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--:PAIUTE VISION OF THE FIRST WOLF PEOPLE:--

In the winter of 1916-17, two Paiute men were cutting wood in an isolated place on the Duck Valley Reservation, Idah^o and Nevada; when they heard human voices singing on a hill not far away. They listened! The singing ~~was~~ ^{came} loud and strong; swelling on the wintery air. The men stood in silence a few moments, when one of them said:

"We will go see what is out there in this wild place. We never heard any thing like that out here before."

They went to the hill and saw six men and six women singing and dancing. All were dressed in old-time Indian buckskin clothes. The Paiutes stopped, looking on ~~on~~ from a ~~some~~ distance. The singers called to them to come ~~to~~ closer. They did so, and a spokesman amid the strange groupe said:

"We are glad to see you, ^{good} friends. We have come to tell you something. We were the first people; Animal People, to be on earth. We were here before you came, and we have returned to warn you of what is threatened. The end of the world is drawing near, and all may be de-
stroyed. A star is ^{speeding} ~~moving~~ towards the moon; ~~and~~ Their trails must cross. If the star and moon pass without striking; ~~without coming together~~ all will be well ^{for a time}. But if they meet; if they come together; then good bye to ~~to~~ you and to me; for the earth will be destroyed. Go tell your people! Tell them to worship every day; to be prepared for whatever happens. If they are not ready, they will be lost. We came to tell you this, and ~~now we must go~~ now we must go. Remember our words."

With this, before the very eyes of the two Paiutes, the dancers who were fine, handsome looking people, changed to ~~as~~ as many wolves

and slipped away among the bushes. They vanished like so many shadows and were seen no more. The two Paiutes hastened home to tell what they had seen. They called the people together and spoke:

"We bring to you a strange message; a message brought from the life of the Hereafter. We have seen the first ~~Wolf-people~~ Wolf-people. They came to us dressed in the skins of the olden days. We have heard their voices in song; we have seen them in the worship-dance. They have spoken to us; sending these words of warning to all the tribes."

They then delivered the message from the mysterious dancers, as spoken. Some of the people believed ~~and~~ and some did not. The believers assembled and danced in worship every day. They prayed that the star might not strike the moon; that the earth might not be destroyed. The mania was contagious and spread to other reservations. Many tribes became affected. The Warm Springs heard of the story, and sent a runner to the Paiutes to learn of its truth. He returned confirming the story of the Wolf-people and their message of warning. Many of the Warm Springs joined in the ^{daily} worship, and of intercession to the Supreme Power.

To the Yakimas, in the latter part of the winter, came the report of the Paiute revelation, and the Pom-poms', or Dreamer element, along with the older Medicine cult, became imbued. ~~Whispered through the~~
~~Whispered~~ The principal Long-house which had been closed because of the death of its leader, was prematurely opened for worship. Many of the Ummatillas were caught by the religious frenzy, swelling the number of votaries. I talked with the Warm Springs man who brought the message to the Yakimas, and who had also met the Ummatillas. These last more directly consulted with the Paiutes. The devotees were all greatly perturbed, and not until the prescribed time of transition of the star and moon had passed, did the tribesmen return to their wonton tranquility of life. ^P Credence in this Paiute ~~vision~~ vision-prophacy, was

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~~stabbhhhh~~ augmented by the following rather startling, though not uncommon phenonmina in Indian philosophy.

Soon after the revelation received by the two Paiutes on the lonely ~~hill~~ hill, a solitary trapper of the same tribe, was going the rounds of his ~~coyote~~ traps. In one of them he found a ~~coyote~~ coyote, with ~~a~~ foot fast in the steel jaws. The Paiute with rifle, stepped to a more advantageous position for a shot, when the animal, greyish in color and in manr respects resembling the wolf, spoke:

"Do not shoot me! do not kill me. Take the trap from my foot! I have come to tell you something."

But the Indian was afraid to come close, and the coyote continued:

"Do not be afraid! I will not hurt you. I am here to talk to you; to tell you of what is coming. Remove the trap, and you will hear what you are to hear."

The hunter approached, ~~and~~ removed the trap, and the ~~coyote~~ released animal continued:

"You see me here! I am one of the first people; first on this earth. You are the second people. We could get along with the/ Indians, but not the white man. He is killing us off too fast. Not many of us are now left in the mountains. Even our cousin, the coyote, the most cunning of all, is rapidly disappearing along with the other animals. Soon the Coyote will go crazy. He will bite/ people and perhaps kill some few of them. He will bite other animals and it is going to be bad. (1) This is all because ^{of} the white man ~~is~~ killing us rapidly. He does not hear our cries; our desire to live where we were the first. Listen well to my words. Go home to your people! Tell them that this world will ~~now~~ soon be gone; not very long now to

remain. Paint one side of your face white. Clean ^{good} your house and be ready for the end. Tell your people; but first paint your face as directed. Do this, or you will learn too late what will happen to you."

The coyote-like animal then glided away, ~~hissed~~ metamorphosing into a timber-wolf. . . . The trapper saw it disappear into a thicket, when he returned to camp. He told his people what he had seen and heard, and immediately dropped dead. ~~He had neglected to paint his face~~ ^{But} Although remembering and repeating all that had been said to him, even to the warning relative to painting his face, he had neglected ~~neglected~~ this precautionary measure. Many of the Indians believed his message, while others did not.

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-:NOTES TO:-

PAIUTES VISION OF FIRST WOLF-PEOPLE

(1)--During the winter 1916-17, the "rababies" raged among both coyotes and dogs over sections of the Pacific Slope from British Columbia to northern California. Many people were set upon by ~~mad~~ "mad" coyotes, a few such cases occurring in the Yakima Valley. In one instance, a coyote entered a barn and attacked a cow, and the ranchman appearing on the scene, the infuriated animal ~~bbbbb~~ flew at him. He succeeded in pinning it fast with a pitchfork, and his wife coming to his assistance, held it while the he ~~xxxx~~ dispatched it with a club. ^{Pa} It was not uncommon for sheep herders to be molested during the grazing season. The experienced camper would not think of exposing himself ^{unduly} to a possible night raid by some crazed and dangerous prowler. ~~xxxxxxxxxxxxxxxx~~ The affection continued in many places over a period of three years. In December 1918, I spent several days in camp with an Indian trapper, and noted with what care he nightly secured the tent door. Upon inquiry he replied:
"Mad coyote travels in the dark. Don't want him ^{to} come bitin' me!"
The following summer, several cattle died of supposed infection.