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KWAKIUTL TEXTS

RECORDED BY GEORGE HUNT.

REVISED AND EDITED BY FRANZ BOAS.



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INTRODUCTION.

THE following series of texts were recorded by Mr. George Hunt of Fort Rupert, B. C., between the years 1895 and 1900. Mr. Hunt speaks Kwakiutl as his mother tongue, and is intimately acquainted with all the customs and traditions of the people. In 1893 he began to record material in the Kwakiutl language according to the system of spelling adopted by me. On repeated visits to British Columbia I had an opportunity to critically discuss with him the material he had written, which resulted in constant improvement in his method of writing and in my knowledge of the phonetics of the language. I believe that the system of sounds adopted in the present volume represents the complete series of sounds that occur in the Kwakiutl language.

The records made by Mr. Hunt were transmitted to me from time to time. After I had made a study of the texts, I revised them critically, with the assistance of Mr. Hunt, in regard to both phonetics and grammar. This work was done during my visits to British Columbia in 1897 and 1900. Furthermore, the texts were critically gone over by me with the assistance of Mr. William Brochie of Alert Bay, a half-blood Ninkish (one of the tribes of the Kwakiutl), who made the translation of the Gospels for the Rev. Alfred J. Hall. Wherever there was a discrepancy of opinion in regard to construction between Mr. Brochie and Mr. Hunt, I have taken pains to investigate the doubtful points.

At the present time the phonetics of Kwakiutl are very uncertain. This is particularly true of the pronunciation of *é*, which is pronounced by Mr. Brochie and many young men like *e*, while Mr. Hunt and many of the older people pronounce this sound almost like *ei*. The same uncertainty prevails in regard to terminal letters. Many of the Indians modify terminal sounds according to the initial letters of the following word; while others, particularly when speaking slowly, do not admit such influence. It is possible that the slowness of reading and writing these texts has eliminated a considerable number of cases in which the terminal letter of a word ought to be modified by the initial letter of the

following word. There is particularly a considerable discrepancy of opinion as to the propriety of modifying the terminal *l* and terminal *k*; which, when followed by a consonant, are pronounced by many people *ʃ* and *x*:

The first text is here given with interlinear translation. It is intended to furnish detailed material for students. The rest of the texts are printed in parallel columns, in such a way that it is easy to identify any particular Kwakiutl passage with its English equivalent. In all these texts the ever-recurring quotative, "it is said," has been omitted in the translation. In the English translation, words enclosed in parentheses have been added for the sake of clearness; words enclosed in brackets are literal translations of the corresponding Indian text, but should be omitted in the English sentences. Indian proper names have been translated with considerable freedom to avoid encumbering the English translation with the strange phonetics of the Kwakiutl language. I believe that the interlinear material presented on the first pages will be sufficient to enable the reader to understand the grammatical form of the Indian texts.

FRANZ BOAS.

NEW YORK, NOV. 10, 1900.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS.

E
 i e, i, é, a, ô, o u
 î ê, ê, â, â, â, ô û
 "

- E obscure e, as in *flower*.
 i e are probably the same sound, intermediate between the continental values of *i* and *e*.
 î = *i* in *hill*.
 ê = *e* in *fell*.
 a has its continental value.
 ô = German *o* in *voll*.
 o u are probably the same sound, intermediate between the continental values of *o* and *u*.
 ê a somewhat doubtful sound, varying greatly in its pronunciation among different individuals between *e* and *ê*.
 â = German *a* in *Bar*.
 â = *aw* in *law*.
 " indicates that the preceding consonant is pronounced with *u* position of the mouth.

	<i>Sonans.</i>	<i>Surd.</i>	<i>Fortis.</i>	<i>Spirans.</i>	<i>Nasal.</i>
Velar	g	q	q!	x	—
Palatal	g(w)	k(w)	k!(w)	ç	—
Anterior palatal	g'	k'	k'!	x'	—
Alveolar	d	t	t!	s	n
	(dz)	(ts)	(ts!)	—	—
Labial	b	p	p!	—	m
Lateral	l	L	l!	ł	—
Laryngeal catch	"	—	—	—	—
	h, y, w				

In this whole series the sonans is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased stress and suddenness of articulation. The sonans is so strong that it is easily mistaken for a surd.

The velar series are *k* sounds pronounced with the soft palate. *x* corresponds to *ch* in German *Bach*. The palatal series correspond to our *ç* (hard) and *k*.

\bar{x} is like x , but pronounced farther forward. g^* and k^* sound almost like gy and ky (with consonantic y); x^* is the German ch in *ich*. d , t , and s are almost dental. l , l , and $l!$ are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. In \dagger the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth. The sound is at the same time slightly less explosive than l . l' is the same as the English sound. $^{\circ}$ is a very faint laryngeal intonation. The exclamation-mark is used throughout to indicate increased stress of articulation.

I. TRADITIONS OF THE DZA'WADEENOX^U.

1. TEWIX'ILAK^U.

The first of the Dza'wadēnox^U lived at Sa'gumbala, on the upper course of the river of Gwa^U. Qa'wadiliqala was their chief. Tewix'ilak^U was the eldest son of Qa'wadiliqala. Tewix'ilak^U killed mountain-goats with great ease. Now, the mountain-goat hunter had been resting for a long time, and the first of the Dza'wadēnox^U were very hungry. Then Qa'wadiliqala asked his son to go to hunt mountain-goats, that he might feed his tribe. Tewix'ilak^U got ready to go on the following day. When night came, he went to sleep.

Early the next morning he took his bow and started to go to the great mountain on which there were many goats. He arrived at the place where he used to sit and watch the mountain-goats. He was sitting there. Tewix'ilak^U's other

G'ókula^Ulaeda g'álaséda Dza'wadēnoxwé lax Sa'gumbala lax ^Une'ldzāséda was 1
They lived it is first of the Dza'wadēnox^U at Sa'gumbala at up the river river
 said the

Gwa^U. Wá, la^Ulaé g'í'gades Qa'wadiliqala. Wá, la^Ulaé ^Ué'wu'lgadé Qa'wadiliq-
Gwa^U. Well, then it is chief having Qa'wadiliqala. Well, then it is prince having Qa'wadiliqala
 said of said

lās Tewix'ilakwé. Wá, la^Ulaé xe'n'elael hō'hemalé Tewix'ilakwaxa ^Ume'lxló.
of Tewix'ilak^U. Well, then it is very it is easily obtained Tewix'ilak^U the mountain-
 said said said

Wá, la^Ulaeda tewí'ne'noxwé gá'tak'as la x'ó'safa. Wá, la^Ulaé pá'feda g'á'laséda
Well, then it is mountain-goat hunter long very now resting. Well, then it is were first of the
 said the said

Dza'wadēnoxwé. Wá, la^Ulaé axk'talé Qa'wadiliqalaxés ^Ué'wu'lgama^Ué qa lās 5
Dza'wadēnox^U. Well, then it is asked Qa'wadiliqala his prince that he go
 said

tewí'xaxéda ^Ume'lxlówé qa hamg'tlayoxéxés g'ó'kuloté. Wá, hé'x'idaem'la'wíse
hunt the mountain-goat, that be given food of it tribe. Well, at once it is said
 to his

Tewix'ilakwé xwá'na^Uf'eda qaxs hē'ma^Ué lalxa lálé ^Una'x'íde^U. Wá, la^Ulaé
Tewix'ilak^U made himself that he now will go the (coming) will get day. Well, then it is
 ready said

gá'nu^Uf'eda, la^Ué mē'x'eda.
it became night, then he began to sleep.

Wá, la^Ulaé ^Una'x'ída. La^Ué ax'é'dxés hē'k'wíse' qá's lá. Hé'x'í'idaem' lá.
Well, then it is it got day. Then he took his bow that he go. At once he
 said will

qá's'eda. Wá, la^Um'laé lá. lā'xa ^Uwa'lasé nēg'á'xa q'é'q'eadaxa ^Ume'lxlówé. Wá, 10
begin to Well, then it is said he to the great mountain the having many the mountain-goats. Well,
 walk will go

la^Ulaé lā'g'aa lā'xés k'wá'taa'saxs há'gwala^Uxéda ^Ume'lxlówé. Wá, la^Um'la'wíse
then it is he arrived at his sitting-place when he watched the mountain-goats. Well, then it is said
 said

name was Da'bend. TEWI'X'Īlak^a had not been there long when he saw four mountain-goats walking along, coming towards the place where he sat. He strung his bow and got ready for them. When they came near the place where he was sitting, TEWI'X'Īlak^a knelt down to shoot. Then he saw their leader go and take up a flat stone similar (in shape) to a board. His forefoot was like a human hand. As soon as he had turned over the board-like stone, he entered (the hole under the stone), and the three mountain-goats followed him. Then TEWI'X'Īlak^a thought much about what he had seen. After a short time he saw four more mountain-goats approaching. They came from the same place where the former four goats had come. Their leader again took hold of the flat,

TEWI'X'Īlakwē k'wā'la laq. Hē'em 'ne'msgem lē'gms TEWI'X'Īlakwē Da'bendē. 1
 TEWI'X'Īlak^a was sitting at it. That was one name of TEWI'X'Īlak^a Da'bend.
 Wā, k'le's'em'lā'wisē gā'la k'wā'le TEWI'X'Īlakwē, la'ē dō'x'wā'laxa mō'wē 'mē-
 Well, not it is long was sitting TEWI'X'Īlak^a, then he saw the four moun-
 said
 'mē'lxlō g'ī'nākula gwā'sōfēla lax k'wā'laasas TEWI'X'Īlakwē. Wā, hē'x'ō'darm-
 tain-gō's walking along approaching to the sitting-place TEWI'X'Īlak^a. Well, at once
 on four feet of
 'lawisē qat'ē'xēs hē'k'wisē'. Wā, la'e'm'lāe gwā'fata qae'. Wā, gā'x'laeda mō'wē
 it is said he strung his bow. Well, then it is said he was for. Well, they came it is four
 ready them, said the
 'mē'mē'lxlā la'xa la 'nē'xwā'la lax k'wā'laasas. Wā, la'lae TEWI'X'Īlakwē lla' 5
 mountain-goats to the now near at his sitting-place. Well, then it is said TEWI'X'Īlak^a
 x'wā'la qā's ha'n'fede'lā xsdeq. La'ē dō'qulaxa gā'lag'iwa'yaxs la'ē dā'x'ō'idxa
 knelt that he shoot would them. Then he saw the leader when he went take the
 down he
 pā'q'la hē gwē'x's saō'k' t'ē'sema yisē'da a'yasō', yō gwē'x'sens a'yasō'x. Wā,
 flat that like board stone with a hand, this like our hand Well,
 here
 g'ī'f'em'lawis 'nē'lā'le'da hē gwē'x's saō'k' t'ē'sema, la'ē lab'ta laq. Wā, la'lae
 as soon it is said it turned over that like board stone, then he went in it. Well, then it is
 said
 o'gwaqēda yū'duxwē 'mē'lxlō lā'sgemēq. Wā, la'lae qē'nēmē nā'qā'yas
 also the three mountain-goats followed him. Well, then it is many minds of
 said
 TEWI'X'Īlakwē qae's dō'gufē. Wā, k'le's'latā gā'faxs la'ē e't'ed dō'qulaxa mō'wē 10
 TEWI'X'Īlak^a for his seeing. Well, not it is said long when now again he saw the four
 however
 'mē'lxlō g'ax gwā'sōfēla. Hē'em'lā'xaa g'ē'x'ō'idē gā'yā'nākulasasēda g'ī'lx'dē
 mountain coming approaching. Those it is said also came from coming from place of the first past
 goats
 gā'xa. Wā, hē'nā'kulat'm'lawis lax lā la'b'dastēda g'ī'lx'dē gā'xa. Wā,
 came. Well, there they went it is said to going place of going in of first past came. Well,
 the
 la'laeda gā'lag'iwa'ē dā'x'ō'ida'xaasēs a'yasō' lā'xa pā'q'la hē gwē'x's saō'k'
 then it is leader took also with his hand at the flat that like board
 said the

board-like stone with his hand and pulled it (up). The stone stood on its edge, and he entered, and the three mountain-goats followed him.

As soon as they had disappeared, Tēw'x'īlak* saw the flat stone falling down flat. Then Tēw'x'īlak* was really afraid of what he had seen. He half thought of going home, but he also wished to remain. After a little while he became doubtful again, because he saw four more mountain-goats coming. They also came from the same place whence the first had come. Again their leader took up with his hand the flat, board-like stone and pulled it up. The stone stood on edge. Let me call it a door. Then he entered, and the three mountain-goats followed him. Then the door fell down again flat. Now

tē'sema. La^olae ne's'edeq. Wā, he'x'īdam^olawise k'ō'g'wafleda he gwex's 1
stone. Then it is he pulled it. Well, at once it is said stood on edge the that like

sao'k' tē'sem. Wā, he'x'īdam^olasaa'wise la la'beta laq. Wā, la^olae o'gwaqēda
board stone. Well, at once it is said also he went in in it. Well, then it is also the
went said

yō'duxwe ^ome'lxlo la la'sgemēq.
three mountain- went following him.
goats

Wā, giTē'm^olā'wisē dema'x'īda, la^olae dō'qulā'mē Tēw'x'īlakwaxa p'elē
Well, as soon it is said they disappeared, then it is saw Tēw'x'īlak' the flat
said

tē'semxs la'ē pa'x'a'la. Wā, la'm^olāe ā'lael la k'īlel' Tēw'x'īlakwas qā's la 5
stone when then it fell flat. Well, then it is said really now was Tēw'x'īlak' of it for that now
it is said afraid

dō'guā. Wā, la^olae nā'xs'īlala'mē nā'qā'yas Tēw'x'īlakwē qā's ā'lagā'mē la
seen. Well, then it is was half the mind of Tēw'x'īlak' that he only now
said

nā'nakwa. Wā, la^olae ^one'k'ē apsā'négwise nā'qēs qā's he'x'sā'mē k'wā'le.
go home. Well, then it is said one side of his his mind that he remain sitting.
said

Wā, he'm^olawise a'les qē'nemē nā'qā'yasexs la'ē e'tled dō'x'wā'elaxēda mō'wē
Well, that was it is said after, many his mind, because then again he saw the four

^ome'lxlo g'ax gwā'sō'la. He'm^olā'xaa' g'ē'x'īdē g'ā'ya'nā'kulasasēda g'ī'lx'dē
mountain- came approaching. They it is said came from coming from place of the first past
goats again

g'ā'xa. Wā, he'nā'kula'm^olā'wisē la'xa la la'β'dastsēda g'ī'lx'dē g'ā'xa. Wā, 10
came. Well, there they went it is said to the going place of going in first past came. Well,

la^olaēda g'ā'lag'īwā'ē dā'x'īdā'xaasēs a'yasō la'xa pa'q'la hē gwex's saō'k'
then it is leader took also with his hand at the flat that like board
said the

tē'sema. La^olae ne's'edeq. Wā, he'x'īdam^olawise e'tled k'ō'g'wafleda
stone. Then it is he pulled it. Well, at once it is said again stood on edge the
said

tē'semē. Wē'gax'in tē'qelas tē'x'ī'la laq. Wā, la^olae la'beta laq. Wā, la^olae
stone. Let me name it door it. Well, then it is he went in in it. Well, then it is
said

o'gwaqēda yō'duxwe ^ome'lxlo la la'sgemēq. Wā, la^olae e'tledēda tē'x'ī'la
also the three mountain- went following him. Well, then it is again the door
goats said

Tewi'x'i'lak* made up his mind not to be afraid any more. He had not been there long when he saw many mountain-goats coming,—really a great many. They were browsing. They approached the door, and when one large goat came to it, he took hold of the door-stone and pulled it up. Again the door-stone stood on edge, and he went in. The others followed him.

Now they had all disappeared. Then Tewi'x'i'lak* hesitated what to do. He remained sitting on the place where he had been watching the mountain-goats, and looked at the door. Then he made up his mind, and went to examine the door of the mountain-goats. He took his bow and his four arrows. Then he walked, and went to see the door. He found the thin, board-like stone.

pá'x'a'la. Wá, la'e'm'lae há'kwemas'ide ná'q'ayas Tewi'x'i'lakwé qa's k'te'se la
fell flat. Well, then it is said became strong the mind of Tewi'x'i'lak* that not now

e'ted k'ih'ela's. Wá, k'les'la'ta ga'ha k'wa'f'axs, la'e e'ted d'ó'x'wa'ih'axa q'le'm'ala,
again afraid of it. Well, not it is said long he sat when, then again he saw the many walking,

a'lael q'le'hem 'm'ix'ia. Wá, la'lae 'na'x'waem q'le'm'k'waxa k'le't'emé. Wá,
it is said really many mountain-goats. Well, then it is said all ate the grass. Well,

la'la'ta gwa'sohela la'xa t'lex'ila. Wá, la'lae la'g'aeda 'ne'mé 'wa'las 'me'lx'lo
then it is approached to the door. Well, then it is arrived the one large mountain-
said but

laq. Wá, he'x'idaem'la'wise da'x'idxa t'lex'ila t'le'sema qa's ne'x'edeq. Wá, 5
at it. Well, at once it is said he took the door stone that he pulled it. Well,

he'x'idaem'la'wise e'ted k'lo'x'wa'teda t'le'seme t'lex'ila. Wá, la'lae la'beta
at once it is said again stood on edge the stone door. Well, then it is he went in
said

laq. Wá, la'laeda wa'okwe o'gwaqa la la'sgemeq.
in it. Well, then it is said the others also then followed him.

Wá, la'e'm'lae 'wi'la dema'x'ida. Wá, la'lae lo'max'id la q'le'hemé ná'q'ayas
Well, then it is said to the end disappeared. Well, then it is became very then many the mind of

Tewi'x'i'lakwé qa's k'le't'sena'e q'la'le'lx'axes gwé'x'idaasta, lo la d'ó'x'widxa
Tewi'x'i'lak*, on ac- count of his not being knowing his future way of doing, and now looking at the

t'lex'ila lo'a'm k'wa'fa lax'e'da ha'gwa'f'asexa 'me'lx'lo. Wá, la'lae há'kwemas'ede 10
door and only sitting on the place of watching mountain-goats. Well, then it is became strong

na'q'ayas qa's la lag'i d'ó'x'widxa t'lex'ilaséda 'm'ix'lowé. Wá, la'lae da'x'id'ixes
his mind that he go now look at the door of the mountain-goats. Well, then it is he took his

he'k'wise' ta'wis he'ha'na't'emé mo't'saqa. Wá, la'lae qa's'ed, qa's la d'ó'x'widxa
bow and his arrows four. Well, then it is he walked, that he went to see the
said

t'lex'ila. Wá, he'x'idaem'la'wise q'axéda pe'ldzo'wé t'le'sema, hé gwé'x's ts'le'x'-
door. Well, at once it is said he found thin stone, that like a

semé'. Wá, la'lae de'nx'endeq qa's le'x'idéq. Wá, la'lae d'ó'x'walela q'x's
short board. Well, then it is he took the edge, that he turn it over. Well, then it is he discovered that it
said

He took it by its edge and turned it over. Then he discovered a deep hole under it. He entered. Then he saw a light a long distance away. He walked towards the light. Sometimes the passage was narrow. It was dark. He walked for a long time, then he rested, but the light did not come nearer. Then he started again. He walked for a long time, and then he rested again. He walked again, but the light did not come nearer. Again he rested, for he was tired. He rested a long time, and then he walked on again.

Then he arrived at the corner of a house, and he hid near the corner of the house. Then he heard quarrelling. He had not been long in hiding, when he heard singing in the house. They were singing winter-dance songs. Now he heard some one speaking, and saying, "O friends! what has happened to our house (to disturb our proceedings)?—Come, Mouse, go and look about outside

wu'nqelaeda xup'la' la'xa ba'ne'. Wā, la'lae la'βta laq. Wā, lae'm'lae 1
was deep the hole at the below. Well, then it is he went in is it. Well, then it is said
do'qulaxa 'na'qwata la'xa qwe'se'na'kwē. Wā, la'lae qa'stowēxa 'na'qula. Wā, 1
he saw the light at the long distance. Well, then it is he walked light. Well,
la'na'xwa'lae' ts'e'q'eda qa'yasas. Wā, la'lae p'ede'ki'la. Wā, la'lae gā'fa
then sometimes it narrow his way. Well, then it is it was dark. Well, then it is long
is said
qa'saxs la'e x'o's'eda. Lae'm'lae hā'wēxa 'ne'xwā'x'idēda 'na'qwata. Wā, la'lae
he walked then he rested. Then it is said never came nearer the light. Well, then it is
when
e'tled qa's'eda. Wā, la'lae gā'fa qa'saxs la'e e'tled x'o's'eda. Wā, la'lae 5
again he walked. Well, then it is long he walked then again he rested. Well, then it is
said
e'tled qa's'eda, lae'm'lae hā'wēxa 'ne'xwā'x'idēda 'na'qwata. Wā, la'lae e'tled
again he walked, then it is said never came nearer the light. Well, then it is again
said
x'o's'ed qaxs h'e'ma'e qe'lx'ida. Wā, la'lae gā'fa x'o's'axs la'e e'tled qa's'eda.
he rested, for now he was tired. Well, then it is long he rested then again he walked.
when
Wā, lae'm'lae la'g'aa lax'e'da onā'yasēda g'o'kwē. Wā, h'e'x'idam'lawise
Well, then it is he arrived at the corner of the house. Well, at once it is said
said
wu'n'x'id lax onā'yasēda g'o'kwē. Wā, lae'm'lae wu'e'laxa de'nt'ala. Wā,
he hid in the corner of the house. Well, then it is he heard the quarrelling. Well,
said
k'te's'latā gā'fa 'wu'nsa, la'e wu'e'laxa de'nx'ala la'xa g'o'kwē; ts'la'qlala 10
not it is said long he hid on then he heard the singing in the house; ts'e'ts'eqa
however
de'nx'ala. Wā, la'lae wu'e'laxa la ya'qant'ala. La'lae 'ne'ka: "ya, 'ne'nmō-
they sang. Well, then it is he heard now speaking. Then it is he said: "O friends?
said
kwa'i, 'ma'dza a'nawisens a'm'e'lag'il'hma'x. Wā, g'e'lag'a, Hā'la'mālag qa's
what perhaps our wrong in house cause this. Well, come, Mouse (woman) that
you
la'os do'x'wid la'xwa la'sana'yaxsens ts'la'gats'ax." Wā, h'e'x'idam'lawise
go to see at this outside of our ts'e'ts'eqa house Well, at once it is said
here."

of our winter-dance house." The Mouse went out at once to look for the (cause of the disturbance) referred to by the speaker. She came out, and went at once to the hiding-place of Tēw'x'í'lak¹.

Then the Mouse spoke, and said, "O friend Tēw'x'í'lak¹! do not hide from me. I have already seen you. Take care! I shall come four times, and then you shall enter the house. That is it (what I want to say)," said the Mouse when she re-entered. As soon as she entered, she said, "O shamans! I have not discovered anything, although I have been all round our world." Thus she said.

Then the speaker of the house spoke again, and said, "Take care, shamans! Let us try again in behalf of our friend here." Then the tribe began to sing. (They sang) the words of the song. Tēw'x'í'lak¹ heard the tribe singing.—

"Come, Unable-to-Climb-up-to-Take-Hold-of-End!"²

Ha¹la¹málaga ¹nēx' qa's g'á'xē dō's¹widex gwō'yá'sēda ya'qlantála. Wá, g'á'x'laē 1
the Mouse (woman) said that she come to see the thing referred to speaking one. Well, she came it
is said.

la¹wísa. Wá, hē'x'idam¹la¹wíse Ha¹la¹málaga la lax ¹wundzā'sas Tēw'x'í'lakwē,
going out. Well, at once it is said the Mouse (woman) went to the hiding-place Tēw'x'í'lak¹.

Wá, la¹laē Ha¹la¹málaga ya'q'leg'ala; la¹laē ¹nē'ka: "yá, qast Tēw'x'í'lak",
Well, then it is the Mouse (woman) spoke; then it is she said: "O friend Tēw'x'í'lak¹!"
said

gw'ála ¹wuna' qa'e'n. Gyō'den dō'quloi. Lae'ms á'emt lai ya'lá'lol. Hē'len
do not hide on my Long ago I saw you. You only will you will take That shall
account. I now care.

lai mō'p'ena' g'axi, qa'sō lai laē'lol. Wá, hē'mēq,¹ ¹nē'x'laē Ha¹la¹málagaxs 5
I four times will come when will you will Well, that is it," said it is said the Mouse (woman)
hall you go enter. she

la¹ē laē'la. Wá, g'í'p'em¹la¹wíse laē'la, la¹ē ¹nē'ka: "yá, pāpaxalá, k'eyá'ts-la
then entered. Well, as soon it is said she then she said: "O shamans! nothing at all
she went entered,

¹men amaē'la. Lae'mx'den le'stal'sela la'xens ¹na'lax," ¹nē'x'laē.
I noticed. Now I have been gone around on our world," she said it is
said.

Wá, hē'x'idam¹la¹wíse e'tēd ya'q'leg'atēda ya'yag'lante'mē'le. La¹laē ¹nē'ka:
Well, at once it is said again spoke the speaker of the house. Then it is he said:
said

"Á'lagraema ya'táx, pāpaxal, qens e'tilē xens ¹nemo'kwēx." Wá, la¹laē
"Only take care, shamans, that we do again to our friend here," Well, then it is
said

dē'n'xid e'tēdeda le'qwalatā'e. Wá, la¹laē ¹nē'k'ēda qh'mēme. Lae'm¹laē 10
sang again the tribe. Well, then it is said the song. Then it is said

wule'la'mē Tēw'x'í'lakwaxa le'qwalatā'yaxs la¹ē dē'n'xela:
heard Tēw'x'í'lak¹ the tribe when now they sang:

¹ Meaning dancers.

² This name means a person who is unable to climb up the steep mountain where he desires to take hold of the end of the death-bringer which is in the possession of the mountain-goats.

Then they stopped singing. Now the speaker of the house spoke, and said, "O friend Mouse! come and look about again outside of our winter-dance house, and search for what is spoiling (the effect of) our work."

The Mouse started out at once, and went to the hiding place of Tewi'x'lak'. Then she said, "O friend! if you desire to enter after I have come four times, you must be courageous." Then she walked back and entered the dance-house of the mountain-goats, and said, "O friends! I have been all round our world, and I have not seen anything."

Then the speaker of the house spoke, and said, "Sing again, friends." Then the first song of the dancers was sung again. Then they stopped again, and

"Gaxlag'aō'xsē Wā'wig'ustālag'ilitsē'wa Da'brēd."

1

Wā, la^hlaē q'wē'ēdēda dē'nxala; la'ē ē'tlēdēda ya'yaq'entē'mēte ya'q'ēgafa.
Well, then it is said stopped the singing; then again the speaker of the house spoke.

La^hlaē 'nē'ka; "ʔya, qast Ha^hla'ma'laga, gē'ladzāga qa's la'ōs ē'tlēd dō-
Then it is said he said: "O friend Mouse (woman)! come here, that you go again to
said

x'wixwa l'a'sana'yaxsēns ts'a'gats'ēx qa's la'ōs a'łaxa a'mēla'masax
see this outside of our ts'ē'tō'qa house that you go to search spoiling it
here, you the

g'a'xēns."
for us."

5

Wā, hē'x'idaem'lawisē Ha^hla'ma'laga la qā's'ēd qa's la la'wels lax
Well, at once it is said the Mouse (woman) then went, that she went to go out to

l'a'sana'yasēda g'ō'kwē. Wā, la^hlaē lax 'wu'ndzasas Tewi'x'lak'wē. Wā, la^hlaē
the outside of the house. Well, she went to the hiding-place on Tewi'x'lak'. Well, then it is
it is said ground of said

'nē'ka: "ʔya, qast, wē'gax't hā'kwēmasēs nā'qa'yōs, qa'sō la' lē'tōt, qemō
she said: "O friend! let be strong your mind, if you will you will when I
go enter,

la' mō'plēnē'sta' g'a'xi'ō, 'nē'x'laē. Wā, la^hlaē qā's'ēda; nē'da'qa qa's la la'ē'
shall four times will be will come," she said it is said. Well, then it is she walked; she went that went en-
go back, said, said, back she tered

la'xēda ts'a'gats'la'sēda 'mē'mē'lxōwē. Wā, la^hlaē 'nē'ka: "ʔya 'nē'nēmōkwa'i, 10
in the ts'ē'tō'qa house of mountain-goats. Well, then it is she said: "O friends!

la'ē'mx'dēn la'stalisēla la'xēns 'na'łax. Wā, hē' k'le'a's dō'gufa."
I have gone around in our world here. Well, now nothing seen."

Wā, la^hlaē hē'x'ida'mēda ya'yaq'entē'mēlasē'da g'ō'kwē ya'q'ēgafa. La^hlaē
Well, then it is at once the speaker of the house spoke. Then it is
said said

'nē'ka: "Wā, wē'ga 'nē'nēmōk' ē'tlēd la'dzaqwa dē'nx'ēdēx." Wā, hē'x'ida'm-
he said: "Well, go on friends again go forth with sing." Well, at once
voice,

'la'wisē hē dē'nx'ēdayuwēda g'ł'x'dē dē'nx'ēlayusē'da gwē'gudza. Wā, la^hlaē
it is said that was sung the first past song by the (dancing society). Well, then it is
said

the speaker of the house said, "Come here, Mouse, and go again to see. Now go really, and try to see what affects us, and what is the reason that this death-bringer does not act in the right way."

Then the Mouse went out of the winter-dance house of the mountain-goats. She went at once to the hiding-place of TEW'x'flak', and said, "O friend! take care. When they sing again, you must enter. They will name you at once Da'bend.' When you jump in at the door of the house, you must take hold of that feather, and say while you are holding it, 'I am Da'bend.' Then the large man will let go of it, but you must hold the feather. That is (what I want to say)." Then the Mouse went back into the house, and said, "O friends! I have been all round our world." Thus said the Mouse.

á'emxat! q'wé'Peda. Wá, lá'lae é'tled ya'q'leg'afeda ya'yaq'ente'mé'haseda gr'okwé. 1
 only again they stopped. Well, then it is again spoke the speaker of the house of the house.
 Wá, lá'lae 'né'ka: "Gé'lag'a, Há'la'málag, qa's lá'os é'tled dó'x'wida. Wé'ga
 Well, then it is he said: "Come here, Mouse (woman), that you go again to see. Go on
 said
 á'lax'íd dó'q'wax há'fá gr'axens; lá'g'ilasik' k'fles hé'te'lag'a'da hala'yuk'."
 really look for what affects us; the reason for not being right this death-bringer
 said
 Wá, hé'x'ídaem'la'wíse Há'la'má'la'ga lá qa's'éd qa's lá lá'wels lá'xa
 Well, at once it is said the Mouse (woman) then walked, that went to go out at the
 she
 ts'lá'gatslá'séda 'mé'mé'xlówé. Wá, lá'lae hé'ná'kuláem lax 'wu'ndzasas 5
 ts'í'á'ga house of mountain-goats. Well, then it is said she went at once to the hiding-place
 the of
 TEW'x'flakwé. Wá, lá'lae 'né'ka: "fya, qast, wé'ga ya'láx, lae'ms lai.
 TEW'x'flak'. Well, then it is she said: "O friend! go on take care, then you will
 said go
 lae'lól qa'xó é'tléi d'én'éló. Hé'maa'qó lai. l'é'x'él'xes l'é'gémóse Da'bendé,
 you will when will will sing. At once they will name your your name Da'bendé,
 enter, again will
 wá, lá'LES déw'lá lá'xwa tlé'x'í'axsa gr'okwéx. Wá, lá'LES dá'x'í'lxwa
 well, then you jump in at the door of the house. Well, you will will take the
 will
 ts'lé'tslel'ek'ex; lá'LES 'né'x'lól: 'Nó'gwaem Da'bend,' qa'só lai. dá'laleq.
 feather here; then you you will say: 'I am Da'bend,' when you then hold it.
 will will
 Wá, hé'x'ídaem'fíwísoxda 'wá'laséx bégwá'nem 'mex'é'leq'. Wá, lá'LES 10
 Well, at once will this large this man will let go of it. Well, then however
 you will
 dá'lax'sáem'í'axxa ts'lé'tslel'ek'é. Hé'méq'. Wá, lá'lae qa's'éde Há'la'má'la'ga
 will but only hold the feather. That is it." Well, then it is walked the Mouse (woman)
 said
 qa's lé lae'l lá'xa gr'okwé. Wá, lá'lae 'né'ka: "fya 'né'memók'wá'i, lae'mx'den
 that went to enter in the house. Well, then it is she said: "O friends! I have
 said
 lé'stal'sela lá'xwa awí'stáxsens 'ná'lax," 'né'x'lae Há'la'má'la'ga.
 gone around the at this around of our world," said it is said the Mouse (woman).
 world

¹ That means "to take hold of end."

Then the speaker of the house spoke, and said, "Go on, friends, and sing again." Thus spoke the large man. Then all the men sang, and the words of the song were again as follows:—

"Come, Unable-to-Climb-up-to-Take-Hold-of-End!"

As soon as the song was ended, TEW'X'Īlak^o opened the door, jumped in, and took hold of the end of the feather. Then TEW'X'Īlak^o said, "My name is Unable-to-Climb-up-to-Take-Hold-of-End." Then he stood close to the speaker of the house. Some of the mountain-goats succeeded in putting on their skins, while others had not time to do it (before they were seen by TEW'X'Īlak^o). They succeeded only in putting in the right hand, because they put the right

Wā, hē'x'idaem^olā'wisēda yā'yaq^oente^ome^ofasēda g'ōkwē yā'q'eg'āfa. Wā, 1
Well, at once it is said the speaker of the house of the house spoke. Well,
lā'laē 'nē'ka: "Wē'g'īl la ē'tēLEX, 'nē'nemōkwā'i, qa's ē'tēdaos dē'nx'ēda,"
then it is he said: "Go on now do again, friends, that again you sing,"
said
'nē'x'laēda 'wā'lasē begwā'nema. Wā, hē'x'idaem^olā'wisēda 'nā'xwa hē'be-
said it is said large man. Well, at once it is said the all men
the
gwanem dē'nx'ēda. Lā'laē ē'tēd 'nē'ka lā'xa q'ē'mdēmē:
sang. Then it is again they said in the = song:
said

"Gaxlag'aoxse Wā'wig'ustalag'ilitse^owa Dā'bend."

"Come, Unable-to-Climb-up- to-Take-Hold-of-End."

Wā, g'ī'fem^olawisē lā'bēda q'ē'mdēmē, lā'ē TEW'X'Īlakwē axstō'dxa tē'x'ī-
Well, as soon it is said went to the song, then TEW'X'Īlak^o opened the door
the
lāsēda g'ōkwē qa's dēw'īlē laq qa's dā'bendēxa tsē'ts'elk'ē. Wā, lā'laē 'nē'kē
of the house, that he jumped in in it, that he took at the end feather. Well, then it is said
the
TEW'X'Īlakwē: "Nō'gwaem lē'gades Wā'wig'ustalag'ilitse^owa Dā'bend." Wā,
TEW'X'Īlak^o: "I am having the name of Unable-to-Climb-up- to-Take-Hold- of-End." Well,
lā'em^olaē lā'ī'xō'li' lē'wē'da yā'yaq^oente^omē'fasēda g'ōkwē. Wā, lā'em^olaē
then it is said they stood and the speaker of the house of the house. Well, then it is said
together in the house
hē'lo'maleda wā'ōkwē 'mē'lxlō q'ō'xstōda. Wā, lā'laē w'ī'suts'āwē'da wā'ōkwē. 10
were in time the some of the mountain-goats to put on (their skins) Well, then it is not had time to go in others.
Wā, lā'laē lē'x'axm q'ō'xst'āwē hē'k'lo'ts'lanās, qa'xs hē'ē g'il q'ō'xstō'yuwēs
Well, then it is said only they put on the right hand with, for that first q'ō'xstō'yuwēs
the
hē'k'lo'ts'lanā'ē. Wā, hē'mēs lā'g'ī'as hē gwē'g'īleda tsē'ts'ēqa, hē g'il
the right hand. Well, that is therefore that do thus do thus to'ts'ēqa, that first
the

hand first (into the skins). For this reason the winter dancers stretch out the right hand first in putting on the Bear dress, the Thunder-bird dress, the Raven dress, the Hóyhok⁹ dress, and all other kinds of dress.

Then the mountain-goats hung their heads, and one (of them) spoke, and said, "O friend Red-Neck!" for the name of the one who was carrying the feather was Red-Neck. He was the speaker of the house. Then he said, "O friend! let us not be foolish. Go and ask our friend why he has come to our winter-dance house." Thus spoke one of the men to Red-Neck.

Red-Neck spoke at once, and said, "O friend! tell us why you came to our winter-dance house."

Tewi'x'í'lak⁹ spoke at once, and said, "Indeed, (I came) because you said that I should come and take hold of the end of this feather with which you perform your winter dance when you said, 'Come, Unable-to-Climb-up-to-

sa'x⁹idayuwés hé'k'ólts'ana'ē la'xéda ne'ngumtē, l⁹éwé'da ku'nxumtē, l⁹éwé'da
is stretched out with the right hand in the bear dress, and the thunder-bird dress, and the

gwa'xumtē, l⁹éwé'da hó'xhokumtē, l⁹éwé'da 'na'xwa grig'í'ts'la'la'sa.
Raven dress, and the Hóyhok⁹ dress, and the all what they go into.

Wá, la⁹laē hé'x⁹ida'm 'na'xwa l⁹a'mé'steda 'me'me'lxio'wē. Wá, la⁹laē
Well, then it is said at once all hung their heads mountain-goats. Well, then it is said

ya'q'eg'aféda 'nemó'kwē. La⁹laē 'ne'ka: "é'ya, qa'sta l⁹a'q'wóxo," qa'xs hé'mae
spoke the one. Then it is said he said: "O friend Red-Neck!" for it was that one

l⁹a'q'wóxowéda dá'la'xéda ts'ē'lt's'elk'ē, yixé'da ya'yaq'ente'mé'fásé'da g'ó'kwē. 5
Red-Neck the carrying the feather, that the speaker of the house of house.

La⁹laē 'ne'ka: "é'ya, qast, gwa'ldzāsens nāno'lemadze'ia. Wé'ga wulā'xens
Then it is said he said: "O friend! let us not be foolish in the house. Go on ask our

'nemó'kwē lax g'a'xé'fāsōx la'xwa ts'la'gats'laqens," 'ne'x⁹laéda 'nemó'kwē
friend here for his reason for coming here to this ts'ē'is'ōqa house this said it is said the one

begwā'nema lax l⁹a'q'wóxo.
man to Red-Neck.

Wá, hé'x⁹ida'm'lawisē l⁹a'q'wóxo ya'q'eg'afa. Wá, la⁹laē 'ne'ka: "é'ya,
Well, at once it is said Red-Neck spoke. Well, then it is said he said: "O

qast, wé'ga gwa's'etsēs g'a'xí'fāsōx g'a'xéi. la'xenō'x ts'la'gats'laqenō'x." 10
friend! go on mention your reason for your come in to our ts'ē'is'ōqa house here our."

Wá, hé'x⁹ida'm'lawisē Tewi'x'í'lakwē ya'q'eg'afa. La⁹laē 'ne'ka: "Qa'í,axs
Well, at once it is said Tewi'x'í'lak⁹ spoke. Then it is said he said: "Indeed, because

'ne'ka'a'qōs qen g'a'xé dá'bend'x'g'a'da ts'ē'is'lexsilayug'ōs ts'ē'lt's'elk'a, qaxs
you said that I come take hold of your means of performing the feather, when

'ne'ka'a'qōs 'g'axlag'ā'ō'ssé Wá'wig'ustalag'ilits'ē'wa Dá'bend,' 'ne'ka'a'qōs. Wá,
you said 'Come, Unable-to-Climb-up-to-Take-Hold-of-End, you said here. Well,

Take-Hold-of-End.' Well, I am Unable-to-Climb-up-to-Take-Hold-of-End, and although my house is far away, I heard when you called me," said Təw'x'i'lak* to Red-Neck. "Well, I desire your feather," said Təw'x'i'lak* to Red-Neck.

Red-Neck turned to his tribe and said, "O friends! look up. Don't be ashamed on account of our friend. Indeed, he does not wish for anything very great." Thus said the chief of the mountain-goats, for Red-Neck was a chief; but the real chief of the mountain-goats was One-Horn-on-Forehead. He really had (only) one horn. Then Red-Neck told One-Horn-on-Forehead that Təw'x'i'lak* desired to have the feather.

Then the chief spoke. He said to Təw'x'i'lak*, "O friend! take care. This feather to which you refer is not an ordinary feather. Take care that you do

nó'gwæm Wá'wig'ustalag'ilitse⁶wa Da'bënd qa'xg'in wule'la'meg'inlaxés lē' 1
I am Unable-to-Climb-up- to-Take-Hold- of-End, that I heard your

'lalaē'na'yos g'a'xén l'a'xén g'ó'kwa, wáymaa'sé qwe'sala," 'né'x'laē Təw'x'i'lakwé
calling me in my house, although it is far," said it is Təw'x'i'lak*

lax l'a'q'wóxó. "Wá, hē'misexg'in ax'ē'xsdég'inlaxs ts'le'ts'le'lk'ēx," 'né'x'laē
to Red-Neck. "Well, that is that I desire your feather," said it is said

Təw'x'i'lakwé lax l'a'q'wóxó.
Təw'x'i'lak* to Red-Neck.

Wá, hē'x'idaem'la'wisé l'a'q'wóxowé gwe'gemx'id l'a'xés g'ó'kulóte. L'a'laē 5
Well, at once it is said Red-Neck turned his face to his tribe. Then it is said

'né'ka: "ya, 'né'nemó'k", wé'ga x'i'tlédex! Gwa'has bē'ndzégeloi qag'ins
he said: "O friends, go on look up! Do not be ashamed on account of our

'nemó'kwik. K'le'sxóla a'w'le wá'ageta'sik," 'né'x'laēda g'ig'amayase'da 'mé-
friend. Not indeed! great this his wish," said it is said chief of the moun-
the

'mé'lxlówé, qaxs hē'mac g'ig'amae l'a'q'wóxó. Wá, hē'mistai, a'la g'ig'amé'sa
tain-goats, for it was he the chief Red-Neck. Well, and that how- the chief of the
ever real

'mé'me'lxlówéda 'né'mtslaqé'yowé. Á'laem 'né'mtslaqé wu'la'xas. Wá, lae'm-
mountain-goats the One-Horn-on-Forehead. Really one his horn. Well, then

'laē né'té l'a'q'wóxowax 'né'mtslaqé'yowé yixs ax'ē'xsdāē Təw'x'i'lakwaxa 10
it is said told Red-Neck One-Horn-on-Forehead that he desired Təw'x'i'lak* the
feather.

feather.

Wá, hē'x'idaem'la'wiséda g'ig'amae ya'q'leg'ata. L'a'laē 'né'kax Təw'x'i-
Well, at once it is said the chief spoke. Then it is he said to Təw'x'i-
said

'lakwé: "ya, qast, lae'ms ya't'latoi. qa'ó'xda gwó'ya'qos ba'xus ts'le'ts'le'lk'ē.
lak*: "O friend! you take care for this what you re- ordinary feather.
ferred to

not use it too much. As soon as you try to kill more than four mountain-goats a day, you will lose your power; and for four years you must keep away from women."

Then Tewi'x'i'lak^o was asked why he wore a head-ring of hemlock-branches. Then Tewi'x'i'lak^o guessed that they knew what was in the cross-piece at the neck part of his head-ring, and he thought it would be good to tell the chief at once about it. He said, "It is my hunting-dog (which I use in chasing) mountain-goats, bears, and all other kinds of animals."

Then One-Horn-on-Forehead asked for it. Tewi'x'i'lak^o took off his hemlock ring and took a small dog from it. He gave it to the chief. Then the chief made the small dog grow (until it became) large. After he had examined it, he made it small again, and returned it to Tewi'x'i'lak^o. Then the chief

Lae'ms ae'k'ila. qaō'x k'le'sles sa'bentsōx. G-t'femles hay'aqalex mō'we 1
 You take well that you not you will will overdo it. As soon as you will exceed four
 care

'me'lxloxā 'ne'mxsa 'nā'la, wā, hē'x'idaemwits a'mē'falōl. Wā, hē'misēda qa's
 mountain-goats one day, well, at once you will lose the power. Well, that also that
 the
 k'le'saōs iā'tābalaxa ts'hē'dāqē, la'laa lax mō'xwunxē ts'la'wu'nxa."
 not cohabit with woman, going for four years winters."

Wā, la'laē wulā'sa'wē Tewi'x'i'lakwē lax la'g'ilas qēx'ima'laxa q'wā'xē. Wā,
 Well, then it is was asked Tewi'x'i'lak^o for the reason head-ring (that) he hemlock- Well,
 wore the branches.

hē'x'idaem'la'wisē Tewi'x'i'lakwē k'ō'taq, la'e'm qā'lēlaxa ex'a'la lax a'wā'p'la'fyas 5
 at once it is said Tewi'x'i'lak^o guessed it, then he knew the being in his cross-piece in
 neck of

qēx'ima'yas. Wā, la'laē 'ne'nk'leqalēl, hē ē'g'asē hē'x'idaem nē'fas la'xa
 his head-ring. Well, then it is he thought it is said, that good for at once he told
 said him

g't'gama'ē. Wā, la'laē 'nē'ka; "G'a'men 'wā'yayuk" la'xa 'me'lxloxē t'f'wē'da
 chief. Well, then it is he said: "This is my hunting-dog for the mountain-goat and the
 said

la'ē, hē'misēda 'nā'xwa g't'g'aōmasa."
 bear, that also all animals,"
 the

Wā, hē'x'idaem'la'wisē 'ne'mtslaq'eyowē dā'k'lalaq. Wā, la'laē hē'x'ida'mē
 Well, at once it is said One-Horn-on-Forehead asked for it. Well, then it is
 said at once

Tewi'x'i'lakwē qix'ōdxēs q'wā'xama'ē qa's axō'dēxa amā'bida'wē 'wā'tsle laq. 10
 Tewi'x'i'lak^o took off his hemlock on fore- that he take out the little dog from
 head, it.

Wā, la'laē ts'ās laxē'da g't'gama'ē. Wā, hē'x'idaem'lawisēda g't'gama'ē q'wā'
 Well, then it is he to the chief. Well, at once it is said the chief made
 said gave it

x'idamasxa 'wā'wadzemē. Wā, la'laē gwa'f dō'waaq, la'ē ē'tled amē'x'idamasxa
 grow large the little dog. Well, then it finished looking then again he made small the
 is said at it.

'wā'wadzemē qa's ts'lawē's ae'daaqa lax Tewi'x'i'lakwē. Wā, la'laē ē'dzaqwēda
 little dog, that he give it return it to Tewi'x'i'lak^o. Well, then it is
 said spoke again the

spoke again, and said, "Your father's name shall be Da'bënd. This will be your death-bringing feather, because if you should try to swing it towards many tribes, they would all die. Therefore I warn you, friend, not to talk about it before your tribe, else you will have bad luck." Then it was put into the hemlock ring over his forehead. He had the small dog in the neck part (of his head-ring), while he had the death-bringing feather on his forehead.

Then Tëw'x'ïlak⁴ started and went out of the winter-dance house of the mountain-goats. He kept on the same road by which he had come. When he reached the trail, he saw four mountain-goats. Then he took off the death-bringing feather, which was stuck (in the ring) over his forehead and swung it towards them. Then they rolled down to the foot of the mountain where Tëw'x'ïlak⁴'s house stood. The place where the four mountain-goats lay dead

g't'gama'e. La⁴lae 'ne'k'a : "La⁴më t'e'gate a'sas Da'bënd. Wä, lae'mk' lai- 1
 chief. Then it is he said: "It is name-hav- your Da'brod. Well, this will
 said ing will be father-of he
 g'a'da hala'yuk" tse'ts'elk' loi, qa'xs wa'x'me'laxa q'e'ne'mlax le'lqwalae'laxes
 this death-bringer feather to you, because trying it might many might tribes might his
 this he the
 xwe'x'edaas'laxa'o'sasox, 'wi'lalmlax'wise t'e't'flax. Wä, he⁴mesen la'g'it
 swinging-place might all would be dead would be, Well, that I therefore
 you with it.

haya'i'lo'loi, qast, qa's k't'e'saös gwa'gwex's'a'lai. laq⁴ qa'e's g'o'kulötaös, a'las
 warn you, friend, that not talk about will it for your tribe, else you

a'm'e'lalaxöt." Wä, lä⁴lae i'a's'a'i'elödayu lax ö'g'wiwa'yas q'wa'xi'ma'yas. Wä, 5
 you will have mis- Well, then it is it was stuck on to the forehead of the hemlock head-ring. Well,
 fortune." said

lae'm'lae axa'p'a'la'laxa 'wa'wadzem. Wä, la ax'e'walaxa hala'yuwe tse'l-
 now it is said he had on the neck little dog. Well, now he had on the death-bringer
 part it is said the forehead part the

tse'lka.
 feather.

Wä, lä⁴lae Tëw'x'ïlakwë qa's'eda. Wä, lae'm'lae lä'wels lä'xa tsa'gats'lasa
 Well, then it is Tëw'x'ïlak⁴ walked. Well, then it is said he went at the tse'ts'elk' house
 said of the

'me'lxlöwë. Wä, lae'm'lae ä'rim neg'etowë'xes g'a'yagasdë. Wä, g'a'x'lae lä'xa
 mountain-goats. Well, then it is said only he kept on road his where he had come Well, he came it is to the
 from, said

t'e'x'lasexs la'e dö'x'wale'laxa mö'wë 'me'm'xlö. Wä, hë'x'idaem'lä'wise da' 10
 road when he then saw the four mountain-goats. Well, at once it is he
 said

g'i'elödxës lä'siwa'e hala'yu tse'ts'elk'a qa's xwe'x'ides laq. Wä, hë'x'ida-
 took off from his sticking on death- feather that he swung it at Well, at once
 forehead bringer them,

em'lä'wise lö'xumäxa lä'xa neg'a' qa's lä hë'x'sedzëndala lax ö'x'sidza'yas. Wä,
 it is said they rolled from mountain that went down to the foot to its foot. Well
 the they

hë'em le g'o'kwas Tëw'x'ïlakwë ö'x'sidza'yasëda neg'a'. Wä, lä⁴lae 're'x'wä'la.
 that was then the house of Tëw'x'ïlak⁴ (at) the foot of the mountain. Well, then it is near
 said

was near the rear of his house. Then he walked down to them and found them. Then he dragged them towards the entrance of his house. When he had all the mountain-goats there, he skinned them; and after he had skinned them, he carved them. After he had carved the meat of the mountain-goats, he gathered many stones to steam (the meat). Then he made a fire in the middle of the house. He put these stones on to the fire. Now the stones were on the fire. Then he took his kettle and put it in the middle of the house, not far from the door. Then he took his buckets and fetched water and poured it into the kettles. When they were half full, he stopped fetching water. When he got through fetching water, he took his tongs and put them on the floor of the house. Now everything was ready for cooking the meat of the mountain-goats. Then he called his tribe. They came at once. Indeed, many of his tribe had

bida'wē ya'xyigwē dzasasēda mō'wē 'mē'mē'lxio lax a'lanā'yas g'ō'kwās. Wā, 1
 a little place of lying dead of the four mountain-goats at back in the his house. Well,
 woods of
 la'laē qa's'ēda qa's lā lā'xa laq. Wā, hē'x'idaēm'lawisē q'laq. Wā, la'laē
 then it is he walked that he then go down to Well, at once it is said he found Well, then it is
 said them.
 nē'x'ēdeq qa's lā laē'las lā'xēs g'ō'kwē. Wā, gi'l'ēm'la'wisē 'wi'lēda 'mē'mē'lx-
 he hauled that he now enter in his house. Well, as soon it is said were finished mountain-
 then with them the
 lowē, la'ē hē'x'idaēm sā'plēdeq. Wā, la'laē gwa't sā'paq. Wā, hē'x'idaēm'la-
 goats, when at once he skinned them. Well, then it is said he fin- skinning. Well, at once it is said
 wis sesa'x's'ē'ndēq. Wā, la'laē gwa't sakwa'xa 'mē'f'mēlq'ē'ga'ē, la'ē hē'x'idaēm 5
 he carved the meat. Well, then it is finished carving the mountain-goat meat, then at once
 said
 q'laplē'x'ēdxēda q'ē'nēmē tē'sēma qa's 'nē'x'dē'māq. Wā, la'laē gwa't axxa
 he gathered the many stones that he steam it. Well, then it is finished doing
 said the
 tē'sēmē, la'ē lā'qōl'axēs g'ō'kwē. Lāē'm'laē xēx'la'lasēda tē'sēmē. Wā, lāē'm
 stones, then he made fire in house. Then it is said he put on the fire stones. Well, then
 tē'qwap'antsēda tē'sēmē. Wā, la'laē gwa'la. Lā'la'xaa ax'ēdxēs q'ō'latsē
 were on the fire the stones. Well, then it is he fin- Then it is said he took his cooking-box
 said ished. also
 qa's gā'xē mā'xolih'las lax o'stā'lihsēs g'ō'kwē. Wā, hē'x'idaēm'la'wisē
 that come put it down in the middle of the house at in the house. Well, at once it is said
 k'ō'x'widxēs nē'nā'gatslē qa's la tsā lā'xa 'wa'pē qa's gwō'xstā'lis lā'xa q'ēq'ō'latslē. 10
 he took up his buckets that go fetch for the water that he pour it into in the cooking-boxes.
 he water
 Wā, gi'l'ēm'la'wisē nā'ngō'yōxa 'wa'pē, la'ē gwa't tsā. Wā, gi'l'ēm'la'wisē gwa't
 Well, as soon it is said they were half full water, then he fin- fetching Well, as soon it is said he fin-
 of ished water. finished
 tsā, la'ē ax'ēdxēs tsē'stā'la. Wā, la'laē ax'ā'līaq. Wā, lāē'm'laē 'nā'xwa gwa'x'-
 fetching then he took his tongs. Well, then it is he put them Well, then it is said all ready in
 water, said on the floor.
 gwōlītē ē'axā'layō'lasēxēs 'mē'f'mēlq'ē'ga'ē. Wā, la'laē lē'lalaxēs g'ō'kulote.
 the house his means of working the mountain-goat meat. Well, then it is he called his tribe.
 said

died of hunger: therefore they were very glad when he invited them. As soon as they had entered, four youths took the tongs to place the hot stones in the water in the kettle. As soon as the water began to boil, they put the mountain-goat meat into it. When the meat was all in, they put more hot stones into the kettle. After a short time the meat was done. Then the four youths took it out. When the meat was all out, they distributed it among the tribe. The whole tribe ate the meat of the mountain-goats.

After the men had eaten, one of the chiefs of the first Dzāwadeñox^o, named K'le'sxā^olīsē, spoke, and said, "O chief Tēwix'īlak!" thank you. Now we are satiated. Go again to-morrow to the place where you snare (mountain-goats),

Wā, hē'x'idaēm^olā'wisē g'ax hōgwēta; qā'ī,axs lē'ma'ē q'ē'nēmē pō'sdanēs 1
Well, at once it is said they came entered; indeed because were many dead of hunger

g'ō'kulōtas, lā'g'idas xē'nī'ēlā 'mō'lasēs la'ē lē'īlā. Wā, g'ī'fēm'lā'wisē 'wī'laē lē
his tribe, therefore very they were glad then he called, Well, as soon it is said all had entered
his tribe, then at once took the four youths the tongs that they take with

lēsā tsē'lqwa tē'sēma laxē'da 'wā'bits'lā'wāsēda q'ō'latsē. Wā, lā'laē mē'dē'lx-
the hot stones into the water inside of the cooking-box, Well, then it is said began to

'widēda 'wā'pē. Lā'ē hē'x'idaēm axstē'ndxa 'mē'fēm'lq'ē'gā'ē laq. Wā, lā'laē 5
boil the water. Then at once they put into mountain-goat meat in it. Well, then it is

'wī'la'stēda 'mē'fēm'lq'ē'gā'ē laq. Lā'ē ē'tlēd k'ī'pts'lā'sēda tsē'lqwa tē'sēm
it was all in the mountain-goat meat in it. Then again they took the hot stones

laq. Wā, lā'laē k'ē's'ēl gā'ī'axs la'ē tō'pa. Wā, hē'm'lā'xā'wisēda mō'kwē
in it. Well, then it is not it is long when then it was done, Well, then it is said also the four

hā'yā'Pa hē'wī'dēq. Wā, lā'laē 'wī'lo'staxs la'ē hē'x'idaēm yā'x'wī'dīsē'da
youths pulled it out. Well, then it is it was all out, then at once they gave the

ē'ldzāsēda 'mē'lōwē lā'xēs g'ō'kulōtē. Wā, lā'laē q'ēs'ē'dēda 'nā'xwa
meat of the mountain-goats to his tribe. Well, then it is they ate the all

g'ō'kulōtasēxa ē'ldzāsēda 'mē'lōwē. 10
his tribe the meat of the mountain-goats.

Wā, lā'laē gwā' q'ēs'ē'da bē'begwanēmē, lā'as yā'q'ē'gātēda 'nēmō'kwē
Well, then it is they finished eating the men, then he spoke the one

g'ī'gāmē'sa g'ā'lā Dzā'wadeñoxwaxa lē'gādās K'le'sxā'īsē. Lā'laē 'nē'ka:
chief of the first Dzā'wadeñox^o the having name of K'le'sxā'īsē. Then it is said he said:

"'ya, g'ī'gāmē' Tēwix'īlak". Gē'lak'as'lā'mēnō'x pō'fida. Hā'g'ī'flā ē'tlē.
"O chief Tēwix'īlak!" Thanks, now we are satiated. Go on again will

lā'xēs x'ī'mā'saosax hē'nsla qā's hā'naf 'lā'g'ītōs tsā'tsē'n'wal g'ā'xēnō'x,"
to your place of snaring the to-morrow that repeatedly now you will will make fat us,"

that you may make us fat." Thus spoke K'le'sx'a'lisə to Təw'x'i'lak'. Təw'x'i-'lak' wore his head-ring of hemlock-branches in order to take better care of it, because the small dog and the death-bringing feather were in it.

Now the guests went out, and Təw'x'i'lak' went into his bedroom and lay down on his back. [I have forgotten to say that he told his tribe that his father's name was changed to Da'bend.] He slept through the night. When it was almost day he arose and went into the river (to bathe). After he had done so, he went towards the mountains. When he was half-way up the mountain, he saw four large mountain-goats walking on the rocks. Then he pulled out (from the ring) the death-bringing feather which was on his forehead, and swung it towards them. They rolled down the mountain and lay dead behind his house. Then Təw'x'i'lak' walked down, and arrived at (the place

ne'x'lae K'le'sx'a'lisax Təw'x'i'lakwə. Wā, lae'm'lae qix'ema'la'me Təw'x'i- 1
said it is said K'le'sx'a'lis to Təw'x'i'lak'. Well, then it is said he wore his Təw'x-i-
head-ring

'lakwaxa qwa'xe, qa'ss ae'k'lae la'wiyndaq qae'da axa'fa laqeda 'wa'wadze me
'lak' the hemlock-branches that he take care of taking it off, on account being in it the little dog
of the

te'we'da hala'yowe tse'ltshelka.
and the death-bringer feather.

Wā, la'lae hō'qawelseda k'wi'de. Wā, la'lae a'me Təw'x'i'lakwə la'ts'la'li
Well, then it is said went out the past guests. Well, then it is only he Təw'x'i'lak' went into
said

la'xes gae'lae qa's la' t'e'x'a'lefa. [He'x'ol'en l'le'wesi'weda. Lar'm'lae 5
into his bedroom that he go lie on his back. [This now I forgot this. Then it is said

ne'faxes g'okulote, yixs h'e'ma'e l'a'yuwē t'e'gmasas o'mpe, h'e'ma'e Da'bende-
he told his tribe, when then it was changed the name of father, then it said Da'bende-
his

x'a'li.] Wā, la'lae me'x'edxa la' g'a'nula. Wā, la'lae e'laq 'na'x'idxa gaa'la,
his name Well, then it is he slept the now night. Well, then it is nearly it got day the morning,
will be.] said

la'e la'x'wid qa's la' la'sta la'xa wa. Wā, la'lae gwa'la'la'sta, la'e qa's'ed qa's la'
then he arose, that he go into in the river. Well, then it is he fin- going into then he walked that went
the water said ished the water, he

la'xa neg'a. Wā, k'le's'em'la'wise k'wa'g'la la'xa neg'o'yayaseda neg'a, la'e
to the mountain. Well, not it is said quite at the half way up mountain, then
of the

do'x'wale'axa mo'we awo' me'me'lxlo g'ile'mg'la'la. Wā, la'lae k'figule'lo'dxes 10
he saw the four large mountain-goats walking on the rocks. Well, then it is he pulled out his
said

la'si'wa'e hala'yu tse'ltshelka qa's xwe'x'ide's laq. He'x'idaem'la'wise g'ax
sticking on his forehead death-bringer feather that he swung it at them. At once it is said they
linger came

lo'xum'a'xa qa's la' ya'qung'a'els lax a'lan'a'yas g'okwas. Wā, he'x'idaem'lawise
rolling down, that went lay dead on the at behind his house. Well, at once it is said
ground

Təw'x'i'lakwə g'ax benk'a'x'ida. Wā, la'lae la'g'aa la'xes ya'nemē. Wā, he'
Təw'x'i'lak' came walking down. Well, then it is he arrived at his game. Well, at
said

where) his game (lay). Then he dragged them one by one into his house, and he again invited his tribe to come and eat the meat of the mountain-goats. His tribe arose, because the feasts given by Təw'x'i'lak* were their only food. They all came in. His attendants hurried to skin the four mountain-goats.

Then K'ə'sx'a'lisə arose, and said, "O chief! let us exchange names. Your name shall be K'ə'sx'a'lisə. Don't let us cook the meat of these mountain-goats. Place it before us raw, that we may cook it in our houses." Then the mountain-goats were simply carved and distributed among the tribe, and the guests went out.

Now for a long time Təw'k'i'lak* had led a pure life. Then he really longed for his sweetheart. (One day) he went to eat in her house. As soon as

x'ə'idaem'la'xaa'wīse ʔnə'p'nem'e'mk'a n'ə'xaxəs yə'nemə qa's la's la'xəs g'ə'kwē. 1
once it is said also one by one he hauled his game that he go into his house.
with it

Wā, la'la'xaa ət'təd l'ə'lalaxəs g'ə'kulotə qa g'a'xəs ət'təd q'lesaxa ʔm'ə'm'elq'ə-
Well, then it is said again he called his tribe that they come again eat the mountain-goat
again

g'a'ē. Wā, h'ə'x'ə'idaem'la'wīse l'a'x'ə'wīdē g'ə'kulotas, qā'ɬ,axs l'ə'x'a'maē la
meat. Well, at once it is said arose his tribe, for indeed it was their now
only

h'a'ma'ē k'w'ə'ladz'e'mas Təw'x'i'lakwē. Wā, la'la'e ʔw'i'la'et'a, yix'ə'da g'ə'kulotas.
food the feast given by Təw'x'i'lak*. Well, then it is all entered, that his tribe.

Wā, la'la'e a'y'i'kwās h'a'nakw'ə'la s'a'p'ledxada m'ə'w'e ʔm'ə'm'elx'lo. 5
Well, then it is his attendants hurried to skin four mountain-goats.
said the

Wā, la'la'e l'a'xulit'ə K'ə'sx'a'lis. L'a'la'e ʔn'ə'ka: ʔ'ya, g'ɬ'gam'ə', la'ams
Well, then it is said arose K'ə'sx'a'lis. Then it is said he said: "O chief! now you

l'a'ʔyul g'a'x'en. L'a'ams l'ə'g'ad'is K'ə'sx'a'lis. Wā, gwa'lax'ox l'ə'p'oxda
will change with me. Now you name having K'ə'sx'a'lis. Well, gwa'lax'ox l'ə'p'oxda
of

ʔm'ə'm'elq'ə'g'a'x. Wə'g'a a'əm k'lik'ɬ'lx'emaso'x g'a'x'enə'x qanə'x h'ə'm'el.
mountain-goat meat. Go on, only raw before face us, that we this will be

l'ə'p'al'enə'x g'ə'kwē. Wā, h'ə'x'ə'idaem'la'wīse a'əm s'esə'x'ə'ndst'ə'wēda ʔm'ə-
we shall cook (in) house. Well, at once it is said only they were carved the
said

ʔm'elx'lowe qa's yā'x'ə'widayuwē la'xa l'ə'qwalat'a'e. Wā, la'la'e h'ə'qaw'lsa, 10
mountain-goats, that he distributed to the tribe. Well, then it is said they went out,
they

yix'ə'da k'w'it'e.
these the guests.

Wā, la'la'e g'ə'g'it'selam a'e'k'ilē Təw'x'i'lakwē. Wā, la'la'e a'lad' h'ə'ng'aa
Well, then it is said he did so long treating him- Təw'x'i'lak*. Well, then it is really it he longed
time self carefully

qa'əs l'a'la. Wā, la'la'e qa's'əd qa's l'a qā't'se'stala l'aq. Wā, g'ɬ'ɬ'ə'm'lawise
for his sweet- Well, then it is said he go to walk around for Well, as soon it is said
heart. said he (=to get to eat) her.

Tewi'x'í'lak^o entered the house of the father of his sweetheart and the woman saw him entering, she spread a twilled mat for him to sit on, and he was directed to sit down. Tewi'x'í'lak^o went there and sat down. The feather was still (in the head-ring) over his forehead. Then his sweetheart said jokingly, "O Tewi'x'í'lak^o! why do you never come to see me?" Thus spoke the woman to Tewi'x'í'lak^o.

Tewi'x'í'lak^o responded jokingly, "O mistress! it is only because I am tired, because I am always hunting mountain-goats." Thus spoke Tewi'x'í'lak^o to his sweetheart. Then he was served with good food; and after he had finished eating, he invited his sweetheart to come to see him in his house.

Then the woman said, "O master! return soon, that I may always enjoy

Tewi'x'í'lakwé la'e'ú lax t'èx'í'lás g'ò'kwás ó'mpas í'á'láséxs la'é dó'x'wale'léda 1
Tewi'x'í'lak^o entered at the door of the house of the father his sweetheart then she saw the
of when

ts'èd'á'qax Tewi'x'í'lakwaxs la'é la'e'léla; wá, hé'x'í'dám'lawiséda ts'èd'á'qé
woman Tewi'x'í'lak^o when then he was entering; well, at once it is said the woman

lep'lá'lefxa sewu'lkwé lé'wá'ya qa k'wá'e'lats Tewi'x'í'lakwé. Wá, la'lae
spread in the twilled mat for the seat of Tewi'x'í'lak^o. Well, then it is
house the said

qlá'ysidzé'se'wa qá's lá k'wadzó'lfa laq. Wá, hé'ná'kulá'em'lá'wisé Tewi'x'í'lakwé
he was directed that go sit down in the on it. Well, he went right then it is said Tewi'x'í'lak^o

laq qá's lé k'wá'g'altá. Láe'm'lae í'á'siwalax'sáemxa ts'è'ts'èlk'é. Wá, la'lae 5
to it, that go sit down. Then it is said stack on his forehead feather. Well, then it is
he said

hé'x'í'dám'e í'á'lás té'k'walaq. Lá'lae 'né'k'a: "ya Tewi'x'í'lak^o", 'má'dzés
at once his sweet- heart joked to him. Then it is she said: "O Tewi'x'í'lak^o! what

k'è'ts'èmg'í'maós la gwá'sabala g'ax dó'qwa g'á'xen," 'né'x'í'laeda ts'èd'á'qé lax
your reason for not now coming near come to see me," said it is said woman to
at all the

Tewi'x'í'lakwé,

Tewi'x'í'lak^o.

Wá, á'em'lawisé ó'gwaqé Tewi'x'í'lakwé tá'tégwalaq. Lá'lae 'né'k': "ya
Well, only it is said also Tewi'x'í'lak^o returned the joke then it is he said: "O
to her. said

qlá'gwidá, é'saé'í'en á'em qe'l'ka'a qa'xg'in hé'mená'ámék' tewi'x'axa 10
mistress, but not only tired for I always here hunt the

'mé'x'lowé," 'né'x'í'lae Tewi'x'í'lakwaxés í'á'la. Wá, la'lae hé'lxsd'í'há'sé'wá.
mountain-goat," said it is said Tewi'x'í'lak^o to his sweet- heart. Well, then it is he was served well.

Wá, la'lae gwá'l há'má'pa. Wá, la'lae Tewi'x'í'lakwé lé'í'alaxés í'á'la qa g'á'xés
Well, then it is he in- eating. Well, then it is Tewi'x'í'lak^o invited his sweet- that she come
said ished said heart

ó'gwaqa dó'qwaq lá'xés g'ò'kwé.
also to see him in his house.

Wá, lá'laeda ts'èd'á'qé 'né'k'a: "ya, qlá'gwid, hé'í'atadzá'emasi, lá ná'nakoi.
Well, then it is woman said: "O master! A little while now return,
said the

your presence, for I really have longed for you, master." Thus spoke his sweetheart to him.

Then Tēwix'iplak⁹ yielded, and complied with her request. He forgot what the chief of the mountain-goats had told him. He yielded to the temptation. He went back to her bed and lay down with her. Then the death-bringing feather spoke, and said, "It is bad. You made a mistake." Thus spoke the feather. Then he arose, but even before he could get out of the house he was transformed into a grisly bear. Then he went inland. That is the end.

qen hā⁹naē a'xūoi. qā⁹xg't'n a'lex'dik' hē'ng'aa qa's, qā'g'wida." ⁹ne x⁹lāē i'ā lāseq. 1
 that I again and enjoy your presence for I really here longed for you, master," said it is his sweet-
 heart to him.
 Wā, hē'x⁹idaēm⁹lawise wā'lēmas⁹ēde nā'qā'yas Tēwix'iplakwē. Wā, la⁹lāē
 Well, at once it is said became weak the mind of Tēwix'iplak'. Well, then it is
 said
 nā'nage'g'ē'x wā'dīmasēda ts'ēda'qē. Wā, la'mē' hē'x⁹idaēm hē'ne⁹stax wā'l.
 he obeyed the word of the woman. Well, then at once he forgot the
 the
 dīm x⁹dāsēda g'ī'gama'yasēda ⁹mē'lxowē. Wā, la⁹lāē hē'lāē'x'ēdes wā'dīmas.
 past word of the chief of the mountain-goats. Well, then it is said he yielded to the
 temptation of her word.
 Wā, a'ēm⁹lawise la a'ē'sta lax g'āē'lasasēs i'a'la qa's la ku'lx⁹ida laq. Wā, la'ēm 5
 Well, only it is said now he went to the bed of his sweet- that go lie down to Well, then
 back heart he
⁹lawis kwō'li'da'xwa. Wā, la⁹lāē ⁹ni'xwā'xax⁹ida. Wā, g'ī'ēm⁹lawis g'wā'la,
 it is said they lay down. Well, then it is said they came close Well, as soon it is said they in-
 said together. lished,
 la'a'las ya'q'ēg'a'fēda hala'yuwē ts'ē'ls'elk'a. La⁹lāē ⁹ne'ka: "yā'lō'fōi, la'ēm
 then it is spoke the death-bringer feather. Then it is it said: "It is bad, you
 said
 a'mē'la," ⁹ne'x⁹lāēda ts'ē'ls'elk'ē. Wā, hē'x⁹idaēm⁹lawise la wax' i'a'x⁹wida
 made a mistake," said it is said the feather. Well, at once he it is said now tried to arise.
 Wā, la⁹lāē wī'so'mala la'wēls la'xa g'ō'kwaxs la'ē g'ī'fla'x⁹ida. Wā, la'ēm
 Well, then it is he had no time to go out at the house when then he became a Well, then
 said grisly bear.
 a'ē'sta la'xa a'l'ē. Wā, la'ēm la'ba. 10
 he went to inland. Well, then the end.
 back

2. ɛ'lxabā'ē.

(Dictated by Xā⁹nūs.)

The first of the Dzā'wadēnox⁹ lived on the upper course of the river of Gwa'ē, (at a place) having the name Having-Phosphorescence; and their chief had the name Qa'wadiliqala. He had a son (named) ɛ'lxabā'ē. He (ɛ'lxabā'ē) had for his mother Ha'dō'.

G'ō'kula⁹lāēda g'ā'lāsa Dzā'wadēnoxwē la'xa ⁹ne'ldzās was Gwa'ēxa i'ē'gades Bē'bnadē. Wā, hē'ēmēs g'ī'game'sēda i'ē'gades Qa'wadiliqala. Wā, la⁹lāē xū'ngwades ɛ'lxabā'ē. Wā, la' 15
⁹lāē abā'yadis Ha'da'wē.

Then the great tribe was really starving. Each day one person starved to death. Then one of the attendants of Qa'wadiliqala spoke to his tribe. Then he said, "Oh, listen to me, tribe, that I speak [of the way of] my mind. That is my wish, that we now enter our chief's house, that we listen to each other, (and advise) where to obtain food."

All the men obeyed him [his word]. Then the speakers went to invite all the men and all the women. The tribe went in at once. As soon as they were all inside, the attendants arose and begged [the mind of] Qa'wadiliqala that he [go on] look (and see how) to help his tribe to a way how to obtain food.

Qa'wadiliqala replied at once, and said, "Go out, that I (may) send ɛlxabáʔe to go and look at my river." (Thus) spoke the chief to his tribe. All the men and all the women went out at once. As soon as all had left, Qa'wadiliqala called his son ɛlxabáʔe, and said, "O child! go and look at our river here! When you discover salmon, go at once and search for red pine, (which is easily) [good] split, that you may make a salmon-trap, because you have learned repeatedly the way of making my salmon-trap."

ɛlxabáʔe went at once, because the river was not far from the village of

Wá, laʔlae aʔlael páʔeda ʔaʔlatsema. Wá, laʔmʔlae hémenatam ʔemókwéda pósdánaʔa ʔnénaʔa. Wá, laʔlae yaʔqégaʔeda ʔnemókwé lax aʔyilkwás Qaʔwadiliqala láʔxes gʔokuloté. Laʔlae ʔnéka: "ʔyaʔdaʔs", wáʔntsós hoʔéla gʔaxen, gʔokulot, qan yaʔqégaʔesgra gwaʔaaʔsgʔagʔin náʔqék. Wá, héʔmʔn náʔqaʔeda, qens lá hoʔgwil lax gʔokwasa gʔʔgamaʔyaens, qanʔs haʔwatí- 10 lagaʔle qens gʔaʔyias ʔhaʔmaʔya."

Wá, héʔʔidaemʔlaʔwíse ʔnaʔwéda béʔbegwanimé náʔnagégʔéʔx waʔdeemas. Wá, laʔlae qaʔsʔededa aʔyilkwé qaʔs lé léʔlalaxa ʔnaʔʔwa béʔbegwanima 10- ʔméda ʔnaʔʔwa tsleʔdaq. Wá, héʔʔidaemʔlaʔwíse dá léʔlwalatáʔe lá hoʔgwéla. Wá, gʔʔemʔlaʔwíse ʔwiʔlaéla, laʔlae ɛaʔʔwálʔéda ɛlkwe qaʔs gʔéʔstowex náʔqaʔyas Qaʔwadiliqala, qa wáʔʔés 20 dóʔwala qaʔs gʔóʔwidéxes gʔokuloté qa gweʔʔidaats qaʔs gʔaʔyias qaʔs haʔmaʔya.

Wá, héʔʔidaemʔlaʔwíse Qaʔwadiliqala náʔnaxʔmég. Laʔlae ʔnéka: "Háʔga, 25 hoʔqawíseʔx, qen ʔyaʔaqa láʔgʔitsox ɛlxabáʔex, qa láʔagʔitsox dóʔqawaxen wáʔs," ʔnéʔʔaéda gʔʔgamaʔyaxes gʔokuloté. Wá, héʔʔidaemʔlaʔwíse hoʔqawíse dá ʔnaʔʔwa béʔbegwanim ɛʔwa 30 ʔnaʔʔwa tsleʔdaq. Wá, gʔʔemʔlaʔwíse ʔwiʔlawísa, laʔe léʔlale Qaʔwadiliqalaxes xunoʔkwé, lax ɛlxabáʔe. Wá, laʔlae ʔnékaʔq: "ʔya xunoʔk", háʔga dóʔqawaxgʔins wáʔgaens. Wá, gʔʔemʔs 35 dóʔxwaʔelaxa kʔóʔrela, láʔqós héʔʔidaem aʔlexʔída wunáʔgula láʔxa ɛʔgaqwa lax ɛʔmkasiʔwe qaʔs wáʔgʔitós ɛaʔwayugwíla, qaʔxs qáʔlala- ʔmaaʔqós lax gwaʔaaʔsasen ɛaʔwayunaʔ- 40 ʔwá."

Wá, héʔʔidaemʔlaʔwíse ɛlxabáʔe lá qaʔsʔeda, qaʔxs kʔeʔsac qweʔsáleda wa

the tribe [on the large river]. But he had not walked long, before he arrived at a branch of the river. Then he discovered many dog-salmon and silver-salmon. He went at once and searched for red pine. He found broken red pine. E'ixabá'e split it at once. Then he split it again. When it was split sufficiently, he put it on his shoulder, and went with it to the bank of the river. Then he took out of the canoe all that he had split.

Then he went out again. He went to search for strong cedar-twigs for the ring of the basket of his salmon-trap. Then he found it. Then he made it into rings. When he had finished, he searched for roots to tie (the parts of) his salmon-trap together. He found good spruce-roots. He dug (them up) at once. When he had enough, he took them to the place where he was making his salmon-trap. Then he went to search for poles to stiffen his salmon-trap. He found many poles. He chopped them with his axe. When he had finished, he carried them on his shoulder, and went with them to his salmon-trap.

Now it was evening. Then he went home. He [only] went into his bedroom to sleep. Just as daylight began to appear he arose and started out. He went to his salmon-trap. He carried on his shoulder the pile-driver of Qa'wadiqala. Then he arrived at his [future] salmon-trap. He undressed at once and drove the poles (into the ground). When he had finished, he split the roots and tied his basket with them. He finished his work, and then tied his fence. He finished that

lax g'ókulasasa le'iqwala:afé laxa wá-lase wa. Wá, k'el's'latla gá'la qá'saxs la'é lá'gaa lá'xa wá'xwá'sé. Wá, hé-x'idam'lá'wíse d'ó'x'wat'elaxa qlé-néme gwa'x'nesa t'í'wa dza'wu'né. Wá, 5
hé-x'idam'lá'wíse la'alex'idex wuná-gula. Wá, lá'lae qlaxa xó'xugá'la wuná'gula. Wá, hé-x'idam'lá'wíse r'ixabá'e xó'x'widéq. Wá, lá'lae hé-
'l'ó'ys'éndéq. Wá, lá'lae hé'Pála xá-
'yaxéxs la'é 'yil'g'widéq qa's lá's lax
ó'g'wá'gá'yasa wa. Wá, lá'lae 'wí-
'l'olt'eda xá'yas.

Wá, lá'lae qá's'ed é't'eda. Wá, la'm'la' a'la'xa t'st'ekwé'dowé'xa qa
wul'k'idim'tsa le'x'set'iasa t'á'wayutá.
Wá, lá'lae qlaq. Wá, lá'lae wul'kaq.
Wá, lá'lae gwa'téxs la'é a'lex'idxa
l'ó'p'tek'é qa yil'elá'yúts'axés t'á'wayu-
tá. Wá, lá'lae qlá'xa é'k'le t'ó'p'h'xa
alé'wase. Hé-x'idam'lá'wíse 'láp'ida.
Wá, lá'lae hé'Pále xá'n'masé'xs la'é
qá's'eda qa's lé ta'ó'tés lá'xés t'á'wayu-
gwá'lase. Wá, lá'lae qá's'ed qa's lá
á'lx dzó'yuma qa dzó'dz'elulá'tsés t'á-
wayut'é. Wá, lá'lae qlá'xa qlé'néme
dzó'yuma. Wá, lá'lae ts'x'it'sés
tsá'yuwé laq. Wá, lá'lae gwa'ta, la'é
'wí'x'idéq qa's lá's lá'xés t'á'wayut'é.

Wá, la'm'láe dza'qwa. Wá, lá'lae 30
ná'nakwa. Wá, hé-x'idam'lá'wíse
á'm la'ladz'ó'itá lá'xés kwó'le'lase qa's
lé mé'x'eda. Wá, hé'm'lá'wis á'tés
hé'thela qa's 'ná'x'idé'xs la'é t'á'x'wid
qa's lé qá's'eda. La'm'la' lá'xés 35
t'á'wayut'é. La'm'láe t'el'x'á'xa d'e-
gwa'yás Qa'wadiqala. Wá, lá'lae
lá'gaa lá'xés t'á'wayut'é. Wá, hé-
x'idam'lá'wíse x'el'nx'ida. Wá, lá'lae
de'x'widaxa dzó'yume. Wá, lá'lae 40
gwa'ta. Wá, lá'lae dz'it'el'dxa l'ó-
p'h'k'é qa's yil'p'e'dés laxa le'x'set'é.

and put it into the water. Then he finished his salmon-trap. Then he went home and immediately entered his bedroom.

Qa'wadiliqala never asked his son where he disappeared, because he knew that he was working at a salmon-trap. Qa'wadiliqala did not speak, so as not to bring him ill luck; therefore he did not ask him.

When it was nearly daylight, he arose to go. He was going to look at his salmon-trap. Then he arrived there. When he saw his salmon-trap, the basket was all broken. Only the jaw of a dog-salmon was found [by him] in the salmon-trap. Then ɛ'lxabá'ε gathered the broken pieces of the basket, and tied them together. Then he finished tying them together, and put (the basket) back into the water. Then he turned back and went home. He [only] went right into his bedroom and lay down.

When it was nearly daylight, he arose and went again to look at his salmon-trap. He arrived there. It was again the same way; it was only broken. He saw [again] the jaw of a silver-salmon. Then he gathered (the pieces of) his basket and tied them together. Then he put the basket back into the water. Twice his salmon-trap had been spoiled. Then he went home again. He [only] went right into his bedroom and lay down. He went to sleep at once.

Now it was almost daylight; then he arose at once and went (out). He was

Wa, la^olae gwa'te ɛxá^oyas, la^olae e'tled yip'le'dxa k'ltk'nd'e's'le. Wá, la^olae gwa'ta, la'e axst'e'nd'is. Wá, la'e m'lae gwa'te ɛ'á'wayás. Wá, la^olae ná^onakwa. Wá, h'e x^o'ida:m'la'wis la ladz'o'lit lá'xes kwó'le'lasé. 5

Wá, la'e m'lae h'e wexa'm'e Qa'wadiliqala wu'a'xes xunó'kwe lax x'ia's'na-xwas, qa'taxs le'ma'e qlá'tela qe'xs le'ma'e e'axalaxa ɛ'á'wayuwé. Wá, la^olae k'te's 'ne'k'e Qa'wadiliqala qa's a'm'e'le'leq, lá'g'itas k'te's wu'a'q. 10

Wá, la^olae h'e'héfa qa's 'ná'x^o'id'εxs la'e ɛ'á'x'wid qa's lá qa's'eda. Wá, la'e m'lae la' d'ó'qwa'x'εs ɛ'á'wayuwé. 15 Wá, la^olae lá'graa láq. Wá, la^olae d'ó'x'wa'le'lx'εs ɛ'á'wayáxs 'ná'x'wa'ma'e la ql'w'e'lkwe le'x'sidás. Wá, la'e m'lae le'x'at'm qlá'sosa ql'wá'yosasa gwa'x'nise lá'xa ɛ'á'wayux'dé. Wá, la^olae ɛ'lxabá'ε qlap'le'x'ed'xa ql'w'e'ql'wafesa'wa'yn'sa le'x'sedé qa's ya'lódeq. Wá, la^olae gwa't ya'lodalaq. Wá, la^olae x'wé'laqa axst'e'nd'eq. Wá, la^olae a'e'daa'qa ná^o'nakwa. Wá, a'ε'm'la'xaa'wisé la h'e- 25 ts'la'it'ela lá'xes kwó'le'lasé qa's lá ku'l-gra'it'a.

Wá, la^olae h'e'héfa qa's 'ná'x^o'id'εxs la'e ɛ'á'x'wid qa's lá qa's'eda, la e'tled d'ó'qwa'x'εs ɛ'á'wayuwé. Wá, la^olae lá'graa láq. Wá, h'e'm'la'xaa'wis gwa'te. La'e m'xaa a'ε'm ql'w'e'lkwa. Wá, la^olae e'tled d'ó'qlaxa ql'wá'yu'sasa dza'wu'ne. Wá, h'e x^o'ida:m'la'wisé qlap'le'x'id'εxs le'x'sedé qa's ya'lódeq. Wá, la^olae 35 x'wé'laqa axst'e'nd'eq. Wá, la^olae ma'ɛ'p'le'na 'm'e'ras'e'weda ɛ'á'wayás. Wá, la^olae ná^onak' e't'leda. Wá, a'ε'm'la'xaa'wis la h'e'ts'la'it'ela lá'xes kwó'le'lasé qa's ku'lg'a'it'e. Wá, h'e x^o'ida:m'la'wis 40 m'e'x'eda.

Wá, la^olae h'e'héfa qa's 'ná'x^o'id'e, la'e h'e x^o'ida:m ɛ'á'x'wid qa's le qa's

going to look again at his salmon-trap. He arrived at the mouth of the branch of the river; then he saw many salmon. Now *é'lxabá'è* was glad, because he thought his trap would be full of salmon. He went on. Then he arrived at his salmon-trap, (and) discovered that the basket was again broken. He found the jaw of a spring-salmon. Then he was angry, and he gave it up. (He was half inclined) [one side of his mind said] to [proceed and] mend it again and to watch it. Then he gathered the broken pieces of the fish-basket, and tied them together again. Then he finished mending it; he put it back into the water in the river. Now it was finished, and *é'lxabá'è* went home at once.

He was going to take his spear. Then he arrived at his house. Up to this time *é'lxabá'è* had not spoken to his father *Qa'wadiliqala*. Then he said to him, "O father! this evening I shall go to the place of my salmon-trap, and shall watch (to see) who (it is that) does mischief to my basket. Three times I went in vain to look at it, it was [only] broken every time." (Thus) said *é'lxabá'è* to his father.

Qa'wadiliqala answered at once, and said, "Oh, my dear! only take care! It might be the grisly bear, [because] he is very wild; [else] you might be hurt."

Then *é'lxabá'è* told his father about the many salmon in the branch of the river. *Qa'wadiliqala* only warned his son to be careful when he should go to watch. *é'lxabá'è* took his spear and put on his cape. Then he went (out).

é'da. Lae'm'lae é'té'dei. lai. dó'qwa-
xes í'á'wayuwé. Wá, la'lae lá'graa lax
ó'ssiwá'yasa wá'xwá'se, lá'e dó'qulaxa
q'é'némé k'ó'téla. Wá, la'lae é'k'e
ná'qá'yas é'lxabá'è qá'xs h'm'a'e k'ó'ta
qé la'e'm q'ó'tés í'á'wayaxa k'ó'téla. 5
Wá, la'lae qá's'é'da. Wá, la'lae lá'graa
lá'xes í'á'wayuwé. La'lae dó'x'wá'e'la
qé'xs h'm'a'e é'té'd q'wé'k'wa, yíxa'
lé'x'seté. Wá, la'lae q'á'xa q'wá'yó'sasa
sá'ts'émé. Wá, la'lae 'ya'ysi'émé ná-
qá'yas. Wá, lae'm'lae yá'yá'é's'é'da.
Wá, la'lae 'né'k'e ap'sané'gwesé ná'qé's
qá's wé'g'ni. é'téi. hé'Fé'le'q qá's wé'g'ni.
q'á'q'alalalé'q. Wá, la'lae q'ap'lé'x'í'd-
xa q'wé'q'wá'hísá'wá'yasa lé'x'seté. Wá,
la'lae é'té'd yá'í'ó'dalá'q. Wá, la'lae
g'wá'te q'lé'tá'yas; wá, la'lae x'wé'la'qa
ax'st'éndé'q lá'xa wá. Wá, la'lae
g'wá'la, wá, hé'x'í'da'e'm'la'wí'se é'lxá-
bá'è la ná'nak'wa.

