

THE TRAVELS OF COYOTE: A KAROK MYTH

William Bright

When a Karok Indian of northwestern California is asked to tell an Indian story, he is likely to tell one about pihnô·fič or Coyote, the combination culture-hero, trickster and dupe of the native mythology. (1) Of all the Coyote stories, the one which seems best remembered and most enjoyed by the Karok is the one beginning, "Coyote thought he'd go to Klamath Lakes to get money...." (2) The story goes on to tell how Coyote travelled far to the north on this errand, but was plagued by thirst, tried to drink from the river, and fell in. Floating down with the current, back to "the middle of the world" (as the Karok call their own territory), Coyote performed various kinds of mischief, and in most versions of the myth eventually returned, in company with a band of ducks, to his home at panánni·k, the modern town of Orleans.

But this, like most Karok tales, is told by different informants in widely diverse ways. Indeed, Karok mythology in its present state almost seems to be merely an inventory of short incidents, from which a free selection is made by each individual storyteller. Even the characters assigned to incidents vary. Thus "How Salmon Was Given to Mankind" has an anonymous hero in a version recorded by de Angulo and Freeland (3), but Coyote is the benefactor in versions recorded by Kroeber and Gifford (4) and by myself. (5) Old Man Turtle dances through the sky with the star girls in another of de Angulo and Freeland's tales (6), but Coyote does this in texts recorded by me. A look at published myths from the neighboring Yurok and Hupa tribes shows that although many plots and incidents are shared with the Karok, Coyote is never a protagonist among the Hupa, and much less often among the Yurok than among the Karok. It seems, then, that Coyote may have not only usurped the places of Old Man Turtle and of the anonymous salmon-giver, probably in recent times; but also, in the more distant past, may have replaced such personages as Across-the-Water Widower, who is extremely important to the Yurok, but seldom figures in Karok myths.

However, the story of the abortive trip to Klamath Lakes is as likely as any to be peculiarly Coyote's. Although incidents occurring in it are found in Yurok and Hupa myths, the central theme--a trickster's journey to get money--has not been recorded from the neighboring tribes. Furthermore, the greed, lechery, improvidence and mirth-provoking stupidity, alternating with cunning ingenuity, all very characteristic of Coyote, are notably present in this story--as they are not, for instance, in the story of the salmon-giving. But to this central character and plot theme, various informants add widely assorted supplementary elements. Incidents introduced by some informants, such as Coyote's impregnation of a girl at a dance, and the subsequent chase, probably belong to an originally entirely different Coyote story. But Coyote's Journey is a myth which has doubtless been growing, accumulating incidents from many sources, for a long time. It is impossible now to give an accurate idea of the

original, unembroidered plot--assuming that there ever was one. The goal of this paper is therefore to compare all the incidents recorded by Denny (7), Olden (8), Harrington (9), and myself, and occasionally to discuss ramifications of these incidents in other parts of Karok mythology. At the end of the paper, a chart summarizes the variations.

My informants for this story, indicated in this paper by their initials, were Nettie Reuben, Chester Pepper, Julia Starritt, and Marie Offield. All quotations from them are in the form of my own free translation of the Karok original. The published sources are abbreviated as follows: D for Denny, 1907; O for Olden, 1923; H3 for Harrington, 1930, text number 3; and H5 for Harrington, 1930, text number 5.

First episode. The beginning of Coyote's Journey is described as follows by the various sources.

(NR) There were some people living there who had lots of money. Coyote saw them measuring their money and said, "Where do you get your money?" "At Klamath Lakes," they said. So Coyote went home, and he thought, "I'd better make some twine [to string money on]. I'm going to Klamath Lakes. I'm going to get money; I like it so!" Then he made a lot of twine, and bundled it up. Then he thought, "I'd better get going." So he hurried upriver with the twine in a pack, the little twine to string the money. He loaded the twine on his back and carried it upriver.

(CP) This is what Coyote did [a common opening and closing sentence for Coyote stories]. He was raised at Orleans, that was his country. And he thought he'd go to Klamath Lakes to get money. So he made little twine, he made twine all winter. Finally he made a whole load. So he went up along the river. Everyone he saw, he'd say, "You're a bunch of nobodies! I'm going to Klamath Lakes!"

