

He went on. The geese came closer. "uxapxapxapapap" they flapped around him. He looked at them. They died. "Ha! Now we'll have plenty to eat, daughter." The geese lay all around. "Oh, that's fine. We'll eat now." He went to get cedar bark to make a bucket. The baby said, "Oh *däädä*, the geese gone!" He hushed her up. "They know you have no mother." He was making the bucket of bark when she lisped again, "*däädä*, the geese going."

Then Coyote looked up and saw the child had hold of the goose's leg and the goose was flying off. "I won't let go," she cried.

Coyote ran right under the goose and grabbed her. Then he killed the goose. It was the only one left. He made a bucket in which he cooked it. He gave the head to the girl. He ate every bit and even drank the broth. Then he saw the girl crying as she was eating the head. "Give it to me, I'll fix it for you." He took it away from her and ate it all. She kept on crying "Come! Let me carry you. We'll look for mama."

After they had gone a long way they saw a woman who was wearing a red dress¹ digging camas. He said, "There's your mother," and to the woman, "All our children are dead."

She did not even turn her head. He came closer and repeated, "All your children are dead." Still nearer he repeated it but she kept right on digging. Then suddenly she darted into her hole. Coyote peered in. There he saw all four sons eating. "Why didn't you let me know? All this time I have been mourning my sons. Make the door bigger so we can come in. We are hungry." "Give me the little girl first."

He handed the baby in to Mole. Then the hole became smaller and smaller. When it was just big enough for his eye to peer through he saw his little daughter eating as if she were starved. Coyote called, "I'm hungry too. Give me something to eat."

They kept right on eating and paid no attention to him. Gradually the hole closed. Then said Coyote to himself, "I'll sleep here. I'll put my ear down and I can at least hear them. The noise is as comforting as if I myself were eating."

He fell asleep. Mole, hearing nothing, looked up. She saw his ear was right over the hole. She took her pans (?) and threw them in his ear. When he woke up he said to himself, "That's right, I was listening. I'll look in again."

He heard "*ola'u ola'u*" in his ear. He wondered what it was. He tried to shake it out. It kept on. He said, "Oh, my! I have a nice noise in my

¹ When Mole was home she wore gray but when she went out to dig camas she wore a red dress. "Just as soon as she leaves me she dresses up," complained Coyote whenever he saw her so.

head. When I get to a celebration I will be called, "The One with the Noise in His Head."

That is the end of the road.

A close parallel to the Coeur d'Alene story is found in a myth of the *Columbia River* tribes. There are but two minor variations: Coyote kills three of his sons, sparing the youngest, who is however dropped to his death by the escaping geese; Coyote's wife finally leads Coyote back to his children, reuniting the family (Idaho Farmer, Sept. 18, 1930).

The killing of a neighbor, relative or intimate friend is a common theme in Coyote and Raven cycles. It occurs in myths of the *Wishram*, *Wasco*, *Tsimshian* and *Kathlamet*.

Coyote warns the Deer people to look out for a mystery being; each morning Coyote treacherously kills one Deer (*Wishram* PAES 2:161; *Wasco* PAES 2:271).

Raven visits his "brother-in-law" Deer; the next day Raven kills and eats Deer and his store of provisions (Raven also kills Deer's wife) (*Tsimshian* ARBAE 31:89; BBAE 27:63).

Coyote warns his house-fellow Raccoon of warriors; Coyote shoots, pretends to doctor, kills and eats Raccoon; Coyote is left starving (*Kathlamet* BBAE 26:152).

In *Thompson* and *Shuswap* myth is found the theme of Coyote's attempt to kill birds in flight.

Coyote knocks down geese which respond to his call; the geese revive and carry off Coyote's son; Coyote strikes his son by mistake; the geese escape (*Thompson* MAM 12:310).

Coyote's son is unable to hold down the four swans which have fallen in response to Coyote's song and dance (*Shuswap* MAM 4:638).

In a *Shuswap* myth of a supernatural type the ugly youngest brother succeeds in depriving swans of their power of flight and clubs them after the shamans and Coyote have failed (MAM 4:703).

