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III.—Traditions of the Quinault Indians.

By LIVINGSTON FARRAND,

ASSISTED BY

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III.—TRADITIONS OF THE QUINAULT INDIANS.

By LIVINGSTON FARRAND, assisted by
W. S. KAHNWEILER.

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INTRODUCTION.

The Quinault Indians, from whom the following collection was obtained by the writer in the summer of 1898, are found on the coast of Washington with their main seat at the mouth of the Quinault River. A reservation has been established, and small settlements beside the one mentioned are to be found at scattered points within its limits.

The tribe is of Salish stock, and up to a few years ago was of a decidedly low degree of culture.¹ There is evident of late years, however, a marked advance in the cultural development of the group. This improvement is due partly, of course, to the educational advantages afforded by the reservation school, but also, to a great extent, to the introduction of the so-called "Shaker" religion,² which has taken a firm hold upon the tribe. Whatever may be the absurdities of this belief and practice, there can be no doubt that its general influence is salutary. Its prohibition of alcohol, the general sobriety and steadiness which it recommends, and the comparative faithfulness with which its precepts are observed, have done much to advance the welfare of its followers.

The conditions of life are so easy for the Quinault that strenuous effort is not called for on their part. The climate is mild throughout the year, the supply of salmon is never failing, deer and elk are abundant and frequently killed by the more energetic hunters, and berries of various kinds are plentiful. It is not surprising that, under these circumstances, government efforts to foster agriculture among them have not met with encouraging results. In consequence of these conditions the majority of the people are indolent, but peaceable and comparatively prosperous.

The old customs of the tribe have practically disappeared under the influences mentioned above, except in the case of a few of the older men who have thus far refused to join the Shaker movement, and still cling to the old beliefs and "medicine" rites. This state of affairs made it both harder and easier than it would otherwise have been to obtain information as to earlier conditions. The members of the Shakers look upon the old beliefs as of evil origin, and prefer not to discuss them at all. At the same time, when one could be induced to describe them, the common, half-superstitious hesitancy so often found among Indians was absent. The majority of the people claimed to know nothing of, or to have forgotten, the old customs. Among the older unregenerates the writer was fortunate in finding one, Bob Pope, who proved to have a first-rate knowledge of the tribal traditions; and the following collection was obtained mainly from him. It has been enlarged and modified by other informants, but the bulk of the stories are Pope's.

¹ See *Indians of the Quinault Agency, Washington Territory*, by C. Willoughby (Smithsonian Report for 1886, Part I, pp. 267 ff.).

² See *The Ghost-Dance Religion*, by James Mooney (Fourteenth Annual Report of the Bureau of Ethnology, pp. 746 ff.).

It will be noticed at once that the general character of the tales is that of the northwest coast modified by and merging into a more southerly type, of which the Chinook is the most familiar example. As collections of traditions from neighboring tribes become available, this gradual transition is more and more striking. We now have at our disposal a practically unbroken series of traditions from Alaska to California, there being no considerable gap in this continuity, except in Southern Oregon; and while the extreme northern traditions are quite different from the extreme southern, the change is gradual, with at no point a sudden break in type. It is probable that the most marked diversity will be found among the Athapascan tribes of Oregon, from whom as yet we have but meagre accounts; but it is not to be expected that the general principle of modification by contact, or the general continuity just mentioned, will be seriously affected even by them.

Of the Quinault tales which form the present collection, it will be seen that the Culture Hero or Transformer story¹ bears the usual distinguishing marks. There is the introduction, dealing with the hero's antecedents, birth, and youth, with adventures exhibiting his power and trickery, followed by the account of his journey through the country and along the coast, benefiting the people in various ways. The Bluejay stories² of the Quinault are particularly full and extensive, and are for the most part the same as those told of Raven by the tribes of the north. Tracing these tales from north to south, it is here that Bluejay first takes on the chief rôle as trickster and buffoon; the Quilleutes, the nearest neighbors of the Quinault on the north, still having Raven as their subject. It is interesting to note that Raven is not entirely discarded by the Quinault; but the stories of him are meagre and few, and quite evidently borrowed from northern sources. The standard traditions of The Ascent to the Sky, Raven's Visit to the Underworld, The Magic Flight, etc., are all found here in characteristic form. The last story of the collection, that of The Dog Children, has probably been taken bodily from the north, where it is found everywhere.

The chief sources for comparison, to which frequent references are made in the notes, are the works of Boas,³ Petitot,⁴ Teit,⁵ and Farrand.⁶ There are also occasional references to Krause, Rand, and others, where analogies of wider import demand attention.

LIVINGSTON FARRAND.

¹ See The Story of Misp', pp. 81 ff.

² See pp. 85 ff.

³ By Franz Boas: Chinook Texts, Washington, 1894; Indianische Sagen von der Nord-Pacifischen Küste Amerikas, Berlin, 1895; The Mythology of the Bella Coola Indians (Memoirs American Museum of Natural History, Vol. II), New York, 1898; Traditions of the Tillamook Indians (Journal of American Folk-Lore, Vol. XI, pp. 23 ff., 133 ff.); Traditions of the Ts'ets'a'ut (*Ibid.*, Vol. IX, pp. 257 ff., Vol. X, pp. 35 ff.); Kathlamet Texts, Washington, 1901.

⁴ By E. Petitot, Traditions Indiennes du Canada Nord-Ouest, Paris, 1886.

⁵ By James Teit, Traditions of the Thompson River Indians of British Columbia, Boston, 1898.

⁶ By Livingston Farrand, Traditions of the Chilcotin Indians (Memoirs American Museum of Natural History, Vol. IV), New York, 1900.

I. — THE STORY OF MISP'.¹

There was once a young man who had a fishing camp up a certain creek, and there he lived alone during the salmon season. One night when he came in from fishing, he found that the salmon he had caught the day before, and had not had time to dress, were all split and cleaned ready for drying, and he wondered much who could have done it. The next evening he found the same thing, and so it went on until he determined to solve the mystery. So one day, instead of going to fish as usual, he hid himself and watched; and pretty soon a woman came into the camp from the woods and began to dress the fish. The young man watched her a while and then went in and spoke to her.

Now, the woman's name was Kwötsxwō'ē, and she had fallen in love with the man and thought in that way she could win him. So they lived together at the camp until the fishing season was over, and then they started back for the young man's village, the woman going with him as his wife. Just before they reached his home, Kwötsxwō'ē let down her hair and covered her face, for she was ashamed. Thus for a long time she sat in her new home with her face covered, and never laughing or talking with the other people who gathered in the house.

Now Bluejay, who was a great talker and always meddling in other people's business, kept saying, "I wonder what is the matter with Kwötsxwō'ē, that she never laughs and never shows her face." At last Kwötsxwō'ē grew tired of Bluejay's chatter, and, calling her husband out, she took him back into the woods and said, "Now, you wait here for me, for I am going back to the house to laugh and show my face." Then, going back to the house, she walked up to Bluejay, and, throwing back her hair, said, "Now you can see my face." And he looked, and her face was horrible, and her teeth were covered with hair from the people she had eaten; for the woman was a cannibal. Then Kwötsxwō'ē laughed, and the people began to fall down dead. Five times she laughed, and by the fifth time all the people in the village were dead. Then she ate them all up from one end of the village to the other, and started back to find her husband. But just outside their house she found him lying dead, for he had followed her to see what was going to happen, and, having heard her laugh, had fallen dead with the rest. Then she ate him too, but saved his privates and put them into a basket.

Now, Kwötsxwō'ē was pregnant, and soon gave birth to twins, Misp' and Kwēmō'lēlēn, of whom she took great care, and bathed them often, that they should grow strong and healthy. The boys grew rapidly, and learned many things, — how to hunt with bow and arrows, and how to fish; but people they had never seen.

¹ Cf. various Transformer myths, particularly Boas, *Indianische Sagen*, etc., pp. 1 (Shuswap), 16 (Thompson), 241, 263 (Bella Coola); Boas, *Chinook Texts*, pp. 17 ff.; Farrand, *Traditions of the Chilkotin*, Introduction, and pp. 7 ff.; Teit, *Traditions of the Thompson River Indians*, pp. 42 ff., 62 ff.; Morice in *Transactions Canadian Institute*, Vol. V, pp. 28 ff.; Petitot, *Traditions Indiennes*, etc., p. 311. The Chinook Transformer myth is almost identical with the following story of Misp'. (The final letter of Misp' is aspirated, as indicated by the inverted comma.)

One day their mother said she was going to a prairie on the Chehalis River to get camass-roots, and would be gone all day. She told the boys that while she was away they might go to hunt, but that they must not go toward the north (for it was there that her husband's village lay), and also that they must not look into the basket that hung in the roof of the house. But the boys were curious, and, as soon as Kwōtsxwō'ē had disappeared, they started toward the north and came upon a village where the ground was covered with bones; and when they came back to the house, they looked into the basket and saw the private parts of a man. Then Misp', who had magic powers, felt sure that the privates were those of their father, about whom he had often wondered, and that the bones were those of their relatives and friends whom their mother had killed and eaten. The boys talked it over, and decided to burn the house and run away before their mother could get back. So they set fire to the house and started.

Now Kwōtsxwō'ē, while still at work on the prairie, saw smoke coming from the direction of her home, and ashes flying in the air, some of which she caught in her hand, and recognized the design of the basket which hung in the roof of the house. Then she knew at once what had happened, and started back in great anger, intending to kill and eat the boys. But on reaching the house she found they had gone. Kwōtsxwō'ē followed the boys' tracks, and very soon they knew she was pursuing them, for they could feel the ground tremble as she ran; and when she had nearly overtaken them they climbed to the top of a tall fir-tree. The mother came to the tree, and, looking up, saw the boys. She spoke kindly to them, and told them to come down and all would be forgiven. Misp' laughed, and said, "All right; come close to the tree, and we will come down." She came close, and he said, "Come closer yet." She came closer, and he said, "Clasp the tree in your arms, and we will come down." So she put her arms about the tree; then Misp' shook it, and all the bark came off, and fell upon her and crushed her. Then the boys came down and went on their way.

Soon they saw a woman, resembling their mother, playing with a lot of children. The woman would take a child by the feet, and, swinging him around her head, let him fly through the air to a great rock some distance off. Most of the children were dashed to death against the rock, and the woman ate them up. The boys hid themselves, and watched for some time. Then Misp' took the juice of a plant and rubbed it on Kwēmō'lēLēn's face to make it look pale and sickly, and they came out to the place where the woman and children were. Now, the woman was their mother's sister, and when she saw the boys, she asked at once after their mother. Misp' replied that she was coming on later; whereupon his aunt proposed that they should join the game, and said she would swing Kwēmō'lēLēn first. But Misp' replied, "You see my brother, how sick he is. Swing me instead." So the woman agreed. Now, the children had been taught to sing, "ō'xō mēlsh shīō'ls, kwātsī'l jūk" ("you will go and not come back again") whenever a child was swung: so Misp' went over to them, and whispered to them to sing, "ē'sō mēlsh shīō'ls, kwātsī'l jūk" ("you will go and come back again") when

he was swung. Then his aunt took him by the ankles and swung him with great force; and he flew through the air, but landed on his feet on the rock, and came back laughing, for the children had sung as he told them. Then he said, "Now, my aunt, it is your turn to swing." But the woman said, "No, I am too heavy; you might let me fall." But Misp' promised to swing her easily, and she consented. Then, making a sign to the children to sing, "ō'xō mēlsh shīō'ls," etc., he gave his aunt a mighty swing, and she crashed against the rock and was killed; and in her belly were found the bones of hundreds of children whom she had killed and eaten. These he gathered together and washed in the river, and some he brought back to life, but some he could not revive. And that is the reason that some children die to-day.

After this the boys went on until they heard a great noise on the prairie near Humptulips, and looking from a distance, they saw a woman, who was another one of their aunts, swinging children by the feet in the same way as the first had done. They lay down to watch, and as they lay there, Misp', to pass the time, split with his knife a young shoot that grew beside him; and it grew to be a great tree with five spreading branches, which can be seen to this day. Then they went up to their aunt, and Misp' treated her and the children just as he had treated the former woman, and they went on their way.

After a time they heard a noise, and, creeping up, they saw another woman, who was also their mother's sister, and with her were a lot of children. They were playing xwō'tēl;¹ and whenever a child laughed before it reached the stick, the woman would kill and eat it. As soon as the boys came up, their aunt proposed that Kwēmō'lēlēn should try his hand at the game; but Misp' excused his brother on the ground that he was not well, and said that he himself would try instead. He did so, and succeeded in reaching the stick, and at once killed his aunt and freed the children.

Again the boys went on, and came upon another woman of the same kind, who was pretending to tattoo on the breast the children who were with her. But she would press the needle through their hearts, and then eat them. As soon as the woman saw the brothers, she asked Misp' to let her tattoo Kwēmō'lēlēn; but he excused his brother, as before, and offered himself instead. So he lay down, and his aunt pressed the needle against his breast; but it would not pierce the skin, though she pressed with all her strength. Misp' then declared that it was his turn to tattoo his aunt; but she was unwilling, being afraid that he would press too hard. However, upon his promising to press lightly, she consented, whereupon Misp', placing the needle against her breast, threw all his weight upon it, drove it through her heart, and killed her. Then he opened her and took out the bones of the children she had eaten. Some of them he brought to life, but some he could not.

From this place, Misp' and his brother travelled all about the country, and

¹ A game in which a person is required to walk slowly toward a stick around which are gathered other players, who jeer at him, and try to make him laugh. If he smiles or laughs before he reaches the stick, he loses.

finally came to Neah Bay, and there Misp' called to the people and they came out; but they were in the form of dogs. So Misp' turned them into men, and gave them whale-spears and canoes, and told them they would be whalers for all time. And he tried to teach them the Quinault language, but could not; and so the people of that place can only speak Makah.

Coming south from Neah Bay, the brothers reached the mouth of the Quilleute River; and Misp' called the people, and they came out as wolves. Misp' turned them into men, and gave them whaling outfits and salmon-spears and dip-nets for smelts, and he also tried to make them speak Quinault, but did not succeed; and so they speak Quilleute.

From here they went on to the Hoh River and called the people, and a very few came out, — miserable and weak, and with nothing but dip-nets. And Misp' helped them, treating them as he had the Quilleute, and went on his way.

A little farther south the brothers came to the Queets River; and Misp' called the people, but none answered. He called and called, but none came out. Then Misp' rubbed his arm with his hand, and from the little rolls of dirt and sweat under his fingers he made people, and he gave them nets and salmon-spears, and told them they should live there always; and they were the ancestors of the present people of the Queets. And that is the reason that the place is called Kwē'tsūx ("something made of dirt").

Then they came down as far as Raft River; and Kwēmō'lēlēn saw the tail-feathers of an eagle floating in the river, and he swam out to get them, for he wanted them to wear in his hair. But when he reached the middle of the stream, he was caught by a whirlpool and carried under, and was swallowed by a monster tsēxē'ēmā or k'āk'ā'tsk ("the swallower"). Then Misp' built a fire and heated great boulders, and threw them into the river until it began to boil. Then a tsēxē'ēmā drifted down, and Misp' speared and opened him; but his brother was not inside. Then another one came floating down, and him also Misp' killed and opened; but still Kwēmō'lēlēn was not there. Then a third one, the biggest of all, came down; and when he was caught and opened, there was Kwēmō'lēlēn, but he was already dead. So Misp' took him ashore and tried to restore him, but could not; for, every time he came to life, he turned into a duck. Again and again he tried; and finally he gave it up, and said, "You shall always be a duck, and people shall call you Kwēmō'lēlēn."¹

From Raft River, Misp' went on alone; and when he reached Quinault and called the people, they came out, and they were already men with all kinds of implements and weapons. So Misp' did nothing for them, except to tell them that they should always be men.

He went on and came to the mountain (three miles below Quinault River), and there saw a man grinding shells for knives, and as he worked he sang, "I am making this for Misp', I am making this for Misp'." Misp' approached, and asked him what he was doing. The man, whose name was Llē ("deer"),

¹ Kwēmō'lēlēn is the present Quinault name for a variety of duck plentiful at certain seasons.

replied, "I am making this for Misp', to kill him when he comes." Misp' asked to see the shell, and the man handed him three; whereupon Misp' clapped one on each side of his head for ears, and, putting him down on all-fours, turned him around, and fastened the third on behind as a tail. Then Misp' ordered L!ē to jump about, and to run a little way and look back. And L!ē did so. Then Misp' told him to run toward the woods, but to look back before he disappeared. And L!ē did as he was told. "Hereafter," said Misp', "you shall always act like that when people see you." And that is why deer behave in that way to-day.

After that he went on and reached Copalis Rock, and there he saw a man moving toward the ocean across the beach. The man was upside down, walking on his hands, grunting and groaning, and apparently going against his will. Misp' asked him what the trouble was, and he said his head was full of lice, and they were dragging him into the sea. So Misp' took the knot of a tree and made a comb of it, and combed out the man's hair; and he turned him right side up, and gave him the comb, and told him to use it thereafter and he would be safe.¹

Misp' next came to Copalis River and called the people; and they came out upside down, with nothing but small flounder-spears and short sticks for digging clams. And he told them that such should be their work; and after turning them right side up he left them. And the people of Copalis River have lived on small fish and clams ever since.

Thence he went on to Oyhut and called the people; and they came out, walking upside down, with short clam-sticks, and using their heads as hammers for splitting wood, and grunting and groaning with the pain of it. Then Misp' turned them right side up, and gave them stone hammers, and left them.

From Oyhut he went south along the beach, stopping at different places, and changing the people, until he reached the Chinook at the mouth of the Columbia River, and there he turned into a rock that can be seen to this day.

