

TSIMSHIAN TEXTS

(New Series)

By Franz Boas

Publications of the American Ethnological Society

Volume III, Part 2

Late E. J. Brill

Publishers and Printers

Leyden

[1912]

p. 67

INTRODUCTION.

THE following texts in the Tsimshian dialect of the Tsimshian language were written down by Mr. Henry W. Tate, a full-blood Indian of Port Simpson, British Columbia, in Tsimshian, with interlinear translation, according to the alphabet adopted by Bishop Ridley in his Tsimshian translations of the Gospel (published by The Society for Promoting Christian Knowledge). This material was revised by me, with the assistance of Mr. Archie Dundas, a full-blood Tsimshian from New Metlakatla, Alaska. Apparently some slight differences in dialect have developed between the Tsimshian of the older people who staid in British Columbia, and the younger generation who migrated to Alaska. The phonetics, as given here, are those of Archie Dundas.

The following alphabet has been used to represent the sounds of the Tsimshian.

a short *a* with a strong leaning towards *ê*, which depends largely upon the following consonant. Before *m*, *n*, *w*, the *a* is fairly pure. Before *l*, *l*, *k*^{*}, it is almost *ê*.

â long sound, always pronounced with retracted lips, and therefore more like *ti*.

b, *d* distinctly sonant, but more strongly articulated than in English.

E obscure weak *e*, as in *flower*.

ë with glide towards *i*.

g^{*} distinctly sonant, anterior palatal, with affricative glide towards *y*, more strongly articulated than

English *g*.

g distinctly sonant, middle palatal, like English *g* in *good*, but more strongly articulated.

g the same, velar.

h as in English.

i, *î* continental *i*.

î, open *i*, is in *hill*.

[p. 68](#)

*k**, *k*!* surd and fortis of *g**.

k, *k!* surd and fortis of *g*.

q, *q!* surd and fortis of *g*.

l sonant *l*, with full glottal articulation and long continued.

l! the same, with great stress of articulation.

m as in English.

m! the same, with great stress of articulation.

n with fuller glottal articulation than in English.

n! the same, with great stress of articulation.

o, *ô* as in short and long

ô like *o* in German *voll*.

â like *aw* in *law*.

p, *p!* surd and fortis of *b*.

r a very weak, strongly sonant middle palatal trill.

s the tip of the tongue is turned up and touches the palate just behind the alveoli. The teeth are closed, and the air escapes laterally. The sound effect is intermediate between *s* and *sh*.

t, *t!* surd and fortis of *d*.

u, *û* like *oo* in *root*.

w as in English, but more strongly sonant.

w! the same, with greater stress of articulation.

X velar aspirate, like *ch* in German *Bach*.

y as in *year*, but more strongly sonant, with full breath.

y! the same, with greater stress of articulation.

dz, ts, ts! affricative sonant, surd, and fortis, with purer s sound than the s described before.

⁰ indicates parasitic vowels which accompany some short and all long vowels. These are glottal stops with the weakened timbre of the preceding vowels. *â⁰*, for instance, sounds almost like äA (where A indicates a very weak a), *â⁰* like *âA*, *i⁰* like *îi*, *ê⁰* like *êI*. After short vowels, the sound resembles the simple glottal stop.

- connects proclitics and stems.

= indicates typographic division.

In the following texts the grammatical forms given by Archie Dundas have been given preference over those of Mr. Tate, who tends to substitute the forms peculiar to direct discourse for those characteristic of indirect discourse. Thus, he writes,--

lukdî'dEt dîl lgû⁰lgEdit (instead of lukdî'dagA dîl lgû⁰lgEtga⁰) she and her daughter were hungry (p. 72, lines 1 and 2).

p. 69

nâ⁰kE hanâ⁰x galgâ'lxdEt dEda nE-wî-la'kdEt (instead of nâ⁰kE hanâ⁰xga⁰ a galgâ'lx gEsgE nE-wî-la'ktga⁰) the woman lay with her back to the great fire (p. 72, line 18).

ada lat sagait-dâ'dEt da dEm dô'xdEt (instead of ada lat sagait-dâ'ga⁰ asgE dEmt dô'xtga⁰) then, when she gathered them in order to take them (p. 74, lines 4 and 5).

It is in accord with this tendency that he omits very often the terminal *-ga⁰* indicating absence, which Dundas uses regularly. The same tendency may be observed in the texts dictated to me by Matthias, a native of Old Metlakatla in 1886, and printed in A. C. von der Schulenburg's Grammar; 1 while a text dictated to me by Mrs. Morison, a native of Port Simpson, which may be found at the same place, 2 does not show the same tendency. Examples taken from Mr. 'Fate's manuscript are:--

Ada la dEm ksE'rEt (instead of ksE'rEtga⁰) when she went out (p. 72, line 27). da g*îk yâ⁰ hanâ⁰x (instead of hanâ⁰xga⁰) then the woman went again (p. 74, line 16).

In other cases Mr. Tate uses the indicative where Dundas prefers the subjunctive.

gaksta! wâ⁰gA wî-mExmê⁰ (instead of gakstat wâ⁰sgA wî-mExmê⁰) behold! he found a large grouse (p. 74, line 13).

wula wâ'lga wula wula-dza'bEdEt (instead of wula wâ'lsga) thus did the hunters.

He also often omits the possessive *-t* of the third person, and the demonstrative terminal *-t*.

In the written texts, inaccuracies of construction creep in easily. I should have preferred a revision of the texts with Mr. Tate, but this was not feasible.

I published a text with interlinear translation and grammatical notes in the "Zeitschrift für Ethnologie," 1908, pp. 776-797. A grammatical sketch of the language is contained in the "Handbook of American

Footnotes

[69:1](#) Die Sprache der Zimshîan Indianer, pp. 188 et seq.

[69:2](#) Ibid., pp. 183 et seq.

[69:3](#) Bulletin 40 of the Bureau of American Ethnology.

p. 71

1. The Story of Asdi-wâ'l; [1](#)

or, The Meeting on the Ice.

Well, when a great famine reached [touched] the people of the Skeena, then a chieftainess was also among the starving people, and a young woman who had married a man of a town way up the river. Her mother, however, was in her own village at Canyon. That town is way down the river, that was when the great famine reached [touched] the villages.

Then the husband of the chieftainess died, and the husband of the young woman also died of starvation, for the starvation in the villages was really great: therefore many died.

Then one day the chieftainess talked to herself when she was hungry: therefore she said, "I remember when I used to meet my daughter." Then the young woman also said, "I remember (think) when I meet my mother when I go down the river, when I go near her, then I shall eat food, then I shall have enough to eat."

(Well, the famine struck [the people] every year in the winter, when it was very cold. It was that which cleared off all the people: therefore they died.)

Therefore one day the chieftainess arose to go on the ice to the young woman. On the same day the young woman also arose to go also to her mother. Therefore she also went on the ice.

Then they met between the two towns on the ice.

p. 73

[[paragraph continues](#)] They were both very hungry, (she) and her daughter. There was nothing to eat. Both were left (alone) by death, (she) and her mother. Then they sat down and wailed and wept because of their husbands, who had died of starvation.

When they had cried for some time, they stopped wailing. Then they went ashore to make a camp at the foot of a large tree. Then the young woman went about. Then she found one rotten hawberry. Then she gave to her mother one half of the rotten hawberry, and she herself ate (the other) half.

Then she made a small house of branches, and they began to drill fire to make a fire in a small house of branches, where they lay down. Before they lay down, they made a great fire to lie down warmly. Then they slept well. On one side of the fire the old woman, on her part, lay down with her back to the fire; and on (the other) side the little noble woman, on her part, lay down; they were with their backs towards the fire.

When it was midnight, a man entered (and went) to the little noble woman. He went to her and lay down, and they lay down together. The old woman did not notice it. Early in the morning, the young man arose and went out. Then they, on their part, saw that their fire was about to be extinguished.

Then the young noble woman arose again (and went) to get bark. When she went out, she heard the one sing whose name is Hats!Enâ's. (It is like a robin, but it is not he. When somebody hears Hats!Enâ's speak, he has good luck with whatever he wishes. That is the reason why the name of that bird is Hats!Enâ's ["Good Luck"]).

Then the young noble woman went out to gather bark.

p. 75

[paragraph continues] Then she went to the place where a large rotten spruce-tree was standing. She took a very long stick as a means of breaking off the bark. When she began to break off the bark, the bark of the great spruce-tree fell down. Then when she gathered up [among what she was going to gather up], behold! she found a little squirrel among the bark. Then she returned to her little house of branches, being of good heart. Then she made a large fire. Then she roasted the little squirrel. Then they ate it; it was enough for one day for them.

When it was morning again she went again to the place where she had been before to get bark. She took again a very long means of breaking off bark. Then the bark fell down again. Then she gathered it up again. Behold! she found [again] a large grouse among the bark that she was gathering. She returned happy. Then she roasted it also; it was enough for them for one day.

It was morning again, and the little noble woman went again; she went again to the foot of the large spruce-tree where she had been before to gather bark. Again she took a very long stick to break off the bark. The bark fell down again, and she put it together again. Then she found a large porcupine. She took it down and gave it to her mother. Then her mother took the large porcupine. Then she burnt it over, and it was enough for them for two days.

It was morning again, and she went again to gather bark. Then she found a large beaver among the bark. She took it down and gave it to her mother. Then her mother dried the meat of the beaver.

It was morning again, and she went again to get bark. Then she found a large mountain-goat among the bark.

p. 77

[paragraph continues] She called to her mother to help her, and they took down the large mountain-goat. Then they increased (the size) of the house they had made of branches to dry the meat of the mountain-goat.

It was morning again, and she went again to gather bark. Then she broke off again the bark. The bark of the large spruce-tree fell down again. Verily, she saw a large black bear (falling) down with it. Again she called to her mother to help her. Then they took the large black bear down to their house. Then they increased again (the size) of their house for [a house for] drying meat.

It was morning again, and she went again to the place where she had been before to gather bark. Then she found a large grizzly bear. Again she called her mother to come and [towards] help her, because she could not move the large grizzly bear. It was very fat. Therefore they cut it up [spread it]. Then they just took down the meat. Then their house was full [inside across] of dried meat.

Every morning before she went to gather bark, she heard [again] Hats!Enâ's speak on the top of the large rotten spruce-tree. One morning she went up again to gather bark. Then she found a large caribou. Before she was about to call her mother, she heard a man going up to her from behind: therefore she suddenly turned around. Behold! a handsome young man stood near, behind her. All of a sudden she was much afraid.

Then the handsome young man asked her, "What are you doing here?" Then the woman said to him, "O supernatural one! I (am beginning to) gather bark here. That is where I find animals every morning. Then I gather bark." Then the young man continued, and questioned the young woman: "Do you not know whence all the animals come that you have found?" Then the woman

p. 79

said, "No." Then the young man said to the woman, "I am the one who has given to you the animals that you always find among the bark that you are gathering, and I am [he is] also the one who entered (your house) when you were beginning to sleep in your camp." That was when the young noble woman was glad [hollow in her heart].

Then she was pregnant. He said, "Go and tell your mother that I desire to marry you." Then the young man promised every thing good to the woman. When he finished speaking, he suddenly disappeared. However, her mother came up to where she was, for she had been away [lost] for a long time. Then her mother asked her, "Why have you been away so long?" Then the young woman related to her mother that a young man had shown himself to her. "Then he told me," she said to her mother, "it was he who has given all the animals that I found every morning when I gathered [made] bark. He also asked me to say that he desires to marry me if you should agree; and he has also (finished and) promised that we shall be rich, and that he will help us with everything. When he finished speaking this, he disappeared suddenly."

Then the mother agreed; and when her mother began to agree, they suddenly heard the voice of Hats!Enâ's on top of the large rotten tree,--that one, where she had gone before to gather bark, at its foot. Then two large grizzly bears fell down, and two black bears, and two large mountain-goats came down from the top of the large rotten spruce-tree. Then the young man suddenly stood there again. The mother of the princess was very happy [good at heart], and the young man accompanied the women down. Then he married the princess, and the young man took down the animals.

p. 81

Then they built [made] two large houses to dry the meat. After a good while a boy was born. Then the child grew up. His father was very glad: therefore one day he called his child to himself. Then he took hold of his forehead and pulled it. Then the young man was of good size. The father of the child was this Hats!Enâ's, that one who came to the women at their camp. That one was a handsome young man, that

Hats!Enâ's.

Then all the people of the Skeena heard what the two women were doing who had found Hats!Enâ's. Their house was full of all kinds of dry meat. Therefore all the people up the Skeena assembled to buy dry meat from the women: and (after) some time, [then] they were very rich from trading dry meat with all the villages all around. There was a famine: therefore they bought meat.

Before the starving people came to trade, Hats!Enâ's gave to his son--after he had finished pulling him, and when he had become a young man--he gave him his bow and four arrows and a lance and a hat and a cane and a basket and a bark rain-coat. That is what he gave to his son. Then he gave him advice. "Whenever you get into difficulty or among dangers, I shall come to help you, and you shall be stronger than your enemies." Then he stopped speaking here. He talked to his son. Then he suddenly disappeared, and they did not see him again.

Behold! however, it increased (the number of those) who came to trade all kinds of things. Then the old

p. 83

[paragraph continues] (woman) died. Therefore the princess gave a great potlatch, and called together all the different villages. Then she called the name of her son. Asdi-wâ'l was what the father gave him to be his name. He was a great hunter, and he hunted the animals of the woods. He knew how to hunt all the animals of the woods and all kinds of birds. Then his mother, on her part, returned to her relatives at Canyon, and her son accompanied her. All the people knew that the prince was a great hunter; and his fame was all over the world, and the animals also knew him.

One day in winter, when the ice was spread out again, a white bear ran out of the woods in front of the town. Then it went down, the river on the ice. Then the hunters along the upper course of the river pursued it; but they missed it when they shot at it, and their lances broke, and the white bear continued going down the river.

It was then, when the white bear came to another village, that the hunters went out again to try to kill it. Again it ran out of the woods at a camp. Again the hunters went out to kill it, but they could not do it; they were unable to hit it, and the white bear continued to go down the Skeena River on the ice. Then all the hunters from the villages really pursued it.

Then the white bear also reached the town in which Asdi-wâ'l lived. Then he got ready, and put on his hunting-apparel. He took his quiver and his lance, bow and arrows, hat, mat, and his little basket. He put on his snowshoes. Then he, on his part, ran in pursuit, as though a bird were flying. However, the great white

p. 85

bear, on its part, also ran very quickly, and it ran down the river; but he, on his part, was in close pursuit.

When the great white bear became tired, it went up the mountain. Asdi-wâ'l was in close pursuit of it, (going) up. Then the great white bear suddenly arrived on the crest [surface extending along] of the great mountain; but he, on his part, was in close pursuit. Both of them suddenly arrived on the crest (of the mountain).

Then the great white bear was very tired, and the white bear verily kicked the top of the (great mountain. Then the great one suddenly split, and suddenly there was a gorge. The great white bear was suddenly on the other side for a while, and refreshed itself. Asdi-wâ'l, however, could not get across. Then he took his lance and placed it end to end with his quiver, and he laid them across the great gorge. Then he went across.

When he got across to the other side of the gorge, he took back his quiver and his lance, and he ran quickly again, like a bird flying in the air. He almost overtook it.

