

is for you many more are the same but unknown to you. Then the Marunda got up and said. I shall not say much. Brother has told you what is to be. and that I shall do

170. my dear child. the rongs you have don will cause rong to com for you. Its not to you. This is to straten you. I say its rong. because you may think its rong. you can not see what you have don against my words. my words shall be as they were and you shall be with them as long as this mother of youre stands under you. The mother earth will care for you. For ever and ever, as long as I am. Your mother earth shall be. My dear child take all the acorn shalls (shells) you have and put them together. Befour 40 days this house boat will be for you only. be redy befour 40 days. In the boat. Then you shall not see the land that you left. but will see other

171. land. to fiend the land. Take four of your hairs and first hold them up to the south, then to the east, then to the north, then to the west. And desire it to tell you where the next land is for you. And it will point torge the dry land. Then my words and the house boat will take you to the dry land. Then the Marunda and Kooksu walked around each other. Four times each way and said to each other. Dear brother I shall kiss my desire In to me. Then they both desired their pipes to becom filled with tobacco and to becom lited. they both to smoke. First they

172. blowed the smoke to the south and then to the east. Then to the north and to the west. This smoke made clouds. It begin to get dark. The clouds begin to get black. and lighting begin (*to*) appear. the thunder begin to rowor (*roar*) and the rain comence to fall. The Marunda and Kooksu went out and went around the ceremonial house four times each way and disapeard In the clouds. The Shatata and the Tata went to work as they were told by the Marunda and the Kooksu. The Shatata with his wife and 8 childern and the Tata and his wife and 8 childern gathered all the acorn shalls they had. And begin to put them together and made

173. a large cover for the tuley boat that the Marunda had desired for them. And a large boat with a cover over it was made. and they Placed all the food they had In to this boat they had made. The days of the rain were counted by weving sticks together. after many days of rain the people of the near by villages cam to see the Shatata. why it rained so long and asked the Shatata if he could not stop it. that they were starveing. The Shatata would say to them. You have made the water to com by being disobedient to our Creator, you should stop this. Your rong doings I

told you to not do rong. You don(e) rong now the rong has com to you. Now its too late. The creators both cam and went back. Its no use for me to talk about it. Go hom my dear brother you are to be washed by our Creator. The time is set and I cannot change it. Its he that made us and its his

174. or theyr duty to change us. or take us away from this beautiful land. The man would go off hom crying. The day the rain began the Shatata woved Eighty sticks together to keep tract of the days. On the thirtyth day the boat was finshed and som dirt was carred In for fire Place, and fire carred In. The fortyth stick was broken off. The Shatata with his famly entered the boat and theTata with his famly also entered the house boat. This day the water cam from the west through the mountains gaps. The valeys were soon filed with water. The Shatatas boat was floating. the people got up on high mountins and cryed to the Shatata to take them with him. but the Shatata

175. remembered what his Creator told him. The mountains were soon out of sight. covered with water. No land could be seen. The Shatata well followed his Creators Instructions. The Creator promised the Shatata that he must remember the words of the Kooksu and that of the Marundas also. or if you disobey the Kooksu and the Marunda you will also be washed by the great water. Said the creator or Marunda. The Shatata felt very sorrey for his people. They all knew well that if they shed tears they would be drowned with the rest of the people. There was nothing to see but the rain droups splashing the water. They were wandering what would becom of them after that. The Shatata did not know what to do next

176. so he takes his pipe out and puts it up to his ear. the song that was sang by the Creator. As one of the Instrinctions which the Shatata allmost forgen. As soon as he put the pipe to his ear he heard the song that he was to sing. So the both famly begin to sing the song:

High-Tah-La-la-naquiwa. Yo-quy-teh-man-Kooksu. Kah-ma tu-qze-hag-a-mee kak-Haya-Shou-daek-Krum. High-tah-la-la-naquiwa. qu-haw la quy-jah-ma Marunda quy-ma-tu-qze hay-a-nse-pl haya-he yecah-kra am//// me-bah-qu-higk-krah-lah-ne-ei//// me bach-coh-you ne-ei//// ca-teta-ke-ya-lim//// me-bach-ga-neu-ne-you yae-hal-le//// me-bach-wayya-ne-you ya-hay le-le//// me back-ganu-ne-you-see-gareak-qar-qee//// me-bach-me-yah-ak-ne-you-see-gareak-qar-qee//// me bach-ganeu-ne-gu-mu-you-see-gareak-gar-gee////me bach ganeu-ne-gu-mu vou-kgk-

kek-gee//// meeniep-r ma kark-bah-ye-bah-shok gem////meen-iep-p-ma-ganu-bah-ye bah-ne-ganu-le////gahshok-p-maganu-bah-ye-bah-ne ganul-le//// bahshok-p-we-ba-guy-kah-mal-he-yook-qirm////me bach-ganu bakah-p-tia-p////mebach-kark-shk-p-wie-guy-guta-karm////

(this song was very difficult to copy from the original manuscript. I copied it as best I could in the hopes that someone might find it meaningful.)

177. This song was song In regard to the Instruction that their Creator gave them begging the Creator for them see land again. And begging the Kooksu to take the water away. The woven sticks was well cared for every time or when the darkness fell up on them the Shatata broken on of the sticks off. This was continued day after day. One of the famly would watch and then the other day and night the boat would flote one direction and then the other. They did not know where they were or where they were going. In fact did not know. They prayed to their Creators all the while. And hoping to see land every day. it was the sades (saddest) and lonesomes voyage they ever experienced. They remembered the crys made to them by thos they left under the great water.

178. Once and a while the word of those that they refused would com to their mine and it would almost bring tears to their Eyes. But they dar not shed tears for their Creator told them not to. Every now and then they would sing the song they sang when they first started to flote. They were commanded by the Creator to sing this song four times a day and also four times a night. They did as they were told by their Creator. They were very obedient to their Creator. The Shatata well remember the Kooksus and the Marundas commands. All the sticks were broken off but four. It was stel raining. About miday the sun cam out. The famly of the boat their harts were filled with joy though if they saw land.

179. but ther were no land Insight. The sun went down behind the great water and no clouds to be seen and the darkness cam on them once more and another one of the sticks were broken off. Now only three left. The night watchers were selected to watch during the night. The stars shined bright all night and the moon also look up on them with a bright face. It looked to them there might be hope to see land the next thing. The song and the prayers went on as usual the daylight was seen. The famly of the boat stared up. A little while after the watch thought he

saw land off distance, the object was coming towards them. Every one was looking the object was noticed. It came to be

180. a round cloud floating in the atmosphere. The little cloud stood over the boat for a moment and a voice was heard. Saying you my dear children will not see the land until the last one of those sticks are broken off. Then you shall step on your soil again. Happiness of both man and woman is washed away. eight days after you step on the land you shall see me and brother Kooksu. Go on as you were. Keep my orders. I must go around this land and see to other things. I am glad to hear the song. You are in no danger. The cloud started off and was soon out of sight. As it left they started to sing and pray to their Creator.

181. The night came on and another stick was broken off. Now only two left. The next morning about the same time the watch saw the cloud the morning before he called to the family. This time it was the Shatata himself saw something off distance. The family got up and look out and saw the object. The Shatata said to the family. I believe it's our Creator. Let us sing and pray. They begin to sing and pray. The object soon came near. It was the same as they saw the morning before. A little round cloud. This cloud did the same as the one before. It stopped over the boat and a voice was heard. Saying I am glad to hear those prayers and that song.

182. you have been my good people. There shall be good things for you people. It is coming to you. I see there is two more to be broken off. when that's completed you shall step back on your land again. There is joy for you and you shall have it. Keep those sticks until I and brother Marunda come to see you. It will be eight days after you step back on your land. So the good song and prayers will help you my good people. I must go. Go now with your song and prayers and there will be no danger in your way. Then the cloud floating off and was soon out of sight. This time it was the Kooksu spoke to them.

183. The boat floated one way and then the other. The people in it hoping to see land every moment. but the darkness came on again. and another one of the sticks were broken off. Their food was getting short. So they went to bed without eating. This evening and it was the first time that they did so since they been on their voyage. The song and the prayers said about the usual time during the night. The next morning the sun again found them floating about. This time their

water was almost gone. It was rain water that they were using. They caught in their baskets. one of the family said. Well what is this all around us. It looks to me like it was water. Yes my dear child, said the Shatata. Remember

184. your uncle washed his tears (*tears*) with that water and it made it salty so that no one can use it. And that there is water but for no one to drink. The Shatata takes a small basket and dipped up some of the water and gave it to the son. The boy said, father must I taste it. To convince yourself. The boy tasted the water but spat (*spat?*) it out. After this believe father. But not that what you see. It does not taste bad only but it looks bad. That there the Shatata said pointing to the water, is the body that devoured all the people that we before seen. This you must carry in your mind as long as you live. and this you children or children and also for them to hand back to their children.

185. And with the words of Marunda and the words of the Kooksu with this what you have seen. Carry in your mind. We shall teach the coming. The coming shall teach their followers. In their hearts we will live. They shall follow our path and footprints and shall mention my name often. This house boat will be carried in the minds (*minds*) of the coming. I shall live by the coming and the(y) shall live by me. My song and prayer shall live for ever and ever. I shall stand (*d*) as long as this that stands under me. The family of the boat only eat once that day and used but very little water. The darkness came on again. still no land was seen. The last

186. stick was broken off. This time every member of the family was times out watching for land but the watch was still watching during the night. A little before daylight the watch fell asleep. Every(y) one in the boat fell asleep after the fourth song and prayers. A little before the sun came out. they were wakened by a jolt. The watch was much surprised to see the land and as soon as the watch saw the land were landed up high and dry. Some distance from the water under a large tree. He called to the family of the boat. Although they had an idea that they were on land. The Shatata was on the watch the family came out. They prayed to their Creator and then sang the

187. song four times and prayed four times and Shatata was the first one to put his foot on the ground. He then called to the others to come on. They all got out of the boat and gathered around the large tree. Here they said four more prayers and sang four songs. The Shatata with his

brother and two boy went out to look for spring or water. They went som distance far from the boat and found a nise spring of water. The Shatata puled one of the feathers out of his headdress and stick it over the spring of water, saying. My Creator has put this water here for me and here I shall live with my people. Then they went back

188. to tel the women that they had found water and that they will make the place their home. The weman felled with joy. They took their Acorns and other foods they had In the boat and moved their new home. Soon after they moved their things. They started to builled alarge house. The same as they had befour the great water com. The timber were close and handy. With their flint Implements they soon had their timber redy a little while befour the sun went out of sight. The Shatata woven eighty sticks togather and there was four of them deferent from the others. had red ends. The red end sticks were for his wife. When she got sick on the new moon. And then he wove togather forty sticks In the same manner. He said these sticks were to keep the track of

189. the sun, moon and the day and night. And then he wove thirteen sticks togather and said. This is for the moon, only and when the moon night and day will com to gather we called them Ku-tci-dakel. This means finishing of the year or winter. The sun went out of sight behind the new hills. And the first stick was broken off on the face of the new land. While the men were preparing for the building the weman were making acorn mush and bread. With after little seed they had they made penoly. on the eight day the Shatata with his crew finshed his house. and moved In jest as the sun was reaching the hills and broke the eight stick in the new house.

190. Jest as the sun went out of sight there were noise heard about the door. The Shatata went out to see. He staped out little ways from the door looking around. Not seeing any one he then looked up and saw the Marunda standing on the top of the house. The Shatata soon knew his Creator and asked the Marunda to com In. The Shatata went In first and told the famly that the Creator had com Then the Marunda walked In. After going around the house four times each way. The Marunda ordered the Shatata and his people to gather around the senter post of the house. They all cam forward and gather around the senter post. Then the Marunda went round them four

house. They all cam forward and gather around the senter post. Then the Marunda went round them four

191. times each way. and went off to the east side of the room. Stood there by one of the posts. And said to the people, jest be stel moment, about that time a noise of a whistle, the sound cam nearer to the house it cam to the door through if it were comin In. Every body kept quit. It went around the house four times each way. And then it cam In. It did the same as the Marunda did. It was the Kooksu. He went around the people four times each way. Stoped on the west sid of the room. Every body was quit for amoment. The Marunda cam forward and told the people to set down. They all set down around the senter post. The Marunda

192. said to them. My Dear people you are not the only one In this condition. There is many others which you will know In time. You are not all to gather destroyed. Som of you are liveing so be hapy as before. It is or it would not be right to save jest one famly. You know my dear why I did this. If there was only one famly on the land there would be no play mate for you. So my dear childern after this be virtues and good things will be for you and for all that remembers my words. If evel coms as it did before I shall send something else to c(or)rect the bad people. I am right

193. and my people shall also be right. they must look for themselves. After I speak to them eye to face and mouth to ear. Keep these words In your harts and my words shall live with you and with those that kepes it. Good things will be for you and all thats good. I say eye to face I mean see for yourself. which you have see allredy. Mouth to ear, I mean, speak to the coming people which you have seen and the words of mine. The Marunda took out his pipe. The stone pipe. He blowed through the pipe. First to the south and then to the east. Then to the north, then to the west, then he went around them four times each way

194. then he went to east side of room and sat down. The Kooksu then got up and went around the Shatata and his famly four times each way and stoped on the north side facing south. The Kooksu said my dear ones I am so glad to see you once more. Nothing wrong hapens with the good people. All of you must have been good. Or elce you would have been lost with the rest of the bad. I am also glad to see this house you remembered well how you was told to build the one

before. He said as he look a round to see if there was any timber misplaced. He said he could not see anything out of its place. The people that has good memory shall be

195. always have good luck. And those that remembers the words of my brother Marunda and words to you. Do not forget to carrey from eye to face and from mouth to ear to the coming people. There will be as many as there was before. But remember my dear people. Your are for yourself. You are to govern yourself. After my words are given to you and my brother Marundas words. And also remember if evil ever takes you and your people. I and my brother Marunda will send you another disturbance but not like the one before. It will be In a different form. It will be much sever(e) then

196. before. And much less will be saved. For your good memory good things shall be before you. You good people the land shall provide for you. By my words this shall be don. You will see as many deer and other things for food as you seen before. They are waiting for you. They will be as glad as I was to see you. Dont make any misstakes. Dont tell any thing that you were not told. If you do I will know it and Brother Marunda will also know it. And dont take any thing that dont belong to you. Ask me or brother Marunda before taking anything that dont belong to you. Sam as before will hapen to you, if you do not listen to

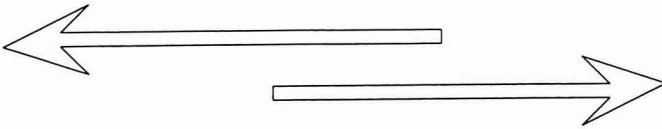
197. me and brother Marunda. You know well you had a bad luck when you and your People did not listen to me and brother Marunda. You must remember what has been told to you In the Past by me and brother Marunda and the sam thing is told to you again and I must feel this time you and the coming People will be better then the People before. I and brother Marunda lived and will live to know and see all. Past and the future. I and brother Marunda will see you and all the People all times and will hear you all times. Day and night. Months summer and winters shall know you and think of you and People that will grow with the

198. things that will be for them. The things will com and the things will go. The people will go and the People will come. New things will born to the dirt. New things will be born to the People. This shall not end. I hear the Past. I see the Present. I know the future. My words you hear. I com you see, but you hear not. That was the Past. What hapened to you for not seing what you heard. If you not see you shall not receive good of the coming. If you do not hear you

shall not find as those that seen and hear. Do as you are told. Say the same to the new people as I have said to you. The old and the new people will then enjoy all good things that made for them. Once more I will say to you

199. this what I brought forth for you is your mother. She will bring all good food for you and the coming People. When all that I have don and said are seen and heard. I shall Know it and brother shall also know it. If not seen or heard. I and brother shall turn our faceses from you and will not hear your words to me and brother. Therefor see me and hear me, and brother. Good thing has been don for you and good things has been said for you and for the ones to com. Remember one and all. The Earth is your mother. Her tender care of her childern will always remain. Remember light shall be In the face of the good people. Remember the dark shall be in the face of the bad people.

200. From now on listen to my word. From now on look whats there before you and you shall be good with them. The Kooksu then bowed to the south on to the east, on to the north onto the west and then he waved his hands over the famly four time each way and all at once disapeared. The Shatata and his famly then thanked and prayed to thire Creator and sang a song of deligh.



THE STORY TOLD ABOUT THE WOMAN WHO WAS A PRINCE(SS) AND HAD CAUSED HUMANS TO BECOME DEER BY EATING BAGEL MEAT

This woman was very beautiful and handsome in every way. She had a sister smaller than she who was also very beautiful. The grandmother did all the cooking and washing of their faces. So one day, the princess, the elder one, undertook to cook some pepper balls but not with success. While she was cooking them somebody threw a green one in with the others; the green one exploded and threw ashes all over her, almost covering her up. Her grandmother became offended and wanted the person to be put to death who did the act. But the princess said she would do something which would be death to them forever. The old grandmother wanted to wash her and the other granddaughter also wanted to heat water to wash her with, but the princess would not be washed.

So the princess went to a little spring or stream close by and soon saw what she expected to see there. So she went and got a club to kill the Bagel with. The Bagel soon led her off down the stream until it led her to a place called Sha-Nel Ki. At this place she began to overtake the Bagel and began to club the monster and soon killed it went back. While the Princess was in pursuit the little sister behind was singing for every motion that her sister made. When the Princess came back she found her little sister sitting by the spring singing, so the Princess joined and commenced singing about what she had killed. After singing all about what she had done, the grandmother had water heated and was waiting for her granddaughter at this place to wash her. The ashes were still on her body and hair.

The people of this place began to notice what their Princess had done and what she was singing about. These people began to look for the thing she killed. She told them through her song that the thing she killed was fine, fat meat but not edible and through her song she told them that if they would eat this meat they would become deer of the great mountain, and these deer would be killed (?) her people.

This will be forever for what you have done to me, but, remember when you become deer, when any person hunts you, you must do as the Bagel tried to do with me. But never to do this only when a person tries to kill you while having connection or his wife is menstruating. When a man hunts you when his wife is in this condition then you will have the right to do this and you will be successful in doing so, and you will not be killed by a hunter when his wife is in this condition. These songs I am singing now will be used against you, or no man shall hunt you while his wife is in a family way, or no man shall hunt you or kill you while his wife given birth.

The Bagel was very powerful. I am more so. I proved it by overpowering the Bagel. Therefore he who hunts you must be powerful. If you are bound to eat this meat you must expect what I have told you in my songs. My songs are as powerful as my works, which I have done already. My songs will charm anything on earth. Hereafter if my songs are used right it shall overpower all strange things.

The people then went about looking for the meat that their Princess had killed. They soon found the tracks of the Princess. It was different tracks from the others. The Princess tracks were reddish like. They followed the tracks and soon found the place where the great thing was killed. The people waited for one another until they all got there, then they opened meat as they called it. They examined the thing and found it to be as the Princess told them. Some did not want to eat the meat but the most of them said they would try it because it was fat and nice clean meat.

The Bagel as the Princess called it, had a deer head and a collar of spotted fur. But it was large and long-large enough to supply the whole village. So it was cut up and distributed to people old and young. The meat was then taken home and cooked for supper. About dark everyone who had eaten of the meat said that he or she felt funny or felt as if he was a deer. The captain who ate the meat first with his son, said I feel as if I were like a deer. The son said "Father you became a deer, you have hair all over you. The son said "Father, father, I remember what our Princess told us, she said " all that ate of that meat would become deer and it has become true.

Now, father, mother, sister, brothers what mountain will you take for your house. About this the whole village, or every man, woman and child became in the form of a deer and came to their captain's house to ask him which mountain or valley they should occupy. The captain then

pointed out everyones mountain and valley in which he should live and where he should defend himself. The captain then gave a speech. He began talking with tears in his eyes: "My dear people, we were people once but now we are deer for every man to hunt and kill. This is nobody's fault but our own fault. Our Princess has overpowered us for being disobedient. This penalty we cannot escape we will -----ever I am no more to instruct you suffer under our hands forever. I am no more to instruct you. My speech is to be taken away from me. These are my last words to you. Our enjoyment and happiness is taken away from us. Now we have to take the rocky mountains and thick brushes to hide ourselves from being killed. Fare well to you all! Now go south, go east, go north, go west."

So the captain started toward the south and bounded off speechless. The son started and bounded off to the east also without a word; then the sister bounded off to the north and then the mother started bounding off toward the west.

Then the others started. Some went toward the south and some toward the east, some to the north and west. The Princess was singing all the time this was going on until the last one was gone out of sight. Then she went around her house four times each way and then went in took a bath and was singing all the time. She had a song for every move. The next day the place looked very lonesome so she made up her mind to leave the place.

So she and her little sister took their robes and other valuables and started toward the lake (Clear Lake) Lake Co., Calif. The place where she first lived was the place called Gu-Hol-Kai (Potter Valley, in Mendocino Co., Calif.) She soon came to the place she started for. She knew well there was a Prince in that village who would take her as soon as she entered the village. The chief called the young prince out to meet the stranger. The chief knew well it was a Princess from the other place. The young prince soon came out with his people looking as if they were going to war. Every man had his bow and arrow ready or his spear ready as though they were going to put the stranger who came into their village to death at once. But the stranger kept on coming toward the fierce looking army. Then they surrounded the stranger and marched her up to the chief's house.

The whole village was excited over the new comer. Every person wanted to get a glimpse of the stranger. The Princes' army kept the crowd back from crowding in the chief's house. The prince then introduced the newcomer to the chief. The chief then welcomed the young lady and invited her in his house. The prince then sent his men out to tell the people if they wished to see the young lady to come tomorrow morning. The Prince then disarmed himself and seated himself where the chief directed. The chief then got up and said a wedding shall take place tomorrow morning and he must notify his people to prepare for it and be ready by sun up tomorrow morning: that this young lady was a Princess also and had a country of her own and was seeking some young gentleman to take care of it, and I know you will be willing to accept this with great pleasure and I will be very much delighted also.