II. — THE ADVENTURES OF BLUEJAY.²

People used to live on the Quinault River from the mountains down to the mouth. All the birds and animals were people then, and Bluejay lived near the upper end, in the last house upstream. He had a lot of children, and they were out of food and hungry; for Bluejay never hunted or fished, but just sat around doing nothing.

One morning just before daylight, Bluejay said to his wife, whose name was Jui, "Let us go down and visit my cousin Magpie this morning, and see if we can get some food." Jui agreed: so they started early and came to Magpie's, and found him alone. Bluejay looked all around the house, but could see nothing

¹ The Indians of Copalis Rock were notorious for vermin.

² Cf. Boas, *The Mythology of the Bella Coola Indians*, p. 93; Boas, *Indianische Sagen*, etc., pp. 76, 106, 177, 245, etc.; Boas, *Chinook Texts*, p. 172; Farrand, *Traditions of the Chilcotin*, p. 18; Teit, *Traditions*, etc., pp. 40 ff.; Rand, *Legends of the Micmacs*, p. 300.

to eat. Pretty soon Magpie made a fire and heated the stones. When they were hot, he set the pot by the fire and threw in the stones, and the water began to boil. Then Magpie let down his hair and took out one salmon-egg which he had in his hair, and, throwing it into the pot, began to stir it about. He stirred and stirred, and the water grew thicker and thicker until the pot was full to the brim of salmon-eggs. Bluejay set to work, and ate and ate until he could hardly move, but still there was plenty left : so he prepared to take the rest home to his children. His wife went out first ; but she heard Bluejay saying to Magpie, "You come up to my house to-morrow, and you shall have a feast." When Bluejay came out to the canoe, Jui scolded him for inviting Magpie when he knew they had nothing in the house to eat. Bluejay excused himself, and said he was just thanking his cousin, that it was only polite to ask him to visit them, and that he knew how he could get food.

Night came ; and next morning, just before daylight, Bluejay made a big fire and went out. Soon he came back, all wet from bathing. He lay down by the fire for a while, and then went out and sat on the roof of the house, thinking hard all the time. Pretty soon he called out that he saw Magpie coming up the river, he could tell him by his hat. His wife began to scold again, but it did no good ; and soon Magpie arrived. Bluejay was happy, and took the pot in which he had brought the eggs from Magpie's, filled it, and heated the water with stones, just as Magpie had done. He had already hidden in his hair one of the eggs he had brought from Magpie's, and as soon as the water was boiling he fingered around in his hair until he found the egg. Then he threw it in and began to stir. He stirred and stirred until the water was cold ; but there was nothing there but the one salmon-egg bobbing up and down in the pot. At last he gave it up and sat there much ashamed. Magpie waited, but Bluejay could give him nothing. Finally Magpie grew tired, took the stones and heated them, and put them into the pot. Then, taking one egg from his hair, he threw it in, and in a few minutes the pot was full. Magpie refused to eat, however, and, leaving all for Bluejay, went home in disgust.

Next morning Bluejay said to his wife, "Let us go down to see our neighbor Sawbill Duck to-day, and try to get something to eat." So they started downstream, and soon came to Sawbill's house. Going in, they saw a large fire, and on both sides of the fire were salmon-heads cooking.¹ When Bluejay and his wife came in, Sawbill told them to help themselves ; and Bluejay did so, and ate until he could hold no more. Sawbill then told his sons to go out and get fresh salmon for their grandfather. The boys went, and soon came back with five steelheads, and cooked them all for Bluejay. When they were done, Bluejay was so full that he could just sit and look at them. So, when they were ready to go home, Sawbill packed up the salmon for Bluejay to carry to his house. Jui tried to make Bluejay go out first, but he refused, and she overheard him saying to Sawbill, "Cousin, come up to my house to-morrow and

¹ In the old days, salmon-heads were cooked by placing hot stones in the mouths.

have a feast." Jui was angry, and scolded Bluejay after he came out ; but it did no good. So they reached home with the salmon, and gave them to the children.

Next morning, before daylight, Bluejay made a fire, bathed in the river, lay down by the fire, went out and sat on the roof, and waited. At sunrise he called to his wife, "Some one is coming up the river, and I can tell by his hat that it is Sawbill." And so it was, — Sawbill and his whole family, his wife and five sons. They came in, and Bluejay was happy. They sat talking for a little while, and then Bluejay told two of his children to go out and catch salmon. When they came back they were nearly drowned and frozen, and had no salmon ; and Bluejay sat there silent and ashamed. Sawbill's family were quiet for a while, but at last grew tired ; and Sawbill told his sons to go out and get some fresh salmon. They went, and in a few minutes came back with five big steelheads, but they left them for Bluejay, and all went away home without eating.

Night came ; and before daylight Bluejay said to his wife, "To-day we will go down to our third neighbor, Bear, and get food." They started ; and when they arrived at Bear's house they found him and his wife, but there was no food. They were sitting with their backs to the fire, and Bear's wife was making a basket. Bear built a big fire and made Bluejay welcome. His wife said nothing, but worked on. Still Bluejay could see no food. Bear put the pot by the fire, then, taking his knife, he slashed the sole of his foot up and down, and held it up by the fire, so that the fat ran out and soon filled the pot. Then, going over to his wife, he cut a big piece of meat out of her back, while she sat still and apparently never felt it at all. He cooked the meat and they ate it with the fat. Bluejay ate until he could hardly move, and thought it was fine, especially the fat. Bluejay urged his wife to eat, but she would not, and they stood there scolding and quarrelling. At last Jui went out to the canoe ; and Bluejay said to Bear, "Now, you come up to my house to-morrow morning and you shall have a feast." Bear said he would, and Bluejay went out and joined his wife, taking the rest of the meat with him, and when they reached home they gave it to the children, and all were happy.

Next morning he did as he had done before, sat on the roof, and at sunrise called to his wife that he could see Bear's hat coming up the river. Then Jui was angry and frightened, for she suspected what Bluejay had in mind. Soon Bluejay came down from the roof and told his wife to get to work just as Bear's wife had been, with her back to the fire. She refused at first, but finally gave in and sat down as she was told. Bear and his wife arrived, and Bluejay bustled about, built a great fire, and began to prepare for a big feast. He put on the pot and started to cut the sole of his foot ; but he was nervous, and every time the knife touched him he squealed with pain. At last he made a quick cut ; but nothing but black blood came out, while he yelled and screamed with the pain. Then he went for his wife, to cut meat from her back ; but she resisted, and they fought and struggled together. He got in one cut ; but she screamed so, and made

such a time, that at last he quit in despair, and they both sat there bleeding and sore. And there was no food to give to Bear. At last Bear told Bluejay to build up a big fire; this done, he cut his other foot, and filled the pot with fat, cut the other side off his wife's back, and, leaving it all for Bluejay, took his wife and went home without eating.

If all this had not happened, there would still be plenty of fat on the bear's feet, and much meat on its back; as it is, there is very little.

Early one morning after the bear-meat was eaten up, Bluejay proposed that they go down to Land Otter's to get food. They went, and found the whole family in the house. After a while Land Otter sent his sons out to get fresh salmon for Bluejay, and in a few minutes they came back with five big steelheads. Bluejay ate all he could hold. When they were ready to go home, Bluejay sent his wife out ahead, and then told Land Otter to come up to see him the next day. All the same things happened, and before daylight Bluejay was on the roof watching. At sunrise he called to his wife that he could see Land Otter's hat in a canoe coming upstream.

Land Otter arrived with his whole family, and Bluejay lighted a big fire to welcome them. Pretty soon Bluejay told his children to go out and catch fresh salmon. After a long time they came back, wet and cold and nearly dead, but brought no salmon. At last Land Otter grew tired of waiting, and sent his own sons out, who came back in a few minutes with five steelheads. But they left them all for Bluejay, and went home without eating.

After some days, early one morning, Bluejay said to his wife, "Come, let us go down to Beaver's to-day, and get something to eat." They went, but when they arrived, found no house at all, but saw the young Beavers playing around in the water. The young ones dived down and told their father that Bluejay was there, and he sent the children up to invite him in. Bluejay could not see how he was to get in, so two young Beavers took him, one by each arm, to dive down with him. Bluejay was afraid, and struggled so that they gave him up, and took his wife; and after a while they got her into the house, but she was nearly strangled. Then they tried Bluejay again, and at last got him in, but he was nearly dead too. When he had recovered and looked around, Bluejay saw that the house was all right, and was on dry land: so he felt contented again. Beaver built a fire and said to his wife, "Take the children and go get salmon-berry-sprouts for our friends." They went, and soon came back with salmon-berry bush instead of sprouts. Bluejay tried to eat it, but found he could not, for it was hard wood. The Beavers, however, ate it easily, and liked it. Bluejay gave it up: so Beaver sent his family out to get some elderberries, and soon they came back with baskets full of black mud, which they said was preserved elderberries. While they were preparing this, Bluejay looked at it and made a face, and said, "I can't eat that black mud; I don't eat mud." But the Beavers ate it all and said it was fine, while Bluejay and his wife went hungry. After a while the Beavers took them up to the surface of the water, and Bluejay invited

Beaver to visit him next morning. This time Bluejay and his wife did not quarrel, for they knew it was easy enough to get mud and salmonberry-bush.

Next morning Bluejay did as before, and called from the roof that he saw some one coming, and he thought it was Beaver. Beaver's family came in, and Bluejay told his children to go out and gather salmonberry-sprouts for their guests. They came back soon with nearly a houseful of salmonberry-bushes, but in a few minutes the Beavers had eaten them all up. Bluejay then sent his children out to get black mud, and they came back with all they could carry; but in a very short time the Beavers had eaten that all up too, and said they liked it. So Beaver and his family had all they could eat before they started home.

Next morning Bluejay waked his wife and said they would go down to visit Kwēt¹ and get something to eat. So at daylight they went down, and found Kwēt and his wife and five daughters at home; but, though he looked all around, Bluejay could see no food in the house. After a little while, Kwēt said to his wife and daughters, "Go back into the woods and get some salmonberries for your grandfather." So they took six big baskets and went out, and soon came back with all they could carry. Kwēt filled a dish and set it before Bluejay, who ate until he could not move, but he had not finished the dish by a good deal. When they were ready to go, Bluejay took the six baskets of berries along with him, and invited Kwēt to bring his family to visit him next morning.

Early next day, Bluejay did everything as before, and Kwēt and his family came in. Bluejay told his children to go out and get berries, and they went, but did not return until toward evening, and they had found no berries. Kwēt's family had been sitting around all day with nothing to eat: so, when Bluejay's children came home and brought nothing, Kwēt said to his daughters, "You go out and get berries for Bluejay." They went, and in a little while came back with their baskets full. But they left them all there, and went home without waiting to eat.

One morning soon after this, Bluejay waked his wife, and proposed going down to Kingfisher's for food. They went, and found Kingfisher and his five children all at home. Kingfisher sent the children out for fresh salmon, and they soon came back with five big ones. Bluejay ate as much as he could, and then started for home, first inviting Kingfisher to visit him next morning. When he arrived at the house, he ate the remaining salmon with his children.

Next morning the same things happened as before. Bluejay saw Kingfisher coming, and sent his children out for salmon. They did not succeed in getting any, and, after waiting some time, Kingfisher sent his own children out, who soon came back with five big salmon. But they left them there, and went home without eating.

Next day Bluejay and his wife went down to Shadow's. On their way they saw a canoe loaded with wood, but with no one in it. "Let's hurry," said Bluejay, "and we may be able to get that canoe." They tried, but could not

¹ A small warbler.

catch it ; and pretty soon it stopped in front of a house and the wood disappeared. Still Bluejay could see no man with it. They reached the village and went into the biggest house, but saw no one. They could see furniture and clothing and plenty of dried salmon, but not a single person. There was a dress lying on one of the beds, and in the upper part a pearl nose-ring. Bluejay also noticed that every now and then one of the salmon would come down from the drying-pole and go on the fire, of its own accord. Bluejay would take it off again, fearing that the people would think he had done it. Now it was really the Shadow people trying to cook salmon for Bluejay. Along in the afternoon, Bluejay said to his wife, "There is nobody here, and that dress there on the bed is good looking, and will be all right for you. I'll steal it." Going over to the bed, he took hold of the dress and pulled it ; but something spoke from out of the dress, "Look out there, Bluejay, you'll tear my dress!" and he jumped back, startled and frightened. After a little he tried the same thing with the pearl nose-ring, but it spoke too ; so he gave it up and sat still. There they were, tired and hungry, and toward night they started for home, having had nothing to eat, and they went to bed exhausted as soon as they reached the house.

Next morning he called to his wife, "Wake up and we will go down to the mouth of the river, to Hair-seal's, and see if he will give us something to eat." They went, and found Hair-seal and his wife and five children. Hair-seal built a fire, and sent his wife and children to bathe in the river, and told them while there to lie down on a certain sand-bar and wait. They did as he said, and the youngest lay at the end of the row. Hair-seal waited until he saw them lying on the sand-bar, then, taking his stone hammer, he went out, while Bluejay watched him. He went over to the sand-bar, and struck the youngest child on the forehead and killed him. Then he told the rest to go into the water, which they did, and in a moment re-appeared, and there were still five children. Hair-seal took up the dead one to carry it home, but it was so fat he could hardly get it along. When he finally got it to the house, and the children had come in, he put the dead seal on the fire to singe the hair off. Then he dressed the meat, and Bluejay watched, and saw that it was covered with fat. Hair-seal boiled the meat, and gave it to Bluejay and Jui ; and Bluejay ate so much that he just lay back where he was and couldn't move. When they were ready to go home, Bluejay, as usual, asked Hair-seal to come up and visit him next morning. At that his wife was frightened, for she felt sure Bluejay would try the same trick that he had seen Hair-seal do, and she cried most of the way home.

Next morning Bluejay did everything as before, and called from the roof that Hair-seal was coming. His wife was furious, and scolded and scolded until Hair-seal and his family arrived and came in. Bluejay made a big fire, and told his children to swim in the river, and then to lie down on the point of a certain sand-bar, and keep their eyes shut. He watched them, and when they were on the bar he went over and hit the youngest on the forehead with his hammer, and smashed in his head. Then he cried to the other children, "Dive down, quick,

quick, quick!" But the others were so frightened that they couldn't get under water, and just lay there crying and whimpering, and there were only four of them left. Bluejay's wife was nearly crazy with grief over the death of her youngest child, and furious with Bluejay, and there was a great uproar. Then Hair-seal told his boys to bathe and lie on the sand-bar; and when they did so, he clubbed the youngest, and the four jumped into the river and came out five, as before. Then they carried the dead seal to the house, and left the meat for Bluejay, and all went home.

Now Bluejay and his family were filled with grief for the child, and cut the hair from their heads, all but a tuft at the top, and paid no more visits.

And some one told Squirrel and Black Diver what had happened, and they made fun of Bluejay because he had killed his own child.

So Bluejay said to his wife, "We will go down and find those fellows, and tie them up and bring them home." They went, and came to the house, and from the outside they could hear the men laughing, and making fun of Bluejay. Then Bluejay went over and kicked on the door, and said, "Is it true that you are mocking me because I killed my child?" And they said, "Yes, it's true: see what you have got on your head for doing it," pointing to the crest of hair on his head. Then Bluejay and his wife went in, and took the men and dragged them out, and, after tying their hands and feet, threw them into the canoe and started for home. But every time Squirrel or Black Diver moved in the bottom of the canoe, the ropes broke. Then Bluejay asked them, "What kind of rope is the best to hold men like you?" And Black Diver answered, "Weeds are the best." Bluejay said to his wife, "I know where there are some weeds, — in that big slough over there: let's go and get them." So they went and picked some long weeds, and tied the men's hands and feet once more. Then, when they lay there grunting and crying, Bluejay said, "It serves you right: if you had not made fun of me, I would not have done this to you." Suddenly, when they were about half-way home, Diver jumped up, and, breaking the weeds, dived over the edge of the canoe. Bluejay poked his pole after him in the mud and cried, "Now I've got you!" But Diver came up on the other side of the river, and laughed, and made fun of Bluejay, and then went ashore. Now Bluejay had only Squirrel left, and when they got farther up the river, he asked Squirrel where would be a good place to put a man like him. Squirrel answered that the best place for him would be a brush-pile. So they ran close in to some brush overhanging the water, and Squirrel jumped up and ran ashore, and laughed, and poked fun at Bluejay.¹ When Bluejay and his wife arrived home, they decided they would go somewhere else to live, they felt so badly about their dead child.

So they started down the river, and when they came to the beach they saw a crowd gathered, and went up to see what it was all about. There they found

¹ Cf. Boas, *Chinook Texts*, p. 121.

xwōnē' xwōnē' and Snail having a contest of eyesight, each claiming that he could see better than the other. Snail said, "I can see the smoke of that village out there over the ocean." And xwōnē' xwōnē' answered, "I can beat you, I can see that woman carrying wood." Snail did not believe xwōnē' xwōnē': so he said, "Let's trade eyes for a few minutes. I would like to see how good your eyes really are." xwōnē' xwōnē' agreed, and took out his eyes and gave them to Snail, who put them in and looked, but could see nothing. They were just ordinary, common eyes. But xwōnē' xwōnē' with Snail's eyes could see the smoke as clearly as possible. Then they traded back, and all went south along the beach, Bluejay with the rest.¹

Now Snail had come up to Quinault from Wreck Creek to get Crow for his wife. Crow was a fine girl, but blind. He took Crow back with him, and she gave a name to every place between Quinault and Wreck Creek. As they went along, Crow sang, and every time she finished her song, she would ask, "How far are we now?" Snail would tell her, and she would give the place a name. When they reached home, Snail took out one of his eyes and gave it to his wife, and they each had one eye. Every morning Crow used to go out digging clams, and every evening, when she came back, she used to say, "It looks queer to see each of us with only one eye: one of us ought to have the pair." So at last, to keep her quiet, Snail gave his wife his other eye, and so she had two and he had none; and he had to sit in the house all the time, for he was blind.

