

9. COYOTE AND HIS DAUGHTER (ʔiceyé·ye pahápi-n)

told by Elizabeth P. Wilson*

hitéwycine	ʔiceyé·ye	pahápi-n,	táʔc	ʔewé·ke	titó-qan	páháp.			
they lived	Coyote	and daughter	good-looking	she was	person	daughter			
ka·	táʔc	pé-qicqce	páhápim	ka·	ʔiceyé·ye	qetu	hiʔleʔtú·wise		
and	well	took care	daughter	and	Coyote	somewhat	was not feeling well		
hiʔlaʔtwí·sa.	kawóʔ	kála	pií·n	hiʔpsqiléhékse	ka·	koná	hicá·pkilákayiksa		
was ailing	then	just	girl	walked up	and	there	picked up here and there		
ké·pips	hími·snim	ka·	yóqoʔ	koním	ʔiyéqt	pá·niyaýsa	ka·		
leftover bones	of wolf	and	she	of that	broth	she made for him	and		
5 táʔc	hi·píse	ʔiceyé·ye.	ka·	hité·míkse	pi·kú·nx	koná	hitéhes	ʔetke	
well	he ate	Coyote	and	she went down	to river	there	was ice	because	
ʔením	ka·	koná	hiwsí·x	qilá·sḡ	pá·ḡlo·	ʔasqamá·tan	ka·	kúnku	konmá·m
winter	and	there	were	otter	five	brothers	and	always	they
pé·slewqitwecix	timá·yina	yoqopná	kaká·	hipá·yca	hikú·tece.			ʔisí·met	
were eyeing	maiden	that	when	came	came to get water			then	
koná	ná·qc	hé·yey	hiʔíce.	kawóʔ	hickilí·n	ka·	píst	hihín	
there	one	steelhead	was lying	then	she went home	and	father	told	
“yóḡ	koná	ná·qc	hé·yey	hiʔíce.	maná·	kex	tó·taʔ.”	“wé·tu	wé·tu
that	there	one	steelhead	is lying	what	shall I do	father	no	no
10 wé·tu	ʔewéwluqse	heyé·yne	wé·tu.	kála	yóḡ	ʔimé·snim	núkt	táʔc,	
no	I want	steelhead	no	only	that	deer's	meat	good	
ʔimé·snim	núkt	yóḡ	konyací·m.	wé·tu	kála	hé·yey	ʔitú·	cú·ým	
deer's	meat	that	that only	no	just	steelhead	any	fish	
wé·tu.”	kawóʔ	“é·temuʔ	tó·taʔ.”	kawóʔ	hé·neke	hitoláyn		ka·	
no	then	all right	father	then	again	she went upriver		and	
hicá·pkiláks	ké·ʔniks	hími·snim.	kawóʔ	“yóqoʔ	táʔc	nícu	yóqoʔ		
picked up	leftover	of wolf	then	that	good	daughter	that		
táʔc.”	ka·	hihíps	koná.	kí·met	ka·	ná·qcki	lé·heyki	hikúye.	ʔisí·met
good	and	he ate	there	then	and	one	day	she went	then
15 pá·ḡat	koná	hé·yey	hiteʔépelikecese	ḡawa	tehéspe.	kí·met	pá·ḡlo·		
five	there	steelhead	were lying on	that	on ice	then	five		
qilá·sḡ	titeʔéḡet	hipepñí·me.	ka·	koná	pe·ténwese·ne	“ʔe.	né·stiwixnuʔkum.		
otter	young men	appeared	and	there	they proposed	you	will come with us		
táʔc	wicé·nwe·s	wisí·x	ʔe.	peʔnéhnenuʔ.”	“qóʔc	weye	naʔtó·tap		
good	living place	we have	you	will take	yet	soon	my father		

*Taped by Aoki, 1962.

