

left into which the animals were driven. Just as they were shooting the impounded animals a strong wind came up and burned the grass inside the fire corral. Those who had game ran to the entrance with it. Someone noticed that one of the men had killed something. They ran home and as soon as they got to the house where they had a council they found out that one was missing.

"I guess he must be burned," they said. They waited for him until night but he did not come back. "He must certainly be burned," they thought. His wife said, "Come with me. We'll look for him."

I don't know how many people (but many) went with her. They came to the place. "It was right here we saw him last," a man told the woman. The people scattered in every direction. "Here is where he lies dead," they reported.

They saw something black lying there in the dark. They all surrounded it and began to cry and wail. The woman sat by what she thought was the head and the rest sat around the dark thing. Then she thought, "I'll feel it." She felt its face but it did not seem like a person. She felt further back and cried, "He has long ears. It's very different from a man."

They all felt and found it was a bear. Then they laughed. They got up and searched again. They finally found another dark figure lying there. It was the man. He was still breathing, although he was badly burned. "I guess the bear was his catch," they thought. They took him back to his house.

Thus it is at the end of the trail.

#### 41. *Flathead Chief Sends his Daughter to Chief Waxane'*

Flathead Chief sends his daughter to Waxane', Coeur d'Alene chief  
Leader of Ugly People pretends to be Waxane', marries girl  
Girl consults real Waxane's daughter  
Waxane' has false chief and all Ugly People killed  
Waxane' pays damages to false Waxane's children

One of the Flathead chiefs had a daughter. He said to her. "There is a famous Coeur d'Alene. Go to him and stay.<sup>1</sup> I am not sure of the road but you climb a high mountain. When you get on top you will see a river flowing toward the Nez Percé country, one toward the Black-foot, one toward the Kalispelm country and one directly toward the place where the sun sets. That is the way you should go."

The girl went. She climbed the mountain. She saw the water flowing toward the west. She came to the big stream. Suddenly she saw a person

<sup>1</sup> The implication is that he would take her for a wife.

coming toward her on the water. She went toward him and sat down on the bank. He rowed up to her. "Oh, you're here," he said. "Yes." "Why are you wandering around this way?" "Yes, my father said to me, 'Go to Chief Waxane'.' Am I going toward his place?" "Why yes, I am the one you were sent to. Come, get into my canoe."

He paddled on. She went with him to his home. "What has happened?" he was asked. "You bring a girl back as your partner?" "Yes, her father told her to come to me, so she came."

She stayed there for a time. The man had many brothers. These people were called Ugly People. They lived apart from the rest of the people. When the girl became better acquainted she thought, "I don't believe this is Waxane'." She found out that the man who really had that name had a little girl. She watched for her. She saw her come and said, "Come, come!" Then she questioned her, "Who is your father?" She answered, "His name is Chief Waxane'." "Why! He's the man I was sent to."

The little girl went home and told her father about the woman and the directions which had been given her. He said, "Ah!" Then he went to the girl and asked, "Am I the one you were sent to?" She said, "My father sent me to Chief Waxane'. A man saw me and said, 'I am the one,' so I went with him." "The next time they go hunting say, 'I am sick. I have a headache. When it is better I'll go with you.'" She said, "All right!"

In a few days they said the people were going hunting. She said, "I have a headache." They went. The mother and father were the last to go. Just at sunset the real Waxane' said to his people, "Go, kill that man."

They tracked him and killed him between St. Mary's and Wallace. After they had passed this place the chief said, "Go, find the rest and kill them."

There was an old man. He was made to come along. At night he was told, "Go in, if you are quiet all the people will say to you, 'Now tell stories.'" He did as he was told. From a distance he saw a house. He went in. The people said to him, "You could come up to the fire." It was cold. He said, "I am cold. What you have left, just the scraps, I'll eat. That's why I came."

He began to tell stories. They said, "Stop now, we are sleepy." But no! He kept right on. When they snored he went back to his partners, "They're all asleep."

The youngest and oldest went in and killed all the people.<sup>1</sup>

<sup>1</sup> The Ugly People lived at a place called Hinma'tsap.

"Go back to Waxane'." Three men went.

