

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).

Humback Salmon steals a girl from the Lytton people for a wife; the Animals steal Humback 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; Humback 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 (*Quinnell* 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

and hit them. They ran off. The younger sister was gone. Eagle's wife did not know where to go. She cried. She stayed. At night she slept again and the spotted dogs all came back. She hit at them with a stick but they crowded her.

When she woke she heard something which sounded like people talking. They were not far off. They were laughing. "My clothes are all worn out because I was beaten. The beads are all broken and lost," said one. Another said, "My necklace is worn because I was beaten so." They laughed again. A third said, "My bracelet is in shreds. She beat me up terribly." "My earrings are ruined," said another and they laughed again.

Suddenly they were gone. The girl got up and looked. She saw they had a fire and men were standing around it. All their clothes, their moccasins and trousers were embroidered in beads. She went in and thought, "They are people. I will not beat them anymore."

She lay down. They went into the sweathouse. By daybreak all was quiet. She thought, "I'll go see." Where the men had been standing there were only broken white beads.<sup>1</sup> She went back in and cried. The dogs were gone; they were people. She stayed there alone and cried. After some time she gave birth to children. They were dogs. She thought, "I won't leave them, I'll take care of them." She covered them and warned them.

In the morning she would go out, travel about and come back. She would feed them and go out again. Once when she went to the fireplace she saw the tracks of little people with those of the puppies. She thought, "Someone must have been here who had a baby."

The next day she went out again. When she came back she saw the baby tracks with those of the dog and thought, "Why did that person come with its dog?" She looked at her own pups and saw they were all right. At last she decided to spy on them. She went into a corner and covered herself with a blanket leaving only a hole just big enough for eyes. There she kept watch. She heard her dogs say, "It's about time for us to play." One, a little girl, said, "I'll see where our mother is." She went out. Soon she came back and said, "It's all right. She's gone."

The mother saw her lead a little dog around the fire by a rope which was fastened around his neck. She said to him in her language, "*icim-nimw'numini*" and he answered in his language, "*icicicimimni*." She hit him. As they were running she said it again and he answered. She hit him again. Then their mother jumped up. She took hold of the girl and said, "Stop!" She answered, "No, I'm very lonesome. I'm trying to

<sup>1</sup> The spots on the dogs were beads.

teach him to be a little person too." "No! It will be all right this way. He will be our dog, but we will be kind to him." Then the mother lived with her daughter who was a person and her son who was a dog. That is all that I know!

The end of the trail.

The Coeur d'Alene setting for the widely distributed Dog Husband narrative was not found duplicated in the territory covered by this analysis. The Coeur d'Alene combine a Deformed Transformed episode with the Dog Husband one and use the former as the background for the latter, which further does not terminate in any decisive ending as in the Dog Husband stories of other tribes.

Comparable parallels to the acceptance of an ugly husband who forthwith demonstrates great power and becomes transformed in due course into a handsome man to the jealousy of all the people are found in the form of distinct myths with no association with Dog Husband episodes in the mythology of the *Thompson*, *Sahapin*, *Okanagan* and *Chilcoim* tribes. The Thompson and Chilcoim also have independent Dog Husband stories.

A woman marries Tsat'z, who is dressed in a garment of sores; the people taunt her and him; at night he puts on clothes covered with dentalia, which drop off making his parents-in-law rich; he kicks down four trees and supplies all the houses with wood; he is successful on the hunt and carries home in his gloves meat which fills the houses; his brothers-in-law fail to destroy his garment of sores by burning it; the garment turns into fog (his wife burns up his sore skin); he returns home handsome (*Thompson* MAM 12:267, 373; *MAFLS* 11:29).

In the *Sahapin* version the Coeur d'Alene element of the disagreement between the sisters about the younger's husband is met with:

Walaetisa, ugly and dirty, wins the shooting contest in which Eagle's two daughters are at stake; the younger girl goes with Walaetisa, the elder goes to Raven; the elder girl taunts the younger; Walaetisa becomes clean and handsome and the most successful hunter; Raven is vanquished (*MAFLS* 11:159).

Sun, disguised as a dirty boy, comes to earth, accompanied by his sister, Star, who masquerades as a feeble old woman, in order to win a chief's two daughters; Dirty Boy wins a shooting and a hunting contest; the chief's younger daughter waits upon him; Sun and Star resume their beautiful forms; Sun supplies the starving tribe with much food from the hunt (*Okanagon* *MAFLS* 11:85).