Wá, lae'm lai. dá'xes dá'bala. Wá,
la'lae lá'graa lá'xes g'ó'kwé. Wá, la-
'lae é'm'ta 'né'x' qá's yá'q'ég'atá'e é'í-
xabá'yaxés ó'mpé, lax Qa'wadiliqala. 25
La'lae 'né'k'í'q: "ya á'dé'ts, lá'le'n
lá'xa é'x'á'sasén í'á'wayax'wá dzá'q'wá'lex
q'én q'á'q'alalálí'xa mó'masilax'én lé'x.
seté. Lé'g'ni wax: yó'duxp'lé'na la dó-
q'wá'q, á'nax'wámés q'wé'k'wa," 'né'x'lae 30
é'lxabá'yaxés ó'mpé.

Wá, hé'x'í'da'e'm'la'wí'se Qa'wadiliqala
ná'nax'mé'q. Wá, la'lae 'né'k'a: "ya
á'dá, á't'm'lax's yá'í'lá'x q'ó hé'm'fax'é'da
g'í'la qá'xs ló'má'e há'e'l'wí'sa, á'tas yí'l-
kwá'ax'ó'l."

Wá, la'lae né'te é'lxabá'yaxés ó'mpé
yísa q'é'némé k'ó'téla laxa wá'xwá'se.
Wá, la'lae á'mé Qa'wadiliqala há'yá-
í'ó'f'axés xunó'kwé q'a yá'í'awesé'xés 40
la'e'né'íe há'g'wá'la. Wá, la'lae é'lxá-
bá'è dá'x'í'dé'x dá'bala í'e'wí's wá's'sá

He was going to the place of his salmon-trap.

It was really evening when he arrived at his salmon-trap. He sat down on the bank of the river quite near his salmon-trap. Then he watched in the dark. He did not see anything while it was dark; but when daylight came, he discovered a large grisly bear descending to the river. He went right to E'lxabá'e's salmon-trap and broke it to pieces.

E'lxabá'e tried at once to stab him with his spear, but the large grisly bear only took the spear from E'lxabá'e and threw it away. Then the large grisly bear took E'lxabá'e and carried him (away) in his arms. He was going with him to his house. The large grisly bear had not walked long [on the ground] when he entered his house.

Then the large grisly bear spoke, and said, "O friend! do not feel badly because you came to my house. Tomorrow [will be the time when] you will see my tribe, for I shall invite them to a feast in my house." Then E'lxabá'e asked him, "O master, where is your tribe?" The large grisly bear replied at once, and said, "Why are you anxious to know?" Then the large grisly bear spoke again, and said, "O friend! my name is T'sé't'sésg'in. Only take care to-morrow when my tribe comes. I speak [therefore] that you may sleep well this night."

It grew dark; then he tried to sleep, but he could not sleep on account of the number of his (thoughts) [minds].

qa's wa'qumde's. Wá, la^mlae qa's'eda. Wá, la^mm'lae lai. lax ex'a'sases 1a'wayuwé.

Wá, la^mm'la'wis á'lael dza'qwxax la'e la'g'aa la'xes 1a'wayuwé. Wá, la^mlae k'wá'g'ag'endxa wa la'xa 'ne'ya'wá-ta-bida'we lax 1a'wayás. Wá, la^mm'lae ha'gwalaxa gá'nulé. Wá, la^mlae k'lea's do'gubxa gá'nulé. Wá, hé'lat'a la 'náx'idexx la'e do'x'wale'laxa 'wa'lase 10 g'i'la gwó'lisela la'xa wa. Wá, hé'na-kulaem'la'wise la'xa 1a'waya's E'lxabá'e qa's le q'wé'q'lu'ta'laq.

Wá, hé'x'idæm'la'wise E'lxabá'e wax' sex'idésés da'bala laq, wá, á'em-15 'lawiséda 'wa'lase g'i'la da'dalax da-ba-las E'lxabá'e qa's ts'lex'édéq. Wá, la^mlae da'x'idéda 'wa'lase g'i'lax E'lxabá'e qa's le q'le'la'q. Wá, la^mm la'les la'xes g'ó'kwé. Wá, k'le's'lat'a 20 gé'g'il's'el qa's'eda 'wa'lase g'i'lax la'e la'ei. la'xes g'ó'kwé.

Wá, la^mlae ya'q'le'g'ateda 'wa'lase g'i'la. Wá, la^mlae 'ne'ka: "ya qast, gwa'lax t 'ya'xsa'més ná'qa'yaqós qaés g'a'xéna- 25 'yos la'xen g'ó'kwéx. Hé'le hé'nsta do'x'wale'laxdem'losaxen g'ó'kulóta, qaxg'in le'la'le'g'aq qa g'a'xéles k'wih. la'xen g'ó'kwéx." Wá, la^mlae wulé E'lxabá'yaq. Wá, la^mlae 'ne'ka: "ya 30 q'la'gwida, 'w'fdzowe les g'ó'kulótaos?" Wá, hé'x'idæm'la'wiséda 'wa'lase g'i'la ná'nax'méq. La^mlae 'ne'ka: "ma'la x'e'nlela ó'dzeq'la'loi qa's q'la'loos?" Wá, la^mlae é'dzaqwéda 'wa'lase g'i'la. 35 La^mlae 'ne'ka: "ya, qast, hé'min t'ég'imé T'sé't'sésg'in. Wé'ga á'em ya'lálex qó g'a'xilen g'ó'kulótax hé'ns-ia. Wá, hé'min 'ne'nak'it qa's wé'g'tlós á'em ex't mé'xaxwa gá'nuléx." 40

Wá, la^mlae gá'nu'fida, la'e wax'el mé'x'eda qa 'wé'x'idés mé'x'eda qa 'wá'xaasas ná'qa'yas. Wá, la^mlae 'laq

It was nearly day, then he heard Tsle'ts'esgin talk to his [speaking] companion. Then he said, "Call our tribe, that they come quickly to-day, to taste the game (that I caught) yesterday." e'lxabá'ê guessed at once that he referred to him. Then Tsle'ts'esgin became silent. Then he really felt badly.

It was well into the day [really day a long time] when all the different animals came. They entered, the black bear first. Next (came) the wolf; then the wolverine, next to him the deer. Next to him came the elk. All the different kinds of animals came.

As soon as all had entered, Tsle'ts'esgin spoke. Then he said, "Welcome, friends! I only longed for you. You have all come in; therefore I shall invite this kind of animal to sit among you in the house." Thus he said while he went. Then he called e'lxabá'ê. Then he said, "O friend! come and see my tribe."

e'lxabá'ê arose at once and followed him. Then Tsle'ts'esgin stood in the doorway of his house. He pulled e'lxabá'ê over to his side [to stand by his side]. Then Tsle'ts'esgin spoke, and said, "O friends! look at me! I have invited you [for the reason] that you may all partake of a little of this." Thus said Tsle'ts'esgin when he slapped the temples of his [past] slave e'lxabá'ê. Then he died.

He was at once carved by the carver

'náx'ida, la'ê wu'e'lax Tsle'ts'esgin
'né'ka la'xés yae'q'ent'atota. La'lae
'né'ka: "Ha'ga t'e'lalax'ns g'okulota
qa g'a'xése ha'lalax'wa 'ná'ax qa
g'a'xése p'lex'a'lalax'n ya'nemax h'ns-
'wute." Wá, hé'x'idam'lá'wise e'lxabá'ê
k'ot'ed hé'm gwó'yóse. Wá, la'lae
q'wé'p'idé Tsle'ts'esgine. Wá,
la'me á'lax'id la 'ya'xsi'me ná'q'a'yas.

Wá, la'lae g'a'lak'as la 'ná'laxs g'a-
xaeda 'ná'xwa ógu'á'fa g'ilg'aomas.
Hó'gwit'la; yix'eda t'la'ê g'alabá'ya.
Wá, la'lae má'k'ileda á'ta'm'me. Wá,
la'lae é'taeda ná't'la'ê. Wá, la'lae
má'k'ileda gé'wasaq. Wá, g'a'x'laeda
t'ew'isé má'k'ilaq. Wá, g'a'x'laeda
'ná'xwa ógu'la g'ilg'aomas.

Wá, g'il'm'lá'wise 'w'la'ê, la'ê
ya'q'leg'até Tsle'ts'esgin. Wá, la'lae
'né'ka: "G'e'lak'as'la 'né'm'mok',
é'sac'it'n á'm h'ng'raa q'a'sa. Wá,
g'a'x'ims 'w'la'ê. Wá, la'me's'n la'
t'e'lalax' g'a'da 'né'm'x'idafaga g'ilg'a-
omas qa g'a'x'esga ó'gw'qa k'wage-
lé'lax'da'xwot." 'né'x'la'x's la'ê q'a's-
'éda. Wá, la'lae t'e'lalax' e'lxabá'ê.
Wá, la'lae 'né'ka: "'ya, qast, gé-
lag'a q'a's lá'yós d'ó'x'widg'in g'ó'lg'iku-
lot'q."

Wá, hé'x'idam'lá'wise e'lxabá'ê
t'a'x'wid q'a's lé'g'éq. Wá, la'lae
t'a'x'wa'l'ite Tsle'ts'esgin la'xa ó'sta-
lilax's g'ok'we. Wá, la'lae né'x'ed'ix
e'lxabá'ê qa l'és t'a'wunod'z'it'laq. Wá,
la'lae ya'q'leg'até Tsle'ts'esgine. La-
'lae 'né'ka: "'ya 'né'm'mokwé! We-
ga d'ó'x'wid g'a'x'en. Ga'm'm t'e'lalax-
g'il'ax'da'xwot'ég'a'da q'a's 'ná'xwa-
m'e'ós s'a't'ax'id'it' la'q'k." 'né'x'lae
Tsle'ts'esginaxs la'ê t'ax'ed'ix ó'n'u'it-
má'yases q'lá'g'ox'de, lax' e'lxabá'ê.
Wá, la'm h'la'.

Wá, hé'x'idam'lá'wise s'esa'x's-

of man's flesh. Then Tsle'ts'esgin spoke again about his reason for (doing) it. Then he said, "O friends! I hurt our [past] friend because he tried to spear me at the river where my salmon-trap stands, but I forestalled him, for I took his spear and threw it away; I [only] took him and carried him (away) in my arms for you to eat him. That is my reason for doing this." Then he distributed the meat among the different animals. Then the guests finished eating and went out.

Then the chief of the wolves was sorry for the (dead) [past] man, the [past] *elxabá'ē*. He requested his attendant to ask all the animals to assemble quite near to the house of Tsle'ts'esgin. All the animals came and sat down on the ground. Then the chief of the wolves spoke at once, and said, "Listen to me, for I am very sorry, friends, for the [past] pretty man whom we ate (in the house of) Chief Tsle'ts'esgin. I beg you, friends, to vomit up what you feasted on (in the house of) Chief Tsle'ts'esgin." Thus he said.

Then the black bear was the first to vomit up the flesh of the man. Then all the different kinds of animals vomited. Every time (they vomited) the chief of the wolves took the flesh (that had served for) their food. Then all the animals had vomited. Now the chief of the wolves put together the pieces of man's flesh. As soon as he had finished, he sprinkled his water of

éntsōsa sak!wé'noxwé la'xa bákwasde.
Wá, la'lae e'tled yá'qlegáde Tsle'ts'es-
ginases sé'nataq. Lá'lae 'né'ka: "Yá
'né'nemó'k", hé'den lá'g'íla mó'mas'éd
lax'gins 'nemó'x'dik' qa'xs wá'x'ik' 5
sex'í'd gá'xen lá'xa wá, éx'á'tsen
í,áwayu. Wá, á'mésen né'nwaqémsa
qa'xs lé'gin á'em dá'dalaxa dá'balasox
qen tslex'e'déq; wá, len á'em dá'x-
'ídeq' qen gá'xé q'lé'te'laq' qa's gá'xaos 10
qlésá'q'. Wá, hé'mén sé'nat'édéq'."
Wá, lá'lae yá'x'witsa bákwasde lá'xa
'ná'gwa ó'guxsé'mak' g'í'g'aomasá.
Wá, lá'lae gwa! há'má'peda klwé'te,
la'e hó'qawélsa. 15

Wá, lá'lae tslex'íle ná'qá'yasa g'í-
gama'yasa á'ta'némé qaeda é'x'de
begwá'némé, é'xabá'ēx'dé. Wá, lá'lae
axk'l'alaxés á'kwé qa lé's lé'á'lalaxa 20
'ná'gwa g'í'g'aomasá qa gá'xés qlap'lé'x-
'ída lá'xa 'né'xwá'labida'wé lax g'ókwas
Tsle'ts'esginé. Wá, gá'x'lae 'wí'la
'laéda g'í'g'aomasé klus'é'f'sa. Wá,
hé'x'í'idat'm'la'wisé g'í'gama'yasa á'ta-
'némé yá'qlegáda. Wá, lá'lae 'né'ka: 25
"Yax'dá'x" wá'ntsos hó'téla gá'xen,
qa'xs x'é'n'elae tslex'ílen ná'qá'e, á'áda,
qa'da é'x'dá begwá'néméda lá'ns há-
'má'ya lá'xa g'í'gama'ē Tsle'ts'esginé. 30
Wá, lá'mésen hawá'x'elalóí, 'né'nemó'k',
qa's wé'g'tí'os hó'x'wí'lesoxda
klwé'f'só'x'dá'x' lá'xa g'í'gama'ya Tsle'-
ts'esginé, 'né'x'lae.

Wá, hé'x'í'idat'm'la'wiséda í,la'ē g'il
hó'x'witsa é'ldzása begwá'némé. Wá, 35
lá'lae 'ná'gwa hó'x'widéda ó'gu'la g'í'g-
aomasá. Wá, hé'x'í'idana'xwaem'la-
wiséda g'í'gama'yasa á'ta'némé dá'x-
'ídxá é'ldz'í'x'dása lá'x'dé há'má'ya. 40
Wá, lá'lae 'wí'la hó'x'widéda g'í'g'a-
omasé. Wá, lá'lae á'x'ódaleda g'í'gama-
'yasa á'ta'némémaxa begwá'némédz'sé
é'ldza. Wá, g'í'f'ém'la'wisé gwa'ta, lá'e

life over it. Then *ɛlxabáʔe* came to life at once.

Then the chief of the wolves spoke to *ɛlxabáʔe*, and said, "O friend! I have the name *Aléʔxuláfit*. I pity you, (I wished) that you should not perish [stay away]. Go to see your master, *Tsleʔtsʔesgrin*. He will be thankful when he sees you. He will ask you at once to go into the water with him. You must agree at once. He will say that he will dive, so that you may see how long [the length of] his breath is. He will ask you to say 'Máʔe, máʔe, máʔe!' when he goes (to stay) under water for a long time. Although he will stay under water for a long time, you must say to him when he emerges, and when you are asked by him, 'Did I stay long under water?' 'What are you doing? I was just about to say "máʔe" when you emerged.' He will go under water four times, then you must take up his grisly-bear mask and his blanket, and hold them. Then go home. Now go!" Thus said *Aléʔxuláfit* to *ɛlxabáʔe*.

ɛlxabáʔe arose at once and went (out), and then entered the house of *Tsleʔtsʔesgrin*. Then he saw *Tsleʔtsʔesgrin* lying on his back. As soon as he saw *ɛlxabáʔe*, he arose, and said, "Welcome, friend! You are not an ordinary man. Go and stand there until I get ready to go and bathe in the river." Then he got ready. He put his grisly-bear mask over his head and (put on) his blanket. Then they went.

Then they came to the river. *Tsleʔtsʔesgrin* sat down at once and took off

xóʔetses qʔulaʔsta laq. *Wá, héxʔida-émʔlaʔwíse qʔulaʔʔide ɛlxabáʔe.*

Wá, láʔlae yaʔqʔegafeda grʔigama-ʔyasa aʔaʔnime lax ɛlxabáʔe. Láʔlae ʔneʔka: ʔya, qast, nógwarm ɛʔegadés 5
*Aléʔxuláfit. Wá, láʔmen wáwatʔexʔi-
dól. qáʔs kʔeʔsaos xʔkʔa. Wá, hága
dóʔxʔwidexs qʔaʔgwidaose Tsleʔtsʔesgrina.* *Wá, láʔe móʔla qó dóʔxʔwaleʔla-
lól. Wá, héxʔidaʔmʔe héʔlaʔ láʔ qáʔs
láʔos láʔsta láʔxa ʔwáʔe ɛʔeʔe. Wá,
héxʔidaʔmets suʔxtsʔalaq. Wá, láʔe
ʔnexʔt qáʔs dáʔsʔidei. qáʔs dóʔqʔaosaas
wáʔsgemasaʔs háʔaʔyasé. Wá, héʔmis
lá nēʔgráʔsles qáʔs ʔneʔkaosaxs léʔe* 15
gayinsʔelateda, ʔmáʔe, máʔe, máʔe.
*Wá, láʔe wáʔxʔemʔ láʔ gayinsʔelai;
wá, grʔemʔwíse gráʔl. qʔaʔʔwí. qáʔso
láʔ wúʔaʔsólóyis: ʔGayinsʔelamʔnʔʔ
ʔneʔxʔe lól; wá, láʔes ʔnexʔtq; 20
ʔmáʔdzas? Héʔmégim aʔelaxsd ʔne-
kʔe ʔmáʔe," láʔqos qʔaʔʔwída. Wá,
héʔtʔale láʔ móʔpʔensai, qáʔso láʔ
dáʔxʔdlex néʔngʔmʔas ɛʔeʔwís pʔesʔnaʔe
qáʔs láʔyos dáʔlaq. Wá, láʔms láʔ 25
náʔnaʔʔt laxʔq. Wá, háʔga, ʔneʔx-
ʔlae *Aléʔxuláfitax ɛlxabáʔe.**

*Wá, héxʔidamʔlaʔwíse ɛlxabáʔe
ɛʔaʔwíd qáʔs lé qáʔsʔeda; wá, láʔlae
láʔe lax grʔokwas Tsleʔtsʔesgrime. Wá, 30
láʔlae dóʔxʔwaleʔlax Tsleʔtsʔesgrinaxs
tʔeʔgʔlae. Wá, grʔemʔlaʔwíse dóʔx-
ʔwaleʔlax ɛlxabáʔe, láʔe héxʔidam
ɛʔaʔwída. Wá, láʔlae ʔneʔka: ʔGé-
lakasʔla qast, ʔya, kʔeʔsaséʔ, aʔmsaa. 35
Wá, wéʔga ɛʔaʔwáʔax qm xwaʔaʔide
qens lé láʔsta láʔxa wáʔx." Wá, láʔlae
xwaʔaʔida. Wá, láʔmʔlae axʔmdreses
néʔngʔmʔe ɛʔeʔwís pʔesʔnaʔe. Wá, lax-
dáʔxʔlae qáʔsʔeda. 40*

*Wá, láʔlae gráʔxʔaleʔla láʔxa wá. Wá,
héxʔidamʔlaʔwíse Tsleʔtsʔesgrime kʔwa-*

his grisly-bear mask. Then he took off his blanket. The place where he was going to bathe was very deep. They could not see the bottom. Then Tslé'ts'isg'in spoke. He said, "O friend é'lxabá'è! Let me dive, that you may see how long [the length of] my breath is." Thus he said. "And you must say while I dive, 'Ma'le, ma'le, ma'le!'" Thus you must always say during the time that I am under water, else I should be under water a short time."

Then he dived. é'lxabá'è said at once 'Ma'le!' for he wished to see [the length of] how long he would stay under water. When he had been under water a very long time, he emerged. At once he spoke to é'lxabá'è, and said, "Did I stay under water long?" é'lxabá'è replied at once. He said, "O friend! I just tried to say 'Ma—' when you emerged, because you really staid under water a short time."

Then Tslé'ts'isg'in spoke again, and said, "Be on the lookout, and say 'Ma'le' when I dive." Then he jumped into the water and dived. Now it lasted very long. Then é'lxabá'è became glad, because he was going to escape after he had been under water three times.

He came and emerged again. He spoke at once, and said, "Did I stay under water a long time?" é'lxabá'è replied, and said, "Again you were not long (under water). When I take my turn [change with you], you will see how long I stay under water."

Then Tslé'ts'isg'in spoke again, and said "I shall go again. Do not think

x'íd qa's qló'xódexés n'ngmémé. Wá, la'lae xé'nx'ídxés pí's'éná'è. Wá, la'lae wú'nqaleda la'sta'ías. K'le's'lae dó'xd'gwésa. Wá, la'lae ya'qleg'afe Tslé'ts'isg'iné. Wá, la'lae 'né'ka: 5
"fya qast é'lxabá'è, wá'ténsósen dá's'ida qa's dó'qwa'ósaxén wá'sgr'médzase." 'né'x'lae. "Wá, hé'míséda qa's hé'x'í'da'm'élos 'né'x'í. qénló lai. dá's'ídeí. 'ma'le, ma'le, ma'le, hé'x'saí gwé'k'talaí- 10 xén wá'wadzense'lasta, á'len 'némá'len'selá'xax."

Wá, la'lae dá's'ida. Wá, hé'x'í'daem'la'wíse é'lxabá'è 'né'ka "ma'le," qa'xs lé'ma'è 'né'x' qa's dó'qwa'fex wá'wadzen- 15 sé'lastas. Wá, la'lae ga'fak'as g'iyí'n-selaxs ga'xaaé qlá'x'wida. Wá, hé'x'í'daem'la'wíse wú'á'x é'lxabá'è. Wá, la'lae 'né'ka: "Gay'ín'selá'ma'e'na?" Wá, hé'x'í'daem'la'wíse é'lxabá'è ná- 20 nax'méq. Wá, la'lae 'né'ka: "fya qast. Hé'még'in á'fè wax 'né'k'è 'ma, lá'qós qlá'x'wida, qa'xs á'la'qós 'némá'len'sela."

Wá, la'lae é'dzaqwa ya'qleg'afe Tslé- 25 ts'isg'iné. Wá, la'lae 'né'ka: "Wé'g'a qlá'q'émá'ax qa's má'lexa lá'g'it'ós qar'n é'tledag'it. dá's'ídeí." Wá, la'lae dx'x'sta' qa's dá's'ídeí. Wá, la'lae ga'fak'as la. Wá, lar'm'lae é'lxabá'è é'k'ex'íd 30 qa'xs lé'ma'è lai. k'le'xwaí qó lai. yó'dux-pl'én'sai.

Wá, g'ax'lae é'tled qlá'x'wida. Wá, hé'x'í'daem'la'xaa'wíse ya'qleg'afa, lá- 35 'lae 'né'ka: "Gay'ín'selá'ma'e'na?" Wá, hé'x'í'daem'la'wíse é'lxabá'è ná-nax'méq. Lá'lae 'né'ka: "K'le's'ém- 'xaa's gá'fa. Qénló lai. lá'á'yú'óí, lé'méts dó'qwa'afaxén wá'wadzense- 40 'lasta."

Wá, la'lae é'dzaqwa ya'qleg'afe Tslé- ts'isg'iné. Wá, la'lae 'né'ka: "La-

that I am dead, for this time I shall stay under water a very long time." Then he jumped again into the water and dived. Now he staid under water a very long time. Then he came and emerged. Again he spoke at once, and said. "Did I stay under water long?" Thus he said to ʔlxabáʔe. ʔlxabáʔe replied at once, and said, "Yes, you staid a little longer." Thus he said to him.

Then Tšlʔtšlsgʔin became angry, and said, "Now I shall try you. Now I shall stay under water really for a long time. Therefore watch, and say 'Ma!e.'" Thus he said when he jumped into the water to dive.

ʔlxabáʔe arose at once, took the grisly-bear mask, and carried it (away) on his shoulder. He ran [that he came] home. But when he arrived at the rear of his house he heard many grisly bears growling behind him. He entered his home and asked his mother Hadóʔ, and Qaʔwadiiqala, to ask all (the people) into the house, to cry "Ye!" (the war-cry), in order to frighten the grisly bears; and also to bar the door of the house at once.

The grisly bears came to the front of his house. Then the attendant of Tšlʔtšlsgʔin spoke, and said, "O ʔlxabáʔe! do not let your forehead be ugly again this day. Bring the food-obtaining mask of our chief here." Then all (the people) in the house of Qaʔwadiiqala only cried "Ye!" Then the grisly bears were frightened.

Then Tšlʔtšlsgʔin himself spoke, and

ʔmən la. ʔtʔl. Gwaʔla ʔnʔkʔin laʔm ʔhʔla, qʔxgʔin laʔmʔkʔ ʔo maʔ gayʔnsɫaɫ." Wá, laʔlae ʔtʔd dɛxʔstaʔ qʔs daʔsʔidɛ. Wá, laʔlae ʔo maxʔtɫ la gayʔnsɫa. Wá, gʔaxʔlae qʔaʔxʔwida. 5 Wá, hʔxʔida mʔlaʔxaaʔwísɛ yaʔqʔegata, laʔlae ʔnʔka: "Geyʔnsɫa maʔna?" ʔnʔxʔlae lax ʔlxabáʔe. Wá, hʔxʔida mʔlaʔwísɛ ʔlxabáʔe nʔnaxʔmɛq. Wá, laʔlae ʔnʔka: "Á, laʔms gaʔgata." 10 ʔnʔxʔlae laq.

Wá, laʔlae ʔaʔwísʔidɛ Tšlʔtšlsgʔinɛ. Wá, laʔlae ʔnʔka: "Laʔmən guʔnxʔtɫ ʔoɫ. Laʔmən ʔlaxʔtʔl gayʔnsɫaɫ. Wá, wɛʔga qʔaʔgɛmʔax qʔs maʔlexa laʔgʔtʔos." ʔnʔxʔlae xʔs laʔ dɛxʔstaʔ qʔs daʔsʔidɛ.

Wá, hʔxʔida mʔlaʔwísɛ ʔlxabáʔe ʔaʔxʔwida qʔs laʔ daʔxʔidxa nʔngmʔtɛ qʔs tʔxʔtʔeq. Wá, gʔaxʔlae dɛɫɫɫɫ ʔwida qʔs gʔaxɛ nʔnʔkwa. Wá, hʔʔatʔa la gʔaxʔaɫɫa lax ʔʔanaʔyases gʔokwɛ, laʔ wuʔaʔxʔaɫɫa qʔnʔmɛ gʔiʔa gʔax hʔhanɛʔqʔala lax ʔlxʔaʔyax. Wá, laʔlae laʔt. laʔxɛs gʔokwɛ. Wá, 25 hʔxʔidadaʔmʔlae axkʔaʔlaxɛs aʔmɛpɛ, lax Hadóʔ, ʔo Qaʔwadiiqala qʔ axkʔaʔlɛsɛxa ʔnaʔywa axʔaxɛʔ laʔxa gʔokwɛ qʔ naʔywaʔmɛs ʔnʔka "ye!" qʔ kʔʔɛdɛʔlaxsa gʔiʔa. Wá, hʔmɛs, 30 qʔ hʔxʔida mʔmɛs ʔnʔxʔidxa tʔxʔtʔlaxa gʔokwɛ.

Wá, gʔaxʔlae dɛ gʔiʔa lax ʔaʔsanʔyax gʔokwas. Wá, hʔxʔida mʔlaʔwísɛ yaʔqʔegata dɛ ʔkwas Tšlʔtšlsgʔinɛ. Laʔ 35 ʔlae ʔnʔka: "ya, ʔlxabáʔe, gwaʔlax ʔx ʔtʔd ʔyaʔgɛdɛwʔs ʔnaʔqos. Wá, gɛʔagatsɔx hʔmɛkaʔyaʔlagɛmʔaxsgʔanʔx gʔgamek." Wá, laʔlae ʔm ʔnaʔywa yɛʔsɛda axʔaxɛʔɛ lax gʔokwas Qaʔwadiiqala. Wá, laʔlae kʔʔɛda 40 ʔmɛda nʔnaʔnɛ.

Wá, laʔlae xʔmaxʔida mɛ Tšlʔtšlsgʔinɛ.

said, "O friend ɛlxabá'ē! Bring my food-obtaining mask here. You shall try to imitate me when you have (your) winter dance. Your name shall be Great Grisly Bear. And that is the same as my grisly-bear mask when it is used. That (means) also that (you) [it] will be rich in food, for I shall always be near you." Then ɛlxabá'ē gave him the grisly-bear mask at once. That is the end.

grínē. Ya'qlegála. Wá, la'laē 'ne'ka: "ya qast, ɛlxabá'ē. G'a'xlax'en ha-'mék'y'alagēm'fēx. La'e'ms na'naxts'ē-wa' g'a'x'en qá'só ts'ē ts'ēqai. La'e'ms ɛ'gá'ēs 'wa'lase Na'na. Wá, hē- 5 'mísēda lē'x'a'mox hē gwá'ten nē'ngēm'fēx, yixs ba'bay's'f'ak'waēx. Wá, hē'misa la'e'm hē'menafá:m' lā' q'ó-mafaxa ha'ma'ē q'a'x'gin hē'menafá-'mē'lek' lā' 'nē'wa'ta'ol." Wá, hē- 10 x'ida:m'lá'wíse ɛlxabá'ē ts'ása nē'n-gēm'fē laq. Wá, la'e'm lá'ba.

3. K'la'la'minē.

The first of the Dzá'wadēnox* lived in a village on the upper course of (the river of) Gwa'ē. They had for their chief Copper-on-Body. The first Dzá'wadēnox* were in want of food. Then Copper-on-Body sent out his mountain-goat hunter, K'la'la'min.

K'la'la'min prepared at once to go early (when) day dawned. When it was evening, he walked to the bank of the river of Gwa'ē. Then he undressed and went into the water. He dived four times. As soon as he had finished he went home and lay down on his bed.

Early, (when) day dawned, he arose and put on his head his red cedar-bark, and (he put on) his neck-ring of red cedar-bark. Then he took his lasso for (catching) mountain-goats and started. He went to the place where he used to catch goats, high up on a large mountain.

He walked from the beginning to the end of the day, trying to find mountain-goats. He did not see any goats. Then he became really hungry. He arrived at a river running down the rocks on the mountain. There was

G'ó'kula'laēda g'a'lasa Dzá'wadēnoxwē lax 'nē'ldzas Gwa'ē. Wá, la'laē g'ɽ'gadās ɛ'la'q'wag'ɽ'kwē. Wá, 15 la'laē la'layw'í'eda g'a'la Dzá'wadēnoxwē q'a's ha'ma'ya. Wá, la'laē 'ya'laqē ɛ'la'q'wag'ɽ'ek'waxēs tēw'ne-noxwē yix K'la'la'minē.

Wá, hē'x'ida:m'lá'wíse K'la'la'minā'ē 20 xwa'na'f'id q'a's lá'lag'it'xa lá'ɛ' 'na'x-'ɽ'ida gaa'lat. Wá, la'laē dzá'q'waxs lá'ē q'a's'ed q'a's lē lá'xa ógwá'gá'yasa wás Gwa'ē. Wá, la'laē x'e'n'x'f'id q'a's lá'st'ɽ'x'ɽ'í'dē. Wá, la'laē m'ó'p'tena dá's- 25 'ēda. Wá, g'ɽ'f'ɽ'm'lawis gwá'la, lá'ē ná'na'x' q'a's lē ku'lx'f'id lá'x'ēs g'a'e'lase.

Wá, la'laē 'na'x'f'ɽ'ida gaa'la, lá'ē ɽ'a'x'wid q'a's q'ex'f'ɽ'edēs ɛ'la'g'ɽ'kwē ɽ'e-'wís q'enxá'wa'ē ɛ'la'g'ek'wa. Wá, la'laē 30 dá'x'f'ɽ'xēs q'ená'yóxa 'm'e'lx'í.ó q'a's q'a's'edē. Wá, la'e'm'laē lā' lá'x'ēs ax-'á'sna'x'wá'xa 'm'e'lx'í.owē lax' e'k'á'sa 'wa'lase nē'gá'.

Wá, la'laē s'e'n'bendxa 'na'la qá'sa 35 wax'a'lax 'm'e'lx'í.ó. Wá, la'laē k'leá's d'ó'g'ul' 'm'e'lx'í.ó. Wá, la'e'm'laē á'lax'f'id p'ó's'q'lex'f'ida. Wá, la'laē lá'g'aa' lá'xa wá'x'ɽ'at' lá'xa nē'gá'. Wá, la'laē q'le'nimēda gwó'g'm'y'eme laq. Hē- 40

much ochre there. He at once pulled up some ferns. Then he took some ochre. Then he sat down on the ground and turned his fire-drill to (make) a fire on the rocks.

Then the fire that he was making began to burn. He took the ferns to put the ochre on to them, and he stuck pieces of cedar-wood into them. Then he put them by the side of the fire on the rock. Now he roasted them, that he (might) eat them, because K'la'la'min was now indeed hungry. Then he leaned back on the rock. Now his lasso stood behind him, on the end of his walking-stick. He did not lean back on the rock long; then he grew sleepy. Then he began to sleep.

Then it was as though he dreamed of a man (who) spoke to him. Then he awoke. At once K'la'la'min saw a handsome man standing (there), who asked K'la'la'min [and said], "What is that standing behind you, K'la'la'min?" K'la'la'min answered him at once, and said, "That is my lasso for (catching) mountain-goats." Then the man spoke again. Then he said, "What are you roasting here, K'la'la'min?" At once K'la'la'min lied, and said that the ferns that were being roasted were the heart of a mountain-goat.

Then the man said, "Let me taste the heart of the mountain-goat to which you refer." At once K'la'la'min took the roasted ferns and gave them to the man. Then the man took them and looked at them. Then he laughed and threw them into the fire. Then the man said to K'la'la'min, "Let me have your knife." At once the man cut his thigh and skinned it. Then he cut off

x'idam'la'wise kl'lx'id la'xa sa'lae'dana. Wa, la'lae ax'e'd la'xa gwogu'm'yimé. Wa, la'lae k'wa'gae'ls qa's sló'de qa's h'q'u'sa.

Wa, la'lae x't'x'e'deda h'q'we'la'ya. 5
Wa, la'lae ax'e'dsa sa'laedana qa's qu-
ple'desa gwogu'm'yimé laq, qa's t'e'n-
x'idesa k'wa'x'ra'we laq. Wa, la'lae
t'a'nólisax la'xa h'q'u'sé. Wa, lar'm
t'ó'paq qa's ha'ma'ya, qa'xax h'e'ma'e 10
a lak'la'la p'ósq'e K'la'la'mine. Wa,
lar'm'la'wise t'e'k'isa. Lar'm'lae t'e-
g'rilose qan'yobalás se'k'aganás. Wa,
k't'e's'lat'la g'e's t'e'k'isa la'e h'e'q'u'na-
kula. Wa, la'lae mé'x'eda. 15

Wa, la'lae h'e gwé'x mé'x'rlasa
bigwá'némé yá'q'ent'laq. Wa, la'lae
ts'lx'á'da. He'x'idam'la'wise K'la'la-
'mina'e d'ó'x'wale'xaxa e'k'e bigwá'nim
t'a'sa. Wa, la'lae wu'rl'e K'la'la- 20
'mina'yaq 'né'ka: "ma'sos t'a'g'ala-
'saqós K'la'la'mine?" Wa, h'e'x'idam-
'la'wise K'la'la'mina'e ná'nax'meq;
la'lae 'né'ka: "Ga'men q'na'yoxa
'm'lx'lowe." Wa, la'lae e'dzaqweda 25
bigwá'némé. La'lae 'né'ka: "ma'sox-
da t'ó'pasi'waqós, K'la'la'mine?" Wa,
la'lae h'e'x'idam'e K'la'la'mina'e t'e'l-
k'wala, 'né'x: q'exas ná'q'ayaa'sa 'm'lx-
lowé t'ó'pasi'was y'ixa sa'laedana. 30

Wa, la'laeda bigwá'némé 'né'ka:
"Wá'dzánt'sós q'n plux'e'dé laxós
gwó'yá'qos ná'qesa 'm'lx'lowe." He-
x'idam'la'wise K'la'la'mina'e ax'e'dxa
t'ó'bekwe sa'laedana qa's ts'la'wes la'xa 35
bigwá'némé. Wa, la'laeda bigwá-
némé dá'x'id'eq qa's d'ó'x'wídeq. Wa,
la'lae dá'p'íd qa's ts'lx'e'ndeq. Wa,
la'lae 'né'k'eda bigwá'némé K'la'la-
'mina'e: "Wá'dzánt'sós g'et's'ma- 40

really fat meat. Then he gave it to K'la'la'min. Then he said, "O friend! roast this and eat it. I am Təw'x'a'xtá'."

Then Təw'x'a'xtá' spoke again. He said, "Where is your dog?" At once K'la'la'min took off his head-ring of red cedar-bark. Then he took out a small dog the size of a mouse when just born. Then he gave it to Təw'x'a'xtá'. Then Təw'x'a'xtá' took it and looked at it. Then he said, "O friend! this dog is not good. You cannot get mountain-goats with it."

Then Təw'x'a'xtá' also took off his head-ring of red cedar-bark. Then he also took out what was in the cross-piece on the neck part of his head-ring of red cedar-bark. Then he said, "O friend, look at my dog here!" (Thus) he said when he held the small one, of the size of a humming-bird. Then Təw'x'a'xtá' said to K'la'la'min, "This my dog is now yours. Do not tell your tribe that you have seen me. This dog puts an end to forty mountain-goats at one time." (Thus) said Təw'x'a'xtá' to him. "Now roast this meat and eat it! As soon as you have finished eating, go to the place where you always go; then you will see forty mountain-goats. Then take this dog at once from your red cedar-bark and put it on the ground. It will go imme-

q'los." Wá, h'e'x'ida'm'lawisēda h-gwá'nēmē t'ós'ēdxēs a'wá'bōts'ēxsda'ē qá's sa'p'ldēq. Wá, la'laē t'ós'ōsda a'láel la ts'e'nxwa e'ldza. Wá, la'laē ts'lás lax K'la'la'mina'ē. Wá, la'laē 'nē'ka: "ya qast, wē'ga l'ōp'ldēq" qá's hamx'idaōsaq. Nō'gwāem Təw'x'a'xtá'ya.

Wá, la'laē e'dzaqwa, yix Təw'x'a'xtá'ē, yá'q'ég'áa. La'laē 'nē'ka: "wē'dziw'le les 'wá'ts'áōs?" H'e'x'ida'm'lawise K'la'la'mina'ē dá'wiodxēs qex'imá'ē l'á'g'ekwa. La'laē axalē'lōdxá amá'bida'wē 'wá'ts'á, yu 'wá'las-ōxda g'g'iyats'gaxs g'á'laē 'ma'yulēma. Wá, la'laē ts'lás lax Təw'x'a'xtá'ē. Wá, la'laē Təw'x'a'xtá'ē dá'x'ídēq qá's d'ō'x'widēq. Wá, la'laē 'nē'ka: "ya qast, k'le'ségas ē'k'ég'a'da 'wá'ts'lek. K'le'ō'saaqōs gwē'x'idaas lōtxa 'm'e'lxlōwē yist'k."

Wá, la'laē ó'gwaqē Təw'x'a'xtá'ē ax'ō'dxēs qex'imá'ē l'á'g'ekwa. Wá, la'laē ó'gwaqá axalē'lōdxá ex'á'la lax gá'yáa'p'á'yas l'á'g'ekwē qēx'imēs. Wá, la'laē 'nē'ka: "ya qast, wá'dzants'ós d'ō'x'wid'ēn 'wá'ts'lek;" 'nēx'laēxs lá'ē dá'axa amá'bida'wē yu 'wá'lasōxda k'waa'k'umt'áx. Wá, la'laē 'nē'k'ē Təw'x'a'xtá'ē lax K'la'la'mina'ē: "Lae'mk' qōsh'ín 'wá'ts'lex'ēk. Gwá'la nē'faxēs g'ō'kulotōs, yixs d'ō'x'walē'lāaqōs g'á'x'ēn. Yō'em 'nē'm'p'ēnbalaxa m'ō'sg'em'gustáwē 'm'e'lxlōwōxda 'wá'ts'lex." 'nē'x'laē Təw'x'a'xtá'yaq. "Wá, wē'ga l'ōp'ldēxwa e'ldzēx qá's hamx'idaōsaq. Wá, g'il'ēmlwits gwál h'a'má'p'ōl. qasō lá' qá's'ēdēl' lá'x'g'as qá'yasná'xwag'á'ós; wá, h'e'mets lá' d'ō'q'ulást'ósaxa m'ō'sg'em'gustáwē 'm'e'lxlōwē. Wá, h'e'x'ida'm'ēts ax'e'dxwa 'wá'ts'lex lá'xwa l'á'g'ekwaqōs qá's ax-'ē'la'sōsaq." H'e'x'ida'm'nl'wís'ō'x lá'

diately and kill all the forty mountain-goats."

Then Tewix'axtá⁵ put the small dog into the neck-piece of the head-ring of red cedar-bark of K'á'la'min. Then Tewix'axtá⁵ spoke again, and said, "O friend! do not tell your tribe that you have seen me, and that I gave you this dog." (Thus) said Tewix'axtá⁵ to K'á'la'min. Then Tewix'axtá⁵ disappeared. At once K'á'la'min roasted the meat that was given to him by Tewix'axtá⁵. [But I forgot that Tewix'axtá⁵ also gave his name to K'á'la'min. Now he was no more K'á'la'min: his name was now Tewix'axtá⁵.]

Then the meat was roasted. He ate it at once, for he was really hungry. Then he knew by the taste that what he ate was mountain-goat meat. Then he finished eating and started. But he did not walk long [on the ground]; then he arrived in front of a large mountain. Then he saw forty mountain-goats eating the grass of the mountain. At once he who had now the name Tewix'axtá⁵ took off his red cedar-bark and took out the small dog from the cross-piece in the neck part of his head-ring of red cedar-bark.

As soon as he put it on the ground, it became a large dog. At once it turned its face towards the place where the forty mountain-goats were, and ran. But Tewix'axtá⁵ did not stand there long looking at the forty mountain-goats; then the large dog arrived at the place where the mountain-goats were.

When Tewix'axtá⁵ saw the dog, it was as though he threw something,

'wá'la h'á'lamáshxá mō'sgrmg'ustáwé 'm'e'lxló."

Wá, lá'laé Tewix'axtá⁵é g'ip'lá'el-
lōdsá amá'bidáwé 'wátslé lax á'wá-
plá'yasa qex'ímá'ē l'á'gex's K'á'la'-
míná'ē. Wá, lá'laé é'tlédé Tewix'á-
'xtá⁵é 'né'ká: "yá qást, gwá'la né'faxes
g'ó'kulótaós, yixs dō's'wá'elá'ēx g'á-
x'en, i'ó'xgun ts'lá'wé'g'asa 'wáts'lex
lōi." 'né'x'laé Tewix'axtá⁵é lax 10
K'á'la'míná'ē. Wá, lá'laé x'is'ē dé
Tewix'axtá⁵é. Wá, hé'x'ídá'm'láwisé
K'á'la'míná'ē l'ō'p'ledxá i'dzé yix
ts'lewé'x'dás Tewix'axtá⁵é. [Hé'x'-
i'én l'élé'wes'wéda l'á'm'x'áé ts'láwé
Tewix'axtá⁵yases i'ég'mé lax K'á'la'-
míná'ē. Lá'm' gwá' K'á'la'míná'yá,
lá'm'laé Tewix'axtá⁵é'x'á'á.]

Wá, lá'laé l'ō'p'édá é'ldzé. Hé'x'-
'ídá'm'láwisé hám'x'í'déq qáxs á'laé 20
p'ós'qá. Wá, lá'm'laé plá'qá'la qexs
'm'e'l'melq'á'gayaéda lá hám'á's. Wá,
lá'laé gwá' hám'á'pá, lá'ē qá's'ēda.
Wá, k'él's'latá g'é'g'ís qá'sá, lá'ē lá'g'áa
lax ó'sgrmtsá'yasa 'wá'lasé n'ég'á. Wá, 25
lá'laé dō'x'wá'elá'ēx l'axá mō'sgrmg'ustáwé
'm'e'lxló q'ém'kwaxá k'él't'emasa n'-
g'á. Wá, hé'x'ídá'm'láwiséda [l'ég-
gádés Tewix'axtá⁵é q'ix'ó'dxés l'á-
g'ekwé qá's éxal'é'lodéxá amá'bidáwé 30
'wátslé lax g'ayá'plá'yasa q'ix'ímá'yas
l'á'g'ekwá.

Wá, g'í'f'ém'láwisé ax't'el'sá qexs lá'ē
'wá'las'ēdédá 'wáts'á. Wá, lá'laé hé'-
x'ídá'm' gwé'g'emx'íd lax g'is'g'í'laá' 35
sasa mō'sgrmg'ustáwé 'm'e'lxló qá's
dzé'ly'wíde. Wá, k'él's'latá gá'fa i'á-
x'iwá'élé Tewix'axtá⁵é, d'ó'q'wá'f'axá mō-
sgrmg'ustáwé 'm'e'lxló, lá'ē lá'g'á'eda
'wá'lasé 'wáts'lé lax g'is'g'í'laá'sasa 'm'e- 40
'm'e'lxlówé.

Wá, lá'laé d'ó'q'ulá'mé Tewix'axtá-
'yaxá 'wáts'láxs lá'ē hé' gwé'x's á'ém

therefore all the forty mountain-goats was at once dead. But it was not long before the dog came back to the place where the master of the dog was standing. Then *Twi'x'a'xtá'* took it at once in his arms, and spoke to it kindly. Then he pressed it. The dog at once became small again, the size of a humming-bird. Then he put it into the cross-piece in the neck part of his red cedar-bark. Then he finished.

Then he walked to the place where the forty mountain-goats lay dead. Then he found that they were all dead. Then he carried them on his back, and went to the rear of the houses of his tribe. When it was evening he had brought all the forty mountain-goats out of the woods. Then he walked [and went] to his house. He did not carry any of the mountain-goats.

Then he was seen by his tribe. He was at once addressed by his chief, Copper-on-Body. "Welcome, *K'á'la'min* [for he did not know that his name was changed, therefore the chief said to him, "Welcome, *K'á'la'min*"]. Have you no game? for I am almost starved with our tribe here." Then *Twi'x'a'xtá'* said at once, "Go and call our tribe to your house, [that they be called]."

Copper-on-Body went at once. Then he called his tribe. Then all the men tried to guess why he had invited them. They all went into the house at once. As soon as all the men were in the house, *Twi'x'a'xtá'* called his friends. Then they went out of the house, and went behind the village to where the forty mountain-goats lay dead. Then the young men saw the

ts'eq'eqá's la'g'ítas hé'x'idarm'na'ýwa
lé'h'lé'da mó'sg'mg'ustó'x dé'm'lxí.ó.
Wá, k'le's'latla gá'fá's g'a'xaéda 'wa-
ts'le aé'daa'qa lax íá'waa'sasés 'wa-
dzéde. Wá, hé'x'idarm'la'wíse 5
Twi'x'a'xtá'é qh'e'éd'eq qá's é'axk'la'leq.
Wá, lá'lae q'wé's'í'álax'í'déq. Wá,
hé'x'idarm'lawíse é'ted amé'x'í'deda
'wa'ts'le lá yó 'wá'lasó'x k'í'wá'klum'téx.
Wá, lá'lae g'í'plá'l'élodés lax g'a'yaá-
plá'yasés í'á'g'í'kwé. Wá, lá'lae g'wá'á.

La'é qá's'éda lax yá'xyí'q'wá'a'sasa
mó'sg'mg'ustáwé 'm'lxí.ó. Wá, lá'lae
q'á'qé's lé'm'a'é 'ná'ýwa lé'h'la. Wá,
lá'lae ó'í'lex'í'déq qá's les lá'xa 15
á'í'aná'yás g'ó'kwásés g'ó'kuloté. Wá,
lá'lae dza'q'wá's lá'é 'wí'ólót'á'má'ssa
mó'sg'mg'ustáwé 'm'lxí.ó. Wá, lá'lae
qá's'éda. Lá'e'm lá' lá'xés g'ó'kwé.
Lá'e'm k'lé's ó'x'í'ala laxa 'm'lxí.owé. 20

Wá, lá'lae dó'x'wá'í'tsés g'ó'kuloté.
Hé'x'idarm'la'wíse 'né'x'sí'wa yí'sé's
g'í'g'ma'é yí'x í'á'q'wag'í'dé'kwé: "Gé-
lak'as'la K'á'la'min [qá's k'le'sa'elá'm
q'á'la qé's lé'm'a'é í'á'yuwé í'é'g'omas, 25
lá'g'ítas 'né'k'éda g'í'g'ma'yaq "Gé'la-
k'as'la K'á'la'min"], k'le'á'sas yá'ní-
maa qax'g'in lá'm'ék' alá'q p'ós'dana
í'á'wú's g'ó'kulotéx." Wá, hé'x'idar-
m'la'wíse Twi'x'a'xtá'é 'né'ka: 30
"Há'g'a lé'álax'éns g'ó'kulótáx lá'xés
g'ó'kwaós qá's lé'á'la'ósáqó."

Wá, hé'x'idarm'la'wíse í'á'q'wag'í-
dkwé qá's'éda. Wá, lá'lae lé'álax'és
g'ó'kuloté. Wá, lá'lae 'ná'ýwa'méda 35
bé'b'íg'waní'mé s'éná'x lé'á'la'yá's. Wá,
lá'lae 'ná'ýwa'm hé'x'í'da lá' h'ó'g'wé'á.
Wá, g'í'í'ím'lawíse 'wí'la'e'í'da 'ná'ýwa
bé'b'íg'waní'ma, lá'é Twi'x'a'xtá'é lé-
'álax'és 'né'én'mó'kwé. Wá, lá'lae h'ó-
qawé'ls qá's lé' lá'xa á'í'aná'yasa g'ó-
kula lax yá'xyí'q'lutsasasa mó'sg'm-

many mountain-goats. They were all surprised.

Then Tēwīx'a'xtā⁸ said to the young men, "Go on, carry these mountain-goats on your shoulders, and go with them to the house of Copper-on-Body, for this is what he invited (you) for." Thus said Tēwīx'a'xtā⁸ to his friends.

The young men took the mountain-goats on their shoulders at once, and went with them to the house of Copper-on-Body. Then the mountain-goats were all (taken); then all the guests in the house arose and skinned the mountain-goats, for indeed all the men were really hungry. Then some put stones on the fire of the chief's house. Others fetched water and brought kettles, for they wished to cook the meat of the mountain-goats quickly.

Then they roasted the meat of the mountain-goats really quickly. Then all the guests ate (the meat). Then they drank afterwards the soup of the mountain-goat meat. Then they finished feasting in the house of Copper-on-Body. Then the chief requested Tēwīx'a'xtā⁸ to go again hunting the goats of the mountain for the tribe, because the goats were now their only food.

And so it was that the chief guessed that Tēwīx'a'xtā⁸ had seen something, because he easily got many mountain-goats, therefore the chief sent him.

Then Tēwīx'a'xtā⁸ rested four days, then he went again. Now he went to the large mountain. But he did not walk long [on the ground]; then he

gustāwe 'mēlxlowa. Wā, la⁸laeda ha'ya'pa dōx'wale'axa qē'nēmē 'mē'mēlxlō. La'e 'nā'ywaim s'le'ka's.

Wā, la⁸lae 'ne'ke Tēwīx'a'xtā'yaxa ha'ya'pa: "We'ga 'we'x'idxwa 'mē'mēlxlōx qa's la'ōsasox lax g'ōkwas lā'q'wag'idekwa, qaxs yō'mae lē'ē'mōx," 'nē'x'lae Tēwīx'a'xtā'e laxes 'nē'nēmōkwe.

Wā, hē'x'idatm'lawiseda ha'ya'pa 10
'we'x'idxa 'mē'mēlxlō qa's les lax g'ōkwas lā'q'wag'idekwe. Wā, la⁸lae 'wī'laxa 'mē'mēlxlowe la'e 'nā'ywa-
'meda k'wē'te lā'x'wid qa's lē sa'p'dixa
'mē'mēlxlowe, qā'axs a'lae pō'sq'eda 15
'nā'ywa hē'bigwanima. Wā, la⁸laeda waō'kwē axi'ā'lasa tē'si'mē lā'xa līgwi-
tasa g'ōkwasa g'īgama'e. Wā, la⁸lae tsaxa 'wā'pēda waō'kwē lē'wā' axā-
xēdx qō'lats'ē qaxs 'nē'kae qa ha- 20
'lābalis lō'pēda l'ldzasa 'mēlxlowe, wā la⁸lae a'laem ha'labala lō'pēdeda
'mē'mēlq'iga'e.

Wā, la⁸lae q'ē's'ē'deda 'nā'ywa k'wē'ta. La⁸lae nā'gek'ilax 'wā'palax- 25
dasa 'mē'mēlq'iga'e. Wā, la⁸lae g'wā'tēda k'wē'tē lax lā'q'wag'idekwe, la'e da g'īgema'e hawa'x'elax Tēwī-
x'a'xtā'e qa lē'lēs e'tēd'ēd' tēwī'xa
lā'xa 'mēlxlowasa nē'gā, qa'ēda lē'l- 30
q'walatā'yaxs lē'x'a'mae la hē'lē'gēmeda
'mēlxlowe qa's ha'mā'ya.

Wā, hē'mesēda g'īgema'yaxs hē'mā'e k'ō'taq larm dō'x'wā'ē'nō'kwē Tēwī-
x'a'xtā'e qaxs xē'nē'lae hō'lx'm'idxa 35
qē'nēmē 'mē'mēlxlō, lā'g'ilas 'ya'la-
qēda g'īgama'yaq.

Wā, la⁸lae mō'p'ēnxwā'se 'nā'la x'ō-
sā'e Tēwīx'a'xtā'e, la'e e'tēd qa's'ēda. 40
Lae'm'lae lā lā'xa 'wā'lase nē'gā. Wā,
k'ē's'lāthā gē'g'is qā'sa la'e lā'g'aa lā-

arrived at the place where he stood when he first received the dog. He saw at once forty more mountain-goats standing on the rocks, at the place where his first game had been. At once he took off his head-ring of red cedar-bark. Then he took out from it the small dog and put it on the ground. At once the dog began to grow again. Then he was large again.

Then the dog ran to the place where the forty goats were. But it was not long before *Tewix'a'xtá'* saw that all at once the forty goats rolled down the mountain. But *Tewix'a'xtá'* did not wait long for his dog before it came back. At once *Tewix'a'xtá'* took the dog in his arms and praised it. Then he finished praising the dog, then immediately he pressed it. Then the dog became small again. Then he put it again into the cross-piece at the neck part of his red cedar-bark.

Then he walked to the place at which the forty goats were believed to be. Then he found them. He cut them open at once, and took out their intestines. Then he finished, then he began to carry the forty goats on his back, and put them on the ground behind his house. When it was evening the goats were all out of the woods.

Then *Tewix'a'xtá'* walked at once into his house. He immediately called his friends to clear his house. They finished sweeping the house, then *Tewix'a'xtá'* at once called his friends to skin the mountain-goats. Then all his friends began to skin the goats. It did not take the young men long

xés t'a'xwataasdáxs g'ix'á'idaé latxa
 'wa'tslá. Wá, hé'x'idam'la'wíse d'ó'x-
 'wa'tlaxa m'ó'sgémgustáwé e't'ed
 'me'lxló g'il'e'ng'i'la'la lax ax'a's'idasa
 g'ix'á'ide yá'n'ims. Wá, hé'x'idam- 5
 'lawíse qex'ó'dxés qex'ima'e' l'a'-
 grkwa. Wá, la'laé axa't'édxa amá-
 bida'wé 'wa'tsle laq qa's g'il'g'an'seq.
 Hé'x'idam'lawíse'da 'wa'tsle la e't'ed
 la q'wa'x'eda. Lat'm'laé la 'wa'las'ida 10
 e't'eda.

Wá, la'laé dze'lx'widéda 'wa'tsle
 lax g'ix'g'ila'sasa m'ó'sgémgustáwé
 'me'lxló. Wá, k'e's'latla g'a'laxs la'e
 d'ó'qulé *Tewix'a'xtá'yaxa* m'ó'sgém- 15
 g'ustáwé 'me'lxlósx la'e 'n'e'má'x'id
 l'ó'xumaxa la'xa n'eg'a. Wá, k'e's'latla
 g'a'la e's'tle *Tewix'a'xtá'yaxés* 'wa'tsle,
 g'a'xae ae'daa'qa. Wá, hé'x'idam-
 'la'wíse *Tewix'a'xtá'e* qla'e'dxa 'wa'- 20
 tsle qa's ts'e'lwaqéq. Wá, la'laé gwa't
 ts'e'lwaqaxa 'wa'tsle la'e hé'x'idam
 qlwé's'ed'iq. Wá, la'laé e't'ed ame-
 x'á'déda 'wa'tsle. Wá, la'laé e't'ed gri-
 pla't'elodés lax g'aya'plá'yases l'a'- 25
 grkwé.

Wá, la'laé qá's'ida qa's le la'xés
 k'ó'tasi'wa ax'a'tseda m'ó'sgémgustáwé
 'me'lxló. Wá, la'laé q'laq. Hé'- 30
 x'á'idam'la'wíse qwa'x'ed qa la'wés ya'-
 x'ig'tlas. Wá, la'laé gwa'ta, la'e ó'x-
 lex'á'dxa m'ó'sgémgustáwé 'me'lxló
 qa's ax'e'lséq lax a'taná'yases g'ó'kwé.
 Wá, la'laé dzá'qwxas la'e 'wi'lo't'eda
 'me'm'lxlowé. 35

Wá, hé'x'idam'la'wíse *Tewix'a'-*
xtá'e qá's'ed qa's le la'e l'axés g'ó'kwé.
 Wá, hé'x'idam'la'wíse axk'la'laxés
 'n'e'n'mó'kwé qa e's'wid'x da'xwéséx 40
 g'ó'kwás. Wá, la'laé gwa't é'kwaxa
 g'ó'kwé, la'e hé'x'idam'e *Tewix'a'xtá'e*
 axk'la'laxés 'n'e'n'mó'kwé qa sa'plide-
 'sexá'm'e'm'lxlowé. Wá, la'laé gwa't-

to take off all the skins of the mountain-goats.

Then he called his friends to invite his tribe. The young men put on their belts at once, and called all the men. But it was not long before his whole tribe came into the house. Then his friends went to take the mountain-goats (from) behind the house, and they took them into his house. Then stones were put into the fire of his house. Then this was finished, and kettles were taken and put on the floor in the house. Then the young men fetched water and poured the water into the kettles. Then the kettles were half full of water. Then the young men put the stones into the water in them. As soon as the water became hot, they put the meat of the mountain-goats into it. As soon as all the meat was in the water, the young men took up more stones with the tongs and put them into the water. Then the soup of the boiled mountain-goat meat was boiling. But it was not long before it was done. At once it was taken and put on the meat-board. Then the mountain-goat meat was all out (of the kettles).

Then the young men passed the brisket to the chief. Then they passed the legs to the chiefs next (in rank). Then they gave the meat of the ribs and the back-bone to the people. Then the tribe ate, while Tɛwɛx'ax'ta³ leaned back really downcast. He (said) not a word.

Then the chief, Copper-on-Body, spoke. Then he said, "O K'a'la'min!

xoxwida'mé 'ne'nimókwas sap'edxa
'm'e'm'lx'lowe. 'wɛ'lx'dz'e'lae g'e-
x'ideda ha'ya'Pa'axs la'e 'wɛ'lg'p'e'n-
masxa 'm'e'm'lx'lowe.

Wá, la'lae axk'la'xax 'ne'nimókwe 5
qa'le's'ie'la'xax g'ókulote. Wá, hé-
x'ida'm'lawiseda ha'ya'Pa 'wusé'x'ida
qa's'le'ie'la'xaxa 'na'ywa b'e'bigwan'ma.
Wá, k'e's'latla gá'xax g'a'xae 'wɛ'lae-
r'eda g'ókulotas. Wá, la'lae qa's'ede 10
'ne'nimókwas qa's'le'ax'e'dxa 'm'e'l-
'm'elq'ga'e' lax a'ana'yax g'ókwas
qa's'g'a'xé ax'a'lihas lax g'ókwas. Wá,
la'lae ax'e'ndayuweda t'e'te'sme'la'xa
legw'ías. Wá, la'lae gwa'fa, wá, la'e 15
ax'e'disa'weda q'ólats'le' qa's'ham-
g'a'lila'yuwe la'xa g'ók'we. Wá,
la'lae tsé'x'ideda ha'ya'Pa'axa 'wá'pé
qa's'qá'p's'alesa 'wá'pé la'xa q'e'q'ó-
lats'le. Wá, la'lae na'ngoyáleda q'e- 20
q'ólats'la'xa 'wá'pé. La'eda ha'ya'Pa
ax'st'ntsa t'e'sme'laq. Wá, g'p'm-
'lawise ts'lx'wideda 'wá'pé, la'e ax'sta-
nuweda r'ldzasa 'm'lx'lowé laq. Wá,
g'p'm'la'wise 'wɛ'la'steda r'ldze laq, 25
la'e e'tlededa ha'ya'Pa k'p'le'dxa t'e's-
me'qa's'e'tledé ax'st'ndes la'xa 'wá'pé.
Wá, la'm'lae 'm'de'lx'wideda 'wá'pa-
lasa q'ól'has'e'wé 'm'f'm'lg'ga'ya. Wá,
k'e's'latla gá'xax la'e t'lo'pa. Wá, 30
hé'x'ida'm'la'wise hé'w'w'w'w'w'w'w'w'
ax'atso'dayuwé la'xa hé'g'ut'owé. Wá,
la'lae 'wɛ'losteda 'm'f'm'lg'ga'e'.

La'eda ha'ya'Pa ya'x'witsa haq'wa-
yasa 'm'lx'lo'la'xa g'g'ig'ma'e. Wá, 35
la'lae ya'x'witsa t'a's'tala la'xa ca'e
g'g'ig'ma'ya. Wá, la'laeda r'ldzasa
g'ri'm'e'ie'wa x'móm'lo la'xa bigu'i-
dae. Wá, la'lae hamx'ideda le'q'wa-
lata'e, la'alase T'w'x'ax'ta'e t'e'g'ila 40
a'la'l'yu'lsa. K'ea's'wá'd'ims.

Wá, la'laeda g'g'ig'ma'e, yix t'a-
q'wag'id'ekwe ya'q'leg'ala. La'lae 'ne-

[for he did not know that his name was changed. Therefore he said "O K'a-la'min"] thanks for our food here (obtained) from you, K'a-la'min. Go again hunting mountain-goats for me." Thus said Copper-on-Body to him.

At once K'a-la'min began to sing. He said, "What is standing behind your back?" thus I was told by T'ewi-x'a'xtá'. His tribe said at once, "We had already guessed that he found supernatural help."

Then the tribe went out. At once T'ewi-x'a'xtá', that is K'a-la'min, went to sleep. Then he arose early and started. Then he asked one young man to (be) his companion. And this was the cause of T'ewi-x'a'xtá's anger. He did not go to the mountain, then he saw the real T'ewi-x'a'xtá'. T'ewi-x'a'xtá' said at once, "O K'a-la'min! where is my dog?" K'a-la'min took the dog at once and gave it to T'ewi-x'a'xtá'. Then T'ewi-x'a'xtá' took the dog and said, "O K'a-la'min! why did you talk about me to your tribe?"—thus said T'ewi-x'a'xtá' to K'a-la'min—"for I do not wish to be known by ordinary people. And so I shall now punish you, because you did not obey my words to you."

Then he took K'a-la'min's dog, for T'ewi-x'a'xtá' had kept it. Then he said, "Look here at your dog! It will be the female wolverine of later generations." (Thus) he said when he put it on the ground. Then he took K'a-la'min and said to him, "You shall also be a wolverine." The young man, the companion of K'a-la'min, came back.

ka: "ya, K'a-la'miné' [qaxs k'le'sae q'la'lela qéxs h'ma'e i'layue i'eg'mas. Hé'més la'g'itas 'né'ka: "ya K'a-la'miné'" g'e'lak'as'la qaga'da ha'mé-ganu'x' ló'i, K'a-la'miné'. Wá, ha'ga e'téd t'ewi-x'a qae'n," 'né'x'lae i'la-qwag'idukwé laq.

Wá, hé'x'idat'mlawisé K'a-la'mina'e d'e'nx'ida. La'lae 'né'ka: "'má'sos i'eg'elaqós K'a-la'miné', 'n'ex'sox'de'ntas T'ewi-x'a'xtá'e." Wá, hé'x'idat'mlawisé g'ók'ulotas 'né'ka: "Gwa'lela-m'ex'dig'ins k'ó'taq' lar'm i'ó'gwala."

Wá, la'lae hó'qawelseda le'lqwalat'a'e. Wá, la'lae hé'x'idat'mé T'ewi-x'a'xtá'e, yix K'a-la'mina'e la mé'x'eda. Wá, la'lae gag'ó'stáxa gaa'la qá's le qá's'eda. La'lae hé'laxa 'ni'mó'kwé hé'pa qá's wa'ó'x'mála. Wá, hé'més ts'l'ngums T'ewi-x'a'xtá'e. K'le'sem'la'wisé la'la-xa neg'a, la'e dó's'wala'laxa a'la T'ewi-x'a'xtá'ya. Wá, hé'x'idat'm'lawisé T'ewi-x'a'xtá'e 'né'ka: "A, K'a-la'miné' 'wi'dén 'wa'ts'la?" Hé'x'idat'mlawisé K'a-la'miné' ax'e'dxa 'wa'ts'é qá's ts'owé's lax T'ewi-x'a'xtá'e. Wá, la'lae T'ewi-x'a'xtá'e dá'x'idxa 'wa'ts'é. Wá, la'lae 'né'ka: "ya K'a-la'min, 'má'sés la'g'itaos gwa'gwé'x's'ala gra'xen qae's g'ók'ulotós," 'né'x'lae T'ewi-x'a'xtá'yax K'a-la'mina'e, "qax'gin k'le'sek' 'n'ex' qen q'ad'sa ha'ýusé bi'gwa'nema. Wá, la'mé'sen hata'q'at'oi qaxs k'le'saaqós ná'nage'g'ex'en wa'ldé'moi."

Wá, la'lae ax'e'dex 'wa'ts'las K'a-la'miné', yiss a'xelat'mae T'ewi-x'a'xtá'yax. Wá, la'lae 'né'ka: "Wé'ga dó'qwalas'gas 'wa'ts'leg'ós. La'e'm'k' lá't ts'udá'x't ná'l'é'les a'fa bekumé'l," 'né'x'lae'xs la'e g't'g'at'laq. Wá, la'lae dá'x'idex K'a-la'mina'e qá's 'né'k'éq: "La'e'm's lá't ná'l'é'loi. ó'gwa-qat." Wá, g'a'x'em ná'nakwéda hé'pa-

And therefore the red cedar-bark and the dog came to the young man. That is the end.

xa wa'ymálaydás K'a'la'mín. Wá,
hé'més g'a'xétsa 1:la'g'kwe 1:1'wa
'wa'ts'e qa'áda hé'Pa. La'm'la'ba.

4. Héla'mas.

The first of the Dzá'wadrénox⁴ lived at Nek!wé'dex. They had as their chief Héla'mas, and he had for children four girls.

G'ókula 'laeda g'a'laséda Dzá'wadré-
noxwé lax Nek!wé'dex. Wá, la'lae 5
g'í'gadus Héla'masé. Wá, la'lae sa-
sémnokwe Héla'masaséda mó'kwé ts!a-
ts'édagema.

And the four children were really very lazy, and they only thought of playing with dolls all the time at the sides and the rear of their house. Sometimes Héla'mas would go in search of them, and would call his children. Then the girls would not obey their father.

Wá, la'lae a'laed q'ím'sq'ém's!ex-
1:éda mó'kwé sa'sém's, lé'x'a'm'1 ná'qesé 10
lá'le'wata hé'm'nada lá'xa 1:la'sana'yases
g'ók'wé 1:é'wé'da a'laná'é. Wá, la-
na'xwa'lae Héla'masé a'laq qa's 1:é'la-
léxés sa'sémé. Wá, la'lae k'les ná-
nageg'a'éda ts!a'ts'édagema'xés ó'mpe. 15

Héla'mas tried to call them, because he expected the eldest one to become mature. The girls only disobeyed their father, and went far away from their house.

Wá, hé'1 la'g'itas Héla'masé wax-
1:é'lalaq qaxs la'é ná'k'la'laq é'x'nté-
dédá nó'last!é'grima'é. Wá, a'ém'lawise
há't!édá ts!a'ts'édagema'xés ó'mpe,
la'm'lae qa's'éda qa's lé'la'xéda qwesá- 20
la lá'xés g'ók'wé.

When it grew dark, the eldest one broke [some] hemlock [branches] for the roof of a house of hemlock-branches. When she had finished her house, she saw (another) house near by.

Wá, la'lae g'a'nú'fida. Laa'laséda
nó'last!é'grima'é 1:1'qwa'xéda q'wa'xé
qa sá'lasés q'wa'x'sémé g'ók'wa. Wá,
la'lae g'wá'té g'ók'wéla'yas. Wá, la'lae 25
dó'x'wa'té'laxa g'ók'wé '1:é'x'wá'ta lax
g'ók'was.

Late in the night it grew very cold, and the eldest one felt very chilly. She had no means of making a fire. Then she saw that the (other) house was lighted.

Wá, la'lae g'a'gáta g'a'nú'la; lá'é
wudex'í'fida. Wá, la'lae á'lax'íd k'le-
ná'és'ídédá nó'last!é'grima'é. Wá, la'm- 30
'lae k'leá's gwó'yó'1:asex g'ultá qa's
1:1'q'usa'. Wá, la'lae dó'q'ulaxéda g'ó-
kwaxs q'wuqá'fae.

Now she sent her youngest sister to fetch some fire. The girl went at once to fetch fire. As soon as the girl had gone, the eldest of the four girls began to menstruate.

Wá, la'lae 'ya'laqases ama'í'nxá'é qa
lé's a'ná'x g'ultá. Wá, hé'x'í'da'ém'la- 35
wíse lá qa's'ídédá ts!a'ts'ladageme qa's
lé a'ná'x g'ultá. Wá, hé'm'lawis a'té's
qa's'ídédá ts!a'ts'édagema'xés la'é é'x'nté-
dédá nó'last!é'grima'yaséda mó'kwé
ts!a'ts'édagema. 40

It was not long before she came back. She said, "O mistress! I am afraid of the place where we are staying, for it is not like our world. And that house is different from the style of our house. Therefore I am afraid of it," said the girl to her elder sister.

Then the eldest one became angry with her youngest sister. Then she said, "I am menstruating. You know that I must arise early in the morning, before the ravens are awake. Therefore I want you to go quickly." Thus said the eldest sister to the youngest one. Then the girl went into the house.

Now the girl (staid away) a long time; then the eldest one called the one next to her, who had been away so long. She said to her, "Go and look for our younger sister, for (she has been away) a very long time." Thus said the eldest one to one of her younger sisters. Then the girl went into the house.

Now she also staid away. Then she called the next one. Then she said to her, "Come, that I may have a word with you!" Then the girl went to her. She said, "Draw your head near, that I may put on you this blood of my womb to protect you." Then she put her finger to her vagina and put some of the blood of her womb on it. Then she put her bloody forefinger into the ears of her younger sister.

When she had finished, she said, "Go. Do not be afraid." Thus she said to her younger sister.

She went at once, and entered the

Wā, la⁹laē k'ēs gā'axs qā'xae aē-
daaqa. Wā, la⁹laē 'nē'ka: "ʔya, qā'
gwidā, a'leg'in ts'ēk'a'soxda ax⁹a'sa-
qens, k'ē'saēx hē gwē'x'sens 'na'lāens. 5
Wā, lōx ōguqalō'xda g'ō'kwex lax
gwē'x'sdēmasens g'ō'kwe. Wā, hē'
'mēsēn lā'g'īta k'ih'lasōx," 'nē'x⁹lāēda
ts'lā'tsladagēmāxēs nō'la.

Wā, la⁹laē ts'lē'nkwēda nō'last'ēgēma-
'yases amā⁹inxā'ē. Wā, la⁹laē 'nē'ka: 10
'La'mēn ē'xentlēda. Wā, las qā'lē-
lēm'xg'in gā'g'ō'stawil g'āx gā'lāla
k'ē's'mēlas ts'ēx⁹lēda gwā⁹wina.
Wā, hē'mēsēn lā'g'īta 'nēx' qā's lā'ōs
hā'lābalā: "nē'x⁹lāēda nō'last'ēgēma- 15
'yaxēs amā⁹inxā'ē. Wā, la⁹laē qā's-
'dēda ts'lā'tsladagēme qā's lē lā'ē'l. lā-
xēda g'ō'kwe.

Wā, lā'm'lāwis gā'ēda ts'lā'tsladagē-
mē; wā, la⁹laē lē⁹lāēda nō'last'ēgē- 20
mā'yaxēda mā'k'īlaxēda lā gā'fa. Wā,
la⁹laē 'nē'k'ēq. "Hā'ga nēnā'nuy'ulā'x
ts'lā'ē qā'xs x'ē'm'ēlāa' lā gā'fa," 'nē'x-
'lāēda nō'last'ēgēma'yaxēs 'nēmō'kwe
ts'lā'ya. Wā, hē'x⁹idā'm'lā'wisēda ts'lā'- 25
tsladagēmē lā qā's'īd qā's lē lā'ē'lā
lax'ēda g'ō'kwe.

Wā, lā'm'lāxāē x'ēk'ā. Wā, la⁹laē
lē⁹lāxaxā mā'k'īlāq. Wā, la⁹laē 'nē'
k'ēq: "Gē'lā q'ēn wā'īdēmō'kwē lō'l." 30
Wā, hē'x⁹idā'm'lā'wisēda ts'lā'tslada-
gēmē lā lāq. Wā, la⁹laē 'nē'ka:
'Gwā'stoy'widas q'ēn ax⁹ā'l'ēlōdēs-
gā'da k'lā'īmēs'ik: ē'lkwa lō'l. qā hē'l-
k'ā'ōs." Wā, la⁹laē ax'ē'tsēs ts'hēmā'la 35
lā'xēs 'na'ywē' qā ax⁹ā'l'ēlōdēda k'lā-
mēs'ē ē'lkwa lāq. Wā, la⁹laē ts'lēm'm-
ts'lōtsēs ē'p'ē'kula ts'hēmā'la lax p'ē-
p'ē'splā'yases ts'lā'ya.

Wā, g'ī'fēm'lā'wisē gwā'fa, lā'ē 40
'nē'ka: "Wā, hā'ga gwā'la k'ih'ēlā'x,"
'nē'x⁹lāēxēs ts'lā'ya.

Wā, hē'x⁹idā'm'lā'wisē lā qā's'īd

house. Then she saw that her younger sisters were cut open, and were hanging over the fire of the house to dry. Then the girl wailed for her dead younger sisters.

Then a handsome man went up to the place where the girl was sitting. He said, "Why do you cry, my dear?" The girl said at once, "O master! I am wailing for my two younger sisters, who are lying dead here."

Then the handsome man spoke, and said, "Cease wailing for your younger sisters, for they are only sleeping, for I have a way of awakening them. Now stop crying and [go] call your elder sister, that she may come to my house."

The girl arose at once, and turned towards the door of the house. Then she saw a stout woman standing at the right-hand side of the doorway. Her nose was like the nose of a crow. Her eyes looked very wild when the girl was leaving the house.

She went and told her elder sister that her younger sisters were dead, and also what the handsome man had said to her when she was sent to call her. Thus she said to her elder sister.

The elder sister arose at once, and accompanied her younger sister. Then they went together into the house. They sat down and wailed, because

qa's le la'e't. lax'e'da g'o'kwé. Wa, la-
'lae d'ox'wai'laxés ts'lá'ts'i'yax'daxs
la'e qwé'wá'g'kwa. Wá, la'lae x'ix'i-
t'la'e'la lax n'iq'ostawéseda l'gwifa-
s'éda g'o'kwé. Wá, hé'x'ida'm'la'-
wiséda ts'lá'ts'lada'g'mé 'la'g'wa'l'ida 5
qa'e's ts'lá'ts'i'yax'dé.

Wá, g'a's'laeda e'x'sokwé h'egwa-
n'ma (á'x'ult' lax k'wae'lasaséda ts'lá-
ts'lada'g'mé. Wá, la'lae 'né'ka: "ma'- 10
dzés 'la'g'wale'laq'os, ada?" Wá,
hé'x'ida'm'la'wiséda ts'lá'ts'lada'g'mé
'né'ka: "'ya q'á'g'wíde, g'a'din 'la'-
g'wa't'g'in ma'lo'kwuk' ts'lá'ts'i'yax'-
dag'in'axs lek' le't'la." 15

Wá, hé'x'ida'm'la'wiséda e'x'sokwé
h'egwa'n'm ya'q'ég'ala. Wá, la'lae
'né'ka: "Gwa'las 'la'g'wa'loi. qa'ox
ts'lá'ts'i'yáq'os q'axs á'ma'axs mé'xa,
qa'x'g'in gwe'x'idaasnóy'még'in gwe'x'- 20
'id'iq". Wá, wé'ga t'lex't'dex qa's
la'los t'e'lalax n'olast'ig'ma'ya qa
g'a'xése la'xin g'o'kwéx."

Wá, hé'x'ida'm'la'wiséda ts'lá'ts'lá-
dag'm (á'x'ult'a qa's gwe'g'em's'ide 25
lax'e'da t'lex't'laséda g'o'kwé. Wá, la-
'lae d'ox'wai'laxéda 'wá'lats'yukwé
ts'lá'daq'á'w'it' lax hé'k'lotst'á'f'laséda
g'o'kwé. Wá, la'lae hé' gwe'x'se x'tin-
dzasaséda x'tindzasaséda k'ix'it'á'ga. 30
Wá, la'lae á'larl h'el'wist'afaxéda ts'lá-
ts'lada'g'm'axs la'e law'e't's'la laxéda
g'o'kwé.

Wá, la'lae qa's'ida qa's le né'laxés
n'olast'ig'ma'yasés ts'lá'ts'i'yax'daxs 35
la'e t'e'la'la. Wá, hé'mise wa'h'maséda
e'x'sokwé h'egwa'n'm'axs "'ya'laque
qen g'a'xe t'e'laloi," 'né'x'la'xés n'ol-
ast'ig'ma'e.

Wá, hé'x'ida'm'la'wiséda n'olast'h'- 40
g'ma'e (á'x'w'ida qa's le lé'g'exés
ts'lá'ya. Wá, la'lae la'e'eda ts'lá'ts'i-
'yasála lax'e'da g'o'kwé. Wá, hé'x'-

they saw their younger sisters hanging there.

Then the handsome man came at once, and spoke again. He said, "O mistresses! why do you wail?" The eldest sister said at once, "Why should we not wail for our dead younger sisters?" Thus she said to him.

Then the handsome man said, "O mistresses! cease wailing, for I will bring your two younger sisters to life."

Then he called the stout woman, and said, "Come, my dear Brain-eating-Woman,"—for that was the name of the stout woman,—"and vomit up the brains of these two girls."

Then Brain-eating Woman came. The man took down the two dead ones, and put them on short boards. Then Brain-eating-Woman vomited up their brains, and put them into the ears of the girls. When this was done, the handsome man took the water of life and sprinkled them with it. The two sisters came to life at once.

Then the man spoke, and said to the elder sister, "O mistress! you shall be my wife." The elder sister consented at once, and she was married to the man. Then the man asked his wife her name. He wanted to find out her name. Then the eldest sister said, "My name is Food-Giver, and the name of my sister next in age to me is Dressed-Skins-in-the-House, and the name of this my next sister is Made-to-

'idarmlaxaa'wise klus'a'lita qa's q'wa-q'usale qaxs la'e do'x'wal.e'la'daf'x'es ts'la'ts'la'yax d'axs la'e x'hela'l'ela.

Wa, ga'x'lae e'ttededa e'x'sokwe bigwa'nema. Wa, la'lae e'tled ya' q'leg'ala. La'lae 'ne'ka: "'ya q'la' q'lgwidā, 'ma'ses 'la'gwa'te'laq'os?" Wa, he'x'idarmla'wiseda no'last'legma'e ya'q'leg'ala. La'lae 'ne'ka: "'Q'nu'x k'e'se 'la'gwata qag'a'nu'x 10 ts'la'ts'la'yax d'ek,'" 'ne'x'laeq.

Wa, la'lae 'ne'keda e'x'sokwe bigwa'nema: "'ya q'la'q'lgwidā, gwa'flas 'la'gwa't qan q'ula'x'idamas lag'ix'oxda ma'lo'kwex ts'la'ts'la'eqos." 15

Wa, la'lae i'e'la'axeda 'wa'latsa'yukwe ts'ida'qa. Wa, la'lae 'ne'ka: "'Ge'lag'a ada, h'qwa'ga, qaxs he'mae i'e'g'emseda 'wa'latsa'yukwe ts'ida'qe, "'qa's ho'x'wida'yosaso'x h'qwa'xsg'a da 20 ma'lo'kwik' ts'la'ts'ledagema."

Wa, he'x'idarmla'wise ga'xe h'qwa'ga. Wa, la'laeda bigwa'nem ax'a'x'oxseda ma'lo'kwē h'e'la qa's ne'la'hts'ode's lax'e'da ts'ets'la'ts'lay'semē. 25 Wa, he'mis la ho'x'wida'ats h'gwaga's h'qwa's qa's ax'e'i'ele's lax p'le'sp'hy'a-seda ts'la'ts'ledageme. Wa, la'lae gwa'la, la'eda e'x'sokwe bigwa'nem ax'e'd-xeda q'ula'sta 'wap qa's xo's'ide's. 30 Wa, he'x'idarmla'wiseda 'ne'me'ma-gase q'ula'x'ida.

Wa, la'lae ya'q'leg'afeda begwa'neme. Wa, la'lae 'ne'ka lax'e'da no'last'legma'e: "'ya q'la'gwide, g'ga'd'ien'os." 35 Wa, he'x'idarmla'wiseda no'last'legma'e wa'xa. Wa, la'm h'a'wadseda begwa'neme. Wa, la'lae wu'e'da bigwa'nemaxe's gen'e'mē. Wa, la'm'lae q'la'q'le'staa'x i'e'g'emas. Wa, la'lae 40 'ne'keda no'last'legma'e: "'He'm'en i'e'g'eme Ha'mdzil. Wa, lox i'e'ga-doxda ma'k'ilax ga'x'elmas Ala'g'mid.

give-away-all-the-Time, and the name of my youngest sister is The-Tallest-One." Thus said Food-Giver to her husband.

Then Food-Giver also asked her husband his name. Then he said, "My name is Se'nt.la'e, and also Going-from-one-End-of-the-World-to-the-Other, and also Covered-with-Abelone-Shell. Now you know my names." Then Se'nt.la'e told his wife that they were in the upper world (the sky).

After some time Food-Giver was with child, and she was quickly growing stouter. Then Se'nt.la'e called his wife and her younger sisters, and said, "Come, let us go and see the house of my father, Abelone-of-the-World."

Then the four sisters got ready and went out of Se'nt.la'e's house. Then Se'nt.la'e called Brain-eating-Woman to go also. As soon as they went out of the house, Brain-eating-Woman ceased being a woman. She became a bird and flew. She became a bluejay.

Then Se'nt.la'e said to Bluejay, "Go and tell my father that we are coming around to his house (myself and my wife and these three younger sisters of my wife here)." Then Bluejay began to cry, and flew away to report to Se'nt.la'e's father that they were coming to him.

Then Se'nt.la'e spoke to his wife, and said to her, "Try to walk fast, for it is a long distance to the house of my father." Then the four girls ran, and towards evening they arrived at the large house.

Wā, lox tē'gadoxda mā'ilaq' yis Ts'a'ts'obalag'flak'. Wā, lox tē'gadoxda amā'inxā'yaxs Se'wū'ya'las;" "nē'x'laē Ha'mdzidē la'xēs la'wunēm.

Wā, la'laē ō'gwaqē Ha'mdzidē wurā'x tē'gēmases la'wunēm. Wā, la'laē 'nē'ka: "Wā, hē'men tē'gēmē Se'nt.la'e. Wā, hē'mise Lē'laba'lisē'la. Wā, hē'mise Ē'x'tstēm'gēm. Wā, la'm's qā'lax'ēn tē'gēmē." Wā, la'm' 10 'laē Se'nt.la'e nē'faxēs gēmēmē yixs hē'ē la'leda ē'k'adzē'lisē 'nā'la.

Wā, k'ēs'lata gā'faxs la'ē hēwē'x' hūidē Ha'mdzidē. Wā, la'laē ha'la' 'nā'kula pē'n'ē'nakula. Wā, la'laē 15 Se'nt.la'e tē'lalaxēs gēmēmē tē'wēs ts'a'ts'la'ya. Wā, la'laē 'nē'ka: "Gē'lax-dā'x' la qā'n's lē dō'qwa'x gō'kwasēn ō'mpāē Ē'x'tstēmā'lag'flsa."

Wā, la'laē xwā'nā'fīdēda 'nēmē' 20 magas. Wā, la'laē hō'qawē'lsa lax gō'kwas Se'nt.la'e. Wā, la'laē Se'nt.la'e tē'lalax hō'qawā qā lēs ō'gwaqā. Wā, gā'tēm'la'wīsē hō'qawē'lsa, la'ē hē'x'īdā'mē hō'qawā'ga la gwa't ts'ē' 25 dā'qa. Wā, la'm'laē la ts'ē'klux'īdā qā's pī'fīdē. Wā, la'm' ku'sku'fīd la.

Wā, la'laē 'nē'k'ē Se'nt.la'yaxa ku'skuse: "Hā'gā nē'fax'ēn ō'mpax'gēm'x lē'tē'k' qā'tsē'sta'lat la'qē tō'gun gē' 30 nēm'k' tō'gwa'da yō'dukuk' ts'a'ts'la' 'yas'g'ēn gēmēm'k'." Wā, hē'x'īdā'm'la'wīs kwī'gātē' ku'skuse qā's pī'fīdē. Wā, la'm'laē lāt ts'ē'k'ā'fīlā'ē'x ō'mpā Se'nt.la'yaxēs lē'ē laq. 35

Wā, la'laē yā'qē'gātē Se'nt.la'yaxēs gēmēmē. Wā, la'laē 'nē'k'ē'q: "Yā'yā'nāla qā'sax, qā'xs qwē'salāē gō'kwasēn ō'mpā." Wā, la'laē hē'x'īdā'mēda mō'kwē ts'a'ts'ēdagēm dzē'ls' 40 sēsā'la. Wā, la'laē dzā'qwa'xs la'ē la'gāēda ts'a'ts'ēdagēmē lax'ē'da 'wā'lasē gō'kwa.

Then Food-Giver saw that the painting on the front boards of the large house was the Sun on the right-hand side of the door, and the Moon on the left-hand side of the door [of the large house], and the Thunder-bird was over the door.

Now SE'nl'a'e, his wife, and her younger sisters, went in. They were told to sit down by an old woman, the slave of Abelone-of-the-World.

Then the chief, Abelone-of-the-World, lay down on his back. He was very stout. As soon as SE'nl'a'e and his wife and her younger sisters sat down, the chief, Abelone-of-the-World, sat upright, and said, "O son, welcome! Which among these four pretty women is your wife?"

Then SE'nl'a'e said, "This one next to me;" and the chief said, "O son! it seems that your wife is with child." And SE'nl'a'e said at once, "That is true."

Then the chief said, "Thank you for your words. If your wife gives birth to a girl, you shall name her Light-Bringer-of-the-World; and if it is a boy, name him Light-Bringer. This my house here shall go to your child, and also the death-bringer and the water of life."

Then the chief stopped speaking, and he told his slave to feed the four women. Then the slave took something just like crab-apples and fed the women and SE'nl'a'e.

Wā, la^olae dōx^owale^{le} Ha^omdzida-xe^oda k^ola^otayas tsāgemasēda ^owa^olase grōkwa yixs lē^oslēdaeda hē^ok^olotstā^ola^osēda tē^ox^olā. Wā, la mēkule^oda 5 gēm^oxō^ostā^ola^ośas tē^ox^olāsēda ^owa^olase grōkwa. Wā, la^olae Kunkunxult^ogā^oēda awi^ogāitā^oyasēda tē^ox^olās.