The people of our village will be very much pleased and we shall invite other villages to enjoy themselves with us. Now go and tell your men out to tell the people of the other villages. The young prince then got up and shook hands with the chief and thanked his chief for his great gift. The prince then sent his men in every direction to invite the people to come to his wedding, which was to take place the following morning. The people of the village soon got ready to receive the invited guests. The people of all parts of the country soon gathered. Crowd after crowd came from all parts of the country to see the prince get married to the beautiful young lady they had heard so much about.

Many beautiful presents were brought to both parties. The whole village was awake all night, and the chief and the prince's house was guarded for fear some body might do some foul work to the parties. The captains were making speeches to the different parties who came to see the great wedding. The captains were busy all night making speeches. Everybody was glad to see the daylight. Every man, woman and child's heart was filled with joy as the daylight came. As the sun rose the people began to gather about the wedding place. The wedding took place soon after sunrise. The chief came forward and delivered a speech in regard to the marriage. The marriage took place soon after the speech was delivered. The chief brought them forward and introduced them to the people and the ceremony was performed then.

The trading began: the trading of baskets, bows, arrows, robes, beads and belts, necklaces, head bands, wristlet and dolomite. The trading lasted four days and many dances were given by the

different people, and every dance they would give a present to the prince and his wife. Many bows, arrows and robes were given the prince, and many beautiful baskets were given to the princess by her prince. The ruins where this happened is still in existence and is called Da-No-Xa in Upper Lake co., Calif. (Johnson Ranch)

The sister of this lady was also married to a prince later on and it was held at the same place. The elder sister gave the younger sister 8 dolomite belt, the value of these belts were cah-ba-lama-cahye, which means 1000 dollars. These belts were never equalled. She gave 8 sun baskets (Tah-se-tol), 8 wedding baskets (Gu-mou-lin), 8 flaring baskets (te-re-bu-gu), these are all baskets and were valued from 500 to 1000 each. All of these belts and baskets she gave to her husband as a present. The husband then gave fine robes and 8 necklaces from 500 to 1000 each. 8 shu-ta-li (head bands) and a cloak made of woodpecker scalps valued at 50,000 dollars. These presents were never equalled by any tribe after or there never were such presents given before to a husband or a wife. It was said there never were such presents and never will be.

The following year this young lady gave birth but was unsuccessful and died. soon after the child was also. The elder sister took it so hard she took sick and died soon after. All their valuables were burnt with them. The husbands of these two dead women went together as friends for awhile. The following year a tribe named Shegum got on the war path and came to this village. A battle was fought in which the two princes were killed. They died side by side. The tribe was driven out and into the mountains.

This story appears to have been dictated by Benson, but the above version was typed either by Nicholson or Hartman and has been copied exactly as it was typed.

THE STORY TOLD ABOUT THE BEAR, AN OLD SHE BEAR WHO LIVED ABOUT WHAT IS KNOWN AS CLARK'S PEAK IN LAKE CO., CAL.

This old bear (Burakal) was human like. From her home she would go to Ma-na-to! now Boggs Ranch to dig annas root. Her main object was to dig gopher (Lum-e) nests in which she used to get annis roots out of them. So one day she found a young gopher. She took it home and raised it. The next day after finding the gopher on her way home she found a gray squirrel (sah-kah-la-lie), also a young one. These two grew to be large size men. They were sometimes gopher or squirrel like. The old lady bear felt very proud of them. One day she made them a present of bow and arrows (cuhmui-Bati). The deer (Bice) were plenty so they had no trouble killing them. One day they went down the hill toward the valley to see what they could kill.

They were frightened by a thing that they called grandmother (matsa-a). One would say to the other that looks like our grandma. Maybe she is trying to see how brave we are. Then the other would say, That's not our grandma; it is somebody trying to kill us. The gopher was the elder but very slow and clumsy and had no hand to climb trees like the gray squirrel. So the bear came near getting the gopher several times. So they made up their mind to kill one.

One day they went out hunting and sure enough an old bear took after them, and again the squirrel helped the gopher up a tree (xale). The squirrel was the quickest and so he took the chance with the bear on the ground. He ran around the tree that his brother was in fighting the bear close, driving the arrows into the bear as he went around the tree. The gopher was shooting whenever he got a chance and they soon killer their foe. They looked and examined the thing that they had killed and found it to be the same as their grandma.

They went home and told their old grandma about it. The gray squirrel says to his grandma that the thing they killed was like her and everything about it was just like her. The old bear began to cry. She took some of the beads (catane) and robes (cits) and went out to cremate her sister, ,

which she did. When she came home she began to put on her mourning. At this time the peoples or the bereaved had a way to be distinguished from others, by putting little clay balls on their hair of the forehead. They would cut their hair very close and burn it almost to the skin, and then apply the clay to the hair. This was followed by many of the tribes until about 1873. I, myself (*this was corrected to read: "my informant"*) saw old squaws wearing them and saw the clay put on her aunt's forehead also. It was worn for a year.

The old bear went out to notify all the bear of that place and told them that she had two grandsons, and that they were hunting in that place, and they must let them alone or they would kill them. The young men were never bothered by a bear afterwards.

One day the gray squirrel asked his grandmother for a deer song as he wanted to watch for a deer. The old bear sang a song and told him what he must do while singing this song. The gray squirrel went out to watch for the deer. When he got to the place where he wanted to watch, he began to sing the song that he was told to sing: Lal-lal-leal ma be sha-ya-me-bacah pui-cah-lame-lal ge wal lem me bacah e le by cah la me la gu ra gum-cock, cock, cock, you deer. Come to your fat tree, come to your sugar tree.

While singing the song he was answered by some one high up in the hills. He went on singing. Along in the middle of the afternoon he was watching very close for deer, looking up the hill he saw something very close for deer, looking up the hill he saw something very large moving down the hill. It soon rolled down to where the gray squirrel was and spoke and said "What are you calling me for young man?" I did not think there was anyone around here to disturb me. The young man began to think what he must say. He noticed the thing that was talking to him to be a great large rock. It had legs, arms and face and had bow and arrows. The rock man (Xabegow) laid his bow and arrows down and asked the young man for his bow. He said it was a nice bow and he wanted to try it. The youngster handed the rock man his bow.

The rock man took the bow and pulled so hard that the ends of the bow came together. The rock tried to break the bow, but he could not break the bow. The youngster saw that the rock was trying to break his bow and he said to the rock "Let me try your bow, I want to see if your bow is as strong as mine." The rock man handed his bow to the young man. The young man then

took the bow and pulled and broke it at the first trial. As soon as the bow was broken the rock jumped on the young man to disable him but the young man was very quick and got out of the way. The rock chased the young man up and down the hill, and from tree to tree trying to kill the young man, but the rock was too quick for the young man and kept out of the way.

Every jump the rock would say "I'll kill you, you will not live to see another day. This is the last daylight you will see." Whenever the gray squirrel got up in a tree, the rock cut it down by jumping up against it or he would mash it down. The rock was big and rough, whenever he would run up against a tree he would cut it down. The largest trees the gray squirrel would look for and climb and yet the rock would knock it down. The blue jay (Tsai), who was the chief of the birds, saw that the gray squirrel was in trouble. He thought best to let the squirrel's friends or relations know about it.

He sent the hummingbird's two brothers to the east, two doves to the south, two hawks to the north and mud hen to the west. Of course the west was the closer (?). The uncle of the gray squirrel was notified and he got up on the top of the largest tree and hallowed as loud as he could, and it was heard by the gray squirrel at once. He did not answer but strutted out toward the coast direct to where the man was hallowing. Once and awhile the rock would overtake the gray squirrel and try to chase him back, but the squirrel kept on toward the coast. Several times the rock got ahead of the squirrel by missing him. The squirrel dodged around and got ahead. The squirrel was told to take a certain ridge which led toward the ocean. The ridge is called Ka-uca or Cliff Ridge.

On this ridge was a large redwood tree from which the man was calling the squirrel. The man on this tree was calling so loud that everybody from far away could hear him. This man that lived in this desired this tree to become very strong. When the squirrel came the rock could not crack or cut it down. He saw the squirrel coming down the ridge. He told him to come to the tree that he was on. The squirrel seemed to be giving out but could keep out of the rock's way. When the squirrel got to the tree the man was there ready to help him up the tree. As soon as the squirrel came he was helped up and placed in a nest.

The rock came and tried to rock the tree down or cut it. He tried for awhile and found that he could not do anything with the tree, then he hired a wasp (Tah-rah) to bring dry logs to the tree and set it afire, which the wasp did. It was no time until the wasp had a large flame climbing the tree. It soon reached to where the squirrel was. The man that lived in this tree sent the emerald birds after water (Xa). The emerald birds brought the water in time to put out the fire. It scorched the squirrel a little on the foot. The rock laid by the fire cursing the squirrel.

Toward morning the squirrel moved down the tree, the rock went to sleep. Now and then the squirrel could hear the rock snoring. The squirrel kept moving down the tree until he got on a limb right over the rock and he would say Chun, chun, chun. The rock would not say anything. The squirrel saw that the rock was dead asleep. He did not say anything more but got down off the tree and looked around and got some red wood sticks and lighted them, walked around the rock looking in his face.

He finally found a bright thing between two rocks. It seemed to be his heart. He looked carefully to see if there was another place like it but he could not find another place like it. so he made sure that this was his heart. This was about day break. The squirrel did not know what to do at first to try to escape or to try to kill the rock. He made up his mind to kill his foe.

From his quiver he pulled the best arrow he had, lighted his fire up largest so that he would be sure not to make a mistake. He knew well he was a sure shot. He got up within a few feet of the rock, and could see the bright thing very plain and almost had his arrow up against it when he let drive and as quick as a flash the squirrel was back up in the tree. The rock hallowed so loud that it made the earth quiver (Xar-yihek).

Everybody in the country knew that the squirrel had killed his foe. The chief of the tribe there, then went and examined the rock to see if it was dead. He was wondering how the squirrel killed such a great thing like that. The squirrel was then called down from the tree by the chief. The squirrel came down and saw that his foe was dead. He went and got the wasp, the same man that was told to burn him. The squirrel stood guard over the wasp until the wasp piled logs around the rock and was ready to set it afire, when the chief called the squirrel in his house which was in the trunk of his large tree.

The chief told his people to get inside of their houses because when that would get hot it would explode, which it did. When the fire got hot the rock began to burst. It threw different rocks in different directions. It kept bursting until none of the rock was to be seen around where the rock was burnt. The next day the squirrel was told to go home. The chief's people had gone to the ocean that morning to gather some abalone for the squirrel, so the squirrel started about sunrise.

He reached his home about sunset. He found as many friends waiting for him as he left at the coast. When the squirrel got home he was told to go and see his mother, that she was in a house that the rock came out from. The next day he went to the place where he was first met by the rock, and from there he tracked the rock to a place where the rock lived. He saw tracks going in between some pepper wood brush. He peeped or looked in a hole in the side of the mountain. It was the door of the rock's house. As he looked in a woman saw him and soon recognized him and asked her son to come in.

She was very glad to see her son. She told her son that she was grown to the ground that the rock fixed her that way so she could not go and to see her friends. She told her son to go and tell his grandma to come and dig her out. He went back to the old bear woman, and told her that he found his mother, and she told him to tell her to come and dig her out. The old lady soon went to the place found by the squirrel. The squirrel went with the old bear and helped dig the woman out, that called herself the squirrel's mother. So they went and dug her out, and, after digging her out they asked her what they must do with her children.

She had two rock boys. She wanted them to kill them. The squirrel said he would not kill them. So the old bear told them to go on that she would see to it. The squirrel and his mother went on to the bear's home. The old bear, after taking out what she thought was best. The two boys wanted to follow their mother but she told them that they would be back in a little while. He gathered a lot of dry brush and told the boys to stay inside. She filled the room of the house with the dry brush so the little rock boys could not get out and then set it on fire and went home.

The old bear then took some herbs as she went and when she got home she heated some water and put the herbs in it and washed the lady that she dug out. Then she put her away in another

room for four days. The fifth day she gave a feast or dinner to all the bears in that country. The food was acorn mush and pinole bread, annis roots, wild beets, annas, pinole, clover of all kind, meat and pinole (8) balls. The chief then came out and delivered a speech and then divided the food.

The old lady bear then asked the chief if she could go north to the Gelak's village to get revenge. The chief said she could go if she would not bother other villages. The lady bear said she would not. She was four days training her two grandson and their mother ---? to fight. The fifth day they started to the north. They got to the place about daylight. The dragon was in the habit of saying there was somebody laying for him. He would say every morning the old bear was watching him at the spring. He would tell the people not to go to the spring that the bear was watching them at that place. The people did not pay much attention to what he was saying.

The old bear was still singing her song: Jaw-law-jaw-law-we-lu-ta-ha-gu-mu-la-high-ya-ga-tuo-ma-he-ya. She told her other bears that she would tackle the first one, but she would not kill it until all the people would come to the scene, and for them to lay still until she called them. About sun up a nice young lady came to the spring to get some water. The old bear was to make the first charge. The bear jumped out of her den and grabbed the young lady, which of course caused her to scream. The old bear was chasing her around until all the people got to the scene. Then the bear killed her victim.

She ran around the people in a circle and called her other bears, then they mowed the people down like as much weeds. The victims had bows and arrows but it did not good. The arrows could not affect the shells (*shields?*) which were worn by the bear. The shell was made of soap root bark, woven inside the skin which they wore. Their weapons were of elk horn and slabs of obsidian. While they were fighting the Gelak escaped. After killing everyone they could see, they burnt all the houses down and took everything they could see that was valuable. The villages all along the trail were so afraid that they took to the hills or caves or to some hiding place.

When they again got home they gave a dinner to the friend and a dance also, whcih was called Le-saw-le-saw-wa-ki. They sang We-ya-me-ya-me-yateh-sawm-teh-saw-am-me-ya-me-ya-tir-

lehm-tir-lehm-men. It means your bones rattling, your bones are rattling, your bones jingling. The rattlers are said to be made out of human bones strung on a long stick. Four of them take hold of the stick and shake it and dance at the same time. From this on that kind of a dance was danced by the natives. The false bear shell, and wearing clay balls over the forehead when a person dies, when a relative dies. Sa-cah-la-lay-you-lay-ya-cah-bea-shak-ma-reu.

The Race of the Birds

There was a certain bird's village at a place called Maiye now Sleeper's Ranch, in Upper Lake, Lake Co., Calif. It was this bird's day to have a big feast and dance. They called it "Kuk-su-hi-ke!". It was a four day's feast. The fourth day the race began.

The race was to be around Clear lake. Every bird was ready before sunrise and was lined up in front of the dance house. The chief bird was to see if all the birds were there. He looked them all over and found them all but one, and that bird was the mud-hen. So the chief and other begged him to enter the race. They were to start at sunrise. It was very near time and the mud-hen was quite bashful so the Chief got his daughter to ask the mud-hen to come and enter the race. So she went and took hold of his hand and asked the mud-hen to come with her to the line up. So she led him up to the line where the others were and the chief then made a speech and then started them as the sun peeped over the hill.

He also appointed the crane (Ma-ko) to be the watch and to report to them who was ahead and who was behind, and for him to go on top of Uncle Sam Mountain (Mt Kanaktai). The crane started out ahead to get on top of the mountain. As soon as the crane got there he gave a loud hollo and every bird in the line started except the mud-hen. He stood for a moment until all the birds got out of sight; the other birds who were looking on hollowing at him to start. As soon as the crane got sight of the birds who were racing, he saw that the mud hen was not among them. The Crane gave a loud hollo and said that the mud-hen was left. So the mud-hen came to the conclusion to start. So he started out on a walk until he got out a little ways from the village. The Crane kept urging the mud-hen to run faster. The mud-hen of course was gaining on the other birds.

At Lower Lake, which they called the turn, the mud-hen caught up with the other birds. He began to overtake the birds which were in the rear of the race. The Tata or the hawk was the head man, then the gray hawk, the hummingbird, the dove and the eagle. All of the birds were together when the mud-hen made the turn at Lower Lake. Every time the mud-hen would overtake one of the birds the Crane would hollo out to the others in camp. As soon as all the

birds passed Uncle Sam mountain the Crane gave loud yell at the top of his voice, which made the whole mountain shake. It shook so hard that it caved one side of the mountain down, (on the north side of the north peak of Uncle Sam mountain there is a bluff which is said to be the place - sea gull lake). The mud-hen caught up with the head bird at a place called Cah-by (now called Fishing Bank). They were all lined out one after the other.

The mud-hen began to overtake them one by one until he got to the hawk, with whom he had a hard time, for awhile one would get ahead and then the other until they got to Decawhy, now Johnson's Ranch, where the mud-hen got ahead once more and said to the hawk, after seeing that the hawk was tired: "My friend, I thought you could". The hawk did not say a word but kept chasing the mud-hen. The mud-hen said again to the hawk "How do the runner's leg look? come on my friend, let's go to the camp." The mud-hen then began to leave the hawk, and, in a little while the mud-hen was crossing the Uper Lake Creek and at the big round brush house in which the mud-hen was to enter to win the race.

As soon as he entered the brush house, his friends wrapped him up with fine robes and carried him out the rear door of the house, into another house and washed him with herbs. The mud-hen was cheered so much that made the hawk mad. The hawk then said: "I will kill a mud-hen every time I have a chance, from this on the mud-hen will be my enemy. The other birds made so much fun at him, that it made the hawk mad at all the birds. The hawk said: "I will eat every bird I catch out from this on and I will live on them."

So from that on the hawk never associated with other birds. The other birds became afraid of him and called him the poison bird. The hawk then took several other kinds of hawks and went to the mountain now called Cow Mountain (Indian name Sha-Ka-Bai-Dano it means fish rock mountain.) Some of the birds that were in this race came home the next day and some two and three days after. The birds that came from other places went back to their homes.

There was a family of ducks (Kah-yan) who lived at Blue Lake. It was a mallard family. The hawk was on his watch and when the ducks came home the hawk saw them and concealed himself in a pine tree. When the young drake went out to take a bath in the lake, the hawk, who was on his prey, came down and grabbed the young drake by the head and took him up into a

tree and began to eat him. The old drake, the father of the young drake, saw that something was wrong, when he found his son's robe lying near the water and some hair scattered near. He well knew what the hawk had said and almost knew the hawk had killed his son. So the father informed all the brave birds to help him to recover the remains of his son. So the King-Bird (woodpecker - Kah-ratch) and the black bird (Tsuli) went to get the remains of the duck.

The sparrow had said to these birds that he did not believe in eating his own kins. so he said he would help get the remains of the drake. This little hawk was the first one to make the challenge on the falcon. The four little birds fought hard and after driving the falcon away the old duck came and got the remains of his son. The king bird who was successful in the fight shot the falcon in the leg and again in the body, and the other birds took their turn, each one shot four arrows into their victim. After an all day's hard fight they came to the house of ducks and reported that they had killed the falcon.

There were four baskets of shell beads, one for each bird as a reward. The father and the mother did not know what to do with the remains of their son, and asked many of the birds what to do. Some said to burn it and others said bury it under the ground. Some wanted to get the Marunda and have him bring it to life. Some of them thought it would cost too much and some related to the falcon would not remake the drake. The birds from all over the country, who were at this place, talked over the matter for four days and nights and came the conclusion to get the Marunda.

The Marunda to come to the scene, and asked who killed this man and all about it. He was informed so he went to work at once. He took 8 different kind of herbs and the finest basket (Te-re-bu-gu), and placed the herbs in it and some water and the remainder of the drake and set it away under some fine robes and ordered a dance. He lay by the basket four days and four nights. While they were dancing the fifth morning the drake was recreated. All the ducks were so glad and were going to pay the Marunda, but the Marunda refused pay, and said that they could give four days feast and have a big eat. So the ducks all got together and gave a big dance and big feast. Since this the ducks and the hawk were enemies.

The duck family then moved to the big lake and made camp at a place called Kel-lem-bo-dun, a cave near Fishing Bank, on the north side on a little island there. The jay bird and the robin were living on the Island. the jay bird's uncle which was an oak ball. The oak ball made a valuable feather belt for the jay bird as a present to his nephew. The jay bird would not have it unless he won it by a game of grass game. The duck said he would keep fire while they gambled.

The duck was to keep fire and pack water while the beaver would get wood and grass to gamble with, and also furnish the bones. The duck got his fire started about sundown and called the game. The oak ball and his friend screech owl were living on mainland and came across to begin the game with the jay bird and the robin. The duck asked the jay bird what he was going to put up against the belt. The jay said my hair. he shall have my whole scalp if he wins. Then the duck asked the owl what he was going to put up with his friend. He said my head ornament.

The game keeper, Mr. Duck - then asked the robbin what he was going to bet in this game. The robin said he had nothing to bet, but if they win they can put me in the fire and burn my breast. So the game was called. The jay bird began the game. The jay bird and the robin were partners. They commenced to sing Sa-Wal-ya-la-ne-yo-ho-wo-ho, ea-wal-ya-la-no-yo-ho-wo-ho. The oak ball was to make the first guess. The jay and the robin prepared their bones in the grass and the oak ball made his guess and guessed them both. The oak ball and the owl went then to take the bones, which they did. The jay was to make the guess. The oak ball and owl prepared the bones in the grass and commenced to sing Pal-lok-me, Pal-lok-me, me-yo-ma--ge-wo-ge-wo. The jay made him guess but guessed only one, the oak ball got a point. The oak ball continued getting points until he got the twelve points which won the game.

The jay started to run out but the time keeper caught him and held him until the beaver took a cut grass and drew it around the forehead of the jay bird, cutting the skin. the owl caught the hair and pulled the whole scalp off. Then the jay was turned out.

The robin also tried to run out, but he was also caught and thrown into the fire, face first, and he was held in the fire until his breast was all burnt. Then he was also turned out. The jay bird started to No-na-porte, known as Kelseyville, at present Lake Co., Calif to see the old Marunda, to see if he could get him to create hair on his head. The jay bird got to the marunda's house and

asked the chief if he could go in to see the Marunda. The chief walked in with the jay bird. The chief spoke to the Marunda and asked him if he could bring back this man's hair. The marunda said, "Yes, but there is my granddaughter the morning star woman, she will do it for you as well as I." So the chief took the jay bird to the woman morning star, and asked her if she would bring back his hair as a favor to him. She said, "I will". She also told the chief to bring the man tomorrow morning before the seven stars went down. So the chief appointed the mocking bird to watch the seven stars.

