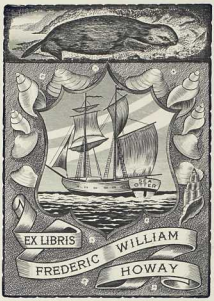

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TRADITIONS

OF THE

THOMPSON RIVER INDIANS OF BRITISH COLUMBIA

COLLECTED AND ANNOTATED

BY

JAMES TEIT

WITH INTRODUCTION

BY

FRANZ BOAS

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PREFACE.

THE following collection of traditions is the result of the long-continued studies of Mr. James Teit on the Thompson River Indians of British Columbia. The tales have been recorded with great care. The present collection contains the prevalent versions, while variants are given in notes accompanying the tales.

I have added to the notes a number of references to similar tales found among other tribes of North America. These references do not claim to be exhaustive, but an attempt has been made to bring forward the more important points of similarity between the traditions of the Thompson River Indians and those of other tribes. I have also added brief abstracts of the tales, in order to facilitate the use of the collection by the student of comparative mythology.

F. B.

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TRADITIONS OF THE THOMPSON RIVER INDIANS OF BRITISH COLUMBIA.

INTRODUCTION.

By FRANZ BOAS.

The Thompson River Indians, whose mythology has been recorded in the following pages by Mr. James Teit, form a branch of the Salishan tribes which inhabit large portions of the States of Washington, Idaho, Montana, and of the Province of British Columbia. The languages constituting the Salish stock may be grouped in two main divisions, — the coast Salish and the Salish of the interior. While the former is divided into a great number of languages spoken by the tribes extending from Tillamook in Oregon to Bella Coola in British Columbia, the languages of the interior show greater uniformity. The Salish proper is spoken in the interior of Washington, Idaho, and Montana, and extends into southern British Columbia, where it is spoken by the Okanagon. The Shuswap, that is spoken in southeastern British Columbia, is closely affiliated to it. Between the Shuswap and the coast, two other languages are spoken, — the Lillooet in the north; the Thompson River language, or Nlak·a'pamux,[1] in the south. The last-named tribe lives on Fraser and Thompson rivers, a little above and below their confluence.

The tribe is divided into five divisions, — the Nkamtci'nemux on the upper part of Thompson River, the Cawa'xamux in Nicola Valley, the Nlak·apamux'o'ē or real Nlak·a'pamux, around the confluence of Thompson and Fraser rivers, the Slaxa'yux on upper Fraser River, and the Utā'mqt farthest down Fraser River. The Nkamtci'nemux are neighbors of the Shuswap. The Cawa'xamux come into contact with the Okanagon, while formerly they were neighbors of a small Athapascan tribe which live on the upper part of Nicola River. The Slaxa'yux live next to the upper Lillooet, while the Uta'mqt come into contact with the coast Salish on the lower course of Fraser River.

The greater part of the following traditions were collected among the Nkamtci'nemux and Cawa'xamux.

The Nlak·a'pamux are primarily hunters and fishermen. They subsist largely on venison and salmon, although berries and roots which are collected by the women constitute an important portion

of their diet. Of recent years their customs have somewhat changed, owing to the influence of the white settlers. They have learned to build log cabins, and begin to till the soil. They also work to a considerable extent for wages on ranches and in pack-trains. Formerly they spent the winter in the valleys of Thompson and Fraser rivers, where they lived in small villages, most of which consisted of a few houses only. In the spring they resorted to the mountains, where the women gathered roots, and where the men went hunting. In the summer, when the salmon ascend the rivers, considerable portions of the tribe erected their summer huts near the river courses, and engaged in curing fish for winter's use. Later on, they visited their hunting-grounds in pursuit of deer. In the spring, great numbers of Indians belonging to all divisions of the tribe assembled in some of the higher valleys of the country, particularly in a valley situated a short distance northeast of Lytton, which is called Beta'ni. The hillsides of this valley abound in plants the roots of which are eaten by the Indians. While they were assembled here, the men passed much of their time gambling, while the women were engaged in digging and curing roots.

The winter houses of the Indians were underground lodges covered over with a roof made of beams, mats, and dirt. A hole from eighteen to thirty feet in diameter, and about three or four feet deep, was dug, and four beams were placed on the rim of the hole, slanting upward towards the middle. They were supported by posts. These beams were covered with cross poles and mats and dirt. They did not come into contact in the middle, where a hole was left about three or four feet in diameter. Access to the lodge was had through this hole, in which a ladder was standing which led to the floor of the dwelling. The fireplace was at the foot of the ladder, which was protected from the heat of the fire by a slab of stone. The beds were arranged near the walls.

In summer the people lived in tents made of bark or of rush mats. These tents were either circular or square. In the latter case the smoke escape was along the ridge of the tent. Most of their household utensils were made of woven basketry or of birch bark.

They dressed mainly in deerskins. The clothing consisted of shirt, leggings, and robes. Their shirts were generally made of buckskin. Those worn by the men reached half way down to the thigh. The long leggings were attached to a belt. Moccasins made of buckskin were worn over socks made of sage-brush. The shirts of the women were longer, and were more elaborately ornamented, than those of the men. They also wore long leggings. Both men and women used to wear skin robes over their shirts. Deerskin, dogskin, and buffalo-skin were used for this purpose; but they also

wore robes woven of rabbit-skins cut into strips. The Utā'mqt used blankets woven of mountain-goat wool. These were undoubtedly acquired from the coast Indians. The men used to wear a strap of skin tied on their heads to hold their hair back; but caps made of buckskin were also used.

The social organization of the NLak·a'pamux is very loose. There are no definite village communities, but families settled at one or the other winter camp. Some of these consisted only of one house, which was occupied by several families; but the locations of the families were not permanent. It seems that there were no recognized chiefs, except in so far as wealth entailed greater influence among the tribe. There is no trace of clans and of totems, nor did any families claim the privilege of hunting and fishing in particular districts of their country. The only recognized divisions of the tribe are those enumerated above. There were no restrictions in regard to marriage inside and outside of tribal divisions; only marriages between near relatives were forbidden. On the whole, the woman followed her husband to his village, and she only returned to her parents to pay them a visit. Marriages were arranged on the principle of purchase, the man giving a certain amount of property to the bride's parents, which, however, was returned in full, or nearly in full, on later occasions.

During the early part of the century, before there was any contact with whites, the potlatch system, which plays so important a part in the social economy of the coast tribes, held sway among the NLak·a'pamux as well. It did, however, never attain an importance as great as it had on the coast. It is interesting to note that in the myths recorded in the following volume, hardly any mention of it occurs, while it is of the greatest importance in the mythology of the coast tribes. I infer that the system has been recently introduced among the NLak·a'pamux, and did not obtain in early times.

It seems that the religious rituals of the NLak·a'pamux never attained any great development, and in this respect they differ fundamentally from the coast tribes, whose rituals are exceedingly elaborate. There are no secret societies, no extended ceremonials, in which dramatized myths play an important part. The tribe assembled at regular intervals to celebrate a ceremonial dance, in which it seems sacrifices were made to the sun. It may be that these ceremonials were more important and more elaborate than our present information would seem to indicate. If such was the case, these ceremonies must have resembled those of the Kootenay. The fundamental concepts of both seem to have been the same. They consisted in the worship of the sun, and appear to have been connected with the idea that the dead would return from the land of the shades.

The brief sketch of the customs of the tribe here given will be sufficient for an understanding of the tales recorded in the following pages; but it seems desirable to preface the collection by a short discussion of a few of the more important features that characterize the tales of the tribe. About one half of the volume is taken up by myths referring to transformers. While in most American mythologies there is only one transformer who is, at the same time, the culture hero, we find here several personages to whose actions the present shape of our world is due. These are: the Coyote, the three brothers Qoā'qʟqaʟ, Kokwē'la, and the Old Man. The first and the second of these are decidedly the most influential and important personages in the whole mythology of the tribe.

The Coyote as well as the three brothers are in a way the culture heroes of the tribe, and the general characteristics of the legends referring to these beings are very similar to legends of this class as found among other American tribes. The story of the so-called "Culture Hero," who gave the world its present shape, who killed monsters that infested the land, and gave man the arts that make life worth living, is one of the most widely distributed Indian myths. In what we might call the prehistoric era there was no clear distinction between man and animals. At last the culture hero appeared, and transformed some of the beings of those times into animals, others into men. He taught the latter how to kill animals, how to make fire, and how to clothe themselves. He is the great benevolent being, the helper of mankind. But the same great culture hero appears in other groups of tales as a sly trickster, who vaingloriously thinks himself superior to all other beings, whom he tries to deceive in all sorts of ways, and who is often punished for his presumption by the superior powers of his proposed victims. No method of warfare is too mean for him, if it promises to lead to victory; no trick is too low to be resorted to, if it helps him to reach his end. Neither is the end sought for one that we might consider worthy of this great being. It is selfish to the extreme, the possession of riches or that of beautiful women being his chief aim. It is very difficult to harmonize these two aspects of the myths of the culture hero. Some investigators, prominently Dr. D. G. Brinton, and also Dr. Walter Hoffman,[2] have held that the explanation is to be sought for in a gradual deterioration of a purer and more primitive form of the myth, and that the more vulgar tales are later additions to the old cyclus of myths. If this were so, the problem would still remain, why there is such a general tendency of making the ancient culture hero the principal figure in these tales. But it seems to my mind that the frequent occurrence of this phenomenon requires a different explanation. It does not seem likely that all mythologies

collected while still in more or less vigorous life should have undergone the same kind of deterioration. I am rather inclined to think that we have to deal here with a most important characteristic of all primitive religion.

The main features of the transformer legend appear very clearly in the Raven tales of the Tlingit and Tsimshian.[3] The tale begins with the miraculous birth of the Raven. The faithless wife of a chief was killed and buried by her husband. After her death she gave birth to a child which was eventually found and raised by a chief. The boy made a blanket of birdskins, by means of which he flew up to the sky, where he married the Sun's daughter. They had a son who owing to an accident fell down from heaven and was found drifting in the sea. He was brought to an old chief, who loved him very much and worried because the child would not eat. By the advice of two old men who appeared in a miraculous manner, he was given a certain kind of food. As soon as he tasted it he became so voracious that he ate all the accumulated winter provisions of the tribe. Then the people deserted him. Now he assumed the shape of the raven and began to traverse the world in search of food. He came to the mouth of a large river, where he met some fishermen whom he asked to give him fish. They scorned him and refused his request. The fishermen were fishing in the dark, for at that time the sun did not shine on our world. He threatened them, saying that he would make the sun unless they would give him some fish, but they merely said: "We know you, Raven, you liar!" He flew away enraged, and went straight to the house of the chief who owned the daylight. Here he transformed himself into the spike of a hemlock-tree, in which form he was swallowed by the chief's daughter. In course of time she gave birth to a child who was no other than the Raven. The old chief dearly loved his grandson, and was unable to refuse any of his requests. One day the boy asked to be allowed to play with the box containing the daylight. As soon as he had obtained it, he resumed the shape of the raven and flew away. He returned to the place where he had left the fishermen, liberated the sun, and then saw that the fishermen were the ghosts. They fled frightened, leaving their fish for the Raven. He ate as much as he desired, and became very thirsty. But at that time there was no fresh water in the world. Therefore he set out to obtain the water, and deceived the old chief who held it in his possession. On being pursued he spilled the water, and for this reason we find water all over the world. At another time, when he was hungry, he set out to obtain the herring, which he obtained by fraud. He also cheated the cormorant, tearing out his tongue and thus depriving him of the faculty of

speech. For that reason the cormorant says *wulewulewule* up to this day.

It is not necessary to go into any further details. It will be seen that the main characteristic of these tales is the fact that the Raven gave the world its present shape while trying to satisfy his own wants, and that he employed fair means and foul to reach his own selfish ends. While his actions benefit mankind, he is not prompted by altruistic motives, but only by the desire to satisfy his own needs. I find that in most tales of the transformer, or of the culture hero, the prime motive is, as in this particular case, a purely egotistical one, and that the changes which actually benefit mankind are only incidentally beneficial. They are primarily designed by the transformer to reach his own selfish ends.

It will be well to illustrate the peculiar mental attitude of the transformer by giving a few other examples. Among the Chinook [4] we find the Coyote as the principal transformer or culture hero. He was the first to catch salmon with nets. He was hungry and tried to learn the art of catching salmon. He made a little man of dirt, whom he asked about the method of obtaining salmon. This artificial adviser told him how to make a net, and informed him regarding all the numerous regulations referring to the capture of salmon. He obeyed only partially, and consequently was not as successful as he had hoped to be. He became angry, and said: "Future generations of man shall always regard many regulations, and shall make their nets with great labor, because even I had to work, even I had to observe numerous regulations." He used to drive his baskets filled with dry salmon to his winter quarters, but one day they all ran away and jumped into the river. Since he had failed in this attempt at making life easy, he cursed all future generations, condemning them to carry all loads on their backs and taking away their powers of making the loads go by themselves.

The Tillamook,[5] a Salish tribe, tell the following story of the transformer: In the beginning there were two animals in each mussel, and one day the transformer overate himself. This annoyed him, and he threw away one of these animals, so that each mussel should not have too much meat. It will be seen from this that all the changes that these transformers made were in a way changes for the worse, and that they made them in anger at some disappointment that they had had, or at some discomfort that they had suffered, not with a view of benefiting mankind. While the Raven was regardless of man, the Coyote of the Chinook made most of the changes to spite him.

Among the Athapascan tribes of northwestern America we find also most inventions made and transformations accomplished by

a being who tries to reach his own selfish ends. Thus Petitot[6] tells of Kunyan, who made the first arrows for defending himself. Later on he killed the people, and when the deluge was threatening he built a raft to save himself. It seems that on it he collected the animals for his future use. He then brought up the mud from the bottom of the sea, from which a new earth was created. Later on he found that there was no water in the world and he obtained it for his own use.

The Klamath myths of the "Old Man," recorded by Gatschet, seem to partake of the same character. The "Old Man" is the creator, but in ridding the country of malevolent beings he only tries to overcome his own enemies. He kills North Wind and South Wind in revenge for their having killed his brother.

I might add many more examples of this character, almost all from the tribes of the northwestern parts of America, but it may be well to add an example taken from another region. The god Kutka of the Kamchadal, according to the description given by Steller, corresponded exactly to the Raven creator of the Alaskan Indians.

It seems, therefore, that in this region at least, the being who gave the world its present shape and man his arts was not prompted by altruistic motives. He did so in the course of his personal adventures, often with the direct aim of harming his enemies. He is not what we ordinarily understand by the term "culture hero," a benevolent being of great power whose object it is to advance the interests of mankind, but he is simply one of many more or less powerful beings who gave the world its present shape. With this conception of the so-called culture hero the difficulty disappears of uniting in one person the benevolent being and the trickster. He helps man only incidentally by advancing his own interests. This he tries to do by fair means or foul, just as the Indian will treat his enemy. When he overcomes his enemies, the result of his labors must accrue to the benefit of his fellow beings or of later generations, while wherever he fails, he necessarily often appears as a foolish trickster. We have a condition corresponding almost exactly to the attitude of mediæval Christendom to the devil. The latter was considered as a powerful being, always intent to advance his own interests. Often he succeeds, but often his triumph is defeated by the cleverness of his adversaries. The difference between these two series of myths lies mainly in the fact that the devil in all his adventures had only one object in view, namely, the acquisition of souls, while the Indian transformer struggled with a great variety of enemies who infested the country.

This aspect of the transformer myths makes it also intelligible why failures as well as successes should be ascribed to the hero.

There was no psychological reason which made it more difficult to ascribe failures to him than successes; and since he was one of the most important figures of Indian mythology, it is quite reasonable to suppose that gradually more and more tales clustered around him.

It may be asked why, if the hero of these tales is not intentionally a benefactor of mankind, do his acts always result in advantages to man. I believe the explanation of this phenomenon must be looked for largely in the circumstance that the human mind has a tendency to consider existing conditions as the results of changes. The world has not always been what it is now. It has developed, either for better or for worse. On the whole, the progress of invention among a more primitive people is not so rapid that man is induced to speculate on the possible future achievements of his race. There is rather a tendency to consider the present accomplishments as the stationary result of a previous development. Therefore it is hardly likely that Indian traditions should speak of lost arts; they will rather refer to the introduction of new arts, and consequently the introducer must appear as the culture hero. The only exceptions that seem at all possible are such when the native imagines that previous races were able to accomplish certain feats by means of magical powers, which in course of time were lost. These ideas are embodied in many animal stories, and appear very clearly in the Coyote tales of the Chinook to which I referred before.

It is the same when we consider the relation of man to animals and plants. Everywhere he has succeeded fairly well in conquering ferocious animals and making others useful to himself. There is hardly any being that he is not able to overcome in some manner or the other. But still the difficulties are often so great, that we can easily understand how his fancy will create stories of animals that man was not able to subjugate, or conditions under which he was not able to conquer the animals that furnish food and clothing. His fancy cannot as easily invent conditions under which it would be possible to conquer the animal world more easily by natural means, than is done now, because he cannot foresee possible improvements in weapons of attack and defense. Therefore it seems intelligible why so many stories describing the primitive status of our world refer to the extinction of monsters by heroes.

It seems to my mind that the tales described heretofore do not contain the peculiar psychological discrepancy which is so puzzling, if we bear only in mind that the so-called culture hero is not considered by the Indian as an altruistic being but as an egotist pure and simple.

But there are many cases in which the natives have advanced to a

higher point of view, and ascribe to the hero at least partially the desire to benefit his friends. With the development of this point of view the incongruity of the various parts of the transformer myth becomes more and more striking. When the Algonquin, for instance, tell of their Manibozhoo, that he instituted all the secret societies for the benefit of mankind, that he is a great and benevolent being, and at the same time relate the most absurd stories of their hero, the psychological discrepancy of the two groups of myths becomes very evident.

It is very important to note that we find a gradual transition from the purely egotistical transformer legends, if I may use this term, to the clearly altruistic series. The transformer legend of the Kwakiutl of Vancouver Island[7] is very instructive in this respect. The transformer meets a number of enemies who are planning his death. They do not recognize him and tell him of their plans. Then he transforms them into animals, and ordains that they shall be the food of man. He is thirsty, and in order to obtain water, he slays a monster that has killed a whole tribe. In all these cases he acts from egotistical motives. Later on he gives the laws governing the religious ceremonials of the tribe. This he does in the following manner: he meets the ancestors of the various clans, and they test their powers. Sometimes he is vanquished, and then his adversary obtains certain privileges as the fruit of his victory. In other cases he proves to be the stronger. Then he takes pity on his rival, and gives him certain ceremonials as a present. In all these adventures he appears as a powerful chief who is travelling all over the world, not with a view of making man happier, but doing so incidentally in the course of his adventures. Still the Kwakiutl look at him distinctly as the culture hero, and in this I see a fundamental difference from the manner in which the Tsimshian look at the Raven. They recognize the Raven as the creator, but his actions were so little dictated by considerations of the needs of man that they owe him no thanks for what he has done. The Kamchadal express this attitude very exactly when they say that the God Kutka was very foolish, that he might have arranged things very much better when he was creating the world. The transformer of the Kwakiutl, on the other hand, gave his gifts to the ancestors of the various clans, and these gifts were naturally intended for the benefit of their families, although they were not prompted by clearly altruistic motives. Therefore the Kwakiutl revere their transformer. The mental attitude has entirely changed.

Another instructive example is that of the transformer of the Blackfeet.[8] It is stated that he taught many arts to man because he pitied him. But other important changes of nature and similar

events came about without any such intention on his part. Death was the result of a bet between him and a woman. Animals obtained their fat in a feast given to them by the transformer.

In short, we find that among various tribes the altruistic side is developed very unequally.

It seems quite intelligible that with the progress of society there should develop a tendency of substituting for the coarse motives of the primitive transformer higher ones. With the consciousness that the changes effected by the transformer were useful to man may have developed the idea that they were made with the view of benefiting mankind. The traditions of the Kwakiutl may be taken to indicate a transitional point in the ethical aspect of these myths, the changes being made not for the good of mankind, but for the benefit of a particular friend of the transformer. The less the altruistic idea is developed, the less will be the consciousness of a discrepancy between the tales representing the transformer as a benefactor and as a trickster. The higher it is developed, the greater will be the friction between the two groups of tales. Hence we find that wherever this idea is brought out most clearly, the tales of the trickster are ascribed to a different being. The personage of the transformer is split in two or more parts; the one representing the true culture hero, the other retaining the features of the trickster. This has been done in the mythology of the Micmac and Penobscot,[9] where Glooskap retains almost exclusively the features becoming to the benefactor of mankind. Still I think that in a few of his adventures the more primitive conception of the transformer may be recognized. The higher the civilization of the tribe, the more sharply, it seems, is the line drawn between the culture hero and the trickster.

I am well aware that the theory here proposed does not clear up all the difficult questions connected with this subject, but I think that it at least does away with the troublesome psychological discrepancy between the two aspects of the transformer. I venture to suggest that perhaps this theory would appear much better established if all the Indian mythologies were recorded just as told by the Indian uninfluenced by contact with civilization. As a matter of fact, many were recorded by missionaries, who would naturally introduce in all tales of a culture hero the altruistic element much more strongly than it is mentioned by the Indian. Their whole training would tend to introduce this bias. The same is true to a certain extent of all white collectors, unless the traditions are recorded verbatim. I have examined the available literature quite closely, and find that very few collectors actually give the motive which led the transformer to carry out certain actions, although the latter is often

implied by the incidents of the story. I think that in all probability if Indian mythologies were available in their pure original form, the egotistic character of the transformer would appear very much more strongly than is the case at present.

Such criticism must, however, be applied most sparingly, because the plausibility of our theory may induce us to reject evidence on account of its incongruity with the theory. It seems, however, justifiable to suggest to collectors of myths the desirability of paying particular attention to the motives ascribed to the culture hero and to investigate if his character is that of a pure egotist in other regions and among other tribes than those mentioned before. If this should prove to be the case, I should be inclined to consider the theory that has been suggested here as well established.

The traditions of the Thompson River Indians, as recorded by Mr. Teit, show a peculiar development of the transformer myths. There are at least four distinct personages who may be considered as culture heroes or transformers. The most important one among them is the Coyote, around whom a great many traditions cluster. In his case the peculiar mixture of characteristics described on the preceding pages is very marked. He is a being of great power; he performed many feats in consequence of which the world assumed its present shape. A great many local features of the country inhabited by the Thompson River Indians originated through his agency. In many of his actions he appears as the trickster, and all his methods are based on sly cunning. The series of Coyote legends of this tribe resembles very much the Coyote tales with which we are familiar from a number of points on the western plateaus of our continent, and I do not doubt that they belong to this series. In all these tales he appears as a transformer and a culture hero, but he is not moved by the desire of benefiting mankind; he accomplishes all transformations of the world in the pursuit of his own ends.

The second series of transformer myths refer to the three brothers Qoā'qɪ.qaɪ.. I do not think that we can interpret the differentiation of transformers in the legends of the Thompson River Indians as due to the developing desire of differentiating the altruistic and egotistic side of this being, because the tales of the Qoā'qɪ.qaɪ. do not by any means bring out an altruistic point of view more clearly than those of the Coyote. It seems much more likely that the latter group of legends are simply new traditions introduced from the lower course of Fraser River. A comparison between these tales and the Xäls legends of the tribes who live at the delta of Fraser River and on southeastern Vancouver Island show that these two series are practically identical, except that the Xäls series is very much more elaborate.[10]

It is not so easy to explain the origin of the legend of the transformer Kokwē'la. This being is the son of the hog-fennel (*Peucedanum*), a plant which plays a most important part in the ceremonials of the tribes of lower Fraser River, but which, so far as I am aware, is not personified to any extent among them. I have not found any analogon of this legend among the neighboring tribes.

The fourth transformer is called "The Old Man," but it does not seem that there are many elaborate myths referring to him. The whole concept of the Old Man is so much like that of the Kootenay and Blackfeet, that I am rather inclined to consider these groups of tales as having a common origin. In order to establish this point, it will be necessary to investigate the transformer tales of the Shuswap and Okanagon, which are, however, only imperfectly known.

If the Qoā'qLqaL legends and those of the Old Man are really of foreign origin, the numerous instances of contests between these beings may be explained very naturally as a result of comparisons of their powers. Numerous examples of this kind are known from the mediæval epics, in which the heroes of most heterogeneous groups of legends are made to struggle against each other. This is the leading idea of the tradition of the "Rosengarten," in which all the heroes of the old German tales appear, and compete against each other.

This theory is, however, acceptable only if we can prove that the tales of the Thompson River Indians really contain foreign elements. It may be well to discuss at least one of their legends rather fully with a view of establishing this important point. I select the Coyote tradition for this purpose.

We will begin our analysis with the story of NLi'kseNtem (p. 21). It is not certain that the beginning of the story, in which it is told how the Coyote made boys out of clay, gum, and stone, has any analogy among the neighboring tribes. It is true that among the coast tribes a myth occurs in which the gum is presented as a man who is made to melt in the sun; but it occurs in entirely different connections, and it is doubtful if this incident in the Coyote tradition is directly related to the corresponding tale of the coast. The latter refers to the attempt of the Raven to obtain gum. He induces the gum-man to go fishing with him. He exposes him to the hot sun until he is melted.

The next incident of our tale, however, can be traced among many of the neighboring tribes. Coyote makes a tree, which he induces his son to climb. Then he makes the tree grow until it reaches the sky. The inducement held out to the boy is a nest of eagles on the top of the tree. The Ponca[11] tell the same incident. They relate, how Ishtinike makes a tree, and induces his friend to climb it in

order to recover his arrows. Petitot tells the identical story from the Hare Indians and from the Chippewayan.[12] Dr. Livingston Farrand has found the story of an ascent of the sky by means of a growing tree among the Chilcotin, who live northwest of the Thompson River Indians. The boy reaches the sky and travels over an extensive prairie. After a while he reaches houses in which baskets and other household utensils are living, and when he tries to carry away one of them, he is beaten by the others, and finds that they are the inhabitants of the house. This last incident has no very close analogon among the other tribes, although it reminds us forcibly of the visit to the house of the shadows, told by the Chinook, Tsimshian, and Tlingit.[13] In these tales the traveller reaches a house inhabited by shadows, by whom he is beaten whenever he tries to take away some of their provisions and of their household utensils.

The Coyote travels on, and meets two blind women, whom he makes quarrel by taking away their food. They smell him, and are transformed into birds. This tale is found very extensively along the Pacific coast. The tribes of lower Fraser River tell of a boy who reached the sky, and met two blind sisters. He takes away their food and makes them quarrel. Then they advise him in regard to the dangers that he is going to encounter on his way to the house of the sun.[14] The same incident occurs in the traditions of the Coast Salish, referring to a man who tried to recover his wife, who was carried away by a finback whale. He descended to the bottom of the sea, and met a number of blind old women, one of whom was distributing food among the others. He took it away and opened their eyes, and in return was given advice by the women.[15] The Comox tell of a young man who visited the sky, where he met the Snail-women, whose food he took away. He restored their eyesight, and they advised them in regard to the dangers he would meet.[16] The Kwakiutl have the tradition of a man who wanted to marry the daughter of a chief. On his journey he met a number of old women, and the same incident occurred as told before.[17] In Nahwitti the same story is told of a great transformer, Q'ā'nig·ilak", who met four blind girls, whom he made quarrel in the same manner. He transformed them into ducks.[18] Finally, I have recorded the same incident among the Bella Coola, who tell of a boy who reached the sky, and restored the eyesight of a number of blind women. He transformed them into ducks. All these incidents are identical with those recorded among the Thompson River Indians. Far to the east, in the collection of tales of the Ponca made by Dorsey, a similar incident occurs, which, however, bears only slight resemblance with the one discussed here, and which

may be of quite independent origin. It is told how an invisible visitor burns the cheek of the Thunderers, and thus makes them quarrel.[19]

The following incident, in which it is told how the boy visited the spiders and how they let him down from the sky, does not exhibit any striking similarities with the tales of the neighboring tribes, although the occurrence of a descent from heaven by help of a spider is an exceedingly frequent feature of the North American mythologies. The descent from the sky is remarkably similar to a descent told by the tribes of lower Fraser River, in which two spiders let the visitor down in a basket which is tied to a long rope. When he reaches the tops of the trees, he shakes the rope, whereupon the spiders continue to let him down until he reaches the ground.[20] The story of the Chippewayan[21] may also be mentioned here: a person is let down from the sky by means of a rope.

The following incidents of the tale do not give any occasion for remarks, although they remind us in a general way of the tales of the neighboring tribes. When we confine ourselves to more complicated events, we are again struck by the incidents told on p. 26. The Raven is given deer-fat by a person whom he had helped before; he took the fat home and gave it secretly to his children. The attention of the people was called to this fact by the noise the children were making when being fed by the Raven. A person made one of the children disgorge the fat, and thus discovered that the Raven was well provided for, while the other people were starving. This incident occurs in the traditions of the Coast Salish, where a boy sends fish to his grandmother, who hides them until dark. The fish are discovered, however, when she begins to eat them. The same tale is told by the Kwakiutl, where the boy sends his grandmother whale blubber, which is discovered when she is eating it. The incident is also told at Nahwitti. Farther north the traditions agree with that of the Thompson River Indians, in that a child is made to disgorge the food. We find this tale among the Bella Coola and among the Tsimshian.[22] Dr. L. Farrand has recorded the same tale among the Chilcotin.

The following parts of the tradition have very close analoga on the coast; more particularly with the mink tales of the tribes on lower Fraser River and with the As'ai'yahaL tradition of the Tillamook.[23]

Among the other Coyote tales the fourth and the last are rather remarkable on account of their distribution. Coyote meets a cannibal. He proposes that they shall close their eyes and vomit into two dishes, in order to see what kind of food they eat. Coyote exchanges the dishes before the cannibal opens his eyes, thus making

him believe that he himself is a cannibal. The Shuswap ascribe this incident to the Coyote and the Cannibal Owl, while far to the south the Navaho tell the same of Coyote and the Brown Giant.[24]

The last story tells of the unsuccessful attempts of Coyote to imitate his hosts who produced food by magical means. We may compare with this tale that of the Chinook, who tell how Blue Jay tried to imitate his hosts;[25] that of the Comox, Nootka, and Kwakiutl of Vancouver Island, and of the Bella Coola and Tsimshian of northern British Columbia,[26] who tell the same story of the Raven. Dr. Farrand found the tale among the Chilcotin. Dorsey has recorded it among the Ponca, who tell of Ishtinike's vain attempts to imitate his hosts,[27] and Rand tells it from the Micmac, among whom the Rabbit is the hero of the tale.[28] Finally we find it told of the Coyote among the Navaho, although among this tribe the incidents are materially changed.[29]

The distribution of the various parts of the Coyote legend as described here is conclusive proof of its complex origin. It is quite inconceivable that all these complex parts of the tradition should have originated independently among the tribes among whom we find them now. This view is strengthened by the fact that the incidents are most nearly alike among neighboring tribes. In the notes to the various tales recorded in this volume, numerous additional instances of close resemblances between the tales of the Thompson River Indians and their neighbors are given, which corroborate the evidence brought forward in the preceding remarks.

It appears, therefore, that there is ample proof of transmission of tales to the Thompson River Indians from foreign sources and *vice versa*. It was suggested before (p. 12), that if such proof can be given, we may assume that the transformer myths originated from different sources, and have not had time to amalgamate. The similarity of the series of Coyote tales with the Coyote tales of the south and east, and with the animal tales of the coast, and of the Qoā'qɪqaL legend with the Xäls legend, point to the sources from which the various series of transformer tales sprang.

I doubt if it will ever be possible to determine the origin of all the parts of the tales of this tribe that have been woven into their structure. It may be that we shall better understand the history of their development when we shall have fuller collections than are now available from the tribes of Washington, Oregon, and Idaho. Their relation to the legendary lore of the coast tribes of British Columbia, however, seems well established. It appears that a considerable number of tales were borrowed bodily from the coast tribes, and were incorporated ready-made in the tales of the Thompson River tribe. It is, therefore, certain that these importations when

interwoven with mythical tales never have had any symbolic significance among the people whose property they are now. They are not nature myths, in the generally adopted sense of the term. While dealing with phenomena of nature and with the peculiarities of animals, they are not the result of tribal thought; they are at best adaptations of foreign thought, but much more frequently importations that have undergone little if any change. The present character of Indian mythologies can be understood only by historical studies regarding their origin. How much is due to independent thought or to gradual adaptation, under the influences of environment and of new social conditions, remains to be determined by detailed comparative studies.

We may trace the influence of environment in the modifications that the tales undergo, owing to differences in the mode of life of various tribes. Thus the tales of the fishermen of the seacoast who spend most of their time in their canoes, and whose villages are located near the shore, differ in many respects from the tales of the Thompson River Indians, who hunt part of the year in the mountains. The animals who are the heroes of the tales, also change from one locality to the other. In northern British Columbia the Raven takes the place of the Coyote; on Vancouver Island the Mink takes his place, while still farther south, among the Chinook, the Blue Jay assumes many of his functions.

But much more striking than the influence of geographical environment is that of the social status of the tribe. The clan organization of the coast tribes pervades their whole mythology and all their traditions, while the loose social organizations of the tribes of the interior gives their tales a peculiar character. This difference is brought out very strongly in the myths of the transformer as found among a number of coast tribes and those of the interior. Every clan has a legend expounding the events that took place at the time of meeting between the transformer and the ancestor of the clan, while there is no such personal relation between the Indians and the transformer in the interior. The rivalry between clans is one of the mainsprings of action in these tales. It is evident that in many cases tales which originally had no totemic bearing were appropriated by a clan and changed so as to become clan traditions. I have described a number of such changes in a fuller discussion of the social system of the Kwakiutl.[39] Other tales developed numerous variants among various clans, the more elaborate social organization acting as a stimulus for the development of traditions. The same is true in the case of ritualistic myths. The complicated rituals of the coast tribes are all part and parcel of traditions, and some of the latter are made to explain the ritual. Conclusions founded on

observation of the tribes of British Columbia and on that of the Pueblo tribes of the southwest[31] agree, in that they tend to show that the ritual and, we may say in a more general way, the social system, have been foisted upon the myths, thus producing variations, which tend to establish harmony between mythology and social phenomena.

The Salish tribes, to which the Thompson River Indians belong, owing to their wide distribution and diversity of culture, offer a very interesting example of the influence of social organization upon mythology. The great body of the people have the same loose organization that we find among the Thompson River tribe; but among the tribes living on the coast more complex conditions prevail. They have been under the influence of the tribes of the coast of British Columbia for so long a time, that their customs and beliefs have undergone material changes. The loose village community has been replaced by one claiming common descent from one mythical ancestor.

This transition may be observed among the tribes of the Delta of Fraser River, who are closely allied to the Thompson River Indians. Each village has a mythical ancestor, and some of these are described as animals. It may be well to make clearer the peculiar character of these tales by means of a few abstracts of myths.

The ancestor of the Mā'sxui, a tribe whose village is near the mouth of Fraser River, was SqELē'yiL (derived from sqELā'o, beaver). When the transformer visited his village they had a contest, in the course to which they tried to transform each other. Finally the transformer proved to be the stronger of the two. He transformed SqELē'yiL into a beaver. It seems that in a few cases these traditions contain memories of historical events. Such seems to be the case in the tradition of the origin of the StEē'lis, who live on Harrison River. The name of their ancestor is Ts'ā'tsEmiltx. One of his descendants is said to have invited a chief named QulqE'mEx-ī'l, whose ancestors were the marten and the mountain goat, to descend from the mountains and to live with him. Since that time the descendants of these two chiefs are said to have formed one tribe.[32] I think the occurrence of these traditions must be explained in the following way: The coast tribes north of Fraser River are divided in totemic clans, each of which has a clan tradition. All the privileges of the clans are explained by the clan traditions, which, for this reason, are considered a most valuable property. That this is so is indicated by the jealousy with which the property right to certain traditions is guarded by the families of the coast tribes. When the Salish tribes began to be thrown into contact with the coast tribes, the lack of family traditions must have been felt as a great disadvantage. Their

lack made the tribe, in a way, inferior to their neighbors on the coast, and for this reason the tendency and the desire of evolving myths of this character becomes intelligible. But the tribe was organized on a different basis from that of the coast people. While the latter were divided into clans, the idea that was present to the minds of the Salish people was that of the village community; and it is clear, therefore, that the traditions which developed would be of such a character that each village would have one mythical ancestor.

The same change has taken place among the Bella Coola, whose mythology is much more thoroughly modified by the coast tribes than that of the Salish tribes of Fraser River.

These considerations have an important bearing upon the interpretation of the myths of primitive people, such as are recorded in the following pages. I have tried to show that the material of which they are built up is of heterogeneous origin, and that much of it is adopted ready-made. The peculiar manner in which foreign and indigenous material is interwoven and worked into a somewhat homogeneous fabric depends to a great extent upon the social conditions and habits of the people. Oft-repeated actions which are the expression of social laws, and which constitute the habits and customs of the people, may be expected to be more stable than traditions that are not repeated in a prescribed form or ritual, and have thus become intimately associated with habitual actions. This is probably the reason why we find that ritual moulds the explanatory myth, and why, in a more general way, the myth is made to conform with the social status of the people. Discrepancies between the two, in a general way at least, belong to the class of phenomena that are called "survivals." The discrepancy may consist in the preservation of earlier customs in traditions, or in fragments of early traditions under modified social conditions. The survivals themselves are proof of the gradual process of assimilation between social conditions and traditions which has wrought fundamental changes in the lore of mankind.

