

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); *Kwakwiltl* (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,<sup>1</sup> 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

<sup>1</sup> A squirrel a little larger than a chipmunk with spots on its face.

arms. They were all very happy. Then the elder said to her mother, "Go get the bundle. Now you will eat well."

The mother went out. The girl said, "Take half for yourself and half for the rest of the tribe." The mother was just about to untie it, but her daughter stopped her, "Don't untie it. Get a big mat first." She got a small mat. "That won't do, you must get a real big one." As she untied it it spread and became a huge pile. She put half away for herself and half she tied in a number of bundles for her tribesmen. Meanwhile Coyote was eaves-dropping.

The girl said to her mother, "Go call the people of the tribe. They are hungry." Coyote shouted in, "Shall I call them all, even the children?" He shouted, "Come! You are all invited to the chief's house." He had no more than got the last word out than he ran into the house. The people all came. Some even sat outside. The hosts set the food before them. Coyote ate until he was full. Then he pushed the meat to his children and they ate all they could. Still there was much left.

Coyote said, "Shall we not take the leftovers along?" "Yes," the hosts answered. Whenever Crane went out of the house he made his noise, *kwar kwar*. Coyote complained, "My, you talk loud!"

One day Crane said, "Get ready! We'll go get fresh meat." "Is anybody deaf that you have to holler so?" said Coyote. They prepared for a hunt. They got their moccasins ready.

Crane said, "Bring me some skins to smoke." They slept. Early in the morning they got up. "Hurry and eat," ordered Crane. The cooks hurried. Crane asked, "Are you finished eating?" "Yes, we are finished." "Go outside." All the people gathered outside.

"Are you all here?" asked Crane. "Yes," they answered. They had not gone far when Crane said, "Let us stop here and make a fire to warm our hands." Coyote asked, "What are you going to shoot that is as tame as all that?" They went on. They came to a dead tree. Crane kicked it. It crackled as it began to burn.

Coyote said, "Oh you know that trick too. My father's father's father used to do that." Coyote went to another tree and kicked it, but it did not burn. The impact made him fall over backward. "Oh! That one must be wet," he said, as he looked for another. He kicked that and fell over again. He tried a third time and failed, then Crane said, "You burnt-eye of a Coyote, come warm your hands and stop that foolishness." Then he said to the people, "Go on now, I guess your hands are warm. Drive the deer toward me."

The people scattered to their positions and Crane busied himself preparing sticks with pieces of scorched skin.<sup>1</sup> The people drove the deer

<sup>1</sup>This has reference to the method of hunting described by Teit, ARBAE 45:99; cp. also tale 40 of this work.

up. As they came near Crane directed the men not to kill more than two each. "All right now! Get your arrows ready to shoot!" he said.

Coyote did not get ready. His arrow was tied up. "What are you going to shoot? I'm not going to get out an arrow when I don't see anything to shoot." "Ready now!" said Crane.

Then "*hi . . . hi . . .*" he called, and immediately the deer ran up. No one shot more than two. Coyote was leaning against a tree when he heard a noise on the snow. He saw it was a deer. He reached for his quiver but he could not untie it. So he tore the quiver trying to get out the arrows. He aimed at the biggest deer and shot it. He shot another and there were no more.

Then said Coyote, "It's not because I listen to you but because there are no more." Then he tracked the deer he had shot. He went only a little way and there lay a very small fawn. He went farther and there lay another, smaller than the first. The people came and looked. "That's not my game," said Coyote, justifying himself. "I chose two big ones." "We'll go along and look for your game." They came up to it. "It's your arrow," they told him. "Someone must have substituted his deer for mine," insisted Coyote. Then at last he kept quiet.

"Drag your deer to one place and pile it up," said Crane. Then he checked up, asking, "Did each of you get two? How about Coyote?" "Only two fawns he got." "Well, skin them now and go on."

Crane hung one of his deer on each side of his belt. Coyote saw him, "So you know that too. My father's father's father used to do that." He tried the same stunt but, as he went along his game dragged on the ground even though he had only very small fawns. His belt was really Mole's carrying strap. "My! It might break!" He tied it up more firmly and fastened his deer again, but it did break. Crane said, "Burnt-eye, you better take it right home to your children." Coyote used all his strength. He became thirsty. He came to some water and drank. He was burning hot. He thought, "I'll take a swim."