When he really was about to overtake it, the white bear again kicked the top of the mountain, and the rocks split again, and suddenly there was a great gorge. Then Asdi-wâ'l again took his bow and his arrows and put them end to end. Then he laid them again across the great gorge. That was again where he went across. When he got across, he took his arrows and bow and ran again.

When he saw the white bear running before him, he suddenly reached a great plain at the very end of the top of the mountain. After a good while, behold! Asdi-wâ'l suddenly saw a large ladder standing on our world. It stood on the top of the mountain (ridge) towards the sky. Behold! the white bear went up, and he followed

p. 87

it on the ladder. Then the man also went up. The white bear reached the top of the great ladder, and Asdi-wâ'l also suddenly reached the top. That was where the young man also reached the top of the great ladder. Then he found a great prairie. It was quite green with grass, and there were all kinds of flowers. Everything sweet-smelling was on the great prairie. It was that among which the little path lay. This was the one that the great white bear followed.

Then Asdi-wâ'l also followed in the path. He kept the same distance; and behold! the path led to the outside of a great house, which stood across the way in the middle of the great prairie. The white bear suddenly went in, and Asdi-wâ'l also suddenly reached [against] it. He stood against the door and looked in through a little hole. Behold! it was a young woman whom he had followed, and who took off her white-bear blanket and put it really away.

Then the great chief questioned the young woman, and said, "Did you not get what you went for, child?"

"It is standing outside, behind the house," said the young woman. "I am almost dead with fatigue." Then said the chief, "Accompany him in."

Then they went out and took in Asdi-wâ'l. The great slave of the chief, however, took her white-bear skin blanket and shook off the ashes. Then he took it away from the fire to the rear of the house. This chief was the Sun. That one said to the young woman while the young man was sitting down on the other side of the great fire, "My child, you may come towards the fire and sit down where this prince is sitting. He shall marry you." Then the princess went towards the fire and sat down with the young man.

p. 89

Then the woman loved her husband very much. Therefore, when they were lying down, the woman said to her husband, "Prepare yourself for everything with which my father will try to kill you, for there have been many who were going to marry me whom my father killed with his own supernatural power.

Therefore prepare yourself. Don't you see that great mountain standing behind the house? Numbers of bones of people are at the foot of it, of my husbands, whom my father sent up, ordering them to go up for mountain-goats on that great mountain; when the people would get up to the top of the mountain, a thick fog would come, and that mountain also would shake. It did so on account of his supernatural power. Then the men would fall off and die." This said the princess to Asdi-wâ'l.

Then Asdi-wâ'l laughed. "Don't be afraid, [but] I myself have also great supernatural power." Thus he said to his wife. "Take care of yourself!" said his wife again. "This is what my father always does whenever I get married." Then Asdi-wâ'l only laughed again.

Then on the next morning the chief spoke, and said to his son-in-law, "My dear, say that I wish my son-in-law to go up for the mountain-goats there in the woods, because I desire mountain-goat meat and mountain-goat tallow." Then the princess said to her husband, "Do not go there. You will make a mistake if you do." Then Asdi-wâ'l just laughed.

Then Asdi-wâ'l arose and took his quiver and his bow, his arrows, and his cane, and his lance, mat, basket, (and) hat. Then he put on his snowshoes, and went up the mountain. Verily, Asdi-wâ'l ran like a bird flying. When he reached the top of the great mountain, he put up his

p. 91

cane, and he spread over it his rain-coat. He put his hat on it; he, however, got across the top of the mountain.

Then a thick fog came up on the one side of the great mountain. However, when he reached the back of the great mountain, the great mountain began to move, shaking itself much.

When the thick fog disappeared, the heavenly throng came out to watch what the one was doing who had gone up. The heavenly throng all came out. Those were the stars. Then all the stars were outside, and they saw where, Asdi-wâ'l was standing on the side of the mountain. He wore his rain-coat and had on his hat. Then they thought that Asdi-wâ'l could not move: therefore all the stars shouted, saying, "Asdi-wâ'l cannot move, hâu!" Thus they all said.

Then just one star said, "No," he said, "only his cane is standing there. It has on his rain-coat and it has on his hat, but he has gone over the top of the mountain." All the stars, however, disbelieved him. (That was the star that we call "The Kite," for we give names to all kinds of stars. It does not often twinkle, as several other stars do.) Then said the Kite star, "Asdi-wâ'l has gone across." Thus he said when the others began to say, "He cannot move." We will stop here.

When Asdi-wâ'l went over the ridge, behold! he saw a large house standing there in the middle of the great plain on top of the mountain. Then he heard a great noise of drums and a great noise of shamans. Then he went very slowly towards the great house. He looked in. Behold! a shaman mountain-goat was dancing [floating]

p. 93

around in a circle to see the future: therefore all the many mountain-goats had gone into the large house to hear what the shaman mountain-goat was going to say (about) what unfortunate event it was going to foresee. Then it ran around the fire [in the house] which was made to burn in the house, and all the many

mountain-goats were beating time. One of them had a wooden drum in the corner.

When it was running around, it suddenly said, "Hi! I don't know why people disappear." When the shaman mountain-goat jumped over the great fire again, a little female lamb that followed behind the shaman mountain-goat also jumped over the fire; but all the mountain-goats beat time vigorously. Then they started their song.

Asdi-wâ'l was standing in the doorway, and he held his weapons ready. When the first song was ended, they began another song, Then the shaman mountain-goat said again, "Hi! the people vanish, hau!" When he jumped over the fire again, then the lamb also did so behind him.

"Smell of Asdi-wâ'l and smell of shamans, hê!"

When the song said "Smell of Asdi-wâ'l! smell of shamans!" the shaman mountain-goat jumped right over his head, and the little lamb jumped right over the head of Asdi-wâ'l; but then Asdi-wâ'l clubbed all the mountain-goats. Not one was saved.

Then he cut them open [spread them] and took out the fat of the belly and of the kidneys. He killed [made] several hundred mountain-goats. After he had cut them open, he took all of the fat of the belly and of the kidneys and wrapped the fat of the belly around his lance. When it was full, he squeezed it [again], and he wrapped more belly-fat around it. He did so many times. Behold!

95

he finished all the belly-fat. Just one lance was filled with it.

Then he took his little basket and put in the kidney-fat. When it was full, he pressed it down. Then it was much, and he just pressed it down. Then again he finished all the large amount of kidney-fat of the mountain-goats. Then he took his lance, around which he had wrapped the belly-fat, and also his basket, and he put his quiver across the place in the woods where the mountain-goats just lay dead. Then he pushed them down, and there was a great slide of mountain-goats to the place all along the one side of the great mountain. Then Asdi-wâ'l ran down as before, like a bird flying. He used his snowshoes. Verily, he flew where first the meat of the mountain-goats slid down.

While the stars were dumfounded, the Kite star was glad because he had returned. (Asdi-wâ'l) went to his wife. He put up his lance and the basket behind his house. His wife was very glad when she saw him again.

Then the young man said to his wife, "My lance and my little basket are standing outside. They are full of fat." Then the chief sent out his companions to bring them in. Four men could not even move the lance and the little basket. They did not even move the lance and the little basket, and they could not even drag them along.

Then Asdi-wâ'l himself went out and took the lance and the little basket. He carried them in, one on each side. Then his father-in-law said to his companions, "Spread mats in the house!" They did so. Then Asdi-wâ'l shook the belly-fat from the lance, and threw it on the mats that had been spread out. Then one side of the house was very full of belly-fat which had been wrapped

around the lance. Then he also took the little basket and took out kidney-fat and threw it on the mats on the other side of the house. Then the other side of the house was also very full of kidney-fat when he had emptied the little basket. Then the house of his father-in-law was very full of tallow, and he gave it to his father-in-law. That was all to be his.

Then she loved her husband very much. Her love increased now. One morning his father-in-law said again, "Tell my son-in-law that I order him to draw water in the mountain. I want to drink it." It was this that the father-in-law Sun said to his son-in-law.

Then the wife of Asdi-wâ'l said to her husband, "Don't go there! You might die of it. Many were they who have drawn water. They tried it. Then they could not do it, for the living mountain closed and crushed them entirely to pieces in a little while." Thus said the woman to her husband. (The mountain) always closed because it was alive; therefore it did so. That was where the spring was in the mountain, it was way in. Then Asdi-wâ'l said, "Don't be afraid!" thus he said to his wife, "for I myself have also supernatural power." Thus said Asdi-wâ'l to his wife.

Then Asdi-wâ'l arose again, and requested the great slave of his father-in-law to point out to him where the spring as. That was where they went. Then the great slave spoke, when they were to go to the spring. "Didn't you sometimes get water in the mountain?" Then the great slave said, "No, but I know where the spring is." Then they continued to go.

Suddenly they arrived at the great cave where the spring was. Then he showed Asdi-wâ'l where the water

p. 99

was flowing out. The great slave pointed [in] to the place where the spring was in the cave. Then the great cave closed again, and Asdi-wâ'l counted again how often the rock closed, when it slowly opened again, and when it did so again.

When Asdi-wâ'l counted, (he found that) it closed four times. Then Asdi-wâ'l said to his companion, "Go ahead! You go in first, and I will go in afterward." When the rock closed again suddenly, verily, he suddenly pushed in the great slave, when the rock closed; but then he was crushed. Then, however, Asdi-wâ'l counted again. He stood quite ready to draw water in his little basket. At the fourth time Asdi-wâ'l verily flew in. Then he drew the water in the spring of the mountain.

Then he returned and went to his house, and he told his father-in-law that his companion was crushed; that the rock had closed upon him. Then Asdi-wâ'l gave the basket (with the water) that he had drawn to his father-in-law. It was full of the water of the mountain that his father-in-law had ordered him to draw. Then he was suddenly much ashamed, because his supernatural power had been unfortunate and Asdi-wâ'l had won twice over his supernatural powers. Then (Asdi-wâ'l) went to his wife, and his wife rejoiced much because he had come to her again.

His father-in-law, however, was very heavy at heart on account of what had happened, that his great slave was dead. That was why the chief did this. He took his net, and he opened the end of the fireplace at the door. That is what he opened, and that is where he put down his great net. Then he drew up the bones of the great slave who had died in the mountain. When all the bones had been drawn up, he put them down carefully on a great board. Then the chief called towards the fire the

wife of Asdi-wâ'l, and the young woman stepped over the bones of the great slave of her father. Then the great slave arose again suddenly, and he was alive again. Then she went again to her husband.

One morning the chief said again, "Tell my son-in-law that I order him to get fire-wood." Then the wife of Asdi-wâ'l said again, "Don't go, for many people were lost. As soon as the axe touches (the tree,) the bark falls down and falls on the people. Then it kills them." Thus said the young woman to her husband. Asdi-wâ'l only laughed again at what she said. "Don't be afraid! I have supernatural power myself."

Then he arose. Then he called the great slave to accompany him. When they were about to reach the place where the great tree stood, Asdi-wâ'l saw that the foot of the tree was full of bones. Then he questioned his companion. Then the slave said, "Maybe, I don't know." Then they continued really to go towards it; and when they reached it, Asdi-wâ'l looked up to the top of the great tree. Behold! the great one was leaning over to one side. Then he said to his companion, "You stand here, but I there." Then, when he was quite ready, he struck it; but the great tree fell and (broke into pieces) of the right length. Again it had fallen on the great slave, and the great one was dead.

Then Asdi-wâ'l returned and related that the tree had fallen on the great slave. Thus he said when he entered. Then the chief went to where the tree, his supernatural power, was standing. Behold! the great one was all broken into pieces of the right length, and his great slave was dead among the broken fire-wood. Then he picked out from among the fire-wood the bones of the great slave.

[[paragraph continues](#)] Then he again found them, and he put them well too-ether as they had been before. Then the chief called the young woman to come out. Then the princess stepped four times over (the bones,) and (the slave) was alive again. Then the chief put up again the great rotten tree and returned.

When, however, Asdi-wâ'l lay down with his wife, she said to him, "Only one (thing) is left with which my father is going to try you. That is his very last supernatural power. He will bake you in his fire, and will put you in the fire on stones when they are hot, and place you on them." Then Asdi-wâ'l did not say anything, and cried the whole length of the night.

Very early in the morning the chief ordered his companions to make a fire. He made them heat stones. Then his companions did so. When they had finished making the great fire, they went out to get stones and put them on the fire. After a little while the stones were red-hot.

Then the chief said to the young woman, "My dear, order your husband to go to the fire, the stones are hot. I have heated the stones that he may lie down. That is why I have really heated the stones, that I may cook him."

Then the princess spoke strongly to her husband. "Don't do it." Thus she said to her husband. "I don't want you to die, for I really love you." Then the chief spoke again. "Order my son-in-law to go to the fire while the stones are hot." But the wife of Asdi-wâ'l would not permit it. She really held him around the waist, and she would not permit her father to bake her husband. Therefore she held him.

Then the chief spoke again and called his son-in-law

p. 105

to the fire. Then Asdi-wâ'l arose and went away from his wife. First he went out of the house for a while. While he was walking about behind the house of his father-in-law, he went into the woods. Behold! Asdi-wâ'l's father, Hats!Enâ's, came to him.

Then Father Hats!Enâ's asked him, "Why, do you cry, child "" Thus said Father Hats!Enâ's to him. Then Asdi-wâ'l spoke to his father. "My father-in-law tries everything to kill me." Thus said Asdi-wâ'l to his father. "Now he has again finished heating the stones to bake me in his fire. Therefore I have been crying all night until now. This time I cannot be saved." That is what he said to Father Hats!Enâ's.

Then his father said to him, "Why do you cry? Don't, don't be afraid!" Thus said his father to him. Then he gave a little broken piece of ice to his son, and he instructed him, "When you enter, go right into his oven. Then lie down in it and put this ice in your armpits on both sides." Thus he said.

Then he also took dried bones and gave them to him. "When you feel cold on the hot stones, shove the bones out on top of the oven. Then they will think that you are done, when they see your bones sticking out." Then, when he finished speaking, he left.

Then Asdi-wâ'l entered and wrapped his blanket around himself. Then he lay down in the oven, and the chief said to his companions, "Cover him over." Then they did so. Then he made the fire burn on top. After some time the companions of the chief saw the bones sticking out.

p. 107

Then the great chief was glad, and said, "Shame! you have greater supernatural power than I, miserable little slave, that one!" When the wife of Asdi-wâ'l heard her father speak and deride her husband, she wept bitterly. Then the chief said, "You may take him out of the fire." Then his companions took him out of the fire.

When they had removed the, hot ashes, Asdi-wâ'l arose from the hot stones and shook the ashes off from his blanket. Then he went along to his wife, who was crying bitterly. Then he embraced her. Then his wife was very glad because her husband got through all the difficulties.

When the companions of his father-in-law looked down [in] to where Asdi-wâ'l had lain, all the stones were full of ice. Then they were much astonished when they saw the ice on the stones.

The chief said to his companions, "My son-in-law shall go to the fire. Make him sit in the rear of the house." Then Asdi-wâ'l went to the fire and sat down with his wife in the rear of the house. Then the chief said, "Indeed, you have really greater supernatural power than I, son-in-law." Thus said the chief, who is the Sun, to his son-in-law. Now he liked his son-in-law much, and he respected him.