Both factors, dissemination and modification on account of social causes, must tend to obscure the original significance of the myth. The contents of mythology prove clearly that attempts at the explanation of nature are the primary source of myths. But we must bear in mind that, owing to the modifications they have undergone, we cannot hope to gain an insight into their earliest form by comparisons and interpretations, unless they are based on a thorough inquiry into the historical changes that have given to myths their present forms. It would seem that mythological worlds have been built up, only to be shattered again, and that new worlds were built from the fragments.

TRADITIONS OF THE THOMPSON RIVER INDIANS OF BRITISH COLUMBIA.

COLLECTED BY JAMES TEIT.

THE MYTHOLOGICAL AGE.

[Nkamtcī'nEmux and Cawā'xamux.]

At one time, very long ago, the earth was very different from what it is at present. There were no trees, and many kinds of bushes and plants were wanting; neither was there any salmon or other fish, nor any berries. The people who lived during this age were called spêtā'lkl. They were mostly animals, who, nevertheless, had human form. They were gifted in magic; and their children used to reach maturity in a few months.[33] There were among them many cannibals, and many mysterious persons.

After a time certain men successively appeared on the earth, travelling here and there, working wonders, changing and modifying the existing order of things. Gradually many of the spêtā'lkl who were bad were shorn of their powers, driven out of the country, or were transformed into birds, fishes, animals, and trees. The greatest of these transformers was the Old Coyote who, it is said, was sent by the Old Man to put the world in order, so that the people might live more easily and happily. At the same time three brothers called Qoā'qLqaL travelled all over the country, working miracles. At that period there lived still another transformer. His name was Kokwē'la. The brothers were finally transformed into stone, while the Old Coyote, after having finished his work, disappeared. Then the Old Man travelled over the country. He saw that there were still many bad people on the earth; therefore he gathered all the people together, and began to separate the good from the bad. Having done this, he transformed all the evil ones into birds and animals, cursing them and assigning them to the different spheres which they were henceforth to occupy, while the good people he led forth over the country, settling them in different places.

Thus ended the age of the spêtā'lkl, and since then the earth and its inhabitants have been much the same as they are at present. All the animals, birds, and fishes were originally people, whilst the

Indians of the present day are the descendants of the good people who were left on the earth by the Old Man.

These events are told at length in the legends of the Coyote, Qoā'qɪqaɪ, Kōkwē'la, and the Old Man.

I. THE COYOTE.

[Nkamtci'nɛmux.]

A long time ago the country along the Thompson River east of Lytton[34] was inhabited by the Coyote people. The surrounding country to the east and south was also occupied by them; but they were probably more numerous around Spences Bridge, Nkamtci'n, and the immediate neighborhood[35] than any other place. The chief of these people was the Old Coyote. He was great in magic. No person could vanquish him or kill him; and it is said that he could never die. Although magically so powerful, yet he was often made a dupe of by other people. He was always trying to do things beyond his power, and to imitate others, and generally failed in such attempts. Although he sometimes proved himself to be very simple, and easily taken in, yet, on the whole, he was wise, crafty, cunning, selfish, and deceitful. He travelled around the country a great deal from place to place. He had many wives, most of whom he obtained by trickery, or in some unusual manner. He used to dress in alkali grass.[36]

I. THE COYOTE AND THE FLOOD.

[Nkamtci'nɛmux and Nɪak·apamux'ō'ē.]

There was once a great flood which covered the whole country excepting the tops of some of the highest mountains. It was probably caused by the Qoā'qɪqaɪ, who had great power over water. All the people were drowned except the Coyote, who turned himself into a piece of wood; and three men,[37] who went into a canoe, and reached the Nzûkē'ski Mountains, but who, with their canoe, were afterwards transformed into stone, and may be seen sitting there at the present day. When the waters subsided, the Coyote, in the shape of a piece of wood, was left high and dry. He then resumed his natural form, and looked around. He found that he was in the Thompson River country.[38] He took trees for wives, and the Indians are said to be his descendants. Before the flood there were no lakes or streams in the mountains, and consequently no fish. When the water receded, it left lakes in the hollows of the mountains, and streams began to run from them. That is the reason that we now find lakes in the mountains, and fish in them.

2. NLI'KSENTEM.

[NLak·apamux'ö'ë and Nkamtcī'nemux.]

The Coyote was alone,[39] without wife or children, and greatly desired to have a son; therefore he took a lump of clay and transformed it into a boy, whom he commanded to train himself, and to whom he gave strict injunctions not to wash himself while training. But the sun was hot, and ere long the lad wished to bathe. No sooner had he entered the water than he began to melt away, until no trace of him was left. The Coyote soon began to search for his lost son. He came to the place where the lad had been dissolved in the water. He was sorrowful, and said to himself, "My son was disobedient, and my work was poor."

He then took gum off the trees, and made from it a boy, whom he told to train, to stay in shady places, and to bathe often; but before long the lad grew tired of bathing, and of staying all the time in the shade, and longed to bask in the sun. He saw a large flat rock facing the sun, and went there to sun himself and to sleep; but he had not been there long before he melted away, and there was nothing left but a patch of pitch on the surface of the rock. The Coyote found him, and, being sorrowful, said to himself, "My son was disobedient, and my work was poor."

He then took a piece of white stone[40] and threw it against the rocks several times, but the stone did not break; therefore he was well pleased, and transformed it into a boy. He told the lad to train, to wash often, and also to sun himself often. The boy while training did as commanded, but neither the water nor the sun had any effect on him; therefore the Coyote was well pleased with the son he had created. The boy grew rapidly, and ere long became a man.

The Loon and the Mallard Duck[41] saw that the Coyote's son was goodly, and well-skilled in all arts, therefore they betrothed their infant daughters to him. These girls, one of whom was dark-skinned and the other fair, very soon matured into good-looking, industrious women, and in due course of time became the young man's wives. Soon the Coyote became jealous of his son's pretty wives, and coveted them for himself, and devised a plan whereby he might possess them. Eagle plumes were then scarce, and consequently highly valued; so he defecated on the ground, and turned his excrements into an eagle's nest[42] with eaglets in it. He then made a tree grow underneath it, so that the nest was lifted up, and placed on the top of the tree, the trunk of which was straight and smooth, without branches, excepting the bushy top. He then called his son, and said to him, "I will show you where you can get eagle's feathers. Come with me." The Coyote took him to the tree, and, pointing

out to him the eagle's nest on the top, said, "Climb for it. I will help you." The young man divested himself of all his clothing, and began to climb. While he was climbing up, the Coyote caused the tree to grow, so that after a while NLI'KSENTEM [43] (for such was his name) said, "I cannot reach it. It is higher than I thought. I will descend again." But the Coyote encouraged him, saying, "You will soon reach it. With my help you are sure to do so. Keep on climbing!" So the young man renewed his efforts. After climbing a long time, he saw that he was not much nearer the top than before. When he found himself at a great distance from the earth, he became afraid to descend, and concluded that it was best to continue his ascent. At last the tree touched the sky, and ceased to grow. NLI'KSENTEM, who had kept on climbing, now gained the top, and put forth his hand to seize the eagle's nest; but when he touched it, it turned into excrement. He then perceived that he had been deceived by his father, and cursed him for a dog. He noticed, moreover, that he was now in a new world — "the upper world," [44] or "sky country."

He did not know where to go, and started to walk at random. The country seemed to be a vast plain (in reality it was a plateau), reaching as far as he could see, nor were there trees in sight. There was a steady cold wind blowing, and, being naked, he felt the cold keenly, therefore he continued to walk at a brisk pace. He saw plants which resembled wild potatoes [45] of a large size, and, being hungry, he stooped and pulled one out of the ground. He saw with surprise that the wind from the world below rushed through the hole made by pulling out the root. He then knew that these plants were the stars. Thus he travelled, hungry, and tired, and naked, exposed to the keen wind, which blew steadily over the plateau. Presently he saw an underground lodge in the distance, which he eventually reached, and entered. Inside everything looked comfortable and snug. He saw no people, but instead, a row of baskets all around the house. He thought, "I will take one of these baskets. It will do for holding water in my sweat-house." So he took one, and immediately the whole row jumped up and attacked him, bumping him on the head, face, and all over the body, so that he was nearly stunned. He then cried out, "Stop, stop! Do not strike me! I will put back your friend." As soon as he set down the basket, all was quiet, and the baskets resumed their places. He then went out of the house, and on departing, cursed the baskets for treating him thus, saying, "You will be servants to people forever." He then travelled on as before, not knowing in which direction he was going. Before long he saw another underground lodge. He reached it and entered. Everything looked comfortable within. All

around the house were spread fine clean mats of exquisite finish. He said to himself, "I will have one of these. It will do for covering the door of my sweat-house, and in the mean time I will put it round my shoulders as a cloak to protect me from the cold." But no sooner did he lift one of the mats, than all the others attacked him, flapping, and striking him on the head. He cried, "Stop, stop! I will put back your friend." He laid down the mat, and all became quiet as before, every mat going into its place. He went out and cursed the mats, and the rushes they were made of, saying, "You will always be slaves of men, and you will not be able to help yourselves." He then continued to wander on aimlessly, until he reached another underground lodge, which he entered. Everything looked nice within, and around in a circle stood many awls on end. He said to himself, "I must have one of those nice awls to sew my shoes with." He took up one; but the others attacked him, piercing him all over the body. He cried out, "Stop! I will put back your friend." He put down the awl, and the rest at once became quiet, and resumed their places. He went out and cursed the awls, saying, "You will forever be slaves of men." Similar scenes were enacted when he entered two other underground lodges which contained respectively combs and birch-bark vessels.[46] Once more he travelled on, thinking, "This is certainly a strange land. I wonder if all the inhabitants are like those I have visited!"

After a while he came to the edge of the plateau, and began to descend the incline, which was dotted here and there with trees, the first he had seen in that country.[47] Here he spied a camp, and two old women sitting one on each side of the fire. He was glad, because they were the first people he had seen. He drew nearer, and discovered that they were both blind. They were eating rotten wood, and were passing it to each other across the fire. One of the women was handing some over to her friend, when NLi'kseNTEM took it. The woman asked the other one if she had got it, and the other answered, "No." They then began to quarrel, because they thought one was deceiving the other. Finally one said, "Some stranger must be here." The other replied, "Yes, it is a man." The first then said, "Yes, I smell something bad." NLi'kseNTEM therefore felt insulted, so he took hold of one woman and threw her amongst some spruce and black-pine trees, at the same time changing her into a fool hen (or "Franklin's grouse"), and cursing her, saying, "You shall be a fool hen, and shall be so foolish that women and children will catch you with a stick and a twine noose on the end." The other woman he threw amongst some rotten logs in the middle of willow and alder trees, and cursed her, saying, "You shall be a ruffed grouse."[48]

He then resumed his journey, and after travelling a while saw an underground lodge. He entered, and found therein two people, — the Spider and his wife. They welcomed him, and asked all about his affairs. By this time he was blue with cold, and almost famished. They gave him clothing and food, and made him comfortable. They said to him, "We are your grandparents," and forthwith treated him kindly, giving him deer's fat and other dainties. These two people spent most of their time making twine out of bark; but he noticed that what they had been using was short and of poor quality.[49] They told him that bark was scarce in their neighborhood, and that they had snared very few deer lately. NLI'KSENTEM [50] made a sweat-house near a creek close by, and purified himself for several days; then he went out hunting and killed many deer. He filled the Spider's house with skins and fat. One day, when sweat-bathing, he pulled four hairs out of his pubes, and threw them on the ground. Immediately there grew up a dense thicket of *spa'tsan*. He said to his grandparents, "Your bark is scarce and of poor quality. Go towards my sweat-house and you will find plenty of good bark. It is a wonder you did not see it before." They went there, and came back loaded with bark of the finest quality, and thanked NLI'KSENTEM joyfully.

The Coyote, after his son had disappeared from sight, took his clothes and ornaments, put them on, and went home. He said to NLI'KSENTEM's wives, "Your father-in-law will not be back for a while. Save some food for him from our meal. Meanwhile I will go and fetch some fir-wood for your fire, as it is low." As soon as he had left, the dark-complexioned woman said, "That is the Coyote, and not our husband;" but the other did not believe her. On returning from his errand, the Coyote took advantage of an opportunity to examine the women, in order to determine which would please him best.[51] He was not favorably impressed with the dark-skinned one, but took a fancy to her fairer sister, who, suspecting nothing, stayed in the lòdge as his wife. But the other woman left them, and stayed alone, chiefly supported by the charity of the people, and before long gave birth to a child; for she was with child when NLI'KSENTEM went to the upper world. She had cut her hair, and still mourned for her husband. The early summer came; and all the people were journeying towards BETA'NI,[52] to hunt deer and to dig roots.

In the mean time NLI'KSENTEM had grown tired of the upper world. He said to the Spider, "I am homesick, and wish to see again my country and my wives. Can you help me?" The Spider said, "I will let you down in a basket.[53] You will meet with four obstacles on your way down. When you alight on these, turn yourself over, and

the basket will continue its course. The first obstacle will be the clouds, the second the mist, the third the tree-tops, and the fourth the grass-tops. You must not open your eyes on your way down, else the basket will come up again. When you reach the earth, you will hear the crows [54] cry; then you will know that you are in your own country, and you may then open your eyes and come out of the basket." NLi'kseNTEM promised to do as told. The Spider tied his bark rope [55] to the basket, NLi'kseNTEM entered it, and the Spider lowered him down. He followed the instructions given him, and did not open his eyes until he heard the crows cry.[56] He then stepped out, gave the rope a few tugs, and the Spider hauled up the basket. NLi'kseNTEM found himself on the top of a large flat stone [57] near what is now the town of Lytton.

Here he soon discovered that all the people had gone to BEta'ni, therefore he set out for the same place; but he could not find a canoe by which to cross the Thompson, therefore he made one out of horse-tail, and, after getting out of the canoe on the opposite bank, it sank. Ever since that time this plant is growing in the river at the place where he crossed it. He then took the trail for BEta'ni. Before he had gone very far, he overtook the ant, the beetle (kîmkamu't), the caterpillar (sopsopali'latza), and other slow-travelling people. Addressing himself to the ant, he said, "Why do you have your sash so tight? You will soon be cut in two." The people, recognizing him, told him all the news about his wives and the Coyote's doings. They said, "Most of the people will camp at this end of the lake [58] to-night. Your wife and child are behind the others. You will soon overtake them." He told them not to tell any of the other people that they had seen him. He hastened on, and soon came in sight of his wife, who was carrying her child along a grassy hillside about half way to the lake. The child said to its mother, "There is father! Father is coming!" But its mother, who was singing a dirge, rebuked it, saying, "You never saw your father. How can you know him? Besides, your father died long ago." But the child persisted. At last the woman looked around, and with joy recognized her husband. The latter told her to camp below, and a little distance away from the other people, which she did. There her husband came home to her at nights, and went hunting during the daytime; and thus he drove all the deer from their usual haunts, and gathered them together in one secluded and distant spot, killing as many as he required. He took home the venison in his glove every night. On arriving, he would shake his glove. The meat fell out and resumed its natural proportions. The Coyote and the other people went out hunting, but could not find any deer, and finally were reduced almost to starvation, having little

else but roots to live on. The Raven noticed that NLi'kSENTEM's wife did not wail, and sing her mourning songs, as was her wont, so he thought he would pay her a visit and find out the reason. On arriving outside the lodge, he listened, and heard a man's voice. Then he entered, and found her and her child eating deer fat. The Raven was very hungry, and she gave him some of the fat to eat, and told him that her husband had come back, and that she would give him deer meat every evening after dark if he would not tell anybody that NLi'kSENTEM had returned. He promised; when he returned to his lodge, he carried some of the fat to feed his children, hiding it amongst cooked moss. When the children saw it, they quarelled over it, and woke up the people in the neighboring lodge, who asked why his children were wrangling. The Raven said, "They are hungry, and wrangle over the moss." The same thing happened several nights in succession; and at last the suspicions of the people were aroused. They said, "They would not quarrel over moss. Certainly they must have something better to eat." One of them watched the next night; and when the young ravens began quarrelling, he rushed in and seized one by the throat before he had time to swallow the food. The pressure caused the child to disgorge the food, which the man took possession of, and kept until morning. He then saw that it was deer fat, and showed it to the people, who forthwith held a council, and asked the Raven to explain where he got it, as it was well known that he had not killed any deer, since even the wolf, the lynx, and all the best hunters in camp had been unsuccessful. They also threatened to kill him if he did not tell. Then he told them that he obtained it from NLi'kSENTEM, who had returned, and whose lodge was full of deer fat and meat. The people, therefore, in a body went to NLi'kSENTEM's lodge, and congratulated him on his return. They also told his other wife to return to him, but he would not have her at first. He feasted all the people, so that their hunger was satisfied.

But the Coyote was ashamed, and did not go near his son. NLi'kSENTEM then went hunting, killed a deer, and took out the entrails, which he made into a fine-looking and highly ornamented packing-line, in which he tied the meat up, and hung it in a tree. He next went and visited his father, saying, "I have a deer hanging in a tree on the other side of the creek.[59] You may have it if you carry it home. There is a packing-line on it." The Coyote was glad, and went to fetch it. He carried it home, and reached the crossing of the creek, which was made by means of a log. When he was on the log, the packing-line broke; the pack fell into the creek over the one side of the log, and the Coyote over the other. As the water was flowing swiftly in the creek at the time, the Coyote was carried

down the stream, and was eventually swept into the Thompson River, where he was in danger of being drowned; therefore he turned himself into a small piece of board,[60] and floated down the stream to its junction with Fraser River at Lytton, whence he was carried down the Fraser to the unknown regions below.

Thus he floated with the current until he was stopped by a fish-dam near the mouth of the river, which was owned by two old women.[61] On the following morning the women came down to their dam, and saw the piece of wood. One of them said, "That is a nice piece of wood. It will make a fine dish. I will take it home." They took the board home to their house, and made it into a dish; but when they ate of it, the fish disappeared so quickly that the women could not get enough for themselves to make a fair meal, although they put one fish after another on the dish; so at last one of them got angry, and threw the dish into the fire. Immediately there issued from the fire the cry of an infant. The one woman said to the other, "Pull it out quick! It is a child! I would like to have it to rear as my own." Accordingly they pulled the child out. It was a boy, who grew up very rapidly. But he was very disobedient and hard to rear. They took him with them in their wanderings, and sometimes they left him at home. Now these women kept in their house four wooden boxes,[62] and they forbade the boy to take the lids off these boxes. The chief food of the women was salmon, — a new fish to the Coyote, as there were none of them in his country, and, moreover, his people did not know of them. Below the dam mentioned the river was full of salmon; but of course above there were none. One day the women were away. Then the Coyote made up his mind to break the dam, and let the salmon ascend the river. Accordingly he rushed down and broke the dam, then went to the house and opened the four boxes. From one issued smoke; from another, wasps; from the other two, salmon-flies [63] and beetles.[64] He then ran along the bank of the river ahead of the salmon, while the smoke, the wasps, and the flies [65] also followed up the salmon. The people saw the great smoke, and wondered what it was. Some of the salmon went up the Thompson, but the majority turned northward, going up the Fraser River.[66]

The Coyote went ahead of them, and when abreast of Ntaxase'p, he sat down and had a rest, and saw directly opposite him on the other side four [67] young women bathing in the river. He called to them and asked them if they wished any backbone of the humpback salmon. The youngest one answered, "Yes;" but the others reproved her, saying, "You ought not to have answered him." The Coyote called to them to stand side by side,[68] as he would throw some over. The women placed themselves in a row. Then the Coyote

threw sickness into the youngest one. She was hardly able to walk out of the water. The other women helped her to reach her lodge. The girl's relations called several shamans to treat her, but they were unable to cure her.[69]

The Coyote[70] went over to Columbia River, and brought the salmon up that river and its principal tributaries. After taking them up to near the headwaters of the Okanagon River, he returned, and began to conduct them up the Similkameen River. He had not proceeded far up this river when, near the opposite bank, he saw some girls bathing. He called over to them, asking them if they wanted any backbone of the humpback salmon, to which question they answered in the negative, at the same time adding that they would not mind having a certain part[71] of the mountain sheep, whereupon the Coyote said to himself, "These people do not wish for any salmon, and I shall not let them have any." Therefore he made a great barrier of rock (falls) in the river, so that the salmon could not get around it, and at the same time he caused mountain sheep to appear in great numbers in the Similkameen country. That is the reason that mountain sheep are (or were until lately) very plentiful in that country, whilst there are no salmon, and the people have to travel to Thompson, Okanagon, or Columbia rivers, to obtain their supplies of that fish. Formerly they generally went to Thompson River, because there they got better fish. After having introduced salmon into all the rivers, the Coyote travelled up the Similkameen, down the Nicola and Thompson rivers, and finally he reached Lytton.

He was dressed like a shaman.[72] When he passed the village in which the girl was living whom he had made sick, he was seen by the people, who, however, did not recognize him. They said, "If you are a shaman, we should like you to cure our daughter." He replied, "I am not a great shaman, but I will do my best. You must build a sweat-house for me, as I cure all my patients in a sweat-house." Then they made a sweat-house for him, heated the stones, put water in it, and covered it with skins. Then they carried the girl inside. The Coyote followed her, pulled out the sickness, and thus cured her.[73]

While on Columbia River, he threw his daughter into the river. She was transformed into a rock, with her limbs extended just in the manner in which she fell.[74]

Amongst the many wonderful feats which he performed were the turning of alkali grass into *dentalia;* wild cherries into SLAQ; fish skins into salmon; and twigs into berry bushes laden with fruit. Once he threw some humpback skins into the river, and they became salmon. He then caught a number of them, and carried them to the Grizzly Bear's house, along with some branches of berry bushes loaded

with fruit, which he had changed from willow withes. On arriving, he let them all hang down inside the entrance to the Grizzly's underground lodge, so that they made a tempting display. Then he descended inside to the Grizzly, and said to her, "Let us have a feast. We will eat your food first, and mine afterwards. You need not be afraid. You see what an abundance of fine food I have brought for us to eat." So the Grizzly brought out her store of roots and berries, and before night they ate all her food. Then the Coyote said, "We will eat my food to-morrow." But during the night he sneaked away; and when the Grizzly awoke in the morning there was nothing hanging from the entrance of the house, except some dried-up humpback skins and a few withered willow branches, for the Coyote had changed these things back into what they were originally.[75]

3. THE COYOTE AND THE FOX.

[Cawā'xamux.]

The Coyote found a deer's carcass, and, after eating all the meat that was on it, he gathered the large bones together, and buried them for future use. Some time afterwards he came back to his cache, and, after lighting a large fire, dug up a quantity of the bones, and, after having broken them up into small pieces, put them into a kettle to boil, intending to extract the marrow. He was thus engaged when the Fox came along, and addressed him, saying, "I wonder at you, my friend, working in this way. You are a chief, and yet you busy yourself with woman's work. Let me do your work for you." The Coyote, who was flattered by these words, consented to the Fox's proposition, and, going a little distance away from the fire, lay down on his back, with knees drawn up, putting on the air of one who was too dignified to notice his immediate surroundings. The Fox boiled the bones. Then he skimmed off the fat, put it in a dish, and set it by to cool, saying to the Coyote, "I have nearly finished my work, and as soon as the fat stiffens, we shall eat." The Coyote, who now had his vanity aroused, never even deigned to notice the Fox nor his remarks. As soon as the grease was stiff, the Fox took it up and ran away with it. The Coyote chased him, but could not overtake him: therefore he returned to the same place, and commenced to cook more bones. Soon the Fox returned, and addressed the Coyote with flattering remarks, so that he allowed the Fox to do as before. The Fox repeated this four times, until he had finished all the marrow. The Coyote's vanity caused him to be the Fox's dupe.[76]

4. CŪKATA'NA; OR, THE COYOTE'S DOG.

[Nkamtcī'nEmux and Cawā'xamux.]

One day the Coyote was travelling around the country, when suddenly at no great distance he heard a jingling noise. He looked in the direction whence the sound came, and saw a man approaching, leading a dog. This man carried a large staff in his hand, and the dog which he led was of immense size and ferocious aspect. The Coyote thereupon defecated. He turned around and asked his excrements the name of the man who was advancing towards them. The excrements said, "He is a cannibal;" whereupon the Coyote said, "Very well! Get inside again. Your skin may become cold." The excrements obeyed. As the man approached nearer, he heard him cry continually in a gruff voice, as he turned his head from side to side: "I eat people, I eat people!" He also noticed that the man wore necklaces of human finger and toe nails, and that his dog wore a collar of the same material, which, like the necklaces, made a jingling noise. The Coyote thereupon defecated again, and transformed his excrements into a large dog, which had arrow-heads all over his body instead of hair. Then, tying a string around the dog's neck, he advanced to meet the Cannibal, crying as he went, "I eat people!" and imitating the Cannibal's actions in every way, whilst the arrow-heads on his dog rattled as they went along. When they met, the Coyote challenged the Cannibal, saying, "Who are you, that say you eat people?" The Cannibal, who hitherto had pretended not to have seen the Coyote, now looked up, saying, "Who are you that say that I do not eat people? I eat people and animals." The Coyote answered, "I do not believe you. I alone eat people." But the Cannibal reiterated his former statement, whereupon the Coyote said, "We will soon see who of us eats people. Let us vomit." To this proposition the Cannibal agreed. Then the Coyote said, "Let us shut our eyes until we finish vomiting, when we will open them to see the results." The Cannibal shut his eyes, and began vomiting large pieces of human flesh and venison. The Coyote also vomited, but only produced a lot of swamp grass, and other material of that description. Pretending still to be vomiting, the Coyote reached over and took the Cannibal's vomit, and placed it in front of himself, whilst he placed his own in front of the Cannibal. Then the Coyote said, "Let us open our eyes." The Cannibal was astonished when he saw that before him there was nothing but swamp grass, whilst his antagonist had evidently vomited large quantities of human flesh. The Coyote then cried, "I knew that you lied. I alone eat people. You eat nothing but swamp grass and herbs." This filled the Cannibal with chagrin, and he answered never a word.

The Coyote then proposed that the two dogs should fight for the mastery. To this the Cannibal answered, "It is no use for your dog to fight with mine, because mine will tear him to pieces." The Coyote answered, "Oh, no! My dog can easily beat yours. Come, Cūkata'na, let us see what you can do!" They set their dogs at each other, and forthwith ensued a fierce fight. Whenever Cūkata'na's tail came in contact with trees or bushes, they were immediately cut in two, and fell. The Cannibal's dog only hurt himself when he bit Cūkata'na, on account of the arrow-heads which covered his body, and before long he was cut in pieces. After the fight the Cannibal said, "I should like to get your dog. He is a wonderful beast." To which the Coyote answered, "If you will give me your staff, I will let you have my dog." Now, the Cannibal's staff was fraught with magic, and the knowledge of this made the Coyote anxious to obtain it. The Cannibal agreed to the proposal. "Now," said the Coyote, "you will have to tell me how to use it." The Cannibal said, "All you have to do is to cry 'pûmm!' at the same time striking the end of it heavily on the ground, when immediately a deer's carcass will lie before you; but do not strike it more than once, or it will not work." Then they separated; and no sooner was the Cannibal out of sight than the Coyote tried the staff, finding that it did exactly as its former owner had said; therefore he was well pleased, and travelled on his way. Whenever he felt hungry, he struck the staff on the ground, thereby causing a deer to appear, of which he would eat until satisfied. Meanwhile the Cannibal went on his way, much pleased with the dog, which he led by his side. At nightfall he camped near a clump of trees, and tied his valuable dog up to one of them. In the morning when he awoke, he found nothing but some Coyote excrement in the place where the dog had been.

Not long afterwards the Coyote said to himself, "Why should I be restricted to only striking the staff once on the ground? One deer at a time does not satisfy me. I will have quantities of deer." Whereupon he began striking the staff repeatedly on the ground, and each time he did so a deer's carcass fell there. He kept on striking faster and faster; and as fast as he struck the deer dropped down; and in a short time they were piled around him in great heaps, so that he was nearly smothered; but his greed was insatiable, and as long as he could move his arm he continued to strike, saying, "I *will* have quantities of deer. Nothing less than quantities will satisfy me." At last the falling deer covered him up entirely, and he was no longer able to move his arm or staff. Then suddenly all the deer came to life, and began to jump on him and kick him, so that he was soon knocked senseless. When he gained conscious-

ness, he groaned with pain, for all his bones were sore with bruises. He looked around, and neither deer nor staff was to be seen. Then he felt quite crestfallen; he made off home as quickly as his bruised body would allow him.[77]

5. THE BALL.

[Nkamtci'nɛmux.]

There was formerly a ball used at Lytton in playing ball-play. This ball was of the ordinary size and shape used for this game, but was very smooth and shiny, and sparkled like fire or gold.[78] The young men at Lytton used to be very fond of playing with the ball to show off their prowess, and to let people know that they possessed such a rare and valuable ball. At this time there were two underground lodges close together in a certain part[79] of Upper Nicola. One of these was occupied by the Coyote, and the other by the Antelope.[80] The Coyote had four[81] sons called Tsamû'xei. The Antelope also boasted of four[81] sons. The Coyote and Antelope knew of this ball at Lytton, and wished to get it, and they agreed to send their sons there for it, but they quarrelled as to whose boys should take possession of the ball first. The Coyote said his sons were the most gifted with magic; while the Antelope said, "You ought to know that my children cannot be killed or beaten." However, the Antelope at length gave in, and the Tsamû'xei were designated to play the leading part. The eight young men started out. On reaching Thompson River the Antelope's four sons were stationed at intervals along the bank from Spences Bridge to Thompson Creek.[82] Three of the Coyote's sons were stationed at different spots between there and Lytton, while the eldest son went to obtain the ball. When in sight of Lkamtci'n (Lytton), he noticed a great company of young men playing with the very ball which he wished to obtain. He therefore turned himself into a stone on the ground where they were playing, and about half way between the middle of the space and one of the goals. Some of the players were suspicious, and said, "That stone was not there before;" but the others said it was, and they continued the game. The ball at last came near this stone, and at once it was seized by the Coyote's son and carried off. The alarm was given, and soon a great number of people joined in the chase. The youth had just reached his brother and thrown the ball to him, when he was overtaken and killed, and his body broken in two. The second boy then ran with it, and succeeded in giving it to the third brother. Being out of breath, he was also overtaken and killed. The third then ran with it, and succeeded in throwing it to the fourth brother,

when he likewise was overtaken and slain. The fourth Coyote brother ran with it, and reached the Antelope's son, who was stationed near the mouth of Thompson Creek, and threw the ball to him just in time, for he was here overtaken and killed, like his brothers. The Antelope's son then ran with the ball. His pursuers could not overtake him, and being very tired with the long run, and perhaps afraid to venture farther, they turned back from a little above[83] Thompson, and went home. The next morning the Antelope said, "Four men are coming in the distance, carrying a ball like fire. The Coyote came out and looked. The Antelope said, "These are my sons. Yours are probably slain. You see what comes of putting your sons before mine."

The Coyote ran into the lodge, and in his grief threw himself into the fire; but the Antelope pulled him out, telling him he was foolish to act so. On the arrival of the four young men, who told the whole story, the Coyote again threw himself into the fire, and was once more rescued, the act being accompanied by the remark, "Why do you try to kill yourself? Will you not live to have revenge?"

That night the Coyote asked for the ball, that he might rest his head on it when he slept. They gave it to him, and he slept four nights with the ball under his head, each night under a different beam of the underground lodge. On the fifth night he went to sleep under the foot of the ladder, and when the Antelope and his sons awoke in the morning, the Coyote was gone with the ball. They looked out, and he was just disappearing on the horizon, only the glitter of the ball being visible. They then gave chase, and drew up to the Coyote near the mouth of Nicola River; but the Coyote caused a thick fog to come between them and him, so that they could not see. When the fog cleared away, the Coyote was a long way ahead, so the pursuers turned back.

The Coyote went down Thompson River, and when he arrived near Lytton threw the ball to the ground and broke it. He then found that the bright part of the ball was a hard shell which nothing could pierce, and that the inside was filled with excrement. He turned himself into an elk,[84] and put the outer crust of the ball around his body. He rubbed the contents over the shell, so that it was not recognizable. Now this shell was like an armor, for no arrow could pierce it; but, being hardly large enough to cover all his body, there was a small hole left underneath his throat. In this form the Coyote appeared on the hillside above Lytton. The people saw him, and ran out to shoot "the elk," but their arrows had no effect on him. He charged them, prodding them with his antlers, and trampling them under foot. Thus he careered through the place, killing great numbers. Just then the Meadow Lark, who was a great tell-tale,

appeared, and cried out, "There is just a little hole at his throat!" One of the people then sent an arrow into his throat, and, the elk falling down dead, they at once commenced to butcher it. On doing so, they found the carcass composed of excrement and the broken pieces of their ball. "This is the work of the Coyote," said one, "for he alone could do such things." Just then the Coyote laughed at them from the hillside above, and walked slowly away. He went back again to Nicola, having had his revenge.[85]

6. THE COYOTE'S DAUGHTERS AND THEIR DOGS.

[Nkamtcī'nemux and Cawā'xamux.]

The Coyote sent his two daughters to marry two hunters who lived in a distant country, and on their departure he gave them a couple of dogs to act as their companions and guardians. These dogs were fierce and strong, for they were the Grizzly Bear and the Rattlesnake. When the girls approached the lodge of their intended husbands, they noticed that their dogs showed signs of eagerness for blood. In order to prevent their attacking the men, the women chewed some red ochre, and spat it on the noses of the dogs. Then they rubbed it over their faces, especially around their mouths. The dogs became quite quiet after this treatment. They entered the lodge, and, after introducing themselves to the hunters, settled down as their wives.

After a time a son was born to one of them. While yet an infant, he began to cry continually for his grandmother. Thereupon the father said, "Has the child a grandmother?" And his wife answered, "Yes, he has." The hunters said, "You had better take him to see his grandmother, for he will not be quiet until he does see her, and when you return you may bring her with you to visit us. On your way back, you will come to a parting of the trail. One of the trails that you will see is rough and narrow, while the other is wide and smooth; the former is covered with red ochre, while the latter is covered with birds' down. Take the red trail, which is the right one, and avoid the other, as it will lead you over a wide prairie, devoid of trees, to a land where live dead people, monsters, and mysterious people. We will keep your dogs here with us, and if you should happen to be in danger, and cry for help, the dogs will warn us, and we will at once let them loose to go to your aid."

The women started on their journey, one of them carrying the boy. When they came to the two trails, they disputed which was the right one, and at last started off on the wrong trail. After travelling a considerable distance, they came to a large underground lodge, which they entered, finding an elderly woman sitting inside.

The woman addressed them, saying, "Oh! why did you venture here? My husband will be home soon, and will eat you." At this they became somewhat afraid, but said they would rest a little while before leaving. Very soon afterwards the Cannibal appeared, and was quite delighted at seeing in them the prospect of a good meal. He was going to kill the women; but the boy cried,[86] "Kill me first, and put me in the bottom of the kettle." He killed him, and, doubling him up, put him in the bottom of the kettle. Then he killed the two women, bending them also, and putting them in the kettle. He then put the kettle on the fire to boil, and sat by, waiting for his meal to cook. In the mean time the boy made a hole in the bottom of the kettle, and urinated through it on to the fire underneath, so that the bottom of the kettle remained cool,[87] and the contents never boiled. After the Cannibal thought his meal was ready, he told his wife to take it off the fire. But his wife said, "You do not need to eat it to-night. Keep it for breakfast to-morrow." The Cannibal took the kettle off the fire, and hung it up on the wall. After he and his wife had retired, the two women and the boy (who had come to life again) found that they could not get out of the kettle; therefore the boy urinated through the side of it, thereby making a hole, through which they passed, right through to the outside of the house. Then they hastened as fast as possible back over the trail they had come. In the morning the Cannibal took down the kettle, intending to eat the contents, but found it empty. He went up to the top of the ladder, and looked about. He saw away in the distance — although they were out of sight of ordinary mortals — the fugitives crossing the prairie. He gave chase at once, and before very long overtook them. The women, when they saw that they were nearly overtaken, became much alarmed, as there was no place to hide; therefore one of them pulled out from her pubes four hairs and threw them on the ground. Immediately therefrom grew four tall trees close together, one of which they climbed.

When the Cannibal arrived, he began at once to chop down the tree. When it tottered, the women jumped into the next tree. The Cannibal also chopped down this one, and then the third one, so that the fugitives took refuge in the fourth and last one. As he commenced to chop at this one, the women cried for help. At the same time the dogs in the hunter's lodge became restless; the Grizzly Bear growled and pawed the ground, and the Rattlesnake shook its rattles. The hunters then knew that their wives were in danger, and let the dogs loose. They ran with great leaps, and were soon out of sight. Meanwhile, in order to gain time, the boy had urinated down the heart of the tree,[88] causing the wood to become soft and elastic, so that the Cannibal made but slow progress in

cutting it with his chisel. The Grizzly Bear and the Rattlesnake arrived when the tree was tottering. They attacked him fiercely, and soon tore him to pieces, and killed him. The women then went, with their child and their dogs, back to their father's house without further adventure. After having once killed a human being, the Grizzly Bear and the Rattlesnake acquired the habit of doing so. For this reason they sometimes kill people at the present day. If they had not killed the Cannibal, they would not now kill any one.[89]

7. STORY OF THE SISTERS WHO MARRIED THE COYOTE AND THE LYNX (ALSO CONTAINING THE STORIES OF THE LYNX AND THE COYOTE'S SONS).[90]

[Nkamtci'nEmux.]

