

heard eating the salmon they have brought back; Coyote returns to the old camp site and transfers much goods from other lodges into his own; he fetches back the rest of the people (*Nes Percé* CUCA 25:356).

Even in such desertion stories as have a setting entirely different from that of the Coeur d'Alene Lynx story, the standard stylistic features consistently appear—someone is secretly kind to the deserted one, the deserted one prospers, he and his people are reunited, the kind are rewarded, the cruel punished. Such parallels may be found in a *Tsimshian* (IS 301) or a *Rivers Inlet* myth (IS 229).

Each of the myths included above has been discussed from the point of view of its parallelism to the Coeur d'Alene myth taken as a whole. Individual episodes in the desertion story however are frequently singled out to become of themselves the central theme for complete stories.

The father test is the subject of *Tlingit*, *Nootka* and *Kwakiutl* myths.

A woman dreams she is married and gives birth to a child; the child cries without stopping; the child's grandfather assembles all the men of the village, then all those who live in trees, seeking its father among them; the child crawls up to an old man at the door and stops crying; the old man marries the girl (*Tlingit* BBAE 39:238).

Mink gives a piece of the tar he is chewing to a girl; she gives birth to a child; the girl's father has all the men step one after the other before his daughter and the child; the child will have none of them until Mink appears and takes it up; thus the people learn Mink is the father (the child announces Born to be the Sun [Mink] is its father) (*Nootka* IS 108; *Kwakiutl* CUCA 2:495).

Raven's theft of children's food is the theme of *Tsimshian* (ARBAE 31:75); *Tlingit* (BBAE 39:5, 92; ARBAE 31:940); and *Haida* myths (BBAE 29:129; MAM 8:183, 208; MAM 14:298; IS 309; ARBAE 31:940). These stories are practically uniform: Raven sees children (Crows) playing catch with pieces of seal fat or blubber, joins in their game and eats the fat. In one *Tsimshian* version the children take revenge upon Raven; they tell him they dive down from a tree to obtain the blubber; he dives and is killed (BBAE 27:42).

Such other minor stylistic devices of the desertion story, as the discovery of food in the village as a result of a child's choking over it, may be used by narrators in any variety of myth. The food discovery has already been met with, for example, in the *Thompson* story of Coyote's theft of his daughter-in-law (MAFLS 6:21; cp. this work tale 4) where Raven's children are heard quarreling over the fat which Raven has obtained from Coyote's son, who had collected all the deer in one spot for his faithful wife and himself; upon the discovery the starving people

return to Coyote's son and are fed. In conclusion an additional typical example may be cited from the mythology of the *Tsimshian*.

During a famine in the village the young chief takes his slaves out and gets food for them; a slave child chokes on the food which his mother has secretly brought back to him; the chief's uncle discovers the food; the slave tells the uncle of the young chief's extraordinary powers (IS 298).

10. War between Land and Water People

He who can break an elk antler is to have the chief's daughter in marriage
 Salmon is successful
 War between the Land and Water People
 Wolves steal woman from Salmon
 Rattlesnake traps Salmon who escapes
 Salmon burns Rattlesnake's house in revenge
 Meadowlark helps Salmon
 Salmon kills four Wolves; youngest Wolf escapes
 Two chiefs, Reserved and Quiet, go hunting
 Reserved kills Wolf

A chief had a daughter. He took an elk antler and said, "If any of you can break this he may have my daughter in marriage." Coyote said, "My firstborn will be the one to break it." Grizzly Bear said, "I will be the first to break it." "Rrrr," he growled as he tried it. No, he did not succeed. All tried. The Water animals tried but they failed. Then the chief said, "Come again tomorrow and try." All came, but had no success. Salmon was not there. Once more the chief summoned them and this time Salmon came. They all tried in vain. Then someone said to Salmon, "You try it."

He took it and dropped oil in the curve of the horn. It nearly broke. The next oldest Salmon and the next tried. The youngest broke it. It crumpled in pieces. The youngest Salmon took the woman by the arm and ran. Then the Water People and the Land People began to fight. Salmon was headed off because he took the woman. The three brothers were killed. The oldest had the woman under his arm. Just as he reached the water the Wolves caught the woman. They were pierced by the arrows of the Water People—Turtle, Frog and Snake. The Land Animals—Bluejay, a scolding bird, and one with a white head—were brave and fierce.

Frog said, "You can't spear me. Even if you should shoot ahead of me in the water I do not think you could get me." The Land Animals however were very fierce and pierced him through. Snake said, "If you shoot often at the side of me you might be able to get me."