7. Coyote loses his Eyes (Eye Juggling)

Coyote comes to Pheasants' house
Coyote bakes Pheasants' children
Pheasants kill Coyote and revive children
Coyote revives, but has a broken leg
Coyote eats his own marrow

Children taunt Coyote; he turns them into crossbills
 Coyote juggles with his eyes which are stolen
 Coyote steals Catbird's eyes
 Coyote threatens a woman in the trail with nettles
 The woman becomes Coyote's wife
 Coyote and his wife come to a dance
 Coyote tries to get fat which turns to rock
 Coyote is buried in rocks
 Woodpecker pecks rocks from Coyote's eye
 Coyote taunts Raven who picks out his eyes
 Coyote's wife scatters the remaining rocks
 Coyote's wife aims arrow, Coyote shoots a deer; wife pretends he missed
 Coyote's wife gives him medicine for eyes
 Coyote breaks taboo, eats medicine and becomes blind again
 Coyote makes eyes of pitch
 Coyote comes to house of old, blind woman whose grandchildren are dancing with his eyes.
 Coyote kills old woman; grandchildren carry him to dance; he recovers his eyes
 Coyote leaves spittle behind singing while he runs off taunting his hosts

Coyote was going along. He went into a house where there were many children. It was dusty in there. The mouths of the children were dirty. "What are you doing?" "We are baking berries." "Where are they?" "There in that sack." "Go get me a sack. I am going to bake some."

They brought him a sack. He fixed the oven, put berries in, covered them and put fire on top. "Eat so you grow fast," he told the children. He ate also. "Did you have enough?" "Yes." "Who is your father?" asked Coyote. "He Flaps on the Head."¹ "And your mother?" "She Darts between the Legs."¹ "Bring another sack," ordered Coyote.

He killed the pheasant children and arranged them around the fire. Then he went off. He sang, "They don't make their children mind."

The pheasants were picking berries and heard him singing for about a mile. The man said, "I suppose he has done something to our children. You stay here. I'll go see what is wrong." He flew home and found his children all dead. He went back and told his wife. "It's pitiable about our children." She said, "Let's follow him."

They flew. "Pheasants' children don't mind," sang Coyote as he went along. The Pheasants took a road which ran right along the edge of a cliff. They waited there for Coyote. He came along singing. The man said, "I'll be the first, I'll fly at his face."

¹ In the original there is a play upon words here making the two phrases at once an obscenity and a threat. The threat was that the father would come flying suddenly past Coyote's head and, as he jumped aside, the mother would fly suddenly between his legs.

When he was right over Coyote he defecated. As Coyote jumped the mother flew between his legs. He was so frightened he fell over the cliff. The pheasants went home. It was awful to see the children. The parents cried. They picked up the remains, washed them and stepped over them. Then they became alive.

As for Coyote he fell from the cliff and died. He got up after a while. He fell again. He found he had broken his leg. He looked where his leg was broken. He saw marrow on it. He scooped it up on a stick and tasted it. "My! It's good, my marrow."

He ate it all. He took a piece of willow. He chewed it and stuffed it into the hole in his bone. He ate off the end of the other piece of bone and stuffed chewed willow in that. Then he pressed the two ends together. Some children saw him do this. "Self-Taster is Coyote," they called at him. "You lie, you lie! Come fix it for me! I broke my leg."

Two of the children came. "That's for no good you say that 'Coyote tasted himself.' I am only fixing my leg." He grabbed one of them and twisted his mouth. He did the same to the other and said, "Now let's see if you say, 'Coyote is a Self-Taster!'" But they could now say nothing but, "tsu, tsu, tsu." They had become crossbills.

Coyote went off. He saw a man throwing up his eyes. He ran and said, "My eyes, come back again!" Then they dropped into his sockets again. Coyote said, "My gr-gr-gr-grandfather knew that trick too. Do you think you are the only one who knows it?"

He took out his eyes and threw them up. "Come drop back, my eyes!" But the man ran and caught them and Coyote had no eyes.

He went on. He heard someone say, "Coyote is going to fall off." Coyote was pretending he could see and would not look at the man. He thought, "Maybe he sees a deer." He asked, "Is it a deer you see?" He made signs, "What? What? Where are you?" "There, don't you see it!"