There lived formerly a certain maiden, who was very good-looking. Although she had many offers of marriage, she did not consent to accept any of her suitors. Many a man tried to overcome her resolutions, unknown to her parents; but in spite of their requests, she refused them all, and so remained a virgin. At last she became annoyed by the importunities of her numerous suitors, and left her father's house, taking her younger sister with her. She intended to visit their grandmother, the female mountain sheep. After travelling several days, they came in sight of an underground lodge. This was the home of the Coyote, and he was busy inside, beating (or softening) buckskin. He knew of their departure from their father's house, and wished to make them his wives. When they approached his abode, he made cold weather. Then the younger sister said, "Let us enter that house and warm ourselves." After some persuasion, the elder consented. On entering, they were kindly treated by the Coyote, who built a large fire for them. Then he took some food[91] and put it before them, saying, "Eat some fat. You must be hungry." The elder sister was suspicious, and threw some of it in the fire; and when she saw that it did not burn, but only crackled and smoked, she told her sister not to eat of it. But the latter disobeyed, and as a result became at once pregnant. The sisters then continued their journey. When they were out of sight, the Coyote took his underground lodge on his back, ran ahead to a place which the girls had to pass, and began to dress buckskin as before. Again the women were forced to come inside, owing to the cold weather, when they were treated in the same manner as before. This was done four times by the Coyote. The last time the younger sister was taken in travail, and the elder sister left her in the Coyote's house. On leaving, the Coyote said to her, "Your sister is my wife. If she has a female child, I will kill it; but if a male, it will be well."

The elder girl went on. Her grandmother knew of her coming, and sent out the Hare to meet her with some food, after telling him to await her arrival in a patch of brush and timber through which the trail led. The Hare, instead of doing as ordered, crept under a fallen log in the middle of the trail. The woman came along and stepped over the fallen log. The Hare then ran out, crying, "How ugly you are!"[92] At this the woman got angry, and threw her root-digger at the Hare, making a hole through his nose.[93] This is the reason that the hare has such a peculiar nose and nostrils at the present day. She then went on, coming presently to a very wide prairie, on the other side of which, among hills, was her grandmother's dwelling. When she came in sight, although far off, her grandmother said to all the young men, "Run out and meet your sister. Whoever reaches her first shall be her husband." Then the Grizzly Bear, the Antelope, the Coyote, the Wolf, the Lynx, the Eagle, the Hawk, the Woodpecker, the Hummingbird, and many others, ran out to meet the girl; but the Hummingbird took the lead and kept ahead of the others. Her grandmother then ran out, passed the others, took her granddaughter back to the house and hid her. Then she watched carefully over the girl, not allowing any men to enter the house. When she slept, the girl slept beside her.

Now[94] the Lynx, who was a very handsome young man with beautiful features, was displeased at these proceedings. He made a hole in the roof of the underground lodge, exactly above the girl's bed, and spat down on her, his spittle falling on her navel, and thus making her pregnant. When she told her grandmother that she was with child, the latter became angry, saying that some man must have been with her, and asked her who the father of her child was. She answered, "I have never known a man, and I do not know how I came to be as I am." But her grandparents and the other people would not believe her. The girl at length gave birth to a boy, who grew up to be a handsome lad; still no one knew his father. When he was old enough to handle a bow and arrow, the girl's grandparents called all the people together, and addressed them, saying, "The time has now come when we shall know the father of our granddaughter's child. Each of you bring your bow and arrows, and hand them to the boy. He whose bow and arrows pleases the lad, and suits his hand best, is his father."

The Coyote, the Magpie, and the Raven each claimed the lad; but the old people said that they lied, and would not recognize either of them as such. The Lynx, who was afraid, sat leaning against the ladder of the underground lodge and never said a word. All the people in turn handed their bows and arrows to the lad; but as he tried each of them he threw them away. The Coyote came at last

with a finely-made bow and arrows. The arrow shafts were carved and painted red, and the bow covered with snake's skin, and finely ornamented with colored feathers. But they did not suit, and were thrown away like the others. Then it was noticed that the Lynx had not come forward. They discovered him, and ordered him to present his bow and arrows to the boy. He handed him a roughly-made bow and arrows made of fir branches. On taking hold of them the lad was highly pleased, and fired many arrows. Then he turned to the Lynx. He said, "You are my father;" to which they all agreed.

The Coyote and all the other men were chagrined, and felt angry because they had not been able to prove themselves the father of the boy. The Coyote kicked the Lynx in the face, and all the others also kicked him. They all left the house in disgust; and as they ran one after another up the ladder, each one put his foot on the Lynx's head. The Coyote was last, and out of spite gave the head of the Lynx such a hard press with his foot that he caused it to assume the shape that we know to-day. The woman's grandparents were also angry at the result, and left the house, deserting her and the boy.

After they had all gone, the woman took pity on the Lynx, who was nearly dead, and bound up his wounds, putting medicine on his face, so that he recovered. From that time he became a common lynx, and his beauty was spoiled. His face had grown ugly, distorted, and contracted, as we see it now. Some of the people who deserted them had pitied them, and left a few dry fish in their cellars.

In after years the boy grew up to be a fine man and a mighty hunter, and repaid the people their kindness by filling their cellars with deer fat. His father the Lynx was also known before that time as an expert and successful hunter.[95]

The[96] sister who stayed with the Coyote bore four sons to him. These grew up, and were called collectively Tsamû'xei.[97] Only the youngest one was gifted in magic, like his father. He was sometimes called Sesiūsxi'n,[98] and created fire[99] in different places by kicking stumps. Whenever the people were travelling and were cold, he would kick a stump, and immediately a fire blazed up, and the people warmed themselves. At that time there were a large number of people who dwelt in an underground lodge in the neighborhood of a certain large river. One of these was a cannibal. He had a friend named Kua'lum,[100] who was gifted with magic, and able to do almost anything. The Cannibal had a daughter, but nobody dared to take her in marriage for fear of her father. The Coyote's eldest son heard of this girl, and wanted to marry her. He came to a rock near the river, and called "Twia."[101] The Cannibal came down on the opposite side and launched his canoe. When he

came near the rock, he said to the Coyote's son, "Jump into the canoe, and I will take you across." The latter attempted to do so, but fell into the river and was drowned. The other two sons of the Coyote afterwards went in succession to get the girl; but the same fate befell them. The youngest son then said, "It is my turn to go," and asked his father to accompany him. His father said, "We will go and have revenge." They therefore went to the rock at the river and called. The Cannibal came again with his canoe; but, much to his surprise and chagrin, both men jumped into the middle of the canoe. Then he took them across, and they went up to the village. When they had entered the Cannibal's house, the latter put on an immense fire in order to overcome them by heat. But the Coyote and his son put lumps of ice on their foreheads, and sat there without being hurt. The Cannibal gave his daughter to the Coyote's son, but swore in secret to kill him. In the course of the evening, the Cannibal said to the old man Kua'lum, "Take my son-in-law out for a hunt to-morrow." The Coyote said to his son, "They want to kill you. Go and ask the advice of your friend the old woman, Short-tailed Mouse, who lives in the mountains. She is full of wisdom." The lad obeyed, and the old woman told him how to act. She said, "They will try to burn you to-morrow. But I know how to avoid the fire. Step in the middle of the trail, and it will not hurt you. I did so when the country was all burnt, and I was the only one left." [102] The next day when they were hunting, Kua'lum sent fire to the place where the lad was hunting, in order to burn him; but the latter did as directed. He stepped in the middle of the trail and remained unharmed. For this reason, up to the present day, fire always stops at a trail. Kua'lum went home discomfited, while the lad gathered the deer in a gulch, shot them, put them in his glove, and went to the village, where he shook the glove, letting enough deer fall out to fill a whole lodge.

The Cannibal then said to Kua'lum: "Take my son-in-law to gather firewood to-morrow." Once more the lad went to see the Short-tailed Mouse, and she told him what to do. On the morrow they came to a dry tree. The lad split it. Kua'lum, by his magic, caused the tree to surround the lad, and then to close and press him to death. The man watched until he saw what he thought to be the blood and brains of the lad ooze out through the split in the tree, and went home well pleased. But in reality the blood was red paint, and the brains white paint, which the lad had ejected from the separate corners of his mouth through the cracks of the tree. The boy then took an arrow-head such as the Thunder uses when shooting, and struck the tree as lightning would, thereby splitting it, and releasing himself. He then gathered up some dry wood and

carried it to the village. He threw it into the Cannibal's underground lodge, almost filling it.

The Cannibal then said to Kua'lum, "Take my son-in-law to spear salmon [103] to-morrow." They went to the river. The lad was about to spear a salmon, but the man said, "That is not a salmon. Don't spear it!" In a little while a fish came along with a man's head and hair,[104] and Kua'lum said, "Spear that. It is a salmon." The lad did so, and was carried, spear and all, into the water, where he disappeared. Now Kua'lum went home satisfied that the lad was dead. But shortly afterwards he reappeared, carrying the monster, and threw it, much to the terror of the others, into the underground lodge.[105]

Next morning the Coyote and the Cannibal had a trial of their respective powers. They had four trials, — one of fire, one of water, one of wind, and one of ice and cold. The Coyote sang, and the fire leaped up so that it caught the roof of the house; but the Cannibal lay down on his back, and the fire went out. The Cannibal also tried fire, but the Coyote put it out. The Coyote then changed his song, and tried water; but their powers over the water were also equal. Then they tried wind, but with the same result. At last the Coyote changed his song and brought cold and ice. The Cannibal and Kua'lum could not meet this. They, their daughter, and all the people of the village, were frozen to death; moreover, all the houses and the village site became covered with ice. The Coyote and his son then departed for home, having thus taken their revenge.[106]

8. THE COYOTE AND HIS GUESTS.

[Nkamtci'nEmuX.]

The Black Bear invited [107] the Coyote to her underground lodge. He went the next morning, and on arriving was kindly treated by the Bear. She gave him berries and other food to eat, which was very acceptable to him, as he was almost famishing. Before long the Black Bear put more wood on the fire, and placed a dish [108] down by the side of the fire. Then she held her hands, fingers turned downward, in front of the blaze. Before long melted fat commenced to drip from her finger-tips into the dish below, which in a short time became quite full. She took the dish and placed it in front of the Coyote, asking him to partake of the fat, which he did, eating as much as he was able. After finishing his repast, the Coyote said that he would now go home. At the same time he invited the Black Bear to his house on the morrow, when he said he would return her dish, which in the mean time he would borrow so as to take home the rest of the fat for his wife. In due course the Black Bear

arrived at the Coyote's house, where she was treated to some offal which the Coyote had found, but which he told her was fresh, as he had been out hunting and had just brought it in. After a while the Coyote told his wife to stir the fire, because he wanted to get some fat to give to his guest. He then set the dish down close to the fire, and holding up his paws in front of the blaze, exactly as the Black Bear had done, he awaited results. As there was no sign of any fat coming, he placed his paws still nearer to the flame, and held them there until they commenced to shrivel and curl up with the heat, and still there were no signs of any grease dripping down. His paws had now almost shrunk up [109] into a ball. He was unable to endure the pain any longer, withdrew his hands from the fire, and ran around the house, howling with pain. The Black Bear then said to him, "What a fool you are! Poor fellow! Watch me how I do it." She then held up her paws in front of the fire, as she had done on the previous day, and before long the dish was full of grease. She then made the Coyote a present of the grease, and told him never to try and do what was beyond his power.

Some time afterwards the Coyote felt hungry and thought he would pay a visit to Tsala's,[110] who lived in an underground lodge some little distance away. Upon entering, Tsala's treated him kindly, telling him that he would go and get some fresh fish for him to eat. He went outside, took a withe from some neighboring bushes, and went down to the river, where he made a small hole in the ice, and commenced to dive for fish. The Coyote, meanwhile, watched all his movements from the top of the ladder. Before long, Tsala's had caught a goodly number of fish, which he strung on the withe, and, returning home, cooked some of them for the Coyote, who soon ate his fill. On leaving, the Coyote invited Tsala's to visit him at his house on the morrow. Accordingly, the next day, Tsala's repaired to the Coyote's house, where he was offered old meat; but, unlike the Black Bear, he was not fond of such food. Therefore the Coyote proposed to go and get some fresh fish for him. The Coyote left the house, took a withe, and after making a hole in the ice put his head down the hole in order to look for the fish before diving. But in trying to get his head out again he found that he could not. Wondering at his long absence, Tsala's went to look for his friend, and found him with his head stuck down in the ice-hole. He pulled him out, more dead than alive, and, addressing him, said, "Poor fellow! Why should you make yourself worse off than you already are? You are very foolish to try to do things that are beyond your powers. Now look at me!" Tsala's then put his head down in the hole and soon commenced to toss plenty of fish out on the ice. He made a present of them to the Coyote, and went home, leaving the Coyote in anything but a pleasant mood.

Some time afterwards the Coyote went to the mountains to watch the Magpie [111] and learn his methods of hunting. The latter had set a net-snare [112] close by his underground lodge. He went up the mountains, singled out a large buck deer, which he teased, and called names, such as "big posterior," "hairy posterior," "short-tail." The buck at last grew angry and charged the Magpie, who ran away. He just kept a little ahead of the buck, so as to encourage him, and led him right into the snare, in which his antlers stuck fast, whilst the Magpie jumped [113] over it, and, turning round, stabbed the entangled buck to death. The Coyote made up his mind that he would do as the Magpie had done. So he placed a net-snare close by his house, and, going up the mountains, soon fell in with a buck deer, whom he commenced to belittle and slander, calling him all kinds of nasty names, just as the Magpie had done. The buck grew angry, charged the Coyote, who made for home, where his snare was, with the buck close after him. On reaching the net, the Coyote tried to jump over [114] it, but failed to do so. He fell into the net and became entangled in it. Then the buck began to prod him with his antlers, and would have killed him if the people had not run out and prevented it by killing the buck.[115]

II. QOĀ'QLQAL.[116]

[Nkamtcī'nEmux.]

The Qoā'qLqaL were three brothers [117] who came up from the country of the S'a'tcinko [118] at the mouth of the Fraser River (probably they came from even a greater distance,[119] but they are known at all events to have followed up Fraser River from its mouth), and entered the NLak·a'pamux country from below. The youngest brother was the most gifted in magic. He was stout, and short of stature. They did many wonderful things along Fraser River and throughout the Utā'mqt country, changing people into fishes and also into stones. They also left their footprints and other signs in many places where they travelled, and it is said created all the water-springs over the country. A short distance below Lytton they met Kokwē'la,[120] whom they tried to overcome with their magic, thinking that they could easily get the best of him, and have some fun at his expense; but he defeated them in everything. After this meeting they followed up the Thompson River, where they found the country inhabited by the Coyote people. Then they came to a place named Zixazix.[121] There they met Tcū'i'sqā'lEmux, a man gifted with magic, who lived with his wife [122] in an underground lodge. He lived by eating people and by fishing. When they saw Tcū'i'sqā'lEmux spearing salmon from the bank of the

river, the youngest brother said, "I will turn myself into a salmon, and carry away his spear-head." He jumped into the water, and came up in the shape of a large salmon close to where the man was standing. He speared him, and the salmon escaped with the spear-head. Tcū'i'sqa'lEmux was very sorry, because it was his only spear-head. He went home, and lay down without saying a word. The three brothers then went to his house. Tcū'i'sqā'lEmux's wife, upon seeing them, said, "Do not come here! My husband eats men." But they paid no heed, and went closer. One of them showed her the spear-head, and said, "We found this." The woman said, "That is my husband's spear-head. He will be glad to get it." They delivered it to him and sat down. Tcū'i'sqā'lEmux told his wife to cook a meal[123] for them in her basket.[124] She did so, and when ready set before them a very small basket full of food, giving them very large spoons made of mountain stag's horn to sup with. They said to her, "Why do you give us such a small amount? We can take that at one spoonful." But her husband said they could not finish it. They laughed at them, and commenced to sup, but were soon satisfied, and the food was apparently undiminished. Tcū'i'sqā'lEmux then sat down, and took it all in one spoonful. They were angry at this, and went away. Shortly after this Tcū'i'sqā'lEmux went to the bank of the river to spear fish. When they saw him, they kicked down a mountain on him, causing the present mud-slide or slipping mountain at this place; but when the dust cleared away, he was still standing there. This they did four times with like result.[125] Then they took revenge by turning into stone his house and basket,[126] which are to be seen there at the present day.

The Qoā'qLqaL travelled on, and a little above Zîxazîx they saw a Coyote family carrying dried fish to put into their cellar. These they turned into stone. Moreover, the pile of dried salmon, the children standing around it, and the cellar close by, may all be seen there at the present day.[127]

Now they reached a small island in Thompson River, situated immediately underneath Ca'nExanEnEmax[128] Mountain, camped there for the night, and lighted a fire. Here an altercation ensued between them, the two elder men making fun of the youngest, and making light of his powers of magic. When he was asleep, they took his beaver-skin headband, and threw it into the fire with the intention of burning it. But the fire did not touch it. When the youngest brother awoke in the morning, he found his headband in the fire, and accordingly was very wroth with his brothers. He told them that he would now show them the extent of his powers by drowning them. Then he pulled the headband out of the fire, and immediately the water in the river began to rise, causing the other

two brothers to flee for refuge to the mountain Ca'nexanenemax, which they began to climb, trying to escape the fast rising water. They reached the top, looked about, and saw that the water, still rapidly rising, was surrounding the mountain. Now it had almost reached them, whilst away below they could see their younger brother sitting by the camp-fire, the waters standing back from him on every side, and the smoke ascending from the fire, and emerging from the top of the opening, as if it were coming out of a deep hole. Soon the water overflowed the top of the mountain, and the two men took refuge in a tall poplar-tree [129] which grew close by. They began to cry on their younger brother to have mercy on them, telling him that they were now well aware of his superiority in magic. The young man then put his beaver-skin headband on his head, and immediately the water began to recede, so that it soon recovered its normal level. After this the three were good friends, and went on their way as before. They continued their journey, and on the next morning, they saw a Coyote who was sweat-bathing. They turned his sweat-house into stone.[130] A little farther on, they met a Coyote and his wife, cooking food [131] in their basket or kettle. They turned into stone the basket, and the stones used for heating the water, and also tried to metamorphose the Coyote and his wife, but were not able to do so, owing to the too powerful magic of these people. Eventually they were compelled to take flight. They managed, however, to turn parts of the body of both the Coyote and his wife [132] into stone, which may be seen at the present day, with the basket at a little distance. They took revenge on the Coyote for making them flee by breaking down his weir, which extended across the river at Tsalé'qamux,[133] a little distance upstream. The remains of the weir is what forms the bar across the river and the rapid at that place at the present day.

Once [134] when the Coyote was away from home, the Qoā'qlqal passed by his house, and, finding his wife there alone, they threw her into the fire of the lodge, where she was consumed. When the Coyote came home again, he missed her, and looked for her. He was unable to find her, and said, "Where are you, wife?" And she answered from the centre of the fire, "Take me away from here. I am almost finished." Then the Coyote knew what had befallen his wife. He became very angry and said, "I will not help you!" Afterwards he was very sorry because he had no wife, for he felt very lonely. Therefore the Qoā'qlqal transformed the birch and the alder trees into women, and sent them to the Coyote to become his wives.

It is not known how far the Qoā'qlqal went, or the exact route [135] they pursued through the country; but it is known that they pene-

trated a long distance into the Thompson country, and also travelled through the Buonaparte, Similkameen, and Nicola valleys. In the upper part of Nicola they turned the Coyote's underground lodge into stone,[136] and also a party of men who were going out hunting. These may still be seen standing in Indian file in the same position as when transformed. It is said that they turned an elk[137] which was lying down, and a pack of fir branches,[138] into stone on the upper Similkameen River, and also some children who were tobogganing down a mountain side.[139] When they had travelled over most of the country to the south, they returned, and went up the Buonaparte River and Hat Creek, intending to reach Fraser River.

Not far from the mouth of Hat Creek they had a trial of strength. There was a very large rock on the ground at that place, which in a manner barred their progress. They proposed to lift it on their heads,[140] and place it some distance to the side. The two elder brothers tried it, but failed. The youngest one then lifted it, but in doing so the stone slipped down over the upper part of his head. After putting the stone where he wanted it, he withdrew, leaving a large impression of his head and of the bridge of his nose, which may be seen at the present day. Shortly afterwards they came to the lake called Tcexpā'tkwɛtn,[141] close to the shores of which were situated the houses of the Eagle and the Skunk, who lived by killing and devouring people. The bones of their victims were in large heaps close to their houses, and the rocks in many places were colored with the blood of those whom they had slaughtered. The lake itself was of four colors, white, red, green, and blue. These were caused by the discharge of the Skunk's obnoxious fluid across the lake when killing his victims. These cannibals the brothers metamorphosed into the common Eagle and the Skunk.[142]

They continued their journey towards Fraser River; but when going over a mountain above S'qwā'ilôx,[143] and about to cross a large open prairie, they saw a young girl, who had retired from the village to undergo the customary training. She approached them dancing and singing. They stopped to watch her, and forthwith by the magic influence of the girl they were all transformed into stone. They may be seen standing there at the present day.[144]

III. STORY OF KOKWÊ'LA; OR, KOKWÊ'LA'S SKÛ'ZAS.[145]

[Nkamtci'nɛmux.]

A maiden who lived in the Shuswap country refused all offers of marriage, telling her numerous suitors that none of them were good enough for her. Thus she remained unmarried, whilst all the young girls of her own age soon found husbands. Afterwards, when she

became anxious to get married, no one would have her, the young men treating her in the same way that she had treated them. Therefore she married the root Kokwē'la,[146] and soon afterwards was delivered of a son. The boy, who did not know who his father was, soon grew up, and used to play with the other boys of the place. One day he treated some of his playmates roughly, and in consequence they grew angry with him, calling him names, and styling him "bastard," saying that he was the offspring of the Kokwē'la. The boy felt ashamed at this treatment. He went home and told his mother all about it. He asked her if it were true that he was the son of the Kokwē'la. She answered him, saying, "Yes, the Kokwē'la was your father." On this he became very much ashamed, and immediately retired to the mountains. He began to train, and tried to acquire magical powers. He stayed for a long time, and eventually developed into a man gifted in the highest degree with magical powers. On his return, he began to travel over the country, transforming bad people, and others who offended him, and curtailing the powers of those who did injury to their neighbors. Departing from the Shuswap country east of Kamloops, he followed down Thompson River to its mouth at Lytton, where, a short distance below that point, at a place called Kapoztcu't, he met the Qoā'qLqaL, who were on their way up the river. When they met they tried their magical powers on one another, and had many trials of strength and "mystery," to see who was the strongest. Kokwē'la easily vanquished them, but they could not defeat him at any trial. They camped there together one night, and the place where they lay may still be recognized by the marks made by their bodies. On the morrow they separated, the Qoā'qLqaL going up Thompson River, whilst Kokwē'la continued his travels down Fraser River. Upon reaching NLaqLa'qEtEn,[147] he turned around and came back again up the Fraser, which river, it is said, he followed to its headwaters, coming back again either by way of North Thompson River or Columbia River. Nobody knows what became of him. The Kokwē'la root grew up wherever he went. He did not travel through the Utā'mqt country, therefore the Kokwē'la root does not grow there.[148]

IV. STORY OF THE BUSH-TAILED RAT.

[Nkamtcī'nEmux.]

The Bush-tailed Rat was a man who lived in a cave in the rocks. He was always abundantly supplied with provisions. The door of his house used to open and shut at his command, without his having to touch it; for he merely used to say, "Wīkaiū' tcīLx!" and immediately the door swung open, and "Mīsaiū' tcīLx!"[149] and it shut at

once. Many people used to visit him, and these were always fairly well received; but occasionally he acted stingily, and did not offer them any food. At such times he used to say, "The times are hard. I have not been able to gather any food lately. I am sorry that I cannot offer you anything to eat." Not far from the Bush-tailed Rat's house there dwelt a large number of Indians in underground lodges; and as might be expected, these people had many cellars or caches in close proximity to their dwellings, in which they kept their dried fish and other provisions.

One day a man from the village went to pay a visit to the Bush-tailed Rat, for he suspected that the latter had stolen some of the provisions out of his cellar. The Rat saw him coming, and when the man approached the door, he told it to open, and ordered it to shut again as soon as the visitor had entered. After having placed some food before the man, the latter addressed the Rat, saying, "What a large quantity of provisions you have! How do you manage to accumulate so much? We never see you or your wife gathering fruit, digging roots, hunting, or trapping." The Rat answered, "My friend, the store of provisions I have is small, and as I am not able to do much work, what little food I have to eat is kindly given to me by my younger brother the Long-Tailed Mouse, who is thus the means of keeping me alive." The man answered, "That is strange! We all know your younger brother is small and weak: so it does not seem likely that he should be able to gather such large stores of provisions as we see in your house." The Rat then reiterated his former statement. Before long the man said, "Well, my friend, I will now go home." The Rat commanded the door to open, and the man went out. As soon as he departed, the door shut again. On reaching his lodge the man said to his wife, "I think the Bush-tailed Rat steals food from our cellars. Keep a watch to-night and see if he comes." The woman went and opened [150] the door of their cellar, and leaving it open, went inside and hid in a corner.[151] Shortly after dark the Bush-tailed Rat arrived, and, entering the cellar, began to help himself to the provisions, which he gathered in a pile outside the door. He then went home and told his wife [152] that he found the door of one of the cellars open, and had taken out so much provisions that it would need their combined strength to carry them home. Consequently his wife accompanied him to the place and helped him to carry home his stolen goods. After their departure, the woman went in and told her husband, who in his turn informed all the people.

The next day all the people of the village repaired in a body to the house of the Bush-tailed Rat, who, seeing them coming, ordered the door to stand open. After they had all arrived and entered, the

Rat ordered the door to shut. The leader of the party then demanded of the Rat to explain where he obtained his abundant supply of provisions, and the Rat answered, "I have no provisions, and am sorry I cannot offer you anything to eat. If it were not for my younger brother the Long-tailed Mouse, who gives me food, I should be reduced to starvation." The man answered, "Why do you lie thus?" He grew angry and attacked the Rat with a spear. To avoid the man's savage thrusts, the Rat ran up and down the walls of the house, and along the roof, whilst his wife hid in a corner. Being sorely wounded, and hard pressed by the people, the Rat called to the door to open. He jumped outside and ordered the door to close again. Thus the people were all imprisoned in the cave. The Rat caused the roof and the walls of the house to fall in, and thus all the people were killed. The Bush-tailed Rat then left that part of the country, and took up his abode in another place, where he lived in a cave in the rocks, and killed all the people who went to visit him. He made the door of his house close on them, thereby crushing them to death. Eventually a man [153] went to the Rat's house, and placed a spear-head [154] horizontally across the entrance. The Rat called to the door to shut; but it could not do so, owing to this obstruction. The man then changed the Bush-tailed Rat into the animal known by that name at the present day, and cursed him, saying, "You will now be an ordinary bush-tailed rat, and you will be dependent for your livelihood on the refuse that you may steal from people's cellars. Your house hereafter will be only an ordinary hole between rocks, and the entrance will no longer open or shut at your command. You will also be glad to take refuge in the deserted habitations of people." [155]

V. THE OLD MAN.[156]

[Cawā'xamux and Nkamtcī'nEmux.]

I. THE OLD MAN AND THE COYOTE.

Having finished his work on earth, and having put all things to rights, the time came that the Coyote should meet the Old Man. He was travelling eastward through the country somewhere to the southeast of the Columbia, when he met the Old Man, but did not know that he was the "Great Chief" or "Mystery," because he did not appear to be different from any other old man. The Coyote thought, "This old man does not know who I am. I will astonish him. He knows nothing of my great powers, and of the wonders I have performed." After saluting each other, the Old Man derided the Coyote as a person possessed of small powers; consequently the latter felt annoyed, and began to boast of the many wonders he had

performed. The Old Man then said, "If you have performed all those feats, you must indeed be the Coyote, of whom all the people speak, for he alone can do such things." The Coyote said, "Yes, I am he. Why do you doubt my powers?" Whereupon the Old Man answered, "If you are he, and so powerful as you say, remove that river, and make it run yonder." This the Coyote did. Then the Old Man said, "Bring it back;" and the Coyote did so. The Old Man then said, "Place that high mountain on the plain." The Coyote did so, and the Old Man then said, "Replace it where it was;" but this the Coyote could not do, because the Old Man, being the greater in magic of the two, willed otherwise. The Old Man then asked the Coyote why he could not replace it, and the latter answered, "I don't know. I suppose because you are greater than I in magic, and therefore make my efforts fruitless." The Old Man then made the mountain go back to its place. Then, to test the Old Man's power, the Coyote said, "Remove that river." The Old Man did so. The Coyote then told him to remove a mountain, and he did so, returning each of them to its original position. The Coyote then said, "You must be the Old Man, or the Great Chief. I was looking for you." The Old Man answered: "I am the Great Chief. Now you have been a long time on earth; and since the world, mostly through your instrumentality, has been put to rights, you have nothing more to do. Soon I am going to leave the earth. You will not return again until I myself do so. You shall then accompany me, and we will change things in the world, and bring back the dead to the land of the living." The Old Man then made a large house out of ice in a far-away part of the world, and put the Coyote therein to await his coming. He placed inside the house a large log, which should burn forever, and be a fire for the Coyote. No one knows where the Coyote's house is.[167] He will come again at some future time, and will bring back the Indian dead from the land of shades.

2. THE OLD MAN AND THE LAD.

[Cawā'xamux.]

Shortly after the Old Man's meeting with the Coyote, he encountered a lad who was gifted in magic. When they met, each tested the other's magical powers. Eventually the Old Man pointed out to the lad a house in the distance, saying, "That is my house. I want you to go to it, and take possession of it, but you must go in seven steps." The lad made three attempts to get there, and failed; but on the fourth attempt he accomplished the feat, and reached the house, which he entered, finding plenty of food and everything he

could desire. He saw the Old Man coming towards the house, and thought, "I will cook a meal for the Old Man." The lad did not know who the latter was. Before long the Old Man arrived, and partook of the meal that the lad had cooked, saying in the mean time, "I intend to go on a long journey, and wish you to keep possession, and stay in my house until I come back." After eating, they walked abroad until they reached a small and very deep lake. Here the Old Man said to the lad, "We will try our powers by seeing who can stay the longest at the bottom of the lake." Accordingly they dived, and immediately the lake became violently agitated, and rose in such great and high waves, that the troughs of the bilges reached the bottom of the deep lake. The Old Man then rose on the top of one of these waves which reached to the sky, and entered the upper world.[158] The lad was surprised at the agitated state of the lake, and immediately went ashore. Then the waters became calm again. He thought, "The Old Man must have been drowned in the lake, and hence its great waves." So he was sorrowful at the supposed death of his friend, and went away, no one knows where. The Old Man will come back some day with the Coyote, and will then help the Indians. He will appear amongst clouds of tobacco smoke.[159]

3. STORY OF THE SWAN.

[Nkamtcĭ'nɛmux.]

Long ago the Swan was a great chief. He was a good man, and used to be a chief at the dances. He was wont to sit by while the people danced, exhorting and encouraging them, and also prayed, and made speeches. When the Old Man turned the bad people into animals and birds, and led the good people away, settling them over the country, the Swan accompanied him. After the Old Man had finished his work, the Swan went home with him, thus being the only man that ever reached or entered into the Old Man's abode. Here he stayed for a long time, but at last got tired, and wished to go back again to his own country. The Old Man invited him to stay there always, but he answered that he had left his child in his own country, and wished very much to go back and see it. Therefore the Old Man allowed him to depart; but before leaving he turned his skin pure white as a mark of his favor, and to let people know that the Swan was no ordinary person, but was a man who had found favor in his eyes. That is the reason that the swan is all white at the present day. He returned to his country, where he found the child, and never went back to the Old Man's abode.

3a. Another tale tells the origin of the swan as follows: Whilst separating the good people from the evil, the Old Man had difficulty in deciding the case of one man, whether he was good or bad, but at last came to the conclusion that he would put him amongst those who were to remain people, and whom he was leading forth. Now, this man's wife had already been turned into a bird, and he was loath to leave her. Therefore he looked back and said, "May not my wife come with me?" whereupon the Old Man got angry, because he had issued strict injunctions to the people who remained not to look back towards the scene of the transformation, under the penalty of his displeasure. Therefore he changed this man into a swan, and, taking him by the legs, he threw him far away out upon a lake.[160]

VI. THE ORIGIN OF THE DEER.

In the beginning there were no trees, and many kinds of bushes and plants were wanting; neither was there any salmon or other fish, nor any berries. The only animals on the earth at that time were deer, which were plentiful, but the people could not kill them because they were so fleet of foot and jumped so far. They sprang from one mountain-top to another in a single bound. At last, however, a woman managed to curtail their powers by means of throwing her breech-clout on one of them.[161] After this they became ordinary deer, and could jump only a moderate distance as they do now; so the people were enabled to kill them, and they thus commenced to form an important part of their food supply.

VII. THE TALE OF THE BAD BOY; OR, THE SUN AND THE LAD.

[Nkamtcĭ'nɛmux.]

There was once a boy who lived with his parents near Lytton. He was a very bad boy, constantly getting into mischief and doing what he was forbidden. He was also very lazy, quarrelsome, and disobedient. His parents could do nothing with him; therefore they resolved to desert him for a while, thinking that if he were thrown on his own resources it might do him good. It was in the springtime, and his parents were still living in an underground lodge. Their neighbors, who were occupying four or five other houses close by, agreed to leave at the same time, and to remove, bag and baggage, into the mountains, where they intended to stay a while hunting deer. One morning the boy went away for a ramble. Then the people all packed up and went away. When he came home, he found the place deserted, and commenced looking at the tracks to

find out which way they had gone. He followed them for some distance, but eventually lost them. Then he heard the sound of whistling,[162] which he thought came from some of the people. He went in the direction of the sound, but the next time it came from another quarter. Thus it came from every direction, sometimes sounding as if close to him, and sometimes far away. At last the boy grew weary of following the sound, and, as he could not see any one, he retraced his steps. On arriving at the village, he felt hungry, and searched through all the empty houses for something to eat, but could not find anything excepting in the houses of the Raven and the Crow, where he discovered a few strings of dried fish. These he took to his own house and began to eat them. While eating, he saw move a basket, which was turned upside-down. It was half hidden in one corner. He went up to it and kicked it over, when to his surprise he found underneath his old grandmother. She was unable to travel, and had been left behind. Being very angry, he kicked and struck the old woman, who said to him, "Do not treat me so, my child. I may be of service to you." She had a piece of cedar-bark, which she had lighted at the fire before it had gone out. She told the boy to gather firewood, which he did, and soon they had a good fire. The old woman then showed the boy how to make a small bow and arrows. After he had finished making these, she told him to shoot mice, which were plentiful. Thus for a time they lived on mice, while the old woman made the skins into a large blanket. The boy then began to shoot larger game in the shape of Blue Jays and Magpies, the skins of which the old woman also made into two blankets, also the skins of another variety[163] of birds, of which the boy shot many. One day he had his four blankets spread outside on the ground, when the Sun, who was on his daily round, saw them. Admiring them greatly, he came to see whom they belonged to. (At that time the Sun, when travelling, always went naked, for he only used robes when he slept in his house at night.) Finding the owner, he offered to purchase them. The boy sold them, receiving in return many fine presents. The Sun wrapped them around his body, and soon disappeared out of sight; but the colors of the four blankets may still be seen in the Sun at the present day, especially the blue tint of the Blue Jay blanket. After this the boy became a mighty hunter. He filled the cellars of the Crow and the Raven with deer fat, because they had been kind to him by leaving a few fish-skins. The cellars of the other people he filled only partly.[164] Thus being thrown on his own resources made a man of him.

VIII. THE STORY OF THE MAN WHO TRAVELLED TO THE SUN.

[Nkamtcī'nEmux and NLak·apamux'ō'ē.]

The land at one time was troubled by the Sun, who killed many people.[165] At that time the country was hotter than it is now, for the Sun lived near the earth; but afterwards he moved farther away, and later on farther still. He was a man and a cannibal, killing people on his travels every day. He always travelled from east to west, every night returning tired to his house. He hung up the people whom he had killed during his day's travel when he reached home, taking down the bodies of those whom he had hung up the night before and eating them. He had a son [166] who always stayed at home, and was clad in fine garments of many colors.