- ʔesé-pñiyu? kuʔmaná· hi-núʔ.” kawóʔ hickilí-ne ka· píst hihíne
 I will ask whatever he will say then she went home and father said
- 20 “kuʔús kiyex hipeteñiwes pá·xlo-m qilasáxnim. we-te-x ʔaná-skiyo-yoʔqa.”
 thus to me they proposed five otters shall I go with them
 “wé-tu, wé-tu, wé-tu, kála wé-tu. wé-tu ʔené-swewluqse konmaná wé-tu.”
 no no no just no not I want them they no
 kawóʔ hité·mike ka· hiné-sne “wé-tu hihíce náʔto-t wé-tu.”
 then she went down and told them no said my father no
 kawóʔ ʔimamá-yalwana ka· hipackilí-toqa ka· hitoláyna ná-qcki
 so they gave up and they went back and she went upriver one
 lé-heyki hi· ·· pí·kun híʔpewye núkt. ʔisí-met kí· híʔice
 day (long distance) river looked for meat then this lay
 wilwílp ʔoʔ ʔimes. “e-te hími-n hipaʔnáhpayka.ʔ ʔisí-met pá·xlo· hími-n
 whole quite deer must be wolf brought then five wolf
- 25 ka· pé-teñwesine “wá-qoʔ ʔe. peʔnéhnenuʔ. wé-t na-stiwíxnoʔkomqa.”
 and proposed now you we will take will you come with us
 ka· hiné-sne “qóʔc weye naʔtó-tap ʔewnúʔ kuʔmaná.” kawóʔ
 and she told them later soon my father will tell whatever then
 hickilí-ne ka· píst hihíne “kíyex tó-taʔ hími-snim hipeteñiwis
 she went home and father said to me father wolf they proposed to me
 maná· nekíse ka.” “e-hé yó·qoʔ yó·qoʔ táʔc hími-n ʔetke ʔawa
 what do you think then yes that that good wolf for that
 núkt ʔiléxni ʔewsí-x.” kawóʔ hitoláyna ka· hiné-sne “wá-qoʔ
 meat much they have then she went upstream and told them now
- 30 ʔe. hihín. ʔe-tku tiwí-xnuʔ.” takláy ka· qilasáxna wé-tu kála
 you he said surely I will go with you on the other hand to otters not just
 wá-qoʔ ka· hiné-sne “nú-nenke wé-tu ʔé-tx tiwí-xnuʔ.” ka· ʔimamá-yalwana.
 now and she said we also not you will go and they gave up
 kawóʔ hími-n wá-qoʔ ʔimamá-capahmaka naqcmé-wi-pe pé·ʔnehnecene
 then wolf now got ready one morning they took her
 mexsé-mkex wáyat. kawóʔ ʔiceyé-ye ʔipciwá-tx hitqé-wse koná. kawóʔ
 to mountain far then Coyote alone became there then
 koná pá·ʔnahpayksina táʔc wićé-nwe-s cóqoy ʔeʔpé-tñix ka· ʔiléxni
 there they came with her good home tepee was standing and much
 35 núkt ʔimé-snim. ka· wá-qoʔ kí-me pá·xlo· qilá-sx sáw pé-tewyekesine
 meat of deer and now these five otter absent sensed
 cáʔya pií·ñ. ʔiceyé-ye ʔipciwá-tx híʔpsqiléhnecem hikú-tecem wá-qoʔ ka·
 no girl Coyote alone he walks down comes to get water now then

