

A number of close parallels may be found for the isolated elements of the Coeur d'Alene myth and, in a *Kutenai* and a *Nez Percé* story at least, the combination of these elements resembles the Coeur d'Alene whole in the visit to the under-water country:

Fox and Coyote win Salmon's sister in gambling with Salmon; the Salmon Woman becomes Coyote's son's wife; Fox accompanies Coyote, Coyote's son, Salmon Woman and their child on a visit to the salmon country; the woman tries twice to drown them but they are saved in a bladder belonging to Fox; Fox throws tobacco on the shore so they can ascend; the salmon people try to kill the guests by manuring and smoking them; Coyote dodges two people striking at him with hammers; Fox kills Salmon; when Fox throws Salmon's head overboard to the pursuers, his party escapes (*Kutenai* BBAE 59:153).

Young Coyote defeats Sea Monster Boy at hoop spearing and wins his sister for a wife; Fox accompanies Young Coyote, Sea Monster Woman, their baby and Old Coyote downstream; Sea Monster Woman tries to drown her companions but they are saved in a pipe belonging to Fox; Young Coyote spears Sea Monster and his brother-in-law; he throws his spear at Sea Monster Woman; a flood pursues the party, until they throw Sea Monster Woman's baby into the water to her (*Nez Percé* CUCA 25:48).

In an episode of the *Bella Coola* Raven cycle Raven fishes up a large fish which turns into a woman; Raven marries her with the promise not to look at another woman; he catches much salmon; he looks after a pretty girl; his wife leaves with all the salmon (IS 246).

A sea story of the *Bella Bella* tells of difficulties encountered under the water, comparable to those in the Coeur d'Alene myth:

Four men in a boat anchor on the roof of Komokoa's house; Komokoa fetches them down; they are warned by Mouse Woman not to eat the food served them; they paint their boat with a magic potion so that the sea-monster will not swallow it; all the fish enter the house filling it up with water which the snapping-door monster sucks in; the four men throw poison in the water and escape; they are carried up to the water's surface by three whales (IS 238).

The eye-gouging episode of the Coeur d'Alene myth is widely distributed in diverse myths of other tribes, numbering the *Tlingit*, *Tsimshian*, *Kwakiwilt*, *Haida* and *Coast Salish*—*Upper Chehalis*, *Shokomish* and *Cowlitz*:

A man sees a woman floating with two children on the lake; he takes one child home with him; the child picks out people's eyes; a woman kills the boy and becomes the creature, the sight of whom makes people wealthy [the child disappears at daylight; only one sick woman and her child survive] (*Tlingit* BBAE 39:292, 174; ARBAE 31:948).

The son of a prince and a woman of the lake pluck out people's eyes; the prince returns the child to the lake woman and receives from her gambling-sticks which bring him much wealth; the lake woman gives the princess a garment of wealth, the sight of which makes people wealthy; the lake woman becomes part-fish, part-woman (*Tsimshian* ARBAE 31:156).

A woman marries a water spirit; the child from this union kills people and plucks out and roasts their eyes; the boy's uncle kills him; his ashes turn into mosquitoes and small flies (*Kwakiwilt* IS 164).

Half Rock Being (a man in the corner of the house) sees Raven in the skin of a child of the heavenly chief's daughter knead and eat something; the following morning the inhabitants of four towns have each lost an eye; Raven, the eye-gouger, is put into his cradle and dropped into the water [Raven is thrown down to earth] (*Haida* BBAE 29:111, 143; ARBAE 31:948).

In an *Upper Chehalis* myth the daughter of the girl whom the One-Legged Man carried off pulls out a child's eye at each of four places and is sent downstream in a bucket in each case; the fifth time a giant takes her for his wife (MAFLS 27:121). In a *Shokomish* version the daughter of the girl taken home by the Sharp-tailed Man scratches people's eyes out and is paddled out to sea by the Crows in their canoe; the girl, deserted on an island, helps the slave, Coon, dig roots and marries Coon's master (MAFLS 27:371). In a *Cowlitz* myth Samlic's wife is carried away by a dangerous being, a cloud; she has a daughter by him who five times tears out a child's eye and eats it; the fifth time the girl rises as a small cloud (MAFLS 27:196).

In each of these versions, with the exception of the incident taken from the Haida Raven cycle, the eye-gouging child is the offspring of an unusual, mythical parent, in the majority of cases one associated with the water.

