran away and disappeared.

Hai'nanū's parents, who had gone away, were killed. They never came back. Each day for three days, Pamukwa'zi went up on top of White mountain to look for them. He cried all the time. On the third day, as he stood there crying, Hai'nanū came up to him and said, "Brother, why are you crying? I am here."

After this, Hai'nanū and his brother started off together to wander.

(Their subsequent adventures include many which are the same as those in the former accounts and all are in the same vein. The story ends with Pamukwa'zi's adventures with Coyote and his rescue by Bat.)

## SOME SHOSHONI MYTHS

## 44. ORIGIN OF THE SHOSHONI

Once all the animals were people. Fox and Goose were the mother and father of the Shoshoni. They came from 'way off to the east somewhere, on the other side of the great water. That is why there are Shoshoni living so far east of Owens valley.

## 45. ORIGIN OF FIRE

Fox was the leader of the people. He was the most important and wisest man. He lived with Rat,<sup>124</sup> Hummingbird,<sup>125</sup> Bear,<sup>126</sup> Deer,<sup>127</sup> Rattlesnake,<sup>128</sup> Wildcat, and others. Hummingbird was the swiftest man. The people lived together, with Fox as their leader. He was always the first to think of a new thing.

At this time the people had no fire. They ate their food raw or dried. One day, about noon, Rattlesnake was on a mountain, resting. A piece of charcoal fell down from heaven. He did not know what it was or where it had come from. He went back, and that night the people talked about it. Fox knew what it was, but not where it had come from. He told Hummingbird to go far up in the sky the next day, stay there, and look for the place from which the charcoal had come. Hummingbird went up and stayed there a long time. About noon, he saw a fire off to the northeast. He came back and told the people about it. Fox said, "We had better go over and see it."

Fox decided that they would get the fire. Starting at their camp, he placed the animals at intervals, so that they could pass the fire from one to another when they got it. Rat was to stay nearest home. Fox was to get the fire and be first man. He was a fast runner and was to take the lead.

Fox went off to the northeast where the people lived who had fire. When he got there, the people welcomed him and gave a big circle dance. They danced around the fire. Fox had taken a piece of braided tinder to catch the fire and bring it home. While the people danced, Fox circled around the fire with the braid in his hand. Every time he got near the fire, he stopped and tried to light the braid, but it would not light.

The people were watching him. Finally he caught fire in the braid, made a big jump, and began to run. He had the people's fire because, when he took the fire, their fire went out. The people began to chase him. Fox ran hard. When they had almost caught him, he passed the fire on to the next man. Then the people caught Fox and killed him. They chased the next man, and just before they got him, he passed the fire on to the third. In this way each of Fox's men was killed, but the other people did not get the fire. Rabbit was next to Rat, who was the last man. When the fire was given to Rabbit, he took it and ran along, squealing loudly. Rat heard him and went out to meet him. When the people were about to catch Rabbit, he passed the fire to Rat. It was raining then, and there was just a little piece of the braid left. It had almost burned up. Rat took the fire, held it under his breast, and dived under a rock. The people could not get him there and went back home.

<sup>124</sup> Kau'a. <sup>125</sup> Muatwun'zi. <sup>126</sup> Pahavi'tshi. <sup>127</sup> Tü'ya. <sup>128</sup> Do'goa.



After this, the fire went into the sagebrush and the rock. That is why fire can be got out of sagebrush or rock now. And there is a red spot on Rat's breast where he burned himself with the fire when he held it out of the rain.

#### 46. TUHU'NI AND MOUNT WHITNEY

A community of people lived up in the mountains by Monachi. Bear, Coyote, and others were there, with Fox as their leader. Every day, they went out to hunt. They prepared the meat, dried the skins and furs, and left them at the camp when they went hunting again next day. They did this several days.

One day they came back and found all their things gone. They gathered together to discuss who had stolen them. They looked everywhere, but could not even find tracks. Fox said, "It was not anything on the ground. It must be something in the sky." The next day they went out to hunt again. They brought in deer, dried the skins and meat, and put them in the old place. They hoped to find out who had stolen their other things. The next morning they hunted. When they returned, the skins and meat were gone. Coyote said, "Let's move our camp." They moved from Monachi and continued to hunt. Their things were stolen again.

The next day, when they went hunting, they sent Hummingbird up to a mountain to watch the camp. He stayed there all day while the others hunted. After a while, he saw a big swarm of bees come down from the sky. He stayed up on the mountain and watched them. They took all the meat and skins, bit by bit, and flew away with them. Hummingbird followed. The bees went far off to the southwest, near the ocean. When they had gone so far that Hummingbird could see the ocean, they went over a ridge. Hummingbird said, "They must have their home back there."

Hummingbird went home and told Fox who it was that was stealing their things and where they lived. Fox said, "We will go tomorrow and find out." The next day, they all started out. Hummingbird led them. They went a long way, and Fox began to get angry. He said, "How far are these things? Are you sure this is the right direction?" Hummingbird said, "Yes, I am sure. They went over this hill. They must be on the other side." The people went over the hill, and saw a cave. They looked down and saw bees flying all around it, going in and out. When they got there, Fox said, "Our things must be inside. I'll be first to go in and see."

Fox went inside the cave and saw that it was full of bees. One was hairy and larger than the rest. The other bees hunted for him and brought him meat and furs. When Fox went in to get the meat, the big bee came after him with his knife. Fox ran and the bee pursued him. It chased Fox and all the animals away. They ran because they had no weapons. Fox was the fastest and wisest. He let all the men go in front of him and stayed behind as last man. If Fox were killed, the bee could get all the other people.