- siyá-w hipekúye. 'wá-qo' ?e-te pé.?'nehnecine hími-snim.' ka-
suspicious they were now surely took her wolf and
- hipexí-čemne. "wa-qo' kíye teqeke?éyxsix. wá-qo' kíye ?etqekiyú-six
they became angry now let us go now let us pursue
- ?ó-pciyáwtacix." kawó? hipekúye ná-qcki lé-heyki hi... ?ískit
go to kill then they went one day (great distance) trail
- 40 pé-twixneýsine. konó? kulewé-witkipx hipapá-yunikika. ?isí-metu yóx ?iní-t
they followed their then toward evening they arrived there that house
- ?e?pe-tñix tá?c. ka- wáyat qetu hipewčé-ye. "qó?c taxc kíye
was standing good and far a little they were later soon we
- ciké-tpe ?epekíyú-yu?. taxc kíye ?apó-pciyawno? ?epecú-tkuptenu?."
at night go soon we will kill them will go and burn them up
- kawó? koná pá.?'yačo?sana. wá-qo? hitiñeyné.xkike. kawó? kála
and there they waited now the sun set then just
- hitíýesix hími-n wəx pií-n ?ipínke koná he?éýscix kála
they are laughing wolf and girl she too there they are happy just
- 45 hičí-qcix. wá-qo? ka- qetu ci ké-tinpeqpe kí-met saw. wá-qo?
talking now then about midnight there quiet now
- hipatáwtaliks ka- xan xan xan hitáwxancix. kawó? pé-kíyú-sene
they went to bed and (sound of snoring) they are snoring then they went to them
- hun... wá-qo? ?ewsi-x kála tukú-pe's la?ám ?isqi pe?tú- ka-
now they had just for setting fire all pitch things and
- ?imemnix kekonkí ha?álika?niqa liluqútki. wá-qo? ka-
themselves with which built fire with rotten pine now and
- pe-tkupliklí-ksine coqóyna. ka- pé.?'niksine hecú-ne ?óykaslix koná.
they went around setting fire to tepee and placed wood all over there
- 50 kálo? hitá-wtacix ?imí-t. wá-qo? ka- pím... ?iní-t hikúye.
just they are in bed inside now and (sound of flame) house did (burned)
- wé-tu ?itó?ayn wilelí-xñes ka- kíne patqi?yó-čo'six ?é-mtkiñix qó?
not any way to run and here they are waiting in hiding outside quite
- konó? hipa?lalá?amka. kawó? qilá-sx hipeckilí-ne hipehipsú-yne "wiyé-kuykitx
there they all burned then otter went home were satisfied serves them right
- ?apó-pciyawnki." kawó? ?iceyé-ye koná kála hitéwyece hiwxsu?úce ?é-mti.
we killed then Coyote there just was living was sitting outside
- kí-met ná-qcki lé-heyki hiná-smičiya tú-skex kiné-px "tó-ta? wisí-x
then one day he heard them above close father we are
- 55 wá-qo? čé-wčew. wá-qo? wíhñecix, wé-tu máwa ?e- hé-neku pe-xnú?."
now ghosts now we are leaving not ever you again will see

"manáma
what

náma
is it that

"?imá?lix
build yours

wičé-yu?
will become

60 "é-te-ku"
all right

tamawín
too

"ku?úsu?
like that

wilé-ke?yx
run

konímyawa
in that way

65 ?i... wá-
alre

?iceyé-ye
Coyote

hiná-swisayq
he admired ea

ka- kála
and just

?e-te-x kí
surely I her

70 hí-sentuks.
month

hipá-ycix
they came

ka- qó?c
and later

halxpí?s
all day

?e-te-x
certainly I

- “manáma kex ka- ?í-n kiyú? nicu. wé-tu ?é-tx panwíhnano?kom.
 what can I then I do daughter not you leave me
- náma kex ka- ?inciwá-tx kíne.” ka- pé-ne pahápim
 is it that I then all by myself here and said daughter
- “?imá?lix ka- ?imá-to-latx. kawó? taɣc ?e. ku?stí-t
 build yourself fire and throw yourself into fire then soon you same
- wicé-yu? kexku?ús kí- nú-n wisí-x. ka- taɣc né-stiwihnu?kum.”
 will become in the way this we are and soon you will go with us
- 60 “?é-te-ku” ka- ha?álika ka- hiwa-latáɣqana ka- hiwa-láhtoɣqana.
 all right and he built fire and he would run into fire and he would run back out
- tamawíñ komáyc hiliwnaqana. kálawnikaý ?ipná-yalwana ka- pahápim pé-ne
 too severely it would burn finally he gave up and daughter said
- “ku?úsu? kem wé-te. ko?sanniiko kúy ?inekí-x. kálo? kúy konapí.
 like that you stay as you are go though just go that way
- wilé-ke?yx wé-tespe ka- taɣc- ná-swiyamçiyó?kom wiyé-çiqpx ka-
 run on the ground and soon you you can hear us talking and
- konímyawa ?e- taɣc kiyú?.” kawó? hipewíhnene ku?málackiw hipapá-ynikika
 in that way you soon go then they left several days they arrived
- 65 ?i... wá-qo? siwé-t hikúye. péwwetes titó-qan ?i... konó? kála
 already getting dark it did all over people then just
- ?iceyé-ye he?éysne kála hitkáyca ?é-t titá?c pipitiñ yóɣ ?i...
 Coyote was happy just watched oh pretty girls there
- hiná-swisayqca ka- tite?éxet tita?ácki siké-mki kála pí-wiloɣmisix
 he admired each of them and young men with good horses just played stick-game
- ka- kála kamaná- hiwí-kusix. kála koná silu ?elkilí-ne ‘hiyó-cicqi?c
 and just in this way they did just there eye went around wonderful
- ?e-te-x kíne ?é-yc wicé-yu?.’ ku?ús qo? hikúye. ná-qc halxpá-wit
 surely I here happy will be thus quite he did one week
- 70 hí-semtuks. kí-met ka- wá-qo? koná halxpí?s ?ipciwá-tx ciké-tpe wá-qo?
 month then and now there all day alone at night now
- hipá-ycix yoɣmá çé-wçew ka- he?éyscix ka- konó? hitkáyca
 they came those ghosts and they are happy and then he watches
- ka- qó?c ká?aw hí-kus ka- saw hipé-kus koná ?ipciwá-tx hitqé-wse
 and later dawn it did then gone they did then alone he became
- halxpí?s qo? ku?ús hiwyé-le-heyne. kálawnikaý ka- wá-qi “?iyó-
 all day quite thus he spent days finally then now oh
- ?e-te-x tillá-pno?.” hitillá-pna wá-qi kaká- le-héy
 certainly I will be lonesome he became lonesome now when after a long while