The chief had said, "Don't kill the children, but just their parents for they are your sister's sons. If he shoots at you say, 'Stop, my mother's brothers.'" "

They all went. The father was killed. They said to the children, "Your mother's brother said, 'Go kill your father, but do not kill the children.'" They came back and reported, "We didn't kill them." After some days they came back crying.

The chief said, "Bring all the things you can, clothes, moccasins, pants, blankets. The children have arrived."

The chief called them in. He said, "Because your parents were wicked they were killed. You must not be that way, you must be good. Well, here are the damages." That's all.

The end of the trail.

Other tribes have myths in which similar instances of mistaken identity occur but, beyond this stylistic resemblance to the Coeur d'Alene factual narrative, the myths are distinct.

A *Kathlamet* myth of this class calls to mind perhaps more readily the introductory episodes of the Coeur d'Alene Skunk and Fisher story (tale 23).

Bluejay sends a maiden to chief Panther; Beaver deceives the girl about his identity and she stays with him; Panther fetches her; Beaver causes a flood (BBAE 26:20).

In *Tsimshian* mythology a princess mistakes the Prince from Heaven's slave for the prince and marries him; the prince marries the princess' lame sister, whom he cures; the prince and his wife transform the slave and princess into fish (ARBAE 31:298).

In a *Kwakiutl* myth Prince Property Body tells his sweetheart, Calling Tribes, he will not be able to come to her one night; that evening Calling Tribes mistakes a stranger, Chief of the Wood Men, for Property Body; Wood Man takes Calling Tribes to the ghosts' country; Calling Tribes partakes of the ghosts' food and is doomed to remain with them (MAM 5:250).

In a *Thompson* myth Crow, a slave, leads his mistress to believe he is a wealthy stranger; he has connection with her and flies away; she pronounces him henceforth a crow (MAM 12:236).

The incidental element of the Coeur d'Alene tale, telling stories in order to put the enemy to sleep, is made use of by many other tribes, for example, by the *Kwakiutl*, *Nootka*, *Haida* and *Tlingit*.

Deer effects his escape from his captors, the Wolves, by putting them to sleep with a story (*Kwakiutl* CUCA 2:163; *Nootka* IS 110). Chief Wisest One put Cannibal at North End of World, his wife and child, to sleep with a story, so that he and his children can kill them; the cannibals' ashes become horseflies and mosquitoes (*Kwakiutl* CUCA 2:39). Raven puts Chief Eagle to sleep with a long story (of his origin and the world's history), so that he can steal the water of which Eagle is keeper; springs and rivers flow where water drips from Raven's mouth (Eagle smokes Raven black when the latter flees as a crow, dripping water upon the earth) (*Haida* MAM 8:235; *Tlingit* JAFL 20:294).

#### 42. The Coeur d'Alene Attacked

Three boys are instructed to seek vision  
 One of the boys sees woman in bright light who warns him of enemy  
 Boy refuses to leave camp  
 Enemy attacks, other two boys killed  
 Boy and mother run away  
 He returns for new suit  
 He and mother escape, return to stunned father  
 Clean Face faces enemy alone  
 Clean Face's daughter shot in back  
 Boy's uncle's horses stolen by enemy  
 Uncle heads off enemy  
 Shoots enemy riding lead horse  
 Party returns home with horses

Long ago before the white man had come a boy lived near the place which is now the old Mission at Cataldo. In those days children were obedient to their parents. It was the custom for the boys to make a one-night camp in order to make them smart (successful). If a boy slept at a one-night camp perhaps he would dream that an animal talked with him. It might be a woodpecker. He would tell the boy how he ought to act. When he got back the seeker of the vision would wear a token of his encounter with the guardian. It might be a bear's claw or a feather. Such an experience would make a boy successful.

Near Cataldo three families lived, each had a young boy. Their fathers said to them, "It is time for you to make your one-night camp." One who was tall was told to go to one place. A small one was sent to Little Plummer. The father said to the boy of my story, "Make your fire a little distance from the small boy."

They were to go at sundown so the parents could see plainly when and where they built their fires. After they had been instructed the boys were very happy. They jumped about and challenged each other to a