Now there was an Indian belonging to Lytton who was an unlucky gambler and had lost his all. He was sorrowful because of his bad luck, so he went to a lonely part of the mountains to sweat-bathe and to converse with his protecting spirit.[167] Then he dreamt that good luck was in store for him if he would travel. Therefore he travelled, and after many days came to a cliff overlooking a great lake. He saw a great cloud, which seemed to span the lake. Its end touched the shore, and was moving up and down like fog. When the cloud rose towards him, he jumped on it and walked across. At last he reached a pleasant country, and, on striking a trail, in a short time came to a house. Here he found the Sun's son, who treated him kindly, and set before him the best of food. After telling him whence he had come, the Sun's son said, "I am glad that you came, because I am very lonely, and I should willingly have you to stay, but my father is the Sun. He is a cannibal, and will eat you if he finds you." The Indian said he would like to stay two days if possible. The Sun's son hid him under a heap of robes, leaving only breathing-room for his face, and then he himself lay down with his head resting on the heap of robes. When his father arrived in the evening, he was carrying a man on his back. As he came near the house, he said, "Mum, mum, mum! There must be a man here." But his son assured him to the contrary, and made fun of him, saying, "How could a man come here?" The Sun entered, hung up his victim's body, and, taking down the body of a man he had killed the day before, began to eat his supper. After supper the Sun, who apparently felt very tired, immediately went to sleep. Next morning he went on his daily travels as usual. The Indian then told the Sun's son that he would go home, as he did not care to stay another night. His friend gave him a bundle, telling him to put it on his back, and not to look at it until he reached home; and if his packing-

line should stretch, and the bundle should slip down his back, he should not try to arrange it, but leave it as it was until he reached home. The Indian left, going back the same way he had come. On arriving near Lytton, he sat down, took off his pack, and proceeded to open the bundle. On doing so, the bundle increased suddenly, so that the whole hillside was covered with the finest garments of all descriptions. He then proceeded to Lytton, where he sent out the people to carry in the goods, which filled several underground lodges. After this he became a great man, and the people wanted to give him their daughters in marriage, but he refused them all. Finally the Loon and the Goose came to him, and made him a present of their respective daughters, telling him that it was not well that he should have no wives. After a while he told his wives that he intended to travel, and wished them to accompany him. He took the same route as before, and arrived at the Sun's house with the two women. Here he was received kindly as before. He gave one of the women to the Sun's son to be his wife, and told him to tell his father when he came home that the other one was for him. The Sun came home in the evening as usual, carrying a dead man on his back. His son went out and talked to him, telling him of the fine presents the man from earth had brought to them. The Sun was well pleased, and, on taking his wife, told the Indian that he would never trouble the people any more by killing them, except on rare occasions.[168] That is the reason the Sun does not kill people now, as he formerly did.[169]

IX. THE SUN AND HIS DAUGHTER.

[Nkamtcī'nEmux.]

Formerly the Sun was a great chief, who lived at Lkamtcī'n (Lytton), and who was possessed of much power and riches. He had a young daughter who was noted for her wonderful beauty. None of the young men of the place presumed to ask her in marriage, because they knew that her father considered them to be all unworthy of such a fair prize as his daughter.

At this time there lived a man in a distant country to the east who had become powerful in magic, as well as distinguished for bravery. This man learned through the medium of his protecting spirit that there was a beautiful maiden who lived at Lkamtcī'n, — the daughter of the Sun, — so he determined that she should become his wife. Accordingly he set out on his journey, and on reaching Lkamtcī'n asked the people where the Sun's house[170] was, and they pointed it out to him. On arriving at the house, he stated the object of his visit, but was at first received very rudely. Afterwards, however, he found favor with the Sun, and thus, after giving presents, obtained

his daughter to be his wife. After staying with his father-in-law for some time, he took his bride away with him, to return to his home in the east. Before they left, the Sun told his daughter soon to come back and visit him, but she did not return for several years; therefore the Sun was very much displeased at his daughter's neglect. After reaching her husband's country, the Sun's daughter lived happily for a time, two children being the fruits of their marriage. Shortly after the second child had been born, her husband deserted her, saying that she was too hot, and that he would die if he lived with her much longer. Therefore she took her children, and returned to her own country. Her father saw her coming, and said to himself: "She disobeyed my commands. Why should I receive her now, when she would not come before? She shall never find me, nor enter my house." Therefore when she was nearing ʟkamtci'n, he turned her into the present sun which we now see. This is the reason that the Sun travels each day from east to west, in search of her father. Her children are occasionally seen as sun-dogs.

X. THE HOT AND THE COLD WINDS.[171]

[Nkamtci'nemux.]

Formerly the country was troubled with successions of hot and cold winds, which annoyed the Indians very much. The cold winds were blowing when the wind-making people of the north were walking about, whilst the hot winds were in like manner caused by the wind-makers of the south. These people used to contend with one another by sending out the cold and hot winds, to see which would get the mastery. The Indians, whose country lay between, suffered much discomfort from these wars of the wind people. Therefore they sent deputations[172] to each of them, asking them to discontinue their strife. This they agreed to do. A marriage was arranged to take place between the contending parties, upon the consummation of which both parties were to cease hostilities. Shortly after this, the people of the south sent their daughter to marry the son of the north. After enduring many great hardships on her travel northward, she reached her destination, where she was kindly received by the people, but it took her a long time to get used to her strange surroundings and the constant cold weather. The offspring of the marriage between these people was one child. After staying a while in the north with her husband's people, the woman took her child on a visit to her friends in the south. After spending some time there, she started back on her return trip, accompanied by her elder brother. They embarked in a bark canoe for the country of the cold. Her brother paddled. After going a long distance, and while

crossing a great lake, the cold became so intense that her brother could not endure it any longer. He took the child from his sister and threw it into the water. Immediately the air turned warm, and the child floated on the water as a lump of ice. This is the reason that ice now floats on the rivers and some of the lakes after a mild wind. Thus the people were no longer troubled by the hot and cold winds. Since then the winds have neither been so hot nor so cold as formerly, and they now blow only once in a while.

XI. THE MOSQUITO AND THE THUNDER.

[Nkamtcĭ'nemux.]

Once the Mosquito paid a visit to the Thunder. The latter, seeing that the Mosquito was gorged with blood, asked him where he obtained it, and told him that he had been wishing to get some for a long time, but did not know where to obtain it. The Mosquito answered, "I got the blood from somewhere." The Thunder was annoyed at this evasive answer, and said, "Why do you answer me thus? Don't you know that I can shoot you and kill you?" The Mosquito, being afraid, then said, "I suck it from the tree-tops." By this lie the Mosquito saved the people, and that is the reason that the Thunder strikes the tree-tops at the present day. If the Mosquito had told the truth, then the Thunder would now shoot people and animals instead of trees.[174]

XII. THE BEAVER AND THE EAGLE;[175] OR, THE ORIGIN OF FIRE.

[Nłak-apamux'ō'ē and Nkamtcĭ'nemux.]

In the beginning the people were without fire. The Beaver and the Eagle said they would find out where fire could be obtained, and accordingly they sent out the Swallow,[176] who flew over the country on a search. At last he came back with the intelligence that he had discovered fire in possession of a family at łkamtcĭ'n (Lytton). The Beaver and the Eagle then said, "We will go and obtain it;" and they laid their plans accordingly. The Eagle soared away through the air, and at last discovered the shell of a fresh-water clam,[177] which he took possession of. The Beaver appeared at the place [178] where the people drew water out of the creek. They lived in an underground lodge. Some young girls, going down to the creek for water in the morning, came back running, with the intelligence that there was a beaver at the watering-place. Some young men ran out with bows and arrows, shot him,[179] and brought him up to the house. They began to skin him. In the mean while the Beaver thought, "Oh, my elder brother! He is long in coming. I am

nearly done for." Just then the Eagle perched down on the top of the ladder, and at once attracted the people's attention, so that they forgot all about the Beaver in their anxiety to shoot the Eagle, which they could not kill, although they fired arrows at him. Meanwhile the Beaver caused the house to be flooded with water. In the confusion the Eagle dropped the clam-shell down into the fire. The Beaver immediately filled it with fire, put it under his armpit, and made off in the water.[180] He spread it over the whole country. After that the Indians could make fire out of trees.[181]

XIIb. ORIGIN OF FIRE (ANOTHER VERSION).[182]

[Nkamtci'nɛmux.]

A long time ago the people at the headwaters of Fraser River had no fire. Only the people at Lytton had fire, which they had obtained from the Coyote or from the Sun. The people at the headwaters of Fraser River desired to obtain fire, and sent two men who were to try to get it. They went to Tsotcowa'ux Creek,[183] where they remained for four months, sweat-bathing and strengthening their magic powers, until in their visions they saw the edges of the world, and knew everything. Then the one brother, to show his power, asked the other to cut him up, and to lay the body on the door of the sweat-house. He told him that all the birds would come to eat his flesh. Then he instructed him to allow them to eat his whole body except the heart. When the Eagle came, the brother was to catch him by the tail, for he was his protecting spirit. After all the birds had arrived one after another, the Eagle came. The brother caught him by the tail, and secured him. The disembowelled man then came to life again. Next day the same was done with the other brother, — all the animals were to come and eat his flesh, and when the Beaver came, the brother was to catch him by the tail, for he was his protecting spirit. Thus the Beaver was secured, and the disembowelled man arose. Then they said, "We will go and obtain fire from Lytton," and laid their plans accordingly; the one changing[184] himself into an eagle, whilst the other turned into a beaver. [The rest is the same as the preceding version.]

XIII. STORY OF FIRE AND WATER.

[Nkamtci'nɛmux and Cawā'xamux.]

A haxa'[185] and his boy lived in a distant country. He had two wooden boxes[186] in his house, one of which contained fire, the other water. At that time there was no fire and no water in the outside world. Whenever the man opened the lid of the fire-box, immedi-

ately the house became very hot; and when he wandered away from the house, he used to tell the boy never to open the lids of the boxes; because if he opened the one, the house would take fire and he would be burned; if he opened the other, he would be drowned, because the house would be flooded. One day when he was away, the Elk came along and entered the house, and, seeing the two boxes there, asked the boy what they contained, who told him fire and water. Whereupon the Elk, whose curiosity was aroused, opened the two boxes. When it saw the fire and the water, it became afraid and ran away. The house was burned, and the fire spread over the country, burning the grass and trees.[187] After this, fire could be obtained from every kind of wood all over the world. The water also ran out and drowned the fire wherever it went, and spread all over the world, forming lakes and rivers.[188]

XIV. THE SKUNK AND HIS YOUNGER BROTHERS.

[Nʟak·apamux'ō'ē and Nkamtcī'nɛmux.]

The Skunk had four brothers, who were all married. He coveted his brothers' wives, and devised a plan whereby to have them for himself. He said to his brothers, "The trees are our enemies. They do us harm, and will yet do us more harm. The Yellow Pine, the Fir, the Balsam Poplar, the Aspen Poplar, and all the other trees, are our enemies. I propose that we go to war against them." The brothers agreed to this. They took the war-path and travelled together. After a few days' journey, they camped one night near a valley through which flowed a river. The valley and the river were similar to the Thompson River valley. The Skunk said, "We will stay here to-night. The enemies are close at hand. I will go out to scout, and endeavor if possible to ascertain their place, and discover their most vulnerable point of attack." He stole away in the dark, and went down to the river. Here he saw many humpback salmon, fished for them, and caught many. He took off their heads, and threw their bodies back into the river. He said to the heads, "Whoop and sing!" And the heads whooped and sang. He went back to his brothers and said to them, "Did you hear the noise of the people? They are aware of us, and are on the alert. They are many, and it would be useless for us to attack them. We will sleep here to-night, and with daylight we will return home." His brothers believed him. He continued, "You may sleep, and I will watch." Then they all went to sleep, except the Skunk, who then took his four little bags of fluid odor, which he had kept tied up, and emptied one over the face of each of his brothers, so that they immediately fell in a dead swoon.

The Skunk left them there, went home and told the people that his brothers had been killed.[189] Then he claimed all his brothers' wives, and they went to him. He took them each one, and pointed out with his finger on their bodies where their husbands had been wounded.[190] Then they went over to his part of the house and sat down. He went and sat between them, having two of them on each side. Just then the people said, "Some men are coming rapidly along the hillside. They are the Skunk's brothers." They arrived, and entered another house, and called for their wives. But their wives would not go, because, they said, "The Skunk has shamed us. We must now remain his wives." The brothers then came in and attacked the Skunk. They beat and wounded him and left him for dead; but afterwards he revived and crawled away. After a few days he felt well again, and visited his brothers. He said to them, "You cannot kill me by ordinary means. The only way you can do so is by tying me, putting me in a basket,[191] and setting me adrift on the river." The brothers consulted, saying, "The Skunk has insulted us greatly. Let us do with him as he directs." They then took the Skunk, tied him, and put him in a basket, closed the lid on him, and set him adrift on the river. He floated down the river, and was never heard of again.[192]

THE SKUNK AND HIS YOUNGER BROTHERS.

[Nkamtcĭ'nEmux.]

The Skunk had three younger brothers, who were all married, and who lived with several other families, forming thereby a band or community. They lived in the Nkamtcĭ'nEmux country.

The Skunk said to his brothers, "Let us go on the war-path against the Northern Shuswaps[193] (SLEmxō'ëmux); we shall gain renown, and bring back booty and slaves." They consented, and forthwith prepared for war. Their war-paint consisted of white lines drawn vertically down the body and face. Then the four brothers started together. They soon reached a place on the confines of the Shuswap and Nkamtcĭ'nEmux countries, albeit rather within the boundaries of the former. Here, close to Marble Canyon, and not far from Hat Creek, the Skunk said to his brothers, "Let us camp, for we need food and rest. We shall soon have to be on the alert when we reach the heart of the enemy's country."

He then caused yellow pines to appear[194] close to where they were encamped, and they took the dry bark off some of the trees, and kindled fires. As soon as his brothers were asleep, the Skunk excreted his obnoxious fluid over their faces, and they fainted. He next took their weapons from them, and caused a lake to appear,

and a high cliff near it.[195] The waters of this lake were colored with four longitudinal stripes, — red, white, yellow, and blue.[196] Having done all this, the Skunk was about to depart, when he noticed some of his excrement[197] near the lake's edge, and said to it, "Who are you?" It answered, "I am the Skunk's excrement." The Skunk replied, "Do not say that, or I will strike you. Say, 'I am the Skunk's slave,' for I want you to come with me as my little slave." Then he repeated his question, "Who are you?" But it always answered, "I am the Skunk's excrement," instead of saying, as it was told to, "I am the Skunk's slave." The Skunk became angry, and struck it repeatedly on the head, until it was dry and scattered. Then he turned his steps homeward, and when at length he neared the dwellings of the people, began to wail, "Oh my younger brothers! They went to war; they were attacked; they were killed, — killed by the Shuswap. Oh my younger brothers!"

The people heard him, and ran out armed, saying, "Some one approaches, wailing." Soon they recognized him, and told him to come in and give his news. He entered a lodge and sat down, and related to the people how they had been attacked, and how his three brothers had been killed, he alone escaping. "Let my sisters-in-law," he said, "come here, so that I may relate to them the account of the death-wounds received by their husbands." But two of the women would not go, "for," they said, "he has killed our husbands." The other woman, however, went to him. Then the Skunk related to her how they had been attacked, and how, after a fierce fight, his three brothers were slain, while he alone escaped, how, he hardly knew. She asked him where her husband was wounded, and the Skunk took hold of her shoulder with his left hand, and with the index finger of his right hand, touched her brow, saying, "He was hit here." He then touched her neck, saying, "And he was hit here." Then he touched her breast, and said, "He was hit here."[198] He then said, "You were my brother's wife; you must now be my wife." She consented to become his wife; but the other two women (his sisters-in-law) refused to become his wives.

A day or two after this, three men appeared in sight of the lodges. Again the people ran out armed; but they recognized them as the Skunk's three brothers, and welcomed them. Then they came in, and told their story, to the effect that they had camped with their elder brother, who was to keep watch while they slept, and that after falling asleep, they knew nothing more; also that he had excreted his fluid upon them, intending to kill them; but after the stupor caused thereby had worn away, they had awakened to see, to their astonishment, high cliffs and a lake near at hand, whereas there had been none before. Moreover, they smelled the skunk odor on

their bodies and on their clothes; therefore they had taken the bear-berry plant and burned it, causing a great smoke, in which they stood with their clothes, until the odor left them, which it did in a short time.[199] Seeing that they were without weapons, they made their way home. They afterwards saw the Skunk, and cursed him,[200] saying, "You shall run on the ground, and eat vermin. You shall be no person's friend. Everybody will dislike and avoid you, on account of your smell."[201]

XV. STORY OF THE CHIPMUNK AND THE GRIZZLY BEAR.

[Nkamtcī'nɛmux.]

Formerly there was a large log which burned[202] on the top of the mountain called Yekatwau'xus Cuxcu'x,[203] and which threw out a great light and heat. The Grizzly Bear saw the light, and coming along tried to put out the fire, because the warmth and the light were disagreeable to him. He scraped up the earth with his paws, and threw it on the fire, and thus had nearly extinguished it when the Chipmunk came along and began to throw sticks on the fire, thus making the Grizzly's efforts futile. The Chipmunk ran around gathering sticks and throwing them on the fire, and crying, "Tcī'x·a, tcī'x·a, mā''a, mā''a!"[204] for he wanted to see the light and warmth remain. The Grizzly Bear in the mean time worked hard, throwing earth on the fire to put it out, and crying, "Lī'pa, Lī'pa, Lī'pa!"[205] Thus they contended with one another for a long time, but eventually the efforts of the Chipmunk seemed to meet with success, for the log commenced to burn more brightly. The Grizzly Bear, who was now getting tired, became angry with the Chipmunk for defeating him, and attacked him by throwing earth on him. The latter retaliated by throwing wood-dust. When he saw that he had no chance in a fight with the Grizzly Bear, he ran away, and hid in a hollow log close by. The Grizzly Bear chased him, and just as he was entering the log made a stroke at him, tearing the skin off his back in stripes; but the Chipmunk soon got out of harm's way, and was safe in his retreat inside the log. No one knows what became of the fire afterwards.[206]

THE BLACK BEAR AND THE CHIPMUNK.

[Nlak·apamux'ō'ē and Nkamtcī'nɛmux.]

The Black Bear and the Chipmunk once contended against each other, the former for darkness, the latter for light. The Bear cried, "Lī'pa, Lī'pa, Lī'pa!" and the Chipmunk, "Mā''a, mā''a, mā''a!" The Bear, finding that the Chipmunk was his equal in the possession of magical powers, finally became enraged, and would have killed his

adversary; but the Chipmunk was too quick for him, and ran into his hole just as the Bear made a dash for him. The Bear scratched the Chipmunk when going into his hole. This is the origin of the present stripes on the Chipmunk's back. If the Bear had managed to kill the Chipmunk, we should have had eternal darkness instead of day and night, as we have at present.

XVI. THE DOG AND THE GIRL.

[Nkamtci'nɛmux.]

The daughter of a chief at ʟkamtci'n (Lytton), who was very pretty, refused all offers of marriage from her numerous suitors. At last her father became angry with her, and said, "Is a dog to be your husband, that you refuse all these offers from the best young men?" To which she replied in anger, "Even if a dog were my husband, it would suit me as well as these." After this, one of her rejected suitors, who was gifted in magic, changed a dog into a young man. At night this man went to the girl, unknown to the other people of the underground lodge. He did so repeatedly; but at daybreak, when he left the girl, he was changed back into a dog, therefore she could not find out who her lover was. After some time, when she was with child, she devised a plan to discover the identity of her lover. She rubbed red ochre on her hands, and when her lover came, she embraced him, drawing her painted hands along his sides. The man left her early, but she did not see him go out of the underground lodge, although she had watched all the people go out and in. At last she noticed her father's dog go out, with a red streak of ochre on each of his sides. Overcome with shame, she sat down and wept. The people asked her the cause of her sorrow, but she would not tell.

After some time she gave birth to a litter of four male pups. Her father and all the people were so much ashamed and wroth, that they immediately left her, and went to Bɛta'ni. She took her four children, and went to live in a lonely place a little distance above Lytton, where she worked very hard to provide food for herself and her children. When they had grown a little, she used to leave them at nights, and went spearing fish by torchlight along the bank of the river. One morning, when she was nearing home, she heard the noise of the children playing. She went on noiselessly, peered into the house, when to her astonishment she saw her children in human form, playing together. As soon as they became aware of her approach, they were all changed into dogs again. Thus she watched them three successive mornings, and discovered that they were really children, who threw off their dogskins and laid them

aside when they went to play, or whenever they thought their mother had gone away; but as soon as they became aware of her approach, they put them on again. That day she prepared four kettles of medicine.[207] On the fourth night she suddenly appeared at the house, and, getting between the children and the place where their skins were lying, she threw the contents of the four kettles of medicine over their bodies, and thus prevented their resuming the shape of dogs.

The woman stayed in this place for several years, neither visiting nor being visited by people. In the mean time her four boys grew up into young men of great beauty and of fair complexion. They became great hunters, and filled all the cellars and houses of the deserted village with deer fat and dressed skins. They put the choicest food and the best skins in the cellars and houses of the Raven and the Crow, because these, when leaving, had taken pity on their mother, and had left a few fish-heads behind in their cellars for her to eat. One day in the early summer they were visited by the Magpie, who had come down from BETA'NI, where most of the people were at that time camped. The woman and her sons treated their visitor hospitably, and gave him plenty of deer fat to eat. The Magpie then returned to BETA'NI, and related to the people what he had seen. He went to the lodge of the woman's parents, and told them, "Your daughter is still alive and well. Her children are no longer dogs, but are young men of fine appearance and of fair skin. They have become mighty hunters, and have filled all our houses and cellars with meat, fat, and skins." The Wolf and some others laughed at the Magpie, for they did not believe his story; but most of the people believed him, and said, "Let us go down and see our friends." So they all moved down to their old village, and found that the Magpie's story was true. Then they sent out messengers to the woman and her sons, asking them to come and stay with them, but they would not consent to do so for a long time. Many people were anxious to marry their daughters to them, but for a long time their propositions were rejected. At length the woman and her sons removed to the village, where they took up their abode with the people, and the young men married many wives, and became the fathers of numerous children.[208]

XVII. THE OWL.

[Nkamtci'nemux.]

Formerly the Owl was a great hunter. At one time some people who were hunting happened to camp near his haunts in the mountains. They were accompanied by a boy who was in the habit of

continually making a noise, and crying, thus causing them much annoyance. One evening his parents, intending to make him quiet, said, "Owl, come and take him." That night the Owl came and took him away. He reared him, and the boy eventually became, like the Owl himself, a celebrated hunter. The two generally used to hunt in company. The lad always walked near the top of the hills, so as to intercept and shoot the deer, which were started up the mountain side by the Owl, who always walked below, driving the deer by means of cries. One day while hunting, the boy heard the Owl, who was driving, shouting more distinctly than usual, and recognized the words *tcî' tem uL En ca'ut* ("go towards my slave"), which he was calling to the deer. He felt very much ashamed and offended because the Owl called him his slave, and therefore repaired to the Short-tailed Mouse for advice. She told him, "The Owl is not your father: he stole you from your parents. Go back to your own country and people." She told him how and where to find his people, so he left the Owl and went back, taking up his abode with his own friends.

XVIII. THE MARTEN AND THE FISHER.

[Nkamtcî'nEmux.]

The Marten and the Fisher were brothers. They lived together in an underground lodge. The Marten had a young wife and a boy of three or four years of age. One day the Marten's wife went down to the river to draw water, and the boy accompanied her. When she was filling her bucket, the Spring Salmon jumped out of the river a short distance away. She said to herself, "What a good-looking fellow that is! I wish I could have him for my husband." The Spring Salmon heard her, swam ashore, and said, "I am he whom you wished to be your husband. Come with me." They went into the river together.

Meanwhile the Marten said to his brother, "The woman is long in coming. Go and see what has happened." The Fisher went down and found the buckets of water and the boy. When he asked the latter what had become of his mother, he pointed towards the river. Then the Fisher returned home with the boy and the water. He told his brother the Marten that the woman had disappeared. The Marten said, "I know what has become of my wife. She is fascinated with the Spring Salmon, who has bewitched her, and taken her home with him. Therefore," he said, "we must go and get her." Then the Fisher went out and caught a fawn, and brought it home for the boy to play with; and he also made a bow and arrows for the boy, so that he should amuse himself by shooting at the

fawn; and on the third day after the disappearance of the woman, they gave the boy an ample supply of provisions and left him to play with the fawn, whilst they went to the underground lodge where the Spring Salmon stayed. There were several houses there; and towards evening, when most of the people had gone out to the water to wash themselves, these two ventured out, and in the dusk mixed with the women as they were going home again. They were in disguise, and represented some female relatives of the Spring Salmon, who had left home a few days before. In this disguise they met the woman, and whispered to her that they had come to take her home, and told her to keep her new husband awake as late as possible by playing with him, so that when he went to sleep he should sleep soundly. They then all entered the house together. There was very little light in the house, as it was mild weather; and the people had a very small fire, so they were not noticed much when they went in. Going to an out-of-the-way corner of the house, they sat down. Some person said, "Let the fire go out altogether. It is too warm." This was done, and after a while it was altogether dark inside the house. The woman, as directed, kept the Spring Salmon awake a long time by playing and talking with him, so that some of the people, noticing this, said, "The Spring Salmon's new wife is very fond of playing with her husband to-night. She has not done so hitherto." After the Spring Salmon fell asleep, the woman rose, and the Marten went over and killed him by cutting off his head. Then, turning the body, neck down, towards the fireplace, they all departed, the Marten carrying the Salmon head. They walked to the shore of a lake, where there was a canoe, by means of which they crossed the lake; and when they were half way over the Marten dropped the Spring Salmon's head overboard. Then they all went home together. When the people in the underground lodge awoke in the morning, they found the Spring Salmon's headless body. The Coyote said, "I am certain the Marten and the Fisher have been here to recover the Marten's wife. I thought they looked strange when they came down the ladder last night, and their gait looked peculiar."

The people went out to search for the fugitives. The Wolf tracked them by the blood to the place where they had embarked in the canoe. Then the Eagle arrived and said, "I saw them drop the head in the lake." The Spring Salmon's relatives offered a great price for the recovery of the head. The Swan, the Goose, the Ducks, and Divers, all tried to find it, but failed. At last the Loon said: "I see it in the bottom, but none but I can dive to such a depth. If you will treble your price, I will get it." They trebled the reward, and the Loon dived, and got the head. The people

then took the head home, and put it on the body. The Otter and the Wolf, who were the most powerful shamans, then treated the corpse and brought it back to life, and the Spring Salmon became as well as before.

XIX. THE HARE AND THE GRIZZLY BEARS.

[Nkamtcĭ'nEmux.]

The Hare lived with his old grandmother, in an underground lodge on one side of a large river; whilst on the other side lived the Grizzly Bear family, consisting of the parents and four children. The Grizzly Bears had plenty of dried salmon[209] in their cellar, but the Hare had none. He said to his grandmother, "I will go and steal the dried fish of the Grizzly Bears from their cellar." The old woman said, "Don't do so; they may kill you. They are powerful people." But he replied, "Oh, no! they cannot kill me. I will kill them." He went across in his canoe at night, and stole all the dried fish of the Grizzly Bears, and digging a hole in his underground lodge, hid it there. On the next morning the Grizzly Bear's wife came along, and entered their house, saying, "Have you seen any stranger around? Some one has stolen all our dried salmon." The Hare was sitting on the top of the hole where the stolen salmon were buried, and he mocked the Grizzly Bear, imitating her tone of voice, and repeating her words, instead of answering her questions. The Grizzly Bear got angry, and said, "I believe it is you who have stolen our salmon."[210] At the same time he attacked him. In the fight which followed, the Bear tried to bite and to strike the Hare; but the latter was too quick, jumping from side to side, and underneath and over the Grizzly Bear, who now pressed her antagonist hard. The Hare was getting out of breath, therefore he cried to his grandmother, "Throw the pitchwood in the fire! The Grizzly is getting the better of me." The old woman did so, and immediately there was a great blaze and heat, and the house was soon full of smoke,[211] consequently the Bear, who was inconvenienced thereby, commenced to lose ground, and finally was clubbed and killed by the Hare, who skinned her, and cut her up, hanging the paws and some of the fat underneath the ladder. Next morning the husband of the bear came across the river and asked if they had seen his wife. The Hare mocked and mimicked him, as he had done the wife. Just then a drop of fat fell down on the Bear's nose from his wife's paws, for he was sitting under the ladder. He looked up, and, seeing parts of his wife's body hanging there, at once accused the Hare of having killed his wife, and attacked him fiercely. The Hare was getting the worst of the engagement again, so he cried to his grandmother to throw the pitchwood in the fire.

She did so, and the Bear at once became embarrassed, and finally was killed by the Hare, who butchered him and hung up his carcass.[212] He then told his grandmother that he would go across the river, and kill the Grizzly children. She advised him not to do so; but he went, and, entering their underground lodge, he slew three of them. The youngest one escaped. If it had not done so, there would now be no Grizzly Bears in the world.

Some time afterwards the Hare said to his grandmother, "Wash yourself," which she did. Then he said, "Comb and dress your hair." She did so. Then he said, "Paint your face,"[213] and she did as told. He then killed her.[214]

XX. BATTLE OF THE BIRDS.

[Nkamtcĭ'nemux.]

All the birds agreed to help the Hala'u[215] to steal the wife of the Baldheaded Eagle, who was a very good woman, but ill treated by her husband. The Hala'u said, "We will all go to the underground lodge of our grandfather, the Baldheaded Eagle. I will stay outside whilst all of you go inside, and engage him in a game of lehal, and you will at the same time complain of the cold, and keep putting wood on the fire, until the house gets very hot, when his wife will be sure to come outside to cool herself." Accordingly all the birds entered, and engaged the Baldheaded Eagle in a game. They did as directed by the Hala'u, and soon the place was very hot. Before long the wife arose and said, "I am going out to cool myself. I cannot stand the heat." As soon as she got outside, the Hala'u took possession of her, and conducted her to his house. Shortly afterwards the birds ceased playing with the Baldheaded Eagle, and all went home in a body. As the woman did not return, the Baldheaded Eagle knew what had happened, and began to train himself. After training for some time, he donned a collar of several thicknesses of birch-bark, and repaired to the house of the Hala'u, where all the birds were assembled. Here he took up his position on the top of the ladder, and challenged them to battle. Each one of the smaller birds went in succession to the woman to get his hair combed, and straightway to fight the Baldheaded Eagle; but they all fell an easy prey to their warlike and powerful enemy. Then the larger and more powerful birds had their hair combed and went out; but they also were slain. The Raven had his hair combed by the woman and then went out; but he, too, soon fell a victim. Next came the Chicken Hawk; but he soon shared the same fate. Then the Fish Hawk sallied forth, and there was a stubborn fight; but eventually the Baldheaded Eagle killed him and cut off his head.

After that the Hala'u himself went forth with a birch-bark collar around his neck, and forthwith ensued a fierce battle. The combatants rose to the clouds, and dropped to the earth, fighting; but at last the Hala'u was slain and decapitated. The woman then commenced to wail inside the house, for there was only one bird left, viz., the Ha'tahat,[216] who also had his hair combed, and went to give battle to the Baldheaded Eagle. The contest was a very furious one. The combatants flew up to the clouds several times, and back again. At last the Baldheaded Eagle was slain, and the Ha'tahat took possession of the woman. Afterwards he went around and healed the wounds of the dead birds, put their heads on their bodies, and they all came to life again, except the Baldheaded Eagle.[217]

XXI. STORY OF THE OTTER.

[Nkamtci'nEmux.]

At one time there was a group of underground lodges somewhere in the NLak·ā'pamux country.[218] In one of these lived a very pretty girl, who had numerous suitors or lovers, all of whom she refused. Her real lover was the Otter, a young man who had spent much time in training, but who was too bashful to ask for the girl from her parents, seeing that so many others had been rejected by both the parents and the girl; moreover, he had never been able to see the girl himself. One day, one of the rejected suitors threw a sickness on the girl, so that she died in a few days. The night after she was buried, the Otter repaired to the grave, and dug her up, and tried to resuscitate her until daybreak, but without avail. He then hastily buried the body again. During the daytime he sat sullen and sorrowful, without talking to any one, neither would he partake of food. At night he again dug up the body of his love, and tried to resuscitate her until daybreak. He did this four successive nights, and on the fourth he brought her so far back to life, that she was able to sit up and speak to him. He then took her on his back, to her father's house, laying her down in the same place she had occupied when in life, and which was not yet occupied by the people.[219] He then lay down beside her, spreading her robe over both. The people woke up in the morning, and were startled to see a couple sleeping there in the place of the dead girl. Her father and mother cried out, "Whoever you are, don't sleep there, for evil will befall you." But the couple never moved. The people wondered who they might be, until the Coyote, who was sleeping in one corner of the house, said, in his usual peculiar manner of speaking, "It is the Otter, and he has dug up his sweetheart out of the grave, and brought her home." The people would not believe the Coyote

until the Otter arose and told the girl to do the same. When the people saw it was their daughter brought back to life again, they were both astonished and pleased. Messengers were sent out to cry with a loud voice; and all the people gathered in the lodge to verify the statements, and to see the man who had restored her to life. The Otter then became a mighty shaman. One day he was lying down in the house with his wife, when a lad came in, and said to him in a whisper, "How did you manage to bring your wife back to life again? My sweetheart is dead and I want to resuscitate her." The Otter, for fun, said, "I dug her up, and carried her home, then I tickled the soles of her feet, and she came to life again." The boy at once ran away. The Otter's wife said to her husband, "Why did you tell the boy that? He will go and do it." About midnight the boy stole softly into the underground lodge carrying the body of his dead sweetheart. He laid her down and at once commenced to tickle the soles of her feet. He tickled until near daybreak, but there was no appearance of life coming. He became frightened, and took the body on his back to go and bury it again. But going up the ladder of the underground lodge his packing-line broke, and the body fell down with a thud. He hastily tied it up again, and mounted the ladder; but the line broke a second time when he was half way up, the corpse falling as before. He did this four times, the line breaking each time, and at last the people awoke. They inquired what was the matter. The fifth time he got outside with the corpse; but as some one came up the ladder behind him, he became afraid, and let the body down, and ran. The people were surprised to see the body of the girl there, and knew that some one had been carrying it. They buried it again.

The Otter was not only a noted shaman, but also a very successful fisherman, and used to catch immense numbers of fish.[220]

XXII. THE GRIZZLY BEARS AND THE BLACK BEARS.

[Nkamtci'nEmux.]

Once upon a time a man[221] lived in the mountains who had two wives, the Grizzly Bear and the Black Bear. He loved the latter, so that the former became jealous, and made up her mind to get rid of her rival. One day she said to her husband, "I am going to dig roots. Come along with me, and help me to carry them home." He accompanied her. About sunset she turned to him and said, "It is time we were going home; but there is no great hurry. Come here and lay your head on my lap. I will louse you." He did as requested, and, after picking over his head a little while, the Grizzly wife said, "What a quantity you have! It is a wonder the

wife you love so much does not louse you." Then she bit him in the throat, and killed him. She then cut off his genitalia, put them in her basket, and went home. Here she said to the Black Bear, "Our husband left me and went shooting, but did not come back." After dark she put her husband's genitalia in the ashes to roast. One of the young Black Bears saw her when she was raking the coals, and shouted, "She is baking my father's genitalia." But the Grizzly Bear made fun of the child, and peace was restored. After the meat was cooked, the Grizzly arose from her bed and ate it.

The next morning she said to the Black Bear, "Let us go out and search for our husband." About sunset she called the Black Bear and said, "It is in vain to search any longer. Let us go home to our children. But we have plenty of time; let us rest before we start." She then said, "Come and lay your head on my lap. I will louse you." This the Black Bear did, and after a while the Grizzly bit her throat, killed her, and cut off her breasts. On arriving home, she told the Black Bear's children, "It is strange your mother did not overtake me. She must have gone a long way searching for her husband." That night the Grizzly Bear baked the breasts; but one of the Black Bear's children saw her and shouted, "Oh, my mother's breasts!" But the Grizzly Bear made fun of the child, and said she was baking roots. Then she told her three children [222] that she had killed her husband and his wife, and that she also wanted to kill the Black Bear's three children. "When I go away to dig roots in the morning," she told them, "say to the Black Bear's children, 'Let us play at feasting!' Then set before them a basket of their choicest food,[223] in order that they may eat heavily and lose their strength. You must eat very little of the food they give to you. Then say, 'Let us go and swim,' and when you get to the lake suggest, 'Let us play at fighting.' They will be full, and you can easily overcome them and drown them. Then take their bodies home, and stick the youngest one on a stick to roast, for I shall be hungry when I get home." In the morning the young Grizzly Bears did as told. The eldest Black Bear, however, became suspicious, and warned his brothers. They ate very little of the food given to them by the Grizzly Bears; but the latter could not restrain their appetites. The Grizzly Bears then said, "Let us go and swim." They all went down to the lake and swam. They then suggested, "Let us play at fighting." The Black Bears agreed, and the two youngest commenced first. The Grizzly Bear being glutted was soon put under the water by the Black Bear, and drowned. They pulled his body to the bank and laid it down, saying, "We will bring him to life again by and by." The next two then had a contest, resulting in the death of the Grizzly Bear, as before; and

lastly the two eldest met, with the same result. The Black Bears then took the bodies of the Grizzly Bears to the house, stuck the youngest one on a stick to roast, and laid the others in the place where the Black Bears themselves generally lay, covering them over with rotten wood and ant-hills. They then went as fast as possible along the trail to their grandfather's house.

