HAIDA

TEXTS AND MYTHS

SKIDEGATE DIALECT

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JOHN R. SWANTON

1905

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HAIDA TEXTS AND MYTHS

SKIDEGATE DIALECT

Recorded by

JOHN R. SWANTON

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INTRODUCTION

The following texts and myths were obtained on the Queen Charlotte islands, British Columbia, during the winter of 1900–01. They comprise all those procured at Skidegate, the more southern of the two towns on these islands still regularly occupied, which is made up of people from a number of towns that formerly existed along the eastern and western coasts, whose speech differed in certain particulars from that of the Haida on the northern coast. Since, however, all now live at Skidegate, their language is conveniently called the Skidegate dialect. For a similar reason the language of the northern Haida is called the Masset dialect, although it is spoken also in three Alaskan towns—Howkan, Klinkwan, and Kasaan. For study and comparison one text in each dialect has been given with interlinear translation, and twelve others with translations on the page opposite. Although the remaining stories were also obtained in Haida, English versions only are given, but they are kept as close to the original as possible.

I have tried to handle the translations in such a way as to assist the philologist without too far obscuring the meaning. Where obscure passages occur the notes will usually clear them up.

My interpreter was Henry Moody, who belongs to the principal family of Skedans, Those-born-at-

Qā′gials, and has since become its chief.

For identifications of many of the plants and animals named in these stories I am indebted to Dr. C. F. Newcombe, of Victoria, British Columbia.

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Alphabet

For convenience in study phonetic signs have been adopted similar to those employed in the publications of the Jesup North Pacific Expedition on the tribes of the northwest coast of America, and for [6]a more particular explanation of them the reader is referred to those publications. The vowels are ā, a, ä, ᴀ, ē, e, ê, ī, i, î, ō, o, ū, u, pronounced in the continental manner. There is, however, no real distinction between corresponding e and i vowels on the one hand and o and u vowels on the other. Apparently, two continental sounds answer to one Haida sound that lies midway between them. Very slight u- or a- sounds accompanying consonants occur in the Masset dialect and in Tlingit words, and are indicated by u and a. Â (English aw) and ô (like o in stop) sometimes occur in songs. The consonants are the following:

	Sonans	**Surd**	**Fortis**	**Spirans**	**Nasal**
Velar	g̣ (‘)	q	q!	x	…
Palatal	g	k	k!	x̣	ñ

Alveolar	d	t	t!	s	n
Dental	dj	tc	tc!	…	…
Labial	b	p	…	…	m
Lateral	ʟ̣	ʟ	ʟ!	ł	…

and l, h, y, w.

A laryngeal catch (‘) takes the place of g in the Masset dialect: x is also pronounced softer, more like h. The fortes are accompanied by a slight pause or explosion in utterance, and the laterals are related to l’s, coming nearest in intonation, however, to the combinations dl and tl or kl; x is like German ch in ach; x̣ is formed farther forward; ñ is identical with ng in thing. The remaining sounds are similar to the English sounds which their signs represent.

Prolongation of a sound is indicated by $^+$. Hyphens are used to separate some compound words, but more often to mark that two successive vowel sounds do not form a diphthong. A pause or the omission of a vowel is indicated by an apostrophe. [7]

TEXTS WITH FREE AND INTERLINEAR TRANSLATION

[Contents]

MOLDY-FOREHEAD

[Told by Tom Stevens, chief of Those-born-at-House-point]

During a famine a child asked his mother for something to eat. Then his mother cut off the upper part of a dog salmon for him, and he thought it was not enough. He said it was too small and began to cry.

After he had cried for a while he went out with it. He chewed it up and put it into a swampy place by the beach. Then the dog salmon swelled up there, and there was a great quantity of it. He was sorry at having lost it. Then he began to cry.

After he had cried for a while two persons came and stopped there in a narrow canoe and invited him to get in. Then he got into it. After he had gone along with them for a while the town came in sight, and they landed in its very middle, before the chief's house, [8]and he went up with them. Then they had him sit in the rear of the house and gave him some food. A person sitting in the corner of the house, who was half rock,[1] said to him: "Do not eat that. I am half rock because I ate it." So he did not eat.

He went out to play with the children. One day there was such a great quantity of salmon eggs about that he sat down and, inside of his blanket, put them into his mouth. Then a child looked at him and shouted, "Moldy-forehead is eating our excrement."

Then the one who was half rock said to him: "When you are hungry go over to the stream that flows by one end of the town. Then take out one of the salmon that come up into it. Cut it open, and, when you have made a stick for it, roast it and eat up all the parts. Put its bones into the fire.[2] Look about the place carefully [to see that none are left out]."

Then he went thither and did as he was directed; and, after he came away, the eye of the chief's son became diseased. Then the one who was part rock told him to look around in the place where he had eaten [9]salmon, and when he did so he found the hard part surrounding the salmon's eye with the stick stuck through it. He put it into the fire; and when he came back not the least thing was ailing the one whose eye had been diseased. It had become well. The souls of the Salmon people were what came into the creeks there.

Then the person who was half rock said to him: “When you become hungry, go thither. Take care of the bones. Put all into the fire.” And, when he became weak from hunger, he went to it as directed, took salmon, made a fire for them, and ate them there. One day the rib of some one became diseased. Then he again searched there. He found a rib. That he also burned. When he returned the sick person had become well.

One day, after he had been there for some time, people came dancing on their canoes.[3] Then they landed and began to dance in a house, and the one who was half rock said to him: “Now go behind the town. [10]Then break off a young hemlock bough.[4] Shove it into the corner of the house over there where they are dancing. Do not look in after it.”

Then he did so, and when he felt strange (curious) about it, he looked in. His head got stuck there. He barely could pull it away. His face was half covered with eggs. He scraped them off with his fingers. And he pulled out the hemlock bough. The eggs were thick on it. Then he went to the end of the town and ate them at the creek.

Then the Herring people started off. Some time after that the Salmon people also began to move. They started off in one canoe toward the surface of the earth.[5] They loaded the canoe. Some stood about with injured feet and eyes bound up, wanting to go. The people refused to let them. After the provisions had been put on board they hunted about among these, found some one, pulled him up, and threw him ashore. They did not handle such carefully. One of these had hidden himself. In the fall many of them have sore feet and their eyes are sore.[6] [11]

Then Moldy-forehead also got in with them. After they had gone along for a while they saw floating charcoal.[7] Part of them were lost there. After that they also came to where foam was floating. There some of them were also lost.

After they had gone along for a while from that place they came to the edge of the sky and, standing near it, they counted the number of times it descended. After it had closed five times they passed under it, and the canoe was broken in halves. It was split in two.[8] Then few were left, they say.

After they had gone on for a while longer they saw what looked like many stars. Those were the salmon inlets, they say. Then three, four, or five got off the canoe. Where the inlets were large ten got off. Then they came to where people stood at the mouth of the creek. After they had been there for a while they stood up and the people said “Ē′yo.”[9] Then they made them ashamed, and they sat down. People kept saying “Ē′yo” to them. [12]

When it was evening he saw his mother with pitch on her face[10] weeping. He also saw his father walking about. After they had gone along for a while they said they had built a fort for them. Two went up to see it and said it was not quite finished. After that they went up again to see it. They said it was not quite finished; but the next time they went up to see it they said it was finished.

Then it was fine weather, and they pulled off a pole from inside the edges of the canoe and shook the sky with it. At once rain began to fall. Those in the canoe were happy. They prepared themselves. They shook their insides with anger, because they were going to fight the fort. That [the fort] was a fish trap, they say. At once they started up in a crowd.

He recognized his mother and swam ashore in front of her. Then his mother tried to club him, and he escaped into the creek. And when he did the same thing again he let his mother club him to death.

And when his mother started to cut off his head for immediate cooking the knife clicked upon something on his neck, and she looked. She recognized the copper necklace her son used to have around his neck.[11] [13]Then she put him upon a clean board. And his father stayed in the house [instead of going fishing]. She put him on the top of the house.

After four nights had passed over him a slight noise began in his throat. The top of his head came out. As the nights passed, he continued to come out. By and by the salmon skin was washed off him by the rain,[12] and he entered the house. Then he became a shaman. They sang for him.

They moved away, and the next year they came to the same place to get salmon. When the salmon came again and ran up a shining one was on top. Then he told them not to spear it, but it was the very one they tried to spear. By and by he made a spear for himself and speared it. When he had pulled it ashore, and the salmon died, he, too, died. He did not know that it was his own soul.

Then they made him sit up and sat above his head. They dressed some one to look like him, who went round the fire while they sang.[13] They also beat his drum. At the same time they sang for him. After four nights were passed they put him into a pool where salt and fresh [14]water mingled, where he had directed that he should be placed. They laid him upon the plank on which he used to lie. Then they put him there (in the pool). They also put his drum there. After this had turned around to the right for a while it vanished into a deep hole in the bottom. And now, when there is going to be plenty of salmon, they hear his drum sound in the deep place.

Here the story ends.

As might have been expected, this story was a very popular one along the salmon-frequented North Pacific coast, and several different versions of it have been already recorded. An excellent one was obtained by myself in English from an old Kaigani, derived from the Tlingit, among whom it appears to have originated. This will be found in volume V of the Memoirs of the Jesup North Pacific Expedition, part I, pages 243 to 245. Apart from linguistics, the story is interesting from the point of view of Indian psychology. It was related by the present chief of Those-born-at-House-point (Na-iku′n qe′igawa-i), once the leading family of Rose Spit and Cape Ball, on the eastern coast of Graham island.

---

[1] The half-rock woman in the corner, or the woman rooted to the ground, is very common in Haida stories. ↑

[2] Many versions of this story say water, which, indeed, seems to be more appropriate, but fire was still oftener regarded by these people as a means of communication between natural and spiritual beings. ↑

[3] Animal souls have the human form and act very much as men do on earth. ↑

[4] Fish eggs are usually collected on hemlock boughs. ↑

[5] The most important set of supernatural beings to a Haida were the Killer whales, who, living in the sea, were supposed to call human beings “common surface birds” (xa′-iʟ̣a xetî′t gī′da-i), employing the term used here. ↑

[6] Because at that time of the year human beings hurt them by laying down hemlock boughs. ↑

[7] Compare an episode in the story of A-slender-one-who-was-given-away. ↑

[8] The closing sky is also spoken of frequently. Compare the story of A-slender-one-who-was-given-away. ↑

[9] An exclamation used when the salmon is seen to jump. ↑

[10] When mourning they covered their faces with pitch and burned off their hair. ↑

[11] Compare the story of Łᴀguadjî′na. ↑

[12] The usual way in which one who had almost been turned into an animal recovered his senses. ↑

[13] This duty usually fell to the nephew of the deceased who was to obtain his supernatural helpers and the power that went with them. ↑

[Contents]

Qol-qꜝa′lg̣oda-i

Moldy-forehead

[Skidegate dialect]

Nañ
A certain
gaxā′hao
child this
qꜝodᴀ′s
[there] was a famine
giên
when
awu′ñ
his mother
at
of
qꜝosigwā′ñag̣ᴀn.
asked for something to eat
Giê′nhao
And then

1

sqā′gi
dog salmon
qul
upper part of
l’
his
a′oga
mother
lᴀ
him
gi
for
qꜝeitʟai′yagᴀn
had cut off
giên
and
ga

in

lᴀ
he

łt!ē′gᴀñᴀsi.
thought it was not enough.

2

K!aᴀ′ngadᴀñ
It was too small

lᴀ
he

sī′usi
said

giên
and

l’
he

sgā′-iłx̣idᴀs.
began to cry.

3

L’
He

sgā′-ił
wept

qa′odihao
after

lᴀ
it

dᴀ′ñat
with

lᴀ
he

qā′x̣ułs.
went out.

Giên
And

sugā′godia
swampy place on beach lay

gei
into

lᴀ
it

4

la
he

abā′gies.
put the chewed [salmon].

Giên
And

wa
it

g̣a
in

sqagia′-i
the dog salmon

g̣a
in

tcᴀ′tsg̣asʟasi
swelled up

giên
and

qoā′nasi.
there was much.

5

Si′łg̣a
Afterward

l’
he

gū′łsi.
was sorry on account of it.

Giê′nhao
And then

lᴀ
he

sg̣ā′-iłx̣idañ
began to cry

wᴀnsū′gᴀñ.
they say.

6

L’
He

sū′di
cried

qa′odi
after

l’
him
xē′tgu
before
ga
some
tc!aastiā′ñga
two companions
ʟū
canoe
tᴀ′mdju
narrow
guga′
in

7

ga-isʟʟ!xa′s
came and floated
giên
and
la
him
gᴀn
for
ʟ!
they
gagoyî′nʟ̣gas.
invited in.
Wai′giên
And
gū′gei
into there
lᴀ
he

8

qaʟ̣′gasi.
went.
Giên
And
lᴀ
him
dᴀ′ñat
with
ʟ!

they

ʟuqā′

went by canoe

qa′odi

after

lnagā′-i

the town

qea′ñgag̣eiłsi

came in sight

9

giên

and

ya′ku

middle

tā′djîg̣a

very

ʟ!

they

î′sgoas

landed

nᴀñ

the

q!ō′las

chief

xē′tgu

in front of

ᴀ

landed

giên

and

ʟ!a

them

at

with

10 [8]

lᴀ

he

qa′îłs.

went up.

Giên

And

tadjx̣uā′

rear part of house

lA
him
L!
they
q!ā′otc!idas
had sit
giên
and
lA
him
L!a
they
ga
something

1

tā′dax̣idaiyas.
had begun to give to eat.
Na-i
The house
ku′ngida′-i
the corner
ga
in
nAñ
a certain one
t!ē′djî
half
łgā′ga
rock
q!aoa′wasi
sat

2

hAn
as follows
l’
him
sū′udas:
said to:
“GAm
“Not
ha′osi
those
tā′gAñ.

eat.

ŁA
I

ga
things

tā′gAn
ate

hao
for this

dī
me

3

t!ē′djî
half

gîñłgā′gaga.”
am rock.”

Gañā′xAn
So

gAm
not

lA
he

tā′gAñAsi.
was eating.

4

Ḷ!a
Them (the children)

ał
with

lA
he

nā′ñgasgagAñAs.
was going down to play.

GaatxA′nhao
One time

k!ā′wa-i
salmon eggs

q!oldjū′gadasi
was a great heap

5

giên
and

l’
he
q!ā′was
sat
giên
and
golᴀ′ñałañ
inside his blanket
lā′ga
his
xagā′tc!as.
put into his mouth.
Giên
And

6

nᴀñ
a
gā′xa
child
l’
him
qêns
saw
giên
and
la
him
gᴀ′nstᴀ
at
kia′gañas:
shouted:
“A
“This
Qolq!ᴀ′lgoda-i
Moldy-forehead
īʟ!
our

7

nā′gē
dung
tagā′+.”
eats.”

8

Giên
And
nAñ
the one
t!ē′djî
part
łgā′gas
was rock
hAn
as follows
l’
him
sū′udas:
said to:
“DAñ
“You
q!ō′da
are hungry
giê′nA
when

9

lnagā′-i
the town
gia′ogi
at end of
gAnḶ
stream
koa’t!A′mdAgasi
flows narrow
ga
to
qā′-idAn.
start over.
Ḷū
When
gei
into
tcī′na
salmon

10

skuga′si
come up
sgoā′na

one of
Ḷ′stagiłîn
bring ashore
Ḷū
when
l’
it
q!ā′dañ
cut open
giên
and
la
him
gAn
for
Ḷgwa-i
stick

11

L′gołgañ
make
giê′nA
when
l’
it
kî′tsgîłîn
roast at the fire
giên
and
l’
its
L′gusi
parts
wa′ḶuxAn
all of
A
them
tā′gAñ.
eat.

12

Tc!ā′nuwa-i
The fire
gei
into

łA
you (imp.)

l’
its

skū′djî
bones

sī′sgañ.
put on fire.

Qo′nxAnA
More than do it (carefully)

sila′-i
the place

gei
into

dā′yiñAñ.”
search around.”

13

Giê′nhao
And then

ga
to

lA
he

qa′-idesi
started

giên
and

gañā′xAn
as directed

lA
he

wa′gañ
did

wAnsū′gAñ.
they say.

14

Giên
And

stA
from

lA
he

qā′ʟ!xaga-i
came
Ḷū
when
giên
and
nᴀñ
the
ē′ʟ!xagidas
chief(’s)
gi′tga
son’s
xᴀ′ñē
eye
st!ē′gias.
became sick.

15

Giên
And
nᴀñ
the one
t!ē′djî
part
łgā′gas
was rock
tcī′na
salmon
lᴀ
he
tā′gᴀs
ate
sila′-i
the place
gei
into
lᴀ
it
la
him
daiyā′ñgaxałs
told to hunt around

16 [9]

giên

and
gañā′xᴀn
so
lᴀ
he
îsî′si
did
giên
and
tcī′na
salmon
xᴀ′ñē
eye
gada′oxa
around
ga
something
stagī′dᴀñᴀs
is ring-shaped

1

Ḷgwa-i
the stick
gīdjiga′-i
shoved in
sila′-i
the place
ga
in
la
he
qē′xas.
found.
Giên
And
lᴀ
it
la
he
îsgā′sgas.
put into the fire.
Giên
And

2

siłgiā′ñ
back

l’
he

qā′ʟ!xaga′-i
came

ḷū
when

nᴀñ
an

xᴀ′ñē
eye

st!īʟdjā′was
was very sick

gᴀm
not

gī
to

gī′nᴀ
thing

3

x̣ᴀ′tᴀsgᴀñᴀs.
smallest was [matter with].

Lā′ga
His

l’gea′lasi.
became well.

Tcī′nᴀs
Salmon

xā′-idᴀga-i
people

gā′łᴀnda-i
the souls

hao
these

4

ʟ!dᴀgᴀn
there

skū′gadaiyañ
came into the creeks

wᴀnsū′ga.
they say.

5

Giên
And
nAñ
one
t¦ē′djî
part
łgā′gas
was rock
hAn
as follows
î′sîñ
also
l’
him
sū′udas:
addressed:
“DAñ
“You
q¦ō′dAłs
become hungry

6

k¦iäł
every time
łA
you
ga
to
qā′-idAñAñ.
set out.
Skū′dji
Bones
łA
you
da′-ixAn
carefully
qē′iñAñ.
look after.
Tc¦ā′nuwa-i
The fire

7

gei
into
łA

you

sî′sgaḶgā′gAñAñ.”

put into the fire.”

Giên

And

gañā′xAn

so

l’

he

q!otgā′xagîłs

was made weak by hunger

giên

when

ga

to

8

lA

he

qā′-idesi

started

giên

and

tcī′na-i

the salmon

lA

he

Ḷ′sLgîłsi

took

giên

and

gAn

for

lA

he

tc!ā′naoda′si

made a fire

giên

and

9

WA

it

gu

at

lᴀ
he
tā′gᴀñᴀsi.
was eating.
Gaatxᴀ′nhao
One time
nᴀñ
one’s
xē′wē
rib
st!ēgia′lañ
became sick
wᴀnsū′ga.
they say.

10

Ḷū
At that time
ê′sîñ
too
ga
to
lᴀ
it
la
he
dayā′ñgaxałsi.
told to seek.
Nᴀñ
A
xē′wē
rib
gu
at
lᴀ
he
qē′xas.
found.

11

La
It
ê′sîñ
too
lᴀ

he
sq!agā′sgas.
put into the fire.
Siłgiā′ñ
Back
l’
he
qā′ʟ!xaga-i
came
Ḷū
when
la
he
ê′sîñ
too
l’gīłs.
became well.

12

Gu
There
lᴀ
he
î′sdi
was
qa′+odi
after
gaatxᴀ′n
one time
gū
there
ga
to
x̣iä′łʟ!dālʟ!xas.
[some] came dancing.
Ḷū
At that time
wᴀ
it
gu
at

13

ʟ!′skîtsi

landed
giên
and
na
[in the] house
êsî′ñ
too
ẋiä′łẋidie′s.
began to dance.
Giên
And
nᴀñ
one
t!ē′dji
part
łgā′gas
was rock
l’
him
sū′udas:
addressed

14

“Djā
“Say
dī′tgi
behind
łᴀ
you
qa-îłî′n
go
ʟ̣ū
when
łgᴀ′ñwal
young hemlock
ʟā′dji
branch
gī
to
xā′ʟ̣añ.
break off.
Wa′djẋua
Over there

15 [10]

na
house
ga
in
ʟ!
they
x̣iä′łdies
dance
ku′ngida-i
the corner
gei
into
łᴀ
you (imp.)
daxā′djîłtc!añ.
shove [it] in.
Gᴀm
Not
Ḷga
after

1

qē′xatc!igᴀñᴀñ.”
look in.”

2

Giên
And
gañā′xᴀn
like it
lᴀ
he
wā′gasi.
did.
Giên
And
lᴀ
he
q!ala′si
felt strange about it
giên
and
gei
into

lA
he
qē′xatc!as.
looked in.

3

Gī
To
l’
he
tc!ałA′nskidAsi.
had his head stick.
Xa-inā′ñxan
Barely
A′ñga
his
lA
he
dAñq!ā′-iLas.
pulled off.
L’
His
xAñ
face

4

inagwa′-i
half
laga
it to
k!awaguẋiā′ñas.
was covered with eggs.
LA
It
stA
from
A′ñga
his own
la
he
xā′ẋunAñAs.
scraped off with fingers.

5

Giên
And

łgᴀ′ñula-i
the hemlock limb
ê′sîñ
too
lᴀ
he
dᴀñłg̣ā′-stagwa′gasi.
pulled out.
K!ā′wa-i
The eggs
gañā′gasi.
were thick on it.

6

Giên
And
lnagā′-i
the town
gia′og̣a
at the end of
la
he
qa′-idesi
started
giên
and
g̣ᴀnʟ̣a′-i
the creek
g̣a
to (at)
lᴀ
he
tā′gᴀsi.
ate.

7

Giê′nhao
And then
ī′nans
herring
xā′-idᴀg̣a-i
people
ʟ!daẋidā′ñ
came

wAnsū′ga.
they say.

Ga′-istA
After that

ga′get
time passed

8

qa′+odi
after

tcī′nAs
salmon

xa-idAga′-i
people

î′sîñ
too

qasā′giẋidies.
started to move.

Lū
Canoe

gasgoā′nsîñ
one

9

gū′gahao
in there

L!
they

qasā′gaẋidaiyañ
started to go

wAnsū′ga
they say

xa-iḶA′gui
earth's surface toward

A.
started.

L!
They

L′gaḶ.
loaded [the canoe].

10

L!a
Them

ga
to

ga
some
st!a-iku′ndjidag̣a
had their feet tied up
xᴀ′ñē
eyes
st!ē′gᴀsi
were sick
wa′g̣a
theirs
ʟ!′djida at
bound up with
st!ē′gᴀsi
were sick

11

agᴀ′ñ
themselves
qî′ñg̣ogīxañasi.
stood around to go.
Gī
For
ʟ!
they
gwa′was.
refused.
ʟg̣awa′-i
The provisions
g̣e′iłgīʟ̣
were finished
qa′odi
after

12

sū′g̣ei
among
ʟ!
they
dā′yiñasī′
hunted around
giên
and
sg̣oā′na
one
ʟ!

they
qē′xasi
found
giên
and
ʟ!
they
dᴀñgia′xasi
pulled him up

13
giên
and
ʟ!
they
q!atat!ᴀ′lgᴀñasi.
threw him ashore.
Gᴀm
Not
ga
those
ʟ!
they
ʟgudā′gᴀñasi.
handled carefully.
A′sʟda
These
sgoā′na
one [thereof]

14
agᴀ′ñ
himself
sgᴀ′lgaʟ̣s.
hid.
Giê′nhao
And then
tanū′tga′s
it was fall
giên
and
ʟ!
they
st!a-i
the feet

st!eqoā′ngAñAñ
are sore to many of them

15

wAnsū′ga
they say
at
with
xA′ñē
eyes
st!ē′gAñ
are sore
wAnsū′ga.
they say.

16 [11]

Giên
And
Qolq!A′lgoda-i
Moldy-forehead
î′sîñ
too
L!a
them
at
with
qaḶ′gas.
got in.
WA
It
stA
from
qā′gîñ
went
qa′+odi
after

1

stAn
charcoal
ga′-igîñ
floating
ga-i
that
L!

they
qēxai′yañ
saw
wAnsū′ga.
they say.
L!
Them
t!ē′dji
part of
gu
there
hā′-iluasi.
were destroyed.

2

Ga′-istA
From that
sgol
foam
ga′-igîñ
floating
gA′nstA
to
î′sîñ
also
qā′L!xasi.
came.
Ga′-igu
There
î′sîñ
too
L!
them
t!ē′dji
part of

3

ha′-iluAs.
were destroyed.

4

Ga′-istA
From that
qā
went

qa′⁺odi
after

qwēsdjî′ngoas
edges of sky

g̣ᴀ′nstᴀ
to

qā′ʟꜝxas
came

giên
and

l’
it

łgî′tg̣a
near

5 ga′-isʟ
floated

l’
it

qꜝō′g̣ołdaga-i
came together

ʟꜝ
they

kꜝwa-i-î′ndas.
counted.

L’
It

qꜝō′ułdaʟe′iłiya′-i
shut

Ḷū
when

6 l’
it

xē′txa
under

ʟꜝ
they

ʟuqaga′-i
passed

Ḷū
when

ʟuwa′-i

the canoe
taʟ̣djū′
half
g̣a
in
q!oa′dᴀsi.
was broken.
Lᴀ
It
ga
something

7

q!ō′gadᴀs.
crushed.
Giê′nhao
And then
taga′ogᴀñᴀñ
few were left
ᴡᴀnsū′ga.
they say.

8

G̣e′istᴀ
Into from (out of)
qā′gîñ
went
qa′⁺odi
after
q!a′-idjigaos
many stars
q!aogᴀ′ns
sit
gañā′ñ
like
gī′nᴀ
something
g̣e′ida
was like

9

g̣ei
into
ʟ!
they

qē′xas.
saw.
G̣a′ogax̣igatx̣iā′
Inlet mouths
hao
those
īdja′ñ
were
wᴀnsū′ga.
they say.
Giên
And
ʟ!

10

łgu′nułxa
three persons
at
with
ʟ! stᴀnsî′ñxa
four persons
at
with
ʟ! ʟe′iłxa
five persons
gei
into
q!aoxā′ñasi.
got off.
G̣a′ogaga-i
The inlets

11

yū′ᴀnsi′
were large
giên
and (when)
ʟ!
them
ʟaa′łxa
ten of
gei
into
q!a′oxañasi.

got off.

Giên

And

Q!ā′da-gA′nḶa-i

Seaward creek

12

t!a′gi

mouth of

L!

they (people)

ga′-isLas

floated

la

it

ga

to

hao

L!

they

idja′ñ

came

wAnsū′ga.

they say.

L!

They

ga′-iyiñgîñ

floated there

13

qa′odi

after [a while]

L!

they

gia′xas

stood up

giên

and

L!A

them

L!

they

ē′+yo-dā′gAñ.

said “ē′yō” to.

Giên
And
L!A
them
L!
they

14

kîlge′idaxā′s
made ashamed by saying
giên
and
L!
they
q!a′ot!A′lgAñAs.
sat down.
Xā′-idAs
People
hao
these
L!
then
ē′+yodaga′ñañ
kept saying ē′yō too often

15

wAnsū′ga.
they say.

16 [12]

Sîñx̣ia′s
It was evening
giên
and
l’
his
a′oga
mother
xAndAwā′gas
in mourning
sgā′-iłgAñAs
was weeping
lA
he
qe′iñAs.

saw.

1

Ģō′ñgañ
His father

î′sîñ
too

la
he

qîñqā′goñAs.
saw walking about.

L!
They

qā′yîñ
went

qa′odi
after [a while]

L!
them

k!ia′oga
on account of

2

t!a′odji
fort

L!
they

L′gołgañ
built

L!
they

sī′wus.
said.

Ģastî′ñ
Two

qê′ñgałas
went up to look at

giên
and

ha′oxAn
not quite

3

t!ē′wan
finished

L!

they

sī′wus.
said.

Ga′istA
After that

î′sîñ
again

L!
they

qî′ñgałasi.
went up to look.

Ha′oxAn
It was not quite

t!ē′wan
finished

L!
they

4

sū′usi.
said.

Wai′giên
And

î′sîñ
again

L!
they

qê′ñgałasi
went up to look at it

giên
and

geiłgī′gAñ
it was finished

L!
they

sī′wusi.
said.

5

Giên
And

x̣îlga′owas
it was fine weather

giên

and
ʟuwa′-i
the canoe
djîn
edges
qā′łi
inside
g̣e′istᴀ
out of
t!ā′sk!i
pole
djiñ
long
ʟ!
they

6

dᴀñsq!ā′sdᴀsi
pulled off
giên
and
qō′yaqā′g̣ᴀn
sky
la
it
at
with
ʟ!
they
kîtx̣idᴀsʟa′si.
shook.
Gañā′xᴀn
At once

7

dālag̣e′îłsi.
rain fell.
ʟū′goasi
Those in the canoe
k!ū′iñᴀsi.
were happy.
Gu′tat
Themselves
ʟ̣′nanᴀñᴀs.
[they] fixed.

T!a′odjiga-i
The fort

8

L!
they
x̣îtgidAñgasäsi
went up to fight
gAn
for
L!
they
qā′łi
shook
hî′ldAñAs.
insides.
Gīga′o
Fish trap
hao
this
īdja′ñ
was

9

wAnsū′ga.
they say.
Gañā′xAn
So
L!
they
sk!ū′x̣idAsi.
started up in a crowd.

10

Ā′wuñ
His mother
lA
he
sqā′dAs
recognized
giên
and
xē′tgu
in front of
lA

he

sqū′g̣agatgîłs.

swam ashore.

Giên

And

l’

his

a′og̣a

mother

11

lᴀ

him

gi

to

ski′djiwus

tried to club

giên

and

agᴀ′ñ

himself

lᴀ

he

gīgoyî′ñĻstasg̣as.

saved to seaward.

Giên

And

î′sîñ

again

gañā′ñ

like

12

lᴀ

he

īdjiga′-i

did

Ļū

when

hᴀ′nxᴀn

right there

awu′ñ

his mother

agᴀ′ñ

himself

lᴀ
he

skîtkꜝō′tułdas.
let club to death.

13

Giên
And

gaoʟ̣
immediate cooking

gᴀn
for

l’
his

a′oga
mother

l’
his

qā′dji
head

qꜝeitqꜝā′-iʟx̣idia′-i
started to cut off

ʟ̣ū
when

sqā′wa-i
the knife

14

hayî′ñ
instead

l’
his

x̣îl
neck

gut
upon

qꜝa′onanᴀnsi
clicked

giên
and

lᴀ
she

qea′ñasi.
looked [in].

L’	Her
gi′tga	son

15

x̣ālxełgīstagia′ñas	copper used to have around his neck
lA	she
sqā′dAs.	recognized.
Giê′nhao	And then
tc!ū	plank
sku′nxa	clean
gu	at
lA	it
la	she

16 [13]

Ḷłinā′gas.	put.
Giên	And
l’	his
gō′ñga	father
ga′ga	in it (the house)
tā′nadaiyes.	stayed.
Na-i	The house
u′ngu	on top of
lA	him

1

la
she
gałînā′gᴀs.
put.

2 Lᴀ
Him
gi
to
gālstᴀ′nsîñgela′-i
four nights passed
Ḷū
when
l’
his
qagᴀ′ñ
throat
ga
in
qa′gotc!î′lgax̣idies.
a slight noise started.

3 L’
His
ʟ!′xadjî
top of head
lā′ga
his
qea′ñgageiłs.
came in sight.
Lᴀ
Him
gi
to
gā′la i
the nights
gā′tsgaḶasi
passed

4 k!iä′ɫ
all that time
l’

he
ʟ̣dā′lʟ!xas.
was coming out.
Qᴀ′odi
By and by
lᴀ
him
stᴀ
from
tcī′na-i
the salmon
q!ᴀl
skin
dā′lʟgoyasi
was washed off by the rain
giên
and

5

na
house
gi
to
l’
he
gē′tgattc!as.
went in.
Giên
And
l’
he
sgā′gadᴀs.
became a shaman.
La
Him
gᴀn
for
ʟ!
they
sū.
sang.

6

Giên

And
stᴀ
from
ʟ!
they
tc!ī′gax̣unañasi
moved away
giên
and
anawa′-iga
next season
î′sîñ
again
gu
at
ʟ!
they
tc!igoa′gidᴀñesi.
came to get salmon.

7

Î′sîñ
Again
tcī′nagea′lga-i
salmon came
ʟ̣ū
when
giên
and
tcī′na-i
the salmon
skux̣ida′-i
came up
ʟ̣ū
when

8

u′ngut
on top of
nᴀñ
one
x̣āł
shining one
ʟ̣łîñgwa′ñasi.
was.

Giên
And
l’
it
kidaga′-i
the spearing
stᴀ
from
lᴀ
he
sī′wus
said
giên
and

9

la
it
gi
to
sgun
only
ʟ!
they
kîtdjū′gᴀñᴀs.
tried to spear.
Qa′odihao
By and by
la
it
gᴀ′n
for
kī′tao
spear
lᴀ
he
ʟgołgai′yañ
made

10

wᴀnsū′ga
they say
giên
and
lᴀ

it

la
he

ki′dᴀS.
speared.

Lᴀ
It

la
he

dᴀñḶ′sʟgila′-i
pulled ashore

Ḷū
when

tcī′na-i
the salmon

11

k!otula′-i
was dead

at gu Ḷū
at the same time

la
he

êsî′ñ
too

k!otwā′lañ
died

wᴀnsū′ga.
they say.

L’
His

gała′nda-i
soul

12

î′sîs
was

gᴀn
for

gᴀm
not

l’
he

u′nsᴀᴀtgañañ
knew

wAnsū′ga.
they say.

13

Giên
And
lA
him
L!
they
L′gołgaq!awasi
made sit up
giên
and
lA
him
qoa′gi
over the head of
L!
they
Lłînā′gAs.
sat.
Giên
And

14

lA
him
gañā′ñ
like
nAñ
one
L!
they
L′gołgaḶsLas
made (dressed)
giên
and
tc!ā′nuwa-i
the fire
djî′nxa
near
l’
he

15

skîtqā′goñAsi.
went around while they beat time.

Ga′odjiwa-i
The drum

î′sîñ
too

lā′ga
his

L!
they

skī′dAñasi.
beat.

Lā′guda
At the same time

la
him

16

gAn
for

L!
they

sī′wus.
sang.

G̣ā′la-i
The nights

stA′nsîñgela′-i
four passed

Ḷū
when

nAñ
a

tA′ñgīlaga
tidal inlet

gei
into

17 [14]

agA′ñ
himself

lA
he

gā′sLgīxAlgā′ñas
used to tell them to put

ge′ihao
into this
lᴀ
him
ʟ!
they
gasʟgai′yañ
had put
wᴀnsū′ga.
they say.

1

ʟā′łda
Plank
u′ngu
on top of
lᴀ
he
tā′-idigañas
always lay
u′ngu
on top of
lᴀ
him
ʟ!
they
ʟta′-is.
laid.
Giê′nhao
And then
lᴀ
him
ʟ!
they

2

îsdai′yañ
put there (in water)
wᴀnsū′ga.
they say.
Ga′odjiwa-i
The drum
ê′sîñ
too
lā′ga

his
L!
they
q!a′-isLgiasi.
put.
Gu
There

3

sgō′łgułgañ
toward the right
gadā′ñ
around
l’
he
gatgā′łgAłgîñ
turned
qa′odihao
after [a while]
gīla′-i
the deep place
sL!îñga′-i
the bottom

4

xAn
even
l’
he
gāgū′giesi.
vanished at.
Uiê′dhao
Now
ta-inA′ñgasas
there are going to be plenty of salmon
giên
when
ga′odjiwa-i
the drum
gīla′-i
the deep place

5

ga
in
lā′ga

his
ʟ!
they
gudᴀ′ñxēgᴀ′ñgᴀñᴀñ
hear the noise of
wᴀnsū′ga.
they say.

6

Hao
Here
ʟan
finished
l’
it
ge′ida.
becomes.

7 [15]

[Contents]

ÎŁDĪ′NĪ

[Told by Isaac, of the Łi′elᴀñ qē′awai family.]

Îłdī′nī lived at End-of-trail town.[1] All of his friends also lived there. And he went out to fish. And, the wind blowing from the shore, he was blown away. He was unable to get to land. He was blown about in the sea all day. And while he was being blown about evening came upon him. He was also blown about during the night. And morning again dawned upon him. He did not see land. And he was again blown about all day. But the wind did not blow hard. Therefore he did not capsize. While he was being blown about evening again came upon him. He was again blown about all night. He was blown about for a long time. And morning again dawned upon him. During all that time he saw no land.

Then Îłdī′nī sang because he wanted the wind to become fair. And [16]he stood in the canoe. He began to sing: “Lake (i.e., Ocean) spirit, calm the waves for me. Get close to me, my Power. My heart is tired. Make the sea very calm for me, ye hō yē hō′ lō!” etc.[2] While he was still being blown about evening came upon him. And again morning dawned upon him. Although it was foggy in the morning the wind was not strong. He floated about at random. Every evening shut down foggy. And he was unable to stand up. His legs were weak, because he had been long in the canoe. Then he again sang the same song. And morning came again. He could see no land. And, while it was still foggy evening came upon him. All that time the wind was not strong. Again morning dawned upon him.

Then he floated near to land. He remained floating there. He did not get off for his legs were bent together. During all that time they did not see him. Although he was very near where people lived they did not see him. [17]

Then he saw a child playing about, one not grown but big enough to talk. And the child did not see him for his canoe was floating close to a rock. Then

Îłdī′nī called to the child because he wished them to know about him. And, when he called, the child was afraid to go to him. After it had been afraid for some time [Îłdī′nī] said: “I am Îłdī′nī.” It was a male child. And it went out to him. And it came and stood near him. And he said to it: “My name is Îłdī′nī.” “Now you, too, say ‘Îłdī′nī,’” said he to it. And the child said “Îłdī′nī,” but said it wrong because it did not yet know how to talk very well. He pronounced his name again. And the child also pronounced his name. It said it right. And the child started away from him.

Then it turned away from him. It began saying, “Îłdī′nī, Îłdī′nī, Îłdī′nī, Îłdī′nī, Îłdī′nī, Îłdī′nī.” It was afraid of forgetting his [name]. And when it got some distance away it forgot his [18]name again. Then it returned to him. And, when it came to him he again told it his name. “Say ‘Îłdī′nī’,” said Îłdī′nī to this child. And the child in turn said so. And again it said it right. Then, as it went away from him, it began repeating his name. “Îłdī′nī, Îłdī′nī, Îłdī′nī,” it began saying. While it was saying “Îłdī′nī” it entered the house. That time it did not forget the name.

And, even while opening the door, it kept repeating “Îłdī′nī.” The child said to its grandfather: “Grandfather, find Îłdī′nī; grandfather, find Îłdī′nī.” And it led its grandfather to the place from whence it had come. They came to where he floated. The wife was also with them. And, being at once much troubled at the sight of him, they quickly got into his canoe. They came in front of their house with him.

When they got out they wanted to take him up to the house quickly. Then he showed them his legs. He also showed them that he was unable to stand. He merely made signs with his fingers. He [19]did not know their language. And the man ran up for his mat. And, when he brought it down, they placed him upon the mat. Then they carried him into the house. They placed him near the fire.

Then they put warm things upon him. And they also warmed him at the fire. They also put warm things on his head. They also warmed water for his legs. And, when the water became warmed a little, the woman began putting it upon his legs. At the same time the man also kept warm things on his head. And, as he sat there, he tried to straighten his legs a little. They became well. They stopped putting hot water on them.

And, when he asked for a stick, they gave it to him. And, after they gave it to him, he raised himself up. He tried to go outside. And, after he had sat outside for a while, he came back again with the help of his stick. They did not give him food because they saw that something was the matter with him. Although they had not seen him before they saw that he was a chief.

Then they warmed water for him. They also cooked food for him. [20]And, when the water was warm, she put a great deal of grease into it, and they set it before him. She also gave him a spoon. This is how the ancient people did. And after he had drunk the broth she also set food before him. She let him eat grease with it. And after he was through eating she put another kind of food before him. When she saw that he ate his food as if he were well she gave him another kind of food.

And he (the husband) saw that he had become well, and he said to his wife: “When the wind is fair we will go with him to the town.” It was evening. And they did not sleep during the night because they wanted to go to the town with him. But the chief slept soundly. And while he slept they put their things on the beach. They also launched their canoe. And they put their things into the canoe. They did not live far from the town. And when he awoke they told him they were going away with him. [21]

Then the woman went in their canoe. The man went with him in his canoe. They came to the town with him. And the people were astonished at them. Before that they had one canoe. And when [they saw] that they had two they were surprised at them. They were a great crowd waiting outside for them. Then they saw another person sitting in their [canoe].

And when they came ashore the whole town went to them, for they had never seen him before. They came with him to the Stikine town. They quickly took him into the house. And the house was full of Stikine people, men, women, and children. They were surprised to see him. Although they had never seen him before, they saw that he was a chief.

And now the one who came to the town with him said to the crowd: “When my grandchild went out to play it found this person. It went to play. After it had been gone for a while it came in. Then, [22]as it opened the door, it came in saying ‘Îłdī′nī, Îłdī′nī. Grandfather, Îłdī′nī found,’ it said. So we went to see him. And we took him into the house. He was unable to stand. His legs were bent together. And we carried him up in a mat to the house. We worked over him all day [to make him well]. And after he did stand up he went outside with the help of a cane. Then we gave him food. When he got well we came this way with him. I came hither with him because I did not want to remain alone with him in an uninhabited place,”[3] he said.

While they were telling about him the people observed that he was feeling of his skin with his teeth. And they told one another about what he did. Then the chiefs of the Stikine people said: “Taste the chief’s blood.” Then one felt of his skin with his teeth. And when he lifted his head he said: “The chief’s blood is salt.” Then the chiefs of the Stikine people were very much astonished. Then they knew that he had been blown about for a very long time. And the town [23]people went outside. Then they knew what had happened to him, but they did not know whence he had come.

And they began to care for him. He was there for many years. And he remained there always. He did not go back, because he did not know where his town was. He had four children. Two were boys and two were girls. And all the time he was at the Stikine he wept for his children. But he did not weep for his wife.[4] And the one who had found him made him his friend (i.e., took him into his family and clan).

And after he had lived there for a long time he came to understand their language. After he had wept for a while he sang a crying song. He began the following crying song: 𝄆 “Hēg̣ōnōnē′ ʟa′gwaiyē djū′qoqołtēdj. 𝄇 Ha gūsē′, ha gūsē′ łē′nī gîta′nī hagūsē′.”[5] And he joined that tribe. Then he told them that he had belonged to the Fish-eggs and they all gave themselves to him because they saw that he was a chief. And his friends, the Fish-eggs, lost him. [24]

And by and by his friends heard that he was a chief of the Stikine. In old times people did not go to other places. They fastened a feather to the end of a stick, and they raised it. If the feather was not moved by the wind they went out.[6] Therefore his people did not learn about him quickly. But afterward they heard about him. And when he knew that his friends had heard about him he sent down the songs for his friends. By and by, when they heard his [songs], his friends were very glad. “Although I want to go to you, there is no way to do so. I am very well off. But there I was not happy. My friends, the women and men of the Fish-eggs, are very numerous.”[7] Then his friends ceased to be sad for him, because they knew he was happy. But his wife was married to another man, for they had thought that he was dead.

This is the end. [25]

The almost complete absence of a mythic element in this story suggests that it may be founded on fact. At least it must have been used to explain a relationship supposed to exist between the Fish-eggs, a branch of the great Stᴀ′stas family of Masset, which belonged to the Eagle clan, and some family among the Stikine Indians. [15]

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[1] So the word K!iū′stᴀ was somewhat doubtfully translated to me. It stood near the northwestern angle of Graham island opposite North island. ↑

[2] A song supposed to have power in calming storms. ↑

[3] Fearing to expose themselves to possible danger from an entirely strange man. There was no assurance of safety between man and man unless both were of the same family or peace was known to exist between their respective families. The verbs in this quotation have the past-experienced ending, -gᴀn. Had this been related by a person who had learned the facts from somebody else they would have taken the past-inexperienced ending, -an. ↑

[4] Accidents like this were often supposed to be brought about by the unfaithfulness of a man’s wife, and it is not unlikely that the chief may have suspected that he had suffered in this way. ↑

[5] Tlingit words. ↑

[6] This is evidently mythical. The same thing used to be said of the Pitch people. See Memoirs of the Jesup North Pacific Expedition, volume V, part I, page 91. ↑

[7] He speaks of his new friends as if they belonged to his own family at End-of-trail town. ↑

[Contents]

ÎŁDĪ′NĪ

[Masset dialect]

K!iū′sta
End of Trail (town)
gu
at
Îłdī′nī
Îłdī′nī
na′gan.
lived.
L’
His
ta′olAñ
friends
wa′ḶuAn
all
î′sîn
too
gu
there
nā′ñAn.
lived.

1

WA′giên
And
stA
from
l’

he
xa′oyiênanê.
went fishing.
WA′giên
And
dī′dastA
off shore
tadja′o
wind
‘a′dōsa′s
blew
giên
and

2

l’
he
x̣u′deîdan.
started to blow away.
Dītga
Ashore
ʟūqagalē′
to go by canoe
‘adō′ l’ ‘êsgai′an.
he was unable.
Sîn
Day
s‘ask!u
whole
sī′sgut
upon the sea

3

l’
he
x̣utgA′ñgwañan.
was blown about.
WA′giên
And
hawa′n
while
l’
he
x̣utgA′ñgwAñgAndan
was blown about

la
him
da
for

4

sîñiai′an.
was evening.
WA′giên
And
‘a′lgua
in the night
î′sîn
too
l’
he
x̣ū′tgAñgwañgañan
was blown about
giê′nhao
and then
î′sîn
too
laga
to him

5

sanḶa′nan.
was morning.
WA′giên
And
gAm
not
LAga
land
l’
he
qê′ñ‘Añgañan.
was seeing.
WA′giên
And
ha′osîn
again
sîn
day

6

s‘ask!u
whole

l’
he

x̣ū′tgᴀñgwañgañan.
was blown about.

Ta′djuē
The wind

gᴀm
not

hī′k!an
but

‘a′dowañgañanî.
was blowing hard.

7

Ałdjī′ᴀłū
Therefore

gᴀm
not

l’
he

xa′sʟ‘añgañan.
capsized.

Hawa′n
While

l’
he

x̣ugᴀñgwᴀ′ñgᴀndan
was being blown about

8

ha′osîn
again

la
him

ga
to

sîñia′-iᴀn.
was evening.

Ha′osîn
Again

‘āl
night

s‘asgu

whole

l’

he

x̣ū′tgᴀñgwañan.

was being blown about.

9

Djī′$^{+}$iña

Long time

l’

he

x̣ū′tgᴀñgwañgañan.

was being blown about.

Wᴀ′giên

And

ha′osîn

again

lag$_{a}$

to him

sa′nʟ̣anan.

was morning.

10

Wᴀ′k$^{!}$iäł

All that time

ʟᴀg$_{a}$

land

gᴀm

not

l’

he

qê′ñ‘añgañan.

was seeing.

11

Wᴀ′giên

And

Îłdī′nī

Îłdī′nī

hîn

like

k$^{!}$ᴀdjūłdjawan

sang

tadjuwē′

the wind

lᴀgala′-i
become good

dᴀ
to

l’
he

12 [16]

gudᴀ′ns
wanted

Ḷū ᴀ.
when sang.

Wᴀ′giên
And

ʟuē′gua
in the canoe

l’
he

gia′gᴀn.
stood.

Wᴀ′giên
And

s‘ā′lanē
the song

dᴀ
to

1

l’
he

kîłā′wan:
put his voice to:

“Sū
“Lake (= ocean)

sgā′na
spirit

gîtgā′lᴀnsʟ.
make waves calm (for me).

Dī
My

sgā′nawē
supernatural power

qᴀ′nskidagî′ñga.
got close to in canoe.

2

Dī
I
qaiî′nsʟa.
became tired.
Adī′
Me
ga
for
ʟ!nawa′‘agᴀsʟa
make the sea milk (i.e., calm)
yēhō
yēhō
yēhō′lō,
yēhō′lō,
etc.”
etc.”

3

Hawa′n
Yet
l’
he
x̣ū′tgᴀñgwa′ñgañan.
was being blown about.
Ha′osîn
Again
laga
to him
sî′ñiyēyᴀn.
was evening.
Wᴀ′k!iên
But still

4

gᴀm
not
laga
to him
tadja′o
wind
‘ā′dawangañan.
was blowing hard.
Wᴀ′giên
And
ha′osîn

again
laga
to him
sa′nḶanAn.
was morning.

5

Yä′nañaūłai′an.
It was foggy in the morning.
WAk!ie′n
But still
gAm
not
tadja′o
wind
‘atawā′ñan.
was strong.
WA′giên
And
sîn
day

6

s‘asgu
whole
ha′osîn
again
LAgua′nan
aimlessly
l’
he
gī′gīgAñgwañgañan.
was floating about.
WA′k!iäł
All that time
yä′nAñ‘agAndan
while it was foggy

7

sîñiai′An.
evening came.
WA′giên
And
gia′ga-i
to stand up
‘adō′

around
l’
he
‘ê′sgasʟaian.
got (he was unable).
L’
His
q!o′lū
legs

8

lā
his
‘agā′lan
were weak
ʟū′gu‘a
in the canoe
l’
he
îsxᴀ′nsqadan
was for a long time
ᴀła′.
because.
Wᴀ′giên
And
ha′osîn
again
s‘ā′lᴀñē
the song

9

‘a′hᴀn
same
l’
he
k!ᴀ′djūgañan.
was singing.
Wᴀ′giên
And
ha′osîn
again
sanʟ̣a′nan.
was morning.
Wᴀ′giên
And

gᴀm
not

10

ʟᴀga
land
l’
he
qê′ñ‘ᴀñgañan.
was seeing.
Wᴀ′giên
And
ha′osîn
again
yä′nᴀñ‘agᴀndan
while it was foggy
lᴀ
him
da
for

11

sîñiai′an.
was evening.
Wᴀkꜝ·iê′ɬ
All that time
gᴀm
not
tadjuwē′
the wind
‘a′dōwañga′ñan.
was strong.
Wᴀ′giên
And
ha′osîn
again

12

laga
to him
sanḶa′nan.
was morning.

13

Wa′Ḷu
At that time

LAga
land
gu
at
l’
he
gā′-iîñułaiyan.
floated in the morning.
WA′giên
And
hawa′n
yet
gu
at
l’
he
gā′-iîñ
was

14

gañganê.
floating.
GAm
Not
xetgu
below (ashore)
l’
he
qā′łAñgañan
was getting
l’
his
q!o′lū
legs
gu′tga
together
lā
his
łgAk!Adā′ñan
were bent

15

A′ła.
because.
Ałdjī′Ału

Therefore

gᴀm
not

xetga
off

l’
he

qā′ł‘ᴀñgañan.
was getting.

Wᴀ′k!iêł
All that time

gᴀm
not

la
him

ʟ!
they

16

qê′ñ‘añgañan.
were seeing.

Ḷ!
They

na′ᴀñ
lived

q!oł
near

djiłī′
very

l’
he

îs
was

k!iên
although

gᴀm
not

lᴀ
him

ʟ!
they

qê′ñ‘ᴀñgañan.
were seeing.

17 [17]

Wᴀ′giên
And

nᴀñ
a

‘a′a
child

gūsa‘ai′ya
knew how to talk

gᴀm
not

Ḷᴀqō′nan
big

nā′ñgwans
played about

l’
he

qä′ñan.
saw.

1

Wᴀ′giên
And

gᴀm
not

anᴀ′ñ
this

‘a′as
child

l’
him

qêñ‘ā′ñan
saw

t!ē′dja-i
the rock

ga
against

ʟuē′
the canoe

lā′ña
his

gī′tasi
floated

2

ᴀła′.

because.

Gᴀm

Not

la

him

l’

it

qêñ‘ā′ñan.

saw.

Wᴀ′giên

And

Îłdī′nī

Îłdī′nī

nᴀñ

the

‘ā′xᴀdjūs

child

ga

to

3

kiägā′ñan

was calling

la

him

‘ᴀn

for

ʟ!

they

u′nsᴀdē

know (that they might know)

dᴀ

to

l’

he

gudᴀ′ns

wanted

ᴀ′ɬa.

because.

Wᴀ′giên

And

la

it

‘ᴀn

for
l’
he

4

‘a′yîns
called
giên
and
la
him
‘a
to
qagē′
go
gᴀ
to
l’
it
ł‘wa′gagañan.
were afraid.
La
Him
gᴀ
of
l’
it
ł‘wagᴀxᴀ′nsgats
was afraid for a long time

5

Ḷū
when,
“Îłdī′nī
“Îłdī′nī
ła-ō
I that
īdjî′ngua”
am”
hîn
as precedes
anᴀ′ñ
this
‘a′as
child

l’
he
sudai′an.
said to.
Nᴀñ
A
īłña′-o
male this

6

idja′n.
was.
Wᴀ′giên
And
la
him
l’
it
qas‘ai′an.
went out to.
Wᴀ′giên
And
la
him
q!oł
near
l’
it
gia′ʟ!agan.
came and stood.

7

Wᴀ′giên
And
hîn
as follows
la
it
l’
he
sudai′an,
said to,
“Îłdī′nī
“Îłdī′nī
hîn

like

ō

this

dī

I

ki‘a′ñgua.

am named.

Hai

Now

8

dā

you

îsî′n

too

ł

(imp.)

Îłdī′nī

Îłdī′nī

hîn

like

sū,”

say,”

hîn

like

la

it

l’

he

sudai′an.

said to.

Wa′giên

And

ana′ñ

this

9

‘a′xadjūs,

child,

“Îłdī′nī”

“Îłdī′nī,”

hîn

like

sā′wan.

said.

Wᴀ′giên
And
l’
it
kî′lsgᵤdaiani,
said it wrong,
a′nᴀñ
this

10

‘a′xadjūs
child
gᴀm
not
yê′nk!e
very well
gū′sao‘aiyā′ñan
knew how to talk
ᴀ′ła.
because.
Wᴀ′giên
And
ha′osîn
again
kiä′ñ
his name

11

l’
he
k!wai′an.
mentioned.
Wᴀ′giên
And
a′nᴀñ
this
‘a′xᴀdjūs
child
hᴀnîsî′n
again
l’
his
kiē
name
k!wai′an.

mentioned.

12

Wᴀ′giên
And
lā
his
l’
it
kî′łyêdaian.
said right.
Wᴀ′giên
And
a′nᴀñ
this
‘a′xadjūs
child
lᴀ
him
stᴀ
from
qā′-idan.
started.

13

Wᴀ′giên
And
lᴀ
him
stᴀ
from
‘ᴀñ
himself
l’
it
ḶsLa′s-qałīya′n.
turned around.

𝄆

“Îłdī′nī,
“Îłdī′nī,
Îłdī′nī,
Îłdī′nī,

14

Îłdī′nī,”
Îłdī′nī,”

:‖

hîn
like
l’
it
sū′îdan.
began saying.
Da
For
lᴀ
his
l’
it
q!ē′sdadē
forget
ga
to
l’
it
ł‘wa′gas
was afraid

15

ᴀłū′
therefore
l’
it
sā′wan.
said.
Wᴀ′giên
And
lᴀ stᴀ
from him
l’
it
djiîñē′‘ełs
got far
Ḷū
when
ha′osîn
again
l’ kiē

his name

16 [18]

da
for
l’
it
q!ē′sgadan.
forgot.
Wᴀ′giên
And
ha′osîn
again
la
him
gui
toward
l’
it
sta‘ē′lan.
returned.
Wᴀ′giên
And

1

la
him
‘ᴀn
to
l’
it
qā′ʟ!as
came
ʟ̣ū
when
ha′osîn
again
ki‘a′ñ
his name
lagₐ
to it
l’
he
sudai′an.
told.

“Îłdī′nī
“Îłdī′nī
hîn
like

2

ł
(imp.)
sū,”
say,”
hîn
like
anᴀ′ñ
this
‘a′as
child
ha′osîn
again
Îłdī′nī
Îłdī′nī
sudai′an.
said to.
Wᴀ′giên
And
anᴀ′ñ
this

3

a′as
child
ha′osîn
again
gîña′n
like
sā′wani.
said.
Wᴀ′giên
And
ha′osîn
again
l’
he
kîłyê′daiane.
said it right.

4

Wa′ʟ̣ū
Then
ha′osîn
again
lᴀ
from
stᴀ
him
l’
it
qā′-its-qałīyan
as it went away
l’
his
kiē′
name
l’
it
k!wī′dᴀñîdan.
began to repeat.

5 𝄆

“Îłdī′nī,
“Îłdī′nī,
Îłdī′nī,
Îłdī′nī,
Îłdī′nī,”
Îłdī′nī,”

𝄇

hîn
like
l’
it
sū′-idan.
began to say.
Hawa′n
Yet
“Îłdī′nī”
“Îłdī′nī”
hîn
like

6

l’ sū′gᴀndan
while it was saying

na
house
ga
to
l’
it
qatc!ai′an.
entered.
Wa′ʟ̣ū
Then,
ʟ!ao
however,
gᴀm
not
kiē′
the name
da
for
l’
it

7

q!ē′sgadañan.
forgot.

8

Wᴀ′giên
And
k!iwē′
the door
l’
it
da‘a′sʟtc!asi
opened
‘ai′yan
right through
“Îłdī′nī,”
“Îłdī′nī,”
l’
he
sū′daltc!aian:
went in saying:

9

“Tcîna′-i,

“Grandfather,
Îłdī′nī
Îłdī′nī
qeigᴀ′ña,”
find,”
hîn
like
a′nᴀñ
this
‘a′as
child
tcī′nᴀñ
its grandfather
sudai′an.
said to.

10

Wᴀ′giên
And
giê′stᴀ
from whence
l’
it
qa′gan
went
‘a
to
l’
its
tcî′na
grandfather
lā
its
l’
it
‘alqa′-idan.
led.
Wᴀ′giên
And

11

ga-î′ns
floated
gu
at

la
him

‘ᴀn
to

l’ îsʟ!a‘ā′wan.
they came.

L’
His

djā
wife

î′sîn
too

la
him

ᴀł
with

idja′n.
was.

Wᴀ′giên
And

12

na′‘aistᴀgañan
as soon as (they saw him)

l’ łk!wī′dᴀsʟyua′n‘was
they were much troubled

Ḷū
when

lā′gu‘ē
into his (canoe)

l’ xū′stᴀʟiawan.
they got quickly.

13

Wᴀ′giên
And

nē
the house

xetgu
in front of

lᴀ
him

dᴀ′ñᴀł
with

l’ ‘ā′sgada‘wan.

they arrived.

14

L’ îst!ała′‘was
They got off
giên
when
hawī′dan
quickly
na
house
ga
to
l’
him
îsdē′yē
take up
da
to

15

la l’gudAña′‘wan.
they wanted to do to him.
WA′giên
And
q!o′lawūñ
his legs
la l’ qêndā′‘wan.
he showed to them.
Gia′ga-i
To stand

16

‘adō′ l’ ‘êsga′si
he was unable
î′sîn
too
la l’ qêndā′‘wan.
he showed them.
Hî′ñan
Only
‘a-i la sL!î′silAñgañan.
he made signs with his fingers.

17 [19]

Gᴀm
Not
ʟ!
their
kîl
language
l’
he
gudᴀñ‘ā′ñan.
knew.
Wᴀ′giên
And
nᴀñ
the
ī′łiñas
man
lgūs
mat
dō
for this
‘atᴀgā′lan.
ran up.

1

Wᴀ′giên
And
tc!ā′nuē
the fire
djîngu
near
la
him
l’
they
‘ā′wa‘wan.
put.

2

Wa′ʟ̣ū
Then
gîn
things
k!ī′na
warm

la gui
him upon
l’ î′sdała‘wan.
they put.
Wᴀ′giên
And
tc!ā′anuē
the fire

3

‘a
in
îsî′n
too
la
him
l’ ʟᴀk!î′nᴀñida‘wan.
they made warm.
Wᴀ′giên
And
l’
his
qadjî′ñ
head
gu
at
î′sîn
too
gîn
things

4

k!ī′na
warm
la
him
l’ î′sda‘ōgañan.
they put on.
Wᴀ′giên
And
l’
his
k!ial
legs
hᴀn îsî′n

too

xao

liquid (water)

lā

his

5

l’ ʟîk!ī′ɴᴀꜱʟa‘wan.

they warmed for.

Wᴀ′giên

And

xao

liquid (water)

łñan

a little

k!īnîsʟa′s

became warm

ʟ̣ū

when

l’

his

k!ia′l

legs

gui

upon

6

ɴᴀñ

the

djā′adas

woman

îsda′idan.

began putting it.

Wᴀ′tał

At the same time

ɴᴀñ

the

ī′łiñas

man

hᴀn îsî′n

too

l’

his

qᴀ′dji

head

ga
to
gîn
things

7

k!î′ndagañan.
kept putting warm.
Wᴀ′giên
And
łña′n
a little
l’
he
q!a′oas
sat
gu
there
hᴀn
even
q!olᴀwu′ñ
his legs
l’
he

8

ya′gᴀłdaian.
tried to straighten.
Wᴀ′giên
And
lā′ña
his
lā′gane.
were good (well).
Wa′ʟ̣ū
Then
ʟan
stopped
lā′ña
his
l’
he
‘ā′łda‘wane.
put hot water on.

9

Wᴀ′giên
And
sq!ā′ñu
stick
l’
he
gīnᴀ′ns
asked to be given
giên la g$_a$
when him to
ʟ!sq!asʟai′an.
they gave it.
Wᴀ′giên
And
la
him
g$_a$
to
ʟ!
they

10

sq!asʟa′s
gave it
Ḷū
when
‘ᴀñ
himself
l’
he
kîtgia′gan.
stood up by means of.
Wᴀ′giên
And
kiag$_a$
to the outside
agᴀ′ñ
of himself
l’
he
kī′ḶsʟÎwag$_u$dañan.
tried to go.

11

Wᴀ′giên

And
kia
outside
l’
he
q!ao
sat
qaod
after a while
ha′osîn
again
siłgā′ñan
back
agᴀ′ñ l’ kī′ʟ̣sʟtc!aian.
he came in with the assistance of the stick.

12

L’
He
‘ā′dagas
was different (i.e., sick)
lā l’ qê′ñ‘was
his they saw
ᴀłū′
therefore
gᴀm
not
tao
food
la
him
ga
to
l’ îsdā′‘añ‘ugañan.
they gave.

13

Gᴀm
Not
la
him
l’ qêñ‘ā′ñ‘ugañan
they saw (before)
k!iên
although

l’
he
ī′ʟ!-adas
was a chief
lā
his
l’ qêñā′‘wan.
they saw.

14

Wᴀ′giên
And
xao
liquid (water)
la‘ᴀn
for him
l’ qê′nîsʟda‘wan.
they warmed.
Ila′ î′sîn
Besides
tao
food
la ‘ᴀn
him for

15 [20]

l’ ʟî′ñ‘alᴀña‘wan.
they cooked.
Ḷī′sḶūan
By and by
xao
liquid (water)
k!ī′nᴀsʟᴀs
was warm
Ḷū
when
tō
grease
‘ē
into
l’
she
qoa′ndᴀyūanan.
put very much.

1

Wᴀ′giên
And

la
him

xetgu
before

l’ tc!îsā′“wane.
they put it.

Wᴀ′giên
And

sʟagu′l
spoon

îsî′n
too

2

la
him

gu
to

l’
she

t!a′osʟaian.
gave.

Ao
This

ʟᴀgu
how

ʟḶū′
the ancient

xadē′
people

wᴀgā′ñan.
were doing.

Wᴀ′giên
And

3

wa′Ḷ‘a
after it

xao
broth

l’
he

nîłgī′s
had done drinking

ḷū
when

tā′wē
the food

îsî′n
too

la
him

xetgu
before

l’
she

îsdai′ani.
put.

Tō
Grease

4

xAn î′sîn
too

wAsūwē′t
with it

la
him

l’
she

tadai′an.
let eat.

WA′giên
And

l’
he

tagī′s
finished eating

giên
when

tao
food

q!A′lat
another kind

5

hAn îsî′n

too
la
him
xetgu
before
l'
she
îsdai'an.
put.
Wᴀ'giên
And
dᴀ'man
well
la
he
ga
something
tās
ate
lā
his
l'
she

6

qêns
saw
ᴀł gîn
with some
tā'wa
food
q!ᴀ'lat
another kind of
î'sîn
too
la
him
ga
to
l'
she
îsdai'an.
gave.

7

Wᴀ′giên
And
dᴀ′man
well
l’
he
‘ēłs
became
la
him
l’
she
qä′ñan
saw
giên
and
hîn
like
djā′‘ᴀñ
his wife
l’
he

8 sudai′an,
said to,
“Tadja′o
“Wind
las
is good
Ḷū
when
lnaga′-i
the town
‘a
to
lᴀ
him
dᴀ′ñᴀł
with
t!alᴀ′ñ
we
ʟūqā′-idasañ.”
will go by canoe.”

9

Wᴀ′giên
And
sîñiai′yᴀn.
it was evening.
Wᴀ′giên
And
gᴀm
not
‘ā′lgua
in the night
l’ qꜝᴀꜱʟ‘ā′ñ‘ūgañan
they were sleeping

10

lᴀ
him
dᴀ′ñᴀł
with
lnaga′-i
the town
‘a
to
ʟūqā′-idē
go
dᴀ
to
l’ gudᴀñ‘ā′wan
they wanted
ᴀ′ła.
because.
A′nᴀñ
This

11

ī′ʟꜝagidas
chief,
ʟꜝao
however,
qꜝayū′anan.
slept much.
Wᴀ′giên
And
l’
he

q!as
slept

t!ał
while

Lʻā′wē
the property

12

q!A′tAgaña
on the beach

l’ îsdā′ʻwan.
they put.

Luē′
The canoe

îsî′n
too

tcānga
into the sea

A′ña
theirs

l’ îsdā′ʻwan.
they put.

13

WA′giên
And

Lū′gue
into the canoe

gîn
things

A′ña
theirs

l’ îsdā′ʻwan.
they put.

GAm
Not

lnaga′-i
the town

stA
from

l’
they

14

djī′îñʻañaʻwan.
lived far.

Wᴀ′giên
And
l’
he
skī′nas
awoke
ʟ̣ū
when
lᴀ
him
dᴀ′ñᴀł
with
l’
they
ʟuqā′-ida‘wasîs
would go off by canoe

15

la
him
ga
to
l’
they
sudā′‘wan.
said.

16 [21]

Wᴀ′giên
And
la′gia
his
ʟū′e
canoe
gu‘a
in
nᴀñ
the
djā′das
woman
ʟuqā′gan.
went by canoe.
Nᴀñ
The

î′łiñas
man

1

hᴀn îsî′n
too
gia
his
ʟuē′gu‘a
canoe in
lᴀ
him
dᴀ′ñał
with
ʟuqā′gan.
went by canoe.
Wᴀ′giên
And
lᴀ
him
dᴀ′ñᴀł
with
lnaga′-i
the town

2

gu
at
l’ ʟuî′sʟ!a‘awan.
they came by canoe.
Wᴀ′giên
And
lᴀ ʟ! q!ᴀlā“wan.
they were surprised at them.
Wᴀ′kunast’
Before it
ʟuē′
the canoe

3

lā
theirs
‘as‘wā′nsîña‘wani.
was one.
Wᴀ′giên
And

wēd
now,
ʟ!ao
however,
lā
theirs
‘ā′stᴀñ‘wasi
were two
Ḷū
when

4

la ʟ! q!ᴀlā′‘wan.
they were surprised at them.
Kia lᴀ
Outside them
k!iū′
for
ʟ!
they
sk!ūlyū′ana‘wan.
were in a great crowd.
Wᴀ′giên
And
nᴀñ
a

5

xā′da
person
q!ᴀ′lat
another
lā′gu‘a
in theirs
tc!ā′ñwas
sat
ʟ!
they
qä′ñan.
saw.

6

Wᴀ′giên
And
l’ kîtʟ!′djagᴀł‘was

they came ashore
Ḷū
when
lnaga′-i
the town
‘ask!u
whole
hᴀn
very
l’
them

7
dō′ît‘awane
went to
gᴀm
not
wᴀ′kunast’
before it
lᴀ
him
ʟ!
they
qêñ‘ā′ñgañan
saw
ᴀ′ła.
because.
Stᴀk!ᴀ′n
Stikine

8
lnaga′-i
town
gu
at
la
him
dᴀ′ñᴀł
with
l’ ʟuîsʟ!a‘a′wan.
they came by canoe.
Wᴀ′giên
And
hawī′dan
quickly

na
house

gᴀ
to

9

la ʟ! îsdā′‘wan.
they took them.

Wᴀ′giên
And

Stᴀk!ᴀ′n
the Stikine

xadē′
people

īła′ndjidē
the men

îsgiê′n
and

djā′dē
the women

10

dᴀñᴀła′n
with

îsî′n
too

‘a′aga-i
the children

dᴀ′ñᴀłan
with

îsî′n
too

na-i
the house

stagā′ne.
was full.

Lᴀ
Them

ʟ!
they

11

gus‘ā′na‘wagan.
were surprised at.

Gᴀm
Not

wᴀ′kunast’
before it
lᴀ
him
ʟ!
they
qê′ñ‘añgañan
saw
k!iä′nan
although

12

l’
he
ī′ʟadas
was a chief
lā′ña
his
ʟ!
they
qä′ñan.
saw.

13

Wᴀ′giên
And
ao
now
la
him
dᴀ′ñał
with
l’
they
ʟuqā′ḺLagan.
came home.
Hîn
Like
ga
the
sk!ū′lasga-i
crowd

14

ga

to
l’
he
sā′wan,
said,
“Dī
“My
t!ak!ᴀ′n
grandchild
nañ‘ā′gᴀn
went out to play
ʟ̣ū
when
a′nᴀñ
this
xā′das
person
l’
it

15
qe′igᴀn.
found.
L’
It
nañ‘ā′gᴀn.
went to play.
L’
It
gō qaod
was after
gone a while
l’
it
qā′tc!îgᴀn.
came in.
Hit!ᴀ′n
Then

16 [22]
k!iwē′
the door
l’
it
da‘ā′sʟtc!îgᴀndan,

as opened,
“Îłdī′nī,
“Îłdī′nī,
Îłdī′nī”
Îłdī′nī,”
hîn
like
l’
it
sudā′ltc!îgAn.
came in saying.

1

“Tcî′na
“Grandfather
Îłdī′nī
Îłdī′nī
qeigA′na,”
(I) found,”
hîn
like
l’
it
sū′gAn.
said.
Ałdjī′Ałū
Therefore
la
him
t!alA′ñ
we

2

qêñ‘ā′gAn.
went to see.
WA′giên
And
na
house
ga
to
la
him
t!alA′ñ
we

î′sdagAn.
took.
Gia′ga-i
To stand
‘adō′
around
l’
he

3

‘ê′sgagAn.
got (was unable).
L’
His
q!olū′
legs
gutga
together
lā′ña
his
łgak!A′dAñagAn.
were bent.
WA′giên
And
lgūs
mat

4

‘ā′ñAł
in
na
house
ga
to
la
him
t!alA′ñ
we
‘ā′sLtc!îgAn.
carried up.
WA′giên
And
sîn
day
s‘asgu

whole

la

him

‘adō′

around

t!alA′ñ

we

5

LeÎ′ldAñgAn.

tried to make (well).

WA′giên

And

l’

he

gia′gAn

stood up

Ḷū

when

kia′gₐ

outside

agA′ñ l’ kiḶ′sLuwagAn.

he went with a cane.

6

Wa′Ḷū

Then

la

him

t!alA′ñ

we

gₐ ga tā′dagAn.

gave to eat.

L’

He

lA′gas

was well

Ḷū

when

hā′łgui

hither

gₐ

to

la

him

dᴀ′ñᴀł
with

7

t!alᴀ′ñ
we
ʟuî′st!eidᴀn.
went by canoe.
ʟigᴀ′nłañan
In an uninhabited place
ła
I
s‘un
alone
la
him
dᴀ′ñᴀł
with
idjiga′-i
stay
ga
to
dī
I

8

gwa′was
disliked
ᴀłū′
therefore
hałguī′
hither
la
him
dᴀ′ñᴀł
with
ł
I
ʟuqā′-idᴀn,”
came by canoe,”
hîn
like
l’
he
sā′wan.

said.

9

La
Him

Ał
of

l’
he (they)

giała′ndawa′s
related

t!ał
while

q!ā′lAñ
his skin

l’
he

q!ogudA′ns
felt with his teeth

lā′ña
his

L!
they

qê′ñq!ołdaian.
saw him secretly.

10

WA′giên
And

gu′tgA
to each other

la
him

L!
they

sudai′an.
told about.

WA′giên
And

StAk!A′n
Stikine

xadē′
people

11

ī′ʟ¦adē
the chief
hîn
like
sā′wan:
said:
“NAñ
“The
ī′ʟ¦adas
chief
‘a-i
blood
ł
(imp.)
q¦ogudA′ñ‘ō.”
taste ye.”
WA′giên
And

12

l’
his
q¦Al
skin
lā′ña
his
nAñ
one
q¦o′tsgiłdaian.
felt with his teeth.
WA′giên
And
stA
from
l’
he
‘A′nstAL¦as
lifted his head
ḶŪ
when

13

“NAñ
“The
ī′ʟ¦adas

chief’s
‘a′-iyū
blood that
tᴀñā′gᴀñgua,”
is salt,”
hîn
like
l’
he
sā′wan.
said.
Wa′Ḷu
Then
Stᴀk!ᴀ′n
the Stikine

14

xadē′
people
q!ᴀ′ldᴀñayuā′nan.
were very much surprised.
Djī′ña
A long time
l’
he
x̣ū′tgᴀñgwañan
was blown about
‘ᴀn
for
wa′Ḷū
then
lā′ña
his

15 [23]

ʟ!
they
u′nsᴀd‘elan.
came to know.
Wᴀ′giên
And
lnaga′-i
the town
xa′dē
the people

kia′ga
outside
īdjā′ne.
went.
LAgu
How
l’
he

1

‘ets
was like
‘An
for
la
him
L!
they
u′nsADAłs
knew
Ḷū
when
LĪ′djîstA
whence
l’
he
îs
was
gAm
not
‘An
for
L!
they
u′nsAda‘añan.
knew.

2

WA′giên
And
gu
there
hAn
right

dᴀma′n
carefully
la
him
ʟ!ᴀ
they
qê′ñidan.
began to look after.
Wᴀ′giên
And
‘ᴀ′na
years

3

qoan
many
gut
during
gu
there
l’
he
īdjā′ni.
was.
Wᴀ′giên
And
gu
there
hᴀn
right
l’
he
ʟîgai‘e′lane.
stayed always (joined the tribe).
Gᴀm
Not

4

siłgā′ñ
back
stᴀ
from
l’
he
îs‘ā′ñane

went
gAm
not
Lī′djan
where
l’
his
LAga
land
îs
was
‘An
for
l’
he
u′nsAd‘añan
knew
A′ła.
because.

5

L’
His
gī′dalAñ
children
stAnsā′ñan.
were four.
StAñ
Two
lā
his
īła′ndjidagan
were men
giên
and
stAñ
two
îsî′n
too

6

lā
his
djadā′gan.
were women.

WA′giên
And
StAk!A′n
Stikine
gu
at
l’
he
îs
was
k!īäł
while
gī′dalAñ
his children
da
for
l’
he

7

s‘ā′-iłgañan.
was weeping.
Dja‴Añ
His wife
dA
for
L!ao
however
gAm
not
l’
he
s‘a-ił‘ā′ñgañan.
was weeping.
WA′giên
And
la
him

8

nAñ
one
qē′yaiyan
found
l’

him

taodī′łgīgan.
took for his friend forever.

9

Wᴀ′giên
And

gu
there

l’
he

îsxᴀ′nsgats
lived a long time

Ḷū
when

ʟ!
their

kîl
language

l’
he

gwa′lan.
understood.

Wᴀ′giên
And

l’
he

10

s‘ā′-iłgᴀñ
wept

qaod
after a while

‘ᴀñ
for

l’
he

kî′lk!ᴀdjū-idan.
began to sing a crying song.

Wᴀ′giên
And

hîn
like

l’

he

k!ᴀdjū′idan:

began singing:

11 𝄆 "Hēgōnōnē′ ʟa′gwaiyē djū′qoqołtēdj 𝄇
𝄆 Hagūsē′ 𝄇 Łē′ni gîta′nī hagusē′." 12

Wᴀ′giên

And

gu

there

hᴀn

right

l'

he

ʟîgai‘‘elane.

joined the tribe.

Wᴀ′giên

And

l'

he

K!ā′ogᴀs

was of the Fish-eggs

‘ᴀ′nstᴀ

about

13

ᴀ′ña

his

l'

he

sā′wan

told

giên

and

la

him

ga

to

agᴀ′ñ

themselves

ʟ!

they

î′sda‘odjawan

all gave

l’
he
ī′ʟ!agidas
was a chief
lā′ña
his

14

ʟ!
they
qêñgā′ñan
saw
ᴀła′.
because.
Wᴀ′giên
And
l’
his
ta′olᴀñ K!ā′was
friends the Fish-eggs
l’
him
gōdiagā′ñan.
lost.

15 [24]

ʟī′sʟ̣uᴀn
By and by
wᴀ′giên,
however
Stᴀk!ᴀ′n
Stikine
ᴀł
of
ta′olᴀñ
his friends
‘ᴀn
for
l’
he
ī′ʟ!adas
was chief
lā′ña
his

L!
they

1 kî′ñgudañan.
heard.

GAm
Not

L!Ak!wā′nan
any time

LḶū′
in old times

LA′gui
to any places

L!
they

Luqā′-idAñgañan.
started by canoe.

2 Sq!ā′ñ-kunē
End of a stick

łtA′n‘u
feather

L!
they

kiū′łgudjîlgañan.
fastened.

WA′giên
And

sa
up

L!
they

3 kîłgudjîlgā′ñane.
lifted it.

GAm
Not

łtanuē′
the feather

x̣ū′łk!wesîłdansi
was moved by the wind

Ḷū
when

hit!ᴀ′n
then
ʟ!
they

4

ʟūqā′-idañan.
started out by canoe.
Ałdjī′ᴀłū
Therefore
gᴀm
not
la ‘ᴀn
him for
hawī′dan
quickly
ʟ!
they
u′nsadᴀł‘añan.
knew.

5

Wᴀ′giên
And
silē′t
afterward
la
him
ʟ!
they
kî′ñgudañan.
heard about.
Wᴀ′giên
And
l’
his
ta′olᴀñ
friends
l’
him
kî′ñgudᴀns
heard about

6

‘ᴀn
for

l’
he
u′nsᴀd‘elan
came to know
Ḷū
when
s‘ā′lañē
the song
ta′olᴀñ
his friends
dᴀ
for
l’
he
xᴀ′ndjut!ā′lane.
sent down.

7

Wᴀ′giên
And
ʟī′sḶūᴀn
by and by
lā
his
ʟ!
they
gudā′ñan
heard
Ḷū
when
l’
his
ta′olᴀñ
friends
gu′dᴀñē
the minds
layuā′nan:
were very good:

8

“Dalᴀ′ñ
“You
‘a
to
dī

I

gutqa′o
want to go

sk!iä′nan
although

gAm
not

LAgu
how

dalA′ñ
you

‘a
to

dī
I

‘ē′tłîñē
can go

9

qā′‘AñgañgAñ.
is to be seen.

Dī
I

layuā′ngAñ.
am very well off.

Ha′oḶn
There

L!ao
however

gAm
not

dī
I

lā′‘AñgAn.
was happy.

10

Dī
My

ta′olAñ
friends

K!ā′was
Fish-eggs

djadē′
women

îsgiê′n
and
īła′ndjidē
men
î′sîn
too
qoanyuā′ngᴀñ.”
are very many.”

11

Wᴀ′giên
And
ʟan
stopped
l’
his
tawē′
friends
la ᴀł
him for
gudᴀñē′
their minds
st!ē′gan
were sick
l’
he
lās
was happy
‘ᴀn
for
ʟ!
they

12

u′nsᴀda‘elan
came to know
ᴀ′ła.
because.
L’
His
djā
wife
ʟ!ao
however
nᴀñ

a
ī′łiña
man
q!ᴀ′lat
other
īn‘ē′lan
came to marry
l’
he
k!ō′tᴀłs
was dead

13

‘ᴀn
for
lā
his
ʟ!
they
u′nsᴀdan
thought
ᴀ′ła.
because.

14

Hao
Here
ʟan
end
‘ê′lgᴀñ.
becomes.

15 [26]

STORIES ACCOMPANIED BY TEXTS

[Contents]

HOW SHINING-HEAVENS CAUSED HIMSELF TO BE BORN

[Told by Walter McGregor of the Sealion-town people]

SÎÑ AGA´Ñ QAIDAṆSĀ´G̣AN

She was a chief’s daughter at Djū.[1] Her father had a slave he owned watch her. Then she said to the slave: “Tell a certain one that I say I am in love	L’ gidā′gañ wᴀnsū′ga Djū gu ᴀ. L’ xā′tga nᴀñ xᴀ′ldᴀña dagai′as l’ qā′-idjîtdāgᴀñᴀs. Giê′nhao nᴀñ xᴀ′ldᴀñᴀs hᴀn lᴀ la sū′udas “Ha′lᴀ ałā′na at ł tā′-idisîñᴀñ gī sī′wuñ.” Giên dagala′-iga lᴀ

with him.” And, when she went out with him to defecate next day, she asked the slave if he had told him. And he said to the chief’s daughter “He says he is

dA′ñat la qax̣ua′lgaga′-i Ḷū nAñ xA′ldAñAs lA gi lA sudaga′-i gi la at la kia′nAñAs. Giên hAn nAñ gida′s gi lA sī′wus “DAñ xā′tg̣a gi l’ lg̣oa′gañ l’ sū′ugAn.” GAm lA

afraid of your father. He had not told him, and he lied.	sū′udag̣AñAsi sk!·iä′xAn la ḳ!·ū′gadañ wAnsū′ga.

She told the slave to tell another that she was in love with him, and again he did not tell him. He told her he feared her father When she was unable to

Nᴀñ sgoā′na at ê′sîñ la tā′-isîñᴀs nᴀñ xᴀ′ldᴀñᴀs gī lᴀ nī′djîñxa′łsi giên î′sîñ gᴀm lᴀ sū′udagᴀñᴀsi. Giên l’ xā′tga gi l’ łgoa′gañ lᴀgi la dī′wus. L’ xā′tga nā′tgalᴀñ ʟā′alᴀs gadō′ la kîłgetsgaiya′-

get any of her father's ten nephews she went with the slave. And her father discovered it.

i Ḷū nAñ gida′s nAñ xA′ldAñAs at tā′iyañ wAnsū′ga. Giên l’ xā′tg̣a g̣An u′nsAtdAłsi.

Then they abandoned her. Only the wife of her youngest uncle left some food for her.

Giê′nhao lA sLA L! tc!a′sdaiyañ wAnsū′ga. L’ qā′g̣alAñ sg̣oā′na gīā′tag̣a daog̣anā′gas sg̣u′nxAn gatā′ lA gi înxai′yañ wAnsū′ga.

She went down on the beach to dig. After she had worked for some time she dug out a cockleshell. In it a baby cried. Then she looked at it. A small child

L’ djig̣ā′gasg̣agā′ñañ wAnsū′ga. Gañā′ñ lA ī′djîñ qa′odi skia′l q!al lA łg̣eg̣ā′istaiyas. G̣a nAñ g̣ā′xa sg̣ā′iłas. Giên lA q̣ā′ñlAsi. G̣a nAñ g̣ā′xa k!A′tdju LdA′sdiasi. Giên na gi lA la Ḷ l′x̣idAs. LA

was in it. Then she took it to the house. She put something soft around it, and, although she did not nurse it, it grew fast. Soon it began to creep. Not a

g̣adō′ gī′nA łtā′nawa lA îsdai′yas, giên g̣Am lA la ʟ!î′ndag̣Ans sk!iä′xAn l’ Łag̣a′- i x̣ā′ñalas. A′asîñ l’ ʟg̣uqā′g̣uñx̣idAs. GAm stA ga djī′ñag̣Añg̣A′ndixAn l’ qag̣ō′ñx̣idAs.

long
time
after
that
it
walked
about.

One time the child said: “Here, mother, like this.” He moved his hand as if drawing a bowstring. When he said the same thing again she understood what he meant. Then she hammered	Gaatxᴀ′n nᴀñ g̣ā′xas hᴀn sī′wus “Ña, ā′wa-i hᴀn ᴀ.” Sʟǃañ lᴀ ī′djig̣onā′das. Ga′-istᴀ î′sgîñ gañā′ñ la sa′oga′-i ʟ̣ū gī′nᴀ lᴀ sū′udas g̣ᴀn l’ u′nsᴀtdᴀłs. Giên x̣āl ʟ̣ᴀ sʟǃgᴀtx̣ai′as la g̣ᴀn

out a copper bracelet she wore into a bow for him, and another she hammered into arrows. When she had finished [the bow] she gave it to him along with the two arrows.

łgēt gAn lA q!ā′dAñA′s giên nAñ sgoā′na î′sîñ tc!idalA′ñ gAn la q!ā′dAñAs. La ge′iłgīdaga′-i Ḷū tc!idalAña′-i sq!a′stîñ dA′ñat lA gi lA xasLa′si. At l’ gudAña′-i lā′gasi.

He was pleased with them.

Then he went out to hunt birds. When he came back, he brought his mother a cormorant. His mother ate it. The day after he went hunting again. He brought in a goose.	Giên l’ xē′tet-tc!î′nłgoañgas. L’ stī′łʟ!xaga′-i Ḷū k!ia′lu a-u′ñ gi lᴀ k!u′sʟtc!ias. L’ a′og̣a l’ tā′gᴀs. Ga-i dagala′-ig̣a î′sîn l’ xetî′t-tc!înłgoañgai′yas. Lg̣itgu′n awu′ñ gi lᴀ Ḷsʟtc!ai′yañ wᴀnsū′ga. L’

to his mother. His mother ate it. And next day he again went hunting. He brought in a wren. Then he skinned it. He dried [the skin]. He treasured it. And next day

a′og̣a l’ tā′g̣ᴀs. Giên dag̣ala′-ig̣a î′sîñ l’ xete′t-tc!înłgoa′ñgaias. Dā′tc!î lᴀ Ḷ ′sʟtc!as. Giên Añg̣a lᴀ la ʟ!sta′si. Lᴀ la q!ā′g̣adas. Lᴀ la qoyā′das. Giên dag̣ala′-ig̣a î′sîñ k!ū′tc!iẋu lᴀ Ḷ ′sʟtc!ias.

also	La
he	ê′sîñ
brought	Añ′g̣a
in	lᴀ
a	ʟ!′stas.
k!u′tcl.	ʟ!ax̣u.[2]
That,	ê′sîñ
too,	lᴀ
he	q!a′g̣adas.
skinned.	Giên
That	dag̣ala′-
too,	ig̣a
he	î′sîñ
dried	ʟ!ai′ʟ!ai
And	lᴀ
the	ʟ̣
next	′sʟtc!ias.
day	La
he	ê′sîñ
brought	lᴀ
in	ʟ!′stas
a	giên
blue	lᴀ
jay.	la
He	q!a′g̣adas.
skinned	Ga-
and	i
dried	dag̣ala′-
that	ig̣a
also.	î′sîñ
The	sʟū′djag̣ada′ñ
day	lᴀ
after	ʟ̣

that he brought in a woodpecker. That he also skinned. That he also dried.

′sʟtc!ias. La ê′sîñ lA ʟ!′stas. La ê′sîñ la q!a′gadas.

One time some one was talking to his mother. The house creaked more even. And when day broke he awoke in a fine house. The carvings on the house posts winked with their eyes.[3]

GaatxA′nhao l’ a′oga ga nAñ kiłgula′s. Nā′ga-i ê′sîñ łqegotc!î′lgasi. Giên sûñgaḶa′nas giên nā′ga-i lā′gasi gei lA skî′nxaasi. Nā′ga-i k!uxa′o-xAña-i q!eida′-i qeauldā′ñAsi. WAtgadagā′ñ hao la gAn agA′ñ gōñ-

Master Carpenter [28] let himself become his father. He got up and said to him: “Come chief, my child, let me dress you up.” Then he went to him and he put fair-weather

g̣ā′g̣aL!xadai′yañ [29] ʟwAnsū′ga. L’ q!ałā′was g̣iên hAn łA la sū′udas “Ha-i ḶagA′l kî′lsLa-i kiên halA′ dA′ñgi ł g̣î′ñgatdjañ.” Giê′nhao la g̣a lA qā′gAs giên l’ xā′ña la yanxā′gīda′das. “Ha-i, kî′lsLa-i clouds upon his face. “Now, chief, my son, come and sit idle seaward.” As soon as he did so, the weather was good.

[4] kqiên, q!adAx̣uā′ ła sā′anaq!a′osga.” Giên gañā′xAn lA isî′si gañā′xAn sîn-laa′was.

One time he asked to go fishing with his father. "We will pull out Devil-fish-fished for." And on their way to fish they pulled it out.[5] Then they stopped at House fishing-

GaatxA′nhao g̣ō′ñgañ dA′ñat la xa′o-însā′ñañ g̣Ansū′ga. "Na′o-gi-x̣a′ogaiyas t!alA′ñ dAñtc!īstā′sga." Giên l' x̣ao-îns gut lA la dAñtc!î-stAt!ālas. Giên Na-giū′ g̣a lA gei′sLg̣eiłgīgAs. G̣ō′ñgañ sqe′ugu-g̣awasī′ g̣a lA tc!ā′ñgîñgîñAs.

ground. He seated his father in the bow. After he had looked at the rising sun for a while he said: “Now, father, say ‘The chief among them thinks he will take it.’”

Tc!ī′g̣oya-i la qea′q!a′-idā′ldi qa′odi hAn l’ sī′wus “Ha-i, g̣ō′ñga-i, ‘Wasū′g̣a q!ola′-i ū gudał′dadiañ,’ hAn A sū.” Gañā′xAn l’, g̣ō′ñg̣a sī′wusi. “‘Gwai′îs gadō′ gudā′lskiänAsi gudał′dadiañ,’ hAn A sū, g̣ō′ñga-

This is his father said. “Say ‘The one who comes around the island thinks he will take it,’ father.” And he said so. “Father, say ‘The shadow increases upon Tc!i′nła-i; hasten, chief.’” And

i.” Giên gañā′xAn lA sī′wusi. “‘Tc!î′nła-i-xā′stAwañ, sī′L!gas. G̣a ła gūdAña′ñ g̣ā′gîñ,’ hAn A sū, g̣ō′ñga-i.” Giên gañā′xAn lA sī′wusi. “‘Djū t!ā′x̣ustA qayū′djiwa-iw ī gudał′dadiañ’, hAn A sū, g̣ō′ñga-i.”

so he said. “Father, say ‘The great one coming up against the current begins thinking of it.’” So he said. “Father, say ‘The great one coming putting graves in his mouth thinks of

Gañā′xᴀn lᴀ sū′daiyag̣ᴀni. “‘Łg̣ā′xets nᴀñ xatā′ndals yū′djiwa-i g̣udał′dadiañ,’ hᴀn ᴀ sū g̣ō′ñga-i.” Gañā′xᴀn lᴀ sū. Giên hᴀn î′sîñ “‘Ḳō′dansda-xᴀ′ñadas a′thao dā qea′tcigīdiᴀñ,’ hᴀn ᴀ sū, g̣ō′ñga-i.” “‘Ẋā′mᴀłtᴀgoañ yū′djiwa-i

it.’” So he said.	ū gūdał′dadiañ,’ hAn
And again “Father, say ‘You look at it with white-stone eyes (i.e., good eyes).’ Father, say ‘Great eater begins thinking of it.’” So he said.[7]	A sū, g̣ō′ñga-i, Gañā′xAn lA sū′usi.

After he had finished saying these things it seized the hook. At once it pulled him round this island. He struck the edges of the canoe with his hands. He said to it:	Ā′sga-i gañā′ñ lA gugī′ga-i sei ʟ̣ū lA g̣u lA q!a′oʟ!xai′yañ wAnsū′ga. A′asîñ a′si g̣wai′ya-i g̣adō′ lA da g̣Alg̣ā′łgAłdā′asi. ʟua′-i djī′ina A′ñga lA sqotskidā′ñañ wAnsū′ga. “WAtgadagā′ñ dAñ ʟ′gołgagAn. Si′a ła agA′ñ

“Master Carpenter made you. Hold yourself up.” The thing that pulled him about in the fishing ground again pulled him round the island.	xᴀ′ndju” hᴀn lᴀ la sū′udas. Gīwa′i ga lᴀ ga gᴀlgā′-isʟasi. Î′sîñê′sîñ gwai′a-i gadō′xa lᴀ ga gᴀlgā′łgᴀldaasi.

And when it stopped he tried to pull in the lines. He pulled out something wonderful, head first. Broad seaweeds grew upon its lips. It lay with halibut nests piled together [around it].[8]	Giên î′sîñ gā′isLiai Ḷū lA gi lA dA′ñgaawas. Gū′gus t!aganē′ la dAñA′ndjîL!xas. L’ k!ū′dlA gut ñā′lagAs. L’ ltA′lgaga′i gutgA′n q!a′idasi. Xagwa′i lA ūḶx̣idā′ñ wAnsū′gAñ. Lua′i hā′ga sta′′gasi

He began to put the halibut into the canoe. When the canoe was full he pulled the canoe out to make it larger. After he had put them in for a while longer	giên gutg̣e′istA lA dAñgī′djiL!xagA′ñAsi. LA ūḶ qa′o+di Lua′-i. lā′g̣a sta′′gasi giên lA la L′sLgias.

his canoe was full, and he released it.

Then they went away. He brought halibut to his wife. She dried them. Then he again called for his son, and when he had finished painting him up he said to him: “Now,

Giên stᴀ lᴀ ʟuqā′-ig̣oasi. Djā′g̣ᴀñ g̣i xagwa′-i lᴀ ʟgua′si. L’djā′g̣a q!ā′gada′si. Giê′nhao î′sîñ g̣itg̣ᴀ′ñ g̣ᴀn lᴀ g̣ag̣oyā′ñañ ᴡᴀnsū′ga. Giên î′sîñ lᴀ g̣i lᴀ gî′ñg̣atgī′ga-i ʟ̣ū lᴀ la sū′udas “Ha-

chief,
my
son,
go
over
there
and
see
your
uncle.
So
he
started
thither.
He
came
and
sat
down
at
the
end
of
the
town.
After
he
had
sat
there
for
a
while

i,
kî′lsLa-
i
łqên,
adjx̣uā′
dAñ
qā′g̣alAñ
naxa′ns
ła
qî″ñg̣a.”
Giê′nhao
g̣a
lA
qā′-
idAñ
wAnsū′ga.
Lnagā′-
i
gia′ogi
lA
q!a′oL!xasi.
L’
q!a′o-
u
qa′odi
la
g̣ei
L!
qē′xas.
LA
L!
da′ox̣ides.
Ā′hao

they discovered him. They came running to him. They then found out who he was. And they again moved over to where his mother lived.

L! lag̣A′n L! u′nsAtdaalañ wAnsū′ga. Giên gagū′ l’ a′og̣a nā′gAs g̣a î′sîñ L! tc!ig̣ahū′nAñAs.

After they had lived there for a while he went out wearing his wren skin. He said: “Mother, look at me.” Then his mother went out after him. He sat as broad high,	Gu lA naxā′ñg̣o qao′+di datc!a′-i q!Al dA′ñat A′ñg̣a la qax̣uā′lañ wAnsū′ga. “Ā′wa-i, dī łA qē′xañ” hAn l’ sī′wus. Giên l’ a′og̣a l’ Ḷg̣a qax̣uā′las. TAñg̣ ona′-i g̣a l’ q̣wē′g̣awa-q!ō′łdjiwas.

cumulus clouds over the ocean.” His mother looked. Then he came in and asked his mother, “Did I look well?” “Yes, chief, my son, you looked well.” Then he also took the blue-

Lū′s a′oga qe′iñᴀs. Giên l.[9] qatc!ai′as giên d-u′ñ at lᴀ kiä′nᴀñᴀs “Dī łgua lā′ga.” “Ā′ña, kî′lsʟa-i łqên, dᴀñ lā′gᴀñ.” Giê′nhao ʟ!ai′ʟ!ga-i q!ᴀl îsîñ lᴀ îsdai′yañ wᴀnsū′ga. Giên hᴀn ā′wuñ lᴀ

jay skin, and he said to his mother: “Look at me.” Then she went out after him. Her son sat blue, broad, and high over the sea. Then he came in and said:

sū′udas “Dī ła qē′xAñ.” Giên l’ gō′Ḷaga la qax̣uā′lasi. TAñgona′-i ga l’ gī′tga gō′łgał q!o′ł-djiwasi. Giên l’ qatc!ai′as giên hAn l’ sī′wus “Ā′wa-i dī gua lā′ga.” “Ā′ña, kîlsLa′-i łqên, “Mother, did I look well?” “Yes, chief, my son, you looked well.” And he also went out with the [30] woodpecker and said: “Mother, look at me.” Then she went out after him. He

dAñ lā′gAñ.” Giên sLudjā′gadAña-i’ î′sîñ dA′ñat [31] lA qā′x̣ułs giên dAn l’ sī′wus “Ā′wa-i dī łA qē′xAñ.” Giên l’ Ḷga lA qā′x̣ułs. “TAñgona′-i ga sA′gui l’ sgētłtA′px̣iañwas.” GitgA′ñ ga agA′ñ lA sat over the sea, the upper part of him being red. She smiled at her son, and when he came in he said: “Mother, did I look well?” “Yes, chief, my son, the

dᴀ′ñgidᴀs. Giên l’ qatc!ia′-i Ḷū l’ sī′wus “Ā′wa-i, dī′gua lā′ga.” “Ā′ña, kîlsʟa′-i łqên, sgā′na-qeda′s dᴀ′ñga qea′xolgîlgā′nsga.”

supernatural
beings
will
not
tire
of
looking
at
you.”

Then he said: “Mother, I shall see you no more. I am going away from you. When I sit in front of Q!anA′ñ[10] in the morning, there will be no breeze. No one	Giên hAn l’ sī′ñyus “Ā′wa-i Lan dAñ ł qî′ñga. DAñ stA ł qā′-ida. Q!anA′ñ t!a′ga ł q!a′o-uła′s giên gAm Lgu stA xutskîtgAñgā′nsga. Dīgi siîñā′gasga. Dī gō′ñga dī gi gîñge′idAñ gañā′ñ

can touch me.[11] When the sky looks like my face as my father painted it there will be no wind. In me (i.e., in my days) people will get their food.”[12] “Now, chief,	g̣etuła′s giên gᴀm ʟgu stᴀ x̣ū′tskîtg̣ᴀñgā′nsga. Xā′ides dī g̣ei xełā′ñ g̣egīdᴀg̣ā′nsga.” “Hakᴜ, kîlsʟa′i łqên, dā q!a′oułas giên łtᴀ′ng̣o dᴀñ gi łgug̣a′osgadag̣ā′nsga.”

my son, when you sit there in the morning I will send out feathers for you.”

Then	Giên
he	awu′ñstᴀ
started	lʼ
off	qā′-
from	idañ
his	ᴡᴀnsū′g̣a.
mother.	ʟʼ
His	g̣ō′ñg̣a
father	ê′sîñ
also	lᴀ
went	stᴀ
off	qā′-
from	itx̣idie′s
her,	giên
and	hᴀn
said:	sī′wus:
“I	“Ła
also	ê′sîñ
am	dᴀ′ñstᴀ
going	qā′-
away	ida.
from	G̣ᴀ′nʟ̣a-
you.	i
Settle	qā′sg̣a
yourself	łᴀ
at	agᴀ′ñ
the	ʟg̣ag̣e′iłdañ.
head	Dᴀñ
of	ł
the	qîñg̣ā′nsga
creek	giên
I	gī′tg̣ᴀñ
shall	î′sîñ

see you sometimes and I shall also see my son." Then he, too, went off.	ł qîñgā′nsga." Giên la ê′sîñ qā′idañ wAnsū′ga.

And at evening she called for her youngest uncle. She said to him: “When you go fishing to-morrow wear a new hat and have a new paddle. And early next day they

Giên sîñx̣ia′s giên l’ qā′ga da′oganagas gᴀn lᴀ gā′goyîñᴀs. Giên hᴀn lᴀ la sū′udas “Da′gał ʟ! x̣a′ogagia′-i giê′nᴀ dadjî′ñ ʟa″ga gut êsî′ñ giê′nᴀ ā′la-i î′sîñ lᴀ′ñga ʟa″dañ.” Giên dagala′-iga sîñga′-

went fishing. Then she sat down at the end of the town with her knees together. And when she pulled up her dress the wind blew out of the inlet. Every time she

ixAn L!g̣. xa′og̣agiäsi. Giên lnagā′i gia′ogi lA q!aokū′djîłsi. Giên łqēdaga′i A′ñg̣a lA dAñgī′stałia′i. Ḷū tā′djîłsg̣as. Sa′nAñ lA îstag̣A′nsi k!ea′ł tadja′i wai′gi qä′skidesi. K!ō′lAñ Ḷū lA dAñgī′stAłia′i Ḷū yan

raised it higher more wind came When she had raised it to a level with her knees a very strong wind blew. And she stretched her arm to the thread of life[13] of

djiłī′xAn l’ xā′sLsga′si. Giên nAñ dadjî′ñgaLa′’gas wa′nwai gi sgu′nxAn lA xā′gatsgas giên lA la qā′gAndaga′ñ wAnsū′ga l’ djā′ga lA gi giaî′nxaiyagAn gaga′n A. Ḷla′djat hao idjā′ñ wAnsū′ga.

him only who wore the new hat, and she saved him, because his wife left something for her. That was Fine-weather-woman,[14] they say.

Then she took her mat and property and started into the woods up the bed of the creek. And she fixed herself there. And a trail ran over her. She said that they

Giê′nhao lgudja′i at ʟāwa′i ᴀñg̣a la îsta′si giên l’ qaẋiagiā′lᴀñ wᴀnsū′ga g̣ᴀ′nḶai qā′łi g̣ei ᴀ. Giê′nhao gu agᴀ′ñ ᴀ ʟg̣ā′g̣eiłda′asi. Giên lᴀ gut k!īwā′gas. Lᴀ ʟ! t!asê′lgᴀñᴀñ l’ sū′us giên

tickled her by walking upon it, and she moved farther up. There she settled for good. When her son sits [over the ocean] in the morning, she lets small flakes of snow fall	dī′tgi ê′sîñ l’ g̣ō′dalgialañ wᴀnsū′ga. Ga′-iguhao l’ tcī′ag̣eiłsg̣oā′nañañ wᴀnsū′ga. L’ gī′tg̣a q!a′o-dłas giên t!a′g̣ao k!ᴀ′mdᴀla gī lᴀ g̣uga′oskadagᴀ′ñᴀs. Ga′-ihao lᴀ′ng̣o īdjā′g̣ᴀn. Hao ʟan l’ g̣e′ida.[32]

for [him]. Those are the feathers.

This is one of the most important of all Haida stories, telling as it does of the incarnation of the sky god, the highest deity anciently recognized by them. Sîñ, the name by which he is known, is the ordinary word for day as distinguished from night and from an entire period of twenty-four hours, which also is called “night;” but it seems to be more strictly applied to the sky above as it is illuminated by sunshine. Hence I have chosen to translate the word “Shining-heavens.” A similar conception is found among the Tsimshian of the neighboring mainland, where the sky god is known as Laxha′. It would be interesting to learn whether it also obtains among the related Tlingit of Alaska. [27]

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[1] A stream flowing into the Pacific about 1½ mile east of Kaisun. ↑

[2] I have not identified this bird with certainty, although the name is very much like that given me for the red-winged blackbird (Agelaius phœniceus, Linn.). ↑

[3] A common expression to indicate the excellence of carvings. ↑

[4] Yen xagî′t are long, narrow clouds, probably stratus, said to indicate that there will be fair weather next day. ↑

[5] Devilfishes were usually employed to bait the hooks for halibut.

To catch a halibut of supernatural character they secure a devilfish of the same kind. ↑

[6] The halibut fishing grounds were all named and were owned by certain families. ↑

[7] These incantations are uttered to induce the halibut to take the

hook. ↑

[8] In another story this creature is called Mother-of-halibut. ↑

[9] These various clouds are represented as Shining-heavens with his different bird blankets on. Clouds are more often thought of as the clothing of The-one-in-the-

sea. ↥

[10] An inlet or river. My interpreter suggested that it might be Qanō′, an inlet north of Kaisun, but the name that occurs here is quite common. A river of this name flows into the sea near Frederick island. ↥

11

The word used here is also applied to the sons of chiefs who can not be touched without bringing trouble upon the aggressor. ↑

12

When Shining-heavens presides, or, in other words, when these clouds are seen, it will be calm at sea. ↑

[13] Compare the story of “The one abandoned for eating the flipper of a hair seal,” note 17. The word used here is wa′nwai, one of doubtful meaning. ↑

[14] Lla-djat, “Fine-weather-woman,” is often referred to in

the stories. One of the winds, the northeast wind, was named after her, and by the West Coast people at least she seems to have been identified with the Creek-woman at the head of Djū. ↑

[Contents]

HOW MASTER-CARPENTER BEGAN MAKING A CANOE TO WAR WITH SOUTHEAST

W[illegible]ḲADAGĀ′Ñ XEŪ′TGI Q̣AIGA′O G̣AN LUĀ′Ñ [illegible]AX̣IDAG̣AN

[Told by Abraham of Those-born-at Qǃā′dᴀsgo-creek.]

Master-carpenter at a steep place at one end of the town of Sqa-i began making a canoe in which to war with Southeast.[1] The first one that he finished at the

Sqa-i lnagā′-i gia′ogi nAñ stā′las gū′hao WAtgadagā′ñ Xeū gi qa-ida′o gAn LuL′gołgaxidagAn. Stā′la-i qō′lgi nAñ la geiłgī′-gaLā′gañas stā′la-i gū′stA lA kidagai′yagAn. Gu′tstA l’ gatgadatc!ā′-gAn. Ga′-istA

edge of the steep place he threw down into the water. It split. After that he made another. He made the measurement of thickness of this one greater than for the one he

î′sîñ nAñ lA ʟ′gołgasi. Ku′ngada lā′na ła łkiä′gagAn ī′la lA ła. k!widai′yagAn. Giê′nhao la êsî′ñ lA geiłgīdā′asi giên lA la kidagai′yagAn. La ê′sîñ ge′istA gā′tsqadAtc!agAn. Ga′istA ê′sîñ nAñ lA ʟ′gołgasi giên lA

had made before. And when he finished it he threw it into the water. That, too, split apart After that he made another one and had it thick. When he threw that in

la gañadai′yagᴀn. La êsî′ñ lᴀ kī′dagaiya′i Ḷū gu′tstᴀ gatsqā′dᴀtc!agᴀn. Ga′istᴀ î′sîñ ʟᴀñ lᴀ ʟ′gołgasi giên la êsî′ñ lᴀ gā′ñayū′ᴀndaiyagᴀn. La êsî′ñ lᴀ k!ā′dᴀgaiyai Ḷū la êsî′ñ xosdai′yagᴀn.

it also split apart. After that he made still another and had that also very thick. When he threw that in it broke also.

Before all this happened he tried to wedge apart two canoes from one log. Then Greatest Fool came to him. And he told him how to use his wedges. He told him to

Ku′ngAstAhao gutge′istA nAñ lA djîtgī′stAt!adjî′ndies. Ḷū′hao SLi′ñgutga-sgā′na lagA′nstA qaL!xai′yagAn. Ḷū′hao L!ua′-i lā′ga lA kîtgołgai′yagAn. Giê′nhao ga skA′pdAla at lA la waxā′lagAn. Gañā′xAn lA ūga′-i Ḷū′hao gutge′istA l’ gastai′yagAn. Giê′nhao lā′ga use bent ones. When he did so, they came apart. In that way he made two [at once].[2]

l’ gastî′ñgea′lagAn.

When he could not accomplish it (i.e., make a canoe that would not break) he let the limbs stay on one and threw it off from the cliff. It went down safely Then

ʟ′g̣ołg̣aga-i g̣adō′ la g̣etisgia′-i ʟ̣ū nᴀñ ʟā′dji wa g̣ei lᴀ q!a′oda qᴀ′ñat stā′la-i qu′lgustᴀ lᴀ la kī′dagaiyag̣ᴀn. Gī′nᴀ tc!ā′łłgasgidᴀs g̣añā′ñ l’ îsgai′yag̣ᴀn. Giê′nhao lᴀ la lā′daiyag̣ᴀn giên lᴀ g̣ū′ga lᴀ

he thought it good and set out to find him (Southeast). He knew where he lived.	la g̣ā′tng̣ax̣idag̣ᴀn. Gia′gu lᴀ na′as g̣ᴀn l’ u′nsᴀdag̣ᴀn.

Then he came floating above him. And he challenged him. After he had called to him for a while a current flowed out rapidly. A large amount of seaweed came floating with it.	Giê′nhao lA sī′ga lA gā′isLL!xaiyagAn. Giê′nhao lA la gīnA′ñx̣ît-giañagAn. LA la gīnA′ñgîñ qa′o+dihao tcī′wa-i L!a koa’gā′L!xaLā-gañagAn. Ga′-ihao ñalgaA′nda lyū′dAla dā′lłgAłdAL!xaiyagAn. Ḷga skatc!igila′-i ê′sîñ lā′ga dā′lłgAłdaL!xaiyagAni. L’A′ntc!îL!xaga-

After it came his matted hair. When he came to the surface he seized him. When he started off with him (Southeast) he called for his nephews.

i ʟ̣ū′hao lᴀ lᴀ g̣ᴇ̄′tgaʟ̣daiyag̣ᴀn. Ḷū′hao lᴀ dᴀ′ñat lᴀ ʟuqā’-it-x̣êtgiañga-i ʟ̣ū tā′x̣ulᴀñ g̣i lᴀ kiä′gañag̣ᴀn.

First he called Red-storm-cloud. The neighboring sky became red. This passed away from it quickly. At once the wind blew strong. While this wind was blowing very hard he called for

Sgetxaa'łda gi dA kia'gañLā'gañagAn. A'txAn qōyaqagA'n sgē'dldaiasi. Wa'guxAn gā'gugagAni. Gañā'xAn tā'djwai sqagadā'gAni. Ā'sgal. Ḷū haoxA'n tā'djiwai sgagadā'gAndixAn Qā'[3]it qā'djixāL gi lA kiä'gañagAn. Gañā'xAn geigia'ñxAn ładjiwa'i

Taken-off-of-the-tree-tops. The wind immediately blew harder. The tree tops that were blown about fell close to him. All that time he spit medicine upon himself.	sg̣agadā′g̣ᴀni. Qaida′i qā′dji x̣utgā′si la gutxᴀ′n x̣ā′odjig̣agīgā′ñag̣ᴀni. K!iä′łhao x̣ila′i gu′dañ lᴀ tc!î′ñułg̣adᴀñgāñag̣ᴀni.

For the next one he called Pebble-rattler. At once the wind was further increased. The waves came rolling in. The stones made a noise. The sand blew about. All that time he

Lagū′stᴀ Łgā′xet-ʟdaga gī lᴀ kiägā′ñagᴀn. Gañā′xᴀn ī′sîñ tadjiwa′-i wᴀ gi qasgidā′gᴀni. Lūa′-i gatā′-idᴀldañᴀsi. Łgā′ga-i łgā′-idaga-gañagᴀni. Tā′dja-i ī′sîñ x̣ū′tga. K!iä′łhao gī′nᴀ gū′ga lᴀ î′sîs gui x̣ila′-

spit medicine upon the things he had in his canoe. At that time he called for Maker-of-the-thick-sea-mist. There were many of them (the nephews). Part have been forgotten.

i lA tc!î′ñułgadAñgañagAni. Asga-i Ḷū′ îsî′ñ NAñ-skēs-tā′igîsLgAñAs-yä′nAña-ta-igî′ñgAñAs gi dA kiagā′ñagAn. Qoa′nagAni. T!ē′dji gi L! q!a-iskī′dAñ. Qa′odihao Ta-idA′l gi lA kiägā′ñagAn. Gas iḶū′hao l’ qat!a-idē′las[4]

By and by he called for Tidal-wave And when he came he (Master-carpenter) was covered with water All that time he spit medicine upon his things. At that time they were	giên l' qasā'gagusʟgᴀñdalagᴀn. K!iä'łhao [35] x̣ila'i gī'nᴀ gū'ga lᴀ î'sîs gui lᴀ tc!î'ñułgadᴀñgañagᴀn. Gaiʟ̣ū'hao l' xᴀn t!ᴀ'lgi ga ge'iłgiañagᴀn. Gaiʟ̣ū'hao lᴀ ʟ! giē'tgatgîłdaiyagᴀni. ʟ̣! q!aya'hao ʟ. xā'idᴀga sū'ga l' k!otwā'lagᴀn

too much for him. sū′gAñga.

[34]

Then he got him ashore. Some of the old people said that he (Southeast)[5] died.

His mother was named “To-morrow.” (Dā′gał) For that reason they were accustomed not to say dā′gał, else they said there would be bad weather, so they called dā′gał, ałgalā′ga.	L’ a′ogahao Dā′gał hAn kī′gañ wAnsū′ga. A′thao[6] gAm dā′gał hAn L! sū′gAñgAñgîn gîen sîndā′gañaasañ L! sugā′ñagAni. A′thao ałgalā′ga hAn dā′gał L! kī′gadagAñgAñgîn.

The end.	A′hao ʟan l’ ge′idᴀñ.[36]

This little story seems to have been very well known throughout the Queen Charlotte islands. What seems to have been a longer version was known to old Chief Edenshaw at Masset. This one was related to my informant by an old man of the Ninstints people, now dead. [33]

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[1] Master-carpenter went to war because Southeast had given the people too much bad weather. The southeast wind along this coast is both rainy and violent, Sqa-i was the southernmost town upon the Queen Charlotte islands, lying just east

of Cape St. James. ↑

[2] Therefore even a foolish person may sometimes make wise suggestions. ↑

[3] See Story of The-supernatural-being-who-went-naked, note 24. ↑

[4] One or two more are given, however, in a Masset story. ↑

[5]

But the shamans said that he went back to his own place. ↑

6 And therefore Southeast did not like to have anyone else use the word. ↑

[Contents]

THE CANOE PEOPLE WHO WEAR EADDRESSES

[Told by Walter McGregor of the Sealion-town people]

Q!ADAX̣UĀ′ GA DOÎ′LG̣EIDA LGÎNS

There were ten of them, and they went to hunt with dogs. After they had gone along for some time it became misty about them, and they came to a steep mountain[1] and

Giê′nhao q’ Lā′ałgo xa gō′ḺAga lA gA′ndax̣îtgā′wañ wAnsū′ga. L’ gAndā′lgo qa′odihao lA gi yä′nAñAgeiłgoas giên nAñ L′dagawa stala′ ga′-iłgAłda gu la gA′nłinaL!xagā′wañ wAnsū′ga. Giê′nhao xā′ga-i lā′ga xē′daxa Lga′-i lga-i

sat there.	g̣ei ḷā′g̣a gAnłgałg̣wa′asi.
Their dogs walked about on the ground below. They yelped up at them.	La g̣a ṣqē′nanłg̣ogā′ñañ wAnsū′ga.

Then they started a fire on top of the mountain, and one among them who was full of mischief put his bow into the fire. But, when it was consumed, it lay on

Giê′nhao Ldagawa′i u′ngu lA tc!aanō′gadagwasī′ giên l’ sū′uga tAñ giūgā′was łgē′dai A′ñga tc!ā′anawai gei xagā′sgaiyañ wAnsū′ga. Giên lā′ga gohailua′i Ḷū xē′dA Lgal’gai gu L!a lā′ga xagodie′si.

the level ground below. Then he also put himself in. After he had burned for a while and was consumed, lo, he stood on the level ground below. Then he told his elder

Giê′nhao la ê′sîñ agA′ñ Ḷgā′sgas. L’ goxagA′ñdi qa′odi l ẋAlhā′ilua-i Ḷū xē′dA Lga-l’ga-i gu L! lA giā′gAñAsi. Giê′nhao k!wai′galAñ ê′sîñ gañā′ñ lA î′sxałsi. “HalA′ dalA′ñ î′sîñ gañā′ñ î′sgo stA. GAm

brothers to do the same thing “Come, do the same thing I did not feel it.” So they threw themselves into the fire. They were consumed and stood at once on the level

gu łA q!ałagA′ñgAñ.” Giê′nhao tc!aanua′i gei gu L! Lîsgā′asi. X̣Alhā′iluAsi giên Lgal’ga′i gu L!a giagA′ñgAñAsi.

ground.

And	Giên
when	nAñ
they	k!wai′as
put	gū′stA
the	nAñ
next	qā′gagas
to	ê′sîñ
the	lA
eldest	L!
in,	Ḷgā′sgaga-
his	i
skin	Ḷū
drew	l’
together	q!eAl
as	gū′tga
he	x̣Alłga′mdax̣ide′s.
burned.	L!.
His	xA′ñe
eyes	ga
were	ê′sîñ
also	x̣Alsqā′sgasLas.
swollen	Ḷgā′sgaga-
by	i
the	gī
fire.	l’
That	łgoagaiyā′gAni
happened	gagā′nhao
to	l’
him	īdjā′ñ
because	wAnsū′ga.
he	L’
was	x̣Alhā′-
afraid	lua-

to	i
be	Ḷū
put	la
in.	ê′sîñ
When	xē′dA
he	giā′gAñAs.
was	Giên
consumed	nAñ
he	k!wai′yas
also	ê′sîñ
stood	gañā′xAn
below.	agA′ñ
The	îstā′si.
same	Łgat!ā′djiwas
thing	hA′nhao
happened	Ldagawa′-
to	i
the	kigā′ñ
eldest.	wAnsū′ga.
This	
mountain	
was	
called	
“Slender-	
rock.”	

Then they left it. After they had traveled about for a while a wren made a noise near them. They saw a blue hole in the heart of the one who was traveling

Giê′nhao stᴀ lᴀ gᴀ′ndax̣îtg̣ā′wañ wᴀnsū′ga. ʟ’ gᴀndā′ldig̣o qa′odihao da′tc!i l’ dagwu′lgi łkiā′g̣was. Gaigū′stᴀ nᴀñ ʟ̣′dadjia′s k!ū′g̣a gu. l’ g̣ō′łg̣ał xē′łsu la qî′ñg̣awañ wᴀnsū′ga. Giê′nhao ga′istᴀ lᴀ gᴀndā′lg̣o qa′odihao G̣ao sʟ!ĝ′ñ

nearest to it. And after they had gone on a while longer they came to the inner end of Masset inlet. When they had traveled on still farther (they found) a hawk[2] feather

g̣a lᴀ gᴀ′ndalʟ!xag̣ā′wañ wᴀnsū′ga. L’ gᴀndā′lg̣o qa′odihao skiä′mskun t!ā′g̣un gā′it!aoga′ogadie′s. A′hao nᴀñ dā′og̣ᴀnas la kiug̣ā′wañ wᴀnsū′ga. Xā′xa x̣îl t!ā′g̣onai q!ol g̣adō′ lā′g̣a la îstag̣wā′si. Lā′g̣a lā′gasi.

floated ashore. This they tied in the hair of the youngest. He put feathers from the neck of a mallard around the lower part of it. It was pretty.

Now they came to a temporary village. They camped in a house in the middle which had a roof. They began eating mussels which were to be found at one end of the

Giê′nhao gū′ga lā′na sî′ldiyagas gu lA gA′ndalL!xagwas. Giê′nhao yū′kuga ga ta′iîs sgoā′nsAñ gā′gîłiagas gaha′o lA îsgā′wañ wAnsū′ga. Giê′nhao lnagā′i gia′ogi gAl q!ā′awasi lA tā′x̣idigoasi. L!ū′uga nAñ giūgā′was gala′i gAn

town. He who was mischievous made fun of the mussels. He kept spitting them out upwards. By and by they set out to see who could blow them highest [through the smoke hole]

la q!a″gasi. LA ẋutq!ā′t!ałgAñAsi. Qa′odihao nAñ ẋutc!iya′-i L! q!î′ñẋidiya′ñ wAnsū′ga. Na u′ngui nAñ qā′ałas giên k!ia′oga lA skiū′djîłsi giên l’ skiū gei īdjî′ñAsi. Qa′odihao gī lA qexai′asi. LtA′ngo ugu′nxAn la skiū′gîñgiā′gAñAs. A′hao

One went up on the top of the house and held out his blanket, which was over his shoulder. By and by he looked at it. His blanket was covered with feathers. They

L! gutgā′tgodaẋidia hao gAm gAn l’ u′nsAtgAñgā′wañ wAnsū′ga.

did not know that this was caused by their having broken their fast.

And after they had walked about for a while in the town they found an old canoe. Moss grew on it. Nettles were also on it. They pulled these off, threw them away.	Giê′nhao lnagā′-i gut la gᴀ′nłᴀłg̣o qao′dihao ʟū-gᴀnsilā′ga la qē′xag̣ā′wañ wᴀnsū′ga. Lᴀ gut kî′nxanā′agas. At lᴀ gut g̣odᴀ′ñx̣al īdja′s. La dᴀñdā′ñg̣og̣awas giên lᴀ la ʟ′g̣ołg̣agā′g̣was. Giên dᴀñ giūgā′was k!ō′dji-x̣ū′dao g̣ᴀn ʟ′g̣ołg̣as.

and repaired it. Then the mischievous one made a bark bailer for it. On the handle he carved a figure like a bird. He carved it in a sitting posture. They tied a	Gidjigī′da gau gī′nA lA q!a′it-xetetō′ł dagAñā′gas. Q!a-itq!ā′was. Giên t!ā′gun ga ê′sîñ nAñ L! [39] kiūłqā′-idjalas giên sqeuxuā′ sq!ā′ño lA sq!agî′ns dA′ñat la qaL′gas. Giên l’ ggoā′na ê′sîñ t!ā′ñga ta-igaL

[38] bunch of feathers in the hair of one of their number, and he got in forward with a pole. Another went in and lay on his back in the stern. They poled along.	ĺnaḥgAs. Giê′nhao l’ kîtgī′da-ẋîtgā′awañ wAnsū′ga.

After they had gone along for a while they came to a village where a drum was sounding. A shaman was performing there. The glow [of the fire] shone out as far as

L’ gīdā′lgîñgo qa′odi lā′na gagodī′a gu gaodja′o xegA′ndia gA′nstA lA Lūqā′L!xagoas. Gu nAñ sgagadia′si. K!ī′wa-i gē′stA q!ā′tgi xAn gogā′adaga łgidjū′usgadia′s. Giê′nhao xē′tgu lA kunga′ogîł-gwasi giên nAñ sqē′wagas qeā′ñgat!ałsi. ḠAn l’ ā′xAnagela′-

the beach. Then they landed in front of the place, bow first, and the bow man got off to look. When he got near [the shaman said]: “Now, the chief Supernatural-being-who-

i Ḷū “HAku īL!ga'-id qat!ałsa'-o ī'djîñ Sg̣ā'na-ḳîtgadjū'gîns.” Giê'nhao lA L! kîlge'idaxā'sLaiya's giên siłgiā'ñ xAn l' qāḶ'gas.

keeps-the-bow-off is going to get off.” He was made ashamed and went directly back.

And the next one got off to look. When he got near [the shaman said] "Chief Hawk-hole[3] is going to get off." And he looked at himself. There was a blue hole	Giên gū′stᴀ lā′na ê′sîñ qîñg̣at!ā′lᴀsi. G̣ᴀn l' ā′xᴀnag̣ela′-i Ḷū "Ī′ʟ!ga-i qat!ᴀ′lsa-on ī′djîñ Skiä′mskun-xē′lᴀ." Giên gudᴀ′ñ l' qē′xaiyas. L' g̣ō′łg̣ałxē′las. Giên lᴀ ʟ! kîlg̣ē′daxasʟa's giên l' stīłḺ′gas.

in
him.
He
became
ashamed
and
went
back.

The next one also got off to look. When he got near he heard the shaman say again. "Now the chief Supernatural-being-on-whom-the-daylight-rests is going to get off."

Giên gū′stA lā′na ê′sîñ qeā′ñgat!Ałsî′ñAsi. LA ê′sîñ g̣An ā′xAnag̣elā′-i Ḷū î′sîñ nAñ sg̣ā′gas î′sîñ hAn sī′wus LA gū′dAñAs "HAku ē′L!ga-i qaat!ā′lsa-o ē′djîñ Sg̣ā′na-sAHḶina-A′ndjugîns." Giên la êsî′ñ stA stiłsg̣ā′sa.

And he went back.

Then the next one got off. He (the shaman) said, as before: “Now the chief Supernatural-being-on-the-water-on-whom-is-sunshine is going to get off.”	Giên gū′stA lā′na ê′sîñ qat!ā′las. Î′sîñ gañā′xAn L! sī′wusi “HAku ī′L!ga-i: qat!A′lsAñ Sg̣ā′na-x̣a′-inA′ndjil-gîns.”

And another one got off to look. When he got near [he said]: “Now the chief Supernatural-puffin-on-the-water is going to get off.” He was also ashamed and went back.	Giên î′sîñ nAñ qeā′ñgat!a′lAsi. ḠAn l’ ā′xAnagela′-i Ḷū “HAku ī′L!ga-i qat!A′łsa-o ē′djîñ Sgāna-qoxAnal-a′ndjugîns.” Giên la [4]êsî′ñ L! kîlge′idaxāsLa′s giên l’ stīłḶ′gas.

And another got off. He (the shaman) said to him: “Now the chief Hawk-with-one-feather-sticking-out-of-the-water is going to get off.” He looked at the shaman from

Giên ê′sîñ nAñ qat!ā′lAs. La ê′sîñ gañā′xAn L! suudā′si “HAku ī′L!ga-i qat!A′lsa-o ī′djîñ Skiä′mskun-l!a′odjugîns.” Giên ā′xAn nAñ sgā′gas la qē′iñAs. Lgu gī′nA la giā′gîns gañā′ñ gī′nA ge′ida la giā′giñAs. Giên near. He had a costume like his own. Then he also went back.

la ê′sîñ stiłḶ ′gas.

Still another got off. When he, too, got near [the shaman said]: “Now the chief Wearing-clouds-around-his-neck[6] is going to get off.” And he, too, went back.	Giên î′sîñ ê′sîñ nAñ qat!A′łs. La ê′sîñ gAn ā′xAnagela′-i Ḷū “HAku ī′L!ga-i qāt!A′lsa-o î′djAñ Yên-xē′łgîñ.” Giên la ê′sîñ stiłḶ′gas.

And another got off. When he came near [the shaman said] “Now the chief Supernatural-being-with-the-big-eyes is going to get off.” He remembered that he had been thus.[7]	Giên îsîñ nAñ qat!ā′lAs. ĢAn l’ ā′xAnagela′i ʟ̣ū “HAkᵘ ī′ʟ!gai qat!ā′lsao ī′djAñ Sgā′na sqā′sgetgîns.” Ḷū ʟgu l’ ī′djas gAn lA gutskidā′ñ wAnsū′ga.

And yet another got off. When he, too, came near the door [the shaman said]: “Now the chief Supernatural-being-lying-on-his-back-in-the-canoe is going to get off.”	Giên î′sîñê′sîñ nᴀñ qat!ā′las. La ê′sîñ k!iwa′-i g̣ᴀn ā′xᴀnag-ela′-i ʟ̣ū “Hᴀku ī′ʟ!ga-i qat!ā′lsa-o ē′djîñ Sg̣ā′na-tā′-ig̣aʟ̣î′ngîns.”

Then he got on again and the oldest got off to look. When he came near [the shaman said]: “Now the chief who owns the canoe, Supernatural-being-half-of-whose-words-are-

Giên l’ qaḶ′gas g̣iên nAñ k!wai′yas ê′sîñ qeā′ñg̣at!Ałsi. G̣An l’ ā′xAnag̣ela′-i Ḷū “HAku ī′L!ga-i Lna′-i dag̣ā′si qat!A′lgAnqasag̣a′-o ē′djîñ Sg̣ā′na-kîl-t!ē′dji-yā′lAgân-s.”

raven,
is
going
to
get
off.”

Then the eldest brother said: “Truly, we have become supernatural beings. Now, brothers, arrange yourselves in the canoe.” Then they took on board some boys who were playing about the town. They put

Giê′nhao l’ k!wai′ᴀga ʟᴀn sī′wus “Ya′nhao īʟ! sgā′nagwageā′lᴀgᴀn. Hᴀlu stᴀ, agᴀ′ñ lᴀ ʟ′gołga-gᴀ′-isʟugo.” Giên ʟñagā′-i gei ʟ gaxā′ hā′ñᴀsi lᴀ īʟ̣goa′si. ʟua′-i sg!î′ña ʟudā′lᴀsi ga lᴀ dā′sgîtgoasi. Giên

them in a crack in the bottom of the canoe. And they pulled up grass growing at one end of the town for nests. They arranged it around themselves where they sat. [40]	lnagā′i gia′ogi q!An łtA′lga gAn lA kīḶ′goas. Lget l’ tc!ixā′ñgoas gei gadō′xałgañ lA L! ta′iłgAłdagoasi. [41]

Then they started out round the west coast. When the one who had a pole slipped his hands along it, its surface became red. He alone pushed the canoe along with his staff.	Giê′nhao daosgua′ gut lᴀ gī′dax̣îtgā′wañ wᴀnsū′ga. Sq!ā′ño la sq!agiā′ñᴀs gut lᴀ ʟłiya′-i ʟ̣ū t!ā′sk!i-q!ᴀl sg̣ē′da ʟ!ᴀ la sq!ā′gîñᴀs. La sg̣u′nxᴀnhao t!ask!ia′-i at ʟua′-i kitgīdā′lᴀsi.

As they floated along, when they found any feathers floating about, they put them into a small box. If they found flicker feathers floating about, they were particularly pleased and kept them.	L’ gidā′lgîñg̣oas g̣ut, t!ā′g̣un ga-it!a′ogîñdā′las giên g̣o′da k!u′dala lA î′stag̣ā′was g̣ei lA î′stag̣ō′gAñAs. Qañg̣ā′sg̣a sg̣ā′ltc!ît t!ā′ag̣un ga-it!a′ogîñdā′lAs giên la î′stagAñAs.

Then they came to a town. A woman went about crying near it. They took her in with them. When this woman's husband came from fishing with a net [he thought some man	Giên lā′na gā′godia gA′nstA lA gīdā′lL!xagā′was. L’ Lā′gei nAñ djā′ada sgā′-iłqā′goñAs. Giê′nhao q!adA′ñ lA la qaḶ′dagwas. A′hao nAñ djā′ada Lā′sga wA stA ā′xada-î l’ îsgā′was Ḷū l’ djā′ga t!A′lgi nAñ

had his arms around his wife. Then he put burning coals on the arms about her. But it was his wife who got up crying.[8] It was she who was going about crying,

ī′łiña Lx̣iā′ndies. Ḷū′hao g̣otx̣ā′l dā′djag̣a t!a′łg̣a lA la LLū′łdaiyas. L’g djā′ag̣a L!a k!A′ñgîñañ gatū′łdaiyas. Hao A sg̣ā′-iłgwañ q!a′dAñ lA qaḶ ′dagawañ wAnsū′ga.

whom
they
took
in.

Then they made a crack in the bottom of the canoe for her and put her hand into it, whereupon it ceased paining her. They made her their sister. They placed her above

Giê′nhao Lua′-i sLî′ña la gAn lA kīdagwā′si giên ga d’ sL!a-i la dadjî′sgîtgwa′si, giên Lan lā′ga st!eigā′ñ wAnsū′ga. LA la dā′asidage′iłgwas. Qā′tAnxAla′-i sī′Aga lA la ge′iłdagoas.

the
bailing
hole.

Then they came in front of Kaisun. And the woman at the head of Djū, Fine-weather woman,[9] came to them. [She said]: “Come near, my brothers, while I give you directions. The	Qa′-isun xē′tgu lA ga-i′sLL!axā′gaawañ wAnsū′ga. Giên Djū qā′sga djī′na Lla-djat la gA′nstA qā′L!xasgas. “Hā′łgwa dagaigā′ña halA′ da′lAñ dī kîñgugA′ndA Ya′kuga k!wai′ya-i gēts hAs Lua′-i dagā′sa. Sgā′na-kîns. t!ē′dji-

eldest	ya′lagîns
brother	hA′nhao
in	l’
the	kig̣ā′sga.
middle	Lua′-
will	i
own	t!ē′dji
the	g̣ō′da-
canoe.	gi-
His	x̣iā′ñqasañ.
name	L’
shall	t!ē′dji
be	êsî′ñ
‘Supernatural-	xoag̣ā′gAsga.
being-	Djī′łk!ia-
half-	i
of-	t!ē′dji
whose-	g̣ā′łqaasañ;
words-	l’
are-	īnag̣wa′-
Raven	i.’[10]
Part	ê′sîñ
of	g̣adā′sga.
the	Lag̣ū′stA
canoe	nAñ
shall	qaas
be	Sg̣ā′na-
Eagles,	sqā′sg̣etgîns
part	hAn
of	kiAg̣ā′sga.
it	Lag̣ū′stA
shall	nAñ
be	qaas

Raven. Part of the dancing hats shall be black; part of them shall be white. The next one’s name shall be ‘Supernatural-being-with-the-big-eyes.’ The one next to him will

êsî′ñ Skiä′mskun-xē′lA hAn kīAgā′sga. Lagū′stA nAñ qaas êsî′ñ Sgā′na-sa′nḶna-Andjū′gîns hAn kīAgā′sga. Lagū′stA nAñ qaas êsî′ñ Sgā′na-x̣a′-iya-Andjū′gîns hAn kīAgā′sga. La′gustA nAñ qaas êsî′ñ QoxA′n-A′ndjugîns hAn kīAgā′sga. Lagū′stA

be called ‘Hawk-hole.’ The next one will be called ‘Supernatural-being-on-whom-the-daylight-rests.’ The next one will be called ‘Supernatural-being-on-the-water-on-whom-is-sunshine.’ The

nAñ qaas ê′sîñ Yan-xē′ł-gîñ hAn kīAgā′sga. Lagū′stA nAñ qaas ê′sî′ñ Sgā′na-ta′-igaḶî′ngîns hAn-kīAgā′sga. Lagū′stA nAñ qaas ê′sîñ Sgā′na-kîtgadjū′gîns hAn kīAgā′sga. La′hao Lua′-i-ga kîłhA′ndaasañ. Lgu dalA″ñ sgak!ui′suxidie′s

next	giên
one	wA
will	gui
be	lA
called	kîtgī′sʟgā′nsga.
‘Puffin-	Wai′giên
putting-	lag̣ū′stA
his-	da′g̣ona-
head-	i
out-	g̣eidA′s
of-	ê′sîñ
the-	Skiä′mskun-
water.’	ʟa′odjugîns
The	hAn
next	kīAg̣ā′sga.
will	Giên
be	djā′asa-
called	i
‘Wearing-	t!ā′ñaẋua
clouds-	g̣e′idAs
around-	ê′sîñ
his-	Sg̣ā′na-
neck.’	djat-
The	ẋū′dagîns
next	hAn
will	kīAg̣ā′sga.
be	Ha-
called	i
‘Supernatural-	dā′g̣a-
being-	ig̣ā′ña
lying-	agA′ñ
on-	łA
his-	ʟ′g̣ołg̣a-

back-in-the-canoe. The next will be called ‘Supernatural-being-who-keeps-the-bow-off.’ He will give orders. Wherever you give people supernatural power he will push the canoe. And the

ga′isLgo. Stā′ngwai łA′ tā′ngax̣îtgo. La′hao sgā′naqeda′s agA′ñ hî′ñagas giên gī gîñgēdA′ñga. La′hao dalA′ñ gi gîñgatgā′sga. G̣āl gîts stA′nsîñ ła x̣iä′łgîñgwAñ. Hao ł dalA′ñ ge′iłgīga′isLasas ī′dji.” Tā′da stA′nsiñhao lA kīgadai′yañ

next wAnsū′ga.
younger
brother
will
be
called
‘Hawk-
with-
one-
feather-
sticking-
out-
of-
the-
water.’
And
the
sister
sitting
in
the
stern
will
be
called
‘Supernatural-
woman-
who-
does-
the-
bailing.’
Now,
brothers,

set yourselves in the canoe. Paddle to Stā′ngwai.[11] It is he who paints up those who are going to be supernatural beings. He will paint you up. Dance four short nights in your canoe. Then you will be finished." That was how she spoke of four years.

