

ANTHROPOLOGICAL PAPERS
OF THE
American Museum of Natural
History.

Vol. II, Part II.

THE NORTHERN SHOSHONE.

BY
ROBERT H. LOWIE.

NEW YORK:
Published by Order of the Trustees.
January, 1909.

American Museum of Natural History.

PUBLICATIONS IN ANTHROPOLOGY.

The results of research conducted by the Anthropological staff of the Museum, unless otherwise provided for, are published in a series of octavo volumes of about 350 pages each, issued in parts at irregular intervals, entitled Anthropological Papers of the American Museum of Natural History. This series of publication aims to give the results of field-work conducted by the above department, supplemented by the study of collections in the Museum.

The following are on sale at the Museum at the prices stated:

- Vol. I. Part I. Technique of some South American Feather-work. By Charles W. Mead. Pp. 1-18, Plates I-IV, and 14 text figures. January, 1907. Price, \$0.25.
- Part II. Some Protective Designs of the Dakota. By Clark Wissler. Pp. 19-54, Plates V-VII, and 26 text figures, February, 1907. Price, \$0.50.
- Part III. Gros Ventre Myths and Tales. By A. L. Kroeber. Pp. 55-139. May, 1907. Price, \$0.25.
- Part IV. Ethnology of the Gros Ventre. By A. L. Kroeber. Pp. 141-282, Plates VIII-XIII, and 44 text figures. April, 1908. Price, \$1.50.
- Part V. The Hard Palate in Normal and Feeble-minded Individuals. By Walter Channing and Clark Wissler. Pp. 283-350, Plates XIV-XXII, 8 text figures, and 19 tables. August, 1908. Price, \$0.50.
- Part VI. Iroquois Silverwork. By M. R. Harrington. Pp. 351-370, Plates XXIII-XXIX, and 2 text figures. August, 1908. Price, \$0.50.
- Vol. II. Part I. Mythology of the Blackfoot Indians. By Clark Wissler and D. C. Duvall. Pp. 1-164. September, 1908. Price, \$1.00.
- Part II. The Northern Shoshone. By Robert H. Lowie. Pp. 165-306, Plate I, and 20 text figures. January, 1909. Price, \$1.50.

ANTHROPOLOGICAL PAPERS
OF THE
American Museum of Natural
History.

Vol. II, Part II.

THE NORTHERN SHOSHONE.

BY
ROBERT H. LOWIE.

NEW YORK:
Published by Order of the Trustees.
January, 1909.

ANTHROPOLOGICAL PAPERS
OF THE
AMERICAN MUSEUM OF NATURAL HISTORY
VOL. II, PART II.

THE NORTHERN SHOSHONE.

BY ROBERT H. LOWIE.

CONTENTS.

	PAGE.
INTRODUCTION	169
I. ETHNOLOGY	171
History and Geography	171
Material Culture	173
Stone, Bone and Shell Implements	173
Preparation of Hides	175
Pottery	177
Embroidery and Weaving	177
Clothing and Personal Decoration	179
Dwellings	182
ECONOMIC LIFE	184
Hunting	185
Fishing	185
Food	187
Transportation and Trade	189
WARFARE	191
GAMES	195
ART	199
Decorative Art	200
Music	206
SOCIAL ORGANIZATION	206
Terms of Relationship	209
Marriage	210
VARIOUS CUSTOMS	211
Names	211
Salutation	211
Smoking	212
Menstrual Lodge	214
Burial	214
DANCES	216

	PAGE
RELIGION	223
The Soul	226
Ghosts	227
Medicine	227
Charms	229
CONCEPTIONS OF THE UNIVERSE	230
MISCELLANEOUS	232
II. MYTHOLOGY	233
1. The Creation of the Shoshone	236
2. Wolf and Coyote	239
3. The Theft of Fire	244
4. The Theft of Pine-nuts	246
5. The Flood	247
6. Coyote and his Daughters	248
7. Iron-Man	251
8. The Sun	252
9. The Bear and the Deer	253
10. The Weasels and the Giants	254
11. Dzoavits and the Weasels	257
12. Dzoavits and Mosquito	259
13. The Weasel Brothers	260
14. Dzoavits and the old Woman	261
15. Dzoavits	262
16. Coyote and the Rock	262
17. The Bungling Host	265
18. Porcupine and Coyote	267
19. Skunk	268
20. Skunk and Coyote	270
21. Skunk and the Mountain-Lion	271
22. The Bull-frog and the Elk	271
23. Coyote Tales	272
24. Lodge-Boy and Thrown-Away	280
25. The Boy's Travels and the Water-Youths	283
26. The Boy who visited his Grandfathers	285
27. The Disobedient Brother	287
28. The Sheep-Woman	288
29. Thunder	290
30. The Bad Medicine-Man	290
31. Cannibal Stories	291
32. The Buffalo who Stole an Indian Girl	293
33. The Stolen Wife	293
34. The Horse-Woman	294
35. The White Man and the Monster-Bird	294
36. The Poor Boy and his Horse	295
37. The Bear's Son	298
38. Ghost Stories	299
39. Enga-gwacu's Experiences in the Underworld	301
BIBLIOGRAPHY	303

ILLUSTRATIONS.

PLATES.

- I. Moccasins. Fig. 1 (Museum No. 50-6403 B), length 25 cm.; Fig. 2 (50-1141 A), length 14 cm.; Fig. 3 (50-6402 B), length 25 cm.; Fig. 4 (50-6409 A), length 25 cm.

TEXT FIGURES.

	PAGE
1. Steatite Cup	174
2. Hide tied to a Frame for Tanning	175
3. Arrangement for Smoking a Tanned Hide	176
4. Loom for Bead-weaving	177
5. Outlines of Shoshone Basket-forms	178
6. Pattern of a Shoshone Moccasin	180
7. Bead Necklace	182
8. Salmon-gig	186
9. Lemhi Hearth and Drill. Wind River Drill	189
10. Cradle-board	190
11. Set of Dice	197
12. Buckskin Ball	198
13. "Spreading Design" on Moccasins	201
14. Beaded Strip on Dance-legging	202
15. Beaded Strip on Dance-legging	202
16. Parfleche Decoration	203
17. Parfleche Decoration	204
18. Parfleche Decoration	205
19. Designs on a Wind River Drum	207
20. Musical Instrument	219

INTRODUCTION.

In the spring of 1906, the writer left New York on a Museum expedition to the Shoshone of Lemhi Agency, Idaho. As there were rumors that the Lemhi people had already been removed to Fort Hall in the southeastern part of the state, it was necessary to stop off on that reservation in order to obtain authentic information on this point. After a few days' delay at Inkom, Pocatello and Ross Fork, I proceeded to Lemhi and remained there for the remainder of the summer, the removal of the Indians having been postponed until the following spring. While at Lemhi, I enjoyed the kind hospitality of Mr. Eugene Duclos, the superintendent of the reservation. To Dr. Murphy, the government physician, to Mr. J. P. Sherman of Owyhee, Nevada, and to Mr. Faulkner, a half-breed Shoshone from Fort Hall, whom I met in New York, I am indebted for a few details. Some facts of comparative interest were revealed in a conversation with Mr. H. H. St. Clair, who had visited the Wind River Reservation in Wyoming, and I have also drawn on the notes obtained by Mr. St. Clair in connection with specimens collected for the Museum. Professor Franz Boas kindly offered me the use of the Shoshone texts recorded by Mr. St. Clair; it merely proved practicable, however, to call attention to some points of comparative interest revealed by this additional material. As much of the material culture of the Shoshone has disappeared, it seemed advisable to utilize the information buried in older literature and to weld it, together with my field-notes, into a somewhat systematic, though necessarily brief, account of the Northern Shoshone. Mr. Herbert J. Spinden's paper on *The Nez Percé Indians* (Memoirs of the American Anthropological Association, Volume II, Part 3, pp. 165-274) appeared too late to be adequately used for comparative purposes.

The majority of the myths were told by old informants and taken down from the translation of my interpreters. Several stories were told in the Shoshone-English jargon of a middle-aged Indian sufficiently conversant with English to make himself understood. The tales of Iron-Man, the Bear and the Deer, and some of the Dzo'avits and minor Coyote stories were recorded as texts. The footnotes to the myths are not exhaustive, calling attention only to striking similarities and to homologies of compara-

tive interest. In order to facilitate both comparative studies and a survey of the incidents of each story, every paragraph has been furnished with head-lines in marginal indentations. Though the representation of tales by such skeletal outlines as suggested by Mr. Joseph Jacobs at the International Folk-Lore Congress of 1891 did not prove practicable in the present stage of the catchword movement, the superiority of even the headlines here presented over the conventional abstracts appended to collections of North American tales will, I think, be conceded.

As the time at my disposal permitted but a very superficial consideration of linguistic questions, no attempt is made in the following paper to render with more than approximate accuracy the intricacies of Shoshone phonetics. A constant error, which, however, it was not deemed advisable to remedy by wholesale correction, is the substitution of surds for sonants pronounced with surd force. Thus, *p* in *pī'a* does not represent the English sound, but a medial, and the same applies to *t* and *k*.

<i>a, e, i, o, u</i>	have their continental sounds.
<i>ä, ö, ü</i>	are approximately the modified German vowels.
<i>E</i>	an obscure vowel.
<i>i</i>	whispered final vowel.
<i>v</i>	Spanish <i>b</i> .
<i>r</i>	"Shoshone <i>r</i> ," related to <i>d</i> .
<i>dz</i>	intermediate between English <i>dz</i> and <i>j</i> in judge.
<i>x</i>	German <i>ch</i> in <i>ach</i> .
<i>c</i>	English <i>sh</i> .

ROBERT H. LOWIE.

NEW YORK,
December, 1908.

I. ETHNOLOGY.

HISTORY AND GEOGRAPHY.

The Shoshone, or Snakes, constitute the northernmost division of the Shoshonean family. They occupied western Wyoming and Montana, central and southern Idaho, northern Utah and Nevada, and all but the westernmost part of Oregon. Offshoots of the tribe fished on the Des Chutes every spring,¹ and were even found on the upper Willamette (Multnomah);² so that the boundaries customarily assigned to Shoshone territory must be extended rather considerably towards the west. In Utah, most of the settlements were north of Great Salt Lake in Weber, Bear and Cache Valleys and in the neighborhood of Goose Creek Mountains. In Nevada, several bands roamed from Humboldt River to a hundred miles south, the chief of one of them living near Honey Lake, California.³ In Wyoming, the special territory of the Shoshone was on Green and Sweetwater Rivers; and they are said to have extended eastward as far as the North Platte.⁴

The earliest notice of a meeting with the tribe is due to Lewis and Clark, who sighted the first Shoshone in southwestern Montana, and, after crossing the divide, visited the village on Lemhi River in August, 1805. From explicit statements on the part of natives as well as from their riding-gear, they gathered that there had already been intercourse with Spanish traders.⁵ From early accounts it is clear that the only constant allies of the Snakes were the Dac̄i'ba (Tushepaws), a subdivision of the Flathead, who joined their fishing-parties and accompanied them on their hunting excursions into the Plains.⁶ The Bannock, though never hostile, do not seem to have afforded their congeners any protection against their eastern foes in the early days. Largely on account of their comparative lack of firearms, perhaps partly on account of their natural timidity, the Shoshone were warred upon and despoiled of their possessions by the majority of Plains tribes. Thus, in the summer of 1805, the Atsina had deprived them of their skin-lodges and stolen many of their horses.⁷ On their westward trip Lewis and Clark met a number of tribes which were in the habit of harassing the Snakes. The Mandans were preparing an expedition against them,

¹ Lewis and Clark, III, 147; IV, 366.

² *Ibid.*, IV, 280.

³ Burton, 474; Schoolcraft, V, 201.

⁴ Schoolcraft, V, 199.

⁵ Lewis and Clark, IV, 74, 77.

⁶ *Ibid.*, III, 27; Irving, (b) I, 274.

⁷ Lewis and Clark, II, 383; III, 38.

the Hidatsa had captured Shoshone women, the Arikara professed to have learned the bead-making industry from Shoshone prisoners,¹ the Blackfoot and Crows were dreaded enemies,² though the former were occasionally repelled by both Bannock and Shoshone.³ The Wyoming Shoshone had to suffer from the depredations of the Cheyenne and Arapaho.⁴ In the south the Shoshone had to contend against the Ute until a treaty of peace was concluded under the influence of Brigham Young.⁵ Practically all the Columbian tribes, such as the Nez Percé, Cayuse and Walla Walla, were hostile;⁶ but against some of these the Shoshone seem to have held their own.⁷ Some of the western bands were at war with the Klamath.⁸ Of course, practically none of these statements as to tribal relations applies rigorously to all the local Shoshone groups, or to any one group at all periods. In some cases friendship and hostility alternated irregularly. Thus, the Crow in 1806 were temporarily at peace with the Snakes,⁹ ousted them from the upper Missouri region in 1822,¹⁰ were allies in 1842 against the Gros Ventres, Ogallala and Cheyenne,¹¹ and in still later times formed a confederation with Snakes, Bannock and Nez Percé against the Blackfoot, Sioux, Cheyenne and Arapaho.¹² Similarly, the Ute, who in 1834 were reported as at war with the Shoshone,¹³ were found at other times at peaceable rendezvous on Green River with Shoshone, Nez Percé, and Flathead Indians.¹⁴

While the Bannock have occasionally given the government cause for forcible intervention, the relations of the Shoshone to the whites, with the exception of local disturbances,¹⁵ have been almost uniformly amicable. The friendship of the Lemhi was tested in 1877, when they remained neutral, refusing to join the Nez Percé under Chief Joseph. The Shoshone are now confined to three reservations, Fort Hall, Idaho; Wind River Reservation, Wyoming; and Western Shoshone Reservation, Nevada. The Lemhi were moved to Fort Hall in 1907. The total population is probably about 3300, corresponding to an estimated total of 4000 in 1847 for Shoshone and

¹ Lewis and Clark, I, 210, 220, 249, 272, 283.

² *Ibid.*, II, 252; V, 270. Wyeth, 206-7. Irving, (b) II, 159.

³ Ross, I, 226. Townsend, 242.

⁴ Fremont, 127.

⁵ Remy, I, 291.

⁶ Lewis and Clark, IV, 280, 331, 362; V, 6, 24, 106. Ross, I, 223, *et passim*.

⁷ Lewis and Clark, III, 145, 149, 168.

⁸ Gatschet, 28.

⁹ Lewis and Clark, V, 273.

¹⁰ Schoolcraft, V, 198.

¹¹ Fremont, 41, 59, 146.

¹² Clark, 14.

¹³ *Ibid.*, 338.

¹⁴ Parker, 80, 83.

¹⁵ Bancroft, 247, 259-60, 433, 515-16.

Bannock combined.¹ Lewis and Clark's estimate of over 13,000² and Ross's of 36,000³ are of course purely conjectural.

While by community of habitat and frequent intermarriage the Shoshone are most closely affiliated with the Bannock, they belong linguistically to the same subdivision as the Comanche, who are commonly regarded as a rather recent offshoot from the Wyoming Shoshones.⁴

The theory has been put forward that the Shoshone formerly occupied the Plains country and were driven westward by the attacks of Prairie tribes. According to Brinton,⁵ all the Shoshoneans once inhabited the area between the Great Lakes and Rocky Mountains. In a recent paper, Professor Kroeber finds this view "highly improbable on account of the general distribution of dialectic groups" and "without support on linguistic grounds."⁶ This conclusion is corroborated by the complete absence of migration legends among the Lemhi and Nevada Shoshoneans, and by a number of cultural traits. The old type of Shoshone dwelling, the development of fishing, the chase for small game, the weaving of sage-brush bark and of rabbit-skin blankets, the extreme simplicity of their social organization, the virtual absence of buffalo tales and the mythological importance of the coyote and the wolf, all bear out the supposition of a long occupancy of the Plateau region. The historically recorded westward movements of Shoshone bands driven by Plains tribes thus shrink into purely local migrations not affecting the tribe as a whole. The influence of Prairie culture is, of course, undeniable, but its operation belongs to a relatively late period.

MATERIAL CULTURE.

Objects of Stone, Bone and Shell. The Shoshone made knives by breaking pieces of obsidian,⁷ which was common in their country, and selecting suitable, sharp-edged fragments, often of irregular shape. A piece an inch or two long was not rejected so long as it would cut. The edge was renewed by means of an elk or deer horn. Sometimes a wooden or horn handle was attached, but this was frequently lacking.⁸ In fashioning arrow points, similar pieces of obsidian were broken off, laid upon a hard stone,

¹ Schoolcraft, VI, 697.

² Ibid., VI, 118-119.

³ Ross, I, 251; II, 150.

⁴ Mooney, (a) 1043. Kroeber, (d) 111.

⁵ Brinton, 121.

⁶ Kroeber, (d) 165.

⁷ Obsidian (du'p'i) is still favorably compared with iron, because it is nā'rōyunt (powerful, strong), which iron is not.

⁸ Lewis and Clark, III, 19; Wyeth, 213.

and struck with another stone or finished with a deer or elk horn. The points were about three-quarters of an inch long, half an inch wide and rather thin. According to Wyeth, those intended for hunting were widened, so that the head might be withdrawn with the shaft, while arrows for war lacked this feature.¹ The Shoshone had no axes; smaller branches were seized and broken with the hands, for larger trunks they had to depend on windfalls. Wood was split by means of a sharpened antler.²

Lewis noted pots of white soft stone which became black and very hard by burning.³ According to information obtained by the writer, the stone formerly employed by the Shoshone was called to'sa-tak (white + ?) or ba'mu-tak (tobacco + ?). As it is known that the Shoshone made steatite pipe-bowls,⁴ there can be little doubt that the vessels seen by Lewis were

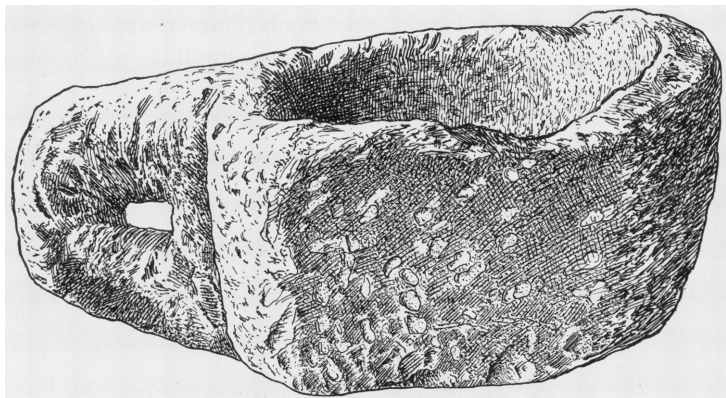


Fig. 1 (50-1165). Steatite Cup. Diameter, 12 cm.

of the same material. Wyeth pictures a "stone cooking pot and mortar" of pure lava, truncate, but curved at the bottom, widening towards the opening and recurved at the top. In his text, he states that these pots, which had a capacity of about two quarts, were very rare, and that he never saw them used either as mortars or pots, though he believes they could have stood fire as a boiling-vessel.⁵ The Museum contains a (probably unfinished) flat-bottomed steatite cup with handle from Wind River; the outside bears the marks of a picking instrument (Fig. 1). Stone mortars and pestles were seen by Culin among the Washakie Shoshone and Fort Hall

¹ Wyeth, 212; Lewis and Clark, III, 12, 19.

² Lewis and Clark, III, 9, 19.

³ Ibid., III, 19.

⁴ Wyeth, 214.

⁵ Ibid., 211.

Bannock.¹ Stone scrapers consisting of thin segments of quartzite, made by striking the rock a smart blow, were found by Leidy both in actual use and in an old grave.² They were circular or oval, sharp-edged, convex on one side and flat on the other.

Awls, salmon-gigs, and sometimes the caches in the hand-game, were of bone. Besides antlers, sharpened ribs were used as scrapers in the preparation of hides. Drinking cups and spoons³ were made of mountain-sheep or buffalo horn. In the manufacture of bows, the horns of mountain-sheep and elk were used, after being molded by heating and wetting; they were worked smooth by scraping with sharp stones and drawing between two rough stones.⁴ Shells were used for personal decoration only. Abalone ornaments were obtained in trade from the coast Indians.⁵

Preparation of Hides. Buffalo, elk, and, in recent times, cowskins,

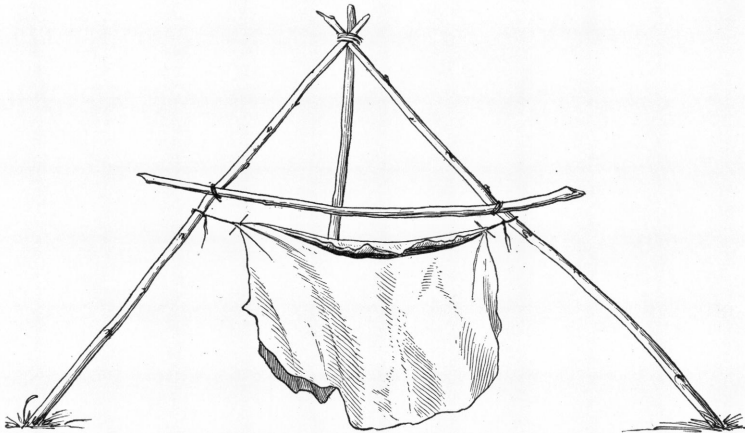


Fig. 2. Hide tied to a Frame for Tanning.

were stretched out on the ground and pegged down; whereas deerskins were hung up (Fig. 2). The hair is removed either by means of the elk-horn scraper having an iron blade secured by a buckskin thong, or with a horse's rib. The flesh is removed with the typical serrate Prairie fleshing tool. The brains of a deer were formerly dried for a length of time varying from a few days to several weeks, then boiled with deer-bones, and the mixture was rubbed in to soften the hide. The hide is put in cold water, wrung

¹ Culin, 13, 89.

² Leidy, 653.

³ Spoons were sometimes made of wood (Townsend, 260).

⁴ Wyeth, 212.

⁵ Lewis and Clark, II, 372, 378.

out, suspended from a cross-beam and scraped. The scraper is either the elk-horn adze of the Plains, or a small elliptical sharp-edged stone. The scraping is continued until one side is perfectly white and smooth. The skin is repeatedly immersed in water, wrung and scraped in this fashion. In wringing, the left hand seizes one part of the hide from below, and the right twists the portion directly beneath, while the worker sits on the ground. The wringing operation is continued *ad infinitum*, the main worker being relieved from time to time by other women of the family or by visitors. Instead of sitting on the ground, the worker will sometimes tie the hide to a frame; standing before it, she twists and untwists every section of the hide

in succession about a wringing stick. In smoothing the skin, it is often placed across a sinew cord stretched between two supports, and vigorously moved back and forth. This method is said to have been used regularly with buffalo hides. Once I saw the cord stretched vertically instead of transversely, one end being attached to a tree near the ground and the other several feet above. The fibres are carefully removed on one side and remain on the other. Nowadays, as a rule, but one side is smoked, especially in making gauntlets for trade; formerly both sides were usually smoked.

Two smoking - frames were observed by the writer.

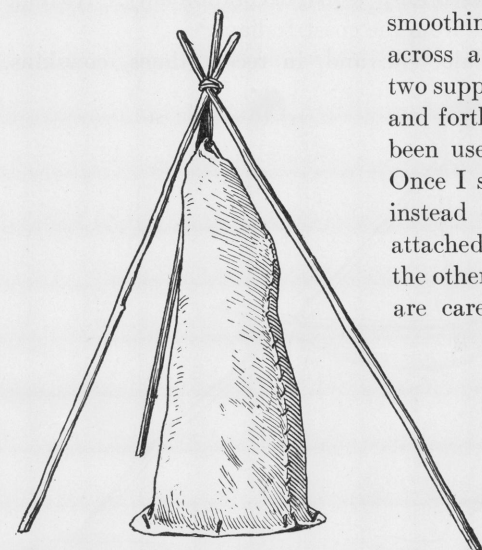


Fig. 3. Arrangement for Smoking a Tanned Hide.

One consisted of a cross beam connecting the stump of a branch with the fork of two poles tied together so as to rest on the ground as the sides of an isosceles triangle. On one side quite near the tree, a hole was made, perhaps 45 cm. deep, and a fire built. On the one occasion when the process of smoking itself was witnessed, the deerskin was sewed together so that the side to be smoked formed the inner surface of a hollow cylinder. The lower end of the hide was staked down with wooden pegs to the perimeter of the firehole, the upper part was tied to the crotch of a tripod frame (Fig. 3). The woman built a fire of wooden shavings in a one-foot excavation. The smoke played on the inner half of the skin for from ten to fifteen minutes, turning it yellow.

According to Mason,¹ the Shoshone employed three kinds of buckskin, — white, yellow and brown. The hair was often removed by rolling up the hide in ashes wet with warm water for a few days. "The hair was then removed by means of a wooden knife, a rib, or in later times with an old case-knife or bit of hoop-iron. The yellow and the brown skins received their tint by drying them over a smoldering fire of dry willow for the former and green willow for the latter color. The skins were vigorously pulled and stretched in every direction while the drying and smoking were going on." Mason's account is probably derived from descriptions of the method of Paiute and Ute tanners, whose implements are reproduced in his paper (Plates XC and XCII).

Pottery. "Cō'go-wī'towE," earthen pots, were referred to by several of my informants, and an old woman professed to have seen some in her youth. The existence of pottery is affirmed by Lewis,² who speaks of "pots in the form of a jar made either of earth, or of a white soft stone." Still

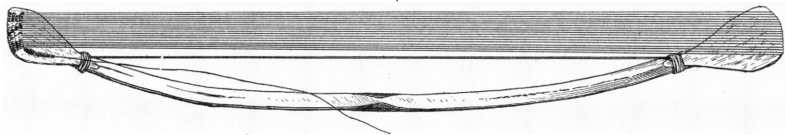


Fig. 4 (50-6404.) Loom for Bead-weaving. Length, 55 cm.

more explicit is a statement by Ross, who pronounces the Shoshone the best of western potters. "The clays to be found all over their native soil are of excellent quality, and have not been overlooked by them." Reference is made to cylindrical kettles and water-jars with stoppers, which were also used for holding fish, oil and grease.³

Embroidery and Weaving. The designs produced with quills and in beadwork will be considered later. Nowadays, in beading, the women frequently employ a bow-shaped loom notched at both ends for the reception of the single strings (Fig. 4). The use of looms in modern beadwork is rather common on Indian reservations, especially in the schools. The frame is, however, generally rectangular,⁴ instead of being arched as among the Shoshone. The process of embroidering resembles the second variety of Menomini beadwork as illustrated by Hoffman.⁵ Where beads are sewed directly on cloth or buckskin, the Shoshone, as a rule, have no definite system

¹ Mason (a) 572.

² Lewis and Clark, III, 19.

³ Ross, I, 273-4.

⁴ Hoffman, 269, fig. 45.

⁵ Ibid., 271, fig. 47.

of stitching. In this respect, however, two Museum specimens form an exception. A number of beads are strung together and sewed on, the stitch passing down to the next row, where an equal number is strung in the opposite direction. Vertical bands result, producing the ridged effect characteristic of Dakota beadwork, while on the other side of the fabric the stitches run in straight parallel lines marking the borders of the bands.

Sage-brush bark (wa'dzipi) was used for weaving baskets, bags (wa'-

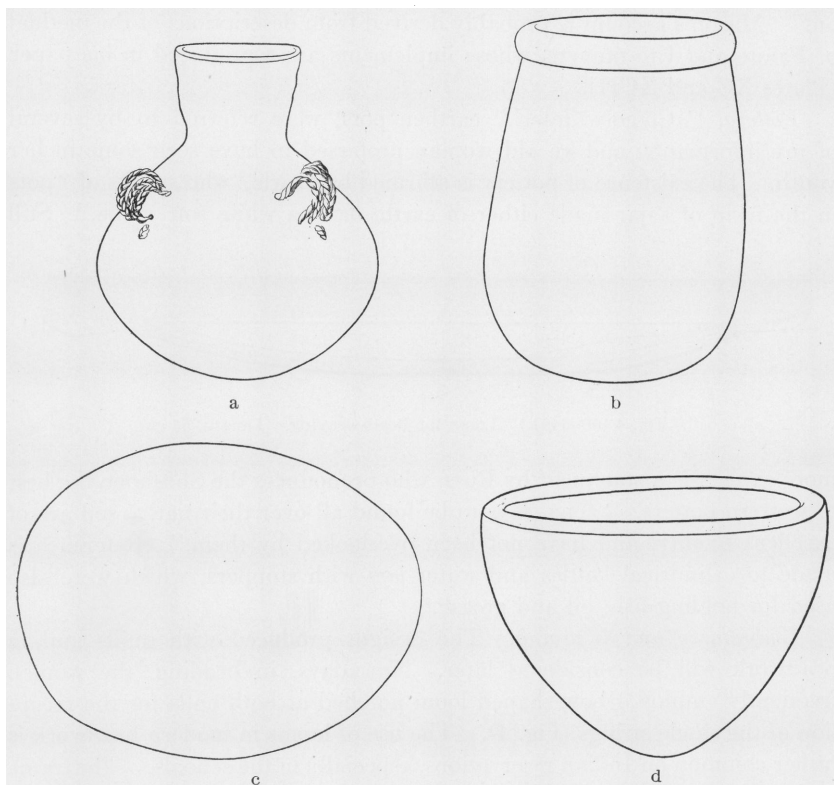


Fig. 5: a (50-2333), height, 27 cm.; b (50-6418), height, 33 cm.; c (50-6429), diameter 50 cm.; d, from Schoolcraft. Outlines of Shoshone Basket-forms.

dzi-mō'gots) and blankets. For the latter purpose, the skins of cottontail and jack-rabbits, ground-hogs and other small animals were also employed. Mats were manufactured from rushes. The forms of Shoshone baskets, so far as known to the writer, are illustrated in Fig. 5. The technique of the basketry was either coiled or twined. Basket hats, roasting trays (Fig. 5, c), gathering baskets (Fig. 5, b), and fans were twined; water-bottles (Fig.

5, a), gambling trays, berrying baskets, and cooking vessels (Fig. 5, d) were coiled. The latter were made of long tough roots wound in plies around a center. The plies were held together by a small root passed through a space made by forcing an awl between the two last plies, and winding the root under the last and over the one to be added in the progress of formation.¹ This vessel was also used for a drinking cup, and was worn as a hat by women on the march. Dice trays were of a three or four-rod vertical foundation. Water bottles were rendered tight by pitching. Several Museum specimens are round-bottomed and supplied with inwoven horsehair braids for handles. Some have a two-rod foundation, changing to one-rod near the rim. The gathering baskets are of twilled openwork twine. Professor Mason notes the peculiar twisting of the warp elements, which, instead of rising vertically, make about one-fourth of a turn from the perpendicular. Both these baskets and the other weavings in diagonal twined work are furnished with a coiled border.² The manufacture of cordage will be discussed later in connection with fishing.

Clothing and Personal Decoration. Lewis and Clark found the Shoshone rather well dressed, in the typical Plains fashion.³ The blanket robe was the same for both sexes, except that the women's was smaller. It consisted of buffalo, or more commonly of antelope, deer or bighorn skin, dressed with the hair. It was thrown loosely over the shoulders, and drawn together by the hands, or confined with a girdle in cold weather. Some robes were of beaver, wolf and ground-hog skin, and there is testimony for the former use of woven rabbit skins. In the summer, elk skins dressed without the hair were commonly employed.

The moccasins were of deer, elk, or buffalo skin dressed without the hair; but, in winter, moccasins of buffalo skin had the hair inside. There was one seam on the outer edge of the foot. According to my informants, moccasins were stuffed with sage-brush bark in the cold season.⁴ Some young men ornamented the tops of their moccasins with polecat skins, trailing the tail at their heels. Nowadays practically none of the women's moccasins are beaded, and many of the men's are likewise undecorated. The Shoshone and Bannock made their moccasins in one piece.⁵ In manufacturing the footgear for her family, the housewife cuts off a number of

¹ Wyeth, 211.

² Cf. Mason, (b) 489-496.

³ Lewis and Clark, II, 372, 377-9; III, 4-6.

⁴ Cf. Dixon, (a) 156.

⁵ Clark, 258.

pieces of tanned buckskin, about ten inches wide for adults. One edge of these strips is incised, so as to leave two adjoining semi-circular projections from the uncut portion; the point of intersection of these projections marks the beginning of the seam in the finished product (Fig. 6). One of the two symmetrical halves is then folded over the other, and sewed to it with awl and sinew. Before the folding over, the part designed for the upper receives a short horizontal incision and a much longer one perpendicular to it, marking the place for the insertion of the tongue and for the turning up at the back; holes are pierced for the sinew lace. This method agrees with that anciently employed by the Blackfoot, but varies from that in recent use among Plains tribes wearing hard-soled moccasins. I noted a single instance of a moccasin of Algonquin style with a seam in the middle of the upper. There were usually several triangular or rectangular trailers.

At home, men and women were often barefoot.

The women's leggings were of antelope skin, reaching to the knee and secured by a garter below. They are often united with the moccasin. The men's leggings were of the same material; but very long and full, each legging being formed of almost an entire skin. The tail was worn upwards, while the deeply fringed neck trailed behind. The upper part was left open, so as to permit the legs of the skin to be drawn beneath a girdle both

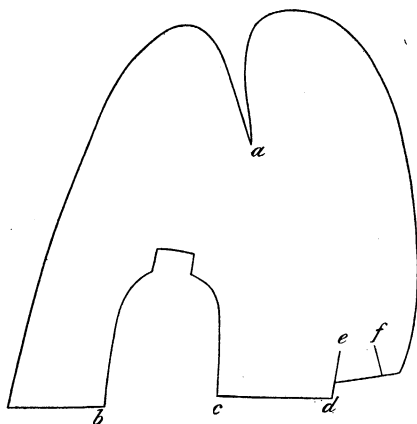


Fig. 6. Pattern of a Shoshone Moccasin.

before and behind; while the wide part of the skin covered the buttocks and extended in front so as to render a breechcloth unnecessary. Townsend, however, notes square clouts fastened with a thong, which were worn by both men and women.¹ The leggings had deeply fringed flaps at the sides, which were sometimes ornamented with bunches of hair taken from a slain enemy. Long beaded strips commonly decorated the sides.

The men's shirt was of deer, antelope, bighorn, or, more rarely, elk skin, dressed without the hair; it reached nearly half way down the thigh. The sides were sewed, fringed and ornamented from the bottom upwards to within six or eight inches of the sleeve. The sleeves were fringed below and

¹ Townsend, 246, 252-4, 261.

on the sides above the elbow, being plain from elbow to wrist and fitting the arm tightly. There were wide, richly quilled or beaded shoulder straps, lacking in the women's chemise. The chemises were closed at the sides; except for women nursing children, in which case there was an opening as low as the waist. The breast was generally ornamented with porcupine quill embroidery. The women wore a girdle of dressed leather. In disengaging their arm from a sleeve, men and women drew it out by means of the opening underneath the arm and threw the sleeve behind the body. Women sometimes attached an awl-case to the front of their shirts.

The tippet of the Shoshone is described by Lewis as the most elegant Indian garment ever seen by him, its collar being a strip of otter fur about four or five inches wide, cut out of the back of the skin, the eyes and nose forming one extremity and the tail the other. Beginning a little behind the ear at one edge of the collar and proceeding towards the tail, the Indians attached from one hundred to two hundred and fifty little rolls of ermine skin. The ermine skin was first dressed with the fur and a narrow strip cut out of the back from the nose to the tail. This was sewed around a small cord of silk-grass (*Yucca filamentosa*), twisted and tapering so as to give a just proportion to the tail which is to form the lower extremity of the strand. Thus arranged, the skins are confined in bundles of two or three, which are attached to the collar. To conceal the connection, a broad ermine skin fringe was attached to the collar, and little bundles of fine fringe were fastened to the tails in order to show off their black extremities. The center of the otter-skin collar was ornamented with abalone (?) shells. The collar was confined around the neck, and little rolls of ermine skin covered the shoulders and body nearly to the waist, thus giving the appearance of a short cloak. The men often wore headbands of fox or otter skin. Remy mentions a cap of rabbit skins, to which were attached several rabbit-tails.¹

In Lewis and Clark's time, only children wore beads about their necks. To-day necklaces of long, cylindrical beads (Fig. 7) are very popular among men and women. These were preceded by ornaments of strung salmon-vertebræ, separated at a later period by intervening beads, or of small sea-shells obtained from neighboring tribes. Braided sweet-grass and embroidered collars of leather or silk-grass were used for the same purpose. Elk-tooth necklaces were worn by women and children; while bear-claw necklaces were the prerogative of men who had killed a grizzly, thus serving as a badge of distinction.² Fans are still made of long eagle feathers wrapped with red cloth at the bottom and sometimes provided with an attachment of little bells.

¹ Remy, I, 146.

² Lewis and Clark, III, 5. Townsend, 253-4.

The nose was never pierced for the insertion of ornaments. Beads were worn suspended from the ear in little bunches, sometimes being intermixed with triangular pieces of shell. Nowadays, men and women have one or two perforations in either ear, and wear earplugs or rings. Frequently the plug is perforated to admit a brass ring. The ears are pierced at a very early age; sometimes as many as five holes are made.

The explorers found both sexes wearing their hair "in a loose lank flow over the shoulders and face"; only a few men had two equal cues hanging over each ear and drawn in front of the body. The men tied on eagle feathers and sometimes attached beads to the front of the crown. At present the men usually have two cues in front, with an occasional third in the rear; the cues are decorated with strips of weasel or otter skin and feathers. The women part their hair in the middle and, with a little piece of wood, put red paint on the dividing line; braids are very rare with them. The old-style brush (nδ'tuye) consisted of a bunch of dried pī'a cō'nip (spear ?-grass).

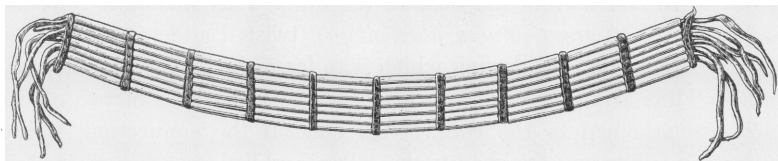


Fig. 7 (50-6412). Bead Necklace. Length, 32 cm.

The hair of the beard is pulled out with iron, formerly brass, tweezers. I saw only two men with moustaches; one was a medicine-man who derived his name Tumodzo, Black-Moustache, from this peculiarity. The fingernails were filed with a small, rough, flat stone.

Tattooing was not practised, except that women sometimes punctured a small circle on their forehead, nose or cheeks, and introduced soot or grease, or some other black substance which left an indelible stain.¹ The men paint their face with a mixture of grease and bi'cap, red paint. The women also employ bi'cap, which is kept in small buckskin pouches tied at the top with a buckskin thong. Young girls sometimes painted with white clay. Black and ā'k-hwi (bluish ?) paint were also in use. The ways of painting for a dance will be described later. In washing, the mouth is filled with water, which is squirted in a stream at the hands, which then wet the hair and face.

Dwellings. The majority of the Lemhi lived in log-cabins at the time

¹ Lewis and Clark, II, 373.

of my visit. These face the entrance to the summer-shades, *hō'gü-gan*¹ (shade-lodge), where the greater part of the day is spent during the warm season. The *hō'gü-gan*¹ has a rectangular ground-plan, about twelve feet by ten, bounded by four forked posts rarely more than six feet high, which, with beams passing from crotch to crotch, support the flat roof of brush and twigs. The walls are also formed of brush; sometimes there is a partial covering of canvas. As food is prepared in this shelter, a fireplace may be maintained in the center. Smaller shades for temporary use were made by arranging a few willows or cottonwoods in the arc of a circle. For feasts and some dances, a circular enclosure is similarly constructed. At a distance of about twenty feet from the main habitation, there is often a rude conical structure of unexcoriated branches or trunks, much lower than a tipi and walled with brush or canvas. This serves as the menstrual hut (*hū'na-gan*¹). Sometimes the menstrual hut is dome-shaped, after the fashion of the sweat-lodges (*nā'bacoko-gan*¹); but still lower and smaller, just large enough for a single person to crawl in.

