

MY STORIES ARE MY WEALTH

Mrs. Angela Sidney

Mrs. Kitty Smith

Mrs. Rachel Dawson



as told to Julie Cruikshank

drawings by Suzannah B. McCallum

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Acknowledgements

These stories were collected as part of a larger project assisted by the Explorations Program of Canada Council (1974-5) and the Urgent Ethnology Program of the National Museum of Man (1975-6). They were illustrated with assistance from the Council for Yukon Indians.



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Introduction

The following stories were told by Mrs. Angela Sidney, Mrs. Kitty Smith and Mrs. Rachel Dawson. They were recorded between 1974 and 1976 as part of a considerably larger project which began when a number of older Yukon Indian women indicated that their family histories, their personal histories and their legends should be recorded and written down.

In the old ways, women explained, stories were passed 'mouth to mouth' but now that this no longer happens as much, they felt histories should be written for grandchildren who might otherwise never know them. As Mrs. Sidney explained, "I have no money to leave for my children and grandchildren. What I have to leave is my stories."

With some assistance from Canada Council's Explorations Program and later from the National Museum of Canada, life histories of several women were recorded over a two year period. Each woman built up her own personal history book over time, and we were able to duplicate copies for members of her family.

As we worked, three of the women decided that we should record legends and myths they knew. They said that recording these stories should be a major part of our work, perhaps even more 'important' than recording details of their individual lives. These are the myths and legends from which they learned as children. They explain the physical and social world and they teach standards of behavior and conduct. As one woman explained: "These stories are true stories. Indians had no fairy stories so they must be true."

After several months of work, some women suggested that while personal histories should be written only for family members, these more formal myths and legends should be distributed to a wider audience, especially to young people who should learn some of the old stories. Consequently, in 1975 the Yukon Indian Cultural Education Society typed legends told by Mrs. Sidney and we duplicated copies which she was able to sell at the Tagish store. During 1976, the Yukon Indian News printed one or two of these legends in each issue and paid the women who had told them a consultant's fee for their use. Now the stories have been illustrated and are being printed with assistance from the Council for Yukon Indians, and the women are again being compensated for time they have spent. Hopefully the legends will be distributed to other communities where people will be able to develop their booklets of stories and histories.

The three narrators have all lived in the Yukon since the turn of the century.

Mrs. Angela Sidney was born in 1902. Her ancestors came from the Tlingit tribe at Angoon on the Pacific coast but she has spent her life in the Yukon. Her mother was Kha unshi (Maria) and was of the Deshitan Nation of Tlingit people. Her father, Khajuneek, (later given a second name, Handiaatl) was known as Tagish John in English. He was Wolf, of the Daklewedí Nation. Mrs. Sidney has travelled over much of the southern Yukon and her stories reflect history of the Tagish, Carcross, Teslin, Marsh Lake region. She lives in Tagish.

Mrs. Kitty Smith was born approximately 1891 near Juneau. Her mother was from the Marsh Lake region in the Yukon; her father was from the coast. She was raised by her grandmother near Dalton post and has spent her life in the southern Yukon. She lives in Whitehorse.

Mrs. Rachel Dawson (1903-1976) was born at Fort Selkirk. Her mother was Mary Campbell and her father was William Baum. Her mother's father was a Tlingit man who, she says, save the life of the trader Robert Campbell when Tlingits burned the Fort Selkirk trading post in 1852. She married Mr. George Dawson in 1923 and they moved to Whitehorse after her mother died in 1927. She lived the rest of her life near Whitehorse.

Some of these stories teach the listener about the relationships between human beings and animals and the environment they shared. They tell of events which occurred at the beginning of time when animals and humans could visit each others' communities. They teach traditional histories of the first Indian people and the origins of certain customs.

Many of these same myths are told over very large parts of North America. Yukon story tellers have their own individual variations and sometimes more than one version of the same basic story has been included here. Other people from other parts of the Yukon will know different versions of these same stories.

The first stories which appear here are the extended cycles of stories - the cycles which once took many evenings to tell. They include the stories of Crow, the story of Esuya' or Beaverman, sometimes known as Smart Beaver, and the story of the Two Smart Brothers.

Second come shorter, complicated stories which describe a particular dramatic event or events which occurred at the beginning of time. Again two versions of some stories are included.

The stories were recorded and transcribed in the following way: As each woman told her story, I usually tape recorded it and always took notes at the same time. After each story was told, I read my notes back to the narrator, raising any questions I had and making corrections. Then I worked with tapes and notes copying as accurately as possible in the story teller's own words. We went over this typed version again making further corrections. A final typed version was approved by the story teller. Although this process is time consuming, it is necessary to ensure that stories are recorded as accurately as possible.

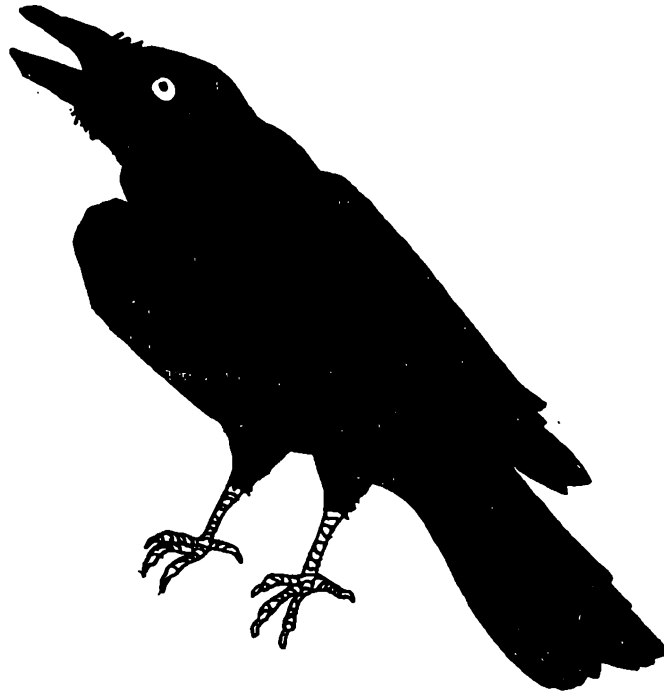
These stories were recorded in English, a language which cannot do justice to the language in which the stories were originally told. In the old days, a story teller might take several evenings to tell stories and a much 'fancier' kind of language might be used just for story telling. However, each of these women is an accomplished story teller and the stories retain a great deal of meaning, history, humour and tragedy. Even when they are told in English, stories are accompanied by gestures, singing, hand clapping and other effects which cannot be captured on paper. A great deal is inevitably lost in translation and the stories can best be appreciated when they are heard.

The stories are not edited. Too often, legends and myths have been 'rewritten' by well meaning people who do not fully understand them. Frequently words and grammar have been altered and references to violence and sex edited out particularly for children. Such editing may fundamentally alter the character, structure and meaning of a story. The story is reproduced here as it was told by the narrator.

Reading myths is no substitute for hearing them. They are a form of oral literature and must be heard to be really appreciated. These legends represent only a small part of a much larger Yukon oral literature. Efforts are being made to record stories on audio and video tape and a booklet is only one of the ways in which traditional oral literature can be appreciated.

The stories belong to the women who told them. They should not be reproduced without permission from the story teller. as Mrs. Sidney explained and as the other women agreed, "My stories are my wealth".

Julie Cruikshank
July 1977



The Raven stories told on the Northwest Pacific Coast become stories of Crow in the Yukon. Crow is the maker of the world. He goes through life having adventures, outwitting people and occasionally being outwitted himself. He is able to change his physical appearance from Crow to a human being at will.

Mrs. Sidney's account is first. It was the first story she told me and though it was not taped, she had me read my verbatim notes and my first typed version back to her, making corrections and changes as we went. She considers this version correct.

The version which follows, told by Mrs. Kitty Smith, was taped and consequently it is more idiomatic and longer.

Crow wanted to create the world, but the sun, moon and stars were controlled by a chief who had them guarded with servants. Crow tricked the chief's daughter into giving birth to him. Disguised as her child he stole the sun, moon and stars from his grandfather and brought them to people. After he accomplished this, he made the earth by tricking sea lion, then made people and established kinship rules which must be obeyed by all people, Crow and Wolf. From here on, his life involves a series of adventures which help to explain the world as it now is. He is the Trickster found in so many mythologies.

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Crow Cycle

as told by *Mrs. Angela Sidney, Tagish*

"Those days story told mouth to mouth. That's how they educate people."



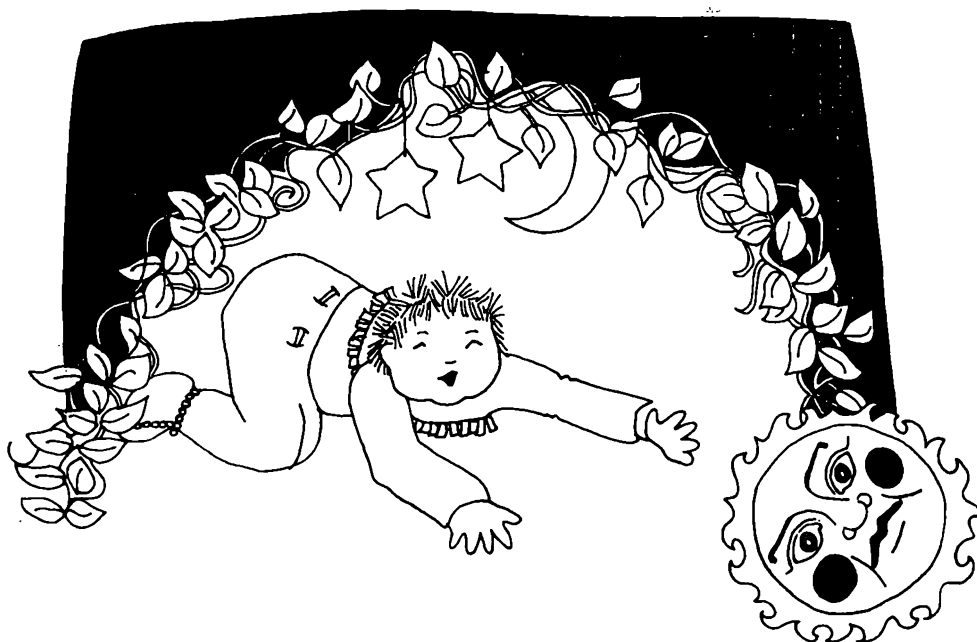
Birth of Crow

One time there is a girl whose daddy is a very high man. They kept her in her bedroom all the time. Men try to marry her all the time but they say no, she's too good.

Crow wanted to be born. Wants to make the world. So he made himself into a pine needle. A slave always brings water to that girl. One time he brings water with pine needle in it. She turns it down. Makes him get fresh water. He brings it again. Again pine needle there. Four times he brings water and each time it's there. Finally, she gives up. She spits that pine needle out and drank the water. But it blew in her mouth and she swallowed it. Soon she's pregnant.

Her mother and daddy are mad. Her mother asks her, "Who's that father?"

"No, I never know a man," she say.



That baby starts to grow fast. That girl's father had the sun, moon, stars, daylight, hanging in his house. He's the only one has them. The world was all dark, all the time. The child begged for them to play with.

Finally the father gives his grandchild sun to play with. He rolls it around. He plays with it, laughs, has lots of fun. Then he rolls it to the door and out it goes. "Oh!" he cries. He just pretends. He cries because that sun is lost.

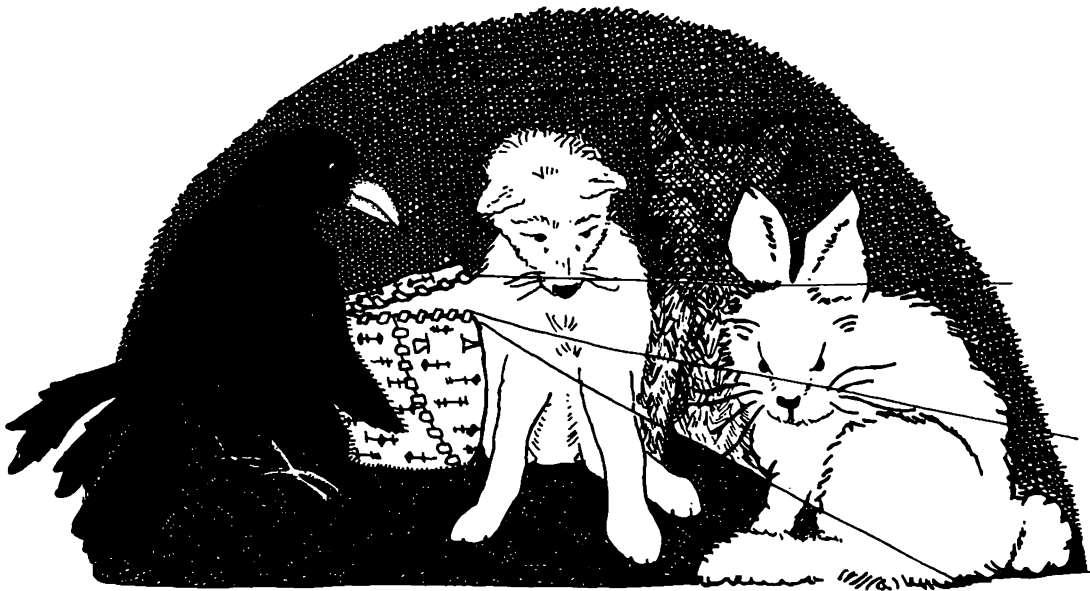
"Give me moon to play with." They say no at first. Like now if baby asks for sun, moon, you say, "That's your grandfather's fire." Finally they give it to him.

One by one they give him sun, moon, stars, daylight. He loses them all.

"Where does she get that child from? He loses everything," her father say.



Crow Brings Light to the World



Then Crow disappears. Has those things with him in a box. He walks around. Comes to river. Lots of animals are there -- fox, wolf, wolverine, mink, rabbit. Everybody's fishing. That time animals all talk like people talk now. The world is dark.

"Give me fish," Crow says.

No one pay any attention.

"Give me fish or I bring daylight."

They laugh at him.

He's holding a box -- starts to open it and lets one ray out. Then they pay attention. He opens box a bit more. They're scared. Finally he broke that daylight box and throw it out. Those animals scatter, hide in bush and turn into animals like now. Then the sun, moon, stars, daylight come out.

"Go to the skies," Crow say. "Now no one man owns it," he say. "It will be for everyone."

He's right, what he say, that Crow.



Crow Makes the Earth

After Crow made the world he see that sea lion owned the only island in the world. The rest was water. He's the only one with land. The whole place was ocean.

Crow rests on a piece of log. He's tired. He sees sea lion with that little island just for himself. He wants land too.

So he stole sea lion's kid.

"Give back that kid," said sea lion.

"Give me beach -- some sand," say Crow. So sea lion gave him sand. You know how sand in water floats? Crow threw that sand around the ocean.

"Be world!" he tell it. And it became the world.



Crow Makes People

After that he walk around, fly around all alone. He's tired. He's lonely. He needs people. He took poplar tree bark. You know how it's thick? He carved it. Then he breathed into it.

"Live," he said. And he made person. He made Crow and Wolf too. At first they can't talk to each other. Crow man and woman are shy with each other -- look away. Wolf people same way.

"This is no good," he said. So he change that. He made Crow man sit with Wolf woman and he made Wolf man sit with Crow woman. So Crow must marry Wolf and Wolf must marry Crow.

That's how the world began.





Crow Gets Married

One time Crow saw beautiful lady sit by river. She has red hair, white skin. You know how Crow is. He comes up to her, sort of friendly. He sat down.

"Hello," he say. "What are you doing here?"

"Just fishing," she say.

They call that one Fish Mother. Everytime she come to water, fish came.

Crow said, "I know what we'll do. We'll make fish rack, dry fish. I got no one to look after. You got no one to look after you. We'll stay together. We can pick up fish from water.

"No," she say. "I'll just catch them for me."

"I'll help you," he say. "Help you eat them."

They cut up fish, dry them. He stay there with her, but they sleep separate for two or three days.

After he marry that woman he never see her eat. She has a slave who brings her water. Crow always walk along beach picking seaweed to eat.

One day Crow comes back from picking seaweed. That slave is sleeping across fire. He sees light ashes on that slave. He wonders what this means. Look like somebody cook something. Crow is smart. He starts to tickle that slave so he laugh. When that slave laughs, Crow sees piece of fishmeat between his teeth. He pick at that piece of fish with his beak. "Where you get that fishmeat from?" Crow is greedy.

"I went to get my boss some water (that's fishwife). When she put her fingers in that water fish come to her."

So Crow did same thing. He said to her, "My beautiful wife, let me get water for you." When he did that, he got fish too. When she stick her fingers in water, fish come.

Then he thinks. He says to her, "Let's dry fish. Let me build a fish trap for you. Then you put your fingers in water and fish come." He wants his wife to do that every day.

So he did. He built trap.

"Now, wife, put your fingers in water."

But his wife took bath there instead of just putting fingers in water and he got lots of fish. Fish start to come every day after that. When fish dry there's not much work to do that time. So he starts walking again.

Every day he goes for a walk. Fish mother said to slave, "Crow, my husband, will say something against me, something to insult me. When he does, you go to your cache. Make cache in bush for your fish. Make long stick to protect yourself and your fish. You will keep your fish, but he's going to lose all his."

One day she's hanging fish. He's looking at her. Under her arms he sees long red hair.

"Ha, ha, wife, you've got red hair under your arms," he insult her. She wave her arms, angry. Then she go to beach and disappear. She turn into fog, I guess. All the fish that are hanging there turn back into fish and come to life again. They run back into water. They go away.

Slave runs back to his cache. Crow didn't know he had cache.

Crow feels bad after that. Shouldn't say that. He feels bad. His wife keeps eye on him all time after she disappear. Crow has to eat seaweed again.

He's walking along beach. Comes to rock first. When he walks by that rock he hears something -- an echo -- making fun of him. Someone imitates him as he eats seaweed.

He backs up. Goes by that rock again. Same thing happens. Do it two or three times.

The last time he kicks that rock. "What's that imitating me?" he says. Door in rock flies open and there's his wife.

Crow's packing devil's club. He grab that wife and switch her that devil's club.



"Don't cry," he says. "Say 'Water go down, water go down, water go down.'" She does that. Then he runs and looks. That water went down. There's lots of fish on that beach. He packs in those fish -- salmon, ling cod.

He walks along, kicks stone. Say, "Brother wake up, brother wake up." But stone kept sleeping. Little further on see driftwood. "Brother wake up, wake up. Lots of fish." Dry stick, that driftwood, fly up in air. "You take salmon, brother," Crow tells him, "I'll take ling cod." Ling cod fat then. He cook ling cod, made grease too. Except he throw away liver. That's why ling cod liver fat, I guess.

Then water rushes back in. He goes back to that rock where wife is. The door is closed. No rock no more. His wife is gone.

Tides flow ever since he tell his wife that. That's how Crow made the tides.



Crow Fools his Brother

Crow and his brother (drift log) cook fish, make lots of grease. Fish almost dry. Crow plans to steal it.

Night time Crow sleeps. He pretend to dream funny. Makes noise in sleep. "Huun, hunn, go back from the beach brother," he say.

Brother wakes him up. "You dream bad. Wake up."

"Gee, I dream bad. I dream war come upon us. Like one time before. I was right that time. I dream like that when I'm gonna lose my mother and father. War come upon them. People all got killed. I'm going to make bow, arrow, spear."

Crow went out all next day. He makes spear out of poplar tree bark, dry one. One for self. Brother didn't pay attention. That night he dream again. Same thing he say, "Brother go this way. I'm gonna go down." Brother wake him up.

Next day he went out again. Got everything ready - stick for spear, stone too. Spear for brother, spear for him. All ready.

Finally next night hear big noise like big wind came on.

"Brother we got war! War come upon us! You go back. Me to the beach.

His brother go out. "Eh, what is that?" Nothing but birds. All the birds in the world. Flap around him. He stood there awhile. "Eh, what is that? I thought you mean real people."

He fights war with the birds.

Meantime Crow eats all his brother's grease, fish meat too.

When brother find all his grease gone, he's mad. "So that's what you really want!"

Crow send his brother back to beach. Turn him back into driftwood stick again.



Crow Finds Blanket

After he eat all that fish Crow goes walking along again, eats seaweed. One time after his pretty wife's gone he comes on a pretty green blanket.

Looks like the Chilkat blanket, lying in the water. So he says, "I'll take that one." He threw his goatskin blanket in the water. That blanket drifts out, disappears.

Then he pick up that green blanket. Put it on. Little by little that blanket falls to pieces. Piece fall off as he walk along. That blanket is made of seaweed! His wife did that to him. Makes it look like Chilkat blanket.

"Oh, what have I done?" he sings to that gopher blanket that float away. "Come back from a deep place. South wind song. From Way Out the Middle Drift Back my Blanket."

Pretty soon drift back to him. Blanket is nice and white again. He dry it out. Start travelling again.

"That's my wife do that to me. She don't beat me after all."



Crow Loses his Eye

One time Crow's walking along beach. Came to blueberry patch. He took his eye out and put it on a rock.

"Look for boat. Watch out," he tell it. He goes off to bush to eat blueberries.

That eye holler at him. "Boat's coming. Boat coming. *Yawk gun at koo.*"

He run out. He look. No boat. He picks up that eye.

"Don't lie to me. That's bad luck." He tell him. He throw that eye up and down to punish it. He sets it back on rock again. "Don't lie," he tells it. He goes off again to pick blueberries.

That eye holler again. "Boat coming. *Yawk gun at koo.* Boat coming. *Yawk gun at koo.* Somebody pick me up."

Crow doesn't believe him. No more holler.

"Maybe it's true," says Crow. He investigate, he check.

"Too bad my eye." Where's that boat gone. He thinks. He knows.

He takes huckleberry and puts it in his eye. He comes up to the people on that boat, where they're camping. He comes up real sure of himself.

"*Kla goo.* Surprise. We find a talking eye on a rock," they say.

"Let me see," he say. They give to him. "Boy you sure look like the Crow's eye." Bang. He sticks in his eye. He took it. He took off.





Crow Loses his Nose



Kids are out fishing. Crow came back by a different way. Came to them. They say to him, "Something strange happen. We see eye sitting talking on a rock."

Crow say to them, "Something strange happen to me too. I have a dream that there's a war coming. It happen like that long time ago. I lost my mother and father both in a war. That why I am alone. You people should move on an island.

"Boats leaking," they say.

"Put fish grease on it," he say. They do that. They put boats in water. They don't leak.

"Put all kids in one boat. I'm captain," he say.

Little way out he goes and licks fat off those boats. He eats kids' boat last. Boats start leak. Those kids drown. He tells them, "Become diver - loon." So kids make noise like suffering. That's why loons do that.

One of those boats land someplace. He came to those people again. He starts to eat fat off that last boat. They're fishing. Catch him on hook. They pull and pull. He try to stay down. They finally pull his nose off.

"What's wrong here?" they say. 'First we find eye and Crow takes it. Then Crow predicts war. Then the kids drown. Then we find nose. Sure looks like Crow nose."

Crow makes nose out of pitch and comes to them from a different way. He grabs that nose and took off.

Crow's always in trouble.



Crow Meets Whale

One time Crow is packing around jackpine wood. It's chopped up into kindlings. That's the time he saw that whale.

"Come up close," he said. So that whale came closer and when water came up he flew in that whale. He starts to live in that whale's stomach. Start to eat all the fat in that whale. Make smudge with that kindling, fire in that whale. That's how he cook that fat. He came to heart only left.

