

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 necklace is not among gifts offered to pay for desertion
15. Bluebird's necklace 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."

again. Now it was crying less; it was only sobbing, "uxa uxa!" It came to Coyote but his caresses started it again. Then it came to Lynx and stopped altogether. Lynx threw it to his grandmother who ran to her home with it. The chief said, "Go get him. Lay him down in the middle of the house and jump on him."

Coyote and Raven were the first to grab Lynx. They put him in the center of the house and the chief gave the word to start. Grizzly was the first to jump on him. As the people stamped on him Lynx gradually sank into the earth. Coyote jumped from as high a position as he could. Finally nothing but limp fur was left of Lynx. Then they all left the girl there by order of the chief and set out for a new camp.

The girl sat there sadly watching the corpse of Lynx. One morning she heard a song which came faintly from a long distance. As it came nearer and nearer she realized it was Lynx singing. Soon she saw his fur begin to stand up and then his ears and body emerged from the dirt. Then his head came up and finally he jumped up. He sat down. The girl watched him. He smoothed himself as far as his wrists. He smoothed his legs to the ankles. That is why his feet now have long hair. Then he smoothed his body as far as his neck. That is why his face is not smooth, but looks "gathered up." That is also why he has no nose. Just as he was smoothing himself between the neck and chin the woman ran up to him and said, "Stop it now, I am lonesome." "But I might be ugly." "All right. I don't care if you are." So he went to his house and brought all his meat over. He had a very large amount.

Those who had left Lynx and the girl hunted but had bad luck. They tried to corral the deer but got nothing. Magpie and Rabbit had stepped as lightly as possible on Lynx and they each secured a fawn as a reward. As they took it home the woman saw them. "Rabbit and Magpie got lots of deer," the woman reported. At last all of the people became very hungry. Rabbit and Magpie said, "Let's go see Lynx." When they arrived at Lynx's house they were rewarded with much food and grease. He gave them food for their children and said, "Tomorrow you may move back here and stay with us."

That night the children of Rabbit and Magpie made much noise, the Magpie children *on'an'an*, the Rabbit children *ots'ats'ats'at*. The chief was alarmed. "You better go look. Maybe they are dying of starvation." The children were busily eating. From one side of each mouth hung a strip of meat and grease which Lynx had given their parents and from the other side hung a strip of moss. The messengers did not see the grease but only the moss, and reported to the chief. "Just moss the poor things are trying to eat."

Then everything was quiet and the chief thought. "Perhaps they have died," so he sent someone to investigate. Raven however had gone without orders. As he flew over the house he saw something white inside. He swooped down and found grease. When he ate it he choked on it.

The chief suspected Raven and said to someone, "Go! I suppose he'll be picking out the eyes of the dead if we don't watch out." The people went and pulled the fat out of Raven's throat. They divided it and each had a very small piece. When Coyote and Raven came up to Lynx's house his wife beat them on the head and killed them.

The chief now ordered the people to contribute their most valuable possessions to compensate for the desertion of his daughter. "Bring your valuables. We are going to pay damages," he said. "Mine are the best," boasted Coyote. They took the best they had, tied them in a blanket and about ten of them took it to Lynx's house and deposited it there. Neither Lynx nor the woman paid any attention to them. "We have laid our valuables on a blanket so we will all feel better toward one another," they said to the woman.

The woman got up and untied the bundle. She looked at the contributions of Coyote, Raven and the others. One thing was missing. It was Bluebird's necklace. Because it was blue it was very nice. "No," decided the woman, "as long as Bluebird's necklace is not part of the payment we cannot make up." The people took the payment back to the Chief and reported, "No! She says, 'Bluebird has not brought his contribution.'" "Go call him." Bluebird was asked, "Why didn't you put your beads in?" "No, I didn't think they'd care for them. They are so ugly." So he gave them. When the woman saw them she took them, "My! Thank you!" she said. "You may come back here to live. Come back to live in your old houses. Each one will be full of meat."

Coyote however found only bones and undesirable scraps in his house and Raven found nothing but heads.

This is the end of the road.

Desertion episodes following the general outline of the Coeur d'Alene myth—all the people leave the condemned ones; a kind person conceals fire and food; the deserted ones prosper; the starving tribe returns—are widely distributed in the mythology of other tribes. In a number of instances moreover the motivation for the desertion in question duplicates that of the Coeur d'Alene myth, namely, the impregnation of a girl by Lynx (or Wildcat). The resultant abandonment in each of the comparable versions follows the general pattern outlined for the Coeur d'Alene story with the exception of a payment of damages. A listing of

the myth bodies in which Lynx (1-3)¹ or Wildcat (4,5,6)¹ elements are found follows. Minor variations may be found: in the method of the girl's impregnation—Lynx (Wildcat) spits upon the girl, urinates down the house-post, puts hair upon the ground, the girl scratches herself with Wildcat's cane; in the choice of the contest to establish the father's identity—the father holds the child, the father engages in a shooting contest, the child selects a bow and arrows; in the procedure followed in Lynx's revival—the girl doctors Lynx but he is left with an ugly face, the girl steps over Lynx four times and strokes his head, Wildcat bathes the scabs from his body, the girl peeks at Wildcat in the sweat lodge the fourth day and he is obliged to emerge with his face still shriveled; and in the selection of the kind characters—Magpie, Rabbit, Crow.

