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TRADITIONS OF THE TS'ETS'Ā'UT.¹

I.

IN the winter of 1894-95 I visited Portland Inlet, a deep fjord which forms the boundary between Alaska and British Columbia. In this region were said to live the few remaining members of a tribe which had not heretofore been studied. The tribe is called Ts'ets'ā'ut by the Tsimshian and by the Nass River Indians. After a prolonged search I found a few members of the tribe, which proved to belong to the Tinneh stock. Such ethnological data as I have been able to obtain are given in the Tenth Report of the Committee on the Northwestern Tribes of Canada, under whose auspices I visited the tribe (B. A. A. S. 1895). In the following pages I give such traditions as I have been able to collect. As the tribe is reduced to twelve members, it is not likely that much more material will ever be obtained. The traditions resemble in character very much those recorded by E. Petitot from the Tinneh tribes of the Mackenzie Basin, but they evidently have been greatly influenced by Tlingit tales, as will be shown in accompanying notes.

I. BROTHER AND SISTER.

Once upon a time there were four brothers and a sister whose parents had died. One day they went up Tcū'nax River until they reached its headwaters, which are called xāga. There they stayed hunting the mountain goat. The eldest of the brothers had fallen in love with his sister, who returned his affection. Then the other brothers grew ashamed. They tied the two together with cedar-withes, so that the man's head was between the feet of the woman, while her head was between the man's feet, and thus left them. The eldest brother, however, was so strong that he tore apart his bonds, and liberated himself and his sister. He found a cave, which they used as a dwelling-place. After some time his sister gave birth to a boy. One day, when she left the house, she saw many mountain goats grazing on the hill opposite. She ran back into the cave, and called her brother: "Come and look at the mountain goats." He went out and looked at them. On this, they

¹ Indian words are to be pronounced as follows:—

The vowels have their continental sounds, namely: *a* as in *father*; *e* like *a* in *mate*; *i* as in *machine*; *o* as in *note*; *u* as in *rule*.

In addition the following are used: *ā*, *ō* as in German; *ā* = *aw* in *law*; *ē* as in *tell*; *ī* as in *hill*; *ō* as in German *voll*; *ē* = *e* in *flower* (Lepsius's *e*).

Among the consonants the following additional letters have been used: *q* velar *k*; *x* the German *ch* in *Bach*; *ʃ* the German *ch* in *ich*; *X* between *x* and *s*; *c* = *sh* in *shore*; *L* an explosive, dorso-apical *l*; ' a pause.

fell dead and rolled down the mountain towards the cave. He had attained supernatural powers. His gaze killed whomever and whatever he looked at. Then he said to his wife: "Go and gather stones, with which to skin the goats." She went down to the river, and gathered many thin pebbles. When she had brought them to the cave, her husband was not satisfied with them. He himself went to the river, and found many new stone knives and axes. These he carried to the cave, and he and his wife began to skin the goats. But they did not cut open their bellies and strip off the skin, as it is the custom to do; they cut the feet, and skinned them as we do martens. In this manner he skinned one buck, a she goat, and a kid, and father, mother, and son put on their skins.

Then the father said: "Now I will go down the river and build houses for our use." He started, and after he had gone some distance he made a natural bridge across the river, and many caves in the sides of the mountains. Then he said to his wife: "Now I will make the sea. The ocean shall be in the west, the land shall be in the east." Thus the sea was created. And he continued: "I will make a hole, so that the water of the sea may run down through it and come back again. Then there will be ebb-tide and flood-tide." But his wife asked him: "Do not make the hole here, for men are living near by, and the hole might swallow them. Make it far away in midocean."

Henceforth they lived under the bridge. One day many Ts'ets'a'ut went up the river to see what had become of the brother and sister who had been left. Among the travellers were the brothers of the couple. When they approached the headwaters of the river, they saw the natural bridge, and the caves which they had not seen before. The kid was frolicking under the bridge, and every one of its steps made a deep impression in the rock. It was scared when it saw the people and jumped back into the cave in which it was living. The people saw a glaring light coming forth from the cave. Then the mother came out, to see what had frightened the kid. She saw the people sitting on their knees, and wondering at the marvellous changes that had taken place on the river. She went back and told her husband what she had seen. He said: "Among these people are our brothers who bound us. Let us kill them!" His wife did not reply. Then he stepped out of the cave, and when he looked at the people they all died. One woman only had hidden herself. She was saved. The natural bridge where these events took place is called Tsênêniágá.

Then the husband and his wife separated. She went up the river. When she arrived at its source, she made a rock resembling her in shape. It may be seen up to this day. It looks like a woman

carrying a babe on her back. She went on to the headwaters of Nass River, where she continues to live on the bank of a lake up to this day.

The man went down the river, and wherever he camped he made rocks of curious shape as marks of his presence. Now his name was Qā, the raven. The Tlingit call him YĒL. Among others he made two rocks which look like men with arms. One of these has fallen over, while the other one is still standing. Its name is SāQL (the same in Tlingit). He wandered all through the world. Finally he travelled westward.

At that time the sea was always high. In the middle of the world he discovered a rock in the sea. He built a house under the rock, made a hole through the earth, and a lid which fitted it. He put a man in charge of the hole, who opened the lid twice a day and twice a day closed it. When the hole is open, the water rushes down through it into the depth, and it is ebb; when the lid is put on, the water rises again, and it is flood. Tā'ĒL, a Tlingit chief, when hunting sea otters, was taken out to the rock by the tide. The current was so strong that there was no possibility of escape. When he was drawn towards the rock, he saw a few small trees growing on it. He managed to throw his canoe-line over one of the trees and thus succeeded in escaping from the whirlpool. After some time he heard a noise which was produced by the closing of the hole. Then the water began to rise, and he paddled away as fast as he could. Before the ebb began, he pulled his canoe on to a rock, and when the flood set in again continued his homeward journey. Finally he reached his home in safety.

The preceding tale is related to two distinct Tlingit traditions: The tale of the origin of the earthquake (see Krause, "Die Tlingit Indianer," p. 270), which tells of a brother and sister who fell in love with one another and became supernatural beings, and the Raven Legend, particularly the last part; the origin of the tides is taken bodily from the tales of YĒL and Qānuk (see Krause, *l. c.* p. 259, and Boas, "Sagen der Indianer der Nordpacifischen Küste Amerikas," p. 313).