28. *Little Mosquito*

The youngest of five mosquitoes receives warning of enemy's presence and hides in sweat-house
 Little Mosquito's four brothers are burned to death by Geese
 Little Mosquito deserted
 Little Mosquito refuses blood mixed with camas
 Geese feed Little Mosquito blood
 Little Mosquito flies against pine needles and bursts
 Mosquitoes are no longer to be man-eaters

There lived long ago a family of four mosquitoes.¹ The oldest ones always went hunting but the youngest stayed home. They never ate any

¹ This happened at Coeur d'Alene where the trail is dense with undergrowth and full of mosquitoes.

meat but only blood which was kept in the paunch of a deer. The oldest brothers were tired one time and sent the youngest for the paunch of blood which they had hung on a tree. As he ran along he heard someone say, "Kill the little mosquito because he likes blood." He ran fast and got the paunch of blood. As he returned with it on his back he heard someone say, "Do not kill him right now." Whereupon he ran all the faster. On the other side of the road he heard, "Don't frighten him now, you will scare his brothers." When he came back all out of breath it was dark. His grandmother asked him what was the matter. He said, "I saw something." The brothers said, "What did you see?" He said, "Someone said, 'Kill the youngest mosquito.'" They said, "You are lying. You are hearing your own breath, that is what you are scared about. Eat blood so you will grow fast," but he did not eat.

After eating the brothers slept. Little Mosquito went out of the house into the sweathouse. When it was very late he heard sounds as of burning and saw that the house was in flames. He was sad. He heard the bodies of his four brothers and his grandmother burst one after another.

After a while the geese who burned the house began to talk to one another. "I told you not to tell him you would kill him," said one, "let's look in the sweathouse for him. Where else could he be hiding? Break off a branch of the thornbush and swing it around in the sweathouse."

Little Mosquito took some red paint and mixed it with spittle in his little spoon. Every time the thorn branch passed him he smeared it with the paint. When the enemy took it out they said, "It is stained with blood. Now we have killed them all." So they left.

When it became light Little Mosquito went to the house. He saw the bones of his brothers and cried. He was all alone. He had nothing to eat, no home, no blanket. One whole day he did nothing but weep. Finally he stopped and went to the lake and washed his face. He thought, "If I stay I'll die because everything is gone. At night I will surely die of cold. If I row away it will be the same. If I go I'll die, if I stay I'll die."

He reached into the water and drew out a monster. He cut open the throat and made a boat¹ of it. He got in and paddled, crying all the time. The enemy heard him suddenly stop crying. One said to the others, "My! you didn't kill him." One of them said, "Here is some blood. He likes that." They said to him, "Here is blood mixed with cooked camas, come and have some to eat." He said, "I never ate it."

One of the geese said, "He doesn't like the mixture, give him pure blood. That is what he eats." They called to him, "It isn't mixed." He

¹ There is a part of a fish monster's throat or head which looks like a canoe.

rowed toward them. They said, "Here are four buckets full of blood." Then he rowed to shore and tied up his boat.

They set the four pails full of blood before him and he ate every bit. Then the enemy told him, "The children pushed your canoe away." Then they stuffed the crevices of the house with pine needles. He said, "Tell the children to bring my canoe back to shore." They said, "No, go get it yourself."

After Little Mosquito had eaten he stood up. A goose was standing in the doorway. He said, "Move away," but the person remained standing. He flew up to the hole to get out, but he ran into the pine needles and burst. The blood flew all over and a whole lot of mosquitoes flew out. The enemy said to him, "Go, don't be man-eaters any more. You can annoy people. When they slap you you will die. But don't kill people."

Parallel myths are included in the mythology of the *Kutenai*, *Nez Percé* and the *Cowlitz*.

Mosquito's three elder brothers send him to fetch water; he hears enemies about and warns his brothers; he hides in the sweathouse; his brothers are killed by the enemy; Mosquito is deserted; he makes a canoe and starts downriver; he refuses bitterroot, suscaton and chokecherries, at three enemy camps along the way; at a fourth camp he is fed blood; his belly swells up; he jumps into the pine branches separating his boat from the shore and the pine needles cause his stomach to burst; he shall no longer be a man-eater but a harmless mosquito (*Kutenai* Dyer).

Mosquito goes along; he refuses to eat chokecherries and serviceberries at the two towns he passes; he comes to a third town and eats much blood there; sticks pierce his belly and he dies; mosquitoes fly out of him (*Kutenai* BBAE 59:25).

Mosquito bites his grandmother to death and sucks up her blood; he refuses root food; Coyote feeds him five pails full of blood; he stumbles on grass burned to stubble and bursts open; mosquitoes no longer bite to kill (*Nez Percé* CUCA 25:13).

Mosquito, a dangerous being, refuses duck, wild goose, rabbit and deer-broth stew; five men feed him a potful of their blood, then poke him in the stomach; he bursts; a mosquito just sucks people ever since (*Cowlitz* MAFLS 27:213).

The transformation of the ashes of slain man-eaters into mosquitoes is a common device; one of numerous typical examples may be cited from *Kwakiwilt* mythology where the son of a water spirit slays all the people he meets; his uncle finally kills him, burns his corpse and blows upon the ashes, transforming them into mosquitoes (IS 164).