

25th March, 1968.

Kiltennell
Gorey
Co Wexford
S. Ireland

Dear Professor Duff,

My daughter has sent me on your letter. The stories were told me by Stephen Ryan of Metlakatla, B.C., during the winter 1934 - 1935. I enclose his own story. He was blind from the effects of exposure. I have the story of Estewill, from the Naas; the Tsao box, and a story from the Queen Charlotte's. He also told me the story of the man who fell from heaven, but I cannot find it among my papers. The stone with the imprint of the man is on the smaller, inner passage between Metlakatla and Prince Rupert, but I am sure you know this already.

I have no typewriter, but I have some of the stories copied out, and I shall try and get them finished soon, and shall send them to you then.

Yours very truly
Muriel Delap

24th April, 1968.

Kiltennell
Gorey
Co Wexford

Dear Professor Duff,

I am sending off today by surface mail the balance of the stories told me at Metlakatla by Stephen Ryan.

My husband was in charge of the "Northern Cross" (N.B.C. coast mission boat) for four years, and we knew that coast intimately, as we took every opportunity to explore it by dingy as well. It occurs to me that the creek between Metlakatla and Port Simpson in the story of the Tsao box is Big Bay.

It was entirely Stephen Ryan's own idea to tell me the stories; I am only sorry there are not more, and that I cannot find the notes of the story of the man who fell from heaven - but I am sure you already have that story.

Yours sincerely
Muriel Delap.

Shipwrecked: The True Story of Stephen Ryan
of Metlakatla.

On November 1st 19.. (date not given) I left in my fishing boat with a load of potatoes for another Indian village some six hours distant across the water. I had with me two companions. We had not gone far when a storm sprang up, and then the engine went out of order so that we drifted helplessly towards some reefs. Towards evening we struck a reef, and the boat sank. My two companions were drowned, but I managed to clamber on to a big rock. At high water, there was just room enough for me to remain safely on the rock without being washed away by the waves. I could save nothing from the wreck except two potatoes which were washed onto the rock. These I kept in my pocket as a last resource from hunger, and I would nibble at them occasionally. November in this northern coast is a very wet month, and stormy. I was soaked through, and could not light a fire to dry my clothes, as I had no matches nor firing. For some days I watched constantly for a boat coming to look for me; and though I heard later many boats were searching, none came my way. I prayed and sang hymns, and so the days went by.

One day I was feeling so cold, I felt I could not bear it much longer, so I prayed; I felt the warmth gradually creeping over my body and after that I did not feel the cold any more. Another time I felt so weak, I thought I was surely going to die; and then my ears were filled with heavenly music, unlike anything I had ever heard before. So the days wore on and I grew weaker.

On the eleventh morning two men from the village (Metlakatla, B.C.) were out in their boat. They were still on the lookout, in case we should have been cast on some uninhabited island. They saw the smoke of a fire on an island in a straight line from where they were to my rock; so immediately they made for the smoke. Before they got near my rock night had fallen, but I heard the sound of an engine, and so I collected all my strength, and I shouted, but no one seemed to hear. Then I shouted again, and I heard the sound of voices, and a boat being lowered, and then they came and took me off. I had been given up for dead, and my wife had burned all my clothes, after the Indian custom. So by the Mercy of God, I was saved after eleven days on the rock.

Stephen Ryan lost his sight as a result of the exposure. The following stories are what he told me during the winter 1934 - 1935.

A Story From The Queen Charlotte Islands

Long ago, before the white men came to the Queen Charlotte Islands, there was an old chief, of whom his people were very fond. He lived in an Indian house; the floor was made of shell, and the roof of cedar bark. One time he found the roof was leaking; and not wishing to trouble his people, who would readily have helped him, he set off in his canoe to get cedar bark to mend the leaks. Presently he came to a place where there was a good stand of cedar, some little distance inland. He left his canoe on the beach, and made his way to the trees, where he cut all the bark he needed, rolled it up into strips, and started back for the canoe. When he reached the beach, the canoe was nowhere to be seen, and he wandered about searching in vain. He climbed a tree, and looked around the landscape, and decided he could make his way home across country. Eventually he reached the sea-shore but he could not recognize the place; so he went out on a rocky point to get a wider view.

While he was looking around, a strange young man came up to him, and told him his chief wished him to come to his house and have something to eat. He went with the young man, and the chief came to welcome him, and spread a new mat on the floor of the house, and a feather bed on top, and made him sit down and rest.

