

in quite a different category from that of Turtle's War Party. The similarity lies solely in matters of war procedure.

Bluejay dances the war-dance, sings his war song, sets out on the warpath with his brothers, kills the water monster, and dances the dance of victory (MAM 4:665).

38. *Two-Headed Snakes*

Women gathering camas encounter snakes with two heads on each end
A flood reaches the snakes' hole in the cliff and destroys them

Directly north of the old church at Cataldo there is a flat where many camas grow. Women gathering camas would hear teeth knocking together, *otsax tsax*, and would see something coming over the grass. It was a two-headed snake which had to go flat over the grass like a scraper so as to keep its heads in place. Some of the women ran, but some were not quick enough and were struck. Some were knocked down because it was so strong.

There came a rain. Snakes' house was high in a hole in the cliff north of the camas flat. It rained so hard the flood reached the hole and killed the snakes. They were never seen after that.

When I was a little girl I used to hear of snakes with heads on both ends.¹

The Coeur d'Alene narrator of the Two-Headed Snake story claimed it was a true story. The double-headed snake or serpent appears in stories of other tribes as an avowedly mythological being to which supernatural power is commonly attached.

Four myths may be noted for the *Kwakiutl* in which the double-headed serpent puts in an appearance:

A man sees a double-headed serpent and kills it (MAM 5:60); a woman finds the scales of a double-headed serpent and rubs her son's arrows with them (MAM 5:138); a boy washes his hands in the slime of the double-headed serpent and becomes Stone Hand (MAM 5:146); a man rubs his son with the salmon, the double-headed serpent he has killed, and the boy becomes Stone Body (MAM 5:197).

A number of further references to the fabulous snake may be found distributed among the *Lower Fraser*, *Squamish*, *Comox*, *Kwakiutl* and *Newettee* tribes:

A man safely passes the double-headed snake (*Lower Fraser* IS 41); a boy kills the double-headed snake with a head at each end (*Squamish* IS 58); boys in

¹ Dorothy's father saw these snakes. Each was about three feet long, as thick as an arm and had two heads at each end. Their den was a hole in the cliff which could not be reached by man from the top or the bottom.

heaven catch the double-headed snake and instruct it to eat their father-in-law, one head eating at each end (*Comox* IS 68); a man sees a fiery two-headed snake, hurls his spear at it and receives supernatural power for catching seals from it (*Comox* IS 81); men test their power by feeding each other a double-headed snake but they both survive the test (*Kwakiutl* IS 134); two transformers see the beautiful two-headed snake, one kills it and takes its skin and eyes which help him in great displays of power (*Newettee* IS 195). In still another *Kwakiutl* myth some of the beams of the hero's house are represented as being double-headed snakes; these come to life upon festive occasions and kill any evil person who enters the house (IS 166).

In the Coeur d'Alene myth there is no such supernatural adaptation of this alleged natural phenomenon.

39. *The Dwarf*

A man out hunting loses his powderhorn
A dwarf hangs it on a stump
The man's wife is injured by a dwarf at a waterhole

Once a man went hunting. He had a bandolier with a powderbox of buffalo horn. As he walked along he noticed that the box was missing. He turned back to look for it. He thought, "It must have fallen on the trail whence I came." He searched a whole day without finding it. The next day he saw it hanging on a stump. That's where a dwarf had hung it.

That same man went hunting another time. His wife stayed home. She went to a hole in the ice for water. Far off the man heard screaming. It was the woman crying. He thought, "I wonder what is the matter." He turned back and went past his house toward the water. He saw his wife standing on the ice and there was nothing but blood around her. He said, "What is the matter?" The woman said, "A dwarf hurt me." That's all.

40. *Man Caught in a Fire Corral*

People impound animals in fire corral
Fire gets beyond control and people rush out
One man is missing
The people look for him at night
They find something in the dark and wail over it
It turns out to be a grizzly bear
The man is found alive, but badly burned

They tell about a time when the people made a fire corral near Sand Point. The grass was burned in a large circle and a small opening was

left into which the animals were driven. Just as they were shooting the impounded animals a strong wind came up and burned the grass inside the fire corral. Those who had game ran to the entrance with it. Someone noticed that one of the men had killed something. They ran home and as soon as they got to the house where they had a council they found out that one was missing.

