

some authenticity. It is also possible that the tale is symbolical or allegorical in the same sense as the myth of Little Beaver.

Dorothy's remarks and beliefs about the two-headed snakes (38) show the impossibility of thoroughly disentangling actuality and myth. In every Indian tribe with which I have worked there is a conviction that two-headed snakes actually existed or even exist now. I always ask if the informant has seen one and never have I found the evidence closer than once removed. Dorothy's father saw these snakes, the most elaborate I have ever heard described. In other cases it was an uncle or a cousin, the informant having arrived just too late to have seen them himself.

The narrative of The Dwarf (39) was told me after I asked if there was any such thing as a dwarf, since none of the tales included any such references. It was told as an actual happening, all proof being inherent in the tale. Tales 41, 44, 46 and 47 may appear quite "obviously" true if the comparison did not show that 41, 46 and 47 were quite intimately connected with mythical elements, the parallels of which point to the Northwest Coast. As the Coeur d'Alene treat them they are very convincing, since they contain nothing mystical or imaginative, but the other comparable tales seem more mythical than real. One reason for this of course is the fact that Indians describe and motivate their characters in a realistic way, connecting them and their behavior so closely with the supernatural and mystical that one often forgets that the real and the imagined are not the same. It is reasonable to assume that such elements originated in historical occurrences but there is at present no way to prove that they were not lifted from myth and made real.

## CHAPTER V

### THE MYTHS AND TALES

#### A. 1. CHIEF CHILD OF THE ROOT (TRANSFORMER)

- Child of the Root's grandmother reveals to him his origin
- Child of the Root leaves home
- Chief Child of the Root:
  - Transforms Pestle Boy into pestle
  - Instructs Foolhen to eat moss raw instead of falling into fire to cook it
  - Kills and revives Fisher to overcome his foolishness
  - Burns awls, combs, bladders and lassos to make them useful to man
  - Transforms nails and bill of Kingfisher and Fishhawk to enable them to catch fish, enjoins them to eat fish raw
  - Instructs Splinter Leg to enable him to make spearhead of elkhorn instead of his own leg bone
- Toad causes flood so that Chief Child of the Root will visit her
- Toad jumps on Chief's forehead
- People reject Coyote and Robin as sun and moon
- People accept Chief Child of the Root as sun, Helldiver's child as moon

An old woman lived with her daughter who had a baby. Every day the daughter went out to gather the root of the plant called *sp'ä'xwäntc* (probably hogfennel). Every day she came back with a great many of the roots. She baked them and the family ate them. The boy grew. The mother always went out alone to gather roots, leaving the boy with his grandmother. One day when he was quite large he asked, "Where is my father?" "You are pitiable. You have no father." "Why have I no father?" he asked. "He has been dead a long time." "What was his name?" "He had none."

Then the boy took a stick and threatened, "If you don't tell me who my father was I will kill you." "You are Child of the Root," confessed the grandmother.

The boy was sad. He lay down and covered himself with his blanket. All day he lay like that. In the evening when his mother came back and saw him lying as he was she thought, "I suppose his grandmother has been telling him tales." She said nothing but made signs that she was going to club her mother. After she had cooked the roots, she said, "Come, we are going to eat!" The boy paid no attention. She and her mother ate but the boy would not join them. The next day the same thing was repeated. He refused to eat. The mother went out to gather

more roots. After she was gone the boy got up and said to his grandmother, "I am leaving you for good."

He went out. He went to the edge of the water and sat down. He sang, "*ahoiye xiyä*, Chief Child of the Root *xeya, xeya*." He washed his face, his head and his entire body. He reached into the water and took out the throat of a monster fish. He made a canoe of it, got into it and rowed away singing his song. He heard someone who said, "Chief Child of the Root, give me a ride. We'll see the whole world even to where the river enters the sea." "All right, I'll give you a ride."

