

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 he 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  
240 that Q'a'neqe'lak', whom he had wishe! for his  
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.