

child." The crying woman kept on calling for her child, but the chief was very firm in demanding the return of his people, whom this foam monster had taken.

So just before dark, the storm was at its height. It almost submerged the island, but still the chief demanded the return of his people. Finally the crying woman cried out, "Give me back my child, or I shall turn the island over and you shall perish." The chief turned to his canoemen and said to them, "As soon as you feel the island moving, all get into the canoe, and we will be safe."

During the night, the people felt the island moving as if turning over. They at once stepped into their yew canoe, and the canoe lay at some distance. When the island had completely turned over and righted itself, the chief and his people went back unto it. It now was bare. The chief remained firm in demanding the return of his people, and the crying woman was as firm in asking for her child. The chief now was sure that his training had made him stronger than the monster of the foam.

Before long, the child of the monster died, as it had been too long out of the water. As soon as it died, the woman ceased her calls and disappeared. The chief knew that he had overcome the monster woman. So he awaited the end of his "power" period. Then he and his people started off for their village. As they were leaving, the woman monster of the foam appeared again, this time near the canoe. The chief took his spear and killed her. They pulled her body into the canoe and set out for their village.

They were very happy to have overcome the monster of the foam. But they were sad, as their village was almost empty because of the loss of its hunters. When they turned their faces towards the village opposite theirs at Metlakatla Passage, they decided to go over. As there were many inhabitants there, the people intermarried and eventually their village was again populated with many young folk. The surviving chief took as his crest the Monster of the Foam and her child. After this there was no more danger at the sea-otter grounds, as the hagwelorh (monster) had been destroyed.

THE ORIGIN OF LIGHT

(Traditional narrative recorded by William Beynon in 1952, from Mrs. S. Young, a Kaigani Haida of Kassan, Alaska, of the Eagle or Thunderbird phratry, aged 70.)

The whole world at one time was in darkness. The people worked under great hardship, and while darkness was not complete all the time, at best one could hardly see anything. The people could barely get the food they needed; they were always on the verge of starvation. It was then that 'Iyayhl, the Raven, came to be known. He was a great spirit and able to change his

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form to anything he wished, animal or human or plant. The Raven saw the great hardships prevailing in the world and felt sorry for the people. He said to the Haida, "I will try and find a way to light the world for you." Then he flew away.

It is said that the great Chief of the Sky kept the ball of daylight or the sun. In order to punish the people, he had hidden it away and would not let any of the light come out. This was taking place close to the headwaters of the Nass River. So the Raven ('Iyayhl) flew into the Sky to try and find where the Chief of the Skies lived. He had been flying for many days when at last he arrived at a large house which was very bright and beautiful. He knew that this was the place he was looking for. He would now have to get into this house where only the Chief of the Skies, his family, and his advisors lived. But no stranger could ever enter this great house. However, the Raven also had great supernatural powers, so he sat on a tree above the spring where everybody came to drink and draw water. He stood upon the tree until the chief's daughter came to get a drink. As she was very thirsty, she stooped down in a hurry with her drinking basket and was about to drink when a spruce needle from the branches above touched her mouth. She blew it away, but every time she tried to drink, the needle floated to her mouth. She kept blowing it away, but the needle always came back. She would throw away the whole contents of her drinking vessel, but still the spruce needle returned; so in anger, she drank the needle down with the water and went back to the house.

The needle was the Raven, who now planned to be born as a child of the young woman, the chief's daughter. Soon she became pregnant, and a child was born. The great Chief of the Sky was very happy. As soon as the child was born the great Chief took the infant and stretched it a little every day, hastening its growth. He himself fed the child and would not let anyone go near it. Very soon the child began to crawl about and would go from one part of the house to another, secretly looking for the place where the ball of light was hidden. He found it. It was where the chief and his advisors always met in their councils. This happened in a secret compartment where nobody else was ever allowed to enter—only the Chief and his advisors. Now that the boy (who was the Raven) knew where the ball of daylight was kept, he crawled every day on the floor of the house and cried loudly. Nothing could pacify him. He would cry from morning to night, and even a good part of the night.

