

the prairie; he escapes burning by lying in the trail); Coyote is unsatisfactory as the sun; Chicken Hawk is found acceptable (BBAE 59:67, 117, 287; ARBAE 31:728; VBGA 23:161; Dyer).

Okanagon. Red-headed Woodpecker, Crane and Coyote are unsatisfactory as the sun; Coyote's son is chosen (JAI 41:145; ARBAE 31:727).

Shuswap. Many birds and Coyote prove unsatisfactory as the sun: a red bird meets with approval; Coyote is unsatisfactory as the sun; Redshafted Flicker takes his place; Flicker later lays an egg which is changed into the present sun (IS 5; MAM 4:738; ARBAE 31:945).

Incidentally in a *Wishram* myth Coyote tries out for the position of Sun Woman's slave; as usual he gossips about everything he sees; Sun tells him he is too mean for her to take about any longer (PAES 2:47; ARBAE 31:945).

Additional *Shuswap* and *Thompson* stories, though they do not discuss the actual selection of a moon, explain the presence of a woman upon it.

Moon pettishly tells one of his wives who has borne him two children and of whom he is less fond than the other, to camp on his face; she is still there (holding her birchbark buckets and snow-shovel) (*Shuswap*: MAM 4:653; IS 15).

Moon invites the stars to his house; the Pleiades crowd the house; Moon jokingly tells his sister to sit on his face; she is still there holding her water-buckets (*Thompson* MAFLS 6:91; MAM 12:229).

B. COYOTE CYCLE

2. Origin of Indian Tribes (From Parts of Monster)

Grizzly tries to kill Rabbit for his food
 Rabbit tricks Grizzly in contests
 Rabbit kills Gobbler's wife
 Coyote hides Rabbit
 Coyote's powers help him defeat Gobbler and his dog
 Coyote frees people in Gobbler's stomach
 Coyote cuts up Gobbler, throws his parts about and the Indian tribes originate

Rabbit had a house near Grizzly Bear's. Grizzly was always starving and Rabbit always had to feed him. Besides eating all he wished Grizzly always wanted to take some food along with him. Then he became so greedy he thought he would kill Rabbit and get all the food. "Let's play," he proposed. Rabbit said, "We are no children to be playing." "Oh, come on, let's play. Let's go bathing."

When they were in the water Grizzly said, "Let's splash. Let me be first." He took water and threw it at Rabbit, then laughed, "Uh uh uh!" Rabbit took a big spoon made of elk antler. While Grizzly was laughing he filled it with water and threw it down Grizzly's throat. He almost choked. Rabbit ran away into his house. He threw Grizzly's food out at him and saw him eat it greedily. Grizzly laughed again, "We are only playing." "I'm going to shoot him in the eye," he added to himself.

Rabbit took a bladder, blew it up and put it in his eye. Grizzly shot at him, the bladder burst. Grizzly laughed, "My! Isn't that fun!" Then came Rabbit's turn. He shot and put out Grizzly's eye. He growled. Rabbit ran home. Then he ran into the timber and soon came to the house where a wicked old woman lived with her daughter and son-in-law. The husband of the girl was gone. Rabbit killed the girl. He took a knife and began to skin her. [As he did so he asked the old woman, "Are my ears getting longer?" "Yes." Then as he cut her down the back, "Is my fat showing?" "Yes," the old woman was compelled to answer.

The girl had an understanding with her husband when they first got married. She had told him, "If one of your arrows breaks when you are hunting then you will know I am dead." He had told her, "If ever your digging stick breaks when you are digging camas you will know I am dead."

Now when the husband was out hunting he was warned of his wife's disaster by the breaking of his arrow. He hurried home. "Mother-in-law, what does this mean?" he asked. "Rabbit came in, killed our daughter, cut her open and went away again."¹

Rabbit had escaped into the timber but the man came after him. Rabbit made all kinds of tracks in the timber so the man could not track him easily, but nevertheless he followed. Then Rabbit put cooked camas down at intervals. This was so the man would be delayed by picking it up to eat. Finally Rabbit came to the open prairie. Just as he got a good start forward he ran into Coyote. He said, "You shouldn't delay me this way. A monster is chasing me."

Coyote took up some jointgrass, pulled the joints apart and hid Rabbit in it. When he looked at Rabbit he was shaking with fear. Coyote blew the jointgrass so it looked as if it was shaking in the wind. Then he consulted his powers. The first one said, "The monster who is after you has a dog, the Grizzly Bear, whose name is *tcn'agsi'na*. I'll be your dog and my name will be the same. I'll be very small." The second

¹ The part in brackets was not given in the text, but was explained by the informant.

power said, "I'll be a knife at the back of your dog's head." The third said, "I'll give you the power to gobble everything up."