(JS) Coyote wanted to get money. So he said, "I'm going to Klamath Lakes to get money." He went upriver singing, "I'm going to Klamath Lakes to get money."

(MO) Coyote thought he'd go to Klamath Lakes to get money. So he went off.

(H3) They were all living there. Then later on they said: "We are going to go to Klamath Lakes." All they were doing was that they were sweating themselves. "We are going to go." they were telling each other, "we are going to go to Klamath Lakes." Then one night they said: "Tomorrow we are going to go, early. Whoever goes to sleep we are going to leave here. We are not going to wait for him." Then Coyote thought, "I'm not going to sleep." Then he thought, "I'm going to go. I am going to sneak out, when they are all asleep. I am going to get there

first, to Klamath Lakes, I am going to suck dentalia first. I am going to go." He did not go to sleep. Then he sneaked out. He thought, "I'm going to go alone, first."

(H5) They were living there. Then Coyote said all the time, "I am going to go to the Klamath Lakes to suck out dentalia." Then Coyote went. Coyote went to Klamath Lakes.

(O) One day Coyote went on a long journey as far as Klamath Falls, to get some Indian money, or snail shells. He was busy at least a month before he started, making string or putting it together, and carried a pack of it on his back.

(D) The Coyote sat in his sweat-house, making twine. For days he did nothing but make twine. All the animals began to gossip about it. They came one by one and looked in. "What are you doing?" they would ask. "Only making twine," the Coyote would answer. "Only making twine, twine, twine." So they got tired asking him, and he sat there twisting it with his fingers and rolling it on his thighs, making piles and piles of twine. He didn't even take time to eat, and, when no one was around to listen, he sang about what he was going to do: "To the ocean, to get money! Travelling, travelling!" At last he took notice how hungry he was, for he had not eaten for days. He made all the twine into a big money-bag and threw it across his shoulder. Then he started out from Orleans in the direction of the ocean.

All of the above accounts have been given in their entirety in order to show the differences which have been discussed. It is clear at this point, and even clearer further on, as the versions become more unlike, that Karok mythology, at least in its present state, is not something memorized verbatim and handed down uniformly throughout the tribe. It seems likely, moreover, that this was the case even before the intrusion of the white man. All my informants for this story were middle-aged to elderly; their grandparents, and perhaps their parents, were learning myths before the whites arrived. Yet each informant was quite certain that his version was the correct one. Very little of the variation seems attributable to forgetfulness, since on the whole these stories were told with readiness and with scarcely any difficulty in remembering. Probably, then, each family or village in aboriginal times had its individual version of this and other myths--substantially the same individual versions that are told today.

It should be stressed that this paper does not come near to showing all the variant forms of this story among the Karok. In aboriginal days there must have been dozens of versions in circulation, and even now one could probably collect quite a few besides the ones so far recorded. But the versions presented here at least show the nature, and suggest the extent, of the variation.

In the succeeding episodes I have not given all recordings in full, as was done above, but rather one full recording with notes on the others.

Second episode. The following incident was included here only by JS and MO; it is given by Olden (p. 125) as a separate story. JS tells it as follows:

He went a long ways upriver. Then he looked up, and there stood a tree. There sat ten raccoons (ten is the Karok magic number). So he said, "Good! I'll get some new pants, and a shirt, and a quiver, and shoes." So he ripped off his clothes, tore them into bits, threw them downhill, and stood naked. "Now I'll shoot one," he said--but he missed, and the coon [the one he had shot at] jumped down. He shot at another one, and it jumped down too. He missed every one of them. Then he felt bad. He crawled downhill, gathered up all his torn clothes, and mended them--he had been carrying twine to string his money with.

In MO's telling, Coyote puts his torn garments together by sticking twigs through them. O speaks of five fishers, rather than ten raccoons.

A note may be added here on the sentence, "He went a long ways upriver." A reference to this direction of travel recurs throughout the first part of this myth, in every recorded version except D's. (10) To be sure it is necessary to travel upriver to reach Klamath Lakes from Karok territory, but it is probably no coincidence that the heroes of several other myths have their adventures while travelling upriver. Coyote himself is travelling in that direction when, in another story, he trades his favorite song away to a stranger, and later is overcome with chagrin when he tires of the stranger's song and cannot call his own to memory again. Across-the-Water Widower travels upriver in the text about him recorded by Harrington (11), and in another recorded by me. Weasel's travels, in which he rids the world of monsters, are in a constant upriver direction.

