

C. MYTHS NOT IN COYOTE CYCLE

22. Catbird

Catbird, a little boy, lives with his grandmother
 Catbird wishes for arrow
 Catbird rides Elk and destroys him
 Catbird sings for help to skin Elk
 Wolf discovers Catbird's kill
 Wolf provides moccasins for Catbird
 Catbird destroys moccasins
 Wolf goes for help
 Catbird and grandmother set decoy of rotten wood
 Catbird and grandmother smoke elk meat
 Five Wolves fooled by rotten wood
 Wolves follow Catbird and his grandmother
 Catbird kills Wolves with hot rocks covered with fat
 Catbird prepares elk sinew for bow and wishes for boxwood; gets it
 Catbird wishes for someone to feather his arrow
 Catbird lives with Eagles and secures feathers
 Grizzly feathers Catbird's arrow
 Catbird goes to water and fishes up as he wishes—fishing tackle, bucket and fish
 Catbird eats all his fish alone
 Grandmother leaves him
 Catbird fishes more wishes—blanket, knife, dish, woman and child
 Catbird's grandfather warns him against his good luck
 Catbird and family visit girl's people under water
 Child eaten by Water Monsters; Catbird and his grandfather return to earth

Catbird was a little boy who lived with his grandmother. One day he said, "I ought to have something to shoot with." "Impossible!" said his grandmother. "I have no materials to make it." "I'll go look for something," he said.

He went. He came to a river. He called to an elk, "Give me a ride, my father's sister, my father's sister, *ayäyu* . . ." The elk answered, "No, my flesh is too old and tough, my fat is coarse."

Another elk came by, one of the old elk's children. Catbird cried to him, "Give me a ride, my father's sister, my father's sister, *ayäyu* . . ." "No, I'm too young, my fat is too tender."

Then the largest oldest elk was requested to ferry Catbird across. "You are pitiable, go right in and sit in the hair of my heel." As he went into the water Catbird cried, "*übilili*, my little moccasins are getting wet." "You are pitiful, crawl up to my knee where the hair is longer." Catbird crawled up, then complained, "*übilili*, my little moccasins are getting wet." "Come up to the tip of my tail," said Elk.

Catbird went up where the hair was long, but still complained. Then

he moved up to the shoulder and then into Elk's ear, but even there he feared getting wet. "What can we do so you don't get wet?" asked Elk. "Try sitting in the hair of my nose." Catbird went into Elk's nose and did not stop there, but rushed right through his nose and throat to his heart. He sat there, "My! It's warm!" he thought. Elk thought, "That rascal of a Catbird! So that was what he went into my nose for."

Catbird took off his little moccasins and hung them up by Elk's heart. Then he did something to the heart and Elk died. Catbird ran out but he forgot his moccasins. Elk lay on the ground. Catbird sat up high and sang.

"What might I use to sharpen my knife?
 What might I use to drop on the whetstone?
 tsa . . . tsar tsar tsar tsar."

A wolf was walking by. He heard Catbird and understood instantly. "He must need a knife," he thought. When Catbird saw Wolf he pretended not to see him, he looked past him and thought, "I suppose he'll take it away from me, my game which lies there." Then he sang:

How am I going to shave my little arrow?¹
 What may I drop on it to smooth it?
 tsa . . . tsar tsar tsar tsar."

Wolf understood him and asked, "Did you get game?" "No, I made no kill." "But you were just singing:

"How may I sharpen my knife?
 "What may I drop on my sharpener?"

"No! I said,

'How shall I shave it
 'How shall I smooth it?'"

They kept arguing in this way until finally Catbird said, "Yes, I got some game." "Where is it?" "It is lying there." Wolf said, "I have a knife. I'll skin it. Go get your mother's brothers so they can come and lick the blood." Catbird said, "I have no moccasins." "Go on, I'll lend you some." "No they're too big." "I'll fix them for you. I can tie them so they are smaller."

¹ A slight change of the word here changes the meaning from skinning an elk to shaving an arrow. It is impossible to render this satisfactorily in English.

Wolf put the moccasins on Catbird and tied them tight. He went out of sight, but only to beat them with a rock until they were in shreds. Then he came back and said to Wolf, "They're all worn out."