Immediately, he (Stā′ngwai) dressed them up. He dressed them up with dancing hats, dancing skirts, and puffin-beak rattles. He pulled a skin of cloud round the outside of the canoe. He arranged	Giañtā′xʌnhao lʌ la ʟ′g̣ołg̣asi. Dji′łk!ia-i at g̣ʌndtc!îłg̣ā′gîga-i q!a-ix̣itʌg̣ā′ñwa-i lʌ ʟ′g̣ołg̣asi. ʟua′-i g̣sʌ′lg̣ado yan-q!ʌl lʌ dʌñgułgʌłdā′asi. Qałī′ʌg̣a ʟ!ʌ lʌ ʟ′g̣ołg̣a-ga′-isʟas. G̣et ʟ! tc!ixā′ñʌs g̣ei ʟ! gʌ′lg̣ag̣ei

them inside of it. Where they sat he arranged their nests. All was finished.	lᴀ ʟ′g̣ołg̣as. Ā′hao geiłgīgā′g̣ᴀni.

This is the end. [42]	Hao ʟan l’ ge′ida. [44]

Compare with this the conclusion of the story of The-supernatural-being-who-went-naked and a story in the Masset series (Memoirs of the Jesup North Pacific Expedition, 1905, volume 5, part

1, page 213). It tells the origin of certain supernatural beings who were supposed to speak through shamans, how they received their names, etc. The headdresses here referred to are the elaborate structures with carved wooden fronts, sea-lion bristles around the tops, and rows of weasel skins down the backs. Things thrown into the fire were supposed to go to the land of souls, hence the idea of sending men thither in that way is perfectly natural. [37]

[1] This is said to have been the Pillar, a rock on the north coast of Graham island (Haida name, Łgadā′djiwas). ↑

[2] The skiä′msm or skiä′mskun. See A-slender-one-who-was-given-away, note 1. ↑

[3] The one with

a blue hole in his heart made by the wren. The Haida supposed the heart to be situated just under the breastbone. ↑

[4] Probably the one who had carved their paddle. ↑

[5] The one in whose hair they had tied the

hawk feather. ↑

[6] Probably he who held out his blanket on top of the house. ↑

[7] Referring to the time when he had been put into the fire. ↑

[8] Her husband mistook her own hands, which she held clasped about herself,

for those of some man. ↑

9

Djū is a stream near Kaisun, prominent in the myths. Fine-weather-woman’s story is told in How Shining-heavens caused himself to be born. ↑

10

His name is explained in the next sentence. ↑

11

An island lying a short distance south of Kaisun. ↑

[Contents]

TC!ÎÑ QĀ′-IDJÎT

[Told by Richard of the Middle-Gîtî′ns]

Beaver’s store of food was plentiful. While he was away hunting Porcupine stole his food. But instead of going away he sat there. Then Beaver came and asked him: “Did you eat my	Tc!îñ gatā′gahao qoā′nañ wAnsū′ga. Giê′nhao stA lA giaałga′isi sila′igahao lā′ga A′oda gataga′i lā′ga lA q!ołdai′yañ wAnsū′ga. Giê′nhao stA qā′idagaatxAn gu lA q!aouā′wagAni. Giê′nhao Tc!îñ qā′L!xas giên la at

food?” And [he said]: “No, indeed, how can the food of supernatural beings be taken? You have supernatural power and I have supernatural power.”[1] He told him he had stolen his food. Then

gī lA kiänā′ñagAni “Ała′na-i dā gua gatagā′-i nā′ga îsdai′yañ.” Gaêtu “Ga′oano, Lî′ñgua L! sgā′nagwas gatā′ga L! î′sdañ. DAñ sgā′nagwaga wai′giên dī ê′sîñ sgā′nagwaga.” Lā′ga lA q!ołdā′ñ lA la sū′udas. Giê′nhao la

they	g̣An
started	LA
to	g̣aẋiłtAẋidā′ñ
fight.	wAnsū′ga.

Beaver was going to seize him with his teeth, but when he threw himself at his face the spines struck him. After he had fought him for a while Beaver went to the

Giê′nhao Tc!îñ l’ q!oẋî′tgaL!xas giên gui agA′ñ lA q!adā′s giên l’ xA′ñat ī′ma-ilf t!atsgīdā′ñañ wAnsū′ga. LA lA î′sdadi qa′odi Tc!īña′-i yā′g̣alAñ naxā′ñAsi g̣a ū qā′idag̣Ani. Giê′nhao gAm Lgu L!a lā′g̣a ī′ma-

placei
where ga′og̣ᴀñᴀsi.
his
parents
lived.
He
was
all
covered
with
spines.

Then his father called the people together. And the Beaver-people came in a crowd. Then they went along to fight him. And at that time he used angry words to them. Now

Giê′nhao l’ g̣ō′ñg̣a da g̣A′nstA ītgîdai′yañ wAnsū′ga. Giê′nhao Tc!îns xā′-idAg̣a-i sk!ulg̣ē′iłs. Giê′nhao lA L! da′ox̣idag̣An. Giê′nhao g̣a′-iḶū î′sîñ kī′lAñ lA dā′g̣Añdaasi. Giê′nhao lA gui lā′g̣a na′ga-i lA gui L!

they pushed down his house upon him. They seized him. Then they took him to an island lying out at sea, upon which two trees stood.

And when he was almost starved he

dadjît!ᴀłdai′yag̣ᴀni. Giê′nhao lᴀ ʟ! gīdjigī′łdas. Giê′nhao q!ā′da nᴀñ g̣wai′ya gu qa′-it stîñ gīxā′ña g̣a lᴀ ʟ! q!a-isʟsg̣ai′yag̣ᴀn.

Giê′nhao gu l’ ʟ̣′tc!îdala′-ị ʟ̣ū la at giā′g̣oañ qē′g̣awas g̣ī lᴀ kiä′-

called upon the animals which were his friends. He called upon his father. He called upon all of his friends. It was in vain. By and by something said to him: “Call upon	gañx̣idā′gᴀn. Ḳō′ñgañ gī lᴀ kiä′gañ. ʟgusī′îñ wa′ʟ̣uxᴀn gī[2] lᴀ kiä′gañ. Ḳadō′ la gē′tsgi qa′odihao hᴀn gī′nᴀ l’ sudai′yagᴀn “Djā lā′da gi łᴀ kiä′gañ. X̣ā′goga gi łᴀ kiä′gañ.” Hᴀn gī′nᴀ l’ sū′udas gᴀm lᴀ

Cold-weather. Call upon North wind.” He did not understand what the thing said to him [and it continued]: “Sing North songs. Then you will be saved.” So he began singing “Ẋunē′ qā′sa

gudA′ñgAñAs. “Ẋa′oga sgala′ñga ga łA sū[3] giê′nhao dAñ qagā′nsga.” Giê′nhao lA gi lA kîłgā′wagAn ‖: ‖: “Ẋūnē′+ :‖ qā′sa ẋūnē′+ :‖ daẋūnAñagaskī′ga hū+n hū+n hūn hūn.” Ga′-istA t!edja′-i lA q!a′osi giên ‖: “Ẋūnisä′+ :‖ ‖: tadagełā′+ :‖ ‖: gaiyä′-Lisä′+ :‖

ẋunē′, ‖: Ḻa-
let i
the łā+ :‖
sky l’
clear sū
altogether, qa′odihao
hū+n Q!a′gAñ-
hū+n tadaẋidai′yañ
hūn wAnsū′ga.
hūn.”Ta′djiwa-
After i
that dA′ñat
he gā′tgoyū′AnAsi.
sat Giê′nhao
on Ḻai′ya-
the i
rock î′sîñ
and, lA
after sū′daẋidai′yañ
he wAnsū′ga.
had Giê′nhao
sung l’
“Ẋunisä′+, Ḻa-
let igea′las
it atguḺū′
be gā′i-
cold yawa-
weather; i
gaiyä′isli′+, Q!Asl
let qałsgai′yañ
it wAnsū′ga.
be QA′lga-
smooth i

on the water for a while North weather set in. The wind accompanying it was strong. Then he began to sing for smooth water. And, when it became smooth, the surface of the	gañā′gelai ʟ̣’ū′hao l’ łtā′x̣ui l’ da′oʟ!xasgaiyagᴀn. ʟᴀ ʟ!a qā′gōñai gadō′ gā′tskīix̣idagᴀn.

sea froze. When the ice became thick his friends came and got him. But he was not able to walk.

Now after he had been taken into the house of his parents his father called all the Forest people. And he gave them food. In the house they asked him why they (the

Giê′nhao l’ yā′g̣alAñ naxā′ñAs g̣ei lA L! îsdAg̣a′-i Ḷū l’ g̣ō′ñg̣a Łk!iê′ns xā′-dAg̣a-i gīdā′wañ wAnsū′ga. Giê′nhao lA ga tā′das. Na′-ig̣ahao gī′nA g̣aga′n lA L! îsdag̣a′-i gī la at

beavers) did this to him. And he said they did it to him because he ate Beaver's food. Then the Porcupine people started to war with the Beaver people. But they did not

L!s kiä′nañagAn. Giê′nhao Tc!îñ gatā′ga lA tā′gas gaga′n lA L! îsdai′yañ l’ sā′wagAn. Giê′nhao Tc!îñs xā′-idAga-i at A′oda xā′-idAga-id gut î′sdaẋidā′gAn. Giê′nhao Tc!îñ gAm L! Llā′+gañagAn. Giê′nhao gu L!

defeat the Beaver people. After they had fought for a while they stopped.	î′sda qa′+odi ʟan g̣u ʟ! g̣eiłdai′yag̣ᴀn.

After that, while they were gathering food, they seized Beaver. The porcupines did. They were always plotting against him. Then [46] they took him up upon a tall tree. And after he had been

Ga′-istAhao gatā′ gi L!hA′lgxa qa′odihao Tc!îñ L! gīdjîgiłdai′yagAn. A′oda lA îsdai′yagAn. La ga L! gutgiā′ñagAn. Ḷū′hao qa′-it [47] djīñ+ gui lA L! q!a-isLłai′yagAn. Giê′nhao gu l’ îs qa′odi qa′-ida-

there a while he began eating the tree from the top. He finally got down and went away.	i qā′dji gu′stᴀ lᴀ tax̣idai′yag̣ᴀn. G̣iê′nhao l’ g̣ē′tg̣atʟ!xat!ᴀłs giên la êsî′ñ qā′-idag̣ᴀn. L’ st!alā′ñg̣alg̣ā′ñañ wᴀnsū′ga.
He could not climb trees.	Hao ʟan l’ g̣e′ida.[48]

Tc!îñ is the Haida word for beaver, but I do not know the meaning of qā'-idjît. This probably was originally a Tlingit story. [45]

[1] These words are spoken ironically. ↑

[2] The word “friends” here, as in most places where it occurs in this set of myths, refers to clan friendship. ↑

[3] North was a definite personality. Compare the story of Łᴀguadjî′na. ↑

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THE GIRL WHO FED A RAVEN

[Told by Wī′nats, chief of the Seaward Gîti′ns]

XŌ′YĀ GĪ NAÑ DĀ′ADA G̣Ā′XA GĪ′DAX̣IDĀ′G̣AN

Her father came in from fishing. Then her mother cut up the fish, and she tore up the liver and fat of the halibut and gave it to a raven. After she had

L’ xā′tg̣a xao-î′ntc!us. Giê′nhao l’ a̤′og̣a taq!ā′dᴀs giên xag̣wa′-i ʟg̣wul at g̣a′-iasi g̣ei lᴀ dᴀ′nnanᴀ′ñasi giên xō′-ig̣a-i g̣ī lᴀ g̣ī′dag̣añañ wᴀnsū′gᴀñ. Hᴀn l’ wā′gᴀñ qa′odihao q!enʟ̣g̣ā′g̣ada′-i ʟ̣u done this for some time spring came, and they were hungry. Then they began to get things that were exposed at low tide.[1]

ʟ! q!odā′lañ wᴀnsū′ga. Giê′nhao ʟ! wa′nx̣idañ wᴀnsū′ga.

One time the raven sat in front of her and made motions as if it were eating something. Then she went to it. Chitons were piled up there. She picked them up and	Giên xoiga′i l’ ku′ngAstA q!ā′wosi′ giên gī′nA sqasałā′ñgAñasi. Giê′nhao g̣a lA qā′gasi. Gu t!a īg̣awa′dies. Giê′nhao la xā′x̣idesi giên qāñ djā′g̣alAñ g̣ī lA isdā′si. Giên dag̣ala′ig̣a îsîñ L! wā′ng̣asi giên

gave them to her uncle's wives. And next day she again went after things that were exposed at low tide and gave the things to one to whom she had not given them

nAñ gī lA ga îsdag̣a-i. gā′was gī lA ga îsda′s. Xo-iga′-i xA′ñgiañ lA gi k!Añx̣idai′yañ wAnsū′gAñ.

before. The raven had begun helping her in return for what she had done.

After that they went out with her again. She found the tail of a spring salmon. She took that to the house also. The pieces became larger and larger each time until finally

Giên î′sîñ la at lA wa′ng̣ag̣as. T!ag̣u′n łgia′da lA qē′xas. Ga-i ê′sîñ nagi ła înda′si. Ga-i ê′sîñ wA gi g̣asgidA′ndixAn l’ Ḷ′sg̣ugeiłs. Giên î′sîñ l’ wā′ng̣aias. Sqol łgiä′da ê′sîñ lA

she found a whole one. Then she went again for things that were exposed at low tide. She found a porpoise’s tail. She came in after finding it. During all that time she	qē′xas. Lᴀ qē′xatc!usi. K!iä′ł qā′galᴀñ djā′g̣alᴀñ gī lᴀ isdagᴀ′ñasi.

gave
food
to
her
uncles'
wives.

One day she was coming in after getting things with them. As she was walking along last in the trail in front of Tow hill two good-looking men came to her. One

Giên gaatxᴀ′n ʟ!a at lᴀ wā′ngạtc!ī′wus. Tao xē′tg̣a k!iū kida′s g̣ut lᴀ g̣odᴀx̣uā′ l’ qā′giagᴀña′-i ʟ̣ū la g̣ᴀ′nstᴀ ga īłî′ndjida hā′na stîñ gᴀndā′lʟ!xas. Giê′nhao gutłg̣ᴀ′stᴀ lᴀ gi ʟ! gᴀ′nsgîts giên q!adᴀ′ñ lᴀ

came up on each side of her, and they took her home with them. They came to a town and led her into the house of the town chief.

ʟ! qa-idai′yañ ᴡᴀnsū′gᴀñ. Giên lā′na gā′godia gᴀ′nstᴀ ʟ! gᴀndā′lʟ!xas giên nᴀñ lā′na aogā′gas na′-igei lᴀ ʟ! gᴀ′lqatc!as.

After she had stayed there a while she heard them say: “The one hunting for things at North cape[2] stays away a long time.” She understood their language plainly. After some time had

Giên gu lᴀ dugwā′ñ qa′odi hᴀn ʟ!sī′wus lᴀ gū′dᴀñᴀs. “Q!aku′n g̣a nᴀñ sîng̣ā′g̣agᴀn gaosg̣oā′nᴀñga.” Da′-ixᴀn ʟ! kîl lᴀ gū′dᴀñᴀs. G̣ē′di qa′o+di, “l’ qā′gᴀñ,” ʟ!sī′wus, “Hakᴜ k!iā′ñ lᴀ qagî′tx̣îs-g̣ᴀ′łdag̣ᴀñdalga.” Giên passed they said: “He is coming. Now he comes along, turning over at intervals. She went out with them to look at him. “He comes walking,” they said. Still the raven came, flying.

d!a atxAn lA gi lA agagoā′ñgagoa′gas. “L’ qagiagAñA′ñ” L! sā′was. L!A xō′yā x̣ida′las. AlgA’ñ lA gA′ñał-dagAñdā′las. “XêngA′lsLa” hA′nhao L! kī′gadagAñgAñ. Gī′ałgala′ñ hao lA gAlsLgA′ñdaalañ wAñsū′ga. L’ qatc!ai′yas giên hAn l’ sī′wus, “Q!aku′n

It turned around as it came. They call it “taking a basket off one’s back.” In that way it communicated news every now and then. It came in and said: “I cut up	gu lungAn l q!eitL′sLgAn.”

a
whale
which
had
floated
ashore
at
North
cape.”

Then the town chief said: “Give the woman you brought food in exchange for the help she gave you.” At once all of the town people gave her food. They gathered for food

Giê′nhao lnagā′-i ga nAñ ē′L!xagidagasi hAn sā′wañ wAnsū′gAñ “NAñ djā′ada dalA′ñ î′stAgAn dalA′ñ gi q!A′ngAñgîn gī łA xA′ñgiañ gī′dagao.” Giên gañā′xAn lnagā′-i xā′-idAga-i wa′ḶuxAn lA gi gadā′ isdā′si. Xā′gu halibut tails and heads and berries. They gave these to the woman. [50]

k!ià′da qadjî′l xō′ya tā′ga at gān ʟ! tā′ga ga′-ihao ʟ! tā′na î′sîñ wᴀnsū′ga. Gā′-ihao nᴀñ dj′ā′das gī ʟ! gī′daiyañ wᴀnsū′ga.

At the time when she went with them for things that were exposed at low tide she was lost for a long time. Her father did not know where she was. One day

Ḷ!a at lᴀ wā′ng̣aiyas gū′hao l’ gaosg̣oā′nañañ ᴡᴀnsū′ga. L’ x̣ā′tg̣a gᴀm ʟgui′ l’ ta-ig̣aga′-i g̣ᴀn u′nsᴀtgā′ñañ ᴡᴀnsū′ga. Sîñg̣ᴀ′lg̣ada xadᴀ′ñ nā′g̣a q!e-u′ gi ʟg̣ao sū′ug̣a lᴀ q!a′o-ułai′yañ ᴡᴀnsū′ga. Giên qā′g̣alᴀñ

she [was found] sitting in front of her father's house in the morning surrounded by the food. Then she gave food to her uncles. She gave them a part. By trading with the	gī gataga′ī lA îsda′asi. T!ē′djî at lA gä′dag̣awañ wAnsū′gAñ. Sqa′og̣ahao l’ xā′tg̣a ī′nk!xagidag̣ea′lañ wAnsū′gAñ. [51]

rest
her
father
became
a
rich
man.

After that she told her father what she had heard at the Raven town: “Father, a black whale lies at House points, they say. He who went hunting cut it all up. You

Giê′nhao xō′ya lanā′g̣a gu ki′łgu lA gūdā′ñag̣An xadA′ñ gi lA nīdjā′ñag̣An. “Ha′da-i. Na-iku′n gu hao kun Ḷg̣ō′diañ wAnsū′ga. NAñ sî[2]′ng̣ag̣aiya′g̣An hao l’ q!eitLsLai′yag̣An. G̣a ła qa′-it, ha′da-i.” Giê′nhao g̣a

would better go to it, father. Then he went thither. In truth, a whale lay there. Not one part of it was gone. Only a little had been taken off the upper side	lA qā′-idañ wAnsū′gAñ. Yan kŭ̓na′-i wA gu ɪ̣r. ′g̣odiasi. GAm l’ L′gusi wA stA ga′o-ug̣AñAs. L’ ū′na gī′nA sg̣u′nxAn sqasq!ā′-x̣unAñagAs. Giê′nhao lA la q!a′-itx̣idañ wAnsū′ga.

of
it.
Then
they
began
cutting
it
up.

After he had cut up the whole upper part of it he was tired out. Then he made a little house of driftwood and steamed himself. He became stronger. Next he went away	Giên l’ ū′na lA q!a-itL̥′sLas giên l’ gā′xagîłs. Giên gu lA qas-q!ā′gidasi giên ga agA′ñ lA sîłu′ngalAñesi. L’ dagwī′gasLas. Giên stA lA q!ā′-idesi giên lagā′-i xā′-idAga-yi

and told the town people about it. Then all the town people went out and cut it up. That time they finished it.

gī la gA′nstA lA sā′wañ wAnsū′gAñ. Giên lnagā′-i xā′-idAga-i wa′ḶuxAn l’ q!e′itgaasi. Ga-iḶū′hao lA L! ha′-iludayañ wAnsū′gAñ.

This is all. [51]	Hao ʟan l’ ge′ida. [52]
Some refer to this story for the origin of the Raven crest. [49]	

[1] That is, clams, mussels, chitons, etc. ↑

[2] North cape (Q!aku′n) is the name by which this cape was supposed to be known to the supernatural beings. By human beings it was called House point (Na-iku′n), probably from the

town that once stood there. ↑ a b

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SOUNDING-GAMBLING-STICKS

SÎNXĒ´GAÑO

SOUNDING-GAMBLING-STICKS

[Told by Tom Stevens, chief of Those-born-at-House-point]

One whose father was a chief made gambling sticks. And one day he sent out his father's slave to call any one who might choose to gamble. "Hū⁺" [he shouted].[1] He did the

NAñ gō′ñga eʟ!xagidā′hao sî′nhao la ʟ′gołgak!usʟai′yañ wAnsū′ga. Giên gaatxA′n gō′ñgañ q!ołga′oga lA taginā′ñgagoA′da. "Hū⁺" Sîñgaʟ̣a′n sk!iä′ł gañā′ñ lA sū′ugAñasi.

same
thing
every
day.

One morning some one spread out gambling sticks. Only his hands were visible. The upper part of him was enveloped in clouds. And he (the chief's son) came and sat opposite him. After

GaatxA′n gī′nA taqō′łdjuułas. SL!a-i sgun qeā′ñgagasi. Sa′gui l’ yä′nañḶx̣ia′ñwas. Giên la KA′nłaga lA q!ā′goL!xas. GīnAgī′nAga gutgA′n î′sîs wā′sgoga-i L! kî′lgołga qa′odi gu′tgi L! wa′x̣idies, giên lA L! tc!ī′gAs. Giên gō′Ḷaga î′sîñ

they had talked about what property they would stake they began gambling together, and he lost. Afterward he staked more. He continued to lose until he lost all of his father's property. Then

lA wa′gas. LA L! tc!ī′di qa′odihao goñgā′ñga ginagī′nagaga-i lA tc!ī′daḶgagAs. Giên q!ol-gawa′-i gei î′sîñ wa sqā′daẋi′dAsi giên ga-i ê′sêñ ha-ilua′-i Ḷū dīdAẋū′stA ga gā′geidas ge′istA lA ga wā′sgoas.

he lost the slaves and when those were all gone he staked the rear row of the town. That, too, went. And [he staked] the next row. That, too, was lost. There were

Ga-i î′sîñ qa-îłha′-ilusi. Giên gū′stA ga g̣ag̣odai′asi. Ga-i î′sîñ qa′-îłsi. L’ g̣ō′ñg̣a lanā′g̣a gu′tg̣a staLe′iłdaiyañ wAnsū′ga. Ḷg̣a î′sîñ lA ga g̣ā′g̣odasi. Ga-i ê′sîñ qa′-îłsi. Giên lnagā′-

five rows of houses in his father's town. And again he wagered a row. That was also lost. He lost all five rows of the town. Then he staked his father, mother, and

i staLe'îłxAn lA tc!·idā'asi. Giên g̣ō'ñg̣añ na a'uñ at djā'asîñ lA wā'sg̣oas. Giên ga-i î'sîñ qa'-îłsi.

sisters. And they were lost.

The people immediately made ready their canoes and got on board. It was foggy. Then they went off, and after a while the voices of the crowd became lost in the distance.[2]	Gañā′xᴀnhao ʟū ʟ! dag̣agā′ñas gī ʟ! ʟ̣s ′łgałdas giên gū′g̣a ʟ! qasā′-gias. Yä′nᴀñagᴀñ wᴀnsū′ga. Wai′giên daʟ′sdaiyasi giên kî′łgulq!a-i-dalsg̣ag̣ᴀ′ndixᴀn kîlga′o-usg̣asi.

And after he had gone about in the town for a while he began to push along with a pole a cedar beam owned by his father, and he got it down to

Giên lnagā′-i gu la qā′+goñgwañ qa′odi l’ gō′ñga tc!ū dā′gagas lA kîtx̣unA′nsgas giên lA la gē′tgatsgadas. Giên sîn-qa′oda-i A′ñga lA tc!iłā′dageiłsi giên k!u′x̣u lA t!ałgū′łs giên l’ ta′-iḶgas.

the water.[3] Then he used his gambling-stick bag for a pillow, put on his marten-skin blanket, and lay down upon it.

Now he floated about. Many nights passed over him. During all that time it was calm weather. By and by something said to him: “Your powerful grandfather asks you to come in.” He	Giên l’ gaigā′gīgwā′⁺ñas. G̣ei lᴀ gi g̣ā′łdjūgᴀñgwā′ñas. K!iä′ł lᴀ gi Ḷa′iyas. Qa′odi gī′nᴀ l’ sū′udas “Dᴀñ tcî′ng̣a qō′nigai dᴀñ qā′tc!ixᴀ′lga.” Gī lᴀ qā′xᴀʟ!xaiyasi. Gᴀm gī′nᴀ gut q!ałgā′gᴀñᴀs. Sqᴀ′lga sg̣u′nxᴀn

looked in the direction of the sound. Nothing was to be seen. He saw only the ripples where it had gone down. He was floating against a two-headed kelp.	Lᴀ qe′iñasi. Łqea′ma qiā′dji sg̣astî′ñ łg̣ēt ł ga-i-g̣ā′dᴀsgîñ.

Then he again covered his face, and something spoke to him as before. Now he looked through the eyeholes in his marten-skin blanket. After he had looked for a while toward the	Giên î′sîñ tcag̣A′ñ l’ A′nskides giên î′sîñ gañā′ñ gī′nA l’ sū-udas. Giên kꜝuẋua′-i xA′ñē ge′istA lA qêñqꜝo′łdaLꜝxasi. Ga′gu sā′wasi ya′si lA qîndiAg̣A′ndixAn ya″xōdada kꜝū′da kꜝA′tdjîLꜝxaga′-i atguL̦ū′ “DAñ tcî′ng̣a qō′niga-i

placed when the voice proceeded a grebe's[4] beak came out and [the bird said] at the same time: “Your powerful grandfather asks you to come in.”

Añ qa′tc!ixAlga.”

Then he took his gambling-stick bag, grasped the kelp head, and went down on it. It was a two-headed house pole on which he started down. He saw it when he

Giê′nhao sîn-qa′oda-i gi ᴀ′ñg̣a lᴀ xā′g̣atsi giên łqeā′maga-i qā′dji lᴀ gīdjigī′łdasi giên gu lᴀ qā′gias. Gia′g̣ᴀñ qā′dji stîñ gut lᴀ qā′x̣iat!ᴀłs. G̣ayuwa′-i g̣ei l’ ga′og̣aiya-i Ḷū′hao lᴀ qea′ñañ

passed into the water.	wAnsū′gAñ.

When he stood in front of the house his grandfather invited him inside: “Come in, grandchild. I have news, grandson, that you came floating about in search of me as soon as you	Na-i qǃe-ū′gi lA giā′xaLǃxaga′-i Ḷū l’ tcîtga l’ qā′djixałs. “Qā′tcǃi lA tǃakǃî′nga. G̣ō′ñgañ lanā′ga dā tcǃidagā′sLa hAstxA′n dī goa′di agA′ñ dā ga′-igīx̣idas lA′ñat kǃiîñā′gAn, tǃakǃî′nga.” Giên lA qatcǃa′si giên

had lost your father's town. [54] Then he entered, and he gave him food. He had fasted ever since he lost his father's town in gambling.	lA la ga tā′das. A′hao Lga l’ qa′-isalañ wAnsū′ga gō′ñgañ lanā′ga lA tc!ī′dagasLaiyes stA. [55]

And when he was full [the man] said to him: “Break off a bunch of gambling-stick wood for me which [you will find] at a corner outside.” He went out to it

Giên l’ ūgī′ga-i ʟ̣ū hᴀn lᴀ la sū′udas “Halᴀ′ kungida′-ig̣a kiä sînq!ōłdjū′gᴀn gū′stᴀ dīgi-ga taxā′ʟ.” Giên g̣a lᴀ qā′x̣ułsi giên sîn gu q!ołdjā′wasi g̣e′istᴀ lᴀ.” ga gī′xaʟas. Giên gī′nᴀ adā′asi

and broke some pieces off a bunch of sîn.[5] Then he sent him to get something else, and he broke off yew wood. He also refused that. Then he said to him: “A	lᴀ la daogoᴀ′das giên łg̣ēt êsî′ñ lᴀ t!axā′Ḷas. Giên ga-i gi î′sîñ lā′g̣a lᴀ gua′gwas. Giên hᴀn lᴀ la sū′udas “Akungida′-ig̣a hao l’ q!ołdjū′gani.”

bunch
of
it
is
by
that
corner.”

And after he had taken all sorts of sticks he broke some limbs from a bunch of Raven's-berry bushes and handed them to him, and he said: “That is it.” Then [the

Giên gī′nᴀ łk!iä′na wa′Ḷuxᴀn lᴀ î′sdaiya′-i Ḷū ķungida′-iga xō′ya-gā′nga łga-i q!ołdjā′was ge′istᴀ lᴀ ga-gīxā′ʟas giên lᴀ gi lᴀ xā′sʟtc!as. Giên “Ga-i î′sîñ” lᴀ gi lᴀ sī′wus. Giên man] made it into gambling sticks, and when he had finished them he touched two with coals. He put the figure of a sea otter on one and he put the figure of

lā′ga sî′ngAn lA L′gołgasi giên lā′ga lA geiłgī′daga′-i Ḷū lā′ga ga sq!a′stîñ lA x̣ūtx̣u′ldas. LA la qō-dā′gañadas giên nAñ lA sqetsgadja′o dā′gAñadas. Giên sqa′ola-i gaLe′ił la gAn lA q!alAnda′asi. Qwē′gao

a young sea otter on the other Then he had designs made on five large clam shells. They had figures of cumulus clouds. And he had five mats woven for him. He had

dāgAñā′gasi. Giên lgūs gīLe′ił î′sîñ la gAn la xa′idas. Wa′sgoaga gA′nhao la gAn lA wa′daiyañ wAnsū′ga.

these
made
for
him
to
stake.

He then said to him: “I will let you float away from here. When one night has passed you will be in front of the town, and you will go to the front

Giên hAn lA la sū′udas “Ā′sistA dAñ ł gaig̣ā′giẋidagîn. DAñ gi g̣āl sg̣oa′nsîñ g̣e′ił giên lnagā′i xē′tgu dAñ gaig̣ā′sgît giên dAñ nAñ tc!igā′gAn gī lnagā′i q!axā′g̣a dā t!aq!ołtc!a′og̣aL!xāsañ.” Giên

of the town and sit there ready to gamble with the one who won your property. And he also gave him tobacco seeds. “When you begin to gamble, put the stick that has

gulmā′łgai ê′sîñ lᴀ g̣i lᴀ î′sdas. [4]Ðā sî′ndax̣ît waigiê′nᴀ nᴀñ qōdā′g̣añas sg̣ō′lᴀgi sqalÄ′ñgu dasq!ā′sgidᴀñ. Sʟä′nagi î′sîñ nᴀñ sqetsg̣adja′o dā′g̣añas dasq!ā′sgidᴀñ. Giên gu′tłg̣ᴀstᴀ dᴀñ gi ga, g̣etgadā′ña dᴀñ g̣ᴀn sîndag̣ō′dᴀña

the figure of a sea otter upon your right shoulder. Put the one that has the figure of a young sea otter upon the left shoulder. Divide the tobacco seeds equally among those

xē′łi g̣ei ła gu′lg̣aga-i gutg̣a′atg̣a î′sdañ. Giên dā îsdī′gutgaña g̣ᴀ′nstᴀ saog̣e′iga. Gula′-i mā′łga-i xa′ołg̣ada giên gᴀm g̣ᴀ′nstᴀ lᴀ sū′ug̣ᴀñg̣oasᴀñ.”

who come and sit on both sides of you to watch you. They might say that you do not play fair, but the tobacco seeds are so sweet that they will not say it.”

When he had finished giving him directions he brought out a small box, and he opened successively five boxes that were one inside of another. Then from the innermost one he brought out	Lᴀ la kî′ñgugᴀñge′iłgīga′-i ʟū go′da x̣ᴀ′ntdju lᴀ tc!î′sʟsgas giên lᴀ la dᴀñgū′sʟᴀʟeiłas. Giên sʟ!î′ñgeistᴀ sktiä′mskun ts!a′gun gadā′ lᴀ t!a′ostas giên l’ xᴀ′ña ku′ngei lᴀ gī′dax̣idᴀs giên ga lᴀ łga′-iłgalasi. Giên lᴀ

a hawk feather, put it into the corner of [the chief’s son’s] eye, and turned it round. And when he pulled it out, it was full of blood. Then he squeezed this off,

dAñt!a′osdaiyasi giên g̣ā′-iya t!a′odjiwAsi. Giên gut lA sL!La′si giên lA Ḷî′nasi giên î′sîñ wa g̣ei dā′g̣a lA gītc!a′si. Giên î′sîñ wAgañā′xAn g̣e′idAsi giên sku′nxag̣îłsi giên xA′nłag̣a Ḷanā′ ê′sîñ gañā′ñ lA g̣a lA

washed it, and pushed it in again. After he had done the thing again it was clean, and he did the same thing to the one on the other side. And when that

ê′das. Giên la ê′dsîñ sku′nxagela′-i Ḷū l’ xē′łAgei î′sîñ lA gī′dax̣idAsi. Ga-i ge′istA êsî′ñ ṭ!Am lA q!ot!a′ogañas gā′lAñodA. Skiä′mskuna-i t!agu′n gi tc!ā′łskidesi WA dA′ñat lA dAñt!a′ostasi. L’ djā′sga st!agwa′-i

had also become clean he put it also into his mouth. Then he pulled out dead lice that he had eaten. He pulled them out stuck to the hawk feather. His eyes had

g̣a-iyā′gas lᴀ qea′ñas hao l’ xᴀ′ñē g̣a-i at sᴛ!axog̣ā′-g̣añ wᴀnsū′ga. G̣aga′nhao lᴀ ʟ! tc!ix̣idā′g̣ani.

become full of blood from seeing his sister’s bloody heel. That was why he lost.

And he again gave him directions: “When you gamble with him pick up the pile that has the longest smoke, and when you have almost lost pick up the one that has short	Giên hAn î′sîñ lA la kiñsugā′ñagAn. “LA gi dā wa′aL!xa giê′nA nAñ gaiyawa′-i djîns djînłgoā′ñañ giê′nA dAñ ga Lstî′nda giê′nA nAñ gā′yawa-i k!uA′nstc!iguñ.”

smoke.”

He did so. When the man was opposite he took the one with the long smoke. During all that time he lost. After they had almost beaten him he took the pile with

Ā′si gañā′xAn la wa′gasi. L’ xA′nłag̣a lā′na îłdisg̣aias giên nAñ g̣ayawa′-i djîns lA djinłgoā′ñas. K!iä′ł lA g̣aḶā′gas. La ga Lstîndawa′-i Ḷū nAñ g̣ayawa′-i hā′nAns lA tc!ī′igAs. Djila′-i lA tc!ī′gAsi.

the light smoke. He took the djîl.[7]

At the time when he missed one of his father's slaves laughed at him. “Hi hi hi hi hi, Sounding-gambling-sticks is beginning to lose [56] his clam shells also. He is also	L’ gaL̥ō′dias L̥ū′hao l’ gō′ñga q!ołgā′wagalAñ sgoa′na la gAn k!Aga′ñ wAnsū′ga. “Hi hi hi hi hi Sînxē′gAño sqa′oala-i î′sîñ lA tc!ī′daẋidiañ. Lgudja′-i î′sîñ lA tc!īdaẋidia′ñ.” A′hao L kīgā′ñ lA gwā′lAñ wAnsū′us

beginning to lose his mats." At this time he discovered his name, they say.

ī′djî [57]

Then he handled the gambling sticks, and the stick on his right shoulder pulled out his djîl.[8] And the tobacco was too sweet for those watching him on either side who saw it	Giên la lê′dîñ îsdī′gᴀs giên djila′-i sg̣ō′lagi lā′na gi lā′g̣a djila′-i lᴀ dᴀñsq!asta′si. Giên gutłg̣ᴀ′stᴀ la g̣ᴀn g̣a sîndag̣ō′dᴀñagas la ga qe′iñᴀsi g̣ᴀ′nstᴀ singe′ig̣a gula′-i xa′ołg̣atsi.

to
tell.

So [his opponent] missed, and when he had finished the counts ten points remained to him. They then again talked about what property they should stake. He staked both the clam shells and

Giên l’ xaṇgā′das giên tc!iwa′-i lA gī′gas giên sila′-isgei lA gui ʟa′dals. Giên î′sîñ gwā′sgaoga-i l’ kî′lgołgasi. Sqa′oala-i at lgudja′-i dA′ñat xAn lA wasgoa′si. Giên geiłgīga′-i Ḷū

the mats, after which his opponent handled the sticks. Then he picked out the one with fine smoke first. He picked the djîl. Now he handled them in turn, and when he pulled

l’ xA′nłaga L! îsdī′gus. Giên nagastAgā′ñxAn hAñ gaiyawa′-i łtā′nAns lA tc!ī′sga. Djila′-i lA tc!ī. Giên lA ê′sîñ îsdī′s giên lA LqA′nskîtgīga-i Ḷū hAñ sqetsgadja′o dā′gañas gī lA dak!ō′djîłsi giên djila′-

the	i
cedar	lA
bark	dA′ñsq!astas.
apart	Giên
he	î′sîñ
handed	l’
it	xaL̥gā′dAs.
to	Î′sîñ
the	lA
stick	gui
with	La′ał.
the	
figure	
of	
a	
young	
sea	
otter	
on	
it,	
which	
pulled	
out	
the	
djîl.	
He	
missed	
again.	
He	
was	
again	
left	
with	

ten
points.

Then they again talked about what they should stake. When that was arranged, his opponent handled the sticks, and he again chose the pile with fine smoke. Again he picked the djîl. And

Giên î′sîñ wa′sgogal kîlgołgā′si. Ģeiłgī′gai ḷū î′sîñ l’ xA′ñłaga L!ī′sdi, giên î′sîñ lAñ gaiyawa′i, łtā′+nAns lA tc!ī′gAs. Djila′i î′sîñ lA tc!ī. Giên î′sîñ lA L! qA′nskîtgī′gai ḷū

when he had again got through shuffling the sticks and pulling them apart he presented them to the stick on the right side, which pulled out his djîl. That also made ten counts

sgō′lAgi lā′na gi lA daqō′djîL gîên djiga′-i lā′ga lA dA′ñsq!astasi. Ga-i î′sîñ lA gui La′ałsi.

for
him.

Then he tried to win back the people of his father’s town. He won the five towns. And after those were all rewon, and he had won his mother, his sister, and his

Giên g̣ō′ñg̣añ lanā′g̣a xa′-idᴀg̣a-i î′sîñ lᴀ djî′nłgoañᴀs. Lnagā′-i staʟe′ił lᴀ tc!is. Giên ʟ!g̣aga′-i. Ḷū a-u′ñ at djā′āsîñ at g̣ō′ñg̣añ lᴀ tc!î′sgîna-i Ḷū ʟ! qasagai′yañ wᴀnsū′ga. “Qwē′ig̣aqons” gī′tg̣a

father, they started home. He won them back from Great moving clouds son, who had won them from him. This was the son of the one who owns the dog salmon, they say.[9]	hao l’ tc!iẋida′shao ʟᴀ tc!îskiä′nañ wᴀnsū′ga. Sqa′gi nᴀñ dā′g̣as gī′tg̣a hao l’dja′ñ wᴀnsū′ga.

This is the end.	Hao ʟan l’ ge′ida. [58]

This is related as having taken place at the Ninstints town of Sʟîndagwa-i, which was on the southwest coast of Moresby Island. [53]

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[1] See the story of Supernatural-being-who-went-naked, note 2. ↑

[2] Passing over to their new owner. ↑

[3] According to another man it was the cedar screen in his father’s house, which cuts off a retiring room. ↑

[4] Compare the story of Raven traveling, page 111. ↑

[5] My interpreter called this birch, but the identification is rather uncertain. The birch is not found on the Queen Charlotte islands. ↑

[6] Not identified. ↑

[7] In this game a bunch of

sticks was covered with fine cedar bark, divided into two or three smaller bundles, and laid before the opponent. The latter then had to guess in which was a certain stick, usually left almost undecorated, called the djîl. As often as he failed he kept on up to ten, which constituted the game. When the second man handled the sticks the first guessed ten times plus the number of times his antagonist had previously missed. ↑

[8] The two sticks with designs were alive and

pulled out the djîl so that it could not be pointed out by an opponent. ↑

[9] He was also said to live in a place within sight of the Land of Souls and, when a gambler died, he came over to gamble

with him, staking dog salmon against souls. If he were successful, there would be many deaths; if the gambler won, there would be a great run of dog salmon. ↑

[Contents]

C!ᴀCWAUA′WNK!′ᴀNK!ᴀ

[Told by Jimmy Sterling of the Stᴀ′stas family]

After the parents of a certain child, which was in the cradle, had gone about for a while with him they landed to get mussels. There they forgot about him. And they started	NAñ gā′xa gagwā′ñk!iaḶdas hao a′ogalAñ wA dA′ñat tc!īdā′l qa′odihao lA dA′ñat gAl gi lA qā′gaskîtgawas. Guha′o lA gi lA q!ā′iskîtgawañ wAnsū′ga. Giên lA stA lA Lūqā′itgoas. Lgēt l’ gē′tgatgawa′i

away	Lū
When	la
they	gei
had	lA
gone	gūtgatgoa′sgîñ.
some	LA
distance	gei
from	lA
him	stī′łgoas.
they	La
remembered	gA
him.	l’
They	ā′xAna-
came	gē′łgawa′-
back	i
toward	Lū
him.	la
When	gAn
they	L!
came	sū′dies
near	lA
they	gūdA′ñgoas.
heard	K!ā′ldjîda
some	lA
one	sī′ga
singing	t!ā′tgōdies.
for	Giên
him.	lA
Crows	la
sat	da′ot!Ałgawa′-
above	i
him	Lū
in	gagwā′ñk!ia-

flocks. And when they got off to get him he acted in the cradle like a shaman. They took him aboard. Then his parents came to the town with him.	i. ga lA gu ga qā′wādies. Giên lA la qā′gaḶgoas. Giên lnaga′-i gu l’ yā′galAñ lA dA′ñat îsgoa′si.

After some time had passed and he had grown to be a boy people began to die off on account of him. But his elder brothers and his uncles were numerous. His uncle

Ga′istA g̣ā′g̣ēt qa′+odi l Ḷā′g̣ag̣ea′lgai Ḷū la g̣a ga gā′gux̣idag̣An. L’ k!wai′g̣alAñ at l’ qā′g̣alAñ L!A qoa′nag̣An. LA qā′g̣a djā′g̣alAñ gAm la g̣a k!ū′gagAñgā′ñag̣An. NAñ da′og̣anAs djā′g̣a sg̣oa′nxAn lA g̣i’

wives did not love him. Only the wife of the youngest gave him food. His old grandmother was the only one who looked after him. After they had been in the town for

g̣īdag̣ā′ñāg̣ᴀn. L’ nā′ng̣a q!a′iyas sg̣u′nxᴀn la g̣a ʟxā′ndas. Lnaga′i g̣a lᴀ î′sg̣ō qa′odihao la gᴀ gā′gūdjîłī′gai ʟ̣ū nā′nᴀñ dᴀ′ñat Lnaga′i q!ō′łga nᴀñ g̣ᴀ′nʟ̣a koa″dᴀgai′esi djî′ngî gā′łda na lᴀ ʟg̣ō′łg̣ag̣āwag̣ᴀn.

a while and his friends were entirely gone, he and his grandmother made a house out of old cedar bark by a creek flowing down near the town. And he went there with

Giên g̣a nā′nᴀñ dᴀ′ñat dᴀ nāg̣ē′łsi.

his
grandmother
to
live.

Afterward he went to the town, and the wife of his youngest uncle gave him food. When he grew old enough he hunted birds. All the time they lived there his grandmother got

Ga′- istAhao lnaga′-i g̣a lA qā′-itsi giên l’ qā′g̣a djā′tg̣a daog̣Anā′gas lA gi gī′dagāñāg̣An. L’ xetî′t tc!î′nłg̣oañg̣aiyag̣ēla′-i Gū A. Gu lA nāxā′ñg̣oasi k!iä′łhao l’ nā′ng̣a lA xēłī′wangā′ñagîn. Giên l ê′sîñ

food for him. And he also made a bow for himself. He continually hunted birds. He continually whittled.	łg̣ēt q!ēnᴀ′ñ ʟ′g̣ōłg̣aiyas. L’ xetî′t tc!î′nłgoañgī+gᴀnᴀs. L’ ła′oatgīgᴀs.

After he had hunted birds for a while he saw a heron sitting with a broken beak. He told his grandmother about it. And his grandmother said to him: “When you again see

L’ xetî′t tc!înłgoā′ñgAñ qa′+odihao łgō k!ū′da gwā′ñga lA qî′ñq!ao-awagAn. Giên mānA′ñ gi lA la sū′udas. Giên hAn l’ nā′nga l’ sū′udas, “Î′sîñ lA dā qēô′ña giê′nA l’ k!ū′da q!ā′Ḷañ. Hak!oa′ngētsi k!ū′da L!

it sharpen its bill. When people sharpen its bill it helps them, they say.”[1] When he again saw it he sharpened its bill. And after he started away and had gone some distance

qaʟa′si giên ʟ!ᴀ gi q!ᴀ′ñgᴀñ wᴀnsū′ga.” Gañā′xᴀn î′sîñ lᴀ la qeā′ñga-i, ʟ̣ū l’ k!ū′da lā′g̣a lᴀ qaʟ̣ai′yāg̣ᴀn. Giên lᴀ stᴀ lᴀ qā′-idaga-i ʟ̣ū ʟ̣g̣ēt lᴀ stᴀ l’ g̣ētg̣ada′-i ʟ̣ē

it	lᴀ
said	la
to	sūdai′yāgᴀn
him:	“Dᴀñ
“I	gi
will	ł
help	q!ᴀ′ñgasga,
you,	t!ak!î′nga.”
grandchild.”	

After that his grandmother began to teach him how to make deadfalls. And then he began to set them at the head of the creek for black bears. They ceased to see him

Giên ga′-istA l’ mā′nga sqā′ba l’ sqā′tgadax̣idāgAn. Giê′nhao gA′nḶa-i qāls.[2] gei tān gi lA sqā′badAx̣idā′gAn. Lan lnaga′-i gu lA L! qîñx̣idā′gani. Gia′atgaxAn lnaga′-i sga lA qā′-idAsi giên l’

at	qā′g̣a
the	djā′g̣a
town.	daog̣anā′gas
Sometimes	tg̣un
he	lA
went	gi
to	gī′das
the	giên
town,	dA′ñat
received	lA
food	qā′-
from	idAñAs.
his	Lnaga′-
youngest	i
uncle's	g̣u
wife	Lga-
alone,	i
and	gu
started	lA
off	gi
with	gwa′ūgañagAni.
it.	GAm
They	Lgu
refused	g̣i
to	l’
have	g̣ētłiñē′
him	gō′g̣añasi.
at	LA
the	gi
town.	L!
There	gwa′ūgīlā′gas.
was	G̣aga′na
no	l’

house into which he could go. His youngest uncle's wife gave him food because they refused to have him. He kept going there.

qā′ga da′ogAnAs djā′ga lA gi gī′dagAñAs. Ga′gi hao lA ēdjañā′gAn.

After he had set deadfalls for a while one fell on a black bear. He carried it to the house. He did not waste the smallest bit of its fat. He smoked it

L’ sqā′badagAñ qa′odihao tān ta ga ga k!ādā′gAn. LA la q!aiłgalA′nL!xaiyagAn. GAm l’ gāid k!A′tdjū xAn lA dā′ñgAñAs. Lā′ga lA q!aix̣î′lgadasi giên î′sîñ lā′ga lA tā′gwas. Hao L! l’ djia′lāgîłLā′gAñgā′wagAn.

and	L’
ate	dā′guiagēłs
it.	k!ia′łhao
At	sqā′ba-
this	i
time	wA
they	gi
began	lA
to	qā′sgidaiyāgAni.
live	Hao
[60] well	ê′sîñ
for	l’
the	daodā′gāñgas
first	giên
time.	î′sîñ
As	nAñ
he	lA
became	tia′gañ
stronger	wAnsū′ga.
he	La
increased	ê′sîñ
the	gā-
number	i
of	x̣A′tdjū
his	xAn
deadfalls.	gAn
Now	lA
he	dañgā′ñagîn.
again	Giên
went	[61] nā′ga-
to	i
get	ê′sîñ
[bears],	lA

and he killed another. He did not waste the smallest piece of the fat of that other one. And they also enlarged the house. He smoked the meat in it. He also put

ʟ!dag̣ā′wag̣ᴀn.
Ga-
i
g̣a.
lᴀ
q!a-
ix̣î′lg̣adasi.
Î′sîñ
lᴀ
q!a′-
iūgiasi.
A′hao
gī
lᴀ
hᴀ′lxax̣idīgāwag̣ᴀni.
L’
da′ot!agañgas
k!iäł
sqābaga′-
i
g̣a
lā′g̣ā
ʟ̣
′g̣ōdīx̣idag̣ani.
Sqā′baga-
i
sq!aʟa′ᴀł
g̣a
xᴀn
lā′g̣a
gᴀ′nłg̣oañx̣idag̣ᴀn.
Giê′nhao
nā′ga-

meat into boxes [to keep it]. Now he began [regularly] to get bears. Every time he went to look at his deadfalls bears lay in them. They lay in all ten deadfalls. They	i î′sîñ lA yū′Angeiłdagawā′gani.

then
made
their
house
bigger.

When it was thought that they were dead of starvation his youngest uncle's wife had them go to look, because she thought that they had died. Instead, his house was full of fat

ʟ!ʟ̣ū′xᴀn l’ gᴀ′ntc!igwañ la gᴀn ʟ! gūdᴀ′ns ʟ̣ū l’ qâ′ga daoganā′gas djā′ga l’s qeā′ñgadaiyāgᴀn, l’ k!ōtu′lgagwañ la gᴀn lᴀ gū′dᴀns ʟ̣ū ᴀ Hayî′ñ lā′ga nā′ga-i k!atk!ā′-i+dᴀlagā′wagᴀn gī′na gia gā′-iya at

food.	ᴀ.
And	Giên
the	nᴀñ
one	lᴀ
she	qeā′ñgadaiyagani
sent	stīłʟ!xa′si
to	giên
look	ʟgu
came	l’
back	gēts
and	lᴀ
told	gi
her	lᴀ
how	sūdagā′wagᴀn.
he	Waigiê′nhao
was	lā′ga
situated.	lᴀ
They	qolgî′ndagā′wagani.
then	
kept	
it	
secret.	

One night, after they had lived there for a while, his grandmother, having remained awake, thought that her son was acting like a shaman. She did not ask her son about it on

Gaatxᴀ′n ļ’ naxā′ndihao qa′odihao g̣āl ya′ku l’ nā′ng̣a skiä′+nadies ʟ̦ū l’ gī′tg̣a g̣u ig̣a q̦ā′was lᴀ g̣āndā′ñag̣ᴀn. Wai′giên dag̣ala′ig̣a g̣ᴀm gītg̣ᴀ′ñ at g̣īn. lᴀ kiä′ñañgañā′gani. Waik!iä′łhao tā′nai lᴀ q!āi′łgalᴀñgāñañgīni. Gaatxᴀ′nhao

the morrow. All this time he took black bears from the deadfalls. Another time, when his grandmother lay awake at midnight, her son again acted like a shaman. At this time he started

î′sîñ gā′lx̣ua l’ nā′nga sk!iä′nadias Ḷū î′sîñ l’ gī′tga gu ga qā′wagAn. A′hao L! kun dA′ñat l qā′idagAn. Ḳā′gēt ia′lodihao î′sîñ gāl ya′ku lA gu ga qā′awagAn. Gai î′sîñ l’ nā′nga

off	g̣ā′ndañag̣ani.
with	WAk!iä′łhao
the	gAm
end	t!ā′k!înAñ
[of	at
an	gi
unseen	lA
rope]	ḳiä′-
After	nAñg̣Añgañagīni.
some	LA
time	gu
had	ga
passed	qā′ūgAñ
he	qa′odihao
again	Tc!aawu′nk!a
acted	la
like	g̣ei
a	kīg̣ā′ñ
shaman	k!wiL!xai′yag̣An.
at	Ha′ohao
midnight.	ī
His	ku′ng̣ag̣agoā′ñk!ī
grandmother	g̣a
also	lA
perceived	g̣ī
that.	L!
During	g̣!ā′-
all	isgidāg̣An
that	Ḷū
time	lA
his	gu
grandmother	g̣a
did	qā′awag̣An.

not question him. After he had acted like a shaman for a while Tc!aawu named himself through him. They had forgotten that he had acted like a shaman at the time when they	Ga′-igi l’ q!ā′-iskîtgāwagani. Hao L gA′nstAgañ qā′L!xaiyagani. Hai a′hao Tc!aawu′nk!a la gei′nk!a kīgā′ñ k!wīL!xagai′yagAni.

abandoned him in the cradle. It now happened again. Now Tc!aawu′nk!a mentioned his name through him.

In the morning his grandmother questioned him for the first time. His grandmother then asked him: “Tell me, child, why did one whose name the supernatural beings never [dare to] think of mention	SîñgaḶana′-i ḷū′hao Lnaot l’ nā′nga la gi kiä′nañāgani. Giê′nhao l’ nā′nga hAn la at kiä′nañagAn, “Djā łqên gāsî′ñhao gAm sgā′na gut gūtgawā′gAn dAñ gei gā′ḷxa kīgā′ñ k!wī′L!xaūdjañ.” Lū′hao nānA′ñ gi lA ginłgalA′ndaiyāgAn.

his name through you?” Then he explained to his grandmother: “I began dreaming about him at the time when I sharpened the heron's bill. On account of him it is easy for me

“Hao łg̣ō ḳ!ū′da ł q!aʟ!a′ atxᴀ′nhao lᴀ xē′tgu ł qᴀ′ñgax̣īdᴀn. La g̣aga′nhao g̣ī′ña g̣ī ł hᴀ′lxas dī g̣ᴀn ʟ̣a′olg̣ᴀn.” Q̣aga′nhao lā′g̣a ga g̣ā′gūgag̣ani. Hao ʟgu ʟ!a′g̣ei lᴀ sū′us giên ʟ!ā′g̣a ga gagū′gᴀñᴀñ wᴀnsū′ga

to gather things." This was the reason why his friends were gone. When Tc!aawu′nk!a speaks through one his friends die, they say.	Tc!aawu′nk!a ʌ.

His	Giê′nhao
grandmother	lgūsta′l
then	gAntc!îłgā′gia
made	gAn
him	l’
a	nā′nga
dancing	la
skirt	gAn
out	L′gōłgaiyāgAn.
of	L’
an	k!īa′-
old	i
mat.	ku′ngeistA
She	lA
took	sqā′x̣istas
off	giên
the	ge′istA
edge	la
on	ga
one	gī′na
side	lA
and	kiū′x̣aiyagani.
fastened	Wai′giên
something	sgā-
to	skū′djî
it.[3]	î′sîñ
She	la
also	gAn
made	lA
a	L′gōłdaiya′gani.
shaman's	Liê′dhao
bone	sîñx̣aia′-
for	i

him. In the evening he performed like a shaman. His grandmother led the songs for him. She sang for him. Now he began to perform regularly. At this time people began to come

ga lA sgāgagā′gAn. L’ nā′nga hao la gAn giū′gī Ḷ ’gīgagagAn. Giên la gAn lA sā′wagAn. A′hao L sgā′gaga-i lA îsku′nstaiyagani. Lnaga′-i sLA hao. lA L! qîñq!ō′łdaL!xagīx̣idagAn asḶū′ A. WAsk!ie′n A′ñga

secretly from the town to look at him. But he still concealed their condition as much as possible. They did not know how the inside of his house looked.

ʟā′łg̣a la g̣ētdjūg̣oa′si ʟgu l’ g̣ētg̣oa′s ᴀ. Gᴀm lā′g̣a nagoa′si g̣ᴀn ʟ!a u′nsᴀtg̣añag̣ani.

At that time food had begun to give out at the town. They were starving there. He then began to give food in return to the wife of his youngest uncle who had

Giê′nhao lnaga′-i gu ga łaga′-i ha′-ilūx̣idai′yagani. Giê′nhao gu ʟ! k!ōdā′lagani. Giê′nhao l qā′ga da′ogᴀnas djā′ga lᴀ gi gī′dagañagᴀn, gī′hao xᴀ′ñgiañ la ê′sîñ gī′dax̣idagᴀn. ᴀ′hao ʟ lᴀ gi ʟ! gałqē′xaiyagᴀn.

given him food. They came thus to know about him. [62]

Then a chief's son became sick in the town, and they began to get shamans for him. In the evening they began to dance around him. He who was going to be Tc!aaiu′k!ia	Giê′nhao lnaga′-is ga nAñ gīdā′ga st!ēgiā′lagani. Giê′nhao la gAn L! sgaL̥′gax̣idagAn nAñ st!ē′gîłs gAn A. Sîñx̣ia′s giên lA gada′o L! gē′tx̣idies. Ga′odjîwa-id xē′gîłs lA gūdA′ns giên ga lA qā′-idagAn

heard the noise of the drum and went over. He then looked into the place where they were performing. He saw that he could be saved. The thing that caused his sickness was

[63] Tc!aawu′nk!ałiña′i A. Waigiê′nhao gei lA qî′ntc!aiyāgAn gia′ga L! gia gada′o gē′das gei A. Waigiê′nhao l’ qagA′ndałiña′s. lā′ga lA qîntc!ai′yagAn. Gī′na gaga′n l’ st!ē′gAs l’ xAnā′ga tca′olaiyagAn. Waigiê′n lA gada′o gēts

plain to his eyes. But those who were performing around him did not see it. They were unable to save him. During all that time he was acting like a shaman in the

gai L!a gAm lā′g̣a qîñg̣ā′ñag̣Ani. L’ qagA′ndag̣ai g̣ada′o L! g̣ētsgai′yāg̣An. WAk!iä′ł ū l’ nawā′s g̣a lA sg̣ā′g̣agī$^{+}$gā′ñagîn.

place
where
he
lived.

After some time had passed he sent his grandmother. He sent over his grandmother to say that he would try to cure the sick man, but when she repeated it (his words) to

G̣ēt qa′odihao nā′nAñ g̣a lA kîlqā′idāg̣ani. NAñ L!ē′tlgAs. g̣ada′o lA g̣ē′tsiîñAs nā′nAñ lA sū′dag̣adaiyāg̣An. Giên gī lA hī′djîñAsi giên la g̣An L! nā′ñag̣ag̣An. Hayî′ñ la g̣An L! k!ēd’g̣ā′g̣An. Giê′nhao l’ sg̣ā′ga Ḷū them they thought he could do nothing. They even laughed at him. Those who had stolen a look at him while he acted like a shaman then told the people about it. They

lA ga qîtñq!ōłdagañagAn xa-idga′-i la. gA′nstA sā′wagAn. Giên hAn xAn lA L! î′sdagudA′ñxalagAn. Giên lA L! Ḷ′x̣idagAn.

said they had better get him, and they got him.

As he was about to start he dressed himself in his own house. He wore the shaman's dancing skirt and the shaman's bone that his grandmother had made for him. He then started

Giê′nhao ga lA qā′-itx̣idia′si Ḷū na′xAn agA′ñ lA L′gōłgaḶsLaiyā-gAn. L’ nā′nga kA′ndc!îłgagia at sga-skĭŭ′sdjî lA gAn L′gōłgaiyagAn lA gi′sgīgagAn. Giê′nhao ga lA qā′-idagAn. K!īwa′-i gei xAn lA gu

thither. He came through the doorway performing like a shaman. Now he started to perform around the sick man. And he saved the sick man. At this time he ceased to try to	ga. qā′ūdalL!xatc!ai′yagAn. Hai gê′dhao lA gada′o lA gētxidā′gAn. Giên nAñ st!ē′gAs lA qagA′ndaiyagAn. Hao L dgA′ñ lA gAlgoē′L!xasgoā′nAñāgAn. Hao L lnaga′-i ga l’ gē′tgadagAn. A′si gia′gaiyail lA gi lā′ga

hide himself. He came to the town. When he was there they began buying the meat of him. And he got a great deal of property in exchange, and the property that he

L! dā′gōx̣idagani. Giên sqao lā′g̣a qoa′nagani. Giên L! st!ē′g̣a gA′nstA lA L! Ḷg̣a g̣ī′naga-i ê′sîñ qoa′nagAn. Hao L l’ giā′lagAn. A′hao L! xAn l’ g̣ī′ñasgīda′-i g̣a Ḷū lA g̣i nAñ gīdagā′ñag̣An,

received for being called to the sick was also much. At this time he grew prosperous. He began to provide in turn for the one who had given him food. During all this

la ê′sîñ xA′ñgiañ l’ qeā′ñga-i la x̣idā′gAn. WAk!iä′łhao LA L! Ḷ ′gagāñagAn. Lgē′txAn l’ kîñōā′gāgAn.

time
they
employed
him
as
shaman.
The
fame
of
him
spread
everywhere.

After some time had passed he saw that the Land-otter people were coming to get him. During all that time he drank sea water. He had many nephews. As soon as he

Q̣ēt qa′odihao sʟgūs xa′-idᴀg̣a-i l’ ʟ̣′x̣îtî′ng̣asas lᴀ qeā′ñag̣ᴀn. Sa′nʟ̣ans k!iäł l’ tāñāgā′ñag̣ᴀn. L’ nā′tg̣alᴀñ sk!ū′laiyag̣ᴀn. Lᴀ ʟ! ʟ̣′x̣îtîng̣oasas lᴀ qeā′ñ atxᴀ′nhao nᴀñ la at īdjiga′-i gi nā′dalᴀñ at

saw that they were coming to get him he asked his nephews which of them would go with him. He began at once to collect urine. He also put blue hellebore into it.

lᴀ kiä′nᴀñgañāgᴀn. Gaatxᴀ′nhao tcigᴀ′nsgan lᴀ xā′xagātax̣ida′gᴀn. Gwai′k!ia ê′sîñ gei lᴀ îsdagā′ñāgᴀni.

Before this,[4] when many shamans were gathered together, they made fun of him. Afterward, he had his nephews sink him in the ocean. They went out to let him down. And they let

Ku′nga L! sgagīLda′os Ḷū′hao la at L! hA′ñx̣īsgalañagAn. Ga′-istahao nā′dAlAñ agA′ñ lA x̣ī′da-îndaiyāgAn. Gañā′xAnhao lA la x̣ī′da-îndaiyāgan. Giên lA la x̣idagā′wagAn. LA la t!ā′łādāgā′wagAn. Giê′nhao djī′iña gut lA sī′ga lA

him down. They tied a rope to him, and they floated above him for a long space of time. They were right over the deep place waiting for him to jerk the rope.

gā′yîñgā′wagAn. Qwai′ya-i lA dA′ñx̣īdAsLia′-i k!ia′oga Lgałdai ya gu hao lA la îsdagā′wagAn. Qa′odihao qwai lA dAñx̣ī′desLasi Ḷū′hao lA la dA′ñḶx̣îtgāwagAn. A′hao L łnagwai′ga gwa′ul lA qeā′ñāgAn. G̣āl qoan hao l’ x̣ī′dagagāgAn.

By and by, when he jerked the rope, they pulled him up. At this time he saw the bottom of the Tlingits’ island. He was under water there for many nights. He saw	Sg̣ās-na-i ta′-igō g̣ia′watǃAłs hao lA qeā′ñāg̣An. Ā′hao L gētgiā′ñxAn l’ sg̣ā′ga tcǃīgea′lāg̣An.

of the shamans' houses, the one that lay deepest. At this time he came to have more shamanistic power.

When he came back from this [adventure] he saw that the Land-otter people were coming to get him. Thereupon he asked of his nephews which one would go with him. They tried

Asga′-istA lA stī′łL!xas Ḷū′hao sLgūs xa-idAg̣a′-i l’ Ḷ′x̣itîng̣oasas lA qeā′ñag̣An. WAk!iä′łhao nā′dAlAñ at lA kiä′nAñgāñāg̣An, nAñ la at īdjiga′-i gīs A. Gut ku′ng̣asgañ. “Ła hao dA′ñat î′sg̣asga” lA

to get ahead of one another “I am the one who will go with you,” each said to him. [64] The very youngest who was good for nothing, was always near the door. He

L! sū′dagāñagAn. Waigiê′nhao nAñ da′ogana gagwī′gagAn gAm dā′⁺lskîdāgAñ łkiā′gua sgu′nhao l’ L′gagāñagAn. Î′sîñ l’ tcīgA′ndaiyaiagAn. “Ła hao î′sgasga,” hAn hao l’ sēstgā′ñagAn. Giê′nhao l’ k!wai′galAñ hayî′ñ lAg gAn q!Agā′ñagAn. Ḳā′gēt qa′odihao lA L!

used to urinate in bed. “I will go,” he said. But his elder brothers laughed at him. After some time had passed they came after him. At midnight they came by sea and

Ḷ ′x̣itîngā′wagAn. G̣āl ya′ku hao lA L! [65] tā′ngaîngā′wagAn. A′gia gāla′i ga lA L! tā′ngaîngoasês gA′nstA xA′nhao nādAlA′ñ gī lA sā′wagAn. Giên nā′dAlAñ wa′ḶūxAn agA′ñ lA q!adAña′i daxā′lagAn. “Dī at

got him. He told his nephews that they were coming to get him that night, and he told all of his nephews to keep a sharp lookout. “Let the one who thinks of

nAñ î′sgūda łA g̣ā′lx̣ua skiä′nagwañ. G̣ā′lx̣ua hao dī L! tā′ng̣a-îng̣oa′sga.” WAi′giên nAñ tcīgA′ñdies a′hao k!īwa′-i t!a′ogAn łkiā′gua ta-idai′yagAn.

going with me remain awake. They will come to get me to-night." Now the one that urinated in bed slept near the door.

There was the picture of a mallard on the rattle that he owned. He had it made for himself when he became a shaman. On this night they came and got him.

Xā′xa gi nī′djîña sē′sa g̣a′hao lA dag̣ai′yāg̣An. La′hao q!ēnA′ñ l’ L′gōłgadaiyāg̣An l’ sg̣ā′gadAs Ḷū A. GañaxA′nhao asga′-i g̣āla′-i g̣a lA L!ạ′x̣îtîng̣āwag̣An.

They came in and took him out. He was unable to awaken his nephews. The Land-otter people placed sleep upon them. But when he tried to awaken the worthless one, he awoke.

Waigiê′nhao lA L! da′otc!aiyagAn. Nā′dAlAñ Lskī′nAña-i gada′o lA gētsgai′yāgAn. SLgūs xa-idAga′-iws. hao gui qAñ L! djīdai′yañ wAnsū′gAñ. Waigiê′nhao nAñ ā′łdjiwa-i dāgAñai′as lA L′gadañas. LA L!a lA Lskî′nxaiyagAn. Giê′nhao Tc!aawu′nk!a

him. And Tc!aaswū'ns took him by the arm. They got him for the son of the chief among the Land-otter people who was sick. It was the Land-otter people who put

lA gi sqō'tgk!ādāgAn. SLgūs xa-idAga'-i sū'uga nAñ lā'na lga'-igagagas gī'tga hao st!ē'gAs gA'nstA hao lA L!Ḷ'x̣idagAn. A'hao l' nā'tgalAñ sLgūs xa'-idAga-i L!Lk!asLas. NAñ da'oganagas sgunxA'nhao

his nephews to sleep. From the youngest only they could not pull away [the soul].	lA stA dAñḶLAg̣ai g̣ada′o L! g̣ētg̣ai′yāg̣An.

He	Giên
now	ga′odjiwa-
took	i
his	ᴀ′ñg̣a
drum	la
and	îsdai′yag̣ᴀni
the	giên
urine	tcīgᴀ′nsgᴀn
he	lᴀ
had	xā′xadai′-
let	yag̣ᴀn
rot,	î′sîñ.
and	Giê′nhao
they	lᴀ
started	dᴀ′ñat
off	ʟ!
with	ʟūqā′-
him.	idag-
They	ᴀni.
had	Tc!ā′g̣ᴀn
him	lᴀ
lie	ʟ!
on	tā′-
his	iguḶnādaiyag̣ᴀn.
face	L’
in	nā′tg̣a
the	î′sîñ
bottom	g̣añā′xᴀn
of	ʟ!
the	îsdai′yag̣ᴀn.
canoe	ʟ̣ᴀ
They	dᴀ′ñat
did	ʟūqā′

the same thing to his nephew. After they had gone along for some time they said that the bottom of the canoe had become foul, and they landed to clean it. This meant

qa′$^{+}$odi ʟūwa′i sʟ!îñ dā′gᴀñgadᴀñ ʟ! sū′usi giên ʟ! skū′galᴀñîngōgañagᴀni. ᴀ′hao ʟ! ga′ogē djī′ga hao īdjā′ñagᴀn. ʟūwa′i ʟ! skū′galᴀñ hao ʟ! q!ō′x̣ūnᴀñgāñagᴀn. Hao î′sîñ îsʟsī′ giên t!agᴀ′n lᴀ ʟ! ᴀ′ñgadā′ndagwas giên ʟ!

that their fur had become wet. The cleaning of the canoe was done by their twisting about. They then got in again, put them on the bottom, and started off. After they had

Lūqā′-idāñāgAn. L! Lūqā′ qa′+odi qās gut gī′gna łgałgā′ñañ wAnsū′ga. A′hao q!a-i xē′txa lA dA′ñat L! t!a′gagoa′s hao lA gāndA′ñgōgañagAn. Lūqā′ qa′+odihao lnaga′-i ā′xAnagēłîñ L! sā′wagAn.

gone along for a while longer something touched their heads. This, they felt, was the kelp under which [the otters] were diving with them. After they had gone along for a while longer

they
said
that
they
were
near
the
town.

They then took the coverings off them. When they came in front of the town sparks were coming out of the house standing in the middle. A large crowd of people waiting in

Giê′nhao xa-iḶa′g̣a lA L! Añxa′osLdag̣ā′wag̣An. Lnaga′-i xētg̣A′n ā′xAnag̣ea′lga-i Ḷū ya′kug̣a ga tā′-ig̣ōdies g̣e′istA g̣ōsqalō′tx̣a łgīdjū′dai′yag̣An. Î′sîñ na′-i g̣a lA k!ia′og̣a L! sk!ūlyū′Andies qag̣A′n-g̣āxē′gAñdaiyag̣An. WAxē′tgu g̣īga′ogīga-i Ḷū

that house also made a huge volume of sound. Landing, they said to him: “Get off, Tc!aawu′nk!a.” Now he got off with the rattle which had the picture of a mallard on it

hao lA L! sūdai′yagAn, “Qā′t!Ałda, Tc!aawu′nk!a.” Wai′giên sī′sA kā′xa da′gañagagAn. L’ qā′t!Ałs giên ku′ngAstAgañ la qā′-idai′yagAn. L’ ku′ngAstA lA qa′îł qa′odihao agia′ga lA k!ia′oga sk!ū′laiyā′gAn. Ī′lA L!a′hao lA ku′ngAstA sīsAga′-i lā′ga

and let it walk up in front of him. When it went up before him it entered a different house from the one where the crowd of people awaited him, and he entered

qatc!ai′yagAn. Giên gōʟ̣gaxa′n la ê′sîñ qatc!ai′yagAn. Giên nā′dAñ gî′ñgañ lA dAñʟ̣ ′dasgī′+gagAn. A′hao ʟ la ʟ! x̣nAñā′gagAn. Tc!aawu′nk!a hAn hao lA ʟ! sū′dagāñagAn. Ya′ngua a l′ sgagagā′gAn. A′hao gia′ga nAñ gA′nstA lA ʟ!

after it. And he held his nephew tightly. They said then that they were glad to have him. “Tc!aawu′nk!a,” they said of him, “truly he is a shaman.” In this one lay the

Ḷx̣îtîñgā′wagAn ga Ḷ ′gōdies īla′ L!a′hao lA k!ia′oga ga L! sk!ūldai′yagAn. A′hao Lgu lA L! sgā′nagAñLdjā′wagAn.

person for whom they had brought him, but they waited in a crowd for him in a different one. This was the way in which they tested him to see how much power

he
had.

When he entered he saw many shamans gathered in the house. He plainly saw a bone spear on the surface of the body of the sick man. Just before this some person had

L’ qatc!īya′-i Ḷū nā′xa L! sg̣ā′ga sk!ī′las lA qeā′ñag̣An. Tadjx̣uā′ nAñ st!ē′gAs Ḷ ′g̣ōdies skū′dji q!a q!ała′t tā′djig̣a la g̣ei k!ūdjū′dies lā′g̣a la qeā′ñag̣An. A′hao L sta Tc!aawu′nk!a gia′gu i′sîs g̣a-i

gone hunting from the town where [66] Tc!ā′awAnk!a lived. They speared a white land otter with a bone spear. The creature that carried it away in him was sick here. Then he tried to	lnaga′-i stA ga saiyä′nagAn. SLgū gā′dAgā′ skū′djî q!a at L! kīdā′gAn. Wa gēi ga k!ūLai′yagAn. La′hao a st!ēdai′yagAn. Giê′nhao lA gada′o lA gētx̣idai′yagAn. Wai′giên hAn nā′dAñ lA kîñgūgā′ñagAn. [67] Łkiā′gua ga′odjiwa-i L!

cure him. Now he had given the following directions to his nephew: “Even if they push you away from the drum hung on the side toward the door, make motions with your head

kiū′tc!îsx̣iāwagani. “Gaodjiwa′- i stA dAñ L! x̣îtq!adā′dao xAn A qadjî′ñ L! qā′- itq!a′- igadañga. WA′sk!iên xēigA′ñgasañ.” Wai′giên hAn î′sîñ l’ gūdā′ñag̣An “Gū′gus hao dī g̣An g̣wīgoa′saani.” Wai′giên łkiā′gua g̣a k!ī′djî dA′mxao q!Al łg̣ał

in that direction. It will still sound. And he also thought, “I wonder what will sing for me.” In the front part of the house were always two persons with big bellies and

Lgaigī′gas. Gaion. hao hAn l’ lū′daiyañ wAnsū′ga. “DA′ñga L! ū′nsīdAn sgā qeun dAñ gAn L! k!adjū′gasga.”

black skins. These said to him as follows: “They know about it, great shaman. They will sing for you.”

He began at once to act like a shaman. After he had danced round the fire for a while he pulled out the spear, and [the sick otter] stopped moaning. After he had

GañaxA′nhao lA gada′o lA gētx̣idai′yāgAn. Tc!ā′anuwa-i gada′oxa lA sgagagu′ndī qa′odi lā′ga q!a′ga- lA dAñk!ōsta′si giên agA′ñ lA łîñAñai′gagūgañagAn. l̂′sîñ l’ sgagagu′ndī qa′+odi sīłgiā′ñxAn wa gei lā′ga lA gīngîgā′ñagani. Gwa′łAñ xAn l’

again acted for a while he pushed it back into the same place They were anxious to see him when he acted like a shaman, hence the house was full. They pushed him

sgā′gaẋidīya′-i Ḷū lᴀ gī ʟ! ā′dnaguñas na′si sk!ūtc!a′s gaodjiwa′-i stᴀ lᴀ ʟ! ẋitgāda′si giên ge′ixᴀn qā′djîñ lᴀ ga′odjîwa′das ga′odjiwa-i wᴀ′sk!ien xē′gañagani. Gᴀn-i Ḷū la at ʟ! ẋū′nᴀñaga′ñagēni. “Tc!aawu′nk!a, sga

(his nephew) from the drum, and even then he used his head to beat it. The drum still sounded. At that time they said good things about him: “Tc!aawu′nk!a, great shaman, Tc!aawu′nk!a.” He

yū′djao, Tc!aawu′nk!a.” A′hao Lan l’ sgā′gagañ wAnsū′ga.

now
stopped
performing.

Then they went to bed. He awoke in the night and tried to stretch himself. He pushed his feet against something that was near him. It was the crooked root of a tree.	Giê′nhao ʟ! ta-isʟai′yañ wᴀnsū′ga. Giên g̣ālx̣ua′ l’ qaskî′nxaiyas giên l’ hīxa′og̣aʟ!xaiyasi. Axᴀ′n g̣ī′na g̣ᴀn lᴀ t!ā′sgidᴀs. Skūsqā′n-dᴀg̣a-is ʟg̣iē′txᴀn ʟ!ūgītxā′ñasi lᴀ ʟgu dā′ñag̣ani. Dag̣ala′-iga î′sîñ sî′ñg̣aʟ̣a′nesi′ giên l’ q!a′ołūg̣awag̣ᴀn.

He felt large roots running in every direction. On the next day, when morning came, they again got up.

He looked toward the door. In the corners of the house on either side hung halibut hooks One having the picture of a halibut had a halibut hanging down from it. One having	Łkiä′gui ł qē′xaias. Na-i ku′ngida g̣a g̣utxA′nłag̣a ta-ū xā′x̣īwas. NAñ sg̣oa′na xā′gu dag̣Añā′gas g̣e′istA xā′gu gux̣iā′wañ g̣Ansū′ga. NAñ sg̣oā′na ê′sîñ sLgū dā′g̣Añagas g̣e′istA ê′sîñ g̣An g̣ū′x̣iwas. Ałsī′ hao lA L! tadagā′ñañ

the picture of a land otter on it had a red cod hanging down from it. They gave those [fish] to him to eat when they fed him. All the shamans around the	wAnsū′gAñ la at L! dai′îns giê′nA. Sūs g̣ada′o sg̣a′a-i hao na-ing g̣a sg̣un ta-ig̣ōdai′yag̣Ani.

ocean
were
in
that
house.

The next evening he again began performing. They gave him many elk skins. There was a big pile on the side near the door. Many boxes of grease also lay near it. After	Hao î′sîñ sîñx̣ia′s giên lA g̣ada′o lA gē′tx̣idias. Tc!î′sgu qoa⁺n at lA L!Ḷ′x̣idAs. Łkiā′gua a sLūłgī′djiwas. Gaiyîña′-i î′sîñ wA q!ō′łg̣a q!u′ldjūwesi. Tc!ā′anuwa-i djî′nxa lA sgaqagu′ndi qa′odi lā′g̣a q!ā′g̣a lA

he had danced round the fire for a while he pulled out the spear. He pushed it in again. He pulled it out, and he stopped performing. He again put it in, and

dAñk!ūstai′yasi. Sîłgiā′ñxAn wa gei î′sîñ lā′ga lA gītc!a′si. Lā′ga lA dA′ñk!ūstasi giên Lan agA′ñ la lîñā′ñgañagani. Hao î′sîñ wA gei lā′ga lA gītc!a′si giên î′sîñ l′d gō′xagîlgañagîn.

[the
otter]
again
began
to
suffer.

During all that time he had the urine mixed with blue hellebore, which he had let decay together, hung by him in a water-tight basket. After he had performed for a while

WAk!iä′łhao tcīgA′nsgAn gei gwaik!ia′ la îsdai′yas. WA dA′ñat lA xā′xagadaiyas. A′ñga qō′gu ga lA qA′nsīgîñgī+gas. L’ sgaqagu′ndi qa′+odi nā′xa sgā yū′dAla īdja′s la at nAñx̣īsgalā′ñagAn. Tc!aanūwa′-i gada′oxa la qā′gōñ qa′odi gu′tgī l’

the great shamans that were around the house made fun of him. After he had gone round the fire for a while he was doubled up as he moved, and they imitated him

k!ū′sLga′s giên tc!ā′anuwai djî′nxa lA L! k!iā′ñk!asiāñdai′yagAn. Giên sgā′nagwañ gī lA kiä′gans giên l’ giā′xaL!xagāñagAn. Giên na′asi la ga hūgAñgā′ñagîn. Giên hit!AgA′n tc!ā′nuwai gada′oxa la gadAsī′ giên tcīgA′nsganāi lA łkūḶa′si

near the fire. He then called for his power, and by its help stood upright. The people in the house made a great noise at this. He then again ran round the fire,

giên l’ Ḷx̣iê′ndals īna′atXAn WA g̣ui lA qałkūx̣ūstAdālgā′ñag̣Ani. Ḷ! nā′xa sūs g̣ada′o sg̣a′adi hgA′ñ gī′łgalas tcînqaitaog̣at!ā′djîñas giên hAn lA L! sū′dagañas, “I Tc!aawu′nk!a g̣Am dAñ lāg̣A′ñga.” Sqaos lA g̣ui tc!î′nułsg̣a′gūdAñ. K!iū′

took urine in the hollow of his hand, and, as he ran about, threw it at them. All the shamans around the ocean were nearly choked by the bad stench and said to

lA gui tc!îñu′łañ. Gī′naxA′nhao la g̣An agA′ñ agīg̣ā′dagañag̣An. Ałsī′ wā′ḶūxAn L! Ḷ′g̣agañagīni. Hao î′sîñ Ḷx̣iê′ndals gut q!ā′ga-i lā′g̣a lA dAñk!ū′stAasi giên sūs g̣ada′oxa sg̣a′a-i nā′xa agA′ñ g̣ī′łgAls xA′ñgut lA la him: “Don't, Tc!aaL. You do not treat us well.” Large clams spurted water [68] at him. Small clams spurted water toward him. Everything was different (i.e., hostile) toward him, owing to those people whom

dak!ūdjūdā′lgañagîn. GAm LA u′nk!a. L! qîñgā′ñagAn. [69]

they had got as shamans. As he ran he pointed the spear that he had pulled out at the faces of the shamans of all countries who were about the house. They did not see it.

Now he thought, “I wish they would give me the halibut-hooks. I might then save the chief’s son.” Then the broad, black men reported what he thought: “If you give him those

Giê′nhao hᴀn ła gūdā′ñag̣ᴀni. “Tā′wai at gua dī ʟ! ʟx̣îtłiña. Gai ʟ̣ū ʟ!a′hao nᴀñ gīda′s ła qagᴀ′ndāłî′ña.” Giê′nhao ga q!ᴀl łg̣ałdᴀ′mdīlas l’ gūdā′ñag̣ᴀn g̣ᴀ′nstᴀ lā′g̣a sā′wag̣ᴀn. “Ha′osi tā′wai

halibut hooks he says that he might save the chief's son." Throughout the long time during which he performed he thought in this way. During all that time they did not want to

lᴀ dalᴀ′ñ ʟx̣î′tsi ʟ̣ū′hao nᴀñ gīda′s lᴀ qag̣ᴀ′ndałiñañ l’ sū′ga.” Djī′îña g̣ut l’ sg̣ā′gas k!iä′łhao g̣ᴀn l’ gūdā′ñag̣ᴀn. K!iä′łhao la g̣a ʟ! qō′yadai′yāg̣ᴀni. Wᴀk!iä′łhao g̣e′istᴀ xagwa′-i at sg̣ana′-i k!iā′-ga-ūłgīgañāg̣ani.

give them to him. Every morning halibut and red cod hung from them. He was there many nights. By and by they gave him the halibut hooks. He now performed again, and he

G̣al qoan hao gu lA îdja′ñ wAnsū′gAñ. Qa′odihao hAn xAn lA gi tā′wai L! îsdai′yag̣Ani. Hai asga′i Ḷū′hao î′sîñ l’ sg̣ag̣ā′gas giên q!aga′it lā′g̣a lA dAñk!ūstAsg̣oā′ñañāg̣ani. A′hao nAñ gīdā′gas qagā′ñañ pulled out the spear for the last time. The chief’s son was saved.

wAnsū′ga.

On the next day they took him back. They launched a big canoe. At once, they began to put the elk skins into it, with the boxes of grease. The halibut hooks he

Dagala′-iga hao sîłgiā′ñ lA L! qa-isLai′yagAn. Lū hē′dAn L! gīłAgai′-yagAn. Gañā′xAn tci′sgwa-i wA gugei L! LgaḶx̣idā′gani gā′yîña-i dA′ñat xAn A. Tā′wa-i ê′sîñ L!. tā′-idies ge′ixAn la

also had under his arms as he lay there. They now started back with him. They arrived with him during the night at the place whence they had fetched him. They put off

sqōtxagiā′ñagani. Hao sîłgiā′ñ lA dA′ñat Lūqā′-idañ wAnsū′ga. Ḷū′hao giê′stA lA Ł! Ḷx̣ida′s gu gā′lx̣ua lA dA′ñat L! îsgā′wañ wAnsū′ga. Tc!î′sgwai L! L′gat!Ałsi at gā′yîña-i L! ī′t!Ałsi. Dagala′-iga sîñgaḶa′nasi giên

the elk skins and the boxes of grease. On the following day, when it was light, although he had held the halibut hooks firmly, there was no trace of them. This was the

tā′wa-i Lgu gī′na lA gī′djîgîtLdjawas gAm gut q!ałgaġā′ñañ wAnsū′ga. Ła L xā′gu tā′wa-i L! sgā′tgaLā-gā′ñaġAn. Q!ā′da tc!î′sgu L! tc!ā′łas ñalga-A′nda ġu′nxAn gu łgī′-djîawañ wAnsū′ga. Gā′yîña-i î′sîñ łqeā′ma

first time that people learned about halibut hooks. Where they had landed the elk skins on the beach only seaweeds were piled up. The boxes of grease, too, were nothing but kelp heads

qā′dji ga xao g̣ei stA′mgīlañ sg̣u′nxAn ītjā′g̣An. ʟūwa′i ê′sîñ skAnskwAn yū′⁺An gu łgī′gōdaiyag̣Ani.

in which was a large quantity of liquid. The canoe was a large rotten log lying there.

This is the end.	Hao ʟan l’ ge′ida. [70]

Tc!aawu′nk!a is both the name of a supernatural being and the name of any shaman through whom the supernatural being spoke. It is a Tlingit name and the story is evidently Tlingit also, though

Tlingit spirits often “spoke through” Haida shamans. [59]

[1] Compare the story of He-who-got-supernatural-power-from-his-little-finger. ↑

[2] The construction of these deadfalls was described to me as follows: The hadjigā′ñwa-i (*a*, fig. 1) are four posts, two on each side of

a bear trail. These are fastened together in pairs by the kiut!a′sk!î (*b*). Between them lies a timber called the q!atA′nłanu (*c*), while the deadfall proper consists of a timber called sî′txasq!a′gida (*d*) hung above this at one end and weighted at the other end, which rests upon the ground. The suspended end is held by a loop (łq!ō′ya-i), which passes over a short stick, the x̣ā′ña (*e*), which is supported in its turn by one of the kiut!a′sk!î. A rope is fastened to the inner end of this x̣ā′ña and carried down to the notch in another stick called sqaołgai′wa-i (*f*), which is fastened to a stake at one side of the bear trail. Other cords, qa-ī′tu (*g*), are then fastened between the two front posts and carried down to this loop. The bear, coming against these latter, in [69] its endeavors to get through pulls the loop (*h*) out of the notch in the sqaołgai′wa-i. This in turn releases the x̣ā′ña, allowing the

sî′txasq!a′gida
to
fall
upon
the
animal's
back.

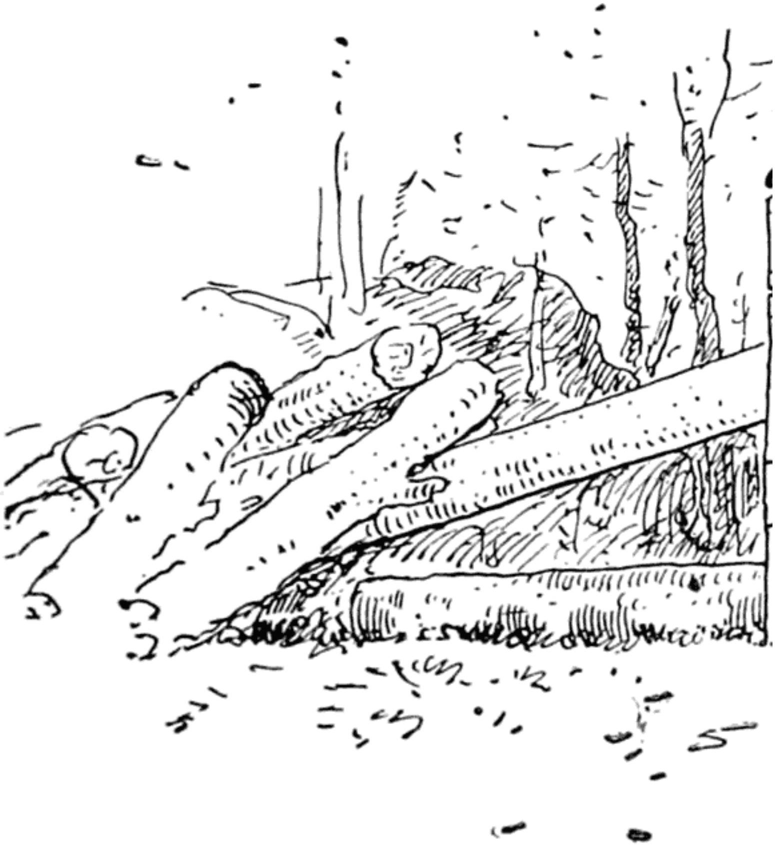

FIG. 1.—Diagr

↥

[3] The fringe or row of puffin beaks. ↑

[4] This paragraph represents an afterthought of the story-teller and should have been inserted farther back. ↑

[5] Sleep, as in the present instance, is often represented as a substance called Qᴀñ. Among

my Masset stories is one of the Sleep-bird (Qañ). ↑

[Contents]

STORY OF THE FOOD-GIVING-TOWN PEOPLE

[Told by Edward of the Food-giving-town people]

DAYŪ′-AŁ-LĀ′NAS

The town of Sqē′na[1] was in existence. And Supernatural-woman-in-whom-is-thunder[2] came to be settled [there], [along with] the Middle-town people,[3] Sand-town people,[4] Point-town people,[5] Rear-town

Sqē′na lnagā′-i g̣ag̣odai′yañ wᴀnsū′ga. Giê′nhao Sg̣ā′na-djat-g̣a-ga-xê′gᴀñ u tcīag̣eā′lāg̣ᴀni giên Ya′ku-lā′nas, Tās-lā′nas, Ku′na-lā′nas, sʟ!ê′ña-lā′nas, St!awa′s-xā′-idᴀg̣a-i, Daiyū′-ał-lā′nas, Tcān-lā′nas.

people,[6] Witch people,[7] Food-giving-town people, Mud-town people.[8]

After the town had stood there for some time some boys split pieces of cedar with their teeth, put the ends into the fire, and made them hard and sharp. They then fastened

Lnagā′i g̣ā′g̣odi qa′+odi ʟ g̣ā′xa tc!ū g̣ei ʟ! q!onanᴀ′ns giên tc!ā′nawai g̣ei kū′na ʟ! dałg̣ai′g̣anᴀ′nsi giên gī′nᴀ qā′ʟ̣g̣ᴀns gañā′ñ g̣eiłgaña′ñ ᴡᴀnsū′gᴀñ. Giên ku′ngi łg̣a k!ᴀ′dᴀla ʟ! kiūq!ā′ig̣ada′ñasi giên g̣akaga′-

small stones to the ends, and went from house to house trying to shoot the dogfish roe through holes in the corners of the houses by means of bows. They burst them in

lli lnagā′-i gut gA′ndax̣îtsī′ giên na-i ku′ngida xēlxā′nsi g̣ei q!ā′xAda q!oa′lu gī L! tc!idjū′djagadañag̣An łg̣ēt g̣i sA. L! tc!idAłsī′ g̣iên g̣An L! q!Agā′ñag̣Ani.

this
way
and
then
laughed.

After they had shot for a while they burst the skins full of dogfish roe belonging to the mother of the town chief. Then trouble arose, and the people fought each other with	Gañā′ñ L! watc!ag̣ā′dAñ qa′odihao lnagā′-i g̣a nAñ lā′na-a′og̣asi a′og̣a gui q!ā′xada q!oa′lu L! tc!ī′ñdAłtc!ai′yañ WAnsū′ga. Ha-i Ḷū′hao ku′nag̣ēłsī′ giên tc!idalA′ñ at lea′aL a′thao gut L! îsdai′yag̣An.

arrows
and
war
spears.

Now, after they had fought for a while they went away on their canoes. The Middle-town people went; the Point-town people went; the Rear-town people went; the Witch-people went;

Hai uiê′dhao gut L!î′sda gut L!î′sda qa′+odihao L!qasag̣ai′yag̣An. Ya′ku-lā′nas qasā′g̣a. Ku′na-lā′nas qasā′g̣a, SL!ê′ña-lā′nas qasā′g̣a, St!awa′s-xā′-idAg̣a-i qasā′g̣a, giên Daiyū′-al-lā′nas sg̣u′nxAn sila′iAg̣a g̣ā′g̣odaiyā′g̣Ani. Giê′nhao

and only the Food-giving-town people remained in the place. After they had lived there for a while they, too, moved off to Lanai′ya.[9]	gu ʟ! naxa′ñ qa′+odi Lanai′ya g̣a ê′sîñ ʟ!ed tc!ig̣aẋunā′ñañ wᴀnsū′ga.

They continued to live there. They liked the place. And the Witch people came to have a town, Falling-forward town, on the other side of them. They were good friends to each	Gu L!naxā′ndiasi. Gu Lga L! gutlā′gAs. Giên xA′nłaga Ku′ndji lnagā′-i gu êsî′ñ St!awā′s-xa-idAga′-i lā′na-dagageā′lañ wAnsū′ga. Gut łtā′x̣ua lādai′yañ wAnsū′gAñ.

other.

After they had lived a while at Lanai′ya the wife of a man of the Food-giving-town people became sick. When she fell sick she suffered all night And she directed her

L!nā′xa qa′odihao Lanai′ya gu nAñ Daiyū′-i′l-lnaga′ djā′g̣a st!eg̣eā′lañ wAnsū′ga. Giê′nhao l’ st!eg̣iā′las g̣ala′-i-ga l! g̣exagA′ñ-sîñ+g̣as. Giên hAn Lā′lAñ lA kî′ñgugAns: “Dī k!ō′tAł giê′nA q!ā′xada stA′nsîñ dī q!e-

husband as follows: "When I die, have them put four dogfish on top of me, because I used to like them as food. Do not put ropes around me. I am afraid to	ī′g̣dei xā′sLdañ tag̣a′-in dī gutlagA′ñgīnî g̣aga′n A. Giê′nA gAm dī tc!îsdjigū′sLg̣AñAñ. L!A L! tc!î′sdjigūsLa′s gī dī łg̣oā′gagAñga."

have
ropes
put
around
me.”

And, after she had suffered for four nights, she died at nightfall. Then they had his wife sit up. When two nights were passed they put her into the box. Her husband put

Giên gā′lai stA′nsîñ l’ gō′xagAñai Ḷū′hao gā′lx̣ua l’ k!otwā′lañ wAnsū′ga. Giê′nhao djā′agAñ lA tc!îtgā′wasi. G̣āl stîñ gea′las giên lA L! ḶsLtc!ai′yañ wAnsū′ga. L’ Lā′lga qadjî′ñ łgA′mgalA′ñAs giên L q!A′lgat l’ dAñḶ

his head into the fire [for grief] and some others pulled him out. He then put four dogfish into her box, and did not put a rope around it. After many nights had

′sʟgîlgā′ñañ wᴀnsū′ga. Giên l’ q!eū′g̣ei q!ā′xada stᴀ′nsîñ la xasʟa′s g̣iên g̣ᴀm lᴀ la tc!îsdjig̣ū′sʟg̣ᴀñᴀs. G̣āla′-i qoa′ng̣ela′-i ʟ̣ū djā′g̣ᴀñ lᴀ qeā′ñg̣aiyes. G̣oda′-i g̣ei g̣ā′-isgîł dī′ᴀnᴀsi giên l’ sg̣ā′-iłas dᴀ′ñat

passed he went to see his wife. There were large maggots in the box, and he wept, at the same time striking his head against the box.	qadjî′ñ g̣oda′-i at lA q!a-itg̣a-ig̣a-dā′ñgAñasi.

One morning, after he had wept for some time, the fire was out, and he sent one of his slaves to the town of Falling-forward for live coals. He then entered the

L’ isg̣ā′iłgᴀñ qa′+odihao gaatxᴀ′n sîñgaḶa′nas tc!ā′nuwai k!ī′luła′si giên nᴀñ xᴀ′ldᴀña lᴀ dag̣ai′yas Ku′ndjî lnagā′i g̣a g̣a sʟx̣î′tg̣ᴀt!adja′ñ ᴡᴀnsū′ga. Giên nᴀñ lā′nag̣og̣a′gas gia′g̣ei lᴀ qatc!ai′yas l’ q!o′lg̣a djā′g̣a k!otwā′las g̣a

town chief’s house [and discovered] that [72] his master’s wife, who was supposed to be dead, had married there. She and the town chief’s son were in love with each other.

l’ īnā′was. NAñ lā′na-a′og̣as gi′tg̣a at gi′tg̣a l’ k!ū′g̣adies. [73]

He then thought that his eyes deceived him, and he looked toward her again. After that he took the live coals and went in to his master. He did not speak plainly [being

Giê′nhao g̣a x̣Aña′ñ lA gîñk!ū′g̣adasi giên î′sîñ gui lA qē′xagAñasi. Giê′nhao dā′dja-i lA îsda′si giên q!olgA′ñ gu lA qā′tc!as. L’ ki′łdiyañ-q!a′-idadja′ñ wAnsū′ga. Giên ḷAn l’ sī′wus: “Lan hao x̣gā′-ilgaña.

a foreigner]. And he said: “Stop your crying. She has married on the other side.” But his master whipped him.	Inaẋuā′ l’ īna′og̣a.” Giên l’ q!o′lg̣a hā′yiñ l’ tia’djî′ñᴀs.

He	Giên
then	î′sîñ
went	g̣a
thither	lᴀ
again	qā′dᴀsi.
He	Ha′oxᴀn
saw	gu′tg̣a
that	ʟ!
they	gug̣ā′dies
were	lᴀ
still	qe′iñas.
playing	Giên
with	î′sîñ
each	q!olg̣ᴀ′ñ
other	gi
And,	gi
when	lᴀ
he	nī′djiña′-
again	i
reported	ʟ̣ū
it	î′sîñ
to	lᴀ
his	ʟ!
master,	tia’djî′ñᴀs.
he	Gañā′ñ
whipped	lᴀ
him	isstᴀ′nsîña′-
again	i.
After	ʟ̣ū
this	l’
had	kîl
happened	lā′g̣a
four	la

times [his master] came to believe what he said. He then related to his master all he had seen.

ya’’dasLai’yañ wAnsū’ga. Gên q!olgA’ñ gi dā’-ixAn gī lA nī’djîñAsi.

Now he (his master) went thither. He looked in. His wife, he saw, had in truth married some one there. They were playing with each other. They were laughing at each other.	Giê′nhao g̣a lA qā′dAsi. G̣ei lA qintc!ai′yasi. Yan l’ djā′g̣a l’ īnā′was lA qe′iñAs. Guta′t L! inā′ñgAñAs. Gutg̣A′ñ agA′ñ L! Lq!A′gAs.

He then went away. After he had kept watch for a while that evening he went over. He hid himself inside behind a post. And after they had sat up for a while

Giê′nhao stA lA qā′-idesi. Sî′ñx̣aiya-i g̣a lA qea′”tc!idi qa′+odi g̣a lA qā′at!adjañ wAnsū′gAñ. Giê′nhao na-i g̣ei g̣atc!igā′ñg̣o t!a′łg̣a agA′ñ lA sg̣A′lg̣attc!ias. Giê′nhao L! skî′nudi qa′+odi L! tā′-isLaiyas. Na-i

they went to bed. When the people in the house snored, he went to [the places where his wife and her lover were]. They were talking together. And, when they were asleep, he	xā′-idAg̣a-i q!axō′gAña-i Ḷū g̣a lA qā′gAsi. Gu′tg̣a kî′lgūldia′si. Giên q!asLia′-i Ḷū stA lA qā′-idesi.

went
away.

Very early in the morning he was gone.	Giên sîñgaʟ̣a′n xē′tg̣a l’ g̣a′g̣o-uɫas.
He was away	L’ ga′owas.
He was away	L’ ga′owas.
He was away	L’ ga′owas.
Some time after dark he came home	Sî′ñx̣ī stᴀ ga′tg̣a l’ qaʟ!′xas.
He felt happy.	L’ gū′dᴀña-i la′ogwañᴀs.
He looked at the box.	G̣oda′-i lᴀ qea′ñasi.
Only	Q!axada′-i. sg̣un wa g̣a īdjā′ñ wᴀnsū′gᴀñ.

dogfish
were
in
it.

Next morning he was gone early. He broke knots into pieces. He scraped, greased, and polished them. That was why he was away. He then brought them home. He did not let any

Dāgala′-g̣a sîñg̣aḶa′n xē′tg̣a l’ ga′o-ułas. T!An gei lA q̣!a′-itnanA′ñAs. LA g̣ā′łgas at lA ta′odas at lA skî′ndas. Ģe′ihao lA qā′-itgoañañ wAnsū′ga. Gien lA xā′g̣aL!xai′yañ wAnsū′ga. GAm L xā′-idAg̣a

one	lᴀ
see.	qîndagᴀ′ñasi.
He	La
alone	sg̣u′nxᴀn
knew	g̣ᴀn
about	ᴀ′ñg̣a
it.	u′nsᴀdᴀsi.
He	ʟan
ceased	ł
to	sg̣ā′-
cry.	iłas.
He	L’
sat	gūdᴀña′-
about	i
happy.	lᴀ
	ūgoā′ñᴀs.

And in the evening he went over and hid himself in the house. Then all fell asleep. He went to the place where they were sleeping. When after talking for a while they

Giê′nhao sî′ñx̣aiya′s giên g̣a lA qā′at!adjañ wAnsū′ga, giên naga′-i g̣ei agA′ñ lA sqA′lgattc!a′si. Giê′nhao L! qā′sLL!ga′gAs. Giê′nhao gia′gu L! ta-ixā′ñAs g̣a la qā′gAs. Î′sîñ g̣u′tg̣a L! kî′łguldi qa′odi L! q!a′sLia′-i

slept	Ḷū
he	nAñ
stretched	łiñdā′gAs
his	gō′tga
hand	lA
to	xā′daẋîts
the	giên
rectum	l’
of	gō′tgei
the	t!ana′-
man	i
and	lA
drove	gītc!a′si.
a	GAm
knot	l’
sliver	îłdā′gAñAs.
into	Giên
it.	nAñ
The	djādā′gAs
man	î′sîñ
did	gañā′ñ
not	lA
move.	isdā′si.
And	LA
he	L!a
did	q!ak!u′ñu-
the	î′ñgasLas.
same	Giên
thing	stA
to	lA
the	qā′-
woman.	idesi.
She,	

however,
moved
and
muttered.
He
then
went
away.

When day broke there was a noise of wailing in the town of Falling-forward. They said that the chief's son and his wife lay dead in the morning. But he felt happy.	Sîñgaḷana′-i ḷū Ku′ndjî lnagā′-i gu ʟ! sgā′-igaxē′gAñAs. NAñ gīdā′ga djatīnā′gas djā′gAñ dA′ñat k!ōdaxā′go-uła′ñ ʟ! sī′wus. Giên lA ʟ!a gūdAña′-i lā′gAs. La ʟ!a tcigA′nsgan ga. qadjî′ñ lA ḷā′nas giên

He at once washed his head in urine, oiled it, and put on Haida paint. The woman love made her sick, and as soon as her husband put her into the box she

lA taodai′yas giên xā′idamā′sg̣a gut A′ñg̣a lA îsda′si. NAñ djā′adas g̣ō′ga hao tagA′ñ gîñst!ē′g̣îłdaiyañ wAnsū′ga, giên l’ Lā′lg̣a l’ Ḷ ′sLtc!as gañā′xAnhao nAñ lA qadā′idaiyas g̣a lA qā′gAñ wAnsū′ga.

went
to
the
one
with
whom
she
was
in
love.

After the town had continued there for some time a certain person left it and went up the inlet. After he had traveled for a while he came to a narrow creek running	Giên lnagā′-i g̣ā′g̣odi qa′odi Qā′łgui lnagā′-i stᴀ nᴀñ qā′-idañ wᴀnsū′gᴀñ. L’ qagiagᴀ′ñ qa′odi yêłsqa′og̣a-i sū′ug̣ei nᴀñ g̣ᴀ′nḶᴀ tᴀmx̣iê′nʟ!xa′si g̣ᴀ′nstᴀ lᴀ qā′ʟ!xas. Ḷ′xakuns hᴀ′nhao l’ kig̣ai′yañ wᴀnsū′ga.

amid water grasses.[10] His name was Ḷ′xakuns. [74]

Near the creek a person was walking about. He laid down something he held in his hand and stretched it out. He threw wooden floats over the creek They became sawbill ducks. They

G̣A′nḶa-i djî′nxa nAñ xā′-idAg̣a qā′g̣oñAsi. Gī′nA k!ū′gîñAsi ū k!ug̣ā′wasi giên ū hī′g̣agîłda′si. Giên kīgayā′ñwa-i g̣A′nḶa-i īnaẋui′ ū q!ā′dat!adjasi. Lłgiag̣a-g̣ea′lasi. Ẋ̣īL′ẋugā′dAsi. Īnaẋuā′g̣ea′l-ga-i Ḷū L!iā′na-g̣ea′lasi. Gā[11]′-ik!ugîñdā′ldAłsi.

flapped across with it. When they got across they became wood once more. They floated about. Then the man pulled it toward himself. One saw him take two bright salmon out of it.

Giên nAñ ē′łiñAs gui′g̣añ îsdai′yasi. Tcī′na x̣āł stîñ g̣e′istA lA îsda′si lA qe′iñasi. Giên [75] ā′xada-i. gu qAl stîñ gīxā′ñAs gu lA qag̣adā′si giên tcī′na-i stîñ ū xā′x̣idasi giên dī′tgi wA dA′ñat

He then laid the net to dry on two alders standing there, took the two salmon, and went toward the woods with them.	qa´îłsi.

Now he (the on-looker) went down to the net. He counted its meshes.[12] There were seventeen (ten and seven), and he repeated the number. “Fifteen and two.” Then he started away. “Fifteen

Giê′nhao āxada′-i g̣a lA qā′g̣asi. XA′ñada lA k!oa′îndasi. La′łîñgī djī′guagasi giên “gat!ag̣a′-i īnA′ñgī g̣astî′ñ” hAn lA kīg̣ada′si. Giên stA lA qā′-idesi. “Gat!ag̣a′-i īnA′ñgī g̣astî′ñ,” hAn l’ sū′us. Giên l’ and two,” he said. He kept falling down, so he went back and counted them again each time and started off anew “Fifteen and two,” he said. Then he fell down and went

Ḷ’t!AłdagAñAs giên î’sîñ gui lA stī’łsi. Giên î’sîñ lA k!oaî’ndagīsi giên î’sîñ stA lA qā’idesi. “Gat!aga’iidA’ñgī gastî’ñ” hAn l’ sū’us. Giên l’ Ḷ’t!Ałda’s giên î’sîñ gui lA stī’łgAñAsi.

back again. Again he counted them, and he started off. He fell down. Then he forgot. That is why, when one goes along over ground with which he is not familiar, he always

Î′sîñê′sîñ lA k!oaî′nda′si giên L’ qā′ides. L’ Ḷ′t!Ałdas. Giê′nhao gī L’ q!ā′isgīdā′ñañ wAnsū′gAñ. Gai gaga′nhao Lga′i gi gī′nA q!a′idesi wA gut qā′gAsi giên wA gu, Ḷ′t!Ałdagī′gAñ

falls there.	wᴀnsū′gᴀñ.
At last he came away with the information, and the Food-giving town people came to own the net.	Giê′nhao lᴀ sqatg̣ā′gatc!uusi giên Daiyū′-ał-lā′nas ā′xada-i dag̣a-g̣ea′lañ wᴀnsū′gᴀñ.

After this the people moved back to the town of Sqē′na. And they made forms around which the meshes are twined. They made them in preparation for making nets. And they also took

Giê′nhao ga′-istA Sqē′na lnagā′-i g̣a L!tc!īsdiā′lañ WAnsū′ga. Giê′nhao sq!ā′sta gu L! L′g̣ołg̣asi. Ā′xada-i g̣A′nhao L! wa′gañ WAnsū′ga. Giên LAl q!Al ê′sîñ L! î′sdas. L! î′sdagī′ga-i Ḷū ā′xada-i the bark of the LAl.[13] When they had finished gathering these the Food-giving-town women began to make nets.

î′sîñ Daiyū′-ał-djina′s xai′g̣ox̣ida′ñ wAnsū′gAñ.

At Gwī′gwAnsL!î′ñ,[14] near the town of Sqē′na, spring salmon ran into a certain creek at that time. A man of the Food-giving town people owned the creek, but he gave it to

Giê′nhao Sqē′na lnagā′-i q!ō′łga Gwī′gwAn-sL!îñ gu mAñ gAnḶā′gAs ge′ihao t!agonā′gañ wAnsū′ga. NAñ Daiyū′-ał-lnaga′ gA′nḶa-i dagā′si, gi′tgAñ L!a lA lA dagadai′yañ wAnsū′ga. T!ā′gahao l’ djā′sgalAñ gAnḶa′-i gei gī′nA

his son. For that reason his sisters began to put dirty things into the creek.[15] The supernatural being of the creek then put on his clothing and his black-bear hat.[16] He had

sqē′lA î′sdaẋidā′ñ wAnsū′gAñ. Giê′nhao gA′nḶa-i sgā′nagwa-i q!alA′ñ gei qatc!a′s giên tān-dadjî′nda-ge′iłs. Giên l’ łgā′na sq!astA′nsîñAs. Giên gA′nḶa-i qā′łi gut lA Ḷ ′daẋîtsgai′yañ wAnsū′gAñ. Giê′nhao q!ā′tgu xAn l’ łgā′ga

four dorsal fins. He started seaward along the bed of the creek. And he became a rock close in front of it, and remained there, and the creek was gone. The supernatural being

q!ai-g̣ā′wagᴀni giên g̣ᴀ′nʟ̣a-i g̣adogūg̣ā′ñ wᴀnsū′ga. G̣ᴀ′nʟ̣a-i sg̣ā′nagwa-i hao Sg̣ā′na-sa′nʟ̣ina-stᴀ′nsîns hᴀn kig̣ai′yāg̣ᴀni.

of this creek was named "Supernatural-being-of-the-four-days."

After that they moved to Tc!igogī′ga.[17] Then, when spring came, they began to fish for flounders. One day they killed one of these. They roasted it. When some persons quarreled in the town,	Giê′nhao ga′-istA Tc!igog̣ī′ga g̣a ê′sĩñga. L! tc!ī′g̣ax̣una′ñag̣An. Giê′nhao q!ê′nḶg̣ā′g̣ada′-i Ḷū skAntā′l gi L! da′ox̣ida′ñ wAnsū′ga. Qa′odihao g̣aatxA′n nAñ L! tia′-întc!awas. LA L! kidjā′was. Lnagā′-i gu ga′g̣a ga gwi′siwus L!

and all ran to see, a boy remained sitting by the flounder Lo, something ran out of it. It came out quickly. The boy cried, saying that the food had flown away.	da′oxida′si t!ā′łga nAñ gā′xa skA′ndAla-i qā′-idjîtwasi. SkA′ndAla-i ge′istA t!ā′gane[18] gî′nA gaiL!xai′yasi. Ḡatgua′gañ wAnsū′ga. NAñ gaxā′s sgā′-iłas ī′naat “Adā′adaga-i ga-ixi′dAñ” hA′nhao l’ sā′wañ wAnsū′ga.

And after they had fished for another space of time, one day, when they were out fishing, something pulled hard against them. Then they pulled it up. They did not know what it

Giê′nhao î′sîñ L! xa′odi qa′odi gaatxA′n L! xaoyä′nAs gu gī′nA g̣ei L! dAndadjañ wAnsū′ga. Giên L! g̣A′ñîsLłasi. GAn gī′nA īdjAga′i g̣An L! u′nsAtg̣AñAs. L! īsg̣oa′gîda′ñas giên skA′ndAlai L! u′nxAtgîłsi. Giên

was. They came home and they carried the flounders on their backs. Then they handed the thing they had pulled up back and forth. And a certain person came to them. He looked.

gī′nᴀ ʟ!dᴀ′ñsq!aʟî′ndjiwᴀs gu′tgi ʟ! qê′ñsq!agā′gᴀña. Giê′nhao gᴀ′nstᴀ dᴀñ qaʟ!xai′yas qea′ñasi. Hᴀn l’ sī′wus “ᴀ-a-a aidja′si k!uda′-l gua īdjā′” hᴀn sā′wañ wᴀnsū′gᴀñ.

He said, “A-a-a aidja′si k!ūda′-i gua īdjā′.”[19] [76]

They moved back again to the town of Sqē′na. After they had lived there for a while a woman of the Food-giving-town people became pregnant. She gave birth to a girl.

Sqē′na Lnagā′-i g̣a î′sîñ ʟ!tc!ig̣ax̣ū′nᴀñᴀs. Gu ʟ! naxā′ñ qa′odihao gu nᴀñ Daiyū′-ał-djī′naga gu dałgidā′lañ wᴀnsū′ga. L’ qe′igᴀs giên nᴀñ djā′da ʟa qe′igᴀs. Giên î′sîñ q!ê′nʟ̣g̣ag̣ada′-i ʟ̣ū ʟga-i

And when spring returned some supernatural being came out of the ground and swallowed [the people] together with their canoes. That was Cave-supernatural-being,[20] they say.	g̣e′istA gī′nA sg̣ā′nag̣wa L! g̣An Ḷ′stas giên L! g̣ag̣ā′tc!ig̣ā′ñ wAnsū′gAñ. G̣a′odan-sg̣ā′nag̣wa-i hao Ldjā′ñ wAnsū′ga. [77]

Then she, too, went to Skidegate creek. While they were going along by canoe it came after them. When it got near she threw her child, which had just begun to creep about.

Giê′nhao la ê′sîñ Q!ā′stA g̣a îsg̣ā′wañ wAnsū′ga. L’ Luqā′gîñgog̣A′ndixAn la g̣An lA ḶstAgā′wañ wAnsū′ga. L’ ā′xAnag̣ela′-i Ḷū′hao l’ gī′tg̣a Lx̣uqā′goañg̣ā′yag̣As. L’ xē′łiAg̣ei ła q!ādai′yañ wAnsū′ga. Ḷū l’ g̣agugia′si g̣iên gu lA î′sg̣ug̣oasi.

into its mouth. It then went under water, and they landed there. That is why the place is named “Landing-of-many-canoes.”	Q̣agᴀ′nhao “ʟua′stadjî-gî′lgaña” hᴀn ʟga-i kig̣ᴀ′ñ wᴀnsū′gᴀñ.

Then she and her husband went about crying. By and by, when day began to break, they fell asleep. Very early in the morning they heard a child cry. Then they looked where	Giên Lā′lAñ dA′ñat xAn g̣u lA sg̣ā′ig̣adixā′ñg̣oas. Qa′odihao sî′ñgaḶandāla′i Ḷū l’ q!ā′sLg̣oas. Sî′ñgaḶan xē′txa l’ giū′g̣a LAñ g̣ā′xa sg̣ā′iłas. Giê′nhao Lg̣u sa′og̣ai gī lA qîñg̣ā′was. Sū łk!î′nxa g̣ag̣odia′ g̣a

it cried. The child was creeping about on top of a whale floating in a woodland lake and crying. He then took away his child. She did right when she threw her child

kun gā′-iḶgî′ñ u′ngut nAñ g̣ā′xas Ḷẋuqā′g̣u′ndias. Î′sîñ sg̣ā′-iłdias. Giên gī′tg̣Añ lA Ḷẋidā′ñ wAnsū′ga. Gī′dA sg̣ā′-nag̣oa gēłī′Ag̣ei gītg̣A′ñ lA q!atai′yas ałha′o lA ga Lia″daiyañ wAnsū′ga.

into
the
mouth
of
the
supernatural
being.

The child grew up as rapidly as a dog. Now they went over to Skidegate creek, and the girls walked along on shore. As she walked along she sang. They tried to stop

Giê′nhao nAñ g̣axā′gAs xa īna′gAns g̣añā′ñ l’ î′sîs. Giên gaatxA′n î′sîñ Q!ā′stA g̣a L! tc!g̣ax̣unā′ñAs. Giên L g̣ā′xa djā′da dA′ñat Lgoa′t l’ gA′ndalg̣āwañ wAnsū′ga. L’ qā′giagAns gut lA k!udjudā′las. LA L! ste′idas. GAm

her. She did not listen After she had gone along for a time the supernatural being came after them out of the woods with open mouth. She did not run away from it.

lA gudA′ñg̣Añasi. L’ gAndā′ldi qa′odihao łk!î′nxAstA gī′nA sg̣ā′nagwas L!a g̣a xēłā′ñ gī łg̣A′pdAldaalañ wAnsū′ga. GAtu stA lA qagA′ñqā′g̣Añasi.

When it came near her, she seized it. The children found out that her finger-nails were made of copper. She then tore it in pieces and threw it round about. “Even future	Giê′nhao la g̣An l’ āxAnā′g̣ila′-i ḷū lA la gīdjigī′łdas. NAñ djā′das sL!g̣u′ñ x̣iā′lāgAs g̣axaga′-i g̣ei qē′xaiyañ WAnsū′gAñ. Giên la g̣ei lA dA′ñnanAñAs giên lA la xā′gudjañas. “G̣ō′tgūł kā′-idAg̣a-i xAn

people will see you lying about,” she said. She threw its head down. It is the one (rock) that they call “Chief.” The Food-giving town people were then glad because she had

dAñ qîñīgawa′gAsga” hAn l’ sī′wus. L” qā′dji lā′ga lA q!adai′yagAn. La′hao Ī′L!gAs hAn L! kī′gadagA′ñga.” Giê′nhao Daiyū′-ał-lā′nas lA la lā′gas at gūdAña′-i-lā′gAñ wAnsū′ga.

killed
it.

After that they lived at Skidegate creek. They did not know that she had power within herself disproportionate to her size. She played for a while and brought in a salmon. She came

Giên Q!ā′stA gu L! naxā′ndies. Ḷ l’ Ḷā′gagAs ga′gañ lA i′sîs gAn gAm L! u′nsAtgañañ wAnsū′ga. l’ qā′ñgAn qa′odihao tcī′na lA Ḷ ′sLtc!ai′yañ wAnsū′ga. Tc!ū u′ngua l’ gā′ñgatc!us. K!iäł la gi. la qē′xagAñAs.

in from playing on a board. All that time she looked at it. By and by the youngest of her brothers, who was full of mischief, ate her fish. And he laid a

Qa′odihao l’ dā′g̣alʌñ stā′nsîñxai′yas nʌñ la′og̣anagas giūga′was lā′g̣a l’ tā′agañ wʌnsū′g̣a. Giên lʌ si′łg̣a tc!idʌ′n x̣āł lʌ g̣añtā′ñ g̣e′ida lʌ siła′- iʌg̣a lʌ Ļłinā′gañ wʌnsū′g̣a.

bright
humpback
in
its
place.

When she came in from playing she looked in the place. “My child, Taxē′tsī,”[21] she said. She was sad on account of her salmon. She started it, that future people would be stingy.[22]	L’ nā′ñgatc!iwa′-i Ḷū l’ sīga′-iAgei lA qē′xas. “Tā′xetgañ dina′ñ,” hAn l’ sī′wus. Tcī′na-i si′łga A′ñga l’ gū′dAñasi. L’ sila′-isi xagā′gases hao lA łiñgai′yañ wAnsū′ga.

After they had lived there for a while her eldest [brother] lay dead in the morning On the next morning the next to the eldest lay dead. On the day after that another

Gut l’ naxā′ñ qa′odihao nᴀñ k!wai′yagas k!odaʟ̣′go-ułaiyañ wᴀnsū′ga. Giên dagala′-iga la gū′stᴀ nᴀñ qagā′gas k!ōdaʟ̣′go-ułas. Giên dagala′-iga î′sîñ nᴀñ k!odaʟ̣′go-ułas. Hᴀn ēdjî′ndixᴀn djī′guaga k!ō′daxā′go-ułasi.

one was dead. This went on until seven had been found dead.

One night while the youngest was in bed, his sister came and sat at his feet. He drew himself together. His sister felt for his buttocks. He was astonished. He then drew in

Giên gaatxA′n gālx̣uā′ nAñ da′oganas ta′-idigA′ndixAn l’ djā′sga l’ t!a gi q!a′oL!xas. L’ sqAnsgā′djudie′s. L’ djā′sga l’ gō′da L′gūdAñAs. LA qāłai′yasi. Giên l’ dā′łułda′s gikên l’ gō′tgei l’. djā′sga gī′nA gītc!ai′yas l’

his belly closed, and [78] when his sisters [tried to] shove something into his anus it passed up along the surface of his belly. She then pulled it out and smelt of it. She	dᴀlq!ᴀ′lgutsgā′łas. Giên lᴀ dᴀñsq!asdai′yasi giên lᴀ squ′ngudᴀñasi. Giên î′sîñ gañā′ñ lᴀ la isda′s. Î′sîñ l’ dałulda′s. Giên lᴀ dᴀñsq!asdai′yasi giên lᴀ qîñsqā′gîñᴀsi.

did the same thing again. Again he drew in, and when she had pulled it out she looked at it.

And when she pulled it out the last time he rose quickly, took his quiver, and ran out from his sister. His sister went after him. She chased her brother about this island.[79]

Giê′nhao g̣ō′dAx̣uaga-i lA dAñsq!asdAga′-i Ḷū′hao l’ g̣atuła′s giên g̣A′ltaxaga-i gī lA x̣ada′si giên djā′asîñ stA lA qā′g̣Añg̣ada′g̣As. Giên l’ djā′sg̣a lA Ḷg̣a dā′awas. A′nAñ q!ā′-ig̣odies g̣adō′xa dā′g̣Añ lA x̣îtqag̣oñg̣oa′ñas.

After she had chased him about for a while he ran from his sister into the house of Many-ledges.[23] She stretched in her arm and drove him out again.

LA x̣îtgî′ndal qa′odihao L!ēs-qoa′naiya nā′ga gei djā′asîñ stA lA qā′gAngatc!ai′yañ wAnsū′ga. G̣e′istA ê′sîñ dā′gAñ lA xagada″gas.

And after she had pursued him for another space of time he came to Tree island. He then shot an arrow into the sky, and shot again into the notch of that arrow

Giê′nhao î′sîñ lA lA x̣îdgî′ndal qa′odihao Qaił gwa′iga gu lA qaL!xai′yañ wAnsū′ga. Giên q̣ō′yaiqā′gAn[24] lA tc!iła′si giên sL′xodjî gei î′sîñ lA tc!iła′si. HAn l’ wagA′ndixAn łiña′xAn Lgai ga k!i-

After he had done this for a while [the chain] almost reached the ground, and he laid his bow upon [the end of] it. It became a ladder upon which he climbed up.	A′ngadasi giên łgē′da-i wa ga l’ dastā′sgidesi. K!ī′wageiłsi gut lA qała′si. K!iwa′-id, lA dA′ñat agA′ñ dAñgAmstAła′si, giên dagA′ñ gut l’ xagūłai′yañ wAnsū′ga.

The ladder drew itself up after him, and she only touched him.

Where he escaped in fright they call Tā′xet’s trail. She had the first tā′xet. That is why they so name it. “Thunder in your own dress as you sit” [she sang]. “Thunder in

Gagū′t lA qadg̣A′ngaLai′yag̣An hao T!ā′xet-k!iū′Ag̣a hAn L! 25 kī′gadag̣A. Taxeda′-i nAñ łî′ñgaiya′g̣Ani. Atha′o k!iwa′-i L! kīgadag̣A′ñg̣Añ. “Łgîtgia′g̣Añ g̣a łA g̣a xē′giłū′da Łgîtgia′g̣Añ g̣a łA g̣a xē′g̣Añū′da.”

your
own
dress
as
you
sit.”

She then returned to Skidegate creek. And she began to tell [the people] their names, "Thunder-in-his-ascent," "Supernatural-woman-upon-whom-property-bursts-down," "Supernatural-woman-upon-whose-house-screen-a-

Giê′nhao Q!ā′stA g̣a î′sîñ lA qā′-idañ wAnsū′ga. Giên gu kī′g̣a L!A g̣i lA sū′udaxidag̣An, "Xē′igîñdā′lłas," "Sg̣ā′na-djat-Lg̣a′ok!oa′n-sg̣as," "Sg̣ā′na-djat-lalā′g̣a-gut-skiä′mskun-nā′was," "Na′g̣a-g̣a′-iłas," "Sîns-g̣a-na-x̣utā′-

hawk-sits,” “Into-her-house-the-tide-comes,” “Her-house-is-kept-up-to-heaven-by-the-wind.”[26] She called her sister “Supernatural-woman-the-edges-of-whose-skirts-thunder.” She called herself

i-x̣iwas.” Giê′nhao “Sg̣ā′na-djat-k!ia′g̣a-ga-xē′gᴀns” hᴀn da′og̣anᴀñ lᴀ kī′g̣adas. “Sg̣ā′na-djat-g̣a-ga-xē′gᴀns” hᴀn a′gᴀ′ñ lᴀ kī′g̣adas.

“Supernatural-woman-in-whom-is-thunder.”

She then took one of the Gîtî′ns-servants[27] with her. Her younger sister started seaward from her. She is the one over whom the water breaks in front of Skidegate creek. Then she

Giên Gîtîngī′djats sgoā′na q!adA′ñ lA qā′łdas. Giên hîts daogA′nga î′sîñ lA stA qā′x̣iasgas. Lā′hao Q!ā′stA q!ā′tgu gu ga k!oā′nL!xagA-ñAñ wAnsū′ga. Giê′nhao gA′nḶa-i qā′sga sgA′ñ lA Lgā′geiłdaiyañ wAnsū′gAñ. Lā′hao tā′xeda-i dagā′ñ

herself settled down at the head of the creek. She is the one who owns the tā′xet. One who does not handle them carefully (i.e., in accordance with the tabus) is killed. The

ᴡᴀnsū′ga. Gᴀm ʟ! ʟā′skîtgū′t-g̣añgᴀñgā′ñagîn nᴀñ ʟ! tia″g̣ases. Giê′nhao taxeda′-i q!ā′si-lāgā′ñañ ᴡᴀnsū′gᴀñ.

salmon
are
also
found
with
cuts.

After the woman went up they began to fish with nets. The women of the Food-giving town people made nets. And, after they had fished with them for a while one night

NAñ djā′adas qała′s sila′-ig̣a hao L!ā′xadax̣ida′ñ wAnsū′ga. Daiyū′ał-djina′s ā′xada-in xai′wasi. Giên l’ā′xada qa′odihao g̣aatxA′n Sg̣ā′na-djat-g̣a-ga-xē′gAns g̣ā′lx̣ua L!qea′ñañ wAnsū′ga. Taol gia′at x̣ē′dAx̣ustA lA tā′dAs.

they saw Supernatural-woman-in-whom-is-thunder. Underneath she wore a rainbow blanket. Over it she wore a flicker blanket. They saw it. While they fished they put words into a song	U′ngu sg̣ā′ltc!ît giat′a lA tā′dAs. Lā′g̣a ʟ! qa′ñan wAnsū′ga. ʟ! ā′xadadi qa′odihao sg̣ā′lAñait. wA gu lA sg̣ax̣idā′g̣Ani. “A tcinā′ g̣aog̣ā′ gut łA. Kudjū′giagAñdāl wA gut L kū′łgAłdā′lgîł.”

about this: “Going up grandfather’s creek, moving about, and going up it to land as the tide comes in [she appeared].”

A cedar stood behind the town of Tc!ig̣ogī′g̣a, called “Young cedar woman.” Above that [on the creek] lived a certain woman. She was unable to twist twine for a net because her skin	Tc!ig̣ogī′g̣a lnagā′di dī′tgu tc!ū gia′gAñasi′hao L!djat hAñ kig̣ai′yañ wAnsū′ga. LA sgū′stA nAñ djā′da nā′gAs. GAm Lgu ā′xAt łā′ñain lA. łgia′l łiña′ie ga′og̣āñañ wAnsū′gAñ. L’ q!Al lā′g̣a g̣ā′awa L′djiwus. Giê′nhao sg̣îl

was covered with hair. Then she found a surf scoter which had floated ashore, and she skinned it. She fitted it to her head. Its neck and head were both intact. She put

gā′-ildugāwas lA qēxa′s giên lA Lstai′yañ wAnsū′ga. LA gi[28] lA A′nłAg̣adas. L! x̣êl wa g̣ei sg̣ā′djiwus. La g̣ei lA A′nłas giên L!ā′xadas g̣ei lA xē′tgu lA Ḷgî′ñgoañAs. WA g̣u taxeda′-i

it on and swam about in it where they were fishing. There she took salmon out of the net, strung them up, and cut them open.	āxada′-i ge′istA lA sL!sta′si giên la qai′îsi giên A′ñga lA q!ā′dagAñasi.

She did the same thing again.	Î′sîñê′sîñ gañā′ñ lA ī′djiñAsi.
The owners of the net picked up gravel and threw it seaward at the net [exclaiming:] “Sand-fleas’ inside.”	Axada′-i ga dagā′si tās xaxidesī′ giên Axada′-i at L!xaskîtsga′si giên “Kū′ndAxūñ wā′dAga-i.” Giên giaxA′ñ ḷgā′lxua gei lA.”[29]
One night when she swam out some one	Ḷgî′ñgūña′-i Ḷū łga at la nAñ q!atsga′s.

threw a stone at her. [The scoter] gave forth a dull sound and disappeared from sight. On the next day a woman lay there with a string of salmon.

Lᴀ gi qa′osgîtsg̣a′si. Gᴀm lᴀ gu g̣ałg̣ā′g̣ᴀñᴀs. SîñgaḶana′-i gu nᴀñ ldjā′da t!ē′stᴀ tē′xet k!u′ng̣odia gu Ḷ′g̣o-ułasi. [81]

After that some time passed. There was a certain man who had many elder brothers, all of whom were married. They fished at night. One after the other came home, and they roasted

Ga′-istA lnagā′-i g̣ā′godi qa′odihao nAñ k!wai′g̣alAñ qoa′nas wa′ḶuxAn djatinā′g̣añ wAnsū′ga. Giên g̣ā′lx̣ua L!ā′xadas. L! g̣A′nłg̣alAñL!xas giên taxeda′-i L! gūsgî′łsi. Djā′g̣alAñ dA′ñat L! tā′gAñesi. Gī l’ stała′si giê′nhao la ê′łsîñ the salmon. They ate with their wives. He wanted to do the same thing, and he also married.

djatinga′yañ ʟAnsū′ga.

After he had brought home his wife he went fishing with them, and he came back in the night and roasted a salmon. When it was cooked he awoke their wives. “Come and

Giên l’ djatia′ngatc!iwa′-i ʟ̣ū ʟ!a at lᴀ ā′xadas giên g̣ā′lx̣ua l’ qā′ʟ!xas giên tā′xet lᴀ gūdjiā′was. G̣alᴀ′nsʟia′-i ʟ̣ū djā′g̣alᴀñ lᴀ ʟskî′nxas. “Halᴀ′ gatā′” hᴀn lᴀ lᴀ sū′das. “Sʟgūs hao g̣ā′lx̣ua gatā′ga”

eat," he said to her (his own wife). "Land otters eat at night" [she said], and she made her husband ashamed.	giên Lā′lAñ lA kîlge′idAxasLa′s.

The next night he went to fish with them again. And when they came home they roasted another. When it was cooked, she kicked her husband in the back with her feet, but

Giên dagala′-iga gā′lx̣ua î′sîñ ʟ!a at la axadā′gas. Giên ʟ!gAn-dā′lʟ!xaga-i Ḷū î′sîñ ʟ!A ga kitsgî′ɬs. ḲalA′nsʟia′-i Ḷū, ʟā′lAñ skwa-i lA t!ā′ḶgAñAs giên hAn djā′gAñ lA sū′udas “Sʟgus he said to his wife: “Land otters eat in the night.” He made her ashamed also.

hao g̣ā′lx̣ua gatā′ga.” Giên la ê′sîñ lA kîlg̣e′idaxasLas.

