A bibliography of Coeur d'Alene with commentary[*]

Shannon Bischoff
Indiana University-Purdue University

Amy Fountain
University of Arizona

Audra Vincent
University of British Columbia/Coeur d'Alene Tribe

John Ivens
University of Arizona

Abstract: For over 100 years, beginning at least in 1904, community scholars and academic scholars have been recording the Coeur d'Alene language and culture. This paper presents a bibliography of much of what has been published with discussion of what the authors see as works accessible to a broad range of readers. Additionally, the authors provide information aimed at helping community members and scholars locate and access a number of these works for research and cultural reclamation.

Keywords: Snchitsu'umshtsn, Coeur d'Alene, bibliography

1   Introduction

For over 100 years, community members and scholars have been actively documenting Coeur d'Alene culture and language. This paper presents a bibliography of much of the work that has appeared in print and in other forms over the last 100 plus years. One of the oldest references in the bibliography provided is Cyprian Nicodemus' myths and tales recorded with James Teit perhaps as early as 1904 and published in 1917.[1] The last entry in the bibliography is the 2013 publication by Bischoff, Doak, Fountain, Ivens, and Vincent which describes the development of the Coeur d'Alene Online Resource Center (COLRC), a digital archive accessible via a series of webpages that makes available over 1,200 pages of unpublished field notes and typed manuscripts, audio recordings, a searchable dictionary, and a number of other resources regarding Coeur d'Alene language and culture.

In this paper we first provide a brief description of resources we have identified as significant in terms of the quality and quantity of information the resources provide. The notions of *significant* and *quality* are purely subjective here and there are those who might disagree with our choices. We encourage those who do disagree to contribute to the conversation in a way that improves access to rather esoteric content and help make it available to a wider audience, something that could facilitate the application of the knowledge held in many of

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[*] The authors wish to thank Ivy Doak for comments on earlier drafts of this paper.
[1] See Brinkman (2003:3, fn 6) for brief discussion.

these works to pressing language issues. We have selected resources on folklore, anthropology, linguistics, and/or the Coeur d'Alene language that we think are perhaps the most accessible to the non-expert, and so would serve as a good starting point for anyone interested in learning more about Coeur d'Alene language, history, and culture. This work is motivated in part by the belief that making available a list of known resources that contain information regarding Coeur d'Alene language and culture and resources that contain examples and recordings of the Coeur d'Alene language and culture can be useful for those individuals who wish to learn more about the Coeur d'Alene people and language and those who are engaged in revitalization efforts.

2   Discussion of works

We begin our discussion with James Teit's 1917 publication of Cyprian Nicodemus' Coeur d'Alene narratives. Teit's "Coeur d'Alene Tales" begins on page 119 of Franz Boas' edited volume entitled *Folk-Tales of Salishan and Sahaptin Tribes*. This material is available online at the Internet Archive in a scanned version of the original publication, and a link to the volume is available via the COLRC (discussed below).[2] This work reflects the narratives of Coeur d'Alene community member Cyprian Nicodemus. Brinkman (2003) notes that Teit stayed with Cyprian and his family in 1904 and suggests the narratives may, in part, have been collected at that time. Twenty-one narratives are included in this work. The narratives are short, with most only comprising a few paragraphs. The following example taken from Teit (1917:121) illustrates the type of material available in the volume (most narratives are longer than this particular example):

<center>4. Coyote and the Sun</center>

> The Sun had killed Coyote's children, and Coyote resolved to take revenge. He lay in wait; and when the Sun came down from the sky to drink, he killed him and cut out his heart. At once the earth became totally dark. Coyote tried to go home carrying Sun's heart; but each time he made a step, he trod on the Sun (or Sun's body). He could make no progress; and at last he was exhausted, and placed the heart on the Sun. The latter at once came to life, and there was light over the world, as before.

The twenty-one narratives produced by Cyprian Nicodemus presented in Teit's publication are listed in (1).