I saw very few (canvas-covered) tipis, one of which was used exclusively for the storage of dance-regalia. Skin-lodges were, however, the common dwellings of all bands in contact with the Prairie tribes during the last century.¹ The Lemhi visited by Lewis possessed a single "leather" lodge; but this was due to the recent loss of their tipis in a fight with the Atsina,² which obliged them to construct small conical lodges of willow branches and brush.³ The crudity of this style of dwelling led to the designation of the Snakes as Bad Lodges in the sign-language of the Plains.⁴ According to the Lemhi themselves, supported by the testimony of their myths, the habitation preceding the skin tipi was small and of conical shape, resembling the modern menstrual hut. In summer it was simply walled with brush; but in the winter there was a thatching of sage-brush, or more commonly of dry *pī'a cō'nip*, (spear-grass) whence the name *cōni-gan*¹, grass-lodges. The Kiowa still remember the Shoshone as formerly dwelling in lodges of interwoven rushes or grass, and have named them accordingly.⁵ Bonneville described huts shaped like a hay-stack and constructed of willow branches covered with long grass; these were sometimes surrounded by a small enclosure of wormwood, about three feet high.⁶ Semi-circular straw-thatched dwellings were found by Fremont.⁷ The Western Shoshone of

¹ Townsend, 257.

² Lewis and Clark, II, 343.

³ Ibid., II, 300, 343, 352.

⁴ Clark, 337.

⁵ Mooney, (b) 160.

⁶ Irving, (a) 255.

⁷ Fremont, 170.

Nevada have kept wikiups of straw or tule reeds until quite recent times.¹ In this respect they resemble their congeners, the Paiute, whose ordinary habitation is described as a "small rounded hut of tulé rushes over a framework of poles, with the ground for a floor and the fire in the center and almost entirely open at the top."² There is absolutely no evidence that the Shoshone ever constructed semi-subterranean earth-lodges. On the other hand, they and kindred tribes are sometimes mentioned by early travellers as cave-dwellers.³

The flooring was of pī'a cō'nip, foliage and brush. Antelope and other skins served for seats and beds. Mats made from large (tule ?) rushes were also used to sleep on. They were about four feet wide and, when carried, were rolled up like a scroll.⁴ For storage, parfleches and other raw-hide bags were employed; berries were kept in bags of silk-grass bark.⁵ Within recent times, Nez Percé bags (caī'mogots) of various sizes have become very popular, sometimes as many as half a dozen being used in a single dwelling; they are all obtained by trading.

When on the warpath, the Shoshone erected a shelter by simply inserting half a dozen willow branches in the earth, making a semi-cylindrical framework, over which blankets were spread.⁶

ECONOMIC LIFE.

The economic life of the Northern Shoshone differed fundamentally in the summer and winter. From the middle of May to September, they dwelt on the tributaries of the Columbia, subsisting mainly on salmon. When the fish perished, or returned, the Lemhi Shoshone united with other Snake bands and, joining the Flathead, descended east of the Rocky Mountains in quest of buffalo. The people met by Lewis and Clark in August, 1805, were on the point of beginning their hunting expedition; they were already seriously suffering from want and were only able to entertain their visitors with an odd salmon and dried choke-cherries. Lewis states that they greatly dreaded their eastern neighbors and, accordingly, returned speedily to the salmon country as soon as they had obtained a sufficient stock of dried meat.⁷ Other bands of Shoshone are described as typical Plains peoples, permanently engaged in the pursuit of the buffalo. This is explic-

¹ Report 1890, 385. Cf. Wyeth, 214.

² Mooney, (a) 1050.

³ Domenech, II, 256-7. Remy, I, 129.

⁴ Wyeth, 214.

⁵ Lewis and Clark, III, 12.

⁶ Bourke, 340.

⁷ Lewis and Clark, II, 373-4, 385; III, 23 Domenech, II, 61.

itly stated of the Shirry-dikas (Ca'rö-rika = Dog-eaters) by Ross¹ and of the Green River Snakes by Wyeth.²

Hunting. Buffalo were hunted on horseback in typical Prairie fashion. The Blackfoot method of driving a herd down a ledge is said to have been unknown. Antelopes were also hunted on horseback. As it was found impossible to overtake them with a single horse, the Shoshone would separate to the distance of five or six miles around a herd, generally selecting an eminence for a stand. One or two men pursued the herd at full speed and, after several miles, were relieved by other hunters on fresh horses. This relay chase was continued until the exhausted animals could be dispatched with arrows. It would sometimes take forty or fifty hunters half a day to kill two or three antelopes by this method. During Lewis's visit, twenty men set out after a herd of ten head and were unable to capture a single animal in a two hours' run.³ Irving records that the surrounded antelopes were killed by men, women and boys with clubs.⁴ Another method, called orō'ongEn, was to stalk the game dressed in an antelope skin and with a headgear of antelope horns, and to shoot the approaching animals.⁵ This method was sometimes used to lure mountain sheep. The customary way was to pursue them with several dogs until they were driven to a high rock where they could be easily shot. The arrow-points were sometimes tipped with a mixture of blood and a poisonous root called i'zai.

Elk and deer are said to have been relatively rare in the country of the Lemhi people.⁶ According to one of my informants, deer were sometimes killed in winter by planting poisoned spears in the ground. Smaller game, such as groundhogs, jack-rabbits, cottontails and prairie-dogs were hunted by the boys with the aid of their dogs.⁷ Sage-hens were driven into an enclosure, or trapped with nooses. Wolves and foxes were snared.⁸ Owing to the scarcity of food, the customary distribution of the game among all the members of a band seems to have been suspended at times, each hunter preserving his booty for himself and his immediate family.⁹

Fishing. Salmon constituted the principal means of subsistence during the fishing season, but sturgeon and trout were also caught. They were speared, caught in nets, or trapped by means of weirs. The spears consisted of a long pole with a bone gig about two and a half inches long,¹⁰

¹ Ross, I, 249-51.

² Wyeth, 219, 227.

³ Lewis and Clark, II, 346.

⁴ Irving, (a) 401-2.

⁵ Remy, I, 128.

⁶ Lewis and Clark, II, 346.

⁷ Irving, (a) 259.

⁸ Lewis and Clark, II, 373.

⁹ Ibid., III, 18.

¹⁰ Lewis and Clark give the length as from four to six inches; III, 9.

to which a small strong line was attached near the middle, connecting it with the shaft about two feet from the point. Towards the forward end of this head there was a small hole, which entered it ranging acutely toward the point of the head; it was quite shallow. In this hole, the front end of the shaft was placed. The shaft was about ten feet long. When a salmon or sturgeon was struck, the head became detached from the shaft and turned crosswise to its direction while entering. If the fish was strong, the staff

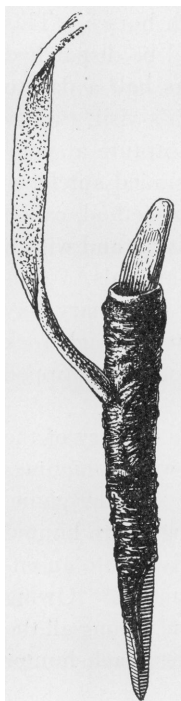


Fig. 8 (50-6426)
Salmon-gig. Length,
11 cm.

was relinquished and acted as a buoy until the exhausted fish could be secured. A modern salmon-gig, consisting of an iron nail and a piece of bone is illustrated in Fig. 8.

The Shoshone were in the habit of constructing barriers of stones or brush on small streams to force the fish into certain places, where they watched for them, often at night, with a torch.¹ These barriers sometimes consisted of nets of closely-woven willows, stretched vertically and extending several feet above the surface. They were generally constructed in slues and creeks rather than in wide and deep parts of the river. "A number of Indians enter the water about a hundred yards above the net, and, walking closely, drive the fish in a body against the wickerwork. Here they frequently become entangled and are always checked; the spear is then used dexterously, and they are thrown out, one by one, upon the shore."²

Ross describes a Wararika fishing scene, where from fifty to a hundred men were busily engaged, some wading into the water to their waists and spearing the fish with fourteen-foot shafts; while many erected scaffolds, and others stood on projecting rocks with scoop-nets or stretched their netting in the narrow channels. The youngsters carried the fish home for the women to clean and prepare.³ Bourke saw the Shoshone construct a dam of rocks and a wattle-work of willows, which allowed the water to pass, but retained solids. The spot was guarded by two or three watchmen. The rest of the party mounted their ponies, started down-stream to a favorable place, entered, and began to ascend the current, lashing the surface of the water in front with long poles, while joining in a medicine song. "The frightened trout, having no other mode of escape, would dart

¹ Wyeth, 213.

² Townsend, 265.

³ Ross, 269.

up-stream only to be held in the dam, from which the Indians would calmly proceed to take them in gunnysacks."¹

Wyeth speaks of scoop-nets and seines, both resembling those used by whites; the knots used in netting also seemed to be of exactly the same character. The leaded line was formed by attaching oblong rounded stones which had a sunken groove near the middle in which to wind the attaching ligature. Reeds were used for floats. The nets were made with the outer bark of a weed, which made a stronger line than any of Wyeth's own. "The twine is formed by laying the fibre doubled across the knee, the bight towards the left, and held between the thumb and finger of that hand, with the two parts which are to form the twine toward the right and a little separated; rolling these two parts between the knee and right hand outwardly from the operator, and twisting the bight between the thumb and finger of the left hand forms the thread. More fibre is added as that first commenced on diminishes in size, so as to make a continuous and equal line. In this way excellent twine is made much more rapidly than could be expected."²

The method of trapping fish by the aid of weirs and baskets combined, is best described and illustrated by Lewis and Clark. The weir, observed by them, extended across four channels, three of which were narrow and stopped by tree trunks. These supported the willow-stakes which were driven down closely enough to prevent the passage of the salmon. About the center of each, a basket eighteen or twenty feet long, cylindrical at the top and tapering towards the bottom, was opposed to a small aperture in the weir with its mouth up-stream. The basket was so narrow at its lower extremity that the fish, when once inside, could not turn about; they were taken out by untying the small ends of the longitudinal willows. The weir in the main channel was somewhat differently contrived, inasmuch as there were two distinct weirs, each furnished with two baskets. The one was designed to take the salmon in ascending, the other in descending.³

Food. To a considerable extent, the Shoshone depended on vegetable food, and to this fact is due the name of "Diggers" occasionally applied to portions of the tribe. The seeds of *Pinus monophyllus* were gathered and stored for the winter.⁴ Sunflower seeds were knocked into gathering-baskets with woven trays. By pounding and friction between smooth stones, they were reduced to flour. A mixture of sunflower seeds, lambs-quarter and service-berries was pounded and made into a kind of bread.⁵ Often the

¹ Bourke, 341.

² Wyeth, 213-4.

³ Lewis and Clark, III, 6-7; figure, page 7.

⁴ Remy, I, 135.

⁵ Lewis and Clark, III, 42. Gass, 118, 121.

pounded mass of seeds was roasted in a long, flat willow-tray. Choke-cherries were mashed with stones and dried in the sun. Service-berries were prepared in the same way, sometimes on scaffolds, made into cakes, and stored in bags.¹

In gathering roots, the women observed by Wyeth employed crooked sticks with curved ends sharpened by firing and rubbing against a rough stone. Sometimes the implement consisted of an elk or deer horn attached to a stick.² I saw three digging-sticks, varying from two to three feet in length. All were of iron and pointed at the bottom. Two had an iron knob at the top; the third was provided with a horizontal piece of wood for a handle, which was clasped with the left hand palm-up, and in reverse fashion by the right. Yampa (*Anethum graveolens*) was a favorite article of food. It was sometimes eaten green, or dried, without any preparation or pounded to a mealy substance which thickened with boiling water.³ *Valeriana edulis* was baked in the ground for two days to deprive it of its strong poisonous qualities.⁴ Camass roots were placed in pits underground, into which hot stones had been placed. Here they were kept for several days until "of a dark-brown color and sweet as molasses." Often they were made into cakes by washing, pressing and baking slightly in the sun.⁵ At present, camass is boiled to a gelatinous consistency in modern kettles. Lewis and Clark mention a kind of artichoke (prairie-turnip) which was hardened by drying and boiled, and an unidentified white root which was always boiled.⁶

A basket served for a boiling-pot. Stones were heated and deposited in the basket with the food, "producing a mess mixed with soot, ashes and dirt."⁷ Domenech states that the baskets were covered with buffalo skins and placed in an excavation when used for cooking.⁸ Both fish and game, as well as pulverized bones,⁹ were boiled. Fish were dried with berries, often on scaffolds. The red salmon-eggs were also eaten; dried and pounded they made a good soup.¹⁰ Serpents, lizards, grasshoppers, mice, crickets, and pismires were thrown into a large tray with burning cinders and tossed to and fro until roasted. Roasted ants were kept in bags for future use.

In making fire the Shoshone twirled a blunt drill in the cavity of a soft

¹ Lewis and Clark, III, 12, 15; II, 342. Townsend, 268.

² Wyeth, 213.

³ Fremont, 124. Lewis and Clark, III, 13.

⁴ Fremont, 135.

⁵ Townsend, 247.

⁶ Lewis and Clark, III, 13.

⁷ Wyeth, 211.

⁸ Domenech, II, 244.

⁹ Wyeth, 217.

¹⁰ Gass, 121.

spongy hearth (Fig. 9, a), so that the particles of wood separated by the friction were heaped up in a little pile. In rolling the drill between the palms, it was pressed downwards; and when the hands had descended to the bottom, they were rapidly brought back to the top and repeated the work until the dust ignited. Dry grass and rotten wood were employed as tinder. Lewis was surprised to find that fire could thus be obtained in less than a minute.¹ Wyeth describes the hearth as dry and hard, the shaft as about two feet in length and three-eighths of an inch in diameter. According to Wyeth, when the hands of the manipulator had approached the lower end, they were relieved by those of a second operator.² The drill of all Shoshonean tribes is unique in being spliced,—a characteristic shared only by the firestick of the Klamath.³ A specimen from Wind River (Fig. 9, c) has a sage-wood head, thinned towards the upper end so as to fit into the split,

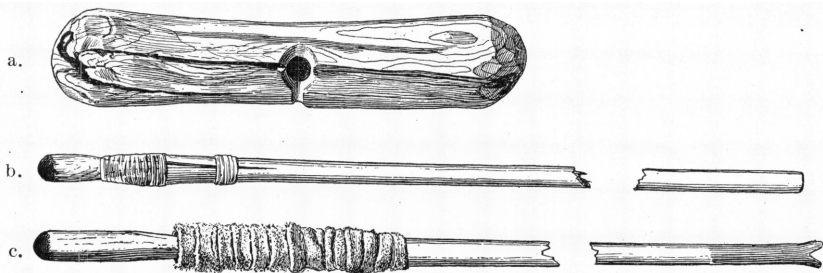


Fig. 9 (a, 50-6408-A; b, 50-6408-B). Lemhi Hearth and Drill. Lengths, 20 cm., 37 cm. (c, 50-2329 B). Wind River Drill. Length, 75 cm.

which is wrapped with buckskin; each head can be easily removed and re-inserted. The shaft is of service-berry wood. In a Lemhi model (Fig. 9, b), the head cannot be extricated, being securely lashed with sinew both at its tapering extremity and at the lower end of the shaft. Long ropes were twisted from the bark of wormwood and carried about lighted as a slow-match, which would be used to ignite suitable dry wood.⁴ Sage-brush was also used for torches. I saw a willow fire-drill split at the lower end to receive the blunt point.

Transportation and Trade. As has often been pointed out, the introduction of the horse effected momentous changes in Indian modes of life. The Lemhi Shoshone have no historical tradition as to the way horses were first obtained by them. Clark states that their first ponies were secured

¹ Lewis and Clark, III, 21. Gass, 121.

² Wyeth, 214.

³ Hough, 536, 538-540.

⁴ Irving, (a) 259.

from the Comanche.¹ At the time of Lewis and Clark's visit, they had just suffered defeat at the hands of the Atsina; nevertheless the number of horses in the tribe was at first estimated at 400, and later at 700. Each warrior kept one or more horses tied to a stake near his lodge, both day and night. The horses bore Spanish brands, and there were some mules said to have been derived from the same source. Bridle-bits and stirrups were also obtained from the Spaniards. The Shoshone ranked as expert equestrians.²

Streams were sometimes crossed in rafts, which were about eight feet long. Small bundles of reeds, with the butt-ends lashed together, were placed with their small ends outwards. Several bundles were united so as to form a cavity on top. There was no attempt to render the craft tight; the navigator depended largely on the buoyancy of the material. The raft was propelled by punting.³

There are two types of cradle-boards. One form consists of a board

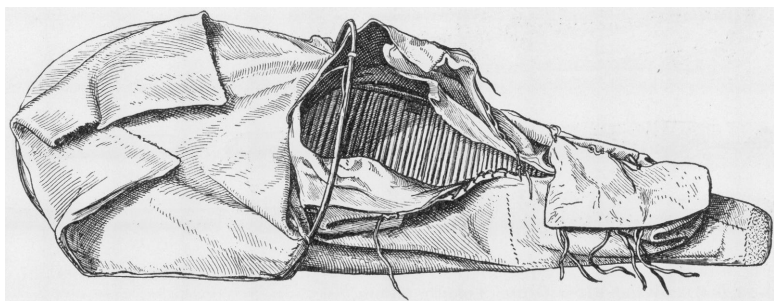


Fig. 10 (50-2365). Cradle-board. Length, 104 cm.

about one meter long, curved convexly above and concavely below, and tapering towards the bottom. There is a covering of white buckskin, fringed in the back, and provided with a hooded pocket in front, for the insertion of the infant, which is tightly laced with strings. From a bent stick, which may be raised and lowered, there is suspended an awning that serves as a sunshade. The child's back rested against the board, and the cradle was carried like a knapsack by means of a shoulder-strap.⁴ This type is characteristic of the Sahaptin.⁵ The form illustrated in Fig. 10 does not differ in general shape; but the frame consists of a hoop and a series of transverse willow-sticks lashed down to the rim on both sides, from a distance of twenty-five centimeters from the top to within eight centimeters from the lower

¹ Clark, 338.

² Lewis and Clark, II, 348, 372; III, 19, 31-2.

³ Wyeth, 214. Fremont, 168. Ross, I, 274. Irving, (b) II, 21.

⁴ Cf. Remy, I, 127.

⁵ Mason, (c) 186-7.

end of the cradle. The gradually shortened willow-sticks are closely united by three strings passing through perforations made near the extremities and centre of each. In the middle, the sticks are braced by a perpendicular rod nailed to the uppermost transverse bar and the lower extremity of the hoop.

Trade was carried on especially with the Flathead, Nez Percé and Cayuse. The Nez Percé would pay a horse for four bags of salmon. Ten sheep, or two bearskins, were considered the equal of a horse. Buffalo meat and various kinds of peltry were traded to and fro. Lewis and Clark found metal arrow-points, which had been secured from the Crow on the Yellowstone in exchange for ponies.¹ Lewis purchased horses of the Snakes, giving an axe, a knife, a handkerchief, and paint for each. Mules had to be bought at approximately twice the amount of property; and some mules were considered worth three or four horses.² The cessation of hostilities with other tribes naturally promoted trading, so that articles of foreign make, Blackfoot tobacco pouches, and especially Nez Percé bags, are at present extremely common. In 1834, the normal price of a dried salmon was a straight awl and a small fish-hook, valued at one cent; ten fish were given for a common butcher knife worth eight cents. Individual tribesmen preferred to get beads and paint. A beaver skin, then valued at from eight to ten dollars in Boston, was sold for twelve and a half cents' worth of goods.³ Of course, the supply regulated the price; in time of dearth, excessive prices were asked for salmon, or even exorbitant offers might be rejected.⁴ In Fremont's day, clothing was eagerly sought, and a few garments were gladly purchased with a disproportionate amount of food.⁵

WARFARE.

The military equipment of the Shoshone consisted of bows and arrows, poggamoggans, shields and skin armor. Two types of bows occurred. The characteristically Shoshonean bow, shared by the Canadian Athabascans, Apache, Navajo, and Pueblo tribes, is described by Mason as narrow, ovate in section, and sinew-lined. The occurrence of sinew lining on bows from the Plains is attributed by Mason to contact with the Great Basin tribes.⁶ Lewis and Clark found bows of cedar and pine with their backs

¹ Lewis and Clark, III, 19.

² *Ibid.*, III, 28; II, 374.

³ Townsend, 261. Cf. Ross, I, 257-8; II, 98.

⁴ *Ibid.*, 252, 263.

⁵ Fremont, 169.

⁶ Mason, (d) 643, explanation to Plate LXII.

covered with sinew and glue.¹ Elk-horn bows of similar construction, made of a single piece and sinew-backed, occurred; they were often ornamented with porcupine quills wrapped for some distance at both extremities. Of a different type were the compound bighorn bows, consisting of two parts spliced in the center with sturgeon-glue and with deer-sinews wound around the splice. At the center, two deer-sinews were strongly glued before winding the splice and secured by their butt-ends, the small ends bending outward at the ends of the bow. Sometimes the sinews covered the whole width of the back. For ornament, the skin of a snake was glued to the bow. The string was of twisted sinew and used loose; the archer made use of a wrist-guard.² The arrow-shaft was about two and a half feet long and generally made of a shrub called "grease-bush"; it was steamed, wetted, and immersed in hot sand and ashes. For smoothing, it was drawn between two rough slightly-grooved stones, coarse sand being used to increase the friction. The arrow was unnotched, and was feathered for about five inches near its rear end, leaving just enough space for the marksman to pull it in drawing the bow.³

Several writers refer to the use of poison. To Wyeth, the arrows seemed to have been dipped in some dark-colored fluid, which had dried on them.⁴ Clark was told that the arrows were dipped into a compound made of pulverized ants and the spleen of an animal. The mixture was placed in the sun and allowed to decay. "The result was such a deadly poison that if the arrow broke the skin in touching a person, it was sure to produce death."⁵ Another source mentions the use of rattlesnake poison both for the chase and in war.⁶

The quiver, which contained the fire-drill as well as the arrows, was formed of various skins, preferably of otter skin. It was narrow, sufficiently long to protect its contents from the weather, and was worn on the back by means of a strap passing over the left shoulder and under the right arm.⁷ The poggamoggan consisted of a wooden handle about two feet long, covered with dressed skin, and a round stone weighing two pounds, also covered with leather and strongly united to the handle-cover by a thong; a wrist-loop was attached to the handle.⁸

The armor consisted of many folds of dressed antelope skin, united with

¹ Lewis and Clark, III, 19.

² *Ibid.*, 20. Wyeth, 212, plate 76.

³ Wyeth, 212-3.

⁴ *Ibid.*, 212.

⁵ Clark, 47.

⁶ Report 1890, 386.

⁷ Lewis and Clark, III, 21.

⁸ Lewis and Clark, III, 21.

glue and sand. This served to protect the bodies of both men and horses.¹ The shield, made from the skin of a buffalo bull's neck, was cut a little larger than the desired size to allow for shrinkage, pegged down tight on the ground, and covered with a thin layer of clay. Upon this were heaped burning coals, which hardened the skin so that it could turn the point of a lance or a round bullet.² Lewis gives an account of the ceremony of shield-making, to which the protective power of the shield was largely attributed. The entire skin of a buffalo bull two years old was first provided; then a feast was prepared in which all the warriors, old men, and medicine-men took part. A hole of the same diameter as the shield was sunk in the ground to the depth of eighteen inches. Several stones were heated red and thrown in, then water was poured on them. The green skin, which must not have been dried before, was spread over the steaming stones. The flesh side is laid next to the ground, and the workmen seize its edges and extend it in every direction. As the skin becomes heated, the hair separates and is taken off with the fingers, and the skin contracts until the whole is of the required diameter. It is then taken off, laid on a rawhide, and trampled on with unmoccasined feet. This trampling continues for several days, when the shield is handed to its owner and declared arrow-proof by the performers. There was an implicit belief in the efficacy of such a shield in protecting from arrows and bullets.³ The cloth cover of a modern Shoshone shield, in the Museum, is decorated with a crescent-shaped representation of the moon, around which nine circular patches denoting stars are ranged in a circle. The circumference of the shield is decorated with hawk and eagle feathers.

The Shoshone practised the war-customs of the Prairie tribes, though the time of their adoption is uncertain. Signal-fires were lit on the mountains to indicate the position of a hostile body.⁴ Lewis and Clark, as well as Ross, noted the occurrence of scalping; killing an enemy without scalping him was not considered meritorious. To touch the corpse first, and to lead a successful war-party constituted equal claims to distinction.⁵ Bourke mentions coup-sticks made of willow branches, twelve feet long, and each having some distinctive mark, such as feathers, paint, or furs. The owner of a coup-stick claimed the horse first struck with it.⁶ The face was painted before going to war. In a skirmish, the chief appeared naked to the waist, wearing a gorgeous bonnet of eagle feathers trailing along the ground behind

¹ Ibid.

² Bourke, 335.

³ Lewis and Clark, III, 20.

⁴ Remy, I, 97.

⁵ Lewis and Clark, III, 29.

⁶ Bourke, 305-6.

the pony's tail.¹ In a drill-ride, a standard of eagle feathers attached to a twelve-foot lance was borne alongside of the chief.²

The scalp-dance was celebrated in the customary way. The scalp was borne to the village, and elevated on a pole in the center. The dance followed; then the scalp was given to the women and boys, who paraded it up and down, occasionally insulting it with taunts.³ In 1876, the Shoshone contingent left the United States troops for their reservation to celebrate the scalp-dance.⁴ My informants gave two names for the scalp-dance, *nā'-rupinoa* and *wū'tabEn*, or *ta-wū'tabEn*. It is not quite clear whether these terms are strictly synonymous. Only the women were said to have taken part in the dance, which was performed in a circle around the central pole or tree from which the scalps were suspended. The men sang and beat a small hand-drum in accompaniment. The women wore headbands ornamented with eagle feathers and profusely beaded capes. According to another account, the men were seated and three or four women alternately approached and receded from them. It is perhaps worth noting that the scalp-dance plays a prominent part in one of the important myths, where Coyote, disguised as an old woman, enters the enemy's camp to recover his brother's scalp (page 242). While the men were always killed and scalped, women were sometimes taken captive. At times they are said to have been maltreated and butchered by the Shoshone women.⁵

Bourke mentions the mutilation of enemies' corpses in revenge of a young warrior's death.⁶ So far as I know, the Ute custom⁷ of eating the heart of a brave enemy for acquiring courage, or of eating any part of a slain warrior, has not been established among the Shoshone proper.

Just before one of the social evening dances of the Shoshone, I observed what was explained as the imitation of an old custom called *wupa'rEk*. A number of men, perhaps as many as fifteen, held the edge of a blanket and vigorously beat it with wooden sticks. At the same time, they sang a song without changing their positions; there was no drum. I was told that formerly, when a man had decided on undertaking the leadership of a war-party or horse-raid, he and his companions started out with a buffalo-hide, stopped before every lodge in the camp, held up the blanket as described, and began their song. Any one who held and beat the hide was obliged to join the expedition. This custom was shared by the Nez Percé.⁸

¹ Ibid., 316.

² Ibid., 337.

³ Irving, (a) 249.

⁴ Bourke, 318.

⁵ De Smet, 220.

⁶ Bourke, 317.

⁷ Burton, 580.

⁸ Spinden, *The Nez Percé Indians*, p. 265.

In 1840, De Smet witnessed preparations for an expedition against the Blackfoot. After the chief's announcement, the young men prepared their arms, moccasins and rations. The evening before their departure, the chief, at the head of his followers, performed a farewell dance at every lodge, receiving everywhere a piece of tobacco or some other present.¹ In 1876, a somewhat similar custom was noted by Bourke. In the night one of the Shoshone, mounted on a pony and stripped almost naked, passed from lodge to lodge, stopping in front of each, and praying for the capture of plenty of Sioux scalps and ponies. "The inmates would respond with, if possible, increased vehemence."²

The ratification of a treaty of peace was generally marked by ceremonial smoking.³ Horses were sometimes demanded of the enemy as an indemnity for the loss of slain tribesmen.⁴ Tobacco, blankets, cloth and knives could also be offered to the bereaved family at the conclusion of a love-feast; but the recipients would distribute the gifts among their companions. According to De Smet, the surrender of scalps taken by the foe and the assurance that the scalp-dance had not been performed also preceded the formal reconciliation, which was followed by the exchange of presents and reciprocal adoption of children.⁵

GAMES.

The most popular games of the Shoshone were dice-throwing (do'pedi) and the hand-game (nā'yahwina). The latter is mentioned by Lewis and Clark.⁶ It is played both by men and women; but, as far as my experience goes, all the players are of the same sex. There are one or two players on each side, who kneel opposite to each other at a distance of several feet. Two small bones, or sticks (tindzō'mo), about three and a half inches long and tapering towards both extremities are used; one of them (pi'gap nō'tōma) has sinew or a string wound about its thickened section, the other (do'cabit) is plain. The player places the two tindzō'mo under his blanket, hiding one in each hand. Then, exposing his hands, he begins to sing and move his arms in front of his body and on a level with his shoulder, occasionally stopping to re-adjust the caches behind his back or under the blanket. His opponent carefully watches the singer's hands, sometimes beating his breast with one hand, and points out the hand supposed to hide the plain button.

¹ De Smet, 220.

² Bourke, 304.

³ Ross, II, 93-96.

⁴ Rept. Comm. Ind. Affairs, 1852, 437-8.

⁵ De Smet, 679.

⁶ Lewis and Clark, IV, 37-8. Remy, I, 130.

If he guesses correctly, it is then his chance to play; if he has mistaken the hand, he must surrender one of the ten tally-sticks (*dū mo*) with which each side starts at the beginning. A spectator may be seated next to one of the performers, hitting a piece of tin with a stick as an accompaniment to the chant. When there are two opposing pairs, each side plays with two sets. Both plain *tindzō'mo* must then be guessed before the guessers get their inning. When neither is guessed, two counters are relinquished. If both are guessed, the players continue moving their arms until they have finished their song, when they finally give up two tally-sticks. If but one *do'cabit* is correctly indicated, only one set of *tindzō'mo* is given up and the players receive one counter. The game is concluded as soon as one side has lost all its counters. In playing, the women swing both arms in the same direction, keeping the closed hands, as far as possible, at a uniform distance. The men move the hands from in front of the shoulders towards and past each other, then back again to the initial point. Spectators sitting in a row with the players sometimes join swinging their arms and singing. Formerly, beaver testicles and excrements are said to have been used as charms to ensure success at the game.

The dice of the Lemhi people are of two kinds, both called *dō'pedi*. In one form of the game four long, thin willow-sticks, convex on one side and flattened on the other, with a groove in the center, are thrown on a flat stone. Two of the sticks have a burnt mark on either side of the groove, midway between the top and bottom. These dice count a tally-stick each, when they turn up on the marked side. The other two sticks have four marks on either side of the groove, one pair near each extremity, and count four points each. The convex side does not count in any case. The second type of dice is similar in general appearance; but the groove is painted red, and the marks are different (Fig. 11). Two sticks have, one a short, the other a longer, central burn on the convex side. The former is also marked on both sides of the groove. The sticks are thrown on a flat stone and the throws counted by means of tally-sticks. In betting, a player wagers so many counters that he will equal a certain number of points. If successful, he receives a number of tally-sticks corresponding to his throw. Then the opponent throws. Unless he equals or surpasses the former throw, he must pay the number of sticks wagered; but receives the staked amount if he outdoes the first gambler. The following list indicates the manner of counting the various throws:

All convex sides up,	10	.
Three convex sides and the groove with marks,	10	
(The maximum throw, made either way, is called <i>do'ca</i> , white.)		

The convex side with the elongated mark, the other sticks on the grooved side,	9
(This throw is called <i>tū'tai</i> , which is not the usual word for nine.)	
The convex side with the short mark, other sticks flat,	5
All sticks on grooved side,	5
Long mark, other sticks on the flat side,	4
In other cases, any convex side,	1
<i>E. g.</i> Short mark + long mark + flat + flat,	2
“ “ + “ “ + “ + convex,	3
One stick with plain convex side, others flat,	1
(Scoring only one point is called <i>dzū'na</i> .)	

From the specimens of dice collected by St. Clair and Culin,¹ it appears that the marking of the four sticks is slightly different at Ft. Hall and Wind

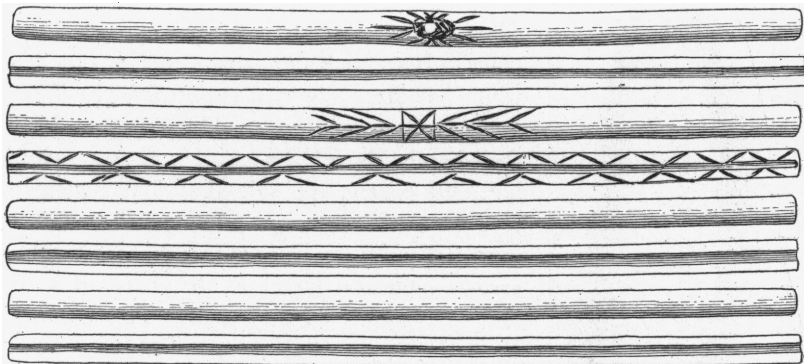


Fig. 11 (50-6417). Set of Dice. Length, 25 cm.

River; the mode of counting also differs. These observers also report the use of a tray with bone dice, which has never been seen at Lemhi by old white residents.

Dō'pedi and *na'yahwina* are the gambling-games *par excellence*. At present the sums wagered sometimes amount to ten or fifteen dollars.

Athletic games were common. Foot-races (*danā'rönön*, *cō'go-nā'rönön*) between two contestants and horse-races persist to the present day. In the latter the riders often returned to the starting-point after going around a stick marking the half-goal. *Nacō'gwuthun* (kicking) was a game in which betting was wholly absent. The players were mostly boys and young men, sometimes ten on each side, who tried to kick their opponents' legs and bodies. Occasionally players were knocked down, but never seriously injured. *Nacō'gwuthun* was simply a form of physical

¹ Culin, (b) 159, 168-9.

exercise, for there was no goal and neither side "won." Wrestling and putting the shot were also favorite pastimes; in the latter, bets were made on the result.

Three games are still played by the boys in the beginning of spring: football (dānacötō'En); arrow-shooting; and the hoop-game (wu'rakā). Dānacötō'En is really a football race. There are two balls, one for each side. All the contestants, sometimes as many as forty on a side, run in the same direction, each party kicking its own ball towards a previously determined goal without interfering with its opponent. The players

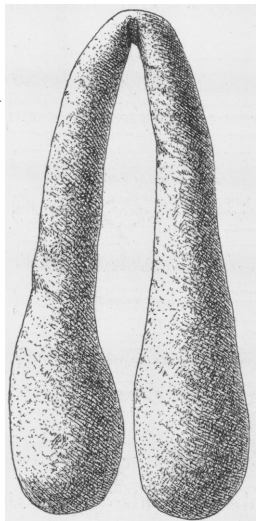


Fig. 12 (50-2362-A).
Buckskin Ball. Length, 37
cm.

do not all take an active part simultaneously. As the goal was formerly several miles from the starting-point, many would get tired and drop out before the completion of the game. It was proper for a player to rest when exhausted and to have a partner take his place. If the ball happens to fall into the brush whence it cannot be easily extricated by kicking, the players are under no conditions allowed to use their hands, though the use of a stick is permissible. Of course, the side that first reaches the goal wins. In an arrow-game called ho'bak-wu-kūn' at Lemhi, two competitors shot two feathered arrows each at a target in the shape of a stick, betting blankets on the result. This game has, according to St. Clair, a more complicated analogue at Wind River, called dōro'wōkūna. Wu'rakā was played with a willow hoop and dart (nō'nōtsak-bag); it is also found at Fort Hall and in Wyoming.¹ As elsewhere, the women played shinny. A considerable number of players faced each other and attempted to carry the ball to their antagonists' goal. At Wind River, women also played with a dumb-bell shaped buckskin ball (Fig. 12). The ball was picked up with forked sticks and carried or thrown to the opposing goal.

Horse-parades (nā'manā'ki) formed a favorite mode of entertainment. The men would retire some distance from the camp, don breechclouts and war-bonnets, mount, gallop towards the camp, and ride around it. Such drill-rides were witnessed by Bourke² and De Smet.³ According to De Smet,

¹ Culin, (b) 495, 499.

² Bourke, 337-40.

³ De Smet, 217.

the equestrians ostentatiously displayed their scars, and waved scalps of slain enemies at the ends of poles, uttering exclamations of joy. Sham battles on horseback were fought at Lemhi within recent times.

Dr. Dorsey discovered a game at Wind River called *nawa'tapi*.¹ Several women approach a goal, juggling from two to four balls of mud or gypsum. The one who arrives first without dropping any, wins. This game is found also among the Bannock, Ute and Paiute. The occurrence of the cup and ball game, tops and stilts is also vouched for by Culin and Dorsey.² Cat's-cradle is known to Lemhi boys and girls, and names are given to the figures. The most popular were called "boy," "woman," "tipi," "rabbit-snare," "fish-trap," and "antelope." In the last of the figures, the string is alternately loosened and tightened to represent the animal in motion. The native name of the game is *dū'mabana-na'ḍui*, wonder-making; but it seems to have no ceremonial significance. The individual figures receive analogous names, *e. g.* *gwā'are-naidui*, antelope-making; *du'a-na'ḍui*, boy-making.

The children have the usual games: the girls play with buckskin dolls and model cradle-boards, and construct small lodges; while the boys shoot arrows, and race in imitation of their elders. The Lemhi boys of to-day are fond of playing with slingshots (*ū'gwuti*), using a crotched stick spanned by a rubber-band.

ART.

Of the realistic art of the Shoshone very little is known. Petroglyphs of largely realistic character have been reported from Idaho, Utah and the Wind River country and reproduced by Mallery.³ A pictographic drawing published by the same writer⁴ is in the Plains style, and Irving mentions "fantastically painted" lodges,⁵ probably referring to semi-realistic motives of similar character. The Museum contains a pair of moccasins from Wind River, which are rather unique in being decorated with realistic representations rather than with the customary geometrical patterns. One moccasin is painted with the roughly sketched figure of a woman, the sun above her, a flower at her right, and a rainbow at her left. Its mate bears the figure of a horse (in red) on the corresponding portion of the upper; while on the sides there are representations of a tipi, a snake (green) and a bear (blue). A large drum is decorated on one side with the painting of a bird (Fig. 19, a).

¹ Dorsey, (a) 24-25. Culin, (b) 712-4.

² Culin, *ibid.*, 554, 732.

³ Mallery, 228-29; (b) 128-29, 680-681.

⁴ Mallery, (a) 215.

⁵ Irving, (b) 1, 283.