2. THE ORIGIN OF MOUNTAINS.

A woman had two sons. She died, and her sister took charge of the boys. When they had grown up, they built their huts next to that of their aunt. One day the latter saw that each of the young men had a wife. She did not know whence they had come. I suppose the women were animals who had taken the shape of men. Once upon a time, the men went hunting. When going up the hill,

they saw a large bag hanging from the branch of a tree. They cut it open. A large man fell out of it, whom the men killed with their clubs. He had an immense *membrum virile*, which they cut off and took home. Then they chopped it, mixed it with caribou meat, and boiled it. The women had gone up the mountains to bring home meat that their husbands had hidden in a cache. When they came home, their husbands gave them of the dish they had boiled. The women ate heartily. After a while the men took a stomach of a caribou, left their home, and when they had gone a short distance they shouted: "Our wives have eaten the *membrum virile* of their sweetheart." When the women heard this, they ran to look after the bag in which the man had been hidden. When they found the mutilated body, they took their clubs and pursued their husbands. When they drew near, the men threw part of the contents of the caribou stomach over their shoulders. It was transformed into valleys and cañons, which obstructed the progress of the women. While fleeing from their wives, the men came to the monster *adedá*, which looks like a bear with huge claws and horns. They said: "Please, protect us. We are fleeing from our large wives." The *adedá* asked them to stand behind it, but when the women reached it they killed it with their clubs. The brothers ran on, and continued to throw parts of the caribou stomach in the way of the women. After some time they reached another horned monster. They said: "Please, protect us! We are fleeing from our large wives." The monster replied: "Hide behind my body." Soon the women approached laughing. They struck the monster with their clubs between its horns, and they had almost killed it. But finally it gave a jump, gored the women, and threw them about until they were dead. The head of the monster was full of blood, which the brothers washed off. They returned home, but it took them a long time to cross all the mountains and valleys that had originated from the contents of the caribou stomach.

3. THE ORIGIN OF THE SEASONS AND OF THE MOUNTAINS.

In the beginning there were no mountains. The earth was level, and covered with grass and shrubs. There was no rain, no snow, and no wind. The sun was shining all the time. Men and animals were not distinct yet. They were in dire distress. They had little to eat, and nothing to drink. Once upon a time a man made a bow for his son, who was asleep. When the child awoke it cried for thirst, but his father was unable to give him any water. He offered his son grease to drink, but he refused it. Then the father gave him the bow in order to quiet him, but the boy continued to cry. Now the father took the bow, and shot the arrow into a small mound of

dirt that was next to the fire. When the arrow entered it a spring of water came forth, and the boy drank. From it sprang all the rivers of the world.

But there was no rain and no snow. The animals held a council, and considered how to procure them. They resolved to go to the end of the world, to make a hole through the sky, and to climb up through it. They did so. When they reached the end of the world all the animals tried to tear the sky, but they were unable to do so. All had tried except two ermines. One of them jumped up, struck the sky, and tore it. The other ran through the hole, and then all the animals helped to enlarge it. They climbed up through it, but when all had passed the hole closed again. They were on a large, beautiful prairie, and walked on. After they had gone some time, they saw a lodge in the far distance. They reached it and entered. There were many bags in the house. One contained the rain, another one the snow, a third one the fog, and still others the gales and the four winds. The men sat down and debated what to do. Only a woman was in the house. Her name was Xa txaná (goose woman). They said to her: "It is dry and hot on earth. We have nothing to eat, and nothing to drink. Give us what we need, for you are keeping it in your house." The goose woman replied: "All that you need is in these bags: rain and snow, the winds, the gale, and the fog. If you tear them, it will be winter. The North wind will blow. It will be cold, and the ground will be covered with snow. Then the snow will melt, the West wind will blow, and trees and shrubs will bloom and bear fruit. Then another season of snows and cold will follow."

Now the people tore the bags, and it happened as the woman had predicted. Clouds began to gather, and snow was falling. At the same time the level ground changed its form, and mountains arose.

Then the animals went back. Again the ermine tore the sky, and all went down. Then the animals ran into the woods and separated from man.

See Petitot, "Traditions indiennes du Canada Nord-Ouest," p. 375. A legend of the Chippewayan, who tell of the heat, rain, gales, and cold being kept in bags in the sky.

4 THE THUNDERBIRD.

Once upon a time a dog barked while it was thundering. This frightened the thunderbird so badly that it fell down dead near a village. The people went to see it, and observed that its skin was similar in appearance to that of a frog. It carried three large bags, one between its legs and one in each armpit. They were full of water. Its view made the people sick. When the thunderbird

opens its eyes, there is a flash of lightning. Its voice is the thunder. When it presses the bags it begins to rain. It is as large as a house.

5. THE FLOOD.

Once upon a time a man, his wife, and his mother-in-law went up the mountains to hunt marmots. When they had reached the higher parts of a hill, they saw the waters rising. They climbed higher and higher, but the waters rose steadily. All the people fled up the mountains. Finally, when the water was about to reach them, they resolved to inclose their children in hollow trees, hoping that there they might be safe until the waters would retreat. They hollowed out two trees, in one of which they placed the children of the eagle clan, while in the other one they placed the children of the wolf clan. They gave them an ample supply of food, and then closed up the trees with wooden covers, which they caulked with pitch. The water continued to rise, and all the people were drowned. The children who were inclosed in the trees heard the waves breaking in the branches and felt the swaying of the trees. Finally, the trees were entirely covered by water. After a few days the water began to retreat. Again the trees were swaying. The children heard the waves breaking, first in the highest branches, then farther down, and finally everything was quiet. They went to sleep, and when they awoke one of the boys opened the hole. They saw that the water had disappeared, but the branches were still dripping. The ground was wet and soggy, and everything was covered with seaweeds. Then the children came forth from the trees, but the ground was so wet that they were unable to start a fire, so that many died of cold. Finally the ground dried up. They made a fire, which they fed with their supplies of mountain-goat tallow. They married, and became the ancestors of the Ts'ets'a'ut.

6. THE ORIGIN OF THE FIRE.

The grizzly bear used the fire-stones (pyrites) as ear ornaments. Therefore he was the only one to have fire. A small bird (ts'ōx'ē) desired to have the fire, and flew to the house of the grizzly bear. When the latter discovered him, he spoke to him: "Please, come here and louse me." The bird complied with his request. He alighted on the crown of his head, and began to pick off the lice. In doing so he came nearer and nearer the ears of the bear. Finally he bit through the thread from which the ear ornaments were suspended, and took them away unobserved. Then he flew away. When the grizzly bear noticed his loss he grew angry, extinguished his fire, and tried to catch the bird. The latter teased him, saying: "Henceforth you will live in the dark. You will not have any fire."

The bear replied: "That does not matter to me. I can scent my food, but you will be unable to see, and must obtain your food in the daytime, when it is light. From now on it shall be dark." It grew dark, but the bird remained sitting quietly on a tree until it grew daylight again. Then it flew all over the world. It dropped here and there a fragment of the stones. Then it flew to the birds, and gave them parts of the stones. Finally it flew to where the Ts'ets'ā'ut were staying, and threw the stones down. They were tied together by twos. The people struck them, and caught the sparks on tinder, and thus started the first fire.