The mocking bird was on time the next morning. He and the bird oriole went with the jay bird and the morning sisters to a place in Cale Creek (?), Lake Co., Calif. where the star sisters had a spring concealed for this kind of work. The star sisters told the oriole and the mocking bird to watch, if any body came to let them know. The work had to be done quick. As soon as the star sisters got there they started the spring flowing. One of the women was to hold the jay while his head was in water and other woman was sing and dance.

The song:

Sho-cah-da-la-ya-he ba-cah-cah nu-cah bay-ya-ne mu-su-pa-yo-pa-yo na le-wo-le-wo-na kuy Pe-
eith-le-wo-le-wo kuy-pecih pa-wo pa-wom.

The jay bird was placed in the water and he commenced to holler to let him out but he was held in the water until the hair commenced to grow, and when it was long enough the one who was dancing cried out to take him out, so he was thrown out half dead. The star sisters then took the jay bird and set him up and told him to turn his back to the spring. He did as they told him and the star sisters performed around the spring and then concealed the spring again. They then helped the jay bird up and brought him out to where his friends were watching. They saw the new friend both oriole and mocking bird ran up and kissed the jay.

When the jay was brought to the village the people were informed that the star sisters had recreated the jay birds's hair. The people got so excited that everybody wanted to see the jay. The chief then ordered his people to give a feast and a four days dance and invite all the people around the country, which they did. After the four days feast the jay bird told his friends that he was going to try the game over with the oak ball and owl. He went to look for his partner robin which he soon found. The jay told the robin that he wanted to try the game over and that he was

in better fix for gambling this time than he was when he lost. He also told his friend that the star sisters gave him a charm that never failed in gambling, and his grandmother the spider is going along to help them.

So the robin went with the jay. He also took the oriole and the mocking bird for game keeper and fire man. They got to Elem and ordered the game. It was soon arranged at sundown. The game began. The old spider went to work on the oak ball and the owl. The oak ball had holes through its hands through which he changed the bones. The spider wove some of its web in the hole so he could not use them. The owl could turn himself around without being seen, so the spider wove him to the ground so he could not turn.

The spider did its work while they were counting the wampum that was bet by the jay bird. The spider came back and told the jay bird that her work was finished and for them to go ahead and gamble and that they were to win everything they had. The oak ball and the owl tried their trick on the jay bird but could not make it work. They would ask one and another what was the matter. They did not know until after they had lost everything. The jay bird got the belt and the robin got the owl's hair pin. The oak ball went to the hills and the owl got high up in a tree and crawled in a hole. The jay bird and the robin lived on island of Elem.

This story appears to have been dictated by Benson and typed by Nicholson. It appears exactly as it was typed

The Story about the Stelling (*stealing*) the Fire from Wasp - Ta-rat

The people that resided around about the place is known now as big valey Lake Co., Cal. the south End of this place or valy was called No-Na-Po-Te means ash ruins. now at this place is a little town known as Kelseyville. the People of this place and of the valey or all around the lake was out of Fire and the People did not know how to make Fire.

so the chief of the tribe went to a hunter and asked him if he did not know any one who knew how to make fire. the hunter said he knew of a man who lived far away could make fire and that he had fire all the time In his sack. the chief then called agathering. the chief ask the people if it would be better to send som of the best and fastes men to the place where the fire is said to be by the hunter. the hunter was pointed *of* by the chief to take the lead and three others. the hunter said the fire man lived over East. so the party got redy.

the chief said to the party. you must use my name and say I com from Kar-Le-Tou-Tou the chief of the Cah-Bah-Na-Poh. the chiefs name Echo of the sky (Rock tribe) the chief handed the hunter bunch of sticks and said have this to the fire man and say the chief in --- pay you this much wampum for little of your fire. and tell the fire man to com with you and get his wampum. if the fire man dos not sell you the fire then I will let you do as you think best.

the four men lined up and the lovers of the young warriors cam with food for them to carry on the way. som with pinoly som with sweet acorn bread and others with spears. the young men was all Equiped with all thire needs the men started torge East.

the chief then made alittle speech to his people. the chief told the men to be redy In case the men who went after the fire might get in truble. so Every man was redy to go when thire chief call on them. the man that had the fire lived In the Maarsville Butes. the hunters party was spread by the fire owners to watch. thire was four watch mans on the picks (*peaks*) day and night. the watch knew that the party was after fire. the owner was not at home so the watchman each made a lud (*loud*) halloo to let the owner know that ther was som body coming after fire. the owner was out but soon cam home. the hunters party cam to the river and halted. the fire man sent two of his men to meet the coming party.

they cam on the other sid of the river and asked the hunters party. what they cam for. the hunter told them he cam to buy som fire. the men then went back and told what the party cam for. the fire man sent them back agin. told them to aske if they had the wampum with them. if not they shall not have the fire. the fire mans party cam agin. and asked the new comer if he had the wampum with them to pay for the fire. the hunter said he had no wampum to pay for the fire but he had a bunch of sticks that chief Kar-Le-Tou-Tou gave him and that the chiefs word and his sticks is as good as wampum any wheres In the country.

the fire mans party said I shall tel the owner and will be back agin. the hunter knew well that they could not get any fire. so he sent two of his men back to let the chief know. the party reached home safe and the chief was told that the man would not sell the fire. the chief sent his capt out to call the men. the capt soon brought 100 men that was ready all this time. the chief told the capt that he wanted them and for him and his party to get the fire the best he knew how.

the party started of on the same trail as the others did. the party started about mide day and reached the river little before daylight. after the hunters party concealed them self. little before sun up the fire party cam and told the hunter that the owner of fire did not want to sel any of his fire. the hunter then said I will go over and talk to the old myself. the fire party then went back to tell the owner of fire that the fire hunters were coming to see him. so the old fire man had his house cleaned and the fire was hung high up In the house.

the hunter hired the stork man to take his men across the river. the old stork soon but the one hunderd and four men across the river. the hunter asked capt what his orders were. the capt said the chief told him to get the fire and I am going to get it. the hunter asked if he could not give a dance with som of his men. the capt said very well. we will try that first and while dancing we will plan to get the fire. so the capt sent one of his men to notify the fire man. the fire man was told that capt was going to give dance. the fire man said that they were wellcom to com in dance. so the hunter and the capt lead the danceing party.

the party danced all night torge morning. the fire mans watchmans and the fire man fell asleep. so one of the dancers went about and tide the hairs of the sleeping people together. while this

was going on a party was sent up to where the fire was. to cut it ----. as soon as the hairs were all tied together the fire bag was cut off.

all the dancers were gone by this time. but four. the best runners. the fire was taken out of the house. wood and brush were cramed in the door after the fire was taken out. this time the old stork was compeled to take the men across the river. after puting all the hunters men across the river the stork ran over to the fire mans house and gave alarm. the people waken up and began to fighting each others. saying to each other what are you pulling my hair for, let me go, the old fire man Mr. Wasp, got his flint knife and began to cut them lose and to his men. our fire is stolen by the dancing party go and see if you can get the fire away from them.

they went in persute. they was well away from the place. as soon as he reached the mountains he set fire to all the trails leading torge thire home. the party in persute worked hard to get thru the fire. and went on further and found another fire by which they were cut off. but som how they got thro.

at this place there was two trails one leading south and one west. they pushed for awhile so som went south and som went west ject as the ---- party cam over the hill. the hunter with fire got to the camp. the chief lost no time in burning the fire in the ground. the persuting party camp and demanded the fire. the chief said there is your fire take it if you can. the party tried to take it but it becam so hot that they could not tuch it and they had to give it up. the chief then offered them many wampums for the fire but the persuing party was mad that would not take the wampums. but they were compeled to take the wampums. the chief said to them. take these wampums not for the fire but for your brave work. and they were given food to take with them. they returned home but with no fire. so the fire lives til this day on about the town all Kelseyville in Lake County California

By Wm. Benson

This story was copied from Benson's original

Ukiah Calif

Feb 10th 1917

Miss Grace Nicholson. Pasadena Calif.

Dear Friend

I am sending by todays Express 1 Instrument. this tool is made for two purposes the Instrument is made in olden times for stirring mush (stirring mush) and for tanning hides and the little story about it is.

the she bear took this Paddle to hit the lark. the she bears grandson was making the tool. While the old grandma was cooking meat. the lark was a beggar like. the lark thought the old bear had lot of meat and might give him some, so the lark went to door and seated himself thinking that the old bear will soon give him some meat. but the sent (*scent*) of the cooking was strange to the lark. the lark seen that the bear did not care to give him any meat. the lark then thought that he would make a little disturbance.

so the lark got up and looked in and saw the bear eating and soon knew that it was not deer meat. the lark saw the arm of human with hand stil on the arm. the lark then said to the bear what is it that you are cooking that stinks so bad? what ever you are cooking smailes like human when their all burnt after they are dead. the old bear sprang to feet and gerked this tool that her grandson was making out of his hand and ran out doors struck at the lark. the lark jumped behing a tree near by. the bear then chase the lark around the tree several times. the lark then ran torge the brush. the bear in pursuit. the lark found a hollow log. jst as the lark Intered the log the bear struck at the lark and cuting its tail off.

the old bear picked up the tail feathers and took them hom and raped (*wrapped*) the feathers up in som of the human meat and burnt them. and said the lark would not have long tail any more. and said. I have cut it off with a rock and burnt it with human meat which is dead and the rock dos not grow so it will be with your tail. the lark went to the humming bird to have him dress the wound and make the feathers grow out the sam as before. the humming bird made the feathers grew but not as long as they were before. so thats why the lark has short tail. I dint get a photo of the snake rock. if you have taken one of it Please let me have one.

with best wishes I Remain as Ever your Friend.

Wm. Benson



Bird and animal ages

The Story told about the coyota

February 6, 1918

This coyota was humanlike at times and also animal like. It had no hom(e). It lived by beging and was very Inquisitive. one day he was at a house belonging to red head bird. altho the red head was not at hom. the coyota beged for som thing to eat. but the women drove the coyota away saying that he was coming too often. the coyota went away and was going to another house when he met the redhead coming home with a lode of wood. the coyota noticed that the redhead was packing dry wood. the coyota asked the redhead wher he got such a dry wood. the redhead answered. O here is lot of dry wood up In those trees over there. the coyota asked, how do you get it dawn, the redhead said, I take a long stick and make a hook on it and place it over the dry limb and pul down on it until it brakes. the coyota said Il do that and bring the wood for you and you will give me somthing to Eat. wont you? the redhead said I will.

the coyota troted off torge (*towards*) timber and befour he got to any tree the coyota ran back to the redheads house. he said that he forgotten what the redhead had told him. the redhead told the coyota as he did befour. and told the coyota to remember it this time. the coyota said easy I can remember it. and said say Mr. redhead can you give me something to Eat. the redhead said you see the woman. the coyota then went and asked the redhead's wife. if she could give him som thing to eat befour he went after som wood for them. Mrs redhead cam out with a long club and said if you want something to Eat you get the wood first and then I might give you little Penoly. the coyota went away but few yards and cam back and agin was met by Mrs redhead with her club. the coyota beged for mercy. he said he wanted to talk to the redhead. Mr. redhead cam out

and asked the coyota what he wanted this time. the coyota said he had forgotten what the redhead had told him about getting the wood. the redhead said. my Mr coyota, I told you to get up in the toles (*tallest*) tree that you could find and get on the end of a dry limb. stand up on it and brake it off and when it gets near to the round (*ground*) you jump off. can you remember this Mr coyota. Easy Mr. redhead. I would like to have som thing to Eat befour I get the would (*wood*) Mr redhead. the redhead said you see the woman. Mrs redhead agin met Mr coyota with her big club. this time Mrs redhead hit Mr Coyota over the head with her war club. the coyota troted of saying Il get the wood for you Mrs redhead.

the coyota then look up the tales tree he could find. he soon saw a dry limb. he begin to climb and soon got to the dry limb. he went out on the End of the dry limb. the coyota remembered well what was told him last by the redhead. the coyota stood up on the End of the dry limb and begin to jump up and down on it. the dry limb soon broke off. the coyota and limb cam down together. the limb begin to whirl as it neared the ground. the coyota lost its blance (*balance*). som way the coyota got under the limb when it struck the ground. the point (*of*) the limb strock the coyota about mid ways, driving the coyota in the ground allmost out of sight.

a large nest of ants were in this limb. the ants seen the coyota was pined down in the ground. so they begin to dig and soon doge (*dug*) the coyota out. the coyota was all most dead. the ants layed the coyota out on pile of brosh (*brush*). he was found by another woods man. the man went to the camp and told the people that the coyota fell from a tree and was killed. the people went out to see the coyota. they found the coyota seting up. the people said to coyota that they were told that he was killed. the coyota said all he wanted was som thing to Eat from the wood that I jest broke off. the chief said to the coyota bring the wood to my house and I will give you som bread and Pinoley. the coyota gathered the wood and broth (*brought*) the wood to the chiefs house. the coyota recived his reward and went torge another vilege.

on the going there he saw grate number of black birds flew up and the birds went very high up in the sky. the coyota made up his mind to ask the birds how it felt when they (*were*) so high up in the sky. the coyota stood then watching until the birds cam down. the coyota went up to the birds and asked them how it felt when they so high up in the sky. the birds said to the coyota. we can not tell you jest how it



feels. the way for you to find out is to go with us then you will know how it feels. the coyota said I have no feathers how can I fly with you as I am now. the birds said. we will lend you some of our feathers. the coyota agreed to do this. if they would put the feathers on him. for he did not know how to do it.

so the great number of black birds came to lend the coyota their feathers. each bird took a feather off and pinned it on the coyota and soon the coyota was made a blackbird. the birds then told the coyota that he was (a) large bird and that they would make him as their chief. so one of the birds saw something and they all flew. this was to try the coyota for the first time. the large bird flew with the rest. but not as fast as the others. so the little birds said to each other. to lend (lend) their chief some more feathers so he could fly faster. the little birds pinned some more feathers on their chief. the chief bird was now fixed for fast flying.

the second trial was given the coyota. the chief bird this time took the lead. they came back down all soft. the little birds asked the coyota how he liked it. the coyota said he liked it very much. and he felt very proud of the chief's shape (*shape?*) he also said. it was a great thing to be a chief of a great number of birds and that he would have a large dance house built for them and I write many tribes so they will know their new chief. the little birds said that will be nice. this time the chief bird made the start and said. this time we will go very high up in the sky. I want to see over the high mountains. the little birds (*said*) all right chief you go ahead of us and we will follow. the chief bird went as high as he could. the little birds said to their chief go little higher chief. the little birds took hold of their chief and packed their chief as high as they could.

one of the birds said now I want my feathers. while the others held their chief the others came and took their feathers away. every one of the birds came and got their feathers that they had lent to the coyota. the little bird packed the coyota up little higher without any feathers on. the

coyote and som one of the birds made a slip and let the coyota go. they all let go of the coyota. the coyota went down wheeling like a rock from sky. the little bird in front saying that thire chief got away from them. the little bird cam down with the coyota crying our chief is going to get killed. it was not long befour the coyote struck the Earth. the coyota struck the Earth head first. the coyota went all most out of sight. the coyota strock the Earth medis (*middle*) a large camp of gofers. they were disturbed. two of the gofers legs were broken.

the gofers got angry and begin to dige the coyota out. the gofers soon dug the coyota out and throwed the coyota up on a pile of brush. of corse every one thouth (*thought*) the coyota was dead. they sent aword to the nearest chief to com and burn the dead coyota. the chief blueje (*blue jay*) cam and begin to talk very loud to the gofers. asking them how the coyota got killed. they pointed to the black birds. and said you ask those people.

the chief turn to the blackbird and asked them how the coyota got killed. by this time the coyota was woken up by the loud talking of the chief. the black birds standing all round the coyota. one of them seen the coyota open his Eyes. he told the others that the coyota was coming to life. the chief was busey asking the others how this death hapend. the first one that saw the coyota com to life called the chief and said that the coyota had com to life. the chief walked over to the seen (*scene*) and said I knew that the coyota can not be killed. the coyota then jumped up and said. chief, who told you I was dead. I was only sleeping jest to dream what I must do next. the birds and the gofers all went away. left the coyota all alone.

the coyota then started for another camp. on the way saw a bunch of quails gathered near the brush. he walked out torge them. quails all flew in the brush. the coyota stud there wandering how the quails did that so well as they did. the quials cam out a gin. and bunched up near the brush, the coyota made a move the quails aging flew in the brush. the coyota thought it was very nise to be a quail. he saw a small bird cam out. he said to this bird, will you tell those quails that I would like to go with them as they do, the little bird said yes I will. the little bird went to the quails and told them what the coyota had said, the quails said, now we will have fun. the quails said. tell the coyota to come. the little bird then told the coyota to com on. the coyota went with great delight.

the quail asked the coyota what he wanted. the coyota said I think its great fun the way you birds are doing. the quail said. it is. you com along. the quails took the coyota with them out to the edge of the brush. som one seen som things and all flew in the brush. the coyota with them. but as fast as the quails som one said to the coyota you make the start this time. the coyota said. lone (*loan*) me some of your feathers so I can buze like you. the quail said we will do that. so every one of the quails gave the coyota two feathers. while two of the quails were fixing the coyota the rest of the quails made sharp sticks and set them in the Erth leaving the sharp end outward.

Every thing was fixt and the coyota agin alarge bird quail this time. the quails took the coyota out little futher away from the brush. the quails told the coyota when you are redy you make the shoot and we will follow you and you wont go fast now the hawk might catch us and you too. the coyota said Il get in the brush first. the quail said you got to go som to get there first. som one said there coms a hawk. the coyota started first. the quail said keep low and hawk can not catch you.

so the coyota did and direct torge the sharpe sticks the quails flew high. the coyota crashed in to the brush and one of the sharp sticks caught the coyota in the Eye. the right Eye was pierced. while the coyota was rooling (*rolling*) around the quails cam and took thire feathers away from the coyota. the coyota sat there for a moment and went to a pool of water to see the looked with one Eye out. he said I can fix that. so he went doug up a wild potato and washed it clean and placed it in Eyesocket and said Il see out of that tomorow. while I am asleep the Eye will becom as it was before. so it was the next day. but it was little smaller then the other Eye. from that (*then*) on they say the Coyota had one small Eye. the coyota said to himself. the people hear (*here*) will make fun at me so I will go to another Place.

this time he went up in the mountains. as he was going up the canyon, he saw som thin seting up on a rock and there ware a little pool of water under this rock that the thing were seting on. the coyota cam near the rock and then he saw leaped off the rock and down in the water. and cam out on the other side. the coyota walked up to this man like looking thing and asked how he did that so well as he did. this thing or man asked the coyota if he did not know him. the coyota said he did not. the man then said I am the froge (*frog*). the coyota said O Mr. froge I have

heard of you being a good jumper. but I think I can go that as well as you did. the frog said. that is nothing to do. I have a place up above hear and it takes a good man to jump off the rock there. the coyota said he wanted to see the place. the frog led the way to his jumping place. the two soon reached the place. the frog went up a very high rock overhanging the canyon and a flat rock laying at bottom with little pool of water on it.

the frog said hear is the place where no man can jump and hit that pool of water down there. the coyota said, I dont think you can do it or if you can, I can too. the frog then called up foure of his friends to witness the jumping. four other froges cam to see who the new jumper was. the(y) looked at the man with surprise and said this man is built to jump and I think he will make it all right. if he dont make a slip. and they then said to the frog with wink. we believe that you will have to go som to out jump that man. the jumper knew well that they were urging the coyota on.

the jumpers Friends said to the coyota. ther is an Elk sack full of wampum for you if you out jump that man which I think you can do very easey. the coyota said that he had jumped from higher place then that, and that the blackbirds was not in it. and that he jest cam from ther. the froges said. O you the man that jumped from the heavens. I heard about you jumping down from the heavens. I know now that you will win. and you will get that large sack of wampum. O how I wish I was you so I could get that large sack of wampum.

the champion jumper got redy for action. the witnesses watching close to see if the frog had taken his possession as he always do when jumping with som other jumper. the coyota geting anxious to make the jump thinking that he might win and get the big sack of wampum. he said to witnesses. when I win this jump I am going to get marred and I want you to com to the wedding feast. be sure and com. the frog Exepted the Invitation.

the jumper said he was redy to jump. one of the froges acting as a judge. the judge then gave loud hallow. this was signal for the frog to make his jump. the frog made his leap and struck the water softly as usual. and jumped out on the other side and said that he would watch from where he was. the judge gave the second hallow the signal for the coyota. the coyota spred himself out thus if he were going to fly. the coyota jumped as the frog did. with his head

downward. the coyota started all right but som how the coyota while going turned over twice and struck the rock jst on eage (*edge*) of the water on his head. the froges said the coyota made a good jump if he did mist (*miss*) the water. the judge walked up to the coyota and asked if he got hurt. the coyota did not move.

the coyota was then picked up for dead and was laid aside on a pile of drift wood. thinking that they had to burn the coyota the froges sent word to anear camp to com and burn the coyote. that night it rained very hard and all the creeks was full of runing water. the Invited party cam the next morning to burn the coyota. the froge took the party to where they laid the dead coyota. when they cam to place they found that the coyota had been washed away. the chief sent aparty to look for the coyota. the party went down the creek and found the coyota down in the valley. a number of crows and buzards had puled the coyota out of the water and were about to pick the coyotas Eyes out. when one of them saw the coyota open his Eyes.

the crow who saw the coyota open his Eyes told the buzards that the coyota was not dead and by this time the party looking for the coyota cam and ask the crows if they had not found a dead man. the crows said that they had found a dead coyota. but the coyota had com to life. the coyota while lying on the bank of the creek he said to the crows. what are you people doing hear. the crows said that they had found him dead. dead the coyota replied. I was only swimming why is it the people always think I am dead when I do something grate. ther is no man can do things that I have don and every time after I do som thing grate I go to sleep and the people thinks I am dead. the chief said to the crows. that man is the brother of the Evil man that no one can see. and no one cant kill. no matter what you may do to him he will com to life. the crows got frightend and flew away.