"What is the matter? They're very thick. How did they get all ruined like that? Soon I'll have this elk skinned, then I'll go get your uncles so they will lick your (really your elk's) blood."

Wolf ran off and Catbird finished skinning the elk and covered it. Then he ran home to his grandmother. "I got some game but the Wolves will take it away from me." "Hurry, take your basket. We'll take it far so they cannot get it."

He took his little basket and they ran to where the fresh meat was lying. They put it all in Catbird's basket. They gathered rotten wood, laid it just where the meat had been, and covered it with the elkskin. Catbird took off his little shirt and his little hat and hung them on a bush so that it looked just as if he were sitting there himself. They went, far they went. They took the meat to a cliff. Near the edge they smoked the meat. Catbird put five cooking stones into the fire and laid the layer of fat from around the elk's stomach near him.

When Wolf went he told his four children, "Catbird got an elk. We'll get it from him. We'll run. When you are biting Catbird I'll say to you, 'Don't, you'll scare him,' but don't listen to me."

The children ran. Wolf said loudly, "Look out, you'll scare your little nephew." The first ran up to the rotten wood and bit it. They sniffed and walked around it. Old Wolf thought, "I wonder why they do not eat it." He came up and the children asked, "Where is the meat?" "There under that skin." He uncovered it. Nothing was there. Then the oldest Wolf said threateningly, "There's no place on earth I do not know."

They looked for tracks and followed them until they saw smoke. The children ran and saw Catbird. Catbird took a stone from the fire and wrapped the "veil" of fat around it. As the first wolf came under the edge of the cliff he looked up. Catbird threw down the hot rock with the grease coating and said, "Open your mouth. This will be your first tidbit."

Wide he opened his mouth. Catbird threw the stone in. Immediately he had heartburn. "Your brother, why just one bite gives him heartburn!" Then he killed all of the wolves with his five grease-coated rocks.

After Catbird had helped his grandmother smoke the elk meat he prepared sinew for his bow. "I wish I had a bow," he whined. "I wish I could be where the bowwood tree cracks in the wind."¹

"Impossible!" said his grandmother. "You would probably get caught in the crack yourself." "I'm going to get it anyhow."

¹ The heart of the yew was used to make the bow (cp. ARBAE 45:95).

He went for it. He brought it home and as he sat down to shave it he said, "I wish I had someone to feather my arrow, one who is an expert. I wish Grizzly would do it for me. I think he would do it well." "Impossible!" said his grandmother, "he would bite your head." "You are always saying 'Impossible!' Tomorrow I am going to find out where he is." "Right at the edge of the wood in a hole he lives," volunteered the grandmother.

The next morning Catbird went toward the timber and, as he approached, he saw Grizzly eating. He said, "Never mind. I won't shoot you. I came to ask you to feather my bow." "All right," and he went back with Catbird.

As they came near the house Catbird said, "Wait here, let me go in." He went in and said to his grandmother, "Why don't you have a fire?" She went out for wood and saw Grizzly standing by the door. She ran in and said to Catbird, "Why do you do such outrageous things?" "Well," said Catbird innocently. "He'll be a great help. He is going to feather my arrow."

In the morning Catbird got the wood for the arrows. As the arrows were being made he said, "I wish I had some eagle feathers." "Impossible!" exclaimed his grandmother. "What would you do with them if you had them?" "I'll go get some."

He searched long and finally found an eagle's nest with Eagle's children in it. The mother Eagle was away looking for something for them to eat. She caught Catbird and carried him to the nest and laid him in it alive. When the little eagles ate he ate too. I don't know how long he stayed there, but until the feathers of the little eagles had grown to just the right size for his purpose. Then he tied two of the eagles together and prodded them until they flew out of the nest; he sat among their feathers. They were not able to fly far but flopped to the ground. He then pulled out some wing and tail feathers and went home. He laid the feathers down in front of Grizzly who finished feathering Catbird's arrow. Then Catbird sent him away.