Crow was white in those days, but became black. This is how it happened: one day, when she went out to dig clams, she told Snail to go and get wood. He groped about, and finally came to the house-post, and, taking it for a tree, cut it down; and the house fell in on the fire and was burnt up, and Crow's white dress was there, and was burnt black in the fire. Crow saw the smoke and came hurrying home, but she was too late, the dress was already burnt; and since that time she has always been black.

Bluejay left his wife at Wreck Creek and went on south with xwōnē' xwōnē', and had many adventures.²

When they came to Oyhut they parted, for Bluejay found his master living there in a large house, and with him his two daughters. So there he staid, and one day a beautiful duck appeared in the bay, so bright and shining, that, whenever he came up from diving, a light spread about him.³ All the people wished to get him, and tried continually to shoot him with their bows and arrows. This went on until the whole bay was lined with canoes chasing the duck. They followed him day after day, but could never get him. Sometimes, when an arrow struck very near him, it would ring out as though it had struck metal.

¹ Cf. p. 108.

² A number of stories of xwōnē' xwōnē', all of a gross character, were interpolated here; but, as they were obviously borrowed from southern sources, they have been omitted. See Boas, *Zur Mythologie der Indianer von Washington und Oregon* (Globus, Vol. LXIII, Nos. 10, 11, 12); also Boas, *Traditions of the Tillamook Indians* (Journal of American Folk-Lore, Vol. XI, 1898, p. 140).

³ Cf. Boas, *Kathlamet Texts*, p. 39.

Bluejay was angry because his master had nothing but daughters, for if they had been boys, they would have been out hunting the wonderful duck. As it was, they were no good at all. "It's a shame," Bluejay kept saying, "to have nothing but girls!"

Now, the girls used to get up at daylight, and, taking their root-diggers with them, would go out and be gone all day. In the evening they would come back with only a handful of roots, and Bluejay would begin to scold again. And all the time the people were hunting the wonderful duck. Now, what the girls really did was to take their canoe up a creek between Oyhut and Humptulips. There they had found good yew-wood, and had made two fine bows, and five arrows for each; and they had practised every day until they were good shots at long range. Then they decided to go out for the wonderful bird. They had made their bows and arrows different from any others in use, and one night they hid them close to the canoe so that they could get them in the morning without any one knowing it. When they came in to go to bed, Bluejay, as usual, scolded and scolded, and was so angry he couldn't eat the roots they had brought in.

Next morning at sunrise, the girls rose, and said they were going for roots, as usual; but, instead of doing so, they went down to their canoe, took off their women's clothes and put on men's, painted their faces, and tied their hair up in knots on the backs of their heads. When this was done, any one would have taken them for strangers. They started out in the canoe, the older girl in the bow and the younger in the stern. They found the bay crowded with canoes, but they started after the duck just the same, keeping apart from the rest, and watching where he usually rose. When they were near enough, the older girl shot. It was a long shot, but it almost hit the duck, and the sound it made rang all over the bay. She shot four times and the fourth shot just touched the duck, and it made such a beautiful sound that it nearly sent all the hunters to sleep. The girls did not pick up the arrows they had shot, but left them; and the people, finding them, saw that they were different from their own, and began to talk, and wonder where the strangers came from; but, whenever they came near, the girls paddled away. The fifth arrow of the older girl wounded the wing slightly, and the duck began to make short dives. Now it was the younger girl's turn to shoot, so they turned the canoe around. The first shot nearly hit the duck, and the second hit him right in the head, and he floated on the water, dead. They paddled up as fast as they could, and, as soon as they had him in the canoe, went off to the creek before the others could come up to them. The other canoes had collected all the arrows; and the people were chattering and talking, and saying, "Now we shall soon find out who it is that has killed the duck. Probably they are from some distant place."

Bluejay and his master were out on the shore looking on when the duck was shot. Bluejay was nagging at his master, as usual, because he had only girls and no boys; but his master said never a word. Along toward evening the girls came home dressed as usual, and looking just as they always had before. That night

they all went to bed as usual, the girls sleeping in the upper bunk, in front of which was a high board. But they were too excited to sleep, and lay there talking and whispering. Their father heard them, and wondered what they were talking about. Now they had the duck with them in a sack, but nobody knew it.

At daylight the girls called to Bluejay, "Get up, Bluejay, and open the door." But Bluejay sneered at them, and said, "Why should I get up so early? You are no good. If you had been boys, you might have got the duck." The girls said, "You had better get up and open the door before it gets too light." At last he got up slowly, grumbling all the while, climbed the ladder, and opened the door.¹ Just then the girls opened the sack below, and there was such a bright light that Bluejay was knocked over, and fell off the roof. He was hurt and bruised, but he climbed up again to fix the door. The girls lay in bed laughing, and when he got up there, they opened the sack again, and he rolled down to the ground. Five times he tried, and each time he fell over at the flash of light, and lay there bruised and sore. Then the younger girl said, "Now, sister, that's enough: we don't want to kill him." So the sixth time he got the door open, so that the daylight came in; and they all got up.

That morning the girls cooked lots of roots, and told Bluejay to go around and gather in all the people to a big potlatch. Everybody came, and in a short time the place was crowded. Four days and four nights they danced, and on the fifth day the girls told their father to get out his best mat, and spread it where his bed was. He did so, and the girls took the duck and laid him on the mat, and the people were surprised, and knew for the first time who it was that had killed the duck. The duck had a plumage of all kinds of beautiful colors, and the girls gave a little to each one; and that is how the birds got all their bright feathers, their crests, and their patches. And some, who were chiefs, got more than others; and they are the brightest birds to-day. After they had given some to each of the guests, they took Bluejay and rolled him around in the feathers that were left, and he got covered all over with blue, and is so to this day. After this, by the advice of the girls, all the people moved to Damon's Point and lived there.

The people used to go out on the ocean to hunt ducks, and the best hunters among them were a young man and his sister. The young man would sit in the bow of the canoe and do the shooting, and the girl sat in the stern and did the paddling; and every evening they came back with a canoe-load of ducks, and gave to all the people in the village. Whenever they went out, it happened that a fog came up, — a fog so thick that they could not see each other in the canoe, — and they could get close up on the ducks so that the young man could shoot them, and so get as many as he wished. Now, the girl always wore a pearl nose-ring; and the moisture of the fog would gather in a drop on the bottom of the ring, and she used to lick it off with her tongue.²

¹ This indicates a former use of the underground house, of which there are no traces among the Quinault to-day.

² Cf. Boas, *Chinook Texts*, p. 51.

Soon it became evident that the girl was pregnant; and as there was no stranger around, nor any one else who could have been the cause of it, the people began to think it must be her brother. Now, it was really the fog who was the father of her child, but no one dreamed of that. And the people were ashamed of her, and talked of going away and deserting her. However, the brother and sister continued to go out as usual every day, and this went on until near the time of her confinement. Then the people tore down the houses, and all went across the bay, leaving the two there alone. They also put out all the fires; but Crow, who was the girl's grandmother, took pity on them, and placed a live coal between two clam-shells, and hid it in the ground. The two were out hunting when all this happened, and when they came home that night and found no one, they began to weep. The boy had no idea why the people had left, for he did not know that they suspected him. The girl began searching about where their house had stood, and at last, just where Crow's bed had been, she found the clam-shells with the coal still burning.¹ She built a fire, and told her brother to go out and look for wood. He found plenty of driftwood, and very soon they had a house to live in. Then he began to find sea-otter, two or three every day, then whales, lots of them, lying on the beach; and they had more than they wanted to eat. About this time the girl gave birth to a boy baby, and then for the first time the brother suspected why the people had left. Now, the girl used to sleep on the other side of the house from her brother, and at night he would hear her and some man talking together; but there was never any one there in the morning. And the whales became so plentiful, and they had so much, that the young man gave up trying to save the meat, and just let them lie there and rot.

One morning the brother waked early and saw a man gliding away from his sister's bed, — a tall man with a long blanket. After that for several mornings he saw him, and at last the man staid in the house all day, but he was a stranger, and the young man did not know who he was. Once the man went outside for something, and the boy asked his sister who he was and where he came from, and she told him his name was *xlëō'lxtcū*,² and that he came from far out of the West.

Now, the people who had moved across the bay had seen smoke rising from the site of the old village; and one night Crow made up her mind to go over and see what was doing. She went, but, when she came to the beach, could not get ashore for some time, on account of the great quantity of whale-meat that was lying there. Finally she got ashore, and, going up to the house, looked in and saw two men and a child, besides the young woman, her granddaughter. She watched for a while, and then called out, "Let me in! I am Crow. I have come over to see you." — "Are you alone?" they

¹ Cf. p. 127; also Boas, *Indianische Sagen*, etc., pp. 10, 20, 52, 93, 114, 132, 180, etc.; Boas, *Chinook Texts*, p. 51; Farrand, *Traditions of the Chilcotin*, p. 8; Teit, *Traditions*, etc., p. 52; Rand, *Legends of the Micmacs*, p. 46.

² A well-known tamanous or supernatural helper for whale-hunters among the Quinault.

asked. "Yes," answered Crow. "Is no one with you?"—"No one," said Crow. Then they let her in, and gave her all the whale-meat she could eat, and, when she was ready to go, gave her some to take back with her, but told her not to tell the other people. Crow went home and gave the meat to her children, but said nothing about it to any one else. Now there was a famine there, and the people had nothing to eat. Next night Crow decided to go over again, and did so, and had whale-meat to eat, and was given plenty to take back to her children. Next morning, while the children were eating the meat their mother had brought, one of them choked on a piece of it. Bluejay, who happened to be there, slapped the child on the back and the piece of meat flew out on the ground. Bluejay saw that it was whale-meat, and told the rest of the people.¹ They came to Crow and asked her where she had got it, but she denied having any at all. The people hunted about, and at last found a basket half full of whale-meat. Then they questioned her until finally she confessed; but she only told them that the girl was living on the other side of the bay with her husband and brother and a small boy, but that the people had better find out for themselves before they did anything. So toward evening they decided to send three young men to look over the ground. After some trouble, on account of the whales on the shore, the young men got over the beach, and, going up to the house, looked through a crack, and saw the strange man sitting there by the fire. They called, and asked them to open the door, saying that they had come over to see how they were. But the girl answered, "No! You people were ashamed of us, and you can't come in. You had better stay away." So the young men went back without having got in, and told the girl's parents that there was a strange man there and also a small boy, besides the girl and her brother. So the father and mother decided to go over the next day, and the rest of the people said they would go along too. They went; but, as they were approaching the shore, the girl and the men saw them coming, and they took the little boy out and bathed him, and there sprang up a strong north wind which beat the people back. When the wind died down, the people tried to land again; but they bathed the child as before, and the wind sprang up and blew the canoes back. All day the people tried to land, but could not on account of the wind, which came up every time the boy was bathed. After the fifth time, the girl said, "Well, we might as well let them come. They can build their houses where they like. They can't get into our house, and they can't hurt us." So they let them come, and the people got ashore. When the girl's father and mother wished to come into her house, she closed the door and would not open it. And they gave nothing to the people to eat, except the refuse that was lying about on the ground and on the beach.

Next morning when they got up, there was a big whale lying on the beach

¹ Cf. Boas, *Indianische Sagen*, etc., pp. 264 ff.; Farrand, *Traditions of the Chilcotin*, p. 10; Teit, *Traditions*, etc., p. 26.

with his tail at the drift-logs and his head pointing out to sea. The girl made everything ready, and then she and her husband and small boy went down to the beach. They told a young man there to cut places in the whale's back for them to sit in ; and when they had taken their seats, they told him to kick the whale. He did so, and the whale started westward through the ocean, and disappeared in the distance ; and all the people on shore stared and wondered.

Now, the girl's brother had staid in the house, and when his sister left him he lay down on his bed and covered his face. Five days he lay with his face covered, but on the sixth he got up, and, calling all the people together, he divided among them the oil and meat he had in the house. Then said he to the people, "Let us go out into the west, where my sister has gone." And the people agreed. Now, Bluejay was bustling about, and more anxious to get off than all the others ; and that night his sister told him he had better hide in the brush in the bottom of the canoe, that he would have less work to do. So Bluejay hid himself beforehand under the brush, and was not in the crowd that went aboard at daybreak. There were a lot of canoes, and at first they raced together ; then, when they were tired, they rested. It was at this time that the young man first missed Bluejay. "Where's Bluejay?" he cried. "He must have been left behind." Then they raced again, and one of the paddlers braced his feet against Bluejay, and he began to squeal and groan. They all wondered what it was that was making such a noise under their feet ; and on lifting up the brush, and looking, there was Bluejay, lying on his back, sore and grunting. They took him out and put him to work, and paddled on to the westward. Five days and five nights they paddled, and on the sixth day saw land. There was a big village there, and many people, so they stopped the canoes close to the shore to look over the ground. But Bluejay got impatient, and said, "Why do we stop here? Are we to starve to death?" and with that he jumped out on to the beach. But the beach was slippery as ice, and he slipped and fell, and banged his head, and slid off into the water, while all the people on shore laughed, and made fun of him. Then Bluejay got mad, and turned on Pelican, who was mocking him, and made fun of his long nose ; but Pelican only laughed at him. Bluejay climbed into the canoe, but soon jumped overboard again, and slipped back under the canoe. Five times he tried and failed, and at last gave it up, finding that he could not get a footing. Then the people on shore called to the young man, and asked him what kind of blankets he would like ; and he said he wanted sea-otter blankets, two pairs, each made of four skins. Then they asked each man in turn, and each said what he wanted, and all got what they asked. When they asked Bluejay, he said he wanted surf-duck blankets : so he got a lot of surf-duck skins.

After this they went ashore, the young man walking carefully ahead and the others behind him walking in his tracks. And they came up to a big house in which they found the girl living with her husband and child ; and on either side of the door was an immense sea-lion. Now, these were her dogs. So they all went in, except Bluejay, who had not been able to get up there yet, it was so slippery,

and he was so lame and sore from his falls. At last he reached the house, and started to go in; but the sea-lions roared, and Bluejay was frightened and ran squealing away. Finally the girl came out, and, picking up the sea-lions as if they had been little dogs, threw them aside and let Bluejay in. Then the people brought whale-meat for them to eat and a very small bowl of whale-oil. Bluejay thought, "There isn't nearly enough for all, so I'll just get in first." So he took a piece of meat and dropped it in the oil, expecting to take it all; but after he had swallowed it, there was just as much oil left as there had been at first. So Bluejay went on gobbling down the meat until he was so full he just had to lie down; but still there was as much oil as ever.¹ Later, when they had all done eating, the people told them that the little bowl held as much as a sea-lion's stomach. When they were all ready to go home, each one got a piece of pearl; the chiefs got big pieces and the common people smaller pieces. Bluejay wanted to know where the pearl came from, and one of the people told him. So Bluejay made up his mind that later he would get his master to come back with him, and go to that place for pearl.

They all reached home safely after five days, and not long after, Bluejay began to urge his master to go after pearl with him. His master asked him if he knew where the stranger people had got it, and Bluejay told him that he knew all about it. So his master agreed that they would make a trip and try to get some.²

Now, Bluejay's master had five wives, and one of the wives had a small boy; and the next day Bluejay went up the beach and brought his own wife down to his master's house. Then he dragged his canoe up on shore, and burned and scraped the bottom to make it go faster. Before evening they had everything ready, and just before daybreak next morning they started west. They paddled for three days, and on the third day came to a place which Bluejay recognized, from what the man had said, as the place from which the pearl came. The man had also warned him that one person must stay with the canoe, or else the tide might rise and carry it out. So Bluejay staid with the canoe while his master went after the pearl. Late in the evening his master came back with all he could carry, and they started homeward, getting in after three days. They laid out the pearl where they could look at it, and Bluejay wondered if his master would give him half. Finally his master put all the big pieces on one side, and all the little, no-account pieces on the other, and gave the latter to Bluejay. Bluejay felt very sore at this, but said nothing.

Some time after this, his master said, "Bluejay, let's go and get some more pearl." Bluejay agreed, and made ready the canoe, and they started. After paddling three days and three nights, they reached the place, and Bluejay thought, "Perhaps this time my master will give me a chance to get the pearl, and will stop and watch the canoe himself." But his master would not, and made Bluejay wait with the canoe. In the evening he came back as before, with all the pearl he could

¹ Cf. Boas, *Indianische Sagen*, p. 360; *Kathlamet Texts*, pp. 103 ff.

² Cf. Boas, *Chinook Texts*, pp. 130 ff.

carry. After three days they got back, and next morning took the meat from the shells and ate it; and all the poor shells his master gave to Bluejay, and kept the good ones for himself. Bluejay felt worse than before, but said nothing.

A few weeks later they went again, and everything happened as before. After they reached home, and Bluejay's share, as usual, was made up of little, broken shells, he did not even take the trouble to pack them up, but left them lying about, and went moping around, and evidently had something on his mind.

A fourth time they went, and everything turned out as before; and Bluejay felt worse than ever, and wondered how he could get even.

Not long after, they made a fifth trip; and after they reached the place, and his master had started for the shells and was out of sight, Bluejay shoved off the canoe and paddled away. At nightfall his master came back to the place, and, finding Bluejay gone, he called and shouted, but heard nothing. At last he realized that he had been deserted.

