

concise. In most cases the children return home with new supernatural power.

A man brings home food from a feast; his eldest son eats it; the father scolds the boy; the boy stays in bed three days; he leaves and gets to salmon country where he marries the chief's daughter (*Nass* ARBAE 31:886).

A hungry boy (two brothers) takes some of his father's salmon roe; his father beats him; a stranger urges him to eat all the salmon; he is beaten again; he prays on the beach and (helped by Moon Man) obtains much herring for his father (who becomes a wealthy chief) (*Kwakiutl* MAM 14:375; *Yookilta* IS 131; *Nootka* IS 115).

A boy eats some of the eggs he was sent to gather; his father strikes him; he leaves; he learns to fly and obtains a dance (*Kwakiutl* IS 162).

Children eat up their mothers' mussels; the children are beaten; they leave and become a new tribe (*Nootka* IS 119).

A prince gives his hungry slave boy a piece of dried salmon which his mother is saving; the prince is scolded by his mother; he leaves and is taken to Salmon country (*Tsimshian* ARBAE 31:193).

A woman scolds her husband for giving her step-son too much to eat; the boy leaves; he returns after two years with the power to obtain all sorts of fish (*Bella Coola* IS 266).

A father invites strangers to eat tallow; his daughters have already been fed the tallow by their grandmother (two girls eat between meals); the girls' mother scratches their cheeks; the two girls leave and marry Mountain Dweller; they return home with huge quantities of food (*Tlingit* BBAE 39:222, 280).

47. *The Practical Joker*

Man on visit to friend learns he is out fishing
Man pretends to be fish and friend fishes him up
Friend much frightened

Two men were friends. Just before they parted one said to the other, "When I die you can take my gun." "Good," answered his friend. Then the second got to thinking about having the gun and came to the conclusion, "I may as well get the gun. He gave it to me anyway just as if it were mine."

He went to his friend's house and inquired of his wife, "Where is my friend?" "He's gone. He went to the river to fish." "I'll go after him."

He went to the river and saw his friend fishing. He was so engrossed he did not see his friend as he approached, so the latter decided to play a trick. He undressed and went into the water. The shore was steep where the man was fishing. His friend dived and swam under the water. The current was swift and when the fisherman threw in his line it went far downstream. The friend went up to it and took hold of it. The fisherman pulled and thought he had a bite. He pulled and saw he was fishing up a person. He was so frightened he did not know what he was doing but kept pulling, meantime walking backwards.

The catch came ashore and followed the line. The fisherman was so frightened he did not recognize his friend, nor did he stop pulling. Finally the friend said, "What's the matter with you? Don't you know what you're doing?"

Then his friend recognized him and they had a big laugh.

A similar joke is played in a tale of the *Comox*:

Two young men come upon their grandfather in heaven fishing; they turn into salmon which their grandfather harpoons; they resume their true form and laugh at their joke before stating their actual errand (IS 66).

In *Thompson* myths the Transformers play the trick in fish disguise on Cannibal:

Cannibal is out spearing fish; one of the Transformer brothers pretends to be a fish; Cannibal spears him; the Transformer swims away with Cannibal's spearhead; Cannibal sulks; the Transformers return the spearhead to Cannibal's delight; he feeds them much food in little (MAM 12:221, 315; MAFLS 6:43).

In a *Haida* story the assumption of the fish disguise is used in a display of supernatural power, rather than in a practical joke.

A chief's son enters his silver salmon skin and steals Master Hopper's spear point; he returns the spear point (BBAE 29:267 and cp. this work tale 1).

48. *War between the Blackfoot and the Coeur d'Alene*

Coeur d'Alene hunt buffalo in Blackfoot country
Recognized by a Blackfoot, party turns back
Chief tells story of his youth
Blackfoot had stolen Coeur d'Alene horse
Coeur d'Alene located horse as it was drinking at river
Blackfoot scalped and sent home

The people went travelling to hunt buffalo. Some white people had settled near the Blackfoot. The Coeur d'Alene put up for the night near that settlement. One of them was recognized by one of the Blackfoot. So he said, "Let us go back." The next morning the chief called the people together.

"When I was a boy all the horses were stolen. I was just about the size of Ben (He Who Gathers Bones).¹ I looked for my favorite horse. He was gone. The chief called, 'We'll track them.' Some who went said, 'We'll find it for you.' The party became separated. Four went one way, the rest another. Two of the Coeur d'Alene and two Salish (from Where River Widens) saw the Blackfoot coming. There were six of them. They chased the Blackfoot into the river. One of the horses was thirsty and would not move even when he was kicked. The Blackfoot did all he could to start him but the horse drank slowly. The Blackfoot jumped into the water which came to his armpits. The Coeur d'Alene chased the Blackfoot. The horses got tired. When the Coeur d'Alene came near, the Blackfoot aimed his arrow. A Coeur d'Alene went up to him and aimed his gun. The Blackfoot put his hands before his face to defend himself. The other took pity on him and came very near. 'Why don't you shoot him?' another Coeur d'Alene asked. They closed in upon him and cut off his long hair. Each one took a braid with a part of the scalp. The blood flowed. He cried. Tears ran down his cheeks. He was told, 'Go you may live. We will not kill you.'"

That is the end.

¹The informant's name for Ben Nicodemus who was thirteen at the time.

BIBLIOGRAPHY AND ABBREVIATIONS

In the bibliography the abbreviations have been made to conform as closely as possible with those used by G. P. Murdock in his *Ethnographic Bibliography of North America*. As a matter of convenience MAMNH has been shortened to MAM. There are two lists, one of authors and titles, the other of abbreviations so that the references may be easily found.

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