One day Catbird was wandering about and suddenly came to the shore (of a lake?). He sweated for many days. Then he saw a fish in the water. "I wish I had a line and hook." Some way he got the fishing tackle. He fished and got a bite. "I wish I had a bucket," he went on. He had another bite, pulled in the line and found he had fished up a bucket. He cooked the fish but did not share it with his grandmother. When he went home his grandmother gave him some food but he did not eat. Again he sweated. Again he fished. Again he got a bite and cooked and ate the fish all by himself. When his grandmother offered him food he said, "No, I am not hungry."

When he had gone off somewhere the grandmother went to the shore to investigate. She found his bucket. There were pieces of fish sticking in it and on the bottom was a small fish eye. She was sorry Catbird was so stingy.

The next morning when he went to sweat she called to him, "I'm leaving you. You didn't share a shred of your fish with me." He looked up and saw his grandmother going up into the air with something on her back. "Don't leave me. Come back to me." "No. I'm leaving you for good. You didn't share a bit with me."

In vain he implored her. For a long time he cried. He went to his house. He had no blanket, everything was gone. He went to the shore and sweated. Then he fished and everything he wished for appeared on the hook. He fished up a blanket. Then he ran to his mother's father and said, "I can fish up anything I choose to mention, just like that! All I need to do is to fish and wish."

"You think that is good luck? You'll find it is the other way around." Catbird however was excited and went back and fished up a knife, a dish and other things. Then, "I wish I had a mate," he said. At that he felt his line being pulled. He pulled hard and fished out a person. He ran to his mother's father. "I fished out a person." "You better listen to me. That is all for no good."

Catbird went back and saw a girl sitting there. Then he said, "I wish I had a child." He threw in his hook and this time fished up a child. He ran to his grandfather and said, "This time I fished up a child." Again his grandfather warned him, "You better watch out. You'll go too far and then you'll die."

He went back to the shore and the girl said to him, "Let's go back to my parents." Once more he ran to his grandfather. "She tells me, 'Come back to my people.'" "I've already warned you often. You are going to die, but I will go with you, then at least you will not be alone."

They all got into a canoe, Catbird, the girl with the baby and the grandfather. The whole canoe with its load dived to the bottom of the water. They saw a house on the shore, but the shore itself was all covered with ice. The grandfather went up it all right. He did not even slip. When he came up to the door he recognized the girl's parents. "Whatever you do to us we'll do to you," he said.

Then Catbird and the girl with the baby came up and they all went in. The house was made of ice and frost. When the child was taken from its mother it disappeared. After they had stayed two days Catbird's grandfather said, "Let us go back." "I am not going back again," said the girl. "Neither am I," said Catbird. "No, let's go back together. They

have already eaten your child. They will eat you too. They are man-eating monsters."

So just Catbird and his grandfather went back to the canoe and it came up to the surface of the water again. (There is much more to this story but Dorothy did not know it. When he came to the surface Catbird became some other kind of a boy and went about in his customary unruly way trying to get everything he wanted. Coyote stole his bow and arrow and Fox also enters into the tale.)

The power of the little one is a common myth feature. Small or young characters with exceptionally great power have roles in at least one myth of practically every tribe in the territory covered by this analysis. Among these myths moreover there are a number which correspond closely to the Coeur d'Alene outline of the Catbird story, through the point at which Catbird is deserted by his grandmother.

Among the *Sanpoil*, *Thompson* and *Kutenai* one finds the identical setup of the little boy living with his grandmother, who wishes for a bow and arrow and lets nothing deter him till he gets it.

The people are unable to hit the sky with their arrows to start an arrow chain; Woodpecker proceeds to obtain arrows; he lights on Elk's neck while Elk is crossing the river, cuts it, and kills him; he makes a bow out of Elk's rib; he fashions arrows out of serviceberry wood; he precipitates one fight between Eagle and Bald Eagle in order to collect their feathers for his arrows, another between Flint Rock and Hard Rock to procure chips for arrowpoints; he shoots the arrow chain and the people ascend to the sky to obtain fire (*Sanpoil* JAFL 46:152).