- 75 koná. ka. pahápim pé-xne "náma yú?c he?étxewce. maná. tó-ta? kú-se
then and daughter saw him why poor look sad what father did
?iske ?e. wé-tu ?é-ýsce." "wá-qo? ?é-txewce cikli-ñipé-cwise nicu"
like you not happy now I am sad want to go home daughter
pé-ne "é-temu. pí-ps né-çinpe?nyu?kum ka. ?e. ?o-lálkoli-ko? ta?ácki
she said all right bones get our and you wrap up with good
qo? xayxáyxki wispó-lki ka. ?e. né-çise-pu?kum. ka. ?e. kiyú?
very white buckskin and you pack us on back and you go
pá-çatina meçsé-mne ?e. ?ewyé-yewnetenu?. wé-tmet qo? máwa qí-lawno?.
five mountains you go over do not quite ever look back
- 80 kálo? konmá ?anó-qtipxcim ?e. kála ?ú-yit hicá-wic wisí-nu?.
just that way ahead only you just first was light will be
kálawniçáy ?etke ka. titó-qan pewçé-yu? kawó? kálo? ?e.
finally because then person will become then just you
kú?m miçkiñix yéwnetenu? lamtáy pá-çatipx meçsé-m." "e. we
perhaps you barely will go over last fifth mountain you are
ku?úsu?." kawó? wá-qo? hikúye hu?úyye ná-qcki méywi-ki hu...
thus then now he went started one morning (long distance)
"semetkú?," hihíne "kála hicá-wic." kála há-mti?c hi?psqíke?yke kála
it is nothing said just light just quickly he walked just
- 85 hiweyeqúyimke ka. hité-mike hu... ná-qсна pé-yewnene meçsé-mne
went up fast and went down (long distance) one he went over mountain
ka. hé-neke wá-qi ka. koná 'ná?ko qetu çinínin.' kawó? kála
and again now and then why a bit heavy then just
?ipnáwyasapayawnaqana. kawó? hipinmí-kse konmayníko ?anó-qtipx
he rested here and there then he slept in that very position front way
hisa?yó-ço?sa hitqewqumíce ka. hitqé-pse konmayníko kála.
he watched he was curled up and he ate quickly in that very position just
kawó? qo? wá-qo? mitá-tina meçsé-mne pé-çuyimne. wá-qi ka.
then quite now three mountain he went up now then
- 90 "manáma çinínis." wá-qi ka. kála ce-wce-wce-w hiná-smiçiya hé-lekipx.
why heavy now then just (whispering) he heard them behind
kawó? yú?c kála qo? pí-leptipx hiçuyimne. wá-qi ka. "çinínis" ?i...
then poor just quite fourth went up now and heavy
miçkiñix yú?c hitqewqumíce koná pe-?eçí-c ?ipnáwyasapayawca
barely poor was bent over there every now and then rested
hu... qo? lamtáy yox mé-çsem "wá-qo? ?e-te-x qo? lamtáy
quite last that mountain now surely quite last

yáwnanqawt
I am going to

95 kawó? wá
then no

qo? hitq
quite he l

he he he he h
(laughing)

