

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

II. THE CHILDREN OF THE DOG.

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

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

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

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

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

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

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

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

12. THE STARS.

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

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

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

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

16. ALAMA TSAT'A D'AGĀ.

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

17. ADADA'.

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

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

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

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

18. THE METEOR (?).

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

19. THE FISHER.

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

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

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The bear replied: "That does not matter to me. I can scent my food, but you will be unable to see, and must obtain your food in the daytime, when it is light. From now on it shall be dark." It grew dark, but the bird remained sitting quietly on a tree until it grew daylight again. Then it flew all over the world. It dropped here and there a fragment of the stones. Then it flew to the birds, and gave them parts of the stones. Finally it flew to where the Ts'ets'ä'ut were staying, and threw the stones down. They were tied together by twos. The people struck them, and caught the sparks on tinder, and thus started the first fire.

7. THE MARMOT WOMAN.

Once upon a time there was a widower who had a son. He had built his lodge near the upper end of a valley which abounded in marmots. Every day they went hunting, but he was unsuccessful. It so happened that one day the boy caught a young marmot. He did not kill it, but took it home. Its mother saw what had happened, and followed the boy to his lodge. There she took off her skin, and was at once transformed into a stout woman. She stepped up to the entrance of the lodge, and said to the men: "Give me my child." They were surprised, for they did not know who she was, but the father invited her to enter. She said: "No, your lodge is not clean." Then he arose, gathered some grass, which he spread on the floor for her to sit on. She entered and sat down. The boy gave her the young marmot, which she at once proceeded to suckle. Then the woman asked for eagle's down. After she had received this, she said to the hunter: "You are unsuccessful in hunting because you are unclean. I will cleanse you." She wiped the inside of his mouth and removed a vast quantity of phlegm. Now he was clean. She became his wife. Before he again went out hunting she ordered him to seek the solitude of the mountains, and to fast for three days. He went, and on his return the woman gave him a small stick with which to kill marmots.

The first day he went out hunting he saw numerous marmots, and killed twenty. He carried them home, and his wife at once began to skin and carve them. She hung up the meat to dry. While her husband had been away, she had gathered a vast quantity of salmon berries, and they lived on berries and on meat. On the following day the man again went hunting, and killed fifty marmots. The lodge was full of meat.

Often while he was out hunting he noticed that one marmot was following him all the time. It was tame, and played around him. Therefore he did not kill it. One day, however, when there were no other marmots to be seen, he killed it and carried it home. When

his wife opened the pouch and pulled out the game, she began to cry and to wail: "You have killed my brother! you have killed my brother!" She put down the body, and laid all the other marmots that her husband had procured around it. Then she sang: "Brother, arise!" (*qōxdē kusē khek!* This is said to be Tlingit). When she had sung a little while, the body began to move. The dried meat began to assume shape. She threw on it the skins, and all the marmots returned to life and ran up the hills.

She followed them, crying. Her husband was frightened, but followed her, accompanied by his son. After they had gone some distance, they saw her disappearing in a fissure of the rocks, which opened and let her in. When they reached the fissure, the father told his son to stay outside while he himself tried to enter. The fissure opened, and on entering he found himself in a lodge. His brother-in-law had taken off his skin, which was hanging from the roof. He was sitting in the rear of the lodge. The women were seated in the middle of the floor, and were weaving baskets and hats. The chief spoke: "Spread a mat for my brother-in-law." The people obeyed, and he sat down next to his wife. The chief ordered to be brought a cloak of marmot skins. When he put it on, he was transformed into a marmot. He was given a hole to live in, and a rock on which he was to sit and whistle as the marmots are in the habit of doing. The son saw all that had happened, and returned home in great distress.

Two years after these events, the brothers of the man who had been transformed into a marmot went hunting. They pitched their camp at the same place where their brother had lived. After having cleaned their bodies and fasted for four days, they set their traps. They were very successful. One day one of the brothers saw a marmot jumping into a crack of the rocks. He set his trap at the entrance of the fissure, and when he came back in the evening he found the animal in his trap. He put it into his pouch with the rest of his game, and went home. His wife began to skin the marmots, and to dress the meat. She took up this particular animal last. When she cut the skin around the forepaws she saw a bracelet under the skin, and her nephew, who was staying with them, recognized it as that of his father. Then she put the animal aside. At midnight it threw off its skin, and resumed the shape of a man. On the following morning they recognized their brother who had been lost for two years. He told them of all that had happened since the time when he had left his son at the fissure of the rock, how he had become a marmot, and how he had lived as one of their race.