Then the passenger, who was Pestle Boy, jumped up and down in the boat. "You might break my canoe. Here I'll fix a paddle for you to sit on." He fixed it but Pestle Boy continued to jump up and down until Child of the Root dumped him into the water. "You will no longer eat people. They will use you for a pestle," he decreed.

The Chief went on singing. Suddenly he saw a tree burning. Someone fell off it into the fire. He thought, "That person will die." He hurried ashore and looked. He found Foolhen feeling her eyebrows. They were all red and blistered from the fire. Chief Child of the Root said to her, "What's the matter?" "Hu uh-um, Chief . . ." (She did not say "Chief Child of the Root," but only "Chief.") "I was gathering black moss." He said, "Don't do that any more. You might die. If you get hungry for it again, fly up to a tree and eat it raw right off the tree. Eat it all up, as much as you want. Don't have a house anymore and don't try to cook it!" "Thank you, Chief!"

Before this she had gathered the moss and put it under her wing. Then she set the tree afire and cooked the moss by falling into the fire herself.

He went off again. Suddenly a rabbit jumped into the water. Chief Child of the Root clubbed it and put it into his canoe. He went on. He heard, "Ulu'lu'lu," the sound of tramping. He saw Fisher. "Chief Child of the Root, give me my game," he demanded. "No, I didn't see it!" Fisher jumped into the water. "If you don't show me where it is I'll slap you with my tail." "Go ahead, slap me with your tail!" Fisher jumped about in the water and swam until he got close to the chief. Then he turned around and slapped the water with his tail. He got the chief all wet. The chief hit him. He died. He put him into the canoe with the rabbit and paddled on.

The chief came to a place where there were many children. He went ashore. When the children saw him they ran into the house. Their mother asked, "What is the matter?" They did not answer. Chief Child of the

Root came in. The mother looked at him and said, "Hum, hum, Chief, you honor our humble home." He sat down. "We are pitiable," she added. "We have nothing to offer you to eat." "No, I am not hungry," he said. Soon she told the children to look for their father. They looked for him but soon came back and reported, "Our father is gone." "I guess he is hunting. He'll be back. Maybe he has killed something. Then we can eat."

The chief looked around. He saw a lot of rabbit skins. He thought, "They must like rabbits." He told the children to get the one from his canoe. They went to the canoe and saw their father lying dead in it. They cried, "It's our father lying dead there in the canoe!" The mother said, "I suppose he was doing something foolish again." When the chief found it was their father he had killed, he said, "Go get him. He will come back to life again." The children brought him up and laid him down. The chief stepped over him. Fisher got up. "Oh Chief, you find us humble," these were the first words he uttered.

The chief went on. He saw a house with smoke coming out. He thought, "That's where I'll eat." He went ashore. There was a good fire burning in the house but the people seemed to be gone. He saw little awls hanging all over the walls. In the middle was a large one, nicely beaded. He went over and took it down. As he was going out with it all the awls cried out, "He is taking our chief," and came down from the wall and pierced him all over his body. "Don't do that! I guess it must be your chief I took." He hung up the ornamented awl and went out. He set the house afire. As he went off he heard the awls crying, "Yar, yar, yar!" He said, "Don't be man-eaters anymore. You'll be used for making moccasins."

He went on. Farther on he saw something which looked like a house. He went in. No one was at home but the fire. He saw combs hanging all over the walls. A large one decorated with beads was in the center. He thought, "I'll comb myself with that nice one." As he went out with it the others cried out, "Our chief is being taken away," and they all came at him and combed him. "Oh! It's your chief? I'll hang him back again." He hung it on the wall, went out and set fire to the house. As he went on he heard them shrieking (like scared chickens). "Don't be man-eaters! You'll be used to comb hair," he commanded.

