

"Go back to Waxane." Three men went.

The chief had said, "Don't kill the children, but just their parents for they are your sister's sons. If he shoots at you say, 'Stop, my mother's brothers.'"

They all went. The father was killed. They said to the children, "Your mother's brother said, 'Go kill your father, but do not kill the children.'" They came back and reported, "We didn't kill them." After some days they came back crying.

The chief said, "Bring all the things you can, clothes, moccasins, pants, blankets. The children have arrived."

The chief called them in. He said, "Because your parents were wicked they were killed. You must not be that way, you must be good. Well, here are the damages." That's all.

The end of the trail.

Other tribes have myths in which similar instances of mistaken identity occur but, beyond this stylistic resemblance to the Coeur d'Alene factual narrative, the myths are distinct.

A *Kathlamet* myth of this class calls to mind perhaps more readily the introductory episodes of the Coeur d'Alene Skunk and Fisher story (tale 23).

Blucjay sends a maiden to chief Panther; Beaver deceives the girl about his identity and she stays with him; Panther fetches her; Beaver causes a flood (BBAE 26:20).

In *Tsimshian* mythology a princess mistakes the Prince from Heaven's slave for the prince and marries him; the prince marries the princess' lame sister, whom he cures; the prince and his wife transform the slave and princess into fish (ARBAE 31:298).

In a *Kwakiwilt* myth Prince Property Body tells his sweetheart, Calling Tribes, he will not be able to come to her one night; that evening Calling Tribes mistakes a stranger, Chief of the Wood Men, for Property Body; Wood Man takes Calling Tribes to the ghosts' country; Calling Tribes partakes of the ghosts' food and is doomed to remain with them (MAM 5:250).

In a *Thompson* myth Crow, a slave, leads his mistress to believe he is a wealthy stranger; he has connection with her and flies away; she pronounces him henceforth a crow (MAM 12:236).

The incidental element of the Coeur d'Alene tale, telling stories in order to put the enemy to sleep, is made use of by many other tribes, for example, by the Kwakiwilt, Nootka, Haida and Tlingit.

Dear effects his escape from his captors, the Wolves, by putting them to sleep with a story (*Kwakiwilt* CUCA 2:163; *Nootka* IS 110). Chief Wisest One put Cannibal at North End of World, his wife and child, to sleep with a story, so that he and his children can kill them; the cannibals' ashes become horseflies and mosquitoes (*Kwakiwilt* CUCA 2:39). Raven puts Chief Eagle to sleep with a long story (of his origin and the world's history), so that he can steal the water of which Eagle is keeper; springs and rivers flow where water drips from Raven's mouth (Eagle smokes Raven black when the latter flees as a crow, dripping water upon the earth) (*Haida* MAM 8:235; *Tlingit* JAFI 20:294).

42. *The Coeur d'Alene Attacked*

Three boys are instructed to seek vision
 One of the boys sees woman in bright light who warns him of enemy
 Boy refuses to leave camp
 Enemy attacks, other two boys killed
 Boy and mother run away
 He returns for new suit
 He and mother escape, return to stunned father
 Clean Face faces enemy alone
 Clean Face's daughter shot in back
 Boy's uncle's horses stolen by enemy
 Uncle heads off enemy
 Shoots enemy riding lead horse
 Party returns home with horses

Long ago before the white man had come a boy lived near the place which is now the old Mission at Cataldo. In those days children were obedient to their parents. It was the custom for the boys to make a one-night camp in order to make them smart (successful). If a boy slept at a one-night camp perhaps he would dream that an animal talked with him. It might be a woodpecker. He would tell the boy how he ought to act. When he got back the seeker of the vision would wear a token of his encounter with the guardian. It might be a bear's claw or a feather. Such an experience would make a boy successful.

Near Cataldo three families lived, each had a young boy. Their fathers said to them, "It is time for you to make your one-night camp." One who was tall was told to go to one place. A small one was sent to Little Plummer. The father said to the boy of my story, "Make your fire a little distance from the small boy."