They then built a house in the town. They had the front of it covered with feathers. When it was finished they called it Feather-house. Afterward, although it stood back from the	Giên lnagā′-i g̣a na ʟ! ʟ′g̣ołg̣asi. Xā′ña ʟ! t!ag̣onadai′yañ wᴀnsū′g̣a. L’ g̣eiłgīga′-i ṭēl T!a′g̣un-nas hᴀn lᴀ ʟ! kī′g̣adas. Ḷū′hao dī′da l’ ī′djas sk!iä′xᴀn wa g̣a gā′-iłx̣ida′ñ wᴀnsū′g̣a. La at

shore the tide rose to it.	Ḷū ga′isLia′i Ḷū k!îłgaxida′ñ wAnsū′ga.
When it got even with it it began to fall.	LA t!a′ga L!A gi gā′iłxîtskiā′ñ L! sūgā′ñañ wAnsū′ga.
They told each other that on account of that house they had almost had a flood.[30]	

One day, after they had been fishing, they came in. The wife of one of them lay with her back to the fire. A man had his arms around her. Then he cut

Giên gaatxA′n î′sîñ L! ā′xada qa′odi g̥ā′lx̣ua L! axadā′gatc!a′was. NAñ djā′g̥a skudjū′dies. T!A′lgi nAñ ē′łiña Lx̣iā′ndies. Giê′nhao l’ sL!ai lā′g̥a lA q!aitk!uLai′yañ wAnsū′ga. L’ djā′g̥a L!a g̥A′ñgîñañ gā′tułas. LA lA Ldadjā′ñ

his hand off. But it was his wife who got up crying. He did it by accident to her.[31]	wᴀnsū′ga.

One autumn a person went to Falling-forward to fish for silver salmon. And at night his daughter fell asleep in the bow. He was afraid then to awake his child and ran	Giên tā′not Ku′ndji g̣a tā-i g̣i-nᴀñ ā′xadayä′nañ wᴀnsū′ga. Giên g̣alx̣uā′ỉn. gi′tg̣a djadā′g̣a sqe′ux̣ua l’ q!adiʟ̣′gañ wᴀnsū′ga. Giên gī′tg̣ᴀñ ʟskī′nᴀña-i gi l’ łg̣oā′gas giên g̣āla′-ig̣a lᴀ ku′ndjigiä′lañ wᴀnsū′ga.

the bow into the clay. He, too, fell asleep. When he awoke in the morning he called to his child. His child was gone. He then saw the tracks of a black bear	La ê′sîñ q!adī′gᴀs. Siñga′-i l’ skî′nxaiyas g̣itg̣ᴀ′ñ g̣i lᴀ kiagā′ñas. ɢᴀm l’ g̣i′tg̣a g̣a′ iagog̣ᴀñᴀs. Giên Lua′-i stᴀ tān st!a′sᴀl kîtgî′łsi lᴀ qe′iñᴀsi.

leading inland from the canoe.

At that time the town people became angry with the Black bear people. They reared a large number of dogs, and they made many deadfalls.[32] There was not a trail without its deadfall.

Giê′nhao lnagā′-i xā′-idAg̣a-i tāns xā′-idAg̣a-i g̣An st!ē′xag̣iłx̣idai′-yañ wAnsū′ga. Xā L! gî′ñ-ina″qoa′nAs giên sqā′ba qoa′na î′sîñ L! L′g̣ołgas. GAn Lgu k!iū kī′da g̣a L!a git′g̣Aña-i g̣ał′og̣Añesi.

Immediately they began to kill them.

Giañā′xAn ʟ! ʟ!daxî′tsi.

After they had killed them in this way for a while the dogs started after the bears One day the dogs started right from the house after something. The people followed them. The

WAgañā′ñ L! î′sda qa′+odihao xā′ga-i î′sîñ tā′na-i dōx̣idā′ñ wAnsū′gAñ. GaatxA′nhao na sLA xAn xā′ga-i ga da′wasi. Giê′nhao Ḷga ga dā′wasi. A′xAnxAn tana′-is gatła′si. L! gī′tgalAñ stîñ LAgi xā′dAsîs.

bear climbed a tree standing near. Her two young ones were with her.

They then spanned their bows. When they were ready to shoot [82] her she made a motion outward from herself and from side to side across her nose.[33] They then tied the mouths of	Łg̣ē′da-i ʟ!ed t!aq!ā′-iłaiyasi. La g̣ᴀn gī ʟ! gā′łg̣awa-i ʟ̣ū stag̣a′ñ lᴀ ʟg̣adā′ñasi g̣iên kudhᴀ′ñ t!ᴀ′lgi la ʟłᴀskiä′g̣ᴀñᴀsi. Giê′nhao xā′ga-i ʟ! ku′ntc!idañ wᴀnsū′g̣ᴀñ.

their
dogs.

Then they called them to come down from the tree. And, when they came down, the bear licked her friends. They then led them home, and they liked the house. They gave them

Giê′nhao qā′ldai gū′stA la gAn L! gagoyî′ñgoasi. Giên l’ î′st!ałgoas giên łtā′x̣ulAñ gut tāna′l t!anā′nAñasi. Giê′nhao lA L! gAlgA′ndax̣îtgā′wañ wAnsū′ga, giên na′si l’ gutlā′goasi. Gī′nA k!ā′na lA L!

something raw to eat. They did not speak. But after the cubs had played about for a while the dogs killed them. And the sorrow of their mother for their death killed her.

tadag̣ogā′ñañ wAnsū′ga. GAm l’ kîłgūlg̣A′ñg̣oas. Giê′nhao tā′na-i. gī′tg̣ei nāñ qa′odi xā l’ q!ok!otu′łgag̣a′wañ wAnsū′ga. Giên l’ a′og̣a ê′sîñ l’ sî′łg̣a gūdA′ñg̣oas gîñk!otwā′lañ wAnsū′ga. [83]

After they had killed bears for some time one of them went to see his deadfall. It had fallen upon some creature like a human being, and he had copper on his back.	Giê′nhao tā′na-i ʟ! ʟ!da qa′odihao sqā′ba ᴀ′ñg̣a nᴀñ qî′ñg̣agiä′lañ ᴡᴀnsū′ga. Gī′nᴀ xā′-idᴀg̣a la g̣a ga q!adag̣ā′dies giên t!a′g̣o lᴀ g̣ᴀdq!ā′-igîñᴀs. Giê′nhao lᴀ la q!a-ig̣aʟ!xai′yañ ᴡᴀnsū′ga.

He brought it home.

After that a certain person went from the town. He entered Salmon-point's house. When the supernatural beings went past they let themselves float into the house and ate all his food. Because

Giê′nhao lnagā′-i sLA nAñ qā′-idañ wAnsū′gAñ. Tcī′na-kun nā′g̣a g̣ei lA qā′tc!as. Sg̣ā′na-qeda′s L!dā′las giên Tcī′na-kun nā g̣ei dā′x̣unAñtc!ī′gAñasi giên gatā′ga-i dā′g̣a L! tā′gAñAsi. L’ q!aiya′s g̣aga′n la

he	gᴀn
was	ʟ!
old	nā′ñagᴀs.
they	
were	
not	
afraid	
of	
him.	

Then his nephew found a bullhead, skinned it, and dried the skin. And one day, when the supernatural being came by, he called to them to come On account of it his uncle

Giê′nhao l’ nā′tg̣a[34] łā′ma qē′xas giên lA la Lsta′s giên lA la q!ag̣adai′yañ wAnsū′ga. Giên gaatxA′n sg̣ā′naqeda′s L!dala′i Ḷū A hałgoa′das. L’ qā′g̣a t!ā′g̣a la g̣An st!exagA′nsi. T!A′lgi lA xałgoa′dagAñasi.

became angry with him. All the more he called them. By and by some turned thither. He placed himself in the doorway. He made his needle stand up and, when the supernatural beings

Qa′odihao lA gui ga L′sLgîłs. K!iwa′-i ga lA q!ogā′wasi. SLnAñ lA gia″łdas giên sgā′na-qeda′s dā′lx̣unAñtc!ia′-i Ḷū lA kîtq!a′iadi′gas. Kaïgī īdjiga′-i Ḷū L′sîñ gañā′ñ lA isda′si. LA gaga′nhao sgā′na-qeda′s floated in, he cut them. When they went out he did the same thing again. The supernatural beings were afraid of him.

ʟᴀ gi ʟ! łg̣oā′g̣adañ wᴀnsū′ga.

One day he went to the house of Heaven-holder.	Giê′nhao gaatxᴀ′n Sî′ñgidjigît nā ga lᴀ qā′-idañ wᴀnsū′ga.
And [Heaven-holder] said to him: “Human beings will ask me for pleasant weather.”	35 G̣iên hᴀn lᴀ la sū′das “Xā′-ides sîñ lā dī at gīnᴀ′ñgansga” hᴀn lᴀ gi lᴀ sī′wus.

Now the Head-of-creek woman of Skidegate creek had spoken as follows: “I will remember you. After the Food-giving town people are all gone they shall become numerous again,” she said.	Waigiê′nhao Q!ā′stA qā′sga djinā′ hAn kī′łgulLdjā′wañ wAnsū′ga “DatlA′ñga ł gūdagīdA′ñgasga. Daiyū′ał-lā′nas hailū′ qa′odi î′sîñ sk!ū′lgilgā′nses” hao ła gūdai′yagAn.

There they cut down a cedar. They split it up and carried it out of the woods. Then they began to make a fish trap. And when they had finished it they named

Giê′nhao gu tc!ū L! skîtg̣ā′g̣añ wAnsū′ga. Giên la g̣ei L! q!ā′tnanAñas g̣iên lA L! g̣aiłgalA′ñL!xas. Giê′nhao gī′g̣awai L! L′g̣ołg̣ai′yañ wAnsū′gAñ. Giên l’ g̣e′iłgīgai Ḷū Gīga′oA′ldAloas hAn lA L! kīgadai′yañ

it “Small-hole-in-the-ground fish trap.” [The maker of this] gave the fish trap to his son. His wife belonged to the Gîtî′ns and he (the son) was the first of	wAnsū′ga. Giê′nhao gitg̣A′ñ gī′g̣awa-i lA dag̣adai′yañ wAnsū′ga. L’ idjā′g̣a Gîtînā′g̣añ wAnsū′ga. L’ Na-yū′Ans-xā′-idAg̣a-i ku′nī hao idjā′ñ wAnsū′ga.

the Big-house people.	
The people of the Raven clan own the thunder.[36] Therefore, when one of the Raven clan is about to die, it thunders.	Giên ga Xo-iga′sga-i ga xē′gAñ A′ñga lā′gAñ wAnsū′ga. A′thao nAñ xo-igā′ k!otwā′lgAnqasā′gas giên ga xēgA′ñgAñ wAnsū′ga.

This is the end.	Hao L ge′idAñ. [86]

This story consists of a number of mythic or half mythic episodes detailing supposed early doings of a Haida family which used to occupy the east shore of Moresby island, between Skidegate inlet and

Cumshewa point. Skidegate creek runs through the middle of their territory and was their most important stream. This fact accounts for the prominence of the Creek-woman of Skidegate creek in the legends. Food-giving-town (Daiyū′) was on Shingle bay, on the south side of Skidegate inlet. In 1901 there were said to be but four survivors of the family, although the Haida declared they had formerly been a large and prominent division, and they themselves claim that their chief was town chief of Sqē′na. [71]

[1] A half mythic town on the northeast coast of Moresby island, just south of Spit point. ↑

[2] Creek-woman at the head of Skidegate creek; see below. ↑

[3] One of the greatest Raven families among the Haida. They lived

afterward at Dadens, on North island, and later moved to Klinkwan and Muddy-stream town, Alaska. Some are still living at the former place. The Pebble-town people of the west coast are considered a branch of this family, and there was another offshoot, the Inlet Middle-town people in Masset inlet. They occupied the middle row of houses in Sqē′na, which was a five-row town. It is from this circumstance that they are said to have derived their name. ↑

[4] There were

two families of this name reputed to have come from the same stem. One occupied many towns on the southeastern coast of Moresby island, but is now almost extinct. The other settled first at T!ē, on the northwest coast of Graham island,

and subsequently emigrated to Kasaan, Alaska, where their descendants still live. They are supposed to have received their name from having occupied the row of houses in Sqē′na next the beach. ↑

[5] This family is said to have been so named because

they occupied a row of houses which ran out on a point. They are supposed to have occupied a similar position at [84] Rose spit, with which tradition connects them much more plausibly. They afterward lived at the mouth of Hiellen river and in Masset inlet. ↑

[6] Said to have been so named because they occupied the rear row of the five in this town. They are reputed to have occupied a similar position in the old town at Rose spit, and are more

plausibly connected with that place. They settled later on Masset inlet, although a branch moved to the west coast of Graham island. ↑

[7] The same are mentioned in the story of Cloud-watcher, note 7. This is an Eagle family, and probably

should not have been mentioned here. The remaining five families (leaving out the Food-giving-town people), which are Raven, are the ones universally assigned to the five rows in this town. The Witch people seem to have been brought in merely because their territory was near, and at one time they appear to have lived still farther north. ↑

[8] Given by this old man as Tcan xā′-idAga-i, but more often spoken of as the Q!oē′tas, “Earth-eaters.” These constitute a small

family that formerly lived on the northwest coast of Graham island along with the Middle-town people and part of the Sand-town people, whom they accompanied to Alaska. They there owned the town of Sukkwan. According to the Sqē′na tradition they were so named because they lived near the trails, where there was much mud. ↑

[9] Probably means something like “People’s town.” ↑

[10] The Haida name for this signifies “Raven’s knife.” ↑

[11] Or merganser. According to one informant, the word used here,

ʟ!łgia′, is applied only to the female merganser. ↑

[12] Perhaps rows of meshes were meant rather than meshes proper. ↑

[13] Commonly used for twine, but unidentified. ↑

[14] A bay lying outside of Spit point. ↑

[15] Descent being in the female

line, this man in giving the creek to his son gave it out of his family and clan. Therefore the women of his clan did everything they could to anger the river spirit. ↑

[16] This is the only case that I remember

in which the river spirit was a man. ↑

[17] Said to mean “where people continue to live,” or “where people settle forever.” ↑

[18] This is as often, or more often, given as a halibut (xā′gu). ↑

[19] Probably means “perhaps it is

a beak,” or “I wonder whether it is a beak.” This was Raven, the episode recounted having taken place among these people. ↑

[20] Or Greatest-cave-spirit. ↑

[21] The tā′xet is described as a small, bluish salmon. By some it was

said to be the sockeye, but others thought it a different fish. ↑

[22] Nowadays stingy people are said to be so because she was. ↑

[23] A cliff standing back of Skedans. ↑

[24] The inner and smaller of the two islets in

front of Skidegate. ↑

[25] Tā′xet’s house was a sky mansion, whither all went who were killed in battle or murdered. This part of the myth has evidently been built up on the apparent identity of his name with that of the salmon

above referred to, but the former is from the Tlingit Ta hît, “Sleep house.” Just above Skidegate village and nearly opposite Tree island are two rocks, almost covered at high water. It is said that one who goes between these two will see Tā′xet’s trail. ↑

26

Names belonging to the Food-giving-town people. ↑

27

The Gîtî′ns’-servants, or Gîtîngī′djats, were a division of the Gîtî′ns of Skidegate of low social rank. They formerly occupied a village called K!îl, “peninsula,” in Shingle bay, from which circumstance they came to have close relations with the Food-giving-town people. ↑

[28] See the story of He-who-travels-behind-us, note 6. ↑

[29] They repeat these words, at the same time throwing gravel at the net,

in order to get many salmon. The word for “insides,” which also means “manure,” is wa′dAga-i, only used by the old people. ↑

30

Because the house resembled, either in construction or name, one owned by a supernatural being. ↑

31

His

wife had her arms wrapped around herself, but he mistook them for those of a man; see the story of the Canoe People who wear Headdresses. ↑

[32] See the story of Tc!aawu′nk!a, note 2. ↑

[33] She was motioning them to take

away the dogs and muzzle them. ↑

[34] That is, the man who went down to his house. ↑

[35] Or “Holder-of-the-days,” a mountain not far from Salmon-point. ↑

[36] The thunder-bird is a crest of the Raven clan. ↑

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STORY OF THOSE-BORN-AT-SKEDANS

[Told by John Sky of Those-born-at-Skedans]

Q!Ō′NA-QĒ′G̣AWA-I

There lay Flat-slope-town.[1] At that time there was sickness in the place Da′tc!i-kî′lsLas's[2] daughter, Woman-whose-feet-make-a-thunderous-noise, owned a knife that shut up.[3] Then Woman-whose-

L!′x̣îñAs

lnagā′-ihao gagodai′yagAn. Ga′-iḶuhao gu st!eqa′ga-gAn. Ga′-iḶuhao Datc!i-kî′lsLas gudjā′ñga, Djat-st!aga-ga-xē′gAns, sqāo-q!ō′dax̣uñ dagai′yagAn. Ḷū′hao TcixodA′lx̣a gu Djat-st!aga-ga-xē′gAns k!otwā′lagAn. Giê′nhao sqa′oq!odax̣uña-i ga′gi

feet-	lA
make-	gi
a-	ga
thunderous-	stalA′nsLañ
noise	L!
died	sā′wagAn.
at	Giê′nhao
Tcixod′lĩñas[4]	L!A′x̣îx̣As
They	lnagā′-
said	i
that	ga
something	Djat
carried	sL!aga-
her	ga-
off	xē′gAns
on	k!ō′da
account	L!
of	q!a-
the	isLai′yagAn.
knife.	Ḷū′hao
They	sqa′oq!odax̣uña-
then	i
took	Ha-
the	iłī′las
body	gia′ga
of	î′sîñ
Woman-	L!
whose-	sūs
feet-	giên
make-	siga′-
a-	i
thunderous-	ga
noise	lA

to Flat-slope town. They also said that the knife belonged to Pestilence, and they took it to the middle of the inlet. They then put feathers on it and let it sink

L!q!ā′-isLsgaiyagAn. Giê′nhao lA L!łtAngoa′das giên lA L!kagAñgasLgai′yagAn. Sqa′-oq!odaẋuña-i t!a′gu gayuwa′-i ga L!kê′lskidagAni.

easily into the water. On account of the knife they owned the sea water.[6]

Some time after that T!ā′giao began hunting with dogs. One time, while he was going after his dogs, the bear turned upon him. Then the bear pulled the skin of his head from

Ga′-istA ga′get qa′odi T!ā′giao xagī′gax̣idagAn. Ga-iḶū′hao gaatxA′n xā′ga-i Ḷga A′ñga la qā′giagAñgAndixAn lA gui tā′nga-i q!a′-idgAłdaiyagAn. Ga′-iḶuhao tā′nga-i l’ qā′dji q!Al wA stA dAñL!Lai′-yagAni. Giê′nhao

him. They went out and got him. And they brought him away. They laid his body away, and again they owned the sea, the land, and all the inlets.[7]

g̣a lA L!tang̣ai′yag̣An. Ḷū′hao stA lA L!Lgā′wag̣An. LA L!L!nsgułgīgas giên hit!Ag̣A′n g̣ā′yuwai, g̣a L!kî′lskidag̣Ani Lg̣a-i î′sîñ g̣a′oagai wa′ḶuxAn î′sîñ.

Then the Common-food-steamers gave them a plate of copper for their inlet. He was Wā′nAgAn's son.[9] He was the one [the bear] killed at K!ial. And a woman of the Town-	Ḷū′hao ga Dā′gaña-sê′lga t!a′go[8] A′ñga ga′oagai sqa′ogu A′ñga t!a′go q!ā′isLaiyagAni. Wā′nAgAn gi′tga hao idjā′gAn. K!ia′l gu′hao lA ga isdai′yagAn. Giên nAñ Lqê′nuł-djī′naga î′sîñ ga′ogas sqa′ogu A′ñga t!a′go Q!ō′na-qē′gawa-

of-Cumshewa people also gave a plate of copper to Those-born-at-Skedans for her inlet.

i gi q!a-isʟai′yag̣An.

After that Skî′lt!akîñañ[11] began to hunt with dogs.	Ga′istAhao asī′n Skî′lt!akîñañ xagī′Agaxidagan.
And his dogs began barking at something at Łga-i.[12]	Ga′iLuhao Łga-i gu lā′ga xā′ga-ing gada′osi.
While he was following them his leg slipped into some [crevice]. His leg was scraped	Ģī′LAga lA qagA′ndixAn l’ yäł-tc!ai′yagAn. L’ k!ial skū′dji sgu′nxAnhao lā′ga wa gei sq!adjā′wa-gAn. Ģei l’ k!otAłsī′ giên

to the bone. He died there. And again they claimed the sea water, the inlets, and the land. The Common food-steamers, put out another copper plate for G̣alî'ns[12] and the Town-of-	î'sîñ g̣ā'yuwa-i g̣a'og̣a-i wai'giên Lga-i î'sîñ g̣a L!kî'lskidag̣Ani. G̣a Dā'g̣aña-ṣê'lgas î'sîñ t!a'g̣o kîtq!ā'i-djîłgwagag̣An G̣alî'ns sqa'oguA giên nAñ Lqê'nuł djī'naga î'sîñ Qā'na sqa'ogu t!a'g̣o kitq!ā'-idjîłgwagag̣An. Gwai'tc!ida-

Cumshewa woman put out another copper plate for Qa′na. They claimed all the islands along with them. There was no land lying vacant.

l dA′ñat xA′nhao ga L!′ kî′lskidag̣An. GAm Lgu L[13]ga′i g̣a ga ā′gīxanag̣a′ñasg̣An.

Some time after that Wā′nAgAn again came there (to Skedans) to live. And he had a daughter, Flowing-property,[14] when they settled at Skedans. After that Flowing-property went to Skedans bay for

Ga′-istA ga′get qa′+odi A′gAñ Wā′nAgAn tcia′xaL!xaiyagAn. Ḷū′hao T!aogwa′ganat lA qe′igagAn Q!ō′na L! łgā′sLas Ḷū A. Ga′-istA hao Lgya-i ga T!aogwā′ganat gī′nA tā′ngaiyagAn. Ḷū′hao nAñ St!ga′o-djīdAga la at īdjā′gAn. Giên nAñ

something. And a woman of the Witch people went with her. A woman of the Common-food-steamers also went with her. While they were going along they upset. Then Flowing-property, with

Dāñ'gaña-sê'lga î'sîñ la at īdjā'gAn. QagîñgA'ndixAn lā[15] xasLgā'wagAn. Ḷū'hao T!aogwa'ganat nAñ St!a'o-djidAgas dA'ñat l'on-tcā'ḶgadagAn. Gaś[8] iḶū sgā'-igaga-i îs, îs, îs. Qa'odi lA gi L! ūga'-ing-nay'-igahao

the woman of the Witch people was drowned. Then the people wept, wept, wept. Presently they sent food to them through the fire, and in the same house laid claim to the sea	î′sîñ g̣ā′yuwa-i at gwai′tc!ida-i, ga L! kî′lskidag̣Ani. Q!ō′na qē′g̣awa-i A′ñg̣a dag̣ag̣ea′la-g̣Ani.

and the islands.[16] Those-born-at-Skedans owned them.

After the death of Wā′nAgAn another Wā′nAgAn who came to live in his place had Gîtko′na as his son. It was he who built Gîtko′na [the [88] house] Gutkwa′-ida.[18] Gîtko′na married a woman of

Ga′-istA Wā′nAgAn. k!otula′-i sî′lga î′sgAñ Wā′nAgAn hAn kī′ga nagea′lga-i Ḷū Gîtko′na lA qeā′gagAn.[17] La′hao Gutkwai′daxełdaiya-gAn. NAñ Q!ā′dAsgo-qē′gao djī′daga Gîtko′na ī′nagagAn. [89]

Those-born-at-Q!ā′dAsgo-creek.[19]

One day he went out to hunt seal on Gwai′ya. When he went with his spear for some hair seal that lay on the rocks outside of the hair seal lay a small

GaatxA′nhao Gwai′ya ga xōt gi lA saiyā′nagAn. Ḷū′hao xō′daya.[20] tā′isLga q!a dA′ñat lA qā′giagAñai Ḷū xō′dai q!adax̣ū′stA sgā′na łga′na sq!astî′ñ q!a′lAñaga k!A′tdju Ḷłî′ndaiyagAn. L’ hā′nagadAs. Giê′nhao q!a′gai at

killer lA
whale ḷA
with kidā′gAni.
two
dorsal
fins
and
white
stripes.
It
looked
pretty.
And
he
speared
it.

And, when the killer whale wriggled away from the spear, it went along the surface of the sea blowing. It went under at Corner-of-mouth.[21] They fled at once. When they came

Ḷū′hao q!a′ga-i la ge′istA ḷeū′stAga-i Ḷū sgā′naga-i, gā′yuwa-i q!ā′łgut lA stA kwaskA′ñgîñañdalagAni. Xē′łagot gu′hao l’ gayu-gai′yagAn. Gañā′xAnhao stA lA ga-lgoqa-itgā′wagAni. Gwī′gAl Ḷū l’ geiłgawa′-i Ḷū

abreast of Gwī′gAla[22] all the broad water was crowded with killer whales. They were jumping over the canoes. He looked southward. The surface of the sea was covered. He looked northward. It was

L gā′yao q!a′gas sgā′na at sk!ulL!xai′yagAn. Lua′-i l!A′lgi kwax̣a′otc!igagañagAni. G̣A′ñxet gui l’ qē′xaiyas. G̣ā′yuwa-i q!Al-sk!ū′daga. Q!a gui î′sîñ l’ qē′xaiyas. Ga-i î′sîñ wAgañā′xAn gēt. Lgudja′-i la ga sk!ax̣unA′ñdalasi

the same. The mats[23] rolled toward him and stopped near by. The stringers[23] also stood up on end and fell close to them. Tc!a′gAnsq!a′gida-i[23] also fell near by.	giên l’ xA′ñgastA xAn Lan idjā′ñagAni. Sq!agawa′-i î′sîñ l’ gia′xaL!xasi giên l’ xA′ñgastAxAn q!agā′ñagAni. Tc!a′gAnsq!a′gida-i î′sîñ q!aL!xagā′ñagAni.

After they had fled for some time they landed at Gwī′gᴀl. They then turned over the canoe among the driftwood. At that time the killer whales were jumping about upon their tails on

Ga′-iḶuhao l’ ga-itgogî′ñgo qa′odi Gwī′gᴀl gu lᴀ ga-itgogā′sgida-gᴀni. Ḷū′hao ga′-ina-i sū′ga Lgua′-i lᴀ dagū′t!ᴀłdagawagᴀni. Ga′-iḶuhao sgā′naga-i k!idᴀ′ñ at Lga-i q!a′gaga-i gut agᴀ′ñ

the dry land. By and by they (his comrades) said to Gîtko′na: “Come, let us try to do something.” Big killer whales lay in the canoe cove. At that time they took out

kîtqadadjî′ñgañag̣Ani. Qa′odihao Gîtko′na hAn L! sūdai′yag̣An “Ha′lA t!alA′ñ ū gudA′ntc!añ.” Ḳagaga′-i′na: g̣a′hao sg̣ā′na yū′Anda Ḷg̣oxā′ñgialag̣An. Ga′-iḶuhao g̣ū′la-i wa g̣a L! gia′lgasgaiyag̣Ani. WA dī′tgu gwa′ga-i dA′ñat L! î′sdaga-i Ḷū

tobacco for them. When they laid it down with calcined shells behind it the gō′tgadugAmłgal[24] took it into its mouth. The big creature at once moved seaward. Immediately, all vanished into the ocean.	gō′tgadugAmłgala-i wA xełī′-gei ū îsdai′yagAni. Gañā′xAnhao nAñ yū′Ans Ḷ′daxîtsgaiyagAni. Gañā′xAnhao L gī′na na′odAgas gagugai′yagAn.

When they got home the shaman did not say anything good about him. They said he had better not go anywhere on the ocean for four years. He had struck the son of

Ḷū′hao l’ îsgoa′s giên L! sgā′ga l’ qî′ñgutgañx̣idagAn. Ḷū tā′da stA′nsîñ gAn lA L! gī′na tā′ngaxałga′ñagAn. Xē′łAgot gī′tga hao lA ki′tadjagAn. Sgā′na-qeda′s l’ xA′nsgu ga kî′lłas L! sgā′ga l’ gō′ñga gi at

Corner-of-mouth. The shamans told his father and himself that the supernatural beings were talking about him — whether they would let him fall from a steep place, or let him fell	la-gi hūdagā′ñag̣An lA L! Ḷgoē′xałîñ at gwī′g̣añ lA L! xa′-ixałiñ at lA L! xā′sLxałañ. Tā′da stA′nsîñg̣eił giên lA gi L! qa-î′nsLaasañ L! sg̣ā′ga lA gi sū′gañag̣An. K!iä′łhao gAm l’ gī′na

a tree upon himself, or let him capsize. The shamans said that they would give him up at the end of four years. During all that time he did not go out to	tā′ng̣ag̣añag̣An. K!iä′łhao gAm g̣ī′na lA da′og̣añag̣Ani.

sea for anything. During all that time he did not go after anything at all.

SkîlaoLî'nda spoke to him as follows: "I see something strange near you, and I will break something you love." One day they made a box for him. He kicked it. The box then

SkîlaoLî'nda hao hAn l' kî'ñgugAñadaiyagAn: "DAñ gwa'di gī'na ł qêñak!i'ga giên gī'naga dAñ k!ū'ga ł qā'-tlgusLasga." GañaxA'nhao la[25] gAn go'da la L! Lgołgai'yagAn. Lā'ga lA la st!aqadai'yagAn. Ḷū'hao goda'-i gei gatłai'yagAn.

burst. Gîtkona at once lay down in bed [for sorrow].	Gañā′xAnhao Gîtko′na ta-iqā′-wagAn.

While he still lay there a white animal swam into Skedans harbor. He at once told his father not to allow anyone to go to it. So his father directed. Then he set

Ha′oxᴀn l’ ta-idig̣ᴀ′ndixᴀn Q!ō′na-g̣ag̣aga-i g̣ei[26] g̣adagᴀ′ndjao ʟ̣gīʟ!xatc!ai′yag̣ᴀn Gañā′xᴀnhao g̣ō′ñg̣añ gᴀm la g̣a nᴀñ lᴀ ʟuqā′-sg̣axałg̣a′ñag̣ᴀn. Gañā′xᴀnhao l’ g̣ō′ñg̣a sā′wag̣ᴀn. Giê′nhao tc!a′ał łg̣unwā′lgu lᴀ ʟ̣g̣a ʟᴀ tc!ʟx̣iā′ñag̣ᴀn. Lᴀ gi g̣ag̣aga′-

out after it with three canoe companions. They pursued it. After he had shot at it in the inside of the harbor for a while it led him out. At the same time

i
gei
lA
tc!ī′dju
qa′odi
lA
ga
gA′lgastAgwa’gagAn.
AlguḺū′
yä′nAña-
i
lA
gi
qa′ogusLaiyagAn.
Ḻū′hao
Q!ō′na
gu
gaodja′o
lA
gi
L!
sqotxē′gAns
at
t!ak!u′nxēt
guta′t
L!
q!ā′-
itgagadañgañagAn.
Ģāl
stîñ
yä′naña-
gea′lga-
i

a fog enveloped him. They then beat drums for him and they threw skids one against another. After two foggy nights had passed it cleared in the morning. [91] Then some went toward Lake

Ḷū l’ qadī′sLia-ułaiyag̣An. Giê′nhao Sū-qā′łi g̣ui ga qa′-it. T!ēs-ku′n gui î′sîñ g̣a qa′-it. Ga-iḶū′hao ā′la-i lā′g̣a L! qî′nstA-îndjā′-wag̣An. Ga′-iḶu î′sîñ g̣ayuwa′-id ga inlet.[27] Some also went to Rock point.[28] [90] They picked up his paddle. They again owned the sea. They again owned the land.

L!kî'lskît. Lga-i ga-î'sîñ L!kê'lskît.

After that his father died, and Ǫoa′łdA took his place. His son was Lgak!ia′o. At that time they went to Gwai′ya to fish. He (the son) begged some boys to accompany him thither.

Ga′-istA l′ gō′ñga k!otwā′lasi giên dao sî′łga Ǫoa′łdao nagea′lagAn. Ga′-iḶu Lgak!ia′o LA qē′gagAn. Ga′-iḶuhao Gwai′yA ga L! xaona-î′nsgaiyagAn. Ga′-iguhao L gā′xa LA tc!agA′nłiñasi. Giê′nhao L! q!a′ndaẋidagAni. Ga′-iḶū

And they went out in a crowd. Then as soon as they had taken out hadja,[30] they plucked off their feathers and made fun of them.	hadjiga′i L! Ḷ ′īL!·xa Lā′guda L! ,gadā′si at L! nA′ñx̣îsgalAñgā′ñagAn.

After they had been doing this for some time they went to I′ʟ!ga-i-ᴀ′ndjusgas[31] after ʟ!k!ia′ʟ!.[32] They then let down Lgak!ia′o into a crevice. After he had taken off ʟ!k!ia and given

ʟ! îsdadjā′gadᴀñ qa′+odi I′ʟ!ga-i-ᴀ′ndjusgas ga ʟ! q!ō′sk!aẋuna′ñ-gaiyagᴀn. Ga-iʟ̣ū′hao hᴀñ ʟ!adanā′ gei Lgak!ia′o ʟo. ẋidatc!ai′ya-gᴀn. ʟ!k!iwa′-i ʟa kîtẋunᴀ′nsi k!iäł gaxaga′-i gi la isdagᴀ′ndi qa′odi l′o qaẋuā′lgaʟ!xaiyas. ʟ’

them to the children for a while he tried to get out. The walls were jammed in against his head. The tide was coming up to him.	qā′dji ga q!oq!ā′-isg̣idag̣An. LA g̣a g̣A-iłdai′yag̣An.

They at once carried the news to his parents. His parents immediately took hides, paints, and feathers and went thither. They then started a fire there and put these into it, and talked-

Gañaxa′nhao l’ yā′galAñ gi L! kî′ndaiyagAn. GañaxA′nhao yā′galAñ q!ētq!ā′mal at xa′-idA ma′sga wai′giên łA′ngo îsda′si giên ga L! gAnłgalā′ñagAn. Ḷū′hao gu L! tc!anū′gadasi giên wa gei ā′si L! sîsgā′si Lā′guda I′L!ga-l-

[through the fire] to I′ʟ!ga-i-ᴀ′ndjusgas. They asked to have him let out. When all the property was destroyed the crevice became large and they pulled him out of it. They (supernatural	ᴀ′ndjusgas ga ʟ! kîłgulgā′ñagᴀn. ʟᴀ ʟ! qā′gᴀlxałs.[33] Gī′naga′-ixᴀn ha′-ilusgaga-i ʟ̣ū ʟ!ā′dana-i yū′xałsi giên gī′istᴀ lᴀ ʟ! dᴀñʟ!stai′yagᴀni. I′ʟ!ga-i-ᴀ′ndjusgas hadjiga′-i at la nᴀ′ñx̣isgalᴀñᴀsi t!a′ga lᴀ gi sʟᴀ′ñx̣idagᴀn.

beings) started to take him because he made fun of the hadja of I′ʟ!ga-i-ᴀ′ndjusgas.

After that they again went for birds. Then again, as soon as they had plucked the hadjai, they let them fly away. They made fun of them. While they were going along the

Ga′-istAhao î′sîñ L!L!x̣îtgai′yag̣An. Ga-iḶū′ î′sîñ hadjiga′-i L! gadā′si Lā′guda L! ñā′łgalAñsg̣adagā′ñag̣Ani. Ga′-iḶu ga L! sī′k!ia-gañag̣Ani. NAñ stala′-i qo′lgut L! g̣Andalg̣A′ndixAn Lg̣ak!ia′o Ḷt!Ał-dai′yag̣An. Ḷū′hao sta′la-i

edge of a cliff Lgak·!ī'a'o fell down. And he fell from the cliff. When he was caught halfway down they told him not to move. But still he did move, and fell again.

gū'stA l' Ḷgawai'agAn. TaḶdjū' Ḷłinaga'i. Ḷū gAm lA L! hî'ldAñxałgAñAs. T!A'lgi xAn lA hî'ldAñait Ḷū î'sîñ l' Ḷ 'goelgai'yagAn. Ga'iḶuhao xē'da la gei gatłai'yagAn.

That time he was smashed to pieces below.

Then, when the children went home, his father told them not to enter their houses. At once the parents of the children gave him property. They paid him many moose skins. They then

Ga′-iʟ̣u gaxaga′-i gᴀndaẋida′-i, ʟ̣ū l’ gō′ñga gᴀm gᴀ′ndalʟ!xaxᴀłgā′ñagᴀn. Gañaxᴀ′nhao ʟ̣ū′hao gaxaga′-i yā′galᴀñ l’ ʟ!′skuʟ!xaẋidagᴀn. Tc!î′sgu qoan ʟ! wā′łaiyagᴀn. Ga′-iʟ̣uhao gu l’ ʟ! tc!î′słnagagᴀn. L’ xā′da

set him (i.e., his body) up there. They made four posts for his grave. It is the one on [a post of] which there is a tree. After that boys stopped playing with

lā′g̣a ʟ! łgī′stᴀnsîñdai′yag̣ᴀn. Haoxᴀ′nhao gu nᴀñ u′ngu qa′-it gia′gᴀñ gu ī′djîñ. Ga′-istᴀ[34] hao ʟan Q!ō′na-qē′g̣awa-i at ʟ g̣ā′xa nᴀñx̣idā′g̣ᴀn ʟ! wałai′yag̣ᴀn g̣aga′n ᴀ.

boys of Those-born-at-Skedans, because they had paid for this injury.[35]

Before that a woman of Those-born-at-Skedans became a shaman. When she began to perform she told her father to tie a dancing skirt upon her. Her father did so. The

Ku′ngAstAhao nAñ Q!ō′na-qē′gao djī′daga sgā′gadagAn. La′hao sgā′gax̣idies giên xā′dAñ gî′ñgañ gAntc!iłgā′gigai lA kiūdjî′skitxalagAn. Gañā′xAnhao l’ xā′tga wagā′ñagAn. Sgā′na hao lA gi sā′wagAn. Kun La′ał gī lA kî′ñgugañagAn.

supernatural
power
spoke
to
her.
He
promised
her
ten
whales.

After she had fasted for a while she went out, and something made a noise near by, such as a person makes between his lips. When she looked toward the noise she saw	L’ q!a-isa′ldi qa′odi l’ qaẋuā′lgaga-i ḷū la gei gī′na ł!ḷgū′ʟdaiyagᴀn. Gī lᴀ qēxaga′-i ḷū tā′xao lᴀ qea′ñagᴀni. ᴀ′hao kuna′-i gā′łanda-i īdjā′gᴀn. Łga-ił gᴀ′nḷa-i qałī′ᴀgei î′sgasañ lᴀ

some mussels. Those were the souls of whales. She said they were going to be in Skedans-creek. After ten nights had passed they went to look. Whales floated there. There was a

sā′wagAn. Gañā′xAnhao gala′-i La′ałgea′lga-i Ḷū L! qeā′ñgagasi. Wa gei kuna′-i gei Ḷ′gīlañdalagAni. Ga-i Ḷgilañdā′lagAni. Ku′na-i La′ał gA′nḶa-i qałī′ga L! qî′nstaiyagAni. HaoxA′nhao wa gei qā′maqamiga-i L! qîñgA′ñgAñ.

row of them. They found ten whales in the creek. Even at this day their vertebræ are to be seen there.

They said something against a supernatural power which was walking on the seaweed [on an island owned by Those-born-at-Skedans]. [92] One day a certain person entered Gutkwā′-ida and said: “Some	Sgā′na î′sîñ lA kî′ldAsg̣awañ wAnsū′gAñ, sqe′ua-g̣ea′lañ wAnsū′ga. GaatxA′n Gutkwā′-ida g̣ei hAn nAñ suqatc!a′s. “Dalq!ā′-ilgAłgîñ gut nAñ qag̣ō′ñga, auwiyā′, auwiyā′,” hAn l’ sī′wus. Giê′nhao l’ qax̣uā′las [93] giên gī lA kî′ñgusgasi, “Gī′sto

one is walking about on Island-that-turns-about-with-the-tide."[36] She then went out and called toward it: "Who is it on that island, A′wiya kūdā′lła?"[37] Then, they launched a canoe.

ʟgu îsʟdjū′gᴀñ a′wiya kūda′lła." Ḷū′hao ʟū î′sîñ sʟ! q!ā′dagias giên ʟ! q!ĭñyä′nasi. Gᴀm gī′na gut gałgā′gᴀñᴀs. Giên ᴡᴀ sdᴀ î′sgogilai Ḷū Gutkwā′ida ga ʟ! sga′ia gayū′ᴀnᴀs. Sgā′na hao lᴀ kî′ldadjañ ᴡᴀnsū′ga.

quickly, and went over to look. There was nothing on it to be seen. And when they got back they wept much in Gutkwā′ida.[18] She had spoken against the supernatural being. She

L k!otwā′lagAn. Hao L ku′ndju.[94]

died.

This was told by the best story-teller in Skidegate, himself a member of that family. It was that division to which the town chief of Kloo belonged, and was reputed to be one of the most powerful

Eagle families on the islands. Part of the family lived at Skedans, and, as may be inferred from the story itself, the town chief of that place was generally father of the town chief of Kloo, who therefore lived at

Skedans before assuming his position at Kloo itself. [87]

[1] It was built upon a steep hillside on Louise island. ↑

[2] Kî′lsʟas, “chief.” He was chief of Those-born-at-Qā′gials. ↑

[3] Literally, “a knife that opens its mouth.” This statement places the date of the story subsequent to

white contact. ↑

[4] A salmon creek. ↑

[5] See the story of Big-tail, note 16. ↑

[6] They claimed the sea water as blood money for the death of a member of their family, the cause of that death having been sunk

in it and it being the home of Pestilence. ↑

[7] Again, this was because their chief had been killed in that country and his death might have been due to one of the supernatural beings inhabiting it. ↑

[8] A division of

Those-born-at-Skedans of low social rank. ↑ a b

[9] Wā′nAgAn being town chief of Flat-slope town. ↑

[10] Another name for Those-born-at-Qā′gials, the ruling family of Skedans. ↑

[11] A chief of Those-born-at-Skedans. The name

means something like “property sounding.” ↑

12 Skedans bay. ↑

13 That is, they pay blood money for his death instead of surrendering the inlets or salmon creeks so named. G̣ałî′ns and Qa′na are the inlets referred to above. ↑ a b

14 I am

not absolutely sure of the correctness of this translation of T!aogwā′ganat. ↑

15 The Eagle family of Cumshewa, a town situated on the north side of Cumshewa inlet, near its mouth. ↑

16 Still another time, for the death of their kinswoman. ↑

17

Said to be a Tsimshian word. It was one of the favorite names of the chiefs of Kloo. ↑

[18] Very likely this should be, when given at length, Gut-qwē′ga-ga-xē′gᴀns, “[House]-upon-which-the-clouds-thunder.” At any rate, the

house of one of the town chiefs of Skedans was so called. ↑ a b

[19] A Raven family of Kloo, descended from the Raven families of the west coast. ↑

[20] Big Low island. ↑

[21] Name of a cape. ↑

[22] An island. ↑

[23] Various sea creatures, whether fabulous or not I do not know. The Tc!a′gᴀn sq!agida-i are said to be long sea animals that roll themselves up and unroll on the water. ↑ a b c

[24] A creature resembling a porpoise, except that

it has large dorsal fins. ↥

[25] These words are said to have signified that his wife was unfaithful to him. When this happened to a man he would be unlucky, perhaps losing his life in hunting or war. ↥

[26] A young

sea otter. ↑

[27] Skincuttle bay. ↑

[28] Between Copper bay and Cumshewa point. ↑

[29] As chief of Skedans. ↑

[30] This bird burrows to lay its eggs, except in rocky places. It was much hunted by the Haida with torches. ↑

[31] A

point at the eastern end of the larger Low island. ↑

[32] This creature is probably something like a chiton. ↑

[33] The “Old-woman-under-the-fire” usually carried messages from men to the supernatural beings. ↑

[34] That is, the box in

which his body was placed was supported by four posts. ↑

[35] The story-teller affirmed that, when he was young, children of other families did not want to play with him for the same reason. ↑

[36] One of the Skedans islands.

See the story of Sacred-one-standing-and-moving, Stone-ribs, and Upward, note 35. ↑

[37] An exclamation of astonishment used when something happens suddenly. ↑

[Contents]

A Story Told to Accompany Bear Songs

A Story Told to Accompany Bear Songs

[Told by Job Moody of the Witch people]

A man began to set deadfalls. His son was always with him. Whenever he went out to see them he found that in some way or another they had got away from the	NAñ ī′łiña hao sqā′badax̣idagAn. L’ gī′tga ī′łiña lA gi Ḷ dadjagAn. Uiê′dhao l’ daot!agā′ñgas k!iäł lā′ga sqā′bagai lā′ga LguxA′n+ga ī′sdagAñas. Giê′nhao uiê′dhao l’ st!exagia′lagAn. Giê′nhao q!enA′ñ hao l’ st!ē′xagia′lagAn tana′i

deadfalls. And he now became angry. He became angry with himself because he could not get the black bears. Now he began fasting.

g̣adō′ lA g̣etsgia′si g̣aga′n A. Uiê′dhao agA′ñ la g̣e′idax̣idag̣An.

After eight nights had passed he became weak. In the ninth night his son lay by him, and some time before daylight he pushed against his father with his feet. Then his father	LA gi gā′la-i stā′nsîñxagea′lga-i Ḷū l’ qada′ogā′xagia′lagAn. Ģā′la-i Laałî′ñgīsgoa′nsîñgao gala′-i′ga l’ gī′tga la at tā′-idaiyagAn, giên gîñgaḶan stA gadjī′iñagela-i Ḷū gō′ñgañ lA Lgadā′ñagAn. Giên gAm l’ gō′ñga

did not move and he looked at his father. He was already dead. He saw foam piled up in front of his mouth.	hiłdAg̣A′ns giên x̧A′ñgustA ū lA qea′ñag̣An. L’ g̣ō′ñg̣a LḶū′xAn k!otwā′las. XēłAg̣e′istA sq̣ol q!a′-idjuL!xadies lA qea′ñag̣An.

Now, although his father was dead, he went to see his father's deadfalls. There was one in the first deadfall he looked into. Then he pulled the bear out of the deadfall. He

Uiê′dhao g̣ō′ñg̣añ k!otulā′gas sk!iä′xAn g̣ō′ñg̣añg̣a sqabaga′-i lA qîñgai′yag̣Ani. Uiê′dhao sqā′ba lA qênLā′gañas g̣a xAn nAñ g̣a q!ā′dag̣adai′yag̣An. Uiê′dhao sqā′baga-i g̣e′istA tā′na-i lA dAñḶstai′yag̣ani. Uiê′dhao l’ L!staga′-i g̣An xA′ñagi lA laid it face up to skin it. Now, when he took his knife the bear's body began to sing through him:

la dag̣ag̣ā′wag̣ᴀn. Uiê′dhao sqawa′-i la g̣ᴀn lᴀ qagī′ga-i Ḷū tā′na-i k!ō′da la g̣ei sg̣alᴀ′ñL!xaẋidaiyag̣ᴀn.

Chief, chief [that I am], be careful how you pull your grandfather around. Be careful how you pull around your grandfather as you sit beside him. I am too much of a boy

‖[1] ‖:

“O′ho
hâ
hâlī′x̣ia′â
Chief (in bear language)
:‖

gū′stAlasxa′n
be careful

ła
tcī′nañ
your grandfather

dAnL̥gō′sKinAñ.
[you] pull around.

“Gū′stAlasxa′n
Be careful

ła
tcī′nAñ
your grandfather

g̣eiL̥gō′sKitlAñ,
[you] pull him around sitting beside him.

“DAñ
You

ga
for

dī
I

gaxā′ ge′ida,
am too much of

for you (i.e., too old). Chief, chief [that I am].

a boy :‖
‖: o hâlī′īx̣iēâ chief :‖
‖: â hâlī′x̣ias chief :‖

[Â hâlī′x̣ias was sometimes replaced by Suwayē′.]

After he had skinned it he looked at one (a deadfall) farther inland. One also lay in that. He pulled it out to skin it. Now he took his knife. [It then sang

Uiê′dhao lA la ʟstagī′gai ʟ̣ū didAx̣ū′stA lana′ î′sîñ lA qea′ñgagealagAn. ʟA ga î′sîñ nAñ ʟ̣′godi la î′sîñ ʟ!staga′i gAn lA dAñʟ̣stai′yagAn. Uiê′dhao sqawa′i la gAn lA gagī′gagAn.

through him]:

Chief, chief [that I am], I am already far away. At the cliff, coming from my passage through the mountains,[2] I hold up my head grandly. Chief, chief [that I am], I am

𝄆 “Â hâlī′x̣ias Chief sâ′hâhaiyē, 𝄇

𝄆 hâ stA from dī I gai′xââgīwañ am already far away 𝄇

Ldaga′oxē′lagAñ My passage through the mountains stA from stAls cliff gu at ł I A′ndjudala-i hold up my head greatly

𝄆 â hâlī′x̣ias chief

already far away from it. From my blue mountain I am now far away. On the island I travel, led about proudly. From it I am far away. Chief, chief [that I am].

:‖

A′hao
Now

stA
from

dī
I

q!aixā′gīwañ
am far away

ʟdaga′o
my mountain

gō′łgałgA′ñ
blue

stA
from

A′hao
Now

stA
from

dī
I

q!aixāgī′wañ
am far away

gwa-is
island

gut
upon

ł
I

A′ndjudala-i
travel about proudly

‖:

hâ

stA
from

dī
I
q!aixā′giwañ
am
far
away
𝄇
𝄆
hâlī′x̣ias.
chief.
𝄇

He started for one still farther inland. One was also in that. He pulled it out. When he laid his hand on his knife to skin it, that one also sang through him:

Hao î′sîñ dī′dA nAñ īdja′s ga lA qā′x̣iagîł. La ga î′sîñ nAñ ga q!adagā′di. La î′sîñ wa ge′istA lA dAñḶ′stAL!xa. La î′sîñ L!staga′-i gAn sqawa′-i lA qagī′ga-i gī la

î′sîñ
la
gei
sgalᴀ′nʟ!xa.
[97]

Chief, chief [that I am], they say [that I have] green mountains. They say that I went into the creek I own which stretches its length afar. Chief, chief [that I am].

‖:

Halīx̣iâ′â	Chief
hâ	
â	
hâlix̣iē′	chief

:‖

ʟdaga′o-gAñ	my mountain
gołga′lañ	green
su	they say
gAnḶgā′ñ	my creek
hao	
x̣ie′nłgAłdalan	flowing along in a long stream
sū	they say
ga	in

3

Añga	mine
ł	I
Ḷ′gisʟi	went
halix̣iâ′â	chief.

His younger brother having disappeared, Marten traveled around this island rapidly.[4] He then heard people singing [these songs]. And he sent word back quickly. He said: “The human beings have already finished singing.” He immediately turned his

hâlisū′yē.

(L’ daog̣A′ng̣a g̣aosgoa′nAñAs giê′nhao dsi gwai′ya-i g̣ada′oxa K!ux̣ugina′gîts g̣a′-idAñAñ wAnsū′ga. Giê′nhao Lgu Lga-i g̣a xAn L!xā′-idAg̣a ga sū′diesi lA gudA′ñAsi. Giê′nhao siłgia′n l kî′ndgāñañ wAnsū′ga. Giên

marten-skin upside down and held his beating stick to dance for his younger [96] brother. And they now made the words of the songs we are singing. Then he acted as if he were choked. They then

hAn l’ sī′wus “Xa′iḶa xā′idAgai L!a sī′gaiyai geiłgīdai′yagAn.” Gañā′xAnhao k!ux̣ua′i sa″gui A′ñga lA k!igā′geiłdasi giên t!a′sk!iai lA sq!agī′gAñ wAnsū′gAñ da′ogAnAñ gi sī′gia gAn A. Giên uiêd said: “Go and get the chief.” And they held him up. Marten was Black-bear’s elder brother.

One fall both had been gathering salmon, and he said to Black-bear: “Younger brother, stand in the creek

sgalA′ñ ga t!alA′ñ sū′ugAñ L! gia″goyîñas. Giê′nhao l’ x̣ā′łdax̣idAñAñ wAnsū′ga. Giên hAn lA L! sū′dagAñ wAnsū′ga, “I′L!ga-i ła dao.” Giên gei lA L! sqatgiā′+xA′ñgwañ.

K!ū′x̣u hao tān gAn k!wai′yAñ wAnsū′ga. T!ā′nutgāgas giê′nhao downstream I will stand above in the creek. I will float down to you the bodies of those I kill.”

They did it at once, and his younger brother, Black-bear, went into the creek below

stî′ñxᴀn tcī′na gī la hᴀ′lxagogᴀñ wᴀnsū′ga. Giên hᴀn tān lᴀ sū′dagᴀñᴀñ wᴀnsū′ga “Dō′na-i t!ā′x̣ua ła gᴀnḶa′-i ga gia′gᴀñᴀñ. Ła ê′sîñ sia′ gᴀnḶa′-i ga gia′gᴀñasi. Tcī′na-i ła ʟ!da′ hao dᴀñ and stood there.

ga k!ō′da łA dā′łx̣unAñt!ałda′asañ.”

Now, as soon as Marten got into the creek above he floated one down, and his younger brother below threw it out.

Gañā′xAn lA getgoa′si giên tān daoganā′gas gAnḶa′-i ga xē′da Ḷ′łagi giên gu lA giagA′ñgiAgAñ.

He was at some distance from where they lived. After he

K!ux̣ua′-i ê′sîñ sa hit!AgA′n gAnḶa′-i gei lA Ḷłagia′ atxA′n l’ dā′lḶłas had been gone for some time he came in to his wife and children, and as he caressed his children he said: “Fresh salmon, my daughter, fresh salmon.” Now, she went out to get them and saw

giên l’ daogA′nga t!ā′x̣ua l’ k!atagî′lgAñas.

Naxā′ñgoas stA hao lA īdjā′ñañ wAnsū′ga. L’ gaodjī′iñagas stA djā′gAñ at gitgalA′ñ gu lA qatc!a′s giên gitgalA′ñ ga, lA k!ū′gadies gu la sū′dagañagAn: “G̣a′oḶłîñ djat łqên, ga′oḶłîñ.”

nothing. Then she came in and said to her father, “Father, I saw nothing there.” And he said to his daughter: “They lie just outside, my daughter.” Now, she again went out. Again she could not find

g̣iê′dhao lA la daogoa″ga giên gAm gī′na gut q!ałgā′gAñas. Giên l’ qatc!a′s giên xadA′ñ gi lA suuda′si: “Hā′da-i, gAm gī′na gut q!ałg̣A′ñga.” Giên hAn la ê′sîñ gī′tgAñ sū′udas “Kia axA′nhao xā′g̣odigAni, djat

them. “Father, only gills [with entrails attached] lie outside.” “Those are the things, my daughter.” She then brought them in and roasted them. And he went opposite to where they were being cooked and said: “[Give me]

łqên.” Uiê′dhao î′sîñ g̣a lA q̣ā′xuł. Î′sîñ g̣ī lA qî′nskiasi. “Hā′da-i, djix̣u′l sg̣u′nhao kiä xā′g̣odiga.” “Hao ī′djîn, djat łqên.” Giên la xā′sL-tc!asi giên kīdjia′osi. Giên wa′galAña-i xA′nłgui lA gā′dAsi giên the milt of a salmon.”[5].

hAn l’ sī′wus “Ga-i g̣e′istA q!adjā′wa-i djat łqên.”)

He (the hunter) then went up to one farther inland. When he came in sight of it one also lay in that. He pulled it out. Now, when he took his knife they

Giên didAx̣ū′stA lā′na g̣a ê′sîñ lA qa′îł. La g̣An lA g̣atqea′sgidai Ḷū lA g̣a î′sîñ nAñ Ḷ′g̣odi. La ê′sîñ lA dAñḶ′stA uiêd la g̣An î′sîñ sqā′wai lA g̣agī′ga-also sang through him:

i
Ḷū
la
g̣ei
î′sîñ
lA
sg̣alA′nL!xa.

Chief, chief [that I am], When the sun rises I start traveling about. [Now] I am lying under the deadfall. Chief, chief [that I am].

‖: “Ha la ye he ha la hala′ñ ha lâ yâ hâ lâ hâ li ha ‖: hâlī′x̣iesi chief, :‖ | hali ‖: x̣ie′sahalañ chief :‖ :‖ Ha ha

djigwi′s sun hao qaga′-i rises stA ga then

hagū′thao
about

ł
qa′sgut
start
I
traveling

gīgiê′nhūs
dead
falls

xē′txa
under

dī
I

ḷga′ogwañ.
am
lying
about.

Halâ′yi
hē
yē

𝄆

hâlī′x̣ias.
chief.

𝄇

When he had gone farther back he came to still another in a deadfall. He also pulled that out. When he took out his knife that also sang through him:	Ga′istA didAx̣ui′ lA qaila′i gu î′sîñ nAñ ga qā′dagadi. La ê′sîñ lA dAñḶ′stA. La g̣An sqawa′i lA g̣agī′g̣ai Ḷū î′sîñ la g̣ei lA sgalA′nL!xa. [99]

Chief, chief [that I am], my power is all taken away, My power is all taken away. Chief, chief [that I am], my power is all taken away, My power is all taken	𝄆 𝄆 “Ha ē⁺līx̣ia Chief. (repeated four times) 𝄇 hēlē 𝄇 𝄆 dī gut gī′łdjiwa-i my bravery, strength, etc., ga gīnx̣it-hat!A′lgañ. is all taken away. 𝄇 𝄆 Ha ē⁺līx̣ia chief. (repeated five times) 𝄇 𝄆 Dī gut gī′łdjiwa-i ga

away. Chief, chief [that I am].

qînx̣it-ḥat!A′lgañ
My power is all taken away.
𝄇

hâlīx̣iâsâwa-i+
chief,
𝄇

hâlī′x̣ias.
chief.
𝄇

After he had sung this song through he went still farther up. One lay in that also. He pulled it out. When he began to skin it it began to sing as before:	A′nis sg̣ā′lᴀña-i ga lᴀ sugī′ga-i Ḷū î′sîñ qidᴀx̣ui′ lᴀ qa′-îł. Lᴀ g̣a î′sîñ nᴀñ Ḷ′g̣odi. La ê′sîñ lᴀ dᴀñḶ′stᴀ. Lᴀ la Ḷ′stᴀx̣idia′-i Ḷū ałgwᴀ′nxᴀn l’ sg̣alᴀ′ñx̣idi.

Chief, chief, whither did my great brother wander proudly? My mind shakes as I go about. Chief, chief, [98]

𝄆	
“Hâlīx̣iâ	Chief,
hâ	
hâ	
hâ	
hâ[6]	
𝄇	
gīdjī′xui	which way
gī′hao	
dī	
dā′ga	my brother
qō′naiya-ī	great
qaA′ndju⁺dal	
hē	
lē.	proudly travels about
Dī	My
q!ā′ñAłga	mind
ga	in
hî′ldAñda′lgAñ.	while I go around is shaking.
𝄆	
Hâlīx̣iâ	Chief. (repeated

three
times)

hâ
hâ
hâ
hâ

𝄇
𝄆

Hâlī′xias.
Chief.
(recited)
𝄇

When he went up from that place he came to where another was caught. He pulled it out. This was the seventh. When he again took his knife it began singing as before.	Ga′-istA ê′sîñ dī′tgi lA qa-ila′-i Ḷū î′sîñ tān xAn g̣a q!adaga′dies. Giên lA la dA′ñḶstas. LA dA′ñat djī′guaga-geił. Î′sîñ la g̣An sqawa′-i lA gagī′ga-i Ḷū ałgwA′nxAn l’

sgalᴀ′nx̣idi.

Chief, chief, tell me where he fell.[7] I do not know the place. Chief, chief, chief.

𝄆

“Halīx̣iâsē ē
Chief, (repeated six or seven times)

𝄇

gīdjax̣ui′gī$^{+}$
which way (where)

kugwaiya
[did he] fall

da′ogo
for

si′la-i
the place

ga′odiañ â
absent from (or is wanting)

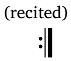
𝄆

Halīx̣iâsē ē
Chief. (repeated four times, voice falling at the end)

𝄇

𝄆

Hâlīx̣ias.
Chief.


(recited)

That day he took out ten black bears. But his father died of thirst.	Tā′na-i ʟa′ałao wᴀ ge′igi lᴀ iʟ!xai′yagᴀn. L’ gō′ñga ʟ!ᴀ qadao′-k!otwā′lagᴀn.
Ten black bears were taken in the deadfalls, and each of these sang a song through the mouth of the human being.	Ḣao ʟ ge′idᴀñ. [100]

My informant, however, knew only seven of these.[95]

[1] The word for chief used here, Halī′x̣ias, is supposed to be that employed by the Black-bear people or perhaps generally by the supernatural beings. It is used as a refrain and often is repeated many more times than I

have represented. ↑

[2] The black bears are supposed to have had a trail from one end of the Queen Charlotte islands to the other, and back of Tasoo harbor there was supposed to be a hole in the mountains through which they

passed. ↑

[3] Referring to the episode narrated just below. ↑

[4] Explains the reference in the last song. The first part of this episode tells how Marten danced for his younger brother Black-bear, who was being killed in the deadfall, and

sang the same songs that came out through the hunter; the remainder goes back farther to explain the words of the last songs. Either Black-bear left none of the salmon but the worthless parts for Marten to carry home or Marten ate them himself. ↑

[5] See the story of The-one-abandoned-for-eating-the-flipper-of-a-hair-seal, note 3. The word translated “gills” (djixu′l) is supposed to be in the Marten language. ↑

[6] The bear’s sister is supposed to

sing this. ↑

[7] Probably also supposed to be sung by the bear's sister. ↑

[Contents]

FIGHT AT THE TOWN OF DA′X̣UA

FIGHT AT THE TOWN OF DA′X̣UA

[Told by Moses McKay, sole survivor of the Seaward-Sqoā′ładas]

From Da′x̣ua Ya″gît sent to Masset inlet for a canoe. He belonged to the Seaward-Sqoā′ładas.[1] He was town chief at Da′x̣ua. After some time had passed they brought the canoe to him.	Da′x̣ua lnaga′-i g̣e′istᴀ hao Ya″gît Q̣ao g̣a Ḷū da″g̣ag̣ᴀ′n g̣i kiñgugā′ñag̣ᴀn. Djax̣ui′ sqoā′ładagag̣ᴀn. La′hao Da′x̣ua lnaga′-i gu lā′na-aog̣agā′g̣ᴀn. Giê′nhao g̣a′-istᴀ g̣a′g̣et qa′odihao ʟua′-i lᴀ g̣i ʟ!q!ā′-isʟʟ!xatc!ai′yag̣ᴀni.

Then, although Ya″gît owned it, while it was being brought SgagA′ño[2] bought the canoe, his (Ya″gît's) head slave being then away fishing. His (the slave's) name was Yū′lAñ.	Giê′nhao ha′oxAn Ya″gît L da’ga′-i wa ga qā′gAndixAn SgagA′ño L′nwa′-it da’gā′gani hā′lgui sū′ga lī′ga nAñ ku′ndjaowaga′gani xaoya′nagani sila′-iga A.[3] Yū′lAñ hA′nhao L′ kigai′agAn.

He now came in from fishing. Then they said to him: “Yū′lAñ, SgagA′ño has bought the canoe.” He at once became angry because they had taken away the canoe from his master. Then	Uiê′dhao l’ xaoî′ntc!awagAn. Giê′nhao hAn lA gi L! sā′wagAn “Yū′lAñ, SgagA′ño Luwa′-i′ño da″gani.” Gañā′xAnhao l’ st!exagia′la-gani l’ q!o′lgA stA Luwa′-ise L! da-isda′si gaga′n A. Giê′nhao xā′-ida gu′lga la

he chewed native tobacco. After that he tried to mix calcined shells with it, but he was so angry he shoved it outside [of his mouth] against his cheek.[4]	xagadjai′yag̣An. WA Ḷga g̣wa′ga-i lA sLtc!ā′-i kia″gustA L!a tc!idA′ñ lA sL!î′ñałañdigoañag̣An.

And at night he went to the place where the canoe lay. He then said: “Are you awake in the canoe? And the one in the bow and the one in the stern

Giê′nhao sî′ñx̣ias giên gia′gu ʟuwa′-i gīg̣odia′si g̣a lᴀ qā′-idag̣ani. Giê′nhao hᴀn l’ sā′wag̣ᴀn: “Dalᴀ′ñ gua ʟuwa′-i gū′g̣a sk!iä′na-igiñ.” Giên sq!eū′x̣ua lᴀ gi nᴀñ ā′+ñas giên t!ā′nga î′sîñ gañā′ñ. “T!alᴀ′ñ

replied: “We are,” they said to him. And he further said to them: “It is well that you are. They say that Yū′lañ says that he is going to break up this canoe.”

g̣e′idAñ” hAn hao lA gi ʟ! sā′wag̣An. Giên “DalA′ñ g̣e′idaga-i lā′ga. Yū′lañ ʟuwa′-i g̣ei dalA′ñg̣a q!atnanA′ñsîñA′ñ ʟ! sū′gAñ,” hAn hao la xAn sā′wag̣An.

And after he had waited some time longer, and it was midnight, he went there again. And he spoke as before. And again they answered him. He again went away.

Giên ga′-istA lA g̣ū′tg̣a qa′odi g̣al-ya′ku la g̣ela′-i Lg̣ī î′sîñ g̣a lA qā′-idag̣ani. Giên ku′ng̣ada l’ ṣā′wag̣An gañā′ñ î′sîñ l’ ṣā′wag̣An. Giên î′sîñ lA giL! kîłg̣adā′g̣An. Giên î′sîñ

stᴀ
lᴀ
qā′-
idagani.

And just before dawn, at the hour when it is always dark, he went thither once more. He again asked: “Are you awake?” And they did not answer him. He then struck upon

Giê′nhao ga′-istA sî′ñgaḶan k!iū′stA galgagî′lgAñAs Ḷū′hao î′sîñ ga lA qa-idā′gAni. Giê′nhao î′sîñ l kiäna′ñagAn: “DalA′ñ gua skiä′-nadia?” Giê′nhao gAm xA′ñgiañ lA gi L! sugā′ñagAn. Giê′nhao sq!e′uxua łgā-L!ua′-i lA

the bow with his stone ax, and one who was with him struck upon the stern. They split the canoe into pieces. They then went away to the house.

skîtk!ū′dju giên lA gi nAñ Ḷdadjā′gAn î′sîñ t!ā′ñga nAñ skîtgudjā′wagAn. Lua′-i lA skîtsk!ā′mAłgo. Giê′nhao na gi stA lA gA′ndaẋîtgāwagAn.

When daylight came and people knew that he had smashed the canoe they all moved at once. They put on their armor to fight one another. After they had put on their gorgets,

Uiê′dhao sĩñgaḶana′-i Ḷū Ḷuwa′-i gei lᴀ skitłaga′-i gᴀn ʟ!u′nsᴀt-dala′-i Ḷū t!a′łgawai′yagᴀn. Gañaxᴀ′nhao gutxᴀ′nłaga gut gᴀn ʟ!gia′-îłaiyagᴀn. Q!ōgā′gīga-i sqē′łdadjiña-i k!î′tgagīga-i geiłgīga′-i Ḷū′hao

helmets,	tca′aL
and	at
hide	łgēt
coats	at
they	gut
went	L!
out	daowa′′gagAn.
to	
fight	
one	
another	
with	
spears	
and	
bows.	

Now, after they had fought for a while they shot Yū′lᴀñ in one eye and put it out. He went to the house. And after he had sat in the house for a

Uiê′dhao gut ʟ! î′sdadi qa′+odihao Yū′lañ xᴀ′ñē sg̣oa′na ʟ! tc!idā′lag̣ᴀn. Uiê′dhao na gi l’ qā′idag̣ᴀn. Giên na l’ q!aou qa′odi î′sîñ lᴀ gi ʟ! kindatc!ai′yag̣ᴀn: “Yū′lañ, ʟ!ᴀ ʟ! qat!a′g̣ogutga′ndax̣idiga.” Gañaxᴀ′nhao

while news came to him: “Yū′lañ, we are being worsted.” At once he again went out to fight. And after he had begun to drive them back they put out his other eye.	î′sîñ l’ da′ox̣idagAn. Giê′nhao lA x̣îtstatax̣îtx̣idaiya′-i Ḷū l’ xA′ñē sgoa′na î′sîñ lā′ga L! tc!idā′lagAn.

He then crept to the house. While he was creeping along he fell into a deep hole into which they used to defecate. Then he was creeping into [the house] all covered with

Giê′nhao na gi agᴀ′ñ l’ ʟx̣uqā′-idagᴀn. L’ qagīgᴀñᴀ′ndixᴀn qoa′n-łgagiᴀ′ñ gei l’ ʟ̣goetc!ai′yagᴀn. Giên l’ na′ga-ʟ̣djus dᴀ′ñat agᴀ′ñ lᴀ ʟx̣uqatc!ai′yagᴀn. ʟ̣ū′hao l’ q!o′lga djā′ga l’ sū′daiyagᴀn: [103]“Yū′lañ, gᴀm gī′na gēt ku′nłgala-

ordure. And his master's wife said to him: “Yū′lâñ, you never used to ask how an affair was [102] started.[5] Look at yourself.” “Well, noble woman, it is not so bad as if I

i. gī dā k!ä′nAñgA′ñgAñgîn. Gu dā qîñ.” “A Añdjao, gī′na dā′gAña t!a′ga q!a′o-uwa-i gañā′ñ Lguagē da′ogus.”

sat below by the creek.”[6]

Yū′lAñ could then do nothing. And his friends G̣a′nqǃatxa and Sa′diyā passed. They alone fought. But still the Seaward-sqoā′ładagas won the day.[7]

Giê′nhao gAm Lgu ge′itłiña-ñg. Yū′lañ gAn qea′ñgagagAn. Giê′nhao l’ djī′gîn G̣ā′nqǃatxa qā wai′giên Sadiyā′ ê′sîñ. Ga-i sgu′nxAnhao gAlā′lañ îsdadai′yagAni. Skiä′xAnhao Djax̣ui′-sqoa′ładaga-i gui ga-i ge′igî qayä′lagani.

Then SgagA′ño and his family fled to the woods. They were not then called Pebble-town people. SgagA′ño’s family came to Pebble-town and bought it. And the Sea-otter people sold the

Giê′nhao SgagA′ño gwai′giagAñAñ dA′ñat gA′nstaiyagAn. GAm xAn wa′Ḷu Łgā′xetgulā′nas hAn L!kigadagā′ñagAni. Giê′nhao Łgā′xet lnaga′i gi SgagA′ñogaña wa′daxaL!xaiyāgAn. Giê′nhao Qogā′ñas lnaga′i at giê′tagā′gAni. Giê′nhao gu lA L[8]nadageiłgā′wagAn. [104]

town. Then they had a town there.

The interest of this story lies in the fact that it tells of the first civil disturbance among the people of Skidegate inlet, which ultimately led a part of them to move to the west coast. This version was obtained from the last survivor of the Seaward-Sqoā′ładas. Another, differing in some particulars, was obtained in English from Wī′nats, chief of the Seaward Gîtî′ns, also an inlet family, and may be found in Publications of the Jesup North Pacific Expedition, volume V, part I, page 80. The town of Da′x̣ua stood just north of Lawn hill, at the entrance of Skidegate inlet. [101]

[1] One of the leading Raven families of Skidegate inlet. See notes to the story of the House-point families. ↑

[2] Chief of the family afterward known as Pebble-town people (see below). They were originally part of the Middle-

town people. ↑

[3] Even in Haida the construction of this sentence is awkward, and translation makes it worse. ↑

[4] His anger was so great that he could not control his arm. ↑

[5] Because he was always ready for a fight. ↑

[6] That is, “as if I were away.” The woman taunts him that he who was always foremost in fighting should be in that condition, and he replies that the warriors succeed better when he is along than when he is away. ↑

[7] According to another informant the Pebble-town people won, but fled to the woods for fear of the blood vengeance sure to follow. This, however, seems to be a mistake. ↑

[8] See notes to the story of He-who-travels-

behind-us. ↑

[Contents]

WAR BETWEEN THE WEST COAST HAIDA AND THE TLINGIT

WAR BETWEEN THE WEST COAST HAIDA AND THE TLINGIT

[Told by Richard of the Middle-Gîtî′ns]

The Tlingit destroyed Those-born-at-Stasaos-[1] in Skidegate channel. For that reason ten canoes went to war from Gū′dAl[2] and three canoes of us came apart from the rest [when we were]	Sta′saos qē′gawa-i hao Łî′nagîts k·!ē′djîs ga na-ilū′dasgaiyagAn. Ga-i t·!a′guhao GudA′l stA Lū gaLa′ał gu L! qa′-idaogAn. Giê′nhao Łî′nagîts sū′ga L·!A′stA iL! gałgu′nuł gatxadī′djîñ. Giê′nhao ga-i taskidā′ñagAni. T·!a′odjî hao

among the Tlingit. Then they (the others) plundered. They destroyed a fort. On that account they had many slaves.	Lg·! q·!ai′yuwaidaiyagAn. Wa′athao tā′gidjîgida-i qoa′ngAni.

Then we landed on a fine beach not knowing where the Tlingit lived, and we started a fire. We acted as if we were visitors. And after we had had a big fire

Giên ga tā′djia lā gu Łî′nagîts gAm Lgu ixAña′-i gAn iL! u′nsAtgAñgAn giên t!alA′ñ tc!ā′nugadagAn. AgA′ñ t!alA′ñ qaLū′-īdjiña′geiłdigAn. Giê′nhao gu gîndja′oga-i î′sdi qa′odihao L!a gA′nstA ga Łî′nagîda tc!adjī′guagaga ga Luqā′L!xagAn.

there for some time seven Tlingit came to us in a canoe. They asked us: “What warriors are these?” Then SkA′ngwai's father said: “We are not warriors. We come to buy food of	Giê′nhao hAn iL! at kiänA′ñgAn: “Gī′Ḷg̣An qa-idawa′-i hao ē′djîn.” Giê′nhao SkA′ngwai g̣ō′ñga hAn sū′gAñ: “GAm t!alA′ñ qa′idaog̣AñgAn. Gatā′hao dalA′ñ gi t!alA′ñ dā′xo-î′ngAn.” Giên hAn sū′gAni “Ga′oano dalA′ñ qa-idā′-wagAn.”

you." And they said: "No; you are warriors." Then we denied it. We told them to come near shore, and they entered the mouth of the inlet.

Giê′nhao gī ʟ! qā′dagᴀne. Giên dia′nᴀñ ʟ! qā′yīñxᴀlgᴀni giên g̣ag̣aga′-i g̣ei qā′x̣iatc!igᴀni.

And after he (one of them) had talked for a while, he said: “Get [into] the canoe. I do not understand their pronunciation.”[3] As soon as they got [into] the canoe they went	Giên g̣a lA kîłgu′ldi qa′odi hAn l’ dū′gAn: “Lua′-i ḷA da′og̣o. Kî′łgulia-i ł kî′lsgudaiyagAni.” Gañā′xAnhao Lua′-i L! da′og̣a-i Ḷū ga′-itg̣oqa-idAni. Giê′nhao g̣ō′Ḷag̣a L! djîskī′dAni. Dagwu′lgî ga g̣astî′ñ

off in fright. Then we pursued. [The other canoes] shot at them, one from each side, and we were behind. And after we had shot for a while we upset them near an

xā′dasi ā′xᴀn tc!înłg̣oa′ñgᴀni. Giên t!alᴀ′ñ î′sîñ g̣ō′tgi g̣at!ē′djᴀni. Giê′nhao ʟ! tc!î′nłg̣oañgîn qa′odi nᴀñ gwai′ya gu ʟ! tc!îtgut!ᴀ′łdagîlgᴀn. Gū′g̣a nᴀñ ʟ! tc!igā′gᴀni ʟua′-i gug̣e′istᴀ g̣ā′yuwa-i g̣ei ʟ̣x̣ia′ñgāgîñgᴀn. Giê′nhao Xᴀ′ñxogutg̣as-g̣ā′ña l’ da′ot!ᴀłx̣idigᴀn

island One whom we had shot lay there, having fallen out into the water. Then XA′ñxogutgas[4] and his brothers started to get out to fight, and I stopped them.

g̣iên g̣a ł q!aigidA′lgAn.

After that we went away and started across [to the Queen Charlotte islands]. The wind blew strong from the north. In the middle of the night a great wind arose. The canoe was

Giê′nhao wA stA îsdaẋī′dAni gañā′xAn Luda′ogAni. Q!a″gustA sā′dju yuA′ngAn. G̣āl ya′ku L!A gi. tadja′o g̣ā′tg̣oyuA′ngAn. Lua′-i g̣a Lgū′sLgAni. Dī ga k!Atłg̣askiä′lu ī′djîn at łA qā′tgogAni. Îsîñ LuA′-i L! łgadjigū′sLgAni. L! īłī′

split. I nailed the parts together with some staples I had. We also tied ropes round the canoe. Some of us cried from fright. We thought the other canoes had capsized. This was	łg̣osg̣ā′igagAñgîn. Djigî′n xā′txatgwañ t!alA′ñ g̣udA′ñgAni. A′hao Lnōt dī inā′sL g̣A′nstA tadja′o Lā′djîga łg̣ā′ndAñgAn.

the
first
time
I
experienced
a
strong
wind
since
I
was
grown.

At daybreak we were in front of Paint mountain.[5] And after we had sailed from there for a while I shouted: “He he he he he; chiefs’ nephews whom I have for sons-	Ḡa-iḶā′lhao sîñgaḶana′-i gu Mas-Ldaga′os xē′tgu lA. gi sîñgaḶa′nga. Giê′nhao wA stA x̣uqa′-îłgîñ qa′odi qagA′ndjūñ ła gatgadā′gAni: “He he he he he ē′L!xagît nā′tgalAñ qō′nAldAgAn gAm xē′da gudAñā′ñ geidAgA′ñgo.

in-law, do not let your minds be downcast. We go out to have a warm time. Make your minds strong.” Then they stopped weeping.	Gī′hao t!alA′ñ îsx̣iā′gAni a′hao ga k!ī′na t!alA′ñ g̣ā′ndAñgîñga. GA′ndAñā′ña Lā′djîgadAg̣o.” Ḷū′hao sg̣a′-iłia-i Lan g̣î′lgAni.

Some time after that our canoe came to Gwi′gwAñ-bay,[6] and there was one canoe there. There we spent the night. When we left next day another sail came in sight from Skidegate.	Giên ga′istA qā qa′odi Gwī′gwAñ-sL!îñ gu ē′L!ga gaL!xagî′lgAni giên Lua′-i ga sgoa′na ê′sîñ wA gu īdjā′gAni. Gu L! gā′ldagAne. Dagala′-iga stA L! qasā′gaga-i Ḷū ga gasgoa′na î′sîñ Łgagî′lda stA.

Then we saw each other. And we were glad to see each other. And when we came to Gū′dAl the [other] warriors had taken thirty-eight slaves. We were [106] ashamed. Then it was

gīx̣iawa′-i gī′sdagani. Giên gu L! qî′ñgAn. Giên guta′t agA′ñ L! xAña′lgAn. Giên GudA′l gu L! î′sL!xaga-i ḷū L! qa′ido-î′ndjawagAn [107] xA′ldañ La′ala-i-łgu′nuł sWA gi stā′nsAñxa L! î′sdagialagAn. IL! ge′ida-reported that a woman said of us: “What open place do they keep going out for, I wonder?”[7] We immediately prepared for war.

xagAn. Ḷū′hao nAñ djā′da hAn iL! sudā′ñ L! sū′gAñ: “Gī′LgAn gadjā′wasi gī′hao lA ga′-itaẋuñgwa′-ani.” Ḷū′hao g̣eidā′ñ xAn t!alA′ñ qa′ldoẋidigAn.

The people went then to the camps from Gū′dAl. And after they had fished for some time the fish were dried. Then we went to war in four canoes. We started across from

Giê′nhao GudA′l stA LgAnła′ñ g̣ei L! qasā′gīgAn. Ga′iL̥u L! xao qa′odi q!ā′g̣asLgAni. Giên Lū g̣astA′nsîñ gu L! qa′idogAn. Giê′nhao Q!āitsgwai′yai stA t!alA′ñ Luda′+ogAn. LsAwa′k xā′idag̣ai hao

North island[8] We went against the Klawak[9] people.

t!alA′ñ dā′ngag̣An.

We pulled up our canoes at the mouth of the inlet. The next day we again went up the inlet. We went, went, went for a while and landed where there was a	Ga′iḶuhao g̣a′oga-i q!e-ī′g̣a Lua′-i L! L!stagî′lgAni. Dag̣ala′-ig̣a î′sîñ L! Lu-î′sdax̣îtłgAn. Isdā′lgAni. Qa′odi nAñ djī′wa-i djē′gAs gu Luwa′-i L! Lstagî′lgAni, nAñ g̣a sqā′gî qoa′na gu A. Ḷ!

strong tidal current. In one [stream] there were plenty of dog salmon. After we had been there a while [we saw] some broad sails coming from above. And it (the canoe) landed below-

gētg̣A′ndi qa′+odi sA′stA ga gīx̣ia′wa-i gaostAt!A′lgAn. Giê′nhao ga′gu Lua′-i L!. Lstagilā′digAni gu L! xē′tgu lA gaskī′dAn. L’ djā′g̣a îsî′s giên xA′ldAña-i î′sîñ lā′g̣a stî′ñgAni. L’ qat!A′lgAn giên g̣eiga′ñ g̣Alqa′-i-

the place where we had pulled up our canoes. He (the owner) had his wife and two slaves. Then he got off and put on his cartridge box. And he passed up near	giga-i lA daqa′-iłgAni. Giê′nhao L! gētgA′ndies L!a gut lA qā′łgAn. Giê′nhao nAñ xA′ldAñas l’ sila′-iga sqā′gi gī gA′nLa-i gei lA q!adjū′gAni. K!iä′łhao Łî′nagît kî′łgagî gutgā′ lA kîłgulgō′gAn. Giên L!

the place where we were watching. After he had gone a slave killed dog salmon in the creek with stones. During all that time they talked Tlingit to one another. And they started

q!ō′łg̣a qa-it giagA′ñgAn q!o′lgî lA tc!ā′nog̣adag̣ogAn.

a fire at the foot of a tree which stood near them.

By and by, when evening came he came down From afar he spoke Tlingit to them Three persons presently came along behind him. When two reports were heard the people ran down The

Qa′odi sîñx̣aiya′-i Ḷū la qaL!xā′sgag̣Ani. Wā′djx̣ui xAn g̣a lA djîłgita′ogadalgAni. Qa′odihao l’ Lī′tg̣a ga łg̣u′nuł gAndax̣ī′dAn. Djigwa′-i sq!astî′ñ wA g̣u q!adō′gaga′-i Ḷū g̣a L!x̣a′ostagAni. Tagī′-djigida-i Lgī′xAn wa

slaves already had their hands in it (the canoe). The gun box was untouched. There were five [guns] in it. Since he had come there he had lain down on his back and

g̣ei L! qAngixā′ñgAni. Djī′gu g̣oda′-i wa g̣a g̣Am gīdjigî′łdag̣agAn. Sq!aLe′ił wa g̣a īdjā′g̣Ani. L’ qā′L!xas gu lA ta-ig̣ā′gîtwas gu Łî′nagît kî′łg̣agî lA kiłgulai′agAn. Ha′oxAn wa′g̣alAña-i kîtsgîlagā′gAni.

spoken in the Tlingit language. The roasted salmon was still stuck in the ground.[10]

Then they shot him from in front. And then he exclaimed: “What people have done this to me? Save me.”[11] Then he (the assailant) shot him again with a pistol. A male slave,	Ḷū′hao l’ qAn gei lA L!tc!igā′gAn. Ḷū+ L!a hAn l’ sā′wagAn: “GiLgA′n xa-idAga′-i hao dī î′sdañ. Dī łA qagA′ndA-kuxa′ogu.” Gia′nhao djī′gu k!udja′o at î′sîñ lA la tc!igā′gAn. NAñ xA′ldAña

however, escaped into the woods. And when they ran down to his canoe there were cuts of whale in it. By that time they were speaking Kaigani[12] together. I then said to them:

īlinagā′gAn L!da agA′ñ t!aqagA′ngîlgAn. Giên Lua′-i lā′ga L! da′oẋît-sgagAna-i kun lA q!eidā′gAn lā′ga gā′yiñgîñgAn. LḶa la ê′sîñ gu′tga Q!eits xā′-idAga-i kî′lgagî gu′tga lA kîłgu′lgogAn. Ḷū′hao hAn lA ł

“Why did you, who are Haidas, talk Tlingit? We would not have touched you.” Then she (his wife) said: “We did not think anything like this would happen.”

sudag̣ō′gAn: “Gasî′nLao dalA′ñ Xā′-idAg̣as sk!iä′xAn gu′tg̣a Lî′nagît kî′łg̣agî dalA′ñ kîłgulā′-udjañ. GAm dalA′ñ g̣a t!alA′ñ Lā′g̣askigā′ñaxAñga.” Ḷū′hao hAn l’ sūgAn “HA′nLgua gī′na giā′ñ itgasañ t!alA′ñ ḷudAñō′-udjî.”

And when they got ready to start she said: “Those who came with us have a fire on the other side. They are Klawak people. In the night we went over to them.

Ḷū′hao ʟ! dagailansʟia′i Ḷū hᴀn l’ sū′gᴀn: “Inax̣ua′hao iʟ! ta′ogᴀn ga ē′djîn tc!ā′nudiga. Łᴀwa′k xaidᴀga′i hao ī′djî.” Giê′nhao gā′lx̣ua t!alᴀ′ñ tā′ñgax̣îtt!ē′djîni. Giê′nhao q!ō′łga t!alᴀ′ñ gagadā′ñgᴀnî. Giên t!alᴀ′ñ da′ox̣idᴀnî. Tc!ā′nuwa-

And we landed near. We ran toward them. The fire there was large. And after we had gone toward it for a while we peeped over a log. They lay asleep around the	i wᴀ gu yug̣odī′-gᴀnî. Giên g̣a agᴀ′ñ łk!î′nxet t!alᴀ′ñ gᴀndā′ldi qā′odi q!ā′xo łgī′-g̣odia t!ᴀ′lgî gi t!alᴀ′ñ gwasqā′ñgᴀnî. Tc!ā′nuwa-i djî′nxa q!axasʟg̣a-wā′gᴀnî.

fire.

Just before daybreak we ran upon them. Then we seized a man to enslave him. He resisted more fiercely than was expected. Then I shot him. He fell. Afterward he rose. When he

Giê′nhao sîñgaḶandala′-i Ḷū t!alA′ñ daoL!xa′gAni. Ḷū′hao nAñ ī′łiña L! xAldā′ñgatda′gAnî. L!A lA q!eaixagū′łdagAn. Giê′nhao lA ł tc!ī′gAn. L’ gatḶskī′dAn. Ga′-isîA. lA gia′xaL!xagAnî. L’ gadaga′-i [109] Ḷū î′sîñ lA L! tc!ī′gAn. Ga′-

ran they shot him again. After that he ran into the woods. We took all the property of the men. We took six slaves. Many, too, we killed.

istA l’ gatgî′lgAn. Iłî′ndjîda-i gī′naga waḶuxA′nhao t!alA′ñ gī′+gAn. Ga Lgu′nuł hao t!alA′ñ tagī′djîgîda′dAgAn. Qoan ê′sîñ L! L!′dagAnî.

Then we got into our canoes. We prepared to go. And we arrived over against GAsqo. In the night a south wind came suddenly upon [108] us, accompanied by rain. And after we had

Giê′nhao L! qa′idawaqaḶ′g̣An. Giê′nhao stA L! Luîsdaxị̄′dAnî. Giên GAsqo Lā′stAxAn L!Luda′ogAni. Ga[13]i g̣ala′i g̣a īL! gi xeu′dala′ñ dA′ñat sq!ag̣i′dAnî. Giên L! tadā′ñgî qa′odi L! stī′łsg̣agAn.

thrown over some of the property we went back. [By and by] we sailed over [to GAsqo.]. There was no place to land. But after we had gone on for a while we	Ga′-iḶu L!x̣ūtî′sL!xagîlgAn. GAm Lu g̣a L!g̣iga′ogial-łiña′-i ga′ogAñgAn. Giê′nhao L!Lu-îsdā′l q̣a′odihao gia′gu ī′sLîña L!qē′xagAn. Dala′-i gug̣oyū′AngAn.

found a landing place. Much rain fell.

After we had been there for a while a slave stood up in the canoe. He called for his uncle's supernatural helper. He did so because the rain chilled him. By and by	Giên gut L!î′sdi qa′odi Lūgoaga nAñ xA′ldAña gā′yiñgîñgAn. Qāñ sgā′nagwa-i gī lA kiägā′ñgAn. Dala′-l’ gîñx̣uaiga′-is hao l’. gîñsū′gAn. Qa′odi l’ x̣îlgā′gada-i gañā′xAn q!a′gustA kwē″gax̣idigAn.

the rain stopped and a north wind set in.

At once we started across [Dixon entrance]. We reached the islands the same day. The day after we sang war songs there. After we had remained there for a while we came to	Gañā′xAnhao L! Luda′ogAn. G̣ē′gixAn L! Luda′oL!xagîlgAn. Dag̣ala′-ig̣a gA stA L! ī′djîñ gu L! qa-idjū′L!xagAn. Ga′-igu L! naxā′ñ qa′odi Tc!ā′ał g̣a L! ī′djîn.

Tc!ā′ał.[14]

Here is the end of this.	A′hao ʟan ā′sga-i g̣e′ida.

[1] A Raven family at Tc!ā′ał on the West Coast.

[2] A camping place of the West Coast people.

[3] Because the Haida spoke Tlingit with a foreign accent.

[4] One of Richard’s brothers, that is, one belonging to

his family in the large sense. ↑

[5] A mountain on Banks island, which lies on the east side of Hecate strait. ↑

[6] A bay that is close to Spit point at the entrance to Skidegate inlet. ↑

[7] A sarcastic reference to

their nonsuccess. ↑

[8] The Haida name means “strait island,” referring no doubt to the narrow strait which separates it from Graham island. ↑

[9] A place still of considerable importance, having large canneries, on the west side of Prince of Wales island. ↑

[10] This part of the narrative is somewhat obscure. ↑

[11] He characterizes himself as of low caste in compliment to them: “Save me, your poor servant.” ↑

[12] “Language of the strait people.” It is almost identical with the Haida dialect of

Masset. ↑

[13] Forrester island; see the story of ŁAguadjî´na, note 4. ↑

[14] See story of Sacred-one-standing-and-moving, note 31. ↑

ENGLISH TRANSLATIONS

[Contents]

Raven Traveling

[Told by John Sky of Those-born-at-Skedans][1]

Over this island[2] salt water extended, they say. Raven flew about. He looked for a place upon which to sit. After a while he flew away to sit upon a flat rock which lay toward the south end of the island. All the supernatural creatures lay on it like Genō′,[3] with their necks laid across one another. The feebler supernatural beings were stretched out from it in this, that, and every direction, asleep. It was light then, and yet dark, they say.

[Told by Job Moody of the Witch People[4]]

The Loon’s place[5] was in the house of Nᴀñkî′lsʟas. One day he went out and called. Then he came running in and sat down in the place he always occupied. And an old man was lying down there, but never looking toward him. By and by he went out a second time, cried, came in, and sat down. He continued to act in this manner.

One day the person whose back was turned to the fire asked: “Why do you call so often?” “Ah, chief, I am not calling on my own account. The supernatural ones tell me that they have no place in which to settle. That is why I am calling.” And he said: “I will attend to it (literally, ‘make’).”

[Continued by John Sky]

After having flown about for a while Raven was attracted by the neighboring clear sky. Then he flew up thither. And running his beak into it from beneath he drew himself up. A five-row town lay there, and in the front row the chief’s daughter had just given birth to a child. In the evening they all slept. He then skinned the child from the foot and entered [the skin]. He lay down in its place.

On the morrow its grandfather asked for it, and it was given to him. He washed it, and he put his feet against the baby’s feet and pulled up. He then put it back. On the next day he did the same thing and handed it back to its mother. He was now hungry. They had not begun to chew up food to put into his mouth.

One evening, after they had all gone to bed and were asleep, Raven raised his head and looked about upon everything inside the house. All slept in the same position. Then by wriggling continually he [111]loosened himself from the cradle in which he was fastened and went out. In the corner of the house lived a Half-rock being,[6] who watched him. After she had watched for a while he came in, holding something under his blanket, and, pushing aside the fire which was always kept burning before his mother, he dug a hole in the cleared place and emptied what he held into it. As soon as he had kneaded it with the ashes he ate it. It gave forth a popping sound. He laughed while he ate. She saw all that from the corner.

Again, when it was evening and they were asleep, he went out. After he had been gone for a while he again brought in something under his blanket, put it into the ashes and stirred it up with them. He poked it out and laughed as he ate it. From the corner of the house the Half-rock one looked on. He got through, went back, and lay down in the cradle. On the next morning all the five villages talked about it. He heard them.

The inhabitants of four of the five towns had each lost one eye. Then the old woman reported what she had seen. “Behold what that chief’s daughter’s child does. Watch him. As soon as they sleep he stands up out of himself.” His grandfather then gave him a marten-skin blanket, and they put him into the cradle. At his grandfather’s word some one went out. “Come to sing a song for the chief’s daughter’s baby outsi-i-ide, outsi-i-ide.” As they sang for him one in the line, which extended along the entire village front, held him. By and by he let him fall, and they watched him as he went. Turning around to the right as he went, he struck the water.

And as he drifted about he cried without ceasing. By and by, wearied out with crying, he fell asleep. After he had slept a while something said: “Your mighty grandfather says he wants you to come into his house.” He turned around quickly and looked out from under his blanket, but saw nothing. Again, as he floated about, something repeated the same words. He looked quickly around toward it. He saw nothing. The next time he looked through the eyehole in his marten-skin. A pied-billed grebe came out from under the water, saying “Your mighty grandfather invites you in,” and dived immediately.

He then got up. He was floating against a kelp with two heads. He stepped upon it. Lo! he stepped upon a house pole of rock having two heads. He climbed down it. The sea was just as good as the world above.[7]

He then stood in front of a house. And some one called him in: “Enter, my son. Word has arrived that you come to borrow something from me.” He then went in. An old man, white as a sea gull, sat in the rear part of the house. He sent him for a box that hung in the corner, and, as soon as he had handed it to him, he successively pulled out five boxes. And out of the innermost box he handed him [112]two cylindrical objects, one covered with shining spots, the other black, saying “I am you. That [also] is you.” He referred to something blue and slim that was walking around on the screens whose ends point toward each other in the rear of the house. And he said to him: “Lay this round [speckled] thing in the water, and after you have laid this black one in the water, bite off a part of each and spit it upon the rest.”

But when he took them out he placed the black one in the water first and, biting off part of the speckled stone, spit it upon the rest, whereupon it bounded off. Because he did differently from the way he was told it came off. He now went back to the black one, bit a part of it off and spit it upon the rest, where it stuck. Then he bit off a part of the pebble with shiny points and spit it upon the rest. It stuck to it. These were to be trees, they say.[8]

When he put the second one into the water it stretched itself out. And the supernatural beings at once swam over to it from their places on the sea. In the same way Mainland[9] was finished and lay quite round on the water.

He floated first in front of this island (i.e., the Queen Charlotte islands), they say. And he shouted landward: “Gū′sga wagelai′dx̣ᴀn hā-ō-ō” (Tsimshian words meaning “Come along quickly”) [but he saw nothing]. Then [he shouted]: “Ha′lᴀ gudᴀñā′ñ łgā′gîñ gwā′-ā-ā” (Haida equivalent of the preceding). Some one came toward the water. Then he went toward Mainland. He called to them to hurry, [saying] “Hurry up in your minds,” but he saw nothing. He spoke in the Tsimshian tongue. Then one with an old-fashioned cape and a paddle over his shoulder came seaward. This is how he started it that the Mainland people would be industrious.

Pushing off again toward this country, he disembarked near the south end of the island. On a ledge a certain person was walking. Toward the woods, too, among fallen trees, walked another. Then he knocked him who was walking along the shore into the water. Yet he floated, face up. When he again knocked him in the same thing was repeated. He was unable to drown him. This was because the Ninstints people were going to practise witchcraft. And he who was walking among the trees had his face cut by the limbs. He did not wipe it. This was Greatest-crazy-one (Qōnā′ñ-sg̣ā′na), they say.

He then turned seaward and started for the Heiltsuk coast (ʟdjîñ).[10] As he walked along he came to a spring salmon that was jumping about and said to it: “Spring-salmon, strike me over the heart.” Then it turned toward him. It struck him. Just as he recovered from his insensibility it went into the sea. Then he built a stone wall close to the sea and behind it made another. When he told it to do the same thing again the spring salmon hit him, and, while he was on the ground, after jumping along for a while, it knocked over the [113]nearer wall. But while it was yet moving along inside the farther wall he got up, hit it with a club, killed it, and took it up.[11]

He then called in the crows to help him eat it. They made a fire and roasted it [on hot stones]. He afterward lay down with his back to the fire. He told them to wake him when it was cooked. He then overslept. And they took everything off from the fire and ate. They ate everything. They then poked some of the salmon between his teeth. And he awoke after he had slept a while and told them to take the covering off the roast. And they said to him: “You ate it. After that you went to sleep.” “No, indeed, you have not taken the coverings off yet.” “Well, poke a stick between your teeth.” He then poked a stick between his teeth. He poked out some from his teeth. He thereupon spit into the crows’ faces and said: “Future people shall not see you flying about looking as you do now.” They were white, they say, but since that time they have been black.

And walking away from that place he sat down near the end of a trail. After he had wept there for a while some people with feathers on their heads and gambling-stick bags on their backs came to him and asked him what the matter was. “Oh, my mother and my father are dead. Because they told me I was born [in the same place] as you I wander about seeking you.” They then started home with him. Lo, they came to a house. Then they made him sit down. One of the men went around behind the screens by the wall passage. After staying away for a while [he came in and] his legs were wet. He brought a salmon with its back just broken. They rubbed white stones against each other to make a fire. Near it they cut the salmon open. They put stones into the fire, roasted the salmon, and, when it was cooked, made him sit down in the middle. There they ate it. These were the Beavers, they say. They were going out to gamble, but turned back on account of him.

One of them again went behind the screens. He brought out a dish of cranberries, and that, too, they finished. Again he went in. He brought out the inside parts of a mountain goat, and they divided them into three portions, and made Raven’s portion big. Then they said to him: “You had better not go away. Live with us always.” They then put their gambling-stick bags upon their backs and started off.

When it was near evening they came home. He was sitting in the place [where they had left him]. Again one went in. He again brought out a salmon. They steamed it. And they also brought out cranberries. They also brought out the inside parts of a mountain goat. After they had eaten they went to bed. On the next day, early in the morning, after they had eaten three sorts of food, they put the gambling-stick bags upon their backs and started off again.

He then went behind the screen. Lo, a lake lay there. From it a creek flowed away in which was a fish trap. The fish trap was so [114]full that it looked as if some one were shaking it. There were plenty of salmon in it, and in the lake very many small canoes were passing one another. Several points were red with cranberries. Lēn[12] and women’s songs[13] resounded.

Then he pulled out the fish trap, folded it together, and laid it down at the edge of the lake. He rolled it up with the lake and house, put them under his arm, and pulled himself up into a tree that stood close by. They were not heavy for his arm.

He then came down and straightened them out. And he lighted a fire, ran back quickly, brought out a salmon, and cooked it hurriedly. He ate it quickly and put the fire out again. Then, sitting beside it, he cried.

As he sat there, without having wiped away his tears, they came in. “Well, why are you crying?” “I am crying because the fire went out some time ago.” They then talked to each other, and one of them said to him: “That is always the way with it.”

They then lighted the fire. One of them brought out a salmon from behind [the screens] and they cut it across, steamed, and ate it. After they had finished eating cranberries and the inside parts of a mountain goat they went to bed. The next morning, very early, after they had again eaten the three kinds of food, they took their gambling-stick bags upon their backs and went off.

He at once ran inside. He brought out a salmon, cooked it, and ate it with cranberries and the inside parts of a mountain goat. He then went in and pulled up the fish trap. He flattened it together with the house.

After he had laid them down he rolled the lake up with them and put all into his armpit. He pulled himself up into a tree standing beside the lake. Halfway up he sat down.

And after he had sat there for a while some one came. His house and lake were gone from their accustomed place. After he had looked about the place for some time he glanced up. Lo, he (Raven) sat there with their property. Then he went back, and both came toward him. They went quickly to the tree. They began working upon it with their teeth. When it began to fall, he (Raven) went to another one. When that, too, began to fall he sat down with his [burden] on one that stood near it. After he had gone ahead of them upon many trees in the same way they gave it up. They then traveled about for a long time, they say. After having had no place for a long time they found a lake and settled down in it.

Then, after he (Raven) had traveled around inland for a while, he came to a large open place. He unrolled the lake there. There it lay. He did not let the fish trap or the house go. He kept them to teach the Seaward (Mainland) people and the Shoreward (Queen Charlotte islands) people, they say. [115]

While he was walking along near the edge of the water [he saw] a part of some creature looking like a woman sticking out of the water at the mouth of Lalgī′mi.[14] He was fascinated by her, made a canoe, and went to her. When he got near she went under the water in front of him. After he had made a canoe of something different he went to her again. When he got near to her she sank into the water. He made one of something still different. Again she sank into the water before him.

Now, after he had searched about for a while, he opened a wild pea (xō′ya ʟū′g̣a, “Raven’s canoe”) with a stick and went out to her in it. When he came near to get her that time she did not go under the water. He came alongside of her and took her in. She wore a dancing skirt and dancing leggings. He then got the canoe ashore, untied her dancing leggings and dancing skirt, and wiped her all over. He ran to the woods, got a tcā′łg̣a,[15] and drew it over her for a blanket.

He then launched the canoe and put her in it, and they started landward.[16] He set her ashore on the west arm of Cumshewa inlet (G̣a′oqons) and also took out the house for her, but kept the fish trap in his armpit. He did so because he was going to teach [some one] about it.

He then went back again. After he had passed along Seaward land (the mainland) in his canoe for some time, behold, a person came along by canoe. The hair on the top of his head was gathered in a pointed tuft. And he (Raven) held his canoe off at arm’s length for a while. The canoe was full of hair seal. Then he questioned him: “Tell me, where did you gather the things you have?” “Why, there are plenty of them” [he replied], and he picked up his hunting spear. After he had looked between the canoes he speared something. He pulled out a hair seal. “Look in” [he said], and he (Raven) looked in. He could see nothing. “I say, I am this way (i.e., have bad eyesight) because a clam spit upon me. Since then I have been unable to see anything.” He then stretched his head over. He stretched it to him. And, having pulled a blood clot out of his eye with his finger nails, he put it back again. He used bad words to him, therefore he did not take it out for good. Now, he (Raven) treated him well. He made many advances to him, but he could not get [what he wanted] and started off.

After he had gone along for some time, lo, Eagle[17] was coming; and he said to him: “Comrade, I have been drinking sea water. You, too, had better drink sea water.” And he drank some in his sight. At once he defecated as he went along. Then Eagle, too, drank some. He also defecated as he went, and he said: “Cousin, come, let us build a fire.” “Wait, I am looking for the place.” Then Eagle pulled a water-tight basket out from under his armpit and drank from [116]it. At once what he had drunk spurted from his mouth as he went along. After they had gone along for a while they landed upon certain flat rocks extending into the sea.

Then Raven went up first and lighted a fire. He again watched Eagle as he kept taking out his basket and drinking water. He intended to take it, but he did not have an opportunity. Eagle also let the contents of his stomach run into the ground, and they went out of sight. Then he (Raven) took a walk. “I am going to drink,” he said, and passed into the woods. Having taken roots and put root sap into the hat he wore, he went to him. While coming back he drank of it on the way. And he asked Eagle to taste it. He handed it to him. He looked into it. He sniffed at it. “Tell me, cousin, why does your water smell like pitch?” “Well, cousin, the water hole was in clay.”

He then broke off tips of branches from a hemlock that had clusters of twigs sticking out all round them and gave them to him. “Cousin, put these upon the fire.” And he put them upon the fire. Wā-ā-ā, it burned brightly. And after he had done this a while, lo, Eagle pulled out his basket. As soon as he saw that, he (Raven) ran to the end of a clump of limbs and stepped heavily upon it to break it. “Clump of branches, fall down, fall down” [he said], and it broke and was coming down. Then he said to Eagle, “Hukukukuk.”[18] Eagle ran from his water in terror.

Then Raven put on his feather clothing and flew away with it. Eagle, too, put on his feather clothing and flew after him. He tried to hook his claws into him, and water was jerked out of [the basket]. As this happened the salmon streams were formed. Eagle gave up the pursuit, and he (Raven) continued scattering water out of his mouth. After a while he emptied the last where he had stretched out the first [lake]. He treated this island in the same manner. After that he emptied [the last] at the head of Skeena.[19]

Eagle was also called Lā′gałᴀm.[20]

Raven finished this. He then traveled northward. After he had traveled for a while he came to where a village lay. He then put himself in the form of a conifer needle into a water hole behind the chief’s house and floated about there awaiting the chief’s daughter.

The chief’s child then went thither for water, and he floated in the water that she dipped up. She threw this out and dipped a second time, but he was still there. And when close to her he said: “Drink it.”

Not a long time after that she became pregnant. Then she gave birth [to a child], and its grandfather washed the child all over and put his feet to its feet. It began to creep about. After it had crept about for a while it cried so violently that no one could stop it. “Boo hoo, moon,” it kept saying. After it had tired them out with [117]its crying they stopped up the smoke hole, and, having pulled one box out of another four times, they gave it a round thing. There came light throughout the house. After it had played with this for a while it let it go and again started to cry. “Boo hoo, smoke hole,” it cried. They then opened the smoke hole, and it cried again and said: “Boo hoo, more.” And they made the space larger. Then he flew away with it. Marten[21] pursued him below. Tā′ʟᴀtgā′dᴀla,[22] too, chased him above. They gave it up and returned.

He then put the moon into his armpit. And, after he had traveled about for a while, he came to where Sea-gull and Cormorant sat. He made them quarrel with each other. And he said to Cormorant: “People tell me to brace myself on the ground with my tongue this way [when fighting].” He then did it, and [Raven] went quickly to him. He bit off his tongue.

Then he made it into an eulachon. And he put on his cape and rubbed this all over it, and he rubbed it on the inside of the canoe as well. Then he also put rocks in and went in front of Qadadjâ′n.[23] And he entered his house. “Hī, I, too, have become cold.” Qadadjâ′n was lying with his back to the fire and, looking toward him, saw his canoe, covered with slime, lying on the water as if full. He then became angry and pulled the screen down toward the fire. Eulachon immediately poured forth. He then threw the stones out of the canoe and put them into it. When it was full, he went off with them.

After he had distributed the eulachon along the mainland in the places where they now are and had put some in Nass inlet, he left a few in the canoe.

He then placed ten paddles under these, of which the bottom one had a knot hole running through it. And he shouted landward to where a certain person lived. She then brought out a basket[24] on her back, and he said to her: “Help yourself, chieftainess.” After she had put them into [the basket] a while, and her basket was nearly full, he stepped upon a stalk of łqeā′ma[25] which he had provided and said: “Ā-ā-ā, I feel my canoe cracking.” He then pushed it from the land, and when she stretched out her arm for more [eulachon] he pulled out the hairs under her armpit.

Fern-woman (Snᴀndjā′ñ-djat) at once called for her sons. Both her sons knew how to throw objects by means of a stick, they say.[26] He immediately fled. And one of them shot at him and broke his paddle. And after they had broken ten he paddled with the one that had a knot hole. When they shot after him again he said “Through the knot hole,” and through the knot hole went the stone. Thus he was saved. He had dexterously got her armpit hair.

He then left the canoe. He came to a shore opposite some people who were fishing with fish rakes in Nass. And he said: “Hallo, [118]throw one over to me. I will give you light.” But they said: “Hᴀ hā′-ā-ā, he who is speaking is the one who is always playing tricks.” He then let a small part shine and put it away again. They forthwith emptied their canoe in front of him several times.

He then called a dog and said to it: “Shall I make (or ordain) four moons?” The dog said that would not do. The dog wanted six. He (Raven) then said to him: “What will you do when it is spring?” “When I am hungry I will move my feet in front of my face.” And he made it as he (the dog) told him to do, they say.

He then bit off a part of the moon. After he had chewed it for a while he threw it up [into the sky]. “Future people are going to see you there in fragments forever.” He then broke the moon into halves by throwing it down hard and threw [half of] it up hard into the air, the sun as well.

Thence he traveled northward. The smoke of House-point was near him. He then pulled off his hair ribbon and threw one end of it over here. He at once ran across on it. And he walked about the town, peering in [through the cracks]. The wife of the town chief of House-point had given birth to a child. And he waited until evening. Then, at the time when they went to bed, he entered [the child’s] skin and himself became newly born.

Every morning they washed him, and his father held him on his knee. After a while his aunt came down to the fire. They handed him to his aunt. After she had held him for a while he pinched her teats. “Ha′oia,” she said. “Why do you say that, Ḷa?”[27] “Why, he nearly fell from me.” The town chief was named “Hole-in-his-fin,” and his nephew was named “Fin-turned-back.”

After a while he thought: “I wish the village children would go picnicking.” And on the next day the children of the town went picnicking. They brought along all sorts of good food. And his aunt brought him to the same place. When they had played for a while they went away. After they had all gone his aunt sat there alone. He looked about, entered his own skin quickly, and seized his aunt. And his aunt said: “Do not take hold of me. I am single because your father is going to eat my gifts.”[28]

Then, as soon as she started off, he became a baby again. His aunt was crying and as she went had it on her mind to tell what had happened. He wished his aunt would forget it when she went in. And she went in. After her brother had looked at her a while he asked: “What is the cause of those tear marks?” “Why, I discovered him eating sand. That is why I am crying.”

He then started along by the sea and, having punched holes in the shells brought up by the tide, he made two dancing rattles. And he ran toward the woods. He took grave mats, frayed out the ends, and fastened shells upon these. He made them into a dancing skirt. And [119]he said to the ghost: “Are you awake?” It got up for him, and he tied the dancing skirt upon it. He also put the rattle into its hand. And he said to it: “Walk in front of the town. When you reach the middle wave the rattle in front of you toward the houses. A deep sleep will fall then upon them.”

Now it began to dance, they say. When it waved the rattle toward the town, just as he had told it to do, they began to mumble in their sleep. They had nightmares. He then went into the first house and, roughly pulling out a good-looking woman, lay there with her. And he entered the next one. There, too, he lay with somebody. As he went along doing this he entered his father’s house, went to where his aunt slept, and lay with her.

And a certain old woman living in the house corner did not have a nightmare. She had been observing the chief’s son in the cradle come out of himself. Then he went out again. After he had been away for a while he came in and lay down to sleep in the cradle. He made the ghost lie down again.

The town people told one another in whispers that he had lain with his aunt, and his mother, Flood-tide-woman, as well. This went on for a while; then, all at once, there was an outbreak. Then they drove Flood-tide-woman away with abusive language. Her boy, too, they drove off with her with abusive words. She was the sister of Great-breakers,[29] belonging to the Strait people, they say.

And they came along in this direction (i.e., toward

Skidegate). After they had come along for a while they found a young sea otter opposite the trail that runs across Rose Spit (G̣o′łgustᴀ). His mother then skinned it and sewed it together. Now she stretched it and, having scraped it, laid it out to dry. When it was dried she made it into a blanket for her son. He was Nᴀñkî′lsʟ̣as-łiña′-i,[30] they say.

And after they had traveled for a while she stood with her child in front of her brother's house. By and by somebody put his head out. "Ah, Flood-tide-woman stands without." "N-n-n, she has done as she always does (i.e., been unfaithful to her husband), and for that reason comes back again," said her brother. And again he spoke: "With her is a boy. Come, come, come, let her in."

Then she came in with her son. And her brother's wife gave them something to eat. By and by he asked of her: "Flood-tide-woman, what are you going to name the child?" And she moved her hand over the back of her head. She scratched it [in embarrassment]. "Why, I am going to name your nephew Nᴀñkî′lsʟas-łiña′-i." As she spoke she held back her words hesitatingly. "I tell you, name him differently, lest the supernatural beings who are afraid to think of him (the bearer of that name) hear that a common child is so called."

While she was staying with her brother her child walked about. He banged the swinging door roughly. "Flood-tide-woman, stop that [120]child from continually opening the door in that way." "Why, chief, I never can stop him." "Just hear what she says. What a common child is continually doing the supernatural beings ever fear to do.” On another day, while Great-breakers was lying down, he banged the door again. He said to the mother: “Flood-tide-woman, a common child is doing the same thing again. Try to stop him.” “Why, chief, I can never stop your slave nephew.”

And where he was sitting with his mother by the fire, on the side toward the door, right there he defecated. And his uncle’s wife made a pooping sound at him. “I shall indeed go with that husband’s nephew,” he heard his uncle’s wife say.[31]

On the next day, very, very early in the morning, he started off. After he had gone along for some time he came to some persons who burst into singing sweet songs and danced. They then asked him: “Tell us, what are you doing hereabout?” “I am gathering woman’s medicine.” “Well, what do you call woman’s medicine? Is woman’s medicine each other’s medicine?” “Yes; it is each other’s medicine.” Those women chewed gum as they sang. Then one of these gave him a piece. “This is woman’s medicine.” And one of them gave him directions: “Now, when you enter the house, pass round to the right. Chew the gum as you go in. And when your uncle’s wife asks it of you, by no means give it to her. Ask of her the thing her husband owns. When it is in your hands give the gum to her.” And he went away from the singers. When he entered the gum stuck out red from his mouth. Then his uncle’s wife said to him: “I say, NAñkî′lsLas-łîña′-i, come, give me the gum.” He paid no attention to her. He then sat down beside his mother, and to his mother he said: “Tell her to give me the thing my uncle owns. I will then give her the gum.” Then his mother went to her. She told it her. And to her she gave something white and round. He then handed her the gum. While his uncle’s wife chewed it and swallowed the juice he saw that her mind was changed.

Some time after that his fathers[32] went by on the sea. And he said to a dog sitting near the door: “NAñki′lsLas-łîña′-i says he desires the place where his fathers now are to dry up and leave them.” And immediately it went out and said so. The tide left them high and dry, and they were in great numbers. They made a scraping sound in their efforts to move. He then said to his mother: “I say, go and pour water upon my fathers.” She then went down to them, and she did not look upon her husband. She poured it only upon Fin-turned-back. And he went to his mother and told her to pour water upon his father. She acted as if she did not hear his voice. They were going to the supernatural beings of Da′osgên[33] to buy a whale, they say.

Then he came in and said to the dog again: “Go and say, ‘NAñkî′lsLas-łîña′-i says he desires the tide to come in to his parents.’” He then went out quickly and said it. X̣ū-ū-ū-ū-ū (noise of the waves coming in), and they at once were moving along far off on the water. [121]

And, after they had been gone a while, they returned to that place. And again he said to the dog: “Go and say, ‘NAñkî′lsLas-łîña′-i says he wishes his parents to leave something for him.'" He then went out quickly and said so. Something black was sent to one end of the town. He went thither. A whale floated there.

After he had made a house of hemlock boughs he shot all kinds of birds there. By and by a bufflehead came and ate of the whale. He then wanted it. And he aimed just above the top of its head. When it flew it struck its head. He then skinned it and entered [the skin]. And he wished for a heavy swell, and it became rough, and he walked toward the water. And when a wave came toward him he quickly dived under it. After he had done the same thing repeatedly he flopped up from the water, took the skin off, and dried it in his branch house. He thus came to own it, they say. He kept it in the fork of a tree.

After he had shot there all kinds of birds something blue and slender came and ate of it. It flew down from above. It ate sitting upon it. He then shot it. He shot [only] through its wings. He (Raven) was sad. And on the next day, early in the morning, he entered his branch house. After he had sat there for a while it again came down from above, making a noise as it came. And after it stood upon it and had begun to eat he shot it. The arrow again passed quickly through its wings. His mind was sad.

And on the next day, very early in the morning, he again went into the branch house. It came by and by and ate. And he now shot over it. As it started to fly it was struck in the head. He then went down to get it. He brought it into the branch house.

When he had skinned it, he entered it. He then flew up. After he had flown for a while he turned quickly and came down. He then ran his beak into a rocky point at the end of the town. At the same time he cried out: “Ḳao” (Raven’s croak). Though the rock was strong, he split it by his voice. After he had dried it in the branch house he put it where he kept the bufflehead.

He then started off, they say. He went in and sat down by the side of his mother. By and by his aunt said to her husband: “Why do you remain seated so long? Go and hunt,” she said to him. And they brought out a war spear and a box of arrows, and they put pitch on [the cord wound round the arrow point] for him. And at midnight he went off in a canoe, and his place was vacant in the morning.

He (Raven) then went out and stood up out of himself (i.e., changed himself). He put on two sky blankets and painted his face. And, as soon as he entered, his uncle’s wife turned her head. He went around behind the screens. And, after some time had passed, it thundered on the underground side of the island.

And her husband came back and asked his wife: “My child’s mother, what noise was that, sounding like the one that is heard when I go to [122]bed with you?” And she laughed and said: “Why, I guess I am the same with NAñkî′lsLas-łîña′-i, your nephew.”

On the next day, early in the morning, Great-breakers sat in the place where the fire was. On the top of the chief’s hat (dadjî′ñ skîl) that he wore a round fleck of foam swirled rapidly. Nᴀñkî′lsʟasłîña′-i began to look around. And he went out, got his two skins, put on his two sky blankets, and came in. His uncle had his hair tied in two braids. Something on his head began turning around very rapidly.

Then a strong current of sea water poured from the corner of the house. And he put his mother in his armpit, quickly entered his bufflehead skin, and swam about in the current. He dived many times and again swam about. And when the sea water came up to the roof of the house he floated out with it through the smoke hole.

He then quickly entered the raven’s skin. He at once flew up. He then ran his beak into the sky. And his tail was afloat on the water. Then he kicked against the water. “Enough. You, too, belong to me.” There it stopped (lit., “came to a point”). It began to melt downward.

And he looked down. The smoke of his uncle’s house looked pleasing. He then became angry with him, at the sight, and started to fly down. After he had flown for a while he ran his beak into it from above, crying as he did so, “G̣ao.” “Oh, you shall own the title of Chief-of-chiefs (Kî′lsʟekun)” [said his uncle].

He then became what he had been before. He entered with his mother. From that time he often set out to hunt birds. When he came in one day he said to his mother: “Mother, Qî′ñgi[34] says he is coming to adopt me.” And his uncle said to her: “Q!ā′la īdjā′xAn,[35] Flood-tide-woman, stop that child from talking. We are, indeed, fit to be adopted.”

After this had happened many times they saw something wonderful, they say. People came dancing on ten canoes. He then went out, put on two sky blankets, and walked around on the retaining planks. Said his uncle: “What he brought on by his talking has happened. I wonder how we are going to supply people and food.”

And, after he had walked about for a while, he kicked upon the ground in the front part of the house on the right side. There the ground cracked open. Out of it one threw up a drum from his shoulder. They came pouring out. He went to the other side as well. There he also kicked. “Earth, even, become people” [he said]. Thence, too, one threw up a drum from his shoulder. And he did the same thing to the ground in one of the rear corners. Out of that, too, some one threw up a drum from his shoulder. He did as before on the other side. And they danced in four lines toward the beach. Out of his uncle’s house Tsimshian, Haida, Kwakiutl, Tlingit [came] [123]singing different songs.[36] Yet his uncle said [sarcastically]: “We shall indeed have lots to eat.” They sat down in lines, and around the door was a crowd to serve the food.

Then NAñkî′lsLas-łîña′-i said: “Now go to my sister Sî′ndjugwañ to get food for me.”[37] And a crowd of young men went to get it. They came back with silver salmon and cranberries. And [he said]: “Go to

Yał-kīñā′ñgo,[38] too, to beg some for me.” Her house was also full of silver salmon, cranberries, and sockeye salmon. They also brought some from the woman at the head of Skidegate creek,[39] and they brought some from the woman at the head of Q!ā′dAsgo creek. It mounted up level with the roof. The distribution of food was still going on when daylight came. On the next day, too, and on the next day [it went on]. At the end of ten days they went off in a crowd. These [days] were ten winters, they say.

And he went off with his father Qî′ñgi. Soon after they arrived at his village he invited the people to come. He called them for a feast. He (NAñkî′lsLas) did not eat the smallest bit. And on the next day he called them in to a feast for his son. Again he did not eat. Two big-bellied fellows had come in. People took up cranberries by the box, and when one of these opened his mouth they emptied a boxful into it. They also emptied boxes into the mouth of the other.

On the next day his father invited them again, and they (the big-bellies) came in and stood there. And again cranberries were emptied into their mouths. Then NAñkî′lsLas went quickly toward the end of the town. As he was going along he came to open ground where cranberries were being blown out. He stopped up this hole with moss, and he did the same to another. After he had entered he questioned the big-bellied ones, who stood near the door: “I say, tell me the reason why you eat [so much].” “Don’t ask it, chief. We are always afflicted in this way.” “Yes; tell me. When my father calls in the people, and you are going to eat, if you do not tell me I will make you always full.” “Well, chief, sit close to me while I tell you. Early in the morning take a bath, and when you lie down [after it] scratch yourself over your heart, and when scabs have formed on the next day swallow them.”

He did at once as he was told. After he had sat still for a while [he said]: “Father, I have become hungry.” Upon this his father sent to call the people. [The big-bellied persons] again came in and stood there. Again was [food] emptied into their mouths. It did them no good. And he again became hungry. He again called them in. Day after day, for many days, he called them in. One day he went out [to defecate]. They saw him eating the cranberries that had floated ashore upon the beach [from peoples’ dung]. Thereupon they shut the door upon him. [124]

He now started off. By and by he came [back] and sat behind his father’s house. “Father, please let me in.” They did not want him. “Father, please let me in. I will put grizzly bears upon you. I will put mountain goats upon you.”[40] He offered him all the mainland animals. “No, chief, my son, they might wake me up by walking over me.”

He then began to sing a certain song. He beat time by striking his head against the house. The house began to fall over. And at that time he nearly let him in, they say. And when he went away they snatched off from him the black bear and marten [skins] he wore.

That time he went away for a long period. By and by they saw him floating on the sea in front of the town in a hair-seal canoe.[41] He wore his uncle’s hat. On top of it the foam was swirling around as he floated. As soon as they saw he had become changed in some unknown manner the town people all entered Qîñgi’s house. And after they had talked over what they should do for a while he dressed himself up. The town people put themselves between the joints of his tall hat. After NAñkî′lsLas had remained there a while the sea water continued to increase. And Qîñgi, too, grew up. Then he became angry and broke the hat by pulling it downward. Half the people of his town were lost.

After he had been gone for a while he came and stopped in front of the town. “NAñkî′lsLas is in front on a canoe.” And his father said: “Go and get him that I may see his face.” They then spread out mats, and his comrades came in and sat there. His father continually gave him food. His father was glad to see him.

After food had been given out for a long time and evening was come, his father sat down near the door. By and by he said: “My son, chief’s child, let one of your companions tell me a story.” He then asked the one who sat next to him: “Don’t you know a story?”[42] “No,” they all said, and he turned in the other direction also. “Don’t you know one story?” “No; we do not.” He then said to his father: “They do not know any stories.” And his father, Qîñgi, said, “Īt!ē′i, let one of your companions relate to me ‘Raven traveling,’” by which he made NAñkî′lsLas so ashamed that he hung his head.

By and by, lo, a small, dark person, who sat on the right side, threw himself backward where he sat. “Ya-yā′-ō-ō-ō-ō-ō, the village of the master of stories, Qîñgi.” When he said this the people in the house were [startled], as if something were thrown down violently. “Ya-yā′-ō-ō-ō-ō-ō, the supernatural beings came to look at a ten-jointed łqeā′ma[43] growing in front of the village of the master of stories, Qîñgi. There they were destroyed.” “Ya-yā′-ō-ō-ō-ō-ō, the supernatural beings came and looked at a rainbow[44] (a story name) moving up and down in front of the village of the master of stories, Qîñgi. There they were destroyed [said the next].” “Ya-yā′-ō-ō-ō-ō-ō, the supernatural [125]beings once came to look at Greatest-sea-gull and Greatest-white-crested-cormorant throw a whale’s tail back and forth on a reef that first came up in front of Qîñgi’s town. There they were destroyed.” “Ya-yā′-ō-ō-ō-ō-ō, the supernatural beings came to see Harlequin-duck and Blue-jay run a race with each other on the property of the master of stories, Qîñgi. There they were destroyed.” “Ya-yā′-ō-ō-ō-ō-ō, the supernatural beings once came to look at the lower section of a wooden rattle lying around which used to sing of itself.[45] There they were lost.” “Ya-yā′-ō-ō-ō-ō-ō, the supernatural beings once came to look at an inlet, which broke suddenly through white rocks at the end of Qîñgi’s town, out of which Djila′qons came knitting. There they were destroyed.” “Ya-yā′-ō-ō-ō-ō-ō, the supernatural beings once came to see Tā′dᴀlᴀt-gā′dᴀla and Marten run a race with each other in front of the village of the master of stories, Qîñgi. There they were destroyed.” [What the other three said has been forgotten.[46]]

Then NAñkî′lsLas started off afoot. After he had traveled for a while he came to the town of Ku′ndji. In front of it many canoes floated. They were fishing for flounders.[47] They used for bait salmon roe that had been put up in boxes. He then desired some, and changed himself into a flounder. And he went out. After he had been stealing the salmon roe for a while they pulled out his beak.

Those people, who then sat gambling in rows in the town, looked at the beak one after another. They handed it back and forth for the purpose. NAñkî′lsLas looked at it, and said: “It is made of salmon roe.” He then went toward the woods and called Screech-owl. And he pulled its beak out, put it upon himself, and put some common thing into [the owl] in its stead.

By and by they went out again to fish and again he went out. And after he had jerked off many pieces of salmon roe a hook entered one of his lips. They then pulled him to the surface and came ashore, and [the owner] gave it to his child, and they ran a stick through it [to put it over the fire]. And when his back became too warm he thought: “I wish something would make them run over toward the end of the town.” After some time had passed the whole town (i.e., the people of the town) suddenly moved. And right before the child, who sat alone near by, he put on his feather clothing and flew out through the smoke hole. The child then called to its mother: “My food flew away, mother.”

He did not go away from the town, they say. On another day they prepared some food in the morning. Crow invited the people to a feast of cakes made of the inner bark of the hemlock and cranberries mixed together. Among them they called him (Raven). And he refused. “No; you only call each other for mussels.” Afterward he sent Eagle out to see what they did call each other for. And after [126]he had gone thither he said to him: “They call each other for cakes of hemlock bark and cranberries.” “Now, cousin, be my messenger.” Eagle then said: “The chief is coming.” “No; we call each other for mussels.”

Before they had begun eating he ran into the woods. After he had made rotten trees into ten canoes he put in spruce cones, standing them up along the middle. Grass tops he put into their hands for spears. They then came around the point, and he walked near them with his blanket wrapped tightly around him. Terrible to behold, they came around the point, men standing in lines along the middle of the canoes. Leaving their food, the people fled at once. He then went into the house and ate the cakes. He ate. He ate. Where the canoes landed they were washed about by the waves.

He then started off. He traveled about. On the way he got his sister neatly, they say. He then left his sister with his wife. And he started off by canoe. He begged Snowbird[48] to go along with him, and took him for company. He also took along a spear. And short objects[49] lay one upon another on a certain reef. Then, when they came near to it, the bird became different.[50] He took him back. And he begged Blue-jay also to go, and he started with him. But when they got near he, too, flapped his wings helplessly in the canoe. And, after he had tried all creatures in vain, he made a drawing on a toadstool with a stick, placed it in the stern, and said to it: “Bestir yourself and reverse the stroke” [to stop the canoe]. He then started off with him. But when he got near it shook its head [so strong was the influence].

He then speared a big one and a small one and took them back. And when he came home he called his wife and placed the thing he had gone for upon her. And he put one upon his sister as well. Then Sīwa′s (his sister) cried, and he said to her: “But yours will be safe.”[51]

After he left that place he married Cloud-woman. And, as Cloud-woman had predicted, a multitude of salmon came up for him. But, when they were on the point of moving and he went through the middle passage of the smokehouse, salmon bones stuck in his hair, and he used bad language that made his wife angry.[52] She then said to the dog salmon: “Swim away.” From all the places where they lay they began to swim off. And a box of salmon roe on which his sister sat was the only food left in the house.

They then moved the camp empty-handed. And he made himself sick. He went along in the bow beside the salmon roe. After he had gone along for a while his sister smelt something, and he said it was a scab he had pulled off with his finger nails. After she had spoken about it many times as they went along he threw Sīwa′s’s box empty ashore. [127]

And after they had gone along for a while they built a camp fire. He then put yellow cedar upon the fire. After it had given forth sparks for a while one flew between Sīwa′s’s legs. He then told her a remedy: “Now, go around in the woods exclaiming, ‘I call for medicine.’ When something says ‘Yes,’ go over to it and sit down where a short red thing sticks up.” And after he had spoken to her, and she had called about for a while, something said “Yes.” And after she had looked for it [she saw] something red sticking up. Then she sat down there. Lo, she discovered her brother lying on the ground under her.

He then became ashamed, and drew something with the tip of his finger. Right there a child cried. And he took it out [of the ground]. And he put boards round it as people were going to do in the future. Then the child became old enough to play. And he went around after [the child]. One time when it went out to play it vanished forever.

Then he started to search for it. He put on his feather clothing and flew over the whole of this country. He did the same upon Mainland. When he could by no means find it, he heard that the supernatural beings had taken it because he (Raven) used to fool them. He then stopped searching. When the boy stood up, lightning used to flash around his knee-joints. He was named SAqaiyū′ł.

One day some one with disheveled hair came in.

“Father, I come in to you.” Then he (Raven) spat upon his face. “SAqaiyū′ł was not like that.” And when he went out, lightning played around his knee-joints. He vanished at once. Then he cried; he cried.

Then he put his sister into his armpit and started off with her. And after Siwa′s had finished her planting at Ramsey island he came, stood on the inner side of Ramsey island, and begged all kinds of birds to accompany him. They went after cedar-bark roofing in preparation for a potlatch. They soon got this out upon the open ground. He then caused the cedar bark to be left there.[53]

And, when they became hungry, he called all kinds of animals. And, after they came floating in front of him on their canoes, he came out wearing black, shabby clothing. He then spoke. They did not understand. And they sent for Porpoise-woman. And when she came he (Raven) said: “I am the sides and I am the ends, between which I qAlaastī′s.”[54] Then she said: “How would they get along if I were absent? He wants them to fight him with abalones and sea eggs.” They then threw these at him. And he ate. And, since the house was too small, he started to potlatch outside. All the supernatural beings whom he had invited came by canoe.

Then he made holes in the beaks of all kinds of birds. And Eagle, too, asked to have his pierced. He became wearied by his importunities and made them anyhow. That is why his nasal openings now run upward. [128]

[Told by Abraham of the Q!ā′dAsgo qē′gawa-i]

When he first started he decked out the birds. They were made of different varieties, as they now appear to us, in one house. Then, as soon as he had dressed up the birds, they went out together. At that time he refused to adorn two of them. When the house was too full they said to those who sat next to the walls: “Let your heads be as thin as the place where you sit.” Those have thin heads.

The two he had refused to adorn went crying to the [various] supernatural beings and came to Rose Spit, where they heard a drum sound toward the woods. They went thither. When they came and stood before Master Carpenter[55] with tear marks on their faces, he asked: “What causes your tear marks?” They then answered: “Raven[56] decked out the other birds. He said we were not worth adorning.” “And yet you are going to be handsomer than all others” [he said], and, having let them in, he painted them up. He put designs on their skins (feathers). Those were the Q!ē′da-k!ō′xawa.[57]

[Continued by John Sky]

He went thence by canoe, and came to where herring had been spawning. He then filled the canoe with herring, dipped them out of the place where the bilge water settles and threw them toward the shore. “Future people will not see the place where you are.”[58]

[Continued by the chief of Kloo of Those-born-at-Skedans]

And when he went away he came to where a spider crab sat. And he said to it: “Comrade, do you sit here? Don’t you know that we used to play together as children?” He then put his wings into its mouth and took them out again. “A little farther off, spider crab,” he said to it, and it closed its jaws together. It began at once to move seaward. And he (Raven) said to it: “Comrade, let me go. When about to let me go you used to look at me with eyes partly closed [as you are doing] now. Let me go. It will be better for us to play with each other differently. Let me go.” By and by the sea water flowed over him. Then it let him go.

And after he had traveled for a while he pulled off leaves from the salal-berry bushes, stuck spruce needles into them, and came to where an old man lay with his back to the fire. And he entered and sat down on the side opposite him. “Hē,” he said, as if he, too, were cold from going after something. Then the old man looked over to him and said: “Have I stretched out my legs, that one keeps saying he is getting cold?” He then stretched out his legs, and it became low tide. And, with Eagle, he brought up sea eggs to the woods. [Raven also brought up a red cod, but Eagle brought up a black cod.]

They then made a camp fire. And Eagle roasted his.[59] It began to drop fat into the fire. Then Raven roasted his, but it became dry. [129]And he asked to taste of Eagle’s. “Cousin, why does yours taste like cedar? Cousin, I will bring you a small bundle of bark from the woods. When a stump comes to you, rub this [black cod] upon its face.” As soon as he went off

Eagle put some stones into the fire. When they became red-hot, the stump came toward him. He then picked up a stone with the tongs and rubbed it upon the stump, and the stump went back into the woods out of sight. By and by, lo, he came to him with bark on his shoulder. His face was blackened all over. “Why, cousin, what has happened to your face?” “Well, cousin, I pulled some bark down upon my face.” “Why, cousin, it is as if something had burned it.” “No, indeed, cousin, bark dropped upon me.”

[Continued by John Sky]

On the way from this place he begged for canoe companions.[60] He begged all kinds of birds to come. Then Blue-jay offered himself to him, and he said: “No: you are too old to come.” But he insisted. He then seized him by the top of his head and pulled him into the canoe. For that reason the top of his head is flattish. And he completed his begging for comrades.

They all got then into the canoe. And it set off. It went. It went. It went. It went. They stopped in front of the Halibut people. Hu-hu-hu-hu-hu,[61] they came down to the beach in crowds. “Raven is going to war,” they said one to another as they came down to meet him. And he asked them to go, too, as companions, and they went. They fixed themselves along the bottom of the canoe like skids[62] and started. They went. They went. And before daylight they landed at the end of his (the enemy’s) town. Then his Halibut people lay [in two rows], with their heads outward, along the path which extended down from the house. Outside of them the birds also stood in lines. They hid themselves behind the halibut. After they had been there a while he came out wearing his dancing hat. When he came out one of the halibut flopped his tail at him. He fell down. The next one, too, wriggled his tail. So they continued to do until they brought him in.[63] Then he asked them why they did this to him. And they said they did it because he blew too long. They then let him go. And they started back. This was Southeast-wind, they say. After they had gone along for a while they set down the halibut at their homes, and the birds also went away.