Wā, la^olae hō^ogwitē SE'nl'a'e lē^owis genē^omē lē^owis tsā^otsā^oya. Wā, la^olae 10 qlā^oxsidzesōx^oda^oxwa yise^oda q^olyakwē ts^olēda^oqa yix qlā^okās Ē^ox^otsēma^olagil^ośe.

Wā, la^olae tē^og^oitēda g^otgama^oe yix Ē^ox^otsēma^olagil^ośe. La^olae lō^omaēl pē^onlēsa. Wā, g^ot^olēm^olā^owisē klus^o 15 ^oalīte SE'nl'a'e lē^owis genē^omē, lē^owis tsā^otsā^oya; wā, la^olae klwā^og^oustā^olīfēda g^otgama^oe yix Ē^ox^otsēma^olagil^ośe. Wā, la^olae ^onē^okā: ^oya xunō^ok, gē^olak^ośla. Wā, ^owi^odēs genē^omaōs lā^oxwada mō^o- 20 kwex ē^ośēk^o tsē^odaqa.

Wā, la^olae SE'nl'a ^oē^onē^okā: "Gā^o 5 mē^ogāda mā^okatak^o gā^oxēn." Wā, la^olae ^onē^okēda g^otgama^oe: ^oya xunō^ok^o lā^ox^ostlāak^omaē^ox bēwē^okos genē^oma^oqōs. Wā, hē^ox^oidaxm^olā^owisē SE'nl'a'e ^onē^okā: "Ā^olāmōx, lā^om bēwē^okwa."

Wā, la^olae ^onē^okēda g^otgama^oe: 5 "Ĝē^olak^oślax^oōxs wā^oldmēx. Wā, hē^omaa qā^oxō^o mā^oyū^olīd^oōs gūnē^omēx, 30 wā, qō tsēda^oqlō, wā, lā^olēs lē^ox^olīdēs ^onē^onayudze^omga lāq. Wā, g^ot^olēm^olā^owisē hā^obagum^o, wā, lā^olēs lē^ox^olīdēs ^onē^o 5 nāyōs lāq. Wā, yū^omēsēn grō^okwēx lā^omō^ox lā^o lā^oxēs xunō^oxdā^ox^olāōs, 35 lē^owō^oxda halā^oyux, lē^owō^oxda qlū^olā^osta ^owā^opa."

Wā, la^olae gwāt qlē^oyō^odēda g^otgama^oe. Wā, la^olae axk^olā^oxēs qlā^okō^o 5 qa hamg^otlēsēxa mō^okwē tsē^odaqa. 40 Wā, la^olaēda qlā^ok^ouwē ax^oē^odēda hē gwē^ox^o tsē^olēs qā^os hamg^otlēs lā^oxēda tsē^odaqē lō SE'nl'a'e.

When the women had eaten, Food-Giver examined the posts of the large house, and she saw that they were men, one on each side of the doorway of the house. The cross-beam over the (men) posts of the doorway of the house was a double-headed serpent. The single post at the rear end of the house was the Thunder-bird. The house was ten steps deep, and its name was K'e'k'leslen. All of these were given to the son of Se'ni'la'e.

Then Abelone-of-the-World spoke, and said, "O daughter-in-law! your father's name shall be Abelone-of-the-World, for indeed you will return to your father. When you get home, and when you have been there four days, this house will go to the village of your father; and these four baskets — one of them full of dressed skins, one full of woollen blankets, one full of coppers, and one full of all kinds of food — will also go, and they shall be the property of my grandson.

"And when you and your father wish to give a winter dance," continued the chief to Food-Giver, "your dancer shall perform the Shaman's dance, and his name shall be Healer; and the Teasing dance shall go to your child, and his Teasing-dance name shall be X'tts'laned, and he shall also have the Thunder-bird dance and his name shall be Ho'tagen's, and he shall have the Ha'msham's dance and the name Ha'mats'axis; and that is all that will go to my grandson. This is all that I want to say."

Wá, la'lae gwát ha'ma'péda tsé'daqe; la'a'las x'tts'ax'tlé Ha'mdzilaxéda tē-tāmaséda 'wa'lasé g'ókwa. Wá, la'lae dó'qula qé'ss bé'begwanimaeda wáxsustá'lelé laxé da tē'x'laséda g'ókwé. Wá, la'lae s'siuleda géxtá-'yaséda bé'begwanimé tē'tāmséda tē'x'laséda g'ókwé. Wá, la'lae Kun-kunxulig'a'éda 'nē'mts'laqé tāmséda a'tē'ba'yas. Wá, la'lae níq'x'á'daxa 10 lé'da dzó'yaq'yaséda g'ókwé. Wá, la'lae tē'gadéda g'ókwas K'e'k'leslen. Wá, hé'm la 'w'la g'axyo lá'xéda xunó'x'as Se'ni'la'e.

Wá, la'lae e'tled ya'qé'g'até É'x'ts'te- 15 má'lag'il'se. Wá, la'lae 'né'ka: "Wá, ní'g'ómp, wé'g'ax't tē'gadé á'sas É'x'ts'te má'lag'il'se qá'taxs lé'tá'qósáe dá'qá't lax á'sa. Wá, g't'fēm'twits láf ná'naxi, wá hé'tales lá' m'p'len- 20 'xwasi qá'xó lá'lóxda g'ókwéx lax g'ó'xdemas á'sa. Wá, lá'més'ox lá'lóxda mó'sgéméx lá't'ebata qó'taxwa alá'g'iméxwa 'nē'msgéméx; wá, lóx qó'taxwa p'leptá'msgéméx 25 'nē'msgéméx; wá lóx qó'taxwa lá'qóxda 'nē'msgéméx; wá lóx qó'taxwa ná'xwax hé'máe'masóxda 'nē'msgéméx. Wá, yó'tem má'mek'áslesen ts'ó'x'le-malá'x."

"Wá, qá'só 'né'x'ax qá's ts'lé'tséqé- 30 laxós tó á'sa," né'x'laeda g't'igam'áe lax Há'mdzide, "wá, lá'mésé pá'x'tá'lahés sé'natta. Wá, lá'te tē'gadés Ná-naqwey't; wá hé'miséda 'mé'ta lá' 35 lá'xes xunó'x'laos. Wá, hé'miséda tē'gémáséda 'mé'ta yix X'tts'lanéde. Wá, lá'leda Kuku'n'xulá'e. Wá, hé'm tē'gémse Ho'tagen'sé. Wá, hé'mi- 40 séda há'msham'sése. Hé'm tē'gémse 40 Há'mats'axésé. Wá, lá'm 'w'la lá' lá'xen ts'ó'x'lemata. Wá, lá'm 'w'len wá'démé."

Then SE'nl:l'a'e told his wife that they would go home. They went out of the house, and arrived at their own house. Then Food-Giver thought of her father and mother, therefore she was very downcast. Her mother always looked after women when they gave birth to children, therefore she was downcast.

Then SE'nl:l'a'e spoke to his wife, and said, "O mistress! why are you so downcast?" Food-Giver answered at once, and said, "I am with child, and therefore I am downcast, for there is no one here to take care of me, and my mother is the only one who takes care of women who give birth to children. That is what I am thinking of," said Food-Giver to her husband.

Then SE'nl:l'a'e spoke, and said, "O mistress! don't feel badly, for I will let you go home. Now you shall go home. If you want it, only say, 'I want a house to come,' and my father's large house will be at once at the place where you want it to be; and if you want anything, you have only to call my name, for I shall be near you all the time." Thus spoke SE'nl:l'a'e to his wife.

Then Food-Giver spoke to her husband, and said, "Thank you, master, that you do not want to keep me and my younger sisters in this upper world." Thus spoke Food-Giver to her husband.

Then SE'nl:l'a'e called Brain-eating-Woman, and said, "Go and borrow the

Wá, hé'x⁴idaem⁴la'wisé SE'nl:l'a'e ax-
k'la'la'xés gené'mé qá's la'lagi ná'ná-
kwa. Wá, la⁴lae hó'qawélsa. Wá,
la⁴lae la'graa la'xés gró'kwé. Wá, la-
⁴lae g't'gaeqalé Ha'mdzidaxés ó'mpa 5
lé'wis abé'mpé. Wá, hé'ém⁴la'wis
xé'n:l'elag'tits xu'lse. Wá, hé'misé
abé'mpas yixs hé'mae áa'xsilaxéda
ts'édaqaxs ⁴ma'yulae. Wá, hé'mis
la'g'itas xu'lse. 10

Wá, la⁴lae wulé' SE'nl:l'a'e laxés
gené'mé. Wá, la⁴lae ⁴ne'ka: "ya
ql'agwidé, ⁴ma'dzēs xé'n:l'elag'thaos
xu'lsa?" Wá, hé'x⁴idaem⁴la'wisé Ha'm-
dzidé ná'nax'méq. Wá, la⁴lae ⁴ne'ka: 15
"Hédzá'mén la'g'ita xu'lse qá'xgin
bé'w'kwik: qá'x's k'le'a'séle áa'xsilá
g'a'xén. Wá, hé'misen abé'mpaxs lé-
x'a'mae áa'xsilaxéda ts'édaqaxs ⁴ma-
yulae. Wá, hé'misen g't'gae'gae," 20
⁴ne'x⁴lae Ha'mdzidexés lá'wunmé.

Wá, la⁴lae ya'q'égaté SE'nl:l'a'e.
Wá, la⁴lae ⁴ne'ka: "ya ql'agwidé,
gwa'laxt' ⁴ya'ss'e'més ná'qayós, qak'n
k'le'ts'léna'e yé'x'stósós la ná'nakwa. 25
Wá, la'e'ms lá' ná'nax'lól. Wá, g't'l-
⁴émits ax'é'xsdesó'nóx'lól; wá, lá'l'es
á'ém't ⁴ne'x'lól, 'ax'é'xsdeg'a'xa gró-
kwa, wá, hé'x⁴idaem⁴la'wisé lá'l'éda'wá-
lasé gró'x'désén ó'mpa la'xés gwó'yó- 30
laos qa ax'é'ldzasl'es, ló ⁴na'xwés
ax'é'xsdesó'laos, lá'l'es á'ém't lé'x'eí.
g'a'xén, qá'xgin hé'ménata'mé'gin né-
xwá'la' lól," ⁴ne'x⁴lae SE'nl:l'a'yaxés
gené'mé. 35

Wá, la⁴lae ya'q'égaté Ha'mdzidé.
Wá, la⁴lae ⁴ne'ka la'xés lá'wunémé:
"Gé'lak'as'la ql'agwidé, qae's k'le'saaqós
⁴nex: qén xak'le' lógun ts'lá'ts'lá'yak'
lá'xwa é'k'lex á'w'nagwisa," ⁴ne'x⁴lae 40
Ha'mdzidaxés lá'wunémé.

Wá, la⁴lae SE'nl:l'a'e lé⁴lalax lá'-
qwaga. Wá, la⁴lae ⁴ne'ka: "Ha-

long rope of The-One-who-Climbs-down, that is the Spider." Brain-eating-Woman went at once, and it was not long before Brain-eating-Woman came, carrying on her arm the long rope of The-One-who-Climbs-down. She gave it to Se'n'l.a'e, who took it and called the four women.

Then Se'n'l.a'e said to them, "Don't be afraid. Stand close together." Then he wrapped his large dressed-skin blanket around the four sisters, and tied one end of the long rope to the four women. After he had tied them, he opened the door of the upper world and put his wife and her younger sisters, bundled together, through it.

It did not take them long before they reached this (our) lower world. Food-Giver did not know who untied them. Then she saw our world here. Food-Giver just arose and sat down, and gave birth to a child.

Then her younger sisters looked at her child, and they saw that it was a girl. Then Food-Giver spoke, and said, "Her name shall be according to the wish of her father. Her name shall be Light-Bringer-of-the-World." Thus spoke Food-Giver to her younger sisters.

Then she spoke again, and said, "Bring me a kettle to wash Light-Bringer-of-the-World, and something to wrap her up in, and material for my little house."

As soon as she ceased speaking, the little house, and the cradle and everything that belongs to it, and the kettle with water already warm in it, came

dzá's 1.é'k'ox g'í'tlá dem'ms Hó'maxa, yixé'da Ya'yagét'lenéga." Wá, hé'x'ídar'm'la'wíse 1.á'q'waga la qá's'ída. Wá, k'le's'latla gá'fáxs g'a'xác q'le'xule 1.á'q'wagaxéda g'í'tlá dem'ms Hó'maxa. Wá, la'lae ts'ás lax Se'n'l.a'e. Wá, la'lae dá'x'ídaq qá's 1.é'lalexéda mó'kwé ts'é'daq.

Wá, la'lae 'né'k'é Se'n'l.a'yaq: "Gwa-la k'í'tlá'x. Wé'ga q'ap'le'x'ídex." Wá, 10 la'lae sá'sg'emtsés 'wá'lasé alá'g'im-gem né'x'u'né laxé'da mó'kwé 'né'mé'magasa. Wá, la'lae yí'tse'mtséda ap'sá'yaseda g'í'tlá dem'mé'ladaxéda mó'kwé ts'é'daqé. Wá, la'lae gwa' 15 yit'a qé'xs la'é ax'st'ó'dxa t'é'x'í'laséda é'k'le' a'w'í'nagwís qá's ax'st'ó'déséda la q'éné'p'semá'laxés gen'mé 1.é'wés ts'á'ts'á'ya.

Wá, k'le's'latla gá'fa ba'no'te'laxs, la'é 20 ax'e'lsa laxwa ba'né'x a'w'í'nagwísa. Wá, la'lae k'le's q'á't'el'é Ha'm'dídx lá qwé'tse'm'dé'q. Wá, la'lae hé'x'í'daem dó'x'wá'le'laxé'ns nó'sex 'ná'la. Wá, hé'em'lawís á'tés hé'fídxes k'wa'ta'e'ná'e 25 yix Ha'm'dízidé la'é 'má'yú'fída.

Wá, hé'x'í'daem'la'wíse ts'á'ts'á'és dó'x'wídxéda g'íná'nemé. Wá, la'lae dó'x'wá'le'la qé'xs ts'á'ts'á'dag'máe. Wá, hé'x'í'daem'la'wíse Ha'm'dízidé ya' 30 q'ég'á'la. Wá, la'lae 'né'k'a: "La'mó'x 1.é'gád'les wá'demas ó'mpa'só'x; wá, la'mó'x 1.é'gád'les 'né'ná'yodze'mga," 'né'x'lae Ha'm'dízidé lá'xés ts'á'ts'á'ya.

Wá, la'lae é'dzaqwa ya'q'ég'á'la. Wá, 35 la'lae 'né'k'a: "G'a'xlax'í q'ó'lats'la qa kwá'dzats'és'ga 'né'ná'yodze'mgá' 1.ó qa q'ané'p'semé'sik'; wá, hé'mís q'én hodzá'ts'á."

Wá, g'í't'ém'la'wíse q'wé'fída lá'xés 40 ya'q'ent'lalá'éná'e, la'é g'a'xéda g'ó'kwé hó'g'wó'lsa 1.é'wé'da xá'pé 1.ó 'ná'xwés gwé'íg'wala, 1.é'wé'da q'ó'lats'le. La

and stood on the ground. Then Food-Giver's younger sisters washed the child.

After the women had washed the girl, they became hungry. Then Food-Giver spoke, and said, "O Master Se'n.la! please give us something to eat." Immediately hot soaked salmon and a bundle of dry salmon came into her little house. At once the four sisters ate the soaked salmon.

After the four sisters had eaten, Food-Giver spoke, and said to her younger sisters, "Go and look for our parents. That is their house where you see the smoke over there," said she, pointing with her hand up the fiord from her house.

Then two of her younger sisters went. The one next in age to her was (too) lazy. After a little while her two younger sisters came back again, followed by their parents. Then her mother took up Light-Bringer-of-the-World.

Then the father of the four sisters, that is He'ta'mas, spoke, and said, "O children, welcome! Now we meet again alive. I will come and build a house near this your small house." Thus said He'ta'mas to his children.

Food-Giver spoke at once, and said, "Don't trouble yourself about your house, for in four days the house of the grandfather of Light-Bringer-of-the-World will come here."

Then He'ta'mas knew at once that his children had obtained the right thing,

gwa'tela'em'lae'da 'wa'pe k'o'x'sta. Wa, he'x'idaem'la'wise ts'la'ts'layas Ha'mdzide kwa's'idxeda g'ina'neme.

Wa, la'e'm'la'wise gwa'teda ts'e'daqe kwa'saxeda g'ina'neme; wa, la'lae po'sq'lex'ida. La'e ya'q'legate Ha'mdzide. Wa, la'lae 'ne'ka: "fy a'q'lgwide Se'n-l'e, wax'e'dasaganu'x' ha'ma'ya." Wa, he'x'idaem'la'wise g'ax k'la'le'eda t'el'kwe xa'ma'sa. Wa, he'miseda la' 10 q'wad'ekwe' xa'ma's g'ax ax'a'lit' lax'e'da ho'se g'o'x's. Wa, he'x'idaem'la'wiseda mo'kwe 'ne'me'magas t'lex'wa'xeda t'el'kwe xa'ma'sa.

Wa, la'lae gwa't t'lex'we'da mo'kwe 'ne'me'magasa, la'e Ha'mdzide ya'q'legata. Wa, la'lae 'ne'ka la'xes ts'la'ts'laya: "Ha'ga do'x'widxens g't'ga'otno'kwa. He'em g'o'x's'e'da kwa'x'ila la'xeda," 'ne'x'lae ts'ema'ases 20 a'yaso' lax 'na'lanayases g'o'kwe.

Wa, he'x'idaem'la'wiseda ma'lo'kwe ts'la'ts'layas la qa's'ida. Wa, la'lae q'a'mseda ma'k'ilaq. Wa, k'le's'lat'la ga'taxs g'a'xae ae'daaqeda ma'lo'kwe 25 ts'la'ts'layas t'el'x'alaxes g't'ga'otno'kwe. Wa, he'x'idaem'la'wise ab'em'pas q'la't'e dex 'ne'na'yodze'mga.

Wa, la'lae ya'q'legate o'mpaseda mo'kwe ts'la'ts'layas'la yix He'ta'mase. 30 Wa, la'lae 'ne'ka: "fy sa'sem, ge'lak'as'la; wa, g'a'x'mens q'wa'lag'o. Wa, la'me'sen g'ax't g'o'kwilat' la'xos la'q'os hodza'stsos g'o'kwaqos," 'ne'x'lae He'ta'masaxes sa'sime. 35

Wa, he'x'idaem'la'wise Ha'mdzide ya'q'legata. Wa, la'lae 'ne'ka: "Gwa'la wu'e'm q'layaq'elases g'o'x'ta'os, qa'xs mo'p'lenxwas'mele k'le's g'a'xle g'o'x'da's gage'mpasga 'ne'na'yodze'mgak." 40

Wa, he'x'idaem'la'wise He'ta'mase q'la't'ela q'eks le'ma'e he'taxes sa'seme.

He ceased speaking. On the following morning he came to stay near the small house of his children, and Hêlâ'mas's people also came with their goods, following their chief.

After the four sisters had lived in their house for four days in this our world, the large house, whose name is K'ê'k'ê'sLEN, came during the night. It took the place of the small house. Then in the morning the four sisters awoke. Food-Giver knew at once that it was the large house.

Then she woke her father, and said to him, "O father, do not sleep! Look at this house of Light-Bringer-of-the-World!" Thus said Food-Giver to her father. Then Hêlâ'mas awoke and arose, and now he saw the large house and its posts.

Then Hêlâ'mas was really afraid, because he had really never seen the like of the large house. Then Food-Giver called her other sisters to untie the basket filled with dressed skins, and then the others. The three sisters went and opened the basket in which the dressed skins were, and then they took out the dressed skins from one basket. They did not empty it, although one corner of the large house was quite full.

Then Hêlâ'mas said to his children, "This basket must be the one that is called Never-Empty." Then the sisters ceased trying to take out the dressed skins, and indeed the basket was still full.

Then they opened another basket in

Wâ, la^mla^e á'ém q'wê'fida. Wâ, g'á'x'ém^mla^e á'ém 'má'wa lax la hó'dza's g'ó'kwasés sá'seméxéda la 'ná'x'ida. Wâ, la^mla^e ó'gwaqé g'ó'kulotas Hêlâ'masé g'áx má'sgeméxés g'í'gama^e. 5

Wâ, hê'latla la mó'pl'énxwâ's, la g'ó'kuleda mó'kwé 'né'mé'magas laxrns á'wí'nagwiséx. Wâ, la^mla^e gá'nula, g'á'xaa'séda 'wá'lasé g'ó'kwaxa lé'gades K'ê'k'ê'sLÉ'ne. Wâ, la^mla^e g'áx 10 l'a'yóxéda hó'dzatslé'x'ide g'ó'kwa. Wâ, la^mla^e 'ná'x'ida; la'é ts'lex'í'déda mó'kwé ts'la'ts'la'yasá'la. Wâ, hê'x'ida-ém^mla'wíse Há'mdzidé má'tlé'gaa'léla-xéda 'wá'lasé g'ó'kwa. 15

Wâ, la^mla^e gwe'x'á'dxés ó'mpe. Wâ, la^mla^e 'né'k'xéq: "ya ómp, gwa'las mé-xax qa's dó'x'widaósaxwa g'ó'kwaxsga 'né'ná'yódze'mga," 'né'x'la^e Há'mdzí-daxés ó'mpe. Wâ, hê'x'ídá'ém^mla'wíse 20 Hêlâ'masé ts'lex'í'da qa's l'a'x'wíde. Wâ, la^mla^e dó'x'wá'l'élaxéda 'wá'lasé g'ó'kwa l'é'wés l'é'lá'mé.

Wâ, la^mla^e Hêlâ'masé á'la kí'hé'la's, qá'taxs k'é'sae dó'qulaénox" lax hê 25 gwe'x'séda 'wá'lasé g'ó'kwa. Wâ, la^mla^e Há'mdzidé l'é'lalaxés ts'la'ts'la'ya qa la's qwé'ts'émxéda l'a'baté qó'tla-xéda alá'g'imé,l'é'wéda á'Pógu'la. Wâ, hê'x'ídá'ém^mla'wísedá yú'dukwé 'né- 30 'né'magas la qa's x'á'x'wí'déxéda g'í'ts'lé'waséda alá'g'imé. Wâ, la^mla^e 'mó'ts'lá'lxéda alá'g'imé laxé'da 'né'msgémé l'a'bat. Wâ, la^mla^e k'ê's wí'lg'í'ts'lá wá'x'maé'la qó't'ledá 35 apó'téwa'l'haséda 'wá'lasé g'ó'kwa.

Wâ, la^mla^e Hêlâ'masé 'né'ka la'xés sá'sémé: "Yúdzá'émx'ém't l'é'gades bá'x-baxwá'l'í'óxda l'a'batéx." Wâ, la^mla^e ya'x'ídéda 'né'mé'magasé 'mó'ts'lá'la- 40 xéda alá'g'imé, qá'taxs l'é'maé' é't'ed qó't'la.

Wâ, la^mla^e é't'ed x'á'x'wí'déxéda

which all the woollen blankets were. They took them out and filled another corner of the large house. Then they ceased again, and the basket was still full.

Then the sisters walked, and went to the front part of the house, for one basket was in each corner of the large house. None of the common people were able to lift them. Therefore it was so.

Then they opened the basket. Then they took out woollen blankets, and the corner of the house was full. Then they ceased, and the basket was still full.

Then the sisters went to the other side of the door of the house, and opened the basket in which all the food was. They took it out and filled the corner of the house. Then they ceased, and the basket was still full.

Then Heta'mas spoke again, and said, "Thank you, children, for this large house and this large pile of things that I have seen."

Then Food-Giver spoke to her father, and said, "O father! do not speak for a while, for you will now see all the magic treasures that I have obtained. In this box are four kinds of winter dances—the Ha'mshamts'les, the Shaman's dance, the Teasing dance, and the Thunder-bird dance—and their names. The name of the Ha'mshamts'les is Ha'matslaxis, and the name of the Shaman's dance is Healer, and the name of the Teasing dance is X't'slanid, and the name of the Thunder-bird dance

'ne'msgemé l.l'a'bata yix g'e'tsla'wasaséda p'lep'l'a'lemsgemé n'x'una'ya. Wá, la'lae wax' 'mo'tsla'laq. Wá, la'lae qó't'leda ap'soté'wa'l'haséda 'wa'lasé g'ó'kwa. Wá, la'la'xaa ya'x'í'deq. Wá, 5 lae'm'laxaa é't'led qó't'leda l.l'a'baté.

Wá, la'lae'da 'ne'me'magase qá's'í'da qa's lé la'xéda l.l'a'sba'yaséda g'ó'kwe, qá'í'axs 'ná'f'ne'msgemé'maéda l.l'a'l'ebaté axé'f laxé'da wá'x'soté'wal'haséda 'wa' 10 lasé g'ó'kwa, qaxs k'é'sae í'a'gumséda ba'xuse bégwá'néma; la'g'í'las hé gwa'fe.

Wá, la'lae x'a'g'wí'deq. Wá, la'la'xaa wax' 'mo'tsla'laxéda p'l'a'lemsgemé laq. Wá, la'lae qó't'leda ó'négwí'haséda 15 g'ó'kwe. Wá, lae'm'l'a'xaa ya'x'í'da. Wá, la'lae é't'led qó't'leda l.l'a'baté.

Wá, la'lae qá's'í'da, yixé'da 'ne'me'magase qa's lé la'xéda, ap'soté'wal'haséda t'lex'í'laséda g'ó'kwe. Wá, la'la'xaa 20 x'a'g'wí'déda l.l'a'baté, yix g'e'tsla'wasaséda 'ná'ya ha'ma'ya qa's axwu'ts'l'a'leq. Wá, la'lae qó't'leda ó'négwí'haséda g'ó'kwe. Wá, la'lae ya'x'í'da. Wá, lae'm'l'ae é't'led qó't'lex'í'déda l.l'a'baté. 25

Wá, lae'm'l'ae Heta'masé é't'led ya'q'legata. Wá, la'lae 'ne'ka: "Ge'lak'as'la sá'sem, qa'ó'xda 'wa'laséx g'ó'kwa í'e'wó'xda lé'qen dó'x'wa'í'la la 'me'x-'ma'wí'la." 30

Wá, la'lae ya'q'legaté Ha'mdzidxés ó'impé. Wá, la'lae 'ne'ka: "'ya omp, gwaí la'g'ae'má'si. ya'q'entlalax qa's 'wí'layós dó'x'wa'í'laxén í'ó'gwa'xé la'xén la'a'sda. Wá, hé'méda g'í'ldasé 35 g'í'tsa'wats'leda mó'g'widá'la lé'leda, yixé'da Ha'mshamts'lé'se; wá, hé'miséda Pa'xala'laté; wá, hé'miséda 'mé'la í'e'we'da Kuku'n'xulaté í'e'wés í'e'í'eg'émé. Wá, hé'm í'e'g'emséda Ha'mshamts'lé'sé 40 Ha'matslaxésé. Wá, hé'mis í'e'g'emséda Pa'xala'laté Na'naqweye'de. Wá, hé'mis í'e'g'emséda 'mé'lé X't'slanidé.

is Hó'lagenu's." Thus spoke Food-Giver to Hefá'mas.

Then Hefá'mas thanked his daughter for her speech. Food-Giver spoke again, and said, "O father! fetch your dead father, and bring him to me."

Hefá'mas went at once to the grave and took up his dead father, for the dead of our ancestors were only wrapped up in mats. They had no boxes. Then Hefá'mas carried his dead father on his shoulder, and went into the house of Food-Giver.

Hefá'mas put the dead man on the floor, and Food-Giver said, "O father! now unwrap him, so that I may see my grandfather." Then her father unwrapped the mat which covered the dead man. As soon as the dead man was uncovered, Food-Giver took the water of life and sprinkled him with it. At once the body, that just before had been dry, filled up, and again it moved, and Food-Giver's grandfather came to life.

Now Hefá'mas felt glad because his father had come to life. Then Food-Giver spoke again to her father, and said, "O father! look at this baton, this death-bringer. If you want us to go to war with any one of the tribes, and we should take this baton, the death-bringer, we only need to point it towards ever so many people, and they would all be dead." Thus said Food-Giver to her father.

Wá, hē'x'mis tē'gēmsēda Kuku'n̄xulātē Hó'lagenu'sē; "hē'x'laē Hā'mdsidax Hefá'masē.

Wá, hē'x'idaēm'lā'wisē Hefá'masē 'mō'las wā'demasēs xunō'kwē. Wá, lā'laē ē'dzaqwē Hā'mdzidē yā'q'leg'ala. Wá, lā'laē 'nē'ka: "ya ōmp, hā'dza's ax'ē'dex ā'swulā qa's grā'xāo'satsē g'ā'xen."

Wá, hē'x'idaēm'lā'wisē Hefá'masē lā 10 qa's'ida qa's lē lā'xēda dē'dig'ē'ya'. Wá, hē'x'idaēm'lā'wisē Hefá'masē dā'x'idxēs ōmpwulē, qa'xs ā'māē qānē'p'naleda hē'la'sēns grā'lemg'a'l'saxēda hē'wā'ē k'le'a's grā'dasa. Wá, lā'laē 15 Hefá'masē 'w'f'x'is'ē'yaplaxēs ōmpwulē. Wá, lā'laē lā'flax g'ō'kwās Hā'mdzidē.

Wá, grā'f'ēm'lā'wisē Hefá'masē ax'ā'ltasēda hē'le' bēg'wā'nema, lā'lasē Hā'mdzidē 'nē'ka: "ya ōmp, wē'grā 20 qwē'p'ideq' qā'n dō'x'wā'ē'lexn gā'gempex." Wá, hē'x'idaēm'lā'wisē ōmpas qwē'hē'p'ēndxēda hē'wā'ē lā'xēda hē'le' bēg'wā'nema; wá, grā'f'ēm'lā'wisē xā'mak'ing'a'l'itēda hē'le' bēg'wā'nema, 25 lā'ē hē'x'ida'mē Hā'mdzidē ax'ē'dxēda q'lulā'sta 'wap qa's xō's'idē's laq. Wá, hē'x'idaēm'lā'wisē pō's'idē ō'kwī'nā'yasēda ā'f'ēm'x'dē hē'm'xwēs ō'kwī'nā'ē. Wá, lā'laē k'wē'nā'f'ida. Wá, lā'm'lāē 30 q'lulā'x'itēda gā'gēmpas Hā'mdzidē.

Wá, lā'laē ē'x'itē nā'qā'yas Hefá'masē qa'xs lā'ē q'lulā'x'itēs ōmpē. Wá, lā'laē ē'dzaqwa yā'q'leg'atē Hā'mdzidaxēs ōmpē. Wá, lā'laē 'nē'ka: "ya, 35 ōmp, dō'x'widag'ada tē'myayuk' yix-grā'da halā'yuk', qasō 'nē'x'lax qnēs lē wī'nax 'nē'msgē'makwa lā'xa lē'lqwalā'ya, lā'mē'sēns lā'laxg'ada tē'myayuk' halā'yā; wá, lā'laxēns ā'ēmlax 40 'šwē'x'itēk' lax q'ē'nēm lā'xa hē'bēgwanema; wá, lā'laxē 'w'wul'ēmlax hē'hē'llax," 'nē'x'laē Hā'mdzidaxēs ōmpē.

Then Hehá'mas heard some one speaking close to Food-Giver, but Hehá'mas did not see any one. That invisible one was speaking, and saying, "Give a winter dance to your tribe. I will come and give instructions to you what to do." Thus said the one who was speaking. Now Food-Giver knew that Se'n.la'e was speaking to her.

Food-Giver replied at once, and said, "O master! come and show yourself, that you may be seen by your father-in-law, and that you may take charge of what you spoke about." Se'n.la'e never answered to the words of Food-Giver.

Then Hehá'mas cleared the large house, and in the evening his tribe began the winter dance. The daughter of Se'n.la'e, Light-Bringer-of-the-World, and the three younger sisters of Food-Giver, disappeared. They were going to show the four dances to which Se'n.la'e and his father referred, that were to be taken by Food-Giver.

Se'n.la'e continued to give instructions to his wife, saying what she was to do. She gave feasts every day to her tribe. Then Se'n.la'e gave instructions to his wife that she should give a feast every day, and how to dye cedar-bark red.

Then Se'n.la'e said that four days after the disappearance of the four,—Light-Bringer-of-the-World and her three aunts,—Hehá'mas should invite his tribe and their women and the children to the large house to distribute the red cedar-bark among them. Now, Hehá'mas's name was Gatherer, the same as

Wá, la³lae wu¹le¹e Hehá'masaxa ya¹-qle¹gata lax apsa¹litas Ha¹mdzide. Wá, la³lae k¹e's d¹o¹q¹le Hehá'masaq. Wá, la³lae 'ne¹k'eda ya¹q¹lantala: "We¹ga ya¹wixilax qa¹s g¹o¹kulotaq¹s, á¹em¹-wisen g¹axi. Ie¹x'salari¹oi qa¹s gwé-g'ilas¹os," 'ne¹x¹laeda ya¹q¹lantala. Wá, lae¹m¹lae Ha¹mdzide 'ma¹t'ixsde qe¹xs he¹mae Se'n.la'e¹eda ya¹q¹lantalaq. 5

Wá, he¹x¹idaem¹la¹wise Ha¹mdzide 10 ná'nax¹meq. Wá, la³lae 'ne¹k'a: "Iya, q¹á'gwide, ge¹ladzá buxsa¹x qa¹s d¹o¹x¹wa¹e¹taos y¹'sgra ne¹g¹ompik¹; wa, he¹'mis qa¹s we¹g'aos aa¹xilasax la¹y¹os wa¹Idema;" wá, hewe¹xa¹latla ná'nax¹ 15 'ma¹e Se'n.la'yax wa¹Idemas Ha¹mdzide.

Wá, laem¹la¹wise Hehá'mase e¹x¹wid-xeda 'wa¹lasé g¹o¹kwa. Wá, la³lae ga¹nu¹fi¹da la¹as tsé¹tsé¹x'ideda le¹lwa- 20 lata¹e. Wá, lae¹m¹lae he¹x¹idaem la x¹'s'i¹deda xun¹o¹kwas Se'n.la'e yix 'ne¹'na'yudze¹mga Ie¹wé¹da y¹o¹dukwe ts¹la¹-ts¹la¹yas Ha¹mdzide. Wá, lae¹m¹lae ne¹-pe¹leda mo¹x'wida¹ta le¹leda gw¹o¹y¹os 25 Se'n.la'e Ie¹wis omp qa g¹ax¹yos Ha¹mdzide.

Wá, he¹menalaem¹la¹wise Se'n.la'e g¹ax Ie¹x's'alaxes gene¹mé qa gwé¹g'ilats. Wá, lae¹m¹lae he¹menalaem k¹wi¹lasxeda 30 'ne¹nala la¹xés g¹o¹kulote. Wá, lae¹m¹lae Se'n.la'e Ie¹x's'alaxes gene¹mé qa he¹menala¹mes k¹wi¹lasxeda 'ne¹nala. Wá, he¹'mes qa gwé¹g'ilatséxs la¹e I¹la¹-qwa¹xeda k¹a¹dze¹kwe qa I¹la¹g¹ekwe's. 35

Wá, la³lae 'ne¹k'e Se'n.la'e qa g¹i¹-mes mo¹p¹enx¹wa¹se 'na¹laseda mo¹kwe la x¹'s'i¹da yix 'ne¹'na'yudze¹mga Ie¹wis y¹o¹dukwe e¹ane¹sa, qo la¹ Ie¹'lalale Hehá'masaxes g¹o¹kulote 'wi¹la Ie¹wis 40 tsé¹daqe Ie¹wis g¹i¹ng¹ina¹ne¹mé laxé¹da 'wa¹lasé g¹o¹kwa qa¹s ya¹x¹wideseda I¹la¹g¹ekwe laq. Wá, lae¹m¹lae Ie¹gade

Ōmx'id among the Kwakiutl when he gathers the Kwakiutl to distribute red cedar-bark among his tribe. This was the first gathering, and so it spread among all the tribes, and that was also the first winter dance of the ancient tribes.

Now the four women who had disappeared had been away a long time, for the girls had really disappeared. Then Se'n.la'e took them and brought them to his house in the upper world, and then he came and brought them back again, when the proper time had come. Then Se'n.la'e took them to the other side of the point near the village, and he asked Food-Giver to let the whole tribe dance that evening.

Food-Giver told her father about it, who called his tribe that evening. Then he told them he was going to try to bring them back that night. Then the people began to dance for bringing them back. When it was nearly daylight, He'amas heard the Ha'mshamts'ls saying "Wep, wep, wep!" and also the Shaman's dancer singing his songs, and the sound of the Thunder-bird dancer.

Then Se'n.la'e asked his wife to stop the dancing, for the four young girls had been secured. "Now you will ask your people to capture them in the morning (he said). Your younger sisters know all the songs. Now you will tame the four supernatural ones in the evening. They shall dance, and after they have done so you shall wash the children four times, once every four days; and you shall wash them four times, once every six days; and you

He'amas Q'lapae'noxwē; hē gwē'x'se
Ōmx'idē la'xēda Kwā'gufē yixs q'la-
p'lā'axēda Kwā'gufē qa's yā'qwesēda
t'lā'gēkwē la'xēs g'ō'kulotē. Wā, hē'em
g'il q'lap'ē'kwē. Wā, hē'mis la gwi'Pēd 5
la'xwa 'nā'xwā'x lē'lqwalatā'ya. Wā,
hē'em'xaa'wis g'il ts'ē'ts'ē'qasēda g'ā'lā
lē'lqwalatā'ya.

Wā, lae'm'lāwis gā'fa lē'da mō'kwe
x'i'x'isā'la qaxs la'mē'x'dē ā'lā x'isā'fēda 10
mō'kwe ts'lā'ts'ē'dā'gema qa'xs lē'mā'e
Se'n.la'e ax'ē'diq qa's lē's la'xēs g'ō-
kwe la'xēda ē'k'ē'le a'w'nagwisa. Wā,
la'lāe g'ax tā'o'dēs ē'ē'dā la'ās las'tō'dē 15
gwō'yā's qa wā'wayats. Wā, lae'm'lāe
Se'n.la'e las la'xēda apsāt'sr'yasēda
a'w'l'ba'yasēda g'ō'kula. Wā, la'lāe
Se'n.la'e ax'lā'ax Ha'mdzidē qa kwē-
xalē's 'nā'ywē g'ō'kulotā'sēxa gā'nū.e.

Wā, hē'x'idāem'lā'wisē Ha'mdzidē 20
nē'faxēs ō'mpe. Wā, la'lāe hē'x'idā-
'mē ō'mpas tē'lalaxēs g'ō'kulotā'xa la
dzā'qwa. Wā, la'lāe nē'faxēs lē'mā'e
k'ik'i'l'nelā'xa gā'nū.e. Wā, hē'x'idā-
em'lā'wisē g'ō'kulotās k'ik'i'l'nelā'x'ida. 25
Wā, la'lāe ē'lā'q 'nā'x'ida, la'e wū'ā'x-
'ā'ē'lē He'amasaxēda Ha'mshamts'e-
saxs, la'e 'nē'k'a: "wep, wep, wep."
Wā, hē'misēda pā'xalā'faxs la'e yā-
laq'walasēs q'lēm'q'ēm'dēmē. Wā, la' 30
lāe hē'k'ā'fēda Kuku'ngulā'e.

Wā, hē'x'idāem'lā'wisē Se'n.la'e la
hē'laxēs gēmēmē qa gwā'l lā'g'isēda
kwē'xēla, qa'xs lē'mā'e lō'tā la'xēda 35
mō'kwe ts'lā'ts'ē'dā'gema: "Wā, lae'm
ax'lā'lā'axs g'ō'kulotā'qos qa k'i'm'ya
lag'it'sōx gā'lā'ta. Wā, la'mē'sē ts'lā-
ts'lā'ya 'nā'xwa q'lā'axēda q'lēm'q'ēm-
dēmē. Wā, a'P'ēm'its yā'ā'axēda mō- 40
kwe nā'noalā'kwax lē'tas gā'nū. Wā,
lae'm yixwā't. Wā, g'i'P'ēm'wits gwā'l
lē'tas mō'p'lēnā' kwā'sā'xēda g'i'ng'inā-
nēm lax mā'e mō'p'lē'n'ywā'sē; wā, la'lēs

shall wash them four times, once every eight days; and you shall wash them four times, once every ten days. That is all." Thus spoke Se'n.la'e to his wife. "That is it." Thus said Se'n.la'e.

They imitated now what Food-Giver's father did at that time, for now Food-Giver informed her father and his tribe about it. This is now scattered over all the tribes, and this is the winter dance of all the Kwakiutl. And so we know that there are people in the upper world. Now Food-Giver distributed the dressed skins and the woollen blankets and the coppers among her tribe. That is the end.

mó'plenał lax qlé'qlat.laple'nɣwa'se; wá, la'LES mó'plenał lax maé'ma'igunał-ple'nɣwa'se; wá, la'LES mó'plenał lax naé'nqaple'nɣwa'se. Wá, la'e'm gwa'ł la'xéq." "né'x'laé Se'n.la'e la'xes gene'-mé. "Wá, hé'méq." "né'x'laé Se'n.la'e. 5

Wá, hé'mis á'em la ná'naxte'wasó's ó'mpas Ha'mdzide qaxs la'é étale Ha'mdzidáxes ó'mpé 1.E'wis gró'kulóté. Wá, yó'em'lawis la gwe'fid la'xwa 10 "ná'xwa le'lqwalatá'ya. Wá, yó'em tsá'q'lenésóda Kwá'kug'utéx. Wá, hé'mésenós" lá'g'fla qá'lala qéxs be-gwá'nema'saé'da é'k'te aw'nagwisa. Wá, la'lae ya'x'wíde Ha'mdzidaséda 15 alá'g'imé 1.E'wé'da plá'lmsgémé 1.E'wé'da l.lá'lé'qwa la'xes gró'kulóté. Wá, la'e'm lá'ba.

5. Qló'mx'q'ómg'fla (Wealthy).

The first of the Heaven-Makers, one of the clans of the Dzá'wadénox", lived at Sandy Beach, — for this is the name of their village site, — and the name of their chief was Wealthy. The chief had four attendants. The beach of the village was all sandy.

The only stone (there) is like a large bird sitting down at the north end of the village site of Wealthy. Now we will talk about the large stone bird, for when the first of the Dzá'wadénox" lived at Sandy Beach there was no stone bird there.

The first of the Dzá'wadénox" said that a man saw a double-headed serpent crawling on the ground. The name of the man was Foremost. He struck it. As soon as the double-headed serpent was killed, then the

G'ókula'lae'da gá'láséda Le'le'wag't-la, yise'da "né'msgé'makwé "né'mé'ma-séda Dzá'wadénoxwe lax É'g'ise qaxs hé'maé 1.E'géméséda gró'xdémsé. Wá, la'lae 1.E'gádé g't'gama'yas Qló'mx-q'ómg'fla. Wá, la'lae mó'kwéda á'y'fl- 25 kwáséda g't'gama'é. Wá, la'lae "ná'xwaem é'griséda l.léma'ésaséda gró'kula.

Wá, la'lae lé'x'axem tlé'séméda hé gwé'x's "wá'las tsé'k'wa k'waé's lax gwá'ba'lásaséda gró'xdémas Qló'mx-q'ómg'fla, yixé'da "wá'lasé tlé'sem 30 tsé'k'wa, qéns gwa'gwix's'ale láq. Hé-'maá'laxs gá'lae gró'kuléda Dzá'wadénoxwé lax É'g'ise; wá, la'lae k'te'a'séda tlé'sémé tsé'k'wa láq.

Wá, la'lae "né'k'eda gá'láséda Dzá- 35 wadénoxwaxs dó'qulaéda "némó'kwe be'gwa'nemxéda sí'sayulaxs má'g'el'se-lá'e. Wá, la'laéda be'gwa'némé 1.E'gádes K'té'sx'á'li'sé kwix'é'déq. Wá, g'fl- "em'lawis t'el'é'da sí'sayulé, lá'éda "wá- 40

great warrior took some of its scales and went and hid them in the evening.

After he had hidden the scales, he went home; and when daylight came, Foremost arose early and went where the double-headed serpent was. When he reached it, he saw the large bird sitting on the ground, at the place where the double-headed serpent had lain. Then Foremost was not afraid, but he went to it from close by, and he discovered that the body of the large bird was all stone.

Now he knew that it was the thunder-bird that had tried in vain to catch the double-headed serpent. The large stone bird was facing seaward, and therefore it is (still) sitting at Sandy Beach.

Now we will speak again about Wealthy. The chief arose early in the morning and went out of his house. Wealthy had just gone out of his house, when he saw the real white bird sitting on the beak of the stone bird.

Then he went again into his house and told his attendants. Then Wealthy said that he would like to get the white bird. It was like a swan. He called his attendants to go and look at it.

Now the chief and his four attendants went out of the house, and the bird was not there. Then one of the attendants spoke, and said, "O chief! let us go into the woods and bathe, and wash with hemlock-branches, for the white bird to which you refer is not an ordinary (bird)." Thus spoke the old man to Wealthy.

lebáyōla ax^hé'd lax gó'betas qa's le q'wó'la'p'ídeq lá'xéda la dza'qwa.

Wá, la^hlae gwa' q'wó'la'faxeda gó'bitaxs la'é ná'nakwa. Wá, la^hlae ⁵há'x'ída, la'é ga'g'nostá'wé K'é'sx'a'líse qa's lé lax ax^ha'saséda s'f'sayulé. Wá, la^hlae la'graa laqéxs la'é dó'x'wale'faxeda ¹⁰'wa'lase ts'le'k'wa k'was lax ya'qludzas-dáseda s'f'sayulé. Wá, la^hlae k'é'sé K'é'sx'a'líse k'í'f'e'des, a'em'lae qa's la qa's le ¹⁵'n'ex'wá'p'altálaq. Wá, la^hlae dó'x'wale'la qéxs hé'ma'e ²⁰'há'x'wa t'e'siméda ó'k'wina'yaséda 'wa'lase ts'le'k'wa.

Wá, la^hm'lae 'malt'egaa'lela qéxs hé'ma'e Ku'nkun'ulig'a'e wax'dé xa'paxéda s'f'sayulé; wa, la^hm'lae l'a'sgema-²⁵léda 'wa'lase t'e'sem ts'le'k'wa. Wá, hé'mis la'g'flase la hé gwa'e'séda 'wa'lase t'e'sem ts'le'k'wa lax É'g'ise.

Wá, la^hm'e'ns é'dzaqwa' gwa'gwix's-²⁰ 'a'la' lax Q'ó'mx'q'ómgr'fla. Wá, la^hlae ga'g'nostáwéda g't'gama'faxeda gaa'la qa's le lá'wéls lá'xés g'ó'kwé. Wá, hé'm'la'wis a't'e's Q'ó'mx'q'ómgr'fla lá'wéls lá'xés g'ó'kwé, la'é dó'x'wale'faxe-²⁵ da a'lak'ala 'm'e'ls'gem ts'le'k'wa k'wa-é'fbéx x'i'ndzasaséda t'e'seme ts'le'k'wa.

Wá, hé'x'í'daem'la'wise la é'dei lá'xés g'ó'kwé qa's le né'taxés a'y'ilkwé. Wá, la^hm'lae ³⁰'né'k'é Q'ó'mx'q'ómgr'flaxs awu'lqelaa'xéda 'm'e'ls'gem ts'le'k'wa hé gwéxs g'ég'ó'wé. Wá, la^hlae l'e'la-laxés a'y'ilkwé qa lá's dó'x'wídeq.

Wá, la^hlae hó'qawélsa yix'éda g't'gama'é l'e'wis mó'kwé a'y'ilkwa. Wá, ³⁵la^hlae k'é'a'séda ts'le'k'wé. Wá, la^hlae ya'q'egatéda 'nemó'kwé lax a'y'ilkwas. Wá, la^hlae 'né'ka: "ya g't'gamé", wé-x'ens lá'xéda a'í'le qens le g't'g'ítala qens q'wá'xéte qa'xs k'é'saa nó'mséda ⁴⁰gwó'ya'ós 'm'e'ls'gem ts'le'k'wa." 'né'x'í'laeda nó'masé bégwá'nem lax Q'ó'mx'q'ómgr'fla.

Wealthy said at once, "What you say is good. Let us go." Thus he spoke. Then the chief and his four attendants went again into their house and [dressed and] changed their blankets. As soon as they had dressed, Wealthy and his four attendants walked into the woods.

Then they came to a lake, and the chief was the first to go into the water. Then one of his attendants broke some hemlock-branches and gave them to the chief, and then his four attendants also went into the lake. Now they all washed themselves, and Wealthy only stopped when the blood began to come [show on his body].

When they had finished, they went to another lake, and then went into the water again; but they did not rub their bodies with hemlock-branches, because they had been bleeding. When it was almost evening, they turned to leave the woods and go home.

Then they came to another lake. They went into the water and washed in it; and when they had done, they came out of the water and walked on. Now it was evening and growing dark. Then they arrived at a spring back of the village, and Wealthy and his four attendants went into the water again. It was really dark when they finished.

Then one of the attendants spoke, and said, "O Wealthy! let us go to our house and sleep quickly, that we may arise early in the morning." Thus

He'x⁴idaemla'wise Q'ō'mx'q'ōmg'f'la
 'ne'ka: "E'ka'os wa'demaqōs. Wā,
 we'x'ins," 'ne'x'lae. Wā, la'laeda g'f'
 gama'e i'ē'wis mō'kwē a'y'ik' la e't'led
 hō'gwēi la'xēs g'ō'kwē qa's lē q'wa'lax- 5
 'ida. Wā, lae'm'lae l'a'yōxēs 'nae'n-
 x'una'e. Wā, g'f'fem'la'wise gwa'f
 q'wa'lax'axs la'e Q'ō'mx'q'ōmg'f'la i'ē-
 'wis mō'kwē a'y'ik' qa's'eda qa's lē
 la'xēda a'l'e. 10

Wā, lae'm'lae la'graa la'xēda dze'la'f.
 Wā, he'x'ida-m'la'wisēda g'f'gama'e la
 g'a'l'sta la'xēda 'wa'pe. Wā, la'laeda
 'nemō'kwē lax a'y'ik'was i'ēx'w'f'dxēda
 q'wa'xē qa's ts'l'a'wēs la'xēda g'f'gama'e. 15
 Wā, la'laeda mō'kwē a'y'ik' o'gwaqa
 la hō'x'sta la'xēda dze'la'fē. Wā, lae'm-
 'lae 'na'x'waem'la kwā'sax'da'xwa. Wā,
 a'f'em'lawis gwa'tē Q'ō'mx'q'ōmg'f'laxs
 la'e nē'f'ēdēda ē'li.wa lax o'k'wina'yas. 20

Wā, la'lae gwa'fa la'e e't'led qa's'ida
 qa's lē la'xēda 'nē'mē dze'la'fa. Wā,
 la'lae e't'led hō'x's'a, wā, lae'm'lae
 k'le's e't'led y'f'f'f'laseda q'wa'xē la'xēs
 o'k'wina'e qa'ss lē'ma'ō 'na'x'wa e'l'x- 25
 'wida. Wā, la'lae e'l'a'q' dza'q'waxs, la'e
 x'wē'laxwu'f'la, lae'm' la' na'nax'f.

Wā, la'lae e't'led q'a'xēda 'nē'mē
 dze'la'f. Wā, he'x'idaem'la's'awis la
 hō'x's'tax'da'x' laq' qa's kwā's'i'lē laq. 30
 Wā, la'lae gwa'fa. La'lae hō'x'wus-
 tax'da'x'wa. Wā, la'lae e't'led qa's'f'la;
 wā, lae'm'la'wise p'ēdex'f'daxa dza-
 q'wa, la'e la'graa la'xēda q'ō'sē 'wap
 lax a'anā'yasēda g'ō'kula. Wā, la'- 35
 'lae Q'ō'mx'q'ōmg'f'la e't'led la la'sta'
 la'xēda 'wa'pe i'ē'wis mō'kwē a'y'ik'wa.
 Wā, lae'm'lae a'lax'f'id la p'ēdex'f'ida.
 Wā, la'lae gwa'fa.

Wā, la'laeda 'nemō'kwē la'xēda 40
 a'y'ik'wē yā'q'eg'afa. Wā, la'lae 'nē-
 ka: "ya Q'ō'mx'q'ōmg'f'l, we'x'ins
 la'x'ens g'ō'kwax, q'ens lē ha'lag'f'la

he said. Then they went home and slept.

In the morning, when daylight came, Wealthy arose early and went out of his house to look at the large stone bird, and the first thing he saw was the white bird sitting on the beak of the stone bird.

Then Wealthy tried hard to catch the white bird that was like a swan. Then the chief walked towards it, and the white bird was not afraid. Wealthy took hold of it and walked home with it. Then he placed the white bird outside of his bedroom.

Then he walked on, and told his attendants that he had caught the white bird; and one of the attendants spoke, and said, "O master! let us go and see it."

Then Wealthy called him, and the four attendants followed Wealthy. They entered his house. Then the wise attendant saw the white bird sitting there. Then he spoke, and said, "O master! why did you do this? Why didn't you spread a new mat for the supernatural bird to sit on?"

Then Wealthy went and took a new mat and spread it at one end of his bedroom, and the wise attendant walked, and carried the white bird in

me'x'eda qens ga'gustowelle'x gaal-
lara," ne'x'lae. Wa, he'x'idam'la-
wise lax'da'x' na'nakwa. Wa, la'lae
me'x'eda.

Wa, la'lae 'na'x'idaxeda ga'la, la'e 5
Q'o'mx'q'omg'fla ga'g'u'stixa ga'la
qa's le la'wels qa's le do'x'widxeda
'wa'lasé t'e'sim tse'k'wa. Wa, he-
pla'f'om'la'wise Q'o'mx'q'omg'fla-
x'eda 'm'lsgrme tse'k'wa la e'ted 10
k'wa'la lax x'indzasasada t'e'sime tse'-
k'wa.

Wa, la'lae Q'o'mx'q'omg'fla lo'ma-
x'id la he'lae'qlasada 'm'lsgrme
tse'k'wa he gwexs g'og'qwe. Wa, 15
la'laeda g'igama'e qa's'eda gwa'gwa-
'aqa laq, wa, la'm'lae k'les hawi'na-
'd'eda 'm'lsgrme tse'k'wa. Wa, la'lae
Q'o'mx'q'omg'fla da'x'idtq qa's le
la'e'ias la'xes g'o'kwe. Wa, la'lae 20
k'wa'g'af'lasada 'm'lsgrme tse'k'wa
lax t'a'sadze'lelasés kwa'l'f'ase.

Wa, la'lae qa's'ed qa's le ne'faxes
a'yilkwaxs he'ma'e la'x'eda 'm'lsgrme
tse'k'wa. Wa, he'x'idam'la'wiseda 25
'nemokwe la'x'eda a'yil'kwe ya'q'egafa.
Wa, la'lae 'ne'ka: "ya q'a'gwide,
we'x'ins do'x'widqe."

Wa, he'x'idam'la'wise Q'o'mx'q'om-
g'fla le'f'alaq. Wa, la'lae 'we'f'eda 30
mo'kwe a'yil'k' la'sgrmex Q'o'mx'q'om-
g'fla. Wa, la'lae ho'g'wi. la'x'eda
g'o'kwax. Wa, la'lae do'x'wa'f'eda
na'g'ade e'lkwaxeda 'm'lsgrme tse'-
k'waxs k'wa'e'lae. Wa, la'lae ya'q'egafa. 35

Wa, la'lae 'ne'ka: "ya q'a'gwide,
'ma'sés he'g'idaos gw'e'x'ide 'wa'lasós
le'p'a'f'laq e'ldza he'wa'ya qa k'wadze-
we'sosoxda nau'alakwex tse'k'wa."

Wa, he'x'idam'la'wise la ax'e'de 40
Q'o'mx'q'omg'flax'eda e'ldzo he'wa'ya
qa's le le'p'a'f'laq lax aps'a'le'fas kwa-
'le'lasas. Wa, la'laeda na'g'ade e'lkwa

his arms and placed it on the new mat. Then they left it.

Then the wise attendant spoke again, and said, "O master! don't you notice [smell] that this supernatural bird smells like copper? Now go again into the woods and bathe, and rub your body well with hemlock-branches."

Then Wealthy took off his blanket and changed it for a new bear-skin blanket. Then he started. [Now Wealthy went.] Soon he reached a lake, and Wealthy at once took hemlock-branches and went towards the water. Then he turned round four times and sat down in the water, and rubbed his body with hemlock-branches, and he did not stop rubbing his body with hemlock-branches until the blood began to come [show on it].

Then he finished and started again to go to another lake. Then he sat down again on the shore. Then he took off his bear-skin blanket. He did not take hemlock-branches, but he only walked to the water, turned round four times, sat down, and dived four times.

Then he finished. When he had finished, he went back home. When he came out of the woods, he came to another lake. Then he took off his blanket, went out to the water, turned round four times, and then dived four

qá's'íd qa's lé q'le'p'e'dxeda *m'e'lsge'mé ts'le'k'wa qa's lé q'le'dzo'litas la'xéda e'ldzowé lé'wa'ya. Wá, la'wáe qa's'ída qa's bá'x'da'xwis.

Wá, la'wáe é't'éd ya'q'leg'aléda ná' gade e'lkwa. Wá, la'wáe 'né'ka: "ya q'la'g'wíde, k'le'ses mé'selaxwa nau'ala-kwéx ts'le'k'wa yix k'l'lp'lalax. Wá, há'g'a é't'éd qa's'íde x qa's lá'os lá'xa á'l'é qa's lá'os é't'éd g'í'g'íta'la. Wá, 10 hé'mis qa's wá'lemx'ídeyos q'wá'xé-t'édá.

Wá, la'wáe hé'x'ída'mé Q'ó'mx'q'óm-g'í'la x'e'nx'ídxés 'né'x'una'wé qa's lá'lá' yuwéséda ts'lx'a'sé l'é'ntsem 'né'x' 15 'una'yas. Wá, la'wáe qa's'ída. Wá, la'e'm'wáe Q'ó'mx'q'óm-g'í'la la qa's'ída. Wá, hé'm'wá'wís g'íl q'las'óséda dze'wá'te, wá, hé'x'ída'm'wá'wísé Q'ó'mx'q'óm-g'í'la ax'e'dxéda q'wá'xé qa's lé 20 tá'xtla lá'xa 'wá'pé. Wá, la'wáe mó'p'léna x't'lp'édá. Wá, la'wáe kl'u'nsa lá'xéda 'wá'pé. Wá, la'wáe y'lsét'éséda q'wá'xé lá'xés ó'k'wina'wé, wá, á'lem'wá'wís g'wá't y'lsáséda q'wá'xé lá'xés 25 ó'k'wina'yaxs, lá'e né'p'íde'da e'lkwa láq.

Wá, la'wáe g'wá'ta, lá'e é't'éd qa's'ída qa's lé lá'xéda 'né'mé dze'wá'ta. Wá, la'wáe é't'éd kl'wá'g'eg'e'lsaq. Wá, lá'wáe é't'éd x'e'nx'ídxés l'é'ntsemé 30 'né'x'una'ya. Wá, la'e'm'wáe k'le's'la é't'éd ax'e'd lá'xéda q'wá'xé, á'ém'wáe lá tá'xtla lá'xéda 'wá'pé qa's mó'p'léne x't'lp'édá. Wá, lá'wáe kl'u'nsa qa's dá's'íde mó'p'léna. 35

Wá, la'wáe g'wá'ta. Wá, hé'x'ída'm'wá'wísé g'á'x ná'nakwaxs lá'e g'wá'ta. Wá, g'a'x'wáe l'á'sot'laxs lá'e é't'éd q'la'xéda ó'g'u'la'em dze'wá'te. Wá, hé'x'ída'm'wá'wísé é't'éd x'e'nx'ídxés 'né'x' 40 'una'wé qa's lé é't'éd tá'xt'ála lá'xéda 'wá'pé qa's é't'édé 'mó'p'léna x't'lp'íd. Wá, lá'wáe é't'éd mó'p'léna dá's'ída.

times. Then he finished, and put on his blanket.

Then he walked, and in the evening he arrived at the spring behind the village. He sat down by its side, took off his blanket, turned round four times, and sprinkled his body with water. He did so four times. Then he had finished.

Now it grew really dark, for night was coming on. Then he walked, and went to his house. Then he entered his house. Wealthy went right up to his bedroom and lay down. Then he saw the white bird still sitting on the mat. He fell asleep at once.

In the morning, when daylight came, Wealthy awoke. Then he looked at the place where the white bird had been sitting. He did not see it there. He only saw a pretty woman sitting on the new mat.

Then Wealthy arose, went to her, and said at once, "O mistress! I will marry you. Come to my bed here." Then the pretty woman laughed, arose, and went to the bed of Wealthy.

Then she sat down on his bed. Then the woman said, "I came to marry you, for I have seen that you have a strong heart." Thus said the pretty woman to Wealthy.

Then the woman, and Wealthy, who was now her husband, lay down. Then they played together. The four atten-

Wa, la^olae gwa'la, la'e ^one'x^onda yise's ^one'x^ouna^oe.

Wa, la^olae qa's'ida. Wa, la'e m'lae dza'qwa's la'e la'gaa la'xeda q'ose lax a'tana'yaseda g'o'kula. Wa, he'x-
5 fida' m'la'wise e't'ed k'wa'g'age'lsa'q qa's x'e'x^oidexes ^one'x^ouna^oe. Wa, la^olae mo'plena x'i'p'ida. Wa, la^olae xo'sit'ed la'xeda 'wa'pe. Wa, la^olae mo'plena he gwe'x^oide; wa, la'e m'lae gwa'la. 10

Wa, la'e m'lae a'lax^oid p'edex^oid qaxs le'ma'e la ga'nu'ida. Wa, la^olae qa's'ida qa's le la'laa la'xes g'o'kwe. Wa, la^olae la'e. la'xes g'o'kwe; wa, he'na'ku-
15 lam'la'wise Q'o'mx'q'omg'la la'xes 15 kwa'le'lasé qa's le ku'ga'li'a; wa, la'e m'lae do'qulaxeda 'me'ls'gimé ts'e-k'waxs k'wadza li'p'mae la'xeda le'wa'e. Wa, la^olae he'sto'el me'x'ida.

Wa, la^olae 'na'x^oidaxeda gaa'la. 20
Wa, la^olae ts'ix^oidé Q'o'mx'q'omg'la qa's do'x'widex k'wae'lasaseda 'me'ls-
gimé ts'e'k'wa. Wa, la^olae k'le's do'-
qulaq; wa, le'x'at'm'el do'gu'laséda e'x'sokwe ts'ida'q k'wadza'li'xeda r'l. 25
dzowé le'wa'ya.

Wa, he'x^oida'm'la'wise Q'o'mx'q'om-
g'la la'xulit qa's le laq. Wa, la^olae he'x^oidam'ne'ka: "ya q'agwide, la-
30 'm'en g'ga'd'os, g'e'lag'a q'ms le la'xen kwa'le'lasg'in." Wa, he'x^oida'm'la'-
wiséda e'x'sokwe ts'ida'q da'pe'da. Wa, la^olae la'xulita qa's le lax kwa'le'lasas Q'o'mx'q'omg'la.

Wa, la^olae k'wadzo'li'a lax ts'la'g'itas. 35
Wa, la^olae 'ne'k'eda ts'ida'qe: "He-
'm'en g'a'xete q'en la'wadaos qa'xgin do'qula'meg'itaxs la'kwemasas na'-
qayos," 'nex^olaeda e'x'sokwe ts'ida'qa lax Q'o'mx'q'omg'la. 40

Wa, la^olae kule'mg'ab'axeda ts'ida'-
qe r'e'wis la la'wunimé Q'o'mx'q'om-
g'la. Wa, he'x^oida'm'la'wise a'ma-

dants heard that Wealthy was playing with a woman. Then the wise attendant went and looked at them. Then he saw Wealthy lying down with the pretty woman. He simply went away, for the wise attendant of Wealthy had not been seen.

Then the wise attendant cleared his house and invited his tribe in. As soon as they were all in the house, all the four attendants arose and stood at the door of Wealthy's house. Then the wise attendant said, "We came to invite you, Chief Wealthy, and your wife." Thus said the attendants.

Wealthy and his wife at once arose and followed them. They entered the feast-house of the wise attendant. The name of the wise attendant was Wise-Body. Then they sat down in the rear of the house of Wise-Body. Then Wise-Body spoke to his tribe, and said, "O tribe! let us thank this our chief that he has married this supernatural woman." Thus spoke Wise-Body. Then he stopped speaking.

Then all the ancestors of the Heaven-Makers thanked their chief for having married. Then the ancestors of the Dzāwadeñox² tried to learn the name of the pretty woman. Wealthy asked [tried to ask] his wife, but the woman did not let them know her name. Then Wise-Body gave fern-roots to his tribe to eat. The pretty woman ate them,

lālx*ida. Wā, la³lāe wuī,a³alē³lēda
mō'kwē a'yīl'kwaqēxs la'e a'mā'lok'wale
Q'ō'mx'q'ōmg'īfla lē'wēda ts'ledā'qē.
Wā, la³lāēda nā'gadē ē'lkwas qā's'id
qā's lē dō'x³widēq. Wā, la³lāē dō'x- 5
wālē'lax Q'ō'mx'q'ōmg'īflaxs kwa'lē-
lāe lē'wēda ē'x³sokwē ts'ledā'qa. Wā,
la³lāē ā'em la bās, qaxs klē'sae la dō'x-
wālē'lēda nā'gadē ē'lkwas Q'ō'mx-
q'ōmg'īfla. 10

Wā, la³lāē hē'x³ida'mēda nā'gadē
ē'lkwa ē'x³widēxs g'ō'kwē qā's lē³lālē-
xēs g'ō'kulotē. Wā, g'ī'em³lā'wisē 'wī-
lāē'ta, la'e 'wī'la q'wā'g'a'īlēda mō-
kwē a'yīl'k³ lax t'ēx'īlasēda g'ō'kwas 15
Q'ō'mx'q'ōmg'īfla. Wā, la³lāē 'nē'k'ēda
nā'gadē ē'lkwa: "G'ā'xmēnō'x" lē³lā-
lōi. g'ī'gamē Q'ō'mx'q'ōmg'īl lē'wōs
gē'nē'maq'ōs," 'nē'x³lāēda a'yīl'kwē.

Wā, hē'x³ida'mēlā'wisē Q'ō'mx- 20
q'ōmg'īfla lā'x³wida lē'wōs gē'nē'mē
qā's lē lā'sgēmēq. Wā, la³lāē hō-
gwīl lax klwē'ladzats'lāsēda nā'gadē
ē'lkwa. Wā, lā'm³lāe lē'gadēda nā-
gadē ē'lkwas Nā'nāq'ledē. Wā, hē'x- 25
īda'm³lā'wis la klwā'g'a'īlīl lax nē'qē'wa-
īlāsēda g'ō'kwas Nā'nāq'ledē, wā, la³lāe
yā'q'ē'g'atē Nā'nāq'ledēxs g'ō'kulotē.
Wā, la³lāē 'nē'k'a: "yā g'ō'kulot.
Wē'g'a'x'ins 'mō'lasōxda g'ī'gamā'ya 30
qēnsaxs la'e gē'g'ā'dsōxda nau'alakwēx
ts'ledā'qa," 'nē'x³lāē Nā'nāq'ledēq. Wā,
la³lāe q'wē'īda.

Wā, la³lāē 'nā'xwā'mē g'a'lāsēda Lē-
lē'wag'īlā 'mō'mēl'k'lāsēs g'ī'gēma- 35
yaxs la'e gē'g'ā'da. Wā, la³lāēda
g'a'lāsēda Dzā'wadeñoxwē wax q'lā-
q'lē'staa'x lē'gēmasēda ē'x³sokwē ts'le-
dā'qa. Wā, la³lāe wax wūlē' Q'ō'mx-
q'ōmg'īflaxēs gē'nē'mē. Wā, la³lāē 40
klē's hē'ī'qlā'lēda ts'ledā'qāq q'lā'tēs lē-
gēmē. Wā, la³lāē Nā'nāq'ledē ham-
g'ī'lāsēda tsā'kusē lā'xēs g'ō'kulotē.

and she liked very much to eat the fern-roots.

When the tribe had finished eating, they went out of the feast-house of Wise-Body, and Wealthy and his wife returned home to their own house. Wealthy and his wife had been married a long time, then the pretty woman was with child.

Then she gave birth to a boy and a girl. She had twins. The girl had not lived long when she died.

The woman wished at once to bury the girl by the side of the stone bird. When they had finished burying the girl, the woman asked her husband to carry the boy in his arms.

Then Wealthy tried to carry him in his arms. Then he could not endure the strong smell of the boy, for he smelled very strong of copper. That is called by the Indians "copper smell."

In vain Wealthy asked his wife again [and said], "O mistress! what is your name?" Thus he said to her. Then the woman said, "Do not wish to know my name." Then Wealthy spoke again, and said, "O mistress! do tell me where you come from, and whose daughter you are." Thus he said.

Then the pretty woman spoke, and said, "Do not try to find out where I come from. Later on you shall know it." Thus said the pretty woman.

Wá, lá⁹lae hé'x⁹ída'méda é'x⁹sokwé ts'í-
da'q há'mx⁹íde'q; wá, lá'm⁹lae ló'marl
ax'é xsd'q qá's há'má'péxéda tsá'k'use.

Wá, lá⁹lae gwaí há'má'péda lé'qwa-
lata'e, lá'e hó'qawíds lá'xéda k'wé'la 5
dzats'las Ná'naq'edé; wá, lá'm⁹lae
ná⁹nakwé Q'ó'mx⁹q'ómg'íla lé'wis
gém'mé lá'xés g'ó'kwé; wá, lá'm⁹la-
wíse gá'gáfa lá há'yasek'a'le Q'ó'mx-
q'ómg'íla lé'wis gém'mé. Wá, lá⁹lae 10
bowé x⁹wídeda é'x⁹sokwé ts'ída'qa.

Wá, lá⁹lae má'yufída, yise'da bá-
bagumé lé'wé'da ts'á'tsladagémé; wá,
lá'm⁹lae yikw'íla; wá, lá'm⁹lae k'té's
gá'la q'lúle'da ts'á'tsladagémáxs lá'e 15
íe'la'.

Wá, hé'x⁹ídaem'la wísedá ts'ída'qé
'néx' qa wuné'mt'etsa'wéséda ts'á'tslá-
dagémé lax'apsa'le'saséda t'é'sémé 20
ts'í'k'wa. Wá, lá⁹lae gwa'íeda wuné'm-
taxéda ts'á'tsladagémé, lá'ala'séda ts'í-
da'qé axk'á'axés lá'wunemé qa q'tí-
'é'deséxéda bá'bagumé.

Wá, lá⁹lae Q'ó'mx⁹q'ómg'íla wax'
q'í'p'é'díq. Wá, lá⁹lae k'té's bé bak'wi-
mé gwé'p'la'la'saséda bá'bagumé, yíxs
ló'maé há'x'p'la'la'í t'á'qwap'la, yix
gwó'yó'séda bá'klumé k'í'p'la.

Wá, lá⁹lae é'tíed wá'x'é Q'ó'mx⁹q'ómg'
í'la wuta'xés gém'mé. Wá, lá⁹lae 30
'né'ka: "í'ya, q'á'gwidé, a'ngwax'ias,"
'né'x⁹laeq. Wá, lá⁹lae 'né'k'éda ts'í-
da'qé: "Gwa'ílas 'néx' qá's q'á'la'yósa-
xen t'é'gémé." Wá, lá⁹lae é'dzaqé
Q'ó'mx⁹q'ómg'íla yá'q'égáfa. Wá, lá- 35
lae 'né'ka: "í'ya, q'á'gwidé, wé'dzárnt-
sós né'la gá'xen 'wídzás gá'ya'nakulé
a'ngwadzás xunó'kwa," 'né'x⁹lae.

Wá, lá⁹laéda é'x⁹sokwé ts'ída'q yá-
q'égáfa. Wá, lá⁹lae 'né'ka: "Gwa'í- 40
las 'néx' qá's q'á'la'yósasxen gá'ya'naku-
'lasa, á'p'em'les q'á'p'ale'la'ól," 'né'x-
'laéda é'x⁹sokwé ts'ída'qa.

Now night came on, and then daylight came [in the morning]. The woman woke her husband. Then she said, "O Wealthy! let us go to the beach on the other side and wail for our dead child." Thus she said. Then Wealthy arose and went with his wife to the beach on the other side of the village [site], and they sat down there and began to wail.

Then they stopped wailing. Then the pretty woman spoke, and said, "O Wealthy! listen to me, that I may tell you my heart's desire [the way of my heart], for I wish that we might go to look for a wife for you, that you may have two wives, my dear! I wish that we might go to woo the princess of Skin-Dresser at the edge of our world; and if you get her, you will verily be a chief." Thus said the pretty woman to Wealthy.

Wealthy said at once that what his wife said was good. Then he said, "O mistress! just examine your heart. If it is strong, so that you will not be jealous of my other wife, then we will go to woo the one you wish to be my wife." Thus said Wealthy to his wife.

Then the pretty woman said, "Oh, my dear! let us go home, and tell your people (about it)." Thus said the woman to her husband. At once they both arose and went home.

Then they went into their house, and the pretty woman cleared the house. Then Wealthy sent his attendants to

Wá, la^olae ga^onu^ofi^oda. Wá, la^olae e^ot'ed^ona^ox^oida^oxeda ga^ola. Wá, hé^ox^oidaem^ola^owiseda ts^oleda^oqe gwé^ox^oid^oxes la^owunemé. Wá, la^olae ^{ne}k'a: "ya, Q^ol^omx^oq^ol^omg^ofl, wé^ox^oins la^oxwa qwé^osadze^ohisa^ox qens le q^owá^oq^olusa^ola qat^ons g^oina^og^owa^ofa^oya," ^{ne}x^olae. Wá, hé^ox^oidaem^ola^owise Q^ol^omx^oq^ol^omg^ofla la^ox^owid qa^os le la^owis gene^ome la^oxeda apsa^odze^olisa^oseda g^oo^ox^odemsé. Wá, la^olae klus^oe^ols laq. Wá, la^olae q^owa^oq^oluso^ox^owida. 5

Wá, la^olae l^otxe^oed^o la^oxes q^owa^ots^ole^ona^oe. Wá, la^olae ya^oq^oleg^oadéda e^ox^osokwé ts^oleda^oqa. Wá, la^olae ^{ne}k'a: "ya Q^ol^omx^oq^ol^omg^ofl, wa^odzam^oentsos hó^olela g^oa^oxen qen né^otesga gwé^odzasg^oasg^oin ná^oqek; yixs ^{ne}k^oég^oin qens lé^oens a^ola qa^os gene^omós, qa^os wé^og^otlós ma^ole^ohól, ad. Wá, la^ome^osen ^{ne}x^o qens le g^ogak^olax k^ole^odefas Ala^ok^ofla lax k^ol^og^owida^osasens ^{na}lax. Wá, qensó la^oleqe la^ométs ló^omal la^o g^ogemé^olól," ^{ne}x^olaeda e^ox^osokwé ts^oleda^oq lax Q^ol^omx^oq^ol^omg^ofla. 20 25

Wá, hé^ox^oidaem^ola^owise Q^ol^omx^oq^ol^omg^ofla e^ox^oak^oex wa^odemases gene^ome. Wá, la^olae ^{ne}k'a: "ya q^ola^ogwidé, wé^oga a^otem dó^oqutaxés ná^oqa^oyaqós, qaxó la^oklwimaslós ná^oqa^oex, qa^os k^ole^oselós bá^oba^olalól la^oxen ^{ne}mó^ox^ola gene^oml. Wá, la^ome^osens la^og^ogak^olad^oxés wa^olage^ofaós qen gene^oma," ^{ne}x^olae Q^ol^omx^oq^ol^omg^oflaxés gene^ome. 30

Wá, hé^ox^oidaem^ola^owiseda e^ox^osokwe ts^oleda^oq ^{ne}k'a: "ya adé, wé^ox^oins ná^onax^o qa^os wé^og^otlós né^ofaléxs g^oo^ohg^oe^okulotaq^olós," ^{ne}x^olaeda ts^oleda^oqaxés la^owunemé. Wá, la^olae hé^ox^oidaem q^owa^og^olisa qa^os le ná^onakwa. 40

Wá, g^ofl^oem^ola^owise la^ohó^ogwila la^oxes g^oo^okwe, la^oeda e^ox^osokwé ts^oleda^oq e^ox^owid^oxeda g^oo^okwe. Wá, hé^ox^oidaem-

go and invite all the men to come and listen to what the chief would say.

Then all the men came into the house. Wealthy spoke at once, and said, "O tribe! this my supernatural wife wishes me to woo the princess of Skin-Dresser, who lives at the edge of our world." Thus said the chief to his tribe. Then all the men said, "Go on, chief."

The wise attendant of Wealthy spoke at once, and said, "Let us make new marriage songs, (let us make) four for our chief, that we may sing them when we go wooing." Thus he said.

Then the song-makers sang the four songs. When they had finished the four songs, then Wealthy spoke again, and said, "Now, Wise-Body, (you) and your companions get ready, that we may go in the morning." Thus said Wealthy to his attendants.

Then Wise-Body said, "O chief! let us sing again, that you may try the dance you are going to perform when you woo your wife." Thus he said. Then the song-makers sang again, and Wealthy danced. Now they stopped singing. Then the pretty woman got ready. Now she took some travelling-provisions. Then the attendants also got ready. In the evening they were all ready. Then night came, and those

'la'wisé Q'ó'mx'q'ómg'fla 'ya'laqaxés a'yí'lkwé qa lé's lé'la'axéda 'ná'xwa bé'bégwanéma qá g'a'xés hó'elax wá' d'émáséda g't'gama'e.

Wa, hé'x'idam'la'wisé g'ax 'wí'lae- 5
léda 'ná'xwa bé'bégwanéma. Wa, hé'
x'idam'la'wisé Q'ó'mx'q'ómg'fla ya-
q'leg'ata. Wá, lá'lae 'né'ka: "'ya
g'ó'kulót, 'né'x'g'in nau'alakwék' g'émé-
ma qén lé g'á'gá'k'lax k'le'défas A'lak'fla, 10
yixs hé'a g'ó'kulé k'ó'g'wédzasaséns
'ná'lax," 'né'x'laéda g't'gama'yaxés g'ó-
kulóté. Wá, hé'x'idam'la'wiséda 'ná-
xwa bé'bégwaném 'né'ka: "wé'g'a,
g't'game'." 15

Wá, hé'x'idam'la'wisé Ná'naq'édé,
yixéda ná'gádé 'l'kwás Q'ó'mx'q'ómg-
g'fla ya'q'leg'ata. Wá, lá'lae 'né'ka:
"'ya wá'g'ax'ins q'a'mtélax g'á'gá'k'lo-
lémk'la'lá lax m'ó'sgéma q'én's g't'gá- 20
ma'éx qanu'g' d'én'xéla'yui. q'én'ó'yo lá.
g'á'gá'k'la'á," 'né'x'lae.

Wá, hé'x'idam'la'wiséda né'ná'gádé
d'én'x'idéséda m'ó'sgrémé q'émq'le'm-
déma. Wá, lá'lae g'wá'feda m'ó'sgrémé 25
q'émq'le'mdéma, lá'e é'dzaqwa ya'q'leg'a-
lé Q'ó'mx'q'ómg'fla. Wá, lá'lae 'né-
ka: "Wá, wé'g'a xwa'ná'f'idélex Ná'ná-
q'édé t'wós yú'dukwaq'ós a'yí'lywóta
q'én's lá'lag't'éx gaa'lala," 'né'x'lae 30
Q'ó'mx'q'ómg'flaxés a'yí'lkwé.

Wá, lá'lae 'né'ka Ná'naq'édé: "'ya
g't'game', wé'g'ax'ins é'tédé d'én'x'ida
qa's wé'g'ilós mé'n's'idélex yé'x'wí'délex 35
lá'xés g'wé'g't'lastaós q'én'só lá' gá-
gá'k'la'á," 'né'x'lae. Wá, hé'x'idam-
'la'wiséda né'ná'gádé é't'édé d'én'x'ida.
Wá, lá'lae yé'x'wí'dé Q'ó'mx'q'ómg'fla.
Wá, lá'e'm'la'wisé q'wé'f'idéda d'én'x-
lax'dé; wá, hé'x'idam'la'wisé xwa'ná- 40
'f'idéda é'x'sokwé ts'édá'qa. Wá, lá'e'm-
'lae a'x'é'd qa g'iwu'ly'les. Wá, lá'lae
ó'g'wá'q'a'méda a'yí'lkwas lá xwa'ná'la.

who were going to go far away fell asleep.

In the morning, when daylight was just appearing, the pretty woman arose, and woke her husband and his four attendants. Then they all arose. Wealthy took four sea-otter blankets and gave them to Wise-Body to carry [them] on his back, and he gave four marten blankets to another attendant, and he gave four lynx blankets to (still) another attendant to carry on his back. Then he gave four bear-skin blankets to him to carry on his back.

And the pretty woman carried her boy, the son of Wealthy. The chief carried on his back the travelling-provisions. Then they started, and went up the river of Gwa^é.

Then they went along the river for four days, then they came to another river. Now they left the river of Gwa^é and went [again] along the river of the Awik'enox, which is named No'xuns. They followed this river for four days, then they came to a cave in a rock, which is like a house.

Then the pretty woman spoke, and said, "O Wealthy! let us take a rest here and stay for four days." Thus she said; (and she continued,) "and let our child stay behind here, for it is very far where we have to go."

Wealthy said at once, "Just as you say, mistress, for you lead us in our travels." Thus spoke Wealthy to his

Wá, la^élae gwa'édá la xwá'nalaxéda la dza'qwa. Wá, la^élae ga'nu'fida, la'édá qwésg'f'la'é mé'x'édá.

Wá, la^élae 'na'nus'f'ida xéda ga'la, la'édá é'x'sókwe ts'édá'q l'a'x'wid qa's gwé'x'f'idéxés la'wunémé l'é'wé'da mó'kwé a'y'i'lkwa. Wá, hé'x'f'idaem'la'wíse 'na'x'wa l'a'x'wida. Wá, la^élae Q'ló'mx-q'lómg'f'la ax'é'dxéda mó'wé q'l'a'sas-gem 'néx'una'ya qa's ts'la'wes lax Na' 10 náq'édé qa ox'laa'x's. Wá, la^élae ts'la'séda mó'wé lé'gex'sém 'néx'uné' lax 'némó'kwé é'lkwa. Wá, la é't'éd ts'la'séda mó'wé 'walasx'a'sgem 'néx' 15 uné' la'xéda 'némó'kwé é'lkwa qa l'5 ox'laa'x's. Wá, la^élae é't'éd ts'la'séda mó'wé l'é'l'é'ntsem 'néx'uné' laq qa ó'g'waaqa ó'laa'x's.

Wá, la^élae ha'm'téleda é'x'sókwe ts'édá'qxéda ba'bagumé, yix xunó'kwas 20 Q'ló'mx'q'lómg'f'la. Wá, la^élae da g't'gama'é ó'x'ialaxés g'iwu'lkwé. Wá, la^élae qa's'fida; wá, lae'm'lae 'néx'usta' lax wás Gwa^é.

Wá, la^élae mó'p'tenxwa'sé 'na'las qa' 25 yamalaxéda wa. Wá, la^élae q'faxéda ó'gu'la wa. Wá, la^élae bás wás Gwa^é qa's lé é't'éd qá'yamalax wá'séda Awik'enoxwé, yix'édá l'é'gadés Nó'xuns. Wá, la^élae mó'p'tenxwa'sé 'na'las qa' 30 yamalaxéda wá, la'é lá'g'aa la'xéda xup'ésé t'é'sema hé'gwex's g'ó'kwa.

Wá, hé'x'f'idaem'la'wíse da é'x'sókwe ts'édá'q yá'q'leg'afa. Wá, la^élae 'né'ka: "ya Q'ló'mx'q'lómg'f'la. Wé'g'ax'ins 35 x'ó's'f'id láq" qens mó'p'tenxwa'séxa 'na'la x'ó'safa láq", "né'x'lae, "wá, hé'f'més qa yó'lag'a'méltsox ló'xda xunó'kwa qens amé'x'ló'x qa's x'e'n'elaa 40 qe'salens la'laa'a."

Hé'x'f'idat'm'la'wíse Q'ló'mx'q'lómg'f'la 'né'ka: "Yixst'ó'l, q'lá'g'wíde, qaxs só'f'maéx a'x'e'lalaxens qá'ts'éná'f'ex, "né'x-

wife. Then the woman saw many salmon going up the river; and she asked her husband to ask his attendants to catch in snares [the heads of] the salmon for provisions for the boy.

The attendants at once twisted small branches of spruce-trees for snares for the salmon. Then the four attendants snared the salmon; and it was not long before they had caught many. Then the pretty woman began to cut the salmon and to roast them. Then she finished.

For three days they rested. Then the pretty woman spoke, and said, "O Wealthy! let your attendants sing again your wooing song, and you dance, that we may not make a mistake."

Then the attendants assembled and began to sing, and Wealthy danced to the four songs. Then they finished singing. Then the pretty woman spoke, and said, "O Wealthy, take care when we start to-morrow! for it is really far away where we are going."

Then she turned [her mouth] to her son, and said, "O son! do not let your heart be troubled [bad]. Don't be afraid, only take care!" Thus she said to him. Then they went to sleep early in the evening. Now the pretty woman did not want to lie down with her husband, for she wanted to lie down with her child.

Early in the morning, when daylight appeared, the woman arose. Then she

ʔlae Q'lo'mx'q'lo'mg'ʔlaxēs grē'nēm. Wā, la'ʔlaeda ts'ʔda'qē dō'qulaxēda q'le'nēmē k'lo'tela ts'ʔl'x'a la'xēda wā. Wā, la'ʔlae axk'la'axēs hā'wunēmē qa axk'la'lesexēda a'ʔil'kwē qa lē's x'a'x'em-ga'ma la'xēda k'lo'tela qa gr'iwu'ʔsēda ha'bagumē.

Wā, hē'x'ʔidaēm'la'wisēda a'ʔil'kwē la sē'ʔʔedxēda w'ʔswutē sē'ʔʔedemsēda alē'wase qa's x'ʔm'a'yuxēda k'lo'tela. Wā, la'ʔlaeda mō'kwē a'ʔil'kwa x'ʔm-x'ʔdxēda k'lo'tela. Wā, k'le's'ʔata' gē'x'ʔdēxs la'ē q'le'nēmē axā'nemas k'lo'tela. Wā, hē'x'ʔidaēm'la'wisēda ē'x'sokwē ts'ʔda'q xwa'ʔdxēda k'lo'tela qa's lō'ʔ' 15 p'ledeq. Wā, la'ʔlae gwa't.

Wā, la'ʔlae yū'duxp'le'n'ya'wase 'na'las x'o'sala, la'ēda ē'x'sokwē ts'ʔda'q ya'q'legala. Wā, la'ʔlae ʔnē'ka: "ʔya Q'lo'mx'q'lo'mg'ʔl. Wē'gax'ox ē'tled dē'n'ʔdos a'ʔil'kwaqos yisē'da gā'ga-k'ak'la'la q'le'mdēma qa's wē'g'ulos yēx'w'ʔd qens k'le'sēlens lē'x'lequls."

Wā, hē'x'ʔidaēm'la'wisēda a'ʔil'kwē q'lap'le'x'ʔid qa's dē'n'ʔdē. Wā, la'ʔlae yēx'w'ʔdē Q'lo'mx'q'lo'mg'ʔla yisē'da mō'sgēmē q'lemq'le'mdēma. Wā, la'ʔlae gwa'ʔa yixē'da dē'n'x'ela. Wā, la'ʔlae ya'q'legatēda ē'x'sokwē ts'ʔda'qa. Wā, la'ʔlae 'nē'ka: "ʔya Q'lo'mx'q'lo'mg'ʔl, wē'g'a ya'ʔ'la'lex qensō qā's'ʔid'lex hē'n'sta qaxs ā'lae qwē'salens la'lae."