Coyote took him by the head, "There it is. Come I'll aim your eye. I'll point right at it."

He took hold of the man's head and aimed it, then pulled out his eyes and put them into his own sockets. He could see again. He threw the man over the cliff. He became Catbird (canyon wren?). He said, "When anyone hears you he will become lonesome."

Coyote looked and saw that if he had taken one more step he would have fallen over the cliff. He had eyes again but they were very small. He went on. He saw a woman sitting in the trail. He said, "Move aside!" She paid no attention. He said, "I told you to move over. Are you dead?" She sat still. He went near to her ear and shouted, but she did not answer. He went still closer and said, "Are you blind?"

He was thirsty. He went down to the spring. He drank. He found some nettles and pulled some out. He went back and said, "If you don't move I'll touch you with these." He touched her with them. "Don't! I'll move. Only don't touch me with them." He sang, "If you don't move I am going to touch you with nettles." "Stop it! I'll move. I'm going with you." "Why should you want to go with me?" "I'm going with you." "Why didn't you say so long ago?"

They went along together. At night they heard singing. Coyote said, "Let's go see what it is." The woman said, "No, we are going on." "Just for a little while." She said, "No!" and went on.

Coyote went in. The people were dancing. He danced too. He saw hanging bladders full of fat. He said, "I will blow out the light. They used to dance in the dark." He blew it out. He found the tallow and jumped up at it. There were only rocks. He tried another bladder. It made a noise like rocks. "Light the light," he said. When it was light again he saw there were no people. "Where are you?"

Everywhere he moved there were rocks. They came closer and closer together. "Where are you, my partners?" he cried, but no one answered. He cried and cried but finally he could not even move his head for rocks. In the morning he heard animals pecking. "Come over and help me out. Peck me out of here."

Woodpecker pecked around his nose. "You are pitiful," he said. "Peck out my eyes so I can see people." "All right. I will get you out." He pecked all around Coyote's eye. At night he said, "It is dark now. I will leave you, but I will come back in the morning."

He went home. He tied up his head. "What's the matter?" asked his wife. "I bet you were pecking at that Coyote." "No. I was pecking for something to eat. All day I was busy at it. That is why my head aches."

The next day Woodpecker worked again. About noon he got to Coyote's eye. Then he could see with one eye. "Now you are all right. You can see again. My head aches terribly, so I will leave you."

Coyote could see the sky. Soon he heard "*cu cu cu*." He saw it was Buzzard flying above him. "My! You are ugly! I shouldn't be looking at you. You are black. Your legs are rough, your eyes are white, your nose is long."

Just as Coyote said, ". . . ugly" Buzzard swooped down and, "*tc'ar tc'ar*," picked out his eye. Coyote set up a howl, "I can't see any more." He took his head in his hands and moved the other eye to the hole. Buzzard picked it out.

Then the woman, who was sitting where Coyote had left her, threw out her belt and caused the rocks to scatter. She led him away. Soon she saw a deer. She said, "There's a deer. I wish there was a man to shoot

it." Coyote said, "Am I not a man? Fix an arrow for me and aim it. You hold it still and tell me when it is ready. Then I'll shoot."

She did as he directed. He killed the deer. Then he praised himself, "My, I am a pretty good shot! I killed that deer all right." The woman said, "You shot a tree." "Oh! I was just talking." "Come let's get the arrow." She took it out of the deer and put it away. Then she led him around in a circle all day. Finally Coyote said, "Aren't we near the place where we can go through because I think I know it? It seems as if we were going the wrong way." "We're a long way from there." "I don't know, we've already gone over many hills." Then she told him. "No, we've only gone over one. It was bad to walk over."

Coyote had thought he was going over many logs all the time. The woman was lying to him. He had really shot the deer. They were right near where the deer was lying. "We'll camp here," decided the woman. "Sit down right here. I will make the fire."