"What that hanging there for?"

That's the heart. Here, he cut it off. Heart's gone, so that whale start to die.

Crow say to whale, "Land in most capital city." Finally, it stop in one place.

Crow say, "I wonder where there's big shot like me to cut that stomach open?"

Finally it took lots of people to chop that whale open. Took lots. Soon as they cut whale open Crow flew up and out 'til people can't see him. He rest there. Give them chance to make grease.

He came back to people like before.



Crow Fools his Brother Deer

Another time Crow walks on beach. He feeds from beach all the time.

"Who will go with me?" he asks the animals. "How about me?" they all say. One by one, came out. No, no, no, he say to each one.

Finally, buck deer say, "How about me?" It's sure fat.

"Okay, you look fat enough. You can come with me."

They walk along upstream. Come to canyon.

"Let's cross here," Crow say. Crow makes a grass bridge, put together of grass and horsetails.

"How do I do that?" ask deer. "It won't hold me."

"Sure it would," say Crow. "I'll do it first." He pretends to walk. Bridge look good. But he use his wings.

Deer try. First step, grass, horsetails pull apart. He fall into canyon. Smash. Deer is fat. Fly all over. He sure splash. Crow ate that fat. That food lasts Crow two, three days.

That's why you see white marble rock. That's deer fat.



Crow Finds New Brother

Crow walks along after that. Walks on beach again.

"Boo hoo, I lost my brother. Who is high enough to cry with me?"

Imagine that! He just ate his brother!

Willow says, "Let me cry with you."

"No," Crow say. "Your paint is too pretty. Would spoil."

Poplar says, "Let me cry with you."

"No," Crow say. "Your paint is too good on your face."

Then Crow sees tree covered with pitch. Spruce tree. "Ah, hoh,hoh,hoh. You happen same like me. My brother is killed. You cry like me. You look good. You can cry with me."

That's why spruce tree all cover with pitch.

That's end of Crow stories. At end he gets tired of walking around. So made himself into Raven. Now he don't bother people anymore.





Story of How Crow Made World

as told by *Mrs. Kitty Smith, Whitehorse*

That Crow he's like God. This is how he made world. Long time ago animals were all people. This is before they had light.

One time they're all out fishing. Fox and bear, fishing there you know. They talk like a person. Crow comes up.

"Caw, you sleep you fellows. If I make daylight you're going to be scared," he said. Crow say that. He's really an Indian though.

People say, "You know that man who got it? Sun? That's his daughter place in there. Old time just like. You don't got that kind," they tell him.

That big poplar tree inside, rotten. He take off all, and throw beside. He throw it in the lake, he go in the lake. He don't know where he's going. He can't die that Crow, he can't get killed.

"That man where he stay that sun he got it, there's that place I want it. I want my boat landed there." That's what he said. He make song that way. I know that song too.

Night time. Gee big house there. Look just like it got a light on.

He walk around. He get out. Where that big water run down. He just think. He go turn into a little dirt, he put him right there. "I wish he want to get water." He want to see that house now. "I wish that woman, she want to drink water."

Lady coming to get water. Just like a dish, that pot (she carried). He fall right down there. He go into that pot. He go in like little dirt. He stay there. Go in.

Gee, shine, that house. Light in there. Big one! Two. Right there (points up), and right there. That's where he throw that light.

He think: "What I'm going to do?" That girl, young girl you know. What you think he did? He went in that cup. That girl he start to drink water, he swallow him down!

Just in two weeks that big his stomach he got that girl. No man there, nothing. His mother tell his husband, "That our girl is going to have baby. Where he come from that baby?"

"I don't know," he said.

Just one month, she started now with that baby, sick. Rich man that man, you know, that Daddy. Put everything underneath. That baby gonna be born on top.

Crow think, "Gonna be born on top baby. Wish they put some

grass underneath me." That's what he think. He think for that lady nurse, "Get grass, get grass."

That girl's getting tired now. That lady say, "I'm going to try that grass. Good one. I'm going to fix it underneath." Did it just right then. Soft one, just like a feather pillow. He's born there.

That's cold. Indian climate cold, see?



Little boy. Ah gee, he see his grandma. "Ah my little grandchild." He did his eye that way (winking). Bad kid! (laughing) "What he do that," she say her husband. "He do that this way."

"I guess he play with you," he say. "You see now? Hi little baby, you going to laugh you," he tell him.

Just one week he start to walk.

Two weeks, that big. He run around. Up there big ones: moon and the sun. That's the one he throw light. He start to cry for that moon.

"Take it down," he tell his Mamma. "I want to play with it."

His grandpa say, "Don't want to cry, that baby. Take off. Let him play. He can't lose him."

He roll around. I don't know where he put him. He swallow him, I don't know. But he got him. They look around all over. Lost. Just old sun there now.

After about one week he started to cry. Cry and cry. He got him that moon though. Someplace he got him. He cry and cry his eyes just about slip out.

His grandpa say, "Take off. I don't like my grandchild's eyes that way," he said.

He play around. He's going to get away now, that one. They open someplace when it's hot that house. They got lady working there, you know.

"Say, lady, open that . Too hot."

"You feel hot?"

"Yes," he said.

She open. He's going to get out that way. Should put away that sun now.

(Clap hands) Gone!

"Where's that little kid?" Some place he fall down they think.

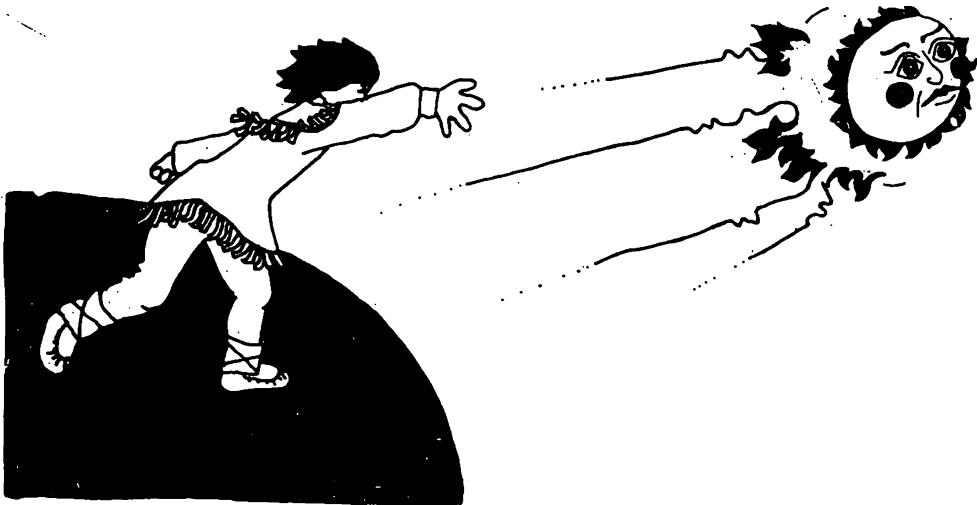
He's thinking about that his boat, that rotten wood. Just use for boat. Go in it. Soon.

"I want to be at that fishing place, down the bay," he said. Don't know how long he stay there (in the boat). "Whew, whew," he paddle.

There's that place! They're fishing yet!

"I'm going to make daylight you people, just quiet now," he said.

"Aw, you got no light, you got no sun," they tell him. He got 'em now.



"What I going to do you think? The best way I'm going to throw in the sky, going to stay there." He throw that moon first time. "Stay there for good," he said. After that he pull out that sun. He throw. Everything go in the water. Just one little boy, one little girl, they still walk four hands. They want to do that way and he grab them.

"You're gonna walk two foot, you're not gonna walk four. I got two foot, I walk," he said. He grab that kid. One little girl, one little boy.

"I'm going to raise you," he said. "Sun up there now, daylight now."

Some of them go in the water. Some of them go in the woods, they run away. Two kids only he save. One little girl and one little boy.

"You're gonna have twelve kids," he tell them, that girl. "This one's gonna marry you. You're going to have two foot, you're not going to walk like that. Your hair going to be this way, and your hands." He show them.

"No more, no that sun he stay for good. This ground turns but it stay that sun in one place. Moon same too. He don't move. That moon, he just stay there." That's what he said, that Crow.

That kid, he make it grow. In the morning, he make it get up, that kid. (She demonstrates rubbing child's back.) He do that to make it grow. That's funny, eh?

Then he get grub for them. "What grub I'm going to get?" he said. He bring them grub. Some kind of fish he give it.

Later, the same woman described the same sequence in a slightly different way. She wanted to illustrate parallels between Crow's creation of the world and the biblical version of creation.



Story of Creation

That Crow, he do everything, you know. He teach everything. Which way they're going to kill fish, he teach. Fish trap, he make it, Crow. Hook, he make him. (King Salmon they used to hook this side Whitehorse Canyon.) How to spear King Salmon, he teach. Do everything. He's Jesus, I guess. God, maybe.

My grandson read that Bible for me. Pretty near the same I think. When he want to make people, that Crow, two girls he got them, two boys he got them. What they're going to eat he put them here. "This one you fellows going to eat." He give it. They eat. Some kind of fruit, he make it grow for them kids. Like Bible. But he tell them don't steal it. That's why this Yukon no fruit. Nothing, just little berries, that's all. He make grow that fruit.

When that people is about that high, it start to grow fruit. But those kids don't bother. They're all full, they got lots of grub, they eat what they want.

Somebody come. Devil, they call him. *K'wutsanjul*. "Why you fellows don't eat this one?"

This pretty near the Bible, you know that?

"That man going to come back. He's going to give us when full grown," they tell him, that little girl tell him. "We can't do that."

He broke tree. Got four of them. He give to that two little girls and little boys. Those kids eat it quick. Just when that boy going to

swallow, he come back, that Crow.

"Hey," he said, "who tell you?"

"Some man come, he feed us." He gone.

Pretty near same as Bible, where he steal them. That's why no fruit in Yukon.

After that, those kids get grey hair. That devil fix his tongue so he tell lies. Then he fix his eye so he steal food.

Crow say, "Why you do that to these kids? I'm going to put my hand on them, so they be good. I made these kids. I give them food to eat. What for you bother them? I put my hand on them. They're going to be honest."

Devil says, "I'm going to make grub for them too."

Crow says, "I'm going to put my hand on them. They're not going to die. They're going to be alive for good."

Devil says, "No they're going to die." That's why people die, you see. He spoiled them.



How Indians Got Fire

Crow was the one who first got fire.

You know that chicken hawk? He got long nose, first time, they say.

Crow got King Salmon. He can't eat it without fire, you know. Someplace he see fire come out salt water. He don't know how to get it. How he know fire, Crow? He don't know which way he's going to get it. Somebody's got to get it, he think. That time he tell birds, "You think we get it, that fire?"

"No."

Chicken hawk, he got long nose. "I'll try," he say.

Crow get pitch from wood, tie up his beak for him. "Try now."

He wait for that fire going to come out. Soon it come up. He poke it with his beak. He start to burn now that beak. Chicken hawk beat it home. "My nose start to burn," he scream.

"You're doing good," call Crow.

Just on shore he fall down. But he got it already, that Crow. That Chicken hawk pretty sick though.

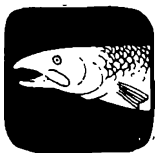
"Come on," Crow tell him. "I'm going to medicine you." He fix him up little beak. "Just nice looking boy, you now," he say. "Women going to like you now."

They cook now that fish. Put away tail so it won't make foolish



people. Everybody eat that fish now.

They build fire and from there Crow take rock, flint. He throw it all around. That's why you sometimes find that rock all around.



How Crow Brought Fish to Man

One man got fish that time. He steal. Crow tell him: "You my mother's brother." He tell him story, "Well, I got to stop now," he said. "I got to eat fish."

He open that..."Gee, look at that fish...Salmon, everything. Fresh water."

"Which one you want to eat?" he tell him.

"That one."

"No, that King Salmon, but maybe that one."

"No, that one."

"No, not that one."

And he stays there, but I don't know how many days with that man. Get smart now. He want to steal that fish now.

"Who owns you? Me." That's what he say to Crow.

"How long ago you got that sun? Just a little while ago I see that sun. And that Crow got it."

"You know that sun?" Crow tell him. "Used to be my Daddy's own that sun."

"No," said that fisherman, "I don't think so."

"Yes," he say, "that's my Daddy's. You know how many years he throw away that sun. That's why sun there, moon there, stars there."

Well he see he's up against him. That man. Just a little while ago I guess, he don't believe in this.

"Me already I've got girlfriend that time you tell me. How big are you that time you tell me?"

"I'm going to tell you a story," Crow tell him. "But don't sleep. If you sleep, you're going to sleep for good, if I tell this story. It's three days. You say you're staying for three days?"

"Oh, yeah, I'm staying."

"All right. I'm going to start telling story now." Tell story, tell story, tell story.

After four days, no sleep. That man go down now.

"Ah, don't do that," he said. "Look at me, I don't sleep. Long way yet. You want to sleep. If you sleep you sleep for good. This is my story." He tell him. "You're going to die yourself that time." And he's scared you know.



He fall asleep. He suck all, that Crow, those fish. Eat them all up. That water, everything, all, he suck'em.

When that man wake up he say, "Aie! What you do that with my fish?"

"Take back my smoke place," he said. Tie him up there, Crow. Used to be just like a ptarmigan, that Crow. He put some pitch and wood underneath, you know, make it black.

Crow he steal that fish. That's why lake fish, at Marsh Lake, Laberge, he let everything go into that lake. That's how the people got fish.

Crow and Whale

One time Crow sees great big fish. They call whale. "Whooo," it blows.

"I'm going to go in that one, go inside."

He ready now. He do that. He goes in. Don't know how he don't die. Go in. Gee, talk about fat inside. Just fat. He eat fat. Living there. He clean out inside fat. Just heart hanging now. Guts, all he eat up. Get ready now. He cut it, that heart.

"Wish he land at big city, high name city." He want it to land at city like Whitehorse. He think that way inside.

Two days. "Swish, swish," sounds like he landed. He hear something. They're chopping up that whale. He hear people now. That's the time he say, "I wish good man make hole on top of me."

They hear something inside, those people. "What is that?"

"I don't know. It said, 'Chop on top of me, good man'." They cut big hole. He fly away. Fly clean to sky.

After, those people make fat with that grease. They eat it those people.

Crow make some kind of blanket, just like out of leaf.

He comes up to that city. People sing because they know somebody coming. Got weasel skin to tie up his hair. They see it and say, "Rich man, that one."

"He, I'm tired," he said. "My Daddy told me sometime you walk around and find city, my people there. My mother people, my daddy people, used to be."

"Oh my," they said, "go to chief's house, chief of this city.

"This man, he come a long way," they tell him, that chief. Two

young boys, two young girls, they call them to cook (a feast).

"I'm going to tell you story," they tell him. "Whale landed here and they hear something inside." That's him see?

"Gee, I thought I'm not going to hear that kind of news again," Crow say.

"He go away, go out that thing to sky."

"My Uncle's country big city, lots of people. That's the place they got them, that kind. My Daddy, Mamma, sister. Me, I'm not born yet. My Daddy's good hunter. He said, 'Go, never mind that thing. Let them do it themselves.' He don't touch that thing, my Daddy. They go someplace else. The others all make grease for winter. After that nobody leave that town. Just my Daddy, Mamma. Those people throw away that city. "Gee, you people got bad luck," he said. "That grease you cook, you eat already. Gee, too bad, you should have let me know. I'm not going to eat that."



People got scared. "You fellows let go of this city, it's going to be better I guess," he said. "I don't eat though." Crow has partner with him, his cook. That cook say, "That big man tell us important story. You fellows got to get away quick. Don't take that fat. Just throw it away quick."

Everybody leave that city. Just one man left.

"That high chief, he die. Nobody left in that city," they tell him.

"Put me in box," Crow tell his partner. Then he tell him sing, "My uncle he die in this high place. Everybody left us."

Then his partner roll big rock down that hill, bust that Crow coffin. Crow fly out. He start to clean up grease. All he clean up. He got in boat. He had boat he fix up.

He goes along in his boat. Goes along, comes to camp. He don't see nobody, no people, just dry fish, dry meat. He land at that place. Look around. Sit down on top. Look at that fat meat. No people though.

"Thank you," he said, "you fellows feed me. I come long way. My Daddy tell me that kind of people used to be," he said. After he eat, "I'm gonna go that way."

"Ah nobody there. I'm going to take some meat, some fat." Don't he think somebody cook for him? He's crazy I guess. He go back. Take some meat.

He load up two loads in his boat. But those meat run back to same place from where he take them.

"Ah, I'm going to eat up," he say. But it don't stay in his stomach, go right through, someplace. That meat.

He beat Crow, that one, that place nobody there. But I don't know what kind of people, that one. He can't do nothing now. He get in boat.

"No more I come back here! I never see you people, that's why I take meat," he said.



Crow Meets Grizzly Bear

That's the time he goes to Grizzly Bear. They all around shore. He stop there.

"My auntie's husband," he say. "That's my daddy sister you married."

That bear get mad. Well that grease he drink cold, that bear.

"Where you fish?" Crow said.

"Lots of fish in that bay, halibut. Used to be lots."

"Can we go there? I know how to fish anyway" Crow said.

I don't know how he get that fish tail, King Salmon. That one he (Crow) got it. "When I go fishing, you sit down other way. Don't look at me," he said. "I got bait for hook," he said. Finally he do that (grunt, grunt). Ten, he got them. Ten halibut. Big. one.

Crow show him how he cut it. Instead he cut open that bear with knife. Kill him.

Then he go back, that bear partner. "Gonna give you something to eat." He pick off lice.

That bear's partner stick out his tongue for that one. Crow pull off his tongue!

"Talk now," say Crow.

"Huoh, heh," that bear partner can't talk.

"My auntie -- that bear wife -- is hungry. I guess I'm gonna take her fish. Fish stomach."

That auntie don't know he's gonna kill her. He pick up those little rock, round ones. He throw in fire. That Crow.

"I'm gonna cook for you this fish stomach, my auntie. Sit down."

Bear partner try to tell her, that lady, "Huoh, heh, huoh."

"What's the matter? What's wrong?" she tell him. That bear woman don't hear him.

"That husband (of yours) pretty near fell in when we're getting this big fish," Crow tell her. She believe him.

He put those hot rocks inside that fish stomach, one each one, each one. "Just don't chew them, my auntie, just swallow them down, swallow them down." She believe it, swallow down, swallow down. It's getting hot.

"Drink water now, drink water now." He give her water. Boiling hot. Her stomach got rocks now.

He sit down up there. That bear lady get mad you know. Just go around that way.

He tell her, "You gonna sleep pretty soon my auntie, don't get mad too much," he tell her. Well her stomach's all cooked now, you know. Fall down dead. Crow he kill her now.

That bear partner scared now, want to run away:

"My auntie sleep. Come on," Crow tell him. "You see that island? You going to stay for good there. Don't go on the shore no more. You're gonna die if you go on the shore. You're gonna be home there."

And he's gone.

Crow he do everything. He makes the world. He can't die too.

Smart Beaver Stories

Smart Beaver or Beaver Man is named Cha' kwa za in Tagish language, Gey dee ye dee in Tlingit, and Esuya' in Southern Tutchone. These stories are also told in a cycle, recounting how Beaver Man made a heroic voyage down the (Yukon?) River "cleaning out" all the giant men and animals which terrorized people, particularly cannibals, otter, mink, wolverine and bear. He killed the cannibal and reduced the other animals to their present size, taught them to eat non-human food and made it safe for people to live there again.

These stories reflect some of the uneasy balance existing between certain animals and humans and the close relationship between animals and humans. Like Crow, Esuya' can change from beaver to human.

Again, Mrs. Sidney's version, the most complete, is told first. Mrs. Smith's version and Mrs. Dawson's version give variations of some segments.



Smart Beaver Cycle

told by Mrs. Angela Sidney, Tagish

This is a story about Beaver Man. Sometimes called Smart Beaver, 'cause he's smart. Sometimes called Little Beaver, 'cause he's youngest of five brothers. Sometimes called Beaver Brother.

This Beaver is a person, but he can turn into Beaver when he's in a tight spot. Most times he looks like a man. He's got lots of clothes, pile on top of each other. He's got all those shirts because he will be away so long. When wear out, he takes off, throw away because he's long time gone. Those shirts help him in tight spot too. You'll see. That's why he's smart.

This is about how Beaver clean up the River, maybe Yukon River. That's after people all left the River. All leave one way. Go out hunting and never come back. All his brothers killed that time.

He's trying to get even for them and for others. He wants to find why all people left that River and where they go. Move away and never came back.

Little Beaver Meets Giant



Little Beaver Man starts out. He came to valley and he rest near a mountain. He sees trail there that people go out on, never come back.

He saw a giant coming toward him. Giant sat just above Beaver on that Mountain. So Beaver climbs around and he stop and rest just above giant. They keep doing this until they get to the very top of that mountain. The last time Beaver is above that giant, he jump on him, squeeze his muscles. They roll down to the bottom. Little Beaver stays on top 'til that giant has no more strength.

"You might as well kill me now," Giant says. "Poke in middle of my hand. That's where my strength is. You made me weak. I am no good for nothing now."

So Beaver Man pokes him in hand and he bleeds to death.

Then Beaver Man cuts up that Giant in pieces. He throws those pieces and wherever those pieces drop he tells them to turn into rock rabbit - those little tiny white rabbits. Every time he throws a piece he tell him, "Turn into rock rabbits."

"Thut." He make noise like that. People not supposed to make that noise or it brings on cold weather.

After he kills that Giant, he start down trail again. He's trying to find out more about why people left that river.



Beaver Man Meets Mink Lady

Next place he comes to is that mink woman. Little Beaver comes up to camp, saw that woman. She's smoking skin. He sees that she tans human being's skin -- long arms, long legs. When he comes up she put that skin away quick. But he already see it and know what it was.

"Oh my husband," she say. "I'm just going to look for you." She tries to fool him.

"Since when I'm your husband?" Beaver ask.

"I'll go get water, cook for you," she tell him. When she comes back she wants to sleep with him right away. He looks at her and he sees animals -- mink -- live inside her.

"I want to eat first," he says, smart like that. "I'll get water."

He went out to get water and when he's there he pick up long thin rock. He throw it in fire. He fool around 'til that rock gets hot. As soon as it's hot he says, "I'm ready now." Stuck that rock in her. Her breath stop. She die.

He calls out those animals. "I want you to be weasel, you to be mink, you to be mice," he tells them. He sets those animals free.

After all those animals came out, she came back to life again.

She says she wants to marry him. "You kill all those animals that I use to kill people. I'm pure now."

"No," he say. "I'm not going to marry you."

She's mad so she ran off to try to chew up his boat. Somehow he fix up his boat and go. She start to swim after that boat just like mink.

"When you row, that wave behind your boat will catch you," she say.

He lose her somehow in the dark. When it's dark he row to the islands. He lost her, I guess. He went to bed on some kind of island.



Beaver Man Meets Otter Man

Early morning he took off in boat. He went quite a ways before saw anything. He saw tree fallen in water. Saw someone standing on that tree, hollering.

"Where is dog barking, Brother?" ask that person.

"I don't know," said Little Beaver.

"Land here and I'll find out," it tell him.

He land there. That's why he came there, to check why people are gone. He has to stop. He make little fire.

He hear "uh, uh, uh," sounds like something heavy being pull up. It's that person, Otterman. He's got big rope he's pulling. "Help me, my Brother, help me."

So Beaver helped. Here it was otter on that rope. That man starts skinning otter. "I'll feed you," he tells Little Beaver.