And after he had traveled about for a while he came to some children playing and offered to join them. “I say-y-y, playing children, let me play with you-ou-ou.” “No-o-o; you would eat all of our hair se-e-e-al.” And he said: “My grandfather has gone after some for me. My father has gone after some for me.” They then let him play with them. Then he devoured all of the children’s hair seals, and they were all crying for them. [130]

He also started away from that place. After he had gone along for a while he found a flicker’s feather floating near the shore and said to it: “Become a flicker.” It at once flapped its wings.

And after he had traveled thence for a while he came to the place where Master Fisherman[64] and his wife lived. He wanted Raven’s flicker; so he gave it to him. “Things like this are found on an island that I own.” And he said he would show it to him. And after he said he would show it to him Master Fisherman baited a halibut hook taken from among those hanging in bunches on the wall. When he had let it down into the hole into which they used to vomit sea water he pulled out a halibut, and his wife split it open and steamed it. When it was cooked the three ate it.

They went to bed, and next day he took him (Master Fisherman) to see the flicker island. Then he arrived there and said to Master Fisherman: “Do not get off.” Then he (Raven) landed. He broke off the ends of cedar limbs. And he wounded his nose. As he went along he let the blood run down into his hands. And he threw around the cedar twigs with blood upon them. “Change to flickers,” he repeated. Then they flew in a flock. And he brought some in. “Now, get off. There are plenty of them,” he said to him. Then he landed.

[Continued by the Chief of Kloo.]

And he (Raven) lay down in the canoe and began to drift away with the wind, and he (Master Fisherman) shouted to him: “Say, you are drifting away. You are drifting away.” He paid no attention to him.[65] He got far off. Then he started away [by paddling]. Then he made himself appear like Master Fisherman, and landed in front of his wife’s [house]. And he said: “Behold, it was the one always doing such things. There is not a sign of the things he went to show me.” And after he had had her as his wife a while he said: “My child’s mother, differently from my former state, I am hungry.” Then she steamed a fat halibut for him, and he ate it. After he had remained sitting for a while, he said: “My child’s mother, differently from my former state, I would like it.”[66] Then he again drank salt water. And after he had drunk salt water he baited the halibut hook and let it down into the hole where sea water was vomited out. The same thing as before happened. He pulled a halibut out.

And when his wife went after some water, lo, her husband sat near the creek and said to her: “That was the same one who is always doing such things. Stop all the holes in the house. As soon as he drifted away from it (the island) I wished my hair-seal club would swim over to me.” And to him it swam out. Then it brought him to the land, they say.

Then he ran in with the hair-seal club. And he (Raven) ran squawking about the house. By and by he knocked him down with [131]his club. Then he threw him down into the latrine. And after he had lain there a while he spoke up out of it.[67] Then he took him out and pounded him up again. He even pounded up his bones. And he went down to the beach at low tide and rolled a big rock over upon him.

[End of so-called “old man’s story” and beginning of “young man’s” part[68]]

Then he was nearly covered by the tide. And he changed himself in different ways. By and by, when only his beak showed above water, his ten supernatural helpers came to him. Then they rolled the rock off from him, and he drifted away. The first to smell him among his supernatural helpers was a Tlingit, who wore a bone in his nose [like the shamans.]

After he had drifted away for a while, some people came along in a canoe. “Why does the chief float about upon the water?” And when they got within a short distance he said: “He has a hard time for going after a woman.”

And after he had drifted about a while longer, a black whale came along blowing. And he thought, “I wish it would swallow me.” And, as he wished, it swallowed him. Then he ate up its insides. After he had eaten all he thought: “I wish it would drift ashore with me in front of a town.” And in front of a town it drifted ashore with him.

After they had spent some time in cutting it up, they cut a hole through right where he was, and he flew out. Then he flew straight up. And he turned down at the end of the town, pulled off the skin of an old man living there, threw away his bones, went into his skin, and lived in his place instead of him. By and by they asked him about the something that came out of the whale’s belly. Then he said: “When something similar happened a long time ago they fled from each other in fear.” At once they fled from each other in fear. And afterward he ate the whale they were bringing up. This was why he had changed himself.

[Told by Tom Stevens, chief of Those-born-at-House-

Point.]

And one time he had Hair-seal as his wife. Then they had a child. And one day he went after firewood with him. His son was fat, and, pleased at the sight of him, he wanted to eat him. Then he said to him: “I am within a little of eating you.” And after they had come home, and had got through eating, he said to his mother: “Ha ha⁺, mama, my father said to me: ‘I am within a little of eating you.’” And Raven said: “Stop the child.” He made him ashamed. After that he devoured him.[69]

[Continued by the Chief of Kloo.]

And after he had traveled about a while from that place he came to another town. And he was eating the leavings cut off of the salmon they brought in. By and by some of the milt[70] hung out of his [132]nose. Then he said to his cousin [Eagle]: “When I pass in front of the town, cousin, say: ‘Wā-ā-ā[71], one goes along in front of the town with a weasel hanging from his nose.’” And when he passed in front of the village [he said], “Wā-ā-ā, one passes in front of the town with the milt of a salmon hanging from his nose.” Then he went back to him and said: “Cousin, say, ‘Weasel, weasel.’” But when he went again he said the same thing. Then he made him ashamed, and he went right along [without stopping].

And after he had gone along for a while he met some people coming back from the hunt with many hair seals. Then he changed himself into a woman. And he found a long, slender rock and said to it: “Change into a child," and it became a human being. "Say, you who are coming, come and marry me." Then the canoe was pointed toward her. And she picked up stones, too, they say. After they had gone along for a while she said: "The child wants hair seal. He is crying for it." Then one cut off a piece for it. Then she wished a mist to fall, and it happened. Then they put mats over her, under which she ate it. And she put grease on the stones and threw them overboard. And she kept saying that it was the hair seal. Then they gave some to her again.

Then they gave her as wife to one of them. Some time after he had married her they gave her salmon roe to eat. And she saw where they kept it. Then she went to the place at night. And she ate in it. But when she lay down afterward she found that her labret was lost. And when they went [to the box] to get some again in the morning they found her labret in it. Upon this she touched it quickly with her lips and said: "Lg̣ᴀ′nsal stā′-is[72] was flapping her wings all night in my lip as she always does when she wants something that smells bad." Then they handed it to her, and she put it back into her lip.

And one day, when she went out with others to defecate, and stood up, the tail coming from her buttocks was visible a moment. "Ai-ī, what is that sticking from my son's wife's buttocks?" "Why, this is not the first time a Tlingit woman's tail stuck out from her buttocks."

By and by she told her husband they were about to come after her, and she made them bring together firewood in preparation for it. Then she changed excrement into people and made them come by canoe. Then they landed; but when they came in and sat down they began to perspire. Right there they were melted. And she became ashamed. Then they were completely melted. And she flew away.

And after he (Raven) had traveled on from that place he came to where Water-ousel[73] lived. And he (the bird) gave him food. By and by he drove a stick into his leg, out of which salmon roe [such as has lain some days after hatching] ran in a stream. He gave it to him to eat. Then he started from that place. After he had traveled [133]for a while he came to where Sea-lion lived. And after he had given him some food he roasted his hand, out of which grease dropped. That he gave him to eat. He started off, and when he had traveled a while came to where Hair-seal lived. Then he, too, roasted his hand in the fire, and grease came out. He gave it to him to eat.

Then he went away and lived in one place for a while. After he had lived there for a time Water-ousel came in to him. Then he drove something into his leg, but only made himself faint away. And he (the bird) was ashamed. While he was in the faint he went off. Then he came to himself. And after he had continued living there for a while Sea-lion and Hair-seal came in.[74] Then he roasted his hand, but it was burned. And they left him. Afterward he came to life again.

[Parts of the young man’s story told by Walter McGregor of the Qā′-i-ał-lā′nas]

He began to offer his sister in marriage, and when any creature came in to him he looked at its buttocks. When they were lean he refused it. After he had done [lit., said] this for a while Sea-lion wanted to many his sister. Then he looked at his buttocks. They were fat, and he let him marry his sister. They had two children. G̣ē′noa[75] was the elder. Iwā′ldjida was the younger. Once Raven went out fishing with his brother-in-law and thought: “I wish halibut would come to me only.” Then he only caught halibut. And his brother-in-law, Sea-lion, asked him: “Say, why do they come to you?” “That is something people are not brave enough to ask for.” Then he again asked him, and he said to him: “Well, they like me, because I use a piece of skin cut from my testes for bait.” And he told him to do the same to his. When he just touched them with a knife, “Wā-wa-wa-wā′, it hurts,” he said to him. “Don’t you see you are not brave enough for it?” Then he told him to do as before. Then he cut off the whole of his testes and ate the fat part of his brother-in-law. After he had consumed it he put stones in him in its place, and came to his sister singing a crying song: “Siwa′s’s husband, my sister’s husband. Siwa′s’s husband, my sister’s husband.” Then his sister asked him: “What has happened, brother?” He paid no attention to her. He sang the crying song. “What is it?” she kept saying. By and by she asked her brother: “What has happened, my brother Raven?” And he said to her: “Where they always do so, [the enemy] stood at House-point. With my great brother-in-law I met them. My great brother-in-law fell without speaking a word. I, however, went around and around them calling.” Then his sister, too, sang a crying song. She had Ḳē′noa on her back and held Iwā′ldjida in her hands. Then she sang the crying song: “Ḳē′noa’s father, Iwā′ldjida’s father. Ḳē′noa’s father, Iwā′ldjida’s father.” At once they carried him up in a mat. And Siwa′s said: “Say, chief, [134]why is your brother-in-law so heavy?” Then Raven said: “You always talk nonsense. This is not the first time a chief who has been killed is heavy.” The rocks put into him made him heavy.

After they got him into the house they had Mallard-duck[76] doctor him, and when he came in, and had gone around the fire for a while, he said: “Hăn hăn hăn hăn (quacking of duck), his brother-in-law, his brother-in-law.” And Raven said: “[Speak] differently, great doctor. [Speak] differently.” Then again he said, “Hăn hăn hăn hăn, his brother-in-law took out his insides.” Then he kicked him into the fire. And just before he flew out he said the same thing. So they came to know that he had killed his brother-in-law.

One time he let Cormorant marry Siwa′s, because he was the best fisherman. And he went out fishing with him, and Cormorant alone caught halibut. He (Raven) caught only a small one. Then he went toward the bow to Cormorant and said to him: “Let me see what is upon your tongue.” And when he ran his tongue out he pulled it out, and his voice was gone. That is why the cormorant has no voice.

Then he pulled the halibut round toward himself [so that their heads lay in his direction] and turned the small one toward him (Cormorant).[77] Then they went home, and he pulled off the halibut. Cormorant motioned his wife to the halibut, and his sister asked: “Say, chief, why does he motion me to the halibut?” Then Raven said: “He is trying to say he wants the head of a big one.” And she asked her brother again: “Say, chief, what has happened to your brother-in-law?” “Why, while I was fishing with him his voice left him.” He wanted to eat all the halibut. That is why he took it out.

After he had gone on for some distance a sea anemone (?) looked out from under a rock. He became fascinated at the sight of the corners of its eyes, which were bluish, and said to it: “Say, cousin, come and let me kiss you.” And the sea anemone said: “I know your words, Raven,” and made him angry. Then he threw aside the stones from it and steamed it [in the ground]. When it was cooked he ate it while it was still hot. Then his heart was burst with the burning. That is why ravens do not eat sea anemones.

After he had gone along from there for a while he came to a town. Having looked into the house [he saw] no people there. Then he entered. Halibut and slices of smoked hair seal lay on the drying frame. Only old wedges lay near the fire. But when he started to carry off the halibut and slices of seal a wedge threw itself at his ankle bone; on the other side the same thing happened, and he fainted with the pain. Then he threw them from his shoulders and went out. And he looked into a house near by. And he entered that, too. There were plenty of hair seals and halibut there. On the wall was some design drawn with finger nails. Then he started to carry some out. When he came to the door something pulled his hair. He saw [135]nothing. After they had pulled his hair until they made him weak, he went out. These were the Shadow people, they say.

After he had traveled thence for a while he came to a house in which the Herring people were dancing. The air (weather or sky)[78] even shook above them. And when he looked in the Herring people spawned upon his mustache. Then he ate the fish eggs. They tasted bad, and he threw away his mustache.[79] Then, having pushed in a young hemlock he had broken off, he drew it out. The fish eggs were thick upon it, and he ate them. They tasted good. He started the use [of these limbs].

After he had gone on for a while he came to one who had a fire in his house. And he did not know how to get his live coals. And [the man] had bought a deerskin. “Say, cousin, I want to borrow your skin a while.” And he lent it to him. It had a long tail, they say, and he tied a bundle of pitch wood to the end of the tail. Then he came in and danced before him. As he danced his face was turned toward the fire only. After he had danced for a time he struck his tail into the fire and the pitch wood burned. Then his tail was burned off. That is why the deer’s tail is short. Then he went into his own skin and flew away with the live coals. His beak, too, was burned off. And they pursued him. They could not catch him and came back. He got the coals neatly.

On traveling thence he found a devilfish’s nose (i.e., mouth) drifted ashore. And he took it and came to Screech-owl. And he said to him: “Say, cousin, let me borrow your beak a while,” and he lent it to him. Then he stuck the devilfish nose he had found in its place and said to him: “Say, cousin, yours looks nice. You are fit to travel about with the supernatural beings.”

After he had traveled on for a while his cousin (Eagle) came to him. And, after they had traveled together for a while they came to an abundance of berries, which Eagle consumed before he got there. On that account he was angry with him. And he went quickly to the beach, found a sharp fish bone, and stuck it into the moss ahead of him (Eagle). “Run into Eagle’s foot,” he said to the bone. And he said to Eagle: “Now, cousin, go right on here before me.” And as he went along there the bone stuck into his foot. “Cousin, let me see it,” and he pretended to take it out with his teeth, but instead commenced to push it in farther. “Wā-wā-wā, cousin, you are pushing it in.” “No, cousin, it is because I am trying to pull it out with my teeth.” By and by he pulled it out and said to him: “Cousin, wait right here.” Then he examined the ground before him [to select an easy path]. And he ordered a chasm to form. It did so. And, breaking off a stalk of łqeā′ma,[80] he laid it across the gulf and put moss upon it. He made it like a dead, fallen tree. Then he went back toward Eagle, carried him on his back, and started over with [136]him upon the dead tree. When he got halfway over he let him go. “Yauwaiyā′, what I carry on my back is heavy.” He burst open below. Then he went down to him and ate his berries. He ate all and started off.

After he had traveled for a while he came to a woman with a good-sized labret weaving a water-tight basket, and he asked her: “Say, skAñ,[81] have you seen my cousin?” She paid no attention to him, and he again said to her: “Say, skAñ, have you seen my cousin?” Again she paid no attention to him. “SkAñ, I can knock out your labret.” “Don’t. Over yonder is a q!a′ła[82] point, beyond which is a spruce point, beyond which is a hemlock point, beyond which is an alder point. At that point in front of the shell of a sqā′djix̣ū[83] on which he is drawing is your cousin.” Then he started over, and it was as she said. “Say, cousin, is that you?” [he said], and he pulled him up straight, and they started off together.

After they had gone on they came to a town. They (the people) were glad to see them. Then they began giving them food. When they gave them berries to eat they asked Eagle: “Does the chief eat these?” And Raven said: “Say that I like them very much.” But Eagle said: “The chief says he never eats them.” And they only gave them to him (Eagle). And again they gave him good berries to eat, and he said: “Those, too, the chief does not like.”[83]

When he was going on from there he came to a town in which the chief’s son, who was the strongest man, had had his arm pulled out. A shaman came to try to cure him. The chief’s son was the strongest man. In trying strength with people of all ages by locking hands with them he could beat them. By and by, through the smoke hole came a small pale hand, and [they heard its owner] say: “Gū′sga gA′msiwa” (Tsimshian words meaning “Let us have a try”). And he put his fingers to it. It pulled off his arm. They did not know what it was. And he (Raven) alone knew that one of Gū′gał’s[84] sons had pulled his arm off. Then he flew to Gū′gał’s town, went to an old man who lived at the end of the town and asked him: “Say, old man, do you ever gamble?” And he said he did. “They say they pulled off the arm of a chief’s son. I wonder where the person who did it belongs.” And he said: “Why, don’t you know? It was done by the one of Gū′gał’s sons who is always doing those things. The chief’s son’s arm is in a box behind the screen in his father’s house.” And he (Raven) said: “Well, although everybody knows those things, I was asking this.” Then he pulled off his (the old man’s) skin and entered it. And next day he took a gambling-stick bag and walked with a cane to the middle of the town. When he sat down he heard Gū′gał’s sons say: “You are always on hand, old man; we will gamble with you.” The eldest wagered him his hair ribbon, and they gambled with him. They lost the ribbon to him. Then it was too late to go home, and he [137]said: “I will stay right in your house.” And they said to him: “All right, old man, sleep in our house so that we may gamble with each other in the morning.” Then he entered, and they seated him near two good-looking women. They gave him something to eat. “Old man, you are always ready,” they said to him, and they went to bed. Then he broke wind. The women laughed at him every time as they whispered together. By and by, when they were asleep,[85] he flew lightly toward the screen and felt of the chief's son's arm which was in a box. Then he waited for daylight and flew over it. As he did so the ends of his claws touched the top of the screen. It sounded like a drum. Then he lay down quickly. "Alas! it is the one who is always doing such things. Does the old man lie there as before?" And the women said: "Yes; he lies here. He has been breaking wind all the time. Now, he is snoring." And he asked again: "Is the chief's son's arm in the box?" And the women said: "Yes; it is here." Then when they were asleep again and day had begun to break he flew up easily behind the screen and seized the chief's son's arm in his mouth. And when he flew away with it the ends of his claws touched the top of the screen. When it gave forth a drumming sound all looked up. He flew through the smoke hole. The chief said: "Alas! it is he who is always doing such things." Then he came flying to the chief's son's father's town and began to act as shaman around the chief's son. He washed the arm, which had begun to smell badly [from decomposition]. Then they handed him a new mat [and he laid] the chief's son's arm in place under it. At once his arm was restored. They gave many things to him and much food as well.

He started from that place also. After he had gone along for a while he came to a town. The town people were glad to see him, and he went into a house. A good looking woman lived in the house. Then they went to bed, and he went over to the woman. When he came to her she asked him, "Who are you?" "I am one who came to this place for you." But the woman absolutely repulsed him. Then he went away from her. And when the woman slept he went to her again and put dung inside of her blanket. Then he cried: “I went to the chief’s daughter, but, finding something terrible there, changed my mind.” And the woman awoke and said: “A′-a-a a-a′, don’t tell anybody about it. I will give you a substance that my father owns but always keeps secret.” And he said: “[Give me] some.” Then she gave all to him. And the woman said to him: “Don’t lose it. With that you will have good luck. And when you see anyone, you can adorn him with it,” she said to him. This is what causes people to be good-looking.

After that his sister Siwa′s planted Indian tobacco in front of White inlet. And, while it was yet in the garden, he calcined shells. But before he pulled the tobacco out he became angry with the calcined [138]shells and threw them away. Where the calcined shells were the surface of the rocks is white.

There he went out fishing for his sister. He threw the halibut ashore. There is high, level land there called “Halibut’s place.” He named places, too, as he went along. “Your name will be like this; you will be called so-and-so,” he said as he went. Then he passed over one place, and it called after him: “What shall my name be?” Then he said to it in the Ninstints dialect: “Your name will be ‘Salt Stone,’ you common object.”

Then he set out to spear Bad Weather (Tc!ī′g̣a). He made a spear with a detachable point. He used strong gut for cord. And he saw its head pass. Then he speared it. And it tugged him about in a sitting posture. He kept hold of the cord and was pulled out to a reef lying in front. After he had been pulled about there a while the spear point broke. [The string] struck on the face of a declivity. There the rocks show a white streak.

When he went away he stuck an eagle’s tail feather [into a certain place]. That is called “Eagle’s-tail-feather-stuck-in.”

After that he was love-sick for his uncle’s wife. Then he sat there singing a song, at the same time striking his head upon the rocks for a drum. There he made a hole. That place is called “Moving-the-back-part-of-the-head-about-while-singing.”

[Told by Abraham of Those-born-at-Q!ā′dᴀsg̣o]

One time, when he was going along with his cousin, he came to an island of ʟ!k!ia′o.[86] At once he went out and ate them. After he got through eating, he went back toward shore with his cousin. And when they became thirsty he said to his cousin: “Take one stroke in the water, cousin.” As soon as he did so they came to Standing-water creek, which was very far away. Where he drank there, there is a water hole of the shape of his bill.

This is why, when people travel by canoe on the west coast, the country is easy for them (i.e., they travel about easily). The place where he and his cousin ate ʟ!k!ia′o is called “Pulled-off-with-the-teeth.”[87]

[Told by Tom Stevens, chief of Those-born-at-House-point]

When he (Raven) first started traveling about, numbers of persons lay along the ground, acting as if ashamed. Then he pulled them upright as he ran along. These were the mountains.

Another version

[Told to Prof. Franz Boas by Charlie Edenshaw, chief of the Stᴀ′stas]

Nenk·îlsʟasʟiñgai’s[88] mother was Gēʟîk·ᴇdzā′t (“Flood-tide-woman”). His father was ʟgangag·îñ (“Dorsal-fin”),[89] whose sister’s son was called ʟganxē′la (“Hole-in-dorsal fin”). He was born in [139]Naēku′n. Now, Nenk·îlsʟasʟiñgai was crying all the time. The people tried to quiet him, and they gave him various things to play with, but he was not satisfied. There was a young girl, Qalgaitsadas (“Ice-woman”).[90] She also tried to quiet him. She took him in her arms, and he at once ceased crying. He touched her breasts and was quiet. After a little while she returned him to his mother. At once he began to cry again, but when she took him again he quieted down when he touched her breast.

The boy was growing up very rapidly. Now he was able to walk. ʟganxē′la was his mother’s lover. When his father, ʟgangag·îñ, found this out he became jealous, and he sent his wife back to her uncle, Nenk·îlsʟas. Then she took her boy on her back and went to her uncle’s house. About noon she felt hungry. She was going to start a fire, but she did not succeed. She turned the fire drill until her hands were sore, but she did not succeed in making a fire.

Then Nenk·îlsʟasʟiñgai went into the woods, where he took two large sticks. He struck the ends together, and at once there was a great fire. His mother was surprised to see it, but she did not make any remark.

In the evening they lay down and slept. Early the next morning they proceeded on their journey. In the evening the mother tried again to start a fire, but she did not succeed. Then the boy went to the woods and started the fire in the same manner as on the preceding day.

Finally they reached the house of Nenk·îlsʟas, which was located in ʟgaē′xa.[91] A large pole was standing in front of his house. Nenk·îlsʟas’s slaves were outside the house when Gēʟîk·ᴇdzā′t was approaching, carrying her child. They entered the house and told Nenk·îlsʟas that she was approaching. He remarked: “She is always acting foolishly, therefore she has been sent back.” He told his slaves to call her into the house. She entered and remained sitting near the doorway. She did not go to the rear of the house. Her uncle gave her food. The boy was defecating in the house all the time. His excrements were very thin and spread over the floor, so that the house smelled very badly.

The boy was staying with his mother. In the night, when everybody was asleep, he arose from the side of his mother, left the house, taking bow and arrows, and shot woodpeckers (sʟō′ts’ada). He gave them to his mother and asked her to make a blanket of their skins. His mother dried these skins and sewed them up. Then he began to shoot whales, which he took to a little river near ʟgaē′xa, named Xagusiua′s.[92] Then Raven came right down from the sky, intending to eat the whales. The boy tried to shoot it, but he was unable to kill it. Raven flew away, but soon returned. Again the boy tried to shoot it, but did not hit it. Finally, however, he succeeded in killing Raven. He hid its skin between the branches of a large tree.

One day the boy said to his uncle: “My fathers are going to come [140]from Naēku′n to look for my mother.” Then his uncle remarked: “I am afraid that boy is going to cause us trouble. Stop your talking.” But Nenk·îlsʟasʟiñgai repeated his former statement. The following day he said again: “My fathers are going to come from Naēku′n to see me.” Again his uncle begged him to be silent, but he did not obey.

After a few days the people from Naēku′n arrived. The beach was covered with canoes. Then his uncle felt greatly troubled. He had many slaves. The boy said to one of the slaves: “Go out and tell them to come ashore.” His fathers were the Killer-whales. Then they came ashore and fell down. His father and his cousin ʟganxē′la were among those whales. Then his mother took a bailer and sprinkled some water over ʟganxē′la, while she left her husband to perish. After some time the boy said to a slave: “Go out and call the water to cover my fathers.” Then the tide returned, and the whales returned to Naēku′n. The boy continued to shoot birds.

His uncle’s wife was making mats all the time. The boy was very beautiful, but he continued to defecate in the house. His uncle’s wife was sitting in the rear of the house. The boy had collected much red gum, which he was chewing. One day he returned home just at the time when his uncle had finished his dinner and was washing his face. Then his uncle’s wife asked him for some gum which was hanging out of the boy’s mouth. The boy fell in love with his uncle’s wife, who was sitting on the highest platform of the house. The boy crept silently up to the woman and encircled her, placing his head under her left arm, his body over her back, and his feet under her right arm. When the woman looked down she saw that he was very pretty. His uncle did not notice it. He (the uncle) was a great hunter, and he always brought back a great quantity of food. Every evening, when his uncle had gone out hunting, he visited the woman. [The boy was staying in the house all the time; his soul went out hunting birds and visiting the woman.] As soon as he reached the woman it thundered, and he was much frightened. He defecated, and the house was so full of excrements that the slaves had to carry them out in buckets. When his uncle Nenk·îlsʟasʟiñgai came home he was about to give the game to his wife. He asked her why it had thundered that day. “It is a sign that my nephew cohabits with you [he said].”

In the village T’ano[93] there was a chief whose name was Qîng·. The boy said: “I want Qîng· to come here to be my father.” His uncle, who was sitting in the rear of the house, heard what he was saying. He asked his sister to command the boy to be silent, but he continued to say it. One day many canoes arrived on the beach. Then the boy said to his uncle: “The chiefs are coming. What are you going to do?” His uncle did not reply because he was afraid. When they approached the house the boy threw off his skin, and he was beautiful. [141]

The chief who arrived here was called Qoēqqu′ns.[94] He lived in the middle of the ocean. He was his mother’s father. The boy had visited him and had borrowed his people, whom he took to his uncle’s house. He had put on his woodpecker blanket, and he flew to his grandfather’s house. He painted his face with a design of Ts’agul[95] and made himself very beautiful. When he returned he walked about inside the house scolding his uncle: “Why is there nobody staying with you? Now, all the chiefs are coming, and there is nobody to receive them.” Then Nenk·îlsʟasʟiñgai stamped his feet, and immediately the house was full of people. He had transformed the dirt on the floor of the house into people by stamping once. In one corner of his house were Qoēqqu′ns’s people, who spoke the Tsimshian language. When he stamped with his foot in another corner of the house people appeared who spoke Heiltsuk (or Wakashan). In the next corner, when he stamped the ground, the Haida arose, and in the last corner he also created Haida.

After a while Qîng· arrived. They performed a dance, and Nenk·îlsʟasʟiñgai gave them to eat. Then Qîng· returned to his own country. The boy accompanied him. When he made the Tsimshian he wore a flicker[96] (Sqaldzit) blanket. Then he changed and wore a woodpecker (sʟodz’adang) blanket. Afterward he used a Sixasʟdᴀlgang[97] blanket. This is a large bird with yellow head, which flies very rapidly.

Finally he used a T’in[98] blanket. This is a bird that is eaten in Victoria. When they arrived in Qîng·’s house Nenk·îlsLasLiñgai sat between Qîng· and his wife. The chief asked him: “Are you hungry?” But he did not want to eat. He was chewing gum all the time. In the house there were many people. Two youths were standing on one side of the door when the chief was eating. The chief sent some food to them. Their skin was quite black. Their name was Squl (“Porpoise”). They were eating ravenously. The boy asked: “How is it that you can eat so much?” They replied: “Don’t ask us. We are very poor because we are hungry all the time.” But he insisted. He said: “I can not eat, and I must learn how to eat. You must assist me to learn.” They refused, but Nenk·îlsLasLiñgai insisted. They said: “We are afraid of your father. If we tell you, you will have bad luck.” But the boy would not accept their statements. Then they became angry and said: “Go and bathe, and when you do so scratch your skin and eat what you scratch off. Do so twice.” The youth did so, and then he became very hungry. He told his father: “I am a little hungry.” Then the old man was very glad. He called all the people to see how his child was eating. The people came, and when they had seen it they returned. After a very short time the youth was hungry again. His father invited the people, and after they had eaten they went away. [142]It was not long before the boy was hungry again. He could not get enough to eat. He ate all the provisions that were stored in the house. Then Qîng· turned the boy out of his house and he was very poor. He asked to be admitted again, but Qîng· did not allow him to enter. Then he took his raven skin and put it on. He knocked the walls of the house with his beak, asking admission, but he was refused.

He promised to give them fox, mountain goat, and other kinds of animals. Then he went down to the beach, where he ate some excrements. After a while he returned to the house and asked again for admission. Then the boy grew angry, and wished the waters to rise. The waters began to rise, and rose up to Qîng·’s throat. Then Qîng·’s sister and her ten children began to climb up his hat, which was transformed into a mountain, which may still be seen near the village. There is another mountain near by which is called Qîñg·i xa′ñginᴇñ gutas’wa′s.

Then the boy returned to his uncle, and the people returned to their villages. The boy was in love with his uncle’s wife, and his uncle was jealous. Then he called upon the waters to rise, intending to kill his nephew. The waters were coming out of Nenk·îlsʟas’s hat. Then the boy took the skin of a waterfowl (Q’ē′sq’ut),[99] which he put on. The house began to fill with water. Then he swam about on the water. He was carrying the raven skin under his arm. When the water rose still higher, he flew up through the smoke hole and reached the sky. He shot an arrow up to the sky, which stuck in it. Then he continued to shoot, hitting the nock of the first arrow; and thus he proceeded, making a chain which reached almost down into the waters. Finally he fastened his bow to the lowest arrow and climbed upward. When he reached the sky, he broke it, went through, and saw five countries above. First he came to an open place in which many berries were growing. There were salmon in the rivers, and the people were singing. He was chewing gum. He tried to find the singers, but he could not discover them. He passed the place whence the noise proceeded, and turned back again. Finally, after a long time, he found them. He saw a number of women who were singing. He asked them, "Where did you obtain this song? I like it very much." Then they laughed at him, and said, "Did you never hear that there are five countries up here, and that the inhabitants use this song? They are singing about Nenk·îlsʟasʟîñgai′, who is in love with his uncle's wife." At that time he received the name Nenk·îlsʟasʟîñgai′. He wandered about in heaven for many years, singing all the time.

He came to a large river, where he heard the people singing. He came to a town near which he saw a pond. The chief's daughter went out to fetch water. Then Nenk·îlsʟasʟîñgai′ transformed himself into the leaf of a hemlock, and dropped into the bucket of water which [143]the chief's daughter dipped from the pond. When she attempted to drink, the hemlock leaf was in her way, and she tried to blow it away, but did not succeed. Finally she grew impatient and swallowed it with the water. After two months she had a child, and her father was very glad. The child slept at his mother's side, but at midnight, when all were asleep, he traveled all over the country and came to a town. The people were all asleep, and during the night he ate their eyes. When the people awoke in the morning, they found that they were blind. They asked one another, "Did not you hear a story about such a thing happening?" But the old people said they never had heard of such a thing.

The next night he proceeded to another town, where he also ate the eyes of all the people. Then he did the same in a third town. The people did not know how they lost their eyesight. Finally he went to a fourth town and ate the eyes of the people.

There was an old man in the corner of the chief’s house. He did not sleep because he wished to discover how the people in the various towns were blinded. One night he saw the boy arise from the side of his mother and return early in the morning. He returned with his skin blanket filled with something. The old man saw him sitting down near his mother’s fire and taking out something round from his blanket. While doing so he was laughing. Then the old man knew that he had taken the eyes of the people.

When, the next morning, the people heard that the inhabitants of another town had lost their eyes the old man said that he had seen how the young man ate the eyes while his mother was asleep, that he had carried them back to the house in his blanket, and that he had eaten them sitting near the fire.

The floor of the house was made of stone. The chief then broke it, took the boy, and threw him down to our earth. At that time the water was still high, and only the top of his totem pole was seen above the surface of the water. The boy dropped upon the top of the totem pole, crying “Qa!” and assumed the shape of a raven. The pole split in two when he dropped down upon it. Then the waters began to subside, and he began his migrations.

He went to a rock from which the wind was blowing all the time. He intended to kill the [s. e.] wind, Xēiō′. He tried to make canoes from various kinds of wood, but they did not satisfy him. Then he asked the birds to carry him there, but they could not do it. Finally he took the maple tree, and he succeeded in making a good canoe. He vanquished the wind and made him his slave.

Xāusgana[100] was fishing for halibut. The Raven went to visit him. He was kindly received, because Xāusgana did not know that he was trying to steal food wherever he went. One morning when he went out fishing Raven said: “On my travels I saw a large island on [144]which there are a great many woodpeckers.” Xāusgana believed him. He said: “Let us go and see it.” One day, when the water was calm, they started, accompanied by Xāusgana’s wife. They paddled toward the island, and Raven said: “Stay here in the canoe while I go ashore to hunt woodpeckers in the woods.” There were many sʟāsk’ᴇma (a plant bearing something resembling berries) in the woods. Raven took one of these and struck his nose until it bled. Then he transformed the blood into woodpeckers. Then he went back to the canoe and said: “Did you see the woodpeckers coming out of the woods?” By this time many woodpeckers had come out from under the trees, and Xāusgana became eager to hunt them. Fishermen are in the habit of tying the red feathers of the woodpeckers to their hooks in order to secure good luck.[101]

As soon as Xāusgana had gone a hunting Raven went back to the canoe. He lay down in it and thought: “I wish that a wind would start from the island and that the canoe would drift away!” He pulled his blanket over his head and pretended to sleep. Now a wind arose, and the canoe drifted away. When Xāusgana saw this he shouted: “Wake up! You are drifting out to sea!” but Raven did not stir. Then Xāusgana was greatly troubled because he had lost his canoe. As soon as Raven was out of sight he assumed the shape of Xāusgana and turned the canoe toward his house. He went up to the house and said to Xāusgana’s wife:[102] “That man who came visiting us is Raven. He is a liar.” Then the woman gave him to eat, and after he had finished the food he asked for more. The woman remarked: “How does it happen that you are so hungry now? Formerly you never ate as much as you do to-day.” She was unable to satisfy his hunger. At night he lay down with her. He lived in the house, and people believed that he was Xāusgana.

The latter was staying on the island, unable to leave it. After a while he thought: “I wish my rattle would come here!” The rattle obeyed his summons. Then he wished his bow to come. Then he walked home over the surface of the water as though it were firm land. He reached his village. After a while he saw his wife coming out of the house. He called her and told her: “The Raven has cheated you. Let us take revenge. Close all the chinks of our house and lock the door. When everything is done shut the smoke hole; then I will appear and take revenge.” The woman reentered the house and acted as though nothing had happened. She prepared food for him, and he ate. While he was eating he said all the time: “It is strange how much I have changed. Formerly I was never as hungry as I am now.”

Meanwhile the woman closed all the chinks of the house. Then Xāusgana entered. Raven put on his skin and tried to escape, but Xāusgana caught him and killed him. He broke his bones to pieces [145]and threw him into the latrine. On the following day when his wife went to defecate Raven spit upward at her genitalia. He took the body and struck it again, and he took a large stone and pounded it to jelly. Then he threw it into the sea. It drifted about on the water. One day many people went out in their canoe. When they saw the body they remarked: “Why is that chief drifting about on the water?” And the body replied, “A woman is the cause of this.”

After a while he thought, “I wish that a whale would come and swallow me!” Then the whale came and swallowed him.

Here follows the story of the Raven in the Whale.

The whale stranded and was discovered by the people. They came and cut it. Then Raven thought: “I wish that the chief’s son would open the whale’s stomach, that I may get out again!” At once the chief’s son cut open the whale’s stomach. Then Raven flew out right against the young man’s chest. The youth fell down dead. Then the people were afraid, and ran away.

Raven flew into the woods, and assumed the shape of an old man. He came back, leaning on a staff, and asked the people: “Why are you running away?”

They told him what had happened. Then he said, “I heard that the same events happened long ago. At that time the people left the town, leaving all their property behind. I think it would be best for you to do the same.” Then the people, who were much afraid, left the village at once. Raven stayed behind, and ate all their provisions.

Beaver[103] was a chief who had his room in the rear of a very beautiful house. Behind the house there was a large lake, where Beaver went to play. Then he returned to his house. In the lake there were many salmon, and on the shores were growing all kinds of berries. When he returned home he carried a fish, which he boiled.

One day Raven, who desired to rob Beaver of his treasures, disguised himself as a poor, ugly person. In this shape he went to Beaver’s house. In the evening Beaver came home, bringing a fish and berries, which he intended to boil. Raven arranged it so that he should meet him. Then Beaver asked: “What are you doing here?” Raven replied: “My father has just died. He said that you are my brother. We have the same ancestors. He told me to go to visit you and to ask you for food.” Then Beaver invited him to his house. He boiled his fish, and when it was cooked he let Raven partake of the meal. He believed him and pitied him.

Next day Beaver went to the lake. He told Raven to stay at home. Toward noon he returned, carrying a salmon, and he spoke kindly to Raven, promising to feed him all the time. He told him that there were always fish in the lake and ripe berries on its shores. [146]

On the following day Raven went out to the lake. He rolled up the water like a blanket, took a number of fish out, boiled them, and ate them. When Beaver came home he found Raven crying and pretending to be hungry. On the following day Raven went out again. He rolled up the water, took it in his beak, and flew away. He alighted on the top of a large cedar tree.

When Beaver went out in order to fish in his lake he found that it was gone, and he saw Raven sitting on a tree, holding the water. Then Beaver called the monster Tā′ʟat’adᴇga,[104] which has a long body, a long tail, and many legs; and he called all the beavers and the bears and asked them to throw the tree down. The wolves dug up its roots, the beavers gnawed the trunk of the tree, and all the animals tried to do what was in their power. Finally the tree fell. Then Raven flew off to another tree. They tried to throw this tree down. All the animals of the forest helped Beaver. After they had thrown down four trees they asked a favor of Raven: “Please give us our chief’s water. Don’t make us unhappy!” But he did not comply with their request. He flew away, and spit some of the water on the ground as he flew along. Thus originated all the rivers on Queen Charlotte islands. He also made the Skeena and Stikine rivers.

There was a man named K·’î′lkun, who lived at Skidegate. He asked Raven to give him some water. Raven complied with his request, but gave him very little only. This annoyed him so much that he fell down dead. He forms the long point of land near Skidegate.[105] The same thing happened at Naēku′n.[106] For this reason there is a long point of land at that place.

This is the best known, as it is the longest, of all stories told on the upper northwest coast, and many writers have given fragments of it. Although often spoken of as the creation legend, it would be more correct to say that it explains how things were altered from one state or condition into that in which we now find them. Thus topographic features, natural phenomena, the tastes, passions, habits, and customs of animals and human beings are mainly explained by referring to something that Raven did in ancient times. He was not the only originator of all these things, but he was the principal, and for that reason he was known as NAñkî′lsLas (“He-whose-voice-is-obeyed”). Until Qî′ñgî adopted him he was called NAñkî′lsLas-łîña′-i (“The-potential-NAñkî′lsLas”). Some even said that NAñkî′lsLas was a great chief who put on the skin of a raven only when he wanted to act like a buffoon. Among the three peoples who have developed this story most—Haida, Tlingit, and Tsimshian—the Raven clan is also of very great importance, and it is evident to me that there is a causal relation between the two facts. I have, however, discussed the singular prominence of the Raven clan among the people in this region in volume V, part 1, of the Memoirs of the Jesup North Pacific Expedition, page 104.

Aware of the important position held by this myth, I made a special endeavor to secure as much of it as possible and consulted several different story-tellers. The main portion of the story was given me by John Sky, a Kloo man, who also related the five next and that on page 86. A long section was added by Walter McGregor, who belonged to the people of the west-coast town of Kaisun, and fragments were contributed by Abraham, an old man of Kloo, by Tom Stevens, chief of Those-born-at-

House-point, the ancient people of Rose spit, and by Job Moody, a man of the [147]Witch people of Cumshewa and father of my interpreter. A second version is appended. This was obtained in English by Prof. Franz Boas from Charlie Edenshaw, chief of the great Masset family StA′stas. He spent his earlier years at Skidegate, so I am not certain whether it is more like the story as told at Skidegate or as told at Masset. I am inclined to think, however, that it approaches the form in which it was told by the people of Rose spit. While at Masset I secured several additional texts bearing on events in the life of Raven, some of them differing considerably from the above. An abstract of these texts will be found on pages 207–211 of volume V, part 1, of the Memoirs of the Jesup North Pacific Expedition. On pages 233–238 of the same memoir will be found two sections of the story obtained from two old Kaigani. They probably contain much of the Tlingit Raven story. Finally, it must be stated that Raven is brought forward to explain so many local phenomena that an absolutely complete Raven story is neither practicable nor necessary. [151]

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[1] The first six of these stories belong to one series and are said to have been formerly recounted at Skedans in the same order. ↑

[2] That is, the Queen Charlotte group. ↑

[3] Probably belonging to the Actinozoa. ↑

[4] The principal family of Cumshewa. ↑

[5] The proper habitat or dwelling of a human or supernatural being is described in Haida by this word tcīa. ↑

[6] Rock from her hips down. ↑

[7] That is, he could get along just as well under water as in the air. ↑

[8] The black pebble was to be placed in the water first, then the speckled one. A piece of each was to be bitten off and spit upon the remainder. ↑

[9] Literally, “One-lying-seaward,” or “Seaward-land.” ↑

[10] By Ldjîñ the Haida understand the coast of British Columbia from the borders of the Tsimshian southward indefinitely. The people living along it, be they Kwakiutl, Nootka, or Salish, are all

called ʟdjîñ xa′-idᴀga-i (ʟdjîñ-people). Djîñ = “far.” ↑

[11] A version of this episode obtained by Professor Boas runs as follows: “On his travels Nᴀñkî′lsʟas saw a large salmon (tā′un). He said to him, ‘Come nearer. Jump against my chest.’ He did so, and Nᴀñkî′lsʟas almost fainted. Then he made a hole in the rock. He called the salmon a second time, asking him to jump against his chest. The salmon did so and finally fell into the hole.” ↑

[12] Lēn are joyful songs, usually containing Tsimshian, but more often sung in the houses than out of doors. ↑

[13] Djiā′djat qagᴀ′n, lit. “Women’s songs,” were employed particularly when totem poles and house timbers were towed in during a potlatch. ↑

[14] According to the best informed this was Bentinck arm, perhaps South Bentinck arm, in the Bella Coola country, and this would agree with Dawson’s statement that the Bella Coola are called Ilghī′mī by the Tsimshian. ↑

[15] Probably the same as tco′lgî, a mainland animal like a mink, if not that animal itself. ↑

[16] That is, toward the Queen Charlotte islands. ↑

[17] The word used for “Eagle” here is sʟgᴀ′m, a story name. It is evidently identical with sʟqᴀ′m, the Masset word for “butterfly.” Among the Masset Haida, Butterfly takes the place of Eagle as Raven’s traveling companion. ↑

[18] An exclamation of warning. ↑

[19] Here there is repetition. The great lake formed by the last fresh water poured out was at the head of Skeena river. ↑

[20] The derivation of this word is uncertain. ↑

[21] The story name of the marten, K!ux̣ugîna′gîts, is here used. The common name is k!u′x̣u. ↑

[22] This was a small bird which I have not identified. The word is said to mean “Swift-rainbow-trout,” and it was thought to be the fastest of birds, just as the marten was supposed to be the fastest animal. ↑

[23] Qadadjâ′n, the owner of the eulachon, is a mountain on the south side of Nass inlet at its mouth. ↑

[24] A basket with an open weave, in which fish could drain. ↑

[25] A tall, stiff grass growing near the shore of the sea. Not to be confounded with a variety of kelp with large floats which has the same name. ↑

[26] The object to be projected was placed on one end of a flexible stick, which was then drawn back and released. ↑

[27] This word can not be fittingly translated. It is used in speaking to one’s very closest relations. ↑

[28] That is, the food received from the family of the bridegroom when she married. ↑

[29] Sgō′łgō-qō′na was one of the many names of Cape Ball, a prominent bluff on the coast between Skidegate and Rose spit, Graham island. He was called the controller of the tides. ↑

[30] “The-one-who-is-going-to-order-things.” ↑

[31] Said sarcastically. A man’s nephews, who were also to be his successors, lived on terms of perfect freedom with his wife. ↑

[32] The men of his adopted father’s clan at House-point. ↑

[33] The west coast of Moresby island or part of it. ↑

[34] Qî′ñgi is said to mean “Looking-downward,” because this mountain, which is in the Ninstints country back of Lyell island, hangs precipitously over the sea. ↑

[35] An exclamation indicating very great wrath and used only by great chiefs. ↑

[36] One race came from each corner of the house. ↑

[37] “Sitting-around-snuffing-like-a-dog,” the woman who lives at the head of Telel creek and owns all the fish that go up it. ↑

[38] “Croaking-raven,” the woman at the head of the creek which flows into Skedans bay. ↑

[39] From another man I learned that her name was Sgā′na djat ʟgā′gᴀn at nā′nsgas, “Supernatural-woman-who-plays-up-and-down-with-her-own-property,” referring to the fish, but in the story on pages 71–85 it is given as Supernatural-woman-in-whom-is-thunder. ↑

[40] Meaning by “upon” upon the mountain called Qî′ñgi. This is probably given as the reason why there are so few mainland animals on the Queen Charlotte islands. ↑

[41] “A hair-seal canoe” (xōt-ʟū) is continually referred to as a canoe

used by supernatural beings. ↑

[42] The “you” is here plural, dalᴀ′ñ, all on the same side being referred to. ↑

[43] See note 25. ↑

[44] The word used for rainbow here, qwē′stᴀl, seems to mean “cloud cliff” or “sky cliff.” It is not the common word for rainbow, which is taol. ↑

[45] That is, the carving on it sang. ↑

[46] Each of these speeches contains a sarcastic reference to the destruction of Qî′ñgi’s people. ↑

[47] Probably Platichthys stellatus, Pallas; Haida skᴀ′ndal. ↑

[48] Or Oregon Junco. ↑

[49] These were feminine genitalia. ↑

[50] Supernatural beings were unable to bear the odor of urine, the blood of a menstruant woman, or anything associated with these. ↑

[51] The people of the Raven clan, to which Raven’s sister necessarily belonged, were thought to have better morals than the Eagle people. ↑

[52] I was unable to get my interpreters to tell me what these words were, but they are contained in stories taken down on this coast in previous years. ↑

[53] Certain rocks at this place are said to be the bundles of cedar bark which the birds left there. ↑

[54] This sentence was contributed by an old woman of the Stᴀ′stas family living at Skidegate. She said that the meaning of qᴀlaastī′s had been forgotten, but thought that Raven used it because he was hungry. ↑

[55] Or Master Canoe-builder, a favorite Haida deity. ↑

[56] Here Raven is called Wī′gît, a name by which he is sometimes known, especially when he is identified with the being who determines the length of a child’s life when it is born. ↑

[57] I do not know the English equivalent. They are described as birds like ducks and as having white spots. ↑

[58] Therefore it is always roily about the places where herring are

spawning. ↑

[59] The beginning of this episode seems to have been omitted. Eagle caught a black cod, which is full of grease, while Raven caught a red cod, which has firmer, drier flesh. ↑

[60] The old man first started the story at this point, but next morning he said that he had been talking over the proper place to begin with an old woman, and at once recommenced as in this text. Perhaps the real reason was that he disliked to start in immediately with a stranger at the beginning of the “old man’s story,” which is the most venerated part of the whole. ↑

[61] An exclamation indicating that great crowds turned out. ↑

[62] The skids upon which canoes were hauled overland. ↑

[63] The halibut slid him over their backs into the canoe. ↑

[64] Or “Supernatural fisherman,” the God of Fishing. ↑

[65] Compare second version of story, given below. ↑

[66] Meaning carnal knowledge. ↑

[67] Using insulting and indecent words. ↑

[68] This is where the division was made by my interpreter. It is not impossible that much that precedes may have been included in the “young man’s” story. ↑

[69] The proper place to insert this episode is uncertain, but this was thought the best by my interpreter. ↑

[70] Haida q!ā′djî. ↑

[71] An exclamation meaning “pretty” or “nice.” ↑

[72] Name of the labret. ↑

[73] Or the American dipper. ↑

[74] My informant would have told this as two episodes had it not been for his wife, who objected that it was simply repetition. ↑

[75] The same as G̣Anō′; see note 3. ↑

[76] The figure of a mallard was sometimes carved on shamans’ rattles. ↑

[77] It was customary to turn the heads of halibut toward him who caught them. ↑

[78] This word, sîñ, refers particularly to the day-lighted sky. It also

means “day.” ↑

[79] “Raven’s mustache” is a kind of seaweed from which fish eggs were sometimes gathered, but it did not serve as well as hemlock boughs. ↑

[80] See note 25. ↑

[81] SkAñ is an epithet applied to a person who refuses to reply when questioned. ↑

[82] Said to be a tree similar to an alder. ↑

[83] *a* Sqā′djix̣ū or sqā′djigu, a univalve identified by Dr. C. F. Newcombe as Fissuroidea aspera, Esch. *b* Raven pretends to be a great chief and only communicates with others through Eagle. ↑ a b

[84] An island on the Tsimshian coast. ↑

[85] When they stopped laughing he knew that they were asleep. ↑

[86] Probably related to the chitons. ↑

[87] Referring to the way in which the Haida strip these animalcules of their outer skin. ↑

[88] He-who-was-going-to-become-NAñkî′lsLAs. ↑

[89] See page 118. ↑

[90] Or QA′lga-djā′adas, the name of Raven’s aunt. ↑

[91] The old town at Dead Tree point; see the story of Sacred-one-standing-and-moving, note 3. ↑

[92] Probably means “Halibut pool.” ↑

[93] Old Kloo on the eastern end of Tan-oo island. ↑

[94] Perhaps Qwē′gao-qons; see the story of Sounding-gambling-sticks, note 9. ↑

[95] A fern. ↑

[96] See the story of He-who-was-born-from-his-mother’s-side, note 11. ↑

[97] See the story of ŁAguadjî′na. ↑

[98] The western robin (Merula Migratoria propinqua, Ridgwood). ↑

[99] The bufflehead; see the story of Fights between the Tsimshian and Haida and among the northern Haida, note 21. ↑

[100] See note 64. ↑

[101] From this it appears that these were flickers. ↥

[102] This is inconsistent with the previous statement that she accompanied them. ↥

[103] Told to explain beaver tattooings. ↥

[104] Ta′ʟ̣at is the word for rainbow trout or charr; ada means “different.” ↥

[105] Spit point. ↥

[106] Or Rose spit. ↥

[Contents]

A-SLENDER-ONE-WHO-WAS-GIVEN-AWAY

[Told by John Sky of Those-born-at-Skedans]

Once there was a chief’s child, they say, a girl, for whom they often hung out hawk down on the end of a pole.[1] Her father loved her. She had two brothers; one was large and the other had just begun growing.

Once people came in front of her father’s town in ten canoes, danced while coming and stopped in front of the town. Then one of her father’s slaves inquired: “What are these come for?” “They are come to get the chief’s child.” And when they said “The woman refuses,” they went away weeping.

The next day others came dancing on ten canoes. Then again they asked: “What are these come for?” “They are come to get the chief’s daughter.” And those, too, they refused, and they went weeping away.

Now, the day after a certain one in a hair-seal canoe,[2] wearing a broad hat, stood there early in the morning. He had a surf-bird for a hat. After they had looked at him in his hair-seal canoe for a while, they asked him: “Why does the canoe come?” He said nothing. They did not want him. They said to him: “The woman refuses.” A round white thing was on top of his hat. This was a foamy wave. The foam was turning round and round rapidly. As soon as they had refused him the earth changed. Out of the earth water boiled up. Then, when this island was half covered, the frightened town people thought of giving the woman up. She had ten servants, they say. And they dressed up one of these just like her. And they painted her. And they put red cirrus clouds on her and two clear-sky blankets[3] and sent her down to the chief. Then he absolutely refused her. He would take none but the chief’s child. They dressed up still another [slave] with dark mottled clouds which lie seaward, and they put two marten-skin blankets on her and had her go down. Her, too, he refused. He refused all ten in the same way.

Now, all of the town people with their children had gone into her father’s house. Then they all cried, and, without painting her, let her go. And the ten servants all went with her. When she stood near the salt water the canoe came quickly to her of itself. [Then the stranger gave them his father’s hat covered with surf-birds (tcꜝîgᴀ′ldᴀx̣uañ), which would keep flying out from it and back again.] Now, when she got in, the ten servants got in with her. What caused the canoe to move could not be seen. When the chief’s child had got in they discovered him floating at the place where he had been before. [152]

And they made holes in the front of the whole house by pulling off planks. Through these they were looking to see which way his canoe went. After they had looked for a while [it vanished and] they did not see in which direction. And they did not see that it had sunk. And the direction in which the chief's daughter had vanished was unknown.

At times her father turned to the wall and cried, cried, cried. And her mother turned to the wall and cried, cried, cried. One day he stopped crying and said to his head slave:[4] "Find out whither my child went." "Wait, I will find out the proper time to go. I will go to see whither your [child] went."

One morning, as day began to break and when it was a propitious day for him, he started the fire, and, while the people of the house whom he feared to have see him, slept, he took a bath. Now after his skin became dry he turned toward the wall and brought out the tackle he used for fishing. He untied it, and he took out blue hellebore, and he put it into the fire. And after he had watched it burn a while, he took it out of the fire, and he rubbed it on the stone floor-planks and made a mark with it on his face.

Then he got ready to start. He was going to search for the chief's child. The chief's child's mother was with him.

And he was a good hunter. He had a sea-otter spear. When he pushed off he threw the sea-otter spear into the water, and, throwing its tail about, it went along forming ripples in its passage, and he went with it.

By and by the canoe stuck. The same thing happened to the sea-otter spear, they say. Then he pulled the canoe ashore. The chief's wife got off, and he turned the canoe over. Long seaweeds were growing on it. These were the things that stopped the canoe. He had been moving along for a whole year. Then he took off his cape and rubbed it on the bottom of the canoe and on the chief's wife. And he rubbed it on himself as well and became clean.

Again he shoved off the canoe. Then he threw the sea-otter spear into the water again, and it moved on anew. He followed it. After he had gone on, on, on, on for a long while, the canoe again stuck. Then he pulled the canoe ashore still again. And he turned it over again. [A kind of] long seaweed had grown on it, and on the chief's wife, too, and on himself. Then, as before, he took the cape off. And he rubbed it on the canoe and on the chief's wife as well. Then he rubbed it also on himself. And after they had become clean he launched the canoe again. Again he threw the sea-otter spear in, and again they followed it. After he had been towed along by it for a while he came to floating charcoal. There was no way for him to pass through this, they say. He had brought along his fishing-tackle box, and he looked into it. And in it he used to keep the [old [153]spruce roots] taken off when he repaired his halibut hooks. When he put these roots into the water, [the charcoal] divided, and he was towed through. Not far away the canoe came to another place where it (the passage) had closed together. And when he put some [roots] into the water, as before, that also parted.

Then he was towed out of it and was brought to the edge of the sky. Now, after it had shut together four times, he braced the spear under it.[5] He went under. Then he pulled his spear out and put it into the canoe. He took the paddle and began paddling.

By and by he could see the smoke of a great town. And he pulled the canoe ashore some distance to one side of the town, they say. After he had turned the canoe over he made the chief's wife sit under it. Then he walked to the town. When he came to the end of the town it was low tide. A certain woman, with her infant on her back, had come down to the uncovered beach. She held a basket in her hand, and she had a digging stick and moved it before her as if hunting for something. While putting something into the basket she looked up to where he was seated. And, after she had looked for a while, she did the same thing again. And, after she had rolled away the stones, she put sea cucumbers into the basket. That was Property-woman.[6]

When she again fastened her eyes on the place where he sat, she said: "I know you." And then he stood up. And he went down on the beach and stood near her. Then she said to him: "Do you travel hither expecting to see the chief's child?" He said "Yes." "You see this town. He thought grease into his son's wife's mind[7] because he gave away his father's hat as soon as he married the chief's child.[8] She is lying over there in a cave. When you have entered pass along by the right side of the chief's house and go behind the screen. There you will hear news."

Then he started away from Property-woman and went into the cave to the chief’s child. And as she lay there she was winking her eyes. He took his coat off and rubbed it upon her. And he tried to make her sit up. In vain. And he became angry because he was unsuccessful. And, since he could not succeed, he started off.

He put on his two yellow-cedar blankets and walked about among them (the people). And they did not see him. Then he went into the chief’s house and to the right. It had ten tiers of retaining planks. On the upper one, in the middle of the sides, one sat weaving a chief’s dancing-blanket. Then from the blanket she was weaving something said: “To-morrow, too, one of my eyes [will still be] unfinished, unfinished.”[9]

Then, contrary to the expectations of those in the house, he went round behind the screen and a wonderful sight met his eyes, they say. A large lake with several gravel points running into it lay there. [154]The points were red with cranberries. Canoe songs[10] resounded across it. Near the stream which flowed out of this large lake they had a fire for [drinking] salt water.[11]

Then some people came in from picking berries. As she walked past the last one snuffed with her nose. “I smell a human being” [she said]. And he said to her, “Say! it is I you are speaking about.” “It was the yellow cedar-bark blankets of the chief’s child’s ten servants whom they ate, which I am wearing that I smelt.” That was Mink-woman.[11]

And now he turned himself toward the fire which they had made [to warm] salt water. When he got near, one among those sitting there in a group said: “What will happen when they (her family) look for the chief’s daughter?” “Why, what are you saying? When they look for the chief’s child and return his father’s hat which he (the son) gave away, he (the father) will make her sit down (i.e., restore her).”

After he had heard all the news he turned round. He remembered the chief’s wife, ran back to the canoe and turned it over, but only the chief’s wife’s bones lay there. Then he drew his coat off and rubbed it upon her, and she awoke as if from sleep. She had been perspiring. He put his arm into the canoe and pulled it into the water. After he had let the chief’s wife in he came to the village. He tied her into the canoe. He tied himself in the same way as the chief’s wife. He tied himself as Property-woman had told him to do. They were there tied in front of the chief’s house. As they floated there one came out of the chief’s house and said: “Wait; they want the chief’s wife to remain there. They are going to dance near by.” After she had remained there for a while a thunderbolt [appeared to] drop in the house, they say.

By and by feathers came out of the smoke hole in a point. After it rose into the air it broke off. Then it came to them in a point and struck them, and they both forgot themselves.

They came to themselves lying on the retaining timbers. And then he untied himself and the chief’s wife as well. When he could walk he untied her. Her son-in-law sat opposite the door, and they spread out mats for her below. Then they came down and sat in the middle of the side.[12] Then one brought food in a small basket. In it were large clam shells, small clam shells, and two mussel shells. They gave some to the chief's wife. They let her eat. After different kinds of food had been brought out and eaten and all was gone, they brought a basket to the fire, poured water into it, and put stones into the fire. When these were red-hot they put them into the basket with wooden tongs.

It boiled. Then the chief said something to a youth who was walking around the basket. Then he went into a storeroom in one corner [155]and brought out a whale on the end of a sharpened stick. He put it into the basket. Now, when he had tried it with a stick and it had become soft, he put the whale into a dish the shape of a chiton and laid it down before them.

Now he again said something, and he (the youth) gave her old clam shells to drink the soup out of. She was unable to drink with these. Now she got her own basket and took out two large clam shells and two mussel shells, whereupon the people all stopped in a moment as when something is dropped.[13] And the chief, too, looked at nothing but those mussel shells. When his eyes were fastened upon them she noticed it and stopped.

Then she handed the shells to her husband's slave and had him give them to her son-in-law. He made a place for them [on his blanket]. Now, after he had looked at them for a while, he said something, whereupon they went to him to get them and put them away behind the screen.

In the evening those in the house went to sleep, and they (the visitors) also went to sleep.

When day broke a young hair seal was crying in the corner of the house, they say. At daylight they started off by canoe.

Now the canoe lay on top of the retaining planks. There he fastened the chief's wife, and he fastened himself in the stern. The thunderbolt dropped behind the screens which pointed toward each other. When the feathers came out from it in a point toward the fire and struck them they forgot themselves. When they came to themselves they were on the ocean.

Now he untied himself, went to the chief's wife, and untied her. And when they went off it was the middle of summer when the young hair seal cry. He picked up his paddle and started paddling. After he had made two strokes he reached his master's town.

The chief's wife went in and sat down. She related to her husband how his daughter was situated. Then the slave also went to his master and told him what those thought who had had a fire for salt water. He repeated what they said to him word for word.

At once he spoke to the one who had charge of the fire. Two persons went through the town summoning the people. Immediately they entered. The house was full. Then he opened supplies of good food. He fed them. He fed them all. When the food was all gone he told the town people what he had in mind. He told the town people that he was going to look for his daughter. All were well pleased. He told all the chiefs to start in ten canoes. They agreed.

But the next morning his oldest boy had disappeared. When they began to get ready the next day the youngest also was gone.

For the chief and the chief's wife each they drew the figures of cumulus clouds upon ten clam shells. As many mussel shells were [156]inside of these. He had ten drawn for the elder [son] and he had ten drawn for the younger. The town people who were going away all gathered ten apiece [for the men] and five apiece for the women. And after they had got through gathering them they waited for the two sons who had gone off to marry. They got tired of waiting for them because they wanted to restore their sister. The town people had everything ready and were awaiting them.

The elder got home at midday. His hair was fastened with cedar limbs. “Mother, I have brought a wife to you. She stands outside. Go out and get her.” So he spoke to his mother: “Oh! my child has come.” She looked outside, and a woman stood there having curly hair parted and large eyes. This was Mouse-woman.

After the youngest had been away for a while, he, too, came back at midday. He came in, his hair fastened with a small fern. Hai hi hi hi hi^{+++}.[14]

“Mother, I bring a wife to you. She stands outside. Go out and get her.” A wonderful person stood there. She was too powerful to look at. Something short with curly hair and a copper blanket [stood there]. “Chief-woman, come in.” She did not wish to enter. “She does not wish to come in. She positively refuses, my child; your wife positively refuses.” “Why! she goes by contraries,” he said to her as he stood up. He went out to his wife, came in with her, and sat down.

Next day, very early, they went off. The town people all started out together upon the ocean. The elder son’s wife sat up on one of the seats, and the younger one’s wife concealed herself inside. She (the former) sat up high to look after those who were starting off. She always kept her small wooden box with her wherever she turned. When they were all afloat she hunted in it and took out a bone awl. And she put it into the water. The water rushed aside as it cut through. In behind it they placed the canoe. The bone awl began to tow them along.

After they had been towed along, along, along, along, along for a while, they came in sight of a broad band of smoke from a town. Some distance from the town the elder brother’s wife told them all to land. She talked to them. The elder brother had married Mouse-woman so that they might follow her directions.

They stopped at this place, and she had them cut long sticks. They got two poles at this place. The younger brother’s wife hid herself, but the elder brother’s wife commanded the voyagers. The ten canoes were still, and along the front of the bows and midway of the canoes they put the sticks. They fastened them to thwarts by winding ropes around them.[15] That was finished. Then they started for the front of the town.

They stopped in front of the chief’s house, and one came out of the chief’s house. “Wait, they direct you to remain still. They are [157]going to dance in front of you.” After they had remained there for a while, they forgot themselves. Then they came to themselves lying on top of the retaining planks. In the place where they woke up they untied themselves. They also untied the poles that had been fastened upon the canoes.

On top of the retaining planks they spread out mats. There were crowds of people there on each side on the ten retaining planks. The chief’s child was not there, the one they came after. Only her husband sat there. Then they spread out two mats in front of the place where he sat. In front of him the ten canoe loads of people laid their clam shells. They filled the house up to the very roof. Now they laid the hat on top of all. They gave it back to him.

“Come! send for my father. Tell him to hurry.” Then a youth started on the run. “Is he coming?” “He is close by.” Whiu-u-u-u (sound of wind). The house moved. The earth, too, shook. Of all the visitors who sat in circles not one looked up. But, while they hung their heads, the younger brother’s wife raised hers up. Then she looked toward the rear of the house and toward the door. “Hold up your heads. Have you, also, no power?” she said.

By and by the house shook again, and the ground with it. X̣u-u-u. The people in the house again hung their heads. Now she said again “Hold your heads up. Have you, too, no supernatural power?” At the same time he came in and stood there. Something wonderful came in and stood there. His large eyelids were too powerful to look at. Where he placed his foot he stood for awhile. When he took another step the earth and the house shook. When he took another step and the house and the earth shook, all of the people hung their heads; but she (the youngest’s wife) said to them, “Hold your heads up.” When she said it louder the supernatural power that had entered took hold of his head. “Stop! mighty supernatural woman that you are.” After that he came in. Nothing happened.[16] He sat down near his son.

But when he first came in and sat down he laid his hands at once on his hat.

With his father’s staff he divided the clam shells. He kept the smaller part for himself. He made his father’s part large. “Did you send for your wife, chief, my son?” “No, indeed; I have been waiting for you.” “Send someone for your wife, chief, my son.” Then a youth went to call her. “Is she coming?” “Yes; she approaches.” By and by the one whom they were after came in from the cave where she had lain, and stood there. But she went to her mother first. She did not go down to her husband.

Then his father began to dance. After he had done so for a while, he fell down. At once he broke in two in the middle. Out of his buttocks feathers blew, and out of his trunk as well. One of the servants stood up out of his buttocks, one out of his trunk, another [158]out of his buttocks, another out of his trunk. All ten whom he had eaten he restored.[17] That was why he danced. On account of the hat he had devoured the servants. He had put grease, too, into the mind of the chief’s daughter by thinking. On account of the hat they put her in the cave. By and by he came together. He stopped dancing. He sat down.

Now they put more wood on the fire, made them sit down in a circle, and began to give them something to eat. The feast went on even until midnight, when they stopped. They stopped. They went to bed.

When day began to break the young hair seals cried in the very place where they had cried before. Then they prepared to start from the top of the retaining timbers, where their canoes were lying.

Then her father-in-law called her. “Noble woman,[18] wait until I give you directions.” And he whispered to her. He gave her directions as she sat near him. “Chief-woman, I will come forth from your womb. Do not be afraid of me.” And to her he gave a round plate of copper, to which some strings and a chain were fastened. It was named X̣īłūtꜝā′ła (Property chain (?)). “Have Master Carpenter make my cradle, chief’s daughter. Let lofty cumulus clouds be around the upper edges, chief-woman, and around its lower edges short ones. In those days human servants (i.e., human beings) will gather food through me. When they see me sitting in the morning the surface birds will gather food while I am governing the weather (i.e., while I am in sight).”[19]

Her parents (“fathers”) were waiting for her on top of the retaining timbers, but, below, her father-in-law was giving her directions, to which she was listening. After he had ceased talking, she got into the canoe with her father. They fastened the canoes to each other; they all fastened themselves. After the chief’s child got in, all forgot themselves. When they came to, they were afloat upon the ocean.

At once they started off. In a short time he came to his village. After it had lain still for a long time the chief’s daughter became pregnant. When she began to labor they made a house for her outside. They drove in a stake, had her take hold of it, and went in. Now he came forth, and, when she looked at him, she saw something wonderful. Something flat stuck out from his eyelids. She rose quickly and ran away from him in fright. “Awaiyā′,” she said, and the town was nearly overturned.

Then she quickly turned back toward him, laid her hands upon him, and exclaimed as she picked him up: “Oh! my grandfather, it is I.” The town was as still as when something is suddenly thrown down. She brought him to the house. Her father put hot stones into a urinal he owned, and they washed him.[20] [159]

As soon as they went out for [Master Carpenter], he came on the run. He held in his hand what he had taken off (i.e., cut out)[21] in the woods. As soon as he came in he put the drawing on it, as the chief’s daughter told him. He pictured the clouds upon it. There were two rows of them. He made holes in the cradle for fastening the rope alongside of his legs.

Then they put him in. They brought out two sky blankets and wrapped them round him in the cradle. After that was done they launched the canoe. Five persons and the chief’s daughter went with her son. Then they started seaward. They went, they went, they went. When they found by looking about that they were midway between the Haida country and the mainland they let him down into the water. When they let him go he turned around to the right four times and became like something flat thrown down. Then they went away from him, and settled down at the place where they had been before.

[He was the one who has his place in the middle of the sea. Sometimes when sickness was about to break out they saw him. Nᴀñʟ̣da′ sʟas[22] was a reef.]

[What follows is really a second story, but it was told as part of the same. Its true name is said to be “He-who-had-Panther-woman-for-his-mother.”]

Here on the Nass lay the town of Gu′nwa. Four slaves of the owner of the town came down [the inlet] after wood. They cut the wood at a sandy beach below the town and saw young cedars. They found them for the chief’s wife. They did not believe their eyes [for joy at finding them growing so conveniently to the water]. They finished cutting the wood, loaded it on their canoe, and went up with the tide. At evening they got back. The town people brought in the wood, and he (the chief) called them in.

Then, after they had given away food for a while, he reported that they had seen young cedars. At once the chief's wife planned to go for the bark. They went to sleep, and early in the morning she had her husband's canoe brought out. People of the town, the chief's daughters and young men, all went with her. At once they floated down with the current. Hu hu hu hu hu, much food,—cranberries and salmon,—[they took with them]. Then they went down.

When they landed by the young cedars all the women pulled off and dragged down [the bark] from those [trees] near by. They pulled it off and dragged it out to her. When they had taken all from those near at hand they became scattered.

She (the chief's wife) sat with her back to the sunshine, pulling cedar bark apart. She was not in the habit of eating much. Her fingers were slender. She did not care for food.

After the sounds of the voices of women and men had died away inland a person wearing a bearskin blanket with the hair side out [160]came and stood near her. He held something like a pole. It had a sharp point. It was half red, half blue. He was looking at the chief's wife, but she did not even glance toward him. He asked the chief's wife: "How do you act when your husband calls the people [for a feast]?” “When my husband calls the people, I empty the whole dish placed in front of the one sitting next to me into my mouth.”

She had children. One of the two boys she had could not creep.

“How do you act when your husband calls the people again?” “As soon as my husband calls the people I put food into the dishes and, bending down, eat out of them.” “How do you act when your husband comes in from fishing?” “I go down, pull up my dress, swim out to him, and swallow the two spring salmon which are on top.”

He drove the thing he had in his hand into her forehead, and, when it stuck out at the back of her head and he had raised her arm, all of her flesh dropped off. Then he sat down and entered it (her skin). And he picked up her flesh and buried it in the sand at the foot of the tree. After he had seated herself in the place of the chief’s wife, they came down to her in crowds with the cedar bark.

All of them pulled their cedar bark apart. Among the crowds of people that were there the chief woman did it. “Woman, I am hungry.” “Well, there is a piece of white food in [my box].” “In mine, too.” “In mine, too.” This [they said] because they wanted to have her eat.

The one who was quickest broke up the piece of food and placed it in front of her. She ate all of the little they gave her. While she was doing it, at which they were very much pleased, they started out. Later than the usual time for going to sleep they reached home. They explained that they had started back in the night because the chief’s wife had begun to eat.

The chief commanded wood to be put on the fire. Then he called the people. One of her children had nearly cried itself to death when she reached home. When they handed it to her she pulled her teats out and put one into her child’s mouth, but it ran away from her. It was sucking a man. That is why it ran off crying.

The town people came in and sat down in a circle. After they had roasted the salmon, had broken it up into small pieces, and had placed some in a dish in front of the one sitting next to her she emptied it all [into her mouth]. She did not chew it. When she emptied it into her mouth the town people looked at her instead of eating. They were astonished at the way in which she handled the food. But it was the chief’s wife [they thought].

Next day his wife was again hungry, and again he called the people. While they were in astonishment at her [actions], the elder brother carried his younger brother along in front of the town. Both went crying along. He called the people. Then they let her pour the berries into [161]a dish. To their surprise instead of doing so she bent over the tray. The youths came back in a crowd with the empty trays. They were astonished at what she did. It was not the chief’s wife that they saw.

Next day, very early, he (the elder brother) launched one of his father’s canoes and put his younger brother in the bow. He paddled off aimlessly out of Nass inlet, away from the town of Gu′nwa. After he had gone down with the tide for a while a woman leaned halfway out from a certain house and said: “Come hither.” The house had a front sewed together with cedar limbs.[23] It was painted.

Then he directed his course toward it. After he had landed she said to him: “Stop with me. To-morrow you shall go on.” She spread out mats woven in many colors for them. The chief-woman sat on one side, the elder brother next to her, and the younger lay on the other side of him. Then she said to him: “Let your younger brother sit next to me.” He picked him up and made him sit next to her.

For a long time he had had nothing to eat, since the time when they were astonished at the actions of his mother. He was going to eat for the first time with this woman. She turned round. Then she looked into her box, took a dish out of it with the carving of a mouse on it, and placed before him a single piece of salmon.

He bent down his head and thought: “After I have gone hungry for so long this is very little for me to eat. What part will my brother eat?” She was looking at his face and said to him: “Why, just as it is, the supernatural beings are never able to pick it up and eat it.” He picked it up, and his younger brother also picked it up. Yet it was still there. After they had eaten it for a while they had enough and put [the dish] back.

After the dry fish was finished she put down a cranberry for them as well. As soon as he thought about that, too, she looked into his face again and said to him: “Eat it. The supernatural beings are unable to consume it.” Then he picked it up with a spoon and ate it. When they were filled she put it back.

After it became dark she spread out the mat. There the chief-woman lay down. The elder brother was going to lie next to her, but she said: “Lay your younger brother next me.” He picked him up and laid him next her. As soon as he laid him down he lay as still as one killed by a club. For the first time after he had cried so long he slept.

While he (the elder brother) was asleep he heard a woman laugh, and it awoke him. To his surprise his younger brother was playing with the chief-woman. When his younger brother did a certain thing to the chief woman [she exclaimed]: “Yu-ī′, now see how He-who-came-to-have-Panther-woman-for-his-mother plays with me.” As soon [162]as the elder brother understood this he began to cry [from jealousy]. At the same time day broke.

At daybreak he began to get ready to go somewhere without knowing whither. Then she made him sit down. “Stop! let me tell you something.” She brought her box out to the fire, took something blue out of it, and bit off part for him. “Now, my grandson, if anything has too much power for you, swallow this and spit it upon yourself.” Then she said to him: “Right down the inlet lives the one whom you came to see, the one for whose daughter you came. But your younger brother shall remain with me, and after a while I will marry him."

Then he went down with the current alone. He was expecting to meet Sqä′gał's daughter. There lay the large town in which lived the woman he came to marry. After he had walked about in the town for a while it became dark. Then he entered Sqä′gał's house. He went in and sat down close to the door. The chief's child sat between the screens at the rear of the house. Around her walked some women with their hair stuck together in bunches. Her father set them to watch her so that she might do nothing foolish. When day began to break, instead of going in to her, he went outside.

He went round the front of the house and followed a narrow trail. At an open place near water holes human bones were piled up, and a bull pine stood there. In the branches of this he sat down. After he had been sitting there for some time red spots from the rising sun appeared on the open ground. Then the chief's child came thither. The servant who came in advance had a bone stuck in her nose.[24] She had a crooked war club. The one who came behind was dressed in the same way. The leader had a human scalp in her hands. Their hair was stuck together in bunches. She was a Tlingit woman. The one behind was a Bellabella.[25]

She sat down, untied her blanket, and was naked. Then she went into the water, turned round four times, and came out. Then the Tlingit woman rubbed her back. The Bellabella woman, too, rubbed her breast. After they had finished rubbing her she went into the water a second time. After she had turned round to the right she sat down on dry ground and turned her back to the sunshine.

When her skin had begun to dry he came out and seized her. The moment that he seized her he quickly touched noses.[26] One servant picked up her weapons with the scalp, ready to strike him, and the other one, too, was ready to strike him with the bone club. But she stopped them. “Do not kill him. I will marry him.” The human bones lying around belonged to those who, having become fascinated at the sight of her, had seized her, and had presently been killed by the servants. [163]

At the same place, beside the bull pine, they lay with each other. The Tlingit woman sat down at her feet. The Kwakiutl woman sat at her head. There they kept looking at her. When the sun was set all four went home. Then she entered her father’s house. As she went in she concealed her husband under her blankets. Her father had his eyes fixed upon her and [said]: “My child, what makes you lame?” “Father, a shell made my foot sore by cutting into it.” Then they went in together behind the screens.

And in the evening the chief’s child lay behind the screens. Then he lay with her, and he (her father) heard someone talking with his daughter in the night. When day broke the chief commanded them to put wood on the fire, and two slaves put wood on the fire. After it had begun to burn up he said: “Come!

look to see who is talking with my child.” Then a young man went thither and said: “Someone is lying here with her.” And her father said: “Alas! I wonder what roaming supernatural being it is! Perhaps it is ‘He-who-had-Panther-woman-for-his-mother,’ whom I wanted my child to marry.” “He says he is the one, father [said his daughter].”

Then he spread out a mat next to himself and said: “My child, come and sit down near the fire with your husband.” Shortly she came down and sat there with him. They put four hard stones into the fire. When they became red-hot he put them into a dish standing near the wall with the tongs. Then he had it set before his son-in-law. A spoon made out of white rock was stuck into it. She was crying. “Hᴀ hᴀ hᴀ!” she wept, “he is going to do again as he always does when I try to get married. That is how he kills them.” Then he said to his wife, “Do not utter a word.”

Now he took the spoon, picked up one of the red-hot stones and swallowed it. His insides were not affected. He handled all four in the same way. He finished with them.

This was because his supernatural power was strong. If his supernatural power had been weak, he would have been killed. Because his supernatural power was strong he let him marry his daughter.

While he was living with this woman he and his younger brother, who had become the husband of Mouse-woman, forgot how their mother had begun to act strangely.

One day he lay abed a long time. He lay until evening. He was there when they went to sleep. Next day he again lay abed. Again he was there till they went to sleep. He lay abed two days. “My child” [said his father-in-law], “why is your husband feeling badly?” She said: “I do not know.” Then she went over to her husband, sat down at the head of his bed, and talked a while to him. Then she said to her father: “He has suddenly become desirous to see his younger brother, whom he left just above here.” “Now, chief-woman, [164]go with your husband to the common canoe I own over there in the woods.”

And they went thither. To their surprise they did not find the canoe. Only the bones of a whale lay there among the salmon-berry bushes. Its tail bones lay [with the rest]. Then they returned and she said to her father: “Father, we could not find it. Only a whale’s head lies there.” Then he said to her: “Chief-woman, my daughter, that was it. Say to it ‘Go seaward, father’s canoe.’”

When she went back to it with her husband she kicked it. “Go seaward, father’s canoe,” she said to it. Now a whale canoe floated upon the water. The lines cut on the edges[27] were pictures of geese, which almost moved their wings. And they carried their stuff down to it. The canoe was all filled with good food, with cranberries, berries in cakes, soapberries, and the fat of all kinds of animals, grizzly-bear fat, mountain-goat fat, deer fat, ground-hog fat, beaver fat—the fat parts of all mainland animals; and he got into the canoe and pressed it down with his feet toward the bow. When the canoe was nearly full those who were loading it went up to the house and laid pieces of whale meat, with most of the grease taken out, in a basket. When it was full they took it down. And they laid it on the top.

When they were ready to start, her father came out; [he said]: “My child, when the creatures seated on both sides call throw cranberries into their mouths. When they become hungry they keep calling.”

As soon as they moved their wings the canoe started. While they did so the canoe went along. By and by, when his brother’s wife’s house came in sight, they shoved off Mouse-woman’s canoe also. They also loaded her’s with good food. When it was filled they pressed it toward the bow with their feet. By and by it was filled, and they started off together.

As soon as the geese along the edges of the elder brother’s canoe began to call he took out cranberries and put them into their mouths. Along the edges of the younger one’s canoe sat rows of small human figures. All had small painted paddles in their hands. With these they paddled. As soon as they began to move their lips as if hungry he fed them.

When they came near to the place where they had gone to get cedar bark, the younger brother’s wife and the elder brother’s wife sat upright. And they said: “Move shoreward.” Now they got off there. They had sticks in their hands, and they hunted in the sand with them from the sea inland. By and by they dug out the bones of a human being in front of a tree at the edges of the grass. The canoes floated on the water in front of them. Their husbands were looking at them.

Mouse-woman took out her box. Sqägał's daughter, too, took out her box. Sqägał's daughter brought out of her box a mat with edges [165]like clouds. Mouse-woman took out something from her box also and bit off a part. Now they put the mat over her and began to rattle her bones under it. Underneath this Mouse-woman spit many times. Then they (i.e., Mouse-woman) told Sqägał's daughter to hurry: "Quick, hasten your mind, noble woman." Then she, too, said: "It is [for you to do so], noble woman. You had better hurry yourself; it is getting late." Then she pulled off the mat. Ah! their mother-in-law got up. He looked at his mother; both [boys], in fact, [did so].

They had her get into the canoe of the younger and went up with the tide to Gunwa, their father's town. The younger brother's wife hid her mother-in-law. They were anxious to see how their [supposed] mother would act when they arrived. When they got near the town, the wife of the younger ordered the canoes to be brought close together. The town was thrown into commotion. They reported to each other that the chief's son and his younger brother, who had gone away, had both married. The people who came down to meet them were like warriors going to fight. In front came his mother putting her belt on as she ran to carry up the things. She acted differently from the others.

Then the elder brother's canoe landed first, and

Sqägał’s daughter stood near the basket. “Come hither, woman. Carry up my basket.” Then she went to it and was going to carry it with the strings around her head. Sqägał’s daughter prevented her. She wished her to carry it the right way [with the straps around her breast]. When she carried it, the weight made her stagger as she went up. She got into the house with it. How huge it was! Afterward they at once carried up the other things.

After they had pulled up the canoe, the younger one’s canoe also came to the shore. A big basket was in it, the strings on which were just like a knife. Mouse-woman stood near it. Then she called her mother-in-law from the place where she was carrying things up. “Come hither, woman. Carry up my basket.” Then her mother-in-law came to her, and was about to put the basket strings around her head. But [the other] forbade her. And she did as she was told.

When she started to carry it up the strings cut her head off. Her head lay at some distance. At once Mouse-woman took a whetstone out of her box, quickly got ashore, and put it between her head and her trunk, which were drawing together. After she had ground herself to pieces foam was piled up on either side.

Now she let out her mother-in-law. At that time they came down in a crowd and got her. They did it because they were glad to see her. To kill her mother-in-law was the purpose for which Mouse-woman let herself marry the boy. A crowd of people carried the property up. Then she said to her husband: “Leave me. I married [166]you to restore your mother to life.” At once she pushed the canoe off and vanished downstream with the current. There was no trace of her left.

After that the elder brother’s wife lived as a chief’s wife. Then she became pregnant, Sqägał’s daughter did. She bore a boy. Again she was pregnant. She bore another boy. [She bore seven boys.] There was one girl.

Sqägał’s children made their town at Q!adō′, opposite Metlakahtla. Their mother and their sister lived with them. All eight went out to a beaver pond to hunt. When they had at length come to the lake, and had made a hole in one end of the dam, a stick was carried into the shoulder of the eldest by the force of the current. He died there.

Then they went away. And at midnight they came behind the house. Then they sent out the youngest and gave him the following directions: “Speak to our mother. And also watch your elder brother’s wife. She must be unfaithful to him. She must be going with another man. That is why our brother is [dead].”

He went off, entered his mother’s side of the house, laid his hand on his mother’s head, and said to his mother: “The beaver dam drifted down upon my elder brother. One piece drifted into his neck. He dropped dead without speaking a word.” Then she said: “Alas! my child.” “Stop! we do not want him spoken of before the people. Do not say a word."

When she had wakened the people in the house by her exclamation, they asked her: "What made you say that?" and she said, "I dreamed of something terrible. I dreamed that a beaver dam floated into my eldest son and he dropped dead without saying a word. That was what made me cry out."

After he had lain flat on the floor near his mother, and midnight had come, he heard some one talking with his elder brother's wife. When it was near daylight, they stopped whispering. Then he crept over to them. And as the man slept he cut off his head.

After they had sat there in the woods for a while day came, and they went home. They had a real human head in their hands. The youngest brother put his head above the door. Out of it blood oozed in drops.

The chief's son [in Metlakahtla] was lost, and they were looking for him everywhere. They stopped inquiring for him. The town of Metlakahtla lay there. By and by a north wind began to blow. The sea surface froze, even to Q!adō′. They began to walk to and fro to each other on the ice.

Very early one morning a slave went to the town of Q!adō′ for live coals. "Enter the middle house," they said to him. And when he went in blood dropped upon his feet. When he pushed the charcoal into the fire, he turned his head around from looking at the side opposite [167]the door. Above the door, to his astonishment, he saw the head of the chief's son who had disappeared. He recognized him by the abalone-shell earrings he wore.

He picked up the live coals and started away with them. When he came to the ice he threw the coals away. Then he returned. Though he had looked right at it, he did not believe himself. And he went in again, and again he put the coals into the fire. After he had looked about the house for a while he fastened his eyes upon it again. It was really the chief's son. Then he went away with the burning coals.

When he was halfway back he also threw those coals away. He thought: "I must have been mistaken." Then he went back again. He entered, and he put [fresh charcoal] into the fire. And as soon as he had done so, he looked. It was truly he. He saw with his eyes. Then he started off with the burning coals.

Just outside he threw them away. At once he ran off shouting. "The head of the chief's son who disappeared forever is stuck up in this house," he shouted out as he ran. As soon as they heard his voice from the town they did not delay. They put on their armor, shields, helmets. And they ran to fight with war spears and bows and arrows. At once they fought with Sqägał's children.

She and her mother were the only ones from among her kindred who were saved. Her brothers, however, they destroyed. They (the two women) came to live in a branch house in front of a hill behind the town. She lived there some time with her daughter. Every evening she cried. They went to bed, and they continued to lie there.

One day she offered her daughter in marriage: “Djīnâ′-â-â, nałgū-ū-ūs Ga′oax (Tsimshian words).”[28] A large creature came running in at the side toward the door. “I will marry your daughter.” “What will you do when you marry my daughter?” “Oh, bother! after I have married your daughter I will come out at one end of the town and eat them all up from the end. I will eat them all.” That was Grizzly-bear.

At once she said the same thing again: “Djīnâ′-â-â, djīnâ′-â-â nałgū-ū-ūs Ga′oax.” Something with crooked legs came in. “I will marry your daughter.” “After you have married my daughter what will you do for us?” “I will tip the town over by digging it up with my teeth.” That was Beaver.

“Djīnâ′-â-â, djīnâ′-â-â nałgū′-ū-ūs Ga′oax.” “What will you do after you have married my daughter?” “I [will] run into the water at the end of the town. Then they [will] take me into some canoe, and I [will] make them quarrel. Then all the townspeople will kill each other.” That was Deer.

Still another time [she cried]: “Djīnâ′-â-â, djīnâ′-â-â nałgū-ū-ūs Ga′oax.”[29] Someone came in and stood there. He had a bow for a staff. Feathers were around it in one place. He held arrows with [168]it in his hand. He had a quiver on his back. He had dancing leggings. He had a gable-crowned hat. He did not say a word. “What are you going to do if you marry my daughter?” He took a heavy step with his right foot.

The earth cracked. “Stop! stop! great chief, you are the one.” Then the earth closed again. “Indeed, I thought that you had your daughter for me.”

He took off his hat. He laid aside his quiver. He started off with only two arrows and his bow. He rolled a grizzly bear down from a steep place with his foot. There he also rolled down a deer and a beaver. Again he started off. He brought a post out on his shoulder. He put it into the ground, and without waiting, pulled it out. He went to the other side and did the same thing there, also toward the door, and on the other side. There he let it stay.

Again he went off. He brought out a wall post. In the rear of the house he stuck it in, in the other corner, on the side toward the door, in the corner opposite to that.

He went off. He brought out a stringer. He put it up and, after he had moved it backward and forward a while, he took it over to the other side. He put it up on the wall posts, too, and on the opposite side. There he let it stay.

Again he went off. He brought a plank out on his shoulder. He set it up on edge above the side opposite the door, and he rolled it over. By doing this again and again he completed half [of the roof]. He did the same to the other half of the roof. He filled up that, too.

Again he went away. He brought out a wall plank. He stood it up, shoved it along, and one side of the front was filled. He treated the other side and the side opposite the door in the same way. He treated both sides of the house in the same way.[30]

The house was finished. He went away. He brought two white rocks. He rubbed them against each other and laid them down under the smoke hole. The fire burned continually. It was never extinguished.

After that his mother-in-law kept cutting up and bringing in mountain goats and grizzly bears. Afterward she cooked them. He took his quiver and his bow. He put on his hat, took up his wife, and went away with her. He was the son of One-who-goes-along-above (i.e., the moon).

After he had lived with her in his father’s house for a while he had a child by her. She bore a boy. Again she gave birth to a boy. [She gave birth to eight.] Again she gave birth. She gave birth to [two] girls. The eldest son was called “Puncher” (X̣ᴀtagī′a).[31] The youngest girl was called “One-who-sucks-arrow-points-from-wounds.” The next one he named “One-who-heals-the-place-where-the-arrows-strike.” His grandfather called the eldest boy to him, took out his bones, and put stones in in place of them. He filled up all parts of his body with stones. [169]

One day he gave ten slaves to the eldest. To the next he also gave ten slaves. He gave ten apiece to all eight. He made a row of houses for them, all sewed together with cedar limbs. On the house front of the eldest he put the figure of a thunder-bird. On that of the next one he put the figure of a sculpin. On that of the next he put the figure of a rainbow. On that of the next he put the figure of a killer whale. On that of the next he put the figure of a human being. On that of the next one he figured stars. On that of the next he put the figure of a cormorant. On that of the next he put the figure of a sea gull. To the eldest brother he gave a spear box. Along with it he gave an arrow box. He gave to all eight of them in the same way. Then he put two marten-skin blankets around each of their two sisters.

He sat in front of his grandchildren’s town and called for them. Then they picked up their weapons and practised fighting each other. By and by one was shot. Then the elder sister went out and sucked the arrow out of him. The younger sister went thither, spit on her palms, and rubbed them on him. Immediately he was fighting among the ten. Both [of the women] walked about among them. They tried particularly to shoot them. Instead of penetrating, the weapons rebounded from the blankets. That was why he gave the blankets to them. Thus they turned out good [warriors], and he had them cease fighting.

One day he began to let his grandchildren’s town down. He pulled apart the heavy floor planks, looked down, and saw the houses of Metlakahtla and [the site of] Q!adō′ among human beings. At midnight he let down the house of the eldest. When it struck the ground there was a sound of rattling planks. From the town of Metlakahtla one cried “Wā-ā-ā-ā-ā, ghosts are settling down”. So he heard some one cry. He let down two of them. He let down three.

The youngest received the following directions from his grandfather: “When you run away because they are too much for you put a wooden wedge having a drawing on it into the fire for me. Say to it ‘Tell my grandfather.’ ”

All that time the Metlakahtla people shouted “Wā-ā-ā-ā-ā, ghosts are coming down.” Eight had come down. It was wonderful to see smoke rolling from them in the daylight. In front of the town people walked about in crowds. They wore feathers in their hair. They longed much to see them. Then they sent a slave across in a canoe for live coals. They told him to go into the middle house, which had the figure of a thunder-bird on it.

He landed in front and shoved his coals into the fire. To his surprise he recognized Ga′oax there cooking parts of an animal. It was she whose sons they had killed. From rear to front gambling was in progress. Those watching the gambling stood about in crowds. He [170]looked on. She (i.e., Ga′oax) threw a fat piece of meat to him [saying]: “Here is some ghosts’ food for you to taste.”

He went out. Then he threw away the burning coals and paddled across. He reached home, but instead of eating the fat he carried it up. He entered his master’s house and said: “Say! did you kill Ga′oax?” At once they called all the town people, and they questioned one another: “Did you kill Ga′oax?” Some said “Yes;” some, “No.” Some thought that she had got safely into the woods.

While they were still in the house one, full of mischief,[32] bit off some of the mountain goat meat. They looked to see him drop dead where he stood. Presently he said: “Why, it passed into me all right. All of you taste it. Swallow it. This is human beings’ food.”

One among them said: “Well! let us gamble with them. Then you can see whether Ga′oax got safely into the woods.” With that intention they went to bed, and next day, early in the morning, the town chief launched his canoe. The town, the chiefs and the middle-aged, all went. They went across.

After they had landed there they went into the middle house, and those who were gambling put away their gambling sticks. At once they began gambling with these instead. The town chief started to gamble with the elder brother. But Ga′oax spread out grizzly bear skins around the inside of the house. She and the young people began to give them food.

The elder brother was left-handed. He had laid the gambling-sticks down on that side. On the same side lay his bone club. After gambling had gone on for some time he stopped the town chief, who was handling the sticks. “You are cheating me” [he said]. And he replied: “No, indeed; I am not cheating you.” In spite of that he insisted upon it for a long time. After they had disputed for some time, the town chief threw fine cedar bark into his face. Then he struck him on the head with his war club. He killed him.

The house was in an uproar. They picked up their weapons, and the Metlakahtla people as well. They began to fight. While the fighting went on the two sisters walked about among them. Although they were struck with the spears, the latter always broke upon them. After the fight had gone on for a while one had an arrow point break off in him. He was wounded badly. When he was about to lie down the elder sister sucked his wound and sucked it out. Then the other sucked it, spit upon her hand, and rubbed on the wound. Then he got up again and fought with them.

The fight went on until the dawn of the next day, and continued then and the day after. Now they began to drive the people of Q!adō′ back. When that happened the youngest brother ran over to the house, drew something upon a partly used wooden wedge, said to it: “Carry the news to my grandfather,” and threw it into the fire.[33] [171]

Then it at once came into the front part of the house and said: “Your grandchildren are beginning to be hard pressed.” Now he looked down between the floor planks. To his surprise his grandchildren, who were fighting for revenge, were being driven back. The eldest brother was naked. He fought among them with his fists. When he struck one, he did not get up again. He looked down upon all this. He turned around, went to get his small, square box and, when he had opened five boxes, one within the other, he took from the last something [shaped like skeins of yarn], covered with the sky and tied up with rope. After he had looked down for a while, he threw it down upon the people of Metlakahtla. Then their legs only were visible. At these they struck, and they killed all. These were called Clouds-of-the-Killer.[34]

Although this is the second story of the Skedans series, it was the first of them that I took down, my informant choosing to tell the Raven story last, and it is the second Haida story recorded by me. In consequence, the form in which it appears is rougher than that of most of the others, and certain points will seem obscure at the first reading. As noted in the text and translation, there are really two stories combined under one head. To the first the name properly belongs, and this may be a real Haida story, but the second, “He-who-had-Panther-woman-for-his-mother,” is a well-known Tsimshian tale. Nevertheless, my informant stoutly maintained that the story was always told in this combined form. Probably, the common episode of the marriage of two chiefs’ sons to women having supernatural power was the occasion for placing them together. The name given for Panther-woman, Sîmn’â′sᴀm, is Tsimshian. [173]

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[1] The hawk here referred to is called skiä′msm, or skiä′mskun, is described as of a bluish color, and is said to live on the higher mountains. Artistically, little difference is made between this bird and the thunder-bird, and the two are sometimes said to be identical. The custom here referred to is presumably connected with the potlatch, though I did not hear of it elsewhere. ↑

[2] See the story of Raven traveling, note 41. ↑

[3] Sky blankets are worn by many supernatural beings, but I have no notion what the Haida imagined them to resemble. ↑

[4] One slave was usually placed over all the others. ↑

[5] As is often the case in America, the sky is represented as a solid vault, which rises and falls at regular intervals. ↑

[6] The supernatural being who represents and confers wealth. ↑

[7] It was thought possible to accomplish certain things by the mere exercise of one’s mind or will. ↑

[8] See the fifth paragraph of the story. The important fact that this hat had been given to the girl’s father as a bridal present was omitted from the original text. ↑

[9] This was what is commonly called a Chilkat blanket. The design woven in it is represented as able to speak. It is weary at being obliged to wait so long to be completed. ↑

[10] See the story of Raven traveling, notes 12 and 13. “Canoe Songs” or “Women’s songs.” ↑

[11] Sea water was warmed and taken into the stomach to clear the system out, both for one’s physical and spiritual welfare. The following paragraph indicates that some of the story has been omitted. The slave either promised at this time to reward Mink-woman for her silence, or met her before and engaged her help. This is why, after he whispered to her, she exclaimed that what she had smelt was the blankets of the ten servants who had accompanied the chief’s daughter. ↑ a b

[12] The word here used, dañqa-iyē′tg̣a, was only employed by chiefs. ↑

[13] The supernatural beings had old shells only. ↑

[14] This exclamation indicates the length of time he had been absent. ↑

[15] That is, all ten canoes were lashed together by means of two long poles placed one from bow to bow, another amidships. ↑

[16] The wife of the younger son was so powerful that he could not injure them. ↑

[17] They came out alternately from either half of him. ↑

[18] Gada′-i, the word used here, is one often employed in addressing a woman of the upper classes. ↑

[19] The Haida supposed that supernatural beings called human beings “human servants” (xa′-idᴀ gī′djats), “human slaves” (xa′-idᴀ xᴀldā′ñgats), or “common surface birds” (xa′-iʟa xetî′t gī′da-i). When he appears upon the ocean clothed in cumulus clouds people may go out fishing because it will then be calm. ↑

[20] Urine was formerly used for washing. ↑

[21] I. e., the cradle. ↑

[22] My interpreter added the bracketed section to complete the story. Just such a shoal is marked upon the Admiralty charts, and perhaps it is the one here referred to. ↑

[23] Anciently the planks which formed the front and rear of a house

were laid together upon the ground, fastened with twisted cedar limbs and raised all at once; in later times the planks were run into slots cut in the timbers above and below. ↑

[24] Like the shamans. Tlingit shamans were much respected by the Haida. ↑

[25] Haida, ʟdjîñ; see story of Raven traveling, note 10. ↑

[26] Said to be an ancient form of salutation. ↑

[27] Small lines running crosswise of the gunwale. ↑

[28] Probably meaning “Who will marry the daughter of Ga′oax?” ↑

[29] In most of the stories containing this episode all of the beasts and all of the birds are supposed to have offered themselves and to have been refused. ↑

[30] He places a post in the proper situation, and, when he removes it, one nevertheless remains there. So with the plank. Thus one post, one plank, one stringer, etc., multiply themselves so as to produce the whole house. ↑

[31] The word in brackets is said to be Tsimshian. ↑

[32] Nᴀñ-giū-gaos, “One without ears,” is the name given to a heedless fellow continually appearing in stories. He is more especially one who has no regard for the national beliefs. ↑

[33] The fire is the commonest means of communication with supernatural beings. ↑

[34] Tia, the Killer, is the deity who presides over death by violence, and he appears or is heard by those about to be killed. When seen he is headless, and from his severed neck blood continually flows. ↑

[Contents]

THE ONE ABANDONED FOR EATING

THE flIPPER OF A HAIR SEAL

[Told by John Sky of Those-born-at-Skedans]

He was a chief's son. He was always in the back part of his father's house whittling. He did not care to eat anything. [His father] owned the town of Metlakahtla.[1] He was "town-mother."[2]

Then someone in the town killed a hair seal. Then they cooked it and called the people in for it. And the father of the boy who sat up whittling went thither. All the town people went in for it. There they ate.

As soon as they had stopped they carried some over to the chief's wife. When they brought it in a flipper lay upon the top. Now, he who sat up whittling looked down. Then he came down and called to his mother: "Come, give me a wash basin. Let me wash my hands." Then he said "Come, push that over to me," and he ate it. He ate it all and pushed [the dish] back.

Now he (the chief) came in and said to his wife "My child's mother, come let me eat the hair-seal flipper I sent home." "My child has eaten that," she said to her husband. From the high place where he was whittling he heard what his mother said.

After she had said this to her husband, he did not say a word. Presently he said "Well, say that I want them to move from this place to-morrow." At once a slave went out and said, “To-morrow the chief says he is going to abandon his son.”

Then evening came and he (the boy) went to the wife of one of his ten uncles with whom he was in love. As he lay with her, she gave him the following directions: “When they are ready to start, I will get off to defecate, and dig around with your feet in the place where I sit. I will leave something for you there.”

His younger brother was just big enough to sit up. He also had a dog.

When morning came the noise of their departure was heard. Then, when they were ready to go, he brought out his younger brother. He also took his dog, which he treated like his child. When they were ready to start, his uncle’s wife got off to defecate. She sat down behind the sea-weeds which were drifted ashore. As soon as she got in again, they started off.

After the crowd of canoes had gone round the point, he went to [the place where his uncle’s wife had sat]. Only a broken stick lay there. Then he dug around. He dug up a small box. It had ropes round it. He laid the box down near his younger brother, gathered [174]planks together, and made a house. He made it just large enough. When it was finished, he again sat down near his younger brother and untied the strings of the box. In it was a grease-box and two mussel-shells fastened together by a string, which he untied. To his astonishment he found burning coals within.

He looked into the grease-box. It was half full of grease. Cranberries were also in it, and ten salmon were on the bottom of the box. He did not eat one of them. He kept them all winter for his younger brother. But he whittled continually.

Then only one salmon was left with a small amount of grease and cranberries. His mind was greatly troubled. There was nothing for his younger brother to eat. He used to give part to the dog. That is why his food was nearly gone. The last bits of the salmon, grease, and cranberries were nearly gone. By and by a small piece [of fish] was left, and he gave it to his younger brother along with all of the grease.

In the evening he went to bed and wept, wept, wept. He kept thinking all night of how nothing was left for his younger brother to eat. Presently his dog went out. It barked behind the house. From where he lay by his younger brother he rose quickly and at once seized his bow. While still in the house he wet the arrows with his mouth, prepared his bow ready to shoot when outside, and stepped lightly in that direction.

It was barking at something in the space between the roots of a cedar bent over toward the sea. After he had gone toward it for a while he saw nothing near it. It was barking at something in the ground. When he stood over it [he found] that it was barking at something in a pool of water. To his surprise a salmon lay in it. He speared it with an arrow. He twisted its neck off.

He took it up, laid it down on a piece of board near the house, cut it open, and steamed its head, its backbone, its milt, and its heart (?).[3] He gave its backbone and its head to his younger brother to eat. To the dog he gave its milt and its heart (?) to eat. He, however, ate nothing.

They went to bed and at daybreak the dog was barking there again. Again he went thither with his bow and [found] it barking at something in the water. Two salmon lay there. Then he speared them with an arrow. And after he had taken them to the house he steamed the two backbones, the two heads, the milt of both, and he gave them to his younger brother and the dog. He, however, again ate nothing.

Next day it was barking there again. Then he got his bow. He wet the arrows with his lips just outside. He went over and [found] three lying there. Every morning there was one more. Finally ten lay there, and he speared them and pulled them out. He dragged them out in a bunch and cut them open. He threw the gills away. [175]Those he had obtained the day before he split a second time. This is why it happens that mainland chiefs cut fish open [instead of letting the women do it]. He was the one who started [that custom].

When it barked there the next day he stopped taking his bow. He only took the arrows. Again there was one more. Next day there was also one more. In this way the number reached twenty. Those he had cut open for the first time the day before he cut open farther. Then he split planks and hung them up there. He fixed a place overhead. Some food entered his belly for the first time since they left him, for his younger brother now had enough to eat.

The next day the dog barked there again. He went thither. There was one more than before. The day after one more was added. In that way the number reached thirty.

Next day the dog barked there. He went thither, and again there was one added. The day after one more was added, and the number increased to forty.

He and his younger brother again went to bed, and when day broke he heard the dog go out. After he had listened to its barking for a while [he found] that it was barking differently from the way in which it used to bark. After it had barked for a while it yelped differently. Then he picked up his bow and two arrows and just outside wet them with his lips. Having his bow in readiness he walked slowly toward [the sound].

It was barking at something in the same pool of water, and he looked into it. He saw not a sign of anything. But it dug for something near the water. After it had done so for a while its teeth stuck fast in the roots, and after it had yelped a while they slipped off. Then [the boy] helped dig behind it. The dog dug along ahead of him. Ah! they dug into the marks of salt water, and a salmon creek came to be there.[4] At that time a great shoal of salmon came up. He stood near them. Then he went away, collected the town people’s planks, and split them up. He planed them. He made notches for ropes. All that time the salmon were coming steadily up. He made this for them.

He stretched his arms on these. Each [of these horizontal pieces] was two fathoms long. Some were one fathom long [for uprights]. There were twenty poles of each sort. All had notches on the ends. Toward the top, which he worked down small, he placed a design. He put figures of salmon there. These parts were the łgaiyî′ñgadadjî.[5]

While he was making this thing he never forgot his younger brother and the dog, they say. He cooked for them continually, and they ate. When he had those things all together he went away and dug some roots. Then he came back, made a large fire of dead branches, and put them in. After it he split [twigs] with his teeth. After he had finished doing this, he shaped young and slender hemlocks so that they [176]should be flat on one side and rounded on the other. When he had finished he fastened these together. He had four horizontal crosspieces on each half of the gī′gawai. On each half of the gīgwᴀ′ñgīda, too, he had three crosspieces. On each of the łgaiyî′ñgadadjî he had three crosspieces. He also split up pieces for the “wings” (weir). After that he put them together and finished all the same day.

He went back of the house, cut piles, sharpened them, and put rings of bark around them [to keep them from splitting when they were driven into the stream bed]. Now he went into the water and drove piles into the place where the fish trap was to stand. Then he put the fish trap into the water. He fastened the horizontal pieces with twisted cedar limbs. He treated the gīgwᴀ′ñgīda in the same way. Now he stood up the łg̣aiyî′ñgadadjî in place. Out of it all he made something roundish.[6]

After he had put the fish trap in place he gathered planks together. Then he split them in two. He also split some planks into poles. Then he enlarged the house. He set the drying frames for salmon over each other. He also put up the large poles (q!a′idagilai). They had notches [to prevent the smaller k!ia′sᴀnai from slipping off]. The taxasgā′gida lay beneath the ridgepole of the house (djansgā′gida), itself supported front and back by the crossed house-timbers.[7]

Although he used to eat, he was so busy working that he stopped doing so. Still he never forgot his younger brother and the dog. He fed them all the time. As soon as the fish trap and all things were finished, and day came, he went to the fish trap. He kept taking them (the salmon) out. As soon as he had done so he strung them together. He finished ten strings and laid them in the water. Then he roasted some for his younger brother for that evening, and that night he remained awake. Again he kept taking them out. He strung up the same number as on the day before and let them lie in the water. All that time they never ceased to run, hu hu hu hu hu. Where had their hunger gone to?

One day, when the house was filled and he had fully enough and had cut them up for more than ten nights, before he went out to remain awake, he roasted some for his younger brother by the fire. He took out more and more salmon. He came back, and the two rows of roasted fish which had been there were gone. Then he went over to his younger brother, cried near him, and went out to cut up the fish.

When it was evening he again roasted some. Again he had more and again he stayed up to watch. He took some out. He did it repeatedly. When he went home what he had roasted had again disappeared. Then he again wept near his younger brother and went out to cut up his fish. He cut up the fish and again remained awake. Now he had three rows of roasted fish.

He took out still more salmon. He came in, and lo! all was gone. Part of those above were also gone. Then he called his younger brother, [177]and said: "Say! brother,[8] did you eat all the things I roasted?" "No; shortly after you went out someone came in, gathered them up in his hands, with those above, and put them into his mouth." "I thought it was you."

Now, he did not care about the salmon. Nor did he go out to cut up the fish. He felt badly. He sat waiting. He was going to watch. He wanted to see who this person was. In the evening he brought out his bow, spanned it, brought out two arrow-boxes, put one on the left side near the door, and sat over the right-hand one with his bow.

After he had sat there in the dark for a while he saw two pieces of burning pitchwood side of the house. When they came around to the front of the house something wonderful entered and stood there. Something with fire burning in its eyes came in and stood there. After it had stood there for a while it gathered the roasted salmon together and swallowed all. After he had stood looking at those above for a while he gathered them also together and swallowed them. As he turned away from this he (the boy) shot him under the armpit and from the other side as well. That was Ga′ogila.[9]

When he turned about he shot him repeatedly. He shot him repeatedly. When one arrow-box was exhausted, as the animal turned around, he went to the other also, and after he had shot from it for a while midnight came and he went out.

At once he pursued him. He stuck the arrows into his quiver, and kept shooting him through his back and his breast. After some time had passed, lo! he had passed to the other side of a mountain as quickly as if it had been thrown back from him. Then he returned.

He entered and took his younger brother on his knee. He also called the dog to him, and the latter licked his lips. Then he turned over the drum that had belonged to his father and placed it over his younger brother and the dog. And he went away.

As he went he picked up the shafts of his arrows [which had fallen from the heads]. After he had run along for a while he heard a noise. Then he stood still. After he had listened for a while he heard a sound like that of a hammer. Now, he went in that direction. Lo! some one was working out the inside of a canoe. Only the top of his head was visible. He looked at it fixedly.

He walked slowly in that direction. His head entirely disappeared within the canoe while his hammer lay outside of the canoe. Then he reached for it and took it with him under a bunch of ferns near by. After he (the boy) had looked at him for a while he stood up in the midst of his work and looked about for something. He cleared away the chips. [The boy] was looking at him stealthily.

He sat still and put his finger-nails between his teeth. By and by he said: “My grandson, come to me. News of you has come. News [178]has come, grandson, that they abandoned you because you ate the hair seal’s flipper, which your father sent home from the feast. If it is you, come to me.”

He went out quickly and stood there. And he handed his hammer to him. At once he stepped out to take it. That was Master Carpenter[10] making a canoe.

“Say! go and get four bent wooden wedges. Put two rings of cedar bark in the front part of the canoe and two in the stern. Then your canoes will come apart.” He was unable to make two canoes as he was trying to do, one inside the other, because his wedges were too straight.

He went to get the wedges, and while he was away the other had already put rings on the canoe. He brought them (the wedges) along. Then he told him to put them in the bow and the stern. Then he began hammering on them. After he had busied himself going back and forth from one to another for a while, lo! they started to separate. After doing so for a while, he hammered them apart. He thought: “I wonder where the salmon are for which he wants these.” He did not think about his younger brother. Then [the man] said to him: “Now, grandson, come with me. You shall marry my daughter.”

Now he went with him. Wā, the smoke they came in sight of was like a comb. That was his town. He went with him into the middle house, which belonged to Master Carpenter. Between the screens, in the rear of the house, sat a wonderful creature, as beautiful as a daughter of one of the supernatural beings. Then her father said to her, “Chief-woman,[11] my daughter, come and sit near your husband.” At once she arose and sat down near him.

After his father-in-law had given him something to eat repeatedly, evening came and she said to him, “Let us go out [to defecate].” “I do not know where they go out.” Then she said to him, “Why! do you not know where they go out?” She said to him, “I will go with you.” It was evening, and she went out with him. She went seaward with him, and they defecated. They came in and sat down. Straight across from the town a drum sounded.

His father-in-law treated him well. Every evening he went out with his wife, and the drum kept sounding there. He became tired of hearing it and once, after he had gone out and was seated with his wife, he questioned his wife, “Say! why is that drum always beating?” “They are trying to cure the town chief.” Then he said to his wife, “Come! let us go over and look.”

Then they came in, and she asked her father: “Father, do you own a small canoe?” “Yes, chief-woman, my daughter, one is lying down on the beach.” Then two youths carried the canoe down on their shoulders, but they (the man and his wife) walked. They got into it, and only the youths paddled, while he and his wife sat in the middle. [179]

They landed and pulled up the canoe. Then he and his wife went up and, when they saw him, the crowd of spectators standing in front of the house before the door opened up a passage for him, and he and his wife looked in.

To his surprise the one he had shot sat doubled up over wooden bars which were fastened between ropes hung from the ridge-pole, touching the lower one with his feet and holding the upper one in his hands.[12] The arrows stuck out of him all over. He was suffering greatly.

After he had looked at him for a while, he thought: “I wonder why the shaman does not see what is sticking out of him.” Then one standing near him looked at his face and said: “I wish you could hear what the person standing here says, ‘I wonder why the shaman trying to cure him does not see what is sticking out of him.’” The one who announced his thought was mind-reader among the Land-otter people. And a shaman from among the Land-otter people was trying to cure him. He did not see what was sticking out of him.

By and by some one rose and spoke to him who offered the blankets in return for the cure. Then he went away with his wife, came home, and told her to ask something of her mother. “Mother, have you any cedar-bark?” “Yes, chief-woman, my daughter.” Then she gave him some. They dried it around the fire, went to work upon it, and pounded it up for cedar-bark rings. These were finished.

Then they intended to bring him over. While yet in the house he bound himself [with the bark]. He bound his arms, the front of his body and his legs. Then they came and offered him ten moose-skins. Then they had him brought over. When he entered, the sick man was still hanging in the rear of the house.

And, after he had gone around him for a while, he pulled the arrows out of his buttocks. As soon as he had done so he stuck them into the bands around his own arms. He suffered ceaselessly where he hung. Then he pulled them out from the other side of him and from his legs. He stuck them into the rings around his body and back. Then he picked him up and seated him on the floor-planks. So he who had been unable to sit up now did sit up. Then he asked for a pillow and laid him on it. Ah! he lay there comfortably.

But, when he looked up, he beheld his (Ga′ogila’s) daughter, who was wonderful to look upon. He beheld her. Then, picking the sick man up again, he made him lay his feet upon the lower cross stick and seize the upper one with both hands. Then he put the arrows back into his buttocks and his side, so that he again suffered severely. Then he started away. He ceased looking at him, and they took him away on the canoe.

After he came in and sat down two more persons came in and stood there. They offered him twenty moose-skins and two coppers. He refused them. Then they came to offer him all the things in the [180]town one after another. But he kept refusing them. Now he saw that his mind had become fixed. His future father-in-law wanted to keep his daughter by means of the many things he owned. And, after he had refused the property, he offered his daughter in marriage.

Immediately he turned around and started off. Then he again bound [bark] around himself. And they took him across. He entered and went round the man who was hung doubled up. By and by, while he was doing it, he pulled the arrows out of his buttocks, and he also pulled the arrow points out from the left side of his body. Then he took hold of him and made him sit up. He sat there; and, when he had finished pulling the arrow points out of his sides, back, and breast, not one was left in him. He sat up.

Then he said to his daughter: “Chief-woman, my daughter, come hither and sit down near your husband.” He married the chief’s daughter. At once Master Carpenter’s daughter came over. Now he had two wives.

After he had lived with his wives for a while, one day he lay abed. When the people went to bed again he was still there. Next day he did the same thing. His two wives said not a word to him. As he lay abed he wept.

Then he (his father-in-law) asked his daughter:[13] “Chief-woman, my daughter, why does your husband lie abed?” Then she went to her husband and talked with him a while. And she said to her father: “He lies abed because he is homesick for his younger brother whom he left.” “Now, chief-woman, my daughter, go away at once with your husband. You and your husband go and look for the canoe I own which lies at the end of the town.”

Then they went there together. They arrived. Only a whale’s head lay there. Then they went home. She said to her father: “Father, there is only a whale’s head there.” “That is it. Go and say to it ‘Seaward, father’s canoe.’ ”

Lo! it floated on the water. Hu hu hu hu hu, it was a big canoe. Its edges were broad. They had cross lines. Then they put good food into it, launched another for Master Carpenter’s daughter, and into it put good food. They filled it with cranberries, berry cakes, mountain-goat fat, all kinds of berries. Then they pulled the canoes alongside and started off. Both wives accompanied him.

When they got near the town site he spanned his bow. He held two arrows in readiness. Then he jumped out of his canoe at a rocky point near the town, and he ran to his own house. When he entered he pushed off the drum which he had placed over his younger brother. The bones of his younger brother and the dog lay under it, held together only by their joints.

And, when the canoes landed, he went down to them. He held his bow ready to shoot the daughter of Ga′ogila. Then she said to him, [181]“Do not kill us. We are going to look at your younger brother.” Then he stopped.

They went up together and sat over his younger brother, Ga′ogila’s daughter took something out of her box and bit off the end of it. It was blue. Then Master Carpenter’s daughter brought out a mat with edges like cumulus clouds, and they laid his younger brother upon it. Ga′ogila’s daughter spit under it many times.

Then she told Ga′ogila’s daughter to hurry. Her copartner in marriage[14] said to her: “Do so yourself, woman. Hurry your own mind.” Then she pulled off the mat. He rose out of the place [where he had been lying]. The dog, too, was glad to see him.

Then they unloaded both canoes. There were plenty of canoe men. There were a crowd of those whom his fathers-in-law had given to him. And next day they enlarged the house. They finished a large house for him. The front was sewn together [in the old style].

In his house they ate nothing but good food day after day. When they were through eating deer fat, mountain-goat fat was brought out, cut up, and distributed. They held this by the fire to roast. They ate it.

One day they said to their husband: “Go and get digging sticks for us.” Then he was glad. And he climbed a tree. He cut off limbs. He made them, and they were finished. The digging sticks he made while still in the woods were partly bloody looking [where the inside bark was reached]. When he came in with them, instead of being pleased, they laughed at him and said, “Get a real digging stick like father’s.” He went away again and used cedar limbs. Those the women also rejected. He got all sorts of sticks. He was unsuccessful. Then he got the side shoot of a yellow cedar. He finished it roughly on the spot. Then he brought it home and worked it up. The women said to him: “Make the lower part red; make the upper part blue.” They were hung in the rear of the house. The upper ends were made like round knobs.

Next morning they ate. The crowd of people was like stirred up salmon eggs. The young people played with his wives. But he said nothing. Then the two women put the digging sticks on their shoulders, but they did not take baskets.

Then he also went with them. The clams were shooting water. And he said, “Dig right here.” When the women went there, he heard them laughing, and they made him ashamed. But, after they had moved about for a while, they separated and started inland. Then they stood still opposite each other at the ends of the town. They ran their digging sticks into the ground. When they pried up they made the town larger than it was before. They brought up his father-in-law's village. [182]

Lo and behold! people walked about in front of the town in great numbers. He was "town mother" in his father-in-law's town. His wives were two. Next day they again went down on the beach. When he spoke to them as before they laughed at him. They made him ashamed again.

After they had gone along for a while they struck their digging sticks into the ground. They dug out two whales, and the town people went down and cut them up. Next day they went down again. Again they dug two out. They went down for five days in succession and dug out ten. On each side they dug out five.

He wore ornaments of twisted copper wire coiled round his legs.

The chief's son gave five whales to the town people. Next day they cut them up. But he left five. They were all fastened to his house with ropes. The sea-gulls eating the whale meat lying around looked like smoke.

Then he took his bow and arrows, and after he had looked at them for a while, he shot a small sea-gull. He shot it through the head. Now he brought it in, split it open at the tail, and skinned it. He dried the skin. When it was partly dried, he got into it. He walked about on the floor-planks with it. Then he stretched his wings to fly. He flew out. He left the town behind. His wives, too, did not have a trace of him.

He flew up into Nass inlet, they say. Then he looked about for the place where his father's town was located. They were vainly trying to catch eulachon with fish-rakes. In the canoe belonging to his father's slaves was only one fish. Then he took it up with his beak; one of them saw him and said: "Alas! he has carried off my eulachon." They looked up at him. They saw around his leg the thing that used to be around the leg of the chief's son whom they abandoned.

Then they paddled off and landed bow first [in their haste].[15] The chief's son whom they had abandoned had become a sea-gull. He had flown about among them. This is what they said. Then his father and his mother turned around from the fire, and, when they had stopped crying, he (the father) said to the slaves: "To-morrow go to dig for the bones of my child."

Now the slaves went away, and, after they had gone down with the current for a while, they found decayed pieces of whales floating about upon the water. When they had gone on farther, they found two whales. After they had looked along a while for a place to hide this, they left it there. In Nass inlet they were starving in the period before the eulachon become thick. They left it until later.[16]

They went away from it and came in sight of their master's town. The town had become larger. In front of the houses were crowds of people. They were boneless with astonishment. Only the man in the stern paddled along. [183]

He (the chief) came out. Lo! four of his father's slaves were coming. Then he went in and spanned his bow. He also took four arrows. He came out in a rough manner. He was prepared to shoot at them, but the daughters of Ga′ogila and Master Carpenter seized him by the shoulders. "Stop! let them land. Let them come into your house. It is also well for you to let them go again." Then his two wives took his bow from him. He remained standing in the same place.

When they landed he went down to them and said: "All four of you come ashore. After you have taken off your clothing, come up with me." So they stripped there and went up with him. And he had them sit down at one side of the house and gave them food. When the food was almost consumed he gave them some whale to eat. They ate it ravenously. He had them strip because he was afraid they would take some [food] home.

When they started off, one of them was so bent over as nearly to touch the ground. Then he went over to him and asked him, "Say! why do you walk so bent over?" and he replied, "Chief, I act that way because I am too full." And when he (the head slave) was ready to start, he gave him the following directions: "Say! do not touch the rotten whale which is floating about. I shall watch it." Then he said to them: "Say that you could not find my bones."

Then they started off and landed in the night. And they said: "We could not find the bones." Then his parents wept. When they stopped, they went to sleep. [That night] to their surprise the child of the head slave began to cry. He cried as people do when things are lodged in their throats. Then the chief's wife asked to have him handed to her, and she held him on her knee. She put her finger into his mouth and found something. Then they looked at it. They did not know what sort of thing it was.

[The head slave] said: "I wish you could see what kind of house he lives in. What used to be your town has become larger. His two wives brought out the town. They dug it up, and they also dug out ten whales. Five are still floating there where they were fastened."

Then, although it was midnight, the chief told them to put wood on the fire, and they went out and called in the people. Immediately they came in. Then, after they had consumed one salmon with the few last cranberries, [he said]: "I wish you to hear what I think. I think you should go toward your son whom I left and to whom I will give this town." And all the town chiefs thought it good.

Then his ten uncles planned like this: they would offer their daughters to him in marriage. Their fathers were going to make marriage-gifts to them. Next day the town was broken up. Hu, hu, hu, hu, hu! the canoes that they launched were large. They painted up his uncles’ daughters. They paddled the canoes along together with planks laid across the tops of them, on top of which they had their daughters sit. [184]

After they had gone along with the tide for a while they came to where the decayed whale-meat was floating. They landed, steamed some, and ate it. Then they gave some to their daughters, who sat in the canoes. But the daughter of the youngest uncle had not had her face painted. Because she was [considered] good for nothing, he left her so. Then he gave her a small piece of the inner layer of the bark of the hemlock. He told her to chew part, and she did.

Then they went on and came in sight of the town. It was most wonderful to behold. The whales floated about it. But as soon as the chief discovered them he got his bow. Then his two wives spoke to him, and he stopped.

They stopped in front of him, and a good looking woman went shoreward first. He told her to open her mouth. Her mouth smelt strong and he refused to have her. He refused all nine in the same way. Now the youngest got off. She opened her mouth. It smelt clean, and he smiled, and let her come in with him.

When they landed [his father] gave the town people to his son, and they made their homes on each side of those who were already there. Now he gave five whales to those who had just come in. The next day they went down and cut them up. They ate these ravenously.

After some time had passed one started out from the town to hunt with dogs. After he had been hunting for some time his dog barked at something. Then he went near it, and lo! his dog was barking at a grizzly bear.

Then he went to him. He threw him into his den. His wife sat at home. He was thrown against her breast. Then she dug up the earth for him, and put him in the hole, leaving only his cape outside.

Now he (her husband) came in and asked her: “Where is the human being I threw in to you?” “Here is the only thing you threw in to me, which I tore in pieces.” Then he again went after him and could not find him. And again he asked her, but she [said she] did not know.

Now, at daybreak, he went hunting. He carried a big basket, and his wife let out his thread of life.[17] It ran out irregularly. Then she let him (the man) out and gave him something to eat, and they lay down together. When it began to jerk again, she pulled up a plank, put him under, and sat on top.

He entered. There were a few crabs in the bottom of the basket. He used to fill it, but now it was different. He came in and sat down, but he did not know why he came home empty.[18] Next day she again fastened the thread upon him, and he started off. But, while it was unrolling, she cut it. Then she let the man out and married him. And she showed him the trail upon which her husband used to hunt, explaining everything. [185]

Next day he took the basket and went inland. After he had gone up for a while, he came upon a lake in an open space. In the middle of this was a shoal. Now he swam over to it and put crabs into the basket. When his basket was full he went away. His wife was very glad to see him, because his basket was full. He lived with her a while. All that time he continued hunting in the same way.

By and by she became pregnant. She gave birth to a boy. She became pregnant again and bore another boy. She had two. Now he worked harder. By and by he stopped getting crabs and hunted hair seal.

One time he gathered them for four nights so that there were many and prepared to go away. Then she gave him the following directions: “When you hunt, leave some for my children. I will sit waiting at the upper end of the inlet.” And she said to him: “Do not talk with another woman.” She gave him a small water-tight basket in which was some water. A hawk feather also floated in it. Then she said to him: “Do not trifle with other women. In this I shall see it. When you have finished eating, drink from it.” So she directed him.[19]

Then he went away from her and came to his father’s town. And, after he had sat near a water hole behind it for a while, his mother came thither. Then he told her who he was. His mother went home crying. Then his father spread out a Gī′na-gā′da-skin[20] he owned for him, and he walked [into the house] upon it.

Then they made a bed for him and he lay down there. They kept trying to get him to eat something. He did not eat. By and by two went with him, and he hunted. He speared hair seal. When the canoe was full he started for the inlet. Instead of objecting, those with him looked on in silence.

When he came to the end of the inlet there sat a grizzly bear. Then those who were with him turned their backs to the bear (paddling in the opposite direction), but, after he had paddled for a while facing her, he got off. Then he went to the grizzly bear and sat down near her. The two young grizzly bears were glad to see him. They licked him.

He went down to the canoe and threw off a hair seal. Then he went away. And after many nights had passed he went hunting again. The same ones were with him who had been with him before. And he speared hair seal. When the canoe was full they made a camp fire, and he steamed the hair seal there. Then they put it into the canoe and went into the inlet again. When they had almost come to land those with him again paddled in the opposite direction.

Again he got off and sat near the grizzly bear. The young ones licked him. Their mother, however, did not look toward him. After he had sat near her for a while, he stood up, threw off a hair seal, and went off by canoe. [186]

But one time he went for water for himself. At that time he went with the one he used to be in love with. Then he went home.

After some space of time had passed he went hunting again, cooked some hair seal, and went into the inlet. Now, differently from the way she used to act, the hair on the back of her neck stood straight up. Then his companions said to him: “Let us go back. The hair on the back part of her neck stands up, differently from the way in which it used to be.” Still he paddled on. He landed and sat near her. She did not look toward him. His children, however, were glad to see him.

After he had sat there a while, she went to him and threw him about. As she did so she tore his limbs off. Then the cubs quickly went at their mother and tore her to pieces. Then they felt sorry on account of their mother. They acted as dogs do when one puts medicine into their noses. Then they went away.

Now, just as some people were starting a camp fire, [the cubs] came and killed them. They went away again, and they killed some others. And, while they were continuing to do this and were traveling about, they came and sat behind some people who had lighted a fire, and a woman’s child cried. Then she said to it: “Do not cry. Your uncle’s children might come and destroy us.” Upon hearing those things they went away.

This island was once all covered with grass, they say. Woodpecker was traveling about upon it. He had no feathers. And in the middle of the islands stood a large tree without bark, on which he began hammering. Now, after he had done this for a while, something said to him: “Your powerful grandfather says he wants you to come in.” He looked in the direction of the sound. There was nothing to be seen.

And when something said the same thing to him again, he looked into a hole at the foot of the tree and [saw] an old man sitting far back, white as a sea gull. Then he entered.

The old man looked into his small box. After he had pulled one box from another four times he took out a wing-feather. Wā-ā-ā-ā.[21] And he also stuck his tail into him and dressed him up. He made him red above, and he said to him: “Now, grandson, go out and start life anew. This is what you came in to me for.” Then he went out and flew. And, as he was going to do in the future, he took hold of the tree with his claws and hammered on it.[22]

[Another version of the third section of this story, told to Professor Boas to explain the carvings on the pole of “NasLELzu′s’s house” in Masset.]

There was a man of the Eagle clan, a great hunter. For a whole year he was unsuccessful. His name was Gāts.[23] He had two dogs. One day he saw a bear. He took his bow to shoot it. Then the bear turned back and took hold of the man and carried him to his den. [187]After they reached there he gave the man to his wife, who hid him between her legs.

The bear went hunting again. When he returned he asked his wife, “What became of the man whom I caught?” She replied, “I think you did not bring a man; you only brought his belt. Here it is.”

Every time when the he-bear went hunting she took the man out of his hiding place, and he became her lover. The two dogs had returned to the village. The people followed them, discovered the bear, and killed him. Then the she-bear married the man. They had a child.

One day Gāts recalled his friends, and he asked his wife to let him return to his own village. She agreed and said: “I am going hunting all the time, I will go and give food to my child.” Then Gāts returned to his own village, where he had left a wife. But before he returned the bear told him not to look at his former wife, else she would kill him.

One day the man went hunting with his two sons. On the hills he met the bear. He went to meet her, and gave her some food. The people were afraid to accompany him on his visit to the bear. When she saw him approaching she raised her ears and was glad to see him.

One day he went to a pond to fetch some water. While doing so he met his former wife and smiled at her. Then he went hunting and caught many seals. In the evening he went up the hill to meet the she-bear. Then her ears were turned forward like those of an angry bear. She jumped into the water before the man had reached the shore, attacked him, and killed him and his two sons.

Like the preceding, this story is compound, there being in reality three distinct tales. The first and longest is that to which the title properly belongs, and the main theme, the story of the person abandoned to die who was supernaturally helped and became a great chief. It is popular from Yakutat bay to the Columbia river. The second part, the story of the man who married a grizzly bear, was appended because the hero is said to have belonged to the same town as the principal character in the first part. It is a favorite Tsimshian story, and is referred to for the origin of the secret societies. Another version, obtained by Professor Boas from Charlie Edenshaw, chief of the StA′stas, is appended. The concluding section, telling how the woodpecker obtained its brilliant plumage, seems to be altogether out of place here, but my informant asserted that it was always told in this connection at Skedans. It is the only part of the story manifestly Haida. [190]

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[1] There were many towns in Metlakahtla narrows, but this is Qā′ɬoqā′ɬi, said to have been the name given to Metlakahtla proper, where the modern town stands. ↑

[2] That is, the town chief. ↑

[3] Milt is probably what the word q!ā′dji refers to. It was said to be “white stuff found in some salmon instead of roe.” The translation of k!ō′sgul as “heart” is somewhat doubtful. ↑

[4] The dog dug up a salmon creek. ↑

[5] It is difficult to follow the old man’s descriptions, but the accompanying diagram shows how my interpreter illustrated the construction of this fish trap to me.

The trap is seen to be triangular with the apex pointing upstream. The two sides of the triangle next this apex form the trap proper or gī′g·awai (a). The [188]third side is flush with a weir running to the bank of the stream on either side, the two parts of which are called the x̣ia′-i (b) or “wings.” Entrance to the trap is given between two slanting sections called the gīgwA′ñgīda (c), which are far apart at the lower end, but almost come together at the upper. The remaining sections on either side of the gīgwA′ñgīda which close the trap are called łgaiyî′ñgadadji (d), were made one fathom higher than the other parts, and were painted on the upper section on the side downstream. In construction, posts were driven into the stream bed along these lines and horizontal pieces laid between and secured with cedar limbs. The salmon in their course upstream were led along by the "wings" to the opening between the łgaiyî′ñgadadji, forced their way through the apex into the space above, and were unable to get farther or to return.