He undressed and swam. As he was swimming he saw a riffle. He thought, "I'll go over the falls." He let himself float over. "My! it's nice! I wish there was a larger falls like it."

He saw a large falls. He floated over it and came to where a wide pool spread into a river.<sup>1</sup> He followed the river and saw some people.

"We cannot eat salmon anymore because the dam was closed up," he heard them saying. "Why was it dammed up? Anyway why don't you go and break it up?" "No, the people are man-eaters." "What kind of man-eaters?" "Four little girls."

<sup>1</sup>"It must have been the Snake or the Columbia," interpolated the interpreter.

Coyote laughed, "How could little girls be man-eaters! I'll go break it up." "No you will be killed." "Who is afraid of four little girls? I'll go and break up the dam. What are their names?" "Snipe, Waterbird,<sup>1</sup> *xwi'u xwi'u* and Killdeer. "I'll hurry on."

He went. He came near the house of the man-eaters which was the cliff over which the water falls. This cliff made the dam and stopped the salmon. Coyote consulted his powers. They said to him, "My! you give us chills, relative."<sup>2</sup> "Hurry, tell me what to do. The people are starving for salmon." The first said, "I will be a thing for you to dig with." The second said, "I'll be your armor, a hard thing to protect your hands and the back of your head." Said the third, "I'll be you in the form of a baby," and the fourth, "I'll be a log." "All right!" Then they continued, "I will be a baby in a box on the log."

Coyote rolled it and it floated on the water, a baby in a box on a log. As the man-eaters were sitting in their house they heard the cry of a small baby, "*wr wra.*" They thought it sounded like a person. They looked toward the water and saw the log with the box on it. They said, "Surely some people must have tipped over. Doubtless the parents were drowned and only the child is left." "Let's go get it. The one who gets there first can have the child."

They jumped into the water and swam toward the log. They caught hold of it and pushed it ashore. The baby was crying. One of them put her finger in its mouth and it sucked in the whole finger. She jerked it out. Then one made a kind of mush of salmon and the baby stopped crying at once. He was satisfied and he went to sleep. He woke up and cried and nothing but the salmon would satisfy him. "*utum tum tum*" was the noise he made. He grew very fast. He was learning to crawl.

Whenever the girls went to dig Nez Percé camas roots they took the baby with them. They made a little shade for him and fed him salmon. Soon he was able to eat by himself. They dug and dug. Then he said to Waterbird, "I'm thirsty *ä wä wä!*" "I'm busy now, go get a drink by yourself." He crawled off as a baby but, as soon as he got out of sight, he became Coyote and ran to the dam. He dug at it for a short time, then ran back. When he came within sight again he crept.

One of the girls said to the other, "Go look after the baby. He might fall into the water." One went and saw him creeping back. She picked him up. He was crying. She quieted him with some salmon gruel. About an hour later he wanted a drink again, "You know how to get it, go on!"

<sup>1</sup> A small waterbird, about the size of a sparrow, gray. Cp. tale 26 in which Waterbird is an insignificant boy. Perhaps this was after he had been overcome.

<sup>2</sup> Coyote to address his powers uses a special reciprocal term of relationship which is never used elsewhere.

This time Coyote dug a larger hole in the dam. They kept doing this for many days. One day Coyote put on his armor and took his digging stick. He stayed so long one of the girls said, "Maybe he fell in." One of them went to look and saw a Coyote. "My! There's a coyote!" she called. They all ran with their digging sticks. They came up and clubbed Coyote over the head and all over his body but his armor protected him. As they beat him the dam broke. "Come! salmon come!" he sang. The salmon were released and went one after another upstream. The man-eating girls wept bitterly as they saw it.

As Coyote went along the stream he became hungry. He said to the salmon, "Come, come up on dry land." He cut a stick for a club and stunned a salmon. He made a fire and roasted it on a spit. He thought, "I'll take a nap while it is cooking. Then just when I wake up it will be nicely done." He went to sleep. The wolves saw the fire, the salmon roasting on the spit and Coyote sleeping near. "Let's go take what he is cooking," they said.