Beaver say, "Don't worry. I don't eat that kind. I've got my own food."

His brother put otter on plate and gave him. They changed plates.

"I don't eat otter," said Beaver Man. "People don't," he tell him again. He gave that man his food, gave him fish. He said, "Don't eat otter." He teach that man that lesson.



Beaver Meets Wolverine

By now it's winter. Beaver Man has his little boat. He pull up at head of trail, starts walking again.

He go along. Still have to clean up river. He follows trail, comes to hill. See spear sticking up. Just like someone sliding downhill on that spear. There's fresh blood.

Looks like trouble. Little Beaver took off one shirt, stuff with willow branches, makes padding. Then roll shirt down hill. It gets stuck on that spear. Then he makes nose bleed. Puts blood on that spear. He put shirt back on. Pretend he crawl out of that sharp spear. Pretend he's dead. Beaver Man is smart.

He pretended to die. Lay there. Pretty soon along comes Giant Wolverine. Wolverine run that trapline every day.



"Ha! Got somebody," he says. "Thought I wasn't going to catch you." He ties that Beaver's hands together, feet together.

"Wish he pack me backwards," think Beaver. Comes true. Wolverine pack him backwards. Pack him to under leaning tree. Gets caught on limb. "Pzfz." Drops him.

Then Wolverine pack him home. Lay him outside. "My daddy kill something. Game this time." Those kids are happy. Wolverine sharpen knife. Kids lick Beaver.

"Stop lick off that fat. That's for your Mama," Wolverine say.

Those kids see Beaver open one eye. "Hey, he's alive this one," they say.

"You crazy? You think he live when knife go through his body? I saw blood on that spear."

There's special knife to cut that Beaver. But that knife is under him. His doctor (power) bring it to him, so it's under him.

All of a sudden he jump up, grab stick. He club that daddy, that mother. "I'm going to look after you kids." He cut open that Mom. She's Giant too. How big wolverine is now is that size, size of those baby pups inside her.

Those older kids cry. He build fire. "Blow on it," he tell those two older kids, the ones that lick him. They do that and while they blow, he drops log on their heads. Kill them.

Those two little one inside mother, he lets live. He tells them, "Don't want you to eat people."

"Ha, ha," they laugh at him. "When we're big we'll steal cache from you." Then run up tree. He try to smoke them down but those kids pee on fire, mess it up.

He try to shoot them but they tell those arrows, "Go different way, go other way." So he never kill them. "Don't grow any bigger," he tell them. "Eat rabbits, gophers. Don't eat what your mother and father eat." That's the time he give them rabbits, gophers.

"We'll steal your food, mess your cache," those kids laugh.



Beaver Meets Giant Bear

Next Bear follows along, comes to giant bear on a hill. Sees bear skin hanging on that hill. "What's that?" he asks.

"Oh, that's just my daughter. She's just become young lady. I hide her. She's sewing now," Bear tell him.

"Me, I've got hole in my moccasins," Beaver say.

"Give it to me, I'll take to my daughter," Bear say. Beaver sneaked after Bear to see what he does with it. Bear ran over to that place, but he sewed up himself with his left hand. Big stitches.

"My daughter can't sew good today, has headache," he tell Beaver. He's trying to slow Beaver down. Try to keep him from kill giant animals.



Beaver look at mocassins. "Could do better myself," he say. Uurip mocassins. Sew up himself.

Beaver knows something wrong. Knows these bears kill people. Wants to see that daughter.

"You're going to marry my daughter," Bear tell him, "but you can't see her until you kill animals that bother us." He wants those animals to kill Beaver Man.

"I need bow and arrow fixed," Beaver say.

"You fix bow and arrow. Then you see her."



Beaver Man Faces Four Trials

"First I need bow," Beaver say.

Bear tell him, "Go chop tree down." Beaver size up. Sees tree would splinter and fall on him if he chop it. Sees that tree is set up to fall on him. It's a giant tree. His power tells him it's set up. So his power helps him poke that tree somehow. He gets his bow. Come's back.

Bear sees him coming. "He's coming again. *Yan a'goot.*" They're surprised, that Bear and his wife. Bear thought he killed him.

Beaver shows bow to Bear. "I've got bow, but no sinew," he tells him.

"Lots of sinew up on that hill," Bear tells him. "Find grizzly for sinew."

Beaver goes up there. Giant grizzly lying in the meadow. He knows grizzly will see him. First he finds mice.

"Grandma," he say, "help me." So those mice help him. "Dig hole - tunnel - to where grizzly is sleeping. Take fur off so I can poke him with spear." Has two copper arrow, his spear. Hides those arrow heads in his hair and pulls them out when needs them.

Those mice come up under that grizzly arm. Mice pull away at that hair, clean hair off under that arm.

"What do that?" Grizzly ask.

"Need hair for my little ones, they're cold," that mice tell Grizzly. "They all die off."

"Then take from my tail," he tell them, "not from under my arm!"

Mice run back and tell Beaver, "Now!"

Then Beaver Man shoot Grizzly with spear through that hole mouse dig.

Grizzly is mad. Walk around mad. Shake. They crawl back out of hole. Sure enough, it's laying there.

"I want fat and meat for my kids," mice say to him.

"Okay but don't waste any," say Beaver Man. "Live on it for a long time."

Beaver took that sinew. When he brought it back, Bear sure was surprised. "He's coming again," Bear say, surprised.

He expect Grizzly kill Beaver Man. He wants that to happen.

Next Beaver Man wants paint for arrow.

"Get from Frog," Bear tell him. "Giant Frog lives in hole in middle of mountain."

That Frog lives near swampy place. Spring water there. Where that spring run down; see blue mud. When they burn that mud those ashes make blue. You can use for paint.

"Son-in-law," that Bear tells him, "that hole in there has blue mud. Get it."



When Beaver got to that hole, spring water coming out. It's like that spring half way to Carcross (from Tagish). Beaver Man took top shirt off. He throw it right in front of mud hole. Sure enough, out come Giant Frog. He kill that one too. I don't remember how. He come home. Got that paint too.

"He's coming again. *Yan a'goot*," wife tells Bear.

"Now I need feather for my arrow," said Beaver. Bear thinks. He tells him:

"Look up there. Eagles up high. Get feather there." He thinks

Eagle will finish off Beaver.

Two little Eagles are in the nest when Beaver comes. Beaver go to them.

"Which of you two is tattle tale?"

That littlest one say, "Her." She point at her sister.

So he kill off that sister. Then he give that little one gopher to eat.

"How do you know when your mother come, your father come?" he ask her.

"When my mother come there's warm and sunshine. When my father come, there's hailstorm."

That little one helps him - helps him to dig hole in nest. Little Beaver tell her, "It's no good what your mother and father eat." He sees people bones around. "Shouldn't eat people," he tell her.

"My mother comes, my mother comes," that little Eagle say. It's warm and sunny. Beaver Man hides, holds that spear ready under nest.

That mother comes. "I smell fresh meat." She brings back front part of person's body. Just half a body.

"Ooo, Ooo, makes my head ache," says little one.

"Where's your sister?" mother asks her.

"She flew down to creek because she has headache."

Then through that hole underneath. Little Beaver poke her with spear. Kill her. Little Beaver threw that body away.

Next come hail storm. "My daddy comes, my daddy comes," little one say.

Beaver hid. Eagle brings hind part of man's body.

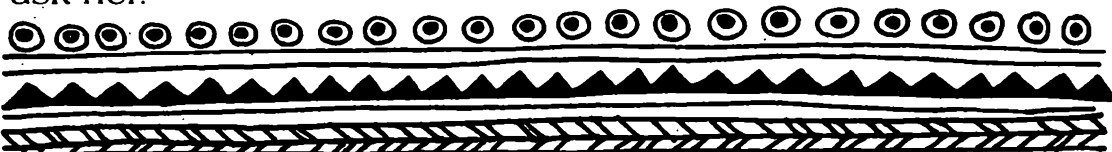
"Where's your Mom, your sister," he ask.

"They've got headache. Go to water."

He step over hole and Little Beaver spear him. He throw that body down.

You know the size Eagle is now? That's the same size that baby Eagle was. Beaver look for louse in baby's head. Scratch, find louse. He put louse in Little Eagle's ear. "Stay same size." That's how he medicine that little Eagle, with that louse.

Beaver bring gopher, ptarmigan, rabbit only for that one. "Don't eat people. What are you going to say when you cry?" he ask her.



"Gluk, gluk, gluk."

"Good," Little Beaver tell her.

"I don't want to leave you before you can get along by yourself," he tell her. "Get grouse."

She does. So he knows she's okay and he leaves. Before he go he burn bodies up.

He brings back feather. "He's coming again," Bear say.



Beaver Man Fights Bears

When he's coming back Bear gets mad. "Makes me sick. He kill off all my animals," Bear say. Bear decides to kill Beaver himself. "You kill him too," he says to wife.

Before he comes back to camp Beaver spotted Bear. Knows Bear is mad. Beaver goes up that hill first, to see if he had daughter. Sure enough. He kill that daughter, that Bear daughter.

"He kill our daughter," Bear say. "Let's kill him ourselves." Starts chasing him. Chase to Little Lake. Bears run to the narrows. That lake has narrows just like Tagish Lake.

Beaver Man turns into Beaver. He's in tight spot. Beaver dive and go through Narrows. Bear turn to wife. "Run, get your skirt. Let's fix it for Beaver net." She went home to get her skirt for net. Beaver hear them.

Anyway, he got ashore. Take big green stump. Went in water again. By that time, net is ready. Beaver put stump in net. They pull and pull. Riverbank hanging over. Beaver pull and pull. Then all of sudden let go.

Those Bears fall in water. Beaver slits their throat. That's how he get rid of giant Bears. No more Bears eat people.



Beaver Man Meets Sheep

After that Beaver Man goes along, meets Sheep. Giant Sheep. That one's got sheepskin on stick hanging way up there.

"What's that?" say Beaver Man.

"My dog's stuck up there barking, throat getting dry."

"Where?" ask Little Beaver. "I can't see."

"I'll show you."

So they go up that mountain to peak. He look over edge of hill at that skin. He knows it's just a skin anyway, knows that Sheep wants to kill him. That Sheep wants to shove Beaver Man over, down other side. Sheep looks over hill, to show Beaver where to go. Beaver push him.

That Sheep's wife waits there with an axe. She thought it's Beaver Man, so she killed him. When Beaver Man came down, she's crying.

"Can't help it Grandma. He goes to show me something and he falls over." He lies.

He tells her, "Don't eat people. Eat grass, stuff like that. Don't get too big. Just stay that big, like you are." So he left her too. That's the end.

So that's how Little Beaver cleaned up that River. Maybe that's Yukon River.



Esuya' (Smart Man)

told by *Kitty Smith*

Long time ago, people go, just one way. Lots of people, just like Whitehorse. First a man and wife and kid, go and don't come back. People go look for them. Everyone go, just one way, just one way, just one way, don't come back.

He goes to his Mamma. "I'm going to go, Mamma You think you can stay here? I'm going to go this way (in a circle). Then I'll come back here. You stay here." He give her pretty near two years grub.

That man name *Esuya'*. When he go, somebody give him that name too. Grizzly bear give him that name, Smart Beaver.

Well, he's going. Everything he got. He got doctor too, medicine. He got dry skin first, for jacket, so they can poke him, nothing happen. He get ready. He go this trail now. Comes to slippery part, just like ice. People slip down that place. He sees that. He goes to another place, him, alongside that ice. Oh my, something in that ice. Some kind of sharp thing, horn or stump. When you slip down, it poke you, and you get hurt.

He eats his lunch there.

Somebody coming. *Esuya'* sit by that sharp horn, lie down.

"Oh gee," that man pick him up. "I want to make blood soup. Look what I caught. My wife she'll drink that blood soup."

He's not dead, that *Esuya'*. "I wish he pack me backwards," (my back on his back) he think.

He tie nim up and pack him like that. *Esuya'* makes himself

stiff. They pass windfall. How many people he got them like this, I wonder. When they pass that windfall, *Esuya'* grab that limb, untie that rope.

They come to big house. Lots of little kids.



"My daddy pack him," say those little kids. Big lady got big stomach. "You got luck again?" she ask her husband.

"Yes. I'm all in from packing him."

Every knife they got him -- leg knife, stomach knife, all different knife. All they got a name. He don't want to mix up his game.

"I wish he would lose his knife," that *Esuya'* doctor help him.

Lose him. They look around, look around. "What! Don't you know I got game? I hang up every knife. Kids take off with it, I guess." Well, they wouldn't do that, kids, used to be. They take off all that string, kids. He get loose, now. He open his eyes little bit.

"Daddy, that game, he open his eyes."

"You crazy little kids. Don't say that way. I'm not going to get game if you say that way."

Esuya' jump up. Big stick he grab, club them all. Kids everyone. That man too. Wolverine. His wife too, he kill, cut open her stomach. Those little wolverine run out of stomach and climb tree. They beat him, that way.

He chop tree - this side he couldn't chop them. Ah, he try everything. He burn, they pee on it and put it out. Bow and arrow, he try it: "You go that way," they tell the arrows. Those kids they beat him.

"One gotta come down. I'm going to medicine you. I'm not going to hurt you kids. You're going to stay here, your mother's place."

One come down.

"You're going to be same big, you. You're not going to eat people, no more."

He give gopher, he give ptarmigan, grouse, everything.

"If they got cache, people, you can steal though. Don't eat no more, person. Don't grow no more."

He give them some kind of dope, put in his ear.

From there, he go. He walk and walk and walk. He's on trail yet. Comes to hill, mountain. Half way he meet big man, big fellow.

"That mountain, we're going to go up," that giant tell him.

"All right."

They climb up. Just on top, that big man jump on him. But he can't do nothing, he got dry skin clothing to protect him. All way they roll down the hill.



That man say, "You beat me, I'm going to die. I got big cache up there on the mountain. Eat north side. South side no good." He kill him, that man.

He find that cache. What for would he eat meat when he kill person? He burn it up.

Keep going, keep going. Come to camp. Old man, he got walking stick. Old lady too.

"Ah, grandchild," that old lady say. "We starve. Look at that up there where that dog is barking at a sheep? Grandchild, please try to kill that sheep for us?"

"All right, come with me, Grandpa."

"Yes, yes," old man say.

"I'm going to get ready at the bottom of the hill, and when my grandchild kills that sheep and he rolls down, I'll get him."

"You go that way, down there," that old man try to trick *Esuya'* try to make him fall down the mountain.

"No, you, grandpa," said *Esuya'*. He push that old man.

His wife get ready at the bottom of the hill. She slug that old man. "Wahhh, I kill my husband. What kind of man is that? You come down."

"Yes, I'll come down." No game there. Sheep skin only. They try to trick him, to kill him. That dog he's barking for nothing. He come down. He got big lump that grows on tree, you know that one? He hit her, tie her to tree. Tie her up with sinew.

"See now grandma? I come down. You want that way? Who's going to kill game for you? Your husband, you kill him already. Just as well you die." He left her.

He go, he go, he go. Then he see big fellow.

"My goodness, me and my wife starve. You save our lives."

Esuya' has his own grub, some kind of groundhog. "Here grandpa."

"I got daughter," that big fellow say. "She's young girl, wearing long hat. If you kill game, I'll give you my daughter. My bow and arrow aren't strong."

"Okay," *Esuya'* tell him. "Try to look for berries," he tell that woman. The big fellow go to sidehill, he tell his daughter, I guess. That's grizzly.

"Grizzly bear walk around that sidehill," he says to *Esuya'*. That's really his daughter.

That old lady said, "You lend him your bow and arrow. The one you used to kill grizzly bear with when you were young." He goes and gets it. Gee, nice one, that bow and arrow. "If you kill that

ear, I'm going to give you this bow and arrow." He's got his own, that man, you know.

"Gee, my moccasins got hole here. Must be I step on sharp rock."

"Give me, give me," said that old man. "I'm going to give to my daughter." But himself he sew it. *Esuya'* see him.

Esuya' got his own bow and arrow. Hit that grizzly it fall down.

"Hahh, Daddy he hurt me," said that grizzly.

"My goodness, you kill my daughter. We're going to kill you. You *Esuya'* (that's the time he call him *Esuya'*). You kill my daughter. Smart Beaver. I'm going to fix you."

They chase him, chase him, chase him. They try to hide from him. Little lake there. He jump in water and swim.

"You see? I call you Smart Beaver. You get beaver net," he tell his wife. That old man goes to narrow place. Set net. Sit down on shore. They got beaver net. They're going to get him.



Esuya' sneak around that way with big stump. Put him in that net.

"Ah, my wife, we got him," he said. Pull out that stump. Fall down that man.

Some kind of bird, *Chulada* they call him. He drink water, got big stomach. "*Chulada*," he call, "come on, drink that lake. I want to kill him. My daughter, he kill her. Come on, drink this lake."

He drink, drink, my goodness.

Esuya' go underneath, hide. He looks for that little bird with long beak. "Poke him in the stomach."

That little bird go there. Talk to anything, him.

"Get away, get away," say *Chulada*. "Don't touch my stomach, it's full." He hit it two times. Bust.

That bear, his wife and him all in. Make it to shore. Ah, get mad now.

Esuya' throw food to them, gopher, groundhog.

"If I want to, I kill you. You fellows eat this. Don't eat person no more. You eat fish too." Well, they got enough grub now. "Don't kill people. Quit it now."

No he get in his boat. He want to get home to his mamma.

"Haaaah," somebody see him. "Look like somebody come that way. Got nice boat. We're going to chase him. When he camp, we're going to kill him."

Little island there. He camp.

They're coming...he sleep...he's ready him, though.

Soon they're going to club him. He jump up, shoot all with bow and arrow.

He make it home now to his mother. He's been gone one year. He kill off everything.



Beaver Man Outwits Bear

told by *Mrs. Rachel Dawson*, Whitehorse

Old bear was sitting down by his campfire. Beaver Man comes up to him. Beaver had holes in his moccasins, no shoes. He showed moccasins to Bear.

"My daughter just become woman," said Bear. "I'll take them over for her to patch up for you." On the way over, that Bear is running, sew it up himself with big long stitches. He comes back. "My daughter's got headache, can't sew good today."

Beaver took look at moccasins, say, "She must feel bad. This is not well done. Could do better myself," he told Bear. Beaver Man cut it, rip out, sew again.

Next Bear said, "Way up there, that's my daughter on hill." He points to bearskin hanging up on hill. "That bear up there on hill bother me. We go sit with daughter most of the time. We've got to kill it."

Beaver Man went up there. That old man has somebody under there.

Bear tells his daughter to throw up on Beaver, to weaken him. That stuff touch him on heel. Beaver Man has Indian doctor. He broke off willow branch, hit himself all over. Then he became strong again. He ran back to camp.

While Beaver is going to see his daughter, old Bear made hole in Beaver Man's canoe. Beaver Man came back, dumped out water. But his canoe sank when he goes out in it.

Watersnake came out for a drink of water. Beaver Man turned into Beaver when boat sank. Bear tells watersnake to drink up that lake, help him find Beaver. When that lake is all gone, Bear looks for Beaver, but Beaver hides under moss. Then Beaver sees snipe. Make funny noise. Snipe eats worms. He came close to that balloon, that watersnake. Snake says to him, "Don't step on me. My stomach is full of water."

Snipe says, "My babies are hungry. I look for worms. I'm not going to bother you people, just peck for worms." Then he peck that snake. Bust open, all over. Bear look around. That water all came up and he pretty near drown. Run back to shore.

Bear say to wife, "Pick up that shirt to make net to get Little Beaver Man. I want to kill him."

Then, after Beaver stuff his coat with moss, put it inside that net. He pretend he got caught. He pull, pull, pull.

"Ah, you think you're smart eh?" Bear pull. "I got you now." When he came close, he grab that string. He just got Beaver Man's shirt!"

Bear throw that shirt back in water mad. "Think you're smart eh?" Beaver Man dry out coat. Went back to island. He dry coat, swim to island. Got back his boat all slash up by Bear. That Beaver Man sew up. Put pitch on. Glue up. He made good boat again.

Two Smart Brothers

This cycle of stories describes how two boys disappear downriver and overcome great difficulties to get back home. First, they meet people with unfamiliar customs in different camps. They help each group of people by teaching them new behavior (how to eat meat, how to give birth, etc.). People reward them with gifts of food and power.

Then they meet a series of dangerous animals, but the powers people have given them help them to survive. Three years later, the lost sons make their way home.



The Two Smart Brothers



told by Mrs. Angela Sidney, Tagish

I think this happen on Mackenzie River.

Two kids -- two brothers -- were playing on ice. It's springtime. They fall asleep. When they wake up, that ice is broken off. They float down river. Pretty soon they don't know what to do. They kill their little dog. Then the blood they put around the edge of ice. "Just stay this big block. We go close to shore." Way in middle of the river they float down. That brother, he watch, watch all the time. Don't know how many days they float. Long ways.

He sees willow, grab it, pull to shore. "Jump out," he tells his brother. Both jump.

That's the time they start back. They're hungry. They hear somebody. "Come on, come on," it say. First they saw porcupine



wearing pack on his back. They kill him and eat him. They cook. Make big fire. It's the first time they eat in days.

After they finish, they come to empty camp. That's the time that lady meet them. They hear.

"Tche, tche, come on, come on. I lost my dog. He's wearing pack. Did you see him?"

"No, we never saw dog. But we ate porcupine with pack. Kill, cook, eat."

"Why didn't you look in the pack?" she say. "Dry meat inside. Wait for me at camp."

Went on to camp. Sat down. Talk with people.

"Did you see little grandma going back?" one man ask.

"Yes, we see her. She look for porcupine. See lots of porcupine. We ate one too."

"We own them," that man said. "That's our dog. We don't eat them."

That grandma catch up. "Those boys ate my dog."

"What you people live on?" those boys ask. "We'll show you what to eat. Grandpa, we eat porcupine. In our country we eat it. Porcupine is food."

People glad to learn that. People unload their packs and give food to those kids. Lot of people give them things.

Pretty soon they went again. Went upstream. Try to get back home. That's the time they come to people with small mouth. Just little hole for mouth. Lots of meat hanging around. Maggots on it. All covered. People try to give them boiled maggots to eat. No, they don't eat that kind.

"Why do you waste meat?" those boys ask. They pick out best meat. People were surprised.

"We can't eat meat," those people tell them. "That's because our mouth is so little. We live on maggots. We suck them through that hole."



One of those kids is smart. Maybe he's twelve years old. That other kid, the younger one, is crazy. They went out playing. The younger boy, the crazy one, gets a kid from that camp. He sticks his finger in that kid's mouth and pull it apart. That kid laugh and laugh. First time ever he laugh. His mouth is bleeding.

Then that kid runs among his people, laughing.

"How that happen?" people ask him, look at him.

That kid pull it. You try too. Pull your mouth apart."

So they all do that. All pull their mouths apart. Then they sing that song. "I learn something." They run around. Everybody pull their mouth open. They can't eat good before. They just eat maggots before.

"Now cook that meat," boys tell them. "Can't live on maggots. That's dirty. Eat meat."

Then those boys get paid because they help out people.

From there on they travel quite a distance. They get lunch, dry meat, dry fish. They use iron arrow heads.

Next place they come to, pregnant woman is there, crying. "It hurts to open that scar," she cry. They used to do that.

"What's that woman crying about?" ask young boy.

"She's going to have a baby and her husband won't cut her open," they tell him.

"We don't do that where we come from. We make camp apart from the main camp. Camp for woman and her mother. Other ladies help her, hold her. Pretty soon baby is born. They just do that. Baby is born naturally."

