

7

MEMOIRS
OF THE
AMERICAN MUSEUM OF NATURAL HISTORY.

The Jesup North Pacific Expedition.

I.—TRADITIONS OF THE CHILCOTIN INDIANS.

By LIVINGSTON FARRAND.

1100 2205 01 - 79



CONTENTS.

	PAGE
INTRODUCTION	3
I. Lendix'tcux	7
II. Raven obtains Daylight	14
III. Raven obtains Fire	15
IV. Raven and Tútq	15
V. Raven and his Stepdaughter	17
VI. Raven imitates his Hosts	18
VII. Raven and the Salmon	18
VIII. Story of the Woman who became a Bear	19
IX. The Man who married a Bear	23
X. Story of the Salmon Boy	24
XI. How the Young Man obtained Thunder's Daughter	26
XII. The Adventures of the Two Sisters	28
XIII. The Young Man and the Magic Tree	29
XIV. Yitai (the Great Bear) and the Hunter	30
XV. The Young Men who were turned into Stars	31

CCC
E
99
T78
FZ

CONTENTS.

	PAGE
XVI. The Two Sisters and the Stars	31
XVII. The Young Man and Dt'an (Famine)	32
XVIII. The Man and the Three Wolves	33
XIX. The Boy who was helped by the Wolves	33
XX. The Boy and his Wonderful Dog	34
XXI. The Blind Man who was cured by the Loon	35
XXII. The Boy who was kidnapped by the Owl	36
XXIII. The Gambler who received Supernatural Aid	38
XXIV. The Man who married Eagle's Daughters	38
XXV. Porcupine and Wolverine	40
XXVI. Wolverine and Wolf	41
XXVII. Fisher and Marten	41
XXVIII. The Young Man who captured the Wind	42
XXIX. The Men and the Monsters	43
XXX. Story of Waiwailus	44
XXXI. Estēnē'iq'ō't I.	47
XXXII. Estēnē'iq'ō't II.	48
ABSTRACTS	48

INTRODUCTION.

The Chilcotin Indians, from whom the traditions recorded in the following pages were obtained, occupy a territory lying chiefly in the valley of the Chilcotin River, in the interior of British Columbia, at about latitude 52° north.

Of Athapascan stock, their nearest relatives are the Carriers, whose territory is adjacent on the north, and who are the only Athapascan people with whom they come in contact. Towards the west a pass leads through the Coast Range to Bella Coola; and intercourse with the tribe of that name, which was formerly frequent, is still kept up to some extent. In early days there was also some communication with the Kwakiutl of Knights Inlet on the southwest. On the east the Chilcotin are separated from the Shuswap by the Fraser River, and do not hold very intimate relations with that people. In earlier times the two tribes were constantly at war, and even to-day there is a decided undercurrent of suspicion in their regard for each other. Towards the south their nearest neighbors are the Lillooet Indians, but contact between the two tribes is slight.

In former times, and down to within about thirty years, the centre of territory and population of the Chilcotin was Anahem Lake; and from here they covered a considerable extent of country, the principal points of gathering being Tatlak, Puntze, and Chizäikut Lakes. They ranged as far south as Chilco Lake, and at the time of salmon-fishing were accustomed to move in large numbers down to the Chilcotin River, to a point near the present Anahem Reservation, always returning to their homes as soon as the season was past.

More recently they have been brought to the eastward, and to-day the chief centres of the tribe are three reservations in the valley of the Chilcotin,—Anahem, Stone, Risky Creek,—and the Carrier reservation at Alexandria, on the Fraser River, where a few Chilcotin families reside. Besides these, there are a number of families leading a semi-nomadic life on the old tribal territory in the woods and mountains to the westward. These latter Indians, considerably less influenced by civilization than their reservation relatives, are known by the whites as "Stone Chilcotin" or "Stonies."

Although subjected to intercourse with the whites for a comparatively short period, the Chilcotin have assimilated the customs and ideas of their civilized neighbors to such an extent that their own have largely disappeared, except, possibly, among the families still living in the mountains, whom it has thus far been impracticable to investigate with any thoroughness.¹

The present collection of traditions was made during a visit to the tribe in the summer of 1897. The conditions were not particularly favorable for the work, for the Indians were by no means cordial at the outset, and good interpreters were not to be had. That great resource of ethnological work in the Northwest, the Chinook jargon, was also not available in this tribe. However, while

¹ For notes on Chilcotin customs, see Twelfth Report of the Committee on the Northwestern Tribes of Canada (British Association for the Advancement of Science, London, 1898).

accuracy and completeness have doubtless suffered under the circumstances, all the tales recorded were checked by frequent repetition, and by independent narration from as many individuals as possible; and for comparison with the mythologies of other tribes, which is, after all, the great object of the work, they will, it is hoped, prove instructive.

To this comparative purpose the tales are extraordinarily well adapted. The geographical situation of the Chilcotin, with contiguous tribes of diverse cultures, immediately stamps them as a promising field for the investigation of the much-discussed question of the extent of influence which contact and communication may have upon custom and myth. It is particularly with reference to the latter point that the present collection is offered.

While, as a general thesis, the doctrine of independent development is doubtless true, at the same time the importance of borrowing from foreign sources as a modifying influence, both in custom and mythology, cannot be denied. In the field of folk-tale and tradition a study of the Chilcotin with reference to this point is suggestive.

Before working over the material, in a brief report to the British Association in 1898, the writer ventured the statement, in referring to the traditions of the tribe, that the general impression was made of a not very rich independent mythology, but of surprising receptivity to foreign influences. This impression a closer inspection has abundantly confirmed. Comparatively few of the following traditions exhibit unmixed Athapascan characteristics.¹

In this connection it may be well to call attention to certain characteristics of the traditions which bear in a more general way upon the point at issue, leaving details of identity and similarity with neighboring mythologies for the footnotes.

Incomparably the most elaborate and best known of the Chilcotin tales is that which describes the adventures of the culture-hero and transformer Lendix'tcux and his three sons. The well-known characteristic of the transformer as a trickster is clearly brought out, and need not be discussed here. The most striking fact which an inspection of the tale discovers is, that nearly every element in the story is found in one or more of the neighboring tribes, while in no one is there a complete correspondent of the whole myth. Naturally, the first search is made among the Carriers, the related Athapascan tribe on the north; and here we find the story "Made Celestial," recorded by Father Morice,² corresponding very closely to the opening of the Chilcotin tradition, but containing no trace of the "Wanderer" element, and closing in a quite different way. As a matter of fact the opening scenes of the Lendix'tcux story, referring to the birth of dog-pups, their transformation into human form, and the education of the children, are common to nearly the whole Northwest, and offer no distinctive features, except that in the Chilcotin version it is the dog father-Lendix'tcux who becomes the chief figure in the subsequent developments, while in the correspondent traditions of

¹ Nos. I, VIII, IX, XII, XIII, XIV, XXI, XXIV, XXV, are typical Athapascan stories.

² See Transactions Canadian Institute, Vol. V, pp. 28 ff.

neighboring peoples the dog father either disappears entirely or plays a subordinate rôle. The deeds of the hero Estas¹ in the Carrier mythology correspond rather to those of the Raven among the Chilcotin than to those of Lendix'tcux.

When we come to the second part of the Chilcotin myth, which describes the wanderings of Lendix'tcux and his sons, we find numerous correspondences. The Shuswap have a tale, recorded by Boas,² of one Tlé'esa, who, in the form of a dog, goes through the country with his three brothers, and has adventures very similar to those of Lendix'tcux and his sons, and who ends in the same way, by being turned into stone. On the whole, this Shuswap myth is the nearest analogue of the story of Lendix'tcux which we find, and certain details are so very similar as to make the hypothesis of common origin a moral certainty. The Shuswap version, however, has no introduction comparable to that of the Chilcotin, though it is possible that a fuller collection of Shuswap material might bring it to light.

Farther south the Thompson River Indian traditions collected by Teit³ show some interesting points for comparison. Here the transformer and culture-hero is found under four forms,⁴ viz., the Coyote, the three brothers Qoaqi.qal, Kokwela, and Old Man, of which the first two are decidedly the most important. Of these, the story of the brothers Qoaqi.qal describes adventures similar in a general way to those of Lendix'tcux and his sons; but here again, as in the Shuswap myth, the introduction is wanting, and the adventures are neither as numerous nor as detailed. It is, however, the analogue of the Chilcotin tradition, and the dissimilarities are no more than might be expected from the geographical separation of the tribes. The Coyote tales of the Thompson River are represented by the Raven tales of the Chilcotin, where we find the Raven playing the part of a culture-hero and trickster, but not exhibiting the typical marks of the Wanderer, which are so evident in Lendix'tcux. In short, the Chilcotin Raven stories give the impression of coast origin, and seem to have become grafted upon the body of tribal tradition.

From the Lillooet, who occupy territory adjacent to the Chilcotin on the south, no collection of traditions has been published.

Of the Bella Coola Indians, the neighboring Coast tribe on the west, Boas has recorded a tale⁵ corresponding quite completely to the introduction of the Lendix'tcux myth, but lacking the subsequent journey and adventures.

A comparative study carried further shows, as stated above, analogues in other mythologies for practically every element in the Lendix'tcux myth. To determine in each case on which side the debt lies is, of course, quite impossible. The fact of borrowing is evident enough, and it is the extent to which this tendency is carried which becomes the important point.

¹ See Morice in Proceedings Royal Society of Canada, 1892, Vol. X, pp. 122 ff.

² See *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, by Franz Boas, pp. 1 ff.

³ *Traditions of the Thompson River Indians of British Columbia*, by James Teit, Boston, 1898.

⁴ *Ibid.*, pp. 19 ff.

⁵ See Boas, *Indianische Sagen*, etc., p. 263.

The ease with which a foreign tradition may be received and assimilated is seen in the history of the "Story of Waiwailus."¹ When this tale was first told the writer, it was recognized as being almost word for word the Bella Coola story of "Wawalis."² Inquiry of the narrator as to where it had first been heard only brought out the assurance that it had always been known in the tribe, and was one of their oldest traditions. Repeated inquiries of different individuals elicited the same assertion; but finally certain of the older Indians agreed that they had first heard the tale in their younger days from a man who, though very old, was fortunately still living at the time of the writer's visit. When this old man was questioned, he immediately answered without hesitation, that when a child he had been captured by the Bella Coola, and had lived with them for several years before being restored to his tribe, and that during his captivity he had heard the story, and had brought it to his people on his return. As he happened to have been one of the best raconteurs among the Chilcotin, he had probably repeated it again and again, and it had been taken up by the younger members with never a thought as to its source.

It is safe to say that with the death of this old man all knowledge of the foreign origin of the story would have disappeared, and it would have assumed and doubtless will assume a final place as one of their own traditions. It is hardly necessary to say that in the inquiries no hint was given as to the suspected source of the tale.

It would, of course, be of great advantage if some criterion could be set up by which to judge the native or foreign origin of a myth. This, in the nature of the case, is impossible. Certain ideas, and particularly those which would be suggested by situations or needs common to mankind the world over, will naturally make their appearance independently, and cannot be regarded as evidence of dissemination. Such, for example, would be the idea of an inexhaustible vessel, or the reduction of a huge mass of food to portable dimensions by means of some magic formula or rite.

The writer is inclined to lay less stress upon single details, unless they be particularly fantastic, and to note similar combinations of otherwise disconnected elements in different tribes. Take, by way of illustration, the tale of "The Young Man who captured the Wind."³ Here are two distinct features,—the incident of the capture of the wind, and the subsequent adventures of the young man aided by his magic drawing of a horse. There is no natural association traceable between the two ideas, yet Teit has found exactly the same combination among the Thompson Indians,⁴ who are separated from the Chilcotin by the Shuswap and Lillooet. Unfortunately, no considerable collections of traditions of these two intervening tribes are as yet available, so that nothing can be stated definitely as to the form of the story among them; but it would be safe to predict that the Shuswap will offer the same combination, with arrangements of minor details

¹ See p. 44.

² See Boas, *Indianische Sagen*, etc., p. 257.

³ See p. 42.

⁴ See Teit, *Traditions*, etc., p. 87.

resembling both the Chilcotin and Thompson versions; and it would be absurd to account for the appearance of this tale in the two tribes in which it is known on any other supposition than that of borrowing. The priority in this case could hardly be determined.

There are, it will be noticed, certain points in the story just mentioned which suggest the interference of civilization. Whether elements have been borrowed from the whites or not, the process of migration is evident. And here again, as in the Waiwailus story, it would be interesting if the process could be determined by historical accounts.

It is to be hoped that every case of traceable change, or introduction of new elements, will be carefully noted by observers; for authentic historical instances of the process are of infinitely greater ethnological value than the inherent presumptive evidence, however probable, of the tales themselves.

In the following collection little effort has been made to indicate analogies in other than the immediately adjacent stocks. For this comparative purpose the works of Boas,¹ Teit,² Petitot,³ and Morice,⁴ have been the chief sources of information. More particularly, Boas's extensive collection of tales from the Northwest coast will be found a perfect storehouse of material for comparative study.

The writer takes this opportunity to express his thanks to the residents of the Chilcotin valley for many kindnesses during his work in that region, and especially to Mr. Charles Crowhurst for valuable assistance among the Indians.

I.—LENDIX TCUX.⁵

In the old days all the people lived in underground houses. In a certain village there was a chief who had a daughter, and she was still a virgin. One night the girl was startled, on waking, to find a man in the bed with her, but she made no outcry; and as it was still dark, she could not tell who her lover was, for the man did not speak, and he rose and left the house before daylight.

The next night the same thing happened, and again the girl was left wondering. So the following night she prepared some white paint and placed it by the side of the bed; and just before the man left, she dipped her hand in the paint and pressed it on the back of his shoulder, and thought, "Now I shall be able to recognize him."

In the morning she went up the ladder of the house and looked out into the

¹ *Indianische Sagen*, etc., Berlin, 1895; *The Mythology of the Bella Coola Indians* (*Memoirs American Museum of Natural History*, Vol. II), New York, 1898; *Chinook Texts*, Washington, 1894.

² *Traditions of the Thompson River Indians of British Columbia*, Boston, 1898.

³ *Traditions Indiennes du Canada Nord-Ouest*, Paris, 1886.

⁴ *Proceedings Royal Society of Canada*, 1892, Vol. X; *Transactions Canadian Institute*, Vols. IV, V.

⁵ Cf. the various Transformer and Wanderer myths, particularly Boas, *Indianische Sagen*, etc., pp. 1 (Shuswap), 16 (Thompson), 241, 263 (Bella Coola); Boas, *Chinook Texts*, pp. 17 ff.; Teit, *Traditions of the Thompson River Indians of British Columbia*, pp. 42 ff., 62 ff.; Morice in *Transactions Canadian Institute*, Vol. V, pp. 28 ff.; Petitot, *Traditions Indiennes*, etc., p. 311.

open space of the village, where all the young men were gathered, to see which one had a spot of white paint on his shoulder; but she could find no one. Just as she turned to go down the ladder into the house, she caught sight of an old dog of her father's with the print of a hand in white on his foreshoulder, and then she knew that it was the dog who had been sleeping with her. She was filled with despair, and sat in the house and wept constantly.¹

In time she became pregnant and gave birth to her children, and they were three dog-pups. As soon as the chief, her father, saw them, he was furiously angry, and ordered all the people to take their things and move from the village; and he took his daughter's bed and clothing, and all the food there was, and left her behind to starve with her dog children; and the old dog was left behind with them. Also, before they went, the people put out all the fires in the village, and, as an additional insult, Raven went about and defecated on each fire before he started. But Magpie took pity and hid a little fire in the roof of the house, and told the girl of it just as he was leaving.²

So now they were left alone to look out for themselves; and the first thing the girl did was to gather swamp-grass and make beds and blankets and clothes for herself, and then she went out to dig roots for food. When she left the house, she told the old dog, whose name was *Lendix'tcux*,³ that, since he was the father of the pups, he must stay behind and look after them, which he did.

At night when she came in, she was surprised to find children's footprints in the dirt around the fire, and wondered what it could mean. The next night when she came home, she saw the same thing, and determined to solve the mystery. So the next morning, before starting, she took some brush and piled it against the outside of the house, and then went as usual to the place where she dug roots.

When she came there, she took *K'olepi*⁴ and dressed him in her clothes, and gave him her basket and root-digger, and then hurried back and hid in the brush beside the house to watch. Soon she heard children's voices, and, making a small hole in the house, she looked in and saw *Lendix'tcux* and the three children, all in human form, playing and dancing about the fire, while their dog-blankets lay on one side, those of the children being directly beneath the spot where she was hiding. After a while *Lendix'tcux* told the oldest boy, whose name was *Qonts'erken*, to climb up to the door and see if his mother was still digging roots. The boy did so, and seeing *K'olepi*, and thinking it was his mother, reported everything safe, and they started in to dance and sing again. Then *Lendix'tcux* told the second boy, *Qonta'in*, to look, which he did with the same result, and later the youngest, *Qönsú'l*, who gave the same report, and they went on playing.

¹ For the use of paint to recognize an unknown seducer, cf. Boas, *Indianische Sagen*, etc., pp. 27, 37, 41, 263. etc.; Teit, *Traditions*, etc., p. 62.

² Cf. Boas, *Indianische Sagen*, etc., pp. 10, 20, 264, etc.; Boas, *Chinook Texts*, p. 51; Teit, *Traditions*, etc., p. 52; Rand, *Legends of the Micmacs*, p. 46.

³ The name signifies "Little Dog," composed of the word *Lên* ("dog") and the diminutive suffix *dix'tcux*.

⁴ A small plant with edible root (unidentified).