Then he loved Asdi-wâ'l much. For some time he staid with his wife in the house of the chief, and the whole tribe of his father-in-law loved him because he had really supernatural power, and he had greater supernatural power than their master. Therefore all the stars loved Asdi-wâ'l.

p. 109

Then one day again Asdi-wâ'l was homesick for those whom he had left behind on our world. Then he was downhearted and thought how it was. Then he told his wife. After some time the chief saw how his son-in-law was, that he was heavy at heart. Therefore he questioned him. Then the young woman told him that her husband was homesick; and the chief said, "The place you left behind is not far, son-in-law. You shall go there." Thus he said.

Then the chief showed him the names of the stars and told them to him; those were the Kite and the Dipper and the Halibut-Fishing-Line and the Stern-Board-in-the-Canoe and the Old-Bark-Box; and the young woman was Evening-Star. She was the wife of Asdi-wâ'l.

When the chief had finished showing them to him, he spoke to the young woman. "O child! show your husband the way to follow, that he may find quickly those whom he left behind." Then the princess arose and accompanied her husband. When he came to the edge of the prairie with his young wife, the woman took along four little baskets,--one basket full of mountain-goat meat, and another one full of belly-fat, and another one full of fresh salmon-berries; and the fourth one she carried as a bucket. That was when they reached the edge of the prairie.

Then the young woman said to her husband, "When we slide down, follow behind me." Thus she said to her husband. Then she went down on the rays [feet] of the sun, and the man followed right behind his wife. Then they suddenly arrived behind the house in which the mother of Asdi-wâ'l was living. It was winter again, and the people were starving again. Then they entered the house, and his mother was glad when she saw him, because she had thought that Asdi-wâ'l, who was her child, was dead.

p. 111

[[paragraph continues](#)] Behold! he came back with a nice wife. Therefore his mother was glad. Therefore she gave a potlatch again, and she named him with a chief's name, Potlatch-Giver [Waxayê⁰k], for he was to be one to give potlatches; and they staid there for a while.

And every morning and evening the princess sent her husband again, and ordered him to draw fresh water for her to drink. Every time she put a plume between her ear (and her head); and as soon as her husband entered with his water, she put the plume in and took it away from where she had put it on between her ear (and her head); and before she would drink she would do so for a while. Then she looked (to see) if the water was clear. That was how she knew if her husband continued to love her. For a while they staid that way.

For a good while he did so. Once, when the sun [day] went down, the woman sent her husband again and ordered him to draw water: therefore the man took a little basket. When Potlatch-Giver came near to where the water was flowing that he was going to draw, behold! a [little] pretty young woman saw him approaching. She was sitting on the edge of the drinking-place. Then she smiled at the man. Then the man went across to her and embraced her. After he had done so, he washed the inside of the little basket and drew water. Then he returned, and placed the vessel with water before his wife.

Then she took off again the plume which was standing up, and she put it again into the bucket of her husband. Then the plume was full of something like the fluid slime of frogs. Then she struck her husband right in the face with the plume, which was all full of dirty stuff. Then she arose suddenly, being very angry. Her husband followed her out of the house. "Go back! Go to the

p. 113

one whom you love, whom you embrace." Thus she said. Then she went up again on the rays [feet] of the sun, and her husband went with her. Then she said again to her husband, "Go back., lest I look back upon you!"

Potlatch-Giver did not mind what his wife said to him, because he desired to take back his wife to his house. He followed his wife, crying. Then she said again, "Go back, lest I look back upon you!" Then both went up along the rays [feet] of the sun. The woman went first. While the man was still going up, the woman looked back when she arrived on top of the ladder that led up. Then he sank, and was entirely gone.

Then, however, the princess went on crying. She entered the house of her father. She went in crying. Therefore her father asked her, "My dear, why do you cry?" Thus said the chief. Then she told her father that she had looked back on her husband, and that he was dead. Thus said the princess to her father. Therefore the chief rebuked the young woman, and said, "Why were you angry, and why did you do so to my son-in-law?"

He at once took his net, which was hanging up in the house, and opened the front end of the fire to haul up his bones. He put down (the net) where it was open (inside downward). Then he hauled up the bones with all the flesh on them. He put it down again. He did so four times, then all the bones and all the flesh had been taken up. Then he put them to rights; and he swung the great plume four times over the place where the dead body of his son-in-law lay,--that plume which the daughter of the chief was wearing on her head. Then the son-in-law of the chief was alive again, and

p. 115

they were of good heart. Then Potlatch-Giver loved his wife again, and the woman did the same to him.

They staid there for some time; then the man became homesick again for those whom he had left behind, therefore he cried. Therefore the father of the young woman inquired why his son-in-law was crying. "He says he is homesick for those whom he has left behind," said she to her father. One day they arose again, and bade farewell [for a while about good heart] to their father-in-law, intending to leave in time. Then they went down again on the rays [feet] of the sun. They arrived again behind the houses. Then the woman embraced her husband at once, and she kissed him, and for a while they were happy. After she had done so, they parted, and she suddenly disappeared, and he did not see her again. He, however, entered at his mother's. Behold! [but] his mother was dead, she had died before he returned. Then Potlatch-Giver continued to go down Skeena River.

He came out at a camp, a town of the Tsimshian, G*inaxang*i⁰gEt. When he came out of the woods, he met a noble-woman behind the houses. At once she smiled at him, therefore Potlatch-Giver went to her. He questioned her, and therefore she told him, "I am the chief's daughter. He is the master of the town. I have four brothers." Then Potlatch-Giver said, "Do you agree to marry me?"

Then the princess agreed; and therefore she asked him, "Where do you come from?" Then he explained to her: "First my name was Asdi-wâ'l; now I have the new name Potlatch Giver." Thus he said to the noble-woman. Therefore she loved him very much. She said to him,

p. 117

[paragraph continues] "Marry me now," for she had long ago heard people mention [say] the name of Asdi-wâ'l; therefore the woman was very glad to be his wife. When the day went down, he accompanied the woman down (to the village). They staid in (the house) on the platform of the princess.

When morning came, the chief knew that his daughter was staying with some one until the morning. Therefore he said, "My dear, who is with you?" Thus he said to his daughter. Therefore the woman said, "It is Asdi-wâ'l, who is Potlatch-Giver, who has married me." Thus she said to her father. Then the chief said, "My dear, accompany my son-in-law to the fire." Then the woman went to the fire with her husband, and they sat down at one side of the fire with all his brothers-in-law. Then they were [together] good at heart, the son-in-law and all his little brothers-in-law. They went together into the house, and they were happy.

They had not been married long when the people broke up to move. When they moved, he gathered all his little brothers-in-law, and said, "Come, let us go hunt mountain-goats [enjoy the mountain]! We have no meat."

Early in the morning they arose. They went up; and when they reached the crest of the mountain, behold! the mountain-goats were like fly-blows over one side of the mountain. Then Potlatch-Giver put on his snowshoes, took his lance and his bow and his arrows, and ran and speared the mountain-goats, and he hit others with his arrows. He killed all of them. Then he let them slide down towards his brothers-in-law. Then he divided them among his brothers-in-law, but he also took a few himself to give them to his father-in-law. Then they carried down the meat and the fat, and they finished (carrying) down all the meat.

p. 119

Then they started to move, to go to Metlakahtla. When they moved, the princess was with child. Then the people started again to move to Nass River. Therefore one day all the Tsimshian started to move. The little brothers-in-law went also aboard, but they left their father behind at Metlakahtla. All the little brothers-in-law had each his own canoe when they moved. The eldest one had Potlatch-Giver aboard. They all went together. The woman, however, loved her husband dearly. They came from Metlakahtla, and camped at the town KsE-mâ'ksEn. They camped for a little while there, because they had a head wind. Therefore they could not move their camp at once.

When they were sitting around the fire late at night in their house, cutting fish, they talked about what the sea-hunters were doing and what the mountain-hunters were doing. Therefore Potlatch-Giver said, "I think the mountain-hunter, however, is better than the sea-hunter." Then his little brothers-in-law derided him. Therefore one of them said, "Let us hunters go out to-morrow, that we may see who is best."

When morning began to appear, they launched their canoes to go out hunting on the water, and they went seaward together in one canoe. Then Potlatch-Giver, on his part, went up the mountain on his snowshoes. He held his lance and his bow and his arrows. He found two bear-dens. Then he made a smoke in the bear-den. When the bears smelled the smoke, they came out, and he killed them while they were coming. Then he went to another bear-den and made smoke in it. Behold! two of them came out again, and he killed all of them while they were coming out. He killed four, in all. Then he carried them down, those which were fat bears; and he

p. 121

left some behind. Therefore he carried them down until night [down, enjoying the night].

He came out of the woods at their camp. Behold! there was nobody there, because his little brothers-in-law were much ashamed because they came home empty-handed [even without a little foam]. They, on their part, had killed little when out hunting in their canoe. Therefore they were angry, and therefore they left him. Then Potlatch-Giver was heavy at heart. Therefore he was sitting up at the foot of a tree and was crying. He felt cold and was hungry, and his beloved wife was gone again. He sat up all night.

When it was morning, a canoe came to where he was sitting at the empty camp. People who were moving came from G*îtxâ'la. They were also really going to Nass River for the olachen-run. Then they camped at the empty camp. When they started a fire, Potlatch-Giver went towards them, and said, "May I come in to you for a while?" Then they assented.

These were also four brothers, and among them was one little sister. Then Potlatch-Giver told them what had happened to him. Then they pitied him, when they heard what he said. They placed their little sister (near him), that he should marry her. Then Potlatch-Giver told them where his name was. "I killed four bears yesterday. They are there." Therefore they arose and went there; and they came to the place where the bears were. Then they were glad at heart. Therefore the next day they moved again; and they were happy, going up the river.

They steered towards Nass River, and in the evening they camped at Olachen Place. However, the Tsimshian

[p. 123](#)

were hungry again. They were starving. Then they heard the news that the G*îtxâ'la were camping at their olachen-fishing camp. Then they went to those who, it was said, had salmon in their canoes, and fresh meat. Therefore they came to buy meat, and the little brothers-in-law sold the meat.

Then Potlatch-Giver went up again into the woods, and he killed two bears. He gave one to the eldest one, and distributed one among the three (other) brothers-in-law. Next morning he went again and killed two grizzly bears. Then he invited to a feast all the chiefs of the Tsimshian. Those are the ones whom he invited in, and whom he feasted with the meat of the bears and of the large grizzly bears. Then he made known his chief's name to all the people. Therefore the people knew his name.

They camped for a good while at Nass River. Behold! at once they tried out the olachen-oil; and when they finished what they had been working at, they all returned down the river and started to go to their own towns, all the Tsimshian; and they also returned to their own town at Metlakahtla; and the G*îtxâ'la also did the same: they started to their own town at Lax-alâ'n. Then Potlatch-Giver went out to sea aboard (the canoe) of his little brothers-in-law to those whom they had left behind.

He was there for some time; and behold! Potlatch-Giver's wealth increased among the G*îtxâ'la, although they were a strange tribe. Then his fame spread among all the camps, because he was a great hunter. That was his fame among the people. He was very rich in the strange country. Then the child of Potlatch-Giver was born, a little boy.

When it was mid-winter, they piled up a fire, and his little brothers-in-law sat around it, talking about the difficulties

of the sea-lion hunters in going up the rocks. It is very difficult on account of the great waves going seaward. While they were speaking about this, Chief Potlatch-Giver said, "My dear, maybe I have to put on only my snowshoes at (the place) you are talking about. I'll put on my snowshoes, and I'll run up the rocks you are talking about." Therefore all his little brothers-in-law said together, "Oh, go aboard with us, and to-morrow we will see how you go up the sea-lion rock." He agreed.

Early, when morning came, the little brothers-in-law arose and started in their four canoes. Potlatch-Giver was aboard with the eldest one. That was the one who desired him very much to be in his canoe. They started out together, and steered for the sea-lion rock. It was way out to sea. They came right to the rock where the sea-lions were. When the sun was right in the middle of the sky, the rock was there distinctly in the distance. Then they paddled as strong as possible [emptied out paddling]; and when they were near the rock, behold! it was full of sea-lions,

Then Potlatch-Giver stood up in the bow of the canoe of his brother-in-law, ready to jump, and he had all his hunting-clothes on. He wore his snowshoes and held his lance and his bow, and he wore on both sides around his neck two quivers. He had his blanket around his shoulders. Then he stood ready. When the canoe went up with the wave, and came near, he jumped out of the canoe. He flew up the rock, and he finished all [around] his quivers shooting the sea-lions, and he speared several sea-lions. He had killed all the sea-lions. Several jumped down with the arrows and rushed into the water.

After he had done so, he went about to where the canoes of his little brothers-in-law were. Behold! however,

the one aboard of which he had been had started ashore and left him on the big rock, because the eldest one was much ashamed; but three were floating about, waiting for him. Then Potlatch-Giver stood on the edge of the rock and did not say anything. All his three brothers-in-law said that he should come aboard. He said softly, "Go ashore and let me stay here!"

Then the one next to the eldest left him and went ashore, and two canoes were left waiting. After a little while, the next one went away; but his youngest brother-in-law was not in a hurry to leave him, and drifted about near by. He waited a long time, until the sun was about to set [go in]. He desired to take him aboard. Then he said, "My dear, do go ashore!" Thus he said to the one who was waiting. "I know that your heart lies rightly towards me, that you love me; but your eldest brother has really left me."

Then the youngest one only cried, and he left him, slowly going towards the shore. Then he staid all alone on the rock way out to sea. He had no fire to keep him warm. He had nothing to eat. He sat up all night. When morning came, he arose. Then he pulled out his arrows, which were in the sea-lions, and he filled one of his quivers. When night came again, he lay down and slept.

At midnight a wind arose; and as morning came, a strong gale arose and blew against the great rock. The waves dashed over the sea-lion rock, and the top was covered with foam. Then Potlatch-Giver put up his lance on the rock, and at the very top he put on to it his bow and all his arrows, and he placed one arrow across the top. Then his father, the bird, came and gave him his blanket. Therefore he sat on the top of the lance and on what he had put end to end on it. That is what he

sat on. When a great calm suddenly came, he again took off his hunting-tools. For two nights and two days the gale was blowing.

Now it was very calm, and the foam was gone. When the sun rose [touched outward], Potlatch-Giver lay down, for he was tired. While he was sleeping, a person poked him, and said, "My grandfather invites you in." Thus he heard some one say. Therefore he arose and looked about. No, he did not see anything, only the great surface of the rock, and again the surface of the rock. He lay down again, and thought he had dreamed.

He slept again, and again he heard something coming; and it poked him, and said again, "My grandfather invites you in." Thus it said. Then he suddenly took off [struck over] his blanket and looked about where he was lying. He did not see anything, and he lay down again, doing so the third time. Then he made a hole through his mink blanket and looked through it, and he wrapped his blanket around his face. Then he looked through at the place where he had made the hole. Then he waited until the one came who had poked him.

It happened again. Behold! a little mouse came towards the place where Potlatch-Giver was lying. It poked him, and said, "My grandfather invites you in." Thus said the little Mouse. Then it went away under (ground) at the base of a bunch of grass there. Therefore he arose and went to where the bunch of grass was, and pulled it out. Behold! the top of a ladder stretched down in (the ground). Then all the people who were in the house said, "Oh, now he has entered I" Then they spread out mats for him to sit down on one side of the house close to the fire. He went down into the house on the ladder.

As soon as he sat down where they made him sit, the

p. 131

[paragraph continues] Mouse-Woman came to him, and asked him, "My dear, don't you know who does this to you?" Thus said the Mouse-Woman to him, questioning him; therefore he said, "No." That was why she said again, "Oh, my dear! take off your ear-ornaments and throw them into the fire, because I want to take them." Then he did what the Mouse-Woman said.