7. THE MARMOT WOMAN.

Once upon a time there was a widower who had a son. He had built his lodge near the upper end of a valley which abounded in marmots. Every day they went hunting, but he was unsuccessful. It so happened that one day the boy caught a young marmot. He did not kill it, but took it home. Its mother saw what had happened, and followed the boy to his lodge. There she took off her skin, and was at once transformed into a stout woman. She stepped up to the entrance of the lodge, and said to the men: "Give me my child." They were surprised, for they did not know who she was, but the father invited her to enter. She said: "No, your lodge is not clean." Then he arose, gathered some grass, which he spread on the floor for her to sit on. She entered and sat down. The boy gave her the young marmot, which she at once proceeded to suckle. Then the woman asked for eagle's down. After she had received this, she said to the hunter: "You are unsuccessful in hunting because you are unclean. I will cleanse you." She wiped the inside of his mouth and removed a vast quantity of phlegm. Now he was clean. She became his wife. Before he again went out hunting she ordered him to seek the solitude of the mountains, and to fast for three days. He went, and on his return the woman gave him a small stick with which to kill marmots.

The first day he went out hunting he saw numerous marmots, and killed twenty. He carried them home, and his wife at once began to skin and carve them. She hung up the meat to dry. While her husband had been away, she had gathered a vast quantity of salmon berries, and they lived on berries and on meat. On the following day the man again went hunting, and killed fifty marmots. The lodge was full of meat.

Often while he was out hunting he noticed that one marmot was following him all the time. It was tame, and played around him. Therefore he did not kill it. One day, however, when there were no other marmots to be seen, he killed it and carried it home. When

his wife opened the pouch and pulled out the game, she began to cry and to wail: "You have killed my brother! you have killed my brother!" She put down the body, and laid all the other marmots that her husband had procured around it. Then she sang: "Brother, arise!" (*qōxdē kusē khek!* This is said to be Tlingit). When she had sung a little while, the body began to move. The dried meat began to assume shape. She threw on it the skins, and all the marmots returned to life and ran up the hills.

She followed them, crying. Her husband was frightened, but followed her, accompanied by his son. After they had gone some distance, they saw her disappearing in a fissure of the rocks, which opened and let her in. When they reached the fissure, the father told his son to stay outside while he himself tried to enter. The fissure opened, and on entering he found himself in a lodge. His brother-in-law had taken off his skin, which was hanging from the roof. He was sitting in the rear of the lodge. The women were seated in the middle of the floor, and were weaving baskets and hats. The chief spoke: "Spread a mat for my brother-in-law." The people obeyed, and he sat down next to his wife. The chief ordered to be brought a cloak of marmot skins. When he put it on, he was transformed into a marmot. He was given a hole to live in, and a rock on which he was to sit and whistle as the marmots are in the habit of doing. The son saw all that had happened, and returned home in great distress.

Two years after these events, the brothers of the man who had been transformed into a marmot went hunting. They pitched their camp at the same place where their brother had lived. After having cleaned their bodies and fasted for four days, they set their traps. They were very successful. One day one of the brothers saw a marmot jumping into a crack of the rocks. He set his trap at the entrance of the fissure, and when he came back in the evening he found the animal in his trap. He put it into his pouch with the rest of his game, and went home. His wife began to skin the marmots, and to dress the meat. She took up this particular animal last. When she cut the skin around the forepaws she saw a bracelet under the skin, and her nephew, who was staying with them, recognized it as that of his father. Then she put the animal aside. At midnight it threw off its skin, and resumed the shape of a man. On the following morning they recognized their brother who had been lost for two years. He told them of all that had happened since the time when he had left his son at the fissure of the rock, how he had become a marmot, and how he had lived as one of their race.

8. THE CLOUD WOMAN.

Two brothers, with their mother, went up the mountains to hunt marmots. They built a lodge, and the younger brother and the mother stayed at home while the elder one went into a neighboring valley to hunt. While the younger brother was very successful, the elder one was almost starving. One day, however, a cloud came to his lodge and married him. From that time on he caught great numbers of marmots. After some time he went to visit his mother. He brought her two marmots. It was clear weather, and his mother noticed with surprise that at the time of his arrival he was quite wet. On the following morning he again departed, and stayed away for a long time, so that his mother and brother began to worry about him. Finally his younger brother started to look for him. He crossed the mountain, and reached a beautiful valley. At some distance he discovered a lodge. He thought: "This must be my brother's lodge," and went down to it. When he had reached it he entered, but did not see a soul. The lodge was built of bark. It was full of meat. Now he heard somebody laughing and speaking, but he did not understand what was said. He looked around everywhere, but he did not see any one. Finally he discovered a small cloud of mist which was moving about in the house. He entered and sat down. He saw the mist moving towards a small basket, which was then taken to a large basket and filled with berries. Then the mist moved to a spit, which was lying near the fire. It was lifted, covered with a slice of meat, and put close to the fire. When the meat was done, the mist enveloped a dish and a knife, and moved to the spit. Then the meat was put into the dish, and the mist carried it to the young man, who began to eat. When he had finished, the mist brought a basket filled with water, and the young man drank. Next came a dish filled with salmon berries mixed with bear grease. The mist enveloped a spoon, which began to stir the mixture, and then stayed in front of the young man. While he was still eating, his elder brother entered the lodge. Again he heard the laughing of women. The young man said: "Both mother and myself thought you were dead, and I came to search for you." Then the mist gave to the elder brother a basket filled with berries, and left the house. It reappeared, carrying a basket filled with water. It took up the elder brother's pouch. It opened, and marmots fell out of it. Then the mist lay over the marmots, and the young man saw that they were being skinned and dressed. Soon the mist left the lodge, carrying the skins. The elder brother spoke: "That cloud of mist is my wife. Do not ever mention the word 'cloud' in her presence, else she will leave me."

In the evening the elder brother gave a skin blanket to his visitor and they went to sleep. The mist settled at the side of the elder brother. On the following morning, after they had taken breakfast, the young man prepared to return to his mother. He was going to tell her that his lost brother had been found, and to invite her to come and stay with him. He started, and when he had reached his lodge he told his mother that her eldest son had married a cloud, and that he desired them to stay with him. The old woman packed her belongings and they started to cross the mountains. When they approached the lodge, the cloud woman was engaged in drying marmot skins. When the young man, who had gone in advance, reached the house, his elder brother sent his wife to meet his mother, and to help her carry her load. Swiftly the cloud moved up to the old woman, and flew around her, emitting a hissing noise, which frightened the woman. Then the cloud returned to the lodge. Her husband asked: "Did you bring the load?" She replied: "Your mother declined to give it to me." Then the man sent her back, and asked her to take the load. She obeyed. When she reached the old woman, she found her resting her load on a rock. She took it from her back, and carried it home. Before the old woman had been able to reach the lodge, the cloud had left again to pick berries. Soon she returned. She put stones into the fire and boiled meat for her guests.

The man's mother and brother continued to live with them. After some time, they saw the toes and the fingers of a woman protruding from the cloud of mist. Gradually arms and legs and the body began to appear, and finally they were able to see her face. She was very beautiful. One morning when they awoke the last trace of the mist had disappeared, and they saw a beautiful woman in its place. The younger brother said to her: "Why did you never speak to me?" She replied: "I spoke to you, but you did not understand me."