He went on and saw another house. Inside there was a fire and the walls were hung with bladders. In the middle of a wall was a fine large one. "I'll take that for my own use," he thought, "I'll keep my kinnikinick in it or I can use it for my powder." He took it, but just as he went out he heard crying, "He took our chief!" He felt them all bumping him and some blowing him in the face. "Stop that! It's your chief. I'll put

<sup>1</sup> Those who were kind called the hero "Chief" and he helped them, those who called him "Chief Child of the Root" insulted him and were overcome.

him back," and he hung it up again. Then he went out, struck a light and burned the house. He heard bursting of many tight skins as he went on. "No more will you be man-eaters. Hereafter you'll be used for storing tobacco."

At another house the walls were hung with lassos with a large fine one in the center. He had no more than taken it down when the rest all cried out, "It's our chief!" They came down and lassoed him and he put it back. He destroyed the house with fire saying, "No more will you be man-killers. You'll have to make your living. When people want food they will use you to trap their game."

The Chief went on. He saw Kingfisher sitting on a tree. As he was looking Kingfisher dived. Soon he came up holding his hair in front with both hands. He ran into his house and soon came back with a bucket. He filled it, ran back and built a fire. Child of the Root thought, "I better look into this."

He sneaked up and peeped in. He saw Kingfisher had hold of his hair and was washing it in the bucket. He was wiping his hands on his hair because the fish smell was all that there was left of his catch and he was making soup of it. The Chief went back to his boat and returned as if he had seen nothing. "You honor a humble home, Chief. I am too poor to be decent." The bucket was boiling. In it was what Kingfisher had washed from his hair. "I am poor, I have no food." "I am not hungry." "If I had something to eat you could eat with me." The kettle boiled, it got white on top. Kingfisher set it down and said, "Stay and have a drink of soup." The Chief took a cupful and drank. He had never tasted such good soup. He drank it all.

"You should have had something to eat," said Kingfisher. "I guess you saw me when I dived for a fish. I got hold of him but he slipped away because my nails are too short. Why is it they are so close to the flesh?"

The Chief took Kingfisher's hands, put something like a cat's claws on them and they became long. "You can do anything you want with them now." Then he opened the bird's mouth, took a knife and cut his bill in several places so it was like a file. Then he said, "Go try it. Get a fish."

Kingfisher went out to his tree and sat. "Tsalalala," he dived. He got his fish, bit it and held it fast. He took it back to the house. "Thank you, Chief," he said. He got a bucketful of water and cooked the fish. He was very grateful. Then the Chief said, "Now I must go." "No stay and eat."

"I drank some soup. You eat what you have. Eat it all. Then fly. Don't live in a house. Go sit on a willow and watch the water. Don't take the big fish or the small ones, but the ones that are just big enough

for a meal. Don't cook your food but eat it raw." "Thank you, Chief, thank you."

The chief went on. He saw someone jump into the water and come up with clasped hands. This person also ran into the house, brought out a bucket, filled it and went in to make a fire. The Chief spied on him and saw him wringing the ends of his fingers in the pail. He withdrew and came in openly.

"Oh Chief, you find me humble, I am poor." When the kettle boiled Fishhawk gave the Chief some soup. It was very good. Then he said, "If it weren't for my fingernails I would have plenty to eat. I guess you saw how I tried to catch a fish." "Let me see your hand." The Chief treated the nails as he had Kingfisher's and they became long. Fishhawk tried them and came gleefully back with a stickful of fish. "Thank you, Chief. Stay and eat with me," he invited. "No! I have eaten. You eat it by yourself. Then fly. Don't have a house. Don't cook. Eat your food raw. Take only one fish and eat it all." "Thank you, Chief."

The Chief paddled on to where the brook ran into a river. There stood a man aiming a spear. He saw that one of the man's legs was extremely thin and wondered why it was. He thought, "I ought to see it right." He jumped out of his canoe and turned himself into a salmon. He swam up to Splinter Leg. When he speared him he ran off so the spearhead broke the line. Splinter Leg cried "Oh! It hurts after all my suffering."