The She-Grizzly Bear came home after dark, and being hungry at once commenced to eat the small bear on the spit, and was thus engaged when the Meadowlark cried out, "You are eating your own child!" She then looked, and recognized it by the claws. She flew into a rage, ran to where the Black Bears slept, to kill them, but found there her own children dead. She then started on the trail of the Black Bears, and overtook them shortly before they reached the river, where their grandfather lived. The Black Bears ran up a tree. The Grizzly came to the foot of the tree, and said to them, "Your father and mother have come back, and I have come to tell you so. Come down and return with me to your parents!" But the eldest Black Bear told her she lied, and advised the others not to go down. She then grew angry, and said she would kill them, commencing at once to bite the tree at the butt, in order to make it fall. When the tree was nearly falling, the eldest Black Bear said, "We will drop the youngest one down to you. Open your mouth wide." He then threw dry rotten wood mixed with ants into the Grizzly's face, choking and blinding her. The three brothers forthwith descended and ran for the river. On arriving they saw their grandfather S'qônē'qa[224] patching his canoe on the other side. He came across to fetch them, and landed them safely on the other side. They told him their story and said, "The Grizzly Bear will be here in a little while." As expected, the Grizzly came and called on S'qônē'qa to take her over. He took her into his canoe, and told her to sit down on an unpatched hole, so as to keep the water from coming in. They took a long while to cross; and all the large fishes bit the Grizzly through this hole, pulling out her entrails. When she would jump up, the canoe would fill with water, so that she had to sit down again. The result was that, when she landed, she fell down dead.

Shortly afterwards the Coyote came along and found the Grizzly Bear's body, and, cutting it up, put the pieces on sticks to roast at the fire which he had lighted. Here he left them to cook, intending to eat them in the morning, and in the mean time retired to sleep with his two children, who accompanied him. During the night the Fox came along and ate all the fat meat which he found roasting. When about to depart, he saw that the Coyotes still slept, and rubbed grease over the mouths of the two children and on the hands

of their father. In the morning when the Coyote awoke, he missed his meat, and seeing stiffened grease around the mouths of his children, he thought they had eaten the meat. So he thrashed them severely. But they cried out, "It must have been you, father, who ate the meat, because your hands are all covered with grease." The Coyote then guessed what had happened, and lamented the lost meat.[225]

XXIII. THE GRIZZLY BEARS AND THE HUNTERS.[226]

[Nkamtcí'nemux.]

Four brothers lived together in the mountains.[227] They were hunters, and consequently spent all their time there. They had a sister who lived with them and whose name was Sílôlaxí'x·tem.[228] She was a very small [229] girl, and used to dig roots for her brothers, who had burned a piece of mountain side, so that the *s'ka'mitc* root [230] should yield a better crop; and it was here that the little sister went to dig roots. One of her brothers had made a basket for her out of a deer's hoof. She had a tiny dog, the Louse, which constantly followed her. This dog had great difficulty in walking through the grass, and grew tired jumping over the obstacles in its way. Therefore she used to lift it over the taller grass. She generally led the dog by a string, singing as she went along, sometimes to or about her dog, sometimes about her root-digging, or again about her brothers who were out hunting. She usually carried a lunch of deer's marrow in her basket, which she partook of whenever she felt hungry. The four [231] Grizzly Bear sisters also lived in the mountains and used to dig roots, wandering about from place to place. At length they came to the spot which had been burned, and found the *s'ka'mitc* root very plentiful. Here they dug, and presently heard the little girl singing about her brothers having gone hunting.[232] They searched for the girl, who, seeing them coming, became frightened, and, in order to hide herself, jumped into the hole from which she had dug roots. But there was no room for her dog in the hole; and the bears seeing it, with a string leading to the hole where she was hidden, found her. They asked her if she had any elder brothers, and she said, "Yes." Then they filled her basket with roots, and said they would accompany her home, where they hid outside the lodge, while the girl went inside and cooked the roots for her brothers. Shortly after dark the four brothers came in, each carrying a deer inside its skin.[233] They began to eat, praising their sister for the large amount of fine roots that she had dug. They said, "Our little younger sister must be growing strong. Hitherto she was not able to dig so many roots." They gave her venison to eat, which she

kept passing out underneath the tent to the bears. The brothers wondered at her huge and unwonted appetite, saying, "Hitherto our little younger sister was not able to eat so much." Before entering the lodge, the Grizzly Bear had given Silôlaxi'x·tem four very large *s'ka'mite* roots, in the heart of each of which they had placed a hair taken from their pubes, and had directed her to roast these roots for her brothers, and to see that they ate them whole; for if they attempted to break them, she was to warn them, saying, "Do not break the roots before you eat them, because if you do, my root-digger will break when I dig roots with it." Silôlaxi'x·tem had roasted the four roots as directed, and now, taking them out of the ashes, gave them to her brothers, who were surprised at their large size. One of the brothers took one, and was going to break it in two, when his sister told him just as the Grizzly Bears had instructed her. Then he desisted, and put the root into his mouth whole. Each of the brothers ate one. Before long some of the brothers said they were thirsty, and, as there was no water in the lodge, they told the youngest brother to go and fetch some. He took the bucket and went, but had not gone far from the lodge when one of the Grizzly Bear women ran up to him and embraced him. He became ashamed, and, turning back to the lodge, entered and lay down. His brothers were astonished at his action, and asked him what had happened, but he did not answer them. Then one of the others took up the bucket and went to fetch water; but he, too, was embraced by one of the women, and, returning, acted just like his brother. After the third brother had done likewise, the eldest arose and went outside, where he also was embraced by one of the Grizzly Bear women, who said to him, "We are four sisters. We found your sister digging roots, and she told us that she had brothers. We thought that we would pay you a visit." The Hunter answered, "Then it must have been you who gave our sister so many roots;" and they answered, "Yes, we did so." Then he invited them to come inside the lodge, which they did, and the four Hunters took the four Grizzly Bear women for their wives.[234]

Afterwards the eldest Grizzly Bear killed and ate the three younger brothers and their three wives (her sisters). The eldest brother then became afraid, and, taking his little sister with him, ran away, and camped in the lonely and high mountains. His wife, the eldest Grizzly Bear, searched for them, but could not find them. The Hunter then married Silôlaxi'x·tem, and in time she bore him a child. One day the Grizzly Bear was out digging roots, and she heard a woman singing to her baby, "Oh, your uncle is out hunting! Oh, your father is out hunting!" She followed the sound and found the lodge, which was that of the little sister. She went in and killed the

young woman and ate her. She also killed the child, and put in the cradle a piece of wood, which she covered up; then she sat down and sang to the supposed child, and rocked the cradle. In the evening the Hunter returned, and, hearing the singing, recognized the voice as that of his Grizzly Bear wife. He was afraid of her and wished to kill her. He devised a plan to accomplish his object. He made all the water of the creeks near his lodge gather in front of his house in a hole, which he covered. Then he entered the lodge, and said, "I am almost dead with thirst. Go and get me some water." The Grizzly Bear took a pail and ran away to fetch it, going first to one creek, and then to another; but finding each creek dry, she came back hot and covered with perspiration, saying, "I cannot find any water." The Hunter said, "I did not tell you to go so far. You will find plenty of it in front of the house, in a hole under cover." She went out, and, taking off the cover, found plenty. Being thirsty herself after her long run, she bent down to drink. Then the Hunter came out and pushed her from behind, and she fell into the hole headlong, and was drowned. The Hunter then turned back the waters into their natural channels.[235]

XXIV. THE WOLF BOY AND HIS GRANDMOTHER.

[Nkamtcī'nɛmux.]

Formerly there were a great number of people around ʟkamtcī'n (Lytton) and that neighborhood, and over most of the country of the Nʟaka'pamux; but the country was set on fire by people coming from the direction of the Okanagon country, and all the inhabitants were burned, excepting an old blind woman and a boy, who escaped by taking refuge on a well-beaten trail which the fire could not reach. The boy said that he would be revenged. He went and trained himself, and obtained magical powers. After a while he told his grandmother that he had waxed strong in magic, and was going to have revenge on his enemies. His grandmother said, "I will go with you, as I may be of help to you." He found a short piece of hollow wood, put his grandmother inside, and in this manner dragged her along, for she was too old and frail to walk. After many days they came to an impenetrable piece of bush. He told his grandmother that he could not pass through it. Then she crawled out, and told him to hold open her eyelids, so that she could look at it. At once the obstacle vanished. They did the same with a barrier of fallen timber. After a while he left the old woman, and in the shape of a wolf went on alone. Presently he approached a large group of underground lodges. A boy saw the Wolf, and cried out to the people inside; but he transformed himself into eagle's

down, and fluttered down on to the lodge, setting it on fire, and burning all the inmates. He did so with three large houses, and then went on to the fourth one. The boy who had first seen him ran into the chief's house, and told him what had happened to the other houses and inmates. The chief then seized all his daughters and the other young women in the house, throwing them on a heap of tanned skins. He then ran out, and, seeing the Wolf, said, "Chief, have mercy on me. Come into my house, and I will give you a great present." The Wolf changed into the eagle's down, and when near the house again metamorphosed himself into a young man. He entered, and received the large present of skins, and all the young women on them for his wives, and did not return to his own country. He left his grandmother, who was the Short-tailed Mouse,[236] in the mountains, where she ever afterwards dwelt all alone, and lived by her magic. After this the NLak·ā'pamux country was uninhabited for a long time.[237]

XXV. STORY OF STETSO'.[238]

[Nkamtci'nEmux.]

There once lived near Spences Bridge a lad named STETSO', the only survivor of the great fire. This lad was endowed with magic, and possessed great knowledge. One day during the run of the salmon he went to the mouth of Nicola River to fish. At his word trees fell down, were split, and cut into lengths, and took their position in the river, forming a weir. He then commanded, and spears and nets were made, and the fish were taken out of the river, opened, split, and hung up to dry in hundreds. After this he went home, and told his grandmother what he had done. She did not believe him, and said to him, "You could not possibly have done all that in one day. Your fathers worked many days when constructing their weirs, and could only catch a few fish at most." The next morning, STETSO' went to see his fish, and found that they had all been eaten up.[239] He went home and told his grandmother what had happened, and in anger said he would make a bow and arrows to shoot the thieves. But he could not make these simply by his magic; therefore he asked his grandmother's advice. She told him the different animals to whom he must go and ask help to finish his bow and arrows. Firstly, he must go to the Eagle for feathers to tip his arrows with. He covered himself up with thick birch-bark for protection, and went down to a very precipitous rock, in which the Eagle had his home. When the Eagle saw STETSO' approaching, he attacked him. The youth laid hold of the Eagle. In the struggle they fell off the rock, and gradually reached the ground, the Eagle

stopping the rapidity of their fall by the flapping of his wings. They continued their fight for a short time after reaching the ground; but Stetso' had the best of the engagement, and choked the Eagle, who was unable to hurt him, owing to his birch-bark armor. Then he pulled out the Eagle's tail-feathers,[240] and ran away with them, leaving his adversary to lament his loss. Next Stetso' was sent by his grandmother to the Buck Deer for sinew for his bow-string. He went and met the Fawn, who told him, "My mother the Doe is coming along." He then met the Doe, who said, "You will see my grandfather the Buck a short distance behind." At last he met the Buck, who was glad to see him, and invited him to have a ride on his back, an invitation which Stetso' gladly accepted. Presently he took his knife, and commenced to cut the Buck at the back of the neck. The latter said, "Ah, my child! that hurts. What are you doing to me?" Stetso' answered, "I am only scratching for your lice." Finally Stetso' cut so deeply that the Buck fell down and died. He then cut him up, and took the sinew from his back. After he had returned home, his grandmother sent him to two old men who were the possessors of arrowstone, and who lived in an underground lodge some distance away.[241] He arrived there and they welcomed him. He talked quietly to one and told him that the other old man called him "arrow eyes" and other bad names, and made much fun of him. Then he went to the other old man and told him somewhat the same story of his companion, who, he said, told lies about him, and called him names. By this means the two old men became incensed at one another, and commenced to fight. Immediately white arrowstone began to drop from the body of the one, and black arrowstone from that of the other. Stetso' gathered them up and ran out carrying a large pile of them, unnoticed. He then told the old men, "You have had enough. Stop fighting. I was only fooling you." The old men sat down, saying, "It is too bad that you made us quarrel like that by telling lies!"[242] Stetso' took this arrowstone home to his grandmother, who said, "Take it to the Raven, who is skilled at making arrow-heads."[243] He took it to the Raven, who chipped the stone into arrow-heads of different sizes and shapes, some of which were very large. He[244] then scattered them over the country, more falling in some localities than in others. After that the Indians always found the stone in the shape of arrow-heads. Moreover, if they wanted stone to make arrow-heads, they picked up these Raven arrow-heads, and finished them off. The ones used by the Indians were very small, while the Raven arrow-heads were much larger, and very clumsily shaped. The Indians often made six or more arrow-heads out of one of these pieces of chipped stone.[245]

XXVI. THE WAR OF THE FISHES WITH THE OKANAGON.

[Nkamtcī'nɛmux.]

Formerly all the fishes [246] went from Lytton [247] to make war against the Okanagon. On returning from the war, in which they had been comparatively successful, they were pursued and finally overtaken by the Okanagon. Here the sturgeon, in his endeavors to escape from the enemy, jumped from side to side, and ran around in large curves, thus temporarily throwing the enemy off the scent. In this way he formed the large and numerous windings which are so characteristic of the upper Columbia River at the present day. His endeavors were of little avail, however, for the sɛmaé'sul, the pī'sul,[248] and most of the other fish, were overtaken and slain before reaching the Nicola country, and their bodies thrown into the lakes and streams. Here the whitefish and other fish were slain, and shortly afterwards the humpback salmon and the steelhead salmon were also overtaken, and their bodies thrown into the Nicola River. Upon reaching the Thompson, the s'Lekasu'L, the tsō'lxla, the sockeye salmon, and the spring salmon were overtaken, and their bodies thrown into that river. The sturgeon was killed on reaching Lytton, and his body thrown into the Fraser River. Only the kū'lôx escaped of all the fishes, and ever since he has been afraid to come up the Fraser River above Yale. Thence the pursuers returned home. That is the reason that at the present day these fishes are to be found so abundantly throughout the lakes and smaller streams of the upper NLak·ā'pamux and Okanagon countries; that the salmon abound chiefly in Thompson River, and not in the Nicola, and that the sturgeon does not frequent Thompson River, but is altogether confined to Fraser River. This is also the reason that the kū'lôx seldom or never enters the NLak·ā'pamux country, only ascending the Fraser River as far as Hope or Yale.

XXVII. STORY OF TCÎSKÎ'KIK.[249]

[Nkamtcī'nɛmux.]

Tcîskī'kik was a great deer hunter. He had a sister to whom he had given strict injunctions never to eat venison while he was hunting. One day she disobeyed him, which made him very angry [250] with her, because he thought that now his good luck would leave him. He struck her several times, and also fired an arrow at her. Then she ran away and left him, at the same time telling him that she would not live with him any more, nor even talk to him. Therefore she transformed herself [251] into a bird called kaqwā',[252] and soon disappeared from sight. Her brother, after his anger had subsided, was very sorry because his sister had left him, and began to wail,

and bemoan his fate, for he really loved his sister. This is the reason that at the present day the tcîskī'kik always cries, "Na xlêntcé'tca!" ("Oh, my younger sister.")

XXVIII. STORY OF THE ANTS[268] AND THE TWO BROTHERS.

[NkamtcĭnEmuX.]

Two brothers lived at one time with certain other people in an underground lodge. One day one of these brothers disappeared. The other brother searched for him but in vain. Then he became very sorrowful. He did not know what had become of his brother, for the Ants had stolen him, and by this time had led him to their abode underneath the ground. The Ants were playing a game of lacrosse, and he was playing with them. Suddenly he stopped playing, and sitting down, commenced to cry. The Ants said some one must have struck him with his ball-stick while playing. But he answered, "No! Nobody struck me. I am sorrowful, because while I was playing a tear fell on my hand. It was my brother's tear from the upper-world, and I know by it that he is searching for me, and weeping." The Ants pitied him, and one of them said, "I will go to the upper world, and let your brother know where you are, and that you are well." The Ant went and reached the surface from underneath the firestone of the lodge in which the brothers used to dwell. The fire was low, and the people were sitting smoking, and some of them had retired for the night. Suddenly they saw a man at the foot of the ladder. They wondered how he had come down the ladder without being noticed; so they addressed him, saying, "Welcome, friend! Where have you come from?" He said, "I am wandering about the country." He stayed a day or two, and then suddenly disappeared. He had, however, taken opportunity to tell the brother above all concerning his relative below, and how happy the latter was, and the brother later on told the people. Then he asked the Ant, "How can I go to see my brother?" And the latter said, "I must not tell you. Go to the Spider, and he may tell you." He went to the Spider; but the latter said, "I cannot let you down, as my thread is too weak. Go to the Crow, and he will give you advice." He went to the Crow. The Crow said, "I will not tell you with my mouth, but I will tell you in a dream. Be careful and notice what you dream." He went home and fell asleep, and in his sleep dreamed. He was told in the dream to look under the firestone of the lodge, and he would discover a hole. He was to shut his eyes, and take one jump down the hole, when he would alight on an obstacle. He was then to roll over and take another jump, and would alight on another obstacle. This he was to do four times, and then to open his eyes, as he would then be in the lower world.

He did as directed, and eventually found himself in a fine country, where the Ant people were playing ball. Here he found his brother, and was happy.[254]

XXIX. STORY OF ĀQ.[255]

[Nkamtci'nEmux.]

Seven women[256] went off into the mountains to dig roots, and took with them a boy. They arrived in the neighborhood of the place where they intended to dig, and camped there in the evening. Shortly after they had camped, they heard a cry at a long distance. The cry came nearer, and they wondered what it might be. The cry was, "Āq, āq, āq!" three times in succession, with short intervals of silence. The voice approached the camp, and soon from the edge of the timber there emerged into the open a man of gigantic stature, who looked from side to side, turning his face upwards, and crying, "Āq, āq, āq!" He walked into the camp. The women talked to him; but he only answered with the cry of "Āq." Some said, "Probably he wants a'qwEn" (fish-roe), and those who had fish-roe amongst their food offered some to him; but he turned away his head and cried, "Āq!" The women then said, "Let him alone! He will be likely to go away by and by. We might as well go to sleep." They went to sleep. After they had all fallen asleep, the man killed them all by ripping open their stomachs, and then swallowed all their hearts. The boy had hidden beneath an overturned basket and waited there until the man had gone away. He then went home as quickly as possible and told the people what had happened. Seven men[257] armed themselves, and, accompanied by the boy, travelled to the place of the tragedy. These men dressed themselves, painted their faces, and did up their hair, so as to resemble women. They also carried baskets and root-diggers, and had their weapons concealed on their bodies. The spot was reached and the dead women found. Then they lit a huge fire and waited until nightfall. Presently they heard the same cry gradually coming nearer, and finally the man entered the camp, crying, "Āq!" They pretended to be kind to him and offered him food, and at the same time surrounded him. First those behind his back attacked him, then they all closed in on him, and so dispatched him immediately. They then cut him up[258] (similar to the way Indians cut up large game), and threw one part in the direction of each of the surrounding tribes.[259] In his stomach were found all the women's hearts, which they replaced in their respective places in the women's breasts; and as each woman's heart was placed back in her breast, she arose and said, "I have been asleep a long time." But the men and boy told them all that had happened, and they were astonished.[260]

XXX. STORY OF NTCÎ'MKA AND THE CANNIBAL.

[Nkamtci'nɛmux.]

There formerly lived, a little to the east of the present Indian village of ɪ.kamtci'n (or Lytton), a man gifted in magic, and called Ntci'mka. He lived there in an underground lodge with his wife. On the west side of Fraser River, near the present Indian village of Nxōmi'n, lived another man who was a cannibal. He was sometimes called by name Tcūisqa'lɛmux, and was dreaded by everybody. He came out of his house every morning and looked around. He knew at once if a person approached his home, and chased and killed him with the long staff [261] which he always carried in his hand, and which had strings of human nails attached to it by way of ornament. No person could come anywhere near his abode without being killed and eaten. Once he came over to Ntci'mka's house. As he approached, Ntci'mka called to his aid all his magical arts to crush this enemy, but without avail. The Cannibal took the wife of Ntci'mka, who had retreated up Thompson River. Ntci'mka was therefore sorrowful, because he did not know how to effect a revenge. Thus he wandered up Thompson River until he reached Kamloops, and then, turning south, he went through the Okanagon country, returning by the Similkameen and Nicola Rivers. In the Okanagon [262] country he stole a little boy, and carried him on his back every day as he travelled. At night he camped, and washed the boy with fir branches, so that he grew prodigiously every day, owing to this treatment. Ntci'mka came down Thompson River as far as Tsotcowa'ux Creek,[263] which he followed up with his companion. Here he stayed with the boy, washing, sweating, and training him until he was a full-grown man, which was not long, as people grew fast in those days. In a short time the boy was perfect in magic [264] and knew everything. Ntci'mka put four necklaces around the boy's neck. One of these was of eagle's feathers, two were of hawk's feathers of different kinds, and the last was of rattlesnake skin. He told the lad to go to their enemy's abode, and that he himself would go and sit down on the bank opposite and watch them, but the lad was not to begin his engagement until he saw the smoke from Ntci'mka's pipe rise over the hill. Ntci'mka then sat down on the bank of the river, opposite Nxomi'n, and began to smoke his large pipe.[265] On seeing the smoke rise, the lad jumped over the Fraser, alighting near his enemy's house. The Cannibal at once attacked the lad, trying to run his staff through him; but the latter jumped up to the top of one of the mountain peaks [266] to the west of the Fraser, and the Cannibal only found a necklace on the point of his staff. He tried four times to hit the lad with his staff; but at each attempt the lad

jumped on the top of one of the high mountain peaks, and the Cannibal only found a necklace on the point of his staff. He did not know that the magic power had left his staff, and that it had been reduced to an ordinary staff by the magic of the four necklaces. The lad then jumped back across Fraser River to the place where Ntci'mka was sitting smoking. The Cannibal came across to where they were, intending to kill them with his magical staff, but he found it was now of no avail. Ntci'mka then attacked their enemy, and they wrestled for the mastery. They rolled and tumbled around on the east bank of Fraser River, from there to the mouth of Thompson River.[267] Presently Ntci'mka began to feel faint. He called on the lad to help him; but the latter lay on his back resting and took no heed. Ntci'mka gradually became weaker, and in a faint voice called on the lad again. Four times he called for help. The lad then rose up and rushed at the Cannibal, who was on top of Ntci'mka, and struck off his head with one blow of his large knife. Ntci'mka said, "Cut off his arms, for he still wrestles with me." Then the lad cut off his arms at the shoulder. Ntci'mka then cried, "Cut off his legs, for he is still overcoming me with them." The lad did so, and so on until the body was all cut in pieces. After resting a while, Ntci'mka told the lad to throw the body away in different directions,[268] telling him in which direction to throw the differents parts. Thus his heart was thrown in the direction of the Okanagon; his hands and arms to the Shuswap; his legs to the Lillooet proper (or Upper Lillooet, who live near Fraser River); his feet and genitalia to the Ă'yūt (or Lower Lillooet of the lakes). After he had scattered the parts of the body, Ntci'mka said, "You have forgotten to give anything to the Utā'mqt. It was then noticed that his head still remained on the ground some distance away, so the lad took it up and threw it towards the Utā'mqt. He then wiped his hands, and threw the wipings after the head. That is the reason that the Okanagon are brave, and that the Ă'yūt and Lillooet are inferior to the Upper Nlak·ā'pamux and Shuswap (having feet to run away with, but no arms to fight), and also that the Utā'mqt are inferior people, and have larger heads than the Upper Nlak·ā'pamux. Ntci'mka and the lad then crossed Fraser River, and the former recovered his wife. They found the cannibal's son[269] there and slew him, afterwards turning his body into stone, which is yet to be seen near Nxomi'n. Ntci'mka said that his body would lie that way for all coming generations to see, and that his spirit would haunt the place where his body was. That is the reason that Indians repair to this spot when suffering from pains in any part of the body. They rub the part afflicted with a fir branch, laying the latter beside the stone, and praying to the spirit that they may recover, afterwards

leaving an offering or payment on the stone in the shape of hair, tobacco, clothes, etc.

After a while Ntci'mka told his helper to go home to his own country, because he could now get along without his aid, and further added that his friends would be glad to see him. He told him to travel the same way that he himself had gone, — up Thompson River to a point beyond Kamloops, and then to turn south. The first day he was to travel as far as Ca'nexenenamax,[270] on the top of which mountain he was to camp. He was to return to Ntci'mka the next day. On the following day he was to go to the same place, camp again, then next morning to continue his journey up Thompson River. Before departing, the lad went out hunting, and gathered an immense band of deer in the valley[271] leading from Lytton to Beta'ni. He killed a great number, which he gave to Ntci'mka as a present. When he was ready to start on his journey, Ntci'mka presented him with a great number of eagle's quills and dentalia. He travelled as directed. On the second day he returned to Ntci'mka's house, having camped the preceding night on the top of Ca'nexenenamax. Ntci'mka had advised him to do this so that he might have good luck on his journey, as Ca'nexenenamax was a mysterious place. The next day he started again. Ntci'mka gave him directions how to go, and told him that he might have difficulty when passing Kamloops. When the lad reached the plains which lie west of Kamloops, a great number of men ran out with weapons to attack him; therefore he caused two large, thick trees to grow, and climbed up into one of them for refuge. The Kamloops men[272] began to chop it down, but it was nearly nightfall before it fell. Just before it fell the lad jumped into the top of the other one. His enemies said, "We will camp here, and on the morrow we will chop down the other tree." Therefore that night they all camped around the tree in a large circle, leaving one old man at the bottom to keep watch. During the night the lad crept down and offered to give the sentinel all his dentalia and eagle's tail feathers if he would conduct him outside of the circle of his enemies, to which proposition the old man assented. In the morning when they awoke, the people saw that the lad had escaped, and, seeing the old man in possession of the dentalia and feathers, at once came to the conclusion that he had purposely allowed the lad to escape. Therefore they were angry with him, and were going to kill him, but the old man offered to divide the spoils amongst them, and thus pacified them. The quills were divided first, but there were not enough of them to go around the party. For this reason the Porcupine got none, which annoyed him very much, so he bent his head on his knees, and would not speak to them. One of the men told him not to be sulky, because

he would be allowed more dentalia than the others, so as to make up for the quills; but the Porcupine neither looked up nor answered. Then the old man, who was dividing the spoils, grew angry, and, throwing all the dentalia at him, cursed him. He turned him into a porcupine, as seen at the present day. Therefore porcupine quills were once dentalia, and the porcupine himself was at one time a man.

XXXI. STORY OF NUKANÖ'XA, THE WOMAN AND THE HAXAA'TKO.

[Nkamtcĭ'nɛmux.]

There were at one time a number of Indians who lived near a lake. One of them had a young wife, who suddenly became unwell, and was not able to do her household work and other duties which devolved on her. Every morning she repaired to the lake to wash herself, returning about noon, groaning, and leaning on a staff. This conduct she continued for some time, seemingly without getting any better, although she had been washing herself and taking medicine every day. At last her husband became suspicious, and thought he would watch her, as he believed she was only feigning sickness. Accordingly, the next morning, when she went to wash herself, he followed at some little distance, keeping a close eye on her movements. Not knowing that she was watched, the woman repaired, as was her wont, to a place where she had hidden nice clothing, and other articles. Here she divested herself of the clothes she had on, and, after washing, clad herself in this new apparel, combed her hair, and painted her face. After finishing her toilet, she stepped out on to the open bank of the lake, — a sprightly and handsome woman, without any appearance of sickness. Lying down near the edge of the lake, she cried, "Nukanö'xa!" and immediately a Grizzly Bear half emerged out of the water and looked at her. She cried to him, "It is not you I want, it is your elder brother." He disappeared at once. She cried "Nukanö'xa!" many times, and each time the head and half of the body of some animal or fish would rise out of the water; but she told them all that she cared not for them, it was their elder brother she wanted. At last the head and half the body of a man appeared, and she said to him, "It is you I call for." The man, who was exceedingly handsome and had very long hair, swam ashore. Advancing naked towards her, he embraced her, and in return received her embrace. To judge by the way they acted, it was evident that they were old acquaintances, and now the husband knew that his wife only shammed sickness, and that she repaired to the lake every day for no other purpose than to meet

her paramour. The husband went home, and before long his wife also arrived, groaning, and leaning on her staff. The next morning he sharpened his large knife, and at daybreak repaired to the lake, where he dressed in his wife's clothes, and disguised himself in such manner as to resemble her. Then he went to the edge of the lake, and called as his wife had done on the previous day. After all the animals and fishes had answered his call, the man or haxaa'tko (water mystery or spirit) appeared, and, seeing, as he supposed, the woman, at once swam ashore, went up and embraced her. Immediately afterwards, while attempting to pursue his usual pastime, the husband stabbed him to death with his knife, and afterwards cut off his genitalia, which he took home, while he disposed of the body in the lake, where it immediately sank. After he had reached home, his wife departed for the lake, as was her wont. As soon as she had gone, the husband boiled the genitalia in a basket-kettle, which he afterwards put aside, with a cover over it, for his wife to eat. On her arrival home he said to her, "I went out this morning and procured some medicine, which I have boiled, and which I am sure will make you well." He then set before her the kettle, and she partook of the contents, but afterwards she grew suspicious, and asked what it was. He answered, "This is the genitalia of the husband you love better than me," whereupon she got violently sick, went outside, and vomited. She became very much ashamed, went away, and did not return home for many days.

XXXII. THE YOUNG MEN WHO LOST THEIR MOTHER.

[Nkamtcï'nEmux and Cawā'xamux.]

At one time, long ago, two young men lived in a lodge with their mother. They were great hunters, and used to live altogether on game. Their mother made most of their clothes for them, and generally stayed at home in the lodge, making herself useful by tanning skins, curing meat, and gathering firewood. They all lived very happily, because they loved each other. They were never known to quarrel. One night when the young men came home, each carrying a deer on his back, they found no fire in the lodge, and wondered what had become of their mother. They looked for her all around in the neighborhood of the lodge, but at the end of four days they gave up the search, concluding that she must have gone away some long distance they did not know where. They made up their minds that they would find her or die in the attempt. They would look for her as long as they lived. Therefore they took dressed skins and made moccasins for four days. Then they took their bows and arrows, and set out on their journey. They travelled

south, through a country of heat and of great rivers, until they reached the edge of the earth. At the end of one year they returned without having found their mother. Then they made more moccasins, and travelled north through a country of cold and of small streams, until they reached the edge of the world, but with no better success than in the first journey. Now they travelled east, through a country of great plains and many mysteries, but never heard anything of their mother. Then they travelled west, through a land of high mountains and of evil spirits, but failed in their quest just as before. The brothers felt very sorrowful, saying to one another, "Thus we have travelled for four years. We have passed through all countries, even to the edges of the earth, but have not found our mother. We have asked often, but nobody has seen her. She must be dead." That night one of the brothers dreamed that his protecting spirit told him that their mother was in the land of the dead. After imploring the aid of the spirits, they took their canoe[273] and started on their voyage to the spirit land, over a great lake.[274] After paddling several days in a dim atmosphere, it grew lighter, and they saw the shore of another country. They heard the noise of people singing and dancing. Where they landed there was a kind of entrance or door. Here, on their approach, a man barred the way, asking them why they, being mortals, had come to the land of the souls. They said they were in search of their mother, whom they had lost, and had failed to find after travelling through all the lands of the living. He told them, "Your mother is here, but you cannot enter alive to see her, neither can you take her away." One of them said, "I must see her!" Then the man took his body or mortal part away from him, and he entered. The other brother came back.[275]

XXXIII. THE SKUNK AND THE BADGER.

[Nkamtci'nemux.]

The Skunk and the Badger were brothers, — the former the elder, and the latter the younger. They lived near Nsi"sket,[276] in the Nicola country. They were noted as being strong in mystery, and great medicine-men, also for their beauty, and for their success in gambling. They owned a roan horse, which they always used when travelling; and one day they said, "Let us go to the Okanagon and play with them." They started, and on arriving amongst the Okanagon commenced a game of lehal. They played all night, and beat their opponents, thus obtaining much property. The next day they ran their horse against the best horses of the Okanagon, and won each time, so that they gained almost all their valuables.

Now there was a young woman amongst the Okanagon who had refused all offers of marriage made to her; and the Badger said to his brother, "Go and visit the girl to-night. Perhaps you may win her affections." So the Skunk went, and stealthily crawled into the house where the girl lived. When he came up to her side, she grew angry and struck him, calling him popomu'L,[277] and ridiculed his manner and gait. He was insulted at this treatment, and hastily beat a retreat, feeling crestfallen, as in his heart he really loved the girl. He went and told his brother the result of his visit, whereupon the Badger replied, "Since you have been unsuccessful, I will go and see what I can do." He also crept unperceived to where the girl was lying, and, before she was aware of it, he stole away her breath, drawing it down his throat, and keeping it in his stomach.[278] Then he hastily retired, and awaited events. In the morning the people found their daughter dead. There was great commotion amongst them, and on the following day the girl was buried in the graveyard. During the following night the brothers went and dug up the body of the girl, tied it on their horse, and started for home with it. When they arrived at their house, they laid down the body inside. Then the Badger said to his brother, "Use the art of a shaman, and if you bring her to life again, she shall be your wife." So the Skunk commenced his incantations, and continued almost all night, but had to give it up in despair. The Badger then taunted him, saying, "I see you are no shaman. Watch me, I will bring her back to life." He commenced his incantations, took her breath from his stomach, and blew it into her mouth.[279] This done, the girl sat up, and looked around, saying, "I must have been in a dream. Where do I find myself?" The Badger then told her, "You were dead and buried. My brother and I dug you up, carried you to our house, and now I have brought you to life again, in order that you may become my wife." He then gave her food, and she ate. The Skunk became angry and jealous of his brother, for he loved the woman; therefore he neither arose, nor ate for four days; and his brother said to him, "I am lonely. You do not talk to me. I have got the woman for my wife; I will give you the roan horse to be your sole property." This gratified the Skunk, who afterwards treated his brother as usual. The woman stayed with the Badger, and bore him two children.

At length she became desirous of seeing her people again. After obtaining the Badger's consent, she started for her own country, taking her two children with her. When she approached the village, she sat down a short distance from her parents' house, where she saw her younger sister, and called to her, saying, "Do you not know me?" Her sister answered, "No." She then said, "Why, I am

your sister." Then the younger sister ran into the house and told her mother. But her mother wept and said, "Why do you bring back the memory of your sister in such a manner? Don't you know that she has been dead and buried these many years?" The daughter, however, persisted; and at last the mother went out, and, recognizing the young woman, took her into the house. When she had heard her story, messengers were sent out to the people to come and see the girl who had been dead. They flocked to the place, both to see the woman and to hear her story. After a few months, she returned to her husband in Nicola.

XXXIV. STORY OF THE LAD WHO CAUGHT THE WIND.

[Nkamtcī'nEmux.]

Long ago the Wind did much damage, blowing violently over the country of the Indian. Moreover, it often killed many people and destroyed much property. At that time there was a man who lived near Spences Bridge, and who had three sons. The youngest was very ambitious, and fond of trying to do wonderful things. One day he said to his father and brothers, "I will snare the Wind;" but they laughed at him, saying, "How can you do that? The Wind is unseen." However, he went out and set a snare. He did not succeed for several nights, as his noose was too large. He made it smaller every night, and, on visiting his snare one morning, found he had caught the Wind.[280] After great difficulty, he succeeded at last in getting it into his blanket, and made for home with it, where he put it down. He told his people that he had at last captured the Wind. They laughed at him. Then, to verify his statements, he opened one corner of the blanket, and immediately it began to blow fiercely, and the lodge itself was almost blown over. The people cried to him to stay the force of the Wind, which he did by again tying up the corner of the blanket. At last he released the Wind on the condition that he would never blow strongly enough to hurt people in the Indian country again, which promise he has kept.

After this the lad dreamed that there was a mighty chief possessed of great riches, who lived in a large high house away to the south, and had a beautiful daughter who should become his wife. He made up his mind to go to this man and try to marry his daughter. He started out, taking his bow and arrows. After travelling a long distance, he wore out all his mocasins and became footsore. At this moment he saw a Coyote on the hillside, and would have shot him if he had not cried out, "I am your friend, and will show you to the house of the great chief." The Coyote asked him to sit on his back. The lad obeyed. Then the Coyote said, "I can go

only slowly now, but shall go faster after a while." They presently saw a grouse, and the Coyote told the lad to shoot it. He did so, and the Coyote at once singed it over a fire and ate it. They then went faster, and in a little while saw a fawn. This in turn was shot, and the Coyote, after eating it, was able to run faster. Then a buck was seen, and the same was done, and the Coyote now went at a gallop. A grizzly bear and an elk each appeared, and the same was done with them. The Coyote was now going like the wind. At last they came in sight of the chief's house, which the Coyote pointed out to him, giving directions to him how to enter and what to say. After passing some armed guards he was ushered in, and, although received very coldly at first, he worked himself into the chief's favor, and was hospitably entertained. He also found favor with the chief's daughter, and one night he ran away with her, after stealing the two best horses and saddles the chief possessed. In the morning they were chased, and, being overtaken, they turned their horses and saddles into stsûq,[281] which they hid in their shirts for safety. They then hid in the bush, thus evading their pursuers. After travelling on foot for some distance, they met the lad's two brothers, who had accompanied him part of the way on his journey to the chief's house, but, being discouraged, had remained in that neighborhood hunting.