He was shot in many places and died. Salmon who was wounded in many places when he jumped into the water was just barely conscious. Then they "phoned" upriver to Rattlesnake to make a weir. After he finished it he kept watch. Once as he looked at it he saw Salmon swimming in the trap. He shot him in the head. Ever since there has been an arrowpoint on Salmon's head. Rattlesnake took Salmon and clasped him to his chest but he slipped away into the water. Then it was useless to try again to get him. So he "phoned" downriver to Mink and Mouse to search in a canoe. For two days they searched and found only bones. They brought them home. They made torches of pitch and put them in the canoe. The canoe was tipped over. Mouse stole fish-grease, rubbed Salmon, stepped over him and he became alive.

For two weeks Salmon stayed there. Then he went upriver to take revenge on Rattlesnake. When he came to Rattlesnake's house he heard him dancing the war dance, but when he went in Rattlesnake pretended to be crying. "I have been mourning ever since I heard you were gone," he said. Salmon said, "You are wasting your tears. I wish to have a spark so I can melt pitch to mend my canoe." "All right take one."

Salmon took the spark and burned Rattlesnake's house which was made of grass. He died screaming in the flames. Salmon knew where the woman had been taken. He went ashore there. He wandered at random crying about his tribe. Suddenly he saw a nice little stick. He stepped on it, "*ämininin*, you broke my leg." (It was Meadowlark who spoke in Spokane.) "Oh I'm sorry, you put it across the road right in my way." He restored Meadowlark's leg and she went with him to Wolf's house. There was another Meadowlark at Wolf's house ("He must have turned against his kind," said the interpreter). He killed this Meadowlark and the real one sat in her place. The woman was tied with a ball and chain. The Wolves were gone. Salmon went to the roof of the house and waited with his sword ready.

Soon Wolf's song was heard, "*max, max*, that which slid on the roof of the house stinks; it must be Salmon." (This was spoken in Spokane.) The Meadowlark went out and said, "Come, the woman you stole is hungry." Four times Wolf came up to the door and jumped back. The fourth time Salmon raised his sword and cut Wolf in two. Mouse, Louse and another pest which the Coeur d'Alene used to have (perhaps flea) licked his blood. Then all died except the youngest Wolf. His arm was struck but only half of his body was injured. Salmon and Meadowlark came back. Salmon brought back the woman. Because Wolf was a man-eater the people were afraid of him. They had a council. There were two chiefs who were pleasant, even jolly, but who did not talk much. One was called Reserved and the other Quiet. They said, "At

night we will go hunting. You shout and say, 'Reserved is gone, Quiet is gone.'"

The two chiefs went away. Wolf heard the people shout, "The chiefs are gone." Wolf knew the chiefs were fat (he could tell by their names!). He tracked them to the edge of a cliff where they had shot an elk and were eating. Quiet saw Wolf crawling up. He said, "Get out your weapon." Reserved stopped eating, he was not afraid but his companion was. Wolf was just about to strike but Quiet said, "Take your weapon in hand." "Keep on eating and be quiet," the other ordered. He watched Wolf who came closer and closer. Just as he was about to strike Reserved growled and struck first. Wolf fell over the cliff. Since that time Wolves are small and they are no longer man-eaters. That is the end.

Closely allied myths with but minor variations in detail occur in the mythology of the *Chinook*, *Sanpoil*, *Nez Percé*, *Upper Chehalis*, *Thompson* and *Quinault*.

A chief's daughter is to be given to the one who breaks a pair of elk antlers; Salmon succeeds; Coyote shoots Salmon with a magic arrow; the five Wolves steal the woman; the people eat the salmon; Crow nurses a salmon egg into a salmon; Salmon names Coyote and Badger and burns their house; in disguise he makes flint arrowheads for the wolves, keeping five for himself; he shoots each wolf while drinking at the well; he burns the house and leaves with the woman (*Chinook* BBAE 20:77).

Salmon helps Spider catch salmon; Salmon twists four pieces of elk horn to win the chief's daughter; Rattlesnake uses his fang as an arrowhead to hit Salmon (Salmon dies; Rattlesnake declares him a common salmon); floating off in his canoe, Salmon throws his wife ashore for talking too much; Wolf and his brother carry her off; Salmon returns in the spring; Spider advises him; Salmon avenges himself upon Whitefish and Rattlesnake; Whitefish is to be speared by people, Rattlesnake is not to kill from a distance; Salmon's wife gives him a flint knife; Salmon kills the two Wolves at the spring; Salmon returns to his wife each summer (*Sanpoil* JAF 46:143).

Salmon catches a glimpse of a girl in the menstruation hut; she goes away with him; Rattlesnake and Spider refuse to help the wolves obtain the girl; Stubby Rattlesnake bites Salmon to death and the wolves mash him; when some of his blood splashes into the water, Salmon revives; the wolves carry off the girl; Salmon sends fish to Old Man Spider who is kind to him; he drives the fish away from an unkind man; Meadowlark gives Salmon advice; Salmon spares Rattlesnake's life in return for his set of teeth and information about the wolves; the girl hides Salmon at the wolves' place; Salmon kills four wolves, the youngest escapes; the girl turns into a salmon (*Nez Percé* CUCA 25:222).