Then Qontsérken told his father Lendix'tcux to look, and he did so; but, just as he was about to come down the ladder, the mother tore a great hole in the roof, jumped through on to the floor where the boys' dog-blankets were lying, and, seizing them, tore them in pieces and threw them into the fire. At the same time Lendix'tcux sprang for his blanket, which was lying a little to one side, and had it half on before the woman could seize it. So there they stood, he unable to get it on, and she unable to pull it off, until Qontsérken cried, "Mother, let him go that way, and we will leave him half dog and half man!" So she did; and after that the children were boys, and Lendix'tcux was half man and half dog.

One day the boys saw mice running about the house, and asked their mother how they could catch them. She showed them how to make a small stick trap and catch the mice, which they did, and caught a great number, and from their skins made a blanket. Another day they saw squirrels, and asked their mother how they could kill them. She showed them how to make small bows and arrows and kill the squirrels, and they did so and killed a great many, and from their skins made blankets. Then they saw deer, and their mother showed them how to hunt with large bows and arrows in the woods; and they killed many deer and laid up great stores of deer-meat, and from the skins made blankets. Then they saw moose; and their mother told them to hunt them in the same way. And they killed many moose, and laid up the meat, and learned to tan the skins. And she taught the boys how to kill the weasel, beaver, marten, fisher, wolverine, caribou, bear, grouse, duck, etc., all the animals and birds; and they laid up great quantities of meat and skins, and filled all the houses in the village.¹

One evening just before dark they heard a voice calling, and the boys asked their mother who it could be. She answered that she thought it must be their uncle Magpie; and when the voice came nearer, they looked out, and, sure enough, it was he; and they were glad, and brought him in and gave him food. Then Magpie told them that all the people who had deserted them had nothing to eat and were starving, and that he had felt badly about the girl, and had come to see how she was faring. So they took Magpie around the village and showed him all the houses filled with food. Now, Magpie's house they had filled with fat, but Raven's house they had filled with dung. When it came time for Magpie to leave, they gave him plenty of fat to take home to his children, but told him not to tell the other people about it.

So Magpie started for home with all the food he could carry; but before he came to his house, he hid the food in the woods; and that night, when it was dark, he went out and brought it in, and the next morning gave it to his children. Soon Raven came in, and, seeing Magpie's children eating fat, asked him where he got it, and Magpie told him it was fat which he made out of a certain kind of wood by burning it in the fire. Immediately Raven started for home to try the same thing, and did so, but only succeeded in burning his children's faces. That

¹ Cf. Teit, Traditions, etc., p. 52.

evening Magpie was again feeding his children, and Raven came over to watch. Suddenly one of the children choked on a piece of fat, and coughed it out on the floor, when Raven pounced upon it and swallowed it, and found that it was real fat.¹

At that Magpie decided to tell everything. And all the people heard how the girl and the children whom they deserted had plenty of food, and how they had filled all the houses, so they decided to go back. Now, Raven started ahead and reached the village first, and, finding his own house filled with excrement and filth, went and stood in front of another; and when the people came up, he cried out, "This is my house!" But the owner drove him away, and he went to the next and the next, crying in front of each, "This is my house!" But they drove him away from every one. At last he had to go back to his own house, full of dung.

And now they all lived together in the village as before; but Lendix'tcux and the boys were not contented with so many people about, and were restless and dissatisfied. Finally they announced that they wished to go and visit the Chilcotin country. The mother tried to dissuade them, but they insisted. So at last she gave her consent, and taught the boys all the things they would need to know on their journey. Now, in those days all the animals used to kill men in the Chilcotin country; and she taught the boys how they could get the better of the animals, and make them harmless.

So they started out, and before very long came to a river where there was a ford; and a great moose stood in the river just below the ford and watched it. Lendix'tcux wished to go over at once; but Qontsérken said that his mother had warned him about the moose, and told him that it killed every one who tried to cross. However, Lendix'tcux insisted, and, tying boughs in his hair so that they could watch him, started into the water, while the boys sat on the bank and waited. When he came to the middle of the ford, the water swept him off his feet and carried him downstream to the moose, who opened his mouth and swallowed him. For a while the moose stood still, then suddenly he began to sway from side to side, and started for the shore with long jumps. As he reached the shore with his last jump, he fell down dead. Immediately the boys started to skin him, and on opening the chest they found Lendix'tcux sitting there alive and well. He had cut out the heart, and built a fire, and cooked and eaten it, and it was this which had killed the moose.² So then they cut the carcass up into small pieces, and from the pieces they made all sorts of animals, and started on again, but soon remembered that they had made nothing out of the brain. They went back, and tried again and again to make some animal from the brain, but failed. At last they succeeded in making a frog; but he was so ugly that they threw him into the water, and told him he must live there, and not on land.

Again they started, and soon saw, at a little distance, a man, Untcés,³ spear-

¹ Cf. Teit, Traditions, etc., p. 26; Boas, Indianische Sagen, etc., pp. 264 ff.

² Cf. Boas, Indianische Sagen, etc., p. 3.

³ Sea-gull.

ing salmon in the river. Qontse'rken remembered that his mother had said that Untcés killed people by making a bridge with his legs, and that when one was part way over he would shake him off and so kill him. But Lendix'tcux said he must get that spear-head, in any case. So he went down the stream a little way, and, turning himself into a salmon, swam upstream. And as he swam past, the man speared him. But Lendix'tcux took his knife, which he was carrying under one fin, and, cutting off the point of the spear, swam away with it.¹ At that Untcés was very angry, and, throwing down the pole, went away home.

Lendix'tcux then rejoined the boys, and together they went to Untcés' house, and, going in, found him lying on his bed in a very bad humor and saying not a word, while his wife sat on one side weeping. Lendix'tcux asked what the matter was, and the woman told him that Untcés was angry because he had lost his salmon-spear. Lendix'tcux told the man that he would give him another spear if he would make him a sweat-bath house, to which Untcés agreed, and went out to build it. All this time the woman sat weeping. When Lendix'tcux asked the reason, she told him that she was pregnant, and that when it came time for her child to be born her husband would cut her open and deliver the child, and that she must die in the operation, and for that reason she was weeping. She pointed to several children who were playing about the house, and said that they were the children of former wives of Untcés, each of whom had been killed in this way when her child was born, and now it was her turn. Lendix'tcux told her not to weep, that he could teach her how to give birth to the child easily.

The sweat-bath house was now finished, and Lendix'tcux and the boys went in and staid for some time; and when they came out, Lendix'tcux gave the man the spear-head, as he had promised. As soon as Untcés saw it, he cried, "Why, that is the very one I lost!" but Lendix'tcux assured him that it could not be, for he had had it ever since he was a small boy; so Untcés took it and was satisfied. Lendix'tcux then turned to help the woman with her child, and taught her to place a horizontal bar under each armpit; and, thus bearing down on them, she gave birth to her child easily. Since then all Chilcotin women have used this method in child-birth. Before that time the only way to deliver a child was to cut open the mother.

After this they started again on their journey, and Untcés went along to make a bridge over the river with his legs. When they came to the place, the boys crossed first, while their father watched Untcés to see that he did not shake them off. Now, Lendix'tcux always carried a magic stick about as long as his arm, and the name of the stick was Ptox. When the boys were safely over, Lendix'tcux started; and when he was about at the middle, Untcés shook his legs; but Lendix'tcux gave a great jump and saved himself, and as he jumped he struck the legs with Ptox and broke them both, and Untcés turned into a bird and flew away. And Lendix'tcux called after him and said, "Your name shall be Untcés,

¹ Cf. Boas, *Indianische Sagen*, etc., pp. 13, 16, 23, 201, 247; Petitot, *Traditions Indiennes*, etc., p. 33; Teit, *Traditions*, etc., p. 43.

and your legs shall be crooked, and all men shall laugh at you, and you shall always be a sign of bad luck, and when any one is going to die he shall see you." And that is the reason the sea-gull is clumsy on its feet and is a bird of ill omen.

Then they went on again, and soon saw an eagle's nest on a cliff on a high mountain; and the boys said that their mother had warned them to be careful, for the eagle also killed men. But Lendix'tcux said that he must have the eagle's feathers for his arrows. So Lendix'tcux made a coat of the skin of the moose which they had killed, and began to gather the feathers lying at the foot of the cliff under the nest. Suddenly two eagles swooped down, and, catching Lendix'tcux in their talons, carried him up to the nest, while the boys sat down below and wept bitterly, for they thought that now their father was surely lost. But Lendix'tcux took a heavy stone and tied it to the male eagle's feet and made him fly away with it. He flew around the mountain, and when he came back he was so tired that Lendix'tcux easily killed him with his stick Ptox, and threw him down to the bottom of the cliff. And he did the same thing to the female eagle, and to all the eaglets in turn except the last one, who carried Lendix'tcux down to the bottom of the cliff. Him Lendix'tcux spared, but told him that he must always build his nest on cliffs, and must never kill men.¹

Again they went on, and saw a young marmot, Kaneyú'z; and Qontsé'rken said that he killed men too, and they must be careful. But Lendix'tcux said he must kill him, for he wanted the skin for a tobacco-pouch. So he killed him and made a pouch of the skin, and they went on. Soon they came to a house with a great stone door, and inside sat a woman weaving a basket. Now, this woman was Kaneyú'z's mother, and she asked them if they had seen her son. Qontsé'rken told her that Lendix'tcux had killed Kaneyú'z and made a tobacco-pouch of his skin. The old woman began to cry. Just then Lendix'tcux, turning round, saw the stone door beginning to shut, and quickly placed Ptox so that it held the door open. The boys slipped through, and Lendix'tcux after them; but as he pulled Ptox out behind him, his little finger was caught by the door and the end cut off, and that is the reason why the little finger is now shorter than the others.²

Next they came to a tobacco-tree. The boys warned their father not to touch it or go too near it, or it would fall down and crush him. But Lendix'tcux said he wanted the leaves to smoke; and he lay down at the foot of the tree to sleep, telling the boys to wait a little way off and watch, and if they saw the tree falling to call him. Pretty soon the tree began to fall, and the boys cried, "Look out! the tree is falling." But Lendix'tcux had placed his stick Ptox slanting across his body in such a way, that when the tree fell it struck the stick and slid off to one side, and did not touch him. Then Lendix'tcux took the leaves and filled his pouch, and that is where people first got tobacco.³

Inde profecti ad domicilium venerunt ubi flentem aliquem audiverunt.

¹ Cf. Boas, *Indianische Sagen*, etc., p. 4; Teit, *Traditions*, etc., p. 75.

² For a somewhat similar incident, cf. Teit, *Traditions*, etc., p. 48.

³ Cf. Boas, *Indianische Sagen*, etc., p. 3.

Domum ingressi feminam invenerunt lectulo iacentem, quae, libide voluptatis inflammata, volutabat sese clamitabatque ut secum coiret. Pueri lendix'tcux monuerunt ne cum femina ista coiret, quia vagina eius, dentibus armata, penem coeuntium mordicus auferre solebat. Ille autem, pernecesse esse dicens ut cum illa coiret, baculum suum (cui nomen Ptox erat) in vaginam inseruit, ita ut omnes dentes defringeret. Deinde cum femina coit; postea deinceps pueri omnes. Antehac omnes feminae Chilcotenses vaginas dentibus armatas habebant et coitus cum eis periculosus erat; ex illo die autem facilis innocuusque factus est.¹

Again they went on, and saw two moose, a bull and a cow, together; and the boys remembered that their mother had told them that the moose killed men; that they did so by running races with them, and that as they ran they raised a great dust, and the dust killed the men. Now, the moose lived in a house near a mountain, and the race-course ran around this mountain. They all went together to the moose house; and there Lendix'tcux turned himself into an old dog, and tied arrow-points in his hair, and lay down on the roof of the house. The three boys went into the house, and the moose gave them food. And afterward, when they had come outside, the moose proposed that they run races, and it was agreed. They all ran together in a row, the moose on either end, and the boys in the middle. But before they had run halfway round the mountain the dust killed the boys, and they fell down dead. Then the moose came back to the house and told Lendix'tcux that they wished to run a race with him. So he came down from the roof, pretending that he was an old and feeble dog, falling down at each step. Soon they started, with Lendix'tcux in the middle. But before they had run far the arrow-points began to shoot out from Lendix'tcux's hair, and killed both the moose, and they fell down dead. Lendix'tcux went on to the place where the boys were lying, and with his stick Ptox brought them to life again. And afterward he made the moose alive again, but told them they must no longer kill men.

So they started on, and at last came to Chilco Lake, and there saw a great beaver-dam. The boys said that the beaver who lived there was dangerous, and that if a man speared him he would pull him under the water and swallow him. But Lendix'tcux said he must have the beaver. So he made a bone spear, and tied strips of white bark in his hair so that the boys could see him. Then the boys broke down the dam, while Lendix'tcux waited at the gap; and as the beaver came out, Lendix'tcux speared him, but was drawn down under the water, and they both disappeared.

Now the boys were in despair, and sat down and wept bitterly, for they thought they had lost their father. But after a while they started to hunt for him. They followed down the river as far as the Siwash bridge, and back as far as the Whitewater, and then up the Whitewater; and when they came to its head, they found the beaver lying dead. And when they cut him open, there was Lendix'tcux inside. He had cut out the heart and eaten it, and that was what

¹ Cf. Boas, *Indianische Sagen*, etc., pp. 24, 30, 66.

had killed the beaver. Then they cut the beaver into small pieces, and from the meat made all kinds of fish, and started again on their journey. They went back down the Whitewater, and were following down the Chilcotin River, when they happened to look back and see some one coming along their trail. They waited for the man to catch up; but he did not, so they went on. Again they saw him following, and waited, but he did not come up. This went on for some time, until at last Lendix'tcux went back to see who it was, and found that it was K'olepi. Lendix'tcux asked him why he followed, but he did not speak. He asked him again and again why he followed and what he wanted, but K'olepi could not answer a word; and at last Lendix'tcux grew angry and killed him. Now, the boys' mother had forgotten to tell them about the bear, and had sent K'olepi to warn them; but for some reason he was struck dumb, and could not speak.

After this they went on again, and saw a chipmunk, and tried to catch him; but as Lendix'tcux reached out to seize him, the chipmunk slipped from under his hand, and disappeared under a stone. And the white streak on the chipmunk is where Lendix'tcux's finger scraped along his back.¹ And now, since the chipmunk escaped, they lost their power and could go no farther. And they stopped there and were turned into stone, and the four stones can be seen to this day.² Before turning into stone, they made Indian potatoes, and scattered them all about on the snow mountains. On that day they were to have met the bear, but by not catching the chipmunk they missed him, and so the bear still kills men.

II. — RAVEN OBTAINS DAYLIGHT.³

In the old days it was dark; there was no daylight. There was only one man in the world who had light, and he would not give it to the other people. So one day Raven decided to try to get it by trickery, and he went to the man's house and waited near the place where they drew their water. Raven, when he saw the man's wife coming down to drink, turned himself into a fir-needle and went into the water, and the woman swallowed him as she drank. Soon the woman became pregnant and gave birth to a child. Now, this child was Raven. The child grew very rapidly, and used to cry continually to play with the box containing the daylight, which the man kept hanging in the roof of the house. The child cried and cried, but they would not let him have the box. At last one day, to quiet him, the man gave him the box to play with. Immediately he stopped crying, and began rolling it about on the floor. Finally, when the man was not looking, he rolled it out of the door, and, turning himself into a bird, flew away with the daylight. Soon he came to a place where a woman was picking berries, and he asked her for some to eat, for he was hungry. At first the woman

¹ Cf. Teit, *Traditions, etc.*, p. 61.

² Cf. Boas, *Indianische Sagen, etc.*, p. 4; Teit, *Traditions, etc.*, p. 45.

³ Cf. Boas, *Indianische Sagen, etc.*, pp. 55, 173, 208, 232, 242, 276, etc.; similar Carrier myth in the obtaining of water; Morice in *Proceedings Royal Society of Canada, Vol. X, Section II*, p. 126.

f
i
c
h
f
u
I
f
h
r
t
r
t
f
A
r
t
C
t
a
B
h
w
—
etc

refused; and Raven said if she would give him berries, he would give her daylight. The woman replied that she wished to see it first. So Raven opened the box a little way, and it was twilight, and the woman gave him berries. And many other women came and gave him berries; and finally he broke the box, and it was light all over the country. But the people grew tired of daylight all the time, so Raven said to the light, "Half the time you are to be dark, and half the time light;" and that is the reason it is first night and then day.

III. — RAVEN OBTAINS FIRE.¹

In the old days there was no fire in the world except at the house of one man, and he would not give it to the other people. So one day Raven resolved to steal it, and he gathered his brothers and friends and went to the house of the fire-man. The fire was burning at one side of the house, and the owner sat beside it to guard it. As soon as Raven and his friends came in, they all started to dance. Now, Raven had tied shavings of pitch-wood in his hair; and as he danced, he would come near the fire, so that the shavings would almost catch; but the fire-man kept a sharp watch that it did not happen. So they danced and danced, until one after another grew tired and dropped out, but Raven kept on. And Raven danced all that day and all that night and all the next day, until even the fire-man was worn out with watching, and fell asleep. As soon as Raven saw that, he put his head so that the pitch-wood caught fire, and, dashing out of the house, ran about over the country, starting fires in different spots. The fire-man waked, and, seeing smoke all about, knew at once what had happened, and ran about trying his best to get his fire back, but could not because it was burning in so many places; and since that time, people have always had fire. Now, when the woods began to burn, the animals started to run; and they all escaped except the rabbit, who did not run fast enough, and was caught in the fire and burnt his feet. And that is why rabbits have black spots on the soles of their feet to-day. After the trees had caught fire, the fire remained in the wood; and this is the reason that wood burns to-day, and that you can obtain fire by rubbing two sticks together.

IV.— RAVEN AND TŪTQ.

Once Raven's wife had a lover named Tūtq, whom Raven had never seen. One day Raven and his wife were out hunting, and they came to Tūtq's camp; but Raven did not know him. Tūtq asked Raven, "What are you hunting?" and Raven answered, "Oh, I'm just hunting for anything that may turn up." But Tūtq kept asking him, "What are you hunting?" And finally Raven told him, "I am hunting for Tūtq." Then Tūtq was frightened, for he knew Raven wished to kill him.