Third episode. This incident, concerning Coyote's theft from Lizard, is given the fourth position by MO and JS, and is omitted by NR, O, and H5. However, CP, D, and H3 have it in this position. The following version is JS's:

He walked for a long time, and got very thirsty; his tongue was very dry. Then he saw a sweat-house standing there. Someone [Lizard] was sweating himself [inside] and singing. Coyote was awfully thirsty, and he saw two bowls of gooseberry juice sitting there. So he said, "Good! I'm going to drink Nephew's juice. [Coyote is given to calling people 'nephew,' or more specifically, 'child of deceased sibling.'] I'll just taste a little." Then he said, "I'll just drink a little more." So he drank up both bowls. Then he said, "Nephew, don't get mad at me," and went on upriver. Then his nephew jumped out, thinking he'd have a drink. There were the bowls lying empty. "I bet

it's Coyote that stole it from me," he said. "I hope he dies of thirst! May he not see any water! May all the water dry up!"

H3 identifies the victim of the theft as Meadow Mouse rather than Lizard.

CP's version proceeds in the following variant manner, after Coyote has tasted the juice: "Finally he drank it all, and chewed up the bowls. Then he went on, saying [to scare Lizard, inside the house], 'There's a monster out here that's going to eat you!' When Lizard came out of the sweat-house, Coyote had gone. And he thought, 'Say, I bet Coyote's been around here. He's drunk up my juice. May he get thirsty!' And he thought, 'He likes roasted grasshoppers.' So he said, 'May there be a forest fire ahead of him!'"

The significance of this second wish of Lizard's is shown in the next episode.

Fourth episode. This precedes the above incident in the versions of MO and JS, but follows it in this version by CP:

He went upriver. There was a big forest fire. He looked around, and saw a lot of roasted grasshoppers [cooked by the fire]. But he said, "I won't eat any." Finally he went on a little further, and he thought, "I'll pick up a few of the roasted grasshoppers." So he kept picking them up [and eating them]. And he thought, "Why is it I'm not getting full?" Then he realized they were coming out behind him as he ate. So he decided to seal up his anus. He fixed some pitch and sealed up his anus with it. Then he thought, "Well, now I'll get enough; I've sealed up my anus." So he started to eat. There was [still] a big forest fire. He kept sticking his buttocks around there. And he thought, "I think I'm about to arrive at Klamath Lakes"--he heard the roaring [as he thought, of the falls there]. This is how he heard it, it sort of went huhuhuhuhu. He thought, "I'm about to arrive at Klamath Lakes"--he heard nothing but the huhuhuhuhu. But it was his anus burning [and the roar of the flames that he heard]. It was the pitch he sealed it up with that was burning. He didn't know what to do, he rolled around on the ground, in the dirt. He couldn't say anything but "Atuhtuhtuhtuhtuh." Finally his anus was extinguished. He thought, "Now I won't eat any roasted grasshoppers, I'll quit eating them."

In JS's version, Coyote identifies the roaring as thunder, rather than rushing water; MO does not mention the noise. The whole episode is missing from the versions of NR and H5. In O, D, and H3, Coyote eats roasted grasshoppers, but the only effect is the thirst he experiences in the succeeding episode.(12)

Fifth episode. All versions except H5 now present the results of Lizard's curse. The following is from NR:

Finally he walked a long ways upriver. And he got thirsty, he just walked on. Finally he walked a long ways upriver. He was really thirsty. And he thought, "Now I'll drink when I see a creek." Finally he walked a long ways. He was in bad shape, he was so thirsty. Then there was water, a creek sounding. He thought, "I'll drink when I get there." But when he arrived, the creek dried up. "Oh, how thirsty I am!" he thought. "I can't stand it." He was so thirsty. Then he heard water sounding as he sneaked up. He saw the water running. He got just close, then ran to it, got there-- and it had dried up. "How thirsty I am!" he thought. He was in bad shape. He kept walking, far upriver. He looked downhill; down there the river was flowing. He thought, "I wish I could drink that." Then he kept walking; he was really in bad shape. He was about to reach Klamath Lakes, walking far upriver. And there again the water sounded, there was a creek. Again he thought, "I can't make it", he was so thirsty. Again he sneaked up on the creek; it was big, a big creek. He thought he'd crawl up to it. And he wadded up his blanket. He looked at the creek; there was a lot of water, just close. Then he ran to it and threw his blanket in it. Just dust puffed up; the water had dried up. And he thought, "Oh, I'll never make it, I'm so thirsty." And he looked downhill; down there the river was flowing. He thought, "I'm going to drink from the river." So he rushed downhill. And he thought, "How evilly I do, being about to drink water. Why, I'm going to get money at Klamath Falls." Then he came to the bank and looked out. He thought, "I won't drink right by the bank." He said, "Let a fir fall down," and one did. So he walked out on it and arrived at the middle of the river. He stooped down to the water. He stooped down a long time and drank a lot. When he got up he had drunk so much that he fell off, he fell off backward into the water.

At least one taboo is involved here; the breaking of it is probably the cause of Coyote's bad luck in falling into the river and "drowning" (as several versions put it). The most obvious taboo involved is expressed very explicitly in H3: "People never drank water when they went to suck dentalia, for a long time they do not drink water." Possibly also operative is a taboo against drinking river water, probably on any occasion.(13) This is implied both in NR's version given above, and in CP's, where, after each unsuccessful attempt to drink from creeks, Coyote resolutely says, "I won't drink river water." However, "There was a big forest fire, and trees were falling into the river. And he thought, 'Oh well, I'll drink the river water. But I won't drink close to shore: I'll drink in the middle of the river.' Finally he saw a fir sticking clear across the river, and he thought, 'Right here I'll drink water.' Then he walked out, and put his face down in the middle of the river. But when he put his face down, he fell in, and he drowned.'

O's version gives a more comprehensive taboo: "As he went along, the different ones he met on the road told him not to eat anything, unless

he happened to pick up a few acorns; if he were half-starved he would be very lucky and find lots of money or shells to string."

Other variants are as follows: in JS's version, Coyote once tries to get creek water by climbing a tree and dropping his blanket from above. In the versions of JS and MO, and in H3, Coyote actually reaches Klamath Lakes, and it is there that he falls in. In H5 and O, the entire part about the creeks is omitted.

Sixth episode. The following is common to NR, CP, JS, MO, and H5. The telling is NR's:

Then he floated downriver. Finally he floated down a long ways, he floated here to the center of the world. Then he looked downriver; he saw girls leaching acorn meal on the shore. And he said, "Let me become a pretty piece of driftwood," and he became a pretty piece of driftwood and floated down. Nearby he watched them leaching meal. And he said, "Let me float to shore, let me float to shore: I must float around just downhill from them." Then one girl looked downhill into the water. She said, "Look; oh, what a pretty piece of driftwood down there!" The other said, "Where?" "Look, down there!" she said. The other said, "Oh, let's pull the driftwood out!" "All right." Then they ran downhill and watched it floating around. They said, "Come on, where's a little stick? We'll pull it out with that." Then they pulled it out. They liked it; it was so pretty, and they liked it. They threw it to each other and played with the driftwood, the pretty driftwood. Then one girl said, "Oh," she said, "oh, maybe it's Coyote. They said he was drowned upriver." And they throw the driftwood back in the water. They took up their acorn soup, what they were leaching. Sure enough, in a little while both were pregnant.

Seventh episode, first alternant. The story is now ended by NR with the following episode, which has been recorded only from her.

When they throw him back in the water, he floated ashore at Roqua [at the mouth of the river]. There he lay on the shore. Soon the yellowjackets were eating him, but he just lay there. Then the flies ate him too, and presently the ants ate him too, but he just lay there. Then he was just a skeleton; just a skeleton lay there, all eaten up. He just lay there. His testicles were the only flesh left there. And the yellowjacket thought, "Let me eat that." So he ate the flesh there. But when he bit there, Coyote jumped up and said, "Atuhtuhtuhtuh!" He grabbed a stick and hit Yellowjacket. He clubbed him flat [in his mid-section]. That's why yellowjackets all have such small waists.

The term "yellowjacket" is used here in imitation of local English usage; the reference to the small waist suggests that a species of wasp is intended.