8. THE CLOUD WOMAN.

Two brothers, with their mother, went up the mountains to hunt marmots. They built a lodge, and the younger brother and the mother stayed at home while the elder one went into a neighboring valley to hunt. While the younger brother was very successful, the elder one was almost starving. One day, however, a cloud came to his lodge and married him. From that time on he caught great numbers of marmots. After some time he went to visit his mother. He brought her two marmots. It was clear weather, and his mother noticed with surprise that at the time of his arrival he was quite wet. On the following morning he again departed, and stayed away for a long time, so that his mother and brother began to worry about him. Finally his younger brother started to look for him. He crossed the mountain, and reached a beautiful valley. At some distance he discovered a lodge. He thought: "This must be my brother's lodge," and went down to it. When he had reached it he entered, but did not see a soul. The lodge was built of bark. It was full of meat. Now he heard somebody laughing and speaking, but he did not understand what was said. He looked around everywhere, but he did not see any one. Finally he discovered a small cloud of mist which was moving about in the house. He entered and sat down. He saw the mist moving towards a small basket, which was then taken to a large basket and filled with berries. Then the mist moved to a spit, which was lying near the fire. It was lifted, covered with a slice of meat, and put close to the fire. When the meat was done, the mist enveloped a dish and a knife, and moved to the spit. Then the meat was put into the dish, and the mist carried it to the young man, who began to eat. When he had finished, the mist brought a basket filled with water, and the young man drank. Next came a dish filled with salmon berries mixed with bear grease. The mist enveloped a spoon, which began to stir the mixture, and then stayed in front of the young man. While he was still eating, his elder brother entered the lodge. Again he heard the laughing of women. The young man said: "Both mother and myself thought you were dead, and I came to search for you." Then the mist gave to the elder brother a basket filled with berries, and left the house. It reappeared, carrying a basket filled with water. It took up the elder brother's pouch. It opened, and marmots fell out of it. Then the mist lay over the marmots, and the young man saw that they were being skinned and dressed. Soon the mist left the lodge, carrying the skins. The elder brother spoke: "That cloud of mist is my wife. Do not ever mention the word 'cloud' in her presence, else she will leave me."

In the evening the elder brother gave a skin blanket to his visitor and they went to sleep. The mist settled at the side of the elder brother. On the following morning, after they had taken breakfast, the young man prepared to return to his mother. He was going to tell her that his lost brother had been found, and to invite her to come and stay with him. He started, and when he had reached his lodge he told his mother that her eldest son had married a cloud, and that he desired them to stay with him. The old woman packed her belongings and they started to cross the mountains. When they approached the lodge, the cloud woman was engaged in drying marmot skins. When the young man, who had gone in advance, reached the house, his elder brother sent his wife to meet his mother, and to help her carry her load. Swiftly the cloud moved up to the old woman, and flew around her, emitting a hissing noise, which frightened the woman. Then the cloud returned to the lodge. Her husband asked: "Did you bring the load?" She replied: "Your mother declined to give it to me." Then the man sent her back, and asked her to take the load. She obeyed. When she reached the old woman, she found her resting her load on a rock. She took it from her back, and carried it home. Before the old woman had been able to reach the lodge, the cloud had left again to pick berries. Soon she returned. She put stones into the fire and boiled meat for her guests.

The man's mother and brother continued to live with them. After some time, they saw the toes and the fingers of a woman protruding from the cloud of mist. Gradually arms and legs and the body began to appear, and finally they were able to see her face. She was very beautiful. One morning when they awoke the last trace of the mist had disappeared, and they saw a beautiful woman in its place. The younger brother said to her: "Why did you never speak to me?" She replied: "I spoke to you, but you did not understand me."

She was with child, and after some time she gave birth to a boy. He had red hair. And after some time she gave birth to a girl. The children grew up.

One day, while the brothers were out hunting, the children were playing in front of the lodge. Their mother was putting on her moccasins, preparing to pick berries in the woods. Then the boy said: "O mother! see the cloud on that mountain." At once the woman began to vanish, she took her daughter in her arms, a hissing sound was heard, the house burst, and she was transformed into a cloud. The grandmother held the little boy in her arms, while the cloud carried away the girl. The mountains were covered with clouds, and it began to rain in torrents. The brothers heard the

cries of the girl in the clouds and saw her being wafted from place to place. The "cloud woman" was not seen any more. Later on the elder brother was lost while hunting. I suppose his wife took him with her.

For a similar legend see Petitot, *l. c.* p. 120, Legends of the Hare Indians.

THE VISIT TO THE SKY.

Once upon a time there was a man who had a large family. One morning his wife and children, upon awaking, were unable to find him. He had disappeared.

When he awoke he found himself in a strange lodge among strange people. The house stood on a vast open prairie. A young girl was lying at his ~~side~~. It was very beautiful there. Now he heard the chief speaking. He looked around, but he did not see a soul. The girl said to him: "You are in the sky. My father is going to make you clean and strong." Then he heard the chief saying: "Build a large fire and put stones on top of it." A giant arose, who built a fire and put on stones. After a while the chief asked: "Are the stones red hot?" The giant replied: "They are hot." Then the wood was taken away, the red hot stones were piled up, and, after the man had been placed on top, a blanket was spread over him. Then the ashes were placed on top of the blanket, and a new fire was built over the whole pile. This was kept burning for a whole day. In the evening the chief said to the giant: "I think he is done." The fire and the ashes were removed, and the man was found to be red hot, but not steamed. He was taken from the pile of stones with wooden tongs and placed on a plank, which was supported at each end.

The girl was crying all day, because she believed him dead. Early the next morning the chief sent the giant to see if the visitor was still alive. He lifted the blanket which had been spread over the red hot body. Then the plank, which had been burned by contact with the body of the stranger, gave way, and he fell down. But he arose at once hale and well. Then the chief had a mat spread for him in the rear of the house and said: "I burned you in order to make your body as hard as stone. Sit down with my daughter. She shall be your wife." He married her, and the young woman was glad. The chief said: "If you so desire, you may take her down to the earth. She shall see what the people are doing." The chief's lodge was full of many kinds of food, which, however, were not known to the visitor.

When they prepared to descend to the earth, the chief gave his daughter a pot and a black tube, through which she drank of the liquid contained in the pot. Nobody except herself was allowed to