She made a big fire. Then she said, "I am going to fix some medicine for your eyes." Coyote sat there patiently. She cut up the deer and broke the bone at the knee. "My! It sounds good. She is breaking the deer's leg." "I just broke a stick." "Oh, I was only talking." She roasted the liver, *tc'ar lasasa*. "My! That sounds good!" "The wood is wet, that is the reason it makes that snapping noise." "I was only saying. . ."

She took some fat and tied it up. "It is true you killed a deer." He said, "I know I did." "I will lead you over to get the medicine. We'll eat when you get back." "Don't you taste any till I come," he begged. "We'll eat together." "Go on, hurry! Take this," she said as she handed him fat tied up in deer intestine. "When the water comes up under your arm throw it in, but don't look back at it. Come without looking back."

Coyote started off. He looked back. He saw the woman cooking. "Don't eat till I come," he called. He had not even gone as far as the shore when he thought, "I didn't even see what kind of medicine she gave me. I better look at it so if I have sore eyes again I'll know what medicine to use." He saw it was fat. "Why that's not medicine, that's something to eat," he said and bit at it. He swallowed it all and everything got black before him. "*Wä wä wä*," he cried. He tried and tried to vomit it up, but in vain.

"What's the matter now?" said the woman. "You crazy Coyote. You'll have rust around your eyes. You think I'll lead you around again soon. You can just keep wandering around."

She went off in disgust. Coyote went along crying. He ran into something. He felt around. He was in the timber; it was a tree. He took some

¹ The woman must have been a Colville because Coyote said "deer" in the Colville language and the man must speak the woman's language (Julia).

pitch and rubbed it in his eyes. Then he could see a little but everything looked blurry. He got more pitch. Whenever it got warm the pitch melted and he had to keep on making new eyes.

After a time he saw a house where someone was singing. An old woman lived there. She had four grandchildren who were dancing and singing with Coyote's eyes. The old woman herself was singing to accompany her pounding of sunflower seed. Coyote went in and saw she was blind. "Well, you are pounding away," he said cheerfully. She did not answer so he tried again, "You are home today." Again, "Oh, I didn't know." "Don't you know anything?" "No." "Don't you know Coyote took away my eyes?" They are dancing with some eyes and playing with them. "Oh! I didn't know it." "Come in again tonight. I have four granddaughters.¹ They'll stop playing with the eyes then. Come back and as soon as the sun goes down I will be taken over and I will have my eyes for the night." "All right, I'll go along too."

Then she warned, "Go along now, that is the Chief, Chief Coyote." "Is he a chief?" The old woman said, "Really you are pitiful. Of course Coyote is a big chief like the deer with antlers." "Well I guess I better go then."

Then Coyote took a stick and killed the old woman. He pulled off her dress and while doing so tore his eye a little. He pressed the tear together and the hair stood out straight. He put her dress on himself. He tied up his eye. He laid the old woman in the corner and covered her. Then he sat down and pounded and sang, "My grandchildren are playing with Coyote's eyes."

The children heard him. They laughed and said, "It is Coyote's voice. What is the matter with our grandmother?" They went in and asked her. "I have been singing all day. That's why I am hoarse." "Why is your eye tied up like that?" "Some of these sunflower seeds flew into it." "Well, go get ready." "I am ready, I'll go get Coyote's eyes," sang the old woman.

They ate what she had pounded. They went to the dance. The oldest one carried the old woman on her back. She started to run. "Oh my chest hurts, go more quietly." "No, we're in a hurry!"

She had not gone far with her load when she put it down and her sister took it up. Every time Coyote asked one of them to slow up she refused at first, but finally consented. So it went on until all the old woman's grandchildren had carried him. When they came in sight of the dancehall the youngest put him down and the people helped him in. He said, "Where are Coyote's eyes?"

¹The granddaughters were birds: Nighthawk, Waterbird, *xwi'u xwi'u*, and Killdeer.

They set the pot of water containing them near him. He felt around in it. "Here are my eyes lying in the water. Oh thank you! At last I have my eyes back. Let's dance now." Coyote took up the eyes and the people began to dance. He sang, "Put out the light. Long ago they used to dance in the dark."