Wā, la'ʔlae gwa'yaxsta la'xēs xunō'kwē. Wā, la'ʔlae 'nē'ka: "ʔya xunō'k', gwa'lax' ʔya'xsa'mēs nā'q'a'yōs. Gwa'la ts'ʔndēk'ōl ā'em'les ya'ʔ'la'ōl," 'nē'x'ʔlaēq. Wā, la'ʔlae gaa'stō' mē'x'ēdaxēda dza'qwa; wā, la'ē'm'laēda ē'x'sokwē ts'ʔda'q k'le's 'nēx: qa's kwa'ʔ'ʔē lē'ʔ'wis hā'wunēmē qaxs 'nē'kaē qa's kwa'ʔ'ʔē 40 lē'ʔ'wis xunō'kwē.

Wā, la'ʔlae gā'g'ō'stawēda ts'ʔda'qē-xēda la 'nā'x'ʔidaxēda gaa'la. Wā, la'

woke her husband and the four attendants. Then they started. They had not walked long on that day before they found a quite different river. Its name is Nōxuls. That is the river above Pilla Coola. Then they walked along it. They walked for eleven days. Then they took a rest. Now the pretty woman spoke, and said, "O Wealthy! let us rest here for four days, that your attendants may again sing, and that you may dance, so that they may really know these songs."

Then the attendants assembled and began to sing the four wooing songs, and Wealthy danced again. The pretty woman helped the attendants sing.

When they finished, the pretty woman spoke, and said, "O Wealthy! for four days you shall dance in this place, and the attendants shall sing for four days." Then Wealthy danced all the time, and he stopped after four days.

Then they started again. They walked for eleven days. Then they arrived at the edge of our world. Then the woman started, and went to what looked like a green broad board, and she looked through a hole one span across.

As soon as the pretty woman found the hole one span across, she called Wealthy and his four attendants. The chief and his attendants started at once,

lae gwē'x'idxēs hā'wunemē ɬē'wē'da
mō'kwē a'yil'kwa. Wā, hē'x'idam-
'la'wis la qa's'ida. Wā, la'lae k'le's
gā'la qa'saxēda 'na'la, la'e ē'tled q'axēda
ō'gula'mā'xat! wā. Wā, hē'm'el ɬē- 5
gades Nō'xuls, yix wās 'ne'ɬsasēda
Bē'ɬyula. Wā, la'lae qa'yamalaq. Wā,
la'lae 'nemxsag'ōgwilaxēda 'nā'laxs,
la'e ē'tled xō's'ida. Wā, lae'm'laēda
ē'xsōkwē ts'edā'q ya'q'egrāfa. Wā, 10
la'lae 'ne'k'a: "ya Q'ō'mx'q'ōmg'ɬl,
wē'grax'ins ē'tled mō'plenxwās xō'sa'la
laq", qa's wē'g'ilesox ē'tled. dē'nx'idos
a'yil'kwāqōs qa's yex'w'iderōs qa a'la
lag'itsox q'ā'fale'latxwa q'ēm'q'ē'm- 15
dēmex."

Wā, hē'x'idam'la'wisēda a'yil'kwē
q'ap'le'x'ida qa's dē'nx'idesēda mō's-
gēmē gā'gak'ak'lala q'ē'mdēma. Wā,
la'lae Q'ō'mx'q'ōmg'ɬla ē'tled yex- 20
'w'ida. Wā, lae'm'laēda ē'xsōkwē ts'edā'q
la g'ɬwā'axēda a'yil'kwaxs dē'nx'e-
lae.

Wā, la'lae gwa'fa. Wā, la'laēda
ē'xsōkwē ts'edā'q ya'q'egrāfa. Wā, 25
la'lae 'ne'k'a: "ya Q'ō'mx'q'ōmg'ɬl,
mō'plenxwā'stē 'nā'lales yexwā'šdēm-
taōs la'xwa ax'a'saqens. Wā, la'lae
hē'mēnata'mēda a'yil'kwē dē'nx'elaxē-
da mō'xsa 'na'la." Wā, la'lae hē'mēna- 30
'mē Q'ō'mx'q'ōmg'ɬla yexwā'. Wā,
la'lae gwa'fēda mō'plenxwā'sē 'na'la.

Wā, la'lae ē'tled qa's'ida. Wā, la'-
'lae 'nemxsaguwē 'nā'las qa'sa, la'e
la'g'aa lax k'ō'gwidzasasens 'nā'lax. 35
Wā, la'laēda ts'edā'qē qa's'id qa's le
la'xēda hē gwē'x's hē'nx'edzowē 'wā'dzō
sao'kwē. Wā, la'lae ha'nxsā la'xēda
'nē'mplenx'stō kwā'xsā laq.

Wā, g'ɬ'ēm'la'wisēda ē'xsōkwē ts'ē- 40
dā'q q'axēda 'nē'mplenx'stowē kwā'x-
sāxs, la'e hē'x'idam ɬē'ɬalax Q'ō'mx'-
q'ōmg'ɬla ɬē'wis mō'kwē a'yil'kwa.

and went to where the pretty woman was standing. Then the woman said, "Shout, and say, 'Halloo, there! is there any one living here?'"

Then Wealthy shouted, and said, "Halloo, there! is there any one living here?" Thus he said. Then he received no answer. Then Wealthy shouted again, and said, "Halloo, there! is there any one living here?" and he received never an answer.

Then Wealthy grew angry, and said to his wife, "Why do you ask me to call here in vain when there is no one living here?" Thus he said. Then the pretty woman said, "O fool! don't you know about obtaining something supernatural? Don't you always do everything four times? Now shout again." Thus she said.

Then the chief shouted again, and said, "Halloo, there! is there any one living here?" Thus he said, but he received never an answer. Then he shouted again. Now he (shouted) really loud, and he had called four times.

Then a man came and looked through the hole. He spoke at once, and said, "O friend! what do you want here?" Thus said the man.

Then Wealthy said, "I wish to see Skin-Dresser." Thus spoke Wealthy.

Then the man said at once, "I am the one who is called Skin-Dresser.

Wā, hē'x'idā'm'la'wisēda gr'gama'e
1, t'wis a'yil'kwe la qa's'id qa's le lax
ax'āsasēda ē'x'sokwē tsh'dā'q. Wā,
la'laē 'nē'k'ēda tsh'dā'qē: "Wē'g'a
'la'q'ug'a'hēx la'LES 'nē'x'lōl: "yā, 5
k'lwae'las 'mā'sa gr'ō'kula?"

Wā, hē'x'idā'm'la'wisē Q'ō'm'x'q'ōm-
g'fla 'la'q'ug'ata. Wā, la'laē 'nē'ka:
"yā, k'lwae'las 'mā'sa gr'ō'kula?" 'nē'x-
'laē. Wā, la'laē k'les nā'nax'mesē'wa. 10
Wā, la'laē ē'dzaqwa, yix Q'ō'm'x'q'ōm-
g'fla 'la'q'ug'ata, la ē'tled 'nē'ka: "yā,
k'lwae'las 'mā'sa gr'ō'kula?" Wā, la'la-
'xaa hēwā'xāem nā'nax'mesē'wa.

Wā, la'laē 'yā'k'ile Q'ō'm'x'q'ōm'gr- 15
'fla. Wā, la'laē 'nē'ka la'xēs grē'm'e:
"mā'dzes 'nē'k'ē'aq'ōs qin wu'p'mē'
la'la'x'sax k'ē'a'saax'ēnts gr'ō'kula laq',"
'nē'x'laē. Wā, hē'x'idā'm'la'wisēda
ē'x'sokwē tsh'dā'q 'nē'ka: "yā, nē'ō' 20
'lō, w'ī'dzā's q'a'lax la'lōl.ā'x' lō'gwa'yā,
k'les la'LEX mō'p'na la'xēs 'nā'ywa
gwayi'la'lasa? Wē'g'a, ē'tled 'la'q'ug'a-
'hēx," 'nē'x'laē.

Wā, hē'x'idā'm'la'wisēda gr'gama'e 25
ē'tled 'la'q'ug'ata. Wā, la'laē 'nē'ka:
"yā, k'lwae'las 'mā'sa gr'ō'kula?" 'nē'x-
'laē. Wā, la'laē hēwā'xāemxat' nā-
nax'mesē'wa. Wā, la'laē ē'dzaqwa
'la'q'ug'ata; wā, la'm'laē ā'la hā'sēla; 30
wā, la'm'laē mō'p'tendzaqwa.

Wā, la'laē hē'x'idā'm'la'wisēda gr'gama'e
mē g'ax hā'nxsā la'xēda kwā'yā. Wā,
hē'x'idā'm'la'wisēda br'gwa'nēmē yā-
q'ē'g'ata. Wā, la'laē 'nē'ka: "yā 35
qast, 'mā'sōs ax'ē'x'sdēsē'waq'ōs?"
'nē'x'laēda br'gwa'nēmē.

Wā, hē'x'idā'm'la'wisē Q'ō'm'x'q'ōm-
g'fla 'nē'ka: "nē'k'ē'n qin dō'x'wa-
lēlex Alā'k'ila," 'nē'x'laē Q'ō'm'x'q'ōm- 40
g'fla.

Wā, hē'x'idā'm'la'wisēda br'gwa-
nēmē 'nē'ka: "Nō'gwā'm Alā'k'ilay-

What do you want here?" Thus spoke Skin-Dresser to him.

At once the chief, Wealthy, said, "Oh, my dear Skin-Dresser! I came to marry your princess, chief." Thus spoke Wealthy to him.

Then Skin-Dresser said, "O friend! it shall be so, for I think very well of you." Thus he said.

Then Wealthy called his attendants to assemble. Now they all wore sea-otter blankets, and his wife wore a lynx blanket, and Wealthy wore a marten blanket; and they all wore in their ears large abalone-shells. Then the four attendants began to sing the marriage songs, and Wealthy danced. Now they finished the four songs.

As soon as the four attendants finished singing, Wise-Body spoke, and said, "O Chief Skin-Dresser! I came to ask in marriage your princess for this my chief, Wealthy, for we have heard about you [your name]." Thus spoke Wise-Body.

Then Wealthy also spoke, and said, "O Chief Skin-Dresser! I will give you as marriage presents these four sea-otter blankets." Then one of the attendants went and gave the four sea-otter blankets to Skin-Dresser, who was looking through the hole that was one span across; and Skin-Dresser took them and pulled them in.

1a. Wá, *má'sós ax'é'xsdsé'wáq'ós?"
 *né'x'laé Ala'k'ilaq.

Wá, hé'x'idaem'la'wiséda g't'gama'e,
 yix Q'ó'mx'q'ómgt'la *né'ka: "ya ad,
 Ala'k'il, g'a'xen qen g'a'gak'téx k't'e- 5
 défaq'ós, g't'gameé," *né'x'laé Q'ó'mx'-
 q'ómgt'laq.

Wá, hé'x'idaem'la'wise Ala'k'ila
 *né'ka: "ya qast, wé'g'ílla, qa'xs xé'n-
 lalaq'ós ek' lá'xen ná'qa'e," *né'x'laé. 10

Wá, hé'x'idaem'la'wise Q'ó'mx'q'óm-
 gt'la l'é'lalaxés a'yil'kwé qa q'ap'lé'x'-
 'ides. Wá, la'laé *ná'xwæm la *né'x'u-
 ná'xéda q'eq'la'sasgemé *né'x'uná'ya.
 Wá, la'laé g'ém'e'mas *né'x'uná'xéda 15
 *wá'lasx'ásgemé *né'x'uná'ya. Wá, la'-
 laé Q'ó'mx'q'ómgt'la *né'x'uná'xéda
 l'ég'x's'e'mé *né'x'uná'ya. Wá, la'laé
 *ná'xwæm x'ó'g'x'séda awá'wé é'x'-
 ts'l'ma. Wá, la'laéda mó'kwé a'yil'k' 20
 dé'nx'éda yisé'da g'a'g'ak'alayú q'ém-
 q'ém'dema. Wá, hé'x'idaem'la'wise
 Q'ó'mx'q'ómgt'la yex'wí'da. Wá, la-
 é'm'laé lá'labaa'xéda mó'sgemé q'ém-
 q'ém'dema. 25

Wá, g't'l'em'la'wise gwát dé'nx'éda
 mó'kwé a'yil'kwa; wá, hé'x'idaem'la'-
 wise Ná'náq'édé ya'q'ég'afa. Wá, la'-
 laé *né'ka: "ya g't'gama'e, Ala'k'il,
 g'a'xen g'a'gak'laxs k't'e'défaq'ós qag'in 30
 g't'game'k; yixga Q'ó'mx'q'ómgt'lak'
 qaxg'a'nú'x' la'm'k' q'á'xaxés l'é'g'e-
 mós, g't'gameé," *né'x'laé Ná'náq'édé.

Wá, hé'x'idaem'la'wise Q'ó'mx'q'óm-
 gt'la ó'gwaqa ya'q'ég'afa. Wá, la'laé 35
 *né'ka: "ya, g't'gameé Ala'k'il, la'm'en
 qadzé'laseq q'á'sasgemé *né'x'uná'ya
 mó'wa." Wá, la'laéda *né'mo'kwé l'kwa
 la ts'la'séda mó'wé q'á'sasgemé *né'x'u'né'
 lax Ala'k'ilaxs ha'nx'salac lá'xéda 40
 *né'mpl'énx'tó' kwá'xsa. Wá, hé'x'-
 'idaem'la'wise Ala'k'ila dá'dalag qa's
 né'x'él'éq.

Then Wealthy took four marten blankets, and said again, "O Chief Skin-Dresser! I am holding these four marten blankets;" and then another attendant went and gave them to Skin-Dresser, who took these also and pulled them in.

Then Wealthy took four lynx blankets, and said, "With these four lynx blankets I will purchase the right to carry your princess away [I lift your princess]." Thus he said. Then another attendant went and took the four lynx blankets, and gave them to Skin-Dresser. Then Skin-Dresser took them and pulled them in.

Then Wealthy took four bear-skins, and said, "Now I will call this your princess with these four bear-skin blankets, Skin-Dresser." Thus he said. Then Wise-Body went and took the four bear-skin blankets to Skin-Dresser. Then Skin-Dresser took them and pulled them in.

Then Wealthy took the large abelone-shells from the attendants and gave them also to Skin-Dresser. As soon as he had finished, Skin-Dresser spoke, and said, "Now you have finished, son-in-law, I will now go and call your wife." Thus he spoke.

Skin-Dresser had not been absent long, when he returned. Then he called Wealthy, and said, "Pull these dressed (caribou) skins through the hole. They shall be the blankets for this your wife." Thus he spoke.

Then Wealthy went to him and

Wá, lá^hlaé é'tédé Q'ó'mx'q'ómg'íla dá'x'á'dxéda mó'wé l'égx's'e'm 'néx-
'uná'ya qa's é'tédé 'né'ka: "Ya g't
gamé Ala'k'íl, lá'mén dá'laxéqda mó'wé
l'égx's'e'm 'néx'uná'ya." Wá, hé'téda 5
'nemó'kwé é'lkwa lá ts'ás lax Ala'k'íla.
Wá, hé'x'ídám'la'xáa'wíse Ala'k'íla
dá'dalaq qa's né'x'é'eq.

Wá, lá^hlaé é'tédé Q'ó'mx'q'ómg'íla dá'x'á'dxéda mó'wé 'wá'lasx'á's'g'm 10
'néx'uná'ye. Wá, lá^hlaé 'né'ka: "Lá-
'mén wé'g'í'íl'áséqda mó'wé 'wá'lasx'á's-
g'm 'néx'uná'ya laxs k't'é'délaq'ós,"
'né'x'í'laé. Wá, hé'x'ídám'la'wíse dá
'nemó'kwé é'lkwa lá dá'x'á'dxéda mó'wé 15
'wá'lasx'á's'g'm 'néx'uná'ya qa's lé
ts'ás lax Á'la'k'íla. Wá, hé'x'ídám-
'la'wíse Ala'k'íla dá'x'á'déq qa's né'x-
é'eq.

Wá, lá^hlaé Q'ó'mx'q'ómg'íla dá'x'á'
'ídxéda mó'wé l'él'él'ntsem. Wá, lá-
'laé 'né'ka: "Lá'mén l'é'álask'é'
mó'wé l'él'él'ntsem 'néx'uná'ya lax'ó'-
da k't'é'délaq'ós Ala'k'íla," 'né'x'í'laé. 20
Wá, hé'x'ídám'la'wíse Ná'náq'édé lá
ta'ó'tséda mó'wé l'él'él'ntsemé 'néx-
'uná'ye lax Ala'k'íla. Wá, lá^hlaé hé'x'-
'ídámé Ala'k'íla dá'dalaq qa's né'x-
é'eq.

Wá, lá^hlaé é'tédé Q'ó'mx'q'ómg'íla 30
ax'ó'dalaxéda awá'wé é'x'ts'ém lá'xés
á'yí'lkwé qa's é'tédé ts'ás lax Ala'k'íla.
Wá, g'í'f'm'la'wíse gwá'la, lá'é Ala'-
k'íla ya'q'ég'á'la. Wá, lá^hlaé 'né'ka:
"Lá'm's gwá'la né'g'u'mp, lá'mén lá' 35
l'é'álalá'xés grné'má'ós," 'né'x'í'laé.

Wá, k't'é's'á'la'ta gá'lasx g'a'xáé Ala'-
k'íla. Wá, lá^hlaé l'é'álalax Q'ó'mx'-
q'ómg'íla. Wá, lá^hlaé 'né'ka: "Wé-
ga né'x'só'drx'gá'da alá'g'im'k qa 40
'néx'uné'ítsg'as grné'm'g'ós," 'né'x'í'laé.

Wá, hé'x'ídám'la'wíse Q'ó'mx'-

pulled forty dressed (caribou) skins through the hole. When all the dressed skins were through, (Skin-Dresser) brought a cradle with a child in it, then he also passed a chamber-pot through the hole.

Then Skin-Dresser said, "Take care, and do not spill any of its contents." Then he said, "This (child) in the cradle is your wife." Thus spoke Skin-Dresser to him.

Then Skin-Dresser spoke again, and said, "This mask for the winter dance, to be worn over the forehead, shall also go to you. It is 'na'naqualit and Ha'mats'a and Ha'yalik'ilal, and your name shall be Tsl'a'q'las." Then Wealthy thanked Skin-Dresser for what he had said.

Then Skin-Dresser spoke again, and said, "Now this Raven mask of the sky shall go to you, and your winter-dance name will be Flying-about-the-World."

Then he finished. Then Wealthy whispered to his wife, and said, "O mistress! (I feel somewhat as if) I did not want to carry the cradle with the child, for I am too lazy to go, and it is hard work to carry it on my back." Thus said Wealthy to his wife.

Then the pretty woman became angry with her husband. Then she said, "Do as you like." Thus she said. Then Wealthy spoke, and said, "O Chief Skin-Dresser! I shall come later on and get my wife when she is grown up." Thus he said.

Then Skin-Dresser said, "Bring her to me with the chamber-pot." Then Wealthy took the cradle and gave it to

ql'omg'fla la laq qa's ne'xsa'lexeda mo'xsokwe ala'grima. Wa, la'lae 'wilysa'weda ala'grime. Wa, ga'x'lae-da xaa'pl. La'lae kultsl'aweda g'ina-neme laq. Wa, la'lae e'tled t'lo'xsotse-da kwa'kwats'eme e'tleda. 5

Wa, la'lae 'ne'ke Ala'k'ila: "Ya-rlano qa k'e'sesox tsa'wix'idoxda ql'o'ts'ax laq." Wa, la'lae 'ne'ka: "Yu'ems gene'moxda kultsl'ax la'xwa 10 xaa'p'lex," 'ne'x'lae Ala'k'ilaq.

Wa, la'lae e'dzaqwa ya'q'leg'ate Ala'k'ila. Wa, la'lae 'ne'ka: "La'lax'ig'a'da t'la'qeweg'asox la'xes 'na'naqualilina'e ha'mats'a t'e'weda Ha'yalik'ilale; la'les t'e'gad'les Tsl'a'q'las." Wa, la'lae 'mo'le Q'lo'mx'qlomg'flas wa'ldemas Ala'k'ila.

Wa, la'lae e'dzaqwe Ala'k'ila ya'q'leg'ata. Wa, la'lae 'ne'ka: "Lae'mk' 20 la'fg'a'da Gwo'dzewig'em'ek'lol. Wa, he'mes t'e'gem'ose Q'wa'qlwas'flalag'it'ise la'xeda t'le'tsleqa."

Wa, la'lae gwa'la. Wa, la'lae Q'lo'mx'qlomg'fla o'pata'laxes gene'me. 25 Wa, la'lae 'ne'ka: "'ya q'la'gwida. Hix' gwex's ya'ya'e'q'elaxg'a'da xaa'p'lexsda'lak' g'ina'nema qa'xgin q'a'msek' la'axumala o'x'la'laq'ek;" 'ne'x'lae Q'lo'mx'qlomg'flaxes gene'me. 30

Wa, la'lae 'ya'xsa'me na'qa'yaseda e'x'sokwe t'leda'qa qa'es ta'wuneme. Wa, la'lae 'ne'ka: "Q'o'slagat'max'i na'qa'ya," 'ne'x'lae. We, he'x'idaem-la'wise Q'lo'mx'qlomg'fla ya'q'leg'ata. 35 Wa, la'lae 'ne'ka: "'ya g'i'game' Ala'k'il, aldza'em' la'xin g'axl da'igin gene'mk'; qag'o la' q'lo'lyax'wid'o," 'ne'x'lae.

Wa, he'x'idaem'la'wise Ala'k'ila 'ne'- 40 ka: "Wa, ge'lag'atsox t'e'wo'xda kwa'tslex." Wa, he'x'idaem'la'wise

Skin-Dresser, and he also took the chamber-pot and gave it to him.

Then Skin-Dresser spoke, and said, "O Wealthy! you have made a mistake. Let me show you now how I make this your wife grow up." Thus he said while taking the chamber-pot and sprinkling (its contents) over the child. Then she grew up at once to be a really pretty woman.

Wealthy wished at once, in vain, that the woman would come back, but Skin-Dresser said that there was no way for a grown-up person to go through this door, therefore all the women give birth to small children, for they must all come through there when they enter their mothers when they are with child." Thus said Chief Skin-Dresser to Wealthy.

Then the door closed, and the pretty woman spoke, and said, "O fool! I only wanted to try you and see what you would say. You have done wrong. You did not want the girl to come. Now I don't want to continue giving you instructions." Thus she said.

Now, the woman did not want the girl. What she wanted was the forty dressed skins. She tied the dressed skins into bundles to be carried on the backs of the attendants. When she finished, they took them on their backs and started.

It did not take them long, only eight days walking, before they arrived at the place where they had left their son. Now Wealthy's name was changed. His name was Skin-Dresser.

Q'lo'mx'q'lo'ng'f'la dá'x'díx'eda xaá'p'le qa's ts'á'w'e's lax Alá'k'í'la. Wá, la'lae é't'ed dá'x'díx'eda kwá't's'le, qa's ts'á'w'i-⁵xaas laq.

Wá, la'lae yá'q'le'g'afe Alá'k'í'la. Wá, la'lae 'n'e'k'a: "í'ya Q'lo'mx'q'lo'ng'f'la, la'i'ms ó'dzaxa. Wá'í'nt'sos d'ó'q'w'afax q'én q'wá'x'í'dá' má'sé'g'a'dá g'e'n'e'm-g'ós," 'n'e'x'laé'xs la'é dá'x'díx'eda kwá't's'le qa's x'ó's'í'des lá'x'es xun'ó'k'we. Wá, hé'x'í'da'i'm'la'wí'se lá' q'wá'x'í'd'eda á'lá'el lá' é'x's'ox' t's'edá'qa.¹⁰

Wá, hé'x'í'da'i'm'la'wí'se Q'lo'mx'q'lo'ng'f'la wá'x' 'n'e'x' q'a g'a'x'es é't'ed'eda t's'edá'q'e. Wá, la'lae 'n'e'k'e Alá'k'í'la, k'le'a's g'w'e'x'í'da'í't's'eda q'u'í'yak'we lá' y-sá lax'g'a'dá t'é'x'í'lak'. Hé'í'm lá'g'í't'as 'n'á'x'w'a'm g'í'ng'í'ná'í'm'eda 'má'y'u'í'mas'eda t's'e'daq'e qax's'g'a'má'e'g'e'x'sá l'e-g'adaxs lá'é lak'la'e'dz'ó'nd lá'x'es á'b'e'm-pé qa's l'e bow'e's's,' 'n'e'x'la'eda g'í'ng'má'e Alá'k'í'la lax Q'lo'mx'q'lo'ng'f'la.¹⁵

Wá, la'lae á'mx's'ó's'wí'd'eda t'é'x'í'la. Wá, la'lae yá'q'le'g'af'eda é'x's'ok'we t's'edá'qa. Wá, la'lae 'n'e'k'a: "í'ya, n'e'n'ó'lo, á'm'én g'u'x'í'd'ól q'én d'ó'q'w'af'ax wá'í'd'e'm'a'ós. Wá, la'i'ms ó'dzaxa; lá'a'q'ós k'le's hé'l'q'a'láq' g'a'x'eda ts'á't's'ladá'g'e'm'e. Á'm'én g'wá'q'í'fa hé'm'í'ná't'a'm í'x's'á'l'oi," 'n'e'x'lae.²⁰

Wá, lá'la'eda t's'edá'q'e k'le's ax'é'x's-dax'eda ts'á't's'ladá'g'e'm'e. Hé'í'l hé'no, má' ax'é'x's'das'ós'eda m'ó's'ok'we alá'g'í'ma. Wá, la'lae yá'e't's'e'm dá'lax'eda é't'lá'g'e'm'e q'a ó'x't'aax's'eda á'y'í'k'we. Wá, la'lae g'wá'fa lá'a'las ó'x't'e'x'í'd' laq. Wá, la'lae q'a's'í'da.²⁵

Wá, la'lae n'e'má'í'da, á'e'm'lae má'g'u'ná'p't'e'ny'wá'sé 'n'á'las q'a's'as lá'e lá'g'raa lax ax'á'sas'es xun'ó'k'we. Wá, lá'e'm'lae t'á'y'u'w'e í'e'g'í'mas Q'lo'mx'q'lo'ng'f'la. Wá, lá'e'm'lae í'e'g'ades Alá'k'í'la.³⁰

When they saw their son, he had acquired a supernatural gift, a large self-paddling canoe. Then Wealthy's wife said, "O Wealthy! send two of your attendants to fetch poles, sixty long hemlock poles, and send the other two attendants to go and dig spruce-roots and (to break) cedar-twigs from cedar-trees; for I wish to call at the village of your father-in-law,"—thus said the pretty woman,—“for he always wishes for hemlock poles, for roots, and for twigs of the cedar-tree, for there are none in our world.” Thus she said.

Then Wealthy sent his attendants to go and get what his wife wanted. It took the attendants four days to make the poles and (to get) the roots and cedar-twigs.

Then the pretty woman took cedar-bark and made it into a rope, and she measured the length of the stout rope (so that it was) the length of the large self-paddling canoe. She [just] finished making the rope when it was the right length, the measure of the canoe. Then the four attendants stopped.

After four days the attendants put aboard the large self-paddling canoe the poles, the roots, and the cedar-twigs. Then they finished loading the canoe. Then they went down the current of the river.

It was not long before they arrived at the mouth of the river of Gwa'e. Then they passed their house in the night, then went on during the night;

Wá, la^hlae dōx^hwalē^hlaxēs xunō-
kwaxs le^hma'e lō^hgwalaxēda ^hwalāsē
sē^hsēxwāq xwā^hk'luna. Wá, la^hlae ^hne-
kē gne^hmas Qlō^hmx^hqlōmg^hlā: "ya
Qlō^hmx^hqlōmg^hlā, ^hya^hlaqadzātsa, ma- 5
lō^hkwēx la^hxōs a^hyil^hkwāqōs qa^h lesox
dza^hdze^hwa la^hxēda g^hlsg^hl^hlax q^hwa^hx-
^hasa lax q^hl^hlesge^hmg^hustā. Wá, la^hles
^hya^hlaqatsōxda ma^hlō^hkwēx a^hyil^hkwā
qa^h lesox la^hpax lō^hp^hlek^hasēda a^hle^hwasē 10
l^he^hwē^hda d^hwē^hxē, yisē^hda dēnā^hsmisē,
qa^hxg^hin ^hne^hk^hek^h q^hns lē qe^hlā^h lax
gō^hku^hlasas ne^hg^hmpa,"—^hne^hx^hlaēda
ē^hx^hsokwē ts^hlē^hda^hqa,— "qaxs hē^hmaē
xē^hn^hlēla ax^he^hxsdasōsē^hē^hda q^hwa^hx^hasē 15
dzō^hxuma l^he^hwē^hda lō^hp^hlek^h; wá, hē^h-
^hmisēda dēwē^hxasēda dēnā^hsmisē qa^hx^hs
k^hle^hasē la^hxēnu^hq^h awi^hnagwisa," ^hne^hx^h-
^hlae.

Wá, hē^hx^hidā^hm^hla^hwisē Qlō^hmx^hqlōm- 20
g^hlā ^hya^hlaqaxēs a^hyil^hkwē qa^h les
ax^hē^hdxēda gwō^hyā^hs gne^hmas. Wá,
la^hlae mō^hp^hlēnx^hwasēda a^hyil^hkwē ē^haxē-
laxēda dzō^hxumē l^he^hwē^hda lō^hp^hlek^he
l^he^hwē^hda d^hwē^hxē. 25

Wá, la^hlaēda ē^hx^hsokwē ts^hlē^hda^hq
sē^hnx^hēdxēda dēnā^hsē qa^hs mē^hlx^hq^h-
dēq. Wá, la^hm^hlae mē^hnsasēda l^he^hkwē
dēn^hm^h lax wā^hsgē^hmāsasēda ^hwalāsē 30
sē^hsēxwāq xwā^hk'luna. Wá, a^hp^hem^hlae
gwā^hl ^hmē^hlaxs la^he hē^hp^hasgē^hm^h la^hxēda
la mē^hnyatsēda xwā^hk'luna. Wá, la^hlae
^hwi^hla gwā^hlēda mō^hkwē a^hyil^hkwā.

Wá, la^hlae mō^hp^hlēnx^hwasēda ^hna^hla,
la^he ^hmō^hxsēda a^hyil^hkwaxēda dzēdzō^h- 35
xumē l^he^hwē^hda lō^hp^hlek^he l^he^hwē^hda dē-
wē^hxē la^hxēda ^hwalāsē sē^hsēxwāq xwā^h-
k'luna. Wá, la^hlae gwā^hl ^hmō^hxsēla, la^he
hē^hx^hidā^hm^hla yō^hlx^hid^h la^hxēda wā.

Wá, la^hlae k^hles gā^hlaxs la^he h^hg^haa 40
lax o^hxiwā^hyas was Gwa'e. Wá, la^hlae
hē^hg^hlēmēsēs gō^hkwaxēda la gā^hnūla;
wá, la^hm^hlae nē^hkula, wá, la^hlae lā^hq

and in the morning, when it was nearly daylight, Wealthy's canoe stopped.

Then the pretty woman got ready. She took the stout rope and tied one end of it to the bow of the canoe, and then she pulled it tight and tied (the other end) to the stern of the large self-paddling canoe; then she took eight dressed skins and threw them over the stout rope, and she pegged them with yew-wood pegs at the edges of the sides (gunwales) of the large canoe. Now she had made a house of the canoe, that it should not let in water.

Now she had finished her work. Then the tide [of the sea] was going out. It was very low tide. Then the pretty woman called her son and her husband and the four attendants, and she said, "Come, let us start. Only take care! You must all help and paddle, that we go fast when we pass through the door of the underworld."

Then they went into the canoe, and all the attendants paddled, and the pretty woman steered the canoe. Then they went into the cave, and the attendants saw that the sea-water ran through it; and they saw the bones of men, many of them, on each side of the channel. These are the bones of all who are drowned all around our world. Then the large self-paddling canoe went down with the tide.

As soon as they passed through (the

*na'x⁴idaxéda la gaa'la. Wá, la⁴lae hē'n⁴x⁴idē ya'yatslas Q'ó'xm⁴q'omg⁴fla.

Wá, hē'x⁴idaēm⁴la'wiseda e'x'sokwe ts'ida'q xwá'nal⁴ida. Wá, la⁴lae dá'x⁴-
 'idxéda 1,ē'kwē dēnē'ma qa's mō'y⁴ 5
 'wideseda o'ba'yas lax á'gri'wayaséda
 xwá'k'luna. Wá, la⁴lae nē'x⁴ēdriq qa's
 hē'klutē'deq. Wá, la⁴lae mō'y⁴widēs
 lax o'x1a'yaséda 'wa'lase sē'sē'xwáq
 xwá'k'luna. Wá, la⁴lae dá'x⁴'idxéda 10
 ma'í'gu'ná'le ala'g'ima qa's gē'x'sē-
 q'ē'ndēs lá'xéda 1,ē'kwē dēnē'ma. Wá,
 la⁴lae 1,ap'ē'tseda 1,ē'1,ē'm'q'le 1,á'b'ē'm
 lax e'wunxá'yas lax ó'g'wá'g'ayaséda 15
 'wa'lase xwá'k'luna. Wá, la⁴ē'm'lae
 g'ók'uf'ya'la leda xwá'k'luna, qa k'ē'ses
 g'1'x'sáleda 'wa'pē laq.

Wá, la⁴lae g'wá'le axa'yas. Wá, la-
 ē'm'lae xá'ts1axē'le'da dē'ms'sē. Wá,
 laē'm'lawis 1,ó'ma 'wa'laseda xá'ts1a'ē. 20
 Wá, la⁴laeda e'x'sokwe ts'ida'x 1,ē'lal-
 laxēs xunó'kwē 1,ē'wīs lá'wunē'mē 1,ē-
 'wē'da mō'kwē á'yī'lkwa. Wá, la⁴lae
 'nē'k'a: "Gē'lag'a qens lá'lag'1 1,ē'x'ē'da.
 Á'ēm1ēs yá'1,á1,ól. 'ná'xwá'ēm1ēs g'1- 25
 'wa'lal sē'xwá' qens yá'yá'nī' qensó lá'f
 lassá'1 lax t1,ē'1,aséda bē'ba'nagawa-
 'yax."

Wá, hē'x⁴idaēm⁴la'wise hō'guxsa
 lá'xēs yá'yats'ē. Wá, la⁴lae sē'x'wida 30
 'ná'xwēda á'yī'lkwē. Wá, la⁴ē'm'laeda
 e'x'sokwē ts'ida'x ná'naqa'silaxéda
 xwá'k'luna. Wá, la⁴lae lá'ts1á lá'xéda
 xupe'sē. Wá, laē'm'laeda á'yī'lkwē
 dō'x'wá'1,ē1a qē'x's tse'y'sá'laéda dē'ms' 35
 x'ē laq. Wá, la⁴la'x'aa dō'qulaxéda
 xá't'ē'qá'sa bē'g'wá'nemá'x lá'ē q'ē'nēm
 lax wá'g'sutstá'yaséda ó'y'sá1a, yix xá'-
 qesawa'yaséda 'ná'xwá 'nē'ná'lasdana
 laxó'x á'w'1,sta'x'sens 'ná'lax. Wá, lá- 40
 'laéda 'wa'lase sē'sē'xwáq xwá'k'luna
 yú'ly'sá laq.

Wá, g'1'ē'm'la'wise lá'y'sá laqē'x's

cave). Wealthy saw many houses. Then he heard (people) at the houses shouting, and saying, "O Copper-Maker! Copper-making-Woman is coming in sight here." Then for the first time Wealthy learned the name of his wife.

Then they arrived at the beach of the house of the chief. At once two men came, each carrying on his shoulder a copper bar. They put one under the bow [of the canoe] and the other under the stern of the canoe. Then they called many young men to come down to the beach and carry the canoe up.

Then many young men came down to the beach. They took hold of the ends of the copper bars and carried up the large self-paddling canoe, and put it down at the door of the house of the father of Copper-making-Woman, the wife of Wealthy.

Then the attendants and their chief and the woman went out of the canoe. At once the chief called his son-in-law. Then Wealthy and his attendants entered and sat down in the rear of the house.

Then the pretty woman whispered to Wealthy, and said, "Now, come, give this canoe and the poles and the roots and the cedar-twigs to my father as a marriage present for me. His name is Copper-Maker. It is he whom you called Q'ó'mogwa." Thus said Copper-making-Woman to her husband.

As soon as the woman finished speak-

la'e d'ó'x'wale'le Q'ó'mx'q'ómg'flaxéda q'énemé g'ó'kula. Wá, la'lae wu'le' 5
laxéda 'la'q'wala la'xéda g'ó'kula 'ne'ka :
"ya l'a'qwag'il, g'a'x'emga l'a'qwa-
g'ila'yugwak' ne'Peda." Wá, hé'em
a'te'les g'il' q'la'fai'le Q'ó'mx'q'ómg-
g'flax l'e'g'masés g'énemé.

Wá, la'lae la'g'alis lax l'e'ma'esas
g'ó'k'wasa g't'gama'e. Wá, hé'x'idaem-
'la'wiseda ma'lo'kwé b'e'bgwanem g'ax 10
'w'k'ilaxéda 'na'f'ne'mtsla'qé k'e'k'le-
wu'ls'uné l'el'la'qwak'ina. Wá, la'lae
la'yabótséda 'ne'mtslaqé lax a'wa'ba-
'yas a'g'wi'ya'séda xwa'kluna. Wá,
la'laéda 'nemó'kwé la'yabótséda 'ne'm-
tslaqé lax a'wa'ba'yás ox'la'yáséda
xwa'kluna. Wá, la'lae l'e'nt'sese'la-
xéda q'énemé ha'ya'fa qa g'a'xes le-
lo'sdesaxéda xwa'kluna.

Wá, hé'x'idaem'la'wiseda q'énemé 20
ha'ya'fa g'ax l'e'nt'ses qa's da'd'ib'en-
dexéda l'el'la'qwak'ine. Wá, la'lae
la'sdetséda 'wa'lasé s'e'sexwáq xwa-
kluna, qa's le h'e'ndzólzas lax t'lex'ilas
g'ó'kwas ó'mpas l'a'qwag'ilayug'wa, yix
g'énem'as Q'ó'mx'q'ómg'fla. 25

Wá, la'lae ho's'wu'ta'wéda a'y'ilx'
l'e'w'e's g't'gama'e l'e'w'e'da ts'ledaqé.
Wá, hé'x'idaem'la'wiseda g't'gama'e
l'e'lalaxés negu'mpe. Wá, la'lae hé'x'- 30
'sida'mé Q'ó'mx'q'ómg'fla la l'e'w'es
a'y'ilkwé. Ho'gw'ita. Wá, la'lae klus-
'a'li'a lax ó'g'wiwa'litáséda g'ó'kwé.

Wá, la'laéda e'x'sokwé ts'ledaq'ópata
lax Q'ó'mx'q'ómg'fla. Wá, la'lae 'ne'- 35
ka : "We'g'ila qa'dz'el'at'sa xwa'klunax
l'e'w'ó'xda dzédz'ó'xumex l'e'w'a l'ó'p'le-
k'ex, wá yó'mésa d'wé'xex la'x'en
ó'mpex qa'n. Hé'm l'e'g'msoqé l'a'-
qwag'ila. Yó'tems gwó'yó'wós Q'ó'mó- 40
gwá'yó'xda g't'gama'ex." 'ne'x'lae l'a'-
qwag'ilayug'waxés h'a'wun'mé.

Wá, g't'fem'la'wíse gwa'feda ts'ledaqé

ing to her husband, she went and sat down at the right-hand side of the house with her son. Then Wealthy saw many seals crawling about in the house of his father-in-law.

Then Copper-Maker asked Copper-making-Woman [and said], "Oh, my dear! what (kind of food) does your husband eat?" Thus he said.

Then Copper-making-Woman answered him, and said, "He eats (this) hair-seal." Thus she said.

Then the chief asked his attendants, the sea-lions, to club the seals. The sea-lions at once clubbed the seals on the head. Then they singed them. When they had finished singeing, they carved them and steamed them. Then they were done. Then they gave (the meat) to Wealthy and his attendants. Wealthy ate it at once.

Then Copper-making Woman asked her mother to get some crab-apples, "for (she said) it has been a long time since I have [not] eaten them." Thus she said. The old woman went at once and took a dish and put some crab-apples into it. Then she put them before Copper-making-Woman, who with her son, at once ate of them.

Then Wealthy found out that they were the eyes of men. Wealthy and his attendants finished eating.

Then Wealthy arose. Then he spoke, and said, "O Chief Copper-Maker! Listen to me [turn your ear to me], chief, that I may give you (marriage

⁵ nēx:xēs la^wunēmāxs la^e qā's'id qā's
le klwā'g'alit la'xēda hēk'lo'dnēgwila-
sēda g'ō'kwē lē^wis xunō'kwē. Wā,
la^wm'lāe dō'qūle Q'ō'mx'q'ōmg'flāxēda
q'ē'nēmē mē'gwat g'iy'ing'ilt'ēla la'xē-
da g'ō'kwāsēs nē'gūmpē.

Wā, la^wlāe lā'q'wag'ila wūlax lā'
q'wag'ilayū'gwa. Wā, la^wlāe 'nē'k'a:
"ya adē, 'mā'sē hā'mā'yāsōs la^wunē-
māqōs?" 'nē'x^wlāe.

Wā, hē'x^widāem'lā'wisē nā'nax'mā'e
lā'q'wag'ilayū'gwaq. Wā, la^wlāe 'nē'
k'a: "Yu'ma mē'gwatēx hā'mē'sōs,"
'nē'x^wlāe.

Wā, hē'x^widāem'lā'wisēda g'it'gama'e
axk'lā'xēs a'y'ilkwēxēda lē'x^wēnē qā
kwē'x'idēs la'xēda mē'gwatē. Wā,
hē'x^widāem'lā'wisēda lē'x^wēnē kwē'
xēxlā'ēlxēda mē'gwatē. Wā, la^wlāe
tē'x^widēq. Wā, la^wlāe gwā'tē'x^wā'q.

Wā, la^wlāe sēsax's'ē'ndēq qā's q'ō'f-
'idēq. Wā, la^wlāe lō'pā. Wā, la^wlāe
k'ā'x^widāyū lax Q'ō'mx'q'ōmg'flā lē'
'wis a'y'ilkwē. Wā, hē'x^widāem'lā'wisē
Q'ō'mx'q'ōmg'flā hā'mx^widēq.

Wā, la^wlāe lā'q'wag'ilayū'gwa ax-
k'lā'xēs abē'impē qā ax'e'xēsēx tē'lēla
"qā'x'g'in gā'tēk' la k'ē'ēs hā'mā'pēq."
'nē'x^wlāe. Wā, hē'x^widāem'lā'wisēda
q'ū'f'yakwē tē'dā'q la ax'e'xēda lō'-
k'wē qā's lē tē's'ōtsēda tē'lēlaq. Wā,
la^wlāe k'ā'gēmlitā lax lā'q'wag'ilayū-
gwa. Wā, hē'x^widāem'lā'wisē hām-
'x'ide lā'q'wag'ilayū'gwa la'xēda tē'lēle
lē'wis xunō'kwē.

Wā, la^wlāe 'mā't'ē'g'aa'lēle Q'ō'mx-
q'ōmg'flā q'ēxs gāblō'xstā'yāsē'da
bē'gwā'nēmē. Wā, la^wlāe gwā't hā'mā-
pē Q'ō'mx'q'ōmg'flā lē'wis a'y'ilkwē.

Wā, la^wlāe lā'x'ultā yix Q'ō'mx'q'ōm-
g'flā. Wā, la^wm'lāe yā'q'lēg'āfa. Wā,
la^wlāe 'nē'k'a: "ya g'it'gama'e lā'q'wa-
g'il. Wē'ntso's gwā'saatāta g'ā'x'ēn,

presents) for your princess." Then he told his attendants to begin to sing the wooing songs.

Then the attendants began to sing, and Wealthy danced. When they had sung the four songs, Wealthy spoke, and said, "I give you as marriage present this my canoe (in payment) for your princess, chief." Then he spoke again: "I give as marriage presents these poles and these roots and these cedar-twigs and these sixty skins." Thus said Wealthy.

Then Copper-Maker thanked him, and said, "O son-in-law! please make a salmon-trap out of the poles to-morrow." Thus said Copper-Maker.

Then they stopped talking, and Copper-Maker called his son-in-law to go and look at the river at one end of the village.

Wealthy, with his four attendants, followed him at once. When they arrived at the river, they saw that the mouth of the river was full of all kinds of salmon.

Then the attendants said they would at once go to work at the salmon-trap that evening. Then Copper-Maker asked his young men to carry the poles on their shoulders.

Then the young men carried the poles on their shoulders, and Wise-Body drove the poles (into the ground). The (other) three attendants tied the poles with roots and cedar-twigs. Several of the young men helped them, therefore the

g'rgamé, qen wé'gidzai.ót qaó's k'le-
dēfaqós, g'rgamé." Wa, la⁹lae wa'xa-
xés a'yil'kwé qa dē'nx⁹idēsēda gá'ga-
k'lak'la'la'yu ql'e'mdēma.

Wá, hē'x⁹idaem⁹la'wisēda a'yil'kwé 5
dē'nx⁹ida. Wá, la⁹lae yex⁹wi'de
Q'ó'mx⁹qómq'fla. Wá, la⁹lae 'wi⁹leda
m'ó'sgemé ql'e'mq'lemdēma. Wá, la⁹lae
Q'ó'mx⁹ql'ómq'fla e'tled ya'ql'egata.
Wá, la⁹lae 'né'ka: "La'mē'n qá'dzé- 10
lasg'in ya'yatslek' laxós k'le'dēfaqós,
g'rgamé." Wá, la⁹lae e'dzaqwa 'né'ka:
"La'mē'n qá'dzēlasg'a dzédz'ó'xumk'
l'ógwa'da l'ó'p'lek'ik' l'ógwa'da dēwē-
xek': wá, g'a'mē'seg'a'da ql'e'lesg'e'm- 15
gusták' e'la'g'imk'; 'né'x⁹lae Q'ó'mx-
ql'ómq'fla.

Wá, hē'x⁹idaem⁹la'wisē l'a'qwa'g'ila
'm'ó'las. Wá, la⁹lae 'né'ka: "'ya ne-
gu'mp, wé'g'it la wa'x l'a'wayugwila- 20
tsóxda dzédz'ó'xum'ek' lax h'nsta,"
'né'x⁹lae l'a'qwa'g'ila.

Wá, la⁹lae gwa't ql'e'q'leyōda. Wá,
la⁹lae l'a'qwa'g'ila lē⁹lalaxēs nēgu'mpé
qa lē's d'ó'x⁹widxēda wa lax apsba'la'sa- 25
sēda g'ó'k'ula.

Wá, hē'x⁹idaem⁹la'wisē Q'ó'mx⁹ql'óm-
g'fla la l'a'sgeméq l'e'wis m'ó'kwé a'yil-
kwa. Wá, la⁹lae l'a'g'aa l'a'xēda waxs
la'e d'ó'x⁹wal'e'laxēda ó'ysiwa'yasēda 30
wá'xs q'ó'ta'maaxē'da 'na'g'wa k'ó'k'lu-
t'ila.

Wá, hē'x⁹idaem⁹la'wisēda a'yil'kwé
'né'x⁹ qa's wé'g'it ha'nakwēla e'ax'edxe-
da l'a'wayaxēda dza'qwa. Wá, la⁹lae 35
l'a'qwa'g'ila axk'ta'la l'a'xēs ha'ya'pa qa
lēs 'wi'k'axēda dzédz'ó'xumé.

Wá, hē'x⁹idaem⁹la'wisēda ha'ya'pa la
'wi'fla 'wē'x⁹idxēda dzédz'ó'xumé. Wá,
hē'x⁹idaem⁹la'wisē Na'náql'edē dē'x- 40
'widxēda d'ó'xum. Wá, la⁹laēda yu-
dukwé a'yil'k' yif'at'e'lódalaxēda dze-
dz'ó'xumé yisēda l'ó'p'lek'e l'e'wē'da

work at the salmon-trap took them (but) a short time. They finished it the same evening. Now the heart of Copper-Maker was very glad on account of his salmon-trap.

In the morning, when daylight appeared, Copper-Maker and his attendants went to look at the salmon-trap, which is called xó^olos, and the one called má^lis farther down the river. They saw that they were full of salmon. Copper-Maker asked his attendant to call loud to his whole tribe to come and take some salmon.

Then the attendant called loud to the tribe of the chief to come and pick the salmon [inside] out of the trap. Then all those who had him for their chief came. Then they took out the fish that was in the salmon-trap. Then the heart of the chief was really glad on account of his son-in-law. Then they went home.

Then Copper-Maker spoke to his attendants, and told them to make a self-paddling canoe of copper; for the wall boards, and the roof boards, and everything about the house of Copper-Maker, was of copper.

Then the attendants worked at the canoe. They worked for four days. Then they finished it. Then Copper-Maker called his tribe into his house. When they were all in, Chief Copper-Maker spoke, and said, —

"O son-in-law! listen to me. Now you are married to my princess. Now use this self-paddling canoe of copper as your canoe. I will load it with these

dewé^{xé}. Wá, lá^olaéda waó^kwé ha^oya^opa g^oi^owa^olaq. Wá, lá^og^oilás ^onema^opid lá^oxés é^oaxéla^oé^ona^oyaxéda tá^owayuwé. Wá, lá^om gwa^olamasqexéda dzá^oqwa. Wá, lá^olaé ló^omax^opid é^ok'é ná^oqa^oyas 5 l^ola^oqwag^oila qaés tá^owayuwé.

Wá, lá^olaé ^ona^ox^oid^oxéda gaá^ola. Wá, hé^ox^oidaem^ola^owisé l^ola^oqwag^oila l^oé^owé's a^oyil^okwé la dó^oqwaxéda tá^owayuxéda l^oé^ogadés xó^olosé, wá, lá^o má^ol^oise gwa^o 10 ^ol^oisas. Wá, lá^olaé dó^ox^owalé^ola qéxs hé^oma^oé qó^otaxéda k'ó^otéla. Wá, lá^olaé l^ola^oqwag^oila axk'á^olaxés é^olkwa qa té^o ^olale^os há^oselaxés ^ona^ogwa g^ookulóta qa gá^oxés ax lá^oxéda k'ó^otéla. 15

Wá, hé^ox^oidaem^ola^owiséda é^olkwa ^ola^oq^owalax g^ookulótases g^oigama^oé qa gá^oxés m^onaxéda má^otsáwé k'ó^otéla^oséda tá^owayuwé. Wá, hé^ox^oidaem^ola^owis gá^ox ^owi^oléda g^oigadáséda g^oigama^oé. 20 Wá, lá^olaé klu^os'idex má^otsáwéséda tá^owayuwé. Wá, lá^om^olae á^olael é^ok'é ná^oqa^oyaséda g^oigama^oé qaés ngu^ompé. Wá, lá^olaé ná^onakwa.

Wá, lá^olaé ya^oqlegaté l^ola^oqwag^oila. 25 Wá, lá^olaé ^one^oka lá^oxés a^oyil^okwé qa wé^og^ois é^oaxé^olax l^ola^oqwasg^oma sé^oséx^owáq xwa^okluna, qa^ox^os ^ona^oxwa^omaé l^ola^oqwé tsá^og^omas g^ookwas l^oé^owé^oda sa^olas. Wá, lá^olaé ^ona^oxwam l^ola^oqwé awi- 30 ^ostalitas g^ookwas l^ola^oqwag^oila.

Wá, hé^ox^oidaem^ola^owiséda a^oyil^okwé é^oaxé^oxéda xwa^oklunaré. Wá, lá^olaé mó^oxsa ^ona^olas é^oaxélaqéxs lá^oé gwa^ola. Wá, lá^olaé té^olale l^ola^oqwag^oilaxés g^oo- 35 kuloté lá^oxés g^ookwé. Wá, g^oil^oim^ola^owisé ^owi^olaéta, lá^oéda g^oigama^oé, yix l^ola^oqwag^oila ya^oqlegáda. Wá, lá^olaé ^one^oka:

"^oya ngu^omp, wá^oentsós hó^oléla 40 gá^oxén. Wá, lá^om^os g^oigátsen k'é^odelex. Wá, lá^omets lá^o ^oya^oyasélat^ogá^oda l^ola^oqwasg^omk' sé^oséxwáq xwa^o

coppers here, that you may give away coppers.

"And this great ceremonial for the winter dance will go to you. Your dancer will perform the Salmon dance, and his name will be Weight-Giver, and (he will have) red cedar-bark; and also the Chieftainess dance, and her name will be Made-to-give-Potlatches; and the Goose mask will go to you, and its name will be Ho'xa'was, and (you will have) its red cedar-bark.

"To-morrow you shall go, son-in-law. Your name shall be Copper-Maker and Copper-Maker-of-the-World and Copper-Dancer and Great-Copper and Copper-making-Woman and Copper-in-House; and my name, which is Q'ō-mogwa, and the Chieftainess's mask of Made-to-give-Potlatches, will go to you; and the Bear mask made of red cedar-bark, and its name will be K'a-k'alēmk'lg'ihis." Thus spoke Copper-Maker to his son-in-law. Now they had finished.

The wise man Wise-Body thanked Copper-Maker at once for what he had said. In the morning of the following day Copper-making-Woman arose and woke her husband and his attendants and her son.

Then she sent the attendants of her father to go and wake the young men. The attendants went out at once, and it was not long before the attendants came and said that the canoe had been pushed into the water.

Wealthy and his wife and his son and his attendants went aboard at once. Then they started and went through the door of the underworld in the

kluna. Wā, la'mē'sen 'mō'xsaŋqik' yisg'a'da lā'qwak' qa we'gi.ōs lā'qwa'xōdel.

"Wā, la'mē'sik' lā'g'a'da 'wa'lasek' lē'da lā'xēda ts'ēts'ēqa Hamē'yalahe's 5
sē'natiāōs. Wā, lā'lē lē'gadi'es Gwa'guntē'ē lē'wis lā'gēkwē. Wā, hē' 'mīsēda A'ō'malafē. Wā, hē'em lē'gēmē Ya'q'entēmē'g'īlakwē. Wā, lā'mēs lā'lēda 'nē'lagēmē. Wā, hē'em 10
lē'gēmē Hō'xa'wāsē lē'wis lā'gēkwē.

"Wā, hā'g'it lax hē'n'sia, nēgu'mp. Wā, lā'm's lē'gadlēs lā'qwa'g'ila lō lā'qwa'gilag'ilisē lō lā'qwalatē lō 15
lā'qwadzē lō lā'qwa'gilayugwa lō lā'qwa'ētē lē'wu'n lē'gēmē, yix Q'ō-mogwa'ē. Wā, lā'm'ijē Aō'malafimlas Ya'q'entēmē'g'īlakwē lol. Wā, yō' 'mēsā lē'lē'gēkwaxsa nē'ngēmā. Wā, 20
lā'lēs lē'gadlēs K'a'k'alēmk'lg'ih'se," 'nē'x'laē lā'qwa'g'ila lā'xēs nēgu'mpē. Wā, lā'm'laē gwa'la.

Wā, hē'x'idaēm'lā'wisēda nā'gādē bigwā'nēmē Nā'naq'ledē 'mō'las 'nā' 25
xwa wā'dēmās lā'qwa'g'ila. Wā, lā'laē hē'n'saxēda gā'la, wā, lā'laē hē'x'ida- 'mē lā'qwa'gilayugwa lā'x'wid qa's gwē'x'idxēs hā'wunēmē lē'wis a'yīl- kwe lē'wis xunō'kwē. 30

Wā, lā'laē ē'tēd 'ya'laqas a'yīl- kwāsēs ō'mpē qa lēs gwē'x'idxēda hā'ya'Pa. Wā, hē'x'idaēm'lā'wisēda a'yīl'kwē la. Wā, k'ē's'lat'la gā'fāxs g'a'xaēda a'yīl'kwē 'nē'x'qēxs hē'mācē 35
w'x's'taa'kwēda xwā'kluna.

Wā, hē'x'idaēm'lā'wisē la hō'x'wa- tēxsē Q'ō'mx'q'ōmg'īla lē'wis gēmē'mē lē'wis xunō'kwē lē'wis a'yīl'kwē. Wā, lā'laē lē'xēlē'sa. Wā, g'a'x'laē lā'sya 40

sea. Then they came into our own world.

Wealthy immediately went before all the tribes and gave away coppers to the chiefs of all the tribes. When he had finished giving coppers all around the world, he went home to Gwa^oe.

Then Chief Wealthy built a large house, trying to imitate the house of Copper-Maker. Everything about the house was copper. Then he finished the house.

Then he gave a winter dance, for it was now indeed winter. Then his sister and his younger brother disappeared, and after four days his niece disappeared, and then again his son disappeared.

Then all four had disappeared. They staid away a long time. Then the ancestors of the Dza'wadi^{enox} tried to bring them back. They finished trying to bring them back at midnight. In the morning, when daylight had nearly appeared, Wealthy was awakened by Copper-making-Woman. Then she said, "Oh, my dear! do not sleep. Those who have disappeared are coming, making a noise. Go now and call your tribe." Thus she said.

Then Wealthy arose and went about awakening his tribe, (calling all) the men, women, and children to come into the winter-dance house.

They came at once. As soon as they were all in, Copper-making-Woman told the attendants to give batons to

la'xéda t'èx'tlaseda be'ná'dze'faseda de'msx'é. Wá, gá'x'lae lá'xéns nó'séx 'ná'la.

Wá, he'x'idam'la'wise le Qló'mx-q'óm'fla ha'ng'e'maxéda 'ná'xwa le'l-qwalatá'ya qa's le ya'qwaséda l'á'qwalax g't'g'igama'yaseda 'ná'xwa le'lqwalatá'ya. Wá, lá'lae gwál yax'se'stali'selaseda l'á'qwa lá'xwa aw't'stáxséns 'ná'lax. Wá, lá'lae ná'nax' lax Gwa^oe. 10

Wá, he'x'idam'la'wiseda g't'igama'e, yix Qló'mx-q'óm'fla g'ók'welaxéda 'wa'lasé g'ók'wa. Wá, lá'm'lae ná'naxts'e'wax' g'ók'was l'á'qwa'g'la. Wá, lá'e'm'lae 'ná'xwa'm l'á'qwe aw't'stali'as. Wá, lá'lae gwa'feda g'ók'we. 15

Wá, he'x'idam'la'wise ya'wix'fla, qa'taxs be'ma'e tsá'wu'nxa. Wá, he'x'idam'la'wise x'is'e'de wa'q'was t'e'wis tsá'ya. Wá, lá'lae mó'xséda 'ná'la, lá'e e't'edé x'is'e'da, yix t'o'le'gá'sas. Wá, lá'lae e't'edé xun'ok'was x'is'e'da. 20

Wá, lá'lae 'wi'la x'isá'feda mó'kwe. Wá, lá'lae gá'ta le'da lá x'isá'la, lá'alas k'ik'i't'naléda g'á'laséda Dza'wadi^{enox}. 25 we. Wá, lá'lae gwál k'ik'i't'nalaxéda lá gwál nge'gá'ya. Wá, lá'lae l'á'q 'ná'x'idaxéda gá'la, lá'e Qló'mx-q'óm'g't'la gwe'x'itsos l'á'qwa'g'ilayugwa. Wá, lá'lae 'né'ka: "ya adé, gwa'las 30 mé'xoi: gá'x'img'a he'k'alagá'da x'isá'la'x'dg'a. Há'ga, t'e'alalax g'ók'k'ulotá'qos," mé'x'lae.

Wá, he'x'idam'la'wise Qló'mx-q'óm'g't'la t'a'x'wida qa's le gwa'ye't'sa lá'xés g'ó'g'ukuloté qa gá'xés 'w'lae'ta lax l'ó'ók'was 'ná'xwa'méda be'bigwanimé t'e'wé'da tsá'da'qé t'e'wis g't'ing'ina'mé. 35

Wá, lá'lae he'x'idam'la'wise. Wá, 40 g't'fem'la'wise gá'x 'w'lae'ta. Wá, lá'lae t'a'qwa'g'ilayugwa wa'xaxéda á'y'it-

all the men and [to all the] women. Then she told them to begin to sing. Then they beat time on the boards.

They had not beaten time long when they stopped. Then Wealthy warned his tribe, and told them to begin to beat time again. Four times they did so. They had not yet finished the fourth time beating time, when the Salmon dancer came in at the door of the house. That Salmon dancer had on his forehead the Salmon mask. Then the Salmon mask went back.

Then the Chieftainess dancer came into the house, having on her forehead the Chieftainess mask; and she went right into the sacred room. Then came the Grisly Bear, wearing the Grisly-Bear mask, all of red cedar-bark, for they had no cedar-wood in the place of Copper-Maker, therefore the Grisly-Bear mask was all made of cedar-bark.

Then he also went right into the sacred room. Then the Goose dancer came, wearing on his forehead the Goose mask, and went right into the sacred room. Then they just sang songs during the night, and they pacified them during the night. That is the end.

kwé qa ya'x'widesesa t'etle'm'yayu
la'xéda 'na'xwa be'begwanema t'e'wé'da
'na'xwa tse'daqa. Wá, la'lae wá'xaq
qa 'na'xwas t'e'm's'íd. Wá, la'lae
t'eme'dzotséda t'eme'dzo. 5

Wá, la'lae k'les gé'g'ilít t'e'm'saxs la'e
gwa'ta. Wá, la'lae Q'ó'mx'q'omg't'la
haya't'lo'laxés g'o'kuloté. Wá, la'lae
é't'éd wá'xa qa t'e'm's'í'dés. Wá, la'lae
m'ó'pléna hé gwe'x'í'dé. Wá, k'les'e'm- 10
'la'wisé gwa't t'e'm'séda la m'ó'pléna
t'e'm'saxs g'a'xáéda Hamé'yala'té g'a'x-
é'ra lax t'lex't'laséda g'o'kwe. Wá, hé-
em Hamé'yala'té. Wá, la'e'm axé'wa-
laxéda Hamé'yala'té'm'té. Wá, la'lae 15
la'yak'ú'í'héda Hamé'yala'tém'té.

Wá, la'lae é't'éd g'a'xé'í'déda Aó'-
'malatém'té. Wá, la'e'm'lae axé'walaxés
Aó'malatém'té. Wá, la'lae hé't'salí-
t'ela la'xéda t'e'm'kwé. Wá, g'a'x'laéda 20
Ná'né. Wá, la'e'm'lae 'na'xwa la
l'a'g'ekwe Né'ngem'tas, qaxs k'le'a'sae
k'wax'la'we ax'a'sas l'a'q'wag'ila, la'g'i-
fásé l'el'la'gr'x'sá'yéda Né'ngim'té.

Wá, la'lae hé't'sal't'í'la la'xéda t'e'm- 25
kwé. Wá, la'lae é't'éd g'a'xéda 'né-
la'laé. Wá, la'e'm'lae axé'walaxés
'né'la'gém'té. Wá, la'lae hé't'sal't'í'la
la'xéda t'e'm'kwé. Wá, la'lae a'f'em
d'énx'é'dés q'émq'e'm'démaséxéda la 30
g'a'núta. Wá, la'e'm'lae 'ya'taxéda la
g'a'núta. Wá, la'e'm la'ba.

6. The Dzo'noqlwa.

(One of the) villages of the first Dza'wadi'énox' was at Wuxé'dats'le. The name of their clan was Wio'quma'té, and the name of their chief was K'ta'dé; and K'ta'dé had a princess [a girl], and her name was She-who-will-be-made-a-Princess.

G'o'kula'laéda g'a'láséda Dza'wadi-
énoxwé lax Wuxé'dats'le, yixé'da 'né-
'm'e'max'la'téx Wio'quma'té. Wá, la'lae 35
t'e'g'adé g't'gama'yasés K'ta'dé. Wá,
la'lae K'ta'dé k'le'datséda t'sa't'sladag-
mé. Wá, la'lae t'e'g'atsox K'te'dé'te-
'lakwéx.

When She-who-will-be-made-a-Princess became mature, they made a small house for her after four days, and she went at once to observe the taboos. She only sat (there). She had no hat, and she had no straps on her body. She only had (a string) around her neck, to which was tied the bone (tube) for drinking water and the copper scratcher.

She sat all the time in the house, her knees pressed against her breast, and she clasped her knees the whole [length of the] day. She arose (however) early in the morning before the ravens awoke, and she also went four times into the water every four days. She staid in her small house for sixteen days.

Then she entered her father's house, and (part of) her eyebrows were pulled out. At that time her face changed to (look like) the face of a woman. Then she went into the water again four times every sixth day.

Sometimes She-who-will-be-made-a-Princess walked during the day in the woods. Then her father scolded her, and K'á'dé said to her, "Oh, bad woman, don't walk so often in the woods, else you will be carried away by the Dzó'noql'wa of these woods." Thus he said.

Then She-who-will-be-made-a-Princess only disobeyed her father, and she again walked in the woods in the morning. Then She-who-will-be-made-a-Princess really walked, and she went far up the river. Then she saw a stout woman.

Then the stout woman said, "O

Wa, la^olae gril é'x'ent'eda, yix K'í'e-
dele^olakwé. Wá, la^olae mó'p'én'xwa^ose
'na'láséxs la'é hó'gwa^ol'sag'í'la. Wá,
la^olae hé'x'í'da'ém a'é'k'ilax'í'da. Wá,
la'e'm'lae la a'ém la k'wa'sa'; k'le'a's 5
l'et'm'la. Wá, la^olae k'le'a's'émxat
q'et'í'dema. Wá, la'e'm l'e'x'a'ém q'et'xá-
welaséda mó'kwafaa'sasés na'gayuwa-
xéda 'wa'pé xá'qa í'í'wé'da ql'ula'yuwé
l'a'qwak'í'ena. 10

Wá, la'e'm'lae hé'menafam k'wa-
k'wóxtá'lí'da tésa'lasés ó'kwa'x'a'é la'xés
dza'mé. Wá, la^olae k'í'pa'faxés ókwa-
x'a'é s'én'béxéda wa'sgí'masaséda 'né-
'na'la. Wá, la'la'ja gé'gag'ustaxéda gé- 15
gaa'laxs k'í'es'mae ts'í'x'í'déda gwa-
'wina. Wá, la'e'm'xax'a'wís mó'p'í'na
la'sta' la'xéda 'wa'paxéda mó'p'én'xwa-
'se la'xéda ql'í'í'xsa'g'íowé 'na'la la'-
xéda hó'dá'ts'la. 20

Wá, la^olae la'e'la la'xéda gó'kwases
ó'mpé. Wá, la'e'm'lae k'lu'í'x'í'ts'í'wé
a'na's. Wá, la'e'm lá'se gó'guma'fyas
lax gó'guma'fyaséda ts'í'da'qé la'xéq.
Wá, la'e'm'la'wíse K'í'e'de'le^olakwé e'í- 25
éd'í mó'p'í'nat la'sta'í' la'xéda 'wa'pé
lax q'é ql'í'í'ap'í'én'xwa'sé 'na'la.

Wá, lá'na'xwa la'é K'í'e'de'le^olakwé
qa'sa la'xéda a'í'í'xéda 'né'na'la. Wá,
la^olae ó'mpas 'ya'k'lalaq. Wá, la^olae 30
K'á'dé 'né'k'í'q: "í'ya í'ya'í'ss'm ts'í-
da'q, gwa'í'las x'í'no'í'í' ql'una'la la qa'sa
la'xéda a'í'í'e, a'í'tas ql'í'í'e'tsóséda
Dzó'noql'wa'ssóséda a'í'í'í'x," 'né'x'í'lae.

Wá, la^olae K'í'e'de'le^olakwé a'ém há- 35
t'í'í'axés ó'mpé. Wá, la^olae é'tí'dé la
qa'séda la'xéda a'í'í'xéda gaa'la. Wá,
la^olae K'í'e'de'le^olakwé a'í'ax'í'd qa'sí'da.
Wá, la^olae la'xéda 'na'lala la'xéda wa.
Wá, la^olae dó'x'wat'í'í'axéda 'wa'latsa'- 40
yukwé ts'í'da'qa.

Wá, hé'x'í'da'ém'la'wísedá 'wa'latsa'-

child! come, that I (may) invite you, that you (may) go to my house." Thus she said. Then the girl said, "Oh, I don't want to go to your house, for I may be carried away by the Dzō'no-q'wa of the woods." Thus said She-who-will-be-made-a-Princess to the stout woman.

Then the stout woman called her urgently. Then She-who-will-be-made-a-Princess started, and followed the stout woman, and they went into her house.

Then the stout woman spoke, and said, "Oho mihistress! lehet mehe nowhow ahask youhou whahat dihid theyhey doho toho youhour eyheye-browhows toho mahake youhour eyheye-browhows loohook soho prehettyhy?"¹ Thus said the stout woman to She-who-will-be-made-a-Princess.

Then She-who-will-be-made-a-Princess replied, and said, "My eyebrows were cut (to make them straight)." Thus spoke She-who-will-be-made-a-Princess to her.

Then the stout woman said, "O mistress! go and call him who cut your eyebrows to please come to me and cut my eyebrows." Thus she said.

Then She-who-will-be-made-a-Princess spoke, and said, "O great woman! don't, else you will scream, for it really hurts." Thus said She-who-will-be-made-a-Princess to the stout woman.

yukwē ts'ɛdāx 'nē'k'a: "ʔya, xunō'k', gē'las qen lē lē'lanimōt qa's la'os la-xen g'ō'kwax," 'nē'x'lae. Wā, hē'x-'fidarm'la'wisēda ts'la'tsɛdāg'mē 'nē'k'a: "ʔya, ql'ēm'sen lā laxs g'ō'kwāq'os, a'lēn ql'ē'pē'tsolaxsēda Dzō'noq'wāssa a'i'ē," 'nē'x'lae K'le'dēfē'lakwē lā'xēda 'wā'latsā'yukwē ts'ɛdā'qa.

Wā, lā'lae a'ēm hā'tl'ɛlēda 'wā'latsā'yukwē ts'ɛdā'x lē'lalāq. Wā, lā'lae qa's'ēd qa's lē lā'sgr'mā'ē K'le'dēfē'lakwaxēda 'wā'latsā'yukwē ts'ɛdā'qa. Wā, lā'lae lae'f lā'xēda g'ō'kwax.

Wā, hē'x-'fidarm'la'wisēda 'wā'latsā'yukwē ts'ɛdā'q ya'ql'ēg'afa. Wā, lā'lae 'nē'k'a: "ʔyaha', ql'ahā'g'wiht'dehē', wā-hā'ehē'ntsohō's q'rhē'n wuhū'lahā'ohō'l. Wēhē'g'ih't'lahā'sohō'dzē'hō's ahē'nahā'qohō's x'rhē'n'rhē'lahā'g'ih'i'lahā'qohō's ahē'x'ahā'g'ih'i'sohō's ahē'nahā'qohō's?"¹ 'nē'x'laeda 'wā'latsā'yukwē ts'ɛdā'qa lax K'le'dēfē'lakwē.

Wā, hē'x-'fidarm'la'wisē K'le'dēfē'lakwē nā'nax'mēq. Wā, lā'lae 'nē'k'a: "ʔya a'nt'lā'ndēsāsōgun a'an'k'," 'nē'x'lae K'le'dēfē'lakwāq.

Wā, hē'x-'fidarm'la'wisēda 'wā'latsā'yukwē ts'ɛdā'qē 'nē'k'a: "ʔyaha' ql'ahā'g'wiht'dehē', hahā'g'ahā' lēhē'lahā'lahā'xehē'dahā' ahē'ntahē'ndehē'ts'lehē'nohō'xwahwā', qahā' g'ahā'xchē' sebhē'wahā'xchē'dahā' ahē'ntahē'ndehets'ēhē'nohō'xwahwā,'" 'nē'x'lae.

Wā, hē'x-'fidarm'la'wisē K'le'dēfē'lakwē ya'ql'ēg'afa. Wā, lā'lae 'nē'k'a: "ʔya, 'wā'las ts'ɛdā'q, gwa'la a'las gugwā'l-tsalaxōi qaxs ā'lae ts'ɛ'x'ɛ'la," 'nē'x'lae K'le'dēfē'lakwē lā'xēda 'wā'latsā'yukwē ts'ɛdā'qa.

¹ This stands for: 'ya q'ā'gwēda, wā'ntōs qen wā'ā'ōt. Wēg'lasōsōs a'ō'napis, xē'nt'lag'ā'pōs ē'x'g'ɛ'ɛ'wā a'ō'napis. Following the initial consonant and vowel of each syllable, an *h* is inserted, followed by the repeated vowel of the syllable. The Dzō'noq'wa speaks throughout in this manner, but a few sentences only are given here in this peculiar style.

² 'ya q'ā'gwēdē, hā'g'a lē'lalā'xēda a'nt'andētā'noowa qā'g'ɛ'x'ē' wā'wā'x'ēda a'nt'andētā'noowa.

The stout woman only said, "O mistress! I know that you are just now observing taboos, because you just became mature. Now I will pay you with these things." Thus said the stout woman when she arose to take the hat with the tassel of mountain-goat wool, and the braided woollen arm-bands, and the braided knee-bands, and the braided ankle-bands, and the braided breast-strap, and the necklace of dentalia, to one end of which two abalone-shells were tied, and the woollen apron, and the hair-ribbons (for tying the ends of the braids), and the cedar-bark ring.

Then the stout woman came, bringing them. Then she said, "O mistress! I am she whom your parents call Dzō-noq!wa. I will give you these my rings, that you may also become strong, and I will put them on you."

Then she put on her the hat with the tassel of mountain-goat wool. She took the breast-strap and put it on her. She took the leather belt and put it around her waist, and she put the woollen apron on her, and she took the woollen hair-ribbons and tied them round the ends of her hair, and she took the knee-bands braided of wool and put them around her knees, and she took the ankle-bands and put them around her ankles, and she took the wrist-bands braided of wool and put them around her wrists, and she took the necklace of dentalia with the two

Wā, a'm'la'wiseda 'wa'latsayukwe
ts'eda'q 'ne'ka: "ya q'a'gwide, q'a'le-
lamenlaxs he'maa'qos a'leos a'e'kila
la'xes g'il'e'na'yos e'x'ent'eda. Wā, la-
'me'sen hala'qal'eg'in gw'ig'wa'lak-
loi, yix'eda," 'ne'x'la'eda 'wa'latsayuk-
we ts'eda'qaxs la'e' ta'xuli' q'a's le
ax'e'dx'eda l'ete'm'e' q'u'xi'la'ax'eda
p'a'l'maseda 'me'lx'ow'e, l'e'w'e'da yi-
b'edz'ewa'kwe p'a'l'm q'e'q'x'st'ana'ya
l'e'w'e'da yib'edz'ewa'kwe q'e'q'x'p'e'g'a-
'ya l'e'w'e'da yib'edz'ewa'kwe q'e'q'x-
s'iz'e' l'e'w'e'da yib'edz'ewa'kwe q'en-
ba'ya l'e'w'e'da q'enx'awa'e' a'l'ak'line
m'o'x'balax'eda ma'lt'em'e' e'x't's'ema
l'e'w'e'da p'a'l'maga'e' l'e'w'e'da k'il's-
k'il'g'in'wa'ya l'e'w'e'da q'n'ayuw'e.

Wā, g'a's'la'eda 'wa'latsayukwe ts'eda'q 'ma'laq. Wā, la'lae' 'ne'ka: "ya, q'a'gwide, nō'gwarm gw'a'yō's g't'gaol-nōkwa Dzōnoq!wa. Wā, la'm'e'sik' la'g'in q'e'q'x'i'lak' loi q'a's o'gwaq'a'os la'k'wimasa. Wā, la'm'e'sen ax'a'li-lod'lesik' loi."

Wā, la'lae' l'ete'm's'eda q'u'xi'la'ax'eda p'a'l'maseda 'me'lx'ow'e l'ete'm'laq. Wā, la'lae' e't'ed ax'e'dx'eda q'enba'e' q'a's q'e'x's'em'd'e's laq. Wā, la'lae' e't'ed ax'e'dx'eda klut's'e' ts'a'p'di'ma q'a's q'nō'yud'e's laq. Wā, la'lae' e't'ed ax'a'i'lot's'eda p'a'l'maga'e' laq. Wā, la'lae' e't'ed ax'e'dx'eda p'a'l'm'e' k'il'sk'il'g'in'wa'ya q'a's mō'y-wa'rlod'e's lax ob'a'yas s'e'y'a's. Wā, la'lae' e't'ed ax'e'dx'eda q'e'q'x'p'e'g'a'e' yae'b'edz'ewak' p'a'l'ma. Wā, la'lae' q'e'x'p'e'g'im'd'e's laq. Wā, la'lae' e't'ed ax'e'dx'eda q'e'q'x's'iz'e' q'a's q'e'x's'e'dz'end'e's laq. Wā, la'lae' e't'ed ax'e'dx'eda q'e'q'x's't'ana'e' yae'b'edz'ewak' p'a'l'ma q'a's q'e'x's't'and'e's laq. Wā, la'lae' e't'ed ax'e'dx'eda a'l'ak'line q'nx'awa'ya la t'e't'ix'ba'la-

abalone-shells attached to its ends and put it around her neck.

"You will do this, and you will be as strong as I am. These are my rings (which I wore) long ago when I became mature, and therefore I am strong. I will pay you with all of these if you will go and call him who can cut my eyebrows." (Thus said the Dzō-noq!wa.)

She-who-will-be-made-a-Princess spoke at once, and said, "Let us start, that your eyebrows may be cut, back of my father's house, by the one who knows how to cut eyebrows." Thus spoke She-who-will-be-made-a-Princess to the Dzō-noq!wa.

She got ready at once, and they started. When they arrived back of the house, She-who-will-be-made-a-Princess spoke again, and said, "O Dzō-noq!wa! let us go now to the house of my father, that your eyebrows may be cut." Thus she spoke.

Then the Dzō-noq!wa said, "O mistress! shall I not be hurt by your tribe?" Thus she said. She-who-will-be-made-a-Princess said at once, "O Dzō-noq!wa! just come. They will not hurt you." Then they started.

Then they entered the house of K'ta'dé. Then She-who-will-be-made-a-Princess told her father why the Dzō-noq!wa had come, that she wished to have eyebrows like She-who-will-be-made-a-Princess, because her eyebrows were pretty. Then She-who-will-be-made-a-Princess also said, "O father! now call the one who cut my eyebrows, that he may come and cut your (turning to the Dzō-noq!wa) eyebrows."

xéda ma'tse'mé é'x'ts'ema qa's qen-xo'dé's laq.

"Wá, la'm's hé! gwég't'la'é qa's ó'gwag'e.ó's lá'k'wimas Wá, yó'mén qé'k'ix'e'la'x'g'in g'a'layú'g'in é'x'ent'ed 5 la'g'i't'n lá'k'wimase. Wá, la'mén há-lá'qasox ló! qa's lá'ós lé'lalaxéda a'nt'landéts'énoxwa lá'x'g'in aa'nk."

Wá, hé'x'ída:m'lá'wíse K'té'dé'lakwé yá'q'ég'a'a. Wá, lá'láe 'né'k'a: 10 "Wé'x'ins qa's'ída qa's hé'mé'los a'nt'landésasóséda a'nt'landéts'énoxwáda a'laná'yas g'ó'kwasén ó'mpa," né'x'ílae K'té'dé'lakwé lá'xéda Dzō'noq!wa.

Wá, hé'x'ída:m'lá'wíse xwa'na'ída. 15 Wá, lá'láe qa's'ída. Wá, lá'láe lá'g'na lá'xéda a'laná'yaséda g'ó'kwé. Wá, lá'láe é't'ed yá'q'ég'a'e K'té'dé'lakwé. Wá, lá'láe 'né'k'a: "íya, Dzō'noq!, wé'x'ins lax g'ó'kwasén ó'mpé qa's hé- 20 'mé'los a'nt'landésasó'e," 'né'x'ílae.

Wá, hé'x'ída:m'lá'wísedá Dzō'noq!wa 'né'k'a: "íya q'lá'g'wíde, k'té'dzat'lén mó'masilasó'a, yísós g'ó'kulótá-qlós," 'né'x'ílae. Wá, hé'x'ída:m'lá'wíse K'té'dé'lakwé 'né'k'a: "íya Dzō'noq!, gé'laga a'tmx k'té'sé'iaqós mó'masilasó'i." Wá, hé'x'ída:m'lá'wíse lax'da'x' qa's'ída.

Wá, lá'láe hó'g'wí'a lax g'ó'kwas K'ta'dé. Wá, lá'láe K'té'dé'lakwé 30 né'laxés ó'mpé, yíx's hé'e g'a'xítséda Dzō'noq!wax's lá'e awú'q'í'ax a'inas K'té'dé'lakwax's é'x'í'g'isáes a'ne. Wá, hé'x'ída:m'lá'xá'wíse K'té'dé'lakwé 'né'k'a: "íya á'tsáó, wé'g'a lé'lalaxéda a'nt'landésota g'a'xen qa 35 g'a'xésé a'nt'landés'íd ló!."

Then the chief started and called his warrior, and the chief asked his warrior to sharpen his stone chisel and also to bring his stone hammer. The chief wished that he should cut through the eyebrows of the Dzo'noql'wa, so as to kill her.

Then the man finished sharpening his chisel. Then he started, and the warrior entered the house of the chief. Then She-who-will-be-made-a-Princess said, "O Dzo'noql'wa! this, the one who is coming in here, is the one who knows how to cut eyebrows." Thus she said.

Then the Dzo'noql'wa said, "O master! please come and cut my eyebrows." Thus she said. Then the warrior said, "Oh, my dear! I only don't want you to scream." Thus he said. Then the Dzo'noql'wa said, "I shall not mind it."

The warrior said at once, "Now lie on your back, that I may cut your eyebrows quickly, for I have much to attend to." Then the Dzo'noql'wa lay on her back, and the warrior went to her and marked a line on her eyebrows. Then the warrior said, "Now shut your eyes, else you will see the point of my eyebrow-cutter."

Then the Dzo'noql'wa shut her eyes, and the chief's warrior put his chisel on the upper part of her eyebrows. Then he struck it with his hammer, and cut through the upper part of her eyebrows, and the Dzo'noql'wa was dead.

Then She-who-will-be-made-a-Princess said, "Now cut off her head." Then the warrior cut off her head, and

Wā, la^olaē qa's'ideda g't'gama^oē qa's
lē lē^olalaxēs bā'bak'wa. Wā, la^olaēda
g't'gama^oē axk'la'faxēs bā'bak'we qa
t'ix^ot'desexēs dzē'mwax'a q'ē'ldayā.
Wā, hē'mis qa dā'lesexē: p'ē'lpelq. 5
Wā, la'm'laē hē'k'ēda g't'gama^oē qa
q'ē'lsōdag'p'sēx a'n'asēda Dzo'noql'wa
qa h'ē's.

Wā, la^olaē gwa't t'ē'k'ēda hēgwa-
nēmaxēs q'ē'ldayuwē. Wā, la^olaē qa's-
'ida. Wā, la^olaēda bā'bak'wa laē't.
la'xēda g'ō'kwasēda g't'gama^oē. Wā,
la^olaē K'ē'dē'ē'lakwē hē'k'a: "t'ya
Dzo'noql', yū'ēm a'nt'ēndēt'sēnuxōda
g'a'xēx g'a'xē'ē'la," hē'x'laē. 15

Wā, hē'x'ida'm'la'wisēda Dzo'no-
ql'wa hē'k'a: "t'ya, q'lā'gwide, g'ē'lagra
wax'ē'd a'nt'andē's'ēd g'a'x'ēn," hē'x-
'laē. Wā, la^olaēda bā'bak'wa hē'k'a:
"t'ya adē', ē'saēt,ēm ā'ēm gwā'q'ē'ōi. 20
gugwā'tsāla'xōi," hē'x'laē. Wā, la'
laēda Dzo'noql'wa hē'k'a: "Wā'zdā-
ē'm,ēn."

Wā, hē'x'ida'm'la'wisēda bā'bak'wē
hē'k'a: "Wā, wē'g'ila t'ēx'ā'h'ēx 25
q'ēn wē'g'i hā'nas'wid a'nt'andē's'ēdōi.
qa'x'g'in q'lā'q'ē'gē'mā'lek'." Wā, hē'x'ī-
dā'm'la'wisēda Dzo'noql'wa t'ē'x'ā'h'ē.
Wā, la^olaēda bā'bak'wa qa's'id lāq
qa's x'u't'ēdēx a'n'as. Wā, la^olaē hē'
k'ēda bā'bak'wa: "Wē'g'it la p'ē'hē-
mā'fax, ā'tas dō'x'ēx'g'in a'nt'andē-
dzā'yuk'."

Wā, hē'x'ida'm'la'wisēda Dzo'noql'wa
p'ē'hē'mx'ida. Wā, la^olaēda bā'bak'wa-
sēda g't'gama^oē ax'ā'ē'ōtōsēs q'ē'ldā-
yuwē lax'ē'k'ā'yas a'n'as. Wā, la^olaē
p'ē'lgētōsēs p'ē'lpelqē lāq. Wā la'm-
'laē q'ē'lsōdēx'ē'k'ā'yas a'n'as. Wā,
la'm'laē h'ē'ē'da Dzo'noql'wax'ēd. 40

Wā, la^olaē K'ē'dē'ē'lakwē hē'k'a:
"t'ya, wē'g'a qa'x'ē'ldēq'." Wā, la^olaē
hē'x'ida'm'la'wisēda bā'bak'wē qa's'īdēq.

the chief asked his tribe to burn the body of the Dzó'noq'wa.

Then the tribe made a fire in the house, and they put the body into the fire. Then it was all burned, and Chief K'á'dé asked his daughter [and said], "Oh, my dear! did not the Dzó'noq'wa take you into her house?" Thus he said. Then She-who-will-be-made-a-Princess said, "O father! let us go there, for there are many things in the house." Thus she said.

Then the chief and his tribe got ready, and they started, She-who-will-be-made-a-Princess in the lead. Then they arrived at the house of the Dzó'noq'wa. Then She-who-will-be-made-a-Princess saw many dressed skins and mountain-goat meat that was drying. She took (all these things) at once and went into the bedroom of the Dzó'noq'wa.

Then she saw a pretty mask. Red cedar-bark was twisted all around the face of the mask, (which represented) a man, and on it revolved the nest of an eagle which was sitting in the [inside of the] nest. Then She-who-will-be-made-a-Princess called her father, and her father took it, and he named the mask at once Nightmare-Bringer-Nest-Mask; and (there were) a yellow-cedar blanket, and a yellow-cedar apron, and yellow-cedar ankle-straps, and yellow-cedar knee-bands, and yellow-cedar wrist-bands. Then K'á'dé took them and (also) much tallow. Then they came home.

Then he called his tribe. It was the summer season, not the winter-dance

Wá, la^olaeda g^tgama^e axk^lla^xaxés
g^okoluté qa l^oqwe^le^seq la^xxeda bux^s-
^ox^das^lla Dzó'noq'wa.

Wá, héx^oidaem^lla^lwiseda l^lq^lwala-
la^e l^oq^lilax^oeda g^okwé. Wá, la^olae 5
ax^lentséda bux^ox^das laq. Wá, la^o-
lae ^wrla la q^lu^lx^oida. Wá, la^olaeda
g^tgama^e, yix K'á'dé, wula^xés xun^o-
kwé. Wá, la^olae ⁿé'ka: "ya adé,
k^le^sas la^el^lemsóda Dzó'noq'wax la^l- 10
xés g^ox^dá?" ⁿé'x^olae. Wá, héx^o-
^lidaem^lla^lwisé K^le^lde^llakwé ⁿé'ka:
"ya á'dats, wé^xins laqé qass q^le^l-
némaeda g^tx^gae^lla la^qé," ⁿé'x^olae.