They start to dance. Start to sing.

"We learn something," they sing. Even that sick woman

dance. They're so happy. So no more that kind of birth. Natural birth only.

Those boys keep on travelling. They stay three years in this country before make it back to their home. Wherever they go people give them something. Grease, stuff like that.

Next camp they go to, spend time visiting. When they go to leave, they eat lynx arm. Those people tell those brothers:

"Whenever you're going to camp, take gum off spruce tree and chew. While you chew that gum make wish and say, 'Lynx sit in a tree.' When that happens snare with bowstring." Lynx is "Go'k in Tlingit, "Nada" in Tagish, "Naday" inland.

"From now on, you're not going to meet people," they tell him, "only giant animals. They kill people. This is last place you see people. Be smart. Don't camp in a swamp, don't camp in tall trees, and you'll get back."

They walk on. They cook, eat. Whenever they need food they wait, wish until they get their wish for lynx to sit in tree. They sing, "Lynx sit in tree." Then they snare with bowstring.

They go on. They be smart. They camp every two, three days. Get lynx every second night. They keep travelling toward home.

Then they come to meadow. Big *Haus* there, giant buffalo. He's laughing. Mice run over him. "Oh that mouse go in one side, out the other, in my nose and out my ear, in my eye and out my other eye, in my mouth and out my behind."

Oldest boy wonders what to do. They set fire in that meadow. *Haus*, that buffalo, saw it.

"Fat fish mother, is that you make fire all around me?" he ask. That's his wife, I guess. "What you do that for?" Fire comes closer, closer. Soon fur starts to burn.

Buffalo see what happen. "My fur start burn. My eyes close up. My ears close up. My nose close up. My behind close up. My mouth close up." Mouth last. He all burn up. Never even move. They burned up that giant buffalo. Then they left.

They go on. Those last people tell them don't camp near tall trees. Spiderman came to them. They remember those people say, "If you're in tight fix wish for grandma who doctor you. Whatever she tell you, do it."

That kid want to camp in trees. Spiderman came. Don't know how they kill that one, but they got away anyway.

Next place is where that big man met them. He's giant. "Where you going, grandson?" he say to older one. That younger one isn't there then. Don't know where he is.

"I'm going on grandpa, going home."

"I'll camp with you," say giant. "Let's camp here. Get pole so we can hang up something." That man got nothing to hang things on so he makes boy get wood. Really he wants to eat that boy.

That boy got just little stick pole. Then he fix it up. Then giant jump on boy, tie him. Boy wriggles. That pole is small so he wriggles out, slips out, unties it. He runs off.

That giant says, "That kid sees how big he is so he brings little pole." He goes again, to get new pole.

That kid has run away. He's the one who put ashes on his face all over. Gets toward evening. Giant comes up.

"That looks just like him, that boy," he say. Kid crawls in sand. His face is grey. He sits there like stump. He never blink. Stay right there. He jump off stump. Runs off. Evening he makes big fire.

He runs around the meadow. Always hides close to that giant. Just when he's close to him he jump down and run.

He remembers last camp they told him when something wrong to wish for grandma.

"I wonder where my grandma is. I wonder when she will help me. Where are you grandma?"

Chipmunk runs up to him. "Get on my back." He's going to run away with him. "Get on my back just the same."



Giant knows right away what is happening. Giant holler. That ground crack open. Chipmunk jumps over. Chipmunk pack him away, long ways.

How many days he chase that kid!

"Poor me, I'm tired," say giant. "Nothing to eat. Maybe I'll eat this one," he holds his ear.

"But then you can't hear," say that boy.

"That's right. Maybe this one." He looks at his hand.

"But then you can't hold things," says boy.

He goes through all.

"How 'bout this?" He looks at sac between his legs.

"That's good grandpa. Cut that one out and cook it."

That giant cut it off himself. He throw it fire. Raw meat. It makes lots of noise. He cook it. He starts to feel funny. "I'm sleepy," he said. "I could sleep a little while." He's dying I guess. He never even eat that food.

"Sleep for awhile grandpa," boy say. "I wonder what's in his head," kid say. "How come that grandpa is so crazy? What kind of brains he has?"

He decide to chop it open. No brains. Whole bunch of mosquitoes come out. That happen in June. Mosquitoes come out now, like then.

Somehow he meets his brother again. From there on they come to home. Never see things - animals - no more. They get home. Took three years to get home.

They're grown bigger. Other kids come down to waterhole in evening. He meets his Mackenzie brother.

"Send message to my mother. Tell her we're here."

That one goes, tells his mother. "Saw two boys. Says they are our brothers."

"Don't talk like that," the Mama say. "They're not alive. They been gone three years. That must be someone else. Go get his mitts."

That older kid has keepsake mitts and he still wears them. He gives mitts. Tells how they float down on ice.

Gee, she scream, she cry that mother. "Tell him to come in, come home."

They went home with their Mackenzie brother finally. That's the end of this story. That's why there's none of those animals here now. No spiderman, no buffalo.

Stories of Animals and Humans

A frequent theme in Yukon stories is that of an individual who insults an animal by not showing proper respect. He or she is then taken away either temporarily or permanently and taught the traditions of that animal and ways in which humans should behave toward it. Stories about individuals going to live with the sun or the stars are structurally similar to animal-human stories and are included here.

Yukon mythology is not as restrictive as that in some other parts of North America. In the Yukon, each narrator has some leeway and can demonstrate individual talents as a story teller. In several cases two different people tell two different versions of one story, both equally 'correct'. In other communities people will be able to tell even more versions of the same basic story.

Following are two versions of "The Boy Who Stayed with Fish", two versions about "The Man Who Stayed with Groundhog Woman", one version of the "Dogrib Story", "The Girl and the Grizzly", the "Sun Story", "Star Husband", "Good Luck Lady", two versions of "Animal Mother", two versions of "The First Potlatch, one version of "The Woman Who Was Taken Away", "The Boy Who Was Taken Away", "A Girl With Two Husbands" and "Kakasgook". In each case I use the title the narrator gave the story.

The Boy Who Stayed With Fish

In this story, a boy consistently insults fish by calling it mouldy. One day he is out trying to snare a seagull. As it flies, it pulls him and his snare to a river and drops him into the water. He sinks and 'drowns'.

He comes to a fish world where all the terms he knows are reversed. Peoples' "fishtrap" is fishes' "warehouse"; what he considers fish eggs and therefore food, they consider excrement, and so on. They look after him for a year, teach him to respect them, how to catch them and how to kill them properly.

The following summer he is caught by his own mother. Though he looks like a fish, she recognizes him by the copper wire he always wears around his neck. His family fasts and observes certain taboos for four days (eight days in one version). He returns to them as a human being but with powers of a shaman, specifically fish power, so that he is forbidden to eat fish. Then he instructs people in the proper treatment of fish.



Boy who Stayed with Fish

told by Mrs. Kitty Smith, Whitehorse

Two years, one boy get drowned, stay with fish. But he don't marry fish, nothing. He just stay.

He's just a little kid. Want to snare seagull. Same size as my little grandchild.

His mother give him fish one winter. "What for you give me this fish? It's mouldy, right here." That boy throw away that fish. Something wrong.

Next summer, when fish coming, that's the time he set snare for seagull. Got it! "You got seagull! Quick, quick, it's deep place. It's going to go." Just as he's going to grab him, that boy fall in. That seagull too, he hold him.



He fall in. He drown? They don't know. Goes down. He can't do nothing, don't know where his home is now. That seagull there is just like his partner. He hold him. Go down, down that river. Klukshu River.

He's with those fish now, they go down, past another city. Talk about how they break that warehouse, that's his people's fishtrap. "We broke them already. We fight already." That's what they say. Other people coming, other fish. All going same place. That's dogfish, I guess, last fish - *tluk* fish they call them, coast Indian. They go back now.

Go by city. Lots of people, lots of kids. They got nothing to eat. They got nothing.

That seagull, though, he eat lots of fisheggs. That boy want eat too. Seagull stomach full. That boy take some, but he's ashamed. He hide them someplace. But someone see him. "Ahhhh, that boy, he eat dirty thing." That's the time he throw them away, that dry fish. They tell him that's bad and he throw them away. He get shame.

One of them come to him, "You starve?"

He tell them, "Since I go away, eat nothing, just drink water."

"Come, I'll show you." He took him. "See that little kid? You push him. Then take him and cook him. But be careful how you stick him, or he'll cry, that kid."

"All right." That little boy, he push him. Gee, little King Salmon fall in! He hide him. Seagull with him. He make fire, eat him. He's full now! Then he come back. That little kid he play yet! "See those people over there?" that kid tell him, "they dry fish. (When people do it right) those fish come back. They don't kill them."

One man there look like a chief. That boy lonesome sometimes. That man tries to take him to that lake. Sit down with him, put his hand on his neck that way.

"Come on, go with us." That seagull with him too, all time. That big man sit with him beside fish lake, hold his hand on that boy's neck. Finally, he forgot it (home). Worry no more. He eat now, all time. Forgot it. He stay there.

One year, he stay there.

Those boys tell him, "We're going to go with the people. You come with us."

"Yes, I want to go."

"We're going to teach you."

They wait for right time. "Some people going now, some people going now. We go now," they said. They got grub. They feed him to. He eat.

They go..go..go..go..camp some place..go..go. Lots of people meet them, you know.

Already they cut'em, make them dry, when they come down.

"Don't know what is that they make," he think about it. He sit on the boat. He no work, just the four boys work. Got their own boat. That seagull with him - his partner all time.

One place, water go this way. They're fishing here too, you know, old people.

"Oh, we're going to throw some hook, we're going to heave it.

Have you got hook?" (People say)

"Don't sit this way. If you do they're going to catch you, tail side. They're not going to get you. They're not going to kill you." That's what they tell him.

"Yes," he said, "that's what I'll do."

He go himself, I guess. Along there. Right there...sees hook...yes...It goes across him.

Pretty soon, fishtrap. Pretty soon, that house. They don't say "fishtrap" say "warehouse."

"Just in the morning, we're going to try it," they said. (Try to get past it.)

In the morning, just sun come out. Up high. "We're going to see now, going to see that house!" My goodness, right there he see his mamma sitting down. She cutting fish. His mamma. He know that someone sitting down at creek, at that fish water there. They cut fish, sit down there. He don't get worried. He just stay there. Them boys, they're gone. They're gone that house of war.

He stay there. That lady holler for her husband, you know. "Hah. King Salmon here. Try to get it!" she tell her husband. He come down, his daddy. He hook him. He club him. He's on the ground now.

He got some kind of wire. Copper wire, he got it, you know. That boy. It used to be all the time on his neck.

"Quick, cut him," he tell his wife. "What's the matter?" He look around. That's the one his son got it used to be. He run home, that man, his daddy. Skin. Moose skin. Tanned one. They put that fish inside that moose blanket. They take him home. Go to his uncle place. He run there his daddy.

"My brother-in-law! That your boy (who) get drowned one. He got a copper wire, that fish in there. We got him home."

"Bring him here," he said.

His daddy bring him there. They put him some place up high and leave him there. They call all his people, that man, young people. "We'll try not going to eat. We're not going to eat, we're not going to drink water. Four days like that. We try to save that boy. Might be come back again." That's what he say that man.

"All right."

Everybody now in there. Man, some woman. Don't eat. His mother too don't eat. No. He know, him, that he's in that blanket. He don't know he's fish. Three days they don't eat those people. Sometimes they put stick that way, just like Indian doctor.

Four days, they hear noise in the morning. "Ah...." he say that. Everybody wake up. That man his uncle (say) "Get up, get up, I



hear something." People get up, everybody. Sing. "Oh...., Ah..."

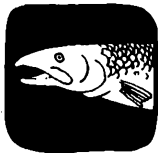
"Take me down," he say.

Gee, big boy inside. He's big doctor, that boy.

They're gone back, those fish. The dry fish they cut up all go back home. They got boat, I guess. I don't know. Which way, I don't know.

But he come back person. He's doctor. He know everything. He don't eat fish, though.

Chunatla they call him. Mouldy head.



The Boy who Stayed with Fish

told by Mrs. Angela Sidney, Tagish

One time there was a little boy who lived with his mother and father. People dry fish - that's how they wrestle for food. That's why winter they don't have much hard time when it's hard to wrestle for game.

And so this little boy, always cry for food in evening, before he goes to bed. His mother always gives him dry salmon, headpart. Here he tell his mother, "How come it's always mouldy?" He gets disappointed, he throw it away. "*U de tla*" he says. "It's mouldy." Anyway, his mother gave him another one again, always. Every now and then like that, it's mouldy. He said something wrong against the fish spirit; *hut kwani* that means "fish spirit."

So the next year, they go same place, that's where they dry fish. They were there again. Here his mother was cutting fish. And you know seagulls always want fishguts all the time. Here he

set out snare for that seagull. Set out snare to catch him. Anyway that toggle wasn't very strong or very big or very heavy. And seagull start to drag it out. And that little boy started running after it. He run in the water, try to catch it. Pretty soon he fell in a hole and he catch him, I guess, but they couldn't save him.

And here right away the fish spirit, *hut kwani*, they grabbed him. They saved him. And when the fish went back to the ocean they took him. And for him, right away he was amongst people. They got big boat and they took him with them down to the fish country. They come to big city, big town. Oh, lots of people run around, kids playing around.

One time they're playing outside and the little boy see fish eggs, and he start to eat some. He don't know what those people eat, he never see them eat anything. Here he start to eat fish eggs.

Here someone call out "*Chunatla*" "Mouldy Head." They call him that because he used to call fish "mouldy". "Mouldy Head eat someone's poop," they said. Here it was fish egg. Oh by gosh right away he gets shame. When kids come home they tell older people about it, "Mouldy Head eats people's poop."



Next morning adults tell them. "Why don't you kids go play around that point, play ball. While you play you catch fish. But when you eat it and when you cook it don't let anything fall in the hole, that cooking stick hole, where they put the stick in to roast fish. So they make fire and she see fish and club it and cook it for him. Now and then when he get hungry, they do that for him. In the evening when they come him, here that boy never come home until last. They told them, "Throw the bone and skin and everything in the water, but don't let everything fall in cooking stick hole." They throw everything in the water, except that one eye, it fell in the cooking stick hole. They didn't see it, the lost eye. So when they come home, that boy got one eye missing. He come back to life again, and he's missing one eye.



The parents tell him to go back, look in that cooking stick hole, see if there's anything there. So they went to the playground and sure enough, there is fish eye there. They pick it up and they throw it in the water. And when they come back, all of a sudden, that boy has got both of his eyes back.

Finally, springtime start to come. Everybody start to get ready to go up the river again. That boy stays with those people that adopted him first. All go up the river again.

They come to the same place. "Hee hut, hee hut" they pole upriver. That's how come they know where to go. They say when the fish go up the river, their great great grandmother is at the head of the creek. And that's why they go up to visit the great great grandmother, that fish. They come to same place.

Here he sees his mother. His mother cutting fish. He goes close to his mother. Just the same his mother never pay attention to him. It was a fish to her. Don't know how many times she try to club that fish, it always take off.

So finally she tell her husband about it. "How come that one fish always come to me and just stay right there all the time? But after when I go back to see him, that fish is always gone. Why is that?"

"Don't know why is that. Let's try to kill it," he said. "You know we lost our son last year. Could be something. Must be something. Let's try to catch it, okay." So they did. Anyway, they got it.

And here she start to cut that fish. And here that fish had copper around his neck. Just like the one that boy he used to wear it all the time. And that's the one when that lady start to cut his head off, she couldn't cut the head off. So she look at it good, and she saw this copper ring on his head. So she told her husband right away, "Look at that. What's this here?"

And her husband said, "Well you know, our son used to wear copper ring all the time around his neck." Yes they remembered.

So they washed it good and then they took it home. There's an Indian doctor there too. And the Indian doctor said, "Put it in nice clean white skin." Old people used to have lots of that. They put it in nice clean skin, cover it with down feathers.

Then they tie it way up to where the smoke go up, you know, smoke hole. That Indian doctor tell them to go fast for eight days, so the people fast for eight days.

That Indian doctor said, "If you see those feathers blow up, then you take down quick."

So they put the body up there, fast for eight days. That Indian doctor sing all the time. They were too, I guess, got to help the doctor sing. Finally on the eighth day, here they see the feathers blow up. They take it down quick. Here that little boy come to life again, in human's body. They brought him back to life.

That's how they know about fish. That's why kids are told not to insult fish. And kids are not to play with seagull, 'cause that happened.

The Man who Stayed with Groundhog

"The Man who Stayed with Groundhog" is similar to the preceding story. In one version, a man kills groundhog but does not show respect to the body; instead he throws it carelessly in the fire.

Groundhog people are annoyed by this behavior and entice him away (in one version by two young groundhog men who offer him a "good time", in another by a groundhog woman).

They keep him for an entire year. His human family members know what is happening, but only the youngest brother is finally ready to trap him after the older brothers fail all winter. (In one version this brother succeeds because he is "crazy", in another version he is "pure").

The man who stayed with groundhog now looks like a groundhog. He is brought home and wrapped in skin. There is ritual fasting supervised by a shaman and finally he returns, with special powers, to tell people how they should properly treat groundhogs when they kill them.



Man who Stayed with Groundhog

told by Mrs. Kitty Smith, Whitehorse

One man stayed with groundhog. He didn't marry, that one too. He just stayed there.

He kill lots of groundhog, you know. He pack in groundhog but he don't treat them good. He rolls them that way in the fire (lays them on one side). He don't treat good when he kills them.

He do that all time. And groundhog people said, "Try to pull in that man. Too much he give us punishment. He kill us all right, but he don't care much for us. He kill us all right but he don't treat good." They say that. They tell young people: "When he's coming you grab him." They get ready. He's travelling there all the time. He's starting now. He's going to put trap.

Somebody coming. Two boys.

"Come on," they call him. Gee, big house there. He come in. Gee talk about people there!

"Come on. Sit down here," they tell him.

He sit down there. He don't know his home now. People play. They feed him nice grub, you know. First time he start to eat groundhog grub, him. He eat.

"You're not going to get off. You're going to stay for awhile," they tell him. Some boys, they play anything that way -- gamble, you know. Big house. Lots of girls, ah, lots of fun, you know. He don't think about home.

He get lost, that man. People look for it. Wife, all his brothers, his mamma, his daddy, they look for it. When that rock, he go there, that's the place they go first time. No bear kill him, nothing. About two weeks, they see him. He sit down in front with them groundhog. Groundhog sit down other way, he sit down in middle of them too. They see him now. They try to holler, you know. They holler for him. They call him his name. No, he don't care, nothing. He don't care.

Some people coming," they go inside house. "Somebody come, somebody come." They gotta run in. He run in too. He stay there one year. With groundhog, in den. One year.

Ah, wintertime come, go in now. They got any kind of grub. They eat good, you know. But he don't marry groundhog woman, though.

"How many month now?" they say. "We're going to come out." One boy, good friend of his. "Pretty soon now, gonna get out," they say.

Come out finally. Ah, my. Snow...groundhog all over...happy, feel good. Going to be summer time now.

They see them. They try to trap them, those Indian with trap. Can't get it. Can't get nothing. They do that little stick trap. They do it fancy. Everybody try to get him, all his people. His uncle, his brother, nothing. Everybody try all winter to get back that man. They tell that man's little brother, "Should be sometime you think about that your brother. You put little stick trap. You eat everything. Porcupine, you eat," they tell him.

First man try now. Nope. Another one, another one. One week. Nope. Another one, another one. Nope. That last one crazy, they tell him. He got trap, fix it himself. Everybody quit now. Can't try any more. He fix his trap, that one.

His Mamma tell him, "You put trap?"

"Yes."

"Go in morning when groundhog come out first time. Go there."

They put clothes in packsack. When they got him gonna put on clothes, see. His daddy go with him that boy. Gee, he got him in trap. Got no clothes. Put clothes on him. Wrap him in skin. They put away. "Sit down here," he tell him, his daddy. "We're going to tell your uncles."

They pack in. They don't eat. They start that way.

When he come back he tells them, "I don't treat them good,

groundhog. I kill lots of groundhog. I bring groundhog, I throw away, that's all. It's no good that way. Put them this way. when you bring groundhog. Put nice leaf on top. I don't do it, me. That's why they take me over," he said.

He's doctor too him, I guess. I don't know.

This is true story, this I tell you.

They train kids that way (by stories). I know my grandpa treat groundhog good that way. Put leaves over after he skin groundhog. Put this way.



The Man who Stayed with Groundhog Woman

told by Mrs. Angela Sidney, Tagish

One time there was a man who is a widower -- his wife is dead. He had one little daughter with him.

He was trapping in the mountains. That's where his trapping grounds were. He's trying to trap groundhog. He works hard -- goes out on his traps all the time. But he never catches much -- maybe one or two groundhog, just enough to live on. He uses trap -- what we call *Tsekwed* -- and he uses lots of deadfalls. I don't know how long he does that.

Every time he goes out to run trap, he always sees big groundhog. She's a big dark grey one with pretty fur. Once he's close, she always goes back into her den. Then at night she springs his trap so next morning he finds it sprung. She always sits on that rock when her daddy runs trap. One afternoon a lady comes to her. It's a lady with a nice groundhog robe on her.

"Tell your daddy to clean his house, *Shashoohedi*. That's the name for mountain house. All people have that kind of house at their trapping ground. That lady say, "Clean it and put in leaf, *'kiwani* (groundhog food) in that house. Clean it up and clean yourself up."

Nobody looks after that girl, I guess. A man can't do much.

When he comes back, she told him to go to the creek, bath. Then that woman shove feather down that man's throat. Four times she did that and that fourth time all the lice that man chew stick to feather and come out. She wash that feather in the creek. Fifth time it comes out all clean.

Then she told him, "Clean that kid. Bath her in creek." Gee that must be cold. That's mountain water. Then she tell him,



same way, to clean up house. Finally she go home with him, marry him.

Next morning he goes trapping. That big black groundhog is gone. Then he's mad so he swear at it. Why that's just like he swear at her. She went right in the den there with that groundhog. What's she going to do?

She said, "I felt sorry for you, came to look after you. Now you swear at me. I'm going home."

"Don't leave wife, please," he say. He follows her right into the den. He didn't catch her. When he goes in that den that lady fogs his mind.

That winter that daughter went down to the main camp and told her uncles her daddy went into that den. "My daddy's gone with groundhog. Lady stay with us, then turn into groundhog." She stays with those uncles. Altogether there's eight brothers.

Those brothers went up to mountain. They all set traps. Two big groundhogs sit there now. They see those men and run away. Groundhog lady send her kids to look. Tells them to spring traps. All those eight brothers try, all of them. They always see big one standing outside, but can't catch it.

That winter they all start fasting so they can catch their brother. Those eight boys have to sleep alone. Not supposed to sleep with their wife. But the seven oldest cheat. They sneak to their wives at night. Think nobody know. But groundhog know! The youngest one different. He pretend he sleeps with his wife, but he puts a blanket between them. He's the only one obey the law.

Spring comes. All those older brothers try to catch him. All fail. Then the youngest say he wants to try. They laugh at him

because they think he's sleeping with his wife. That groundhog lady sends her kid out each time to check. This time he says "Nobody there." Those groundhogs come out and he catches his brother.

Then they take him back to main camp. When come to camp they make swing out of white skin. Tie with four strings and hang him up at smokehole. Then eight days they fast. Someone makes Indian doctor under him. They have feathers down below. On eighth day feathers blow up. He yawn just like he wake up. He's healed then. He turn into human again.