Spring Salmon throws a princess in a wrestling match, after Wolf, Cougar, Bear, Wildcat, Hawk, Owl, Eagle and Dark Eagle have failed; Wolf kills Spring Salmon; an egg from the body grows into Spring Salmon again; Spring Salmon kills the Skunks for making fun of him; he makes arrowheads for the five Wolves, keeping five for himself; he shoots four of the Wolves, the youngest escapes; thus there are wolves today; Spring Salmon dies in his canoe while returning home with his wife (*Upper Chehalis* MAFLS 27:110).

Humpback Salmon steals a girl from the Lytton people for a wife; the Animals steal Humpback Salmon's wife from the Fish people; the Fishes make war upon the Animals and are vanquished; Dog Salmon escapes and never leaves the lower country; Humpback Salmon's son attacks the Animals, and takes his mother back home (*Thompson* MAM 12:231).

Five Wolves kill the man who is strong enough to break an elk horn and carry off his wife; the man revives and pursues them; he stays in the Wolves' house disguised as his wife's father; he kills each Wolf in turn at the spring; he takes his wife back home (*Quinault* MAM 4:120).

The above six versions correspond closely to the Coeur d'Alene myth with the exception of the final extermination of the last wolf by the chiefs, Reserved and Quiet. In the Nez Percé and Upper Chehalis myths, in which Salmon fails to kill all the wolves, no pursuit is made of the escaping youngest wolf; according to the Upper Chehalis, in fact, it is because of this that there are wolves today.

11. Dog Husband

Girl gets husband secretly
 Girl's older sister taunts her about his looks
 Ugly husband catches ermine
 Is transformed into a handsome man
 Girl's older sister abuses dogs, her sister's husband's kin
 She is left alone with dogs
 Dogs become men with suits trimmed in broken beads
 Girl deserted with her two dog children
 She goes for food, see tracks of dog and baby
 Spies on her dog children and finds one is dog, the other little girl who abuses dog
 Mother defends dog and lives with daughter and dog son

Two sisters lived together. The elder was the wife of Eagle who was the chief of the village. The younger girl got a husband. Her sister heard that she had a husband. She thought, "I'll go see my brother-in-law." She went there and saw her sister sitting with an ugly man. She said to her, "Why did you choose such a homely man? There are plenty of good-looking ones." He was very old. He was blind. He could not see the people, the Lynxes, Fishers or anyone. The younger sister said,

"Shut up! Go back to your old eagle. Actually he has a long crooked nose. That's the kind you chose for your husband." The older girl went home.

Across the river an ermine was seen on a bush. Coyote shouted, "Go set a trap for ermine." All the people went and set traps and watched them but ermine ran right through their traps without getting caught. The people came back. Then the younger sister led her husband out to try trapping. When they were seen someone remarked, "If even those handsome fellows can't catch ermine, how can an old blind man expect to succeed." They said nothing. They went past the place where the other traps were set. He set one and his wife led him back home, but they had only gone as far as the open country where ermine was caught biting at the trap.

Coyote cried out, "What does that old duffer think he is going to do?" The people ran out to take the ermine. The wife said, "Leave it alone. He is going to use it for his eyes." They gave it to her. The next day the older sister said to her, "What are you going to use that for, that which you took from those boys?" The younger sister paid no attention to her. She went in. Night came. Morning came. The older sister thought, "I'll go and reason with my sister."

She went into her house, but saw her sitting by a handsome man. She did not say a word. The wife was combing his hair and fixing it nice. Her sister said, "You're hurting him, let me comb him." She came up closer to the man. She kept edging closer and closer and said, "Give me that comb. I'll comb him myself." Her sister hit her hands with the comb. "Go to your eagle! Fix his hair if you want a man." But no, she sat still. Again she was told, "Go back to your eagle." She went back. Soon she came again. At night they slept. The wife said to her husband, "Come let's go back to your people."

They came to the home of the old men's relatives. The older sister found out that they were all dogs. She saw her sister sitting in the house with dogs all around her. The younger sister told the elder not to come near but to sit far away from them. But no! she wanted to sit close to them. At night they ate some kind of meat. All ate, the younger sister, her husband and all the dogs. Eagle's wife alone did not eat it. Her sister said, "Eat!" "Why should I eat like a dog?"

A dog lay down beside her. She hit it. "Stop that!" warned her younger sister, but she did not listen to her. At night the dogs, which were all spotted, went to sleep. Eagle's wife sat up and kept hold of a stick with which she hit the dogs. "Lie down and go to sleep!" her sister told her. At last she went to sleep. The woman and her husband left her. When she woke she was crowded upon by dogs. She jumped up