Decorative Art. So far as the general features of their decorative art are concerned, the Shoshone are a typical Plains people, painting parfleches, rawhide envelopes and scabbards, and embroidering with quill and bead-work such objects as leggings, moccasins, soft bags, and pouches. On the Wind River Reservation, Mr. St. Clair succeeded in getting interpretations for some of the decorative designs. These were usually designated as representing geographical features, such as hills, creeks, or roads. A few examples, also indicating the occurrence of color symbolism, may be quoted from his notes. On a parfleche¹ the obtuse triangles in the central rectangle and the smaller triangles in the longitudinal border-strips represent mountains, the red line in the center stands for a river, and the right-angled triangles are tipis. On a second parfleche,² the green rectangle in the center represents trees, its red frame the ground, the blue halves of the diamond a lake, the yellow transverse line in the diamond an inlet. The smaller obtuse triangles at the sides represent mountains, the larger ones (dark blue) timber on the mountains. Above and below the central field, there are mountains. The yellow isosceles triangle approaching the frame is the sun shining on the mountains; the green obtuse triangle denotes grass, and the two red triangular spaces represent the ground. In the corner squares the triangles are lodges, the external yellow strip is sunlight, the green strip represents grass. While largely geographical, the interpretations obtained by Mr. St. Clair are not exclusively so; prongs are designated as rays of the sun, two mutually perpendicular stripes on a moccasin represent the horned-toad, and a cross is said to convey the idea of exchange. Other symbolical ideas connected with decorative patterns have been described by Professor Boas.³

At Lemhi, all efforts to secure interpretations proved futile. A single parfleche design was, after persistent inquiry, called mando'towa; but this term proved to mean simply "corners." It is therefore necessary to treat Shoshone art from a strictly objective point of view. As a thorough discussion of Plains art, including that of the Shoshone, has been undertaken by Professor Kroeber,⁴ it is best not only to follow his treatment in the matter of nomenclature, but also to refrain from a detailed re-consideration, except so far as to add some supplementary notes.

In considering embroidered work, Kroeber finds it desirable to give separate treatment to the types of moccasin decoration. He distinguishes three principal types: the stripe-border type; the type with a single geometric pattern covering the entire front of the moccasin; and the form with a

¹ Kroeber, (g). Plate X, figure 1

² Ibid., Plate X, figure 2.

³ Boas, (a) 489 *et seq.*

⁴ Kroeber, (g), 151-179.

figure on the front of the moccasin in the middle of the decorative field, the figure neither filling the entire space nor bearing an exact relation to its outline.¹ The third class comprises various central figures, such as the crossing angle, circle, U-figure, and transverse zigzag. While the Ute show a high development of the stripe-border pattern, the Shoshone, according to Kroeber, rarely employ this type; their characteristic forms are the round-head and angle-across. The second type is used less frequently, and of the U-figure there are but a few scattering examples. This would ally the moccasin-decoration of the Shoshone most closely with that of the Gros Ventres (*Atsina*).

So far as the Lemhi people are concerned, this statement of the case requires modification. With them three styles of decoration are especially popular. One is characterized by the circular design (Plate I, Fig. 4), which Kroeber recognizes as typically Shoshone. The Blackfoot U-pattern (Plate I, Fig. 3) constitutes the second type. It was generally joined with a transverse bar at the instep and small isosceles triangles, which, in a single Museum specimen, are superseded by the feather-design. The third style is marked by a simple longitudinal stripe perpendicular to a horizontal bar (Plate I, Fig. 2). From the extremities of the bar and of the toe-end of the stripe, there often extend isosceles triangles. In some cases, the stripe slightly tapers towards the instep. A single triangle in the center of the toe-end of the stripe may replace two such triangles at the extremities. These facts are of some importance, because they lead to a revision of Kroeber's scheme of tribal relationships in the matter of moccasin decoration. If the Shoshone angle and circle designs are shared by the Gros Ventres, the frequency of U-patterns indicates an equally close relation with Blackfoot art; while the presence of stripe-patterns no longer warrants a sharp separation from the decorative type of the Ute.

In discussing the distribution of embroidered designs generally, Kroeber finds considerable similarity between Ute and Shoshone art.² Both, especially the former, employ the "spreading design" (Fig. 13), as well as the

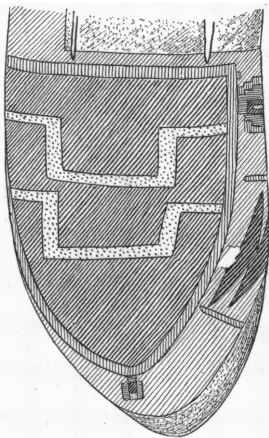


Fig. 13 (50-2382-A). Spreading Design on Moccasin. Length, 23 cm.

¹ Kroeber, (g) 157, figure 2.

² Kroeber, (g) 155.

forked, pronged, diamond, triangle, and slanting bar design.¹ The Shoshone, according to Kroeber, occasionally use the diagonal checker-row; but otherwise lack the characteristic Blackfoot patterns, *i. e.* the checker or step triangle, and the stripe, as well as the rectangular cross, feather-design and box-square of the Sioux.

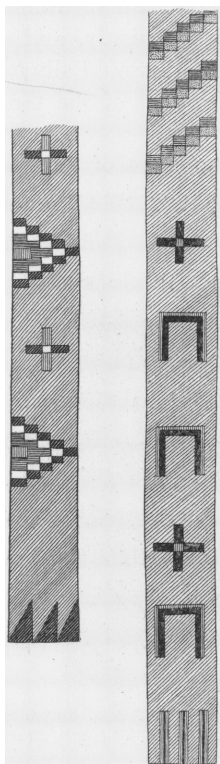


Fig. 14 (50-2302). Beaded Strip on Dance-legging. Length, 73 cm.

Fig. 15 (50-6419). Beaded Strip on Dance-legging. Length, 69 cm.

Again an inspection of Lemhi beadwork tends to establish a closer relationship with the Blackfoot. The Blackfoot mountain-design, a checkered or plain step triangle, occurs rather frequently. It is found on dance-leggings (Fig. 14), moccasins (Plate I, Fig. 1), belts, and hat-bands. Sometimes the union of two such triangles results in the stepped rhombus; in other cases, the approaching bases are separated, and the line joining them may be interrupted in the middle by a rectangular or narrow hexagonal figure. The rectangular cross, though not so frequent, is not wholly absent. It is found on a small amulet, an armlet, dance leggings (Fig. 15), hatbands, and appears very clearly as the central design within a stepped rhombus (Plate I, Fig. 3). It is also worth mentioning the occurrence of the angular horseshoe design (Fig. 15) common among the Blackfoot and Crow. A further point of similarity with the Blackfoot is noticeable in the general color effects of Shoshone, and more particularly Lemhi, headwork. While the majority of the Plains tribes show a predilection for white backgrounds, the Blackfoot and Shoshone use white less frequently and are inclined to employ greenish and bluish colors.

Gauntlets made for trade, and sometimes moccasins as well, are frequently decorated with floral designs. A number of native informants agree in considering this style quite recent.

Somewhat similar designs occur on Nez Percé pouches.

In Shoshone parfleche painting, Kroeber recognizes a distinct style constituting the second of his three types of rawhide decoration in the

¹ In the illustrations, colors are represented as follows: light blue, by diagonal shading; dark blue, by heavier diagonal shading; green, by horizontal shading; red, by vertical shading; yellow, by dotting. The drawings were made by R. Weber.

Plains. Its characteristic feature is the partial substitution of combinations of square and triangular elements for the exclusively triangular designs of other tribes. While there are many triangular figures, the square-and-triangular type is so characteristic, according to Kroeber, that very few

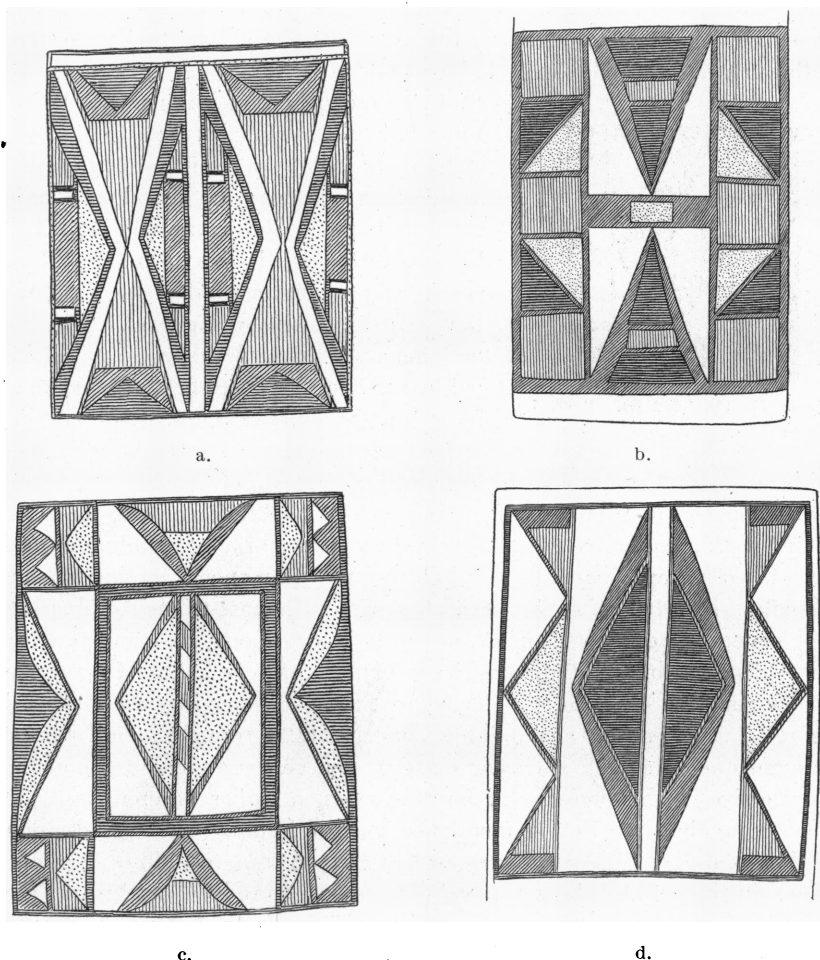


Fig. 16 (a, 50-1163; b, 50-1126; c, 50-1166; [d, 50-1138). Parfleche Decoration.

Shoshone parfleches are wholly without rectangular motives; *i. e.* without either a central rectangle, corner squares in combination with triangles, or a heavy square-containing border-stripe. A briefer reference to these features was also made by Professor Boas some years ago.¹

¹ Boas, (a) 487-8.

It does not seem to me that Shoshone parfleches are adequately defined in this characterization. It is true, as Kroeber points out, that there is a strong tendency to develop longitudinal border-stripes, often consisting of corner squares connected by obtuse triangles. Such borders, occasionally filled with purely triangular designs, occur in sixteen out of twenty-two parfleches examined. Of these, five represent the characteristic sub-type with a central rectangle touched above and below by the apex of an isosceles

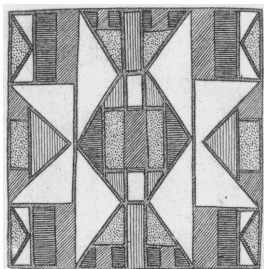


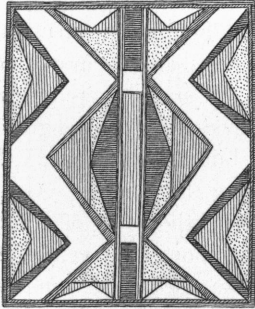
Fig. 17 (50-6430-B). Parfleche Decoration. Length, 59 cm:

triangle and enclosing a lozenge (Fig. 16, c). Four have the section between the border-stripes bisected by a blank or varicolored stripe separating two symmetrical patterns in each of which an obtuse triangle is flanked by two right-angled ones (Fig. 17). One specimen produces a similar effect, though the bisecting stripe disappears. The remaining bordered parfleches present individual features in the center field. There may be a lozenge, split (Fig. 16, d) or unsplit; a pair of symmetrical isosceles triangles

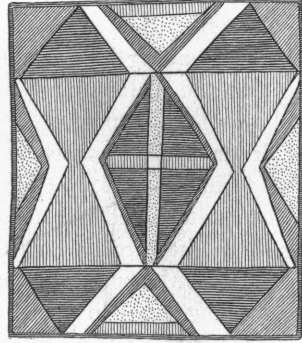
with nearly touching apices separated by a narrow oblong (Fig. 16, b), or two homogeneous triangles, with their apices directed downward, the point of one resting on the base of the other (Fig. 18, c); or a longitudinal central strip bisecting two diamonds of which the split components contain smaller triangles (Fig. 18, d). The parfleches without square-triangular borders are sometimes decorated in Arapaho fashion, — long, narrow patterns being disposed in longitudinal stripes (Fig. 16, a). In a Lemhi specimen of this sort, the center of the decorative field is occupied by an elongated hourglass with its halves containing smaller parallel triangles, and by large diamonds on either side enclosing a series of successively smaller diamonds. Irrespective of the presence of border-stripes, a rather different æsthetic effect from those previously mentioned results, I think, from the division of the decorative field into three portions by two transverse lines. In one specimen (Fig. 18, b), the upper and lower sections produced in this way are occupied by triangles; while the middle portion has a diamond in the center, with two hourglass figures at the sides, and obtuse triangles at the edges of the flap.

From the foregoing enumeration of decorative motives, it appears that border-stripes are very common among the Shoshone. The development of certain "square-and-triangular" patterns, coupled with their rarity among other tribes, merits emphasis, and the diagnostic value of such designs in determining the provenience of a given parfleche is considerable.

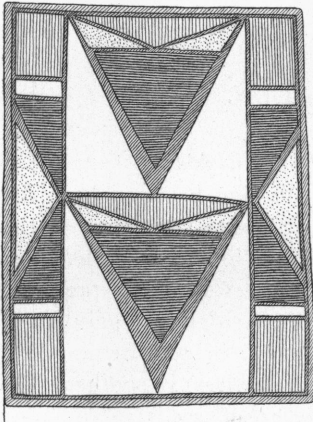
On the other hand, it cannot be maintained that the bulk of Shoshone parfleche decoration conforms to the square-triangular, or any other single type. There is undoubtedly a relatively large number of parfleches of purely triangular type; and the question may be raised whether the several "square-triangular" motives themselves are not diverse in their æsthetic effects



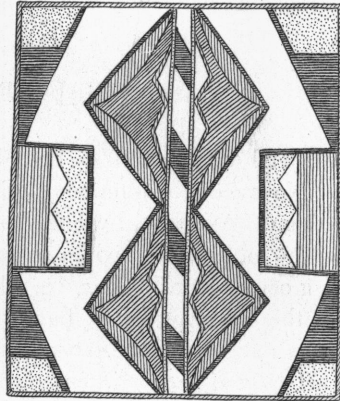
a.



b.



c.



d.

Fig. 18 (a, 50-6430-A; b, 50-2295; c, 50-1127; d, 50-1189). Parfleche Decoration.

and should not be grouped in several distinct classes. A classification, moreover, which would wholly separate a parfleche such as is pictured in Fig. 17, from that in Fig. 18, a, however useful it may be in bringing out tribal peculiarities, no longer holds when the art of a tribe is considered *per se*.

Music. Two kinds of drums (wī'towE) are in common use among the Shoshone of to-day. The small hand-drum of the Plains is about thirty-five centimetres in diameter, covered on one side with horse or cowhide, and on the other side is provided with intersecting or netted thongs. The large drum (Fig. 19) is hollowed out of a section of a cottonwood tree and covered with strips of elk-hide above and below. These are perforated along the circumference of the drum, and united by a thong passing in an alternately vertical and diagonal direction from the hole in one drum-skin to the corresponding hole in the other. Both covers are decorated, one side bearing the realistic representation of a bird. Usually there are four loops, allowing the suspension of the drum from pegs driven into the ground. Willow drumsticks have their ends wrapped with buckskin or cloth. The flute was formerly used, but has disappeared among the Lemhi. As elsewhere, it was employed in courtship. It was made of the wood of a berry-bearing shrub, had from four to six holes, and was about sixty centimetres in length. The Museum contains two whistles. One, used in the sun-dance is of eagle wing-bone, to which an eagle plume is attached. The other is of wood, about thirty-five centimetres long, and ornamented with ribbons, a feather and plumes. A notched board used as a musical instrument will be described in connection with dances.

SOCIAL ORGANIZATION.

The social organization of the Shoshone was marked by extreme simplicity. No trace of a totemic or other clan division has ever been found among them. As stated by Kroeber,¹ all the Shoshone proper were designated as nō'mō, people; while practically all the local groups had names consisting of the word "eater," to which the kind of food was prefixed. I obtained the following list of bands at Ross Fork, Idaho: Ā'gai-dika (Salmon-eaters) at Lemhi; Tuku-rika (Sheep-eaters) in the Lemhi district, now practically extinct; Kū'embe-rika (Squirrel-eaters) in southern Idaho; Wā'ra-rika (Eaters of an unidentified species of seeds); Yā'han-dika (Groundhog-eaters); To'sa-wi'h¹ (White-Knives) in Nevada.² To these a Lemhi informant added the Tū'ba-dika (Pine-nut eaters) of Nevada. The Bannock are distinguished as Ba'naite. The Wind River people as a whole are called Kō'gohue (Guts), and those of Fort Hall Po'hogwe (Sage-brush people). Clark gives the Wah-ra-ree-ca as a subdivision of the Bannock.³

¹ Kroeber, (d) 102.

² Simpson, 47, places them along the Humboldt River.

³ Clark, 60.

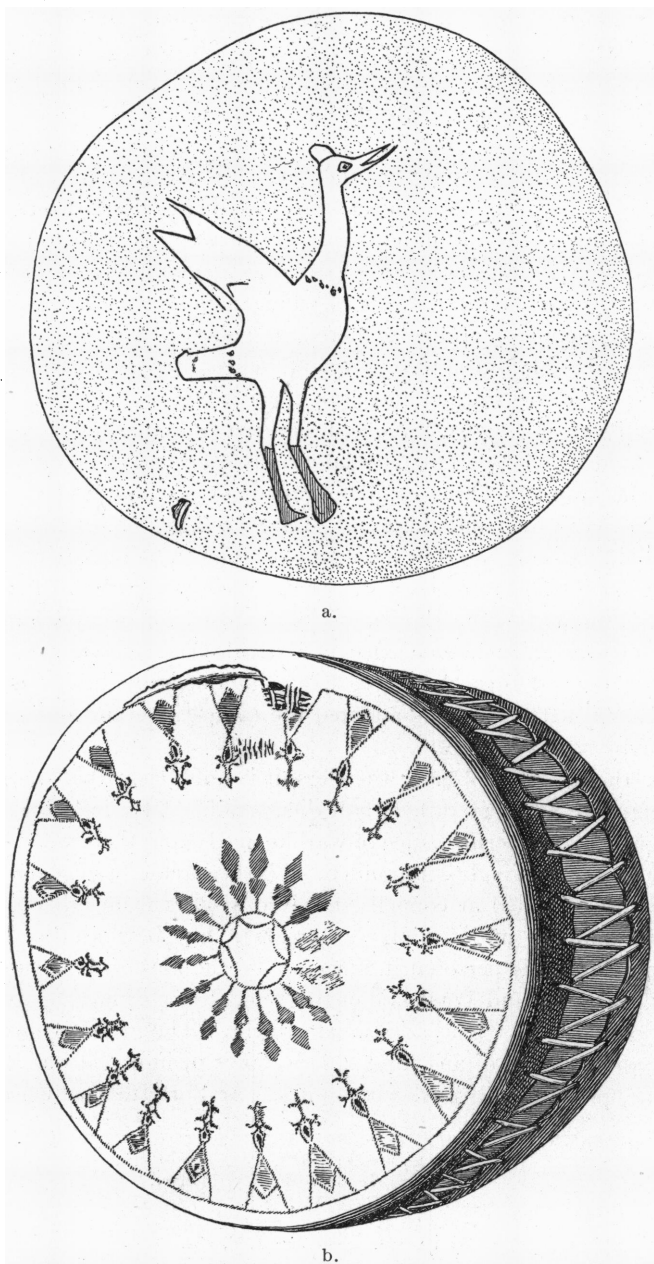


Fig. 19 (50-2446). Designs on a Wind River Drum. Diameter, 56 cm.

Ross recognizes three divisions: the Shirry-dikas (Ca'rö-rì'ka = dog-eaters), War-are-ree-kas (wrongly translated fish-eaters), and Ban-at-tees, "robbers," whose name is remarkably like the Shoshone "Ba'naite" for the Bannock.¹ He describes the Shirry-dika as superior to the other two groups, predominating in a common council and subsisting to a considerable extent on the buffalo. In camping together, each division remained distinct, the Shirry-dikas occupying the central space and being flanked on either side by the War-are-ree-kas or Ban-at-tees. It is rather curious to note in this connection that the Shoshone are reported as abstaining from dog-flesh and that Ca'rö-rì'ka is undoubtedly the Shoshone name for the Arapaho.²

The Shoshone sometimes gathered in villages; but isolated families, or small bands of families, were frequently encountered by the early explorers. The camp was pitched and broken according to exigency; the village visited by Lewis in August, 1805, had removed two miles higher up the river when sighted by Clark a few days later.³ It consisted of about twenty-five lodges; the population was estimated at about one hundred warriors and three hundred women and children.⁴ Larger villages of about one hundred and fifty lodges were found in the thirties among the Green River and Bear River people.⁵ The formation of a camp-circle was remembered by some of my informants. As in the Plains, it was used for councils and dances, in times of war, and while engaged in a tribal chase; the horses were kept inside. It opened towards the east, as did the individual lodges. It is uncertain when the Shoshone adopted the camp-circle and to which of the local groups it was known.

From the accounts of early travelers, it is quite clear that the powers of the chiefs were advisory rather than dictatorial.⁶ "Little" chiefs attained their dignity by the performance of warlike deeds, and there were sometimes as many as ten in a single community. The head-chief was general director of the camp, presided at councils, received visitors from other tribes, and conducted hunting and fishing⁷ excursions; but beyond this his power rested simply on his personal influence. To the authority of such men as Tendoy of Lemhi, and Washakie of the Wind River country, governmental recognition doubtless lent additional weight. The chief seems to have enjoyed no privileges of any kind. At a dance or hunt, he was assisted by di'ra'kò'ne, policemen, armed with quirts. At Fort Hall, at least, a camp

¹ Ross, I, 249-51 253.

² Domenech, II, 61. Mooney, (a) 954.

³ Lewis and Clark, II, 379.

⁴ Ibid., II, 370.

⁵ Wyeth, 219. Schoolcraft, V, 198.

⁶ Lewis and Clark, 370. Remy, I, 128.

⁷ Wyeth, 207.

crier announced important occurrences. The head-chieftaincy was not hereditary. Sometimes a chief was succeeded by his son; but this was not by any means necessary, nor was it necessarily the oldest son that fell heir to the position. In 1906, Tū'pambe was generally recognized as Tendoy's heir-apparent, though there were several older sons. It was noticeable that at councils he played a very insignificant part, hardly ever speaking. This was probably due to his comparative youth. However, it should be remarked that there was obviously a limit to the deference paid to old age. Tendoy was certainly losing in prestige during the last years of his life, and the opposing faction contended he was getting too old. Similarly, a sick Indian declared he could no longer have confidence in the efficiency of the older medicine-man of the reservation, because he was getting too weak. Ability as an orator seems to have counted for something in the estimation of a chief; nowadays, in the absence of war-raids, probably more so than formerly.

Neither the chief nor any other member of the tribe exercised judicial functions. Murderers were regarded as irresponsible (*ke'-cuant*), and were dealt with by the individual family and friends of the victim. In cases of adultery, the husband sometimes shot one of the offender's horses. This mode of punishment does not, however, seem to have been popular at Lemhi within recent times. Several years ago, Mō'bi, the physically most powerful man on the reservation, suspected his wife of infidelity, and shot one of her lover's horses. The people were indignant, but were afraid to oppose Mō'bi. At last, several of the strongest united, attacked and bound him while gambling, and had him sentenced to prison by the Indian judges appointed by the government.

Terms of Relationship. The following terms of relationship were obtained:

Ā'pō, Father, father's brother.

Bī'a ā'pō, Father's older brother (big father).

Nā'gahai ā'pō, Father's younger brother.

Bī'a, Mother.

Gō'nu, Paternal grandfather, (also used for reciprocal relationship).

Dō'go, Maternal " (" " " " ")

Hu'tsi, Paternal grandmother (" " " " " ")

Gā'gu, Maternal " (" " " " " ")

Dzō, Great-grandparent.

Ā'rabe, Maternal uncle, sister's son

Ā'ra, " " " " "

Ba'ha, Aunt.

Bā'vi, Older brother, cousin.

Dā'me, Younger " "

Ba'dzi, Older sister, "

Na'mi, Younger sister, cousin.

Dū'a, Son.

Bä'di, Daughter.

Gwū'ahö, Wife. Never used in direct address.

Gwū'apö, Husband. " " " " "

Nö möndö'gotsi, My father-in-law.

Nö mögä'gutsi, My mother-in-law.

Nö hu'tsömbä, My son's wife.

Nö mü'napö, My daughter's husband.

Nö dedz, My brother-in-law.

Marriage.—No information could be obtained as to any restrictions of marriage. It was expressly denied by several informants that first cousins were barred from matrimony. Childhood betrothals were common a hundred years ago, and still occur. The father of the girl received horses or mules in payment at the time of the contract. The girl remained with her parents until puberty, when she was surrendered to her fiancé with gifts equalling, at times, those originally paid for her.¹ That gifts to the parents were essential was, however, strongly denied by some of my informants. Sometimes a young man proposed by wrapping a blanket about the girl; acceptance of the garment indicated consent. In case of a rebuff, the proposal was sometimes repeated several times. Formerly girls were married at a very early age, and some Shoshone express misgivings as to the postponement of matrimony caused by modern conditions. A case where a girl was wedded at twelve was, however, brought to my notice. Under modern conditions it has been customary for a young man to live with his wife's relatives and work for her family if he had no land of his own. Polygamy was fairly common, but the wives were not usually sisters. Tendoy once had five wives at a time; in 1906 he had three, but lived with only one, the other two staying with their adult sons. The practice of the levirate is reported from the Wind River Reservation.² Though a man could freely dispose of his wife, irregular intercourse without his consent was resented. The offended husband could demand a horse as indemnity or, in case of refusal, shoot one of the lover's horses.³ Divorce was easily consummated, and involved no restrictions as to future unions. "Grover Cleveland" divorced his wife in order to marry another woman; his wife also remarried. After the death of his younger brother's wife, Köbitsak gave him his own (according to a white informant, in exchange for two horses), and wedded another woman. They continued to be next-door neighbors, and the women visited each other practically every day. Elopements also

¹ Lewis and Clark, II, 370-1.

² Report 1890, 632.

³ Report 1890, 631. But cf. page 209 of this paper.

occurred. Some years ago a man fled to Wyoming with another man's wife, and returned after several years' absence, when the husband's anger had passed away.

Husband and wife do not address each other by the specific relationship terms employed in the third person, because "they are afraid to do so." Instead, they use the generic terms for man (dō'napö) and woman (wa'ipe). The mother-in-law taboo is strictly observed. Only crazy (ke'cuañt) men would venture to speak to their mothers-in-law.

VARIOUS CUSTOMS.

Names.—Clark gives some notes on the naming of Bannock children, which presumably apply to the Shoshone as well. Children were named by their parents about the age of ten or twelve, but sometimes an old man would bestow his name on a young one. Many girls were called after different species of frogs. Children were not named after a dog, wolf, coyote, or fox.¹ Individual peculiarities were often referred to, and a new name was assumed after some notable achievement.² Téñdoy (Climber) was so called, because in his childhood his mother had once refused to grant him a request, whereupon he flew into a passion and began to climb a tree. The chief visited by Lewis and Clark had two names, Black Gun and He-does-not-walk (Ke mī'awE). In token of his friendship for the whites, he bestowed his second name on Clark, who was thereafter called Ke mī'awE.³ The Lemhi people still show great reluctance in divulging their native names; a middle-aged man who had lived with the whites for many years obstinately denied having a Shoshone name, though it was subsequently discovered by chance.

The following men's names were noted: To'sa-wu'ra, White-Bear; O'ho-wu'ra, Yellow-Bear; Tū'modzo, Black-Moustache; Tū'dzomon-dō'mi, Master-of-Black-Beads; Kō'bi-tsak, Little Jack; YE-hū', Poor-Man; Ka'nu-kwac, Grouse-Tail; Tī'carimip, Charger; Gwī'na-mō'bi, Eagle-Nose; Wī'hitEmbō'gona, Iron-Ball; Kū'bui, Squinting-Eye; Gwī'd-am-bā'bi, Ani Frater; E'nga-gwacu, Red-Shirt; Tū'pambe, Black-Hair; Wū'ra-yō'go, Cum-ursis-copulat. The following are women's names: Tomā', Cloudy; Dā'bEntcote, Little-Sun; Tsi'dzi, Baby; Ya'mpatsi, Wild-Carrot; Na'soai, Not-Ashamed; To'kaidzo, Black-Forehead.

Salutation. In recent times, the handshake has become the symbol of

¹ Clark, 61, 267.

² Lewis and Clark, III, 29.

³ Ibid., II, 367; III, 29.

a friendly welcome, both in receiving white and Indian visitors. A hundred years ago an embrace was customary. The left arm was put over the guest's right shoulder, clasping the back, while the left cheek touched his. At the same time, the host repeatedly shouted "âh-hi'-e," which Lewis interprets as an expression of great joy.¹

Smoking. — The most common type of pipe nowadays employed by the Lemhi Shoshone consists of a narrow stem of currant or rose-brier (dzi'ampi wood), about twenty-five centimeters in length, with a small red-stone bowl. One pipe had a willow stem, only fifteen or eighteen centimeters long, inserted in the middle of the red-stone bowl, which was not cylindrical, but globular, with a very marked flattening at both sides. The manufacture of these pipes seemed to be the monopoly of a few men. Large catlinite pipes, such as are commonly found on the Plains, were rare. The pouches containing the few specimens seen were said to have been obtained from the Blackfeet. I saw a single tomahawk pipe. The old straight-pipe (tū'na rōwe) of the Shoshone as described by Lewis in 1805² consisted of a dense, semi-transparent green stone about seven centimeters long, of an oval figure, and very highly polished, the bowl and stem being in the same direction. A small piece of burnt clay was placed in the bottom of the bowl to separate the tobacco from the end of the stem; it is of an irregularly rounded figure, fitting the tube imperfectly in order that the smoke might pass. From Lewis's drawing, it appears that the stem was about three times as long as the bowl. This does not tally with my informant, who, in a crude sketch, made the bowl slightly longer than the stem, somewhat like the Californian specimen pictured by McGuire.³ Ross describes the bowls as of stone with large heavy stems of ash-wood almost a meter long,⁴ Clark speaks of a soft greenish stone forming the small bowl;⁵ while, according to Wyeth, the stems were about sixty centimeters long and the bowl was made of fuller's earth or steatite.⁶

The Shoshone never cultivated tobacco. Lewis found that the Lemhi used the same tobacco as the Minnitarees, Mandans and Arikaras; and states that they obtained it from their eastern neighbors and from Shoshone bands living to the south.⁷ Ross describes their tobacco as a low, brownish plant, thriving particularly in sandy or barren soil, having the same aromatic flavor and narcotic effect as ours, though weaker. It was dried, rubbed

¹ Lewis and Clark, II, 340.

² Lewis and Clark, II, 341-2.

³ McGuire, 390.

⁴ Ross, II, 109.

⁵ Clark, 303, 353.

⁶ Wyeth, 214.

⁷ Lewis and Clark, II, 342.

between the hands, or pounded with stone, until it was quite fine. It left a gummy taste in the mouth.¹ According to my informants, the Shoshone employed kinikkinik (ti'mayihā) obtained by drying the leaves of the dzi'ampi (wild-rose bush?); they knew that their Cree friends use the bark of e'ngabit hō'pi (lit. red-tree). The Shoshone, however, also use red-willow bark. Remy relates that the kinikkinik of the Utah Snakes was derived either from the dried inner bark of a species of *Cornus*, or from the dried leaves of *Vaccinium* and another (unidentified) shrub.²

In smoking, the fumes are expelled from the nostrils;³ sometimes they were swallowed on ceremonial occasions.⁴ Though nowadays the pipe is sometimes passed from left to right, the proper method, observed at councils or meetings with visitors, is for the chief, or host, to take a few whiffs, pass it to the left, until the last visitor has smoked, and then to have the pipe handed back unsmoked to the chief, who cleans the bowl with a tamper and sends it on the second round. I never saw the pipe offered to the six directions in a ceremonial way, and the chief expressly stated that this was a Sioux custom not practised by his tribe. Lewis's account, however, is conclusive on this point. At his reception, Ke-mī'awE had a fire kindled in a two-foot circle cleared of grass in the center of the lodge, lit his pipe, rose from his seat, and after a brief address pointed the stem towards the four cardinal points beginning with the east and ending with the north. Next he presented the pipe to Lewis, but drew it back three times; then offered it to the sky and the fire-place, smoked three whiffs, held it for Lewis and his companions to smoke, and finally passed it to his own men.⁵

A similar account is given for the Green River Snakes by De Smet⁶ who adds that each smoker had a different way of taking the pipe, one turning it around, another describing a semicircle before accepting it, the next holding the bowl in the air, and so forth. De Smet connects these peculiarities with the specific directions of each man's manitou. Ross saw the pipe held first east, then west, south and north; but it was not offered to the sky. A forked stick taken from a medicine bag was employed to place in the bowl the bit of burning horse-dung used for lighting the pipe.⁷

Lewis notes the queer custom that the Shoshone, before smoking, removed their moccasins, and, on one occasion, requested their white visitors to do likewise. This act, he states, involves a sacred obligation of sincerity

¹ Ross, I, 272.

² Remy, I, 130.

³ Ibid., 131.

⁴ Ross, II, 93-6.

⁵ Lewis and Clark, II, 342.

⁶ De Smet, 217-8.

⁷ Ross, II, 93-6.

of friendship, and the wish that if the smoker is disloyal, he may always go bare-foot.¹ Of this custom I found absolutely no recollection, except that one old man stated that the medicine-men were formerly wont to remove their moccasins when smoking during the treatment of their patients. Though Clark regards the Shoshone as less addicted to smoking than the Plains tribes,² Lewis and Clark, as well as Ross, found them excessively fond of tobacco.³ According to Ross, they even claimed to have been the first smokers in the beginning of the world, and to have instructed all the other Indians in the art.⁴

Menstrual Lodge.— During the menses, the women retire to a special lodge (hū'na-gàn¹), where they stay by themselves, abstaining from meat and fish. This custom is rigorously observed at the present day. Formerly, the woman's sole sustenance during this period consisted of seeds and roots, nowadays bread is also allowed her. It is believed that if a woman were to eat meat, the flow of blood would continue indefinitely. No one is supposed to go into the lodge of a menstruating woman. Long ago, a squaw infringed this law; she began to vomit, and died. Men approaching catamenial blood would also vomit and die. During the latter part of pregnancy, a woman retires to the same lodge. No man comes near her, but her women friends may sit at some distance outside and talk to her. For several days before the expected birth of the child, both husband and wife abstain from meat and fish.⁵ The institution of the hū'na-gàn¹, like the origin of menstruation itself, is attributed to Coyote.

Burial.— In the old days, when a Lemhi died, his body was wrapped in blankets, tied up, and deposited in the clefts in the rocks. The tribal graveyard was formerly in the gullies several miles beyond the reservation on the Lemhi River, a site of rather difficult access strewn with the bones of horses. Nowadays the corpses are buried in the ground. Tree-burial is known as a practice of other tribes, but was never resorted to by these Indians. Cremation has been cited as an occasional custom of the Nevada Snakes; but among them also concealment among rocks was the usual method.⁶ Sometimes the corpse was simply abandoned, and rubbish, or the remains of the wikiup, thrown on top. In Nevada, Hoffmann once discovered the body of a young boy, which had been disposed of in this fashion.⁷

The relatives and friends present gifts to the deceased, and a woman

¹ Lewis and Clark, II, 340, 363, 365.

² Clark, 303, 353.

³ Lewis, II, 351; Ross, I, 257.

⁴ Ross, I, 272.

⁵ Remy, I, 126-7.

⁶ Yarrow, 143.

⁷ Ibid., 153-4.

kneeling beside the corpse shouts into its ears the names of the donors and the character of their offerings. A missionary at Ross Fork is said to have ingratiated herself with the Fort Hall people by regularly appearing at funerals with a gaudy handkerchief, or some similar gift, for the departed. According to two informants, the following words are addressed to the dead:—

“Ö'nö mī'aiy". Dzā'Ent cō'gopE pi'dehunk.

You are going. A good land reach.

Ö'yogE nō'mō ma-bū'i, dzā'Ent nō'mō, dzā-nā'buin.

All Indians see, good Indians, good-looking (ones).

Ke ko'oi. Ik ke dzā'Ent cō'gopE; dzū'guputsi.

Don't return. This not good land (is); it is old.

Dzā'Ent ö mī'agwain."

It is good for you to go.

After the death of a Lemhi medicine-man in 1906, Dr. Murphy informs me, the Indians lamented his loss for four or five days. Three horses were covered with ribbons, mirrors, feathers and tawdry blankets, and kept on exhibition. When the corpse had been deposited in the ground, the finery was also buried, and the horses were killed. De Smet gives the following account.¹ After the hair of the dead man's relatives is cut and the manes and tails of all his horses have been docked, all his possessions are piled up in the middle of the lodge, the tent-poles are cut into little pieces, and the property is burnt. Then the corpse is tied upon the man's favorite horse, which is led to the edge of a neighboring river. There the warriors chase the animal, surround him, and with yells force him to leap into the current with his master's body. Then, yelling louder, they tell him to transport his master without delay to the land of souls. Remy saw a chief's best-looking wife killed with the horses. "After two horses had been sacrificed, the unfortunate young woman stepped without flinching on the tomb of her husband, whose brother forthwith cut off her hair, and then shot her through the heart. — Earth was heaped over the two bodies, the horses were buried beside them, and, after hiding the victim's hair at some distance, all was over." The mother of the deceased prostrated herself every evening at the grave, singing a mourning song.²

The mourning women gashed their legs above and below the knee and had their hair cropped. Sometimes the arms and ears were also scarified. The men, as a rule, only clipped the hair in the back of the neck; but Lewis and Clark's host had cut all his hair quite short.³ The personal property

¹ De Smet, 219.

² Remy, I, 131-2.

³ Ibid., II, 372.

of the deceased was either distributed among the friends of the natural heirs, or burnt. It is reported from Nevada that during mourning the survivors follow the paths traveled by the lost relative when alive,— a custom called “hunting the dead.”¹ The lodge of the deceased is abandoned. At Inkom, Idaho, my interpreter had just deserted a comfortable log-cabin to live in a tent on account of his uncle’s death. In order to avoid this necessity, a hopelessly sick person was sometimes removed to a solitary wikiup at some distance from the general camping-ground.²

DANCES.

The ceremonial organization of the Shoshone, so far as they were not directly influenced by their neighbors, was extremely simple. I could find no trace of age-societies; and, while Mr. St. Clair discovered a wolf-dance at Wind River, I gather from his oral description, as well as that furnished by Culin,³ that it had nothing to do with a grouping on the basis of supernatural experiences, but corresponds to the Lemhi ta’cayuge, with apparently much greater development of body-painting. The sun-dance (dā’gu-wō nõ) is performed at Wind River and Fort Hall; it was, of course, known to the Lemhi by hearsay, and had been witnessed by some on other reservations. However, the older men agreed that it had never been celebrated among them. As the chief remarked, they “were afraid” of the ceremony because of the several days’ abstention from food and drink. The lack of the sun-dance among the Lemhi, taken with an informant’s statement that the Fort Hall people derived the ceremony from their kinsmen in Wyoming, indicates a relatively recent introduction of the dance among the Shoshone groups practising it. That the Wind River Shoshone have adopted ceremonial features from the Arapaho appears from a description of a “Shoshone buffalo-dance.”⁴ The dancers congregate in a tipi. A middle-aged and a very young woman are brought to the center of the circle, where an old attendant removes their clothing, replacing it with a sage-brush apron. The girl is covered with white clay and decorated with black spots. She is handed a staff, stretches out her arm, and plants the stick firmly in the ground. All the dancers pass a given number of times under her arm, then rush at her with a yell, raise her on their shoulders and carry her around, the by-standers touching her with their hands and coup-sticks for good medicine. She is returned to her place in the circle. Then a number of

¹ Report 1890, 386-7.

