

the Oxtall River. At Semgaotz¹ she stood still and saw a man some distance from the shore in a very bright shining canoe. She knew that the pursuing Bears would soon be on to her. So she called out to this man, "Come, Dzaradilaw! Rescue me, and my father will give you many boxes." The man paid her no heed, and she could hear the Bears coming in the distance. "Come, Dzaradilaw! Rescue me! My father will give you many slaves and boxes." The man paid no heed to her. Hearing the near-approach of the Bears, she then called out desperately, "Come, Dzaradilaw! Rescue me, and I will marry you." Immediately Dzaradilaw took his supernatural club and struck his copper canoe, which quickly came to where the princess stood. She jumped into the canoe, and at once the man Dzaradilaw struck the canoe with his club. It moved away some distance from the shore. The Bears had now arrived, and the leader jumped into the water to swim after the canoe. Dzaradilaw took his supernatural club, which was a live being with a head at each end (*larah'ways*), and threw it at the Bear. The club attacked the Bear and killed it. Then Dzaradilaw went to his home at Kse'om with his wife and took her into his house. There she saw that there were two partitions. Dzaradilaw told her, "You must never look into that chamber, no matter what strange noises you hear." Every day, her husband landed with many seals. Some he would put into the forbidden chamber, and some Rhpeesunt prepared and dried. As soon as her husband would go away, she would hear queer noises, as of grinding bones, from the forbidden chamber. As she could not restrain herself, she looked into the chamber. Here she saw a monster Wolverine Woman who was in the act of chewing the bones of the seals that were scattered about. As soon as the Wolverine Woman saw Rhpeesunt, she fell back dead, having choked in her anger at being seen.

When her husband returned from his hunt, he was angry and said to his wife, "We must move from here, as this will bring upon me the anger of the Wolverine people. So they moved to Metlakatla. And then the traditions of Gam'asnærhl begin (Recorded elsewhere).

THE WOMAN WHO MARRIED THE SEA BEAR

(Recorded by William Beynon in 1954 from John Tate, Port Simpson.)

There is a saying among the people that applies to the young woman before she gives her consent to marry the man who courts her: "Examine the palms of his hands. If he is industrious, his palms will be rough. If he is lazy, his palms will be smooth. The origin of this saying follows:

There was a chief of the Gisparhlots who had an only daughter. They lived at Metlakatla Pass. This woman was reputed among all the Tsimshyan and foreign tribes for her beauty. Soon the princes and chiefs began to come

¹Large Labret, so called because of its high formation. Its geographical name now is Balmoral.

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to ask her to marry them. Her grandmother said to her, "When any man wants to take you to wife, always feel the palm of his hand. If it is smooth, refuse him; he is a lazy fellow. But if it is rough, accept him, as he will be industrious and become wealthy." This the princess kept in mind. Whenever any man approached her, she would feel the palm of his hand. When it was smooth, she would say, "You have said enough. I have heard you, but you must go away." Many young men came, but she refused them all. Now the chiefs and princes never did work in the olden days. They were kept in seclusion, and slaves and attendants did all the manual work for them. So their hands were always smooth. Nevertheless the young princess followed the instructions of her grandmother. As each man came, she felt his palm, and not one had a rough one.

The chief and the princes then were about to give up. And although now hardly any one offered to marry her, yet she herself was anxious to marry, so that she could have more freedom, as the unmarried princesses were always kept in seclusion. Their companions were selected by their parents, not by themselves, and the princess had grown weary of them. It had been some time since any one had offered to marry her, when one night, while in her sleeping place just above her parents', she suddenly awoke and felt that someone was with her. She felt him to be a man. "I have come to marry you," said this man. The princess then felt about, until she found his hand. She touched his palms. Behold, these were rough. She knew that this was the man she was destined to marry. "You may marry me," the princess replied.

Every night the man came while she slept and the house was in darkness. She told her grandmother, "A man comes to me every night. I cannot tell who he is, as he will not make himself known. He told me that I must not try to find out who he is, because, if I did, it would mean his death." This made the old grandmother very curious. Every morning when the man arose to leave, the princess tried to find out who he was. But it was too dark in the house to see her husband. The old woman would arise before the others, and behold, in front of the house, lying on the beach would be sometimes a halibut, sometimes a salmon, or a seal or sea-lion; sometimes it was a grizzly bear or a deer. Every morning there would be an animal there, and as the people had more than enough to eat, the grandmother began to store up food, which she traded. Soon she became very wealthy. Always the man came and slept with the princess. And he told her, "Do not try to see who I am, or I will perish." The princess soon gave up, after trying in vain many ways. At night while he slept, she would mark her husband on the back of his head with red ochre. Next day, she would sit at the entrance of the house, watching all the young men that went past her father's house. But nobody bore the red ochre markings. She would send her slaves into the houses to look for more men, but they found nobody with the markings. Then the princess knew it was not one of her own tribe. She sent slaves every day on different errands to the

other tribes near by. But they had no news to report. The old grandmother, although the princess had cautioned her not to try and discover the identity of her husband who was supplying all the food for the tribe, was very curious. She now was wealthy and had a large supply of all kinds of fish and seal and sea-lion meats, as well as of all the different game. She had made up her mind that she would discover the identity of her grand-daughter's husband.

Every morning, she would get up before anybody else. But it was always too late, as even then there was always something lying on the beach which had been left by the husband. She knew that he must be a supernatural being, as he disappeared so suddenly. When he came to the princess, nobody could hear him. All were asleep in the house. It was only when he began playing with her that she would awaken and be sure that her husband was with her. Whenever the people left the fires burning, he would not come in. He had told his wife that he must not be seen; otherwise he would die. This was the reason the chief, the father of the princess, had decreed that no one must try to look at the secret husband, as he was the source of the food supply for all the people. This mystery made the grandmother the more curious. Instead of going to her sleeping place one night, she hid outside to see who left the halibut behind, the seals or anything. She hid herself near this spot and filled up her usual sleeping place with a dummy, so that to all appearances she was there.

That night, long before daybreak, the princess's husband got up and went out very early. The princess felt him go away, but it was too dark to see him go. Now, just as it was breaking day, the grandmother noticed something coming towards where she was lying. As it got brighter, she saw a grizzly of the sea coming towards her. Or rather, he was like a grizzly but had a dorsal fin on his back. He was towing a whale behind him. She knew then that he was a Being of the Sea, and she stood up. When the Being, who was the husband of the princess, saw the grandmother of his wife, he emerged from the water and chanted his dirge. Then he turned into a rock, and the whale drifted to the shore. The old woman ran into the house and summoned the slaves to tie the whale. Now the Being of the Sea had turned into a large rock. This rock the people call Mæs'awle (White Bear). Its geographical named is Barret Reef (off Barret Point, in the entrance of Prince Rupert Harbour).

THE CRYING WOMAN AND GAMLUGYIDES

(Recorded by William Beynon in 1951 from Mrs. Bryant Peel, a Niskæ member of a Wolf clan at Gyilart'amks, up the Nass River.)

In the olden times, Gamlugyides had his village at Mærhlekrhæhle (Metlakatla), at what is known also as Larhwigiyæps. It was on high land