Seventh episode, second alternant. Here MO introduces a series of events not associated with this story by any other informant:

Then Coyote went on; he turned into a person, he turned into himself. And he saw them having a puberty dance here. So he went to the puberty dance, and carried the pubescent girl around, and he impregnated her. Then Coyote ran away. And people chased him, saying, "He's a mischief-maker." He ran away, but they were about to catch him. So he pulled back his foreskin in a hollow tree, and said, "Come out, come out!" And ants came out, with wings. That's what they call pihne·fpísta·xva [lit., coyote pulling-foreskin-back]. And those who were chasing him stopped and looked [at the winged ants]; they said, "What's that?" [In the meantime] Coyote was far away. But again they were about to catch him. So he urinated on a hollow tree. And they came out, birds came out. And the people stopped and looked; they said, "What's that?" Those are what they call pihne·fčúnnivač [lit., little coyote-urine]. Then he ran downriver, to a place uphill from Requa. There was a big mountain there. So he said, "Get little, get little!" and ran down the other side. Then he went into a sweathouse. The ones chasing him ran downriver and looked into the sweathouse. They said, "Have you seen a person?" And Coyote said, "'ellek^w" [Yurok for 'I don't know']. Then they said, "I think he says he's already downriver." Then [when they had gone on] Coyote jumped out and ran downhill. He jumped into a boat and rowed across the river. Then he said, "Mice, come out! Gnaw holes in the boats!" And they gnawed holes in the boats. Then the ones chasing him said, "I bet he was the one in the sweathouse." So they ran back, and there he was on the other side of the river. And when they put the boats out, they sank, because the mice had gnawed holes in them.

All this is better known in the form of a separate story. A telling by JS has been recorded by me, in which Coyote impregnates two girls, rather than one, and at a war dance, rather than a puberty dance; a chase much like the one above then ensues. This is given as two stories by Harrington--one is about the trickery involved in the impregnation, but lacks the chase (14); the other is principally about one incident in the chase, but does mention a puberty dance.(15)

For comparison, the section of JS's story which deals with the chase is now given:

He ran away, he ran downriver. There was a tree standing, and it was hollow. Coyote shouted into it, "Let a lot of people come out and run upriver!" Then he ran down; but when he had run to just below tišanni·k [a village near the mouth of Camp Creek, below Orleans], the ones chasing him were just a little ways upriver from him. So Coyote said, "Let a big creek run down behind me" [and so Camp Creek was created]. Then he ran on. When he got to Bluff Creek, then he said, "Let it turn into a big creek behind me." And those following him took a long time crossing, because there

was so much water. Then he ran downriver, he ran to Martin's Ferry [in Yurok country]. There was a sweathouse standing there, and he jumped in. He fell on the floor and said, "Let me turn ashy, let my eyes fill with ashes. Let me become an old man." Then he was an old man lying there. Then the people came outside and shouted into the sweathouse, saying, "Did you see anybody running down?" And he said, "čičé [supposedly Yurok, meaning unknown]. There was a sound of footsteps there." Then they ran on down, and Coyote jumped out. He jumped in the river, swam across, and ran up the mountain. The men ran all around downriver and couldn't find a thing. Then suddenly up-hill across-river Coyote shouted, "šú...hu...." That's what Coyote did.

Seventh episode, other alternants. Harrington's texts show still different succeeding incidents. In number 5, Coyote makes love to a widow and the story ends. In number 3, however, he floats into the ocean, is rescued by a boy whom he turns into the sea-lion, and proceeds to the next episode.

Eighth episode. At this point most versions again converge into a single plot line. It is true that two of our versions, namely E5 and NR's, have already ended; however, this episode was told by NR, together with the one following it, as an independent story.