² Yarrow, 153-4. Report 1890, 387. Cf. Enga-gwacu’s personal narrative, p. 301.

³ Culin, (a) 14.

⁴ Report 1890, 634.

women impersonating buffaloes run off into the bush, pursued by the men, who capture and bring them back. Some of the features, at least, of this ceremony may have been adopted from the women's dance of the Arapaho.¹

It is probable that other cultural elements were similarly borrowed, and this conjecture would account for the somewhat greater complexity encountered among the Wyoming Shoshone, as compared with those here especially dealt with.

Of the dances formerly in vogue at Lemhi, the *nū'akin* or *ta-nū'in*, seems to have been the most important. Some informants identified it with the *na'dzangai*, or *na'dzangEn*; but others denied any connection between the two, and insisted that the latter was a squaw-dance recently derived from the Nez Percé, though some similarity in the step was admitted. The *nū'akin* was celebrated for several days, either towards the end of winter or in the beginning of spring. Its object was to ensure a plentiful supply of food, especially of salmon and berries. A camp-circle was formed, but no special lodge was erected. The main circle of dancers consisted of men and women, the normal arrangement being that each participant stood between members of the opposite sex. A woman might, however, refuse to stand between two men if she disliked them. Neighbors joined hands, interlocking fingers, a custom called *mā'wekwāgin*. Boys and girls formed concentric circles, the former dancing in front of, the latter behind the main ring. The women wore elk-tooth dresses or their modern equivalents, put red paint on their face, and dyed their hair yellow. According to some, the women rarely daubed their hair, the face was painted yellow, and red paint was spread in oblique lines from the eyes downwards. The men used bi'cap on their face, white clay on their forehead and hair. An eagle, or at times a magpie feather, was inserted in the hair. No drum was used during the performance. The dancers themselves sang, gliding with clockwise movements similar to those of the Cree dance, but much more slowly. As soon as the singing ceased, the women stepped out of the circle, resuming places when a new song was begun. So far as could be learned, there was no difference between the several (according to some two, according to others five) days' performance, which was concluded with a feast. Mr. Faulkner, a young half-breed from Ft. Hall, remembers a dance, called grass-dance, which seems to correspond to the *nū'akin*, though he has forgotten the native designation. An immense circle was formed by men and women, neighbors interlocking fingers. The dance continued for several days and nights; the object of the dance was to make the grass grow.

¹ Kroeber, (b) 210 *et seq.*

The following very imperfectly translated *nū'akin* song was secured:

Ma'zambī a un-dū'a,
 Mountain-sheep her son,
 wa'sipi un-dū'a-tsi,
 mountain-sheep's son,
 dū'mbi ma-tō'owEn.
 on the rock goes out.
 E'nga-m-bō pa gō'nait
 A red ball cloud
 wū'kum-bai yō'ina,
 wind has (?)
 padō'nōbina.
 go outside.

(At this point of the song several of the singers knelt down on the ground.)

Bi'a-gwīna umbi'oi un-dū'atsi pa'wucorotōgin.
 Eagle white (?) her son ?
 Ta'ham bi'agwī na bi'oi dū'atsi.
 Our white-eagle's son.

A very vague, general resemblance might be noticed between the style of this song and that of some recorded ghost-dance songs. Together with the informant's statement that some Shoshone called the *nū'akin dzō'a-nō'gakin*, ghost-dance, the slow movement, the characteristic position of the women, and the clasping of hands,¹ it might be taken as evidence of a recent development of the dance. But Mooney's statement, that the Shoshone ghost-dance was merely a revival of an older dance practised fifty years ago, is supported by the testimony of Lemhi informants, re-enforced both by the mention of the *nū'akin* in mythology and the explanation of its object. There can thus be little doubt as to its antiquity.

While the *nū'akin* was celebrated to insure the coming of the fish, the first catch of salmon (*tā'ma-a'gai*) was also attended by some celebration. All the members of the band painted with bi'cap, and a feast took place, the first catch being divided among all the tribesmen. This custom is referred to by Remy in his description of Brenchley's journey along the Snake River in 1850. "At the commencement of their fishing season the Indians perform a sort of superstitious ceremony, which consists in making certain prayers or signs over one of the fish before they venture to eat any. They believe that a violation of this law will bring ill-luck to the fishers, and any one of them disobeying it would run the risk of losing his life, even if he were famishing."²

¹ Mooney, (a) 809, 920.

² Remy, II, 508.

The *ā'pö-nö'kakin* (Father's dance) was danced like the *nū'akin*, but with different songs, which were usually without words, but partly in the nature of a prayer. No information was given beyond the statement that it was usually performed by old men and had originally belonged to the Bannock. Another old dance was the *dū'mu-nö'kakin*, in which men and women participated, moving contra-clockwise in a circle and bending down low at regular intervals.

Somewhat fuller information is available as to the *wö'hö-nökakin*, of which the name is derived from a musical instrument called *wö'hönög* (Fig. 20). This consists of a notched wooden board, held up in a slanting direction and resting on a parfleche or piece of tin, and a second stick, or bundle of twigs, which was rapidly drawn down the scale of notches. A somewhat similar instrument was found by Alexander Henry among the Assiniboine, and is used by the Hoof-Rattle society of the Cheyenne;¹ it is also found among the Hopi, Tonkaway, and Mexican tribes.² There were

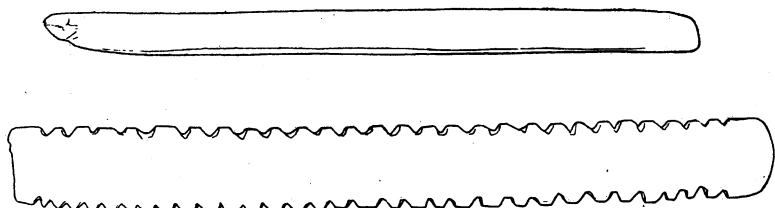


Fig. 20 (50-6410). Musical Instrument. Length, 53 cm.

four musicians. The men and women were ranged on different sides of the dance-ground. Both were allowed to invite members of the other sex to become their partners. If a man refused a woman's invitation, the belief was that he would be killed by a bear the next time he went out hunting. There were usually from four to six couples dancing at a time. All the spectators sang a song without words. Partners faced each other. The man's right hand grasped the woman's right arm, or he might simply place his hand on her waist or shoulder. He ran rapidly backwards with his partner, then both ran to their initial position. Usually the dance took place on spring evenings. At Lemhi the *wö'hönökakin* has not been practised for twenty years; but Mr. J. P. Sherman of Owyhee, Nevada, who kindly obtained some additional notes, reports that on the Duck River Reservation the last performance dates back as late as 1905. The misfortune incurred by refusal to dance with a woman was not restricted by

¹ Henry, 296. G. A. Dorsey, (d) 18.

² Hawley, 344.

his informant to injuries from wild beasts; the guilty individual might be drowned, killed by a windfall, etc. Within recent times an open box was substituted for the rasping-stick. Mr. Sherman's authority regards the dance as old, but as having been originally introduced by the Ute. The Museum contains a specimen of a Ute notched instrument, collected by Kroeber, and Culin found it in use at a Uinta bear-dance performed in the spring.¹ The bear-dances of the Ute, however, are described as purely social entertainments by Clark,² while the homologue of the wó'hönó kakin was an annual religious ceremony performed in February or March. The dance-ground was bounded by a large circular enclosure, and near one end the musicians sat down with their rasps. "The men and the squaws arrange themselves into two lines, so that the sexes stand opposite and facing each other. When the music commences two squaws clasp hands, advance to the male line, and choose their partners; then two more in the same manner make their selection, and so on until all are supplied. Now the males and the females from their respective lines advance towards each other with a trot and a swaying motion of their bodies, until the couples are almost face to face, and then with similar backward movements return to the places from which they started. This alternate advance and retreat is all there is to the dance, but the participants apparently enjoy the exercise immensely, and often continue the dance until they are completely exhausted."

The scalp-dance has already been referred to in connection with war customs.

The dances heretofore mentioned were not witnessed by the writer. When visited, the Lemhi Shoshone only practised two dances, the ta'cayuge, or war-dance, and the a'nonókakin, or Cree dance (a'na = horn, ā'angant = Cree), also called kwāpakin, or hugging-dance. Usually both were performed during the same night, the songs and correlated dances alternating according to the wishes of the performers. The decision to hold a dance was made early during the day, and the news was rapidly carried all over the reservation. About sunset the drummers gathered on the dance-ground, suspended a large drum from four willow-sticks fixed in the ground, and began their music. It generally took about two hours, or longer, before all the people had arrived. During this waiting period, the drumsticks were plied with short intermissions of rest, and appropriate songs were sung. On one occasion the wupa'rEk was revived before the commencement of the drumming. There was often great reluctance about starting the dance, and in such a case some of the drummers, or some of the older people present, exhorted the men and women to begin.

¹ Culin, (a) 95.

² Clark, 389.

The customary site of the dance was a large, unroofed barn, in the center of which a fire was maintained. At other times, the dancing took place in the open air around a pile of dry wood. For a public feast, followed by a dance in the evening, a circular enclosure of willow-trees opening towards the east was erected. A similar structure with a forked cottonwood in the center was put up for an afternoon dance, ostensibly in honor of the chief, who had recently returned from a visit, and of some Cree. It was only on the last occasion that the older war-dance seemed to predominate over the recently acquired Cree dance.

The Cree dance (*ā'no*), which is practically identical with the owl-dance of the Crow, was introduced both at Lemhi and Fort Hall by the Cree some eight years ago, and rapidly became very popular. After the Cree song has been sung several times, a woman rises, approaches one of the men who are seated on the other side, or possibly one of the drummers, and tries to pull him up. The man summoned is frequently reluctant, yielding only after repeated pulls. At last, he steps forward, stands next to his partner, places his right arm around her waist, or his hand on her shoulder, and both begin to glide around the central fire-place in a clockwise direction. In position, the feet may form an angle, but are as frequently parallel. They are hardly raised from the ground, and the legs are bent but slightly, if at all. Other couples follow, and with young boys dancing by themselves the circle is soon closed. At intervals some of the dancers give vent to brief exclamations. As soon as the singing ceases, the circle is broken, the men release their companions, and receive in payment a small coin varying from five cents to a quarter. At the very next dance, however, it is the man's duty to invite his former associate and ultimately return to her twice the original amount, the established sums being a dime for a nickel, two-bits for a dime, and half-a-dollar for a quarter. On exceptional occasions, such as visits from friendly tribes, more valuable gifts are exchanged, such as beaded necklaces and even horses. A number of times the same man was simultaneously approached by two women. He would embrace each with one arm, and received a twofold fee, repaid in the customary fashion.

There was no special dress for the Cree dance. Men and women took part in their everyday costume, except in so far as the former were prepared for the *ta'cayuge*. The dancing continued through the night, those tired out lying down on the margin of the dance-ground and resuming places when rested. As a rule, the purely social nature of the performance was emphasized by the well-nigh total absence of the older men. The chief expressed detestation for night-dances, asserting that in former times dances always took place before dark. This, however, is disproved by the testimony of early travelers.¹

¹ Lewis and Clark, II, 343, 347.

The ta'cayuge was said to be an old dance. In former days the performers remained rooted to the same spot, merely dancing up and down. One man carried a bow and arrow in his hand. There was no costume beyond a breechclout. Scars from wounds received in war were painted conspicuously. The dancers seen, almost exclusively young men, would rise from their seats at the beginning of the song, mark time in their places, then leap forward into the center, several at a time, and advance alternately one foot before the other with violent movements of the legs and body. Sometimes two dancers would gradually approach each other face to face, sometimes they danced abreast, keeping step. The ta'cayuge thus resembles both the Omaha dance of the Prairie Tribes,¹ the hot-dance of the Crow, the prairie-chicken dance of the Stoney Assiniboine, and the Black-foot *kā'espai pa'skan*. The actual dance is very brief, probably owing to the physical exertion involved.

There were no definite rules as to the costumes to be used. The performers freely borrowed what paraphernalia they could, and consequently there was considerable variety in their appearance. Some wore wigs, others porcupine head-dresses. At times eagle-feather fans with little bells attached were borne in the hand. On one occasion a rattle and an eagle-bone whistle derived from the sun-dance regalia of a Fort Hall Shoshone were suspended from a war-dancer's belt, with no idea of their originally ceremonial significance. The costume of one well-dressed dancer consisted of beaded moccasins; leggings with unfringed flaps and adorned with long strips of beadwork; a cloth breechclout decorated with a zigzag design, and partly covered by a linen shirt; an open vest with embroidered floral designs on the back, of which the sun-flower could be easily identified; and a porcupine head-dress from which rose two tall eagle-feathers. Leg-bands with bells were attached below the knees. The chief's favorite son wore the typical Prairie bonnet without a tail, a buckskin cap with tall feathers tipped with reddish-yellow horsehair from six to eight inches long. On the sides of the headgear, there were small mirrors; in the back, there were numerous little bells; the front was beaded. Below the red cloth wrappings of the quills were little strips of weaselskin, gaily colored ribbons were suspended in the back. Besides a black shirt and a cloth breechclout, there were beaded armlets, leg-bands below the knee, and anklets with bells. Another dancer wore richly beaded moccasins and otter skin anklets, a loincloth confined by a beaded girdle, a red shirt with sleeve-holders and a porcupine head-dress. To the belt were attached an eagle-bone wrapped with strips of otter skin and a wooden staff wrapped with blue cloth and

¹ Mooney, (a) plate CXIX.

crudely carved at one extremity into a bird's head, similar to a Museum specimen from Wind River; while the other terminated in a buckskin ball filled with little pebbles and occasionally employed as a rattle. Some dancers had necklaces composed of little bone discs strung on parallel thongs.

Similar irregularity was observed in the application of paint. The chief's son first painted his face yellow (*ō'hapit*), then daubed his forehead with red paint; finally the portion of his face below the mouth was given a dark-brown paint, leaving only the space between the eyes and upper lip stained with the original *ō'hapit*. This space was further restricted by a pair of blue stripes extending from the extreme point of each eye outwards to the ears, but passing below them. Between each pair of these symmetrically disposed blue stripes, red paint was applied. Both sides of the hair were daubed yellow, and the frontal braids, as well as the hair in the back, were irregularly painted in the same fashion. The thighs were at first completely covered with yellow paint, later some blue dots were added. From the knee downward the legs were stained dark-blue. Other dancers used white clay (*ā'bi*) on the forehead and upper part of the face. One performer painted his face red, with three slanting rows of yellow patches on one side and three symmetrically disposed yellow lines on the other. The legs were yellow, the thighs had in addition three rows of blue circles. Another dancer painted his legs red, and added several rows of circular yellow patches. All informants positively stated that the selection of both paint and costume was a matter of purely individual choice. Jack Tendoy used white clay in four or five patches under the eyes on either cheek.

As already stated, Mr. St. Clair discovered considerably greater complexity in the body-painting of the Wind River Shoshone. Some wolf-dancers had realistic representations of a bear or snake below their breasts, standing for bear or snake-medicine; a sun-dancer had a similar painting of a buffalo. Right angles, or angular horseshoes, represent horse tracks; wavy lines extending along the entire length of the arms and legs symbolize the rainbow; short lines, horizontal, curved, oblique or vertical, indicate people killed; and painted hands record hand-to-hand encounters with the enemy.

RELIGION.

As in the Plains, the basis of religious feeling seems to be the desire to secure power by the aid of dreams, visions and tutelary helpers. A man in quest of supernatural power would sometimes go up into the mountains at night. Suddenly, he sees a light, which represents the expected medicine.

He goes to sleep. The next morning he rises, and begins to look for roots. After having found them, he addresses the Sun, saying, "Look, I take this for my medicine." Then he brings them home, ties them up in a buckskin bag, and carries them about his body. In the night, his medicine speaks to him and counsels him. It may tell him how he ought to paint. The next day he will act in accordance with its directions. Sometimes, if a man wishes to kill an enemy, he will speak to his medicine, attach it to a little stone, and throw it at the victim with disastrous results. Long ago a man married a woman, whom he came to dislike. He spoke to his medicine, and threw it at her. She died the next spring. An individual helper of this kind is called *bu'ha*, while medicinal herbs, charms, etc., are distinguished as *na'dcu*. However, the weaselskins and eagle feathers worn in the hair were referred to as *bu'ha*, perhaps on account of the manner in which they were secured; some Shoshone regarded them as a protection from missiles. Some men obtained *bu'ha* for war only,¹ while the medicine-man (*bu'ha-gant* = *bu'ha*-possessor) received help from his *bu'ha* as to the nature and cure of his patient's sickness. The Wind River people seem to look upon many birds as possessors and bestowers of *bu'ha*. The tail-feathers of the flicker, worn as a headgear, ward off sickness and tend to restore health; and a certain male of a species of sage-hen is explicitly stated to impart the gifts of a healer, seer and exorcist. This bird was offended some time ago because a Shoshone shot at it; hence the relative weakness of the *bu'ha* of modern, as compared with ancient, medicine-men.² If a man disobeyed the orders of his *bu'ha*, it would leave him forever. Some twenty years ago, Enga-gwacu Jim, who had a war-*bu'ha*, disregarded his helper's instructions as to the eating of salmon. He fell sick, his *bu'ha* no longer aided him, and he died. Though afterwards restored to life, he never recovered his *bu'ha*.³ There are individual relations of a similar character which are not explicitly connected with a *bu'ha*. Thus, K8'bitsak is not afraid of rattlesnakes, because he has dreamt that he put rattlesnakes all over his body without being injured by them. He, accordingly, regards them as his friends. He knew an old Indian who would even venture, for the same reason, to put a rattlesnake into his mouth. Some medicine-men could never be hurt by obsidian arrow-points. The arrow would just graze them and pass off harmlessly; "perhaps it knew them." In concluding the tale of a woman who had illicit intercourse with a stallion, the

¹ Bonneville's Bannock chief, who had a charmed life and could not be hit by a bullet, probably belonged to this category. He was ultimately killed by the Blackfoot; but his people declared it was not a bullet, but a piece of horn shot into him that caused his death. Irving, (a) 147.

² Culin, (a) 20.

³ Cf. p. 301.

narrator stated that she had dreamt horses were her friends and that she herself was like a horse.

Dreams also give knowledge of past and future events, and bestow ability of a special character. A medicine-man once dreamt that an agent had killed an Indian school-child, and the Shoshone are firmly convinced that this is true. A Fort Hall Indian dreamt that he would be able to restore performers of the Sun-Dance, when falling down in exhaustion from thirst, by squirting water from his throat at their bodies. He tried the experiment, and succeeded. After Enga-gwacu had offended his bu'ha, the Sun appeared to him, ostensibly in a dream, and told him to build a wikiup all by himself, that he was going to die, but that he would be allowed to return to life, if he so desired. This was just what actually took place afterwards.

From what information could be secured, it seems that to speak of Shoshone shamanism would be misleading. Though additional evidence may refute the statement, it does not appear that Shoshone medicine-men are distinguished from ordinary men by the common possession of a special type of supernatural relationship. As a chief acquires his war-medicine, so the medicine-man obtains the power to treat, say rattlesnake bites, which is specifically different from, but derived in fundamentally the same way as, another medicine-man's ability to cure barrenness, or as Kō'bitsak's immunity from snake-bites.¹ The following particulars are given by Culin on the authority of a missionary. A medicine-man, in seeking supernatural aid, went to the mountains to fast and pray. At the end of some days an eagle, a bear, and a badger appeared to him. The eagle took off one of his talons and gave it to him, telling him that by means of it he would be able to command all the powers of the air. The bear similarly took off one of his claws and promised him aid from all the powers of the earth. Finally, the badger gave him a claw and told him by means of it he could command all that was under the earth. The medicine-man, by way of testimony, produced the three claws, strung on a cord to be worn about his neck.

In Shoshone mythology there is mention of miracle (dü'mabana)-workers (page 256). The term "dü'mabana," though undoubtedly correctly translated in the context of the myth referred to, has a somewhat uncertain significance. It is used for the tightrope walking of an itinerant vaudeville performer seen in Salmon City; but also for a beaded charm with which Coyote overcomes the rolling rock, and the game of cat's-cradle is called dü'mabana-working. The Shoshone nowadays are skeptical as to the

¹ This statement is in agreement with observations made by Dr. Dixon in a recent paper on "Some Aspects of the American Shaman" (*Journal of American Folk-Lore*, 1908, Volume XXI, page 12).

existence of Indian miracle-workers. Until recently some Bannocks claimed wonder-working powers; but the defeat of their people in the last uprising has destroyed confidence in their ability. In what way the power to perform miracles was supposed to be derived, and whether it was understood to differ from that of a bu'ha-gant in the wider sense of the term, could not be determined.

The Soul. The principle of life which departs at death is called mū'gua. During life its seat is in the head. According to one (unconfirmed) statement, the mū'gua of persons dying by violence travels in a different direction from that traveled by the souls of people who have died a natural death. The latter go to the land of Wolf and Coyote. The common belief seems to be that the mū'gua of a dead Indian rises immediately until it reaches Wolf's house. There it is washed and revived by Wolf. The spirits of Indians are darker than those of white men and very small. While rising, they look like clouds. At first they are visible only to medicine-men; but, after being washed, any one can see them. Half-way up they are met by a spirit descending on horseback, who then escorts them to their proper place. The mū'gua then becomes a dzō'ap, ghost. White men probably go to a different country. Individual experiences, of course, may lead to heterodox views. When Enga-gwacu Jim died, his mū'gua came out of his thigh, made one step forward, then halted and looked back at the body, which was still breathing. After three steps had been taken, the mū'gua looked back again, and found the body cold and stiff. The mū'gua was about ten inches in height. Suddenly something descended, passing clean through it. Then the soul did not ascend, but went underground until it got to a place, where one of Ā'pō's (the Father's) helpers was making the dead men over again. Enga-gwacu thought of Ā'pō, but could not see him. At length he heard him saying, "You don't look very sick." There was a kind of thin wire there, which Ā'pō hit three times. Thus, Jim came to see the Father's hand, which is small and as clean as a baby's. Ā'pō had a buckskin bag, out of the contents of which he could fashion whatever he pleased. At last, Ā'pō became visible for a short time; he looked like a handsome Indian. Suddenly everything opened up, so that Jim could see the earth plainly, with his own body lying dead on the ground. How he ever got back, he does not know; suddenly he had returned to the earth and was alive. On another occasion, he went up to the clouds. There he found another world, filled with sage-brush. The Indians there were all skeletons; he was able to recognize some of his former friends among them. Jim has questioned Shoshone medicine-men concerning a hereafter; but mistrusts both their statements and those of the missionaries, because they fail to tally with his personal experiences.

Some Shoshone are said to believe that one of Tendoy's sons changed into a silver-fox after his death; consequently they abstain from hunting these foxes, though their furs are very valuable.

Ghosts. Ghosts are greatly dreaded. School-children can be thrown into hysterics by the cry of "Dzō'ap!" and adults avoid passing their old cemetery on the Lemhi River at night. Meetings with ghosts are relatively frequent. They are sometimes heard making a noise outside of the lodge. Jack Grouse once heard singing, and managed to catch sight of some female ghosts. His nephew once went out hunting. He suddenly saw a skeleton figure. Speechless with fright, he ran home. The next spring, his father died. All the Indians believed that it was his father's wraith that he had seen. Another Shoshone once met a ghost, which tried to push him over from behind. The man resisted, tried to grasp the skeleton, and got his fingers between the bare ribs. After this adventure, he became very strong, so that he could lift a horse—"Perhaps some of the ghost got into him." Enga-gwacu, who has had a number of peculiar experiences of this sort, was once traveling at night, when he saw an Indian approaching him. The outlines of the body and head were plain, but the face was invisible; the stranger seemed to wear a striped vest. As he got nearer, Jim saw that he had mistaken the ribs of a skeleton for stripes. He ran away, but was headed off. At last he said to the apparition, "You are only a ghost, let me alone." (Ö'nö-n dzō'ap, nö-vū'ak.) The figure turned about, and disappeared into the ground. On a similar occasion, Jim used the same formula with like success against an uncanny snake.

Medicine. For ordinary cases of sickness, there are a number of medicinal roots and herbs. A decoction of sagebrush leaves is prepared against colds and minor distempers. This forms, according to some white settlers, a very satisfactory remedy. A sweet-smelling plant, called bā'gwina, is similarly employed. In almost every dwelling visited, I found a spray of a species of spruce, called dzā'-wōngobi (good-pine). Other species were declared to possess no medicinal virtue. The needles were ignited and the smoke was inhaled; or, they were boiled, and the tea was drunk. Spruce-bark was treated in the same way for colds and headaches. Large braids of sweet-grass were commonly suspended from the wall; they are said to be similarly boiled and drunk for a colic. Some Shoshone keep old buffalo horns, which are employed as bū'i-na'dcu, eye-medicine. Small particles are broken off, boiled with spruce-needles, and the cooled mixture is rubbed over the sore eye. Bourke states that the Shoshone knew how to splint a fracture with willow twigs.¹ At Fort Hall, poultices made from pulverized

¹ Bourke, 319.

roots or leaves of different weeds or herbs are sometimes applied to wounds or swellings.¹ According to Fremont, the *Convollaria stellata* furnished "the best remedial plant" in the treatment of wounds.²

When the ordinary remedies fail to act, the sick person decides on calling a medicine-man. This resolution usually follows a dream to that effect. The theory of disease, at all events in most cases, is that a dzō'ap, ghost, has entered the patient's body. The Ute had a superstition that whistling at night results in the entrance of a pygmy spirit, called un^upits, into the whistler's body, causing illness.³ The treatment of the medicine-man is therefore designed to extract the intruder and render him innocuous. At the time of my stay there were three practitioners, two men and one woman. The latter was not a specialist for female ailments, but was said by white informants to practise hypnotism. Some years ago, I was told, the blacksmith of the Reservation had derided her power, and on a challenge, she had almost succeeded in putting him to sleep. The testimony on this subject proved contradictory; some Shoshone confirmed, others strongly denied, the statement that their physicians could perform movements inducing sleep. Of the other two doctors, one was said to cure rattlesnake bites; the other, Tū'mo-dzo, a hunchback, was a specialist for sexual troubles. It was said that the latter carried his medicine about in his hump. He had a reputation for obscenity, and, in conversation, gave a ribald turn to innocent questions. Among other things, he cured barrenness. His nephew was married for ten years without having any children. At last he summoned his uncle to examine his wife, who has since borne two children. This result was, of course, attributed to the medicine-man's skill. Tū'modzo's treatment of gonorrhea (dū'mbehaip), according to various Indians, consisted of inserting the diseased member in his mouth and sucking it; he would then expectorate. Women were similarly treated by him. Dr. Murphy, by way of corroboration, told me that when he was first appointed as agency physician the Indians visited him, and inquired as to his method of dealing with venereal disease. In reply to his explanations, they said they had no faith in his treatment, as he seemed to be afraid to employ suction like their own practitioner. Tū'modzo was about seventy-five years of age, and had become nearly blind. He claimed to have been exceptionally strong in his youth, and to have overcome a bear in wrestling with him. Within recent years, confidence in his power seems to have been waning.

As to the method usually employed by medicine-men, very little definite information could be got. Of course, incantations and sweat-lodges were

¹ Report 1890, 236.

² Fremont, 273.

³ Powell, (a) 29.

in common use. To extract the *dzō'ap*, the doctor forms a tube of his hands, applies it to the patient's mouth, and begins to suck until the sick individual retches, and finally belches forth the evil spirit. This is seized by the physician, shown to the spectators, sometimes in the shape of blood or of some small object, rubbed between his palms, and thus killed. By the Ute doctor, the evil spirit is driven away by stretching the patient out on the ground and scarifying him with an eagle claw from head to heel, while a group of men sing an incantation in chorus.¹ The compensation varied; Jack Grouse paid a doctor a dollar for curing his child; in other instances, a horse was presented to the practitioner. As indicated above, there is no distinction of rank among doctors, but merely a differentiation of function. Medicine-men, besides aiding the sick, could sometimes charm arrows for hunting, and, as shown by Lewis and Clark, could impart supernatural virtues to shields. None of them are said ever to have engaged in causing the sickness or death of a fellow tribesman. Sometimes the sons or nephews of physicians followed the same profession.

There are cases in which the medicine-man is powerless. *Kō'bitsak's* little girl died of cholera infantum. His explanation, according to Dr. Murphy, was that the child had been caught in a whirlwind, which whirled out her brains. After my departure from Lemhi, *Tū'-dzomo-n-dō'mi*, the younger of the two medicine-men, was taken sick. He declined Dr. Murphy's services, saying that he knew he must die in three days, but if he took any white man's medicine he would die before that. He looked rather strong, but actually died on the third day. What the native theory of this case may have been, I do not know. In general, two reasons were given for failure to restore the sick. A *dzō'ap* may have entered the patient's body, snatched away his mind, and flown away with it; under these circumstances, madness usually ensues: or, the part of the ghost may be played by Coyote himself, who descends from above, carries off a man's *mū'gua*, and either makes him insane, or kills him outright. Jack Grouse knows of a farmer living in the vicinity, who used to abuse the Indians; he thinks that this malefactor was dispatched by Coyote about a year ago. In this rôle, Coyote disguises himself as an Indian, and can be recognized only by his eyes.

Charms. Amulets of various kinds are in use. Spruce-needles are powdered, and crammed into a buckskin bag somewhat resembling an awl-case. The bag is hung around a baby's neck as a safeguard against illness. Adults use white weaselskins, or the foot of a white weasel, buffalo horns and manes for similar purposes. A very old woman keeps two small,

¹ Powell, (a) 29.

irregular pieces of obsidian in a bag as a preventive of eye-disease; occasionally she scratches her arm with the stones. Some men have a charm enclosed in a little piece of cloth and tied to the middle of either the front or back of a beaded necklace. One man carried some spear-grass about in this way. A sacred stone, apparently a tribal medicine, by which good or evil could be wrought, is mentioned by Culin.¹ An evil charm was prepared by placing rattlesnake heads on hot coals in a hole in the ground and covering them with the fresh liver and gall of wild animals. During the process of steaming, the liver absorbs the poison from the heads. It was carefully preserved in a little buckskin bag worn on the owner's body. By looking intently at the victim and murmuring evil incantations, it was possible to effect his death.²

Love-charms are extremely popular. Gwī'dambā'bi wears a weasel foot on his hat as wai'l-pe-na'dcu (woman-medicine); he expects that it will help him in "catching a squaw." Woman-medicine, in the shape of shavings of wood or bark, is rubbed on the neck, tied up in a bag or piece of cloth, and attached to the belt. Kō'bitsak was seen to take spruce-needles into his mouth, chew them thoroughly, spit the moistened substance on his hands, and rub it on his head for wai'l-pe-na'dcu. He also knows a small inedible root, which is dug up for the same object. The root is glued to a little stone, the lover creeps up behind the woman desired, and throws the charm at her. Perhaps three or four nights later, she comes to see him. She looks into his eyes, and laughs. Jack has repeatedly used this charm with success. Some time ago, a Ross Fork Shoshone visited him and paid Kō-bitsak a dollar-and-a-half for these roots. The following spring, Jack saw him married to a woman. Though in lack of positive information on the point, he regards the wife as the woman originally sought, and ascribes the consummation of the marriage to his medicine. Lame-Jack, while confirming Jack's statements, speaks of another root also called wai'i-pe-na'dcu, but causing disastrous consequences. If dropped in a woman's path, it will kill her in about ten days.

CONCEPTIONS OF THE UNIVERSE.

The ideas of the Shoshone concerning celestial phenomena are rather simple and meagre. According to Powell, the domed firmament was believed to be of ice, against which was coiled the back of a huge serpent, identified with the rainbow. In winter, the monster's friction with the ice

¹ Culin, (a) 17.

² Report 1890, 386.

caused snow to fall on the earth; while, in the summer, the snow melted and turned into rain.¹ Thunder is explained either as the howling of Coyote, or, more commonly, as the noise made by a small mouse (pū'nai) rushing through the clouds. Its children play about recklessly, and thus produce lightning. Powell makes lightning the arrow of Ta-vwots, the Hare.² While there is mention of a gigantic bird, Nū'neyunc, it does not seem to be connected with thunder. The Ute regard falling stars as the excrements of dirty little star-gods.³ A Lemhi told me of a spot near Red Rock, Montana, where a shooting-star had gone down into the ground, making a large hole. Its splinters, looking like glass, used to lie around the hole, which is now closing up. The portion that disappeared did not descend very far, but might possibly be dug up. The Pleiades are the members of Coyote's family, who have deserted him on account of his insatiable lust.

The sun was at one time very close to the earth, scorching the Indians, who dispatched the Hare to kill it. From the corpse a new sun was fashioned and raised to its present height. A very much more elaborate account is given by Powell, who apparently derived it both from Ute and Shoshone sources. The Sun used to roam about irregularly, now scorching people when too close, then again hiding in a cave until the earth was chilled. One day he singed the Hare's back. The Hare pursued him, and, by means of a magical weapon, shattered him into a thousand fragments, which produced a world-fire. All the Hare's body was consumed except the head, which bowled away. At last his eyes burst, and a flood of tears issuing forth quenched the conflagration. The conquered Sun was summoned before a "council of gods," which regulated the change of seasons and the alternation of day and night.⁴

A Lemhi version derived the moon from the gall of the sun; it was subsequently raised to the sky like the resuscitated sun. The man in the moon is recognized as a giant cannibal (Dzō'avits), holding a blanket with one hand. The Ute believe that Whippoorwill transformed a frog into the new moon by means of incantations.⁵ As to eclipses, the only (ill-translated) statement apparently relating to them was that of an old doctor, who had seen the sun die twice in his life, while the Indians were shooting at it.

¹ Powell, (a) 27.

² Powell, (b) 7.

³ Powell, (a) 27.

⁴ Powell, (a) 24, 52-6.

⁵ Powell, (a), 24-5.

MISCELLANEOUS.

There is a belief that, if Coyote myths are told, the weather will become rainy or cold; there is also a prejudice against telling stories in the day-time.¹

There is a proverbial expression connecting warts with the number of a man's wives. I had two small warts on my fingers, and every Shoshone who noticed them made the following comment: "You have two wives and no younger sister; this, perchance, is the older sister (pointing to one wart), and that the younger." (Wā'hat ön-gwū'ahö, na'na na'minö; noha'gani i'cE umba'dzi, i'cE u-na'mi.)

The Shoshone never ate dogs.² They abstain from the meat of white mountain-sheep, skunks, or badgers. They do not eat magpies, crows and eagles, because they regard them as friends to whom they are indebted for the feathers of their head-dress.

When the Shoshone desire rain, they kill a frog with a stone and lay it on its back. When they wish to prevent the rain from falling, they sometimes address the clouds, asking them to depart.

The wildcat used to lie down on a hot rock, that is why its back looks as though it had been burnt.

When the smallpox was raging in Lemhi, a Cree advised Jack Grouse to hang up a skunkskin and also to drink a mixture of skunk-filth and water.

The Indians are frightened if a man whistles through a grass blade, and call him crazy.

Mosquitoes once were very large and ate up Indians until Coyote changed them to their present size.

Howls of the coyote at the time of the full-moon presage good luck; when a child rejoices at the first thunder in the spring, it is an omen that it will live to an old age and enjoy distinction.³

A Snake chief, treated to horse flesh, by Wyeth's party, expressed great horror at the idea of eating a pony, and vomited the meat. Whether this was a tribal, or only an individual taboo, is not clear.⁴

¹ Cf. Dixon, (a) 266.

² De Smet, II, 680.

³ Report 1890, 632.

⁴ Townsend, 252-3.

II. MYTHOLOGY.

Shoshone mythology is, on the whole, characterized by the absence of a systematic cosmogony and of a migration legend. The Washakie Snakes are said to have had a tradition that they came originally from the south.¹ The Lemhi, like Powell's Shoshone,² declare that they originated in the locality now occupied by them. The rôle of the creator is sometimes assigned to a character referred to as *Ā'pö*, the Father, or *Nö'mönö Ā'pö*, the Indians' Father.³ He is contrasted with *Wi'hinda'bo*, Iron-Man, the creator of the Whites, whom he conquers in a trial of strength. Some informants identify him with either Wolf or Coyote, the principal figures of Shoshone mythology. Clark states that, among the Bannock, the Gray Wolf was considered the creator of the Bannock, and Coyote creator of the Shoshone; while the Shoshone looked upon Wolf as their own father. The heroes' lair and their tracks in the rock, leading from a spring to the den, are still pointed out.⁴ Among the Lemhi, the creation of sun, moon, and animals for the benefit of man is occasionally (in conversation) credited to Wolf. Wolf is universally regarded as the older, benevolent brother. Nevertheless, the younger Coyote, who thwarts his designs, introducing strife, labor, and death into the world, is obviously the more important character; though the word for Coyote is commonly used for a liar or cheater, and a dyed-in-the-wool deceiver is called "very much of a Coyote." With the Ute⁵ the elder of the *Cin-au'-äo* is the marplot, and the younger figures as the benefactor of mankind, who is ultimately obliged to flee to his father, the Hare. Among the Lemhi, the Hare does not appear as the heroes' father, and plays only a subordinate part. Coyote is the culture-hero *par excellence*; he figures as the leader in the theft of fire, and such inventions as the flaking of obsidian are attributed to him. At the sight of an obsidian arrow-point, which I showed to a number of Indians, each one immediately exclaimed, "*í'zapö an-dü'pí*" (Coyote's obsidian). There is a long myth of the procreation of all the Indians by Coyote; the Shoshone become his special protégés because they alone were washed by him as newborn babes. The majority of the Lemhi are still said never to kill a

¹ Culin, (a) 21.

² Powell, (c) 86.

³ This character is mentioned by the Wind River people, as Mr. St. Clair has informed me.

⁴ Clark, 60, 337.

⁵ Powell, (a) 44-5. Powell does not state that this is a Ute myth. *Cin-au'-äo*, however, is the Ute word for wolf; vid. Kroeber, (d) 81, 96. The Shoshone terms for wolf and coyote are *ic* and *í'zapö*. Clark's Shinnob (explicitly Ute) is obviously the same as Powell's *Cin-au'-äo*; Clark, 388.

coyote, though one man was pointed out as having done so. Clark was skeptical as to the strict observance of the taboo at his time, but at Fort Hall it seems to persist.¹ There is a strong belief in Coyote's immortality; no sooner is he killed than he rises again. Whether this belief is generally extended to embrace all members of the species, is doubtful; but one Shoshone, in conversation with me, scoffed at the idea that a white man could ever permanently deprive a coyote of life. In the less important tales, partly shared with neighboring tribes, Coyote presents all the features of the typical trickster. As a greedy, unscrupulous erotomaniac, he usually attains his ends; but occasionally suffers defeat or humiliation at the hands of a superior antagonist.