¹ Cf. Morice in Proceedings Royal Society of Canada, Vol. X, Section II, p. 125; Boas, *Indianische Sagen*, etc., pp. 80, 102, 187, 214, 314; Teit, *Traditions*, etc., p. 56.

Next day, when they came down to the shore of the lake to push off in their canoes, Tütq said, "I will bet my canoe is longer than yours. Let us measure them and see." So they placed the two canoes together to see which was the longer, when suddenly Tütq seized Raven's wife, and, placing her in his own canoe, started to paddle away, while Raven pursued him. Soon Tütq made a fog, and Raven became confused and ran aground, and finally got lost entirely. Finding no traces of his wife, he gave up the search and went back home, and was very sad. Then he lay down under his blanket for a long time and wondered how he could recover his wife. At last he got up and went to his canoe, and, taking the paddle, asked it where his wife was. The paddle answered; but Raven could not understand, and he grew angry and threatened to break the paddle if it did not speak more plainly. Then he bent the paddle over his knee until it nearly broke; but still he could not understand what it said, and learned nothing about his wife.¹ Raven went back and lay down again, and thought it all over, and again went down and tried with the paddle; and at last the paddle spoke so that Raven could understand, and it told him that his wife and her lover were at a place called Tatsaqözl. Then Raven defecated all of one day, and turned the excrement into canoes and men;² and they all started out, and Marten and Fisher went with them, for they were friends of Raven. And when they came to Tatsaqözl, they found it a big village. Leaving their canoes on the shore, they went up and came to the house in which Raven's wife happened to be. While they were in the house, Marten and Fisher started to climb, and they climbed all over the house. The people wondered at this, and asked Raven how it was that Marten and Fisher were so light that they could climb all about and never fall. Raven told them that it was because he had cut out their intestines, and defecated in them, and after that they were light and could climb anywhere. And to show them how it was done, Raven caught Marten and Fisher, and, cutting out their intestines, defecated in them and put them back again. And Marten and Fisher went on climbing. Raven then told the people that he could do the same thing for men as well, but said he did not like to do it for two or three only, but if all the men in the village wished it done, he would accommodate them.

Everybody agreed; so Raven told them to come outside and stand up in a row, which they did. Then Raven started in and cut open first one man and then the next, and so on to the end of the row, and left them all dead on the ground, and among them Tütq, who had stolen his wife. And as soon as he had cut open the last man, he took his wife and started for home. And so Raven had his revenge.³

¹ Cf. Boas, *Indianische Sagen*, etc., p. 233.

² Cf. Teit, *Traditions*, etc., pp. 30, 60; Boas, *Chinook Texts*, p. 101.

³ Cf. Boas, *Indianische Sagen*, etc., p. 175.

V. — RAVEN AND HIS STEPDAUGHTER.¹

Once Raven married a widow who had a daughter whom Raven wished to marry as well, but the girl would not have him. He tried in every way to persuade her, but the girl would not take him.

One day when it was cold, Raven made a great fire of logs, and the girl sat down near it to warm herself.

Ignis ardebat, flammis ingenti sonitu crepitantibus, cum repente flagrans torris e flammis emissa pudenda puellae ussit. Dolore cruciatam Corvus consolari coepit, remedium indicans. In silvis herbam quandam esse dixit quae musco innascetur, recto culmo, sine foliis. Hanc investigaret; in hac, cum invenisset, considerat, ita ut culmus in vaginam iniret; quo facto, voluus sanatum iri. Itaque, postquam puella ad herbam illam investigandam abiit, Corvus clam furtim ad muscum cucurrit, sub quo se celavit, ita tamen ut penis tantum exstaret et sic puellam expectavit. Non multo post advenit illa; herbam (ut putat) invenit; tunicam tollit; sed cum in eo esset ut consideret, oculos Corvi, qui paululum caput sustulerat, per muscum flagrantem vidit, et verum statim augurata, domum effugit.

After this Raven moped and pined, and finally grew ill; and he called his wife and told her that he wanted the girl so badly that he would probably die; and if he did, she was not to give the girl in marriage to any young man from that village, but to one who came from a distance; also when he died, he was to be buried under his canoe. Then Raven pretended to die, and was placed under his canoe on the shore.

After a few days he caught some salmon and put them under the canoe, and they stank; and then everybody was sure that Raven was dead, and thought no more about it. But during the night Raven had stolen away to another village. One day he defecated, and turned his excrement into a man, and put him in a canoe. And many other men Raven made in the same way. When he had made enough, they started to go to Raven's old village; and as they approached the village, all the people wondered to see so many canoes coming. At last they reached the shore, and no one recognized Raven, for he had changed his shape. Then Raven offered a great price for the girl, and they gave her to him. And he took her away to his other village, where he had a fine house; and there they lived, and Raven was very happy.

One day, after they had lived together for about a month, Raven told his wife to pick lice from his hair, but not to look at the back of his head, for he had a peculiar mark there, which he was afraid his wife would recognize. So Raven laid his head in his wife's lap, and went to sleep while she picked lice from his hair. Pretty soon she looked at the back of his head and saw the mark, and knew at once that her husband was Raven. In her anger she pushed his head from her

¹ Cf. Boas, *The Mythology of the Bella Coola Indians*, p. 90; Boas, *Indianische Sagen*, etc., pp. 108, 178, 211, 245, etc.

lap so hard that it struck the floor, and waked him. Raven asked what was the matter, and his wife answered that he had fallen asleep and dropped his head so that it struck the floor. That night, when Raven was asleep, his wife took a log of wood and dressed it like a woman, and put it in bed with him, and then ran away and went back to her mother. After Raven found that the woman had deserted him, he went back to his old village, and, suddenly appearing in his old shape from under his canoe, he told every one that he had just come to life again.

VI.—RAVEN IMITATES HIS HOSTS.¹

One day Raven was hungry and went to a neighboring camp to ask for food. The camp belonged to Yeēnaxon; and Yeēnaxon's wife took a basket and went outside, saying she would fill it with berries. In a few minutes she came back, and the basket was filled with berries. This she had done by magic.² She brought them into the house and gave them to Raven, who was much pleased, and said he would take them to his house and return the basket.

Raven came home, and, having left the berries inside, took the basket out and said, "I wish this basket were full of berries!" but there appeared only a handful of poor dried berries in the basket, and these he ate. The next time he tried to fill the basket by wishing, he made a slip of the tongue, and, instead of saying "I wish this basket were full of berries!" said, "I wish this basket were full of dung!" and it became full of dung to the top. And the woman was very angry and beat Raven, and, after washing out the basket, went back to her house.

Another time, when Raven was hungry, he went to Nū'silxá'tsi's³ house and asked for food; and Nū'silxá'tsi, taking a dish and a small stone, tapped his foot with the stone, and salmon-eggs fell out until the dish was filled. Raven ate as much as he wished, and then said to Nū'silxá'tsi, "I will take the rest home with me, and you may come and bring back the dish." When they came to his house, Raven tried to do the same thing, and tapped his foot with a stone, but only one egg fell out. Then he grew angry, and hammered his foot until he nearly wore the bone away, but no more eggs came; so Nū'silxá'tsi took his dish and went home.

VII.—RAVEN AND THE SALMON.

Once Raven laid up a great store of dried salmon and filled the skins with grease; and when he had finished, he brought a lot of large roots to the house and turned them into men, and they all began to dance. And as Raven danced, one salmon, which hung from the ridge-pole, kept striking his head, until Raven lost his temper, and, tearing it down, threw it out of doors.⁵ As soon as the

¹ Cf. Boas, *The Mythology of the Bella Coola Indians*, p. 93; Boas, *Indianische Sagen*, etc., pp. 76, 106, 177, 245, etc.; Boas, *Chinook Texts*, p. 172; Teit, *Traditions*, etc., pp. 40 ff.; Rand, *Legends of the Micmacs*, p. 300.

² A small bird (unidentified).

³ Cf. Boas, *Indianische Sagen*, etc., pp. 34, 103, 245.

⁴ A small black water-bird (unidentified).

⁵ Cf. Boas, *Indianische Sagen*, etc., pp. 174, 209.

salmon touched the ground, he came to life, and brought all the other salmon to life too, and they started for the water. Raven and the men he had made tried to catch them; but the grease on their skins made them so slippery that they could not be held, and they all escaped into the water and swam away. After that there was a great snow-storm, which lasted a long while; and Raven was snowed in, and was so long without food that he nearly starved. One day a small bird lighted in a tree over the place where Raven was, and he had berries in his mouth, and he told Raven that there were berries to be had all over the country. So Raven took his blanket and started to dig his way out, and before he had gone a foot he came through the snow, and found all the country green, and saw that he had been starving in a little snow-bank all those weeks for nothing. And in this way the salmon took revenge on Raven.

Postea, cum Corvus, cibo affatim invento, rursus pinguis factus esset, in locum profectus est ubi feminas quasdam bacas colligentes invenit. Quas, cum consedisset, colloquio facto, blande rogavit cur non pudenda inter rustica haec opera auferrent ne calida spurcaque fierent? Haec Corvi verba, quamquam nova atque inaudita feminis illis, valde placuerunt. Pudenda statim abstulerunt quae cum ex arboribus suspendissent, bacas colligere rursus coeperunt. Vix e conspectu erant feminae et Corvus cum pudendis illis, de arboribus detractis, rem habebat ex ordine omnibus. Deinde pudendis inter se mutatis, et rursus indistincte atque promiscue ex arboribus suspensis, avolavit. At feminae reversae invenire non potuerunt sua quaeque propria pudenda, sed omnes aliena pudenda nactae, iratissimae abierunt.¹

VIII. — STORY OF THE WOMAN WHO BECAME A BEAR.²

There was once a woman who was the only one in the village who knew where the edible roots grew on the shore of the lake, and she would tell no one. One day, after the salmon-fishing was ended, she went out alone to dig roots; and when she came to the spot, she saw another woman at work, so she went to the other end of the place and began to dig. About dark the other woman came toward her and began to talk, and said, "If you will take my son for your husband, he will come and get you to-night." After a while the woman agreed, and the stranger started to go, but had only gone a little way when she called back, "I have lost my moccasins down there! Can you see them?" The woman looked about, but the only thing she could see was a bear's foot, which she held up and said, "Is this one of them?" The stranger replied that it was, and came and took it and went on again. The woman was puzzled, but went back to her house, and, after eating her supper, went to bed.

Not long after she was in bed, she heard some one approaching, and it turned out to be the man who was coming to marry her. He came in wearing a bear-skin blanket. The woman wished to give him cooked roots to eat; but he

¹ Cf. Boas, *Indianische Sagen*, etc., p. 72.

² See almost identical tradition in Boas, *Mythology of the Bella Coola Indians*, p. III.

said he did not like them that way, and insisted on having them raw. And as the woman held them out to him in her hand, he would eat whatever projected on either side of her hand, but that part which was in the palm of her hand he threw away. After he had eaten, the woman went with the man, and carried a basket of roots with her. Soon they came to a large house; and the man told her to wait outside while he went in ahead, and also to look well at him so that she would be sure to recognize him again. All this time the woman had been suspecting that her husband was a bear, but she was not certain.

In a few minutes two young women came out to bring her in. She went in, and there found a great number of people sitting about, all wearing bear-skin blankets, and all looking very much alike; but still she could recognize her husband.

Her mother-in-law then told her that the people wished to eat the roots which she had brought, and that she should go outside and wait while they did so. She went, but listened, and heard the people grunting and growling, while they ate, just like bears, and then she knew certainly that they were the Bear people, and she went back into the house. Now, the Bear people used to fish for salmon at night; and one morning early the woman's husband came home and said that some man had tried to kill him the night before, but that he had bitten the man and got away. Now, the man who tried to kill him was the woman's brother.

After a time all the Bear people except the woman's husband disappeared, and the woman wondered where they had gone, and at last her husband told her. They had all gone into holes for the winter, and it was time for them to go too. So the Bear man took his bow and shot an arrow, and they came to where the arrow fell, but it was not a favorable place. He shot again, but still it was not the right sort of place. A third time he shot, and this time he was satisfied, and said, "Here we will build our house for the winter." Then he told his wife to get brush for the bed, and she chose a kind of fir-boughs; but the Bear man said they were no good, for if any one came close to the hole he could see through them too easily. So he went for brush himself, and brought thick fir-boughs and made the bed. The woman thought to herself, "I can never stand such boughs as that, there are too many needles." Now, the Bear man always knew what his wife was thinking; but he asked her, "What are you thinking about?" and she answered, "There are too many needles for a bed." And he said, "Try it." So she did, and found it as soft as feathers. Then the Bear man went out to get firewood, and brought back a big stone, which he said would burn for a month. And he brought five of these stones. Then the woman thought to herself, "I want water very badly." Her husband knew what she thought, but asked her, and she replied, "I am very thirsty and want water." And immediately where they sat there appeared a spring, and she drank. Then the woman thought, "I gathered great quantities of mountain potatoes at home, and now I have nothing to eat. I wish I had them here!" The Bear man asked her what she was thinking, and she told him, and immediately he produced a great store of potatoes. Then the woman thought of her oldest brother, how clever he was, and

how strong. And when her husband asked her of what she was thinking, she told him, and said that she wished her brother would come and find her. But the Bear man laughed, and said her brother could never find them. Then she thought of her second brother; but her husband said he could not find them either. Then the woman thought of her youngest brother. At first the Bear man said nothing; then he put his finger on his nose and said, as if to himself, "That man will surely kill me with arrows tipped with white feathers."

After a while the youngest brother, who was out looking for his sister, came to the place, and called out to know if she were there in the hole. And the Bear man answered, "Yes, she is here with me, and you can't have her." The woman called to her brother to use white-feathered arrows. So he prepared the arrows, and told his sister to move to one side, which she did; and then he shot the Bear man and killed him.

The woman wished the bear-skin to take with her, so her brother prepared it, and they started for home. As they were travelling toward home, the brother got some distance ahead, and heard his dog, which he had brought along, barking furiously, and he wondered what it meant. He stopped, and waited for his sister and the dog to come up; but as they came near, the dog stopped barking. So the young man started ahead once more. Soon he heard the barking again; and this time he hid himself beside the trail and watched, and soon saw a Bear coming along, with the dog barking and snapping beside it. He jumped out and asked his sister what it meant, and immediately she changed into a woman carrying a bear-skin. Finally they neared home, and the man went ahead into the house, and his parents asked him if he had seen his sister. He said he had, but that she had turned into a Bear. In the mean time the woman had hidden her bear-skin in the woods, and came on into the house.

The next day the woman went out to dry and prepare the skin, and asked her younger sister to go and get four roots, shaped like carrots, from the house, which she did; and from these the woman made teeth, but with the first bite they broke in pieces. Next she sent her sister for bone needles, and with these she made teeth and tried them on trees, and they did not break. And with that she turned herself into a Bear, and, going into the house, killed her father and mother, and brothers and sisters, — every one in the house except her younger sister, and her youngest brother, who was away hunting.

The young sister went out and waited in the woods for her brother to come back from the hunt. Finally he came, and the girl told him all that had happened, and how the Bear sister had killed every one in the family except themselves. She also told him how the Bear sister carried a small basket on her breast, and sometimes hung it on the roof of the house over her head. Now, in this basket she carried her "life."¹ Then the young man was glad, and told his sister, when she went back to the house, to make a hole in the roof where the basket hung,

¹ Cf. Rand, *Legends of the Micmacs*, p. 245; Boas, *Traditions of the Tillamook Indians* (*Journal of American Folk-Lore*, Vol. XI, p. 38).

while he went and hid himself near by. As soon as the girl had made the hole, he stole up and seized the basket, and, shooting an arrow through it, he shot through the "life;" and the Bear woman, who was inside the house, fell down dead. Then they burned the bodies of the family, and, as they thought, the Bear woman too.

After that the young man and his sister went away together. As they journeyed, they came to a high mountain; and the brother said to his sister that they should separate and go around the mountain, — one on one side, and one on the other, — and if they should meet face to face on the opposite side, they would marry each other, otherwise not. And as it happened, they met exactly face to face: so they married, and lived there, and after a time a child was born. One day the man was out hunting, and as he came near home he heard a noise at the house, and wondered what it meant. Now, it was the Bear woman, who had come to life again and followed them, and had killed his wife, but not the child. When the man came to the house, there was no sign of the Bear woman; but the child told him all that had happened, — how the Bear woman had killed its mother and skinned her, and put on the skin herself. So then the man told the Bear woman, who was in his wife's skin, to go and fetch water. She went, but left her "life" in a small basket hanging in the house. As soon as she was gone, the man took the basket and quickly put it in the fire, and it began to burn. As soon as he did that, the Bear woman down at the water began to scream, and started back for the house, but before she could reach it the "life" had burned up, and she fell down dead. The man then took the skin off the Bear woman and put it back on his wife, and she came to life again; but the Bear woman he burnt in the fire until she was nothing but ashes.

Then he said to his wife, "Let us go to some other people and live, while we have yet time to get away." So they went, and as they were journeying met a Chipmunk, and asked him to delay the Bear woman if she should follow them; and they gave the Chipmunk some red paint with which he could fool her if she came. And this was the way he did it: the Bear woman came, and the Chipmunk called out at her and mocked her, and she was angry and tried to catch him; but he ran under a stone. So she took a stick and began to poke at him under the stone. Then he threw out some of the red paint, and the Bear woman, thinking that it was blood and that she had killed him, started on. But the Chipmunk ran out and insulted her again, and again she came back and tried to reach him; but he fooled her with the paint.¹ Time after time this happened, and at last the Bear woman gave up and left; but by this time the man and his wife and child had got well ahead, and had come to a lake on the other side of which many people were living.

