

229-230

26. Q'a'neqe'lak' marries at Olachen-Place.<sup>1</sup>

229 Q'a'neqe'lak' goes to marry Death-bringing-  
 Woman, the daughter of Always-living-at-Olachen-  
 230 Place. While going up the inlet, he is asked  
 what he is going to do; and when he tells the  
 people, they scold him. As punishment the people  
 are transformed first into gulls, and then into  
 231 deer. At another place the people speak kindly  
 to him and warn him, and in return are given  
 mussels, which from that time on are plentiful at  
 that place. At another place the same happens,  
 232 and 'e gives the people salmon. In a third place  
 the same happens, and the people are given  
 233 salmon and mussels. He goes on, and comes to  
 some inland women who are steaming clover-roots.  
 He takes away one of the bundles of roots, and  
 the women say that they smell him. He restores  
 234 their eyesight by spitting into their eyes. They  
 are the Geese, who warn him. The same happens  
 with the Mallard-Ducks, who are cooking cinque-  
 235 foil-roots. He finds a blind woman behind the  
 houses, making a canoe. He pinches the feet  
 of her child, which is in a cradle near by. This  
 frightens the woman, who cuts a hole through  
 236 her canoe. He restores her eyesight in the same  
 way, and in return she rubs his back with her  
 whetstone, transforming it into stone; she also  
 237 gives him her whetstone to break the teeth in  
 the vagina of Death-bringing-Woman. She gives  
 him the masks of Wren, Deer, Grisly Bear, and  
 Ermine. On going on, he meets an old man,  
 whose mask he borrows. The old man warns  
 him, saying that Always-living-at-Olachen-Place  
 238 will try to kill him. Finally he reaches the river  
 in which Death-bringing-Woman is in the habit  
 of bathing. He puts on the old-man mask, and  
 is taken home by the girl, who believes him to  
 be a runaway slave. While she is lathing he  
 239 breaks her teeth. She screams, and, when asked  
 by her sisters what has happened, pretends  
 to have hurt her foot. She takes Q'a'neqe'lak' home,  
 who at night enters her room. There he is found  
 by her father, whom Death-bringing-Woman tells  
 that Q'a'neqe'lak', whom he had wishe! for his  
 240 son-in-law, has married her. In the morning he

is asked to come out, puts on his deer mask,  
 and jumps upon the death-bringing mat which  
 is spread for him, and which is set with spikes  
 that apparently kill the deer. He puts on the  
 ermine mask and runs back into the young  
 woman's room. There he is found again by her  
 father. Next morning the same thing happens. 241  
 He puts on the ermine mask and escapes the  
 death-bringing mat. At night he is heard again  
 in the young woman's room, and Always-living-  
 at-Olachen-Place has poles driven into the floor.  
 The next morning Q'a'neqe'lak' is tied to the 242  
 poles, a large fire is started near by; and when  
 it gets very hot, he hides in the poles, and then  
 puts on the ermine mask and runs back into the  
 young woman's room, where he is found again  
 by his father-in-law. On the following morning 243  
 he is called out again, and directed to sit on the  
 death-bringing mat. He puts on the grisly-bear  
 mask and destroys the quartz on the mat. Then  
 he brings out his wife, and they sit down in the  
 middle of the house. Always-living-at-Olachen- 244  
 Place asks his son-in-law to assist him in splitting  
 a cedar. He takes the wren mask and alder-  
 bark along. The father-in-law throws his hammer  
 into the crack of the cedar and asks Q'a'neqe- 245  
 'lak' to bring it back. As soon as he is inside,  
 the old man knocks out the spreading-stick.  
 Q'a'neqe'lak' spits out the juice of the alder-bark,  
 which looks like blood, puts on the wren mask,  
 and escapes. Then he follows his father-in-law,  
 who believes him dead, and gives him the hammer.  
 The same thing is repeated. This time Q'a'neqe- 246, 247  
 'lak' kicks the cedar apart, and carries home  
 one-half of it. His father-in-law pretends that  
 he has been going to get help to get him out of  
 the tree. Q'a'neqe'lak' carves figures of dolphins  
 out of rotten wood, throws them into the water, 248  
 and orders them to jump at the old man and to  
 kill him. The dolphins obey, and take him along.  
 Q'a'neqe'lak' comes home alone, and, on being  
 asked by his wife where her father is, he tells 249  
 her that he has killed him. Q'a'neqe'lak' goes  
 home, taking his child along.

249-254

## 27. Q'a'neqe'lak' meets Mouth-Body.

249 Q'a'neqe'lak' meets a person whose body is  
 covered with mouths. He closes up all the mouths  
 250 except one. He meets another man, and advises

him to marry the daughter of Mouth-Body, a  
 person whom he had set right before. He also  
 advises him to ask for Mouth-Body's canoe and

<sup>1</sup> See Vol. III, pp. 94-99; Boas, *Indische Sagen*, pp. 135-137.