but the buzzard wanted to make friend with the coyota. the buzzard told the coyota that he had every thing that was good to Eat. the coyota being hungry said he would go with the buzzard to his place. the buzzard took the coyota up on a very high mountain to where his camp was. they Intered the place of the buzzard. the buzzard told the coyota to help him self to what he seen and that the meat was all good. the coyota being hungry he comence eating on som meat that were laying around about the camp. the buzzard went out to get som wood to build a fire. while the

buzzard was out the coyota trye to swallow som meat with bone and all and was choked. the buzzard cam with the wood and found the coyota allmost dead.

the buzzard asked the coyota what was the matter with him. the coyota could not speak but opened his mouth. the buzzard then saw what the truble was with his friend. the buzzard saw the bone sticking out of the coyotas throat. the buzzard had a large sinew string. the buzzard fastend this string to the bone and tied the other End to a tree near by and the buzzard stood coyota up on his feet and said now let us pull the bone out. they pulled with all there might. the (*bone*) was extracted. the coyota seemed to be offended. the buzzard asked his friend how he felt. the coyota said he dint like the way he was treated. the buzzard said. well I though I had saved your life. the coyota said every time I Eat something som one thaks (*takes*) it away from me. the buzzard gave the bone to his friend. but the coyota wont have it. the buzzard said to his friend. Il go over to the coast and get som fish for you my friend. the coyota wanted to know how he was going. Il put my feathers on and fly over. the coyota then wanted to see how it was don. the buzzard climb up a tall pine tree. In the top of this tree the buzzard had his feathers. the buzzard put his feathers on and sailed off torge the pacific coast. the coyota thought that was the smartes thing he ever saw.

the coyota watched the camp until the buzzard cam back with som fish. the buzzard cam back with som fish. the buzzard told his friend to build a fire and cook som of the fish. the fire was built and fish cooked. the coyota stil thinking if he could fly as the buzzard. the coyota did not eat any of the fish. his friend said to him. why dont you eat som of the fish my friend. the coyota said. I rather get the fish myself. and if you will lend me your feathers Il go over and get som good fish. and when I com back we will give a dance.

the buzzard agreed to the coyotas proposition. the buzzard took the coyota up the tree to where the feathers were and dressed the coyota and told his friend not to look back after he started or if he dos he will have som mishap. the coyota was very much delighted, and said to his friend. the fish Il bring will be all salmon fish and remember we will have big dance when I com back with the fish. the buzzard said I will fix the dancing place. the coyota then sailed off torge the west. this time the coyota thought he was successful in his attempt. he flew to the coast and was sailing over the grate waters as a buzzards were.

one of the buzzards that were there before the coyote buzzard came spied that the new comer had extra long tail. they begin to tell one another about the strange buzzard. they went to a bald eagle and told him that they would give him a large fish if would go and see what kind of buzzard that was. the eagle lost no time. started after the strange bird and soon found out that it was no buzzard that it was a coyote with some ones feathers. all the buzzards then thought that the coyote had stolen the feathers from one of their friends and they decided that (*they*) would all go and take the feathers away from the coyote.

that's that evil coyote. and we will earn him some thin this time. and they all started for the coyote who was flying very high and far out over the ocean. the bald eagle started out ahead and all the buzzards followed, the coyote seen the army of buzzards coming to get him. he suspicious and started upward. the coyote kept out of the bald Eagles reach for awhile. the bald Eagle got within speaking distance of the coyote. told the coyote to stop. the coyote went that much faster. still going upward. the bald Eagle was gaining on the coyote all the time.

on the ocean shore on a high rock sat a stork watching the race. when the coyote was caught by the Eagle the stork saw it and quickly gave alarm by hallooing very loud. the stork hallooted so loud that it cracked the rock that he were setting on. the stork said. Eagle had caught the coyote. the people far away heard the stork and knew that the coyote was in some mischief again.

the Eagle held the coyote by the tail until the buzzards came and tore the feathers from the coyote. they (*bickered?*) and said he had borrowed (*borrowed*) the feathers from his friend over in lake country and that he sent him over to get some fish for him. Eagle and the buzzards would not listen to the coyote. after all the feathers were stripped off the coyote the buzzards said to the Eagle now let him go and see if he will fly. the Eagle let go of the coyote.

the coyote went down twisting in all shapes. the stork counted on hundred before the coyote struck the water. as soon as the coyote hit the water seabirds were sent over to the scene. the seagulls looked around them all that day and night. the coyote did not appear and they thought that the coyote was gone for good. early the next morning the stork saw some thing drifting

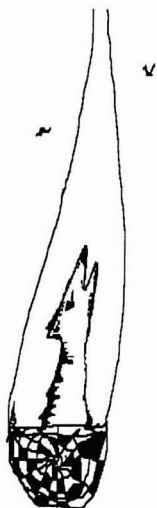
torge the shore. the stork told seabirds to watch clost that it might be the dead coyota. sure it was the coyota. the seabirds pull the dead coyota out of the water and layed him up on a rock.

the stork sent for the hummingbird who was a doctor. The doctor soon cam. the hummingbird went high up in the sky and cam down and hit the coyota on the brest. the water begin to flow out of the mouth of the coyota. the coyota was hit the fourth time. the coyota jumped up and said. why is it that you people always bothering me. I was going to gambl. and I took a salt water bath and was sleeping to dream which guess gam(e) bone I must take first and hear that man with a long mouth wakes me before I had a chance to dream. the hummingbird said to the other bird. thats the Evil cayota. by the hummingbird all the other bird were frighten and they all went away. the coyota said if you people had let me lone (*alone*) I would have good luck gambling over in lake co. once more the coyota was left alone.

he wanderd around about the ocean shore for a few days and started homeward. as he was passing See-da-noh now known as duncan pick (*peak*) near Hopland Mendocino Co., Cal. the coyota heard som one calling him. he lost no time going to the top of mountain. he looked around to see who it was that he heard calling him. he could not see any one. looking up torge the sky he saw som thing swimming in the air. it was coming down torge him. he stood still, watching until it cam to the Earth. he asked then what this was.

this was the spider and it said to the coyota. I am your grandmother. I cam after you. I want to take you home with me. the coyota asked where is your home. the spider said. my hom is up in the heavens. the coyota ask if there was any thing to Eat there. the spider said yes com on and get in this net and the spider beging to draw him up. the coyota was so glad that he was going up to the hapy home he jumped around in the net and broke it and fell to the Earth.

the spider quickly cam down and picked up the coyota thought the coyota was killed. the spider turned the coyota over thought the coyota was dead. the coyota begin to role his Eyes around and said to the spider. I liked that ride. I want to go with you agin. the spider told the coyota that he must keep still or he may get killed. the coyota said he had forgotten som thing and he had to go back down to get it. the spider started with the coyota agin. the spider got almost out of sight. the coyota got hapy agin and broke the net and agin fell.



the spider agin went down and picked him up and asked the coyota what he forgot his time. the coyota said that he forgot himself. he said. grandma I think I have got Every thing want this tim. now I want to go hom with you. the spider then took the coyota and placed him in the net and bound his hands and legs and made it so the coyota would not brake or jump out of the net and the coyota was carred up in to the heavens. last of such coyota on Earth was on duncan peck. he was called the mischief and brager of all the coyotas.

may be there might be several gaps in this 27 pags of the coyota story. if so you can do the packing to suit the story.

close the story with best wishes to all my Friends of Pasadena

Very Respectfully

Wm. Benson

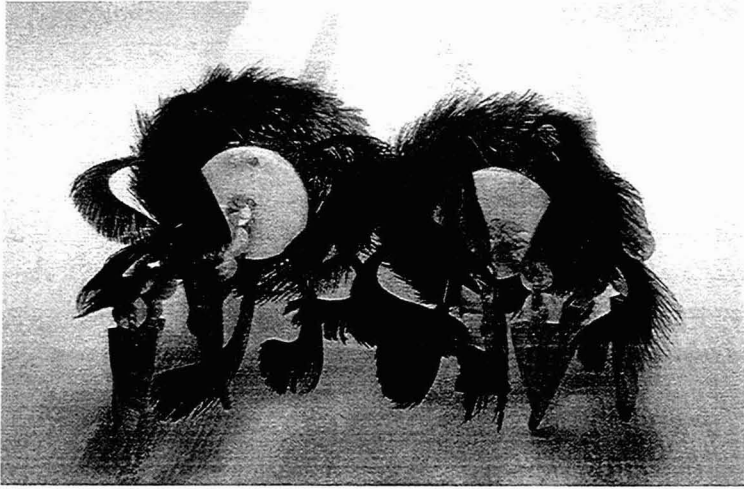
Benson sent Nicholson 27 hand written pages for this story

About the head band

The head band was first thought about or invented by a man by the name of Kar-rach, which name the red head bird bears now or woodpecker. This head band came from ancient tradition. In the bird age as the tradition was, this man wore beautiful feathers and at certain time of the season his feathers came out. So he saw it was wasting. One day he called up the chief and his people and asked them if they could not weave them. In some things in order to save the feathers and said those that did not have the kind of feathers like his could wear them. In this way and all it would cost them would be for the string material and that they could gather feathers from the many birds of his kind at certain time of the season which is waste if the feather is not saved. In that way and those that did not know how to make the headdress he also said he would show them how to make it and what to use. So the chief addressed the people. In regard to red head many requests and in favor. The people were all glad and were anxious to see the first one. The first one was made of two kinds of feathers. The red head bought plumes from his brother-in-law who was the quail. The quail was very glad to let the red head have all the plumes he wanted. So with this he started to weave the head dress. The first one was all red with quail plumes design like. When the first one was finished. The chief was notified. The chief called the people together and brought the headdress out to show the people and by the several chiefs it was decided to celebrate. So the chiefs called several tribes to celebrate with them.

Then the celebration commenced with the medicine man or Yom-Ta blessing the head dress and after the blessing the Yom-Ta wore the headdress and danced with it. After the celebration two beautiful looking birds came forward and offered their feathers to be used in the manner. These birds green head duck and the brown head duck. So the two ducks --? was talked over carefully and was decided to let the red head use these feathers with his own. So when the first one of the second head dress was finished it was celebrated the same as the first one.

The first head dress was called Ta-Ma-Tru-Aie, Ka-Ya or red ceremonial head. and the second one was called Ker-Lem-Ma-Tru-Qie, Ka-Ya, or green feather ceremonial head. This is the foundation of these head dresses came from. This tradition has been handed down from father to son for ages. These ceremonial is very little known to the younger people of the present day and, which is not in practice or hasn't been for about 40 years.



Ear Bones

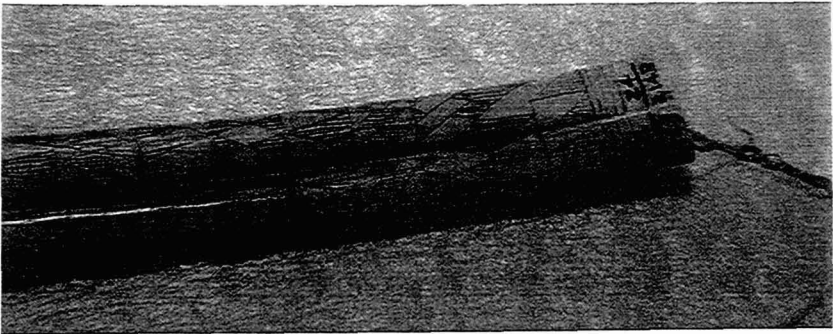
The tradition is about the Ear bones. Mrs red head who was the quial woman. her brother was aboutfull woman who belong to gold finch famaly. nothing was good enough for the quial woman to present her sister-in-law. so she went to the TaTa to have him fix som kind of thing for the Ear. so he polished up two peciss of bones design them beutfully and gave them to the quial woman. she then got som feathers from her husband the red feathers and made a basket woven the feathers in. and got plumes from her brother and aded to the work and glue them to the long end of the bones and on the day of the wedding the quial woman brought the greate present. the first of its kind ever seen.

In those days it was customary to have a celebration when there is a new thing Introduced. Before the bird could use the bones the Yom-Ta had to bless the bones. and danced with the bones in the holes of his Ears, and many ceremonial dances were performed during the celebration. many people wondered

how it was made. the cermonial dances and blessing is about the same as a pattent that a man get when inventing any thing. no one is alowed to make the same with out the Inventers concent.

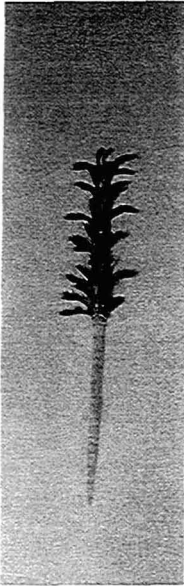
so then two persons had the rights to make them and sell or give them away as they chose. this is how these arts came about among the later people and is recognized by the people of the present day.

the value of these arts are the same today as they were ages ago. there is very few that are allowed or can make these things. among the many tribes today I know of only one man who knows about how to make these. he himself said he could not make either one but could tell about how they were made. he is very old. I got many valuable information from the man not long ago .



It is interesting to note how Benson etched the bones for this pair of earrings. The designs are almost identical on each bone. In the same manner as described by him for the pipes and canes of Marunda and Koosku in the Creation Myth.

The Pin



The pin is the same. but Invented by another man. the pin said to be Invented by a man who was known at them days Sha-TaTa. which means Delicate and also the name of serten falcon (the gray) it is said this falcon never kills the birds from which he used the feathers in making the pin. he is said to be a friend of them birds in order to keep his promise so this is the way how these things came in practice among the later people.

I expect to get a copy of this story In tipe.

by Wm Benson

Over*

**By "over" Benson means the letter dated February 6, 1918*



THE HEAD DRESS

In the bird Eages. the quial had the red which the woodpecker has now. the quial and the hawk and the hawk was getting the best of the quial so the quial gave the woodpecker the red feathers to watch the hawk for him. so all the quials gave their red feathers to the woodpeckers and after all the birds becam humans a man made the head dress acorden to the old tradition. the two feathrs woven together storsy tha the feathers were woven by one person at first.

I showed this head dress to som of the older ones and found only two that Ever seen one. but never seen one made. while the others say they only heard of them and know the name only. among the Indians in olden times they valued it this head dress at \$750.00 som times it takes them 5 years to pay for it. and som times longer. there is a hat gos with this head dress which I will make later on.

This story appeared in Benson's letter to Nicholson dated 4/12/19.

CEREMONIAL FEATHER BELT KE-BU-GHAL

August 10, 1928

The first Feather Belt was made by a Woman, her name was Bagel. she made the Belt for her brother, Bagel Shala, to be used during the annual ceremonial, it was said she made the belt out of milkweed strings and feathers. The feathers were from eight different birds. The designs were mixed design, so it could not be copied, and the belt was not to be touched or handled by no other person other than the owner.

That's why such belts are made with designs irregular, never two belts alike. In the olding times, the belt was also used for scaring some one they did not like. they by the owner, would be stretched in a deep clear water where the person may have to go and its worked from a distance. Also a Red basket is attached to the belt and flecker (*flicker*) head band is used to tongue and abalone shells for the eyes. the tail is also of the flecker feather head band. The modern people also did the same with the belt.

The Indian name for the belt is KE-Bu-Ghal, it means not to eat meat or fish or anything (*anything*) that contains blood while weveing the belt, or to abstain from women, the wever must be poure (*pure*) in every way so the belt will be effective when used for scaring a person.



Benson holding the ceremonial belt in one hand, and a basket made by his wife, Mary, in the other. Photo courtesy of NMAI, Smithsonian Institution.

After Benson's completion of the ceremonial feather belt in August 1928, he sent it to Grace Nicholson together with the above explanation for its origin. Nicholson sold the belt to the Museum of the American Indian, Heye Foundation in New York City and supplied the information given by Benson.

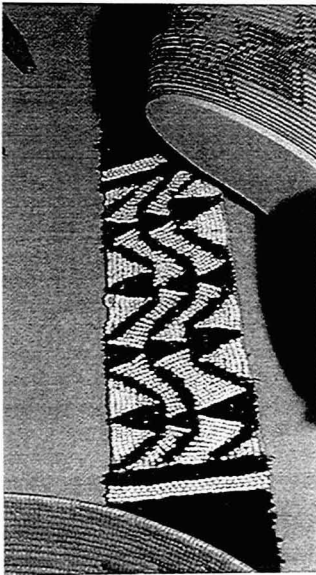
In October 1928 Benson's edited version of the story appeared as a monograph for "Indian Notes", a yearly publication by the Museum. This monograph lacks Benson's writing style and was changed to suit a period of time. Benson tells how the weaver of such belts must observe certain taboos; however, abstaining from liquor was not one of them. In the monograph published by the museum, liquor appears as one of the things a person must abstain from. The author of the article apparently forgot that at the time such belts were supposedly in used, "liquor" was unknown to the Indians.

In this monograph Benson's name is quoted as "Charles Benson", a mistake picked up by others in giving credit to Benson's artifacts.

The 1981 issue of American Indian Art Magazine, contains an article written by Craig D. Bates (pp 46-53), in which this belt is further discussed. Bates is doubtful as to the accuracy of the accounts given by Benson. Referring to the manner in which the belt was constructed, and its ethnological use, he comments: "This practice seems doubtful for if soaproot, which is water soluble, was the adhesive for the feathers' base as reported (anonymous 1927:173), the feathers would have fallen off."

Perhaps that could be the fate of the feathers should the belt be immersed, but according to Benson's letter of January 1918 to Nicholson: "Every bunch of feathers in the headband is dipeted in soaproot juss before its woven in the string works. The soaproot is cooked befour using. The strings where the feathers are woven is also socked (soaked) with soaproot."

I am not sure of the chemical changes that will occur in soaproot once its baked, but it could be that the result may rendered the bulb's starches into a less water soluble mass. Also upon immersion of the belt, the warps and wefts of milkweed fibers will have the tendency to swell, further securing the feathers' quills placed in between them. This could also be true of the feather basket used in conjunction with the belt.



When Benson talks about the uses of the belt, he is referring to pre-contact days, not to the belts that he re-created and turned into works of art as well. It could be possible that the original belts had much longer feathers in which case the immersion process will not have had the same impact as on Benson's model.

This photograph partially shows one of the feather belts made by Benson and purchased by Culin in 1907 for the Brooklyn Museum, and subsequently exchanged for another artifact from the Museum of the American Indian. At the NMAI, Smithsonian Institution photo archives there is a photograph in which Benson appears much younger and is holding the belt in one hand. In the back of the photograph Grace Nicholson wrote the following message: "Made by Benson about 28 yrs ago. We took this photo 20 yrs ago when he borrowed the belt from the tribe chief to show us. Afterwards - one year - (C) was among the Pomo he bought it. We had already paid for the belt but they did not send it to us they afterwards gave us the -----."

Since Culin bought this belt in 1907, we can assume that Nicholson took this photograph of Benson in 1906; therefore, if the above information is correct, Benson made this belt in 1898 when he was 36 years old, and it can probably be assumed that Benson made artifacts for the Indians prior to his involvement with Whites.

STORY ABOUT THE QUAIL WOMAN AND HER BASKET

The Creator Marunda who is supposed to have created all men who have died, lived at a place called Nonapote, where Kelseyville now stands on the east side of Kelsey Creek. Nonapote means the ash ruins, where the Creator lived awhile with his grandson. The Creator's grandson married a quail. This grandson was named Tata, signifying black falcon. He had a brother named Ce-tata, signifying gray falcon.

When Tata brought his wife to Nonapote she had no basket for a present. While she was there she was told about the basket that was made by the woman called Bagil her aunt. She then went to the Bagil woman to get instructions. The Bagil told her what she must do while making the Basket. She also went to the woman called Yellow Hammer (Ti-yal), also her aunt. From whom she borrowed a yellowish feather. She took the outer feathers off and used the quill making four stitches with the feather, to show that such a basket should not be made during the period of menstruation. She was told all about what the basket was for. She concluded she would make the Basket. So she made a great big round basket that she called "kumulu". She was two or three years making it. The design of this basket is to resemble the form of a certain kind of bird, and to distinguish it from other baskets. She made the design in quail tips. Design was not to be used on any other basket.

Before quail-woman had finished this basket her husband went with other women, and finally left her. She did not know what to do, for she had two children. She desired her house to become a solid rock, so that if her husband should return he would be shut out. Their house was made like a ma-ruk. In this ma-ruk she desired a stream of water to flow through the center, in which she desired salmon fish to run. She went and got a fish basket and set it in the middle of the stream and caught a number of fish. She then prepared enough food to last the children for some months, for she had made up her mind to go off somewhere, as soon as she would finish the basket, which she did.

So she went back in the house, took her basket to the creek (Hi-tcbidame - Kelsey Creek) placed it in deep water where it was still, got into the basket and found that it would hold her up. She went back and told her children not to be afraid; there is plenty of good food to last you children for sometime, and when she would find a place to stay she would notify them in a dream to come to her. So she closed up everything and left a little hole at the top of the stone house, from which her children could come out.

She also told them that after they would leave the house it would melt back into dirt, so when you leave you must go for good.

She now went down to the Creek, placed her basket on the water and got into it. It was just about dark. She floated down the creek, keeping on the water until she got out on to Clear Lake. When she began to paddle with her hands. About half way across the Lake a monster appeared to her that stopped the basket from going ahead. She took some wampum beads that she wore around her back, and prayed and begged for the thing to let her pass; then threw the beads into

the Lake. The thing disappeared and she went on. As she went further down the Lake the Bagil monster appeared to her, when she did the same thing she had done the first time.

Four times she was stopped by this strange being while on the way. The last time the monster rose and spoke, saying "Sister, where are you going?" It asked her where she had secured the basket she was in. She said that she had made it. Then the monster said it did not know, but the basket was one that it had made, but the Quail woman said it was not. She said, "I have heard about your baskets, and I have made one for myself, not for myself, but for my husband, but he has left me, and so I took it to escape with." Then she said, "Let me pass" The monster inspected the basket and designs carefully to see if they were her own. Then it let her pass by, and it told her that the basket should be called her basket or "Quail Basket" because of the quail tip design.