He's the one who told that story -- how his wife always send kids out to spring trap. Those kids poke deadfall and it falls down. That's why they couldn't catch her.

The Dogrib Story

The story which Mrs. Sidney calls "Dogrib Story" is similar to the two former stories in its initial theme. A girl insults a dog by jumping over him and is taken away by a dog in the form of a man. She suspects that something is wrong. When she investigates and finds that he is a dog, she kills him and returns home.

Now a second different theme begins. She bears eight pups -- seven male and one female (who appear sometimes as human children, sometimes as dog pups). Finally she manages to surprise them one day when they are in "human" form and she "fixes" them by dressing them in human clothes and insists that they remain that way. When the girl child approaches puberty, she is taken away from the camp, given her "bonnet" or puberty cape, and goes into seclusion. Her brothers happen to go hunting near her camp. One slips into the river. She lifts her bonnet to see what made the noise and the glance of a secluded woman turns him to stone. Then she turns first her mother and then herself into stone.

The Dogrib Story

told by Mrs. Angela Sidney, Tagish

This story happens in Stikine.

Middle aged man and wife and daughter camp one place. That's because they're too old to travel around. She's quite a young girl, too, that daughter.

Whenever she go out, dog sit in the doorway. They live in brushcamp there. She jump over that dog all the time. Sometimes kick him away.

"Get off, you old dog. Who likes you?"

Finally, they move someplace. Don't know how far away they move. That dog doesn't go with them.

"Go back and get my dog," father say to girl.

That girl goes almost close to camp. Just near camp, pretty young fellow meets her. "Marry me, stay with me," he say to her. "Let's dry meat, then see your mother and father."

They camp the other way, off the road.

Next morning they go hunting. They kill moose first time. Then they move to where they kill that moose. It's too hard to pack so those days people move camp to where they kill moose. They start drying moose. They do that all the time.



He tells her, "Don't throw your bones away. Just throw across there, not far." Next morning those bones always disappear.

They keep doing that.

Another time he goes to hunt caribou. She hears dog bark. "Bow, wow, wow." That's how it sounds. She looks and sees her father's dog. He has string around neck, string her father made. That's how he catches animals. Makes snare for them. She finds all that out. She wants to know how to kill him.

That evening her husband comes back. He's got meat again, caribou this time. They move again, dry meat, throw bones.

One night she wake up. Her husband's gone. She hears dog chew something. She waits awhile, then looks around. She sees her father's dog across the fire chewing bones. She just waits. She's anxious, I guess. Not long after, dog stops chewing. She hears dog shake.

Soon her husband comes in again all clean.

"Where you go, husband?" she ask.

"Oh, just out, just out to pee."

That girl fixed skins like people do. Next morning she went out to fix skin, got pole to scrape skins. She got a long one, light enough to handle.

That night she throw bones out again. She pretend she fall asleep. He try to move around, to check if she's asleep. She

pretend to be asleep.

He went outside. Came in a dog. He start chewing. She sneak up quiet. Hits dog on head with her pole. She club to death. She kill him.

"What you do, wife?"

"I kill you." She throw him in fire.

Finally she follow out, back to father and mother. She found she's going to have baby. She had eight puppies that time. What's she going to do?

Her mother say, "Will we kill them?"

"No. We'll raise for dogs."

They start to grow up, too. Her and her mother always go for hunting. She leaves those pups. It's their home, eh? When she comes home house is all messy. Puppies leap.

Finally her and her mother decide to watch. See what makes that mess. They look back, see those puppies turn into kids! They find out good what's happening! When those kids lay down, before they come home, those kids turn to puppies.

"How can we turn them into person for good?" they think. There's only one female in that litter. There's seven boys, one girl. Those women make seven clothes for boys and one dress for girl.

They pretend to go out.

Those puppies turn into kids, play around. Their mother runs in. "You stay that way. You're human, not pups." Her mother came in too. They put clothes on them.

That's why, long time ago, dogs talk.

Eight months later they're grown up people. They grow as fast as pups. They do anything all the time, just like pups.

Finally that daughter turns into woman. Her mother makes bonnet for her. They move away from the old people's camp. She got tired of those kids, those boys.

Those boys are good hunters. One time they see goat across the river, coming down the mountain. Three of those boys go down the river near the girl's camp. Two stand there, one stands down below.

"Go after that goat," one say.

That boy slip in the water. His sister pulls up her bonnet, looks at them. Right then, they turn into stone. A girl like that is never supposed to lift her bonnet up!

Then she looks at her mother. Her mother turn into rock.

Then she look at herself. She turns into rock.

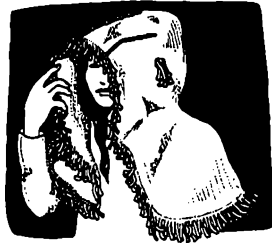
On Stikine River there's three rocks. They call them Three

Sisters. That's those boys. Don't know why they call them sisters. That girl and her mother, they're there too. Those rocks, one look like it's lifting up its bonnet. Three look like human beings.

The spirit of those boys went to Dogrib. That's why Dogrib people talk like people here.

That's all happen on Stikine River. It's true story. Those grandparents told that story. That's how we know it.

Lots of things used to happen like that. Why not now, I wonder.



The Girl and the Grizzly

There are at least two different stories of girls who marry and go to live with grizzly bears.

"The Girl and Grizzly" starts in the same way as "The Girl who Married the Bear" and then changes to another theme.

A girl insults a bear, is seduced by a young man who is also a grizzly and is taken on a journey for four days which are really four years. Once at the Grizzly camp, she meets her aunt who had disappeared years before. Her aunt instructs her about how to escape, using balsam tree top, jackpine tree top, spruce tree top, buttercups, grease, whetstone and fish bladder. Each plays a part in getting her safely to a lake.

There she meets a man who offers to be her husband. He has had similar misfortune, being enticed into marrying Frog woman. The three live together in uneasy alliance and the man instructs the young wife not to look at his frog wife. One day she does, and the Frog woman kills her by digging her eyes out. The husband, enraged, kills his Frog wife and through his power brings his young wife back to life. Together they return to the home she left almost five years earlier.



The Girl and Grizzly

told by Mrs. Angela Sidney, Tagish

This is another story of girl who married bear.

This girl and her sisters went to pick berries. She takes the lead. Her berry string broke. Those berries spilled.

"Help me pick them up."

"Pick them up yourself," they say. They go ahead. One by one they pass her. None help her.

As she work, nice young man came to her.

"There's nice big bunch up here. Let's pick that one." She's single, so she went with him. They went little higher. Bog tree, log, fallen over there. They went under it.

"Let's camp here," he said. Before they go to bed he hit her on the head. That's to fix her mind, so she'll never think of home. He's really grizzly bear. He look like person to her though.

He tell her, "If you wake up in morning, don't look at me."

They camp. Next day, pick berries all day long. That evening they walk under log again. That's really a year every time they walk under log. When they camp, that's winter camp in den. Seems just like a day to her.



When they camp he say to her, "You stay here. I gopher hunt."
That's the second night. He tell her, "If you wake up before me,
don't look at me."

Next day, same again. She never see what he do with berries.
But she knows he's not saving.

"Save for winter," she say.

"Just eat them. Don't worry about winter," he tell her.

Third day is the same.

They walk under log, camp. He hunts gophers. Brings back
lots of gophers. They eat.

"Why don't you save for winter?"

"Don't worry. Winter will take care of itself," he say.

Fourth day is the same. They go under tree, camp. It's four
years now since she left.

Next he says, "This place down here, my mother and father
put up fish. Let's see what those people do. I'll go down, see if
people are there. He leaves her there. He walks down to notify
them. It's grizzly camp.

"I've got wife coming," he tells them.

They all turn to human for her; really they're grizzly. People

there, they feed her, that mother and father.

They all tell her not to look at them if she wake up first in morning. Two, three times they help her. One morning she wake up, open her eyes. She sees big grizzly hand on her. She's scared. She looks around, sees all bears, all grizzly.

He woke up. "Why did you look at me? Didn't I tell you?" He turn into human for her. "Now you know. But her mind is still fixed from that slap.

Every day they fish there.

One day he say, "See that smoke over there? Don't go into that camp."

She gets curious. She sneak over. She sees human being sit down and here it was her aunt on her father's side. She was lost a long time ago. No wonder grizzly didn't want her to see her because she's human.

She look up. "My niece, my niece. You here too? Long ago it happen to me too. Grizzly save me. Don't stay here. You go back home. I can't. I have two kids. I can't leave them. You have no kids. You might as well go home. In morning bring little balsam tree top. Bring jack pine tree top and spruce tree top. Bring buttercup tops too. Bring whetstone. Bring me little grease. And bring me bladder of *Tlo* fish - that little fish with big head, little thin body. Fill that bladder full of water. You bring all that next time you come.

It takes time to get those things. Next time she sneak over she give all that. That's third day since she see her aunt.

"Okay, I'm going to fix them. Tomorrow you're going to try. When you hear someone coming, take off. If they catch you, they'll kill you. You got to get home. When they come put this buttercup stem comb through your hair. Then throw back. Buttercup stems will grow up so thick behind you, you can't get through. Next take jackpine tree top comb. Put through hair, throw behind you. Then spruce tree top, the same. Then balsam tree top. It will make thick trees, slow them up. They can't travel. Then put grease on your mouth. You won't be hungry," her aunt tell her. "Then throw stomach of water and with it throw whetstone. That will make lake with bluff across it. Then you'll come to lake. Man will be there. He'll save you."

That girl took off. Halfway up mountain she hear people. They're close. She did all those things. Buttercup stem comb, then jackpine tree top, then spruce top, then balsam. Then she put grease on mouth. After she threw bladder and whetstone she made big lake with bluff across. She run, run. She came out on lake. Saw that man in middle.



"Help me, help me," she holler, "save me."

That man come to shore.

"Grizzly chase me," she tells him. "Save me and I'll marry you."

"I've got wife," he told her.

"I'll be your slave then."

He took her, just a little way out.

"Go farther, farther."

"Nope," he doesn't.

Three grizzly bears came running up. The rest gave up, I guess. One was her husband.

That man hit boat with stick. Boat took off. Those bears swim in. When they're close he hit with stick again. That boat took off.

Finally he gets tired of that. Finally he spit on his spear, then threw it in water. He hit all three bears. One by one they float up, dead. He took that spear, wash off. Put it in boat.

"You hungry?" he ask. In bow of boat is Tlingit style cedar box. "Good meat in there. Eat." She eat dry meat, grease. She never eat for so many days.

He's fishing for frog, that's for his wife. Then he went home. Just before he gets home, he tells her, "I've got wife already. When she's eating, don't look at her. She kill lots of women. I'll take a chance with you. Don't look when she eat. Don't get up out of bed if I'm out."

He tell his wife he save that girl. He made her camp across the fire.

Next morning he hunt. "Don't look at her," he say.

Quite a while she stayed with them. He sleeps with her instead of his wife.

Finally one time she wonders, "Why not look at his wife?" He's

out. She look through that gopher robe and watch that woman eat frogs.

"Ach!" That woman feels it. The frog get stuck. Right then both those girl's eyes come out. That wife's power does that. It dug both that girl's eyes out.

He comes back, sees those eyes of blood. He pretend not to notice.

His wife says, "You brought back nice wife. All she does is sleep." He knows that young girl is killed.

He brought back what he killed, frogs, for her. That's her food. He pretend to fix his spear.

"Hey, what if you hit me," that wife say.

Right then, he kill that frog lady. He burnt her up so she's never come back.

He looked for that young girl's eyes. He has power too. He put back those eyes so she get up again.

He brings good meat to her, seal.

"Let's move camp. I don't want to stay where I kill frog woman. I'm human. That frog turn into woman and I had to marry her. I don't feel right for long time now. If we move camp, I'll lose that funny feeling.

She's gone four and a half years by then. Four years with grizzly and half year with this man. She think about her home.

That man asks her, "Are you lonesome?"

"Kind of," she says.

"Well, I'll take you home."

Then go in his boat. That boat can go anywhere. The land where her father and mother are.

"Go up and see you father and mother, and if you want, you can come back. I'll wait, but if you don't come back, I'll leave."

She goes to them. She tells them, "I want you people to welcome him." So they did, and they live happily ever after. Those people accept them. Five years later, she's back.

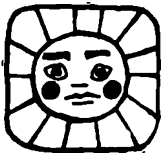


The Sun Story

In this story a man, driven away by his nagging wife, seeks out the Sun's daughter as a "pure" wife. He is helped along the way by a mouse he once saved, who, like the aunt in the previous story gives him gifts with certain powers - a stovepipe on which he can climb to the sky, a humming bird skin, a camp robber skin, a whetstone, and a piece of ice. With these, he meets the sun's daughters, becomes the "property" of one daughter, passes all the trials set for him by the sun, and becomes her husband.

Later when he returns home with his sun ray wife, his former wife tries to make trouble for them. His sun ray wife leaves him. Insulted by the way his daughter has been treated, the sun destroys the entire village. Only the hero and his family are saved. Ultimately the man is reunited with his sun ray wife.

Some of the tensions which existed between men and women, and between fathers-in-law and sons-in-law are dramatized in this story.



Sun Story

told by Mrs. Angela Sidney, Tagish

One time there was a husband and wife. The wife is really mean to her husband, all the time. Always quarrel.

She say, "Who you gonna marry? Who you gonna marry? You gonna marry the sun's daughter? Is that why you don't like me? I'd like to see you marry the sun's daughter. She's the only one got no dirt around her."

Finally, he took off. He walked all day. Kicked a clump of grass, walk on. Finally in the evening he lay down. In the middle of the night he woke up. Somebody pushing him. Here nobody around him. He lay down again. Same thing again. He jumped up and saw those little mice holes.

Here big door open and there's a little old lady sitting there. "My grandchild, my grandchild. I wonder what's bringing you here," she said.

"Well," he said, "my wife is always fighting me. Always telling me to marry the sun's daughter. That's why I go in the bush by myself. Figure I'll starve someplace."

"My grandchild, they say you can't come near that person, sun's daughter. Sit down. This ground is home to me."

He look around for a place to sit. Sit on ground.

She turned around to look for something. Picks up little spruce basket, the size of a cup. She brings out little tiny bit of dry salmon and dry salmon eggs.

He thinks to himself, "Is that going to fill me?" But he didn't say anything. He's so tired that after awhile he fall asleep while he's sitting there. When he wakes up there's a big pot of boiled salmon eggs and a big pan of toasted dry salmon.

"Wake up. Eat before your meal gets cold," she call him. After he eat, there's still lots left over.



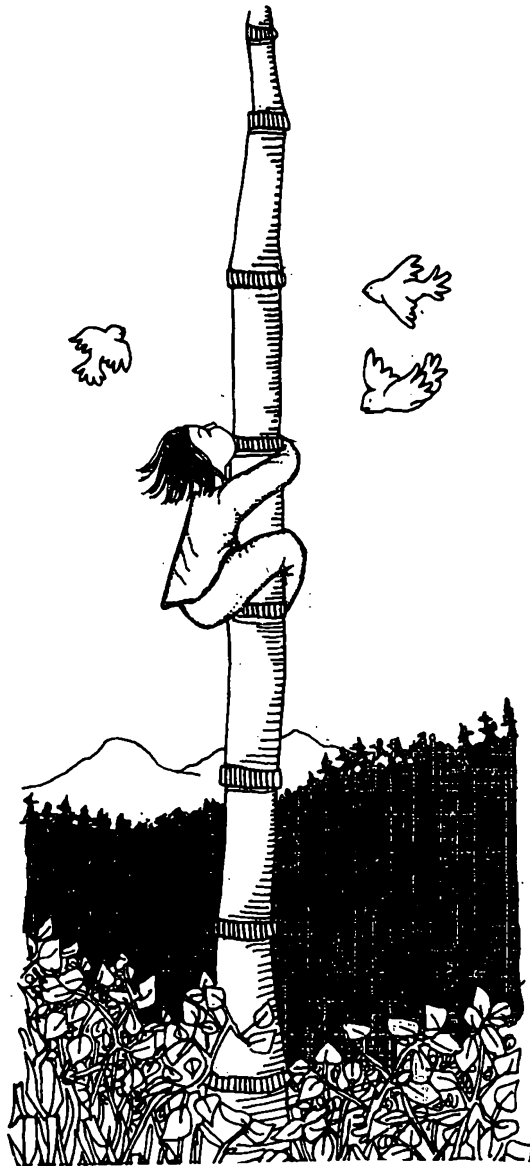
That little old lady tells him, "You're the one that saved me. One time you were going across the beaver dam, eight of you. Eight brothers. When they get ashore little mice run out of the grass and one of your brothers kick it in the water. Then the others did the same. Then finally the youngest one pick it up and say, 'Don't do that,' put it in a dry place under grass. You're the one that saved me when you're crossing the beaver dam. I just about froze that time. So I'm going to help you back," she said to him.

She gave him five things. One was something like stovepipe, then camp robber skin shirt, then humming bird skin shirt, then whetstone, then piece of ice.

"If you get in any trouble, if anything happen, call for me. From here on, you're going to come out in the middle of a meadow. There you camp. Take out your stovepipe and pull it out like telescope. It will be like ladder. Climb up. When you get up there you'll hear girls laughing. They're always playing on that swing. Put your camp robber's shirt on and fly to them. If they don't like you, try this humming bird shirt. It will fit you when you put it on."

He came to that meadow, and did what she said. He climb up, came to another land. He hears girls laughing, swinging each other. He put on his camp robber skin, fly to them. "Ugh, go away," they don't like him. "You're no good, we don't like you."

So he took off. Put on humming bird shirt. Fly around.



That youngest one caught him. They play with him. The oldest one said, "I want to buy him from you. I'll give you a gold spoon for him."

"No, I got a gold spoon," that youngest one answer.

"I'll give you a silver spoon."

"No, I've got a silver spoon, too."

"I'll give you shell spoon, dentalium shell."

Well, she hasn't got that one, so she say okay, she'll sell him. "If you give me that spoon, I'll give you my bird."

When they swing all the time, that swing rings like a bell, just like church bell. They get off that swing to play with the bird and their father hears that bell stop ringing. Send slave out to get them.

"Your father says you come in. That bell stopped ringing."

"Oh, we're just playing." So they came in, brought that bird. When they went home she gave that younger sister that spoon.

They went in their room, play with that bird. Finally come out to eat, then they go back to their room. They kept talking and laughing half of the night. Their father's getting suspicious.

Early in the morning, he got up; the sun gets up early in the summertime, in June.

In the morning when they woke up, here's a man sleeping with them. He take off his shirt and turn into man. They're playing.

Finally, that slave comes in tell them to get up.

That father says, what's wrong with them. How come they stay in bed? They're laughing half the night.

Well, that slave tells him there's a man in there with them. That's why they're laughing all the time. That slave comes back, "Your daddy says for you to come out and have breakfast. Bring him out too. Eat."

"Put him on the swing," he tells those girls. Nobody gets on that swing except those girls. If anyone gets on, they fly off and smash. They don't want to, but they have to do what he tells them. They put him on the swing and when he fell off, that whetstone save him. It couldn't break so he didn't break, turn into that.

Dinnertime they come in again. "Tell him to get water for me," the father say.

On the road to the water, there's two big birds sitting, waiting to kill him. Just like eagle. Somehow he kill them too. His body's just like whetstone; don't get hurt.

He brought that water up. Then that father boil the water and put him in it. But he put on his humming bird shirt, made himself real small and held on to that piece of ice his grandma gave him. He held on just under the pot handle on the pot lid and that ice saved him.

Next that sun tried to throw him on a rock, but he turned into whetstone again, and broke that rock. That's what his grandma gave him that whetstone for.

So he got rid of all those dangerous things. That father said, "Where did you get that man? He got rid of all my good stuff. Well, we have to go to court now."

They went to court. The father said, "Who claim that man? Whose husband is he?"

The youngest said, "I caught that bird. But my sister bought it off me for shell spoon."

Well he's her husband then, the older sister's. The father brought out the marriage mat, fed them a big feast. That's their marriage feast.

They live up there a long time. Quite a few years. Then that man starts to think about his father and mother and brothers. He misses them.

His father-in-law knew it right away. He tell his daughter, "Your husband is lonesome for his mother and father. You're meant to be like that. You go with him to his country."

They're going to go. He gave them piece of stovepipe, and a little boat and an eagle feather.

"Every morning when he gets water for you, put that feather in the water," he tells his daughter. "If it comes out dry, you're okay. But if it comes out wet, that means his old wife speaks to him."

When they got to the place where he came up, they went down that stovepipe. They got to a creek and camped. Then they put that little boat in the water and it turned into a great big boat. They went to a lake, came across that lake to his people's camp. He tie up the boat, came to his father and mother. He told them he got married; he told his youngest brother to run down to the boat and call her up.

He went to the boat, but all he could see was a sun ray in the back of the boat. So he came back.

"That's her. Bring her back."

So he went and told that ray, "Your husband wants you."

That's the way it looked to other people, just a sun ray alongside of her husband all the time. Finally, after awhile his family could see her too, but not outside people.

Every morning he got fresh water and she always put that feather in. And it always came out dry.

The story went around that he had married a sun ray. "He's got a wife and nobody can see her, just a sun ray." His old wife got jealous.

But she heard the story that early in the morning he always gets water for her. So she hides along that path and one morning when he go by, she grab him, started fighting.

"Don't bother me," he said. "You don't like me and that's why I married sun's daughter." He got away anyway.

When he brought that water up, she put that feather in and it came out wet. She threw that water away, don't want to drink it. "Nobody tell you to talk to your old wife." And she start to move. He tried to grab her but his hand go through her. She disappeared.

She came back to her father.

Early in the morning he started to get ready to go out.

"What time do you feel me worst, on earth?"



"At twelve o'clock," she said. "That's the time we used to just about roast. But please have mercy on my husband."

"If you want me to have mercy on him, why did you leave him?"

"Because his wife talk to him."

"Well, I'm not going to have mercy on anybody," he said.

Well next day, when that father went out he set fire to everybody down below. Burn up the world. The sun paint his legs with red Indian paint, and then he burns the world. The first one to die was that first wife. She got so hot she jump in the lake and boiled to death.

But that's where ice came in handy again for that man. He took that ice and his brothers and father and mother and went under moss that hangs over the edge of the river. They were shivering with that ice until everything's all over.

After that he went back to that stovepipe in the meadow, and he went up to his wife again and stayed with her for good. He explained to her and they forgive him. He explained that that woman grabbed him.

Star Husband

This story is found, in different versions throughout North America and in parts of South America.

In two different version told here, two sisters joke about marrying two stars, each picking out the one she would marry. The next morning, they find themselves in an unfamiliar world with two men who identify themselves as those same stars. Although the husbands are good providers, the girls are lonesome for their family and plan to escape. They tan leggings and mitts and babiche for their journey, then dig through the sky and lower themselves back to earth by climbing down a babiche rope they have attached to a rock. The two version presented here give different accounts of how they eventually reach their parents.



Star Husband



told by Mrs. Angela Sidney, Tagish

A father and mother had two daughters. They travel around in the bush, drying meat, camping out here and there. These two girls talk and lot and play at night -- don't go to sleep quick.

One night one said, "Gee, I wish I'd marry that red star."

The other one said, "Gee, I wish I'd marry the blue one."

They talk away like this.

Next morning, first thing they found themselves in another country. Both of them got husbands. They're sleeping with men. One of them when he walked looked kind of blue; the other looked red. "You wish for us," they said. So they found out they're stars.