The Chief got into his canoe and speared a salmon with the same spearhead. Then he went back. Splinter Leg was gone. He went to his house and peeped in. He was cutting another spearhead out of his own legbone and crying, "änininin hä hä hä." The Chief drew back, then walked in. Splinter Leg covered his leg with his blanket, "Weak, poor, and pitiful you find me, Chief. I have nothing to eat." "I am not hungry." "I would have something to eat for just as you came in sight I speared a salmon, but my line broke and carried off my spearhead."

"I saw a fine big salmon lie in the water with a spearhead in it. That must have been yours. Go get it from my canoe."

As Splinter Leg got up he quickly drew his blanket around his leg. He brought the salmon back, cooked it and served it. They ate. The Chief kept watching the other's leg, but Splinter Leg took care not to expose it.

"Let's play a hoop and stick game, proposed the Chief. "No, I don't know how." "All right." "Oh well." "What will we bet?" "Your blanket." They played. Child of the Root won. "Now your shirt." Again he won. "Come now give me your blanket."

The Chief hit Splinter Leg with a stick. His leg broke. The Chief took the blanket. "You've made me more pitiable, Chief." "Let me see your

leg." He looked at it. "Why did you do that?" "Because of my spear-head. I had to carve it of bone." He did nothing but cry, "Now you've made me much worse." "I only did it because I mean to fix it."

He saw that the one leg was as thin as could be, the other was normal. He rubbed the leg and smoothed it and it became as good as new. Then he took the blanket and handed it to its owner, "Here is your blanket."

"Go ahead, take it," and Splinter Leg was going to take off his shirt. "No, keep them." "Thank you, thank you!" The Chief went out. He came in with something in his hand. It was elk antler. "After this make your spearhead of this. Don't cut yourself for it." "Thank you, thank you!"

Again he paddled away. After going a long way he saw many people. They saw him too. "He is coming, Chief Child of the Root," they cried.

Two of them came to meet him. They carried him in by the arms. The chief of the people said, "I have two daughters, they are yours."

It was so crowded that Toad was pushed way back and could see nothing. This always happened to Toad because she was so ugly. "I must see him too," said Toad stretching as high as she could. "What's the use of your seeing him, an ugly thing like you?" "It's true I suppose," agreed Toad ruefully.

She then went out for water. She sprinkled water from the sky. She went into her house and sat down patiently waiting. It rained, it poured. Everybody went home. It was so wet in the houses no one could lie down. Chief Child of the Root tipped his canoe over to lie under it. Soon it was wet there too. He got up. He saw a light far off. He went in the direction of the light. It was in Toad's house. She had a nice fire and everything was dry and comfortable.

"You are dry, my grandmother. Why are you not wet?" "Hä hä hä," she laughed, "now I see you close even if I am ugly." "You are dry, my grandmother." "I'm not your mother's mother." "What are you then? My father's mother?" "No." "Are you my younger sister?" "No." "Are you my daughter?" "No."

He got up. He looked back as he was going out. One parting question, "Are you my wife? What are you to me?"

Toad jumped up and landed above the Chief's nose right between his eyes. He tried to pull her off but the skin stretched. He said to the people, "Come, get this toad off me." They came to help him. They tried to cut off the toad with a knife, but to no avail.

Coyote cried. "All right, let's talk this over."

They came together for a council. Coyote addressed the meeting, "We ought to have a sun. At night we ought to have a moon. I'll be the moon myself."

Robin said, "I'll be the sun."

At night whenever anyone did anything Coyote announced the act to all the people. In the daytime the sun came up. It was so hot the people did nothing but swim. The Chief said, "It is too hot. It isn't right to do nothing but swim. And Coyote is too utterly no good. He spies on everything we do."

They pulled Coyote down and threw him away. Robin was too hot so she suffered the same fate.

Then said Chief Child of the Root, "I will be the moon. I'll go far off so you can't see the toad on my face very well."

Helldiver's child who has only one eye said, "I'll be a good sun for you because I can't see so plain. I will not be too light or hot."<sup>1</sup> "All right."

So the road ends.