hipewíhnene
they left

hi?lwá-çwax
he bawled ou

100 hiwí-ne ko
he wept th

"ehhé ku
yes thu

netí-telwit
people

hipe?étxewnu
will be sad

hipaytaçá-sa.
are coming

105 ka. ?elwí
then witho

wá-qo? k
now th

pé-?pe-wye.
he looked for

ku?ús yox
thus that



Coyote an
good care of
and here and
And Coyote a
She went
ers, and they

- yáwnanqawtace." kí-met ka- ku?manáma hiwé-qiye qetu ciwé-t.
I am going to go over the hump then and somehow it rained just a little
- 95 kawó? wá-qo? qo? toyámlaykin. kí-met koná xuyís hiwatí-ka yú?c
then now quite near the top then there slip he stepped poor
- qo? hitqaqí-lawna ka- konmá ?o-qá wé-tu qí-lawnas. kála
quite he looked back and that direction was not to look back just
- he he he he he páhap ?ewyé-nkike ?í-tiku?nu. wá-qo?
(laughing) daughter said as she traveled away further on now
- hipewihnene wáyat. kawó? koná hiquyímne toyá-mkax ka- koná
they left far then there he went up toward the summit and there
- hi?lwá-xwaxna "í-nimya?c nícu nícu nícu nícu nícu ?í-nim nícu."
he bawled out my child younger kinsman my younger kinsman
- 100 hiwí-ne koná. kawó? wé-ču ka- sípus hisapá-ḡoyka. kawó? hihíne
he wept there then no longer and tears he dried then he said
- "ehhé ku?úsu? kála kaká- netí-telwit hipá-yno? hiwéhyem qó?c
yes thus just when people will come will come yet
- netí-telwit ka- koná lamtáy miyá?c ?epetiñxnú? ku?úsu? ?imé-mke
people and there last child will die thus they also
- hipe?étxewnu?, wé-tu kí- ?inciwá-tx. wá-qo? mí-wacpa netí-telwit
will be sad not this I alone now soon people
- hipaytafá-sa. ka- wá-qo? ?e-te-x ?ikú-ynu ?í-nim cá?ya miyá?c. wá-qo?
are coming and now surely truly my no child now
- 105 ka- ?elwítet teqé-wse. kawó? ?inekí-ku ?í-nim timíne ?é-txewniñ
then without kin I am suddenly then though my heart saddened
- wá-qo? ka- ?é-te-x ?iná-yalwaca." kawó? hickilí-ne yú?c. tilípe?ne
now then surely I give up then he went home poor Fox
- pé-pe-wye. kawó? koná papayno-ya. kawó? koná hipetéwylene.
he looked for then there he came to him then there they lived
- ku?ús yóx titwá-tit. kí- ná-qc ?í-n ?iné-pte waqí-ma. kaló?
thus that story this one I hold from old so far



Coyote and his daughter were living. The daughter was good-looking. And the daughter took good care of him. Coyote was not feeling well and was ailing. This girl walked up (to the hills) and here and there picked up leftover bones of wolves, and she made broth out of them for him. And Coyote ate well.

She went down to the river. There was ice because it was winter. There were five Otter brothers, and they were always eyeing that maiden when she came to get water. Once there was a

steelhead lying. She went home and told her father, "There was one steelhead lying. What shall I do, father?" "No, no, no. I don't want steelheads. Only deer meat is good. Deer meat is the only thing. Not steelhead, not fish, no!" Then "All right, father."

Again she went upriver and picked leftovers of wolves. Then "That's good, daughter. That's good," and he ate. Then one day she went and there were five steelheads lying on the ice. Then five young Otters appeared and talked to her: "Come with us. We have a nice place to live. We will take you." "Wait till I ask my father. I will do whatever he says." She went home and told her father, "Five Otters proposed to me like this. Shall I go with them?" "No, no, no, just no. I don't want them, not them." Then she went down and told them, "No, my father said no." Then they gave up and went back.

One day she went upriver and looked for meat. Then a whole deer was lying. She thought, 'Wolves must have brought it.' Then five Wolves proposed to her: "Now we'll take you. Will you come with us?" Then she told them, "Wait till I tell my father. Whatever (he says, I will do)." Then she went home and told her father, "Father, Wolves proposed to me. What do you think?" "Yes, all right. Wolves are good because they have plenty of meat." Then she went up and told them, "He said 'All right.' Surely, I will go with you." But she did not go with the Otters. She simply told them, "We are not going with you," and they gave up. The Wolves got ready and took her away one morning, to the mountains far away.