The light was put out. He tore off the dress and threw it down. Then he spat on the floor and ran out. The spittle kept on singing but it got weaker and weaker. "Let's have light, the old woman is dying." They got a light. There was no old woman. They found it was the spittle singing. The eyes were gone from the pot. Then they said, "It must have been Coyote himself."

Outside they heard him laugh. They knew him only too well. "The Chief has taken his eyes from us," they said. Coyote ran off, they chased him.

The end of the road.

Each of the four main episodes of the Coeur d'Alene myth—Coyote's experience with the Pheasants, Eye-Juggling, the deception of the blind hunter and Coyote's recovery of his eyes—occurs frequently in the myths of other tribes, but a combination of all four, such as is found in the case of the Coeur d'Alene, does not appear. Three of the episodes however are combined in an analogous *Shuswap* myth:

Coyote comes to Foolhen's home; he gums the eyes of wood partridge, prairie hen and partridge, Foolhen's children; the mother and children frighten Coyote off the cliff. Coyote plays catch with his eyes; Daw steals then; Coyote makes eyes of rosehips. Coyote comes to the house of a woman whose four daughters are dancing with his eyes; Coyote snatches his eyes and runs off taunting them (IS 7).

Detailed accounts of Coyote's loss of his eyes which correlate with the Coeur d'Alene Eye-Juggling and Eye-Recovery episodes are found in the mythology of the *Sahaptin*, *Nez Percé*, *Kutenai*, *Thompson* and *Coast Salish*:

Coyote imitates Wildcat juggling with his eyes; Wildcat steals Coyote's eyes; with the aid of Elbow Boy Coyote steals a man's eyes; the man becomes Catbird. Coyote comes to an old woman who tells him the people are dancing with his eyes; Coyote kills her, her daughters carry him to the dance, he regains his eyes and flees (Fox overtakes Coyote; Coyote sends Fox back) (*Sahaptin* MAFLS 11:155, *Nez Percé* JAFL 21:19).

Snipe juggles with his eyes; Coyote steals Snipe's eyes; Snipe takes Coyote's eyes; Coyote makes eyes of gum, of foam, and of huckleberries; he steals some children's eyes. Coyote kills an old woman, her two granddaughters carry him

to the dance, he recovers his eyes and escapes, taunting the people (*Kutenai* BBAE 59:183).

Deer people imprison Coyote in a house of ice; Coyote licks a hole through and passes out his body parts; Raven (Crow) steals his eyes; girls taunt blind Coyote; he takes the eyes of one, Catbird; the people put red bearberries in her sockets. Coyote kills a half-blind woman, girls carry him to a dance, he regains his eyes and runs off (*Thompson* MAM 12:308).

Among the *Coast Salish* tribes variants of the myth in different settings have been recorded and grouped together. In an *Upper Chehalis* version, following the general pattern for that group, and in the *Wynoochee* and *Satsop* versions Woodpecker pecks Xwan out of the stump in which he is imprisoned and takes away his eyes and anus; Xwan uses wildrose centers (berries) for eyes; he tricks Snail woman into trading him her eyes. Xwan comes to the people who are playing with his eyes, retrieves his property and runs away. In the *Cowlitz* myth, Xwa'ni, imprisoned in a stump, eats up all his flesh, including his eyes; when released and revived by the Woodpeckers, he uses dogwood blossoms for eyes; he tricks Waterbird into exchanging eyes with him; he juggles his eyes; Raven steals one. Xwa'ni kills an old woman, her granddaughters carry him to the games, he recovers his eye and runs away (MAFLS 27:384).

Three less elaborate accounts of Coyote's eye-juggling experience are related in a *Thompson*, a *Nez Percé* and a *Shuswap* myth.

Coyote imitates Blue Grouse juggling with his eyes; Raven steals Coyote's eyes; Coyote uses bearberries for eyes; a boy taunts Coyote, Coyote takes the boy's eyes, gives him his bearberries as substitutes and transforms him into a bird. [In an appended fragment it is related that Coyote assumed the appearance of an old woman and was carried to a gathering by four girls, whom he impregnated. (The recorder was unable to find anyone who knew the remaining details which, it was claimed, dealt with Coyote's recovery of his eyes.)] (*Thompson* MAM 12:212.)