Then Potlatch-Giver looked about around in the house. Behold! his arrows were sticking [across] in the great house. Then the Mouse-Woman said again, "This is the town of the sea-lions, and this is the house of the chief. Those are your arrows which stick [stand] about in all people. Really this happened to the whole town. They are suffering [lost] on account of your arrows. They say that they really die of an epidemic."

Then Potlatch-Giver heard the people in the house groaning. Therefore Potlatch-Giver questioned a slave of the chief who served food. When he had finished eating, he told them that he knew how to cure the epidemic that they [you] had. Thus he said. Then all the sea-lions were good at heart on account of what they heard, what Potlatch-Giver said, that he could cure the epidemic.

Then Potlatch-Giver began first with the chief and pulled out his arrow. When he got it out, he was saved from his sickness. Then he went about in the house among the people, and pulled out his arrows; and really all the people [every one] were saved from the epidemic. Then all the sea-lions loved Potlatch-Giver because he had saved them from the epidemic. He staid for some time in the house of the sea-lions. Now we will go no further with what Potlatch-Giver did.

p. 133

As soon as the great storm subsided, the four brothers-in-law desired to visit the rock to see whether their brother-in-law was dead or alive. Therefore one morning they arose and went to the rock. They stood on it, but they did not find him. Therefore they thought that the waves had knocked him off, when the great waves went along all day during the great storm. Then they returned to the shore. The wife of Potlatch-Giver cried all the time because her husband was dead. Every morning she carried her child on her back and went with it into the woods, crying all day long. And when it was really dark, she entered again.

Now we will return again to Potlatch-Giver. The love of the master of the sea-lions and of his whole tribe increased very much. One day Potlatch-Giver was homesick for his wife and child. Therefore he told the master of the sea-lions. Therefore the chief said to his attendants, "Go and say that I want to borrow the canoe of Self-Stomach (All-Stomach)." Thus said the chief to his attendants. Then they left. When they came (back), they said to the chief, "He says the canoe that you want to borrow is cracked."

Then he said again, "Go and tell Self-like-Sea-Lion that I want to borrow his canoe." They went again; and when they came again, they said, "O chief! the canoe that you want to borrow is also cracked." The arrows of Potlatch-Giver stuck in the stomachs of the sea-lions.

Therefore the chief said, to his attendants, "Take my own canoe to the fire. I will loan it to my son, and also my ballast." Then the attendants of the chief did so. His attendants took down a great sea-lion's stomach

p. 135

and two loads of ballast. Then he advised Potlatch-Giver, "Go into this great stomach; and when the ballast is in it, then tie it up yourself, when you have gone in. When the wind sets you afloat, then say, 'Blow me ashore, west wind!' Thus you shall say. When you feel that you reach the shore, then you will hear the noise when the waves strike the shore of the water. The wind will blow you ashore on a sandy beach. When you feel that you are left on the dry (ground), untie what has been tied across. Go out and tie it up again. Then set it afloat again, and say again, '(East wind,) drive it out to sea.' Thus you shall say." Then the chief stopped speaking to Potlatch-Giver.

Then Potlatch-Giver entered the great stomach, and he himself tied it up. Then the companions of the chief took the great stomach and set it afloat. Then Potlatch-Giver said what he had been told: "(West wind,) drive it ashore." Thus he said. "Only (west wind) drive it ashore." Thus he said to the great stomach. When he felt that the wind had blown it ashore inland, he heard the waves striking the sand on the shore of the water. Then he felt that he was left on the dry (ground). Then he untied what had been tied across, and he went out. He tied it up again [around], and he set it afloat again. Then it stood out seaward from the sandy beach, and he said, "(East wind,) drive it seaward." Thus he said. Then, however, there was a little wind seaward. When it stood out to sea, behold! it went away from him.

Then he went inland. While he was there among the trees, crying and weeping were in his ears. He heard also a child crying. Therefore he went slowly, and went near it. Behold! his wife was sitting there crying. He sat down near her, embraced her, and said, "Do not cry,

p. 137

[paragraph continues] I am still alive! Did you not keep my tool-box?"

"Yes," said his wife. "Then bring up my box with my adze and my hammer."

When it was going to be evening, the woman went down and entered [near] (the house of) her youngest brother. Very early in the morning she arose. Then she took along her husband's tools, the hammer and adze. Therefore her brother asked her, "What are you going to do?" Therefore she told him that she was going to burn them. Then she went out and went up inland.

She came to her husband again. Therefore he asked his wife, "Have those who are your brothers looked after you well?" Thus he said. Therefore the woman said, "No, only the youngest one sympathizes with me; but his elder brother hates him because he loves me." Then they went way up inland, and they came to the shore of a lake. There they camped, and he made a fire.

Then he said to his wife, "Go down for food." Then the woman went down, and she came up with much food. Then Potlatch-Giver chopped down a cedar-tree, and he worked and made a killer-whale, because he was an expert worker at carving. Then he began to work, and made (another) killer-whale. When he had finished, he rubbed charcoal on the backs of the killer-whales that he had made out of red cedar, making them black. Then he rubbed lime over the bellies of the killer-whales that he had made. Then he took them down into the lake, and the killer-whales which he had made began to float. He launched them on the lake and put his hands on each one. Then they began to swim: and suddenly the killer-whales began to move. They went and dived in the lake.

p. 139

[paragraph continues] Suddenly, after a while, they came up again to blow. They turned over, and their bellies were on top; they drifted and were dead.

Then Potlatch-Giver went out towards the water and took them ashore, and chopped them to pieces and burned them. He tried [went to the end with] all kinds of trees. The wife of Potlatch-Giver, however, did this. Once when she went up, she told her husband that all his brothers-in-law were going out to sea again to go to the sea-lion rock on the day after the following day. Thus she said to her husband.

At last now he cut down a great yellow cedar and began to work on it, making killer-whales. When he had finished them, he blackened the back of each and put lime on the belly of each; and (his wife) did not stop for a long time putting food and fat and tobacco and down of birds and red ochre into the fire as a sacrifice, that her husband might succeed; that is why she sacrificed to the supernatural beings.

Then he took down again the killer-whales which he had made, and set them adrift, and he put his hands on each of them. Then they began to swim again, and the two killer-whales moved at once. They dived. They spouted and blew. They spouted and blew again. Then they spouted and blew again, and they swam about in the lake and spouted about. After a while, Potlatch-Giver went down, stood near the water on the shore of the lake, and whistled. Then the killer-whales came ashore to him, and he took them up ashore.

The next day the brothers-in-law took their canoes down to go to the rock. Then Potlatch-Giver took down the two killer-whales that he had made, and set them adrift in the sea. First he put his hands on them; and

p. 141

after a while he gave them advice, saying, "When you see my eldest brother-in-law, upset (his canoe) near [around] the rocks. And the next one, when he is a little nearer shore after leaving the rock, upset him also. And the next one, when his canoe is well towards shore, then go and upset him. And the youngest one, when he really has reached the shore of the water, then go upset him." After he had given advice to them, he let them go. Then they also went out to the brothers.

When they had caught the right number of sea-lions, they returned to the shore very good at heart because they had good luck, therefore they were happy. Behold! large sea-lions pierced the canoe of the eldest brother with their fins. Therefore it upset. His canoe split entirely, and all were drowned. The other three canoes, however, paddled and made for the shore. When they were some distance from the rock, the two killer-whales came again to the three canoes.

Then they pierced the canoe of the next eldest brother with their fins and broke it up, and they all were drowned. Then they paddled as hard as possible for the shore, When they were a short distance from the shore of the water, the two killer-whales came again and pierced the canoe of the next eldest one with their fins, and they broke his also. Their companions came towards them and took them aboard the canoe of the youngest brother. It was he who took them aboard.

Then the (people in the) canoe of the youngest brother went ashore as quickly as possible. Then they came again, and they pierced his canoe with their fins, and broke it near the shore, and they all got ashore. Then they were all heavy at heart because the eldest ones were

p. 143

drowned. Then Potlatch-Giver went down, coming from the lake, and staid with the youngest brother-in-law for some time.

After one year, one day he wished to return to those whom he had left behind on the Skeena River. Therefore he started, and left his wife and his child. He was alone in his canoe. He steered for a town G*înadâ⁰s; that was where he staid for a while. There he made again a great potlatch. Then he took again a chief's name. Stone-Slinger (Da-huk-dz'an) 1 was his new name.

After he had given his potlatch, his eldest son by his first wife came. He was a young man and a very great hunter. He asked for the bow and the arrows of his father. Therefore Stone-Slinger gave them to him, and the boy also gave a little dog to his father. Then they parted. The boy was an expert hunter.

When it was fall again, Stone-Slinger arose and went up to the lake of G*înadâ⁰s to hunt mountain-goats. When he got up to the lake, behold! mountain-goats were all about like o-rubs on one side of the mountain. Then he took the little dog which his son had given to him, and his lance, and he went up the mountain, and he stabbed the mountain-goats. At last he let the mountain-goats slide down.

After a short while, he remembered that he had forgotten his snowshoes in his house; then he could not move on the great slippery mountain, for he had forgotten his snowshoes, which he always used in difficulties; for

p. 145

with these snowshoes he succeeded in all difficulties, wherever it might be. Therefore what could he use now? He only carried his dog about which his son had given to him. Therefore he always stood there. Where might he go now? He could not go up, he could not go down, he could not go to either side.

After a little while, his father, Hû⁰t, came. It was he who went away with him to his own home, but his body staid behind and became stone; also the little dog and the lance, all became stone; and even now they stand there on the very top of the great mountain at the lake of G*înadâ⁰s; and the whole number of generations of people have seen him standing there on the mountain. He and his dog and his lance are stone. This is the end.

Footnotes

[71:1](#) This name is also pronounced Asi-wâ'l.

[143:1](#) Compare Hux-dzâ'n ("Evening sky") in the Nîsqa⁰ dialect (Boas, Tsimshian Texts, Bulletin 27, Bureau of American Ethnology, p. 193)

p. 147

2. Story of GunaxnêšEmg*a'd.

There was a certain river named KsE-da'ul. There lived the G*idzExlâ⁰l. Every summer they dried salmon and all kinds of berries, and really all kinds of food, getting ready to finish them for winter food.

And one day ten young women arose to pick salmonberries, and among them was one noble woman. They went on the trail, and the noble woman stepped on the dung of a bear with her foot. Then she was very angry, and said, "Ugh! I stepped on the dung of a great bear, slave!" She was very proud, therefore she said so.

They went along and picked berries. When they had filled their boxes, they returned (going) down. They came to the trail. They carried their boxes around their necks. They had tied too-ether their boxes. Ropes were on them, by means of which they carried them. Therefore they carried them easily while they were returning,

While they were going down, the strap of the box of the noble woman broke who had said "Ugh!" (when she stepped on) the dung of the bear. Then the salmonberries fell to the ground. They were scattered about. Her companions gathered them again. They filled her box again.

Then they went on again. After they had been going down for some time, the strap of the box broke again.

p. 149

[\[paragraph continues\]](#) Then they dropped to the ground. They fell suddenly and were scattered about, and the berries were mixed with dirt. Then three of her companions left her, and six waited. They helped her gather the berries. They put them again into the box. After they had finished, they had put them all into it.

Then they also fastened the strap of the box.

They were going down again for some time when the strap of the box broke again. Her berries fell down again. Then two of her companions left her again, continuing to go down. Four staid behind. Those who staid with her helped her.

Then they went again. After they had been going for some time, the strap of the box broke again. Then two more left her, continuing to go down, and two waited, and those also staid with her.

Then they went on again, and after some time, the strap of the box broke again. The (berries) fell down to the ground. Then one more left her, continuing to go down. There was only one who waited for her; she did not leave her, but watched her. Then the princess finished gathering her berries.

Then they again went down; and after they had been going for some time, the strap of the box broke again. Then they were near the town. Then the princess said to her companion, "Go and leave me." Then the one who had watched her left. She went down very quickly, because it was about to be night.

Now, the princess gathered the berries which she had picked. She finished putting them into her box. Then two young men came in front of her, meeting her. They said to her, "We will carry down your box." Then the

[p. 151](#)

young woman was glad. She gave them her box, and they went along and along. Then they went out of the woods (and arrived in) a town.

Then the young woman knew that this was not her father's town, (but) the two young men forced her to accompany them to the place where they entered their house. Then the woman [suddenly] stood outside.

Then the father asked the young men, "Did you not get what you went for, my dear ones?" Then one of them said, "We succeeded. She is standing outside." Then the chief sent out two young women. "Accompany her into the house, so that my son and she may be married."

Then the two young women who were to take her in went out. Then the young woman just sat down on one side of the house. Then an old woman went to her. She asked the young woman, "Don't you know who did this to you?" Then the young woman said, "No."--"It is the black bear who took you,--the one about whose dung you said, 'Ugh!' For that reason he did this to you." That old woman was Mouse-Woman.

As soon as the princess sat down, she caused her to take off her ear-ornaments, and she made her burn them. Then the woman did as Mouse-Woman said. Mountain-goat wool and abalone shell were on her ear-ornaments. Therefore Mouse-Woman begged for them, for that was used with ear-ornaments.

The fore-arms of the woman were also covered with copper bracelets. Then Mouse-Woman gave her advice: "Every time when you go out, dig in the ground. Then defecate in there. When you go, cover it over, then take your bracelets and put them down on top of it."

[p. 153](#)

[\[paragraph continues\]](#) Then the princess did as Mouse-Woman said. Then she put a bracelet on the ground.

Two young women always went with her. When the woman left her excrements, suddenly the two young

women ran towards the place. Then they found the copper bracelets on the ground. They took a stick and pushed it through the copper bracelets. Then they took them in and showed them to the people. Then the old people said, "Oh, maybe this is why our dear one said, 'Ugh!' to our excrements."

The eldest child of the Grizzly-Bear 1 had married the young woman. Early every morning the Grizzly-Bear men went out to get salmon. After the men had gone out to get salmon, their wives arose to get wood for their fire, to have it when their husbands returned after having caught salmon. They took the wood ashore from out of the water.

Then those who had gone fishing returned, and their wives made a large fire for the fishermen to dry their blankets. When they returned, their furs were full of water. Then they entered and stood around the fireplace. Then they suddenly shook their furs over the great fires, but the great fires were not extinguished.

When the young woman saw what the Grizzly-Bear women were doing ever), day, then she thought she would also carry (fire-wood). One day she arose and went into the woods. Her two young sisters-in-law accompanied her. Then she carried dry fire-wood. Now, the fishermen entered again, and the woman put on the fire-wood. Then the fire blazed up. The Grizzly-Bears stood about the

p. 155

fire and shook their blankets over the fire. Then the fire that the young woman had made was suddenly extinguished. Then she was much ashamed because the fire that she had made was extinguished.

Then Mouse-Woman came again. She said, "Take ashore from out of the water the fire-wood that you get." (Therefore the people know to-day that such wood burns like coals.) Then the woman obeyed what her friend had said.

On, e day she went again, and she took fire-wood from out of the water. Then she made her fire burn before her husband returned. Then the fishermen entered again and stood around the fire. They shook their blankets over the fire, and it was not extinguished. Then her husband was glad when he saw it.