Then Coyote became all alone. They (Wolves) brought her to a place where a nice tepee home was standing, and there was much deer meat. Now these five Otters sensed that the girl was gone. Coyote came to get water alone. They started wondering. "Wolves must have taken her." They became angry. "Let us attack. Let us go after them and kill them."

Then one day they (Otters) went far away, they followed the trail. Toward the evening they arrived. There stood a good tepee. They stayed a little away from the tepee. "Later we will go to them. Soon we will kill them, go and burn them up." There they waited. Now the sun went down. Then Wolves and the girl also were laughing, having fun and were talking. Now it is about midnight and everything is quiet. They have gone to bed, and they are snoring.

Then they (Otters) went to them. They had things like pitch to set fire to everything, and they used it to build a fire, using rotten pine. They went around the tepee to set the fire and placed wood all around it. They (Wolf brothers and Coyote's daughter) were inside. There was the sound of flames and the house burned. But there was no way to escape, they (Otters) were waiting, and they (Wolves and Coyote's daughter) burned up.

Then Otters went home satisfied. "Serves them right. We killed them."

Coyote was living, he was sitting outside. Then one day he heard them above, close by. "Father. Now we are leaving you. Now we are ghosts. Now we go and will never see you again." "What am I going to do, Daughter? What am I going to do, Daughter? Don't leave me. Am I going to be alone here?" Then the daughter said, "Build yourself a fire and throw yourself into it, then you will be the same as we are. Then you can go with us." "All right." And he built a fire and he ran into the fire, but he ran right back out. It burned him too much. Finally he gave up and the daughter said to him, "Stay as you are. Go as you are. You go that way. Run on the ground, then you can hear us talking and that way you will know the direction to go."

Then they left. And in several days they arrived. It was getting dark. There were lots of people. Coyote was happy. He just watched—"Oh, pretty girls"—and he admired them. Young people on good horses. People playing stick-game, and each of them were doing different things. Coyote's eyes went around. 'Wonderful. Surely I will be happy here.' This was the way he lived.

One week, then a month. He was alone during the day. At night all those ghosts came, and they were happy. He watched them, but later at dawn they were gone and he was all alone all

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day. This was the way he spent his days. Finally, "I will be lonesome." After a long while he became lonesome. The daughter saw him. "Why do you look sad? What's wrong, Daddy? Looks like you are not happy." "I am sad. I want to go home, Daughter," he said. "All right. Get our bones and wrap them in a very fine white buckskin. Carry us on your back. And you will go and go over five mountains. Don't ever look back. Just (look) ahead only. We will be light at first. Eventually we will become people. Then you can barely carry us over the last, fifth mountain." "All right, I will do it."

Then he started one morning. "It is nothing," he said. "It is so light." He walked quickly. He went up fast and he went down, and he went over one mountain, and another. Then it was kind of heavy. He rested as he went. Then he slept, but facing only the front, curled up. Then he ate that way. Now he went up the third mountain. Then "Oh, it is heavy now." Then he heard them whispering behind. Then the poor one went up the fourth. Now (it was) "Heavy." The poor one barely made it, was bent over, and frequently rested.

Now the last mountain. "Now I must be going over the last one." At that time it rained just a little. He was near the top. Then he slipped as he stepped, and the poor one turned toward the direction that he was not supposed to look. Then "He he he he he he," the daughter laughed as she disappeared.

Now they (Wolves and Coyote's daughter) have gone far away. Then he went up to the top, and sat down. And there the poor one bawled out, "My child, daughter. My child, daughter. My child, daughter. Oh my daughter." He wept there. Then he stopped, dried his tears, and said, "All right. When people come, it will be just in this way. People are coming soon. And their last child will die. In the same way, sorrow will strike them also. Not just me alone. In a short time, people will be coming. Now it is indeed true that my daughter is no more. Now I have no one but myself. Even though my heart is sad, now I will let the past go by."

Then the poor thing went home and looked for Fox. He came to him. Then they made a home together. Such is one story I have from olden times.