JS's version of this eighth episode, continuing from what I have numbered as the sixth episode, is this:

He floated down, and floated in on the seashore. He floated ashore and crawled out of the water. There were people living there, and a sweathouse standing, so he looked in. It was empty, but warm, and he crawled in. There were their pillows and their "chairs" [disc seats], all made out of tallow. He was hungry, so he ate up their chairs and their pillows; he ate them all up. Then he went behind the woodpile and lay down. Pretty soon the men [who were ducks] came in, just through eating. Then one said, "Hey, where's my seat?" And another said, "Where's my pillow?" They looked around, but there wasn't a single one lying there. "I bet it was Coyote", they said. "It's said he drowned at Klanath Lakes." Coyote lay there and didn't stir. Then the men started to sing songs; they sang a lot. And they said, "Sing an Orleans song, because we're going there." Then Coyote was homesick, and he flopped out and rolled around on the floor, and said, "Hello, Orleans, my country!" And they said, "It's Coyote! Let's throw him in the river!" But he cried, and said, "No, don't throw me in! I'll paint you up nice; I'll paint your heads nice." They said, "All right." So he painted them. Then they got ready to go to Orleans, and Coyote said, "I want to go along." And they said, "No." Then he cried, and said, "Take me upriver!" And they said, "Well, all right. But close your eyes, and don't open them. If you open your eyes, you'll find yourself back down here." Then they paddled

upriver. Coyote lay with his eyes shut, but he got tired lying there that way; he was in a hurry to get home. "Where have we paddled to?" he thought. "I want to see. I'll open my eyes just a little." So he opened his eyes a little bit--and found himself back downriver. Then they paddled back up again. He said, "This time I won't open my eyes." Now he didn't feel anything [i.e., didn't notice the passage of time]. Pretty soon he heard the gravel grinding. They hauled the boat up and told Coyote, "Here's Orleans!"

The face-painting occurs only in this version and in D's, and is supposed to account for the bright-colored heads of the different varieties of duck. Coyote also paints faces to win favor in a myth recorded by Harrington (16), in one of Olden's (pp. 132-133), and in still another which I recorded. It may well have been transplanted from one of them to the present myth. Other variations are: in CP's version, Coyote also eats the ladder which leads down into the sweat-house, and when the men come in, each in turn falls headlong. H3 omits the furniture-eating entirely. In the versions of CP, NR, MO, and D, 'uknamxánnahič, a pond below Orleans, is mentioned instead of Orleans itself. The same pond is evidently referred to in H3 under a different name. H3, D, and O lack the incident in which Coyote fails to keep his eyes closed.

Ninth episode. In ending the story, every informant describes how, on his homecoming, Coyote rolled around and exclaimed in joy. They say that the present-day river-bars around Orleans were formed by this process, with some naming more bars than others. The most complete account is that of NR: "'Oh, my country, my country!' he cried. Then he kicked dirt into the river, he kicked dirt out into the river at Orleans. And he kicked dirt out into the river at káttiphirak, crying, 'My country, my country!' And he kicked dirt out into the river at tišánni:k, and he kicked dirt out into the river at tú'yvuk, crying, 'My country, my country, I'm back, my country!' [The myth concludes with the traditional ending word:] kupánnakanakana!"

In several versions a humorous effect is added to this ending by having Coyote say not the correct ninišívša'nne'n "my country", but rather ninišívša'nno'n--a substitution found only once elsewhere in available linguistic data. (17)

In relation to Coyote's feeling for Orleans, compare the following statement made by Erikson (18) for the Yurok: "An extreme localization of spatial and historical meaning is another manifestation of the centripetal tendency of Yurok ethos. It is one of the strangest experiences when walking or driving along with an old Yurok suddenly to see him point to an old house pit barely visible and full of debris, and hear him say with the deepest pride, 'This is where I come from', like a European nobleman pointing to the castle of his ancestors; or, better, like a son introducing his aged mother."

This final episode is probably the clearest expression in the recorded mythology of the intense feeling which the Karok have for places, particularly the places where they were born and raised--they being in this respect much like Erikson's Yurok. It seems likely that the continued appeal of this particular myth is due not only to its plot interest and humor, but also in great measure to the sympathetic emotion that must be aroused in any Karok by Coyote's homesickness, which caused him to "flop out and roll on the floor" when he heard his home town mentioned, and by his great joy when he was finally able to return there.

A Chart of the Versions of "The Travels of Coyote"

The nine episodes into which Coyote's travels have been divided are here outlined in chronological order. Check marks in the accompanying columns indicate which events figure in each of the eight versions discussed. Sequences of events which are found as independent stories are set off by vertical bracketing.