They then journeyed together towards home. On the way home, his brothers, who had taken a fancy to the girl, threw the younger man over a very high cliff into a chasm, and went home with her. The young man, although he was not killed, was unable to find a way out. He called on all the animals to help him. The Wolf came and hung his tail over the cliff, but could not reach him. Then the Magpie, who also had a long tail, hung it over, but with the same result. In fact, all the animals and birds tried it, but failed. He then thought of an old Coyote who had his home in a cliff very close to Spences Bridge. This Coyote came in answer to his summons, and let down his tail and drew him out. The young man then changed his stsûq back into a horse, and, going to a village close by, rode a race, which he won, and then sold the horse for much valuable goods, but afterwards turned the horse into stsûq, and the latter into a canoe, in which he went home. Reaching home, he found his wife (who had been protected from his brothers in his father's lodge), and she rejoiced at his return. After this he was considered a great man in magic. The Coyote was his friend.[282]

XXXV. THE RAVEN.

[Nkamtci'nEmux.]

A maiden who lived at Lytton refused all offers of marriage, much against the will of her parents. A young man, the Raven, who lived in a distant country towards the east, knew of her by his magic power, and said to himself, "I will go and get that girl for my wife." Then by his magic he went to Lytton in half a night, and shortly after midnight entered the underground lodge in which the girl lived. He crawled up to her couch and awoke her, whereupon she struck him, telling him to go away, as she did not wish any man from that neighborhood (meaning her native place) to touch her. But he replied to her, "I am not of your people. I come from far away. My name is Raven, and I have come to marry you." Then she consented to become his wife. He said, "Awake your parents, and tell them that I wish to start home with you before daybreak." She awakened them and told them, and also bade them not to tell the neighbors what had become of her. Before daybreak the Raven departed with her as his wife, but did not give her parents any marriage presents. Shortly they arrived in the husband's country, where he hid her, for he did not wish his father, who was a great chief, to know that he had married a strange woman. He said to his wife, "I will prepare a house for us to live in, then I will come and fetch you." The houses in that country were like white men's houses, and the people had plenty of horses, and metal [money]. He then went some distance from his father's house, and, pulling a feather out of his wing, threw it down, and immediately a house sprang up. On the second day he pulled another feather out of his wing, and this became food of many kinds and of great quantity. On the third day he did likewise, and at once there was a young male slave to cook for them. Meanwhile his father wondered at the new house which had so suddenly arisen, and sent his younger son to see who was there. He found his own brother in the house, who told him, "I am married, and I have made this house to live in;" at the same time he warned him not to tell their father. The younger brother returned and said, "I do not know whose house it is. I could not gain admittance. Neither did I see anybody." At this the old man's curiosity was aroused, and the next day he went himself to have a look. He was surprised to find his son therein. The latter gave him to eat, and told him all the circumstances. The father said nothing, but went home and told his wife everything, adding, "I will kill my son, for he has displeased me." The Raven, however, already knew of his father's intentions and kept away. For four successive days the father went to kill the Raven, but each

time found him absent. The Raven, who was annoyed at these attempts of his father on his life, said to his younger brother when they met, "Let us travel," at which his brother consented. They travelled towards where Raven had hidden his wife. Her hiding-place was surrounded by a deep chasm, which was spanned by a single long thin log, so that any person who attempted to cross was at once precipitated into the chasm below; for Raven by his magic caused this log, when trodden upon in the centre, at once to turn over. The younger brother had left Raven a long distance behind on reaching this place, and was surprised to see on the other side of the chasm a beautiful young woman washing herself. He did not then know that it was his brother's wife, for Raven had not told him where his wife was hidden. Being equally gifted in magic with his brother, he bounded across the log, and was immediately on the other side. Then he went up to the woman and said, "I should like you to become my wife." She answered, "Certainly, you must become my husband, because you have seen my naked body." She then by her magic caused food to appear and they ate. He told her that he was travelling with his brother to a distant country, and asked her to accompany them. "No," she answered, "I cannot go with you, but I will help you," and forthwith gave him a long knife and a stsûq,[283] saying, "When you get tired and wish to ride, throw the stsûq down and it will become a horse. When you desire, command, and it will become stsûq again." Then he went on his way, and shortly threw the stsûq down, and it became a fine large black horse, fleet of limb, on which he mounted, tying the large knife on one side, saying to himself, "When he sees me, my brother will wonder." Presently his brother overtook him, but did not say much, because he already knew what had happened; but in his heart he resolved that he would kill his younger brother. Thus they went on, and towards evening they neared a large village. The younger man suggested, "Let us enter the village before it gets too dark;" but the elder said, "No, we are too late. Let us camp here, and go in with daylight in the morning." The younger brother tied his horse to a tree, and presently they lay down to sleep. While the younger brother was sleeping, the Raven went to the horse, untied the large knife, and, returning, killed his brother with it by cutting off his head. Then he dug a shallow grave in the ground and buried the body. In the morning he mounted the black horse and rode into the village, where for several days he rode races, beating everybody, and obtaining great wealth. He also found favor with the chief of the village, who gave him his daughter to wife. The evening afterwards, while the Raven was eating with his new wife and his parents-in-law, his younger brother, who had in the mean

time come to life again, appeared in the doorway and saluted him, saying, "I have been looking for you." Raven did not answer, for he was ashamed, but at length invited his brother to eat, which he did, and after finishing went outside. That night the horse which the Raven had taken disappeared, the younger brother being seen next morning riding him out of the village, and afterwards nothing more was known of him.

Then the Raven took his new wife and returned home. He put her in the house he had formerly built, and made a new one in another place for his wife from Lytton. He lived with both his wives, time about, and neither of them knew of the other. Afterwards his first wife said that she wished to see her people and her country again, and the Raven accompanied her to Lytton, where he stayed with her for a time. They had at that time several children. He built a new house for her there, and on departing left plenty of food, and many toys for the children. He said he would return for her very soon, but did not come back.

XXXVI. THE MOON.[284]

The Moon was formerly an Indian, but was transformed to what he is at present. At one time his face was as bright as that of the Sun, if not more brilliant. It would be just as bright now, but his younger sister sits on it and darkens it. He and his younger sister now live together. Whenever it threatens to snow or to rain, he builds a house (the halo) and enters it. He is an inveterate smoker. The clouds are the smoke of his pipe. If the weather is quite clear and he begins to smoke, clouds arise. He always holds his pipe in his hand. Therefore we always see the moon holding his pipe, and we also see the basket which he uses as a hat.[285]

THE MOON AND HIS YOUNGER SISTER.[286]

The Moon was formerly a handsome, white-faced Indian. The stars were his friends. The Hare[287] was his younger sister. Once upon a time he called the Pleiades and all the other stars to his house, but only the star cluster came. They are named the Pleiades. Yet the house was crowded, so that some of them had no place to sit. After the guests had all arrived, the Moon sent his younger sister to fetch some water. She took her water-buckets and left. Ere long she returned carrying a bucket in each hand. When she had entered she said to her brother, "There is no place for me to sit." Her elder brother replied, "Sit here on my face, for there is no room elsewhere." His sister jumped on to his face. If the moon had not joked in this manner, he would now be much brighter, for his sister is darkening his brightness. The woman may still be

seen sitting on the moon's face, holding her water-buckets; and because the Pleiades gathered in his house, they form a cluster up to this day, and travel the way they follow now. They are the Moon's closest friends.

XXXVII. THE MAN WHO STOLE THE HORSE.

[Nkamtcĭ'nEmux and Cawā'xamux.]

Once upon a time there lived an Indian who was noted for his great "medicine." One day, while on a journey to a distant part of the country, he happened to see a horse belonging to another man, and, taking a fancy to the animal, stole it, and made for home. The owner soon discovered the theft, and, saddling his horse, started in pursuit. He had almost overtaken the thief, when the latter, who saw him coming, had recourse to his magic, and caused a large river to flow between him and his pursuer. After a little difficulty the man crossed the river and followed in pursuit, as before. He had again almost overtaken the fugitive, when he was stopped by an immense tract of mud which stretched between them. This obstacle was surmounted after some delay, and the chase continued. Presently the thief conjured up an almost impassable tract of country, full of thick timber, and broken up with rocks; but this obstacle the pursuer also soon overcame, and at length began to gain on his fleeing enemy, who said to himself, "I will cause yet another obstacle to divide us, and, if he surmounts that, I will leave his horse to reward him for his trouble and perseverance." So he caused a field of smooth ice to lie between them. This his pursuer tried to cross, but, finding it too slippery, he sat down and cried, and then arose and went home, with the full determination to be avenged on his enemy. He told his wife not to be alarmed if he stayed away a long time, because he was going to strengthen his "medicine." He also told her to make plenty of moccasins for him, because when he came back he would start on a long and rough journey. Then he went up the mountains, where he spent ten months in training, dreaming, sweat-bathing, fasting, purifying, and praying. At the end of this time he returned home, reduced in flesh and weak. He told his wife that he had dreamed of a canoe and of water. After a few days spent in recruiting his strength, he created a lake which stretched from himself to the village of his enemy. Then he caused a canoe to appear, and painted the prow a bright red. In the latter he embarked, but, before leaving, told his wife that he would stay away for ten days, during which time she must fast and purify herself. On the fifth day after his departure he neared the village of his enemy, and the people, seeing him coming, ran and told the thief,

"A canoe approaches. Its prow is like fire." But he answered, "I already know all about it. That is the man coming for his horse." On reaching the shore the man jumped out, and, going up to the people of the village, asked them where his horse was. They pointed to a large loon away out on the lake, saying, "That is your horse," for his enemy had changed the horse into a loon. The Indian did not believe what the people told him until he heard the loon neigh. Then he took his canoe and gave chase over the water. In the mean time his wife had done as he had told her, and had become so strong in magic that she far surpassed her husband. At last she said to herself, "I am tired of that fellow. I will have another husband." So she changed him and the canoe into a fish, and, having taken a fancy to pretty little Teal Duck, she changed it into a man, who became her husband.

XXXVIII. THE BROTHERS.[233]

Two brothers, when boys, started out and travelled until they were full-grown men. Now a haxa', who was also a cannibal, lived on a hill across a large river. The light from his house could be seen over all the world. It was this house that the boys reached and entered. The wife said to them, "My husband will soon be home, and will eat you." But they replied, "We are not afraid." Presently the Cannibal came home carrying a man (for he ate Indians), and his wife said to him, "Do not eat those boys just now! I will feed them up, and when they are fat you shall kill and eat them." The haxa' had several children, with whom the boys played for a time. After a while, the Cannibal made up his mind to kill the boys on the morrow. But they already knew of his intentions, and when he retired to rest they induced his children to change bedplaces with them, after every one had fallen asleep. Then they arose and stole his magic staff. Reaching the river, where they threw it down, it formed a bridge, and they crossed on it. Early in the morning the haxa' arose and killed his own children by mistake. Then he gave chase, but could not cross the river without his staff. The boys then went to a white man's town and worked for wages. They worked for saloon-keepers. The elder brother squandered all his money for drink, but the younger one saved his. The chief of the town, hearing that they had stolen the Cannibal's staff, asked them to go and steal the light from the Cannibal's house, which the younger one volunteered to do. He reached there, and, unperceived, put a large quantity of salt into the Cannibal's kettle amongst the human flesh. The Cannibal was surprised at the fine taste, so he and his wife finished the mess and licked the kettle, trying to get more salt. Thus they became thirsty, and, upon their

going to the river to drink, the lad stole the light, putting it on his head and running away with it. The Cannibal chased him, but he threw down the staff, and crossed the river as before. He received a great deal of money from all the white people of the town for this feat. He was then asked to steal the Cannibal's wagon and horses. He accomplished this also, receiving a great deal of money. He was then asked to bring the Cannibal himself. He took an iron coffin and some whiskey, which he put in the wagon. Then he proceeded to the Cannibal's house. The latter was at home, and he entered. Immediately the Cannibal was going to kill him; but he said, "I came here to give you a present of mysterious water, which will make you strong. After you have drunk my present, you may kill me if you like." The Cannibal drank the whiskey and became helplessly drunk. The lad then dragged him to the wagon, put him into the coffin, and closed the lid. He then drove to town, where he received a great deal of money for his feat. The Cannibal, after having got over his drunkenness, struck like thunder on the inside of the coffin to get out, and the white people said, "Let him out, that we may see him." Then the lad let him out, and immediately the Cannibal began to kill the people, which he eventually accomplished, and ate them all. The lad was the only one of the whole town who escaped. He reached home with the magic staff and great wealth.

TWO TRADITIONS OF THE LILLOOET.

I. THE STORY OF TSU'NTIA.[289]

LONG ago, during the time when the earth was being brought into its present shape, and formed as we see it to-day, and people made as they are now, a maiden who lived in the Lillooet country[290] wandered around mostly by herself. Taking a fancy to a root called Kokwe'la, which is utilized by the Indians as food, she had connection with it,[291] and became pregnant; and in course of time the people wondered at this, as the girl was unmarried, nor was she known to have been with any man. This son, whose father was the root Kokwe'la, afterwards became a man of renown, gifted in magic; moreover, it is said that most of the Upper[292] Lillooet tribe are his descendants.[293] When he was yet a young man, he went to a spot a short distance from Lillooet town,[294] which was his native place. Here he met several lads who were playing, and he wanted to join in the game; but one of them called him "bastard," saying that the Kokwe'la-root was his father, and ordered him away to his own place. He thereupon changed this lad into a fish, which is called tsan'ātz;[295] then he took a stone and struck him on the head, thereby flattening it, and cursed him, saying, "You will be a fish, and people will take you and eat you, and you shall not be able to help yourself." Hence the reason of the peculiar shaped head of the tsan'ātz at the present day. Tsu'ntia, for that was his name, then went home and asked his mother who his father was. She was ashamed to tell him the truth, and replied that the reason that he never saw his father was that, before his (Tsu'ntia's) birth, his father was drowned in the river. Tsu'ntia then took his bow and arrows, and went to kill the Water, because it had taken his father's life. But the Water told him, "Those whom I kill I know again. If I had killed your father, I should know him; but as it is, I do not." He then went back to his mother, and asked her why she had lied, demanding again to know who his father was. She told him other stories, which he proved to be untruths. Finally he grew angry, and threw her into a little lake below Lillooet, called by the Indians Hulakona'ntko. He then began to travel all over the world, turning people into animals, fishes, and rocks by his magic, and transforming the features of many parts of the country through which he jour-

neyed, performing many wonderful feats. He was in Bɛta'ni, and afterwards went down the creek to Lytton, whence he followed up Fraser River to its headwaters, doing wonders as he went. He came back, following Thompson River from its source to its mouth, crossed Fraser River, and a little below Lytton met the Nspātc'ē'it,[296] or the four young black bears, otherwise (and generally) called Qoā'-qoaL by the NLak·a'pamux, who were also doing great marvels. These were on their way up from the mouth of Fraser River. Upon meeting, they tried to metamorphose each other into many different objects by their powers of magic; but all schemes failed, for it seemed they were all equally gifted. Having agreed to eat together, Tsu'ntia forthwith brought out a small cup or kettle, and commenced to prepare some nka'ux. The brothers laughed at the idea of such a small vessel holding enough food for all of them; but Tsu'ntia assured them that it would. Then he set it before the brothers to eat. They took a spoonful each, which filled them to satisfaction, and made no impression on the nka'ux, which remained, to all appearances, just the same. Tsu'ntia then said, "See what you thought would not be enough to satisfy your appetites!" Afterwards they ate of the brothers' food. They intended to serve Tsu'ntia as he had done them; but he took it all, and left the kettle empty. Tsu'ntia then said, "Where shall we sleep?" telling them to make a sleeping-place by their magic; but they said they thought he could do it better than they, and told him to do so. He then caused a large, flat, smooth stone to appear, and upon it the five slept that night. Tsu'ntia slept with his head to the north, and the brothers with theirs towards the south. The impressions made by their bodies can still be seen. One mark in particular shows the imprint of the back of the head, the elbows, and the heels of one of them. Next morning they separated, Tsu'ntia going down the river, and the others in the opposite direction. It is not known what became of Tsu'ntia, for he disappeared, and it is said that he went up to heaven. He left descendants on Fraser River at Lillooet.

II. STORY OF TSU'NTIA'S MOTHER; OR, THE FROG-PEOPLE.[297]

After Tsu'ntia had thrown his mother into the lake,[298] she begat people by her intercourse with the lake, who grew very numerous in course of time. The inhabitants of SetL (Lillooet town) became aware that there were people now dwelling by the lake, whereas formerly there were none; also that they were good-looking, especially the young women; and that they always dwelt separate, holding no intercourse whatever with other people. They lived on frogs, some of which were in those days of enormous size. Frog-skins were their blankets. Now, many of the young men of SetL village took a fancy

to the young women of the lake, and at different times repaired there with the intention of marrying; but all of them, upon entering the houses of the "frog-people," were overcome by the smell of frog, and fell into a sleep, in which they invariably died, in which case their bodies were thrown outside. At last one young man said he would overcome the difficulty. He went into the mountains and prepared his "medicine" for five years. At last he dreamed of the Frog, and thereby gained the desired knowledge of escaping death while having intercourse with the frog-eaters. He then went to the dwellings of the "frog-people," and tried to enter. They were living in underground lodges, as it was winter time. An elderly person said to him, as he was about to go in, "You are a young man, in your prime. I should not like to see you die; therefore do not enter, for your fate will be the same as that of your fellows who have come here before. It is a wonder that you people have not learned wisdom by your experience." But the youth was not to be frightened away, since he was confident of his powers. He remained within for quite a time, while the inmates cooked frog and frog's fat, and partook of their supper; but he did not share in it. They then began to talk, and inwardly wondered why he did not fall into the death-sleep, as the others before him had done. So he remained, and took to wife the two prettiest maidens. Shortly after this the new son-in-law was taken out to hunt frogs, and told if he saw any not to kill them himself, but to let the people know. Feeling thirsty, and chancing to pass a swamp (at the back of Lillooet), he waded into the bog and drank, although almost mired in the attempt. While drinking, he saw an enormous frog looking at him (about as large as a bear). Upon returning, he told the frog-eaters, who went there, killed the animal, and carried it home. After this, the young man became thoroughly disgusted with their frog-eating propensities, and decided to change the food of a people who looked on everything as non-edible, except frog. Deer especially was thought by them to be bad "medicine," and altogether unfit for food. So he took his snowshoes, and went back in the mountains and shot a big deer, which he took home, much to the horror and disgust of the people. Nevertheless, he lowered it down into the house, and after a good deal of persuasion induced the people to eat it. Three of them, however, would not partake of this strange food, and ran away. These he turned into dogs, who still haunt that lake. The Indians often hear them yelping at sunrise; in fact, I myself have heard them. The other people became then as ordinary human beings after partaking of the venison; and, being persuaded by their son-in-law, they all moved up near Sett., and there made their homes. They intermarried with the other people, and some of the Lillooet tribes are their descendants, I being one of them.

NOTES.

NOTES.

1. THE following alphabet has been used in transcribing Indian words and names: —

a, e, i, o, u have their continental sounds (short).

ā, ē, ī, ō, ū long vowels.

ɛ, obscure *e*, like *e* in *flower*.

ä, in German *Bär*.

â, *aw* in *law*.

ô, *o* in German *roll*.

ê, *e* in *bell*.

ai, *i* in *island*.

ow, *ow* in *how*.

l; s; d, t; b, p; k; h; w; m, n as in English.

ʟ, posterior palatal *l*; the tip of the tongue touches the alveoli of the lower jaw, the back of the tongue is pressed against the hard palate; surd.

q, velar *k*.

k', palatized *k*, almost *ky*.

x, *ch* in German *Bach*.

x, *x* pronounced at posterior border of hard palate.

x', palatal x, as in German *ich*.

c, *sh* in *shoal*.

g, as in *guard*.

y, as in *year*.

', hiatus, generally combined with increased stress of preceding sound.

The traditions of a number of tribes have been compared with those of the Thompson River Indians, and quotations have been made in the following way: —

Shuswap, Fraser Delta, Coast Salish, Comox, Nootka, Kwakiutl, Heiltsuk, Bilxula, Tsimshian, Tlingit: from Franz Boas, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, Berlin, 1895.

Chinook: from Franz Boas, *Chinook Texts*, Bulletin Bureau of Ethnology, Washington, 1894.

Loucheux, Hare, Dog Rib, Slave, Chippewayan: from E. Petitot, *Traditions Indiennes du Canada Nord-Ouest*, Paris, 1886.

Ponca: from James Owen Dorsey, *The Cegiha Language*, Washington, 1890.

Navaho: from Washington Matthews, *Navaho Legends*, Boston, 1897.

2. D. G. Brinton, *The Myths of the New World*, third edition, 1896, p. 194: "(He is) little more than a malicious buffoon, delighting in practical jokes, and abusing his superhuman powers for selfish and ignoble ends. But this is a low, modern, and corrupt version of the character of Michabo, bearing no more resemblance to his real and ancient one than the language and acts of our Saviour and the apostles in the coarse Mystery Plays of the Middle Ages do to those recorded by the Evangelists."

Walter J. Hoffmann in *Fourteenth Annual Report of the Bureau of Ethnology*, 1896, p. 162: "There appears to have been a time, according to both the Ojibwa

and Menomini Indians, when Mä'näbûsh became degraded on account of his foolish actions. In the Ottawa dialect Mä'näbûsh signifies a 'foolish fellow,' because of the ridiculous performances of the demigod previous to his final departure from the Indian country. (According to verbal information received from Mr. A. J. Blackbird, an educated Ottawa chief and interpreter of Michigan.) Some of these myths will be recognized as having, at some time in the past, formed part of the cosmogonic ritual of the Menomini; but when and how they became separated, and so altered as to have lost their reverential character, it is impossible even to surmise."

3. F. Boas, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, Berlin, 1895, p. 272 ff, 311 ff. A fuller version of the Raven legend of the Tsimshian has since been obtained, which has been utilized here.

4. F. Boas, *Chinook Texts*, Washington, 1894, p. 92 ff.

5. *Journal American Folk-Lore*, 1898, No. 41.

6. E. Petitot, *Traditions Indiennes du Canada Nord-Ouest*, Paris, 1886, p. 141 ff.

7. F. Boas, *Indianische Sagen*, etc. p. 194 ff; see, also, *Chinook Texts*, pp. 20, 21.

8. George B. Grinnell, *Blackfoot Lodge Tales*, London, 1893, p. 137 ff.

9. S. T. Rand, *Legends of the Micmac*, New York, 1894, *passim;* and Charles G. Leland, *The Algonquin Legends of New England*, Boston, 1885, p. 15 ff and p. 140 ff.

10. F. Boas, *Indianische Sagen*, etc. pp. 19 ff, p. 45, p. 63; also pp. 66, 201.

11. J. O. Dorsey, *The Cegiha Language*, Contributions to North American Ethnology, vol. vi., Washington, p. 607.

12. Petitot, *Traditions Indiennes*, etc. p. 127, p. 355.

13. F. Boas, *Indianische Sagen*, etc. p. 316; *Chinook Texts*, p. 181.

14. *Ibid.* p. 38.

15. *Ibid.* p. 55.

16. *Ibid.* p. 118.

17. *Ibid.* p. 136.

18. *Ibid.* p. 202.

19. Dorsey, *The Cegiha Language*, p. 204.

20. Boas, *Indianische Sagen*, etc. p. 40.

21. Petitot, *Traditions*, etc. p. 358.

22. Boas, *Sagen*, pp. 53, 133. 180, 264, 303.

23. *Journal American Folk-Lore*, 1898, No. 41.

24. Washington Matthews, *Navaho Legends*, Boston, 1897, p. 227; Boas, *Sagen*, etc. p. 9.

25. *Chinook Texts*, p. 178.

26. Boas, *Sagen*, pp. 76, 106, 177, 245.

27. Dorsey, *l. c.* pp. 557.

28. Rand, *l. c.* pp. 300, 302.

29. Matthews, *l. c.* p. 87.

30. *Report United States National Museum for* 1895, p. 328 ff.

31. (Omitted.)

32. Boas, *Sagen*, etc. p. 24 ff.

33. Some Indians say that people in those days were immortal.

34. The country referred to includes all the present territory of the Nkamtci'-nemux, and down the Thompson to near Lytton, the Nicola, Similkameen, Okanagon, and southern Shuswap regions.

35. The Indians maintain that this is the reason why coyotes at the present day are most numerous around Spences Bridge and farther to the east. From Spences Bridge west they get scarcer, and are seldom seen around or below Lyt-

ton. The bad ones among the Coyote people were turned into the animal of that name; and as their habitat (when people) was principally around Spences Bridge, and to the east and southeast, it still remains the same now.

36. It is also said that he talked (principally) in the Shuswap language, and in a peculiar tone of voice (many of the other animals in these myths are represented as talking in peculiar tones of voice). It is not known whether the Coyote talked in Shuswap just for sake of imitation, or whether that was his natural language. In telling stories connected with the Coyote, when they come to the part where the Coyote speaks, the Nkamtcĭ'nEmux (who are all more or less familiar with the Shuswap language) put that language into his mouth. The rest of the Nlaka'pamux generally make him speak Nlak-a'pamux.

37. Some say the Coyote escaped in a canoe with some other people, and that the canoe of the Nzûkĕ'ski Indians broke loose from him, and drifted ashore near the mountains of that name.

38. No particular place is mentioned, and the narrators cannot tell whether it was the lower or upper part of Thompson River, or whether in Nlak-a'pamux or Shuswap territory. They say it was somewhere not far away from Spences Bridge.

39. Some of the Indians say that at one time the Coyote was alone, being the only man on earth. This is said to have been in or about the beginning of the "spĕtă'kl" period. Others say that it was after the Flood.

40. Probably quartz.

41. Some Indians say the Teal Duck and the Mallard Duck, still others say the Swan and the Loon.

42. Some of the Nkamtcĭ'nEmux say he transformed his excrement into an eagle.

43. The meaning of this word is "raised" or "lifted up." The verb nLĭ'ksEma is applied to raising the trigger of a gun, to lifting the eyelids, etc. Some of the Nkamtcĭ'nEmux, in telling this story, assert that the Coyote lifted his eyelids and looked up, and each time he did so the tree grew taller. NLĭ'ksEntEm was the eldest son of the Coyote, and was noted for his great magical powers, and for his success as a hunter.

44. The Indians believe there are three worlds, viz., the one we live in; the upper one, which NLĭ'ksEntEm visited; and the lower one, inhabited by the Ant people. The sky is the ground of the upper world.

45. A plant which grows abundantly in the mountains of the Nlak-a'pamux country, the root of which is much used as food by the Indians. It is a species of *Claytonia* called tatu'En by the Indians.

46. The birch-bark vessels consisted of all kinds of bark utensils used by the Indians, such as cups, baskets, etc., as well as miniature canoes. NLĭ'ksEntEm was attacked by the combs and the birch-bark vessels, just as he had been by the awls, etc., in the other houses, and upon leaving cursed them in the same manner, condemning them to be the eternal servants of man.

47. Some say he first saw some old wood chippings, then fresher ones, and then at last the camp.

48. The full version of this passage is as follows: Deinde alter: "Ego vero" inquit "pudenda ejus olfacio." NLĭ'ksEntEm therefore felt insulted. He took hold of one woman by her legs and threw her amongst some spruce and black pine trees, saying, "You shall be a fool hen, and shall be so foolish that women and children will catch you with a stick and a twine noose at one end." The other woman he threw among some rotten logs between willow and alder trees, and cursed her, saying, "You shall be a ruffed grouse; et si quando pruris stipite alis tunso gravida fies."

Some Indians, in telling this part of the story, say that NLĭ'ksEntEm took the

rotten wood out of the woman's hand, and placed therein, in place of it, his penis, whereupon the woman exclaimed, "I smell a man's privates!" Others say that he caught hold of the women, broke their arms, and then threw them in the bushes.

49. Some Indians say the bark the Spider was using for making rope and thread was that of a plant called *ma'muskŭn*, which the Indians use for that purpose, but which is considered much inferior to the *spa'tsan*-bark.

50. The Nkamtcĭ'nemux say that Nli'ksentem, when he went to the upper world, was ignorant; but when he returned he was skilled and wise, for his grandfather the Spider advised him to train himself, and instructed him in all manner of magic; and thus he became possessed of the power and knowledge for which he was afterwards distinguished.

51. The full version of this passage is as follows: Canis occasione oblata, sub vestimenta mulierum pudenda suspexit.

52. Beta'ni is the name of a valley situated in the mountains about fourteen miles north of Lytton, and nine or ten miles west-southwest of Spences Bridge. It is famous as a great root-digging and hunting resort, and formerly used to be a summer gathering-place for all the upper divisions of the tribe.

53. Stuq, a round or trunk-shaped basket with a lid.

54. The Nlak'apamux'ŏ'ĕ generally say the meadow-larks.

55. Some Indians say the Spider also tied a large knife to the basket.

56. Many of the Nkamtcĭ'nemux say that he opened his eyes several times, and each time he did so he went up again; consequently it was only after a long time, and with much difficulty, that the Spider succeeded in landing him safely on the earth. They also say that the Spider lifted up the fire-stone of his underground lodge, which left an aperture, through which he lowered the basket with Nli'ksentem; also that through this hole the people at Lytton could be seen playing ball underneath, and appearing in the distance to be as small as flies.

57. Some of the Nkamtcĭ'nemux say that the space on which he rolled himself was turned into this stone to mark the spot, for the Spider said that the place where Nli'ksentem should first touch the ground would be the centre of the earth (or of the Indian's country). The Nlak'a'pamux hold this stone sacred, and at the present day keep it covered over with earth, so that the whites may not see it.

58. Beta'ni Lake, at the headwaters of Lower Beta'ni Creek, a favorite camping-place of the Nlak'apamux'ŏ'ĕ. Lower Beta'ni Creek falls into Thompson River about one mile east of Lytton.

59. Skilki'lex or Upper Beta'ni Creek, which flows through the Upper Beta'ni valley, and falls into Thompson River about three miles and a half west of Spences Bridge.

60. Some Indians say he turned himself into various animals in his attempt to save himself, before he took the shape of a piece of board.

61. Some say three old women, others four, and that they were sisters, and great in "mystery."

62. Similar to those used by the Lower Fraser or Coast Indians.

63. Called kolei'exkĭn by the Indians. Some Indians say that this box also contained bluebottle or blow-flies.

64. Kakulx-u', the name given to a small variety of kĭmkamu't, — a variety of beetle with a gray head, sometimes called meat-bugs by the whites.

65. The Indians aver that the opening of the boxes was the cause of the first appearance of the smoke-wasps, salmon-flies, blow-flies, and meat-beetles, and that is the reason that these insects accompany the salmon at the present day. They begin to increase in numbers as soon as the salmon commence to run. All

these insects, they claim, were unknown to the Indians before the Coyote introduced the salmon.

66. Some say that the Coyote took the salmon up past Lillooet, then, turning back, he conducted them up Thompson River, introducing them there.

67. Some say three, and that they were maidens.

68. Some say that he told them to open wide their legs. They also say that the Coyote was carrying a small pack of salmon on his back, and when he sat down to rest he took his pack off, intending to eat some. He then noticed the women bathing on the opposite bank of the river.

69. This passage in full is as follows: Canis, cum arreptum penem trans flumen traiceret effecit, ut in pudendis minimæ natu hæreret. She fell sick and was hardly able to get out of the water; so the other women helped her home, but were ashamed to tell the people what had happened. The girl's relations called several shamans to treat her, but they were unable to cure her.

70. This paragraph told by Cawā'xamux.

71. I have not been able to determine the exact part of the mountain sheep's body that the girls asked for.

72. Others say that he was dressed in alkali grass (*Elymus triticoides*, Nutt.).

73. The full version of this passage is as follows: Quam canis secutus cum aditum lodice operuisset, cantare coepit, nec multo post cum puella coire conatus est, ut penis in suum locum redierit. Hic clamabat ea hominem se vitiare conari quibus auditis vicini qui quidem jam suspicabantur, ad sudatorium undique concurrebant. Neque tamen canem poterant deprehendere qui ridens in pedes se coniecit. Tum demum canem esse intellexerunt. Puella autem causa morbi remota statim convaluit.

74. So far I have been unable to locate the place, which is on the American side, probably in eastern Washington.

75. Compare the following tales of other tribes: Page 21, § 2. Comox, p. 64; Nahwitti, p. 179. Krause, *Die Tlinkit Indianer*, p. 265. Page 21, § 4. Shuswap, p. 17; Ponca, p. 607; Hare, p. 127; Chippewayan, p. 355. Page 22, § 2. Chinook, p. 181; Tsimshian, Tlingit, p. 316. Page 23, § 2. Shuswap, p. 18; Fraser Delta, p. 38; Coast Salish, p. 55; Comox, p. 65; Nootka, p. 118; Kwakiutl, p. 136; Nahwitti, p. 202; Bilxula, p. 263 (Ponca, p. 204). Page 24, § 2. Tillamook (*Journal American Folk-Lore*, 1898, No. 41). Page 25, § 1. Shuswap, p. 18; Fraser, p. 40; Chippewayan, p. 358. Page 25, § 2, Cathlamet. Page 25, § 2. Navaho, p. 97; Kootenay (*Verh. Berl. Ges. für Anthrop.* 1891, p. 170). Page 26, § 1. Coast Salish, p. 45; Kwakiutl, p. 133; Nahwitti, p. 180; Bilxula, p. 264; Tsimshian, p. 303. Page 26, § 2. Chilcotin, Kootenay (*Verh. Berl. Ges. für Anthrop.* 1891, p. 163). Page 27, § 3. Fraser Delta, p. 26; Comox, p. 73; Nootka, p. 108; Nahwitti, p. 172. Page 28, § 3. Tillamook (*Journal American Folk-Lore*, 1898).

76. Shuswap, p. 7.

77. Shuswap, p. 9; Navaho, p. 227.

78. The Indians describe it as being of the color of gold, and say that it shone or sparkled like the sun. They think the crust of it must have been made of gold, or some other bright metal.

79. Near a place called Nsï'skɛt. It is said that one or both of these houses were afterwards turned into stone by the Qoā'qLqaL. See story of the latter.

80. The Antelope is mentioned several times in the mythological stories of the Nlak·a'pamux. Some say he was a great friend of the Coyote's. The Antelope, as far as known, never inhabited the present country of the Nlak·a'pamux. So far as I can learn, this animal has never penetrated west of the Rocky Mountains, and is only to be found east of that range. This is certainly the case in British Columbia. Although the Nkamtcï'nɛmux and Cawā'xamux are tolerably

well informed respecting this animal, on the other hand many of the NLak'apamux'ö'ë and others say they do not know what it is, but have heard it described by the old people, who claimed that it was noted for its swiftness, some of them saying that it may be an old name for either the wolf or the hummingbird. In the same way the Utā'mqt have very indistinct notions of the buffalo and the caribou, which are well known and correctly described by the upper part of the tribe, although neither of these animals ever (so far as known) inhabited any part of the NLak'a'pamux country.

81. Some say three.

82. This place is called Niqcu'emîn by the Indians, and Thompson or Thompson Siding by the whites. The creek there is generally called Thompson or Nicomin Creek. Some, in telling the story, place the last of the Antelope's sons at Tsotcowa'ux Creek instead of at Thompson Creek.

83. The present boundary between the NLamtci'ɛmux and NLak'apamux'ö'ë.

84. Some say a ram of the mountain sheep.

85. Some Indians say they think there is some more of this story; but I have not been able so far to collect any more, and have never heard it told by any of them at greater length than above.

86. Some say the boy did not speak, but that the Cannibal placed him in the bottom of the kettle, perhaps by chance, or because he was small.

87. Some say, "So that the fire went out." It will be remarked that this whole passage in its present form is recent. The Indians had no kettles that they hung over their fires.

88. Some Indians say he simply urinated on the tree, or on the topmost point of the tree.

89. Cathlamet.

90. This story is sometimes told in separate parts, part of it being called the Story of the Lynx, and part the Story of the Coyote's Sons.

91. Full version: tsûkɛmä'istîn, semen which has dried under the prepuce.

92. Full version: "Sunt rubra pudenda!" (Sntiĉki'L).

93. Some say she also changed him into the ordinary hare.

94. This commences the part generally called the Story of the Lynx.

95. This ends the part called the Lynx Story.

96. This commences what is called the Story of the Coyote's Sons.

97. I do not know the exact meaning of this name.

98. Probable interpretation of this name is "mighty foot."

99. See other contradictory versions of the origin of fire, pp. 56, 57.

100. This is his personal name. The Indians do not give any meaning for it, saying that it is simply his name.

101. I cannot obtain any meaning for this word.

102. See p. 74.

103. The Indians often call any kind of large fish "salmon."

104. This is one of the kinds of Haxaa'tko in whose existence the Indians believe. They are the inhabitants of certain lakes or streams. In appearance they answer very closely to the descriptions given of mermen and mermaids, some of them having the upper part of the body and head exactly like men or women, and the lower part like fishes. Others, again, have all the body like a fish, and only the head like human beings.

