

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 announced<sup>1</sup> 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

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

hit Coyote making marks around his eyes. Coyote burned a stick and just as Antelope ran out hit him with it at the root of his tail and on his legs.

Coyote left Antelope's house. He cried all the time. Then Antelope said to his children, "Whenever he stops crying give him the sun's disk. His children are the ones who really got it."

Coyote kept on crying. He did not even sleep for about four days. By that time his cry, "äwäwä, äwäwä, my children," had become very faint. Antelope said, "Go and see." Some went. They pulled aside the rush mat which served as a curtain and saw nothing. The crying continued weakly. They looked around for Coyote and found that he had left long before. He had left his spittle crying in the fire.

When the antelope came out looking for Coyote they saw him running with the precious disk. They followed him to the cliff over which Spokane Falls play. When Coyote got there he said, "Four times I will pretend to throw it over the cliff. The fourth time I will really throw it into the river." Each time he raised it he sang, "The precious disk, wu . . .," but he did not let it go. After three times he said, "Only once more then I'll let you go. Then you'll stay for good."

Meanwhile the antelopes were coming nearer. Just as he let it go, one caught it exclaiming, "How can you ever pay for it?" Coyote answered, "What did you pay for it when you had it, this valuable thing?" The Antelope took it.

Coyote kept on crying. He went home. He did not eat or sleep, just cried for some days. One day at sunset he stopped crying and said, "u-u-u!" Antelope said, "You smarty of a Coyote!"

Then Coyote sang:

*"xiyä xiyä wä wä xu xu lä*

"I ought not to be a woman.

"Why should I soil my eyes with crying.

"Go and sing, my aunties."

"Maybe he didn't die, the one who said that to me. Maybe you are just like me. Now I am going to avenge my children." Antelope said again, "That smarty of a Coyote!"

Coyote went. All night he serenaded his aunties, the little mice. Just about daylight he said to his aunties, "In just a month after I have gone you will think me dead." As he went out, he said, "Good day, my aunties," and left. He walked and walked. He thought by walking east he would get to where the sun was. In broad daylight he walked. The sun saw him and said, "You sly one! You think you are going to take revenge and you are walking in plain sight."

Each day this happened. One day Coyote saw two nicely smoothed little sticks in the road. He stepped on them. They broke. "änininin! You broke my leg. I was going to tell you a story."

Coyote answered, "I have business to attend to now." "What do you have to worry so about?" "Oh, go on tell me a story. I will fix it for you."

He put the bones in place and smoothed them. Then said Meadowlark (for it was her leg he had broken), "Why do you go around in the daytime when the sun is out? He can see you walking around. Don't walk any more in the daytime but only at night. At daylight lie down in a hole in the ground and sleep. About sunset get up and walk." Coyote said, "Thank you."

He rewarded meadowlark by putting around her neck a black medal on a black string which had belonged to bluebird. Now Coyote traveled only at night. At dawn he lay down until the sun was gone. The sun wondered, "I wonder where he is. Maybe he is lying down."

Then Coyote saw the spring where the sun paused to drink every day at noon. He consulted his magic powers.<sup>1</sup> "Tell me what to do right away." They said, "He never passes by that spring without stopping. Always at noon he stops to drink."

Coyote went over to the spring. He saw two holes where the sun placed his knees as he bent to drink. His powers told him, "Opposite those holes dig two for yourself. At dinner time when he comes down he will stop here. He will descend but will not touch the ground. Don't attack him until he comes down."

One power gave him a small knife like a paring knife. The other gave him something to shoot with. The third was to hold him back when the sun pretended he was coming to earth.

The next day the sun rose. He said, "Coyote, whoever seeks revenge must lie down." Coyote said, "He saw me already, I may as well be walking," but his powers said, "No he is only pretending. After a little he will come down closer." Coyote saw something hanging down from the sun's head. His powers said, "That is his heart. That is what you must cut off."

Up again went the sun. "Let me get him," said Coyote. "No, he'll soon come very close," and his power held him back. Once more it came down, "I am going to shoot at it."

"No, you would only shoot in vain. He would not die. You must cut off his bangs. Only then will he die." The next time the sun touched

<sup>1</sup>I was not able to find out just what these powers were. There were said to be four of them, I suspect they were Coyote's penis, testes and dung, or they might have been only dung. In Thompson mythology Coyote's power is his excrement (cp. MAFLS 6:30; also BBAE 26:45, BBAE 20:92).

the ground. He looked around, there was the water. He reached across the spring and supported himself, then drank. Right there Coyote was lying near the sun's heart. His power said, "Grab it!" He pulled it, bit it. One power handed him the little knife and said, "Cut it!" He cut it. Then Sun fell down and died. It became dark. Then all the Indians said, "Now Coyote has murdered someone."