She was with child, and after some time she gave birth to a boy. He had red hair. And after some time she gave birth to a girl. The children grew up.

One day, while the brothers were out hunting, the children were playing in front of the lodge. Their mother was putting on her moccasins, preparing to pick berries in the woods. Then the boy said: "O mother! see the cloud on that mountain." At once the woman began to vanish, she took her daughter in her arms, a hissing sound was heard, the house burst, and she was transformed into a cloud. The grandmother held the little boy in her arms, while the cloud carried away the girl. The mountains were covered with clouds, and it began to rain in torrents. The brothers heard the

cries of the girl in the clouds and saw her being wafted from place to place. The "cloud woman" was not seen any more. Later on the elder brother was lost while hunting. I suppose his wife took him with her.

For a similar legend see Petitot, *l. c.* p. 120, Legends of the Hare Indians.

THE VISIT TO THE SKY.

Once upon a time there was a man who had a large family. One morning his wife and children, upon awaking, were unable to find him. He had disappeared.

When he awoke he found himself in a strange lodge among strange people. The house stood on a vast open prairie. A young girl was lying at his side. It was very beautiful there. Now he heard the chief speaking. He looked around, but he did not see a soul. The girl said to him: "You are in the sky. My father is going to make you clean and strong." Then he heard the chief saying: "Build a large fire and put stones on top of it." A giant arose, who built a fire and put on stones. After a while the chief asked: "Are the stones red hot?" The giant replied: "They are hot." Then the wood was taken away, the red hot stones were piled up, and, after the man had been placed on top, a blanket was spread over him. Then the ashes were placed on top of the blanket, and a new fire was built over the whole pile. This was kept burning for a whole day. In the evening the chief said to the giant: "I think he is done." The fire and the ashes were removed, and the man was found to be red hot, but not steamed. He was taken from the pile of stones with wooden tongs and placed on a plank, which was supported at each end.

The girl was crying all day, because she believed him dead. Early the next morning the chief sent the giant to see if the visitor was still alive. He lifted the blanket which had been spread over the red hot body. Then the plank, which had been burned by contact with the body of the stranger, gave way, and he fell down. But he arose at once hale and well. Then the chief had a mat spread for him in the rear of the house and said: "I burned you in order to make your body as hard as stone. Sit down with my daughter. She shall be your wife." He married her, and the young woman was glad. The chief said: "If you so desire, you may take her down to the earth. She shall see what the people are doing." The chief's lodge was full of many kinds of food, which, however, were not known to the visitor.

When they prepared to descend to the earth, the chief gave his daughter a pot and a black tube, through which she drank of the liquid contained in the pot. Nobody except herself was allowed to

use these, and she herself did not partake of any other kind of food. The chief ordered the giant to open the road that led to the earth. He opened a hole in the ground, took the rainbow at its one end, and placed the other end on the earth. Before they parted the chief forbade the man ever to tell where he had been and what he had seen and to talk to any woman except his present wife.

They departed, and reached the earth not far away from the village where the man had formerly lived. He did not recognize the country, but his wife showed him the way and told him that they would reach the village in the evening. When they approached the camp the people recognized him. All assembled and asked him where he came from. He told them that he had been in the sky, and that his new wife was a daughter of the chief of the sky. He was invited to return to his former wife and to his children, but he did not go. He built a lodge outside the camp. He took a girl into his lodge to be a servant to his wife. Every day he himself had to fetch water for his wife in the pot which her father had given to her. This she drank through her tube. The latter had the property of swimming on the water as long as her husband was true to her. It went down when he had spoken to any other woman but her.

One day when he returned bringing the water his young wife asked him if he would like to talk to his former wife. He did not reply, thus intimating that he did not care for her. But when the young woman placed the tube into the water it sank. She knew at once that her husband had spoken to his former wife. Then she said: "I came to take pity on you and on your friends; but since you do not obey my father's commands I must go back." She wept, and embracing her servant she said: "Hide in the woods under the roots of a large tree where the rays of the sun will not strike you, else you will perish with all the rest of the people." The girl did as she was bidden. Then the rainbow appeared. She climbed up and disappeared from view.

On the following day the man went hunting. Then the sun began to shine hotter and hotter. There was no cloud in the sky. The camp grew quiet, even the dogs ceased to howl. The rays of the sun had burned the whole camp. Only the man and the servant girl had escaped destruction. The man, when the sun was shining so fiercely, had cooled himself with the snow and the water of the mountains, while the servant girl was protected by the roots of the tree. When the sun set the fire went out and the girl returned to her friends, to whom she told what had happened. Nobody knows about the further fate of the man.

Francis Boas.

TRADITIONS OF THE TS'ETS'ĀUT.

II.

IO. THE GREAT SNOWFALL.

ONCE upon a time a number of families of the wolf clan and of the eagle clan lived in a village at Sqamgō'ns, in Portland Channel. Near by there was a village of grizzly bear men.¹ They attacked the village, and killed everybody with the exception of one boy and one girl of each of the two clans. They were crying all the time when they saw their relatives killed. Then one of the grizzly bear men went to their hut, and threatened to kill them if they should not stop crying. But one of the boys took his bow and arrow and shot the man in the chest, thus killing him. After this had happened, they dug a deep ditch in their hut, and buried all their relatives who had been killed.

They left the place of these misfortunes and went down the mountains. After some time they reached a house, in which they found an old, old man who had been left by his friends to die alone. He said to them: "Stay here until I die, my grandchildren, and bury me when I am dead." They stayed, and he asked them why they had left their country. When they had told him, he asked them to return, because salmon were nowhere as plentiful as in the river on which their house had stood. He also warned them, saying: "The sky is full of feathers. Take good care to provide yourself with plenty of meat, and build a strong house." He was a great shaman, and was able to foresee the future.