In each of the above versions emphasis is placed upon the scorn with which the deformed youth and his wife are regarded and the great powers which he in turn reveals, as well as upon the faithfulness of his

wife, who is ultimately rewarded by having the most handsome husband. In the *Chilcotin* version, on the other hand, the ugly, weak boy pulled out of the water makes his way alone and marries the two sisters who rescue him only after Raven has destroyed his slime shirt. In his unsightly disguise he locates wood and supplies snowshoes for the tribe and kills many caribou when the other hunters return empty-handed (MAM 4:37).

The Dog Husband episode in its wide distribution usually appears in a highly uniform, well-defined form; the Coeur d'Alene treatment fits into this general grouping, although it shows more deviation than usual. The general outline for the story everywhere includes: A girl who refuses suitors is impregnated by her own or her father's dog and gives birth to pups. The people desert the girl. The mother discovers the pups are human children and burns their dog-skins. The boys become great hunters. The starving tribe returns. (The desertion episode follows the pattern of the Coeur d'Alene desertion in the "Story of Lynx," tale 9, with its stylistic elements of reward for those who help the deserted ones and punishment for those who recommend the desertion and show cruelty.) There follows a list of the tribes which tell the Dog Husband story; only significant major variations have been specially noted: *Quilwate*—eight dog children (CUCA 12:131, 137).

*Thompson*—four dog children or three male pups, one female; the female pup escapes the medicine thrown at it and remains a dog (MAFLS 6:62; MAM 12:354; MAFLS 11:30).

*Lower Fraser River*—eleven pups, five male, six female; one black and white female remains a dog; the dog husband who was beaten almost to death is healed and returns to his wife as a great hunter (MAFLS 11:130; six dog children (IS 25).

*Kathlamet*—a girl sleeps with her bitch; the people kill it and feed her its fat; she begets five male pups, one female (BBAE 26:156).

*Thinait*—a woman's husband kills all her children; the woman has a litter of pups by her dog in revenge; the four male pup-skins are burned and they become powerful shamans; the female remains a dog (BBAE 39:100).

*Quinault*—four male pups, one female (MAM 4:127).

*Chilcotin*—three pups; their mother burns their blankets, but their dog father escapes with one-half of his and remains half man, half dog (MAM 4:8).

*T'sis'd'ut*—two male dog children, one female; the girl snatches her dog-skin from the fire and remains a dog (JAFL 10:37).

*Haida*—nine male pups, one female (MAM 8:191).

*Nootka*—ten dog children; when the people attempt to return to their former home, the ten boys produce a big wind and the people drown; they become islands (IS 114).

*Bella Coola*—four male dog children, one female; the female remains a dog; in a storm all the returning people except the kind grandmother are drowned (all the people except the woman's parents, brothers and sisters are permitted to return) (IS 264-5).

*Yookila*—two of the ten boys slip back into their dog-skins and remain dogs; the death-bringer is waved at the returning tribe and, with the exception of the girl's grandmother who had provided her with coals and food, the people turn into stone (IS 132).

*Upper Chehalis*—four male pups, one female (MAFLS 27:96, 98); five male, one female (MAFLS 27:99, 103).

*Humphreys*—two female pups, three male; when the five pups become people, their mother declares they shall be a disgrace to their tribe; she beats the old dog, her husband, and leaves with the two girls (MAFLS 27:328).

*Rivers Inlet*—the woman marries a bear and has four bear children, two male and two female; she takes off the bear skins of all but the youngest daughter, who goes away into the woods; the mother and her three children return to her people; she rejuvenates her parents and all the old people and distributes much food and skins (IS 227).

*Comox*—the rejected suitor chews tar and gives the girl a piece to swallow; seven dogs, one female; the girl child snatches her dog coat out of the fire in time to save one corner of it; her left hand remains a dog's paw (IS 93).

The Coeur d'Alene element of the abuse of the dog child by the human child is encountered in additional myths of the *Thompson* and *Shuswap*:

A girl, impregnated by her father's dog, has a male and a female pup; the people are ashamed and leave her; she throws medicine on the pups, striking only the boy; the girl gets into her dog-skin and remains a dog; the mother instructs her son not to beat the dog; the boy disobeys; the dog turns into a golden plover and flies away (*Thompson* MAM 12:354).

The children of Fish and Frog visit their grandmother, Grizzly Bear; Grizzly Bear throws medicine at them; the boy takes human form; the girl, barely sprinkled by the herb liquid, becomes a small female dog; the boy thrashes the dog for eating his game; the dog runs away into the mountains (the dog assumes human, fish-bear or chickadee form and runs away to the sky) (*Shuswap* MAM 4:693; *Thompson* MAM 12:356).