Shuswap (MAM 4:684; ARBAE 31:950; IS 9).

Thompson. Lynx spits on a girl and impregnates her because of his displeasure with her grandmother, Mountain Sheep (her aunt Elk) who concealed her from all the young men (a continuation of the Thompson narrative of The Girls who stole Dentalia, cp. tale 24 this work). (MAFLS 6:36; 11:12; MAM 12:216, 300.)

Kutenai. Two grown sons of Lynx and Doe prove best qualified among the contestants for the role of the sun and the moon. (BBAE 59:287; VBGA 23:163 and cp. tale 1 this work.)

Nez Percé (MAFLS 11:195).

Sanpoil (JAFL 46:138).

Cowlitz (MAFLS 27:193).

In a second *Kutenai* version (Dyer ms.) the story may again be found practically intact, despite the fact that it is interwoven in this instance into the narrative of the girls who stole dentalia (cp. tale 24). A similar combination has been referred to above in the case of the Thompson Lynx myth but, whereas the Thompson merely juxtapose the episodes of the two stories, the *Kutenai* combine them into an inseparable whole.

Young Doe is kept hidden from the people by Frog and her grandson, Rabbit; Lynx discovers the bark upon which Young Doe is accustomed to urinate and makes medicine over it; he hides a teepee, food, clothing and a coal; Young Doe gives birth to a child; the baby cries without stopping; the men go in to the baby as a test of its fatherhood; Lynx proves to be the father; the people kill him and desert Young Doe and her child; Magpie gives Doe a cover for the baby; Lynx revives and sends Doe for the hidden supplies; he kills many deer; the other people starve; Magpie returns, breaks off a piece of the baby's tallow, and is invited in to eat; he is sent back to fetch the rest of the people; Lynx's son is kidnapped by Owl and Toad but, with the help of her dog, Grizzly Bear, Young Doe recovers him; she and Lynx have another son; the two boys become the sun and the moon (cp. this work tales 1 and 2).

¹ These numbers refer to the numbers of the elements in the abstracts.

The *Haida*, *Tsimshian* and *Chinook* likewise have narratives of the desertion of a man and a woman to whose union the people object which again follow the same general Coeur d'Alene outline though they are not concerned with Lynx or Wildcat.

Among the *Haida* a girl and her lover who has a bad reputation are deserted; Magpie returns to the deserted ones and is given fat to take back to her children; Raven discovers it, returns and steals the deserted child's ball of fat; he is thrown into his cellar amidst hooves and ears, as is Coyote; the rest of the people return to plenty (MAM 14:368).

In the *Tsimshian* myth the chief's daughter and the poor boy who has won her in a contest at knocking down a copper and shooting a white bear are deserted in shame; the deserted boy kills a frog and gets supernatural power; the princess marries the boy; a man and his slaves sent by the chief are fed; the chief returns with his people; the boy becomes a chief; he goes into the sea in his frog blanket (BBAE 27:145).

In the *Chinook* story a boy and his sister are deserted when the girl is impregnated unknowingly by water dripping from her hair; supernatural people send a whale in to the deserted one's beach; Crow and Robin are fed and return to live with the brother and sister; Bluejay leads the people back; the fifth day the party gets past gales, but is surrounded by snow; upon receiving the hand of the chief's daughter in marriage the deserted youth allows the people to reach their homes (BBAE 20:51).

Stories of the desertion of one person because of disobedience, disease, or the like following the same general desertion outline despite their dissimilar motivation are found among the *Kwakwiltl*;

A chief's daughter is deserted by her tribe when she eats sea-eggs out on the rocks; the princess catches the prince of Chief Wealthiest in her salmon-trap for a husband and becomes wealthy; she dispatches gull with blubber for her kind grandmother, who is discovered eating it; the tribe gathers mussels as damages for the princess; the girl's husband gives the chief food which runs out his anus; the girl drives her father out in shame (*Kwakwiltl* CUCA 2:247; ARBAE 31:950; *Newettee* IS 180).

A chief's son feeds the people's salmon to eagles in exchange for feathers; the boy, his grandmother and slave are deserted when provisions run short; the eagles supply the boy with food; the boy drops a piece of meat into a canoe; he feeds investigators sent by the chief; one takes meat home secretly and his child is discovered choking on it; the people embark for their former home; the boy finally allows them to land; he becomes chief (*Tsimshian* BBAE 27:170).

Led by Coyote, the people desert a bad boy; the boy finds fire and seeds left him by his grandmother; he fishes up a sea monster woman who marries him; the two fill many lodges with her goods; the magpies visit and are fed; their children are

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 (*Nez 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."