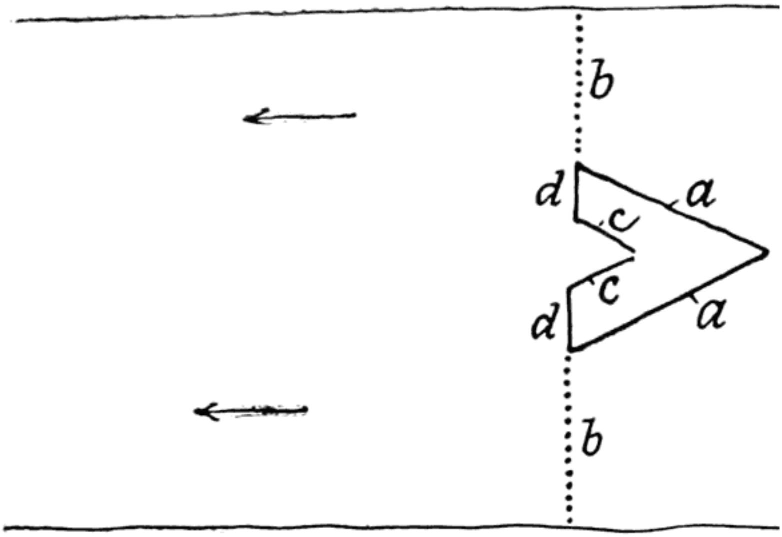

FIG. 2.—Plan of large salmon

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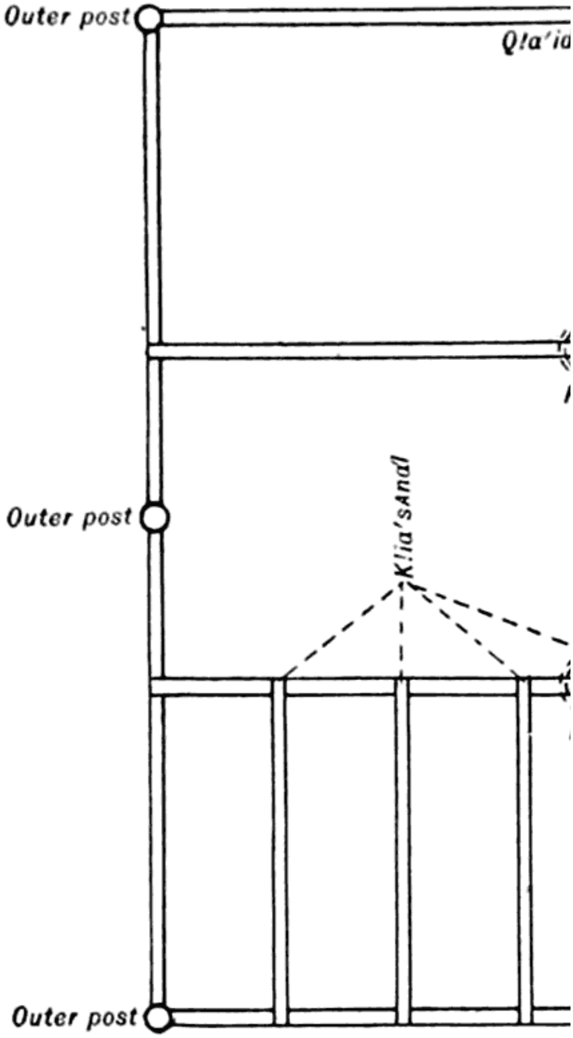
[6] The łgaiyî′ñgadadji looked roundish. ↑

[7] The drying frames were constructed as illustrated in the diagrams on p. 189, the first of which represents the frame looking from above, and the second, one end. There were two such frames in each smokehouse, each occupying one side. The slant of the upper poles accompanies the slant of the roof. The position of the fires is also marked. Smokehouses in town were without any smoke holes, as they were not occupied as dwelling places, while the smoke holes at camp were covered when they began to dry fish. Boards were also placed above the fire in order to spread the heat out and facilitate drying. The K!ia′sAnai actually extended

over all three sections.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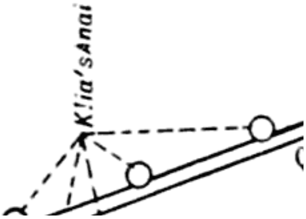
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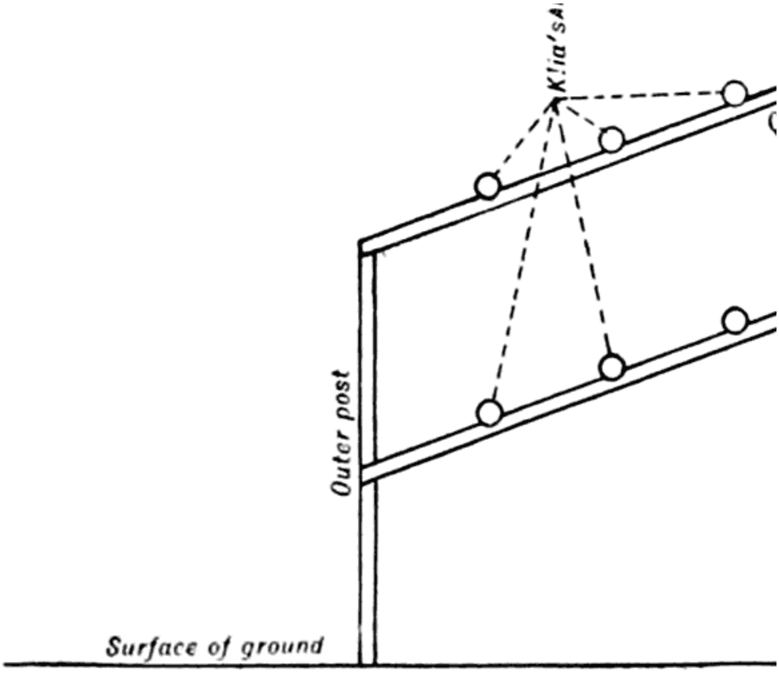

FIG. 3.—Drying frame for fish, horizon

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[8] Ḷa, the word used here, can not be literally translated for want of an equivalent. It is only used when addressing a brother, sister, or very near relation. ↑

[9] I learned nothing more about this supernatural being than what is contained in this story, except that it was said to be like a bear. The word is Bellabella. ↑

[10] See story of Raven traveling, note 55. ↑

[11] Q!ol-djat is somewhat difficult to render. It is the feminine of one word for chief, q!ol, but “chieftainess” would convey a false impression, because it is associated with the idea of the exercise of a chief’s power by a woman. A q!ol-djat was not one who exercised the power of a chief, but a woman who belonged to the ranks of the chiefs, whether she were a chief’s wife or a chief’s daughter. ↑

[12] Supported by ropes, because he was too full of arrows to rest upon the ground. ↑

[13] A man always communicated with his father-in-law and his

mother-in-law through his wife. ↑

[14] The Haida word used here is the same as that for “one,” and appears to mean “oneness in clan,” since to marry the same man both had to belong to the opposite clan. One of my interpreters said that this term might also be applied by a man to the husband of his wife’s sister. ↑

[15] Canoes were brought to land stern first unless the occupants were in great haste. Among the many things the supernatural beings were supposed to do in an opposite manner from men was to land bow first. ↑

[16] The Haida at this point is somewhat obscure. ↑

[17] Every animal and every human being is supposed to be provided with a “thread of life,” an idea not found elsewhere in America so far as I am aware. Līs, the word used here, is also applied to threads of mountain sheep wool. Another name, wa′nwa-i, is given in the story of How shining-heavens caused himself to be born. ↑

[18] A person’s luck in hunting would be destroyed by his wife’s unfaithfulness. ↑

[19] See the story of Supernatural-being-who-went-naked. ↑

[20] “Something-white,” name given to the skin of some mainland animal obtained in trade by the Haida. ↑

[21] Meaning “How pretty it was!” ↑

[22] In the Masset version of the Raven story, Raven tells Woodpecker to go to the dead tree which is to be his grandfather. ↑

[23] From Tlingit Kāts!. ↑

[Contents]

SACRED-ONE-STANDING-AND-

MOVING, STONE-RIBS, AND UPWARD

[Told by John Sky of Those-born-at-Skedans]

In Sealion-town[1] one began to bathe for supernatural power. All sorts of weak things came through him [making him worthless]. He stayed with his eight younger brothers and his mother.

By and by his younger brothers disappeared. It was not known whither they had gone. Morning came and his mother wept. Again when day broke she wept. One day, when she stopped crying, she said: “My eldest boy is as if he did not exist. When morning comes my mind is always the same” (i.e., without gladness).

After she had said this to him for some time he got tired of hearing it and said to his sister: “Sister, pour salt water into the box my mother owns so that I may bathe in it.” Then she put on her belt. She laid her mother’s stone box down near the door and poured water into it.

Then her brother crept over to it and just managed to crawl into it. After he had stayed in it for a while he could not keep his buttocks under water. Then his sister pressed down on his back with the poker which lay near the fire. After she had pressed down upon him for a while she took away the stick. There was a small depth of water over his back. Now she pressed him down again, and, when she removed it from him, his back was well under the water. Then he broke the sides of the box by stretching.

And again he called to his sister: “Sister, pour some water into another of your mother’s boxes.” Then she again poured some into one. He got into it and stretched his knees out in it. He broke that, too, at the joints.

And again he called to his sister: “Sister, pour some water into another.” Then he broke that also at the joints. He did the same thing to another one. He broke four with his knees.

Then he went into the sea. After he had remained there for a while something just touched him. He reached for it. He seized the tail of a flounder. Now he called to his sister: “Sister, roast and eat this.”

And after he had been in the water a while longer something again touched him. He reached for it. He seized half a halibut and threw it over to his sister. Then he said to his sister: “Roast that. Do not steam it.” [191]

He seized a porpoise tail and a white porpoise[2] tail. After he had taken all kinds of sea animals he also threw up a whale’s tail. And he said to his sister: “Steam that one however.”

After he had been in the water a while longer something touched him. He reached for it. He felt nothing. And, when the same thing happened again, he grasped farther away. Then his hand nearly slipped off from [the something], and he seized it in both hands. When the something had pulled him out of Skidegate inlet he tried to stop at Łga′-ixa,[3] but then something cracked at the bottom of the island. He held something nice which was almost transparent, and put it around his head. That was Łgo′tgo-gao[4] (the hair of him who tries the supernatural powers of men).

After he had put it around his head he swam up the inlet. He swam in front of Gū′łga[5] and passed over to Xā′na.[6] The water was shallow and broad like a lake, and he traced a channel in it with his hand and remained at its mouth.

After he had remained in the water for a while something came walking toward him, making a booming sound as it advanced. Some one stood on the shore opposite him. On the right side he held a knot and a branch of gōdañxō′sgî.[7] On the other side he carried a piece of common seaweed and some kwē′aogia′gadañ.[8]

“Come hither, grandson.” At once he went to him. Then he said to him: “Now, grandson, turn your breast (or ‘face’) to me.” Immediately he turned his breast to him. He struck him with the knot. It was as when something is rubbed into fine pieces. And he struck him with the gōdañxō′sgî. It became like the other. Then he said to him: “Now, grandson, turn your back to me.” And so he did. He struck him with the kwē′aogia′gadañ. He did not feel it. Then he struck him with the seaweed. He nearly knocked him over. Far off he recovered his balance.

“Wait a while, grandson. We will wrestle with (lit., “feel”) each other,” he said to him. “Now, grandson, let us try each other.” And they laid hold of each other. After he (the man) had shoved him about he almost threw him down. Then he turned away smiling. “Grandson, yours has more strength. Swim down the inlet.”

He went along; he went along and presently swam ashore at Sealion-town. Then he dried himself by the fire and went to bed. After he had been in bed for a while, and day had begun to break, he went out.

Then he followed an indistinct trail. After he had gone along for a while, he saw a shrew[9] trying vainly to cross an old log. Then he put her across and kept his eyes upon her. She entered a bunch of ferns lying some distance away.

Now he went to it. He moved it aside with his hand. To his astonishment there was a painted house front there with the planks [192]sewed together. And she said to him, “Come in to me, grandson. News has come that you want to borrow something of me.”

Then she hunted in her box. She bit off part of something for him. “Now, my son, here it is.” And she said to him: “When you get home and go up to Gū′łga lake, take along your bow. There you will shoot a mallard. Blow up its stomach and put its grease into it. I know that what destroyed your younger brothers lives there. You are going to restore your younger brothers. Eat some [of the grease].”

He went home and entered the house. After he had remained seated there for a while, he went to bed.

And next day early in the morning he went up to Gū′łga lake.[10] Male and female mallards[11] were there. They were pretty. He prepared his bow and shot just over the head of one of them. It fell as when something is dropped. Then he got it ashore, made a fire for it, plucked and steamed it. He saved its entrails.

Then he went down upon the beach and picked up a big clam shell. Then he steamed the duck and put the duck grease into the clam shell. He took out the duck meat to eat. Then he put a [hot] stone into the duck grease. At that time the duck grease boiled over. All the things that live in the forest said: “Be careful! the duck grease might spill.” Thus they made him ashamed. He did not eat the duck meat. When the duck grease settled down, he put it into the entrails.

This is why, when the earth quakes, the Raven people tell [him] to be careful of the duck grease. They say so because Sacred-one-standing-and-moving was a Raven.

Then he went away. He saved the feathers and the duck grease. And he came home. Then he went to bed.

When next morning tore itself, he went to Gū′łga, took two children thence, and went into the woods at the end of Sealion-town. When he came to the lake, he looked about, pulled up two cedars entire, fastened them at the butt end with twisted cedar limbs, did the same at the top, and held the two trunks apart by means of a stick. He laid it in the lake, bound the legs of the two children, and placed them between.[12]

When they moved, a wā′sgo[13] came out on the surface in the space between. Then he knocked out the stick and his head was caught, but he pulled [his trap] under. The cedar came to the surface broken as when something is thrown upward.

Then he went home and stood up the dead children with the pole in front of the house. He kept them for the next day. And again he went thither and took the two children. After he had looked around for a while, he pulled out a large two-headed cedar, stump and all. After he had split it, a wren jumped around him chirping: “Tc!ê tc!ê, my sinews.” [193]

Then he went to get it, pulled out its sinews, spliced them together, and fastened the butt end and the top with them. And he put it all into the water. After the children had been again suspended above it for a while, the wā′sgo came up and got them. Then he knocked out the cross stick and he (the wā′sgo) carried it down. After he had carried it down, he floated up dead with it. Then he went to him and pulled him out.

He pulled him up on the shore and was going to cut him on the top of his head when it thundered. It also lightened. And the same thing happened when he started upon his back. But, when he started at the lower part of his back, nothing happened, and he cut him open along the belly. His younger brothers’ bones burst out from it.

Then he fitted together his younger brothers’ bones and spit the medicine Mouse-woman[14] had given him upon them. Immediately they got up. And then he said: “Sit down where you used to.” They were glad to see each other.

After they had been there for a long time one disappeared. The next day another disappeared. All eight of them disappeared in the same manner, and he felt sad.

Then he went to Gū′łga, passed along to the point on the side toward the upper end of the inlet, and to his surprise heard the buzzing of distant conversation on the other side. Then he pulled off the ribbon with which he used to tie his hair and threw [one end of] it across. Upon this he walked over and [found] a crowd of spectators at the door of the middle house, in which people were talking. Then he passed through them and looked in.

In the rear of the house a certain thing hung, under which one lay face up. Out of it flames played at intervals. It was sizzling there. While he looked on the person was driven out by the fire. The supernatural beings filled the whole space in the rear of the house.

After he had sat there for a while, one stood up. He said: “Get Stone-ribs, and settle him under it (the earth) forever.” He heard what they said. By and by one went out. After a while he came back, and they asked him: “Is he coming?” And he said: “He is near.”

Presently he came in. Like a son of one of the supernatural beings, he wore a copper coat. He also had on a marten-skin coat. And as soon as he had entered he lay under [the fire]. It was burning upon his breast. Out from it sparks went.

A certain one stood near the door and another on the other side. In the rear of the house sat his mother, Djila′qons. The one standing on the side toward the door said: “They are talking about it. They are talking about it.”[15] The one on the opposite side also said: “The supernatural beings who talk about the places which they are going to inhabit in the future also talk about this.” [194]

She called for one of the servants who sat among them. “One-who-moves-heaven-by-the-rapidity-of-his-motion, go and call Swimming-russet-backed-thrush. I want to ask whether I went with him.” He said that he went with the chieftainess. She asked to have him called so that she might cross-question him about it.

There was no one to have his seat under this island. Then one day passed for Stone-ribs. Another day was about to pass for him. The supernatural beings acted as if shivering. They were afraid. They feared that he, belonging to the wrong side, was going to settle beneath them.[16]

Again those standing near the door spoke. They spoke as they had done before. And One-who-moves-heaven-by-the-rapidity-of-his-motion went to call Swimming-russet-backed-thrush. By and by he came back. Then she asked him if he were coming, and he said: “He is coming.” “Perhaps I went with him at Goose creek, where I dug out wild-clover roots, or perhaps I went with him at Łgē′djîs.” At that instant he came in. He was good-looking. He had been gambling. He held his hand to his face with fine cedar bark in it. He wiped part of his face clean. As soon as he went over to the chief woman he pushed himself into her blanket. She was looking at him. She looked longer than was necessary.[17]

Another day dawned for Stone-ribs. It was broad daylight for him, and the supernatural beings were as if shivering with fear at the prospect of having him settle down beneath them. Just before daylight he was driven out by the burning.

Now, after they had thought for a while, one stood up, saying: “Let them send for Sacred-one-standing-and-moving. They say that he bathed in the ocean so much in order to settle down under it.”

Then he went out of the house, threw his ribbon across again, and ran over upon it. And he said to his mother: “They are setting out to get me. You will go with me. She-upon-whose-feet-property-makes-a-noise will also go with me.” As soon as he had finished saying this, they came for him. And he said he would come by canoe by himself.

Then he went to get his wā′sgo skin, which he kept between the two heads of a cedar, and he put it on while he was still in the house. He walked about, too pretty to be looked at by anyone. Then they started across. His mother steered, and his sister was in the bow. He stood in the middle as they went. And his sister got off, then his mother, last himself.

They went up. His sister went ahead. She held the [duck] entrails in her hands. His mother had the feathers inside of her blanket. When he entered, the supernatural beings held their heads down to him. He looked grand. He entered wearing the wā′sgo skin.

And as soon as he entered he lay down underneath. He was sizzling from the fire. Again it burned at intervals. When it stopped [195]burning, his sister greased [his skin] with the duck grease. His mother put feathers upon it.

By and by one night was counted for him. Then the supernatural beings fastened their eyes upon him. Lo, another night was about to be counted for him. At this time the supernatural beings talked about the places where they were going to settle. They divided themselves up. At that time one among them stood up. He said: “Where is the sister of the supernatural beings, Woman-people-want-to-have, going to have her place?” “I do not know. I do not know. I shall have my place with my children a little way behind the chiefs among the trees.”[18]

By and by, when day began to break, they were looking on. Presently the Raven called. It was daylight. But then they discovered him enter and lie down under it.[19] Then he came to have his place under it (the island).

Then they went for Fast-rainbow-trout[20] and Marten. And they put a string on him (Fast-rainbow-trout) and sent him up with it. Then it was not long enough. He spliced hemlock roots to it. Marten went down with the lower end.[21]

Now the supernatural beings separated, leaving the town of X̣ᴀ′ina[22] for the various places they had already talked about settling in.

Now Stone-ribs traveled about upon this island. After he had traveled for some time he entered the house and said to his mother: “Mother, toward Cape G̣ᴀ′ñxet[23] some one calls for me, weeping.” And next day he went about upon this island hunting birds. He went about upon it as one does upon something small.

And again he said to his mother: “Mother, she calls, wailing for me as if she would never cease.” Then he said to her: “I will go and help her.” And she said to her son: “Don’t, chief, don’t; they might call you skᴀ′mdal.”[24] “That is all right, mother; I am going to help her.”[25]

Then, very early next day, he started off again, passed Q!ā′dᴀsg̣o,[26] went around Skedans point, and came to Broken-shells-of-the-supernatural-beings. At that time he took quicker steps. Then he ran over to Village-that-stretches-itself-out. And he went along down the inlet. Then he came near some white shells. Seaward, to his surprise, an eagle was trying to catch something and almost succeeded several times.

Then he looked at it. Again it almost caught it in its flight. And after he had thought about it he went down to it. And, when he got there, a halibut was swimming about in the standing water. There were stripes of copper along its edges. Out of its nose hung a weasel. Now he caught the halibut in his hands. He was very glad to have it. And when he was going to split it around the edges with his finger nails it thundered; and when he was about to do the same thing along [196]the under side it again thundered; and when he was about to split it along its upper surface it again thundered and lightning shot about. Then he [split] it along its tail; and when he had finished skinning it he put it on.

Then he went into the pond before him. Bullheads shot away from him. When he opened his mouth, lo! the bullheads all went into it. And he opened his mouth. From his mouth they came strongly and quickly. They floated about dead. He got out of it and put it in his armpit.

He had two coats. He had a copper coat and he had a marten-skin coat. Before he started off, he practiced before his mother with them on, and, when he nearly burst his mother’s house by swelling up, she cried to him to stop.

He started and came to ŁgadA′n village.[27] Then he skinned the woman’s child, and lo! he was born instead. He grew up as rapidly as a dog. Immediately he began to walk. One day, as soon as he came in from out of doors, he wept so hard that they could not stop him. She tried to stop him in every way. He would not be satisfied.

After he had cried for a while, he said: “Ha, bow-shaped object; ha, bow-shaped object.” At that time she tried to stop him all the harder. As he wept he made the motion of handling a bow. By and by his mother pounded up some copper ornament she wore and she also finished arrows for him.

He was hunting birds. He did not sleep. And, one day when it was fine weather, they went for shellfish. They did not take his mother with them. Then, after it had been stormy for a while, it was again calm, and they went for shellfish.

Then he asked his mother if she owned a canoe. And, when his mother said that she did own one, he went along with them and his mother to get shellfish. While they were still going along the leading canoes had already landed. He landed his mother among the canoes which were floating about and remained floating back of them.

Now, when the baskets of those who had gone first were full, he lay down in his canoe, and, using the canoe as a drum, beat upon it with his bow. Then they made motions toward his face from the shore. They spoke in low voices. And they loaded their canoes and went off in terror. Before they had reached the village he told his mother to hurry up. Then she put the mussels in the bow. His mother seated him at the very stern, and they went landward from Q!ā′gawa-i.

As they went along in fright, he (Q!ā′gawa-i)[28] came after them. And, when he came near, he opened his mouth for them. But, as he was carrying them into his mouth in a current, [the boy] took his bow, pushed his lips together, and shoved him back, and he went under the water. They went on. [197]

When they came to her, his mother said she was saved by blowing through her labret hole and putting her feet into the water. He listened.

After they had lived there for a while, it became stormy weather again. It was bad weather. When the mussels became spoiled for food, it was again calm, and they again went out after mussels. Some time after, he and his mother went out. After the baskets of those ahead had been filled, he struck upon the edges of the canoe. And again they opened and closed their hands to him for him to stop. After he had watched them for a while, they went away in fright, and he too went after them.

After they had gone on for a while, [Q!ā′gawa-i] again pursued. He had five fins. Again, as soon as the current flowed into his mouth, they floated inward. Then he (the boy) closed his lips with his hands and shoved him back.

And, when they landed, they came down to meet her. They asked whether he came to the surface, and she said that she blew through her labret and put her foot into the sea. That was how she was saved, she

said.

And again it was bad weather. After bad weather had lasted for some time, he went to a point toward the end of the town, entered his halibut skin, and went into the water. Presently he came to a broad trail, and, having traveled upon it for a while, arrived at the town of Q!ā′gawa-i.

After he had peered into the houses, he looked into his (Q!ā′gawa-i’s). In the rear of the house between the screens, which pointed toward each other, sat his daughter. He fell in love with her, so that he shook with desire.

Then, after he had gone around the town for a while, evening came, and he entered his house. He sat down in the rear of his house. His skin clothing had five fins upon it. He looked at it. Then they went to bed. And, as soon as he went to her, they lay together.

Then day broke and the town people went fishing. After the sounds had lasted for some time, he rose. To his surprise they were fishing right in front of the town. Then he went into his halibut skin. And, after he had swum around the edges of the canoes for a while, he opened his mouth for them and closed it quickly. They went quickly into his mouth. And, after he had kept his lips closed around them for a while, he opened his mouth.

Now he went up and went toward the place he started from. Then he went in. After he had sat there for a while, it was again evening, and he again went to meet the woman. He was very fond of her. He went to her and came back often. And as he lay with [Q!ā′gawa-i’s] daughter, he listened to them talking about himself and nothing else. [198]

When they were out fishing, he entered his skin. He opened his mouth for two [canoes] and spit them out shoreward.

And again he went away, and, after he had sat in the house for a while, evening came, and he went down to her. And he lay with [the chief’s] daughter.

He (the chief) was preparing to go out fishing with the others. They brought out his skin clothing, and they brought out his war spear and his arrow box. They put pitch on the points of these [arrows] in case he (Stone-ribs) had too much power for him. And he heard him say he was going to break his head with his teeth.

Presently day came, and he heard the sound they made as they went out fishing. When it stopped, he arose, swam off again, and came out on the surface near two canoes at one end. Then one waved a paddle. They did this for Q!ā′gawa-i. He had not let out fishing lines. Instead his canoe floated quietly among them.

He went thither, and those who were there pointed into the water with their paddles. “It is lying right there,” they said to him. Then he seized his spear. He looked at it. It was too small, however, and he picked up an arrow instead. Then he speared it. He struck it in the side and pulled it up. Then he said:

“Is this the thing that destroyed you?” and they said to him: “Do not speak like that. That is it.”

Now he told them to begin fishing, and they pulled halibut in and clubbed them. He was lying in the canoe. The skin of the Q!ā′gawa-i had already been lying there for some time. After he had swelled up so as to fill this, they found it out. Then [Q!ā′gawa-i] took his spear and speared him. Instead of being harmed he stretched it more and the canoe became covered with water. Immediately the salt water boiled. He captured his skin. He opened his mouth for them. As many as were fishing came fast into his mouth, but for some purpose he let two persons go home. Then he came away with the rest. He let them out toward the shore at a bay at one end of the town. From the very shore they fell over landward like a pile of wood. They lay near the shore without skins. Fins were on them.[29] Then he went in to his mother.

Next day he said to his mother: “Mother, I intend to go away from you. I am not really your son. I came and helped you because you called for me as you wept. My mother’s place is in the middle of this island.”

At once his mother sang crying songs. And on account of her crying he thought he would stay a day more, and he stayed near her one night, but next day he went away.

As soon as he went out he put on his copper coat. Over this he put his marten-skin coat. Over both he put his Q!ā′gawa-i skin and started around the west coast wearing them. The supernatural [199]beings living there opened their doors for him. After he had traveled about for some time [he came to] one living in the middle of the island whose door was shut, and, as he passed by, reaching out sidewise he took hold of him, and his house fell flat toward the sea.

And after he had traveled on he came to one fishing for black cod. When he came opposite to him he said to him: “Now, great chief, Stone-ribs, that you are, going along carefully, let me have the head. For that I am waiting here.”[30]

Then he turned back toward him. He pushed his arm into a rocky cave there, moved his arm about to make it larger, and gathered black cod together in his arms. When there were many in his arms he threw them into the cave. And he pushed him into the cave afterward. He (the man put into the cave) strung the fishing line with them, put some also into his canoe, and went away. He towed the string of black cod behind him.

Thence he wandered on for a while and entered Tc!ā′ał inlet.[31] Where the inlet almost closes together, lo! something lay face up waiting for him. Its arms were half copper. It lay in wait for him. Then he lay still in front of it for a while and looked at it. It had five fins.

By and by, however, he let himself go on over its belly, and it seized him. Even his insides it squeezed. Its claws even went through his copper coat. He tried to swell up. In vain. Then he entered the halibut skin and escaped between its claws. It got its skin back because it belonged to the same clan [as Q!ā′gawa-i].

Then he passed through the strait. When he came to Spit-point he (the point) let himself dry up on account of him. Then he remained still for a while. After he had stood still for a time he jumped up and flopped his way across it. After he had done so he entered the water on the other side. That is the Q!oas.[32]

After he had traveled on a while he came to where Rock-point’s house stood. Swim-far-off[33] placed himself half out of the door. He was afraid at the sight of his spines. He was looking at him, and he said to him: “Go around far from me, chief. I shall kill you.” On account of what he said he went around close to the island on the other side from him.

After he had traveled farther [he came to where] two persons were fishing from a canoe at the Cumshewa inlet fishing ground, in front of Ta′ogał bay. The bow man was making guesses as follows: “I wonder whether he who they say has been traveling around the west coast has passed this point.” Then the one in the stern said: “Horrors! what terrible thing will happen for what you have said. Let us go home.” And he himself cut the anchor line, and they went off in fright. Then he bit off half of their canoe and pushed the man in the [200]stern along toward the shore. Near Ta′ogał he threw [the other] up from his mouth. He was changed into a rock there.

Then he went away. He stood up at Skedans bay, and inland, near the trees, he turned his back to the sunshine. Lo! he felt sleepy and lost consciousness. While he was in that condition [he heard] a noise like x̣ū. He looked toward it. Lo! he (an eagle) had his skin in his claws. Then he put on his copper coat and went after it.

The eagle flew inland and perched there. [A supernatural being] stood waiting for him. He had a war spear. He had a war helmet. Then he (Stone-ribs) passed behind him on the run. When he was at some distance he grasped him. His head was in his hand. Then he threw it toward the head of the creek.[34]

There lay the town of Skedans.[35] And the town chief there owned Sand-reef.[35] One day he went thither for hair seal and called the people in [to eat them]. They kept taking them over by canoe. All that time they called in the people for them. The town chief was named Upward.[36]

One day he went thither. At the landward end of Gwai-djātc[35] in front of Qî′ñgiłu some people in a canoe sang something. They used the edges of their canoe as a drum. He went to them. He [arrived] there, and lo! the song was about him. The song they composed was: “Upward’s wife is always fooling with somebody.”[37]

Then he pulled them in. He asked them why they clubbed seals on his reef. Hair seals were in their canoe. Then he fastened them to two canoe seats. And he started homeward with them. When they got even with Mallard-grease-in-hand on the north side of Island-that-wheels-around-with-the-current[35] one said to his younger brother: “Younger brother, take him, take him.” Then both seized him at once. They fastened him to the canoe. Then they took in his hair seal and went back.

Now they took him into their father’s house. Those that he pulled in were Farthest-one-out’s sons.[35] They laid him down in the middle of the side of their father’s house[38] and told their adventures to their father. And they said: “Father, he spoke to us about what you gave to us as a chief’s children. He pulled us into his canoe. He fastened us in the canoe.” And their father said: “My child, chief, my son, it is not as your slave father has said, but as common surface birds shall say.”[39] He spoke like this, as if speaking to a slave.

Then they brought him in. And they brought in a large, water-tight basket, put stones into the fire, and, when they became red hot, put them into the water in the basket with tongs. When it boiled, they put him in, canoe and all. Then they shook up the basket with him in it, and, when it began to swell up, he held fast to the cross-seats. Then they went to him. They laughed at him because he was afraid. [201]

After they had laughed at him for a while, his wife sat down hard upon the top of the house. She was crying aloud. At the same time she made holes in the top of the house with her fingers. Water dropped into it. She asked what they were doing to her husband. But just then he began to think of a copper drum he owned, [and it came to him]. When he began drumming on it with the tips of his fingers, the chief said: “Take him and throw him out, chiefs, my children.” Then they took him, and they threw him out along with the canoe. Immediately she took her husband and went away with him.

And, after he had stayed with his wife a while, he thought of the words that Farthest-one-out’s sons put into [their songs] about him. Then he slept apart from his wife. After he had done this for some time, he woke up one night. Lo! he heard his wife talking with some one. But he did not disturb himself, and, when day broke, he sharpened a mussel shell knife he owned. And, when they went to bed, he remained awake. The moon rose. When it became light, the end of a rainbow came through the smoke-hole. He looked at it. It extended to his wife’s [room]. Then the rainbow again drew itself out through the smoke-hole.

After some time had elapsed, he heard some one talking to his wife. When the talking ceased, he crept over thither. He seized the man’s hair and cut his head off. Then he went out and fastened his head over the door.

After many nights had passed, a woman came by canoe and stopped in front of him. After she had remained there for a while, she said: “Come, chief, throw down your nephew’s head to me.” He paid no attention to her. It was Djila′qons’ son, who had been in love with his wife, whose head he had cut off.

Again she said landward: “Come, chief, put your nephew’s head into my canoe.” He absolutely refused. Then she became angry and almost struck the town with something that was half red, half blue.[40] And the town of Skedans almost tipped over. Then he went out and pushed it back again as he walked along.

The woman said the same thing again, and again he refused her. When she almost struck the town with her stick, it almost turned over again. And again he straightened it with his feet. Then he took the head and threw it out. And the hair-seal canoe[41] in which she came started off of itself, while he stood still there and looked on.

Then he went along upon Trail-inland[42] and entered the water at [point] Lying-seaward.[43] And he got his arms ready for her in the salt water. Her servants were doing the paddling. When they got above him, he laid hold of [the canoe]. Then they paddled backward. They were unsuccessful.

Then the chief-woman said, “Come in, chief, if it is you. Things shall not be different from the way you want them.” And lo! Upward [202]rolled in through the bailing-hole. At once he went to the middle where the chief-woman sat. He stretched his arm across, and they lay there with each other.[44]

When they got home, she put her son’s head in its place, and he was restored. After he had had her as his wife for some time, and it was toward the end of autumn, the chief-woman began digging roots with the servants. One day, after they had come home, they appeared happy. He listened to them. He did not know why they acted that way. He got firewood in readiness for their return from digging roots. They came home together, and every time they were happy.

By and by, when they started off again, he went behind them. As they went along in a line, they beat upon thin boards held in their hands. They sang as they went. It sounded nice and sharp. The chief woman went in advance. He observed them stealthily.

Then they sat down at a certain point down the inlet, and sang there. The chief woman sat near the water. This he saw. By and by something having thick eyebrows came flying from above and sat near her. He was good looking. They lay with each other.

Then he went home, and, when they came home, he said to his wife, “Say! to-morrow you better not go. I will go. I will get a great quantity of roots of all kinds.” And next day he borrowed her belt and dress, and had his hair parted while still in the house. Now they sang as they walked. He went ahead of them.

He went to the edge of the water. He rolled away a rock with his hands and picked a sea-cucumber from the place where it had rested. Then he sat in the place where the chief woman used to sit. Shoreward the servants were also singing. By and by the person came flying down from above, sat near him, and lay down. And he cut off his penis. He put the sea-cucumber in its place. He went up from him making a noise.

Then he was happy, and he came home. He gave back the chief woman’s labret to her. Next day very early the servants rose, and, after they had eaten, they went outside. Just outside they sang the song. Again they went off in a crowd singing.

Now he again went along behind them. After the chief woman had seated herself, he came flying down again. They lay down. When the chief woman turned toward him, lo! a sea cucumber had been put into him. Then she wept. The servants also wept.

Then he went home and cut up firewood. And in the evening, when they came home, instead of being happy, the servants had tear marks on their faces. Then he asked them, “Why are you all sad? I guess you have become witches.” That was Snowy-owl with which the chief woman lay. For that reason he used these words.

After he had lived with his wife a while longer, some one said “The chief is coming.” Immediately they sent Marten into the [203]woods. Then he pulled up a bunch of fern by the roots. He tied the stalks together and sat down by the edge of the fire toward the door. Five Land-otter-women sat in the corner of the house and one of them had Upward inside of her blanket.

Presently [the strangers] came in and sat in a circle. Then Raven[45] called for one of the young boys who moved in a crowd on the side of the house toward the door. And, after he had whispered into his ear, [the boy] went out.[46] And, after he had been away for a while, they spread out a mat in the middle of the side of the house, and five persons with matted hair sat upon it. After they had sat there for a while, one of them began acting as a shaman, and they sang a song for him as he acted. After he had done this for a while, he pointed at the one who held Upward hidden. When they all went to her, he (Marten) pushed the ferns on the fire. Immediately it became dark, and he was handed to another. After they had pulled her up straight, they found nothing at all upon her.

Then another acted as shaman and pointed at the one who was hiding him. Then they started for her. Again Marten shoved the ferns into the fire. While it was dark they passed him to another one. She, too, they had stand up. There was nothing whatever upon her.

Again one acted as shaman. Again he pointed at one of them. There was not a sign of a thing upon her. Still another acted as shaman. When he pointed at the one who held him, they went for her. Then Upward changed himself into a cinder and hid himself at the edge of the smoke-hole.

Then the one who sat at the end of those who came by canoe with Raven acted as shaman. And, after they had sung a song for him for a while, he pointed up at him, and they went to get him. [He floated up] and after he had kept coming down for a while, lo! they brought Upward in.

Then they brought him before Wī′gît, and he pulled his arm off. And, after he had pulled his other arm off, he gave them to the one (shaman) who sat next to him. Now he pulled out both of his legs and gave them to the shamans. And his body, too, he cut in pieces and gave to them. Then they ate it. They consumed it all. And, after they had sat there for a while, they became sick in the stomach. They died. Their bodies were pulled away and thrown outside.

[The story of Stone-ribs as told by Tom Price of Those-born-in-the-Ninstints-country]

From the town of Łgadᴀ′n they began to go out fishing for black cod. Then a creature having five fins at an island lying seaward called Q!ā′gawa-i pursued them. And canoes were rapidly carried into his mouth by a current of water. But still they feared that they were going to starve to death and went out fishing. Many escaped. Mussels grew upon that island only. That is why they went to it. [204]And they would not touch their paddles to the edges of their canoes [for fear of making a noise].

When he had nearly destroyed them all, Djila′qons’ son said: “I will go to the south country. I will kill Q!ā′gawa-i.” Then his mother said to him: “Do not do it, chief; they will say Łᴀ′ndal to you.”[47] After she had said so for some time, she told him he might go.

And, after he had gone along for a while, [when he reached] point Skwai he became tired of walking and lay with his back against a rock. Then a sound like the rushing of wind came to his ears, and he looked in the direction of it. [An eagle] was almost touching a salt water pool in front of him in its flight.

Then he went thither, and, when he looked into the pool, [he saw] a small halibut floating there. Now he took it out. And, when he tried to cut it open along the side, all the supernatural beings protested. It also thundered. In whatever way he tried it, he was unsuccessful until he cut it open from its tail when nothing happened. Now he skinned it and dried the skin in the sunshine. He was glad to have it. And he went away with it.

By and by he came to the town of Łg̣adᴀ′n. It was evening and he looked about among the houses. He looked for a place where a child had just been born. By and by he saw a child lying in the cradle. When they were asleep, he destroyed it. But he became born in its place. His [new] mother was named Gwā′g̣anat.

And, after he had grown somewhat, he asked to have a copper bow and copper arrows made for him. All the time he was growing up they went out fishing and he (Q!ā′g̣awa-i) swallowed them. And, when they came in from fishing, Supernatural-sparrow[48] living in front of the town ate all of their uncut halibut.

Then he began to shoot birds. He shot robins, the feathers of which along with those of the flicker were on his cradle. After he had become quite strong he killed geese and wild swans. His mother asked him whence he got them, and he said: “I am [getting them] from ʟdas.”[49] After that he also killed the big sparrow that lived there.

After he had shot birds for some time longer he said he had lost a black bird which he attempted to kill. He was sad about it. The next time he went out he brought it in skinned. That was the raven. Again he went out and flew around the island with its skin on. He flew down from above. He shot it in the country he called ʟdas.

After he was able to fly to some height he said: “I am going to kill Q!ā′g̣awa-i.” Then his uncle said to his mother: “Put charcoal on the lips of that boy who is talking.” At once his mother did so to him. They were afraid to mention the name of Q!ā′g̣awa-i near the fire. They were afraid that “Woman-under-the-fire” would take [205]over to him the boy’s words. He sat around with charcoal upon his lips.[50]

After that the town people went to Q!ā′g̣awa-i to get shell-fish, and his mother was with them. Then he cried after them. He was faint from crying. Now he told them plainly that he was going to kill Q!ā′g̣awa-i. Then they took him with them. They fastened a weasel skin in his hair, and he took his copper bow and arrows.

After they had gathered mussels at the island for a while, they went off home from him. In that place he sang songs, and he beat upon the edges of his canoe with his bow, in lieu of a drum. They were unable to stop him. And when they went off from him he again sang the song.

At that time Q!ā′gawa-i came after them. Then the canoe went into its mouth. And he came to himself in its belly, put on his halibut skin, and swelled up in its stomach. He killed it.

All of its five fins had the figures of human beings at the base. At that time he showed himself to be Stone-ribs. He told them that he was the son of Djila′qons. At that time he told them the crests they would use.

Then he traveled around the west coast, wearing the halibut skin. Now a big mountain called “Looking-at-his-own-shadow” called him in. He entered his house, and he was glad to meet him. After he had given him some dried food he gave him half of a whale to eat. When he had finished eating and was about to go out Looking-at-his-own-shadow laughed at him. Then he said: “Door, shut yourself.” And the stone hanging door fell. Now there was no way for him to go out.

Then, right in the house, he put on his halibut skin. And, after he had flopped around for a while, he got his fins under the edges of the hanging door and threw it up with his tail. When it fell back it broke. He shut all sorts of supernatural beings in, and they were entirely unable to get out. Only he (Stone-ribs) did it.

After that he entered the house of “Sunshine-on-his-breast.” He, however, treated him well. After he had been given something to eat, he went out of his house.

After that he entered Tc!ī′da’s house.[51] He, too, was good to him. Then he had on the Q!ā′gawa-i skin and let himself be seen by the town people. That is why those born at Kaisun wear the Q!ā′gawa-i as a crest.

When he started to leave that place, they told him that Greatest-crab lived in the channel between the two islands. Still he went thither. Just as he had heard, it opened its claws for him. And, when he passed over it, it cut through the fins along the edges of his halibut skin with its teeth. Then Stone-ribs was sorry for this and went back to it. He swallowed the crab. [206]

After that he let himself be seen upon this island. The supernatural beings were glad to see him because he saved the people from the thing that made the south end of the island empty. Only two treated him differently.

He went into Nastō′’s house,[52] also. After the latter had given him food, he let him go feeling happy. After that he let out the crab in Naden harbor. That is why there are so many crabs there.

After that Na-iku′n let himself dry up before him.[53] Then he entered his halibut skin and flopped his way across overland. That is the inside passage used by canoes. And, after he had gone on farther, Spit-point also dried itself up in front of him. Then he entered his halibut skin and passed it in the same way. That is the place through which they pass by canoe.

Then he entered the house of Many-ledges. After he, too, had given him something to eat, he went on. [Many-ledges] was pleased to see him. Afterward Qî′ñgi[54] asked him to come in. The supernatural beings invited him in because they wanted to see Q!ā′gawa-i's skin. All that time he let them see his skin.

After that he went inland and sat down at point Skwai. After he had sat there for some time something occurred like the quick passage of a strong wind. When he looked toward it an eagle had his halibut skin. But when he said "Alas!" all the forest beings told him not to go after it. "It was not yours. Your mighty grandfather, 'Chief,'[55] let you have his skin. It was he who took his own back." It was an islet lying in front of point Skwai that lent him his clothing so that he might use it to kill Q!ā′gawa-i.

And after that he again arrived at the town of ŁgadA′n. Now he left his Q!ā′gawa-i skin there. He took his copper bow and four arrows, but the weasel skin he tied in his hair. He wanted to show them to his mother so that she would be pleased. [Because he wore them] Those-born-at-Skedans have them as crests.

Then he went to his mother. And his mother was pleased with him. Now he showed the copper arrows and the [skin of] Q!ā′gawa-i he had killed to his mother and said that future generations coming out from her should wear them as crests, besides possessing the songs.

And his mother asked him: “Did they call you lak!î′l?”[47] And he said they did. Then he explained to her. “When I was of some height, and had been killing all sorts of birds, I said I would kill Q!ā′gawa-i,” whereupon they used to say of me: “Put coals on the lips of that common person.” Instead [of being angry] his mother laughed at him. His mother foretold what they would say to him when he set out to help them.

This story, which practically includes three, is one of the most important and interesting of all Haida stories, for, while two of the preceding are largely Tsimshian and the Raven story is by no means confined to the Queen Charlotte islands, here we [207]have heroes and places dealt with which are strictly insular, forming true Haida “hero tales.” The first two sections are of particular importance and were especially well known. The second version of the story of Stone-ribs is of peculiar interest as coming from a man of the town of Ninstints, where the descendants of the people of Łgadᴀ′n afterward lived, and where this particular myth appears to have been especially treasured. Sī′xa, the word which I have translated “Upward,” means more strictly “About-in-the-air,” referring perhaps to the escape of this hero from his house in the form of a cinder. “Stone-ribs” was the translation given me for Q̣odᴀñxē′wat by my interpreter, but gō′dᴀñ is also applied to one who discovers hidden things. The word for rib is xē′wī. [210]

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[1] Sealion-town (Qā-i-lnaga′-i) was an old town a short distance above Skidegate, on the same side of the inlet. It was occupied by the people of Kaisun before they moved to the latter town. ↑

[2] I do not know the true name of this cetacean. It was described as “like a porpoise, only lighter in color.” The Haida word is q!āñ. ↑

[3] An old story town near Dead Tree point, on the northern side of Skidegate inlet, near its entrance. ↑

[4] Łgo′tgo is perhaps a synonym for Da′gu sgā′na, the usual name for the supernatural being who tries the strength of heroes. ↑

[5] Gū′łga is the Haida name for the small inlet above Skidegate, where the dogfish oil works now stand which until recently were owned and operated by Mr. Robert Tennant of Victoria. It figures largely in the myths, and many human bones have been turned up there. ↑

[6] Xā′na is the name given to a small stream which falls into Skidegate inlet above Lina island. It was probably from this that Skidegate inlet was called Xā′na qā′łi. ↑

[7] Ḳōdañxō′sgî is said to be a tree like a wild crab apple. ↑

[8] Described as “a short, tough bush found in open spaces.” ↑

[9] Haida, Djigula′oga. Usually it is Mouse-woman (K!a′gᴀn-djat) who is met in this way, and farther on in this same story the old man inconsistently relapses into the customary name. ↑

[10] A small pond lying buried in the woods back of Gū′łga. ↑

[11] Such seems to be the proper translation of xa′xa wai′gi djīgînā′gē. ↑

[12] The two trunks of the tree were sprung apart at the middle and held there by a cross-piece as follows:

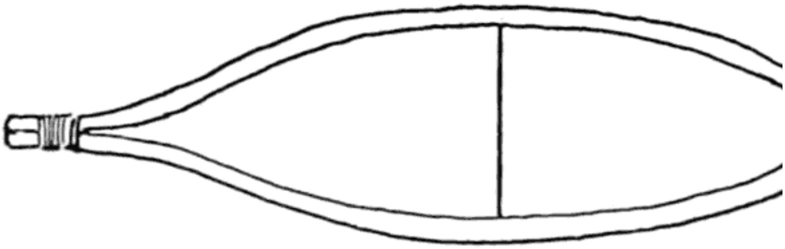

FIG. 4.—Traditional device used in the capture of the Wā′sgo.

↑

[13] This favorite Haida lake monster is represented with the body and head of a wolf and the fins of a killer whale. It went after whales at night and could bring back as many as ten at once upon its back, behind its ears, and in the curl of its tail. ↑

[14] See note 9. ↑

[15] Referring to a scandal involving Djila′qons and another supernatural being called Swimming-russet-backed-thrush. ↑

[16] This paragraph is very interesting, since it appears to imply that most of the supernatural beings belonged to the Raven clan. Stone-ribs and his mother were Eagles. ↑

[17] The Haida here is somewhat obscure. By thrusting himself under her blanket Swimming-russet-backed-thrush confirms the suspicions regarding his relations with Djila′qons. ↑

[18] She is the edible butt of a certain fern. ↑

[19] That is, he had come out from his wā′sgo skin during the night, thus winning by trickery. ↑

[20] See story of Raven traveling, note 22. ↑

[21] This is how String-of-the-days or String-of-heaven (Sîns da′gîl) was put in place from top to bottom of the pole which extends from the breast of Sacred-one-standing-and-moving to the firmament above. ↑

[22] This is on the eastern end of Maude island, in Skidegate inlet, and became known to the whites as New Gold Harbor because the Haida from the neighborhood of Gold harbor, on the west coast of Moresby island, established a town here before moving into Skidegate. ↑

[23] At or near Cape St. James, with the exception of the Isles Kerouart, the extreme southern point of the Queen Charlotte islands. ↑

[24] Ninstints people of the best classes, used in addressing one another expressions which elsewhere were only employed by or to the lower orders of people. SkA′mdal was one of these. Others are given in note 47. ↑

[25] The word for “help,” used here and in many other places, means help given in a way entirely beyond the control of the person helped. It is usually applied to the help given by supernatural beings. ↑

[26] A creek on Louise island flowing into Cumshewa inlet from the south. Anciently a town stood there, and one of the Haida families took its name from the place. ↑

[27] This stood on the shores of Moresby island, opposite the later town of Ninstints. It is said to have been owned by the Skīda′-i lā′nas, a branch of the G̣A′ñxet gitina′-i. ↑

[28] Q!ā′gawa-i was the name of an islet near Ninstints and of the

supernatural being who lived under it. He went about in the form of a killer whale with five fins. ↑

[29] Though not specifically stated, there are probably a number of stones here into which these people were supposed to be turned. ↑

[30] Intended as a polite request for help. ↑

[31] Tc!ā′ał, or Old Gold Harbor, as it is sometimes called, was the most important town on the west coast of the Queen Charlotte islands, and stood on the northern side of a southern entrance to Skidegate channel. This southern entrance is the Tc!ā′ał inlet referred to. ↑

[32] The canoe passage through Spit point. ↑

[33] A name given to the sculpin (q!āl) on account of its spines. This episode accounts for the shallows on the north side of Cumshewa inlet. ↑

[34] My interpreter said he had always heard this episode treated differently—in the way in which it is told in the second version of the story. ↑

[35] Skedans is one of the few towns prominent in Haida story that have been occupied in recent times. It stood on a tongue of land at the northeastern end of Louise island. The name is a white corruption of the chief’s name. By the people themselves it was called Q!ō′na, or Grizzly-bear town. Seaward from the site are several islands and reefs, of which Island-that-wheels-around-with-the-current (Dalgā′-iłgałgîñ) is the closest in and Farthest-one-out (Ga-igoq!ā′-idjūsgas) the outermost. ↑ a b c d e

[36] See introduction to notes. ↑

[37] The exact meaning of the archaic words used here (xa′u-ū łî′ñgîñgwañ) has been forgotten, but this is the idea involved. ↑

[38] See story of A-slender-one-who-was-given-away, note 12. ↑

[39] Spoken sarcastically. See story of A-slender-one-who-was-given-away, note 19. ↑

[40] Canes half blue and half red were often carried by the supernatural beings. Compare story of The one abandoned for eating the flipper of a hair seal, page 181. ↑

[41] See story of Raven traveling, note 41. ↑

[42] Haida K!ī′watc!as, a trail which runs up the inlet from

Skedans. ↑

[43] Half a mile from the town. ↑

[44] Breaking the exogamic law, for they were both Eagles. ↑

[45] The word used here for Raven is Wī′gît. Every fall Wī′gît was said to come over to the Queen Charlotte islands from his home in the Tsimshian country. ↑

[46] This youth was apparently appointed to apprehend Upward after he should escape in the form of a cinder. ↑

[47] Łᴀ′ndal and lak!î′l were “common words” not employed by the upper classes unless in addressing those beneath them. Compare note 24. ↑ a b

[48] K!ō′djixụū, the word used here, is said to be the same as tc!a′tc!a, identified by one of my informants with the Rusty Song Sparrow, though this identification is somewhat doubtful. ↑

[49] ʟdas is the east coast of Graham island. ↑

[50] Woman-under-the-fire repeated to the supernatural beings everything that was said near it. But, if charcoal were instantly rubbed upon the lips of a person who had said anything they did not want the supernatural beings to hear, Woman-under-the-fire knew that it was not intended. ↑

[51] Tc!ī′da is an island on the west coast in front of Kaisun. ↑

[52] Nastō′ is the Haida name for Hippa island. ↑

[53] That is the personal form of the spit did so. ↑

[54] The same who appears in the Raven story. ↑

[55] I′ʟ!gas, the word used here for “chief,” is a common name for supernatural beings. It was also one of the names of Cape Ball. ↑

[Contents]

SUPERNATURAL-BEING-WHO-WENT-NAKED

[Told by John Sky of Those-born-at-Skedans]

Including their mother and their sister there were ten of them. Bad things came through the eldest.[1] His younger brothers were like the supernatural beings. One day one of his younger brothers went out and shouted “Hū-ū-ū-ū-ī.”[2] Then a cloud came out of the ocean. It came down in front of Gū′łga.[3] One stood in the place [which it touched] and they wrestled with each other. After they had wrestled for a while the younger brother of Supernatural-being-who-went-naked was pushed down, and he bewitched him. “Go to the flint point which sticks out in the rear of my father’s house,” [he said], and he went thither with noise (i.e., quickly).

By and by the one who was born next to him also went out and shouted. He called in the same way as the other had done, and again the cloud came into the inlet. Again a person stood in the place [which it touched] and wrestled with him. After they had wrestled together for a while, he again knocked him down and said as before: “Go to the flint point which sticks out in the rear of my father’s house.” Then he went up into the air with noise.

Now he treated all seven in the same way. Afterward their mother wept. When she was through weeping, she blew her nose out (i.e., cleared her throat) and said: “My eldest son is nothing. My mind is so (i.e., sad) all of the time.”

Her daughter always took care of the fire. Every time they went to bed Supernatural-being-who-went-naked slept in the place where the fire had been. He was weak. He was unable to sit up.

Now he heard what his mother kept saying about him. Then he called to his sister: “Sister, come and bring out one of your mother’s stone boxes.” His sister poured some [water] into one, and, as he crept thither, he fell on his side and almost fainted. After he had lain there for a while he started to creep to it again, and he crept into it.

Then his buttocks were floating, and his sister picked up a poker and pressed on his buttocks. After his sister had pressed upon him for a while, she took away the stick from him. Lo, his buttocks were covered with water. And, after he had been in the water for a while, he stretched himself in it. He burst it.

Then his sister poured some water into another one, and he got into it. After he had been in it a short time (lit., the length of a hand), he burst it by stretching. Then he got into another. That, too, he burst with his knees. [211]

Now his sister poured some water into the remaining one. As soon as he had got into it he stretched himself. He burst that also.

Then he went into the sea in front of Gū′ɫga. And after he had been in the water for a while something touched him lightly. When he grasped for it he pulled off the tail of a flounder and threw it ashore. After he had been in the sea a while longer he seized the tail of a halibut. He also seized the tail of a porpoise and the tail of a white porpoise.[4] And after he had been in the sea a while longer he seized a whale’s tail. “But steam those,” said he to his sister.

After he had been in the sea a very much longer time something touched him. He grasped for it. He felt nothing. After he had been in the sea for another space of time something again touched him, and he reached quickly ahead of it. Something slender was in his hand. Then his hand began to slip off, and he seized it with both hands. Now something pulled him away. At Ɫga′-ixa[5] he got a new foothold. After some time the bottom of the island cracked. Then he fastened it around his head and came back up the inlet. He passed close in front of Gū′ɫga and lay still at the mouth of Xā′nᴀ.[6]

After he had been in the water there for a while something came down from the head of the creek, making a noise as it descended, and he listened as he stood there. Then the sound came near to him. Now he looked in that direction. Fallen trees came down toward him, striking against each other as they came. They came near him. They came straight toward him. Then he ran ashore from them.

Upon this all the vegetation in the forest and all kinds of birds in the woods called him a coward. “Is this the one who is trying to obtain power for himself? His power is weak.” Then he jumped into the water again, and they came upon him, striking together. When they struck him he felt nothing. What had become old rotten trees floated away from him.

And after he had been in the sea a while longer ice came down, striking together on the way. And again he ran away from it, and they said he was a coward. Then he again jumped into the water to meet them. After they had struck on each side of him they floated away, transformed into some soft substance.

After he had been in the water for another space of time rocks came floating down, striking together, and he ran away from them. They again told him he was a coward, and he again went into the water. And they struck upon him. They became brittle rock and floated away from him.

After he had been in the sea still longer he heard some one walking toward him. He looked in that direction. Someone short and broad with red skin was coming toward him. He held a knot in one hand and some gōdañxō′sgî boughs.[7] On the other side he held some kwē′aogia′gadañ twigs[8] and some seaweed. [212]

And he said to him: “Come, let me whip you, grandson.” He went to him and faced him. Then he struck him with the knot. He did not feel it. Instead, it broke in pieces. And he struck him also with the gōdañxō′sgî. He did not feel it. And he also struck him on his back with the kwē′aogia′gadañ. He did not feel it. Then he struck him with the seaweed. He almost touched the earth with his head.

Then they seized each other. He pushed Greatest-strong-man down. Then he smiled at him, and went toward the woods upon the ice. Landward stood a dead tree on the sea side of which a dead limb stood out which he tried to pull off. He could not do it. But he (the human being) went over to it and pulled it out. And he said to him: “Now, grandson, go home, for your things are there.” And he went down the inlet.

After he had swum along for a while, he stood up at Gū′łga. And, after he had stood near the door for a while, he entered and dried himself near the fire. He asked of his mother, who was weaving near the wall: “Mother, have you any?” “Yes, chief, my son; when something made you and shut you in the womb I had some made for you. They are here.” Then his mother hunted in a box, brought out two sky blankets,[9] and gave them to him.

Then he sat down on one of the bedsteads belonging to his younger brothers. He broke it by sitting. And he broke another by sitting on it. After he had broken all by sitting on them he made one for himself. And he also broke that by sitting on it. And, after a stronger one with yellow cedar corner posts was finished, that, too, broke down. And he gave it up. Then he fastened the pokers lying near the fire together in the shape of a cross, laid dead salmonberry bushes across them, laid the planks on top of these, and sat down upon them. That, however, was strong. Then he went to bed.

Very early next day he went out toward the woods. After he had traveled along for a while upon a faint trail, [he came to] a dead fallen tree lying across the trail. There a shrew[10] with cranberries in her mouth was vainly endeavoring to climb over it. Then he put her over and passed by her.

He came to a mountain covered with devil’s-club and began eating it. And when he was half through evening came upon him, and he stayed there over night. And next day he again began eating. When evening came he had eaten all.

And the last he ate he spit out and said: “Perhaps I shall become a wā′sgo if I swim about so much.” Then something up the inlet said to him: “Ah! Red-backed-grouse[11] hears your voice.” From down the inlet something else said: “Ah! ʟ!uqaᴀ′ndas[12] hears your voice.” Then he went home. [213]

Next day he again went toward the woods. There the mouse[10] was trying to climb over. Again he put her across. And, after he had traveled for a while, he came to a mountain covered with x̣î′lgoga.[13] Then he ate it, stayed there all night, and continued eating next day. When he swallowed the last of it, he spit out part. He spoke the same words as before. And beings spoke to him as they had done before. Then he went home and went to bed.

Very early next day he went out to challenge some one to a wrestling match. When he started to wrestle with the thing which had destroyed his younger brothers, he said: “Now, when you throw me down, stand awaiting me.” Immediately they seized each other. Then he was thrown down. As soon as that happened, he (the opponent) pronounced the words.

And after he had gone through the air for a while, he came to the flint. At once he rubbed a medicine Mouse-woman had given him upon himself. Now, when he struck on it, he pulled it down. At that time his younger brothers’ bones burst out of it. Then he spit medicine upon them. And as soon as he got down [he found] the other still standing there waiting for him. Then he threw him down. “Future people will see you.” He became a kind of brittle rock.[14]

After that his younger brothers again disappeared.

After he had lain in bed awhile day broke, and he began to think of the animal he had put over [the log]. Then he went thither. Lo, she was again trying to climb over. He put her across. And he watched to see which way she went. Then she went in at the butt end of a clump of ferns. And a house stood there.

Then she said to him: “Come in, my son; news has come that you are going to borrow something from me.” Then he entered to her, and she let him sit down next to her. Then she turned to the wall. She took a tray out of one of her boxes. On both sides of it sat [carved] mice. She placed a piece of dried salmon which was in it before him. And he thought: “I have been fasting a long time. What a small thing I am going to eat.” Then she said to him: “Eat it. However small it looks, it can never be consumed.” He took it. While doing so he looked. It was still there. And he again picked it up. He was unable to consume it, and she put [the tray] back.

Then she again turned round toward the wall. She put a single cranberry in front of him. Then he picked it up with a spoon. That, too, he was unable to consume.

Then she turned round again. And she took something blue out of the box.[15] Then she bit off part for him. “Here is something for you when you think of eating medicine, Go up to Gū′łga lake. There lives Among-the-hemlock-boughs, who destroyed your younger brothers. When you come to the shore opposite him where the ground [214]is trodden down by many feet, whistle for him, and when he comes out to you and has nearly reached you drop on the ground quickly. Then you will come to yourself sitting in his belly. Put medicine upon yourself. Then you will restore your younger brothers. And when your younger brothers are gone again run quickly to Sealion-town. Then climb into the tree which lies seaward at the end of the trail running inland. When [a creature] comes to you from the sea push the thing you are going to make into his ear, and when he staggers about wounded climb into the tree again. At that place you will restore your younger brothers again. After all have disappeared again and you start after them you will keep on going forever as one with supernatural power."

Then he went away. After he had been in bed for a while, day began to break, and he went up to the woods and reached his destination. There was a place there trodden bare by many feet. The footprints of human beings were in it.

Then, just as day began to break, he whistled. After he had done this for a while something like a person with his hair floating upon the water came along. When it got near him, he dropped flat, and, after some space of time had elapsed, lo, he came to himself in its belly. Then he put the medicine upon himself and stretched himself in its belly. His younger brothers' bones poured out. He, too, was thrown out on top of them.

Then the hemlock was moving there. And he went to get it. He struck it. It was as when something is split up fine. Then he laid aside two branches and took two short ones. Then he threw one [of the latter] so that it went into a tree. And he threw another one. It stuck endwise into a hemlock. He spit after it. And he said: "Future people will use these as fishhooks in getting food."[16]

Then he spit the medicine upon his younger brothers.

They arose. And he said: “Go together to the place where you used to sit.” Then he, too, followed them, and, after they had enjoyed seeing each other for a while, again one was gone. One after the other all seven disappeared.

Then he whittled the hemlock limbs. He sharpened the ends and put them over the fire. Then he took these at midnight and went to Sealion-town. And he climbed up into a tree which stood at the end of the trail.

After he had sat there for a while two pieces of pitchwood came burning out of the ocean like lanterns. They came below him like lanterns. Wonderful to see, a wā′sgo[17] came and stood there. At the tree lying seaward it sat. It was coming to him. It had a whale in its mouth. It had another one in the curl of its tail.

And, when it got just under him, he sat down between its ears. And he pushed the hemlock limbs into its ears. Then he again pulled [215]himself up into the tree. It staggered around underneath. At daybreak, when the raven called, it fell as if thrown down.[18]

Then he pushed it about [preparing to skin it] and was going to cut it open. But it thundered and lightened. Then he skinned it and cut it open. He caused his younger brothers’ bones to burst out and spit medicine upon them. They rose, and he said: “Go to the place where you used to sit.” The next day one was again missing and the day after another. It went on in this way until all seven were again gone.

And, after he had sat around for a while, he started off aimlessly. After he had gone along for a while he heard something in the middle of the island which sounded like a drum. Then he went to it. Lo! he came to a trail. It had been recently trodden upon. After he had traveled on this for a while he came to a house. The door was on one side of the front. Inside of the house something made a noise like a drum.

Then he looked in. A woman, wearing a brownish red cedar-bark blanket, twisted threads. The doing of that caused the noise like a drum. He sat outside of the door which was much trodden about. Then he went along and looked down. There was a salmonberry bush newly broken off. And he took it up. He punched her buttocks with it as she sat working turned toward the wall. Then she turned round and smiled upon him, and he talked with her for a while.

While he was still talking he heard a voice [saying]: “Huk, huk, huk, huk, huk, huk, huk, huk.” Then he looked toward it. Lo! his younger brothers were trying to run apart from each other. Then he went to them and spit medicine upon them. He put some on himself as well and tried to pull them away. He was unable to do it. Then he tried it again. Again he was unable to do it. That was Gā′gix̣it-woman, they say.”[19]

Being unsuccessful he went home. Then he came to Gū′łga. He was going to enter his mother’s house, yet in spite of himself he passed by in front. Then he turned toward it again and, when he was near the door, he seized a pole which was in front of the house. But it came away in his hand.

When he could not succeed in entering he wandered off aimlessly. Soon he arrived at the middle of the top of the island. After he had traveled about a while he came to an open space. Then he sat down there. After he had sat there for a while he looked at himself. Lo! he sat there naked, deprived of both his blankets. Some thick bushes were there.

Then he turned his back to the sunshine. He held his head down with his forehead in his hands. While he was sitting thus something touched him. He looked for it but saw nothing. Then he got ready for it, and, when this happened again, he grasped in front of it. [216]It was in his hand. It was soft. It felt like fur. It was like something phosphorescent.

Then he skinned it and used salmon-berry bushes on which to stretch it. But lo! it was slack in the middle. Then he put it on a larger one. And he laid it out in the sunshine. He was going to make blankets out of it. It became nearly dry. He was glad. And, when it was nearly dry, things from the north end of the island and the south end of the island shouted “Wā-ā-ā-ā-ā, Supernatural-being-who-went-naked is stretching his sky blankets.” They laughed at him. Then he bent down his head. After he had sat there ashamed for a while he left his blankets.[19]

Now he started on. He traveled around and around this island. One time, after he had traveled for a while, he heard some one sobbing bitterly. He went thither. A house stood there. He ran to it so fast that he kept falling. Then he looked in. In the rear of the house stood one with tears running down and pitch on his face. His earrings were long. From the ends of them small human beings hung. Their throats hung downward. Their arms were moving as they hung.

He struck the ground with his baton and cried hard. “Thinking to restore his younger brothers again as he had twice revived them, the supernatural being started after them. While he was going, the supernatural being went on forever.” So he heard him put words into the song about himself as he wept.

And his boxes all had their ends toward the fire. There were four tiers of them. Then he wanted to look into them. And he ran about. After he had run around looking for something for a while he found a big rock, long and narrow, and he put it on his shoulder. Then he threw it up on top of the house. He pulled himself up after it. Now he made a hole above him and let the stone fall in. It struck his head. He dropped dead without moving.

Then he jumped down. He entered the door. He opened the box lying nearest to him. It was all full of moose hides.[20] Then he went to the rear of the house also. There, too, he opened some. Then he put five [hides] upon his back and went away. After he had run along for a while, lo! he heard his baton sound. Then he came near him and took one of his hides back. He put it on his shoulder. He did the same to all five and went away from him. And he looked in the place where he had been. He had vanished.

Then he went after him. Lo! he was crying out the same words as before. Then he turned back quickly and picked up a larger stone than the one he had before taken upon his shoulders. Now he put it on top of the house and pulled himself up after it. Then he made a hole right above him. He dropped the stone in. He fell down.

At once he jumped in, piled five blankets one over the other, and [217]went away with them. Before he had gone far, however, he took these also from him. He remained in the same place looking at him. Now he was unable to kill him. That was Master Weeper.

And, after he had traveled about for a while, he came to a swampy place where skunk cabbage grew and jumped across it.[21] Then, after he had gone on for a while, he came to a deserted town. A little smoke came out of the house in the middle. He went to it and entered. And an old man lay there, back to the fire.[22] He looked at him. Then he arose and gave him something to eat. But he did not give him anything to drink.

By and by he said: “Hū; I am thirsty. I will go after some water for myself.” “Don’t do it, chief; those that destroyed my village live there. Go over to the corner and drink there like me, your mighty grandfather, who am doing without anything else.”

Then he went thither. It was a swampy place, full of skunk cabbage. And he turned around and defecated into it. And, after he had defecated into it, he said to him: “Manure is floating about here in it.” Then he said: “Alas! I wonder what I shall do.”

Then he said to him: “Hū; I am thirsty.” And he said to him: “Don’t go, chief; the things that destroyed my village are there.” But, without heeding him, he took the bucket and went for some. And, after the water had flowed down four times, he took some.

He did not know what happened to him. To his astonishment he came to himself sitting in its belly. Then he stretched himself in its belly. He burst it, and bones burst out of its belly. He put the bones together. If one leg was lost he repaired it with salmon-berry bushes. He spit medicine upon them. At once they got up. He revived the right side of the town.

Immediately after that the water flowed down continuously. Then he got some in the bucket, went in, and said: “Grandfather, drink.” Then he stretched his hand toward it. After he had looked at it for a while, he turned away from it. He did not drink.

After [Supernatural-being-who-went-naked] had sat there for a while, he said: “Hū, everywhere people eat things found at low tide. I want some devilfish. I am going to get some devilfish.” “Do not do it, chief; the thing that destroyed my village lives there.” But, without listening to what was said, he started off.

In the corner of the house on the side toward the door were two sticks for hunting devilfish. Then he took both. And he gave him the following directions:

“After he has shot water from his mouth four times, punch in at him. That is the way to endeavor to kill him.”

Then he went. Something wonderful lived there. The supernatural devilfish shot water at him, and it went right to the sky. After it had shot out water four times, he punched it with a stick. But he [218]found himself in its belly. Then he spit medicine upon himself and stretched out in its belly. He burst it. The mother of outbursts of human bones took place. Then he put the bones together, and part were missing. And he repaired them with any common material. Then he repaired their eyes in the same way and spit medicine upon them. At once all went away. And he said: “When you get home, walk about there.”

Then he dragged [the devilfish] along with the devilfish stick and threw it inside the door. When he came in and sat down, NAñkî′lsLas looked at him. As he was looking at him, Supernatural-being-who-went-naked said: “Now, grandfather, look about upon your town.”

Now he took his cane and went out with it. He looked to the right. To his great surprise something wonderful had happened. People decorated with feathers and having their faces painted walked about in rows. Then he also looked to the left. There things were in the same condition. Then he entered.

When he came in he brought out a urinal. And he threw some white, hard rock from a box on which his head rested into the fire. After he had looked at it a while, and it had become red-hot, he put it into the urinal. Then he put the end of a sharp-pointed thing, half blue, half red,[15] into this and held part of the clothing he wore over his nose.

Then he called for him. “This way, my son; come and sit near me.” Then he went to him, and he pressed on his nose with the stick and pressed it down. Now he took off the sea-bass, bullhead, and tomcod spines from him. After he had finished doing it he fixed him up. Then he brought out a comb and combed him from the top of his head. And he looked down. Lo! land-otter fur was piled up below. He did the same thing on the other side of him. NᴀñkÎ′lsʟas pressed something upon his nose with his fingers because Supernatural-being-who-went-naked had the gā′gix̣īt smell.

Then he combed his hair. He made it long, and he made two knots of hair at his neck. He fastened them with a ribbon. He fixed him up with the blue part [of his stick]. After he had been at it for a while he poured water into a wash basin he owned and said to Supernatural-being-who-went-naked: “Now, grandson, look at yourself.”[23]

Then he looked at himself. He had put on [a painting of] red mottled [clouds] spotted with black, such as lie out on the sea.[24] He looked at it and said “This is bad.” Then he wiped it off and put it into his armpit. And, after he had put paint upon him for a while, he looked at himself again. He had put on his face a red, striped [cloud], such as lie toward the north.[24] And he did not like that. Now he put more paint on him. He put broad stripes upon his face, like those on the breast of a mallard. But he said that was good. He fixed him up, because he had restored his town to life. And he gave him two sky blankets. [219]

Then NAñkî′lsLas said to Supernatural-being-who-went-naked: “Now you better go. The one your mind is troubled about lives near by. When the servants come for water throw yourself into the water and make yourself appear like one through whom worthless things come. The ones coming first will not want to touch you; the last one will take good care of you.”

Then he started and sat down by a water hole near Kaisun,[25] on the west coast. After he had sat there a while they came after water. Then they landed. They picked up the bucket. They came near him. And, when they got near him, he made himself like those into whom worthless things come and threw himself into the water. And he lay floating about in it.

Then the one who came first threw herself backward. “Yuwai′yA, something is floating about in her water (i.e., the chief-woman’s).” Then the middle one said: “Throw him out with a stick.” Now the last one, who was lame, said: “Handle him carefully. After he has drunk whale soup he will become stronger.”

Then they broke off the stalk of a salmon-berry bush and took him out carefully. Now they got the water, and, after they had taken it down to the canoe, they remembered him. The lame one brought him in with a stick and put him in the bailing hole.

And after they had landed they carried up the water. They steamed the whale. Again they forgot about him. Then she who was lame thought of him and said: “We have forgotten about a crooked thing which floated about in the chief-woman’s drinking water.”

Then the daughter of The-one-in-the-sea said: “Hurry and get him.” And the lame one went and got him. She brought him up with a stick. He was bent across the salmon-berry stalk. Then they had him sit on the side toward the door. He warmed his hands at the fire. Then they handed him whale soup, but, while he was reaching for it and was moving it toward his mouth, he spilled it all. Then they all laughed at him and gave him some more. The same thing happened to that.

The chief-woman lived at Tc!ī′da.[26] And next day they went fishing with a net. They pulled in a whale. And they cut it up.

While they were away he warmed himself on the side of the house toward the door a while and said: “Chief-woman, you [let me get something].” Then she said to him: “Go and get what you are talking about.” But he crept over to her. He touched the chief-woman. Then she seized him on each side of his head near his ears and knocked him against the floor planks, holding him by the hair. And she said to him: “Go and sit on the side toward the door, you common thing.” And he crept over there. Again he sat near the door.

After he had sat there for a while the chief-woman said to him, making the sound of throwing out saliva between her teeth: “Gîtgît,[27] the slave they say I am without, go and get firewood.” Then he crept [220]out and came out of his skin outside. Then he seized with both hands a spruce, good for burning and covered with dead limbs mingled with green ones, which stood upon a knoll, and he pulled it up, roots and all. Then he threw it down from the knoll. It was broken in pieces below. Then he collected the pieces. And he carried up the bark, crept in, and put it into the fire. He piled [the wood] there, end up [in the usual way].

The servants had pulled in a whale. They were happy. Then, after he had tried to communicate with the lame one for a while, he told her about himself. “I have firewood for you back here. Go and get it. I am Supernatural-being-who-went-naked. Do not tell any one about me.”

Then the slaves were told to get firewood, and they brought it in. And [the chief-woman] again made a noise with her lips. “I guess it must have been Gîtgît who chopped down this firewood,” she[28] said to him.

One day he crept out. He got out of his skin. Then he stopped making himself old. He determined to marry the chief-woman.

Then he put upon his face the painting that NAñkî′lsLas had placed there first. He put on his two sky blankets. And, after he had stood there for a while, one of the servants came out. As soon as she had looked at him, although still at a distance, she came toward him with her arms stretched out. “No, no, no,” he said to her, and she went in from him crying.

Then she said: “Come! look at Supernatural-being-who-went-naked who stands just outside.” And another went out to him. He also refused her. He refused ten. Then she who was lame went to him. But he put his arm around her, and they stood there together.

By and by he entered and married the chief-woman. He stayed with her for some time. Every evening there was a star at the rear of the house. He thought nothing about it. One day something passing under his pillow said: “Supernatural-being-who-went-naked, does the eating of black cod stick you here?”[29] After some time had passed without his having thought anything about this, it said the same thing again.

One morning, as he still lay in bed with his wife, he asked to set a net. And his wife said to him: “Wait until I explain to you. You have not strength enough to let it out farther. They never let out more than one.”[30]

Then he took the net which was hung in a corner and went to the point. Whales swam about in the water. He let out two [meshes]. Two were in it. And he could not pull it in. The other [meshes] were also pulled into the water. All five were pulled in. Then he went away. And where he lay he breathed hard [from the exertion].

Then his wife asked him: “Were the meshes of the net pulled out?” [221]“Yes,” said he. Instead [of being angry] his wife laughed at him. “That is all right, for I will go to my father and get it.”[31]

The day after she went to her father by canoe. All of the servants went along with the chief-woman. Supernatural-being-who-went-naked also went. They started. After they had gone along for a while, they came in sight of the town. Then they landed, and her father came down to meet her. And he asked his daughter: “Why do you come, chief-woman, my daughter?” “Why, father, we came after the net.” “It is there in the house, chief-woman, my daughter.”

And he was glad to see Supernatural-being-who-went-naked. Then they went in, and four hard white stones were put into the fire. When they became red hot, they brought a tray made of white rock out from the corner. They put them into it and placed it in front of him.

Then his wife cried, “HAn! hAn! every time I try to be happy (i.e., to be married) you use this sort of weapon.” Then he told his wife not to say a word. And, after he had swallowed his medicine, he picked up one with a spoon and swallowed it. It even went through the floor planks. He did the same with all four.

Then they gave him a wash basin. After his wife had also washed her hands, they brought out five black cod. And she told her husband not to eat them. “It is something different,” she said to him. Then they put these in front of him, and, after he had sat there for a while, she said: “He says that is not what it is.” Then [the servant] put it back and they threw them out.

Then they put some more in front of him. Those, too, he did not eat. And she said: “He says that that is also something different, father.” Then they threw away the steaming box and brought another out, and they brought out five more black cod. Then she said to her husband: “They are black cod.” They cut them crosswise and steamed them. When they were cooked, they put them into a dish. And before they had taken these, she picked one up. “Take care of the head and bones of this.” And she gave him another. She gave him those parts of all five black cod.

And she said to her husband: “Do not let them go. He will take them out from inside your clothing so that you will not feel it.” And she asked him many times: “Have you the heads still?” “Yes, here they are.” Next day they started off. Again she asked her husband: “Have you the heads?” “Yes, here they are.” “Have you the black-cod heads?” “Yes, here they are.” “Have you the black-cod heads?” “No-o-o I wonder why He-who-has-spines-for-earrings turned round smiling.”[32]

Hu hu hu hu hu, great quantities of black cod were put into the canoe. Then they landed and unloaded the black cod. And it was evening, and they went to bed.

After many nights had passed, the something which had spoken [222]under his pillow before he again heard going along and saying: “Supernatural-being-who-went-naked, does the black cod stick you here? Because you made NAñkî′lsLas’ town alive, he restored your younger brothers to life by letting himself be born from your mother. He sat early in the morning between rocks with white and black bands.[33] Being in love with part of you, he has also come to you.” And he looked out. Lo! he saw the tail of a marten pass in through the star.[34]

Then he went thither. To his surprise there lay a woman asleep with NAñkî′lsLas with the upper part of her blanket fallen away leaving her uncovered. Then he pressed upon her with his hands and she said to him: “I used to want you, but lo! you got around late.”

And after that he sat down near the fire feeling unhappy. Then his wife asked him: “Why are you so sad?” “I am sad because I left my mother not far from here,” he said, deceiving her. Then he started. He put black cod into his canoe and started off. Then he came into Skidegate channel and reached his [younger] brothers’ town. Lo! his eight younger brothers came down to meet him.

Then they went in. And his younger brothers only cared to have NAñkî′lsLas for an elder brother. They did not care about Supernatural-being-who-went-naked. Before they even gave food, Supernatural-being-who-went-naked began to give them something to eat.

NAñkî′lsLas had a bedstead in the rear of the house. Clouds were over his head. They could not see his face. She (the wife of Supernatural-being-who-went-naked) cut the black cod crosswise and steamed them. Then they told NAñkî′lsLas to sit near the fire and put down a wash basin for him. And the cloud upon his face crossed [the room]. He sat there washing his hands. Then they set black cod before him. They saw only his hands.

His younger brothers ate with him, but Supernatural-being-who-went-naked sat with his wife on the side of the house toward the door. NAñkî′lsLas did not walk down. The clouds rose. He was fastened to them. Then the clouds rested with him behind the place where the wash basin was.

Now, when they were through, the cloud rose with him, and his body was again to be seen on the bedstead. Then he (NAñkî′lsLas) called to his sister. After she had gone to him and he had talked with her for a while, she went out. She brought in cranberries. The tray had the figure of a gā′gix̣īt upon it. After he had sat eating for a while he stopped, and his younger brothers ate the rest.

Then she again put stones into the fire. Then they laid the wash basin down again, and the clouds again rose with him. Again he came down there and sat down, and they put black cod in front of him. Then he ate with his younger brothers. At that time they did not see his face. Then the wife of Supernatural-being-who-went-naked was sad. [223]

They say that NAñkî′lsLas was in love with Gā′giẋīt woman in order to restore the brothers of Supernatural-being-who-went-naked. In order to restore the town of Supernatural-being-who-went-naked to life he had let himself be born from the mother of Supernatural-being-who-went-naked. Then the clouds rose. Again he sat up high.

Again [NAñkî′lsLas] called to his sister: “Sister, come to me,” and his sister said: “Hū hū, always, when you send me after a thing, you are going to give me something. By and by you take it away from me again.”

Upon that he threw something down to her. It fell with a noise like that of a drum. At once she went to get it. She covered it up with her blanket. Then the wife of Supernatural-being-who-went-naked recognized the thing she used to let her daughter have.[35]

Then she cried: “Han-a han-a, I thought that I let only my daughter have that.” Then her mother-in-law said to her: “Stop, chief-woman; wherever the supernatural beings are settled they always wear it as a crest. Chief-woman, it belonged to your husband’s sister and her brother (NAñkî′lsLas). He is simply fooling her with the thing you are talking about.” At once she stopped crying. She really saw it. But still she believed what her mother-in-law said.

On the next day his brother’s wife again gave them black cod to eat. When he sat up again he called to his sister. After he had talked to her for a while she came down and sat near Supernatural-being-who-went-naked, who sat with his wife. And she said: “He wants something that he says your husband owns.” Then he did not know what [NAñkî′lsLas] referred to.

By and by he thought of the skin of the wā′sgo he had killed. Then he ran toward the mouth of the inlet. And he pulled himself up to the two cedar tops, between which he kept it, and pulled off the wā′sgo’s tail. Then he started back with it. He returned at once.

Then he said to his wife: “This must be the thing they speak about.” Then she called her sister-in-law and gave the wā′sgo tail to NAñkî′lsLas. After he had looked at it for a while he put it on top of his hat. It looked nice there.[36]

At that time they again steamed black cod. And lo! the clouds again arose. Then his younger brothers ate the black cod. Then his mind was sick. Now she turned around and began weaving. After she had done this for a while, lo! her brother-in-law had put himself around her. He looked out at her from her clothing. She looked toward the rear of the house for her brother-in-law. The form of NAñkî′lsLas still sat up there. Then they lay there together.[37]

But still she told her husband, Supernatural-being-who-went-naked, not to be in love with anyone. “Do not go with anyone, or I will go down to my father.”

Then her husband began getting water in a water-tight basket in which floated a hawk feather. Every time he came back she pulled [224] out the feather.

Globular drops of water fell off, and she drank. One time he lay with one he was in love with. And, when he came home, his wife pulled out the feather. The water adhered to it.

Immediately she became angry. Her labret moved as if some one had shaken it. Then she hunted in her box. At the same time her tears fell as if something were poured out. Taking something out of it she put it into her mouth. It was a white powder. She spit it upon her hands and rubbed it on the soles of her feet. Then her husband, who sat near her, took some that fell about. He at once rubbed it upon the soles of his feet. She did this because she was going to leave him.

Then she went down to the beach, and he followed her and went away with her on the surface of the sea. She did not look at him. Then she said to Supernatural-being-who-went-naked: “You better go back from me before I look at you.” And he said: “What kind of look is this dangerous look?” Then she looked toward him, and he went right under water. There was not a sign of him. And she entered her father’s house.

Then she said to her father: “Father, I made him fall in by looking. I looked toward him. Come! try to fish him out.” Then her father pulled apart the stone floor planks. He fished for him between them. Then he pulled him out, with nothing but his joints holding together. Then he spit medicine upon him, and he got up and went toward his place.

And, after he arrived there, they sent for Master Carpenter. Then he had a mountain placed upon ten canoes. And his younger brothers were settled there one after the other. Then he put a sky blanket upon his sister and seated her on the mainland. And he seated his mother on the Haida country.[38]

Now, he put on a dancing blanket and dancing leggings and started along on land near his younger brothers [who were going along in their canoe]. He bent over as he ran, and farther off he stood up straight. In that way Supernatural-being-who-went-naked became the Swamp-robin.[39] And his younger brothers lay still on the water out at sea. People sometimes become shamans [by getting power] out of that canoe.

Like the preceding this seems to be a strictly Haida story, although the gā′gixīt idea was also popular among the Tlingit of Alaska. This fact, together with its length and complication and the insight it gives into the mythology of the Haida people, render it one of the most interesting of all. One of the myths obtained by me at Masset bore this same name, but resembled it only in the concluding portion, the first part being like that of He-who-got-supernatural-power-from-his-little-finger. [227]

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[1] That is, weak supernatural beings or powers acted through him, rendering him also weak, unlike his elder brothers. ↑

[2] The cry raised to summon opponents to a contest, especially to a trial of strength or to a gambling contest. ↑

[3] See preceding story, note 5. ↑

[4] See preceding story, note 2. ↑

[5] See preceding story, note 3. ↑

[6] See preceding story, note 6. ↑

[7] See preceding story, note 7. ↑

[8] See preceding story, note 8. ↑

[9] See preceding story of A-slender-one-who-was-given-away, note 3. ↑

[10] The same inconsistency noted in the preceding story, note 9, is here repeated. ↑ a b

[11] Haida sqa′otcꜝîl, which is said to give the idea of a grouse with a red thing on its back. This is a mountain between the abandoned coal mine, near the head of Skidegate inlet, and the west coast. ↑

[12] ʟꜝū means “wedge,” but I did not learn the meaning of the remainder of the word. It is a mountain lying in the opposite direction farther down Skidegate inlet. ↑

[13] A low herb said to be found growing on dead trees, with leaves like clover, and a bitter taste like that of pepper. ↑

[14] The wrestling took place by a rock almost buried in the beach gravel at Gū′ɬga. Presumably it was this rock into which the strange wrestler was transformed. ↑

[15] Compare the preceding story, note 40. ↑ a b

[16] Halibut hooks were usually made out of the stumps of limbs which had rotted out of hemlock trees. Into these the monster was transformed. ↑

[17] See the preceding story. ↑

[18] Supernatural beings hunt during the night and get home before ravens begin calling. If they are detained in any way so that they hear the raven, they at once fall dead. ↑

[19] A man who just saved himself from drowning was supposed to be deprived of his senses by land otters and become transformed into a creature called gā′gixi̥īt. This being had land otter fur all over its body, an upturned nose, and a face covered with fish spines. It traveled all over the Haida country with the utmost ease. See my memoir in series of Jesup North Pacific Expedition, volume V, part I, pages 26 and 27. It was owing to this transformation that he did not recognize his own blankets when he felt of them. ↑ a b

[20] This is the probable meaning of the word tcî′sgu. They are not found on the Queen Charlotte islands. ↑

[21] In reality this was Skidegate channel between Graham and Moresby islands, the two largest of the Queen Charlotte group. ↑

[22] This was NAñkî′lsLas, or Raven, the hero of the story of Raven Traveling. ↑

[23] A bowl of water was the ancient Haida looking-glass. ↑

[24] On the mornings of days that are going to be windy red streaks are seen in the clouds which pass away quickly. This phenomenon is often referred to in the stories, and one or both of the cloud designs here spoken of may represent it. ↑ a b

[25] One of the two west coast Haida towns, of which it was the older and the greater favorite in the myths. Instead of a “water hole,” a creek named X̣uadō′s is sometimes mentioned. ↑

[26] An island opposite Kaisun, prominent in story. ↑

[27] Name given to a slave. “I am without,” because he was worthless. ↑

[28] Said sarcastically. ↑

[29] People who went to the west coast found the food supply so excellent, owing especially to the presence of black cod, that they were loath to leave, and this expression was applied to them. This is supposed to have been the first time it was heard. ↑

[30] I understand meshes to be here referred to. ↑

[31] Everything that is thrown, or that falls, into the sea passes under the floor planks of the house of The-one-in-the-sea, the greatest supernatural being in the ocean. ↑

[32] He-who-has-spines-for-earrings usually sits near the door of houses of the supernatural beings, and can take away anything unbeknown to the owner. Because he took away this black cod there are now none of these fish on the east coast of the [226]Queen Charlotte islands. He is supposed to have stolen the black cod heads from Supernatural-being-who-went-naked, and the latter, aware of this fact, refers to it in the usual indirect way. ↑

[33] Perhaps some magic is referred to. Otherwise the sentence is obscure. ↑

[34] This star was in reality the door of another room in which lived his present wife’s daughter. NAñkî′lsLas was in love with her and the marten tail which passed in there belonged to his marten cloak. ↑

[35] This is probably the same as the round object obtained by

Raven from Cape Ball’s wife, and appears to have been the thunder or to have had power to produce it. ↑

[36] Apparently Raven adopted this as a crest, but among men the wā′sgo belonged to the Eagle side. ↑

[37] Raven was able to make it appear that he was in one place, when he had actually moved. His form was seen upon the bedstead while he himself had gone down to the woman. ↑

[38] Perhaps this is another story of the origin of the canoe people referred to in the story of “Canoe people who wear head dresses.” The mother and daughter became mountains. ↑

[39] Or varied Thrush. Haida, sqꜝax̣ia′o. ↑

[Contents]

HE-WHO-WAS-BORN-FROM-HIS-MOTHER’S-SIDE

[Told by John Sky of Those-born-at-Skedans]

She was a chief’s child. She was a woman.[1] When she went out, they braced the hanging door open for her, and she went out frequently.[2] One day, when she came in, the stick slipped off, and the edge of the door touched her upon the side and made her sore there. By and by a hole appeared there, and, when the town people came to know that, her father gave orders to abandon her. Next day they left her.

Then she went down to the saltwater and washed her

[sore]. There she put medicine upon it. One day, when she was washing, some bloody looking matter stuck out. And she was unable to pull it out. Then she again put medicine upon it and crept up to the house.

Next day she crept down to the water again, and, while she was washing it, she again pulled at it with her finger nails. Lo, she pulled it out. Then she laid it upon a stone, and, after she had put medicine on herself, picked it up and moved toward the house. Then she bent pieces of cedar bark, placed it in them, and put it side of the house outside.

Now she went to bed. While her back was turned to the fire a child cried. Then she rose quickly and, without standing up, ran out. And something inside the thing she had bent together was crying. She looked. A child lay in it. And, after she had taken it out, she washed it. Then she reared it. She had it as a companion.

And very soon he began to creep. Before he had eaten anything he began to walk. One day he started to cry. He said: “Ha ʟ̣”[3] Then she made a bow for him. She used a young hemlock limb. When it was finished, she gave it to him. After he had looked at it he put it into the fire. She made them for him out of all kinds of wood. Each time he did the same thing.

By and by she made one for him out of real yew. Wā-ā-ā-ā-ā′, it looked red. It was pretty. After he had looked at that, too, for a while he threw it into the fire, and the blunt-pointed arrows along with it.

Then she pounded out copper for him. She hammered a string on so that it could not be removed. She also hammered out two arrows. One had the figure of a weasel. The other had the figure of a mouse on it. When she handed these to him he did not look at them. He at once went off.

After he had been gone for some time, he brought in some wrens[4] [228]and said to his mother: “Pick and eat them.” Then his mother picked them and steamed them. When they were cooked she ate them. His mother tried to have him eat some. But he shook his head. He absolutely refused.

Then he again went off. He came back. He brought many song sparrows,[5] and his mother steamed them and ate. But he did not eat. Next day he went off again. He brought in a number of mallard,[6] and his mother plucked and singed them. She pulled them apart and ate one.

And next day he started off again. He brought in a number of geese.[7] He went off the next day. He brought a white porpoise,[8] and he brought a hair seal.[9] The day after he brought a whale.[10] He had stopped hunting birds.

Then he started off again. He stayed away longer than usual and brought in many flickers.[11] Then he said to his mother: “After you have skinned these, lay the sinews on one side.” Then his mother skinned them and laid the sinews on one side. And, after she had finished, she placed them together. She made five rows, and she sewed them together with their own sinews. After she had finished he shook it. The flickers upon it went flying back and forth.

Then he stretched his mother’s house. He set up two planks in the rear of the house. Between them he hung the blanket.

Next day he went out and brought home woodpeckers.[12] Then she treated those in the same way in order to make a blanket. After she had finished he went to it and shook it. Upon that, too, the birds flew about in a flock. Then he went to bed. He ate nothing all that time. All that time he fasted.

Then he again set out. After he had stayed away longer than before he brought in a bunch of tanagers.[13] Those, too, his mother made [into a blanket]. When it was finished, he also went to that. He shook it. Those also flew about upon it. He laid that, too, on top of [the planks] in the rear of the house.

Next day he started off again and brought home a bunch of sixᴀꜱʟdᴀ′lgaña.[14] Those his mother also sewed into a blanket. And, when it was finished, he shook it. They flew about upon it. He laid that upon [the planks] also.

The next day he went out again. [He got] blue jays,[15] and his mother sewed those together.

After that he again started off. After he had been absent for some time he returned with the daughter of He-who-travels-behind-us,[16] whom he had married.

After he had lived with her a while, one morning he continued to lie abed. While he was still in bed, something went along under his pillow talking. “He-who-was-born-from-his-mother’s-side, are you [229]awake? Do you not feel that the supernatural beings, whom people are afraid even to think of, are gathering together against you?”

Then he ran out. He saw nothing. And he went out again. He pulled along an old man and made him sit at the end of the town. That was Heron,[17] they say.

One day he was again lying in bed. Then something passed under his pillow saying the same words as before. Then he seized his bow and went out. After he had looked about on the surface of the salt water he glanced upward. A thunderbird flew about above the town. It carried [his grandfather’s] town in its claws.

Then he went to the old man and said to him: “Grandfather, they are coming after me.” “What is the bow of the canoe like?” “A thunderbird is flying about above the town. He carries a town in his talons.” And the old man said to him: “Now, brave man, shoot it with arrows.”

Now he shot it with the one that had the figure of a mouse upon it, and it dropped the town. Lo and behold! he (the thunderbird) burst.[18] He put together their bones. If any of them was wanting, he repaired it with salmon-berry bushes. Then he went home. He had restored his grandfather’s town.

Again he lay in bed in the morning. Again something, passing beneath his pillow, said: “He-who-was-born-from-his-mother’s-side, are you awake? Do you not feel that the supernatural beings, whom people are afraid even to think of, are coming together against you?” Then he seized his bow quickly and ran out. And around a point at one end of the town came ten canoes with red bows.

Then he went over to his grandfather. “Grandfather, they are coming to fight with me by sea.” And his grandfather asked him what the bows of the canoes looked like. He told him that the bows of the canoes were red. “Now, brave man, have the town people pull î′nłîñ[19] out of the ground and spread it before them.” And he did as he had said. In a short time they rolled their eyes upward. Those were the silver salmon,[20] they say.

Still another time, while he was lying down, something passing under his pillow spoke the same words as before. Then he picked up his bow and ran out. And he looked at those who were coming. The bows of their canoes had vertical stripes.

Then he again went to his grandfather. “They are coming by sea to fight with me.” And he said: “Stop! brave man, what are the bows of their canoes like?” “The bows of their canoes have vertical stripes on them.” “Now, brave man, have the town pull up î′nłîñ and throw it about before them.” And so he had it done. At once their eyes were rolled upward. They were the dog salmon,[21] they say. He-who-was-born-from-his-mother’s-side made them cowards by putting î′nłîñ-teeth[19] into their mouths. [230]

After another space of time had elapsed, something again said as it had said before: “He-who-was-born-from-his-mother’s-side, are you awake? Do you not feel that the supernatural beings, whom people are afraid even to think of, are coming together against you?” Then he picked up his bow and ran out. Again there were ten canoes with red paintings on their bows.

Then he went to his grandfather. “They are coming after me by sea, grandfather.” “Stop! brave man, what are the bows of their canoes like?” “They have red paintings upon them.” Then he said to him: “Have the urine in this town gathered together and hot stones put into it. Then have it spilled about in front of them.” And so he did. Those were the sand fleas,[22] they say.

By and by, something went along under his pillow, saying the same thing it had said before, and he again laid hold of his bow. Again ten canoes with their bows painted red were coming along.

Then he started off to his grandfather. “They are coming against me by sea.” “What, brave man, what do the bows of their canoes look like?” “The canoe bows have red paintings on them.” “Do the same way you did when you destroyed the others.” Then he again spilled urine around in front of them. Again their dead bodies lay around thickly. These were the fleas,[22] they say.

And he again lay in bed. Something passed hurriedly under his pillow. “He-who-was-born-from-his-mother’s-side, are you awake? Do you not feel that the supernatural beings, whom people do not even like to think of, are assembled against you?” He quickly took his bow. He looked in the direction from whence they had always come. Nothing was to be seen. Then he also looked upward. There was nothing in sight. Then he looked toward the edges of the sky. Lo! a great fire came toward him upon the surface of the ocean.[23]

Then he went to the old man. “Grandfather, they are coming to me by sea.” “What do the canoe bows look like?” “The edges of the sky come burning.” “Alas! Alas! I wonder what will happen. Now, brave man, scatter the bones of the town people about in front of the town and stand the sides and ends of the grave boxes on their edges in front of the houses. People always endeavor to stop it that way, brave man.”

And, after it had come along burning for a while, it came to the human bones. After some time had passed it burned through. It burned through in another place. By and by it came landward faster, without having been stopped. When it reached the sides and ends of the grave boxes it stopped there also.

He put on his five blankets and put his mother in his armpit. His wife he put in the knot in his hair. Then he walked about behind [the boxes]. After some time those were also thrown down by the fire. Immediately he started off. [231]

After he had gone toward the middle of this island for a while, something said to him: “This way, grandson; my house is strong.” At once he turned thither. He entered the house and sat down. While he sat there the noise of burning sounded on top of his house. After a while a red hole was burned through the roof of his house. Then they pulled him up. They struck him from behind with their fists. When he bent over to go out one of his blankets was burned off. That was Fallen-tree-lying-with-one-end-in-the-water whose house he was in.

After he had gone on for a while [something said]: “This way, grandson; my house is strong.” Then he entered and sat down. The roof of that was also burned through. Then they pushed him out. When he was burned another blanket was burned off. That was Yellow-cedar’s house, they say.

After he had run for some time longer something else called to him, “This way, grandson; my house is strong.” He entered and sat down. After it had burned on the roof of the house for a while there was again a red hole there. Then they pushed him out. Another one was lost. That was Yew’s house, they say.

After he had run about something else called him in. “Come in, grandson; my house is strong.” And he went in and sat down. After he had sat there a while there was again a red hole in the house. Then they pushed him out. Another blanket was burned off. This was Spruce’s[24] house, they say.

And, after he had gone some time longer, something called him in. “This way, grandson; my house is strong.” He entered and sat down. After he had sat there for a while there was another red hole in the roof of the house. Then they drove him out with their fists. When he bent down to go out, a blanket was burned off. His mother was also burned away. That was Rock’s house, they say.

And, after he had gone on a while longer, something else called him in, “This way, grandson; my house is very strong.” Then he went in and sat down. The noise of fire was heard on the roof for a while, and, when it stopped, he went out. That was Swamp’s house, they say.

After he had wandered about upon this island for a while he heard the sound of a hammer. He went thither. Lo! an old man was repairing a canoe with cedar limbs. Where it had not had a crack he split it with his wedge. He made holes about this with his gimlet and sewed the place together again.

After he had looked at him a while, he stole his gimlet and went under a clump of ferns with it. Then the old man hunted for his gimlet. Then he put his finger nails into his mouth. Presently he said: “Grandson, if it is you, come to me. News has come about you that Burning-sky pursued you for your five blankets.”

Then he went to him. He gave him his gimlet. It was old and [232]rotten, they say. Then he made one for him. He also gave him a whetstone. Then he picked up two creeks near the town and told him to look on attentively. “Now, grandfather, act as you are going to when common surface birds[25] get food for themselves.” Then he made him a beak out of the creeks. He also gave him some feather clothing. And he said to him: “Now, grandfather, practice.”[26]

So [Heron] flew away. He sat on a kelp floating about in front of the burned town. After he had sat watching for a while he speared something with his beak. An eel was moving in his mouth. He swallowed it. Then he flew away again and sat near the canoe.

Then he said to him: “Now, grandson, come with me. Go out and look for your blankets again. Those on the other side are not chiefs. Now, grandson, go and get the canoe. You are going to see your blankets.” The old man got into the stern also, and they went oceanward.

They went, went, went a while and came to his town, to Burning-sky’s town. Then they came down to meet him. Part of them also filled the house as if something had poured into it. And they said to one another: “They say he has brought his nephew, Sandhill-crane,[27] to dance.”

And he gave him these directions: “When I go in look toward the rear of the house. After your poor nephew has danced go over and get your blankets. And you will also get your mother neatly.”

Then he landed. He went up. And he had a little box in his hand. He had a baton. When he got inside, he stretched himself. Lo! his blankets were hung in the rear of the house. His mother also sat in front of them. He sat down in the middle of the side of the house. The house had ten rows of retaining timbers.

Then he hunted in his small box. He took his nephew out of it, wā-ā-ā-ā-ā. And he stood him up. He began dancing. He took the end of his wing in his mouth. After he had moved backward a while, the people in the house [said] “S-s-s-s-s-s” [with pleasure]. Those on the top step went to sleep at the sight.

After he had danced a while, he stuck his baton up, took [his nephew] and threw him at it. At once he was a weasel[28] climbing up on it. Again they said “S-s-s-s-s-s.” The next row went to sleep.

And he again picked him up and threw him at the baton. He became a woodpecker[12] and climbed up it. Again those in the house said, “S-s-s-s-s-s.” The next row below went to sleep.

By and by he picked him up again. He threw him at it. He climbed up as a California creeper.[29] Again [they said], “S-s-s-s-s-s.” Again [a row] went to sleep.

Then he took his baton and put it back into the box. “Enough. I think he has danced a long time.” He put him away. Then He-who-was-born-from-his-mother’s-side went to the rear of the house, put on [233]his blankets, and took his mother. Then the old man went out quickly. They got into the canoe and went off.

When they were halfway home it came burning after them again. When it got near, he breathed toward it, and it stopped. Then they came home, and he went up.

Again his five blankets were burned off, and his mother as well. He reached for his wife. She, too, was gone. They took her away from him to marry her, they say.

Then he wandered on aimlessly. After he had gone along a while he let himself fall to the ground and wept. He looked toward the forest. All the trees wept with him. Then he looked seaward. All the fishes beneath its surface wept with him. Now he had his fill of crying and went on again.

After he had wandered on for a while [he heard] some people laughing and talking. And he went thither. They were trying to shoot leaves off of a big tree. As soon as they had shot one down they ate it. When he got there they moved back from it. "He-who-was-born-from-his-mother's-side is going to shoot," they said.

Then he shot at it. He shot it near the base. It began to fall. He made the supernatural beings rejoice by his shot. And he said, "Take care of its eggs (seeds). I will let my cousin, Cloud-woman, take off the head [of seeds]."[30] That was tobacco, they say.

Then they sent for her, and she came by canoe. She took all of its eggs. These she began to plant. They were spread all over this island.

This short story is given as if it were a purely Haida myth, but from an abstract of another version obtained in 1878 by Dr. G. M. Dawson it would seem possible that it came originally from the mainland. The abstract referred to runs as follows:

“Long ago the Indians (first people or ancient people—thlin-thloo-hait) had no tobacco, and one plant only existed, growing somewhere far inland in the interior of the Stickeen country. This plant was caused to grow by the deity, and was like a tree, very large and tall. With a bow and arrows a man shot at its summit, where the seed was, and at last brought down one or two seeds, which he carried away, carefully preserved, and sowed in the following spring. From the plants thus procured all the tobacco afterward cultivated sprung.” (Dawson’s Report on the Queen Charlotte Islands, Montreal, 1880.) [235]

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[1] These two sentences, which sound ridiculous in English, are rendered necessary here by the fact that Haida has only one personal pronoun for the third person singular. ↑

[2] The ancient doorway through the foot of the house pole was closed by a plank hinged at the top. ↑

[3] Ḷ indicates the shape of a bow. When a supernatural being was born he grew up quickly, and soon cried for a bow, but would only be satisfied with one made of copper. ↑

[4] The Western Winter Wren (Troglodytes hiemalis pacificus, Baird). ↑

[5] The Rusty Song Sparrow (Melospiza fasciata guttata, Nutt.). ↑

[6] Anas boschas, Linn. ↑

[7] The Canada Goose (Branta canadensis, Linn.). ↑

[8] See the story of Sacred-one-standing-and-moving, note 2. ↑

[9] Or Harbor Seal (Phoca largha, Pallas). ↑

[10] Balænoptera retifera, Cope. ↑

[11] The Northwestern Flicker (Colaptes cafer saturatior, Ridgw.). ↑

[12] The name for all woodpeckers is the same. ↑ a b

[13] Louisiana Tanager (Piranga ludoviciana, Wils.). ↑

[14] I have not identified this bird. It is said to be small. ↑

[15] The word for blue jay here is rather unusual and is so nearly like that applied to the kinglet (łtᴀ′ndjîget) that my interpreter may have made a mistake. Generally the blue jay is called

ʟ!ai′ʟ!ai. One of my native informants applied this name to Steller’s Jay (Cyanocitta stelleri, Gmel.). ↑

[16] His story comes next. ↑

[17] A variety of the Great Blue Heron (Ardea herodias, Linn.). ↑

[18] Letting out the bones of the inhabitants of this town whom he had swallowed. Perhaps the story of how this town was destroyed should have preceded. ↑

[19] A low plant with white seed vessels. There are said to be sharp points around the bottom of its stalk, referred to as Î′nłîñ-tc!îñ or Î′nłîñ-teeth. ↑ a b

[20] Or Cohoe (Onchorynchus kisutch, Walbaum). ↑

[21] Onchorynchus keta, Walbaum. ↑

[22] I do not know just what insects are referred to under the names of ku′ndax̣uñ and sqā′-i. ↑ a b

[23] Compare the story of Łᴀguadjî′na. ↑

[24] This is the commonest Haida tree, the word for spruce and that for tree being, indeed, identical. ↑

[25] That is, “human beings.” ↑

[26] That is, he instructs Heron how he is to act in future times, or how men are to see him. ↑

[27] Grus mexicana, Mull. ↑

[28] Haida, ʟga. ↑

[29] Certhia familiaris occidentalis, Ridgw. This identification of the Haida name is a little uncertain. ↑

[30] The word for cousin indicates a woman of the other clan, which in this case must have been the Eagle clan, the hero being himself a Raven. It would thus seem that tobacco was supposed to have belonged originally to the Eagle clan. ↑

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HE-WHO-TRAVELS-BEHIND-US (OR QONĀ′TS)

[Told by the Chief of Kloo of Those-born-at-Skedans]

There lay Pebble-town.[1] At times the town people fished for herring with nets. Sometimes they got a porpoise in their nets. And, when they reached home, the town chief sent a slave into the house of him who had killed it and had him say: “The chief says you are not to spill the blood of the porpoise upon the ground.”[2] In this way the porpoises were often taken away. The chief treated the town people as if they were his slaves.

And his nephew was a child. He saw that his uncles were treated like slaves. He saw that, although they had been nearly starved for some time, the chief took away the porpoises in the town from them. One day he and his grandmother went away. After they had gone on for some time they arrived at Telel.[3]

Then they built a house there. And there he began to bathe for strength. After he had bathed for some time he became strong. Then he made a bow for himself. And he shot a goose with his arrows. Then he skinned it and cut a hole on its under surface. He put it on his head, and it fitted well. Then he dried it.

The geese being plentiful on the water, he put his head into [the skin] and swam to them. From beneath he pulled them under water. At once he twisted off their necks. He did the same thing to their wings. Then he carried them to his grandmother, and his grandmother plucked them. He at once dried them.

And one time he punched his nose with broken pieces of basket work and let [the blood] run upon these. He used them to bait his halibut hooks, and he took along wooden floats, laid his halibut hooks upon them, and pushed them out into the sea. When they were some distance out to sea, he jerked, the halibut hooks fell into the water, and he pulled in halibut. He kept giving them to his grandmother.[4]

And one day he went down the inlet in search of something. After he had gone on for a while some creature wearing a broad, blue hat came to him. Then he asked him: “Where did you come from?” He paid no attention to him. And again he asked him: “Where did you come from?” Then he said to him: “[I came] From Q!ᴀ′kun.”[5]

And he had two duck skins[6] on his back, one of which had the top of its head spotted with white. He seized one of them. He did not know what happened to him. Lo! he came to himself lying upon the edges of the retaining timbers in some house.

Then some one in the house said concerning him: “Throw him out. [236]Throw the thing he wants out along with him.” Then he again lost consciousness. When he came to himself he was lying near the ocean. A whale lay near him.

Then he cut it open, twisted a young tree, and fastened it to it. And he dragged it along and brought it before his grandmother’s house, and his grandmother cut it up. After she had cut it all up she steamed it. After she had got through hanging it up he had his grandmother make a big basket. She finished it.

Then she put the food into it. She put in all kinds of berries, salmon, roots,[7] and kinnikinic berries. And it was finished. Then he and his grandmother went up the inlet. And he hid the basket near the town. Then he entered his uncles’ house.

And, after his uncles had fished for herring for some time, they killed another porpoise. Then a slave again came in and commanded that they should spill none of the blood. Then [the chief] came in and seized it, and he carried it off. As he was going out with it, he took it away. He became so angry where he sat in the rear of the house that the floor planks were as if split into slivers by the finger nails.

Then he pulled it away from him again. And, when he picked it up again, he let him go outside with it. Then he twisted [the chief’s] neck round outside. And he said: “Wā-ā-ā, wā-ā-ā.” When he came near the end of the town [he said]: “Wā-ā-ā, he has killed me.” Then his voice was lost in the woods.

Now he had a crowd of people go over for the basket. And they could not lift it. Then he went to get it. And he brought it in. Then he began to call the people. Next day he called the people again, and the day after.

And he became town mother [instead of the old chief]. The one he sent off killed is He-who-travels-behind-us.[8]

[Sequel to the above, told by Edward of the Food-giving-town people]

Her brother (i.e., the old town-chief) was killed. Then she started from the town. And she put the two bracelets she wore into the middle of Lgidō′[9]. And she said: “Through you future people shall see a portent.” When something terrible was going to happen, they saw them. Broad seaweeds lay upon them. They paddled off in terror. Although they (the people) had before been living quietly, they moved from that place at once. And she went up into the woods opposite. She became a mountain there. They call it Sea-otter-woman.

This is also one of the most esteemed Haida myths. The version here presented was obtained from the present chief of Kloo with the exception of the portion about Sea-otter-woman, which was contributed by an old man of the nearly extinct Daiyū′ał-lā′nas or People of Skidegate creek. Qonā′ts, the hero of the story, was one of the Sea-otters (Qogā′ñas), and, were any of those people still living, a much longer version might perhaps have been secured. [238]

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[1] Łgā′xet is a word applied to round stones lying on the beach. “Pebble” seems to be the nearest English equivalent, although the Haida word perhaps denotes a somewhat [237]larger variety of stone. This town was once occupied by the Sea-otters, who sold it to another family, the Łgā′xet-gu-lā′nas, and moved to a place east of Skidegate called Q!o′stAn-xana. More often the scene of the story is laid at this latter place. ↑

[2] That is, they were not to cut it because he was going to take all. ↑

[3] A creek on the east coast of Graham island where the Haida of Skidegate inlet used to assemble before starting for the mainland. ↑

[4] Compare Story of the House-point families, notes. ↑

[5] The locally famous Rose Spit that runs out for miles at the northeastern end of Graham island between Dixon entrance and Hecate strait. It was called Na-iku′n, “House point,” by the Haida; but by supernatural beings it was supposed to be called Q!ᴀ′kun, as in the story. This probably means North-point. ↑

[6] Sgîl, the word translated “duck,” is said to be applied to the Surf Scoter or “Coot” (Oidemia perspicillata, Linn.), and also to the White-winged Scoter (Oidemia deglandi, Bonap.). ↑

[7] I have not identified the root to which the Haida word Tagᴀ′nskia is applied. ↑

[8] Some seemed to think that Qonā′ts and He-who-travels-behind-us were the same person. The word translated “behind us” means “back from the shore,” “inland,” or “back from the houses.” He-who-travels-behind-us is also identified with Supernatural-being-on-whom-is-thunder (Sgā′na-gut-hī′lᴀñwas). ↑

[9] Slate creek, which flows into Skidegate inlet near its head, and along which the famous slate is found, carved so extensively by the Haida. ↑

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HE-WHO-GOT-SUPERNATURAL-POWER-FROM-HIS-LITTLE-FINGER

[Told by Walter McGregor of the Sealion-town people]

At White-slope[1] a certain person and his mother were disliked. They made a house out of branches at one end of the town in which they lived. When it was low tide he went down and brought up something for his mother to eat.

After he had done this for some time he came to a heron with a broken bill. Then he sharpened it. And it said to him: “Grandson, you helped[2] me nicely. I will also help[2] you. Keep this medicine in your mouth.” Then it also gave him the feather on the tip of its wing, and it said to him: “Blow this under the armpit of the son of the town chief. Even the supernatural beings will not know it.”

The child often played at having supernatural power. He had a mat as a dancing skirt. He fastened shells upon it. Others he used as a rattle. He had feathers he found as a dancing hat. He used old cedar bark as a drum. One evening he went around the town. He looked into some of the houses. A chief’s son sat in one of them. Then he pushed the feather in between the side planks. When the point was turned toward his armpit, he blew it in. As soon as it went into the chief’s son’s armpit, he had a pain.

Then he went home. They got a shaman for [the chief’s son]. He went over to see him practice. Some persons with black skins on the side toward the door held burning pitchwood. Then he thought: “I wonder why they do not see the thing sticking out of him.” They dropped their torches and ran out after him. He ran from them. Those were The-ones-who-have-spines-for-earrings.[3]

The day after he went again. He wanted to see the shaman. When he thought the same thing as he had thought before they ran out after him again. At that time they discovered that it was the boy.

Then they set out to get him. He spit medicine upon the things he had been playing with.[4] The dancing skirt had a drawing on it. The drum had the picture of a wā′sgo. The dancing hat, too, was finished.

They hung up five moose skins for him. He went thither, and the beating plank beat itself as it came in. They had opened the door for him. While they were looking through it for him, his dancing hat came out back of the fire.[5] It did the same thing on the other side, on the side toward the door, and on the opposite side. After it had come up in all four corners he stood up. He took his feather. When he pulled it out the pain ceased, and the sickness was gone. Just before [239]he went out he blew it in again. He did not think he had received enough. Then he went away.

Next day they made the number of his moose skins ten, and he again went there. Again the drum and the beating board went in of themselves. After he had entered as before he stood up. After he had danced around for a while he pulled his feather out for good. The chief’s child slept.

He had many uncles. They kept their daughters for him. Among these one was short on one side. That was the youngest’s daughter. One time, when they were going on a picnic, he started. And he changed himself into a salmon-berry bush near the trail and waited there.

When the lame one came along behind he tangled himself up in her hair. While she was trying to untie it, all left her. Instead, he came and stood near her. Then he said to her: “I will marry you. Go with me.” Then she went with him. After he had entered the house with her he spit medicine on her. He stretched her leg out. It became well. He married her.

Then he threw away the house of branches and built a regular house for himself. He made a bedstead which he and his wife always used. One night, while he slept, the house moved with him, and he awoke. He heard some one talking with his mother. When day broke he opened his eyes. Something wonderful lay there into which he awoke. The carvings inside of the house winked their eyes. The carvings on the corner posts of the bedstead moved their tongues at each other. In a rear corner of the house something stood making a noise. That was Greatest Hopper,[6] they say. Master Carpenter[7] had become his father, they say.

When he arose [the latter] said: “Come! my child, let me fix you up.” Then he went to him. He combed his hair. It hung down broad and glossy even beyond his buttocks. He painted his face. He was very handsome.

After he had lived a while with his father in that house he set out to marry the daughter of Many-ledges. Then his father told him that he destroyed the sons of the supernatural beings. And he let him take his arrows. “They fly around,”[8] he said to him. One bore the figure of a weasel. The other bore the figure of a mouse. He also gave him some knots. “In his town driftwood never floats ashore,” he said to him.

He had Greatest Hopper take him over. After he had gone along for a while with him the capes before him were burning. Then he spit medicine upon them, and he hopped quickly over with him. When he got close in front of Mā′gᴀn[9] he felt extremely sweet. There were very many stick-potatoes there. That made him so, they say. After [240]he had brought him to the end of Many-ledges’ town, Greatest Hopper went back.

Then he changed himself into knots and at evening floated ashore in front of the town, awaiting until his children came down to defecate. By and by they came down. “See the driftwood which has floated ashore. It is wonderful, because driftwood never floats ashore in father’s village.” Then they picked it up and laid it down near the door. Then they forgot it.

And, when they were going to bed, they thought of it and brought it in. He (Many-ledges) started to cut it up with one of his five stone adzes. It broke. Then he took another. He struck it with that, too. That, too, broke. After the same thing had happened to four, he split it in pieces with the last one. Then he was glad. And he put it into the fire.

When the daughters went to bed he shot in as a spark. Then he sat at the head of the bed and laid his hands on them. “Who are you?” [they said]. And he said, “It is I.” “Who is I?” “I am He-who-got-supernatural-power-from-his-little-finger.” When he was a boy and was whittling, something stuck into his little finger.[10] That is why he was so called. Then the woman[11] said: “For him alone my father has kept me.”

And, when she replied to him, he married her. When day broke her father said: “I wonder what supernatural being was talking to my daughter last night. I had her for He-who-got-supernatural-power-from-his-little-finger.” Then she said to her father: “Father, he is the one, he says.”

“Now, my child, come down and sit by the fire with your husband.” And they came down and sat there. They spread out a mat for him, and he gave him food. They brought out berries and grease. Flames came out of them. They put some into a tray and set it before him. The woman told him not to eat it. After he had swallowed medicine four times he took some. When he had taken two mouthfuls he stopped. It passed quickly through his insides burning. He stood up and, where he had sat, smoke rose.

Next day he said to his daughter: “Let your husband go and get an alder for me which stands behind the house.” And he got up quickly. Then she clung to her husband crying. “Alas! the supernatural beings think they can do everything. They have me marry their sons. By and by he begins to do this way.” Then he said to his wife: “Let me go. I will see what he is going to do to me.” And she said to her husband: “Go to it after it has come together and lightning has flashed in it four times.”

Then his father-in-law gave him a stone wedge, and he went along a trail running inland side of the house. After he had gone in some distance [he saw] it standing far off. After it had come together and [241]lightning had shot in it four times he spit medicine before him and went to it. After he had chopped at it a while and it had fallen, he found himself inside of its mouth (lit.). There was no way to get out. Something held him tight.

Then his father’s supernatural powers came to him. Four having their hair tied in bunches with cedar limbs came quickly to him. Two had wedges in their hands. Two had big hammers. Then they worked at the alder, and they split it. They pulled him out. He rubbed medicine upon himself and became as he had been before.

When he pulled it apart human bones burst out of it. Some of these were like whole human bodies; some were just held together by the ligaments. Then he trod the alder into bits and threw them around. “Those will be useful to the very last people.” Then he carried half of it off on his shoulder, let one end down on the ground in front of the house, and struck the house front hard. Then his father-in-law said: “Alas! he has killed my supernatural helper.” Then he went in and lay by his wife behind the screens. His father-in-law had the fire quenched, they say.[12]

Next day he again said to his daughter, “Come, my child, let your husband go for a small devilfish of mine which lives toward the point.” Then he again got up quickly. Again his wife clung to him. And his wife said: “They let me marry the sons of the supernatural beings who think themselves powerful. By and by he begins to do this way.” Then he said to his wife: “Let me go. I will see the thing he uses against me.” Then she gave her husband directions. “After it has spit upward and it has lightened four times go to it.”

Then he went to it. He shot it twice with the arrows his father had given to him. After it had shot up water four times he spit medicine in front of himself and went to it. After he had struck it with a stick[13] he was in its mouth.

When he was almost drowned in its slime he thought of his father’s supernatural helpers. Again the four came to him. They had clubs in their hands, and they clubbed it in the eyes. They pulled him out. He was covered with slime. Then he spit medicine upon himself. He became as he had been before. The bones in it were also many.

He pulled it apart and tore half of it in pieces and threw them around. “These will be useful to all future people.” And he carried half of it off with a stick. He threw it in on the side toward the door. Then his father-in-law said: “Alas! he has killed my supernatural helper.” Then he entered and lay behind the screens with his wife.

Next day he again said to his daughter: “Come! my child, let your husband go after my little sea lion yonder.” At once he got up. Again she clung to her husband while she cried. “He always lets them marry the sons of the supernatural beings who think they are strong. [242]By and by he begins to do this way.” Then he again said to his wife: “Let me go. I will see the thing with which he is going to do [harm] to me.” And his wife gave him directions. “After it has looked at you and growled four times go to it.”

Then he started for it. He was going to kill it with a club which his father-in-law gave him. After he had gone toward it for a while he saw it lying there. After it had looked at him and growled four times he went to it. When he came near it it breathed in. He went into its mouth.

And again he thought of his father’s supernatural helpers. Again they came to him bearing bone clubs. They clubbed the sea lion on the head. They killed it. When he (the youth) was almost dead they pulled him out of its mouth. Then he put medicine upon himself and was restored.

Then he pulled the sea lion apart. The bones of three persons fell out of it. Then he tore half of it in pieces and threw them around. “You will be useful to all future people.” And he carried off half of the sea lion and threw it in through the doorway. His father-in-law said: “Alas! he has killed my supernatural helper.” Then he lay behind the screen again with his wife.

Next day he again said to his daughter: “Come! my child, let your husband go for my little hair seal yonder.” And at once he arose. Again his wife clung weeping to him. “He always lets me marry the sons of the supernatural beings who think themselves powerful. By and by he begins to treat them this way.” And he said to his wife: “Let me go. I will see the thing with which he does it.” “After it growls and looks toward you four times go to it,” she said to him.

Then his father-in-law gave him a bone club, and he set out to it. After he reached it, and the hair seal had looked at him and growled four times he went thither, and it breathed in. He was in its mouth.

Again he thought of his father’s supernatural helpers, and again they came to him bearing bone clubs. They struck the hair seal on the head and killed it. Then they pulled him out, and he rubbed medicine upon himself.

Then he pulled the hair seal apart. Half of the hair seal he pulled in pieces and scattered around. “This will be useful to all future people.” Out of this, also, poured the bones of two persons. Then he carried off half of the hair seal upon his shoulder and threw it down in the house. His father-in-law said: “Alas! he has killed my supernatural helper.” Again he lay with his wife behind the screens.

The day after that he said to his daughter: “Come! let your husband go and get my little eagle sitting yonder.” Again she did not want her husband to go, and he said to his wife: “Let me go as before. I will see the thing with which he is going to do it to me.” Then she said to her husband: “Go to it after its eye mucus has dropped four times.” [243]

Then he took his arrows. His father-in-law said that they pushed the eagle down with a pole. Then he went thither. After its eye mucus had dropped four times he shot it up through the belly. He went to the other side also and shot it from that side as well. But it did not do anything, they say.

Then he scattered half of it around. “All future people will make use of you.” And he carried half of it off on his shoulders. The bones of two persons came out. Then he threw it into the house. His father-in-law said: “Alas! he has killed my supernatural helper.” And again he lay with his wife.

Next day he said to his daughter as before: “Come! my child, let your husband go and get my little clam on the point.” And again she went to her husband. Still he started thither. And she gave her husband directions: “Go to it after it has spit out water four times.” And his father-in-law said: “They get it by means of a stick.”

Then he gave him a digging stick, and he went thither. After it had spit up water four times, he went to it and started to get it with a stick; he suddenly found himself in its mouth.

When he thought of his father’s supernatural helpers, they came to him holding flat, broad clubs. They struck on its ligaments (lit., “eyes”),[14] and they pulled him out. Then he scattered half of it around. “All future people will make use of these,” he said. He took half of it, went home with it, and threw it down in the house. “Alas! he has killed my supernatural helper.” Again he lay with his wife.

The day after that he had a fire lighted. They rubbed hard, white stones together, and it burned.[15] He told them to put stones into it. At once they did so. When they became hot they put them into a stone box lying near the door. Then his father-in-law told him to get in. At once he stood up and, after he had spit medicine upon himself four times, he sat in it. It was cold.

Then they put the box cover over it. After he had sat there for a while he tapped upon the side of it. Then he (his father-in-law) made a noise at him with his lips. He said: “I guess I have killed him.”

By and by he stood up, throwing his hair back out of it. And he kicked the box to pieces and threw the pieces around the side of the house toward the door. His father-in-law became ashamed. He had destroyed his ten supernatural helpers. After that his mind became good toward him.[16]

The devilfish he killed was in the cave at Skedans point, they say. And his father-in-law, Many-ledges, was a cliff behind the town of Skedans.

His mind had become changed toward him. After he had stayed with his wife for a while he told his wife he wanted to return home. Then she told her father, and her father said: “Now, my child, go [244] with your husband. Just outside is a canoe.” Then her husband went out. There lay an old canoe out from between the cracks of which grass was growing.

Then he went in and told his wife, and she said to her father: “Father, he hunted in vain for the canoe. He says there is only an old one there.” “That is it.” Then she went to it with her husband. She kicked it on the edges and [said]: “Go seaward, father’s canoe.” At once it was floating there. It went of itself either way. The carving on the bow paddled. Then he told it to come near. It came before him.

And he had his daughter take along all kinds of food. There was a great quantity of it. He sent five slaves to take care of the canoe. He had five boxes of berries and grease put in for the canoe. And he said to his daughter: “My child, when it is hungry it will point its bow backward. Then let your husband throw one box at its face.”

Then they started. He sat high in the bow with his wife, and the bow carving paddled the canoe. After it had gone along for some time the canoe turned its bow back. Then they pulled out one of the boxes of grease and berries, and he threw it at its face. Again it went on. After it had gone along for a while the canoe turned its bow back again, and again he threw the grease and berries at its face with a spoon. Then the canoe again went on.[17]

After they had gone on a while longer they saw the town. The whole town was alight with fires. They wanted to see the daughter of Many-ledges. They asked: “Who is it?” “It is He-who-got-supernatural-power-from-his-little-finger coming with his wife.”

And they came down in a great crowd to the shore opposite. He came ashore, and they took the food off. Then the five canoe slaves went back. They took along the three boxes of berries and grease which were left for the canoe.

Then his wife sat among the things, and he went up to the house and told his mother to call her up. Immediately his mother went down. She saw nothing there. There was only a cloud among the boxes. Then she went up and said to her son: “I saw nothing there. Only a cloud was there resting upon the things.” He said to his mother: “That is she.”

Again she went down, and she called her up. The cloud came up after her. The cloud went near the place where her husband sat. They wanted to see her. A great crowd awaited her. By and by he said to his wife: “Take off your hat.” Then she told her husband to take it off, and he took it off. He put it behind himself. There the cloud lay. A wonderful creature sat where it had been. She was pretty, like a daughter of the supernatural beings. The ones they had wanted him to marry looked in at her and wept as they did so.

And, after he had had his wife for a while, a whitish sea otter came [245]swimming in front of the town. After they had shot at it for a while he also launched his canoe. He shot at it with his arrows. He shot it in the end of the tail.[18] After it had flopped about there for some time he got it into his canoe. He came home. Then he skinned it.

There were spots of blood upon it. On account of these his wife washed it. After she had done this for a while she slipped seaward upon it. When the water was as high as her knees a killer whale went away with her blowing. She was stuck between its fins. Killer whales went out to sea with her in a crowd.

He got into a canoe and went after his wife. They disappeared under the water in front of him. Then he came back and went crying around the town. By and by he questioned an old man who lived at one end of the town. “What supernatural being is it that took away my wife?” he asked of him. “Supernatural-being-always-in-the-cradle took your wife away.”

Then he gave him all sorts of things. He gave him all kinds of things that would be useful to him. “Now, chief, I will let you have my canoe. I will go with you. I will stand at the end of the trail, and you shall get your wife,” he said to him.

He lent him his short canoe which lay outside. “Raise it, chief. Burn the bottom of it. Take twisted cedar limbs, Indian tobacco, and tallow.” Then he did as directed.

When it was a fine day he went to him, but he said it was a bad day. One day, when it was cloudy, he went to him not expecting anything. He sat outside with his mat over his shoulder. He also had on his hat. “It is a good day, chief. When we come to the middle of the sea the sunshine will be upon us only.”

Then he launched the canoe. He got in the stern of his canoe. Immediately they set off.

After they had gone on for a while the sunshine came out, as he had said. Then the old man said to him: “Look for a kelp with two heads.” And they came to one. “Now fasten [the canoe and leave] me right here. This is his trail.”

Then he gave him directions. “Right in the trail at the end of the town Heron always repairs a canoe. He never lets a strange supernatural being pass in. When he shouts, quickly put Indian tobacco into his mouth. Also give him twisted cedar limbs. Then he will conceal you.”

And he went down upon the kelp. He went along for a while upon a trail in which were footprints and heard the sound of a hammer. And he came to him. After he had looked at him for a while he shouted. Then he put tobacco into his mouth. He also gave him twisted cedar branches. Now he put him into his mouth.

Then the town people came to him in a crowd. “Why did you shout like that?” “I cried out because my awl slipped.” Then they [246]said to him: “No; you smell of human beings.” They hunted about him. They did not find him. They went home from him.

Then he took him out and gave him directions. “Supernatural-being-always-in-the-cradle took your wife. His three-headed house pole[19] is always on the watch. Hide yourself from it. Did you bring tallow?” And he said to him “Yes.” “Two persons covered with sores will come to get wood. Make their skins well. Rub the tallow on them.”

He went back of the houses. After he had sat there for a while they came to him. They called out to him. “Do not tickle us by looking at us,” said they to him, and they told him to come out to them. Then he went to them. And he rubbed the tallow upon them and healed their scabs.

Then they said to him: “To-day they are going to put fins upon your wife. That is why we came after firewood. When it is evening, and we go after water we will cause the strings of our buckets to break. We will let the water run into the fire. Go and get your wife quickly in the midst of the steam.” So they spoke to him.

As soon as evening came they came after water with two large buckets. He met them there, and they said to him: “Prepare yourself.” And, when they went in, he looked through the doorway and saw that his wife had tears on her cheeks. They had Supernatural-being-always-in-a-cradle, the one who married her, hung up as if in a cradle.

When they got in near the fire, and on each side of it, with the water the bucket strings were broken. While the house was filled with steam, he went in quickly and got his wife. Then he put her under his arm and ran away with her. The house pole heads shouted: “He-who-got-supernatural-power-from-his-little-finger has taken his wife back.”

At once they pursued him. They ran after him in a great crowd. Supernatural-being-always-in-the-cradle ran after them crying. He came with his wife to the old man. Then he again put them into his mouth. When the crowd came to him they asked him: “Old man, did not He-who-got-supernatural-power-from-his-little-finger pass by upon this trail? He has taken his wife back.” Then he said: “I felt nothing.” And they hunted about a little farther. When they found nothing they asked him again: “Did not you feel anything upon it?” “No,” he said. Then they said to him: “You smell of a human being.” And they pushed him down. They felt all over him. Then he said: “You make me tired by your handling. You better stop searching me.” Then they went home from him.

And afterward he took them out. And he said: “Go along carefully with your wife upon this trail.” Then they went along the trail. After they had gone along for a while they came to the place [247]where the old man was. They got in with him and started off. After they had gone on a while longer he came with her to the town. He had got his wife back, and he stayed there with her always.

[The following excellent version of this story was obtained by Professor Boas from Charlie Edenshaw, chief of the Stᴀ′stas, a Masset family.]

In the village T’ī [on the west coast of Graham island] there was a boy who lived with his grandmother. His parents were dead. While he was still living in his little house with his grandmother, he used to make wands with a little shell knife. While doing so he ran a splint under his finger nail, which made his finger swell to an enormous size. Therefore he received the name SʟEgotsgā′noē.

One day the boy met a crane whose beak was broken. He carved a new beak for him out of wood. They were living in the last house of the village. He had ten uncles who were all chiefs. One of his uncles had a boy who was sick all the time. Now, the boy who had healed the crane, took a small mat, which he tied round his waist like a shaman’s apron. He made a rattle of cockleshell and carved a shaman’s wand for his own use. He tried to imitate the shamans who were trying to heal his cousin. One day the youth went to his uncle’s house, which was full of people. He looked into it and saw a bone sticking in his sick cousin’s side. A black man was standing on each side of the door. They were the porpoises. The boy thought: “If I am able to remove that bone my cousin will recover.” The two black men said at once: “This boy says a bone is in the sick boy’s side, and that he is able to pull it out.” Then the people laughed at him, but they allowed him to try. The crane had given him a shaman’s powers, although he did not know it. Then he pulled out the bone, and his cousin arose, healed and well. Then he put it back again, and he was sick again. Now the boy returned to his house. He said to his grandmother: “I am able to save my cousin.” She struck him, saying: “Don’t say so, else they will punish you.” But he was able to see the bone in his cousin’s side, although nobody else was able to discover it.

Now the chief sent for his nephew. One of his slaves went to call him. Then his grandmother said:

“Surely, the chief is going to kill us.” Then the boy took his mat apron, his rattle, and his wand and went to his uncle’s house. There were many shamans inside. He went around the fire, keeping the fireplace to his left. Then he pulled the bone out of his cousin’s body, blew upon him, while the people were beating time, and the sick boy recovered. Then he put it in again, and he felt sick again. The sick boy said that he had felt better for a little while, but that he was sick again. The other shamans tried again to cure him, but they were unable to do so. Then the sick boy asked them to send once more for his cousin. They sent for him, and, when he came, they offered him all kinds of property, but he refused it. [248]But the two porpoises knew his thoughts, and said: “Lk·anqēos’ga′noe (= Jumping-on-one-leg, name of the poor boy) wishes to have the paraphernalia which his father wore when dancing.” His uncle promised to give them to him. Then he pulled out the bone and healed his cousin.

Now he wore a beautiful apron instead of his mat apron; he used a wooden rattle instead of his shell rattle, and a bone wand instead of his wooden wand. Now he was a great shaman.

After some time he heard about a great chief whose name was T’êckoa′nayē. He wished to visit him. He had a beautiful daughter whom all the chiefs desired to marry, but he did not accept them. He killed all her suitors. He invited them to a meal and made them sit down near the fire. Then he put four stones into his fire, and, when they were red-hot, he put them into a dish. Then he made them swallow the stones.

Now, SLEgotsgā′noē intended to marry this girl. Before he went there the crane visited him. He gave him a medicine which caused water to gather in his mouth so that it cooled the stones. When he reached the chief’s house he chewed this medicine and was able to swallow the stones without any injury.

He came to a place where there were rock slides all the time. Then he chewed a medicine called xu′ntsd’ala, and he came to a place near Skidegate. Then he took his strap of mountain-goat wool. He threw it over Skidegate straits and stepped across it, using it as a bridge. Then he threw it down once more, and thus reached her house. He thought: “I wish the girl would come outside to-night.”

Then she went out of the house and sat down on the beach to defecate. The boy assumed the shape of a burl, which lay on the beach in front of the house. The girl said to her slave: “Carry the burl into the house,” because she wished her father to make a hook from it. The slave carried it home and told the chief that his daughter wished him to make a hook out of the wood. Then the chief asked for his ax, intending to split the wood. When he hit it his ax broke. Then the chief was sad. He took another ax, but it broke also. Then he threw the wood into the fire.

In the evening the chief’s daughter retired to her room, which was separated from the main room by a large plank. When the wood was burned the boy in the shape of ashes flew into the girl’s room. There he assumed his human shape. She asked him: “Who are you? I want to marry no one but SLEgotsgā′noē.” Then he replied: “I am SLEgotsgā′noē.” Then she was glad and allowed him to lie down with her. They talked all night. Early the next morning the chief rose. He spat and he thought: “Who is talking to my daughter? I don’t want anyone to become my son-in-law except SLEgotsgā′noē.” Then his daughter shouted: “He has arrived!” Then the old chief was glad. [249]He spread mats on the floor of the house and put four stones into the fire. When the stones were hot he took a dish and ordered his slaves to put the stones into the dish. They placed it before the young man, who sat down on the mat. Then the girl said: “You always try to kill my suitors by means of the red-hot stones.” The youth chewed the medicine which he had received from the crane and rubbed his body with it. Then he took the stones up in a ladle and swallowed them one after the other. They fell right through his body. The floor of the house was made of stone, and the stones broke it. The young man was not dead. Then they fed him with salmon and berries.

On the following day the chief said to his daughter: “There is a devilfish at the point of land just beyond our village. I have tried often to kill it, but I can not do so. Tell your husband to try to kill it.” The young man started in his canoe, and reached the place where the devilfish was living. Four times he chewed his medicine and rubbed it over his body. Then he threw his harpoon at the eye of the devilfish. As soon as he had done so he fainted, and the monster swallowed him. But he was not dead. He merely thought: “I wish your stomach would burst,” and at once the stomach of the devilfish burst, and it was dead. The bones of many people were inside. They dropped to the ground when the monster died. Those who had been killed recently were still partly covered with flesh, while those who had been killed long ago were only bones. He chewed some of his medicine and spat on the remains. Thus he resuscitated them. He took the devilfish and carried it to his father-in-law. He threw it down in front of the house. It was so heavy that the house almost fell down.

On the following morning the chief said to his daughter: “There is a tree not far from here. Let your husband go and fetch its bark.” The young man took his stone ax and went to the tree. Then he saw that the bark was sliding up and down all the time. Again he chewed his medicine. Then he spat at the tree three times. Now he struck it with his ax. He fainted right away. When he recovered his senses he found that he was inside the tree. Then he only thought: “I wish the tree would break.” At once the tree burst, and with him the bones of many people which the tree had killed fell to the ground. He resuscitated them. Then he took the bark and carried it to the house. He threw it down in front of the house and almost destroyed it.