Wá, la^olae xwáⁿá^lidéda g^tgama^e 15
l^le^lwis g^okoluté. Wá, la^olae qá^sid
g^lalaba^e K^le^lde^llakwé. Wá, la^olae
la^gaa la^xeda g^ox^daséda Dzó'noq'wa.
Wá, la^olae héx^oida^me K^le^lde^llakwé
dó^xwal^laxéda q^leⁿimé ala^gima 20
l^le^lwéda ^me^ll^lq^lga^e x^lilá^ll^lla.
Wá, héx^oidam^lla^lwisé ax^ed^liq. Wá,
la^olae lá^tslá^llax kwa^le^llaséda Dzó'-
noq'wax^ode.

Wá, la^olae dó^xwal^laxéda e^ke 25
yixu^mda ^mle^lstaa^glaeda l^lag^lekwé
lax awi^stas g^ogumá^yaséda b^gwa^l-
nemgemé. Wá, la^olae x^lil^lq^léda
q^ll^lax^laséda kwé^lkwé k^lwa^lla lax
ots^lá^lwaséda q^ll^lax^lsté. Wá, héx^oida- 30
em^lla^lwisé K^le^lde^llakwé l^le^llaxés
ó^mpe. Wá, la^olae ó^mpas ax^ed^liq.
Wá, la^olae héx^oidam^l l^le^lgáda
yixu^mdas Há^lmanekw^lla Q^ll^laxem^l,
l^le^lwéda k^lo^lba^lwasé ⁿe^lx^ouná^yá l^le- 35
^lwéda k^lo^lba^lwasé tsá^pá l^le^lwis k^lo^lba-
^lwasé yaé^xstáza^yá l^le^lwéda k^lo^lba-
^lwasé yaé^xp^legá^yá l^le^lwéda k^lo^l-
ba^lwasé yaé^xtsá^lna^yá. Wá, la^olae
ax^edé K^lá^ldaq l^le^lwéda q^leⁿimé
yá^lsekwa. Wá, g^lá^lx^oem^llae ná^lnakwa.

Wá, héx^oidam^lla^lwisé K'á'dé l^le^ll^l-
laxés g^okoluté. Wá, la^olae bá^lxusa,

season. Then he gave away the dressed skins which he had taken from the house of the Dzo'noq'wa. Then She-who-will-be-made-a-Princess received the name She-who-will-be-sought-after, and K'a'de had the name of Dzo'noq'wa Chief, for he had obtained by murder the Nightmare-Bringer-Nest-Mask and the clothes and dressed skins, and the clothes of the maturing girl, and for this reason the clan Wio'quma'e has a great name. It means "the very first ones." That is the end.

k'le's'lae ts'e'tse'qa; wa, la'm'lae ples-
 'ttseda ala'g'imé, yix lé'néma'nemas
 lax g'o'x'daseda Dzo'noq'wax'dé. Wá,
 la'm'lae lé'gade K'e'dé'elakwas
 Ku'n'ulaso'gw'flakwé. Wá, la'lae 5
 lé'gade K'a'da's Dzo'noq'wa G'igama-
 'ya qaxs le'ma'e kwe'xant'maxeda
 Ha'manekwila Qe'lxasimla lé'we'da
 da'ldanaxwe lé'we'da e'la'g'imé lé-
 'we'da gwe'gwa'laséda g'ala' e'xenta. 10
 Wá, hé'm la'g'itas 'wa'ase lé'gi-
 maséda 'ne'mé'maxéda Wio'quma'e.
 Hé'm gw'batat'sé g'alabé's lax
 'na'zwa. Wá, la'm la'ba.

H. TRADITIONS OF THE DENA'X'DA'X'U.

1. Dza'wadalalis (Always-living-at-Olachen-Place).

Q'a'neqe'lak" came to Olachen-Place to marry the princess of Always-living-at-Olachen-Place. Then he went towards Da'qos. Then somebody called him. "Where are you going?" was said to Q'a'neqe'lak" by the tribe.

Then Q'a'neqe'lak" replied, "I come to marry the princess of Always-living-at-Olachen-Place."—"Oh, I wish you would die!" was said to Q'a'neqe'lak".

Then Q'a'neqe'lak" was angry, (and said,) "Go ashore, that I may play with them." Then he went ashore. Q'a'neqe'lak" only raised his hand. Then he transformed these people into birds. Then he took the birds back and transformed them into deer. "You will be the deer of later generations of men."

Then Q'a'neqe'lak" paddled again. Then somebody called him at G'io'x. "Where are you going?" was said to Q'a'neqe'lak" by the tribe. Then Q'a'neqe'lak" replied, "We are going to marry the princess of Always-living-at-Olachen-Place."

Then they said, "Oh, my dear, take care! The bones of those who try to marry the princess of Always-living-at-Olachen-Place are piled up high." Thus said the tribe. Then Q'a'neqe'lak" said, "Go ashore there!" Then he went ashore. Q'a'neqe'lak" put mussels and roasted salmon into the water, and therefore there are many mussels and salmon (at this place).

Then he paddled again, and arrived at A'x'atbe'. Then some one called him. "Where are you going?" was

La'laa'lae Q'a'neqe'lak" lax Dza'wade ga'gak'lax k'le'delas Dza'wadalalis. La'lae la'e'lela la'xox axa'xs Da'qos. La'lae 'la'gu'noe'so: "ma'metas lae'lela'i," 'ne'x'so'lae Q'a'neqe'lakwasa 5 g'o'kula.

La'lae na'nax'mae Q'a'neqe'lak": "Ga'gak'alenoxwax k'le'delas Dza'wadalalis."—"yai, ha'st'elot," 'ne'x'so' 10 'latla Q'a'neqe'lak".

La'lae ts'inkwe Q'a'neqe'lak": "A'le'stalas laq q'n a'm'ides." La' 15 'lae a'le'sta. A'em'lawis pla'gustases a'ya'so', yix Q'a'neqe'lak', la'lae ts'el'klux 'idamassa be'begwanem'de. La' 15 'lae e'toxwaxa ts'el'klwe. La'lae ge'was'idamaseq. "Wa, wa, la'les ge'was'ias a'la begwa'nemi."

La'la'xaa se'x'wida Q'a'neqe'lak". La'lae 'la'gu'noe'so lax G'io'x: "ma' 20 'metas lae'lela'i:" 'ne'x'so'lae Q'a'neqe'lakwasa g'o'kula. La'lae na'nax'mae Q'a'neqe'lak": "Ga'gak'alenox" lax k'le'delas Dza'wadalalis."

La'lae 'ne'ka: "Ada, ya'lano, a'em- 25 'laola 'wo'lasgemitsox xa'qesawa'yaxsa wax: 'na'xwa ga'ya'lax k'le'delas Dza'wadalalis," 'ne'x'laeda g'o'kula. La'lae ya'q'eg'ale Q'a'neqe'lak": "A'le'stalas 30 laq." La'lae a'le'sta. He'x'ida'ma a'em'lawise Q'a'neqe'lakwe g'fstndxa 'lae's le'wa' t'o'bek". He'em'lawis la' g'its q'e'neme 'lae'sas la'wa' k'o'tela.

La'la'xaa se'x'wida. La'lae la'g'aa 35 lax A'x'atbe'. La'la'xaa 'la'gw'nowe' 'so laq: "ma'metas lae'lela'i," 'ne'x'so-

said to Q'a'neqelak" by the tribe. Then Q'a'neqelak" replied, "We are going to marry the princess of Always-living at Olachen-Place."

"Oh, my dear! look at my present condition. All my princes are dead who tried to marry her to whom you are going." Then Q'a'neqelak" went ashore. Q'a'neqelak" put into the water at once mussels and roasted salmon. Therefore there are many mussels and salmon at A'x'atbē.

Then he paddled, and arrived at Copper-Bottom. Then he saw much smoke on the other side. Then he went across to the village. What should he see but a Goose steaming clover-roots.

Then Q'a'neqelak" took the clover-roots that she was steaming. But she had already smelled the old man. Then she said, "What may Q'a'neqelak" be doing here? I smell Q'a'neqelak". He had taken away what she was steaming.

Then the woman felt around for the clover-roots. "Who has taken my roots?" (she said.) Then Q'a'neqelak" asked, "What! Are you blind?" — "I am blind," replied the Goose.

Then Q'a'neqelak" took some gum and chewed it. Then he spit into the eye of the blind (woman). Then Q'a'neqelak" asked the Goose, "Can you see now?" — "Yes, I can," said the Goose.

Then she said, "Beware, Q'a'neqelak"! Take care of yourself!" Thus he was told by the Goose.

Then he started, and he went to the Duck, who was just the same. The Duck was also blind. Then Q'a'neqelak" spit into her eye, and she recovered her eyesight.

laē Q'a'neqelakwasa g'okula. La'lae nā'nax'maē Q'a'neqelak": "Gā'gā-k'la'lenō'swax k'e'dēfas Dzā'wadalal." 5

"ya, adā, dō'xg'in la'g'in gwōgwē'x-sā'ya's la. La'mē 'wi'wu'len lō'at-l-gamē'x'dā'nxa wā'x'ā gā'gāk'laxēs la'laāōs." La'laē Q'a'neqelak" a'tēsta. He'x'idā'm'la'wīse Q'a'neqelak" k'la'sta'lax'ā'dxa 'lae's lē'wa lō'b'ak'. La'g'ifas q'ē'nēmē 'lae'sas lē'wa k'lo'tla lax A'x'atbē. 10

La'laē sē'x'wīda. La'laē la'g'aa lax lā'qwa'xs'drlis. La'laē dō'qulaxa q'ē'nēm kwa'x'ila lax apsōtas. La'laē la'wif lā'xa g'okula. 'ma'siē la'wises 15 'm'ka'ēda nexā'qaxa lē'x'sēm.

La'laē Q'a'neqelak" dā'x'ā'id lā'xa lē'x'sēm 'm'ka'sē'wa. La'm'laē'da hēk'wa'nē mē'stlaq. La'laē 'nē'ka: "mas la'g'is'laxā'nawesē Q'a'neqelak-wa? Q'a'nēx'plā'atn mē'dzēla." La'm'x'ē dā'x'ā'id lā'xa 'nē'ka.

La'laē p'ē's'wīdēda tshō'dā'qaxes lē'x'sēm. "Angwa ax'ē'dā'xin xā'laxda wā'wulak'esla?" La'laē wū'a' 25 Q'a'neqelak": "'māsas, p'ēp'lāsasa?" — "P'ēp'lāsēm," 'nē'x'lat'ēda nexā'q.

La'laē Q'a'neqelak" ax'ē'dxa gwō'lēk' qā's gwā'gulx'ilax'ā'idēq. La'laē kwē'stōdxa p'ēp'lās. La'laē wū'ē' 30 Q'a'neqelax'xa nexā'q: "Lē'mās dō'qulaa?" — "La'mē'n," 'nē'x'laēda nexā'q.

La'laē 'nē'ka: "Haya'lō'la's'wē Q'a'neqelak" qā's ya'lōwē," 'nē'x'sō- 35 'lāsa nexā'q.

La'laē qā's'ida. La'laē lā'xa hē'mā'sxat'l gwē'g'ilexa hē'k'lo. P'ēp'lās'ēm-laxāe'da hē'k'lo. La'laē Q'a'neqelak" kwē'kustōdēq. La'm dīx'ā'ida. 40

Then he came to a woman who was making a canoe. Q'á'néqé'lak³ pinched the feet of the child in the cradle (that was standing near her). Then the child began to cry. The woman, whose name was Carrying-on-Back, spoke, and said, "Do not touch my child, that has never cried."

Then she cut a hole through the canoe that she was making. Q'á'néqé'lak³ said, "What! Can't you see?" — "I cannot see, my dear," said the woman, on her part. Then Q'á'néqé'lak³ spit into her eye. Then she recovered her eyesight.

Then the woman asked Q'á'néqé'lak³, "What are you about?" — "I am going to marry the princess of Always-living-at-Olachen-Place" — "Take care, my dear! (she said,) the princess of Always-living-at-Olachen-Place has teeth in her vagina. Take my stone chisel and grind them, and break the teeth of her vagina, when you lie down with her for the first time." Then she rubbed his back with a stone, and gave him the masks of the Wren, the Deer, the Mountain-goat, and the Grisly Bear.

Then Q'á'néqé'lak³ started to go to her who was to be his wife. He borrowed the mask of the old man and put it on. Then he sat down on the other side of the river. He had not been sitting there long, when the princesses of Always-living-at-Olachen-Place came. "Oh, look! there is a little slave! Go that way, and let us take him for our slave."

Then she went to him and took him. Death-bringing-Woman took that slave. As soon as Death-bringing-Woman had taken that slave, he put the stones

La³lae la'g'aa la'xa ts'eda'qael le-
qalag'rlsaxa xwa'klnada ts'eda'q.
La³lae Q'á'néqé'lak³ e'psedendxa grí-
ná'nem xaá'ps'lowrls. La³lae q'wa'seda
da'q O'x'laatalag'rls'la'lae: "Gwa'la
la'balax w'isq! k'le'so q'wa'ts'enoxwa." 5

La³lae k'limtsámasxes leqa. "ma'-
dzá's," "né'x'la'la Q'á'néqé'lak³," "k'le-
sas do'qolaa?" — "K'le'sen do'qula,
ade," "né'x'lat'eda ts'eda'q. La³lae
kwe'stode Q'á'néqé'lakwaxa ts'eda'q.
He'x'idaem'la'wis dix'ida. 10

La³laeda ts'eda'q wu'a'x Q'á'néqé-
lak³: "ma'ses axso'laos?" — "Ga'ga-
k'la'entax k'le'dela's Dza'wadalalis." —
"Ya'la'no, ade, g'rg'qa'la'lae k'le'-
dela's Dza'wadalalis. Da'la'axg'in t'e's-
x'ek' qa's g'rxal'os ts'omax g'rg'as
na'swa's, g'a'le'laqos ku'lx'ida'la'qe." 20
La³lae dza'k'ox'entsosa t'e'sem. La-
'la'xaa ts'á'sosa xwa'tlag'em' le'wa ge'-
xum' le'wa "ne'lx'og'em'. He'em-
'lawisa ne'ng'eml.

La³lae qa's'ide Q'á'néqé'lak³. La'em 25
la' la'xes g'em'me. La³lae le'ek'ox
no'masem'fasa no'mas qa's q'o'xts'ode's.
La³lae k'wa'g'a'lis lax apso'tasa wa.
K'le's'lae ga'la k'wa'e's'xas ga'xaas
k'le'sk'ledelas Dza'wadalalis. "A, a, sa, 30
qa'k'obeda'wex! Gwa'sta las laq qens
da'xséq qens qa'ka'."

La³lae gwa'sta laq qa's da'xséq.
He'lae Wa'wanogum't'agaxa la da-
xsaxa qa'ka'o. G't'em'la'wis da's'ide 35
Wa'wanogum't'agaxa qa'ka'u, la³laeda

into her vagina and ground down the teeth.

Then Q'a'néqé'lak' told Death-bringing-Woman, "I came to marry you. I am Q'a'néqé'lak'." Thus he said.

The other daughter of Always-living-at-Olachen-Place, (whose name was) Made-to-be-Heavy, was only sitting in the canoe.

Then the princesses paddled homeward. As soon as they arrived, Death-bringing-Woman went out of the canoe with her slave. Then they went into her bedroom.

Then Q'a'néqé'lak' took off his old-man's mask. Then night came, and they began to laugh. Always-living-at-Olachen-Place heard them. He arose at once, and went to look, and asked (his daughter), "With whom are you laughing, child?" Thus said Always-living-at-Olachen-Place. — "With my husband," said, on her part, Death-bringing-Woman. — "Welcome to him," said, on his part, Always-living-at-Olachen-Place.

Then day came, and Always-living-at-Olachen-Place began at once to split firewood, to make a large fire in his house.

Then he said, "Now jump into the middle of the house, son-in-law." Then Q'a'néqé'lak' put on his Deer mask and jumped out of the room. He landed right on the death-bringing settee and the mats with snapping jaws. Then the Deer died at once. Always-living-at-Olachen-Place threw it outside, and said, "It serves him right. Why did he come here to make me ashamed?"

Q'a'néqé'lak' only took off the Deer mask and borrowed the Ermine mask

nó'mas t'x'wí'tsés t'ésém qá's g'í'tx-
h'x'ssex g'í'g'ix'dá's ná'xwá's.

Lá'laé Q'a'néqé'lak' né'lax Wá'wanógumg'tlaga. 'né'k'a: "Gá'gak'íntóit. Nóg'wa Q'a'néqé'lak'wa," 'né'x'lae. 5

Á'ém'laja 'n'mó'k'wé xunó's's Dzá'wadalalis, yix Gunté'lak' k'wáxs lá'xa xwá'kluna.

Lá'laé sé'x'wideda k'lé'sk'edé't qá's ná'nakwé. G'í'ém'lá'wis lá'g'a'lis lá'é 10
Wá'wanógumg'tlaga ló'íta í'í'wa q'a'k'ó lá'xa xwá'kluna. Lá'x'dá's'laé laé'í. lá'xes g'ae'las.

Lá'ém'láé Q'a'néqé'lak' q'ó'xwul-
ts'ódxés nó'masé'mí'dé. Lá'laé gá'nul- 15
'í'da, lá'alas dé'dá'h'la. Lá'laé Dzá'wadalalis wul'éla'q. Hé'x'ídá'm'lá'wis í'a'x'wíd qá's lé d'ó's'wíd'íq qá's wul'é'q. "Á'ngwádzós dé'dá'h'lotá'x, xunó'k'?" 'né'x'lae Dzá'wadalalis. — Lá'wá'dé'lasik'; 'né'x'laté Wá'wanógumg'tlaga. — "Gé'lak'as'lax'ó," 'né'x'laté Dzá'wadalalis.

Lá'laé 'ná'x'í'da. Hé'x'ídá'm'lá'wisé Dzá'wadalalis lé'm'x'í'dxa í'í'wa qá's 25
lá'qawastalamasé'xés í'ngw'í'.

Lá'laé 'né'k'a: "Wá's dá'sdáy'uqá-
lí'óit. ná'snagump." Lá'laé Q'a'néqé-
'lak' q'ó'xts'lotsa gé'sumí'e qá's í't'x'wul- 30
t'á'lé'le. Hé'ts'ódá'lá'm'lá'wisé'xa wá' n'ém'ts'ó k'ó'g'wíg'a'í'í' í'í'wa lé'wá'é'xa 'ná'xwá'má'í' q'ém'kulag'í'í'las sé'ms. Hé'x'ídá'm'láé h'lé'í'da gé'x'ustá'lá'x-
d'é. Lá'laé ts'í'qawu'ldz'ímá. "Yí'lá'la," 'né'x'lae Dzá'wadalalis. "Gá'x há- 35
má's'ts'á'la gá'x'én."

Á'ém'lá'wisé Q'a'néqé'lak' q'ó'xwul-
ts'ódxa gé'sumí'e qá's í'é'k'owé'xa g'í'g'í'

of the Ermine. Then he put it on and entered (the room of) his wife.

Then night came, and they laughed again. Then Always-living-at-Olachen-Place looked at them, and he (uttered) the same words as before. He split firewood to make fire, and said again, "Now jump out of the room, son-in-law."

Then Q'a'néqé'lak^a put on the Mountain-goat mask. Then he was a Mountain-goat when he came. He landed right on the death-bringing board, and died at once.

Then he again put on the Ermine mask and went to his wife. Then night came, and they laughed again. Then Always-living-at-Olachen-Place looked. He asked his child, "With whom are you laughing?" His daughter answered, "With my husband."

Morning came. Then Always-living-at-Olachen-Place did the same as he had done before. Then he spoke, and said, "Now jump into the middle of the house, son-in-law." Thus was said to Q'a'néqé'lak^a.

Then he came, having put on the Grisly Bear mask. Then the Grisly Bear struck the death-bringer and killed it. Then Q'a'néqé'lak^a sat down and ate.

Now Always-living-at-Olachen-Place thought again how he might kill his son-in-law. He asked Q'a'néqé'lak^a's assistance in paddling and splitting a cedar. Then Q'a'néqé'lak^a took alder-bark (and chewed it).

Then they went into the canoe. They came to Q'umé'ngwis. Then they split the cedar-tree. "Oh, my dear, our hammer! Come, go [come]

lemgemlas g'ig'i'lem. La^alae q'ó'x-ts'ódés qa's lae'le lá'xés gne'm.

La^alae ga'nu'fida. La^alae de'da'fela e't'ed. La^ala'xaa Dza'wadalalis d'ó'x-⁵widéq. Hé'em'la'xaa'wis gwa'la wa'f-demas. La^alae 'na'x'ida. Hé'em'la-⁵'xaa'wis gwe'x'ide Dza'wadalalis, le'm-x'ídxá léqwa' qa's léqwe'lax'ide qa's e'dzaqwe. "Wá's dá'sday'uit'á'lit ná's-nagump."¹⁰

La^alae Q'a'néqé'lak^a q'ó'x-ts'ótsa 'me'lqemí, 'me'lxi'ó'lat'ésx g'a'xae. Hé'ts'ódalá:m'la'wiséxa wá'wanemts'ó. Hé'x'idám'la'wis hé'la'.

La^ala'xaa q'ó'x-ts'ótsa g'ig'i'lem qa's¹⁵ lé lá'xés gne'm. La^alae ga'nu'fida. La^ala'xaa de'da'fela. La^ala'xaa Dza'wadalalis d'ó'x'wida. La^alae wu'á'xés xun'ók: "A'ngwadzós deda'f'elota-q'ós?" La^alae ná'nax'ma'e xun'ókwas: 20 "G'a'img'in lá'wunémg'in."

La^alae 'na'x'ida. La^alae Dza'wadalalis hé'emxat! gwe'x'ídes g'a'g'ila'e gwe'x'ídaas. La^alae ya'q'eg'at: "Wá's dá'sday'wuqá'f'óí, ná'sné'gump," 'né'x-²⁵s'ó'lae Q'a'néqé'lak^a.

G'a'x'lae q'ó'x-ts'ólaxa ná'ne. Lá-³⁰'faeda ná'ne k'le'lak'axa wá'wanemts'ó. Lá'mé hé'la'maseq. Lá^alae k'wa'g'a-³⁰'léte Q'a'néqé'lak^a qa's hamx'í'de.

La^ala'xaa se'nx'ide Dza'wadalalis qa's gwóyo'lkwí'lasxés negu'mp. Lá-³⁵'lae hé'lax Q'a'néqé'lak^a qa's lé se'x-³⁵'wid qa's lé lá'tax wí'kwás. Lá^alae Q'a'néqé'lak^a ax'e'dxa í'á'q'ut.

La^alae lá'xs lá'xés ya'yats'le. G'a'x-³⁵'lae lax Q'umé'ngwis. La^alae lé'mx-³⁵'ídxá wí'kwe. "Yáí, adá, pé'pé'qelax-³⁵dáens! G'e'lag'a, qa's lá'ós ax'e'dqé."

and get it." Then Q'a'néqé'lak^o jumped down (into the cedar). As soon as Q'a'néqé'lak^o went down, Always-living-at-Olachen-Place knocked out from the cedar the sticks by means of which it was spread.

Then Q'a'néqé'lak^o spit out the alder-bark, and it looked like blood. Always-living-at-Olachen-Place saw the blood, and said, "It serves you right. Why did you come and make me ashamed?" Then Always-living-at-Olachen-Place went out of the woods.

Now Q'a'néqé'lak^o was a wren. Then he pushed the cedar apart, and carried it on his shoulder. Then he overtook his father-in-law, and shouted, "Why did you desert me?"—"Oh, my dear! I nearly cried myself to death on account of you." Thus said Always-living-at-Olachen-Place.

Then Q'a'néqé'lak^o secretly took some rotten wood and went aboard the canoe. Then he carved the rotten wood, making it into salmon. Then he finished what he was making, and paddled away. They were not far out to sea, when Q'a'néqé'lak^o threw the rotten wood into the water. Then he transformed it into dolphins. "You shall be the dolphins of future generations." Thus said Q'a'néqé'lak^o.

The dolphins came and jumped on Always-living-at-Olachen-Place. Then he was dead. Then Q'a'néqé'lak^o went home. He was asked by his wife, "Where is your father-in-law?"—"Where may be that old ugly thing?" Then Q'a'néqé'lak^o had a son. He ran away with his son. That is the end.

La^olae Q'a'néqé'lak^o dex^obera. G'í-
m'la'wíse Q'a'néqé'lak^o lá'brta, lá'e
Dzá'wadalalis kwé'xai'elódxa qedix-
sta^oyaxa wílk^o.

La^olae kwé's'idé Q'a'néqé'lakwasa 5
l'a'q'ut. Hé^olat'a gwé'x's e'lkwa. Lá-
lae d'ó'x'wale'le Dzá'wadalalisaxa e'l-
kwa. Lá^olae^oné'ka: "Yíla'lot g'a'xéx
hamá'xts'la'la g'a'xén." Lá^olae q'a's'idé
Dzá'wadalalis l'a'sta. 10

Lae'm xwá'tla lé Q'a'néqé'lak^o. Lá-
lae kwa'sts'elsaxa w'í'kwé q'a's w'í'k'e-
leq. Lá^olae hé'ts'axi'axés n'gu'mp.
Lá'e 'la'q'ug'ata: "má'tses to'wale'haós
g'a'xén?"—"A, a, ada, á'mén lá'q 15
q'wóq'wá'sk'in q'a's," né'x^olae Dzá-
wadalalis.

Lá^olae Q'a'néqé'lak^o dá'g'í'x'í'á'á'axa
l'e'nq'wa q'a's lé's lá'xés ya'yats'le.
Lá^olae k't'e'x'í'dxa l'e'nq'wa k'tó'te'laq. 20
Lá^olae gwá'te axs'e'wá's, lá'e sé'x'wida.
K't'e's'lat'a l'a'sg'í'la, lá'e Q'a'néqé'lak^o
ts'lexst'e'ndxa l'e'nq'wa. Lá^olae hátsá-
wix'í'damase'q. "Lá'les hátsá'wiles
á't'a békumé't," né'x^olat'a Q'a'néqé- 25
lak^o.

G'a'x'laeda hátsá'wé dá'x'wap'lex
Dzá'wadalalis. Lae'm h'la'. Lá^olae
ná'nakwé Q'a'néqé'lak^o. Lá^olae wulá-
soses grné'mé. "wí'dela n'gu'mpa?" 30
—"wí'o'lotw's'te lé?" Lá'mé' Q'a'né-
qé'lak^o xu'ngwad. Lá^olae k't'e'x'wa l'e-
'wis xunó'k'. Lae'm lá'ba.

2. Q'a'mtalaf (Song-Dance).¹

Song-Dance was the name (of a man who) lived at one side of the river of Olachen-Place. The name of his wife was Sound-of-Waters, and Woman-of-Supernatural-Power was the name of his daughter, and Tide-of-the-World was also his daughter.

Song-Dance was driving piles for his salmon-trap. Then a man came and looked at him, and his pile-driver fell into the water. Song-Dance only said "Hwip!" [made the sound of the shaman] when his pile-driver fell into the water, and it came up again and floated.

Behold, it was Q'a'néqé'lak". It was he who caused the pile-driver to fall into the water. Twice he caused the pile-driver of Song-Dance to fall into the water; but he only said "Hwip!" and the stone pile-driver came up and floated.

Then the man said, "Who are you?" Thus was said to Song-Dance by Q'a'néqé'lak". Then Song-Dance spoke, (and said,) "I am Song-Dance, friend."—"Oh, oh!" said, on his part, Q'a'néqé'lak".

Then he was also asked by Song-Dance, "Who are you, friend?" Then Q'a'néqé'lak" answered, "I am Q'a'néqé'lak".

Then Woman-of-Supernatural-Power knew the intentions [saw the mind] of Q'a'néqé'lak". Then she went to her house and calked all the holes in the house of her father. She knew that Q'a'néqé'lak" was going to make a deluge.

Now she, and her younger sister

Q'a'mtalaf'ta'lae'da g'ókula lax apso'tsewa'yas Dza'wade. La'lae X'inta'lagax'le gene'mas. La'lae Nau'alagumgax'í.éda ts'eda'qé xunó'kwás, hé'em'lawise Ts'le'stalis ts'eda'x'em'la-
5 'xaa'.

Dé'qwa'lae Q'a'mtalafaxés la'wayu. G'a'xaa'la'sa dó'qoat'aq bé'gwa'nema. La'lae té'xsta dé'gwayás. A'em'lawise Q'a'mtalaf pexa'x té'xstaa'sas dé'gwa-
10 yás, g'a'x'lae pex'wí'deda dé'gwayu.

Hé'maaxóí, Q'a'néqé'lakweda bé'gwa'nem x't'slax'í'laq. Hé'maa'la'xóí, axé'nuys té'xstaé'na'yas dé'gwayás. Ma'p'le'na'lae té'xstamasé Q'a'mtala-
15 faxés dé'gwayu. A'em'la'xaa'wis pexa', g'a'x'lae pex'wí'deda dé'gwayu té'sema.

La'lae ya'q'leg'aféda bé'gwa'nem: "A'ngwas?" 'né'x'só'lae Q'a'mtalafas Q'a'néqé'lak". La'lae ya'q'leg'afé Q'a'm-
20 talaf: "Nó'gwa Q'a'mtalaf, qást."—"Ó, ó," 'né'x'latla Q'a'néqé'lak".

La'lae ó'gwaqa wu'á'sós Q'a'mtalaf: "A'ngwat'las, qást?" La'lae ná'nax-
25 'mafé Q'a'néqé'lak": "Nó'gwa Q'a'néqé'lakwa, qást."

La'em'lae Nau'alagumga dó'qulax ná'qa'yas Q'a'néqé'lak". La'lae lá'xes g'ók" qa's mé'g'ixa kwá'xumxá lax g'ó'kwases ó'mpe. La'em'lae q'á'í'elax
30 Q'a'néqé'lakwaxs 'ya'xuxsamásé'l.

La'lae gwa'té mé'g'aéna'yas 1,é'wis

¹ See free English rendering in "The Social Organizations and Secret Societies of the Kwakwilt Indians," by Franz Boas (Report of the U. S. National Museum for 1895, pp. 416-418).

Tide-of-the-World, finished calking the house. Then Q'a'neqé'lak" spoke, (and said), "Is it true that you are a shaman, friend?" His face hardly showed from out of his cedar-bark head-ring. "Give me some of your cedar-bark, Song-Dance," said Q'a'neqé'lak", asking for a piece of the cedar-bark head-ring of Song-Dance.

Song-Dance tore off (a piece of) his cedar-bark and gave it to Q'a'neqé'lak".

Then Q'a'neqé'lak" made the waters rise. Song-Dance only said "Hwip!" when the waters rose [tried to rise]. Then they at once ceased rising. "Behold, you have really supernatural power, friend." Thus said Q'a'neqé'lak" to Song-Dance.

Then Song-Dance sent his children [to go] home. They went home at once, and left their father.

As soon as they arrived at their house, our Lord, Q'a'neqé'lak", caused the deluge. Then Song-Dance died. Then Made-to-Fly took the place of his father. Then the deluge subsided.

Then Made-to-Fly looked at the river and saw the olachen. He did not know what kind of fish it was.

He went home with his sisters and told his mother. (He said,) "What is swimming in this river? It is like worms." Thus he said to his mother. "It is the olachen. They are fat. Only put driftwood out from the bank for your trap, and string them on grass, and make oil from their fat." Thus said his mother, Sound-of-Waters.

Then he looked again at the river, and saw a (canoe) come paddling up the fiord. It came to the beach, to the place where Made-to-Fly was sitting,

tsla"ya, yix T'sle"stalis. La"lae ya-qleg'ade Q'a'neqé'lak": "Á'la'maset, pex'ala, qast?" Ha'lselam'lae ne'femala l'axes l'a'gikuma'e. "T'sla'dá g'a'xen l'ax l'a'gikwaqos, Q'a'mtalaf," 5
"ne'x'lae Q'a'neqé'lak", da'k'lala lax l'a'gikuma'yas Q'a'mtalaf.

He'x'fidam'lawis dzex'ó'de Q'a'mtalaf l'axes l'a'gik' qas' t'lawe"s lax Q'a'neqé'lak". 10

La"lae Q'a'neqé'lak" 'yixwá'mas. He'x'fidam'lawise Q'a'mtalaf á'm pex'axa 'wa'paxs la'e wax' 'yínakuleda 'wap. He'x'fidam'lawis 'wa'leda 'yínakula'x'de. "Á'lamxó'as nau'álakwa, qast," 'ne'x'lae Q'a'neqé'lakwax Q'a'mtalaf. 15

La"lae Q'a'mtalaf 'ya'laqaxes sa'stm qa l'a'lag'fs ná'nax'da'x". He'x'fidam'lawis ná'nak", tó'wataxes omp. 20

G'á'fem'lawis la'g'aa l'axes g'ók', la'e 'ya'xuxsamase g'f'e, yix Q'a'neqé'lak", La'me h'e'le' Q'a'mtalafde, La'em'la'la P'a'l'elag'flak" l'a'yóxes ó'mpde. La"lae x'a'ts'te'sta. 25

La"lae P'a'l'elag'flak" dó'qaxa wa. La"lae dó'qulaxa dza'xun. La'em k'e'se 'malt'lalax má'mae'mats'le'na'yas.

La"lae ná'nak" l'e'wis w'waq'wa. Lau'm'la'wis ne'faxes ab'e'mp: "ma' tsoxda ma'ng'ilistalax l'axwa wax, he gwé'x's q'a'la'we?" 'ne'x'laexes ab'e'mp. "Yá'em dza'xun'lo, tse'xó. Á'ema l'a'ls'bsag'a'lisax ql'exaba qas' l'a'wayuwos. La'les 'ne'x'ó'tsa k'e't'lim 35
laq. La'xas l'e'nag'l'ahxox tse'nxwa'yaxs," 'ne'x'lae ab'e'mpase X'inta'laga.

La"lae e't'ed dó'qaxa wa. La"lae dó'qulaxa sí'ónak'ula g'a'x'et'la. G'a'x'lae We'qa'e ha'ng'a'his lax k'wa'la'sas 40
P'a'l'elag'flak". La"lae ya'qleg'afe

Then Unrivalled spoke. "What are you doing at my river?" Thus said Unrivalled to Made-to-Fly. Then Made-to-Fly replied, "Is it your river? What kind (of salmon) goes up this river?"

Then Unrivalled answered, "This goes up my river, — steel-head salmon, spring-salmon, silver-salmon, dog-salmon, humpback-salmon, trout, that is all."

Then Made-to-Fly spoke. "Is that all that goes up this your river?" — Then he said, "That is all."

Then Made-to-Fly spoke, (and said,) "Olachen goes up my river here." — "Oh, I forgot that," said, on his part, Unrivalled. "Go ashore, that I may pull this infant into my canoe." Thus said, on his part, Unrivalled.

"You stay here and sit on this rock," said Made-to-Fly to his sisters. Then Made-to-Fly was taken into the canoe and tied there. Then Unrivalled paddled. He now had Made-to-Fly for his slave.

Then he arrived at First-Sight-of-the-Head-of-the-Inlet. Then Made-to-Fly moved in the canoe and began to fly. In vain they tried to catch him with their paddles. Made-to-Fly went home flying to Olachen-Place. Unrivalled only paddled, and came to Qa'qeten.

Then he saw the Thunder-Bird sitting on a rock there. Then Unrivalled landed right under him. He did not go out of the canoe. His canoe only staid on the beach. Then the Thunder-Bird sent Weather-Maker to go and listen (to what they said).

The one who was sent went at once. Then he heard Unrivalled say, "I

We'qa'e: "ma'sos assa'wa'q'os la'xen wax?" ne'x'lae We'qa'e lax Pla'lelag'i'flak". La'lae na'nax'ma'e Pla'lelag'i'flak": "Qo'sae'lo'x wa'a? ma'sox tse'lx'axos wax?"

5

La'lae na'nax'ma'e We'qa'e: "He'em tse'lx'axen wa'qeda g'ix'wa, sa'tsem, dze'wu'n, gwa'x'nes, han'o'ne, go'la. He'em wa'xe."

La'lae ya'q'eg'ale Pla'lelag'i'flak": 10
"Le'ma'e w'i'leda tse'lx'a laxs wa'qo'sa?" La'lae ne'k'a: "He'em wa'xe."

La'lae ya'q'eg'ale Pla'lelag'i'flak":
"Dza'xunox tse'lx'ax la'xen wax." —
"A, tse'le'wa'yim'laq." ne'x'lat'e We'. 15
qa'e. "Ate'stalas qen ne'xaxsexox w'sax," ne'x'lat'e We'qa'e.

"Yu'x'saema, kludz'e'sox," ne'x'lae Pla'lelag'i'flakwaxes w'waq'wa. La'lae Pla'lelag'i'flak ax'e'tse'wa qa's 20
yi'pa'texdzem'e la'xa xwa'kluna. La'lae We'qa'e se'x'wida. La'em q'a'k'onoxs Pla'lelag'i'flak".

La'lae la'gaa lax Do's'walits'ema'e. La'as Pla'lelag'i'flak ya'wix'itexs qa's 25
ple'p'de. Wu'pe'm'lawis ka'k'itsem'e-sosa se'wayu. La'lae na'nakwe Pla'lelag'i'flak"; ple'la'la'laa lax Dza'wade. A'em'lawise We'qa'e se'x'wid, ga'x'lae lax Qa'qeten. 30

La'lae do'x'wale'fax Ts'o'naxs k'wa-a'e laq. La'lae We'qa'e hang'alis lax ne'qa'xes. K'e's lo'eta laq. A'em'lae ha'ne'se xwa'klunas. La'lae Ts'o'na 'ya'laqax ne'nalag'ila qa les ho'lelaq. 35

He'x'idaem'la'wis le'da 'ya'lagem'e. La'lae wule'fax We'qa'e ne'ka:

thought he really always caused hail." Then Weather-Maker ran to tell the Thunder-Bird of what he had heard.

Then the Thunder-Bird arose, entered his house, and put on his thunder-bird garment. He came out of his house. Then it began to lighten and thunder. It was a hail-storm, and the gale blew up Olachen-Place.

Unrivalled was blown up to Olachen-Place, and therefore the Lë'gwidda'x' own Olachen-Place. That is the end.

"Álaxstlaax' 1.0 hé'menalanám tse'lxá." La³laé dzé'lx³widé 'né'nalag'ila qa's lé né'fax Tslo'nasés wu'lé.

La³laé 1.á'x³widse Tslo'na qa's laé'té láxés g'ók' qa's q'ó'xts'ódésés ku'n-xumí. G'a'x³laé la'wels láxés g'ók'. Hé'x³idaem'la'wis 1.1.éné'x³wida. La³laé ku'n³wid. La³laé tse'lxá. La³la³xaa 'y³wé'té Dzá'wade.

Á'em'lawis la 'y³wé'té'mé We'qáé 1.0 lax Dzá'wade. Hé'em'la'wis lá'g'í'is 'né'k'éda Lë'gwidda'x' ax'nó'gwades Dzá'wade. La'e'm lá'ba.

3. Xó'gumga (Abelone-Ear-Ornament-Woman).

Abelone-Ear-Ornament-Woman was the name of (a woman) who lived at Humpback-Salmon-Place with her child, Hard-Skin. Then they had a supply of salmon. Then Abelone-Ear-Ornament-Woman saw that their supply of salmon was disappearing every night. She thought it was stolen by some animal.

Then (she put) her cape (on a stick) and made it look like a man, which stood in the corner of her house. Then night came, and they were stolen again. Then Abelone-Ear-Ornament-Woman made a bow and four arrows. The arrows had barbed points. Then she sat at the corner of the house that night.

Then she saw a Dzó'noq'wa coming to her house. She entered the house, carrying her bow. The Dzó'noq'wa came and took off the roof and took the roasted salmon. Then Abelone-Ear-Ornament-Woman shot the Dzó'noq'wa in her breasts. The Dzó'noq'wa screamed and rolled on the ground. Then she went to her house.

Abelone-Ear-Ornament-Woman followed the Dzó'noq'wa. Then she

Xó'gumgax'1.á'laéda g'ók'ula lax Há'nwade tsh'da'q 1.1.é'wis xunó'kwé 1.5 Éá'x'unala. La³laé wá'missa k'ó'ti'la. La³laé Xó'gumga dó'x³walé'laxés wá'mésa'yaxs x'ix'isa'é'xa ganu'gá'nui. La'e'm k'ó'tax g'iló'tasósa g'í'lg'aomas.

La³laé hékwe'laxés wá'xso qa la 2.0 1.á's lax ó'ná'lasas g'ók'was. La³laé ga'nui'tida. La³la'xax g'iló'tasó é't'ed. La³laé Xó'gumga hék'wé'sela 1.1.é'wa mó'ts'laq há'na'lema. Qh'e'ng'imbála'laé'da há'na'lem. La³laé k'wa's lax 2.5 ó'ná'lasasa g'ó'x'xa ga'nui.

La³laé dó'x³walé'laxa Dzó'noq'wa g'áx gwa'só'tela lax g'ók'was. La³laé laé't láxés g'ók' da'laxés hék'wé's, G'a'x³laéda Dzó'noq'wa axé'x'í'dxa sá'le 3.0 qa's axé'déxa 1.0'bék'. La³laé Xó'gumga ha'ní'édex dzédzá'masa Dzó'noq'wa. La³laé gwóg'wá'ítséda Dzó'noq'wa; lé'x'1.1.1.1.1. La³laa láxés g'ók'.

La³laé Xó'gumga lá'sgaméxa Dzó' 3.5 noq'wa. La³laé lá'g'aa lax g'ók'was

reached the house of the Dzó'noq!wa, and, behold, she was dead. Then Abalone-Ear-Ornament-Woman cut off the head of the Dzó'noq!wa.

She came (back) carrying the head of the Dzó'noq!wa. She came to her house. Then she had the skull of the Dzó'noq!wa for a wash-basin for her son, Hard-Skin. This made her son strong.

Then Hard-Skin said he would go and look at the upper part of the river. "Don't say that, child," said his mother, "else you will die. There are many water-monsters in the river."

Hard-Skin only disobeyed his mother. He said that he was not afraid of the water-monsters. (He said) "Go and get ready, that we may start."

Then they poled up the river. A bear came. Then Hard-Skin threw a stone at the bear, and the bear became a stone.

Then they poled again. A squid came. He threw (a stone) at it. At once the squid became a stone.

Again they poled. A Dzó'noq!wa came. Hard-Skin threw the Dzó'noq!wa with a stone. Then she also became a stone. They came down the river again. Then Hard-Skin wished that his mother should see his strength.

Then he went out of the canoe, and twisted two spruce-trees. Then he went aboard his canoe again, and they came home.

Dzó'noq!wa. Le^mma^oaxoi, he^lla'. La^olae qa^x'ide Xó'gungaxa Dzó'noq!wa.

G'a^x'lae dá'laxa x'ómsdasa Dzó'noq!wa. G'a^x'em^lla^{wis} la^{xés} g'ók^o; kwádzats^lenóy^{sa} xawé^x'dasa Dzó'noq!wa qaés xunó'kwé Lá^y'unala. Le^mme lo^kwé^laxés xunó'k^o.

La^olae Lá^y'unala ^onex qa^s le dó'qwaxa ^one^ldzésa wa. "Gwá'la ^one^k'oi. xunó'k^o," ^one^x'lat^éda abe^mpé. "Q'é: 10 ne^moxda ^oyá'gimássa wax, á'ias he^l'flax laq."

Á^oem^lla^{wis} Lá^y'unala qa^oqadalaxés abe^mp; la^one^k'é Lá^y'una^{laxs} ke^lsa^é k'í'hlasa ^oyá'gim. "Wé'gax'ós xwá: 15 na^lídex qens la lagí."

La^olae té^{noy}'wíd lá'xa wa. G'a^x'^laeda l^la^oe. La^olae Lá^y'unala n^lpe^l'tsa té^{sem} lá'xa l^la^oe. La^olae té^{semx}'ídeda l^la^ox'dé. 20

La^ola^xaa té^{noy}'wída. G'a^x'^laeda tí^q'wa'. La^ola^xaa n^lpe^l'díq. Hé^x'ída^{em}'lawis té^{semx}'ídeda tí^q'wa^x'dé.

La^ola^xaa té^{noy}'wída. G'a^x'^laeda Dzó'noq!wa. La^olae Lá^y'unala ne^l 25 p^l'é'dxa Dzó'noq!wa. La^ola^xaa té^{semx}'ída. G'a^x'da^o'lae gwé^o'sta lá'xa wa. La^olae Lá^y'unala ^onex qa dó^x'^lwat^l'lesés abe^mpax lá^y'wa'yas.

La^olae lo^htá lá'xa ywá'kluna qa^s 30 se^l'p^l'édexa ma^hts^l'ax'dé alé^l'was lo^o'sa. G'a^x'la^xaa lá^xsxés ywá'kluna qa^s g'a^x'é ná^o'nak^o.

4. Èx'batsla (Good-One).

Good-One was the name of the chief of the tribe at Humpback-Salmon-Place. His son was Wá^x'éd. He always wore abalone-shells in his ears. [Then]

Èx'bats^{lax}'la^olae dá'gama'yasa g'ó'kula lax Haⁿwadé. La^olae xuⁿ- 35 gwades Wá^x'édé. Hé^om^{na}ae^m'lae é^o'atsaáy^{sa} é^x'ts^lem. La^olae lae^l.

he went into the house of his friend Scabby-Knee, carrying his throwing-stick.¹ "Let us play, friend," said Wa'x'ed to his friend Scabby-Knee.

Then they staked the abalone-shell of the right ear. Wa'x'ed lost. Then he staked the abalone-shell of his left ear, and again lost.

Then Wa'x'ed went home. Then he was scolded by his father. Wa'x'ed lay down on his back and covered his face.

Then night came, and he started to go to his sweetheart to ask for a rope. Notched-Mouth (which was her name) gave the rope to Wa'x'ed. Then he went home to his father's house, tied the rope around his neck, and killed himself.

Then morning came, and Good-One was told by one man, "Wa'x'ed is hanging here." Then Good-One saw that he was really dead. He had felt sad because he had been scolded by his father.

Then Good-One took his dead son down, and buried him in the house. Then Good-One went to the water and sprinkled the body. He purified it, that his son might come to life again.

Then night came, and he sat on the ground. Then he heard some one saying, "We shall try to beat time, shamans." Then he saw sparks flying through the place where his dead son was lying. Then he looked at them.

lax g'okwasēs 'nemō'kwe, yix ɬ'ɛm-
k'ēx' d'alaxēs ɬ'ɛm'gwayu. ɬ'ɛm'kwa-
dzax'ins, qast, "nē'x'laē Wa'x'edē
la'xēs 'nemō'kwe ɬ'ɛm'k'ēx'.

La'x'dafx'laē ē'k'ō'lasēs hē'ɬ'k'ōda-
tā'ē ē'x'ts'fema; la'laē 'ya'k'owē Wa'x-
'edē. La'laē ē'ttēsēs g'ɛm'xō'datā'ē
ē'x'ts'fema. La'la'f'axā 'ya'k'ā ē'tlēde
Wa'x'edē.

Ā'ɛm'la'wīsē nā'nakwē Wa'x'edē. 10
La'laē 'ya'k'lā'lasosēs ō'mpē. Ā'ɛm-
'la'wīsē Wa'x'edē t'ɛx'a'ɬ' qā's q'ɛnē-
p'ɛmlidē.

La'laē g'a'nuf'ida, la'ē qā's'ida la
gē'ts'lox q'lā'fēya la'xēs ɬ'ala. Hē'latla 15
T's'ɛm'g'issta ts'lā'sa q'lā'fēyn lax Wa'x-
'edē. La'laē lax g'okwasēs ōmp qā's
mō'k'wōxōdesa q'lā'fēyuwē q'lū'q'g'ila.

La'laē 'nā'x'ida; la'ē nē'fasi'wē Ē'x-
bats'asa 'nemō'x' bēg'wā'nēm; "Tē- 20
kluseg'a Wa'x'edik." La'laē dō'x'wīde
Ē'x'bats'la. Ā'ɛm'la'wīsē la'ɛm' h'ē'la.
La'ɛm' ts'ɬ'ɛ'la nā'qā'yaxēs ɬ'ō'ɬ'elasi-
'wa'ēsēs ōmp.

La'laē axā'xodē Ē'x'bats'axēs xu- 25
nō'x'dē qā's lē wunē'mtaxēs xunō'x'dē
la'xa g'ok'. La'laē Ē'x'bats'la la'xa
'wāp qā's xō'sēt'idē laq. La'ɛm' q'ē-
qelaxōi, qā q'lū'ax'idēxēs xunō'x'dē
ē'tlēde. 30

La'laē g'a'nuf'ida, la'ē k'wa's la'xa
a'w'naklus. La'ē wulē'laxa 'nē'k'ē:
"La'mēns wulaxō'ā'ī, pēpaxalā'ī." La-
'm'laē dō'qulaxa anō'bexsala lax ax-
'a'sas xunō'x'dās. La'laē dō'x'wīdēq. 35

¹ This throwing-stick is used in a game. Two elastic targets, consisting of strips of wood about 25 cm. long and 4 cm. wide, are pushed into the ground a distance of about 8 m. apart. Each player sits next to one of these targets. The object of the game is to hit the opposite target with a throwing-stick about 75 cm. long, which is somewhat heavy at the front end.

Then one of the ghosts spoke, (and said.) "Go out, Quick-as-a-Spark." Thus the Mouse was told. Then the Mouse jumped out of the house.

Then she went to Good-One, and she was given by him one abelone-shell, that she might not tell the ghosts that he was looking through the hole. Then the Mouse went in and said that nothing was to be seen.

Then they beat time again, and again it was not going right. Then the Mouse was sent out again. As soon as the Mouse came out, Good-One took hold of her and gave his abelone-shell to her.

Then the Mouse said, "Take care, my dear! If you see your son arise from the floor for the first time, do not go into the house. Be very strong that you do not (then) enter the house. When they begin to beat time again, then you may enter." Thus said the Mouse. Then the Mouse went into the house, (and said,) "I do not see anything."

Then they beat time again. Now Wa'x'ed arose and walked about the house. As soon as Good-One saw his son, he entered the house and embraced him, but Wa'x'ed changed into foam. Good-One frustrated (the attempt to resuscitate) his son.

If he had not gone into the house too soon, Wa'x'ed would still be alive; and everybody would be dead for four days only, if Good-One had not muddled it. That is the end.

La^olae ya'q'legra'eda 'nemokwe la' 'lenox': "Ha'dzas la'welsex Heitslax Anob'x'ede," 'ne'x'si'we Ha'la'ma'laga. La^olae dix'iwil'se Ha'la'ma'laga.

La^olae da'x'ide E'x-batslaq qa's ts'ow'e'sa 'nem e'x'tsem lax Ha'la'ma'laga qa k'le'ses ne'taxa lesla'lenoxwaxs la'e ha'nxslaxa kwa'x'so. La^olae lae'le Ha'la'ma'laga qa's 'ne'ke k'le'osae do'gul.

La^olae t'e'ms'ide'x'da'x'. La^ola'xaa o'dzaxa, la^ola'xaa 'ya'lagame Ha'la'ma'laga. G'if'em'la'wis la'welse Ha'la'ma'laga, la'e da'x'ide E'x-batslaq. La^olae ts'a'ses e'x'tsem'xe lax Ha'la'ma'laga.

La^olae ya'q'legra'e Ha'la'ma'laga: "Ya'la'no, a'de, 'nem'pnaemiles k'le's lae'lot, qa'so do'qulax'es xun'o'kos la'x'olt, to'kwemask'a'sla qa's k'le'sa'os lae'l. He'lax't lae'et'le l'e'x'we'l t'e'ms'it, he'em's lae'idem'los," 'ne'x'lae Ha'la'ma'laga. La^olae lae'le Ha'la'ma'laga. "K'le'a'sen do'qula."

La^olae l'e'x'ed e't'led. La^olae la'xo-25 h'e Wa'x'ede qa's le'stal'le. G'if'em'la'wis do'qule E'x-batslax'es xnu'o'kwe, la'e lae'l. qa's k'ibo'yudeq. A'tem'la'wise Wa'x'ede 'me'x'wa'it' a'a'wa. La'me a'me'famas'e E'x-batslax'es xono'x'-30 de.

G'if'em'la'xsda'lae k'le's gayot lae'l. la'xa g'o'kwe, la'laxsde'lae q'ula'me Wa'x'ede. 'na'x'wa'emlaxsda'lae'ns a'em mo'p'tengwa's h'e'la, q'o k'le'se E'x-be-35 ts'a a'me'famas'e. Lae'm la'ba.

5. 1á'wagés.¹

The first of the Dena'x-da'x^o lived at Berry-Place. 1á'wagés was their chief. A woman was his sweetheart. She poled up the river [on the upper part of the river] of Olachen-Place to pick berries. Then 1á'wagés followed his sweetheart, going along the river.

Night came, and he heard cries. 1á'wagés went at once into a pond and rubbed his body with hemlock-twigs. Then he finished.

He started once more. He continued to hear cries, and he went again into a pond. Then he finished.

He started once more. Now the cries were (heard) close to him. Then he went into the water again. He finished and started once more. Then the cries came close to him.

He went again into a pond. As soon as he finished, he saw a woman with a large head. Her hair was matted, her face scratched.

Then 1á'wagés went and embraced her. As soon as 1á'wagés embraced the woman, they both fainted at the same time.

1á'wagés was the first to recover, but he just embraced the large-headed woman more closely.

Then the large-headed woman recovered, and spoke, (saying,) "I am the one who is called Cause-of-Weeping [Woman]. Let me go! This thing

G'ókula^olaéda g'a'la Dena'x-da'x^o lá'xa 1é'gwadé. Lá^olaé g'é'gadés 1á'wagés. Lá^olaé 1á'lanox^osa ts'ledá'qé. Lá^olaé té'nox^owidéda ts'ledá'qé 1á' ha'msai. lá'xa ^one'ldzása wá lax Dzá-wadé. Lá^olaé 1á'wagés té'lpéx 1á'la qa'yamalaxa wa. 5

Lá^olaé gá'nu'fida. Lá^olaé wu'e'laxa ^ola'gwa'lala. Hé'x^oidaem^ola'wisé 1á'wagésé la'sta' lá'xa q'ó'sé ^owa'pa qa's axé't'ledesa q'wa'xé. Lá^olaé gwa'la. 10

Hé'x^oidaem^olawis qa's'ida. Wu'e'lax^osáem^olaéxa ^ola'gwa'lala. Lá^olaé é't'led la'sta' lá'xa q'ó'sé ^owa'pa. Lá^olaé gwa'la. 15

Hé'x^oidaem^ola'wis qa's'ida. Láem^o'nexwa^oxsdé'ndéda ^ola'gwa'lala. Lá^olaé é't'led la'stex^o'fida. Lá^olaé gwa'la. Hé'x^oidaem^ola'wis qa's'ida. Lá^olaé ^onexwa'labéda^owéda ^ola'gwa'lala. 20

Lá^olaé é't'leda'xat' la'sta' lá'xa q'ó'sé ^owa'pa. G'f'fem^ola'wis gwa'la, la'é d'ó'x^owa'e'laxa ^owa'lasas x'ó'oms ts'ledá'qa. ^ona'xwa'més s'ya' x'ó'léxwala, é'lwad-kwés g'ó'guma'é. 25

Lá^olaé 1á'wagés qa's'íd qa's k'ibó' ^oyudéq. G'f'fem^ola'wis k'ibó'yudé 1á'wagésaxa ts'ledá'qé, la'é hé'x^oidaem ^one'ma'x'íd hé'h'la'. 30

Lá^olaé hé g'a'lé 1á'wagés q'ula'x^o'fida. Á'em^ola'wisé 1á'wagés hé'f'fidxés k'ibó' ^oya'yaé'na'yaxa ^owa'lasas x'ó'oms ts'ledá'qa.

Lá^olaé q'ula'x^o'fideda ^owa'lasas x'ó'oms ts'ledá'qa. Lá^olaé ya'q'egráféda ts'ledá'qé: "N'ó'gwa'em h'é'gwat'lagax'a. Wé'gra ^omex'é'd g'a'xén. Láem^o h'ó's 35

¹ See free English rendering in "The Social Organizations and Secret Societies of the Kwakiutl Indians," by Franz Boas (Report of the U. S. National Museum for 1895, pp. 493-495).

that makes it easy to acquire property shall be your magic gift. Now it will be [just] easy for you to obtain all (kinds) of property."

1.á.wágés just embraced Cause-of-Weeping more closely. Then Cause-of-Weeping spoke again, (and said,) "This thing which causes property to accumulate shall be yours."

1.á.wágés only embraced Cause-of-Weeping more closely. Then Cause-of-Weeping spoke again, and said, "This water of life shall be yours. Now let me go." Thus said Cause-of-Weeping.

1.á.wágés only embraced Cause-of-Weeping more closely. Then Cause-of-Weeping spoke again, (and said,) "Now let me go. You shall take my name. Your name is now Pulling-off-Roof-Boards. Now this apron, that burns everything, shall be yours."

Then 1.á.wágés let go of Cause-of-Weeping, and Cause-of-Weeping disappeared at once. She just left the four magic gifts.

Then 1.á.wágés took his magic gifts and started. He tried his apron, (swinging it) towards the trees of the mountains. The trees caught fire at once, and therefore the mountains of Olachen-Place are burned at this time.

Then 1.á.wágés was glad. He hid his magic gifts under a cedar-tree and started. Then he arrived at the place where the house of his sweetheart stood. He was asked by his sweetheart, "Why did you not come sooner?"

Then 1.á.wágés answered his sweetheart, (and said,) "I lost the trail." Thus said 1.á.wágés to his sweetheart. Night came, and they lay down and played.

1.éda hó.wa'emalag'ile qa's 1.ó'gwa'yos.
Á'EMLES lal wul'e'le'las lesa 'ná'xwax
yá'qala."

Á'em'la'wisé 1.á.wágés hé'fidxés kí-
bó'yá'yae'ná'yaxa h'lgwa'flaga. Lá'
flae é'dzaqwa yá'q'leg'atéda h'lgwa'fla- 5
laga: "Lae'mk' hó'slé'g'a'da bá'xba-
xwal'hélak."

Á'em'lawis 1.á.wágés hé'fidxés kí-bó-
'yá'yae'ná'yaxa h'lgwa'flaga. Lá'flae 10
é'dzaqwa. Yá'q'leg'atéda h'lgwa'flaga:
"Lae'mk' hó'slé'g'a'da q'ula'stak.
Wé'g'a 'mex'é'd g'a'xén," 'né'x'laéda
h'lgwa'flaga.

Á'em'la'wisé 1.á.wágés hé'fidxés kí-
bó'yá'yae'ná'yaxa h'lgwa'flaga. Lá-
flae é'dzaqwa. Yá'q'leg'atéda h'lgwa-
flaga: "Wé'g'a 'mex'é'd g'a'xén.
Lae'ms 1.é'gales'g'in 1.é'gemk'. Lae'ms
Gud'sgemal'staló't. Lae'mk' hó's- 20
lé'g'ada x't'x'iqag'flak' tsá'pa."

Lá'flae 'mex'é'dé 1.á.wágésaxa h'lg-
wa'flaga. Hé'x'á'idam'la'wisé x'is'é-
deda h'lgwa'flaga. Á'em'la'gés'a'laxa 25
mó'x'widata 1.ó'gwes.

Lá'flae ax'é'dé 1.á.wágésaxés 1.ó'-
gwa'é. Lá'flae qa's'ida. Lá'flae 'm'ns-
'itsés tsá'pé lá'xa 1.á'x'1.ó'sasa naa'ngá.
Hé'x'á'idam'la'wisé x't'x'é'déda 1.á'x'1.ó-
'séxa lae'm h'eg'ek'wa' lax naa'ng'as 30
Dza'wade.

Lae'm'flae é'k'é ná'qa'yas 1.á.wágésé.
Lá'flae q'ula'fidxés 1.ó'1.égwa'é lá'xa
wé'lkwé qa's qa's'ide. Lá'flae lá'g'aa
lá'xa lá'g'ó'ku'flatsés 1.á'la. Hé'x'á'ida- 35
em'la'wis wul'a'sósés 1.á'la: "'má'ses
x'e'n'1.élag'itaós gá'la k'é's g'a'xa?"

Lá'flae ná'nax'ma'é 1.á.wágésaxés
1.á'la: "hena'dzem'a'xwa t'ex'flax,"
'né'x'flae 1.á.wágés lá'xés 1.á'la. Lá'flae 40
gá'nu'fida. G'í'f'em'la'wis ku'lx'á'idex-
da'xwa. Lá'flae a'má'tala.

Then somebody poked him, reaching [poking] through a hole in the wall [boards] of the house. 1á'wagés arose, and went out to see (who it was). As soon as 1á'wagés went out of the door, his face was covered, and he was led away by a man. Now 1á'wagés did not dare to speak and to ask (a question).

1á'wagés noticed that they went three times up a mountain, but his face was never uncovered; and he again noticed that they went three times up a mountain. Then he heard the cries "Hap, hap, hap! hau, hau! gá'o, gá'o!"

Then the man spoke, and said, "Oh, my dear! don't be afraid. I just wish you to obtain a magic gift from me. It is my house that you heard. I am Cannibal-of-the-North-End-of-the-World. Just look at everything in my house."

Then they entered the house of Cannibal-of-the-North-End-of-the-World. Now 1á'wagés' face was uncovered. Cannibal-of-the-North-End-of-the-World said, "Look, friend! You shall have my name, Swallowing-Everything, friend. Now you will be Cannibal. Now watch the dance of the [one] Cannibal."

Then he heard the sound "Hap, hap, hap! hau, hau! gá'o, gá'o!" Then the mouth of the Raven painted on the front of the sacred room of the winter-dance house opened.

Out came the Cannibal, vomited by the Raven. Then he danced. 1á'wagés did not see the singers. After the Cannibal had danced to one of the songs, he went back.

Then the Hó'x'hók* came out and danced. After the Hó'x'hók* had danced to one of the songs, he went back.

La³lae 1:enqenó'sgems lá'xa 1:enx-sá'la lá'xa kwá'x'sá lax tsá'gemas gó'kwas. He'x'ídalám'la'wá 1á'wagés 1á'x'wid qa's le la'wels dó'x'wida. G'í'ém'la'wíse 1á'wagés la'wels lá'xa 5 t'lex'í'la, la'é qlané'pém'tso qa's le wá'dex'sa brg'wá'nemé. Láe'm k'le's ná'qé-
"nó'x's yá'q'leg'até 1á'wagés qa's wu'á'.

Q'á'lélám'lae 1á'wagésaxs la'é yú'dux'p'ena é'k'le'sta lá'xa neg'á'; láe'm 10 hé'wáxa lé'trmtsté'wé gó'guma'yas. Lá-
'lae é't'led q'á'lélaxs la'é é'k'le'sta é't'led lá'xa neg'á'. Lá³lae wule'laxa 'ne'k'é
"háp, háp, háp; hau, hau; gá'o, gá'o."

Lá³lae yá'q'leg'atéda brg'wá'nemé, la 15 'ne'ka: "yá, adá, gwa'la k'í'h'lá'x, á'men 'n'ex' qa's 1ó'g'walaos gá'x'en. Hé'men gó'kwéda lá'yós wule'á'. Nóg'wáem Bax'bakwálanux'sí'wá'ya. Á'emes dó'q'watxa 'ná'x'wa 'ma'mé- 20 k'atsen gó'kwé."

Lá³lae la'é. lá'xa gó'kwas Bax'bakwálanux'sí'wá'é. Lá³lae lé'trmtsté'wé 1á'wagés: "Wé'ga dó'q'watax, qást," 25 'né'x'lae Bax'bakwálanux'sí'wá'é. 'Láe'ms lá'l 1é'gá'esen 1é'gémx'dé. 'wílq'eselag'ílistales, qást. Láe'ms há'mats'á'ól. Láe'ms x't'sax'í'á'ól'á'xá yixwá'áeda 'nemó'kwa há'mats'á'.

Lá³lae wule'laxa 'ne'k'é "háp, háp, 30 háp; hau, hau; gá'o, gá'o." Lá³lae aqal'té se'msasa gwa'wina k'á'de-dzá'ít'á' má'wí'fasa há'mé'lats'á'.

Gá'x'laeda há'mats'á', gá'x hó'x'wí-dayósa gwa'wina. Lá³lae yix'wí'da. 35 Láe'm k'le's dó'q'ulaxa dé'nxalá. Lá-
'lae gwa't yixwé'da há'mats'á'sa 'ne'msgémé qlé'm'dema. Lá³lae á't'é'sta.

Gá'x'laeda hó'x'hókwe. Lá³lae yix- 40 wí'da. Lá³lae gwa't yixwé'da hó'x'ho-
kwasa 'ne'msgémé qlé'm'dema. Lá³lae á't'é'sta.

Then the Raven came and danced; and after the Raven had danced to one of the songs, he went back.

Then the Cannibal came again, carrying in his arms a corpse, which he ate. Then he ate the entire body. Then he danced again and went back. The Cannibal had four songs.

"Now take him for your Cannibal. This will be your name, Swallowing-Everything and Swallowing-Whole and He-who-is-heard-eating and Eating-Everywhere. Do not forget the head-mask of the Hó'x'hók" and the head-mask of the Raven and the sacred room and its painting."

Then 1á'wagés was called to see the hole in the floor in the rear of the house. 1á'wagés went and saw the hole in the floor. Something like a rainbow stood up in the hole.

Then 1á'wagés looked down and saw all kinds of animals and fishes. Then the man spoke. "This is the Cannibal pole of the winter-dance house. Take this for your magic gift; but be careful, friend!" Then they taught him the song, and it is this:—

"Are you the true Cannibal-of-the-North-End-of-the-World, to whom we look up?
Is this the way of the true Cannibal-of-the-North-End-of-the-World?
Oh, they cannot live before the true Cannibal-of-the-North-End-of-the-World,
The little ones who came out of the woods."

Now 1á'wagés had learned the one song of the Cannibal. Then Cannibal-of-the-North-End-of-the-World said he should have the second song, and this is it:—

G'a'x'laēda gwa'wina. La'laē yix-
w'ida. La'laē gwa' yixw'ēda gwa'
w'inasá n'e'msgēmē ql'e'mdema. La'
laē a'í.ē'sta.

G'a'x'laēda h'a'matsa e't'ēda; qh- 5
l'e'laxa h'e'l'e' begwa'nema qa's hamx-
't'ēq. La'laē 'w'ila hamx'f'dxa be-
gwa'nemx'dē. La'laē yix'w'īd e't'ēda.
La'laē gwa'fa, la'e a'í.ē'sta. M'o'sgēmē
ql'e'mdemasa h'a'matsa. 10

"Lae'ms ax'e'd'ēq qa's h'a'matsa
lag'a'ō's. H'e'lms l'e'gēmē 'w'lq'ēse-
lag'ilisē, h'e'misē 1á'x'1.ē'wēk", h'e-
'misē Ha'mek'lalag'ilidzas, h'e'misē
'nā'x'nuēsēlag'ilis. Gwa'la l'e'lē'wēxa 15
h'o'x'hokwiwā'e 1.ē'wa gwa'x'w'wā'e 1.ē-
'wa ma'wīē 1.ē'wa k'a'a'ayas."

La'laē l'e'lalast'ēwe 1á'wagés qa's le
d'o'x'w'īdxa kwa'wīē lax o'gwiwā'l'itasa
g'o'kwē. La'laē 1á'wagēsē qa's'īd qa's 20
d'o'x'w'īdēxa kwa'wīē. H'e gwē'x' wā-
ga'lōsēda 1á'qāl'itēla g'e'x'īd lā'xa
kwa'wīē.

La'laē ha'naxē 1á'wagés. La'laē
d'o'qulaxa 'nā'x'wa qa's gwē'x'sdema 25
g'ilg'a'ō'mas 1.ē'wa o'guqāfa ma'mā'o-
masa. La'laē ya'q'ēgrāfēda begwa'nē-
mē: "Yu'em h'a'msp'ēxsa ts'ē'qats'ēox.
G'e'laga qa's 1.ō'gwalaōs. Á'ēma ya'-
lāx, qāst." La'laē ql'a'q'ōi.lama'tsōsa 30
ql'e'mdēmē. G'a'mē'sēga:—

"Hā sá'ēlai hā sá'ēlai mā'yānīsetas wāla Ba'x-
bakwālanux'si'wā'ēk'asde. 1.ē'wa
Haitāi gwē'x'ē awāla Ba'x'bakwālanux'si-
wā'ēk'asde ahō oō, ahō. 35
Hā k'ēa'sk'as q'ulāi' lax awāla Ba'x'bakwā-
lanux'si'wā'ēk'asde.
1āx g'ā'x'dēa gā'yēmōth'itāla'ē'mēnēx h'ūta
ahō."

La ql'a'lā.ē'lē 1á'wagēsaxa n'e'ms- 40
gēmē ql'e'mdēmasa h'a'matsa. La n'e'k'e
Ba'x'bakwālanux'si'wā'ē qa ma't'ēsemē'-
'sa ql'e'mdēmē. G'a'mē'sēga'da:—

"O great magician! you are looking for food;
O great magician! you are looking for food.
O great magician! you are looking for men;
O great magician! you are looking for men.
O great magician! you take off whole pieces of flesh, trying to eat.
Everybody trembles before you when you go far to the other side."

Then they finished singing. Then 1.á'wagés was called by Cannibal-of-the-North-End-of-the-World. 1.á'wagés was asked, "Don't you want this harpoon-shaft, which does not fear anything? Now it is yours, and also this cedar-bark dyed red, and this fire-bringer, and this water of life, and this quartz death-bringer." Then 1.á'wagés went home. That is the end.

"Há'masayá'lay's 1.ó'gwalak'as'ówáma hamai;
há'masayá'lay's 1.ó'gwalak'as'ówáma hamai, háma háma.
Bá'bakwa'yálmý's 1.ó'gwalak'as'ówáma hamai;
bá'bakwa'yálmý's 1.ó'gwalak'as'ówáma hamai, háma háma.
1.é'naxódalím's 1.ó'gwalak'as'ówáma hamai;
1.é'naxódalím's 1.ó'gwalak'as'ówáma hamai, háma háma.
Xwé'xunala'g'íllsélím's'k'as'ówáma hamai, 10
qwé'sadzentayómy's qwé'sg'ílls'k'as'ówáma-
mai."

La gwał de'nxela. La 1.é'lalase'wé 1.á'wagés, yis Bá'x'bakwá'lanuy'sí'wá'e. La wulá'se'wé 1.á'wagés: "K'le'sas 15 ax'e'xs'dex'g'a'da má'stóg', g'a'm k'le-ó's k'le'mk'? La'a'mk' q'ost, g'a'mé-ség'a'da 1.á'gakwik', g'a'm x't'x't-qag't'lak' 1.ó'gwa'da q'ula'stak', 1.ó'gwa'da xwé'la halá'yu." Wá, g'a'x'ím 20 ná'nakwé 1.á'wagés. La'e'm lá'ba.

6. Hamá'lag'iyó'dze (Great-Liberal-One).¹

The first of the 'wt'wó'masgém lived at Olachen-Place, and their chief was Great-Liberal-One. He became a man when he came from the upper world, for he had been a thunder-bird.

Great-Liberal-One had a son named Standing-in-the-Middle, and the younger brother of Great-Liberal-One was Ha'má'lak'aua'e, and the name of the attendant of Great-Liberal-One was Gweó'y'e.

[Then] Great-Liberal-One invited all the various tribes to Olachen-Place, and he distributed blankets of yellow cedar-bark, mink-skin blankets, marten blankets, lynx blankets, and bear-skin blankets among his guests.

As soon as he had finished distribut-

- G'ó'kula'lae'da g'a'lása 'wt'wó'masgémé lax Dzá'wade. La'lae g'e'gadés Hamá'lag'iyó'dze, yixs á'mae g'ax b'gwa'nemx'id g'e'x'id lá'xa é'k'á á'wí- 25 nagwisa, yixs q'ó'losae.

La'lae xu'ngwadá Hamá'lag'iyó'dzás 1.á'1,exó'lisa. Lá'lae tsá'yano'kwé Hamá'lag'iyó'dzás Ha'má'lak'aua'e. Wá, lá'lae á'lgwade Hamá'lag'iyó'dzása 30 1.é'gadás Gweó'y'wé.

La'lae 1.é'h'lalae Hamá'lag'iyó'dzáxa w'wé'lsge'makwé 1.é'lqwalatá'ya lax Dzá'wade. La'e'm'la'wis ya'x'w'itsa k'ó'ba'wase 1.é'wa má'tsasgémé 1.é'wa 35 1.é'gux'sémé 1.é'wa 'wá'lasx'és'gémé 1.é'wa 1.é'ntsemé lá'xes 1.é'q'lakwé.

G'í'ím'la'wis gwa'leda ya'qwég, lá'

¹ This story is not considered as a myth, but the events narrated are supposed to have happened after the close of the mythical age.

ing them, they tried to go aboard and to start in their canoes. Then they all got ready. Then a cloud came rolling down the mountain of Olachen-Place, and it was not long before it grew dark, just like night, and rain came pouring down; and after it had rained, it began to hail until the end of the day.

Then all the men just sat in the house, for they were afraid of the thunder and lightning. Then all the tribes were afraid, and they only talked about the [kind of] weather.

Then an old man, the attendant of Great-Liberal-One, that G'weo'y', went to the beach of the house, and went into the river of Olachen-Place. Then he came up again; and as soon as he had dried his body, he put on ochre. Then he went out of the house of Great-Liberal-One, and sang the following sacred song;—

"His aunts the Cloud Women will come out.
The Northwest Wind will come out.
The East Wind will come out.
The Sun will come out."

As soon as he stopped singing, it cleared up, and the sun began to shine. Now the guests prepared to start in their canoes at daylight on the following morning.

Now day came, and the tribes launched their canoes and started. Then they passed in front of the house of Ha'ma'lak'aua'e. Then Ha'ma'lak'aua'e took his harpoon-shaft and stood in front of his house. As soon as the canoes came down with the current of the river, Ha'ma'lak'aua'e threw his harpoon at the bows of the canoes, and all the canoes capsized.

alas wax' la'x'sda, alé'x'wida. La'lae
"ná'x'wa xwa'na'p'ida. La'lae ku'n'se-
maxéda naa'ng'és Dza'wade. Wi'la'x'
dze'lae ga'faxs la'é p'e'dix'id hé gwé'x's
la ga'nui'é, la'dzek'a'lae' yó'gux'ida. 5
La'lae gwa't yó'gwa la'é tse'lx'id se'n-
bendxa 'ná'la.

La'e'm'lae á'ém'la kludzi'feda 'ná'x'wa
bé'begwanim la'xés g'ó'kwé qaxs k'é-
li'laasa ku'n'xwa l'e'wa l'éné'qwa. La'
"lae 'ná'x'wa la k'é'p'i'déda le'elqwalata-
'yas. La'e'm'lae wu'p'e'm la de'nt'elas
gwé'x'sdemasa 'ná'la.

La'laeda qlu'lyakwé, yix e'lkwas
Hama'lag'iyó'dzé, yix G'weo'xwé le'n- 15
ts'és la'xa l'ém'a'ésé g'ó'kwas qa's le
la'sta' la'xa wás Dza'wade. Ga'x'lae
lá'st'esa. G'i'p'e'm'la'wisé le'm'y'wide
ó'klwina'ya'se's la'é qupé't'etsa gug'u'm-
yimé. La'lae la'wélsa lax g'ó'kwas 20
Hama'lag'iyó'dzé qa's ya'laqwés'á'da:

"Lá'sa'mó'lsalaté é'anése l'n'anwega.
l'á'sa'mó'lsalaté yix dza'qlwalanókwa.
l'á'sa'mó'lsalaté yix xa'yó'lx'etá'ya.
l'á'sa'mó'lsalaté yix l'é's'la." 25

G'i'p'e'm'la'wisé qlwé'p'ida, la'as qló'-
yulis'éda. La'lae l'e's'ida. Wá, lar'm
xwa'na'p'ideda p'é'kwa'dé qa's wé'g'it
a'lé'x'w'ixa lá'é 'ná'x'it'xa ga'lae.

Wá, la'lae 'ná'x'ida, la'las w'ix'- 30
st'éndeda le'elqwalata'yaxés yé'ya'ya-
ts'é. Wá, la'lae l'és'ida. La'lae me'l-
gem'is'lax g'ó'kwas Ha'ma'lak'aua'e.
La'lae Ha'ma'lak'aua'e dá'x'idxés
ma'stó qa's le l'a'x'wéls lax l'á'sano 35
yis'é's g'ó'kwé. G'i'p'e'm'la'wisé ga'x'éda
xwa'xwak'luna yó'lala la'xa wá, la'é
Ha'ma'lak'aua'e se'x'e'tses ma'stó lax
ó'xwá'yasa xwa'kluna. Hé'x'ida 'ná'-
xwam'la'wisé qap'e'déda xwa'kluna. 40

Then Great-Liberal-One was told by his attendant (the attendant said to Great-Liberal-One), "O chief! go and look at your younger brother, who is doing mischief to your former guests, chief."

Great-Liberal-One ran at once to his younger brother, and said to him, "Oh, you bad one! Do you think it is good, what you are doing now? Will you always keep on in this way, doing mischief to our fellow-men? See how bad your heart is towards me, for you are the lover of my wife! Now I ask you to stop this your way of doing, for you do not think of our dead father, who was a great chief. Therefore I do not know where you get your ways. Therefore I speak to you, that you may try to obtain (a great position), that you may also become a chief."

Then Ha'malak'aua'e said, "O Great-Liberal-One! what must I do to become a chief [if I try to attain that I become a chief]?" Great-Liberal-One answered him at once, and said, "Oh, my dear! just look about for a wife, and you shall not take only one wife. Then you will become a chief here, master." Thus said Great-Liberal-One to his younger brother.

Ha'malak'aua'e said at once, "Let your heart be strong if I become a chief, that you may not be jealous of me, my dear."

He meant this: that he was really in love with Qwesmolidze'mga, the wife of Great-Liberal-One. Then Great-Liberal-One left Ha'malak'aua'e.

Ha'malak'aua'e thought at once of the wife of Great-Liberal-One. Then

Wa, la^hlae ne'las^we Hama'lag'iyó-dze yise's r'lkwe. La^hlae ^hne'keda r'lkwe lax Hama'lag'iyó-dze: "ya, g^t-gamé, ha'g'adzá dó'x'widex tsá'ya qá'e'xs mó'masilae la'xes lé'h'lay'dáos, 5 g^tgamé."

He'x'idaem'la'wisé Hama'lag'iyó-dze la dze'ls^wid la'xes tsá'ya. La^hlae ^hne'k'iq: "ya, ya'g'ómolát; lá'mas ^hnex'la'm e'k'es gwé'g'ilasós, qá'e's hé- 10 menafé'ma'qós hé gwé'g'ile mó'masilaxens be'x'wuté. Dáxés 'ya'x'sémós ná'qé qá'e'n, qaxs lá'aqós wá'taisen gen'mé; lá'mé'sen belá'loi. qá's gwál lá'gaós hé gwé'g'ile, qaxs k'é'le'saaqós 15 g^tg'aéqalaxens ó'mpwufaxs ló'maia g^tg'tma'ya. Hé'mésén lá'g'ila k'és qá'l'elaxs g'a'yó'asa'ósaxs gwé'g'ilaséx; hé'mésén lá'g'ila ^hne'k'ól. qá's wé'g'raós lá'loi'la qá's wé'g'raós ó'gwaqa 20 g^tgaméx'ida."

He'x'idaem'la'wisé Ha'malak'aua'e ^hne'ka: "ya, Hama'lag'iyó-dze, wé-g'iladzá'ten qe'n'lo lá'l lá'loi'lat qin g^tgaméx'ide?" La^hlae hé'x'ida'mé 25 Hama'lag'iyó-dze ná'ax'méq. La^hlae ^hne'ka: "ya, adá, wé'g'a á'm dó-qwala qá's gen'mós, lá'le k'lesi. ^hne-mó'kwés gen'mraós. Wá, lar'ms g^tgaméx'idl' la'xeq, qá'g'wida," ^hne'x- 30 ^hlae Hama'lag'iyó-dzaxés tsá'ya.

Wá, hé'x'idaem'la'wisé Ha'malak'aua'e ^hne'ka: "Wé'gax't, á'em fá'kwimases ná'qá'yaqós qe'n'lo lá'l g^t-gaméx'id'lo qá's k'é'se'los ó'dz'gem- 35 t'en, adá."

Hé'mae ^hne'nak'eltéxés l^hma'e á'la tá'anóxs Qwesmolidze'mga, yix gen'mas Hama'lag'iyó-dze. Wá, la^hlae bowé' Hama'lag'iyó-dzás Ha'malá-k'aua'e.

He'x'idaem'la'wisé g^tg'ac'x'ide Ha'malak'aua'yax gen'mas Hama'lag'i-

he started and went to see Qwəsmōlīdzē'mga, the wife of Great-Liberal-One. Then he entered the house of Great-Liberal-One, and went straight to his sister-in-law.

Then he sat down at the place where she was sitting, and Ha'ma'lak'aua'e spoke at once, and said to her, "O mistress! you must tell me the way of your heart, for you always said to me that you could not refuse what I ask. Now I wish that we elope this night."

Then Qwəsmōlīdzē'mga, the sweetheart of Ha'ma'lak'aua'e, spoke at once, and said, "Truly, I used to say so to you. Get ready, my dear, for I shall go this evening."

Then Ha'ma'lak'aua'e said, "Thank you, mistress, for what you say." Then Ha'ma'lak'aua'e said that Qwəsmōlīdzē'mga should not sleep that evening, (and he continued,) "for I will come and take you into my canoe, that we may go to a place far away." Thus said Ha'ma'lak'aua'e to his sweetheart.

Then Qwəsmōlīdzē'mga spoke, and said to him, "Go on, and just get ready, and let us go this night." Then Ha'ma'lak'aua'e was thankful for what his sweetheart said.

Ha'ma'lak'aua'e went home at once; and as soon as he entered his house, he took a basket and put travelling-provisions, and everything that was wanted, into it. Now he finished. Then night came. Ha'ma'lak'aua'e immediately launched his small canoe, and poled up the river of Olachen-Place.

yo'dzē. Wā, la'lae qa's'id qa's lē do'-
qwaX Qwəsmōlīdzē'mga, lax gənē'mas
Hama'lag'iyōdzē. La'lae la'e'l lax g'ō-
kwas Hama'lag'iyōdzē. La'lae hē'nā-
kula lā'xēs g'īnpē.

La'lae klwā'g'alit lax klwae'lasas.
Hē'x'idaem'la'wisē Hama'lak'aua'e
ya'q'leg'ala. La'lae 'nē'k'eq: "ya,
qlā'gwide, wā'entsōs nē'lasōx gwāe'-
tsasax'sōs nā'qa'yaqōs qaxs 'nē'x'nax-
10 wā'qōs g'ā'xenlaxs k'le'a'saēx gwē'x-
'idaas lā'legwig'exen wā'dēm'lā'xaol.
Wā, la'mē'sin 'nē'x' qens lē k'le'šwaxwa
gā'nulēx."

Hē'x'idaem'la'wisē Qwəsmōlīdzē'm-
ga, yix iā'las Hama'lak'aua'e ya'q'lega-
la. La'lae 'nē'k'a: "Ā'lā'men 'nē'x-
naxut. Wē'g'a, ā'em xwā'nā'idalex,
ada', qen lā'lag'itxwa gā'nulēx."

Wā, hē'x'idaem'la'wisē Hama'la-
20 k'aua'e 'nē'k'a: "Gē'lak'as'la qlā'gwide
qaēs wā'dēmōs." Wā, la'm'lae 'nē'k'e
Hama'lak'aua'e qa k'le'sēs mē'xē Qwə-
smōlīdzē'mgāxa gā'nulē, "qaxg'in la-
'mē'k' g'ā'xi; ā'eml dā'xsalōl qens 25
lā'lens lā'xa qwē'salā a'w'ī'nagwisa,"
'nē'x'lae Hama'lak'aua'ya'xēs iā'la.

La'lae ya'q'leg'atē Qwəsmōlīdzē'm-
gāq. La'lae 'nē'k'eq: "Ha'g'a, ā'em
xwā'nā'idex qens lā'lag'ile'nsaxwa
gā'nulēx." Wā, hē'x'idaem'la'wisē 30
Hama'lak'aua'e 'mō'las wā'dēmases
iā'la.

Hē'x'idaem'la'wisē Hama'lak'aua'e
la nā'nakwa. G'ī'lēm'la'wisē la'e'l la-
xēs g'ō'kwe, la'e ax'e'dxa lā'bate qa's 35
axts'lā lēsēs griw'lkwē laq, iē'wis 'nā'x-
wā ax'e'xstese'wa. Wā, la'lae gwa'la.
Wā, la'e'm'lae gā'nū'ida. Hē'x'idaem-
'la'wisē Hama'lak'aua'e w'f'x'str'ndxēs
šwā'šwagumē. La'lae tē'no'š'wid lax 40
wās Dza'wade.

Then he arrived on the beach of the house of Great-Liberal-One; and he was not [yet] out of his canoe when some one came walking right up to where his canoe was. Then she spoke, and said, "Oh, are you there?" Ha'ma-lak'aua'e answered at once, and said, "It is I, my dear! Come along, mistress."

Then Qwesmolidze'mga started and went aboard his small canoe. As soon as she was in the canoe, he pushed off, and they went down with the current to the beach of his house. Then Ha'ma-lak'aua'e stepped out of his canoe and loaded it with his property. As soon as everything was in the canoe, he pushed off, and travelled all night.

In the morning, when day came, he arrived at Se'qlatsla'lis. Then he built a house there. As soon as his house was finished, he thought, "I remember what Great-Liberal-One said to me, that he said to me I should always change wives, so that I might quickly become a chief."

Then he spoke to [told] his wife Qwesmolidze'mga, and said to her, "O mistress! do not feel badly at what I am going to tell you, mistress. I am going to marry now." Thus said Ha'ma-lak'aua'e to his wife.

Then Qwesmolidze'mga answered her husband, and said to him, "Go now and do the way your mind is inclined." Ha'ma-lak'aua'e said at once, "Thank you for what you say, mistress. Now I will go and marry the princess of Ya-x'yegas, chief of the La'witsis." Thus he said to his wife.

La^olae la'g'aa lax i:tem'esas go'kwas
Hama'lag'iyod'ze w'laoxdze'lae la'e'm
la'ta la'xes ya'yats'exas ga'xceda qa'
'naku'la; ga'x'lae he'na'kulam'la'wis
lax ha'ne'tsasasa xwa'k'luna. La^olae
ya'q'leg'afa. La^olae 'ne'ka: "ya so'-
dzamaa?" He'x'idaem'la'wise Ha-
'ma-lak'aua'e na'nax'meq. La^olae 'ne'-
k'eq: "No'gwaim, ada, ge'lag'a, q'la-
gwida." 5 10

He'x'idaem'la'wise Qwesmolidze'mga
qa's'id qa's le laxs la'xa xwa'xwagumas.
G'i'fem'la'wise he'p'at'exas la'xa xwa'-
k'lunas, la'e q'o'telisa qa's yo'lx'ide la
lax i:tem'esas'es go'kw'e. Wa, la'e'm
la'ta'we Ha'ma-lak'aua'e qa's le mo'-
xsas'es ma'm'wala. G'i'fem'la'wise 'we-
lx'seda ma'm'walas'exas la'e q'o'talesa.
Wa, la'e'm'lae ne'kulaxa ga'n'ule.

G'a'x'lae 'na'x'idayuxa ga'la lax 20
Se'qlatsla'lise. Wa, la'e'm go'kwela laq.
G'i'fem'la'wise gwa'le go'kwas, la'e
'ne'ke na'qa'yas: "Wa'q'lon'e'x's'ia wa'-
demos Hama'lag'iyod'ze ga'xen, yixs
'ne'ka qen he'm'nata'm'e i:la'layo'ku-
laxen g'gen'e'm'e qen ha'labalaen g'i-
gamex'ida." 25

Wa, la^olae ne'faxes la gene'm'e, yix
Qwesmolidze'mga. La^olae 'ne'k'eq:
"ya q'la'gwida, gwa'lax't 'ya'x'sa'm'es 30
na'qa'yos qag'in wa'dem'ik' la', q'la'-
gwide, qa'x'gin la'm'e'k' wa'g'it g'ga'-
deg'ilital," 'ne'x'lae Ha'ma-lak'aua'e
lax'es gene'm'e.