<u>Episodes</u>	<u>NR</u>	<u>CP</u>	<u>JS</u>	<u>MO</u>	<u>H3</u>	<u>H5</u>	<u>O</u>	<u>D</u>
1. Makes twine	x	x					x	x
Leaves before others					x			
Departs for: ocean								x
Klamath Lakes	x	x	x	x	x	x	x	
2. Destroys clothes, shoots at:								
10 raccoons			x	x				
5 fishers							[x
Mends clothes with: twine			x					x
twigs				x				
3. Steals juice from: Lizard		x	x	x				x
Meadow Mouse					x			
Devours bowls, scares owner		x						
Cursed with: thirst		x	x	x	x			x
grasshoppers		x						
This episode after no. 4			x	x				
4. Eats grasshoppers		x	x	x		x	x	x
Anus burns		x	x	x				
Thinks noise is: water		x						
thunder			x					

<u>Episode</u>	<u>NR</u>	<u>CP</u>	<u>JS</u>	<u>MO</u>	<u>H3</u>	<u>H5</u>	<u>O</u>	<u>D</u>
5. Water runs away	X	X	X	X	X			X
Throws blanket in creek	X	X	X	X	X			X
Drops blanket from tree			X					
Drinks and falls in:								
at Lakes			X	X	X			
on river-bank						X		X
on tree in river	X	X						
Taboo mentioned:								
drinking water	X				X			
drinking river water	X	X						
eating or drinking							X	
6. Turns to driftwood and impreg- nates girls	X	X	X	X		X		
7. Floats to ocean	X				X			
Eaten by yellowjackets	X							
Rescued by seal					X			
Seduces widow						X		
Attends dance and is pursued				X				
8. Arrives at sweat-house by ocean	X	X	X	X	X		X	X
Eats furniture	X	X	X	X			X	X
Eats ladder		X						
Paints faces to win favor			X					X
Breaks taboo on opening eyes	X	X	X	X				
Taken home to: Orleans			X				X	
<u>'uknarxánnahič</u>	X	X		X	X			X
9. Makes bars	X	X	X	X	X		X	X

NOTES

- (1) Karok mythology is only one of many, throughout California and other parts of western North America, in which Coyote plays this multiple role; cf. Barclay, 1938.
- (2) The motivation here given for Coyote's journey is a reflection of the almost obsessive interest which the Karok had in acquiring dentalium shells (locally called "Indian money") and other forms of wealth. This preoccupation, common to all the tribes of northwestern California, is mentioned repeatedly in the ethnological literature on the area; see for instance Kroeber, 1925, pp. 20-52.
- (3) de Angulo and Froeland, 1931, pp. 202-206.
- (4) Kroeber and Gifford, 1949, pp. 116-117, 123-124.
- (5) Karok myths were recorded by me, in Karok and in English, during the course of linguistic field work on the Karok language. This work was made possible by the Administration of the University of California, and was carried on in the vicinity of Orleans, California, during the spring of 1949 and the summer of 1950.
- (6) de Angulo and Froeland, op. cit., pp. 206-211.
- (7) Denny, 1907, pp. 73-77.
- (8) Olden, 1923, pp. 134-136.
- (9) Harrington, 1930, text number 3, pp. 135-142, and text number 5, pp. 146-147.
- (10) Denny's statement that Coyote travelled towards the ocean may be based on a linguistic confusion: the Klanath Lakes are called in Karok "upriver ocean". Furthermore, she recounts that Coyote's eventual "drowning" took place near Happy Camp, many miles upriver from Orleans.
- (11) Harrington, 1932a, pp. 67-72.
- (12) This incident, and succeeding ones which are obscene by white standards, may have been omitted on purpose by Denny and Olden, since they were women and were writing for family consumption in the first quarter of this century. On the other hand, their informants, under the influence of white man's values, may have suppressed the incidents, as has sometimes happened with me.
- (13) This taboo is reported for the Yurok in Kroeber, 1925, p. 69.
- (14) Harrington, 1930, pp. 152-154.

- (15) Harrington, 1932b, p. 25.
- (16) Harrington, 1930, pp. 155-158.
- (17) This is in the myth concerning the disastrous seduction of Across-the-Water Widower, in which Tick Woman calls nakkû'šî to him, instead of the normal nakkû'θi "copulate with me!"
- (18) Erikson, 1936, p. 273.

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