The Chief of the Sky went to his advisors and asked, "What ails the child? Why does it always cry?" All they could hear or make out was "Mæ, Mæ!" This meant ball. The councillors brought in various balls made from the bladders of animals. But the child would not have them. He kept crawling about the box which contained the ball of daylight. One of the Chief's advisors said, "The child seems to want the daylight ball. Why not

let him play with it? We will watch it, so that no harm may come of it." The great Chief of the Sky had feared to yield it to the child. But when his advisors insisted, he took the ball out of the box and gave it to the boy to play with. The boy stopped crying and began rolling the daylight ball about under the guard of the wise men. Playing a little with the ball satisfied the child and pacified him. So every day the ball was taken out of the box, and after the child had played with it for a while, it was put back into the box, and the boy would go away. After a time, the advisors stopped watching, and the boy would roll the ball all over the floor and enjoy himself.



20. Grizzly and Oyster Catcher.

The Raven now had won over the chief and advisors, who hardly ever bothered watching him and were intent in their deliberations. This gave the great bird the chance he had been looking for. He rolled the ball about, getting closer to the doorway. As the advisors paid no attention to him, he rolled the ball of light outside and turned himself into his real self, 'Iyayhl the Raven, and flew away with the ball of daylight. It was then that the great Chief of the Sky became aware that it was the Raven who had fooled him.

The Raven flew away with the ball towards the mouth of the Nass River, and then down, flying very close to the surface of the water. There he heard the moaning and crying of the people who were groping about in the dark trying to get oolichans (candlefish). The Raven landed on the shore, and out of pity for these people he tore the ball open. Great rays

of bright light spread out, and everything turned bright. The people now were able to see everything and were able to catch oolichans. As they heard the Raven cawing, they knew who it was who had helped them. The Raven called out, "Do not forget always to feed the ravens wherever you see them." 'Iyayhl, the Raven, then flew away to another part of the world.¹

HOW LIGHT ORIGINATED

(Recorded by William Beynon in 1953, from Mrs. M. Young, whose Haida name is Sqæ'wall—a chief's name. She belongs to Old Kassan, Prince of Wales Island, Alaska.) (A second version recorded the following year of "How Light Originated.")

Among the Kassan Haida, the most important supernatural being was 'Iyayhl, the Raven. When the world remained in darkness and the people were starving, unable to go round to hunt or search for food, it was the Raven who set out to the country of the Chief of the Sky. This was at the head of the Nass River. From this direction came a very dull light. It was as much as the Chief of the Sky would let out to the people of the world. This the Raven saw. So he made up his mind to fly and get the ball of light which the Chief of the Sky had in his possession and kept hidden away.

'Iyayhl, the Raven, started off and flew until he came to a very narrow gorge, not wide enough for him to fly through. So he sat on a tree, not knowing what to do. While he was there, he observed the narrow gorge as it widened and stayed thus; then it closed up again. This repeated itself. As soon as it opened, he attempted to fly through the narrow gorge. He succeeded and was just able to get through when the gorge snapped closed. The Raven kept on flying until he came to a large and beautiful lake. At the edge of the lake stood a magnificent house, which was very bright. The Raven realized that this was the place he was looking for, and he landed on a tall tree near the house and close to the water-hole. It was at this water-hole that everybody would come to draw water. So here Raven waited, trying to plan how to get into the great chief's house.

While he was planning, a beautiful young woman came out of the house to draw water. At once the Raven by his supernatural powers turned himself into a spruce needle. The young woman, the chief's daughter, was very thirsty. Taking her drinking vessel she dipped up some water. A spruce needle floated on the water, which she kept blowing away, but the needle stayed and drifted to her mouth. Finally, being so thirsty, she drank the water with the spruce needle. Not long after, she became pregnant and shortly afterwards gave birth to a handsome boy.

¹ Among the Tsimshyan this supernatural being is called Thraymsew; among the Haida, 'Iyayhl.