

A distribution list of Kingfisher's diving may be found in ARBAE 31:699.

References to additional Bungling Host episodes connected with water among the *Osaige*, *Shoshoni*, *Zuni*, *Wiyashok* and *Yama* may be found in BBAE 59:294.

15. *Coyote and Badger*

Badger and Coyote families live together

Coyote kills Badger

Mrs. Badger packs up and leaves with her children

Youngest Coyote goes along carrying Coyote's favorite bucket

Coyote follows

Mrs. Badger throws back two nits which become two little girls

Coyote forgets his chase watching the girls play

Girls become stars

Badger and Coyote lived together. Coyote had five children. I don't know how many Badger had, but he had many. As Coyote was wandering aimlessly along suddenly he thought, "I am going to kill Badger because he is fat." He killed him. When Badger's wife learned of it she was sad and said, "We'll leave here."

They got everything ready, blankets and food. They put the bucket in a sack. They packed everything. Mrs. Badger told the youngest Coyote to carry the bucket. Thus she kidnapped the youngest Coyote. They had gone a long way before Coyote found it out.

"I'm going to track them." He said to Mole, his wife, "Why didn't you stop our youngest?" "How did I know it?" she asked. He said, "I am going to beat them if I ever catch up with them." He went. Far he went. As far as he could see they went ahead. He called out, "You are going to die. I am going to beat you! Turn back!"

They did not look back. He nearly caught up. He cried, "Throw down that bucket. When she said to you, 'Take it!' you knew it was the one I like best, that is the one she took from me. You are going to die."

He came close. The mother picked two nits from her hair. She threw them back. They became two little girls, tiny beings they were. They held each other's hands. They played and slapped each other. One licked her hands and slapped the other. Coyote laughed. "Go on, slap her back!" he urged.

He forgot his chase watching them and laughing at them. He laughed until his eyes became red. The children made a noise and went up to the sky where they are now stars.

The only close parallel found was a *Columbia River* myth:

Coyote kills his neighbor, Badger, for food; Mrs. Badger kills his wife and three sons; she takes her children and the youngest Coyote and lights a fire; its smoke carries them to the sky; they become stars; Coyote is left alone (Idaho Farmer, Sept. 18, 1930).

Myths of other tribes are analogous in so far as the actual deed of killing a neighbor, relative or close friend is concerned, but with this any comparison abruptly ends.

16. *Calling the Deer*

Coyote lies starving

Parts of deer appear, Coyote wishes for more

Coyote discovers Woodtick and taunts her

Coyote visits Woodtick

Woodtick sets places for two, but does not invite Coyote to eat

Woodtick and Coyote live together

Woodtick calls deer

Coyote kills Woodtick

Coyote calls deer

Deer come, but run away; all the meat runs away in the form of deer

Woodtick settles in another home and has all the deer

Coyote starves at Woodtick's old home

Coyote had a house. He was starving. He lay warming his back at the fire. "I wonder what I will have to eat." For many days he had not eaten. Suddenly he smelled something. "My blanket must be burning." He felt around for what was burning. He saw half a deer foot lying there by the fire. He wondered why it was only a half, why the whole thing was not there. He chewed on it and ate it all. He lay down again. The next morning as he lay there the same thing happened, but this time a whole foot was there. "Thank you!" said Coyote. He chewed it all up, even the bones.

The next day a whole shoulder lay there. He got water and cooked it, served it and ate it all. He even drank the broth. Nothing was left. "Thank you, I've had plenty," he said.

The next morning he heard something fall. There lay the half of a deer cut from neck to tail. This time he cooked half of the piece thinking to save the next for the morrow. The next day he decided to find out where the meat came from. He pulled a corner of his blanket over his eyes. The other half of the deer fell down. He looked and saw Woodtick. She said, "Don't look at me." Coyote said, "Oh, it's you who haven't even a neck."

She went away. Coyote used up the deer and in a few days was hungry again. Then he lay and listened for Woodtick. He got up and looked around, but there was no sign of her. He thought, "I remember where I saw her. I'll look there for her." He went off. He came to a house. There sat a woman. She looked up and put her head down again. Coyote sat down. He saw she was making sacks from grass. After a while she put her work away. She got meat, cooked it and served it. She set the table for two. Coyote sat there watching. She ate, but did not invite him. When she had finished she took up her work again. He stayed all night.