Their husbands are good hunters. They go out every day -- bring in moose, bring in meat. Those girls stay up there, must be quite a while, tanning moose skins, making babiche. From the skins they tan, they make big thick winter mitts and leggings. That's what people used to wear. They make quite a few of them.

Finally, though, they get lonesome for their mother and father. They make up their mind to run away. The only way they could run away though is to dig through that sky. That's what they plan.

Their husbands say, "What do you do with all those skins?"

"Oh, we boil them and eat them," they tell them.

They make babiche string, I don't know how many tons of it. They get together their thick leggings and mitts. Finally they find a big rock, then start to dig. They dig, dig, every day as soon as their husbands go. Finally they dig through. Then they tie that babiche around the rock and they let it down. Go down, go down, go down. Finally they could tell that it landed someplace. After they were sure it landed safely the youngest went down first. "When I get down I'll pull the string." They tied the other end to a tree. She take quite a while going down. Finally that oldest one feel the string move. So she went down next. Here it was on top of a big flat tree.



They stay there, don't know how they're going to get down. Here, they're over an animal trail. Every day when animals go by they say, "Pack us down, grandpa."

"No," he says, "I don't climb trees."

Another one go by, moose, caribou, they all say they can't

climb trees. Finally, at last Wolverine was coming along. First thing they did was they whistle at him.

"Oh, oh, what's that?" he says.

They keep whistling at him. Finally he sees the girls up there.

"Grandpa, pack us down and we're going to marry you," they tell him.

"Okay," just that quick he got up there, bring them down, both of them. Right there they camp.

Next day he goes hunting. Oh, they stay there quite awhile, I guess, but then they said they're going to run away from him next. So when he went out hunting in the morning, they took off. It was right close to where their father and mother was staying. Must be they stay in the same place yet, I guess, kind of hoping those girls might come back. They don't know what happened to them and they're staying there because they thought they might come back.

Before they left, they kicked their garters off, four garters -- each had two. They made snare of them, put in four places. They told those four strings, "Whistle at him when he comes back." They figure he's going to keep running back and forth there among the garters. That's to slow him down, I suppose.

In the meantime, here they got to their mother and father.



Star Husband

told by *Mrs. Kitty Smith*, Whitehorse

Those girls were two twins, sisters together, those girls. Their mother and daddy are living yet. But they don't get married, those girls, not yet. They're women, so they get ready for marriage.

Night time, they sleep. That's the time that oldest one says, "Look, sister. If I want to marry that star do you think they're going to marry us? That one, I like it, me. That little bit grey one."

The younger sister said, "Ah, no. Me, that one." That one she looks at has no grey, just bright. "I want that one for a person."

They talk about it, talk about it. They don't know if they're good hunting men. When they married that way, those days, they married sometimes lynx, wolverine, everything. Used to be just like a person, Wolf, lots of them, martin. Person inside, they say.

They sleep now.

My goodness. Somebody sleep with them, with that oldest one. She wake up. He got grey hair. He look good though. She look for her sister. They're not home. Somebody sleep with that

sister. She call her. "Wake up," she tell her.

"Yes, I wake up."

"Where we got this man from? Where we are?"

That younger sister, young fellow sleep with her.

"Well," those men say, "last night you talk about us. You wanted to marry us. That's why we get you." That's what they tell them.

"Where's our daddy?"

"Well, he's down there. Your daddy, your mamma, they can't come here."

Those girls got nothing to say.

"Well, that you eat?" those men ask them.

"Well, we eat meat, fish, like that."

"All right, we're going to get that for breakfast." Go off to get gopher.

She don't like it, that oldest one her husband. Little bit old you know. Her sister though got nice young fellow.

Just quick they come back, bring ten gopher. The oldest one know how to cook gopher, you know. She singe them, skin them. They cook gopher.

Well, their mother down there look around. Everything stay there, nothing moved. They're just gone. Her daughters gone.

That oldest girl tell her husband to brings lots of game, lots of caribou, lots of marten.

"You want blanket, I'm going to kill that animal for you," her husband tell her.

"Yes, marten blanket."

He bring just like rabbit, marten. That girl skin them, make good blanket.

That young girl said, "What blanket I'm going to use, me?"

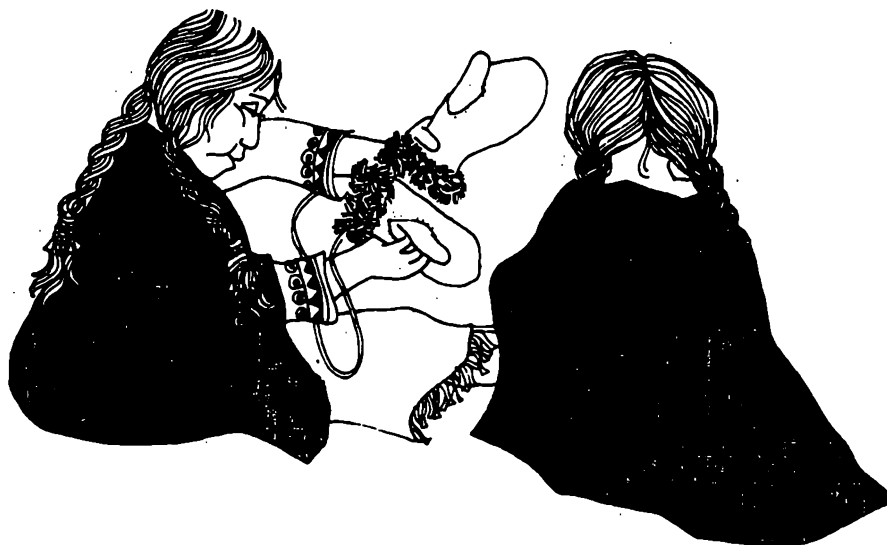
"Well, I'm going to bring which one you like for your blanket. Fox? Lynx? Marten your sister got already."

She wants lynx. "Lynx, I want it," she said.

He got them. She fix them that girl. They're sewing, those girls.

Those fellows show them the place they used to sleep. "You know that place? That's where we hear you say you like us. Your daddy still near there. They move down a little bit. They miss you."

That oldest man said, "We're going to go down. Going to kill game for them. Going to leave it. What they eat good, what your Mamma like?"



"Well that one," they call them, caribou, sheep. "You fellows kill that marten, too, put them there, lynx for Momma."

Those parents sleep. They don't know. That daddy get up early to go hunt. Sun not up yet. My goodness, right there pile. Marten, lynx. Then meat already cut, fat. Everything. He wake up his wife.

"Get up. It's our daughter, sent them for us. Oh, just fat, meat, fur, everywhere."

Next those girls tell them, "We eat fish, bring them fish."

"All right, we bring them salmon."

Daddy fix camp up. He don't want to get away from camp there now. Want to stay for good. Fix Indian stick house. Cut ground, put 'em on top. Big place they make.

That older star man tell his wife, "Your place not so far away."

Talk about they kill game! Those girls they fix them. Those sisters talk together, "You think we go down? Which way we're going to go down?" They sew lots of pants, lots of mitts. "We're going to go down that way. My old man say it's not so far. Just our eye make it look far." That's what they say. They make skin, dry skin, fix them this way (indicating a tube). They're going to leave it this way, put string down the middle, fix up like saddle and sit on it, slide down. This way they hold them. That's why they want lots of mitts.

It's good, you know. They try it. They build foot place. They're pretty smart. Fix it so they can sit down. Got lots of mitts. All over they cover selves with skin.

"How about we do it this way?"

"Yes, that's good."

"Well, I'm going to take my marten skin."

"Me too, I'm going to take my blanket."

They try that rope down now. They put big rock on and get ready to let it down to the ground. Tie it at the top.

Their husbands said, "We're going hunting two nights. Two nights we camp then we're going to come back."

Those girls get ready now, eh? Who's going to be first? "Me," the oldest one said. "I'm going to go first behind you."

"All right."

They put on clothes now. Hard work going down. Not far apart, those sisters. Oldest one first. They try it now. Soon they started. They go down, they go down, they go down...When two mitts get holes, they put on another one.

Oh my. They landed.



His daddy fix camp about one mile up that creek. They walk around, find it. "Ah, right there our camp used to be."

"Oh my, Mamma take all her blanket with her." Nothing there.

They look around. See their little sister about that big play around that creek. "Where's your Mamma?"

"Where you fellows come from," that little sister say.

"Oh, we come back. We want to see you."

"Mamma right there," that little one said. "My sister, they come," she's screaming, that little girl, runs to her Mamma.

"We got husband," they tell their Momma. "We married that star. That's where we been. But we come down a string." Gee, she's surprised, that Mamma.

They miss their wives up there. They know where they're

gone. They make these girls dream call for their husbands. Night time they make them wake up. They can't take them back anymore now.

"Why you fellows run away?"

"Well, we're lonesome. You think we're going to stay when we don't see our Daddy? We don't see our Mamma? We don't see our sister or brother? It's pretty hard. You people up there just stay one place," they tell them.

"Yes, you're right," those fellows say. "Well, we're going to feed you. We're going to give you what we've got. Just right alongside of you, we're going to pile them there. Anything you want, you say that when you go to sleep. Call my name." Gone. They're gone again. "We can't stay here," they tell their wife.

Some people make this story a different way, but this way is honest, you know. Some people say they landed in a tree and they can't come down. Then a man come and they say "I'm going to marry you," and he pack them down. No. They can't land in a tree! They landed on the ground.

After that, just what those girls think, they pile up. I don't know after that, they married Indian, I think, Wolverine, I guess.

Good Luck Lady

In this story, a man has a wife who lives underwater. When a "friend" of his discovers the whereabouts of this girl by devious means, he goes to visit her. She sends him away and her children follow him back to the village and kill everyone except the original husband, his sister and her child.

These two adults clean up the village, bury the dead, take important ceremonial objects (a marten skin blanket) and leave the village.

From then on, the man chops wood and whoever hears his chopping will be rich. The woman wanders in the woods with her child. Whenever someone encounters her he should remove his clothes, urinate on her, grab her baby and refuse to return him until she defecates four golden balls. Then he must fast, clean house, and bathe in a stream. If he does, he will be rich.

There are various accounts of people who met her. If they behave properly, they became rich; if they didn't, they remained poor.



Good Luck Lady

told by Mrs. Angela Sidney, Tagish

One time there's two young boys. They're partners I guess. Both have got girlfriends but they didn't ever see each other's girlfriend. They just go visit them some certain nights.

One night one of them gets curious about his friend's girlfriend. He's the one who goes to that Spark.

"I'll tell you mine. Go climb up on top of the house and you'll see mine." He gets curious, asks his partner where's his girlfriend. "Didn't you go?"

"It's not the right time to see her," the other one said. I guess he can only see her certain times.

"I did," his friend said. "If you don't believe me, feel me." He was wet -- he had wet himself with seaweed to fool his partner.

"Okay, I'll go too."

Then that curious one follow his partner on a trail to a little lake. At the end of that trail there, he goes out to a little point. He had moose hoof bells out there. When he rings the *k'aw* -- a mat float up. He jumps on that mat and sinks in water.

That other guy follows him, sees all that. Then he runs home, goes to bed before him.

Next night he did that himself. He follow that trail out to that

point. He rings those hoof bells. That mat float up. He jump on it. Then he sinks in that water. Here a door opens for him.

That woman there said to him, "What you come here for?"

"Your husband said I could come," he tells her.

"No, I don't care," she say to him. "You can't come here."

Finally, he start to go. "Well take me back up then," back up to above water."



Most times when her husband does that her two kids jump at him, play with him. They do that with their father when he goes back. So they did the same to this one. He grab them when they do that. But they scratch him so much he had to let them go. Then he dropped them. Those little kids follow him back anyway.

When they get back to camp, that's the time those kids kill him. They took his eyes out first. Then they did that to the whole village. They took out the eyes of everyone in that whole village. Everyone but their father and one woman. That woman was back of the camp with her baby. She got up and nurse him.

She sees two little kids with long fingernails. They try to grab that baby's eyes. She hit those kids, call for her husband. No answer. Finally, those two little kids pull out little bag made of handkerchief. They throw in fire to cook eyes, say "We're going to eat *K'awahi* - eyeballs."

That's the time she holler for her husband. She got up, grab baby. Tell him, "What are they?" She finds that husband dead, his eyes full of blood. He's died.



She goes to village, finds all those people dead. That's kid's father is the only one not dead. He went with her. They found those kids. He pick them up.

"What you're here for?" He went back and took them back down to their house. He went down with them.

"How come they do that, those kids?" he asks his wife.

"That man said you sent for them," she tell him.

"He lie," he says.

After that they fix up the bodies. That woman with the baby, she went right through those houses. That man help. She open up her uncle's trunk and brought out marten skin blanket, wrap up that baby with marten skin fur. Then tend to bodies.

After they fix up the bodies, that's the time that man is going to turn *Takwud*. "Whoever hear me chopping is going to be rich. Pick up those chips, the ones that curl, and be rich."

That's the time that lady said she's going to turn into "Good Luck Lady," *K'len u hi duk*. She wraps that baby in marten skins. Then she puts long beads on that baby's packing sack. She dress that baby good, then turn into Good Luck Lady.

"Whoever sees me is going to be rich. Whoever hear my baby cry is going to be rich." So they went into the bush.



That Skookum Jim, they say he hear it long time after, I guess. Uncle Patsy told us it's really dark that night they hear that baby crying. Skookum Jim and Charlie got up, try to follow. They start, go further, further. That sound goes round that little lake behind Lake Bennett, always just ahead of them Patsy, he want to go too, but he got scared. He got left behind. That's why he never found gold. He got scared, give up. He break out crying. That's why he's never as rich as Skookum Jim. But Skookum Jim and Charlie, they never catch them. That's why that money never last.

.....

That's different than that man at Telegraph Creek, *Katune*. He was a young man, start gambling. Indians gamble too, those days.

His uncle died, will everything to him. He start gambling with his uncle's stuff. Meantime, he tells his father, mother, sister to go up on mountain, dry meat, gopher, groundhog. He tells them to go ahead. He starts gambling. Here he lost all his uncle's money. Stay two days behind. Then he took off after his father and mother.

That night he camp. Early morning he heard baby crying. "Gee, my mother still here," he say. He follow that sound. That baby move. Then he remember that story of *K'len u hi duk*. He took off his clothes to chase it. He runs. It's still far away. He pee, throw after them to slow them down. When he catch up to her, he wish she go under leaning tree. He run right up to her, grab that baby away from her. She swings at him, makes a big scratch on that guy's back. She sat down under leaning tree.

"Give me back my baby!"

"No," he say. "You want baby, you make number two for me."

"No," she say. She try anyway. Second time she try she make four balls, like brass balls.

"That's good," he's satisfied. He took them. Then she gets baby back.

She tell him turn around and she touch his back, heals that scratch.

She says, "When you're going home, tell them to clean up this house before you go in. Don't eat for four days. Instead, you make dam in four places on creek, two low, two above. Then when you're home, don't eat for four days. Second day early morning, you go to dam. Go to that creek and let that water rush on you. Bathe and make a wish. Then break second one.

"After that, go home and have a little bite. Don't eat again other

two day. Then do same thing. Break dam, bathe. When that water rush on you like that, then wish money rush on you like water. From then on, eat.

"If any one of your people need help, take scab from that scratch I give you and give it to him. That makes good luck. Any time you trap, hunt, don't eat for four days. Then take out brass balls. Then you have good luck to hunt. All your luck is going to come back."

After that Good Luck Lady left, he did all those things she said. First he went back, he dressed, had to get his clothes. Then he went after his father.

Already he hadn't eat for two days. When he came to his mother and father, he told that story.

"*Gendakook'en eeseda.*" "Clean out the house! Clean out all the dirty brush; put in clean brush." They did that for him. "Something happen to me," he say.

That's true story. That work for him.

Two days he stayed without eat. Finally he bathe early morning. That's what he did. Then everything is good luck. Dry meat is just like nothing to him. When they come off mountain, he gamble again. He win everything back, including more. He got so rich he's richest man in Telegraph Creek.

Animal Mother

"Game Mother" or "Animal Mother Story" has parallels with fertility myths in other cultures. Details of the two versions here differ considerably and more versions would show even more variations.

In the first version, the three initial characters are a woman, her sister and their husband; in the second, it is one woman who has two husbands. Both express some of the tensions between men and women, in one case relating to the scarcity of food, in another to the sharing of work. In each case, the strongest alliance seems to be between co-spouses.

The story relates how one woman gave birth to all the animals which now inhabit the Yukon, teaching them what to eat and how to behave. (Animals had to be taught the correct behavior toward humans just as humans have to be taught appropriate behavior to animals.) A year later she gave a great party for them in which each sang his song and danced on a moose skin trampoline. After this, she left them to look after themselves.



Animal Mother

told by Mrs. Kitty Smith, Whitehorse

This story happened a long time ago. Goat was the only animal in this country. Goat and buffalo. That's all people live on. Pretty hard. No rabbits, nothing.

One man had two wives, two sisters. That oldest one is named *Nakayh*. She's got some kind of doctor, some potion. They're going to starve, you know. He hunt porcupine, that man. When he finds fat one, porcupine mother, he don't bring it. He cook it, he keep it somewhere. Just porcupine daddy, that's the one he bring home.

"You don't get porcupine Mamma?" they tell him.

"No, that's the one I get, just in a tree, porcupine daddy."

Well no fat, you know, that one. His wives go. They keep wondering all the time where they get game, you know. They keep going.

He says, "She eat him, that porcupine mother. I'm going to fix her this time. Don't look when she comes back, just look around that way."

"All right."

Hit him it. He got porcupine mother, he got porcupine daddy

too. That daddy, he's going to pack for his wives. This one, the mother, he's going to eat himself. He cook it. Cook quick, throw head, throw in fire, want to eat quick. She's just fat, you know. He pick up head, want to chew tongue, face it toward him. He bite her. (Claps) She bite his mouth shut. So he can't eat. Well she's cooked now. He put it in packsack, porcupine daddy too, go back to camp.

They made camp already, his wife.

She's going to have baby, that oldest one, *Nakayh*.

He comes back, grunt, mouth shut by porcupine. His wife work on fire, that youngest one.

"What's the matter?" she said. She helps him make that porcupine head fall down.

"I starve, that's why I cook that head, but he bite me," he said.

"You do that all the time. You never do that just first time, this time. You think I don't know?" that oldest one tell him.

He don't say nothing. Anyway he take out that cooked one, porcupine. They eat him.

"I want to eat because I starve, that's why I cook him."

"No, you do that all time." Those women know.

She's getting big now, that woman, can't walk, you know. She tells her sister, "I'm not going to walk no more. You fellows make some kind of place for me."

Her husband cut big tree, get wood. Big pile of wood. Her sister work. They fix big house, they said, big place.

"I'm not going to be your wife anymore. Going to be something wrong with me. But you people, you're going to eat lots now. I'm going to be different. I'm going to get game to eat. I'm going to have baby. Going to be something wrong," she tell them.

She tells her sister, "Get sinew, fix snare." She fixes it for her. That's rabbit snare she make. "Knock down tree, for him to eat." She's got no baby yet, but she teach that one, her sister. Fix snares good.

They're gone then. They got to move on, can't stay in one place. That younger sister and her husband move on.

"You come and see me when she feel like it. I can't stop now. I'm going to have grub all the time, me."

That time that husband go, somebody give her box. I don't know who is that somebody. "That's your grub box," he tell her. Little goat inside, he stand up. "Don't kill him though. Just one side you cut him. Cook one side. Then you close him, put him back."



"All right." When she want to eat, it's simple, open that box, cut one side, he don't move, that little goat. Cut one side, cook him, close him. Eat good. She start to get sick now. Her sister (had) made her big blanket, sew for her, give it to her. She put it on top grass. Put up sticks to hold it. Underneath just some kind of grass.

That's where her babies born. Rabbits born first. Then ptarmigan. Then grouse. Everyone she give clothes when they're gone. Next caribou. Next sheep. She talk to them. She give them grub, everyone and say, "This one you're going to eat." She tell them all. She give. They chew. "This going to be your grub."

Then grizzly. Then wolf. She's got nothing for them. Don't know what they're going to eat.

She said, "That's all right. You fellows treat your brothers just like game. But I don't want you to have teeth." She tried to take off his teeth. "Don't fight. Don't fight people."

Grizzly gets mad at his Momma, and take off. "I'll keep it to fight." He's dangerous.

"Don't fight people," she tell him.

Moose last one born. He's got teeth just like grizzly. "NO, you're not going to fight with people," she tell him. "I make you for this ground. For people." His mamma take off those people. "You don't try to fight people."

Then that sister and her husband come back. She shows them what she made.



Rabbit had little horn, that time, just like sheep. "You can't snare that rabbit that way," her sister tell her.

"All right, I'm going to take off," she said. She take off those horns. That's why rabbits now had no horn.

Now everybody eat it. Rabbit got strong skin that time, just like mink. But people use it too much. That's why that mother get

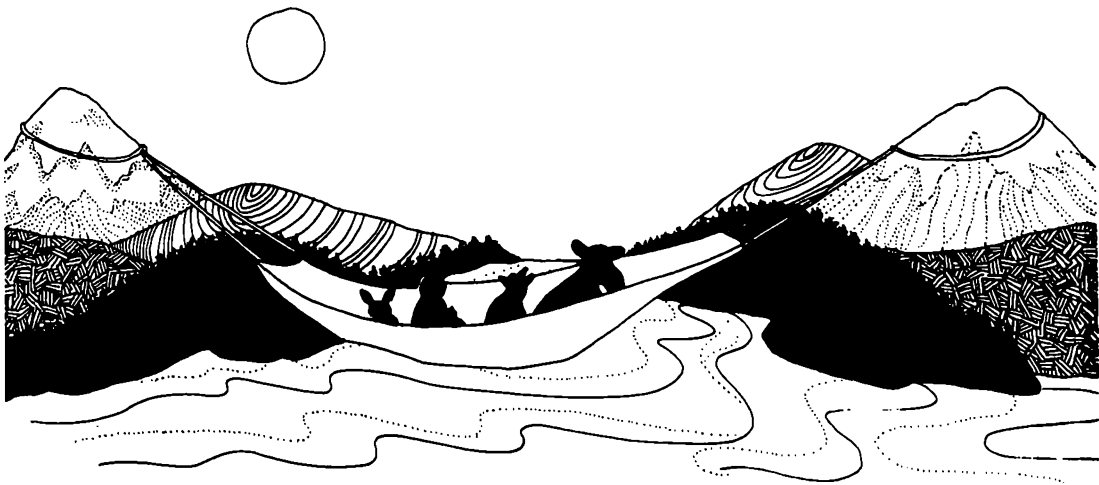
jealous about that. So she take feathers and blow them on rabbit. That's why that skin no good. People used too much of it. Now nobody use rabbit skin except sometime for net blanket.

Yes, that time when they come back lots of moose, lots of caribou, lots of ptarmigan, lots of grouse. All full now. Indians going to eat lots. That's how they get their grub.

"You fellows leave for good now. I'm going to leave this ground, going to watch my kids, going to watch my kids."

All right. They move. They got lots to eat now. People got lots to eat. Animals got lots to eat.

After that sister and husband left for good, that's the time she made that swing, over Bennett Lake.



Another man from Tagish saw all this. He's hunting on that mountain behind Choutla school. Look around. He sees that mother sit there, big moose skin swing. She sing for her kids. They jump on top of that skin.

Moose come first, sings, "What kind of skin you fellows got. Don't you see how big is me?" He steps right through that skin and she has to get another. Put up another skin.

Caribou, everyone jumps on that skin.

Then wolf. His mother said he got to sing by himself, wolf. "He's going to be mean to us. We're not going to help him sing," they say that, that game.