Woodpecker comes upon a dead elk and sings for a knife; Wolf discovers Woodpecker's game; Woodpecker fails five time to fetch Wolf's nephews, while Wolf is skinning the elk; Wolf goes for them; Woodpecker fetches his grandmother and the two carry the elk to a cave; the Wolves find them; Woodpecker kills the Wolves with hot rocks covered with fat; he makes arrows; he takes a deer rib for a bow; he wraps snakeskins around his arrows and trades some of them to Coyote; the snakes bite Coyote to death; Fox revives Coyote; Woodpecker shoots an arrow chain on which the people ascend to the sky to obtain fire (*Sanpoil* JAFL 46:153).

An old woman and her grandson live together; the boy rides Deer across the river and cuts his throat; the five Wolves discover the kill; the old woman sets a decoy of rotten wood and wishes herself, her grandson and the meat onto the ledge of a cliff; the Wolves are fooled by the rotten wood; the boy kills all but the youngest Wolf with hot stones wrapped in suet; the boy precipitates a fight between two eagles and gathers their feathers for new arrows; he turns into a chickadee (*Sanpoil* MAFLS 11:107).

When the three Sanpoil versions are used to supplement one another, the combination is seen to reproduce the Catbird's story incident for

incident through three-quarters of the myth, that is, as long as the little fellow and his grandmother live together. The last fourth of the Coeur d'Alene myth, Catbird's fishing of his wishes out of the sea, is replaced by the shooting of the arrow chain and the Earth People's quest for fire. The Sanpoil reference to Woodpecker's exchange of arrows with Coyote may be a slight clue to the unrecorded continuation of the Coeur d'Alene story, which the narrator had forgotten beyond such vague ideas as Coyote's theft of Catbird's bow and arrow, etc.

A boy is advised by his grandmother on the making of a bow and arrows; he fights with Eagle and pulls out his tail-feathers; he rides Buck Deer, cuts his neck and takes sinew for his bowstring; he precipitates a fight between the two owners of arrowstone and gathers up the stone which drops off them; Raven chips the stone into arrowheads for him (*Thompson MAFLS* 6:75).

Wren wishes for a bow and arrow so he can reach the sky; he rides Elk across the river and stabs him; Wolf tries to steal the elk; Wren kills Wolf with hot stones wrapped in fat; he uses Elk's rib for a bow, obtains feathers for his arrow by having an eagle carry him to its nest and gets flint by means of a fight between its owners; he proceeds to where people are assembled to shoot an arrow chain (*Kutenai BBAE* 59:283, 21).

Despite his great-grandmother Frog's warning, Yaukwe'ikam steals serviceberry bushes from Grizzly Bear to obtain arrowwood for arrows; he receives feathers in exchange for ear ornaments from the ducks on the lake; he kills Bull Moose for Mouse and takes the moose's sinew; he destroys two large squirrels blocking the trail, opens it up and procures bowwood, thus completing his bow and arrows (*Kutenai*).

A third *Kutenai* variant of the Coeur d'Alene Catbird quest for bow and arrow is a Chickadee and Elk story, one of the most faithful parallels of Catbird's experience with the Elk and the Wolves.

Chickadee wishes to get some elk meat; he rides Fat Elk across the river and stabs him; he sings for help to skin Elk; Wolf discovers Chickadee's kill and commences to skin it; he provides Chickadee with two pairs of moccasins, both of which Chickadee destroys; Wolf sets out to fetch his family himself; Chickadee entices him back twice to tire him; Wolf takes Elk's tongue home to his father-in-law who eats it so quickly he chokes to death; Chickadee sets a decoy of rotten wood and fetches his grandmother Frog; Frog transfers her grandson, the meat and herself onto a high rock; Wolf and his children return for the game and are fooled by the rotten wood; Wolf drinks at the river and is duped by Chickadee's reflection in the water; Chickadee kills Wolf with a hot rock covered with fat; he declares the Wolf children shall henceforth be wolves (Dyer ms.).

The *Shuswap*, *Nez Percé* and *Chilcotin* likewise relate the story of the little one—corresponding to Catbird without a grandmother—who makes

a big kill and foils Wolf's, Coyote's or Wolverine's attempt to take it away from him.

Wren rides Bull Elk and scratches him to death under pretense of looking for his woodticks; Wolf hears Wren singing about his kill; Wolf swallows Wren four times; each time Wren escapes out of Wolf's anus; Wren admits his kill to Wolf; Wolf cuts up the elk and instructs Wren to carry the pieces to the young Wolves; Wren takes them instead to a ledge and invites the birds to eat with him; he kills Wolf and her children with boiling hot meat which burns their insides (*Shuswap MAM* 4:751; *ARBAE* 31:940).