When he looked around at the people assembled in the house, he recognized one as his sister, who had been lost many years. She greeted him and told him that these people were called the Land Otters. They had found her when she was the sole survivor from a wrecked canoe, and had taken her in, and given her everything she wanted. She told him to eat and not fear.

When he had eaten and rested, she took him out to the same rocky point where he had met the young man, and showed him the way home along the beach. She told him that on the way he would come to a house, and the people who lived there would send a messenger from their chief bidding him to come and eat; but he was not to take any notice, and to continue as if he had not heard. So he bade her farewell, and set off as she had told him.

Presently, as he made his way along the beach, a man came up to him, and told him the chief wished him to come and eat; but remembering his sister's warning, he went on his way, and took no notice. Then another came, but he pretended not to hear him either, and so they left him.

After a while he grew very tired, and finding a good stream, he drank, and felt refreshed. Floating on the water he

saw a big tree, with the roots and branches still on; and as it was going in his direction, he climbed on it to take advantage of a ride. He found his way among the branches til he reached a comfortable place, and then went to sleep.

By and by the tree came to rest on a sandy bar where two tides meet, just in front of the old chief's village; but a heavy fog had fallen and all was hidden from sight. The seagulls gathered around the tree, and the air was filled with thar cries, so that the people old people in the village decided that there must be something out there in the fog, and sent a canoe out to see. The men in the canoe were afraid of getting lost, and so they only made a rapid survey, and found nothing. But still the cries of the seagulls continued. Eventually the old people prevailed on another canoe to set out, dropping pieces of moss on the water every now and then, so that they could retrace their way home.

They found the tree and one of the men climbed up, and found his way among the branches, 'til he came on a lifeless form huddled up in a kind of nest. He called to his fellows, and they brought a new mat, which they had brought with them; and they lowered the body of their old chief into the canoe. They took him to his house, and laid him by the fire, and called the medicine men in, who danced around him 'til gradually he began to breathe, and then groan, and finally he sat up and spoke to them.

He told them to call all the people to his house, except the young girls and his wife, who had left him for another man when he was given up for lost. So they all came, and the house was full to the doorway, and there were even people on the roof watching through the great hole by which the smoke escaped. His wife made her way to the roof although she had been told not to come. The old chief looked up at her, but said no word; but as he gazed at her, her head fell off, and rolled down into the fire below, and was burnt to ashes, no one daring to touch it.

Then the chief told them how the next day they would see a white sail on the horizon, and a ship bigger than any they had seen before would come to anchor behind the big rock in front of the village. The ship would be manned by sailors with white skins, and they were not to be afraid of them, for they would give them food in exchange for furs.

Next day the people of the village were on the look-out, and as the day wore on, a white sail appeared on the horizon, and very rapidly a big ship drew near and dropped anchor behind

the big rock, as the chief had told. A boat was lowered, and the chief went to meet it, and brought the strangers to his house. He spread a sea otter skin, valuable to the present day on account of its rarity, for the captain to sit on, and other skins for the officers. Then he gave them dried halibut and other food, but they could not eat them. So the chief put on his ceremonial dancing dress - a big cape made of ermine - and he danced before them, scattering down for peace. As he danced, staying in one place on the floor, but his body moving in the dance, one of the ermine skins came loose from his cloak, and ran over the floor, and up to the Captain; and then came back and into position on the cloak again. Then the chief presented the Captain with a sea otter skin, and the officers with furs, and the Captain told them to bring their furs to the ship next day; which they did, and the Captain gave them rice and treacle and ship's biscuits in exchange, but they would not eat them. They thought the rice was worms, the treacle blood of dead men, and the ship's biscuit bits of tree trunks. Then the sailors showed them how to use the food, and as well as these, they got blankets, clothing, guns and powder in exchange for their furs.

Tsao Box

There were three brothers, who lived on the side of a creek between Metlakatla and Port Simpson, and one of the brothers was married to a woman from a settlement on the other side of the creek. One day these brothers set out on foot to hunt ground hogs in the mountains several days journey away. Two of the brothers were successful in their hunting, but the luck of the third deserted him and he could kill nothing, and began to fear all was not well at home. So he left his brothers and made his way home.

It was towards evening when he reached his house, and he could hear the voice of a strange man talking to his wife. He waited outside until it was dark, and the people were gone to rest for the night, and then he went into his house. Sure enough, he found a strange man with his wife, so he killed him and buried the body under the floor, and went back to his brothers and his hunting.