Then his father-in-law was very sad because he could not overcome his son-in-law. He did not speak a word. On the following day he said: “Go and cut some alder wood for my fire.” He gave him an ax, and the young man went. As soon as he struck the alder he fainted. When he recovered his senses he found that he was inside the tree. Again he thought: “I wish the tree would burst,” and he himself and many people whom it had killed came out of it. He [250]resuscitated them. Then he took one-half of the tree on his shoulder and carried it home.

On the following morning the chief said to his daughter: “Let your husband catch the sea otter which lives not far from here.” He gave him a harpoon. Then the young man went out. Soon he reached a cave in which the sea otter was living. He chewed the medicine and rubbed his body four times. Then he threw his harpoon. He fainted right away. When he recovered his senses he found that he was in the stomach of the sea otter, and he only thought: “I wish it would burst,” and the sea otter’s stomach burst, and with him the bones of many people dropped out, whom he resuscitated.

The old chief had not been able to overcome Sʟᴇg̣otsg̣ā′noē. After a while the latter became homesick. He lay down and did not say a word. Then the old chief asked his daughter: “Why is your husband sad?” She replied: “He is homesick. He wishes to return to T’ī.” “Hm!” replied the chief. After a while he continued: “Take my large canoe and accompany him to his home.” The young man went out to look for the canoe, but he could not find it. He only saw an old rotten tree with long roots. When he returned to the house, the old man asked: “Did you find my canoe?” “No,” the young man replied, “we have only seen an old rotten tree.”

“That’s it, that’s it!” said the old man. They returned, but when they reached the place they could not find the canoe. They saw nothing but an old rotten tree. They returned to the house; and, when they informed the old chief that they had not been able to find the canoe, he told them: “When you reach the tree again, say, ‘Go into the water.’” They turned back, and, on reaching the tree, said: “Go into the water, canoe of my father.” At once it was transformed into a large canoe. It was full of geese (x·īt) which were crying all the time. They were the oarsmen. The old chief gave them vast quantities of provisions, and they started, the geese paddling the canoe.

During all this time the youth’s finger was very thick and sore. In the evening they camped. While they were asleep a great many spirits which the crane had held captive in his finger by means of sorcery escaped, killed his wife, and scattered over the whole world. From that time the whole country of the Haida has been filled with spirits. Then the boy said: “Future generations shall always see the spirits which were living in my finger.” Sʟᴇg̣otsg̣ā′noē traveled on, and nobody knew what became of him. If he had not visited the old chief, he (the latter) would still continue to kill people.

This is a popular story known both at Skidegate and Masset. A version obtained by Professor Boas from Charlie Edenshaw at Masset is appended to the story I myself obtained. It differs from that in several interesting particulars. That two such [251]distant points as Masset and Skedans should be combined in one myth seems rather singular. The Haida equivalent of He-who-got-supernatural-power-from-his-little-finger is Sʟō′g̣ot-sgā′nagwa-i. [252]

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[1] The native name for Masset. ↑

[2] As in the story of Sacred-one-standing-and-moving, note 25. ↑ a b

[3] Said to be “the greatest ones who got power from what they heard.” Compare story of Supernatural-being-who-went-naked, note 32. ↑

[4] Changing them into fine articles. ↑

[5] While they were watching to see him enter through the doorway he came out of the ground. ↑

[6] See the story of He who hunted birds in his father’s village, note 7. ↑

[7] Or Master Canoe-builder. ↑

[8] This seems to mean that they went of themselves. ↑

[9] The creek next north of Telel on the east coast of Graham island. ↑

[10] See second version. ↑

[11] At this point the two women appear to resolve themselves into one. ↑

[12] That is, the burning alder. ↑

[13] The stick used in getting devilfish is made of hemlock and has a sharp, bent point to pull up rocks and stones. ↑

[14] The ligaments by means of which these bivalves close their shells are called in Haida “eyes.” ↑

[15] This was the way that supernatural beings lighted their fires. ↑

[16] Owing to the destruction of his hostile supernatural powers. ↑

[17] My interpreter added that, while they were encamped near Cumshewa point during this journey, He-who-got-supernatural-power-from-his-little-finger awoke in the night and found his wife gone. She had been lying next to the fire. For this reason, when people camp, they now place the women next to the wall. ↑

[18] That its blood might not injure the fur. ↑

[19] Great Haida chiefs often had two or three of these “watchmen” on the tops of their house poles. ↑

[Contents]

ŁAGUADJÎ′NA OR ŁG̣AÑĀ′“OGAÑA

[Told by Walter McGregor of the Sea-lion-town people]

He and his wife were the only two in the town. An eel had destroyed the town people. A big dog also stayed with them. Her husband went fishing and always stopped at a fishing ground right in front of the town. In his absence his wife went digging spruce roots, and the dog always went with her. When her husband came home she steamed a lot of halibut for him, putting it in a big tray. And he sat above it. And, when he began to eat, his wife looked toward the door. She was afraid to look at him. When her husband went fishing again she did the same thing.

One day, as she bent down to dig roots, something startled her by touching her buttocks. She looked toward it. Lo! he (the dog) came to her, and she cried hard. And, when her husband again came from fishing, she steamed food for him again, set it before him, and turned round toward the door. Shortly she became pregnant.

One day, while her husband was out fishing, she gave birth. She gave birth to a dog. A second one came forth and another. It went on this way until there were nine. The middle one always showed its teeth. That was the one that was going to be brave. The youngest came forth with medicine in its mouth. Last of all a bitch came forth. Counting that one there were ten.

Then her heart was not strong enough to kill them, and she put grass into the cellar and put them into it together. And, when her husband came home, she did not look as if anything had happened. And next day, when her husband went fishing, she again went to dig roots.

As soon as she had gone out from the house, a noise arose inside of it. They were wrestling with each other there. The bitch was talking. Then she went back. She peeped in at the door. Upon a pole in the rear of the house hung their skins. In another place they were playing with one another. And, when she made a noise with the door, they quickly took down their clothing. In a short time they were lying near the fire with their feet drawn together. Then she put them into the cellar again.

And, when her husband came home, he asked her: “My child’s mother, what made the noise in this town?” “The dog was playing. He was running over the floor planks.” [253]

Next day her husband again went fishing. Afterward she went after roots again. No sooner had she got out than a noise arose inside of the house. At that time she did not return so soon. Then she gathered a quantity of dry firewood and looked in again. Again the skins hung upon the pole in the rear of the house. And, when she made a noise with the door again, they went over quickly and pulled their skins down. They lay around the fire. And again she put them into the cellar. When ŁAguadjî′na came home again he asked her: “My child’s mother, what made the noise in the town?” “The dog was playing with himself and made a noise on the floor planks.”

When he went fishing again, the dog lay on the opposite side of the fire. Then she threw a stone at him and said to him: “Who does not get wood for the mother of his children?” And he got up. He shook himself and went out. Then there was a noise behind the house, and she looked at him between the house planks. One with a big knot of hair which fell below his buttocks and a striped skin rolled the firewood about. After the noise had gone on for a while outside, he came in. He shook himself and lay down again on the opposite side of the fire.

When her husband came home he asked her: “Where did that good firewood come from?” “Why, that is [from a tree] which fell behind us and which I rolled out to an open place.”

Next day her husband went fishing again, and she went after roots. Just before she went out, she put wood on the fire. Soon after she went out a noise arose in the house. Then she crept quietly thither. She had shut the door to easily. When she looked in [she saw that] the skins were again hung in the rear of the house. They were pushing each other about.

After she had looked for a while they pushed each other toward the corner, and she ran in quickly. She gathered the skins together quickly and put them into the fire. At once they burned up. Then they sat in a row on the other side from her. One among them was a woman.

Then she said to them: “My children, when your father comes home and eats, do not look toward him. After he is through eating I will let you eat also. People never look him in the face.”

Then Sawałī′xa ran out. His father was fishing seaward. He said, “Hō hū′-u-u-u hū.[1]” The more his mother tried to stop him, the more he shouted. When he (her husband) came home she again steamed food for him. After she had laid it before him she turned her face from him toward the door. Before he had eaten Sawałī′xa arose, picked up a fat piece from the edge of a split fish, and stood around eating it. After he had finished it, he picked up another. When he had finished that as well he pushed away the tray. [254]

And he called to his wife: “My child’s mother, bring my cape to me.” Then she brought it to him, and he put it on. Then he called for the eldest: “Come here, my child, while I sing a song for you.” Then he went to him. After he had sung for a while he pulled him closer to his breast. He was as one who has gone to sleep. “My child is asleep. Let me lay him down.”

And he called for another. He also went to him, and, after he had sung for him for a while, he pulled him close to himself. He acted like the other. “My child is asleep.”

After he had done this for a while, he got through with eight. Then he called the last one, who had medicine in his mouth. After he had sung to him for a while and pulled him closer to himself, he spit the medicine upon his chest. Something sharp, like glass, fell from him and stuck into the floor planks. Then he brought the back of his cloak round in front. And, after he had sung for him again and pulled him closer to himself, he again spat medicine upon his breast. From that also the needles fell off.[2]

Now he became angry with him, and he was pushing him toward his whetstone, which stood on edge in the rear of the house pointing toward the fire. When he touched it, it ground the skin off of his side. He put the medicine upon his palms and rubbed it upon himself, and it became well. After they had wrestled for a while he threw his father down there. It ground away, and he was ground to pieces. He killed his father quickly.

Then he went to his elder brothers, who were lying about, laid them together, and spit medicine upon them. They all got up. [Each said] “I guess I must have been sleeping here.” All got up, and they continued to live in that house.

Their names are as follows: The eldest was called Ģosgaḷē′k!a; [the next] He-whose-skin-is-of-white-rock, the next one, The-left-handed. He was a brave fellow. He who was full of mischief was named Sawałī′xa, and one was called Łg̣añā″o. He who had medicine in his mouth was called ʟā′ga-na′qatî.[3]

Then they asked their mother: “Say! mother, why is this town empty?” “My child, a supernatural being at the south end of the island destroyed your uncles. Since then it has remained this way.” Then they said to each other: “To-morrow we will go and look at it.” And next day they went and looked at it. It lived in a cave. In front of it was a pile of human bones. They looked and went away.

Then they made something with which to kill it. All nine twisted cedar limbs. Afterward they spliced them. And then they twisted them together. They made it long. It was also stout. Next day they went to it. When they arrived they strangled their sister and fastened her on the end of a pole. They used her as bait. They set [255]the snare in front of its den. After they had held their sister in front of it for a while, it came out, and they drew her out before it.

When the snare was even with its middle they pulled it up. They also pulled in their sister quickly and spit medicine upon her. At once their sister seized the end of the rope. After they had pulled against it for a while and began to be pulled down on top of each other the cord broke, and they fell backward in a heap. Then they went home.

And after they had thought for a while what they could use with which to catch it they began digging roots. They traveled around upon the island of Gᴀsqₒ.[4] Upon it they got roots. And they also twisted those. When the rope was long, they went to it again. They again used their sister as bait. Again they put the snare in front of it. When it put its head through, they slipped the knot down to its middle. Again they pulled their sister in quickly, again they spat medicine upon her, and again she seized the end of the rope. After they had been pulled down many times, as they held this, it broke, and they fell backward in a heap. Then they went away again.

And they took dry strings lying upon the beach. As they went around the island they carried them along. After that they spliced them. At once they twisted them. When it (the rope) became long, they went over there again. Again they used their sister as bait. When that also broke, they gave it up. Nothing was left that they could use.

And, after they had lived there for a while, a wren chirped in the corner of the house. It said “Guda′dixa-i” (“sinews”).[5] Then they felt strange about what it said, and all made blunt-pointed arrows and bows. Then they began traveling about upon the island. Each kept coming in with three or four [wrens]. At once their sister pulled out the sinews, after which they twisted them together. It was slender.

When this was long they went to it again. They set the snare in front of it. Again they used their sister as bait. When he again came out they slipped the knot over him. They pulled their sister away quickly and spit medicine upon her. At once she was pulling along with them. All pulled upon it. It stretched out smaller. But when it touched the face of a rock, that fell over. They were saying: “Think yourself wren sinews.”[6]

After they had pulled at it for a while, something cracked at the bottom of the island, and they pulled it up. They cut its belly open. They cut human bones out. Then they laid the bones together. If one part were missing, they broke off pieces of old limbs of trees and put them in instead. Immediately Lā′ga-na′qatî spit upon it. And they said to them: “Go to the places where you used to live.” They killed him, and they went home. That was Supernatural-eel, they say. [256]

And, after they had lived there for a while, their sister became menstruant for the first time. By and by [they heard] some one talking to their sister. They did not know who it was that talked. And again some one talked to their sister. Then they put pitch on the mat. And again some one was talking with their sister. In the morning they bathed in the sea.[7] When they came in from it, there were spots of pitch on the side of him who was mischievous. Then they pushed him from one to another. They laughed at him.[8]

Then their mother said to them: “I guess they are laughing because the Djugî′tga’s head is going to be hung up in front of their menstruant sister.”[9] At once they inquired of an old man who lived at one end of the town. They asked about the thing their mother spoke of. And they gave him twisted cedar limbs.

They also gave him strong bones to make gimlets out of and Indian tobacco. He told them where its place was. He told them that it slept there, and he said it was easy to approach it.

Immediately they borrowed a fast canoe. They borrowed Fast-rainbow-trout's[10] canoe. Then he stood in the middle, and, when they paddled all together, he shot an arrow [forward]. It fell into the water abreast of the middle of the canoe. Then they also borrowed Steel-head's canoe, and, as he shot an arrow, they paddled. It fell near the stern of the canoe. But still they did not think it was fast enough.

Then they also borrowed Jellyfish's canoe. It had a stern at each end. They could pull it either way. It was not good looking. But they borrowed it. He said: "I will go along with you." They burned the bottom of it. Then they put it into the water. One stood in the middle and he (the jellyfish) stuck in his tentacles far off. When they used their paddles he shot an arrow. It fell far back in their wake.

Then they pulled it up and prepared to go in it. Presently, when it was smooth at sea, they went to the old man. He was Heron, they say. "It is a fine day" [they said]. And he said to them: "No, brave men, it is a bad day."

By and by there was a foggy morning. The mist was falling on the water. Then he went to them. He sat outside. "Launch your canoe. It is a fine day. At noon the mist will melt away under the sunshine." Then he gave them directions. "When it sleeps phosphorescent light shines in its eyes. Then go to it. When there is no phosphorescent light in its eyes do not go to it."

Then they started off. After they had gone along for a while [they] saw the phosphorescent light in its eyes. They had blue hellebore and urine, which they had let rot, in their canoe. They took its hair into their canoe noiselessly. Presently they cut off its head and put it in. [257]

Jellyfish stuck his tentacles into the land. Their paddles they also plied together. Under their bow the current flowed so fast as to make cracks [in the sea]. Into it they poured the blue hellebore and urine. On the other side the current also cracked itself by its passage. They treated that in the same way. At once they were in front of the town. In a short time they had hung its head up in front of their sister. Long hair hung down from it.

Next day some one came singing out of the ocean.[11] He had a cane. It was red. He came in front of the town and stood there. "Give me my son's head or I will tip over your town," he said.[12] Then two ran quickly over to the old man. "Old man, what shall we do? He says he will upset the town." "After you have gone to the end of the town, cover it with hard white stones. Cover it from bottom to top." Immediately they ran over and did so. And again he said: "Give me my son's head or I will upset the town." Then Sawałī′xa said: "Tip it over." He struck the end of the town with the red thing he held. Instead of falling it sounded like a drum. He struck it in front and from above. But it only sounded like a drum. Then he gave it up and went out to sea. He vanished into the ocean.

Next day he again came singing some songs. After him came a crowd of red things. Those were fleas, they say. Then they went quickly to the old man and asked him: “What shall we do?” “Steam urine and pour it out toward them.” Then they did as he said. “Give me my son’s head.” Then the fleas came toward the house, and they poured urine around upon them. After they had killed half of them he again started seaward. He disappeared into the ocean.

Next day he came again. He carried his staff. Some objects flew in a crowd after him. Those were sīxasʟt!ᴀʹlgaña,[13] they say. Again they inquired of the old man, and he told them to make blunt arrows. And they did as directed. When he had said “Give me my son’s head,” they came quickly to the houses. Then they went out to them and shot them. After they had destroyed half of those also he went off.

The day after this he again sang some songs. Behind him the surface of the ocean came burning. At this time they again ran over to the old man. He said to them (lit. “him”): “Now, brave men, nothing at all can be done. Save yourselves by flight.” At once they fled away with his head. The land burned after them. When one of them was burned up, he threw it to another. This went on until only he who had medicine in his mouth was left. When his side was partly burned he rubbed the medicine upon it, and it became as it had been before. By and by he threw it (the head) into the fire. It stopped there and went back.

Afterward he started along. He hunted where his brothers had been burned. There was not a sign of their bones there. After he [258]had gone on for a while he called to the one who was mischievous “Sawałī′hū′+.” “Here.” And where it sounded he went. Their bones lay there all together. Then he spit medicine upon them. They got up. Each said: “I guess I must have slept a long time.” Then they went seaward toward the open ground again.

And they rebuilt their house, which was all burned. They restored their mother and their sister, and again they began living there.

One time [they heard] some one talking to their sister. He was lying with her in the morning. That was North, they say. When he warmed himself before the fire he warmed only his side. And the one who was full of mischief was surprised at it and began making shavings. He dried them. He whittled up pitchwood among them. He put it with the rest.

One day, very early, his brother-in-law warmed himself. He stretched his blanket over the fire. Then he also reached over the fire and threw the shavings into it. When it blazed up, he threw himself backward. Lo! his penis struck upon his belly. Then they laughed at him. And he said to them: “You are laughing at me. You will indeed stand against me.”[14] And next day he went off.

Then he hung blackly about the head of the Stikine river. Snow fell from him. Then one went out to look. He was lost. Then another went to look, and he, too, was lost. It went on in this way until all of them had disappeared. Only he who had medicine in his mouth was saved. Then he also went to look.

As he went he saw that his elder brothers had been frozen to death. He, too, got stuck on freezing ice but spit medicine upon himself, and the ice fell from him. He made straight for the black place in the sky. And he arrived. Out of his (North's) anus ice hung. He wet the points of his arrows with medicine and shot the ice. He ran away, and ice fell in the place where he had been. He did the same thing again. Then he went away.

As he went along he spit medicine upon his elder brothers who had been frozen in their tracks. At once they walked along with him. All went along together.

And, after they had gone along for a while, they came to where a certain person lived. He gave them food, as was usual, and they slept there that night. Then Sawałī′xa remained awake. The one to whom they had come in lay in a corner. He got up, tied fine cedar bark upon the end of a stick which hung above him, and let them breathe on it. Then he went out with it, and Sawałī′xa went out after him. Near a rill of water was a piece of cedar full of holes, out of one of which he pulled a plug. Into it he pushed the cedar bark. Sawałī′xa was looking at him. And before him he came in, and he pretended to be asleep. Presently he also came in. [259]

Then he, in turn, put the cedar bark to his breath. And he went out, and Sawałī′xa pulled out the thing that had been stuck in and pushed his in. Then he went to bed. The next day, after he had given them some food, he took a bath. Afterward he became sick. He said that his back and his head were sick. “I must have done it to myself.” Presently he was dead. That was Greatest Wizard, they say. Then they went off. They came to their house.

By and by they started traveling again. They hunted birds. Then one disappeared. It went on that way until all were gone. He who had medicine in his mouth let himself be last. He followed the footprints of his elder brothers. When he saw his elder brothers sitting upon a broad stump he did not feel how he got there, but he was sitting among them.

Then they broke their bows and arrows in pieces on top of it, and they built a fire. And, after they had put them into it, they lay at once on the level ground below. Then they also put themselves into it and stood below.[15] It was North who did this to them. Then they went home. They came to their house.

When they had traveled about a while after that they found a mountain of ground hogs. They built a house there and made dead falls[16] for them. When cold weather began to come on they came out. They made trousers out of ground-hog skins.

And, after they got back there, the next to the youngest could not catch any ground hogs in his dead falls. He did not kill even one. And, when they went home, he refused to go. Each gave him two. He refused them. Each offered to give him five. He also refused those. Then they left him.

After he had lived there for a while a woman came to him one night and lay down, and he married her. Then she asked him why he did not succeed in taking them in dead falls, and he said to her: “I could in no way get them.” “To-morrow make ten” [she said]. And next day he did as he was directed. The day after he went out to look at them. Ten ground hogs were in them.

And, after he had done this for a while, he had many, and early one morning he went to see them. Then a whitish one went in before him. His wife told him not to put a dead fall near it. Then he longed for it and set one in front of it. The very next day it fell on it. And he feared his wife and hung it on the outside of the house.

But, even from where his wife sat, [she said]: “My mother says, ‘Alas! my child.’” At once she started off. He tried to hold his wife. He could not. When she got to the door she said: “Come to life again.” Immediately they began running off in a crowd. He tried to club them, and he tried to stop them at the door. He could not accomplish that, either. Then he went along among them. After [260]he had followed his wife along he went in at the same place where she went in.

Then he stayed with his wife there again. They brought in all kinds of things, among them łkꜝiê′nkunᴀn.[17] And, after it began to snow, they went to bed. After they had lain in bed for a long time day came. He stood at the door outside and shouted “Daylight⁺.” They jumped up without the things they used for blankets. “What is it daylight from? Is it daylight from the łkꜝiê′nkunᴀn?”[18] they asked each other. They looked at the snow and went to bed again. After he had said this twice he gave it up and went to bed also.

By and by, when the snow melted, they put on their skins, and they began bringing in roots. He, also, went with them. Presently one called out “People are coming,” and they went into the house.

Again they (his brothers) set dead falls. The posts for these dead falls had figures of ground hogs upon them. They only saw the shadow of the hands [setting them]. The figures were to call them. One went thither and was caught. They pulled him out. The ground hog looked out of the house. He almost went to it. His wife held him back.

By and by he went thither, and it fell on him. Then they brought him into the house and hung him up. And after they had begun to skin him and had cut his neck open they struck something hard. And. when they looked, lo! it was the copper from around the neck of the younger brother they had left.[19] Then they told each other, and they put his clothing upon him, and, after they had spit the medicine upon him, he got up. He got up, saying: “I must have slept a long time.” His elder brothers were glad to see him. And they started home with him. Anew they began living in their house.

And, after they had again traveled about for a while, the eldest again disappeared. Next day another was gone. One went after him, and he, too, vanished. By and by he who had medicine in his mouth was the only one left. Then he took his bow and followed his elder brothers’ footprints from the side of the house.

After he had gone up the trail for a while [he came to where] a feather hung. He found himself in a snare. Suddenly he was hung up in the air. When he got tired he rubbed medicine upon his neck.

Very early next day one with vertical lines of paint upon his face came to him upon the trail inland. “My snare is always lucky” [he said]. Then he pulled him down. He heard him talk to the snare.

“Do not let anything pass by you,” he said to it. Then he thought: “I wish he would carry me face up.” And he seized him by both legs and carried him face up. And, when he stepped under a fallen tree with him, he took hold of it. After he had tried to pull him away for a while he let go. By and by he came to his house with him. [261]He came in and took him off. His elder brothers were cut up and hung in the rear of the house.

When they were in bed he gathered together his elder brothers and went away with them. After he had traveled on for a while he did not see a sign of them. He had forgotten the medicine he had in his mouth. Then he went back and spit medicine upon them, and they became alive and started home with him. And next day they came to their town.

Then they again started off. After they had traveled for a while they disappeared from the one who had medicine in his mouth. And, after he had hunted for them a while, he came to some one who was using his head as a drum. Then he asked him: “Did my elder brothers pass by here?” “Did my elder brothers pass here?” he also said. “I have a notion to kill you.” He, too, said the same thing. “I have a notion to cut off your head.” He, also, said the same thing. That was Greatest Echo, they say.

In whatever way he spoke he could get no answer. By and by, when he said he would break wind at him, he became afraid. “Don’t do it, chief; don’t do it.” When he broke wind at him he disappeared. He killed him, they say.

After that, when he hunted for his elder brothers again, [he came to] a large, round stone with a slippery top on which a feather was stuck, and on the side of which lay the bones of his elder brothers. They died while they were trying to pull off the feather. Then he again spit medicine upon his elder brothers, and they got up. Then they went away with him.

After they had gone along for a while they came to where a woman lived. She gave them all kinds of good food in the usual way. Her dish had the figure of a mouse upon it. Then they went to bed in her house. There were scratchings in her house all night. They could not sleep. And, while it was still night, they went away. They came to the house where their mother and their sister always stayed.

Then they started off again, and they gave their mother directions. “Settle yourself in this house. We shall see you no more.” And they took their sister away with them.

Then they went toward the head of the Stikine river. And, when they started to swim across, although ten years had passed since their sister had begun to menstruate, they told her not to look at them. Then they took each other by the arm and swam across. He who had medicine in his mouth was the last to enter the water. At that time their sister looked toward them and all [except the eldest] became rocks.

And their elder brother sang some songs and looked at them. He put the following words into the song: “Even ʟā′ga-na′qatî did not swim across.”[20] They settled in this place.[21] [262]

The names of the heroes of this story, together with the localities in which the actions are said to have occurred, mark it plainly as Tlingit. At the same time it is well known and very popular among the Haida. I have a Masset version of the story as yet unpublished. Łᴀguadjî′na is a Tlingit name (Łᴀ′ki-tcine′); Łg̣añā′‘ogaña is from the name of one of the brothers, Łg̣añā′‘o, and means “Łg̣añā′‘o’s people” or “Łg̣añā′‘o and his brothers.” One episode, telling how a gigantic mouse was killed, has been omitted. [264]

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[1] Cry raised when the first canoe came in from fishing; also on other occasions; see the story of Supernatural-being-who-went-naked, note 2. ↑

[2] In the Masset story these are said to have been red cod spines. ↑

[3] My informant could not remember the names of the remaining children. ↑

[4] Forrester island, which lies about 20 miles out to sea from Dall island, and is said to be covered with birds’ eggs during the breeding season. ↑

[5] Compare story of Sacred-one-standing-and-moving. ↑

[6] Said sometimes when a fish is hooked, in order to strengthen the line. ↑

[7] The word used means that they were bathing in winter. Had it been summer a different expression would have been employed. ↑

[8] According to others they said to him at this time, Wā′nᴀñ, qea′ga-i, “A little farther off, brother-in-law,” a sarcastic reference to his relations toward their sister. ↑

[9] Said sarcastically. ↑

[10] See the story of Raven traveling, note 22. ↑

[11] This was The-one-in-the-sea. ↑

[12] According to another account he said these words to Łgᴀñā′“o, who replied: “Awī′t kîtgū′t!ᴀłda łᴀ” (Hasten to tip it over). ↑

[13] A species of bird which I have not identified. ↑

[14] Said sarcastically. ↑

[15] Compare the story of the Canoe people who wear headdresses. ↑

[16] These dead falls may have been constructed something like the dead falls used for marten (K!ū′x̣u sqā′baga-i), which were described to me as follows:

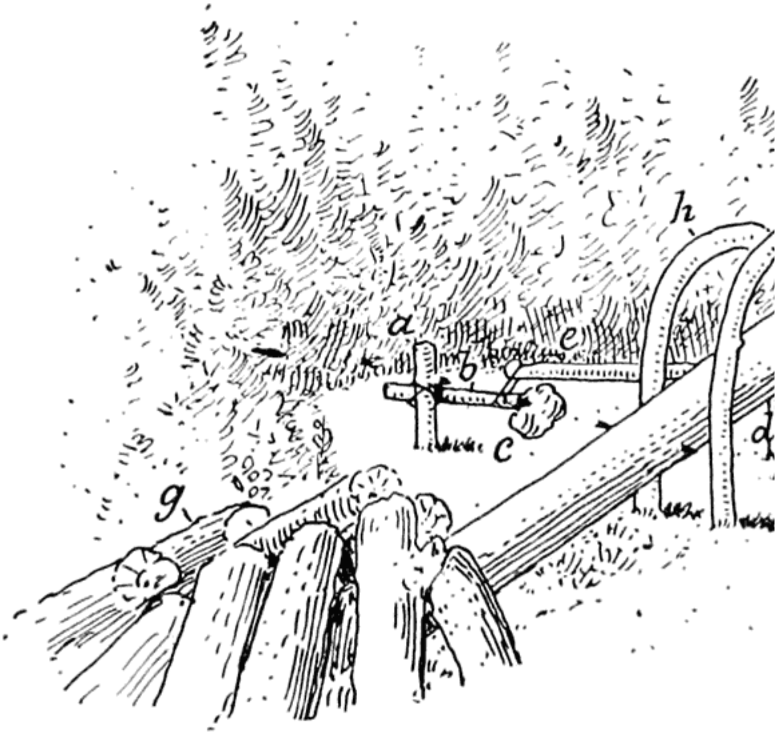

FIG. 5.—Diagram of marten deadfall.

A stake (*a*) was driven into the ground, and a small stick (*b*) carrying the bait (*c*) at one end was fastened to this about midway up. Another stake (*d*) was then driven into the ground some distance in front of these and to one side. Over the top of this another stick was laid extending toward the bait. At that end it was held to the stick *b* by a noose lying in a notch just back of the bait. The bait was also fastened to this noose. The other end of the stick *e* supported one end of the stick *f*, which constituted the dead fall proper. This was weighted along the end *g* [263]next to the ground; and it also had four posts (*h*) to guide it in its descent. They were curved over from each side and fastened together at the top. To prevent the animal from approaching the bait in any other way similar stakes were continued up to and around it. Now, when the bait was pulled off, the noose came away from its notch, whereupon the stick *e* flew up, letting *f* down upon the animal’s back. The Haida name for *d* is x̣ā′ña k!udjigā′ño; for *e*, x̣ā′ña-i; for *f*, sî′txa sqā′gîda. The weights are called qeng̣ałā′ño. ↑

[17] Only the roots of this plant were used. ↑

[18] That is, “Has the snow melted from the roots of the łk!iê′nkunAn?” ↑

[19] Human or supernatural beings who have become animals are usually identified in this way. ↑

[20] In spite of having medicine in his mouth. ↑

[21] They not only “became rocks,” but also continued to live under them. ↑

[Contents]

HE WHO HUNTED BIRDS IN HIS FATHER’S VILLAGE

[Told by Walter McGregor of the Sealion-town people]

He was a chief’s son. He wore two marten-skin blankets, one over the other.[1] After he had shot birds for some time he went along among some bull pines, which stood in an open space behind the town and presently heard geese[2] calling. Then he went thither. Two women were bathing in a lake. On the shore opposite two goose skins hung over a stick. The roots of their tails were spotted with white.

After he had looked a while he ran quickly [to them]. He sat down on the two skins. Then they asked him for their [skins]. He asked the best looking to marry him. The other said to him: “Do not marry my younger sister. I am smarter. Marry me.” “No; I am going to marry your younger sister.” Now she agreed. “Even so, marry my younger sister. You caught us swimming in the lake our father owns. Come, give me my skin.” Then he gave it to her. She put her head into it as she swam in the lake. Lo, a goose swam about in the lake. It swam about in it making a noise.

Then she flew. She was unwilling to fly away from her younger sister. After she had flown about above her for a while, she flew up. She vanished through the sky. Then he gave her (the other) one marten-skin blanket and went home with her. He put his wife’s skin between the two heads of a cedar standing at one end of the town. He entered his father’s house with her.

The chief’s son had a wife. So his father called the people together for the marriage feast. They gave her food. Instead [of eating it] she merely smelled it. She ate no kind of human food.

By and by her mother-in-law steamed some tc!·āl.[3] But she liked that. While her mother-in-law was yet cooking them she told her husband to tell her to hurry. They put some before her. She ate it all. Then they began giving her that only to eat.

One day, when he was asleep, he was surprised to find that his wife’s skin, after she came in and lay down, was cold. And, when the same thing happened again, he began watching her. He lay as if asleep. He felt her get up quietly. Then she went out, and he also went out just after her. She passed in front of the town. She went to the place where her skin was kept. Thence she flew away. She alighted on the farther side of a point at one end of the town.

Then he went thither quickly. She was eating the stalks of the sea grass which grew there. As the waves broke in they moved her shoreward. [265]He saw it. Then she flew up to the place where her [feather] skin had been kept. And he entered the house before her. Then he lay down where they had their bed, after which his wife lay down cold beside him.

They became nearly starved in the town. One day the woman said to him from the place where she was sitting: “Now my father has sent down food to me.” Behind the town geese were coming down making a great noise, and she went thither. They went with her. All kinds of good food lay there, such as tcǃāl[3] and wild clover roots. They brought them away. For this her father-in-law called in the people.

When this was gone she said the same thing again: “Now my father is bringing food down to me.” Geese again made a great noise coming down behind the town, and she went thither. Again heaps of food of all kinds lay around, and they carried that also out. For that, too, her father-in-law called together the people.

At that time some one in the town said: “They think a great deal of goose food.” The woman heard it. Immediately she went off. Her husband in vain tried to stop her. She went off as one of a strange family would. In the same way he tried to stop her in front of the town. She went to the place where her skin was. She flew up. She flew around above the town for a while. Her heart was not strong to fly away from her husband. By and by she vanished through the sky.

Then her husband began to walk about the town wailing. By and by he entered the house of an old man at one end of the town and asked him: “Do you not know the trail that leads to my wife?” “Why, brave man, you married the daughter of a supernatural being too great for people even to think of.” At once he began bringing over all sorts of things to him. After he had given him twisted cedar limbs, a gimlet, and bones,[4] he said to him: “Now, brave man, take oil. Take two wooden wedges also. Take, as well, a comb, thongs, boxes of salmon eggs, the skin of a silver salmon, the point of a salmon spear.” After he had got all these he came to him. “Old man, here are all the things you told me to take.” “Now, brave man, go on. The trail runs inland behind my house.”

Then he started in on it. After he had gone on for a while he came to some one who was looking upon himself for lice. Every time he turned around the lice fell off from him. After he had looked at him unobserved for a while he said to him: “Now, brave man, do not tickle me by looking at me.[5] It was in my mind that you were coming." Then he came out to him and combed his head. He also put oil on it. He cleared him of lice. He gave the comb and the hair oil to him. Then he said to him: "This trail leads to the place where your wife is." [266]

He again started along the trail. After he had gone on for a while [he saw] a mouse with cranberries in its mouth going along before him. She came to a fallen tree. She could not get over it. Then he took her by the back with his fingers and put her across. Her tail was bent up between her ears [for joy], and she went on before him. Presently she went among the stalks of a clump of ferns.

Now he rested himself there. Something said to him: "The chief-woman asks you to come in." Then he raised the ferns. He stood in front of a big house. He entered. The chief-woman was steaming cranberries. She talked as she did so. Her voice sounded sharp. And, after she had given him something to eat, Mouse-woman said to him: "You helped me when I went to get some poor cranberries from a patch I own. I will lend you what I wore when I went hunting when I was young."

Then she brought out a box. After she had opened a nest of five boxes, she took out of the inmost a mouse skin with small, bent claws. And she said to him: "Practice wearing this." And, although it was so small, he entered it. It went on easily. Then he climbed around upon the roof of the house inside. And Mouse-woman said to him again: "You know how to use it. Now go on.”

Again he set out upon the trail. After he had gone along for a while he heard some one grunting under a heavy burden. Then he came to the place. A woman was trying to carry off a pile of large, flat stones upon her back. The twisted cedar limbs she had kept breaking. After he had looked at her for a while he went out to her. “Say, what are you doing?” Then the woman said: “They got me to carry the mountains of the Haida island. I am doing it.”

Then he took out his thongs and said to her: “Let me fix it.” And he bound the thongs around it. He said to her “Now carry it on your back,” and she carried it. It did not break. Then the woman said to him: “Now, brave man, thank you for helping me. The trail to your wife’s place runs here.”

Then he set out upon it. After he had gone on for a while he came to a hill in an open place on top of which rose something red.[6] Then he went to it. Around the bottom of this something lay human bones. There was no way in which one could go up. Then he entered the mouse skin and rubbed salmon eggs before him [on the pole]. He went up after it. When he stood on top of this he clambered up on the sky.

There, too, there ran a trail, and he started off upon it. After he had gone on for a while he heard the noise of laughter and singing. After he had gone on a while longer [he came to where] a big stream flowed down. Near it sat Eagle. On the other side also sat

Heron. Above sat Kingfisher. On the other side sat Black Bear. He (black [267]bear) had no claws. He said to Eagle: “Grandfather, lend me some claws.” Then he lent him some. At that time he came to have claws.

After he had sat there for a while a half man came vaulting along.[7] He had only one leg and one arm. He had but half a head. He speared silver salmon in the river and pulled them in. Then he entered his silver salmon skin and swam up to meet him. When he speared him he could not pull him down. Then he cut his string. And the half man said: “What did it is like a human being.”

Now he came to him. “Say, did something pull off your spear point?” “Yes,” he said to him. Then he gave him the one he had. That was Master Hopper, they say. After he had gone up [he came upon] two large old men who had come after firewood. They were cutting at the trunks of rotten trees and throwing the chips into the water, when silver salmon went down in a shoal.

He went behind and put stones in from behind, and their wedges were broken off. Then he (one) said: “Alas, they will make trouble for us.” Then he went to them and gave them his two wedges. They were glad and said to him: “This house is your wife’s.”

Then he went out [to it]. He went and stood in front of the house. His wife came out to him. Then he went in with her. She was glad to see her husband. She was the town chief’s daughter. He remained in the town as her husband. And all the things they gathered he, too, gathered along with them.

After he had been there for some time he came to dislike the place. And his wife told her father. Then his father-in-law called the people. In the house he asked them: “Who will take my son-in-law down?” And Loon said: “I will take down your son-in-law.” And he said to him: “How will you do it?” And he said: “I will put him near my tail, dive into the water right in front with him, come up at the end of his father’s village, and let him off.” Then they thought he was not strong enough for it.

Then he asked again. Grebe said the same thing. Him, too, they thought not strong enough to do it. Then Raven said that he would take him down. And they asked him: “How are you going to do it?” “I will put him into my armpit and fly down with him from the end of the town. When I get tired I will fall over and over with him.” Then they thought he could do it.

They stood in a crowd at the end of the town looking at him. He did with him as he had said. When he became very tired and was nearly down he threw him off upon a reef which lay there. “Yuwaiyā′, what a heavy thing I am taking down.” Shortly he (the man) was making a noise there as a sea gull.[8] [268]

The interest of this story lies in the fact that it resembles well-known Eskimo myths in certain details. The episode with which it opens is told all the way round the world. [269]

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[1] As was once customary with the sons of chiefs. ↑

[2] Canada geese. ↑

[3] Plants with edible roots growing around the mouths of creeks. ↑ a b

[4] Such as were used to make awls and gimlets out of. ↑

[5] Supernatural beings are often said to be tickled by having some one merely look at them. ↑

[6] This is undoubtedly the pole held on the breast of Supernatural-being-standing-and-moving, which rose in the middle of the Haida country and extended to the sky. ↑

[7] Master Hopper (Łkienqā′-ixōñ), referred to in many other places throughout these stories. He was a one legged supernatural being, or a supernatural being having one leg shorter than the other. Here he is represented as only a half-man. ↑

[8] That is, the man became a sea gull. ↑

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THE STORY OF HIM WHOSE SISTER BROUGHT HIM FOOD FROM THE LAND OTTERS

[Told by Abraham of Those-born-at-Qꜝā′dᴀsgo, as related to him by an old Ninstints man]

He went out from the town to make a canoe. He had two children. His wife was also with him. When he came in from making the canoe he said: “Would that I had a sister to bring in food to me.”

One time at evening burning pitchwood came toward him.[1] His sister, who had long ago been carried away by something[2] in the woods, came in to him with good food. She talked to him as she used to. Then she said to him: “Your brother-in-law is going to watch your canoe [to see when it is time to move it]. When you are ready to turn it over do not go to it for some time after daybreak.” So she spoke to her brother.

When he was ready to turn it over he did not go to it for some time. When he did go to it his canoe had been turned over. Then he worked the bottom of it.

After that his sister again brought him food. Then his wife wanted to give her something. She refused it. And they saw her put one of the arms of a crab[3] they had eaten which was lying near the fire inside of her blanket. Then they gathered some for her, and, when she again brought food, they gave them to her. She even took their hands along with them [for joy]. Every evening his sister came in to him with food.

Then she said to her brother: “When you are going to launch the canoe your brother-in-law says that you had better not go out to it for some time after daybreak.[4] Your brother-in-law says he and his friends will bring it out. When he has brought it out, your brother-in-law says he wants you to bring it to him.” She also told him whither he should go.

As soon as he had it ready for launching he did not go to it. When some time had passed after daybreak he saw it sticking half out of the woods near him.

Immediately he and his wife launched it. Then he went to the place whither his sister had directed him.

Soon he came to a town. They landed in front of those who had come out of the houses to meet him. They placed his canoe where he was going to finish it, and his sister led them into the house.

After she had given them food they went to bed. When he awoke in the night [he found] he was pressed in by something. He could in no way stretch out. Those were the roots of a large tree. When it was day, a good house again stood there. [270]

Now, he lived there for a long time. All the while he worked on his canoe. Every night the earth changed for him. In the morning the house stood there just as it ought to appear.

By and by four persons went out by canoe to hunt coots. They called bullheads coots. After they had been gone for a while only three came back. He (the fourth) was killed because he forgot the mat to cover his knees. When they forgot this they never escaped.[5]

When his canoe was finished he steamed and spread it. At that time his brothers-in-law helped him. After that he started to go out in it. All that time she (his sister) made the child dance. Already it began to have a tail. Then she gave them directions. She said that when they went outward they should not look back. She said that the child, who was just able to talk, must not speak about that country. And she also gave the same directions to him.

One time, after that, they started off. When they were some distance away the child remembered the town. And, when he said “How [well] we lived among them,” they were back again in front of the town. When they again started and had passed beyond the place where the boy first spoke he repeated the same thing, and again they were back in front of the town. When they went away again they kept straight on. Then they came to [their own] town.

Here it draws to an end.[6]

This is one of the numerous and popular land-otter stories and the only type of story in which that animal appears in a rôle at all benevolent. Usually he is represented as trying to steal away some human being and make a slave of him, to deprive one of his senses or turn him into a gā′gix̣īt (see story of Supernatural-being-who-went-naked, note 19). Nevertheless, his peculiar nature brought him into intimate relations with the shamans, especially among the Tlingit. [271]

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[1] Pitch wood supplied the place of a lantern. ↑

[2] That is, by the land otters. One had looked at her while she was drinking water. When this happened one was seized with fits, soon died, and went to live among the Land-otter people. ↑

[3] Haida, k!ał, identified by Doctor Newcombe, of Victoria, as the kelp crab (Epialtus productus, Randall). ↑

[4] Another version says that the land-otter brother-in-law also turned the man’s canoe over when he was ready to work upon the inside. Canoes were first roughly shaped upon the outside and then turned over so as to be hollowed out on the inside. ↑

[5] If a land otter forgot to take along the mat used to cover the knees of a canoe-man while paddling, he was sure to be killed by human beings. ↑

[6] One way of concluding a story. More often they say Hao ʟan l’ ge′ida, “Here it comes to a stop,” Hao ʟ a′sga-i kundjū′ga, “Here it

comes to a point,” or something similar. See the conclusions of the various stories. When a story is too long to be told at one sitting, they break it off by saying, Lᴀ ʟ sītꜝē′djî, “Let us make a knot.” ↑

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HOW SOMETHING PULLED A ROW OF EAGLES INTO THE WATER

[Told by the chief of Kloo, of Those-born-at-Skedans]

There lay the town of Skedans. The nephew of the town chief there sat around whittling. He came to have many boxes of arrows. And one day he put shavings into the fire in front of his uncle’s wife. Then he saw her genitals.

Then he looked on as they were gambling. His uncle also sat there. By and by a flicker came flying about. It showed red when it spread its wings. Then he said “Just now I saw something in the house exactly like that,” whereupon his uncle became ashamed.

Then his uncle had a block of cedar cut out, and they shaped it like a canoe. Then they scraped off some pitch, put it into the cedar, warmed it, and made him sit on it. Then they went out with him to the open sea and put him in it. He was crying. He cried himself to sleep.

By and by the wind blew from the ocean. After he had floated for a time he floated ashore at Broken-shells-of-the-supernatural-beings.[1] Then he put his back to the sunshine, and the heat melted him off.

Now he rose and came to a town. And at evening he peered into the houses. After he had looked about for a while he looked into the chief’s house and [saw] a woman sitting between the screens which pointed toward each other. She was pretty. He looked in at her.

And, when they all were gone to bed, he went in to her. And the woman asked him: “Who are you? My father keeps me for him alone whom his uncle had taken toward the open sea.” And he said to her: “I am he.” Then she let him lie with her. While he was lying with her her father overheard.

Next day her father said: “Come! let us see who was talking with my child.” Then he said: “I wonder what supernatural being got in that way. I was keeping my daughter for him whom they said his uncle had carried toward the open sea.” “It is he, father, he says.” “Come down to the fire with your husband, child.” Then she went down with him, and his father-in-law gave him food.

And, after he had stayed with her for a while, he told his wife that he wanted to see his uncle’s town. Then his wife told her father. And he told his son-in-law to bring him a box which was near the wall. And, when he brought it over to him, he took four out of it in succession, and began pulling from the inmost the feather clothing of [272]an eagle. Then he gave him one among them in which fine black feathers were mixed with white.

Then he went outside, put it on (lit., went into it), and flew up to a high frame in front of the house. He flew easily. Then he flew down. Soon he looked down upon his uncle’s town. Then he sat at Skedans point. He looked from where he sat at his uncle’s town.

By and by some children came to him. And the children shot up at him with blunt arrows. But every time they shot at him he sat lower down. In the inside of [the skin] he made himself small. He changed himself many times in a way his father-in-law had given him directions.[2] For that purpose he had given him one all of fine feathers.

Presently the boys were forbidden to shoot, and the grown people began shooting at him. Every time they shot at him he came lower. When a big crowd was about him, he seized one person by the top of his head. And, when he flew up with him, some one else seized his feet. When he also went up another seized his feet. In the same way they all seized one another’s feet until he flew up with the whole town. Then he flew seaward with them and let them fall there. They became islands.[3] The town of Skedans became empty. Then he flew up.

And all the time he was at this town they entered their feather clothing just before daybreak and sat in line upon a kind of pole, which was in front of the town. After they had discussed the place they should go to they flew away. In the evening they flew back. They returned with all kinds of things. They took whale tails, white porpoises, porpoises; and halibut, red cod, spring salmon—everything one can think of.

One time he told his wife he wanted to go out for food with them. He wanted to go for the things they brought in. Then his father-in-law again gave him a [skin]. He gave him one that belonged to a young person. Then he put it on, flew seaward with them, and caught spring salmon. His father-in-law was pleased with him.

And at daybreak his father-in-law warned him. He told him not to touch a thing which stuck out of the water at Skedans point. And one day, when he flew out with them, he looked at a whale, thought it easy, and seized it in his talons. He did not feel it. At that time his father-in-law was still more pleased with him.

And when day broke he told him all the places upon this island where they get things. Then he sat with them in front of the house, and even to the south end of the island the things under the waters, fish and sea mammals,[4] were plainly visible to him.

One day he flew downward and nearly touched the thing sticking out. And, when he did the same thing again, he seized it. He flapped his wings to pull it up. It acted like a solid object and nearly carried him under the water. Another took hold of the end of his wing. He, [273]too, was drawn under, and another seized his wing. As soon as they saw him they flew toward him from the south end of the island and from the north end of the island. All flew about above him. They also saw him from the town. The first were drawn in. They were nearly all pulled in one after the other, holding each other’s wings, when the town people, too, came flying thither. Those, too, were at once drawn in.

Then his father-in-law and his wife dressed themselves. And, when those also were almost drawn under, and his wife was nearly drawn under with them, his wife’s grandmother also dressed herself. She sharpened her claws which were dull. At the same time she said: “Ha-i ha-i, what things happen by means of the claws of my child’s husband, ha-i ha-i.” She was very old, they say.

By and by she flew out and seized her. After she had flapped her wings for a while she saw one coming up. As she saw another one come up something cracked at the bottom of the island. Then she pulled them out. The thing came up with them. That was Greatest-clam (stᴀn),[5] they say.

Then the town was restored. And he again began getting food for his father-in-law as formerly. But Skedans continued to lie empty. That is why the same thing keeps happening to it, they say.[6]

[Another version of this story, obtained by Prof. Franz Boas from Charlie Edenshaw, chief of the Stᴀ′stas, a prominent Masset family.]

At Lāltg·iwas,[7] near Skidā′ns, lived a chief and his sister, who had a son. This young man loved the chief's wife. When the chief discovered this he became jealous and thought of killing his nephew. He sent his slaves to fetch gum. The slaves went and bought a canoe load of gum, which the chief boiled. Then he covered the board which covers the bow of the canoe with the gum. After this was done he sent his slaves to shoot eagles, and he spread the down over the gum so as to make it invisible. After he had thus prepared his canoe he called his nephew. His slaves went into his house to call him. He obeyed their summons, and went to his uncle's house, who requested him to go out to sea, hunting. The young man took his quiver, which contained two bows and many arrows. The young man asked his uncle: "What kind of a blanket shall I wear when I go hunting?" Then the chief gave him two marten blankets. He continued: "What kind of ear ornament shall I wear when I go hunting?" His uncle gave him ear ornaments made of caribou skin (ts'ᴇnʟqal = caribou).

When the weather was clear and calm he started hunting seals (xōt). Before they started the chief said to his slaves: "When he harpoons a seal push him so that he will fall on the board in the bow of the [274]canoe. He will stick to it, and then throw him overboard." They went out to sea, and, when the young man was about to harpoon a seal, the slave pushed him so that he fell down on the board. He was unable to free himself because the gum was holding him. Then the slaves took the board, threw it overboard, and returned home. They said that the young man had fallen overboard and that they had been unable to save him. Then all the people were sad.

The young man drifted about on the sea, and the wind drifted the board ashore near a town. He crawled up toward the houses, but, when the sun was shining warmly, the gum softened, and he was able to free himself. He dried his blankets in the warm sunshine.

Now he heard two women singing. Their voices were very beautiful. After a while they approached him. They were very beautiful. They addressed him, saying: “We know that your uncle is jealous of you, and therefore he ordered his slaves to throw you into the sea. Accompany us to our father’s country. It is not far from here. We will look after you.” Then he accompanied them, and soon they arrived at a large town. One of the girls was the chief’s daughter, while the other one was her slave. She was the daughter of the Eagle.

Now they entered the chief’s house. He was offered a seat and was given to eat. The chief was glad to see him. The girl’s mother, whose name was Ḳōtsō′na, was very old. She was quite bald. Early every morning the Eagles went out hunting whales. When they returned they gave the whales to the old woman. One day the youth desired to accompany the hunters. He said to his wife: “Tell your father that I wish to see how he hunts whales.” The young woman told her father, who replied: “Here is an eagle skin. Give it to your husband.” He put it on and flew out with the Eagles. Before he started, the old woman warned him, saying: “Don’t try to catch a clam. Its head looks just like that of a sea otter. A long time ago one of our hunters tried to catch it, and it drowned him. For this reason we are afraid of it.”

They went out to sea and saw many whales. The young man caught one. He did not find it difficult to lift it. The eagle skin which he had on was one the chief had used when he was a young man. For that reason it made him very strong. In the evening they returned, and he gave his whale to the old woman. He was so eager to go out again whaling that he was unable to sleep. Early next morning he started and continued to catch whales. Thus he continued to do for many years. The old woman warned him frequently, saying: “Don’t try to catch that small black animal whose head looks like that of a sea otter.”

One morning, when he started, he thought: “To-day I shall try to catch two whales, one in each hand.” When he saw two whales he [275]swooped down and took one in each talon. He did not find them too heavy and carried them home. He gave them to the old woman. When he found that he was strong enough to lift two whales, he thought he would be able to conquer the animal of which the old woman had warned him. He started early in the morning, and, as soon as he saw the clam, he swooped down on it and succeeded in lifting it. But soon he felt his strength leaving him, and he began to sink down lower and lower. Now the clam had dragged him down to the surface of the water. Then one of the

Eagles came to his assistance. He took hold of his wings and tried to pull him up, but in vain. The clam pulled him down. Another Eagle came to their help, but they were unable to overcome the clam. All the whale hunters came to their assistance, but all of them were dragged down under the water.

Now only one of the Eagles was left. He returned home and told the old woman what had happened. Then she said: “Ngai, ngai, ngai!” She sharpened her nails and put on her skin, which looked very old and ragged. Now she was an old Eagle, who had lost many feathers. She flew out to sea, and sang: “Why did my son-in-law disobey me? Ngai, ngai, ngai!” When she came to the place where the clam had drowned the Eagles, she saw the wings of one Eagle only above the surface of the water. She took hold of them and tried to lift them. She was almost dragged under water; but gradually she began to rise. She tried three times. The fourth time she succeeded in raising the Eagle. Again she sang: “Why did my son-in-law disobey me? Ngai, ngai, ngai!” Then she heard a noise under water, “Ox!” Then she lifted all the Eagles, and took them back home.

Now the young man resolved to take revenge on the people who had killed him. He put on his eagle skin and flew to his uncle’s village. There he alighted on the top of a tree. When the people saw him they attempted to shoot him, because they were desirous of obtaining the Eagle’s feathers for winging their arrows; but they were unable to hit him. Now his uncle’s son attempted to shoot him. At once he swooped down, grasped him, and carried him upward. One of the men of the village tried to hold the boy, but he also was lifted upward; and thus he raised all the men of the village. He carried them out to sea and dropped them into the water, where they were drowned.

The young man continued to live there for many years, but finally he became homesick. He did not laugh and stayed at home all the time. Then the old woman asked her daughter: “Why is your husband sad?” His wife replied: “He wishes to return to his uncle’s village.” Then the old woman gave him the skin of the bird t’ᴇn. [It has a red throat, and is eaten by the whites].[8] He put it on and flew back. The village was entirely deserted, because he had killed all the [276]people. Only his two younger sisters remained, who had been hidden at the time of his former visit. They were crying all the time. When they saw the bird they made a noose of their own hair, and he allowed himself to be caught. [277]

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[1] See the story of Stone-ribs. ↑

[2] So as not to be hurt by the arrows. ↑

[3] See the story of Upward, note 35. ↑

[4] The distinction shows that Haida zoology was fairly well advanced in at least one respect. ↑

[5] Identified by Doctor Newcombe, of Victoria, as Tresus Nuttalli, Conv. ↑

[6] That is, Skedans continues to be occupied and abandoned alternately. ↑

[7] La′lłgīx̣iwas, another name for Many-ledges. ↑

[8] The western robin; see the story of Raven traveling, note 98. ↑

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THE STORY ABOUT HIM WHO DESTROYED HIS NINE NEPHEWS

[Told by Walter McGregor of the Sea-lion-town people.]

A town chief began letting his nephews have his wife.[1] Every time he led one away, and he never came back. He had them go and get an old dead tree which he said he owned, and they never came back from it. He let them [go after] bark and set a net for a cormorant which he said he owned, and they never came back. After he had done this way for a while, nine were destroyed.

And their younger brother came to know it. Then he began bathing in the sea. After he had bathed for a while he became strong. He smashed anything he took hold of. He also twisted and pulled out spruce limbs. When he had become truly strong he began to make various things. He finished two wedges. And he also took a sgu′nskaxaua shell.[2] He sharpened it. And he took a weasel skin and feathers. And he pressed mud taken from the woods hard together in his hands and made a hole within it. He made it large enough to get into.

Then he put paint upon his face and sat on top of the house. After he had sat there for a while his uncle came out. When he saw him he went back. His uncle was always jealous. One came out to call him in to his uncle. Then he went thither.

When he entered a mat was spread out for him. And, after he had given him some food, he said to him: “Nephew, you shall marry my wife.” Then he lay with her.

Next day he said to him: “Nephew, go and get a rotten tree I own behind the town.” He had his two wedges hidden about him. His uncle went ahead of him. He followed. He opened a crack where it lay. Something braced it apart. Then his uncle dropped a wedge in and asked him to get it. Then he went in and got it. He knocked out the brace. The crack came close together. Then he heard his uncle rejoice [saying]: “Look at him whom I killed because he wanted to marry my wife.” Then his uncle started off.

Then he began to cut it from the place where he was. And he cut a hole and came out. Then he split it open. He took his elder brothers out. Then he broke half of [the log] by jumping on it and threw it around. And half of it he carried home on his shoulder and threw it down hard in front of the house. That was his uncle’s supernatural power, they say. Again he slept with his [uncle’s] wife.

Next day his uncle said to him: “Come! nephew, go with me to get the cormorant I own which is sitting over yonder.” Then he [278]took his weasel and feather and went with him to get it. His uncle set a net where some sticks stuck out on top of a very high cliff. A cormorant got into it. Then he said to him: “Now, nephew, get it.” And, when he started down upon the pole, he pushed his nephew over. Then he put himself into the feather and dropped easily. He heard his uncle rejoice. “Look at the one whom I killed because he wanted to marry my wife.” Then he started off.

Now he entered his weasel skin and climbed up the cliff. And he stretched the net across. In it he caught a number of cormorants. After he had taken them out he tore his uncle’s net to pieces and threw the pieces about. Then he took the cormorants on his back and brought them into the house. They were his uncle’s supernatural helpers.

The day after that his uncle went with him to get bark. He concealed the thing he had made. He followed his uncle. By and by [they came to] the bark which was burning, and his uncle took some of it. Then he told him to get some also. When he did so he pushed him into it. And he got inside of the mud he had pressed together. He did not feel the burning. Then his uncle said he was glad. His uncle said: “Look at the man whom I killed because he wanted to marry my wife. He will try it no longer.”

When his uncle started away from him, he went to the place, pushed the bark down, and threw it around. Then he carried some home on his shoulder and threw it down inside. That was his uncle’s supernatural helper, they say. And again he slept with his [uncle’s] wife.

Next day he again said to his nephew: “Come! nephew and go with me for a small cockle I own, which is just over yonder.” Then he started thither with him. He took his knife. The cockle opened its mouth. Then his uncle told him to get it and, when he went to get it, he pushed him into its mouth. Again his uncle rejoiced. “Look at the one whom I killed because he wanted to marry my wife.”

When his uncle started off he cut the ligaments[3] with the knife and pushed it open. Then he threw half of it around and carried half of it off on his shoulders and threw it down in the house. He had destroyed all of his supernatural helpers, they say.

Then he spread out a bearskin for them and had them lie there. While he slept his uncle and his friends took him up and put him into a box. Then his uncle put cords around it. And they took him far out to sea toward the middle of the ocean. And there they threw him into the water. Again he rejoiced and went home.

After he had floated about for some time he felt himself float ashore upon the sand. When he was about to burst the cover by stretching he heard two women talking together, saying as follows: “Cloud-watcher,[4] a box has floated ashore.” And, when he heard it, he did not burst the box. [279]

The two women removed the lid and pulled him up. Then Cloud-watcher’s elder sister said as follows: “I will marry him because I saw him first.” Then they led him home, and they led him into their father’s house. They were glad to see him.

After they had given him something to eat he went out. And, after he had walked about in the town for a while, he entered the middle house. Numbers of eagle skins were hung there, and he entered one made of fine feathers. He flapped his wings. He almost went through the doorway. He seized the boards along the side of the door. Then he came out of it quickly. And he entered his father's house. His father-in-law said: "I wonder why my skin tickles as if they were playing with my feather clothing." He was town mother, they say.

Next day, very early, he heard eagles making a noise. Then he went out to look. The eagles sat in rows upon something raised high up in front of the house.[5] On it they made a noise. After they had spent some time sharpening their talons they went hunting. After they had been gone for a while and evening was come they returned with spring salmon in their talons. Some of them had red cod and pieces of whale.

Next day he heard them scream again in front of the house, and he told his wife he wanted to learn to hunt. Then she also told her father. And his father-in-law said: "Now, my child, I will lend your husband the one I used to go out fishing in when I was a youth." Then he brought out a box. He picked one out of it covered with small, fine feathers. And, when he gave it to her, he said to her: "Tell your husband not to go toward something small which sticks out near by."

Then he flew seaward with them and got a whale jaw. He came in before them. They caught all kinds of things. His father-in-law was pleased with him. Then they cooked the whale. When they began to eat it they pulled an old woman shaking with age out and said to her: “Drink whale broth, old woman.” And she did as they told her.

The day after that he flew out again with them. And he felt different (i.e., powerful). And he took a whale jaw. On the other side he took a spring salmon. He flew home before all. They got all sorts of things. And, when they again began to eat the whale, they led in the old woman, and she drank whale broth.

When he went to hunt with them the day after he nearly touched the thing which stuck out of the water with his claws and finally seized it. After he had flapped his wings, as he held it, for a while he vanished under the water. Then another seized his wings. He, too, was nearly dragged under. And one brought news to the town that he had seized the wrong thing.

Then the old woman sharpened her claws which were dull, saying meanwhile: “Ha-i ha-i, what wrong thing did my child’s (i.e., grandchild’s) husband get hold of?” Her wings had lost feathers [from [280]age]. She flew down. She was unable to fly in a straight line. She flew hither and thither. When about five were left she got there, and, when those were nearly covered, she seized them with her claws. After she had flapped her wings for a while, tugging at them, she drew one of them to the surface. She was at the end of them. Something cracked at the bottom where the thing was. She pulled it out.

Then they said: “Put it far from the place where human beings are going to get food.” And they dropped it far out at sea. Then he seized the jaw of a whale and a spring salmon. He flew home with them. He killed the thing they were afraid of. That was Supernatural-clam,[6] they say.

And, after he had lived with his wife for some time, he went to see his uncle’s town. He flew to the town wearing his eagle skin. And, after he had sat at the end of the town for a while, he saw his uncle come out. Then he flew away.

And early next day he flew seaward, picked up a whale, and dropped it in front of his uncle’s house while they slept. Then he sat on a dead tree that stood at one end of the town. After he had sat there for a while some one came out. He called them to the whale, and they went to it. His uncle said he would keep it for himself. He stood on top of the whale.

Then he flew. He flew about above the place where his uncle was walking about. And they laughed at him. They said “He wants the whale meat.” And again he sat on the tree. After he had sat there for a while his uncle said he wanted all of the whale for himself. He said that as he stood around. Presently he flew over to him. He seized him by the knot in his hair and flew away with him.

After he had flown along for a while he discovered that it was his nephew, and he said: “Nephew, carry me back. You shall marry my wife. I will give the town to you.” After he had flown on with him a while longer he said the same thing to his nephew again. After he had flown on still farther with him he dropped him in the open sea.[7]

Then he flew landward, reached his uncle’s village, married his uncle’s wife, and came to own the town. His uncle became a supernatural being in the open sea. [281]

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[1] Anciently a man’s nephews, or at any rate the one who was to succeed him, lived on terms of complete familiarity with his wife. ↑

[2] The word is said to mean “growing alone,” and is applied to a very large variety of mussel which grows by itself. ↑

[3] The word used here is xᴀ′ñē, “eyes,” the ligaments which hold the shell together being supposed to perform that function. ↑

[4] Compare name of Cloud-watcher in story bearing that title. ↑

[5] A horizontal or slanting beam of some sort is supposed to stand at the end of an eagle town. The birds sit upon this before starting out for food. ↑

[6] This bivalve (sqao) is identified by Doctor Newcombe as Glycimeris generosa, Gould. ↑

[7] Sīs or sī′ga-i means the broad expanse of ocean away from inlets and bays. ↑

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THE STORY OF ONE WHO SAW AN

EAGLE TOWN

[Told by Abraham, of Those-born-at-Q!ā′dAsgo, to whom it was related by an old man of Ninstints.]

He began gambling. After he had lost for some time he lost all of his property. Then he began to bid the property of his clansmen.[1] When he had lost a great deal of that as well he was ashamed to enter the house.

By and by he went to the end of the town. It occurred to him to go into the woods. Then he did so. Then he thought of climbing a mountain. At once he went thither. Before him eagles wheeled about upon the mountain. Presently he came to a big town.

He saw eagles sitting upon something like a pole in front of the town. They were looking into the sea for something.[2] Then he began to live with them. With the feather on the very tip of his wing one of them wiped something common out of his eyes. And in the evening they said they were going fishing. Then they killed a whale. Every evening they killed one whale.

By and by he started out fishing with a net. Then they told him not to put the whole net into the sea. And, when he fished with them, he let out two meshes. When he got something in it that time, it carried it away. He did not worry about it. Some time after this he descended to his home. Then he again began gambling. At that time he won. At once he paid all his debts.

Originally this story must have been considerably longer. [282]

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[1] Or “friends;” Haida, łta′x̣ulᴀñ. ↑

[2] The story-teller also said that there was a great pile of bones here from the animals the eagles had killed and eaten. ↑

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THE ONE THEY ABANDONED BECAUSE HE WAS THE FIRST TO SPEAR SEA LIONS

[Told by Walter McGregor of the Sealion-town people.]

A good carpenter had two children. People went to a reef to hunt, and he made spears for this. And he fastened them with cords. He used any sort of strong thing for this purpose. He fastened a point on the spear. Then they drove the sea lions into a pool of water on top of the reef. He speared the sea lions. And he pulled in the spear handle and put another point into it. He killed the sea lions in this way.

And, after he had done this for a while, one day they went thither, let him off first, and abandoned him. But his youngest brother-in-law paddled toward him. When he was far off he (the youngest brother-in-law) tried to take away their paddles. He was fighting to do so. He saw it. He called after them. They paid no attention to him. They were unable to kill the sea lions. He only could kill them. That is why they left him.

Then he cried for his children on top of the island. After he had cried for a time he lay down near the pond. As he slept there something said to him: “The chief asks you to come in.” He looked for the cause of it. He saw not a sign of a thing. He saw something dive into the lake. And, after he had lain a while longer, something spoke to him as before. Then he looked through the eyeholes in his marten-skin blanket. He saw a grebe[1] come to the surface of the pond. After it had swum about for a while it said: “The chief asks you to come in.” Then it dove.

Then he took a whetstone he had and jumped into the pond. He stood in front of a big house, and they asked him to come in. He entered, and they inquired of him: “Why did you kill my servants?” And he said: “I did it to feed my two children.”

And he saw two small killer whales blowing about in a pool of water in the corner of the house. Those were the chief’s two children at play. He saw killer-whale fins hung up in bunches in the four corners.

Then they gave him something to eat. They dragged a sea lion sitting on the side toward the door to the fire and put hot stones that were in the fire into its mouth. And they also put halibut into its mouth. When [the latter] was cooked they gave it to him to eat.

And after he was through eating they brought one of the fins which were in the corner. And they warmed the lower end of it. And, after they had bent him over, he put a whetstone on his back. When they struck it on it fell off. On top of the stone floor planks the fin lay shaking. They went to get another. After they had warmed that in the same way at the fire they had him bend over. And he [283]placed the whetstone on his back. When they struck it upon him that also slipped off. That, too, fell upon the stone floor planks.

And they got another one. When the same thing happened to that they got a long one. After they had warmed that, also, for a while they bent him over. He again placed the whetstone on his back. When they struck that one on, it also fell to the stone floor planks. After four attempts they gave it up.

Then the chief said: “Let him out. He refuses the fins. Put him into a sea lion’s stomach.” And the chief said to him: “After you have floated about and have struck against land four times, get out. You will have floated ashore on good ground.” At once they put him into a sea lion’s stomach, and he tied it together from inside. They threw him out.

And, after he had floated shoreward and had floated against the land four times, he got out. He had floated ashore upon a nice beach. Then he again tied up the sea lion’s stomach air-tight and threw it out. The stomach vanished seaward against the wind.

Then he started toward the town and stayed at the end of it until evening. And in the evening he looked in at his wife. He saw that his wife's hair was burnt short and pitch was upon her face. He also saw his two children sitting there. Then he tapped on the wall opposite his wife, and his wife went out. Then he said to his wife: "Bring me my tools." Then she gave them to him. And he said: "Do not let anyone know about me. Conceal it even from my children."

And, when he started off from there, he took one from among some children who were playing about and started inland with him. After he had gone on for some time he came to where a big lake lay. Then he cut on the lakeward side of a large cedar standing near it. And, after he had cut it on the back side, it fell across the lake. Then he split it from the butt end, and, as soon as he had split it, he put a crosspiece in.

Then he twisted cedar limbs. He spliced them together. When the rope became long he fastened the child to it. Then he let it down between. After it struck the bottom, and he had held it for a while it began jerking, and he pulled it toward himself. The lake was also boiling. Its hands came out first. And when its head followed them to the surface, he knocked out the brace quickly. It struggled in it. After he had struck it several times it died.

Then he pulled it out. He was going to cut it open in front. Lightning shot about. So he cut it open, beginning at the lower part of its back. Then he skinned it. Its tail was nice. It was bent over. Then he lighted a fire and dried it. That was a Wā′sgo, they say. When it was dry he rolled it up and brought it out.

Then he hid it in a forked cedar tree at the end of the town. He put moss over it. Then he started for the end of the town and made killer whales out of cedar. He put fins on them and kicked them into [284]the water. But they only blew bubbles close to the kelps. Then he said: “Go where you are to be settled.” Those were the porpoises, they say. And he also worked hemlock into killer whales. When ten of those were also finished he kicked them into water. After they had been gone for some time bubbles like steam arose seaward. And he thought they were unable to do anything. And he said: “Go where your place is to be.” Those were the white porpoises,[2] they say.

Fine weather continued. All that time the people were fishing.

And the next day, after he had thought what he would use, he made ten killer whales out of yew wood. The surfaces were variegated, striped with white. Their bellies were white. The corners of their mouths were also striped with white. The fin of one of them had a hole in it, and one fin was bent over toward the tail. While he was making them they moved. For them he laid a log down [horizontally]. There he placed them, and he kicked them about. Presently bubbles of air rose far out at sea. Then he told them to come in, and he pulled them up again. They had red cod, spring salmon, and halibut in their mouths.

And in the evening he went to his wife. He looked in again. He tapped opposite his wife, and his wife came out to him. And he said to her: “When they go out fishing again to-morrow tell your youngest brother to fasten a feather in his hair.”

The next day they went fishing, and he gave directions to the killer whales. “Destroy all the people out fishing. Break up their canoes with your fins. Save only the one who has a feather in his hair.” Then he kicked them off. After they had been gone for a while bubbles rose beyond the place where the canoes were anchored. Then the killer whales came back to the canoes. Bubbles of air rose among them. The killer whales broke up the canoes with their fins. They chewed up the bodies of the people. Only the one who had a feather in his hair was left swimming about. And, when they were destroyed, he got into the broken canoe, and the killer whales came landward with him in a school. Then he got off in front of the town.

And he again called the killer whales. Then he gave them directions. And he said to the one that had a hole in its fin: “You shall be called: ‘Hole-in-his-fin.’” And he said to the one with the fin bent back: “You shall be called: ‘Fin-turned-back.’” Then he said: “Go to Na-iku′n. Settle down there. That land is good. You shall be called ‘Strait people.’”[3]

And he went to his wife with the things the killer whales had caught in their mouths. His two children were glad to see him.

And, after he had stayed at the town for a while, he went out while they slept and put on his wā′sgo skin. Then with his hands he merely reached for something at the end of the town. He got half a spring salmon. [285]

And his mother-in-law always hated him. She always got up very early. He laid it down for her in front of the house. Then his mother-in-law went out very early. She found half a spring salmon. She was glad to have it.

The same night he put on his wā′sgo skin. He let the water come up even with his elbow. He took out half a halibut. Then he laid it down for his mother-in-law, and in the morning she found it. The town people had become hungry.

And in the night he again entered his wā′sgo skin and plunged his whole arm into the water. He seized a whole spring salmon. Then he again left it for the woman, and she found it in the morning.

That night he again entered his wā′sgo skin. And he let the water come up as far as his shoulders. Then he took a whale jaw and put it down for his mother-in-law. And she found that also.

Then his mother-in-law began acting like a shaman. And they fasted with her for four nights. He was with them. His mother-in-law was going to get power from him.

In the night he put on the wā′sgo skin. He swam seaward. He killed a whale. A spear stuck out of the nostrils of the wā′sgo.[4] He killed the whale with that. Then he put it between his ears and swam landward with it. And he laid it in front of the house, because she said a whale would float ashore.

And again, while they slept, he swam out in the wā′sgo skin. And he took two whales. He swam landward with them. He put one between his ears, and he also put one near his tail. Swimming landward, he placed those also in front of the house.

The next night he swam far out to sea with the wā′sgo skin on, and he took ten whales. He had them on each side of his head between his ears. He also had some lying crosswise near his tail. And he piled them upon himself and had one in his mouth. Then he came shoreward.

While he was still out at sea daylight came. When he reached shore his mother-in-law came down to him wearing a dancing hat. Then he stood up out of the wā′sgo skin and said to her: “Why is your face hard? Does some supernatural power come through you by my help?” And he made her die of shame. The wā′sgo skin went off of itself. Then he gathered his ten whales and told no one to cut them. What he received from the sale of the whales made him rich. He potlatched ten times for his youngest brother-in-law. He kept him like a chief’s son. [286]

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[1] The pied-billed grebe (Podilymbus podiceps). Cf. story of Raven traveling, page 111. ↑

[2] See the story of Sacred-one-standing-and-moving, note 2. ↑

[3] Compare the story of Raven traveling, pages 118, 119. ↑

[4] Thus singularly suggesting the narwhal. ↑

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THE MAN WHO MARRIED A KILLER-WHALE WOMAN

[Told by Abraham of Those-born-at-Q!ā′dAsgo, who learned it from an old Ninstints man.]

A man and his wife were abandoned at the town of Sqa-i[1]. After they had lived there together for a while, his wife began getting mussels at Stasqa′os[1]. Every day she went there for mussels.

After a while he became suspicious of her. And one time, when she went after mussels, he followed her stealthily. When she got near the place where she was going to get mussels she went along singing. She beat upon her mat with her digging stick in lieu of a drum. When she got near the place where the mussels were a whale jumped ashore sideways just in front of her. Then she went to it, and she lay with it. And the whale went off blowing. He saw it.

Then he knew, and he went away. Then he began to sharpen a mussel-shell at some place where she could not see him. It became sharp, and one day, when it was low tide, he sent his wife to get spruce roots for him.

Then he made clothing for himself like his wife’s, took the basket, and wore the mat as a blanket. Then he went along the beach of Stasqa′os. And, when he approached the place where his wife was in the habit of getting mussels, he used his mat as a drum. When he sang the same words, the black whale came ashore on its side in front of him. Then he went to it and cut off its penis. Then it got up quickly and went into the water making a noise. Its cries died away into the ocean.

Then he came home and built a fire. And he put stones into the fire. Then he sliced it up, and, when the stones were hot, he steamed it. After it was cooked his wife came home.

Then she asked her husband: “What things are you steaming?” “I found some things which had floated ashore. I am steaming them for you. They are cooked. Take the covers off.” Then they took the covers off. Before they had even put them into the tray she took the piece off of the top and ate it.

After she had taken one bite he said to her: “Is your husband’s penis sweet?” She dropped it at once. Immediately she turned toward the door. Right where she sat she shook. Even the ground shook.

And, when his wife started off, he tried to hold her. He could not. Then she went out, and he went out after her. And, after he had followed her closely for a while, she went up in the bed of a creek at the end of Stasqa′os. All that time he kept looking at her. And, when [287]she got up toward the mountain, she again recalled her husband’s words.

Now she sat on top of the mountain, and she again remembered what her husband had said. And, while sitting there, she became ashamed. Then she played in the earth with the tip of her finger. She made a hole with her finger far into the island. She did not feel how she did it. When she stood up she picked up some dirt and threw it into it. “All future people will do this way to you.”[2]

Then she went away and came to the west coast. And she went out on one side of Elderberry point. Then she jumped into the water in front of her. He did not know that he had married a female killer whale that had been born of a woman.[3] Then she settled herself down before him. She became a reef. It is called “Woman.” When people get off from a canoe upon it, it shakes with them, they say.[4]

And there she again recalled her husband’s words, and she went away from there also. Where she again settled down on the west coast as a reef, they also call it “Woman.”

Stories of this type are told throughout the Haida country. [288]

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[1] Sqa-i and Stasqa′os are town sites lying very near to each other and close to Cape St. James. ↑ a b

[2] See the story succeeding. It is said that this has now become a high place from the amount of earth thrown into it. ↑

[3] Nor that killer whales are always in love with common whales. ↑

[4] According to the shamans this was because the supernatural beings did not want anything dirty, like human beings, upon them. The man who told this story asserted that he had felt a reef shake under him, as here described. ↑

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HE WHO WAS ABANDONED BY HIS UNCLES

[Told by Abraham, of Those-born-at-Q!ā′dAsg̡o, to whom it was related by an old Ninstints man.]

A man, along with his sister, was abandoned by his nine uncles. They built a small house under a tree. He lived in this with his sister. After they had lived there for a while two ravens came flying from the west coast. Then they sat on a branch of the tree below which they lived and wiped their bills. Afterward they flew back in the direction from which they had come. They disappeared over the mountain.

After this had happened many times while they were living there they began to be suspicious. Then they conferred with each other. He asked his sister to go with him in the direction the ravens always took when they flew over. Immediately they started up in the bed of Stasqa′os creek.

When they got far up they came to the end of a trail. And they went up upon it. When they got to the top of the mountain [they found] a hole there. The bottom could not be seen. And when they started to leave it they came back to it again. They kept doing so all day. A short time after they had started from it they came back to it.

Then the man became angry, took dirt in his hand and threw it in. “Yawaiyā′+, it makes people come back who try to go away from it,” said he.[1] Then, when they started away, they came to the town-site of Ku′ndi.[2]

Three rows of whales had floated ashore there. Those in the row nearest land were rotten. Those in the next row were a little rotten. Those next the sea were fresh. Killer whales came out to sleep on a reef which ran out into the strait. They made a noise, touching each other.

Then he and his sister constructed a house. When it was finished he cut up some fresh whales. At the same time he steamed them.

And one night he heard something whispering to his sister. He did not ask her about it. The night after that he again heard something talking to his sister. Then in the morning he asked his sister: “What talked to you in the night?” “Brother,[3] they tell me a strange thing. K!ū′dᴀña-point will marry me. If you agree, they say they will give you much food. If you agree, they direct you to make a strong club. When the house is full they direct you to stand outside the door. Then they direct you to break their heads with your club.” He agreed. Evening came again, and his sister was gone in the morning.

He finished his club. Then good-looking people came in to him. [289]Some had curly hair. When there was a great crowd in the house he stood outside. And, as soon as they went out, he struck them on their heads. Right there they fell dead. They became sea otters and hair seals. They say that K!ū′dᴀña-point owns the west coast sea otters.

After some time had passed away, two of his uncles’ slaves hunted for him. They came to him. Then, after he had given them food, he told them that they should not say how he was situated. He did not give them food to take home, but one slave concealed a small piece under his tongue for his child. Then they went home.

After some time had passed, his uncles came around Sqa-i-point. The slaves had told about him. That is why they were there. When they abandoned him at Sqa-i his youngest uncle’s wife, although they were watching each other, left him food enough in a neat way to last him for some time.

As they came along his uncles’ daughters were dressed up and sat high in the canoes. Near them coppers were raised upon poles. Then he called in the youngest. But he refused the others. And they started back.

Then he married the daughter of the youngest. And after that a town arose there. They bought food from him. He became a chief there.

See notes to preceding story. [290]

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[1] Compare preceding story. ↑

[2] On the west coast of Prevost island. It was owned by the G̣ᴀ′ñxet-qē′gawa-i, and this is the story of its foundation. ↑

[3] The Haida word is Ḷa (see the story of The one abandoned for eating the flipper of a hair seal, note 8). ↑

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THE STORY OF THOSE WHO WERE ABANDONED AT STASQA′OS

[Told by Abraham of Those-born-at-Q!ā′dᴀsgo, to whom it was related by an old Ninstints man]

Some people were abandoned at Stasqa′os, including a man, his wife, and his mother-in-law. The latter owned some salmon eggs. When it became cold and he was very hungry he wished his mother-in-law would cut them open, and he brought in firewood. After he had built a large fire he thought he would get something from his mother-in-law. He was unsuccessful. He was hungry many mornings and brought firewood to his mother-in-law, all the time expecting to get the salmon eggs.

By and by, when the snow was gone, he sent his wife out to get spruce roots for himself. While his wife was digging spruce roots she heard a puppy bark within the earth. Then she started to dig it out. She dug out a little puppy. And she went home with it. Then they reared it. It grew up very fast.

One morning, when they got up, two large fish lay outside. They ate them. Next morning some lay there again. The number increased. After the fish had been found there in this way for a while half a halibut lay there. Another time a whole halibut lay there. After there had been halibut for some time porpoises began lying there. After that had happened for a while hair seal began lying there. After they had been found lying there for a time a whale’s tail lay there. Again half of a whale lay there. The dog also became large.

After this, when they became tired of eating grease, she cut open the salmon eggs. His mother-in-law gave some to him. He did not look at them.

When his mother-in-law had become tired of eating grease she went after things found at low tide. Then he covered all the chitons with rotten whale. Instead of eating them his mother-in-law went in and sat down. There came to be whole whales [lying on the beach]. Stasqa′os beach was all covered with whales.

Then, unbeknown to her son-in-law, she collected urine. She put hot stones into it, and, while the dog was out at sea and her son-in-law was sleeping with his wife, she poured it into the sea. At once a great east wind arose. When daylight came the wind increased.

Then he saw the dog’s ears show at intervals above the water in front of Stasqa′os.[1] After he had looked for a while they disappeared around Gᴀ′ñxet-point.[2] After that the waves carried it along the west coast out to sea. Presently it tried to climb ashore at a steep [291]place near Q!ā′łgwa-i.[3] Its claws scratched great marks upon the rocks. They call that place “Dog-slipping-back.” The waves carried it away from that also. After it had become very tired, The-one-in-the-sea[4] called it in.[5] It settled down in his house.

See notes to two preceding stories. Compare story of How one of the Stasa′os-lā′nas became wealthy. [292]

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[1] See the story of “The man who married a killer-whale woman,” note 1. ↑

[2] One of the southernmost points on Prevost island, but, according to Doctor Newcombe, not identical with Cape St. James. ↑

[3] An inlet. ↑

[4] See the story of Supernatural-being-who-went-naked, note 31. ↑

[5] According to the statements of the shamans. ↑

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HE WHO MARRIED THE DAUGHTER

OF THE DEVILFISH CHIEF

[Told by Walter McGregor of the Sea-lion-town people]

He was going along in his canoe with his two children and his wife. It was low tide. After he had gone along for a while [he came to a place] where devilfish stones lay. A great quantity of leavings from its (the devilfish's) food were piled up there. He got off to kill it. Then, while he was punching it with a stick the devilfish came out. Immediately it wound itself around him and pulled him into its hole.

And, after his wife and children had remained there for a while, the rocks were covered with water, and they went away from him. Then the woman went home. She expected never to get him back.

The [devilfish] woman took him to her father's town. At that time he heard them use bad words[1] to the hair seals. When day broke he hunted about for food among the waves below the capes, they used to say. He remained with her in her father's town.

After many years had passed he remained in bed two mornings. At that time the chief asked his daughter: "Why does your husband feel badly?" Then she said to her father: "He says he is homesick for his mother and his sister." Then he was going to let him go home with his daughter.

Now he said: "Two canoes are lying at the end of the town. Have them launched for yourselves.” At once they launched two canoes in front of the house, and they began to put things, with which the inside of the house was full, into them. Before they had taken even a little the canoes were filled. Then she went in one and her husband in the other. Although there were no paddlers the canoes went along.

He came to his father’s town long after they had ceased to think of him. Hu hu hu hu hu, his father’s town moved at once. Then they carried the things up into his father’s house. And then they sliced up the things he brought in sacks. He traded with this property. He became a great chief. It consisted in food of all kinds such as is found at low tide.

At that time his children, who had grown large, came in to him. Then he took a slice of food, cut it in two, and handed it to them, and they went out with it, the woman also. Her husband lived more years among human beings than he had among the devilfish people. With what he got by trading with the food her husband potlatched five times. [293]

After he had lived there for some time he one day came to feel badly over something. Right where he sat, in the back part of his father’s house, with his wife he began to melt. She stretched her arms down between the planks. She pulled her head in after them. Her husband was left sitting there. Afterward her husband also went in between the planks. She went back to her father’s town. And they never saw them again.

The hero of this story was a shaman. [294]

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[1] That is, sarcastic or insulting expressions or insinuations. The use of “bad words” is constantly referred to in the stories as a cause of trouble. ↑

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THOSE WHO WERE FASTING TO BECOME SHAMANS

[Told by Tom Stevens, chief of Those-born-at-House-point.]

At the town of Skedans two own brothers fasted to become shamans. After they had fasted for many years, the elder went out when the time came for them to go to bed. And, when he entered, he said he had come in from lying with a woman. He was telling a lie. He let him feel between his legs. It was wet [as if washed]. That was how he fooled him. Then his younger brother also went out, but he really lay with a woman. When day came, he lay dead.

Then they put him into a box, and they placed him on a point,[1] and he (the second) kept crying near his younger brother. After he had sat there for a while he heard the sound of a drum proceeding from the ocean. Presently it got nearer. The canoe came in sight and landed bow[2] first in front of Skedans.

Then two paddling in the bow wearing shamans’ hats[3] jumped off. And they went toward the light coming from the doorway of the house they used to inhabit. They ran inside. They came back. When they got into their canoe they turned around. “They are not in the house,” they said.

And, when they started off, one saw where the body was laid. He said: “One of those we spoke through lies there dead.” Then the two with shamans’ hats got off quickly and took off the cover. He really lay there. His elder brother did not see that they pulled off his skin.

Then they went down to the canoe, and he got in with them. When they got in he got into the stern. They did not see him. And with him they started seaward. Something round hung from the armpit of the one who sat next to him. He saw that all had the same.

Then he squeezed that belonging to the one nearest to him strongly. He almost died and acted as shaman for himself. When he blew[4] on himself he let it go. At once he sat up in the canoe. There was not the least thing the matter with him.

Then he moved slowly to the one in the middle and squeezed his also. Then he, too, was about to die and acted as his own shaman. After he had blown on himself for a while, he also let his go. The chief had his nest[5] in the middle. He sat in it.

After he had done this to all in the canoe he also seized the chief’s. He, too, began to die. His canoe companions acted as shamans for him. They blew upon him. But he did not let his go. They tried to hurry each other. “Quick, paddle away with the chief to get a shaman for him.”

Then they landed, and they got shamans for him. And they acted around him, but he squeezed it all the more. All the shamans could [295]not heal him. Instead he squeezed it tighter. Then he began to die, and they said “Quick, go and get the chief,” and they went for him.

Then they went to get him, and they landed. But he was a great shaman, and, as soon as he put his head in, he saw the one who had seized him. And he said to him: “Look out for yourself, grandson. Those on the other side are not chiefs.”[6] He was chief among the shamans, they say. His name was Sîndjā′ña-i.

And, when he began to perform around him, he slackened his hold. But, when another shaman began to act around him he squeezed it harder, and he was dying. And, when still another acted around him he squeezed it more again, and again he almost died.

And, when the chief shaman again performed, he let go his hold. Then he got strong. All the time he said the same thing to him: “Take care, grandson. They are not chiefs on the other side.”[6] And, when a different one performed around him he squeezed it harder, and he began to die.

Then he acted around him again, and they said to each other: “Give the chief whatever he wants.” Then they brought a box from near the wall and took his younger brother’s skin out of it. Not a part of it was lost. His finger-nails and toe-nails were all there.

Then they put it before the big shaman and turned over to him all kinds of property. These and the human being he put inside of his blanket and went out. Immediately he took him over to Skedans, and he gave him directions: “I will cause sickness at Skedans. When one first falls sick and they do not get you, do not pay any attention to him. He will die. And, when another is sick and they take property to you, save him. And, when another is sick and they do not take you, pay no attention to him. He, too, will die. When one again falls sick, you will receive two pieces of property. When another falls sick, yours will become three, then four. It will increase until you receive ten pieces. When there are many sick, every time one falls sick they will go for you alone. On the other side they are not chiefs.”

Then they landed, and he put his younger brother’s skin on him. He became alive. And what he told him happened. When many fell sick they employed him only. In exchange for what he got he became a chief. With it he potlatched.

I also obtained versions of this story at Masset and in Alaska. [296]

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[1] Unlike other people, shamans’ bodies were set up in little houses on points distant from the town. ↑

[2] See the story of “The one abandoned for eating the flipper of a hair seal,” note 15. ↑

[3] These were generally roof-shaped with the gable ends at the front and back. ↑

[4] The usual way of removing disease. ↑

[5] Compare the story of the “Canoe people who wear headdresses,” pp. 38, 40. ↑

[6] That is, he was able to accomplish more for the human being than the others because he had more power and more property. ↑ a b

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BIG-TAIL.

[Told by Job Moody of the Witch people.]

Mouse-woman adopted him.[1] Presently, after she had lived at Skidegate for a while, supernatural powers began to try him. After some time he began to be a shaman. By and by he became a real shaman.

Then he prepared to dance upon the surface of the ocean. He was going out after whales. Then they began to observe the regulations.[2] [They did so for] five nights. The old people were afraid to let it become ten nights. If the number of nights were even, they said his supernatural power would be spoiled. For that reason they said they wanted it uneven. When some said there were ten nights, and some, too, said there were nine, the supernatural power came through him.

Then he asked them for his name. “What kind of supernatural being am I?” he said. Then they guessed at his name. By and by an old man said: “Great shaman, you are Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea.”[3] Then he jumped up and ran around the fire four times. And he named himself as follows: “I am he, grandson. I am he.”

While he was speaking through him he said to him: “How many whales are there going to be?” He said to him: “One floats at Point-t!ā′łᴀs.”[4] And he said to him, “One is floating below Ku′nga-i.”[5] Then he (the shaman) looked there and the whale floated there. Then he sent a person thither. He saw nothing. Only coots floated there. And, since he did not find it there, he (the shaman) again looked, and it was still floating there. Then he became angry, because he (the spirit) kept fooling him.

Now he put tobacco into his mouth. After it he put in calcined shells. Then he went down to the house of Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea. And he entered his house. And Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea said to him: “Big-tail, bring that box of mine to me.” Then he put his box before him. They sat at either end.

Then he took out a dancing hat with sea gulls carved upon it. And at the very edges of the box Big-tail stopped him as he held it. And he asked Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea: “What will happen when one sings for it?”[6] And he said to him: “There will be two whales.” Then he absolutely refused it.

And he reached his hand into the box for another one. When he [297]took that out he also seized that. “What will happen when you sing for it?” “There will be two whales.” That, too, he refused.

Then Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea became angry. Now he said to him: “This he also refuses. What can you do, Big-tail? I will destroy you with a strong current of water.” And he said to him: “Let it flow at me. Human beings will laugh at you.”

And, when they talked well to each other again, he took another out. While they yet held this one between them, he saw it was a chief’s dancing headdress with the carving of a hawk upon it.[7] And he reached right into the box for it. And they held it between them in the box.

Then he again asked him: “What will happen when one sings for it?” And he said to him: “There will be ten whales.” He also refused that. While they held the dancing hat between them, some handsome persons with curly hair over their foreheads and large eyes kept coming out from behind the screens and going back again. He wanted them and pointed at them. “Let those persons sing.” And he refused to give them away. All that time he also held the dance hat. By and by he let him have [these along with] the headdress. Then they struck the two persons on the nose and pushed them out.

In that house he learned how to tie on the strings of the headdress. When he had finished learning how the flicker feathers were going to be placed upon it, he went away from him again.

Then he imitated the headdress. And, when it was finished, he danced with it on. And he began to say: “The sea otter will come floating.” And he said: “One is floating on the seaward side of Sqai′yas.”[8] Then they went to get it. It was really floating there. As he had seen already, blood was running out of its nose. After that, as he sat in the house, he told them where another one was floating. And when they went there it was really so.

Afterward they kept on being found in this way. When one was out in a good place where currents met, he did not count whether there were fifteen, twenty, or ten.[9] Then he said if they would give him and his mother some of them, he would always have them found floating in this way.

Then they began finding whales in the place where he had told them there were whales, although they had not found them. They now found them, although he did not say [again] that they were there.[10] They ceased getting sea otter.

Afterward, when he had acted as a shaman does for a while, he said: “I wonder what is going on in the house of Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea. I wonder why a drum sounds.” Then he chewed tobacco and said he would go down and see. And he fell asleep. After he had slept for a while, tcōxō′xō (noise of waking [298] up) [was heard],[11] and he called to his wife. He had married a woman he owned (i.e., a slave). “Middle,[12] help me to sit up.” Then she pulled him up.

And, after he had sat there looking unhappy for a while, he said: “Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea is going to give a feast. The drum sounded because they are practicing songs. He is going to invite all the supernatural beings. I will go down again and look on.”

Some time after that his drum sounded again, he said, and he went down to him again. Then he entered his door, and Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea said to him, “Big-tail, I am going to invite the supernatural beings to a feast. Come and sit near me so that we may both look on.” Invitation had already been sent out.

After some time had passed, they began to come in. At that time he put Big-tail in his armpit. The killer whales came in through the doorway. The ends of their dorsal fins touched the roof of the house. And, where they were to sit, they came out of their skins and sat.

After they had continued to come in in this way for a while, a certain one who had to cramp his fins to enter came in and sat down.

After that the house creaked. A strong current flowed in through the doorway. In it a great amount of seaweed was mingled. Through the doorway there also came a black cloud. Rain blew on their faces. All the supernatural beings held their heads down. Some time afterward a small being stood up where it had been. He wore a four-crowned dancing hat. And he began to ask them: “What will you do with human beings? Are you going to save the human beings?” Then there were again black showers. Snow also fell about the house. And he again stood in his place. And he again asked them what was going to be done with the human beings. Then there were again black clouds. Hailstones also flew about the house and into their faces. Again the supernatural beings held their heads down. And he stood up in place of these and went in where he was to sit. Nothing happened. That was South-east, they say.[13]

During that time Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea held him in his armpit. He let him look at the supernatural beings. But the supernatural beings did not know it.

As before the house began to shake. Presently the feet of someone appeared coming in through the doorway. After some time had passed he stepped in, and the house shook. Then the supernatural beings said: “A”. He took a step with the other foot. Something with large, broad eyelids entered. Nothing happened.

Some time after that something came along making a rattling noise. By and by she came in with a crowd of female servants. Djila′qons[14] it was who came in among them. She had her eyebrows painted with [299]red paint. They entered. Something about her sounded like a rattle. Big-tail kept his eyes upon her all the time.

But Woman-sitting-and-smelling[15] walked in before her. After having sat there for a while she raised herself up. She began to talk to Djila′qons. She asked her why she had painted her eyebrows red, and Djila′qons answered: “I had it done on your account.” Then she turned toward the wall and wiped it off. And she turned toward the fire and sat down.

Some time after they say that Pestilence[16] came in. His canoe was like a white man’s vessel. Sparks flew out of it. They went through the house. For that reason the supernatural beings were afraid. The things that came out of it are what cause sickness. The supernatural beings feared they would strike them. He refused to enter. He went back.

Then the nephew of Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea went out and said: “You are not the only one who has supernatural power. I have supernatural power. My uncle also has supernatural power. So you better not come in.” Then he (the nephew) entered, and, when he untied a little something against the roof of the house, which was like a hollow tube closed with knots at both ends, Pestilence’s canoe was quickly turned about. Then he said he would enter. “I will go in.” Presently he entered. Nothing happened. [They say it was Tidal-wave[17] who owned that.] All that time a space was left vacant in the rear of the house. No one sat there. By and by the one who came in first sang. And, after he had finished singing, he acted with a mask on from behind the screen they had stretched across. After he had acted with the mask on for a while, it split crosswise[18] on his face, and snow came out of it in a broad sheet. Then it fell first by the vacant seat. After that it fell in front of the chief's house. And after that his face also split vertically.[18] Out of the split the same substance fell. That was property, they say.

Big-tail was guessing. "I guess it is he on whom we live [for whom the vacant space is left]. It is for The-one-below."[19]

The next one who came in also started to sing. Afterward he also came out from behind the screen wearing a mask. After they had sung a "Power-song" for him a while and put words into it, his face also split open. Something white and broad fell down around the house in front of the chiefs. Again it fell first by the vacant seat. When they put words into it again it split vertically. Then it again fell first by the vacant seat. After that it fell in front of the chiefs.

All the supernatural beings did the same thing. Sometimes one stood up with his fins on. In that way the sleight-of-hand performances went on. [300]

After some time had passed Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea also began to dance. Then he made a good speech to the supernatural beings, after which he also sang. When he had got through singing he, too, came out wearing a big mask. He also wore a big fin. When they put words into the power song his mask also split. Out of that, too, something white fell. Some fell first by the vacant seat. Then they stopped singing the power song.

There was a great pile of property for those in the house. Before they entered their provisions came rolling in before them through the door. They had two [boxes] or, if chiefs, four. Now they began to eat. It was a whale. And they cut it around and around right from its head and stretched it around in front of the supernatural beings. They spliced another to that also, and then they all began to eat.[20] After all had eaten for some time they stopped. All the big beings went off.

Then Big-tail also went to Skidegate. After he had performed for a time in the same way as formerly, and, when they were starving, all began giving him the food they had saved up. Cranberries, wild crabapples, sīgā′n,[21] roots put up in cakes,[22] berries put up in cakes, and grease, they gave him. They gave these quietly to him while he slept. There was also a quantity of Indian tobacco with them.

And, after he had slept for a while, he spoke again in the same way as formerly, “Tcōxō′.”[11] Then he got up carefully and gave away all off of the top into the fire.[23] Then he also spilled out fresh water around the fire. He gave these to Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea. After that he ate all of it. That night he performed.

And next day he said: “Go out to hunt.” Then they found a whale floated ashore near by. And on account of that the Skidegate people ceased being hungry.

Some time later Supernatural-being-people-always-go-to begged him to accompany him. “Big-tail, go with me to see my elder brother.” And he did not know where he wanted him to go. Then he went with him as he requested. Then he launched a square canoe, he put Big-tail inside of his clothing, and they started off.

They went, went, went for a while, after which they came in sight of something white in the ocean like a mountain, and he let him look out at it. He said to him: “Big-tail, there is the house of my elder brother,” whereupon a strong wind arose, and they returned. They barely got home safe.

Then they dried themselves around the fire in the house of Supernatural-being-people-always-go-to. They talked with one another about it. He was among them. Then he said to him: “Big-tail, when another good day comes, come to go with me again.” [301]

Some time afterward he went to his town again. And, when he entered, he asked him: “Big-tail, will you go with me again?” “Yes,” he said to him. At once they started off again. After they had paddled seaward for a while he said his house had again come in sight. He let him look out. In truth his great white house appeared at intervals over the waves. And again a strong wind arose from the house. It drove them back again.

And, when they again got into the house, he called to him: “Big-tail, do not go with me again. My elder brother refuses to let you see the inside of his house.

That is why the wind is high for us. Do not go with me again." That was the only one among the supernatural beings whose house he was unable to see. His name was "Chief."[24]

Some time after he got back Yä′yū[25] spoke through him. He made things happen by speaking through him. Four whales floated about. He did the same thing to him as the neighboring supernatural being had done. "Let me go, for I want to see why a drum sounds in the house of Supernatural-being-looking-landward (another name for Yä′yū)."

Then he lay down. He lay there for a while and entered his house. Then some persons, with their fins together, stirred up soapberries in something made of great boards painted on the outside, they used to say.[25] They looked like Peninsula-point[26] soapberries, yet they were different. Now he came home.

He spoke through him for a while longer. Then he became lame. And, after he had sat in the house for a while, he said: "Let me go down to see why a drum is sounding in the house of Supernatural-being-looking-landward." Then he chewed tobacco, lay down, and continued there for a while.

Now, when he entered his house, Supernatural-being-looking-landward said to him: "I am glad to see you, Big-tail." In those words he said he was glad to see him. At this time they raised up the stuff they were stirring up with a stick, and it stuck to it. Before he had eaten of that he went up, and, when he awoke, he said: "Why did I come away so soon? I ought to have eaten whale tongue with them.”

After he had sat there for another space of time, he said: “I wonder why a drum has been sounding in the house of Supernatural-being-looking-landward. Let me go down again.”

Then he chewed tobacco, and, while he lay there, he got into his house. Even while he was in the doorway he called to him: “Wait, Big-tail, you better not go up from me. I will invite the supernatural beings.”

Immediately he invited the people. They came in at once. When all got in he began to dance before them. They who came in wore [302]fins. He dressed himself up and came in, and lay down in the rear of the house, wearing a full killer-whale suit. His fins touched the roof of the house. Then he came out of it, and, as he held it in his hands, he said: “Real dorsal fin. Real dorsal fin. What human beings call in a common way a dorsal fin (łg̣ᴀn). Real dorsal fin.” After he had stood around a while, he said: “Human beings keep saying this about me. They keep saying that I used to be a human being.”[27] All in the house laughed at him. It was as if things moved the house.

Now they began eating what they had stirred up. They say they were whales’ tongues. Now, when this was over, the coast between Skidegate inlet and House-point[28] was strewn with whale jaws which had floated ashore. The things they ate in the house of Supernatural-being-looking-landward really floated ashore.

A long time after that they again began to starve.

And there was nothing to eat at Skidegate. Then they took him to Da′x̣ua[29], and they lived there with him. And they were starving there. Then they gathered edible fern stumps right behind them. Those they ate. They hunted outward and inward.[30] Sometimes one found the body of a coot. They ate all these things.

One time he performed all night. Then Supernatural-being-looking-landward said to him: “Big-tail, have them stop making the little supernatural women living along the shore cry.[31] Say that I will give the human beings something.”

And next day he repeated it to the people. “Let no one go anywhere. Supernatural-being-looking-landward says he will give some food to the human beings.” But still they all went out to look for food again up and down the inlet.

That night he again sang a song for himself. In the night the wind blew in from the sea. At daybreak he stopped singing. The day after that one went out very early. Astonishing! He came in and he said, “Get up quickly. It lies near Eagle-rock.[32] Astonishing!” All moved at once. He did not eat of it because he was a shaman. Now they were saved. They stopped starving.

At that time the slaves at Skidegate starved to death. Then a man of the Seaward-sqoā′ładas set snares at ʟā′stᴀlañ[33] for cormorants. His slaves alone did not die. Then one tried to set snares near him, and he refused to have him there. He obeyed and went off.

He was named Gū′stas. He killed people by means of witchcraft. That is why they did what he told them to.

After another long space of time had elapsed, Welcome-point's[5] son spoke through him. He put words into his song inside of his father's house. He sang to get his father's things he had promised. He was unsuccessful. He sang for the spring salmon his father owns. He was unable to get them. His father was stingy. [303]

Now an old man in the house said: “The chief's son would do it if he could. Even I will put out a few sea-eggs.” The first time he promised not the least thing happened. Because the old man said he would put out a little, they had more sea-eggs than they needed in Skidegate inlet.

Some time after this people went to Skedans, and he wanted to go with them; and he went. And he arrived there with them. And the day after they went to ʟi′nsū,[34] and he went with them. Then they landed at K!ū′dᴀsʟ!xa,[35] and he crept ashore. Then he lay in the sunshine.

Then they said to him: “Hurry, Big-tail, and come.” And he entered the house of Ku′ndjîgit.[36] “Is it you, Big-tail?” And he said it was, and he was glad to see him. And now he saw the inside of his house. He saw whale tails lying piled one over another in all four corners. He was proud of the inside of his house. He had the most whales of all the supernatural beings. That is why he showed it to him. He did not speak through him.

This story is one of the most important for an understanding of shamanism among the Haida. The word used for “tail” here is applied to the tail of a fish or whale, and the word for “big,” qō′na, also involves the idea of great power. [305]

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[1] Mouse-woman belonged to the Qā′gials qē′gawa-i of Skedans; he was born into the Seaward-Sqoā′ładas. ↑

[2] Fasting, drinking sea water, etc., to assist the shaman. ↑

[3] This supernatural being lived under a reef in front of Dead Tree point. He is said to have been identical with Qonā′tc (see the story of He-who-travels-behind-us.) ↑

[4] The outer (i.e., eastern) point of Alliford bay on the southern shore of Skidegate inlet. ↑

[5] Welcome point is just east of the preceding. ↑ a b

[6] That is, what will happen when one uses the songs belonging to this dancing hat. ↑

[7] One of the elaborate kind, with rows of weasel skins hanging from the back part. He obtains sea otters with this instead of whales. ↑

[8] Bare island, the outer of the two islands in front of Skidegate. ↑

[9] They became so numerous that he did not bother to count just how many he got. ↑

[10] That is, they now found the whales in the places where, at his command, they had before hunted unsuccessfully. ↑

[11] An onomatopœtic word imitating the blowing of a killer whale. Having just been with the killer whales, he makes this noise when he wakes up. ↑ a b

[12] His wife’s name: Haida, Yakułsī′. ↑

[13] See story of “How Master Carpenter began making a canoe to war with Southeast.” ↑

[14] The noted ancestress of the Eagles (see stories of Stone-ribs and Djila′qons) and Creek-woman at the head of a stream flowing into the West Arm of Cumshewa inlet. ↑

[15] Creek-woman at the head of Telel creek, east coast of Graham

island. See story of “Raven traveling,” note 37. ↑

[16] In recent years more particularly associated with the smallpox. ↑

[17] See the story of “How Master Carpenter began making a canoe to war with Southeast.” Tidal-wave owned the tube full of water which produced a wave by being suddenly opened. ↑

[18] In other words, he was wearing one of those composite masks of which such numbers have been taken from this coast. ↑ a b

[19] Or “Sacred-one-standing-and-moving;” see story quoted in note 17. ↑

[20] All ate from one long piece stretched around the entire room. ↑

[21] A kind of berry which I have not identified. ↑

[22] The word used here, tagA′nsgia, refers to a certain kind of root. ↑

[23] Fire being the gateway between the material and the spirit world. ↑

[24] I′L!gas, one of the names of Cape Ball, but applied to many other supernatural beings also. ↑

[25] The proper rendering of this sentence is doubtful, but the sense is as here indicated. ↑ a b

[26] Spit point, which closes the southern side of the entrance to Skidegate inlet. ↑

[27] According to some Qonā′tc became Supernatural-being-looking-landward at the end of his career, but others said most emphatically that it was Supernatural-being-at-whose-voice-the-ravens-sit-on-the-sea. Both lived, however, in the same neighborhood. ↑

[28] That is, Ne-koon or Rose spit; a long sand spit that runs northeastward from the corner of Graham island between Dixon entrance and Hecate strait. It is surrounded by dangerous tide rips and is much dreaded by the Indians for natural and supernatural reasons. ↑

[29] An old town site just north of Lawn hill at the northern entrance of Skidegate inlet. ↑

[30] Toward Rose spit and toward Skidegate. ↑

[31] That is, the fern women; see the story of Sacred-one-standing-

and-moving, note 18 and accompanying text. ↑

[32] In the neighborhood of Da′x̣ua. ↑

[33] A place near the site of New Gold Harbor at the eastern end of Maude island, Skidegate inlet. ↑

[34] Selwyn inlet. ↑

[35] Unidentified. ↑

[36] A cape in the inlet. ↑

[Contents]

THE STORY OF HIM THROUGH WHOM ŁA′GUA SPOKE

[Told by Abraham of Those-born-at-Q!ā′dᴀsgo, to whom it was related by an old man of Ninstints]

At Middle-town[1] Łᴀ′gua spoke through a certain one. After he had acted as shaman for a time, while they sang for him, he began to whip something. At once he began to fast. All that time he whipped it. The town people wanted to see it. They wanted to see the thing he spoke about.[2]

After a while he sang that he held his supernatural power, Łᴀ′gua, in his teeth at the end of the town. His supernatural power also made the water smooth for some time. All that time they fished for black cod. Every time they came in from fishing those who handled the lines gave him two black cod. His wife had a great quantity.

By and by ŁAʼgua told him to go out fishing with them. He went with them at once. After they had fished for black cod for a while and had started away, they came to a point of iron sticking out of the water. Then the shaman sat upon it.[3] And he gave them directions. “Go in, and then come out to meet me,” he said to him.

As soon as they had unloaded their black cod, they went out to meet him. It was evening. They called out to one another. Then they approached each other. When they called out after it had become dark he answered them. At once they went to him. Immediately all the canoes began to tow it ashore. They used a black-cod fish-line for the purpose.

After they had paddled for a while, it became broad daylight, and they towed it in at the end of the town. It was only for Those-born-at-Saʼki.[1]

After they were through eating they began to split off iron wedges. When they got through with that they began to hammer out the iron. They made spears and knives of it. The news of this iron passed over the island. At once people started to come for the iron. They exchanged a slave for one piece of iron. They kept selling it. They worked this into war spears throughout all of the villages.

After they had traded with this iron for a while, Inlet people[4] came in ten canoes. After they had been there for a while, news came from the towns up the inlet that they would try to make trouble for them during the gambling. Then the Middle-town people said they would not let them do it at their town. They were on the side of the Inlet people. Secretly they made different arrangements. They deceived [their visitors] by saying they were on their side. [306]

One morning they came to gamble. As soon as they landed they spread out their gambling mats. They formed a line on the side toward the sea. The Middle-town people told the Inlet people not to be afraid. At once they began to gamble. And after the town people had put on their weapons they stood behind them. They held their spears, and they held their knives.

After they had talked for a while over the betting and had begun to gamble they stood with their spear points upward. Then they turned around at once and speared all. They killed all. The others did not scratch a skin in return. All their wives and their children who were in the houses they enslaved. Not one escaped.

Then the news that they had destroyed them went over this island and the news also reached the Inlet.[4]

After that one for whom they were going to get a grave post slept alone. His mother-in-law, who was a widow, stayed with him. When winter came he told them to make a pole in the shape of a killer whale's dorsal fin, the lower part with the carving of a grizzly bear upon it. He belonged to the Slaves.[5]

At once they went out to get it. They came to tell him. They pulled it ashore, and, after they had carved it for a while, it was finished. And the day before the one on which they were to raise the grave post he pounded up tobacco and gave it to a shaman there.

Then his supernatural power entered him. They sang for him. Very soon he got through. Then he said: “There are many eyes of strangers upon me. Over there, too, lies my trunk.”

Now it was night. In the night the Inlet people came to the town and killed all the people. They enslaved all the women and the children. All the time that he who got the grave post was supposed to be sleeping alone he was in love with his mother-in-law. His name was “Sealion’s-neck.”

Łᴀ′gua was a Tlingit spirit, and there were several stories told about him. The following was taken down by me in English:

Łᴀ′gua once “came through” a Tlingit. He was a poor man, but his Power told him that some day he would be rich. By and by enemies came and carried him off as a slave. While he was still a slave, his Power came to him again, and told him that he would be a chief. He said: “No, how can I be a chief, when I am a slave sitting near the door? You better stop talking to me.” “No, by and by you shall be a chief.” He was a slave for five or six years, and during all of that time his Power kept promising him that he should be a chief. One night, when he was acting as a shaman, his Power threw something called Lā′nas ya′mᴀga, which makes people love each other, on the whole village, and everyone fell into a deep sleep. Then he and some of his fellow slaves filled two canoes with children whom they were going to enslave, and the canoes went off without a paddle being used. Long after day came the parents awoke and pursued, but, when the pursuers came near them, the slaves’ canoes became islands covered with trees, and they were passed by. When the pursuers passed on their way back, the same thing happened again. Finally he reached his own town and, from the sale of the children he had taken off and from [307]the property received from the relatives of the slaves he had liberated, he became a great chief. [308]

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[1] It belonged to the Sa′ki qē′gawa-i, the greatest Eagle family at Ninstints and that of chief Ninstints himself. ↑ a b

[2] My informant added that all of the people drank sea water with him for ten days and repeated everything that he said. Every time he spoke he began with the word Ha′gugwâk. He said to them: “Shall I get this?” pulling at something meantime with his teeth and hands. At the end of ten days he got it and told the singers that he had pulled it ashore with his teeth, some of which were broken by the strain. It was his supernatural helper. ↑

[3] The shaman treats this iron just as he would a whale. Compare Memoirs Jesup North Pacific Expedition, volume V, part 1, page 139. It is said to have been part of some vessel. ↑

[4] Masset inlet was called simply the Inlet as being preeminent and the people there were called Inlet people. At the same time this latter expression was so extended as to cover all the Haida of the northern coast of Graham island; all of those in short who are now known as Masset people. ↑ a b

[5] Haida, XAldā′ñgats, one of the leading Raven families of Ninstints. ↑

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CLOUD-WATCHER

[Told by Abraham of Those-born-at-Q!ā′dAsgo]

A Tlingit supernatural power spoke through him. After he had acted as shaman for a while, and, when all were at T!ā′łdi, the son of the chief of the salmon spoke through him. At that time there were no salmon on this island. Then the salmon came like a strong wind.

At that time he used to go into a deep place. His moose-skin blankets had pictures of salmon on them. He also wore a dance hat. He had a dancing skirt. He had rattles of puffin beaks.

At that time the chiefs refused to allow him [to go down]. They told him he would swim away forever. Then he became disgusted, so they said the salmon would be lost, and they let him go down. They let one who was always truthful go with him.

Then they sang for him in the way he told them. “When I go down, do not stop singing the spirit song until I get back.” Just at evening he prepared to go, and, after he had danced around the fire for a while, he went down. Immediately Lā′ma[1] went after him. After he had gone they sang for him, and he went into a deep place.

Then he lay still in the creek like a dog salmon. Lā′ma thought he would swim away, and he held the lower edge of his moose-skin blanket in his hand. After he had stayed in the water for a while, he jerked like a dog salmon sending out eggs. After he had done this four times he stood up. He was not wet in a single spot. All that time they sang for him in the house.

Then there were great numbers of dog salmon in the creek. When he stood up in the house all looked at him. He was not wet in the least. Then dog salmon nearly surrounded the coasts of this island. Before that there were few salmon, but a strong man dried three dog salmon during a season. The strongest man got five. They put two away, and, taking one along as provisions, they spent the winter in the neighborhood of mussels.

He had them get a large drum off of the east side of a big cedar. They used to hang that up.

After that Sᴀqaiyū′ł[2] spoke through Cloud-watcher at Łg̣ō′gi. When his voice came through him he ran into the sea. Then he started around the town begging. He came into a house and held out his blanket. “Djū x̣undâ′-î.”[3] They did not understand his words. By and by in one house he entered Djat-gitcꜝî′ñgaga guessed what he meant and put five plugs [of tobacco] into his blanket. At once all in the town gave to him. They each gave him five plugs. [309]

Some time after this they were all at Sea-grass town.[4] Then there was much sickness. And an old woman went to the end of Sea-grass Town. Then she held her hands up. She wanted Power-of-the-shining-heavens[5] to look upon her. From above they saw what she did.

After that, when autumn came, three towns were gathered together at ʟgakîtsgalā′ña.[6] They were there on account of A′nkustᴀ.[7]

After that, when they went to get provisions, a

Town-of-Djī′gua[8] man named Waters became a shaman at Łgā′ga.[9] At once they built a large house for dancing. All the time they were dancing there he did not mention his name. He was left-handed. He held a club on the left side. On his right side he held a war knife, wearing it point outward. They sang for him. He also had a grizzly bear head.

After they had sung a while for him he ceased to use these things and wore different ones. At once he again stood up for the dance. After this dance had gone on for a while there, they came to Sea-grass town.

After the dance had gone on at Sea-grass town for a while, he told them where an eagle was sitting. He foretold that there would be two blue feathers on either side of its tail. At once they went to get it, and, when they had got it, although they did not speak to him, where he lay in the house he struck the roof in his joy. Then he mentioned his two names. “I am Wu′ltc!ixaiya. I am Ūdagiā′gᴀñ.” That was the Moon’s youngest grandchild.[10]

When they went to Metlakahtla to gamble he became angry with one opposite him, and, when he stood up, he became ten. For that reason his elder brothers were afraid of him.

Because they had mercy upon the one who held up her hands, he (the Moon’s son) came down to Sea-grass town. He still had the eagle in his possession and used the bone club and the knife. At that time He-with-only-one-fin[11] talked to him. “Chief, I know you. You are Ha′ostī. The people are afraid of the things you use. The chiefs’ sons among the people, when they dance, use good rattles.” At that time he stopped using the knife and the club. His words pleased him. He held a puffin-beak rattle and a large rattle in his hands. On the left side he also held a chief’s rattle. He began to act in two different ways.

When he first started to perform they sang a spirit song for him: 𝄆 Gilâ′dᴀm ga′dani gia â gīlâ 𝄇 𝄆 âmaiyâ ga wīnâxnôx nâ gaa 𝄇.[12] Before they sang he sang alone. “Who is the great supernatural power?” This is the spirit song that they used to sing for him. At this time, after he had acted as shaman for a while, he stopped using those articles.

And he also used to wear fine cedar bark hanging from around his neck. He held one end of these hanging in a bunch over the fire and then acted as a shaman. Then burning coals flew round upon them. At once they began to dance. All wore fine cedar bark hanging [310]down from their necks. They had two strings of it around their arms. They also had some around their heads. On top of this [small] trees were stuck in. They used to dance with these. 𝄆 “Yâ hô ē ahēhaiya 𝄇 come hither great power.”[12] They all danced, singing this.

They came in dancing. Then, when they came in, he looked at them from where he stood in the rear of the house. He looked to see if anyone were sick. If one smiled a little, he said: “The people have untroubled minds.”

While that was still going on, summer came. When they were going off to the lonely places (i.e., camps) he started to sing another song.[13] This was the song. When he got through singing he stood up, and he said: “People, you are safe. Wherever you go in your canoes, sing this song. You are safe.” He came down and helped them. While he (the spirit) was still speaking in him (the man), he died.

Here is all of this.

The name Cloud-watcher occurs in one other place, in “The story about Him who destroyed his nine nephews.” He belonged to the Town-of-Djī′gua people, an important Eagle family at the old town of Kloo. [311]

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[1] The man appointed to go with him. ↑

[2] Raven’s son; see the story of Raven traveling. ↑

[3] Said to be Tsimshian words. ↑

[4] Haida, T!anū′; but known to the whites as Old Kloo. The “old” is used to distinguish it from a place in Cumshewa inlet, where the Kloo people settled for a while before moving on to Skidegate. ↑

[5] See the story of “How Shining-heavens caused himself to be born.” ↑

[6] At the western end of Louise island. The three towns were Cumshewa, Skedans, and Old Kloo. ↑

[7] He was a shaman belonging to the Witch people of Cumshewa. There was much sickness at that time, probably the smallpox, but all who stayed with him were well. “A rival Tlingit shaman once threw a tree on him, but he was uninjured.” ↑

[8] See above. ↑

[9] Meaning, perhaps, “Rocks.” It is an islet north of Hot Spring island. ↑

[10] The word used for “grandchild” applies to descendants generally, and elsewhere this spirit is spoken of as the Moon’s son. ↑

[11] Chief of Skedans. He is talking to the spirit. ↑

[12] The words are in Tsimshian. ↑ a b

[13] This song was Tsimshian, but no words accompanied it. ↑

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STORY OF THE SHAMAN, ḶA′NDOX’S-FATHER

[Told by Abraham of Those-born-at-Q!ā′dAsgo.]

ḶA′ndox’s father was making a canoe inland from one end of Sea-grass town.[1] One evening, when he came home, he dropped dead[2] on the sand at the end of the town. Then they ran to him, and carried him over to his house.

Qołdai′yêk[3] spoke through him first. Whenever his uncles became shamans, he always made a hole in their minds first. He did not tell his name. Instead he turned about around the house. After they had taken him in and came to know that it was Qołdai′yêk, they began to sing a song for him. After they had carried him around the fire four times he began turning around.

Afterward Hū′dAgiagAñ also spoke through him. He acted like the former one. When he had ceased to act

SAqaiyū′ł[4] spoke through him. When they sang for him he walked about entirely on the ends of his toes.

After he had spoken through him for a while, a certain person fell sick. When he was almost dead they got him. Then he fasted four nights. At the end of that time, just before daybreak, he went out to look for his soul. Two other persons went with him. He went round the town on both sides of the houses. By and by he seized his soul. He made a noise like that of a young sea otter.

At once his companions seized him and carried him toward the house. When they carried them (shamans) so, they were very careful, because the shaman had the soul between his hands.

While they were carrying him along the trail, a Smaller-part-of-village's-stomach[5] came out of the ground. Then SAqaiyū′ł said to him: "Get it, master. Throw the man's soul away." "No, I am afraid they would laugh at me. I am also afraid of being put to shame." Then SAqaiyū′ł said to him: "You will not sit among the chiefs in the rear of the house. You will sit among the slaves near the door."

All that time they were singing for him in the house he had left. Presently, after they had carried him into the house, they put a mat over him and the sick man. There he put his soul into his mouth. Immediately he was saved.

Pestilence[6] married one of the daughters[7] of the Moon. When he heard the news about his sister in some way, Wu′ltc!ixaiya[8] went to get his sister. He put on a steel coat and launched his canoe. His canoe was covered with boards. Then he knocked down the rock [312]front of the house of Pestilence with a bone club. Afterward he went in and got his sister. For that reason there was much sickness.

Then Wu′ltc!ixaiya had mercy on Sea-grass town and went down there along with DilAgiâ′.[9] When many people were dying he (DilAgiâ′) went in to dance before Pestilence. He held a long cane the surface of which was painted red. He stuck it up slantwise, stood upon it, and danced. Then he made him feel good, and the sickness ceased. He spoke through GA′ndox's father. Then he told him these things. SAqaiyū′ł stopped speaking through him.

After he had spoken through him for a while, he wanted some turnips, and all in the town gave him some. Through these he became more of a chief in the country of the supernatural beings. When his (DilAgiâ′'s) voice first struck him, he sang in all the houses of the town for himself. After that he went into his own house. He was also always dancing there. "Yâ â â yâ â′aiya nagun dâ â hai i ya Dīlagiâ ahai i yâ."[10] This is what they sang when he danced. It is a spirit song.

After that one of the Pebble-town people[11] came to invite them. Then one through whom Property-woman[12] spoke came by himself in a canoe. At that time DilAgiâ′ told him he had stretched some bad thing (or spirit) over the town. Then he danced before him.[13] And he made him feel good.

Some time after this, after they had gone to the mainland, a different one spoke through him. His name was BAlê′la.[14] Then they returned to Sea-grass town with him. Then they sang for GA′ndox's father in the canoe. He danced as they came. And when they landed he asked for a plank in the Tsimshian language. Then they had one rest on the edges of the canoe. He came down upon it to the shore.[15]

And, when he got into the house, the house cover only was open (i.e., it was crowded with people). He danced the way Wu′ltc!ixaiya used to. When he began to dance he was proud, and he had himself pulled upright. After that was done he began to dance.

After he had danced for a while he would say: "Stop and throw away the cedar-bark roofing. Destroy also the indoor latrine. Use cedar planks for your houses. When you go to bed leave your smoke holes open. Boxes of property will soon fall upon you. Iron people[16] will come among you." He said that. He said there would be plenty of property for them.

Then all in the town danced very much again. The Kitkatla people also brought over Bī′ni's[14] songs to Skedans. They sang his also very much as they danced. At this time a schooner was wrecked [in Cumshewa inlet]. Then blankets were gradually distributed in quantities. This went on for a long time. Then, according to his word, they used cedar planks for house roofs. They also stopped using indoor latrines. [313]

Then he wanted fire drills. Now all the town people gave fire drills to him. When they came in with them he let them all drill together. Then he looked on. After all had done the same thing they put them into the fire. That was why he had them give them to himself.

When they stopped dancing they waved their hats. He sang a song. When all stopped he whistled. Then they stopped singing his [song, which sounded like this]: “Tcô′lōhô′ldīdôlgîts.”[17]

Afterward SAqaiyū′ł again spoke through him. And, after the dancing had gone on a while longer, he wanted to sleep. At that time the Sea-grass town chiefs would not let him. By and by, since they feared the supernatural beings might say something different from what they wanted if they refused, they let him sleep.

When they agreed they made a sail house[18] for him in the corner. And just at evening he went in and lay down. Next day, very early, before the raven cried he awoke (lit., departed). After that they again came in dancing. When they stopped dancing he had me sit near him. Then he began to tell me quietly [what had happened].

At that time he (SAqaiyū′ł) stood on top of the mountain on Q!A′ñga with him. Then he took a handkerchief[19] out of his pocket, put it over his face, and wept. His clothes were all white. But he had no coat. Something with wheels[20] stood near him, and presently he put him into his pocket on the right side. Then he got into this, and he struck it. It went right along. After he had gone along slowly he came to a city with him and took him out of his pocket. And he stood up.

A big being with a black skin stood there. He also had a big gun. He stood pointing it downward at the earth. SAqaiyū′ɬ handed something to him out of his pocket. After a while he took it without looking at him and put it into his mouth. He did not know what it was. He thought it was Indian tobacco.

Then SAqaiyū′ɬ said to him: “Do not be afraid, master. Even the supernatural beings die. Where my three sets of clothing hang up, I have lived a long time. I died three times, but my body never dies.”

When he went thither with him, he saw a large kettle boiling out of doors. He said he did not see what made it boil. Near it was a long thing, the lower end of which was square, on which the Kwakiutl who had killed a certain one along with a Haida were nailed.[21] They had put them into the kettle. There they remained.

There he saw his uncle. Then his uncle asked him: “Did you see the one standing there with a black skin? He shoots down on those people below who treat each other badly. Then the land below is also full of smoke, and there is sickness everywhere.”

Then his uncle[22] spoke to him through the doorway. “Why are you here?” “SAqaiyū′ɬ brought me around in that thing.” “Be watchful. If one always watches, he, too, will live here. The black man always keeps watch on those who are foolish.” [314]

At that time his uncle said to him: “Some time ago one came down through me. And he lived in this town. Now he lives far inland. They fear to mention his name.” His uncle talked with him for a while. Again he said to him: “Do not let his name be mentioned again below. You can not mention his name [for it is too great]. If a child mentions his name tell him to stop.”[23]

Then he went down again with him in the thing with wheels. At that time he awoke in the sail house. Not a long time afterward he died.

This is the end of it.

This story is of exceptional interest, both from the insight it gives into native beliefs generally and for the picture presented of the influence exerted on those beliefs and over the external life of the people also by the coming of white men. G̣ᴀ′ndox was evidently this shaman’s daughter, and the name appears to be Tsimshian. After he became a shaman, however, he was known, as was customary, by the name of the spirit who was speaking through him at the time. He belonged, like two of the shamans in the preceding story, to the Town-of-Djī′gua-People of Old Kloo.

I was fortunate in having obtained information regarding this shaman from one who knew him intimately, and to whom, it appears, he confided some of his spiritual experiences. The shaman is well known to all Skidegate Haida, and many other stories are told regarding his predictions. For some of these, see Memoirs of the Jesup North Pacific Expedition, volume V, part I, page 39. [316]

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[1] See preceding story, note 4. ↑

[2] Really he only fell in a faint or a fit. ↑

[3] A shaman among the Land-otter people. The word is evidently Tlingit. ↑

[4] See story of Raven traveling. ↑

[5] Lā′nas- = “town” or “village”: k!īsq!e-ū′ = “upper or smaller part of stomach.” This is one of the creatures that were supposed to bring wealth to the one who possessed himself of them. ↑

[6] See the story of Big-tail. ↑

[7] The word used is one applied to descendants generally. ↑

[8] See the story of Cloud-watcher. ↑

[9] A good dancer, whose name is probably compounded from dī′lᴀ, the word for Sand-hill crane; see the story of He-who-was-born-from-his-mother’s-side. ↑

[10] This is an attempt to reproduce the sounds used in this song, which is very likely Tsimshian. ↑

[11] The ruling family at Tc!ā′ał, the principal west coast town. ↑

[12] See the story of A-slender-one-who-was-given-away, note 6. ↑

[13] That is, before the spirit over the town. ↑

[14] It would be interesting if we could trace the word Bᴀlê′la to its origin, for it was certainly connected in some way with the first appearance of white people in northern British Columbia and with the first efforts of Christian missionaries. Bī′nĭ evidently = Peni, from ni “mind,” a Carrier Indian, who, immediately after the appearance of the first Catholic missionaries, claimed remarkable supernatural powers and started a kind of sporadic cult which spread throughout much of the northern part of British Columbia. (See Morice, Hist. of the N. Interior of Brit. Col., p. 235.) At Masset I discovered that certain songs there had been obtained, or were supposed to have been obtained, from a Jesuit missionary on the Skeena. The Christian influences apparent in this story evidently emanated from the same source, as [315]Bᴀlê′la’s and Bī′ni’s songs are all said to have been revealed at a place up the Skeena river at the same time and to have spread from there. ↑ a b

[15] Evidently Bᴀlê′la is landing like a white man. ↑

[16] Haida name for the white people. ↑

[17] Supposed to resemble the songs or cries of white people. When they sang the shaman made a motion as if waving his hat, and all

followed suit. This has very much the appearance of an imitation of a hearty Yankee or British cheer. The Haida themselves assert that it happened before any whites were seen. ↑

[18] A little lodge or tent of canoe sails. ↑

[19] He is now dressed like a white man. ↑

[20] The story-teller said, “like a bicycle.” ↑

[21] This sentence is obscure, referring to an adventure of which I have no clue. ↑

[22] One of the shamans spoken of in the last story. ↑

[23] Wu′ltc!ixaiya, the moon’s son, thus seems to have been identified with the Christian deity. ↑

[Contents]

DJILA′QONS

[Version obtained by Prof. Franz Boas.]

Ten men intended to catch fish near Q’a′daso near Lō [New Kloo]. They went there in their canoe and caught the fish by means of snares which were attached to the points of poles. One of these men wore a hat showing a design of a cormorant (k·’ā′lo) belonging to the Eagle clan. Whenever he caught a fish his hat fell down into the water, so that he did not catch any thing more. Finally he grew angry and scolded the water. He took his hat and said: “I strike your vulva with this hat, Djila′qons.” Finally the people went ashore, where they made a large fire, intending to eat the fish. [The name of the fish was Tā′ʟat, the charr (or rainbow-trout)]. They roasted them. After a little while a large frog came up to the fire. They took it and threw it into the flames, and laughed when they saw it burn. After a short while there was a clap of thunder, and the frog burst. After a little while the same frog came back. They put more wood upon the fire, and threw the frog into it; but when it was red-hot it jumped out of the fire.

Now they returned to their village. They saw a man walking along the beach, following them. He shouted: “When your canoe reaches yonder point of land, one of you shall die. At the next point of land the second one of the number shall die, until you are all dead. Only the steersman shall reach your village, where he shall tell what has befallen you, and then he, too, shall die.”

After a little while they heard a large man coming, who struck his abdomen, and the sound was like that of a drum. Then they laughed at him. They struck his abdomen with sticks in order to hear the noise. He said: “I wish to help you,” but they did not listen to him. He said: “A fire is coming. It is going to burn everything.” After a while they saw an animal coming, with a beak like that of a mosquito.

Another day a few men went out hunting seals. They met a seal which looked up at the sky and said: “This cloud looks as though all the people were going to die. The same thing happened long ago.” [All these were prophesies of the general destruction of the tribe.] Then the man returned without killing the seal.

Now the whole town was burned. The fire came from the water, burning everything. All the people were killed. Only a young girl who had just reached maturity hid in a cellar near the doorway where [317]the people used to urinate. She alone was saved. Her name was Yēʟ’ukx·īna′ng. Then Djila′qons came from out of the water. She took her staff, beat time with it, and sang a mourning song. She found the young girl, who became the mother of the Dj’ēguaʟlānas.

This is one of the most important Haida family stories, Djila′qons being considered the ancestress, or at all events special patroness, of all those of the Eagle clan, while from Sounding-property, the sole survivor of the town of Djī′gua, were descended the following four great groups of Eagles: Those-born-at-Skedans and the Town-of-Djī′gua-people of Old Kloo, the Witch people of Cumshewa, and the Sealion town people of Kaisun. Besides these several claim to have branched off from the above, and the Lā′na tc!ā′adᴀs claim her as their ancestress because a man of their family took her over to the Tsimshian. They are not, of course, regularly entitled to the distinction.

A version of this story obtained by myself was printed in the Memoirs of the American Museum of Natural History, Jesup North Pacific Expedition, V, part I, pages 94–96, and another was printed by Professor Boas in his Indianische Sagen von der Nord-Pacifischen Küste Amerikas, Berlin, 1895, pp. 310, 311. My story-teller gave the following as one of the crying songs used by Djila′qons at this time: Wâ â hâ â gadā′g̣a-łî̃ña′-i⁺hēyē, etc., the whole being accompanied by weeping, sobbing, and the labored breathing that accompanies. The two words mean “those who were going to have property,” the thought being “Oh! those that would have had property if I had let them alone!” [318]

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STORY OF THE HOUSE-POINT FAMILIES

[Told by Tom Stevens, chief of Those-born-at-House-point]

The son of the town chief of House-point was half crazy. The children of the town played at Ģałna′s,[1] and all went home, and he came after them. And in the place where they had been playing something with four faces was rolling around, [exclaiming]: “Great-crazy-days, Great-crazy-days.” Then he ran to catch it, but he did did not see whither it went.

One time he threw stones at it. After he had done this several times he saw whither it went. Then he chased it. He chased it, chased it a while, and it went into the ocean before him. And he also jumped right in after it. After he had pursued it along upon a trail in the ocean for a while, he chased it out in front of “Upset-canoe”[2] and it sat waiting for him on the beach. Then he sat near it. It talked to him there.

Then it took a bag off of its back, laid it near by, took out of it a partly finished canoe and taught him how they were going to make them. It told him how they would stretch it and would build a fire inside.

Then it took cedar bark out of its bag. It told him its name was ga-i.[3] It told him they would use this for houses. And it told him they would sew together the canoes with the cedar limbs and fasten the cross seats in place with them.

After it was through telling him, it struck the man with its elbow. Yū′iyā′⁺. It pushed him down. It became a bird and walked down from him flapping its wings. It dived and came up far out. But then he saw a Redhead[4] floating on the water out at sea. That it was that was helping the people to settle at House-point.

And afterward he came home. And he told his friends. Then they began to make a canoe. As he told them, they fastened down the seats with cedar limbs. When it was broken, they sewed it together with them. And, when he explained to them about the cedar bark, they also took that. They put cross sticks[5] in the pieces and made houses. This is how they began to live under cedar barks. And at that time they also began fishing in the ocean.

And it also taught him other things in the same way. It told him how they were going to fasten halibut hooks with roots. And it told him that they should pull off cedar bark and weave mats out of it. It also told him that they should twist it into ropes and use it that way in fishing. [319]

After some time had passed, they had snares set for eagles. And they sat in holes under these. When any were caught in them they broke their wings, and at evening they took as many as they knew were theirs.

One day a man caught one with slender claws. And, when he went for all at evening, one of his eagles was lost. The Tsimshian bought the feathers. That was why they gathered them. Then they reported to one another that one had a hawk.[6] And he who missed one of his own heard it was his and went to ask for it. Then they would not give it to him, and some quarrels took place.