105. Some Indians say that Kua'lum took the lad out a fourth time, but with a like result. I have not yet been able to learn from any of them what experience the lad passed through on his fourth and last test.

106. Compare the following tales of other tribes: Shuswap, p. 9. Kootenay (*Verh. Berl. Ges. für. Anthrop.* 1891, p. 163). Page 39, § 1. Cathlamet, Chinook,

p. 58; Ponca, p. 160. Page 39, § 2. Chinook, p. 34; Fraser Delta, p. 39; Comox, p. 70; Nootka, p. 118; Kwakiutl, p. 136; Nahwitti, p. 198; Krause, *Die Tlinkit-Indianer*, p. 256.

107. Some say the Coyote happened to visit the Black Bear.

108. Lêms; an elongated, rather shallow dish made of birch-bark, formerly used by the Indians (Upper Nlak·a'pamux) for catching fat-drippings in front of the fire.

109. The Indians state that this incident was the cause of the Coyote's paws becoming round and shriveled up as they are at the present day.

110. The name of a bird, of which I am unable to state with certainty the English name, but which I think is the kingfisher.

111. The Magpie was known as a great hunter and trapper. He used to catch deer principally by means of snares, and was very successful.

112. A spînpï'n snare, which was a net with large meshes set between patches of bushes, and in other suitable places, into which the deer were driven. They became entangled, and fell an easy prey to the hunter. They were formerly in use amongst the Nkamtci'nemux and Cawä'xamux, and were also still more largely used by the Okanagon. Some Indians, in telling this story, say that it was a spring pole-snare that was used by the Magpie, and not a net-snare.

113. Some say he flew through between the meshes.

114. Some say he tried to jump through between the meshes, as the Magpie had done.

115. Compare the following tales of other tribes: Chinook, p. 178; Comox, p. 76; Nootka, p. 106; Nahwitti, p. 177; Bilxula, p. 245; Tsimshian; S. T. Rand, *Legends of the Micmac*, pp. 300, 302; Ponca, p. 557; Navaho, p. 87; Tillamook; Hare, p. 217.

116. So far I have been unable to obtain any meaning for this name. Some Indians say that this was the name of the youngest brother only; others, that it was the name of the three as a whole. Some say that each of the brothers had a separate name, but are unable to state what their names were, although they had heard them from old people formerly. The name is pronounced, with slight variations, Qoä'qLqaL, Qoë'qLqoL, Xoë'qLqoL, Xoë'qLxoL.

117. A few Indians claim that they were two brothers, others that they were four; whilst others say that they were not brothers at all, but simply companions.

118. S'ä'tcinko is the Nlak·a'pamux name for the Qauitcin Indians of lower Fraser River, who occupy the valley of that river from the point where it emerges from the canyon at Yale to its mouth about a hundred miles below. They occupy the country between the Nlak·a'pamux and the sea.

119. In the mythology of the Lillooet they are said to have come from the sea.

120. See story of Kokwë'la, p. 45.

121. The name of a place about four miles below Spences Bridge, on the south side of Thompson River, where there is a sliding mountain called Mud-slide by the whites. Zixazï'x means "slides."

122. Some say his wife was the Short-tailed Mouse.

123. Nqau'x, a mess eaten by the Indians, generally consisting of roots of a starchy nature, dried service berries, and deer's fat, boiled together. Bitter-root is principally used in the preparation of this dish.

124. Spä'nek, a small variety of basket in common use, and often used for boiling food.

125. Some Indians say that he avoided the falling earth by jumping up on the cliff across the Thompson, directly opposite this place.

126. Some Indians say that Tcü'ï'sqä'lemux and his wife were also turned into stone.

127. Some Indians say the man and woman were also turned into stone.

128. This is the name of a mountain situated on the north side of Thompson River, about a mile and a half below Spences Bridge. It is very rocky and precipitous, facing the river, and rises to an altitude of five thousand feet above sea-level.

129. A balsam poplar tree. It is said that this tree fell down during the lifetime of the grandfathers of the present generation of Indians, and its trunk was lying on the ground in a very rotten condition as late as twenty-five years ago. It is described as having been from three to four feet in diameter. Some Indians in telling this story do not say the two men climbed a tree, but state that the trunk of the tree to be seen there formerly was the remains of one that had been carried there at the time of the flood, because there were no other poplar trees growing on the top of the mountains, and it is a very unlikely place for trees of that description to grow in. Others assert that the tree was made to grow there by the two men for the purpose of their taking refuge in it.

130. This place is called Nka'lzetíns ha snikié'p (his sweat-house the Coyote), and is situated about two miles above Spences Bridge, on the north side of the river.

131. Nqau'x, see note 123.

132. Full version: To turn the genitalia of both Coyote and his wife into stone. The place is generally called Späeks ha snikia'p (Coyote's penis), and is on the north side of Thompson River, about four miles and a half above Spences Bridge.

133. Tsalé'qamux (= mud or clay land). Name of a place about six miles above Spences Bridge, on the north side of the river. The bar and rapid in the river there are called Tsemï'ns ha snikia'p (his fish dam the Coyote).

134. This myth may possibly be part of a longer and more detailed one.

135. The Indians have conflicting statements regarding the routes followed by the Qoä'qLqaL.

136. Some say that near the same place they also turned the Antelope's house into stone.

137. This place is called N'Epu'etus a s'tExa'tz (where lies down the elk). It is on the old Nicola-Similkameen trail.

138. This place is called zn'Esclé'tcus a skélpä'ka (where spread in a heap the fir-branch), and is on the old Nicola-Similkameen trail.

139. Some Indians say that only the toboggan-slide was turned into stone.

140. Some Indians say that they tried who could make the deepest impression with his head. The elder two managed to make shallow impressions; the youngest one made a much deeper one.

141. Lake at the Marble Canyon. See Skunk myth, p. 59.

142. Compare this with the Skunk myths, p. 58.

143. S'kwa'ilux or S'qwä'ilöx, Pavilion Creek. The Shuswap village of this name is situated near the creek, and at the foot of the mountain. Probably the mountain referred to is Pavilion Mountain, which is very flat near the top, and on that account is called spa'lEm by the Indians.

144. Compare the following tales: Shuswap, pp. 1 ff; Fraser Delta, pp. 19 ff; Bilxula, p. 241. Page 43, § 1. Shuswap, p. 13; Fraser Delta, p. 23; Comox, pp. 64, 66; Nahwitti, p. 201; Bilxula, p. 248; Loucheux, p. 33. Page 43, § 1. Dishes cannot be emptied: Cathlamet, Shuswap, p. 4; Nootka, p. 103; Kwakiutl, p. 154; Nahwitti, p. 181; Heiltsuk, pp. 223, 227; Micmac, p. 24; Ponca, pp. 138, 139; Chippewayan, p. 369. Page 43, § 3. Shuswap, p. 16; Fraser Delta, p. 23. Page 45, § 2, 3. Shuswap, p. 4.

145. Means "child of kokwe'la."

146. Name of a root used as food by NLak-a'pamux and Shuswap. (*Peucedanum macrocarpum*, Nutt.). Full version: She cohabited with the root kokwé'la.

147. Means "place of crossing the river," called by the whites Kanaka Bar. It is on the borders of the NLak·apamux'ó'ē and Utā'mqt. Below this place, in the Utā'mqt country, no kokwe'la grows; but above this place it grows, and gets more and more plentiful eastward towards the Shuswap country.

148. Compare F. Boas, *Sagen*, etc. p. 16.

149. The expressions "wîkaiū'" and "mîsaiū'" are derived from NLak·a'pamux, words meaning "open" and "close;" "tcîLx" means "house" in ordinary NLak·a'pamux.

150. Almost all the Indian cellars open from the top, and have no doors in the ordinary sense of the word. They are closed by means of lids or poles.

151. More correctly "out-of-way place." The Indian cellars, being circular, have no corners, properly speaking.

152. It is said that the Bush-tailed Rat's wife was some kind of a mouse. Some say that she was the Short-tailed Mouse.

153. I have not been able to learn definitely who this man was. Some Indians say that they do not know for certain, but think that it must have been the Coyote, or one of his sons, perhaps Kokwe'la.

154. Skî'mâist: literally "chipped stone," or perhaps "thrown stone," a large arrow-head, those said to be fired by the thunder.

155. Compare Shuswap, p. t.

156. At one time I was of the opinion that "The Old Man," or "Chief" of NLak·a'pamux mythology, was of recent origin, their ideas and first knowledge of whom had been probably gained from the missionaries who, upwards of sixty years ago or more, had formed missions on the American side amongst the Nez Percés and other tribes; but from this and similar stories, and other information I have since obtained, I am now inclined to think that he is a personage belonging to their ancient mythology, and not the God of the whites. He is variously designated, as "The Old Man," "The Chief," "The Great Chief," and "The Big Mystery." He is always represented as an old man, gifted in magic above the power of others; in fact, a kind of superior being. He was also a creator and transformer like the Coyote, and, like him, is expected to return, and to bring good and happy days for the Indians. So far as I can learn, he was not made an object of prayer, and, like the Coyote, was not held in particular reverence.

157. The Indians say that no one knows the location of the Coyote's house; but it is supposed by some to be in high mountains where there are glaciers. He is said to pass most of his time warming himself at his log fire, first on one side, then on the other; and when he rolls over, the weather turns cold. When it turns cold weather, the Indians often say, "The dog of a Coyote has rolled over," and consider it unlucky to mention his name during moderate weather in the winter-time, as this might induce him to turn over.

158. Some Indians say that the Old Man now resides in the upper world which NLi'kseNtEm (see p. 21) visited, and that he is the maker of rain and snow which descends from the upper regions. Every time the Old Man scratches his back-side it rains or snows. Some, again, say that when he urinates it rains, while others claim that it also rains when the Coyote urinates. Other Indians assert that the Old Man lives in the higher mountains, where he makes rain and snow, and also loud noises. Therefore the Indians do not like to go to the top of a very high mountain.

159. Some say that the Old Man and the Coyote will come back together at some future period, and will work wonders again on the earth. They will at first appear walking, and surrounded with clouds of tobacco-smoke. Others say that they will eventually bring back the Indian dead from the land of shades, but probably will first come themselves and arrange the earth for their reception. When they

return with the dead, there will be loud beating of drums, and the dead will appear borne on the top of red clouds, aurora, and tobacco-smoke.

160. Compare Fraser Delta, p. 21.

161. Some say the woman struck the deer on the hind quarters with her "breech-clout or kilt," leaving a mark near his thighs in the form of a piece of flesh, which is called the breech-clout. The Indians say if the deer had no breech-clout, he would be able to jump as formerly.

162. There is a bird which inhabits the mountains, and whistles just like a person. Its note deceives even the practiced ear of the Indian, who, while hunting, sometimes takes the note of this bird for the whistle of his companion hunter, and is thus led out of his way for a time, until he discovers his error. Some Indians, in telling this story, say that it was this bird which whistled, and led the boy on a wild-goose chase. Others say that after a time the boy discovered whence the sound came, and found that it was his excrements which whistled.

163. The Indians say there was another blanket made out of the skins of a bright-plumaged bird, of which they do not know, or never heard, the name.

164. Compare F. Boas, *Sagen*, etc. p. 17. Fire left for a deserted person; Chinook, p. 51; Shuswap, p. 10; Fraser Delta, p. 20; Coast Salish, p. 52; Comox, p. 93; Nootka, p. 114; Kwakiutl, p. 132; Nahwitti, p. 180; Bilxula, p. 264; Tsimshian, p. 301; Krause, *Die Tlinkit-Indianer*, p. 269; Micmac, p. 46.

165. Some say he killed them with his heat; others that he ran them down and clubbed them.

166. The Indians call a beetle of a bright bronze color the Sun's son or child.

167. S'nām, protecting spirit or manitou.

168. Some add that the Sun also promised to move farther away from the earth.

169. Compare the following tale, collected by F. Boas at Lytton (*l. c.* p. 15): A man had two daughters, one of whom married an Indian, while the other one rejected all her suitors. One day her sister said, "Why are you so haughty? Do you want to marry the Sun?" She replied, "Yes, I want to marry him." She made a great many moccasins and garments, and, accompanied by a slave girl, she set out to find the Sun. Many days, many moons she travelled towards sunrise. They bathed in all the lakes that they passed, and rubbed their bodies with spruce twigs. Finally they reached a sea. They did not know how to proceed on their journey. After some time they saw the Sun rising from out of the waters. Then the girl spread a large skin blanket over the waters, and on it she walked eastward. Her slave stayed on the shore of the sea. Soon the girl saw that the Sun was coming forth from a subterranean lodge. After he had left, the girl entered the lodge and slept there all day. Then she hid. At sunset the Sun suddenly entered the lodge. The heavenly orb was fastened to a staff that he was carrying. He pushed this staff into the ground near the entrance of his lodge. He did not discover the visitor. On the following morning after he had left, the girl went back over the waters to fetch her slave. They cleaned the house. In the evening when the Sun returned he found the two girls. He had never before beheld woman, and was angry at being disturbed. But soon he calmed down and married the girl. They had a son, and after some time she returned to her parents.

See, also, a sun myth of the Cathlamet.

170. Most Indians, in telling this story, say that the Sun lived in an underground lodge.

171. Some of the NLak-a'pamux believe that cold winds are caused by a family or a people who live away to the north where the earth and the sky come together, and where the sources of all the great rivers and waters are. These people live

in a house, and the belief runs that when they walk around, the weather turns cold, or a cold wind blows. Hot winds are also caused by a people who live far to the south, near that end of the earth, or at the mouth of all the great rivers. When these people walk about, warm or hot winds blow.

172. Some say that they made arrangements between themselves, because they were tired of their continual strife.

173. (Omitted.)

174. Indian version: —

SPATÁ'KLS HA QŌ'QOASKĒ PEL HA SQĒ'KIÈX.
HIS MYTH THE MOSQUITO AND THE THUNDER.

Kitc na iawīEXus ha tEmō'x, eL kutcī'ax ha qō'qoaskē uL sai'tkēnEmux Loa's
Arrived when had improved the earth, then departed the mosquito to people then
uāxs Enā'. Uā'x Enā' n ha sai'tkEnEmux; Loa's kanā'mas hes kointcu'ts ha
he stayed there. He stayed there with the people; then he heard his voice the
Sqē'kiex. Tcut ha Sqē'kiex "üha'nus aks LĒ'qana ha sai'tkEnEmux." Uāx LŌ
Thunder. He said the Thunder "some time shall I kill them the people." Being then
ha qō'qoaskē Loa's kīl'ms tu'a siwā'nuxs ha sai'tkEnEmux; suLes ha pEtī'la
the mosquito then he bites from bodies the people; he sucked the blood,
kutLo tcemEnu's spēx'u'ps hes siwā'nuxs. Loa's kutcī'axs uL tcītxs ha Sqē'kiex.
therefore immensely swollen his body. Then he departed to his house the Thunder.
Kitc uL Sqē'kiex he tcītxs; aLos tcu'ntem ha qō'qoaskē, sā'watem: "Kē'nam
He arrived at the Thunder his house; then he said to him the mosquito he asked him: "Why
kas kōōtc, a tu xwa'nstux axa kutLo xuē't kas cLaxa'nz." Loa's'tcuts a qō'qoaskē:
thou fat, if whence thou that therefore much thy food." Then said the mosquito:
"xuī pila'xtcin, a'xuko tcut as xwīs LĒ'kanux ha sai'tkEnEmux, a'xku koi'mEnux."
"Shall I tell thee, thou do say that wilt thou kill them the people, thou do long for them."
Nes tcuLsts kutLo uL cira'p ha kīnkaī'ns. "Tū'a cīpcira'p
He went he pointed out to him therefore to tree the its top. "From the trees
us'ō'pina, auz aka xa kax LĒ'kanux, awī axa' kwō'tc, kwotct awī axa'
when I eat it, that them whom thou killest them, because that fat, fat because that
ku'tLō uāxkt kwotct uswī'ktep." A'kcks tcuts ha Sqē'kiex: "Nswa'kukanuk
therefore we are fat when thou seest us." Then he said the Thunder: "I think really
kas ka'za, tata'ks s'ai'tkēnEmuxs ha cipcira'p, tata'ks pEtī'las, zu'mLō uā'x ha
thou liest, not they people the trees, not they have blood, yet then it is the
xuē't ta pEtī'la n'a piē'pst." A stcuts ha qō'qoaskē: "Tata kī'ns ka'za, tu'a cira'p
much the blood in ye." Then said the mosquito: "Not I lie, from tree
axa uskwa'ndem, ha pEtī'las ha cira'p axa' cLaxa'nzkt." A stcuts ha Sqē'kiex:
that when we obtain it the its blood the tree that our food." Then said the Thunder:
"Homeł, ia' axa' xuī pō'esEna, üha'nus ta aswa'kukamī'na-us, aks, pō'estena ha
"Enough! well that shall I kill, sometimes if I see fit, then I kill it the
cira'p." Pila'xEmska ha qō'qoaskē, ēskaks hai'ltem ha s'ai'tkēnEmux tus
tree." Perhaps he told the mosquito, surely then he treated them the people as
hai'ltem ha cira'p. HaLstes ha s'ai'tkēnEmux ha qō'qoaskē. Lōa' stamus
he treats them the trees. He plied them the people the mosquito. Then not
taks pilā'xems.
he told him.

175. The eagle referred to here, as well as throughout all these tales, is that called by the Indians Xalau'. Its tail-feathers have white tips, and were formerly in great demand by medicine-men and warriors for decorative purposes. See F. Boas, *Sagen*, etc. p. 42.

176. Some say it was not the swallow, but another bird, of which they do not know the name.

177. Probably a fresh-water clam or mussel shell, as these are the only kind known to the interior Indians. StleLEX·lū'xa is the name applied to this variety of shell, which is found in several lakes.

178. A very small creek or spring called Kule'ltko, which runs through the present Indian village of Lkamtcī'n or Lytton.

179. Some say that they did not shoot him, but killed him with a beaver-spear, which has a detachable, notched bone head.

180. The Upper Lillooet version of the acquisition of fire is that it was stolen by two men who went to a house near the salt water, in which the people lived who possessed it. They dammed a creek which flowed near the house, thus flooding it, and putting the people in a state of confusion.

181. Some say that the Beaver put fire into all wood and trees which grow near his haunts, whilst the Eagle put it into the trees which grow in high or distant parts of the country, away from the watercourses and lakes.

Compare Fraser Delta, p. 42, Tillamook.

182. In this version the Beaver was not shot, but speared with a beaver-spear.

183. See Story of Ntcï'mka, note 269.

184. Some say they went inside of a beaver and eagle skin respectively.

185. A mysterious person; anything composed of mystery, or having powers above the ordinary, and which cannot be readily understood or imitated.

186. Wooden boxes were never used by the Upper Nʟak-a'pamux, but were known to the Utā'mqt, and used by them to some extent. Probably they copied them from the S'ā'tcinko or Qauitcin Indians of lower Fraser River.

187. Some say also the people.

188. Compare the legends of the liberation of the sun (F. Boas, *Sagen*, etc. p. 360, No. 147).

189. Some Indians tell that he said his brothers had been killed while attacking a fortified house.

190. Some say that he made them lie down. Full version: He took them each one and pointed out with his finger on their bodies where their husbands had been wounded. He pointed first to the brow, then successively to the nose, the mouth, the chin, the breast, the navel. Deinde cum digitum ad partes genitales intenderet atque adeo eas tangeret dixit se prurire.

191. Sʟuq, a large basket with a lid.

192. Some Nʟak-a'pamux'ó'ē and Nkamtcï'nemux say that he was found about a year afterwards, having drifted ashore, and, when the lid was opened, was found to be alive and well. He afterwards travelled around the country. Some Nkamtcï'nemux say that he was set adrift on Thompson River, and that he drifted ashore a few miles below Spences Bridge.

Compare Comox, p. 72; Kwakiutl, p. 158.

193. Some say that the Skunk and brothers were first attacked by a party of northern Shuswap, but unsuccessfully, and that afterwards they made up their minds to make reprisals.

194. According to this story, it would seem that the Skunk was the creator of the yellow pine (*Pinus ponderosa*). The Indians state that he was the first person to use the bark of this tree when on the warpath, and that since then the Indian war-parties always used it. They also state that it makes comparatively but little ash, that the ashes are light and easily scattered, and that it is difficult for any one to tell by appearances how long since the fire was used. The yellow pine is one of the commonest trees which are found in the Nkamtcï'nemux and lower Shuswap countries.

195. This lake and the cliff are called Tcexpä'tkwetn, both by the Nkamtcï'nemux and the Shuswap, and are situated close to Marble Canyon. Some Indians, in telling the story, say that the lake was there before, but that when the Skunk discharged his secretion on his brothers, some of it floated over the lake and changed the color of its waters.

196. In narrating this story, some of the Indians say that the lake had only water of three colors, — yellow, blue, and red; also that the colors in the water were easily distinguishable until about ten years ago, when some Indians placed trout in the lake. Since the trout have become numerous, they say that these colors

have gradually disappeared. Both the Nkamtcī'nɛmux and the Shuswap fish the water for trout nowadays.

197. Some say that the Skunk defecated, and turned his excrement into a boy, whom he ordered to say, when asked, "I am the Skunk's little Shuswap slave." But as the boy always answered, "I am the Skunk's excrement," the Skunk got wroth, and pounded the boy up into a shapeless mass. It is said that he turned his excrement into a boy four different times, but with like result.

198. Full version: And then her abdomen, saying, "And he was hit here." Postremo genitalibus tactis dixit eum ibi vulneratum. Simul eam digito urgens; "Attat" inquit "casu non consilio digitus intravit."

199. It seems that the Skunk's brothers were the first to use this plant for such a purpose; however that may be, the Indians always use it to take away the smell of a skunk from clothes.

200. Some, when narrating the story, say, instead, that the Skunk disappeared, and was not seen by his brothers again; and that he was changed to an animal by "The Old Man" at the time of the transformation, when most of the birds and animals were transformed.

201. Compare Comox, p. 72; Kwakiutl, p. 158. Page 60, § 1. Comox, p. 72; Kwakiutl, p. 159; Tsimshian, p. 277; Tlingit, p. 314.

202. Some Indians say that the log was likely kindled by Sisiūsx̣i'n (the Coyote's youngest son) for the purpose of giving fire to the people in the neighborhood.

203. The place so named is the top of the lowest terrace of the mountain immediately back of Spences Bridge, on the north side of Thompson River, and overlooks the valley. It is almost entirely covered with sage-bush at the present day, and devoid of trees. The name of the place is derived from this story, viz., "buried or threw dirt on one another grizzly bear." It is also sometimes called Lkwotwau'xus Cuxcu'x ("fought one another grizzly bear").

204. The chipmunk's cry sounds somewhat like tcix̣'a. Its cry is also likened to sounds made by a fire when fresh wood is thrown on it. Mā'a is also similar to a cry made by chipmunks, and is likened to the Indian word mamā, meaning "light."

205. Bears make a noise somewhat similar to the sound of this word, which is likened to the Indian word LĭpLĭ'pt or LŭpLŭ'pt, meaning "dark."

206. Some Indians say that the fire was probably extinguished, and that the log was covered over with earth by the grizzly after he had chased the chipmunk away, or, as an alternative, suggests that the fire must have burned out, as there are no signs nowadays indicative of such an occurrence having taken place.

207. I cannot learn exactly what the medicine consisted of, but some Indians say that it consisted of herbs boiled in water. The medicine in one kettle was composed of Pūskaé'lp, and that in another kettle of Tsalsaé'lp.

208. The Indians assert that it is on account of the connection between the dog and the woman, as evidenced by the above story, that the dog is bad "medicine" for women at the present day. If a dog urinated on any article belonging to a woman, it was at once thrown away. At the present day it is considered very unlucky for a dog to urinate on any article of use or value. If it should urinate on any wood or bark, the people will not burn it. If on any weapon, it was considered contaminating, like a woman's touch, and the hunter often threw the weapon away as being unfit for further service.

Another version of this story begins as follows: The girl's mother found her in the act of having relations with a dog, and, going home, informed her father, who thereupon killed the dog, and threw its body into the river. The next day the girl looked everywhere for the dog, but could not find it. While she was absent, her father called the people together and told them of his shame; so the

people all left their houses and went to Bēta'ni, thus deserting the girl. (The rest as above.)

Compare Cathlamet, Fraser Delta, p. 25; Comox, p. 93; Nootka, p. 114; Kwakiutl, p. 132; Bilxula, p. 263; Krause, *Die Tlinkit-Indianer*, p. 269; Dog Rib, p. 314; Chilcotin.

209. Some, in telling the story, say, "The Grizzly Bears had plenty of dried berries, roots, and fish."

210. Some report that the Bear further said to the Hare, "For your insolence, I will throw you into the fire," to which the Hare answered, "If you do, I will bring snow and cold weather." (The Indians believe that to burn the feet, skin, or bones of a hare will cause cold or snowy weather, therefore no part of a hare is ever thrown into the fire.) The Hare then said, "I will kill you," to which the Grizzly answered, "How can a thing as small as a mouse kill me?"

211. Some say it was always dark inside the Hare's house.

212. Some add, further, that when the fight was over, the old woman said, "Let it be light," and immediately it became daylight inside the Hare's house.

213. Some say that the old woman's face-paint consisted of horizontal red stripes across the upper part of the face, whilst the lower part was painted in perpendicular red stripes.

214. Full version: Cum jam se eam amare diceret, cum ea coibat ex quo coitu statim mortua est. The Hare then buried her and felt very lonely. Next morning he was standing outside the house when the Duck came along (according to another version, the Mallard Duck, and one called tcêxa). He shouted, "Have you any news?" The Duck answered "No," and passed on. This took place on three succeeding mornings, and he always asked her for news. The fourth morning, however, she came along again, and he asked her as before, whereupon the Duck answered, "Yes, I have news. Lepus cum vetula avia sua coiit quo ex coitu eam mortuam esse ignorat nemo." The Hare became ashamed and went into the house. He was so much ashamed that, in his hurried descent into the house, he walked into the fire and burned his feet, which accounts for the curious shape of the Hare's feet. He then left the place and took up his abode in the mountains.

215. A species of eagle. It is of a dark, almost black, color all over, excepting a few inches of the tips of the tail-feathers, which are of a pure white. The tail-feathers were formerly much used and prized by warriors and medicine-men.

216. Name of a species of hawk. I have not been able to ascertain its English name.

217. Some say the Bald-headed Eagle was also brought to life again, but for his misconduct was thereafter turned into the present bird of that name. Some say that he was scalped, which accounts for his white head at the present day.

Compare Cathlamet: Owl and Panther.

218. Some Indians say "at or near Lytton."

219. It is the custom to leave unoccupied for some time the place where a person died, or where he generally slept when alive.

220. Full version: The Otter was not only a noted shaman, but also a very successful fisherman, and used to catch immense numbers of small fish, principally trout. Sometimes he used to come home staggering under the weight of his catch. One day a man came to him and said, "What bait do you use? You always catch more fish than any one else." Lutra respondit se pro esca particula ab uxoris pudendis desecta uti. "I put it on the hook, and never need to renew it; and every time I throw it in the water, the fish tumble over one another in their anxiety to catch it." The man having gone away, the Otter's wife said to him, "Why did you lie like that to the man? He will believe it, and try to do likewise." The man reached home and told his wife what the Otter had said,

quæ cum crederet, eum petentem particulam desecare passa est. The man went fishing and caught nothing. While he was still there fishing, a messenger came and told him that his wife had bled to death as the result of his operation.

Compare the Raven Legend of the Tsimshian and Tlingit; also Nahwitti, p. 176.

221. This man is described as being an Indian and a hunter.

222. Some say that there were four young grizzly bears, and the same number of black bears.

223. Some say a basketful of service-berries, deer-fat, and starchy roots boiled together.

224. This is said to be the name of a man. He is described as being an elderly or old man, and generally employed in making or repairing canoes.

225. Compare Fraser Delta, p. 19; Cathlamet, Comox, p. 81; Gatschet. The Klamath Indians, *Contr. North American Ethnology*, vol. ii. part i. p. 118 ff. Page 71, § 1. Cathlamet, Fraser Delta, p. 32; Comox, p. 81.

226. Also called "The Story of Sîlôlaxî'x-tem."

227. Some say the mountains in the neighborhood of BEta'ni.

228. Diminutive form of the word s'oixi'tem, meaning "some one burned for some one."

229. Some say a few finger-lengths in height.

230. An edible root which grows abundantly in some parts of the mountains, and is much used as food by the NLak·a'pamux and some other tribes.

231. Some, in telling this story, say that there were three Grizzly Bear sisters and three hunters.

232. Some say that she was singing about her brothers having burned the hillside for her, and that when the Grizzly Bears found her they pulled her out of the hole by means of the string which was fastened to her waist, and threatened to kill her if she did not give them all the information they desired.

233. It is a usual custom for hunters to cut up large game in pieces, and then put them inside of the skin, the skin of the hind legs being fastened together and used in place of a packing-strap.

234. There seem to be some details wanting here, and I think that I have formerly heard the latter part of the story given in greater detail, but the Indians I have interviewed on the matter lately cannot give me any further details.

235. Compare page 73, § 1; Cathlamet, Tillamook.

236. In NLak·a'pamux mythology the Short-tailed Mouse is generally described as an old woman who lived in the mountains alone, and who was noted for her great magic and unbounded wisdom. She was also a propheteſs, and her advice was often sought in great difficulties.

237. The narrator of this story was unable to tell how the country came to be inhabited again, but ventured the suggestion that it was probably occupied afterwards by the Coyote people, who he said, according to some Indians, were the ancestors of the present Nkamtcî'nEmux and Shuswap. When all the animals were created by the Chief or Old Man, some of these people who were bad were turned into coyotes. The good ones of the Coyote people, being left, multiplied in the country, becoming the ancestors of the present inhabitants. Another Indian said that the land of the NLak·a'pamux became inhabited by the Old Man at the dispersion, leaving some of the good people there; or some of them wandered and took up their abode there afterwards.

238. This is the name of a small bird which I have been unable to identify with certainty, but think that it is the wren. It is always called stEtso', or statso', by the Nkamtcî'nEmux; but some of the NLak·apamux'ô'ē pronounce it Tsa'stso' and stE'stsu'.

239. Some say that the Crow and the Magpie were the thieves.

240. Some say he pulled out the tail-feathers in the struggle, and while falling.

241. Some add that these old men lived in the Shuswap country, a little north of Cache Creek, which falls into the Buonaparte River about seven miles from the mouth of that river. The neighboring mountains are celebrated for the large quantity of arrowstones to be found there.

242. Some Indians further add that the old men said, "If you had asked for arrowstone, we should gladly have given you some. You did not need to set us quarrelling."

243. Some claim that he was the only person who knew how to flake and chip arrowstone.

244. Most Indians say that the Raven distributed the chipped arrowstone, whilst others claim that it was StEtso′ who distributed them.

245. Compare page 75, The Theft of Provisions: Comox, p. 78; Kwakiutl, p. 149; Nahwitti, p. 189; Heiltsuk, p. 237; Bilxula, pp. 254, 256; Ponca, p. 216. Page 75, Making Bow and Arrow: Okanagon. Page 76, Making of Arrow-heads: Tillamook, Kalapooya.

246. Some also add that the birds and quadrupeds accompanied them.

247. Some say from Lytton and Fraser River below and above Lytton.

248. SEmaê′suL, pī′suL, s'Lê′kasu′L, tsô′Lla, varieties of trout. The latter grow to a very large size, sometimes weighing forty pounds, and are delicious eating. Pī′suL is, I think, the ordinary lake trout. I do not know the proper English names of any of these fish.

249. A small gray bird, of which I do not know the English name. It is plentiful in the timbered parts of the NLak·a′pamux country; and the Indians interpret its song as meaning, "Nax'lênt câ′tca."

250. Some Indians say that the sister used to go out hunting with him, and as soon as he would shoot a deer she used to run up and commence to eat it. He warned her against doing this, but she persisted, and for this reason he got angry at her.

251. Some say that she did not transform herself, but was afterwards changed into the kaqwā′.

252. I think, the American golden plover. This bird was formerly very abundant in the Upper NLak·a′pamux country, but is now very scarce.

253. The Indians believe that there is an underworld (situated below the earth), which is inhabited by the Ant people, who are celebrated for their activity, gayety, and disposition for play. Lacrosse, or ball play, is their favorite game.

254. Compare tales of visits to the country of the ghosts, collected among many tribes.

255. Some Indians say that Āq was not a personage of the speta′kL, or ancient world, but merely a haxaôi′mux ("land mystery or spirit"), or one of the genii which frequent certain parts of the mountains, and called Āq on account of his cry.

256. Some say ten women, and that they belonged to Thompson River, a few miles below Spences Bridge. It is also said that the scene of the tragedy was at or near the Nzûkê′ski Mountains, some miles south of Spences Bridge.

257. Some say ten men.

258. The carcass is cut up into nine pieces.

259. The Indians disagree as to the particular parts thrown to each tribe; but it is generally conceded that the back was thrown to the Shuswap, the heart to the Okanagon, the genitalia and feet to the Lillooet and SLaxai′ux, and the washings and wipings of their hands to the Utā′mqt and S'ā′tcinko. This is the reason that the Okanagon are brave, the Shuswap strong and stubborn fighters, the

Lillooets, Sʟaxaĭ'ux, and Eẏu't immoral and unwarlike, and their country full of haxaōĭ'mux and haxaa'tko, and that the Utā'mqt and S'ā'tcinko are inferior people. Some Indians, in telling the story, simply say that the different parts were thrown to the tribes of the east, of the south, of the west, and of the north respectively.

260. Compare Kwakiutl in *Rep. U. S. National Museum*, 1895, p. 680. Explanation of the peculiarities of various tribes; see Chinook, p. 21.

261. The staff used was that called tĭkwĭ'ltɛn, which is the name applied to the very long shafts of some fish-spears (fifteen to twenty or even twenty-five feet or more in length).

262. In telling the story, some say that it was doubtful whether Ntcĭ'mka took the boy from the Okanagon or from the Shuswap.

263. Tsotcowa'ux, meaning "the creeks," which is the name of a creek which flows into Thompson River, on its southeast side, about nine miles above Lytton, and which was formerly a favorite resort for the men of the Nʟak·apamux'ō'ē when training.

264. Some add that the boy was so proficient that he could see the "edges of the world," and could also run and jump quicker than a person could look. "Magic," here as elsewhere throughout these stories, is my translation for the Nʟak·a'pamux word xahā', haxā', or hahā', which means anything magical, mysterious, supernatural, wonderful, awe-inspiring, or beyond the understanding of the ordinary individual. xaha' tĭk Lo'sqa'yux means "an Indian versed in 'mystery,' 'medicine,' or magic." xahāoĭ'mux is a place which is mysterious, or in which some "mystery" or supernatural influence or being dwells. xahāstē'm means "to regard with mysterious awe or care."

265. Perhaps a "medicine-pipe," as amongst the Eastern Indians. It is described as "mystery," the same as a medicine-man's pipe.

266. The peak he alighted on is that called Amotɛn, one of the Snow Mountains, on the west side of Fraser River, near Lytton.

267. A number of little hills and hollows are pointed out as the place where this wrestling-match took place, and which are said to have been made at this time by Ntcĭ'mka and his antagonist in their struggles.

268. In telling this part of the story, some say that his right arm was thrown to the zaxtcĭ'nɛmux (tribal division of the Shuswaps, adjoining the Nkamtcĭ'nɛmux); therefore they became expert warriors. The lungs and entrails were thrown to the Utā'mqt. Afterwards it was noticed that his head had been overlooked, and Ntcĭ'mka said that it should remain to mark the spot, and it is to be seen at the present day in the shape of a large round bowlder. Others say that the several parts of his body were thrown respectively to Utā'mqt (southward), Ha'āptɛn (the place of sunset, or west), Nkū'kɛma (northward), and Pū'tlɛmtɛm (place of coming forth, or east).

269. Some add that he was of large stature, and of a blue color.

270. A rocky mountain about a mile and a half west of Spences Bridge. See story of the Qoā'qʟqaʟ causing the flood, p. 43.

271. Lower Bɛta'ni valley.

272. Some say they were not Shuswap of Kamloops, but were xahā' ("mysterious persons, supernatural beings").

273. Some say that they made a canoe before starting.

274. Some say that they went over a river first, before going over the lake. As they proceeded, it grew darker and darker; then afterwards, as they neared their destination, it grew lighter and lighter.

275. Some say that both brothers entered.

276. A place on the upper Nicola River. Near by is a small Indian village.

277. Wind-breaker, person who constantly breaks wind.

278. Some say his belly.

279. Some say he also brought back her soul.

280. Some say that the Wind was never seen until caught in this manner; then it was found that he was a man with a very large head, and a body so thin and light that it fluttered about and could not remain on the ground.