Besides the important elements of the Coyote cycle, there seems to be another group of autochthonous stories; those dealing with the Dzō'avits. These constitute a race of gigantic ogres dwelling in stone houses. When a Dzō'avits slept, a Shoshone would sometimes creep up and shoot an arrow at his arms; but the arrow, instead of disturbing him, would break in two. Individual members of this people are overcome by the Weasel brothers, or, less frequently, by other Indians. The destruction of the whole tribe is ascribed to the conflagration caused by a number of birds, or to the magic of Weasel-woman's uncle. With Powell, Dzō'avits is a witch ultimately transformed into the echo.² Pa'-n-dzō'avits is a giant with enormous hands and feet, who lives in the water. He sleeps on rocks in the water, holding his hands before his face. When Indians approach, he immediately dives below the surface, as he greatly fears them. In a myth, however, he is represented as rising from the water to climb up a tree after the twin heroes, until the benevolent Pā'bi'hianö (Water-youths) throw him back again.

Other supernatural water-beings are the water-buffalo (Pā'-gutc), which swallows one of the twins, but is shot by the other; and the Pā'ōna, or water-baby, which Indians never catch sight of, but hear crying in the night. Besides the Dzō'avits cycle, there are stories of apparently anthropomorphic cannibals (nō'mōri'ka = people-eaters), and, according to some Indians, their existence is still believed in. Nū'-nūmbi is the name of a little boy, about two feet in height, who runs about the mountains, shooting game with his bow and arrows; though small, he is stout and very strong. Among the Wind River people of Wyoming, this character seems to be of considerable importance. Culin, basing his statements on information given by the Rev. John Roberts, gives the following details. Nū'-nūmbi (Nin-nim-be) is a very short, old man, living in the mountains. He can

¹ Culin, (a) 91.

² Powell, (a) 45.

appear and disappear at will. To meet him presages death. A trifling accident when starting on a journey will cause a Shoshone to turn back in dread of Nū'nūmbi. His shooting is the cause of a horse's or cow's illness, and old stone darts picked up by the Indians are exhibited as his arrow-points. Every sudden death is attributed to his agency, and the average Shoshone is afraid of uttering his own name lest Nū'nūmbi should overhear it and shoot him with his invisible arrows. Nū'nūmbi was regarded by Mr. Roberts' informant as the descendant of the nō'mōrika, who are described as dwarfish mountaineers, who often fell a prey to eagles.¹ The Lemhi people did not seem to connect Nū'nūmbi with the nō'mōrika, nor were these cannibals conceived as dwarfs by them. The Wind River Shoshone believe that the Widjege, a species of titmouse, discovered the world. Its tongue is said to be divided into six parts; one tongue is dropped every month, and at the end of the sixth the tongues are renewed. It is considered "bad medicine" to kill this bird.²

The material available for comparison permits some conclusions as to the direction from which Shoshone mythology has been most strongly influenced. Some of the tales found among the Shoshone, such as that of the bungling host, of the rolling rock, the magic flight³ or the eye-juggler,³ are shared by too many other tribes to allow a definite inference. On the other hand, the colorless account of the deluge, which lacks the familiar diving incident, recalls some Californian versions. In Mr. St. Clair's version, the chickadee is dispatched by Ä'pö to bring land, but nothing is explicitly stated about diving for it. The occurrence of the tale of the theft of fire also allies Shoshone mythology with that of tribes west of the Rocky Mountains, though the Lemhi version is not exactly paralleled by any other form known to the writer. The Bear and Deer myth is very closely related to that of northern California, while some striking details are shared with the Klamath variant. The importance of Coyote indicates a general relationship with Plateau and Californian mythologies; while the antagonism of Wolf to Coyote, and the institution of labor, suffering and death by the latter, establish a closer connection with the Maidu. The liberation of salmon by the culture-hero, the counseling excrements, the contests of a party of travelers with the inhabitants of successively visited villages, the appearance of Coyote as a baby on a raft, are all additional features allying Shoshone folklore with that of the Columbia River and the Californian area. The very characteristic detail of a gigantic bird carrying off twin heroes, — who slay him, are counseled by his mother, and later

¹ Culin, (a) 17, 20 *et seq.*

² *Ibid.*, 20.

³ Not secured at Lemhi, but recorded by Mr. St. Clair at Wind River.

encounter a mouthless people, for whom they cut mouths, — are, so far as I know, common only to the Shoshone and Yokuts; though the last of these incidents is found also among the Zuñi and Tillamook.

The most important Prairie tale in the collection is that of Lodge-Boy and Thrown-Away. From a recent discussion,¹ it appears that the Shoshone form of the story tallies in important particulars with that of the Blackfoot, Gros Ventre, Arapaho and Hidatsa. Neglecting minor stories, the tales of buffalo stealing an Indian girl and of the poor boy shooting the fox in a competitive hunt are almost the only other distinctively Prairie stories in the collection. A version of the star-husband myth, somewhat similar to the Blackfoot variant, was obtained by Mr. St. Clair. There is a version of Coyote and his Daughter among the Gros Ventre and Arapaho; but also among the Ute, Maidu, and Navaho.² Coyote and Porcupine occurs in Wichita and Osage mythology; but is shared by the Jicarilla Apache, Zuñi, Chilcotin, Ute and Maidu. Shoshone mythology lacks important buffalo tales, according to an old medicine-man, because "the buffalo was never an Indian." Both star-myths and stories of boy heroes are relatively insignificant. It is thus fairly clear that the mythology of the Shoshone indicates a closer connection with the people of California and the Great Basin, than with their eastern neighbors of the Plains.

1. THE CREATION OF THE SHOSHONE.

(a)

Coyote was living therè. He went down to the big sea. No Indians were living at that time. Coyote thought he might find some. He lay down, covered himself with a blanket of jack-rabbit skins, and commenced to sing and move his legs. While singing, he felt something touching his legs. He looked up and saw nothing. He covered himself up again and continued singing. Again he felt something dancing on the lower part of his body. He looked around and saw nothing. Coyote made a peep-hole in his blanket; then he saw a pretty girl dancing on his legs. He did not know what to do; when he threw off his blanket, she disappeared.

The next time when he felt the touch of the girl, he jumped up and pursued her. Near the shore of the sea, he caught up to her. He asked

¹ Lowie, 141.

² This tale was also told to the writer by a half-breed Cree at Edmonton, Alberta. Naturally the Cree trickster, Wisákecak, takes the part of Coyote.

her what she was doing. She said her mother had sent her. "Where do you live?" he asked. She pointed out an island far away in the sea, and offered to take him to her home. Coyote agreed to go with her. She took him on her back, and began to walk across the sea. In media via, Canis amore inflammatus muliere frui conatus est. She dropped him into the sea and walked on, thinking he was drowned; but Coyote crawled up, like a spider, and swam towards the island.¹

Catches her; carried on her back, dropped in sea.

Coyote got to the island first, and saw two wikiups with the smoke rising, and between them sat an old woman. Coyote spoke to her. She asked him to come inside and sit down. He went in. After a while the girl came in and talked to the old woman, who was her mother. She said, "I dropped Coyote in the water." Her mother said, "Keep still; he is in there now." When the girl peeped in, she saw Coyote sitting there. She cooked duck eggs for him and set them just in front of him, touching his feet. As soon as she touched his feet, he immediately drew them back. He ate only a few eggs. He was eager for the night to come.

Reaches island, entertained by women.

Coyote looked around and noticed quivers hanging all over the lodge. This frightened him; he went outside, eased himself, and asked his anus for advice. He asked why those quivers were hanging there. He had also noticed that the women, while pretending to swallow the food, let it slide down to the abdominal region, where he heard the eggs crack. His anus said, "You fool; whenever the girl and her mother get hold of a man, they kill and eat him. Earum vagina dentibus insita. Quod edunt dentibus vaginalibus mordent."² Coire simula, sed aliquid aliud intrude. Take your elk horn scraper and break their teeth."

Anus warns against toothed vagina.

In the evening, the old woman told the girl to lie down near Coyote. Before retiring, all three went outside. Minxerunt. When they came in, the old woman fastened the door with a rope so Coyote should not escape. Coyote was afraid. When he lay down, he wished the rats would come and gnaw up the rope. After a while, he heard the rats come and gnaw up the rope. Then he knew that he could run out if necessary, and raised the girl's blanket. Penem insertum esse simulavit, vere nihil inseruit. Rima clausa est, non eum vulneravit. Fugiens ad portam cucurrit. Vetula secuta; cuius quoque dentes non Canem, sed solam togam momorderunt. Canis effugiens dentium crepitum audiebat.

Flees, pursued by women.

¹ Cf. the beginning of this myth with Kroeber, (f) 97.

² The distribution of this motive is discussed by Lowie, 110.

Coyote escaped. He jumped into the sea and swam across, splashing in the water. He had a hard time of it; but got out in the place where he had first lain down to rest. He had left his tools there. **Returns with tools, served by women.** He went to sleep again. When he woke up he put on paint, went to the shore, and killed a duck. Coyote returned to where the old woman was sitting, and threw the duck with some eggs over to her. The girl was not there; because she was on the water every day, looking for people to take home and kill. In the evening, she returned with some ducks. Coyote had entered the wikiup; but the old woman was still sitting outside. The girl told her mother she had not found Coyote anywhere. "Keep still," the old woman said, "he is in there." The girl looked in and saw Coyote, who looked handsome with his face painted. She fed him as before, setting duck eggs before him. When she touched his feet, Coyote quickly pulled them in. He only ate a few eggs, pushing the rest aside. The women ate in their usual way. Coyote could hear the egg-shells cracking in the vulva.

In the evening, the old woman told her daughter to lie down beside Coyote. The girl lay down. Coyote went outside to get his tools, which he had not taken into the wikiup. He lay down and embraced the girl. **Overcomes women with scraper; is sent for water.** Tunc in rimam claudentem cornu (elk horn scraper) inseruit. Omnes dentes cornu perrupit sustulitque. The girl cried out, "Something is wrong with my teeth." The old woman misunderstood what she said, and said to her, "Keep it there." Coyote now went over to the mother, and in the same way broke off all her teeth. Ad puellam rediit et cum ea assidue copulavit. Tunc demum cum matre coiit. Postridie mulieres se gravidas esse senserunt. They told Coyote to go outside and fetch water; but to get it from far away where they were in the habit of getting it. Coyote was afraid to go there, and fetched water from near-by instead. When he returned the old woman told him that he had not brought good water, and sent him out again. He went for it once more.

As soon as Coyote was gone, the babies fell in great numbers out of the women's wombs. The women took the water brought in by Coyote and washed the babies. They made all the tribes of Indians in this way except the Shoshone, whom they left lying on one side. **Birth of Indians; Shoshone separated from other tribes.** When Coyote came in, they said, "We have left these for you to wash." Coyote washed the Shoshone babies and said to them; "You are my children. I am going to stay with you." If he had washed all the babies, there would have been nothing but Shoshone in the world; but the women washed the others. That is why the other tribes were always fighting the Shoshone. Coyote told his children to be brave and not be afraid of the other Indians.

(b)

Coyote once came to an old woman and her daughter. He saw bows and arrows hanging in their lodge. The old woman warned him against the girl. She said her daughter was in the habit of killing and eating people who came there. Coyote considered what to do. In the evening the girl came in with ducks and their eggs. **Origin of Shoshone.** Coyote went off. He found a kind of blue stone. *Ex lapide membrum virile finxit.* He also plucked some thorns from a rose bush. *Cum domum veniret vaginalium dentium crepitum audivit.* He waited for the night to come. In the night Coyote lay down by the girl. *Inserto membro quod fictum erat omnes dentes perrupit.* *Tum spinis vulvam vulneravit.* Coyote married the girl and their children were the ancestors of the Shoshone.

2. WOLF AND COYOTE.

(a)

In the beginning, Wolf wanted to make everything easy and pleasant for the Indians, Coyote tried to make them work hard as they must do to-day. Wolf had all the game shut up so that people could easily take what they wanted; Coyote released the game so that people had to go hunting. **Marplot.** Wolf said, "The Indians shall not die." "Why should they not die?" asked Coyote, "they must die." An Indian was lying sick in his tent. The medicine-man was treating him, but he died. Coyote taught the Indians to cry and to cut their hair when any one died, and told them that the dead go to another world.

Wolf said to Coyote, "Let there be no menstruation." Coyote thought it was proper that women should menstruate; so he took some blood and threw it at his daughter. She began to menstruate and went to a menstrual lodge. **Origin of menstruation.** *Lupus, "Homines oportet ex digito nasci sine coitu," inquit.* Coyote disagreed. *"Bonus est coitus, ex utero nasci oportet. Melli est coitus."* To-day things are as Coyote wished them.¹

(b)

Wolf and his younger brother Coyote were living together. Every day

¹ Powell, (a), 44.

Wolf went to his aunt Bear for dinner. She prepared every kind of food for him; when he came home, he used to tell Coyote of the good things he had eaten. Coyote said he would also visit his aunt in order to get something good to eat; but Wolf advised him not to go, because he was afraid Coyote would play some trick on their aunt. Coyote promised to behave well, but Wolf still kept on warning him. "When she sits down to cook," he said, "she always spreads her legs wide apart. *Conspexit pudendis muliebribus tu certe coitum concupisces.*" Nevertheless Coyote went to the Bear's wikiup. When Bear began to cook, she spread out her legs. *Conspexit pudendis Canis libidine accensus se continere non potuit.* Prostrata muliere cum ea concumbere conatus est. Bear closed her arms about him and tore his loins. Coyote howled with pain. Bear got up and ran away.

Wolf was waiting for Coyote to come home. When Coyote did not return, his brother went to look for him at Bear's wikiup. When he found out what had happened, he said, "Did n't I tell you to stay home?" He treated Coyote's wound, and cured him. Then he got into a passion, because Bear had hurt his brother. He went away and found his aunt gathering wild carrots. He killed her, went back and ordered Coyote to bring her home, but to leave all the inside of the Bear's body intact. Coyote skinned and butchered the Bear; but disobeyed his brother, cutting out the *hē'gwi* (an unidentified part of the body). When he got home, Wolf noticed that something was missing and said, "You have cut out the most important part. Now Indians will often attack us. They will surround us while we sleep. You must look out for the hostile Indians."

After some time had elapsed, Coyote beheld many Indians coming to surround their home. Coyote went out directly in front of them. They shot at him again and again, but could only graze his skin and shoot off his hair. They failed to hurt him, though he was fighting all alone. In the meantime, Wolf stayed indoors, dressing up and painting himself. When Coyote was exhausted, he went inside, and Wolf came out to fight. Coyote became jealous of his brother, because he was so handsomely dressed. He wished the enemy would kill Wolf. Immediately Wolf was shot and killed by the Indians. They scalped him and took away his dress. Coyote fled and the Indians went off.

Coyote made many arrows; he tracked the enemy. When he came to his brother's body and saw the scalped head, he cried. Then he buried the body, and went in pursuit of the Indians. He came to the site of a camp-fire, where they had celebrated the scalp-dance. There he looked at the scalp-pole, and

Coyote assaults Bear, is wounded by her.

Wolf, in revenge, kills Bear.

Brothers attacked by Indians; Wolf scalped.

Coyote tracks the enemy.

left a quiver on a tree. He wandered on until he reached another camping-ground with a scalp-pole. Here he also left a quiver with arrows. From time to time, he wept as he journeyed along. He came to another camp-site, which had been abandoned only a short time ago, and again left a quiver there. Then he asked his anus, "When did they leave this place?" The anus replied, "Two days ago." At last Coyote got to a camp which had been broken only one day ago.

As he walked on, he saw an old Indian woman hobbling along.¹ Coyote quickly walked around so as to meet her from a different direction. In order to make himself irrecognizable, he put paint on both his cheeks. When the old woman saw him approaching her, she stopped to sit down. Coyote sat down beside her. The old woman asked him where he had come from. He replied, "Don't you see my paint? I came from a distant land in the East. I don't know at all what is going on here. Tell me what the people are doing." She replied, "The Indians have killed Coyote's older brother. They have taken away his scalp, and perform the scalp-dance every night." Coyote said, "Go on, tell me some more news." The old woman told him that she always walked in the rear on account of her age. As she approached the new camp, some girls were in the habit of running towards her and supporting her the rest of the way. She always took care of the children, putting them to sleep every evening. Whenever the people gave her food, she would eat a portion and stow the remainder away under her knee. When the time for dancing arrived, all the girls were put to bed together. Coyote said, "Continue, tell me some more." "They take Wolf's skin and hang it on a pole." Coyote said, "Tell me some more, tell me everything about these Indians." She told him that in the night she herself went to the dance-ground. Then the other dancers handed her the wolf-skin, she put it about her neck and danced with it. "That is all I have to do," said the woman. "Well," said Coyote, "walk on; you will reach your people some time. I am going back to my home."

**Sounds old
woman, flays her
and dons her skin.**

Coyote pretended to depart, while the old woman slowly rose from her seat. Coyote, however, walked around her, picked up a stone and knocked her down with a blow on the back of her head. He kicked her about until her skin peeled off. Having shaken out her entrails, he put on the woman's skin. When he looked at his shadow, he saw that he exactly resembled the old woman in appearance. He imitated her walk, hobbling and supporting himself on a staff. He came to the summit of a hill, whence he beheld a wikiup. He was now walking just like the old woman and, like her, sat down for a

**Disguised
flayer.**

¹ Cf. the following incidents with Cushing, 461-463; Spinden, 21; Schoolcraft, (b) 40-41; Curtin, 318, 359; Boas, (c) 138.

rest at short intervals. He used both hands to grasp his stick. As he approached the camp, the girls ran up to him. He sat down to tell them of the strange Indian from the East who had met him and had returned to his people. The girls took Coyote home, supporting him on both sides. He saw his brother's skin hanging on a pole, and began to cry; but they could not see his tears because they were rolling down beneath the old woman's skin. When they gave him food, he acted as the old woman had told him, eating some and putting the rest under his knee. At sunset, the Indians were going to dance. The girls looked into his eyes and noticed their strange appearance. They said, "How queer her eyes look! They look like Coyote's." Coyote said, "You must not speak like that, girls. Don't mention Coyote." All the people went to the dance, leaving the children with Coyote. While the dance commenced outside, Coyote put the girls to bed. Cum earum pudendis quasi copulare vellet ludere incipiebat. The girls said, "She is acting just like Coyote." Coyote said, "Don't speak like that girls. Don't mention Coyote."

Towards evening, the people came to ask the old woman to dance.

**Secures Wolf's
scalp at dance,
escapes.**

Coyote began to dance very stiffly. Unseen he shed tears under the woman's skin. Towards morning his brother's skin was tossed to him. He put it around his neck and began to dance up and down. Suddenly he jumped up, dropped the woman's skin and ran away. The Indians gave chase, and shot at him repeatedly, but could not hurt him. They shot his hair off. As he came to their former camp-sites, he took down the quivers and shot his arrows back at them. He used up all his arrows. When they had nearly overtaken him, he suddenly disappeared in a cavity in the ground. They looked everywhere. "He came this way, he must be somewhere." They could detect nothing but a heap of old Coyote excrements. They talked to each other about the dung-heap, and finally said, "That must be he." When they began shooting again, Coyote rose and ran away. He got very tired. When he came to another cavity, he again transformed himself into old Coyote excrements. When they came up to the place, they looked around and saw nothing. Again they had a council and decided he must be in the excrements. As soon as they began shooting, he got up and ran away. Finally he got to a body of water and wished he would change into a water-spider. He immediately turned into one, and swam across. The pursuers got to the edge of the water, but could not see anything. They were obliged to give up the chase and return home.

Coyote walked on eastward, carrying his brother's scalp. He put it on a rock facing the east. Then he went to where Wolf's body lay buried, and went to sleep crying. Suddenly Wolf returned to life. Coyote heard him howling on the other side of the hills.

Wolf restored.

"Why did you wake me up? I was dreaming." Coyote went to the rock, brought back Wolf's skin and covered his brother's body with it. He put him together again. Wolf was restored by Coyote.

(c)

Coyote and Wolf were going to war. The hostile Indians (Andavits) were surrounding them. Wolf cautioned his brother not to peep out of their grass-lodge. "If you hear any noise outside, it will mean that I am fighting the enemy." Coyote covered his face. The enemy were jumping about, touching the lodge. He heard his brother fighting. Wolf had just shot off all his arrows, and was defending himself with his bow. The enemy were jumping against the lodge again. Then Coyote looked outside. The very moment he peeped out, Wolf was slain.

**Wolf killed by
Indians.**

Coyote fell down, crying, "The enemy have slain my older brother." Then he fled, crying as he ran along. After a while, he returned to track the enemy. He stopped wherever they had left a camp-fire. Blowing on the ashes, he secured fire for himself. The next day he caught up with an old squaw. He asked her what she was doing there. She told him she was walking behind her people on account of her old age. She showed him how she walked along. Then Coyote killed her with a rock, skinned her and put the skin on his own body. He imitated her gait and walked on until he arrived at the enemy's camp. They were having a scalp-dance around a pole with Wolf's scalp. Coyote played the part of the old woman. When he got close to the dancers, the Indians tossed the scalp at him. He seized it and began to dance like the other old women. When he received it the second time, he ran away with it as fast as he could. Then they recognized him. They pursued Coyote, but soon saw that they could not catch him.

**Coyote recovers
Wolf's scalp.**

Coyote walked home crying. When he arrived at the lodge, he placed the scalp where his brother generally lay down to rest. He fell asleep. At first, he built a fire every morning; later he became so lazy that he never built one at all. He was continually lamenting his brother's death. One morning his brother Wolf shouted at him, "Get up, Coyote! Make a fire." Coyote jumped up immediately, and built a fire. He blew on the flames and looked at his brother stealthily. Wolf was alive again.

Wolf revives.

3. THE THEFT OF FIRE.

One winter evening, Coyote went outside to defecate. He looked down as he was squatting there, and noticed a fire below. He thought he saw it right in his anus and jumped up. Then he saw that it was way down the mountain. He asked his anus, "What's that fire for?" It answered, "You are crazy. Some other Indians own it. Crane is their chief. Go and get their fire for yourself." Coyote did not tell any one that night, but went to sleep.

Coyote discovers fire, anus counsels stealing it.

In the morning Coyote painted all his body. Then he talked to the Indians. He said, "I saw something last night. I saw fire from the mountain. Shall we go and get the fire?" All the Indians debated whether they should go or not. The Mice, the Rats and all the other men went along. The women stayed at home. Coyote defecated. His excrements told him to have a feast with the Crane people. "Eat with them and enjoy yourselves." They went over the mountains. As they walked along, they saw the fire. This was the first time they had ever seen fire. The other Indians talked about Coyote, while he was not listening. "Let him go by himself, when we get there," they said. "Don't go with him, or they'll give us excrements to eat." So when they got to the Crane's people, all went to different tents; while Coyote went to an old woman's tent.

People visit Crane's tribe.

When all had arrived, Crane addressed his people. He told them to receive their visitors hospitably. All began to cook. The old woman stirred excrements with the food she was preparing for Coyote. Coyote ate and said, "This tastes sweet; this tastes well." At night all got ready for a feast. The Shoshone were playing the hand-game. They said they would leave the offals of their feast for Coyote. As they were gambling, Coyote approached. He looked at the offals. "Well, uncle," they said, "we have eaten. Go ahead; eat what we have left for you." He ate, saying, "It tastes well. I like it." In the night, Coyote went out at short intervals, saying, "I am looking for girls." *Apud puellas ambulabat, earumque pudenda scrutabatur. Comas non invenit. Ad castra rediit. Cantavit "Absunt comae."* The people told him to go around again. This time he stayed away a long time. *Multas comas invenit. Rediit, cantavit "Multae sunt comae."*

Entertainment of visitors.

The Shoshone were still gambling. Crane's people were performing the nū'akin dance. Crane told the Shoshone they could go on enjoying themselves at gambling; later they might come and see the dance. Coyote joined in the nū'akin, wearing a head-dress that reached the ground. The old squaws said to

Coyote, dancing, steals fire.

him, "You are not watching your head-dress; you are dragging it along the ground and singeing its edge at the fire." But Coyote only did this when the women were watching him. When they did not see him, he pulled off the fire. Towards dawn he summoned a council of his people. "As soon as we can get their fire and their food," he said, "we shall all run away." Crane's people kept all their food in a large bag high up on a tree. Crane kept the fire in his own lodge. There was another dance that night. While it was going on, Coyote went about, and his head-dress caught fire. He took the fire, hid it under his blanket, and sneaked out.

The Indians told Jack-rabbit to play his flute outside of all the enemies' wickiups, so their hosts would fall asleep. Jack-rabbit went around and played. Everybody listened, and fell asleep. While they were all sleeping, the Shoshone attempted to steal the food. Again and again Coyote tried to jump up the tree, but could not reach the bag. All his followers tried in vain. At last they asked the woodpeckers to put their bills together. Thus they reached up. The bills pierced the bag, and the food fell out through the hole. It was pine-nut food. The Indians ate; then they ran away with the pine-nuts and the fire.

Crane's pine-nuts captured; flight.

In the morning, Crane's people got up. They tried to start a fire. They could not get it to burn. They looked for the food-sack, and there was nothing in it. "Where are those Indian visitors?" they asked. "They are all gone." Crane looked around. "Let us pursue those Indians," he said, "and get back our food and our fire." They started out in pursuit of the Shoshone. They kept going till they saw the fugitives.

Discovery of theft; pursuit.

Coyote was in his war-dress now. The enemy shot at him, but missed every time. He was the last in line, keeping directly in front of the enemy. They continued shooting at him; they shot all his hair off, but could not hurt him. He ran to and fro. At last he got tired, he was exhausted. He did not know what to do. When he came to an old track, he hid in it. They looked for him, but could not see him. "Where did he go to?" they asked. At last they saw the track. "That must be he." They threw a rock at him, and he ran away. They continued shooting at him. He began to fall behind. He got to where there was a pile of old excrements, and hid there. The enemy came up and did not see him. At last they said, "That must be he," and aimed at him. He ran once more. When Coyote was completely exhausted, he gave the food and the fire to the men in front of him. The enemy then overtook Coyote, and killed him. They skinned him. They looked all over his body. They could not find the stolen property, so they went on.

Coyote flees, is killed.

Crane's people killed the Indians one by one. The Indians passed the food and fire along the line. Jack-rabbit jumped aside from the road and hid in a hole. There were then only two Indians left, Hāi (a black bird), and Rock-squirrel. Hāi was carrying the food, and Rock-squirrel the fire. The enemy nearly caught Hāi. The bird wished his leg would rot. His leg rotted, and he put the food into it. Then he fell down, exhausted. Crane said, "You are a great chief," and kicked him. Hāi screeched, and his leg flew off; but Crane and his followers did not notice it. The leg ran away by itself. Crane searched Hāi and cut him up, but could not find the food or the fire on his body. At last, they looked down and noticed that one of his legs was gone. They looked for the missing leg. Someone had seen it fly away. They discovered its track and followed it. Hāi wished it would rain and snow behind him. The rain and snow fell, and effaced his track. At last they saw his footsteps again going up a mountain. They had a council. "There is no use pursuing him," they said, "he is too far. Let us go after Rock-squirrel, who has the fire." Hāi's leg went westward, scattering all the pine-nuts on the way; that is why the people living there have pine-nuts now.

The next day Crane pursued Rock-squirrel. Rock-squirrel hid the fire by his breast; that is why he has a spot there, as if he had been burnt. They got close to him, nearly catching him several times. He got on a steep cliff and jumped down, throwing the firesticks all over the mountains. He said to the fire, "Everybody is going to use you. Go and burn everywhere." This is how all the Indians got fire. Crane came to the cliff. He was fatigued. He saw the fire burning everywhere. So he said, "I'll give up the chase and go to the river." His son, Chickadee, said, "I shall go too." Crane turned into the bird he is now, and went to the river, where he belonged.

Now Jack-rabbit came out of the hole he had hidden in, and hit Coyote with his whistle. Coyote woke up. "Why did you wake me up?" he asked. "I was dreaming." Jack-rabbit hit every one of the Indians with his whistle. All thus came back to life.

4. THE THEFT OF PINE-NUTS.

A long time ago the other Indians were gathering to play the hand-game. They played two nights in succession. They had their pine-nut food suspended from the top of a pole. The Rats tried to climb up to get it, but fell down. At last the Woodpecker and

**Indians killed,
Hāi's leg escapes
with nuts.**

**Rock-squirrel
escapes with fire.
Pursuit abandoned.**

**Indians re-
stored by Jack-
rabbit.**

**Indians steal
nuts and flee.**

his brother made an effort. Woodpecker's brother stretched his bill and made a hole in the bag containing the food. The pine-nuts fell down and the Rats ate some of them. They liked them better than any other kind of food, so they fled with the stolen nuts.

The gamblers ceased playing. An old woman was about to cook some nuts. They had disappeared. The other Indians saw that some one had stolen their food. When their chief, Crane, found out about the theft, he marked his legs as they are now. Then he summoned a council and started in pursuit of the thieves.

**Discovery of
theft, council.**

On the way, Coyote stopped fleeing ut cum rana muliebri coiret. Illum in mulierem incumbentem Grus calcibus interfecit. Crane's people also killed Magpie and all the rest of Coyote's people, except Hai. For a long time, they could not catch him. Then he got tired and could not run any further. He wished his leg would rot. It rotted and he put the nuts into it. The Crane's people caught up and kicked him. They kicked his rotten leg, so that it flew away. They killed Hai. Then Crane sat down. "Search his body for the nuts," he said. His followers looked all over Hai's body, but found no trace of the food. Then Crane said he had seen one leg fly away somewhere. They looked for the leg, but it was gone. It got to Coyote's Indians in the west, so all of them have pine-nuts now. The nuts used to grow here, but now they are among the Dūbadi'ka (Eaters of pine-nuts).

**Unsuccessful
pursuit. Hai
saves nuts for
people.**

Hai got up again and went to an island with treeless mountains, where Crow joined him.

5. THE FLOOD.¹

Coyote saw some wild-geese flying and begged them for some feathers. They flew down and gave him some. Then he was able to join them. When they got to the summit of a high mountain, they saw that the water below was moving a little. They had a council there, debating whether they should wash the whole world. They decided to do so, and raised the water until it filled all the low parts of the earth. Everyone except Coyote and his companions was drowned. Someone shut off the water; no one knows who. When everything was drying up again, the survivors took sticks and placed them on the slopes of the mountains. That is why we have trees on the mountains now. They made little creeks and lakes. Then they also created the fish and all the other animals for the Indians.

**Coyote saved
during flood.**

¹ Cf. Kroeber, (f) 96.

6. COYOTE AND HIS DAUGHTERS.¹

Coyote was living with his family. The women were celebrating a scalp-dance, and his daughters were taking part in it. Coyote was watching them. He blew the air towards them. Ita fecit ut vestibis ablatis pudenda muliebra vidisset. Formosis pudendis amore inflammatus coitum concupivit. Coyote began to make arrows. When he had finished them, he hung them up in his lodge. He told his wife he intended to go on a war expedition as soon as he was ready. "If anything happens to me," he said, "I will make a fire and you will be able to see the smoke."

Coyote started out. When he was at some distance from the dwelling, he shot an arrow into the air, which hit him in the side. He built a big fire. His family saw the smoke and knew that something was wrong. The old woman sent the older daughter to see what was the matter; but Coyote's son went there first. When the boy came up to him, Coyote was crawling on the ground, pretending to be very sick. The boy noticed the arrow and attempted to pull it out; but Coyote told him to let it go, because it hurt him badly. He asked his son to call his sisters. The boy returned and requested the older girl to go to her father. When she came up, Coyote told her that someone had shot him. He dropped to the ground, and groaned as if he were dying. He said it was impossible for him to walk, and asked the girl to carry him home. She took her father on her back. He asked her to pull up her dress to prevent the blood from trickling down and soiling the robe. Tunc demum membrum in vaginam inseruit. The girl threw him off, and ran away. Coyote told her to go home and bid his younger daughter come to him.

The girl got home, and told her sister. The second daughter came. Iterum vestibis altius cinctis cum filia coire conatus est. She dropped him and went home. He ordered her to send his wife to him. At last the old woman came. She took him on her back. Coire incepit cum uxore. His wife did not mind him; but went along until they reached home, where she put him down.

Coyote pretended he was getting sicker and sicker. He told his family he did not expect to live much longer. "Put a stick under me," he said. "When I die, the stick will break in two. Do not bury me in the ground, but cover me up and burn my remains. Don't look back going home, or a

Coyote prepares for war. Life-token.

Wounds himself, signals for aid, assaults daughter, is dropped by her.

Assaults second daughter; carried home by wife.

¹ Cf. Dixon, (c) 270. Dorsey and Kroeber, 82. Kroeber, (a) 269; (e) 73. Matthews, 271.

ghost will pursue you. If you are in need of food, go to the rocks and look for rock-squirrels. After my death a visitor will come to you. He will bring you some presents, but don't treat him well. Let him depart. Then another visitor from the south will arrive, bringing a great many rock-squirrels.

Feigns death, gives dying instructions, is buried.

Talk to him, and treat him well. Let him marry our two daughters. I shall die within two days." Coyote tried the stick on each day; on the third day he broke it and dropped dead. His wife and children began to cry; but as Coyote had asked them not to mourn too long, they wrapped up the corpse, removed it from the lodge and started a fire. Then they went homewards. The boy put his arm akimbo and looked back through the opening between his arm and his body. He saw his father get up and run away with the funeral gifts. He informed his mother; but she rebuked him, asking him not to look back again, or a ghost might pursue them.

The next day they looked for squirrels among the rocks. In the evening the first visitor announced by Coyote came with a dog and several baskets. The old woman told him about Coyote's orders and did not treat him well. She refused to let him marry the girls. He stayed overnight, but left in the morning. Then the man from the South arrived, bringing a great many rock-squirrels, which he threw on the ground before the old woman. She cleaned them and threw them on the fire to burn off the hair. Coyote laughed, "Yo ho," quite differently from his usual way of laughing. "The tails look burnt," said he. In the evening, the woman ordered her daughters to lie beside the stranger. "This is the man your father spoke about." Thus Coyote married the two girls. *Noctu cum eis assidue coibat. Mane filiarum vestes semine humidae lavandae erant.* The women dried them outside.

Returns in disguise, marries daughter.

Coyote offered to show the boy where he had hunted those rock-squirrels. As they were going along, the boy said he could not find his former hunting-ground any more. For a moment Coyote forgot himself and said, "I know where it is;" but he quickly added, "No, I don't know where it is." *Omnibus noctibus Coyote assidue coibat cum mulieribus.* One night the old woman heard a strange noise which sounded like a drum. She sent her son to find out what was the matter. *Puer Canem conspexit membro inserto, dum cauda terram violenter percutiebat.*

Goes hunting with son.

One day Coyote and his supposed brother-in-law were hunting for rock-squirrels. Coyote bade the boy go on the other side of the rock and poke his stick into the crevices. In the meantime, Coyote on his side was opening his mouth wide for the rock-squirrels to jump in. The boy was peeping at him, however, and noticed four holes in his teeth, by which he recognized

Recognized by son, unmasked by daughters; flees.

his father. The boy was badly frightened, dropped his stick, and ran home crying. Coyote tried to lure him back. He hit the ground, shouting, "I have caught the thing that scared you away." The boy, however, did not listen to him; but ran home crying. He scolded his sisters, who were just drying their skirts, for having married Coyote. The old woman asked him why he was chiding them. He answered, "Their husband is our father." Then the mother told her daughters to look for a wart on their husband's head. If they found one there, it was surely Coyote. In the evening, Coyote came home. Both his hands were filled with rock-squirrels. When he sat down, the two women began playing with his head and pulled off his false hair. Coyote dropped all his disguise, and fled.

After some time, a young man named Duck visited the Coyote family and married the two girls. They all began to wander about. One of the

Girls married to Duck. Coyote returns, makes granddaughter ill.

women gave birth to a girl. After a long time, Coyote came hobbling along on crutches. Seeing the little girl, he asked, "Is that my granddaughter? Let me kiss her." He played with the little girl, making her dance up and down. *Ceteris inscientibus membrum virile in puellae vaginam inseruit. Quo facto, rupta mentula, dimidium in vagina remanebit.* The baby began to cry; she continued crying. Nobody knew why. Duck, who had been out hunting since early in the morning, returned. "What is ailing the girl?" he asked. No one could tell him. "From the time Coyote has played with her, she has been crying continually." She kept on crying during the night.

Duck went to Hummingbird, who was a medicine-man, and begged him to cure the child. Hummingbird ordered the fire to be put out and all

Child cured, Coyote stunned by doctor. Family transferred to sky.

the holes in the wikiup to be covered up. This was the custom of medicine-men. When everything was closed up, those present could hear Hummingbird moving about and making a noise. He was saying, "It must have been one of Coyote's tricks." Coyote said, "The medicine-men always blame me for everything." He rushed towards the ashes, and rekindled the fire. Hummingbird immediately flew away. The Duck family extinguished the fire; then Hummingbird came in again. He flew towards the baby and began to suck. *Canis membrum extraxit.* He struck Coyote with it, knocking him down and stunning him. It fell into the fire and was burnt up. Then Duck, the two young women, Coyote's wife and son, and the baby all flew up to the sky, where they form a constellation now.

The next morning, Coyote woke up. He did not see any one around.

Coyote wakes, unable to leap up.

"Some one has left something in the fire to burn," he said. He got a stick and began to rake the ashes. He found a half-cooked deer's head, and ate it up. He was all alone. After a while,

he looked up and saw all his relatives in the heavens. He tried to jump up there too, but could not reach them. He tried again and again, but failed every time.

7. IRON-MAN (Wi'HINDAI'BO).

(a)

Iron-Man, the father of the white people, lived on the water; Wolf, the father of the Indians, lived underground. Wolf asked his son to visit his friend Wi'hindai'bo. The young man traveled across the water until he reached Iron-Man's house. **Iron-Man challenges Wolf.** Iron-Man shook hands with the youth and invited his father to visit him. "We shall see which one of us can beat the other in making guns." Wolf's son told his father of Iron-Man's invitation. Wolf got ready to go. Iron-Man locked up his house and sat down inside.

The next morning Wolf started out. Wi'hindai'bo's house was in the middle of the sea. When Wolf came nearer, the house began to shake. Wolf entered it with a breath of air. **Is overcome in smoking contest.** Iron-Man saw him. "You have arrived at your friend's dwelling," he said. Wi'hindai'bo was trailing his long pipe along the floor. He cut his tobacco, filled his pipe and began to smoke. He handed the pipe to Wolf, who smoked up all of the tobacco. Then the Father of the Indians took his little pipe from a quiver. Clouds of smoke rose. He handed the pipe to Wi'hindai'bo. Wi'hindai'bo could not smoke it all up. He filled the house with smoke until he was completely stupefied by it.¹ Wolf's son told his father that Iron-Man was nearly dead. Then Wolf dispelled the smoke and made Iron-Man well again.

They sat down for a while. Then Wi'hindai'bo brought a large iron ball, of which he gave half to his friend. "We are now going to make guns," he said. Both made guns as quickly as possible, putting them up as soon as they were completed. **Defeated in gun-making match.** Wolf made more guns in the same time than Wi'hindai'bo. The Father of the Indians won.

¹ In another version, Iron-Man vomits and dies from smoking too much.

(b)

Coyote went to visit Wi'hindai'bo who lived in the middle of the big sea. He was sent there by his brother. When Coyote approached his dwelling, Wi'hindai'bo locked himself in and sat down. Coyote, nevertheless, was able to enter. Iron-Man had a large iron pipe, which he filled with tobacco. He smoked, then he handed the pipe to Coyote. Coyote just puffed once, and all the tobacco was consumed. Then Iron-Man filled the pipe a second time for his visitor. With one whiff, Coyote smoked up all the tobacco. Then Coyote took out his own little pipe¹ and filled it with kinikkinik. He handed it to Wi'hindai'bo, who fainted from smoking it. Coyote wished that the doors, which Wi'hindai'bo had shut, be blown away by the wind. The wind blew so hard that Wi'hindai'bo's house was beginning to totter. Wi'hindai'bo was trembling with fear. He was freezing. Coyote left him and lay down in the sunshine. Coyote asked Nü'neyunc for one of its wings and flew home.