When they had secured all the ground hog they could carry, skins and dried meat, they set off for home. By this time the people on the other side of the creek had missed one of their men. Presently the story came out that he had been murdered, so the men from the settlement came over to fight the three brothers. But the brothers overcame them all, and killed them all, and burned their homes, so that none escaped except a mother and daughter. Now the Indian custom is, that when a girl shall come to womanhood, she and her mother shall go apart, and live in a shelter dug out of the ground and covered with boughs. These women were thus hidden from view, though they could hear the noise of the battle and smell the burning. When all was quiet, the mother, whose name was Coha, peered out cautiously, and seeing no one about, she took her daughter and made for the woods, fearful lest their enemies should see them and kill them too.

When they had travelled some way and no one had followed them Coha grew bolder and called out, "Who will marry my daughter?" A wren answered flew up and said, "I will marry your daughter." "What do you know?" asked Coha. "I know if anything hits against you it kills you," said the wren. Coha was not satisfied with that answer, so they went further into the woods, and again she called out, "Who will marry my daughter?" This time a deer appeared, and said, "I will marry your daughter." "What do you know?" asked Coha. "I know that when I swim the creek the Indians try to throw things at me and kill me, but I always escape them." "That is not enough," said Coha and went on.

Presently she called again, "Who will marry my daughter?" and a grizzly bear appeared, and said, "I will marry your daughter." "What do you know?" asked Coha. "I know I am the strongest beast for I can overcome them all," said the grizzly. "That is not enough," said Coha, and went on her way.

By and by she called out again, "Who will marry my daughter?" Then there was a flash of lightning and a clap of thunder and a young man stood before her and said, "I will marry your daughter." Coha was well content; and he took them one under each arm and warned them not to open their eyes, and he went up into the air. But Coha was curious to see where they were going, and she opened her eyes and saw they were far above the earth. Immediately they began to go downwards till they landed on the ground. "You opened your eyes," said the young man, "you must not do that again." Up they went into the air once more; but again Coha's curiosity overcame her and she opened her eyes, and again they came down to earth. The young man rebuked her again, and found a rock, from which he removed a large piece, put Coha inside, and replaced the piece. This did not suit Coha, and she knocked on the rock, saying, "It is too hot in here." The young man let her come out, and again they went up in the air, each woman under one of his arms, but again Coha opened her eyes, and again they came down to earth.

This time the young man took a big branch out of a tree, and put Coha inside, and replaced the branch. She cried to be let out, but this time he left her there, and when the wind blows in the woods, and you hear the branches of a tree screeching, you will know that it is the imprisoned Coha calling to be let out.

The young man took the girl under his arm and carried her off to his father's country, where she became his wife, and bore him two sons and a daughter. When the children grew up, they wished to visit their mother's country home, and so they went to their father to get his permission. He gave each of them a gift. To the eldest, who was called Umtigar, he gave the gift of a strong arm, so that if he hit a man with his clenched fist, he would fall down dead. This is the meaning of Umtigar - "the man with the strong arm."

To the second brother he gave a box, and he counselled him never to open the box towards him, but always away from him, and to move it, so that as he faced his enemies they would each fall down dead. This box was called Tsao. To the

girl he gave the power of bringing people to life by passing her arm over them four times. So they set out, and in due course arrived at the very spot on the creek where their mother had lived. It was late evening, and the brothers set to work at once and built three houses. Next morning there was a thick fog, and when it lifted, the people on the opposite side of the river saw three houses, where there had been no houses for years. This surprised them exceedingly, and some of the men went out to see who the strangers might be.

Presently they asked the young men if they could gamble with the sticks, and they agreed, and placed their stakes before them - different kinds of furs, which was the currency of those days. The two brothers played so skillfully that they won all the furs; whereupon the other men became angry, and started to fight, but the two brothers killed them all, one with his strong arm, and one with his Tsao box.

Next day some more men from the other side of the creek came over, and the same thing happened, the brothers winning all the stakes; which so angered the losers, that they attacked and were themselves killed. Now there were no more people left in the camp on the opposite side of the creek.

Then the brothers and the sister decided to go across to Alaska, and so they packed their canoe with meat and furs, and the gambling sticks, and the magic box, Tsao, and set off. They were invited to gamble at the first village they came to. The usual stakes of furs were put up in the middle, and the brothers won them all.

In the fight that followed, one of the brothers was killed but the sister brought him to life by passing her hand over him four times, and so they went back to their canoe, going from village to village, and winning great numbers of furs, which they brought back to their camp by the creek when the canoe was full.