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[2] COLRC < http://academic.uprm.edu/~sbischoff/COLRC/>, Internet Archive
<http://archive.org/stream/folktalesofsalis00boas#page/118/mode/1up>

(1) Coeur d'Alene Tales of Cyprian Nicodemus appearing in Teit (1917)[3]

1. Conditions in Mythological Times
2. Old-One
3. Coyote's Son
4. Coyote and the Sun
5. Coyote introduces Salmon
6. Coyote and Wewêi´.tc
7. Division of the Cannibal's Body
8. The Sun and the Moon
9. Toad and the Moon
10. The Wind
11. The Hot and Cold Winds
12. Heat and Cold
13. Thunder
14. Origin of Death
15. Star Myths
16. The Arrow-Chain
17. The Water-Mystery
18. The Water-Buffalo
19. The Nka'mEmEm Water Mystery
20. The Water-Mystery of the Upper San Joe River
21. The Rolling Head

Like Teit, Gladys Reichard recorded a number of Coeur d'Alene narratives. Many of them are longer versions of Cyprian Nicodemus' tales recorded by Teit (1917). Reichard travelled to Coeur d'Alene country in the summers of 1927 and 1929 where she worked closely with community members Tom Miyal, Dorthy (aka Dorothy) Nicodemus [4] (widow of Cyprian Nicodemus), Julia Antelope Nicodemus, and Lawrence Nicodemus. Gladys Reichard worked especially close with Lawrence Nicodemus and Julia Antelope Nicodemus in the transcribing and translating of the narratives. In total some forty-eight narratives (listed below in (2)) were first transcribed by hand and then later typed (Reichard 1927–1929). Titles of the Tom Miyal, Dorthy Nicodemus, and Julia Antelope Nicodemus narratives recorded with Reichard are listed in (2). As noted, scanned versions of each are available online at the COLRC in their field note form, typed form, [5] and English translation.[6] These can be viewed in a web browser such as Firefox or Google Chrome, or can be downloaded as PDF files. The narratives are listed as they appear in the table of contents of Reichard's 1947 publication.

These narratives represent, for the most part, the verbal art of Dorthy Nicodemus and Tom Miyal. [7] Of the forty-eight narratives, Julia Antelope Nicodemus included two of her own composition, numbers 42 "Coeur d'Alene Attack" and 46 "Boy Takes Food". Examples of the field notes and typed manuscripts can be seen in Figure 1 and Figure 2. The field notes and typed manuscripts are written in Coeur d'Alene using a variation of the orthography of

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[3] Titles appear as they do in Teit (1917:viii).
[4] Reichard records "Dorothy" as the spelling in her work. However, the name is recorded as "Dorthy" on her tombstone (Raymond Brinkman, p.c.). We use the spelling "Dorthy" here.
[5] <http://academic.uprm.edu/~sbischoff/COLRC/texts/>
[6] <http://academic.uprm.edu/~sbischoff/COLRC/texts/>
[7] Tom Miyal was also known in the community as "Tamiyal" (Raymond Brinkman, p.c.).

Franz Boas and his students, which is no longer used today.[8] There is a guide to orthography equivalencies at the COLRC that allows users to compare Reichard's orthography with that of the Coeur d'Alene community's orthography as well as the orthography currently used by Salish academic scholars.[9] Under each line of Coeur d'Alene text English glosses are provided.

In 1935 Lawrence Nicodemus traveled to Columbia University in New York to continue to work with Reichard. English translations of the forty-eight narratives appeared in 1947 in a volume entitled *An Analysis of Coeur d'Alene Myths and Tales* published by the American Folklore Association. The volume is available free online at the Internet Archive for web browsing or downloading; the COLRC provides links to the volume, [10] as well as access to each individual narrative translation, presented as PDF alongside the original hand-written transcriptions and typed field notes.[11]

Reichard's (1947) recordings of these narratives are significantly longer than Teit's. For example, Reichard's English translation of Dorthy Nicodemus' "Coyote Overpowers Sun (Securing Sun Disc)"[12] is three and a half pages long, compared to Teit's one paragraph translation of Cyprian Nicodemus' narration of the similar tale "Coyote and the Sun" above.