It took Bluejay four days to get back; and when the women came out to meet him, Bluejay was weeping, and told them his master had been drowned before his eyes. Of course they believed him. Bluejay went into the house and picked out the best four of the wives, and said, "Now, you are to be my wives after this," and with that he sent his own wife, and his master's fifth wife and her little boy, out of the house, and told them to build a hut for themselves, and live in it. Bluejay thought he was going to be a chief, and he opened his master's boxes and took out the sea-otter blanket, and began to play the part of a big chief. Every morning he would call the two women and the boy to draw water and clean the house; but he and the four wives did no work at all. And at night Bluejay used one woman for a pillow and one for a footboard. About this time Bluejay began to sing tamanous songs, and he sang, "I was out getting pearl, and I deserted my master." Bluejay never left the house, but just sat and sang; and his four wives sat about, and helped him with his tamanous.

Now, ever since Bluejay deserted him, his master had been on the pearl island, weeping. Every little while porpoises passed, and he would ask them to carry him to the mainland; but they all made excuses of different kinds. Then he asked the birds, but they said their canoes were too small. The whales said they staid under water too long, and he would drown. Finally the biggest whale in the ocean passed, and when he asked him to carry him to the land, the whale said, "All right, I'll carry you. Maybe you can stand it when I sound, for I only go just under the surface, and your head will still be out of water." They started about sunset, and the man sat just behind the dorsal fin, and held on tight. The whale sounded to see if everything was all right, and the man found that his head was still out of water and he could breathe: so they went ahead. They went so fast, that just after dark they reached the shore in front of the man's house. The whale told the man to cut five pieces of meat from his back, and put them above high-water mark. The man did so. Then the whale told the man to kick him so that he could go. The man did so, and the whale started off.

Then the master went up to his house, and as he came near, he heard Bluejay singing his tamanous song. So he waited at the spring where they got their water, and soon saw some one coming with a torch, and it turned out to be his little son, and he had his hair all cut off in mourning for his father. Just as the boy was about to draw the water, he saw his father's reflection in the spring.¹ He was frightened, and ran back to his mother and told her what he had seen; but she scolded him for being foolish, and sent him back. He saw the reflection a second time, and then went and told his mother that if she didn't believe him she could come and see for herself. So the mother went with him and saw the reflection, and then her husband showed himself. The woman then told her husband all that Bluejay had done and how he had acted; and her husband told her to say nothing, but to go in and get Bluejay's wife, and then to bring up the whale-meat he had left on the beach.

Meanwhile Bluejay was just lying there doing nothing but eating, and defecating where he lay. He was too lazy to move. Pretty soon he called to the boy to come in and clean him. The boy's father asked him if Bluejay always made him do this, and the boy told him he did. Then he told his son to get a stone long and sharp, and they put it in the fire and made it hot. Then Bluejay called from the house a second time, and said, "Why don't you come? Has your father come back?" mocking the boy. The boy wrapped the handle of the stone so that he could hold it, and, keeping it under his blanket, went in and told Bluejay to bend over so that he could see plainly. Bluejay bent over, and the boy jammed the stone in with all his might. Bluejay danced and screamed with pain, while the boy ran out laughing. Then Bluejay felt sure that his master must have come back, or the boy would never have dared to do it; and he told his wives to pack the good blankets away again. His master, however, did not come in. Next morning Bluejay put on his old blanket, and looked as poor and common as ever. That day his master came in, and beat Bluejay, and sent him and the four faithless wives outside to live as best they might, while he, Bluejay's wife, and the boy and his mother, lived comfortably in the house.

After a time Bluejay grew tired of this sort of treatment, and began to think of going away somewhere else to live. So one day he called his wife, Jui, and together they went away. Not long after this, Bluejay told Jui to go down to the Underworld and get another husband.² She went, and Bluejay wandered about alone from place to place; but he soon wished he had Jui back again, and decided to go and look for her. Now, there were two trails that led to the Underworld, and one of them was by way of a burning prairie. Jui had taken this trail, and died; and when she came to the Underworld she was just like the people there, and they seemed to her as if they were still living, and she married the chief of the place. Bluejay went by the other trail; and when he reached

¹ Cf. p. 123; also Boas, *Indianische Sagen*, etc., pp. 66, 114, 168, 253.

² Cf. pp. 109 ff.; also Boas, *Chinook Texts*, pp. 167 ff.

the Underworld he was still living, and just as he had been in this world. He came to a river on the other side of which was a village, and he could see a fish-trap there, and lots of canoes. Bluejay called to Jui to come and take him across; and pretty soon Jui came out, and came over in a canoe to fetch Bluejay. Bluejay jumped in, but he saw a lot of holes in the canoe and a skeleton in the bow, and he was frightened and jumped out again. Jui asked him the reason, and he said it was a grave canoe and that there was a dead person in the bow, and that she should go fetch another canoe. She did so; but when Bluejay jumped in he saw it was full of holes like the other, and tried to get out; but Jui held him, and finally got him safely across. Bluejay went into the house and saw skeletons all about, and Jui sitting beside a big one. Every now and then the skeletons would move about and make a noise just like screech-owls, and Bluejay was nearly frightened to death. After a while he grew more used to it, and Jui told him to go out and fish. He started to go down to the river, and saw a small skeleton following him. He tried to kick it, but it cried out, and talked at him just like a screech-owl; and he was more frightened than ever. Bluejay reached the fish-trap and soon felt a fish; but when he got it up, it was nothing but the knot of a tree, so he threw it back. He caught a lot of knots, but threw them all back, except two large ones, which he saved for firewood. When he came in and told Jui what he had done, she scolded him, and told him that the small knots were blueback salmon, and that the two big ones he had saved were steelheads. But Bluejay would not believe her. Not long after, Jui told him a whale had come ashore, and when he went down to the beach, he saw a great tree-trunk lying there, and all the skeletons dancing around, and cutting at the log. Bluejay only took a few big chunks for firewood.

Finally Bluejay grew tired of the Underworld, and decided to go back home. Jui had told him of the trail by the burning prairie, so he made ready eight buckets of water to put out the fire. Jui set him across the river and said, "Now, when you come to the crossing of the trails, don't take the one toward the sunrise, for that leads toward the burning prairie, but take the trail to the right and you will be safe."

Bluejay left her and went on until he came to the cross-roads, and then took the trail to the left, toward the sunrise, for it looked the better trail. Not long after, he came to a big prairie covered with red flowers; and Bluejay supposed it was fire, and began to use his water, and sing his tamanous song. He had used up most of the water before he discovered that he had made a mistake. Then he passed the prairie and through a wood, and soon heard the roaring of a fire ahead of him. Now, this turned out to be the burning prairie: so he began to sing his song, and use what little water he had left. Soon that was all gone, and he used the buckets to beat out the fire until they were all burnt and broken. Then he used his little bear-blanket until that was burnt up and he had nothing left; and the fire caught him, and he was burned, and died, and came back to the village he had left. He found now that he talked the

same as the people of the Underworld. Jui was angry when she saw him, for she knew he was dead; but she came over and set him across, and this time the canoe looked all right to Bluejay. And when he saw the village it looked fine, and he said to Jui, "You have a fine place here now." But Jui answered, "You are dead, and now you see as we do." But Bluejay said, "I'm not dead. You don't catch me dying as easily as that." He went into the house, and this time the skeletons looked like regular people, and he saw Jui's husband and children for the first time. Then Bluejay wanted to do everything, and they had a hard time to keep him out of danger.

At the far end of the village was a place they called Gwēlshā'lātōmēn ("further dead"), and there the people were dancing constantly. The dancers were upside down, and some of them had danced so long that they had worn deep holes in the ground, so that nothing but their feet showed above the surface. Now, whoever went to Gwēlshā'lātōmēn had to stay there ever afterward; but, in spite of that, Bluejay tried to go and join the dancers, but each time Jui would catch him, and bring him back. Finally she got tired of watching him all the time, so she told him to go back to earth again, and showed him a short trail that would take him there. Bluejay consented to go, and, following Jui's directions, he arrived at the surface of the earth, and after that he seemed satisfied, and lived there quietly.¹

III. — ANOTHER STORY OF BLUEJAY.²

Bluejay and his chief, with Land Otter, Beaver, and another man, used to go out seal-hunting together. In the same house with them, but at the other end, lived Grouse, who was a widower with a lot of children, and he spent most of his time in the woods building a canoe. Every trip that the five men made, they caught five seals, very fat ones; but they gave nothing but the poor, lean parts to Grouse. Bluejay was at the bottom of this, and kept saying that fat was too good for Grouse; and he poked fun at him and sneered at him whenever he was about. Grouse never said a word, but took what was given him without complaining.

One day Grouse made a wooden seal, carving it out of cedar, and burning it until it was black. Then he talked to the seal, and told it what it was to do; and it dived down into the water and went out to sea.

Next day before daylight, the five men started out, and about sunrise came upon a big seal, and speared it. The seal dived, and swam to the westward, dragging the canoe after it until they were out of sight of land. The spearman tried to get rid of it, but could not; and when night came they were still rushing westward, and when they waked in the morning they were still going, but not so fast. Not long afterward the line slackened, and they heard something butting against the canoe. Bluejay looked over, and saw a wooden seal with the

¹ A variation of this story makes Bluejay steal away and join the dancers at Gwēlshā'lātōmēn, and thus remain dead forever.

² Cf. Boas, *Indianische Sagen*, pp. 119, 191, 203.

harpoon sticking into it just behind the flipper. Then his chief began to scold Bluejay, and said, "I know this is Grouse's work. He is angry because we gave him no fat, and because you talked to him so much." Bluejay could only hang his head and say nothing.

They cut the line and began to paddle back, but had no idea where they were going. Three days and two nights they paddled, and the third night they all fell asleep from exhaustion. When they waked in the morning, the canoe was stuck fast and they thought they were ashore, and one of them, the fifth man, jumped out, but he sank and was drowned; and then they saw that they were not ashore, but that the seaweed was so thick that they had stuck fast in it. So now there were only four of them, and they paddled on. On the fourth night they did not feel like sleeping, for they thought they could see the hills back of Quinault. In the morning they could discern the coast plainly, and after paddling all day they reached the shore, and landed at a place quite strange to them. Next morning they went on again in what they thought was a southerly direction, and suddenly, as they rounded a point, came upon a village. Several canoes came out through the surf and helped them ashore, and they were taken up to the village.

In the centre of the village was a tall smooth pole which the people said was Squirrel's pole, which he used for climbing; and they said that Squirrel would like to have a climbing-match with Bluejay.¹ Bluejay's master said to him, "Now, don't get frightened, but go in and do your best. You know you can climb well, and if you are beaten we may all be killed." Then both Squirrel and Bluejay took sharp bones, so that if one got ahead he could hit the one behind on the head; and they started to climb. All the people crowded around to see the contest, for the pole was high and the two were well matched. At last the people saw them reach the top, and saw one of them strike the other on the head so that he came tumbling down; and all the people shouted, for they thought it was Bluejay. But when he reached the ground, they found it was Squirrel who had lost. So now, since Bluejay had beaten their best climber, they let him and his companions go.

They paddled on down the coast, and after some time they rounded a point, and came upon another village, much like the first. Here Hair-seal challenged Bluejay to a diving-match, and Bluejay found himself in a difficult position, for he was no diver at all.² But his master turned the canoe over and washed it out, leaving the brush from the bottom floating about it on the water. Then he told Bluejay to accept the challenge and dive, but to come up under the brush and lie there concealed, and not to show himself. So both Bluejay and Hair-seal dived; and Bluejay came up immediately under the brush, and floated there where no one could see him. He waited until he shivered so with the cold that the brush moved with his shaking, and his master began to be afraid the people would notice it: so he rocked the canoe and made waves to conceal the motion of the brush,

¹ Cf. Boas, *Indianische Sagen*, etc., p. 2; Boas, *Chinook Texts*, p. 57.

² Cf. Boas, *Indianische Sagen*, etc., p. 79; Boas, *Chinook Texts*, p. 57; Rand, *Legends of the Micmacs*, p. 324.

and no one suspected that Bluejay was hidden there. Now, they had agreed, that, when the sun had passed from one tree to another not far off, each was to have the right to hit the other in the head with a sharp bone. So, when Bluejay saw that the sun had reached the second tree, he dived down, and found Hair-seal lying with his head down close to the bottom. Bluejay jabbed him with the bone before Hair-seal knew what was happening, and Hair-seal came floating up to the surface. All the people shouted, "Bluejay's up!" But it turned out to be Hair-seal, while Bluejay went back under the brush without showing himself. There he waited about half an hour longer, and then came out shouting and laughing, and saying that he felt splendidly and not tired at all. In that way Hair-seal was beaten, and the people let Bluejay and his party go on again.

They paddled on as before until they came to another village, and there the people challenged the four wanderers to go into a sweat-house with four of their people and see which could stand the most heat.¹ So four of the village people went into one corner of the sweat-house, and the four travellers into the other. Then the door was closed so that it was pitch dark, and soon it became very hot. But Beaver and Land Otter began to dig, and in a very short time they had tunneled to the river. Then all four got into the water and were as comfortable as could be, while the four men from the village were nearly baked. When the time was up, Bluejay and his friends came back into the sweat-house, and when the door was opened they all jumped out. Bluejay and his friends were as fresh as possible, while the four men from the village were nearly cooked, and their eyes were all white from the heat. So, having beaten the people at their own game, they were allowed to go on, and, paddling as hard as they could, before they knew it they had rounded another point, and come upon a village as before. They ran the canoe clear up on the beach and tied it, and, taking their paddles, went into one of the houses.

The people immediately challenged the new arrivals to sit up five days and five nights without sleeping, against four of their own number. The friends were afraid not to accept, so they started the match. One party sat on one side of the house and the other on the other. The men from the village had spears, and when any one of them was falling asleep, they would prod him with a spear and wake him. They kept calling out to each other all night, "Are you awake? Are you still awake?" And they reviled each other constantly. Bluejay did all the talking for his side, and was hardly quiet a minute. All the next day they jeered at each other, and so they did the next night. Bluejay and the spokesman of the other side kept talking back and forth the whole time. The next day they did the same thing, and so on the third night; and the fourth day and the fourth night it was still the same. On that night the men from the village nearly went to sleep; but Bluejay's men were all right as yet. Bluejay himself was almost done up; but his master would pull his ears and keep him

¹ Cf. Boas, *Chinook Texts*, p. 58; Boas, *The Mythology of the Bella Coola Indians*, p. 79; Farrand, *Traditions of the Chilcotin*, p. 25.

awake, for Bluejay's master was the best man of them all. The fifth night the men of the village went to sleep, and Bluejay's master told Land Otter and Beaver to dig so that they could get out. They did so, and fetched four pieces of old wood with phosphorescent spots on them; and they placed the pieces where they had been sitting, one piece for each man; and the spots looked like eyes. Then, while the other crowd was still sleeping, they got out, and, taking everything they could lay their hands on, they stole away in the canoe. Just before daylight one of the other four waked, and called Bluejay several times, but got no answer. So he waked the others, and, taking their spears, they speared what they thought were their rivals. But when daylight came, they saw that they had been fooled, and that their spears were sticking into wood.¹

There was great excitement, and the people decided to give chase, and, making ready their canoes, they started after the fugitives. Along in the afternoon, Bluejay's master said, "I feel sure some one is following us," and, looking back, they saw a lot of canoes in pursuit. Then they paddled with all their might; and Bluejay's master paddled so hard that at every stroke he broke a paddle, until he had broken all they had, and they floated helpless. Then the others turned to Bluejay and said, "You are always talking about your tamanous. Make use of him now, if you have one, for we are in a bad fix." But Bluejay could only hang his head, for he had no tamanous. Then Land Otter called on his tamanous, and a little wind arose. Then Beaver called upon his, and the wind became a little stronger; but all the time the other canoes were drawing closer. Then Bluejay's master called upon his tamanous, and there swept down a great storm and a fog. The storm lasted only a short time, and when it had passed, they looked about them and saw hundreds of capsized canoes, but not a man living; for all the people had been drowned. They went around and gathered up all the paddles they wanted, and went on, and at last reached the Quinault country, and were among good people. The people who had pursued them were probably Makahs, for they are a bad lot. Finally they reached their home near Damon's Point, and after that, whenever they came in from sealing, they were careful to give Grouse the biggest and fattest seal.

IV. — HOW BLUEJAY BROUGHT THE DEAD GIRL TO LIFE.²

Once Bluejay was very anxious to have a certain girl for his wife. Her father was a chief in the country under the water, and neither he nor his daughter favored Bluejay's suit. But Bluejay kept urging her, and at last threatened to kill her if she would not come with him. The girl still refused, however, and told Bluejay to do his worst, that she would not have him; and both her parents backed her up, and said, "Don't take him! He's no good at all."

Not long after this the girl fell sick, and though many medicine-men tried to cure her, none of them could do anything, and she died. Her people mourned

¹ Cf. Boas, *Kathlamet Texts*, p. 115.

² Cf. Boas, *Chinook Texts*, p. 159.

for her, and placed her body on a scaffolding. Bluejay heard that the girl was dead, and after five days had passed he said, "I will go and see what I can do for her." So he came and saw where she lay on the scaffolding, wrapped in blankets and mats, and with great quantities of blankets and goods of all sorts around the grave; for her father was a very rich man.

At night Bluejay came to the grave and called to the girl, "Get up! Get up!" He heard the body move slightly on the scaffolding, and then he knew he could bring her to life, and was glad. So he took off the blankets and mats in which the body was wrapped, and pulled it out, and it only smelled a little. He carried her to his canoe and started up the river. Whenever he came to a rapid, he stopped and sang his tamanous song, and washed the body, and then went on upstream. By the time he had done this the third time, the body hardly smelled at all. At the fourth rapid the girl began to get warm. When they reached the fifth rapid, Bluejay shook the canoe, and said to the girl, "Get up! Get up! We are almost home." And the girl sat up. Then Bluejay fixed her eyes and her breath, and told her to stand up and walk; and she did so. "Well, are you awake now? Do you know me?" said Bluejay. "As soon as we pass these rapids, we shall be at my house. I am your lover, and don't you ever try to run away from me now, for if you do you will die."