They stood and called, and soon a canoe came and took them across, and the man told the canoemen what they were to do if the Bear woman came. Sure enough, soon she appeared on the shore, and called to be taken over. Two men

¹ Cf. Teit, Traditions, etc., p. 39.

(the
told
shou
and
not
apt
some
cried
they
his b
fishe.

thing
hunti
man
off.
some
would
him i
Bear
which
the P
she w
C
Bear
as he
only c
it. St
teeth
that h
that ti
womar
to play
own ch
T
held th
The wo
arm?"
woman
that th

(the Loon and the Little Black Diver) went over for her, and on the way they told all the fishes in the lake what they were going to do, and that they should eat the woman up if she fell in. Then they came to the Bear woman, and told her to lie down in the canoe and to cover herself with the bear-skin, and not to move no matter what happened, for the canoe was a dangerous one and apt to capsize. They started from the shore, and soon the Bear woman felt something nibbling at the bottom of the canoe, and she started; but the men cried out to be quiet, so she lay still. Soon a great storm came up, and then they broke the canoe, — the Little Black Diver with his knee, and the Loon with his bill, — and they carried the Bear woman down under the water, and all the fishes ate her up. And this time she was dead for good and all.

IX. — THE MAN WHO MARRIED A BEAR.

Once upon a time a man married a Bear; but none of his people knew anything about it, and used to think, when he was away, that he had only gone hunting. One day the men of the village were playing lehal together, and this man with them, when he looked up and saw the Bear on a side-hill a little way off. Then the man said to one of the boys, "Perhaps that Bear has found some berries. Go and get some." But the boy was very much afraid, and would not go. So the man went himself; and when he came up, the Bear took him in her arms, and they lay down together, and the other men thought the Bear had killed him. After a while the man came back with a lot of berries which the Bear had given him. The next day as they were playing, they saw the Bear again, and this time another man went to the Bear to get berries; but she was angry, and killed him.

One day the Bear's husband had intercourse with another woman, and the Bear found it out and was very angry. So the next time she met her husband as he was out hunting, she tore off one of his arms. The man came home with only one arm; but he covered his shoulder with his blanket, and no one knew it. Still the man used to go hunting, and he would shoot his arrows, using his teeth and his one hand; but in this way he broke a great many bowstrings, so that his mother had to keep making him new bowstrings every day. During that time he never met the Bear. One day he came to a house and saw a woman making a basket, and there were two children who caught hold of him to play with him. Now, the woman was his Bear wife, and the children were his own children; but he did not know it.

The woman made food ready for him, and as he had only one hand, he held the food on the floor with his foot, and pulled off pieces with his hand. The woman watched him and smiled and said, "What is the matter with your arm?" And the man answered, "A Bear tore my arm off." That night the woman laid his arm under the pillow, and when he waked and found it, he knew that the woman was his wife, and in the morning she fastened his arm on all

right again. After that the man went back to his people, and later he gave a feast, and told them all about it.

X. — STORY OF THE SALMON BOY.¹

Once a lot of boys were playing on the bank of the river; and one of them, seeing a piece of ice drifting by, jumped on to it and floated away downstream. The others tried to rescue him, but could not; and he was carried down nearly to the salt water, where he came ashore at a large village. In the open space of the village a number of young men were playing. He went up to a house, in front of which sat an old woman weaving a basket, and asked for food. The woman pointed out one of the boys who was playing about, and told him to kill him and eat him, for he was really a fish in human form. He did so; and when he had finished, the old woman told him to throw the bones back into the water. Now, the eyes had not been cooked, but had been thrown out on the ground. As soon as the bones touched the water, the fish boy came to life again; but he had no eyes, and came groping up to the old woman, crying because he could not see. The woman gave the fish boy his eyes, and told him to swallow them and they would come back all right. He did so, and had his eyes again.²

The old woman told the boy who had come down the river that very soon all the people would turn into salmon and would go upstream. And before long he saw all the fish boys making hooks of wood, which he found were to hold them from being swept back when they got into rapid water. After a while they all turned into salmon, the boy with them, and started upstream. Now, every year at salmon-time the boy's father used to make a salmon-trap; and as he approached the place the boy thought, "Oh, if my father would only catch me, and my sister take me up to the house!" And, sure enough, his father did catch him, and his sister carried him up and hung him on a tree; and very soon he turned to human form again, and went toward his mother's lodge. He met his sister outside, and told her to go and tell his mother to come and comb his head. But when she did so, the mother was angry, and said that her son had died the year before, and she beat the girl for telling a lie.³ At last the girl persuaded her. And she went out and found her son, and was glad, and began to comb his head. Now, the boy's head had been bald after he became a salmon; but as soon as his mother combed it, his hair grew out long and beautiful, and hung down on his shoulders.

One day the boy went out to hunt ducks, and took his sister along. On the way he asked her what had become of his brothers, and she told him that they had gone up to the sun to get wives, and had died there. He killed many ducks, and, having plucked the feathers and made a pile of them, he lay down on it, and told his sister to blow. She did so, and the feathers floated up into the sky,

¹ For a similar tradition with many identical details, see Boas, *The Mythology of the Bella Coola Indians*, pp. 73 ff. ² Cf. Boas, *Indianische Sagen*, etc., pp. 27, 104, 210, 266, etc. ³ *Ibid.*, pp. 37, 63, 122, 153, 250, etc.

ca
ar

hc
hi
Su
sa
ga
gu
we
use
As
anc
a l
but
Su
his
she
in,
bec
Th
wer

and
the
whi
and
he s
at d
wor
char
turr
seco
and
sure
him
clev

and
hous
show

carrying the boy with them.¹ The girl went home and told what had happened, and her father was very angry.

When the boy arrived in the sky country, he saw a village, and, going to the house of an old woman, he asked if she had seen his brothers. The woman told him that his brothers had come to the village, but not to her house, and that the Sun had killed them all; but that he should come into her house, and he would be safe, and she would tell him what he must do. So he went in, and the old woman gave him a piece of porcupine-gut and a piece of beaver-gut; and in the porcupine-gut was cold, and in the beaver-gut heat; and, taking these with him, the boy went out to see the Sun. Now, the Sun had an iron sweat-house into which he used to put men so that they could not get away, and then he would kill them. As soon as the Sun saw the boy, he seized him and put him into the sweat-house, and then heated it very hot. But the boy took the porcupine-gut and opened it a little, and the place became cool. Next the Sun made the sweat-house icy cold; but the boy opened the beaver-gut a little way, and it became warm.² Now, the Sun, who knew nothing of this, thought that the boy must surely be dead, and told his daughter to go and clear the bones from the sweat-house. When she came, she found the boy alive, and brought him back to the house; and when he came in, he was laughing. The Sun asked him why he was laughing, and he said because of the fun he had had rolling the skulls about in the sweat-house. Then the Sun shook his head, and said he was a very clever boy, and the boy went back to the old woman's house.

The next day the Sun went down to the shore of the lake to gather firewood, and the boy and the old woman came to the place where he was working. Now, the Sun was splitting wood with a stone axe, and, as he was chopping at a tree which grew out over the water, the head of the axe flew off and fell into the lake, and sank, and he told the boy to dive down after it. He did so, but, when he started to come up again, he could not, for the Sun had placed two nettings at different levels in the water, so that he could not get through. But the old woman had warned the boy of what would happen, and had given him two charms. And so, when he came to the first netting, he took one charm and turned himself into a small fish and slipped through; and when he came to the second netting, which was finer, he turned himself into a hair and came through, and brought the axe to the shore. Now, the Sun, thinking that the boy was surely drowned, had gone to his house. So the boy followed him, and gave him back his stone axe. Then the Sun shook his head, and said he was a very clever boy.

The boy went again to the old woman's house and gave her back the charms, and told her that the Sun had said that there were two grisly bears near his house, and had given him arrows, and told him to go and kill the bears. He showed her the arrows, and they were bad arrows made of soft bark. So the old

¹ Cf. various traditions of ascents to the sky, and particularly Boas in introduction to Teit, Traditions, etc., pp. 12, 13.

² Cf. Boas, Chinook Texts, p. 58.

woman gave him good stone arrows, and he went out and killed both the bears, and cut off a foot from each. Now, the bears were the Sun's two daughters. And when the boy came to the Sun's house and showed him the feet, the Sun was angry, and cried, "Oh, you have killed my daughters!" But he was able to bring them to life again.

When the boy went back to the old woman's house, she told him that he was in great danger, that the Sun would take him out to hunt mountain-sheep, and while they were hunting would push him over a precipice. And she gave him a charm, and told him what he must do. The next day they went out after the mountain-sheep; and after a while the Sun looked over the edge of a cliff and saw a band of sheep, and called to the boy to come and see them too. And as he was looking, the Sun pushed him over the edge, and he fell; but just before he reached the ground, he turned into a flying squirrel, and came down softly. And when he came back the Sun shook his head, and said he was a very clever boy.

The next day the Sun said, "I wonder which of us is the better at making rain;" and the boy answered, "You try first and we'll see." So the Sun tried, but could only make a little. Then the boy, for the old woman had told him how, made a great rain; and it poured down on the Sun's head and cracked it all over, until he cried, "That's enough! If you will stop, you can have my two daughters." So they went back to the house, and the boy got both the girls as wives.

The next day the boy started back for his home, and his two wives with him, but he forgot to go to thank the old woman who had helped him. Just after they had started, the Sun called them back and gave them fire to take with them. Finally they came to the boy's house, and he left the women a little way off, and told them to wait while he went in ahead. Soon his sister and he came out to fetch them in; but when they came to the place, the fire surrounded the women, so that they could not get near them, and the women went back to their father the Sun. And so the boy lost his wives because he had forgotten to thank the old woman who had helped him.

XI.—HOW THE YOUNG MAN OBTAINED THUNDER'S DAUGHTER.¹

Thunder (iintix') was a great chief who lived in the sky, and he had three daughters, whom all the young men from the earth wished to marry, but could not get; for whenever a suitor came to ask Thunder for one of his daughters, Thunder would kill him. He would tell the young man to go into the house to get food, and would open the door for him, and the young man would go inside; but the house was really a bear's den, and the bears would kill him. Finally there came a young man to try for one of the daughters; and as he came near the house, he saw a small lake in which the three women were bathing. The man hid himself, and stole over to where the women's clothes were lying, and sat down upon them;

¹ Cf. Boas, *Indianische Sagen*, etc., pp. 39, 68, 70; Boas, *Chinook Texts*, p. 33; Rand, *Legends of the Micmacs*, p. 12.

and the women were ashamed and would not come out. So they sat down in the water and began to parley. The oldest woman said he could have the youngest sister if he would give back the clothes; but the young man declined. Then she said he could have both her sisters; but the young man said he wanted her herself. So at last the woman said, "Well, I am a poor woman, but if you will give back our clothes, you may have me."

The young man agreed, and turned his back while they dressed. Then they started together for their father's house; and on the way the women told him of how Thunder killed men, and what he had to do to escape. When they came to the house, Thunder told the young man to go into the house and get some food. He went in just like the other suitors; but there was a door on the other side of the room, and he ran quickly across, and got out before the bears could catch him. His wife was waiting for him, and together they went to her house and spent the night. Early in the morning he rose and went to Thunder's house, and Thunder said to him, "My house is too old. If you will make me a new one, you can have my daughter." The young man sat down and covered his head and thought hard. Pretty soon he uncovered his head, and there was a fine house all built. But Thunder refused to give him the girl. Then Thunder said to him, "My garden is in very bad condition; it is full of stones and weeds. If you will clear it out, you can have my daughter." So the young man sat down and covered his head and thought, and in a little while he uncovered, and there was the garden all cleared. Still Thunder refused to give him his daughter.

Every night the young man went to the woman's house and slept with her, and she told him all the ways in which her father killed men, but all the time she feared that her husband would get caught. At last she proposed that they should run away together to his home. So they took all their clothes and goods and filled several houses; but the young man turned them all into a small roll¹ and put it in his blanket, and they started for home. Next day Thunder discovered that the young man had stolen his daughter, and started in pursuit; and they heard him coming a long way off and were frightened. They came to a great lake, and turned themselves into ducks and swam across. And when Thunder came to the lake, he saw nothing but two ducks, and went back home, while the young man and his wife turned back to their proper shapes on the other side and started on. Thunder came home and told his wife what had happened, and she laughed at him and told him that the ducks were the man and the woman. Then Thunder was angry, and started in pursuit again. Again the fugitives heard Thunder coming. The young man looked all about for a way of escape, and, seeing an owl, both he and the woman hid themselves under the owl's wing. When Thunder came up, he saw no traces of them. Then, seeing the owl, he caught it and felt it all over, and picked over all the feathers; but he forgot to look under the wing, and so failed to find them, and went back home, while the young man and his wife started on again.²

¹ Cf. pp. 34, 39.

² Cf. Boas, *Indianische Sagen*, etc., pp. 99, 164, 224, 240, 268, etc.

Finally they came near home. When they were only a little way off, the woman said, "I will wait here while you go on and tell them we are coming." As soon as the young man had gone, the woman made four houses, and, pulling the roll from her blanket, she filled them all with clothes and goods. And one of the houses she made ready for the young man's mother. Not long after that, they heard Thunder hunting for them again; and when he came up, he was very angry, and wanted to kill all the people in the village. But his daughter made a great crack in the ground, and Thunder fell in up to his waist, and stuck fast. Then his daughter built a tent over his head, and used to feed him through a hole in the tent. There he staid for two years. But at last he grew tired, and told his daughter if she would let him out he would go home and not trouble them any more. So she freed him, and he went away; and after that the young man and his wife lived in peace.¹

XII. — THE ADVENTURES OF THE TWO SISTERS.

Once two girls were playing with their little brother, and as they played, they pulled off his arm. After this they were afraid to go back to their mother, so they ran away. And as they ran, they came to a great log which they could not get over, and could not get around. At last, in despair and anger, one of the girls kicked the log, and it turned into a man. Then they were frightened and ran all the faster, and, seeing a house with no one in it, they ran in and hid themselves. Soon Skunk came in, and, sniffing about, cried, "Where is the woman? I smell a woman." At last the girls laughed out to see him smelling about, and Skunk found them and married them both. One day, while Skunk was out hunting, some men came and stole the two women, and carried them up on a high mountain. And when Skunk came home and found them gone, he started to track them. Finally he came to a lake at the foot of a mountain, and in the water saw the reflection of the women high up on the mountain-side. Then he shot his secretion into the water, and the mountain fell down and killed the men.² And so Skunk got back his wives.

At last the women grew tired of Skunk, and ran away from him, and came to the sky country, and lost their way. Finally they arrived at the house of an old woman, who asked them where they were going. They said they did not know, that they were lost. The old woman told them that they could not get back to the earth again, so they staid in her house. One day the old woman went out to get some berry-vines, and told the women not to touch a certain basket in the house; but after she had gone, the younger one was curious and opened the basket, and there she saw thousands and thousands of rabbits, who jumped out and ran all about the house. And when the old woman came back, she was very angry, but caught the rabbits and put them back.

¹ Certain incidents in this tale are obviously of foreign introduction, probably French. Cf. a similar Thompson tradition by Hill-Tout (*Proc. Brit. Assoc. Adv. Sci.*, 1899, pp. 540 ff.).

² Cf. Teit, *Traditions, etc.*, p. 45.

box
ope
the
a ro
to g
eyes
a li
bask
agai
mov
the
the
up t

look
up i
in t
siste
and
the f

two
feath
starte
of th
tree,
same
man
tree.³
withe
next
other
woul
the o'
had n
so ma

³ C
p. 358.

The next day before she went, she told the women not to touch a certain box which stood in the house. But as soon as she had gone, the younger one opened it and looked in and was frightened, for she could see clear down to the earth. When the old woman came back, she took the berry-vines and made a rope, and fastened a basket to one end. Then she told the younger sister to get in and she would let her down to the earth, but that she must keep her eyes closed and not look, and if she felt the basket stuck in a cloud to shake it a little, but never to open her eyes. So she started, and soon she felt the basket stop, but it was only a cloud, for when she shook it a little it went on again. After a while the basket stopped again, and she shook it, but it did not move. Then she put out her hand and felt grass. So she knew she was on the ground, and climbed out. Then the old woman called down to her to cut the grass and put it into the basket, which she did; and the old woman pulled it up to the sky again.¹

Then the young woman sat down and waited many days for her sister, looking up into the sky all the time. Finally one day she saw a speck away up in the sky gradually growing larger, and soon she saw that it was her sister in the basket; and when it came near enough, she reached up and took her sister out in her arms. Then the two women went back to their mother's house, and sewed their little brother's arm on again, and he was well. And that was the first time that people found out how to sew up a wound.

XIII. — THE YOUNG MAN AND THE MAGIC TREE.²

Once an old man and a young man and two women lived together. The two women were the young man's wives. Now, the young man needed some feathers for his arrows; and one day, seeing a hawk's nest in a high tree, he started to climb to it to get the hawk-feathers. Now, the old man was jealous of the young man, and had followed him. And when he saw him climbing the tree, he used his magic and made the tree grow higher and higher, and at the same time peeled off all the bark so that the trunk was slippery; and as the young man was naked, he could not come down, but had to remain in the top of the tree.³ When the young man failed to appear that night, the old man said he wished to move camp, and that the women were to come with him. And the next morning they started. Now, one of the women liked the old man; but the other one, who had a baby, disliked him, and when they camped for the night, she would take her baby, and make a fire for herself outside the camp and away from the old man. So they went on for several days.

All this time the young man staid up in the tree; and as it was cold and he had no clothes, he took his hair, which was very long, and wove feathers in it, and so made a blanket to protect himself. The little birds who built their nests in

¹ Cf. Teit, *Traditions, etc.*, p. 24; Boas, *Indianische Sagen, etc.*, pp. 18, 40; Petitot, *Traditions Indiennes, etc.*, p. 358.