So he sing himself, that wolf. He's going to go alone, that wolf, going to be good hunter.

Everyone got song on that swing. Grizzly bear, he try to sing, he fall down. That's why he's so clumsy. "Just like that, you go now you," she tell him. That's why he's clumsy.

That game mother made all those animals the way they are. That's a true story.

That man who watch them, he tells those people at Tagish what he saw. He told them there's going to be two winters (joined together). "Try the best you can, you people."

Dezadeash froze to bottom, they say. Everything froze. Talk about ducks! Swans, froze. Grizzly froze. They say one woman who had no husband but had three kids, she pick up animals that froze, pull them out, save herself.

To get fish they say, people make ladder down through ice. My daddy's mother told me about that. They stay in Haines. Lots of grub there. Salt water....

Long time after, in my mother's daddy's time, man saw Game Mother. This is just a little while ago, in shotgun time.

My momma's daddy knew this man. He throw away game for nothing. Shoot game, just throw away. He do this all time. One time moose come to him, pick him up on horns. He drop his shotgun right then. That moose carry him away, he can even sleep right there on those horns. He carry him across lake, across to other side.

Woman she stand up outdoors. Woman, she's not old, nothing. That's Game Mother. She stand up. She laugh.

"This the man you wanted Momma?" he tell her.

"Yes, that's the man I want. Come on in." She talk Indian. Inside house campfire, she's got.

"You do too much. Me, I make for you my kids," she tell him. "You use too much. When you need it, use it. But you, though, you throw for nothing! What for you do that? One month you're going to stay with me. I'm going to teach you." She tell him.

That grub box, she got him yet. She open that box. She cut one side that goat. Cook him, feed him. Pretty soon one month.

"He's going to take you the same, my son." He came back, same moose. She give him lunch, cooked meat. She tell her son, "If he needs water, take him to water place. You take him home to his wife and kids."

Keep going, keep going, across water to wife and kids. Come to camp spot -- it's September.

"Momma tell you everything you got to do right," moose tell that man. Then that man tell people how to hunt meat, how to eat, all she teach him. True story. This one happen.



Game Mother

told by *Mrs. Angela Sidney, Tagish*

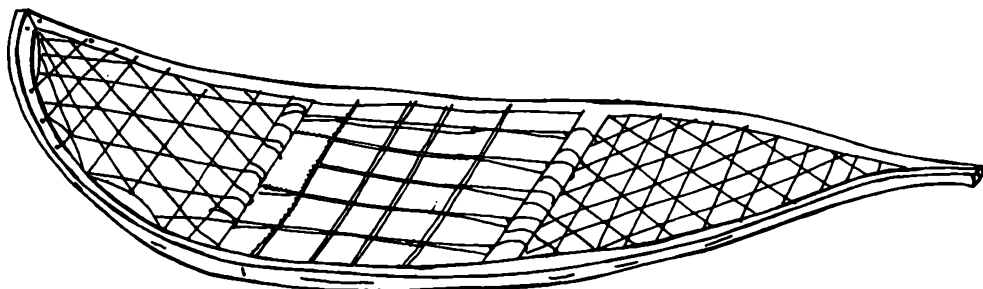
This is the story of how game animals came to be.

This game mother, she's just an ordinary woman like us. She got married to two young brothers. She had two husbands. Brothers though. They stay together I don't know how many years and they never have no baby. They never travel. She don't want to travel around. Just stay one place all the time.

When fall start to come, her husbands always make snowshoes for her. The oldest one gets his snowshoes done first, and then the youngest one. She wouldn't work on it either. Every time they finish, they wrap that snowshoe up in nice cloth and give it to her. Here, she always put it in back of her pillow and say to it, "You undo yourself." (So she wouldn't have to travel). Here in the morning it would be all undone. So next day they'd start another one always. And then the youngest one make snowshoes for her...same thing. She always put it in the back of her pillow there, "You undo yourself." Here in the morning it be undone.



Don't know how many years they be like that, just stay in one place. Oh they get tired, I guess, those boys, but her she never get tired. And here she start to grow, bigger and bigger and bigger like that, and she won't go noplac, won't travel around. She was just so big.



Springtime, that's when the time animals are born, she told her husbands, "It's no use because I'm no good to you people. You better go on your own. Just leave me right here. But make a better housecamp for me," she tell them. "If you want to, you can watch me from long ways on top the mountain."

Anyway, they left. They hate to go, but they had to go anyway. They watch, I guess, all the time. Wonder what kind of fieldglasses they got, eh?

First thing they know, moose was born. As soon as they go, it came out. Moose had grizzly bear teeth too, they say. She call it back and she take the teeth out. Show him what to eat. Willow. Bull moose came with horn. "Leave horn once in a while," she told him. "Don't use all the time, just in running season."

She told moose to lick salt in her ashes. That's why they lick mud all the time, looking for salt. They call it moose lick.

Caribou came next, bull then cow. Caribou came with horns, too, bull caribou, so she told him same thing, "Leave horns once in awhile. Don't use it all the time, just in the running season. Just then you use it," she tell them. And she teach them to eat moss.

Next sheep came, and she taught him to eat grass.

Then came grizzly. She try to call him back to take teeth out, but he wouldn't come. She couldn't get it. "I'm going to use these teeth to get even," he tell her. "You take everything from us."

"Well, don't be mean to people," she tell him. "Remember, you came from people."

After grizzly came wolf, and after wolf came goat. Everything came from her. She gives them a meal, right away, as soon as they come, teach them what to eat.

Finally, rabbit came out last. And he starts eating branches off her campfire. That's why winter time rabbits eat pine tree branch.

Those animals start staying around her place, just around her, you know. They don't know what she eat, what she live on. She stay for one whole year. Finally, the next spring she got tired of them. They make too much noise, eat up everything, all the grass around her place.

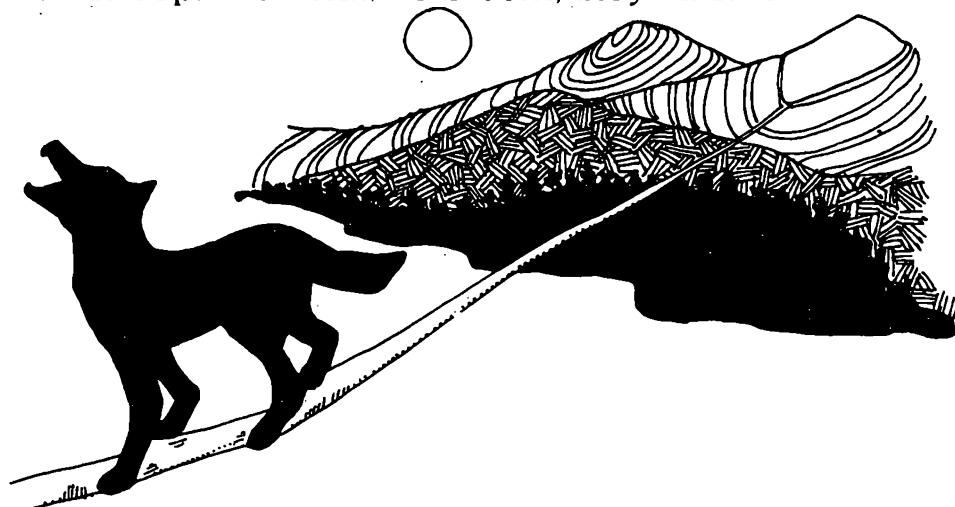
So she made a big swing for them (like trampoline). She called it *A ke yi'*, that's Tagish word. She made big sport day for them cause she's going to leave them. Fall time, she made it from bull moose skin. There's no moose before, where she get it, I don't know. Anyway that's the story. A bull moose skin. She put it up right in the middle of Bennett Lake. It had four strings: one went to Grey Mountain - *Tekade'uch* means Charcoal Mountain in Tlingit; one went to the mountain behind Chootla School - *Tatlachechi* means "wind on the forehead in Tagish language; one went to

Fourth of July Mountain -- *Weji'tsay* means Caribou Mountain; and one went to that big thin mountain we call *Cheli'chele*, Gopher Mountain.

They walk out on the line that ties that swing. First one to come is moose. Even that narrow, they walk on it. Bull moose sings his song: "What is this they put out for me? I'm walking on it, look at me." They say he step through the skin he's so heavy. Then the cow comes, then the calf. Each has its song. Calf can hardly stand up on it.

Then caribou and the young one. By that time they had young ones.

Then sheep. All what were born, they all sit on the skins.



Then wolf comes and sings his song.

Then the rabbit song. He says, "My brothers they always do that for me, they chop down trees and give me food, and I always play around with it."

After she got through with that skin, she told them she's going to part with them now. You go all into different countries, go she said.

Somebody was watching all this from way back there, his name is *Tudecha'de* means duck headskin feathers in Tagish language. She part with them.

She didn't go very far. Right to that big thin mountain at Carcross. She camp there, that's where she slept. They call it grizzly bear mother's camp. Next day she went to another mountain. On top the mountain you see there's two big dips. The first camp she wasn't comfortable in that bed, so she moved little ways there. From there she went to Teslin. Three Aces they call that mountain. Right there they said there's a little bridge leads to a little mountain. That's where she camped. That mountain, they say there's a dip there too. Green grass grow around it.

From there, I don't know. That's as far as I remember.

My father died 1920, told me all these stories before that.

The First Potlatch

Many of the stories told in the Interior have a coastal origin. One obvious example of this is the story of the first potlatch.

The potlatch in the southern Yukon has many parallels with the coastal potlatch. Not surprisingly, the legend of its origin has a coastal setting. It is told here by Mrs. Rachel Dawson and Mrs. Kitty Smith. Again, the ambivalent relationship between humans and animals is dramatized.



The First Potlatch



told by Mrs. Rachel Dawson, Whitehorse

The first potlatch started with Crow girl down in Haines. She find little worm out in the woods and she keep it, and it grow. She nurse it too, they say, with her breast. And it grow big. And pretty soon it was dangerous. It started to be big and danger when she's going to let it go. She talk to it too and it understand her. She always go down there in the house (where she keep it) and it started to smell funny.

So her brother said, "Gee people start to notice our house. Everytime my sister open the cellar it start to smell awful. She don't let nobody go down there too. Smell bad."

That snake, I guess he pee too, just like people.

"Everytime she open cellar door I always notice it and she close it quick." When she go down there he listen to it. And she talk, she talk to herself down there. Then he said to his five brothers, "She must got something down there. A person can't be like that. I can't go down to the cellar talk to myself for a long time."

His older brother said, "Why can't we fool her, let her go away someplace?"

"She never go away," they say. "She stay home all time."

She watch that snake, see. One day her younger brother say, "Tomorrow you go down there, see grandma. See if she want anything done."

Her grandmother was sewing gopher skin. Must be from Yukon I guess. This happen down in Haines, Alaska, this story. Her stitches are fine too. Got to be just fine when you sew gopher skin, so it don't pull apart. So she's doing that, helping her grandmother.

"Here, I can't see," she said. "I'll take it home with me," she tell her grandma. Her grandma say, "No, I got to guide you. I want it done well. I don't want it done just any way."

So she want to go home, she want to go home. Her grandma said, "What you got at home anyway? You never come see me or never do anything around here for me for a long time. What happen to you?"

She said, "Nothing. I just don't want to go round," she said.

While she sew that thing, the boys look down (the cellar) and they see two shiny things down there with two eyes you know. Snake eye! So they go down there and they look at it. It move around so they get ready.

"I'm going to let it out," he say.

That youngest brother he say, "You stand this side, you stand here." The cellar open and it crawl up. As soon as he get there they make stick like that (forked) and they poke his neck. His older brother kill it. That thing scream -- it make funny noise -- it scream, they say. She hear it, that girl.



"Oh," she said, "my son, *ah hyeet*." She run home and sure enough, he come out of the cellar and he's dead. She go on top of him and she hold him, she cry.

Then she said, "You people, you take first button blanket you got around here. You wrap it up good. You make a box for it, put in there and you bury it good." She said, "The reason why I raise this thing is because when somebody go to Inside" -- they call it Inside here, this Yukon -- "when somebody go Inside they never come back. They always get killed, something like that. They said lot of our friends got killed. They never come back. So I raise this thing. I talk to him. He know you people were his uncle. I know because when I go down to se him he understand me." She cry. She said, "I want you people to make potlatch for him."

That's how potlatch started, you see, first time. That Indian lady, Crow lady, first started.

"You invite all the Wolf people," she said, "and you make party for him." So they did. And that song she made, that's the one those Indians all sing. They didn't sing it last night. They should sing too, but they didn't.

"I hear my son, I hear my son cry." She finish that song like that, and every time she think about him, I guess, she sing that song. When they make party she sing it and she say, "All you Crow people, Wolf people, you got to use that song." That's what she tell them after.



The First Potlatch

told by *Mrs. Kitty Smith*, Whitehorse

They don't throw away, coast Indians, their own style. But this people, they forgot it. Should be they got him yet. Me what I claim, I know it. See that snake?

One girl bring home that one. Coast Indian. He make her raise it. Gee, not scared, that girl. He start to grow about that big. She give him her milk, what do you think of that!

She call him her son. "For awhile I'll raise you. They kill us all time war. I raise you," she tell him (for revenge).

He's getting big now. That girl keeps him way down there in ground. All time he stays there. Can't come out.

That girl's mother tells her sons, "I don't know what for she's raising that snake, your sister." Should be she tell her mamma, you know. (Should say) "I been raising that thing, Mama. It's going to be war, for us." Should be she tell her.

Marten skin blanket, they give her, that young girl. They want

to kill him, you know, that snake. She's got seven brothers that girl. They're ready now.

"You think you work for me, sew that marten skin blanket. I'm going to pay you," one lady say. Anything jobs they give her she's done quick. That time she stay there. They kill him.

She hear him scream. She get up, "Ah, my son." They got him. She go to town, tell her Mamma, "What for you kill him? That's my son."

"Why don't you tell us," says her Mamma.

She make song, for that his son they kill him: (sings) "My son, when he get hurt that time I hear him, my son, my little son."

Outside coast Indian they make picture, headstone, for that snake. At Klukwan, they've got headstone.



The Woman Who Was Taken Away

The next story dramatizes a theme which must have been common in early days, that of the stolen wife. In the old days, most people say, wars between groups usually involved the stealing of women. There may always have been a shortage of women during the nineteenth century when coastal Tlingit men began trading to the interior and marrying interior women and conflicts over women may have been frequent.

In this story, a woman was stolen by one man and became wife to two brothers. The aggrieved husband and his brothers undertook a difficult journey, following his wife even to a land where summer was winter. Following clues as they went, they finally located her. With her help, they killed the entire camp where she had been held hostage.



The Woman Who Was Taken Away

told by Mrs. Angela Sidney, Tagish

One time there was a man who was camping out with his wife close to a lake. He went out hunting. But she stayed home. You know how when they become a woman they wear bonnet? She was wearing bonnet yet.

All of a sudden, somebody comes. He starts asking her questions, how come she's staying there.

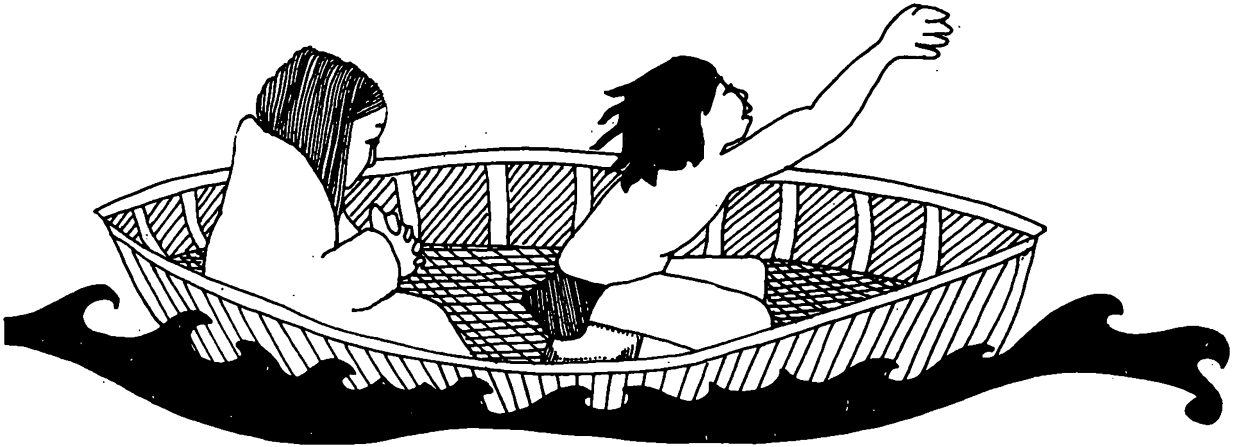
"My husband went out hunting," she told him.

"Your husband shouldn't leave you," he said. "Come with me."

"No, I don't want to do that. I love my husband. I want to stay."

They argue for awhile. Finally, he grabbed her and started to drag her away. He threw her bonnet away and dragged her. There was a little trail going down to the water -- that's how he found her, by following this little trail. All the time he's dragging her, she grabs at little branches, breaks them. By the time they get through, it's just like there's a big road down to the water. He put her in his boat, then float around 'til her husband comes back. Finally her husband comes back. He came down to the water, and here she was in the boat.

That man who took her, he took arrow head. He tried little strip of gopher and loon's head skin to it with babiche and threw it to



her husband. "Here, this is for your wife. I pay you."

"No," that man said. "I want my wife. You can't pay for her."

That man started to go, started to row. The husband started to follow too. Paddle, paddle. Keep going, going. Don't know how far they go.

Finally they came to a place where they say it's a point of land in the lake lift up. And that man went under it, to the other side. Well that husband can't go under it.

On the other side it was winter. Snow.

From there he had to turn back from where that point lift up. It took him two or three days to get back to camp. He dried up some meat. And then he went to look for his brothers-in-law.

He had told that man, "She's got lots of friends. Don't think we won't come after her. Don't think you're going to get away with it."

Ah, he laugh at him. "You won't come after us. You can't."

When that guy who took that woman got past that point, he put up his boat, followed a trail with that woman and catch up with his people.

Meantime, her husband gather up her brothers and his brothers. They're going to follow. They go to cache and get dry meat for their food. They travel along the shore. When they come to that point here it lift up and they go under it. On the other side, here it was really deep snow.

There was an old trail there, so they started to follow it. Here there was two little old ladies camping there. They got little trail to the water and they got fish hook, fish for ling cod. Every day they catch two or three. They cook them all, had enough to supply the people who went by.

Just the husband went up to them. "Did you see my wife walk by with somebody?"

"Yes, we heard there was a girl from a different country going by with a bunch."

"How long ago?" he ask.

"Quite awhile ago, but you can follow this old trail," they tell him. "Every evening, late in the evening, your wife always go back along the trail to get wood."

He went back to his gang. One of them went back just to listen to those two old women, in case they say anything.

One said, "My son goes out to hunt early in the morning, just before daylight breaks."

The other said, "My son used to go a little while after when the daylight really breaks."

Both those women wish their sons get away before anything happens. They know these men are going to make war on the people.

Then they follow the trail. Sure enough, they start to catch up to people one evening, don't know how many days after. They hear somebody chopping wood up ahead of them. Just that man, that husband, went to where they hear that chopping. Sure enough, it's her. Just when she lifts the wood she's going to pack home he grab it. She pull, she look around. Here it's her husband.

He starts to ask her question. "Your uncles and your brothers, they're all with me and my uncles and my brothers. We run out of food. Can you get some for us? We're going to make war. But your uncles, your brothers, we're all hungry, we run out of grub."



"Okay, I'll see what I can do. I got food in my skin toboggan too."

"Well try and get some."

She had stone axe, like old time and he cut that string that hold the axe on the handle. He cut it off. "Tell your mother-in-law you broke that string, axe string. Then you can take string off the toboggan."

She went home without the wood. She tell her mother-in-law, "My axe string broke."

"Well," her mother-in-law say, "take the string off your skin toboggan and fix it."

"Okay," she pretend she fix it. Then she stuffed those dry meat under her arms. She stuff willow branches into that toboggan to make it look full. Then she went out to her husband to give him that food.

Again, they pretend that babiche broke off that axe. She come home again, tell her mother-in-law, "That string broke again, maybe mine is not strong, maybe yours is strong."

"Go ahead help yourself," her mother-in-law said. So she help herself to her mother-in-law's toboggan. She took lots of meat under her arm, under her blanket - they use blanket those days. Again she break willow branches, stuff her mother-in-law's toboggan. Then she went to her husband again.

"What do they do?" her husband ask.

"Well, when the hunters come back, everybody always go to bed early," she tell him.

"Where's your husband now?" he ask.

"They're both out hunting," she got two brothers for husbands.

"When they come back tonight, play with them, make them tired out so they go to sleep."

"Okay." She brings those wood back. Her husbands come home. After they eat she start playing with them, playing with them....

The oldest one said, "Don't bother me, I'm tired."

So she start playing with the youngest one. He said the same thing, "I'm tired. What's wrong? You never did that before. How come you're doing that?"

"Oh, I just feel like playing."

Then she went out for a little while. She listen for what her mother-in-law going to say.

Her mother-in-law comes in, says, "My sons, I love you boys, used to be. My sons, I don't know what is wrong with your wife. Your wife is acting very strange. Her axe string broke. She come

and take string from her toboggan and when she go out she look big to me. And then she come back again and told me her axe broke again. So she took some off my toboggan. And same way, she look very big when she went. Be careful you boys. Sleep light."

"What do you expect, Mother? Long way where that woman come from. What do you expect? Nothing but lynx droppings all around here. That's all there is, lynx."

"Well, just the same, you look after yourself good," she tell them.

And finally, they went to bed. The woman's husband had told her, "Sleep with your clothes, and don't tie up your blanket." See how smart he is? "So when you jump out if they grab you they're going to grab your blankets."

When she hear them, she just jump up. They just grab her, they just grab her blanket. She jump up, went outside. In the meantime, they both got killed. And the whole camp, everybody got killed. And that old lady who said, "My son goes out before daybreak," sure enough, he was gone.

They say it's bad luck to start to eat right away. They have to take scalp first. Then they wash their hands. They tend to the dead. They did all that during the day. Then one or two follow the trail to get that boy who went hunting. When he came back, he was dragging white caribou, they say, must have been reindeer. They kill him too. Then they had fresh meat, that caribou.

Finally they're through everything, they start to go home. So they have lots to eat.

On the way home they came by those two old ladies' camp again. Those old ladies dig a tunnel in the snow. That husband took walking stick, and shove it in the snow. Here, when he took it out there's blood on it. Those two old ladies make nosebleed and make it look like they're killed. So they let them go. They left them some meat. Then they went on. Those two old ladies could tell when they're gone.

They came to their boat. Paddle to that place where the point lifts up. It was summer on the other side. They came back to their own camp. From there they are home.

They say that point doesn't lift up anymore. When a woman first becomes a woman one time, she looked at it, that point. That's why it doesn't lift up anymore.

The Boy Who Was Taken Away

The story of the "Boy Who Was Taken Away" has parallels with the preceding story. Again, a wife is stolen and the theme is revenge. In this case, it is a giant's wife who has been stolen by another giant and the aggrieved husband kidnaps a human boy to help get her back.

A number of transformations here suggest the relationship between the giant world and the human world; a moose is a "rabbit" to the giant; a muskrat is the giant's "louse."

In this story the giant's wife has apparently switched loyalties and favours her abductor. As a result she is killed and so are her twin babies.