It was midsummer when the Black Bear had taken the woman, and now it was autumn. One day she was sad on account of her parents. She was very homesick. She cried every time she remembered those whom she had left behind when she married.

Then Mouse-Woman came again. She asked her why she was sad. Then the princess told her that she was homesick for her parents. Mouse-Woman said to her, "Escape, go on! The camp of your parents is not far from here. It is really not far from here. Therefore when you escape, go to your parents. 'rake the trail that leads back behind the house. There is only one. It leads across the top of the mountain and runs down the river on the other side of the mountain. That is the mouth of KsE-da'ul where it runs into the Skeena River. When you come out of the woods on the other side, you will see a canoe floating on the water, and in it is a man. He is looking down into the water, about to harpoon

p. 157

seals. Call him ashore. Call his name. His name is Floating-Across. Ask him to take you aboard with him in his canoe. Promise him the wealth of your father, all your father's property, or that he may marry you."

Then the words of Mouse-Woman to her were ended. The princess arose with the two young women who accompanied her again and again. Then they came into the woods.

Then she tied the two young women to stumps. She told them that she would go farther for a little while to carry (fuel). Then she went really slowly; but when she reached the trail, she ran up the mountain. She came to the top of the mountain, and then she ran down the other side. Then she heard the Grizzly-Bears howling behind, pursuing her.

Then the princess cried while she was running, being afraid. Then she ran out of the woods where the trail ran along the ground. Then she looked towards the water. Behold! a canoe was drifting out on the water. Then the woman was very tired, and she really cried and said, "Take me aboard, my dear!" but the man paid no heed to what the woman said who asked to be taken aboard. Then she said again, "Will you if my father's property is your property; if my father's elks are your elks; if my father's canoes are your canoes; if my father's slaves are your slaves; if my father's coppers are your coppers; if I become your wife?"

As soon as she said, "If I become your wife," Floating-Across hit his canoe with his club and spoke to his canoe. It is not known what words he spoke when the Bears were running out of the woods. Then the copper canoe

p. 159

floated close to the place where the woman was standing near the water. Then the woman jumped aboard the canoe, and he struck the canoe again. Then it drifted out again where it had been floating on the water before.

Then the great Grizzly-Bears shouted towards the water, "Give me my wife whom you got! Why did you run away with my wife? Give her to me, else I may go to you and I'll bite your canoe to pieces!"

Then the Grizzly-Bears stood together, intending to take back the young woman. The man who staid in his canoe did not mind what the great Grizzly-Bears said to him. Instead he always looked down into the water, looking for seals. The princess followed the advice of Mouse-Woman when she asked to be taken aboard by Floating-Across.

Then all the Grizzly-Bears swam away from shore to break the canoe to pieces. When all the Grizzly-Bears reached near the copper canoe, (the man) suddenly arose. He struck, the edge of his canoe. "Raise your ears, Gugwala [?]" Then his canoe became alive. it was very strong. Its name was Was 2-on-Each-Side, for it had mouths at each end. Then it turned round and bit through the necks of the Grizzly-Bears.

(This canoe was like the mouth of a crocodile. This animal existed at the time of the former people, but not now.)

When the canoe had vanquished the Grizzly-Bears, the dead bodies of the Grizzly-Bears drifted on the water. (The man) was very glad because he had won over those who had bothered him. This one was the owner [person in] of the lake, and lived at the bottom of the lake.

Then he went along inside of the canoe towards the

p. 161

woman whom he had taken aboard. He embraced the woman, and he put his head in the lap of the woman. Then Floating-Across said to the woman, "Seek for lice on my head." Then the young woman

searched his head. She found a louse. She was much frightened when she saw that it was a frog. Then he said, "Bite it." The woman only made a noise biting her nail. When she made a noise biting her nail, she said, "I am biting your louse." Then the love of the man increased very much when she had bitten his louse.

Then he and his new wife went ashore to the place where he staid. He had caught many seals to give them to his old wife. Then his old wife went down to the beach, and she saw the new wife whom he had married.

When they had finished taking the seals out of the canoe, the great woman put some of the seals aside. She said, "These shall be the seals of my sister." Then the man lay near his new wife in the night. Wolverine-Woman was his old wife. Then the man loved his new wife more because she was still young.

Then the man arose first in the morning. He said to his new wife, "If you hear a noise in our house, do not look up. That one might kill you."

Then, while it was still morning, the man went out to harpoon seals. When the man had gone out, his old wife also arose and sat down to eat the seals which he had obtained the day before. Then the young woman heard the noise of biting on the other side of the house. It sounded as though a dog were eating. Then she heard the noise becoming louder. Suddenly she looked up. Behold! it was Wolverine-Woman, who bolted down a whole (seal, beginning at) one end [eating the seal].

As soon as the young woman looked up, Wolverine-Woman

[p. 163](#)

began to choke. She almost died. When she recovered her breath, she went to the place where the young woman was lying, and she bit through her neck. Then the woman was dead.

The man felt that his new wife was dead. He quickly returned ashore. As soon as he reached the shore, he asked Wolverine-Woman, "What has happened to the one near you?" Then Wolverine-Woman said, "My sister has been asleep all day long." Then the man said, "If you have done any wrong to her, I shall kill you."

Then he went to the place where his new wife lay. Behold! she had been dead for a long time. Therefore he became very angry with Wolverine-Woman. He killed her. He was almost unable to kill her, because as soon as he cut her head off, it went back of itself. He did so many times. Finally he cut her flesh to pieces and sprinkled hellebore (?) on it. Then Wolverine-Woman was really dead.

Then the man took out the heart of his old wife and swung it over the dead body of his new wife. Then his new wife came to life. He cut to pieces the flesh of Wolverine-Woman and buried it in the house; it was the end of the fire where he buried her. Then his love for his new wife increased.

One day [again] his nine brothers-in-law came out of the woods to visit their sister who had been dead for some time. His brothers-in-law asked him where their sister was. Then the man said, "She went one day to visit you." Then they told him that they had not seen her and had not met her.

Each carried along meat, which they were going to give to their sister. It was dried meat of the mountain-goat

which their sister was to eat. Then the man said secretly to his young wife, "Get ready to go. Go down to the beach and sit down in my canoe."

Then the youngest brother smelled about. He ran about in the house, smelling. Soon he found the place where his sister who had been killed lay. Then he cried, while he was digging with his claws where she was buried. Before he had dug out the body of his sister, the man escaped to the shore. He went quickly aboard his canoe. Then he struck it, and the canoe went way out from the shore with his new wife.

He loved his young wife very much. After some time the woman was with child; and when the time was completed, she gave birth to a boy. Then the man was very glad when he saw the boy. After the child was born, the young woman longed for her parents.

She cried, therefore her husband asked her why she was crying. She told him that she was homesick for her parents. Then the man said to her, "You shall go there."

One day the woman arose, and the man gave her his copper canoe and his club for the boy. Then he said to his wife, "When the child is grown up, give him devil's-club every day until he is really grown up."

Then he gave her a bow and arrows and the otter club. "You shall call him GunaxnêEmg*a'd." Then the woman started with her child. Then she came to her father's village. She took the otter club and the bow and the arrows and put them into the copper canoe.

Then she hid it right behind the town. Then she went down to the beach and went to her father's house; but her father and her mother had been dead a long time. Both had died because they were heavy at heart when their only daughter had been lost; but her four uncles remained alive.

First she entered the house of the eldest one, but the eldest one would not let her in [refused her out]. Then she went to the next eldest uncle, but he also spoke and refused her (admittance). Then she went to the house of the middle one, and he also would not let her in [refused her out]. Then she entered the house of her youngest uncle. Her uncle was very sad, and he allowed her to stay in his house.

She staid in the corner. That is where the poor people used to stay, for the child always had diarrhoea [the insides of the child always ran through] because his mother always gave him devil's-club. The reason she did so was that he should have good luck in all that he desired. Therefore his mother gave him devil's-club to eat. Therefore she always washed him.

He had four young men for his friends. He grew up well. When the time was completed, they died of starvation again. It was winter, and many people died in every country. It was so because they were starving.

Then the young man called his friends. He said, "If we stay here the whole winter, we shall also die of hunger. Come on! Let us travel about by canoe!"

Then his friends arose. Then he told his mother about it, and his mother allowed him (to go). Then his mother went to the place where the copper canoe was hidden. She just took out the otter club and the bow and the

arrows, and she gave them to her son. Then he started secretly early one morning with his four friends, and he went about in the neighborhood of Metlakahtla. He went towards the south. That is where he went first.

Then he saw that the rocks were full of seals. The prince dipped his otter club into the water. The otter dived, going to the place where the seals lay sleeping. Then the otter verily destroyed all the seals on the rocks. Then he also shot them with his arrows. The number of the seals (he killed) was ten score. He filled his canoe with the seals he had killed, for seals were our principal food in winter.

When the day went down, the great canoe arrived and went into (the bay of) Metlakahtla. The seal-flippers showed over the gunwale of the canoe, and there were five men in it. Then the people did not know where he came from. All the people were puzzled. Then his mother went out. She said, "I think that is my child whom you see, whom his father called GunaxnêEmg*a'd."

Then the three brothers of his mother laughed at her. Then they said to his mother, "That is your dear Diarrhœa-Child, the one whom you see." When they were saying this, the canoe quickly came ashore below the house where the mother lived. Then he gave little seals to those who had paddled for him, and he gave ten to each of the uncles of his mother, but he gave twenty seals to the youngest one. Then they carried them up. Then they all were happy.

Then the prince was a good hunter. He knew how to use the bow. That young man was an expert hunter of water-animals,--sea-lions, sea-otters, and seals,--and of all kinds of animals. All kinds of animals were killed by him.

p. 171

Then his mother sold bear-meat and all kinds of land-animals to those who were starving. Not long (after this) she made a great potlatch, and then she named the name which his father had given to him, GunaxnêEmg*a'd, and his wealth increased among the people.

Then he wished to marry the daughter of his uncle, but the father of the woman did not agree. Therefore the princess escaped with the young man, for the princess desired him very much. Then the young man married his cousin.

He took down his copper canoe. This was the most valuable property of our grandfathers. Then he made copper-plates. (Only chiefs had copper-plates. They would make copper-plates. A single copper-plate was very hard to buy, and a great amount of property--a large number of slaves, canoes, and all kinds of property--would equal it in value.) He made ten copper-plates out of the canoe that his father had given to him when he was small. Three copper-plates he gave as a marriage gift to his father-in-law, and three he gave to the uncles of his wife, and several to his uncles. Thus he distributed them.

Not very long after he was married, the hunters were excited pursuing a white sea-otter which was going along the channel below the old town of Metlakahtla. Then the mother-in-law of GunaxnêEmg*a'd heard that the white sea-otter was going along the channel. She said to her son-in-law, "I wish you to shoot the white sea-otter. I will use it to make a blanket. Do not make a spot of blood on its fur."

Then the young man and his four friends arose. They went aboard the canoe. Behold! a large white sea-otter was swimming along the channel on the water. Many canoes were pursuing it. Then the young man hit the

p. 173

great white sea-otter. He took it aboard his canoe. Then he gave the sea-otter to his mother-in-law. Then she took off the skin of the sea-otter. Suddenly a drop of blood fell from the place where the arrow had hit it; therefore the chieftainess said to the young woman, "My dear, wash the skin in the water below the house."

Then the young woman took the skin. She went down to the beach and washed it in the water. She spread it on the water and washed off the blood. Then she kicked it in the water and rinsed it out. Then she threw it flat on the water. Suddenly it drifted out seaward. She followed it seaward. Still it was going out while she was following it.

It quickly went far out to where it was deep, and she followed it to where it was deep. Then suddenly two killer-whales came up, and came out of the water. One of the killer-whales put the wife of Gunaxnê's Emg*a'd on (his back) at the base of his dorsal fin. Then they went out with her seaward, and the woman was all the time sitting on his back. Every time the killer-whale came up, she shouted, asking Gunaxnê's Emg*a'd to come.

Then his four friends called him. He took down the canoe and a rope, hellebore, and a chamber-vessel. Then he took his bow and his arrows. Then they went down to pursue the killer-whales which had run away with his wife. Then they paddled with all their strength. The killer-whales were going northward. When the two killer-whales came to the foot of the great mountain Kwê⁰xt, they suddenly went down head-first to the bottom of the water. They went down head-first with the woman.

When the canoe came to the place where the killer-whales had gone down head-first, (Gunaxnê's Emg*a'd) took the rope and he put a stone at its end. Then he threw

p. 175

it down (into the water). After he had finished one, he tied another one to its end, and he finished when they touched below (the bottom).

Then Gunaxnê's Emg*a'd said to those who were with him, "When I touch (the bottom), I shall swing the rope. When you feel it swinging, you will know that I touched (the bottom). Then just float about until I return. Then I shall again swing the rope when I return, and then you shall pull it up."

Then he went down the rope hand over hand. When he reached down below the bottom of the water, he shook the rope, and those with him knew that he had touched dry ground at the bottom of the water.

Then he went along (a trail). Then he came where geese were digging roots. Gunaxnê's Emg*a'd took his knife, and cut across the eyes of the geese. The geese had been blind. Then all the geese [together] were very glad when they saw the light. Then they sang because they were happy,--

"Open are my eyes, gw'ala,
Open are my eyes, gw'ala,
Open are my eyes, gw'ala,"

Then they all sang together,

"That happened to me too,
That happened to me too,

That happened to me too."

"The one who took your wife went past near you. just go along! We shall help you."

Then Gunaxnêsmg*a'd went past the place where they were. After some time he came to a place where a Beaver was, who was working on the water. Then Gunaxnêsmg*a'd assisted him and cut down trees. Then

p. 177

the Beaver was very happy. He told him, "The one who did that to your wife went by near you." Then the Beaver also said, "I shall help you. I shall make lakes here. just go along!" Then he went along, following the killer-whales.

He was near the town of the Killer-Whales, and then he came to the end of the town. Then he saw a small house standing there. He entered. Then the great old Crane saw him, who was warming his back by the fire. As soon as Gunaxnêsmg*a'd entered, Crane-Woman at once shouted to warn the people of the town. It was she who really watched the camp.

Then Gunaxnêsmg*a'd quickly held out to her tobacco, when the great Crane opened her mouth, and he held out to her something to make a harpoon-point. Then he gave it to her to make a harpoon-point, to eat flounders, and to use it at the end of her nose.

Then Crane-Woman was suddenly quiet. She took Gunaxnêsmg*a'd and pushed him under her wings among her feathers. Then the Killer-Whales who lived in the town rushed into her house.--Then they asked her why she had spoken. Then Crane-Woman told them that she had fallen into the fire while warming her back, and that the feathers of her back were burned. Therefore she had spoken.

Then the Killer-Whales turned over [among] her feathers, searching. They did not find anything. Then the people went out again, and went to where they had come from.

Then Gunaxnêsmg*a'd came out of the place where he had hidden. Then Crane-Woman asked him, "Don't you hear the noise in the woods? That is where they cut wood to make a fin for your wife. Therefore they cut wood. That is what you hear. Go to where the man is who is splitting wood. I shall help you right along."

179

[paragraph continues] Then Gunaxnêsmg*a'd went up to where he was splitting wood. He hid from the man who was splitting wood, and who put his wedge against it. He was using large copper wedges. He put it right against the great log. Gunaxnêsmg*a'd quickly crawled into the log that the man was going to split.