² Cf. Teit, *Traditions, etc.*, p. 21.

³ Petitot, *Traditions Indiennes, etc.*, pp. 128, 355.

the sticks of the hawk's nest tried their best to carry him down to the ground, but could not lift him, and so he staid on. Finally one day he saw coming, a long way off, an old woman bent over, and with a stick in each hand. She came to the bottom of the tree where the young man was, and began to climb, and climbed until she reached the young man, and then she turned out to be Spider. Then Spider spun a web for him, and of the web the young man made a rope and so reached the ground.¹ When he came back to his camp, he found it deserted, but discovered the trail of the fugitives, and started to follow. He trailed them a long time, and finally saw them in the distance. Now, the woman who did not like the old man was following behind with her little boy; and the child, looking back, saw his father and cried out, "Why, there is my father!" But the mother replied, "What do you mean? Your father has been dead a long time." But looking back herself, she saw her husband, and waited for him to come up, and they stopped together. Then she told her husband all that had happened, how the old man had wished to take both his wives, and how she would not have him, but how the other one took him. Now, the woman was carrying a large basket, and she put her husband into it and covered him up. When they reached the old man's camp, she put the basket down close to the fire; but the old man took it and placed it some distance away. The woman brought it back, and as she did so the young man sprang out and struck the old man and killed him. Then he killed his faithless wife; and taking the other woman, who was true, and the little boy, they went back to their old home together.

XIV. — YITAI (THE GREAT BEAR) AND THE HUNTER.²

Once a man went out with his two dogs to hunt. It was in the autumn, and there was little snow on the ground. At night he camped and waited impatiently for daylight; and when Yitai (Great Bear) appeared, he started, for he knew it was near morning. He had gone but a short distance, when the dogs started a bear, and as the bear ran they followed him. Soon they came to a man sitting on a log. (This man was the bear, and it was really Yitai.) He wore a blanket made of many different kinds of skins. When the hunter came up, Yitai said to him, "You thought last night I was very slow in coming, but you must remember that my trail in the sky is very rough and hard. The Sun has the same trouble. He comes up pretty fast at first, when the trail is smooth; but in the middle of the day the trail is rougher, and he goes more slowly. And then again at night the trail grows better, and he goes down faster." Then Yitai told the man to pull out from the blanket the skins of whatever animals he wished to kill. So the man took the skins of the bear, marten, and fisher. And after that, whenever he went out to hunt, he would put a little piece of the skin of whichever animal he was hunting in his pocket, and he could always kill as many as he wished. And Yitai went back to the sky.

¹ Cf. Teit, *Traditions, etc.*, p. 24.

² Cf. *Notes on Western Dénés*, by Morice (*Transactions Canadian Institute*, Vol. IV, p. 194).

the
the
car
not
it to
old
the
old
and
com
sky
folc
look
to th
not
est t
no f
to th
old

as the
and b
the e
to-nig
sleep
waked
the tw
woma
lame;
handsc
womer
from t
At last
up into
with hi

¹ T
² C

Grammar,
Pawnee (

XV.—THE YOUNG MEN WHO WERE TURNED INTO STARS.

There were once three young men who spent most of the time hunting with their two dogs. They lived with an old woman, their grandmother; and when they came in from the hunt, they used to give the old woman a little of the game, caribou-liver and other good bits. One day, after hunting all day and killing nothing, they came home to the old woman, and, taking some rotten wood, gave it to her and said, "Here, grandmother, here is some caribou-liver for you." The old woman, who was blind, took it and tried to eat it, and when she discovered the trick was very angry. So the next day, when the young men started out, the old woman took a bear's foot and heated it in the fire, and danced about the camp and sang her song; and in this way by her magic she prevented them from coming back, and turned them into stars. After this the young men lived in the sky; and one day, while hunting, they found the tracks of a great moose, and followed them for several days. And as they were tracking the moose, they looked down and saw the earth, and the eldest brother decided to try to get back to the earth. So he told his brothers to cover themselves with their blankets, and not to look. Then he started, but when he was only part way down, the youngest brother looked through a hole in his blanket. So his brother could go no farther; and they have lived, all three, in the sky ever since, and can be seen to this day, as well as the moose and the dogs.¹ The morning star is the old woman with a torch, looking for the young men, her grandsons.

XVI.—THE TWO SISTERS AND THE STARS.²

There were once two sisters who camped out one night in the open. And as they lay on the ground and looked up into the sky, they saw two stars, one large and bright, and the other smaller. Then the women began to make wishes; and the elder said, "I wish that big star would come down and sleep with me to-night." And the younger said, "I wish that little star would come down and sleep with me to-night." Finally they fell asleep, and toward morning they waked and found two men under the blankets with them. Now, these men were the two stars who had come down in answer to their wishes. And the older woman had got the big star, who turned out to be a very old man, blind and lame; and the younger woman had got the small star, who was a young and handsome man. The old man carried a sack which was full of dried breasts of women. Then the older sister was frightened and angry, and started to run away from the man, and her sister with her; but the old man followed their tracks. At last he nearly overtook them, when the women saw a large tree and climbed up into the branches. The old man came and began to feel about in the branches with his foot, and finally found them; but they escaped and ran on. Then they

¹ The three brothers are probably the stars in the belt of Orion.

² Cf. Boas, *Indianische Sagen*, etc., p. 62; Rand, *Legends of the Micmacs*, pp. 160, 308; S. R. Riggs, *Dakota Grammar, Texts, and Ethnography* (Contribution to N. A. Ethnology, IX, Washington, 1893, p. 83); G. B. Grinnell, *Pawnee* (*Journal of American Folk-Lore*, Vol. VII, 1894, p. 197).

came to a great log which they could not go around and could not climb over. And the older woman became angry and kicked the log, and said, "I wish you were my husband, that I could kick you like that." And immediately the log turned into a man, and, sure enough, it was the old Star man. So the women ran on again; but they could not escape the old husband. Finally the older woman kicked the ground, and it cracked open. Then she stretched rope over the crack like a bed, and made the old man lie down to sleep in the middle, while the two women lay on either side; and in the night they cut the rope, and the old man fell into the crack and was killed.

XVII. — THE YOUNG MAN AND DT'AN (FAMINE).

Once the winter was very severe, and nobody had any food. An old woman and a boy lived together in the woods; and the old woman hunted about continually for food, but all she could find was rabbit-dung; and this they used to eat. The boy tried to catch fish through a hole in the ice, but with little success. He could only catch one or two small fish each day. One day, as he was fishing, he heard a sound as if some one struck the ice with a stick, and where the sound seemed to come from he saw what looked like a fog; and each time he heard the sound, fish came from that direction, and the boy caught them. And soon he had plenty. And as he sat watching his line, the boy heard a sound as of some one walking, and, looking up, saw a man close beside him, who asked him what luck he was having. The man's name was Dt'an (Famine or Starvation), and in his hand he carried a heavy stick with which he struck the ice, and he called the stick Qolotuzl. And over his shoulder he carried a great sack, and the sack was filled with the food that people waste in eating (that is, crumbs). Dt'an told the boy that he was looking for two men who had insulted him and whom he wished to kill, and that he might be gone some time, but that the boy should keep a sharp lookout for him, as he would surely come back that way. Then he left, and the boy went back to the camp with his fish, but only took a few into the house at first. The old woman cooked the fish and they ate them, and then the boy told her what had happened. And they saved the rest for another time.

Every day the boy used to go out to watch for fish at the hole in the ice, and to wait for Dt'an to come back. One day as he sat watching, he saw on the mountain something like a whirl of snow coming toward him, and thought it must be Dt'an. The snow came closer, and then, sure enough, Dt'an appeared with his heavy stick, and struck the ice. And every time he struck, fish came from that direction toward the boy, and he caught them. Dt'an would walk a few steps and strike, and then walk a few steps and strike again, and more and more fish came. And soon the boy had plenty. At last Dt'an came up and spoke kindly to the boy, and told him of his adventures in the mountains, — how he had killed both the men he was after; and how one of the men, whose name was D'tiltcô's (Mink), was very clever and smart, and he had a hard time to get the better of him, but finally succeeded.

old
mar
to g

mar
corr
gave
the
long
fish
ate
not
and

trac'
ang!
hole.
line,
killed
the s

casio
One
And
that
the w
fishin
to hu
C
himse
and t
paring
gulch
sheep
withe
went

Then Dt'an went away, and the boy took his fish back to the camp, and the old woman cooked them, and they ate all they wished, and there were still a great many left. Then the boy went around to all the other houses and told the people to go and take the fish, which they did, and there were enough for all.

XVIII.—THE MAN AND THE THREE WOLVES.

One winter a man and his wife were camped out on Tatlah Lake, and the man used to fish every day through a hole in the ice. One day he saw three men coming. When they came up, they were carrying great loads of bear-fat; and they gave some to the man, but told him not to take it home, but to cache it there in the snow, and then he could come and eat a little every day, and so it would last longer. Now, the men were Nūn¹ (Wolves). Every day the man would catch a few fish and take them home to his wife, who cooked and ate them; but the man never ate with her, for he always got bear-fat when he went to fish. But the woman did not know this, and thought her husband did not eat because he was tired of her and wished to leave her; and she felt very sad, and wept constantly.

Now, the three Nūn wore snowshoes; and they told the man to follow their tracks in the snow, and, whenever he saw a line drawn across the tracks at right angles to the trail, to hunt about and he would probably find a bear in his winter hole. So the man started to follow the tracks. And when he came to the cross-line, he stopped and searched; and very soon, sure enough, he found a bear and killed it, and brought the meat back to the camp. And always after that he did the same thing, and killed many bears; and all winter they had plenty to eat.

XIX.—THE BOY WHO WAS HELPED BY THE WOLVES.²

Once there were two brothers, of whom the elder was a shaman. Now, occasionally the younger brother would use the shaman's song when he was alone. One day he sang it at a camp where there was a woman bleeding, and cured her. And when the shaman heard of it, he was very angry, and scolded his brother, so that the young man's heart was sad, and he lay down on his bed with his face to the wall, and did not speak for two days. Now, this was at the time of the salmon-fishing, and after the salmon season the shaman asked his brother to go with him to hunt. But the boy would not, and staid at home.

One day late in the autumn he took his bow and arrows and went out by himself to hunt. He went up the Chilco River to a place near Siwash Bridge, and there found a beaver-dam with three beavers, which he killed, and, after preparing the skins and meat, went on to the snow mountains. He came to a great gulch in the mountains, and there saw all kinds of game,—deer, caribou, mountain-sheep, and mountain-goats. And as he looked down on them from the top, he wished for his brother to help him kill them, there was so much game. Then he went to a small cañon at the head of the gulch, and waited. Soon he heard some

¹ Nūn is also the ceremonial term for "wolf" among the Kwakiutl.

² Cf. preceding tale.

one calling away down in the valley, and the caribou started to run up through the cañon. As they crowded in, the young man shot all the big ones, until the dead caribou lay around in heaps. So he made his camp, and started in to dress the meat.

Pretty soon he saw three men coming up the valley. When they came near, they asked him if he had killed all the caribou himself, and he told them he had. Now, the three men were Nūn (Wolves); and they told the young man that they had found his beavers and eaten the meat, and for that reason they had helped him hunt. So the young man staid at the place and hunted caribou, and dried the meat until it made a huge pile. Then he started to dance and sing around the pile, and it shrank and shrank until it became only two packs, and then he started for home.¹ He would carry one pack one day, and then go back and bring up the other the next day; but he soon found this such hard work that he danced and sang around the packs once more, and they became one small one. Finally he reached the place where he had killed the beavers, and, taking the skins, came to the top of a hill near his village; and there he dropped the pack, and it became again a great pile just as when he had started.²

He then came on into the village alone, and heard sounds of mourning, and found the people mourning for him, thinking he was lost. He said nothing that night, but in the morning told the men to go to the top of the hill and bring in the meat which he had left there. Two men started, but he told more to go, and then more and more, until all the men of the village had gone. And they brought in the meat, and the young man gave a great potlatch. So the young man became a shaman with the Wolves as his helpers.

XX.—THE BOY AND HIS WONDERFUL DOG.

Once three brothers went out to hunt mountain-goats in the mountains. Now, the youngest had a very small dog, which he took with him; and while he and the dog hunted along the foot of the mountain, the older brothers hunted higher up. Thus they hunted a long time, but found no goats. One day his brothers left the boy and his dog in camp and went out to hunt by themselves. While they were gone, the boy saw a man coming down the river in a canoe, and the canoe was full of mountain-goats, and in the middle sat a little dog just like his own. The man came to the camp, and the boy proposed that they should trade dogs, and asked the man what he called his dog. He answered that his name was Axawenanelix ("he catches ten"), for he could always catch ten goats at a time. When the boy assured him that his dog could do the same thing, the man agreed to trade, and they did so.

The brothers came home at night, but had had no success, and said that the boy had made so much noise playing with his dog that all the game was frightened. The next day they went again, and again found no goats. And when they came in at night, they were very angry with the boy for the noise he had made, and told

¹ Cf. pp. 27, 39.

² Cf. Teit, Traditions, etc., p. 54.

him
star
dog
ing-
drov
he lo
dow
smal
he t
noth
kind
fire."
the c
out t
foun
the b
he ki
way
carry
day b

hunti
he we
day w
him h
that I
And w
less ar
to wor
which
lake w
me bac
"Com
him to
openec
"Are
dimly,
this tim

¹ For
² Cf.
p. 625.

him that he must go out himself the next day and hunt with his dog. So he started out very early next morning, without eating any breakfast, and took his dog under his blanket; and when he came to a high mountain and a good hunting-ground, he sent the dog off by himself, and sat down to wait. Soon the dog drove down ten goats, and killed and ate them up, and when he had finished he looked as big as a horse. Then he went up the mountain again and drove down ten more; and these the boy killed, and cached the meat, except of one small goat, which he took with him; and the dog, which had become small again, he took under his blanket, and started for camp. Now, his brothers had had nothing to eat all day; and when they saw the boy carrying something, they spoke kindly to him and said, "Little brother, you must be cold. Come and sit by the fire." The boy came, and told his brothers how he had killed ten goats, and left the other nine behind; but they would not believe him. So he told them to go out the next morning and see. In the morning they all went to the place and found the goats, and brought them to camp, and dried the meat. The next day the boy went out and did the same thing, — the dog drove down ten goats which he killed and ate, and then drove down ten more which the boy killed. In this way they killed a great many goats. When they had all the meat they could carry, the brothers started for home, but could only travel a short distance each day because their packs were so heavy.

XXI. — THE BLIND MAN WHO WAS CURED BY THE LOON.¹

A long time ago there lived a blind man, and he and his wife used to go hunting together. The woman would show him where to aim his arrow, while he would pull the bowstring, and in this way they hunted with success. One day while hunting, the woman saw a caribou, which the man shot, but his wife told him he had missed it. The man, however, doubted, and said, "I feel in my heart that I hit it." But the woman insisted, and said, "No, you missed it clean." And with that she left him and ran away. The man, being left alone, was helpless and was very sad. After a while he heard a Loon a long way off, and started to work slowly toward the sound of the Loon's call, and marked his path by fur which he pulled from his blanket of ground-hog skin. At last he reached the lake where the Loon was, and he called to him and said, "Loon, if you will give me back my sight, I will give you a necklace of shells." And the Loon answered, "Come into the water, and I will try." The man waded out, and the Loon told him to dip himself under the surface. He obeyed; and when he came up and opened his eyes, he could see dimly, but not well. And the Loon asked him, "Are your eyes all right now?" When he replied, "Not yet, I can only see dimly," the Loon told him to go under again, which he did. When he emerged this time, his eyes were as good as ever.² Then the man took his shell necklace

¹ For almost identical Carrier equivalent of this tale, cf. Morice in *Transactions Canadian Institute*, Vol. IV, p. 171.

² Cf. Boas, *Indianische Sagen*, etc., p. 229; Petitot, *Traditions Indiennes*, etc., pp. 84, 226; Boas, *Central Eskimo*, p. 625.

and threw it over the neck of the Loon, and said, "Wear this always." And that is how the Loon got his white collar.¹ When the man came out of the water, he followed his tracks back to the place where he had shot the caribou, and, having dried the meat, started for his camp. His wife saw him coming, but did not stir, for she thought he was still blind; but when he reached the camp, he killed his wife, and burnt her and the caribou up together.

XXII.—THE BOY WHO WAS KIDNAPPED BY THE OWL.²

One night after everybody had gone to bed, a little boy lay awake, crying. Suddenly he heard some one outside calling to him, "Come out, and I will give you something to eat." He called again and again, and at last the child went out and found that it was Owl who was calling. And Owl had a basket, into which he put the boy and carried him off.³ When they came to Owl's house, Owl gave him food, and there the boy lived and grew up very rapidly. And among other things which Owl gave the boy was a necklace of dentalium shells. The boy's friends searched for him a long time, and at last, by following his tracks, they came to Owl's house. Now, Owl had gone out hunting and left the boy alone in the house; and when his parents found him, he told them he would rather stay with Owl than go home again with them. His parents wept and begged, and at last persuaded the boy to go with them, and they started for home. But before leaving, the father set fire to Owl's house and burnt it up. On their way they had to cross a bridge, and, suspecting that Owl would follow them, they hid on the other side to watch. When Owl came home and found his house burnt to the ground, and saw bones lying in the ashes, he thought at first that the boy had been burnt with the house; but when he had smelled the bones, he declared that they were not the boy's. So he started to track him. He followed the track to the middle of the bridge, and then the boy jumped up on the other side with mountain-goat horns on his fingers, which he brandished like claws, and so frightened Owl that he tumbled off into the water, but at last got out and flew away home. When the boy and his parents came back to the village, they made a feast, and the boy decorated himself with the shells from Owl's house, and gave them to the other people as well; and that is where the Indians first got dentalium shells.