The next morning she again set the table for two but ate alone. Then Coyote got up, took meat, cooked it for himself. "You are not a real person, you don't share your food," he said and ate alone. "I set the table for two, but you didn't come and eat with me." "Did you say, 'Come eat?' No, you said nothing." "Did I not take pity on you a few days ago? I fed you, but you didn't leave me alone so I left. I wanted you for my husband, but you called me names, so I left." "Well, I came here looking for you," said Coyote. "All right. You may stay."

After some days Woodtick said, "We'll have some fresh meat to eat. You go into that corner and sit still." She called, "Deer come!" Soon they heard, "*xwinnwinnu*," the sound of deer running on the snow. They ran into the house. Woodtick took the tongs and pierced a hole in the ear of one, then of another. The rest ran out. She said to Coyote, "Skin it!" He butchered it and they had fresh meat to eat.

The same thing happened again. Then Coyote thought, "I'll kill her, then I'll be the one to call the deer." He took a stick and clubbed her over the head. He laid her in a corner and covered her with a blanket. After a time he thought he would like some fresh meat. He called the deer and they came in. He chose the largest. As he pulled on its ear to try to pierce it with the tongs he pierced his own ear. "*Áwiniwin*, I punched myself." The deer went out, but there was meat. When Coyote went out to get water, Woodtick's spirit said in Spokane to the deer meat, "Run away, deer! Coyote has smoked eyes. Run away!" It kept repeating this in a voice which became weaker and weaker.

The dried meat hanging on a rock above the fire fell down. Coyote hung it up again. It kept falling and just as Coyote hung it up it became deer and ran out, *xwuu xwuu*, it sounded. Coyote stuffed some of the meat in his quiver, but deer burst it and ran out. Soon it was all gone because Woodtick had told the deer to run away. Only that which Coyote was cooking was left. Just when it came to a boil it turned into a deer and ran out. Then there was nothing but bones tied up in a sack. Coyote thought, "I'll cook them and make some soup. I can drink that." But as soon as it boiled the bones became deer and ran out. Then Coyote threw Woodtick out. "It's your fault the meat is all gone."

She went away. Far off she made a house. She called the deer. Soon, *xw þu þu þu*, they came in. She pierced the ears of two and had plenty to eat.

Coyote sat and starved.

That is the end of the road.

Parallel myths appear in the mythology of the *Sambouli*, *Thompson* and *Nez Percé*:

Coyote lies starving, wishes for food, and receives that for which he wishes; given a tent near an old wizard who brings the food, Coyote kills him; the old man revives and resuscitates all the deer-bones; Coyote transforms him into a woodtick (*Sambouli* MAFLS II:103).

Coyote visits Woodtick; he strikes rock eight times, instead of four, with Woodtick's staff, and the four deer which have come run away; all the meat runs away as deer, Woodtick travelling along with it; Coyote is left starving (*Thompson* MAM 12:206).

In a second *Thompson* version Coyote asks to live with Woodtick; the fourth time he strikes more than once with her staff, gets much deer meat, and kills Woodtick; Woodtick revives, instructs the deer meat to run away with him and leaves Coyote to starve (MAM 12:211).

A third *Thompson* version uses the same method for calling animals: a man strikes his magic staff on the ground and deer die; Coyote becomes the man's servant and eats up his deer while he sleeps (MAM 12:312).

The food for which Coyote wishes is five times deposited at his door; the sixth time Coyote discovers Deertick and insults him; Coyote gets no more food (*Nez Percé* MAFLS II:184).

In a second version from the *Nez Percé* the calling of food element and Coyote's greed are expanded into a story of two parts with more expository detail, a myth of the Coyote-Fox cycle:

Coyote initiates his friend Fox and wishes for five bundles of food to fall; Coyote rushes out to see their benefactor who thereupon never returns; Coyote visits a man, Deertick, who allows Fox and Coyote to help themselves to his food; Coyote kills Deertick to get all his food; the venison revives, Coyote is pitched about (CUCA 25:301).

Additional *Thompson*, *Katenni*, *Shuswap* and *Sahaptin* myths contain similar examples of Coyote's greed:

Coyote strikes the staff he has obtained from Gobbler (cp. tale 2) on the ground and obtains a dead deer; he continues to strike until smothered by deer carcasses; the deer revive; Coyote loses the staff (*Thompson* MAFLS 6:30; MAM 12:300).