La^olae na'nax'ma'e Qwesmolidze'm- 35
gax'es la'wun'e'm'e. La^olae 'ne'k'eq:
"We'ga, a'temx laxs gwa'xe'xstaasaxes
na'qa'yos." Wa, he'x'idaem'la'wise Ha-
'ma-lak'aua'e 'ne'ka: "Ge'lakax'la'xes
wa'demos, q'la'gwide. Wa, la'e'm'ni laf 40
ga'gak'la' la'xa k'e'delas Ya'x'yegas'e
g'i'gama'yasa La'witsis," 'ne'x'la'exas
gene'm'e.

Qwēsmodizēmga said to him, "Go on, my dear!" Then he got ready, and started at once to go to A'īegamāla, the village of the ancestors of the La'witsis. Then he married the princess of Ya'x'yegas.

Then he desired more, and Ha'mālak'aua'e said that he would go to the 'nē'nges, who were living at lē'ts'afē. Their chief was Great-Copper, and he had for his princess Copper-in-House. Copper-in-House was the one to whom Ha'mālak'aua'e had referred for his wife (he wanted her for his wife).

He went at once with his wives to lē'ts'afē. He was asked at once, by the owner of the house to which he went, what he came [paddling] for. Then Ha'mālak'aua'e spoke, and said, "I wish to marry the princess of Great-Copper."

Great-Copper was told at once of what Ha'mālak'aua'e had said, and Great-Copper made a fire in his house and called his tribe. As soon as all the men were in the house, Great-Copper spoke to his tribe. He said to his attendants, "Four of your old men shall dress up and call my son-in-law, Ha'mālak'aua'e, the chief of the 'wi'wō'masgēm, for I have been told that he wants to marry my princess, Copper-in-House. Now you shall go and call him." Thus said the chief.

Then the four attendants arose and blackened their faces with charcoal. One of them spoke, and said, "Now we are going, chief, to call this chief to come into the shadow (cast by) and the heat (emanating from) your

"We'ga, ada," 'nēx'laē Qwēsmodizēmgaq. La'laē xwa'na'fida. Hēx'idam'la'wise alē'x'wid qa's le lax A'īegamāla lax g'ō'kwala'sasa g'ā'lasa La'witsise. La'qā'ts'itax k'tē'dēfas Ya'x'yegasē.

La'laē awu'lx'fida. Wā, la'ē'm'laē 'nē'k'ē Ha'mālak'aua'e qa's g'ā'xē la'xa 'nē'ngēsē, yixs hē'ē g'ō'kulē axa's lē'ts'afē. La'laē g'īga'dēs lā'qwadzē. 10 La'laē k'ē'dadēda g'īgama'yas lā'qwaēlē. Hē'mēs la gwō'yō's Ha'mālak'aua'e qa's gēnē'mē lā'qwaēlē.

Wā, hēx'fidaem'la'wise lax'da'x' lē'wēs gēgēnē'mē lax lē'ts'afē. Hēx'fidaem'la'wise wula'sōsēs bā'gunyax la'xēs sē'wina'ē. Hēx'fidaem'la'wise ya'q'leg'afē Ha'mālak'aua'ē. La'laē 'nē'ka: "Gā'gak'ienlaxōx k'tē'dēfāx lā'qwadzē." 20

Wā, hēx'fidaem'la'wise la nē'lasē'wē lā'qwadzās wā'fēmas Ha'mālak'aua'ē. Wā, hēx'fidaem'la'wise lā'qwadzē lā'qōlitaxēs g'ō'kwē. La'laē lē'lalaxēs g'ō'kulōtē. G'ī'fīm'la'wise 'wē'laē'ēda 25 'nā'xwa bē'bigwanē'ma, la'laē ya'q'leg'afē lā'qwadzāxēs g'ō'kulōtē. La'laē 'nē'ka la'xēs a'yī'lkwē: "We'ga gwā'ax'idlōl mō'x'ī'ēlōl q'u'lsquluyak' qa's lā'lag'itōs lē'lalaxēn nēgū'mptax 30 lā'xwa g'īgama'yaxsa 'wi'wō'masgēmē lā'xōx Ha'mālak'aua'yax qa'xg'in gā'xēk' nē'lasōsōxēs gā'yālaēx lā'xg'in k'tē'dēfik' lā'xga lā'qwaēfik'. Wā, lā'x'da'x' 'mets lāt lē'lalāqō," 'nēx'laēda g'ī' 35 gama'ē.

Wā, hēx'fidaem'la'wise gwā'g'ēliteda mō'kwē a'yī'lkwa qa's p'ē'p'laqlugē'mdēsa ts'ō'ma. La'laē ya'q'leg'afēda 'nē'mō'kwē. La'laē 'nē'ka: "Lā'menō'x" 40 lāt g'ī'gamē' lē'lalāxwa g'ī'gama'yaxwa gā'ax'x gā'xstewē lax qa'bix'āssēs

(great) name, chief. Now I am going, tribe."

Then the four attendants started. They arrived at the door of the house where Ha'malak'aua'e was staying. Then one of the attendants said, "We come to call you, Chief Ha'malak'aua'e, to go to your wife, the princess of Great-Copper. Come, now, chief!" Thus said the attendant.

Then Ha'malak'aua'e arose and followed the attendants. As soon as he entered the house of Great-Copper, Great-Copper called him and let him sit down at the place where the princess of Great-Copper, Copper-in-House, was sitting. Then he said, "Oh, my dear Ha'malak'aua'e, you, son-in-law! Now you are married to my princess, chief." Thus he said to him.

Then Copper-in-House was given a marriage-feast by the tribe of her father. Then she finished eating. Then he gave his name to Ha'malak'aua'e. "I give you this name (he said), Ma'mx'o, and Having-Smoke, and you will take this my house here."

Now Ha'malak'aua'e had obtained what he wished, and he thanked Great-Copper for what he had said. Now Ha'malak'aua'e had three wives.

Then Ha'malak'aua'e wished to marry also the princess of Potlatch-Giver, the chief of the Ha'wa'mis. Then he got ready, and started in the morning with his three wives. He spoke to his wives, and said to them, "O mistresses! I now wish to go to the Ha'wa'mis, who live at X'o'xop'e, and marry the princess of Potlatch-Giver, (whose name

1'e'gim'os g'igame'e. Wa, la'me'sen la', g'o'kulot."

Wa, la'me qa's'idex'da'xweda mo'-kwe a'yil'kwa. La'lae la'gaa lax t'ex'ilas g'o'kwas ax'a'sas Ha'ma'la- 5 k'aua'e. La'lae 'ne'k'eda 'nim'okwe la'xa a'yil'kwe. La'lae 'ne'ka: "Wa, g'a'x'men'o's" 1'e'laloi g'igame'e, yu. Ha'malak'aua'e. La'e'm'las la' l'axx g'ne'maq'os la'xox k'e'defaxx 1'a'qwa- 10 dze. Wa, ge'laga qa's la'yos g'igame'e," 'ne'x'laeda a'yil'kwe.

He'x'idam'la'wise 1'a'x'ulite Ha'malak'aua'e qa's le le'g'ixa a'yil'kwe. 15 Wa, g'i'iem'la'wise la'e'1 la'xa g'o'kwas 1'a'qwadze, he'x'idam'la'wise 1'a'qwadze 1'e'lalaq qa le's k'wa'g'ali' lax k'wa'e'lasas k'e'defax 1'a'qwadze, yix 1'a'qwa'e. Wa, la'lae 'ne'ka: "Wa, ada', Ha'malak'aua'e, yu. ngu'mp, la- 20 e'ms g'ig'a'tsen k'e'defex, g'igame'e," 'nex'laeq.

Wa, la'e'm'lae ha'manot'sextese'we 1'a'qwa'e'lasas g'o'kulotases o'mpe. Wa, la'lae g'wa' ha'ma'pa. He'x'idam'la'- 25 wis la'yuweda 1'e'g'ime lax Ha'malak'aua'e: "He'men la'yulole Ma'mx'o 1'o Kw'a'x'lan'o'kuma'e, yu'mesen g'o'kwex, la'e'm'xaas ax'1'e'q."

Wa, la'e'm lo'le Ha'malak'aua'yaxes 30 ax'e'xstse'we. He'x'idam'la'wise Ha'malak'aua'e 'mo'las wa'ldemas 1'a'qwadze. Wa, la yu'dukwe geg'ne'mas Ha'malak'aua'e.

La'lae 'ne'k'e na'q'ayas Ha'ma'la- 35 k'aua'e qa's e'tede g'ig'a'dis k'e'defax Ya'qo'asima'e, g'igama'yasa Ha'wa'mise. La'lae he'x'idam'la xwa'nab'ida. La'lae ale's'widxa la gaa'la 1'e- 'wis yu'dukwe geg'ne'ma. Wa, la'lae 40 ya'q'eg'atxes geg'ne'me. La'lae 'ne'k'iq: "Ya, q'a'qlagwide. Wa'lxag'in 'ne'k'ek' q'ns le la'xa Ha'wa'mise, yix

is) To-be-made-Princess-in-House, that she may be your messenger, mistresses."

Then all his wives said, "Go on." Then he paddled to Xó'xoplé, and arrived there. Then he went at once to Potlatch-Giver, and took his load up to his house. Then the ancestors of the Haḡwa^mis were invited in by Potlatch-Giver.

Now they were all in his house. Then Potlatch-Giver spoke, and said, "Welcome, tribe, and this chief, Ha^mlak^aua^e! Let me know why you came [paddling] here, chief." Thus spoke Potlatch-Giver. Ha^mlak^aua^e spoke at once, and said, "O Chief Potlatch-Giver! I came to marry your princess, chief." Thus said Ha^mlak^aua^e.

Potlatch-Giver spoke at once, and said, "You have her, chief. Now you are married to my princess, chief. Now you will have the name Potlatch and Inviter, and this house here with sealion (carvings) at the ends of the beams, the Dzó'noq'wa on the tops of the posts, and grisly bears under them, and this Dzó'noq'wa feast-dish, chief, and this box with all kinds of dances in it. Now your Cannibal name will be Dze'm-gwał, and your war-dance name will be Wí^lenkola^gilís, and your Dzó'noq'wa will be named Ná'lag'ilítsem, and your grisly-bear name will be Great-Grisly-Bear. And this will go to your winter dancer, chief. Now go on, make a house, chief." Thus said Potlatch-Giver to him.

Then Ha^mlak^aua^e thanked him for what he had said. Then he told

g'ókuláe lax Xó'xoplé qens lé gá'gá-k'lax k'e'défas Ya'qótasema^e lax K'e'défl'akwa qa's 'ya'yalaq'la'layos, q'la'q'lagwidé."

He'x^aidaem^la'wise 'na'ḡwa wá'xé 5
g'egene^mmas. La^lae sé'x^awid qa's lé lax Xó'xoplé. La^lae lá'graa láq, He'x^aidaem^la'wis lá'lalásos Ya'qótasema^e qa's lé má^mwalax mí'mwalis. Wá, lá^lae lé^laláse^wéda g'a'la Ha- 10
ḡwá^misa, yis Ya'qótasema^e.

La^lae 'wí^lae'la'la lá'xa g'ók'was. He'x^aidaem^la'wise ya'q'legaté Ya'qótasema^e. La^lae 'né'ka: "Gé'lak'as'la g'ók'ulot yú^misa g't'gama^e'ex, yixox 15
Ha^mlak^aua^e'ex. Wá'ga gwa's'fítšós sé^wina'yaqós, g't'game^e," 'né'x^alaé Ya'qótasema^e. He'x^aidaem^la'wise ya'q'legaté Ha^mlak^aua^e. La^lae 'né'ka: "ŷa g't'game^e, Ya'qótasema^e, 20
gá'gá'łit'axs k'e'défaqós, g't'game^e," 'né'x^alaé Ha^mlak^aua^e.

He'x^aidaem^la'wise ya'q'legaté Ya'qótasema^e. La^lae 'né'ka: "Lae^ms 10'^la, g't'game^e, lae^ms g'ra'désgin 25
k'e'déhik, g't'game^e. Wá, lae^ms láf lé'gadles Má'ḡwa 10 lé^lenoxwé, yú^m'misa g'ók'wix, g't'game^e. lé^llexhaloxda k'a'tewa'yaxslóx, dzé'dzonogótaloxda 1é'ámixlóx, né'na'neyóx b'e'nax- 30
sidzá'yaxs. Wá, hé^miseda Dzó'noq'wa 10'qulifa, g't'game^e. Wá, hé^misa g'ł-dase 'wéłtse'watsens lé'ledé. Wá, la-^m'né'sé Dze'mgwaltés há'mats'la'laos. Lá'le Wí^lenkola^gilítés tó'x'wid'laos. 35
Lá'le Ná'lag'ilítsem'és Dzó'noq'wa'laos. Lá'le lé'gadles 'wa'las ná'nis né'na'laos. Wá, lae^m'k: láf laxs sé'na-taós, g't'game^e. Wá, há'ga g'ók'wé'ax, g't'game^e," 'né'x^alaé Ya'qótasema^lyaq. 40

La^lae 'mó^lle Ha^mlak^aua^eyas wá'ł-demas. Wá, lae^m né'fasés ná'qa'e

his thoughts to Potlatch-Giver, and said, "Indeed, I wish to become really a chief. O father-in-law! thank you for what you have told me. Now I will go and seek another chief, the chief of the Gwáwaēnox, Q'ó'moqo, who has a princess, Lá'qulayugwa. Now I will go to him. I will go in the morning."

In the morning, when daylight came, they started, and it was not quite noon when they arrived at A'waxiá'laa. Then he was called by Q'ó'moqo, and Ha'má'lak'aua'e and his wives were given food. When they had finished eating, Ha'má'lak'aua'e was asked by Q'ó'moqo, [then he said,] "Why did you come [paddling], chief?" Thus said Q'ó'moqo.

Then Ha'má'lak'aua'e replied to him, and said, "I want to marry your princess, chief." Thus said Ha'má'lak'aua'e. Q'ó'moqo replied at once to what he had said. He said, "Indeed, what you say is good, chief. Now you have for your wife Lá'qulayugwa, chief. Now you have got this house, chief, the posts of which are speakers, and the names P'e'nq'ó'las and Xá'nyus. Now go and build a house like this house."

Then Ha'má'lak'aua'e thanked his father-in-law for what he had said. Then he finished. Now night came; and in the morning, when daylight appeared, Ha'má'lak'aua'e launched his canoe. Then he went home to his house in S'e'q'atsá'lis. Then he arrived there.

Then he asked his six wives to roll large stones on the beach of his house. Then they worked at what their hus-

band said. *lax Ya'q'ot,asema'e; la 'ne'ka: "Qá' lax'g'in 'ne'k'ex qen á'lax't'de g't'igamex'id. 'ya, ne'gu'mp, ge'lak's'la qae's wa'dromos. Wá, la'men la. e't'ledet. a'la'xa 'nimo'kwa g't'igama'e 5 e't'leda, yix g't'igama'yasa Gwá'waēnoxwē lax Q'ó'moqá, yixs k'e'dadaas Lá'qulayugwa. La'm'e'sen lá' la'q'e. Wá, la'm'e'sen lá't'lex gaál'aa."*

Wá, la'lae 'na'x'idxa gaál'axs la'e 10 a'e'x'wida. K'e's'em'la'wis neqál'axs la'e lá'g'a lax A'waxiá'laa. Hé'x' 'idaem'la'wise lé'la'lasós Q'ó'moqá. Lá'lae hang't'las'e'wé Ha'má'lak'aua'e lé'wis g'g'ene'mé. Wá, g't'iem'la'wise 15 gwát ha'má'pa, la'e wutá's'e'wa, yix Ha'má'lak'aua'e yis Q'ó'moqo. Lá'lae 'ne'ka: "ma'sós se'x'wada'e'na'yix, g't'igame'e," 'ne'x'lae Q'ó'moqá.

Wá, la'lae ná'nax'má'ya, yix Ha'má'- 20 lak'aua'yaq. Lá'lae 'ne'ka: "Gá'ga-k'ini'axs k'e'delaq'ós, g't'igame'e," 'ne'x'lae Ha'má'lak'aua'yaq. Hé'x'idaem'la'wise ná'nax'ma'e Q'ó'moqáx wa'dromas. Lá'lae 'ne'ka: "Qá'ias, la'e'm 25 e'k'is wa'dromos, g't'igame'e. Wá, la'e'ms g'ig'a'desox Lá'qulayugwax, g't'igame'e. Wá, la'e'ms lá'ia, g't'igame'e, lá'xwa g'ó'kwéxwa yiyá'q'ind'e'qass lá'mé lé' 30 'wa' lé'g'eme, yix P'e'nq'ó'lase, hé'mise Xá'niuse. Wá, há'ga, g'ó'kwé'ax yá gwé'xsoxda g'ó'kwix."

Wá, la'lae 'mo'le Ha'má'lak'aua'yas wa'dromases ne'gu'mpe. Lá'lae gwá'la. Wá, la'lae ga'nu'p'ida. Wá, la'lae 35 'na'x'idxa gaál'aa. Lá'lae w'x's'tende Ha'má'lak'aua'yaxés ya'yats'e. Wá, la'e'm g'axí ná'nax't' lá'xés g'ó'kwe lax S'e'q'atsá'lise. Wá, la'lae lá'g'aa laq.

Wá, la'lae axk't'alaxés q'at'ó'kwe 40 g'g'ene'ma qa lo'x'wideséxa awa'wé lé'e'sem lax lé'm'asas g'ó'kwas. Hé'x'

band had referred to [and did it]. Then the women finished what Ha'ma-lak'aua'e had told them.

Now Ha'ma-lak'aua'e did not know that Great-Liberal-One, his elder brother, was hiding behind his house.

Now Qwësmöolidze'mga was angry,— his first wife, whom he had taken from his elder brother, Great-Liberal-One. She started. Then Qwësmöolidze'mga saw Great-Liberal-One sitting under a red pine-tree.

Great-Liberal-One immediately called his wife. Then Qwësmöolidze'mga went and sat down at the place where he was. He said, "O mistress! do you really love your present husband very much?" Thus he said to his wife.

Then Qwësmöolidze'mga answered her husband, and said to him, "Only show me the way of your thoughts." Then Great-Liberal-One said to her, "I wish him to die, mistress." Then Qwësmöolidze'mga said, "O master! we are always sitting on the summer seat outside of our house, and I always look for lice on his head. Then you can spear him."

"Now go at once and call him to sit on the summer seat, that you referred to, mistress." Then Qwësmöolidze'mga started and sat down outside of her house. At once Qwësmöolidze'mga called Ha'ma-lak'aua'e, and Ha'ma-lak'aua'e came and lay down flat, and

'idaem'la'wise e'ax'idex'da'x" lax gwó-yá'sés há'xulqé qa ax'e'tsoxdá'x's. Wá, la'lae gwa'lamaséda ts'é'daqé lax wa'demas Ha'ma-lak'aua'e.

Wá, la'm k'les ql'a'lélé Ha'ma-lak'aua'yaxés n'ó'la, yix Hama-lag-i-yó'dzëxs g'a'x'maé 'wuné'g'ix g'ó-kwas.

Wá, la'lae 'ya'x's'e'mé ná'qaya'sa g'a'le gen'e'msé, yix Qwësmöolidze'mga, yix lé'nemanemas lá'xes n'ó'le Hama-lag-i-yó'dzé. Lá'lae qa's'ida. Wá, la'lae d'ó'x'wa'le Qwësmöolidze'mgáx Hama-lag-i-yó'dzaxs kl'wá'x'ala'sac lá'xa x'e'x'mésé'í'á'sa.

Hé'x'idaem'la'wise i'e'lalé Hama-lag-i-yó'dzëxs gen'e'mé. Wá, hé'x'idaem'la'wise Qwësmöolidze'mga la qa's'id qa's lé kl'wá'x'id lax ax'á'sas. Lá'lae 'né'ka: "'ya, ql'á'gwide, x'e'n-20 l'elamas lá'xulanó'sés lá'yos lá'wunema?" 'né'x'laëxés gen'e'mé.

Hé'x'idaem'la'wise ná'nax'ma'e Qwësmöolidze'mgaxés lá'wunéme. Lá'lae 'né'k'iq: "Wé'g'a, á'em né'las gwa'e-25 dzasasés ná'qé'yos." Wá, la'lae 'né'k'e Hama-lag-i-yó'dzáq: "Lá'men 'né'x' qa hé'la'so, ql'á'gwide." Wá, hé'x'idaem'la'wise 'né'k'e Qwësmöolidze'mgáq: "'ya, ql'á'gwide. Hé'menaf'menó'x" 30 lá'á'waqwa lá'x l'á'saná'yasanó'x" g'ó'kwé, lá'nayun lá'x'ax x'ó'msas. Wá, hé'mits lá' six'í'daas'iq."

"Wá, há'g'a, hé'x'idatma i'e'laláq qa's lá'yos á'waqwa lá'xes gwó'yá'os, 35 ql'á'gwidá." Wá, hé'x'idaem'la'wise lá'qa's'ide Qwësmöolidze'mga qa's lé kl'wa-g'at's lax l'á'saná'yasés g'ó'kwé. Hé'x'idaem'la'wise 'la'q'wale Qwësmöolidze'mgáx Ha'ma-lak'aua'e. Lá'lae 40 hé'x'idaem g'a'xe Ha'ma-lak'aua'e qa's hox'w'e'lsé. Wá, la'lae haqwa'té Qwësmöolidze'mga lax ó'x's'e'ya'pa'yasés lá'

Qwēsmlōdzē'mga leaned on the shoulder of her husband, and loused him.

Then Great-Liberal-One started and went behind him. Ha'ma'lak'aua'e never saw him, and he speared Ha'ma'lak'aua'e through the back. Then Great-Liberal-One killed his younger brother, Ha'ma'lak'aua'e.

Then Great-Liberal-One went back home with Qwēsmlōdzē'mga to Olachen-Place. Now the five wives quarrelled together over the body of Ha'ma'lak'aua'e; but Lā'qulayugwa got it, and she was going to bury it at A'waxi'ā'laa. When she had nearly arrived at Feasting-Place, it began to rain. At once her blanket was wet through, and after the rain it began to hail. Then her mind became weak.

Then she went ashore to take shelter at the foot of a spruce-tree. Now her canoe was really full of hailstones. Then the canoe began to move, and it was not long before the thunder-bird was (seen) sitting in it. Some people say that it was a goose. Then it flew upward to the upper (world). Ha'ma'lak'aua'e turned into a thunder-bird again. Lā'qulayugwa merely went home. Therefore the 'wi'wō'masgēm have many carvings, for Ha'ma'lak'aua'e had many wives.

[I have forgotten (to mention) that in the house of Great-Liberal-One at Olachen-Place the posts are men, the cross-beam in front of the house is the double-headed serpent, and the thunder-bird is sitting on the human head in the middle of the serpent.¹] That is the end.

wunēmē. Lā'laē iā'x'ā'dē Qwēsmlōdzē'mgāq.

Wā, hē'x'ā'idam'la'wīse Ha'ma'lagi-yō'dzē qā's'id qā's lē g'ā'yīg'ndēq. Wā, hē'wē'xā'lātā dō'xwā'f'ē Ha'ma'lak'aua'yaq. Wā, hē'mis la s'ix'ā'daatsēx a'wīg'ā'yas Ha'ma'lak'auēx'dē. Wā, lā'm lē'lā'masē Hamā'lagi-yō'dzāxēs ts'lā'yax'dē, lax Ha'ma'lak'auēx'dē.

Wā, hē'x'ā'idam'la'wīse Hamā'lagi-yō'dzē la nā'nakwā, lō Qwēsmlōdzē'mga lax Dzā'wādē, Wā, lā'lā'ē'da s'ik'ō'kwē gēgēm'ēm lē'nēmap'lax ō'k'wīnēx'dēs Ha'ma'lak'auēx'dē. Hē'lā'tā Lā'qulayugwā lā'ēq. Wā, lā'm lā'l wun'ntalēq lax A'waxi'ā'laa. Lā'laē lā'q lā'g'āa lax G'wā'yas'dēmīsē, lā'alas yō'gux'ā'ida. Hē'x'ā'idam'la'wīse lē'x'ā'dē yix 'nēx'ūnā'yās. Wā, lā'laē gwā'l yō'gwax, lā'ē ts'lē'ā'ida. Wā, 20 aē'm'laē wā'lēmas'ēdē nā'qā'yās.

Lā'laē ā'lē'stā qā's lē tātēntsa lax ō'x'ā'yāsā alē'wāsē iā'sā. Wā, lā'm'laē lā'q qō'tē yā'yats'asēxa ts'lē'x-mīsē. Lā'laē yā'wix'ā'idēdā xwā'k'ūna. 25 K'ē's'lātā gā'laxs lā'ē k'wā'g'ā'ā'ē'sēdā qō'losē; lā'nē'k'ēdā wā'ō'kwāxs 'nē'lāc. Wā, lā'laē plē'pēd qā's lē ē'k'ē'st lā'xa ē'k'ē. Wā, lā'mē lā'ē'tēd lā'qō'los'ā'dē Ha'ma'lak'aua'ē. Ā'mis la nā' 30 'nakwē Lā'qulayugwā. Hē'mis lā'g'ā'las q'ē'nēmē k'ē's'āsā 'wi'wō'masgēmē qā'xs q'ē'nēmā'ē gēgēm'mas Ha'ma'lak'aua'ē.

Lēn lē'lē'wēx g'ō'kwāx Hamā'lagi-yō'dzē lax Dzā'wādē hē'bgwān'm'laē iā'mas. Lā'laē s'ī'sayū'ēdā gēg'ā'wā'yās g'ō'kwāx; hē'mis la k'wā'laa tsā qō'losē lax bēk'ā'wayas. Wā, lā'm lā'ba.

¹ The double-headed serpent is represented with a serpent's head at each end and a horned human head in the centre.

III. TRADITIONS OF THE A⁵WAE'LELA.

1. The Two Slave Girls.

Trying-to-dance-following-Others, the chief of the ancestors of the A⁵wae'lela, had two girls as slaves. [Then] the chief sent them to go into the water. Then they went into the water and came home. Then they warmed themselves, and one of them fell into the fire and died. Then the other one tried to commit suicide.

She went up the river. For four days she went up the river. Then she saw a house, and looked into it through a crack. There she saw two images of women. There were piles of mountain-goat wool and spindles.

Then the woman hid. Now a man entered. Then he nodded his head to the images, (and said,) "Please do speak to me." Mountain-Goat-Hunter was the name of that man.

Then he divided the mountain-goat meat which he carried on his back into two parts, and put it before his wife-images. On the following day Mountain-Goat-Hunter went [again] to fish salmon.

As soon as he had gone, the woman took the meat and roasted it; and after she had roasted it, she put it before the images. Then the woman hid.

Mountain-Goat-Hunter came home and discovered the roasted meat. Then he was glad, and spoke: "Thank you that you are now becoming real persons."

Qla'gwad'lae Ya'yunag'ilakwasa ma-
'lo'k' tse'daq, g'igama'yasa g'a'le
A⁵wae'lela. La⁵laeda g'igama'e 'ya-
laqax'da'x' qa les la'sta' la'xa 'wap.
La'x'da'x''lae la'sta'. G'a'x'lae na-
'na'x'da'x'. He'x'idaem'la'wis te'tslix-
'r'da. La⁵lae kux'la'leda 'nemox'de;
la h'la'. He'x'idaem'la'wis to'yag'eda
'nemok'.

'nux'ustaxa wa. Mo'plenxwa's'em-
'lae 'na'loh'la la'xa wa. La'e do'x'wa-
le'laxa go'kula 'nemsgems. La⁵lae
ha'nxetaq, he'mis do'qulatexa ma'lo-
kwe k'le'k'lak' tse'daq'lak'. 'ma'wile-
da pla'emasa 'me'lxio le'wa x'ip-
exslo.

La⁵lae 'wu'nx'ideda tse'daq. G'a'x-
'laeda begwa'neme, g'a'xei. He'x'idaem'la'wis
dzaa'nx'edxa k'le'k'lak': "Wa'xdzaga ya'q'legal-
da'xok'. Wa' xex g'a'xen." Tew'x'ta'e he'em
le'gmsa begwa'nem.

La⁵lae ma'htse'ndexes o'x'laak' 'me'l-
'melqle'ga'ya qas' g'e'gmle'hles la'xes
g'egeneme k'le'k'lay'xa 'me'l'melqle-
ga'e. La⁵lae hns la'e et'led ye'nku-
laie Tew'x'ta'e.

G'if'em'la'wis qa'sida; la'eda tse-
da'q ax'e'dxa e'ldze qas' lo'p'ledq.
G'if'em'la'wis lo'p'eda e'ldze, la'e g'e'-
gmle'hles la'xa k'le'k'lak'. La⁵lae
'wu'nx'ideda tse'daq.

G'a'x'lae Tew'x'ta'e na'nak'. La-
'lae do'x'wale'laxa la lo'bek'. La⁵lae
ek'e'x'ed qas' ya'q'legale: "Ge'la-
k'as'la ladza'ems a'la'naku'laem'la ba-
xus'tlol."

On the following day he started again, after he had put dried salmon before his wife-images.

As soon as the man started, the woman came and split the salmon and roasted it. Then she took the wood and spun it. Then she finished it. Then she put the work on the ground at the place where the images were sitting. Then she hid again.

Mountain-Goat-Hunter entered. He was glad on account of his wives, because they began to work. Then Mountain-Goat-Hunter spoke: "Thank you for beginning to work." Then Mountain-Goat-Hunter went again.

Then the woman entered and put the images into the fire. When Mountain-Goat-Hunter came home, he discovered the feet of those who had been his wives. Then he cried. Mountain-Goat-Hunter said that they had merely been jealous of each other.

Then the woman entered and sat by his side. Mountain-Goat-Hunter spoke, and asked the woman, "Where do you come from?" Thus said Mountain-Goat-Hunter.—"I am the one who was (personified in) your images." Then he married the woman. It was not long before she had many children. Then the men married their sisters, and they became a large tribe. That is the end.

La^olae hens la'e e'tled qa's'ida. La'e'ra'x'da'la'ya as'a'le'elasa k'lo'tela la'xes g'egne'meda k'e'k'lak'.

G'i'Fem'la'wis qa's'ideda bigwa'nem, g'a'xaeda ts'ida'q qa's xwa'Fedexa k'lo'tela. La^olae lo'p'idedq. La^olae ax'e'dxa pla'temé qa's to'x'widéq. La^olae gwa'lamas. La^olae'ax'ale'elases axa'e lax klutse'lasasa k'e'k'lak'. La^olae 'wu'nx'ideda ts'ida'q.

G'a'x^olae Tew'x'ta'e g'a'xel. La^olae e'k'leqelases g'egne'maxs la'e ea'x'elax'da'x'. La^olae ya'q'egale Tew'x'ta'e: "G'e'lak'asda'x'la la'agós e'ax'elax'da'x'wa." La^olae e'tled qa's'ida, yix Tew'x'ta'e.

La^olaeda ts'ida'qé la'e'i qa's tao'x'lenéda k'e'k'lax'dé. G'a'x^olae Tew'x'ta'e ná'nakwa. La^olae do'x'wa'elaxés g'egne'mx'dé, yix g'o'g'egwa'yo'x'das. He'x'ida'm'la'wis q'lo'e'gaha. La'e'm 'ne'k'e Tew'x'ta'fayax a'm da'dika.

G'a'x^olaeda ts'ida'q la'e'i qa's k'wa'nodze'ite. La^olae ya'q'egale Tew'x'ta'e: wua'xa ts'ida'qé: "widz's g'e'x'ide?" 'ne'x^olae Tew'x'ta'e.—"Nó'gwadza'm k'e'k'lax'dós." La'e'm g'eg'a'dix'itsa ts'ida'q. K'e's'lae g'a'faxs la'e q'e'nemx'ide sa'simas. La^olae g'eg'a'dix'ideda bigwa'nemases wóq'wa'. La'e q'e'nemx'id le'lqwalala'ya. La'e'm la'ba.

2. Xa'ná'ts'lemg'i'lak'.¹

The village of the A'wae'l'ela was at Olachen-Place. Their chief was Wealthy, and his sons were Raven-Nose and Xa'ná'ts'lemg'i'lak'. Now

G'o'kula'laeda g'a'lasa A'wae'l'ela lax Dza'wade. La^olae g'e'g'adés Q'o'm'g'ila. La^olae xu'ngwadés Gwa'wibe lo' Xa'ná'ts'lemg'i'lak'. La'e'm'lawis

¹ See free English rendering in "The Social Organizations and Secret Societies of the Kwakiutl Indians," by Franz Boas (Report of the U. S. National Museum for 1895, pp. 449-454).

they were always happy, because the tribe was numerous.

Then one night war was made upon them by a tribe. Only Wealthy and his two sons survived.

Then day came, and Xa'ná'ts'émgi-'lak" felt badly. Then he said to [told] his father, "I shall go inland. Don't worry about me, my dear!" Then his father said, "Only take care, son, else something might happen to you. Take good care, for you are going out to try your luck, child. For four days rub your body with hemlock-branches, else you will retain the smell of man."

Then he left. He went back immediately into the woods to rub his body with hemlock-branches. He did so for four days [with hemlock branches]. He did not want to be spoken to by the other people.

Then Xa'ná'ts'émgi-'lak" went up the river of Olachen-Place and arrived at a lake. Then a Loon swam ashore and spoke. It questioned Xa'ná'ts'émgi-'lak", and said, "What are you doing here?" Thus spoke the Loon. He replied, "I am trying to get a supernatural gift." Thus said Xa'ná'ts'émgi-'lak", on his part, to the Loon.

Then the Loon said, "Take my name. Now your name will be Place-of-Heat." Then the Loon left him.

Then Xa'ná'ts'émgi-'lak" left the lake, going up the river of Olachen-Place. He arrived at another lake, and sat down by its side. Then he saw a Seal. The Seal came ashore to the place where he was sitting, and spoke, (saying,) "What are you doing here?" Thus said the Seal.

Then Xa'ná'ts'émgi-'lak" replied, "I

hé'menala é'k'le'q'lxax dá'x" qaés g'o'ku-lótaxs q'é'nemae.

La 'nē'mxsa gā'nuta, la'é w'inasōsa 'nē'msgemakwé le'lqwalat'aya. Le'x'a-'mēs q'ule' Q'lo'mg'ila lē'wis ma'lo'kwé 5 sá'sema.

La'lae 'na'x'ida. La'lae 'ya'x'se'mē na'q'ayas Xa'ná'ts'émgi-'lakwé. La-'lae nē'faxés o'mpe: "La'len la'xa a'ile. Gwa'la ná'nox'í.oi, ada'." La'lae ya- 10 q'leg'atē o'mpas: "Á'tema ya'lax xunō'k', a'ias a'mē'falaxo'í. Wē'gra aek'ilax'í.oi. qa's lá'lag'í.ós wáwul-dze'wa.oi, xunō'k'. Mō'plēnxwa'sí.ēs y'í'seta.ēs q'wa'xé, a'ias bēx'p'a'lala-xo'l."

La'lae gwē'p'ida. Hé'x'idatm'la'wis la a'ile'sta la'xa a'ile qa's le y'í'setasa q'wa'xé. Mō'plēnxwa'sí la'é hé gwē-g'í'lasa q'wa'xé. K'le's'lae hé'lq'ala la 20 ya'yaqlēntē'masōsa o'gula bē'bēgwanema.

La'lae qa's'ide Xa'ná'ts'émgi-'lak" 'nē'x'usta' lax was Dza'wade. La'lae lá'g'aa lá'xa dze'la'le. G'a's'laeda xa- 25 wē gr'lx's'ala. La'lae ya'q'leg'atēda xa'wé. Wu'la'x Xa'ná'ts'émgi-'lakwé. La 'nē'ka: "má'sōs axse'wa'qōs laq'?" 'nē'x'laeda xa'wé. La'lae ná-max'ma'ya: "í.á'í.ogwasd'eyin," 'nē'x- 30 'latle Xa'ná'ts'émgi-'lakwa lá'xa xa'wé.

La'lae 'nē'k'ēda xa'wé: "Ax lá'gaxen lē'g'ēm'x'dē. La'ems lē'g'ad.ēs Tē'its'laa's." La'lae bowē'da xa'wé.

La'lae qa's'ide Xa'ná'ts'émgi-'lak" 35 bá'sa dze'la'le 'na'lō'hla lax was Dza'wade. La'lae lá'g'aa lá'xa dze'la'le. La'lae klwa'g'gr'lsaq. La'lae dō'qulaxa mé'g'watē. G'a'x'laeda mé'g'watē gr'lx's'ala lax klwá'ta'sas. La'lae ya- 40 q'leg'atēda mé'g'watē: "má'sōs axsa-wa'q'ōs." 'nē'x'laeda mé'g'watē.

La'lae ná'nax'ma'le Xa'ná'ts'émgi-

am trying to get a supernatural gift." Thus said Xa'ná'ts!emg'í'lak". Then the Seal answered, "Now take my name. Now your name will be l'el'ewik'emaé." Then the Seal left him.

Xa'ná'ts!emg'í'lak" started again and went up the river of Olachen-Place. Then he arrived at a large lake, and sat down by its side. Then he saw a Sea-Lion. The Sea-Lion swam ashore to the place where he was sitting, and spoke. He questioned him, and said, "What are you doing here, friend?" Thus said the Sea-Lion to Xa'ná'ts!emg'í'lak".

Then he replied, "I am trying to get a supernatural gift." Thus he spoke in his turn. Then the Sea-Lion said, "Now take my name. Now your name will be Loaded-Canoe." Thus said the Sea-Lion. Then the Sea-Lion left Xa'ná'ts!emg'í'lak".

Then he started, and continued up the river of Olachen-Place. He arrived at a very large lake, and he sat by its side. Then he saw a Whale spouting in that lake. It came towards the shore, to the place where Xa'ná'ts!emg'í'lak" was (sitting). Then the Whale asked him what he was doing. Xa'ná'ts!emg'í'lak" replied to the Whale, and said, "I am trying to get a supernatural gift."

Then the Whale said, "Take my name. Now your name will be Property-on-Body, and Great-Whale, and Sitting-below-Him, and Spouting-Everywhere." Then the Whale left Xa'ná'ts!emg'í'lak".

Then Xa'ná'ts!emg'í'lak" felt badly. He cried. He had been to all the lakes, and he merely wanted to kill himself. For four days he sat by the

lak": "l'a'logwasde'yin," 'né's'latla Xa'ná'ts!emg'í'lak". La'lae ná'nax'ma'éda mé'gwate: "Lar'ms a'xlxen l'é'gemx'dé. Lar'ms l'é'gadles l'el'ewik'emaé." La'lae bowéda mé'gwatas. 5
La'la'xaa qa's'ide Xa'ná'ts!emg'í'lak", 'ná'lohla lax wás Dzá'wade. La'lae lá'gaa lá'xa l'é'xe dzé'la'la. La'lae k'wa'g'érsaq. La'lae dó'qulaxa l'é'x'éné. Ga's'laeda l'é'x'éné g'lyss- 10
'ala lax k'wa'laasas. La'lae yá'q'egatéda l'é'x'éné. Wuta'q; la 'né'ka: "má'sós axse'wa'qós, qast?" 'né'x'laeda l'é'x'énax Xa'ná'ts!emg'í'lakwé.

La'lae ná'nax'ma'ya: "l'a'logwasde'yin," 'né's'latla. La'lae 'né'k'éda l'é'x'éné: "Lar'ms a'xlxen l'é'gemx'dé. Lar'ms l'é'gadles 'má'na'kula," 'né'x'laeda l'é'x'éné. La'lae bowéda l'é'x'énax Xa'ná'ts!emg'í'lak". 20

La'lae qa's'ida; há'yóstala lax wás Dzá'wade. La'lae lá'gaa lá'xa ló'ma l'é'xéd zé'la'la. La'lae k'wa'g'érsaq. La'lae dó'qulaxa gwóyímé l'a'belag'ité lá'xa dzé'la'le. Ga's'lae á't'ésta lax ax'a'sas Xa'ná'ts!emg'í'lak". La'laeda gwóyímé wuta'x axsaw's. La'lae ná'nax'ma'é Xa'ná'ts!emg'í'lakwaxa gwóyímé. La 'né'ka: "l'a'logwasde'yin." 30

La'lae 'né'k'éda gwóyímé: "Lar'ms a'xlxeng'in l'é'gemx'dik. Lar'ms l'é'gadles Ya'qat'ena'la ló Gwóyímdzé ló K'wa'maxa'las ló l'a'tayé'g'isse." La'lae bowéda gwóyímas Xa'ná'ts!emg'í'lakwé. 35

La'lae 'ya'x'semx'ide ná'qa'yas Xa'ná'ts!emg'í'lak". La'lae q'wa'sa. Lar'm 'wí'leda dzé'la'le. A'em'la 'né'x'qa's q'u'leg'la lag'í. Móp'ten'wa's'lae 40

side of the lake, and he always bathed in the water.

Then he wished to see the top of the mountain, and he went up. He arrived on the top of the great mountain whose name is Outlook. He did not see anything.

Then he started and went to another large mountain whose name is Elder-Brother. Nothing was to be seen from Elder-Brother. Then Xa'ná'ts'émgi-^{lak} felt badly. He turned home.

Then he discovered mist halfway down the mountain. Then he started; in the evening he arrived there. Then he saw a lake with steep (rocks) all round, like a washtub.

In vain he searched (to find out) how to go down to the lake. Then he slept that night. Day came, and he twisted four long cedar-withes. Then their ends reached to the water.

Then Xa'ná'ts'émgi-^{lak} saw a small island floating about in the lake. He climbed (down) the cedar rope and went into the water of the lake. Immediately the humming-birds of the water covered him and sucked his body. Then he came out of the water [finished going into the water].

He went up [climbing] the cedar rope. Then he took off the humming-birds of the water. His body was full of blood. In the evening Xa'ná'ts'émgi-^{lak} climbed down the cedar rope again and washed in the lake. The same was done to him by the humming-birds of the water (as before). Then he finished. Then he climbed up the cedar rope again [going up], and he sat on the ground at the place where he was staying.

k'was la'xa ó'gwáqa'yasa dze^{la}'le. He'm:nafatam la'sta' la'xa 'wá'pé.

La^{la}'lae 'néx' qa's lé dó's'widxa ó'x-tá'yasa nrg'a'. La^{la}'lae é'k'lest qa's'ida. 5
La^{la}'lae la'g'raa la'xa ó'xtá'yasa 'wá'lasé nrg'a', lé'gades Dá'doqála. La^{la}'lae k'leá's dógut laq.

La^{la}'lae qa's'id qa's lé la'xa 'né'm's-gémé 'wá'las nrg'a' lé'gades Nó'la. K'leá's'ém'la'xaa dóguts lax Nó'la. 10
Lae'm 'ya'x'se'mé ná'qa'yas Xa'ná-'ts'émgi-^{lak}. Lae'm g'axi. ná'nax'í.

La'é dó'x'wale'laxa k'la'te'la. La^{la}'lae dó'qwaláq la'xa nrg'ó'yá'yasa nrg'a'. La^{la}'lae qa's'ida; la'm'flawis dza' 15
q'waxs la'é la'g'raa laq. La^{la}'lae dó'q'waxa dze^{la}'le ék'la'néqwa k'í'lx'sta hé gwex's tsá'ts'le.

Wá'x'ém'la'wis a'la qa's g'a'gaxaása la'xa dze^{la}'le. La^{la}'lae mé'x'edxa gá-nu'le. La^{la}'lae 'na'x'ida. La^{la}'lae se'l-p'édxa dowé'xé g'í'lg'í'ta mó'ts'laqa. La^{la}'lae la'sta' ó'ba'yas la'xa 'wá'pé.

Lae'm dó'q'ulé Xa'ná'ts'émgi-^{lak}wa-xa ama'c é'mek'a'la la'xa dze^{la}'le pá'y-wí'la'la. La^{la}'lae g'e'l'be'f'énexa dowé'xé. La^{la}'lae la'sta' la'xa dze^{la}'le. Hé'x- 5
'ídá'm'la'wisé k'waa'k'umtása 'wá'pé la m'gwók-'í'nt k'umtá'p'e'x ó'k'wina-'yas. La^{la}'lae gwa' la'sta'. 30

La'é é'k'lesta, g'e'l'pe'f'énexa dowé'xé. La^{la}'lae la'walaxa k'waa'k'umtása 'wá'pé. 'na'x'wá'm'la'wis la 'k'kwe ó'k'wi-na'yas. La^{la}'lae dza'qwa, la'é é'téde Xa'ná'ts'émgi-^{lak}we la'xala g'e'l'be'f- 35
'énexa dowé'xé. Lae'm g'í'g'í'talal la'xa dze^{la}'le. Hé'm'la'xaa wis gwé'x-'í'tsosa k'waa'k'umtása 'wá'pé. La^{la}'lae gwa'la. La^{la}'lae g'e'l'be'f'énexa do-wé'xé. É'k'í'lela qa's lé k'wá'g'ar'is 40
la'xes g'ig'ó'kwa'le.

Then night came. In the morning, when day came, Xa'ná'ts'ímg'í'lak^o saw a cloud coming from above downward to the lake. Then the cloud lifted. What should he see but a canoe on the lake with fifteen men in it. Fourteen of the men were paddling. One man stood in the bow of the canoe, carrying a harpoon and aiming ahead. They kept close to the island.

Now they went three times around the island. Then Xa'ná'ts'ímg'í'lak^o climbed down the cedar rope. As soon as he went into the water, he dived and went to the island. He emerged at the island. It was not long before the canoe came to the place where Xa'ná'ts'ímg'í'lak^o was.

Then he took hold of the under side of the bow of the canoe. All the men became afraid of him. They ran off to the stern of the canoe. Then one of the men spoke, (and said,) "Go and see what it is." One man (went to) see.

Then the man discovered Xa'ná'ts'ímg'í'lak^o holding the bow of the canoe. Then the man left him to tell the other men.

Now their leader spoke, (and said,) "Oh, my dear, let go! Now this water of life shall be yours." Thus said the man to Xa'ná'ts'ímg'í'lak^o, but Xa'ná'ts'ímg'í'lak^o only raised the bow of the canoe.

Then the man spoke again, and said, "Oh, my dear, let go! Now this fire-bringer shall be yours." Xa'ná'ts'ímg'í'lak^o only raised the bow of the canoe (more).

La^olae ga'nú'í'ida. La^olae 'ná'x'í'dxa gaa'la. La'e Xa'ná'ts'ímg'í'lakwe dō-qulaxa a'nwá'e gr'e'x'í'd la'xa e'k'e' g'ax ba'nó'tula la'xa dz'e'la'le. La^olae w'e'x'ēdeda a'nwá'e. 'má'st.e'lawisēs? 5
G'a'la ha'nwala la'xa dz'e'la'le. Se-k'ō'gug'towēda bē'bigwanēmē. La^olae se'x'wideda mō'gug'towē bē'bigwanēma. La^olaēda 'nē'mō'kwē t'a'xō'g'wē la'xa g'a'la; d'a'laxa má'stō; ná'faxēs 10
lá'laa. Má'ka'lala la'xa 'mē'k'a'la.

La^olatla la yū'duxplē'nē'sta la'xa 'mē'k'a'la. La^oe Xa'ná'ts'ímg'í'lakwe la'xala gr'e'bē'f'nē'xa dow'e'xē. G'ī-¹⁵'tē'm'la'wis lá'sta' la'xa 'w'a'pē, lū'e d'a's'í'da. La^olaa la'xa 'mē'k'a'la. La^olae x'ix'w'í'd la'xa 'mē'k'a'la. K'ē's'lae g'a'faxs g'a'xaēda g'a'la g'a'g'ax'a lax ax'a'sas Xa'ná'ts'ímg'í'lak^o.

La^olaē d'a'x'í'dēx a'w'a'boss'a'yasa 20
g'a'la. La^olaē 'ná'x'wa k'í'p'e'dēda bē-
bigwanēmas. 'ná'x'wa la q'ū'm'x'í'd
lax ox'á'yasa g'a'la. La^olaē yá-
q'ē'g'atēda 'nē'mō'kwē bigwā'nēma:
"Wē'g'a dō'x'wí'dqō." La^olaēda 'nē- 25
mō'kwē bigwā'nēm dō'x'wí'da.

La^olaēda bigwā'nēmē dō'x'wá'ē'lax
Xa'ná'ts'ímg'í'lakwaxs g'e'gaboss'a-
yaxa g'a'la. La^olaē brwē'da bigwā-
nēmas q'a's nē'tē'xa w'a'ō'kwē bē'bigwa- 30
nēma.

La^olaē yá'q'ē'g'atē ná'x'sálaq'a'yas:
"ya, adá, wē'g'a 'mē'x'ē'dēx. Lā'e'mk-
hō'st'g'ada q'ū'la'stak;" 'nē'x'laēda big-
wā'nēmē lax Xa'ná'ts'ímg'í'lak^o. 35
Á'tē'm'la'wisē Xa'ná'ts'ímg'í'lakwē wē-
x'ē'dēx á'g'í'w'a'yasa g'a'la.

La^olaē ē'dzaqwēda bigwā'nēmē,
yá'q'ē'g'atē: "ya, adá, wē'g'a 'mē'x-
ē'dēx. Lā'e'mk' hō'st'g'ada x'í'x'x'í- 40
q'ag'í'ak' lōt." Á'tē'm'la'x'a'wisē Xa-
ná'ts'ímg'í'lakwē wē'x'ē'dēx á'g'í'w'a-
'yasa g'a'la.

Then the man spoke again, (and said,) "Let go. Now this death-bringer shall be yours." Thus said the man to Xa'ná'ts'ímg'í'lak'. Xa'ná'ts'ímg'í'lak' only lifted the bow of the canoe.

Then the man spoke again, and said, "Oh, my dear, let go! This self-paddling canoe shall be yours, and the name for the winter dance. Your name shall be Ámíaxet and Made-to-be-Winter-Dance. I am the harpooneer of our world."

Then Xa'ná'ts'ímg'í'lak' let go of the canoe, and the harpooneer and his crew stepped out of the canoe. Then he took the water of life, the fire-bringer, and the death-bringer, and put them into the canoe. Then he took the canoe and squeezed it. Then he put it into the ring of red cedar-bark and put it on the forehead of Xa'ná'ts'ímg'í'lak'.

Then the harpooneer gave advice to Xa'ná'ts'ímg'í'lak', and said, "Take care, merely sprinkle the water of life on whomsoever you wish to resuscitate. Swing the fire-bringer towards (anything), no matter how far off, and it will burn. When you go to war, take this death-bringer, and do the same [way] as you did before, and men, water-monsters, and animals, all will die. When you want to go travelling in this canoe, only put it into the water, go aboard, and say 'Paddle.' Then all these paddles will paddle. Its name is Paddle-Side-Canoe."

Then the man disappeared, and Xa'ná'ts'ímg'í'lak' went home. When he came near his house, he took the fire-

La^hlae e'dzaqwa ya'q'legaféda be-gwa'némé: "Wé'gra, 'mex'e'dex. La-í'mk' hó'si'grada halá'yuk", "né'x^hlae-dabegwa'némé lax Xa'ná'ts'ímg'í'lakwé. Á'mí'la'wíse Xa'ná'ts'ímg'í'lakwé wé'x'e'dex á'g'wí'ya'sa g'a'í'la. 5

La^hlae e'dzaqwéda bí'gwa'némé, ya'q'leg'ala: "'ya, adá, wé'g'a 'mex'e'dex. La'í'mk' hó'si'grada g'a'í'lox'dég'í'oxwa sé'sexwá'q'x, í'e'wa í'e'g'im lá'xa ts'le' 10 ts'le'qa. Hé'ém's í'e'g'émí'e Á'míaxet í'o Ts'le'qé'í'lak'. Nó'g'war'm alé'x'ultsá'ya lá'x'ens 'na'í'ax."

La^hlae 'mí'x'e'dé Xa'ná'ts'ímg'í'lakwaxa g'a'í'la. Lá^hlae alé'x'ultsá'e í'e' 15 'wés lé'loté hó'xwítá lá'xa g'a'í'la. Lá^hlae ax'e'dxa q'lulá'sta í'e'wa x't'x't-qag'í'la í'e'wa halá'yu qa's ax'e'á'x'sé'x lá'xa g'a'í'la. Lá^hlae dá'x'í'dxa g'a'í'la qa's q'wé'tsemdeq. Lá^hlae g'a'p'í'eqas 20 lá'xa í'a'g'ikwé qa's q'x'í'mde's lax Xa'ná'ts'ímg'í'lak'.

La^hlae í'e'x's'á'le alé'x'ultsá'yax Xa'ná'ts'ímg'í'lak'. La 'né'ka: "Yá'í'la- 25 nó, á'émí'es xó'sá'sa q'lulá'stax lá'x'es gwa'yó'ta'os qa q'lulá'x'í'd é'té'da. Lá'í'es kwé'x'í'lsa x't'x'tqag'í'í'ax lá'xa wá'x'ém qwé'sala, x't'x'édá'mí'wí'se. G'í'f'mésis lá w'í'na, lá's dá'x'í'dxa ha-lá'yux. Lá's hé'ém'xat'í' gwe'x'í'dda'se 30 gwe'x'í'da'sosaxs g'a'í'x'dex. Lá 'na'x-war'm h'e'í'eda bí'gwa'némé í'e'wa 'ya-gimé í'e'wa g'í'g'a'omase, 'na'x'wa h'e'í'á'. G'í'f'mésés ax'e'x'sd qa's lá'ós ya'yas'í'axwa g'a'í'lox, lá's á'ém há'n- 35 sté'ntsox, lá's lá'x's láq qa's ya'q'leg'afá'ós, lá's 'né'ka: 'Wé'gra sé'x'í'wí'dex.' Lá'í'ox sé'x'í'wí'd 'ná'x'wó'da sé'wayó'x. Yú-ém í'e'g'ades sé'sé'xwáq g'a'í'la."

Lá^hlae x'í's'e'déda be'í'egwanémé, 40 G'a'x'í'lae ná'nakwé Xa'ná'ts'ímg'í'lak'. Lá^hlae g'a'x né'x'wá'la lá'x'es g'ó'kwé.

bringer and tried it on the other side of the house of Wealthy. It caught fire at once. Then Xa'ná'ts'lmg'í'lak^a was glad.

Then Wealthy saw the mountain burning, and he spoke to his other son, and said, "Oh, my dear, your younger brother, Xa'ná'ts'lmg'í'lak^a, has done rightly." Thus said Wealthy, for he guessed that (his son) made the trees of the mountains on the other side of the village burn.

It was not long before Xa'ná'ts'lmg'í'lak^a entered his father's house. Then he was given food by his father, and he reported to his father, and told him about the red cedar-bark and the names. Then he finished reporting to his father.

Then he asked his father, "O father! [thus he said to his father] let us make war all around our world. Take a good canoe, that we may go to war, but be quick, and let us search for those who killed our tribe."

Then his father spoke, (and said,) "Indeed, child, indeed, I think you have a supernatural gift. Let us go tomorrow, but take care of the water-monsters at the places to which you are going to paddle." Thus spoke Wealthy to his son.

That evening he cleaned a good canoe, the paddles, and the mats. In the morning, when day came, Wealthy launched the canoe. Then he told Xa'ná'ts'lmg'í'lak^a, and he got ready at once.

Then Xa'ná'ts'lmg'í'lak^a went into the canoe and called Raven-Nose. Then Raven-Nose went into the canoe,

La^alae ax'e'dyēs x'txx'iqag'ila qa's
'm'e'ns'ídēs lax apō'tas g'o'kwās Q'ō'm-
g'ila. La^alae he'x'idaim x'ts'ēda.
La^alae e'x'ā'ide ná'q'ayas Xa'ná'ts'lm-
g'í'lak^a. 5

La^alae Q'ō'mg'ila dō'x'wale'laxa nē-
g'ā, la'e x'ts'ēda. La^alae yā'q'leg'atxēs
'nēmō'kwē xunō'kwa. La 'nē'ka: "ŷya,
adā, la'mē he'faxē ts'ā'ŷyāe' Xa'nā-
'ts'lmg'í'lakwa." 'nē'x'lae Q'ō'mg'ila 10
qēxs la'ē k'ō'tax hē'm la x'ts'ēda-
maxsa lā'x'ō'sasa naa'ng'ās apō'tasa
g'o'kula.

K'e's'lata gā'faxs gā'xae Xa'nā-
'ts'lmg'í'lak^a. Gā'xēi lax g'o'kwāsēs 15
ō'mpē. La^alae hē'lī'asē'wāsēs ō'mpē.
La^alae ts'ek'ā'hēlaxēs ō'mpē. Gwā-
gwēxs'ala lā'xa t'ā'gikwē t'ā'wa tē'tē-
gēmē. La^alae gwā' ts'ek'ā'hēlaxēs'
ō'mpē. 20

La^alae ask'ā'laxēs ō'mpē: "ŷya,
dats," 'nē'x'laexēs ō'mpē. "Wē'dā-
x'ins w'ne'stalī'selaxōx a'w'istax'ins
'nā'lx. Wē'gā, ax'e'dix e'ka gā'la
qēns w'ī'nats'ā. Ā'ēma hā'labalax qēns 25
lā'ins ā'lēx hē'x'idēx'ins gō'g'ekulōt-
dāms."

La^alae ō'mpas yā'q'leg'ada: "Qā'tas
xunō'k', qā'tasēxs hē'mā'axētqōs tō-
gwala. La'mē'ns lā'tēx hē'nsta. Ā'im- 30
tēs yā't'ā'ōi. qā'ō'xda ŷyā'g'imax lā'xwa
sē'wastā'qōs," 'nē'x'lae Q'ō'mg'ila lā-
xēs xunō'kwē.

La^alae ē'gwēxsaxa ē'k'e gā'la t'ā'wa
sē'sawayō t'ā'wa tē'wā'yaxa dā'qwa. 35
La^alae 'nā'x'ā'idxa gā'la. La^alae
Q'ō'mg'ila w'x'stū'ndxa gā'la. Lā-
'lae nē'fax Xa'nā'ts'lmg'í'lak^a. Hē'x-
'idaim'lā'wis xwā'nā'īda.

La^alae Xa'nā'ts'lmg'í'lakwē laxs lā-
xa gā'la qa's tē'ā'alex Gwā'wībā'e. 40
La^alae lā'xse Gwā'wībē lā'xa gā'la.

but Wealthy did not go with his children.

Then Xa'ná'ts!emg'i'lak* spoke to Raven-Nose, (and said,) "I do not like our travelling-canoe, I will exchange it (for another)." Then Xa'ná'ts!emg'i'lak* took off his cedar-bark head-ring, and took out a small piece of cedar-wood. He put it into the water, and then a canoe was on the water. Fifteen paddles were already on its sides.

Then Xa'ná'ts!emg'i'lak* jumped into it and called Raven-Nose, and he also jumped into it. Then Xa'ná'ts!emg'i'lak* took off his cedar-bark head-ring, and took out wood that was like (splints) gnawed off by a beaver.

Then he told his canoe to go on, saying "Ye!" Then he tried (his fire-bringer), and swung it towards the side opposite the house. It caught fire at once. Then (he swung it) also towards the lower side, and it also caught fire.

Then Xa'ná'ts!emg'i'lak* told the paddles to go on and paddle. They began paddling at once. Then Wealthy was glad on account of his son, for he saw his magic gifts.

Then he paddled, going to G'io'x. There he saw the monster sea-otter. He swung his death-bringer towards it, and the sea-otter became a stone.

Then he arrived at G'io'x. There he saw the village. He went ashore at the village, and Xa'ná'ts!emg'i'lak* was at once invited in. Then the brothers were given food. After they had eaten, Xa'ná'ts!emg'i'lak* asked the man, "Who are you, brother?" The man replied, "I am Weather-Maker, and my

La'u'm k'le's le Q'ó'ng'ila lá'xes sa'sem.

La'lae ya'q'egradé Xa'ná'ts!emg'i'lakwe lax Gwa'wilba'e: "Ia'x's'emgin ná'qik' qatns ya'yats'eqns. La'me- 5 sen i'la'you'eq." La'lae Xa'ná'ts!emg'i'lakwe axó'dxes qex'ima'e i'la'gikwa qa's axó'déxa ama'bidawé k'waxi'á'wa. La'lae ax'str'ndes lá'xa 'wa'pé. La'lae ha'ng'ara'á'eda g'a'la. Gwa'hlam 10 axá'qa'eda sek'á'tsqamag'u se'sawayu. La'lae Xa'ná'ts!emg'i'lakwe dex'wa'ixs laq qa's le'la'lex Gwa'wilba'e. La'lae ó'gwaqa dex'wa'ixs laq. La'lae Xa'ná'ts!emg'i'lak' axó'dxes qex'i- 15 ma'e i'la'gikwa qa's axó'déxa hé gwé'x's yi'nyatmótsa tsá'wé k'waxi'á'wa.

La'lae wá'xaxa g'a'la qa 'ne'k'es "yé." La'lae 'mens'ides. Kwe'x'ides 20 lax apso'tasa g'ó'kula. Hé'x'ida'm'la'wis x't'x'eda. La'lae é'téda gwa'k'ót. La'la'xaa x't'x'eda.

La'lae Xa'ná'ts!emg'i'lak' wá'xa qa se'x'widesa se'sawayu. Hé'x'ida'm- 25 'la'wis se'x'wida. La'lae é'x'idé ná'qa'ya's Q'ó'ng'ila qaés xumó'kwe qaxs la'é dó'qulax i'ó'gwa'ya's.

La'lae se'x'wida. La'lae lax G'io'x. La'lae dó'x'wate'laxa 'ya'g'imé q'á'sa. 30 Hé'x'ida'm'la'wise Xa'ná'ts!emg'i'lak' kú'e'x'etsés halá'yu laq. La'lae té'semx'ídéda q'á'sax'dé.

La'lae lá'gaa lax G'io'x. La'lae dó'x'wate'laxa g'ó'kula laq. La'lae 35 á'i'é'sta lá'xa g'ó'kula. Hé'x'ida'm'la'wise Xa'ná'ts!emg'i'lakwe i'e'jalas'e'wa. La'lae ham'g'last'wéda 'ne'me'ma. La'lae gwa'hamá'p. La'lae Xa'ná'ts!emg'i'lakwe wu'á'xa bigwa' 40 neme: "A'ngwazás, 'ne'mwot?"

wife is Wind-Maker-Woman." Thus said the man.

Then Xa'na'ts'temg'i'lak* said [spoke], "Thank you, brother. Now we have met. I am Xa'na'ts'temg'i'lak*. I am the son of Wealthy, and this is my elder brother, Raven-Nose." Thus he said.

Then Weather-Maker asked, "Where are you going?" Thus he said to him, Xa'na'ts'temg'i'lak* answered, "We are going up this river." Thus he said. Then the man Weather-Maker replied, "Don't, my dear, else you will have ill luck. This lake has monster herrings." Thus said Weather-Maker.

Xa'na'ts'temg'i'lak* replied, "Don't you know the water monster at Ts'xyula, which devours the canoes that cross there? That was vanquished by me." Thus said Xa'na'ts'temg'i'lak*. Then he called his elder brother, and said, "I will change your name."

He took his elder brother by the hand, and rubbed the death-bringer on it. Then his hand turned into stone. Then Xa'na'ts'temg'i'lak* said, "Now your name will be Stone-Hand."

Then Weather-Maker said, "Oh, my dear, you are not an ordinary man. Now I see what kind of a man you are. Go on and make war on the monster herrings of which we are afraid;" and Weather-Maker said, "but take care, my dear!"

Then the canoe paddled, and arrived at the lake. As soon as they arrived in the middle of the lake, the monster herrings appeared. Then Xa'na'ts'tem-

La'lae na'nax'ma'eda bigwa'neme: "No'gwaem 'ne'nalagila; ga'me'se-g'in gun'mga la'lag'ilayugwa," 'ne'x'laeda bigwa'neme.

La'lae ya'q'egate Xa'na'ts'temg'i'lak*: "Ge'lakas'la 'ne'mwo't, le'gins ba'ka. No'gwaem Xa'na'ts'temg'i'lakwa, no'gwaem xun'o's's Q'omg'ila; ga'me'sen no'lag'ada Gwa'wilbek;" 'ne'x'lae. 5 10

La'lae wule 'ne'nalagila: "w'itas le?" 'ne'x'laeq. La'lae na'nax'ma'e Xa'na'ts'temg'i'lakwaq: "La'leno's' la'xga 'm'itseg'asga'da wak;" 'ne'x'lae. La'lae na'nax'ma'eda bigwa'neme, 15 yix 'ne'nalag'ila: "Gwala, ada, atas a'me'balaxoi. 'y'ya'g'adoxda dze'la'lex, yiso'xda wa'na'ex," 'ne'x'lae 'ne'nalag'ila.

La'lae na'nax'ma'e Xa'na'ts'temg'i'lakwe: "K'e'sas q'la'elaxa 'ya'g'imx' desa axa'ss Ts'xyulasa ha'mx'idaxa la 'ma'wilda xwa'xwak'luna? He'm'mn la 'ya'k'amatsi'we," 'ne'x'lae Xa'na'ts'temg'i'lakwaq. La'lae te'balaxes no'la. 25 La'lae 'ne'ku: "La'm'mn la'yole'x te'gemaqos."

La'lae da'x'idex a'yasa'ses no'la qa's tsix'idesa hala'yu laq. He'x'idaxem te'simx'ide a'yasa's. La'lae ya' 30 q'egate Xa'na'ts'temg'i'lakwe: "La'em te'gad'ies Te'tesemx'ts'la'na."

La'lae ya'q'egate 'ne'nalag'ila: "'ya, ada," 'ne'x'lae. "K'e'sasei, ao'm-saa. La'm'mn do'x'wate'laxes bigwa' 35 nemena'yaqos. Ha'ga, qa's la'lag'ao's winaxeno's' k'ile'max 'ya'g'im wa'na'ya," 'ne'x'lae 'ne'nalag'ila. "A'ma ya't'ax, ada!"

La'lae se'x'wideda ga'la. La'lae 40 la'gaa la'xa dze'la'le. Ge't'em'la'wis la'gaa la'xa ne'qa'la'ya'sa dze'la'le, la'e ne'fideda 'ya'gime wa'na'ya. La'lae

g'i'lak" tried to swing his fire-bringer toward them, but the herrings did not die. The herrings only jumped into the canoe, and the canoe sank. Then Xa'na'ts'lemg'i'lak" and Stone-Hand were dead. That is the end.

Xa'na'ts'lemg'i'lakwe wax' kwe'xase
 x't'xx'iqag'ila laq. K'e's'latla h'e'da
 wa'na'yas. A'em'lawis la dex'wa'tex-
 sededa wa'na'e la'xa ga'la. La'lae
 han'nseda ga'la. La'em h'e'le' Xa'na- 5
 'ts'lemg'i'lak" 10 T'e't'esemx'ts'a'na.
 La'em la'ba.

IV. TRADITIONS OF THE ⁵NE'MGES.

1. Hamalak'aua'e.

(Told by G'v'lgv'x'ala.)

The-Famous-Ones, one of the clans of the ⁵ne'mges, lived at Xulk*, and their chief was Hamalak'aua'e. Hamalak'aua'e had for wives O'magasema'e and Ma'xulayn'gwa, and his princess was Q'e'xwaqlana'k*.

Then Q'e'xwaqlana'k* had for her husband the chief of the Qwe'q'sotle'nox*, whose name was Inviter; and Q'e'xwaqlana'k* had a son (by name) O'mag'ilis by her husband Inviter; and the mother of Q'e'xwaqlana'k* was Ma'xulayn'gwa; and Q'e'xwaqlana'k* staid at the place of her husband, for Inviter lived at Feasting-Place.

Now Q'e'xwaqlana'k* longed for her father, and she told her husband, and said, "Oh, my dear! I want to go to visit your father-in-law, master." Thus said Q'e'xwaqlana'k* to her husband. Then Inviter at once told her to go. Then Q'e'xwaqlana'k* got ready, and started early in the morning.

In the evening she arrived at Xulk*, where Hamalak'aua'e lived. Then Hamalak'aua'e invited his tribe to come and eat with the visitor.

Then all the ⁵ne'mges went in to the feast. Then the tribes ate fresh dog-salmon [with spoons]. After they had eaten [with spoons], they went out.

G'o'kula'lae ga'lasa Tse'tsletwala-gema'e ⁵ne'mx'idata ⁵ne'me'mote la'xa ⁵ne'mgese lax Xu'lkwe. La'lae gre'gades Hamalak'aua'e. La'lae gre'gade Hamalak'aua'yas O'magasema'e to Ma'xulayn'gwa. La'lae k'e'dade Hamalak'aua'yas Q'e'xwaqlana'kwe. 5

Lae'm'la'wise Q'e'xwaqlana'kwe la-wades g'v'gama'yasa Qwe'q'sotle'noxwe, he'em te'gadés ta'leltu. La'lae xu'ngwade Q'e'xwaqlana'kwas O'mag'ilise ba'bagum'lae la'xes la'wunteme, yix ta'leltu; he'mis abe'mpse Q'e'xwaqlana'kwe Ma'xulayn'gwa. He'x'sa-em'la'wise la'lae Q'e'xwaqlana'kwas la'wadaa'se la'qess he'e g'o'kule Gwa'yasde'mse, yix ta'leltu. 10

La'lae he'ng'ae Q'e'xwaqlana'kwe qaes o'mpe. Lae'm'la'wis ne'la'xes la'wunteme. La'lae ⁵ne'k'a: "ya, ada, we'ladaxgin lae'xsdleg'in ba'guns lax nigu'mpa, q'a'gwide," ⁵ne'x'lae Q'e'xwaqlana'kwaxés la'wunteme. He'x'idam'la'wise ta'leltu. wa'xaq qa le's. He'x'idam'la'wise Q'e'xwaqlana'kwe xwa'na'fida. La'lae ga'g'ili'selaxa ga'la. 20

Lae'm'la'wis dza'qwas ga'xae ga'x'ale'la lax Xu'lkwe g'o'kwa'lasas Hamalak'aua'e. La'lae le'ale'ale Hamalak'aua'yaxés g'o'kulote qa ga'xés ha'manotexstéxa ba'gunsé. 30

La'lae 'wi'lae'le'da ⁵ne'mgese k'w'la. Lae'm'lae yo'seda le'lqwalala'yaxa dze'he gwa'xnesa. La'lae gwa'f yo'saxs la'e ho'qawelsa. La'laeda g'ina'ne'me, yix 35

Then the child, that Ô'mag'ilis, went out of the house of his grandfather. As he was walking he ate roasted clams. Then he came to many children playing outside of the house at one end of the village of his grandfather.

Ô'mag'ilis was eating roasted clams while he was walking, and the child let the green juice from the heads of the roasted clams run out of his mouth. When the children saw the green juice running out of the mouth of Ô'mag'ilis, they shouted, and said, "Let Q'ê'xwaqlanâ'k come and see the green juice that her son is vomiting." The children of the 'nê'mgês made fun of him, because the ancestors of the Qwê'q'sotlê'nox' had no great river.

And therefore the Qwê'q'sotlê'nox' ate only mussels and large and small clams. Therefore the 'nê'mgês made fun of the Qwê'q'sotlê'nox', because they had no great river in which salmon ascend, like the large river of the 'nê'mgês, for various kinds of salmon ascend (it), and that is the food of all the 'nê'mgês; and this was meant by the children. Therefore they made fun of him.

Then Q'ê'xwaqlanâ'k came at once out of the house of her father, and she scolded the children, and said to them, "Why do you brag? for you know that your fathers are only sitting near the door of my father's house, for he is a true chief on this my river. I want you to know this." Thus said Q'ê'xwaqlanâ'k to the children.

Then she ceased speaking and went into the house of her father. Q'ê'xwaqlanâ'k felt badly on account of the

Ô'mag'ilisê la'wêls la'xa g'ô'kwases gâ'gmpê. Ha'mala'g'ita'wexa k'ô'omatslê. Lar'n'la'wis qa's'id qa's le la'xa qlênemê g'ing'inanemê am'ibls lax tla'sanâ'yasa g'ô'kula lax apsa- 5

'la'sas g'ô'kulasas gâ'gmpas. Lar'm'laê Ô'mag'ilisê hâ'mala'g'ita'wexa k'ô'omatslê. La'laeda g'ina'nemê wa'wanôdzexstalaxa h'ê'nxstô axa'la la'xa ô'x'la'yasa k'ô'omatslê. Hê'x'ida'm- 10 'la'wisêda g'ing'inanemê do'x'wale'laxa h'ê'nxstâxs la'ê wâ'wala lax s'ê'msas Ô'mag'ilisê. Hê'x'ida'm'la'wisêda g'ing'inâ'nemê 'la'q'olax'da'xwa. La'laê 'nê'ka: "Gê'ladzâ'ox Q'ê'xwaqlanâ'kwax do'x'widxôs xunô'kwêx hô'qwa- 15 a'xsa h'ê'nxstox." Lar'm 'nê'nx'idêda g'ing'inâ'nemasa 'nê'mgesa qê'xs k'le'a'sae 'wâ'las wâda g'âlâsa Qwê'q'sotlê'noxwê. 20

La lè'x'aem ha'mê'sa Qwê'q'sotlê'noxwêda 'lae'se t'ê'wa m'it'la'na'ê t'ê'wa g'â'wê'qlâ'nemê, hê'mis la'g'it'as aem'la'fêda 'nê'mgêsasa Qwê'q'sotlê'noxwax k'le'a'sae 'wâ'las wa qa t'ê'lnatsa k'ô'otlâ hê g'wê'x'sêda 'nê'mgêsaxs 'wâ'lasa'ê was qa t'ê'lnatsa k'ô'k'utlê'la; hê'mis ha'mê'sa 'na'ywa 'nê'nê'mgêsê. Hê'mis 'nê'nak'it'sa g'ing'inâ'nemê. 30 La'g'it'as a'm'la'las.

La'laê hê'x'ida'mê Q'ê'xwaqlanâ'kwê la'wêls lax g'ô'kwases ô'mpê qa's le 'yâ'k'âlaxa g'ing'inâ'nemê. La 'nê'k'iq: "mâ'tsês t'ê'm'ê'mq'âlâ'yô'x da'xwaôs? Q'â'lêladzâmasêxs â'maa' 35 qôs g'wa'g'u'balêta, yix â'sda'xwê yisn ô'mpêx. Lè'x'amôx â'la g'ig'amâ'yin ô'mpêx la'xwa wâ'q'n. Lar'm'las q'la'p'ala'x'da'x"lôl." nê'x'laê Q'ê'xwaqlanâ'kwaxa g'ing'inâ'nemê. 40

La'laê q'wê'fida qa's le la'ê'l. lax g'ô'kwases ô'mpê. Lar'm 'yâ'x's'ê'mê nâ'qa'yas Q'ê'xwaqlanâ'kwê qa'êda

children of the ^hne'mgēs. Then she told her father, and said to him, "Take care, father! for when the father of O^mmag'ilis discovers what your children said to O^mmag'ilis, he will come and make war on the ^hne'mgēs. Therefore I merely ask you to be careful, Hamā'lak'auā'e. That is (what I want to say), my dear. Now I will go home to-morrow. [Really] assemble this our clan, the Snarers."

Then she ceased speaking, and Hamā'lak'auā'e spoke, and said, "Go on, child. Just ask your husband's people not to hurt my children when they come to make war. That is (what I want to say), mistress."

Then night came, and they went to bed early. Early in the morning they arose and started at once. In the evening they arrived at Feasting-Place.

Inviter called his tribe at once to come and eat with his wife, and listen to the news of the arrivals.

Then Q'e'xwaqlana'k reported to her husband what the children of the ^hne'mgēs had said to O^mmag'ilis. Then Q'e'xwaqlana'k ceased speaking, and Inviter spoke, and said, "O tribe! I feel badly to-day on account of the little ^hne'mgēs. Why do they make fun of my prince? Now I want you, Qwe'q'sotl'nox", to [go and] make war against my wife's people, the ^hne'mgēs, and you, great clan ^hwi'wō'masgim, and you Dza'wadēnox", and you Ha'xwā'mis, and you We'wāqā'e. Just let us call for them at their village Long-Beach. That is all, tribes."

g'in'g'ina'nmasa ^hne'mgēsē. La^hlae ne'xaxēs o'mpe. La^hlae ^hne'k'iq: "We'ga ya'ū'ā'ā'x, dats, qā'x's g'i'f'meia q'ā'Pā'e'lā'e o'mpasox O^mmag'ilisēx 5 la'xox wā'demāssa g'i'ng'inānimaqōs la'xōx O^mmag'ilisēx, lā'mē'sē grāxi wī'nā'xwa ^hne'mgēsēx. Hē'mēsēn lāg'tā'a'ēm hā'yā'ā'olā'ōi, Hamā'lak'auā'e, Hē'mēq, adē. Lā'mēn lā' nā'nax'ā'ix hē'nsta. Ā'lag'a'ma q'ā'p'e'x'id lā'xōxda 10 ^hne'mē'mōtaq'lēns, yī'xwa X't'x'mg'ōx."

La^hlae q'wē'fida. La^hlae yā'q'ē'g'ā'e Hamā'lak'auā'e. Lā^hlae ^hne'ka: "Hā'g'i'l lā xunō'k, ā'ma ax'k'ā'laxēs lā'wadaā'saōs qā k'e'sēs mō'masilaxēn sā' 15 sēmaqēn, qō grāxi wī'nā'ō. Hē'mēq, q'ā'g'widē."

Lā^hlae gā'nū'fida; lā'ā'laas gā'x'staēdā'xwa. Lā^hlae gā'g'ā'stāxa gā'la. Hē'x'idā'm'lā'wis ā'e'y'wida. Lā^hlae 20 dza'q'waxs lā'e lā'g'na lax Gwā'yas-dē'mse.

Hē'x'idā'm'lā'wisē tā'ē'lē'tā lē'lā'xēs g'ōkulōtē qā g'ā'xēs hā'mānō'dzēxētēx g'ne'mas; hē'mis qā hō'lē'lax'ida 25 ^hxwō'sē'xa ts'ik'ā'lā'māsa g'ā'x'ā'isē.

Hē'x'idā'm'lā'wisē Q'e'xwaqlanā'kwe ts'ik'ā'lē'laxēs tā'wū'nēmas wā'demasa g'i'ng'inānīmāsa ^hne'mgēsē lax O^mmag'ilisē. Lā^hlae q'wē'fide Q'e'x' 30 waqlanā'kwē yā'q'ānt'ā'axs lā'e yā'q'ē'g'ā'e tā'ē'lē'tā. Lā^hlae ^hne'ka: "yā. g'ō'kulōt, ^hyā'x'sē'ng'inā nā'qē'g'axwā ^hnā'lax qā'e'dā ^hne'mē'mgēsē'nē'xwē, 35 ^hmā'sē'ā lā'g'itās ā'm'ā'lāsēn tā'wē'lgē'mā'e? Lā'mē'sēn hā'wī'nā'ōi. Qwe'q'sōt'lēnox qēns lē wī'naxēn grē'ā'dāasēxa ^hne'mgēsē; sō'mēts ^hwi'wō'masgim'dē, yū. ^hwā'las ^hne'mē'm; sō'mēts Dza'wadēnox"; sō'mēts Hā'xwā'mis; hē' 40 ^hmisa We'wāqā'e. Ā'mē'mēns qē'tā lā'qēxs hē'e g'ō'kulē G'i'dredzō'lisē. Wā, hē'mēq g'ō'g'ikulōt."

Then the tribes lifted up their canoes. They were going to go on the following morning. In the morning, when day came, the warriors carried their canoes down to the water and paddled.

In the evening they arrived at Long-Beach. Then Inviter asked Unrivalled, the Le'gwilda'x', also to make war on the 'ne'mges. Then the Le'gwilda'x' got ready and followed the warriors.

Then the ancestors of the 'ne'mges were attacked. Only Hamalak'aua'e and his attendants were saved. No one knew which way Ma'zulayog'wa and O'magastma'e had gone, for they were in the ninth month with child; for as soon as the Qwe'q'sotle'nox' attacked the 'ne'mges, the Snarers, the clan of Hamalak'aua'e, scattered.

They did not know that Ma'zulayog'wa had gone up to Ne'nel'gas, and enough (people) for six houses [?]. Then O'magastma'e became the slave of Unrivalled. Hamalak'aua'e did not know what had become of his wives.

Now Unrivalled said that his slave should be watched when she should give birth to a child; and Unrivalled said, "If it should be a boy, strangle him, else he will attack us when he is grown up. If it is a girl, save her, my dear." Thus said Unrivalled to his wife.

It was not long before O'magastma'e gave birth to a boy. Then O'magastma'e took cedar-bark and tied it to the end of the boy's penis, so that it looked like a girl's privates. As soon as O'magastma'e had tied the cedar-bark to the boy's penis, the wife of

La'lae he'x'ida'meda le'qwalala'e we'ga'lesaxes zwa'xwak'luna. Lae'm'lae la'xa la'le'na'x'idele. La'lae 'na'x'idxa ga'la. La'e 'wi'la le'le'st'ende-
da wi'naxes yae'fyatsle. La'lae se'x'wi-
drex'da'xwa. 5

Lae'm'la'wis dzat'qwass la'e la'ga'a lax G'it'idedzolis. La'lae la'le'lu'la ax-
k'la'lax We'qa'ixa Le'gwilda'xwe qa
les o'gwaga wi'naxa 'ne'mges. He'x'xi-
da'meseda Le'gwilda'xwe xwa'na'it'd
qa's le le'g'ixa wi'na.

La'lae da'x'its'ewa ga'la 'ne'mgesa. Lae'm'lae le'x'aem la q'ule Hamala-
k'aua'e le'wis a'yl'kwé. Lae'm k'le's 15
q'a'le' la gwa'gwa'yaqats Ma'zulayog-
gwa lo O'magastma'e, qaxs 'nemala-
'mae la na'nemag'laxa 'meku la la'xes
baw'gwina'e, qaxs g'it'pmae k'le'lax'ide-
da Qwe'q'sotle'noxwaxa 'ne'mges'de, 20
la'e he'x'idaem gwe'pideda X'tx'em-
g'iu 'ne'memotas Hamalak'aua'e.

Lae'm k'les q'a'le'le Ma'zulayog'wexs
la'e lax Ne'nel'gase le'wa he'pa lax
q'a'lesg'emsc g'o'kwa. La'lae q'a'k'o- 25
la'nemé O'magastma'fya Wa'qa'e.
Lae'm k'les q'a'le'le Hamalak'aua'fya
le gwa'laatses g'igene'mx'de.

Wa, la'lae Wa'qa'e 'nex' qa q'a'q'ala-
lasi'wesés q'a'k'o q'o la' ma'yu'it'dio. 30
La'lae 'ne'ke' Wa'qa'e: "G'it'pmax'o
begwa'nema la'aqos q'we'ts'ixod'leqé,
a'te q'is'it'delax g'a'xens q'o q'ulyax-
'widio. Wa, g'it'pmes ts'at'st'dageme
las q'wa'q'ulag, ada," 'ne'x'lae Wa'qa- 35
'yaxes gene'mé.

K'le's'latla ga'taxs, la'e ma'yu'it'de
O'magastma'fya ba'bagumé. He'x'-
'idam'la'wise O'magastma'e ax'e'dxa 40
dena'se qa's mo'x'bi'ndes lax me'mé-
sasa ba'bagumé qa he's gwe'x'se na'-
'xwasa ts'at'st'dageme. G'it'p'm'la'wis
gwa'te O'magastma'e mo'x'bi'ndex

Unrivalled came to the little house of O^omagas^oma^oe.

Then she touched the infant, and the wife of Unrivalled said that it was a girl. Therefore the child was not strangled.

Then Unrivalled did not sleep the following night. Every time when the child cried, Unrivalled spoke at once, and said, "Awake, slave!" O^omagas^oma^oe pinched her child continually to make it cry.

For three days he did not sleep, but on the night of the fourth day O^omagas^oma^oe pinched her child again, but Unrivalled never spoke.

Then O^omagas^oma^oe arose at once, put on her blanket and her belt, took up her child, and walked towards Beaver Cove.

Then she arrived at Ts^oo^oto. On the following day she wove hemlock-branches for the sides of her house, and after she had made the sides, she searched for cedar-bark for the roof of her house. Then she found the cedar-bark. Then she put the roof on to the house. Then she looked for fern-leaves, and as soon as she had found the fern-leaves she took them and wove them together to spread on the floor of her house. Then she finished.

Then she put her child down. Then she went to dig up fern-roots, which she had seen, for food. Then she went home. Then she tried to take cedar-wood and drill it. Then it really caught fire. Now she had fire to cook her

me^omesasa ba^obagumé, g^oa^oxaas g^oni^o-mas Wa^oqa^oe lax hodza^osas O^omagas^oma^oe.

He^ox^oida^om^ola^owise p^ole^os^owidxa g^ona^onemé. He^ox^oida^om^ola^owise ⁵ne^ok^oeda g^oni^omas Wa^oqa^oya q^oexs ts^ol^oda^oqaé. La^og^oilas k^ole^os q^owé ts^ots^oots^owéda g^ona^onemé.

La^olae k^oles méxe Wa^oqa^oyaxa la é^ot^ol^od ga^on^ol^oida. G^olnaywaem^olae q^owa^og^oaféda g^ona^onemé, la^oe hé^ox^oida^o-¹⁰mé Wa^oqa^oe ya^oq^oleg^oada. La^o ^one^ox^ona^os^owa: "Tshk^oa^olala gana^o!" La^olae hé^om^onala^omé O^omagas^oma^oe é^opaxes xun^ookwé qa q^owa^osés. ¹⁵

La^olae y^odu^os^op^olny^owa^osé ^onalas k^oles méxa. La^olae mo^op^olny^owa^osa la^oe é^ot^ol^od la g^on^outa. La^olae é^ot^ol^od wax^o-é^op^oléde O^omagas^oma^oyaxés xun^ookwé. Hew^oa^oxa^olata la ya^oq^oleg^oadé Wa^oqa^oe. ²⁰

He^ox^oida^om^ola^owise O^omagas^oma^oe ^oa^ox^owid qa^os ^oni^ox^ou^ondesés ^oni^ox^ouna^oé. La^olae wuse^ox^otsés wuse^ogano. La^olae q^oh^ofé^odaxés xun^ookwé. La^olae qa^os-²⁵id g^owa^og^owa^oyaqa lax Q^olog^oése.

La^olae la^og^oaa la^oxa Ts^ol^oto^ox^oaxa la ^ona^ox^oida. He^ox^oida^om^ola^owise ya^o-^opm^oaxa q^owa^oxé qa ts^og^oimsés g^ookwé. La^olae g^owa^oféda ts^og^oimé. La^olae a^olaxa ts^ola^oq^oimse qa sa^olasés g^ookwé. La^olae q^oa^oxa ts^ola^oq^oimse. La^olae se^ox^oidés la^oxa óg^owa^osasés g^ookwé. La^ola^oxa a^olaxa sa^olaédana. G^ol^oem^ola^owis q^oa^oxa sa^olaédana, la^oe ax^oé^od^oq qa^os ya^oé^opm^o-³⁰déq qa ^oé^op^ol^ohtsés g^ookwé. La^olae ³⁵g^owa^ola.

La^oalas ax^oa^ol^ohaxés xun^ookwé. La^olae qa^os^oid qa^os lé la^oxés do^oqute sa^oguma. La^olae la^op^olédeq qa^os ha^omé^ol. La^olae ná^onakwa. Wa, la^olae g^ou^ox^oid ⁴⁰ax^oé^odxa k^owax^ola^owé qa^os se^ox^oidéq. A^olaem^ola^owis x^ots^oida. Wá, la^oem^o g^ou^ol-

fern-roots for her food. Indeed, that was to be her only food.

[Then] Ó^mmagasema^e always washed her child in cold water, because she verily wished him to become strong. As soon as she had finished washing her child, she went into the woods behind her house to dig fern-roots for her food.