While Coyote was in Iron-Man's house, his host asked him whether he could take down the sun. To show his power, Coyote took it down. Then Wi'hindai'bo could not see at all and got hurt stumbling against the objects in his dwelling. Coyote put the sun back in its place.

8. THE SUN.

(a)

Long ago the Sun was so near to the earth that it burnt people to death. All the Indians said to Cottontail (rabbit): "The sun is too hot. Get into a hole and shoot it from there." In the evening, Cottontail hid in a hole, and stayed there until sunrise. When the Sun came up in the morning, Cottontail shot his arrows at it; but they were all burnt up. Some one told him to use his fire-drill instead of an arrow. He took the drill and shot it at the Sun. He knocked the Sun down into his hole. This is how Cottontail's neck and legs were burnt yellow.

The Sun was dead. The people cut open its chest and took out its gall. Then they debated who should make the Sun go up. "Perhaps the Horned-Toad (?) can make it go up with his long horns," they said. The Horned-Toad took the Sun and raised it on his horns to where it is now.

¹ According to another version, a "small straight-pipe."

(b)

The Sun was burning people to death. One day Jack-rabbit shot at the Sun. He shot off all his arrows in vain; at last he got his fire-drill and hit the Sun with it. It fell down and scorched him yellow where he is spotted to-day. He made the Sun over again out of its gall, and also made the Moon. Then he told the Sun; "Be this way hereafter and don't burn people." He told the Moon to shine only a little. Then both went up to where they are now.¹

Sun shot by
Jack-rabbit.

9. THE BEAR AND THE DEER.²

The Bears and the Deer were neighbors. One day the old Bear and the old Deer went to dig roots, while their children remained at home. The women sat down to louse each other. "Let me louse you in the back of your neck," said Bear. She began lousing and wrung Deer's neck. Then she returned home, bringing the Deer's flesh with her. "Our mother is returning," said one of the cubs, she is bringing us meat and fat." "Keep still," said the older one, "don't show it to the Deer." They ate up the Deer's flesh; then they said to the fawns, "This is your mother's fat." When the young Deer saw what had happened, they cried. The old Bear went to them and said, "Don't cry; your mother has found many roots. She has gone to sleep and will come back again. I am going to her now." She went away to get some more meat.

Deer loused and
killed by Bear.

The fawns wished to avenge their mother's death. They asked the cubs to play with them. "Let two of us go into the sweat-lodge and get smoked," they said. The cubs agreed. Then the deer went in first. When there was too much smoke, they cried, "Let us get out," and the bears allowed them to go out. "Now you two go inside." When the cubs were inside, the deer fanned the smoke in. After a while, the bears asked to be let out; but, instead the fawns stopped up every little hole as quickly as possible. The cubs suffocated. The Deer painted the cubs' faces red, and placed the corpses at the entrance to Bear's wikiup. When the Bear came home, she saw her children peeping out at her and noticed their appearance. "You are wasting my red paint," she said. When she saw what had happened, she ran around in a passion of grief. "Who has killed them? Who has killed my children?"

Fawns stifled
cubs.

¹ Cf. Powell, (a) 52 *et seq.*

² Gatschet, 118. Dixon, (b) 79. Kroeber, (c) 203. My version was obtained at Inkom, Idaho.

The fawns said to each other, "How could we kill the cubs?" They ran away. After a while, the younger one got tired. **Pursued by bear, cross stream over grandfather's legs.** When he was quite exhausted, they took refuge in a pine-trunk, sleeping in the hollow of the tree. The old Bear had tracked them and came up to their resting-place. The older fawn saw her coming, and woke up his brother. "Here is the one who wishes to eat us up. She has overtaken us. Come, wake up, younger brother." The Bear did not wish to eat them in the dark. "At daybreak," she said to herself, "I shall make a good feast of them." She was tired and went to sleep. She slept soundly. The two young ones got out of the tree, jumped over her and ran away. They arrived at the bank of the Salmon River. Their maternal grandfather was sitting there with his legs stretched out. "Ho! Take us across, Blue-Bald-Head" (a bird¹). He allowed them to pass over his legs to the other side of the stream. They ran to their grandfather's lodge; then they ran around the mountains. The old man transformed them into deer.

The Bear was going to have a feast, she thought. She tracked the children. She came to the river and asked Blue-Bald-Head to let her cross. He stretched out his legs and the old woman went across. When she got to his knee, she bent down to drink. She hit his knee with her cup. He pulled up his legs and the Bear fell into the water. She did not pursue the deer any more. She floated for a month; then she came out where her cubs had been killed. She looked at her body; all the hair had come off.

10. THE WEASELS AND THE GIANTS.

Weasel and his brother were living together. They used to go out hunting in the morning and return in the evening. Once a Dzō'avits caught Weasel's brother and devoured him. **Weasel mourns brother's death; instructs wife.** Weasel mourned his death. He was crying all night. His wife said, "Keep still, your brother will come back." Weasel went out to look for his brother. He went to Dzō'avits' house; he saw his brother's body hanging cut up in the tent. He went home and told his wife. Then he said to her, "I am going to hunt now. Don't let our boy cry too much; feed him when he cries. If Dzō'avits comes to see you, don't tell him anything. Don't take any food from him. Si cenare vult, carnem cum excrementis misce; cum aqua oportet urinam miscere." He also left his obsidian knife at home. "You must send Dzō'avits out for some wood. In the meantime I will get on top of the house."

¹ Crane (?).

Weasel left. After a while Dzō'avits approached the Weasel's lodge. He dropped his bag, which was made of sagebrush bark, outside. It contained the dead Weasel's flesh. The giant entered the lodge, sat down and fell asleep. Weasel's child began to cry. Dzō'avits woke up and asked, "What is my grandchild crying for? Let me have your cup, I will give him some food." The Weasel woman answered, "No, there is nothing the matter with him, he always cries like that."

Dzoavits visits Weasels.

It began to rain when Weasel returned. He spoke to the giant as if he were a friend. The woman said to her boy, "Move out of the way; I must take off your father's moccasins." Then she addressed the giant. "Grandfather, go out and get some fire-wood for us. We'll cook some jack-rabbits for you." Dzō'avits went out to look for fire-wood. When he got to the wood, all the sage-brushes cried out together, "Get *me*, I'll make a good fire." The giant ran to and fro, not knowing which to take.¹ He stayed out a very long time. In the meantime, Weasel sat down on the top of the wikiup. He was waiting for the giant to come back. At last Dzō'avits returned with some wood. He told the woman how each of the sage-brush trees had asked him to take it. The woman said "These brushes always act in this way."

Is sent for fire-wood.

Weasel's wife set a jack-rabbit before the giant. Caro verum cum excrementis mixta, aqua cum urina. Dzō'avits cut up the jack-rabbit and said, "That must be a different kind of game." The young boy began crying. "Let me give my grandson something to eat," said Dzō'avits. "No," said the mother, "he is not hungry; he always cries this way." While the Dzō'avits was sitting there, Weasel, who was seated on the roof, seized his hair, and began to pull him up. The giant asked the woman what was the matter. She told him such things always happened in her lodge. She went outside and carried in the wood fetched by Dzō'avits. Then she built a big fire. When the fire was built, Weasel lifted the giant directly above it, ita ut testes combusti essent. Weasel told his wife to get the obsidian knife. Caput testesque excisi et ejecti.

Is killed at dinner.

Testium ejectorum crepitus a gigantis fratribus auditus. The giant had told his brothers that, if he caught some game, he would signal to them by making a noise. When they heard the sound, they said to each other, "Our brother has killed some game." The Weasels cut up Dzō'avits' body into small pieces, which they hung on a tree. They buried his head in the ground. Then Weasel said to his wife, "You may go to your family or wherever else you

Flight and separation of Weasel couple.

¹ Cf. Dorsey, (b) 32.

wish to go. I am going to run around the mountains and turn into a weasel." He left. His wife had a magical cane by means of which she was able to vault very far. She made two steps and arrived at her uncle's lodge.

The giants resolved to visit their brother and join him in feasting on his game. Two of them were miracle-workers, who always managed to get ahead of the rest. They were called Wa'han Da'dapekonö.¹ In order to prevent this pair from getting to the game before the rest, their brethren hid one of each of the Da'dapekonö's moccasins. The miracle-workers looked for their moccasins, but failed to find them. They hopped along on one moccasin behind their brethren. At length they caught up to one of the giants, who was trying to lure a ground-hog out of a hole. "You two are miracle-workers," he said, "I wish you would get that ground-hog out for me." The Da'dapekonö knew exactly where the ground-hog was, but they feigned they did not. They just dug up dirt. The giant said, "You two are miracle-workers. You'll be able to get it out somehow." After he had left, the two wizards got the ground-hog out, killed it, ate its flesh and made moccasins of its skin. Then they ran after the other giants and soon outdistanced them.

The Da'dapekonö arrived at the tree on which Dzō'avits' flesh was hanging. *Testes conspectos assidue devoraverunt. Hi semper omnium animalium testes edebant, quare No'yodika, Testium Editores, appellati sunt.* When they were through eating, they began a wrestling-match. In the meantime, the other giants came up. They noticed their brother's flesh and said, "Our brother has killed a great deal of game; perhaps he is looking for some more now." All of them began to feast, except the two No'yodika, who continued wrestling. "Why don't you stop wrestling and eat?" the other giants asked them. Suddenly the wrestlers ceased. They had kicked up the earth covering the dead Dzō'avits' head, and decided to hurl it at the feasting giants. These noticed the surprise of the miracle-workers, and shouted at them; "What is the matter? *Quidnam videtis? Matris vaginam?*" Then they threw Dzō'avits' head among the crowd. The giants recognized it immediately, and stopped eating. They saw that they had eaten their own brother's flesh and vomited what they had swallowed. "Someone has killed our brother," they said to one another. "We have been eating his flesh." Now the Da'dapekonö shouted at them: "What is the matter with you? *Quidnam videtis? Matris vaginam?*" The giants tried to mourn Dzō'avits' death by crying, but they did not know how. The No'yodika taught them. "You must cry this way—'ai, ai, ai.'" This is the way people cry to-day.

¹ In another version, this pair is identified with the water-youths (Pa-bi'hianö).

The other giants said to the wizards, "You must find the murderer, you are miracle-workers." The Da'dapekonö separated; and quickly ran around the mountains in opposite directions. They noticed the two places where Weasel's wife had landed in her jumps with the vaulting-pole. They came back, separated, and ran around the mountains once more. Again they saw the Weasel-woman's footsteps. Then they returned and told their people. The giants started in pursuit of the murderer.

The Weasel-woman, with her son, was living at her uncle's lodge. Her uncle was also a miracle-worker. He had the hearts of many kinds of animals hanging up in his wikiup. There were many empty lodges around his own. He gave orders to his niece. "You must take these hearts and cook them, but be careful not to taste of any." She cooked the hearts, but tasted of one. When she brought them to her uncle, he took a little of each heart and placed it in an empty lodge. The next morning there were Indians in every wikiup but one. The wizard asked his niece whether she had tasted of any of the hearts. She confessed that she had tasted of one. Then he said, "That was your mother's heart. Look outside now. The Dzō'avits people are coming."

The No'yodika had told the giants' wives that their husbands had killed a great many animals. They always fooled people in this way. When the Weasel-woman looked outside of the lodge, she saw many giants approaching. The two miracle workers and the other Dzō'avits surrounded the Indian wikiups. The Weasel-woman's uncle went outside his wikiup. Minxit. The water turned into ice and rolled down towards the enemy. The ice caught the Dzō'avits so that they stuck fast. The two No'yodika were the only ones that could walk about freely. They were shouting continually, "Dzanún! Dzanún! Dzanún!" Then they went home. The other Giants were all frozen to death. The Weasel's uncle took a knife and cut off their heads. He removed their hearts, and hung them up in his lodge. When the No'yodika came home, the women asked them what had happened to the other giants. They replied, "All of them have been killed." Then the women cried and cut their hair.¹

11. DZŌ'AVITS AND THE WEASELS.

Weasel was living in his lodge. In the evening, he began to long for his brother. He was getting sleepy and his wife told him to go to bed; but he was still thinking of his older brother. "Dzō'avits is eating my older brother," he said. He cried, and continued

¹ Vid. Powell, (a) 45, for an essentially different Dzō'avits story.

to cry all night. His wife asked him to keep still, but he did not cease wailing. "My brother is being eaten up by the Dzō'avits." At last he fell asleep; but when he woke up in the morning, he cried anew. His wife said, "Keep quiet! Perhaps your brother will be back soon."

Weasel, however, went away crying. He knew where the Giant's tent was situated. He got to it and looked in. He had his obsidian knife with him. A woman was sitting there, weaving a willow cup. Weasel entered and sat down. He saw a large knife covered with blood hanging in the lodge. "Let me have that cup," said Weasel to the woman. She gave him the cup she had been making, after cleaning its bottom. Weasel hung the cup around his neck; it was very greasy. He sat down, and remained seated for a long time. At last he heard Dzō'avits coming home. The giant dropped his bundle outside and entered the lodge.

"Coire volo" mulieri inquit. Uxor supina cunnum exposuit. Mustela in ejus rimam terram injecit. Dzō'avits in vaginam membrum inseruit, futuere coepit. Mentulam silicem tangere sensit. "Hoc quid est?" Juvenis silicem injecerat. Conspecto juvene "Tu" Dzō'avits inquit, "terram jecisti in uxoris rimam." Longe et assidue coibat. Sole oriente coitus completus.

Dzō'avits got up. "Bring us something to eat," he said to his wife, "I have brought some Indians home." The woman arose, took the large, bloody knife and went outside, where her husband had left his Indian captives. His wife could not find any in his bag. "There are none here," she said, "you must have lost them. Where are they?" "There are not many of them," the giant answered; "there are only a few. They may be in the bottom of the bag." The woman brought in his bag. He looked in, but the Indians were gone. He began to cry. At last he stopped crying and sat down.

He looked at Weasel and noticed that he was very fat, so the giant thought he would be good to eat. He proposed that they should try to cut each other's throats. Weasel agreed and Dzō'avits took his big knife. "I'll try to cut yours first," said the boy. Dzō'avits put his head in position and Weasel tried to cut his neck. The giant laughed. He said to his wife, "You must not look at us two." The woman lay down and covered herself up. The giant again told her she must not watch them. Weasel began to cut once more. Then he drew out his obsidian knife. As he was going to use it, the woman noticed it. "What kind of a stone has that boy got? What is the boy doing there?" she asked. Dzō'avits got his neck free. "Where is that knife?" "Nowhere," said Weasel. "I spat it out, I threw it away,

**Goes to Dzoa-
vits' lodge.**

**Dzoavits' vic-
tims escape.**

**Dzoavits killed
by Weasel in
throat-cutting
match.**

I have n't it any more." Then he began to cut the giant's neck. Dzō'avits again warned his wife not to watch them, so she lay down and covered her face. Weasel placed his knife against Dzō'avits' throat. Dzō'avits fell asleep. Then Weasel took out his obsidian and cut off the giant's head. He carried it outside and threw it away. The woman arose. The boy struck her with the knife and killed her. Thus he killed them both.

Weasel sat down and began to cry. He wept for a long time, then he stopped. He picked up the head of an Indian, looked at it and threw it away again. He could not find his older brother's gray hair. He searched for it everywhere, but could not find it. He picked up one Indian head after another, examining all; but could not find his brother's gray hair. He sat down, and cried for a long time. At last he picked up Dzō'avits' head. He examined the giant's body. Viri anum non invenit multis comis. Eius excrementa scrutinatus. At last he pulled off the giant's teeth and looked between his jaws. Between the giant's big teeth, he found his brother's gray hair, and took it out. In the night, he brought it home, crying. At home he tied it to his fire-drill, and stuck it in the ground until morning. His wife was there. In the morning, his brother revived and called Weasel; "Get up, younger brother." Weasel said, "My older brother is talking, listen to him." The older brother said, "Get up and eat." He laughed. Weasel looked at his brother, threw his arms about him and kissed him. "Let me alone and eat," said the older brother. At last, he let him alone. Both of them laughed. The older brother was well again, but he could not lie down comfortably.

**Weasel finds
brother's hair,
restores him to
life.**

12. DZŌ'AVITS AND MOSQUITO.

Dzō'avits was living in his tent. He used to go out to look for Indians. Once, while he was gone, Mosquito came to his lodge and sat down by the giant's wife. After a while Dzō'avits returned, carrying some Indians in his bag. He came in. Cum uxore coire concupivit. Mulier recubuit. Cruribus distentis Culex in vaginam silicem injectit, quo facto exiit. He went to the giant's bag, liberated the imprisoned Indians and bade them go home. Coitu completo Dzō'avits ortus est. "Go outside," he said to his wife, "and bring in some food." She looked for the Indians, but could not find them. Dzō'avits was very angry. He thought he would eat Mosquito and proposed a throat-cutting match to him. He sharpened his white knife. "You cut my neck first," said he to the boy. Mosquito took out his obsidian and killed the giant.

**Mosquito kills
Dzoavits in
throat-cutting
match.**

13. THE WEASEL BROTHERS.

Dzō'avits was walking, pulling along some wood. Weasel tracked him until he caught sight of him. Illius testes pendebant, pendentes juvenis (Weasel) tutudit. "What is this?" asked the giant. **Young Weasel wrestles with and kills Dzoavits.** "Ille juvenis meos testes tudit." They built a fire, and the giant proposed a wrestling-match. "Whoever loses, shall be thrown into the fire." Weasel won and, throwing his opponent into the fire, killed him with a fire-stick.

"Take care," said Weasel's older brother, "another powerful Dzō'avits will kill you; don't go over there." Weasel was not afraid, and did not believe what his brother told him. As he was going along, he saw another giant looking down from a mountain-rock. Illius quoque testes pendebant.

Throws another giant over a precipice. He barked like a dog. Juvenis pendentes testes acu pugit. "What is that? That weasel has stuck me. Come, younger brother," said Dzō'avits, "look down at these girls." When Weasel approached him, the giant tried to hurl him down; but the boy evaded him, and stole up behind him. Dzō'avits peeped down. "Have I killed him?" he asked. Weasel, who was then standing behind, pushed him over and killed him.

Weasel was going along again. "Take care," said his brother, "a strong bear will kill you. Don't go in that direction. There is a bear with two cubs, who kills strangers in a swinging-game. They will kill you immediately." **Kills bears in swinging game.** "My older brother," said Weasel, "I am going to look for them." He arrived at their home. They put him in the swing and the old bear moved the rope. She tried to throw him down; but he jumped in time, and was not hurt. Then he told the bears to get into the swing. He threw them all down and killed them. He scraped off the old bear's flesh, and put on her skin. In the meantime, the old Weasel had tracked him, thinking he might have been killed by the bear. At sunrise, he caught up to him and saw the bear's tracks. He peeped through the willows, took aim at the supposed bear and shot at it. He missed it by a trifle. Weasel leapt up and laughed at his brother; then the older Weasel also laughed. "What is the matter with you? You frightened me." "Oh, it was only a joke."

The older Weasel wanted to hunt water-elk. They went to the bank of the stream, and the older brother took off his clothes. **Disobeys brother, dies of thirst, restored.** "I am going into the water," he said, "I am going to hunt water-elk. You must not get frightened; if you run away you will die of thirst." He went in further and the water came up to

his eyes. At last he was entirely beneath the water. The water-elk were standing up and jumping around. The younger Weasel suddenly became frightened and ran away, shooting off his arrows. He famished with thirst. The old Weasel had killed an elk and was skinning it. "Perhaps my younger brother ran away," he thought, "and died of thirst." He left the elk entrails in the water and tracked his brother. At last he found him and gave him water to drink. Thus he made his younger brother wake up again.

14. DZŌ'AVITS AND THE OLD WOMAN.

An old woman was walking along with her grandson. *Magna illae pudenda.* It began to rain and they got wet. They looked for Dzŏ'avits' dwelling and arrived there in the evening. The boy laughed. "We have arrived at Dzŏ'avits' house this evening." In the night, Dzŏ'avits came running home, making a noise. The woman had put an iron rope¹ into the house. The giant asked "What is that in my house? What thick object is growing there?" He attempted to pull it out. Then he ran around his visitors. He seemed to be freezing. He could not pull out the iron rope. "I am freezing to death," he said. He went out and tried to make a fire by rubbing his fire-drill. He was shivering. "What's the matter? I can't get a spark." He froze to death and dropped to the ground.

Dzoavits freezes to death.

At sunrise the woman and her grandson arose. They looked at Dzŏ'avits "Dzŏ'avits is lying dead over there." They saw that Dzŏ'avits wore a great many beads. The woman ordered her grandson to take off the beads. "Don't be afraid," she said to her grandson, "take the best beads." The boy stole the beads, and they left.

Robbed by woman and grandson.

Dzŏ'avits was frozen stiff; but when the sun shone the heat revived him and he got up. He looked everywhere for his beads. They were gone. His good beads had disappeared. "Who has stolen my beads?" he asked. His sight was not very good. He began to track the woman and boy. After a while, he saw their footsteps. After some time, he caught up to them. "Have you two stolen my beads?" he asked. "No, not we. We have come from the other side; we have never seen you before." "Give me my beads," said he. "No, we have not seen them." "Give me my beads, or I'll put you into my bag." He picked them up and threw them into his bag. Carrying them on his back, he ran along. He came to a pine-wood and ran under

Revives, captures thieves. They escape.

¹ This passage is obscure.

the trees. His prisoners took hold of the branches and climbed up the trees. Thus he lost his captives. When he arrived at his home, he looked into the bag. He found it empty and began to cry. The woman and her grandson ran home.

15. *Dzō'avits.*

A giant (*Dzō'avits*) was standing on a mountain and looked down a deep cañon. As he was looking down, he barked like a dog. When Weasel heard the noise, he stole up behind the giant with a stick. **Weasel throws giant over precipice.** *Dzō'avitsi testes pendebant; juvenis eos baculo tutudit.*

The blow hurt the giant; looking around he saw that it was his nephew, Weasel, who had played the trick on him. He wished to get even with the young man and said, "Look down where I was looking. There is a mountain-goat down there." When Weasel stooped, the giant tried to push him over, but Weasel did not fall in. He rushed behind the giant and killed him.

Once a number of Indians were riding around *Dzō'avits'* dwelling. The giant looked up and turned his head in all directions. The horses shied.

A great many *Dzō'avits* used to live in the mountains. They dwelt in stone houses and each one had two wives. Only a few **Destruction of all giants.** of these giants were killed by the Weasels. The others were killed by five birds who built a big fire on the mountains. The *Dzō'avits* tried to run away; but it got very hot and they were burnt to death. Their houses were also consumed by the fire. All of them perished.

16. *COYOTE AND THE ROCK.*¹

(a)

Coyote was walking along a river. He came to a large white rock of which every one was afraid. **Coyote abuses rock.** *In rupem minxit et cacavit.* Then he scratched the rock like a dog. He went away. After a while he looked back. The rock seemed to move; it was rolling after Coyote.

¹ Kroeber, (a) 260-4. Louisa McDermott, 245-6. Grinnell, 165.

Coyote thought, "That rock will never be able to catch me." He ran along, making fun of the rock. At first he ran along the slope of a hill. The rock followed him. He went down-hill again, and this time he was nearly caught. Mingeбат, cacabatque **Is pursued, begs for aid, his protectors crushed.** currens Canis. He ran through a narrow gorge. The rock shattered the rocks in its way and continued the chase. Coyote crossed a stream. The rock plunged in and followed. Coyote went through a wood. The rock made a path for itself by knocking down all the trees. Coyote did not know what to do. The rock was just behind him, treading on his tail and heels. He saw a Bear digging for wild-carrots. "Aunt," he cried, "this rock is going to kill me. Get behind me." Bear stepped between them, standing up on her hind-legs. Rock knocked her to pieces. Coyote fled until he came to an elk. "This rock is killing me," he cried, "get behind me." The Elk got behind him, and raised his antlers against the rock; but the rock crushed him and went after Coyote.

Coyote came to To'sa-ki'yacatsi (White + ?) "Brother," he cried, "the rock is killing me." To'sa-ki'yacatsi apparently paid no attention to him. He was building a fire. When the rock approached, he just pushed out his elbow and hit it. The rock was shattered into small pieces. To'sa-ki'yacatsi had large beads on his elbow, which formed his medicine, and it was this charm that killed the rock. Coyote fell to the ground, completely exhausted. After some time he arose, walked around the hill and killed To'sa-ki'yacatsi by striking him with a stone. He then stole the charm and put it on his arm. **Is rescued, slays savior to steal charm.**

Coyote now walked up-hill and got ready for a rock that might tumble down. A rock began to roll down. As it approached Coyote, he put out his elbow and it was split asunder. "This is nothing," said Coyote. He went up higher and waited for a bigger rock to tumble towards him. The rock came down; but before Coyote had time to stretch out his elbow, it crushed and killed him. Only his tail stuck out from beneath it. **Tries charm on other rocks, is crushed.**

(b)

Coyote met Fox and asked him where he got all his beads from. Fox said he obtained them from a rock which murmured, 'Kedzō't. "You can go there and take some beads; but you must pay the rock something. If you do not, it will catch you in a trap." Coyote went to the rock, took some beads and returned without paying. "You must pay the next time," said Fox, "or it will catch you." Coyote went again and again took beads without paying. **Coyote warned against robbing rock.**

for them. When he came the third time, he thought, "I will never pay," and tried to seize some more beads; but the rock caught him in the trap. He howled for help. Fox came up and asked, "Friend, what have you been doing?" "I have been caught in a trap here." "Did n't I tell you, you should pay for the beads? I do not care to stay here for I might be caught myself." Fox went home and told the people what had happened.

After a time, Coyote got his toes out and ran home. When he looked back, he saw that the rock was coming after him. He came to a river and crossed it; but the rock also went across the stream. He thought, "I am going to climb up a hill"; but the rock also climbed the hill. Coyote ran down-hill saying, "You can't come down to level ground; you can't jump into the river." Coyote jumped in deep; still the rock followed in pursuit.

At last Coyote saw a Snipe, who was digging roots. Coyote asked her for help. She asked Coyote what was the matter and told him he had done wrong; nevertheless she consented to aid him. "Let the rock run over me," she said. The rock struck the Snipe; but she shouted, "Bo!" The Rock immediately broke up into many little rocks, which were scattered everywhere and are now seen in the Rocky Mountains.

(c)

Coyote was walking along a trail. He met his uncle Fox. "Uncle, where did you get those beads, that gun-sack, and those fine ear-rings?" asked Coyote. "From a large rock which continually opens and closes, saying 'Kidzō'ta!' You must not go there; he will catch you. Keep on walking on your trail." Coyote walked straight towards the rock. Fox was watching him. "My nephew does not believe what I said. He is going there."

Coyote approached the rock and heard the noise it was making. "I'll go and see it," he thought. He saw the beads, and took some. The rock closed and caught him. "Uncle, come quickly! The rock has caught me," screamed Coyote. Fox returned. Coyote cacadat. Fox said, "Rock, open." The rock obeyed and Coyote was liberated. He was tired.

"Nephew, said Fox, "there is another large round boulder with plenty of beads. You can take everything there, only you must behave decently." Coyote went towards the mountains. "Where is that big rock my uncle spoke of?" He followed a trail and found the rock. He seized the beads, dressed up handsomely and began to dance. "I wish to dance," he said. He took a gun-sack

and danced with it. Finally he ceased dancing. In rupem minxit, cacavit-que. Excrementa canis more in rupem unguibus impressit. He walked away saying, "That rock can never track men; it must stand still forever."

After a while, Coyote looked back and saw the rock moving. He began to trot. The rock came up very fast. Coyote thought, "A rock cannot run along a slope." So he ran along the hillside, but the rock nearly caught up to him. "How can a rock run in a brush?" he asked; but the rock still pursued him. Coyote was exhausted. "How can a rock ascend a mountain-stream?" he asked, but the rock was still following his footsteps. Coyote was completely worn out. He **Pursued, rescued by Night-hawk.** saw a Kū'wi (a bird). "Uncle," he shouted, "stand behind me." The bird did as he was bidden; but the rock ran over and killed it. Coyote saw a Crane. "Uncle," he yelled, "get behind me." The Crane tried to shield him; but was run over and killed. Coyote caca-bat. A rattlesnake was lying in his path. "Uncle, help me," shouted Coyote. The rattlesnake got between him and the rock, and hissed at it; but was crushed to pieces. The rock was now very close. Coyote saw the Night-hawk (Whippoorwill?) "Uncle Night-hawk, get behind me!" When the rock came up, the Night-hawk screamed, "Bo!" and the rock broke up. Coyote was lying panting on the ground. Nighthawk said, "Rocks are not powerful. As soon as you say "Bo," they burst up." Coyote then walked up a hill; but before he had time to say "Bo," a rock tumbled down and crushed him.

17. THE BUNGLING HOST.¹

Coyote was living there. "I am going to eat at my brother-in-law Owl's lodge to-morrow," he said. The next morning he went to the Owl. Owl took his awl and stuck it in his eyes so that the grease trickled down into a willow basket. He gave the grease and some of his own flesh to Coyote. Coyote ate and went home. "To-morrow," said the Owl, "I shall eat with my brother-in-law Coyote." Owl went to Coyote. Coyote took his awl, stuck it in his eyes, and allowed the grease to drip into a willow basket. He also cut some flesh from his breast and gave it to Owl. Owl did not like it. "I have had plenty to eat already," he said, "I don't care to eat now."

"To-morrow," said Coyote, "I shall eat with my brother-in-law, Wido'tc (a bird)." He came to Wido'tc's wikiup. Wido'tc took **Coyote and Wido'tc.** his arrows and stood outside. He told the birds to come nearer. He killed many of them, cooked them and gave the food to Coyote.

¹ Cf. Teit. 40-2. Matthews, (b) 87-8. Schoolcraft, (b) 43-7. Kroeber, (a) 264-8.

Coyote ate; when he was through eating, he went away. Wido'tc said, "To-morrow, I am going to eat with my brother-in-law Coyote." He arrived at Coyote's lodge. Coyote took his arrows; he went outside near the willows. He tried to lure the birds, saying, "Widút! Widút! Widút!" Only a few perched on the willows. He killed them and cooked them. He gave the food to Wido'tc. Wido'tc ate it.¹

"To-morrow, I am going to my brother-in-law Jack-rabbit," said Coyote. He got there. Jack-rabbit went out. He gathered plenty of deadwood. For a long time, he sat down. He made a fire, cooked a brown rabbit, and gave it to Coyote. Coyote ate, and went home. Jack-rabbit said, "To-morrow, I am going to my brother-in-law Coyote's to eat." Coyote went out and brought in dead wood; but put nothing in the fire to cook for his guest.

**Coyote and
Jack-rabbit.**

"To-morrow, I am going to eat with my brother-in-law Beaver," said Coyote. He got there. Beaver took a stick and killed his sons. He cooked them and gave them to Coyote. When Coyote was through eating, he went home. At nightfall, he threw the bones of Beaver's sons into the water. "To-morrow," said Beaver, "I shall eat with my brother-in-law Coyote." He got there and sat down. Coyote took a stick, killed his sons, cooked them and gave them to Beaver. Beaver did not like the food. "I have had plenty to eat this morning," he said, "I will not eat anything now."

Coyote said, "I am going to eat with my brother-in-law, Otter." He got there. Otter dived deep into the water, and got out some fresh salmon which he boiled and gave to Coyote. Coyote went home. "To-morrow I shall go to my brother-in-law Coyote," said Otter. He got there. Coyote gave him some stale salmon. Otter did not eat them.

**Coyote and
Otter.**

"To-morrow, I am going to eat with my brother-in-law Deer," said Coyote. He went there. Deer took his arrows. He shot one up into the air so as to hit himself. Then he took out his own fat and flesh, cooked it, and gave it to Coyote. Deer said, "To-morrow I am going to eat with my brother-in-law Coyote." He arrived there. Coyote took his arrows, shot himself, cooked his flesh and offered it to Deer. Deer did not like it. "I have eaten plenty this morning," he said, "I don't wish to eat now."

**Coyote and
Deer.**

Coyote wished to eat all of Deer's flesh. He wanted to kill him. There was a dance going on. Unseen, Coyote stuck an arrow into Deer and killed him. Then he advised Deer's relatives to throw the corpse into the water. Coyote and his son watched for the floating body. They seized it and ate it up.

**Coyote kills
Deer.**

¹ This is manifestly inconsistent with the rest of the story.

18. PORCUPINE AND COYOTE.¹

Porcupine was walking along. He was trying to track buffalo. He saw some fresh excrements and followed the trail until he arrived at the bank of a stream. The buffalo were seated on the other side. Porcupine shouted across, "Carry me over the water." One of the buffaloes inquired whether Porcupine meant him. "No, I mean another one." Again he shouted, "Carry me across the water." "I?" asked another buffalo. "No," replied Porcupine, "I am looking for another one." (This dialogue is repeated several times.) At last a very fat buffalo asked whether Porcupine meant him, and Porcupine quickly answered, "Yes, yes, yes." The buffalo crossed the stream. "Get on my back," he said. "No, I am afraid, you might shake me off." "Well, sit on my horns." "No, you might throw me into the water." "Get into my nostrils." "No, you might sneeze, and I would fall into the river." "Well, crawl into my rectum." "That is well," said Porcupine, "when you come to some good grass you may defecate and drop me there." He crawled into the buffalo's rectum.

**Porcupine
crawls into Buf-
falo's paunch.**

The buffalo started across the stream. When he got to the other side, he looked about for some good grass. Then he defecated and dropped the Porcupine to the ground. For a short time he stood still, then jumped up and fell dead. Porcupine had killed him while he was inside. "With what," asked Porcupine, "shall I skin my buffalo?" Coyote heard what he was saying, and approached him. "What is it you want, Uncle?" "Oh, I was just saying, 'What am I going to cut my willows with?'" "No," said Coyote, "you were saying something else. I heard it. You said, 'What shall I cut my buffalo with?'" "Well, I have killed this buffalo right here."

**Kills buffalo,
seeks knife to
cut it.**

Coyote offered to help him skin it. Then he said, "Uncle, whoever outjumps the other, will skin him." Porcupine agreed. Then Coyote jumped first; but he only landed on the middle of the buffalo skin. Porcupine leapt clear across, and claimed the victory. "No," said Coyote, "the one who wins in the second trial, shall be the winner." This time Coyote jumped far across, while Porcupine only reached the middle. So Coyote won and skinned the animal. As he was cutting out the guts, he called Porcupine and said, "Uncle, go, wash the breasts, but don't eat anything." Porcupine went to the stream with the flesh. There he washed it, began singing and ate it up. When he was through,

**Loses buffalo
in jumping con-
test with Coyote.**

**Eats the meat,
is killed by Coy-
ote.**

¹ Cf. Kroeber, (a) 270-2. Dixon, (b) 83. George A. Dorsey, (b) 271. Cushing, 243. Spinden, 21, and footnote.

he returned to Coyote. "What is the matter, Uncle? You have eaten it up." "No," replied Porcupine, "while I was standing there, a water-bug asked me to let him have some and I gave it to him." "Well, I'll go and ask him," said Coyote. He walked to the stream and asked the water-bug. The water-bug said, "No, I asked him for some; but Porcupine did not give me any." Coyote was furious. When he came back, he seized a stick, struck Porcupine with it and killed him. Then he dug a hole in the ground, put all his buffalo meat inside and covered it up. He threw the Porcupine's body aside et in eius corpus cacavit. Coyote walked homewards. As soon as he had left, Porcupine arose.

Revives, climbs tree with meat.

Coyote saw him and struck him with his stick. Then he walked homewards again. When he had turned his back, Porcupine arose; but Coyote's excrements shouted after Coyote, telling him to return. Coyote came back and again killed Porcupine with his stick. Iterum in eius corpus cacavit. Nevertheless, when Coyote had left, Porcupine again got up. The excrements summoned Coyote; but he had gone too far and could not hear them. Porcupine dug up all of Coyote's meat. He went to a pine-tree. "Pine-tree, grow!" The pine-tree grew up higher. Then Porcupine leapt on the tree with his meat.

The next morning, Coyote returned to fetch his meat. He did not find anything in the hole. His children, one boy and two girls, came running along. Suddenly Coyote looked up the pine-tree and detected Porcupine far up. "Give me my meat," he shouted. Porcupine threw half the buffalo down; but in such a way as to kill all the Coyotes except the little boy. Then he climbed down and took the boy with him. He boiled his buffalo-meat and gave some to the boy. The boy ate it very quickly. When he was through eating, he asked Porcupine, "Where can I ease myself?" "Right there," said Porcupine. While he was easing himself, Porcupine shook him. The boy burst up. Thus Porcupine killed the Coyote family.

19. SKUNK.

Eagle was Skunk's younger brother. Eagle was hunting all day. He killed some elk and deer. While he was away, ten Frog-women came to the lodge to marry Skunk; there also came five Rabbit-women who wanted Eagle for a husband. Skunk kept the Rabbits for himself and put the Frogs under Eagle's bed. At night Eagle returned, bringing some deer. He asked Skunk to cook the meat. After preparing the food, Skunk gave all of it to the Rabbits.

Eagle's women intercepted by Skunk.

Eagle asked, "What have you done with all the food?" "I have eaten it all because I was very hungry." When it got dark, they went to bed. Suddenly Skunk laughed. Eagle asked, "What are you laughing at?" He said, "Nothing, a mouse was running over my face." The Frogs woke up the Eagle. They said, "Those Rabbit-women are yours; they came to marry you. We are his wives." The Eagle gave them some food and the Frogs left.

The next morning, Eagle bade Skunk prepare some food. Then Eagle proposed that they should get some game he had killed. Skunk did not believe he had killed any; but at last he agreed to go. They found some elk. Eagle said, "I forgot my gun; I'll go home to get it." Skunk wanted to get it for him; but Eagle said, "No, you can't run as fast as I." Then Eagle returned and found his wives under Skunk's bed. He went away with the five women and sat down on the top of a high rock.

Eagle finds them and flees with them.

Skunk ran home. He did not find his wives there. He decided to kill Eagle. He looked for him everywhere and got very tired. He lay down in the shade. He was thirsty and walked to a brook. As he looked into the water, he thought he saw the Eagle and the women there; so he squirted his filth at them, blowing away the water. But it was only the reflection of the fugitives in the water. At last, he beheld them on the rock. He asked Eagle to give him the youngest woman. Eagle answered, "No, she is my best wife." Skunk said, "Well, brother, give me any one of them." Eagle refused. Then Skunk asked, "How did you climb up there? Is there any way to climb to that rock?" Eagle replied, "I climbed up with my head down and my feet up." As the Skunk began to climb, Eagle thought he might knock off his anus. He hit it with a red-hot rock. Skunk fell into the water and his anus floated away.

Skunk in pursuit; loses anus.

Skunk got out alive, but he could not find his anus. He looked for it down the river. He asked a woman who lived there, "Have you seen my anus?" He went down and asked all the people who lived on the banks of the river. One woman said, "Some Indians are keeping your anus over by the mountain." He walked in that direction and met a meadow-lark. Skunk asked him, "Where is my anus?" The bird answered, "An orphan-boy is playing with it continually. When he does not play with it, he always cries; as soon as he gets it, he is satisfied." Skunk went on until he saw the child playing with his anus. The boy was throwing it in the air and it looked like a fire in the night. Skunk watched very closely, seized the anus, and fled. The child cried and the Indians searched for the anus, but failed to find it.

Seeks anus, recovers it.