Coyote imitates a man juggling with his eyes; the man causes Coyote's eyes to be lost; Curlew taunts Coyote; Coyote takes Curlew's eyes and gives him serviceberries as substitutes (*Nez Percé* CUCA 25:68).

Coyote imitates Holxoli'p juggling with his eyes; Raven steals Coyote's eyes; Coyote uses two roseberries for eyes (*Shuswap* MAM 4:632).

The assumption of a disguise to recover lost property is a stylistic device of widespread distribution.

In one of numerous typical examples, a *Haida* myth, Raven pulls off an old man's skin and gets into it; in this disguise he gains entry to the house where the stolen arm of the chief's son is kept; he recovers it and flies away as Raven (BBAE 29:136).

The Coeur d'Alene account of Coyote's experience with the pheasants finds analogies in myths of other tribes not linked up with the eye-loss: *Sanpoil*, *Pend d'Oreille*, *Okanagon* and *Shuswap*.

Twelve Willow Grouse children tell Coyote their parents are out gathering berries; Coyote assumes the children are calling him names, puts pitch in their eyes and blinds them; the Willow Grouse parents hide and frighten Coyote off the edge of a cliff; Coyote falls into the water below in the form of a basket¹ (*Sanpoil* MAFLS 11:101).

Coyote gambles with Chickadee and wins everything; Coyote bakes Prairie Chicken's children; Chickadee revives the children; the Prairie Chicken parents frighten Coyote off a cliff; Chickadee recovers his clothes and bow and arrows (and shoots an arrow chain) (*Sanpoil* JAFL 46:157).

Similar to the above is the *Pend d'Oreille* myth which is also found in a like form among the *Okanagon*: Coyote cooks ten Willow Grouse children; the Grouse parents, Flying Past Head and Flying Past Between the Legs, frighten Coyote off a cliff; as Coyote falls, the Grouse snatch back Wren's losses to Coyote at gambling; Wren revives the Grouse children; Fox revives Coyote (Wren shoots an arrow chain)² (MAFLS 11:114).

Coyote puts gum in the Grouse children's eyes; the four Grouse mothers clean their children's eyes and startle Coyote into falling off the precipice; Coyote falls into the river and is doctored by his wife; he floats downstream (*Shuswap* MAM 4:628, 740).

There is also the analogous sequel to the *Kutenai* myth in which Coyote gives Locust a ride: Coyote and Locust meet a Grizzly Bear; Coyote sets Locust down at the edge of a cliff; Locust scares Grizzly into falling off the cliff; Grizzly dies. To the above myth is appended the footnote: "The idea of a person being frightened by the sudden flying up of birds or by a sudden movement, and caused to fall down over a cliff, is rather widely spread" (BBAE 59:2, 293, n. 2).

Further references in addition to those already considered include the *Ojibwa* (PAES 7, pt. 1:187,415; pt. 2:41); the *Lillooet* (JAFL 25:305); the *Assiniboin* (APAM 4:110); and the *Pawnee* (CI 59:459).

In the *Ojibwa* versions Nanabushu eases himself upon young birds (twelve ruffed grouse) who call themselves Winged Startlers (Little Frightener); their mother, Ruffed Grouse, washes them and scares Nanabushu into falling into the water; he swims away, admitting the birds' identity.

In the Lillooet fragment Coyote puts gum in the eyes of the Grouse children, which their mother cleans out again.

¹ The action continues into the story of the Salmon Release (see tale 8).

² None of my informants knew the Arrow Chain tale (G.A.R.).

The Coeur d'Alene episode of blind coyote shooting the arrow which the woman aims for him appears frequently in other myth bodies, often elaborated to the proportions of a myth complete in itself, never as in the Coeur d'Alene combination. In each of the versions the blind hunter eventually regains his sight with the assistance of Loon's supernatural power and the woman who deceived him is deserted or killed: *Chilcotin* (MAM 4:35); *Tsimshain* (ARBAE 31:246); *Haida* (MAM 8:212, 263; MAM 14:354); *Southern Puget Sound* (UWPA 3:139); *Kwakiutl* (CUCA 2:448); *Rivers Inlet* (IS 229); *Tlingit* (BBAE 39:104); and *Smith Sound Eskimo* (JAFL 12:169; ARBAE 31:952).