Coyote imitates Panther's calling of the game, but shoots it all; the animals make war upon Coyote, but cannot kill him; when hit by a small stone, Coyote turns into a plank and floats down the river¹ (*Kutenai* BBAB 59:169).

A starving man obtains power from the Wolves and provides the people with large quantities of game; Coyote steals the man's guardian spirits from his house; the man goes away as a wolf; all the meat in the camp runs away as deer; the people are left starving (*Shuswap* MAM 4:720).

By running ahead of a woman, Coyote deceives her into giving him meat four times; the fifth time she refuses and he kills her; all the meat in Coyote's caches disappears (*Sahaphn* MAFLS 11:154).

A man permits first Fox, then Coyote, to help themselves to meat; Coyote kills the man for not cooking the meat for him; everything runs out of the tent; Coyote is left starving and naked (*Sahaphn* MAFLS 11:170).

In *Tingit* mythology a shaman has the power to destroy mountain sheep which his uncle calls; when the shaman dies, all the dead animals run into their skins (BBAB 39:270).

The power of calling animals is found in another story of the *Kutenai* which is motivated by the necessity of securing game for the starving people, since Raven has hidden the buffalo:

Jack Rabbit and Hare steal the claws for calling the buffalo which are kept by two old women; they shake them and sing; all the hoarded pennicann rolls out of the women's house BBAB 59:217).

The calling of food is included as a Bungling Host episode in various Plains and Basin myths (cp. ARBAE 31:700).

This general story type with its many variations brings to mind an allied group of myths in which dead salmon revive and return to the sea. A typical example of the latter is drawn from the mythology of the *Neuwetse* and from *Rivers' Inlet*:

O'meath scolds when some of the salmon hanging in his house catch in his hair; his wife, a twin, taken from the grave, forthwith leaves accompanied by all the salmon (IS 174, 209).

Coyote suffers a similar loss of salmon for his rash words in *Shuswap* mythology (MAM 11:743).

¹ The action continues into the story of the Salmon Release (cp. tale 8).

17. *Calling One's Kind*

a. by Dorothy Nicodemus

1. Men impound game
2. Each calls his kind
3. Coyote calls Grizzly's kind
4. Bear burns Coyote
5. Fox revives Coyote
6. Coyote calls Hail, Thunder and Whirlwind
7. Many are destroyed

Two men were making a fire corral to impound game. They burned the vegetation in a large circle leaving a small space free so the animals could run in, then they could run out. They drove many animals into the corral. One, a Grizzly said, "That's my Grizzly kind." Then an elk ran up, Elk shot it, "That's my Elk," he said. Coyote said, "That's my Coyote kind," and got a Coyote. They secured a great many animals each one taking in the kind he was himself. Thus Wolf got a wolf and so on. At night Grizzly took his game to his house. Coyote took his coyote home. The other Coyotes liked it. The next day they hunted again. Coyote thought, "They liked my coyote so much yesterday. If I were to kill a bear I am sure they would like it much better than a coyote."

The next day he went out and called a bear. It bit Coyote and was coming toward the fire clawing and biting. The other animals got scared. The bear pushed Coyote up into the fire and he was burned. At night his partner, Fox, asked, "Didn't Coyote bite Grizzly? There was fire all over." "That's the place where he was killed," someone told him.

The next day Fox went and found the place where his friend was killed. "Where are you? You must be alive." "You must be alive," echoed Coyote.

Fox found bones all scattered about. He took the head and laid it on the ground. Then he arranged the rest of the bones and stepped over them. Coyote became alive. "Ha! I had a good long sleep," he yawned. "You weren't asleep, you were dead." "Where are all the people?"

The people came up. One cried, "That's my deer." Coyote had a desperate idea. He said, "It's my Hail, it's my Thunder, it's my Whirlwind!" "That sounds like Coyote," some person said. "I thought Bear had shot him."

It began to hail. It thundered. The people went to the prairie. Whirlwind came and blew the fire in every direction. They ran under a tree. Lightning struck it. They went into the open. Hail hit them on the head. Many were killed.

The road comes to an end.