Coyote went off. He went far, far. He stumbled over Sun. He felt around. "This is the one I killed." Every time he stepped he stumbled over the body it was so dark. Again he asked his powers what to do. They said, "Put down that thing you are holding in your hand." He put it down. It became light, it became light.

Similar myths are found in the mythology of the *Shuswap*, *Thompson*, *Wishram*, *Kutenai* and *Coast Salish*:

The *Shuswap* and *Thompson* versions correspond closely with the Coeur d'Alene story up to the point where Coyote escapes from the antelope with the disk, which is described as a "glittering ball." Here Coyote turns into an elk, uses fragments of the ball as armor and kills many people, until Meadowlark intervenes; Coyote avenged makes his escape (MAM 4:642; MAFLS 6:32; MAM 4:313).

In the *Wishram* myth Antelope's two sons succeed in stealing the people's shiny ball, while Coyote's four sons and one daughter are killed; Coyote with the aid of his two faeces catches the Antelope and transforms them into antelope (PAES 2:67).

In the *Kutenai* version Young Coyote is captured while stealing the people's hoop, but his companion, Young Fox, rolls it home safely; Old Coyote and Fox in turn free Young Coyote. Subsequently Coyote and Young Fox lose the hoop in gambling with Salmon; Fox and Young Coyote win it back (BBAE 59:143 and cp. this work, tale 12).

In an *Upper Chehalis* myth Stehe'n's grandchild escapes with the people's shining hoop and shares it with his grandfather; the five Fox children are killed (MAFLS 27:70). In the *Skokomish* version Stuhe'n's grandson is victorious (MAFLS 27:369); in the *Wynoochee* Stahe'n's grandchild wins from Coyote's four sons (MAFLS 27:345); and in the case of the *Cowlitz* Coyote Boy obtains the shining hoop although Coyote's five sons are killed; Coyote takes the hoop up to the sky as the sun (MAFLS 27:230, 231). The *Cowlitz* version is the first instance of the identification of the stolen shining object as the sun, the Coeur d'Alene interpretation.

A parallel to the Coeur d'Alene episode of Coyote's contest at the spring with a power of light is found in myths of *Sahaptin* and *Nez Percé* origin which have a different motivation:

Moon's son kills people for his father to eat; Coyote kills Moon's son while he is drinking at the spring and places Moon in the sky (MAFLS 11:173-4).

#### 4. Coyote Steals his Daughter-in-law

Coyote's son has two wives, Black Swan and Tern; Coyote covets Tern  
Coyote with help of powers gets his son into the sky  
Coyote marries Tern  
Coyote's son encounters spiders  
Coyote's son kills father of his Beaver wives, revives him  
Coyote's son becomes homesick for Black Swan and his child  
Spider Women provide box for his return to earth  
Coyote's son finds Black Swan far from camp and hides in her pack  
Coyote's son kills all the people except Black Swan and her child

Coyote had a house. He had a son who had two wives. One was Tern, the other was Black Swan.<sup>1</sup> The latter had a baby. Tern had none. Everyone liked Swan, no one liked Tern. Coyote thought, "I'll be the one to fall in love with Tern. Black Swan is really black and ugly. I must find some way to do away with my son, then I can have Tern for myself."

He went off and consulted his powers. "What can I do so that my son will die?" "Take him up to the sky," said one power. "I will be something good to climb up on," said the second. The third said, "On the tip of that tree I will be an eagle's nest in which there are two desirable small eagles." The fourth said, "Keep arching your brows so he ascends." "All right," said Coyote and went back home. He said to his son, "I see two eagles have a nest in the top of the pine tree. It would be nice to climb up for them." He answered, "Yes, I'll go in the morning." Coyote said, "All right, in the morning we'll go for them."

They went. They saw the young eagles were just about large enough to fly. The boy climbed up. He looked down and saw his father lying on his back and raising his eyebrows. "Why are you doing that?" he asked. "I am afraid you might fall. I don't mean to do it but I can't help it I am so worried."

He really did it because it made his son rise higher each time. The son rose higher and higher and finally went right into the sky. Coyote got up and went back into his son's house. He said to Black Swan, "Go far away. Your husband left because of you." Thus he sent her away.

He said to his children, "Your older brother has gone up. You will never see him again." Then he took Tern for his own wife.

The son found the sky just like the earth. He saw an elk and shot it. He butchered it and dried the meat. At night when he was trying to sleep he heard people talking. He understood one to say, "You must have seen that person. You defecate on people so you can eat." The

<sup>1</sup>The Coeur d'Alene say that long ago black swans were numerous in their country.