

baking. Give me your brother, I will hold him." "No, he might cry." She went. She cried, "I will be killed and my brother too."

She pulled out a lot of leaves and grass and made a big stack which she then tied. She had to put her brother down in order to get the pack on her back. When she tried she could not get up. When she did get up she saw there was a Toad in the grass. She laughed, "Ha ha, you are going to die. Your brother will have to die too. Every time you see an animal, step on his back, don't step on the ground. I am Toad. I am ugly, you are young and beautiful. I will die in your stead."

She loaded the grass, her brother and Toad on her back and returned to where the fire was being made. The children were lying there. She put down the grass, but kept her brother on her back. The monster fixed up the pit, put the children in and arranged grass over them. Then he put soil on top and baked them. In about an hour he thought they ought to be cooked. He took the oven apart and came to the children. They had not begun to cook. He piled them on one side and came to Toad. She was still alive. "It's your fault. You are the one who caused the fire not to bake."¹

The girl ran away. She stepped on the backs of the animals she met and never on the ground. Finally she came to a mountain where she stepped on the ground. From there she stepped on another mountain. She went far this way.
The end of my road.

In the mythology studied no parallels were found for the Coeur d'Alene Toad Saviour episode. There are typical examples of the desertion of a girl and her young brother and their capture by a child-eater in *Sahapin* and *Nez Percé* mythology.

A mother and father desert their daughter and small son who have refused to fetch water; the children are captured by Screech Owl (Owl Monster) and put in her basket; Screech Owl hangs up her basket and rushes home when the children shout that her family is burning; the children cross the river on their grandfather's leg; their grandfather has Crawfish, Mussel and Butterfly (and Bullhead and Swallow) drown Screech Owl who comes in pursuit (MAFLS 11:176, 192).

The element of the captive placed over the fire to cook who urinates and extinguishes the blaze may also be found in otherwise dissimilar myths as, for example, among the *Thompson* and the *Shawwop*:

The man-eaters place their victims (the wives of Eagle and Owl and their two children, a boy and a frog; Coyote's two daughters and their son; a mother and

¹ Toad spoiled the fire by making everything wet (cp. tale 1).

her boy) in a kettle over the fire to cook overnight; the child (the frog) urinates through a hole in the kettle and saves them from boiling; they escape (MAM 12:253; MAFLS 6:35; MAM 4:636).

32. *Chipmunk and Snake (Contest for Winter and Spring)*

Chipmunk pokes fire to bring spring

Snake pokes fire to delay it

Chipmunk goes out and nibbles grass

Snake smells fresh grass and sees spring has come

Chipmunk and Snake lived together. Their fire was one long burning log. Each of them had a stick with which to poke the fire. Chipmunk poked the fire, *u ya ha ya ha*.¹ Snake poked it, "Winter" was the noise he made. When the log was burned through the middle it would be spring. Chipmunk was hurrying it to make spring come quicker, Snake was trying to delay it because he wanted winter. The only time they ceased arguing was when they slept. At dawn as soon as they woke they took up the stick. Suddenly the Chipmunk said, "I'll go outside and see."

She went out the door. Already the ground was clear of snow. Small blades of grass showed through. She nibbled it. She went in again and took up her stick to poke the fire. Snake asked, "Is it clear yet?" "No, there it still snow on the ground." Then Snake repeated, "Winter!" Suddenly she said, "You smell of green grass." "No, it's the mat you smell. I just turned it over."

Outside all was green. "*tsatapi'yaP*" spoke Snake. "*Ya ha*," said Chipmunk. *Paistsa*, Chipmunk ran out. Snake said, "My! She does smell of green grass."

Then he went out. The ground was clear. The sun was shining. Snake ate grass and curled himself up on the ground.

The end of my road.

In a *Thompson* myth Grizzly Bear and Chipmunk dispute about light and dark, warmth and cold in general, with no specific reference to the seasons.

A log is burning on a mountain (perhaps kindled by Coyote's youngest son to give the people fire); Grizzly Bear dislikes warmth and light and throws earth on the fire; Chipmunk throws sticks on the fire; and fire burns more brightly; Grizzly pursues Chipmunk who escapes into a log as Grizzly tears the skin off his back leaving stripes (MAFLS 6:61).