Skunk now turned back. He met many Indians, and killed them all with his filth. Then he robbed them of their heads and their other ornaments. He walked on and met other Indians, whom he killed and robbed in the same way. When he came to the next village, a **Kills Indians, is slain by wolves.** wolf recognized him. Five wolves watched him when he got there. He sat down. They saw the beads that he had stolen from the dead Indians and decided to punish him. They walked up behind him and stepped on his tail. Skunk said, "Let me alone, brethren." One Wolf said, "Let us kill him." They seized his tail and toes. He cried, "Let me loose and let us fight. This is a woman's way of acting; a man would not kill another like this." But they paid no attention to what he said and killed him.

20. SKUNK AND COYOTE.

Long ago Skunk's odor was very powerful and could kill a passer-by. Skunk had killed all the Indians and was going to Coyote. Coyote was standing on a hill, making arrows. Skunk and Coyote told stories to each other; then Coyote said he would run home first and Skunk should follow later. Then everything would be prepared for his reception.

Skunk invited by Coyote.

When Coyote got home, he poured melted pitch on his blanket and turned the hairy side up to deceive his visitor. When Coyote kills guest, cuts off anus. Skunk had entered and was about to sit down, Coyote turned the pitched side up so that Skunk stuck fast to the blanket. Coyote pushed him about until his anus was completely filled with pitch. Skunk said he would go out to ease himself. He tried to squirt out his excrements, but did not succeed. He tried very hard. Then Coyote came out with a club and killed him. He cut off the Skunk's anus and gave it to the Indians.

All the Indians made spears. They began to play with Skunk's anus, throwing it into a creek and spearing it. They riddled it with holes. Skunk woke up again. He started after the Indians. When he had traveled many days, he arrived at the bank where the Indians were playing. He joined them and commenced to spear his own anus. He dug two holes in the ground, one straight down, the other in a crooked line. The Indians could only see the hole that went straight down. Skunk descended through the other hole and re-captured his anus. The Indians tried to catch him by poking down the straight opening; but failed to touch him. Skunk shouted up that he was very

Indians spear anus. Skunk recovers it.

far away. Then they said, "He is too far down, we can't get him," and let him go.

After some time had elapsed, Skunk came up begging for an awl and sinew to sew his anus together. He mended it in the sunshine. When some birds perched on a tree above him, he tried his power on them by squirting up his excrement. It did not work well. He was only able to kill a single one. This is how Skunk came to lose the power he used to have.

Anus mended.

21. SKUNK AND THE MOUNTAIN-LION.

Skunk found a dead mountain-lion. "What is the matter?" he asked. "Is he really dead? He cannot be dead very long." Skunk stood up straight. "I am not afraid," he said. "Not even a great number of enemies can hurt me. Fire cannot kill me and water cannot kill me. The only thing I am afraid of is whistling." Skunk took Mountain-Lion on his back, where he also carried his arrows in a quiver. Suddenly Mountain-Lion began to whistle. Skunk was badly frightened, threw him off and ran away. Mountain-Lion went to lie down on a rock; Skunk fled to the brush and began to sing. After a while, he came out. "That scoundrel, Mountain-Lion, has broken my quiver."

Mountain-Lion plays trick on Skunk.

he said. He was furious and went to track his enemy. Mountain-Lion saw him coming from the top of his rock. Skunk shot at him again and again, but missed him every time. Then Mountain-Lion proposed that they should tell stories to each other. They got good wood and built a fire. In the morning, Mountain-Lion told Skunk to get up so they could tell stories to each other. Mountain-Lion caught up the firewood, put it in a bag and went away. Skunk woke up, seized his arrows and shot at Mountain-Lion, but failed to hit him.

22. THE BULL-FROG AND THE ELK.

A Bull-Frog once carried away Elk-woman's son. She brought him up for a year as her own son. In the spring, when the grass was getting green, she made arrows for her foster-child. "My boy, take these arrows, and go out hunting." The Elk-boy went away and noticed a hi'to (a bird). He aimed at it and shot repeatedly, but missed every time. Hi'to approached him and said, "That Frog-woman has only stolen you. Your real mother lives in the

Frog abducts elk, elk escapes.

mountains. Go to her." The Bull-Frog was looking for the little Elk. "Come here, my boy. Suckle my breasts." Hi'to said, "Don't listen to her. Go to the mountains. Your mother lives in the mountains." The boy ran away with the bird. Frog-woman gave chase, but soon got tired and returned home.

Hi'to stopped on the way and told the little Elk to proceed. "You will see some fine spring-water on your way, but don't drink it. Go straight up the mountains and find your mother." The Elk went on alone. He came to the spring. "I'll take a good drink," he thought. When he had drunk, all his teeth fell out with the exception of the two big teeth which may be seen to-day.

**Elk drinks of
forbidden spring,
loses teeth.**

23. COYOTE TALES.

(a)

Coyote met Fox, who was eating yampas. "Uncle, what are you doing?" asked Coyote. "I am pulling up yampas with my tail. When I want to pull up a great many, I put my tail deep in the ground." "Well, I'll try this," thought Coyote. He went to a place where the yampas were growing. He put his tail in, pulled out yampas and ate them. He went along. He wanted to eat yampas again and put in his tail very deep. This time he could not pull it out. "Wai, wai, wai," he shouted, "Uncle!" Coyote went down until he was completely underground. The yampas pulled him in.

**Coyote pulled
underground by
carrots.**

(b)

Fox was eating roots. "How do you get roots from the ground?" Coyote asked him. "I stick my tail in." "Show me how you do it." Fox showed him and said, "You must not put it in too deep, or you will never get it out again." Coyote put in his tail; but it was too deep in the ground, and he could not get it out. He cried, "Wai, wai, wai." Fox asked what was the matter. He let Coyote dig away for several years; finally he helped him out. Then Fox went westward. When he was gone, Coyote got his tail into the ground again and was killed.

(c)

Coyote was living in a grass-lodge with two young women. One day one of them asked him why he did not go out to hunt buffalo. He agreed to go

and asked them to hand him his bow and arrows. The girls promised to tan the hides. Coyote pursued a buffalo herd, but was only able to kill one miserable buffalo. The women went away to skin it. "Well, Coyote," they said, "you have killed a fine one!" "I could not kill any more," said he, "because my feet were sore." When they got back to the camp, Coyote asked his wives to make buckskin shirts for him. One of the women noticed that Coyote used only one eye. When he slept in the day-time, he covered one eye with a weaselskin. The girl removed the skin and saw maggots coming out of the eye. Both the women ran away. When Coyote woke up and saw that his wives were gone, he went in pursuit of them. He found them standing on a cliff; but as he was climbing up, they shook their bells. Coyote fell down and was killed. After a while, they looked down. "What are you doing down there?" "I am just eating the marrow of a mountain-lion. Join me." But the women said, "You blind old beast, we have had enough of you."

Coyote blind of one eye, abandoned by girls.

(d)

Wolf asked Coyote whether he was still in the habit of winning every game he played. Coyote answered that he was. Wolf then asked him to play ball against some Indians. "How much shall I bet on your winning?" "Stake everything you have; we two shall surely win." Coyote was soon tired out and lost. "What is the matter? why can't you run?" Wolf asked him. "I am tired," said Coyote. They lost the game. Wolf said, "Let us have an arrow-shooting game. You must play as well as possible, for I am betting all I have." Again Coyote lost. When Wolf asked what made him lose, he said he had worked too much and was worn out. Then Wolf made him play the game of arrow-throwing, but Coyote was beaten again. "The trouble must be that he can't see," thought Wolf. When Coyote was asleep, Wolf took off the weaselskin covering his eyes, and saw the maggots crawling in there. "That's why he can't see," he said. Wolf made little arrows and killed all the maggots. Then he went off and killed a mountain-sheep. When he came back, he inserted the mountain-sheep's eyes in place of Coyote's sore eye. Now, they played the games over again and wagered all their property. They won every time, because Coyote had good eyes now.

Loses games through blindness; cured by Wolf, wins.

(e)

Coyote was walking along the hills. In the evening, he met two women who were gathering seeds. Coyote assumed the appearance of a woman.

In the night, they all slept together. Nocte Canis assidue copulavit. At dawn Coyote left. When the sun rose, the women got up. **Disguised as a woman, sleeps with women.** "Where is Coyote gone?" they asked each other. They washed their faces and ate some food, then they continued their journey. As they were walking along, they did not know what made them feel so queer. Gravidæ erant. Coyote had made them conceive. On that day each gave birth to a child.

(f)

In the fall, Coyote and Wolf were chiefs. Wolf asked all the Indians to meet in a council. They were to decide how many spring months there should be. Coyote declared that spring should last ten months. A little bird (Tō'tsēgwe) said, "Let there be three spring months." All the Indians shouted, "Yes, three months will be long enough." Tō'tsēgwe went outside. Coyote was furious, because the Indians decided against him. He seized a stick and attempted to kill the bird, but missed him. **Duration of spring determined.** As he pursued Tō'tsēgwe, Rattlesnake, who was Tō'tsēgwe's friend, came out from a hole and began to hiss. Coyote was badly frightened and fled back to Wolf's camp.

(g)

The ground-hogs were running down the mountains. Fox watched them as he was lying down. They ran towards him, and he killed two of them. While he was cooking the ground-hogs, Coyote came up and proposed a race. "Let us run a race around the mountains, with stones tied to our feet. The one who arrives first shall eat all of the food." **Coyote outran.** Fox agreed, they tied the stones to their feet and began to run. Fox arrived first and won. He ate up all his food and did not give any to Coyote.¹

(h)

An old woman was living with her grandson. They used to catch buffalo in a hole. All that time Eagle was chief of the Indians. **Poor Boy wins Chief's daughter, robbed by Coyote, re-instated.** He had two daughters and promised to give one of them in marriage to any one who would kill a fox.² The old woman's grandson killed the fox and all the people were saying, "The poor boy has killed it." Eagle took him to his house, where

¹ Cf. Wissler and Duvall, 28.² Dorsey and Kroeber, 348, 372.

he slept with the chief's older daughter. Nocte in lectum minxit et uxor eum expulit. He cried and went far away. He found a blanket and put it on. Then he found red paint and painted his face with it. He found beads. At the same time, he was growing continually bigger and bigger. He found an otter-skin and put it on like a sash. Then he returned to the camp and married Eagle's younger daughter. Crow now married the other girl; his beak hung down her shoulder in the night. The boy always carried a bird on his head. Once his grandmother sent him to the buffalo-hole. He met Coyote there and made friends with him. Coyote let him down into the hole. He asked the boy for his blanket and the boy gave it to him. Then Coyote asked him for all his clothes and weapons, one by one, and the boy gave him everything. Coyote went to Eagle's family and married the boy's wife. Coyote was now carrying the boy's bird on his head; but the bird was always crying. The boy's grandmother went to the hole and helped him out. The boy went to his wife's lodge and sat down outside the entrance. When his bird saw him, it cried out and, leaving Coyote's head, flew to the poor boy's. Coyote was obliged to give back everything he had taken away from the boy.

(2)

Coyote was passing along the bank of a river. He noticed a dam preventing the salmon from going through the stream. "How can I remove the dam?" he thought to himself. He made a boat and wished he would become a baby.¹ Straightway he changed into a baby, lying in a boat near the dam. Coyote began to cry. Five women heard the noise. "Some Indians must have been drowned," they said, "there is a baby floating on the water." They swam over to Coyote. They agreed that the one who got there first was to keep the baby and bring him up. The oldest one beat the others and henceforth nursed Coyote when he cried. Whenever the women went out to dig roots, they left Coyote home. One day, while they were gone, he made five pointed sticks and tried to dig out the dam. Four of the sticks broke, but with the fifth² he succeeded. When the women returned and saw what he had done, they whipped him. In the night the boy went away. When he arrived at the river bank, he was very hungry. He said to the salmon, "I took the dam out for you; come over to me." One of the salmon swam towards him and Coyote killed it. Then he made a fire and cooked it. As he sat by the fire, he fell asleep.

Coyote disguised as baby, adopted by women; fries salmon.

¹ Spinden, 15. Goddard, 125. Also found by Mr. Sapir among the Wishram.

² The occurrence of five as the mystic number is noteworthy. Vid. Spinden, 13.

While Coyote was sleeping, five wolves appeared, ate up his salmon, changed his nose to its present shape and went away. **Nose pulled by Wolves; retaliates.** When Coyote awoke, he found that his salmon were gone. He was thirsty and went to the water. He saw his reflection and was so terrified by the appearance of his nose that he could not drink at all. He defecated and asked his excrements what had happened. The excrements answered. "The Wolves are to blame for it. They changed your nose and ate up your food." Coyote tracked the Wolves, whom he found sleeping with ducks' eggs before them. Then he raised their noses, changed them to their present form and walked off laughing. He watched them from a hill-top. When the Wolves woke up, they looked at each other and laughed. Coyote also laughed at them and went away.

Coyote came to a tent. He looked inside and saw a girl, who was the chief's daughter. She was very sick because she had stepped on an elk-horn. Coyote went in and spoke to her. She told him **Cures and marries chief's daughter.** how the Indians had left her alone when they broke camp.

Coyote made medicine and cured her. When she was well, they married. After a while, they caught up with the girl's tribe and journeyed with them. One evening Coyote proposed a dance. In the night, they began to dance. While Coyote was dancing another Indian stole his wife. Coyote did not find out until morning, when some of the people told him. He said, "This is what we shall do hereafter; we will steal one another's wives." This is why the Indians steal one another's wives now.

(7)

Coyote was walking along and met an old buffalo. He made fun of him and urinated on him, then he walked over the hills. When he turned back, he saw the buffalo pursuing him. Coyote laughed. **Gives horns to abused buffalo.** "You can never catch me," he cried. The buffalo continued running after him and after a while Coyote was tired out, so that he was nearly caught. Coyote ran around a large rock, took out his pipe and said, "Let me alone, let us smoke." He lit his pipe and put it in Buffalo's mouth. In this way, they became friends. They sat down and smoked. Buffalo said, "Some one stole my wives. That is why you found me sitting there. Then you came and urinated on me. The others have scratched me all over my body." Coyote said, "I shall give you horns," and he made horns for him as well as he could. Then they tracked Buffalo's enemies. When they got close to them, Coyote sat down on a hill, while Buffalo went to the Indians. He fought them and tore open

their stomachs. He killed them all and recovered his wives. Then Buffalo said to Coyote, "What am I going to give you for these horns? I will give you one of my wives." Coyote went away with the woman, but when he got hungry he killed and ate her. He walked along and met a bear. The Bear pursued Coyote. Coyote ran crying, "You can never catch me." After a while, Coyote was tired and the Bear nearly caught up. Coyote ran behind a big rock, where he saw buffalo horns. He put them on his head and now he pursued the Bear.¹

(k)

Coyote said, "Let us go against our enemies." His party started out and arrived at an Indian village, of which Eagle was chief. Coyote proposed a water-game and the chief agreed. Beaver was to dive for Coyote and Duck for Eagle. The one who could remain under water longer than the other was to win. In the middle of the water, there was a boat which had sprung a leak. Coyote put his nose in the hole. All the people watched the divers. After a long time Duck's stomach burst and Beaver won. Then they had a wrestling match. Eagle's side was represented by Mole-woman, Weasel was to wrestle for Coyote. Weasel threw Mole-woman and her stomach burst. Coyote's party won. Eagle proposed another game. The people made bread and cooked all kinds of food. Coyote said, "Let Rat play for us." Eagle had Floating-ice to play for him. Both commenced to eat. Ice's stomach burst and Rat won. Next they were going to have a race. Dübü'-simuk (a little bird) was to run against Coyote himself. They ran to the other side of the mountains and back again. Coyote got back first and won. He had won every game. He went home.²

Coyote's companions defeat hosts at games.

Some time after this, Coyote went away again with Fox. When they arrived at another village, they built a fire. The people asked them what they came for. They answered, "Let us run a race. Whoever loses, shall lose his head." The people agreed to run the next day. Magpie raced against Coyote. They ran to the other side of the mountains. Magpie was far ahead. When Coyote arrived at the goal, the Indians said, "Now we shall cut your head off." Coyote said, "No, wait till we have swum." They did not listen to him. They had already cut off Fox's head. Now they seized Coyote and killed him in the same way. Thus they killed both.

Coyote and Fox lose race, are killed.

¹ Cf. Boas, (b) 6. The last incident occurs as a separate tale in Cree and Assiniboiné mythology. Cf. Wissler and Duvall, 32.

² Farrand, 102. Also found by Mr. Sapir among the Wishram.

(l)

Below Teton Basin, an old woman was sitting with a willow basket, which was filled with water and salmon. One night Coyote came to her. He took some sage-brush and made the Andavits (Indians hostile to the Shoshone) out of it. Then he told them that he wanted to stay with the old woman that night; the next morning they might come after him. Coyote slept there. In the morning the Andavits arrived. Coyote got up, upset the old woman's willow basket with his foot and thus liberated the salmon. The water flowed down with the fish to fill the bed of the salmon-stream. Below Ross Fork, Coyote put up two large rocks, so that the fish could not descend any further. He was tired from running after them and sat down. Then he told them that they must come up the stream every spring.

**Coyote liberates
salmon.**

(m)

An old woman was sitting with a willow basket filled with salmon. Coyote came to her tent. She boiled one fish for Coyote. Coyote ate it and liked its taste very much. When he had finished eating, he stepped on the edge of the basket so that the salmon fell out and began to float down to Ross Fork Creek. Coyote ran along the bank till he got to a waterfall. There he made a dam to stop the fish, but the water broke the dam. Coyote ran down further and made another. Then he said to the salmon, "Every spring you must go up the mountains and spawn." That is why the salmon come up here every spring.

(n)

Coyote was walking along. A white trickster was riding about on horse-back and rode over Coyote, who transformed himself into an Indian. The White man told him he was looking for Coyote, the Indian trickster; he had heard that Coyote was near-by. Coyote said he had seen him (*i. e.* himself) on the other side of the hill. "Let me have your horse and I will bring him to you immediately." The White man agreed. Coyote rode away, but returned after a short while. He said the horse had refused to go on, because it did not see the shadow of the White man's gun. The White man gave Coyote his gun and Coyote departed. After a while, he came back, saying the horse had turned around, because it was used to seeing the White man's hat. The White man gave Coyote his hat and Coyote rode away. He came back once more, because the horse was used to feeling the weight of the White

**Dupes White
trickster.**

man's coat. Then the White man gave Coyote all he had; he was stark naked now. Coyote kicked up the horse and said, "You wanted to fool me, but I have fooled you, the White trickster." The White trickster began to cry.

(o)

Coyote had a brown race-horse, which he had made out of a jack-rabbit. He rode off to another tribe. Here he saw the Whites beating the Indians in a horse-race. Coyote joined and defeated the best of the white horsemen. Then he exchanged horses with the White man, who tied Coyote's horse to one of his own. During the night, the White man lay awake, thinking of his new horse. Before sunrise he got up to look at it. He saw only one horse where he had left two. When he got closer, he saw that his old horse was tied to a jack-rabbit.

**Sells horse,
which turns into
rabbit.**

Coyote killed the horse obtained by trading with the White man, ate it and continued to walk along. He was carrying a bundle on his back. The White trickster met him and asked whether he had any moccasins to sell. Coyote answered he had, but they were only intended for the use of persons with whom he had intercourse. Ablatis vestimentis, corpore flexo, Canis in eius anum subulam inseruit. The blood began to flow and the White man was killed. Such is the way of Coyote.

**Kills White
trickster.**

(p)

Long ago, when all the Indians lived together, they frequently had horse-races and always defeated the other side. Coyote once transformed a red-willow stick into a pinto horse, on which he rode to one of the race-grounds. He approached the losing side. At last one of them said, "Why don't we try our friend Coyote's horse?" Coyote consented.

They wagered blankets on the success of the horse. Coyote exhorted the rider to whip it only with his left hand.

**Sells horse
which turns into
willow-stick.**

The pinto horse won the race. Then one of Coyote's opponents bought the horse and rode home. There he picketed it outside his wikiup. At first he heard the horse pawing the ground. Later, towards morning, he heard no noise at all. He went outside, the horse was gone. He merely saw a willow stick with a rope tied around it.

(q)

Coyote and his brother-in-law, Porcupine, went out hunting. Porcupine said, "Let us go against the enemy." The enemy caught him, bound

him and played roughly with Porcupine all day and all night. In the morning Porcupine said, "I have to go outside." So they allowed him to go outside. Porcupine then used his quills as arrows and shot the enemies with them. He scalped them, tied their heads to a long pine-branch and marched home. People could see the scalps from the other side of the mountains. Coyote noticed them, stole the scalps on the stick and took them to his own home. There his boys and girls began to dance around the pole. (There follows the story of "Coyote and his Daughters".)

Goes to war with Porcupine, steals Porcupine's scalps.

24. LODGE-BOY AND THROWN-AWAY.¹

(Ka'taxantandza'uwuhe and Pa'garutandza'uwuhe.)

(a)

Long ago a man and his wife were living in a grass-lodge. The man always went hunting with his bow and arrows. One morning the Sun informed him in a dream that a visitor would come to them, and told him how to treat his guest. The man told his wife, who was pregnant at the time. "Whenever he comes, do not touch the ground with the food you give him. Place it on his chest, when he lies down on his back." While the man was out hunting, the visitor arrived. The woman prepared food for him and set it on the ground. He did not touch it. Then she put it on his legs; still he would not taste it. Finally, she put it on his chest and he ate it all up. When he was through eating, the woman fell down dead. The visitor rubbed her body and took out two boys from her womb. He threw one of them into the water (Pa'garutandza'uwuhe = the one who has been thrown into the water), the other one he threw into the entrance of the wikiup (Ka'taxantandza'uwuhe = the one who was thrown into the entrance of a wikiup). Then he went away.

Stranger throws away twins from dead mother's body.

The Indian did not know what had happened when he came home and found his wife dead and her womb emptied. He prepared some food. Suddenly some one cried, "Give me some food, father." He looked around, but could not see any one. Three times the baby bobbed up, crying in this way; but the hunter could not see it, because it disappeared below the grass. The fourth time he saw its face and body. It went down once more and, when it re-appeared, was already a young man. His father asked, "Why

Water-boy scratches brother's face, is captured by father.

¹ Lowie, 141.

don't you get up and eat?" The boy ate. The next morning the man made a willow hoop and gave it to his son to play with. "Don't roll it southwards," he warned him. When he returned in the evening, he found the boy's face badly scratched. "Who did that?" asked the hunter. The boy told him it was his brother, Pa'garutandza'uwuhe, that had scratched his face. The next day the hunter told his son to play in the same place as before. "If your brother comes up to scratch you, hold him till I come." The man hid near-by to watch. When Pa'garutandza'uwuhe came out of the water, he tried to scratch Ka'taxantandza'uwuhe's face. His own face was yellow. His father seized him, bound his hands and feet, and took him to the grass-lodge. There he told the boys they were brothers and should never fight. They were the first twins ever born.

The twins began to like each other. One day, while their father was out hunting, the boys were cooking some food in an earthen pot. Their mother was still lying on the ground unburied. "Get up, mother, tend to the meat," said the twins. "You wake her up," said Lodge-Boy to his brother; "you are clever." He saw his mother's fingers twitching and tried to rouse her, but failed. Then Thrown-Away took a stick, put it in his mother's hand, grasped her wrist and made her stir the meat in the earthen pot. Suddenly she woke up, sat up straight and continued stirring the food. She began to eat and walk about, looking very handsome. Her husband came home and noticed how pretty she looked.

The hunter made a new hoop for the twins. He told them not to throw it southward. When the boys were playing, they forgot about his warning and rolled the hoop towards the south. The hoop rolled on without stopping. The boys ran after it, throwing their sticks; still it went on rolling. At last it got to the shore of the big sea. Lodge-Boy asked his brother to let it go, but Thrown-Away followed. The hoop fell into the water where it turned into a water-buffalo. Thrown-Away ran into the monster's anus. Lodge-Boy dug a hole near the shore and waited for the animal to come out. The next morning at sunrise, the water-buffalo went ashore. Lodge-Boy took his bow and shot the buffalo. It ran back to the sea and fell dead at the shore. The boy skinned it and cut it open. Thrown-Away came out with his hoop, smiling. They cut the animal into small pieces and cooked its flesh. Then they started homewards.

They came to a strange tribe of Indians, who locked travelers up in a dark rock, where they could not get out and were finally killed. The boys were imprisoned in the usual way. "Thrown-Away, get us out, you know something," said his brother. Pa'garutandza'uwuhe began to think how they could be saved; he was a medicine-man. He wished that water would come. Im-

Twins resuscitate mother.

Roll hoop in forbidden direction, swallowed by water-buffalo, rescued.

Locked in cave; burst it open by shower.

mediately it began to rain very hard. The rain cracked the rock, the boys escaped and again turned towards their home.

Next they came to a giant. He said to them, "If you go to those willows and get sticks from them, I shall make arrows for you." The giant kept a great many bear-dogs (wu'ra ca'rö) under the trees and hoped they would devour the two boys. When they saw the bear-dogs under the willows, Pa'garutandza'uwuhe asked his brother to take the lead. Ka'taxantandza'uwuhe said, "No, you are the clever one; you ought to go first." So Thrown-Away started out and, when he got to the bears, he kicked them aside right and left, making a path for himself and his brother. At first Ka'taxantandza'uwuhe was afraid and held back, then he followed in his brother's footsteps. They took the sticks from the willows and brought them to the giant, who now made arrows for them. Then they set out once more for their home.

They came to a large white rock, which they cut into little pieces. They put the white fragments on the mountain-tops. This is why there is snow on the mountains to-day. At last they reached home. Their father was now an old man and their mother also was very old. The mother died a short time after. Two days after her death her husband also died of old age. This is why people die of old age now.

(b)

One evening two boys were rolling a willow hoop towards the west, throwing willow sticks at it. It rolled down to the water of the big sea. The boys ran after their wheel and one of them fell into the water, where a water-buffalo swallowed him. His brother, Ka'taxantandza'uwuhe, stood on the shore and began to wail. "The water-buffalo has swallowed my brother." Then he asked the monster to show him his brother. A wave came and he asked it also to show him his brother. After a while he met a man, who hunted water-buffalo and who promised to shoot the monster. The hunter shot and killed the buffalo. He skinned it and told the boy to look out for his brother. They cut out the entrails and the flesh about the breasts. Then the hunter said, "Here is your younger brother." The boy could not see him and asked, "Where?" "Here he is; this is your younger brother." When he saw him, he cried, "Younger brother, I have been pining for you." The hunter told Pa'garutandza'uwuhe to get out quickly, then the two brothers embraced each other.

Suddenly it became cloudy and rain began to fall. Then a huge bird called Nü'neyunc¹ came flying and carried the boys to a distant island.

¹ Kroeber, (c) 208.

Nü'neyunc's mother always sent him out to hunt. The Father¹ used to tell him, "Hasten, bring more people to this island." The bird was going to kill the boys; but Water-Boy thought of his obsidian knife and threw it at Nü'neyunc's throat. Nü'neyunc immediately flew up so high that the boys could no longer see him. Then he circled around and around, finally falling down on the island. All the island was quaking. Then Water-Boy knew the monster was dead. They did not know what to do next. Water-Boy saw smoke rising and they went towards it. They found that it came from the tent of Nü'neyunc's mother, an old woman, who kept a great number of ducks. There were a great many duck's eggs lying there. The old woman allowed them to eat and told them it was time for them to go home. She gave them her son's wings to fly away on and said the Water-youths would take care of them.

**Carried away by
Roc. Water-boy
kills bird. Roc's
mother aids
twins.**

After they had left, the Water-youths told the boys they would have to be put on a tree because otherwise Pa-n-dzō'avits (the water giant) would kill them. The Water-youths placed the boys high up, and left. After a while Pa'-n-dzō'avits came out of the water, and said, "I smell something good to eat." He climbed up the tree to catch the boys, but the Water-youths returned and pushed him down again. "Now," they said to the boys, "you will go home to your mother. You must travel westward. You will get to the Owl tribe, who are very strong; but don't be afraid of them. They do not eat anything."

**Water-youths
protect twins
against water-
ogre.**

They set out and came to the Owls, who could not eat, because they had no mouths. Water-Boy said, "I will make a mouth for you, then you will be able to eat." So he cut an opening with his obsidian and then they could swallow food. The boys went on. They passed a cliff by the water. Then at last they arrived at their mother's lodge.

**Twins cut open
mouthless peo-
ple's face, return.**

25. THE BOY'S TRAVELS AND THE WATER-YOUTHS (PA-BI'HIANÖ).

Two boys were camping at night. At the foot of a pine-tree they built a fire and were going to fall asleep. One of them took out an arrow. "Perhaps the bird Nü'neyunc is sitting on a tree near-by." The other boy was badly frightened and begged his friend to keep still. In the night Nü'neyunc was sitting on a tree near-by. The boys woke up, saw him, and shot off their arrows

**Roc kills one
boy, is slain by
companion.**

¹ Shoshone: A'pō = father. My interpreter translated, "God."

at him. He seized them and flew towards the east.¹ There he lived on an island in the big sea. He dropped them at his house and killed one of the boys. Then he sat down and devoured the dead youth. He began to drink his blood. As he was swallowing it, he raised his head and gazed fixedly at the sky. Then the second boy remembered his obsidian knife. He threw it at Nü'neyunc's throat. The bird flew up, but after some time fell dead on the ground.

The boy arose. "Where shall I go?" he asked. Seeing some smoke, he walked towards it and met an old woman, who was sitting on the ground.

She had never seen an Indian before; she was Nü'neyunc's mother. "Where did you come from?" she asked.

Boy aided by Roc's mother and Water-youths. "Nü'neyunc brought me here." "My boy is bad, he always kills Indians." "I have killed him," said the boy. "Well, go and cut off his feathers." The boy did as he was bidden and the old woman made a boat for him. She brought him ducks' eggs to eat. These were put in the boat. She also brought some wood and built a fire for him. Then he paddled away. The Water-youths came up to him; Nü'neyunc's mother had told them to help the boy. "Pa'-n-dzō'avits wishes to eat you up," they said. "You must keep up a fire all the time, then he will be afraid." The old woman watched the fire from afar. The Water-boys caught up with the youth and pushed his boat to shore. A pine-tree was growing close to the water. The Water-youths placed the Indian high up on the tree, to prevent Pa'-n-dzō'avits from catching him. When they had left, the monster came out of the sea and climbed the tree to devour the boy. But the Water-youths returned at daylight and threw him back into the water.

The Water-youths told the boy he would next have to pass over fields of cactus, but admonished him not to be afraid. He put on a great many moccasins and passed through the cactus fields without injury. In the evening, there were no more cacti. Then the youths informed him he would have to pass a great many rattlesnakes, but exhorted him not to be afraid. For a whole day he had to pass rattlesnakes, but in the evening they were all gone.

The boy was obliged to travel through Dzoavits' country. The Water-youths told him Dzoavits would come up and play with him. They advised him not to laugh, no matter what the giant did; but to stand straight like a stick. Dzoavits noticed the boy. "What is this?"

Tickled by Dzoavits, stands still. This is Indian flesh." He went up to tickle the boy and make him laugh. He tickled his nose, his mouth, his ears, his nostrils and his breasts. Anum quoque titillavit; cum testibus

¹ Cf. Kroeber, (c) 208.

et cum membro virili ludebat. He watched the boy. The boy did not stir. Then Dzoavits went away without hurting him.

The Water-youths warned the Indian against another monster. "You will have to pass a powerful mouse. Dig a hole in the ground to sleep in, build a fire around it and shoot up arrows. Then you will be safe." The boy obeyed and was not annoyed by the monster. **Keeps off dangerous mouse.**

The next day the Water-boys said, "In the evening you will get to the Owl people. They are going to howl. Don't get frightened. In the morning you will have passed them." The boy traveled on and in the evening arrived at a large Indian village. All the Owl-people had no mouths. They used to put fat meat in the fire and inhale the vapors through the nose.¹ The youth took a knife and cut open their mouths. Then they were able to eat a great deal. **Meets mouthless tribe.**

26. THE BOY WHO VISITED HIS GRANDFATHERS.

An old woman was living in her lodge with her son. One day the boy asked. "Who is my maternal grandfather?" "Your grandfather does not live here, he lives far away." "Well, to-morrow I shall go out early to hunt rabbits. I shall kill one, which you shall skin. Then I shall go to my grandfather." "You are crazy, he lives very far away," said his mother; "He lives on the other side of the mountains, you will get burnt up if you go there." "I shall go." The woman began to cry. "Don't go away, you will surely be killed. Your grandfather's terrible bear-dog (wúra-ca'rö) will burn you up." **Boy inquires about grandfather, is warned by mother.**

The boy killed the rabbit and told his mother to keep the skin as a life-token. "If I get killed, it will break to pieces." He went away. His mother lay down and cried. The boy went up the mountains. He looked down from the summit. He saw the fire from where he was standing. The earth was on fire and it seemed as if he could not cross. He walked along and jumped over the red-hot ground. One of his feet burnt off. He went home. He stood in his lodge on only one foot. The people heard about it. **Leaves life-sign, sets out, foot burnt by fire.**

Again he went across the fire. His second foot burnt up. He went

¹ Kroeber, (c) 209.
Boas, (c), 31.
Cushing, 401.

home. He stood in his lodge without feet. The people heard about it.¹

Completely burnt up, re-stored by stranger. He went out again. On successive trips his legs, thighs, waist, trunk, arms, stomach, intestines, liver, heart, burn up. *Membrum virile quoque combustum est.* Then his head, neck, cheeks, tongue, eyes, ears, teeth, and brains were all consumed by the flames. The white flesh behind his ear peeled off. Then after sunset, Tosa-pono (white + ?) came along. He jumped across the fire and sat down under a rock. He said, "In the night, it will rain and snow. There will be a snowstorm." It stormed and snowed all night. The fire was put out. In the morning it was cool. Tosa-pono took the burnt boy's head and put his body together again.

The boy then proceeded on his way. He lay down. Far away he could see his grandfathers' lodge. His two grandfathers' ² big bear-dog that used to eat Indians noticed the boy and was getting restless. "What does our dog see there?" asked one of the brothers; for neither of them could see the boy. The boy walked on. At last the older man saw him. "What is that? That looks like an Indian. Leave him alone," he said to the big dog. He took a large rope and tied the dog up. "An Indian is coming here, let him alone. He looks like our grandson; he is our grandson." They restrained their bear-dog, which they also used as a horse, by holding the rope very firmly. The boy came up to his grandparents. They kissed him and told him to rest. Then they gave him food and built a fire. They ate for a long time.

When the boy had perished in the flames, his mother had looked at the skin hanging in her lodge. It broke to pieces. His mother cried, "My son has been burnt up." She wept all night.

The two old men noticed that their horse was getting restless again. "What is the matter with our horse? It must see some hostile Indians, who come to kill us." They turned their bear-dog loose. **Hostile attack repelled by grandparents' bear.** The animal ran away, killed one of the enemy and ran back to its own tent. He stayed there a little while; then ran away, killed another enemy and returned. The two grandfathers went out to fight the hostile Indians. Their dog was completely covered with blood. When the old men were exhausted, they roused their grandson and he went out. The bear killed all of the enemy. Then the old men cut off the heads of the slain men, tied the scalps on a pole and sang all night.

¹ These sentences are repeated every time the hero returns with another part of his body burnt off.

² Literally his two maternal grandfathers, *i. e.* his maternal grandfather and a grand-uncle.

In the morning, the boy said, "I am going away. My mother is longing to see me." His grandfathers kissed him and bade him farewell. They held their bear back, telling him to leave their grandchild alone. One of them held him by the mouth and the other by his ears. The boy went homewards. When he came to the spot where he had been burnt up, he found no fire there. He only saw some smoke. Without any misadventure, he approached his mother's lodge. His mother was there, crying on his account. Suddenly he cried, **Boy returns to mother.** "Get up, mother, get up." "That sounds like my son's voice," she thought. She arose crying. "Why, what are you crying for? I am dying of cold; build me a fire," said the youth to his mother. She looked at him. Her son sat down. The old woman got up and kissed her son until he asked her to let him alone.

27. THE DISOBEDIENT BROTHER.

A woman was living with her two sons. Her father, Snake, dwelt nearby. One day, one of the boys asked his mother to tell him a story. She said, "I don't know any story; go to your grandfather, he knows many stories." The boy went to his grandfather. He said, **Snake crawls into woman, kills her.** "My mother has sent me to you to hear a story." Senex "Vestri matris vagina," haud aliud respondit. The boy went home and told his mother. She got up, saying, "That filthy old man." She seized a stick and was going to club him, sed senex in vulvam inrepsit et eam interfecit. The boy did not know what had happened and was crying, "Mother, your food is burning." He went to look for her and found his mother dead, with her abdomen bulging out.

He climbed up a hill and cried for a long time. His older brother, who had been out hunting, saw him and asked what was the matter. "Our grandfather has killed our mother." "Perhaps you are the cause of his killing her," said the older brother. The youth knelt down and rubbed his mother's body to get out the snake. **Sons extract animals from corpse, at last a girl.** Various animals came out and the younger boy killed them all. At last the youth said, "When our grandfather comes out, I am going to kill him." But the younger boy did not want to press down his mother's abdomen, so he insisted on killing Snake. However, when Snake stuck out his head and wriggled his body, the boy was badly frightened and ran off. The youth pursued the Snake, but could not catch him. He went into a rock. The older brother scolded the younger one for running away. "There is still a younger sister of ours in the corpse," he said. So they belabored the corpse once more and extracted a little girl.

They washed her with warm water and took her to their lodge, where they wrapped her up in a hide and laid her on the ground. The boy made a pappoose-board, on which he always carried the little girl about, strapping it to his back. The boy performed all the duties of a woman. Whenever the older brother killed some game, the boy would scrape off the hair. The youth cautioned his brother to take good care of the girl and never to chide her. Once the baby fouled the boy's back. He became very angry and threw her away. Then he went up a hill and began to sing. The baby cried all the time. At last the boy thought he would look after her. As he came nearer, he could not hear any crying. The girl had disappeared.

Boy tends sister, disobeys older brother; sister vanishes.

Now, the boy himself began to cry. He went to an open place and cried there. The older brother returned and the boy went towards him. "Our sister has disappeared," he said. "What did you do to her?" asked the older brother. "I threw her away, because she fouled my blanket." The youth scolded his brother. "We shall never see her again," he said; "Dzoavits has taken her away." The boys started for Dzoavits' house. They went on the roof and could hear a noise below. It was caused by their sister, who was weaving a willow-basket. She was now Dzoavits' wife; Dzoavits was inside. "How can we get down there?" they asked. Dzoavits told them to use their scrapers to cut the rocks. They cut a wide opening and fell through into the lodge. Dzoavits asked them to be seated. Their sister was now a large, pregnant woman. The boy said, "My sister has grown." The two brothers decided to kill the giant and take away their sister. They shot their scraper at Dzoavits and killed him. Then they climbed up with their sister. As soon as they had gone out, the opening closed tight.

From now on, the sister scraped hides and did the woman's work about the lodge. "When our sister cooks, let her alone; don't bother her," said the youth to the boy. Once, when the woman was preparing some food, the younger brother began to help her. Suddenly her hair caught fire and she was consumed by the flames. The younger brother cried. The youth returned. "How did this happen? You did not obey me." They could not save their sister this time.

Boy again disobeys, sister burnt up.