Then Tied-One—for that was his name—grew fast and became a man. Then Tied-One asked his mother to make a quiver and arrows for him. Ó^mmagasema^e went into the woods and broke off branches of a cedar-tree. She split them. Then she took skin, and cut it into thongs for the bowstring. Then she took (the wood of) the salmon-berry bush to make four arrows.

Then Tied-One shot a golden crowned sparrow and thrushes. He shot many. Then Ó^mmagasema^e skinned them, and sewed them together for a blanket for her child.

Sometimes Tied-One would walk into the woods to look about. Ó^mmagasema^e always went to dig fern-roots for food for herself and for her child.

One day she saw many silver-salmon jumping in front of her house. Then she felt sad, for she had no way of catching them.

Then she went again into the woods to dig fern-roots. Her digging-stick struck against something like a stone. She looked at it, and it was like mica. It was the scales of a double-headed serpent.

t'lanó'kwa qa l'ená'tsəxa sá'gumé qa's ha'mé't, qa'íaxs lé'x'a'mae ha'mé'té.

La^alae Ó^mmagasema^e hé'menafam la kwa'saxés xunó'kwé la'xa wuda'sta' 5
wa'pa, qa'íaxs 'né'k'ae qa ló'kiwemasé-
sés xunó'kwé. G'í'f'émilá'wis gwa' kwa-
saxés xunó'kwé, la'e a't'é'sta lax a'í'ana-
'yasés g'ó'kwé qa's lé ts'ó'saxa sá'gumé
qa's ha'má'ya.

La^alae há'labala la q'u'lyax^awidé 10
Mó'y'segf'wakwé qaxs hé'mae t'é-
g'msé. La^alae axk'la'lae Mó'y'si-
g'f'wakwaxés ab'mpé qa t'ekw'íesex
h'e'k'wisa' t'ó ha'nat'ema qae. Hé'x-
'í'ida'm'la'wíse Ó^mmagasema^e la a't'é'sta 15
la'xa a't'é qa's k'ó'x'widexa t'ix'masa
dén'smíse. La^alae pá'x'í'deq. Lá-
'lae ax'e'dxa k'í'ix'iwakwé qa's t'ó'tse-
'st'í'ndeq qa h'ak'wísh'msa h'e'k'wíse'.
La^alae ax'e'dxa q'wáhmíse' qa há'nat' 20
ems mó'ts'laq'lae.

Hé'x'í'ida'm'la'wíse Mó'y'segf'wa-
kwé há'n'pédxa ts'lesqwán t'é'wa ts'ó-
p'ále. Hé'x'í'ida'm'la'wíse q'é'nemé la
há'n'án'ems. La^alae Ó^mmagasema^e 25
sá'paq. Lá^alae lá'lesó'dalaq qa 'né'x'-
uné'sés xunó'kwé.

Lá'na'xwa'lae Mó'y'segf'wakwé qa's-
'í'd la'xa a't'é qa's d'ó'qwéxa a't'é. La^alae Ó^mmagasema^e hé'm'nafam la 30
ts'ó'saxa sá'gumé qa's ha'má'ya t'é'wis
xunó'kwé.

La^alae 'né'mxse 'ná'la, la'm'lae d'ó-
qulaxa q'é'nemé ts'la'wu'na xwé'la'wa
lax né'q'nts'lesas g'ó'kwás. Lá^alae 35
ts'ix't'é ná'q'iyas qaxs k'í'ca'sae gwe'-
x'í'daas lá' láq.

Lá^alae qa's'í'd qa's lé la'xa a't'é e't'ed
ts'ó'saxa sá'gumé. Lá^alae t'énx'a't'é-le-
da k'í'la'kwás Ó^mmagasema^e la'xa hé 40
gwe'x's t'é'semé. Lá^alae d'ó'x'wid'q.
Lá^alae hé gwe'x'seda ts'la'té'q'a. Hé-
'maá'í'axóí, g'ó'b'tasa s'f'saynté.

Ōmagasema'e took it at once and carried it (home). Then she saw her son sitting in the house. She asked at once for the arrows of Tied-One, and Tied-One gave his arrows to his mother.

Then Ōmagasema'e took the arrows and rubbed the scales of the double-headed serpent on them. After she had rubbed them, she tied them to the ends of the four arrows.

After she had done so, Tied-One took them, because the arrows were now given to him by Ōmagasema'e.

Now Tied-One became sleepy. He lay down and slept. Then he dreamed of a handsome man who came and stood outside of where he was lying. Then he spoke, and said, "Oh, take care, my dear, of these four arrows! If you just aim at game with them, and if you shoot at game with them, it will at once turn into stone. I came to give you (this) advice, friend." Thus said the man to him.

Tied-One awoke at once, and, behold! night was coming. Then he arose and went into the river; but after he had done so, he did not come back into the house; he just went into the woods, and at once he caught many elks and bears.

Then he skinned them, and carried some of the skins of the bears and of the elks on his back. Then his mother stretched the skins to make blankets for her son. Now Tied-One and his mother had plenty of food, for he easily obtained all kinds of animals on ac-

He'x'fidarm'la'wise Ōmagasema'e da'x'fidriq qa's ga'xe da'laq. La'lae do'x'wara'la'xes xuno'kwaxs kwae'lae. He'x'fidarm'la'wise da'k'la'ax ha'na'l'mas Mo'x'srge'wa'kwé. La'lae he'x'fidarm ts'lewe' Mo'x'srge'wa'kwases ha'na'l'me, la'xes ab'm'pé. 5

La'lae da'x'fide Ōmagasema'faya ha'na'l'me qa's dzix'bi'ndesa go'bitasa s'fayute laq. La'lae gwa' dzika's 10 laq. La'lae mo'x'brnda'las la'xa mo'ts'laqé heha'na'l'ma.

Wa, la'lae gwa'. He'x'fidarm'la'wise Mo'x'srge'wa'kwé da'x'fidriq qaxs la'e ts'lewe's Ōmagasema'eda heha' 15 na'l'me laq.

La'lae biq'lu'fide Mo'x'srge'wa'kwé. He'x'fidarm'la'wise t'e x'alila qa's mé-x'ede. La'lae méx'lasa e'ke brgwa'nema ga'x ta'x'walit lax ta'la'fayas ku'le'lasas, la'e ya'q'ogata. La'lae 'ne'ka: "We'ga ya'l'la'x, ada', qao'xda mo'ts'laqes heha'na'l'ma. A'em'es no'x'wtdi'esox la'xa ha'nant'e'ma, g'l'ém'wits ha'n'ed'isox la'xa ha'nhan- 25 t'e'ma, la'te he'x'fidarm' t'e'sem-x'idi'ri. He'mesen la'g'ila ga'x qem t'e'x's'alayoi, qaste," 'ne'x'laeda brgwa'nemaq.

He'x'fidarm'la'wise Mo'x'srge'wa- 30 kwé ts'lx'fida. La'm'alaxoi ga'nufida. La'lae ta'x'wid qa's le'la'sta' la'xa wa. La'lae gwa'la. Hewa'x'alata la lae't. la'xes go'kwé. A'em'lae he'x'fidarm'la' la'xa a'fide. La'lae he'x'fidarm 35 q'eyo'xa t'ewu'ise t'e'wa t'la'e.

La'lae sa'p'edriq. Ga'x'lae o'x'la'la-xa wa'kwé la'xa pes'tna'yasa t'la'e t'e'wa t'ewu'ise. La'lae ab'm'pas he'x'fidarm k'ik'a'xa pris'tna'e qa 'ne'x'ane'ses xuno'kwé. Wa, lae'm q'e'n'me la ha'm'e's Mo'x'srge'wa'kwé t'e'wes ab'm'pé qaxs la'e ho'femalaxa

count of his bow. Now the roof of his house, and the sides, were all made of the skins of elks and bears. Then he always went to the upper part of the river.

Now let us tell about Ma'zulayō'gwa, the other wife of Hamalak'auā'e, for you know when I first spoke I said that she had been with child for nine months.

She went at once to Ne'nēl'gas as soon as the Qwe'q'sotē'nōx" came to make war upon the ne'mgēs. Ma'zulayō'gwa went up the river and made a house there with her relatives.

Then she gave birth to a boy. Four days after he was born she took her child and washed him in really cold spring water. The child cried when he was first put into the spring water by his mother.

The next morning he was put again into the cold water by his mother, but he never cried. The child just liked the cold water.

Now he [always] cried because he wanted to remain sitting in the cold water. Then his uncles took four poles and drove them into the middle of the spring for the child to stand between.

Then the child went by himself into the water, and he would stay there the whole [length of the] day.

After the child had done so for a long time, he had grown to be a man, and he knew that he was strong. Then he thought that he would try to twist a yew-tree, and he tried to twist it, but

'na'šwa hae'plōma qaēda hē'k'wise'.
Lae'm 'na'šwa'm'la pes'ena' 'yasa
l'lewu'lse l'e'wa l'a'e sa'lēs g'o'kwas
l'e'wes tsa'gemē. La'lae hē'menataēm
la l'a'xa 'ne'ldzasa wa. 5

Wā, la'mens we'g'it gwa'gwix's'alaf
lax Ma'zulayō'gwa, yix 'nemō'kwe
gen'e'ms Hamalak'auā'e, yix qā'l'elā-
'maā'qos l'a'xen g'it'x'dē wā'dema 'ne-
k'ēg'ina'q'ēss hēwē'kwa'e. La nā'ne- 10
mag'ilaxa 'm'ku'la.

La'lae hē'x'idaēm la lax Ne'nēl'gas
gā'lae g'a'xēda Qwe'q'sotē'nōxwē wi-
naxa 'ne'mgēsē. La'lae Ma'zulayō-
gwa 'nā'lē'sta l'a'xa wā qa's lē g'o'kwēla 15
lāq l'e'w'is l'e'l'elā'la.

La'lae mā'yū'f'isa bā'bagumē. Hē-
'lat'la lā mō'plē'xwā's gwa' mā'yō'laxs
lā'e dā'x'idxē xunō'kwē qa's lē kwā-
saq l'a'xa ā'lā la wuda'sta' q'o'fōstāla 20
'wā'pa. Hē'x'dzēk'm'laēda g'inā-
nēmē q'wā'saxs gā'lae axstā'nōsēs
abē'mpē l'a'xa q'o'fōstāla 'wā'pa.

La'lae ē'tēdxa la gaa'la axstē'nda-
yōsēs abē'mpē l'a'xa wuda'sta' 'wā'pa. 25
Hēwā'xa'lat'la q'wē'g'a'a. Ā'm'laēda
g'inā'nēmē la ax'e'xsdxa wuda'sta'
'wā'pa.

Lae'm'lae q'wā'sa hē'menataēm la
qaxs 'nē'k'ae qa's hē'x'sa'm'ēla k'wa- 30
'stā'lisēda wuda'sta' 'wā'pa. La'lae
q'wē'q'ulē'yas ax'e'dxa mō'ts'laqē dzō-
xuma qa's dē'x'walisēs l'a'xa nē'xstā'li-
sasa q'o'fōstāla qae'da g'inā'nēmē qa
l'a'l'ixwawayaa'ts. 35

Wā, lae'm'laēda g'inā'nēmē q'ulē'x's-
'ēm la l'a'sta' lāq. Lae'm'lae hē'x'sēm
laxox wā'sgē'masaxsa 'na'lax.

Wā, la'lae gā'la hē'gwē't'leda gi-
nā'nēmē. Lae'm'lae q'u'lyakwa. La- 40
e'm qā'l'elāx hē'mā'e hō'kwimasa.
La'lae 'nē'k'e nā'qā'yas qa's g'u'nx'ide
sē'lp'ēdxa l'le'm'qlē. La'lae wā'xa

he had not twisted (the trunk) far down when his strength gave out.

Then he went into the water again; and after he had done so for a long time, he started again and went to the place where yew-trees stood, and he twisted one of them. He twisted it down to the middle of the trunk. Then his strength gave out.

Then he started again and went into the water and sat down there. He wished to have the name Splitter. This is what he meant, by having the name of Splitter, that he would pull apart the heads of men. Therefore he always went into the cold water.

Now he went again into the cold water, and he did so for a long time. Then Splitter started again and went to the yew-tree. He began twisting it on top, but he had not reached the bottom when his strength gave way.

Then he started again and went to the spring. For a whole winter he did this, always going into the water. Then he started again and went to the place where yew-trees were, and he twisted the tallest one. He began on top, and it was not difficult for him to twist it down to the bottom. Then Splitter felt glad, for he was now very strong.

Now he finished going into the cold spring water, and lay down on his bed. He heard his mother wailing all the time. One day after she had wailed, he arose and went to question his mother. He said to her, "O mother! why do you wail all the time every morning?" Thus he said to his mother.

se'lp'edeq. K'e's'latla q'ulq'tle se'lp'a-
'yas laq. La'e 'wi'lo'ltslawe ta'xwa'yas.

La'lae e'tled la'sta' la'xa 'wa'pe.
La'lae ga'gala he gweg'tle. La'la'xaa
e'tled qa's'id qa's le la'xa la'x'atsta- 5
sasa l'el'el'mq'le. La'lae e'tled se'lp-
'edxa 'ne'mtslaqe. La'lae nigo'yode
se'lp'a'yas laq. La'e 'wi'lo'ltslawe ta-
xwa'yas.

La'lae e'tled qa's'id qa's le la'xa 10
'wa'pe e'tleda. La'la'xaa k'wa'sta' laq.
Wa, la'm'lae 'nex' qa's l'e'gades
K'wa'qassano. Het! 'ne'nak'it's qa's
l'e'gades K'wa'qassanowe qa's a'mere
k'wa'qat'x x'o'msasa b'igwa'ime. 15
He'm la'g'ilas he'menatam la'sta'
la'xa wuda'sta' 'wa'pa.

La'lae e'tled la'sta' la'xa wuda'sta'
'wa'pa. La'lae ge'g'it'sela he gweg'tla.
La'lae e'tled K'wa'qassano qa's'id 20
qa's le la'xa l'el'mq'le qa's ge'xtodeq
se'lp'edeq. K'e's'latla la'xi'e'ndeq.
La'e 'wi'lo'ltslawe ta'xwa'yas.

La'lae e'tled qa's'id qa's le la'xa
q'o'lostala 'wa'pa. La'lae 'ne'mx- 25
'enxelaxa ts'el'wu'nx'e he gweg'tla, he-
menatam la'sta'. La'la'xaa e'tled
qa's'id qa's le la'x ax'a'sasa l'el'el'mq'le.
La'lae se'lp'edxa 'ne'mtslaqe g't'la.
La'm g't'xtodeq. K'e'tsem'la'wis 30
ta'xum'ideq, la'e la'bind'e. Wa, la-
e'm'lae e'x'id'e na'qa'yas K'wa'qassano
qaxs la'e x'e'n'ila la lo'kwemasa.

Wa, la'm'lae gwa'f la'sta' la'xa
wuda'sta' q'o'lostala 'wa'pa. La'm'la- 35
wise t'e'g'ila la'xes kwa'le'ase. La-
'lae he'menatam wu'lax'es ab'e'mpe
q'o'mala; wa'xi la q'we'p'ida. La'lae
'ne'm'xa 'na'laxs la'e la'x'wid qa's le
wu'lax'es ab'e'mpe. La'lae 'ne'k'ia; 40
''ya, a'd'o', 'ma'dzes he'menatag'ta-
os q'o'malaxa ge'gala?' 'ne'x'la'xes
ab'e'mpe.

Then Ma'xulayn'gwa spoke to her son, and said, "Oh, my dear child! this is not our country where we are living, master. Our country, mine and that of your dead grandfather, is at the lower part of this river, at (a place) named Xulk". A tribe named the Qwe'q'sotlénox" came to make war on us, and they killed our whole tribe. We are the only ones who were saved, and also your aunt, Q'e'xwaqlana'k", who has for a husband the chief of the Qwe'q'sotlénox", Inviter, and I was in the ninth month with child when war was made upon our tribe. We were two wives of Hama'lak'aua'e, and Ô'magasema'e was also with child in the ninth month. That was the name of his other wife [my fellow-wife]. I came poling up this river of your father, and made a house here. That is (what I wanted to say), my dear." Thus spoke Ma'xulayn'gwa to her child.

After she had finished speaking, Splitter arose and went to lie down on his bed. He was sad on account of what he had learned. He was called by his mother to come and eat, but he never answered her, for he was indeed very sad on account of what his mother had said.

Now night came. Then he arose from his bed and went out. He went again to the place where he used to bathe in the cold spring water, and he sat in it. After he had done so, he took his blanket, put it on, and started. He was angry, and he wanted to obtain a magic gift at the upper part of the river of Ne'nél'gas.

Then he started. Then he saw something that looked like a trail cut out.

Hé'x'idam'la'wise Ma'xulayn'gwa ya'q'leg'axés xunó'kwé. La'lae 'né-ka: "Á'kasol xunó'k", k'lé'ség'ins yú a'w'f'nagwisóxda grá'xa qens g'ó'kwa-
 'lása, q'lá'gwidé. Hé'dens wax' a'w'f- 5
 nagwiséda gwe'nakwé ló gá'gaswula la'xa Xul'x'la. Lá'le g'ax w'inasasa Qwe'q'sotlénox"ta le'lqwalat'ya. Hé-
 'mis la 'w'f'wulamassens g'ó'kulotwula'. Nógwa'mésens q'u'lag'ixl'és ló ané- 10
 saé Q'e'xwaqlana'kwa, yixs há'wadaé la'xa g't'gama'yasa Qwe'q'sotlénoxé,
 yix ta'lelit'le. Ló'ten ná'nemag'tla bré-
 wé'kwós la'as w'inasé'wens g'ó'kulot-
 wula! Ló'le ma'ló'kwé gag'é'ne'mas 15
 á'swula, yix Hama'lak'auayula. La-
 'mof'xae ná'nemag'tlé Ô'magasema-
 'yula. Hé'm lé'g'em'sin dá'g'f'ól-
 wula. Wá, g'axwulén a'tem té'nó'x'wid
 lá'xwa wáxs á'swula qen g'á'xé g'ó- 20
 kwéla laq'. Wá, hé'méq, ada'," né'x-
 'lae Ma'xulayn'gwáxés xunó'kwé.

La'lae gwaí q'layó'da. Hé'x'idam-
 'la'wise iá'x'ullit' Kwá'qaxsano qa's lé
 té'x'aléla, lá'xés kwa'le'lasé. Lae'm- 25
 'lae 'ya'x'simx'idé ná'qa'yas qaés la
 q'lá'f'a'f'a. La'lae wax' lé'lalásóses
 ab'e'mpé qa g'á'xés hamx'f'da. Héwa-
 xa'latla ná'nax'méq, qá'ixs ló'ma'e
 'ya'x'sé'mé ná'qa'yas qa wá'idemases 30
 ab'e'mpé.

La'lae gá'nu'f'ida. La'lae iá'x'ullit'
 lá'xés kwa'le'lasé qa's lé la'welsa. Lá-
 'lae é't'led lá'xés lá'staá'snaqswéda wuda-
 'sté' q'ó'fó'stála'wá'pa. La'lae k'wa'sta' 35
 laq. Lá'lae gwa'la. La'lae ax'é'dxés
 'né'x'uná'e qa's 'né'x'u'ndés. La'lae
 qá's'f'ida. Lae'm há'wis'idé ná'qa'yas
 qa's lá'lag'i iá'f'ogwasda'f'ya lá'xa 'ne'l-
 dzasa wás Ne'nél'gase. 40

La'lae qá's'f'ida. Wá, lá'lae d'ó'x'wa-
 le'laxa hé gwé'x's tsé'g'ik' t'lex'f'la.

He went straight towards it, and he walked in the middle of it. Then he came to a round pond, and he guessed that it was not an ordinary thing.

Then Splitter sat down by the side of the pond. Then day came. Then he saw the water begin to rise. (Up) came a man, showing his head in the pond. He was standing on the water, and red cedar-bark was tied on his head. Then the man of the pond said, "Ha-mamamama!"

Splitter said at once, "What of it, if I, Splitter, should be said to be a ghost-dancer?" Thus said Splitter. Then the man of the pond went down into the water. Splitter did not want the ghost-dancer, for he wanted the death-bringer.

Then night came, but he never arose. Day came. Then the pond began to rise again, and up came a small canoe with a harpoon-shaft in its bow. Splitter spoke at once, and said, "What of it, if I, Splitter, should be said to be a spearsman?" Thus spoke Splitter. Then the canoe sank again. Then the water went down.

Splitter staid there all the time that day, and night came again. Then day came. Then the pond rose again. The water came and reached the feet of Splitter. When it came up to his waist, he saw the potlatch-pole coming up and standing on the water of the pond. Then he also saw a copper coming up and floating. Its face was downward.

La^olae he^ona^oku^olarm laq qa's le qa'sa laq. Lar'm nigr^ots^ola'la laq. La^olae la'graa la'xa k'ixsta q'os'a. La^olae k'o'taq lar'm k'ies a'o'msa la'xes gwa'laa'se. 5

He^ox'ida^om'la'wise K'wa'qassano k'wa'gae'lsa, la'xa he'fala lax o'gwaga-^oyasa q'os'e. Lar'm'lawis 'na^ox'ida. La^olae do^ox'waa'elaxa 'wa'pe la paol-^o'eda. Ga^ox'laeda bigwa'neme ne^otx-^ora^ox'ida la'xa q'os'e. La^olae ta^ox'wala-^o'ya. Lar'm mo^oxstalaxa ta'gikwe. La^olae 'ne^ok'eda bigwa'nemasa q'os'e: "ha^omamamama."

He^ox'ida^om'la'wise K'wa'qassanowe 15
'ne^oka: "ma^oxsent lilo'lela'lae K'wa'-
qassano qun 'ne^oxs'wern," 'ne^olae
K'wa'qassano. He^ox'ida^om'la'wiseda
bigwa'nemasa q'os'e la e'densa la'xa
q'os'e. Lar'm'lae k'ies ax'e'xsde K'wa'-
qassanoxa lilo'lelae qass he'e wax'
la'lot'asoseda hala'yue. 20

La^olae ga^onu'fida. Hewa'xalata le'
qulsa. La^olae 'na^ox'ida. La^olae e'ted
paol'ideda q'os'e. Ga^ox'laeda xwa'-
25 ywagume xwid'gr'walaxa ma'sto. He^o-
x'ida^om'la'wise ya'q'egate K'wa'qax-
sanowe. La^olae 'ne^oka: "ma^oxsent
ale^owinox^o'lae K'wa'qassano qun 'ne^oxs-
se'wern," 'ne^ox'lae K'wa'qassanowe. 30
He^ox'ida^om'la'wiseda xwa'ywagume la
e'ted wa^ons'ida. La^olaeda 'wa'pe e'ted
k'o'fida.

La^olae he^oxsarm gwe'se' K'wa'qax-
sanowexa la 'na'la. La^olae e'ted ga'-
35 nu'fida. La^olae e'ted 'na^ox'ida. La-
la'xaa paol'ideda q'os'e. Ga^ox'laeda
'wa'pe la'graa lax go'gw'o'yas K'wa'-
qassano. Ga'fem'la'wis ga'x'at'ela
lax qema'sas, la'e do^ox'waa'elaxa ma'y'-
40 p'eq, ga^ox ta'wala la'xa q'os'e. La^olae
e'ted do^ox'waa'elaxa ta'laqwa ga^ox p'el-
k'ata, he'e bi'na'e go'guma'yas.

He took the copper and put it down behind him, and said, "What of it, if I, Splitter, should be said to be one who gives potlatches?" Thus said Splitter. Then the potlatch-pole sank, and the water of the pond went down.

Splitter never moved from the place where he was sitting that day. And night came, and then the day [came]. Then the pond rose again. Splitter sat still, and the water came up to his mouth. Then a bow with tongs on each end, and four arrows, came up. Then Splitter arose and sang his sacred song, for indeed he had obtained what he wanted to get.

Then he took (the bow) and the copper. He never turned up the face of the copper. Then he hid it behind a cedar-tree. He only carried the bow and the four arrows and arrived at his house.

His mother immediately gave him something to eat, for he had not eaten for five days. Splitter ate at once, and after he had done so, he asked his mother, [and said,] "O mother! where is the village of my dead father on this my river?" Thus he said to his mother.

(His mother,) Mā'xulayū'gwa, spoke at once, and said, "O master! don't ask to know what has become of your dead father, for the river is bad. Indeed, nobody dares (to go to it) on account of the water-monsters of this river." Mā'xulayū'gwa did not know that Splitter had obtained the death-bringer bow and the arrows on the end of which there were scales of the double-headed serpent, therefore she spoke in this way.

Hē'x'idaem'la'wisē da'x'ida' lā' qwa qa's ax'a'leq la'xēs a'la'e. Lā' lae 'nē'ka: "mā'sxen' mā'w'nox'lae K'wa'qaxsano qen 'nē'x'se'wēxen'ten," 'nē'x'lae K'wa'qaxsano. Hē'x'idaem- 5
la'wisēda mā's'p'leqē w'u'n'sida. Lā' lae ē'tled k'o'fēdeda q'ō'sē.

Hēwā'xa'latla lē'qulsē K'wa'qaxsanowē la'xēs k'wadza'sēxa 'na'la. Lā'lae gā'nu'ida. Lā'lae 'na'x'ida. Lā'lae 10
pā'ō'p'ideda q'ō'sē. A'em'la'wisē K'wa'qaxsanowē se'ltata. Lā'em'lawis t'ap'lē'dē s'e'msas. G'a'x'laēda hē'k'wisē' ē'p'elq'ō'les oba'e. Hē'em'la'wisēda mō't'slaqē hē'ha'na'!ēma. Hē'x'idaem- 15
'la'wisē K'wa'qaxsanowē i'a'xuls qa's yā'laqwe, qā'axs hē'ma'e la'xēs lā' lo'lasō'x'dē.

Lā'lae da'x'ideq lē'wa lā'qwa. Hēwā'xa'latla ē'k'igē'ma'amassa lā' 20
qwa. Lā'lae q'wa'la'p'ideq la'xa a'w'ig'a'yasa w'lkwē. Lē'x'aem'lawis la da'a's'sēda hē'k'wisē' lē'wa mō't'slaqē hā'na'!ēma. Lā'lae lā'g'aa la'xēs g'ō'kwe.

Hē'x'idaem'la'wis abe'mpas hamg't' 25
lax'ideq qaxs la'e sek'lā'p'le'nywa's 'na'la k'les hā'mā'pa. Hē'x'idaem'la'wisē K'wa'qaxsano hamx'ida. Lā'lae gwa' hā'mā'pa. Lā'lae wu'a'la'xēs abe'mpē. Lā'lae 'nē'ka: "yā, a'da, w'ldzē'w'le 30
g'ō'kulen ompwūla la'xwa wā'qen?" 'nē'x'lae, la'xēs abe'mpē.

Hē'x'idaem'la'wisē yā'q'legafē Mā'x- 35
ulayū'gwāq. Lā'lae 'nē'ka: "yā, q'ā'gwidā. Gwā'la 'nē'x' qa's q'ā'la'ōs 35
lax gwē'x'idaaswūla's ā'swūla qao'xda wā'qosaxs 'yā'x'sēmaēx. K'le'sk'asōx nē'nēda qao'xda 'yī'ya'g'imaxsa wax." Lā'em' k'les q'ā'lēle Mā'xulayū'gwāxs hē'ma'e lā'lē K'wa'qaxsanāxa hālā'yuwē 40
hē'k'wisā' lē'wēs hē'ha'na'!ēmaxs exbā'laaxa g'ā'yūfē la'xa gō'bē'tasa s'f'seyūle. Lā'g'itās hē gwēg'tlaq.

Now evening came. When it grew dark, they went to sleep. Then they tried to waken all the men, but daylight never came. It was only getting very dark. [All] the men did not know the reason why daylight never came.

Then night came again, and [all] the men only slept. Splitter did not know what made our world this way. They all tried again to waken the people. It was like this nearly ten days. Then all the tribe of Splitter began to talk (about it).

Then one old man of the ancestors of the 'ne'mges thought of Splitter having been in the woods for a long time, and that he might have obtained a supernatural gift. Then he questioned Splitter, and said to him, "Oh, my dear! let me ask you, haven't you learned anything in the woods? for there is something wrong with the world."

Then Splitter thought of his magic gift, the copper. Then he asked the old man to tell his tribe, the first of the 'ne'mges, to split boards for torches. Then four bundles were split, and those who were going to follow Splitter lighted the ends of the torches, for it always remained dark.

Now he walked with many people, and they arrived at the place where he had hidden the copper. Splitter took the copper at once and put it into the water. Then it became light, and our world was light again.

Then Splitter went back home. Im-

La^olae dza'qwa. Wa, lae'm p'edix-
'tda. La^olae ku'ix'tda. La^olae wax,
ts'ix'tdeda 'na'xwa be'bigwanema.
Hewa'xalata 'na'x'tda. La^olae a'em
la lo'max'td la p'edek'tla la. Lae'm 5
k'les q'a'le'eda 'na'xwa bigwa'm-mx
la'gilas la hewa'xa la 'na'x'tda.

La^olae e'ted la ga'nu'fida. La^olae
a'em la me's'ededa 'na'xwa be'bigwa-
nema. Lae'm k'les q'a'le' K'wa'qax- 10
sanax he'gilas gwe'g'ilens 'na'lax.
La^ola'xaa wax 'na'xwa ts'ix'tdeda be-
bigwaneme. Wa, lae'm'lae ela'q ne-
qa'p'en'wa's he' gwe'g'ile. La^olae
de'nt'ededa 'na'xwa go'kulots K'wa'- 15
qassano.

Lae'm'lae g'ig'acs'ededa 'ne'mokwe
la'xa qu'lsq'ulyakwasa ga'lasa 'ne'm-
gesé lax K'wa'qassanaxs le'x'de ga'ta
la'xa a'te qo lae'm'lae lo'gwalalaxo. 20
La^olae wu'a'x K'wa'qassanowe. La-
'lae 'ne'k'iq: "ya, ada, wa'entsos q'en
wu'a'ol. k'le'a'tse'mas qa'q'ix'la'os
la'xa a'te qe'da ya'laxwa 'na'lax."

He'x'idam'la'wise K'wa'qassano 25
g'ig'acs'edexs lo'gwa'e la'qwa. La-
'lae axk'la'axa qu'lyakwe bigwa'ne'm
qa les ne'fax go'kulotas qa xo'y'wido-
saga'lasa 'ne'mgesaxa so'kwe qa's
ma'la'ya'. La^olae mo'xsa'yukweda la 30
xo'kwa. La^olae me'lx't'ededa la'te
la'g'ilex K'wa'qassanowe qass he'x'sa-
'mae gwe'x'seda p'edek'tla.

La^olae qa's'eda lo'wa q'e'ne'me be-
bigwanema. La^olae la'g'aa la'xa qu- 35
la'gasaxa la'qwa. He'x'idam'la'wis
K'wa'qassanowe da'x'idxa la'qwa qa's
la'ste'ndeq. He'x'idam'la'wise la
'na'na'kula. Wa, lae'm 'na'y'nak'ins 40
'na'lax.

Wa, ga'x'em'lae na'nakwe K'wa'-

mediately he asked his mother to get for him some travelling-provisions. Then he was questioned by his mother, and she said, "O master! what do you intend to do?"

Splitter answered his mother at once, and said, "I will go to the mouth of my river, that I may see the village site of my dead father."

Then Māxulayū'gwa said to him, "Oh, but take care, master, for this river is really bad, for there are many water-monsters, and therefore nobody dares (to go down), for it is dangerous."

Splitter only laughed, and said, "O mother! I am not an ordinary man. Go on. Get ready." Then his mother guessed that he had obtained a supernatural gift. She hurried to get some travelling-provisions ready for her son.

When she had finished what she was doing, Māxulayū'gwa spoke, and said to her son, "Oh, my dear, take care when you see any one of our relatives [of your dead father], and the other wife of your dead father, who was called Ō'magase'ma'e. Her son would be as big as you are." Then Māxulayū'gwa finished speaking. Splitter launched his small canoe, and loaded it with travelling-provisions.

Now we will talk about a friend of Splitter, Èx'eqalageme. As soon as Èx'eqalageme heard that his friend Splitter had obtained a magic gift, he started and went to a river the name of which is Q'lawe's, and walked for four days. Then he saw the track of the

qaxsanowé, hēx'ēdadzā'm'laē axk'la-laxēs abē'mpē qa ax'ēdēs qa g'iwu'ly's. La'laē wulā'sosēs abē'mpē. La'laē 'nē'ka: "ŷya q'la'gwida, 'ma'dzāLas?"

He x'ēida m'la'wis nā'nax'ma'e K'wa' 5
qaxsanāxēs abē'mpē. La'laē 'nē'ka:
"La'dzā'len lā'xwa ōx'si'wayaxsen wāx,
qen ā'tatle dō's'wale'lax g'ō'g'ax'mō-
tasen ō'mpwūa."

La'laē hēx'ēida'mē Māxulayū'gwa 10
'nē'k'iq: "ŷya, ā'tema yā't.lax, q'la'gwidē,
qaō'xda wāx, ā'laaxs 'yā'x'si'ma qaxs
q'ē'nemaō'xda 'yā'g'imāx, hē'mēs
k'ē'setsox nē'nēdē qaōxs g'a'gali-
daēx."

Ā'm'la'wisē K'wa'qaxsano dā'p'ed 15
qa's 'nē'k'e: "ŷya ad, aō'mdzā'na?
Wē'g'a ā'tem xwā'nā'f'idx." La'laē
abē'mpas k'ō't'lediq, laēm hē'fāx qa's
lō'gwa'ya. La'laē hā'nakwila xwā'nā- 20
'f'id qa g'iwu'ly'sēs xunō'kwē.

La'laē gwa'f ā'lela. La'laē yā'q'le-
g'raē Māxulayū'gwa. Laēm'la'wis 'nē'
k'a laxēs xunō'kwē: "ŷya, adā, yā't.lānō
qasō dō's'wale'la lax g'ā'yōla lā'xēs 25
l'ē'l'ē'l'ē's ā'swūla, hē'miseda 'nēmō-
kwa g'ē'n'ems ā'swūfaēda Ō'magase-
mex'lōla. Sō'gwan'maa'sē la 'wā'lasē
xunō'kwase lā'xēs ax'ā'sg'anima." Wā,
laēm'laē gwa'f q'eyō'dē Māxulayū'gwa. 30
La'laē w'f'x'stē'ndē K'wa'qaxsano lā-
xēs xwā'ywagumē qa's 'mō xsēq, yisēs
g'iwu'lkwē.

Wā, la'm'ns gwa'gwix's'ā'lat lā'xa
'nēmō'kwas K'wa'qaxsanowē, yix È'x- 35
'ē'qalagē'ma'e. G'f'f'f'x'm'laē qā'f'a-
l'ē'l'ē È'x'ēqalagē'ma'yaxēs 'nēmō-
kwē, lax K'wa'qaxsanōxs, lā'ē lō'gwala,
hēx'ēida m'lawisē qa's'ed qa's g'axē
lā'xwa 'nēmē'x wā l'ē'gadis Q'lawe's 40
La'laē mō'p'ē'xwā's 'nā'la qā'sdemas
laq, lā'ē dō's'wale'lax mā'mēmō'tā'sa

double-headed serpent. He always went into the water.

After he had gone into the water, he started to go, and took the slime of the double-headed serpent and washed his hands in it. Then the hands of Éx^oiqálagémé were turned into stone. Then he came home, and his name was Stone-Hand on account of this.

As soon as he came home, he went to see his friend Splitter. He was engaged by Splitter to go with him.

They started at once; and there were two in the canoe,—Splitter and Stone-Hand. Máxulayú'gwa only said again to her child, "Good-by! but take care, my dear! This river is dreadful, master."

Then the friends paddled, and went to Q'awé's. Then they saw The-Only-One. Now his name will be Scabby-Knee. Then Splitter questioned him, and said to him, "What sort of a man are you?" (It was the same as if he had said, "Where do you come from, my dear?" for that was the way of speaking of the ancestors of the ^one'm-gés.)

Then The-Only-One spoke, and said, "I am of the tribe called Snarers, the clan of this name of the ^one'm-gés. I was saved when they were all killed by the Qwé'q'sóte'nox."

Then Splitter at once called him, and said to him, "Oh, come, brother, let us see this our river." Then The-Only-One arose and went into his canoe, and they steered for Long-Point.

Then they saw a man sitting there.

sí'seyúle, la'm hé'menafarm la'sta' lá'xa 'wá'pe.

Hé'x^o'idaem^ola'wíse la'stix^o'ida, la^olae qá's^oíd qá's lé ax'e'd lá'xa mēng'ede- qasa sí'seyúle qá's ts'le'nt'stenywidé laq. Hé'x^o'idaem^ola'wis t'e'semx^o'ide a'ya- 'sá's É'x^o'eqálagémé. Wá, hé'x^o'idaem^ola'wis g'ax ná'nakwa, la'm gwa'te- laem lé'gadés T'e't'esemx^ots'ána lá'xéq.

Wá, g'í'f'més g'ax ná'nakwa la'e hé'x^o'idaem^olae d'ó'q'waxés 'nemó'kwe, lax K'wá'qaxsáno. Wá, hé'mis la hé'- lasós K'wá'qaxsáno qá's lé'lota.

Wá, hé'x^o'ida'més alé'x'wida, la'm ma'ts'á'le K'wá'qaxsáno l'ó T'e't'e- semx^ots'ána. Lé'x'áem la'é'ted wá'd- ems Má'xulayú'g'waxés xunó'kwe: "Hala'k'as'la, á'ema yá't'ax, adá'. Há- mé'kasóxda wax, q'á'g'wida."

Wá, la^olae sé'g'widéda 'na'muk'ála. La^olae lax Q'awé's. La^olae d'ó'x'wa- l'elaxa 'nemó'g'wíse. Hé'em lá' lé'- gad'les t'e'mk'é'x'é. La^olae wul'e K'wá'- qaxsánóq. La^olae 'né'k'iq: "ma'sas bégwá'nem?" ('nemá'x'is l'ó 'né'ka; 'ma'ses g'á'yima'xalasaos, adá'?) qaxs hé'mae yá'ql'ndatsa g'á'la 'nem'gésa.)

La^olae yá'q'leg'at'e 'nemó'g'wíse. Lá- 'lae 'né'ka: "Hé'din g'á'yúf'eda l'egux- lá'laxa X't'x'emg'íwe, 'nemé'max'á- yósa 'nem'gésé, lá't'en q'u'lag't'x'á'sa lá'ta 'yá'x^o'idamá'tsosa Qwé'q'sóte'nox- we.

La^olae hé'x^o'idaem^ola'wíse K'wá'qax- sanowé lé'á'laláq. La^olae 'né'k'iq: "Wá, g'é'laga 'nem'wót qens lé d'ó- q'wax'gada wá'g'ins." Hé'x^o'idadzá'em- 'lae 'nemó'g'wíse t'á'x'wid qá's lé l'axs, lax yá'yats'ás. La^olae t'á'x'ídex G'í't- b'á'la.

La^olae d'ó'x'wal'elaxa k'wase' bégwá-

Splitter spoke at once, and said, "Oh, what sort of a man are you?" Then the man said, "Tsletsletsé!" Splitter spoke again, and asked him, "Are there many (like) you where you come from?"

Then the man stretched out his leg, and put his fingers over his feet, and said, "Tsletsletsé!" Then Splitter pushed his canoe off from the shore, and said, "Let us leave him. Perhaps he has no sense."

Then they went across to l!a'guné-gwés. Then he saw an elk swimming across the lake. (Several of the 'ne'm-gés say that it was a bear that was seen by Splitter.) He at once took his bow to shoot it.

Then he heard some one speaking. It was the sound of some one saying [and speaking], "Don't touch my game!" Thus said the voice of a man. Splitter looked at once (towards the place) where the sound of speaking came from.

Then he saw a man standing on the rock; and Splitter spoke, and said to him, "Go on, and do as you (always) do to this your game, friend." Thus he said to him.

The man shot the elk at once with his arrow. His arrow went through the elk, and it was at once turned into stone. Then Splitter went to where the man was standing on the rock, and he questioned him, and said, "Oh, my dear, what sort of a man are you?"

nem laq. Hé'x'idaem'la'wíse Klwá-qaxsáno yá'qleg'atq. Lá'lae 'né'ka: "ya, 'má'sas begwá'nem?" Hé'x'idaem'la'wiséda begwá'nemé 'né'ka: "Tsletsletsé." Lá'lae e'dzaqwé Klwá-qaxsáno yá'qleg'atá. Lá'lae wulá'q: "Q'le'nem'maes g'á'yolasáosa?"

Hé'x'idaem'la'wiséda begwá'nemé dze'x'wulsés g'óg'rgwa'yowé qa's q'wá'x'idesés q'wá'q'lwax'tsána'yas lax 10 e'k'at'yasés g'óg'rgwa'ó. Lá'lae tslet'sletsé'xa. Hé'x'idaem'la'wíse Klwá-qaxsáno q'ó'trés qa l!a'stésés yá'ya-tlé. Lá'lae 'né'ka: "Wé'gax'ins bá'sox, k'le'sxentóx ná'xsala." 15

Lá'lae la'wila lax axá's l!a'guné-gwés. Lá'lae dó'x'walé'laxa l!w'u'lsé ge'lqa'wítla lá'xa dze'l!á'té. (La 'né'k'éda wá'kwé 'ne'm'gésaqéxs l!a'yá'eda dó'x'wat'el'as Klwá'qaxsáno.) Wá, 20 hé'x'idadzá'em'lae dá'x'ide Klwá-qaxsánóxés h'k'wíse' qa's há'nat'eq.

Lá'lae wulé'laxa lé yá'qleg'atá. Lá'lae 'né'k'aleda yá'q'entlala: "Gwa's iá'balaxen yá'lase'wex,'ya," 'né'x'laeda 25 begwá'nem'la'la. Hé'x'idaem'la'wíse Klwá'qaxsánowé dó'x'widxa g'á'ya'naku'lásasa yá'q'entlala.

Lá'lae dó'x'walé'laxa begwá'nemé iá'wa lá'xa a'wí'nak'wa. Lá'lae yá' 30 q'leg'até Klwá'qaxsánowé. Lá'lae 'né'k'iq: "Wá'dzá'ntsós lá'xés gwé'g'plasaó'sax'gas yá'lag'ós, qá'sta," 'né'x'laeq.

Hé'x'idaem'la'wiséda begwá'nemé 35 há'n'fetsés há'nat'émé lá'xa l!w'u'lsé. Lá'lae hé'x'sála'méda há'nat'emas lá'xa l!w'u'lsé. Hé'x'idadzá'em'lae tle'semx'ida. Lá'lae hé'x'ida'mé Klwá-qaxsáno gwá'sta lax iá'waasasa 40 gwá'nemé qa's wulé'q. Lá'lae 'né'ka: "ya adá, 'má'sas begwá'nem?"

Then the man spoke, and said, "I am the son of the dead Hamalak'aua'e, and the name of my mother is O'magasma'e." 5

Then Splitter said, "Oh, my great brother! I am the son of Ma'xulay'u-gwa, and my father is the dead Hamalak'aua'e." Then that man, that Tied-One,—for that was the name of the man,—said, "Oh, my great brother! is it you, master?"

Then Splitter called him, and he paddled immediately, and they went down with the current of the river; but they sent ahead a log of driftwood. Then the bull-head showed itself, and swallowed the log. Splitter shot it with his arrow, and it turned into stone.

And they went on with the current, and they came to Neck-of-the-River; and they sent before them the log of driftwood. The grisly bear of the water showed itself, and swallowed the log. Then Tied-One shot it with his arrow, and it turned into stone.

Then they went down with the current again. They came to Odza'las. Then they sent before them the log of driftwood, and the black bear of the water also took the log and slapped it. Then Splitter shot it, and it turned into stone.

Then again they went down with the current. They came to A'siwa'e. Then they saw a black bear walking across the river. Then Tied-One shot it, and it turned at once into stone.

Again they went down with the current, and they came to Sea-Lion-Place. Then they saw three sea-lions. The brothers at once took their bows

He'x'idam'la'wis ya'q'eg'aleda bigwa'neme. La'lae 'ne'ka: "Xun'o'y' la'n'las Hamalak'auayofa, la'la O'magasma'e'x'len abe'mpa."

He'x'idam'la'wise K'wa'qassano 'ne'ka: "A'kasoi, 'ne'mwot. No'gwam xun'o'y's Ma'xulay'u'gwa; he'mesi-n o'mpe Hamalak'auayofa." He'x'ida-méséda bigwa'neme, yix Mo's'se'ge-'wakwe, qaxs he'mae t'e'g'mseda bigwa'neme, la'lae 'ne'ka: "A'kasoi, 'ne'mwot. Sa'eta q'la'gwida?"

Wa, la'lae t'e'lale K'wa'qassanoq. He'x'idam'la'wise se'x'wid qa's lé yo'lx'id la'xa wa. A'm'lae ga'g'alag'i-wa'laxa q'e'xale. He'x'idam'la'wise-da k'loma' ne'p'id qa's ha'msg'mdexa q'e'xale. He'x'idam'la'wise K'wa'qassano ha'n'p'idq, yises ha'nal'eme. He'x'idam'la'wis t'e'smx'ida. 20

La'lae yo'lx'ida; e't'eda. Ga'x'lae lax Oxa'wa'yasa wa. La'lae sa'yapal-g'iwa'laxa q'e'xale. Ga'x'lae ne'p'ideda na'nise qa's ha'msg'mdexa q'e'xale. He'x'idam'la'wise Mo's'se'ge-'wakwe ha'n'p'idq, yises ha'nal'eme. He'x'idam'la'wis t'e'smx'ida.

La'la'xaa e't'ed yo'lx'ida. Ga'x'lae lax Odza'lase. La'lae e't'ed ga'lag'i-walaxa q'e'xale. He'x'idam'la'xaa-30 wisa t'e'ndzese da'x'idxa q'e'xale qa's t'e'ge'p'endeq. La'lae ha'n'p'ide K'wa'qassanoq. He'x'idam'la'wis t'e'smx'ida.

La'lae e't'ed yo'lx'ida. Ga'x'lae 35 lax A'siwa'e. La'lae do'x'war'elaxa la'lae ta'wihla. He'x'idam'la'wise o'gwaqa ha'n'p'ide Mo's'se'ge-'wakwaq. He'x'idadz'a'm'lae t'e'smx'ida.

La'lae e't'ed yo'lx'ida. Ga'x'lae 40 lax axa's t'e'xade. La'lae do'x'war'elaxa yu'dux's'eme t'e's'kena. He'x'idadz'a'm'laeda 'ne'm'e'ma da'g'it'x-

and shot at them together. Then all the sea-lions became stone.

Again they went down the current, and they came to Ta'wi'sa'e. Then they saw smoke there. At once Splitter said that they would go there. They went to it and landed near [towards the water from] an old man sitting with his back towards the bank, and sharpening the ends of poles for his salmon-trap.

The brothers—Splitter and Tied-One and Stone-Hand and Scabby-Knee—sat still in their canoe. They staid there a long time. Then came out one of the attendants of Hama'lak'aua'e, for it was he. Then he said, "Oh, my dear, do look around [don't not look around too much] for this canoe on the beach towards the water from you."

Then the old man looked and saw the young men. He went down at once and asked them [and said to the young men], "Where did you come from?"

Splitter answered him at once, and said, "We are the children of the dead [one called] Hama'lak'aua'e."

Then Hama'lak'aua'e arose and sang his sacred song; and after he had sung his sacred song, he said, "Come, children, I am Hama'lak'aua'e." Then Hama'lak'aua'e called his attendants, and said, "Come, Xeyo'ta and A'LOLElala, and you L'A'so'helala, and you Ma'mfex'sala, and you Wik'to'tesa, and you La'k'otesa, and you Broad-Instep, and you Long-Toe—come and carry up the load of my sons."

Then those who were named by him came out of the house, and carried up the load of the new-comers

saxés h'e'ek'wisé' qa's 'nemá'x'íde ha'n'fedeq. Lá'lae h'e'x'ídam la 'ná'xwa t'é'semx'í'déda l'é'lé'x'énx'dé.

Lá'lae e't'ed yo'lx'ída. G'a'x'lae lax Ta'wí'sa'e. Lá'x'da'x'íde d'ó'x-
5 'wá'lé'laxa kwá'x'íla laq. Hé'x'ídam-
'íla'wíse K'íwa'qaxsáno 'né'x' qa's lé laq. Lá'lae gwa'sta laq qa's ha'ng'a'lisé lax l'a'sa'yasa q'u'yakwé bégwá'nem l'a'si-
k'afa dzo'dzux'bendalaxa dzo'dzexu'la-
10 lasa l'a'wayu.

Á'em'la'wíséda 'né'mé'ma, yix K'íwa'-
qaxsáno, ío M'ó'x'segé'wakwé, ío T'é-
t'é'semx'ts'ána, ío íe'm'k'è'x'é klut'sex-
sá'la lés lá'xés yá'yats'é. Lá'lae gá'fa
15 ha'né'sa, lá'alas lá'wíséda 'né'm'ók'wé
lax a'yí'lkwás Hama'lak'aua'e qa'xs
hé'm'ae. Lá'lae 'né'ka: "yá, ada',
gwa'la x'e'n'elá k't'é's mé'lmé'sélax
qa'ó'xda ha'né'sex lá'x'ós l'a'sa'f'è'x."
20

Lá'lae d'ó'x'wídeda q'u'yakwé bég-
wá'nemq. Lá'lae d'ó'x'wá'lé'laxa ha-
'ya'fa. Hé'x'ídam'íla'wís l'a'n't'sés
qa's lé wulá'q. Lá'lae 'né'k'íq, lá'xa
há'ya'fa: "'má'sés g'a'yema'x'alasós?"
25

Hé'x'ídam'íla'wísé K'íwa'qaxsánowé
ná'nax'méq. Lá'lae 'né'ka: "'Sá'sem
lá'nu'x'wasa Hama'lak'aué'x'í'ota."

Hé'x'ídam'íla'wísé Hama'lak'aua'e
15 'a'x'wíd qa's yá'laqwé. Lá'lae gwa'f
yá'laqula, lá'e 'né'ka: "Wá, gé'lag'a,
sá'sem, nó'gwarm Hama'lak'aua'ya."
Lá'lae íe'íalé Hama'lak'aua'yaxés
a'yí'lkwé. Lá'lae 'né'ka: "G'é'la Xe-
yó'tá, íos A'í'ol'elala, íos l'a'so'helala,
15 íos Ma'mfex'sála, íos Wik'to'tésá, íos
Lá'k'otésá, íos Awó'dzógumx'sísá, íos
G'í'lsq'í'temx'sísé, gé'la qa's má'm-
walaós lá'x'g'in sá'sem'ín."

Hé'x'ídam'íla'wíséda íe'í'eqalast'wé
40 g'ax h'ó'qawéls qa's g'a'xé má'mawala-
xé bá'gunse.

Then a meal was prepared for them by their father. After the young men had eaten, Splitter was questioned by his father. He said, "Where are you going, children?"

Then Splitter said to his father, "We are going to see the mouth of this your river." Thus he said to him. Then he was warned by his father. He said, "Only take care, children, for these water-monsters, masters."

Then Hama'lak'aua'e asked about his daughter. (He meant the mothers of Splitter and of Tied-One.) Then they replied, and said that they were well.

Then Hama'lak'aua'e also reported about his daughter Q'e'ywaqlana'k', who was married to Inviter, the chief of the Qwe'q'sotlenox', (and he continued.) "Now I am expecting her, for this is the time when she will come, at this high tide;" (and he said that) Food-Giver, the chief of the Qwe'q'sotlenox', and his under-chiefs, had gone to fetch feathers from what is called Feather-Top (Mountain), and that they were travelling in the Paddle-Side-Canoe.

Splitter said at once that they would start. They loaded their canoe with their load. Then Hama'lak'aua'e said, "Beware! take care of him whom you said you were going to attack. Go straight to Duval Point, for Food-Giver will go through there; and know that his body is all stone, and only his neck is flesh. Now just take care of this our river, for it is dreadful." And he also said, "Please shoot seal when you come (back), children, that I may give them to the husband of your sister

La'lae he'x'idam l'iywe'lagritsés o'mpé. La'lae gwa' ha'ma'péda ha'yá'pa, la'e wula'se'we K'wa'qassano, yisés o'mpé. La'lae 'ne'ka: "fw'las le sa'sem?"

La'lae 'ne'ke K'wa'qassanaxés o'mpé: "La'tenu'x' do'qwa'xwa o's'si-wa'yassa wa'qos." 'ne'x'laeq. La'lae haya'lolasosés o'mpé. La'lae 'ne'ka: "Á'ema ya'tlax, sa'semé, qa'oxda 'ya'-g'imax, q'a'gwide."

Wa, la'lae wa'wataqle Hama'lak'aua'yaxés xuno'kwé; (hé'em gwó'yosé ebe'mpas K'wa'qassanowé lo Mo'x'-sege'wakwé). Hé'x'idam'lá'wise ná-nax'méq lá'x'dax'lae 'ne'k'exs e's'ex'mae.

La'la'xaa ts'lek't'héle Hama'lak'aua'yasés xuno'kwé Q'e'ywaqlana'kwaxs lá'wadae lá'xa Qwe'q'sotlenox', lax 20 la'lelu.laxa g't'gama'e, "La'm'esen ná-k'alaqé qa'xs yo'mae l'é'qesé qa's g'a'x'demoxda lá'xwa lax x'a'ts'el." Hé'miseda lá ts'at'stel'la lax Ts'el-kimbéx'á, yix lá't'laywasde g't'gama- 25 'yasa Qwe'q'sotlenoxwé l'w'wis g't'gabá'ya. Hé'em ya'yats'est'esda se'sex-wáqa xwa'kluna.

Hé'x'idam'lá'wise K'wa'qassanowé 'n'ex' qa's alé'y'widé. La'lae mo'xsasés 30 ma'm'wala. La'lae 'ne'ke Hama'lak'aua'e: "Á'ema ya'tlax, ada, qa'eda gwó'ya'os qa's la w'nasi'wos. Á'ema hé'nak'ula lax lo'goyu qa'xs hé'méla g'e'y'sá se'x'waté l'a't'laywasda. Hé- 35 'mis qa's q'a'layosa qexs 'ná'xwa'mac t'e'semé o'k'wina'yas. La l'ex'arm e'ldze oxa'wa'yas. Wa, a'méts ya'tla lá'xwa wa'qens qa'xs hame'kasaxs." La'la'xaa 'ne'ka: "Wá'x la ha'n'pedé 40 lá'xa mé'gwate qa'so g'a'x'lo sa'sem

when she comes, dear ones." Thus said Hamalak'aua'e to his children.

Splitter immediately took a log of driftwood and towed it alongside. They came down with the current of the river. As soon as they arrived at Ma'smats'a, a sea-monster showed itself. Splitter pushed the log ahead, and the monster swallowed it. Then Splitter shot it, and it turned into stone at once.

Now they arrived at Xulk', and they paddled on, and came to Duval Point, and they waited there for (Food-Giver). They waited there four days. Then Scabby-Knee heard a noise like the splitting of wood. He immediately told Splitter and Tied-One.

Then these men of supernatural power got ready. They saw (eagle) down coming, blown by the wind. It was down of the feathers for which they had gone for the xwa'xwe dance of Food-Giver. His other name was Stone-Body.

For a long time the eagle-down was coming, and there was very much (of it). Then the brothers hesitated and were afraid. They trembled. The sound kept coming nearer. (The sound of) the paddles was just like the ringing of copper.

Then they saw a large canoe coming in sight. Food-Giver stood in the middle among his tribe, and he said from time to time, "Wó hó!"

Then the men of supernatural power took courage, and they wished to shoot (him). Then Splitter said to Tied-

qan wáwadzólemlex lá^wwunemas we-
q'wa'x'da'xwa qó grá'xlo, ada', 'ne'x-
'lae Hamalak'aua'e, lá'xés sá'simé.

Hé'x'idaem'la'wíse Klwá qaxsano
ax'e'dxa q'e'xaté qa's dá'bénóseliq. 5
Gá'x'lae yó'lx'ida. Gá't'em'la'wís lá-
graa lax axa's Ma'smats'a, gá'x'lae né'í-
'ideda ts'é'gése. Hé'x'idaem'la'wíse
Klwa'qaxsanowé wé'x'widxa q'e'xaté. 10
La'lae hé'x'ida'méda ts'é'gése há'ms-
g'e'mdxá q'e'xaté. La'lae há'n'píde
Klwa'qaxsanáq. Hé'x'idaem'la'wíse
t'é'semx'ida.

Wá, gá'x'em graxá'í'ela lax Xú'lkwe,
lá'x'da'x'lae sé'x'wid qa's gá'xé lax 15
l'ó'g'ó'yo qa's lé haná'la laq. La'lae
mó'p'enx'wá's hana'la laq. la'lae wu-
l'a'x'al'e'lé l'emk'ax, lá'xa hé gwé'x's
dzexk'la'lag'í'e. Hé'x'idaem'la'wís né-
'la, lax Klwá'qaxsano l'ó M'ó's'se'ge- 20
'wakwe.

Hé'x'idaem'la'wíse xwá'na'p'ideda l'ó-
l'egwalents'ésela. Lá'x'da'x'lae dó'x-
'wale'laxa qe'mywa gá'x yó'ssá'la- 25
yósa yá'la. Hé'em qá'q'e'mxwal'í'wisa
tsá't's'lk'la'x'de qaés xwá'xwé'ene'le
l'a'l'laywasde. Hé'mis 'nem l'é'gem-
sé T'e'semg'it.

La'lae gé'g'ítséla gá'x'éda qe'mywa.
Á'em'lae l'ó'ma la q'e'nema. Wá, lá'e- 30
m'lae wáx: má'má'tsté'elalé néné'qa-
'yasa 'né'mé'ma l'ó k'e'í'las. Lá'e'm'lae
xuná'lax'da'xwa. Gá'x'lae né'xwaxstá-
la'ná'kula. Hé'lae gwé'x's se'p'e'lx'k'la-
lag'í'ta'ya qaés sé'swayuwé. 35

La'lae dó'x'wale'laxa 'wá'lasé xwá-
klunaxs gá'x'ae né'p'eda. Wá, lá'e'm
l'a'x'sema'e l'a'l'laywasde lá'xés gró-
kuloté. Lá'naywá'lae 'né'k'e l'a'l'la-
xwasde: "wó hó." 40

La'lae há'kwé'mas'í'de néné'qafyasa
l'ó'l'egwalents'ésela. La'lae 'né'x'da-
'xwa qa's wá'g'it há'n'p'ida. Lá'e'm'la'wís

One, "Take your bow, that we shoot (the canoe) at both ends."

Then Splitter took his bow and strung it, and Tied-One also took his bow and strung it. Then the large canoe came to the place outside of where they were staying.

Then Splitter said to Tied-One, "Now shoot the stern of the canoe. I will shoot the bow of the canoe." They got ready at once, and Splitter said to Tied-One, "Ready!" Now they shot the ends of the large canoe, and the canoe capsized at once.

Then the supernatural men paddled to it, and Stone-Hand struck all the men who were swimming about in the water. Then Splitter tried to find the head of Food-Giver, but he did not find it. Then Splitter and Tied-One felt badly.

Then Splitter said that they would put The-Only-One on the rock on the island at the entrance of Duval Point. Then they put the old man out of the canoe. The-Only-One carried his spear.

Now the canoe of Splitter was full of heads covered with eagle-down. Splitter came paddling (back). The-Only-One was sitting on the rock on the island. When Splitter arrived at the middle of the bay Gwa'tsi'e, then he heard The-Only-One saying, "Ho, ho-hoho! I really caught Food-Giver. Gwa, gwa, gwa!" Thus he said, the one who was sitting on the island.

^hne'k'e K!wa'qaxsano, lax Mō's'se'ge-wakwe: "Wē'g'a ax'e'dxēs hē'k!wisa-qōs qar'ns wā'g'it.ēns hanha'n'ndēnd." 5

Hē'x'⁴idam'la'wise K!wa'qaxsano ax'e'dxēs hē'k!wise' qa's qat'lē'dēq. Lā' 5
⁴laē ō'gwaqā Mō's'se'ge'wakwe ax'e'dxēs hē'k!wise' qa's qat'lē'dēq. Gā'x-
⁴em'laēda 'wā'lāsē xwa'kluna lax lā'la-
⁴yas ha'naa'sas.

Lā'laē 'ne'k'e K!wa'qaxsanowe lax 10
Mō's'se'ge'wakwe: "Wē'g'a ha'n'ndē-
LEXōX ōXlā'yaxsa xwa'kluna, lā'lēn
ha'n'ndēLEXa ā'g'iwā'yasa xwa'kluna." 15
Lā'laē hē'x'⁴idam'la gwa'fala. Lā'laē
wā'xē K!wa'qaxsanāx Mō's'se'ge'wa-
15 kwē. Lā'x'da'x'⁴laē ha'nhanbēndxa
'wā'lāsē xwa'kluna. Hē'x'⁴idam'la'wis
qlap'lē'dēda xwa'klunax'dē.

Hē'x'⁴idam'la'wise sē'x'wideda 16-
1.ēgwalēnts'ēsē laq. Wā, hē'm'la 20
mīx'⁴f'daats Tlēt'ēsēm'x'ts'fane, lā'ē gr'l-
qamē'stālēda 'nā'xwa hē'gwa'nēm'x'dē.
Lā'la'ē K!wa'qaxsano wā'x'ā'la'x x'ō'm-
sas lā'lā'laywasdē laq. Lā'laē k'ē'ē's
qā'qē. Wā, lā'm'ya'x'si'mē nā'qā'yas 25
K!wa'qaxsano 16 Mō's'se'ge'wakwe.

Wā, lā'm'ne'k'e K!wa'qaxsano qa's
wē'g'ē tāō'dē'gaa'lōdēx 'nemō'gwise
lā'xa 'mē'guxstālē'saxs 1.ō'gō'yo. Lā'
laē lō'tā'wēda qū'lyakwē, yix 'nemō'- 30
gwise. Wā, lā'laē dā'lamē 'nemō'gwi-
saxēs w'ē'ba'.

Wā, lā'm'la qō'tē ya'yats'las K!wa'-
qaxsanāxa qā'g'ikwēxa 'nā'xwa'mar'l
qēmō'kwa. Wā, gā'x'm sē'x'wīdē 35
K!wa'qaxsano. Lā'm'la k!wāē 'ne-
mō'gwise lā'xa 'mēk'ā'la. Gā'x'laē
lā'gāē K!wa'qaxsano lā'xō'la nē'g-
stālē'saxs Gwa'ts'e'ē. Lā'laē K!wa'-
qaxsano wū'lē'lax 'nemō'gwisaxs lā'ē 40
'nē'k'a: "Ho, hohoho" lā'lā'laywasd-
k'as'g'in ya'nēm'kas'g'in, gwa, gwa, gwa."
'nē'x'laēda k!wā'gēmā'yaxa 'mēk'ā'la.

Then Splitter said, "Oh, perhaps he only wants us to go and take him." Then he said again what he had said before; and Tied-One spoke, and said, "Oh, my dear! let us look! It might be true (what) Scabby-Knee (says)."

Then they paddled back to Duval Point, where Scabby-Knee was sitting on the rock. Then Splitter arrived there, and Scabby-Knee jumped around the body of a man that was really black, for his body was diorite.

Then Splitter stood up in his canoe to look at him and to convince himself. Then he sang his sacred song. Then he stopped singing, and he spoke, and said, "Thank you, friend. It was not my wish to desert you, friend. Now we have got him." Thus he said when he cut off the head of Food-Giver.

Then they carried the head on their shoulders and put it into the canoe. Then they went home, and they went straight to Ta'wisa'e, the village of Hama'lak'aua'e. Then they put the heads on stakes. There were really a great many, and they put a great many on the ground. Then Hama'lak'aua'e covered them with down, and therefore down came down the river.

It was not long before Q'e'xwaqlana'k' arrived at her father's (house), for indeed she did not know that her brothers were men of supernatural power. Hama'lak'aua'e reported at once to his daughter, and said, "O mistress! your brothers have supernatural power. They have made war on Food-Giver, and brought a canoe full of heads." Thus he said to her.

Q'e'xwaqlana'k' replied at once, and

La'lae 'ne'ke K'wa'qaxsanowé: "yá, á'maax'ints'néx: qens le dáq." La'lae e'dzaqwa hé'm la'xat! wa'k'ems. Hé'latla M'ó'x'seg'wakwé yá'q'leg'ata. La'lae né'ka: "yá, ada', widzá'x'ins d'ó'x'wídeq qó á'laemla'xo 1.émk'èx- 5 f'idlá'xó."

La'lae se'x'wida. La'm a'e'da'laqa lax l'ó'g'ó'yó, lax k'wa'aásasa lá'té 1.émk'á'xa. La'lae lá'g'aa K'wa'qaxsa- 10 no láq. La'lae 1.émk'á'xé de'x'se- 'stalaxa yá'q'wa begwá'nemaxa á'la ts'ó'la qe'x's ts'q'u'lsaé ó'k'wina'yas.

Hé'x'idaem'la'wisé K'wa'qaxsano 1.á'xwa'x's lá'x'es yá'yats'é qa's d'ó'x- 15 'wídeq. La'lae aw'p'la'tóq, lá'é hé'x- 'idaem yá'laqwa. Wá, lá'lae q'wé'f'ida. La'lae yá'q'leg'ata. La'lae 'ne'ka: "Gé'lak'as'la qást, k't'es'ae n'ós ná'qa- 'yín lae'na'é t'ó'wal'ós, qást. Wá, la- 20 'mens lá'ta," 'né'x'la'èxs lá'é qá'x'ídex 1.á'l'la'xwasde.

Wá, la'e'm g'ax t'é'x'ilaxa qá'g'ikwé qa's ax'a't'èx'séq. Wá, grá'x'ém ná'ná- 25 kwa. La'lae hé'ná'kula'm lax Ta'wí- sa'e lax g'ó'ku'lasas Hama'lak'aua'e. La'lae hé'x'idaem yí'lx'welsaxa qá'g'ikwé. Wá, lá'dzék'as'ém'lae 'wí'la ax- 'e'lsa. La'e'm qa'mx'wits'ós Hama'lak- 30 k'aua'e, lá'g'itas qa'mx'watós'léda wá.

Wá, k'les'latla gá'laxs gá'x'ae Q'e- xwaqlana'kwé ba'gunsá lá'x'es ó'mpe. Qá't'axs k't'es'mae qá'lax'es wé'wa- q'wéxs 1.ó'1.ég'wala'e. Hé'x'idaem'la- 35 wisé Hama'lak'aua'e ts'lek'a'f'edx'es ts'ledá'qé xun'ókwa. La'lae 'ne'ka: "yá, q'á'g'widá, 1.é'1.ó'gwal'ox wé'wa- q'lwax, lax'da'x' w'náx 1.á'l'la'xwasd'èx- dé. Gá'x'mesox q'ó't'ax yá'yats'èxso- 40 xwa qá'g'ikwéx," 'né'x'la'èq.

Hé'x'idaem'la'wisé Q'e'xwaqlana'

said, "Catch salmon quickly, that I may eat them at home." Thus she said to her father. Hama'lak'aua'e immediately sent his attendants to catch salmon.

Then Splitter heard what Hama'lak'aua'e said when he was sending his attendants. He said at once that he would shoot seals on the island Da'gulk*. Then he launched his canoe; and Splitter and Stone-Hand and Tied-One and Scabby-Knee went down with the current of the river. They went straight to Da'gulk* and shot seals, and their canoe was full.

They came home, and they took the seals out of the canoe and put them into the canoe of Q'e'xwaqlana'k*, and they also put roasted dog-salmon into her canoe. Then the canoe was anchored in the evening.

In the morning, when day came, they started, and arrived at the mouth of the inlet of Olachen-Place. Then her crew of slaves were crying aloud, and they were heard by hunters who were hunting seals on the islands. Then the hunters paddled to them and asked them why they cried.

Then the slaves said that they only pretended to cry. Then they parted with the hunters; and Q'e'xwaqlana'k* spoke to her slaves, and said, "Don't talk about what we have discovered about those who went to get feathers, for I will ask Inviter at once to call everybody this evening, and afterwards we will report, after the guests have eaten, else we might be unlucky." Thus said Q'e'xwaqlana'k* to her slaves. Then

kwe na'nax'meq. La'lae 'ne'ka: "Ha'labala la ye'mex'widex k'ot'le qan ha'ma'g'iwik." 'ne'x'lae, la'xes o'mpe. Wa, he'x'idam'la'wise Hama'lak'aua'e
ya'laqaxes a'yil'kwé qa les ya'm'kula
la'xa k'ot'lela. 5

La'lae wu'le Klwa'qassanax wa'ldemas Hama'lak'aua'yaxs, la'e 'ya'laqaxés a'yil'kwé. He'x'idam'la'wise 'n'ex' qas le ha'n'idex me'gwata la'xa
'mek'ala le'gadés Da'gulk*. La'lae w'x'stenda, la'xes xwa'kluna. La'lae Klwa'qassano, lo Tle'tesems'tsana, lo Mo'x'seg'wawkwé, lo le'mk'axé, la'lae yo'lx'id la'xa wa. La'lae he'na' 15 kulam lax Da'gulkwé. La'lae ha'n'id la'xa me'gwate. La'lae qo'te ya'yats'és.

G'a's'lae na'nakwa. A'em'la'wise axo'tseméda me'gwate lax ya'yats'és 20 Q'e'xwaqlana'kwé. La'la'xaa mo'x-dzeméda lo'bekwé gwa'xnesa la'xa xwa'klunás. La'lae q'e'lsouyéda xwa'klunaxa dza'qwa.

Wa, la'lae 'na'x'idxa ga'la, la'e 25 alé'yulisa. La'lae la'g'aa lax a'wassta'yas wuna'ldemas Dza'wade. La'lae-da le'lotas q'a'q'ek'a q'wa'qusala ha's'la. He'mis la wu'e'tsa hana'la la'xa 'ma'mk'alax me'gwata. Wa, la'lae se'x'widéda ha'nhani'enoxwé laq qas wu'e'q, lax he'g'itas gwe'k'ale.

La'lae 'ne'k'eda q'a'q'ek'axs a'mae q'wa'sabúla. La'lae kwe'pid le'wa ha'nhani'enoxwé. La'lae ya'q'egate 35 Q'e'xwaqlana'kwaxés q'a'q'ek'o. La'lae 'ne'ka: "ya'x'dax" gwa'la gwa'gwex's'ala la'xa la'ens do'x'wal'la la'xa wa'x'dé ts'a'ts'ek'la qan he'x'ida'ne'm'le ask'ala'lex la'le'la qa 40 le'lala me'tse'xwa dza'qwat'ax. Wa, a'p'em'ens ts'ek'la'p'idei qó gwa' ha'ma'p'le'da k'wé'la, a'ens o'dzaxalax."

she tried to instruct her child that it should not talk about the down coming down the river.

When she had finished, they arrived at the house of the Qwé'q'sotlé'nox" at Feasting-Place. Qlé'xwaqlana'k" immediately asked her husband to call his tribe. Then Inviter sent his attendants to call them. It was not long after they had called before all the ancestors of the Qwé'q'sotlé'nox" came in. Then they were given roasted dog-salmon to eat.

After they had eaten the roasted dog-salmon, they were given as a second course the seal. Now the seals were being cooked. When they were nearly done, one of the attendants of Inviter spoke, and said, "O tribe! take care when our chief Food-Giver arrives, for the time it used to take him is over, that you may all be ready to meet him when he comes, my dear ones."

Then spoke the son of Qlé'xwaqlana'k", and said, "Down came down the river of grandfather." Then Qlé'xwaqlana'k" pulled her child.

Then the seals were given to all the men. When the seals were gone, the child of Qlé'xwaqlana'k" spoke again, and said to her father Inviter, "O father! down came down the river of grandfather."

Then Inviter said at once, "O mistress! what does our child here say?" Then Qlé'xwaqlana'k" said, "Oh, I forgot. It is true what he said; for

"né'x'lae Qlé'xwaqlana'kwé, la'xés q'la'qlék'o. La'lae wax' lé'xs'alaxés xunó'kwé qa k'lé's gwa'gwéxs'ala la'xa qa'mxwatosléda wá.

Wá, la'lae gwa'ta. La'lae la'g'alés 5 la'xa g'ó'kwas Qwé'q'sotlénoxwé, lax Gwá'yasdémse. Hé'x'idaem'la'wise Qlé'xwaqlana'kwé axk'la'axés ta'wunimé qa hé'x'ida'més lé'la'xés g'ó'g'ikulote. La'lae 'ya'laqe la'lélt.laxés 10 a'yil'kwé qa lé's lé'lala. Hé'x'idaem'la'wise la w'la'x'dze, la'é g'é'g'lseda lé'la'xés g'a'xae 'wi'lae'eda g'alasa Qwé'q'sotlénoxwé. Hé'x'idaem'la'wise ham'g'tlayuwéda ló'bekwé gwa'x- 15 nisé.

La'lae gwa't ha'má'pxa ló'bekwé gwa'x'nisa. La'lae hé'lig'indayuwéda mé'g'waté. Wá, lae'm q'ó'lasé'wa. Lae'm'la'wis elaq' ló'péda mé'g'waté, 20 la'as ya'q'leg'alé 'nemó'kwé lax a'yil'kwás la'lélt.la. La'lae 'né'k'a: "'ya, g'ó'kulót, wé'ga ya'l.lalex qó g'a'xléns g't'gama'yaé l.la'l.laxwasdá, qa'xs le-'ma'é haya'qax wá'wasdémaywá qa's 25 'na'xwa'mé't.ós la'l.la'la'la'qé qó g'a'xló, aada'."

Hé'x'idaem'la'wise ya'q'leg'alé xunó'kwas Qlé'xwaqlana'kwé. La'lae 'né'k'a: "Qé'mxwatosélox wáxs nó'mas." 30 Hé'x'idaem'la'wise Qlé'xwaqlana'kwé né'x'édxés xunó'kwé.

La'lae ya'x'widayuwéda mé'g'waté la'xa 'na'xwa bé'égwanéma. La'lae 'wi'léda mé'g'waté. La'as é'ttedéda 35 xunó'kwas Qlé'xwaqlana'kwé ya'q'leg'ata. La'lae 'né'k'a, la'xés ó'mpé la'lélt.la: "'ya, a'dats, qé'mxwatosélaóxda wáxs nó'masé."

Hé'x'idaem'la'wise la'lélt.la 'né'k'a: 40 "'ya, q'la'gwidé, 'ma'dzega wa'dém-gasg'ins xunó'kwik'?" La'lae 'né'k'é Qlé'xwaqlana'kwé: "Á, wa'qlénox'sta

these men of supernatural power went to war against our people who went to get feathers. That is what your son means, that feathers were coming down the river, for they were hanging there."

Then all the Qwé'q'sotlé'nox⁸ broke the (walls of) the house, and all the women cried; and they said, "Oh, my roasted clams!" and some said, "Oh, my roasted (mussels)!" And they named the various kinds of shell-fish.

When they quieted down, the [former] attendant of Food-Giver spoke, and said, "Let us go across to Xulk⁹ and verify the report of those who have been across."

Then all the Qwé'q'sotlé'nox⁸ said that they would go, and that if Qlé'zwa-q'ana'k¹⁰ had lied, she would have to die with those whom she referred to as supernatural men.

Then all the tribes got ready, and they were going with the break of day. Then, in the morning, day came; and the ancestors of the Qwé'q'sotlé'nox⁸ all launched their canoes, and the first of the Dzá'wade'nox¹¹ and the Ha'zwa'nis and the Gwá'waenox¹² and the 'wi'wó'masgem. They were very many. Now they began to paddle, and it was not yet evening when they arrived at Long Beach, at the village of Unrivalled, the Légwitda'x¹³.

Then the six tribes went to see if they were really men of supernatural power; and they went straight to Ta'wí'sa'e, for that was the village of Hamá'lak'aua'e and Splitter and Tied-One and Stone-Hand and Scabby-Knee.

Then the tribes arrived. The attendants of the late Food-Giver spoke at

e'saé'lox á'la'mòx wá'demáx qá'e'da 1.0'égwalentsé'ex, yó'més lá'x'á'da wí-nax'ens tsá'ts'elk'á'x'dé. Yó'mé gwó-'yó'sóx g'í'yaqós lá q'm'xwatosíla lá'x'wa wax lá'ex yí'í'yla. 5

Hé'x'idam'la'wiséda 'na'z'wa Qwé-q'sotlé'nox 1.é'x'í'saxa g'ó'x'dé. Lá'm q'wá'q'usá'leda ts'é'daqé. Lá'lae 'né'ka: "Á'sen ts'é'sayasdé," 1.é'wé'da 'nek: "Á'sen x'a'kwayasdé," 'na'z'wa- 10 em'lae 1.é'x'í'dxa ts'é'ts'elk'wémase.

Wá, lá'lae s'í't'leda. Lá'aséda gá'yulé lax á'yí'lkwás 1.á'í'laywasd'é ya-q'ég'áda. Lá'lae 'né'ka: "yá'x'á'da 'xwó. Wídzá'x'ins lá'wífa lax Xulkwé 15 qans lá á'ó'q'wá'yaxwa ts'elk'á'le'máx-sens lá'wí'dex."

Hé'x'idam'la'wiséda 'na'z'wa Qwé-q'sotlé'noxwé 'n'ex' qá's lá. G'í'í'ém-wí'só'x 1.é'lk'wá'á'ox Qlé'zwaq'ana'k 20 kwex lá'mé'só'x 1.é'í'í' 1.é'wés gwó'yá' 1.ó'g'wala.

Lá'lae xwa'na'fí'da, 'na'z'wéda 1.é'1-qwalá'á'ya qaxs 1.é'má'e lá'í'xa lá'í'e 'na'x'í'det. Lá'lae 'na'x'í'dxa gá'la. 25 Lá'é 'na'z'wat'm wí'x'st'e'ndéda gá'le Qwé'q'sotlé'nox'xes yá'yats'é, 1.é'wa gá'le Dzá'wade'noxwa, 1.é'wa Ha'zwa-'míse, 1.é'wa Gwá'waénoxwé; hé'mísa 'wi'wó'masgemé. Lá'dzék'as'lae s'é'x. 30 'wí'd; k'í'és'ém'la'wis dzá'q'waxs gá'xáe lax G'í'dédzólise lax g'ó'ku'lasas Wá'qá'é'xa Lé'g'wí'da'xwé.

Wá, lá'm'lae q'la't.é'sga'má'kwéda lá á'ó'q'wá'yaxa 1.0'égwalentsé'sela lá'e 35 hé'na'k'ula lax Tá'wí'sa'e qaxs hé'má'e g'ó'kulats Hamá'lak'aua'e, 1.0 K'wá'qassano, 1.0 M'ó'x'sí'g'í'wá'kwé, 1.0 T'í'e-tlé'sem'x's'ána, 1.0 1.é'mk'á'x'é.

Lá'lae lá'g'á'eda 1.é'1'qwalá'á'e. Hé'x- 40 'í'dam'la'wiséda á'yí'lkwás 1.á'í'laywas-

once, and said, "I come, Chief Hamalak'aua'e, to see if what is said about your children is true, that they are men of supernatural power, and also if they have really vanquished my chief, Food-Giver. Now I have finished my speech."

Then Hamalak'aua'e came and stood outside of his house, and said, "Beware! Take care when you see my supernatural men here." Then he beat time on the front boards of his house; and Splitter and Tied-One split cedar-sticks and burned their ends, and they went out with them.

Then they began to shoot with them, and the arrows just went astray. Then all the tribes laughed. Splitter and Tied-One went into the house. They went to take their bows.

Then they came on the roof of their father's house, and shot together. Then all the canoes capsized, and the tribes were as if dazed. Then Stone-Hand struck them (with his fist). Now he grew tired.

Then they split cedar-trees, and Splitter and Tied-One put up stakes to tie the Qwéq'sot'énox" men on to them. Now they were put up alive by the men of supernatural power. Then they finished, and the ravens came and pecked out the eyes of the living people, for they had no way (of defending themselves), for indeed their hands were tied behind them.

Now they were placed in this way for four days. Then they asked for a man named Ts'ógulis and (another) named Xwé'lisag'flak'; for they were the

dex'dé ya'q'leg'ata. La³laé 'né'ka: "G'a'xeg'in g't'game³ Hamalak'aué³ qan g'a'xe a'ó'q'wa'ya la'xós sa'sema-qlósxwa gwó'ya'x 1,0'í,égwalntsésa; hé'miséda á'la'máox la'm 'ya'x'ida- 5 mas lá'xen g't'gama'yaé 1,á'1,axwasde. Wá, la'm gwa'ten wa'ídemé."

Hé'x'idam'la'wisé Hama'lak'aua'e g'ax 1,á'x'wels lax 1,á'sana'yasés g'ó'kwé. La³laé 'né'ka: "Wé'ga ya'1,lax 10 qa's d'ó'x'wale laosáxg'in 1,é,ó'gwalak'." La³laé 1,é'x'édxa tsá'gmasés g'ó'kwé. Hé'x'idam'la'wisé K'wa'qaxsáno 1,0 M'ó'x'segé'wakwé x'ó'x'widxa k'waxi,á'wé qa's mé'x'bendéq; hé'mis la hó' 15 qawltsems.

La³laé ha'n'ídes. Á'em'lawis pé'se- lédá ha'n'elás. Hé'mis la xa'Pidaa'tsa 'na'xwa lé'lqwalata'ya. Wá, la³laé hó'gwile K'wa'qaxsáno 1,0 M'ó'x'segé'wakwé. Wá, la'm'lae ax'é'dxés lé'k'kwisé'.

Wá, g'a'x'em lax ó'gwásas g'ó'kwás ó'mpas. La³laé 'nemá'x'id ha'n'í'd. Hé'x'idam'la'wisé 'na'xwa qap'le'deda 20 x'wá'xwak'luna. Wá, la'm 'nemá'x'iséda lé'lqwalata'e 1,0 wu'na'Pida. Wá, hé'mis la mix'í'daats T'e'l'esemx'tsana. La³laé qe'lx'ída.

La³é 1,é'mh'mx's'endxa wí'kwé. La' 30 'laé K'wa'qaxsáno 1,0 M'ó'x'segé'wakwé 1,á'g'alíselaq qa's yí'p'leg'endilésa Qwé'q'sot'énoxwe bé'bgwanímé laq. Wá, la'm q'wé'qlulap'égá'édzemsá 1,0'í,é'gwalntsésé. Wá, la³laé gwa'fa. La- 35 m'lae g'a'x'éda gwa'wina 1,é'n'áx gá'yá'grsasa q'wé'q'ula bé'bgwan'ema qa w'x'í'dés qá'axs k'lek'á'ts'égá'yaé.

La³laé m'p'lenywa'sé 'na'la hé gwa- 40 'é'sé. La³laé wu'á'sé'wéda 1,é'gadófas Ts'ó'gulísé 1,é'wa Xwé'lisag'flax 1,0'á'xa hé'la'x'wú'á'sa Gwá'waenoxwe. La³laé

strongest men of the Gwa'waenox'. Then Tso'gulis tried, and said immediately, "Now the (cedar withes) are cracking." Then Tso'gulis and Xwe'lisag'flak' both tried to move, and they broke the cedar withes with which they were tied.

Then they untied their friends, and the people wanted to pay them (to untie them also). Now all the men were nearly untied. Then Splitter and Tied-One discovered it, and they sent Stone-Hand at once to go again and strike the people.

Now all of those who were untied by Tso'gulis and Xwe'lisag'flak' were alive. Then the Qwe'q'sot'e'nox' were vanquished by the ancestors of the 'n'm'ges on account of these men of supernatural power.

Now a long time had passed when the men of supernatural power moved to Odza'las with their father and Stone-Hand and Scabby-Knee and with the attendants of the chief Hamalaka'aua'e.

Then they finished their house. Then Splitter went to see the village at the mouth of the river at Long-Beach, whose chief was Unrivalled. He at once got for his sweetheart a pretty woman. Then the woman lay down with Splitter. Then the woman reported to Splitter, and said, "Take care, master, when he comes who will bring coppers to Unrivalled." Thus said Ma'x'ulay'gwa, for she was one of his wives, and Ts'ets'ala'la' was the name of his second wife, and the father of Ts'ets'ala'la' was the chief of the Ha'swa'mis, and his name was Tied-Hands, and therefore Ma'x'ulay'gwa

'n'm'ns'id'e Tso'gulise. He'x'idarm'la-wise 'ne'ka: "La'm'ga a'leg'a'la." La'x'ula'x'lae 'n'm'a'x'id ya'wix'ida, yix Tso'gulise lo Xwe'lisag'flakwe. Wa, la'm a'fideda d'we'xe yiq'ems. 5

He'x'idarm'la'wise la qwe'faxes le'e'le'la'la. Wa, la'e'm'lae xu'nkwasoses go'kulote. La'lae'ela'q 'w'la' qwe'f'idxa be'begwaneme, la'as q'ak'e K'wa'qassanoq lo Mo'x'se'g'wakwaq. La'lae he'x'idarm'ya'laqas Te'te'semx'ts'ana qa le's e't'ed mix'idxa be'begwanem'x'de.

Wa, la'e'm'lae q'we'q'uleda la'x'de qwe'lasos Tso'gulise lo Xwe'lisag'flakwe. Wa, la'm'lae'ya'k'aweda Qwe'q'sot'lenoxwe la'xa g'alasa 'ne'm'ges qae'da lo'iq'gwalents'e'sela.

Wa, la'lae ga'faxes la'e ma'weda lo'iq'gwalents'e'sela lax Odza'lase, le'wes 20 o'mpe, lo Te'te'semx'ts'ana, lo le'm'ka'x'e, le'wa a'y'ik'wasa g'igama'e, yix Hamalaka'aua'e.

Wa, la'lae gwa'leda go'kwe, la'alas K'wa'qassano qa's'id qa's le do'x'wid 25 go'kula la'xa gwa'nakwasa wa lax G'ild'zolsixa g'igadas Wa'qa'e. He'x'idarm'la'wise wa'adix'itsa e'ke ts'eda'qe. Wa, la'laeda ts'eda'qe kwa'le't lo K'wa'qassano. He'mis la 30 tshk'a'la'latsa ts'eda'qax K'wa'qassanowe. La'lae 'ne'ka: "Ya't'ano, q'agwida, qo'g'a'x'ida la'q'waod'axox Wa'qa'ex." 'ne'x'lae Ma'x'ulay'gwa, he'em 'ne'mo'x' g'ne'mse. La'lae 35 Ts'ets'ala'la'eda a'lefe g'ne'ms; he'mis omps Ts'ets'ala'la'eda g'igama'yasa Ha'xwa'misixa le'g'adas Wula'se'we; he'mis la'g'ilas ts'ix'ile na'qa'yas

felt badly towards Tšletslálal, for Tied-Hands had obtained as magic gift coppers at Q'u'mq'umlīg'a; and Tied-Hands was going to bring coppers to Unrivalled, and therefore Mā'xulayūgwa said to Splitter that he should come and wait for the box filled with coppers.

Then Splitter went home at once and told Tied-One. Then Tied-One said, "O brother! let us go into the woods and try (to lift) large stones (to see) if we are able to do so, if there is nothing that we cannot lift." Thus he said to his brother.

Then they went, and arrived where a large stone lay back of Ōdzā'las. Then the brothers went into the water of a small river. As soon as they had finished, Splitter tried to take the large stone. He lifted the stone at once, and put it on his shoulder. Then he went with it a long way, and Splitter brought the stone back and put it down.

Tied-One also took up the stone, and he also put it on his shoulders. Then he walked a long distance, and brought it back and threw it down.

Then they were glad; and Splitter asked Tied-One, and said to him, "O brother! let us go to see my sweetheart, Mā'xulayūgwa." Tied-One said at once, "Let us go."

They started at once, and arrived at the village of (Splitter's) sweetheart.

Mā'xulayūgwa qa Tšletslálalē qax la'e 1.ō'gwālē Wulā'sē'waxa 1.1ā'lēqwa lax Q'u'mq'umlīg'a; hē'mis la g'āx 1.1ā'qwaōdayōs Wulā'sē'wē lax Wā'qā'ē; hē'mis la'g'īlas Mā'xulayūgwa 'nē'ka 5 lax Klwā'qaxsāno qa wē'g'īles g'āx'ī qā's hē'tē la'g'īlxa 1.1ā'qwaatšē g'īl-dasa.

