

## Wintu Songs.

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### Summary.

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| 1. Introduction.         | 4. Bear Hunt Songs.                             |
| 2. Dream Songs.          | 5. Love Songs and Songs from forgotten stories. |
| 3. Girls' Puberty Songs. |   |

### 1. Introduction.

The songs presented in this paper<sup>1</sup> were collected in the summers of 1929, 1930, and 1931, during three field trips which were conducted under the auspices of the Department of Anthropology of the University of California. I recorded them intermittently, chiefly as an expression of literary art, partly for their ethnographic value, partly for linguistic purposes. I secured them in text and translated them as literally as the discrepancy between Wintu and English would permit.

The Wintu who sing them live in California, along the northern reaches of the Sacramento, the Pit and the McCloud. These rivers are in reality only mountain streams, swift and narrow, forming steep little canyons in the mountains. The mountainous country affords almost no valleys and only few "flats" where the people could build their brush houses. The drainage runs north and south and perhaps because of this, directional terms are indispensable of the Wintu when any purposeful going is to be described. One goes north along the river, south, east uphill, west along the ridge; or one just walks.

The songs which are sung most by the Wintu to-day are the so-called dream songs. At one time they formed the chief feature of the Dream Dance cult which was introduced c. 1872 and held sway for about forty years. Dream songs were given to men and women in their sleep by the spirit of some dead relative or friend. In the morning the dreamer sang the song and danced to it. The song then became common property, though the name of the dreamer was usually remembered. A split stick rattle, struck against the thigh, accompanied the song and dance. The rattle, the dance and the song each followed its own different rhythm.

Since dreaming afforded such an excellent opportunity for exhibitionism, the Wintu seem to have indulged in it, despite the prevalent belief that it

<sup>1</sup> From "Anthropological Essays presented to ROBERT H. LOWIE in honor of his birthday, June 12, 1933, by his students", Berkley 1933. This volume is an informal presentation which is not printed.