In addition to the narratives listed here, Reichard (1947) includes discussion of Coeur d'Alene culture and history. Reichard also goes into some detail describing the process of recording the narratives and working with the community scholars. This discussion provides insight into how the community members and linguist worked together and the story telling practices of both Dorthy Nicodemus and Tom Miyal. Brinkman (2003) also provides further detail regarding this process and the relationships the four might have had.[13] Also included in Reichard's volume is a comparison by Adele Froelich of the Coeur d'Alene narratives with the narratives of other indigenous communities.

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[8] For discussion of the different orthographies used to record Coeur d'Alene see Doak and Montler (2000).

[9] <http://academic.uprm.edu/~sbischoff/COLRC/spelling/>

[10] COLRC <http://academic.uprm.edu/~sbischoff/COLRC/texts/> Internet Archive <http://archive.org/stream/analysisofcoeurd41reic#page/n11/mode/2up>

[11] <http://academic.uprm.edu/~sbischoff/COLRC/texts/>

[12] <http://archive.org/stream/analysisofcoeurd41reic#page/72/mode/2up>

[13] A copy of Brinkman's dissertation can be ordered from UMI Publications at <http://dissexpress.umi.com/dxweb/search.html> using the UMI Publication Number 3097085. It may also be possible to check out a copy via interlibrary loan from a university library.

Figure 1 "Coyote Overpowers Sun" (Reichard, 1927–1929, field note)[14]

Figure 2 "Coyote Overpowers Sun" (Reichard, 1927–1929, typed)[15]

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[14] <http://academic.uprm.edu/~sbischoff/COLRC/texts/3_fccsh/3fccsh.html>

[15] <http://academic.uprm.edu/~sbischoff/COLRC/texts/3_fccsh/ccsh.html>

(2) Coeur d'Alene tales of Tom Miyal, Dorthy Nicodemus, and Julia Antelope Nicodemus recorded with Gladys Reichard and Lawrence Nicodemus

1. Chief Child of the Root (Transformer)
2. Origins of Indian Tribes (From Parts of Monster)
3. Coyote Overpowers Sun (Securing Sun Disk)
4. Coyote steals his daughter-in-law
5. Little Beaver
6. Coyote devours his own children
7. Coyote loses his eyes (Eye Juggling)
8. Coyote hunts with Crane and releases salmon
9. Story of Lynx
   a. by Dorothy Nicodemus
   b. by Tom Miyal
10. War between land and Water People
11. Dog husband
12. Coyote and Fox gamble with the Fish
13. Coyote marries squirrel, sister of Geese
14. Coyote imitates Magpie (Bungling Host)
15. Coyote and Badger
16. Calling the deer
17. Calling one's kind
    a. by Dorothy Nicodemus
    b. by Tom Miyal
18. Coyote kills Cricket with elk fat (Mistaken Kindness)
19. Coyote and Nighthawk change coats (Rolling Rock)
20. Cricket rides Coyote
21. Coyote snares wind
22. Catbird
23. Skunk and Fisher
24. The girls who stole dentalia (Kidnapping)
25. Thunder
26. Waterbird contests for woman (Gift Test)
27. Water Monster Woman
28. Little Mosquito
29. Grizzly and his brothers-in-law
30. Muskrat trespasses
31. Toad saves children
32. Chipmunk and snake (Contest for Winter and Spring)
33. Elk and Snowshoes
34. Contest between Cold and Heat
35. Rabbit and Jack Rabbit
36. Dog goes for fire
37. Turtle's war party (Mock Plea)
38. Two-headed snakes
39. The dwarf
40. Man caught in a fire corral
41. Flathead chief sends his daughter to Chief Waxane´
42. The Coeur d'Alene attacked
43. Two women overcome Nez Percé man
44. Woman saved by loose saddle cinch
45. The Coeur d'Alene fight the Kutenai
46. Boy takes food
47. The practical joker
48. War between the Blackfoot and the Coeur d'Alen

Reichard also produced a grammar of Coeur d'Alene. The grammar was published in 1938 as a chapter of Franz Boas' *Handbook of American Indian*

Languages Part 3. The Coeur d'Alene grammar[16] and handbook[17] are both available to browse online or for download at the Internet Archive, and they can be accessed via the COLRC as well. Reichard's grammar includes a wealth of descriptive information regarding the language and many examples of each of the forms discussed. This includes at least two hundred affixes that are now available in searchable form at the COLRC.[18] The COLRC affix list provides links to the original entries in Reichard's grammar available online at the Internet Archive. The affixes listed at the COLRC are organized by type and include the forms in both the orthography used by most Salishan scholars today and the tribal orthography. Since Coeur d'Alene is a polysynthetic language and many of the word forms can be morphologically complex, the two resources are useful for exploring the various affixes in the language.