One day the boy's mother told him to go down to the lake and bathe, for he was dirty. He did not wish to go, but his mother took him to the water and told him to plunge in and swim. At last he did, and disappeared under the water, and did not come up again. The mother wept for grief, and at last built a house on the water's edge, and waited and watched, thinking that some day her boy might re-appear. When winter came and the lake was frozen over, the women made holes in the ice to draw water. Now, the boy was not dead, but lived under the

¹ Cf. Boas, *Indianische Sagen*, etc., p. 15.

² Cf. Teit, *Traditions*, etc., p. 63.

³ Cf. Boas, *Indianische Sagen*, etc., pp. 49, 57, 89, 224, 241, etc.; Boas, *Chinook Texts*, p. 110; Rand, *Legends of the Micmacs*, p. 183.

water;
reach u

Th
they ma
While t
he put u
covered
could no
stick, bu
house, w
him, for

The
make sn
boy said
and stur
one pair
of the w
house ar
to fall, u
shoes, ar
nothing;
announc
an arrow
the boy
gone a li
then he
caribou.

Raven's
and came
to go out
own arro
Raven, a

Ever
the time h
from the
between t
skin of sl
he mende
again, and
him comi
Raven sai
a strong r
shape, and

water; and when the women dipped the buckets down to draw water, he would reach up his hand and break the buckets.

There were two sisters to whom this had happened several times; so at last they made a new bucket with fine ornaments, and went down to get water. While the younger dipped the bucket, the elder watched to catch the boy when he put up his hand, which she did, and pulled him out on the ice. Now, he was covered with slime, and was weak and limp from being in the water so long, and could not walk. The women tried to clean him by scraping off the slime with a stick, but could not succeed. So they picked him up and carried him to the house, where it was warm, and laid him down by the fire; and then they cared for him, for the boy could do nothing for himself.

There was much snow that winter, and the men of the village all wished to make snowshoes for hunting, but could find no wood for them. So one day the boy said he would go out and look for wood, and with great difficulty he limped and stumbled out. Toward nightfall he came back with just enough wood for one pair of snowshoes. These he left hanging outside the house, and told one of the women to bring them in, but to stop when halfway down the ladder of the house and shake them around. This she did, and immediately snowshoes began to fall, until the house was nearly full. And all the people came and got snowshoes, and then started to hunt. They hunted for days and days, but could kill nothing; and at last there was no food in the village. Then one day the boy announced that he was going out to hunt caribou, and told every man to give him an arrow. This they did, but Raven gave him an arrow made of leather. Now, the boy was still covered with slime, and was limp and weak. But when he had gone a little way, he stopped and took off the slime, like a shirt, and hid it, and then he was strong and active. So he went on and hunted, and killed many caribou. With each of the good arrows he killed a caribou; but when he shot Raven's arrow, it killed a coyote. Then he returned and put on the slime again, and came hobbling into the village, limp and weak as before, and told all the men to go out and bring in the game, — each one the game in which he should find his own arrow. They did so, and each found his arrow sticking in a caribou, except Raven, and he got nothing but a coyote.

Every day the boy would go out and shoot caribou, and Raven wondered all the time how he did it, and at last one day he followed his tracks. A short distance from the camp he came to two trees close together; and the boy had jumped between them, and left the slime shirt sticking in the crotch. Raven took the skin of slime, and tore it in pieces and threw it away. When the boy came back, he mended the skin and put it on as before. Next day Raven followed him again, and, finding the skin, he hid to see what the boy would do, and at last saw him coming, strong and handsome, and covered with shell ornaments. And Raven said, "I thought you were weak and of no account, but now I see you are a strong man." When the boy saw that he was discovered, he remained in man's shape, and he had the two sisters for wives.

XXIII. — THE GAMBLER WHO RECEIVED SUPERNATURAL AID.¹

Once two men played lehal² together, and one of them lost everything he had. Finally he bet his wife, but soon lost her too, and went away sad and sorrowful. He went to a place near Tatlah Lake, and lay down under an overhanging rock, which covered him like a roof. As he lay there and wondered how he could get his property back, he heard some ducks flying over, and, looking up, found to his surprise that he could see the ducks straight through the rock. Then he took his lehal-bones and laid them on top of the rock, and looked to see if they were visible through it, and he found he could see which was the white and which was the black one. Then he was joyful once more, and went home. All that summer he spent alone in the snow mountains, hunting ground-hogs, and making blankets of their skins, and he made a great many.

About salmon time he came back for the fishing, and met the man who had won his wife, and said, "Come, let us play lehal again, for I have blankets to bet now." So they started in to play again, and this time the man could see right through the other's hands and see the lehal-bones, and so could not lose. However, he let the other man win a few times, just to make him rash. And the other man said, "I think I'm going to beat you this time, just as I did before." The man replied, "Yes, I'm afraid you will." However, he soon started in to win, and won everything back, until his rival had nothing left to play for, except the two women. Then the man said, "Now let us play for my wife again." But the other replied, "I'd rather not play for your wife, for I should like to keep her; but my own wife I'll bet, for I don't care for her." The man agreed, and soon won the woman, and then they started to play for his own wife. When he had won back half of her, the other man said, "Let us stop for to-night, so that she can stay with me one night more." But the man answered, "I didn't talk that way the other time we played, and I don't want to stop now." So they played again, and the man won both the women, and thus had his revenge.

XXIV. — THE MAN WHO MARRIED EAGLE'S DAUGHTERS.

Once a man and his wife and child went off to the snow mountains to hunt ground-hogs, and laid their traps in a great gulch on the side of a mountain. They set a great many traps; but every morning when they came to look, they found that some one had stolen the ground-hogs that had been caught during the night. So one night the man wrapped himself in his blanket and sat down to watch for the thief. Now, it was Tensu'l (Eagle) who had been stealing the ground-hogs, and that night his hand got caught in one of the traps. Soon the man came up and asked him what the matter was; and Eagle told him that his hand was caught and he could not get it loose, and that, if the man would free him, he would give him his daughter to wife. Then the man was glad, for he

¹ Cf. Boas, *Indianische Sagen*, etc., p. 14; Boas, *Chinook Texts*, p. 220; Teit, *Traditions*, etc., p. 53.

² For description of the game of "lehal," see Teit, *The Thompson Indians of British Columbia* (*Memoirs Am. Mus. Nat. Hist.*, Vol. II, p. 275).

war
hou
the
Ar
the
stor
he g
the
his
and
hust
the
door

the h
eagle
and
to pr
them
a ma
small
gone
to on
his ta
starte
the m
like to
and m
But th
and h
wome
the wa
drank
him a
with h
into th
then th
very an
was afr
betwee
Eagle
And in

wanted the girl. So he freed Eagle's hand, and they went together to Eagle's house; but in order that his wife might follow their trail he dropped sticks from the traps as they walked, and when the sticks gave out, he used ground-hog tails. And so they came to Eagle's house. Now, there was a great stone in front of the house; which served as a door; and when they reached it, Eagle kicked the stone, and it opened and they went in. Then Eagle made the man sit down, and he gave him his two daughters for wives. The man staid there five days, and on the fifth day he heard some one crying. Now, it was his wife, who had followed his trail and come to the stone, and, walking around it, she saw the man's bow and quiver of arrows which he had left outside. So she sat down and cried, "O my husband! are you inside?" And she sat there and wept for four days. And all the time her husband wished to come out to her, but could not pass the stone door. At last the woman gave up in despair, and went home.

Every day Eagle used to go out and kill ground-hogs while the man staid in the house with Eagle's daughters, and after a long time the man turned into an eagle himself. When autumn came, the man wished to go back to his old home and take the two women with him, and at last Eagle agreed. So they began to prepare a great quantity of ground-hog meat to take with them. It took them two days to gather it together, and then it made only a small pack that a man could carry easily; but there was an immense amount of meat in the small pack.¹ Finally the man and the two women started; but they had only gone a short distance, when Eagle called to them, and said he wished to speak to one of his daughters. She went back, and Eagle pulled two feathers from his tail and gave them to his daughter, who put them in her hair. Then they started on again, and at last came to the man's village and made a great feast with the meat which they had brought with them. Now, the two Eagle women did not like to fetch water, so the man went to fetch it himself. And his first wife saw him and met him at the water, and, catching hold of him, begged him to stay with her. But the man told her he was afraid of his Eagle wives, and at last she let him go, and he went back to the house with the water. When he came in, one of the Eagle women took one of the feathers which her father had given her, and dipped it into the water; and when she held it up, she saw that the water on it was clear, so she drank. The next day the man went to fetch water again, and again his wife met him and caught him, and begged him to stay, and this time he had intercourse with her. When he came back to the house, the Eagle woman dipped the feather into the water as before, and this time she saw that it was not clear, and she knew then that the man had had intercourse with his wife. And the two women were very angry, and went and lay down on the bed all day.² When night came, the man was afraid to go to bed, for fear the women would kill him. But at last he lay down between them and covered himself with a blanket; and while he was asleep the Eagle women killed him, and ate him all up except the bones, and went away. And in the morning the people found nothing but his bones under the blanket.

¹ Cf. pp. 27, 34.

² For a similar incident, see Boas, *The Mythology of the Bella Coola Indians*, p. 106.

XXV.—PORCUPINE AND WOLVERINE.

Once Porcupine came to a river and could not get across. Soon he saw a large caribou coming, and asked him to let him sit on his back while he swam over. The caribou agreed. So Porcupine sat down on his back with his face toward the tail. When they were pretty near the shore, Porcupine pulled out a quill and thrust it into the anus of the caribou; and as soon as the caribou reached the shore, he staggered and fell down dead. But Porcupine had no knife with which to skin the caribou. He asked some birds which were flying over to lend him one, but they had none. Soon Porcupine saw Wolverine, who came up and asked him what he wanted. Porcupine answered that he wanted nothing at all. However, Wolverine was not satisfied, and went smelling around, and pretty soon found the caribou, and offered to help skin him. Porcupine accepted, and together they skinned him. As they were taking out the intestines, Wolverine said, "Now you clean these for me, because I want them." Porcupine said, "All right," and took them down to the water to clean them, but he ate all the fat from them himself, and brought back nothing but the skin of the intestines. Then Wolverine was very angry with Porcupine, and, taking his axe, he struck at Porcupine's nose, but did not hit it. However, Porcupine took a quill and stuck it into his nose until it bled, and pretended to be dead.

Wolverine thought he had killed Porcupine, and took him and hung him up on a tree, and then went to his own camp to get his family. As soon as Wolverine had gone, Porcupine came down, and, going to the tree where the caribou was hanging, he stripped the bark all off, and greased the trunk, and then, taking the caribou, climbed up into the branches and waited. Soon Wolverine appeared with all his children, but found no caribou. At last he looked up into the branches, and saw Porcupine sitting there with the caribou. Wolverine was very angry, and tried to climb the tree, but could not, for it was too slippery. Then he tried to chop it down, but could not, for his axe got dulled too quickly. So Wolverine and his family camped at the foot of the tree and waited, but they had no food except now and then when Porcupine would throw down a small piece of meat. One day Porcupine took a caribou-rib and sharpened it, and called to Wolverine that he wished to drop him down some meat, and that they should all cover their heads with their blankets, and not look. However, Wolverine looked through a hole in his blanket, and saw the rib falling, and got out of the way in time to save himself. One day when Wolverine was almost starved, he said to Porcupine, "I'm very hungry, and if you will only help me up into the tree, I will not hurt you." So Porcupine did so; and while they were sitting there eating, Wolverine wished to defecate, and asked Porcupine where the place was. Porcupine pointed to a small branch, and said that was the place; but as soon as Wolverine had got fairly seated, the branch broke, and Wolverine fell and was killed.

XXVI.—WOLVERINE AND WOLF.

Once Wolverine killed a great many beavers and had plenty of meat, and one day he was visited by Wolf. Now, Wolf had had nothing to eat for a long time, and was very thin and hungry. So Wolverine made a new kettle of bark, and started to cook some beaver-meat for Wolf. Wolf was sitting on the other side of the fire, and when Wolverine had finished cooking, he handed the pan across the fire to Wolf, but, as Wolf reached for it, he pulled it back and ate the meat himself. Then Wolf went away disappointed and angry.

Some time after this, Wolverine was very hungry and had no food, while Wolf had had good hunting and had plenty of caribou. Wolverine tried to kill caribou, but had no success: so finally, when he had grown very thin and was nearly dead with starvation, he came to Wolf's camp and asked for food. Wolf took some caribou-meat and cooked it, and then, placing it on a dish, handed it across the fire to Wolverine; but when Wolverine was just grasping it, Wolf pulled it back, and ate the meat himself. Wolverine started from the house, but had only gone a little way when he fell down from exhaustion, and died. And so Wolf had his revenge.

XXVII.—FISHER AND MARTEN.¹

Once upon a time Fisher and Marten went out hunting together, and Fisher's wife staid in camp alone with the baby. That day a man came to the camp and stole the woman, but left the baby behind. When Fisher came home he found his wife gone, but did not know what had happened, for the baby was too young to talk. Then Fisher rubbed the baby's mouth, and it could talk, and it told its father that during the day a man had come and stolen its mother away. Fisher had some mittens made of fawn-skin, and he turned them back into fawns, and the fawns played about with the child. Then he made a little bow and arrow to amuse the baby, and asked it if it thought it could get along all right at night while he was away. And the baby told him it could, that it would sleep between the two fawns. So Fisher decided it would be all right, and started to follow his wife's tracks, and Marten went with him. They traced her to the shore of a lake. There they saw a salmon-house some distance off, and a canoe with two women in it coming for salmon. The elder of the two women told Fisher that their brother had brought a strange woman home, and had sent them for salmon. Fisher asked for and got all directions for going to the man's house; and then he killed the women, and he and Marten put out on their skins. Now, Marten has no belly, so the woman's skin was too loose for him; but he stuffed some dry wood under his blanket so that he looked just like a woman. Then they took the canoe with some salmon, and started. When they came close to the shore, a little girl came down and asked for some salmon-eggs, and Marten threw some to her. But he threw them so hard that

¹ For a similar story see Teit, Traditions, etc., p. 64.

they struck her in the face, and hurt and frightened her; and she ran to the house crying, and thought, "Surely that cannot be my sister."

Fisher and Marten brought the salmon up to the house, and sat down with their backs to the man; and Fisher, on looking around, saw that his wife was there in the house. At last everybody went to bed, and nobody suspected Fisher and Marten, thinking of course they were the two women. As soon as all were asleep, Fisher went to the man's bed and cut his throat, and, taking his wife, he and Marten went to their canoe and started for home. During the night the little girl was thirsty and cried for water; and her mother, hearing something dripping on the floor, told the child to go and get some. The little girl went toward the sound, and as she put out her hand, her fingers touched the cut throat of her brother, and she was frightened and cried out. As she started to run from the house, she slipped on the skin of one of her sisters, for Marten and Fisher had left the skins behind. Then they all knew what had happened. And when Fisher came near his house, he heard his baby laughing and playing with the fawns; and he changed the fawns back into mittens. And that's the end.

XXVIII. — THE YOUNG MAN WHO CAPTURED THE WIND.¹

A long time ago there lived a chief who had many sons. In those days the wind used to blow furiously all the time, and the chief told one of his sons to try to capture the wind. So the young man made a snare and placed it in a tree; and the next day, when he went to examine it, he found a small boy with a pot-belly and streaming hair, caught fast in the snare. Now, this boy was the Wind; and the chief's son kept him for some time, but finally agreed to let him go if in the future he would not blow so hard, and only once in a while. The Wind boy agreed, and was set free.

Now, the chief had a garden in which grew a grèat many potatoes, and some one was constantly stealing them, and he told his son to try to catch the thief. So one night the young man sat up to watch; and when he heard some one among the potatoes, he threw his spear, and broke the thief's leg. But the young man could not see him plainly, and the thief escaped and disappeared in the ground. The young man followed him underground, and finally came to a big village. Going up to the central house of the village, which belonged to the chief, he found living there a chicken, and he felt sure it was the chicken that had stolen his father's potatoes; but he had no way of proving it. When the young man tried to come back to the surface of the ground, he found he could not, and asked the chicken to help him; but the chicken refused to aid him. Now, the young man had under his blanket a magic picture of a horse, which a chief up above, his father-in-law, had given him when he had given him his two daughters as wives.

The young man took the picture and whipped it, and it became a horse with fine harness and spurs; and he rode the horse back to the surface of the earth and to his father's house.

¹ For a similar Thompson tradition see Teit, Traditions, etc., p. 87.

Now, the young man had been gone for some time, and his father had given him up for lost : so he had made a long spear and stuck it in the ground slanting toward the people, and declared that any man who should ride a horse at full speed straight on to the spear should win the two wives of his son. Now, when the young man returned, he was very thin and haggard, and his clothes were worn and ragged, and no one recognized him, not even his own father, the chief, who treated him roughly, and made him fetch wood and water for cooking. Every day the young men of the village gathered, and tried to ride their horses on to the spear ; but no one succeeded.

One day the young man watched the trials for a short time and then started to fetch water, but, leaving the water-basket at the stream, he went into the brush, and, taking out the magic picture, whipped it, and it became a horse. He then mounted, and, riding around, suddenly appeared among the young men, and rode his horse at a full run straight on to the spear, and disappeared beyond in the brush. Then, turning the horse back into a picture, he took up the water and came quietly back to the village. Everybody wondered who the strange rider could be, and what had become of him ; but nobody could guess.

Another day the young man did the same thing, but still nobody knew him. Now, his two wives were watching from a window of the house, and when they saw the strange rider and what he did, they thought, " Surely this must be our husband who has come back," for they knew about the magic picture. So the two women began to search all the men to see who had the picture, but they could find no trace. All this time Raven kept saying that it was he who had ridden on to the spear ; but everybody laughed at him.