Then the man took one of his copper wedges and put it endwise against the great log. Then he struck it with his great hammer. When he had struck it once, (the wedge) stood right in the mouth of Gunaxnêsmg*a'd because he had o-one inside of the log. Then he bit across (the point of the) copper wedge, and it was broken in the log.

Then (the slave) took another copper wedge and put it on again, and he struck it. It happened as it had been before. His wedge was broken again in (the log). Then the great man stood there. He did not say anything. He cried; and while he was crying, he talked to himself, saying, "The chief will scold me on

account of what happened to his copper wedge, I broke it," and he was crying, "Yî, yî, yî!" He was crying aloud.

Suddenly GunaxnêEmg*a'd stood near the great man. "Why are you crying?" he said. "Why are you talking while you are crying?" Then the great slave suddenly opened his eyes, and he saw him who was standing near him. "My dear, I am crying on account of what has happened to my master's copper wedges. I am afraid he will kill me. Therefore I am crying.", And again he cried, "Hî, hî, hî! GEmEs-n!ê⁰xl will scold on account of what happened to his copper wedges."

Then GunaxnêEmg*a'd said, "Give them to me. Let me see them." Then the great slave showed him the copper wedges. Then GunaxnêEmg*a'd took the two

p. 181

copper wedges and put them into his mouth, and they were the same as they had been before. Then the great man was happy because his copper wedges were whole again.

GunaxnêEmg*a'd also gave him something. He gave him also tobacco. G*îlks-ats!â⁰ntk was the name of the slave. Then he reported to GunaxnêEmg*a'd, and told him, "This is to be the wood to make a dorsal fin for your wife. Therefore this wood is being cut. You better hide when my two wives are coming. They might discover you."

It was not long after GunaxnêEmg*a'd had hidden when the wives of G*îlks-ats!â⁰ntk suddenly arrived to carry (the wood). They put their noses about, sniffing. "I smell the smell of GunaxnêEmg*a'd, maybe. Hm, hm!" Then their great husband took a stick and drove them away, saying "Where should he come from of whom you speak, eh? Go along! Carry (the wood)! Get away! Go along!" These were the wives of this man. Otter-Woman was one, and Mink-Woman was the other. Therefore they scented the man.

Then they carried (the wood). They went down, and GunaxnêEmg*a'd went up to G*îlks-ats!â⁰ntk again. He said to GunaxnêEmg*a'd, "I shall carry rotten wood tied in a bundle. I wish you to creep into it. I shall place it on one side of the door of the house. Then my master will send me to get water. I shall dip it up in a large basket. When I enter, I shall fall with it from the top of the ladder. Then I shall throw my bucket of water on the fireplace. Then the inside of the house will be full of steam. Then come out on the rotten wood. Your wife is sitting in the rear of the house. Take her and run out with her. I shall swell up in the doorway. Then I shall close the doorway, and nobody will get over me.

p. 183

[paragraph continues] Then my wives will come and will peck my belly, and it will go down, and the people will pursue you." Then he finished speaking this.

Then he carried the bundle of rotten wood in which GunaxnêEmg*a'd was. He carried it into the house and placed it by the side of the door. As soon as the man had put it down, he saw his wife sitting by herself in front of the fire. The fire in front of her was made to be very large. When the stones were red-hot, the chief sent G*îlks-ats!â⁰ntk to get water. Then he took a great basket and went to get water. When he returned, he entered, and suddenly fell. Then he pushed the bucket on the fireplace. Then the inside of the house was full of smoke. Then the man ran out from where he was standing in the rotten wood. He went to where his wife was sitting, and ran out with her. Then the great belly of G*îlks-ats!â⁰ntk swelled up in the doorway, and nobody could get out. Then his wives came and pecked

his belly.

GunaxnêEmg*a'd, however, ran quickly, carrying his wife, and ran with her. When he came to the end of the town where his friend Crane was, Great-Crane stretched out her neck to harpoon GunaxnêEmg*a'd with her great nose. Then she missed him when she was striking at him. Crane said to him, "Go along! I shall not destroy you."

When he got past where Great-Crane was, he heard excitement behind, for the Killer-Whales were pursuing him. G*îlks-ats!â⁰ntk was ahead of all the Killer-Whales.

185

He said, "Let us see! I shall be the first to overtake him, the slave about whom you are talking."

Then he was the first again. When he was near behind GunaxnêEmg*a'd, he said, "Go along, my dear! I shall help you." Then the man who was carrying his wife took out part of his tobacco and threw it back at G*îlks-ats!â⁰ntk. Then he suddenly fell down again on the trail, and he swelled up on the trail.

GunaxnêEmg*a'd recovered his breath. Then the wives of G*îlks-ats!â⁰ntk came again and pecked his belly, and his belly went down again, and all the Killer-Whales ran again, pursuing him.

Then GunaxnêEmg*a'd came to where the Beaver was. As soon as he had come to the beaver-dams, the Beaver pointed out to him where a good trail lay, and helped him. Then he went along, and he left the place where (the Beaver) was. The all the Killer-Whales also arrived near where the Beaver was. Then the Killer-Whales fell down on the dams (?) of the Beaver. Then the man had recovered his breath. For a little while the Killer-Whales stopped, but after a little while the Killer-Whales got past the dams of the Beaver, and they pursued him again.

Then G*îlks-ats!â⁰ntk overtook them again, and (GunaxnêEmg*a'd) threw back some tobacco. Then said the one who was pursuing him, "Go along, my dear! Don't worry! I shall help you." When he came to a narrow place in the trail, the big one behind him fell down again, and his great bell), swelled up again and closed the trail, and the Killer-Whales could not get over him. Then his two wives came again and pecked his belly, and the trail was open again, and the Killer-Whales pursued him again.

p. 187

After some time he arrived at the place where the Geese were. They were gathering roots. Then the Geese spoke, all at the same time. "Go along! We are here." Then he went past where they were; but the Killer-Whales also arrived there. Then the Geese scattered their down, which went down [in] the throats of the Killer-Whales. They could not run. Their eyes were full of goose-down. The man recovered his breath. The Killer-Whales remained some time among the down.

But then he arrived at the place where the rope hung down, and he shook it. His companions in the canoe felt it, and they pulled up the rope. Then the man came up with his wife. He got into his canoe, and they paddled.

Then the Killer-Whales pursued him. When the Killer-Whales were quite near the stern of the canoe, the canoe began to rock (?). Then he poured out the hellebore and all the bad water, and the Killer-Whales were dead. They paddled on. After paddling for a long time, all the Killer-Whales were destroyed. Their dead bodies drifted about on the water. They became stone.

Only G*îlks-ats!â⁰ntk still followed the boat. He had told Gunaxnê'sEmg*a'd what to do when they were talking while he was getting wood. "[When] you (will) see (a Killer-Whale with) three fins, while all the other Killer-Whales have only one fin." When he saw them, (and) the one Killer-Whale that had three fins, that was near the canoe, he gave it tobacco and fat and good things. He did not pour out hellebore.

After they had paddled along, the canoe arrived at Metlakahtla. Then the Killer-Whale who had followed them turned back. Then they landed where they had left. He had won over those who had bothered him.

p. 180

He always continued to hunt, and killed all kinds of animals. He became a great chief among all the Tsimshian chiefs, on account of his experience in giving potlatches. He was a very rich chief. He knew how to kill all kinds of animals in the woods and on the waters. The man lived there for a long time. The Tsimshian were not starving in winter, because he killed all kinds of animals of the water and of the woods.

Then the people moved. They left Metlakahtla to go to Nass River to get olachen. They do this now. Then Gunaxnê'sEmg*a'd also moved. He had four large canoes full of slaves. They moved first of all, and first camped at the end of Little-Crabapple-Tree above Place-of-Scalps. He made a large house and a large totem-pole of stone. Then he called together all the people to put up his stone totem-pole, and he called together all the supernatural beings of the mountain (those were the ones prayed to by our grandfathers and worshipped by them) and all the water animals that live under the ground.

He made a large house. Then all the people went in first, and all the animals, and all the supernatural beings of the mountain. In the evening they were all in the large house of Gunaxnê'sEmg*a'd. He divided the people and the animals and the supernatural beings who live in the mountain.

When all the animals and the supernatural animals of the sea entered, the water swelled and foam came in. Then the great house was full of foam. Then the water went down, and the foam melted away. Behold! when the water went down, all the crests that they used as their own crests were on their heads. That was the

p. 191

greatest potlatch among all the potlatches of all times.

Then he called his name, so that all the supernatural beings might know it. Y!aga-k!unê⁰sk was his name.

He finished the great potlatch, and then he told his guests to put up the great stone totem-pole. Then all his guests tried, and they almost raised it; but suddenly morning came, and all his guests were gone. Then the great stone leaned against the foot of the cliff at the edge of Little-Crabapple-Tree. But that was Y!aga-k!unê⁰sk's last potlatch. He returned, and went to his father in the lake. He did not return among the people. He left them for good and his name staid among his relatives. That is a story of the Raven Clan.

Footnotes

[153:1](#) Mr. Tate sometimes uses the word "Black Bear," sometimes "Grizzly-Bear," for the beings who took away the woman.

[159:2](#) The Was is a monster.

p. 193

3. Gauô'.

A very long time ago there were two villages (one) on each side of the great Nass River. One village was on the east side, and one village was on the west side. Both were very wealthy, and in both were many people; and (in) both were very brave warriors, and they fought much against their fellow-tribe. That was where a wealthy chieftainess lived. Her name was Gauô'. She had four sons and one daughter. The boys were very good hunters.

One day they went to hunt marmots, for the marmot was very useful in those days. The four brothers staid away for two months, and only three had good luck with the animals. Only the eldest one was unlucky; and one day they went to where beavers were, and they reached the beaver-dam. Then they began to break the dam to dry [the water of] the lake. As soon as they began to break the dam, the great one broke down, and it fell on the eldest one, and he was dead. Then he lay under the broken dam.

Then the three who were left over were very sad. They searched in the mud and among the broken wood. While they were searching, the youngest one went down, going right down to the house to see what the wife of his brother who was dead was doing.

When the day went down, he went out of the woods

p. 195

to the place behind the house. Then he staid in the woods, waiting for the night to come. When it was night and it was dark, he went slowly down to a place near the house. When he came to the rear of the house, he heard in his ear secret talking at the place where the wife of his brother lay, and they laughed and whispered. Then the young man knew that a person lay with his sister-in-law. He waited until they slept. When it was midnight, they slept. Then he entered very slowly. He went to his mother. Then he wakened his mother, and the man asked his mother, "Does not a man lie near the wife of my brother?" Then his mother replied, "I don't know."

Then the young man told his mother all that had happened. He said to his mother, "Don't cry! I shall kill the man who lies with my sister-in-law." Then the chieftainess cried very much. She cried aloud *alg*a'lg*alg*al*. Then her daughter-in-law asked her why she was crying and she said that she had dreamed that her son was dead. Then he stopped his mother.

He lighted a torch of pitch-wood and slowly went towards the place where his sister-in-law lay. Then he took a large knife in his right hand and the torch in his left. He came to the place where his sister-in-law lay. When he came near, he saw the arm of the woman as a pillow of the youth who lay with her. Then

the young man put down the torch. He took the man by the forehead and cut off his neck with his knife. Then he went out with the head,--the head which was covered with abalone ear-ornaments and killer-whale teeth, very expensive ones. That man whose head he had cut off was the son of the master of the other village.

Then the woman took the body of the young man who

p. 197

had been with her, and buried it under the place where she had lain. He had also wounded her hand which had been a pillow of the young man who had been with her.

The next day the hunters returned carrying what they had hunted. Then they told their people that their brother was dead under the beaver-dam; and the people cried because the man who had gone under the beaver-dam was dead.

Then the head with the abalone-shells was put up on the beam over the door of the house, but the chief missed his son. Then his heart was heavy because he did not know what had happened: therefore the father said that his tribe should be without fire, and that they should wail while darkness was on them (?).

Then all the people in the two towns obeyed. Only the people of one house, that of the brothers, were those who did not obey. Every morning they kindled a fire. Then the chief sent a slave across to get fire from the house of the brothers who had killed the prince who had come to the young woman.

Then the slave entered, carrying that with which he was to get fire. Then he placed the end of that with which he was to get fire in the great fire of the murderers. Then he looked about in the house, but he did not see anything; but when that with which he got fire was burning, the slave took that with which he got fire and went out. When he was about to open the door, blood suddenly dripped on his instep, therefore he looked down. Behold, there was blood on his instep: therefore he suddenly shoved that with which he took fire into the snow and extinguished it. Then he entered again. Then he lighted again that with which he got fire.

Then the murderer asked, "What is the matter"--"Nothing, chief. I really fell down on the ice. Therefore

p. 199

that with which I carried fire has been extinguished." Then he took again that with which he carried fire, and he went out slowly. Then he looked up above the doorway, and he suddenly saw the head of his master. Then he ran across.

Then he threw away that with which he had taken fire, and he told his master about everything. Therefore the chief called together the great town, and they dressed in their war garments and (took) their weapons. Then they went across over the ice. Then they asked why they had done so to the young man, and the brothers said because he had done badly to their brother's wife.

Then the chief asked them if they wanted to fight. The brothers agreed. They called together their own town, and the warriors met. Then there was a great battle. It lasted a very long time, and after some time the murderers were defeated. The great town of the chief won. Then they burned the town.

Nothing was left except one chieftainess and her daughter, who had hidden in a cave. The name of the chieftainess was Gauô'. When everything in the town was burned up, then the chieftainess and her

daughter went out from where she had hidden. Then she went inland among the trees, way in the interior. She walked about, crying and wailing on account of her people and the four youths who had perished in the war.

Then she cried going about, and said, "Who will marry the daughter of Gauô'?" Then a little bird flew suddenly towards her. "I am the one who will marry the daughter of Gauô'," said the little Wren. Then the chieftainess asked him, "What can you do, son-in-law?" Then the

p. 201

[paragraph continues] Wren said, "When the hunter gets near an animal, I fly around." Then she said, "Let me see what you say!" Then the little Wren flew about; and the chieftainess said, "Finish what you are talking about, son-in-law! Go!" Then the little Wren went away slowly.

Then Gauô' said again what she had said before: "Who is the one who will marry the daughter of Gauô'?" Then the Humming-Bird came. "What can you do, son-in-law?" Then the Humming-Bird said, "I pick the hair of people off their heads." Then Gauô' said, "Let me see!" Then the Humming-Bird went to Gauô' and picked off her hair. Then Gauô' said, "Finish what you are doing, son-in-law! Go!" Then the Humming-Bird went away slowly.

Then Gauô' shouted again, "Who is the one who will marry the daughter of Gauô'?" Then the Sparrow came, and said, "I am the one who will marry your daughter, Gauô'." Then Gauô' asked him, "What can you do, son-in-law?" Then the little Sparrow said, "When the dawn comes, I sing and waken the sleepers." Then Gauô' said, "let me see!" Then the little Sparrow sang. His voice was beautiful. Then Gauô' said, "Finish what you are talking about, son-in-law! Go!" Then the little Sparrow went away slowly.