There were four Wolves and a Fox. They took the salmon off the stick, took a little of the grease and rubbed it around his mouth and over his hands. They took the burned stick and burned him around the nose and eyes.<sup>1</sup> They went to a little hill and sat down where they could keep their eye on Coyote. They ate all the salmon. Coyote woke up, "That's right! I remember I was going to eat my salmon." He stretched, got up and looked. There was nothing there. He thought, "Could it be that I have already eaten it? No, I know I didn't eat before I slept, but it looks as if I did eat, only I don't feel full."

"*u . . . u . . .*," he heard. He looked up and saw the Wolves grinning at him from the little hill. "They are the ones who stole it," he said, then called, "You are going to get it!"

They ran and Coyote ran after them, but he soon tired of the chase and decided to turn back to where he had caught his salmon. He was thirsty. As he bent down to drink he saw something sticking out of the water. He went farther but there was always something frightful looking at him. "My! I can't get a drink, I'll consult my powers." He consulted them, "Hurry up, I am thirsty. You give a person the chills, my relatives. I want to drink, go and get that fierce thing out of the water."

"That's only your own face you are seeing. The wolves made you look fierce. They burned your ears and face. Go drink! Look at your face. After you drink follow the wolves and your friend, Fox, over that way. They have gone to a lake where they are swimming for eggs. When they come out they'll roast the eggs. They'll sleep while the eggs are baking.

<sup>1</sup> That is why he is called Burnt Eyes.

You go and take them out of the fire, but leave five (imitations), one here and one there. Go over and steal the eggs. At each place defecate and leave excrement to bake. Then go up on a little hill and sit where you can watch the others. You will see them wake up. They will say, 'They must be done by this time.'

Coyote looked at them. He saw the Wolves and Fox standing in the water. They came out of the water and fixed the eggs to bake. "Let's sleep while we wait for them. Just when they are cooked we'll wake up." They slept. Coyote broke the five eggs one by one. At each place he defecated. He took an egg and rubbed it all over Fox's face, hands and body. Then he went up to the knoll and ate the rest of the eggs. Meanwhile he watched the others. After a while he saw one go over to where the eggs were baking. He saw him break one open.

"Wake up, we can eat now. Our cooking is done," he said to the others. They took them out and found nothing but excrement. Coyote said, "What's the matter? Why don't you cover over your dung?" The wolves said, "It's that Coyote that did this to us!"

They ran after Coyote. Because Fox ran fast he caught up with Coyote. Coyote looked around at his friend, "Why did you do that? The eggs were for you to eat. Instead you got them smeared all over yourself."

"Why do you bake your own dung as if it was food?" taunted Coyote. "Why do you turn against me like this. I used to be your friend." "Oh! I was just going along with those Wolf fellows." They went on awhile, then Fox left Coyote.

Coyote went to where the salmon were. He took one to a river in the Nez Percé country and dropped in half of it. He went on to the Colville Reservation near Colville and dropped a portion of salmon. Then he came to Spokane Falls. There he laid down a salmon and said, "I'm a Coeur d'Alene. I'd like to have a wife." He was refused. He went to the Coeur d'Alene living on Lake Coeur d'Alene and asked for a wife. He arranged some sticks<sup>1</sup> in the water, set up some poles and made a dam. He crossed to the opposite shore and fixed a rock in the water. There he hid his salmon.

He went up to a man and asked him for his daughter. "Give me your daughter for my wife," he asked. But no! Again he was refused. Then he went to St. Joe and Liberty Lake. He shouted to the salmon, "Don't come into this river. There are *masmas* roots<sup>2</sup> in it."

Then he went toward the Nez Percé country and shouted, "Don't go

<sup>1</sup> The rocks may be seen now looking like the sticks Coyote used.

<sup>2</sup> *Masmas* roots smell very strong, something like cabbage boiling.

into the river where the Coeur d'Alene live in *this* direction. Swim *that* way."

Then he asked for a Nez Percé woman and got her. There was a nice smooth rock there which was very large. Just as he was standing there the refined people heard a sound of transformation. Coyote had become a rock.

The end of the trail.

The story of the salmon release has a wide distribution, but not in combination with a narrative of a hunt with Crane as in the Coeur d'Alene version. The Crane story was not told by other tribes, even as an independent myth, although the element, "Much in Little" which it contains is used frequently in diverse settings.