In *Coast Salish* mythology are found typical versions of the numerous

¹ This is said for the word which means "calm weather."

contests for day and night in which Bear figures as the proponent of long periods of darkness. Neither Chipmunk nor Snake appear:

Ant wins a race with Bear and obtains thereby short successive nights and days (*Upper Chehalis* MAFLS 27:132). Bear, who desires night for six months (a year), competes with Ant and Yellowjacket; Bear is beaten; as a result Bear now sleeps three months at a time (*Upper Chehalis* MAFLS 27:132; *Cowlitz* MAFLS 27:188). Bear, who wants to sleep five years, compromises with Frog to sleep one year (winter); Frog is also to sleep one year, people one night (*Cowlitz* MAFLS 27:189).

33. Elk and Snowshoes

Snowshoes and Elk live together

Elk rebels at doing all the work and leaves

Snowshoes pursues Elk and kills him

Snowshoes and Elk were friends who lived together. Snowshoes hung on the wall. He never made fire, got water or wood, neither did he cook. Elk did all the work. One day he got tired. He thought, "I do all the work, my partner never does anything. I am going to leave."

He went away. The snow was deep. He threw away his ax and his rope. The fire went out and Snowshoes got cold. He tracked Elk. He found his ax and his rope. He saw where Elk had started to run. "I am deserted. I'll kill him because he left me."

He followed Elk. He came to a mountain. About halfway up he shouted. He thought Elk would look back, but he went right on. He was always a long way ahead. Finally he began to catch up. Elk could hear Snowshoes, *w'axp'axpar*, in the snow. Elk noticed he sank in deep. Snowshoes was catching up.

"You are going to die," he cried out. "No, don't kill me, have pity on my face," said Elk. "You left me." So saying, Snowshoes took out his arrow, shot him and he died.

The end of the road.

No parallels to the brief Coeur d'Alene story were found. A certain stylistic resemblance to Snowshoe's laziness and consequent desertion may be noticed in a *Tlingit* story, a typical episode in the Raven cycle. The idling in this case is well in accord with trickster Raven's character:

Raven goes to stay with Fishhawk; Fishhawk rebels at doing all the work and food-gathering for Raven, as well as for himself, and leaves (BBAE 39:116).

34. Contest between Cold and Heat

Cold and Heat who cannot get along together have a contest
Heat overcomes his younger brother, Cold

Cold and Heat were brothers. They had their house across the river. Cold was the younger. When he went out there would be frost on his eyebrows and ice on his beard. He would come into the house and complain as he sat in a corner farthest from the fire, "Why do you keep it so warm? I'm very uncomfortable because of your big fire."

He left again in the morning. Then Heat went out and looked at the sky. It was dark and threatening. He looked down at the ground and saw a snowbird crawling about on the snow. Cold came back while he was out and said, "My, he keeps it hot! I suppose he'll be making the world all warm again, my brother who is gone."

Just at sunset a hot wind blew. Cold sat in his corner and sweated. Then Heat blew into the house. "You keep it much too warm," said his younger brother. "I do not wish to kill everyone. I have pity on the people who travel." Cold said, "Here I am all wet with sweating."

So that is the way Heat overcame his younger brother, Cold. That is all I know.

This sketchy Coeur d'Alene version has probably fallen out of its setting and lost some of its descriptive parts. Analogous *Thompson*, *Sahpiti*, *Sampoil*, *Okanagon* and *Upper Chehalis* myths, concerned with the overpowering of Cold, are adequately motivated and recorded more fully:

Heat Man takes his wife, Cold Man's daughter, to his family for a visit; Cold Man pursues the two; Heat Man's father draws out the Chinook Wind, the air becomes warm, Cold is beaten; Heat allows Cold to visit his daughter once a year for a short time; then it is winter (*Thompson* MAFLS 11:61).

Two brothers leave the house of Winter's father and go to the home of Summer and his five daughters, whom they prefer; Winter's father, accompanied by Winter, decides to wage war on Summer; Summer by shaking his blanket at their approach melts all the ice from their bodies; he sends them home with meat (*Sahpiti* MAFLS 11:148).

The necessity of overcoming extreme cold which is killing all the people motivates the *Sampoil* contest between Cold and Heat:

South Wind is chosen by the people in the Indian country to overcome Extreme Cold; South Wind goes to Cold's house, makes a fire, thaws everything and the Cold family dies; the seasons are henceforth regulated (*MAFLS* 11:105).