The discrepancy between the above Dog Husband versions and the Coeur d'Alene account, all of which have some element of desertion and transformation in common, lies in the abrupt, unorientated conclusion of the Coeur d'Alene myth.

A *Wasco* myth which does not fit into the typical Dog Husband outline, is abstracted below in conclusion to show its use of the Coeur d'Alene feature of the family of dog-folk.

A woman follows a dog who has stolen her paint; the woman spends the night in a house occupied by dogs; the dogs become men who complain of the woman's slaps; the woman's dog-man guide marries her; accompanied by her husband and her child, she visits her parents; she looks at other men; her husband leaves her (PAES 2:253).

### 12. *Coyote and Fox Gamble with the Fish*

Coyote teasingly invites Fish to be his guests

Fish arrive, gamble and win

Fish invite Coyote and Fox to gamble in water

Coyote accuses Fox of cheating

Coyote and Fox win and return home

Coyote and his friend, Fox, had a house. Coyote had a daughter. Every day the men went to catch pheasants. They always brought many home. One night after eating Coyote went down to the water. As he sat idly on the bank he saw fish deep in the water. "We ought to be doing something to pass the time. Tell your elders to visit us." The little fish apparently paid no attention to him. "Do you hear? I am talking to you." They said nothing. Coyote went home.

Not long after as he and Fox were sitting quietly at home they heard a sound as of many people approaching. Fox saw ten boats full of people rise to the surface of the water. The little fish had said, "Here, you people! Coyote told us to invite you to come." The grownups answered, "Ah!" Fox went back and announced to Coyote, "Lots of people have come. They say you invited them." "Oh goodness!" replied Coyote, "I was only joking!"

The people all came in. The place was crowded. Fish's little boy said, "You said we should come to pass the time. That's why we are here." "Let's have a stickgame." "We have nothing to bet." "You have lots of pheasant tails." Coyote said, "No, they are too high-priced." "Is that too high for you to bet?" "How much do you bet?" "The stripe on the feather will be the stake for each game."<sup>1</sup> "All right!"

<sup>1</sup> The text here is obscure. The informant did not know the details of gambling and these are technical terms.

Coyote kept count. They laid out a blanket and a shirt. They played. Coyote and Fox lost. They played again. Again they lost. Then the Fish said, "We must go back. We belong in the water. We are getting too dry. Let us have some contests at our home under the water." "All right!" said Coyote and Fox.

They went back to the water. About two days later Coyote and his daughter got into a boat. "I'll be the first," said Coyote. "No, I want to be first," said his daughter.<sup>1</sup> Four times the boat with its contents was to go down and come up again. They dived. Coyote nearly died until it came up again. He opened his mouth to complain, but before he could get his breath they had dived again. Each time he was nearly dead.

After they dived the fourth time they came to the land below, the water where the fish lived. There was a very long house there. One of the fish announced, "Coyote has come." They landed. They went in and played the stickgame. Coyote sang out, "He's cheating my friend, Fox," "Be quiet," said his daughter. "It can't be helped. You can't depend on what those animals say."

This time Coyote and Fox won, Fish lost. Then Fish said, "We'll play again, but we want something better to bet. Let's not bet those pheasant tails. Put them away." They laid other things down. Coyote and Fox won again. Then said Coyote, "Let's quit."

They went back to their boat and Coyote and his daughter argued again as to who should get in first. He said, "I'm going to dive first." "No, I'm going to," said his daughter. "First place belongs to me. The fish will make fun of you." "No, it belongs to me." She sat first in the canoe. Each time Coyote came up gasping. They came to their house.

Thus it comes to the end of the road.

Among the large number of gambling myths, in which the loser wins back all he has lost, there is one example in *Kutenai* mythology of a gambling match between Coyote and Fox on the one side and Salmon on the other. It is a continuation of the Kutenai Coyote-Fox story of the animals who stole the hoop (cp. this work tale 3).

Coyote and young Fox lose everything gambling with the Salmon who wish to obtain Coyote's hoop; Fox and young Coyote win everything back and in addition Salmon's younger sister who becomes young Coyote's wife (BBAE 59:151). (The story continues at this point with episodes correlating with those of the Coeur d'Alene Water Monster Woman myth, 27.)

<sup>1</sup> They argued this way because the first in the boat was the first to dive. Coyote always dived flat, then accused the others of holding him back. Consequently his daughter wanted to be first. Since they could not agree, the boat with all its contents dived at once.