They saw Gobbler coming with his dog. "Did you see what I am chasing?" he asked roughly. "What are you chasing?" "A rabbit." "No." "Here are his tracks." "No, I didn't see him. Maybe he passed before I came." "Hum, hum," growled Gobbler's dog. "Be quiet, *tcn'agsi'na!*" said Coyote. "Why! We call our pets by the same name!" said the monster.

Coyote answered, "Ah, ah, my father and his father, then his father and his father had the same name for their dogs." Then the monster became angry. He walked toward his pet. He said, "Make your pet stop growling, we might kill you." Coyote said, "You stop yours." "You better listen to me. He will kill you." Coyote laughed, "*We* might kill you." "Oh no!" Then Coyote proposed, "Let's have our dogs fight."

So they turned the dogs loose and they fought. Coyote's dog was bitten and stepped on. Coyote laughed. He called, "What is the matter with you, *tcn'agsi'na?* Why don't you put your head under him?" and laughed again. Again he egged him on. Then the dog crawled under Grizzly and, with the knife behind his head, ripped his stomach open. He fell.

The monster mourned for his dog. Coyote said, "It's too bad. I told you to call off your dog when they started to fight. I saw they were mad." "Shut up! I'll gobble you up!" Coyote answered, "Do you mean you will gobble me up? I'll gobble you up! Let's see if we can gobble up that tree. You try first!"

The giant tried, but left about three feet of the stump standing. Coyote laughed. "I thought you were smart. Now look at me!" He gobbled. When he was through not a splinter of the tree was left. "Now look," said Coyote. "That is the way real gobblers gobble. Let's go and gobble that cliff. You go first."

The ogre gobbled at it but when he had done his best some rocks were left. Coyote laughed. He gobbled and not a pebble was left. "You are not like me," he bragged, "I am the smart one!" "I might gobble you up," said Gobbler. "All right, try it!"

Before Coyote could look he found himself inside the monster's stomach. There were lots of people there playing games. Some were playing the stickgame, others cards, still others were dancing a war dance. Coyote said to them, "What's the matter with you all? You are pitiful. Don't you know you are in the belly of a monster. I am going out of here. Get yourselves ready. Soon I'll be back, then I'll fix it so you can come out."

He tickled the ogre's heart and was spat out. Far away he landed. Coyote picked up a stick to make a hoop and continued making hoops as he talked to Gobbler. "Your insides show you are a good gambler. You are a card player." Coyote had made a hoop the size of the ogre's mouth and was now fashioning two smaller ones the size of his nostrils. "You are a good war dancer."

The ogre answered, "Because you are no good, that is the reason I vomited you up. I eat only good things." Coyote said, "You only think so. You eat mice. I am the one who eats really good things."

"Just a minute ago I got through eating two nice, neat, good-looking people." Coyote said, "I was the one who ate those two." "If that's true vomit them out." "Come," said Coyote. "Sit down there, close your eyes, I'll close mine and we will see what we can vomit. You do it first!"

The monster vomited two people and Coyote four mice. Coyote threw the mice in front of Gobbler and put the people on his side. "*Hähui!* Let's open our eyes." Coyote laughed. "Those nice-looking ones are the ones I ate." Gobbler could not believe his eyes. "They are the ones I ate. I never did eat mice." "Look where they are, on your side." "I'll gobble you up!" "You're a mouse-eater!" Coyote had the hoops in his hand. He held them flat. "All right, go on, gobble me up."

Again in a twinkling he was in the monster's stomach. "*Hähui!*" he said to the people. "Wait till I run out, then you can get out too."

He ripped open the stomach. It was light again. The people ran out. He cut off the giant's heart. Then he set the large hoop so it would hold the mouth open and the smaller ones in the nostrils. Everyone came out. The ogre died. Coyote ran off.

He went back to the jointgrass where Rabbit was hiding and took him out. He was glad to be free. Then Coyote told Rabbit to cut the giant up. He cut him all up. Coyote took the pieces and threw them about. He threw a leg and said, "You will become the Blackfoot Indians. You will be tall." He threw a rib saying, "You will be the Nez Percé. You will have good heads."¹ The paunch became the Gros Ventre, "You

¹ Referring to the fact that the Nez Percé have beautiful long hair. will have big bellies." Then he threw the heart. "You'll be the Coeur d'Alene. You'll be mean."

He threw all the pieces away. Then he wiped his hands on some grass. He threw the grass away. "You will be the Spokane. You will be poor," he decreed.

That is the end of my road.¹

¹ Additional explanation not in the text: Each time a piece of Gobbler's body hit the ground smoke came up and made a dwelling. The Palous Indians were made of the second stomach.

A similar myth is found among the *Nez Percé*, *Sahaptin*, *Wishram*, *Wasco*, *Thompson*, *Kutenai*, *Shuswap*, *Chinook*, *Kathlamet*, *Southern Puget Sound* people, *Sanpoil* and *Cowlitz*.