After two days he died. The young people buried him. Then they started to return to their home, in obedience to what the shaman had told them. They followed a river, and when they were near its source they saw an immense herd of mountain goats coming down towards them. They did not stop to shoot them, but ran right up to them and dispatched them, cutting their throats with their knives. Then they went back to the camp in which they had left the girls, taking along only a kid that they had killed. They threw some of its meat and tallow into the fire, as a sacrifice to the dead shaman who had directed them to return home. On the following day they moved their camp to a hill which was located in the midst of three lakes. There they built a strong hut as directed by the shaman. The two girls went out to fetch the meat of the mountain goats. While they were drying it, the boys strengthened the poles of the

¹ These were men. It is not quite clear if they were men of a grizzly bear clan, or if the story happened at the time when all animals were still men.

house, joined them with stout thongs, and thus prepared for a heavy snowfall. They put the meat into the house. On the following day the snow began to fall. They lived on the meat of the mountain goats, but they sacrificed as much to the dead shaman as they ate. It continued to snow for two months. They could not go out to gather wood for their fire, but they had to burn the bones and the tallow of the goats. The smoke kept a hole open in the roof of their hut; and, when looking up, they could see no more than a very small speck of light. But after two months they saw the blue sky through this hole. The sun was shining again. Then they dug a hole towards the surface of the snow and came out. Nothing but snow was to be seen. The rocks of the mountains and the trees were all covered. Gradually the snow began to melt a little, and the tops of the trees reappeared. One day they saw a bear near the top of a tree. When they approached, it crawled back to its lair at the foot of the tree. Now they started on their way to their old home. After a long and difficult march, they reached it just at the time when the olachen were coming. They caught a plentiful supply and were well provided with provisions. In summer there were salmon in the river. They caught them and dried and split them. They married and had many children. They were the only people who were saved from the heavy snow, and from them descended the present generations of people. They multiplied very rapidly, for they married very young, as dogs do. At the end of the first summer, only a small part of the snow had melted. A few rocks appeared in the mountains, but in the fall new snow began to fall. In the spring of the following year it began to melt again. The trees were gradually freed from snow, but some of it has always remained on the mountains, where it forms the glaciers.

The two couples who had been saved from the snow grew to be very old. Their hair was white, and they were bent with old age. One day the young men climbed the mountains to hunt mountain goat. One of the old men accompanied them, but he was left behind, as he could not walk as fast as the young men did. When he had reached a meadow high up the side of the mountain he heard a voice from the interior of the rocks saying: "Here is the man who killed all our friends." When he looked up he saw a number of mountain goats above. He did not know how to reach them, since his legs were weak. He took two sticks and tied one to each of his legs in order to steady and to strengthen them. Thus he was enabled to climb. He reached the mountain goats and cut their necks. He killed thirty. Among these was a kid. He took out its tallow and put it on his head; he cut off its head and took it under his arm to carry it home. He had stayed away so long that

his friends had given him up for lost. He told them of his adventure. He roasted the kid's head and ate it. On the following morning he was dead.

II. THE CHILDREN OF THE DOG.

Once upon a time there was a woman who went every night hunting porcupines. During the daytime she hunted marmots. While out on the mountains she built a shelter of branches. One night, when she had gone to sleep, a young man entered her hut. He looked just like her lover, and she thought he had followed her. In the morning she boiled some of the porcupine meat and both partook of it, and in the evening the young man went out to hunt porcupines. As soon as he had left the hut, he put on his blanket and appeared in his true shape. He was one of the dogs of the village. He crawled into the dens of the porcupines and caught a great number. Then he took off his blanket and reappeared in the shape of a man. For three nights he stayed with the woman. During the daytime he went hunting marmots, and he never went out without bringing back a vast amount of game. Then he ate of the food that the woman had cooked and they went to bed. In the third night he arose about midnight. He had assumed his true shape, and ate the meat and gnawed the bones of the marmots and of the porcupines. The woman awoke by the noise and saw a large dog eating their provisions. She turned to the man, intending to awake him, but there was nobody to be seen. Then she took a club and killed the dog. Early in the morning she made a bundle of the remaining dried meat and returned to her village. She did not tell any one of what had happened. But soon she felt that she was with child, and when this came to be known nobody knew who had been her lover. After two months she was about to be confined. The women of the village assembled to assist her, but what was their terror when she gave birth first to two male dogs, then to a female dog! They all fled, even her mother. Only her brother's sister remained with her. The women told the people what had happened, and all the inhabitants of the village resolved to desert her. They packed their belongings and left the place. Only the young woman and her pups remained.

They grew up rapidly. Every day their mother went gathering food for them. As soon as she left the hut, the pups took off their skins, and played about in the shape of children. They had nice, light skins. When they saw their mother approaching, they put on their skins, resumed the shape of dogs, and lay in the ashes of the fireplace. One day their mother did not go very far. She heard voices of children near her hut. They seemed to be

playing and singing. Cautiously she approached the hut, walking noiselessly over the snow; but the children had seen her coming, and put on their blankets before she was able to come near. On the following day she went up the mountains, and there she pushed her staff into the ground and hung her blanket of marmot skins over it. Again she approached the hut cautiously. When she came near, she saw two boys and one girl playing around. The latter went to look from time to time, and returned on seeing the staff that was covered with the blanket. She said to her brothers: "Mother is still out gathering wood." Then the mother jumped into the hut. On one side of the fireplace were two dog-skins; on the other there was one. She took the first two, and threw them into the fire. Before she was able to take the last, the girl had run into the house, put it on, and was transformed into a dog. Then the boys sat down in a corner of the house, crying for their skins. Their mother gave them blankets made of marmot skins. She made garments and snow-shoes, bows and arrows, and the boys began hunting squirrels. When they came to be larger they hunted larger animals, and the bitch accompanied them. She was a very good hunter. They had such a vast supply of game that they did not know what to do with it. Their house was quite filled with supplies.

The people, however, who had left the woman were unsuccessful in hunting, and were almost starving. They returned to their old hunting-ground, and were surprised to find the woman still alive, and to see the two young men.

One day the two hunters went out to hunt mountain goats. Their dog accompanied them. Then a goat attacked the dog, gored it, and threw it down the side of the mountain.

Later on the two young men married women of the tribe. Once upon a time they went hunting, accompanied by seven men. They hunted mountain goats near the sources of Tcunaq River. They killed a whole herd. Only one kid escaped by climbing a high, precipitous rock. There it stood, crying pitifully. The men of the party wanted to return, but the two brothers were so eager to kill the poor kid that they began the dangerous ascent of the steep rock. They had no pity. Then the rock began to grow and carried them up so high that there was no possibility of return. They succeeded in reaching a cleft. There they sat close together warming each other, but after three days one of the brothers died. On the following day the men of the tribe went to the cliff and shouted to the brothers, but there was no reply. The other one had died also. When they turned away to rejoin their tribe, on looking at the rock they saw blood flowing down from the place where the

brothers had died, and also from the retreat of the kid. The blood may be seen on the rock up to this day.

NOTE. — This tale is very widely spread over North America. It has been recorded all along the Pacific coast from Columbia River to Alaska (see Krause, "Die Tlinkit Indianer," p. 269; F. Boas, "Indianische Sagen von der Nord-Pacifischen Küste Amerikas," pp. 25, 93, 114, 132, 263, 269). From the Mackenzie Basin it is known through a version recorded by E. Petitot ("Traditions du Canada Nord-Ouest," p. 311, a tradition of the Dog-rib Indians; p. 314, a tradition of the Hare Indians). There is little doubt that here also belongs the similar tradition of the Eskimo recorded by Rink ("Tales and Traditions of the Eskimo," p. 471); Boas ("The Central Eskimo," p. 630); by Murdoch ("American Naturalist," 1886, p. 594); and also by Boas from Port Clarence ("Journ. Am. Folk-Lore," vol. vii. p. 207).