Next year they decided to go to Alaska again, but this time they left their sister behind to look after the many possessions they had collected. In the bustle of leaving they forgot the magic box Tsao. When the sister found it, she took another woman with her in the canoe, and set out for Alaska to bring it to them. But on the way they found some good cedar trees, and the women started to pick the bark, which they used for many purposes, and they forgot about the brothers; who, as they had not their magic box with them, were both killed by the men of Alaska.

The Story of Estiwill

Towards the end of the winter on the Naas River the winter had been so hard that the people's food was running out. A woman who lived near the mouth of the river decided that she would go and see how her daughter fared, who was married and lived in a village some way up the river. At the same time, the daughter was concerned for her mother, and so it happened they both set out one morning to visit each other. Towards afternoon the daughter saw something walking towards her on the ice. It did not seem like an animal, and as it drew nearer, she knew by the gait that it was her mother.

In the course of conversation it transpired that the one village was as badly off for food as the other; in both places the people were hungry. Not liking to turn home so soon, they decided to stay the night where they were; and so they found a fir tree with overhanging branches, and they cleared away the snow, spread moss on the ground, and made a fire to keep them warm through the night. Close by, they found one wild rose bush berry, and they dividede this in half, and after keeping it in their mouths as long as they could, they swallowed it and felt better.

Very early next morning the mother got up to gather wood for the fire, and lying on the snow she found a wren, which she brought back, and they plucked it and roasted it on a stick over the fire, and felt much refreshed. The following morning, very early the daughter thought she saw something moving, but she did not tell her mother. When the mother got up to make the fire, she found a grouse, which they roasted, and when they had eaten, they flet their strength returning. Again the following morning the daughter thought she perceived something, and when the mother went out, she found a mountain goat; so they skinned it and dividede it up, eating only the liver and heart and lungs. They made a smoke house of boughs and smoked the remainder of the meat, and the skins made them warm blankets. In like manner they found each morning another animal - first a small sheep, then a larger one; then a big ram, some black bear, and finally a grizzly bear. They ate only the heart, liver and lungs, carefully drying and saving the rest, till there was a big stack of meat.

Then a strange young man appeared at the camp, and asked them if they had enough meat. So they replied that they had all they needed. Then he told them he would not send any more, and that it was he who had sent the animals to them and that he was the "lucky bird" of the mountains. When a hunter hears the bird in the mountains it brings him good luck. Then he told the girl that she would have a son, and he would be a lucky man always.

So he disappeared and they could see the Lucky Bird flying away.

Next morning early the women made a pack of dried meat each and bade each other goodbye, and set off on the ice each for her own village; for the daughter said, "I must go and see how my husband and children do; by this time they may be dead of starvation."

Towards evening they reached their villages, where the people were in a bad way from hunger. They were heartily welcomed and the meat was distributed to all. Then they got the young men of the villages, and the strong young women, and they set off - a party from each village, and they met at the camp and divided the meat up evenly between them, and carried it back to the villages. Then the woman and her daughter sold the meat to the other people, receiving in payment furs - marten, mink, and beaver.

In due course the daughter had a baby boy, and she called him Esti-will, after the Lucky Bird who had sent them the meat when they were starving. The child grew up and his father made him a little bow and arrow, and he learnt to shoot small birds. As he grew older, his father made him a bigger bow, and he was able to shoot better than any man in the village.

When he was grown to be a young man, the villagers brought tales of a white bear seen in the mountains, and so sure was Esti-will of his luck, that he decided to go after it and shoot it, though many had tried to and failed. When he came on the bear he let the arrow fly carelessly and it glanced off the bear's fur. Next time he was more careful of his aim, but the arrow only glanced off again. Then the bear began to speak, and besought Esti-will to follow it. They set off over the mountains, Esti-will following on his snow shoes, leaping from crag to crag. They came in sight of a fair village with totem poles in front of the houses. The bear led him down, and disappeared into the largest house. Esti-will could hear voices inside asking, "Have you brought him?" and another voice replied, "He is outside." Two young men came out and told him the chief wanted him to come in and eat. So he went in, and the chief spread a new mat for him to sit on, and the slaves brought him food. Then the chief told him how he had heard of his fame as a hunter, and how he had sent his daughter in the form of a bear to bring him to the village, and so he prevailed on Esti-will to stay with him, and gave him his daughter to wife.