The *Nez Percé* (CUCA 25:26), *Sahaptin* (MAFLS 11:148-9) and *Wishram* (PAES 2:43) myths and a *Thompson* version (MAM 12:314) correspond to the second half of the Coeur d'Alene myth: Coyote kills a swallowing monster, frees the people inside it, carves and distributes it.

Other instances of the dissection and distribution of monsters are frequent, although there is little agreement as to the ultimate disposition of the body parts and the sources of origin of the various tribes.

The animals kill, cut up and distribute the water monster which had swallowed Flicker and Duck (*Kutenai* BBAE 59:81). Chief Woodpecker kills and, assisted by the animals and birds, cuts up and distributes Seacow who had hit Big Woodpecker's brother and made his head bloody (*Kutenai*, Dyer). Bluejay scatters the parts of the water mystery monster he has killed (*Shuswap* MAM 4:667). The crying monster is distributed by the men who killed it (*Thompson* MAFLS 6:79). Ntci'mka has his boy helper scatter the body parts of the man-eater they have killed (*Thompson* MAFLS 6:81; MAM 12:255). In *Chinook* mythology (BBAE 20:21) two transformers and their dog defeat a monster woman and her dog in contests, revive the boys she has killed, hurl her down a precipice and instruct the boys to scatter her body parts in various directions. In the *Kathlamet* myth (BBAE 26:65) the youngest of five brothers allows himself to be swallowed by an elk monster, kills it with the help of his dog and his grandmother and cuts it up; the pieces of elkskin become prairies.

Additional myths which recount the killing of monsters omit the distribution and tribal origin element.

With the help of his excrement Coyote and his dog defeat Cannibal and his dog in contests (vomiting and dogfight); in exchange for his dog of dung Coyote receives Cannibal's staff for calling the deer (*Thompson* MAFLS 6:30, 81). Coyote, swallowed by a monster, kills it with the help of his two sisters, the Cayuse girls, pieces of excrement, and the people inside are exhaled (*Wasco* PAES 2:267). Xode tricks Mountain Woman in a vomiting contest, is sucked in by her and transforms her into a rock (*Southern Puget Sound* UWPA 3:120-1). Coyote tricks man-eating Owl in a vomiting contest; Coyote and Owl turn into cliffs (*Shuswap* IS 9). Elsewhere Coyote transforms Cannibal Owl into an owl (*Thompson* MAM 12:300). In the *Sanpoil* myth (JAFL 46:160) Coyote's dog kills the monster Grizzly Bear; Grizzly Bear kills Coyote, Fox revives Coyote, Coyote's faeces become his dog and flint and kill Grizzly. The *Cowlitz* (MAFLS 27:260) relate the myth of Xwáni and his dog: Xwáni takes out his excrement sisters who warn him of the dangerous being and his dog. Xwáni changes his excrement into people and a dog; trades dogs; the dangerous being slips on the excrement people and is killed.

3. Coyote Overpowers Sun (Securing Sun Disk)

Coyote's four children and Antelope's four children steal sun disk
 Coyote's children killed
 Coyote steals disk from Antelope
 Antelope recover disk
 Coyote seeks revenge
 Meadowlark advises Coyote to travel at night
 Coyote's powers help him in contest with Sun at a spring
 Coyote overcomes Sun
 Coyote restores Sun's light

Coyote and Antelope lived together. Each had four children. The Coyote children had names, the Antelope children had none. Every morning Coyote's children went into the sweathouse. Antelope's children went away. In four days they returned. Then Coyote's children went away and Antelope's children went into the sweathouse to sweat. They did that for a month. Then they all went far away. They came to a place where there were many people. At night the oldest Coyote stopped nearest the people. Then the second, the third, and finally, the youngest took up his place. That was all of Coyote's sons. Then the oldest Antelope took his place and the others arranged themselves in order according to age.

Sun, who was chief of the people, had a valuable disk the Antelopes and Coyote wanted. It lay in the chief's house. Coyote's child went in and took it. When the people found it was gone they cried out. They gave chase and just as they were about to kill him he rolled it to his next younger brother. In this way each Coyote got it and passed it to the next although he was killed in doing so. The oldest Coyote passed it to the oldest Antelope. Each Antelope passed it to his brother and all escaped for they could outrun the Sun's people.

The Antelopes went home and announced¹ that the Coyote children were dead, "You no longer have any children, Coyote!"

Coyote and Antelope had been listening for the return of their children. Now they heard the cry of mourning. They went out and listened, "Oh! You have no children any more, Coyote." Antelope said, "They said, 'Coyote?'" "No," said Coyote, "They said, 'Antelope!'" As they were arguing the same cry came again. Each insisted it was announcing the misfortune of the other.

Finally Antelope said, "My children are not lazy enough to be killed."

Coyote retaliated, "Are they not my children who go to rocky places and eat nothing but rosehips for four days at a time?"

Then Antelope put a stick in the fire and when it was well burned

¹ This they did by hammering on their canoes, then the people came out of their houses to hear who had died.