The giant rewards his human assistant by helping him to arrive home safely; as in many of these stories, the boy's arrival home is greeted first with disbelief and then by recognition.



The Boy Who Was Taken Away

told by Mrs. Angela Sidney, Tagish

Long time ago, they used to start teaching boys when they were eight or nine.

Two brothers went out porcupine hunting. It's fall time, like now. Porcupines have holes in boulders. That's where they live. The youngest brother went in there to try to get it out. That's because he's the littlest.

A Big Man came to him outside. He's a giant, I guess.

"Oh my grandchild. I've been looking for you. I try to find someone to get even for me. A young man took my wife. You can help me. I won't hurt you. Are you alone?"

That Giant is tall - he reaches the skies. He has bald head, 'cause his hair wear off touching the skies.

"No, I'm not alone," that one say, "my brother is in that den."

They call him. They call, call. That Brother say, "He never harm me. Come out." Still he won't come out.

That Giant says, "If you don't come out, I'll do Number Two in front of your den and it will turn into boulders!"

Still he doesn't come out. So that Giant did that. They turn into boulders. He took that other boy with him. That's sad for him, eh? But he had to go.

They travel day and night, I suppose. Finally they camp. Next

day they eat lunch. Then travel again. Finally that kid saw rabbit tracks.

"Grandpa, stay here," he say. "I'm gonna chase for you." He went back up through that gully, up above the willow beds to chase that rabbit out. He ran around behind. That kid set snare. He caught two rabbits -- that's enough for them for good feed.

He hung those two rabbits under his belt. They hang down. They walk together to find good place to camp. That night, they have big eat, big feed.

"You cook, Grandson," that Giant say.

The kid roast them by the fire. He hang them up, top with stick to turn them around, roast them. Finally, they're done. Kid say, "Here, rabbit done."

Giant say, "Give me that moose" -- That Giant call rabbit moose. Giant ate the head just to the jawbone, then he's full. That kid ate the whole thing before he's full.

Always that kid sleep across the fire from his Grandpa. That Giant is so big there is only room for one, his side.

Morning come. They travel again. Don't know how many days they keep this up. Finally they see moose track.

Giant say, "Grandson, stay here. I go after that rabbit." -- he calls moose rabbit. He kill it, I don't know how, maybe with bow and arrow. He puts those two moose under his belt, carry them upside down 'til they find good place to camp. He did the same thing that boy did. Hang those moose upside down and roast over fire.

When it's done that kid ate just one side of jawbone and he's full. That Giant ate the whole thing.

"How can you eat that whole moose?"

Giant say, "That's rabbit, Grandson."

They travel on. Giant so full he had to put sticks under his arm to hold up. He tells that kid, "If you see anything, say 'Go to Grandpa, go to Grandpa'."

That kid saw muskrat. "Go to Grandpa, go to Grandpa," he tell it. That muskrat ran into Giant's hair. He smash it. Here it was his louse!

They stay 'til strong enough to travel. Then they go again. Then they find Beaver. Giant kill it. Beaver has sharp teeth, so Giant made hatchet out of it for his Grandson. "This is your hatchet," tell him. "You're going to need it when we fight."

They travel again. Come to big lake. So big you can't see across it. They got to cross to other side. That Giant go across. He tell Grandson to climb upon him to keep above water. Giant has



hair on his legs as big as tree boughs. He climb up just like climb tree. That water goes up to Giant's chin.

It's winter on this side of lake. Other side, it's summer.

"We go no further," Giant say. "Camp here. We'll catch up with them tomorrow. So they camp. That's near camp of that other Giant who took his wife away.

They came to that women first. "Where's your husband?" Giant ask.

"He watch for beaver," she say.

"Grandson, let's follow him," Giant tell him. They walk down the road, follow track. Then they see him come back with two beaver. Right away start fight.

Giant tells Grandson, "When he fight, chop off his muscles at back of his leg." Giant put red paint on his own legs so Grandson know which is which. They're both tall giants. That kid can't tell.

"Augh! That's me you chop, Grandson!"

So he run on other side, chop that other Giant muscle. That one holler, he's almost killed. Even after he's already killed, he holler. He die. They chop his arm muscle too. I guess he bled to death.

Then that women came too. She start to fight for her young husband. She loved that young man. She put her breasts that old



Giant's shoulder so he can't stand up, they're so heavy. He says, "She threw her tits over me. Her tits helping her."

They kill her same way. Chop muscle on that woman. They kill her right there by her husband.

Pretty soon he say, "Let's go to camp."



When they get there, there's two giant baby twins. They're as big as people are now. Giant stick his finger in those babies' soft spots on their head. He kill them.

They have good rest there.

That's all he want grandson for. "You can go back now." he tell him.

It's next fall now already. That's how long he's been with that Giant.

He gave his Grandson little tree top to carry. "On way back when you come to that same lake where we cross, you'll see a big boat. If you see anyone, wish for me. I'll be right there with you."

He got to lake, put that boat in the water. Another giant came by, say, "Boat tip, boat tip."

Kid say, "Grandpa, where are you?"

Grandpa came. "What you holler Grandpa for?" He stop that. He gave Grandson bear shoulder blade. "Every time you're short of food, put under pillow. Wish for me."

He travel all the way back. that kid. How long, I don't know. After he finish meat he always wish for Grandpa, "No more food." Then morning, camp full of meat. He keep doing that.

Finally he got back to camp of his parents. First he sees his sister getting water. "Don't be scared, it's me. Tell Mother, Dad, I come back." He sent his sister.

"My brother's home. My brother's home."

"Don't lie to me," mother say.

"I saw him, honestly."

So they send for him, tell him to come back to camp. Do that so they don't have heart failure, I guess.

He tells them, "Giant save me. He trap my brother in porcupine den with boulders."

What can they do? His brother's dead. So that's all.

The Girl With Two Husbands

The Girl With Two Husbands dramatizes conflict between a mother and daughter and between men and women.

The daughter has two husbands and her jealous old mother kills her, tries to assume her identity and to trick her young husbands into accepting her as their wife.

They recognize the trick she is trying to play on them. Her own husband, their father-in-law, kills her when he finds out what she has done. The three men return to find the dead young woman and give her a proper burial.

Although it is the young girl who is said to have power, it is the evil power of the older woman which is at issue here.



A Girl With Two Husbands

told by *Mrs. Rachel Dawson, Whitehorse*

This is a story from long ago.

One time there is a really pretty woman. She has two young men for husbands -- two brothers. Her mother and father are old people and live with them. That young woman was Indian doctor -- owl doctor. They are camping.

They are going to move camp to another spot some place. That girl and her mother stay behind. They didn't move that same day. They stay to tan skins. The rest left.

This mother is really jealous of her daughter. They were sitting; eat dry meat before they go to bed. In evening an owl came to the tree beside them. The mother told her daughter to climb that tree to talk to the owl. But she say, "No, I'm scared I'm not going to come back alive."

She climbed up anyway and then she fell back to the ground and died. She knew she was going to die.

Then that mother got to work. She skin that daughter's face -- peel her face off. She did that because she is a pretty girl and her mother likes her two husbands. She stick on that face with pitch and came after those people to where they got new camp.

Instead of coming to the old man, she went to the young boys. She try to talk to them the way her daughter talk. They both notice she is not their wife.

Then one said to his brother, "Take her out for a walk. I will cook supper for you so you have something to eat when you



come back.”

That brother took her for a walk. He play around with her and throw her down., Then he see her teeth do not belong to a young girl.

He say to her, “Let’s go home.”

The brother had supper ready -- he cook some meat. The old man call over to her and say, “When is your mother coming?”

She say, “My mother come tomorrow. She got one more skin to tan.”

But they know she wasn’t that girl.

The old man say to her, “Go help me pack water. We go get water.” And he took birch bark basket -- went to the river to get water. He lay the pot down and got talking to her. “Where’s my wife?” he say again.

“She stay behind. One more skin to tan.”

Then her father notice her face not hers. He told her, “You’re not my daughter.” He told her he’s going to kill her for what she’s doing. “Where’s my beautiful daughter? Where you put her?”

Then he got mad and throw her down. He take long sharp stick and poke it inside her -- in her heart. He kill her. Then he went back. He left her where he kill her there to rot.

Then he and those young husbands went back to the old camp to look for her. They find that young women lying dead under a moose skin. Her mother cover her with skin. Her face is all cut up.

In those days they cremate people -- don't bury them. The father is so sad so he go away. Those young husbands clean her up, give her clean clothes made of moose skin. They build big fire and they cremate her. Her daddy does not want to look.

Then they go to find other pwople and tell them the story of that woman and what she did to her own daughter. They tell the story of the woman who kill her daughter so they kill her too.



Kakasgook

Kakasgook is a coastal story told by Mrs. Angela Sidney. A seal hunter received a sign that he would have bad luck if he continued hunting. Consequently, he decided to destroy his boat and stay home. After a year, he became so restless and missed seal hunting so much that he borrowed a boat and went out again with his eight nephews. A great storm came up, stranding them on an island for a year. Each day Kakasgook observed the sun until he finally managed to develop a system of navigation which would guide him home. He set out on his journey, and finally arrived home.



The Story of Kakasgook

told by Mrs. Angela Sidney, Tagish

This is a true story. It happen on salt water, maybe near Sitka. It goes with that song I sing. I'll tell you about it.

This man, Kakasgook was a great hunter for seal. He was going hunting at fall. He has eight nephews on his side. Kakasgook is Crow. So are those boys. They all went out together in a boat. Early in the morning they left. Fog was down low on the ocean. He's captain. He sat in the back, guide that boat.

He heard baby cry that time. "Wah, wah."

"Stop. Listen."

"Stop that baby, now," he say. "Don't you know this is *Kakasgook ani*, Kakasgook hunting ground?" He listen quite a long time. Here it was baby seal, crying. That's bad luck. That voice even name him, "Kakasgook."

Then he tell his nephews, "Let's go back." They came back that same evening. He bring up boat, paddles, spears. He tells those boys to chop it all up. "I'll never hunt again." He knows it's something. Bad luck to hunt now.

After that he just stay home, I guess. I don't know. Anyway, he never hunt no more that one year. Stay home all year 'til fall. Maybe he goes out a little bit, but he never hunt.

Finally someone kill *tan*, sea lion. They invite both those two wives of Kakasgook. When those wives came back Kakasgook asked the youngest wife, "Did they give you any fat? *Doeno*. Any fat leftover they give you to bring home?"

"No, just meat," she answer.

Then he ask the older wife, "Did they give you any fat to bring home? Any leftover?"

"No, no fat, all just meat."

"How they're so stingy? Never give you women any fat!" He thinks maybe his luck change.

Next morning he asks his older wife, "Go ask your brother if I can borrow his boat. I want to go out just little ways. Want to borrow boat, spear, hunting outfit. I'm lonesome. Tired of staying home."

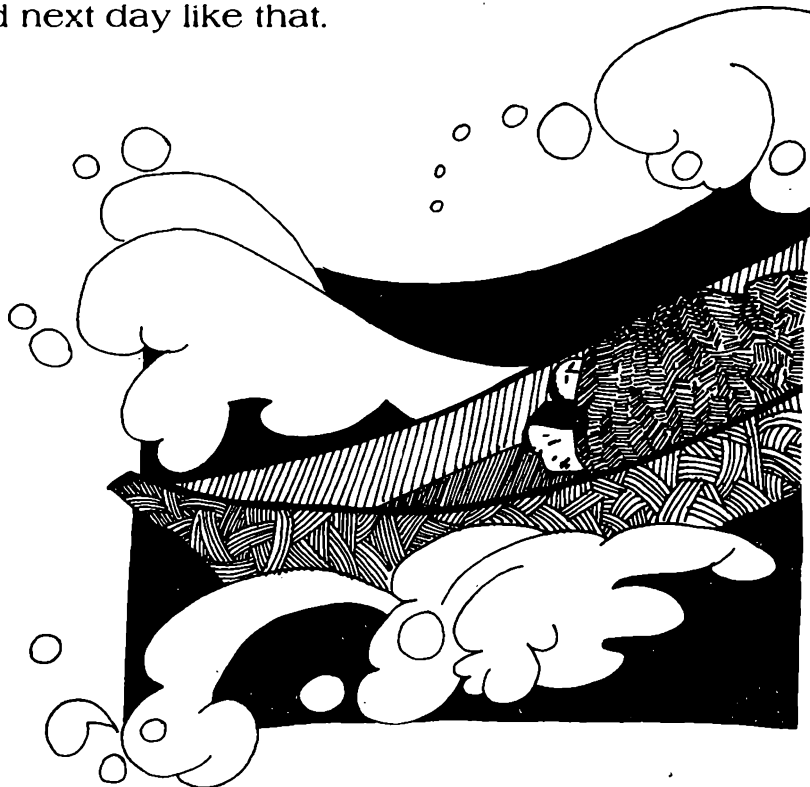
She goes to her brother. "Want you to lend my husband your boat, spear, your hunting outfit. He wants just to go out little ways. Not far."

"Okay," he says. "The boys will bring it over later this evening. He's got eight boys too. That's Kakasgook's wife's people. That evening they pack over brand new boat -- dugout. spear, oars, everything in there already.

Kakasgook tells those wives, "You girls better cook up meat in saltwater for us." Next morning those boys get water ready in sealskin. Cook things. Then when they're ready Kakasgook go out again.

Not far, north wind start to blow. You know how North wind blow in fall time. Kakasgook thinks, "Gee, we should go back while not too rough. Let's go back," he tell his nephews. They turn around. Right away that wind come up. They row and row. Soon waves as big as this house.

Kakasgook is captain. What he do, rest of those boys do. He throw paddle in boat. Those boys too. Kakasgook pull up blanket and went to sleep. Those boys too, they sleep. Went the whole night and next day like that.



Towards second morning *Kakasgook* wake up. He feels boat not moving but hears wave suck back. He pull blanket down and look. By gosh, they drift on island. Nice sandy beach.

"*Dadeh*, wake up you boys. What's this I hear?" Sounds like when the wave goes out, goes back. Next oldest boy looks up too. "Yes, we're on land," he said. "Well, might as well go on shore."

Boys run around. They see leaf like umbrella with stem with hole in it full of rainwater. *Sitsi kok* they call that leaf Frog leaf. Don't know in English.

"Eh, save that water." Each has own sealskin water bag. He look around. "Take your time. Go back see if there's good place to make fire." They find good place, sheltered from northwind.

"*Ahdeh*. Let's go there." Big trees around there. They make brush camp out of bark. They carry that bark with them in boat. Just that quick they had camp put up. Look for wood. Lots of driftwood. "You boys are not to run all over. We check all around first."

On south side of island, there's rocky point. All kinds of sea lion, seal. All kinds of animals. When they're on rocks, tide is out He thinks that's best time to club them. That's what they did. Each boy made a club. They kill off as much as they need, sea otter, sea lion, seal. Not too much. Just what they can handle.

He tell them to look after meat good.

Some people say he was there over a year. Some say 'till next spring. He dream he was at home all the time.

"I gave up hope, then I dreamt I was home."

That's the song I sing for you. I'm going to tell you about it and tell you why I can sing it and how we call it Pete Sidney song. I'll tell you that when I finish this story.

That man, *Kakasgook*, he always go to northwind side every day. He go out on point. Never tell anyone. He mark when sun come out in the morning. He mark with stick. In evening he goes out again, mark stick where sun goes down. He never tell anyone why he do this. Do all time. Finally that stick in same place for two days. He knows this marks return of spring. Then sun start come back in June, longest day.

In meantime he said to boys, "Make twisted snowshoe string out of sealskin. Dry, stretch. Make two big piles. One for head of boat, one for back of boat. Finally when sun start back in June he sees it behind mountain called *Tlukh'* (near Sitka). In June that sun is same place for one, two days.

He tells those boys just before the end they're going to start back. Tell boys cook meat, put in seal stomach. Once out on ocean, no ways to make fire so have to cook first. They prepare ahead. Sealskin rope is for anchor. When sun goes back again on summer side, they start.

"Put everything in boat." He knows there's long calm time in late June when sun starts back. No wind. They start anyway. They think how they're gonna make it. Those boys think, "Uncle make mistake. We were okay on island, now really lost."

Row. Row. Row.

Finally, sun came out right in front of boat. Evening goes out at back. Kakasgook anchors boat. Tells boys to sleep.

I used to know how many days that trip took. It's a long time though. I was ten when I heard this story. My aunt Mrs. Austin told me that story first. Later I heard my father tell it to the boys.

Sun down. They anchor boat when it goes down on steering side. Next morning sun came out same way at head of boat. He knows what's going on. They're on right course. Keep doing that I don't know how long.

Finally one time just after sun goes down he saw something like seagull. When sun comes up it disappears. Evening sun down, saw it again. For four days he sees it.

Second day he sees it he ask, "What's that ahead of our boat? Seagull?" They think so. Where could seagull come from in middle of ocean? Camp again. It gets bigger. Finally it looks like mountain. They don't stop to rest any more. Four paddle all day. Four paddle all night. That uncle is their boss. He sleeps all day, I guess. Don't know. Finally they see it.



Early morning Kakasgook oldest wife comes down to cry for her husband. That youngest wife they give already to another husband. Finally all of a sudden she sees boat coming. She quit crying. She notice how her husband used to paddle, same as that man in boat.

She runs back to house. "It looks like Kakasgook when he paddle. Get up. Everybody up."

"How you expect that? It's a

whole year now. You think they live yet?" Then come around point. People all pack around that boat.

They took him for dead. Already make potlatch for him. So he give sea otter skin to everyone who potlatch for him. Sea otter skin costs \$1000 those days.

Then he sang songs he made up on that trip. He made up one when he give up oars. "I give up my life out on the deep for the shark." That song he gave to *GanaXadi* people.

He made up song for sun who save him. "The sun come up and save the people." He made that song during winter and sang it when he made potlatch.

Then that song he sang, "I gave up hope then dreamt I'm at home." That's the one I sing. *Deshitan* people we own that song, cause long before our people capture his brother. When they start to make peace he sang that song and gave it to us for our potlatch. Then we free his brother. That's how come we own it. That's why we claim that song.



The First Time They Know K'ochen (Whiteman)

told by *Mrs. Kitty Smith*, Whitehorse

You know my grandson, Kenneth? He look after me. Take care of me. They that way, Indian. Long time I guess.

Where they get meat, long time ago, one boy get meat for his grandma. All time he do that that boy. No whitemen that time. They don't know whiteman.

I'm going to tell you story about this one.

That boy, he look after his grandma, he take care. Where they kill meat, he go there that boy. He get meat. They got two dog. No dog long time (ago) they say. Just a little while ago that dog.

They kill two caribou. His uncle kill them. That boy gets meat when his uncle kill that game. They tell him, "You get meat. They (your uncle) kill caribou. You gonna go?"

He say, "Yes."

They say, "You take your dog." He take his dog. Go.

He tell his grandma, "Don't get wood, Grandma. I come back, I'm gonna get wood. My uncle kill caribou."

People go get meat. Everybody pack him. Everybody go to

meat place. That boy, he look for bones someplace after people go. Look around see if he find something. Take 'em. He's got two dogs to pack them too.

People gone already. He go back. Same big my grandchild, this Kenneth (about 17), that boy. This is story, you know, but not story. It's true story.

He see rainbow, about same big this tent. He stood up about this far (from it) and somebody talk to him.

"Go through." He don't see who say that. "Go through."

He come his dogs behind, go through. Other side, little bit long way, he stand back. Big sack fall down there.

"Don't eat no more that meat! This grub you're gonna eat. This one in that sack. Don't drink water from this ground! For one week. That many days," they said. "You don't take no more water from this ground. You're gonna use this one, from inside your grub here. Or we're gonna come, gonna get you."

He take that sack. Put on top his pack. He don't see that man who talk to him, but he see that rainbow. But he talk to him.

But his grandma cook already. That's what I do with Kenneth here. Cook soup everything. So when he come back, he run here: "What you cook, Grandma? Soup?"

"Yes."



Last night he cook, him. He feed me here.

"I cook some gopher, I kill two, grandchild," she said, that old lady. "I cook that one."

"No, Grandma, I'm not going to eat. I got something to eat," he said.

She look. Something wrong she think.

"I'm not going to eat no more, Grandma, I got my grub here, my sack."

That one who talked to him told him, tell those people fix some things for you. He tell his Grandma, "Tell those boys they got to come, their uncle too, got to come here."

Grandma go tell them, "He wants you. Don't know what's the matter. He said."

They come there and that boys sit down.

"Want you to fix that high bed for me," he said. "I want to lay down on top." Just quick they fix him. "And two bridge, I want you to fix this way, bridge, go right here, right here that far.

"Well, thank you," he said. "Somebody talk to me, that's why I say it. You come tonight before eat. You come this bridge. Then I'm going to tell you (something). You hold your wife's hand, you come on that bridge. I'm going to tell you."

His Grandma get scared, you know.

He know. "Don't think about it, Grandma, eat. You eat good."

They fix already that bed for him. On top. He open sack. He don't know this kind of grub. He eat something from there. Water in there too, he drink water.

And he said, "They're coming now." He sing some kind of song (she sings), "Come on, come on my friends."

"You hold your wife's hand. Go down, turn that way." He tell them, "I'm going to be Whiteman." Nobody don't know *K'ochen* that time. That boy call them *K'ochen*. Right today they use it. He say, "*K'ochen* you. *K'ochen* that one." Turn that way, turn that way. All that camp.

"You fellows going to turn white," that's what he said. They don't know what he mean.

"I'm not going to eat no more, seven days," he said. "One day this ground gonna be full *K'ochen*. You're gonna be *K'ochen*, you people." Nobody don't know. "Gonna be turn Whiteman...." How many whiteman grandchild I got now? That time look. I talk whiteman way too, now. He's honest, that boy, isn't he?

Seven days he stay there. And he tell his Grandma. He give her big sack; that big one. Don't know where it come from. Anything Indian grub dried fish everything is on that sack. "Right here your grub going to stay, Grandma. Anything you want stay there. It's not gone till you're gone." Sack all full of grease, everything. "No more you gonna look for that grub. Anything, fresh meat you want it, it's going to stay there. Inside. You want ribs. It's there. What you wish before you open, you say you want that one, and right there (it is). Till you gone I leave this sack for you. I'm gonna stay here two days more, Grandma," he told her. "Then gone. Don't be sorry, nothing."

Him he call them *K'ochen*. That's why this time Indians nothing. Right today everybody call them *K'ochen*.

That time he give them bread, nobody know that. "This kind of grub you fellows going to eat."

It's true story this one. That boy he's gone. Nobody know where. Now I sit down on top that bed (like he had them make). You sit on bed, before on the ground.

"You gonna be that way and you gonna turn whiteman." What whiteman? That time nobody know.





The Man in the Moon

told by Mrs. Angela Sidney, Tagish

One time midget put snares out for swan. Swan took off with them. He slept on that swan's back. There is a flock of swans. They land on some big lake, maybe Kluane Lake.

After they land in middle of that lake, swans flew up again, left him. One man saw something black down there on that lake. Here it was that little midget. So that man brought him home.

That little midget never blinks, never sleep. When everyone else sleep, he sit up all night. He cry. Long time he stay amongst people. Finally they boil blood soup - caribou blood. He didn't want to eat it but they tell him to. So anyway, he eat it.

Next night, by gosh, he disappear. Morning they wake up, he's gone. Before people go to bed that night they hear somebody crying.

"I don't want to eat that soup, but you made me. You kill me."

That's how come he's up in the moon.

"I'll keep my bucket of blood."

You see that too. Just like he's carrying that bucket in his hand.