12. THE STARS.

There were two sisters who were playing in front of their house. They made a small hut and lay down in it to sleep. During the night they awoke, and saw the stars in the sky. One of the sisters said: "Do you see that white star? I will have him for my husband. You take that red star." They joked and laughed on this proposition, and finally went to sleep again. While they were sleeping two men entered their hut. One of them wore a white blanket, the other wore a red blanket. The latter married the elder sister, while the former took the younger for his wife. They removed them from the house into the sky. They were the two stars of whom the girls had been speaking. When the sisters awoke and saw the strange men by their sides, they did not know where they were.

On the following morning their mother called them to come to breakfast. When she did not receive an answer, she grew angry and went to call the girls. Then she saw that they had disappeared. During the night a boy had heard how the girls had been talking about the stars, and thus the people were led to suppose that the stars had abducted the girls. The stars go out every night with bow and arrows hunting caribos. Then they look through the holes in the sky and see what is going on on earth.

The two stars who had married the girls also went out every night, and brought home many caribos. The young women skinned and carved them. They made gloves, shoes, and dresses from the skins. They cut long thongs from the skins of others, cutting spirally around their bodies. They hid the clothing and

the thongs carefully from their husbands. There was no water, no cloud, and no rain in the sky, and they were always suffering thirst. They had nothing to eat but meat. Therefore they longed to return to their own country. When they had prepared a sufficient number of thongs and of cloths they made ready to escape. One day, when their husbands had started on a long hunting expedition, they went to the hole in the sky. They tied stones to one end of a thong and let it down towards the earth. When one thong was paid out they tied a new one to the end of the first, and thus they continued from morning to night. The one woman brought the cloths and the thongs from their hiding-place, while the other let them down. Finally, after four days, they felt the rope striking the ground. They could not see the earth because it was hidden by smoke. They shook the thong and it fell a little farther, but finally it seemed to have reached the ground. At least they felt that it was held by something. Now they tied two pairs of sticks together, one being on each side of the rope. They put on four suits of clothing, four pairs of shoes, and four pairs of gloves. The elder sister stepped on one pair of sticks and they began to glide down, the sticks acting as a brake. The rope swung to and fro, and the sister who had remained behind gradually lost sight of her. Finally the young woman reached the end of the rope and found herself on the top of a tall tree. Her clothing and her gloves were almost worn through by friction. Then she shook the rope, and upon this signal her sister began to slide down in the same manner. She came down very much quicker, because her sister was holding the end of the rope. Looking upward, she beheld a small dot in the air. It was coming nearer and increased in size. Soon she recognized her sister, who finally reached the top of the tree. There they were on the top of a tall spruce-tree, and there was no way of getting down. They broke off some branches, and made a bed in the tree. The elder sister, before starting, had tied an additional piece of thong around her waist, thinking that she might use it in case the long rope should not have reached the ground. She untied it, and fastened it on to the long rope, but still it was not long enough.

After a while, the young women saw a number of men passing the foot of the tree. They were armed with bows and arrows, and were on snowshoes. They recognized the wolf, the bear, and many other animals. They called to them, asking them to help them down, but they passed by without paying attention to their entreaties. The next morning they saw another man approaching the tree. They recognized the fisher. They called him, and he at once climbed the tree. The young women asked him to carry them down, but he

demanded that they should first marry him. The elder one said: "I will do so, but first carry me down." The fisher finally agreed and carried her down. When they arrived at the foot of the tree, she demanded from him that he should first carry down her youngest sister. Reluctantly he was compelled to do so. Then he demanded from the youngest sister that she should marry him. She said: "I will do so, but carry me down first." He took her down. When he insisted upon his former demand, the elder sister said: "We are almost starved; first bring us some food." He went away and soon returned, carrying a bear that he had killed. During his absence the young women had lighted a fire. He wanted to roast the bear meat, but they said they wished to eat it boiled. Then the fisher made a basket of bark, and placed stones into the fire, which he intended to use to boil water in the basket. Meanwhile the young women had hidden a few pieces of meat under their blankets, and now they pretended to go to fetch water in which to boil the meat. As soon as they were out of sight they ran away down the mountains. After a while the eldest sister flung a piece of meat at a tree, asking it to whistle. They went on, and again she threw a piece of meat at a tree, asking it to talk. In this manner she continued to give meat to all the trees.

When the young women did not return, the fisher followed them to the brook, where they had gone to fetch water. He discovered their tracks, and saw that they had escaped. He pursued them. Soon he came to the tree which they had asked to whistle. It did so when the fisher went past. Then he thought they were on the tree, climbed it, and searched for them. When he did not find them, he continued his pursuit. He came to the second tree, which spoke when he went past. Again he thought the young women might be on the tree. He climbed up, but did not find them. Thus he lost so much time that they made good their escape.

Towards evening they reached a deep cañon. They walked along its edge, and soon they were discovered by the grizzly bear, who was residing here. He wanted to marry them, and they did not dare to refuse. But they said: "First go and bring us something to eat. We are almost starving." While the bear was away hunting, the girls built a platform over the steep precipice of the cañon. It overhung the abyss, and was held in place by two ropes which were tied to a tree that grew near the edges of the cañon. Its outer edge was supported by two slanting poles which leaned against a ledge a short distance down the precipice. When the bear came back, he found them apparently asleep on this platform. He did not bring any meat; he had only roots and berries. The young women said that they could not eat that kind of food, and demanded that he should go hunting

again. It had grown dark, however, and the bear proposed to go out on the following morning. They lay down on the platform, and the young women induced the bear to lie near the edge, while they lay down near the tree to which the platform was tied. They kept away from the bear, promising to marry him after he should have obtained food for them. Early in the morning, when the grizzly bear was fast asleep, they arose without disturbing him, cut the ties with which the platform was fastened to the tree, and it tipped over, casting the bear into the abyss.

The young women travelled on, and for a whole month they did not fall in with a soul. Then, one day, they discovered tracks of snowshoes, and soon they found the hut of a woman who had given birth to a child. They entered, and recognized one of their friends. They stayed with her for a short time, and when the young mother was ready to return to the village, they sent her on in order to inform their relatives of their return. She went to the mother of the two lost girls, and told her that they were waiting in the woods, but she would not believe the news. The young mother returned to her friends and told them that their mother would not believe that they had come back. Then they gave her as a token a skin hat that was decorated with stars. She took it to the village and showed it to the mother of the two young women. Then she began to think that there might be some truth in the report, and went out to look. There she saw and recognized her daughters. At that time all the men were out hunting. The women on hearing of the return of the two lost girls went out to see them, and they told of their adventures. Then they climbed two trees, tied their skin belts to the branches, and hanged themselves.