The girl did not know that she had been dead, she thought she had been asleep. When they reached Bluejay's house, the girl was glad to get there, for she was tired. And Bluejay took her in and said, "Now, if your father or mother come to take you away, don't go with them, for you will surely die if you do."

Not long after, some one did happen in at Bluejay's house, and when he saw the girl, he wondered, and asked if Bluejay had brought her to life. Bluejay said he had. The girl heard then for the first time that she had been dead, and asked Bluejay if it were true, and he answered, "Yes. I took you from the grave."

When the news reached her home, the girl's father would not believe it until he went to the grave and saw that it had been disturbed, and that the body was gone. Then the people gathered, and talked it all over and said, "Let us go to Bluejay's and get her back." So they went up to Bluejay's house, and found the girl in bed. Her father said to her, "Come, my daughter, get up and come with us." Bluejay sat still, and never said a word. The girl got up and asked her father, "Did I really die?" — "Yes," he told her. "And now I want you to come back with me." — "But," said the girl, "if I go back with you, I shall die again." — "Never mind," replied her father, "come with me." All this time Bluejay never said a word. So they started for the canoes, the girl leading the way out of the house, while Bluejay followed last. As they pushed off, Bluejay called after her, "Now be sure you get a good man this time, for your father says I am no use."

When they got the girl home, they gave her food, but she could not eat. They put her in her old bed, and she immediately went to sleep. Next morning her mother called her to get up and wash, and get something to eat; but the girl

did not answer, and when they went over to her, they saw that she was dead. Then her family felt worse than ever, and wept and mourned. Some of the people were angry at the way her father had acted, and told him he ought to go up and see Bluejay again, and get him to cure her.

So he sent a message to Bluejay, saying, "We want you to come and doctor my daughter, for she is dead again; and this time, if you cure her, you can have her for your wife." But Bluejay said to the messengers, "No. Tell them to get her a good man. I'm no good, you know; and I won't go." The messengers went back and told the girl's father what Bluejay had said, and some one proposed, "Let's offer him lots of blankets and the girl too, if he will cure her." So they went up again with lots of blankets. But Bluejay said, "No. I won't cure her again. I am no good. I don't want your blankets. If any medicine-man hereafter should do as I did, the people would act the same way. After this the medicine-men can doctor the sick, but not the dead. If people are once dead, they shall remain so forever." And he refused to do anything.

If her father had let the girl stay as Bluejay's wife, all medicine-men could bring the dead to life again to-day. As it is, they can do nothing.

V. — THE ASCENT TO THE SKY.¹

Once Raven's two daughters went out on the prairie to dig roots, and night came on before they knew it, so that they had to camp out where they were. And as they lay talking under the open sky, they came to speak of the stars; and the younger girl said, "I wish I were up there with that big bright star!" and the older said, "I wish I were there with that little star!" Soon they fell asleep, and when they waked they found they were up in the sky country, where the stars are; and the younger girl found that her star was a feeble old man, while the elder sister's star was a young man.²

The younger girl was afraid of the old man, and after a short time she ran away and came to an old woman named Spider (*Kōkwā'nē*), who had a great fat belly, and was sitting making rope, which she put into a basket. In answer to the girl's question, Spider said she was making the rope to use when going down to the earth. Then the girl begged the old woman to let her use the rope to help her get back to earth; for she was unhappy with her old man, for he was sick, and his eyes were sore and running, and he used her hair to wipe them with, and altogether she was homesick and miserable. Spider told her she would let her use the rope, but not until the basket was filled: so the girl went back to the old man to wait.

Every day she would go over to Spider and ask for the rope; and each time Spider would tell her to wait until the basket was filled, for then there would be

¹ Cf. various traditions of ascents to the sky, and particularly Boas, in *Introduction to Teit, Traditions, etc.*, pp. 12, 13; Boas, *Kathlamet Texts*, pp. 67 ff.; also Farrand, *Traditions of the Chilcotin*, pp. 24 ff.

² Cf. Boas, *Indianische Sagen, etc.*, p. 62; Riggs, *Dakota Grammar*, p. 83; Rand, *Legends of the Micmacs*, pp. 160, 308; Farrand, *Traditions of the Chilcotin*, p. 31 and Note.

just enough rope to reach the earth, and if she went sooner there would not be enough and she would certainly be killed. The girl kept insisting until at last Spider gave way and told her she could use it, though she felt sure it would take another day's work to make it reach. However, the girl said she would risk it. So Spider tied the rope under her arms and started to let her down gradually.¹ Down and down she came until, when she was almost down to the earth, the rope came to an end. Now, she had come down just over her father's home; and all the people, when they looked up, wondered what that thing was, hanging in the air. So there she hung day after day, until she died. Then her clothes began to drop down about her father's house, and then her bones, until one day Bluejay picked some up, and, looking at them, said he thought they belonged to Raven's daughter. So he called Raven, and they both decided it was so; and they gathered together all the fragments, and then called upon all the people, and all the animals, and all the birds and fishes, to gather and make an attack upon the Sky People to recover the other sister.

They all gathered together, and a small bird cried out, "Hapē'ts, hapē'ts, silx tātā'nūx!" ("Come down, come down, O sky!") And the sky came down closer. Each time the bird called, the sky came closer; but finally it stopped while still a long way off. Then they consulted as to how to reach the sky, and at last decided to shoot at it. So they prepared a bow of the trunk of a white-cedar and an arrow of a limb of a tree. Then Grisly Bear stepped up to string the bow, and tried and tried, but could not bend it; after him, Elk and all the large animals, but all failed. Finally Wren, the smallest of birds, hopped up, and all the people laughed; but Wren bent it and strung it easily. Then all the large animals tried to shoot an arrow at the sky, but none could bend the bow. After all others had failed, Wren pulled the arrow back to the head and let fly, and it disappeared in the air. All tried to follow it with their eyes, but could not until Snail cried out, "I see it sticking there in the sky." He tried to show it to the other people, but they could not see it; so the next time Snail aimed the arrow while Wren pulled it, and it flew and struck the first in the notch, and stuck there. Then they shot arrow after arrow, and each stuck in the notch of the one preceding, and made a chain reaching down to the earth. As soon as the chain of arrows reached the ground, the people prepared to ascend; and while they were gathering around, Fish Hawk said he didn't believe Snail's eyes were as good as he said they were, and asked him to lend them to him to try. Snail took out his eyes and gave them to Fish Hawk, who tried them, and, finding them so good, flew off with them, saying that he needed them, while Snail did not: so he would keep them. And ever since that time Fish Hawk has had wonderful eyes, while Snail has been blind.²

Then Raven began to poke fun at Skate, and told him he ought to stay behind, for he was so broad that the Sky People would put a hole through him as soon as he got up there. Skate replied that he was all right, and bet Raven he

¹ Cf. Boas, *Kathlamet Texts*, p. 17; Farrand, *Traditions of the Chilcotin*, p. 29.

² Cf. p. 92.

couldn't spear him. So Raven threw a spear at him ; but as it neared him Skate turned sideways and the spear missed him. Then Skate threw a spear at Raven and it struck him in the nose, and that is why, ever since then, all ravens have had holes in their beaks. After this they all started up the arrow-chain, and on arriving in the sky country found it was winter there and very cold ; and all the people shivered and shook with the cold. So they sent Robin to the Sky People to try to steal a firebrand. Robin came to a house of the Sky People, and went in and sat down by the fire to warm himself ; and it was so comfortable that he sat and sat and forgot all about going back with the coals, and he sat so long that his breast was burnt with the heat and has been red ever since.¹ When Robin failed to appear, Dog was sent, and when he arrived at the house, the Sky People took him in and gave him camass to eat : so he staid and did not return. After Dog, Wildcat was sent, and was treated the same way : so he, too, sat down by the fire and did not go back. At last Beaver was sent and started to swim up the river. Soon he ran into a large net, but as the Sky People pulled in the net, Beaver broke through and swam on. The owner of the net called to the man next above him that he had just missed something he had never seen before, and that man called to the next, and so on up to the last net, and there Beaver was caught. He pretended to be dead, so that they would not club him ; and they carried him up to the house, and all gathered around to examine him, for they had never seen anything like Beaver before, and did not know what this strange animal was. But the girl, Raven's daughter, was there in the house and recognized all her friends, but sat still in a corner and said nothing. When the people got their knives, and were all ready to skin Beaver, he sprang up suddenly, seized a firebrand in each hand, and, rushing out, jumped into the river and swam down to his people, holding the firebrands above his head. After they had the fire well started, they sent all the rats and mice among the Sky People to cut all the bowstrings of the men and the girdles of the women, and all fastenings of any kind which they could find.

So, when all was ready, the Earth People attacked. The sky men tried to use their bows, but the bowstrings were cut. The sky women tried to put on their clothes to run away, but could not fasten them and had to stay. So the Earth People went from house to house and killed great numbers of the Sky People. At last the men of the Sky People rallied, and began to beat back the people from the earth. So, taking the girl with them, they retreated down the arrow-chain, and they had nearly all got safely down when the chain broke, so that some were left hanging in the sky and can be seen there now in the stars.

VI. — RAVEN'S VISIT TO THE UNDERWORLD.²

Once Raven decided to make a visit to the underground world where the dead people live, and as Raven was a very powerful man in those days he got

¹ Cf. Boas, *Indianische Sagen*, etc., p. 100 ; Boas, *Kathlamet Texts*, p. 67.

² Cf. pp. 100 ff.; also Boas, *Chinook Texts*, pp. 167 ff.

down there very quickly. The people saw him coming, and cried, "Here comes a man from the earth; let's give him something to eat!" Now, the people of that place had fish-traps, and in them they caught what looked to Raven like knots of driftwood. Raven looked at them, and declared he could not eat the knots; but the people told him if he would stay with them he would learn to like them by and by. Raven agreed to stay if he could get a wife: so they gave him a woman to wife.

One day, after he had been there with them for some time, a man came running into the village, and said there was a whale on the beach, and told all the people to come. They all took their knives, and went to the place where the whale lay, to cut him up. When Raven reached the spot, he saw nothing but a long cottonwood-log lying on the beach, and asked, "Is that what you call a whale?" — "Of course it's a whale," they told him. Then he saw the people cutting the bark from the tree in little pieces, and he asked a woman to lend him her knife. He took it and cut off long strips of the bark, so that the people wondered at his great strength which enabled him to pull off such huge pieces of whale-skin. Raven then stripped off all the bark, to the astonishment of the people. Raven's wife then told him to cut the meat up into smaller pieces, so as to make it easier to carry; but he answered, "No, I'll carry it down this way and cut it up afterward." So he carried the whole whale down to the canoes in such big pieces that the people again wondered at his strength. When the whale was all cut up, the people told Raven to go down and fish at the traps. He did so, and caught a great number of knots of wood. They felt like salmon until he pulled them up, and then they always turned out to be knots. He fished all night, and in the morning went back to the house and said, "I've caught nothing but a lot of knots all burnt on one end." — "That's all right," replied the people. "Those are Quinault salmon."

Raven staid there a long time, and finally learned to see them as fish and to eat them. He fished every night, and caught so many salmon that he did not know what to do with them all. So one night he took a few scales and put them under his wings and knees and also in his nose, for he wished to go back home and put some of these salmon in the river on earth. Then he went up to the house, and, finding the people still asleep, he crossed the river on the fish-trap, and started for the upper world.

About noon the next day the people missed him, and, suspecting what he had done, they followed him. Before long they caught up with him and said, "Raven, give us back those fish-scales you are taking away with you." Then they made him take off his blanket, and they found scales under his wings and knees; and they took away all he had except one in his nose, which they did not find. Then they let him go, saying, if he had only asked for the scales he might have had them, but since he had stolen them they would take them all back. So Raven got away with the one fish-scale, and came out on the earth at the Quinault River. Then he took the scale from his nose and threw it into the river, and

said, "If there are to be salmon here, then jump, and do not be angry if people catch you." And the salmon jumped; and ever since then Quinault salmon have been plentiful in the Quinault River.¹

VII.—HOW EAGLE AND RAVEN ARRANGED THINGS IN THE EARLY DAYS.

Eagle once proposed that Quinault Lake should be a prairie with the river running through the middle; but Raven objected, and said, "No, that would be too easy for the people; they ought to work if they want anything. If they want camass-root, they should be compelled to go through the woods and find the prairies, and pack the camass out." And so the lake has remained as it is.

Then Eagle said to Raven, "One side of the river ought to flow up, and one side down." But Raven said to Eagle, "That would be too easy for the people. When they wish to go upstream, they ought to have to pole up." And that is why all streams flow down; and the eddies are the only results of Eagle's words.

Another time Eagle said, "The 'eggs'² in the male salmon ought to be fat, so that the people can use them to cook the fish in." But Raven said, "No, the fish would be too good for the people that way. The 'eggs' shall be worthless and be thrown away: otherwise the fish would be too good."

Not long after this, Eagle's child died, and he went to Raven and said that it would be better if people who died should come back to life again. But Raven replied, that it was better that they remain dead, and not come back. And it was arranged that way.

Now, Eagle used to catch lots of salmon, and Raven asked him to tell him how he did it. Then Eagle explained how he used his little son for bait. He lowered him into deep water, and the boy would catch the fish and string them on a cedar rope which he took down with him. As soon as he had the rope filled, he gave a signal on the line, and Eagle pulled him up. So Raven went out to try, and took his daughter with him. He fastened her to a line, as Eagle had told him, and let her down into deep water. He waited and waited for the signal, but it did not come: so at last he pulled her up and found her drowned. He brought the body home in his canoe, and asked Eagle if he did not think it was better, after all, that the dead should come to life again. But Eagle answered that he had become convinced that it was better as it was,—that the dead should remain dead. And so he got even with Raven.

If it had not been for Raven in the first place, people would still come to life again.

VIII.—THE ORIGIN OF THE QUINAULT SALMON.³

Once two brothers went out to spear porpoises, and they saw one without a dorsal fin, and, though it came close to them several times, they were afraid to

¹ See p. 112. ² That is, the milt. ³ Cf. Boas, *Indianische Sagen*, etc., pp. 43, 159, 175, 191, 203, 210, 242, 246.

spear it. They continued to see it for several days, and at last they did spear it; but it seemed as if they had not struck it, but as if the creature had grabbed the spear in its hand. In any case, whatever it was, it dived and swam out to sea to the westward. The boys tried to throw over the rope, but could not; they tried to cut it, but could not make any impression. They were caught fast, and were in despair. At last they neared the horizon, which proved to be a wall of rock, and they wondered what would happen when they reached it. But as they approached it, the rock opened and they passed through, and the rock closed again after them.

Just in front of them they saw the smoke of a large village, and as they neared it saw that the smoke was of different colors, and that from the middle of the village rose a great column of reddish smoke, and they steered for this. When they reached the shore, they saw for the first time what it was they had speared; for a young girl rose from the water and started up the beach. In a moment, however, she turned back, and taking them by the hand, led them up to the house with the red smoke, which proved to be her father's house; and there the two brothers were made welcome. And the place turned out to be the home of the salmon. And all kinds of salmon lived there, and each kind of salmon had a different smoke. And the reddish smoke belonged to the bluebacks.

Then one of the girl's brothers took two of the village boys and threw them into the water, and they turned into salmon; and these the young man brought in and cooked for the visitors. When they were done and placed before them, the brother brought an extra dish, and told the boys to save every bone when eating the fish, and to put them into that dish. They did as they were told; and when they had finished eating, the girl's brothers took the dish, and, going out on the beach, threw the bones into the water. And almost immediately the two salmon boys could be seen swimming in their former shape; and they came ashore and went up to the house as if nothing had happened.¹

After this one of the strangers married the girl and they staid on until she was pregnant. When it was nearly time for her to be delivered, she said, "Come, let us go back to your father's house." They started, and while they were on the way her pains came on, and they thought she would give birth to the child in the canoe. But they finally reached the shore at the Quinault River; and there her baby was born, and the mother said, "There shall always be plenty of bluebacks in this river." And so it has been ever since, and that was the origin of the Quinault salmon.²

When they reached home, the boys found that their family had cut their hair in grief for their death, but now they rejoiced to have them back again.

¹ Cf. Boas, *Indianische Sagen*, etc., pp. 27, 104, 210, 266; Boas, *Mythology of the Bella Coola Indians*, p. 76; Farrand, *Traditions of the Chilcotin*, p. 24.

² Cf. different explanations, pp. 110, 111.

IX. — HOW SISEMO WON THUNDER'S DAUGHTER.¹

Thunder had a daughter who married a man named Sisemo, at which Thunder was greatly displeased; for he thought the young man was worthless and that his family was too common. So he decided to set Sisemo certain tasks, and told him to go up into the mountains and get snow from five mountain-tops. The young man went, and returned with only a handful, which he gave to his father-in-law. The latter was furious when he saw how little there was, and scolded Sisemo for not bringing more; but the young man only said, "Eat it and see. You will find there is plenty." So Thunder ate and ate, but there was still as much as ever. Then he was angry because his son-in-law had got the better of him, and he threw the snow outdoors in a rage. And the handful of snow spread, and covered the house and trees. And Thunder was in despair again, and begged Sisemo to take it and carry it back whence it came. So the young man gathered it up, and there was only a handful, and he took it back to the mountains where he had found it.