Finally the women told the chief about the matter, and he directed a man to search everybody's clothes for the picture ; but it was nowhere to be found. When the man had searched every one else, he came to the young man, and was about to pass him over, for he thought it impossible that so poor and miserable a person could have any such thing as the magic picture. But the chief told him to look, and when he did so, sure enough, there it was. Then, to prove that he was the strange rider, the young man whipped the picture and it became a horse, and he rode straight on to the spear and back again to the chief's house ; then, whipping the horse, it became a picture, and he put it under his blanket. Then the chief recognized his son, and gave him back his wives.

XXIX. — THE MEN AND THE MONSTERS.¹

Once a man and his three sons went hunting in the snow mountains. They went a long distance, and hunted mountain-goat out near the salt water. Finally they started to return, and one night, when they were not a great way from home, they heard what sounded like an owl hooting, not far from camp. The oldest boy asked his father what he thought it was, and the man replied that he thought it must be an owl laying eggs in its nest, and for that reason it was

¹ See Boas, Traditions of the Ts'ets'a'ut (Journal of American Folk-Lore, Vol. X, p. 44).

making the noise. But the boy said he had been in camp all day, and it had been making the noise constantly, and he thought it was not an owl, but a man, and he said he was going to find out. So he started to try and see. And, putting on snowshoes, he approached a tall tree, from the top of which the noise seemed to come, but he could not see what was making it; and when he came very close, the noise stopped.

Then the boy made snowshoes of skin, that made no noise, and tried again. This time he came close, and saw a great black monster like a huge man, with a ring in his nose. The boy shot an arrow, and hit the monster straight in the eye, and he fell to the ground dead. He cut off the head and went back to camp, and, going in, saw his father lying down close to the fire. He threw the head down beside his father, and said, "There's the fellow who has been making that noise! You said it was an owl. Now you see it was a giant." When the old man saw the head, he was terribly frightened, for he knew the monster's people would surely follow them to kill them; and he took his sons and started to flee. They ran till they came to a mountain, and on the mountain-side they saw a cave very hard to reach. But finally they managed it by bending down a tree which grew over the precipice from above. They sat in the cave and watched, and toward daylight they heard a noise as of men talking at the place where they had camped the night before. Then they knew they were being followed. Soon the monster-people came to the cave and tried to get at the old man and his sons, but could not, so at last they started to climb along down the tree. Now, the fugitives held the top of the tree, and, as the first monster climbed on it, they shot him; and when the others were well out on the trunk, they let go the end, and it flew up and threw them off, and they fell to the bottom of the precipice and were killed. And when they saw no more monsters coming, the old man and his sons started back for their camp; and as they came near, they saw an old, feeble monster sitting there eating. As they did not care to shoot him, they caught him, and rubbed his face in the fire, and burnt his eyes out, so that he could not see, and then they let him go, while they went on to their home.

XXX. — STORY OF WAIWAILŪS.¹

Once there lived a man named Waiwailūs, and he was a great hunter. He had a magic staff, one end of which killed if he merely pointed it at a thing; and the other end, in the same way, brought to life again. Waiwailūs had a slave who used to hunt with him all the time, and he also had a friend of whom he was very fond. Sometimes the friend would go with him to the hunt, and sometimes he would stay at home. One day Waiwailūs was angry with his slave, and beat him; and the slave cried out, "Why do you beat me? Why don't you beat that other man, your friend, who is your wife's lover?"

When Waiwailūs heard this he was very angry; and that evening, as it was

¹ Cf. Boas, *Indianische Sagen*, etc., p. 257 (Bella Coola), p. 234 (Heiltsuk), p. 162, etc.

getting c
friend use
gone he
as usual.
the house
His wife
that mou
there was
one in th
the man's
canoes or
away.¹
In th
mother w
woman pu
the bed."
blood on
he made
own bed,
body with
blood fron
the old gr
as a stom
he grand
arms, she
Then the
own bed.
Now,
the mor
rent to he
mother, to
blanket off
girl return
body, ran
oked, bu
After
which he
ow, in th
nd with th
e knew sh
on't know
oman toc

getting dark, he took his slave and his staff and started as if to hunt. Now, the friend used to watch when Waiwailūs went out to hunt, and as soon as he had gone he would go over and sleep with Waiwailūs's wife; and this time he did so as usual. Waiwailūs came back early in the night, and, going up to the side of the house near his wife's bed, he scratched with his finger-nail on the outside. His wife heard it, and thought it was a mouse, and said to her lover, "I wish that mouse would go and gnaw off Waiwailūs's head." Then Waiwailūs knew there was a man in bed with his wife, and with his magic staff he made everyone in the house sleep soundly, and, going in, he took his knife and cut off the man's head, and carried it away to his canoe. Now, there were many other canoes on the shore, and he bored holes in the bottoms of all of them, and went away.¹

In the mean time at home the baby had started to cry, and its grandmother waked and called to her daughter to ask what ailed the baby. The woman put out her hand and felt the blood, and said, "Oh! the baby has wet the bed." Then she was angry, and rose to arrange the bed, and saw that it was blood on the bed, and discovered that her lover had been beheaded. However, she made no outcry, but picked up the body and carried it down to her lover's own bed, which was near his canoe on the beach, and covered the headless body with a bear-blanket. Then, going back to the house, she cleaned up the blood from the floor and from the bed. All this time the baby kept crying; and the old grandmother said, "What makes the baby cry so much?"—"Oh, the baby has a stomach-ache," replied the mother. "Then give it to me to hold," said the grandmother, and she took it. But as soon as she had the baby in her arms, she cried out, "Why, I smell blood on the baby! What does that mean?" Then the mother was frightened, and snatched up the baby and went back to her own bed.

Now, the man who was killed had a father and mother and little sister, and in the morning the mother told the sister to go and wake her brother. The child went to her brother's bed and called, but got no answer, and, coming back to her mother, told her that the young man would not answer. "Go back and pull the blanket off, and then he will wake soon enough," said the mother. So the little girl returned and pulled off the bear-skin, and, seeing her brother's headless body, ran screaming with terror to the house. All the people gathered and looked, but no one knew who had done the deed.

After a day or two Waiwailūs came back from the hunt carrying a sack in which he always brought the pieces of meat of which his wife was most fond. Now, in the bottom of the sack he had put the head of her lover, face upwards, and with the eyes propped open; and over the head he had placed food which she knew she liked. When he came in, he gave the sack to his wife, saying, "I don't know whether you will like everything I have brought you to-day." The woman took the sack, and, taking out a piece of meat, said, "I like this." Then

¹ Cf. Petitot, *Traditions Indiennes*, etc., p. 330; Boas, *Indianische Sagen*, etc., pp. 210, 242.

she took out another piece, and said, "I like this;" and so on with each piece until she saw her lover's head, and then she screamed with fright. Waiwailus seized the head, and beat his wife with it until she was nearly dead, and then, running down to his canoe, he pushed off, together with his slave and little boy, whom he had told to wait for him there. The people tried to launch their canoes to follow him; but they all had holes in them, except one which had been lying under a house, and which Waiwailus had forgotten. So some of the men jumped into that canoe and tried to catch him; but Waiwailus, looking back and seeing a canoe following, waved his magic staff and caused a thick fog, and the pursuers lost their way and went home.

Finally Waiwailus observed a village on the shore, but saw no smoke rising, except a very little from one house. So he took his staff and his little boy, and went up to the house, leaving the slave with the canoe. When they entered the house, they saw there an old blind woman at the fire cooking, and a young girl sitting by herself. Waiwailus came and stood near the old woman; and whenever she laid down a piece of meat, Waiwailus would pick it up, so that when she reached for it, the old woman could not find it. This happened several times, until at last the old woman cried to the girl, "What can be the matter? I am losing all my meat!" Then the girl replied, "Why, there is a strange man in the house who is taking it. He has been here a long time." Then the old woman turned, and spoke to Waiwailus, and asked him if he did not know some way to cure her eyes, and told him that, if he could make her see again, he could have the girl for his wife. Then Waiwailus simply waved his staff, and the old woman could see as well as ever. And she was filled with joy, and gave Waiwailus the young girl for his wife.¹

Now, there was a great monster living in the water, that devoured every one who came down to the shore to draw water.² In this way it had killed everybody in the village except the old woman and the girl; and they needed water badly, for they had nothing to boil with, except berry-juice. Soon Waiwailus's little boy began to cry for water. So Waiwailus told his slave to bring the water-basket while he took his magic staff; and, going down to the shore, Waiwailus stood so that he could see the monster when it should come out to catch the slave as he dipped his basket into the water. Then, when the monster appeared, Waiwailus pointed his staff at it, and it fell down dead. When they cut the monster open, they found in its belly a great number of human skeletons and bones, which Waiwailus took and laid side by side on the beach, and arranged in order. Then he pointed his staff at them, and they all came to life as if they were waking from sleep, and each one went back to his own house in the village. Not long after this a great many men came from his old home to capture Waiwailus; but he saw them approaching, and when they were near the shore, he pointed his staff at them, and they all died. And Waiwailus lived on in his new home.

¹ Cf. Boas, *Indianische Sagen*, etc., pp. 38, 55, 65, 118, 136, 263, etc.

² *Ibid.*, pp. 64, 196.

XXXI. — ESTĚNĚ'IQ'Ŏ'T I.¹

A long time ago, when men died and were buried, some one used to come and rob the graves and take away the bodies, and the people did not know who did it, and they could not find out. So one day Loon declared that he would discover the grave-robber. So he pretended to die, and was buried; and that evening, soon after dark, he heard some one coming, who unearthed him, and felt his heart to see if he were really dead. Loon held his breath, and after waiting about an hour, the man, whose name was EstĚnĚ'iq'ŏ't, thought he must surely be dead, and put Loon in a basket on his shoulders, and started to carry him off. Now, Loon had a stick with him, and as they went through the brush, he held it up so that it caught against a limb and stopped them. EstĚnĚ'iq'ŏ't pushed and strained, when suddenly Loon let go, and EstĚnĚ'iq'ŏ't fell forward on his face, and Loon was spilled out of the basket ahead of him. EstĚnĚ'iq'ŏ't suspected that all was not as it should be, and felt of Loon all over, but Loon lay perfectly still and held his breath; and at last EstĚnĚ'iq'ŏ't put him in the basket again, and started on. After they had gone some distance, Loon held up the stick again, and the same thing happened. Once more EstĚnĚ'iq'ŏ't felt of Loon, but decided he must be dead, and started on. At last they came to the foot of a mountain where EstĚnĚ'iq'ŏ't had his house, with a great stone at the door. Now, EstĚnĚ'iq'ŏ't had a wife and three sons; and when he laid Loon down on the floor, the boys began to play with his testicles, and asked their father to give them to them to hang in their ears. But he told them they were too heavy for boys, and that their mother would use them for ornaments.

Then EstĚnĚ'iq'ŏ't made ready to skin Loon, and after sharpening his knife, he parted the hair on Loon's chest, and was about to make a cut from the chin to the navel; but, just as he touched the skin with the knife, Loon gave a loud yell, and they all stood paralyzed with fright; while Loon, jumping up, scattered the fire all about the room and dashed from the house. As soon as EstĚnĚ'iq'ŏ't realized what had happened, he started in pursuit, and he nearly caught up with Loon on a side-hill. But Loon rolled a great stone down the hill, and EstĚnĚ'iq'ŏ't, thinking it was Loon, started after it, while Loon escaped ahead. Again he nearly overtook him, and again Loon rolled a stone, and the same thing happened. A third time he did it, with the same result. At last Loon reached his village, and, rushing into his house, barred the door. All night EstĚnĚ'iq'ŏ't tried to get in, but could not; and all the people were frightened at the noise he made. At last, to appease him, they gave him a boy, and EstĚnĚ'iq'ŏ't went away.

Next morning all the people prepared pitch-wood, and started for EstĚnĚ'iq'ŏ't's house to kill him. Now, EstĚnĚ'iq'ŏ't used to sleep all day, and when the people came to his house he was asleep, so they piled pitch-wood all about it and set it on fire, and there was a great blaze. EstĚnĚ'iq'ŏ't waked, and, seeing the fire, blew his nose on it, and nearly put it out, but not quite. And it blazed up again,

¹ Cf. Boas, *The Mythology of the Bella Coola Indians*, pp. 86, etc.; Boas, *Indianische Sagen*, etc., pp. 248 ff.

and consumed the house and everybody in it except one boy baby, who fell into a crack in the stone floor and was saved. And one of the men found the baby and took him home, and he grew up and lives still, and is known as Little Estĕnĕ'iq'ō't; and he kills babies to-day by coming in the night and rubbing his tongue on them.

XXXII. — ESTĔNĔ'IQ'Ō'T II.¹

Once Estĕnĕ'iq'ō't sat on a great stone in the middle of a river, and as he sat he wept and cried aloud. And the people were afraid to pass up or down the river in their canoes. One day a man came poling upstream, and when he heard Estĕnĕ'iq'ō't crying, he felt sorry for him, and said he was going to get out and weep with him. So he sat down on the stone, but, being a little afraid, he kept one foot in the canoe, ready to shove off. And when the man began to cry with him, Estĕnĕ'iq'ō't was grateful, and told him that the reason for his grief was, that his son, who had gone out hunting in the mountains a short time before, had been buried by a great snow-slide. And Estĕnĕ'iq'ō't took a sheet of metal on which he had been sitting, and gave it to the man for sharing his grief; and he invited him to visit him in his house on the mountain, but told him to come in the night and not in the day, so that no one might know of it. And the man did so. And when he came to the house, Estĕnĕ'iq'ō't gave him two boxes, one full of blankets and one full of food, and the man took them back to his house and invited all the people to a feast. They came, but saw nothing for the feast; but the man opened the boxes and took out enough blankets and food to fill the whole house, and there was a great potlatch. And this was the way in which the Indians first obtained blankets.

ABSTRACTS.

I.—LENDIX'TCUX.

Chief's daughter discovers identity of her lover by marking his shoulder with white paint. Turns out to be a dog. Woman later gives birth to three pups. Her father in anger deserts her, taking the villagers with him, and leaving woman alone with pups and the dog father, whose name is Lendix'tcux. The mother one day surprises the dogs playing in the house in human form, and destroys the dog-blankets of her three children and half of that of Lendix'tcux. Thereafter the children remain in human form, and their father is half dog and half man. The boys grow up rapidly, and, instructed by their mother, become skilful hunters and lay up great stores of meat. On return of villagers, all are reconciled. Lendix'tcux and the boys become restless and wish to travel, and finally, after receiving full instructions from their mother, start out and come toward the Chilcotin country. They come first to ford in river guarded by great moose. Moose swallows Lendix'tcux, who kills it by cutting and roasting the heart; and from the carcass they make all sorts of small animals. After many failures, succeed in making frog from the brain. Next come to Sea-gull, who is spearing salmon. Lendix'tcux turns himself into salmon, is speared by Sea-gull, but cuts off head of spear and swims away. Come to Sea-gull's camp when Sea-gull is mourning loss of spear, and his wife is weeping bitterly, because, being pregnant, she must die, for at that time in Chilcotin only way to give birth to children was by section of abdomen. Lendix'tcux gives Sea-

¹ Cf. Boas, *The Mythology of the Bella Coola Indians*, p. 88.

gull the spear-point in return for a sweat-house, and teaches woman how to give birth to children with safety. Next obtains eagle-feathers from nest and is carried up and back again by the eagles. Makes them harmless to men. Lendix'tcux loses last phalanx of little finger in stone door of marmot's house; hence shortness of that finger. Next obtains tobacco from tree. Has intercourse with woman after first breaking out teeth in vagina with magic staff. Overcomes moose, who kill men by dust raised in running race around mountain. Lendix'tcux pretends to be old and feeble dog; ties arrow-points in hair, which fly out as he runs, and kill moose. Brings them to life again, and makes them harmless to men. Next come to Chilco Lake, where Lendix'tcux is swallowed by beaver. Found by three boys after long time, and rescued. From beaver-flesh they make fishes. Messenger from mother overtakes them, but cannot speak. Finally in anger Lendix'tcux kills him. Try to catch chipmunk, but fail, and as a consequence they are transformed to stone.

II.— RAVEN OBTAINS DAYLIGHT.

Raven obtains daylight by going to man's house who keeps it in a box hanging in the roof. Raven turns himself to cedar-needle; is swallowed by man's wife in drinking. Woman becomes pregnant and gives birth to child, who is Raven. Child cries to play with box. Finally obtains it, and, rolling it out of the house, changes to true shape, and flies away with it. Gives a little light to some women in exchange for berries, and then breaks the box, and it becomes light all over the world. Tells light to shine only half the time. Hence succession of day and night.

III.— RAVEN OBTAINS FIRE.

Only fire in world was owned by one man. Raven takes his friends to the man's house, and putting pitch-wood in his hair, dances until wood catches fire. Then he runs out and starts fire in different spots. Rabbit gets caught in fire. Trees all catch fire, which is reason wood burns to-day. Since then there has always been plenty of fire.

IV.— RAVEN AND TŪTQ.

Man named Tūtq steals Raven's wife and escapes. Raven in despair. Asks his paddle where he can find his wife. Cannot understand paddle's speech. Nearly breaks paddle. Finally understands. Turns excrement into canoes and men, and goes to village where his wife is kept. People see Marten and Fisher climbing about the house, and ask how it is done. Raven tells them that he has cut them open, and filled their intestines with excrement. Offers to do it for men of the village. Men agree, and all stand up in line while Raven disembowels one after another, Tūtq among them, and so has his revenge.

V.— RAVEN AND HIS STEPDAUGHTER.

Raven wishes to marry his stepdaughter, who is unwilling. Raven attempts to win the girl by trickery, but is unsuccessful. Raven then pretends to die, and is buried under his canoe. Goes to another place and changes his form. Defecates, and turns excrement into men and canoes. Returns to old village, obtains girl and goes away with her. Wife discovers fraud, and leaves him. Raven returns to his old home.