The bee tried to kill Fox, but Fox dodged to the left every time and the bee could not get him. After a while, Fox said, "What is the use of dodging to the left every time? I want to dodge to the right." The first time Fox dodged to the

right, the bee struck him and killed him.<sup>129</sup> Then the bee killed all the other animals until he came to Hawk.<sup>130</sup> Hawk was a blue hawk, the fastest of all the animals. The bee started after him, but Hawk was too fast and the bee could not catch him. Hawk went to a lake and dodged through the cottonwoods around it. The bee was right after him. He went into the ground and came up again, but the bee was still behind him. He went all over the world, but the bee kept after him.

After a while, Hawk grew tired. He came to Mount Whitney,<sup>131</sup> and thought of making a trap there. He took a long feather from each wing and placed them on the south side of Mount Whitney.<sup>132</sup> When the bee came through he was caught in this trap, and Hawk killed him. Then Hawk went on and stopped at a hill near Black rock, which is now called Tuhu'ni mountain.

#### 47. RACE TO KOSO SPRINGS

There were many animals over by the ocean. The ground animals were to have a race with the sun, the stars, the birds, and the other people of the sky. Sun was leader of those in the air, and Fox was leader of the ground animals. Before they began the race, they had a fire built at Koso.<sup>133</sup> Roadrunner<sup>134</sup> was judge, and Duck was in charge of the fire. It was agreed that the winners should push the leader of the losers into the fire. The race was to end at Koso. Everyone went to the coast to begin the race.

When they had reached the coast and were lined up ready to go, Beetle saw a piece of arrow cane that he thought was very fine. He decided to pack it along. He put it across his back sideways and it blocked the other runners. They said, "Throw that thing away. We can't run if you carry that." Beetle said, "No. It is pretty. I want to take it along." His partners became angry. The cane blocked them, and they could not run. They said, "Throw it away or we shall lose. If we lose, we shall be burned."

The race began. As they went along, Frog took big, slow jumps. Beetle was still packing the cane. The animals in the air were slow but were coming. Beetle was ahead and the others could not get past him. When they got close to the finish, Beetle was first and Frog was next. But Frog took a big jump and passed the line. Roadrunner said that Frog won. Beetle was second. Those in the air lost.

Because Sun was leader of the people of the air, the animals decided to push him into the fire. But the animals said, "Let's not push Sun into the fire. We shall have no light." Fox said, "If *they* had won, they would push *us* into the fire." They pushed Sun into the fire, and there was no light for a year.

Because Fox was creator, he decided to make a new sun. The new sun is high, not low like the old one. The cane that Beetle packed from the coast still grows around the springs.

<sup>129</sup> Compare this episode with that in the Paiute tale of Wolf and Roadrunner in which Coyote dodges in a similar manner.

<sup>130</sup> Tuhu'ni. The Tuhu'ni of the Paiute story of the creation of the world, not Tuhuki'ni<sup>1</sup>.

<sup>131</sup> The highest peak in the United States. It is just west of Lone Pine.

<sup>132</sup> These feathers are the Little Whiteheads. <sup>133</sup> Now Koso (=fire) hot springs. <sup>134</sup> Ũi'pi.

## MYTH SONGS

The songs numbered 1 to 9 were recorded by Tom Stone on the phonograph. Number 10 was sung by George Collins and number 11 by Bridgeport Tom.

No. 1  $\text{♩} = 280$

Da' vo chi ki ta nū' wo' ma hai' nu ga hai' nu va

Da' vo chi ki ta nū' wo ma hai' nu ga hai' nu va

No. 2.  $\text{♩} = 328$

Pa' vo hi ko no' p'i Pa' vo hi ko no' p'i Pa' vo hi ko no' p'i

No. 3.  $\text{♩} = 320$

O vai tsū gū nū gū nū gū o vai tsū gū at si aṅ wo d'a no va no gi

This song refers to Coyote's power which "comes from the cocklebur."

No. 4.  $\text{♩} = 185$

Ta raṅ' i Ta raṅ' i Ta raṅ' i Ta raṅ' i Ta raṅ' i Ta raṅ' i

pa zai' wū nuṅ wa pa' ha mū tu' wū tu pa zai' wū nuṅ wa

pa ha wū' d'ū hiki

No. 5.  $\text{♩} = 300$

Tu hu ki' ni nū wū pa zai yuṅ ū dū pa zai yuṅ ū dū

Tu hu ki' ni nū wū pa zai yuṅ ū dū pa zai yuṅ ū dū

An exact translation of this could not be obtained. It was interpreted: "I am Tuhuki'ni"; my wings make a noise when I fly."

## No. 6. ♩ = 340

Pa zi a wa ni nū pa za wai yu pa pa d'u d'u

Pa zi a wa ni nū pa za wai yu pa pa d'u d'u

## No. 7. ♩ = 185

Ki a o' nu Ki a o' nu Ki a o' nu Ki a o' nu

## No. 8. ♩ = 175

Hai' na hai' na Hai' na nu hai' na

Hai' na hai' na Hai' na nu hai' na

## No. 9. ♩ = 260

Pa' ma kwa'jū wai' nūi dū' Pa' ma kwa'jū wai nū i dū

## No. 10.

Ai du' ka na wi voi' wi voi' Ai du' ka na wi voi' wi voi'

Ai du' ka na wi voi' wi voi' Ai du' ka na wi voi' wi voi'

This song means, "I am Aidukana." Aidukana is a small bird that sings at pine-nut time.

## No. 11.

Tse' na ha ha Tse' na ha ha

**BIBLIOGRAPHICAL ABBREVIATIONS USED**

- AES-P** American Ethnological Society—Publications  
**JAFL** Journal of American Folk-Lore  
**UC-PAAE** University of California Publications in American Archaeology  
and Ethnology