

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

16. People return to Lynx and plenty

17. Coyote finds nothing but fat and bones in his house; catches two fawns when the others catch deer

Lynx lived with his grandmother not far from the other people. The chief had a daughter. One night the people went to the chief's house to a council. Lynx climbed the poles of the chief's house and saw his daughter sleeping. He thought, as he looked at her, "Soon she will have a baby." Not long after she had a baby. The chief asked, "Whose child is it?" "I don't know."

The baby cried all the time. At last the chief said, "If the father would hold his baby it would stop crying." Raven said, "It's my grandchild." "If he stops crying when you take him, it is your child." Raven took the baby but it kept on crying. Coyote said, "Give it to me. It's my grandchild." He took it but it kept on crying. No one could quiet it. Everyone had held it but Lynx who was not there at the time. The chief said, "Go call Lynx."

Lynx told his grandmother, "Come sit on my back. It's my child. When the people find it out they will kill me. As soon as I take him I will pass him to you. Then you run off with him."

They did that. Lynx took his grandmother on his back and sat right near the door. The chief said, "Hand the baby around again. Let everyone take him." Each one wanted the child but he would not stop crying, "uxa, uxa." When Lynx took him he stopped crying and laughed, "gaw!"

"Let's try once more," ordered the chief, but no one could quiet the child. When it came Lynx's turn again he let out his claws and clawed his baby. But no! It stopped crying. The chief said, "We can't allow this. What shall we do? Shall we stamp on him?"

Lynx threw the baby to his grandmother. Coyote took Lynx by the neck, threw him down in the middle of the floor, and they all stamped on him until he sank so far into the ground that only his fur showed. Then the chief said, "Leave him there! Let none of you take pity on my daughter. We will leave her here to die." Everyone left. Only the girl and her baby were there. She sat by the fire. Then Magpie turned back. "Where are you going?" "I forgot something which I need." "Hurry then."

Magpie went back, took off his blanket, threw it down and cried, "It is for the baby."

Rabbit also pretended he had forgotten something and took his blanket back for the baby. The girl just sat there and cried. She was cold and hungry. Then way off she heard singing. It kept getting nearer

and nearer. She found it was Lynx. As he sang his fur began to stand up. He slowly rose out of the ground. He got up. He smoothed his body down to his ankles and wrists and up as far as his neck. As he was smoothing his head the girl went and took hold of him, "Don't do that! I am nearly frozen." "You will always think me ugly when you look at me. Let me fix up my body. Then I'll look nice." He smoothed his feet. They were nice. She said, "You're good enough." "You will look at me and think me ugly." "No, you are all right as you are." So he said, "All right. I'll make our house. Let me go."

He made a good house and built a fire. He killed deer. They always had plenty to eat.

The people who had left made camp. They hunted. Magpie and Rabbit each killed a fawn but the rest of the men caught nothing. After a time they were all starving. Finally the chief said, "I guess someone better go and see Lynx." "I'll go," volunteered Coyote.

He went. He saw there was a fire in the house. The little boy was now big enough to play about. His mother had given him a tallow disk to roll. Coyote watched where it stopped and waited there. When the child rolled it again it stopped near Coyote. He grabbed it with his mouth. The boy chased him and howled, "He is going to eat my plaything." His mother came out. "What is the matter?" "Coyote is trying to eat my plaything."

She caught Coyote and choked him. Then she tore the fat out of his mouth and gave it to the boy. When Coyote got back home he said nothing, no matter what the people asked him. Some days afterward Raven said, "I'll take my turn. I'll go to see if we can get something to eat from Lynx." The same thing happened to him. When the woman choked him his eyes turned white. He lay there. Finally he got up and went back, but would answer no questions. "Why are your eyes so white?" "I don't know."

The next morning Rabbit said to Magpie with whom he lived. "Let us go to see Lynx." They came to Lynx's house. They saw many deer lights hanging outside. They wanted to take them. The woman came out. "Come in," she said. She gave them a lot to eat. "We and all our people are starving," they told her. "Why didn't you come here? Come whenever you want to." They ate and ate. "Eat until you have enough," she said.

"No, we are saving some for our children." "That is not necessary. Eat until it is all gone. Then you will have something to take back to your children anyhow." They ate it all. "I guess we'll go now."

She fixed a pack of food for them to take back. "When you get back

don't grudge it. Put it all down and let your children eat their fill. Then if there is any left, dry it."