VI.— RAVEN IMITATES HIS HOSTS.

Raven tries to imitate host who has filled basket with berries by use of magic, but uses wrong formula, and basket becomes full of dung.

Raven tries to imitate host who has obtained salmon-eggs by tapping foot with stone, but only succeeds in bruising himself.

VII.— RAVEN AND THE SALMON.

Raven dries salmon, turns roots to men, and gives a dance. One dried salmon hanging in roof hits Raven's head. He is angry and throws it outdoors, where it comes to life and revives the other

salmon, and they all escape to the water. Raven becomes snowed up, and nearly starves; finally discovers he is only in a snow-bank, and all the rest of the world is green.

Raven comes to some women picking berries; persuades them to take off private parts and hang them in trees, after which he has intercourse with them, and mixes them up so that the women cannot find their own.

VIII.—STORY OF THE WOMAN WHO BECAME A BEAR.

Woman marries Bear and is taken to his house. Her relatives try to find her, but cannot. She grows homesick. Accompanies her husband to his winter house. Youngest brother finds her, and kills Bear with white-tipped arrows. Takes bear-skin and starts for home. Woman puts on skin, and becomes Bear. Kills all her family except youngest brother and sister. Bear woman keeps "life" in basket hanging in roof of house. Brother shoots arrow through basket, and woman dies. Brother and sister flee, are married, and have child. Discovered by Bear woman, who has come to life. She kills sister while the brother is away and puts on her skin. Child tells its father, who burns basket containing "life," and apparently kills Bear woman. Brings wife to life again, and they flee. Bear woman recovers and pursues; is delayed by Chipmunk. Fugitives obtain aid of birds and fishes, and Bear woman is upset from canoe by Loon and Black Diver, who carry her down to bottom of lake, where she is devoured by fishes, and never comes to life again.

IX.—THE MAN WHO MARRIED A BEAR.

Man secretly married to Bear woman. One day Bear appears near village, and man goes and obtains berries from her. Next day Bear appears, and another man goes, but Bear kills him. Man is faithless to Bear wife, and she is angry and tears his arm off. Man conceals the fact from his friends. Hunts with difficulty. One day while hunting comes to a camp of woman and two children. They are his own wife and children, but he does not recognize them. That night wife reveals herself, and restores his arm. Man returns to his people, and tells what has happened.

X.—STORY OF THE SALMON BOY.

Boy carried down river on cake of ice. Comes ashore at village. Asks old woman for food. She tells him to kill a boy and eat him, but to save the bones. He does so, then throws bones into water, and boy comes to life again. Finds that he is in a salmon village and the salmon are about to run upstream. Boy changes to salmon, and runs up with the others. Is caught by his own father, and turns to human form again. Goes out with sister to hunt ducks. Makes pile of feathers. Lies down, and sister blows on feathers, and young man is carried up to sky. Comes to old woman, who tells him Sun will try to kill him, but teaches him how to outwit Sun. Sun puts young man in iron sweat-house, and heats it red hot. Boy counteracts heat with cold which he carries in porcupine-gut. Sun makes house freezing cold, but boy makes it warm by means of beaver-gut. Next day Sun loses axe in water, and sends boy after it. Puts fine nettings in water to prevent his coming back. Boy changes his form, and gets through safely. Sun gives boy bark arrows to kill grisly bears; but old woman gives him good arrows, and he succeeds. Sun and boy go out to hunt mountain-sheep, and Sun pushes boy over precipice; but he turns into flying squirrel by old woman's magic, and escapes. Next day Sun and boy have a contest at making rain. With old woman's aid, boy wins. Then Sun gives him his two daughters for wives, and gives them fire to take with them. When near home, boy goes ahead to announce their coming, but on returning to fetch his wives finds them surrounded by fire, and loses them as a punishment for not having gone to thank the old woman before leaving the sky country.

XI.—HOW THE YOUNG MAN OBTAINED THUNDER'S DAUGHTER.

Young men go to sky to obtain Thunder's daughter as wife. Thunder decoys them into den of bears, who kill them. Another young man goes, and comes to lake where three women are

bathing, and takes their clothes. Women are Thunder's three daughters. Man gives back clothes when oldest sister promises to marry him. On the way to Thunder's house, women tell young man how to outwit their father. Young man escapes the bears, and performs difficult tasks. He and the woman finally prepare great stores of clothes and food, which young man by magic packs in small roll, and they start for home. Thunder pursues, but the fugitives elude him. Reach home. Thunder finds them. Woman makes crack in ground, into which Thunder falls and is caught fast. Stays there two years, but finally promises to let them alone, and is released.

XII.—THE ADVENTURES OF THE TWO SISTERS.

Two girls, while playing with small brother, pull off his arm. Are afraid to go home, and run away. Hide in a house, and Skunk comes in and smells them. Discovers and marries them. Women are stolen while Skunk is hunting, and he follows the trail. Comes to lake at foot of mountain and sees in the water reflection of women high up on mountain-side. Skunk shoots his secretion into water. Mountain falls down and kills the men, and Skunk gets back his wives. Women run away from Skunk, and come to sky country, to an old woman's house. Old woman tells them not to open certain chest in house while she is out. Younger woman disobeys and opens chest, which is full of rabbits. Old woman returns in time to catch rabbits, but is very angry. Tells them not to open a certain other box in house. Younger woman disobeys and opens box, and, looking in, sees clear down to earth. Old woman ties vine to basket and lowers younger woman to earth, and then the elder. They return home, and sew on their brother's arm again, which was origin of sewing up wounds.

XIII.—THE YOUNG MAN AND THE MAGIC TREE.

Old man by magic makes tree which young man has climbed for hawk's nest grow higher and higher, until young man cannot return. Old man then runs away with young man's two wives. One wife goes willingly, other not. Young man stays in tree, and makes blanket by weaving feathers in his hair. Finally liberated by Spider, who spins web and lowers him to ground. Follows trail of old man and the women. Overtakes faithful wife, who follows behind others. Is carried into camp in her basket. Suddenly jumps out and beats old man, and takes faithful wife home again.

XIV.—YITAI (THE GREAT BEAR) AND THE HUNTER.

Man goes to hunt. Waits for Yitai, the seven stars, to appear. Soon dogs start a bear. Hunter pursues, and comes to man sitting on a log. This man is Yitai, who had taken form of bear, and then that of a man. Has blanket of skins of all kinds. Tells hunter to choose skins of whatever animals he most wishes to kill. Hunter chooses bear, marten, and fisher. After that, when he goes to hunt, he takes bit of skin with him, and is always successful. Yitai returns to sky.

XV.—THE YOUNG MEN WHO WERE TURNED INTO STARS.

Three young men live with old woman, their grandmother. One day, on return from hunt, they play trick on the old woman, and she in anger changes them by her magic into stars. They can still be seen hunting moose in the sky. Morning star is old woman with torch looking for her grandsons.

XVI.—THE TWO SISTERS AND THE STARS.

Two sisters, sleeping out at night, see two stars, one large and one small, and wish for them. Toward morning find two men sleeping with them. The men are the two stars. The older sister has the big star, who is an old, blind, decrepit man, while the younger has the small star, who is young and handsome. Try to escape from old man, who follows them. Finally the sisters, after several adventures, overcome him by strategy.

XVII.—THE YOUNG MAN AND DT'AN (FAMINE).

During a hard winter a young man fishes through hole in ice, but with poor success. One day man approaches, and as he walks strikes ice with stick. Each time he strikes, a fish comes from that direction, and the boy catches it. Man comes up, and turns out to be Dt'an (Famine). Dt'an is on his way to the mountains to kill his enemies. Tells boy to watch for his return. One day, after killing his enemies, he returns, and boy catches great quantities of fish, and has enough for all the camp.

XVIII.—THE MAN AND THE THREE WOLVES.

While fishing through ice, man is visited by three wolves in human form, who give him bear-fat, and tell him to follow their tracks, and wherever he finds a line drawn across their trail, to look about and he will find a bear in his winter hole. Man does so, and always after that has success in hunting.

XIX.—THE BOY WHO WAS HELPED BY THE WOLVES.

Older of two brothers is a shaman. One day younger brother uses shaman's song, and cures sick woman. Shaman very angry, and scolds the boy. Boy lies down and sulks. One day goes out to hunt by himself. Comes to gulch in mountains filled with all kinds of game. Stations himself at head of gulch, and soon hears some one shouting, and driving the game. Boy kills many caribou as they crowd up, and soon sees three men approaching, who have been driving the game for him. The men are Wolves. Boy stays and kills much game, and makes huge pile of meat and skins. Dances about pile, and it becomes so small he can carry it. Comes near camp, and hears people mourning for him, thinking him lost. Drops pack, and it becomes great pile again. It takes all men in camp to carry in his meat. Boy gives potlatch. Thus he becomes shaman, with Wolves as his helpers.

XX.—THE BOY AND HIS WONDERFUL DOG.

Three brothers hunt mountain-goats. Youngest brother remains in camp with his small dog. Man comes down river in canoe full of goats, and with small dog like the boy's, which he says catches the mountain-goats, driving them down by tens. Boy induces him to exchange dogs. Older brothers return without game. Blame boy for noise he has made in camp. Next day boy goes to hunt with his new dog. Boy sits in canoe while dog hunts. Dog drives down ten goats, which he kills and eats himself, then drives ten more, which boy kills and takes back to camp. Always have success in hunting thereafter.

XXI.—THE BLIND MAN WHO WAS CURED BY THE LOON.

Blind man and his wife out hunting. Wife aims arrow while man pulls bow. Man shoots caribou, but wife tells him he has missed, and runs away and deserts him. Blind man hears Loon calling at a distance. Gropes his way toward the sound. Comes to lake, and asks Loon to cure him. Loon makes him dip himself into water, and restores his sight. Man gives Loon his shell necklace as reward, hence white collar of Loon. Man follows his trail back to dead caribou, thence to his house and kills his wife.

XXII.—THE BOY WHO WAS KIDNAPPED BY THE OWL.

Small boy carried off and reared by Owl. Discovered by parents while Owl is hunting, and finally persuaded to accompany them home. Father burns Owl's house. Owl returns and pursues, but is frightened away by boy brandishing mountain-goat's horns on fingers, like huge claws. Owl had great store of dentalium shells, which boy brought away and gave to his friends, whence their use as ornaments. Boy sent to bathe by mother against his will, and disappears under water. Lives under water, and breaks buckets when women come to draw water through holes in ice. Two sisters catch him by a ruse, and take him home. Boy is limp, and covered with slime, from having lived

so long under water. Cannot stand or walk. People need snowshoes for hunting, but cannot find suitable wood. Boy goes out and finds enough wood for one pair, and on his return shakes them in the house, and house becomes filled with snowshoes. People then begin to hunt caribou, but with no success. Boy takes an arrow from each man and goes to hunt. Short distance from camp, takes off slime like a shirt, and, going on, kills many caribou, and tells each man to go bring in caribou, in which he will find his own arrow. Raven had given him a leather arrow, and finds it sticking in a coyote. Boy had put on slime covering before returning. People all wonder how boy is able to hunt, and Raven, following him one day, discovers secret of slime covering. Boy then becomes strong and handsome, and marries the two sisters.

XXIII.—THE GAMBLER WHO RECEIVED SUPERNATURAL AID.

Man loses everything, including his wife, at lehal. Goes away very sad and lies down under overhanging rock. Looks up and finds he can see through the rock. Places lehal-bones on top of rock, and can see which one is white, and which colored. Goes away and traps ground-hogs until he has made many blankets. Returns, and proposes game of lehal to man who had won his property in former game. Lets man win a few times, then wins every time himself, for he can see lehal-bones through other's hands. Finally wins his own wife back and the other man's as well.

XXIV.—THE MAN WHO MARRIED EAGLE'S DAUGHTERS.

Man takes wife and child to hunt ground-hogs. Catches Eagle, who has been stealing ground-hogs, in a trap. Eagle promises man his daughter to set him free. Man accepts, and goes to Eagle's house and lives with Eagle's two daughters as wives. Former wife cannot find him, and goes home. After some time man returns to old home with the two Eagle women. Man has intercourse with his former wife, is discovered by the Eagle women and killed and eaten.

XXV.—PORCUPINE AND WOLVERINE.

Porcupine induces a caribou to carry him over a river, and when near shore kills him with a quill. Has no knife to dress the meat. Wolverine comes and helps Porcupine prepare meat. Wolverine angry with Porcupine, and attacks him. Porcupine feigns death, and Wolverine hangs him on a limb of tree and goes to bring his family. Porcupine takes caribou meat up into top of tree, and peels bark from and greases trunk. Wolverine returns with family, but cannot get at Porcupine. Camps at foot of tree. Becomes very hungry. One day Porcupine lets Wolverine ascend the tree, and gives him meat. Wolverine defecates from rotten limb, which breaks, and Wolverine is killed.

XXVI.—WOLVERINE AND WOLF.

Wolf is starving, and comes to camp of Wolverine, who has plenty of meat. Wolverine cooks beaver, but, instead of giving it to Wolf, eats it himself. Another time Wolverine is starving, and comes to Wolf's camp, who has plenty of meat. Wolf cooks caribou, but, instead of giving it to Wolverine, eats it himself. Wolverine dies of starvation.

XXVII.—FISHER AND MARTEN.

Once while Fisher and Marten were out hunting, Fisher's wife was stolen. Fisher's baby is made to tell what happened. Fisher turns mittens into fawns, and leaves them to look after baby, while he and Marten start after his wife. Trace her to Salmon's house on lake. Kill Salmon's two sisters and put on their skins. Enter house, and at night kill Salmon and take Fisher's wife home again. Deed discovered by Salmon's little sister. On return home, Fisher turns fawns back to mittens.

XXVIII.—THE YOUNG MAN WHO CAPTURED THE WIND.

Chief's son catches wind in snare. Wind turns out to be small boy with streaming hair. Is released after promise to blow gently thereafter. Chief greatly troubled by thief who steals his vegetables. Boy watches, and one night sees thief and shoots him, but he escapes underground,

while boy follows. Boy comes to underground village, but cannot discover thief. For a long time cannot get back to surface of earth, but finally succeeds with aid of magic drawing of a horse, which when whipped turns into real horse. This horse the boy rides back to surface. Whips horse, and it changes back to drawing. Boy given up for lost, so his father had promised his two wives to whomsoever should ride his horse at full speed on to the point of a spear fastened in the ground. Boy returns, but is not recognized, and is made a slave. Young men all try to accomplish the feat, but cannot. Boy is successful with his magic horse. Is finally recognized, and restored to his rights.

XXIX.—THE MEN AND THE MONSTERS.

Man and three sons are returning from hunt in mountains. One night hear sound like owl hooting near the camp. Oldest son locates the sound in top of tree, and, shooting an arrow, kills a manlike monster. They are frightened and flee. Hide in cave on side of cliff, which they enter by bending down a tree. Soon monster's people approach in pursuit. Fugitives hold end of tree, and, when pursuers have climbed out on it, let it fly up, and monsters are dashed to foot of precipice, and killed. Man and sons return to former camp, and find old, decrepit monster sitting there. Catch him, and burn his eyes out, and let him go. Then all return home.

XXX.—STORY OF WAIWAILŪS.

Waiwailūs was great hunter. Had magic staff, by pointing one end of which at anything he killed it, and by pointing other end brought dead thing to life again. One day his slave informs him that his best friend is his wife's lover. Waiwailūs starts on hunt, returns in the night and finds his friend sleeping with his wife. Makes all in house sleep soundly. Goes in and kills the man, cuts off his head, and carries it away in his canoe. Woman wakes later, and finds headless body of her lover in her bed. Carries it to his own bed near shore, and covers it with blanket. Next morning, dead man's small sister discovers it. No one knows who murderer is. Waiwailūs returns in day or two from hunt, and gives his wife a sack containing parts of game which she likes best. Woman discovers lover's head at bottom of sack. Waiwailūs beats her with the head, and, taking his little son and his slave, leaves in his canoe. People cannot pursue because Waiwailūs has bored holes in bottoms of canoes. Had overlooked one canoe, however, and men follow in that. Waiwailūs makes thick fog, and escapes. Comes to village. No signs of life except in one house. Enters, and finds an old blind woman and a young girl. Restores woman's sight, and gets girl as his wife. People have all been killed by marine monster that seized them when they went to draw water. Waiwailūs kills monster with his staff, and, taking bones of victims from its belly, restores them all to life again. In same way kills party of pursuers who came to get revenge.

XXXI.—ESTĒNĒ'IQ'Ō'T I.

Once some one used to steal bodies of the dead, and remained undiscovered. Loon pretends to die, and is buried. Next night a man comes and unearths him and carries him off on his back in a basket. Man's name is Estĕnĕ'iq'ŏ't. Estĕnĕ'iq'ŏ't brings Loon to his house. Just as he starts to skin him, Loon shouts. Estĕnĕ'iq'ŏ't is paralyzed with fright, while Loon escapes and flees towards home. Estĕnĕ'iq'ŏ't pursues; but Loon escapes by trickery, and reaches his house. Estĕnĕ'iq'ŏ't comes to village and tries to break into all the houses. People finally give him a small boy to appease him. Next day all the people take pitch-wood and go to Estĕnĕ'iq'ŏ't's house. They burn it up and every one in it except one small baby, who fell into a crack in the floor and escaped. This baby lived, and now kills human babies.

XXXII.—ESTĒNĒ'IQ'Ō'T II.

Once Estĕnĕ'iq'ŏ't sat on a stone in middle of river, and wept. All the people are afraid to go by in their canoes, until one day a man goes to the stone, and joins Estĕnĕ'iq'ŏ't in his mourning. Estĕnĕ'iq'ŏ't is mourning his son, who has been killed in a snow-slide in the mountains. As a reward, Estĕnĕ'iq'ŏ't takes man to his home, and gives him many gifts,—iron, blankets, food, etc. Man returns, and gives potlatch.

