

As time passed on into years, and none of her relations nor her lover came near her, she began to feel more at home with the bear ; and by the time the search party arrived she had given up all hope of ever being found. The bear did all he could to make her comfortable, in order to please her ; he used to sit and sing, and for that purpose had composed a song, which to this day is known among the children of the Haidas by the name of the Song of the Bears. I have heard it sung many a time and should be glad if I could write it down ; but unfortunately my ability to write music is deficient. I am sorry that it is so, because there is a host of ancient songs and tunes among the people which I would like to preserve, but cannot on that account.

With regard to the words of the bear's song, I have long tried to get them from this people, but was unable to succeed until 1888, when I obtained them from an old acquaintance. Whether he gave them correctly or not I cannot say, but shall give them as I got them from him. They are as follows : —

“ I have taken a fair maid from her Haida friends as my wife. I hope her relatives won't come and take her away from me. I will be kind to her. I will give her berries from the hill and roots from the ground. I will do all I can to please her. For her I made this song, and for her I sing it.”

This is the song of the bear, and whoever can sing it has their lasting friendship. On this account large numbers learned it from Kind-a-wuss, who never went again to live with the bear. Out of consideration for her, as well as the many troubles of the lovers, they were allowed to live as man and wife, and dwelt happily together for many years in her native village.

As for the two sons, whom I shall call Soo-gaot and Cun-what, as they grew up they showed different dispositions, Soo-gaot keeping by his mother's people, while the other, following his father, lived and died amid the bears. Soo-gaot, marrying a girl belonging to his parental tribe, reared a family, from whom many of his people claim to be descended. The direct descendant of Soo-gaot is a pretty girl, the offspring of a Haida mother and Kanaku father, who inherits all the family belongings, the savings of many generations. The small brook which flowed by their mountain home grew to be a large stream, up which every season large quantities of salmon run. That stream is in the family to this day, and out of it they catch their supply of food. This is the story of the chief of the bears as told to me by Yak Quahu in 1873. I have heard it a number of times since, and at each time of telling a great deal of the original is lost or forgotten, showing that after a few more years many of these old legends will have passed away. In giving names I have employed the names