In a *Kutenai* myth Coyote places himself at the head of a line of hunters though he has not as yet obtained any game; he puts flicker feathers in his moccasin so that when he runs fire breaks out; the fire surrounds the door and he kills them; his powers instruct him to blow on his game to make it small, so that he will be able to carry it in his belt as the hunters do (BBAE 59:135; VBGA 23:170).

In a myth of the *Bella Coola* a boy receives a belt on each side of which he can hang one mountain goat and thus carry his kill home with ease despite its size (MAM 2:59).

Further examples of persons with special powers reducing the size of large loads (of food, utensils, clothes, wood, etc.) so that they may be carried with ease, in gloves, mittens, boxes or baskets, and the expansion of the articles to huge proportions when deposited at home, occur among the *Bella Coola* (Is 250; MAM 2:90, 105); *Chilcotin* (MAM 2:27, 34, 39); *Shuswap* (MAM 4:689, 712, 748); *Haida* (MAM 8:202, 265); *Kwakiutl* (CUCA 2:283); *Thompson* (MAFLS 11:16, 29, 37, 44, 54); *Thingit* (BBAE 39:223, 286); *Tsimshian* (PAES 3:95; ARBAE 31:210); and *Southern Puget Sound* (UWPA 3:85).

The diminution of deer or elk meat specifically, to expedite the task of packing it (most frequently inside mittens or gloves) is treated in myths of the *Thompson* (MAFLS 6:25,41; MAM 12:205, 263, 268, 375); *Kutenai* (VBGA 23:163; BBAE 59:287); *Wasco* (PAES 2:289); *Southern Puget Sound* (UWPA 3:93, 94, 117); and *Shuswap* (MAM 4:690, 691).

Although the Salmon Release in its many phases was not found preceded by a Coyote-Crane myth, it frequently followed some other myth common to the Coeur d'Alene Coyote cycle in other forms.

Among the *Thompson*, *Columbia River*, *Cowlitz*, *Southern Puget Sound*, *Wasco* and *Nez Percé* tribes the Salmon Release follows the Theft of Coyote's Daughter-in-law.

Coyote, floating downstream as a result of his son's revenge, is taken in in the form of a plank by two women and used as a dish; the dish eats their fish, is thrown into the fire and rescued in the form of a baby. Reared by the women, the child ultimately releases the salmon they have dammed up, as well as smoke, wasps, salmon-flies and beetles; Coyote introduces the fish into all the rivers, but sends none up the Similkameen where the girls refuse his present; at Ntaxasep the youngest girl accepts it and becomes sick; he cures her; in Okanagon country he is given Wolverine's daughter for a wife; his own daughter is transformed into a rock in the Columbia River (he introduces the fish up the Columbia and Spokane Rivers, but not as far as the Spokane's source, for there he is refused a wife; he is given a wife at Kettle Falls and settles there) (*Thompson* MAFLS 6:27; MAM 12:205, 297; *Columbia River* Idaho Farmer Aug. 7, 1930).

In another *Thompson* variant Coyote's floating down the river into a salmon trap, and his ultimate adoption as the slave boy of the owners result in his release of the fog and wasps which they were preserving in two baskets. With this the myth ends abruptly (IS 18).

In the form of a wooden spoon, a dish, a horn spoon, and a cooking vessel, Coyote, floating downstream, is taken in by women but each time is thrown away; five girls (Sandpiper Sisters) take him in in his disguise as a baby; one of the digging-sticks breaks, indicating trouble; Coyote breaks the girls' salmon dam and releases the fish; he sends them down the Columbia River; only the small fish are left to go up the Cowlitz; the girls turn into white birds; Coyote's excrement sisters instruct him how to call salmon ashore; as Coyote sleeps five boys (Wolf Brothers) steal the salmon and grease his hands and mouth; Coyote steals the boys' pheasant eggs and paints their lips; he gets two girls; they run away from him (he transforms himself into a stone beside a waterfall) (*Cowlitz* MAFLS 27:245; *Southern Puget Sound* UWPA 3:148).

Coyote, drifting down to the ocean, is taken in by two women in the form of a child in a cradle, and releases their dammed up fish; the fish crowd up the Columbia River; Coyote transforms the women into birds (*Wasco* PAES 2:266).