28. THE SHEEP-WOMAN.

Two brothers were living together with their wife. The older brother went out hunting every day. The woman went in search of roots. One

morning the older man found the trail of a mountain-sheep. He followed it around the mountain-side. Towards evening it led him back towards his lodge again and he gave up the chase. **Hunter baffled by sheep.** His wife had returned before him and he told her how he had tracked the sheep. He decided to start again on the next day and try to catch the animal. The next morning, the woman went out digging. After eating, her husband also left the lodge. Again he found the sheep's trail. It was a fresh track going around the mountain. Towards evening it led him back to his wikiup again. His wife was home when he returned. He told his younger brother to set out for the other side of the mountain, where there were no trees and where he might be able to catch sight of the sheep. Accordingly, they started out the next morning. The woman also left in order to dig roots, but she never brought any home. She told her husband she could not get any food because of her baby, which cried all the time and had to be nursed.

The younger brother stayed out for three days. He went to the summit of the mountain. He was fatigued. His guardian spirit ordered him to build a big fire. He saw the track around a turn in the path. He obeyed. After a while, he saw the woman coming along. **Brother discovers wife's trick.** Ejus vulva terrae nixa quasi ovis vestigia fecit. The youth drew nearer and pulled his bow-string. Hearing the noise, the woman looked up, saw the man and hurried home. The baby was crying. The young man returned to the place assigned by his brother and fell asleep. His brother came up and asked whether he had seen anything. The youth had forgotten all about the woman and said he had not seen anything because he had been asleep all the time. The older brother began to upbraid him; "Why did n't you watch? I told you to watch." Then the youth recollected and informed his brother of what he had seen. They went home. When they arrived there, they found the woman busy. "Why don't you bring any roots home?" they asked her. She said the child had kept her busy again, the next time she would leave it home.

The brothers decided to play a trick on her. They turned themselves into mountain-sheep and stood on the creek near their lodge. The little boy was with them. In the evening, the woman came home. Seeing the sheep so near their dwelling, she thought the men must have fallen asleep. "You sleepy-heads, there are some sheep right out here. Get up!" When no one got up, she went in, took a bow and arrow and shot at them herself. The sheep ran away. The woman pursued them. Whenever she came up to them, they managed to escape. They went far across the mountains and the woman continued to follow them. **Brothers turn themselves into sheep; pursued by wife.**

At last, their wife got to Coyote's people. She informed Coyote of the big sheep that had run away there. Coyote painted himself up and announced the news to his fellow-tribesmen. The Indians scattered to hunt down the game, but failed to catch them. At last, Red Grasshopper went out. He saw the sheep running towards him, tore off a patch from his moccasins, pasted it on his forehead to disguise himself and then shot the baby sheep. The other Indians hunted other game. When they returned to camp, the woman sharpened a stick and tested the hide of each animal brought in. When she struck Grasshopper's sheep-skin, the stick broke in two immediately. Accordingly, she married Grasshopper. Coyote was jealous. "A man must have a loose-jointed leg like Grasshopper's," he said; "then one can get a girl easily. If I had a leg like that, I would have won the woman."

Wife meets Coyote's tribe, selects new husband.

29. THUNDER.¹

An old woman was living with her grandson, Rabbit. The boy once said to his grandmother that he wanted Thunder's wife. He had a bear's paw for his medicine. The old woman warned him. "Thunder is strong,

Thunder exchanges wife for boy's medicine.

he will kill you." The boy, however, went up the mountains. He met Thunder's ten wives, who were digging up roots. He looked at them for a while to see which was the best-looking. Then he went up to the prettiest one, who was beautifully dressed, and tried to carry her off. She resisted and the other wives caught hold of her and called on their husband for aid. Thunder came, making a terrible noise. At first he was going to kill the young man, but when he saw the boy's bear's paw he was frightened. He said, "Give me your medicine and you may have my wife." The boy agreed and took the woman home. His grandmother had been crying; when she heard Thunder rumbling, she thought he had killed her grandson. The young woman lived with her husband and went out digging roots for him and his grandmother.

30. THE BAD MEDICINE MAN.

A long time ago there was an Indian who used to start dances for the other people. Whenever he saw a good-looking girl, he would point at her, crying, "Wu!", and claim her as a wife. He was a very large man and

¹ Cf. Spinden, 154-156.

believed to be a very powerful medicine man. The people believed he had the power to kill them by making them cough, so all were afraid of him. Once he pointed to another man's second wife, saying, "Wu!", and seized the woman. Her husband refused to let her go and pushed the medicine-man away. The medicine-man, who only looked so large because he was in the habit of padding himself, did not hurt the young man in any way. The Indians saw he did not have very much power. They had a council about him and decided to kill him with a rock. The large man had a dog at home. Cum canis coiret, magi quoque membrum erigebatur. The Indians seized the medicine-man and killed him. The dog managed to escape. He was supposed to be his master's spirit.

Bad medicine-man killed.

31. CANNIBAL STORIES.

(a)

Long ago there was a Cannibal (Nö'mö-rika = Indian eater), whose father was called Nö'möpagurturux. All the people were afraid of them. They used to kill women; they did not wish to kill men. When an Indian died, they took his corpse and ate it. The Cannibal father, with his son, ate up his own wife. When the Cannibal found Indians, he would say, "I like to eat people." He ran towards young men's tents and slept nearby. When the women went out to dig up potatoes from the ground, Nö'mö-rika would lie in ambush. He would carry off one at a time on his back, and eat her up. After devouring a woman, he slept five days, snoring loudly. Once the Indians burnt the Cannibal up, but he came to life again.

A cannibal's habits.

(b)

A man was living with his wife and son. The woman and her son were going out for wood. When they came home, the husband pushed her down. She began to cry and the boy also cried. The woman told the boy to kill his father. Her son brought his bow and arrows. "Quick, shoot him," she cried. The man begged to be let alone and his life was spared. He went out, while the woman remained at home. When he returned, he again maltreated his wife. She cried and begged her son to shoot his father. The man stabbed her with a pointed stick, killing her. The son went around crying, because his mother

Cannibal abuses, slays, eats wife.

was dead. The husband began to eat his wife. He chewed her flesh, he ate her stomach and her intestines. Then he stopped eating.

(c)

A man was living with his sister and her two boys. One day the man said, "I wish to visit a friend." He set out and arrived at his friend's lodge, where he slept during the night. The next morning he arose and killed his friend. He skinned the body, dried it and sliced it; then he lay down there. The man's sister was beginning to grow anxious about him. "What has happened to your uncle?" she asked her sons. The boys quickly ran away to look for their uncle. Avunculum conspexerunt qui cum muliere coibat. When he saw his nephews, he told them to carry the meat home and have it cooked whenever they were hungry. He said it was some game killed by his friend. They brought it home and their mother sliced and dried the meat. She boiled it for an entire day; then she told her sons to eat it outside the lodge. The children took the food outside and began to eat.

Man kills friend, gives flesh to nephews for food.

The cannibal was sleeping at this time. While one of the boys was sitting outside and eating, he looked at the piece of meat in his hand and noticed the hair on it. He thought, "What is this? This looks like human hair. Do they eat food like this at the home of our uncle's friend?" He asked his brother to look at his meat. In the evening, they compared their own hair with that found in the food. "I think," said one boy, "our uncle has killed some Indian." They ran home and told their mother. She smelt the food, took her pot and carried it outside. They sat down by the bank of a creek and vomited what they had eaten.

Their uncle came home at night. He was very hungry and wanted to eat the boys. "To-morrow you may eat them, but not to-day," said the mother. They all lay down to sleep. In the morning, the woman woke

up her sons and sent them away. Later their uncle woke up and wanted to eat them. "They don't wake up early enough," he said. They were gone. They were traveling about. Their uncle and his sister tracked them. The boys were saying, "He is hunting us; he kills Indians." In the night the uncle said, "I am longing for my nephews." After he had lain down, his sister departed. He tried to find the tracks of his relatives.¹

¹ The details of the last paragraph are not clear, owing to the interpreter's deficient command of English.

32. THE BUFFALO WHO STOLE AN INDIAN GIRL.¹

A young woman once went for water. Near the creek she found a buffalo skeleton and she began to play with the bones. Suddenly the buffalo came to life, and took the girl along with him. The woman's husband looked for her until he found her trail, followed it and recovered his wife.

Woman abducted by buffalo recovered by husband.

The buffalo summoned his followers. He said, "A man has stolen my wife." They all started in pursuit. There was nothing but dust flying up in the air from the tramping of the buffaloes. The chief buffalo had a large anus. When the herd had nearly caught up to the fugitives, the man and his wife climbed up a cottonwood facing a river. The buffalo passed by the tree without noticing the couple on it. *Ultimus cum venit bos, mulier in eius tergum minxit.* The buffalo noticed the fugitives and told the animal in front of him; so word was passed along the line to the leader. The entire herd faced about and the chief jumped at the tree, hooking it with his horns. *Vir per bovis anum miratus cordem conspexit.* He aimed at the buffalo's heart and shot off arrow after arrow, but failed to hurt the animal. In the meantime, the buffalo were tearing down the cottonwood. At last Meadow-lark flew on the tree and bade the Indian use his fire drill for an arrow. The man opened his quiver and shot off his fire-stick. He struck the buffalo's heart and killed him. The other buffalo dispersed and left them alone.

Fugitives climb tree; buffalo hook tree, chief killed by husband.

33. THE STOLEN WIFE.²

Two brothers were living with their wife. They always went out hunting together. Once, while they were out, some hostile Indians came and stole their wife. When they returned, they saw that she was gone and looked for her in the neighborhood, but without success. The older brother was furious, he went to the mountains, sharpened his knife and came home again.

Wife stolen by enemy.

They set out together to look for their wife. At night they arrived at the camp of the enemy. The people were meeting at a council in a large tent and were smoking their pipes. Some friendly Indian told the brothers that their wife's new husband had tied bells to the woman's dress, so that the camp should be alarmed if she attempted to flee. The two men watched the Indians.

Husbands find her.

¹ Cf. Dorsey and Kroeber, 153. Kroeber, (g) 101. Wissler and Duvall, 112.

² Cf. Kroeber, (e) 125.

When the Indians had ceased smoking, the council broke up and each warrior went to his lodge.

In the evening, the stolen woman went out to ease herself. Then her husband, who lay in ambush, seized her. She asked him to wait until all the Indians had gone to sleep. She told him her new husband never woke up at night after he had once fallen asleep. The older brother said, "I shall cut his head off." After every one in the camp had retired, the two men entered their wife's tent. The older brother cut off her new husband's head and threw it away. The woman cut off her bells so as not to make any noise. Then the brothers took away some of the enemies' beads and stole some horses. They fled and arrived home in safety.

**Flee with her,
steal horses.**

34. THE HORSE WOMAN.¹

The Indians were hunting buffalo. They had broken camp. One young woman was riding a stallion. She always fell behind the rest of the Indians. Once a man watched her. Eam solam cum equo coire vidit. When the people camped the next time, the man shot the stallion and killed him. The woman cried all night. Then she ran away with a wild horse.

**Woman enamored of horse,
runs away.**

The next year the Indians were hunting again. They noticed a herd of wild horses and what looked like an Indian woman running along with them. Her pubic hair was very long and hung down like a horse's tail. Her skin also resembled that of a horse, only her face was human. The Indian chief sent out some men to catch her. They went out and lassoed her when she was exhausted from running. They took her home to the tent of her Indian husband. Her grown-up son saw her, but she did not recognize him or speak to any one. She only whinnied like a horse. The Indians tied her up. The boy said to his father, "Let her go, father, she is not a good woman." They released her and she escaped.

**Caught among
wild horses, re-
leased.**

35. THE WHITE MAN AND THE MONSTER-BIRD.

The Indians were moving camp. They found that some of their young men and horses were lost, and did not know how this could have happened. A White sheep-raiser was living there. He said he knew what was the trouble. A strange being had taken the men away. "If you pay me," he said, "I may kill it for you."

**White man
offers to kill
monster.**

¹ Dorsey and Kroeber, 247. G. A. Dorsey, (c) 294, 358. Wissler and Duvall, 152. Kroeber (e), 114. The theme, which is treated with great finesse in Guy de Maupassant's "Fou?", may possibly have been imported by Europeans.

The Indians paid no attention to the White man. An Indian went out alone to fight the monster. He saw it flying; it looked like a large dark cloud. He shot at it, but could not hurt it. It caught him and flew home. The next day, two men went out with their guns. They separated at a little distance. When they saw the monster flying, they shot at it. Again the monster snatched them up and took them home. Then all the Indians said, "Perhaps the White man will kill it." They killed thirty head of sheep, took off their hides and gave them to the sheep-raiser. He put them all on, took a stick and went looking for the monster-bird.

**Bird carries
away Indians.**

The giant bird swooped down on the White man and carried him home, but could not kill him. The black monster's son came home and wanted to eat the sheep-raiser. The White man said, "You won't eat me."¹ Then he grasped his stick and knocked down father and son. He killed both of them. The monster had a beautiful tail. The sheep-raiser cut off its tail feathers and brought them home.

**White man kills
bird.**

Perhaps this monster was the bird Nū'neyunc.

36. THE POOR BOY AND HIS HORSE.

(Told by a Shoshone who had married a Nez Percé woman and lived with her tribe.)

An old woman was living with her grandson. He was in the habit of playing by the edge of a pond. Once he found there a colt and some gold. Every morning he went to the pond to tend the colt. One day it said to him, "Make a halter for me." The boy obeyed. Then the horse said, "Try me in a race. There are race-horses on the other side of the mountains. Let us go there to-morrow morning."

**Colt found by
poor boy.**

The next day the boy rode to the other side of the mountains. The Chief who lived there had five daughters and five horses. The boy said, "We wish to race with you." The Chief laughed at the orphan, but prepared for the race. He wagered a race-horse; the boy, his gold; and Coyote, who took the boy's side, his bow and arrows. The Chief said, "We'll ride around the other side of these two mountains." They were to go around a yellow post and then return to the starting-point. The boy brought his horse there and

**Wins race for
owner.**

¹ This is possibly a fragmentary version of the familiar Thunderbird dialogue.

bridled it. It advised him to get two switches. They started and the little horse ran beside the Chief's. Soon all the people were gathering to watch. They said, "There goes the sorrel horse." The little horse won the race. Coyote shouted and seized the Chief's horse. "It is mine now," he said.

The Chief proposed to run another race. He had a big horse to ride on this time. The Chief bet his horse against the boy's and Coyote's wagers. "We'll ride to the other side of these four mountains," he said. This time there was a red stick to mark the half-goal. The men mounted their horses and started off. After a long while they came back again, and the little horse was ahead. Coyote seized the Chief's horse. "We'll race again to-morrow," said the Chief; "come back again in the morning."

The next day the Chief had a white race horse. They went over six mountains and rode around a white goal-staff. When they came back, the boy's horse was in the lead. Coyote ran to the Chief, and seized his horse. The Chief now had only two horses left. He asked the boy to come again. The next day they passed eight mountains. The Chief rode a buckskin horse. After a long while, they arrived at the starting-place with the little horse in the lead. Coyote shouted and got the Chief's horse. The Chief said, "Let us race again to-morrow for the last time."

At night the Chief kept thinking and talking of his opponent's little horse. In the morning they started to race and the boy won. Coyote shouted and took the Chief's horse. They sat down. The Chief did not know what to do. He said, "To-morrow we shall pile up sticks, build a fire and see which of us can ride through the fire." The boy went away crying, for he was afraid he would be killed in this contest. His horse said, "Cease crying! You won't be hurt." When the boy came to the Chief the next day, the Chief wagered one of his daughters against all the horses that he had lost. They gathered firewood and built a fire. "Let the boy go in first," said the Chief. The boy mounted his horse and rode through the flames. All the people watched him. He passed through without getting burnt at all. Then the Chief had to ride through. After he had gone only a short distance, his horse fell down, burnt to death. Thus the boy won again.

The Chief said, "Come again to-morrow, you must capture the big horse for me. If you get it, you may have my second daughter." This horse was a gigantic animal, as large as a log-cabin, and no one was able to ride it. The boy set out with a large rope to look for the monstrous horse. His own colt said, "I will fight with it; you just put your halter around

his neck and lead him home." The boy turned his colt loose. When the gigantic horse appeared, the colt grew bigger and bigger, until it was larger than the big horse. The two horses met and fought. The colt threw the other horse to the ground. The boy ran up with his rope and put his halter on the conquered animal. Then he brought the horse to the Chief. His colt grew small again.

**With magic
colt's aid, boy
captures gigantic
horse.**

"Come again, to-morrow," said the Chief. "I'll set you your last task then." When the boy arrived the next morning, the Chief told him of a young girl who lived on the other side of the big sea. "If you bring her here and win again, you may become Chief in my place and have all my property. I shall be your servant." The Chief ordered the girl not to accompany the poor boy. The boy crossed the sea on his colt which grew much larger again. When he dismounted on the other side, he saw the Indians going to a church-meeting. The girl, who lived in a large house, was watching the Indians. The boy, dressed up handsomely, passed by her house. She noticed him and liked his appearance, not knowing who he was nor where he came from. She also dressed up, mounted her horse and approached him. Then both crossed the sea and got to the Chief. The colt assumed its former shape and the boy dressed in his usual way. The Chief scolded the girl, because she had disobeyed him.

**Brings girl
from distant
country.**

The girl complained that she had lost her ring while crossing the sea. Then the Chief ordered the boy to get the ring. "If you find it," he said, "I shall leave this place and you will be chief instead."

The boy went to the shore of the sea. He took some of his gold and threw it into the water. When the fish swam up to him, he asked, "Have you seen my ring?" The fish said they had not seen it. The boy threw more and more gold into the water, and every time the fish came to him, but they said they did not know anything about the ring. At last an old fish came up and, when the boy asked him, he replied, "I have the ring," and gave it to the boy. "What shall I give you for it?" asked the boy. The fish answered, "Make me a skin out of your gold." When the boy returned with the ring, the Chief left his people; because the boy had defeated him every time.

**Finds lost ring,
becomes Chief.**

Then the colt said to his owner, "You are rich now and do not need me any more. Take me to the place you found me in and turn me loose." The boy obeyed, but he began to cry.

**Departure of
magic colt.**

37. THE BEAR'S SON.¹

Bear's son killed his father. His mother married a White man, who sent the boy to school. The White children teased the Bear-child. They made fun of his long nose and whipped him. The Bear-boy went to the blacksmith's shop. He had an iron pole made there. **Bear-boy kills white children, goes traveling.** Eight steers were not strong enough to pull it to pieces. Bear went home and told his mother he was going out alone to hunt the enemy. First, however, he went to school. The White children made fun of him again. "Your nose is big," they said. "Don't come in here." Bear took his rod and killed all the children with it. Then he went far away.

He saw an Indian who was transposing the soil. The Indian asked him, "Where are you going?" "I'm looking for the enemy." "I think I will go along with you," said the man; "two of us will not be afraid of anything." They went along until they met another Indian, who was moving rocks from one place to another. "Where are you two going?" he asked. "We are going far away to look for the enemy." "Let us three go together; we'll not be afraid of anything we may see." They went along. They saw an Indian who was transplanting a pine. The Indian asked what they were doing and joined them, saying, "Four of us will not be afraid of anything."

They went along until they came to a creek with willow-trees on its banks. There was a house standing there, which they entered. **They keep house, three comrades assaulted by ogre.** "To-morrow," they said, "three of us will go hunting. Earth-Transposer will stay home and cook."

The next morning the three others went out to hunt. Earth-Transposer cooked. When he was done, he looked at a newspaper. Suddenly Iron-Head²-Man came in and asked for some food. Earth Transposer refused. Iron-Head-Man pulled him about, knocked him down and ate up all the food. Then he went away. In the evening, the hunters came home laughing. They asked Earth-Transposer why he had not prepared any food. He answered that he had wanted to cook, but had fallen down in reaching for some food that was kept near the top of the house. The next day Rock-Mover stayed at home to cook. Again Iron-Head came in, knocked him down and disappeared after eating up all the food. When the hunters returned, Rock-Mover gave the same excuse for not having any food for them. On the following day, Pine-Transplanter met with the same adventure.

¹ A well known European tale, of which a similar version was heard by the writer among the Stoney Assiniboine of Alberta.

² Bûi-wihi-bambi-gant.

Finally Bear stayed at home. When he was through with his work, he began to whistle and to walk back and forth with his rod. He knew that Iron-Head was the ghost of his older brother. Iron-Head came and asked for food. Bear refused. They wrestled. Bear threw the ghost and cut his throat, killing him. The head jumped away by itself and went down into a hole. When the hunters came home in the evening, they laughed. When they saw that there was plenty of food, they thought Iron-Head had not come that day. They would not believe that the boy had killed him. Bear took them to the hole and showed them the blood around its edge. Then he told them to bring a rope.

**Bear conquers
ogre.**

The men brought Bear a large rope and tied a bell to it. They were to be let down the hole, one by one. As soon as any one rang the bell, it would mean that he was frightened and the others were to pull him up. Rock-Mover, Earth-Transposer and Pine-Transplanter went in successively. Each rang the bell and was pulled up again. Then Bear went down. He met three men, killed them and took their wives, whom he hoisted up on the rope.

**Descends under-
ground, wins
women, hoists
them up.**

When the first woman came out of the hole, Earth-Transposer said, "I'll take you for a wife," and seized her. Pine-Transplanter and Rock-Mover married the other women. Then the men cut the rope. Bear fell down and broke his limbs. His older brother picked him up and healed his wounds. Then Bear asked his brother which was the swiftest animal. His brother told him the eagle was. They gave the eagle three sheep to eat; then Bear mounted him and flew up on his back. They flew faster and faster. The boy cut off some of his own flesh to feed the eagle so as to make him fly faster still. At last they got up. Bear tracked the Indians who had stolen his wives, but never found them.

**Wives stolen by
comrades; vain
pursuit.**

38. GHOST STORIES.¹

(a)

I was going to the Flathead Reservation with two other Shoshone. In the night we got to a river. The moon was shining. We went in for a swim, leaving our clothes on the bank. When we got across, my friends asked me to bring the clothes over. As I was getting the clothing, I heard a baby crying. The moon was still high up. The sound was a little different

¹ Told by Enga-gwacu ("Red-Shirt") Jim.

from that of an ordinary baby's crying. I turned in that direction and saw a faint light under a cottonwood. As I got closer, I thought I had better go back. I felt strange. I knew it must be a water-baby (Pa'ona) that was crying. I faced about and walked to a spot where there were no trees. Then I beheld an Indian coming towards me. I stopped and stood still. He also stopped. I could see his head and body plainly, but not his face. I began to walk, the stranger also walked. I stopped and he stopped. Then I thought I saw he was wearing a striped vest, but I was still unable to see his face. When I got nearer, I saw that I had taken the ribs of a skeleton for a striped vest. Now, I knew the Indian was a ghost. I could see a light in his eyes. I had an uncanny feeling. I did not know what to do. I turned away. The ghost headed me off. He did not speak. I could see him plainly now. He was all bones. I said, "You are just a ghost, leave me alone." (Ön'ö-n Dzō'ap, nö-vü'ak.) He turned about, went down into the ground and disappeared. I joined my friends and told them of my adventure.

(b)

Several days later, I was riding along at sunset, looking for ground-squirrels. On one side of the road there was a row of pine-trees. I heard a sound as if a squaw was crying at a funeral. I got off and built a little fire to cook the ground-squirrels I had caught. After they were cooked, the noise stopped for a while. Then it came nearer again. By this time it was quite dark. The sound was now circling around me. I knew it was a ghost, so I untied my horse, took out my squirrels and prepared to flee. When the noise had come very close, it changed into the panting of a bear. I was very much terrified. The moon rose. I heard the noise circling about me again. For an instant it stopped. That moment I jumped on horseback and rode back to my two friends. By this time, we were near Salmon City.

(c)

When I was a little boy, I was once out looking for ground-hogs. I had a mirror with me. Looking around, I saw an Indian standing on a hill. I tried to flash the light towards him by holding my glass in the sun. Then I put my things away and ran towards the Indian. He was standing still. As I approached, I saw him sitting down with his legs stretched out. I thought his camp was near-by. Suddenly he arose and walked away. I looked around for him, but could not see him any more. I called him aloud. I returned to where he had sat down and tracked him. Suddenly his foot-steps ceased. It must have been a ghost.

I went in the opposite direction then, and walked homeward. I crossed a creek and then started up-hill. Suddenly a rock was thrown at me, but did not hit me. As I turned around, I saw a rattlesnake. I thought the snake might have thrown the rock and ran down. I stopped to rest on a log until I saw the snake crawling from under it. I turned about and ran back, but stumbled over a stone and fell down. Then I crawled up the hill on my hands. The snake followed very quickly. I ran up the hill, then down again; but the snake continued to pursue me. The snake was only a few yards behind me. I was tired out. I threw stones at the snake, but it did not seem to mind them at all. I thought this snake must be a ghost, perhaps the same man that had disappeared before. I did not know what to do and began to cry. Finally I said to the snake, "You are a ghost, let me alone." Then it let me go.

39. ENGA-GWACU'S EXPERIENCES IN THE UNDERWORLD.

I was roasting some salmon on issue-day about twenty years ago. I told my family to eat and that I would join them later. This was against the advice of my familiar spirit (bu'ha). That night something spoke to me in a dream. I dreamt of a big war where fighting was going on close to me. Suddenly a hail-stone struck me and I could not get it out.

From that time on, I was sick, and ate very little for a month after my dream. My spirit did not help me any more. I felt as if I were going mad and was ready to die. The Sun spoke to me. He said, "You are going to die. Put up a separate lodge for yourself. After your death, you will be restored to life if you desire to be alive again." The Indians built me a separate lodge and left me there to die by myself.¹

I was still breathing. I thought of seeing my dead father and mother, brother and other relatives. I wished to die immediately. For three days and four nights I lay in the tent. At last on the fourth day, my soul (mū'gua) came out of my thigh, made a step forward and glanced back at my body. The mū'gua was about as large as this (ten inches). My body was not yet lifeless. When the mū'gua had made three steps forward, my body dropped, cold and dead. I looked at it for some time; it made no movement at all.

Suddenly something came down and went clean through my soul. My soul began to go downward. It did not ascend. I reached another world and followed a trail there. I beheld a helper of the Father (Ā'pö) who was making some dead men over again. I thought I might see the Father, but

¹ The speaker indicated the place where the lodge was erected.

could only hear him. He was saying to me, "You don't look very ill." A kind of thin wire was making a noise at the time. The Father had a buckskin bag; out of its contents he makes everything. He tapped the wire three times. Then I was able to see his hand, which was as small and clean as a baby's. Then the whole world opened up and I could see the earth plainly. I saw everything there. I saw my own body lying there dead.

The Sun told me I would be restored to life. I did not walk back and I don't know how I returned. Suddenly I was back alive. For a few moments, I had seen the Father. He was a handsome Indian. My familiar spirit left me when I fell sick and never returned after that.

On another occasion, I went up to the clouds. The people I met there were nothing but skeletons. I saw some of my friends there. In this other world there was a great deal of sage-brush.

BIBLIOGRAPHY.

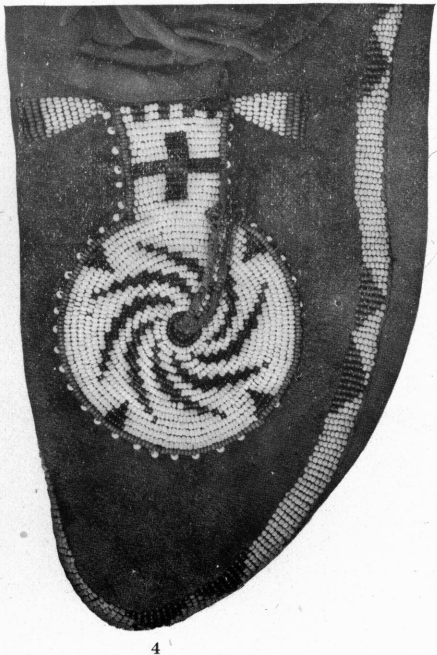
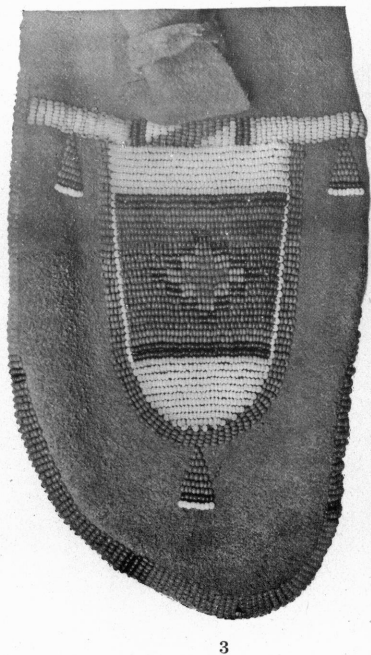
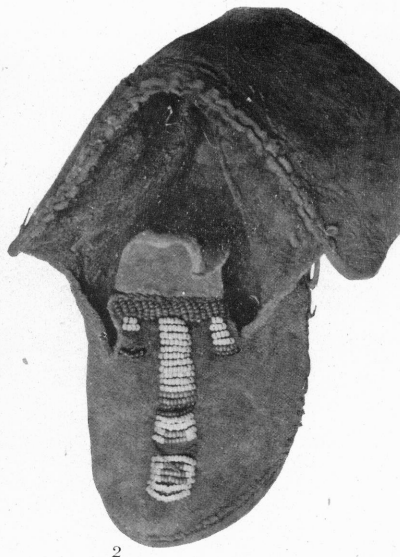
The following bibliography comprises the sources consulted in the preparation of this paper, as well as other publications referred to for comparative purposes. In the footnotes, references are made to the name of the author, followed, where several publications are quoted, by the letter preceding the full title in the list.

- BANCROFT, HUBERT HOWE. *History of the Pacific States*. Vol. XXVI. San Francisco, 1890.
- BOAS, FRANZ. (a) *The Decorative Art of the North American Indians*. (Popular Science Monthly, 1903, pp. 481-498.)
 (b) *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*. Berlin, 1895.
 (c) *Traditions of the Tillamook*. (Journal of American Folk-Lore, 1898, Vol. XI, pp. 23-38, 133-150.)
- BOURKE, JOHN G. *On the Border with Crook*. Second Edition. New York, 1892.
- BRINTON, D. G. *The American Race*. Philadelphia, 1901.
- BURTON, RICHARD F. *The City of the Saints*. New York, 1862.
- CLARK, W. P. *The Indian Sign Language*. Philadelphia, 1885.
- CULIN, STEWART. (a) *A Summer Trip Among the Western Indians*. (Free Museum of Science and Art, Department of Archæology, University of Pennsylvania Bulletin, 1901, Vol. III.)
 (b) *Games of the North American Indians*. (Twenty-fourth Annual Report, Bureau of American Ethnology, Washington, 1907.)
- CURTIN, JEREMIAH. *Creation Myths of Primitive America*. Boston, 1898.
- CUSHING, FRANK H. *Zuni Folk-Tales*. New York, 1901.
- DE SMET, FATHER. *Life, Letters and Travels of Father Pierre-Jean De Smet, S. J. 1801-1873*. Edited by Chittenden and Richardson, New York, 1905.
- DIXON, ROLAND B. (a) *The Northern Maidu*. (Bulletin, American Museum of Natural History, New York, Vol. XVII, pp. 119-346.)
 (b) *Maidu Myths*. (Bulletin, American Museum of Natural History, New York, Vol. XVII, pp. 33-118.)
 (c) *Some Coyote Stories from the Maidu Indians of California*. (Journal of American Folk-Lore, 1900, Vol. XIII, pp. 267-270.)
- DOMENECH, EMANUEL. *Seven Years Residence in the Great Deserts of North America*. London, 1860.
- DORSEY, GEORGE A. (a) *The Shoshonean Game of Nawa'tapi*. (Journal of American Folk-Lore, 1901, Vol. XIV, pp. 24-5.)
 (b) *The Mythology of the Wichita*, Washington, 1904.
 (c) *Traditions of the Skidi Pawnee*. (Memoirs, American Folk-Lore Society, 1904, Vol. VIII.)
 (d) *The Cheyenne*. (Field Columbian Museum, Anthropological Series, Chicago, 1905; Vol. IX.)

- DORSEY and KROEBER. Traditions of the Arapaho. (Field Columbian Museum, Anthropological Series, Chicago, 1903, Vol. V.)
- FARRAND, LIVINGSTON. Traditions of the Quinault. (Publications, Jesup North Pacific Expedition, Vol. II, pp. 77-132.)
- FREMONT, J. C. Report of the Exploring Expedition to the Rocky Mountains in the Year 1842 and to Oregon and North California in the Years 1843-'44. (Printed by order of the House of Representatives, Washington, 1845.)
- GATSCHE, ALBERT S. The Klamath Indians of Southwestern Oregon. (Contributions to North American Ethnology, Vol. II, Part I, United States Geological Survey, Washington, 1890.)
- GASS, PATRICK. Lewis and Clark's Journal to the Rocky Mountains, as related by Patrick Gass. Dayton, 1847.
- GODDARD, E. P. Hupa Texts. (University of California Publications, American Archaeology and Ethnology, Berkeley, 1903-4, Vol. I, pp. 89-368.)
- GRINNELL, GEORGE BIRD. Blackfoot Lodge Tales. New York, 1903.
- HAWLEY, E. H. Distribution of the Notched Rattle. (American Anthropologist, Vol. XI, pp. 344-346.)
- HENRY, ALEXANDER. Travels and Adventures in Canada and the Indian Territories, Between the years 1760 and 1776. New York, 1809.
- HOFFMAN, WALTER J. The Menomini Indians. (14th Annual Report, Bureau of American Ethnology, Washington, 1896, pp. 3-328.)
- HOUGH, WALTER. Fire-making Apparatus in the U. S. National Museum. (Smithsonian Report, United States National Museum, 1888, Washington, 1890, pp. 531-587.)
- IRVING, WASHINGTON. (a) The Adventures of Captain Bonneville. New York, 1860.
(b) Astoria, or Anecdotes of an Enterprise beyond the Rocky Mountains. Philadelphia, 1836.
- KROEBER, ALFRED L. (a) Ute Tales. (Journal of American Folk-Lore, 1901, Vol. XIV, pp. 252-285.)
(b) The Arapaho. (Bulletin, American Museum of Natural History, New York, Vol. XVIII.)
(c) Indian Myths of South Central California. (University of California Publications, American Archaeology and Ethnology, Berkeley, 1906-7, Vol. 4, pp. 167-250.)
(d) Shoshonean Dialects of California. (University of California Publications, American Archaeology and Ethnology, Berkeley, 1907, Vol. 4, pp. 65-165.)
(e) Gros Ventre Myths and Tales. (Anthropological Papers, American Museum of Natural History, New York, 1907, Vol. I, Part III, pp. 55-139.)
(f) Wishosk Myths. (Journal of American Folk-Lore, 1905, Vol. XVIII, pp. 85-107.)

- KROEBER, ALFRED L. (g) *Ethnology of the Gros Ventre.* (Anthropological Papers, American Museum of Natural History, 1908, Vol. I, Part IV, pp. 141-282.)
- LEIDY, JOSEPH. *On Remains of Primitive Art in the Bridger Basin of Southern Wyoming.* (Hayden, Sixth Annual Report, United States Geological Survey, Washington, 1873, pp. 651-653.)
- LEWIS and CLARK. *Original Journals of the Lewis and Clark Expedition.* (Thwaites Edition.) New York, 1905.
- LOWIE, ROBERT H. *The Test-Theme in North American Mythology.* (Journal of American Folk-Lore, 1908, Vol. XXI, pp. 97-148.)
- MCDERMOTT, LOUISA. *Folk-Lore of the Flathead Indians of Idaho.* (Journal of American Folk-Lore, 1901, Vol. XIV, pp. 240-251.)
- MCGUIRE, J. D. *Pipes and Smoking Customs of American Aborigines.* (Report, United States National Museum for 1897, Washington, 1899, Part I, pp. 361-645.)
- MALLERY, GARRICK. (a) *Pictographs of the North American Indians.* (Fourth Annual Report, Bureau of American Ethnology, Washington, 1886, pp. 3-256.)
 (b) *Picture-Writing of the American Indians.* (Tenth Annual Report, Bureau of American Ethnology, Washington, 1893, pp. 25-807.)
- MASON, OTIS T. (a) *Aboriginal Skin Dressing.* (Report, United States National Museum, for 1888-89, Washington, 1891, pp. 553-589.)
 (b) *Aboriginal American Basketry* (Report, United States National Museum for 1902, Washington, 1904, pp. 171-548.)
 (c) *Cradles of the American Aborigines.* (Smithsonian Report, United States National Museum for 1887, Washington, pp. 161-235.)
 (d) *North American Bows, Arrows and Quivers.* (Smithsonian Report, United States National Museum for 1893, Washington, 1894, pp. 631-679.)
- MATTHEWS, WASHINGTON. (a) *The Origin of the Utes, A Navajo Myth.* (American Antiquarian, Vol. VII, pp. 271-274.)
 (b) *Navaho Legends.* (Memoirs of the American Folk-Lore Society, 1897, Vol. V.)
- MOONEY, JAMES. (a) *The Ghost-Dance Religion.* (Fourteenth Annual Report, Bureau of American Ethnology, Washington, 1896, Part II, pp. 653-1110.)
 (b) *Calendar History of the Kiowa.* (Seventeenth Annual Report, Bureau of American Ethnology, Washington, 1898, Part I, pp. 141-445.)
- PARKER, SAMUEL, REV. *Journal of an Exploring Tour beyond the Rocky Mountains.* Fifth Edition. Auburn, 1846.

- POWELL, J. W. (a) Sketch of the Mythology of the North American Indians. First Annual Report, Bureau of American Ethnology, Washington, 1881, pp. 19-56.)
 (b) Outlines of the Philosophy of the North American Indians. New York, 1877.
 (c) On Limitations to the Use of Some Anthropological Data. (First Annual Report, Bureau of American Ethnology, Washington, 1881, pp. 73-86.)
- REMY, JULES. A Journey to Great Salt Lake City. London, 1861. 2 vols.
- REPORT ON INDIANS Taxed and Indians not Taxed in the United States at the Eleventh Census: 1890. Washington, 1894.
 (Quoted as "Report 1890.")
- REPORTS of the Commissioner of Indian Affairs.
- ROSS, ALEXANDER. The Fur Hunters of the Far West. A Narrative of Adventures in the Oregon and Rocky Mountains. London, 1855. 2 vols.
- SCHOOLCRAFT, HENRY R. (a) Historical and Statistical Information respecting the History, Condition and Prospects of the Indian Tribes of the United States. Philadelphia, 1851. 6 vols.
 (b) The Myth of Hiawatha. Philadelphia, 1856.
- SIMPSON, J. H. The Shortest Route to California. Philadelphia, 1869.
- SPINDEN, HERBERT J. Myths of the Nez Percé Indians. (Journal of American Folk-Lore, 1908, Vol. XXI, pp. 13-23, 149-158.)
- TEIT, JAMES. Traditions of the Thompson River Indians. (Memoirs, American Folk-Lore Society, 1898, Vol. VI.)
- TOWNSEND, JOHN K. Narrative of a Journey across the Rocky Mountains to the Columbia River. (Thwaites, Early Western Travels, Cleveland, Ohio, 1905, Vol. XXI, pp. 107-369.)
- WISSLER, CLARK, and D. C. DUVALL. Mythology of the Blackfoot Indians (Anthropological Papers of the American Museum of Natural History. Vol. II, Part I, pp. 1-164.)
- WYETH, NATHANIEL J. Indian Tribes of the South Pass of the Rocky Mountains; the Salt Lake Basin, the Valley of the Great Saap-tin, or Lewis' River, and the Pacific Coasts, of Oregon. (Schoolcraft, (a) Part I, pp. 204-228.)
- YARROW, H. C. A Further Contribution to the Study of the Mortuary Customs of the North American Indians. (First Annual Report, Bureau of American Ethnology, Washington, 1881, pp. 89-203.)



MOCCASINS.

(Page 201)