When he came home again, Thunder told him to go and get him two mountain lions, that he wished them for pets. Sisemo went back into the woods, and soon re-appeared with two mountain lions tied together, which he gave to his father-in-law. But as soon as Thunder took them, they began to fight, and frightened him. He tried to play with them, but they tore and bit him until he was nearly dead; and he begged Sisemo to take them back to the mountains again, which he did.

When he returned and Thunder was well again, he told the young man to go and get him two bears to play with. Sisemo went off, and soon came back with two bears tied together; but when Thunder tried to play with them they rose on their hind-legs and made for him, and Thunder was frightened, and told Sisemo to take them back again. And he did so.

After that, Thunder told him to come with him to split a big cedar log. Thunder split one end of the log and put in wedges. Then he told Sisemo to get into the cleft and hold the sides apart. As soon as he was in the cleft, Thunder knocked out the wedges, and Sisemo was caught. Then Thunder laughed at him, and boasted over him, and at last left him there and went home. But he had hardly entered the house when he heard some one come to the door, and throw down something heavy. When he opened the door there was Sisemo with the great log, which he had brought in from the woods.² At that, Thunder was very much surprised, and hardly knew what to tell him to do next.

At last he told him to go down to the Underworld, and there he would find a ball of light which the Underworld people rolled about to make lightning and to play with. And he told Sisemo to get the ball and bring it to him. Sisemo went down; but the people there saw him, and guarded the ball. Then he

¹ Cf. Boas, *Indianische Sagen*, etc., pp. 39, 68, 70; Boas, *Chinook Texts*, p. 33; Farrand, *Traditions of the Chilcotin*, pp. 26 ff.; Rand, *Legends of the Micmacs*, p. 12.

² Cf. Boas, *Indianische Sagen*, etc., pp. 118, 136, 198; Krause, *Die Tlinkit Indianer*, p. 256.

changed himself into fog, but still they could see him ; then into smoke, but still they knew him. He turned into all sorts of things ; but each time the people recognized him, and would not let him near the ball. At last he changed himself into something, no one knows what, that they could not see ; and the people thought he had disappeared, and began to play with the ball again. Sisemo waited his chance between the two crowds that were rolling the ball ; and when at last it came near him, he caught it and dashed away with it on the trail to the upper world. And as he ran off with the ball, it began to grow dark in the lower world and the people could not see. So they gathered pitchwood for torches, and pursued Sisemo by the light of their torches. They were beginning to overtake him ; but Thunder and his friends were on the watch, and they got water and poured from above and it made rain in the lower world, which put out the torches. So the people gave up the chase and went back, while Sisemo came on and reached home with the ball.

Then Thunder was very glad, and he told Sisemo he could have his daughter, and he would not harass him any more. And of the ball of light he gave some to the humming-bird for its throat, and some to the woodpeckers for their crests, and to all the birds and animals which have red for a color ; but the most of it he put under his armpits. And now, whenever Thunder is angry, he raises his wings,¹ and lightning is seen, and his talk is the thunder which we hear to-day.

X.—THE MAGIC FLIGHT.²

There were once five brothers who lived on the north side of Greys Harbor, just below James Rock. The four older brothers were elk-hunters ; but the youngest, who was the Wildcat, used to stay at home. Each day when the hunters would leave, they would tell their young brother to look out and not let the fire go out, and he would agree. But as soon as they were gone he would start out to hunt snipe, and in the afternoon, when he came in, he would find the fire nearly gone, and would have to build it up again. He did this four times, and the fifth time when he came in he found the fire entirely out, and no wood to build it up with. So he went across the bay to Damon's Point to see a woman, a sister of Kwötsxwō'ē,³ who lived there, and to try to get wood for the fire.

Wildcat found her sitting before the fire, weaving a basket, and with five pieces of wood on each side of the fire. Wildcat changed himself into many forms, trying to steal a log of fire-wood ; but each time the woman recognized him and stopped him. Finally he turned himself into smoke, and, bending over the fire, picked up a piece of wood without being seen, and started for home.

All this time the woman had been at work on her basket, and now, as she turned around to get something, she saw that one of the pieces of fire-wood was gone. As soon as she saw this, she took five belts and started after Wildcat.

¹ The Quinault have the common conception of thunder as a large bird.

² Cf. Boas, *Indianische Sagen*, pp. 99, 164, 224, 240, 268 ; Boas, *Chinook Texts*, p. 78 ; Boas, *Ts'ets'a'ut*, p. 260.

³ Cf. *The Story of Misp'*, pp. 81 ff.

When she reached the water, she laid down one of the belts and it made a sand-bar, on which she walked. When she reached its end, there was Wildcat just ahead of her. Then she laid another belt; and in the same way, when she reached the end of it, Wildcat was still ahead of her. With the third belt, in the same way she nearly caught him, but not quite; and so with the fourth and the fifth. But the last belt reached clear to the other side of the bay, and she followed Wildcat to the house.

The four older brothers had come home in the mean time. And as soon as Wildcat reached the house, he kicked one side of it and it turned to stone, and the same with all four sides and the door. And the door became a heavy rock, balanced just ready to fall if any one should push it. When the woman reached the door, she spoke kindly to them, and said she only wanted her log of wood. Wildcat invited her to come in and eat; but she said she was too big, and the door too small for her to get inside. So they offered her elk-fat. And she put in her head as far as her shoulders to get the fat, and they threw it to her as they would to a dog. Then Wildcat said, "My door, fall on her." And the rock fell, and cut the woman's head off and smashed it to pieces.

But the brothers were afraid she might come to life again, so they moved upstream to a prairie not far from Humptulips, and there they made their home. One day soon after this, they went upstream as far as what is now the falls, to hunt elk; and they placed their five canoe-poles against the rock, and Wildcat said, "In the future, people shall call this place 'Kāxā'lōmī'tcēmēn.'"¹ And so it is, and the poles can be seen to this day as solid rock.

The brothers left their canoes here, and walked upstream until they came to another stream, Tsāxwō'nēlx, emptying into the main river where the bottom is solid rock; and there they made their camp. The four elder brothers went out as before to hunt elk, and left the youngest, Wildcat, in camp to watch the fire. Five days they went out hunting and killed many elk, and on the fifth day, when they left, they told Wildcat to go get hemlock-bark for the cooking-pot. The boy went as he was bid, and, as he left camp, sang a song wishing that some one who could eat a lot would come and help them eat their elk-meat.² While he was peeling the bark, he felt the ground shaking as of some monster walking, and he started for home. As he came into camp he met his brothers, who told him he had done wrong to sing that song, for they felt sure there was some monster coming who would kill them all, and that they had better fly. And they kept scolding the boy as they made ready to escape.

When they started to go, Wildcat took with him five pieces of the belly-fat of an elk. They all ran; but before they had gone far the monster woman who had come to life, for it was she whom they had heard, caught up with them, and, seizing the eldest brother, swallowed him at one gulp. Then she seized the next oldest and swallowed him, and after him the third, and then the fourth. Now Wildcat, the youngest, was ahead of the others and had a dog with him, and, just

¹ That is, "the place where they set their poles."

² Cf. Boas, Chinook Texts, p. 31.

as the woman had almost caught him, he told the dog to stand crosswise behind him across the trail. And the dog did so, and changed into a mountain, which the old woman had to climb, while the boy had time to get ahead. When she had passed, the mountain changed back into a dog, and ran on with the boy. Again she nearly caught him; but he used the same trick and got ahead again, but that time the mountain was smaller. A third time it happened, and the mountain was smaller still, the fourth time still smaller, and the fifth it was nothing but a little hill. After that the old woman caught the dog and swallowed him, and Wildcat ran on alone. By this time he had reached a place where there were trees, and he asked them to let him climb up into them; but all the trees said "No." Then he asked the cedar to open and let him in, and the cedar did; and the boy took five big rocks and crawled inside the cedar. Once inside, he made a fire and heated the rocks, and waited. When the woman came up, she spoke kindly to the boy and told him to come out; but he declined. When the rocks were red-hot, he wrapped one of them in elk-fat and said, "Grandmother, open your mouth and I will give you something to eat."¹ The old woman opened her mouth and he threw in the rock wrapped in fat. Then he did the same thing with a larger one, and so on with all five rocks, each one larger than the last. When he had done, he said, "Now, grandmother, you take a big drink of water and I will come out." So she did as he told her, and went down to the stream and drank. Very soon she began to feel sick, and she vomited and died; for the fat and water boiled inside her and killed her. And Wildcat came out of the cedar and went on his way in safety.

And to this day the woman may be seen as a great black rock, and her vomit as a smaller white one, at that place.

XI. — THE ADVENTURES OF THE SPEARMAN AND HIS FRIENDS.

One season in the old days there were three men who always went out sealing together. They hunted nearly every day and always had good weather, and this continued to the end of the season.

The next year they did the same thing. They used to go far out to sea where there was an island, and if ever a storm came up they could land there and be safe. One day while they were out, a storm arose and they were unable to find the island, and so drifted about aimlessly for several days. One morning they sighted a black speck like a cloud, which they took for land and paddled toward it. As they approached, it grew larger and larger. The spearman thought it was a strange place; but the helmsman insisted that it was the mouth of Greys Harbor. The land stretched away to the north as far as they could see, and they paddled straight for it as hard as they could, for they were entirely out of food and water, having been away from home five days and five nights. Toward sunset, after paddling all day, they reached the shore. They were worn out with

¹ Cf. Boas, *Kathlamet Texts*, p. 146.

fatigue, and turned the canoe over where it lay and went to sleep under it ; for the land was strange to them and there were no signs of people.

Next morning early they heard some one walking around the canoe, saying to himself, "I wonder where these men come from." He turned the canoe over, and exposed the men lying there under it. They saw a short, chunky, strong-looking man, who asked them where they came from and what they wanted. The spearman told him that they were lost, that they had come from far away and did not know where they were. And then in turn he asked, "Are you a real man, or who and what are you?" The stranger answered "Yes. I come from the mainland, and am out on a trip. I am a man like you, and my name is White Owl."—"What place on the mainland do you come from?" said the spearman. "I am from Kwīnō'ltcō'siūx-nī'L,"¹ answered White Owl. "We don't come over this way very often, for there are bad people here who eat men, and I advise you to get away as soon as possible." Then he left them. Now, these bad people were the Chicken Hawks.

The three men discussed the situation, and one of them said, "I think I'll go and see what kind of people they are." The spearman tried to dissuade him ; but he insisted on going, and started. He walked until he saw a number of people in the distance, and as he came nearer he saw a man coming to meet him. It turned out to be White Owl, who thought, "How foolish these men are to come here!" and he went out to warn them again. The man paid no attention to White Owl, but went on ; and, as soon as he reached the village, the people jumped on him, killed him, and ate him up. When the man failed to return, the two who were left decided to start for home ; for they felt sure their companion had been killed.

Early next morning the spearman said to the helmsman, "Let's leave the canoe here and start on foot, no matter where we go." The other agreed : so they started and walked all day, and met no one at all. It was good country for travelling, and they went on the following morning. Toward evening of the second day they saw a house, and when they came up to it they looked in through a crack and saw a woman sitting there alone. They went in and the woman made a fire, but there was no sign of food. Soon they heard some one throw something heavy down at the door, and a big man came in. He was very tired, but he made the visitors welcome. The man prepared a great pot and heated the water with stones, and then brought in his sack, which was so heavy he could hardly lift it. The men heard a great noise in the sack, and when it was opened it proved to be full of toads and snakes and all kinds of reptiles. The two men thought this looked like very poor food, so they got up and went out into the woods to wait for the dinner to be cooked. There they gathered two stalks of wā'kā² and put them under their blankets. Soon the reptiles were cooked ; and the big man spoke kindly to the strangers, and called them his grandchildren. And he filled a large dish and set it before them. Now, they had their own food

¹ A creek of Greys Harbor, near Humptulips.

² A plant with a hollow stalk. No specimen was seen.

under their blankets: so they only pretended to eat the reptiles, but really dropped them down through the tubes of the wā'kā-stalks, and ate their own food instead. When they had finished the dish, the big man was much pleased and spoke kindly to them; but they slipped outside, and, digging a hole in the ground, buried the stuff they had dropped through the tubes.¹ In the evening the man went out and came back with a huge log several feet thick, which he brought for the fire for the night. He built up the fire and lay down with his feet to the flames, and told the men to lie on the other side of the log with their heads to the fire. The men were timid, and hesitated, and finally asked the big man what sort of a person he was. He told them he was strong, very strong, stronger than any one where they had come from; for they could not carry such big logs. Then he laughed and said, "Dòn't you know me? People call me East Wind." Then the men knew they were a long way from home, and they decided to keep a sharp watch on East Wind. They lay down, but kept awake; and several times they saw him lift one foot as if to kick the fire. Then they would make a noise, and he would think them awake and put his foot down again. Toward morning, East Wind went soundly to sleep and lay snoring. Then the two men slipped out, and, taking two logs of wood, painted faces on them, and put them in their places by the fire. They waited outside and watched through a crack, and soon saw East Wind wake and look over to where they had been lying. Then he raised his foot and gave the fire a great kick, so that it fell over on the two logs of wood. But when he rose and went over, he saw that, instead of men, they were two logs of wood, and that he had been fooled.

In the mean time the two men escaped. They walked on all that day, but met no one at all. The next morning they went on again, and toward evening came upon a house, and on looking through a crack saw a woman sitting inside alone. They went in and found it the same kind of a house they had stopped at two nights before. Soon they heard a heavy pack thrown down outside, and the door opened, and a man, bigger than any they had yet seen, came in. He immediately built a fire and made ready a huge pot. Then, bringing in his great sack full of reptiles, he poured them into the pot, and cooked and ate them. He gave the two men great dishes of the food; but they had saved their wā'kā-stalks, and disposed of the reptiles as they had done before. When they asked the man who and what he was, he told them he was West Wind. At night he brought in a big log for the fire, and placed the men as they had been in the other house. After a time the helmsman fell asleep; but, just as West Wind raised his foot to kick the log, the spearman saw him, and jumped and saved himself. The helmsman was caught by the burning log and killed, but the spearman escaped.

So the spearman went on alone, and camped for the rest of the night in the woods. The next afternoon he came to a house like the other two. It turned out to belong to South Wind, and everything happened just as it had before.

¹ Cf. Boas, *Indianische Sagen*, etc., p. 120; also *Chinook Texts*, p. 56.

But the spearman made up his mind he would not be caught like his friend, so he slipped out while South Wind was asleep, and, watching through a crack, saw him wake, and kick the log. Then the spearman ran as hard as he could. When South Wind found that he had been fooled, he was terribly angry, and vowed he would follow the man wherever he went until he caught him. So South Wind took his belt and started on the trail. Both the man and South Wind after him ran as hard as they could. All that day and through the night they ran, all the next day and the next night they kept it up. On the third day the man came to a big body of water. It was the corner of the ocean where the whales run up like salmon; and on the other side of the river, which flowed in there, he saw a man working at his net beside his house.¹ The man called, "Grandfather, come and take me across." The man said nothing, but went on mending his net. Then the spearman shouted, "Uncle, come, set me across; some one is pursuing and trying to kill me." But the man went on minding his own business, and said never a word. Then he cried, "Brother, come, take me across." But he got no answer. He called in every way he could think of; but the man paid no attention to him. At last he called, "Father-in-law, come, set me across." Then the man laughed and said, "All right. Now I will come and bring you over." With that he came down to the shore and stretched out his leg, and it reached to where the spearman was standing: so he walked across on the leg, and reached the other bank in safety. He went up to the house and found the man's wife and daughter there, and they gave him food. Not long after, he looked through a crack of the house, and saw South Wind come down to the shore on the other side of the river. He stopped, and called to the man who was mending his net, "Cousin, set me across the river, and I will give you my belt." But the man replied, "Oh, no! I have lots of belts. I don't need yours." Then South Wind offered his hat, but the man said he had plenty of hats. Then he offered cord for his nets, but the man said he had all the cord he wanted. He offered his stick and many other things, but the man refused them all. At last he said, "Cousin, if you will set me over, I will give you my little canoe." At that the man agreed, and said, "All right. Just turn around, and I will set you across." South Wind turned around and the man stretched out his leg. When South Wind saw the leg stretching across the river, he laughed and said, "What! Haven't you got a canoe?" — "No," answered the man, "that's why I want the canoe with which you are going to pay me." Then he told his leg to get small at the shin and at the ankle, so that it would be hard to walk on. When South Wind was halfway up the shin, he began to lose his balance and nearly fell, and he began to use his canoe to steady himself. "Don't put your canoe down!" cried the man. "You hurt me!" But South Wind steadied himself with the canoe just the same. Then the man cried out again, "Don't do that! Why don't you mind what I say?" And with that he jerked his leg away, and

¹ Cf. Boas, *Indianische Sagen*, etc., p. 32; Boas, *Chinook Texts*, p. 32; Rand, *Legends of the Micmacs*, pp. 164, 312; Pettit, *Traditions Indiennes*, etc., p. 409.

South Wind fell off into the river, which was very rapid, and drifted downstream, sinking and rising, until at last he sank and was seen no more. And his hat drifted up on the beach with a sound like the pounding of the surf.

Now, the man who made the bridge with his leg was Thunder, and he only came to this place at certain times of the year to get whales. So the spearman staid on, and married Thunder's daughter. Whenever Thunder went out to his traps for whales, the girl told her husband not to watch him ; for it would make him lose the whale, and he would be angry. Nevertheless the spearman did look sometimes, and each time the whale got away. Then Thunder would be angry, and would take his bear blanket and shake it. And the wind would come, and the rain, and there would be a great storm. But whenever he caught a whale, he would pick it up in a baling-dipper, and bring it home and lay it down on the mat, and then it would get back to its original size. They staid on at this place week after week and month after month, until one day the spearman asked Thunder when they would go back home, for he wanted to get back to his own country. Thunder told him they would go back in the spring. And so it was, for when spring came they packed up and started for the mainland, and reached it in safety.