They took the food home. Rabbit's children ate, *ts'a ts'a ts'a*, and Magpie's, *aninin*. The people asked, "Why do they make that noise? They never do that other times." "Maybe they are dying and eating each other."

Lynx's wife had given Magpie and Rabbit strips of dried fat to take home. This was the choicest food one could offer. The Rabbits were chewing these strips with one side of the mouth and pine moss with the other so that if the people should look in they should not see they had meat. A person went over and peeped in at the door. "I don't know what it is. Maybe they are choking."

The people went to bed. The next morning Rabbit and Magpie left again. The people said, "They have no fire. Go see what is the matter. Maybe they all died." Raven said, "I'll go."

He flew over. "*tcar tcar tcar*" the people heard as if something were being caught. He went in. Then the chief said, "Go see. If anyone died Raven is probably picking out his eyes."

The man who peeped in saw that Raven was eating meat. The chief said, "Take it from him and bring it to me." They brought it over. "Come, we'll all have a little."

The people all came to the chief's house. The chief cut the meat very small. Each person had a bite. "Now we'll pay damages to my daughter. We'll take her some presents. Each of you put something in this blanket," ordered the chief. They contributed cloth, handkerchiefs, a big pile of valuables of every kind they had. "Take it to her and say it is from her father. He wants to come back. All his people are starving."

The people took the blanket full of valuables over to Lynx's home. The woman looked at them when they came in and turned away. Lynx tried to be polite, "So you got here," he said. They put down the bundle. "That is what your father sent you. Now I guess we must go back." No one said a word. Lynx thought, "It's up to the woman. Whatever she thinks will be all right." His wife said nothing. Finally she got up and untied the bundle. "No! It is not there, Bluebird's coat of blue," she said.

The people picked up the bundle and took it back to the chief. "Your child said, 'No, I won't accept it. Bluebird's coat is not there.'" "Go call Bluebird."

The girl said to her husband, "They are unreasonable to offer me what they don't want themselves."

The chief sent Bluebird's coat over. The men laid it down. "Here is what you want," they said. She laughed. "Go tell them to come in," she

said. They went in and saw the house full of meat. The people were fed and went home. Coyote came in. "Just bones," he said, as he untied the sack he had brought back with him. He untied another and found it full of fat. He ran to the chief and complained, "I got nothing but bones and fat." He was told, "I can't help it. Tomorrow we'll get fresh meat."

The next day the people led by Lynx went hunting. They impounded the deer. Each person caught two. Coyote had two fawns.

b. by Dorothy Nicodemus

The numbers of the abstract refer to corresponding numbers in the analysis of version a.; only the incidents which differ are mentioned.

1. Lynx marries the chief's daughter without permission
5. Coyote, Raven and Grizzly stamp on Lynx
7. Magpie and Rabbit step lightly
9. Magpie and Rabbit rewarded with fawn while others starve
10. Raven chokes on grease stolen from Rabbit and Magpie; Lynx's wife beats Coyote and Raven
14. Bluebird's blue neckface is not among gifts offered to pay for desertion
15. Bluebird's neckface supplied and accepted
17. Coyote gets only bones and scraps; Raven gets nothing but heads

There was a village of which Eagle was chief. He had a daughter. Lynx took her for his wife without the chief's permission. She had a child. The chief became angry. "I wonder whose child it is," he said. Coyote said, "It must be the child of *my* first-born."

The child cried all the time. The chief said, "If one of you picks it up and it stops crying it will show he is the father."

The people passed it around. When it came to Coyote, he said caressingly, "My daughter's child.¹ You poor thing! My daughter's child." But no! It kept on crying. Then the chief said, "Is everyone here? No one is missing. My! Lynx is not here. Go call him." Someone went to call him. He refused to come. Then the chief said, "Go call him again. If he says 'No' again tie him up." Then Lynx went reluctantly with them.

The chief ordered the child to be passed around again. When it came to Coyote he said, "My poor little daughter's child, sh! sh!" But it did no good. Coyote passed the baby to Lynx. He took hold of it under the arms driving in his claws but even then it nearly stopped. As he quickly passed it on the people looked up in surprise. It started again *wä'ä wä'ä!*

Right behind Lynx sat his grandmother. The baby was passed around

¹This is very funny showing that Coyote did not know the proper kinterm. He should have said, "My son's child."