

self, he would aid by the singing of songs, and the use of various roots, and the smoking of his stone pipe. If the leader were not a shaman, and desired to become one, he was put through a ceremony known as *yō'mekusū*. Some shaman who was a member of the society would, either by touch or by placing something in the food of the leader, cause some small animal to enter his body. Such animals or insects were generally mice, crickets, grasshoppers, etc. Should the leader succeed in expelling the animal or extract it himself, he was considered as eligible for the position of shaman or *yō'mě*. If, on the other hand, it required the assistance of some shaman to extract the object, by sucking, then the leader was thought not to be fitted for the task, and was regarded merely as the leader of the society.

The term *hū'ūkū* is the name used also formerly, it is said, for the pine or boomer squirrel. The name now used for this animal is *tū'ūkū*. He was, it is said, of great service to the people, in the beginning, in helping them gather pine-nuts and acorns.

Formerly the leader was a person of importance when a village or party of people went to another village for any ceremonial or festival. The entire body of visitors would gather some distance from the place where they were going, and then, formed in procession, under his leadership they would enter the village. This custom has now, however, long been given up.

MYTHOLOGY.

A series of Maidu myths has already been published in an earlier part of the present volume, and a few others in a separate paper elsewhere.¹ A considerable number of additional myths have since been collected. It is intended to publish all of these later in full as texts, with translations.

From a consideration of the myths of the Maidu thus far obtained, the points of greatest interest are, I think, the considerable degree of system and sequence which is shown by the mythology of this stock; the importance given to the creation

¹ R. B. Dixon, *Some Coyote Stories from the Maidu Indians of California* (*Journal of American Folk-Lore*, Vol. XIII, pp. 267-270).