They were to go at sundown so the parents could see plainly when and where they built their fires. After they had been instructed the boys were very happy. They jumped about and challenged each other to a

hoop-game, saying, "The one who gets into those willow bushes first wins." They ran off.

Just as the boy of my story entered the brush he saw a very bright light. He was terribly afraid. He tried to step back but it was as if his body was dead. He could not move. In the light he saw a beautiful woman the like of which he had never seen. She spoke to him, "When your father calls and says, 'Go!' do not go, for the enemy is where he wants you to go." Then she disappeared.

In those days they called the enemy Chop Faces. After the woman had gone the boy could move again. He stepped back and ran home. When he went into the house he sat still and said not a word. He sat apart and watched the other children playing but did not join them. He thought, "When my father calls I won't go. If I do, I'll only pretend. I will really go to my father's brother because he lives near where father told me to go. But then, if my father finds out I have deceived him he will surely kill me. Or, if I crouch nearby I'll become a stone because father says children who are stubborn and disobedient become stones."

Finally he made up his mind, "I won't go." He sat there grieving within his heart. As the sun went down the small boy was told by his father, "Go, it's time now!" The tall one was directed, "It's time to go to make the one-night camp."

Finally the father of the boy of my story said, "It's time to go now," but the boy paid no attention. A second time he was reminded, "It's time. Didn't I say before, 'The little one is obedient.'?" Then the boy looked at his father's father who was quietly laughing. The father took a bucket and threw it hard at his son saying, "Get me some water! I am thirsty."

The boy was glad to have something to do and ran out with the bucket. In no time he had filled it and soon set it down by his father. Then his grandfather said to his father, "Don't say any more to him. He must have some reason for not going. You know yourself he never says 'No' at other times."¹ So the father did not repeat his orders to his son.

Just as it became dark the elders looked for the fires. They could see at a distance the small boy sitting behind his fire which reddened his face. Soon he was killed by the enemy who had been there firing down rocks all day for bullets. Long after this the people used to see the place where the boys had camped.

Just at daybreak the enemy moved on to Cataldo. They surrounded

¹ That is, he is not usually disobedient.

the houses and shot at random. As soon as the head of the house fell the boy was awakened by his mother, "Wake up, already the enemy have surrounded us. Your father has been killed." Out of a sound sleep the boy jumped up. His mother said, "Hurry! Let us run! Follow me!"

They ran. When they were not far from the house the boy remembered the little suit which his mother had made for him to wear after he had made his one-night camp. He ran back and got it from under his pillow. He saw his father lying face down. Just as he ran off he was shot at. He pretended to fall, got up and ran on again. He ran to the water where his mother was waiting in a canoe. They paddled off and hid until the enemy went away. Then they returned to their home. The father was alive. He had not been killed but was only stunned. He said to his son, "Why didn't you tell us why you did not want to make your one-night camp?" "You wouldn't have believed me," he answered.

When the enemy left Cataldo they went toward the house of Clean Face. All alone he faced them. They shot at him and he returned their shots. He killed one and ran at them growling like a grizzly bear, hi The enemy answered hi . . . and Clean Face said, "Why don't you stay home where you belong?"¹

Finally the enemy surrounded him. Only then they discovered that he was alone. One of them shouted, "Catch him! He's alone!" (This was spoken in bad Kalispelm.) Clean Face answered, "All right!" Go ahead, catch me! I'm all alone!"

Just about that time Clean Face's daughter was shot. The arrow was sticking in her back. She took up a handful of dust and threw it on the wound. Someone said, "Why do you do that? Don't you know the thunder always brings dust with him?"² The dust however brought no harm and her wound healed quickly.

The paternal uncle of the boy of my story lived with his mother east of Little Plummer. They had many horses. His mother had heard them whinnying, "The horses are talking. Go and see what is wrong." Her son did not pay any attention to her. Soon she said again, "Go, see what is the matter." "No, I suppose it is that leader of the herd, the one with the red on his back. He's probably fighting with the others."

Some time after she told him again. He went then but the horses were gone. He came back to his mother. "The horses are gone. Maybe they were driven off by the enemy." Then he reported to his neighbors, "My horses have been driven off."