"I guess he must be burned," they said. They waited for him until night but he did not come back. "He must certainly be burned," they thought. His wife said, "Come with me. We'll look for him."

I don't know how many people (but many) went with her. They came to the place. "It was right here we saw him last," a man told the woman. The people scattered in every direction. "Here is where he lies dead," they reported.

They saw something black lying there in the dark. They all surrounded it and began to cry and wail. The woman sat by what she thought was the head and the rest sat around the dark thing. Then she thought, "I'll feel it." She felt its face but it did not seem like a person. She felt further back and cried, "He has long ears. It's very different from a man."

They all felt and found it was a bear. Then they laughed. They got up and searched again. They finally found another dark figure lying there. It was the man. He was still breathing, although he was badly burned. "I guess the bear was his catch," they thought. They took him back to his house.

Thus it is at the end of the trail.

41. *Flathead Chief Sends his Daughter to Chief Waxane'*

Flathead Chief sends his daughter to Waxane', Coeur d'Alene chief
 Leader of Ugly People pretends to be Waxane', marries girl
 Girl consults real Waxane's daughter
 Waxane' has false chief and all Ugly People killed
 Waxane' pays damages to false Waxane's children

One of the Flathead chiefs had a daughter. He said to her. "There is a famous Coeur d'Alene. Go to him and stay.¹ I am not sure of the road but you climb a high mountain. When you get on top you will see a river flowing toward the Nez Percé country, one toward the Blackfoot, one toward the Kalispelm country and one directly toward the place where the sun sets. That is the way you should go."

The girl went. She climbed the mountain. She saw the water flowing toward the west. She came to the big stream. Suddenly she saw a person

coming toward her on the water. She went toward him and sat down on the bank. He rowed up to her. "Oh, you're here," he said. "Yes." "Why are you wandering around this way?" "Yes, my father said to me, 'Go to Chief Waxane'.' Am I going toward his place?" "Why yes, I am the one you were sent to. Come, get into my canoe."

He paddled on. She went with him to his home. "What has happened?" he was asked. "You bring a girl back as your partner?" "Yes, her father told her to come to me, so she came."

She stayed there for a time. The man had many brothers. These people were called Ugly People. They lived apart from the rest of the people. When the girl became better acquainted she thought, "I don't believe this is Waxane'." She found out that the man who really had that name had a little girl. She watched for her. She saw her come and said, "Come, come!" Then she questioned her, "Who is your father?" She answered, "His name is Chief Waxane'." "Why! He's the man I was sent to."

The little girl went home and told her father about the woman and the directions which had been given her. He said, "Ah!" Then he went to the girl and asked, "Am I the one you were sent to?" She said, "My father sent me to Chief Waxane'. A man saw me and said, 'I am the one,' so I went with him." "The next time they go hunting say, 'I am sick. I have a headache. When it is better I'll go with you.'" She said, "All right!"

In a few days they said the people were going hunting. She said, "I have a headache." They went. The mother and father were the last to go. Just at sunset the real Waxane' said to his people, "Go, kill that man."

They tracked him and killed him between St. Mary's and Wallace. After they had passed this place the chief said, "Go, find the rest and kill them."

There was an old man. He was made to come along. At night he was told, "Go in, if you are quiet all the people will say to you, 'Now tell stories.'" He did as he was told. From a distance he saw a house. He went in. The people said to him, "You could come up to the fire." It was cold. He said, "I am cold. What you have left, just the scraps, I'll eat. That's why I came."

He began to tell stories. They said, "Stop now, we are sleepy." But no! He kept right on. When they snored he went back to his partners, "They're all asleep."

The youngest and oldest went in and killed all the people.¹

¹ The implication is that he would take her for a wife.

¹ The Ugly People lived at a place called Hinma'tsap.