Stories of the transformer are told by tribes everywhere. In the territory covered by this analysis the role is frequently assigned to Moon or Coyote or the four transformer brothers, less frequently but nevertheless commonly enough for special recognition, to Child of the Root. In the majority of examples close attention is paid to the transformer's origin, little is told of his specific work beyond the generalization that he went about transforming people, and there are vagueness and uncertainty about his end. Any careful details are almost exclusively restricted to his entrance into this world, after that is settled it is enough for him to disappear. This is in contrast to the treatment accorded the Coeur d'Alene Child of the Root, whose work for mankind is clearly outlined and who, when it is finished, definitely takes his place in the sky as the moon.

*Thompson* versions are typical examples of this formal difference:

A girl marries hogfennel root and gives birth to a son; the boy is abused and taunted on his origin by the other children; his mother acknowledges his origin to him; he leaves and trains in the mountains; he travels about, sometimes in company with the Qwoqtqwal brothers, transforming bad people; roots grow wherever he goes; he leaves many springs behind; it is not known what became of him (MAFLS 6:45; MAM 12:319).

The Transformer learns the identity of his real father from a bird; the root confirms it; he transforms his mother into a stone for deceiving him and puts an end to intercourse with roots; equipped with great power, he sets out on travels and disappears; he will return with Coyote as chief and judge at the time when the dead come back (MAFLS 11:15).

<sup>1</sup> When the sun is not too bright Helldiver with only one eye can be seen on its face.

A girl has connection with a root and gives birth to a son; the boy transforms a companion into a flat-headed fish for calling him the son of a root; he throws his mother into a lake for lying to him about his origin; he leaves and travels about transforming people; he disappears; it is said he went up to heaven (MAFLS 6:95; BAAS 69:564; ARBAE 31:616).

A *Lillooet* version adds a few details to this Thompson account, but they are again largely linked up with the question of the root child's origin, rather than with his work or end. The boy transforms the father of the children who taunt him into a catfish; the people who mocked him into the grizzly bear, wolf, marten, birds and fish; when he travels hogfennel roots twine about his legs; everything starts burning when he stops the sun, so he makes it move again (MAM 4:350; ARBAE 31:617).

A fourth *Thompson* version, as well as a *Sanpoil* story (JAFL 46:136), are notable exceptions to this generalizing tendency at the conclusion of the myth—though both Thompson and Sanpoil are still sufficiently vague in the body of it—and these two versions as a result become the closest parallels to the Coeur d'Alene myth taken as a whole.

A mother lies to her son three times about his father; the boy leaves; hogfennel plants wrap themselves about his legs; Bullhead Catfish calls him by his root name; he transforms Bullhead into a catfish; he kills his mother and puts an end to intercourse with roots; he travels about doing wonderful things; four mornings he wakes up with a wet belly; an investigation reveals Frog, who wishes to marry him, has been sleeping with him; a prettier wife is given him; Frog jumps on his face; Coyote as moon tells everything he sees; Child of Hogfennel becomes moon (*Thompson* MAM 12:224; ARBAE 31:616).

A woman throws roots under the ashes in the fireplace to obtain a brother for her first-born, One Eye, who originated from a chip in a cradle; she discards the first child, a girl, and receives a boy from the roots; the brothers reach the gathering of people assembled to change the sun; Toad causes a great rain so that the brothers will take shelter in her lodge; she jumps on the younger brother's cheek; One Eye and his younger brother become the sun and moon after Woodpecker, Crane and Coyote prove unsatisfactory (*Sanpoil* JAFL 46:136).

The remaining references to the root child are all of the typical brief unorientated type with no transforming details; the child, in fact, need not be a transformer.

The *Shuswap* tell of a boy who was said to be the offspring of the hogfennel root; he went about with the four transformer brothers ridding the country of evil beings. Some say the women had hogfennel roots for husbands before Coyote came and changed things (MAM 4:644, 652).