They hired runners to go in every direction. They got ready and assembled. They followed the enemy. The boy's uncle headed off the

¹ It sounds "meaner" than this in Coeur d'Alene (Julia).

² This means using the dust would bring bad luck.

enemy by going ahead as far as the river. There he climbed a tree and waited. He aimed his gun at the spot where they were coming. Soon he heard the tramp of horses and it was not long before they came in sight. Red on Back, the leader, was being ridden by the enemy. He went down to the river to drink. Just as he was drinking the boy's uncle pulled the trigger. The enemy fell off the horse. The rest were so frightened they scattered in every direction. The horse turned back home followed by all the other horses.

The boy's uncle came down from the tree. He had not gone far when he met his fellow tribesmen. "I shot and killed one of the enemy. I saw him fall off the horse. Then I hurried back."

They headed the horses so they would run homeward. Then the people said, "Let's go see." They went to the water but the enemy was gone. They could see where he had fallen. They said, "He must have been stunned. That's why he fell off. Well, let's turn back." They went. As they came out of the woods on to the prairie they saw Red on Back way over on the side towards home.

This war narrative of the Coeur d'Alene is the only reference to the custom of seeking a vision. This religious custom also makes its way into *Thompson* mythology. Moreover the vision of the beautiful woman seen in the bright light, which shows white influence, is featured again in a *Ten'a myth*.

A boy goes out alone to seek supernatural power in a dream; he plants a stake to show his father where he has been; he closes up a lake so that whales no longer emerge there (*Thompson* MAM 12:269).

A chief out hunting enters a beautiful house where a supernatural woman of great beauty is revealed to him in a sudden burst of light; in a great illumination he sees the woman's mother; he becomes purified (he marries the woman, visits his home with his wife and disobeys her; she returns to her invisible house; he finally recovers her there) (*Ten'a* PAES 6:51).

In a *Kwakiwilt* myth Scab Boy sees a "brightness" at the place to which the Ducks are conducting him (CUCA 2:67).

43. *Two Women Overcome Nez Percé Man*

Two old women camping near Nez Percé country cook

One sees enemy peeping through door

Women pretend to fight, moving toward door

One throws hot mush in enemy's face and kills him

Two very old women went camping toward the Nez Percé country. They made a camp and cooked a gruel of roots. Just as it began to boil one of the women suddenly looked toward the doorway. She saw one of the enemy peeping in. "Don't look toward the door," she said to her friend. "We are being observed. Let us get angry at each other."

The other woman said in Nez Percé, "You're ugly!" "It is not true!" They stood up to fight, one of them with the pot of boiling mush under her arm. The enemy was on his hands and knees and had his mouth open. As the women, fighting each other, came close to the door, one threw the hot mush in the man's face. He ran, but afterwards they found him dead not far from the door.

44. *Woman Saved by Loose Saddle Cinch*

Women camp out during the serviceberry season

Girl dreams of enemy

Women attacked, one is captured and one killed

Captive's husband shot in leg

Coeur d'Alene man attacks like grizzly bear

Enemy escapes with woman

Woman escapes when saddle cinch becomes loose

Squirrel instructs her to hide under log

Enemy leaves and woman returns home

Long ago, many years before the white man came, the Coeur d'Alene had small settlements. About three families lived in each place. The people were always on the lookout for attacks by the enemy. The enemy would hide behind bushes and attack unexpectedly. One time the Kalispel surprised a group of people. It was the serviceberry season. Many women had gone to camp near Cataldo. Not far from there was a good serviceberry flat.

One night a girl dreamed that the enemy took them by surprise. In the morning she said to her mother, "I dreamed we were attacked. Let us go back." Her mother said, "No, I found berries over there and tomorrow we will go." The next day they all went to pick. The girl said to her mother, "You pick there. I will pick from the opposite side of the same bush."

Just as they were picking the enemy came galloping toward them. They ran and crawled into the long grass and all escaped but one woman. The enemy took the woman captive and said to her, "Where are your house and the horses?"

She pointed in the opposite direction thinking the enemy would travel far and thus tire. They rode over logs and stumps in the woods and