NOTE. — The distribution of this legend over North America is very remarkable. It has its closest analogue in a tradition of the Micmac of Nova Scotia (Rand, "Legends of the Micmac," pp. 160, 308). The two tales are almost identical up to the passage of the escape of the two girls from the animal that rescued them from the tree. The first part of the tradition, so far as the descent of the young women to the earth, is found among the Songish of southern Vancouver Island (Boas, *l. c.* p. 62). The same portion of the tale, although in a different combination, is found among the Dacota (Riggs, "Dacota Grammar, Texts, and Ethnography," Contributions to North American Ethnology, vol. ix. p. 90), the Otôe ("Jour. Am. Folk-Lore," 1893, p. 299, recorded by G. T. Kercheval), the Pawnee (Ibid. 1894, p. 197, recorded by G. B. Grinnell), and the Kiowa, among whom it was recorded by A. S. Gatschet.

13. THE BEAVER AND THE PORCUPINE.

Once upon a time the Porcupine was on a small island. It began to rain and the waters began to rise, so that it was cut off from retreat to the mainland. It cried and sang: "I wish it would cease raining; I wish it would grow cold and the waters would freeze over." (This song is said to be sung in both the Tlingit and the Ts'ets'á'ut languages.) Then the clouds dispersed, and the waters began to freeze over. The Porcupine succeeded in reaching the shore, but not without difficulty, since the ice was very slippery. The Beaver met it and said: "You must stay at home when the branches of the trees are covered with frost, else you will fall down and break your bones." The Porcupine replied: "Henceforth you shall live in rivers and in lakes."

NOTE. — This is a very imperfect record of a well-known tradition of the Tsimshian. (Boas, *l. c.* p. 305; Pétitot, *l. c.* p. 234, collected among the Hare Indians.) The fullest record of this tradition was obtained on Nass River. The remark of the Ts'ets'á'ut from whom I obtained the tale, to the effect that the song is sung in both the Tlingit and Ts'ets'á'ut languages, seems to indicate that the tale must be familiar to the Tlingit also.

14. TSŪFA'.

Once upon a time two young men went hunting porcupines. They found a den under a rock, and one of them crawled in. While they were there a Tsūfa' came, and when the young man saw him he called his companion, shouting: "A Tsūfa' is coming." But the Tsūfa' did not kill the young man. He pitied him and made friends with him. In vain he tried to induce the young man who had crawled into the cave to come out, promising to adopt him and help him in all his undertakings. He would not come. Finally the Tsūfa' grew angry, and defecated in front of the entrance to the den, thus imprisoning the young man. He left him to perish in the cave.

He placed the other one on his head and carried him to his home. When the two young men were missed by their friends and parents, the people set out to find them, but a fresh snow had covered their tracks as well as those of the Tsūfa'.

The giant reached a frozen lake in which there were a great many beaver dams. There he stopped. With his hands he scooped up the beaver dams and shook them, so that all the beavers dropped out. Then he killed them by filliping them. He singed them over a fire, and ate them when they were done. A beaver was just a mouthful for him. The young man ate part of one beaver only.

After he had eaten, the Tsūfa' lay down. He had discovered a number of elks browsing beyond a small hill. He stretched his hand over the hill, and in it caught three elks, which he squeezed to death. Then he broke off dry limbs of trees, and made a large fire, at which he roasted the elks. When they were done he began to eat. For him an elk was just two mouthfuls.

On the following day he travelled on. He came to another lake, where he found cariboos. These the Tsūfa' killed.

Deinde progressi, ad magnum domicilium pervenerunt, ubi habitabat Tsufae occisi uxor. Dux, cum in possessionem siccatae carnis omnis invasisset, quae ibi condita esset, adolescenti "Cuba quaeso," inquit, "cum hac muliere." Is primum timuit; mox autem illi cohortanti paruit abiitque ex oculis in mulieris vaginam. Quae cum a Tsufa magna voce obsecraretur ne filium ipsius necaret, e strato exsiluit atque se excussit donec adolescens ad humum delapsus est. Tum vero Tsufa ipse cum ea cubuit. Mentulam autem suam propter incredibilem longitudinem ita ferebat ut corpus ejus bis amplexa per adversum tergum atque etiam super humerum porrecta esset. Itaque mulierem, cum hac transfigeret ut extrema pars ex ore ejus exstaret, interfecit.

Finally the young man longed to return to his own country. The Tsūfa' made a staff of yellow cedar, which was to show him the way. Whenever he put it into the ground it would turn the way the young man had to go. He also told him that the staff would break in twain as soon as he died. Then they parted. The young man followed the direction the staff was pointing, and after long wanderings reached his home. There he married. He placed this staff under a tree. After two years the staff broke, and he knew that his friend was dead.

NOTE. — A similar tradition see in "Verhandlungen Ges. f. Anthropologie," Berlin, 1888, p. 404, collected among the Eskimo of Baffin Land.

15. THE XŪDĒLĒ.

The Xūdēlē are cannibals. They are very lean. Their noses are turned up and their eyebrows run upward. Their faces look almost like those of dogs. They wear small axes in their belts, with which they kill men. They take the scent of men like dogs.

One day the Xūdēlē had gone hunting man. They found the tracks of a hunter who was on the mountains. He saw them coming, and tried to escape. When he came near a snow-field that terminated abruptly at a precipice, he cut steps into it and climbed down. Half way down he found a small rock shelter, where he stayed. He re-

solved to make an attempt to kill his pursuers by a ruse. He built a fire and roasted a porcupine that he had caught. The Xūdēlē saw the smoke and smelled the roasting meat. When they came to the snow-field it had grown dark. They shouted down: "Where are you? Let us have some of your meat!" The Ts'ets'ā'ut shouted back: "You must slide down this snow-field, then you will find me. I invite you to take part in my meal!" Then the Xūdēlē began to slide down the snow-field one after the other, and were precipitated into the abyss. Finally only one of their number was left. He did not dare to slide down, and shouted: "Where are all my friends?" The man replied: "They are all here." But the Xūdēlē could not be induced to slide down. He cut steps into the snow, and climbed down as the man had done. Finally he reached the man. When he did not see his friends, he asked what had become of them, and the man told him that they had all perished because they had slid past his shelter. Now the Xūdēlē, who did not dare to attack the man single-handed, offered to gamble with him, and said they would stake their lives. The Ts'ets'ā'ut refused. He had employed the time while the Xūdēlē were sliding down the snow-field to make a heavy club, which he had placed near his fire. While he was talking with the Xūdēlē he watched his opportunity, and slew him with his club. Then he returned to his village and told what had happened. The people were afraid that the friends of the Xūdēlē might come to look for them, and moved to another place.