When the spearman arrived at his old home with his wife, the people were astonished, and could not believe that it was the man who had been lost the year before. So they called all the people together to make sure. And they gathered in a big house to test him, for, if he could do the same things as the man who was lost, then they would know it was the same man. First he told his story, — told of the winds and his adventures and escapes from them ; how he had met White Owl, who lives half the year here and half the year there ; and at last how he had lived with Thunder, and married his daughter. Now, the man who had been lost had been the strongest man of all the people. He could take an elk-horn and strip off the branches, and break the horn into small pieces in his hands. So they tried him with this, and he did it easily. Then they were all convinced, and welcomed him back. And later, when White Owl came back, they asked him, and he told the same story as the spearman, and told how one of the men had been eaten by the Chicken Hawks while he was there.¹

After this the man started to travel with his wife, and five Wolves followed him to kill him. Before they had gone very far, the Wolves saw their chance, and attacked the man and killed him, and took the woman along with them ; and the eldest Wolf brother made her his wife.

But after the Wolves had torn the man in pieces, he came to life again and chased them, and tracked them to a prairie where they were living. When he reached the house, he looked in through a crack and saw his wife sitting there alone. So he went in and took her again, and she told him how the Wolves did, and that they always came home at night. So he turned himself into an old man, and told his wife to tell the Wolves that he was her father. When the first Wolf

¹ The remainder of the tale appears like another story arbitrarily added by the narrator.

came home, she did so ; but he suspected, from smelling him, who it was, and nearly killed him again. But the woman protected him. When the next Wolf came in, the same thing happened, and so with all five ; but they were very suspicious. The youngest Wolf had brought in a deer, but the other four had each brought an elk.

The man staid on and made ten arrows, giving one to each Wolf ; but five arrows and a bow he kept for himself, and hid them. Then the Wolves began to believe he was the woman's father, and they bothered him no more. Whenever the Wolves would go out, he would change back to his own form and be young again. At last the time came when he was ready to try to kill the Wolves, so he made his plans. When the Wolves came in from hunting, the first thing they did was to go down to the spring and drink, and this was the time he had chosen to kill them. So he went out and hid near the spring, and soon saw the eldest Wolf coming in from hunting. He smelled all about, and then went into the house and dropped his pack, after which he came down to the spring to drink. He sniffed about as he came, and almost discovered the man, but at last knelt down to drink ; and then the man shot and killed him, and carried the body back into the woods and buried it. Soon the next Wolf came, and he did the same to him ; and so with all five. Then, having set the house on fire, he took his wife and went home, and lived quietly for the rest of his life.

XII. — THE YOUNG WIFE WHO WAS ABANDONED IN A TREE-TOP.¹

There was once a young girl who had been forced to marry an old man against her will, and she was very unhappy, and spent most of her time sitting in the house and weeping. Nor would she let the old man touch her. At last he became tired of this treatment, and one day told his wife to follow him, that they would go to get cedar-bark at a good place he knew of. They soon arrived at the place and picked out a tree, and he then told her that he always peeled a tree from the top downward. So they climbed to the top, and there he seized her, and, placing her in a crotch, tied her hair to the branches, and left her helpless. He then descended, peeling the bark as he went, and leaving the trunk so smooth and slippery that she could not have followed him, even if she had got loose. The old man then went home to his house.

Now, the young woman had three brothers who often came to see their sister. And when they came that day and asked the old man where she was, he told them that she had gone out that morning for bark, and had not yet come back. Five times they came to see her, and each time got the same answer, until they began to grow suspicious.

Now, it was the custom at that season, for all the young men of the place to go out to sea every morning to fish. And from her place in the top of the tree the young woman could see her brothers among the rest, and she used to call out

¹ Cf. Boas, *Indianische Sagen*, etc., pp. 22, 89, 96, 123, 129.

to them, "My brothers, you ought not to be out fishing while your sister is tied here and needs you." One morning while they were out in the canoe, the youngest brother heard a sound as of some one calling from a distance, and said, "I think I hear some one calling. Listen!" They stopped and listened, and sure enough there came their sister's voice calling faintly. They paddled straight to the shore, and, following up the sound, came to the tree where she was, and she told them all that had happened. They tried to rescue her, but could not get up the tree, it was so slippery. So they went back and gathered together all the people and brought them to the place. Under the tree were a lot of red berries, and these were her tears, which had turned to berries as soon as they fell. As soon as Bluejay reached the place, he began to eat the berries as fast as he could, until the girl objected, and stopped him. When all the people had reached the place, Bear and Squirrel tried hard to get up the tree, but could not. Bear especially made a great attempt, but he slipped back each time from the peeled trunk. Finally, after many failures, the youngest brother, Woodpecker, succeeded in reaching the top, and, untying her hair, brought his sister down on his back.

The girl went home with her brothers, and when she was safe in the house, they went to see the old man, her husband. The youngest brother asked him to come out with them to gather shellfish from a certain rock in the sea. The old man made many excuses, — that he had no mat, nor paddle, nor any of the things necessary, — but they told him they had all those things in the canoe, and at last he consented and went out with them to the rock. They all climbed out and started to hunt for shellfish, and they put the old man to work on the farther side of the rock, where they told him the shellfish were large and plentiful; while the brothers worked on the side where the canoe was. They told him to call out now and then. And he did so, and they answered. But pretty soon, at a favorable opportunity, they all slipped away in the canoe and left the old man alone; and when he finally climbed to the top of the rock, he saw the canoe far away and nearing shore. And there he was forced to stay. And as the tide rose, the rock was covered and the old man drowned.

XIII. — THE GIRL WHO MARRIED OWL'S SON.

There were once five brothers who were great elk-hunters, and they were sons of the great Owl who lives in the mountains. And there was also another man, named Tksē'lisōmīsh,¹ who had a daughter, and, as he was very fond of elk-meat, he thought it would be a good plan for her to marry one of Owl's sons. He proposed the scheme to his daughter, and she agreed and said she would go and marry one of them. So her father showed her the trail she was to take, and said that farther on the trail would fork and the branch which led to the right would be covered with large white feathers; and that was the one for her to

¹ A sea-monster who was also a powerful tamanous.

follow, and not the one which led to the left, which would be marked by small ragged feathers, for that led to the house of little Hōhōhōs, the Screech Owl, who was no good.

When the girl reached the branching trails, she took the left-hand one by mistake, and soon came to a house; but there was no one at home. She went in and sat down, and wondered if she were in the right place. Pretty soon she heard some one coming who threw a pack down outside the door, saying, "Dear me! but I am tired carrying that heavy bear." Then the door opened, and in came a man panting and blowing; and it was Hōhōhōs, who, as soon as he saw the girl sitting there, said, "My wife, go and bring in that bear that I have left lying outside." The girl went out and looked all around for the bear, but the only thing she could find was a little field-mouse. So she picked it up and brought it in, and threw it down by the fire, and said, "This is all I could find." Hōhōhōs looked at her in wonder, and said, "How strong you are, my wife! But be careful and don't burn that bear up when you cook it." Then the girl began to think she must be lost and in the place to which her father had told her not to come. When night came, Hōhōhōs tried to sleep with her; but she would not let him, and kept pushing him away. Next day she began to plan to run away, and when Hōhōhōs went out to hunt for more bear, she went back by the trail she had come. Hōhōhōs soon discovered that she had gone, and followed her; and when she heard him coming, she climbed a tree leaning over the river, and hid in the branches. Pretty soon Hōhōhōs came along the trail, calling out for his wife, and when he came to the river, spied her reflection in the water, and called out to it, "Come, my wife, come with me." The girl burst out laughing at this. When Hōhōhōs saw the reflection laughing, he took off his clothes, and jumped in to get her; but there was nothing there.¹ When he came out and looked again, there was the girl still smiling at him. Hōhōhōs staid on watching the reflection, and shivering with cold until he was nearly frozen, and at last gave it up and went back home.

Then the girl came down from the tree, followed the path back to the forks, and taking the other trail came to the right house. Old Owl and two of his younger sons were at home, and when she had told her story, the old man said, "There is my oldest son's bed, take that. He is out hunting, but will be back soon." So she waited until the other sons came in from hunting, bringing great packs of elk-meat with them. They told the girl to cook some of the meat, and while she was preparing it the old man told the younger boys to go invite their uncle Hōhōhōs to the feast. They soon came back bringing Hōhōhōs, and as soon as he saw the girl he began singing, "My wife is sitting on the other side of the pot." He sang and sang until the girl was ashamed, and she dropped the hot stones into the water so that it splashed upon Hōhōhōs, and scalded him until he squealed with pain. The girl's husband said to her, "Oh, let him be! It's only old Hōhōhōs; don't mind him." And though she explained to

¹ Cf. p. 100; also Boas, *Indianische Sagen*, etc., pp. 66, 114, 168, 253.

Hōhōhōs that she had only come to his house by mistake, he kept coming for her again and again, and each time he made her angry. When he came the fifth time and began to sing, she grabbed him and mauled him, and, her husband coming to her aid, they tore him in pieces.

XIV.—THE STORY OF SE'P'ĀK'Ā'.

There was once a young girl who had five brothers, and one day she went out to look for roots, and having found them she staid at the place for five days and five nights. Each night she dreamed of a strong man, SE'p'āk'ā', and each morning she saw by her side a person who had the shape of the man of her dreams, but who never said a word. When she finally decided to go home and started, she found SE'p'āk'ā' always at her elbow, but still silent. Not long after she found herself near a house on the river which she had never seen before, and the first thing she knew she was inside and looking around, and the most noticeable thing was a number of fungi hanging from the beams of the house. And when SE'p'āk'ā' spoke, as he did now for the first time, all these fungi seemed to answer like an echo. SE'p'āk'ā' told the girl that these fungi were his wives, but now that he had her, he did not need them any more : so he pulled them all down, and threw them outdoors.

When he came in and sat down, he spat five times on the girl's belly. That night he did not attempt to sleep with her, but remained in a far corner of the house by himself. Notwithstanding this, the girl became pregnant, and very soon gave birth to a boy baby with two heads. This boy grew very rapidly ; and before very long she gave birth to another child, a girl.

Now SE'p'āk'ā' used to go fishing every day, and one day while he was away, the girl's oldest brother, who had been looking for her a long time, came into the house and found her. She told him her story, and very soon he left her and started for home. A little later SE'p'āk'ā' came in, and, though his wife kept silent, the two-headed boy told his father that his uncle had been there. SE'p'āk'ā' sprang up and started after him, saying he would bring him back. But he soon returned, and said he had not been able to overtake him. But the woman was frightened, and thought to herself, " Perhaps he has killed my brother."

Next day came the second brother, who told her they had been looking for her everywhere, and he asked her if she had seen his oldest brother, for he, too, was missing. Then the woman told him what had happened the day before, and he started for home at once ; but first they both told the two-headed boy to say nothing to his father of the visit. Nevertheless, when SE'p'āk'ā' came in, the boy told him, and he immediately started after him as he had done the day before, but returned, as he said, without overtaking him. The next day the third brother came and asked for his brothers ; and his sister told him all, and urged him to go straight back. He did so ; but SE'p'āk'ā' followed him, and everything happened as before. And so it was with the fourth and the fifth ; and the woman felt sure

they were all killed, and taking her little girl she went out and wept for her brothers. While she was weeping, she found a piece of hard black rock (flint?) which she threw into the fire; and when it became hot it popped, and flew into the body of the little girl, who was sitting by the fire, and immediately she gave birth to a boy.

This all happened while SE'p'āk'ā' was from home and the two-headed boy was out shooting with his bow and arrows. And when her husband came in, his wife told him she had given birth to another baby, and she said nothing of the little girl. This boy baby grew up very fast, and soon was full grown. Then his grandmother told him about her five brothers and all that had happened to them, and, showing him the trail along which they had come, she asked him to search it. This she did without the two-headed boy knowing anything about it. The young man went and found all the bodies of the five brothers split in two, one half lying on one side of the trail and the other half on the other. And when the young man looked on the bodies, he felt sad, and he placed his hand on the face of one of the dead men and then on his own, and found he had the features of the dead man. When he came back and told his grandmother what he had found, she told him to go back and come in again later, as though he were one of her brothers. He did so and the two-headed boy saw him. When SE'p'āk'ā' came in, the boy told him his uncle had been there, and SE'p'āk'ā' at once jumped up and followed him. When SE'p'āk'ā' overtook the young man, he seized him by the shoulders and tried to pull him apart, but could not. Then the young man laughed, and said, "Let us go back together." And as they turned, he seized SE'p'āk'ā' and tore him apart, and threw one piece on each side of the trail, just as SE'p'āk'ā' had done to the brothers. In the mean time the woman told the two-headed boy to go and look for his father, and he went along the trail until he met the young man, who seized him, one head in each hand, and tore him in two. Then the young man returned to the house, and taking his little mother in his arms they all went back to the old home.

XV.—TSĀ'ĀLŌ THE GIANT.

Five brothers and a sister were in the habit of going up a small stream near the mouth of the Quinault River, because they knew there were many silver-side salmon there. One day the eldest brother started up the stream to get some of the fish, and saw many of them floating down, torn and bleeding. Not long after, he saw a sort of cloud approaching, and when it came nearer there emerged a giant, Tsā'ālō. His toe-nails were huge icicles, and he wore a great belt and a big hat, bell-shaped and made of roots. Tsā'ālō speared the young man and killed him, and hid away the body. The next day the second brother went to look for the elder, and met Tsā'ālō, and was killed in the same way. Likewise the third and the fourth; and Tsā'ālō hid all the bodies under the bed in his house.

Then the sister went to look, and, as she searched, came upon the house while Tsā'ālō was away, and, making sure that no one was there, she went in, and at last found her brothers' bodies under the bed. The young woman had with her a girl baby, and the baby began to cry for some salmon-eggs which were hanging in the house. So the mother broke off a little piece, and while she was feeding the child, Tsā'ālō came in. He noticed at once that some of his salmon-eggs were missing, and, seizing the child by the feet, he held and shook her over the fire until the eggs she had eaten dropped out of her mouth. Then Tsā'ālō set five salmon to cook by the fire, and when one side of each of them was done, he ate, and went to sleep. While he slept, the girl escaped, and returning to her home she told her youngest brother how and where she had found the bodies of the other brothers. At that the boy declared that he would go up the river and find Tsā'ālō, and fight him. So he made ready, and sharpened his harpoons, and started. He soon met Tsā'ālō, who advanced to kill him. The boy placed himself near a stump, and when Tsā'ālō threw his spear, he dodged, and it missed him. Then Tsā'ālō tried to kick him with the icicles on his feet, and run him through; but when he raised his foot to kick, the boy jumped behind the stump, and the icicles were driven into the wood, and stuck fast. As soon as the boy saw that Tsā'ālō was firmly held, he speared and killed him. He tried to take off the giant's hat, but could not move it; but the belt he took, and went back to the village.

Not long after they heard some one coming, and it turned out to be Kwōtsxwō'ē,¹ the giant's sister. The earth shook as she moved along, and as she came nearer she cried out that she came for Tsā'ālō's belt. Then the people were frightened, and hung the belt outside; and Kwōtsxwō'ē took it and disappeared.

XVI. — WREN AND ELK.²

One day during the salmon-run, Wren went fishing in the creek. He met Elk coming downstream, who asked him where he was going, to which Wren answered that he was just going upstream to get a few salmon. "You go back," said Elk, "and give me your spear." And with that he seized it, and took it away from him. Wren was helpless: so he went home without saying anything, and made himself a new spear. When it was finished he went out again, and again met Elk, who took the spear away from him as before. Wren was very angry, but went home and started a third one, and as he worked on it, he sang, "I wish to go straight into the nose of Elk. I wish to go straight into the nose of Elk." When he had finished it, he started for the creek, and again met Elk, who asked him what he had come for. "To get salmon," answered Wren, and he sang his song. Elk took the spear away from him

¹ See pp. 81 ff.; also p. 114.

² Cf. Boas, *Chinook Texts*, p. 119; Farrand, *Traditions of the Chilcotin*, p. 10.

and turned back; but Wren followed him and fought him. And as they fought, Wren jumped, and flew straight into Elk's nose, and there he scratched and scratched with his feet as hard as he could. Elk tried his best to get him out, but couldn't. He sneezed and sneezed, but Wren held fast; and at last the blood ran from his nose so fast that Elk fell down from exhaustion, and died. Then Wren came out, and taking his spears went back home.

XVII. — STORY OF THE DOG CHILDREN.¹

A long time ago, in a certain village there lived a young girl who had a dog of which she was very fond. She took the dog with her wherever she went; and at night, as was a common custom at that time with young girls, the dog slept at the foot of the bed. Every night he would change into human form and lie with the girl, and in the morning, before it was light, would turn back again into his dog shape: so no one knew anything about it. After a time she became pregnant; and when her parents found it out and knew that the dog was the cause, they were greatly ashamed, and calling the people together they tore down the house, put out all the fires, and moved away from the place, leaving the girl to die.

But Crow had pity on her, and, taking some coals, she placed them between two clam-shells, and told the girl secretly that after a time she would hear a crackling, and to go to the spot and she would find fire. So the girl was left alone, for the people had all gone a long way across the water. She sat still for a long time, listening for the crackling, and when she finally heard it she went to the place and found the fire as Crow had said.

