

**THE BASKET WOMAN: A
BOOK OF
FANCIFUL TALES FOR
CHILDREN, PP. 1-219**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649071715

The Basket Woman: A Book of Fanciful Tales for Children, pp. 1-219 by Mary Austin

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

MARY AUSTIN

**THE BASKET WOMAN: A
BOOK OF
FANCIFUL TALES FOR
CHILDREN, PP. 1-219**

BOOKS BY MARY AUSTIN

THE LAND OF LITTLE RAIN
THE BASKET WOMAN
ISIDRO
THE FLOCK
SANTA LUCIA
LOST BORDERS
CHRIST IN ITALY
THE ARROW MAKER
WOMAN OF GENIUS
THE LOVELY LADY
LOVE AND THE SOUL-MAKER
THE MAN JESUS
THE FORD
THE YOUNG WOMAN CITIZEN
THE TRAIL BOOK
OUTLAND
NO. 26 JAYNE STREET
THE AMERICAN RHYTHM
THE LAND OF JOURNEY'S ENDING
A SMALL TOWN MAN
EVERYMAN'S GENIUS
LANDS OF THE SUN
THE CHILDREN SING IN THE FAR WEST
STARRY ADVENTURE

THE BASKET WOMAN

THE BASKET WOMAN

A Book of fanciful Tales
for Children

BY
MARY AUSTIN



BOSTON AND NEW YORK
HOUGHTON MIFFLIN COMPANY
The Riverside Press Cambridge

COPYRIGHT, 1904, BY MARY AUSTIN
ALL RIGHTS RESERVED, INCLUDING THE RIGHT TO REPRODUCE
THIS BOOK OR PARTS THEREOF IN ANY FORM

Published October 1904



© 12-23-31 J. H. M.

English
W.A.S.
12-21-31
25264

PREFACE

ALL of these stories are so nearly true that you need not be troubled in the least about believing them. They all occurred in that strip of country which lies east of the Sierra Nevada mountains and south of Yosemite. All the names of places are as you will find them on the map, except the Indian names. Indian names for places all mean something in particular, as *Pahrump*, which is a Paiute word, signifying that this is a place where there is water enough to raise corn, and might be applied to any place answering that description.

The customs and manners are all as they may be found in the many small clans of the Paiutes; but it really ought to be spelled Pah Utes, for it means The Utes Who Live by the Water, to distinguish them from the Utes who live in the Great Basin, where there are

almost no running streams. These clans are so mixed together now by marriage and by the breaking down of old tribal usages that it is not possible to say in which clan the tales originated, and they have become changed and confused, very much as we know the old tales of Greeks and Romans to be. The words "mahala" and "campoodie" are not Indian words, but they are used by Indians as well as by white men all over the Pacific Coast, the first to designate an Indian woman, and the second a village or collection of huts. No one knows quite how "mahala" came to be used. It might be a word belonging to some tribe that white men first became acquainted with, and it has been surmised to be a mispronunciation of the Spanish *mujer*, meaning woman. "Campoodie" is from the Spanish *campo*, and is often pronounced and spelled "campody." A wickiup, as every one in the West knows, is a hut of reeds or brush, very often pieced out with blankets and tin cans.

I know that the story of the Coyote-Spirit is true, because the Basket Woman told it to

me, and evidently believed it. She said she had seen Coyote-Spirits herself in Saline Valley and at Fish Lake. In the same way she told me about The Fire Bringer, and Kern River Jim told me of Tavwots and how it happens that there are no trees on the high mountains. And if this last is not true, how are you going to account for the fact that there really are no trees there? As for Mahala Joe, he lives and wears his woman's dress at Big Pine, and if this account of how he came by it is not just as it happened, it might very well be; for he is not the first Indian who has adopted woman's dress to escape going to war, though there are no others left in this district.

I know that the story of the Crooked Fir is true, because if you come up the Kearsarge trail with me I can show you the very tree, and also the place where the White Bark Pine stood; for I was one of the party that took it on its travels over the mountain: and the rest of the stories are all as true as these.