At another time a man had gone out hunting. It was in summer. He discovered a vast number of Xūdēlē coming right up to him, so that he could not escape. There happened to be a swamp close to the trail which he was following. He jumped into the mud, and lay down, keeping motionless. He looked just like a log. He extended his arms, so that they looked like limbs of a tree. The Xūdēlē came, and one after the other passed him without noticing him. Finally, one of their number noticed the resemblance of the supposed log to a human figure. He raised his axe, and was about to strike him. But since the man did not wince, he concluded that it was nothing but a log and passed on. When all had passed, the man jumped up and ran on the nearest way to his village. There he told the chief that the Xūdēlē were coming. He called a council, and they resolved what to do. They killed a number of dogs and cut them up, skin and bone and intestines. Then they pounded flint to dust, mixed it with the meat, and made a soup of it. When the Xūdēlē came, they invited them to the chief's house and set the soup before them. Before they began eating, a little boy happened to walk past a Xūdēlē, who seized him, tore out his arms and legs, and ate him. The Ts'ets'ā'ut did not dare to remonstrate. Now the

Xūdēlē began to eat. Soon the effects of the poison — the pounded stone — began to be felt. They acted as though they were drunk, and some of them fell dead. Then the Ts'ets'ā'ut took up their clubs and killed them one and all.

The Xūdēlē put up traps for catching men on the trails which they travel on their snowshoes. They cover a stick with moss and snow, which is so arranged that it catches in the snowshoe of the traveller. A few feet in front of this stick is another, sharp-pointed stick, put into the ground point upward. When the snowshoes catch in the first stick, the traveller falls forward on to the pointed stick, which pierces him. One day a hunter was passing over a trail. He saw a small irregularity of the snow, and discovered that it was the trap of a Xūdēlē. He intended to go on, when he saw the Xūdēlē to whom the trap belonged. As he was unable to make his escape, he tried a stratagem. He struck his nose so that it bled and smeared his chest with blood. Then he lay down on the pointed stick of the trap. The Xūdēlē approached, and when he saw the man, he smiled and said: "Again my trap has caught something for me." He took the man off the stick, put him into his bag, and, after having reset his trap, turned to go home. The man was very heavy, and he had to put down his load from time to time. Then the man blew the air out of his compressed lips, thus imitating the noise of escaping gases. The Xūdēlē said: "He must have been in my trap for a long time, for the body is decomposing already; the gases are escaping." When he arrived at home he threw the body down near the fireplace. The man glanced around furtively, and saw stores of dried human flesh in the house. There was a black woman in the house, and three children were playing near the fire. The Xūdēlē went to fetch his knife in order to skin and carve the man, and he sent his wife for water. The man saw an axe lying near the fire, and when the Xūdēlē turned his back he jumped up, seized it, and split the head of his captor. The Xūdēlē cried: "Sxīnadlē, asīdlē," and died. (It is said that the Xūdēlē always utter this cry, which is unintelligible to the Ts'ets'ā'ut, at the time of their death.) When the children saw their father dying they ran out of the house, assumed the shape of martens, and ran up a tree. The man threw the body of the Xūdēlē into the fire. Then he went out of the hut to kill the woman, whom he met carrying a basket of water. He split her stomach with his axe. Then two minks jumped out of her and ran into the water. She died and he burnt her body. When he returned to his country he told what he had seen. Therefore we know that the martens and minks descend from the Xūdēlē.

NOTE. — I do not know of any Athapaskan legend resembling the present in detail, but in the collection of traditions published by Petitot beings half dog and half man play a very important part. They are described as having the faculty of taking the scent of man in the same manner as the Xūdēlē. Similar tales may be found among all the Eskimo tribes, who call the fabulous inlanders, who are half dog, half men, Adla or Eqigdlit.

16. ALAMA TSAT'A D'AGĀ.

In the beginning there were no mountain goats. The first man to discover them was ALAMA. One day he went up the mountains and found a cave full of goats. When it grew dark he put a snare in the entrance of the cave and hid himself near by. As soon as a goat came out it was caught in the snare. He killed two. He tied the one around his waist, the other one on his back. Thus he carried them home. Therefore he was called alama tsat'a d'agā, or ALAMA amongst the mountain goats.

17. ADADA'.

Two men and one woman went in their canoe to Nēk'ēhūdja' (Boca de Quadra?) to dry salmon. One day the woman crossed the lake to gather berries. When she did not return in the evening, the men thought she might have been captured by the Haida. But in the evening, when passing a steep rock, they saw an Adada' coming out, and knew at once that he had devoured the woman when she was crossing the lake. He looked like a giant. They resolved to kill the monster. They called the other men of the village to help them, and they cut a number of young hemlock-trees and sharpened both ends. Thus they made three boat-loads of sharp poles. They carried their canoe up to the top of the rock under which the monster lived. Then they let it down to the water by means of two stout cedar-bark ropes. After a while the water began to swell and to form a deep whirlpool. The Adada' was drinking. Then they dropped the sharp poles into the whirlpool, in which they disappeared. After a while the water began to grow calmer, and finally the whirlpool disappeared. The Adada' came up and drifted on the water. The poles had pierced his stomach and his intestines. His hair was blue, and his skin like that of a man. The men let the canoe down to the lake, paddled up to the body, which they chopped up with their hatchets. It was as large as a house. In its stomach they found the canoe in which the woman had gone out. The woman was still in it, but she was dead.

Above Atxayé' is a lake, Nugufega'. A steep precipice falls

down toward the water. Below it lived the monster Adada'. Once upon a time in winter, many men went up to the lake. On the ice they saw an animal that looked like a huge porcupine; but when they came nearer they saw that its skin was smooth, and that it had a mouth like that of a mouse. They approached it cautiously, and found that it was dead. Its skin was quite blue. The people were afraid of it, and left the place. After a few days another party of men passed the lake. They also saw the animal.

Later on, a man and his son passed the lake on their way up the mountains. They were going to hunt marmots. They set their traps on a steep mountain near the lake. It was a hot, sunny day. All of a sudden they saw the waters rising, and a huge monster emerged from the waters. It looked like a man. It rose up to its waist. Its head was as large as a hut. Its hair was blue and drifted on the surface of the water. It was more than three fathoms long. The men kept hidden behind a rock. When the sun set, the monster dived and disappeared under the rock, where it lived in a cave.

18. THE METEOR (?).

A long time ago, a fire was seen to approach through the air from the north. It looked like a huge animal. Its face was fire. Fire came from its mouth and from its back. Flames of fire also shot from its paws. It passed thundering through the air, moving backward. In former times we were often visited by these monsters, but they have not been seen for a long time.

19. THE FISHER.

The fishers are always trying to kill people. They appear to hunters in the shape of pretty girls. They have a very nice smell. They try to seduce men. If they succeed the man must die. They also try to kill girls and women who go out picking berries. They appear to them in the shape of good-looking and sweet-smelling men. If they succeed in seducing the girls, these must die.

I was also told that before our times the country was inhabited first by the *ts'ak'é'*, who wore marmot-skins; later on, by the *futvūd'ie'*, who wore bear-skins. Both were said to have spoken the *Ts'ets'ā'ut* language, and it is not quite clear to my mind if the narrator did not want to tell me that his ancestors wore garments of this kind. He also told me a story of the encounter of a Tlingit with the land-otter people, which I do not tell here because it is evidently simply a Tlingit story of an encounter with the *kushtaka*, or land-otter people.

Frans Boas.