Coyote floats downstream in the guise of a baby and is taken in by five Swallow girls despite his recognition by the youngest; he breaks down the sisters' fish-trap and escapes, shouting back names for his children by each of the four elder sisters (*Nez Percé* CUCA 25:380).

Finally, one may include in this group a second fragmentary *Nez Percé* version, which has in place of the long Coyote-Coyote's Son introduction a brief account of an attempt of Coyote's Son to play a trick on his father by giving him a rope of gut with which to carry venison. Coyote's rope breaks five times; Coyote swims down the river and is taken in by five girls in the form of a baby; he breaks their dam and releases the salmon; he introduces the fish up the river (JAF 21:18).

In *Shuswap* and *Sanpoil* myth the salmon release follows the episode of the Grouse frightening Coyote off the cliff:

Coyote, having drifted into a weir, is taken in by the girl owners for a dish; the dish eats their food, is thrown into the fire and rescued in the form of a baby;

Coyote is raised by the women, impregnates them and releases the fish; he conducts the fish up the Fraser and Thompson rivers (*Shuswap* MAM 4:629).

In the *Sanpoil* myth the boy (Coyote), rescued from the fire, breaks the dam after a month's time and turns the girl owners into Watersnipes and Killdeer; conducting the fish up the rivers, Coyote calls salmon to shore to feed the people whom he passes; wherever girls refuse him for a husband he makes falls to prevent the salmon from ascending (MAFLS 11:101).

The *Kutenai* combine the Salmon Release with Coyote's attempt to call game:

After the animals have taken revenge upon Coyote because of his overdone imitation of Panther's calling of the game, Coyote drifts down the river as a plank; used by women as a dish, they discard it for consuming all their food; as a baby Coyote is raised by Nighthawk and Snipe; he impregnates them and releases their salmon; rebuffed at Wolverine town, he takes the salmon on to Sparrow's town where he is given a wife (BBAE 59:173; cp. tale 17 this work).

The Salmon Release myth is as commonly found as an independent unit as it is in combination with other episodes. In the case of the *Sahaptin*, the *Thompson* and the *Wishram* Coyote starts out with the definite rôle of a transformer. In each case he decides to look into the hoarding of the salmon by various women; has himself adopted as a baby; breaks the barrier and releases the fish according to the general outline of foregoing versions.

In the *Sahaptin* myth, after Coyote has freed all the people held captive as fish, he calls for the salmon (in accordance with the advice of his dung boys) belonging to Beaver and cooks it, but some people (Wolves) steal it while he sleeps; Coyote steals the people's eggs and paints them with the yolks; overtaken by Fox, he strikes him on the chest leaving permanent marks (MAFLS 11:139, 140, 142).

In the *Thompson* account Coyote not only releases salmon, but also opens up boxes, containing smoke, wasps, salmon-flies, and beetles at the mouths of both the Fraser and Columbia rivers; he conducts the salmon up all the larger streams of the interior breaking down all barriers; he transforms his daughter into stone (MAM 12:301).

In the *Wishram* version Coyote takes similar action against the two women who had preserved the fish in a pond and enables the fish to escape into the Great River for the coming people; the women he transforms into swallows (PAES 2:3).

In versions of the Okanagon Coyote floats down the river into the two *wet wet* sisters' weir (as he is engaged in introducing fish into the various rivers); he is taken in as a baby, breaks the weir and escapes, transforming the sisters into sandpipers; he catches a salmon on his fourth attempt and eats his fill; at those places at which his suit is rejected by the girls he leaves no fish; where the old

people are kind to him however he leaves some salmon; he transforms his daughter into a stone; given two wives by the Wolverine people at Colville, he provides them with much fish (MAFLS 11:67, 70).

In a *Sanpoil* version Coyote floats up to the Dove sisters as a wooden platter; thrown away for eating their food, he returns as a baby, breaks their fish-trap and releases the fish; Fox steals Coyote's salmon while he sleeps and greases Coyote's hands and mouth; Coyote steals the eggs of Fox and two birds whom he smears with egg yolk; Coyote tears out dams wherever he is refused a wife, marries Gopher at Kettle Falls; his faeces disguise him as a Kutenai so that he can marry his daughter; Prairie Chickens broadcast Coyote's incest; Coyote's daughter jumps in the river (JAFL 46:173).