Not long after this she gave birth to five dog pups, but as her father had killed the dog, her lover, she had to look after them by herself, and the only way she could live and care for them was to gather clams and other shellfish on the beach. There were four male pups and one female, and with the care their mother gave them, they grew very fast. Soon she noticed that whenever she went out, she heard a noise of singing and dancing, which seemed to come from the house, and she wondered greatly. Four times she heard the noise and wondered, and when, on going out again, she heard it for the fifth time, she took her clam-digger and stuck it in the sand, and put her clothes on it to make it look as if she were busy gathering clams. Then she stole back by a roundabout way, and creeping close to the house peeped in through a crack to see what the noise might be. There she saw four boys dancing and singing, and a little girl watching the place where the mother was supposed to be digging clams. The mother waited a moment and watched, and then coming in she caught them in human form, and scolded them, saying that they ought to have had that form in the first

¹ Cf. Boas, *Indianische Sagen*, etc., pp. 25, 93, 114, 132, 263; Boas, *Chinook Texts*, p. 17; Boas, *Ts'ets'á'ut Traditions*, p. 37; Boas, *Kathlamet Texts*, p. 155; Krause, *Die Tlinkit Indianer*, p. 260; Petitot, *Traditions Indiennes*, etc., p. 311; Farrand, *Traditions of the Chilcotin*, p. 7; Teit, *Traditions*, etc., p. 62; Kroeber, *Cheyenne Tales* (*Journal of American Folk-Lore*, Vol. XIII, p. 181).

place, for on their account she had been brought to shame before the people. At this the children sat down and were ashamed. And the mother tore down the dog blankets which were hanging about, and threw them into the fire.

So they remained in human form after this; and as soon as they were old enough she made little bows and arrows for the boys, and taught them how to shoot birds, beginning with the wren, and working up to the largest. Then she taught them to make large bows and arrows, and how to shoot fur animals, and then larger game, up to the elk. And she made them bathe every day to try to get tamanous for catching whales, and after that they hunted the hair-seal to make floats of its skin. And the mother made harpoons for them of elk-bone, and lines of twisted sinews and cedar, and at the end of the lines she fastened the sealskin floats. And when everything was ready, the boys went out whaling and were very successful, and brought in so many whales that the whole beach stank with them.

Now, Crow noticed one day, from far across the water, a great smoke rising from where the old village had stood, and that night she came over secretly to see what it all meant. And before she neared the beach, she smelled the dead whales, and when she came up she saw the carcasses lying all about, and there were so many that some of them had not yet been cut up. When she reached the house, she found the children grown up; and they welcomed her and gave her food, all she could eat, but gave her nothing to take back, telling her to come over again if she wanted more.

When Crow started back, the girl told her that when she reached home, she was to weep so that the people would believe they were dead. But Crow, on getting home, instead of doing as she was told, described how the beach was covered with sea gulls feeding on the whales that had been killed by the boys.

Now, Crow had brought with her secretly a piece of whale-meat for her children, and after putting out the light she fed it to them; and one of them ate so fast that she choked, and coughed a piece of the meat out on the ground. And some of the people saw it, and then believed what Crow had told them, as they had not done before. Then the people talked it all over, and decided to go back; and they loaded their canoes and moved to the old village. And the boys became the chiefs of the village, and always kept the people supplied with whales.

ABSTRACTS.

I.—THE STORY OF MISP'.

Young man marries monster woman named Kwötsxwō'ē. Takes her to his home, where she refuses to speak or show her face. Bluejay teases her, and at last she uncovers her head and laughs; and all the people drop dead, her husband included. Kwötsxwō'ē gives birth to twins, of whom Misp' is the elder. Children discover their mother's history while she is absent, and burn house and flee. Mother pursues. Misp' kills her by strategy. Boys come upon an aunt who is killing children by swinging them. Misp' has match with his aunt, overcomes and kills her. Restores some of the children to life. Boys go on and come upon another aunt doing the same as

before. Misp' overcomes her in same way. They proceed, and find third aunt killing children in a game, *xwō'tël*. Misp' overcomes and kills her. Discover another aunt killing children by tattooing. Misp' beats her by strategy and kills her. Brothers travel through country and reach Neah Bay. Call people, who come out as dogs. Misp' changes them to men, and makes them whalers. Come to Quilleutes. People come out as wolves. Misp' transforms them into men, and gives them whaling and fishing outfits. Proceed along coast to Hoh River. People come out weak and miserable. Misp' helps them. Arrive at Queets. No people appear. Misp' makes people from dirt on his arm, and gives them fishing outfits. Reach Raft River, where younger brother loses his life and is changed into a duck. Misp' goes on alone, and comes to Quinault, where he finds people as they are to-day. Comes to mountain below Quinault, where he finds a man grinding shell knives to kill him. Fastens shells on man as ears and tail, so transforming him into a deer, and sends him into the woods to live. Reaches Copalis, and finds man being dragged into sea by lice in his hair. Gives him comb, and teaches him to use it. Finds other people upside down, and turns them right side up. Comes to Oyhut and finds people upside down, and using heads as hammers. Turns them right side up, and gives them stone hammers. Goes south benefiting the people until he reaches mouth of Columbia River, where he is turned into stone.

II.—THE ADVENTURES OF BLUEJAY.

Bluejay and his wife Jui visit Magpie, who provides food by magical means. Bluejay invites Magpie to return visit following day, when he attempts to use the same means, and fails. Soon after, has a similar experience with Sawbill Duck; then, in turn, with Bear, Land Otter, Beaver, Kwēt, Kingfisher, Shadow, and Hair-seal. In imitating Hair-seal, he kills one of his own children. Squirrel and Black Diver mock him. Bluejay captures them, but they escape by strategy. Bluejay moves with his family to the beach. *xwōnē' xwōnē'* and Snail have a contest in eyesight. Snail wins, and they exchange eyes, but afterward trade back again. Snail marries Crow, who induces him to give her his eyes. As a consequence, Snail is blind. Crow's white dress is burnt by accident, and since then she has been black. Bluejay leaves his wife and goes to live with his master at Oyhut. Master has two daughters. Wonderful shining duck appears in bay. People fail to kill it. The two girls finally succeed, and give feathers to all the people, which is origin of birds' colors to-day. People move to Damon's Point. Certain young man and his sister are best duck-hunters. Girl becomes pregnant by licking moisture from nose-ring. Parents suspect her brother of being father of the child, and people desert them. Crow hides fire in clam-shell. Girl gives birth to male child. Brother is very successful in hunting whales, etc. Father of child appears and lives with them. Crow discovers them and their prosperity. Takes whale-meat back to her children. One of the children chokes, and Bluejay discovers the whale-meat. People decide to go back. Arrive after much difficulty. Girl, with husband and child, are carried off to westward by a whale. Brother gathers people together to search for her. Start in many canoes. Bluejay hides in brush in bottom of canoe to avoid work. Is discovered and put to work. Finally they reach a village. People give them presents. They go ashore, and find girl and her husband living there. Bluejay has various adventures. They are given pieces of pearl-shells when they leave. Bluejay finds out where the pearl comes from, and after they reach home persuades his master to go with him to gather more shells. They do so, but Bluejay only gets the broken shells for his share. They go again and the same thing happens. A third and a fourth time, the same. On the fifth trip, Bluejay deserts his master on the pearl island, and, returning in the canoe, takes his master's wives and assumes his place. Master is brought back to land by a whale. Punishes Bluejay, and drives him out. Bluejay takes his wife Jui and sends her to the Underworld. Later he follows her. Has various experiences in lower world. Finally returns to earth and lives quietly.

III.—ANOTHER STORY OF BLUEJAY.

Bluejay and four other men hunt seals together. Grouse lives in same house with them. They give him poor parts of the seals. Bluejay scolds at him constantly. Grouse makes wooden seal and

sends it to sea. Hunters spear it, and are carried out to westward, beyond sight of land. Finally are freed and start to paddle homeward. Come to strange coast. Reach a village. Bluejay has climbing-match with Squirrel, and wins. Reach another village. Bluejay has diving-match with Hair-seal, and wins by trickery. Come to another village, and are challenged to stay in hot sweat-house with some of the village people. They accept, and win by strategy. At the next village are challenged to sit up five days and five nights without sleeping. They accept and win by a trick, and escape in canoe. People pursue, but are drowned in a great storm. Bluejay and his friends reach home and are careful to treat Grouse with respect.

IV. — HOW BLUEJAY BROUGHT THE DEAD GIRL TO LIFE.

Chief refuses to give his daughter to Bluejay. Bluejay threatens the girl, who defies him. Girl sickens and dies. Body is placed on scaffolding. Bluejay steals body, and brings it to life. Parents discover their daughter living with Bluejay. Persuade her to return with them. Bluejay warns her not to go. She goes in spite of him, but soon falls ill and dies. Parents send for Bluejay to treat her, but he refuses to come. Reason why medicine-men cannot bring dead to life now.

V. — THE ASCENT TO THE SKY.

Raven's two daughters sleep out at night. Wish for two stars. When they wake, find themselves in sky country, with stars for husbands. Young girl runs away and comes to Spider. Spider lets her down on rope. Rope not long enough to reach earth, and girl dies suspended in the air. People organize attack on sky to rescue other sister. People gather. Make large bow. No one can bend it. Finally Wren shoots arrow at sky. Snail alone can see it. Snail aims while Wren pulls, and second arrow sticks in notch of first. Fish Hawk gets Snail's eyes by trick. Raven and Skate have contest, and Skate wins. Chain of arrows reaches to ground. People climb arrow-chain and arrive in sky country. Are cold, and send Robin for fire. Robin fails to return. Other messengers also fail. Finally Beaver succeeds. Fight in which many are killed on both sides. Earth people retreat down arrow-chain. Chain breaks, and some are left hanging in sky. Are constellations.

VI. — RAVEN'S VISIT TO THE UNDERWORLD.

Raven goes to Underworld. Fishes, and catches knots of wood. They are really salmon. Raven marries wife. Whale drifts upon beach. Appears to Raven like a log of wood. He astonishes the people by his feats of strength in cutting it up. Fishes for salmon, and catches many knots of wood, which are salmon in the Underworld. At last learns to see them as salmon. Decides to return to earth. Takes scales from salmon, and, hiding them about his person, starts by night. People pursue and overtake him, and recover all the scales but one. Raven reaches earth, and throws scale into Quinault River. It turns into a salmon, and from it sprung all the Quinault salmon of to-day.

VII. — HOW EAGLE AND RAVEN ARRANGED THINGS IN THE EARLY DAYS.

Eagle proposes that Quinault Lake shall be a prairie. Raven objects, because it would be too easy for the people. Eagle proposes that one side of the river shall run up, and one down stream. Raven objects for same reason as before. Eagle proposes that the milt of the male salmon shall be fat. Raven objects, because it would be too pleasant for the people. Eagle's child dies, and Eagle proposes that the dead shall come to life again. Raven objects. Raven attempts to imitate Eagle's method of fishing, and drowns his daughter. Raven then proposes to Eagle that they reconsider, and allow dead to come to life. Eagle objects. For this reason, dead never come to life now.

VIII. — THE ORIGIN OF THE QUINAULT SALMON.

Two brothers out spearing porpoises spear a large one and it tows them out to sea. Reach a wall of rock, which opens and admits them. Come to a village. Porpoise emerges as a young girl,

and leads them up to a house. Proves to be the home of the salmon. They kill two of the village boys for food, but save the bones, and the boys come to life again. One of the brothers marries the girl. She becomes pregnant. They start for home. Child is born as they reach the shore at the Quinault River. The mother declares that there shall always be plenty of salmon in Quinault River.

IX.—HOW SISEMO WON THUNDER'S DAUGHTER.

Thunder's daughter marries man named Sisemo. Thunder is displeased, and sets Sisemo various tasks. Tells him to get snow from mountains. Sisemo returns with single handful. Thunder thinks it too little, but cannot eat it up; and when he throws it outside it covers the whole region. Begs Sisemo to return it to mountains, which he does. Tells Sisemo to get him two mountain lions for pets. Sisemo brings them tied together, but they nearly tear Thunder in pieces when he tries to play with them. Sends Sisemo for two bears, and has same experience as with mountain lions. Takes Sisemo out to cut wood, and leaves him caught in cleft of a log. Sisemo later appears carrying the log. Sends Sisemo to Underworld to get ball of light. Sisemo succeeds. From this ball came the red colors of birds and animals, as well as the lightning. Thunder then allows Sisemo to keep his daughter in peace.

X.—THE MAGIC FLIGHT.

Of five brothers the four older were elk-hunters, while the youngest, Wildcat, usually staid at home to watch the fire. One day he lets it go out, and crosses the bay to an old monster woman's house and by strategy steals a log of fire-wood. Old woman pursues him. When she reaches the water, she throws down a belt and it becomes a sand-bar. Uses five belts in the same way, and gets across the bay; but Wildcat is still ahead and gets into the house, which he turns to stone. Wildcat induces the woman to put her head in the doorway, and a great stone falls on her and kills her. The brothers flee. They camp. Woman comes to life and pursues. Catches and swallows the four older brothers one after another. Wildcat escapes. Woman nearly overtakes him. Wildcat turns his dog into a mountain and gets ahead again. Does this five times. Woman finally catches dog and swallows him. Wildcat takes refuge in a cedar-tree. Heats stones, and wraps them in elk-fat. Woman comes near and opens her mouth. He throws the stones down her throat. She drinks, and the water boils in her stomach and kills her.

XI.—THE ADVENTURES OF SPEARMAN AND HIS FRIENDS.

Three seal-hunters are lost in a storm at sea. Reach a strange shore. Meet White Owl, who warns them of dangerous people living there. One of the three investigates, and is killed and eaten. The other two flee. Come to giant's house. Giant is East Wind. He sets a dish of reptiles before them. They pretend to eat, but drop the reptiles through hollow tubes. East Wind tries to kill them at night, but they escape by a trick. Reach West Wind's house. Have similar experience as before, but one of the men is killed. Spearman escapes. Comes to South Wind's house. Has same experience, but gets away. South Wind pursues. Spearman crosses river on man's leg. South Wind tries the same, but is thrown off and drowned. Man is Thunder. Spearman marries his daughter. Finally returns home. People doubt his identity. Spearman proves it by White Owl. Starts to travel with his wife. Five wolves attack and kill the man. Eldest Wolf takes woman for his wife. Spearman comes to life, pursues and finds the Wolves. Kills them by strategy, and recovers his wife.

XII.—THE YOUNG WIFE WHO WAS ABANDONED IN A TREE-TOP.

Young girl marries an old man and treats him badly. He is angry. Takes her to the woods to get cedar-bark. They climb a tree and he ties her in a crotch of the tree by her hair. Deserts her after stripping bark from tree, leaving it too slippery to climb. Girl's brothers miss her and are

suspicious. One day while fishing, they hear sister calling for help. Follow the sound, and find her. Try to rescue her, but cannot climb tree. People gather, but no one can reach the top. Finally youngest brother, Woodpecker, succeeds, and rescues his sister. Brothers take old man out to a rock to gather shellfish at low tide. Desert him, and tide rises and drowns him.

XIII. — THE GIRL WHO MARRIED OWL'S SON.

Girl agrees to marry Owl's son, and her father describes the trail to her. Misses the trail and comes to Screech Owl's house by mistake. Screech Owl tries to persuade her to marry him, but she refuses and next day runs away. Screech Owl pursues. Girl hides in tree by a river. He sees her reflection in water. Jumps in after her, and is nearly drowned. Girl comes to the other Owl's house. Marries his oldest son. Screech Owl finds her and claims her, but is killed by the girl and her husband.

XIV. — THE STORY OF SE'P'ĀK'Ā'.

Girl dreams of a strong man, SE'p'āk'ā', who finally appears and takes her to his house. He spits on her abdomen, and she becomes pregnant and gives birth to a boy with two heads. Later gives birth to a girl baby. Woman's oldest brother finds her. She warns him, and he starts for home. SE'p'āk'ā' comes in. Two-headed boy tells his father. SE'p'āk'ā' follows him, but returns and says he could not find him. Same thing happens with four other brothers. Woman mourns. Finds piece of flint. Throws it into fire, and it flies into body of little girl, who immediately gives birth to a boy. Woman tells SE'p'āk'ā' it is her own. Boy grows up very fast. Woman tells him her story. He follows the trail of her brothers, and find their bodies. Pretends to be one of them, and returns to house. Two-headed boy is deceived, and tells his father. SE'p'āk'ā' follows, and is killed by the young man. Two-headed boy appears, and is killed. Young man takes his baby mother in his arms, and they all return to the woman's home.

XV. — TSĀ'ĀLŌ THE GIANT.

Five brothers and a sister fish in certain stream. Eldest brother meets giant, who kills him. Same thing befalls three more of the brothers. Giant hides bodies under bed in his house. Sister seeks brothers, finds giant's house and discovers bodies. Giant enters and discovers young woman. She escapes during night. Returns home and tells youngest brother. Youngest brother makes ready his weapons and seeks giant. Meets and kills him by strategy. Takes away his belt as trophy. Giant's sister comes to recover belt. People are frightened, and give it up.

XVI. — WREN AND ELK.

Wren, while fishing, meets Elk. Elk takes away his salmon-spear. Same thing happens second time. Third time Wren fights Elk. Flies into Elk's nose. Elk cannot get him out. Wren scratches Elk's nose so that Elk bleeds to death.

XVII. — STORY OF THE DOG CHILDREN.

Young girl has dog who sleeps with her at night in human form. Girl becomes pregnant. Parents guess the cause, and are angry. People put out fires, and desert the girl. Crow hides fire in clam-shell, and tells girl. Girl gives birth to five pups. Discovers them playing in human form, and destroys their dog blankets. Teaches the children to hunt. They are very successful, and lay up much meat. Crow comes to get news of them. Takes home whale-meat for her children. One of them chokes; and people discover what has happened and return to the old village. The dog children become chiefs of the place.

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