The Quail woman drifted along the shore at Lower Lake, where there was a sandy beach and at sunrise she got out and took her basket out. She had been crying all the way. She washed her face, fixed her hair and had the basket drying, when about the time she was ready to move a dragon (Go-lak) came along and picked her up with the basket, and took her toward the east where his den was.

That night the Quail woman desired her children to dream about her in some way, that they might know where she was and to come to her, as agreed. The following day they came buzzing through the hole.

The Tata now missed his wife. He asked his grandfather (Marunda) where she had gone. For awhile he would not answer. Pretty soon he said: "Son, your wife is in a place where you will never get her. You do not want to go there, for if you do go there you will get killed. I advise you to stay at home." The Tata said nothing, but took his bow and arrows, quiver and false deer head, that he used to hunt deer with, and went clear up to the top of Uncle Sam Mountain. This mountain is situated in Lake Co., Calif. When the Tata's grandfather had instructed him as to the whereabouts of his wife he had told him that she was east, in the dragon's house. So he went up on Uncle Sam Mountain.

When the Tata got there he hung up his deer head, tied up his quiver and bow and arrow, and laid them up on a rock. He then went down to the place where there was soft dirt and rolled there until he started some feathers on himself. He kept rolling until he became a black hawk.

From there he flew up on a tree, then flew down, grabbed his quiver and bow, took them along with him and flew toward the east to look for his wife. He journeyed for several days looking for the place. He finally found two white looking mountains (Marysville Buttes Ko-mar-Ka-bay). He went around the mountains two or three times before he could find the door. He then flew off to one side, dropped his quiver and commenced rolling. The same as he had done at first, until he had rolled all his feathers off and became a man. He then went up to the big rock, on South side of the mountain and was invited by the watch of the dragon bear fly (Burakal-tea-mul) to walk in the little hole like door. He went in as quick as he could to escape the bears and rattlesnakes. But there was a trap already set for him at the rear of the door, and just as soon as he had gone in the rear of the trap, which was made out of human sinew rope on one pole set at the rear of the building, it jerked him up against the big center post and killed him.

Immediately when the Tata was killed his grandfather knew of it. He jumped up and stuck his head in the fire and his other grandson grabbed him and pulled him out of the fire, and asked what was the matter. His grandfather said, "My grandson has been killed by the dragon". So the grandfather went out to get the emerald bird (small blue bird Ka-sheel-ge-yah), the king fisher (tsa-da-da) and the Obsidian man (Cah-gah-shay-la). There was a little bird that lived around the bushes called Yiu, supposed to be very poisonous. The Creator gave them a great number of beads as a reward. When he had gotten all these parties together he started off with them to get the remains of his grandson.

They were four days going to the place where the dead Tata was. Once in a while they danced. It was done to attract the attention of the dragon the gelak. This dancing, the war dance was repeated four times on the way but received no answer from the dragon. The old Creator said it was only a little way. After awhile they got way up on the top of a hill, and then the Creator said, "Those white things you see ove there are a mountain of human bones. That is where the dragon lives. It is not snow but it is the bones of the people he has killed, having fed their bodies to his people. So they kept on until they came to this place of the dragon.

When they reached this place the Obsidian man wanted to go in first, but the old Creator objected. He said "I will go in first, for I know what is there. There is a trap in the door and bears and snakes. For this thing I have carried this grindstone." So he took a big rock and threw it in the door and sprung the trap, and mashed bears and snakes by this powerful work of the Creator. The Creator went in the house and then the men went in also. There was one man in the place, the woman and the two little fellows. The old dragon, brother to the younger, was in the place alone, and he said "My opponents, take your seats on the other side." So they took their places on the east side of the fire, on the east side of the dwelling place near where the woman was sitting, a little farther back. There they sat for awhile.

Finally the Dragon said, "Tell some stories something that has happened in your country. "But the old Creator said, "I have not much to tell." The Dragon said to the Creator, "Well, I suppose you came to gamble, and, tonight just as soon as my brother comes, we will have a game." "Yes", said the Creator, "that is what I came for."

Now on his way to the Dragon's place the Creator, when he first came to the place, picked up the bones of the dead Hawk that had been thrown out, and these the old Creator had taken in with him, in a sack. When he had entered the place, the first thing he asked the woman was, if he might not use the basket that she had there. She told him that he could. So he told her that he wanted the basket to use in bringing to life the dead Hawk, her husband. The woman went and got some water and poured it into the Basket, filled it about half full. Then the Creator placed the bones of his dead grandson together with eight certain articles, Bak-O, angelica, Ka-ra-sup, pine sugar, te-cha-lep, soft turtle egg, she-yo-ba-tsum, wild lily, ya-na, specie of angelica, ooo-wah-shup, seed from pine burr, ge-hay-mo-to, bumble bee bread, She-koo-la, weed. He then set the basket aside and covered it with a rabbit blanket.

Along in the evening the young Dragon came. The old Creator could hear him coming. He could hear somebody groaning, and he supposed the being was carrying someone that he had caught somewhere. So he took one of his men, took a rabbit blanket and held it over the place where the Dragon used to throw in people. The Dragon threw in his man, and they caught him in the blanket to keep him from falling on the ground or in the fire. They wrapped the man up in the blanket and carried him where they were sitting and dressed his wounds.

The Dragon went around the den four times each way and also went around the center post four times each way. He asked his brother where the man was that he had just brought there. The Dragon said "your opponents over there took him." The young Dragon replied, "I suppose he is after a game." Then said the old Creator, "yes, I came to gamble with you, I am waiting for you, and if you are so brave let us commence right away, and any time you are ready I will gamble with you." "Well", said the young Dragon, "I am tired now so we will tell stories tonight and tomorrow morning we will gamble. I see you have my woman over there and my man, you must certainly come here for a game and to take everything away from us." The Creator said, "Don't be in a hurry old man you will get all you want in the morning."

So the old Creator pulled from his sack a string of beads, put it out under the center post, and said, "Tap, tap, this, then we will begin". The old Dragon took some beads and tapped them and told his brother to play first, saying if he should get beaten he himself would make a trial. The young dragon put on his shield and dressed himself up. He danced and flew from one end of the room to the other like a flash of lightning. He then went out of the little hole and went away up in the sky somewhere.

The old Creator asked the old Dragon what the young Dragon was doing, and if he was going to run off. He said, "I guess he has escaped". "No", said the old Dragon, "he has gone up in the heavens, he has a spring up there somewhere."

After a time the young Dragon came back, went around the den four times each way and came in. The old Dragon had placed four hooplike objects for him to rest himself on. The Emerald Bird was selected to shoot at the young Dragon, but they were to shoot with bow and arrow. So the Emerald Bird picked out his best arrow, straightened it, drew it between a couple of sticks and sharpened it. He told the young

Dragon to get ready and that he was going to shoot at him. So the Emerald Bird sat up on the four hoops, while the old Dragon stood ready to spring the hoops just as the Emerald Bird was letting the arrow fly, in order that he might miss the young Dragon. But the old Creator had told the Emerald Bird not to aim at his body, but to aim at his foot, that if he hit the young Dragon in the foot he would kill him, but if he hit him in the body he would not kill him. The Emerald Bird shot before the old Dragon was ready to spring the hoops, and he killed the young Dragon.

The Old Creator then took the beads that they had bet in the center, and he told the old Dragon to feel the serpent that he had there. The old Dragon commenced to cry, and did not want to touch his brother. The Creator said, "What are you crying about? We only guessed this is an accident." The Creator then told the Obsidian Man to take the thing over and feed it to the serpent that was behind the center pole. So he got up, picked up the young Dragon, went over behind the center pole, and there was a great big serpent with its mouth open, already to eat human beings. He threw the young Dragon in there and the serpent ate him.

Now they told the old Dragon to get ready, for they were ready to gamble with him. The old Dragon dressed himself, the same as the young Dragon had done, and went out around the den four times each way, then went off into the heavens somewhere. When he came back the old Creator said: "There is nobody to sing for you and keep time. You had better get some of your relatives, so they can sing for you and spring your trap. We can kill you easily if you have nobody to help you."

Then the old Dragon called his people up. This time, the Obsidian man was to shoot. He fixed his arrows well and told the old Dragon to get ready, that he was ready to shoot. The Obsidian man got on the hoops - a kind of half hoops placed on the ground, and told the relatives to spring them as soon as he had shot. But before they had time to get ready the Obsidian man shot and killed the old Dragon. The Obsidian man now picked him up and fed him to the serpent, and the old Creator told his party to go out and kill all the Dragon's relatives. They went out and killed all they could find.

There they stayed that night. They had been four days at their game. They stayed there four days afterwards, and on the eight night the old Creator placed a sinew string in the basket where he had placed the bones of his grandson and tied it to his ear hole. He told his parties to guard the den on the outside, and he and the woman, with the two children would remain inside. Every now and then the string would jerk in the Creator's ear. They would jump to look, but there would be nothing there. This continued all night until about daylight, when the Creator fell into a deep sleep. The string now jerked him so hard that it woke him. The first thing that he saw was his grandson standing there wringing his hair to get the water out of it.

He then performed some kind of a ceremony and called his men inside. He introduced them to the resurrected Hawk. He dressed Hawk in the best robes he had and told his men to get ready to go back; that as they should get out they were to fire the den. But there was a servant of the Dragon there who begged the old Creator not to burn the den, but that he might leave it for him to live in. So they left the den standing for this servant.

On the way back they had several battles with different kinds of dragons, whom they defeated in all the battles that they fought. When they got home they saw the Hawk's place that the Quail woman had been living in, for it was still a rock. They told the old Creator to have it become the same as it was at first. So he desired it to become a nice place, which it did. They went back into the same home and lived there for a number of years afterwards.

The Hawk's brother then made him a present of some bone earrings. So the resurrected Hawk went to the sweat house where they were sweating, with these presents on. As soon as he went in there a Lark said, "What is this that smells so?" The Hawk knew right away that the Lark had reference to him. So he went out and told his grandfather about it. Feeling insulted he went off.

Some of the Dragons, with whom the returning party had fought battles knew this Hawk, and one of them, happening to be out, picked him up, took him to his home and killed him. He left the body outside of the sweat house.

The old Creator got up another party to go and get the body of his grandson. So they went off in search of the body. They found it lying up on top of the Dragon's den. They brought it home. The dead Hawk's brother said, "We will burn him this time, for I will destroy all of my wealth with him. This Hawk was a very wealthy man and had many things-beads, belts, etc. He burned them all with the dead Hawk. The old Creator said, "It will not do for you to be alone. You must have a brother. I will bring him back to life again." After the dead Hawk was burned the Creator picked up what bones he could find and took the same basket that he had used before and place all of the certain eight articles in together with the bones. He said these things should

remain in there eight days; and that after that this dead Hawk would become a living man again and they should have a big celebration.

During this burning the Quail woman cut off about half of her plume, and this is the reason the female quail always has a short plume. So the Indians, when they lose a friend, cut off their hair. The white clay is strung over the forehead. They then take the little mud balls and stick them as thickly as they will hang. That is what the Quail woman did when she cut her plume off.

During these eight days the old Creator brought to life the young Hawk. He took a string, placed it around one of the bones and tied it in his ear, and there he lay eight days by the side of the basket. On the ninth morning when he woke he saw his grandson sitting there on a robe, drying his hair and fixing himself.

Then the Creator notified the Chief. He told him to tell the people that the dead Hawk had been brought to life. that they should prepare all kinds of food, and that they were to have a big feast. The announcement was made that they were to celebrate for four days.

The people then gathered and prepared everything. They cut the pole, fixed everything all up and the priest went to work and performed ceremonials around the pole. He prayed over the foods that they had taken out there. He picked out a certain number of men to climb the pole and told them what to do and how to do it. He made a speech that they should follow after that, that they should follow the same rules. On the fourth day, the last day of the celebration the Creator took his grandson that he had brought back to life out under the pole for the people to see. He made a speech.

Again the Lark said he smelled something burnt, "What have the people got here, it seems to me as though something were scorching, it does not smell just right?" The Lark was insulting him. So the resurrected Hawk's brother took a club and struck at the Lark and cut his tail feathers off. From that time on the Lark always had short tail.

The resurrected Hawk now told his grandfather that he was not appreciated by some people, and he thought that the best thing for him to do was to leave forever, which he said he was going to do at once. The old Creator then told the chief to tell the people that his grandson was going away, but that they should not feel badly about it. That they should stay right there and live there and should not leave the place because he had; that all the ceremonies were to be performed on the day before his departure that they might not forget him, that they should not miss him, but should live the same as they had lived before. And that he himself was going far away for a while with his grandson.

So the Creator and his two grandsons started off. they went southeast until they came to a trail that had a fork in it, one leading due south, the other southeast. The resurrected Hawk said to his brother, "Here is where we shall have to separate. I will take one trail and you make the other." It was agreed. They separated one taking each trail.

The old Creator stood there. First he followed the resurrected Hawk a way, then he went back and followed the other a while. He felt badly for both of them. He went back to the fork in the trail. He had a sharp stick for digging, fighting, etc. He went to work at this stick, but at first did not know what to do. He feared that if he left one of his grandsons to go to the other the one left would go astray. So he went through some ceremony, then threw the stick high up in the air, and

when it came down it struck him on top of the head and split him square in two and made two men of him, one of whom went one way, and the other the other way, and the two men followed the two Hawks, one to the southeast and the other due south on the trail of the resurrected Hawk.

All finally came to very large water. The grandson asked their grandfather how they might cross, for there was no way of crossing. But their grandfather said, "lie with your faces down, do not look, and you will get across." While they were lying on their faces the grandfather took an acorn shell and placed it on the water and desired it to become a boat, which happened. The grandson got up and got into the boat after he had been told by his grandfather, who said that this boat would carry them whenever they wanted to go.

The grandfather then asked his grandson which way he wanted to go, and his grandson pointed due south. He asked him if there was land there. The answer was "Yes". The grandson said: "that is where I want to go." They were a number of days on this water until they came to land. The Creator then said, "Now you will have a mate and I will leave you to go around and look for a place that you think is the best for you, and while you are there I will get you a friend.

While the grandson was out, being gone four days, the Creator made a female. He said, "Now this part of the country is yours. After a while there will be no more of your kind of people here." He then left him there and went on. The Creator created more beings like the Hawk's partner as he went along, two at a time. Male and female, until he got to the other Hawk. He found the place where he was located. And this other half of the Creator had been doing the same as the first half.

That night the two parts of the Creator became one, and he said, "I will go back to the place we came from, and from there I will go north, and I will remain there." So the Creator came and went back to Kelseyville.

He told his people that through all the country where his people were, he was going to every village and tell them not to be disturbed, but to live just the same as they were living; though he was going back to his home where he had come from.

When the Creator got home he took the basket he had carried the Hawk in to the priest and told him to bless it, that it should not be used for any other purpose than ceremonials such as they had there, that the maker of the basket should never allow it to pass from her until her death when she was to leave it to some near relative.

The Creator passed through the villages to the north until he came to the place from which he had started, and there he lived thereafter.

This myth is an edited version by Nicholson. It appears to have been dictated by Benson.

**WILLIAM BENSON'S ANNOTATED COMMENTS
REGARDING S.A. BARRETT'S MONOGRAPH ON
POMO BEAR DOCTORS**



**William Benson showing a model of the
human bear costume made by him for
Grace Nicholson. Photo courtesy of the
Huntington Library, San Marino
California**

Barrett's paper was published by the University of California Publications in American Archaeology and Ethnology, vol. 12, no. 11, pp. 443-465 in July 11, 1917. For the purpose of clarity I have reprinted Barrett's paper in lightface type, and Benson's comments in boldface. Comments by me regarding Benson's notes, also appear in italicized lightface type. I have omitted the introduction by A.L. Kroeber, and, since this is not a linguistic exercise, the diacritic marks that accompanied Barrett's Pomo words. Anyone interested in a serious study of the correct pronunciation of the Pomo words used by Barrett should refer to the original source.

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A special class of shamans found to a greater or less extent among probably all the Central tribes, though they are wanting both in the Northwest and the South, are the so-called bear doctors, shamans who have received power from grizzly bears, often by being taken into the abode of those animals—which appear there in human form, and who after their return to mankind possess many of the qualities of the grizzly bear, especially his apparent invulnerability to fatal attack. The bear shamans can not only assume the form of bears, as they do in order to inflict vengeance on their enemies, but it is believed that they can be killed an indefinite number of times when in this form and each time return to life. In some regions, as among the Pomo and Yuki, the bear shaman was not thought as elsewhere to actually become a bear, but to remain a man who clothed himself in the skin of a bear to his complete disguise, and by his malevolence, rapidity, fierceness, and resistance to wounds to be capable of inflicting greater injury than a true bear. Whether any bear shamans actually attempted to disguise themselves in this way to accomplish their ends is doubtful. It is certain that all the members of some tribes believed it to be in their power.

Pomo beliefs differ rather fundamentally from those here summarized. In the first place, the Pomo appear to know nothing of the magician acquiring his power from the bears themselves. Since they ascribe no guardian spirit to him, he is scarcely a shaman in the strict sense of the word. The current term "doctor," misleading as it may seem at first sight, may therefore be conveniently retained as free from the erroneous connotation that "shaman" would involve.

In the second place, the power of the doctor was thought to reside wholly in his bearskin suit, or parts thereof, and apparently was considered the result of an elaborate ceremony performed in its manufacture and subsequent donning. This distinctly ritualistic side of the bear doctor's practices removes him still more clearly from the class of the true shaman.

Thirdly, there is a detailed Pomo tradition of the origin of bear doctors. This story is cast in the mold of a myth; in fact, its initial portions may be taken from the current mythology of the tribe. Other parts are, however, remarkably unmythical and matter of fact. The resultant whole is therefore rather incongruous, and, in the form recorded, may have been somewhat influenced by the speculations of an individual. But the events which it describes agree so closely with the beliefs which the Pomo at large entertain concerning the practices of recent bear doctors that the question of the extent of the prevalence of the myth among the group is of less importance than the insight which the tale affords into the Pomo mind. Its many specific references make it a suitable introduction to the presentation of the other data secured.

In my tribe they do not claim that we receive the power from the grizzly, they believe that their good luck comes from their good god, and they don't believe that they can be killed and that they can come to life. They never told any thing about a bear doctor being killed.

Nothing like returning to life is believed by the Indians in big valley or upper lake or in the tribes Ukiyah valley.

how did they kill people if its doubtful

pg. 445 holds an illustration of a bear suit model made by William R. Benson for Grace Nicholson and donated to the Peabody Museum.. This photo has also been omitted.

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great hunters, pursuing their game with bows and arrows and spears. But chiefly they set snares in every direction about the village.

They had caught many kinds of game, but finally found a large grizzly bear in one of the snares. They saw that his carcass would furnish a great feast, but they were confronted with the difficult problem of getting their prize to the village. Each of the birds tried unsuccessfully to carry the bear, first on his right shoulder and then on his left, in the following order :*tsai* (valley bluejay), *auau* (crow), *tlil* (a species of hawk), *tiyal* (yellowhammer), *karats* (red headed woodpecker), *sawalwal* (mountain bluejay), *bakaka* (pileated woodpecker), *Kabanasiksik* (a large species of woodpecker), *cagak ba biya* (a species of hawk), *kiya* (a species of hawk), *siwa* (mountain robin), *tsitoto* (robin redbreast), *icuma tsiya* (grass bird), and *tinital*.(3)

Finally a very small bird, *tsina bitat kaiya patsork* (4) succeeded in carrying the bear. He first tied its front and hind feet with a heavy milkweed-fiber rope in such a manner as to enable him to sling the carcass over his shoulder with the body resting upon his hip. No one else had thought of any such method. The ingenuity of this bird, the smallest of them all, won success and enabled him to walk away easily with the heavy load. The others laughed uproariously and shouted their approval of the feat, immediately naming him *burakal-ba-kidjon*, literally grizzly-bear-you-carrier. Thus he carried the grizzly home to the village, and Bluejay, the captain, cut it up and divided the meat among all the people. As a reward for his service *burakal-ba-kidjou* was given the bearskin. This was a very valuable present, worth many thousands of beads(5).

With this skin in his possession, *burakal-ba-kidjon* thought a great deal about the grizzly bear and became very envious of his powers of endurance, his ferocity, and his cunning. He forthwith began to study how he might make some use of the skin to acquire these powers. He needed an assistant, and finally took his brother into his confidence. The two paid a visit to *codano*, a high mountain east of the village. They then went down a very rugged canon on the mountain side and finally came to a precipice the bottom of which was inaccessible except by way of a large standing tree, the upper branches of which just touched its brink.

In a most secluded and sheltered spot at the foot of this precipice they dug a cavern called *yelimo*, or *burakal yelimo*, which they screened with boughs so that it would be invisible even if a chance hunter came that way. They dug an entrance about two feet in diameter into the side of the bank for

this entrance was so arranged as to appear as natural as possible. Some rocks were left to project and twigs were arranged to obscure it. As a further precaution against detection the brothers always walked upon rocks in order never to leave a footprint, in case any one became curious about their

(3) Identity unknown, and common Indian name not recorded.

(4) This name in the Northern dialect is *bata boom*, and in the Central dialect is *bitaka yalo djak*, literally grizzly bear between the legs flew. The Northern people say that the name of the bird previous to the accomplishment of this feat was *mabasomao*. In speaking of this bird one Northern informant stated that when the first people were transformed into birds this man was wearing a very large head-dress. This accounts for the fact that the bird now carries a large topknot.

(5) In very early times it is said that a string of four hundred beads was worth an amount about equal to two and one half dollars. Later, after the introduction of the pump-drill, this value dropped to one dollar. On the basis of modern valuation of such skins and under the higher rating of beads, this hide would have been worth 12,000 beads.

All the names of birds in this pg. is in Lake County or Big Valley dialect

Te-yal - yellowhamer

Ilil - snak(e) hawk

Kieya - squirrel hawk

Chu ma tstya - a small yellow bird

Chu ma is a weed called eats (cats?) tung (tongue?)

Potter Valley dialect bula boom - means bears hind end

Ukiah dialect bita kaya lod jak - means runed between the legs

this bird is commonly known as ren (wren?)

The as given Burakal bakiel jon is the same bird

Burakal bakijon - Lake Co. dialect

Chakark babeyah, it menas successful in catching quial (quail)

Cho-dock - a gray small bird with top knot (tit mouse?)