Gauô' shouted again, "Who is the one who will marry the daughter of Gauô'?" Then the Robin came, and said, "I am the one who will marry your daughter, Gauô'." Then Gauô' said, "What can you do, son-in-law?" The Robin said, "When I just begin to sing, the people know that it is summer." Then Gauô' said to the Robin, "Finish what you are talking about, son-in-law! Go!" Then the little Robin went away slowly.

p. 203

Then Gauô' shouted again, "Who is the one who will marry the daughter of Gauô'? Then the Mocking-Bird came, and said, "I am the one who will marry your daughter, Gauô'." Then Gauô' said, "What can you, on your part, do, son-in-law?" Then the Mocking-Bird said, "I sing when the weather is bad." Then Gauô' said, "Let me hear your song!" Then the Mocking-Bird sang; and Gauô' said to the Mocking-Bird, "Finish what you are talking about, son-in-law! Go!" Then the Mocking-Bird went away slowly.

She shouted again, "Who is the one who will marry the daughter of Gauô'?" and the Bluejay came. He said, "I am the one who will marry your daughter, Gauô'" and Gauô' asked him again, "What can you, on your part, do, son-in-law?" and the Bluejay said, "I foretell good luck to the people when they go picking berries."

Then Gauô' said to the Bluejay, "Let me see!" Then the Bluejay showed what he could accomplish. Then she said, "Finish what you are talking about, son-in-law! Go!" and the Bluejay went away slowly.

And she continued to go about crying, and all the different kinds of birds came; last of all came the Eagle. He said, "I am the one who will marry your daughter, Gauô." Then Gauô' asked him, "What can you, on your part, do, son-in-law?" and the Eagle said, "I pick out the eyes of my enemies." And Gauô' said, "Let me see!" Then the Eagle stretched out his talons, caught an animal, and pulled out its eyes before Gauô'. Then she said to the Eagle, "Stop what you are talking about, son-in-law! Go!" Then the Eagle went away slowly.

Now all the different kinds of birds had come; and first

p. 205

[paragraph continues] Gauô' would ask them what they could do, and all answered in a similar way. Then she cried again, and said, "Who is the one who will marry the daughter of Gauô'?" Then the quadrupeds came. The Squirrel came, and said, "I am the one who will marry your daughter, Gauô." Then Gauô' asked him, "What can you, on your part, do, son-in-law?" and the Squirrel said, "I go up a tree, and I scatter pine-nuts. Then the people are afraid when they see it." Then Gauô' said, "Let me see!" The little Squirrel ran up a tree and scattered about pine-nuts. Then Gauô' said to the little Squirrel, "Finish what you are talking about, son-in-law! Go!" Then the little Squirrel went away slowly.

Then she shouted again, "Who is the one who will marry the daughter of Gauô'?" Then the little Rabbit came, and said, "I am the one who will marry your daughter, Gauô." Then Gauô' asked him, "What can you, on your part, do, Son-in-law?" and the little Rabbit said, "I just open my eyes, and the people are afraid." Then the chieftainess said, "Let me see!" Then the Rabbit opened his eyes, standing on his hind-legs. Then Gauô' said to the Rabbit, "Finish what you are talking about, son-in-law! Go!" Then the little Rabbit went away slowly.

Then she cried again, "Who is the one who will marry the daughter of Gauô'?" The Porcupine came, and said, "I am the one who will marry your daughter, Gauô." Then Gauô' asked him, "What can you, on your part, do, son-in-law?" and the Porcupine said, "I strike my enemy with my tail, and his whole body is full of my quills, and he dies." Then Gauô' said, "Let me see!" Then the Porcupine struck about everywhere with his tail; and Gauô' said, "Finish what you are talking about, son-in-law! Go!" Then the Porcupine went away slowly.

p. 207

Then Gauô' cried again, "Who is the one who will marry the daughter of Gauô'?" Then the Marmot came, and said, "I am the one who will marry your daughter, Gauô." Then the chieftainess asked him, "What can you, on your part, do, son-in-law?" and the Marmot said, "I look into the sun when I wish to know what weather it will be the next winter." Then she said also to the Marmot, "Let me see what you are talking about!" Then the little Marmot jumped suddenly right up on a stone and looked into the [inside of the] sun. Then Gauô' said, "Finish what you are talking about, son-in-law! Go!" Then the Marmot went away slowly.

Then Gauô' cried again, "Who is the one who will marry the daughter of Gauô'?" Then the Land-Otter came, and said, "I am the one who will marry your daughter, Gauô." Then she asked him, "What can you, on your part, do, son-in-law?" and the Otter said, "I dive with my enemy until he is drowned." Then the chieftainess said, "Let me see what you are talking about!" Then the Otter took a marten and dived with it in the water. It was not long before the marten was drowned. Then Gauô' said, "Finish what you are talking about, son-in-law! Go!" Then the Otter went away slowly.

Then she went about again crying, and said, "Who is the one who will marry the daughter of Gauô'?" Then the Beaver came, and said, "I am the one who will marry your daughter, Gauô'." Thus said Beaver. Then the chieftainess asked him, "What can you, on your part, do, son-in-law?" and Beaver said, "I know how to cut trees with my teeth over my enemy." Then Gauô' said, "Let me see what you are talking about!" Then Beaver cut across trees with his teeth; and the chieftainess said, "Finish what you are talking about, son-in-law! Go!" Then Beaver went away slowly.

p. 209

Then Gauô' cried again, "Who is the one who will marry the daughter of Gauô'?" Then Wolf came, and said, "I am the one who will marry your daughter, Gauô'." Then Gauô' asked him, "What can you, on your part, do, son-in-law?" Wolf said, "I use my teeth to kill all my enemies." Then Gauô' said, "Let me see what you are talking about!" and Wolf bit everything. Then Gauô' said, "Finish what you are talking about, son-in-law! Go!" Then Wolf went away slowly.

Then she continued to do so, and all kinds of animals came, who wanted to marry the daughter of Gauô'. Then she questioned them, and all answered in a similar way what they could do.

Then the great Grizzly Bear came, and said, "I am the one who will marry your daughter, Gauô'." And the chieftainess asked him, "What can you, on your part, do, son-in-law?" and the great Grizzly Bear answered, and said, "I do not spare my enemies with my great claws, and I eat them up, and I tear their heads and their bodies." Then Gauô' said, "Let me see what you are talking about." Then the great Grizzly Bear suddenly got angry, and pawed the ground, and tore up the roots in the ground. Then the chieftainess became afraid, and (Grizzly Bear) threw (the roots) upward. Then she did not make any noise; but after some time she said again, "Finish what you are talking about, son-in-law! Go!" Then the Great Grizzly Bear went away slowly.

Then nobody came and answered. All the birds and all the animals were finished. Then she shouted again, and again no answer came. Then she shouted again a third time, and again no answer came. Then she shouted again a fourth time. Then suddenly lightning flashed. She shouted again, "Who is the one who will marry the

p. 211

daughter of Gauô'?" Again it suddenly flashed right across her face. She shouted a fifth time. Then lightning flashed just for a moment, and suddenly a young man stood near her. His garments were like tongues of fire.

Then he said to the chieftainess, "I am the one who will marry your daughter, Gauô'." Then she was very much afraid. But she asked the young man also, "What can you, on your part, do, son-in-law?" Then the young man said, "When I meet warriors on the battle-field, I go near, turn over my hand, and the earth turns over." Then Gauô' said, "Let me see!" Then he stretched out his hand and turned it over suddenly. Then the earth turned over, and all the trees turned upside down their roots. Then Gauô' said, "It is good if you marry my child." Then the young man married her.

He took first his mother-in-law and put her under one arm, and then he took also his wife and put her under his other arm. "When I fly up, don't look out!" (This young man had come down from the sky.) Then he flew up towards the sky, but the chieftainess suddenly looked out. Then the youth dropped down again to the ground.

Then he advised them strongly that they should not look out. She disobeyed a fourth time, therefore the young man became angry. Then he went up to the top of a tree, pulled out a branch, and that was where he put the woman in. Then the young man said, "Travellers shall always listen to you." [1](#)

Then he flew up to the sky, and he arrived up above

[p. 213](#)

at the place where he had come from. Then he remained married to the daughter of Gauô' in the house of his father. After they had been married some time, the young woman gave birth to children,--four boys and two girls. The name of the eldest boy was Gumxmalad (?), and the next one A'aiyâ'wuxk (?), and the next one was named Gumdasû'mada (?), and the next one again Ligi-yû⁰n (?); and the name of the first girl was Hamhâ'm-Woman, and the youngest one was named G*ilaxwilô'gôn-Woman.

And their grandfather built four houses. For the eldest one he made the carving of the moon; for the next one, the carving of the stars; for the next one, the rainbow; and for the youngest one, the Lax-ôm in the form of a man.

Of the enemies of the town that had been destroyed, one of them who had done it always played outside. Almost every night he played outside in the moonlight.

One night they began to play again. Then a heavy fog lay over the whole town. Suddenly they heard a loud noise where the old village had been destroyed, like thunder from the sky. Four times they heard the noise. Four times it did so. Then suddenly one of the young men said, "Hurrah! There is just a noise in the village of the silly people, of the brave people without minds, in the old town." [1](#) Then the old people forbade the young people to say so, lest something strange might happen. Much fog always remained.

When it began to be morning, the people went out again and looked across to the old town. Behold! suddenly

[p. 215](#)

they saw four houses standing there,--that of the eldest with the carving of the moon, the next one with the carving of the stars, the next one with the carving of the rainbow, and again the next one with the carving of the Lax-ôm like a man. These houses had come down during the night, when they had heard in the fog the great noise like thunder from the sky. The chief in the sky was the one who had made the houses of his grand-children. They had come down during the night to their former dwelling place to take revenge on those who had destroyed their grand-parents. And thus also (came) the two little girls who should cure them in the battle. And their grandfather had also given them a little box, which was called "ts!uwa'n;" and their grandfather had strongly advised them, "When you come to the meeting of the warriors and your heart gets discouraged, then open it again. Then the earth will suddenly turn over, and your enemies will be under it."

This was the beginning of the clan G*ispawutwa'da. They came from the sky, and the various clans,--the G*ispawutwa'da and the Eagles and the Ganha'da and the Wolves.

And the people of the town who had won the victory in olden times saw them, and wished to see them very much: therefore they went across on a visit. And the young men were very kind to those who had destroyed their grandfathers. So one day the people went across to the town to gamble with the four newly-arrived young men. Then they agreed. Therefore the young men who had just arrived went across

to gamble.

When they started to gamble, the youngest one, Ligi-yû⁰n, staked against the great chief. Then the youngest one took out his little club which his grandfather had

p. 217

given to him when they had come down. Then the chief said to the boy, "You cannot even kill little birds with what you have;" and then he smiled and he made fun of him and laughed at him. Therefore the boy took his little club, because the chief had made him ashamed. "Suppose I should hit you, you would be dead!" and the chief said at once, "Go ahead!" Then the boy struck him over the head, and the brains of the great chief dropped out, and he was dead.

Then they fought again. The whole town fought together against the four youths; and the two women were the ones who at once cured their brothers; and when the four men lost courage, they took the little box and opened it, and suddenly the earth turned over, and their enemies were lost. Thus they gained the victory over the great town.

Then they went about among all the villages to make the clans in every village. If the people of a village refused, they made war again. Then they went from one village to another, and they tried again to make the clans among them. When they agreed, they went to them. Then they did not fight.

Then they went to the Tlingit everywhere and came back. Then they went southward along the coast to force all the villages of the Tsimshian to make the clans. Thus began the four clans: first the G*ispawutwa'da, then they are together like one company,--Bear, Killer-Whale, Moon, Star, Rainbow, and many others; and next there are the Eagles, and they are also like one company,--

p. 219

[paragraph continues] Eagle, Beaver, Halibut, and also others. Raven and Frog and Sea-Lion and Starfish and others are the crests of the Ganha'da; Wolf and Crane and others are the crests of the Wolves.

These young men were expert warriors, and fought in all the villages, and they won victories almost everywhere. Therefore they consented together to form the clans, and therefore every clan has its own crests, and all the towns have their crests in the four companies, and they have the customs regarding their relationships. They must not marry among their own relatives, although their languages are different in different villages. And they made all the living beings that are in the water, and in the woods, and that fly, signs of the clans, as tattooing on the chest and on the hand, to be their own crests. The name is also a sign of the clan. Therefore the other tribes know that it is very shameful when they marry in their own clan. Then they finished giving clans to all the tribes.

Then they made a great potlatch. After it was finished, they had still another war. Again they vanquished their enemies. Then their grandfather in heaven became uneasy, and took them up again to himself after they had finished making the clans in all the villages on our side. Therefore the law of relationship is very sacred, because the chief in heaven has given it to us; and if we stop acting accordingly and if we break the law, we are afraid that the chief will be angry with mankind. Therefore the former people observed the law rigidly.

And there are also expert singers. They have their

[p. 221](#)

own songs for victory in battle when they know the victors of all of those who met in battle; and they have certain songs for canoes, and songs for the potlatch, and songs of longing for friends; and they have mourning songs for the dead; and they have songs after the hunter has killed an animal, and lullabies for new-born children; and they have songs for gambling, and they have songs for dances, and they have songs for taking a name, and for ridiculing clan fellows; and they have songs for young people playing, and songs for trout-fishing and for everything. The songs have tunes only, and even long songs contain only two or three words.

And they have wooden drums like large boxes, and they beat the drum with the hand. One expert singer leads the song; and however the song-leader swings his rod, the singers follow. And only women are useful in songs; they do not use men much, only in the canoe and at the end of wars. In the house the women sing, and outside the men. Only when there is a great chief's dance, they make a platform in the rear of a large house. Then all the women of the town of the chief sit in rows on the platform, and move like crests of waves on the platform, and sing almost the whole length of the night, until all the mysteries of the chief are at an end.

And every clan has its own songs. Another clan does not use their songs. If they do so, they fight again, and there are battles again, with the foreign clan which uses their songs. If they do not fight, they scatter their wealth to get back their song.

[p. 223](#)

And if one clan uses their crest, they fight, or then also they scatter their goods to get back their crest; and also when a foreign clan uses their name. Each clan has its names. A foreign clan cannot use the names of another family. My 2 child is not named from the names of my relatives. Its name is (that of) one of the relatives of its mother, and so are the other names.

And another thing: every person has three names until he grows up. That is their own custom. When a child is born, if it is a boy, it is named G*inâ's; if it is a girl, it is called Ga⁰wus; and a relative of a man gives the child the name of a relative of its mother.

And when it grows up, it is named with another name; and when it is really full-grown, then it names itself with a great name. They make a potlatch in the house when they take the names; and first they give away cloth, and then the person takes his name.

This custom has come down from generation to generation since the world began, before the Deluge, and comes down until now.

There are nine tribes, and each has its master. When a people increases, a chief takes charge of it. These are the tribes: G*îspaxlâ⁰ts, G*ît!andâ', G*inax'ang*î⁰k, G*it-lâ'n, G*idzaxlâ⁰l, G*it-dzî⁰s, G*it-wulg*a⁰ts, G*iludzâ'r, G*inadâ'îxs. These are the nine towns.

And there are only four clans, and they are all relatives. In the middle is the Tsimshian town Metlakahtla. There they live in winter; and when it is summer, they go to their hunting-grounds. In spring they go to Nass River.

And all the villages around the Tsimshian towns sometimes

[p. 225](#)

meet,--G*it-xâ'la, G*it-q!â⁰ta, G*it-ts!Elâ'sEr, Nîsqâ⁰, G*it-ksa'n. The G*idEsdzû are half Tsimshian, half Wik*!ê'na; and all these towns have nearly the same language and also these towns have these customs.

This is the end of the story of Gauô' and part of the customs of the Tsimshian.