Since Reichard's work appeared, scholars have gained a greater understanding of the Salish family of languages in general and Coeur d'Alene more specifically. More recently, Ivy Doak's 1997 *Coeur d'Alene Grammatical Relations* is a significant work in the advancement of understanding of Coeur d'Alene grammar. Doak's work is based on her own original field work, and advances in understanding of Coeur d'Alene syntax and morphology especially in regards to person marking or agreement morphology in Coeur d'Alene, while also reflecting contemporary scholarship on the issue. Doak has created a website where much of this work can be found.[19] Further, Doak's website provides a number of the narratives recorded by Reichard in both the tribal orthography and a phonetic transcription, as well as facsimiles of the originals.[20] Doak's website can also be accessed from the COLRC.

During the time that Lawrence Nicodemus was in New York working with Reichard on the Coeur d'Alene materials, perhaps in 1935, five recordings on 12 inch vinyl records were made. These recordings appear to be Nicodemus reading from the pages of the typed narratives recorded in the summers of 1927 and 1929. The original recordings are stored at the Indiana University Bloomington Archive of Traditional Music (Nicodemus 1935). They have been digitized and are now accessible at the COLRC in mp3 format.[21] The recordings appear at the COLRC with the typed manuscripts and field notes from which Lawrence appears to be reading. The recordings include the narratives listed in (3).

(3) Recorded Coeur d'Alene Narratives in Coeur d'Alene

    1.   Little Mosquito
    2.   Rabbit and Jackrabbit
    3.   The Lord's Prayer, Angels Salutation

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[16] <http://archive.org/stream/rosettaproject_tqw_morsyn-2#page/n529/mode/2up>

[17] <https://archive.org/stream/rosettaproject_tqw_morsyn-2#page/n3/mode/2up>

[18] <http://academic.uprm.edu/~sbischoff/COLRC/affix_list/>

[19] <http://ivydoak.com/Coeurd%27Alene/grammar/crgrammar.htm>

[20] <http://ivydoak.com/Coeurd%27Alene/ReichardTexts.htm>

[21] <http://academic.uprm.edu/~sbischoff/COLRC/audio/>

4. Cricket Rides Coyote
5. When Deer Kills Children (Song, in Coeur d'Alene/no narrative texts)

The recordings are also available by request from the Indiana University Bloomington Archive of Traditional Music for a nominal fee to cover the cost of producing a CD and shipping.[22] While Reichard continued to work on Coeur d'Alene and Salishan languages until her death, she focused much of her later career on Navajo; therefore, she did not produce any more major works on Coeur d'Alene. However, a series of her papers on the Salishan family of languages were published posthumously (Reichard, 1958-1961).[23] In the 1960s, Sloat produced a series of papers and a dissertation on Coeur d'Alene phonology. Sloat's dissertation provided an analysis of Coeur d'Alene phonology and a reanalysis of items in Reichard's 1937 list of stems from a transformational-generative perspective (Sloat 1966).[24] Sloat's work is rather technical and quite theory laden. However, the orthographic representations and phonetic/phonological analysis that he arrives at for Reichard's stems and for Coeur d'Alene more generally are accessible to a degree and are of potential interest to non-experts in theoretical linguistics.