Burakal-ba-kidjon means bear taker (in) Lake Co.

Yelipmoh - means bear den, Lake Co. dialect

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movements. They even went as far as to have the rocks at the foot of the precipice where they stepped from the branches of the tree covered with leaves, which they were careful to adjust so as to obliterate the slightest vestige of their trail should any one succeed in tracking them to this point. In this cave they began the manufacture of a ceremonial outfit.

They went out from the village daily (6) ostensibly to hunt and they did as a matter of fact, kill deer and other game which they brought back to the village, but they never ate meat, nor did they have intercourse in any way with women. When asked why he was thus restricting himself, burakal-ba-kid-jon evaded the truth by saying that he expected to gamble, and that he had a very powerful medicine which would yield him luck only with the most rigid observance of certain restrictions.

When they began this work of preparing the outfits, they also provided a large sack of beads with which to bribe to secrecy any one who might discover them.

The two worked thus in the cavern four months.

When the outfit for *burakal-ba-kidjon* was done the latter emerged from the cavern and ran around its entrance eight times each way first in a contra clockwise and then in a clockwise direction. The two then prepared a level elliptical area, about twenty by fifteen feet, smoothed like a dancing floor, where *burakal-ba-kidjon* might practice and become a proficient bear doctor.

Upon putting on the suit for the first time, the procedure was as follows: While seated in the dancing area *burakal-ba-kidjon* took the bearsk in both hands and swung it over his right shoulder and then turned his head to the left. This was repeated four times in all. He next adjusted the skin carefully over a basketry head frame and placed the latter securely upon his head. He next inserted his arms and legs within the suit and laced it up tightly in front, beginning at the lower part of the belly and lacing upward to the neck.

He then tried to rise and act like a bear. This he did four times saying "ha" (strongly aspirated), and turning his head to the left after each trial. He finally arose on all fours and shook himself after the fashion of a bear, some of the hair falling out of the skin as he did so. He then jumped about and started off in each of the four cardinal directions in the following order: south, east, north, and west. Each time he ran only a short distance returning to the practice area for a new start. Finally, the fifth time he started off he went for about half a day's journey up the rugged mountains to the east. He found that he could travel with great speed and perfect ease through thick brush and up steep mountain sides. In fact, he could move anywhere with as much ease as though he were on a level, open valley. (7) On this journey he hunted for soft, sweet manzanita berries finally returning to the practice ground after covering a great distance, perhaps a hundred miles, in this half day.

He repeated this ceremonial dressing and the race into the mountains for four days, returning each evening to the village and bringing the game he had

(6) In giving the account the informant stated that while making their ceremonial attire the two worked entirely at night, as was always done by Indian bear doctors later, and then only upon perfectly dark nights, when the moon was not shining or when it was obscured by clouds. In case the moon suddenly emerged from behind a clud they immediately ceased their work. This was made necessary by the fact that many hunters were abroad at night.

(7) Another informant told of a marvelous journey said to have been made by his grandmother while the family resided many years ago in Eight mile Valley. She went during one night to Healdsburg, Sebastopol, Bodega Bay, and Big River, thence returning to her home, covering in those few hours about two hundred miles.

on cow mountain and Redwood valley where they are real sweet. (addressing the last paragraph, and in regards to manzanita berries)

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killed. Finally, on the fifth day, he again put on his ceremonial dress and went over to a creek, called *taaiaka*, situated a considerable distance northeast of his hiding place. Here he found a bear standing erect and eating manzanita berries. The bear attempted to escape, but *burakal-ba-kidjon* gave chase and by virtue of his supernatural power was able to tire and outdistance the bear, overtaking him at length and killing him with an elk-horn dagger, which was part of his outfit.

He returned and brough his brother, who tied the bear's legs together, as had *burakal-ba-kidjon* when he won his name, and carried the carcass to the village, *burakal-ba-kidjon* meantime returning to the secret cavern.

The brother skinned the bear and told the captain to call all the people into the dance-house to receive their portions of the meat. On the following day a great feast was celebrated, every one joining and providing a share of acorn mush, pinole, bread, and other foods.

The two brothers then announced that they were again going out to hunt. Instead, they really went to this secluded spot and made a second bear doctor's suit. This one was for the brother, who underwent the same training as his brother.

Finally the two brothers started out one day toward the north, going up to a creek called *guhul bidame*. Here they found a deer hunter coming down a chamise ridge. They hid until the hunter came within about fifteen paces of them. They then sprang out and attacked him, the elder of the two bear doctors taking the lead. This hunter was followed at a distance of perhaps a quarter of a mile by four others, and when he saw the bears he made a great outcry to his comrades. After a short chase the bear doctors caught and killed him. They tore his body to pieces, just as bears would do, took his bow and arrows, and started off.

Meantime the other hunters, who were Wolves (*tsihmeu*), hid and escaped the fate of their companion. After the bear doctors had departed, they gathered up the bones and whatever else they could find of the remains of the dead hunter and took them back to the village. The usual funeral and burning rites were held, and the whole village was in special mourning on account of the fact that the hunter had been killed by bears.

The bear doctors went back to their hiding place, disrobed, and returned to the village as quickly as possible, arriving shrotly after the four Wolves had brought in the remains of their comrade. They ate their supper and retired almost immediately, though they heard the people wailing in another part of the village. Their own relatives, the Birds, were not wailing, for they were not directly concerned, since the different groups of people lived in different parts of the village and were quite distinct one from another. During the evening the captain, Bluejay, came in and told the brothers the news of the hunter's death, asking if they had heard anything of the manner of it. They replied: "No; we know nothing of it. We went hunting, but saw nothing at all today. We retired early and have heard nothing about it." Bluejay then said: "We must make up a collection of beads and give it to the dead man's relatives, so that they will not consider us unmindful of their sorrow and perhaps kill some one among us." The bear doctors agreed to this and commended the captain for his good counsel.

Accordingly, the next morning Bluejay addressed his people, saying: "Make a fire in the dance-house. Do not feel badly. Wake up early. That is what we must expect. We must all die like the

deer. After the fire is made in the dance-house I will tell you what next to do." Every one gave the usual answer of approval, "O".

dalom - Cache Co.

taaiaka - Lake Co. name (a creek)

Burakal-ba-kidjon - Lake Co. name

guhul bidame - By Upper Lake Rancheria north creek

tshimen - wolves Lake Co. name

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After the usual sweating and cold plunge by the men, the captain again spoke, calling their attention to the fate of their friend the day before and asking that every one contribute beads to be given as a death offering to the relatives of the deceased.(8)

Bluejay himself contributed about ten thousand beads, and others contributed various amounts, but the two bear doctors contributed about forty thousand beads. This very act made the other people somewhat suspicious that these two were concerned in some way with the death.

As was usual, under such circumstances, word was sent to the Wolf people that the Birds would come over two days hence with their gift. The Wolf captain accordingly told his people to go out and hunt, and to prepare a feast for the Bird people for the occasion. On the appointed day the beads were brought by the Bird people to the house in which the deceased hunter had formerly lived, the usual ceremonial presentation of them to the mourners was performed, and the return feast by the Wolves was spread near by.

The next morning the two brothers again left the village, saying that they were going hunting. They went to their place of seclusion, donned their bear suits and again started out as bears. By this time they had established regular secret trails leading to their hiding place, and regular places on these trails where they rested and ate. These trails led off in the four cardinal directions, and when they put on their suits it was only necessary to say in what direction they wished to go and what they wished to do, and the suits would bear them thither by magic.

Upon this occasion they went eastward, and finally, in the late afternoon, met Wildcat (*dalom*) carrying upon his back a very heavy load. They immediately attacked and killed him, but did not cut him to pieces as they had Wolf. It is a custom, even now, among bear doctors never to tear to peices or cut up the body of a victim who is known to have in his possession valuable property. Hence they stabbed Wildcat only twice. When they looked into the burden basket which he had been carrying they found a good supply of food and a large number of beads of various kinds.

They took only the bag of beads, which one of them secreted inside his suit. Upon reaching their place of seclusion they removed their suits and were soon back in the village. After supper they again retired early.

Now Wildcat had started off early one morning to visit friends in another village, saying that he would be absent only two nights. When at the end of four days he had not returned his relatives became anxious about him, and his brother and another man set out for the other village to ascertain whether he had been there or if something had befallen him on the way. They found that he had set out from the other village to return home on the day he had promised. Then they tracked him and found his dead body. They made a stretcher(9) and carried the body home.

They arrived at the village about mid-afternoon, and when about a half mile off they commenced the death wail, thus notifying the village of their

(8)The bringing of beads as a death offering from one village to another, or from one political group of people to another, is called *Kal Kubek*, while such an offering taken to the home of the family of the deceased by relatives in the same village is called *Kalbanek*.

(9)This stretcher is called *Kalbanek*, and consists of two side poles with short cross-pieces bound to them in such a manner as to resemble a ladder. It was used in early times for carrying the wounded or the dead back to the village. A corpse was bound to it by a binding of grapevine and the two ends of the stretcher rested upon the shoulders of the bearers.

dalom - Lake Co. name for wildcat

(Lake Co language)

Kalbanek - this word means to give wampum to the relatives of the deceased by another relative. the gift is to the nearest relative.

Kahi-tzak - Lake Co. name for a stretcher

Lake County - Kalkubek, a treaty, means to make a treaty between two tribes after a person dies or when som one dies. its to hold the friendship between the two tribes

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coming. The people came running out to meet them, and the first to arrive were the bear doctors, who immediately assisted in carrying the stretcher into the village. Every one wailed for the departed, but the two bear doctors were loudest in their lamentations. Also they contributed liberally, in fact, more than all the other people together, when the death offering was made up.

For sometime there after the bear doctors did not go out, but finally they did so, returning with four deer, which they gave to their captain to be divided among the people for a feast. This the captain did, after the usual sweat-bath, on the following morning.

The next day the two brothers left the village before daybreak, donned their bear suits and journeyed southward to the Mount Kanaktai region. They made the journey by way of east shore of

Clear Lake, Lower Lake, and on down to near the present site of Middletown. Here they found a hunting party setting deer snares.(10) One of these men was driving the deer up out of the canon toward the place where the snares had been set. He saw the bear doctors and called out to his comrades: "Look out for yourselves; there are two bears coming." The hunters were up on the open, brushy mountain side. Two of them ran down the hill to a tree, but the bear doctors reached it as soon as they, and, as they started to ascend, attacked and killed the two, taking their bows and arrows.

The other hunters then attacked the bear doctors, who fled northward, pursued by the hunters, whom they outdistanced. The bear doctors became tired and very thirsty, for they had drunk no water all day, so they ran up Mount Kanaktai to a small pond just southwest of its summit.(11)

The bear doctors first ran four times each way around the pond and then disrobed completely, even taking off their bead armor. Leaving their entire suits lying on the shore, they first swam and rested, and then hung their suits on some small trees near by.

Shortly two men appeared, who approached close to them. The bear doctors said: "Oh, you have come; well, let us eat." The strangers came and seated themselves beside the bear doctors. They then had a good meal of seed-meal and meat.

The belts and strings of beads worn as armor inside the suit were piled up on the shore near by, and when the meal was finished the bear doctors gave all these beads to the two men, saying at the same time: "You must never tell any one, not even your brothers, mothers, or sisters, what you have seen and what we are doing." They even told the two men who they were, where they lived, and all about their activities. The men looked closely at the bear suits hanging near by and then went their way. The bear doctors again put on their suits and returned to their hiding place, disrobed, and traveled home in the evening, retiring early as usual.

When the people heard of the killing of two more hunters by two bears, they suspected the brothers, and formulated a plan to spy on them. All were to go hunting and certain ones were to keep a close watch on these two, and see just where they went and what they did. They also discovered that the

(10)They were making a *bice go*; i.e; setting snares in the brush without making a brush fence. The fence with snares is called *bice warh*.

(11)This pond, which is said to furnish the only water on this great mountain, was called *ka kapa*, and is said to be one of a very few ponds apparently without a spring, and called *ka daba*, which are supposed to have been made in prehistoric times by bears as resting places for themselves. This pond is nowadays almost never visited by any one except hunters who have lost their way.

Kana-mota Santa lena(*Elena?*) mountain (Napa Co.)

no meat for hum (human) bear

the rope for snares are called Sulem

to fix it as a snare is called Sulem Wanem

besha go means to setting snares

besha.wah. means the door for the snares (fences were made with snares and the door for the fences is what Benson is referring to)

ka dabo - well

no water on mountain - uncle sam mountain

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skins of the two bears killed by the brothers were nowhere to be found in the village.

The captain called all the men to go on a deer hunt, and all set off westward about midday to build a deer fence and set snares around Tule Lake, for they knew that many deer were feeding in the tule marsh there. Nothing unusual happened that day, but after all had left the village early the next morning some children who were playing about the village saw the two brothers *burakal-ba-kidjon*, who had remained away from the hunt, giving illness as their excuse, start off toward the east. Some of the children stealthily followed them, while two others ran over to Tule Lake to warn the hunters. About midday the hunters saw two bears coming toward them. Several of the best hunters hid at an advantageous point in the very thick brush and tule, while the others continued their shouting and beating the bush to drive the deer into the snares in order that the bear doctors would not suspect the trap that had been set for them. The hunters had agreed to act as though they did not know that the bear doctors were near, but to shout if they were seen, "Two brother deer are coming!" thus giving the hidden hunters notice of the approach of the bears. If deer only were seen, they were to shout, "The deer are coming!"

Finally, one of the hunters on the east side of the lake saw the bears and shouted, "Look out there! two brother deer are coming down the hill!" There were two trees standing some distance apart with a thick, brushy place on each side. One hunter hid behind each tree. A third hunter stood very close to a near-by opening in the deer fence and in plain sight of the bear doctors, who immediately made after him. At each jump of the bear doctors the water in their baskets rattled and made a great noise. The hunter was but a few feet from these trees when the bears came close to him, so he dodged between the trees and the bears followed.

Immediately the two hunters behind the trees attacked the bears from the rear with their clubs and jerked the masks from their heads. The other hunters came up armed with clubs, bows and arrows, and stones, and found the bear doctors standing very shame-facedly before their captors.(12)

Every one shouted: "These are the two we suspected; we have them now." Some wanted to kill them immediately with clubs, others wanted to burn them alive, but the captain restrained them and insisted upon first questioning the bear doctors. They finally confessed to the murders, and took the hunters to their hiding place. Here they exposed their entire secret and told all the details of their work: how they dug the cavern, how they made the ceremonial outfits, and how they killed people. The hunters then stripped the bear doctors and took them, together with all their paraphernalia, and the property they had stolen, back to the village, placed them in their own house, tied them securely, and set fire to the house. Thus ended the bear doctors. That is how the knowledge of this

magic was acquired. It has been handed down to us by the teaching of these secrets to novices by the older bear doctors ever since.(13)

(12)This loss of magic power and their consequent capture was explained as a supernatural penalty for their attempt to kill more than four victims in any one year.

(13)One informant ascribed the source of Pomo bear doctor knowledge to the Lake Miwok, to the south. This opinion, of course, conflicts with the preceding origin tale.

among the Lake and Mendocino Countys tribes about human bear. A human bear is not to kill a person of the same village where it lives. if it has enemy of its own village the bear then get another bear from another village. for it is against the rules of human bears to kill any one of their own village. when a man or woman takes the oath to perform the human bear duties he or her takes the oath to not kill any one that belong to his village if such bear has enemy living in his village the bear then hires a bear of another village to take revenge for him. and gives a reward. beads and robes are given.

the bear has no limit to killing people

the reail (*real*) bear dont like the human bear is because the human bear carries many kind of earbs (*herbs*) and other thing that gives a sent (*scent*) that the reail bear dont like therefore gets out of its way.

those that practiced has said when they meet a bear they always got on the wind side so the bear could get his sent and they always noticed that the bear went away. The ruls (*rules*) of the human bear is all alike in these two countys. The informant must have been a Lake County man for all the names of birds and other things are named in Lake County language.

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ACQUISITION OF POWER

Even as late as the closing years of the nineteenth century many of the Pomo were convinced that bear doctors were still active; this in spite of the fact that the whites had at that time long possessed complete control of the entire region, and had succeeded, purposely or otherwise, in suppressing most of the aboriginal practices of the Indians. Evidently the belief was a deeply rooted one in the native mind. On the other hand, since the nefariousness of the alleged practices would cause them to be carefully concealed, there are now some Pomo skeptics who maintain that bear doctors never existed.

Both men and women of middle or old age could become bear doctors, the same name (14) being applied to both. In fact, it is said that women sometimes made very successful bear doctors; even a woman so old and feeble that she could hardly walk would acquire great powers of endurance and swiftness through this magic.

It is said that a bear doctor always learned from an old person who was or had been one. The training for both men and women was precisely the same and they were on a par in every way. A female bear doctor could not operate during her menstrual period, but a male bear doctor was similarly restricted by the menstrual periods of both his wife and his female assistant or the other female members of his household. He was even prohibited from going near his bear hiding-place during his wife's menstruation. The periods of other members of his household also restricted him.(15)

No specific fee was paid for instruction in bear-doctoring, but the instructor was given a large share, usually one-half, of the spoils obtained by the new doctor in his murders. Also he could command the assistance and protection of his pupil, who must stand ready, if necessary, to lay down his life for his instructor. Each bear doctor selected some friend to whom he willed his entire outfit and whom he instructed fully in its use. Upon his death this protege took possession of the paraphernalia and the hiding place of his friend and used them as he saw fit.

(14)The bear doctor was known to the Pomo as *gauk burakal*, "human bear." *Burakal* specifically denotes the grizzly bear. The brown or cinnamon bear is *lima*, but black individuals, which we reckon as of the same species, were called *ciyo burakal*, "black grizzly bears," by the Pomo.

(15)It would appear that restriction depended rather upon co-residence than blood kinship. The extent to which the taboo might accordingly affect a bear doctor's activities will be realized when we reflect that it was customary for several related families to reside in one house, each family having its own door and each two families a separate fire. In the center of the house was the common baking pit.

Burakal means bear. not grizzly, not Brown nor Black or cinnamon or no other kind of bear. different bears have different names.

Burakal-Pukuk is grizzly

Lema is brown bear

She-yo Burakal is Black bear

Burakal Kre-da-kre-dakk is Cinammon bear

This is (the above) Lake County language

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A bear doctor might "catch" a man who was out in some lonely spot, particularly a solitary hunter, take him to his hiding place, and teach him his secrets.(16) Particularly was this the case if the bear doctor happened to be a man possessed of few friends, since it was thought necessary for him to will his paraphernalia to some one. Stories are told of specific instances in which persons have been thus made captive and instructed. Thus:

An old she-bear caught a young hunter from a village in the Santa Rosa Valley. She first jumped out upon him from her hiding place and frightened him badly. She rolled him about on the ground and made as if to kill him. Though greatly frightened, the boy made no outcry, but watched her closely. Finally she sat astride him for quite a long time and the boy ceased to be alarmed. She then led him away over the long journey to her hiding place on a high, rocky peak east of Santa Rosa. On the way they heard, late in the afternoon, the people down in the valley calling his name as they searched everywhere for him.

Finally they arrived at the bear's cave in the rocks, where she had a bed of moss and leaves just as a bear usually does in its den. In the early part of the evening the boy became homesick and fearful of his fate and began to cry. It was then that the bear doctor revealed herself. She removed her suit, showing her human form, and said to him: "I did not catch you to kill you. I desire only to show you how we become bear doctors and instruct you in our magic. Only human beings live in this section of the mountains. In the morning I shall place my bearskin suit upon you and you shall practice bear-doctoring." This did not, however, reassure and comfort the boy, and he continued to sob and weep during the greater part of the night, despite the repeated assurances of the bear doctor that she would not harm him, but was, on the other hand, just like an elder sister to him and wished to teach him powerful magic. She finally prepared a good meal for him and he forgot his fright and, temporarily, his own people.

During the night she taught him her songs, and at daybreak began to instruct him in the ritual of donning the suit. This, of course, required that he should completely strip himself. At first he was much ashamed, but the bear doctor told him that he must not be, any more than if he were only exposing his nose.

About midday, this part of the instruction being finished, she put her own suit on him and gave him his first practice. She told him to first jump four times along the ground and then jump up and try to catch a high limb of a near-by tree, trying repeatedly until he could catch the limb. Then he would be able to do anything that she could.

She then stepped back, looked him over, and smiled at him. This made him conscious and he hung his head and did not move until she commanded him to jump. At first he jumped only short distances, but he continued his practice for four days, each day donning the suit with the elaborately regulated ritual, and finding, each day, that he could jump a little farther and a little higher than on the previous one. At last he succeeded in reaching the limb and in jumping down at one jump and back to the starting point in four more.

His tutor rejoiced at his success, and said: "Now you will succeed in every

(14)Usually, however, a person caught in this way was used as a "head rest" and servant, it is said, and received no instruction whatever.

the bear doctors (from here on Benson forgets himself and addresses this character as "bear doctor" rather than "human bear") as they are called always wills their bear outfit to their nearest relative. the outfit is called Kuyk by the lake countys that is Big Valley. Upperlake Scott Valley East side of the lake who is called She-gum People. When this kind of bear

catches a man out like its stated hear its because the man had some time made fun of such bears. its don to show the man that a hum bear can do what it clames. not to will its outfit. the rule of the hum bear is not to give the outfit to any one outside of their relatives. that is why outside that family knows anything about such things if it was will to anyone every body would know some thing about the *Kuyk* and their customs. Many men has said I dont know any thing about the hum bear customs. there for its not custom for every man or woman to know the rules and customs. Only by those related to the owner of the *Kuyk*.

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way and enjoy good luck, secure plenty of beads and other goods, be able to travel far and possess great endurance.”

She then gave him a complete outfit and told him that he would thereafter procure an easy living and wealth if he would use it and observe the secret rites she had taught him. She, herself, had acquired great quantities of property- beads, food, and other commodities - which she stored in her hiding place.

A bear doctor was not permitted to kill more than four people in one year, upon penalty of the loss of his magic power and consequent capture upon his attempt to kill the fifth.

