

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

sloping toward the passage. The Wolf-clan village was established on the same island close to that of Asagael'yan, who was the Tsimsyan warrior. These were two interrelated groups whose origin was the same.

A great famine happened in the country, and many people in all the tribes were dying of starvation. Food was getting scarce, and the weather was cold and stormy. The people could not do any hunting, either on land or on sea. One day, the Gamlugyides people heard the howling of wolves above their village, and above them all a wolf howled louder as in great agony. This the people heard every day, and they began to fear that something was going to happen.

Every morning, the chief Gamlugyides arose very early and went out, as he had heard the calling and yelping of the wolves; one seemed to be calling his name. It sounded as if it were saying, "Come, Gamlugyides; come and help me!" The chief went back in, but he could not get rid of the feeling that he was being called into the woods by the wolves. Every time he heard the calling of these wolves he thought this. He told one of his friends, "I have a strange feeling that the wolves are calling me. I seem to hear them calling out, 'Come, Gamlugyides!' Something must be wrong with them. If they come back tomorrow, I will go up to the hills, and see what they are howling for. I feel they are calling me."

The next day, Gamlugyides arose before any other of his household, as he always did, and went out. It was just then breaking day, and he heard the wolves yelping very mournfully. So he returned to his house and called upon his nephews. "Come, do not delay. You must accompany me to where the wolves are howling. There is something wrong."

When they were all ready, they set out to the edge of the woods. The wolves, seeing the men approaching, set up a very mournful howl. Among the group stood a large wolf who looked weak and very thin. It was in an agony of pain. As this large wolf saw Gamlugyides coming, it approached him and wagged its tail, laying back its ears. It made whimpering noises and lay down at the feet of the Wolf clan chief. The chief knew that there was something the matter with this huge wolf, and he then spoke out, "Do not trick me or try to fool me! What is the matter with you?" The wolf was the prince of Wolves. He opened his mouth and began to whimper as if in great pain. Gamlugyides then bent over the wolf at his feet. It opened its mouth. He saw a large deer bone lodged across its throat making it impossible for the wolf to swallow anything. It was in great agony. So the chief spoke to the wolf, "Do not harm me, brother, and I will help you!" In answer, the wolf just whimpered in a very pitiful way. So the chief reached into its mouth with his hand and pulled out the bone. As soon as he got the bone out, the great wolf was relieved of pain, and it began to lick the chief's hand. It jumped about in relief. Then the chief said, "Go, brother, and do not forget me!" The chief and his nephews returned to the village.



18A. The Grizzly-Bear myth illustrated.



18B. Opposite side of No. 18A.

Early next morning, the people heard the howling of the wolves, and again the chief seemed to hear his name called out, "Gamlugyides!" So accompanied by his nephews, he went to where the wolves were howling. When the wolves saw them approaching, they jumped about in a very playful manner. Then they withdrew into the woods, where the chief saw some deer carcasses on the ground. He and his nephew took these down to the village, and then they began to eat fresh food. A few days after this, in the early morning, before the others were awake, Gamlugyides again heard the howling of wolves back of his village. He called his nephews, "Come, my wolf relations of the woods are calling me!" They went to where the wolves were howling, and behold this time there were many moose carcasses lying on the ground. When the large pack of wolves saw Gamlugyides approaching, they jumped and frolicked about. They were very happy when they saw the chief coming and went into the hills and disappeared. The chief and his nephews took these many carcasses of moose down to their village. They now had plenty of food and began to give some to the other tribes. This went on for a long while. The wolves would howl in the hills, and Gamlugyides would go up, and there were all kinds of different game and fur animals. So now he became wealthy and was able to trade much food to the other tribes.