The *Tlingit* narrate that girls are warned they might have a baby from swallowing the sap of roots, for Root Stump formerly crossed canyons by striking his roots into the ground. Root Stump's origin is described as follows: all but a woman and her daughter are carried up to the sky by something which dropped down; the girl swallows root sap and gives birth to Root Stump; Root Stump pulls the malicious thing down from the sky by running his roots into the ground; he likewise kills a man who entices people into his canoe to kill them (BBAE 39:42, 193; ARBAE 31:946).

In a *Haida* myth the one girl left behind when the rest of the people are carried off by a feather eats roots and gives birth to a tree-spirit who seizes the feather while his roots hold him in the ground (MAM 14:642; MAM 12:228).

Though each of the above myths on the whole fails to mention the specific work of the hero, duplications of two of the feats accomplished by the Coeur d'Alene Chief Child of the Root are to be found in stories centering about the lives of other transformers, Moon, Coyote and others.

The service to mankind most frequently accredited to all the transformers alike is the abolition of man-eating awls, combs, etc.

This is a part of Moon's work in a *Southern Puget Sound* transformer myth. Crane (Wren; Blue Heron) is obliged to use his head for a hammer, since sticks and stones attack him when he picks them up; Moon transforms poles and stones into inanimate objects (he teaches Wren the use of the wedge and the maul). A parallel to Child of the Root's kindness towards Kingfisher or Fishhawk is Moon's act of stretching Crane's bill and legs so he can spear salmon in the water (UWPA 3:77, 81).

In the *Upper Chehalis* transformer story Moon is attacked by a needle on the trail; he sticks a cattail through its eye and decrees it shall be used for sewing; when another thing tries to run over him, he decrees it shall be a mat-smoother (MAFLS 27:164).

In a *Thompson* myth Coyote is attacked by a comb, an awl, fine stones (for smoothing arrows) and a stone hammer, each of which he attempts to pick up in an underground lodge; he runs away and declares each shall henceforth be a tool for man's use (MAFLS 11:5).

In the *Thompson* version of Coyote's theft of his son's wife Coyote's son enters an underground lodge in the sky country, is attacked by a whole row of baskets when he tries to pick one up, replaces it, goes outside and curses baskets, making them henceforth servants of the people; the same thing happens to mats, awls, combs, and birchbark vessels (MAFLS 6:22; MAM 12:205).

In *Shuswap* stories of the Coyote cycle Coyote makes no decree with regard to the future rôle of the objects, but it may be that such action against them is implied: Coyote hears voices in a house, enters and hurls to the ground a hair and a comb, which are doing the talking (IS 8).

Coyote seizes one of a row of snowshoes which stand on end around the walls of a house and dance when his back is turned; he is attacked by the snowshoes and runs away (MAM 4:628).

Among the *Takelma* Dragonfly, the Transformer, is attacked by a salmon-spear when he takes some of the provisions he finds in a house; he breaks the spear and declares it shall be an inanimate object in the future (UPMAP 2:39; ARBAE 31:703).

The trickster Raven's experiences with the Shadow people are not episodes in a transformer cycle; they include however references to such live objects as transformers have been found above to render inanimate.

When Raven starts to carry slices of halibut and seal out of a house, wedges throw themselves at him until he drops the meat; when he attempts the same thing in a second house where he sees only a design on the wall, appearing as if drawn with a fingernail, his hair is pulled; the Shadow people are attacking him (*Tlingit* BBAE 29:134).

Raven eats in the house of the shadows and feathers; he leaves; he returns to take away some of the provisions stored in the house; the shadows and feathers beat him and throw him out (*Tlingit* IS 316, 326).

Another form of Chief Child of the Root's work as a transformer reappears in part in a number of stories, his transformation of such individuals as Kingfisher and Fishhawk.

The closest parallel, Moon's efforts in behalf of Crane in *Southern Puget Sound* mythology, has already been mentioned.