ASSISTANTS

A bear doctor must always be assisted by some one. He usually hired some female relative who could be trusted to secrecy. She wove for him the water baskets which formed part of his costume and cooked for him the special food which he must eat while operating as a bear doctor. She must observe the same restrictions as the bear doctor himself, abstaining from meat or foods containing blood in any form, and also from sexual intercourse. The evil consequences of a violation of these restrictions did not befall her, but the bear doctor himself was sure to be killed in combat or captured, which meant certain death at the hands of an outraged populace.

This assistant was never the bear doctor's wife, but the wife, if he had one, must remain abed in the morning until the sun was high and the bear doctor was well on his way from his hiding place. She might then rise and go about her daily routine as usual. If he had no wife, his female assistant must observe this restriction for him.

In making a suit, it was necessary for a bear doctor to have an assistant who not only helped in the actual construction of the suit but also sang the long series of songs required during the ceremony when the suit was first put on.

HIDING PLACES

Since custom prescribed that every person leaving a village told where he was going and the purpose of his mission, it was difficult for a bear doctor to get away, undetected, for the pursuit of his nefarious practices. All his preparations must, therefore, be made in perfect secrecy. Very frequently he gave as an excuse for his absence that he intended to go in search of manzanita

berries or hunting in some distant locality, sometimes announcing a stay of several days. Since he was forbidden to partake of food or water on the morning of the

The hum bear is assisted by one of the members of family but never hire any one. the assistant is for cooking of corse female. she is not required to abstain from meat or any food like it. only when she takes part in ceremonies. there is bear dance ceremonie when the hum bear coms in the dance house for a ceremonial dance and this lady takes part in the ceremonie but no one knows who the hum bear man is. its not necessary for the maker of the suit to have assistant unless if there is two men to use the suit in turn about. the assistant is not required to sing. the maker is the only one to sing when making the suit and when putting it on. on (no?) one knows where abouts the hum bear is or what the bear is doing. his doing is secret. if the (*human bear*) is caught with his bear suit on he gives the man som of his beads so he will not tell any one that he had saw a hum bear.

the hum bear can kill as many as he wants.

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day he wore the bear coustume, he usually ate and drank heartily the night before, and repaired to his hiding place before daybreak. To lend color to his excuses, he usually brought home some game or berries. As a rule these were not handled at all while wearing the bear suit, although apparently it was believed that no penalty was attached to doing so.

Whenever possible a bear doctor found some natural cave or secluded spot in a deelep canon, or in the most rugged mountains. If necessary, he dug a cavern, as related in the foregoing myth, taking care to scatter the fresh earth about in such a manner that it would not be detected. Such a place of seclusion was called *yelimo*, *burakal yelimo*, or *kabe ga*.

Near by a level "practice" ground, called *ciyo re gai*, literally "bear dance place," was prepared, where, the weather permitting, the bear doctor performed the ceremonies connected with donning his suit. In bad weather these rites were performed in the sheltered cavern. This practice ground was simply a level place in the bottom of a canon near the cavern. It was an elliptical clearing about twenty feet long by ten to fifteen feet wide. No trail led to it, the bear doctor and his assistant exercising the greatest care to obscure as much as possible every evidence of their movements, not even a broken twig being left about as a clue.

THE MAGIC SUIT

The suit of the bear doctor, called *gawi*, was made as follows: First, an openwork basket was woven of white oak twigs to fit the head and with openings for eyes, nose, and mouth. Disks of abalone shell with small openings to permit actual vision were fitted into the eye openings in the basket. This basket served as a foundation over which to place the skin of the bear's head. It was made so that it exactly fitted the wearer's head and remained in place even when he moved violently. The covering of this helmet, as also the outer covering for the rest of the body, was usually made of real grizzly bear skin, though a net covered with soaproot fiber was sometimes

used. The skin of the bear's head was shaped, but not stuffed, so as to retain its proper form, the eye-holes of the skin being made to fit the shell filled eye-holes in the basket. The remainder of the bearskin was fitted exactly to the body, arms, and legs so as to perfectly hide every part of the body and give the wearer the appearance of a grizzly.

When soaproot fiber was used in making the bear doctor's suit, a

A bear den or cave is called by the Lake County Ya-le-moh

Cank-gai dance or play ground

Cah-be. ga rock house

Tal-la gai practice ground

Cak-gai dance ground

Kuyk - human bear suit

Not made separate

This statement of the magic suit is partly mistaken

Abalone Eyes, network is rong (*wrong*)

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fine net was first woven and thickly covered with shredded soaproot fiber (*apsida*). This was woven entirely in one piece and so arranged as to completely cover the wearer from head to foot, including the basketry helmet just mentioned. It laced in front.

A low shoe, with the sole rounded and shaped somewhat like that of a bear's foot, was worn. This shoe was made of woven basketry held between two hoops and so arranged that the foot went between the two sections, which were attached directly to the costume. It was said that sometimes, also, similarly shaped shoes were placed upon the hands. At other times nothing was worn on either hands or feet.

Before donning the suit an "armor" of shell beads was put on. Four belts covered the abdomen. Each was about six inches wide and made of a different size and form of beads. One, called (*?this word has been crossed out by Benson, and I am unable to discern it*) covered the umbilicus. The other three, which were placed one above the other, completely covered the remainder of the abdomen, chest, and back up to the armpits, and were called respectively *kibukal*, *catanikutse*, and *tadatada*. The last protected the heart, and was made of very large, discoidal beads. Ordinarily these bead belts were woven in the usual way. Sometimes, however, one or more of the four was covered without by a layer of woodpecker scalps. Strings of shell beads were wound closely about the arms from wrist to shoulder and the legs were similarly covered. All these beads served as a protection against arrows in case the bear doctor was attacked by hunters.

A type of body armor, made of wooden rods and used in open warfare, is said to have been sometimes used by bear doctors. This consisted of two layers of rods obtained from the snowdrop bush (*bakol*), each rod being about the size of a lead pencil. These were bound together with string,

one layer of rods being placed vertically and the other horizontally, in such a manner as to make a very close and effective armor.

Two globose, three-rod foundation baskets, called *kutc tacadatcados*, and each about three inches in diameter, were half filled with water and each encased tightly in a closely woven fabric made of milkweed fiber cord, or in a casing of rawhide. One was then tied, inside the bearskin suit, just under each jaw or under each armpit. In the soaproot fiber suit, small pockets were woven on its inner surface for their reception. The swashing of the water made a sound (pluk, pluk, pluk, pluk) resembling that of the viscera of a bear as he moves along. Sometimes, instead of these baskets, a slightly larger pair of plain twining were tied one at each side at the waist. The doctor never

Up-se-bou soap root fiber

the belt worn by the bear made of beads are called *Muge* (Lake Co.)

Nagart - Ukiah

Kebukal in Lake means leather belt

Shebaeu (?) Ukiah name for leather belt

In regard to the globose baskets. such two baskets are used by the hum bear and when theres no baskets deer bladers are used. no other things are used for this purpose.

Bakol is Ukiah name for buck brush

Pu-Shoe-tal - name for the same brush (Lake). the baskets carried by the bear is called Kuiek-Shane by the lakes.

No wooden armor is worn by the bear. soap root fiber and beads are the only things are woren (*worn*) under the bear skin.

The basket that bear carrys is some times called by the lake of big vallies *Kar-miy-See-Tol*. because by the water it contains it makes that fearst (*fierce*) sound that the bear has when its angry.

Kar-miy-see-tol- No casing for these baskets - No twining like stated here are used

On this page Benson also wrote "No" after the first, second and third paragraph. The initials C.H.S. are barely visible on this page. This is the only indication that I have found regarding the source of this annotated copy of Barrett's monograph. It is my assumption that either Nicholson or Hartman asked Benson to make comments on this paper shortly after it was published, and then sent a copy of it to the institutions who purchased the bear costumes made by Benson.

A model of a bear suit made by Benson for Grace Nicholson and now at the NMAI, Smithsonian Institution is made as follows:

The original shape of the bear's head was given by inserting an open plain twined form probably made with willow sticks. A buckskin is attached at the neck, probably to protect the wearer's head. All four paws have an extra piece of skin sewn to them in the interior to allow insertion for the hands and legs of the wearer. The inner portion or torso of the bear's skin is lined with twined

bundles of soap root fibers and a soft lining of buckskin. The buckskin lining has horizontal red lines painted on it. The eyes are smooth pieces of obsidian inserted in the eye cavity of the head. The costume has buckskin ties at the neck, paws, chest and waist. In the head cavity attached to the twined work by a small string of buckskin, and concealed by the buckskin flap at the neck there is a small buckskin bag which supposedly holds some herbs. This small bag also has horizontal red stripes painted on it.

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wore more than one pair at a time and never wore a single basket alone. Canoe-form baskets ten or twelve inches long and with unusually small openings were sometimes carried in place of the small, globose baskets above mentioned. They were sometimes filled with water, as were the small baskets, and at other times were used as receptacles for beads, berries, or other commodities.

WEAPONS AND THEIR USE

A bear doctor usually carried one and sometimes two elk-horn daggers, called *boo a*. literally "elk horn." Such a dagger was from six to ten inches in length and was made by pounding at its base and breaking off the large end point of an elk antler and sharpening its tip. It was rubbed on a grinding stone and smoothed throughout its length and a hole was bored in its base through which a loop about two feet long was passed for suspending it about the neck or from the belt. This loop was always of string, as this is not affected by dampness.

Obsidian or flint knives, called *bar!*, were sometimes used in addition to or in place of the elk-horn dagger. The blade of such a knife was made by first striking the larger flakes from it with a hammer stone and then chipping its edges with an antler chipping tool. This blade was set into a split oak handle and bound securely with string, but was not pitched. Both of these were thrusting weapons.

Other weapons were sometimes used, even the stone pestle being employed as a weapon.

Bear doctors often operated in pairs, and sometimes in greater numbers. They frequently deployed so as to cover a considerable area in their hunt, and had a method of intercommunication. If a prospective victim was sighted at some distance, the bear doctor stood erect on the top of the nearest ridge, with his back turned directly toward him. This signal brought the other bear doctors into positions to surround the victim. Informants maintain that in the actual attack a bear doctor frequently stood unconcernedly, near the path of his victim, and with his back toward him until he was quite near. He then whirled and attacked suddenly. They stated that this was also the method of attack of a real bear.

The canoe form basket mentioned here (here) is not carried by the bear. this basket remains in hiding place and this — (?) basket contains his charms and his medicine and the basket is always left at the hiding place. This basket is called Kah-Lah-Shoe-Nah. Kah-Lah means

clam, Shoe-Nah means boat or canoe, and its a name for this kind of basket. this basket is not used for anything else other then to keep his medicine and his charms.

The name for the weapon is Burth. it makes no difference whether its made of Elk horn or obsidian. the name Bo-ro-ah Elk horn is Burth and no other weapons were used by the hum bear. No pestle are used no bows arrows are used. The human bear some times runs in pairs but not in grate numbers. the hum bear did not go out altogether to kill people they went out (to) gather food. and them days there were real bears in great numbers and when it was first discovered by a man that a bear would not bother this kind of uniform he first tried it out by wering a rabbit banket (*blanket*) to gather som clover among numbers of real bears and after finding out that bears would not bother him he made a soap root fiber outfit which look like a grizzly bear to him. he went about among the bears many times with success som time later his sister died a man insulted him by calling the name of his dead sister he told his mother that he were insulted and that he was going to take revenge and day or to he went out to where his bear outfit was and dresst himself with his soaproot outfit and way layed the man who he wanted and succeeded in killing the man and after this he thought that he could attack a bear with success which he did and this was the first bear skin suit made. and the practice began and ceremonys was giving at bear dances. and diferent parts of the country then took the order in hand and touth (taught?) the new ones how it should be to avoid danger against the supernatural being, and then showed them what they should do when first making the suit. All magicians among many tribes their ways are the same. There for the hum bears ceremony are all the same and their rules are the same. if there is different belief among different tribes it most be the yonger people. for the old people believes all alike in this hum bear ceremony and their customs.

The above commentary by Benson runs into the next page, 458.

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It is said that the only way to overcome a bear doctor was to seize his head or shoulders and jerk off his helmet. This completely removed his magic power. The story is told that Kamachi, a very brave and powerful man formerly living at the Yorkville Rancheria, mistook two real bears for bear doctors, attacked them in this manner, and finally succeeded in killing them.

RITES OVER THE SUIT

When the suit was put on for the first time by the bear doctor, the following elaborate ceremony was performed. The assistant took up his position in the center of the practice ground, having on one side of him four hundred counting sticks, each about the size of a lead pencil, nicely arranged in even rows. Directly in front of him was the entire bear doctor's suit, except the beads and bead belts; that is, the basketry helmet, the bearskin garment, the two water baskets, the dagger of elk antler, and the obsidian knife. These were the articles which were strictly ceremonial, and which must never be handled by women or children for the reason that they were the property of the particular supernatural beings under whose patronage the bear doctor operated and whose powers were invoked for his success, especially by means of a long series of ritualistic songs sung by his assistant during the ceremony of donning the suit, now to be described.

While the assistant sang the ritualistic songs, the bear doctor who was to wear the suit danced up toward it four times each from each of the four cardinal points in the following order: north, west, south, and east. Each time the dancer advanced toward the suit, the singer raised above his head one counter from the one side and as the dancer receded placed it on his opposite side. Thus this portion of the ceremony took sixteen counters. Having thus approached the suit four times the sacred number four, the dancer picked up with his left hand the basketry helmet and danced with it four times around the practice ground, the singer keeping tally with the necessary four sticks. He then danced four times up toward and back from the place on the practice ground where he intended to temporarily place this object, so using another four counters. Thus there were used in all with this one object twenty-four counters.

He did precisely the same with each of the remaining five articles of the suit. Thus one hundred and forty-four counters were transferred from the original group to the singers opposite side.

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He next took all six of these articles in both hands and performed the same cycle of twenty-four dance movements that was employed in handling each separately, so using one hundred and sixty-eight counters up to this point.

He then repeated this entire cycle of one hundred and sixty-eight dance movements in precisely the same order and manner as just described, but using the right hand instead of the left, thus using three hundred and thirty-six counters up to this point.

He next repeated all the foregoing movements exactly in reverse order in every respect; taking up the articles in reverse order and dancing toward the cardinal points in reverse order and using the hands in reverse order, thus using six hundred and seventy-two counters up to this point.

He finally took the entire suit in both hands and went around the practice ground four times in a clockwise direction and then four times in a contra-clockwise direction, thus using in all six hundred and eighty counters, indicative of that number of separate movements, or rather one hundred and seventy distinct types of movements each repeated four times.

Throughout this entire ceremony the assistant sang ritualistic songs invoking, in the ascending order of their importance, the aid of the particular supernatural beings under whose patronage the bear doctor was supposed to be and with whom he came into direct contact. According to one informant, these were, in order, brush-man, rock-man, shade-man, spring-man, pond-man, mountain-man, and sun-man, thought a large number of others included.⁽¹⁷⁾ In fact, it seems probable that all the spirits of the Pomo world are supposed to be directly concerned. The following were specifically mentioned by the informants:

English	Eastern Dialect	Central Dialect
Mountain-man	dano gak	dano baiya
Water-man	xa gak	ka baiya
Night-man	duwe gak	iwe baiya
Valley-man	gago gak	kako baiya

Brush-man	se gak	see baiya
Rock-man	xabe gak	kabe baiya
Spring-man	gapa-gak	gapa baiya
Shade-man	elyo gak	
Fire-man	xo gak	ho baiya

(17) Another informant gave as these chief spirits sun-man, mountain-man, wind-man, night-man, water-man, and valley-man, though not stating that they were considered in this order.

All the names mentioned of the supposed supernatural beings are used in this order or ceremony of this kind the statement in page 458 is well enough (?).

the articles used in making the bear suit is first the basket work for the head, 2. the obsidian for the eyes 3. soap root fiber woven for inner work 4. Dagger of Elk Antler 5. 2 baskets or bladders 6. a charm bag and in the charm bage contains Bakoo, Yana, Kuwasharip (?), Tecanlap, She-yabatsum, See-Lo-Man, Jaw-Mut-Ka and small feather hat made of som strange bird. So there is 16 articles used. all of these things gos with the suit these 16 articles are handle used when making the bear suit. All Yom-Tas are the same and used the same things.

English:	Lake:	Ukiah:
mountain man	dano-gak	dano-baiya
water man	cah-gak	can-baiya
night man	duweh-gak	ewen-baiya
valley man	graoh-gak	graon-baiya
brush man	sah-gak	saah-baiya
rock man	cahben-gak	cahbah-baiya
spring man	cahganpan-gak	cahganpah-baiya
shade man	sheyou-gak	sheyoo-baiya
fire man	kowk-gak	hoh-baiya

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English	Eastern Dialect	Central dialect
Disease-man	<i>gak kalal</i>	<i>ital baiya</i>
Insanity-man	<i>gak dagol</i>	<i>dakol baiya</i>
guksu	<i>guksu</i>	<i>kuksu</i>
Whitiled-leg widow	<i>kama sili duket miya</i>	<i>caku kattciu</i>
Dream-man	<i>maru</i>	<i>maru</i>
Wind-man	<i>yai-ki</i>	<i>ya tcate</i>
Pond-woman	<i>dano kawo</i>	
Blind-man	<i>ul bago</i>	<i>ui nasai</i>
Sun-man	<i>da tca</i>	
Sun-woman	<i>da mata</i>	

Deer-man

*bice gauk**pce tca*

To all these he sang songs and made prayers the substance of which usually was: "You know what I am doing. I am doing as you do and using your ways. You must help me and give me good luck."

He sang to and invoked particularly Sun-man because he was an all-seeing deity and knew everything that happened all over the earth, and more particularly because as Sun-man rises with the sun each morning he comes with his bow and arrow drawn and ready to shoot on sight any wrong doer. Unless, therefore, Sun-man was propitiated and previously informed of the bear doctor's intentions, he was likely to shoot him just as the sun appeared above the horizon. The substance of his prayer to Sun-man was: "I am going to do as you do. I shall kill people. You must give me good luck."

When the suit was finally put on there was a certain amount of ceremonial procedure. The beads used as armor were first put on the naked body. The arms and legs were closely wound, each with a single long string of beads. The bear doctor then danced around the practice ground four times in a clockwise direction and then four times in a contra-clockwise direction. He next advanced toward and receded from the suit four times each from the north, west, south, and east. He then made four times a motion as if to pick up the suit, and again four times the motion of putting the suit on, after which he donned it and was completely ready for his journey, being endowed with all the supernatural powers of the bear doctor.

Throughout the entire construction of the suit, and also throughout the ceremony connected with putting it on, he turned his head around toward the left after each separate action, such as lifting up or putting down any article and after each dancing up and back toward the suit, or running around the practice ground.

Each subsequent donning of the suit was quite simple. The bear

disease man	<i>gak-do-Tal (gak man, do-Tal disease)</i>
insanity man	<i>gak-ga-lia-la-yoca</i>
guksu	is a man dress with a long fe(a)ther hat. this man is painted
black	
whittledleg	<i>sha-gao-do-cahreke</i>
widow if woman	<i>dah-beyah-mudal</i>
widow if man	<i>gak-beyah-mudal</i>
dream man	<i>eah-due gak</i>
wind man	<i>yah-gak</i>
pond woman	<i>cah-kasho-dah</i>
blind man	<i>gak-ui-nasai</i>
sun man	<i>Lia-gak</i>
sun woman	<i>Lia-dah</i>
deer man	<i>se-sheagak</i>
insanity	<i>gak-la-lia-yok</i>
man sick	<i>gak-kalal</i>
man likes woman	<i>gak-dagol</i>
prophet person	<i>maru-gak</i>

mountain toad

Ukiahs name for prophet

No. Pomo name for prophet also Matu

dano-kawo

Matu

the bear doctors dos not kill every body or any person if he feels like he has certain ruls to go by and dos not kill a person when discovered. he kills to take revenge. he dos not kill when ever he likes. no capt or any other person or persons knows what he dos. one or two of his relatives is the only person knows where abouts of the bear doctor. he dos not give any of his spoils to any capt or any out sider. his spoils gos to his family only.

the rest on this page can pass

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doctor picked up each article separately and made a motion with it four times toward the part of the body it was to cover, turning his head four times to the left after each of these sets of four motions. He then put on the suit and danced in a contra-clockwise direction four times around the practice area or the interior of his cavern, as the case might be, after which he was fully ready for his journey.

In case of inclement weather the bear doctor dressed in the shelter of the cavern, but if the weather was fair this was always done on the practice ground.

In undressing, on the other hand, the bear doctor performed no ceremony at all, but simply took off his suit and carefully laid it away, hanging up in the cavern the bearskin itself to keep it clean. It was necessary that a bear doctor swim immediately upon removing his suit. Still dressed in his bead armor, he went, therefore, to his swimming place, removing the beads and piling them on the bank. This was done so that if discovered he had immediately at hand a treasure with which to buy secrecy. The penalty paid by an informer who had been thus bribed was certain death at the hands of the bear doctor. Upon emerging from the pool, he returned to his cavern, carefully folded the belts and strings of beads and laid each away separately until the suit was again needed.

COMMUNICATION BETWEEN BEAR DOCTORS

Informants state that the various bear doctors all over the country knew each other.(18) Two or more of them often met by chance at some spring or other secluded spot in the mountains, and at such times discussed their activities. They might tell each other where they expected to be next month, or what mountain they would use as a hiding place and base of operations next year.

Each bear doctor acted independently and knew no restrictions of any sort so far as his fellows were concerned, nor had he or his relatives any immunity from the attacks of other bear doctors, for one bear doctor might become enraged at another and cause his death or that of some of his relatives.

The only persons who were immune from these attacks were the captain of the village and his immediate family. He knew all the bear doctors and received a share of their spoils in consideration for his friendly protection.

(18) So far as could be ascertained, they formed no organized society, and never met as a body.

the bear doctor in undressing he makes motions with his hands to take it off four times. he first faces south and make the motion and then he fases to the east and dos the same and to the north, and the west and he turns to his right untill he again four to the south then holds his face upwards and dos the sam. and then he holds his hand downward and dos the sam for the last time then he takes off the suit and all that worn under the bear skin. this is don in his hiding place then he takes his other robes and gos away to the swimming place. he is out daly. he may go out once a month and he dos not go out to kill at all but to hunt food.