Early one morning the chief came to his daughter and asked if Esti-will still slept, and the daughter replied that he had

been up for some time. The chief then said she was to tell him to bring him some water from the well. Now this well was in the forest behind the village, and no one who had ever gone there had come back alive. The girl went to Esti-will, and gave him her father's message, beseeching him not to go. He replied that he was not afraid, and so he took a bucket made of tightly woven roots, and one of the slaves, a big fellow, who was devoted to Esti-will, and they set off, the slave leading the way. When they reached the well Esti-will asked the slave why people were afraid of it. The slave replied that when anyone went to dip their pail in, the water became a whirlpool and dragged the person down and he was never seen again. Esti-will gave the slave a push from behind and he fell in. The water whirled round and round and dragged the slave under. Gradually it subsided and before it became quite still, Esti-will dipped in his bucket and brought the water safely back to the chief.

"Where is the slave?" asked the chief. "He came on before me," said Esti-will. Then the chief lifted a board from the floor of his house, and there was the dead body of the slave, floating underneath. The chief made the young man lift him up and lay him on the floor. Then he passed his arm over him four times in a half circle, and the man opened his eyes and came to life. So Esti-will continued to live with these people, and won both fame as a hunter and their love, for he was a good man as well.

Early one morning the chief asked his daughter if Esti-will were still sleeping, and she replied not. The chief said he wanted him to go up the mountain and bring him the flesh of a mountain goat. She besought Esti-will not to go, because it was not possible to climb the crags on that mountain, but Esti-will only laughed at her, and took his snow shoes, walking stick, club, and bow and arrow, and set off up the mountain. When he got to the foot of the crags, he put on his snow shoes, and leaped from crag to crag, and so reached the top. There he stuck his walking stick in the ground and hung his coat on it, so that the people below might see that he was safely at the top. He set off with his club only, and soon he came on a circle of a couple of hundred goats and one in the middle dancing. Esti-will took his club and killed all the goats but two, which escaped. Then he skinned them, and took the layer fat from the skin of each and wound it tightly around his walking stick, and the carcasses he threw down the cliffs. Then he put on his snow shoes, and took his walking stick, and leaped from crag to crag, till he reached the bottom; and so he came to the chief's house. He stuck the walking stick in the ground outside and went in, and asked for the servants to bring him food. Then the chief asked

if he had killed any goats, and Esti-will told the slaves to bring in his walking stick. It was so heavy they could only carry it with difficulty. They unwound the fat, layer after layer. Then the chief called his young men and told them to go to the foot of the crags and carry back the carcasses.

When the chief found that he could not kill Esti-will, he accepted him willingly, and asked him if there was anything he wanted. Esti-will said he would like to go back to his home to see his father and mother; so the chief offered to show him the way. He took him outside, when the sun was sinking, and told him when it was right over a certain mountain, he should start out and follow on until he reached the salt water. The sun came over the mountain and then it rose up in the sky again, taking Esti-will with it, though he was unaware of it. After a while he found himself in a grassy clearing close by the sea shore, and he waited there in hopes that a passing canoe would take him off.

While waiting, he killed a couple of black bear, and hid their bodies in a tree. Then a canoe came along the beach. In it were a father and mother and their family, who were going from Kitkatla to the Naas for the opening of the oolichan season. The father put the children out of the canoe to run around the beach and warm themselves, and he and the woman followed with their belongings. The children found Esti-will sitting under a tree, and ran and told their father not to be afraid, that it was a good man. The father went over and asked Esti-will to join them which he did willingly.

Esti-will asked them if they had any food, and they replied that they had none, for the winter was just over and they had finished their supply. Esti-will told them to fetch one of the bears and they roasted some bear meat, and were glad. They stayed there a few days to rest, and Esti-will killed another bear. Then the father, in his gratitude, offered him his daughter to wife, and so he took her.

Then they got into the canoe and set off for the mouth of the Naas, but the man would not let Esti-will take a paddle in his hand. Before they reached the mouth of the river Naas, Esti-will made them put him ashore. He told them to take the canoe round the point and wait for him; and when he came back to the canoe he had two bears - at which the others marvelled, for it was yet early in March, and the bears still in their winter quarters.

They came to their camping ground on the Naas, each village to its own camping ground. The other Indians were amazed to find that they had four bears; so they divided the meat among them and the others were glad, for they were short of food.