281. See note 283. In this case the stsûq was a small piece of birch-bark with figures on it.

282. Compare Tylor, *Early History of Mankind*, p. 346 ff.

283. Stsûq means a mark or picture of any kind. Some Indians say that the stsûq in this story was probably a mark or picture on birch-bark. Such, when made by a person gifted in magic, had supernatural powers. Some rock paintings are also "mystery," and have not been made in any ordinary way. Some of them have not been made by the hand of man. The Indians at the present day call the white man's writing and pictures stsûq. They also call paper stsûq.

284. Indian version: —

SPATA'KLS HA MĀ'XETEN.
HIS MYTH THE MOON.

Ha mā'xEtEn Losqa'yux axa' n'aLawa'nus xoi'atêm Loas tsē'as tūs tsē'a tc'ä'L.
The moon Indian that formerly transformed him like as like now.
Naux êks n mamaū'sts tu tcī'us, tsitseū's Lon ha sqo'kwas, a têmus Eks pêtak's,
Very much was bright faced he from long ago like face then to the sun, if not was superior
aL hai'mska tc'äL, Lo a'wi hêtcê'tcas qax nmitcakû'stEm ku'tLo tcū'us tc'ä'L
and thus perhaps now, then because his younger sister who sitting on his face therefore rather now
nLîpLîpū's. Uā'x Lō tc'äL stcītx pêL tcê'tcas. A xuī's wūxt, Loa's tcī'txEms
dark-faced. He was then now housed with his younger sister. If it will snow, then he makes house
aL haim a takLmā'mEnus ha tEmö'x. Kī'a tîk nmanxā'p, tū'a tcînī'L stcūs ha
and thus if it is going to rain the weather. First this smoker, from him grows the
kwō'i, axa xaā'tcts tu ntsaqō'ētctEns. Uā'xska tEka'kua ha tEmö'x, n ez
clouds, that his smoke from his pipe. It is perhaps clear the weather, just when
mā'nxEms ha mā'xEtEn Loas' kwō'īs. Tata' pīsta' eks Lā'kstems hêntsaqō'ētctEns,
he smokes the moon then its clouds. Not when does he lets go his pipe,
Lakamī'x sqwôksts. A'wi kū'tLo wī'ktêm tc'äL ha mā'xEtEn sqwokEm ta
always he holds it. Because therefore we see now the moon holding the
ntsaqō'ētctEn aL xuī'tsa wī'ktEm ta tsia's; axa x·komutEmênamī'ns.
pipe and more we see the his basket; that he uses it as a hat.

285. According to others, he carries it on his back.

286. Indian version: —

SPATA'KLS HA MĀ'XETEN PÊL TCÊ'TCAS.
HIS MYTH THE MOON AND HIS YOUNGER SISTER.

Losqa'yux ha mā'xEtEn n'aLawā'nus, ihū's tîk Losqa'yux stpêku's oko'. Ha
An Indian the moon formerly, handsome the Indian white-faced it is said. The
nkoku'cEn axa' hêsnukanu'kas ta'kEmus. Stcê'tcaoko' ta skukei'tc. Uā'x
stars that his friends all. Younger sister it is said the hare. He was
Loa's wa'was ha nxEū's aL xuī'tsa ta'kEm ha siö'xEL ta snukanu'kas; pa tata'ks
then he called the Pleiades and more all the others the his friends; but not
nêsts ha siö'xEL tcuk Lo smôq ta nkokū'cEn qax kitc qax nEtī'Ex tîk nxEu's,
they went the others, only then grouped the stars who arrived whom they name the Pleiades,
zu'mLo masî'p hêtcī'txs, tata' n'Ek mī'tcākus ha siö'xEL ta s'ai'tkEnEmux. Tcuk Eks
yet then crowded his house, not where to sit the others the people. Finished
zarā'ps ha s'ai'tkEnEmux, Loa's skuī'kuêsts hêtcê'tcas uL qo. Loa's skua'nz
among the people, then he sent her his younger sister for water. Then she took
hêhaxaiê'qas hêtcê'tcas, Loa's kôtcī'Exs. Tata'ks xīnz aL LāqaL mînauzsa'kst
her buckets his younger sister, then she left. Not long and she came both hands
hêxaiê'qas. Lāq ūL Loa's tcuts, "Tata'nEk mī'tcakuEn." Loa's tcu'ntEm
her buckets. She came inside then she said, "Not where I may sit." Then he said to her
hêkātsks, "Mī'tcāka Ena' n EnskLūs, tcuk Lo axa' yoyâ'." NuxEnte's tEs
her elder brother, "Sit here on my face, only then that empty space." She believed that

Lê'xEtEm, Loa's kā'zExs uL skLūsts hêkātsks. Têskatāks Lê'kês hêtcê'tcas
he joked, then she jumped on his face her elder brother. If perhaps not he joked his younger sister
ê'skaks mama's tîk naux to'äL ha ma'xEtEn, Lo a'wi xa qax LîpLîptstê'mus.
probably bright the very much now the moon, then because she who darkens him.
Wêswā'z tc'äL ha smū'Latc smītcaqu'stEm skwokwôkEm ta haxaiêka, aL a'wi tês
Visible now the woman sitting on his face holding the buckets, and because that
kītco s'ō'eyus n ha tcinī'L ha nxEū's, ku'tLos mu'qus tc'äL, aL uā'x sxuasī't
arrived gathered to the him the Pleiades, therefore grouped now, and they are travelling
snukaō'ēs axa' ha māxEtEn.
his real friends that the moon.

287. According to others, the Frog.

288. I give this story as a fair sample of a class of stories told among the Indians at the present day. They are often called "White Man's Stories." I cannot say whether they are altogether made up by Indians in recent years, or whether they are old Indian myths added to, and dressed up to suit the times. I do not think, however, that these mixed stories are any improvement on the old ones, although they appear to be favorites amongst some of the young men. Many of them are ludicrous in the extreme. It is only within the last few years that these stories have begun to be told among the Nkamtcī'nEmux. They seem to originate amongst the Cawa'xamux.

289. Compare this story with the Nkamtcī'nEmux one of Kokwe'la, p. 45. Tsu'ntia is the name applied by the Lillooet to the personage called Kokwe'la, or Kokwe'la's sku'zas, by the NLak·a'pamux. This story was related to me by an Upper Lillooet medicine-man called Papaä'ek or Loī'tza, who is married to an Okanagon woman, and who has been living amongst the NLak·a'pamux for the last twenty years.

290. The Nkamtcī'nEmux claim that this woman lived in the Shuswap country, and Kokwe'la was born there. See myth of Kokwe'la. They say it is certain that he entered their country from the east.

291. The nearest translation of the Indian words would be, "She used it upon herself." Sexual intercourse is meant.

292. SLaLemux'ō'ē, or Upper Lillooet of Fraser River, not the Ē'yut, or Lower Lillooet of the Lakes.

293. Some of the NLak·apamux'ō'ē say that people, or the Indians, were created by the Qoā'qLqaL, or some other demigod, who made them out of Kokwe'la-roots.

294. Indian name: SeL.

295. I cannot ascertain the English name of the fish.

296. This name means "young black bears," or "black bear cubs." The Lillooet claim that the Qoā'qLqaL were four brothers who came from the salt water. They were black bear cubs, or at least they went under that name.

297. This story, like the other Lillooet one, was narrated to me by the Upper Lillooet medicine-man, Papaä'ek or Loī'tza. I have never heard anything similar to it among the NLak·a'pamux.

298. See story of Tsu'ntia.

ABSTRACTS.

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I. THE COYOTE.

1. *The Coyote and the Flood.* — Men try to escape in canoes from the deluge. Turned into stone. The Coyote alone saved. Marries trees. The flood runs out, and leaves lakes and streams.

2. *Nlé'kseutem.* — The Coyote makes a boy of gum, which melts in the sun. He makes a boy of clay, which dissolves in water. He makes a boy of quartz, which stands heat and water. Coyote's son marries Loon and Mallard Duck. Coyote covets his son's wives. He transforms dung into an eagle's nest on a tree. Induces his son to climb the tree in order to obtain eagle's feathers. He makes the tree grow up to the sky by lifting his eyelids. His son reaches the sky, where he finds a vast prairie; he reaches houses, in which dwell baskets, mats, awls, and other household utensils. When he attempts to take one away, the others beat him. Then he curses them to be the servants of man. He reaches two blind women, who eat rotten wood; steals it, and makes them quarrel. Transforms them into grouse. Reaches the house of the Spider, for whom he creates bark for his use in making ropes. The Spider lets him down in a basket; warns him not to open his eyes until four obstacles have been overcome. He reaches the earth on a large stone, near Lytton. He follows the people; makes a canoe of horsetails (*equisetum*) to cross the river; overtakes insects, to whom he gives their peculiar form. He overtakes his wife, whose child recognizes him, although it has never seen him before. He hunts for her; takes his venison home in his glove. He drives all the deer away, so that the people are starving. The Raven receives some fat from him, which he gives secretly to his children. They quarrel about it; thus the fat is discovered by the Coyote, who compels the Raven to tell where he obtained it. Coyote's son transforms the entrails of a deer into a packing-line, which he gives to his father. When he carries deer with this line over a creek, he falls into the water and drifts down. He lands in a fish-dam owned by two old women, assumes the shape of a dish, in which form he swallows the food placed on it. Thrown into the fire, he assumes the shape of a child. When grown up, he breaks the fish-dam, goes up the river, and breaks four boxes containing smoke, wasps, salmon-flies, and beetles, which ascend the river with the salmon. He gives the salmon to some young women whom he meets on the river. Women on another river refuse it, but ask for mountain sheep; therefore no salmon in river, but sheep on the mountains. He transforms his daughter into a rock; transforms alkali grass into dentalia; cheats the grizzly bear, promising her a large supply of fish, inducing her to produce all her food. The fish promised by him were fish-skins which he had given the shape of fish.

3. *The Coyote and the Fox.* — Coyote boils bones, which the Fox steals before he is able to eat them.

4. *The Coyote's Dog.* — The Coyote meets a cannibal with necklaces made of finger-nails. He transforms his dung into a dog covered with arrow-heads. Coyote and Cannibal vomit into two dishes in order to see what kind of food they

eat. The Coyote exchanges the dishes before the Cannibal opens his eyes, thus making him believe that the Coyote is a cannibal; then follows a combat between the dogs of the Cannibal and of Coyote. The former is killed. Coyote obtains the Cannibal's staff in exchange for his dog. Whenever the staff is struck on the ground, a dead deer is there. Coyote strikes with his staff until he is smothered by carcasses of deer; then the deer revive, and he loses his staff.

5. *The Ball.* — The people at Lytton have a glittering ball, which Coyote desires to have. He and the Antelope send their sons to steal the ball. Coyote's son assumes shape of a stone on the playground, and takes the ball. He is pursued. When almost overtaken, he throws the ball to his brother, who is stationed at this point. The first boy is killed. All Coyote's children are killed in this manner. The Antelope's children succeed in reaching their home. Coyote is about to throw himself into the fire from grief, when prevented by the Antelope. He sleeps, the ball under his head, for four nights, each night under a different beam of the lodge. The fifth night he runs away with the ball, pursued by the Antelope. He makes a fog to throw the pursuer off his track. Near Lytton he breaks the ball, which he finds filled with dung. Uses fragments of the shell as an armor, which leave only his throat unprotected. Thus he attacks the people in the shape of an elk, and kills many. Finally an arrow strikes his throat. The elk falls and is found to consist of dung.

6. *The Coyote's Daughters and their Dogs.* — Coyote's daughters go to marry two hunters, and take Grizzly Bear and Rattlesnake as their dogs. When approaching their intended husbands, they quiet the fierce dogs by smearing their nozzles with red ochre. They return after some years. They reach a parting of trails, one rough and narrow, covered with red ochre; the other wide and smooth, covered with birds' down. The latter leads to a mystic country. The dogs remain with the husbands to notify them of any danger threatening the women. These take the wrong track and reach a cannibal's house. They find only his wife at home, who warns them. The Cannibal throws them into a kettle, which the boy keeps from boiling. The Cannibal intends to eat them the next morning, but they escape during the night. He pursues them. They make four trees, which they climb. The Grizzly Bear and Rattlesnake arrive before the Cannibal can chop the trees down; they kill the Cannibal. Therefore they kill man up to this day.

7. *Sisters who marry the Coyote and the Lynx.* — A girl who is pursued by many suitors goes with her younger sister to visit her grandmother; reaches the Coyote's house, who wishes to make her his wife. He compels her to enter by making cold weather. He gives them magical food to eat. When they leave, Coyote runs ahead and makes another house. The same repeated four times. The younger sister finally marries Coyote. The elder travels on. Her grandmother sends the Hare with food to meet her. He hides under a log; struck with a stick which splits his lip. Animals run a race to meet the girl, but grandmother reaches her first. Lynx marries her secretly. Everybody must give the child his bow and arrow. He is pleased with the Lynx's bow and arrow, and thus it is ascertained that the Lynx is his father. The women, the boy, and the Lynx are deserted. On departing, all kick Lynx's face, which thus obtains its peculiar shape. The woman who married Coyote had four sons; the youngest creates fire by kicking stumps. A cannibal invites people who visit him to jump into his canoe; they miss, and are drowned in the river. Coyote's oldest sons are killed in this manner; but Coyote and his youngest son succeed in reaching the canoe. The Cannibal tries to kill them by heat in his house. They put ice on their foreheads. He tries to kill Coyote's son by brush-fire; he escapes by following the advice of the Short-tailed Mouse, who tells him to step on the middle of the trail; for this

reason trails often prevent the spread of fire. He tries to let a tree that is being split crush him, but he jumps out, squirting red and white paint over the tree, thus making it appear that his blood and brains come out of the crack. He tries to kill him by instructing him to harpoon a monster fish, who pulls him into the water; but the young man carries the monster home. Coyote and the Cannibal try their strength by conjuring fire, water, wind, and ice. By lying on their backs they both overcome the attacks of their rivals; but finally the Cannibal is frozen.

8. *The Coyote and his Guests.* — The Black Bear invites Coyote. He lets grease drip out of his fingers. The Kingfisher dives under the ice for fish. The Magpie catches deer in the net. Coyote cannot imitate them.

II. QOĀ'QLQAL.

Qoā'qlqal are three brothers who ascend Fraser River, transforming people into stones. The youngest transforms himself into a salmon, in which shape he carries away a harpoon with which a cannibal is fishing. They visit his house. The Cannibal's wife gives them a small dish which they are unable to empty, while the Cannibal empties it in one spoonful. They kick a mountain-side down, intending to kill the Cannibal, who remains unharmed. The youngest brother makes a flood by taking off his beaver head-band. When he puts on his head-band, the flood subsides. They transform Coyote's house and household utensils into stone. They throw Coyote's wife into the fire. They transform birch and alder into women, whom Coyote marries. They try to push their heads into stone, the youngest one making the deepest impression. They transform the Cannibal, Eagle, and Skunk into ordinary animals. They are transformed into stone on looking at a dancing girl.

III. KOKWĒ'LA.

The plant hog-fennel (*peucedanum*) has a son who is abused by the other children because he does not know his father's name. On being informed by his mother he retires to solitude; obtains supernatural powers. He travels down the river, transforming people. He meets the Qoā'qlqal, and proves himself stronger than the latter.

IV. THE BUSH-TAILED RAT.

The Bush-tailed Rat lives in a house the door of which closes and opens at his command. He steals provisions from the cellars of the people, which provisions he pretends to receive from his friend the Long-tailed Mouse. A woman hidden in a cellar discovers his theft. When the people enter his house to kill him, he runs out and commands the door to close, thus killing all the people in the house. He makes a new house, the entrance to which is formed by two rocks that crush all those who enter. A transformer keeps the rocks apart by forcing his lance-head between them, and transforms the Rat into an ordinary animal.

V. THE OLD MAN.

1. *The Old Man and the Coyote.* — Coyote tries his strength with the Old Man by moving rivers and mountains. He is unable to move a mountain, owing to the superior strength of the Old Man. Coyote retires to a house of ice in the extreme north. When he turns over, it is cold weather. Coyote and the Old Man expect to return and to bring back the dead Indians.

2. *The Old Man and the Lad.* — A lad reaches the Old Man's house in seven steps, and prepares a meal for the Old Man, who follows him. They dive in a

lake in order to test who can stay under water longest. When the Old Man dives the lake becomes agitated, and he is thrown into the upper world. He is expected to return amongst clouds of tobacco smoke.

3. *The Swan* (First Version).— The Swan accompanies the Old Man to the upper world. He wishes to return to his child. The Old Man makes him white before sending him back.

(Second Version.)— When the Old Man transformed the bad into animals, he also transformed the Swan's wife, while he did not intend to transform the Swan. When, however, the Swan asked to have his wife re-transformed, he was turned into a Swan.

VI. THE ORIGIN OF THE DEER.

In the beginning the deer were able to jump from one mountain-top to another. They were transformed into ordinary deer by being struck with the breech-clout of a woman.

VII. THE SUN AND THE LAD.

A troublesome boy is deserted by the tribe. When he tries to follow them, he is misled by sounds. Discovers his grandmother hidden in a basket. He kicks her, but she gives him fire, and makes him small bows and arrows, with which he shoots, first mice, then blue jays and magpies. The skins of these the grandmother makes into blankets, which please the Sun, who in exchange for the blankets gives the boy great power.

VIII. THE MAN WHO TRAVELLED TO THE SUN.

Originally the Sun is near the earth. There is a cannibal and gambler who has lost his all. He reaches a great lake which he crosses on a gray cloud. He reaches the Sun's house, meets the latter's son, who hides him under robes. The Sun, on his return, smells him, but is quieted by his son. The next morning the Indian returns. The Sun's son gives him a bundle, which he is not allowed to look at until he reaches home. When he puts it down it assumes enormous size, and is filled with presents of all descriptions. The Loon and Goose give the gambler their daughters. He takes them to the Sun, who in return promises to move away from the earth, and to cease killing people.

IX. THE SUN AND HIS DAUGHTER.

The Sun is the daughter of a man who lived at Lytton. A stranger from the East marries her and takes her home. Her father is angry because she does not visit him for a long time. After two children are born, her husband deserts her, saying that she is too hot. When she returns to her father, he hides from her. She becomes the Sun; her children, the sun-dogs. When the Sun-woman is looking for her father, she travels from east to west.

X. THE HOT AND THE COLD WINDS.

People in the North make the cold winds when walking about. People in the South make the south winds in the same way. Owing to disagreements between these people, the country is troubled by the hot and cold winds. The Indians make peace between the Winds, and the daughter of the South Wind marries the son of the North Wind. The woman visits her own relatives in the South. On her return north, she is accompanied by her elder brother. When nearing the

north country, it grows cold. He throws his sister's child into the water, and it is transformed into a *floating* piece of ice. For this reason ice floats on rivers and lakes after wild winds.

XI. THE MOSQUITO AND THE THUNDER.

When the Thunder desired to eat blood, the Mosquito told him that he obtained it from the tops of the trees. For this reason the Thunder strikes the tree-tops.

XII. THE ORIGIN OF FIRE.

(First Version.)—The Swallow, sent by the Beaver and the Eagle, discovers the owners of the fire at Lytton. The Eagle flies away, holding a clamshell. The Beaver allows himself to be caught by the owners of the fire. When they begin to carve him, the Eagle appears. The people run to shoot him. The Eagle drops the shell into the house, where the Beaver fills it with the fire, causes the house to be flooded, and both make their escape.

(Second Version.)—Two brothers obtain supernatural powers. The elder one asks his brother to kill him, to allow animals to eat of his body, and to catch an Eagle when it should come. After this has been done, the elder brother revives, then the younger brother catches the Beaver in the same manner. They transform themselves into an Eagle and a Beaver. (The rest same as first version.)

XIII. FIRE AND WATER.

Fire and water kept in boxes in a monster's house. The Elk opens the boxes out of curiosity. Thus fire and water were obtained.

XIV. THE SKUNK AND HIS YOUNGER BROTHERS.

(First Version.)—Skunk's four brothers are married. He covets their wives and proposes to his brothers to make war against the trees, intending to kill them. They set out, and one night he catches many humpback salmon. He cuts off their heads, and orders them to utter the war-whoop. He promises his brothers to watch while they sleep, then he kills them with his secretion. At home he tells their wives at what part of the body their husbands were wounded by the enemy. While sitting among them his brothers, who had revived, return. They try to kill him, but are unable to do so. He says the only way to kill him is to set him adrift in a basket, which they do.

(Second Version.)—Skunk and his brothers go to war against the Shuswap. When they camp, he creates yellow pine, the bark of which they burn. While his brothers are asleep, he kills them with his secretion. He transforms some of his dung into a slave, whom he instructs to say that he has captured him in war. The dung does not obey, and is scattered by the Skunk. (The next part the same as in the preceding version.) The brothers remove the smell of the Skunk with bearberry plant, and transform the Skunk into the ordinary animal.

XV. CHIPMUNK AND GRIZZLY BEAR.

The Grizzly Bear tries to extinguish a large fire by throwing dirt on it. The Chipmunk puts on new supplies of fuel, and in doing so cries, "Tcī'x·a mā''a!" (= Crackling of fire, light.) The Bear cries, "Lī''pa!" (= Dark!) The animals fight. When Chipmunk runs away, the Bear just touches his back with his

claws, thus causing the stripes of the Chipmunk. If the Bear had killed the Chipmunk, it would always be dark.

XVI. THE DOG AND THE GIRL.

A girl has a lover whose identity she ascertains by daubing his back with red ochre. On the following day she sees a dog bearing the ochre marks on his back. She gives birth to four pups, and is deserted by her tribe. She goes spearing fish by torchlight, and on her return hears the noise of children in her house. When they hear her, they turn into dogs. Finally she prepares four kettles of medicine, returns unawares, takes the dog-skins which the children had thrown off, and throws the medicine over their bodies. The boys become great hunters. They are visited by the Magpie, who is treated hospitably, and who reports to her tribe what has happened. The rest of the tribe join them again.

XVII. THE OWL.

The Owl, who is a great hunter, takes away a troublesome boy, rears him and makes him a powerful hunter. The Owl used to drive deer up to him towards the top of the mountain, crying, "Go towards my slave!" This enraged the young man, who is informed by the Short-tailed Mouse that the Owl is not his father. He returns to his tribe.

XVIII. MARTEN AND FISHER.

Marten and Fisher are brothers. Marten's wife goes to the river with her boy and asks the Spring Salmon to marry her. He takes her into the river. The Fisher discovers what has happened. The Fisher catches a fawn, and makes a bow and arrow for the boy to play with. They give him provisions, and leave him, to find the lost woman. They reach the Spring Salmon's house in the disguise of some of his female relatives. They induce the lost woman to keep her husband awake late at night, that he may sleep soundly in the morning. When he is asleep they enter the house and cut off his head. On crossing the lake, Marten drops the Salmon's head into the water. The next morning Coyote, who lives in Spring Salmon's house, says that Marten and the Fisher must have been the murderers. The animals pursue them. The Eagle informs them that the Salmon's head has been dropped into the lake. The waterfowl attempt to recover it. The Loon succeeds. The head is put on the Salmon's body. He recovers.

XIX. THE HARE AND THE GRIZZLY BEARS.

The Hare and his grandmother live on one side of the river; the Grizzly Bears, with their four children, on the other. The Hare steals dried fish from the Grizzly Bears. A female Grizzly Bear crosses and asks the Hare in regard to his stolen provisions. He mocks her, and on being attacked he evades her paws. His grandmother throws pitchwood in the fire. The smoke blinds the Bear, who is then killed by the Hare. In the same manner he kills the male, who discovers the death of his wife by seeing her paws in the Hare's house. He also kills three of the young Grizzly Bears. If he had killed all of them, there would be no Grizzly Bears. The Hare cohabits with his grandmother and thus kills her.

XX. THE BATTLE OF THE BIRDS.

The Birds assist the Golden Eagle in obtaining the wife of the Baldheaded Eagle. They gamble with the latter in his house, making a large fire, which induces the woman to go out and cool herself. Then she is taken away by the Golden Eagle. Baldheaded Eagle puts on his armor and challenges all the birds. He kills all except one hawk, who revives all the other birds except the Baldheaded Eagle.

XXI. THE OTTER.

The Otter, after three unsuccessful attempts, revives a girl who has been killed by her lover. He tells another man that he has resuscitated her by tickling her soles. This man then attempts to resuscitate a girl, but without success. He pretends to use pieces of his wife's genitals as bait, and thus induces another person to kill his wife.

XXII. THE GRIZZLY BEARS AND THE BLACK BEARS.

A man has two wives, — the Grizzly Bear and the Black Bear. The former is jealous of the latter. Under the pretext of lousing her husband, she bites his neck and kills him. She cuts off part of his body and roasts it and eats it. She kills the Black Bear woman in the same manner. She instructs her children to ask the Black Bear's children to play feasting. They themselves are to eat little. Then they are to fight with the Black Bear's children, who, on account of being full, will be easily overcome. Then they are to roast their bodies. The Black Bears are suspicious and do not eat much, while the young Grizzly Bears gorge themselves. They are killed and roasted by the Black Bears, who run away to their grandfather's house. The Grizzly Bear returns in the morning and eats the body of one of her own children. She is informed by the Meadowlark, and pursues the Black Bears. When she reaches them, the young bears run up a tree. She begins to bite the tree until it begins to fall. Then they promise to drop the youngest one down, and ask her to open her mouth wide. They throw rotten wood into her mouth, thus choking and blinding her. They reach their grandfather, who carries them over the river in his canoe. When the Grizzly Bear comes, the old man makes her sit on a hole in the canoe, through which the fish bite her and kill her. The Coyote finds her body and roasts it, but falls asleep. The Fox eats all the meat and smears Coyote's mouth with grease.

XXIII. THE GRIZZLY BEARS AND THE HUNTERS.

Four brothers have a sister of the size of a thumb. Her dog the Louse is tied to her when she goes digging roots. Her brothers burn the side of a mountain in order to make roots grow more plentifully. Four Grizzly Bears hear the girl, who hides in a root-hole. The dog remains outside, and thus she is found. The Grizzly Bears fill the girl's basket with roots, and accompany her home. When she eats, she passes pieces of venison out of the hut to the Grizzly Bears. The Bears have placed each one hair in a root, which the brothers are to eat whole. The girl has to say that if they break the roots her digging-stick will break. They swallow them whole, and then, one after the other, go out to fetch water. Outside they are embraced by the Grizzly Bears, whom they marry. The oldest Grizzly Bear kills and eats the three younger couples. Her husband and his sister run away. The Hunter marries his sister. One day she is singing to her child, when the Grizzly Bear finds her and kills her and her child. She puts a piece of wood

in the cradle, and sits down singing. The Hunter recognizes her voice. In order to kill her, he gathers all the water of the creeks in a hole in front of his house, which he covers. He sends the Grizzly Bear to fetch water. After going from creek to creek she becomes thirsty, bends over the hole; he pushes her in, and she is drowned.

XXIV. THE WOLF BOY AND HIS GRANDMOTHER.

One time the country was on fire. The people were burned, except an old blind woman and a boy, who took refuge on a trail. The boy intends to take revenge on the people who had burned the country. He puts his grandmother, the Short-tailed Mouse, in a hollow log and drags her along. They meet with several obstructions, which disappear when his grandmother looks at them. Finally the boy continues alone, assuming the shape of a wolf. He reaches his enemies, flutters into their house in the shape of an eagle's down, and burns the Indians. The chief hides his daughters under skins, and presents the whole pile to the boy, who accepts them and spares the chief.

XXV. STETSO'.

STĒTSO', the survivor of the fire, makes a fish weir, spears, and nets, and catches and dries many fish by his mere word. On the following morning he finds his fish stolen. His grandmother informs him by whose help he can make bows and arrows. He covers himself with birch-bark armor, climbs a high rock, whence he is taken up by eagles, with whom he fights in the air, and is gradually let down. He pulls out the Eagle's feathers. He asks the Deer to let him ride on his back, and cuts the sinew out of the Deer's back. He makes two men, the possessors of arrowstone, quarrel. When they fight, black and white arrowstones fall from their bodies. He takes these to the Raven, who makes arrow-heads for him.

XXVI. THE WAR OF THE FISHES WITH THE OKANAGON.

The Fishes attack the Okanagon and are pursued. The Sturgeon jumps from side to side, thus making the course of Columbia River. But they are overtaken and thrown into the river. The Sturgeon is killed in Fraser River, and for this reason does not ascend Thompson River.

XXVII. TCĪSKĪ'KIK.

A hunter's sister eats venison while he is out hunting. He strikes her, and she assumes the shape of a golden plover, while he himself is transformed into a bird whose cry is interpreted as "O my younger sister!"

XXVIII. THE ANTS AND THE TWO BROTHERS.

One of two brothers is carried away by the Ants, who leave him in the underground world. He is reminded of his brother by a tear falling on his hand. The Ants show the remaining brother that the entrance to their world is underneath the firestone of their lodge. He is told that the Spider will help him to reach the lower world. The Spider's thread being too weak, he is sent to the Crow, who instructs him to jump down the hole. After striking four obstacles, he will reach the lower world, where he is to open his eyes. He obeys, and finds his brother.

XXIX. ĀQ.

A number of women who are digging roots hear the cry, "āq." The crying monster reaches their camp, and does not accept food they offer him. When they sleep, he eats their hearts. One boy who had hidden in a basket escapes. The men, when informed, go out in the disguise of women, and kill the monster. They cut him, and throw the parts of his body in the direction of the surrounding tribes, — the head, to the Okanagon, who for this reason are brave; the back, to the Shuswap, who therefore are strong; the intestines, to the Lillooet, who for this reason are unwarlike; the remaining blood, to the tribes down the river, who for this reason are inferior people. They replace the hearts of the women, who revive, thinking they have been asleep.

XXX. NTCĬ'MKA AND THE CANNIBAL.

Ntcĭ'mka desires to kill a cannibal who owns a long staff set with strings of human nails. The Cannibal has taken Ntcĭ'mka's wife. Ntcĭ'mka travels, and steals a boy whom he carries on his back. He makes him grow prodigiously by washing him with fir-branches. He gives the boy four necklaces, — one of eagle's feathers, two of hawk's feathers, and one of rattlesnake skin. He sends the boy to the Cannibal where he sits on the opposite side of the river, smoking. The boy jumps across the river, and is attacked by the Cannibal, who tries to stab him with his spear. The boy jumps to the top of a mountain, and only his necklace is on the point of the spear. When the Cannibal has speared the four necklaces, the magical power of his staff has disappeared. Then Ntcĭ'mka attacks the Cannibal, and, rolling about with him, tears up the ground. Four times he calls the boy to help him. He strikes off the Cannibal's head, then his arms and legs, which were still fighting against Ntcĭ'mka. The parts of the body are thrown about as in the preceding story. The rest of the body is transformed into stone, which is still effective in curing sickness. The boy is sent back to his friends. Before leaving, he kills deer for Ntcĭ'mka, and receives presents of eagle's quills and dentalia. On his way home, he is attacked at Kamloops. He makes two large trees grow, which he climbs. His enemies chop them down, but have not finished when it begins to grow dark. During the night he bribes an old man with his dentalia. The people divide these the next morning. There are not enough quills to go round, and the Porcupine does not receive any. He sulks and the dentalia are all thrown on him. They are all transformed into porcupine quills.

XXXI. THE WOMAN AND THE HAXAA'TKO.

The woman pretends to be sick, and leaves her house every day. Her husband follows her, and sees that near a lake she dresses handsomely, and calls up a sea monster. The next day, the man, disguised in her dress, calls up the monster and kills it. He cuts off part of his body and boils it, and gives it to his wife to eat.

XXXII. THE YOUNG MEN WHO LOST THEIR MOTHER.

Two hunters who live with their mother find, when they return home, that she has disappeared. They make many moccasins, and set out to search for her. They travel over the four points of the compass, but do not find her. Finally, by instruction of their guardian spirit, they go to the country of the ghosts, across a great lake. As they proceed, it grows first darker and darker, and as they near their destination it grows lighter again. On reaching the house of the ghosts, a man forbids them to enter, but lets them pass after he has taken away their mortal parts.

XXXIII. THE SKUNK AND THE BADGER.

The Skunk and the Badger go to gamble with the Okanagon, and win all their possessions. The Skunk tries to marry an Okanagon girl, but is refused. The Badger tries the same, takes away her breath. She is buried. Skunk tries in vain to resuscitate her, while the Badger succeeds by restoring her breath. The Skunk is jealous, and is quieted by the present of a roan horse. After some time the woman returns to her country, where she is recognized by her younger sister, who reports the return of the woman to her mother, who, however, does not believe her.

XXXIV. THE LAD WHO CAUGHT THE WIND.

A boy sets a snare for the Wind. After making the snare smaller every night, he succeeds in catching the Wind, which he takes home. He frees it on condition that the Wind will not do any more harm to the people. The young man travels south to marry the daughter of a chief. After having worn out all his moccasins, he meets Coyote, who invites him to a seat on his back. The young man shoots various animals which the Coyote eats. Then the Coyote goes faster and faster. He reaches the chief's house, and elopes with his daughter, stealing at the same time two of the best horses. They are pursued, and he transforms the horses into painted pieces of birch-bark, and hides in the bushes. The young man meets his two brothers, who had accompanied him part of the way. They take the woman, throw the young man into a chasm. The animals try to pull him out by their tails, and the Coyote succeeds. He re-transforms his piece of birch-bark into a horse, and overtakes his wife.

XXXV. THE RAVEN.

A girl at Lytton refuses all the natives, and is married to a stranger, the Raven, who takes her home without giving marriage presents. The Raven does not dare to take her to his father's house, and leaves her at a place surrounded by a deep chasm, and transforms one of his feathers into a house, where he asks the woman to stay. The following day he transforms feathers into food and slaves. The chief, on seeing the house, sends one of his sons, who by request of the Raven says the house is uninhabited. The chief goes himself and finds the Raven. The father tries to kill the Raven, who, however, evades him. The Raven and his brother begin to travel towards the place where the Raven's wife is hidden. A thin log is placed over a chasm, which turns over when stepped upon. The brother bounds across the log, and marries the Raven's wife. She refuses to accompany him on his travels with the Raven, but gives him a knife and a piece of painted birch-bark, which will become a horse when the man wishes to ride. The Raven, when he meets his brother, knows what has happened, and resolves to kill him. While they are camping, he cuts off his head, buries the body, and takes the horse. He marries the daughter of a chief. When seated with his wife and brother-in-law, his brother enters. He disappears with the horse during the night. He builds a house for his second wife, and lives for some time with his second wife.

XXXVI. THE MOON.

The Moon is an Indian who invites the stars to his house. Only the Pleiades come and crowd his house. He sends his sister for water. She returns, finds the house full and does not know where to sit down. He asks her to jump on his face. She is there still, darkening the Moon's brightness.

XXXVII. THE MAN WHO STOLE THE HORSE.

An Indian steals a horse. He is pursued by the owner. He creates several obstacles which the pursuer has difficulty in passing, — first a river, then a tract of mud, a thicket, and a field of smooth ice. He is unable to pass the last-named obstacle. The owner of the horse then retires to the mountains to fast, obtains supernatural power, and creates a lake which stretches to his enemy's village. He creates a canoe and starts. The prow of the canoe is painted red, and shines like fire. The thief transforms the horse into a loon. The wife of the owner of the horse obtains great power by fasting. She transforms her husband into a fish, and marries the Teal Duck.

XXXVIII. THE BROTHERS.

Two brothers reach a Cannibal's house. They find only his wife at home. When the Cannibal returns, she protects the brothers. At night they change places with the Cannibal's sons. Then they steal the Cannibal's magic staff and escape. Reaching a river, they cross it on the staff. The Cannibal kills his own children, and, on discovering his mistake, pursues the boys; but the river stops his pursuit. The boys work for saloon-keepers, the elder one squandering all his money, but the younger one saving his money. A chief orders them to steal the Cannibal's fire, which the younger one proceeds to do. He induces the Cannibal to gorge himself by putting salt into his dinner. When he goes to drink, he steals the fire. Next he steals his wagon and horses, and finally the Cannibal himself, whom he makes drunk.

TWO TRADITIONS OF THE LILLOOET.

I. THE STORY OF TSU'NTIA.

A girl marries the root Kokwe'la. She has a son, the ancestor of the Upper Lillooet. He transforms into a fish a boy who abuses him. He asks his mother the name of his father. She tells him that the latter was drowned. He takes bow and arrows to kill the Water, but is informed that the Water has never seen him. He goes back to his mother, who gives him more evasive answers. He travels up Fraser River, down Thompson River, meets the Qoā'qoaL. They try their strength. He feeds them from a very small dish. They are unable to empty it; but when they try him, the young man empties their dish easily. They lie down to sleep, and the marks of their bodies may be seen to this day.

II. THE STORY OF TSU'NTIA'S MOTHER.

Tsu'ntia throws his mother into a lake. She becomes the ancestor of a fabulous people. The men of Lillooet marry some of the young women of this people, but are overcome by the smell of their food, which consists of frogs. A young man obtains magical power by fasting, and enters the house of the Frog-people, marries two girls, and is not killed. He sees that they are hunting enormous frogs. Later on he compels them to eat deer meat. After they have partaken of it, they become human beings, and settle with the other people at Lillooet. Only three refuse to eat deer meat, and are transformed into dogs.

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