Then they put on their weapons. They put on ta′oga-i,[7] gorgets, helmets, war coats, and two thick hides, one over another. [They had] war spears. The young men had bows. And they came together. After they had fought there with each other for a while, they stopped and moved apart.[8]

After a long, quiet interval, a person went to Peoples’ town[9] to gamble and [saw] another come out from Peoples’ town wearing marten-skin blankets with the fur turned out. His gambling-stick bag hung from a wooden float. He reported it to them, and they ran thither. Then he kept crying: “G̣ᴀngūdā′ñ. My seed. My seed.”[10]

From the town one went to sell a copper worth ten slaves called “Upsetter-of-the-town.” And, when they were on their way back, there was a great smoke at the town, and they ventured guesses about it. One said that the town was being burned. Another said that some kind of clam was being put into the fire.

When they got close in front of the town of Łgīła-a′la,[11] they were pushing one [prisoner] down to the beach. His name was Letting-go-of-each-other. The Inlet people[12] had burned the town. The war chief was called Burnt-forest.[13]

And, when they saw them coming, they chased them seaward. And they paddled toward Cape Ball to escape. Then they got near it and fastened the copper to the paddle. And, when they held it up high, they tried to catch them all the harder. Then they upset themselves and swam downward. Chief Points-meeting-in-the-water and chief Going-after-property were drowned at the bottom. Afterward Burnt-forest dove after the copper and recovered it neatly.

Then they (the people who were drowned) went and sat in front of Chief's[14] house. They begged him for a flood. He asked them to come in. They refused. The warriors started home and camped beyond Raven creek.[15] The weather was calm. Toward evening two tidal waves rolled in out of the ocean. The first one came in and broke. The canoes with their skids even drifted away. The last one even washed away the trees by their roots. Half of the warriors were lost. And he (Burnt-forest) escaped along with his copper into the woods and carried it off on his back. [320]

Then, by washing away the front of Tow hill,[16] the waves washed dentalium shells to the surface. The Inlet [people] dug them. They paddled north[17] with them to sell them for slaves. They bought slaves.

After that, when they quarreled with one of Those-born-at-House-point, he would say in answer: “Well! Inlet people ceased moving their own bucket handles because my uncles drowned themselves.” The Inlet people had plenty of slaves.

And a man of Those-born-at-House-point made figures of the supernatural beings on his house. The ends of the roof poles had images of human beings on them face up. This house was washed away five times. Then he named himself Chief-who-renews-his-property.

[The following short story, obtained by Professor Boas from Charlie Edenshaw, chief of the StA′stas at Masset, is added for purposes of comparison and as containing supplementary material.]

After the deluge, Naēku′n was the first place to emerge from the waters. People were holding a council to determine which way to go. While they were still deliberating a two-faced man came and asked them why they could not make up their minds, and told them which way to go.

At that time the Raven traveled all over the earth, and one day he found a cockle which was being thrown about by the waves. He heard a noise inside the shell. He went near to see what it was. He hid near by and discovered many children in the cockleshell. He opened it and found many people. Then he made towns. One of these he called Yaku lanas, another one Kuna lanas, and he gave all the families of the Haida their names. On the beach he made a town, Tas lanas; and in the woods he made one which he called SLeng lanas (“rear part of the house”).[18]

My informant, who is now chief of Those-born-at-House-point, began by saying that when the flood raised by Raven’s uncle subsided a woman was sitting upon House-point (i.e., Nekoon or Rose spit). This woman had four teats, each of which was owned by one of the Raven families of House-point, the Eggs of Skî′tgao Rear-town people, Point-town people, Those-born-at-House-point. After her people had begun to increase they pulled grass over themselves, began to twirl one stick upon another to light fires and, since they had no canoes, floated their fishing lines off from the great spit. The story-teller probably intended these particulars to be included as part of his relation. I also have a Masset version of that part of the story which deals with the war at House-point. [322]

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[1] A level spot back of the town. ↑

[2] A hill south of Rose spit. ↑

[3] The present Haida name. ↑

[4] Aythya americana, Eyt. So identified by the story-teller himself in the museum at Victoria. Haida, qadjî′ñ-gᴀl-ga′ksʟa-i. ↑

[5] Inserted between the layers of cedar bark to be lined for roofing. ↑

[6] Of the kind called skiä′msm; see the story of A-slender-one-who-was-given-away, note 1. ↑

[7] Said to be similar to the next piece mentioned. ↑

[8] According to a Masset version Those-born-at-House-point were driven from the town. ↑

[9] One of the villages near Cape Ball. ↑

[10] This was a portent of the destruction of the town mentioned below. ↑

[11] The words are used for ditches or stream beds running through level ground, or when some upright object falls over. ↑

[12] People of Masset inlet. ↑

[13] Or rather the place where trees have been burned off. ↑

[14] That is, Cape Ball’s. ↑

[15] Not far south of Rose spit. ↑

[16] Tow is an English spelling of the Haida name Tao. Whether the same or not, it is identical in form with the word which means “grease.” ↑

[17] The Haida expression is “upward,” which means toward the Stikine country. ↑

[18] See “Story of the Food-giving-town people,” and notes. ↑

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HOW THE SEAWARD-SQOĀ′ŁADAS OBTAINED THE NAMES OF THEIR GAMBLING STICKS

[Told by Walter McGregor of the Sealion-town people]

His father was a chief in Sealion-town.[1] His name was Poor-chief’s-son.[2] One time his father was going to have a potlatch. Then his father went to invite the Tsimshian. While he was gone, Gasî′na-A′ndju[3] began to gamble. After he had gambled for some time, he lost all of his father’s property. Then he put a bladder full of grease into his gambling-stick bag. And he put it on his back and went away.

After he had traveled for a while, he went in[4] at White-rocks. As he went he ate all kinds of leaves.[5] Presently he wanted to defecate, and he defecated at a rotten stump. And after that he again went about eating leaves. After he had gone along for a while, he passed over the bones of two human beings upon which moss was growing.

And, after he had gone on a while longer, he came to where two streams flowed down from Djū′tc!îtga,[6] near which lay the fresh bones of two persons. One stream was red. The other was blue. Djū′tc!îtga’s manure made it red, they say, and his medicine made it blue. Those who drank from the red one died there.

Then he took the grease out of his bladder, and he greased his insides. Then he put his head into the blue one. After he had drunk for a while, he lost consciousness. When he came to himself he was standing in front of a big house with a two-headed house pole. And they told him to come in. At once he entered.

The chief[7] in the house said to him: “News of you has come, grandson. You gambled away all of your father’s potlatch property.” Then the chief had a small box brought to him, and he took a hawk feather out of it. Then he put it into the corner of his (the youth’s) eye. After he had twisted it around there for a while, he pulled it out and took out blood[8] and moss from it.

After he had finished both he said to him “Let me see your gambling sticks,” and he gave them to him. He squeezed them. Then blood[8] came out. And, after he had touched his lips to his hands, he cut around the middle of one of them with his finger nail. It was red. And he said to him: “Its name shall be Coming-out-ten-times.” And, after he had touched his lips to his hands again, he cut around on another of them near the end. The end of it was red. Then he said: “Its name shall be Sticking-into-the-clouds.” [323]

As soon as he brought out his gambling sticks to him, he named them. He continued to name them: “Thing-always-carried-along,” “Always-running-off,” “Bloody-nose,” “Shaking-his-head-as-he-goes-along,” “Common-one,” “Rattling-bone,” “Elderberry-roots,” and “Russet-backed-thrush” (?).[9]

Large canoes were piled up in the corner of his house. That meant that the Tsimshian had come during his absence. And two young fellows who looked transparent were in his house. He said that one should go with him. “This one will go with you. He will take away your djîl when you gamble first.[10] Do not choose the fine cedar bark out of which smoke comes. Take that that has no smoke. After you have counted seven, take the one out of which smoke comes. Then begin with ‘Coming-out-ten-times.’” After he had got through telling this to him, he said to him: “Go home.” Lo! he awoke.

Then he went out at the same place where he had started in. Below the stump from which he had defecated lay a sea otter. He looked at the sea. The sea otter was drifting shoreward. Then he went down to it, took it, and dried it. And he went from there to Sealion-town.

When he had almost reached it, he came to some dogs fighting with each other for a gambling-stick bag which lay on the left side of the place where the broad, red trail came out. The dogs fought for the fat which was in it. And he looked into it. A small copper was in it. He took it, and he came home.

And he came to the ten canoes of the Tsimshian who had arrived. He went in to his mother and ate as usual. He also drank water.

Next day gambling began. He went out and staked the sea otter. They tried to get ahead of one another in playing for it. The Tsimshian wanted to gamble with him. Then one came to gamble with him. The Tsimshian handled the sticks first. And he did not take the one which smoked. After he had counted seven he took the one which smoked. He got the djîl.

Then he took up “Coming-out-ten-times” as they had told him. [They said] “He is losing as he always does.” Then he handled the sticks. He counted ten. He had “Sticking-into-the-clouds” and this one [besides his blank] left.[11] With them he won. He stopped missing it. He handled the sticks. Then he held the blank over his shoulder. He took it away.[12] They did not see it.

He won every single thing from the Tsimshian. After he had all of their property he also won their canoes. By and by a little old man behind the crowd of his opponents, who had just bathed and had the right side of his face marked with paint, wanted to gamble with him. And, after they had staked property, the Tsimshian handled the sticks. Smoke came out of both heaps of cedar bark. Then he selected that which smoked the most. He got one of those with many marks.[13] And he handled them again. He took the one with the [324]smaller smoke. Again he got one of those with many marks. It was a good day for him (the Tsimshian). That was why he (Gasî′na-ᴀ′ndju) could not see his djîl. He was the only one who beat him.

Then his father’s potlatch was over. They gave the Tsimshian their canoes. Then he had the breast of his son tattooed. He had the figure of a cormorant put on him. He had its neck run through him. He had its wings laid on each side of his shoulders. He had its beak put on his breast. On his back he had its tail put. He was the only Raven who had the cormorant for a crest. No one had it that way afterward. The Tsimshian went home.

He had his father’s house pole made like Djū′tcꜝîtga’s. At that time he named the house “Two-headed-house.” The Seaward-Sqoā′ładas own the gambling-stick names.

All Haida families do not have distinctive family myths as is the case among the Kwakiutl and Bella Coola. Some, however, have stories telling how they obtained the right to certain names, crests, etc., and the following is one of that number. It explains the origin of the names employed by the Seaward-Sqoā′ładas, a Raven family of Skidegate inlet, for the sticks in their gambling sets, and at the same time how the Sealion-town people, an Eagle family, obtained the right to a certain style of house pole with two heads. One of the old Kaisun houses, Na-qā′dji-stîns, “Two-headed-house,” was named from a pole of this kind which stood in front of it. [325]

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[1] At Skotsgai bay, near Skidegate; compare the story of Sacred-

one-standing-and-moving, note 1. ↑

[2] Probably intended in a reverse sense. ↑

[3] He was also called Sîns-nAñ-q!ā′-igiaos, “He-who-chews-the-days,” because that was all that he had to live on during his fast and wanderings. He belonged to the Seaward-sqoā′ładas; his father to the Sealion-town people. ↑

[4] Into the woods. ↑

[5] The words for leaf and medicine are identical. ↑

[6] A mountain. ↑

[7] Djū′tc!îtga. A song comes into this story somewhere the words of which were given me by the last survivor of the Seaward-sqoā′ładas. They are as follows: GAm dī dā qê′ñgAñga, “You do not see me” [because I am too great to be seen]. Probably this was Djū′tc!îtga’s song, heard before or at the time when Gasî′na-A′ndju was taken into his house. ↑

[8] This condition was usually supposed to be brought about by the sight of a menstruant woman. ↑ a b

[9] The Haida name for this stick was Wī′dAwit, which appears to be a duplication of wit, the word for russet-backed thrush. ↑

[10] Compare the story of Sounding-gambling-sticks, notes 7 and 8. ↑

[11] That is, he had Coming-out-ten-times, Sticking-into-the-clouds, and his djîl left. For a further explanation of this game see story of Sounding-gambling-sticks. ↑

[12] That is, the transparent being did. ↑

[13] The djîl, which was the one desired, had few or no marks upon it. ↑

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HOW ONE OF THE STASA′OS-LĀ′NAS

BECAME WEALTHY

[Told by Walter McGregor of the Sealion-town people.]

His name was Sqî′lg̣aᴀlᴀn.[1] His wife belonged to the Seaward-sqoā′ładas, and her name was A′łg̣a-sīwa′t. They were camping at Djiłū′.

And, when the tide was low, he went seaward. He heard some puppies yelping. He looked for them. He could not find them. Then he began to eat medicine. After he had eaten medicine for a while, he went seaward again. Again he heard the puppies yelping.

After he had gone toward the place where they were yelping the yelping sounded behind him. After he had done this for a while he found two small pups among some stones lying in a pool of salt water. Then he pick them up and stood up planks on edge for them around a hollow between the roots of a tree behind the house. And he had them live there. He hid them. He named one of them Found and the other Helper. He fed them secretly.

When they became larger they went into the water early one morning. They came shoreward together. They had a tomcod in their mouths. They gave it to him. He said he had gone out to look for it very early. And he brought it into the house.

Again they swam seaward. They brought in a red cod in their mouths. When they started off again they brought back a halibut in their mouths. When they became larger they brought in a piece bitten out of a whale. All that time he said he had found the things. When he had a quantity of food he carried the whale to his brothers-in-law[2] at Skidegate as a gift.

They were nearly starved at Skidegate when he came and gave them what he had. The day after he arrived he went for firewood. When he brought it in the food was all gone. He wished to eat some salmon eggs put up in bladders which his mother-in-law owned. She did not give them to him. At that time he kept repeating: “I guess there will be plenty in the dogs’ house.” Then his mother-in-law said: “I wonder what sort of dogs have grease all over their house.” His mother-in-law was stingy.

Next day he again came in from getting wood and said the same thing as before. And his mother-in-law again said: “I wonder what sort of dogs have grease all over their house.”

Next day he started for Djiłū′, and his mother-in-law went with him. After they had gone along for a while they came to a porpoise floating about, and his mother-in-law wanted it. He paid no attention [326]to her. After they had gone on for a while longer, they came to a hair seal floating about. His mother-in-law also wanted that. He paid no attention to her.

After they had gone on for a while from there, they came to pieces bitten out of a whale floating about. Those his mother-in-law also wanted, and he said: “Nasty! that is my dogs’ manure.” And after they had gone on for another space of time, they came to a jaw good on both sides. Then he cut off two pieces from it and took them in.

Now he landed at Djiłū′, and he would let his mother-in-law eat nothing but fat food. When his mother-in-law went down to get sea eggs he spilt whale grease around before her upon the sea eggs. He also spilt whale grease around in the water. He was killing his mother-in-law with mental weariness.[3]

Then the dogs brought in two whales apiece. He (each) had one laid between his ears and one laid near his tail.

His wife became two-faced (i.e., treacherous) to him. She discovered that the dogs always went out at daybreak. Then she allowed urine and blue hellebore to rot together.

One day, when the dogs were coming in together, she put hot stones into this mixture. And, when it was boiling, she poured it into the ocean. At once the wind raised big waves. There was no place where the dogs could come ashore. The dogs carried some islands out to sea in trying to scramble up them. One is called Sea-eggs, the other Ḳagu′n.

Then they swam southward. He watched them from the shore. They tried to climb ashore on the south side of the entrance of Skidegate channel.[4] But they only made marks with their claws on the rocks instead. They could not do it. Then they swam away. On that account they call this place “Where-dogs-tried-to-crawl-up-and-slid-back.” Then they swam together to the channel.[4] They lie in front of Da′x̣ua.[5] They call them “The Dogs.”[6]

He had many whales. He filled up “Whale-creek.” He bent boxes for them, and he put the whale grease into them. By selling these he became a chief.[7]

Compare “The story of those who were abandoned at Stasqa′os.” [327]

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[1] And he was a member of the above family, an Eagle family on the west coast. ↑

[2] In this case “brothers-in-law” is synonymous with the entire family of his wife. ↑

[3] According to the stories a person who lived entirely upon greasy food came to be afflicted with mental lassitude; see the story of A-slender-one-who-was-given-away. ↑

[4] First the western entrance of Skidegate channel (G̣a′oia) is referred to, then the channel proper which was called K!ē′djîs, a word applied to the stomach and intestines of an animal or man. ↑ a b

[5] Close to Lawn hill. ↑

[6] These are two rocks near the steamer entrance to Skidegate inlet. ↑

[7] The word used here, ɪ′ʟ!xagidas, is applied to a house chief and is almost synonymous with “rich man,” there being no caste limitations to prevent one from becoming a house chief. ↑

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STORIES OF THE PITCH-PEOPLE

[Told by Walter McGregor, of the Sealion-town people]

Some persons went out hunting from Songs-of-victory town.[1] And one of them put on the skin of a hair seal and lay on a reef. Then some went hunting from Food-steamer's[2] town. One of them speared the hair seal lying on the reef with his bone spear. But a human being screamed.

They used to put on the skin of a hair seal, lie on a reef and make the cry of a hair seal, and, when a hair seal came up, one sitting behind him speared it. They speared him (the man) while he was doing that way. Then they went off in terror.

And then they began fighting with one another. The Songs-of-victory people went out first, and they killed Food-steamer's wife with arrows. Then they fought continually with one another. At that time they killed each other off.

Falling-tide was a brave man among the people of

Songs-of-victory town. One time, when he got back from fighting, he threw his kelp fish line into the fire. Then he occupied a fort. At that time he had nothing to eat. He spoiled himself.[3] After that they also killed him, and only the town of Kaisun was left.

One day they stretched out a black-cod fishing line upon the beach in front of Kaisun with the intention of seeing how far down the house of The-one-in-the-sea was. But, when they went out fishing, they never came back. Then that town was also gone.[4]

They used to go fishing at night, because they said that the black cod came to the surface of the sea during the night.

Before this, when the town people were still there, a child refused to touch some black cod. And, after he had cried for a while, something moving burning coals about called him through the doorway;[5] "Come here, my child; grandmother has some roots mixed with grease which she put away for you."

Then his parents told him to go out, and he went thither. It stretched its arm in to him into the house, and the child said: "Horrors,[6] something with large, cold hands grasped me." Then it said: "Grandfather has just come in from fishing. I have been washing gills. That is why he says my hands are cold."

Then his parents again told him to go out, and he went out to it. It threw him into a basket made of twisted boughs. Then the child cried, and they went out to look at him. He was crying within the earth. [328]

Then they began to dig. They dug after the sound of his crying in the earth. By and by they dug out the tail of the marten he wore as a blanket. There are now ditches in that place.

The chief's children in the town of Kaisun went on a picnic. They had a picnic behind Narrow-cave.[7] Then all went out of the cave from the town chief's daughter. Some of them went to drink water. Part of them went after food. Some of them also went to get fallen limbs [for firewood].

Then she thought "I wish these rocks would fall upon me," and toward her they fell. Then she heard them talking and weeping outside. And, after she had also cried for a while, she started a fire. Then she felt sleepy and slept. She awoke. A man lay back to the fire on the opposite side. That was Narrow-cave, they say.

Then he looked at her, and he asked her: "Say! noble woman,[8] what sort of things have they put into your ears?" And the child said to him: "They drove sharp knots into them and put mountain sheep wool into them." Then he took sharp knots out of a little box he used as a pillow. Now Narrow-cave laid his head on some planks for her, and she pushed them into his ears. "Wa wa wa wa wa, it hurts too much." Then she at once stopped. And, when he asked her to do it again, she again had him put his head on the plank. It hurt him, but still she drove it into his ear. His buttocks moved a while, and then he was dead.

Then she again cried for a while. She heard the noise of some teeth at work and presently saw light through a small hole. Then she put some grease around it, and the next day it got larger. Every morning the hole was larger, until she came out. It was Mouse who nibbled through the rock.

Then she was ashamed to come out, and, when it was evening, she came and stood in front of her father's house. And one of her father's slaves said she was standing outside. They told him he lied. They whipped him for it.

Then her father's nephew went out to look for her. She was really standing there. And her father brought out moose hides for her. She came in upon them. They laid down moose hides for her in the rear of the house. She came in and sat there.

Then her father called in the people. She recounted in the house the things that had happened. When she had finished she became as one who falls asleep. They guessed that she had gone into his (Narrow-cave's) house to live.

One moonlight night they (the children) went to Tc!ixodᴀ′ñq!ēt[9] to play. And two persons came to a boy who was walking far behind, took him off with them, and led him to a fine house. [329]

Then they asked each other: “What shall we give him to eat?” “Give him the fat of bullheads’ heads.” And they gave him food. In the night he awoke. He was lying upon some large roots. And in the morning he heard them say: “There are fine [weather] clouds.” Then they went fishing, and, when it was evening, they built a large fire. He saw them put their tails into the fire, and it was quenched. And next day, after they had gone out fishing, he ran away.

Then they came after him. And he climbed up into a tree standing by a pond in the open ground. They hunted for him. Then he moved on the tree, and they jumped into the pond after his shadow.

Then they saw him sitting up there, and they called to him to come down. “Probably,[10] drop down upon my knees.” And they could not get him. They left him.

Then he started off. He came in to his parents. He came in after having been lost, and his mother gave him a ground-hog blanket to wear.

Then he went out to play with the others one day, and something said to him from among the woods: “Probably is proud of his ground-hog blanket. He does not care for me as he moves about.” He did not act differently on account of this.[11] Those who took him away were the Land-otter people.

The Pitch-people (Q!ās lā′nas) occupied much of the northwestern coast of Moresby island between Tas-oo harbor and Kaisun, but, when the Sealion-town people moved to the west coast, they seem to have driven the Pitch-people out of their northern towns. They were always looked upon as an uncultivated branch of Haida, and are said not to have possessed any crests. Later they intermarried with the Cumshewa people. Some of the Cumshewa people claim descent from them, but none of the true Pitch-people are in existence. The relationship of their culture to that of the other Haida would be an interesting problem for archeologists. The following stories regarding these people were obtained from a man of the Sealion-town people who supplanted them. [330]

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[1] There were several Haida towns so named. This stood near Hewlett bay, on the northwest coast of Moresby island. ↑

[2] Given at length the name means “putting rocks into fire to steam food.” He was chief of the town of Kaisun before the Sealion-town people came there. ↑

[3] By destroying his kelp line he cut off their only source of food supply, and, as a result, the fort was destroyed. ↑

[4] All except one man, who was found there by the Sealion-town people on their arrival, and of whose strange actions and unusual abilities many stories were told. ↑

[5] A similar story occurs in my Masset series where the old woman was used as a kind of bugaboo to frighten children. The same was probably the case at Skidegate. ↑

[6] Hā′maiya, the Haida word employed here, is one used to indicate very great terror. ↑

[7] This was the usual picnicking place of Kaisun children. ↑

[8] The Haida word, Î′ldjao, used here is said to have a similar meaning to “gentleman” and “lady” in English. ↑

[9] Perhaps another playground. The last syllable, q!ēt, means “strait.” ↑

[10] Or, more at length, “that is probably it.” Haida, Ūdjiga′-i. ↑

[11] That is, he did not lose his senses, as usually happened when one was carried off by a land otter. ↑

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HOW A RED FEATHER PULLED UP SOME PEOPLE IN THE TOWN OF GU′NWA

[Told by Walter McGregor of the Sealion-town people]

The town children were knocking a woody excrescence[1] back and forth. After they had played for a while they began saying “Haskwä′.”[2] The niece of the town chief was menstruant for the first time. She sat behind the screens.[3]

After they had played for a while a red feather floated along in the air above them. By and by a child seized the feather. His hand stuck to it. Something pulled him up. And one seized him by the feet. When he was also pulled up another grasped his feet in turn. After this had gone on for a while all the people in the town were pulled up.

Then the one who was menstruant did not hear them talking in the house. She was surprised, and looked toward the door. There was no one in the house. Then she went outside. There were no people about the town. Then she went into the houses. She saw that they were all empty.

Then she began to walk about weeping. She put her belt on. Then she blew her nose and wiped it on her shoulder. And she put shavings her brothers had been playing with inside of her blanket. Feathers and wild crab apple wood, pieces of cedar bark,[4] and mud from her brothers’ footprints she put into her blanket.

By and by, without having been married, she became pregnant. Soon she gave birth. Again she became pregnant. Again she bore a boy. After this had gone on for some time, the youngest came out with medicine in his mouth. He had a blue hole in his cheek. With a girl they were ten.

And she started to rear them. She brought home all kinds of food that was in the town. She gave this to her children to eat. Very soon they grew up. They began playing about the house.

By and by one of them asked their mother: “Say! mother, what town lies here empty?” And his mother said to him: “Why! my child, your uncles’ town lies here empty.” Then she began telling the story. “The children of this town used to go out playing skîtq!′ā′-igadañ. Then a red feather floated around above them. I sat behind the planks. There I discovered that the town lay empty, and I was the only one left. There I bore you.” Like this she spoke to them.

Then they asked their mother what was called “skîtq!ā′-igadᴀñ.” Then she said to them: “They smoothed the surface of a woody excrescence, and they played with it here.”

Then they went to get one. They worked it, and, after they had [331]finished it, they played about on the floor planks of the house with it. While they were still playing daylight came. And next day they also played outside. The feather again floated about above them. Their mother told them not to take hold of the feather.

After they had played for a while the eldest, who was heedless, seized the feather. His hand stuck to it. When he was pulled up he turned into mucus. After it had been stretched out five times the end was pulled up. Another one seized it. He became a shaving. After he had been stretched out five times he, too, was pulled away.

Another one grasped it. He became a feather. After something had pulled him up five times he also left the ground. Another one seized it. He became a strip of cedar bark. After something had pulled him up five times he also left the ground. And again one seized it. He became mud. After he had been stretched out five times he left the ground. And another seized it. The same thing happened to him; and after this had gone on for a while they were nearly all gone.

Then again one seized it. He became a wild crab-apple tree. He was strong. And, while he was being stretched up, his sister went around him. She sharpened her hands. “Make yourself strong; [be] a man,” she said to her brother. When he had but one root left his sister climbed quickly up upon him. After she had reached the feather, and had cut at it for a while, she cut it down. A string of them fell down.

He who had medicine in his mouth stood over his elder brothers. Upon his elder brothers he spit medicine. Then they got up. And the bones of those in the town who had been first pulled up lay around in a heap. He also spit medicine upon them. They also got up, and the town became inhabited.

They played with the feather. They went around the town with it. By and by it began to snow. Then they rubbed the feather on the fronts of the houses of the town, and the snow was gone.[5] After they had done so for a while the snow surmounted the house.

After some time a blue jay dropped a ripe elderberry through the smoke hole. By and by they went out through the smoke hole. They went to see Bill-of-heaven.[6]

After they had gone along for a while, they came to a djo′lgi[7] walking around. Then he who was full of mischief tore the animal in pieces and threw them about. After they had gone on some distance from there, they came to a woman living in a big house. Her labret was large. When she began to give them something to eat the woman asked them: “Was my child playing over there when you passed?” And one said to her: “No, only a djo′lgi played there. We tore it in pieces, and we threw it around.” “Alas! my child,” said the woman. “Door, shut yourself.” Xō-ō, it sounded.

Then he who knew the medicine became a cinder, and he let himself go through the smoke hole. When he got outside, “Smoke hole, shut [332]yourself” [she said]. That also sounded Xō-ō. Then he ran quickly to the place where they had torn up the djo′lgi and, gathering up the pieces, put them together and spit medicine upon them. The djo′lgi shook itself, and started for the house with him.

The djo′lgi tapped upon the door. “Grandmother, here I am.” And when she had said “Door, unlock yourself; smoke hole, open yourself,” so it happened. Then she began giving them food. She gave them all kinds of good food to eat. That was Cliff’s house, they say. She is the djo′lgi’s grandmother.

And they stayed all night in her house, and next day she again gave them something to eat. Then they started off. After they had traveled for a while, they came to where another woman lived. And, after she had given them food, they stayed in her house all night as well.

And, after he who was full of mischief saw that the woman was asleep, he went to her daughter who lay behind the screen. And he put her belt around himself. After he had lain for a while with her her mother saw him. Then she took out the man’s heart and swallowed it.[8] Then he put her belt around her, went from her, and lay down.

Next morning, after she had given them something to eat there, she called her daughter. She paid no attention to her, and she went to her. She lay dead. Then she began to weep. She composed a crying song, “My daughter I mistook.” Then they left her.

After they had gone on for a while they came to where a big thing stood. When they pushed it down it fell upon two of them. Seven escaped and went off.

After they had gone on for a long space of time they came to a small dog lying in the trail. One jumped over it. Right above it it seized him with its teeth. Another jumped over it. He was treated in the same way. It killed three and four escaped.

After they had gone on for a while longer they came to the edge of the sky. It shut down many times. Then they ran under. Two of them were cut in two and two escaped. They, however, saw Bill-of-heaven.

Gunwa being one of the Nass towns, this story would appear to be an importation. It is paralleled, however, by a Masset myth, the scene of which is laid in a Haida town. [333]

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[1] A burl cut out of the side of a tree and used as a ball. ↑

[2] Probably a word made up for the occasion. ↑

[3] As all girls were compelled to do at puberty. ↑

[4] Old pieces of cedar bark thrown away while making mats. ↑

[5] Although snow continued to pile up, by rubbing their feather on the house fronts they kept these clear. ↑

[6] This name Sîns-k!ū′da is a little uncertain. The being referred to may have been identical with Power-of-the-shining-heavens. ↑

[7] A mainland animal, said to resemble a mink. ↑

[8] That is, she thought she did so, but in reality she took out her daughter’s. ↑

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HOW ONE WAS HELPED BY A LITTLE WOLF

[Told by Tom Stevens, chief of Those-born-at-House-point.]

A certain person was a good hunter with dogs. He also knew other kinds of hunting, but still he could not get anything. They were starving at the town. And one time, when he went to hunt, he landed below a mountain. And when he started up some wolves ran away from him out of a cave near the water. In the place they had left a small wolf rose up. Then he tried to catch it, and the wolf tried to fight him. Then he said to it “I adopt you,” and it stopped fighting.

Then he put it into a bag he had and went home with it, and he hid it in a dry place near the town. After that he dreamed that it talked to him. It said to him: “Go with me. Put me off under a great mountain where there are grizzly bears and sit below. Then I will climb up from you toward the mountain and, when a big grizzly bear rolls down, cut it up. And, when another one comes down, split it open, but do not touch it.”

At once he took it away and put it off under a mountain. Then he went up, and, while he sat beneath, a big grizzly bear came rolling down. While he was cutting it up another came rolling down, and he split it open.

Immediately afterward the small, wet wolf came down. It yelped for joy. It shook itself and went inside the one that was split open. At once it made a noise chewing it. It ate it, even to the bones. Although it was so big it consumed it all. Only its skin lay there.

Then he put the parts into the canoe and brought them to the town. And they bought them of him. When they were gone he took it (the wolf) off again. They kept buying from him.

When his property was fully sufficient his brother-in-law borrowed it. Then he gave him directions. “Cut up the one that rolls down first, but the last one that rolls down only cut open.” Then he gave it to him in the sack in which he kept it.

Then he started with it and put it off beneath the mountain. Soon after it had gone up a grizzly bear rolled down, and he cut it up. Afterward another one rolled down, and he cut that up also. Then the wolf came down. After it had walked about for a while it began to howl. Then it started away, so that he was unable to catch it. It went along on a light fall of snow.

And, when he got home and he (the owner) asked for it, he told him it got away. He handed him only the empty bag. [334]

At once he bought hide trousers. He also bought moccasins. Immediately he started off. He put the hides into a sack. Then he landed where he used to put it (the wolf) off and followed its tracks. He followed its footprints upon the snow lying on the ground.

Now, as he went, went, went, he spent many nights. He wore out his moccasins and threw them away. All the while he followed his son's footprints upon the snow. He went and went, and, when his moccasins and trousers were almost used up, he heard many people talking and came to the end of a town.

Then he hid himself near the creek, and, when one came after water, he smelt him. Then he saw him and shouted to him: "So-and-so's father has come after him." At once they ran to get him. His son came in the lead. They were like human beings. Then he called to his father. He led him into the house in the middle. The son of the chief among the wolf people had helped him. The house had a house pole.

Then they gave him food. They steamed fresh salmon for him, and, when they set it before him, his son told him he better eat. Then he ate. And, after they had fed him for a while, they brought the hind quarter of a grizzly bear, already cooked, out of a corner. Then they cut off slices from it and gave them to him to eat.

He kept picking them up, but still they remained there. They set the whole of it before him with the slices on top. He did not consume it. It is called: "That-which-is-not-consumed."

After he had been there for a while they steamed in the ground deer bones with lichens[1] on them. And next day they began to give them to him to eat. Then he did not pick them up, but he said to his father: “Eat them, father.” He was afraid to eat them because they were bones. Then he picked one up. But, when he touched it to his lips, it was soft.

Every morning they went after salmon. They put on their skins. Then they came home and brought three or four salmon on the backs of each. They shook themselves, took off their skins, and hung them up.

Presently he told his son that he wanted to go away. Then they brought out a sack and put grizzly-bear fat into it. When the bottom of it was covered they put in mountain-goat fat. There was a layer of that also. After that they put in deer fat, as well as moose fat. They put in meat of all the mainland animals.

After it was filled, and they had laced it up they gave him a cane. It was so large he did not think he could carry it. And, when he started to put it on his back, his son said to him: “Push yourself up from the ground with your cane.” Then he did as directed. He got up easily. [335]

Then he gave other directions to his father. “You will travel four nights. When you camp for the night stick the cane into the ground and in the morning go in the direction toward which it points. Stick the cane into the ground where you come out. After you have taken those things out of the sack, take that over also and lay it near the cane. Those things are only lent you.”

At once he set out. And, when evening came, he stuck the cane into the ground. But the cane pointed in the direction from which he had come, and he went toward it. And, when evening again came, he stuck the cane in, and in the morning the cane was again pointing backward; and again he followed it.

After he had camped four nights he came out. And he stuck in the cane at the edge of the woods. And, while they were again in a starving condition, he came home. They were unable to bring out his sack. And, when a crowd took hold of it, they got it off [the canoe], and, after they had taken the best parts of all kinds of animals out of it, he took the sack back to the cane and laid it near by.

Then they also began to buy that. With what he got in exchange he became a chief.[2] With what he got in exchange he also potlatched. After two nights had passed he went to see the place where he had left the sack. He saw that they had taken it away.

Since wolves are not found upon the Queen Charlotte islands, this is necessarily a mainland story, probably Tsimshian. [336]

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[1] I am not quite certain of the correctness of this translation of sqēnā′wasʟīa. ↑

[2] The word indicates a rich man or house chief. ↑

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GUNANASÎ′MGÎT

[Told by Jackson, late chief of Skidegate.]

A certain woman of the upper class, whose father was a chief, was squeamish about stepping on the dung of grizzly bears. They went with her to pick berries, and then she started back. At that time her basket strap broke. Now her basket upset. It upset four times.

In the evening, when her basket upset for the last time, two good-looking fellows came to her and asked her to go with them. The two persons begged her to go, and they said to her: “A little way inland are berries.”

Then she went back with them. And she said: “Where are they?” They said to the woman: “A little farther inland.” Now it was evening. And they led her into a big town. Now they led her into a big house in the middle of the town which had a painting on the front. A woman who was half rock sat in the corner of the house.

When they gave her something to eat [this woman said]: “When you eat it, eat only the shadow.[1] Only eat the cranberries they give you to eat. Drink nothing but water. Do not eat the black, round things they give you to eat. I have been eating them. That is why I am here. I am half rock. When you go to defecate dig deeply into the ground. Cover it over.”

Now she went to defecate as directed. And, when she went to defecate, she laid copper bracelets on top and copper wire. She finished. Now, after she was gone, a man went and looked at the place. He saw copper wire and bracelets. Then the man shouted. A crowd of people looked at it. Truly that was why she did not want to step on dung. Now she became used to [her surroundings].

Now all in the town went out to fish for salmon. Afterward the woman went after wood. Those who went after salmon came back making a noise. Then the woman put wood on the fire. Those who had gone after salmon came in. Now those who went after salmon shook themselves. The fire was quenched. Next day they again went after salmon. Then the half-rock woman said to her: “Take knots.” The woman did so. Now they came back again with noise. She put knots on the fire. They came in. Again they began shaking themselves. Then the fire was not quenched. Now her husband’s mind was good toward her.

Then the woman began to dislike the place. Now they went out again to get salmon. Then she told the woman who was half rock that she wanted to go away. And she thought that that was good. [337]

Then she gave her a comb. She also gave her some hairs. She also gave her some hair oil. She also gave her a whetstone. While they were out after salmon she started off.

Now she heard them pursuing her. They came near her. Then she stuck the comb into the ground. And she looked back. She saw great masses of fallen trees. Now those behind her had trouble in getting through. While they were getting through with difficulty she got a long distance away.

Again they got near her. She also laid the hair on the ground. Again she looked back. There was a great amount of brush there. Now they again had trouble behind that. Again she got a long distance away from them.

Now the pursuers again came near her. She also poured out the hair oil. And she looked back. There was a large lake there. They had to skirt its edges. Again the woman ran hard.

Now they came near her again. She stuck the whetstone [into the ground]. And the woman looked back. There was a great cliff there. They could not climb over it. And she came out of the woods near the sea.

There one sat in a canoe seaward from her. The woman wanted to get in with him. The chief wore a large hat. Upon the hat birds flew around in a flock. His name was Sag̣adila′“o. “Let me get in with you. My father will give you ten coppers,” said the woman, trying to persuade the chief.

Now the chief struck the edge of his canoe with his club. It came in front of the woman. The woman got in. He struck the edges of his canoe. Now it floated out at sea again.

Then the grizzly bears came out in a crowd. Close to them the wolves also came out in a crowd. He struck the edges of his canoe. The canoe bit off the heads of the grizzly bears. It also bit off the heads of the wolves. He destroyed them all.

Now he let the woman look into his hair. She picked frogs out of his hair. She was afraid to kill them with her teeth. So she bit upon her finger-nails.[2]

Now he went home with his canoe full of hair seal. He came to his wife, who was in front of the house. And his wife came to meet him. His wife was glad that he had married another wife. The woman’s name (i.e., his first wife’s name) was Ła′gał-djat. Now he brought her to the house.

He went to hunt again next day, and he gave the following directions to his [new] wife: “When she eats do not steal a look at her. One always makes her choke by doing so.” But still she stole a look at her when she ate. And she saw her swallow a whole hair seal. She saw her spit out the bones toward the door. Then she caused her to [338]choke by looking at her. For that she killed the woman. Ła′gał-djat did it.

While her corpse was still lying in the house, Sagadila″o came home. Sagadila″o saw his wife’s dead body. Now Sagadila″o also killed his older wife. He cut her in two. Then he put a whetstone between the two parts. They ground themselves into nothing. Then he awoke the woman. He married her again.

Now she had a child by him. It was a boy. He kept putting his feet on his (the boy’s) feet. By pulling he made him grow up. Now he came to maturity. He made him a small canoe like his own, and he also made a club for him like his own. When he played with it in the salt-water ponds it picked up small bull-heads with its teeth.

Then the woman came to dislike the place. And she went to her own place with her boy. So he came to his own country. And her son married his uncle’s daughter. Then he began to hunt. The name of the town was Q!adō′.[3]

Now, after he had been hunting for some time, a white sea otter came swimming about in front of the town. And he launched his canoe. He shot it in the tip of the tail. Then his wife skinned it, and he told her not to let any blood get on it. So she did not leave any blood on it.

Now his wife asked for it. He gave it to his wife. The woman washed it in the sea water. She put it into the sea. Then it slipped off seaward from her. She took a step after it. It again slipped down from her. She took another step after it.

Now she got stuck between the two dorsal fins of a killer whale. It swam away with her. Then her husband launched his canoe. He went after the killer whale. He paddled hard after it. Now he went far off into the Nass after it. Then his wife disappeared under the water in front of Killer-whale-always-blowing.[4]

Then he went back. And he came to Q!adō′. He kept blue hellebore until it had rotted. He also saved urine. And he also saved the blood of those menstruating for the first time. And he saved the blood of [any] menstruant women. He put them into a box.

Then he started off. He [came to the place] where his wife had passed in. Then he took twisted cedar limbs, a gimlet, and a whetstone. Where his wife had passed in he came to a kelp with two heads. He went into the water there upon the kelp. Marten remained upon the water behind him.

Now he came upon a broad trail. He started along. He came to Lᴀ′mas.[5] Then he came to some women digging wild-clover roots. The women said: “I smell Nanasî′mgît.” One of the women said so. Then the other one said: “I also smell him.” Now he went to one of them and opened her eyes. “My eyes are opened. My eyes are [339]opened.” She said that because she felt happy. Then he opened the eyes of the other. Then, for the first time, he learned his name.

Now the women asked him what he came for. “I am looking for my wife whom they carried away from me.” “They passed right by here with your wife. Isnē′g̣ał’s[6] son married your wife. The one who married her is named ‘Gîtgidᴀ′mtc!ēx.’ When you come to the town be on the watch. A supernatural heron lives at the end of the town. He is always watching. He is always repairing a canoe.”

Then he started. He came to the end of the town. Now the heron discovered him. And the heron cried out. So he put the twisted cedar limbs, the gimlet, and the whetstone into his hands. And he put him into his armpit.

Now the town people came to see what terrible thing had happened. They asked him: “Old man, why do you say that?” “My sight deceived me. That is why I shouted.” And they went away from him.

Then he let him out from his armpit. [He said]: “The one who married your wife lives in the middle house in the town, and to-morrow two slaves are going for dead hemlocks standing behind the house. One of the slaves is named Raven. One is named Crow. They are going to steam the fin to put it on your wife.”

In the evening he started from him to the town. He looked into the house where his wife was, in which there were retaining timbers.[7] And he saw his wife sitting near her husband. He returned to the old man. And he spent the night in his house.

Next day he went behind the town. He came to where the dead hemlocks stood. He sat down there. Now two slaves came there. Then he went inside of the dead hemlock. Then they started to chop down the firewood. And he bit off the end of the stone wedge. They began to cry. One of the slaves said: “My master will talk to me as he usually does.”

Now Gunanasî′mgît came out of the firewood. He took the end of the stone wedge out of his mouth. It became as it had been before. Then he cut down their firewood for them. He chopped it up for them.

Then they said to him: “When evening comes they are going to steam your wife’s fin in the ground. We are going out after water. Now, when evening approaches, stand in front of the house. After we have gone back and forth with water for a while, we will let you in. After we have brought water a while we will let ourselves fall with the water into the bottom of the house excavation. While we turn the water into steam in the fire, pick up your wife."

As soon as evening came he stood in front of the house. At once they let him in. They went for water. Now the stones became red [340]hot. Then they had her fins ready. They had a stone box in readiness on the side toward the door.

Now they went after water again, and the last to come in fell down with the water. A big stream ran into the fire. Then a great steam arose. And he ran over for his wife. He took her up in his arms. Then he ran back with her.

[The house pole had three heads. Their voices sounded an alarm. They say they were always watching.][8]

Then they found out that she was gone, and they went after her, all the people in the town. Fast-rainbow-trout pursued him above. Marten pursued him below.[9] The two slaves ran in advance. Now they almost caught him, when one slave let himself fall. He let his belly swell up. Then Mouse[10] gnawed through his belly.

Again they pursued him. When they had nearly caught him again the other slave let himself fall. Then Weasel[11] burst his belly with his teeth.

Now he came to the place where he had gone down. He entered his canoe. The one left to take care of the canoe had become an old man. Now he fled. And the killer whales came in a crowd to his stern. They pursued him. Then they almost upset him. And then he spilled out the blue hellebore. They sank down from him. Now they again came near him, and he again spilled some out. Now he came with her to Q!adō′.

Then he came to the house with his wife. And he kept his wife in the bottom of a box. There were five boxes fitting one inside the other. Day broke. Now he watched his wife closely. One day, when he looked for his wife, she was gone from the box. There was a hole in the bottom of the box.

This is part of the famous Tsimshian story of Gunaqanē′semgyet or Tsag·atilâ′o (see Boas in Indianische Sagen von der Nord-Pacifischen Küste Amerikas, pp. 294–300). The same episodes occur in one or two of my Masset stories, and in the story of He-who-got-supernatural-power-from-his-little-finger of the present series, and it is noteworthy that in all Haida versions the adventure with the killer whale occupies a disproportionately large space. That is also the section which is always taken for artistic representation. [341]

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[1] That is, “Merely pretend to eat it.” ↑

[2] Making a noise as if she were killing the frogs. ↑

[3] A town near Metlakahtla prominent in story. ↑

[4] A mountain on the south side of Nass inlet. ↑

[5] This is a passage into Nass river. ↑

[6] Isnē′gał is the name of a mountain. ↑

[7] That is, it was excavated beneath and the earth held back by rows of retaining timbers. ↑

[8] Inserted at the instance of my interpreter. ↑

[9] See the story of “Raven traveling,” notes 21 and 22. ↑

[10] So łgī′yutsin was translated to me, though this is not the mouse usually spoken of in the stories, which is Keen’s mouse. ↑

[11] Identified by Doctor Newcombe as Putorius haidarum, Preble. ↑

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STORY OF THE TWO TOWNS THAT STOOD ON OPPOSITE SIDES OF NASS RIVER

[Told by Jimmy Sterling of the StA′stas]

The people of these towns used to visit back and forth. They also gambled together. From one of these several brothers went to hunt beaver at the beaver lakes where they were in the habit of getting them. They counted the days.[1]

When they came there and began to destroy the dam this was carried over by the current, and they floated down in it. They barely saved themselves far below. Now they knew that some regulation had been broken. But still they continued to live where they were. And there, too, they did not kill a single thing. Then they went away. Now they were certain that the wife of one of them was indeed going with some one else.[2]

They camped at night near the town, and just before daylight the eldest went to the town. He went to his wife. Some one lay with his wife, and he cut off his head. Then he awoke his wife, and he put the head above the door. At once he went out.

At once she began to dig a hole for the body, which was left in her bed. Then her child was crying. At that time they asked her why it cried. And she said it cried because it had defecated in bed, and she was wiping it. Right there she buried [the body].

When day came she lay as she used to. Then her husband came in with his younger brother. He acted as if he knew nothing about having killed anyone. It was the son of the town chief on the other side.

When day came the chief's son was missing. They visited each other across the ice upon the river. They hunted about the town in which he was missing. And they also hunted for him where he had been killed.

Then they let a slave look for him secretly. They sent him after fire. And he took his live coals and went away. When he went out blood dropped upon his feet. And he did not look for the cause. When he came to the middle of the river he let himself fall with his live coals. Then he returned. He reentered the house where he had got the live coals. Again he pushed charcoal into the fire on the side toward the door. And when he went out he looked. He saw the head stuck up on the side toward the door. When he got back he told them he had seen his head.

At once they ran thither. Then they began to fight.

And, after the fight had gone on for a while, all the people of the town where the [342]person had been unfaithful to her husband were destroyed. They also burned the town.

One woman, who was behind the screens when the town burned, escaped to the woods with her mother. Then the town was entirely burned. Only the woman and her mother were saved.

At once they traveled far inland aimlessly. While they were traveling about aimlessly they came to a high mountain, and she called aimlessly concerning her child. “Who will marry my daughter?” she shouted loud and long. By and by Grouse[3] came flying to her. “Why not I?” he said to her. “What can you do?” Then he said: “When summer comes, and I drum on the tops of the trees, they can hear my voice everywhere.” Then she told him he was not good, and he flew away from her.

By and by she spoke as she had spoken before: “Who will marry my child?” Then Sparrow[4] flew to her. And she asked him: “What can you do?” And he answered her: “I will make summer and winter succeed each other by my singing, and they will hear my voice everywhere.” Then she said to him: “You are not good.” And he flew from her.

When she called for her again, Kꜝ·ū′djix̣u[5] came flying to her. Then she asked him what he could do, and he told her that when it was summer they always liked to listen to his singing. Then she told him he was not good, and he flew from her.

All kinds of birds, which she called for her daughter, wanted to marry her daughter. She kept asking them what they could do, and she refused them.

After that she again called for her daughter. She said: “Who will marry my daughter?” And Deer came to her. “Why not I?” “What can you do?” “After I have traveled about I scatter earth with my horns.” Then she refused him.

When she called again Black-bear also came to her. She asked him: “What can you do?” “I know how to catch fish. When I get angry with anything I strike it with my paws.” “You are not good.” Then he also left her.

When she again called Grizzly-bear also came to her. “Why not I?” “What can you do?” “I am powerful. When I become angry with any sort of thing I tear it in pieces.” And she said that he, too, was not good.

When she shouted again Beaver came to her, and she asked him what he could do. Then he told her he could fell trees, and he knew how to make a house in a lake. Then she said to him also: “You are not good,” and he, too, left her.

All the time she was asking for her daughter, all the forest animals wanted to marry her daughter. Meanwhile she kept asking them what they could do. All that time she refused them. [343]

After that she again asked for her daughter: “Who will marry my daughter?” Then a handsome man came and stood near her. “Why not I” “What can you do?” “I will help you. I hear that they burned your uncle’s town.” Then she thought he was good.

Immediately he took them up on either side. He said: “Let neither of you look out.” Then he tried to climb a lofty mountain with them. After he had climbed for a while with them, the mother looked out. She made him slide back. Again they stood below.

After that he again told them not to look out. And again he started up with them. Again the mother looked out, and they stood below. Every time he went up she looked out and made him slide back. After he had tried many times, he pulled a limb out of a tree and pushed her in in its place. “Future people will hear your voice” [he said], and he left her, whereupon her voice sounded behind him. She is the creaking caused by limbs rubbing together, they say.

Then he went off with her (the daughter). And he brought her to his father’s house. She had married the son of Supernatural-being-of-the-shining-heavens.[6] When he came in to his father with her, his father was very glad to see his wife.

After he had lived with her for a while, she had a child by him. Again she brought forth. Now she began to have children by him. She bore five boys and she bore one girl.

After she had reared them for a while, and they got to be of some height, their grandfather taught them to gamble. After they had gambled for a while, they fought together, and their sister put a belt on and tried to stop them by seizing their weapons. He kept making them fight together all the time they were growing up.

After they had been there for a while, their grandfather let them return home. Then their grandfather brought out a box, and, after he had opened a nest of five boxes, he gave them the innermost one. He directed them: “When you come to the place where your uncle’s town used to stand, cover up your faces and pull off the cover from this box. Even if you hear a great noise near you while you lie with your faces covered over, do not look out. After the noise has ceased, look in that direction. And, when a fight becomes too hard for you, pull off the box cover,” he said to them.

Anew they started down. The five and their sister went down. But their mother still remained with her husband. Then they came to the place where the town had been. Then they lay under something, and they pulled the cover from the box. Although something sounded near them they did not look out. When the noise ceased, they looked in the direction whence it had proceeded. Six houses stood in a line.

Then they started fires in all of these and began to live there. And those who had burned the town saw people. Then they said: “In the place on the other side where you burned up the town there is another [344]town with smoke coming out of all the houses. Let us go over and look at it.” Then one went over and looked at it. In truth, people were living there.

After they had lived on either side for a while, one went over to gamble. All that time they were whittling. The youngest was left-handed. His grandfather had given him a small wedge. He took good care of it. He also had a knife. And to his sister her grandfather had given medicine. When her brothers were killed, he had told her to spit medicine upon them.

His elder brothers gambled, but he whittled near the fire. They kept asking him to gamble. All that time he said: “I have nothing to stake.” “Stake against me the stone wedge you own,” they said to him, and they laughed at him.

By and by he started gambling. At once his sister put on her belt. For she knew he would fight. He was the one who always started the fights when they lived with their grandfather. After he had gambled for a while, lo! he began to fight with the one he was gambling against. He had staked his stone wedge. Then he killed the one he fought with.

At once they ran apart. Those on the other side came to fight in a great crowd. After they had fought with them for a while and were tired out, they went to get the box and pulled off the cover. Then the town on the other side burned. They also destroyed the people. They burned their town completely. When they killed her brothers she spit medicine upon them, and they got up. She always had medicine in her mouth.

When the fight was over they at once started down the valley of Nass river. After they had traveled for a while, they came to a town at the mouth of the river. After they had been there for a while, they began to make war toward the Tlingit country. They destroyed some people, and they returned. That was the beginning of their wars.

By and by they went to war regularly. Every time people pursued them they pulled the box cover off, a strong wind arose, and the water burned. This was how they destroyed people.

After they had done this for a while, they went to the Stikine to make war. When they pursued them that time, and a crowd of canoes was very near them, they pulled off the box cover, but nothing happened. When they had started out to war, they took a box like the right one. They left the one by means of which they destroyed people.

Then all were destroyed there. Their bodies were thrown into the sea. The youngest, who used to make people grieve by his deeds, they took to the shore, pushed a stick through his anus, and stuck him up at the end of the town upon a point. In the evening his voice [345]sounded, but still he was dead. This time they went to war they disappeared for a long time.

As soon as they had gone, their sister saw that they had forgotten the box. By means of that they used to destroy many people. They had disappeared.

Then they brought out the box, and his sister, along with their wives, went after them. After they had gone on for a while, [they came to where] cedar bark grew, and they pulled it off; and they forgot they had gone out to give assistance. And, after they had gone on for a while longer, they remembered they had come out to help them. That is why women talk themselves into forgetfulness.

After that they went back. But now they went straight along. Then people came out from the town to kill them. And, when they got close to them, they pulled off the box cover, a strong wind arose, and the sea burned. So she destroyed the people. Then they went away, and she pulled her brother off from where he was stuck in the ground, spit medicine upon him, and brought him to life. At that time he went away with them. There was no way of knowing where to look for the other brothers.

After they had returned he who was left-handed went far inland. Something also took away the box from them. After he had gone on for a while, he came to a lake far inland. After having sat near it for a while, he saw something come out of it. It made a noise, and its voice sounded loud. It always came to the surface at one spot.

He had a stone ax with him. He chopped down a cedar and split it between its two heads. Then he put a crosspiece in it and tied a twisted cedar rope to it.[7] And he pushed it out to the place where it (the creature) came out. After he had looked at it for a while, he pulled the crosspiece out with the twisted cedar rope, and something was caught in it. He pulled it ashore.

Then he began to skin it. Every time he tried, the Forest-people[8] [said] he had better not do it. By and by he cut it open upon the breast and skinned it. And he dried it. This was Loon, they say.

Then he put it on. When he dived under water with it on, he saw all the things far out under water. He came up, got out of it, put it into his armpit, and came out with it toward the sea.

After he had gone along for a while, he came to a town. After he had been there for a while, he married a woman of the place. When they had lived there for a while, they went up the Nass for eulachon. He also went with his father-in-law. On the way they camped for a while. They were very hungry.

Then he went behind the place where they were camping, entered his loon skin, and went under water with it on. Under water were two hair seals. He took one and brought it up. Then he stowed it away. [346]

Very early next day he went after firewood. Then he brought it in and took it up to the camp. His father-in-law was very glad on account of it, and he called the people for it.

After that he again went after firewood, took his loon skin out from between the two tree tops where he kept it, and put it on. Then he saw a halibut swimming along and threw it ashore; and he brought it in. Again his father-in-law called the people for it. Every time he went for firewood he brought in hair seal or halibut. Each time his father-in-law called the people for them. By and by they went away.

At that time some copper stuck out toward the sea from a cliff on Mount Qātcꜝig̣ᴀ′n.[9] Every time they went by there was a crowd of people below. All that time they wanted to get it, and tried to bring it down with their arrows. When they did the same thing below it this time, they (the hero and his people) were also among them.

At that time a slave owned by his father-in-law shot at the copper with his sling. Then he struck his master’s wife with the sling. And the slave became ashamed. That is why slaves are ashamed when they make mistakes.

But he (the hero) hit it with the sling. And when it came down his mother-in-law became frightened and said something about having it go to the north. Thither it at once went. That is why there is much copper to the north. If she had not been frightened, there would have been very much copper in the Nass.

Afterward they set out and camped again. And from there his wife, the slave, and himself went after something. When they moved on they always wore their best clothes. Then he left his good clothes in the canoe in order to get something. When he came back the slave had put on his clothing and was sitting near his wife on the broad thwart in the middle of the canoe. Then he did not want to make him ashamed, so he got in at the stern and paddled them away. Because this chief's son did so to them chiefs' sons now do not like to make people ashamed.

Here he again hid his skin in the fork of a tree. Then he again went for something. And he put it on and saw spring salmon swimming about at the other side of the river. He took one and brought it ashore. He brought it to the camp. His father-in-law also called the people for that.

Again he went for something, entered his loon skin, and brought out two. He also brought those to camp. His father-in-law also invited the people for those. Every time the slave went with him and saw how he used the skin.

After he had done so at this place for a time he began to gamble. After he had lost for a while he stopped and went to the house. His wife was gone from the house.[10] Then he went to where he kept his loon skin, and that too had disappeared. [347]

Then he went down to the river. He looked into the water and saw his wife wearing the loon skin lying with her arm round an old log in the river. After she had put this [skin] on she thought she saw a spring salmon. She seized it. But [instead] she seized an old log lying under water. There she was drowned.

Then he pulled out his wife's body and started inland in shame right opposite. She alone knew what her husband did. And, after he was gone, the slave began doing the same thing. Before he had done it for a long time, in going out to a spring salmon which was swimming about, he disappeared for ever.

This is why women always spoil things by meddling with them and by talking; [why] slaves, too, are always ashamed when they make mistakes.

This is another story of the rival towns so popular among Tsimshian and Haida alike. Compare the story of A-slender-one-who-was-given-away and notes to same. [348]

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[1] To find a good day for hunting. ↑

[2] The unfaithfulness of a hunter’s wife would cause him to have poor luck or even bring about his death. Such was the case also in war. ↑

[3] This word for grouse is a general one. The sooty grouse or “blue grouse,” however, is said to have been called łkꜝî′nga sqa′owa-i, “wood grouse.” ↑

[4] Townsend’s Sparrow (Passerella iliaca unalaschcensis, Gmel.). ↑

[5] Perhaps the Red-winged Black Bird (Agelaius phœniceus, Linn.). ↑

[6] See the story “How Shining-heavens caused himself to be born.” ↑

[7] This bird was caught like the wā′sgo, in the story of Sacred-one-standing-and-moving. ↑

[8] All the spirits in the woods, be they quadrupeds, birds, or the spirits of trees, sticks, and stones. ↑

[9] A mountain on the south side of Nass inlet. ↑

[10] That was why he lost. ↑

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SLAUGHTER-LOVER.

[Told by Richard of the Middle-Gîtî′ns.]

A chief in a certain town was married. Then he asked a good-looking woman in a neighboring town in marriage. After a while he married her. On her account he rejected the one he had first married, and she sat around in the corner of the house weeping.

Then the uncles and the brothers of the one he had just married came to him, and he gave them food. They were unable to consume the cranberries and berries of all kinds which he gave them to eat. During the same time, his brothers-in-law[1] gave him much property.

Once, when they went to bed, the one he disliked was weeping in the corner for her dead child with pitch on her face. And in the night she went to one of the chief's brothers-in-law of medium age who had paint on his face and feathers on his head. Then the woman rubbed herself against the paint upon his face, and she rubbed herself upon his hair. Then she went to where she had been lying.

Next morning the woman's nose and face had paint upon them, and her face had feathers upon it. And the man's face also had spots of pitch upon it. Then the chief took to his bed [with grief]. She did this because she wanted to see whether he had really rejected her. Then his brothers-in-law went away.

Some time after that he sent out to call his brothers-in-law, and his brothers-in-law came to him. Then he gave them food. And they went to bed. All slept. Then he put water on the fire, and he spilled it on them. And their bodies lay there motionless. Then he dragged the dead bodies of his wife's brothers[1] and uncles[1] to the bases of the trees. And he again refused to have her.

Now her mother (the mother of his second wife) was saved and cried about. She wept continually, holding her arms toward the sky. Then the chief went to the town and killed all the old people in it. And her mother went inland, made a house out of old cedar bark at a certain mountain, and wept there. All that time she held her hands toward the sky.

By and by her thigh swelled up. Before ten nights had passed it burst, and a child came out. Then she washed him. And not a long time afterward he wept for a bow. Then she broke off a hemlock branch and made one for him. Then he went out and brought in a wren.[2] He skinned it and dried the skin.

The next time he went out he killed and brought in a song sparrow that went whistling along. And he also skinned that. He went out [349]after that and brought in a robin,[3] and he ate its meat. There was nothing [else] to eat.

After he had been bringing them in in this way for a while, one day he killed a black bear. After he had killed all kinds of animals, he killed a grizzly bear. That he also brought in to this mother.

By and by he asked his mother: “Mother, why do you live here all alone?” Then she said to her son: “My son, they destroyed your uncles. Your sister was married. Then your uncles went to her. There they were destroyed. They also came after us. I escaped from them. Therefore I am very careful where I go. I am afraid to look at the town.”

Then he asked his mother: “Where is the town?” And she said to him: “It lies over there.” And he said: “Mother, to-morrow, I am going to see it.” “Don’t, my child, they will kill you also.” “Yet I will see it.”

And next day he went down to see his sister. With his copper bow he went down to help her. He had concealed it outside from his mother, they say, and, when he went out, he threw away that she made for him just outside and took his own.

Now he went to the town. And he sat behind it and thought of his sister. He had something round his neck. It was made of copper. Then his sister came to him and he asked her questions. He asked her how he treated her. And she told him that he treated her badly.

Then he pulled off what he had round his neck and gave it to his sister. “Tell him you found this for him. And, when it begins to burn a little, run out from him with it and come to me again.”

Then the woman went in and said: “Here is something I found for you.” When he took it, fire flashed out from it, and she ran out from him. Then her brother handed her his bow: “Say the same thing to him and run out from him." Then she went in and she gave him the copper bow. And at once she ran out. And behind her there was a great noise of burning inside of the house. The whole town burned the way (i.e., as rapidly as) a grouse flies away.[4] Not even one was saved out of it. He did it on account of his uncles.

Then he went with his sister to where his uncles had had their town. And he asked his sister: "Where do my uncles'[1] bones lie?" And she said: "They lie behind the burned town." Then they went there and put their bones together. And, after he had spit medicine upon them four times, they sat up. Then his uncles[1] settled in the empty houses.

Then he went to get his mother. Now his mother was already an old woman. And he spit medicine over her, and she became young. Then he settled his mother down in the town. And he spit medicine upon the old people they had killed, and they also became young.[5]

And he went out in the evening and came in next morning, and he [350]told his mother he had killed a whale. And, when they went down to see it, a whale lay there. Then the town people cut it up. And the next evening he went out and came in in the morning. And he pulled some strings of halibut in in front of the town.

One day he called the people. At that time he gave them all kinds of food. The things in the trays were not consumed. Then they went away. Those he restored to youth were married. Then he said: “I will give you ten whales to eat.” And, after they had returned home and the next morning had come, ten whales were floating in front of the town.

And after that he looked about in the neighboring towns for a wife. In the evening he went out. He came in very early. All that time he concealed the things with which he was born. Only his sister knew about them. By and by he prepared to ask the chief’s daughter in a neighboring town in marriage. Presently he was accepted and all the town people went with him to get her. And she came in with him.

Then his uncles gave him the town. And he frequently gave them food. When he sent to call them in he told them to go out aimlessly and get things for him. It was as if things flowed in through the doorway, and he fed them.

After some time had passed he went to his father-in-law. Then all his uncles again went with him. But instead of receiving him kindly they used supernatural powers against him. Before anything they tried against him came to him, it was gone. By and by his father-in-law pulled him against a cloak he wore which was covered with needles. Then the needles dropped from it, and he threw it into the corner.

Then he said: “Did you lie to me formerly?” And he began to give his son-in-law something to eat. And, after he had got through feeding him, he arose very early next morning, and, when he went to the fire, something near him made a thundering noise. Now he sent his uncles home. And he remained behind. After he had received food there a while he asked his father-in-law to take him over. Then he took him over, and his father-in-law [returned without] going into the house. Then he said: “I am giving you ten whales.” And the morning after they got back ten whales floated in front of the town.

And he again feasted the people. By and by one of his uncles came in to him, saying he was not in good circumstances. And he said to him (his uncle): “Live over there. You will be well off over there.” And, after he had given his uncle food, he told his uncle he had better go. “Go. You will cease being poorly off. When I have food brought to you, invite your elder brothers.” He went at once. Food came in of itself after him. Then he called the people for it. [351]

And then his wife became pregnant. And her thigh was swollen, as that of his mother had been. Out of it came a woman. Within ten nights she started to walk. She was he himself born again.

And before he went away he stole a look at his father-in-law. Then he prepared to leave [him]. “I will go to renew my town, which has become old.” And one evening he started. He was gone for good.

And he came to his town. His town was old, and he spit medicine upon it. It was as it had been before. Then his wife went back to her father’s town.

And one of his uncles who was in the town went out one evening. Something took him up. Then he took their wives also to the town. That was the Moon who was helping them, because she raised her hands and wept. Then he took all of his uncles up and let them become his servants. There he took good care of them.

This was told me by an old man who had spent much of his youth among the Kaigani, and it is probably a mainland story. [352]

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[1] Brothers-in-law, brothers, and uncles are to be understood as applying to large bodies of men who are members of the same or of the opposite clan. ↑ a b c d e

[2] See the story of He-who-was-born-from-his-mother’s-side, note 4. ↑

[3] The Western Robin (Merula migratoria propinqua, Ridgw.). ↑

[4] A common metaphor. ↑

[5] Although restoration to life is common enough, restoration to youth is spoken of nowhere else in the stories I have collected. ↑

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THE WOMAN AT NASS WHO fled FROM HER HUSBAND

[Told by Jimmy Sterling of the StAstas]

A married woman consorted with a man. She grew to be very much in love with him. Her child was rather a large boy. When he (her lover) went to visit her she said to him: “I will let myself fall sick, and I will let myself die. I will tell them to place me on a tree top. On the night when they place me there go quickly and get me. When you get ready to come up for me get some wet, rotten wood, out of which the water will run and which will just fit the box.”

After she had gone with him for a while she let herself fall sick. She then gave her husband directions: “When I die place me on the top of a tree. I do not want to be on the ground.” As soon as she died they put her into the box and put a strong cord around it. They then put her between the two tops of a tree.

He who was in love with her went at once to her in the night. As soon as he had found some wet wood he untied the ropes which were around her and let her out. He then put the wet, rotten wood in her place. She had told him to do this in order that the water might drip out of the wood and they might think that it was the grease from her body.

He then told the woman where to wait for him the next day. And he let her go before him. On the next day he went after her. He told his friends that he was going to get furs.

They at once set out to go far inland; and, after they had traveled about for a while, he built a house for them far inland, and they began to live there.

Her husband constantly came weeping with her child to the place where she had been placed on high. By and by [what he supposed was] the grease from her body began to run down. That was the liquid running out of the rotten wood. The man who went for furs disappeared moreover. His friends thought that a grizzly bear had killed him.

Where they stayed, far inland, there was plenty of all kinds of animals, which he killed for them. They had plenty of all kinds of berries and salmon. And they wore hides sewed together. They became like Wood Indians.[1]

Moreover, they began there to sing songs. The woman danced the whole time. She also made up new words. During all that time she taught her husband. She made up new words in order that when she went back they should not know her. After they had stayed there many years they went away. They carried on their backs skins [353]of all kinds of animals prepared in unusual ways. Furthermore, the woman dressed herself differently. She wore things such as the Wood Indians wear. But the man did not dress himself so. They now came back to the town.

The man said that he had come to a town while he was hunting far inland, had there married the woman, and had remained there. One night he said that his wife would dance. All the while she spoke the words that she had composed for her husband. But her husband said that it was her language.

All the people of the town then went into the house where she was, and she began to dance before them. Her dances and her songs were strange. Nevertheless she made them desire to come in and look at her.

Whenever she danced her former husband and her child came and looked on with them. When she ceased her dancing she pointed her finger at her child and said something. Her husband then explained her words. She said, [he explained], that she had a child like him in her own country. She then called her child, and she cried.

When she first danced her former husband recognized the motions that she used to make, and her voice. Although he recalled the one who was dead, he did not believe that it was she. That was why he continually went to look. Because she kept them up all night to see her dance they were all asleep in the morning. They learned her songs.

After a while, having positively identified his wife, he climbed up to where she had been put and untied the box cover. Only rotten wood was there. Some time after he had seen this, very early one morning after she had danced, while they still slept, he went thither. Then, after he had pulled from her face the thing that she wore as a hat as she slept, he saw it was his wife. And while they slept he killed them both.

Then they discovered it, but the woman’s friends were ashamed. The man’s friends were also ashamed. Nothing happened.[2]

A similar story from the Alaskan Haida will be found in Memoirs of the Jesup North Pacific Expedition, Volume V, part 1, page 263. [354]

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[1] Tc!a′ogus, the word used here, is identical with “Stick Indians” of the Chinook jargon and is applied to all interior Indians, such as the Athapascan tribes and the interior Salish. In this case it would refer either to the Athapascans or to the Kitksan of the upper Skeena. ↑

[2] Both parties were so ashamed that no fight resulted and no blood money was exacted. ↑

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THE REJECTED LOVER

[Told by Abraham of Those-born-at-Q!ā′dAsgo.]

At Q!adō′ a certain person fell in love with a woman. She then refused to have him, but she told him to pull out his hair, and then she would fall in love with him. He went again to talk to her. She then told him to pull out his eyebrows and his eyelashes; she would then fall in love with him. After that he went again to speak with her. That time she told him to pull out his mustache and the hair on his body. Only then, [she said], would she fall in love with him. After that he again went to her. Then she absolutely refused him.

He ceased going abroad among the people. When he needed anything he always went out at night. He began to work inside. He whittled. After he had done this for a while he had filled two boxes. And, when a moonlight night came, he went out.

He then shot the sky. He picked up another arrow and shot it into the notch of the first. He did the same thing again and again. After he had shot away his two boxfuls it hung a bow's length from the ground, and he laid the bow upon them. He at once went up upon it.

After mounting for some time he came to a town. That was the Moon's town, they say. After he had gone about the town for a while some one said to him out of a big house: "Your grandfather invites you in." And he entered. He (the Moon) then had him sit at his right hand in the rear of the house.

After he had sat for a while looking at him, as he sat near him, he had a box brought to him. He saw that all of his hair was gone. At that time he saw only one box. After he had pulled them apart five times he took a small comb out of the inmost one.

He then had water brought and began to make his face look as it ought to look. Each time he wet his hands he rubbed them upon his eyes. When he had made him good-looking he began to comb his hair. He ran the comb down along half of his head, and when it had passed below he took it off. And after he had done this to him three times he stopped. After that he also made his eyebrows with the comb, and his eyelashes, and he also brought out his mustache.

When he first came in he said to him: "Grandson, news had come that you were going to come up to let me set you to rights. I will make you quite proper.”

He straightway made him good-looking. He finished him. He was there many nights. Then he gave the chief directions: “When the one that you loved, who made you pull out your hair, comes with [355] the others to look at you do not turn your face toward her. Turn your back to her.”

He then went down again upon the arrows. Now he sat erect in his father’s house, and all the town of Q!adō′ came in to look at him. Then the one with whom he had been in love looked in at him, and he turned his back upon her. By and by, fascinated by the sight of him, she died.

The first part of a longer Masset story resembles this. See Memoirs of the Jesup North Pacific Expedition, volume V, pages 228 and 229. Also compare the story of Big-tail of the present series. The scene of this, like many others, is located at the Tsimshian town of Q!adō′; see the last episode in the story of A-slender-one-who-was-given-away. [356]

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HE WHO GATHERED FOOD FOR AN EAGLE

[Told by Jackson, late chief of Skidegate.]

He had ten uncles. They gathered food at a certain salmon creek. Then he went up, got very many salmon, and filled his canoe. An eagle sat on a sand bar. He split open the salmon, threw them off there, and paddled away with an empty canoe. On the next day he again went out, split the salmon open, and threw them off. After a long time the people came to know about the eagle.

They then gathered all kinds of berries. His mother was a widow. His mother looked after his youngest uncle's wife. For that reason he picked wild crab apples and cranberries and gave them to his uncle's wife. And, when they moved away, since he and his mother had done the best that they could for his youngest uncle's wife, they stayed with them. The minds of the rest of his uncles became different toward him, because he had gathered food for the eagle.

Now they came to the town. After they had stayed in the town for some time, and it was spring, they became hungry. He then went to the wife of one of his uncles, but she said to him: "Live upon the food that you gathered for the eagle." He went out and entered another house. There they said the same thing to him. He went into the houses of his ten uncles, and every time they said the same thing to him. When he went into the house of his youngest uncle's wife, they gave him the dorsal fin of a salmon, and he chewed it.

Now, when it was near the end of spring, they moved away from him. They did not leave even a small piece of old cedar bark in the town. And his youngest uncle’s wife explained to his mother. “When they start off, dig about in the place where I sit down to defecate.”

Now, when they pushed off, she was the last. And he dug about in the place where she had sat to defecate. He then found a bag holding a humpback split open and small pieces of food of various kinds. That was the only food obtainable where they were.

And his youngest uncle left them a little old canoe. And the boy also started off, not knowing whither he was going.[1]

[Told by Wī′nats, chief of the Seaward-gîtî′ns.]

Far away from where they left him was a rock. One day a young eagle sat on the top of the rock. When it flew away, he (the boy) went to the place. Beside the rock lay the tail of a spring salmon. He picked it up and brought it to his mother. She steamed it, and they drank the soup. [357]

The next day he again looked toward the place where the eagle had sat. It sat there again. And he again went thither. A larger piece lay there than the one he had found before. Every morning they became larger until a whole spring salmon lay there.

One day, just at dawn,[2] he looked for the eagle that helped him. It sat there, and he went thither and found a porpoise tail lying there. He then took it to the house, and she (his mother) steamed it. There was a larger piece every morning until a whole one lay there.

One day the eagle sat there again, and he went thither. The tail of a black whale lay there. He cut it up and took it over to the house. The pieces of whale became larger every time until a whole one lay there. Then there were more whales. At last there were ten.

Then the slaves of his uncles went out to look for him. He felt their presence, brought them to the house, and gave them some food. And he watched them while they ate. He watched to see that they did not hide any mouthfuls. When they went away he told them not to say that he was being helped. And they went off.

The slaves returned home. They said that they had not seen him. They then went to bed. In the night something choked the child of the head slave, and they made a light for him. They tried to take out the object with their fingers. They pulled something fat out of his mouth. They then put it on a hot stone. It sizzled.

They then began to ask them about the thing, and they answered: “You ought to see how the one you abandoned is living. Black whales are floated ashore in front of him like driftwood.”

His uncles then dressed up their daughters, because each thought he would have his nephew marry his child. But the daughter of his youngest uncle was lame. She was the one who had left food for him. They then went to him, but he refused the women and waited for the one who was lame.

Her father brought her last. And he invited her father into his own house. He then married her. She was not pretty, but he married her because she had left food for him.[3] And because the woman helped him to live coals he brought down food to her father. But his nine [remaining] uncles began to buy food from him. Because he gathered food for the eagle they (the daughters) did not marry him. For that reason he, too, would not give them food.

This is said to be the family story of a Tsimshian family called Nîstoy. As the two parts were obtained from different sources there are several inconsistencies, and I suspect that the first story-teller would have completed the tale somewhat differently. [358]

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[1] But according to Wī′nats (see below) he and his mother continued to remain in the town. Possibly Jackson would have finished the myth like “How something pulled a row of eagles into the water” and “Story of one who saw an eagle town.” ↑

[2] Old words are used here. ↑

[3] According to Jackson it was this girl’s mother who left it. ↑

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QŌ′ŁK!Ē

[Told by Jimmy Sterling of the StAstas.]

He used to say that he would not let himself become a gā′gix̣īt as others had done. One time he went to get firewood. He went alone. Only a dog that he owned was with him. After cutting firewood for a while he filled his canoe and went away. While he was on the way a strong wind came upon him. He then upset.

Then he and his dog got safely ashore. He had cut the firewood with a stone ax. As he swam he held it in his mouth. As soon as he reached safety he began to cut firewood. He was handling heavy things and warmed himself by doing so. He also cut hemlock limbs and made a house.

After he had been busy at this for a while, and had finished it, he started to make fire with a drill. When it burned he built a large fire in front of himself. At the time when he reached safety he found a flat stone, and, whenever he would sit down, he sat upon it. When evening came he sat on it near the fire.

When he first saved himself he saw a large fire at some distance, and near it a crowd of people talking. He longed to go to it, but he steadfastly set his mind against it. He had heard that when one goes to it the fire goes before him, and he goes on forever. That was why he did not go to it.

In the evening, when his fire and his house were ready, he killed his dog, and he skinned it. He cut it open along the breast. He then left its skull there. And he rubbed its blood upon his face, head, and body. He pulled out an ulna and ground it on a stone. After it had become sharp he constantly kept it in his hand. Evening now came upon him.

After he had sat near the fire for a while something came and rapped on the place where he was sitting. The creature that makes people gā′gix̣īts[1] came and rapped in order to go into his anus. When it could not get in it kept saying to him: “Ho Qō′łk!ē’s anus is closed tight.” He did not see it; he only heard its voice.

At the time when he upset it turned dry and cold. It was north weather. During the whole time he remained awake all night long. He was afraid to sleep. When day came he stopped up the chinks in his house. He then cut a block of wood and hollowed it. He wanted to urinate in that only, and in that he did urinate. Again he stopped up all the crannies in the house very tight. Again night came upon him.

During all that time wherever he sat down he had the stone with [359]him. He always sat upon it. During all that time something tried to get into his anus. Something kept saying to him: “Ho Qō′łk!ē’s anus is closed tight.” He only heard the voice.

When night came upon him he sat near the fire. During all that time he let it burn every night. After he had sat there for a while, a woman came in to him holding in her hand a basket containing something. “Brother Qō′łk!ē, I bring food for you.” She gave him chitons.

He then was glad. He set them in front of himself, and he had her sit on the opposite side of the fire. He then took out one and put it into the fire. Then, however, wood ticks ran away from the fire. He then threw all into the fire. There was nothing but wood ticks running away. He then gave her her bucket. She now said to him: “Hu, brother Qō′łkꜝē,” and she went away from him.

He wore on his head the skin of the dog, showing its teeth. The rest of the skin hung down his back. He was covered with blood. He was not agreeable to look at. During all that time the north wind blew strongly. In the place from whence he had gone after wood they were troubled about him, but the wind was too strong. There was no way to search for him.

On the next evening something again came to him with food. That time it brought mussels to him. He put those, too, into the fire. Minks ran away from it. For a second time he returned to her her empty basket. A mink which had changed itself into a woman brought him food. They gave it to him in order that when he ate it he would become a gā′gix̣īt. But he was too cunning. Although he knew that something had changed its form [to harm him], he did not touch it (the woman).

During all that time something kept tapping upon his buttocks. During all that time it could not get into him, and it said: “Ho Qō′łkꜝē’s anus is stopped up tight.” But he only heard the voice. He always held the dog’s ulna. And he did not let the stone ax go. The woman came in every evening. He had her then sit directly opposite to himself.

At one time, when she came in to him, she brought him the following news: “To-morrow your friends are going to come for you.” During all that time he urinated nowhere but in his box. On the next day many people, as many as ten, came to him by canoe. In it his sister sang a crying song: “Ha, brother Qō′łk!ē.” He looked out of the hemlock house.

During all that time he wore the dog’s head. Again he did not sleep. While they were still out at sea he went down to meet them. When they got in front of him, in truth, his younger brothers were there. His sister was also there. He recognized them all. They feared for some time to go in to him. [360]

And, after they had remained there for a while, they came in to him. Then, as he pulled it up, he thrust the dog’s bone into the end of the canoe. It went in easily. And, when he passed down to the middle, the same thing took place there. The whole canoe was like that.

Then all got off, and he tied all their paddles together and went up to the house with them. He then brought them into the house and stood them on end near the door. He then had the canoe people sit in a circle. His sister sat with them next to the door.

And he intended to let them wash their hands in urine after they had sat there for a while. He put it first in front of the one nearest to the door. While he washed his hands he turned his head away and snuffled. As each washed his hands he did the same thing. He then knew that these were Land-otter people. He picked up his urinal and put it back into its place behind him.

After that he put the paddles into the fire. Lo! minks ran away. When he clubbed those that had come after him, they did not any longer conceal the fact that they were land otters. He straightway placed himself just inside the door and clubbed the land otters to death. But he did not touch the woman. The Land-otter people changed themselves to make him a gā′giẋīt. If he had gone with them he would have become a gā′giẋīt.

During all that time he fasted. Again he did not sleep. He feared to. During all that time the woman brought him food. And every time he put it into the fire different things ran away from it.

At one time, when she came in to him, she again said that they would come for him. By and by ten more persons came after him in a canoe. Again a woman sang a crying song in it. “Brother Qō′łk!ē” were the words she put into it. He again went down. Those, too, were afraid for some time to come in to him.

By and by they came in. He recognized all. When he pulled up their canoe he also stuck his dog’s bone into it, and it went in easily. He gathered all their paddles together, bound them, and went up with them. He again stood them on end near the door. As before, he told the canoe people to sit on each side of him. He again seated his sister nearest to the door.

Then he again had them wash their hands in urine. He saw them again turn their heads away as they washed. He saw that these were also land otters. He again rose and put their paddles into the fire. They all ran off again as minks. He stood then in the doorway and began to club the land otters. Again he preserved the woman only.

During all that time it was north weather.[2] Soon after he had killed these there was fine weather. The wind had been strong for ten days. When it was a fine day his friends really came in search of him. He went to them. Without waiting, they came up in front of him.

Then he tried to push his bone into the canoe bow. He could not. [361]And he knew it was a real canoe. But he still did not believe that they were his friends. He also gathered their paddles together and took them up to the house. He again stood them near the door. He again told the people to sit opposite him.

Then he took up the urine and had them wash their hands in it. The one in front of whom he first put it now washed his hands in it after the usual fashion. His sister was really in the canoe with them. Those who had come before were only like her. When they got through washing he shoved their paddles into the fire. They burned, and one of them rose quickly and pulled them out.

And, after he had sat there for a while, he rose quickly and struck at the one sitting next to him, who caught his club overhead. During all that time he wore the skin. They were afraid to look at him. During all that time he also fasted. He always remained awake. He was nothing but bones.

During all that time they talked to him: “Qō′łk!ē, it is we. Come with us.” He struck at one who was near him, and they caught his club above him. All at once he started to go with them. He had fought all the ten canoe people. The canoes of those who had come before had turned into large logs.

He now embarked with them. After he had gone along for a while with them he struck at the one next to him with his stone ax. Every time they caught it above themselves. They came to the town with him. When the townspeople came down to meet him he also tried to fight with them. They stopped him quickly every time.

When he came into the house they gave him some salmon to eat. He put one piece into the fire. It burned, and he put it back [into the dish]. After he had sat there for another space of time he struck at the one who sat next to him, and they quickly stopped him. During the whole time they called to him: “Qō′łk!ē.” He also kept the stone under his anus whenever he sat down. When evening came he was afraid to lie with his wife. He even tried to kill his wife. But the next day he ate in the usual manner. He put a part of all the things he ate into the fire. When it burned, he ate of it. They [the land otters] were unable to get him.

This story, which is apparently Tlingit, gives an excellent idea of Haida and Tlingit notions regarding the gā′giẋīt, “wild men,” and the relations that land otters were supposed to bear to them. See also the story of Supernatural-being-who-went-naked, note 19. [362]

[1] Said to be a small mouselike animal always running about on the rocks. Children call them sLgu, the usual term for “land otter.” ↑

[2] On this coast the north winds bring clear, cold weather, but often high seas, while the southeast wind brings wet weather. Fine weather to a Haida’s mind depends not so much on clear skies as on smooth water. ↑

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TWO CHILDREN’S STORIES

[Told by my interpreter, Henry Moody, of Those-born-at-Qā′gials]

I. “Hababab$\bar{e}^+$, here is younger brother [or sister] crying.” “Give your younger brother the large clam’s head (q!oñgosqadjā′$^+$) that I put away for him.” “Where is younger brother?” “I do not know. I destroyed him (q!oñgosqa′djîgAn) as you told me to do.”[1]

II. Song-sparrow[2] lived with his grandmother. Whenever his grandmother soaked salmon Grizzly-bear[3] stole the soaked salmon. One day Song-sparrow saw Grizzly-bear doing this. He said then to his grandmother: “Grandmother, I will kill him.” And his grandmother said to him: “Do not try, my child; he will swallow you.” “That will be all right, grandmother, for I shall have a fire drill in his belly.”

He then made a bow and arrows. The people did not like him and his grandmother. By and by, when Grizzly-bear came there again, he shot him. He did not know then what happened to him. And, when he was in his belly, he came to himself. He then thought of his fire drill and made a fire in his belly. When it burned it burned through his belly. And he killed Grizzly-bear.

He then brought the news to his grandmother. “Grandmother, I have killed Grizzly-bear.” And his grandmother told him that he lied. Then he went again to it and cut some pieces from it. As soon as he showed it to his grandmother his grandmother put on her belt. He and his grandmother began at once to cut it up.

After they had taken all into the house he went to the neighboring town for some live coals. When he came through the doorway they asked him: “What do you come for, Song-sparrow?” And he said: “I come for live coals, skia′ldjîgut skā′ldjigut skētc!ē′gut.”[4] After he had said this he spat out the blood of a piece of the grizzly bear that he had in his mouth.

They were surprised at this, and the townspeople ran toward his house. They took away at once all of the grizzly bear. As he also ran toward it he said to his grandmother: “Grandmother, keep hold of the biggest piece.” And, while he was running, they took all of his meat away.

After he and his grandmother had cried for a while his grandmother went to sleep. Then, while his grandmother slept, he cut off his grandmother’s vulva. And he put grease and feathers upon the place. He then cooked this. And when it was cooked his grandmother woke up. “Grandmother, get up. I found a small thing in the dirt of the trail where they have been walking. I cooked it for you.” His grandmother got up at once and ate it. [363]

Then he took his grandmother’s urinal and went up to the top of the house with it. And he used his grandmother’s urinal as a drum. He began then to sing: “Haʹhaha hēʹeee, grandmother ate her cut-off vulva. In the place [I put] grease. In the place [I put] feathers.” His grandmother then used hard words toward him: “He was born at the roots of the salmon-berry bushes.[5] He is a wizard. He was born at the roots of the ferns.[5] He is a wizard.”

[The following version of the latter was obtained by Prof. Franz Boas]

Once upon a time a boy and his grandmother lived in a hut made of twigs. The boy was always going out to shoot birds. One day he saw a large bear, which he tried to kill with his arrows. Then the bear snuffed him in. The old woman waited in vain for her grandson, and finally thought he had died. The boy was not dead.

While he was in the bear’s stomach, he thought: “I wish grandmother’s fire drill would come to me!” It came at once. He made a fire in the bear’s stomach, which killed him. He then carved the carcass and carried the meat to his grandmother’s house, which he filled entirely. The old woman had no fire; therefore she sent her grandson to the town to ask for some fire. Before he left he cut off a piece of the meat and took it into his mouth. He then went to the door of one of the houses. He put down a piece of skin near the fire, chewed the meat which he had taken along, and spit the fat into the fire, so that it blazed up. The people asked him: “What are you holding in your mouth?” He then showed them the bear’s meat. Then they all went to his grandmother’s house, and they received presents of meat and of fat. They distributed almost all of it.

He then said to his grandmother: “Gather some fuel.” She did so, and started a fire. Then the old woman fell asleep sitting near the fire. While she was asleep the boy cut off a piece of her vulva and put down upon the wound. When she woke the next morning he sent her again to gather fuel; and, while she was away, he roasted at the fire the piece that he had cut from her body. When his grandmother returned he said to her: “I roasted a little of the bear meat for you.” She entered, and he gave her her own flesh to eat. As soon as she had eaten it he ran out, singing: “Grandmother ate her own vulva!” [364]

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[1] Repeated over and over to a crying baby. The point is in a play upon two Haida words. ↑

[2] The word used here, Tc!a′tc!agusga-i, is the story name of this sparrow; the common name is tc!a′tc!a. See the story of He-who-was-born-from-his-mother’s-side, note 5. ↑

[3] The grizzly bear appears in this story because it was a great bugaboo to children. To quiet a crying child they said to it: “The

grizzly bear might get after you.” ↑

[4] The meaning of these words, if they have any, is unknown. ↑

[5] These birds always lay their eggs among the salmon-berry bushes and the ferns. ↑ a b

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A RAID ON THE TLINGIT

[Told by Richard of the Middle-gîtî′ns]

Qä′ndawas was going to make a potlatch in Masset. She owned ten slaves. And she had eight storehouses in the Kaigani country.[1] She was going to have [her property] brought over from there.

And she owned a copper plate worth ten slaves. She intended to sell it for that price in the Tsimshian country. They offered her nine slaves and an 8-fathom canoe. Thereupon she said that she would not part with it because there were not ten slaves. They then returned. And they came to Raven creek.[2]

And, after they had sailed from there to House-point[3] with a south wind, a strong land breeze came upon them (i.e., a west wind). They were then carried away. And it carried them to the Kaigani country, where some Tlingit were gathering seaweed. Then the Tlingit invited them in. And they got off. After they had given them food they killed them.

The slaves saw then that they killed those who were on shore, and the five who had remained to take care of the canoe put up the sails. And, after they had sailed along for a while, they ran upon a reef and capsized there. The canoe, filled with the property, then sank. It was a 10-fathom canoe.

Thinking of this while we were growing up, we grew up to war with the Tlingit.[4] In the very middle of winter we began to drink medicine, and right from Qa-itg̣a′og̣ao,[5] where we were fishing for black cod, we went to war in two canoes. We camped for the night at Kwaitg̣ᴀ′nʟ.[6] On the following night we camped at La-ut-g̣ᴀ′nʟ̣as.[7] On the next day we crossed.

And, while it was yet daylight, we came in sight of the rocks along shore. We then waited for night. And, when evening came, we went in to land. At daylight we pulled up the canoes. Then we drank there four buckets of salt water. We were thirsty and ran to the fresh water, and we drank fresh water out of spruce bark sewed together and ran to the sea.[8]

And, keeping a sharp lookout unobserved by them we saw four people going along in a canoe. And, after they were gone, we drew up our canoes again. There I smoked, after which I was dying of thirst. They did not think it well to put fresh water on me then,[9] and they put sea water on me.

After that we went to look for people. We knew that people lived there. Then we saw smoke far up the inlet. And when evening came we started thither. Just before daybreak the canoes [365]came in front of it. There were four houses there. Below was a long stretch of steep shore.

And, when we got off, A′nkustᴀ[10] whipped the peoples' souls. He then told us to go up to look at the houses. And two persons went to look. Just as they got there a big dog barked at them. And when they came back A′nkustᴀ performed again. He then pretended to tie fast the dog's mouth. And he said: "Now, friends, go to look at the houses again. Now, although he sees you, he will not bark."

I then went with two others to look. Only a mat hung in the doorway. I lay down in the doorway. They were snoring in the house. And, having fastened my knife upon my hand, I entered. I found by feeling that there were only women there.

And, after we had come to where our people were sitting, I said: "Chiefs that I have for elder brothers, strengthen yourselves." They then divided to enter the house. And they said: "Huk" ("Go on").[11] I let Xᴀ′nxaogu′tgas go ahead, and his younger brother followed me.

And, when we were about to run in, I looked toward the beach [and saw] that, instead of coming after us, they were preparing to shoot. We started away then in disgust. We got into the canoe. There they asked us why we came down. And we almost came to a quarrel.

We then started off. And, when we landed among the driftwood, Gana′-i’s canoe came up behind us. They were going to land after us among the driftwood. He said then: “Come, friends; light a fire here for the sockeyes, which are good to eat.” But I scolded them for it,[12] and they got in against their will.

And they remained there still. And, after they had talked for a while about parting company with the other canoe, I said: “My father-in-law is a chief. If those who have been in your company kill people and he receives nothing, you will feel sorry for it. Let us go down the inlet after them.”

We then followed them down. After we had gone along for a while Gana′-i’s canoe passed out of the inlet around a point. I then said: “Let us paddle after them. Paddle after. Paddle after. They might meet somebody.”

And, when they had nearly rounded another point, they pulled back. Some time after that guns sounded, and they went ashore. Some Tlingit came then in a big canoe. They stood in lines in the middle. There were a great number of guns in this. We then started out to head them off.

As they paddled away from us they shot at us twice, when something struck me in the head and I lost consciousness. I came to myself lying in the canoe. By and by, after I grew stronger and had fastened my knife upon my hand, they said to me: “Ḳᴀ′nx̣oat was killed.” I then looked at him. He was hanging over into the water. And I told them not to let him fall in. [366]

The Tlingit then shouted at us. They made a noise on the edges of their canoe: “A′lala a′lala.” Upon this Gā′ala stood up in ours, and he shot the man in the stern, so that he fell into the water. Then we said the same. We, too, said: “A′lala a′lala.” When they shot me two bullets went through the skin of my head.

And, when SkA′ngwai’s father stood up and aimed at the one next to the stern, who was paddling and moving his head as he did so, and shot him, he also fell upon his face in the bailing place. We then again said the same thing. We rapped on the edges of our canoe, saying at the same time: “A′lala.” And, when he shot again, another cried out in it. They stood in lines in the middle of the canoe. Others paddled at the sides. They then bade us cease shooting. They motioned us away with their hands. We did then accordingly. The canoe was so large that the people in it could not be counted.

Then Gana′-i’s canoe went quickly to it. And, when they got close by, a Tlingit in the middle stood up with a gun. He pointed at this one and that one among them. Someone in Gana′-i’s canoe speared him with a bone spear that had a short handle. He dropped the gun. The Tlingit then quickly sat down. He pulled out the spear. His intestines came out at the same time. He broke it. And, when he started to shove the spear back into the wound, someone in Gana′-i’s canoe jumped in to him, and the people in the canoe stood up.

Then our canoe went thither. And I went to the bow and jumped into it. All had long knives. I fell in the stern. And the one I fell near stabbed me. When he struck my shoulder I felt my insides come together [with pain]. Nevertheless I struck him in the side, and his insides fell upon me. After that another one came toward me from the bow. I stabbed him also in the side. When I struck him again he died.

After that another came at me. When he tried to stab me I dodged him. And when I struck him he grew pale. I told Gā′ala, who came behind me, to kill him. A youth having no knife then made with his hands the motion of surrender to me from the bow. And I picked him up, and I threw him into our canoe. When another came at me I struck him. It grazed him. He went at once into our canoe. He let himself be enslaved. I made a cut down his back. He was a brave man. People did not pass in front of his town. They were afraid of him. When it was reported that he had let himself be enslaved the Tlingit became boneless [with astonishment]. They did not believe it. His name was Yāñ.

After we had fought for a while some one called to me from the middle: “So-and-so’s grandfather, they are too much for me.” I then ran to him. And they had one of our friends in the bottom of the canoe. A Tlingit whose knife had dropped from him was moving it toward himself with his feet when I struck him. [367]

And while I was striking one after another some one shouted to me from the stern. A Tlingit was lying upon one of our young men. And, pushing away his knife, I cut off his head. After that I saw some one who got in out of our canoe and a Tlingit strike each other at the same time. The Tlingit fell upon his breast. Some time after that he (the Haida) called to me: “So-and-so’s grandfather, they have broken my arm.” I looked at him. There was a wound in his right arm. They shot him from beneath hides lying near. I did not hear the sound of the gun. Neither did he hear it. Those who were with us instead [of helping us] stood near looking on. They were afraid.

After we had fought for a while, and had killed nearly all, I ran to the bow. The many women, who sat in two places, I pushed apart. I passed between them to the bow. Then the one who had concealed himself in the bow rose. When he was about to strike me, I struck him in the side. He at once tried to close with me. I kept striking him. By and by he died.

And in the stern out of Gana′-i’s canoe they struck a certain one. He jumped then into the water and struck the edges of the canoe with his knife. They jumped upon the Tlingit and stabbed him.

And after I had gone about in the bow for a while I looked toward the stern. They were already pulling in slaves. And when I went thither I saw a woman left. She had been shot in one leg. And I did not take her. One that I had struck acted as if he were crazy. Then I jumped into [our canoe], and, when I was about to stab him, he held up his hands to me. I then tied his legs together with a rope, and I tied his hands behind his back.

The property was captured at once. Into Gana′-i’s canoe they took ten severed heads. There were only nine slaves. And after SkA′ngwai’s father had brought five heads into ours they found fault. He stopped then. And they took all the property.

In front of the place whence we had been wrangling a whale swam about with its young one. And we shot at the young one. We killed the young one. We took its oil to Port Simpson[13] to trade. There we bought all kinds of stuff. We carried the things away. And, when the canoes were filled with property, some was left behind.

The warriors now got in. And, as they went along, they began to sing war songs. It was hard for me. Two of my younger brothers were killed, and I sang differently from them.

When they were almost out of the inlet some one shouted “Ix̣iâ′+ī, they are pursuing us.” Full canoes were behind us. The canoes were close together. They were brave in Sg̣ā′gia’s canoe (the narrator’s). And the people in Gana′-i’s canoe began to paddle away from us. I then stood up and I said: “Chiefs whom I have for fathers-in-law and my sons-in-law’s nephews, do not tell a bad story [368]about us. For that we are out here. That is why they will kill us. Before they destroy us we will destroy a whole canoe load of them.”

After we had paddled away for a while in fright I looked back. Instead of my seeing them they were gone. It was nothing but driftwood, on the top of which sea gulls sat.

Then the people of Gana′-i’s canoe started a fire in a creek where there were many humpbacks. There they roasted humpbacks for us. When we were done eating we went away. We also gave food to the Tlingits.

We then went to Cape Charcon. [We crossed, and], while we were going along together, some one ahead of us shouted: “What warriors are those?” Then Skᴀ′ngwai’s father said: “These are Sgā′gia’s warriors.” And they came out from their concealment. They had guns with red outsides (i.e., new ones) and two cartridge boxes apiece. No one could touch me [I was so dirty]. I had on a white shirt, and I wore a blanket doubled. Where they ate humpbacks I tied cedar bark round the arm of the man that they shot. And the one shot in the head also returned to life. He told us he would not die for some time yet.

And, when we came round the point, they came down in a crowd opposite us. They had had a Kaisun man living at Masset question us. They gave him the following directions. “If you recognize them ask them ‘Is it you?’ and if you do not know them ask ‘What warriors are those?’” That was the way in which he questioned us. They then called ashore from our canoe a Masset man who was born in the same place with a certain one [of them]. We four stayed then in the canoe. But no one got out of Gana′-i’s canoe.

A man of the Sgadji′goał lā′nas[14] then stood near them, holding a gun. Two cartridge boxes hung from his side. They said he was a brave man. He said: “Tell me, Pebble-town people,[15] what did the Tlingit do to the people of your family in former times? When the Tlingit formerly beat them every time why do you do this? I could do something to you for your foolishness. You might be shot to pieces.” And, when he aimed his gun, he pointed it at us. His name was StAwa′t.

I felt as though I had been struck in the face. He had pointed a short gun at me. I seized then a long one, and I jumped off. I ran to him. I struck him at once with the gun. I struck him in the neck. And when he was about to strike me I got my gun ready for him. “Now, if you strike me, I will shoot you.” Two of my friends who were ashore then struck him with their guns. And Natqā′g̣oñ said to him: “This is not the first time [men of his family have done such things], and they are also brave. Why don’t you strike back?”

Then some one said to us: “Cease doing it to him. You have struck him more than enough for his talk.” We then stopped, and [369]they took us over to the camping place. A part of our people went round the point. Then GustAmA′lk invited us. And there they pulled in the two canoes. There were a great number there of my father’s nephews, born in the same town with me. They set us then in a line.

And, after he had begun to give us food, the Masset people went down to the canoes in a crowd. And, when they had nearly reached our slaves, I handed my gun to SkA′ngwai’s father. I then ran down. I made fast my knife in my hand. I then pushed them away and anchored the canoes outside.

They then began to give us food. And we had on our cartridge boxes. We also kept our guns at our right sides, and we had our knives hanging down in front. At the same time we ate. Then we finished, and they gave us tobacco.

And in the evening those born with me and my father's nephews gave me tobacco. Besides, they made me an offer for one of my slaves. They offered sixty blankets for him, an unused musket, a whole suit of clothes, two bags of shot, a big canoe, many things of all kinds. I refused them.

We remained awake that night. A part of us slept ashore. I was all covered with blood from fighting. Very early on the next day they started in this direction. And, when we were ready to go, Skᴀ′ngwai's father went after some water. He was gone for a long time. While he was still away, Gana′-i's canoe started. The wind was in the north. I then left the people directions what to do about him. And we left him.

The Masset people afterward took him in. They landed him at Rose spit. He walked home from there. And on that day, when it was almost evening, we sailed by in front of Skidegate. The Skidegate people came out in a crowd to us. We did not stop.[16] They stood behind us [watching]. We spent that night at Water-hole.[17] The one in our canoe whom they had wounded was still alive.

And we started off from there at night. Then we made a camp fire on the inlet above Tcǃā′ał.[18] From there we started very early to Qa-itga′ogao. At that time we sang a war song.

We then went into Qa-itga′ogao, singing songs of victory. Hu hu hu hu. When we were going up to the houses we landed the slaves. Some of them carried children. After having fought we sang songs of victory for many nights.

Here is all of this story.

This and the following eight stories and that on page 104 practically constitute one long account of the Haida wars, or rather raids, which have taken place within recent times, except only those related by Abraham of Kloo, which succeed. The story-teller was an interesting old man who, as will be seen by the texts, had himself taken part in many of these expeditions and had lived a life full of adventure. He belonged [370]to the Middle-gîtî′ns (Ya′ku-gitina′-i), a branch of the Pebble-town Gîtî′ns of the west coast, but, while still a young man, had gone to live with members of his family in Alaska. After that he and his uncle were in the employ of the Hudson Bay Company for a long time, until he finally came back to Skidegate to live. He was acquainted with some myths, but war stories were his "specialty." [371]

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[1] The Haida name means literally "Strait-country." ↑

[2] See "Story of the House-point families," note 15. ↑

[3] See the above story. ↑

[4] The Haida sentence conveys the idea that they caused themselves to grow up for no other purpose than to make this war upon the Tlingit. ↑

[5] A camping place about halfway between Tcǃā′ał and Kaisun. ↑

[6] A stream 2 miles north of Telel. ↑

[7] Another creek. I do not know the location. ↑

[8] One of the purificatory war regulations was to drink a great deal of salt water and then take fresh water after it, when the whole would be ejected. The same thing was done at other times. ↑

[9] That is, they thought that the use of sea water was more in conformity with the regulations. ↑

[10] The shaman. Each war party was provided with one. ↑

[11] The war cry raised when rushing upon the enemy, like the Dakota Añhē′. ↑

[12] Because they had not yet met an enemy or taken a slave, and therefore had no right to break the fast regulations. ↑

[13] The Haida word for this place, Î′ngilin, looks as though intended for “English.” The principal Hudson Bay Company post of this district was there. ↑

[14] An Eagle family at Masset. It was formerly regarded as one of low rank, but the head of that family is now chief of Masset. ↑

[15] So called from the name of their old town on Skidegate inlet. This is not a family name, the members of this expedition belonging to the Gîtî′ns. ↑

[16] The people of Skidegate, when they had an opportunity, were wont to intercept West Coast war parties on their return through the channel and take their slaves away from them. ↑

[17] A camping place on Maude island. ↑

[18] See the story of “Sacred-one-standing-and-moving, Stone-ribs, and Upward,” note 31. ↑

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WAR BETWEEN THE WEST COAST AND NINSTINTS HAIDA AND THE GÎTÎ′SDA

[Told by Richard of the Middle-gîtî′ns]

The Ninstints people[1] came to Kaisun in four canoes to ask us[2] to go to war in their company. We then went along in four canoes. And, after we had gone across, we entered LAlgī′mi.[3] During the night we went in opposite to a fort. Some people were then camping in the inlet. We began to shoot at them. There Amai′kuns was killed. Gayî′ns[4] was wounded. Qoyā′[5] was also wounded. He was one of the brave men among us. There we took two slaves.

We went out from there. And those who went in advance came upon some who were sailing along. The sound of two guns was heard. Afterward an empty canoe drifted away. They enslaved two women. And we went thither. And, while we were close to land, rejoicing over the slaves, some persons came sailing round a point near us, and, when they saw us, they jumped off. Then some landed behind them.

I then prepared myself and got off. And I pursued one who was running along near the sea. After I had chased him about for a while in the woods he jumped into the ocean. I took from him his yellow cedar blanket with some of his hair. And, when he emerged farther out, he held up his hands before my face. He then swam to me. When he came near me he dove again. And he came to the surface out at sea. I then began to shoot at him. And he swam landward and squeezed himself tight against the face of a cliff. After I had shot twice at him there, I stopped. He then climbed up a tree that stood against the face of the cliff. And, although there was some space between its top and the cliff, he bent it over, got a hold on the face of the cliff, and went into a hole there. He could not climb thence either down or up. We said one to another that he would die there.

We then went away. We next made a fire and began to give each other food. And after we left we began to fight against the fort. We could not get away then. We could not get away.[6] But afterward they got us back [into the canoe]. And they shot one who was crawling about on the top of the house so that he fell down. And after they lay out to sea for a while a man wearing a dancing skirt and cedar-bark rings dragged down a canoe. A woman also came after him. She came to us and talked to those who were in Ldō′gwañ’s canoe. They told her then to come closer. And some called to them to shoot the man so that he would fall into the water. Ldō′gwañ refused to allow it and started away from them. They then went off in fright. We ran out of ammunition. Then we went away. [372]

We then started from Point-djī′dao and, after we had spent four nights upon the open sea, we came to Ḳᴀ′ñxet-kun.[7] After traveling two nights from there we came to Kaisun. We had really brought nothing with us from the far country.

This is the end of the story.

My interpreter understood that the tribe attacked at this time was, as stated above, a Tsimshian tribe, but he may have been mistaken. In that case it must have been some tribe related to the Bellabella. [373]

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[1] Or people of Ḳᴀ′ñxet, a point near Cape St. James. These people comprised the Xā′gi-town people, Sand-town people, Xᴀldā′ñgats, Sa′ki-qe′igawa-i, Ḳᴀ′ñxetqe′igawai, and some minor divisions. ↑

[2] In Haida the third person plural is here used as is often the case where the first person would be used in English. ↑

[3] This name is said to be applied to the Bella Coola by the Tsimshian. Perhaps the inlet so called included Milbank sound, Seaforth channel, and Dean inlet. ↑

[4] Perhaps this name means “floating.” ↑

[5] The word seems to mean “precious” or “valuable.” ↑

[6] The landing party found itself unable to withdraw without great danger. ↑

[7] See the story of “Sacred-one-standing-and-moving, Stone-ribs, and Upward,” note 23. ↑

Raid by the Ninstints Haida on those of the West Coast

[Told by Richard of the Middle-gîtî′ns.]

The Pebble-town people warred with the people of Ninstints. The East Coast people[1] were also at war with them. They were all at G̣ētgā′ñ.[2]

From that place the father of Qꜝaolga′s went to hunt. Then they saw a war canoe pass a place named Gia′g̣ēs lying toward the south. It came along close to the shore and passed behind an islet. And they did not know those who were in it.

And when it was far off he started straight out to sea. And, when the rocky shore had nearly passed out of sight, he turned about. At evening they heard the sound of his guns at G̣ētgā′ñ. He had seen the enemy. Then they went for two shamans who were there. And they whipped the souls of the enemy. At that time they said that a white raven flew into the inlet. After they had drunk salt water for two nights all the warriors went out to meet the enemy.

After they had crept along close to the shore for a while they feared to round ʟuqā′łgᴀłdᴀs.[3] So they stopped there. Some of them said that Kaisun could be seen from there. By and by, however, they went thither. They then saw some persons walking on the beach at Kaisun.

After some time had passed the canoe came in front of them (those at Kaisun). They got into it and went seaward. In the middle was a shaman whipping the souls of his enemies. Then one [Ninstints man] in it saw a strange sight. “Look at the cormorant flying about. It has no head.” And, when they looked at it, its head was lacking. K!adja′-i alone[4] did not see this.

After they had gone on for a while a shot was fired at them. At once [the guns shooting] downward resounded everywhere. It (the canoe) turned bottom up. And as they came alongside they shot at them. And after they had destroyed them and had turned the canoe over one person was in it. He alone they saved. When the first gun sounded, the war chief said: “Sqas, take the gun away. It is not time for that.”

They then went away. Now they sang war songs. And the next day they went to get the heads. They then cut them off and dried them in the sunshine. The shaman who had whipped the souls of his enemies had his hair bunched together.[5] He had told them to go back. On the way they (the Ninstints people) saw portents. They heard the [374]sound of drying frames dropping from above. And Tia[6] also called near them. He called, and blood spurted out of his neck.

This encounter was referred to by others. See Memoirs of the American Museum of Natural History, volume V, part 1, page 31. [375]

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[1] The usual word applied to the east coast of the Queen Charlotte islands means “The coast where canoes can land easily.” ↑

[2] A camping place about 1½ miles from Tc!ā′ał. ↑

[3] Probably means “Canoe-going-about.” ↑

[4] The one who was saved. ↑

[5] A shaman might not touch his hair with his fingers, and in consequence it became long and matted. ↑

[6] The supernatural power that presided over slaughter and made his presence known at a time when it was about to take place. See Memoirs of the American Museum of Natural History, v, pt. 1, p. 31. ↑

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FIGHT BETWEEN THE KAIGANI AND WEST COAST HAIDA

[Told by Richard of the Middle-gîtî′ns.]

They had occupied Thin-fort. There were many black cod there. Then they saw portents. The black cod, the day after they were brought in, moved their mouths. And at one time a headless cormorant came there.[1] Some time after that, they say that [the children] who had a little fire in a cave below them and were picnicking there, ran out of it. Some small being with disheveled hair and a yellow-cedar-bark blanket over its shoulder came out of the cave. It was Supernatural-slave[2] who was among them, they say. Its belly was big, they say. Then they feared to play in the cave.

After that the rotten gills lying about groaned.

Another day Tia flew over to the fort from the opposite side. He said “Tia, tia,” and blood spurted out of his neck.[1]

One day, while they were away fishing for black cod, they (the enemy) came upon them. These were the Kaigani, Sta′stas, and Middle-town people. Then they shot up at the fort. My grandmother was born among them. That was why they did not touch her people.[3]

One man then shot from the fort. When his ammunition failed they went up to the fort. They enslaved all of the Pebble-town people. And, going out to those who were fishing, they destroyed half of them also. Some escaped to Kaisun.

When the warriors started off they were told about a child of the Middle-gîtî′ns,[4] whose cousin was carrying her on her back. They would have taken her back, but were afraid. When they had recrossed her friends adopted her.[5] At the end of the following autumn they brought her back.

After that they sent word by canoe that they wanted to make peace. They (the West Coast people) then went thither. When they arrived at T!ē[6] no attention was paid to them. And, since their food was gone, they wanted to buy food from one who lived opposite. He was stingy, and they laid hold of him. Although he was a chief they enslaved him. They also fought the people of T!ē. And they killed many of them, and those they enslaved were many. The Pebble-town people made matters even.

And, after they had talked over where they should have a fort, they made one on the west coast. Two were staying at K!iū′stᴀ. After some time had passed the Kaigani people came to make peace. When they stopped in front they began to shoot at them. When they fled they [376]met the two persons[7] in a canoe. When they were going to enslave them they jumped into the water. And they swam over to an islet. They now fled in terror.

Some time after that they went to the Kaigani country to fight again. Then they destroyed some people there. They enslaved ten and killed many. And, while they were on the way back, the wind was strong, and they threw some slaves overboard. They did this to four. The K!iū′stᴀ people then came to them. And they took the slaves away from them and split up their canoe. They then started home around by the West Coast shore. They went to Tc!ā′ał.[8] They came to Lagî′nda,[9] where people were catching salmon. A single slave was with them. The chief finished sending food through the fire.[10] [377]

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[1] Compare the preceding story. ↑ a b

[2] A being who appeared to persons that were about to be enslaved. ↑

[3] Since his grandmother belonged to one of these families or to a closely related family they let her people alone. ↑

[4] See the story of "A raid on the Tlingit," notes. ↑

[5] That is, members of her family in the Kaigani country. ↑

[6] A town on the northwest coast of Graham island formerly owned by the Sand-town people and later probably by a branch of the Rear-town people. Richard pronounced the name T!ī′x̣ī. ↑

[7] The two persons just referred to as having remained at K!iū′stᴀ. ↑

[8] See the story of "Sacred-one-standing-and-moving, Stone-ribs,

and Upward,” note 31. ↑

[9] A creek on Graham island, running into the channel between it and Moresby. ↑

[10] To the souls of those who had been slain. ↑

[Contents]

Wars between the Stikine and Sitka Tlingit

[Told by Richard of the Middle-gîtî′ns]

The nephew of Cēks lived at Sitka for the sake of some woman. He was killed there. Then all the Stikine people went to Sitka to fight. At that time they had a pitched battle there, and they destroyed many Sitka people. After that the Sitka people also started out to war.

At that time the eulachon were running into the Stikine. After they had filled the ground with holes they went out to get stones. They did not have the right kind of stones there. They had only whetstones. And, when they came from it, a man passed out by them to get some. His name was Daoł.[1] Then he gave them the following prediction: “They will kill me [and my family] when the tide is on the ebb, and I shall never come back.”

As soon as the tide was out they went out to fight. The warriors came upon him at the place where he was gathering stones. Then they took him into the war chief’s canoe. He had left his gun behind. They then made fun of him by telling him to do various things.

While they were talking to him the warriors (his friends) came into the bay. They asked him then: “One-who-is-always-mentioned, are you still alive?” “Yes,” he said. He also asked: “Did you bring my gun? Did you bring my knife?” “Yes.” “Give them to me.” They then got his things to him.

When he put on his cartridge box some one shouted: “Ixiâ′⁺ī,[2] One-who-is-always-mentioned has his weapons in his hands.” Then, forgetting himself, he shot. Straightway they all shot. And he also said that he pulled out his knife and kept striking them as he moved forward. They then destroyed the Sitka people. They stabbed those who there escaped to the woods. They said that two young fellows then came from watching for their enemies. They took them into Cēks’s canoe.

They then went away. On the next day they collected heads. Some of them got twelve. Others got ten. The heads were drying in the sunshine, looking like clothes drying on a line and bellying in the wind. Then Cēks, having called the people together, told them to stop fighting. He told them that they had destroyed the Sitka people.

By and by they let the two youths that they had enslaved go. They then ripped open the seams in a little, old, 3-fathom canoe. In it they started off. They also gave them a small paddle. They thought then that they would drown. In the summer after that they heard that they had escaped. [378]

Some time afterward the Sitka people were coming to make peace. And they got ready for them. They thought it well to make peace [they said]. Then Cēks again called the people together, and they agreed to destroy them. They then talked over how they should preserve themselves from injury.

By and by the Sitka people came in many canoes. After they had danced for a while in front of the town they came ashore, and the dancers entered the house and danced there. Then property was given to them. They gave them four or two slaves apiece as blood money. After that they also danced in Cēks's house. When nearly all were in they shut the door, and they killed those outside and threw their bodies over the cliff in front.

After they had killed all of those they crowded against each other near the door. They then quietly pulled out one after another, stabbed each one, and threw out the bodies. At that time a woman looked in through the smoke hole. She held a knife. She made the motion of cutting off heads. She said that they were going to destroy them. Those who were dancing paid no attention to her. After they had killed on for a while they began to discover it for themselves. But still they kept dancing. Although only ten were left they kept dancing. Presently they killed all. Six that they saved they let go home.

Some time afterward they began to visit back and forth. Once a great many went to [Sitka], and Qała′x[3] paid a great sum to the Russians. Then many canoes came there and, when all the Stikine people were inside the stockade, Qała′x began to fight them. And they destroyed the Stikine people.

Some time after that they became good to each other. They began visiting back and forth again. Then ten canoes came to the Stikine, and Yaqoa′n began to kill them. And they destroyed all of them. At that time they stopped visiting each other.

Some time after that Qała′x's nephew was in love with the daughter of a Russian. For that the Russians killed him. They then killed the Russian's son. They said that the Russians were going to fight them with Qała′x, and they fortified themselves. They built the walls out of big cedars. And they built the houses inside. They put flat rocks along the fronts and sides of the houses.[4] And, after they had lived there for a while, the Iron people[5] came in a vessel to destroy them. After they had shot at them ten times they called for Qała′x. When he answered they shot at him still more.

After they had done this for a while they came off to fight them in three boats. All had guns with bayonets. They came on land at once. And, after they had prepared for them in the house, they went out. They then shot at them. While the Russians were shooting by command they shot into them. They also threw out their cartridges quickly and shot again. After they had done this for some time they [379]destroyed the Russians. Only those who had charge of the boats got to the ship. Then the warship sailed away. [Meanwhile] they strengthened the fort.

After two months had passed they came to fight them with two warships. They then shot at them from both sides. At that time they called to him: “Qała′x, are you still alive?” “Yes; I am not afraid of the cannon you use against me.” The cannon sounded then still more.

After some time had passed they went to get him. They then fought again with the Russians. They also destroyed those. At that time they took guns, coats, hats, and swords. After some time had passed, they (the Russians) brought property over to the winners. “Qała′x, are you yet alive?” “Yes; I am still alive. I won. Now it is all right for you to kill me.” When he said this, they raised the flags. They then gave him clothing, food, rum, and ammunition. They let him win. Many of the Russians were killed.

My informant heard this story from an old Tlingit from the Stikine. It is of peculiar interest as containing a native account of the struggle between Baranof and the Indians at Sitka. It differs from the Russian account, however, in so many particulars that it is evident that few real facts are preserved. [380]

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[1] The Tlingit equivalent of Dī′lᴀ, “sand-hill crane”. ↑

[2] An exclamation indicating extreme terror. ↑

[3] The chief at Sitka. He was really named Katlian. ↑

[4] Rocks were filled in between two walls of timber. ↑

[5] That is, the white people; in this case, the Russians. ↑

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FIGHTS BETWEEN THE TOWN-OF-TC!Ā′AŁ-GÎTÎ′NS AND THE MIDDLE-GÎTÎ′NS

[Told by Richard of the Middle-gîtî′ns]

When I was still young I knew how to handle a gun. They went then to Dadagē̦′ni.[1] The Town-of-Tc!ā′ał people[2] fought together there. They fought while they were drinking whisky.[3] At that time Ḷᴀla′-i’s nose was bitten off. Then they began to fight. They shot at each other all night, and they killed a great many there.

Some time after that another fight broke out. The grandfather of Nᴀñ-gut-tcî′nga[4] then owned two slaves. He went thither with them and a gun. Although we tried to stop them, they then went thither. They then fought there with them. They took the ramrod from one of the slaves who then held Nᴀñ-gut-tcî′nga’s gun. They went then to ask for it. He held it for payment he said. At that time they did not make a disturbance about it.

Some time afterward a vessel of the Iron people[5] came there. Nᴀñ-gut-tcî′nga then went out to it. While he was away Sitting-chieftainess went to Brave-in-his-belly[6] to get the ramrod. And they who were there pushed her down. Then Nᴀñ-gut-tcî′nga came ashore. The Iron people had given him all kinds of food. He brought a lot away. There was a great quantity of all sorts of things.

They did not say a word to Nᴀñ-gut-tcî′nga. After they got through eating I told him. But he laughed. He called Gax̣ī′łdia-i (one of his slaves) and told him to go out and make an announcement. Then Brave-in-his-belly also sent out to make an announcement. And after that they killed four slaves belonging to him.[7] And Brave-in-his-belly owned one slave. He killed him.

On the following day they gave him (Nᴀñ-gut-tcî′nga) a great amount of property—ten slaves, three hundred blankets, five big canoes, a great quantity of property. At that time he summoned the people. Slaves and property were given to the Middle-town people,[8] Earth-eaters,[9] Dogfish-house people,[10] People-of-the-house-where-they-always-have-plenty-to-eat,[10] Raven-house people,[10] People-of-the-house-that-went-away-discouraged.[10] They gave one [slave] to Unable-to-do-anything.[11] They gave one to Qołgî′t.[11] They gave one to Far-away,[11] to Qōta′n,[11] to Nasta′o,[11] to Tc!ix̣ī′.[11] After that they gave to all the house chiefs.

On the day after that they sent for Nᴀñ-gut-tcî′nga, and on that day they twice called us in. After several families had called us in the Earth-eaters invited us. They had been giving us food for a while, when a noise arose in the direction of a canoe that they had [381]given us. As soon as some one said that the Town-of-Tc!ā′ał people had broken it up the Earth-eaters went thither. They told us then that we had better not go out. We all had guns. They told us not to go out. But still we stood together among them.

Then the Town-of-Tc!ā′ał people stood in lines around the edges of the canoe, holding their guns ready. After they had quarreled for a while NAñ-gut-tcî′nga came out, and a boy of the Town-of-Tc!ā′ał people shot at him. I, too, at once shot one. They then shot into the Town-of-Tc!ā′ał people. The dead bodies lay far apart on the ground. Some sat up. Some tried to squirm up from their buttocks [having been shot in the legs]. Four dead bodies belonged to the Earth-eaters. Two others they wounded.

They at once began again to shoot each other. Many more of the Town-of-Tc!ā′ał people were killed. After they had given us food for a while they took us over to NAñ-gut-tcî′nga's house. When they got us in the sound of fighting ceased.

After that they also shot into our house. The house had three stockades. Not a single bullet reached the house. They shot at us from around the house while we ate. Early in the next day NAñ-gut-tcî′nga called four families. And while they ate in the house the Town-of-Tc!ā′ał people again began to shoot at the house. And after they had done this for a while we went down with our guns into a trench extending toward the beach. And, while the Town-of-Tc!ā′ał people were shooting into the house from near by, we in turn shot at them. We killed two. And afterward we ran in through the doorway, one after another. We told of those we had killed. Then the Town-of-Tc!ā′ał people went away.

And when they were done eating, he gave them all coats and good clothing. Early in the next day he called the Earth-eaters. Then they again shot at the house. They did not reach the inside. These also went away.

After that they began to shoot at our house. After they had shot at our house for four nights NAñ-gut-tcî′nga told us to get up very early. And, after we were done eating, he had us wash our faces. He gave us tallow, and, when we had put it on our faces,[12] we painted them. He then emptied out a big box of clothing. And as soon as we had fitted ourselves we put it on. After that he emptied out black handkerchiefs. We tied them around our heads. He was a great chief.

After that we sang a song. After we had sung four times we went out to fight. We then began shooting at the four houses of the Town-of-Tc!ā′ał people while the Town-of-Tc!ā′ał people drew up around us from the woods. And, after we had shot at each other for a while, my gun became hot, and I put it into the water.

NAñ-gut-tcî′nga stood on the top of his house all of this time. He held a large horn in his hand through which he talked to us. We [382]then waved something white that he could see. He knew by that that not one of us had been killed.

After we had fought for a while, and when the sun was almost set, the Middle-town people and the Earth-eaters came to fight. They broke through the many Town-of-Tcǃā′ał people who were around us. They told us then to go home, and we went home. But they fought in our places.

When I came in they said that my breeches were bloody. I then felt there. The back part of my thigh was torn. I at once became faint.

Early in the next day they shot at us again. And, after they had shot at us for five nights, NAñ-gut-tcî′nga told us to begin fighting again. When we first fought many of the Town-of-Tcǃā′ał people were killed. There were also many wounded. And, after we had fought for a while, and evening was come, the Middle-town people and the Earth-eaters came and helped us. They let us go home. But they had a pitched battle in our places. Some time after dark they stopped shooting.

They shot intermittently at our house for more than a month afterward. They began shooting at our house just before daylight. One day we did not hear a gun go off. Then someone knocked at the door. “Open the door for me.” That was Djigē′gas. “The Town-of-Tcǃā′ał people are gone.” They went away very early.

On the day following NAñ-gut-tcî′nga gave property to the Earth-eaters. He gave them eight slaves, as blood payment for the four persons that had been killed, and three hundred and twenty blankets. Because Qołgî′t was very sorry on account of his canoe he gave him a young slave. He was very glad to have him. And he also had his canoe repaired. The day after he called them [to a feast].

After that they again came to fight with us. Then the Town-of-Tcǃā′ał people shot at us for two nights. After they had acted toward us in this way for three months a ship of the Iron people came. NAñ-gut-tcî′nga then told the Iron people about himself. Then they left us all kinds of ammunition.

After fifteen nights were passed they came after NAñ-gut-tcî′nga. And then, too, the Town-of-Tcǃā′ał people came to fight with us. After they had shot at us for two nights they went away again. They (the Iron people) then took NAñ-gut-tcî′nga with them. His heart was not strong enough to go without me. So they took me as well.

We then started off. Some time afterward we came to Nass inlet. Two vessels lay there. Then they started to settle there. They put a stockade around the house, and the Nass people brought in cedar bark. They paid a blanket for the bark of two cedars to be used as roofing.[13] When the house was completed they finished the warehouse.

They began at once to buy furs. All sorts of people brought furs there to sell to them. During the whole time what was dropped upon [383] the ground from the tobacco that they sold I put up into a sack. When my father came from Masset I gave it to him. And Nᴀñ-gut-tcî′nga gave him many blankets from the trading house. My father gave him a canoe. In it they went to the head of Nass inlet with property to trade. At the end of ten nights the 10-fathom canoe was full of furs.

At that time Nᴀñ-gut-tcî′nga threw chips into the water and shot at them. One youth then wanted the gun very much. And he asked how much it cost. They told him then that they would let him have it if he piled up furs to the muzzle as it stood on end. They then stood the gun on end, and they piled up beaver skins alongside it. And, when they reached the muzzle of the gun, they pressed them down. And when [the pile] got lower they piled on more. By and by, when it got even with the end, they stopped. And he also bought a longer one. And he gave six land-otter skins for the ammunition. He also gave six land-otter skins for a bag of bullets.

They then went away. After five nights were passed they returned. After they had lived there three years it was found to be too cold, and they removed to Port Simpson. There also I lived with them seven years. Nᴀñ-gut-tcî′nga lived at the house of the Iron people. After that he lived there all the time.

Here is all of this.

This story gives us an idea of what intestine conflicts were like among people on this part of the Northwest coast. Strife having arisen between the Tc!ā′ał-lā′nas and Ya′ku-qe′igawa-i, or Ya′ku-gitina′-i, to which latter family my informant himself belonged. The Raven families among the Kaigani joined the weaker, and apparently the aggrieved, party. The feud was not ended, however, until the chief of the Ya′ku-qe′igawa-i went away to live with the white people. [384]

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[1] This must have been a camping place, as I have never heard of a regular town that was so called. ↑

[2] A prominent Eagle family among the Kaigani. They were named from their old town of Tc!ā′ał on North island. After the emigration to Alaska they owned the town of Howkan. ↑

[3] In Haida spoken of as rum (“lam”). ↑

[4] His full name was Nᴀñ-gut-sa′nʟ̣ans tcî′nga, “One-upon-whom-there-is-daylight,” but it is usually given in a shortened form as Nᴀñ-gut-tcî′nga, and, since this is much less awkward, I have retained it throughout the story. ↑

[5] See the story of “Wars between the Stikine and Sitka Tlingit,” note 5. ↑

[6] A chief, and probably head chief, of the Town-of-Tc!ā′ał people. ↑

[7] To put his rival, who had not so many, to shame. ↑

[8] See story of the Food-giving-town people, note 3. ↑

[9] See the above story, note 8. ↑

[10] The four subdivisions of the Middle-town people. ↑ a b c d

[11] Evidently, the respective chiefs. At any rate, Qołgî′t was chief of the Earth-eaters. His name was also supposed to be that of a shaman among the Land-otter people. Far-away (ʟdjîñ) is the same name as that which is applied to the Kwakiutl and their neighbors. ↑ a b c d e f

[12] Tallow or grease was put on before the face paintings were applied. ↑

[13] So I understand this sentence. It is so abbreviated as to be obscure. ↑

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FIGHTS BETWEEN THE TSIMSHIAN AND HAIDA AND AMONG THE NORTHERN HAIDA

[Told by Richard of the Middle-gîtî′ns.]

The Skidegate people went once to trade at Port Simpson[1] in sixty canoes. The Pebble-town people[2] also went there. And they traded with dry halibut. They lived outside. There a Tsimshian, who was with a white man, came to them. Sticks were given around to them (the Haida). And afterward he took the sticks back again. They planned to destroy them during the winter. That was why they counted them.

A woman of the Gîtî′ns’-servants[3] named Bufflehead[4] sold dry halibut to the wife of Lgiäx.[5] She said it was too small and she wanted to exchange it for more. Bufflehead then refused to give her more in exchange. And they threw the dry halibut at Bufflehead. She then threw the dry halibut in the face of Lgiäx’s daughter, and she went home crying.

Some one shouted, and I went out. They were throwing stones at each other. They gave each other a thorough stoning. By and by they stopped. And some time afterward a gun went off. Some one shouted: “They killed so-and-so.” Some time after that another gun went off. Another was shot. Then it stopped for a while. When evening came they began to shoot at us. All through the night they shot at the Skidegate people. During all that time they shouted out [the name of the person shot]. I was then without a gun, and I borrowed one. I held it and two cartridge boxes. They shot at the sail houses on the beach in which we lived. There was nothing behind which we could shelter ourselves. Then I dug a hole for myself in the sand and lay in it.

I then shot at some one who lay behind a log and was shooting, back from the sea. I shot off his hat. When I shot at him again I shot his gun away from him. He then ran away.

A hill lay behind us, from which they were shooting at us. I also began to shoot at those. They also ran away. After they had shot at us for five nights they stopped for a while.

Then the Tsimshian came to dance. They wanted to make peace because we had killed Lgiäx’s nephew. We also enslaved two women who were walking seaward from the town. By and by they started to dance. We then gave them some property. After this had gone on for a while they made the following arrangements. They said that [385]we might go with them to Laqꜝalā′m. And we said that we would give them more property. We thought then that it was all right, and we went to our canoes. While a part of the provisions lay on shore the Tsimshian took the provisions. We then got into our canoes. I pushed my canoe off with the many which were there. When the canoes got away two remained. I then ran toward the fort at Port Simpson.[6] There was yet a crowd of Skidegate people there. And, while I stood there, two canoes with the dancers[7] in them were still there. Then the Tsimshian pursued. They shot into the canoes, pulled themselves close alongside, and in a short time they drifted along empty. Then, when the two that were there started off, I ran down from in front of Port Simpson house. I jumped into the stern. Then the two dancers[7] [in their canoes] paddled backward. I took a gun and shot them both. At that time I scared them. Those who first went off took their property. A south wind was blowing. Canoes drifted off empty.

They then shot much at us from Laq!alā′m. There was no gun in my canoe. After that they again shot at us. We then fled. During all that time the Tsimshian pursued us. That was a great disaster, though the story of it sounds well enough. They pursued us far out to sea. I was in my wife's canoe.

When they got far out at sea they returned. They enslaved very many of the Skidegate people.

Then they (the Skidegate people) landed at ʟ!ga′odana-i.[8] At that time a heavy rain set in. They called it "The-rain-upon-the-skins-of-dead-bodies." And, when daylight came, I built a big fire. Then the wounded sat around the fire. On the following day, when we started off, a man of Those-born-at-House-point[9] was angry, because, he said, we went off first. Then he and I were going to shoot each other. They held us apart. And they went away.

And on the next day they stood crying in front of ʟ!g̣a′odana-i. The Pebble-town people did not cry, however, because all of them escaped. Fifty canoe loads were destroyed. The weather was bad. And, while they lay there, the one who had quarreled with me came to me and pulled up his canoe alongside of ours. He then made peace with me. He gave me whisky. And, after we had sent food through the fire to those who had been unable to escape, we spent the night in our canoes. We remained awake. We were afraid. We thought that they might pursue us again.

And when day broke we went away. About noon they sailed over to Skidegate. They laid the blame on Bufflehead, who had escaped. They then asked her for property. Her husband was named Lū′g̣ot.[10] Then they began to give away property. He was about to make a potlatch. His house pole lay there for good. He gave the town all of his property. [386]

Some time afterward Gudiqā′yiñao's father came back. They had been unable to get away from Port Simpson house, whence they came. Before he could ask for blood money the Gîtî′ns'-servants came there, with paddles on their shoulders. They said that they had come to go to war for him.

Some time afterward a great many Masset people went to trade. They came to the Gyînxᴀngī′g[11] family. They say that there were sixty canoes. After they had been there for a while they started off. And, after they had traded, a Tsimshian shot at the canoes. The bullet then struck the canoe of a man of the Point-town family[12] named X̣ᴀ′na.

His son then seized a gun and shot into a crowd standing on shore. And he shot one down. They at once shot after them. They immediately started off. The Tsimshian chased them. They made them upset by shooting. They also destroyed them. They took them also for slaves. They also enslaved many of the Rotten-house people.[13]

At that time they destroyed a canoe at Laxanē′st[14] out of which two men and a woman escaped. Many nights afterward, when some persons came there for wood, they got away in their canoes. And in them they came across. They were saved.

Those in Port Simpson house who could not escape were afterward presented with a canoe by the Iron people,[15] who let them escape. Those also got home. Then, too, it was not a good time.

Gîtqōna′-i’s father went to Masset, and five families[16] banded together and began to drink sea water. During the whole time they practiced how they would fight. A cartridge box then caught fire, and a man was burned.

After they had drunk sea water for six nights they set out to war in ten canoes. And, when they reached the mainland, some stopped at Q!adō′.[17] After they had looked for enemies on the opposite side as well, [they saw] two canoes go out from Siwā′łins[18] after salmon.

They then quickly pulled toward them. They shot the man in the stern, so that he fell over into the water, after which they closed with the canoes. When they ran into them to fight they upset them. They then even struck them in the sea. Gî′tg̣ax̣ī′lîña killed three people at that time. The Tsimshian had killed his wife, of whom he was very fond. Four persons were in the canoe. They also destroyed two canoe loads which were farther off.

After they had watched for a while longer [they saw] three more canoes sailing along. They killed all the people in those. They took the heads of them all. After they had watched for some time longer two canoes came with sockeyes. They went out also to those people and killed them. On that day they destroyed seven canoes. On that day they killed twenty-eight people. They enslaved one brave man of the Tsimshian. [387]

The Masset people were then happy. They went off singing songs of victory. And they came to Masset singing songs of victory, for they had made accounts even. But the Skidegate people did not come out even.

But Gî′tg̣ax̣ī′lîña’s canoe was unfinished. When he had finished it he brought over to his brothers-in-law at Gᴀsa′n[19] the news that their sister had been killed. His brothers-in-law belonged to the Sand-town people.[20] When he came they, too, raised their canoes. He also went with them. The Sand-town people went in four canoes.

They then began to watch Tcǃidᴀlqǃeda′-i.[21] After they had watched for a while four Tsimshian canoes came there. They then shot at them. They made them upset, and they enslaved six women. They killed many men. There Gî′tg̣ax̣ī′lîña got some slaves. He gave them to his brothers-in-law. Afterward they went home happy. They sang songs of victory as they came to GAsa′n.