They were all busy, and when they had saved all the oil and fish they needed, Esti-will told his father-in-law that he would like to go up the river to see his father and mother, and that he would only stay there for a few days. When he returned they all set out for Kitkatla, where Esti-will settled down with his new wife; and his fame as a hunter was as great as before.

Now Esti-will had three brothers-in-law, and they knew he was a lucky hunter on land, but they thought his luck would not hold on the sea, as he was not used to it. They then told him, one summer day, that they were going to hunt sea-lion, and they asked him to go with them. So Esti-will took his snow shoes, and they set off for some rocks about seven miles out. By the time they got out, the wind had sprung up, and there were heavy seas washing over the rocks, and the brothers decided that it would not be safe to land. However, Esti-will took his bow and arrow and put on his snow shoes, and leaped on the rocks quite easily; and there he shot many sea-lions, and the brothers gathered up the bodies until the canoes were quite full.

The eldest brother then spread his matting sail, and set off home, and the second did likewise, though Esti-will was still on the rock. But the youngest brother stayed and besought Esti-will to come home with him. However, he would not, for he had not yet had his fill of hunting, and so the boy set off alone, leaving Esti-will on the rock. The next morning he felt something climb up his sleeve, and a voice said, "My grandfather asks you to come and have something to eat." But he could see nothing, and so he went to sleep again; but twice more he heard the voice and felt something at his arm; and the third time he uncovered his head and saw a little mouse, which disappeared among some grass growing on the rocks, and Esti-will followed.

Lifting up some grass he found steps made of rock leading down underground, and he went down the steps; and there he found a number of sea-lions in a big cave. They made him welcome, and gave him food, and they told him how some of them were very sick. Esti-will found his own arrows sticking in them and he pulled them out, and the sea-lions were grateful, and so Esti-will stayed with them for some time.

Then he thought he would like to go back to his wife, and he asked the sea-lions for a canoe, but they said that many of

their canoes were leaking. Now their canoes were the stomach of the sea-lions, and Esti-will had pierced them with his arrows. However, at last, they found one that was not leaking, and Esti-will blew it up and got inside, and tied a rope around the top. They cautioned him, when he felt himself knock against the rocks, to turn over, and he would be all right; and so he said goodbye and set off. When he felt himself rubbing against the rocks he turned over in his canoe and soon he heard the swish of waves on a sandy ~~shere-~~ beach. Having been cautioned by the sea-lions, he waited till the second wave had washed him up before he undid the rope, and came out of his canoe. (Now the sea-lions had warned him, when he got back to his own people, never to tell them what he had eaten while he stayed with the sea-lions.)

Esti-will found himself by a salt lake, not far from his home, and there he remained for a little while. One day he heard a woman sobbing, and when he came up to her, he found it was his wife, and she was weeping because she believed him to be drowned. He told her not to stop weeping but to go home, and the next day bring him his tools, and some food and some fire; and so she did as he told her and went back to the village.

Next morning she started off very early with some dried salmon, and his tools, and the fire in a shell, and their baby boy on her back. Her brothers asked her where she was going, and she told them she was going into the woods to burn the ~~tools~~ tools, as it is the Indian custom to burn a dead persons belongings. Esti-will sent her back to the village, telling her to come back and tell him when the brothers were going to shoot sea-lions again. He took his axe, and cut down a cedar tree, and fashioned two fin backed whales, and breathed on them, and they came ~~to-life-~~ alive. They dived into the salt lake and ~~swam~~ swam around a little, but came up bellies up, for they were dead. Then he took them, and cut them up and burned them.

Next time he cut down ^a two hemlock trees and fashioned two whales from it, with the same result. Then he used spruce and alder, but they too died. Then he found a yellow cedar, and made two whales from it, and these dived into the salt lake, and started to swim out to sea, but Esti-will whistled and they came back.

That evening his wife came to say that her brothers were

going to hunt sea-lions the next day. When she had gone home, he instructed the whales, and told them to go out to the racks next morning, and when the brothers were going home, they were to come up under the canoes of the two eldest, and sink them; but they were to go out on either side of the canoe of the youngest, and bring him safely in. The whales did as he told them, and the two elder brothers were drowned, but the youngest came speedily to land.

Now Esti-will came back to the village and settled down with his wife once more, but she was always curious to know about his life with the sea-lions, and most particularly she wanted to know what food they had given him to eat. At length, to silence her, and in spite of the advice of the sea-lions never to disclose what food they had given him, he told her that they had fed him on rock cod. As soon as he told her, the bones of the cod stick out around his throat, and he died.