Gamlugyides¹ had now completed his purification rites and was preparing to go to his hunting grounds in the distant hills. After many days of travelling, he heard a child crying in the distance, so he travelled in the direction of the sounds. The crying grew louder, and he went faster towards it. Soon he saw a woman who was carrying a crying child. Immediately he knew that he was now about to meet with the highest of luck, as this was a Weehaudmhlk.² All hunters try to meet this (supernatural) being. When Gamlugyides saw her, he tried to approach unseen in order to protect himself from her supernatural powers. He took his urinal vessel, which he carried, and smeared his body with urine, so that the woman could do him no serious harm or bewitch him. For if he did not overcome her and take away her child from her, he in turn would become a weakling and be bewitched. He would become a Me'wudstæ.³

When he had finished smearing his body thoroughly, he went directly to the woman, who cried out as she saw him approaching, "Go away, go away! I can pacify my own child. Do not touch me! I would harm you." But he paid no heed and kept on going towards her. The woman's face was covered by a hood, and she carried the crying child on her back. When he

¹ Gamlugyides: This is the figure at the top of the pole in the C.N.R. Park in Prince Rupert on top of the hill. The pole of Towq, Wolf clan, of Gitlarhdamks. This remarkable pole was recently destroyed.

² Weehaudmhlk. *Weehaut*: cry; *dmhlk*: crying person. A mythical being met in the hills by hunters, who, if they overcome it, will meet with great luck and success in everything they do.

³ *me*: influenced; *wudstæ*: land otter; that is, insane or influenced by the evil spirit of the land otter.

reached for the child, the woman scratched his arms with her copper talons. She was very angry. But the chief grasped her arms, and she could not move. She became weak as soon as she smelt the urine on his body. So then he captured the crying child on her back and took it away from her. She now ran after him and scratched his back and body until blood covered his body. But she was unable to reach for her child. She was now crying aloud, "Have pity on me! Give me back my child!" The chief kept on running with the child. As he did, he sprinkled more urine on his body, so as to ward off the influence of the woman, who kept calling, "Have pity on me! Give me back my only child!" She pursued him and continually scratched his body with her copper talons. They were like the talons of a large eagle. Thus they travelled on all day.

Finally Gamlugyides turned to the woman, "You will first give me your power, and then I will return your child." The woman answered "Give me back my child, and I will give you these presents." As she spoke, she put before him a pile of furs and pelts. He was very nearly tempted to return the child, as she cried out, "Now give me back my child, my only child!" But he controlled himself, and again said, "No, I will keep your child until you give me your powers." Again the woman said, "I will give you more wealth, but first give me back my child, my only child!" As she spoke, she placed more furs on the ground, and this turned into a huge pile. Again Gamlugyides was greatly tempted, but he was able to control himself, and he said to her, "Give me your powers, and I will return your child. Even if you place all your wealth before me, I will not yield your child until you give me your powers." The woman again scratched his body, and now he was almost blinded with blood. But he kept on sprinkling and smearing himself with urine. Once more strengthened, he said again, "Give me your powers, and I will return your child. If you do not, I shall take the child to my village and keep it."

The woman now saw that the chief was determined in his demands. So she said, "Let it be so! I will give you my powers, and you shall wear this all the time." Saying this, she took some salve and smeared it over the cuts on his body. These were all healed instantly. There was no trace left where she had scratched his body. She gave him a shirt, and said, "Put this on, and never take it off, because when you do, you will lose the powers which I now give you. You will be successful in every thing you do, and you will always be wealthy as long as you wear it. Many people will be jealous of you and your power, but do not tell them where it comes from, for they will then try to destroy you. Here, wear it!" So he put on the garment, and as he did he felt a difference in himself. He took the crying child and gave it back to the woman, who now returned to the hills and disappeared. After she had gone, Gamlugyides and his nephews began to pack the huge pile of furs which the woman had left behind. They made

many trips down, and finally they put this new wealth into Gamlugyides' house. Now he was very wealthy, the foremost of all chiefs, who now grew envious of him.

He became very successful. In his hunts he always returned with much game. When he went seal hunting, he filled his canoe with seals and sea-lions. In everything he did he succeeded. This but served to make the other chiefs jealous. He amassed a great quantity of food. Foreign tribes who needed it came to purchase it. Thus he was becoming rich and powerful. Everyone knew that he had acquired his power through meeting a Weehaudmhlk, but no one could tell where his powers were hidden. He kept it a secret from everybody, even his own household. He also had powers of healing, and he became a great halæit and cured the folk when they were at the point of death. One of his wives was the sister of another powerful chief who was now being surpassed by Gamlugyides' wealth and success. So the chief who was his brother-in-law said to his sister, "We are being humiliated by your husband. You must try and find out how he gets his powers. Then we will break it. He is becoming too powerful and is bound to bring us all to shame."