Three days later news came to GAsa′n that one of the Yä′dAs[22] had been killed at Howkan.[23] The Yä′dAs then went to Howkan to fight, and killed six people there. And afterward the Town-of-Tc!ā′ał people also went to fight at GAsa′n. There they also killed many of the Yä′dAs. They then began to war upon each other. In all that time many were killed on both sides.

Some time afterward some of the Town-of-Tc!ā′ał[24] people went to visit one of their friends who had married in Masset. After they had stayed there for a while and were on the way home many of them upset. A chief named Voice-at-evening was drowned. In the winter his nephews went for his grave post. When it was almost finished the Yä′dAs came there to fight and killed five of the Town-of-Tc!ā′ał people. The grave post lay there for good.

They at once began fighting again. Wherever they met they killed one another. They killed each other during many years. They did not make peace with one another. Some are still bad to one another.

Some time afterward news came that one of the Sqoā′ładas[25] had killed one of the Cod-people[26] at

K!iū′stA.[27] He was a great chief. He had a house hole at T!ī′gAn.[28] His nephews then killed a shaman, Tc!ā′nūt, belonging to the Sa′gua-lā′nas.[29] They shot ten bullets into him. He was town chief. He owned the town of QAñ. After they had shot him and had walked around him for a while one of his bunches of matted hair, which was lying on the ground, rose up and lay over his head. It went on in that way until all came to lie over his head.

When the Sqoā′ładas on the west coast heard that they had killed Gîtkū′[30] they also went to war. They killed many of the Cod-people. They also enslaved one of them.

After that one of the Sgadjī′gua-ał-lā′nas[31] in Masset, named Kiłtc!āñ, invited the people. And he had a dance. He pulled out ten slaves that he owned in a string [holding each other’s hands]. After [388]they had taken home food one of the Middle-gîtî′ns[32] named Łnē′k!î, shot one of the Cod-people in the arm from between the houses. Upon this his two younger brothers acted as if they were drunk. They killed there a chief, Gā′la. He belonged to the Ya′gun-gîtîna′-i.[33] He did not die at once. He died afterward. His entire family shot at once at the house of the Cod-people. They killed two persons.

For ten days and nights they fought in the town. No one had a fire. No one had water. When the chiefs’ wives, thinking that they would not touch them, went for water the Ya′gun-gîtîna′-i smashed their buckets with stones, and they returned. At the end of ten days the Ya′gun-gîtîna′-i suggested making peace.

They then stopped shooting at the house.

By and by an old man, their uncle, came behind the town singing catastrophe songs. He belonged to the Cod-people. After he had sung for a while he made a good speech: “Chiefs, my brothers-in-law, the war trail and the feather trail came out together at Na-i î′ndjawa in the middle of the town. I went up by the war trail. I came out upon the feather trail. ‘What town is this? What town is this?’ ‘Chief, my son, this is the town of Gā′la, your father. You started up on the war trail which comes out in the middle of your father’s town. Your fathers were troubled[34] about you. You came out upon the feather trail.’” He also spake so: “Is it my father’s town? Is it indeed my father’s town? [I thought it was] some other.”[35]

They then started to dance. After they had been for two days in the woods, they were called toward the house. They came then and stood in a line in front of the house. They had their guns ready. Presently the Ya′gun-gîtîna′-i stood in lines opposite. They struck each other with their guns. They struck each other with their knives.

By and by the Cod-people picked up two chiefs [of the Ya′gun-gîtîna′-i].[36] There was a great crowd of people. They picked them up and laid them upon a bed of feathers in the rear part of the house. Then two slaves were tendered as blood money to Those-born-at-Ya′gun.[37] And they refused them. They afterward tendered them two more. Those they refused also.

Then Tcǃā′nut said: “Do I ask four slaves of you? My uncle is worth ten slaves and four hundred blankets. I will not dance.” There were many in the house. They did not pay any attention to the bad words that he gave them.[38]

By and by the Middle-gîtî′ns began rapping on the front of the house. They presently went in and got the dancers. They took them up. They then brought them into the house of the Middle-gîtî′ns because they had started the trouble.[39] They brought these in [to give to them property]. They (the Middle-gîtî′ns) gave them the four slaves. They also gave them a great quantity of property. They (the Ya′gun-gîtîna′-i) began to dance in the house at once. [389]

At that time the Gîtî′ns[40] also gave property to them. It reached beyond their expectations. After they had danced for four nights the Cod-people came and got them. They also gave them six slaves as blood money. And they washed their faces and began to dance. Then the Skîtga′oqao,[41] Middle-gîtî′ns, and Cod-people gave them more property. They gave them seven hundred blankets.

Then Tcǃā′nut married his uncle’s wife, and they made him take his uncle’s place. And, when he kept staying away from his wife, the Middle-gîtî′ns talked roughly to him. After they had spoken to him for a while they told him to leave the house.

But on the next day his wife had him call in his friends. He called in all of the Eagles. After he had given them all kinds of food, and evening was come, they left him. On the next day he called in the Ravens. After he had fed them for a while it was evening, and they went home. On the day after that he again called in the Eagles. After those had gone home he again called in the Ravens. When eighty boxes of grease and berries had been used up he invited the Eagles to ten more, and they assigned while in the house the work on his uncle’s grave post.[42]

They went to get it. After they had been four days away they came home. My father carved the grave post at once. It was finished. He then raised it, and the potlatch was over. He gave away four hundred blankets, and slaves with them. They gave my father slaves and twenty blankets for carving the grave post.

After that Tcǃā′nut quarreled with his younger brother. He asked him then why he had not evened accounts at the time when they killed his uncle. And his younger brother made him ashamed. On that night he shot one of the Cod-people through the smoke hole. Again they shot each other. After two days had passed they stopped fighting. And they gave a lot of property for [the one killed]. They made them feel good then. [391]

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[1] The word used here, Laqǃalā′m, is properly applied to the tongue of land running out to the modern Indian town. ↑

[2] Meaning the people of all the families of Tcǃā′ał. ↑

[3] See “Story of the Food-giving-town people,” note 27. ↑

[4] The Buffel duck (Charitonetta albeola, Linnæus). ↑

[5] The head chief at Port Simpson. ↑

[6] The Hudson Bay Company’s stockaded inclosure. ↑

[7] Those who had come to procure blood compensation for Lgiäx’s nephew. ↑ a b

[8] The last camping place before heading for the Queen Charlotte islands. ↑

[9] See “Story of the House-point families,” notes. ↑

[10] This was one of the names of the chief of the Seaward-sqoā′ładas. ↑

[11] Given by Professor Boas, from Tsimshian sources, as Gyina angyī′ek, “people of the mosquito place.” ↑

[12] See “Story of the Food-giving-town people,” note 5. ↑

[13] One of the subdivisions of the Gîtî′ns of Skidegate. So called from a house that they once owned which the chief did not have property enough to replace until it rotted very badly. There were several of these people at Masset. ↑

[14] A long island south of Port Simpson. ↑

[15] That is, the white people. ↑

[16] These were the Skîtga′oqao, the Middle-gîtî′ns, the Gîtî′ns of Ya′gun river, the Inlet-rear-town people (G̣ao-sʟꜝan-lnaga′-i), and the Point-town people. ↑

[17] In Metlakahtla harbor. ↑

[18] A creek into which very many sockeye salmon run. ↑

[19] Written by the whites Kasaan, the northernmost Haida town, situate on the east coast of Prince of Wales island. ↑

[20] See “Story of the Food-giving-town people,” note 4. ↑

[21] A narrow passage near the entrance of Nass inlet. ↑

[22] An important subdivision of the Sᴛᴀ′stas family living at this time mainly at Gᴀsa′n. ↑

[23] The largest Haida town in Alaska, owned by the Town-of-Tcꜝā′ał people. ↑

[24] See the preceding story, note 2. ↑

[25] A Raven family of considerable importance which formerly lived between Rennell sound and Hippa island. They afterward moved to Tcꜝā′ał, and from there into Skidegate. ↑

[26] A Raven family at Masset. Formerly they lived near Hippa island. ↑

[27] One of the chief Haida towns in ancient times. It stood on the north coast of Graham island, opposite North island, and was owned by the Stᴀ′stas, an Eagle family of great importance. The name is thought to signify “where the trail comes out.” ↑

[28] The principal town on the west coast of Graham island. It stood just south of Port Lewis and was owned by the West-coast-rear-town people. The name is thought to mean “slaughter village.” ↑

[29] An Eagle family that is supposed to be a branch of the Tcēts-gîtᴀna′-i. Their town was, as stated, Qᴀñ, which has a beautiful situation and a fine harbor just inside the mouth of Naden harbor. ↑

[30] The circumstances of his death are not related. ↑

[31] See the story of “A raid on the Tlingit,” note 14. ↑

[32] See the notes to the above story. ↑

[33] The Masset people did not mention any family under this name, but the Sagui′gîtᴀna′-i (Up-inlet-gîtî′ns) are probably intended. They once had a town at the mouth of Yagun river. ↑

[34] More often “are troubled about” is expressed by the word gutxîsgalᴀ′ñgan, different from that used here, which is ñaigu′lgᴀn. ↑

[35] The speaker affects not to have known that the town in which he has been fighting is that belonging to his father’s people. He goes up into the forest by the war trail—that is, fighting—and comes out upon the feather trail—that is, in peace. ↑

[36] When peace was made one man from each side was generally taken up and borne around upon the shoulders of his opponents. He was called the “deer.” The order seems to have been somewhat different in this case, two men being taken from only one side. It was evidently considered that only that family had a grievance. ↑

[37] A synonym for Ya′gun-gîtᴀna′-i. ↑

[38] The bargaining is broken off at this point by the coming of the Middle-gîtî′ns, and is resumed later when the Cod-people gave six slaves. ↑

[39] It will be remembered that the trouble was started by a man of the Middle-gîtî′ns shooting one of the Cod-people in the arm. ↑

[40] The Gîtî′ns of Masset, as the name might imply, seems to have been the largest Eagle family. There were two principal divisions of this—the MamAn-river-gîtî′ns and the River-Sqadjî′ns-gîtî′ns, named from streams flowing into the head of Masset inlet, on which they camped. ↑

[41] Or Eggs-of-Skî′tgao. This was the leading Raven family in Masset, and formerly they owned that town. ↑

[42] He and his friends, the Eagles, assigned work to the opposite clan, the Ravens. A man’s opposites always took care of his funeral. ↑

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WAR BETWEEN THE EGGS-OF-SKÎ′TG̣AO AND THE INLET-REAR-TOWN PEOPLE

[Told by Richard of the Middle-gîtî′ns]

They lived together in the town of Masset. In the fall they went up the inlet to dry salmon. They camped then on both sides of A′-în.[1] After they had dried salmon for a while some of the Eggs-of-Skî′tgao went off in the night to hunt hair seal.

He (the leader) remained then during the night on one side of an islet. There, while he was trying to get a chance to shoot hair seal, a gun sounded from across the point. Then a boy who was in his canoe shouted like one who is shot. “Wa′nanî, wa′nanî; they shot me.”

One who was with him jumped off then. Then he asked: “Who did it? Who did it?” Instead of answering, they pulled away from him, and he shot toward them in the darkness. He shot the man in the bow, so that he fell into the water. He[2] then went home and told his friends.

Some time after that, during the night, the child came home crying. He told his friends what had happened. The Eggs-of-Skî′tgao and the Inlet-rear-town people at once began fighting. They shot at each other through all the fall. Their wives being between the families (i.e., of different families), their sons got dog salmon for them.[3]

By and by they went away. After the men of both families had got into two canoes they fought in their canoes all the way down. But the women came behind in canoes.[4] And when they landed they fought each other again on land. They shot at each other there all night. There many of the Inlet-rear-town people were killed.

On the next morning they fought each other again. And, since the Eggs-of-Skî′tgao landed at White-slope[5] first, the Inlet-rear-town people passed by in front. At that time they began to settle at Yan.[6] And they had a fort on an islet there.

After that they again began to fight each other. Then many were killed on both sides. They fought through the winter and through the summer around it. By and by, after they had settled at Yan, one of the Eggs-of-Skî′tgao went over to them. Thereupon they stabbed him in front of the town.[7] Then they again went across to fight. They killed four of the Inlet-rear-town people.

Some time afterward a whale floated into the inlet. They went then to get it, and with the Inlet-rear-town people they jointly cut it up. One of the Inlet-rear-town people was killed there with a war spear. They started at once to fight again. They then again killed [392]each other. At that time all the sharpshooters among the Inlet-rear-town people were destroyed.

Some time afterward a chief of the Inlet-rear-town people destroyed a whole canoe load of the Eggs-of-Skî′tgao. The war began again at once. While they were still trying to kill one another, when I was yet a boy, there came a great pestilence,[8] and, when the people on the Haida islands were being destroyed, they stopped fighting. Then there was peace.

The first of these families was spoken of in “Story of the House-point families” notes; the second was one of several divisions of the Rear-town people referred to in note 6 to “Story of the Food-giving-town people.” My informant’s father belonged to the Eggs-of-Skî′tgao or to a related family, hence his sympathies were rather on their side. [393]

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[1] A stream, still so named in the charts, which flows into the upper expansion of Masset inlet from the west. ↑

[2] The companion of the man who had been shot, or possibly the man himself had merely been injured. ↑

[3] Descent being counted through the mother, sons were bound to their mothers by closer social ties than were husbands to wives. ↑

[4] Wives being of the opposite clan, other families would have been dragged into the struggle had any of the women been struck. To avoid this their canoes followed at some distance. ↑

[5] The native name for most of what now constitutes the town of Masset. ↑

[6] This was on the opposite side of Masset inlet, farther down. Many of the house frames are still standing. ↑

[7] He is said, however, although covered with wounds, to have been preserved from death by a medicine which he had gone on purpose to test. ↑

[8] The smallpox. ↑

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Wars with the Niska and Tsimshian and conflicts between Haida families

[Told by Richard of the Middle-gîtî′ns]

One of the Point-town people[1] lived in Nass. Word came that he had been killed there. Then the Point-town people started to war. After they had drunk sea water for a while they raised their canoes. In the canoes Skîlqē′xas[2] and Gia′ołins were the war chiefs. Presently they started. They had their town at House-point.[3]

They then went by way of the Tlingit country. They even traveled during the day. They discovered some dried salmon at Lᴀ′mas.[4] They (the Nass people) thought that they did not care about the man who was killed. After they had waited there until evening they went out early in the morning. They killed then many of the Nass people. They also took slaves. At that time Qogī′s ran after some. He ran quickly to some women who were sitting together. He started to bring out ten by the hair. He got only six of them out.

They got then all the heads of the Niska people. They got sixteen slaves for Gia′ołins, and they got thirteen for Skîlqē′xas. Then they occupied a fort at House-point.

After some time the Niska people came to fight in five canoes. That time they began to fight at House-point. Five of the Point-town people were killed. And one canoe load of Niska people was destroyed. They then went away.

And the Point-town people again went to war. That time they fought at Nass village. They enslaved ten for Skîlqē′xas. They also enslaved eight for Gia′ołins. They then returned to House-point, singing songs of victory.

And while they were living at Łi′elᴀñ[5] the Nass people came to House-point to fight. The town of House-point was empty then, and the Nass people burned the town. And the Nass people also seized the provision house[6] of Skîlqē′xas behind the town.

Then the Point-town people again went to Nass to fight. At that time they met four canoes below the town of Lagᴀ′mk!ida.[7] And they destroyed three. They again took some slaves that time. They came away to Łi′elᴀñ, singing songs of victory.

After they had lived there for a while, they thought the Nass people too powerful for them, and they moved to Masset. After they had lived there some time, the Nass people came to Łi′elᴀñ to fight. When the Nass people came upon it very early in the morning they found the town empty, and they burned it. And, when they saw the [394]smoke from Masset, the Point-town people went thither to fight. At that time they had a pitched battle. They fought all day. Many were killed on both sides. Four of the Up-inlet-gîtî′ns[8] went to fight with them. Two of them were killed.

And, when they came back, the Up-inlet-gîtî′ns asked the Point-town people to pay something for them. They gave then one slave for the two men. And the Up-inlet-gîtî′ns went away and left the slave. That evening they killed two of the Point-town people. The Up-inlet-gîtî′ns began at once to fight with the Point-town people. Many were killed on each side. After they had fought all winter they talked of peace. They then gave many slaves back and forth as blood compensation. Then there was peace.

When summer came the Point-town people went to the Nass to war. After they had been unable to find an opportunity to do any damage for some time three canoes came along, and they pursued them. They killed all who were in them. But they were Tsimshian. They enslaved them.

On account of that the Tsimshian came to fight. Then they had a pitched battle with the Point-town people. At that time many were killed on both sides.

After that the Point-town people again went to fight. Some campers were then drying halibut at the mouth of the Skeena. They destroyed them all. They also took many as slaves.

After that the Tsimshian again came to war. At that time they took nine women as slaves out of four canoes in which the people had gone out to pick berries. They belonged to many families. They also killed three men. Some escaped to the woods.

Many families went at once to war together. They destroyed then many Tsimshian who were camping out. At that time they also enslaved a great number. Then they came to Masset, singing songs of victory. Then they did not come again to fight. When it was summer the Tsimshian came to make peace. And, while the whole town danced together, they gave them property. When that was over they wanted the Masset people to go across in their turn. Those also then went over to make peace. They also gave them a great deal of property.

The news then reached the Niska that they had made peace. And they also came to dance [without having sent word in advance]. When the Nass people landed in front of the town they shot at them. Many of the Nass people were killed. Part escaped, and some time afterward they came to fight. At that time many were killed on both sides.

Then the Point-town people also went to fight. They came to Lagᴀ′mk!ida. That time the Nass people won. They killed many of the Masset people. When they went to war the next time they [395]killed many of the Nass people. And they killed a town chief named Sqat!î′n. The Nass people were very sorry on account of him. They wept and scratched their faces. The others returned singing songs of victory.

And when they went thither to fight again the town of Lagᴀ′mk!ida was empty. They then burned the town. They captured many boxes of grease.

When they returned Skîlqē′xas summoned the people. He said that he would send feathers to the Niska. Then some of them did not like it. And Gia′ołins also summoned the people. He said the same thing. Then all agreed. And they took over feathers to the Tsimshian. After that they carried them up to the Niska.

Some time afterward they came in ten canoes. They then carried the dancers into all the houses. At that time they gave them a great deal of blood money. They gave three slaves for the chief they had killed. At that time there was not a single slave left in Masset. They gave them all away as blood money. Then they went joyfully away. Some were dancing; some were singing canoe songs. At that time they also left feathers. They wanted the Masset people [to visit them].

They then also went over. They gave them a great deal of blood money. They had then a true peace with each other. The Nass people also told them to come and get boxes of grease, and they went over to get them. They [the Niska] then settled again in the burned town. The Nass people gave them boxes of grease.

And when they came home the Point-town people again fought with the Up-inlet-gîtî′ns. Five chiefs of the Point-town people were killed. After they had fought for a while the Point-town people carried over two copper plates to Q!ayā′ñ.[9] There they threw them into the water. Then those, too, had peace with each other. They gave slaves back and forth as blood money. And they had women on each side marry with the opposites, because they feared that they would be angry again. Now there was peace.

Afterward, when they had been visiting among the Tsimshian for some time, one of the Rocky-coast-gîtî′ns[10] was killed among the Tsimshian. When they came to make peace on account of him they were so easy to kill on the coast that they destroyed them. Then they brought those [dead bodies] home also.

At that time some went behind the town of Masset to keep watch. And when the Tsimshian had almost got ashore behind Masset they shot at them. They drove the warriors away. Then the Rocky-coast-gîtî′ns went to war. They killed many Tsimshian.

Afterward, when the Tsimshian came to fight, they enslaved nine of the Masset people. Then all the families again started to make [396]war on the Tsimshian. At that time they continually killed each other.

At one time, when they went to war and had approached some who were living in a lonely place, one came out on shore wearing a grizzly-bear crest. They then thought that he was all right.[11] They suggested making peace. The warriors returned. And the Masset people went to make peace. They then gave a great deal of property to the Masset people.

After they had started away they shot another Tsimshian. The Tsimshian then did nothing in return. They shot down the one who was going to take Lgiäx’s[12] place without his saying a word. Then he did not want his nephew to be killed for nothing and came to make peace. That time they gave a great amount of property to him. Then there was peace again everywhere.

At that time he (Lgiäx) felt very good and went to visit the Kaigani. After they had gone along for a while they fell into the hands of the Middle-town people, who were going to war upon the Niska. They then shot at each other. The Gîtsqoal’â′tc!î[13] they completely destroyed. Nine escaped along with Lgiäx to the woods. They also broke up five canoes. Part of the Middle-town people were also killed.

After two nights had passed the Tlingit came to him. During all that time they lived on the food which had been thrown overboard and had floated ashore. The Tlingit then carried news about Lgiäx [to his people]. And the Tsimshian went to get him in four canoes. Then he said that he was too great to be taken away. “Do you come after me because you think that our grandfathers ever got into strange canoes? Lgiäx does not get into a stranger’s canoe.”[14]

He then sent word to have food brought to himself. And, after they had started away, they made a 6-fathom canoe. When it was finished he came to his town. Then the house chiefs came and danced before him.

Some time after they prepared for war. They set out. At that time the Tsimshian destroyed the fort of Sidī′kun.[15] They enslaved many of the Middle-town people. They killed then many of the renowned men of the Middle-town people.

The Middle-town people began at once to eat medicine, and did so all winter. When summer came they went to war. At that time they killed or enslaved many Tsimshian. They went up directly [among the Tlingit] to sell them. They got a lot of ammunition and guns in exchange. Then they again fortified themselves.

Some time afterward the Tsimshian came against the fort. At that time the Middle-town people went out in their canoes. They shot at each other on the ocean. Only five of the Middle-town people were killed then. But many of the Tsimshian were killed. [397]

And, after the Tsimshian had started off, they said that they would raise their canoes. On the very next day after they had raised them they went to fight. They enslaved then very many women who were out after berries. At that time they came to the fort singing songs of victory. They remained there then on the watch.

By and by the Tsimshian came to fight again. And again many were killed on both sides. Some time afterward they settled at K!ᴀgā′ni.

And, after they had lived there for a while, a 3-sail canoe came. The Middle people were going to destroy it then because a man of the Eagle side who lived with them had gone to Masset and had been killed there. One of the Middle-town people then came out to talk to the Middle-born.[16]

After it (the canoe) had approached the town for a while, the Middle-born got ready for it. And when the canoe came in front they upset it by shooting. The Middle-town people and the Middle people at once had a pitched battle outside. Some of the Salᴀ′ndas[17] who were neutral went to look at the canoe. Under it they found the owner of the canoe and his wife.

After they had fought and killed each other for a while they said that Gî′tg̣ax̣ī′liña[18] was killed. He was kept under some slaves, but still he was killed. Many also were wounded. When they told his grandfather, he said: “Be careful how you tell me that Gî′tg̣ax̣ī′liña is killed.” He thought he was too great to be killed. He went then to see him sitting up. Then he turned around quickly. There was a high cliff there. He was going to throw himself over, when they seized him. Afterward, as he went crying around the fire, he dashed himself against a [white man’s] anvil.

Gî′tgax̣ī′liña’s elder brother, Î′ldjiwas,[19] was sitting at the time in front of his younger brother. They then stopped shooting one another. And Gî′tgax̣ī′liña’s parents got ten slaves from the house of the Middle-town people. Then Î′ldjiwas asked the Middle-town people to stay awake with [the body of] Gî′tgax̣ī′liña. Although they had just shot at each other, they were called for it.

Then they came in a crowd. They were afraid to enter. By and by they came in. They let them stay awake there. They were ten nights in the house. All the time they gave them food. And, after they buried him, they gave property to the Middle-town people to pay for the wake. After that Î′ldjiwas started to kill the Middle-town people.[20] Each time much property was given as blood money.

By and by NAñ-gut-tcî′nga went off on a vessel. After that, when a vessel came with him and they went out to trade, Gîtkudja′os approached Î′ldjiwas to kill him. NAñ-gut-tcî′nga said to him: “Take care, they are coming to kill you.” At that time Î′ldjiwas shot Gîtkudja′os alongside the vessel, so that he fell into the water. [398]The crowd of people who were about then fled to their homes. When all had got in he went home. They then shot at him. He escaped into his house.

The Middle-town people and the Middle people at once fought together. Then they again gave a great deal of property to each other. Some time afterward a vessel again stopped there with NAñ-gut-tcî′nga on board. He then remained there. After they had drunk whisky[21] one of the Middle-town people shot at NAñ-gut-tcî′nga, but his gun missed fire. He, however, killed the Middle-town man. They fought again at once.

After peace had been made the father of Î′ldjiwas bought a pistol for him which was all silver. And, when he had it in his hand in front of the town, his father’s younger brother asked to look at it. At that time he told him that people could not be killed by it [but only wounded]. So he shot his father’s younger brother with it. And they again began fighting.

After that they also killed Î′ldjiwas. They wounded him. After he had remained alive for fifteen nights he held his gun loaded and said: “Now, they are coming down for me.” He then shot through the smoke hole. And he talked again. “I am going up, and I will throw down the planks that are inside his house. I will also throw down his burning coals.” Then he said: “Now, I am going up to be with him.” After he had finished speaking he was as those who go to sleep.

And, when evening was coming on, something made a slight noise in the air. Then something red fell out of the sky. It happened as he had said.[22]

Afterward NAñ-gut-tcî′nga killed one of the Middle-town people, and they again had a fight. They again made peace with each other after one of the nephews of NAñ-gut-tcî′nga was killed. After they had given property to him, NAñ-gut-tcî′nga went away and settled among the Tsimshian. His nephews lived at K!Agā′ni.

At that time a youth, Sgā′gia, lived with Sgatc!îdā′łgîñ, who took care of him. Then he treated Sgā′gia badly. Getting angry with him, he drew blood. And two nights afterward he killed Sgatc!îdā′łgîñ. He then took his three slaves. When he was going to kill his wife also she used good words to him. He went away in his canoe.

He then passed right by in front of K!Agā′ni. He crossed the sea. He went to Tc!ā′ał.[23] Sgā′gia's gun was heard to sound at Kaisun[24] as he came along. And, when he landed and stood among them, he related his adventure.

All that summer, while they were fishing for black cod, he kept a watch for war people. After they had caught salmon, they moved to Skidegate inlet. [399]

When we camped for the night [we heard] a Tsimshian named Xagu′n of the Gîtgwî′lgiaodjî,[25] who had enslaved some Pebble-people, sing songs of victory in front of us.

Some who were returning home from Skidegate were enslaved by the Tsimshian. We then carried the news to Skidegate. At that time we started to live at Xā′na.[26] They then asked property of us on account of what we had done to the Tsimshian.[27] After that, when we were living at Kaisun, more news came. They said that some canoes had been destroyed in Skidegate passage. Part of the people were enslaved also. It happened to three families. They did it to the Gîtî′ns’-servants,[28] Those-born-at-Stasa′os,[29] and Those-born-at-Pebble-town.[30] The Tlingit were the ones who did it. When we came to Xā′na Those-born-at-House-point[31] asked property of us for some who had been captured. Then they first gave us property. After that we also gave them property. When we came to Tc!ā′ał Those-born-at-Stasa′os also asked blood money of us. We also gave to them blood money.

After that the Ninstints people invited the people of Kaisun. The Kaisun people went thither at once. And, after they had been there for a while, they went after house planks. The Ninstints people went out also to fish near by. Some time afterward they discovered enemies. The Bellabella[32] destroyed or enslaved those who were out fishing. At that time the Bellabella killed many of the Ninstints people. They also enslaved many of the Sand-town people[33] of high rank. Then they at once stopped getting the parts of the house. Things went badly. We went away immediately. [401]

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[1] See “Story of the Food-giving-town people,” note 5. ↑

[2] Means something like “seeing property.” ↑

[3] Rose spit. ↑

[4] See the story of Gunanasî′mgît, note 5. ↑

[5] At the mouth of Łi′elʌñ river, the Hi-ellen of the charts, and close to Tow hill. ↑

[6] Many of the chiefs had houses, concealed in the woods in various places, in which to cache their valuables. ↑

[7] Or Lak-ungida (Dorsey in American Antiquarian, volume 19, 1897, page 279). According to the same authority this was once a large town, but the population is now not over 50. ↑

[8] They were so called from their situation in Masset inlet with relation to most of the other families. Tradition says that they formerly constituted one family with the Seaward-gîtî′ns of Skidegate when the two were on the east coast of Graham island. In comparatively modern times they settled in and owned the town of Q!ayā′ñ, just above Masset. See also the story of “Fights between the Tsimshian and Haida and among the northern Haida,” note 33. ↑

[9] Lying just above Masset on the same side of the inlet. The Up-inlet-gîtî′ns settled this town first, but afterward the Point-town people joined them and occupied half of it. ↑

[10] The coast referred to is that between Masset inlet and Virago sound. The Rocky-coast-gîtî′ns must be the four related families called Wī′dja gîtîna′-i, Tcētsgîtîna′-i, T!ō′łk!a gîtîna′-i and Djūs xadē′. ↑

[11] On account of the crest he was wearing. This belongs to the Raven side among the Haida, and was worn by the Point-town people. ↑

[12] Head chief at Port Simpson. ↑

[13] I can not identify this name in other lists of Tsimshian families. ↑

[14] He would come home only in his own canoe; they therefore went away and made one for him. ↑

[15] A cape on the Kaigani coast. ↑

[16] Another name for the Middle-gîtî′ns; see the notes to “A raid on the Tlingit.” ↑

[17] An Eagle family among the Kaigani. Before the emigration they owned much of the northwest coast of Graham island. Afterward some of them intermarried with the Tlingit of Sitka and the Tongas. ↑

[18] Chief of the Middle-gîtî′ns; see the second story back. ↑

[19] The word means “nobleman.” ↑

[20] He broke the peace several times in this way. ↑

[21] Haida, lam (i.e., “rum”). ↑

[22] This story is told in many other connections. ↑

[23] See the story of Sacred-one-standing-and-moving, note 31. ↑

[24] See the story of Supernatural-being-who-went-naked, note 25. ↑

[25] Probably the Gyitwulgya′ts of Boas. ↑

[26] Near the upper end of Skidegate inlet. ↑

[27] By attacking the Tsimshian they had brought the latter against other families. So the latter collected damages from them. ↑

[28] See “Story of the Food-giving-town people,” note 27. ↑

[29] See the story of “War between the West Coast Haida and the Tlingit,” note 1. ↑

[30] Said elsewhere to have been part of the Pebble-town-gîtî′ns. ↑

[31] See “Story of the House-point families,” notes. ↑

[32] The name used would cover the Kwakiutl, giving that term its broadest application, the Bella Coola, the coast Salish, and the Nootka. ↑

[33] The Ninstints branch of this family; see “Story of the Food-giving-town people,” note 4. ↑

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FIGHT BETWEEN THOSE-BORN-AT-QĀ′GIALS AND THOSE-BORN-AT-SKEDANS

[Told by Abraham of Those-born-at-Q!ā′dᴀsgo]

They were encamped in G̣a′ogîts[1] to gather fish eggs. Those-born-at-Qā′gials and Those-born-at-Skedans lived on opposite sides.

Once Koa′gians[2] won from KusLxa′s a large knife that his dead father had owned. And he refused to give it to him. They wrangled then with each other. Then Koa′gians went out and announced the day that they had agreed upon for fighting. On the appointed day they put on their armor. They used helmets, war coats, and gorgets.

Then Koa′gians asked: “Whom shall I use for my fighting skirt?”[3] And Sounding-property said: “You shall use me for your fighting skirt.” He was a youth. They even broke up their canoes to use the pieces as gorgets.

Presently, when they were ready, they approached each other in lines. Koa′gians acted as leader of Those-born-at-Skedans. Sounding-property protected him below his breast. And Qagi′t acted as leader of Those-born-at-Qā′gials. He, too, was a brave man, and he determined to fight with Koa′gians. As soon as they were all engaged in battle, Qagi′t speared Koa′gians, so that he fell. Then Qagi′t pulled him toward himself and stabbed him with a knife. Sounding-property also lay dead in front of him.

And, after they had fought for a while, Those-born-at-Skedans and the Town-of-Djī′gua[4] people were driven back. And they did not go near the place where they used to live. They went instead toward the woods. And Those-born-at-Qā′gials pursued them.

Then the great chief South-east[5] rested on two strong youths, and they helped him up the mountain. And he heard the Skedans people calling from behind: “They are taking your beaver.” But still he went away. South-east owned a beaver dish. That was what they meant when they called to him.[6]

While they carried him along he repeated: “My beaver.” And when they reached the top of the mountain all the men and women sat with him, and he began to weep for his beaver:

“𝄆 𝄆 Hī-ī-ī-ī-ī-ī$^+$ 𝄇 𝄆 Wadīkâ′lᴀm tcâlī′-ī-ī-ī-ī 𝄇[7] hī-ī-ī-ī$^+$ 𝄇 hī-ī-ī-ī$^+$, hī hī hī.” They then started away from there. And they came to Dju-î′tga.[8] And, when he saw the inlet open out, he sang another song:

“𝄆 Wâ yī′a hē ē ī ē 𝄇 I look upon it, xē ē ē ē [402]

“𝄆 Wīya hī yē hē yē 𝄇 There is now daylight (i.e., the trouble is partly over).[9]

“𝄆 Wayī′a hē′ē ē ē 𝄇”

And after that they occupied Mountain-fort.[10] Then the women of Those-born-at-Skedans gathered a supernatural medicine. And, after they had collected it, they gave it to One-going-to-be-the-elder-Sqaa′n.[11] They put it then upon a charmed necklace, and they also put some upon a looking-glass. One-going-to-be-the-elder Sqaa′n then sent the charm over to Wā′nAgAn.[12] And she sent over to Tcinxā′da[12] the mirror on which she had put the medicine.

As soon as they reached Skedans Wā′nAgAn wore the charm and Tcinxā′da looked at himself in the mirror. They felt [the effects of] the medicine at once. Tcinxā′da’s face, which had been touched by a war spear’s point, had not healed. They went from Skedans at once to get wives. And a large number went along.

When they got near Mountain-fort they stood up. And they began to sing: “One will not even feel where he fell, ā′hiya.”[13] Then someone in the canoe repeated: “That is the way it will happen.”[13]

At that time Q!ayū′s got ready for them. He said that they might get off the canoe, but perhaps he would not let them in. When they had gone ashore they entered the house. When [Those-born-at-Skedans] acted in an unfriendly manner, as if they were ready to do something, all escaped to their canoe.

And, after they had gone up the inlet some distance, they came to their brother-in-law. And he asked: “Say! brothers-in-law, why did you come up here?” And they said to him: “They almost destroyed us. We escaped by sea.” Then he said: “Come back then. I think they did it to you because I was away.” Then they returned with him.

When they fought at G̣a′ogîts they had killed his nephew. He called upon his brothers-in-law to go back because his mind was sick on account of it. So, after they landed at the fort, they killed them. They afterward made peace with each other. After that they ceased to treat each other badly.

The first of these families was the principal family at Skedans; the second, the ruling family at Kloo. The one was Raven; the other, Eagle. They were so closely connected by intermarriages that quarrels seldom arose between them, and the one narrated here seems to have been thought remarkable for that reason. [404]

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[1] Selwyn inlet. ↑

[2] One of Those-born-at-Skedans. ↑

[3] The person who acted in this capacity defended the lower part of a warrior’s person, which was not so well protected by the native armor as the upper part. He answered somewhat to the Oriental “armor-bearer.” ↑

[4] See the story of Cloud-watcher, notes. They were always allied with Those-born-at-Skedans. ↑

[5] One of the greatest names of the chief of Kloo. ↑

[6] The beaver was a valued crest belonging to this family, and, although their opponents, being Ravens, could not wear it, the capture of an object upon which it was figured disturbed in a

measure their right to the crest. ↑

[7] Tsimshian words. ↑

[8] Dana inlet. ↑

[9] The word sî′ñx̣i (“evening”) was often used as a synonym for “grief.” ↑

[10] On an islet between Dog island and Lyell island. ↑

[11] Niece of the town chief. Sqaan-q!ai′as (“The-elder-sqaan”) was the highest name for a woman among Those-born-at-Skedans. ↑

[12] Nephews of the town chief at Skedans, and the ones who stood next in succession to his position. ↑ a b

[13] Conciliatory expressions. ↑ a b

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WAR BETWEEN THE PEBBLE-TOWN PEOPLE AND THE SLAVES

[Told by Abraham of Those-born-at-Q!ā′dᴀsgo]

Sgagᴀ′ño[1] went from Tc!ā′ał to visit Always-ready.[2] After they had gone along for a while on the sqā′djañ[3] they came to Songs-of-victory town.[4] And, when they came near the shore, Always-ready shot an arrow into the canoe. When he turned away he said: “Mine strikes in the way that it does when something is killed.” And Sgagᴀ′ño paddled back behind Fin island. Then they took things out of a box for the one who had been shot and put him in its place. And they fastened a rope around the box and came to the town again.

They then landed, and the town people carried up the things. With the rest of the property they brought up a big, heavy box. And, after food had been given to them to eat and evening was come, Sg̣agᴀ′ño’s companions went to a flat rock lying in front of the town and sat there. Then Sg̣agᴀ′ño, with two youths, went toward the upper end of the town.

They (the town people) then untied the heavy box. A dead man lay in it. Then all of the town people reached for their war spears. They ran down to the others, who were lying idly about, and killed all.

Then the chief looked behind him. And he started into the woods with the young fellows. At that time he shook this entire island.[5] On account of that they began to assume the name “Island-shaker.”

Then the two youths and Sg̣agᴀ′ño went away. Many nights passed over them. By and by they came to one who was making a canoe behind X̣i′das.[6] The youths wished to kill him. While they were talking Sg̣agᴀ′ño came to him. When he (the stranger) saw him he said: “Alas! he must have been doing as he always does.”[7] Then, without even putting away his tools, he went down before them. The man was a good canoe-builder, and he was a good bear-hunter. He then went in and spread out three bear skins for them, and his wife cooked food. And, when he had it set before him, Sg̣agᴀ′ño said: “Stranger,[8] I shall not eat this food. This ground might see me.”[9] Only the youths ate the food. He then let them go in a new 5-fathom canoe.

He gave them mat sails, paddles, and mats and food for the youths. Then Sgagᴀ′ño said to the man: “You had better not stay where the people of Sqā′ma-q!e-u[10] camp this summer. Stay near some sandy beach. When we return from fighting we will put off in front of you your friends who have been taken as slaves.” He then went to Tc!ā′ał with the youths. [405]

Then the Ninstints people began to live in a fort on the top of Sqas. But, although they were afraid, the one who gave his canoe to Sgagᴀ′ño lived toward the sea at Ga′-igᴀn-kun.[11] Then the people of Tc!ā′ał went to war in successive parties. And they were on the water in front of the fort.

Always-ready then came out of the smoke hole, and he walked about on the roof wearing his armor. They shot at him then with arrows. They did not pierce him. He then went back and shot at them in turn. The next time they went to war they climbed up to the top of the cliff. They tried to roll down stones upon them. These did not come near the houses. The stones all skipped over the houses. And they again went home.

And, after they had held them besieged for a while, they were straitened for food. Then Always-ready told his brother-in-law to make ten bows for himself. And, after he had worked upon them for a while, he finished them. Fine feathers were fastened near the tips. And his brother-in-law gave them to him. He was glad to have them. Then he gave up the big cedar bow he always used in favor of these new ones.

The people of the town began to dislike him. His sisters and his brothers-in-law were affected with the same feeling, because, on account of him, they were always hungry.

One day his brothers-in-law came in from fishing. His sister gave him the white part of the belly of the halibut they had caught. On account of that he went out fishing with three persons. He took his ten bows with him, and he took his two arrow boxes. But he left his cedar bow behind.

And on the day after he went fishing, very early, they again came to fight. And, as he used to do, one came out on the top of the house and said “Ha-ha.” And when they shot up at him he went in. When they again shot down from the fort, one of the floating arrows stood on end in the water. They brought it in. From it hung a small stone. Then they handed it to an old man among them, and, after he had thought about it for a while, he said they did that as a sign that he (Always-ready) was out fishing. The ten canoes then started seaward.

Five went out on each side of Xē′na.[12] They looked for him as they went along, and, when they had nearly met at the end, they saw him lying out to sea. Then they went to him. When he discovered them he walked about in the middle of the canoe awaiting them. And when they got near him he took one bow.

He broke it. He took another. He also broke that. When he had done that for a while he broke all ten bows. His brother-in-law who had made his bows for him had notched the rounded side of the bow under the feathers. All broke just there. [406]

He then threw the broken pieces of the bows and the two arrow boxes into the sea. He did not scratch anyone’s skin. They were afraid of him. When he threw his arrows away they went to him. And they killed the three who were fishing with him, but him they captured.

He then got into SgagA′ño’s canoe. They felt too glad to know that they had taken him. Their minds were very good on account of him. After they had gone along with him for a while they encamped at a long sandy beach which is called G̣A′nḶī.[13] They there set him ashore. They sat around him on the beach. They had heard that he was brave, so they wanted to see him.

And, after they had looked at him for a while, they wanted to see how well he could shoot. They then stood up a stick on the beach, and SgagA′ño had something white hung upon it. They then gave him a bow and arrows. He did not like the arrows. They handed him then one with an iron point. And, when he had set the arrow on the bow, he turned around quickly to where SgagA′ño’s nephew sat behind him and shot him. He fell backward from the box on which he was sitting.

They bound him then and brought wood. And they built a large fire upon the beach for him. They then laid him down with his back to the fire. And, while the skin of his back was blistering from the heat of the fire, they picked up live coals and rubbed them upon his back. They asked him: “Always-ready, does it hurt you?” And he answered: “Ha-i, no. The one whom I killed just now hurts you. He went up before me. I shall go up after him.”[14]

He was then burned to death, and they looked at his entrails. One lobe of his liver (?) was short. That was why he was brave. They laid him then just back of the place where they were, at the edge of the grass.[15]

He was gone from among the families. The trouble then stopped. And they also put the chief’s son into a box and started sorrowfully away.

When he (SgagA′ño) ran into the woods at Songs-of-victory town, and after he reached Tc!ā′ał, a woman of the family composed a crying song for him:

“Grandfather (i.e., Raven) shook the supernatural beings when he moved grandly.”[16]

The first of these families was the noted Raven family that owned Tc!ā′ał, on the west coast of Moresby island; the latter, one of the most noted Raven families among the people in the Ninstints territory. [408]

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[1] Chief of the Pebble-town people. ↑

[2] Chief of the Slaves. ↑

[3] The name of the common type of Haida canoe used in old times. ↑

[4] This stood on Moresby island opposite Hot Spring island. ↑

[5] It is quite possible that an earthquake occurred at this time, the cause of which SgagA′ño attributed to himself. ↑

[6] Probably an island. ↑

[7] Always-ready was continually making disturbance. ↑

[8] The word also means an indeterminate person and may be rendered “So-and-so.” ↑

[9] He does not wish even the ground to see him in such a plight. ↑

[10] Another name for Songs-of-victory town. Sqām is said to be the name for a woman’s needlecase. ↑

[11] Or Ga′-igAn point. ↑

[12] Ramsey island. ↑

[13] Fresh water or a fresh-water stream is called gAnL. ↑

[14] Most persons who died by violence were supposed to go to Tā′xet’s house, which was suspended from the sky. ↑

[15] This was probably done out of respect, for the bodies of slaves were usually thrown into the sea. The word translated liver is q!ā′djî. ↑

[16] This refers to the earthquake and likens SgagA′ño to his grandfather Raven, who belonged to the same clan. One name assumed by the head chiefs of this family was NAñkî′lsLas, which was also one of the names of Raven. ↑

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WAR BETWEEN THE PEOPLE OF KLOO AND THE PEOPLE OF NINSTINTS

[Told by Abraham of Those-born-at-Qǃā′dᴀsgo]

When they (the Kloo people) lived at People’s-fort[1] South-east[2] had two wives. One was a woman of the Sand-town people,[3] and one was a woman of the Pebble-town people.[4] He loved the Ninstints woman, because she was pretty. For that reason the Pebble-town woman wanted her to do something wrong.

Then she began helping her to do it and told her husband that she was receiving a man of the Town-of-Djī′gua people.[5] He then took her outside naked and whipped her. The-elder-Sqaa′n[6] loved her. And she said of the Pebble-town woman, too: “I know also about her lover.” Then South-east heard it, and he began whipping her also.

The next day both had disappeared. They did not know then whither the two women had gone. The news reached Tcǃā′ał.[7] News also reached the other mother in the Ninstints country. One morning both mothers appeared together in front of People’s-fort. Both sang crying songs for their daughters. The Pebble-town woman and the Sand-town woman both sang one [as follows]:

“On account of this my child moved about. On account of this, when my child moved about, they ought to have heard the thunder, when my child moved about on the way home.”[8]

He then let them come into the fort, and he gave them blood compensation. He gave a slave to each of them, and he also gave a great deal of property to each of them. Then the canoes parted. The women went away satisfied.

When it was near summer he went to ask in marriage the younger sister of the Sand-town woman whom he had married. And he came to Many-chiefs at Sqā′djigît·awa′-i. And, after he had stayed a while with his brother-in-law, he went away.

Before he had gone far the mother of Many-chiefs said to him: “Many-chiefs, are you a man?”[9] He then became angry and took his gun and his paddle. Then they pursued South-east. And while they pursued him Many-chiefs was left behind. He did not have enough canoe men.

Then South-east got off. As he fled into the woods he stepped under a fallen tree, a small limb scratched his forehead, and a small stream of blood flowed out down over his cheeks. Then the Ninstints people all came to him. They encircled him. They waited for Many-chiefs. [409]

One who was out of his senses said: “Why do you let him sit there? Even for the blood that is running down his face you will be in a predicament.”[10] He then shot him. The name of him who shot him was SkA′ndal. And they did not kill those who were with him. Those they let go.

Half of the Town-of-Djī′gua people were at Łtā′na. The news had not yet reached them. And there there lived a man of Those-born-in-the-Ninstints-country[11] who was unmarried. He had just won in gambling three sea-otter skins owned by a man of the Town-of-Djī′gua people. His (the latter’s) name was Alder.

Then he (Alder) went out on Sgaalū′tꜝx̣ᴀs and ate medicine. There he spent the night with the medicine on his stomach. He came home the next day, and the day after that he began eating and drinking. His sister, West-coast-clouds, gave him birds’ eggs to eat.

He had just picked up one and was shelling it when some one came crying from a point at the end of the town. He then laid the egg down directly and stopped all of them, for they had started the cry.

Then Alder, with his younger brother, went out to a ship [to which the Ninstints man had gone].[12] And he said to his younger brother: “I will kill him even if he has gone up on deck.” He was still on the water below, and he held his canoe against it on the starboard side.

They then went thither. They looked at him (Alder) while he was still far away, and they asked them: “Why are they weeping on shore?” Then he replied: “I do not know. After we got away from land, they wailed behind us. They mentioned something about a child falling into the water.” He deceived him in that way. And the Ninstints man was yet below them on the water, and he put the canoe alongside of his. His sea otters lay behind where he was sitting.

After he had remained beside him for a while he stabbed him. And he said: “The chief has been killed. They are bringing home his body.” He then took back his four sea-otter skins.

And, as soon as he had killed the Ninstints man, he went at once to Strait-where-no-waves-come-ashore.[13] He went for gunpowder and bullets which South-east had stored behind it. He also brought the news to Strait-where-no-waves-come-ashore.

Then GinA′skilas[14] set a Sand-town woman outside to kill her. And Alder stopped him. “Do not do that, chief, my nephew. You are of the same skin dirt.”[15] And he let her in.

He then went over to the storehouse, crossing to it on a trail. When he came out there Ninstints people were going away. And, when he came down on the shore and stood opposite them, they said to him: “Alder, do you not see that your leg has been cut off?[16] I wonder what you are going to use as weapons.” And he replied: “Yes, you have cut off my leg. I shall not have a single thing as a [410]weapon. Yet two nights from now I shall have procured weapons by selling you as slaves.”

He then went away by canoe. He started at once with his younger brothers toward the south. And they concealed their canoe some distance down the inlet from the fort. They then went up into the woods. After they had gone along for a while Alder led them across a point covered with trees.

After he had gone inland he came to a storehouse. And, having thrown aside some skins and hides[17] stored there, [he came to] a box of sea-otter tails that was among them. They afterward went away.

They started to watch by the fresh water opposite the fort. When the tide rose high some people came singing from the fort. There were three young women and a man of goodly size.

They then began to shoot at them. They killed the man and one woman and enslaved the two others, and they went off in their canoe.

From the fort they heard his gun go off. They were in canoes in lines, awaiting him. He then went into the midst [of them]. And, when he came near, they moved apart for him. He passed through. He sang a fleeing song:[18] “Wahō-ō-ō hē-ōōō wahō-ō-ō hē-ō-ō-ō$^{+}$.”

And after he had fled for a time one of the Ninstints men held his hand toward him with fingers outspread.[19] And he said: “I wonder to what place of safety Alder is paddling.” Then he answered: “Slave, Hemlock-bark-scraping-knife, chase me as fast as you can. Kill me as soon as you can.”

And, when they came up to the place where they had killed the chief, they talked one to another. They became frightened. “He is leading us to enemies near by; he is leading us to enemies.” They then went back away from him. And he easily escaped them.

He reached home and set ashore the two slaves for Ginᴀ′skilas. They took the two slaves to Skedans[20] to sell them, and traded them for guns and ammunition only. They gathered ammunition for war as one collects food.

Now for a long time the war went along slowly. By and by the war expedition started. After they had paddled along for a while they came near the fort in the night. There was no noise of talking at the fort, and they felt strange about it. And they let morning dawn upon them opposite the fort. And when it dawned they saw that the fort was empty, and they went to it. Nearly all of the property lay in the houses. They then burned down the fort. They burned the houses. They had no idea why the people had gone.

And, after they had started out of the inlet, they stopped at a large bed of kelp. All made themselves fast to the kelp with their paddles. Then Qǃā′siêk[21] began to perform in a canoe as a shaman does. After he had performed for a while he began to whip the souls of the [411]enemy. And when he pulled toward himself something he had seized in the air all the kelp broke.

Then all went on. After they had gone along for a while they saw smoke. And Alder landed in front of Songs-of-victory town. He went quickly then to the other side. When he had come to the other side he came out behind a man who was carrying along driftwood at the end of the trail. He shot him from behind.

The Ninstints people discovered their enemies at once. Many-chiefs held a new gun. Those left to care for the canoes then came round the point. After they had anchored their canoes one came running out from them (the Ninstints people). He had no gun. He held a spear. “The Town-of-Djī′gua people are always like that (i.e., cowards). Shall I stop before I get there?”

They at once ran together, shooting. The Ninstints people were driven back. The first time he fired the flintlock on Many-chiefs’ gun broke in two. Nothing could help him. When they went back Many-chiefs was wounded. He escaped with them into the woods. Very many Ninstints people were killed then. Not one was killed on the other side.

After they had gone into the woods after them for a while they came back. Then GinA′skilas stood in the place where they had encamped near a whale. If one had two slaves, he gave him one. If one had three, he gave him two. If one had one, he did not give it to him. At that time he became still more of a chief. In exchange for those slaves he had a house built.[22]

And, after the Ninstints people had gone along for a while in the woods, they lived in the mountains. Their kettles and all of their property had been captured. They steamed whale in things that they hollowed out.

While they lived there, before Many-chiefs’ wound was healed, he practiced how he was going to fight. He opened again his unhealed wound. He died there. They then started away and came out opposite Red-cod island.[23]

And those who had gone to fight went out again the next year to fight on account of South-east. At that time they did not know where they (the Ninstints people) lived. After they had gone along for a while they came to a reef lying out from the mouth of a strait.

There Smoke got off. When he looked seaward he dropped to the ground. He did so, because he saw fishing canoes.

On that day they had given to Kiä′nskina-i[24] the white part of a halibut. That was why he was out fishing. They at once went out from K!îl[25] toward them, and they destroyed the people. Among others they killed the chief. They then seized Hemlock-bark-scraping-knife on the water. “Hemlock-bark-scraping-knife, when the [412] chief was chased, did you not stop them?” “No,” he said. And they struck him on the lips with the short sinker strings that they held. They killed him with them.

They then skinned Kiä′nskina-i’s head, and were happy to have it,[26] and they returned home with it. They ceased to think about Southeast. They stopped warring. [413]

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[1] Situate on an islet off the north shore of Tan-oo island, about midway between its east and west ends. ↑

[2] Chief of Kloo; see “Fight between Those-born-at-Qā′gials and Those-born-at-Skedans,” note 5. ↑

[3] A Ninstints family; see “Story of the Food-giving-town people,” note 4. ↑

[4] See “Fight at the Town of Da′x̣ua,” note 2. ↑

[5] See the story of Cloud-watcher, notes. ↑

[6] One of the most prominent women among Those-born-at-Skedans; see “Fight between Those-born-at-Qā′gials and Those-born-at-Skedans,” note 11. ↑

[7] See “Sacred-one-standing-and-moving, Stone-ribs, and Upward,” note 31. ↑

[8] Intimating that she was too great for anything to have happened to her without something being heard about it. ↑

[9] Taunting him with having suffered his sister to be whipped unavenged. ↑

[10] Blood having been drawn from the chief, they would suffer for it in any case. ↑

[11] Or the G̣A′ñxet-gîtîna′-i, a prominent Eagle family among the Ninstints people. ↑

[12] He was about to trade the skins he had just won for European commodities. ↑

[13] In earlier times this was the site of a town belonging to the Xā′gi-lā′nas. ↑

[14] At Masset the following explanation of this name was given: A man desiring to become wealthy once ate a common plant called xat-gī′na (i.e., “common xat”) mistaking it for the true xat, which is supposed to be a powerful property medicine. Nevertheless he became wealthy and assumed the name GinA′skilas, a contraction of Xat-ginA′skilas (“Wealthy-by-means-of-common-xat”), in commemoration of the fact. This GinA′skilas succeeded South-east as town chief of Kloo. ↑

[15] They now live in the same town and form parts of the same household. ↑

[16] That is, his means of carrying on war had been destroyed. ↑

[17] The hides of some mainland animals. ↑

[18] A song supposed to prevent pursuers from overtaking one. ↑

[19] The worst insult that could be offered. ↑

[20] Haida, Q!ō′na; see “Sacred-one-standing-and-moving, Stone-ribs, and Upward,” note 35. ↑

[21] A Tlingit name, like many of the names used by Haida shamans. ↑

[22] This one was erected at Skedans, where a part of Those-born-at-Skedans always lived. ↑

[23] Commonly called Ninstints from the name of its chief. ↑

[24] Chief of the Sand-town people of Ninstints. ↑

[25] This is the name of a reef opposite Ninstints which is supposed to have been the very first land to appear above the primeval waters. ↑

[26] Because he was a family chief, and his death paid for that of their own family chief. ↑

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A ﬁGHT BETWEEN THE XĀ′GI-TOWN PEOPLE AND SAND-TOWN PEOPLE

[Told by Abraham of Those-born-at-Q!ā′dᴀsgo]

At the town of Xā′gi[1] a woman of the Slaves[2] went outside before she went to bed. She did not return. But instead of saying anything they kept the matter in their minds. They did not know from what town people had come to get her.

Some time afterward they discovered that she had been taken by a man from the town of G̣a′-idi[3] who had been in love with her. It was a man of the Sand-town people. They went then in a large canoe to demand the property which was given when a woman deserted her husband. And they came there at low water.

When the tide was well up he (the seducer) went out and played with his wife between the houses. He who had formerly had her as his wife was the bow man. And, when he paddled shoreward, he said:

“Shoreward! Future people shall always remember me.” He then took a bow and two arrows and jumped off with them. And he ran up and shot his wife. Afterward he shot the man. At that time he escaped into the canoe. They went away and landed. The man’s mind was happy.

And Wada′[4] thought his town was too great to have a woman taken out of it. Then she (his wife) said to her husband: “Make it all right with property.” He would not agree. He said they thought his town was common. By and by she told her husband to go ahead: “Make a stir about it. My children are clear of it.”

And the people of Chief-discovered’s town[5] said the same things to him that Wada’s wife had said. They could not stop him. He also thought that his town was too great. By and by they announced a fight. They cleaned their spears. They agreed upon a day on which to fight.

When the day at last arrived they came around Sqas point.[6] One in the town shouted: “It is becoming dry [with the number of canoes].” They landed at once at the end of the town. Then they went to the town of Xā′gi. The people of Wada’s town stood in lines on the beach awaiting them.

When they came together all the women went into the woods. After the lines had approached each other for a while they got within a spear cast, and one from Wada’s side shouted: “Bring on the spear-whetstones.”[7] One on the other side from among

Chief-discovered’s people also said: “Ho, ho, you are not the only ones to have them.” They thought that they had called spears spear-whetstones when they [414]answered. What they really intended was to call out ten persons who were reckless and brave.

As soon as they came down they began to spear the people of Chief-discovered’s town. At the very beginning Chief-discovered fell. Wada′, however, escaped.

The people of Common-town[8] came in front and looked on from their canoes. Only five canoes [of the Sand-town people] escaped. He destroyed the people of Chief-discovered’s town. After they had pulled the spears out of the slain they (the people of Common-town) brought their canoes in front of the people of Chief-discovered’s town and carried in the dead bodies. They did not wish to fight.

And the women came back. Wada’s wife, with her children, did not come back. Although they hunted for her body they could not find it. And the others carried up their dead. They did not, however, take up the body of Chief-discovered. The canoe was rolled about by the waves with his body in it. He floated about in the bilge-water. They treated his body in that way because they had lost so many friends through him.

These were both Ninstints families of the Raven clan. The former was named from an islet in Skincuttle inlet, which is said to have been the first land to appear above the waters of the flood raised by Raven’s uncle; see the story of “Raven traveling.” From this they claimed to be the oldest Haida family. The Sand-town people have been referred to in “Story of the Food-giving-town people,” note 4. [415]

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[1] Either on the island of Xā′gi, referred to above, or on the mainland opposite. ↑

[2] See “The story of him through whom Łᴀ′gua spoke,” note 5. They were considered a part of Xā′gi lā′nas. ↑

[3] On a small inlet east of Huston inlet. G̣a′-idi is the name of a fish said to resemble a smelt somewhat. This town was owned by the Sand-town people. ↑

[4] Chief of the Xā′gi-town people. The word was one used when detaching certain bivalves from the rocks. If these were taken by surprise this could be done with ease. ↑

[5] That is, G̣a′-idi. ↑

[6] Near one end of Xā′gi. ↑

[7] The word they coined for the occasion, giving to it this application in order to deceive their enemies. ↑

[8] Or “Bad town.” It is said to have been owned by the Sa′ki qē′gawa-i; see “The story of him through whom Łᴀ′gua spoke,” note 1. ↑

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WARS BETWEEN THE PEOPLE OF NINSTINTS AND THE PEOPLE OF SKIDEGATE

[Told by Abraham of Those-born-at-Q!ā′dᴀsgo.]

In the times before they had muskets the Skidegate people went toward the south end of the island to fight. The entire town, including both clans, went along and presently saw a fort on the landward side of Kî′ntc!uwit. It was named Standing-fort.

After they had been fishing from the fort for a while something talked with a woman who was cutting a fish. “Come, cut a little piece of fish[1] for me, younger sister.” They did not know what it was that spoke. This portent happened because the fort was going to be destroyed.

There was no way to climb up to the fort. They then laid a long pole up the side of it. They used that to climb up on. Presently the Skidegate people came in a crowd to the bottom of it. When they were ready to go up some one shouted down from it: “Do not kill me. I belong to the Cumshewa-town people.[2] I am here with them only for a short time.” They called to him then to come down. But he did not believe them and did not go down.

By and by they started up the ladder. When they got halfway up the ladder they poured whale grease down upon the ladder. They got up over it with difficulty. They killed all the men and cut off their heads. The rest [of their bodies] they threw down from the fort. The space around it was filled up. After they had destroyed them they enslaved the women and children.

And, when the war canoes started off, some young women and some young men who had gone after spruce bark came out on the shore at the time of their departure. They wished to go. They would not take them. And they went to the fort after they (the warriors) had gone away. And, while they were still some way off from the fort they heard a great sound of voices. And, when they arrived there, the air and blood rushing out of the mouths of the severed heads made a great noise. At that time the Ninstints people were destroyed.

Gᴀ′nx̣oat[3] and the people of his village went to war later. And after they had gone along for a while they landed. At that time the Ninstints people were at Djigu′n.[4] And a man of the Sand-town [416]people[5] who had gone out from the town after something saw unobserved that enemies were in a certain place. And, after he had watched them for a while, he shot one. No one was about.

He then cut off his head. With that he brought the news to the fort. His name was Great-drum. Then the Ninstints people launched a large canoe. They did not know that the Skidegate people were lying in wait for them on the shore near the fort. After they had gone along for a while they shot at them. They upset the canoe.

Then Tasgie′n and Gā′da-kuła′ns got ashore with ammunition. Both belonged to the Sand-town people. They shot at the Skidegate people from behind rocks which leaned toward the sea along the edges of the water. As soon as it was seen from the fort that they had been upset they went to help them. Those were the Ninstints-gîtî′ns and the Sa′ki-qe′igawa-i.[6]

Then they landed. And they came behind the Skidegate people. At that time Yū′wa-i came to Gᴀ′nx̣oat, who was taking a bath in the woods. He feared then to shoot him, he was such a great chief. Then he finished “night-picks-up-the-village” (his daily fast).[7]

Laginᴀ′ñdigūdañ also tried to help his sons by shooting. Then Yū′wa-i came behind the Skidegate people and shot one. He (the man shot) was all alone. He then cut off his head and put a string on it, and he came out with it at the end of the lines of Skidegate people. “Ho ho ho, ho ho ho, ho ho ho, Skidegate people, I am Yū′wa-i. I am eating you up from behind.” And, when the Skidegate people saw the head that he had on his back, even their sinews gave out [they were so discouraged].[8]

The Sand-town people lost an advantage by their foolishness. Their new muskets and ammunition were sunk. Not long before a trading vessel had come there.

And before this, after things had been going on quietly at the [Ninstints] fort, Blown-away went out from the fort to fish. When he came back from fishing his gambling sticks were gone from the house. He then went to where they were gambling. He came to where his nephew was using the gambling sticks.

Then he scolded his nephew on account of them. And he (his nephew) threw the gambling sticks over a cliff. He then pulled his nephew down on one side and stabbed him repeatedly. And he ran toward the house. Then his (the murdered man's) younger brother ran after him. When he had almost got in his younger brother also stabbed him twice in the abdomen. He, too, soon after was lying on the ground. A woman was also killed the same day.

Here is the end of the story about this. [418]

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[1] The word means a piece of fish not kept for drying. ↑

[2] Another name for Those-born-at-Qā′gials, the great Raven family of Skedans. ↑

[3] Town chief of Skidegate. When I was at Skidegate the remnants of his grave box and of the Chilkat blanket that was wound around his body were still to be seen. ↑

[4] An island. ↑

[5] See "Story of the Food-giving-town people," note 4. ↑

[6] See "Story of him through whom Łᴀ′gua spoke," note 1. These families came out to relieve the Sand-town people. Unlike the latter they are both Eagle. ↑

[7] The chief was fasting for property and success, and his fast was called "night-picks-up-the-village." He probably took internal medicine at the same time. ↑

[8] Probably thinking that their chief had been killed. ↑

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WARS BETWEEN THE PEOPLES OF

SKIDEGATE AND KLOO

[Told by Abraham of Those-born-at-Q!ā′dAsgo]

In the days when they used arrows the Skidegate people went to Kloo to war. There they kept watch. Near by were some women alone, digging roots. Near where the women dug they had a large fire. They already had stones heated. Then they steamed their nettle roots. The warriors were peering at them from behind. And the nettle roots were cooked, and were cooked well. As they slipped the skins off they kept saying “WAha-iwa′n.”[1]

And, when they had finished this, they came out to them. They enslaved the women. And, after they had brought them to Skidegate, they also owned the made-up word there that they had obtained on the expedition. They said “Ha-iwa′n” when they did anything. The Kloo people then learned that they had captured the made-up word. And four canoe loads of people went from Kloo to Skidegate to make war.

They then pulled up their canoes on the inner side of Gū′łga and concealed themselves there. After they had remained in hiding for a while three persons went by below them in a canoe. The one in the middle was light-looking and stout. His hair hung down loose.

They then passed behind a point. Then they launched one good-sized canoe and pursued them. And they saw that they were near. One of those in the bow then caught up a bow and shot an arrow over them. When it fell near the bow all three at once looked around. And they said to each other that it was Owner.[2] They came then alongside of his canoe and killed them all.

They took the head of Owner, and they did the same to those who were with him. Then they had their three heads stuck up on poles at Kloo. The Town-of-Djī′gua people made immediately another new word, “without-even-looking-back.”[3] And when the news of that reached Skidegate they, in turn, were ashamed.

After some time had elapsed the Kloo and Skidegate people began again to visit back and forth. Then the Skidegate people came to Blood-fort. And, having determined to kill them, Koagia′ns counted the people. They then destroyed them. Not even the skin was scratched on their own side.

And, after they had killed all, a youth was missing from among them. They then launched a canoe and hunted for him. He had [419]jumped into the water. He sat close to the edge of the sea on the point on which the fort stood. They then found him. The Skidegate man begged for mercy. On account of that they called the place “Begging-for-mercy-cove.” And they killed him, too. Then a great quantity of blood ran in the fort. So they called it “Blood-fort.”

Some time afterward a woman of the Common-food-steamers[4] who was married among the Ninstints people brought over food to her friends in Kloo. They found Kloo empty. They were afraid because they had destroyed the Skidegate people at Blood-fort. They were all at T!ā′ɬdi.[5] It was then that she arrived.

They slept then in the woods near the town of Kloo. One of the two slaves who were with her told them to camp there [instead of on the beach]. And he also heard the sound of paddling. He said then to his mistress: “I say, let us go in over there. Some people passed here in the night in canoes.” But his mistress did not believe what he said, and they passed in on the south side of the island.

When they were going across the inlet they plainly saw some people launching their canoes at a good sand beach. And they (the strangers) chased them back. They then drove them ashore in terror. Her companions escaped to the woods, and she remained behind alone. She did not let them pull her in, but laid her head on the edge of the canoe.

And she said: “Hurry, cut off my head. I do not want to be a slave. I do not want to run away frightened either. Cut off my head quickly. Just here, my brother used to say, yours were easily cut off.”[6] She made a mark around her neck, and she kept talking. They then cut off her head. And all that were with her escaped into the woods.

They got the news at T!ā′ɬdi, where all were living. They were shut up there for a while as if they had been surrounded in one house. By and by the

Skidegate people again came to war. Opposite to the place where they had drawn up their canoes some one was chopping down a cedar for a canoe. He felled it and went away.

Then they (the Skidegate people) asked the oldest of the warriors: “When you used to chop down a cedar how did you think about it during the night?” “I thought all night what one does when the woman he is in love with accepts him. He will come to it again very early.”

They then took three men over to it during the night. When he came there early in the morning, they killed him. Then they went over and got them.[7]

They then fell unexpectedly upon some who came out of T!ā′łdi by canoe. One drew himself up into a tree which bent over the water. He alone escaped. They killed the rest. [420]

During all that autumn, until the very beginning of winter, there were enemies around them. They were never free from them.

Then the man whose sister had been killed up the inlet from Kloo could not get a canoe. By and by GinA′skilas[8] lent him a 5-fathom canoe without thwarts fastened in it. And he and his younger brother finished it. After they had finished it he (GinA′skilas) changed his mind [about lending it]. And Alder called out to his younger brother: “K!wi′dAña-i,[9] cut off the cedar limbs from the canoe at once. If he says a word against it I will kill him.” He then cut them off. They took no notice of it. And he could not get a canoe.

All winter no one took a step anywhere. By and by one of them went out to sea for something, yet came back safely. They saw that spring was already beginning to come on. Then Alder and Grandson went to Skidegate to war together.

Those who remained behind felt that the earth was different. The ground shook, and the thunder rolled directly over them, and there were landslides. A woman of Those-born-at-Q!ā′dᴀsgo, Woman-too-dirty-to-be-touched,[10] owned four large clam shells, duck feathers, and duck grease. She laid them (the clam shells) down and put the duck grease into them. She put duck feathers along the edges. She sat talking to them: “Be careful, your duck grease might spill.” And it stopped. She believed it was stopped by her actions.[11]

The warriors arrived at Skidegate. Then they all (those left behind) got ready to move at the same time. They had their canoes loaded and anchored at the mouth of the creek. By and by, all started off together. That day they encamped at Xō′tdjix̣oa′s.[12] That night they remained awake. Amasa′n and his family acted as sentinels.

The day after that they went off again. And, after they had moved on for a while, they camped at Sqē′ługîts. The two who had gone to fight were also away. And, after having escaped from confinement, they ate anything, having mussels and things in the woods for provisions.

GinA′skilas then went out to examine a peninsula opposite the camping place. And a woman of Those-born-at-Q!ā′dAsgo, West-coast-clouds, and a slave also went out. And, as they went along, they met the [two returning] warriors. Two scalps hung out of the stern of the canoe. And they told her how they killed them.

“We found Skidegate empty. But still we did not go into the houses.” Then they came back [to the canoes]. They concealed their canoes at the seaward end of Skidegate. Afterward they went to look at Skidegate. They found there sixty boxes of grease, stowed away. They then broke them open with an ax. And the one whose sister’s head had been cut off, while she was still alive, in the same way cut off the heads of four youths who came after devilfishes. [421]

And she went along before the fighters shouting. From the place where GinA′skilas had gone to make an examination some came along. And she shouted: “Ix̣iâ′+! Alder and Grandson found the town of Skidegate empty. Their canoes are full.” She went toward a large canoe coming toward her, telling the news. When she came near she recognized GA′nx̣oat’s[13] canoe, named Sea-gull canoe.[14] She at once paddled the canoe around, and they escaped to land. Alder and Grandson also landed there.

And Grandson’s canoe was carried away by the wind. But before the Skidegate people arrived Kī′dja-i[15] swam over to the canoe which was drifting away. And he did not care for the canoe, but he took the two scalps and swam ashore with them. He moved backward, sitting down with the two scalps in his mouth. “Now, Gîtî′ns,[16] I am glad to meet you.”

And the Skidegate people got off to fight there. The Kloo people also came near from Sqē′ługîts. They came together at once among the woods. Hu hu hu hu, there was a great sound of guns there. A man of the Skidegate-town people[17] and one of Those-born-at-Q!ā′dAsgo[18] used to be good friends, and the Skidegate-town man shouted to him: “Property-always-running-about, are you among them?” “Yes.” “Go home. When the Gîtî′ns become angry not even the grizzly bear can stand against them.” “Indeed, I will go home. I was born a grizzly bear from my parents, who are grizzly bears. They had me at the front [in war].”

After they had fought there for a while Amasa′n and a Skidegate man shot at each other over a thin rock at the edge of the woods, and they kept it up. Behind Amasa′n were two persons, one of whom held a spear. He asked for it. They refused to give it to him. He said that he would run over to the Skidegate man soon after he had shot him.[19] They did not give him the war spear.

Then they fought there. After they had fought there for a while, and evening was coming on, Tā′-iłgwai fell. He was wounded. On the other side Gidagā′ñgu also fell. They then called out to each side to stop.[20] They then ceased shooting at each other, and the Skidegate people got into their canoes. And the Town-of-Djī′gua people also got into their canoes when it was very dark.

When they (the women) escaped to land in fright Flood-tide-woman went up among the mountains. When it became dark she went down cautiously toward the place where they had camped. She was within a month of giving birth to a child.

When she came near she heard some people laughing. And she (a woman among them) recognized the voice of Gwai′îs. “Uncle Gwai′îs” [she said]. And he answered: “Ā′waiya, [I thought] they had taken you.” She (Flood-tide-woman) had come to the one with whom he had been in love.[21] [422]

And after they had camped there for a while one day, when the sea was smooth, they went away. They looked at an island which lay seaward from them. Half of them refused to use it. The rest wished to use it. The place was good for houses, but there was no water. They remained there all the day.

And they went away from it to Q!o′nakoa fort[22] and landed there. All said it was good. It was a good place to keep canoes. Then they built little houses at the fort. When they were finished they began living in them.

Before the stockade and houses were completed one of the Peninsula people[23] who had married a woman of the Common-food-steamers brought over news to his brother-in-law. He brought the news that Î′ldjiwas[24] had his canoe dug out in the rough. He had done that in order to go to war.

Before he brought the news three persons in a canoe were fishing with floats. It was raining in the inlet where they were. And, while they had the canoe turned bottom up over them, the Skidegate people quickly turned over the canoe and killed them.

He (the Peninsula man) stayed all night at Q!o′nakoa fort and went off the next day. When evening came his smoke [was seen] rising from an island lying seaward.[25] Then the strongest men went out from the fort to see him. Where he was floating, at Land-point, a big whale was drifting. He raised a smoke for his brothers-in-law on account of that.

The people of the fort then all went out for whale. And they encamped at G̣ᴀ′ldjida for the whale. There they cut it up.

Î′ldjiwas then had his canoe in the woods at Chicken-hawk town.[26] They observed the Town-of-Djī′gua people cut up the whale. By and by Two-voices went to Chicken-hawk town to cut łg̡ēt[27] with two young men. After they had gone there they heard the sound of guns. They shot Two-voices only. His companions they spared.

Shortly after the guns sounded he (Î′ldjiwas) sailed by in front of the camping place. He went too fast for them to even think of going out to him.

And after they had waited a while for a good day they loaded the whale and went off with it. And, although they wanted to go to Q!o′nakoa fort, the canoes were so heavy that they went ashore at Dog-fish fort.[28] This fort was the best of all. And they cleared away the bushes and started to live there. Ginᴀ′skilas owned blankets ornamented with duck bills (lit., “duck teeth”). He hung them all around upon the stockade on account of a canoe that had come [with visitors]. And, when these were not quite enough, he bought ten with a slave that a woman owned. They used to get twenty slaves for a sea otter.

In the following year all who were in Dog-fish fort went to Skidegate to war. And, after they had pulled up their canoes into the [423]woods in the inlet above Skidegate, they were discovered. All of the Skidegate people followed them at once. They shot at them. They shot one then in the canoes of the Kloo people. They got off on the inner side of Ku′nga-i.[29]

At that time the Town-of-Djī′gua people took to the woods. When they fled the one who had been wounded sat in the canoe. Just before Tā′-iłgwai got off he called to him: “Skî′lgatgwᴀns,” he said to him, “try to get off. Sit at the foot of a tree in the woods. When I get to Cumshewa[30] I will borrow a canoe and get you as soon as I can.” Then he consented. He said: “All right.”

The Skidegate people then pulled off their canoes. Not long after that the one they had wounded made a fire for his head. They then went over from Skidegate and cut off his head.

And the Town-of-Djī′gua people went around by the point, camping here and there. They had nothing to eat. And when they camped they were cold. By and by they found a sea otter floated ashore. They made a fire for it and steamed it in the ground. When it was cooked they set some in front of GinA′skilas. But he said: “You put this in front of me to eat, but I will not eat it. The gravel might see me.”[31]

They then started off and came to Cumshewa. And they attacked Tā′-iłgwai, because he did not do as he had promised [to the wounded man]. They then borrowed a canoe at Cumshewa and went to Skedans.[32] They (the Skedans people) took them over to the fort.

And, after they had remained there for a while and it was again fall, they again went to T!ā′łdi. And, after they were through with gathering food, they again settled at Dog-fish fort.

And the summer after the succeeding winter some posts fell out of the stockade. Later more fell. Then Gwi′sukūnas called his nephew and said to him: “Chief’s son, the women can now go anywhere they want to. Fighting lies on its back. War is over.” From that time it was ended.

At this time chief GinA′skilas died. When Qā′-idjît became chief in his place they had a town at Sea-grass.[33]

Here is the end of this story. [425]

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[1] Sometimes a made-up word so tickled the fancy of the people that a whole town would take it up and repeat it upon all occasions. ↑

[2] Chief of the Skidegate-town people; see note 17. This episode preludes the main narrative because it was regarded a great thing to kill a chief. ↑

[3] Referring to the chief's lack of watchfulness. ↑

[4] See "Story of Those-born-at-Skedans," note 8. ↑

[5] A salmon creek. ↑

[6] She taunts them by referring to the Skidegate people whom the members of her own family had killed. ↑

[7] Those who had killed the man. ↑

[8] See "War between the people of Kloo and the people of Ninstints," note 14. ↑

[9] Probably means "mentioned" or "talked of." ↑

[10] Either to be understood in a contrary sense or, more probably, indicating that she belonged to too high a family to be injured with impunity. ↑

[11] All this is explained in the story of "Sacred-one-standing-and-moving, Stone-ribs, and Upward." ↑

[12] "Hair-seal-low-tide," meaning the town where there are plenty of hair seal visible at low tide. It was formerly a town of the Xā′gi-lā′nas, but lay on the extreme border of Ninstints territory, on Lyell island, near the northern end of Darwin sound. ↑

[13] The Skidegate chief; see the preceding story. ↑

[14] Each family had its own list of canoe names. ↑

[15] Perhaps this should be K!ē′dja-i, "entrails." ↑

[16] The predominant Eagle family at Skidegate. ↑

[17] A leading Raven family in Skidegate inlet, one which formerly owned the town itself. After losing this to the Gîtî′ns they moved up the inlet to Lina island, where they had a noted village called Drum-town. ↑

[18] See "Story of Those-born-at-Skedans," note 19. ↑

[19] After the man had been shot he would finish the job. ↑

[20] Battles in armor often lasted for a long time without material injury to either side. ↑

[21] This paragraph is a difficult one, but I understand it is as follows: The spirit of the uncle Gwai′îs, about to be reborn through Flood-tide-woman, calls out. Just at that time she comes to where the woman that Gwai′îs formerly loved is lying, and the latter, recognizing the voice, supposes it is indeed he. She speaks

to him and is answered again. ↑

[22] “Above-the-edges fort,” on Alder island, north of Burnaby island. ↑

[23] A part of Those-born-at-Qā′gials who received their distinctive name from the fact that they originally lived on the outer point of the tongue of land on which Skedans was built. ↑

[24] One of the Skidegate chiefs. The name means “nobleman.” ↑

[25] Signals were often given by means of columns of smoke. A discontinuous pillar of smoke was a signal for help. ↑

[26] On the eastern coast of Lyell island. ↑

[27] A plant. The same word is used for yew and for bow. ↑

[28] On an islet northwest of Murchison island. ↑

[29] Welcome point. ↑

[30] A Haida town on the north side of Cumshewa inlet, near its entrance. It was owned by the Witch people. ↑

[31] Compare “War between the Pebble-town people and the Slaves,” note 9. ↑

[32] See the story of “Sacred-one-standing-and-moving, Stone-ribs, and Upward,” note 35. ↑

[33] Or Old Kloo, on the eastern end of Tan-oo island. ↑

[Contents]

WARS BETWEEN THE TOWNS OF KLOO AND KITKATLA AND BETWEEN THE KLOO FAMILIES

[Told by Abraham of Those-born-at-Q!ā′dᴀsgo]

Once South-east[1] and the people of his town went trading. He came to I′nūł.[2] And, after they had given them food for a while, berries were dropped upon the face of South-east, and Alder[3] did not like it. Then they began to fight at the fort. And they destroyed the men and enslaved the women.

They then discovered Axłua′ls swimming from the fort. Some youths pursued him. And, when they got near him, one held a spear over his shoulder ready for him. He said to him: “Spare me brother-in-law,” but still he speared him. He broke his back.

They towed the body of Axłua′ls ashore. Those taken as slaves then sang the same song for his body that had been sung for him when he acted in the secret societies and got power from the sea otter and when he performed sleight-of-hand feats.

Lawē′⁺ huwā′⁺hō⁺ hō⁺ lawē′⁺ī iä′⁺ la⁺wē′⁺ huyä′ u ō⁺ lawē′⁺ hu wä⁺
ō⁺ lawē′⁺ hē⁺ iyä′⁺ ō⁺ ōō⁺ lawē′⁺ī⁺ iyä′⁺ō⁺
ō⁺ lawē′⁺ yē⁺ huwä′⁺ ō⁺ hō⁺ lawē′ēē⁺ hēhē⁺ iyä′⁺ ō⁺ ō⁺ lawē′⁺ hē hē iyä′wâ wâ⁺.

At that time they took forty slaves for South-east. All together, they took seventy at that time. When they came home they started to fortify themselves at Thin-fort.[4]

And, after they had been there for a while, Djē′basa[5] came with many canoes. They stopped in front of the fort and bought them (the slaves) for grease, hides, and slaves. And, after he had bought all and had started off, a woman whose lip around her labret was broken through, the only one left, came out and stood there, and said: “Djē′basa, chief Djē′basa, are you going to let your property rot at such-and-such a place where it is stowed?[6] Are you going to let it rot at such-and-such another place where it is stowed?”[6]

Then the canoe was backed toward her, and he gathered the boxes of grease which were in the canoe together and landed them in exchange for her. Then she also got in, and they went away.

When they first arrived there Djē′basa ate dry fish and grease in the canoe. They saw that his mind was good. And South-east began to speak of building a house with what he had obtained in exchange for the slaves. And they were glad, and the Town-of-Djī′gua people sang a song outside.

Wai$^+$ aiyā′$^+$ aiyā′$^+$ aiyā′$^+$aiyā′ uyâ$^+$ uyâ$^+$ ayā$^+$ ayā$^+$ wâ
ai′ya$^+$ aiyā′ha$^+$ aiyā′ha aiyā′ha haiyā′haho haiyā′hahē, etc. [426]

At the time they sang they made a forward motion, and when they moved much the platform fell. No one was injured. Then one of them asked his child: “Hî′ndju, is your brother there?” They then sang another song: “Hî′ndju, is your brother there?”

They removed then from the fort to Chicken-hawk town.[7] But there they built houses. After this a long time elapsed before there was another fight. South-east was dead, and Ginᴀ′skilas[8] was also dead, and Qā′-idjît[9] succeeded to his place. Then they cleared the town of Sea-grass.[10] He built Cave-house[11] there.

And while Qā′-idjît was sitting idle in front of his house with a Pebble-town woman,[12] whom he had married, Those-born-at-Skedans[13] came from Skedans[14] to fight with him. They shot at him, and his wife fell dead without uttering a word. But he got in safe. Then he kept sending food through the fire to his wife.[15] That made him soon forget about his wife.

And when summer came he married a woman of Those-born-at-Q!ā′dᴀsgo.[16] The brother of the one that was killed also stayed there. His name was Lū′got.[17]

One day Qā′-idjît painted himself and tied weasel skins in his hair, in order to set out to eat berries. He started off. Lū′got had made a canoe and was smoothing it there. When his brother-in-law was on the point of starting off he ran down toward his brother-in-law. And he threw sand into Qā′-idjît’s face.[18]

And he asked for two guns which were in the bow. They were afraid to hand them to him then. By and by they handed him one, and he shot his brother-in-law. He shot true and killed him.

Those-born-at-Q!ā′dᴀsgo bestirred themselves at once and fired at him. They shot him in the elbow. Then he lay there. That day three were killed. Qā′-idjît was made to sit on the sand. But still Qā′-idjît escaped into the house. And he lay in the back part of Cave-house. He had two large blankets over him. Over these he also had a cotton canoe sail.

Now those who had done that to him went to a lonely camping place. And afterward they were afraid he was alive. They came to kill him. It was moonlight. A boy who was sleeping with him woke him. He then pulled himself out from under the blankets. And, while he moved back from the fire, one was moving a pistol[19] about in the smoke hole. He tried to shoot him. Twice his pistol failed to go off. Then two guns were pointed through the smoke hole. When they went off there were large holes in the blankets.

One day, some time afterward, he went out in front of the house and sat idle. After he had sat there for a while they stepped toward him. He heard the sound of running feet. And, after he had aimed his gun in that direction for some time, Naskiä′ɬ[20] stuck out his head, and he shot at his face. He fell there on his face. [427]

Of those who came to attack him from the camp Naskiä′ɬ was killed. And the one who was with him went away. And another family looked after the body. Afterward Qā′-idjît went to GA′nx̣oat, who was living in Big-house.[21] There he died. And his grandfather put him into a big box.

Then the people who had shot him and were holding a fort in Lake inlet[22] brought over a peace offering.[23] They brought over one slave. And the next year they also held a fort up the inlet from Sea-grass town. Thither Two-in-one came from Daogā′iɬgAɬgîñ, which lies seaward from Skedans, and got him. They came and got Naskiä′ɬ[24] to go to war with the Gîtā′mat.[25] He went at once.

They then set out. There, at Gîtā′mat, they took many slaves for him. Two-in-one,[26] however, had three. And, when they returned, they built two large houses at Atā′na.[27] Presently they came to him to ask for blood money. They gave then five slaves. And Those-born-at-Skedans named their island “Sunny-fort.”[28] By selling the slaves that remained Naskiä′ɬ built a house. There they say he began to potlatch. Now they went from Sea-grass town to get his house timbers. And they built his house at Sea-grass town. This is how they got back to Sea-grass town.

After that time they procured more expensive seats [at the feasts and potlatches].[29] They now ceased to have trouble at Sea-grass town.

Here this ends.

Kitkatla was an important town and tribe belonging to the Tsimshian stock. The town was on Dolphin island. [429]

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[1] Chief of Sea-grass town. The whites’ name for this place, Kloo, is a corruption of his own name, Xeu. ↑

[2] A fort of the Kitkatla people. ↑

[3] The one who appears in “War between the people of Kloo and the people of Ninstints.” ↑

[4] Situated at the northeast angle of Lyell island. ↑

[5] Chief of Kitkatla. ↑

[6] Referring to his storehouses; see “Wars with the Niska and Tsimshian and conflicts between Haida families,” note 6. ↑ a b

[7] See the preceding story, note 26. The house that South-east built at that time was so large that he named each half of it separately. The house pole was covered with abalone shells. ↑

[8] See “War between the people of Kloo and the people of Ninstints,” note 14. ↑

[9] See the preceding story. ↑

[10] See note 1 and the preceding story, note 33. ↑

[11] A house was sometimes so named because it had a very deep house hole, making it dark inside. ↑

[12] See “Fight at the town of Da′x̣ua,” note 2. ↑

[13] It is curious that this was the very family to which the town chief of Kloo himself belonged. The section living at Skedans comes to make war upon the chief of the one living at Kloo. ↑

[14] See the story of “Sacred-one-standing-and-moving, Stone-ribs, and Upward,” note 35. ↑

[15] See the story of Moldy-forehead, note 2. ↑

[16] See “Story of Those-born-at-Skedans,” note 19. ↑

[17] Also one of the names of the chief of the Seaward-sqoā′ładas. ↑

[18] Because he did not think that Qā′-idjît had honored his sister enough. ↑

[19] Haida, “short gun.” ↑

[20] A shaman, who was also chief of Those-born-at-Qꜝā′dᴀsgo. This was the name of his supernatural helper. ↑

[21] This house was probably named after the original one which gave its name to the ruling branch of the Gîtî′ns of Skidegate. ↑

[22] The usual name given to Skincuttle inlet. Skincuttle is said to be a corruption of the Haida sqꜝên-gatł (“Sea-gull-went-up”), a name used by some of the Skidegate people. ↑

[23] A peace offering sent over as a sign that they would make proper reparation for the death of the chief. ↑

[24] Another chief of Those-born-at-Qꜝā′dᴀsgo, of the same name as the one who was killed. ↑

[25] The northernmost tribe of the Wakashan stock; called by whites Kitamat. ↑

[26] A man of Those-born-at-Skedans. The chief of Ninstints was also so called; in fact, that is the meaning of the word Ninstints. ↑

[27] Hot Spring island. ↑

[28] This was near Hot Spring island. ↑

[29] The placing of chiefs at potlatches and feasts was regulated in

accordance with their wealth, the richer sitting nearer the inside house pole, in the back part of the house. ↑

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WAR BETWEEN THE PEOPLE OF KLOO AND THE TSIMSHIAN

[Told by Abraham of Those-born-at-Q!ā′dᴀsg̣o]

The people at Chicken-hawk[1] town were at Wā′nats[2] prepared for war and had done raising their canoes. They were going to Kitamat.[3] And because the tides began to run too high for them to make the start from Chicken-hawk town, they prepared at ʟłasū′g̣a-i. When the tide was high they started off.

Then some Skedans[4] people met them. And they gave them the following news. Bufflehead had thrown a dry halibut at Î′ngîlîn,[5] on account of which there was a fight.[6] They heard that a woman of the Town-of-Djī′gua people[7] had been killed. Then, instead [of keeping on], they went toward the Tsimshian.[8]

They went on and took all the dry salmon a slave was getting in Skidegate creek[9] away from him. They took a large number of bundles of salmon out of the canoe of one who was coming back from war. After they had left that place they took away all the property of some people who were living at Da′x̣ua.[10]

They then went seaward and came to the mouth of the Skeena. And they went toward Metlakahtla[11] and pulled their canoe up into the woods. Close behind them were very many people in a temporary camp. After some time had elapsed they began to make a noise. They then went to fight.

When they came out of the woods a Tsimshian shot a Haida. “A,” he was glad to have shot him. Then some Tsimshian got into a medium-sized canoe and paddled off in fright. And the Kloo people also got into one. The Tsimshian had one paddle, and the fighters also had one.

And after they had chased them for a while, they chased them ashore and seized them at the edge of the water. Only one escaped to the woods. When they seized his wife she cried out, and he turned around quickly with a knife. Then Djix̣ia′al ran toward him. When he got near he shouted at him. He (the Tsimshian) shook, and he seized him.

They then got into the two canoes and went over to the place where they had come out. They went over to the war canoes that were there. On an island on which stood one tree, near the place where they came out, sat Nî′swas.[12] And the people of his town also sat there. The Kloo people were unaware of it.

And, when they started off, one [Tsimshian] who was a good hunter started after something [from the camp of Nî′swas]. He shot at them. Then they started back. [430]

They came across then, and the warriors came to Raven-creek.[13] Two canoes landed at a house that stood on the farther side of High-point.[14] After they had remained for a while in that house a Skidegate man who used to be on good terms with a Kloo man ran in through the doorway. Instead of sitting idle, Qena′-i’s father[15] picked up his weapons. One of them held ready before the door an ax which he had in his hands. He brought news over in advance that people were coming over from High-point town[14] to fight them.

Then they (the assailants) went back. And they also went away. When the sun had passed behind the hills, they arrived at Chicken-hawk town. At that time they sang a high song. They had brought in ten slaves.

Then one whose canoe was empty went into Kitamat for a short raid. After he had been gone for a while they heard the sound of his guns. While they were living at Kloo he brought in two slaves. They took them for Kogogwa′ñ. By trading these he built a house. It was named “Î′ngîlîn-house.”[16]

Some time after this they went to war on the Tsimshian in two canoes. Gîtku′n[17] and GitagA′ñgiasLas went. After they got into the Tsimshian country they landed their canoes near Metlakahtla. After they had sat there for a while five persons came in a canoe after devilfish. There were three women and two men, and the warriors ran toward them in the woods.

The chief did not get off. But the others walked about on shore. They took then the wife of Nîsʟā′ganūs, and they also took the wife of his nephew. And they seized the other woman in the woods. She was very pretty, and they lay with her there and let her go.

They pushed them along then to the place where the canoes were. And, when they started off, Nîsʟā′ganūs’s nephew walked about on the opposite shore. He shot at them many times, but the gunpowder only flashed. By and by they pulled out of range. And they went seaward to Sqä′gał. And, when they started across, they sang a high song at Kloo.[18] And they owned her (the chief’s wife) there. The winter was not long for him (Gîtku′n).[19]

The Tsimshian then came to fight for her in a crowd. And, when they camped at Qal,[20] Häl[21] sent a canoe to talk with them. He had them tell the people that he was going to come for her. When harvest time[22] came, after he had said he would come back in many canoes, a great many Kîtkatla people came by canoe to Skedans. It was a veritable crowd.

They stayed at the town of Skedans. The Kloo people also crossed thither. The great Häl got Kꜝuia′ns’s[23] sister and another woman who had been taken south to the Bellabella.[24] He brought both over.

On the night when the Kloo people came he began to dance. After he had done this for a while he sent the two Ninstints people [to the [431]Kloo people] by striking them on the back. They struck Gîtku′n with a slave,[25] and GidA′ñgiasLas also went away with one. The chiefs were in Mother-house.[26]

After he had ceased dancing, Gîtku′n also started to dance. After he had done so for a while, and had stopped, they had the wife of NîsLā′ganūs stand up, and the other with her. And, when they struck her on the back to send her to the other side, she almost touched the ground with her lips. They did the same thing to the other one. In this way they exchanged.

After they got back to Kloo K!uia′ns and K!adja′-i paid for their sisters. K!uia′ns paid two slaves for his sister, along with sea otters. K!adja′-i also paid a slave for his sister, besides much property and many guns.

After this winter came. When spring came Gîtku′n joined the secret society. At the end of two days he disappeared into the woods. On the next day all the Kloo people went to Skedans. When they set out they launched his canoe, which was called “Reef-canoe.”[27]

After they had loaded for a while, some came down in a crowd out of Cave-house with a sail pulled tightly around them. Inside of it many horns sounded. They got into the canoe and started across. It went along in the midst of the other canoes, and something whistled inside of the sail. All thought that Gîtku′n was in it.

When they got near Skedans Reef-canoe changed still more. They let the one who had fallen [that is, joined the secret society] at Kloo be inspired at Skedans.

When they stood in front of Skedans, he (the spirit) suddenly made a noise behind Skedans, and Skedans was in commotion. Hu hu, hu hu hu, Wā′nᴀgᴀn[28] also acted ū′lala in a different place. At this time they were so much taken up with it that they did not know what they did. When they got Wā′nᴀgᴀn into Mother-house, the companions also attended to Gîtku′n. They got him into Rotten-house.[29] They then came ashore.

The day after this, about noon, Wā′nᴀgᴀn went out and bit the arms of the sons of Skedans chiefs belonging to good families.[30] After a time he bit the arm of Gā-iñᴀ′ldᴀña-i-yū′ᴀns, when he too joined the secret society. He was inspired. On the day after that Gā-iñᴀ′ldᴀña-i-yū′ᴀns went out and [feigned to] eat a Bellabella woman that his mother owned.[31] As he sat and moved around her she pushed him from her and made a sound as if she feared him. By and by he seized her and began to eat her. When he began to bite her neck she died. The companions took care of him. He ate to the middle of her.

One day, when the secret society was at its height, it was foggy. At that time the two brothers of Nîsʟā′gañūs’ wife came to fight. They were Nīstadâ′ and Nîsūłna′tc.

During three days and nights it was foggy at sea. After that, when [432]they made land very early in the morning, they saw it (land) all at once. They then pulled up their canoe on Gwa′-idjats.[32]

Just at daybreak the sound of the bad secret society came to their ears. When day broke they discovered that they were coming out to them in a canoe. In the bow of the canoe persons were acting under the influence of the spirits of the bad[33] secret society. They made noises, and they said to each other that they smelt them. They fled then. They forgot the board which holds the foot of the mast. Then some who had gone after sea eggs shouted as they came back [at seeing] their white sail pass out to sea from Skedans. Then they split in two some boxes of grease that they had and made a hole in the bottom with an adze. Then one of them, lying on his back, held it there with his feet. When they were some distance away they passed round in a crooked course. Then they made a board to hold the foot of the mast at Skidegate creek. After this time the people of the two islands had the board to hold the foot of the mast nailed down inside the bow.

The next fine day after this they went home. They found their minds were different, and they found their own country.

And, when the secret society was all over, they (the people) returned to Kloo. When the middle of the following summer arrived they came to get something for having had their sister enslaved. They were allowed to land without disturbance. Before any food was given to them they started to dance.[34]

“Hō$^+$ hō$^+$ hī hō$^+$ hī$^+$ hō$^+$ hī$^+$ hō$^+$ hī$^+$ hō$^+$ hī hō$^+$ hōga haaa hoga hoga ha ha gudixē′” [they sang].

They put a dance hat on NīstAdâ′. They also struck

Nîsūłna′tc with a copper plate (that is, they gave it to him). And he danced, holding it by means of his neck [and chin]. Hu hu hu hu, it was a great dance. The town people also struck him with some property.

This is the end. They had peace with each other. [434]

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[1] See “Wars between the Peoples of Skidegate and Kloo,” note 26. ↑

[2] A place where the Kloo people were in the habit of camping before starting on a war expedition. ↑

[3] See preceding story, note 25. ↑

[4] See the story of “Sacred-one-standing-and-moving, Stone-ribs, and Upward,” note 8. ↑

[5] Port Simpson; see “A raid on the Tlingit,” note 13. ↑

[6] Given in the story of “Fights between the Tsimshian and Haida and among Northern Haida.” ↑

[7] See notes to the story of Cloud-watcher. ↑

[8] The word used here, TcîmAskî′n, is less common than Kî′lgat. ↑

[9] See notes to “Story of the Food-giving-town people.” ↑

[10] See notes to “Fight at the town of Da′x̣ua.” ↑

[11] See “The one abandoned for eating the flipper of a hair seal,” note 1. ↑

[12] One of the great Tsimshian chiefs. ↑

[13] See “Story of the House-point families” and note 15 under it. ↑

[14] Cape Ball. High-point town stood just north of Cape Ball. ↑ a b

[15] Mature particularly old men were generally known by the names of their children, as in “Story of the shaman, GA′ndox’s-father.” ↑

[16] Or “Port Simpson house,” the inside house posts being carved to resemble white people. ↑

[17] Chief of Kloo. ↑

[18] Given in previous stories. It was thought so much of that it was only used upon very special occasions, of which my informant

remembered five. ↑

[19] He was so happy over his success. ↑

[20] Bonila island. ↑

[21] A name of Djē′basa. ↑

[22] So my interpreter translated the word. It was probably the season when berries were gathered and roots and potatoes dug. ↑

[23] This was the name of the chief of the Sand-town people, a Raven family at Ninstints. It means “dressed-up.” ↑

[24] See the story of “Raven traveling,” note 10. ↑

[25] Cant word, meaning “to give.” ↑

[26] A house belonging to the Qā′gials qe′igawa-i. The name probably means “mother of houses,” referring to its size. ↑

[27] See “Wars between the peoples of Skidegate and Kloo,” note 14. ↑

[28] Chief or nephew of the chief at Skedans. ↑

[29] The word for house here, dā, is properly applied to the retaining timbers used to hold back the earth in houses having an excavation beneath them. ↑

[30] This biting only produced a very slight wound. In later times, a chief’s son having died of blood poisoning, it was made still milder. ↑

[31] This eating was a pretense. ↑

[32] One of the islands outside Skedans. ↑

[33] Because the novices, or the beings inspiring them, were violent, and the people feared them. ↑

[34] Payment of k!a′da, remuneration for having enslaved a person, was accompanied by dancing; payment of wał, remuneration for having killed or wounded a person, was not. ↑

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WAR BETWEEN THE PEOPLE OF KLOO AND THE BELLABELLA

[Told by Abraham of Those-born-at-Q!ā′dᴀsg̣o]

One time, when they were ready to go fishing toward the south, Waters was dead at Sea-grass town.[1] A Tsimshian named Wās was a close friend of his and came to send food through the fire to him. He had four canoes loaded with boxes of grease. From him they learned the news. The Tsimshian told them that the Bellabella[2] of the whole inlet had their canoes all ready to make war on the Eagle people.[3] They did not believe the news.

After they had bought their grease they went away. Then the Kloo people also went southward, and after they had gone on for a while they landed at a long sandy beach, and a shaman named Dī′g̣a-koya′kᴜ[4] performed there. His supernatural powers saw that the Bellabella were coming that day. He said that his powers had looked at something out at sea.

A Ninstints man who had been taken before acted as pilot for the Bellabella. His name was Youngest-chief’s-son. And toward evening the Bellabella saw the fires. They asked Youngest-chief’s-son: “Which have the bigger fire?” And he said: “The Ninstints people’s fire is the larger. The fire of Gîtku′n’s[5] people is the smaller.” The Bellabella then turned toward that.

The canoes then gathered near the camping place. After they were assembled [on shore] they ran out quickly. One then seized a woman who was behind the house, and she knocked the Bellabella down. The Bellabella still clung to her. The woman then seized a short stick and struck him on the head with it. She then ran away from the Bellabella.

And afterward the Bellabella canoes came along. Two also walked along on shore. There they enslaved a Kloo man and his wife. And they enslaved seven Kloo people at Q!o′na.[6]

And after he (a certain one) had tried to shoot [some one] near Gī′tgua fort he came to one who was hammering silver. And, when he got near him, he pulled the trigger of his gun without taking aim. It went off, and he ran quickly to him and tried to cut off his head. But, since he was looking to see if any were coming after him, he cut on the chest. The Bellabella took in the body and went to Ḳadō′. And they breakfasted there and slept in their canoes on the farther side of Ḳᴀ′nʟ̣gîn.[7]

And, while it was yet daylight, the singing of a child came to their ears from the other side of Xēna.[8]

WinōʟalūʹSila, who had taken no [435]one, went to the place where the child was singing. They were encamped behind the trees, and had a mat hung up on account of the mosquitoes. He softly pulled it down. He saw those lying behind it. At that time some one said to him “Ndaʹ, ndaʹ.” He thought it was a dog. And, after he had also looked on the other side, he went again to the place where they were camping.

He then told them how many there were, and he said that he alone would have them. And he went thither. As he went toward the place his gun went off. And those who were behind ran up. When they got near he had come out near them on shore. He had cut off a head. His skin was covered with blood. Holding the head hanging from his mouth, he crept down with two knives in his hands. There they enslaved five.

They told them there that many people were encamped at Xēna-point. The Kloo people told that to the Bellabella. They then went to Xēna-point. And they arrived there, and, after they had gathered together, they lay in lines along the edges of the grass. Presently they went to get them. After they had gone in a line toward them for a while, they said “Hūk”[9] and threw themselves upon them. And there, too, they enslaved many Kloo people. Some, however, escaped into the woods.

After they had got them into the canoe a north wind was blowing. They then put up their sails. Many dead bodies were left behind them. And, when they got far out to sea, they pulled off the head of a man of the Cumshewa-town people[10] named Sʟins who sat in the canoe, and threw his body overboard while it was still alive.

Then those who had escaped into the woods met at Skwa′-ikun island. And they went toward the mainland on rafts. They then made a big smoke toward Ninstints. And they came after them at once and took them over to Ninstints. Afterward, when evening came, they took them over to where they (their own people) were fishing. It was a great piece of bad news. There was no peace for a single family.

They stopped fishing then and went to Sea-grass town. After they had gone along for a while they came to the body of the man whose head they had taken off, floating near the shore. They put it into the fire there.[11] And they took along his bones. They reached Sea-grass town. Hu hu hu hu hu, there was great wailing. They now prepared for war. After they had prepared slowly for a while they went off.

At that time they were not acquainted with the mouth of Bellabella strait. Then, without knowing [where they were], they pulled up their canoes into the woods early in the morning. And, when day dawned, they saw Wawayiê′la’s fort. The fort was named Lai′ʟaik!ia-i. [436]

And, when evening came, they wanted to see which side was the best one on which to get off. And they went around it while the Bellabella slept. Many log houses were on the lower part of the point of the island. They saw it, and they went away. They then talked it over, hu hu hu hu hu.[12] On the day after the next they went toward it just before daylight.

And, after they had gone along for a while, when the bows were coming in in front of the log houses the bundles of masts in the bows pushed back the canoes.

The fort people had sung all night for Wawayiê′la, who was acting in the secret society, and slept for weariness from using their voices. When they were asleep they (the Haida) came in front of them.

After some of them had got near some one came out to urinate and discovered them. The Bellabella then began to shoot at them. And when daylight came the Town-of-Djī′gua people[13] went ashore by a reef lying off the point of the island. They then shot on their side. Hu hu hu hu hu, there was a great noise of guns.

By and by they mentioned to Gūnana′otx̣a[14] that they might make peace, but, when the Kloo people came out on the reef, they began to shoot at them again. At that time they killed a chief of the Town-of-Djī′gua people. They tried then to get his body, which was high up on a rock, from behind. And some one thought of a hook he had in one of his boxes. They then fastened this to the end of a pole, pulled it through the skin, and by pulling a little at a time they got it in.

They shot at each other all day. By and by they got into their canoes and started away. They shot at them from the fort. They also shot into some who were ashore. When all got away they pursued them from the fort. They were so strong that they escaped at that time by canoe.

They came back then empty-handed. And they (the people at home) felt good, because while the warriors were gone a man and his wife had escaped and had returned. But, when they brought back the dead body, they felt still more sorrowful than before. They could do nothing.

That winter news came to the Bellabella through a canoe from the Kitkatla people that when summer came Gîtku′n was going to sweep out the inlet from its head like a contagion. Then the Bellabella people said: “When Gîldā′-ił[15] can never be entered how are you going to sweep it out from the head?” When that news came through Kitkatla,[16] the Town-of-Djī′gua people said they would destroy everything before them as when one spits out something.

At that time Ya′koeʟas was showing how he would act when they got hold of him. Ten Bellabella young men seized him, and he threw them about. He said that he would do that to the Kloo people. And in the very middle of summer they went southward fishing. They [437]fished there for a long time. They observed the war taboos there for a long time. They drank medicine. And, when they had more than enough dried halibut, they went away.

When they found a good sandy beach they landed. Thence they started off to war. Hu hu hu hu hu, the great crowd of them! After they had prepared for a while they went off. While they were away the women observed the rules in two smokehouses. After ten nights had passed, and the bows [of the warriors'] canoes were turned about, and they had started home, they turned around their sleeping places.[17] One night after that they came home. The noise of guns was heard.

Hu hu hu hu hu, there was a great noise of guns. When they got near, the sound of the war songs came rolling along. In Waters's canoe the highest war song was sung.[18] When they landed they brought in many slaves. Among them was the great chief, Ya′koeLas.

At that time they went up into the inlet. They spent many days in it. And when they smelt smoke some went out to scout. They then saw the house, and before daybreak they set out for the house in a line.

When they got near a white man's dog barked at them. At that time A′nkustA[19] performed as shaman. He then made a threatening motion toward the dog. It stopped barking. And it came among them and licked them.

When they got near they shot at them. Hu hu hu hu hu, they finished shooting and ran in. Some went through the doorway and some went in through the sides of the house. They dropped in quickly in any way. They seized at once upon those inside.

By and by one of them seized Ya′koeLas. He threw him from him, and he almost fell on his hands near by. But he did not loosen his hands. Those in the house did not know, on account of the confusion, what they were doing. One lay upon some one and called for his family. Others pulled away his arms.[20]

They now got all into their hands. At that time they lay upon some slaves owned by Ya′koeLas who had married each other. The woman then said to her husband: “Cut him up among them.” And her husband said to her: “Any place where water is drunk is all right.” Their minds were not disturbed, because they were slaves already.

Then the chief, Ya′koeLas, refused to leave the place. The Kloo people then seized him, and he threw them off with a jerk. He then moved himself little by little in the place where he had lain. He moved toward an ax that was there.

After they had struggled with him for a while one of them found a big coil of rope near the door. They tied him then. And they carried him to the canoe. At that time he was put into Waters’s canoe. The canoe then moved as if some one shook it. It shook because he was afraid, and they were afraid of him. [438]

The one who had escaped from among the Kloo people first captured by the Bellabella then threw a spear at him out of another canoe, and he raised his palm toward it, so that the spear ran into his palm. On that account he also struck Ya′koeLas in the face with a paddle. He [Ya′koeLas] did not turn away. He held up his head as before.

After he had been shaking [with fear] for a while Waters put on him a cedar-bark ring that they had taken. Then, knowing that the cedar-bark ring protected him from insult, he found that his life was safe.

When it was broad daylight the Bellabella said that some people lived below on the inlet. Two canoes of Those-born-at-Q!ā′dᴀsgo[21] started off. These were not anxious for their lives, because they had taken nothing.

And after they had gone in that direction for a while they saw smoke. Then Tcîsgoa′n led, and two others went with him. A child was playing at the time at the side of the house farthest from that to which he came. He then ran toward him. And he chased him to the house. Unable to catch him, he chased him into the house. When he took hold of his mother he took him and his mother both. Those in the house were frightened. He-who-was-going-to-be-Gia′gudjañ came in after him.

One person went behind the house. Five persons went out, and he seized one. He was an old man. And, when he laid hold of the other four, a terrible fellow (a Bellabella) got hold of him. That (i.e., the Haida) was Gilᴀsta′gu. He let these four go. Then the Bellabella began to stab him. After he had struck him four times his younger brother came to him. And he also turned quickly upon him. And another one who came up with a pistol he slapped on his nose. He knocked him down. Then he (the Haida) shot him. He shot true, but he did not feel it. He then struck him with his own knife. After he had done this several times he fell, and he cut off his head. They say that the trunk afterward got up.

They then went to look for those who had gone into the woods. They shouted out near by: “Ho ho ho′ho ho′, I am Łtᴀ′nqawōns.” There they got six persons. They also killed one.

When they went away and passed out of the inlet they saw a canoe in the distance. They then remained behind a point. They talked jealously as to which canoe should take it. There were four. Three were women. They then began to shoot at them.

Then they upset it, and Gi′tgoa swam over to one whom they had wounded. The man ran then into the woods, and they pursued him and struck him in the back of the head with a stone. And they also broke his legs. They cut off his head. But they took the women. Making an end of this, they went away. Afterward they went home.

After they came to Kloo all the chiefs talked over where they would [439]have their fort. They discussed the merits of a certain island. By and by they all thought Town-fort[22] was a good one, because it was within easy reach of T!ā′łdī,[23] whither they went after salmon.

The men then went to it. After they had been putting up house frames for a while, they also brought cedar planks there. Then they put them up. Afterward they also brought the women there. They worked upon the houses. After they had worked upon them for a while they were done.

After they had lived there for a while an old Bellabella man whom they had taken died. They then dragged his body to a steep place. Just before they threw it over they cut off the head. Then they threw him down. And his little grandchild almost pushed one of the Kloo men over. He grasped something at the edge of the cliff.

After they had lived there for a while they went to Skedans to get a wife for the chief’s child, and they stayed there all night. On the next day they came away. And, when they came in sight of the fort, they (the fort people) saw Kūdjū′ł (the woman they had come for) sitting in the canoe. Their minds feeling good, they sang a paddling song. When evening came her father-in-law called the people to give them Indian tobacco. When they had the tobacco in their mouths some said one to another: “To-night we will fool them.” And they went home.

After we had lain in bed for a while all at once the fort moved. There was a great catching up of weapons. Two Kloo people were shouting behind thin rocks which stood near the fort. They heard at the fort the echo of their voices resounding from the shore. They said that it was the Bellabella.

They then tied up the slaves. And an old man living down toward the shore added lies to it. He said that canoes had come below and gone away from him. By and by a shaman who was there performed. He had a knife in his hand. They sang a song for him there. Some spirits straightway went out of him. He said he could not find anything terrible by striking with his knife.

A brave chief of the Town-of-Djī′gua people had his house at a distance from them. They shouted to encourage him as he came from it. They made a sound [like a snare drum] in front of the houses: “A-a-a-a-a wa-a-a-a-a-a.” He came down with a knife to meet anyone [who might be there]. He passed down the trail that leads from the upper inlet and came quickly out upon the trail on the side toward the sea.

At that time some went away from the fort. They carried the news to Skedans. They came quickly the next day to help them. And they landed there. There they gave them a great deal to eat.

When fall came they were at T!ā′łdī. In the summer after the following winter a slave that they had, whom young men used to watch, [440]began to defecate in bed so that they were afraid of him. He did this because he had planned to get away. By and by he escaped with four women. And they launched canoes and looked for him. They could not find him anywhere. He went off with a gun, a cartridge box, and a blanket.

And some Masset chiefs were also there. They had expected to trade [the runaways] for some Kloo people that they had taken. Those also went away. They then took two slaves from Qōgī′s.[24] There they also took up weapons against each other.

Afterward, when the planting was over and the salmon berries were ripe, they started southward.

They again fished for halibut. Not the smallest human being remained behind. And, after they had gone along for a while, they landed at the place where they were always accustomed to fish. They fished there. After the fishing had gone on for a while they stopped and went away. They then landed at a certain long sandy beach.

And Gîtku′n sent some young men after something that they had forgotten at the place where they had fished. A part of them also went after salmon berries, and some hunted. And, while they (the young men) were on the way one discovered mats belonging to the Bellabella spread out to dry at the foot of the trees standing back of the shore. And the two who were sent in search reached the place where those were sleeping from whom they had parted and escaped. They came to know about the enemy.

He (the head man) went at once toward the place where they had landed. And he discovered enemies about that place. The Town-of-Djī′gua people immediately went thither in two big canoes. And Those-born-at-Q!ā′dᴀsgo followed. And, when those who had gone, came into the inlet they saw the enemy unobserved by the latter. They then got off their canoes for them. And before they got opposite some one shot at them. They then began shooting into them.

Then they pursued [the Bellabella] who led them along to where there were eight more canoes in the woods. And the Town-of-Djī′gua people began to watch in front of the canoes. At evening Those-born-at-Q!ā′dᴀsgo also came there. After they had been there for a while, Lda′ogwañ[25] called out from among the Bellabella: “Father, are you in one of those canoes? I am Lda′ogwañ.” Then Waters asked: “Why is there such a crowd of people?” “Some want peace; part want war.” And he said to his daughter: “People always use feathers in making peace. They are inviolable.”

After she had talked [to the Bellabella] they heard the sound of a canoe in the darkness. Then two persons put feathers on the chiefs. And one of them asked for Gîtku′n, but they pointed out to him a different one.[26] He then put feathers on him first. But afterward he put feathers on the chiefs. [441]

Then Lda′ogwañ said: “Do not let Skîtgadē′s talk, father. The Bellabella are afraid only of his voice.” A while after this Skîtgadē′s stood up. “Wawayiê′la, Wawayiê′la are you sure of peace, sure of peace? then let me hear the sound of some peace drum.” Some one at once beat on the thwart of his canoe. “Alas! that is a poor peace drum.”[27]

After the night had worn on for a while day dawned, and the Bellabella took to their canoes. After they had begun to launch their canoes and had begun to get into them, those who had come to fight went away. The Bellabella also went after them. The Bellabella man who had escaped from Sea-grass town was with them.

After they had paddled almost past them they shot to one side of the Bellabella. They again put in their cartridges and again they shot. They then sang a chasing song. And they left the Bellabella behind.

Not long before daybreak those who had gone to fight came around the point. They said they had come near enemies. While they were still telling the news the warriors (that is, the Bellabella) also came. They gathered at an island that lay seaward from them. The land is called Stiū′djîn.[28]

At that time Wawayiê′la asked Lda′ogwañ: “Do people always carry out what Gîtku′n bids?” And she said: “Yes, one of his uncles always speaks good words for him. He (the uncle) will come.”

By and by Lā′ma went out with three men. He had a great feather bag that Gîtku′n owned under his arm. He stood up in front of the place where they were. At that time the slave who escaped from Kloo had a yellow cedar-bark blanket over his head in the stern of Wawayiê′la’s canoe. He tried to hide himself. They then left a broad space open for Lā′ma between the ten canoes which were there, but he went in at another place between the large canoes. Lā′ma recognized the one who had escaped, jumped toward him, and seized him by the hair. “Are you Gia′oîstîs?” he said to him. and he pulled his hair up and down. The Bellabella looked at him.

By and by he put feathers on them. He put feathers on Wawayiê′la. He also put feathers on Gūnana′otx̣a. After he had put feathers on all of the chiefs he went in.

After they had looked on a while two Bellabella came in the canoe. All then went down to the beach. One Bellabella jumped ashore, but they picked up the other, taking hold of him by the nose. They made fun of him. But Lā′ma and another remained with the Bellabella. They took one into Gîtku′n’s house; one they took into the house of Waters.[29]

By and by the Bellabella started toward the place where the camp was. Presently they came in. Then all were afraid. By and by they got in front of them. After they had been there a while, Ya′koeʟas [442]went and stood outside. What he said when he talked in the foreign tongue was: “Bellabella; why, Bellabella, do you let yourselves be killed on my account? Come in nearer.” When he ceased talking all picked up their anchors and placed themselves farther in.

After some time had passed, a [secret-society] eagle made a noise behind the town. Those in the canoes became ashamed.[30] After they had held their heads down for a while Gūnana′otx̣a stood up in one canoe. After he had sung a song by himself they began to sing for him. At that time he jumped up and down as he danced.

Wa$^+$ u$^+$ ho ya ē waho yo ya ha$^+$ wa yä yī wa wo häyä′ ī ha wä
Lasaxā′nokwa ʟa sūwa ō hī ōx̣iä wa hā′ ya ē, etc.[31]

At that time they took Ya′koeʟas out. They brought Lda′ogwañ ashore at once. Afterward all came ashore. Then the women carried their things up. The things (guns) might go off against each other [therefore the men held themselves ready]. The Bellabella also held their guns. They took up their things into the houses into which they had invited them. They carried off their mats into the woods.[32]

The Bellabella were hungry. “Come and eat halibut after having had a long fast.” And that day they went off. After the others had left the uncle of a child that [the Haida] had captured gave them a Skidegate man and much property for it. They now became good friends forever. They ceased to fight with the Bellabella people. And the following day they returned.

Here is the whole story about this. [444]

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[1] Kloo. ↥

[2] Used in its general sense, this word answers most nearly to the Haida ʟdjîñ xā′idᴀga-i, although the latter is even more comprehensive. ↥

[3] The word for Eagle people used here is the usual Tsimshian word for the Eagle clan and is given by them to the Haida of Kloo, who are for the most part Eagles. ↥

[4] Probably a Tlingit word. ↥

[5] Chief of Kloo. ↥

[6] The Silver islands. ↥

[7] Hot Spring island. ↥

[8] Ramsey island. ↥

[9] See “A Raid on the Tlingit,” note 11. ↥

[10] See “Wars between the people of Ninstints and the people of Skidegate,” note 2. ↥

[11] I was told that this was done to enable the soul to go to Tāxet’s house; see story of the Food-giving-town people, note 25. ↥

[12] Meaning that there was a great palaver. ↥

[13] See the story of Cloud-watcher, notes. ↥

[14] One of the leading Bellabella chiefs. ↥

[15] Said to be the native name for the inlet on which these Bellabella lived. ↑

[16] A Tsimshian town, also the Tsimshian part of the population of Porcher and the neighboring islands. They lived always on terms of friendship with the Raven people of Skedans. ↑

[17] While the men were at war their wives observed certain regulations of a symbolic nature, supposed to assist the warriors. Many slept in one house, with their [443]heads lying in the direction that the warriors had taken, and, when the war party was supposed to have started back, they all slept with their heads turned in the opposite direction. ↑

[18] Referred to in the preceding story, note 18. ↑

[19] See the story of Cloud-watcher. ↑

[20] After the contest was over the various families struggled to see who should carry away the most slaves. ↑

[21] See “Story of Those-born-at-Skedans,” note 19. ↑

[22] On an islet off the north shore of Tan-oo island. This was the second time it was occupied. The first time was when South-east was chief. On this occasion it was renamed Laiʟaikǃiaʼ-i, after the Bellabella fort. ↑

[23] See “Wars between the peoples of Skidegate and Kloo,” note 5. ↑

[24] Name of a chief of the Point-town people. The escape of these slaves prevented the Kloo people from recovering some of their own friends who had been taken to Masset, whereupon they became angry and took away two slaves from this chief. ↑

[25] Daughter of one of the Kloo chiefs, captured in the previous Bellabella raid. ↑

[26] Probably fearing treachery. ↑

[27] The words imply that it was such as a man of low family might use, and was consequently of little value. ↑

[28] Stiū means “sea eggs.” ↑

[29] Exchanging hostages. ↑

[30] Because they were not provided with anything that could match the eagle. ↑

[31] I have recorded these words as well as I could, thinking that

they might be identified at some future time. ↑

[32] Stealing the mats of the visitors. When visitors arrived the townspeople often had sport with their property in taking it up, breaking open the bundles, and playing pranks with it generally. ↑

[Contents]

WAR BETWEEN THE PEOPLE OF KLOO AND THE GÎTÎ′SDA

[Told by Abraham, of Those-born-at-Q!ā′dAsgo]

After they had spent some time in preparation they started off—Those-born-at-Skedans,[1] the Town-of-Djī′gua people,[2] and Those-born-at-Q!ā′dAsgo.[3] They spent the night on the open sea. When they approached Gîtgia′gAs[4] day dawned for them. They were in eight canoes.

Then four went sailing southward of them along in front. And then they passed in at Gîtgia′gAs island, which stretched out before them. After a little while the noise of guns arose there. Afterward three persons came along in a canoe, the one in the middle standing up. He was a Kitkatla man, who also called himself an Eagle.[5]

He asked them then: “What war is this? What war is this? I am Lawā′y.” He then invited us. He invited the chief, Gîtku′n, and all. These people were going to hunt sea otter. He gave them a great deal of food.[6] And they stayed there over night. During the night plenty of salmon[7] came in. The next day they went away.

They kept then out at sea. They landed at Point Qᴀ′lga-i. They now began to keep the war rules there. The next morning they began to drink sea water.[8] They had three shamans. After they had drunk sea water for a while G̣ᴀ′ndox’s-father[9] performed. He said then: “War people, which will be good? Here is Town-singers; here is Days.”[10]

By and by he told the war people to get their paddles in a hurry. And they got their paddles. And they carried him away on their paddles from where he sat on the sand. He then looked at them. After some [other power] had gone out of him Łᴀ′gua[11] went in. He told them to put their hands upon his hair. All did so at once. His hair was long. Very many warriors pulled his hair. When they let go he had few hairs left.

Afterward another performed. After they had sung for him a while he rolled over and over in front of the eight fires which stood in a line. When he came to the last one, he said “wa” in pain, because they were going to leave one dead.

On the next day they went away. And they stayed at Diâ′gᴀl all night. On the day after that they reached the mouth of the inlet. They hunted now for a suitable place to land canoes, because they were cold at night. Then they landed the canoes. At daybreak they brought up two buckets of sea water, a small bucket and a large bucket. And, while they drank, GA′ndox’s-father performed. He [445]again asked the war people: “Which will be good? Here is Town-singers. Here is Days.” And, without thinking, they chose Days.

After they had sat there for a while GA′ndox’s-father said: “To the woods, to the woods. I feel strange because my eye twitches.” And after they had gone into the woods a canoe came along. After it, another; after it, another. Lo! seven canoes passed in front of them. Those were the Gîtî′sda people. They could not do anything. They were waiting for the day that the shaman had appointed. Although the [Haida] canoes stuck out [of the woods] they did not see them.

During a previous war expedition a man whose wife was steering for him passed in front of the place where they had landed. And the woman came toward them. After she had come along for a while, picking berries, she discovered the war canoes. She turned about at once and ran away. Her husband in the canoe held a gun. At that time six of them chased her. He-who-was-going-to-be-Gia′gudjañ ran in after the woman. By and by he shot [the man]. He floated still upon the water. They pulled him in. Then, however, they shot into him and killed him.

On this night they camped at the same place where the person had been shot. When day broke, a white canoe sail passed up in the middle of the inlet. On that night they landed farther up. Lda′ogwañ[12] acted as pilot. They were near the place to which they were bound.

They went along that night and stole up on the side opposite the fort of those that they were going against. And those who went in advance jumped off under a cliff. They got off where two canoes were anchored. They pulled the canoes off. The fort people were gathering salal-berries. And they smashed the canoes. On the shore near them a slight crackling noise was heard.

Day began to dawn. Then they landed a little way off from this, near the place whither they were bound. And two were sent to reconnoiter. They came back at once on the run. They said that there were very many salmon hooks stuck into the ground at the edge of the water.

They now got off the canoes. I also got off with them. They crossed a salmon creek in a crowd. Those who were friends kept together. Two persons acted as leaders. These gave commands. They told them to sit down. They sat down at once. By and by one of those who had gone scouting came to them. He searched in his box, and they thought he was looking for a weapon. Presently a crackling arose in the woods, and they lay on the ground.

By and by, when they said “hūk,”[13] they ran into the house. I went in with them. Wa wa wa wa, they tried to take each other for slaves. Presently all got out. They discovered it [their mistake]. They then went out at once. And Gia′gudjañ’s companions came [446]along at the same time.[14] Then [one canoe] had gone after some who went to pick berries, and all went after it.

They followed them then for a while. They went to the place where the canoe was to get the mats that were there. And they jumped off and vied one with another in getting the mats. A certain one got off last. While they were standing about in the place where the mats had lain [he saw] a new mat, and he was glad to have discovered it and went thither. There two women were lying. He then seized them. He raised his voice and called his name. When they came there and reached the two women they were sound asleep on the top of the rock where they were sitting.

When they took them into the canoes one of them talked with Lda′ogwañ.[15] She afterward said to the warriors that they might take the fort. “There are no guns there,” she said. They then placed themselves behind a long, narrow point on the inlet above the fort. From there they looked at the fort.

After they had been there some time Skîtgadē′s[16] stood up and said that he would go there. He summoned the brave men out of all the canoes to go with him. They went then with him, the brave ones. And they gave out the following plan: “We are going toward the place where they always steam hemlock bark.” And they told the rest to follow them.

Coming along as if they were visitors, they moved their paddles slowly. The people of the fort gambled in lines without paying any attention to them. When they came near land the remainder also came on. But they still did not concern themselves about them.

When they got near those who were in advance discharged their guns. And the remainder also landed there. Hu hu hu hu, they shot into them. Some had fled from the fort. They all landed in fright on the shore opposite the back of the fort.

A man of the Gîtî′sda people then did the fighting. He ran about on the top of the fort. Presently he shot a Kloo man dead. And, as he ran about on the tops of the houses, they shot him, so that he fell down between them. Two boys were with him. They went back a short distance from the fort and began to shoot down upon them (the Haida) from above.

Now they (the Kloo people) fled. Seven canoes went out to sea at once. We placed ourselves in hiding close by. By and by some one shouted from out at sea: “They are running down to the fort.” These were three Kloo men who had hidden themselves there. At that time they enslaved two children.

We went thither. Those that were out at sea also came in. They started at once to seize the fort. Hu hu hu hu, they went into the houses in a crowd. At that time I went for tobacco only. They [447]enslaved all who were sitting in the houses. They took all sorts of things.

Presently some one shouted: “Î′ldjiwas’s father[17] fell.” They immediately went to the canoes. When I passed between the houses I came upon a dead body lying there. And one who came after me cut off the head. I then moved down the face of a steep place toward the sea in a sitting posture. A part of the people were off on the water in their canoes. I was glad when I got into [a canoe].[18]

Gia′gudjañ captured a box. After he brought it out and while he was sitting near it he was shot. He was wounded. They got him in. Half of them they could not get away from the fort. By and by three stood in Reef-canoe.[19] One began to load their guns. Presently they started toward it. Sky[20] steered for them. As they went [toward the fort] he shot toward the place from which they had been firing.

By and by they reached the fort. After they had gone up into it they started back. At once they shot at them from the place out of which they had shot before. After a while they got out safely. When they got away the [Gîtî′sda] people came out to the fort. They (the Haida) took away a small part of the property. The body of the Kloo man was left there.

Now they started away. The two canoes of Gîtku′n[21] and his sons went empty. The other people sang songs of victory. Then a mat sail came along toward them. And one was in the canoe. Gîtku′n enslaved him.

This person said that some people lived farther down on the inlet. He (Gîtku′n) could not persuade them to go after them.

They got ashore then and sent tobacco to the Kloo man through the fire.[22] At that time Gîtku′n said to the Sqoā′ładas[23] man who had the severed head: “Say, brother-in-law,[24] let me have his head instead of you.” He threw it over to him at once. This is how the saying “Somebody’s head cut off”[25] started.

When they afterward came out into open water they came out directly opposite a big canoe that was going along the open coast. They then pursued it, and it distanced the Kloo people. Afterward they came to Kloo.

The Gîtî′sda, or Kittizoo, constituted the southernmost division of the Tsimshian, being situated on Seaforth channel, an extension of Milbank sound. Unlike most war stories, this does not begin by describing some previous injury inflicted by the people attacked. The breakdown of old customs was evidently beginning at this time, and it is said that no expeditions of importance have occurred since this one. As is seen, my informant accompanied the expedition.

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[1] See notes to “Story of Those-born-at-Skedans.” ↑

[2] See notes to the story of Cloud-watcher. ↑

[3] See “Story of Those-born-at-Skedans,” note 19. ↑

[4] Perhaps Aristazable island. ↑

[5] The Tsimshian word for Eagle, Laxskī′yek, is here employed. ↑

[6] This was a striking violation of the war taboos. ↑

[7] This sentence is a little obscure. ↑

[8] See “A raid on the Tlingit,” note 8. ↑

[9] The one whose deeds are narrated in a previous story. ↑

[10] The people did not know what he meant by this. ↑

[11] See “The story of him through whom ŁA′gua spoke.” ↑

[12] The woman who also appears in the previous story. ↑

[13] See “A raid on the Tlingit,” note 11. ↑

[14] This appears to mean that the other attacking party joined that to which my informant belonged. ↑

[15] She being acquainted with their language. ↑

[16] See the preceding story. ↑

[17] Perhaps the father of the Skidegate chief of this name. ↑

[18] The descent was so arduous. ↑

[19] The Kloo chief's canoe. ↑

[20] The one who related to me "Story of Those-born-at-Skedans" and the six great Skedans stories from "Raven traveling" to He-who-was-born-from-his-mother's-side inclusive. Owing to his conduct at this time he claimed to be numbered among the "brave men." I esteem it fortunate that this old man's life was preserved. ↑

[21] Chief of Kloo. ↑

[22] See the story of "Canoe people who wear headdresses," notes. ↑

[23] See "Fights between the Tsimshian and Haida and among the northern Haida," note 25. ↑

[24] The word sta is used, he being of the opposite clan. ↑

[25] Said by a man of one clan to a man of another and equivalent to "Let me have a part of it." ↑

Colophon

Availability

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Metadata

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Encoding

The Haida language in this work is written with a number of additional symbols (see the Introduction), some of which are common punctuation marks. To disambiguate those marks and make processing easier, those marks have been replaced with more specialized Unicode characters that look similar. Their use also make the text slightly more readable.

Original	**Replacement**	**Unicode**
full stop .	combining dot below (g̣, G̣, x̣, X̣, ḷ, Ḷ, ʟ̣)	letter followed by U+0323
plus sign +	Superscript plus sign (⁺)	U+207A
exclamation mark !	modifier letter raised exclamation mark (ꜝ)	U+A71D

A number of additional characters and combinations appear that are not explained in the Introduction. These have been left unchanged.

Since the titles of stories are set in small-caps, it is not possible to distinguish small-caps styled a from the special letter ᴀ. When unsure, they have been encoded as a, but where possible, the special letter ᴀ has been restored in such cases. The upper-case of ʟ is not defined in Unicode (and would be hard to distinguish from a regular upper-case L). However, cases of Ḷ are always the uppercase variant of ʟ̣.

Hyphenated Haida words have been restored, using a soft-hyphen character, except when the unhyphenated word is present in the text, in which case the hyphen is removed or retained as the case may be.

Repeated words and phrases in songs were indicated with |: … :|, these have been replaced with the Unicode musical repeat signs 𝄆 … 𝄇.

All end-notes have been moved in-line in the TEI file, and will appear as end-notes again in the finale generated HTML versions. Some notes have been renumbered as a result.

This book contains three main parts, in the first part, the English translation and intralinear text were placed underneath each other on the same page, in the second part, the translation and original text were placed on facing pages, with the English left and Haida right, and finally, in the third part, we only have English translations. In unpaged media, this cannot be reproduced, so here I have placed the intralinear text after the English in the first part and placed the English and Haide side-by-side in the second part.

Revision History

2024-06-25 Started.

Corrections

The following 123 corrections have been applied to the text:

Page	Source	Correction	Edit distance
3	qā-idjît	qā′-idjīt	1 / 0
5, 9, 22, 22, 37, 66, 126, 188, 241, 286, 286, 338, 404	[Not in source]	[	

9,
204,
204,
246,
300,
338,
354,
399,
406,
413,
444
[Not in source]

17 [illegible]

15 [illegible]

17,
38,
228,
354,
431,
434, 1

18,
312,
401, 1

21 [illegible]

26, *[Not in source]*

30 Fine-weather-woman

29,
31,
330,
402
[Not in source]

31 *[Not in source]*

34 Edenshaw

44 qāqā′-'idjît 2

44 Middle-Gîtîns 1/0

53 Sînxē′gañō 2

55 gā′yawa-gā′yawa.i 1

78 Gîtîns'-servants 2

82 Food-giving-town 1

75 gāstî′ñ 1/0

75 gastî′ñ 1/0

90 ha′daja

89 Gîtkō′na 1/0

94 marten-skin 1

111

97 travelling

100 Seaward-Sqoā′ładas 1/0

102 Seaward-sqoā′ładas 1/0

102 Gîtîns

103 Djaxui′-sqoā′ładaga.i 1

107 qaqā′xîsgagani 2/5

107 łkī′xet 1/0

117 out 4

119 Nañkî′lsłas-lîña′-i 1/0

122 People 2

123 Ñãĩkĩ'lsas-
łĩñâ'a'-
i i 2 / 0

124 Ñãĩkĩ'lsas

127 knee-
knee-joints

129 se-se-
e-e-
e e-
al al 1

13 "Abraham"

13 Flood-
tide-
woman

141 Olneerula

159 chief's

166,
309,
386,
429,
430 Metlakahtla

167 naĝaū-
ū-ū-
ūłsīs 1

191 gogoĩxãxõ'sgî

201 Djilaqons'

217 Traveling

227 him
him out

237 Qaĩkun

239 become

244	He-who-got-supernatural-power-from-his-little-finger	He-who-got-supernatural-power-from-his-little-finger	13
272	siezed	seized	2
289	Sta-i-point	Sqa-i-point	1
296	Seaward-Sqoā'ladas	Seaward-Sqoā'lādas	1
302	Indhians	Indians	1
302	the	text	1
315	.		1
318	clew	clue	2
322	It's	Its	1
324	Gasî'na-ᴀ'ndjū	Gasî'na-ᴀ'ndjū	10
330	excresence	excrescence	1
338	fins	fens	1
339	“	‘	1
339 388	[*Not in source*]	[	
342	phoenicius	phoeniceus	2
350	neigboring	neighboring	
364	.	[*Deleted*]	1
384	Gîtî'ns-servants	Gîtî'ns'-servants	10
386	Gîtî'ns-servants	Gîtî'ns'-servants	2

388	Youd	Your
397	an	and1
405	brother-in-law	brothers-in-law1
406	[*Not in source*]	ne3
408	[*Not in source*]	of3
411	[*Not in source*]	to3
421	Gitîns	Gitî′ns
425	Situte	Situated
429	,	[*Deleted*]
431	it	its1
434	Those-born-at-Q!a′dAsgo	Those-born-at-Qa′dAsgo
435	Nda′nda′	Nda′, nda′
437	warriors	warriors’
438	Those-born-at-Skedas	Those-born-at-Skedans
445	He-who-was-going-to-be-Gia′gudjañ	He-who-was-going-to-be-Gî′a′gudjañ

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