Footnotes

[211:1](#) This is the reason why the branches of trees creak.

[213:1](#) This sentence is evidently wrong. The word doilgisl (Tate, doilthgishlth) and the end of the sentence are quite obscure, and the syntactic form does not seem to give good sense.

[223:2](#) It will be remembered that this text was written by a man.

[p. 227](#)

4. Story of Porcupine and Beaver.

One day when Porcupine went about at the edge of a large lake, Great-Beaver was swimming about in the great lake, being happy. He struck the water with his big tail, dived, and was happy.

Then Porcupine was standing at the edge of the water, and saw how happy Beaver was on the water. Then Porcupine shouted to Bear, "O friend! come ashore, that I may speak to you for a while!" Then Beaver looked at him and swam slowly towards him.

Then Porcupine spoke to him: "I will show you my playground over there." Therefore Beaver went ashore, and followed Porcupine. When they got there, they arrived at the foot of a great spruce-tree.

Then Porcupine said to Beaver, "If you, on your part, try my playground, friend, (you will find it) very sweet and a good pastime. It is better than anything in the world. Try it, too, friend! You will find it good." But Beaver was very much afraid. He stood away from it, and looked up to the top of the great tree.

Then he said, "No, I never did this;" but Porcupine increased the bait. "Nothing will happen to you. It is not difficult. It is better than on the water. Look at me! I will go first." Thus said Porcupine. Then he climbed the great tree. When he came to the top of the great

[p. 229](#)

tree, he threw himself down--rolling down along the tips of the branches, he said, "Vessel of moss, vessel of moss!" Then he struck the ground, and he arose unhurt.

Then he said to Beaver, "Did you see me, friend? That is not difficult. You try it too!" Thus said

Porcupine.

"I will take you up." Then Beaver agreed. "Oh," said Porcupine, "hold fast to my neck! I will carry you up." Then Beaver did so. Beaver held firmly around his neck. Then he went up the tree with him. Thus they arrived on top of the tall tree.

Then Porcupine put Beaver down on a branch on top of the tree. Then Beaver was afraid, because he did not know how to hold on to the tree. Only Porcupine is the one who knows how to do it, for his claws are long.

"Go on!" said Porcupine. "Hold on to the branch firmly, friend! I'll go down first." Then Beaver did so. Then Porcupine let go of the top of the tree, and he rolled down. Then he said the following: "Vessel of moss!" He struck the ground and arose. Then he went a little distance away and looked at Beaver (to see) if he was coming down.

Then Beaver was dismayed while he was holding on to the branch of the tree, and Porcupine was running about at the foot of the tree. He looked up to his friend, and this is what Beaver said: "I am much afraid that I may die."--"Oh, no! friend, nothing will happen to you. You are not in danger. It is only good play. Look at me! I am not dead. Although I fell down, I am not hurt. Go on! Try it!"--"I cannot do it," said Beaver. "When you really come down, and when you reach the

[p. 231](#)

ground, say, 'On the stone, on the stone!' Then you will strike on moss."

Then Great-Beaver let go of the branch; and while he was coming down, he shouted, "Stone, stone!" Then he struck the ground, and the great one lay there. Then Porcupine made fun of him. "Your belly is knocked out, Great-Beaver! your belly is knocked out!" Then Porcupine left him and went to his town; but Great-Beaver was lying at the foot of the tree, being dead.

After some time, Beaver began to breathe again. Then he went to his house in the water, feeling much pain. For a long time he lay sick in his house, which was in the middle of the lake, for Beaver likes to be in the water. After he had been sick for some time, he was almost well. Every day he got better. Then he was quite well again.

Porcupine thought that Beaver was dead. Beaver began to swim about on the water, and struck his tail on the water. Behold! Porcupine stood on the green grass near the shore, and looked out to where Beaver was swimming about. Then Porcupine shouted, "Is that you, friend? Are you alive?" Thus spoke Porcupine. "Certainly," said Beaver, "I am always alive."

Then Beaver went ashore to where Porcupine was standing on the shore, who was near the water [inland]. "O friend! suppose you taste for a while my playground over there."--"I do not wish to do it, because I do not know how to swim. Therefore I am afraid to try it, lest I die."--"Oh, no!" said Beaver, "nothing will happen to you. Your play is harder, but this is very good for me. You will be very clean when you stand in the water. Your body will be very clean. I will carry you on my back if you are afraid." Thus said Beaver.

[p. 233](#)

That was the reason why Porcupine went to him. Then Beaver said, "Hold around my neck. Put your nose on the nape of my neck, that the water may not get into your nose." Thus said Beaver to Porcupine.

"If you should feel that you are beginning to drown, scratch my back, that I may know; then I will emerge. Now, then, I'll go! Hold on to my neck!"

Then Great-Beaver went about in the great lake, and Porcupine was on his back. Then he went through the water, and he came up again. Twice he did so. Then the fear of Porcupine increased very much. Then Beaver dived for a long time. Before he did so, he struck the water with his tail. Then he stood right down to the bottom of the lake.

Porcupine was almost about to die, when Beaver began to dive; and Porcupine scratched the back of Beaver, but Beaver did not mind it. He stood right down to the bottom of the great lake.

He staid there for a long time, and only then he came up. Then he threw little Porcupine, who was almost dead, on a little island right in the middle of the great lake. Then he went to his house.

Then the little dead Porcupine lay there; (but) when the sun rose, (his rays) struck Porcupine, who was lying there; and when the heat really struck Porcupine, he came to life again. He arose. Then he went about on the little island, and he was very hungry, (but) he had no way to go ashore. Then he sat down in the middle of the island and cried, and his heart was heavy.

Then he opened his song, and this was his song:--

"The sky is burning here and there, burning are my dear children."

When he began to sing, lightning came from the north.

p. 235

[paragraph continues] Then it burned down river. He continued to sing. The north wind arose now, and it was cold. Then the wind increased. At midnight the wind had come to be very strong. Then ice stretched across to the shore of the water, and the sky was quite clear. There were no clouds. There was only a winter sky. It was very cold, and the whole lake was covered with ice.

Then Porcupine went across, and went across to his country; but Great-Beaver went right down to the bottom, where the water of the great lake was deep, but Porcupine went to his house. He went very slowly. His stomach was full of water, and he always felt like vomiting. He longed to kill Beaver some day when he should be well. He was sick for a long time in his house in a cave. Then the ice melted.

But Great-Beaver was swimming about again, being happy, while Porcupine tried to cure himself. Therefore he went out of his town, and he saw Great-Beaver swimming about at the edge of the water. Then Porcupine said, "Is it you, friend?"--"Yes, I am happy in the great lake here."--"Come ashore for a while! I should like to talk to you." But Beaver said, "I am very much in a hurry to return to my house. I cannot go to you. I shall see you some other day." That was when Beaver left Porcupine. Then Porcupine was very angry, and they did not meet again. That is the end of the story.

p. 237

5. Story of the Porcupine.

It was when it was fall, and all the animals were in their towns. Then Great-Grizzly-Bear was also in his town because it was mid-winter. Then rain came down and dropped into the den [town] of Great-Grizzly-Bear, whose fur was wet; and he was much annoyed on account of the long rain. Therefore he sat outside of the door of his den and looked about for something.

While he was sitting there, behold! Porcupine went towards him. As he passed the door of Great-Grizzly-Bear's den, Grizzly-Bear said, "Come in, friend! Come in, friend! You shall eat with me." Therefore Porcupine entered the den of Grizzly-Bear.

Then Great-Grizzly-Bear made a great fire. He took little Porcupine, tied his feet and hands, and put him by the side of the fire. Then Porcupine's back was burned by the fire. Great-Grizzly-Bear said, "? ? ? du-u, du-u!" Thus said Great-Grizzly-Bear. "I shall do so," said Porcupine. "O chief! untie my bands, then I will do what you say."

But Great-Grizzly-Bear did not mind what little Porcupine said to him, because he is very strong. He is the strongest among all the animals, therefore he did not listen to what little Porcupine said to him. He was very

p. 239

proud, therefore he kicked him again into the fireplace. "? ? ? du-u, du-u!" said Great-Grizzly-Bear, making fun of little Porcupine. Then the hair on the back of Porcupine was burned again. Therefore the backs of all porcupines are this way now.

When the poor weak little animal was about to die because the skin of his back was shrivelled up, he said again to Great-Grizzly-Bear, "Have pity on me, chief! I will do what you say." But then Great-Grizzly-Bear kicked him again into the fireplace, and said, what he had said before, "? ? ? du-u, du-u!"

Great-Grizzly-Bear did so many times. When the poor little Porcupine was about to die, he threw him out of his den, and the poor one lay there for a long time. Then he opened his eyes. He tried to walk, but his whole body gave him much pain. Then the poor one said, "I have reason to be ashamed of you, great strong Grizzly-Bear. Don't say anything when the ice comes to you." Then the poor one went along slowly. He went out, singing a crying-song, and he cried,

"As I walk at the foot of a beautiful green mountain,
All the stars of heaven are glittering as the north wind clears the sky." [2](#)

When he had repeated his cry four times, and when he had finished saying it the fourth time, the wind began to blow down river. Then all the stars came out and twinkled, and indicated that there would be a strong wind down river. Then the wind came, and was very cold, and everything was ice.

It was Great-Grizzly-Bear who was caught by the ice in his den. Then he was dead, because he had made

p. 241

fun of the poor weak one, who was smaller than he. It was the wish of Great-Grizzly-Bear when he

began to make fun of the poor weak little Porcupine, and there was nobody who took away poor Porcupine from his hands. Nevertheless the strong wind down river avenged the poor weak animal. He was the one who hated him.

Footnotes

p. 243

6. Story of the Deluge.

There was a town, I might say, on the upper course of Skeena River. This was Prairie Town, and there were very many people,--many chiefs, old women, young men, young women, and really many children. They were very foolish, because there were a great many, and the old people did not take care what the children and the youths were doing (?).

They were almost always happy, and their hearts were glad because they had no enemies to attack them. Therefore they did whatever they pleased. Sometimes a chief made a great feast, and he would kill many slaves; and they did many bad, wicked things.

Then one morning the young men arose to play camping on the other side of Skeena River. There were many youths. After they had finished eating, they went up a little brook up river in order to drink. When they got up there, behold! many trout were jumping in the river. Then they began to fish for trout.

When they had caught a trout, some very bad youths took the trout and opened its mouth and poured urine into the fish's month. Then they threw it back into the water. Then it swam about, belly up. Then they all shouted together, and laughed at what the youths had been doing.

p. 245

Many trout were floating on the water. It was spring when they were doing this, and every day was fine. And while they were doing this, they had a good time. They had been doing this a long time, then the day was at an end.

Suddenly they saw a black fog on the sky; however, the youths did not mind it. They did not mind it when a strong wind and black clouds arrived. Then heavy rain came down to the ground, and the brook where they had been playing with the trout began to rise. The young men did not reach their houses on the other side, but they were all first drowned in the water.

Then a strong wind and rain came. Then the people took up their anchor-stones and put them into the canoes. They used large canoes in those times. All the people of Prairie Town were ready for the Deluge. They took provisions with them, elk-skins, coppers, and every kind of property, and their crests and everything. The people knew that their children had been drowned in the water, therefore they did so.

Now their houses were submerged. The rain lasted for twenty days, and the water was rising. They went farther up every day. The water was rising, and went farther up every day. Then all the people went aboard their canoes. They made houses of elk-skin in their canoes. Now the water passed over the place

where it had been at the former flood. Therefore the people knew that this was going to be a real Deluge.

When the water continued to rise, all the people were in their canoes, and their town was submerged. The very old and the poor people were drowned. All the valleys were flooded, but the canoes floated on the water, The

p. 247

houses of elk-skin were in the canoes, therefore they did not get wet with the rain. Then all the hills were covered by the water; and the canoes were full of foam, because the waters were boiling; while the rain lasted a long time, and the wind was strong.

When the water reached the middle of the mountain, several canoes drifted away one by one, because their anchor-lines broke, and some of their anchor-lines were too short, and they drifted away with their anchor-stones. Then many just went up to the top of the mountain. However, they really died because there was much rain and strong wind.

Then, when all the large canoes were swept away by the wind and the boiling waters, the water stopped and staid there. Then the people of Prairie Town were scattered over the whole earth as far as Alaska and Bella Bella.

They really have together only one tradition. Therefore all the different tribes around us have only four clans and my own name. That is also the name northward as far as Alaska and among the Bella Bella, G*it!amâ⁰t, G*idESdzâ⁰t, G*itq!â⁰da, G*itqxâ⁰la, and all the nine towns of the Tsimshian.

Two people were saved on top of the great mountain inland from Prairie Town,--one young woman and also one young man. Then the water went down and they walked down. Then they saw that not one tree was left. They were destroyed by the great currents of water. Only clay remained in the whole country.

All the high mountains were not covered by the water. The animals had run up to the tops of the high mountains,

and all kinds of animals were saved. Only the hauhau' and the simsi'm were dead.

(This animal is worse than the hauhau. Its body is like that of an animal, but its face that of a man. When it is angry, it stretches out its face. It is the one that vanquishes all the animals and people. These two died in the Deluge,--the hauhau' and this animal,--only two, because they make their house in caves.)

While the water remained on the earth, a strong wind struck the great mountains, and the people staid in their canoes with elk-skin houses in them, which were in the canoes. Then they heard a great noise above. It was like the sound of a bell which was ringing in the air. Therefore the people were much afraid. They were frightened of everything during the Deluge.

And they wailed for their children who had died in the Flood. And when their canoes were driven away to the edge (of the sea), and the waters covered everything on the earth, all the tops of the greatest mountains were not submerged; and then everything that was breathing and living on the ground died.

For twenty days the earth was submerged. Then it stopped, and the water began to sink again and went down from the ground. The water went down continually, and all kinds of trees were swallowed by the whirlpool of the sea; and also the corpses of the people and the dead animals and the dead birds, and all the dead snakes,--everything was swallowed by the whirlpool of the sea.

Some people did not perish at this time, yet they were scattered around along here. That was when their tongues

[p. 251](#)

were mixed. Before the Flood they had one language; after the Flood, when they were scattered everywhere, their languages were different. Therefore the people along here know that they are relatives, although their languages are different; and they know their crests, Eagle, Bear, Wolf, or Raven,--even if they are Tlingit, or from the south as far as Rivers Inlet, and out West as far as the Haida,--because they are really come from one town before the Deluge, and they were scattered after the Deluge. Although they do not understand their languages, yet they know by their crests that they are relatives.

You know I told you that two persons were saved on top of a high mountain. These were the parents of the tribes on the Upper Skeena River. Thus they also have the same crests, although their language is different, and also the tribes of Nass River.

Therefore this is a great tradition among the people here, and also among our fellow-tribes along here. Wherever the canoes came ashore, there they camped on unknown ground. They did not know where they came from. Then they made a camp in the unknown country. All those canoes that did not perish in the Deluge camped about along here, wherever they landed.

Soon after the Flood there were no trees. The whole new land had only clay, and they had houses of elk-skin. These were the houses in which they camped on the shore of the great sea which they had not known before. And all the animals and everything was new to them; but they always kept their crests which they had used in their old camps.

[p. 253](#)

Then all these people, wherever they camped, increased, and all had one crest. There were a great many people when they forgot their languages, and they use new tongues now, which they did not know before. All the camps chose each one chief, because they had new towns, but they kept their crests right along through all generations.