It was Lawrence Nicodemus who perhaps provided the most useful resources for the non-expert with the production and publication of his two volume *Snchitsu'umshtsn The Coeur d'Alene language*: *Volume I The grammar and Coeur d'Alene-English dictionary* and *Volume II English-Coeur d'Alene dictionary*. The introduction to the two volumes provides a pronunciation guide and a general introduction to the language.[25] In 2007, Lyon and Greene-Wood published *Lawrence Nicodemus's Coeur d'Alene dictionary in root format*. Lyon and Greene-Wood reorganized Nicodemus' two volume set by root and provided forms in both the orthography most often used by Salishan scholars today and the tribal orthography used by Nicodemus in the originals. Lyon and Greene-Wood's single volume has been made available online in a searchable format at the COLRC.[26] This can bee seen in Figure 3. A hardcopy of Lyon and Greene-Wood (2007) can be purchased online from the Salish Research Foundation.[27]

In 2000, Lawrence Nicodemus, along with Wanda Matt, Reva Hess, Gary Sobbing, Jill Wagner, and Dianne Allen, published two Coeur d'Alene language reference books and two Coeur d'Alene language workbooks (Nicodemus et al.

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[22] <http://www.indiana.edu/~libarchm/>

[23] At the time of writing, these publications are available online via JSTOR. JSTOR requires a subscription which most major universities have. We suggest you contact a librarian if you are interested in locating these items.

[24] Sloat's 1966 dissertation is available for a fee at UMI Publications <http://dissexpress.umi.com/dxweb/search.html> using the UMI Publication Number 6612049. It may also be available via interlibrary loan from a university library.

[25] The volumes are published by the Coeur d'Alene Tribe. We encourage those wishing to obtain copies of the volumes to contact the Tribe directly.

[26] <http://academic.uprm.edu/~sbischoff/COLRC/dictionary/>

[27] <http://meltr.org/Publications/AvailableBooks.htm>

2000). These four volumes are language primers for those interested in learning the Coeur d'Alene language. The volumes were published by the Coeur d'Alene Tribe to be used in the Tribal schools (Brinkman, p.c.).[28] The volumes are introductory in nature and provide a series of lessons introducing the language to the novice. The workbooks provide a series of exercises to reinforce what is being learned in the two volume textbooks.

The last resource we wish to discuss is the Coeur d'Alene Online Language Resource Center (COLRC) described in part throughout the paper. The COLRC provides access to a number of the resources discussed. A primary goal of the creators of the COLRC has been to provide a resource that allows free and convenient access to the wealth of Coeur d'Alene cultural and linguistic resources available in the public domain but not necessarily easily accessible. The COLRC is described in some detail in Bischoff and Fountain (2013) and Bischoff et al. (2013). In short, a number of resources such as Lyon and Greene-Wood's (2007) *Nicodemus Root Dictionary* have been made accessible and searchable online at the COLRC. Other searchable resources at the COLRC include Reichard's (1939) stem list[29] and an affix list derived from Reichard's (1938) grammar mentioned above.[30] The COLRC also includes links to resources available online elsewhere such as those at the Internet Archive mentioned above and Doak's Coeur d'Alene website. Additionally, the audio recordings and narratives mentioned above can be found at the site.

Root		Salish	Nicodemus	
√bc	1	buc	buts	† boots. (n.)
	2	ec+búc+buc=šn	etsbutsbutsshn	// boots (to be wearing...). ((lit. He is wearing boots), n.)
	3	s+búc+buc=šn	sbutsbutsshn	boot. ((lit. a borrowed root), n.)
	4	s+búc+buc=šn+mš	sbutsbutsshnmsh	rubber boots (putting on...). (vt, pl.n.)
√bl	1	bu·lí	buuli	† bull. (n.)
√bm1	1	bam	bam	† go (...fast and far), speeded (be...), be versatile. ((stem), vi.)
	2	bam	bam	intoxicated. ((stem), vi.)
	3	bám+bm+t	bambmt	speedy (H/s is...). (adj.)

Figure 3 Nicodemus Dictionary in Root Form at the COLRC[31]

3   Conclusion

In conclusion, there are a number of excellent resources that are available online for free as well as a number of resources that can be obtained for a fee. Several of

the resources are technical and require expert knowledge in linguistics. However, a number of resources, notably those mentioned above, are accessible to the motivated layman who wishes to learn more about Coeur d'Alene language and culture.

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