Porcupine, sitting under Buffalo's foreleg, rides across the river and slashes Buffalo to death; Coyote hears Porcupine singing for help in sharpening his knife; Coyote challenges Porcupine to jump over the buffalo, the winner to receive the meat; Coyote wins, wounds Porcupine and leaves his one child behind while he fetches the rest of his family; Porcupine recovers, kills Coyote's child, sets him up as a decoy and takes the buffalo meat to the top of a tree; he drops the buffalo head down upon Coyote and his family and kills them (*Nez Percé JAFL* 21:21).

Porcupine rides across the river on Caribou and pierces him with a quill; Wolverine comes up and helps Porcupine skin the caribou; Porcupine eats the fat off the intestines he was sent to wash; when Wolverine strikes him, he feigns death; Wolverine goes to fetch his family; Porcupine takes the meat up a greased tree; he drops a sharpened rib down upon the Wolverines; Wolverine jumps aside and escapes; Porcupine helps him up the tree and tells him to defecate on a small branch; Wolverine is plunged to his death (*Chilcotin MAM* 4:40).

A *Thompson* version of the episode takes an unusual twist at the end—the young one is vanquished:

Wren calls Elk and jumps into the fattest elk's anus; he cuts its heart and jumps out, forgetting his knife inside; Wolf and Coyote hear him singing for help to butcher the elk; they carve it up for themselves leaving only the paunch for Wren (*MAM* 12:342; *ARBAE* 31:944).

In a *Tsimshian* variant the little boy is temporarily overpowered and deprived of his meat but, with supernatural aid he takes his revenge:

Tsak lives with his grandmother; Grizzly Bear steals their salmon; Tsak scolds Grizzly; Grizzly snuffs him in; Tsak makes a fire inside Grizzly and kills him; Tsak fetches his grandmother and they cut the bear up; the boy visits the village of the Wolves; the Wolves tie him up, go to his home and eat all the bear meat; a supernatural being helps Tsak; he marries Wolf chief's daughter and receives much property (*BBAE* 27:117).

The small one's experience with a bear is the subject of a *Bella Coola* myth:

The bird, Stska'aka, discovers Bear is stealing his salmon; he scolds Bear; Bear snuffs him in; Stska'aka comes out through Bear's anus; the fourth time Bear

corks himself up; Stska'aka makes a fire inside Bear and kills him; Stska'aka flies to his mother; she makes the stone on which they sit grow into a cliff; the two roll redhot stones down upon Bear's four friends who come to avenge him (IS 256).

In a story from *Rivers Inlet* when his older brothers fail to catch game, Stskin goes forth and burns a bear to death in the manner of Stska'aka among the Bella Coola; Stskin is obliged to cut off the bear's nose and bring it to his mother to convince her of his kill; the men go to fetch the bear; Raven gets all the fat and meat by trickery (IS 212).

In *Chinook*, *Coast Salish* and *Nez Percé* myths the small one's problem after he has destroyed the elk or bear is with his grandmother rather than with a thieving Wolf or Coyote.

Entsxx calls a male elk, enters its anus, cuts its stomach and kills it; he fetches his grandmother to help him pack and prepare the elk; when the meat is boiled, his grandmother makes holes in all his spoons; he pours the boiling water over his grandmother and kills her (*Chinook* BBAE 20:119).

Wren calls Elk, enters him, cuts his heart and kills him; he butchers him and fetches his grandmother to help pack the meat; his grandmother insists on packing the genitals and copulates with them. Wren misses the elk marrow which he had saved; he strikes his grandmother on the throat and the marrow comes out; she leaves him, weeping; the people dress Wren's grandmother up and give her to him for a wife (*Upper Chehalis* MAFLS 27:33). Wren frets until his grandmother has intercourse with him; a bird detects them; Wren fights the bird; his grandmother burns him up by mistake; the bird escapes; Wren turns into the wren, his grandmother into the bluebird (*Upper Chehalis* MAFLS 27:36; *Cowlitz* MAFLS 27:185). Coon insults Grizzly Bear; Grizzly swallows him; the agates on Coon's back cut Grizzly to pieces; Coon fetches his grandmother; she cohabits with Grizzly's genitals in the sweat-house; Coon burns her up; he eats all the bear meat and crawfish; still hungry, he eats his grandmother's private parts by mistake; his teeth fall out (*Cowlitz* MAFLS 27:220).