In a *Haida* myth Raven changes into a baby and steals salmon from women who are drying fish. He also steals from a man who catches salmon by surrounding himself with a stone wall and calling the fish to jump at him. In neither incident is there a Salmon Release motive; the myth is concerned with a trickster, rather than a transformer (MAM 8:212).

Scattered incidents in Coyote's role as distributor of the fish (acknowledged as one of his definite assignments, MAFLS 11:3; MAM 4:637) are found as such in various myth bodies.

In *Sanpoil* stories Coyote regulates the distribution of the fish according to whether the people are willing to give him a wife or not. He supplies the tribe of an old man and woman who give him their daughter with much salmon and teaches them how to prepare the fish (JAFL 46:169). He destroys the falls at places where people refuse him their daughters and conducts the salmon further up the river (JAFL 46:172). When his request for a girl's hand by proxy is refused by her parents, he changes the course of the river and leaves the people only sage brush roots, turning the salmon into rocks (JAFL 46:176).

In *Shuswap* mythology Coyote places a dam across the Upper Chilcotin River to prevent the salmon from ascending, thereby retaining them for the Shuswap. The reason for the restriction in this case is uncertain; some say Coyote acted thus because the Chilcotin were a bad people (MAM 4:642).

Coyote's role as distributor of the salmon is usurped by Ho'tsani in an *Upper Chehalis* myth. Cloud takes Ho'tsani down to West Wind, where Ho'tsani lives with two women; he discovers a pool of water in their house and sends the spring salmon in it to all the different rivers; he almost forgets the Chehalis River; consequently there are few salmon there (MAFLS 27:137).

The theft of a person's food while it cooks is a theme of wide distribution in the form of a complete myth or a subordinate incident. The numerous versions fit with minor variations into the Coeur d'Alene out-

line of the episode: food is left to cook while the owner sleeps; the thief tampers with the sleeper to make him believe he ate the food himself; the owner retaliates and attempts revenge against the thief, with a greater or less degree of success. The story is told in manifold settings and with a wide variety of distinctive details among the *Kutenai* (BBAE 59:165, 299; VBGA 23:169)—Coyote vs. Lynx; *Nez Percé* (JAFL 21:18)—Coyote vs. the animals; *Thompson* (MAFLS 6:71, 11:7, 8; MAM 12:342)—Coyote vs. Fox; (MAM 12:310) Coyote vs. women; (MAFLS 11:6) Coyote and Fox vs. women; *Shuswap* (MAM 4:683, 753)—Coyote vs. people; (MAM 4:633)—Coyote vs. Fox; *Kwakiutl* (CUCA 2:141)—Mink vs. children; *Tlingit* (BBAE 39:14)—people vs. Raven; *Haida* (BBAE 29:113)—Raven vs. Crow; *Comox* (IS 74)—Ka'iq vs. Wolves; *Upper Chehalis* (MAFLS 27:150)—Xwane vs. Wolf; *Southern Puget Sound* (UWPA 3:76)—Wildcat vs. Moon; and *Bella Bella* (IS 233)—Raven vs. tree. The trickster's simple summons to a salmon to jump on shore when he is hungry is used again by Raven in a *Tsimshian* myth (BBAE 27:53).

The Coeur d'Alene myth, as well as others of the versions discussed above, concludes with Coyote's transformation into a rock. This is a common stylistic device for the final disposal of a transformer among the Thompson and Shuswap. For example, in a myth of the *Shuswap* (IS 4), the four transformer brothers at the conclusion of their work sit down on the bank of the Fraser River and watch a girl on the opposite side; they remain sitting there until they are transformed into stones.

### 9. Story of Lynx

a. by Tom Miyal

1. Lynx by looking at chief's daughter impregnates her
2. Baby cries without stopping
3. People hold baby as test of its fatherhood
4. Lynx proves to be the father
5. People stamp Lynx into ground
6. Chief's daughter and baby deserted
7. Magpie and Rabbit return with blankets for baby
8. Lynx revives and smooths himself
9. Chief and his people starve
10. Coyote and Raven return to chief's daughter for food and are choked by her
11. Rabbit and Magpie return, are fed and given much food to take back with them
12. People discover food and decide to return to former home
13. Damages are paid to girl by village
14. Bluebird's blue coat is missing
15. Bluebird's coat supplied and accepted