In a *Squamish* myth a man rubs his double-pronged spear against fish and thus collects their slime; the Transformers show him how to spear salmon properly; he resents their kindness; they inject the two halves of his spear into his legs, push its point up his nose, stretch his neck and clap; he turns into a crane (BAAS 70:519; ARBAE 31:606).

In *Thompson*, *Lillooet*, and *Stsee'lis* myths there is no transformation as such by the transformer: a man (sandpiper) rubs a sharpened pole (two sticks; the frame of a dip-net) against fish, then scrapes off the fish-slime and boils it (with grass or roots and berries); the Transformer shows him how to make and use a dip-net (a salmon-spear and fish-caches) and how to split, cook, and dry the fish (MAM 12:318, 349; MAM 4:294; ARBAE 31:605; JAI 34:362; ARBAE 31:605).

A *Newettee* incident combines a feature of Chief Child of the Root's dealings with Splinter Leg with an element found in his treatment of Kingfisher and Fishhawk; the dominating motive, however, is one of revenge and punishment rather than of reward: The Transformer swims off as a fish with Crane's harpoon-point;

he appears before Crane wearing it as an ear ornament; Crane recognizes it and puts splintered bone in the Transformer's food; he shakes the bones out of the Transformer's throat when the latter promises to return the harpoon-point; the Transformer presses the points into Crane's nose and transforms him into a crane (IS 201).

The selection of a moon and a sun is the concern of the people in a number of myths. The method of procedure and the factors which determine the choice are practically identical in all the instances; the variations which occur rest in the final identity of the characters chosen. As the Coeur d'Alene assign the moon rôle to Chief Child of the Root, so those tribes which have Moon as the transformer hero make him their choice with his wife (or grandmother) Frog (or Toad) appearing upon his face. In each of these instances Moon's younger, cross-eyed brother who has a rôle in his myth is appropriately enough accepted as the sun. In the Coeur d'Alene myth there is no character available for this part, for Child of the Root has no brother and no companions; it is stated that Helldiver's child offered to be the sun and was accepted. As will be noted in the list of tribes below, in whose mythology this creation episode is found, choices for a sun may include: Lynx's son, Coyote's son, Chicken Hawk, Redshafted Flicker's egg.

*Southern Puget Sound.* Yellowhammer, Raven, Coyote, Woodpecker, and Hummingbird are all unsatisfactory as the sun; Moon is too hot; Moon, with Grandmother Toad upon his face, becomes the moon, his younger brother becomes the sun (UWPA 3:78, 80).

*Coast Salish.* Moon (the older boy who had been lost) rises as the day moon but burns everything up; his brother is frightened as the night moon (does not give enough light); thus Moon becomes the moon, his brother, the sun; Moon's wife (grandmother) Toad (Frog) is with him (both the moon and the sun have their Frog wives with them to doctor them when they get sick; Moon has on a tight cap which gives him cross-eyes like his brother). In the *Cowlitz* tale—the transformer runs away ashamed when the people discover that he eats too much; he becomes the moon; his wife jumps into his eye; his younger brother follows him and becomes the sun (MAFLS 27:379; 172, 176, 271, 272, 283, 360, 378).

*Nes Percé.* Coyote calls a council to consider the question of the sun and requests both of Sun's wives to attend, though Sun does not love the one, Frog; Frog sits on Sun's eye and cannot be dislodged; Sun is scolded for giving too much heat and is instructed to change places with Moon (MAFLS 11:195).

*Kutenai.* Raven, Chicken Hawk and Coyote are unsatisfactory as the sun; a woman's older child is chosen to be the sun, the younger child, the moon; Raven and Coyote (the Transformer, Coyote, and Chicken Hawk) are unsatisfactory as the sun; the two Lynx children are chosen to be the sun and the moon (Coyote, angry that he cannot be the sun, tries to shoot it; his bow catches fire and ignites

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."<sup>1</sup>

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'aqsi'na*. I'll be your dog and my name will be the same. I'll be very small." The second

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