Gamlugyides had a number of wives from many places outside of the Tsimtsyán country. Among these was a woman of the Ksemrhasam (Upper Nass River) Kanhade group at Gitlarhdams. She cautioned her husband, saying, "Beware of one of your wives, the sister of Weesaiks. Her people are trying to overcome you and to take away your powers. They fear you." But Gamlugyides paid no attention to her warning.

This Kanhade wife was a beautiful woman and very young. She did everything to charm her husband and win his confidence. One day when they were sleeping together she began coaxing him. Then she asked him, "Where does your power lie? How do you get it?"—"I have acquired my power from a Weehaudmhlk. She gave me a charm which I hid in the mountains, so that no one may find it." As soon as she heard this, she went to her brother and said, "You will never overcome Gamlugyides, as his power charm is hidden in the hills." This chief then went to his seers and halæits and asked them "Find out where Gamlugyides has hidden his power charm. He claims to have placed it in the mountains." The seers and halæits then counselled among themselves, and said, "It is not possible for Gamlugyides to hide his power charm and have all the success he has, unless he carries it with him at all times." They went to the beautiful wife of Gamlugyides and insisted, "You must find out from your husband what he uses as a charm for power and where he keeps it!" So again she used all her charm upon him. For a long while she tended all his wants and gave him all the little attentions she knew to ingratiate herself to him. He was very pleased with her until one night when they were together in their sleeping place she said, "Come, my dear husband, why did you deceive me

saying that you hid your power charm in the mountains? Really you never go there before you hunt seal. What is the charm from which you get your power? Show it to me, and I will help you guard it." He gave no reply. The next day, she was even more attentive and fulfilled her husband's every wish. That night she again asked him where he obtained his powers. Finally, as he was tired and sleepy, he blurted out, "I get my gift from my shirt. I will never take it off. Should I take it off, then all my powers would vanish." After the woman had heard this, she knew that he had told the truth, for he never took off his leather shirt. So she told her brother, "My master wears his powers next to him. It is on his shirt, which he never takes off."—"You must cut it off him while he sleeps. You must destroy it!" She now became even more endearing to her husband, and he had no suspicion, even though he had been warned by his Niskæ wife. Day after day, his deceitful wife tended him.

One night, he came in very tired, as they had been a long way off, and he had paddled all day in the calm weather. So he was exhausted. His wife kept him awake playing with him as long as she could to tire him completely. Then, in the end, he dropped off into a heavy sleep. When he was unaware of it, she endeavoured to arouse him pleading with him to awaken. But he was too completely lost. Then she took her shell knife, cut off his shirt, and destroyed it. He was left naked. Late in the morning, when he awoke, he found that his shirt was gone and also his endearing wife. He then realized he had been tricked. His powers were gone, and he made up his mind to leave his home, for he had been humiliated by his own wife. He took his Niskæ wife, his nephews and nieces, and his family and left to go up the Nass River. There he settled down and formed the household of Towq, as we know it to-day.

Only his brother Asaralryæn remained among the Tsimcyan, and he became a part of the Gitsees tribe¹.

"WHAT HAVE YOU DONE TO MY CHILD?"

(A narrative recorded in 1953 by William Beynon, from Mrs. Clifton and Mrs. Robertson, both belonging to the Eagle or Thunderbird household of Sen'arhæt, in the Git'amat tribe of the Tsimcyan.)

Years ago, the people from Gitrhahla were great sea-otter hunters and would go to what is now Aristobel Island. This was the hunting ground for sea-otter, but farther off shore, what is known now as Big Ganders and Little Ganders (Negun'aks), was the best hunting ground for sea-otter, and it was there that the hunters got most of their pelts. But Negun'aks was

¹Gamlugyides is represented on a pole: No. 193, page 440, in Barbeau's *Totem Poles*, Vol. II.