Raccoon Boy encounters a bear; he kills her by thrusting her thorn needle into her ear; he fetches his grandmother; he sends her to the menstruation lodge and eats up all the bear meat; his grandmother wraps herself in a bearskin; she crushes him to death (*Nez Percé* CUCA 25:265; MAFLS 11:197).

A *Quinault* myth concerns itself exclusively with the little one's experience with Elk.

Elk has been taking away Wren's spears; Wren flies into Elk's nose and scratches him; Elk bleeds and sneezes to death (MAM 4:126; ARBAE 31:944).

Catbird's method of killing the Wolves with hot rocks covered with fat and his contact with the Eagles to obtain feathers are two incidents

in the stories of the small one who makes a bow and arrow which have a far-reaching stylistic significance.

The hot rock episode is used in a wide variety of myths which may have no further points in common. A list of references to representative instances where the device is resorted to follows: *Quinault*—Wildcat boy against a pursuing monster woman (MAM 4:116; ARBAE 31:940). *Haida*, *Tlingit* and *Tsimshian*—Raven against male or female Grizzly Bear, upon whom he wishes to feast (MAM 14:312; BBAE 39:7; BBAE 27:57). *Tlingit*—trickster Raven against his sister, the guillemot (IS 317). *Tsimshian*—Txämsem against two Grizzly Bear wives, whose meat replenishes his larder (ARBAE 31:88); *Nez Percé*, *Kathlamet* and *Wishram*—Coyote against Grizzly Bear (CUCA 25:183; BBAE 26:149; PAES 2:165). *Kwakiutl* and *Newettee* (CUCA 2:241; IS 177)—Squirrel-made-to-go-up against Omal who peeps at Squirrel through a knothole (CUCA 2:241; IS 177). *Kutenai*—Woodpeckers against Nalmu'qtse; the red-hot stone wrapped in a mountaingoat's heart misses its mark (BBAE 59:77, 87). In a *Thompson* myth the fugitive Black Bear children from their point of vantage in a tree promise to throw the youngest Black Bear to Grizzly Woman agitating below; they throw her dry rotten wood mixed with ants; Grizzly is choked and blinded (MAM 12:220; MAFLS 6:71).

The tussle with the Eagles for eagle feathers has a special place in myths of the Transformer cycle. The transformer is assaulted by man-eating Eagles while attempting to gather feathers for arrows or decoration and his dealings with the birds get under way.

In a *Chilcotin* version Lendixtcux wears the birds out from flying with a stone tied to their feet and kills them; he spares one eaglet instructing it never to kill men again (MAM 4:12).

Among the *Shuswap* Tle'esa deludes the Cannibal Eagle into believing him dead by dripping red and white paint from his mouth; he kills Eagle and takes [his brothers take] his tail-feathers; he commandeers the eaglets to carry him down to earth and transforms them into harmless birds (MAM 4:649; ARBAE 31:613; IS 4).

Catbird's fishing of his wishes and sojourn under water is a unique Coeur d'Alene supplement to the story of the small one. One or another stylistic feature of Catbird's visit may be found in the typical *Quinault* myth outlined below, but this sea journey, like the others, has its own distinctive setting.

A deserted girl and her brother obtain much whale meat; the pair embark on a whale with their child; the rest of the people visit under water with them; they

must follow in the leader's footsteps in order to keep their footing on the slippery beach at the bottom of the sea (MAM 4:97).

In conclusion a stylistic parallel to the fishing of one's wishes out of the water may be pointed out in *Ten'a* mythology:

All of a family of sisters except the second oldest who was a bad girl, draw in husbands in bags on their fish hooks; they dive into the water to settle in their husbands' village (PAES 6:94).