Only time he kills a person is to take revenge. the bear doctor met at the annual ceremony where ever it might be. bear (*here*) they met as body and understood each other. and the best bear man then comes to the village with his suit on as he wears it when he is out in the mountains and when he come in the dance house he ematatis (*imitates*) all kinds of birds. this kind of noise is called *Matyche* by all the *Yom-Tas*, and *Yom-Ta* is a name for a priest. This man is a trained man. he (*is*) supposed to know all about such things. this man knows all about different ceremony that exites (*exists*) among the Pomo tribes.

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Any bear doctor or person who knew all the secrets of bear doctoring usually took his relatives, or, at any rate, certain of them, to this hiding place and showed them enough of his secrets so that they would lose their fear of bear doctors and not be frightened when they heard of the death of some one through an attack by bears. Such partially initiated persons always mourned the loss of the victim as did the rest of the people, but were not, in reality, afraid of the bear doctors.

PANTHER DOCTORS

While the bear doctor was the most important of magicians, there were also mountain lion or panther doctors, who were also possessed of considerable power. Very little was learned of this class of medicine man save that the head part of their suits was made of the head and neck of an actual panther skin drawn over a basket frame similar to that used by the bear doctor. The remainder of the suit was made of shredded soaproot fiber woven on to a fine net, which was said to simulate quite well the skin of the panther.

The panther doctor wore no bead armor as did the bear doctor, but wore a necklace of small and finely made shell beads around his neck. He always carried a bag filled with valuable beads with

which to bribe to silence any one who might discover him. The bear doctor used the beads comprising his armor for this purpose.

COMPARISON WITH YUKI BELIEFS

The ideas that the doctor is actually transformed into a bear, that bear hair grows out through his skin, and that he comes to life after having been killed - ideas found among certain California Indians (19) - have not been discovered among the Pomo.

As might be expected, from the contiguity of the two groups and their numerous cultural identities, the Pomo and Yuki(20) bear doctors are very similar. The Yuki, however, have certain beliefs that the Pomo do not possess.

The Yuki bear doctor began by repeatedly dreaming of bears and was taken out and instructed by actual bears, thus placing the bear in the position of a true guardian spirit, and making the doctor a real

(19)Kroeber, loc.cit.

(20)This comparison is based on manuscript data of Dr. Kroeber concerning the Yuki.

the Pomo Indians never was known to us Panther skins for armor or mountain lion skin, because the skins of those animals are not big enough. the skin of those animals are used for dress. its never used for concealing purpose. Among the Pomo these skins are used mostly for marrig purpose or ? ceremony. the robes made of these animals is very valubel among the Pomo. Panther skin are only used for robes blankets and dress.

As the magicians concern the bear doctor is not a magician. the bear doctor is a man trained man for that purpose only. and magician is a man trained man who know all ceremonies or Priest as near as it can explained. there might be among other tribes but never among the Pomos.

When I say Pomo I mean Lake Co., southern Mendocino Co., Sonoma Co., Marin Co., Napa Co., Yolo Co., Colusa Co., Indians. these Indians said they never used Panther or Mountain Lion skin for Panther doctor (or) Mountain Lion doctors. if such has been told to Mr. Kroeber or to Mr S.A. Barrett I am sure it was told to them to get their money. Capt. John Denison who is deceased told me that he told doctor Hudson and others, things that his tribe never used or thought of using. so this about the Panther and Lion doctors com to these men in this way.

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shaman. Later he was thought to be instructed and to have his powers developed by older shamans. The Pomo have no such notions.

The Yuki bear doctor was not always an evildoer, but in some measure an accepted benefactor, particularly in curing bear bites and in avenging wrongs to his community. His capacity thus was publicly recognized - a fact that is further evidenced by his performance of sleigh-of-hand tricks. The Pomo bear doctor never performed any cure, practiced his magic with the greatest secrecy and only for his own satisfaction and aggrandizement, and had death awaiting him at the hands of his own people if he was unfortunate enough to be discovered.

The Yuki bear doctor carried a basket containing a stone which rumbled in imitation of the bear's growl as the shaman shook his head. Analogous to this was the Pomo bear doctor's set of water-filled baskets which swashed like a real bear's viscera as he ran.

Both carried beads; but the Yuki to secure appropriate burial if killed, the Pomo as an armor and to bribe to secrecy him who might discover him.

The mode of attack and the dismemberment of the victim were quite similar in both tribes.

COMPARISON WITH MIWOK BELIEFS

The Northern Sierra and Plains Miwok called bear doctors *sulik muko*. These shamans donned bearskins, but, like their Yuki colleagues, had bears as spirits and exhibited their powers publicly. Like the Yokuts bear doctors, they were though able to transform themselves bodily into bears.

The Miwok relate how a man was hunting in the chaparral south of the Stanislaus when a bear appeared and asked what he was doing. The Indian replied that he was seeking an arrow lost in a shot at a red-headed woodpecker. The bear led him into its cave, kept and taught him for four days, and sent him home with several bears as guides. A white man, married to an Indian woman, instigated the building of a dance-house to give the bear doctor an opportunity to show his alleged powers. The latter accepted, came, walked into the fire, pushed aside the flaming brands and made himself a bed in the coals, arose after a time unharmed, swam, and resumed his human form.

The Miwok panther doctor was similarly met and instructed by a

The Pomo bear doctor is never killed by his own people. A bear doctor never was killed. that any of the Pomos ever told of, that is I never heard any of the old people tell about a bear doctor been killed while he or her wore their suit. from the statement it looks to me the Yukis practice is about the same as the Pomos in general.

(there may have been more information on this page but it appears to have been erased. Only traces of some writing appear around the original text.)

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panther. He wore no skin and possessed no power of transformation. He did, however, acquire the panther's ability to hunt, it was thought. In extreme old age he revealed his experiences and then died at once.

It is clear that the Miwok panther doctor is merely a shaman who has that animal as his personal guardian spirit, and that except for his power of transformation and the character of his guardian, the Miwok bear doctor does not essentially differ from an ordinary shaman.

It seems therefore that the institution of the bear doctor has attained its most extreme form among the Pomo.

SUMMARY

1. The origin of bear doctors is assigned by the Pomo to the mythical times before men existed, when birds and mammals possessed human attributes. The first bear doctors arose from a relatively insignificant incident, which led one of the smallest of the birds to develop his magic powers.
2. These powers are believed to be now acquired through the wearing of a special suit which endows its wearer with rapidity of motion and great endurance, but which does not itself actually transport him or perform any act.
3. The powers are received through elaborate ritualistic songs and prayers to certain supernatural beings under whose patronage the doctor operates. These songs are largely sung not by the doctor himself but by an assistant while the doctor performs an elaborate dance with the various parts of the costume preparatory to actually putting them on for the first time.
4. In addition to this constant assistant, the bear doctor must have a female aide, who makes certain parts of his paraphernalia and cooks his special food. He is subject to certain restrictions connected with the menstrual periods of this female aide and his wife, and they, in turn, are subject through him to certain other restrictions.
5. Although all-powerful under ordinary circumstances, a bear doctor apparently loses all his magic power as soon as he is captured.
6. Bear doctors are all known one to another, but form no organized group or society. They are also usually known to the chief, to whom they pay tribute and give guarantee of immunity from attack in return for his connivance and protection.

5. A bear doctor never was captured

6. The bear doctor is not known to the chief unless the bear doctor be his relation. bear doctor never pays any body for protection its always pay the bear doctor not to kill any of his people. the Pomos bear doctor is not so seacrist (*secret*) as it might be. at anual ceremonies they come out among the people and perform publicly with the unit on as they are seen out in the mountains. they are seacrist (*to*) other tribes and when he is discovered by another tribesman the bear doctor the(*n*) pays the discoverer to keep to himself what he had discovered. the bear doctor never kill such a man. this man becoms the bear doctors best friend.

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7. In exceptional cases the bear doctors are harmless, but in the main their object is to kill and plunder, and they carry special weapons for this purpose. They do not practice curative medicine in any form.

8. There are apparently other kinds of magicians similar to bear doctors. One of these, the "panther doctors," has been specifically mentioned.

These statements reflect the opinions of the Pomo. Some of the practices described by them could easily have had a basis in fact. Whether and to what extent they were actually performed remains to be ascertained.

At anul (annual) ceremonys the Yom-Ta or Priest orders the bear doctor to com out with his bear skin and perform before the people of cours there is som that dos not belive what the bear doctor clames he can do. there for the Yom-Ta calls the bear doctor to the front. the Yom-Ta knows jest what the bear doctor can do. the bear doctor coms the day pointed by the Yom-Ta and when he appares from his hiding place he coms in front of the dance house with its two cobes (cubbs) one on each side. the cobes are stufed coon skin. these cobes are not carred (*carried*) on a hunt. its used only in anuls ceremony. when he first coms on the grounds he stopes on the west side of the ground and turns to his left and he then gos to east side and stops, stands erect and falls to his left and then he comes to the senter and also stand erect facing north and he falls to his left and gos south and stopes on the eage (*edge*) of the ground and stands erect. he falls agin to his left gos to the north eage of the ground. he stops and turns to his left and he stands erect facing south and falls to his left and gos in the dance house and he dose the same inside the dance house as he did outside. and then he comes to the senter hall and gos around it four times each way and gos west side of the hall facing east and climes (*climbs*) it and when to the top he turns around and coms down head first and he leapes to ground from about half way about 6 ft. then he turns to his left he then gos back to reare (*rear*) of the drum and faces to the east and makes motions with his hands tho if he was going to take the suit of. he dos this also facing north, west and south and he unlaces the suit and hangs it up a place fixed for that purpose. he(*s*) wife or his nearest relative then brings water for him to bath. he takes some of his arbes (*herbs*) puts it in the water and bathes with

it and prays and sings while he bathes and that evening or early the next morning he goes away to his hiding place. he is not seen until the next annual ceremony only by chance then it is not known whether it is the same bear or not. sometimes a real bear is thought to be a human bear and some time a human bear is thought to be a real bear. those days the bears were plenty and no one cared to stand and wait to see whether it was real or human bear. when a bear was seen coming they were ready to run or they climb (*climb*) trees. still there were men who fought real bears and killed them who were called bear fighters but they were few. this kind of men were called from other villages to fight with the bears to take away the cubs (*cubs*). the cub skins are used for quivers, the bear fighter is paid from 1600 to 2000 beads which amounts to \$10.00 to \$12.50 each.

when a man first discovered that a bear skin could be used on making himself look like a bear. this man went out one day to get some clover for his sick wife. at the time he wore a large rabbit blanket which pulled over his head and covered his body. he went out among the bears where they were eating. he went on all fours making himself look like a bear as much as possible. he began gathering the clover he wanted. then he made one from soap root fiber wove it very closely. it took the man about one year to make one of this kind of suit. and a long time after, the bear skin came in use. This is about the size of the *Kuei-ek* or bear doctor. The above may not be worded just right but it is the best I can do for the bear doctor.

Wm. Benson

GLOSSARY OF BASKETRY TECHNIQUES

BAMTUSH (plain twining) - A type of basket weave involving vertical warp elements and two flexible horizontal weft elements. The weft elements twist around each other (with a downward twist) as they pass in front and back of the warps. The movement is from the left to the right of the weaver. Warps are of peeled willow rods, and weft materials are of split sedge root, and split unpeeled redbud twigs.

Designs in the Bamtush baskets are done with the split unpeeled redbud, which is twisted in the interior to show the split section. Since the split weft section is lighter in color than the outside, the design on the basket's interior is a negative of the exterior design.

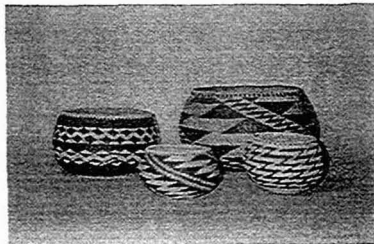


Bamtush made by Mary Benson
NMAI 24/2109



Bamtush made by Mary Benson. NMAI 24/2107
Prior to contact with White people, baskets of this kind were used to cook acorn mush. To accomplish this, mixed acorn flour and water were placed inside the basket; then hot stones were put in and stirred with a wooden paddle.

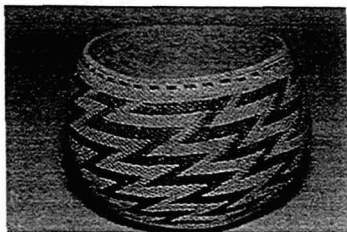
CHUSET (diagonal twining) - A type of basket weave involving upright warp elements and two flexible weft strands. The wefts twist around two alternate warp elements in successive rows (with a downward twist from the left to right of the weaver), requiring an uneven number of warps. Warps are peeled willow shoots and weft strands consist of split sedge root, and split unpeeled redbud shoots or twigs.



The design in most Chuset baskets is done in a technique which William Benson called "LITGE"

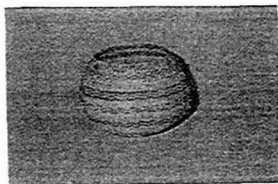
Group of Chuset baskets made by Mary Benson. Left to right: NMAI 24/2100, 24/2104, 24/2105, and 24/2102

(wrapped twining). This technique allows the design to show only on the work face (exterior) of the basket. To accomplish this, a design weft element is substituted for one of the original weft elements. The other original weft element is carried passively behind the warps on the non-work face (interior) of the basket, and the design weft passes over and in front of two warps and then loops around the passive weft in the back; being twisted at the same time so that the lighter colored split section of the weft strand will show in the interior. The design weft is then brought out in front and the process is repeated. This technique, although complicated, is strictly for aesthetic purposes, since it does not add any further strength to the basket.



The above Chuset, although attributed to Mary Benson by Grace Nicholson, exhibits a certain characteristic not typical of the Bensons' baskets. The rim on this basket is finished with a row of three strand twining instead of the typical three strand braid twining shown in the rest of the collection. This basket also appears to have two kinds of split sedge root. About midway up the side the color and the technique changes slightly, suggesting perhaps, that the basket was finished by a weaver other than the Bensons, or, that this might be one of the two baskets left unfinished by Mary Benson and completed by William Benson.

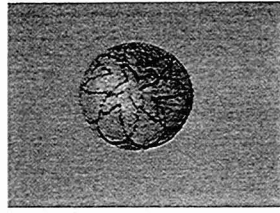
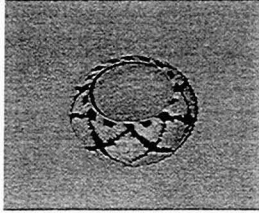
Another possibility is that William Benson's mother, finished the basket. Benson once told Nicholson that his mother wove diagonally twined baskets exclusively.



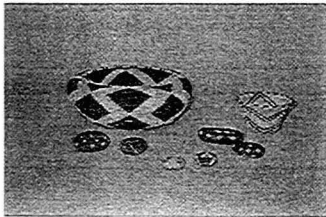
This small Chuset, is the result of William Benson's first attempt at basket weaving: "I think I told you once about the little old basket. the basket is my own hand work. I built the basket in the spring of 1882. I finished it on the 22 day of june of the same year. I remember this by the big valey school house. It was built that same year and was opened on that day.

This is how I remembered the day and year. the black design is cotton thread, taken from silk handkerchief. I was a little over five weeks making the basket. this basket was the first basket I made." (Letter from Benson to Nicholson, dated January 22, 1913.)

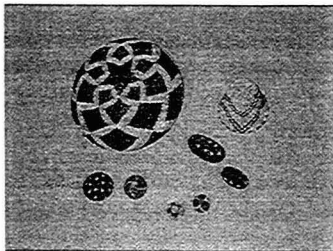
SHIBU (three-rod coiling) - A type of basket work where a three willow rod foundation is arranged in a spiral and sewn over with a movement to the left of the weaver with strands of split sedge root, split dyed bulrush, or split unpeeled redbud. Unlike the Tsai's walls, Shibu baskets have a corrugated appearance caused by the placement and sewing together of the three foundation rods. This technique was very useful for the incorporation of feathers as decoration.



"Feather gift basket on Shi-bu weave, finest made by William. the coil (*stitch*) is so small all feathers lie perfectly flat. The yellow is oriole, green mallard duck, red black bird. A period of 6 years." (Grace Nicholson's inventory, NMAI. 24/2128)



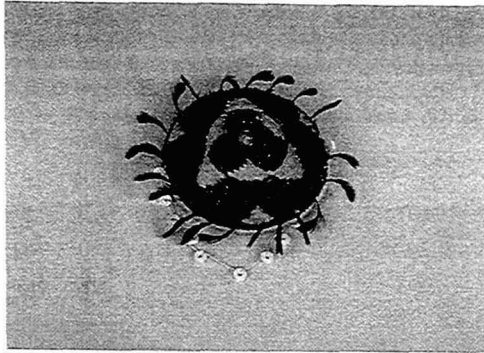
The Shibu baskets on the left were all made by Mary Benson. The largest one has a main design at the base consisting of a five-point star, followed by "turtle backs" design. (NMAI 24/2138)



The cup-shaped basket, according to Grace Nicholson's inventory, is one of four used for the girls' initiation ceremonies. This particular basket has vestiges of black and red feathers, which are barely visible, interspersed throughout its exterior wall. (NMAI 24/2114)

The six miniature Shibu baskets are predominantly made with split dyed bulrush root as sewing strands.

(From left to right, NMAI 24/6927, 24/2130, 24/2131, 24/2132, 24/2119, and 24/6926)



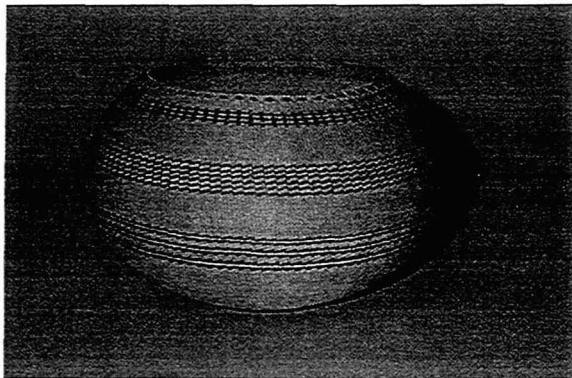
The above Shibu feathered basket was made by William Benson. It has a diameter of 10 cm. Most of the basket is sewn with split sedge root strands but the interior shows stepped designs or “ants” done with split mud-dyed bulrush root. The exterior, with the exception of the rim, is totally decorated with the feathers from the red wing black bird to form the red design, oriole to form the yellow design, and mallard duck for the green iridescent design. Just below the rim the basket is interspersed with California quail topknots, and has a suspension cord of milkweed fiber interspersed with clam shell disc beads.

SHUWETGE (three-strand braid twining) - This is the most difficult of the basket weaving techniques to execute. It employs vertical warps and three horizontal weft strands. In three-strand braid twining, there are two simultaneous techniques involved: plaiting or braiding followed by twining. These techniques are best described in steps:

1. The three horizontal weft fibers are placed parallel to each other in front of the warp.
2. The first weft strand closest to the weaver is passed over two warps on the work face and the second weft strand.
3. The weft is then passed under the third weft strand and behind the next warp on the non-work face.

When using the three-strand braid twining technique the slant of the stitches on the work face is opposite to those on the non-work face. Should the warps be removed, the remaining weft strands would form a braid.

The three-strand braid twining technique is often confused with three strand twining. In three-strand twining the apparent slant of the stitches on both the work face and non-work face of the basket is identical. To accomplish this weave three weft strands parallel to each other are used, each weft strand twisting in turn in front of two warps on the work face and behind one warp on the non-work face. Using this technique, if the warps were to be removed the weft strands would form a spiral.



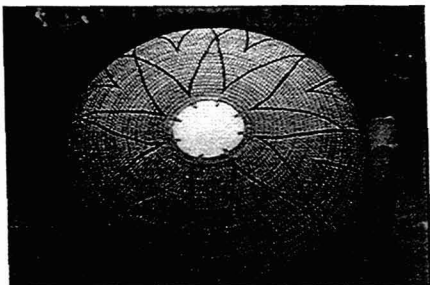
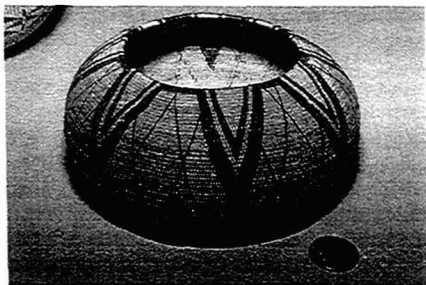
This Shuwetge basket was made by Mary Benson using a technique taught to her by her mother, Sarah Knight, who was another well-known basket weaver. Traditionally this technique was used at the base and at the finish of a basket for added strength; however, Sara Knight and Mary Benson wove baskets using this technique almost entirely throughout.

Making a Shuwetge was extremely time-consuming due to the fineness of the materials used and the complexity of the weave. Mary Benson hints this in her letter to Grace Nicholson dated February 29, 1908: "you know afine basket takes goodel of time and work. about the shuwitge I could not build it for the prise you said (\$25). you know how long it took me to make the one I made for you. so I would not think of builleding one for no less then \$50."

William Benson's letter of February 27, 1906 also reveals the work involved in making this rare type of basket: "The shuwetge that Mary made last was started on Jen (January) 1st 1912 and was finished june 20th 1914. out of the 30 months thers 15 1/2 months work on the basket and 6 coiles of white roots (sedge) and 1 1/2 coile of redbud. so it makes the basket little over two years old."

(NMAI 24/2125)

TSAI (one-rod coiling) - A type of basket work, where a willow rod foundation is arranged in a spiral and sewn over with a movement to the left of the weaver with strands of split sedge root (light color), split dyed bulrush root (black color), or split unpeddled redbud (reddish color). A characteristic feature of Tsai coiling is the relatively smooth surface of the outside of the basket. The Tsai basket shown below was attributed to Mary Benson, but probably made by William Benson or both. In the letter dated March 27, 1924, William Benson said: "I am now working on a bassket, its started on wampum." As seen on the photo below, this basket has a shell or "wampum" start. (NMAI 24/2122)



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