Thompson and *Shuswap* examples of Woodpeckers' assistance to those entrapped in rocks reveal one further point of departure for a comparison with a Coeur d'Alene element.

Coyote gets caught in a cave; four Woodpeckers succeed in splitting the rock; Coyote is released (*Thompson* MAFLS 11:9).

Bluejay after killing a monster is trapped inside a cliff; the Woodpeckers peck him out (*Shuswap* MAM 4:662).

8. Coyote Hunts with Crane and Releases Salmon

Chief sends his two daughters to Crane as wives
 The girls eat camas off door; they are fed with meat
 Crane accompanies girls on visit to their father
 Crane carries much food in little
 Coyote taunts Crane about his loud voice
 Crane conducts hunt
 Coyote imitates Crane unsuccessfully, kicking dead tree to start fire.
 Coyote disobeys Crane's orders: Crane calls deer; Coyote does not have arrows ready and shoots only two fawns
 Coyote imitates Crane unsuccessfully, carrying deer on each side of belt.
 Coyote goes down river
 Salmon dammed up by four man-eating sisters
 Coyote's powers become digger, armor, baby and log
 Sisters adopt weird foundling
 Foundling breaks salmon dam, releasing salmon, escapes as Coyote
 Four Wolves and Fox steal Coyote's salmon
 Coyote steals wolves' eggs, leaves excrement in their place
 Coyote distributes salmon, leaving none where he is refused wife
 Coyote becomes rock

There was a village. Far from the village Crane lived with his grandmother. Crane was a good hunter and always brought back many deer. One day the chief said to his daughters, "Go to Crane's house. Maybe he'll share venison with you. Then we'll have a bite of meat to eat."

The girls went to Crane's house. As they came in sight they heard his noise, *qwar qwar*. When they came up to the door they saw it was dotted with cooked camas. They picked it off and ate it. As they did so Crane said, "Leave grandmother's things alone. That is the old woman's door curtain. Grandmother will look for something for you to eat." Pieces of camas were fastened to the door curtain but each girl thought, "I am so hungry for meat. I hope they will give us something besides those pieces of camas that are left over." Crane said, "That is not really camas. Come in and let grandmother cook for you."

They went in and sat diagonally opposite the grandmother. At the other end of the fire on their side was a pile of rocks. Crane sat there. Then he said to his grandmother, "Hurry cook for them so they can eat."

His grandmother cooked meat. After it had boiled she dished it up and placed it before the girls. Then she took a piece of fat and cut it in half, then in quarters. She put two quarters in each dish for them. The eldest whispered to her sister, "Don't eat it! The meat is greasy. Keep it so we can grease our hands."

Crane said, "Go ahead! You can eat it all. There will be plenty to grease your hands." So they ate it all.

Mornings Crane would go out to get deer. He would get two each time. He hung one on each side of his belt. About two days later he would go again and do the same thing. He never took more than two but there was always plenty of meat of all kinds hanging in the house, fresh, smoked and dried. One morning he said to his grandmother, "Get food ready and do not grudge it. Today they are going back to their parents. She made huge bundles of meat and set them outside the door.

When the older girl came out she thought, "That certainly is plenty of meat. But how can we carry it all?" Just then Crane said, "I'll go with you. I'll just put it in my belt." The grandmother said, "It's all ready." Each of the girls had a baby. Crane said, "You just carry the babies and I'll carry the rest." When they were finally ready the bundle was very tiny and Crane stuck it in his belt. The oldest girl was Little Squirrel,¹ the younger was Chipmunk.

As they came over the hill Coyote spied them and shouted, "There he comes, the one with the raucous voice. I don't suppose he has brought anything for us, his in-laws." When they came up to the door of the house of his wives' father Crane threw the bundle down and went in. The two sisters who had been away so long were glad to see their mother and she was glad to see her grandchildren and took both babies in her

¹ A squirrel a little larger than a chipmunk with spots on its face.