23. Skunk and Fisher

Skunk and Fisher live together; Skunk keeps house and gets only scraps to eat
 Chipmunk and Squirrel are sent to Fisher
 Chipmunk laughs at Skunk's noise
 Skunk hides girls
 Girls scorn Skunk's food
 Fisher keeps up fire and prevents Skunk from visiting girls at night
 Fisher and girls desert Skunk
 Skunk pursues them, sees their reflection in water and threatens to kill them
 Skunk loses his fluid in water
 Skunk sends his fluid into Fisher's eye; girls come down to Skunk
 Girls run away from Skunk and leave rotten wood in their place
 Skunk pursues them; tricks his hosts, leaving his dung to look like camas
 Skunk steals baby
 Skunk tells people hardluck story
 Skunk kills people with his fluid; spots Antelope and Wild Canaries
 Skunk cures blindness
 Skunk honored as chief
 People transformed into stars

Skunk and Fisher lived together. They had lots of deer. They would go hunting in the morning. They would kill two deer. Fisher would clean them and prepare the meat. Skunk would say, "Don't give me any meat, just the entrails, the fat and the meat near the back of the tail. That's all I ever want. You just give me those scraps from now on." Customarily they did that. Fisher hunted and secured plenty of meat but Skunk took only the scraps.

Not far from where they lived there was a village. Eagle was the chief who had two daughters. The younger was Chipmunk, the elder was Squirrel. One day he said to them, "Go to Fisher so he will give you meat." Before they left their mother said, "When you go in look carefully at the meat. What Skunk gets is no good. It's only scraps. Fisher's is the only good meat."

The girls went. They came into the house and sat down. They looked at what Skunk had at the head of his bed, then at what Fisher had.

Just as it became dark they heard Skunk's noise *p'ap'aq'*. He made this noise (of breaking wind) every time he took a step. Chipmunk had to laugh at this. Squirrel, her sister, said, "Keep quiet and come under the mat so he cannot see you." Meanwhile Skunk came nearer and Chipmunk was convulsed with giggles. He heard her and saw them. Then he asked, "Did your parents tell you to come to Fisher's bed? There's my bed." He grabbed one of them by the arm and made her go in behind his pillow. Then the other hid there too. Skunk set about making a fire. Soon a noise was heard, *tcisasa'at'at'*. It was Fisher. Then Squirrel said to her sister, "Didn't I tell you! What a nice noise his is!" Fisher laid down two deer and said to Skunk, "Come, drag them in!" Skunk said, "You make me ashamed. What if someone heard you say that?" Fisher thought, "That's funny! He never said that before." Skunk dragged in the deer and as Fisher cut them up he said, "Give me some of the ribs to cook." Fisher thought, "I won't be stingy. I'll give him some."

He prepared the meat, gave some to Skunk and they both cooked. When the food was done and they were ready to eat Skunk said, "Let's share with our pillows." "What do we want to feed our pillows for?" asked Fisher. "It's all right," said Skunk. He took a dish, put meat in it and set it just behind his pillow. Then he watched it while he and Fisher ate. When they had finished Skunk said, "Let us look." His plate was the same. He told Fisher to look at his. "What do I want to do that for?" "Oh, go ahead."

Fisher looked. The plate was empty. Only bones were left. "My, there must be someone here," said Skunk. Fisher thought, "I wonder why he says that. He never says it other times."

At night they went to bed. Fisher laid a stick on the fire. Skunk said, "You are making it too hot for me." "No, I feel sore, my back hurts." They both lay down near the fire. As the fire died down so that the house was dark Skunk got up. Just as he got near his pillow Fisher kicked the wood and it lighted up the house. So Skunk came back and lay down. Thus Fisher kept it light all night.

In the morning they got up and cooked. Again as they were dishing up the food Skunk said, "Let us share with our pillows." Fisher protested but again they put food near the pillows. When they had finished eating they looked at the dishes they had put near their pillows. Skunk's was the same as before, but on Fisher's plate there were only bones.

Fisher then went out and rolled a disk which made a noise like a bull-roarer. Skunk thought, "He's gone now." Fisher had gone out only to hide near the house in the brush. Then Skunk said to the girls, "Come with me. Fisher is already gone." So Squirrel and Chipmunk went with