

Boas (Jr)

TRADITIONS OF THE TS'ETS'Ā'UT.

II.

IO. THE GREAT SNOWFALL.

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

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

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

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



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

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

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

II. THE CHILDREN OF THE DOG.

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

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

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

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

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

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

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

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

12. THE STARS.

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

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

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

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

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

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

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

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

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

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

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

13. THE BEAVER AND THE PORCUPINE.

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

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

14. TSŪFA'.

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

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

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

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

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

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

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

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

15. THE XŪDĒLĒ.

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

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

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

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

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

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

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

16. ALAMA TSAT'A D'AGÄ.

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

17. ADADA'.

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

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

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

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

18. THE METEOR (?).

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

19. THE FISHER.

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

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

Franz Boas.