Notes on "Coyote and His Daughter"

"Coyote and His Daughter" is an example of Dundes's six motifeme sequence (1964:75) consisting of Lack (L), Lack Liquidated (LL), Interdiction (Int), Violation (Viol), Consequence (Conseq), and Attempted Escape (AE). A comparison with Orpheus (Dundes 1975:76) might be useful, because "Coyote and His Daughter" is an Orphic story.

Motifeme	Orpheus	Coyote and His Daughter
L	Man wants to bring wife back from the dead	Coyote wants to bring daughter back from the dead
LL	Man does so	Coyote does so
Int	Man is warned not to look back at wife	Coyote is warned not to look back
Viol	Man looks back	Coyote looks back
Conseq	Man's wife dies	Coyote loses daughter
AE	---	(Coyote creates death)

What happens at the end of "Coyote and His Daughter" is that Coyote, after a long cry over the loss of his daughter, says, "All right, I will not be the only one to lose a child, human beings are coming soon; they will also grieve over the loss of their children." Origin of death (A1335)

in this context is an emotional escape attempted by Coyote, and may be considered to fill the slot for Attempted Escape.

While the above is a sketch of the main structure, the initial Lack is not a given but is an output of an embedded episode, which is the nuclear two motifeme sequence of Lack and Lack Liquidated. Coyote's daughter refuses to marry Otter brothers and marries Wolf brothers instead (L), and Otter brothers kill Coyote's daughter and her husbands and get even (LL). That the same element, namely the death of Coyote's daughter, is at the same time both LL of the embedded structure and L of the main episode, is quite analogous to the situation in which the same element is the object of the embedded sentence and the subject of the matrix sentence. The laughter mentioned in the passage "Then Wolves and the girl also were laughing" refers to sexual activity, as in Chinook (Hymes 1971:66).

The main plot has at least the following motifs: Orpheus (F81.1); a looking tabu (C300); resuscitation by assembling members (B30); and origin of death (A1335). The Orpheus motif is widespread in North America, from Eskimo to Cherokee and from Yokuts to Malecite (Thompson 1929:337, note 215; Hultkrantz 1957). Its distribution outside North America is also far and wide, including Ireland, Greece, Babylonia, Siberia, India, China, Japan, Indonesia, Oceania, and Surinam (Thompson 1955-8:3.15). The looking tabu (C300) is reported to be found among Greek, Irish, Indic, Javanese, and Eskimo myths (*ibid.*:1.510ff.). Resuscitation by assembling members is also a motif found widespread both in American Indian myths (Thompson 1929:308, note 114) and elsewhere in such places as Finland, Italy, Switzerland, Egypt, Greece, Siberia, Marquesas Islands, Africa (Fjort, Angola, Bushman, Ibo, Basuto, Thonga, Zulu), South America (Yuracare), and Cape Verde Islands (Thompson 1955-8:2.407).

The embedded episode contains the motifs that a girl must marry father's choice (T131.1.2), and several men marry one woman (T146.1). Here the number of brothers involved in the marriage is again five, as is characteristic of the Northwest. While the tabu is that of looking, in Mrs. Wilson's version here and Phinney's first version (1934:268-282), it is the tabu of opening a pack in Farrand (1917:179), and of touching in Phinney's second version (1934:282-285). The embedded episode is missing in Farrand's and Phinney's second version, and the death of Coyote's dear one is given at the outset.

Mrs. Wilson's version is distinguishable from others in that it highlights contrasts (e.g., the description of the two different reactions of Coyote to the gifts from Otters and Wolves); it eliminates some repetitions (e.g., reduction of the amount of gift-giving by the suitors); and it gives animated and vivid description (e.g., Coyote ogling girls in the land of the dead). In other versions, the person who tells Coyote to leave the land of the dead is either Coyote's daughter, as in Farrand and Phinney I, or a ghost, as in Phinney II. But in Mrs. Wilson's version, it is Coyote himself who says he has to go home. At first it was Coyote, being so lonesome, who wanted to come along with his daughter and her husbands, and now it is again he, the novelty of the land of the dead worn off, who wants to go home. The characterization enhances Coyote's childlike waywardness. Mrs. Wilson's version effectively brings out Coyote as a character whom Jacobs (1960b:126) would interpret as a "projection of culturally pressured needs to advance from immaturity and unreliability to wisdom and responsibility."

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