Hē'x'īdaēm'lā'wisē Klwā'qaxsāno la nā'nakwa qā's lē nē'lax Mō'x'sēgē'wa- 10 kwē. Lā'laē 'nē'k'e Mō'x'sēgē'wakwē: "ŷya 'nē'mwōt, wē'x'ins la'xwa a'lēx qens lē 'mē'nsasa 'wā'lasa'x tē'sema. Wā, qensō lā' wē'x'īdamas'īqō, wā, la'mē'sens k'tē'a'st wē'ī,em," 'nē'x- 15 'lāexēs 'nē'mwōtē.

Lā'laē qā's'īda. Lā'laē la'g'āa la'xa 'mē'k'lū'sē 'wā'las tē'sēm lax a'lās Ōdzā'lasē. Hē'x'īdaēm'lā'wisēda 'nē'mē'ma la'sta' la'xa 'wā'bidā'wē. G'īl- 20 'ēm'lā'wisē gwā'la, la'e Klwā'qaxsānowē gung'ē'lsa dā'x'īdxa 'wā'lasē tē'sema. Wā, hē'x'īdaēm'lā'wisē 'wix'ē'dēda tē'sēmē, wā, la'm'laē la'x'sē'yā'plēnda'massa tē'sēmē. Lā'laē qwē'sg'īla 25 qā's'īdes. G'ā'x'laē aē'daa'qē Klwā'qaxsānowasa tē'sēmē. Lā'laē ax'ē'l-saq.

Hē'x'īdaēm'lā'wisē Mō'x'sēgē'wakwē ō'gwaqa tē'x'īdxa tē'sēmē. Lā- 30 'lā'xaa hē'x'īdaēm la'x'sē'yā'plēnda'masēq. Lā'la'xaa qā's'īd qwē'sg'īlas. Wā, g'ā'x'laē aē'daaqas qā's tē'x- 'ēlsēq.

Wā, la'm ē'x'īdē nē'nā'qā'yas. Lā- 35 'lāē Klwā'qaxsānowē ax'k'lā'lax Mō'x'sēgē'wakwē. Lā'laē 'nē'k'īq: "ŷya 'nē'mwōt, wē'x'ins dō'qwaxen 1.1ā'la, lax Mā'xulayūgwa." Hē'x'īdaēm'lā'wisē Mō'x'sēgē'wakwē 'nē'ka: "W'īdzā- 40 x'ins."

Hē'x'īdaēm'lā'wisē qā's'īdex'dā'xwa. Lā'laē la'g'āa lax g'ō'kwāsēs 1.1ā'la.

They did not enter her house: they only staid in hiding behind it.

Then he threw a stone on the house of Unrivalled, and Ma'zulayogwa came out at once to the place where she knew her lover was sitting.

Ma'zulayogwa said at once, "Thank you, master, for this evening is the time referred to when Tied-Hands is coming. Take care, master. You just run away with the box of coppers. I will [only] be your slave if you will do this. That is (what I want to say), master. Don't allow yourself to be seen, and also stay here and sit here. As soon as Tied-Hands comes, I will come and tell you, my dear."

Now it was evening when Ma'zulayogwa went home. As soon as it became dark the people made a noise. Then they said, "Show your faces. They have arrived."

It was not long before Ma'zulayogwa came, and said, "O master! Tied-Hands has come. Now take care, master. As soon as it is dark you must go. No-body will recognize you."

Then Splitter heard them calling for a strong man. He tied red cedar-bark in his hair, over his forehead; and Tied-One also did so. Then Splitter said to his brother, "I will go. The place where the canoe lies is a long ways off, for it is very low tide. You stand here, so that you may take the box from me."

But now the strong men of the Le-gwidá's" had tried in turns. Then Splitter ran, and went to the place

K'tes'lat'la lae'i. lax g'ókwas; a'em'lae la wuna'la lax a'laná'yasa g'ókwe.

La'lae le'ka'sasa t'e'seme lax g'ókwas Wa'qa'e. He'x'idam'la'wise Ma'zulayogwa g'ax la'wels qa's g'axe 5 la'xes q'a'le'le qa g'ax k'wa'tsá'tses t'a'la.

He'x'idam'la'wise Ma'zulayogwa 'ne'ka: "Ge'lakus'la, q'a'gwida, qaxs yo'mae gwó'yos Wula's'e'we qa's g'ax- 10 de'moxda dza'qwa'lex. We'ga ya't'la-lex, q'a'gwida, qa's a'melos laf qasqa'selsesa g'ildasa t'a'qwa'tsa. Wa, la'em'en a'em' laf q'a'k'olós qa'so hef gwe'x'idi'e. He'meg, q'a'gwida. 15 Gwa'la he'q'ala do's'wai'en.oi.; he'mis qa's yo'x'sa'maos k'wa'fox. G'if'em'wise g'ax'le Wula's'e'wa qemó g'axi. ne'taloi, ada'."

Wa, la'em dza'qwa'x la'e ná'nakwe 20 Ma'zulayogwa. Wa, g'if'em'lae p'e-dre'g'ina'kulaxs la'ase ha'dze'stax't'le-da g'ókula. La'lae 'ne'ka: "Ne'te-matala'i, g'ax'emg'a'i."

K'tes'lat'la g'a'faxs g'a'xae Ma'zula- 25 yogwa. La'lae 'ne'ka: "ya, q'a'gwida, g'ax'mox Wula's'e'wex. We'ga ya't'la'x, q'a'gwida. He'f'ax't' laf p'edex-t'el qa'so la'lo. K'te'selas 'ma'it'la-laf loi." 30

La'lae wu'e'le K'wa'qaxsanoxa 35 le'lala qa le's ta'k'wemasa bigwa'ne-ma. La'lae mo'x'widasa t'a'gikwe la'xes sa'ya'ses o'gwi'wa'e. La'lae he'em'fat' gwa'le Mo'x'sege'wakwe. 35 La'lae 'ne'ke K'wa'qaxsanoxes 'ne'm-wote: "La'men laf g'ada'lawise ha'ne-dzasasa xwa'k'luna qao'x'la 'walasex x'a'ts'a'ya. Yo'x'sa'em'les t'a'waha'tox qa's a'melos t'a't'nalalaxa g'ildase." 40

Wa, la'em'ja wax' t'a't'ayukwa leda 45 he'lo'k'wasa Le'el'gwida'xwe. Wa, la'lae dze'ly'wide K'wa'qaxsano qa's le

where the canoe was lying. He said, "Make room, make room! I am the one who has some strength." Then he took the large box and put it on his shoulders, and ran away.

In vain the people questioned each other, and said, "Who is that? Who is that?" And they tried to run after him; but those who tried to pursue him could not catch him. Then he reached his brother, who took (the box) and ran with it. They were going to take it to Ōdzá²las that night. As soon as Tied-One became tired, Splitter changed with him, and carried the box.

Then they reached their house. Then they went on with it and took it to the upper part of Ōdzá²las and hid the box in l:esá²lilk². Now Splitter had gotten the box full of coppers.

All the Le'gwílda²x² tried in vain to find the men who carried away the box. Then Unrivalled gave it up. Máxulayúgwa felt glad on account of her lover.

Now we will stop (talking) about Unrivalled, and we will again talk about Splitter and his brothers Tied-One and Scabby-Knee and Stone-Hand, and also Hamá²lak²aua²e and his attendants.

Now the brothers of supernatural power were making a house at l:esá²lilk², and the brothers made the house dark inside. They finished the house, and it was very dark inside.

Then they went to the beach in front of their house, and rolled large stones so that they extended in a line out from the bank. They wanted them to

la'xa ha²ne'dzasasa xwá²kluna. La²lae² 'ne'ka: "G'o'wé', g'o'wé', g'o'wé', no'g'wax'stlaa²x²'maa's la'lók'wala." La²lae² da'x²'dixa² 'wa'lase g'ildasa qa's t'e'x²'ideq. La²lae² dze'l'x²wida. 5

Wu²'e'm²lāwis wá²lap'eda bebegwanemé. La²lae² 'ne'ka: "A'ngwatséda, a'ngwatséda?" La²lae² wax² dza'dzel-waq. Wá, la²lae² k'teas gwé'x²idaas héhtsá'xlāsosa wá'x'e qa'qa'yaq. La²lae² la'g'aa la'xes 'ne'mwōté. La'e t'e'x²'ideq qa's dze'l'x²widés. La'e m' la'laales lax Ōdzá²laséxa ga'nul'e. G'i't'em²lāwis qe'l'x²'ide Mō'x²'sege'wa-kwé, la'e K'wa'qaxsanowé l:á'yo t'e'x²'- 15 'idxa g'ildasé.

La²lae² la'g'aa la'xes g'o'kwé. La²lae² ha'ya'qalas qa's le's la'xa 'na'la'yas Ōdzá²lasé. Wá, la'e m' q'ula'p'idxa g'ildasé lax l:esá²lilk². Wá, la'e m'lae² 20 lá't'e K'wa'qaxsanóxa g'ildasé q'o'taxa l:á'qwa.

Wá, la'e m'le wu²'e'm² 'na'xweda Le'elgwílda²xwé á'áxa begwá'ne'méxa lá t'e'x²'idaxa g'ildasé. Wá, la'e m'lae² 25 ya'x²'ide Wá'qa'yaq. La²lae² e'k'e ná'qa'yas Má'xulayú'gwa qa'e's l:á'la.

Wá, la'e m'ens gwa'l lax Wá'qa'e. La' 'me'sens e't'edél gwa'g'wix'á'la'l lax K'wa'qaxsano l'e'wis 'ne'mwōté Mō'x²'- 30 sege'wakwé, lō l'e'mk'ax'e, lō T'e'te-senx'tslana; hé'misē Hamá²lak²aua²e l'e'wis a'y'ilkwé.

Wá, la'e m'lae² g'o'kwelá'eda 'ne'm'e-maxa lō'l'egwalents'elá lax l:esá²lilk². La'e m' ga'nultsem'leda g'o'x²'lasa 'ne'm'e'ma. Wá, la²lae² gwa'á'eda g'o'kwé. Wá, la'e m' xe'n'ela p'led'eg't'eda g'o'kwé.

La²lae² l'e'nts'és lá'xa l:emá'isases 40 g'o'kwé qa's lō'x²widéxa a'wá'wé t'e'si-ma. La'e m'lae² l:á'sabá'eda t'e'semé. Á'em²lae² 'nēx² qa ha'ya'p'a gá'tes lax

be near enough together so that a man could jump from one to the other. Then they finished.

Then they took tallow of the deer and of the elk, and smeared it on the stones. When they had finished, they invited one tribe in. (I do not know the name of that tribe.)

The guests came and staid in their canoes on the water in front of the house of Splitter. Then Hamá'la-k'aua'e spoke, and said, "Go out of the canoe one at a time, for these stones are the way (you will come)."

Then the men stood up in their canoes, and jumped on the stones. Then they all fell into the water, and only one of the men did not fall into the water. Then they all went into the house of Splitter, but they only lost their way in it. In vain they looked for their places, for the house was very dark. Splitter did not wish to show them their seats. Then they just sat down in the middle of the house.

And so Splitter spoke, and said, "O Stone-Hand! consider how senseless this tribe! therefore I think they should go out of this house, that we may look for sensible people for us to invite." Thus he said.

Stone-Hand went at once to the door of the house. Then Tied-One drove out those whom they had invited, and Stone-Hand struck the men (with his fist). Then one man only, the one who had not fallen into the water when

dédex'se'masōsa begwā'nēmē. La'laē gwā'fa.

La'laē ax'e'dsa ya'sekwasa g'e'wase
 1'e'wa l'e'wul'se qa's g'e'l'et'semēs
 la'xa t'e'semē. Wā, la'e'm gwā'fa. La'
 5 laē l'e'l'e'laxa 'ne'msgemakwē l'e'lqwa-
 lala'fya. (La'men k'e's q'a'l'elax le-
 guxi'á'yosa l'e'lqwalala'e.)

Wā, grā'x'laēda l'e'lanēmē mex'fa
 lax l'a'sa'yas g'o'kwas K'wa'qaxsano. 10
 La'laē ya'q'leg'atē Hamá'lak'aua'e.
 La'laē 'nē'ka: "Wē'ga hō'x'wuitax
 'na'p'nēmō'gumk'ilax qa'xs yō'maē
 t'ēx't'loxda t'e'semēx."

Hē'x'ida'm'la'wisē l'a'x'ut'ē'sēda bē- 15
 begwanēmē qa's dē'x'se'mdēxa t'e'semē.
 Hē'x'ida 'na'x'wae'm'la'wisē kwex'sta'
 la'xa 'wā'pē. La'laē 'nē'mō'x'mēda bē-
 gwā'nēmē k'e's kwex'sta' la'xa 'wā'pē.
 Wā, la'laē 'w'i'laēla la'xa g'o'kwas 20
 K'wa'qaxsano. Wā, la'e'm'xaa a'em
 l'e't'e'n'x'sā laq. La'e'm'laē wul'e'm
 la a'la qa's k'wā'x'ida'sa qa'e'da g'o-
 kwaxs x'e'n'lēlaē p'lēk't'la. La'e'm'laē
 k'e'sē K'wa'qaxsano 'nēx: qa's nē'tēs 25
 gwō'yā's qa k'wā'laats. La'laē wul-
 'e'm la ktus'ā'lit la'xa nā'qawa'lifasa
 g'o'kwē.

Hē'mis lā'g'ifas K'wa'qaxsano ya'-
 q'leg'afa. La'laē 'nē'ka: "'yā, T'e'l' 30
 t'ēs'emx'ts'ana, wē'ga dō'qwalaxs nā-
 qa'yāqōs qaō'xda k'e'l'e'sēx nē'nāxsāla,
 yixwa l'e'lqwalala'ēx. Hē'den 'nē'na-
 k'tē qa lā'lag'isōx a'em hō'qawels qens
 a'lēx'idēx nē'nāxsale qens l'e'lēlase- 35
 'wa, 'nē'x'laē.

Hē'x'ida'm'la'wisē T'e't'ēs'emx'ts'a-
 na la'xa t'ēx't'lasēs g'o'kwē. La'laē
 Mō'y'seg'e'wakwē k'a'y'ewelsxa wā'x'de
 p'lē'kwa. Wā, la'laē T'e't'ēs'emx'ts'ana 40
 k'e'l'ax'idxa bē'begwanēm'x'dē. Wā,
 la'e'm'laēda 'nēmō'kwē begwā'nēmxa

they first jumped from stone to stone, — this one also was saved in the house on account of what he said when he put his blanket around his father and said to Stone-Hand, "Make room, make room, that I may go and kill this my slave outside." He and his father were the only men who were saved.

Then Splitter and his mother Mā'xulayūgwa, and also Tied-One with his mother Ō'magasema'e, assembled. Then Splitter staid always with his father Hamā'lak'aua'e. Then Splitter and Tied-One started and went to the lower part of the river, to the village of Unrivalled. He wanted to visit his sweetheart.

Then he threw a stone on the house. Then Mā'xulayūgwa came to him, and Splitter said to her, "I have come to you. I will have you for my wife." Thus he said to her. Then they went, and Splitter married Mā'xulayūgwa. Then they went home to the house of Splitter. That is the end.

le'x'aamx'de k'les ts'ax'stānō g'a'lex'de
da'dax'se'masi'wēda tē'semē. Hē'm-
'la'xaa'wis q'u'la la'xa g'o'kwē qae's
wā'de'maxs la'e q'ane'p'mdxēs o'mpē
qa's 'nē'k'ex Tē'tēsemx'ts'ana: "G'o-
'wē, g'o'wē, g'o'wē, qan hē k'le'lak'ax-
g'in wī'sak' la'xwa lā'sana'ex." Wā,
la'e'm lēx'em q'ulē'da begwā'nemē
l'e'wēs o'mpē. 5

Wā, la'e'm'laē q'ap'le'x'dē K'lwā'-
qaxsāno l'e'wis ab'e'mp, lax Mā'xulayū-
gwa. Lā'laē o'gwaqē Mō'x'segē'wa-
kwē q'ap'le'x'dē l'e'wis ab'e'mpē, lax
Ō'magasema'e. Wā, la'e'm'laē K'lwā'-
qaxsāno hē'menataem la q'ap'la'la
l'e'wis o'mpē, yix Hamā'lak'aua'e.
Lā'laē K'lwā'qaxsāno l'o Mō'x'segē-
'wakwē qa's'id qa's le la'xa gwa'na-
kwasa wā lax g'o'ku'lasas Wā'qa'e.
Wā, la'e'm ba'bak'wa l'e'wis lā'la. 10

Lā'laē lēk'a'sasa tē'semē. Hē'x'ida-
em'lawisē Mā'xulayūgwa g'ax laq.
Wā, hē'x'idaem'la'wisē K'lwā'qaxsāno
'nē'k'iq: "G'a'x'mendōl. Lā'men gē-
g'a'di'ōs, 'nē'x'laēq. Hē'x'idaem'la-
wisē la qa's'ida. Wā, la'e'm geg'a'dē
K'lwā'qaxsānōs Mā'xulayūgwa. Wā,
la'e'm nā'nakwa lax g'o'kwas K'lwā'-
qaxsāno. Wā, la'e'm lā'ba. 15 20 25

V. TRADITIONS OF THE QWĒ'Q^uSŌT'ĒNOX^u.

1. Ts'lá'qamē^s (Head-Winter-Dancer).

(Tradition of the clan ⁶wá'wōmasgēm : told by Ts'ō'xts'áás, a Mamaleqala,
a descendant of this clan.)

The Thunder-bird was living in the upper world with his wife; and the name of the Thunder-bird was Too-Large. Now, Too-Large was very downcast. He spoke to his wife, and said, "O mistress! let us go to the lower world, that I may see it." Thus he said.

Then his wife said, "O master! do you know about your name, that you have the name Too-Large, for you will be too large a chief in our lower world?" Thus said his wife to him.

Then Too-Large only said, "Just let us get ready to go." Thus he said; and then he put on his Thunder-bird mask, and his wife also put on her Thunder-bird mask. They came flying through the door of the upper world.

Then they sat down on the large mountain at Xekwē'k'in, which is named Split-in-Two, and they saw a river at the foot of a mountain.

Then Too-Large said to his wife, "Let us go down from this mountain and look at the river down below." Thus he said to his wife. Then they flew (down), and sat down at the mouth of the river.

Then they saw a man working at the beam of his [future] house. Then the man spoke to them, and said, "O

G'ōkula'laēda qō'lose lax e'k'ladzē-
⁴līsasēns ⁵na'lax ¹ē'wis gēm'mē. Wá, la²laē ¹ē'gadēda qō'losas Aō'dzi'la'la-
g'ilisē. Wá, la²laē ¹ō'max⁴id yul'se
Aō'dzi'la'lag'ilisē. Wá, la²laē ya'qē-
g'alē Aō'dzi'la'lag'ilisaxēs gēm'mē.
Wá, la²laē ⁵nē'ka: "ŷya, q'lá'gwida,
w'ldáx'ins la'xwa bē'ba'na'gawa'lisa'x
⁵na'la qens le dō'qwaqō," ⁵nē'x⁴laē.

Wá, hē'x'idam'la'wīse gēm'mas 10
⁵nē'ka: "ŷya, q'lá'gwīdē, q'lá'le'la'maa'-
qōs la'xēs ¹ē'gēmōs, yixs ¹ē'gadāa'-
qōsas Aō'dzi'la'lag'ilisē, wa, lalaxs
aō'dzi'la'lag'ilis lax la'xwa bē'ba'naga-
wa'lisa'xsēns ⁵na'lax," ⁵nē'x⁴laē gēm'-
15 maseq.

Wá, la²laē ā'mē Aō'dzi'la'lag'ilisē
⁵nē'ka: "Wē'ga, ā'tem xwa'na'fīdex
qens la'lag'i," ⁵nē'x⁴laēxs la'ē q'ō'xts'ō-
tsēs qō'losemē. Wá, la²laē ō'gwaqē 20
gēm'mas q'ō'xts'ōtsēs qō'losemē.
Wá, g'a'x⁴laē plētsa' lax tēx'ilasa
e'k'ladzē'līsasēns ⁵na'lax.

Wá, la²laē k'ludzē'ō'lisaxa ⁵wa'lase
nē'g'a' lax axa's Xekwē'k'in ¹ē'gadēs 25
K'ix'rdikwē'. Wá, la²laē dō'x'wa-
le'laxa wa lax á'xasa nē'g'a'.

Wá, la²laē ⁵nē'k'e Aō'dzi'la'lag'ilisa-
xēs gēm'mē: "Wix'ins la'xa la'xwa
nē'g'a'x qens le dō'qwaxa wa la'xa 30
ba'nē'," ⁵nē'x⁴laēxs gēm'mē. Wá,
hē'x'idam'la'wīse plē'pē'da qā's g'a'xē
k'wa'x'rd lax ō'g'siwa'yasa wa.

Wá, la²laē dō'x'wa'le'laxa ⁵nēmō'kwē
bē'gwa'nema ē'axelaxa k'a'tewē'lasēs 35
g'ō'x'iē. Wá, la²laē ya'q'ē'g'alēda

friends! I wish you would become men, that you may come and help me make this house." Thus he said to them.

Too-Large lifted at once the jaw of his Thunder-bird mask, and said, "O brother! we are people." Thus he said.

Then Too-Large questioned the man, and said to him, "O brother! what is your name?" Thus he said. Then the man said to him, "My name is Only-One-on-Beach."

Then Too-Large and his wife took off their Thunder-bird masks. Then Too-Large ceased being a bird. Then Only-One-on-Beach also asked the name of Too-Large. Then Too-Large said, "My name is Too-Large in the upper world, but now my name is Head-Winter-Dancer in this lower world, and the name of my wife here is Winter-Dance-Woman." Thus he said.

Then Only-One-on-Beach was glad when he knew the names. He said, "O brother! thank you for meeting me [that we have met]. Now go on, and you also build a house for yourself and your wife." Thus said Only-One-on-Beach to him.

Then Head-Winter-Dancer questioned him, and said, "O brother! where is a good place for building a house?" Then Only-One-on-Beach said, "Go to Me'tlapdzé. There is a good hill-site there." Thus he said.

Head-Winter-Dancer said at once that Only-One-on-Beach should take him to it. Only-One-on-Beach launched

begwā'nemaq. La^olaē 'nē'k'a: "ʔya 'nē'nemōkwa'i, wē'xenias bē'begwanemx^oid qa's grā'xa'ōs gi'wā'la'xgin g'ō'kwēlek;" 'nē'x'laēq.

Wā, hē'x^oidaem^ola'wise Aō'dzi'la'lagilise wē'x^oidex ō'xīaxx^oā'yasēs qō'losemle. Wā, la^olaē 'nē'k'a: "ʔya, 'nē'mwōt, bē'begwanemēnu'x^o," 'nē'x^o'laē.

Wā, la^olaē wula^olaē Aō'dzi'la'lagilise saxa begwā'nemē. Wā, la^olaē 'nē'k'iq: "ʔya, 'nē'mwōt, a'ngwax'ias?" 'nē'x^o'laēq. Wā, la^olaē 'nē'k'ēda begwā'nemaq: "Hē'men iē'gemē 'nemō'kulisela."

Wā, la^olaē Aō'dzi'la'lagilise q'ō'x^o'wuts'ōdxēs qō'losemlē iē'wis genēmē. Wā, la^om'laē gwa't tsē'k'wa. Wā, la^olaē ō'gwaqē 'nemō'kulisela wula'x iē'gemas Aō'dzi'la'lagilise. Wā, la^om'la'wise 'nē'k'ē Aō'dzi'la'lagilise: "Nō'gwaem iē'gades Aō'dzi'la'lagilise la'xa ē'k'ladzi'lisa 'na'la. Wā, la'ien iē'gades Tsā'qamaē la'xwa ba'nē'x 'na'la. Wā, lax' iē'gadgin genē'ngas Tsā'qaga," 'nē'x^o'laē.

Wā, la^olaē ē'x^o'idē nā'qa'yas 'nemō'kulsēlaxs la'ē q'la'x iē'ē'gemas. Wā, la^olaē 'nē'k'a: "ʔya, 'nē'mwōt, gē'la'k'as'la'xgins bā'k'iwēk. Wā, wē'gī'la ō'gwaqā' g'ō'kwīlax qa's g'ō'kōs iē'wōs genē'naqōs," 'nē'x^o'laē 'nemō'kuliselaq.

Wā, hē'x^oidaem^ola'wise Tsā'qamaē wula'q. Wā, la^olaē 'nē'k'a: "ʔya, 'nē'mwōt, 'widzē'da ē'ka a'w'nagwis lax g'ō'kwē'las?" Wā, hē'x^oidaem^ola'wise 'nemō'kulsēla 'nē'k'a: "Hā'ga lax Me'tlapdzē, ē'k'ēda žuse'la laq," 'nē'x^o'laē.

Wā, hē'x^oidaem^ola'wise 'nē'k'ē Tsā'qamaē qa's lē taō'dayōs 'nemō'kulsēla laq. Wā, la^olaē hē'x^o'idaemē 'nemō'

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his canoe, and Head-Winter-Dancer and his wife went aboard the canoe. Then the man paddled, and they arrived at Mě'tlapdzé.

Then Head-Winter-Dancer built a house on the hill-site, and Only-One-on-Beach also helped him. Then the house of Head-Winter-Dancer was finished, and he now saw many salmon jumping in the mouth of the river at Mě'tlapdzé.

Then he went to take wood of the red cedar to make a salmon-trap. When he had gotten the wood of the red cedar, he split it and made a trap. While Head-Winter-Dancer was working outside of his house, he heard the sound of (a voice) speaking on the beach of his village. It was saying, "O friend, Head-Winter-Dancer! is it you?"

Head-Winter-Dancer answered at once, and said, "Yes, it is I, friend Q'á'néqé'lak". Thank you for meeting me [that we met]." Thus he said.

Now Head-Winter-Dancer had on his head a large head-ring with a man in front, and he had around his neck a large neck-ring with men's heads attached. Then Q'á'néqé'lak" said to him, "I am told that you, Head-Winter-Dancer, are not an ordinary man, that you are a man of supernatural power." Thus said Q'á'néqé'lak".

Then Head-Winter-Dancer said, "Indeed, you said so." Thus he said to him. Then Q'á'néqé'lak" said, "Let me try you with my magic power." Thus he said while he pointed at him with his first finger.

kulisla w'x'ste'ndxés g'á'lo. Wá, la'lae hó'guxsé Tsá'qama'é 1'f'wis g'én'mé lá'xa g'á'la. Wá, la'lae bégwá'némé sé'x'wida. Wá, la'lae lá'g'aa lax Mě'tlapdzé. 5

Wá, la'lae hé'x'ida'mé Tsá'qama'é g'ó'kwila lá'xa yusé'la. Wá, la'm'lae ó'g'waqé 'n'mó'kulisla g'í'walaq. Wá, la'lae g'wa'fé g'ó'kwas Tsá'qama'é. Wá, la'lae dó'qulaxa q'é'némé k'ó'-' 10 tula g'ax 'm'na'la lax ó'x'siwa'yasa wás Mě'tlapdzé.

Wá, hé'x'idaem'la'wísé k'wa'qlwa-qlaxa k'wa'xí'a'wé qa's í'a'wayugwila. Lá'lae lá'xa k'wa'xí'a'wé. Wá, hé'x-' 15 'idaem'la'wísé x'ó'y'wí'teq qa's m'wá-g'iléq. Wá, la'm'la'wísé é'ax'éle Tsá'qama'yaaq lá'xa í.lá'saná'yasés g'ó'kwé. Wá, la'lae wu'a'x'at'e'laxa g'á'xa yá'q'e-g'al lax í.l'má'ésas g'ó'ku'lasas, yíxa'né-' 20 k'á'la, "í'ya qást, Tsá'qamé, só'maa?"

Wá, hé'x'idaem'la'wísé Tsá'qama'é ná'nax'méq. Wá, la'lae 'né'ka, "é, nó'gwám, qást Q'á'néqé'lak", g'é'lak'as-' 25 'lax'gríns bá'k'ewék," 'né'x'lae.

Wá, la'm'lae q'ax'ímá'le Tsá'qama-'yaxés í'ekwé b'ekw'wala í.lá'gikwa. Wá, la'lae q'énxá'laxés í'ekwé b'ux'sé-' 30 'staa'k' q'n'x'a'wé í.lá'gikwa. Wá, la'lae 'né'k'é Q'á'néqé'lakwaq: "'né'x'se-' waa'qós k'és a'ó'msa, Tsá'qamé' qaxs nau'alakwaéx bégwá'néma," 'né'x'lae Q'á'néqé'lakwé.

Hé'x'idaem'la'wísé Tsá'qama'é 'né-ka: "Q'á' í'á'má'aqós 'né'ka," 'né'x-' 35 'laeq. Wá, la'lae 'né'k'é Q'á'néqé'lakwé: "Wá'entsós q'én gu'nx'í'de'sgín nau'alakwénék' í'ol," 'né'x'laxs lá'e ts'lé'mx'í'tse ts'lémá'lax'tsá'na'fé laq.

Then a hole at once appeared under the eyes of Head-Winter-Dancer. Then Head-Winter-Dancer said, "O friend! it is wonderful. You are indeed a man of supernatural power."

Then Head-Winter-Dancer healed himself, and he said, "O friend Q'a-néqé'lak! now take care! let me also do the same to you." Thus he said while he pointed his first finger at him.

Then a hole appeared also between the eyes of Q'a-néqé'lak. Then Q'a-néqé'lak said, "O friend! it is wonderful. You really have supernatural power also."

Now, Q'a-néqé'lak was standing all the time in his canoe, for there were three of them in the canoe. Then Q'a-néqé'lak put the palm of his hand to (his forehead), and it healed up at once.

Then Q'a-néqé'lak felt badly on account of Head-Winter-Dancer. He said to his two companions, "Get out of the canoe and cut off the head of Head-Winter-Dancer, and throw the head in a corner on the rock."

Then the two men got out of the canoe and cut off the head of Head-Winter-Dancer and threw it away in a corner on the rock. Then they went into the canoe.

Then Q'a-néqé'lak felt glad, and he paddled; but he had not gone far when he heard Head-Winter-Dancer healing (himself). Then he came back to life. Then Q'a-néqé'lak went back at once, and said, "Go again, and cut open his belly." Thus he said.

Wá, hé'x'ídaem'la'wíse kwa'x'wale-
la lax benk'la'taxstá'yas g'e'yá'g'esas
Tsl'a'qama'e. Wá, hé'x'ídam'lawíse
Tsl'a'qama'e 'ne'ka: "ya, qast, á-la-
emxólas nau'alax" b'igwá'nema." 5

Wá, la'lae Tsl'a'qama'e qlule'x's'em
hé'lix'ídeq. Wá, la'lae 'ne'ka: "ya,
qast, Q'a'néqé'lak, wá'entsós ya'láx
qen ó'gwaqé hé'gwé'x'ídoi," 'né'x-
'laexs lá'e ó'gwaqa ts'l'emx'ítsés tsle-
ma'lax ts'lá na'e laq.

Wá, hé'x'ídaem'lawíse ó'gwaqa xup-
á'lele ná'qó'stá'yas Q'a'néqé'lakwé.
Wá, la'lae 'ne'k'e Q'a'néqé'lakwé:
"ya, qast, á-la-emxólas ó'gwaqa nau'a-
15 lakwa."

Wá, lae'm'lae hé'm'nafa'mé Q'a-ne-
qé'lakwé lá'xuxsa'la'e lá'xés ya'yats'le,
qaxs yu'dux'tslá'lae lá'xa g'a'la. Wá,
la'lae Q'a'néqé'lakwé lex'w'ítsés á'ya-
20 só'wé laq. Wá, hé'x'ídaem'la'wíse
amxstó'x'wida.

Wá, la'lae ts'lx'le ná'qa'yas Q'a-ne-
qé'lakwé qa Tsl'a'qama'e. Wá, la'lae
'ne'ka, lá'xés ma'ló'kwé le'ílotá: "Há'-
25 g'a lá'htax qa's qa'x'ídayós lá'xox
Tsl'a'qama'ex. Wá, lá'les ts'lex'e-d-
lex'ox xawé'qawx lá'xwa ó'neq'wax."

Wá, hé'x'ídaem'lawíse dá'lo'kwé
bé'bigwanem lá'x'we'htá lá'xés ya'-
30 'yats'le qa's le qa'k'ódeq xawé'qawx
Tsl'a'qamé'x'dé. Wá, la'lae ts'lex'e'deq
lá'xa ó'neq'wa. Wá, g'a'x'lae hó'x-
'we'hexsa lá'xés ya'yats'le.

Wá, la'm'lae e'k'e ná'qa'yas Q'a-ne-
35 qé'lakwé. Wá, la'lae sé'x'wida. Wá,
k'les'latá qwésg'laxs lá'e wule'la
Q'a'néqé'lakwa Tsl'a'qama'yaxs lá'e
hé'lik'ala. Wá, la'm'lae e'ted qlula'x-
'ída. Wá, hé'x'ídaem'la'wíse Q'a-ne-
40 qé'lakwé g'ax ae'daa'qa. Wá, la'lae
'ne'ka: "ya'x'da'x", há'ga e'tted qa's
qwa'x'ídayusaq," 'né'x'lae.

Then the two men stepped out of the canoe, and went to where Head-Winter-Dancer, the man of magic power, was working, and they cut open his belly, and they pulled out his intestines and threw them away.

Then Head-Winter-Dancer was dead again. Then Q'a'néqé'lak* paddled away again. He had not gone far when he again heard the sound of (some one) healing (himself). Then he looked around and saw Head-Winter-Dancer, the supernatural man, coming to life again.

Then Q'a'néqé'lak* became angry, and once more he went to him. Then he told the two men to gather driftwood, and to make a fire on the beach of the house of Head-Winter-Dancer. Then the two men gathered driftwood and made a fire of it. Then they took Head-Winter-Dancer and threw him into the fire on the beach, and Q'a'néqé'lak* waited until he began to burn.

As soon as he began to burn, Q'a'néqé'lak* tried to leave him. Then Q'a'néqé'lak* heard again the sound of (some one) healing (himself). Now, he had been glad; for the large rings of red cedar-bark were also burning, and therefore he was now very sorry when he heard again (some one) healing (himself).

Then he said, "Let us go to him again, and let us pull him into our canoe, and let us take him out to sea." Thus he said. Then the two men went out in their canoe and searched for a board-shaped stone. The men could hardly lift the stone and put it into the canoe. Then they went to the place

Wá, hé'x'ídaem'la'wiséda ma'lo'kwé bé'bigwánem la hó'x'wírtá la'xés ya-'yatslé qa's lé lax é'axa'lasasa nau'alakwé bigwá'nemé Tslá'qama'é qa's lé qwa'x'ídeq. Wá, lae'm'lawis né'xawélsé'ax'í'g'í'fás qa's tslex'í'déq.

Wá, lae'm'xáe hé'le' Tslá'qamé'x'dé. Wá, lá'lae é'tléde Q'a'néqé'lakwé sé'x'wída. Wá, k'les'lata qwé'sg'í'xax lá'é é'tléde wui'á'x'á'le'laxa hé'lik'lála. Wá, lá'lae mé'ls'í'da. Wá, lá'lae d'ó'x'wá'le'laxa nau'alakwé bigwá'néma, yix Tslá'qama'yaxx lá'é é'tléde la qulá'x'í'da.

Wá, lae'm'lae ts'ln'kwé Q'a'néqé'lakwas. Wá, lá'lae é'tléde laq. Wá, lá'lae 'né'ka, lá'xa ma'lo'kwé bé'bigwánéma qa qlap'le'x'í'deséxa qlé'xaté qa lex'wá'lisés lá'xa l'ém'á'ésas g'ó'kwax Tslá'qama'é. Wá, hé'x'ídaem'la'wiséda ma'lo'kwé bé'bigwánem qlap'le'x'í'dax qlé'xaté. Wá, lá'lae lé'qwe'lax'í'deq. Wá, lá'lae d'á'x'í'dex Tslá'qama'é qa's tslex'í'ndéq lá'xa lé'gwíse. Wá, lá'lae é's'elá'mé Q'a'néqé'lakwaq 25 qa q'u'lx'í'dés.

Wá, g'í'fém'la'wisé q'u'lx'í'da, lá'é wax' bá'wé Q'a'néqé'lakwas. Wá, lá'lae é'tléde Q'a'néqé'lakwé wui'á'xaxa hé'lik'lála. Wá, lae'm'x'dé la é'ké ná'qa'yax qa'éda lé'kwé lá'g'í'x'séx lé'má'é ó'g'wáqa q'u'lx'í'da. Wá hé'mis lá'g'í'fás xé'n'í'ela la tslex'í'le ná'qa'yaxs lá'é wui'á'la qé'x lá'é é'tléde la hé'lik'lála.

Wá, lá'lae 'né'ka: "ya'x'dá'x' wí'x'ens é'tléde laq. Wá, lae'm's né'x'á'lexsá'leq' qens lá'lag'í'tsóx lá'xa lá'sakwé," 'né'x'lae. Wá, lá'laeda ma'lo'kwé é'tléde lá'í'tá lá'xés ya'yatslé qa's lé á'lex'í'dex sa'x'séma t'é'séma. Wá, lá'lae há'selá'em há'kwéda bigwá'nemaséx lá'é ax'á'lexsas lá'xa g'á'lá.

where Head-Winter-Dancer was sitting, and the two men took Head-Winter-Dancer by the arms and pulled him into the canoe.

Then they paddled and went out to sea. When they were far out to sea, Q'a'néqé'lak* tied Head-Winter-Dancer with ropes of cedar withes, and he also tied the board-shaped stone to the end of it. Then they threw Head-Winter-Dancer into the water, and they also threw the stone into the water; and so Head-Winter-Dancer sank.

Now Q'a'néqé'lak* was really glad. Q'a'néqé'lak* had not staid long in his canoe when Head-Winter-Dancer came and stood on the surface of the sea, and he made the sound of healing (himself). Then he walked on the sea. Q'a'néqé'lak* paddled after him, but he did not overtake him. Then he came into his house, and Q'a'néqé'lak* said, "O friend! it is wonderful. You are really a man of supernatural power."

Then Head-winter-Dancer said to Q'a'néqé'lak*, "O friend! give up (your attempts), for you have now tried four times in vain to kill me. You could not withstand [vanquish] me if I should wish to hurt you [also]." Thus said the supernatural man to Q'a'néqé'lak*.

Then Q'a'néqé'lak* started and took some strings of the large neck-ring of cedar-bark and some of the cross-piece at the back of the head-ring of red cedar-bark, for Head-Winter-Dancer wore his rings of red cedar-bark all the time.

Head-Winter-Dancer did not deny

Wá, la^hlaé qa's'id qa's lé lax k'wa'dza'sas Ts'a'qama'é. Wá, la^hlaéda ma'lo'kwé bé'begwanem dá'dex'seyap'te'ndix Ts'a'qama'é. Wá, la^hlaé né'x'a'texsaq la'xa g'a'la. 5

Wá, la^hlaé sé'x'wid qa's lé la'xa l'a'sakwé. Wá, la^hlaé l'lasg'tlaxs la'é mo'kluxodé Q'a'néqé'lakwasa dewé'x'e'né dene'm lax Ts'a'qama'é. Wá, la^hlaé é'tled mó'x'bendá'yuwéda sa'x'. 10 semé tlé'sem laq. Wá, la^hlaé ts'lexsta'núwé Ts'a'qama'é. Wá, la^hlaé é'tled ts'lexsta'núwéda tlé'sémé. Wá, la^hmé wu'ns'idé Ts'a'qama'é.

Wá, la'wis'a á'lax'id la é'x'idé ná' 15 qa'yas Q'a'néqé'lakwé. Wá, la^hlaé k'les g'a'la, la'é Q'a'néqé'lakwé hanwá-laxs g'a'xáé Ts'a'qama'é l'a'x'waiá'ya la'xa de'msx'é. Wá, la^hlaé hé'lik'á'la. Wá, la^hlaé qa'qasá'mak'a la'xa de'msx'é. Wá, la^hlaé hé'lik'á'la. Wá, la^hlaé qa'qasá'mak'a la'xa de'msx'é. Wá, la^hlaé Q'a'néqé'lakwé sa'sewaq. Wá, la^hlaé k'les hé'tsaxl'a'qexs la'é lá'g'aa la'xés g'o'kwé. Wá, la^hlaé Q'a'néqé' 25 'lakwé 'né'ka: "ya qast, la'e'mx'ojas á'lak'á'la nau'alax' begwá'nema."

Wá, la^hlaé 'né'k'é Ts'a'qama'é, lax Q'a'néqé'lakwé: "ya qast, wé'g'a'ya'x'idex qaxs le'ma'qós wax' mo'plena 30 wax' k'elax'id g'a'xen, wé'laqwas ék'alax g'a'xen, qen'ó 'né'x'lax qen ó'gwaqelaxen mó'mastlala'x'ot." 'né'x'laéda nau'alakwé begwá'nemax Q'a'néqé'lakwé. 35

Wá, la^hlaé Q'a'néqé'lakwé qa's'id qa's lé ax'e'd la'xa qui'é'demas l'ekwé qenxá'wés l'a'gikwas t'e'wa g'a'yudé lax ga'yaá'pla'yas qex'ima'yas l'a'gikwas qaxs hé'menaf'e'mac Ts'a'qama'é l'a' 40 l'agiku'lax'sés l'a'gikwé.

Wá, la^hlaé Ts'a'qama'é k'les yé'x-

him the red cedar-bark. As soon as Q'a'néqé'lak* had obtained some of the red cedar-bark of Head-Winter-Dancer, he said to his companions, "Let us go to the place where the various kinds of salmon come through, that we may bewitch this man of supernatural power, that he may have frogs in his belly." Thus he said.

Now the red cedar-bark was for four days at the door of the Salmon. Then Head-Winter-Dancer felt sick to his stomach. Then he could not sleep for the pain in his stomach. Late in the night the frogs in his belly began to croak.

Then Head-Winter-Dancer sent word to Only-One-on-Beach that he should not paddle to the point of X'a'wag'és, for he was going to put his frogs there. Then Head-Winter-Dancer started to go there. As soon as he arrived there, he took the frogs out of his belly, and he put them on the rock at the point.

Then Head-Winter-Dancer said that its name should be Jump-on-Rock for later generations. Thus he said to the point. Then he went home to his house.

Then he said to his wife, "O mistress, Winter-Dance-Woman! let us take care of the frogs in the belly, that when we give a winter dance we may have the Frogs-in-the-belly war-dance." Thus said Head-Winter-Dancer to his wife. Then Winter-Dance-Woman obeyed [the word of] her husband in regard to the war-dancer, that he should have frogs in his belly.

Now, Only-One-on-Beach had four

stótsés t.lá'gikwé laq. Wá, g'í'f'ém'lá-wisé ló'té Q'a'néqé'lakwé l'á'xá t.lá'gikwas Tslá'qama'e, la'é 'né'ka l'á'xés lé'í'loté: "Wé'x'ins l'á'xá g'a'yém'xá-lasasa k'ó'klut'e'la qens wé'g'í'í. é'x'í'dé-í'xá nau'alakwé brgwa'néma qa wé'g'í-les wuq'l'é's'í'dé'l." 'né'x'á'laé. 5

Wá, hé'latla la mó'plén'ya'wé 'ná-lá'sa t.lá'gikwé lax t'lé'x'í'lasa k'ó'klut'e'la, la'é Tslá'qama'e t'lé'x'sém's'í'da. Wá, 10 la'á'laé k'é'a's gwé'x'í'daas mé'x'í'd qa gwí'má'lasasés t'k'í'le'. Wá, la'á'laé g'a'gá'a g'a'nula la'é x'wá'klug'a'déda wuq'l'á'sé lax t'k'í'á's.

Wá, la'á'laé halá'x'sé Tslá'qama'f'ya 15 wá'í'démé lax 'nemo'kulis'í'la qa k'é'le'sés la sé'x'wa lax ax'a'sa a'wí'í'ba'yas X'a'wag'és qaxs h'm'a'é lá'í'tsés wuq'l'á'sé laq. Wá, la'á'laé Tslá'qama'e qa'í'd qa's lé laq. Wá, g'í'f'ém'lá-wisé la'g'aa 20 lá'qé'x's la'é ax'ó'dalaxa wuq'l'á'sé l'á'xés t'k'í'le'. Wá, la'á'laé ax'a'í'odallas laxa a'wí'í'ba'e.

Wá, la'á'laé 'né'ka, yix Tslá'qama'e: "Lar'ins l'é'gadi'les St'q'a'nukwé lax 25 á'ta brkumé'l," 'né'x'á'laé'xá a'wí'í'ba'e. Wá, la'á'laé ná'nakwa l'á'xés g'ó'kwé.

Wá, la'á'laé 'né'ka, l'á'xés g'ém'mé: "ya, q'a'g'wí'dé, Tslá'qaga, wé'g'í'í-lax'ins á'x'elá'xá wuq'l'á'sé qín wé'g'í'í' yá- 30 'wí'í'lat qa wé'g'í'í'ésé wuq'l'á's'í' é t'ó'x'í'wí'da," 'né'x'á'laé Tslá'qama'f'ya'xés g'ém'mé. Wá, lar'm'f'la-wisé Tslá'qaga á'x'elax wá'í'démásés lá'wunémé qaé'da t'ó'x'í'wí'dé qa wé'g'í'í'és wuq'l'á's'í'. 35

Wá, lar'm lá'ta 'nemo'kulis'í'la sá-

sons. They were grown up. Then Only-One-on-Beach told them of what Head-Winter-Dancer had said to them. The oldest one said, "O brothers! let us disobey the word of the supernatural man. Maybe he is making fun of our father." Thus he said.

Then the brothers said, "Let us go to Xa'wag'és, and let us see if we won't get frogs in our bellies." Thus said the eldest to his younger brothers.

Then they launched the canoe of their father and went aboard. They went to the place Jump-on-Rock. When they passed it, the eldest brother said, "O brothers! what can be the matter with my belly? It is just the same as if red-hot stones were in it." Thus he said.

Then all the brothers said, "Oh, my belly is also beginning to ache!" Thus they said. Then the eldest one spoke, and said, "Maybe the word of Head-Winter-Dancer was true." Thus he said. "Let us go home, else we may all die here." Thus he said.

Then they went home. Now frogs were in the bellies of the four children of Only-One-on-Beach. As soon as they went to the beach of the house of Only-One-on-Beach, they went up, and the eldest one said at once, "O father! something bad happened to us, for it feels like red-hot stones in our bellies." Thus he said.

semnōx³sa bā'gwanemx³sā mō'kwa. Lae'm³lae q'l³l³q'l³l³yakwa. Wā, lae'm³lae³wisē 'nemō'kulisela ne'as wa'ldemas Tsla'qama'e laq. Wā, hē'x³idaem³la-wisēda 'nō'lastegema'e 'ne'ka: "ya, 5 'nā'f³nemwot, wē'g'il lā'x³ins ha'tlelalex wa'ldemasa nau'alakwē begwā'ne-mala'xas nā'nōttselase³wēx lā'x³ens o'm-pēx." 'nē'x³lae.

Wā, hē'x³idaem³la'wisē 'nā'f³nemwō- 10 tas 'ne'ka: "Wē'x³ins lax Xa'wag'ēsē qens dō'qwa'e k'lestiens wuq'le's'idēl," 'nē'x³laēda 'nō'lastegema'yaxēs ts'lā'tsē'ya.

Wā, hē'x³idaem³la'wisē w'x³stē'nd- 15 xa gā'lāsēs o'mpē. Wā, la'laē hō'guxsa. Wā, la'laē lax axā's Sēqlā'nukwē. Wā, la'laē haya'qalaqēxs la'ēda 'nō'lastegema'e 'ne'ka: "ya 'nā'f³nemwōtē, 'masā'nawisēgin tek'le'gā'n? 20 Hē'g'a gwē'x³sēda le x'txsemles tlē'semēgāda lax 'mēgwē's lā'qek," 'nē'x³lae.

Wā, la'laē 'nā'xwāmēda 'nā'f³nem- 25 wōtas 'ne'ka: "ya, lae'm³xāā'k' o'gwa-qag'in tek'lek' ts'ix'ilā'x³'ida," 'nē'x³lae. Wā, hē'x³idaem³la'wisēda 'nō'lastegema'e yā'q'legā'a. Wā, la'laē 'ne'ka: "Ā'ladzāemxentē wa'ldemas Tsla'qama'e," 'nē'x³lae. "Wē'gā'x³ins 30 nā'nakwa, ā'lēns yū'emlax lē'lē'la'xōx," 'nē'x³lae.

Wā, hē'x³idaem³la'wisē la nā'nakwa. Wā, lae'm³lae wē'wuq'le'sēda mō'kwe lax sā'semas 'nemō'kulisela. Wā, g'if³em- 35 'la'wisē la lā'gā'lisa lax lēmā'ēsas g'ō'kwas 'nemō'kulisela. La'e hō'x³wusē'sa. Wā, hē'x³idaem³la'wisēda 'nō'lastegema'e 'ne'ka: "ya, ā'dats, hē'lōmas'anagā'nū'x³ gwē'x³idaā'sek, 40 yixs hē'g'a gwē'x³sēda x'txsemalē tlē'semgāda lā'g'a 'mēgwē's laxgranū'x³ tek'legā'a," 'nē'x³lae.

Then Only-One-on-Beach spoke, and said, "O children! those are the frogs." Thus he said. "It is bad that you did not listen to my word." Thus he said. As soon as he stopped speaking, (the frogs in) their bellies croaked. Then the young men knew that they all had frogs in their bellies.

Then Only-One-on-Beach launched his canoe to go to Mé'tlapdzé. He was going to beg Head-Winter-Dancer to take the frogs out of the bellies of his children. All his children went. Then they arrived at the beach of the house of Head-Winter-Dancer.

Only-One-on-Beach arose at once in his canoe, and spoke. He said, "Oh, my dear, Head-Winter-Dancer! are you sitting in your house, supernatural one? I come to beg you to have mercy on my children, for I do not know the kind of sickness they have." Thus said Only-One-on-Beach.

Then Head-Winter-Dancer sent his wife to meet them and to invite them in. Then Winter-Dance-Woman went to meet them, and invited them in. Only-One-on-Beach asked his four children to go up to the house, and they went into the house of Head-Winter-Dancer.

Then he had on his thick head-ring of red cedar-bark, for he never left it off a single time. Then Only-One-on-Beach sat down with his children, and Head-Winter-Dancer looked at them at once.

Then he arose, and went to the place where the eldest son of Only-One-on-Beach was sitting, and he felt of his belly. As soon as Head-Winter-Dan-

Wá, hé'x'idaem'la'wíse 'nemó'kultsela ya'q'leg'ata. Wá, la'lae 'né'ka: "ya sa'sem yó'mox'la wuq'la'sax," 'né'x'lae. "Wá, 'ya'x'se'méda k'le'se hó'té'axa wa'démé," 'né'x'lae. Wá, g'i'f'em'la'wíse q'we'Pida, la'é x'wa'k'lu-g'ade t'etek'la's. Wá, la'e'm'lae q'la'P'ale'leda ha'ya'P'a q'x's h'e'm'a'e 'na'x'wa la wu'q'lesá. 5

Wá, la'lae 'nemó'kultsela w'x's'te'nd-xés g'a'la qa's lé lax Mé'tlapdzé. Wá, la'e'm'lae la' hawa'x'elalex T'sla'qama'e qa axó'daléséxa wu'q'la'sé lax t'ek'la'sés sa'semé. Wá, la'e'm'lae 'w'la sa'semas. Wá, la'lae la'graa lax t'hem'ásas g'ó'kwas T'sla'qama'e. 15

Wá, hé'x'idaem'la'wíse 'nemó'kultsela t'a'x'wa't'xsa la'xés ya'yats'le qa's ya'q'leg'ate. Wá, la'lae 'né'ka: "ya, a'da, T'sla'qama'a, k'wae'P'masa nau'ala-kwá? A'e'sa'yó'wé'ntó'l qa's wax'e'da-yó'saxg'en sa'semk' qaxg'in k'le'sek' q'a't'elaxg'a t'slix q'ó't'emx'da'x'g'a's," 'né'x'lae 'nemó'kultsela. 20

Wá, hé'x'idaem'la'wíse T'sla'qama'e 'ya'laqaxés g'm'e'mé qa l'é's la'lalaaq, wa, h'e'm'is qa t'a'telaléséq. Wá, hé'x'idaem'la'wíse T'sla'qaga la la'lalaaq. Wá, la'lae l'é'lalaaq. Wá, la'lae hé'x'ida'mé 'nemó'kultsela axk'la'xaxés mó-kwé sa'sem qa hó'x'wusdesé's. Wá, la'lae hó'gwita lax g'ó'kwas T'sla'qama'e. 25

Wá, la'e'm'lae qax'em'alaxés t'ekwé t'a'gikwa qaxs há'wé'xae 'nem'pléna l'é'ig'mx'ideq. Wá, g'i'f'em'la'wíse k'us'a'lité 'nemó'kultsela t'e'wis sa'semé, la'é hé'x'ida'mé T'sla'qama'e do-dux's'e'ndeq. 35

Wá, la'lae t'a'xulita qa's lé lax k'wae'lasasa 'no'last'g'ma'yas sa'semas 'nemó'kultsela. Wá, la'lae p'te'x'wi-dex t'ek'la's. Wá, g'i'f'em'la'wíse T'sla-

cer put his hands on his belly, the frogs began to croak.

After he had felt of him, he went to the next eldest and felt of him; and when he put his hands on his belly the child cried, "Ānanananana, aadededede!" and at once (the frogs in) his belly began to croak, and again it was the same sound as in the case of his elder brother.

Then Head-Winter-Dancer stopped feeling of him, and he arose again and went to the third brother.

As soon as Head-Winter-Dancer put his hands on his belly, he cried in the same way as his elder brothers, and (the frogs in) his belly also croaked. After he had finished feeling of these three children of Only-One-on-Beach, he went towards the youngest of the children of Only-One-on-Beach and also felt of his belly. Then he also cried like his elder brothers, and said, "Ānanananana, aadededede!" and then (the frogs in) his belly also croaked.

Head-Winter-Dancer stopped feeling of his belly, and arose and took a kettle and put it down in front of the children. Then he sat down again at the place where the eldest brother was sitting. Then Head-Winter-Dancer asked his wife to take the box-drum and two batons.

Then Winter-Dance-Woman went and brought the box-drum, turned it on its side towards the door of the house, and then Winter-Dance-Woman also

qama'e ax'a't'elotšes a'yašo'wē lax tek'la'sexs la'e hē'x'ida'mēda wuql'a'se xwa'k'lug'a'te.

Wā, la'lae gwa't p'lē'xwaq. Wā, la'lae e't'led gwe'stalit la'xa ma'k'ilaxa g't'lx'de p'lē'xwaso's. Wā, la'lae e't'led ax'a't'elotšes a'yašo'wē lax tek'la's. Wā, hē'x'ida'm'la'wisēda g'ina'nēmē 'ne'ka: "Ānanananana, aadededede." Wā, hē'x'ida'm'la'wisē e't'led xwa'k'lug'a'te tek'la's. Wā, hē'm'la'xaa gwe'k'lug'a'te 'no'lasteg'ma'yaš.

Wā, la'lae gwa'te Tsla'qama'e p'lē'xwaq. Wā, la'lae e't'led i'a'xulifa qa's le la'xa q'la'a'ya'e.

Wā, g't'f'm'la'wisē Tsla'qama'e ax'a't'elotšes a'yašo'wē lax tek'la'sexs la'e e't'led hē gwe'k'lug'a'te gwe'k'la'la'sases 'no'nrla. Wā, la'lae o'gwaqa xwa'k'lug'a'te tek'la's. Wā, la'lae gwa't p'lē'xwaxa yu'dukwē lax sa'semas 'nemō'kuliselaxs la'e gwe'stalit la'xa amā'inx'a'yaš sa'semas 'nemō'kulisela qa's e't'led p'lē'x'widrx tek'la's. Wā, hē'x'ida'm'la'xaa'wisē o'gwaqa hē gwe'k'lug'a'tes 'no'nrla la 'ne'ka: "Ānanananana, aadededede." Wā, la'lae o'gwaqa xwa'k'lug'a'te tek'la's.

Wā, la'lae gwa'te Tsla'qama'e p'lē'xwax tek'la'sexs la'e i'a'x'ulit qa's ax'e'dexa q'o'lats'le qa's g'a'xe ha'ng'a'lihaq lax l'a'salifasa g'ing'inānēmē. Wā, la'lae e't'led klwā'g'a'lit lax klwae'lasasa 'no'lasteg'ma'e. Wā, la'lae Tsla'qama'e ax'k'la'xaxes g'ne'mē qa ax'e'desexa t'e'myats'le xats'e'ma, i'e'wa ma'its'la'qē t'et'e'myayō.

Wā, hē'x'ida'm'la'wisē Tsla'qaga la ax'e'diq qa's g'a'xe q'o'x'walefāxa t'e'myats'le xats'e'ma lax o'sta'lihasa g'o'kwē. Wā, la'lae e't'led Tsla'qaga ax'e'dxa ma'its'la'qē t'et'e'myayō. Wā,

brought the two batons and gave one to Only-One-on-Beach.

Then Winter-Dance-Woman sat down by the side of the box-drum, and she called Only-One-on-Beach to sit down also close to the place where she was sitting. As soon as they were seated [at the place where they were sitting], then Head-Winter-Dancer said to his wife, "Now be ready to beat time when I say 'Go ahead!'"

Then Winter-Dance-Woman was ready with her batons. Then Head-Winter-Dancer sat down at the right-hand side of the eldest of the children of Only-One-on-Beach. Then Head-Winter-Dancer put his left hand to the lower part of the breast-bone of the young man, and he put his right hand to the lower part of his belly.

Then Head-Winter-Dancer told his wife to go ahead and beat time. Winter-Dance-Woman and Only-One-on-Beach beat time at once. Then Head-Winter-Dancer brought his hands together at the middle of the young man's belly. Then he had four frogs in his hands, which he put into the kettle.

As soon as he put the frogs into the kettle, Winter-Dance-Woman and Only-One-on-Beach stopped beating time. Then Head-Winter-Dancer arose, and sat down at the right-hand side of the brother next to the eldest. Then he again put his left hand to the lower part of the breast-bone of the young man, and he put his right hand to the lower part of his belly.

Then the young man's body shook and (the frogs in) his belly began to croak. As soon as the body of the young man began to shake, he cried, "Ananananana, aadededede!"

la^olae ts'a'sa 'ne'mts'laqe t'e'myayū lax 'nemō'kulisela.

Wā, la^olae Tsl'a'qaga klw'a'nōlt'ax aps'a'nā'yasa t'e'myats'le xats'e'ma. Wā, la^olae t'e'lalax 'nemō'kulisela qa le's 5
ō'gwaqa klw'a'g'a'lt' lā'xa mā'k'ala'me lax klwae'lasas Tsl'a'qaga. Wā, g'it-
'em'la'wise hē'tse'sta'lt'la, lā'xes kl'uts'e-
'l'ena'e, la'e Tsl'a'qama'e 'nē'ka lā'xes
gen'e'me: "Wē'ga gwā'lafax qen'lo 10
wā'xal'ōl. qa's t'e'm's'ēda'yos."

Wā, la^olae gwā'lat'e Tsl'a'qaga, yises t'e't'em'yayuwē. Wā, la^olae Tsl'a-
qama'e klw'a'la lax hē'k'ō'di'nō'tsa'yasa
'nō'lastegema'yas s'a'semas 'nemō'ku- 15
lisela. Wā, la^olae Tsl'a'qama'e ax'a-
l'elōtsēs ge'mxōts'lana lax be'nba'yas
t'ema'klubā'yasa hē'pa. Wā, la^olae-
sēs hē'k'ō'ts'lana'e lax be'nba'lisas te-
k'la's. 20

Wā, la^olae Tsl'a'qama'e wā'xaxēs
gen'e'me qa t'e'm's'idēs. Wā, hē'x'ida-
em'la'wise Tsl'a'qaga t'e'm's'id' lō 'ne-
mō'kulisela. Wā, la^olae qlap't'e'na'kulē
ē'e'yasās Tsl'a'qama'e lax nexsta'lisas 25
tek'la'sa hē'pa. Wā, la^olae gō'xsemēxa
mō'sgen'e w'wuqla'sa qa's axts'ō'dēs
lā'xa q'ō'lats'e.

Wā, g'it'em'la'wise axts'ō'tsa wu-
qla'se lā'xa q'ō'lats'axs la'e gwāt t'e'm- 30
sule Tsl'a'qaga lō 'nemō'kulisela. Wā,
la^olae lā'xulit'e Tsl'a'qama'e qa's le
klw'a'g'a'lt' lax hē'k'ō'taga'wā'lt'lasa
mā'kilaxa 'nō'lastegema'e. Wā, la^olae
ē'ted ax'a'l'elōtsēs ge'mxōts'lana lax 35
be'nba'yas t'ema'klubā'yasa hē'pa.
Wā, la^olae ē'tetsēs hē'k'ō'ts'lana'e lax
be'nba'lisas tek'la's.

Wā, la^olae xū'nx'ide ō'k'wina'yasa
hē'pa. Wā, la^olae 'nā'xwam'la xwā'- 40
klwale tek'la's. Wā, g'it'em'lae xū'nx-
'ide ō'k'wina'yasa hē'p'axs la'e ē'dzaqwa
'nē'ka "Ananananana, aadededede."

Head-Winter-Dancer immediately told Winter-Dance-Woman to go ahead and beat time, and then Head-Winter-Dancer again brought his hands together in the middle part of the young man's belly while Winter-Dance-Woman and Only-One-on-Beach were beating time. Then Head-Winter-Dancer got again four frogs. Then he put them again into the kettle.

Then he finished again, arose, and sat down at the right-hand side of the third brother, and he did the same as he had done to the elder brothers. He again put his left hand to the lower part of the breast-bone of the third brother, and he put the right hand to the lower part of his belly. Then Head-Winter-Dancer told his wife again to go ahead and beat time. His wife and Only-One-on-Beach began to beat time immediately. As soon as Winter-Dance-Woman began to beat time, the body of the boy began to shake, and (Head-Winter-Dancer) said, "Óu, óp, óp, ép, ép!" Then Head-Winter-Dancer brought his hands together in the middle part of the boy's belly. Then Head-Winter-Dancer squeezed the four frogs and put them into the kettle. Then he finished again.

Then Head-Winter-Dancer arose, and sat down at the right-hand side of the youngest of the children of Only-One-on-Beach, and put his left hand on the lower part of the breast-bone of the youngest brother, and he put his right hand on the lower part of his belly. Then Head-Winter-Dancer told his wife to go ahead and beat time. As soon as she began to beat time, the boy said, "Wé, wé, wé, yá, yá, anananana, aadededede!" Then Head-Winter-

Wá, hé'x'idaem'la'wisé Ts'la'qama'é
é't'éd wá'xa qa t'ém's'idés Ts'la'qaga.
Wá, la'lae é't'éd Ts'la'qama'é q'ap'le-
'na'kulaxés é'e'ya'só lax nexstá'lisas
tek'á'sa hé'f'axs la'é t'et'ém'se'le 5
Ts'la'qá'ga 1,0 'nemó'kulisela. Wá, la-
'lae é't'éd Ts'la'qama'é lo'xa mó'sgemé
wuq'á's. La'é é't'éd axts'ó'dés la'xa
q'ó'lats'le.

Wá, la'la'xaa gwá'la; wá, la'lae 10
1,á'xul'la qa's le'xat! klwa'g'a'li' há lax
hé'k'lotagá'wa'li'hasa q'á'ya'é. Wá,
la'lae é't'éd la'xés gwé'x'í'daasdáxa
'né'no'last'egema'é. La'e'm'lae é't'éd
ax'á'le'lotés gé'm'x'ó'ts'ána'é lax bé'n- 15
ba'yas l'ema'k'lubá'yasa q'á'ya'é. Wá,
la'lae ax'á'le'lotés hé'k'lot's'ána'é lax
bé'nba'lisas tek'á's. Wá, la'lae Ts'la-
qama'é é't'éd wá'xaxés gé'm'é qa
t'ém's'idés. Wá, hé'x'idaem'la'wisé 20
t'ém's'idé gé'm'as 1,0 'nemó'kulisela.
Wá, g'í'f'ém'la'wisé t'ém's'idé Ts'la-
qagá'xs la'éda g'ina'nem xu'nx'í'dé
ó'k'wina'yas. Wá, la'lae 'né'ka: "Óu,
óp, óp, ép, ép." Wá, la'lae q'á'p'te'na' 25
kulé Ts'la'qama'yaxés é'e'ya'sowé lax
nexstá'lisas tek'á'sa g'ina'nem. Wá,
la'lae Ts'la'qama'é q'wé't'emé'xa mó's-
gemé wuq'á'sa qa's le axts'ó'dés la'xa
q'ó'lats'le. Wá, la'e'm'xaa gwá'la. 30

Wá, la'lae 1,á'xul'le Ts'la'qama'é
qa's le klwa'g'a'li' há hé'k'lotagá'wa-
'li'hasa amá'inxá'é, lax sa'semas 'nemó-
kulisela. Wá, la'lae é't'éd ax'á'le'lotés
gé'm'x'ó'ts'ána'é lax bé'nba'yas l'ema'- 35
klubá'yasa amá'inxá'é. Wá, la'lae
ax'á'le'lotés hé'k'lot's'ána'é lax bé'n-
ba'lisas tek'á's. Wá, la'lae Ts'la-
qama'é wá'xaxés gé'm'é qa t'ém's-
'idés. Wá, g'í'f'ém'la'wisé t'ém's'í'da, 40
la'éda g'ina'nemé 'né'ka: "Wé, wé,
wé, yá, yá, yá, anananana, aade-

Dancer brought his hands together at the middle part of the boy's belly, and he again got four frogs and put them into the kettle.

Now he had finished, and the four children of Only-One-on-Beach were cured. Then Head-Winter-Dancer spoke to his wife, and said, "O mistress! give food to our guests, else they might starve." Thus he said.

Then Winter-Dance-Woman took stones and put them into the fire of her house. Then Head-Winter-Dancer spoke to Only-One-on-Beach, and said, "O friend! I will take the frogs back to Jump-on-Rock. I will just take away the cause of their supernatural power, then you will no longer be afraid of them." Thus said Head-Winter-Dancer to Only-One-on-Beach. (He continued) "I will follow you when you go home." [Thus he said.] Then he stopped speaking.

Then Only-One-on-Beach also spoke, and said, "O friend, Head-Winter-Dancer! thank you for healing my children. Now I will reward you with the Paddleside-Serpent-Canoe. You must take care of yourself for four years on its account. You will not see it for four years." Thus said Only-One-on-Beach to Head-Winter-Dancer. Head-Winter-Dancer thanked Only-One-on-Beach at once for what he had said. Then they finished their conversation.

Now Winter-Dance-Woman dug some cinquefoil-roots and put them down by the side of the fire, and she took a kettle. Then she dug a hole side

dededede." Wá, la^hlae Tsla^hqama^he qáplé^hna^hkulaxés áya^hsó^hwé lax nexstá^hlisis tik^há^hsa bá^hbagumé. Wá, gá^hx^hla^he é^htled lá^hé Tsla^hqama^hyaxa mó^hsgemé wuqlá^hsa. Wá, lá^hlae axtsló^hdés lá^hxa 5 q^hó^hlatslé.

Wá, lae^hm^hlae gwá^hta. Wá, lae^hm^hlae naqé^hstéda mó^hkwé sá^hsems ^hnemó^hkulisela. Wá, lá^hlae ya^hqlegaté Tsla^hqama^he, lá^hxés gemé^hmé. Wá, lá^hlae ^hne^hka: "ya q^há^hgwíde, wé^hgá yiné^hsaxíns lá^hgunséx, á^htó^hx pó^hpésdánalax," ^hne^hx^hlae.

Wá, hé^hx^hidaem^hla^hwisé Tsla^hqaga ax^he^hdxa t^hé^hsemé qa^hs xex^hla^hndé^hs 15 lá^hxa legw^hfasés g^hó^hkwé. Wá, lá^hlae ya^hqlegaté Tsla^hqama^he lax ^hnemó^hkulisela. Wá, lá^hlae ^hne^hka: "ya qast, lá^hmen lá^h taó^hd^hesoxda w^hwuqlá^hséx lax Siq^há^hnukwé. Á^hemlen axó^hd^hlex 20 lá^hg^hhdásó^hx nau^halakwé. Wá, lae^hms gwá^h kite^hlatsó^hx," ^hne^hx^hlae Tsla^hqama^hyax ^hnemó^hkulisela. "Wá, lá^hme^hsen lá^h lá^hsgemé^hlól. qasó lá^h ná^hna^hó^hló," ^hne^hx^hlae. Wá, lá^hlae q^hwé^há^hda. 25

Lá^he ó^hgwaqa^hlae ^hnemó^hkulisela ya^hqlegá^hta. Wá, lá^hlae ^hne^hka: "ya qast, Tsla^hqamé^h, g^hé^hlak^has^hlaxs lá^hyáqós hé^htse^hsté^hndxin sá^hseméx. Wá, lá^hmen á^hyasgrada sé^hsaxwáqek^h sí^hseyú^h 30 gá^hlá^h lól. Wá, lá^hles mó^hx^hwenxé lá^h aé^hk^hilá^h qae, mó^hx^hwenxelales k^hles dó^hx^hwá^hle^hlaqé," ^hne^hx^hlae ^hnemó^hkulisela, lax Tsla^hqama^he. Wá, hé^hx^hidaem^hla^hwisé Tsla^hqama^he ^hmó^hlas wá^hde. 35 mas ^hnemó^hkulisela. Wá, lae^hm^hlae gwá^hle wó^hdemas.

Wá, lá^hlae Tsla^hqaga ax^he^hdxa t^hlex^hsó^hsé qa^hs axeno^hliséq lá^hxa legwá^hle. Wá, lá^hlae ax^he^hdxa q^hó^hlatslé. Wá, lá^hlae lá^hp^htdxa ó^hná^hh^hisasa legwá^hle.

of the fire. Then she put into it what she had dug. Then she took her tongs and picked up the red-hot stones and put them into the kettle. Then the stones half filled the kettle. Then she took the cinquefoil-roots and put them into water. Then she put them into the kettle and sprinkled them with water. Then she covered (the kettle) with an old mat.

It was not long before they were done. Then she took them out. Then she let the cinquefoil-roots steam off. Then Winter-Dance-Woman said, "Oh, my dear ones! now see what I am doing with these cinquefoil-roots. This is our food in the upper world. Now you will taste it." Thus said Winter-Dance-Woman to Only-One-on-Beach.

Then Winter-Dance-Woman took a small food-mat and put the cinquefoil-roots on it, and placed it before the brothers. Then the brothers ate. Then Winter-Dance-Woman took lupine and washed it. After she had washed it, she waited until the brothers had finished eating. As soon as the brothers had finished eating the cinquefoil-roots, then Winter-Dance-Woman took the mat from which the brothers had eaten, and she took the lupine-roots and put them on the food-mat. Then she put it before the brothers.

Then Winter-Dance-Woman spoke again, and said, "Oh, my dear ones! it is our best food in the upper world, what you are now eating." Thus said Winter-Dance-Woman to the brothers, and to their father, Only-One-on-Beach.

Then Head-Winter-Dancer also spoke, and said, "Oh, my dear! you, Only-One-on-Beach, friend, now take

Wá, la^olae he'nbetaliŋaq lá'xés lá'páe. Wá, la^olae ax^edxés k'lipés.la'aa qa's k'lip^edéxa x'f'x't'semala t'éséma qa's k'lip'tsá'les lá'xa q'ó'lats'le. Wá, la^olae n'égó'yuwéda q'ó'lats'áxa t'ésémé. 5
Wá, la^olae ax^edxá t'lex^osó'sé qa's axst'éndé's lá'xa 'wá'pé. Wá, la^olae ax'tá'ts'ó'déq lá'xa q'ó'lats'le. Wá, la^olae gux^eé'tsa 'wá'pé laq. Wá, la^olae ná'x^owitsa k'á'k'ó'bané laq. 10

Wá, k'les'latla gá'fáxs lá'e l'ó'pa. Wá, la'm ax^ewéts'ó'déq. Wá, la^olae k'el'ó'dex k'lah'e'lása t'lex^osó'sé. Wá, la^olae 'né'k'e T'slá'qaga: "'ya, aadé, d'ó'qwalaxg'in gwé'g'f'lasik' laxg'a'da 15 t'lex^osó'sik'. G'a^oménu'x' hámé' lá'xa é'k'la'dzé'lisa 'ná'la. Wá, la'mé'ts p'lex'a'lélaqak;," 'né'x^olae T'slá'qagax 'némó'kulisla.

Wá, la^olae ax^edé T'slá'qagáxa hé' 20 t'lex'ta'lité yibeló' qa's t'lex'edz'ó'desa t'lex^osó'sé laq. Wá, la^olae ax'á'litás lax l'á'sa'litása 'né'mé'ma. Wá, la^olae hé'x^oidaem bamx'it'déda 'né'mé'maq. Wá, la^olae é't'edé T'slá'qaga ax^edxá 25 q'wá'né' qa's ts'ó'xwídeq. Wá, la^olae gwa'f ts'ó'xwaq. Wá, la^olae é's'elaxa 'né'mé'ma qa gwa'tés hám'a'pa. Wá, g'f'f'ém'lá'wíse gwa'f hám'a'péda 'né'mé'máxa t'lex^osó'sé, wá, la^olae ax^edé 30 T'slá'qagáxa hám'adz'ó'dása 'né'mé'ma. Wá, la^olae ax^edxá q'wá'né' qa's axdz'ó'dés lá'xa yibeló' hám'adzá. Wá, la^olae k'a'x'í'des lá'xa 'né'mé'ma.

Wá, la^olae é't'edé T'slá'qaga yá'qle- 35 g'a'la. Wá, la^olae 'né'k'a: "'ya, aadé, yu^oménu'x' 'ná'lénxá hám'a' lá'xa é'k'la'dzé'lisa 'ná'la, yí'xwa lá'taqós hámé't," 'né'x^olae T'slá'qaga, lá'xa 'né'mé'ma t'lé'wis ó'mpé 'némó'kulisla. 40

Wá, h'é'x'idaem'lá'wíse ó'gwaqqa yá'qle'g'até T'slá'qama'é. Wá, la^olae 'né'k'a: "'ya qast, yūt 'némó'kulisla.

care when you go home, for you will take the frogs to Jump-on-Rock. Just take into your canoe the kettle into which the frogs have been put, and as soon as you arrive at Jump-on-Rock take the kettle by its corners and pour out (its contents) on the rock and then leave it." Thus said Head-Winter-Dancer to Only-One-on-Beach.

Then Only-One-on-Beach and his children ate quickly. Then they finished eating, and Only-One-on-Beach and his children verily ate all the lupine-roots. Then Only-One-on-Beach arose at once when they had finished eating. Then they went out of the house of Head-Winter-Dancer.

Only-One-on-Beach took along the kettle into which the frogs had been put. Then they went down to the beach, to where their canoe was. They went aboard and paddled. Now they came to Jump-on-Rock.

Then Only-One-on-Beach went ashore and took the [box of] frogs out of the canoe, and he poured out (the contents of the box). Then he went back and carried the kettle into his canoe. Then he left them and went to [the place of] his village at Xekwé'k'in. Then they arrived at their house.

Then Only-One-on-Beach was glad on account of his children, because they were alive in his house.

Now we will talk again about Head-Winter-Dancer. Now his wife, Winter-Dance-Woman, was with child. When she had been with child for four months, she gave birth to a boy. Head-Winter-

Wa, qast. We'ga ya'lálex qasó laí
ná'nax'ló la'e'ms laí taó'diesóxda
wuq'lá'sex lax Seq'lá'nukwé, á'emles laí
há'xsa'tsósxda q'ló'lats'lex, yixwa lax
g'í'ts'lewastósxda wíwuq'lá'sex lá'xós
g'á'láqós. Wá, g'í'f'emlwits lá'g'aał
lax Seq'lá'nukwé qasó laí. dá danudf'kwa
q'ló'lats'lex qa's lá'ós qap'lá'lotsóx laq.
Wá, lá'LES bółtsóx lá'xeq," "né'x'láe
Ts'a'qama'yax 'nemó'kulisela. 10

Wá, lá'lae há'labala há'má'pe 'ni-
mó'kulisela 1,é'wis sá'semé. Wá, lá'lae
gwał há'má'pa; wá, lá'e'm'lae 1,ó'ma
'wí'le 'nemó'kulisela 1,é'wis sá'semaxa
q'wa'né'. Wá, lá'lae hé'x'í'dá'mé 'ni-
mó'kulisela k'wá'g'á'l'f'axs g'á'lae gwał
há'má'pa. Wá, lá'lae hó'qawels lax
g'ó'kwás Ts'a'qama'e.

Wá, lá'e'm'lae 'nemó'kulisela dá-
g'í'lx,á'laxa q'ló'lats'le, yix g'í'ts'lewá'sasa
wíwuq'lá'se. Wá, lá'e'm'lae hó'qun'ts'le'sa
lax há'né'dzasas g'á'lá'x'dá'xwas. Wá,
lá'lae hó'guxsa laq qa's sé'x'wí'dex'da-
'xwé. Wá, g'á'x'láe lax Seq'lá'nukwé.

Wá, lá'lae 'nemó'kulisela á'í'e'staláq
qa's á'x'wultó'dexa wegá'ts'le. Wá, lá-
'lae qap'lá'lódeq. Wá, g'á'x'lae é't'ed
dá'xselaxa q'ló'lats'le lá'xés ya'yats'le.
Wá, lá'e'm'lae bás qa's le lá'xés g'ó'ku-
'lase lax áxá's Xekwé'k'iné. Wá, lá'lae 30
lá'g'aa lá'xés g'ó'kwé.

Wá, lá'e'm'lae ek'te'q'le 'nemó'ku-
lisela qa'es sá'semáxs lá'e q'wé'qlula
lá'xés g'ó'kwé.

Wá, lá'mens é't'edel gwá'g'wix'sá- 35
lá' lax Ts'a'qama'e. Wá, lá'e'm'lae
bawé'kwé gen'e'mas Ts'a'qama'e. Wá,
lá'lae mó'sgem'í'laxa 'mék'ula la be-
wé'kuxs lá'e má'yup'ida, yisa bá'bagu-

Dancer said at once to his wife, "His name shall be Upper-End."

Head-Winter-Dancer washed him always in cold water. When Upper-End was four months old he was a full-grown man. Then Head-Winter-Dancer said to his son, "O master! pretty is the country to which I sometimes go paddling. Look at it, and go and build a house there." Thus said Head-Winter-Dancer to his son.

Then Upper-End asked his father to go and look at Wa'tó. Then he launched the canoe of his father, and they paddled to Wa'tó. They arrived there. Upper-End spoke at once, and said, "O father! let me make a house in this place."

Head-Winter-Dancer looked at once for the best place to build a house. Then they built a house near to the river. Then they finished building their house. Then Head-Winter-Dancer spoke to his son, and said, "O master! take two carved thunder-birds to sit in the house at both sides of your door." Thus he said to him. Then Head-Winter-Dancer left his son at Wa'tó and went home.

Then Winter-Dance-Woman was with child again, and after four months she gave birth to a boy. Head-Winter-Dancer said at once to his wife, "O mistress! now his name shall be Cannibal." Thus said Head-Winter-Dancer to his wife.

mé. Wá, hé'x'idaem'la'wíse 'né'ke Tslá'qama'e, lá'xes gene'mé: "Lá'e'mk' t'e'gádlés 'né'lba'e."

Wá, lá'lae Tslá'qama'e hé'mnata-em kwá'saq lá'xa wuda'sta' 'wá'pa. 5
Wá, lá'lae mósgemé'k'ele 'né'lba'e, lá'e 'né'xtáá'x'id lá bégwá'nema. Wá, lá'lae Tslá'qama'e 'né'ka, lá'xes xunó'kwé: "Ya, q'á'gwídá, é'x'laeda á'w'nagwíse lá'xen lá'ná'xwax sé'wasa. Dó' 10
qwaládzá qá's lá'ós g'ó'kula láq," 'né'x'lae Tslá'qama'yaxés xunó'kwé.

Wá, hé'x'idaem'la'wíse 'né'lba'e ax-k'tá'xés ó'mpé qá's lé dó'q'wax Wá'tó. Wá, lá'lae w'f'x'st'end'x g'á'lásés ó'mpe. Wá, lá'x'dá'x'lae sé'x'wíd qá's lé 15
lax Wá'tó. Wá, lá'lae lá'g'naa láq. Wá, hé'x'idaem'la'wíse 'né'lba'e ya'q'leg'á'a. Wá, lá'lae 'né'ka: "Ya, á'dats, wé'g'ax-in g'ó'kwé'la lá'xwa é'k'éx á'w'nagwísa." 20

Wá, hé'x'idaem'la'wíse Tslá'qama'e lá dó'x'wídxá hé'tá lax g'ó'kwé'las. Wá, lá'lae g'ó'kwé'la lá'xa má'k'á'gá'yaxa wá. Wá, lá'lae gwa'té g'ó'kwelá'yas. Wá, lá'lae ya'q'leg'até Tslá'qama'e, lá' 25
xes xunó'kwé. Wá, lá'lae 'né'ka: "Ya, q'á'gwíd, ax'é'dex má'tse'ma k'lek" q'ó'losa qa kludze! lax wá'x'sané'x'stá-'hí'axsóx tléx'tí'axsós g'ó'kwéx," 'né'x'laeq. Wá, lá'm'lae tó'wáté Tslá'qa- 30
ma'yaxés xunó'kwé lax Wá'tó. Wá, lá'lae ná'nakwa.

Wá, lá'e'm'la'xaa é't'edé Tslá'qaga bewé'kwa. Wá, lá'lae mó'sgém'g'í'axa 35
'm'ku'la lá bewé'kuxs lá'e má'yup'ida, yisa bá'bagumé. Wá, hé'x'idaem'la-'xaa'wís 'né'ke Tslá'qama'e lá'xes gene'mé: "Ya, q'á'gwídá, lá'e'mk' t'e'gádlés Bá'ybakwá'lanukwé," 'né'x'lae 40
Tslá'qama'yaxés g'ne'mé.

Now Head-Winter-Dancer always waded his son in cold water, and when Cannibal was four months old he was a full-grown man. Then Head-Winter-Dancer spoke to his son, and said, "O son! I have seen a pretty country, to which we will go, and (we will) look at it, that you may build a house there. There is a long clear ground on which you can go from end to end whenever you get excited in your Cannibal dance." Thus said Head-Winter-Dancer to his son.

Cannibal said at once to his father, "Let us go and look at it." Thus he said. Then Head-Winter-Dancer sent his son to launch the canoe. Cannibal went at once and launched the canoe. Then Head-Winter-Dancer went down to the beach and got into the canoe. Cannibal was sitting in the bow. Then they paddled towards Sa'wag'axte. Then they arrived there.

Head-Winter-Dancer stood up at once in his canoe, and went ashore to go to the pretty place. As soon as he arrived there, he called Cannibal. Then Cannibal also went up; and as soon as he arrived at the pretty place, he began to utter the Cannibal cry, and he ran from end to end four times on the long clear ground.

This was the first time [when] the great cannibal became excited in the place that was to be his village. Then he finished, for he had no songs. Then Cannibal spoke to his father, and said, "Let us make a house here, and outside of my house shall stand my

Wá, lá^hlae hé'menafamé Tslá'qamaé
kwa'saxés xunó'kwé lá'xa wuda'sta'
'wap. Wá, lá^hlaxaa mósge'mé'kile
Ba'xbakwa'lanukwaxs lá'e 'nrx'laá'x'¹id
la bégwá'nema. Wá, lá^hlae ya'qlegaté 5
Tslá'qamaé lá'xés xunó'kwé. Wá, lá^h
'lae 'né'ka: "'ya, xunó'k', é'x'laéda
a'w'nagwisaen dó'gula qa lá'ens dó'
qwaqe qa's g'ó'kwela'ós laq qa's g'ó'
kós. Wá, lá g'ildéseda é'g'ikwé 10
a'w'naklusa qa's lá'labl'se'lasti'ós qaso
xwa'sanaxwá'ó lá'xés há'mats'aen'ós,"
'né'x'lae Tslá'qamaé, lá'xés xunó'
kwé.

Wá, hé'x'idam'la'wisé Ba'xbakwa'- 15
lanukwé 'né'ka, lá'xés ó'mpé: "Wé'
x'ins dó'x'widqé," 'né'x'lae. Wá,
hé'x'idam'la'wisé Tslá'qamaé 'ya'
laqaxés xunó'kwé qa lé's w'x'str'ndxa
g'a'la. Wá, hé'x'idam'la'wisé Bax'- 20
bakwa'lanukwé lá w'x'str'ndxa g'a'
'la. Wá, lá^hlae Tslá'qamaé lé'nts'es
qa's lé láxs laq. Wá, lá^hlae ktwag'
wa'é Ba'xbakwa'lanukwé. Wá, lá^hlae
sé'x'wid gwa'gwa'ya'qa lax Sá'wag'ax- 25
ta'é. Wá, lá^hlae lá'g'aa laq.

Wá, hé'x'idam'la'wisé Tslá'qamaé 30
lá'xuh'x's lá'xés ya'yats'é. Wá, lá^hlae
lá'htá qa's lé lá'xa é'k'é a'w'nagwisa.
Wá, g'it'ém'la'wisé lá'g'aa laq, lá'é lé'- 30
'lalax Ba'xbakwa'lanukwé. Wá, lá^hlae
ó'gwaqa lá'sdésé Ba'xbakwa'lanukwé.
Wá, g'it'ém'la'wisé lá'g'aa lá'xa é'k'é
a'w'naklusa, lá'é hé'x'idam' xwé'gala
qa's lá'labl'selé mó'p'ne'sta lá'xa g'it'- 35
t'ésé é'g'ik' a'w'naklusa.

Wá, lá'm'lae g'a'lab'end xwa'seda
'wa'lasé há'mats'a lá'xés lá'té g'ó'ku-
'lasti. Wá, lá^hlae gwa'fa qaxs k'la's-
'maé lar'm q'e'm'di'ma. Wá, lá^hlae 40
ya'qlegaté Ba'xbakwa'lanukwé lá'xés
ó'mpé. Wá, lá^hlae 'né'ka: "Wé'g'a-
x'ins g'ó'kwela laq". Wá, lá'té lá'x'seg'a-

Cannibal pole." Thus said Cannibal to Head-Winter-Dancer.

Then Head-Winter-Dancer walked into the woods, and it was not long before he called his son. Cannibal went to him, and then he saw many split boards piled up. Then Cannibal knew that Head-Winter-Dancer was not an ordinary man. He carried the boards at once on his shoulders. When it was all done, Head-Winter-Dancer hurried to build the house. Then he finished the house.

Then Head-Winter-Dancer said to his son, "O son! this house shall be like the house of your uncle, the Thunder-bird, in which four self-beating drums are hanging in the corners [of the house]."

As soon as Head-Winter-Dancer stopped speaking, the four drums came and hung in the place where he wished them to hang. Head-Winter-Dancer told his son at once to utter the Cannibal sound. As soon as Cannibal uttered the Cannibal sound, the four drums beat of themselves. Then the outside of the house also uttered the Raven's cry. The Raven was sitting on top of the long Cannibal pole, and the sacred room painted with the moon came to be in its place in the rear of the house, and a serpent was under the moon, and a man was (painted) inside of the moon.

Then Head-Winter-Dancer spoke again, and said, "O child! you will go into the water four times every fourth day, and then you will again go four times every sixth day, and then you

"laslen ha'mspiqla la'xen g'o'x'la,"
"ne'x'lae Ba'xbakwa'lanukwe, lax Tsla'-
qama'e.

Wa, he'x'idaem'la'wise Tsla'qama'e
qa's'id la'xa a'le. Wa, k'les'latla ga' 5
taxs la'e le'qalaxes xunok'we. Wa,
la'lae Ba'xbakwa'lanukwe laq. Wa,
la'lae do'x'wale'laxa qle'ne'me la'tla'x'
saok', la mo'sa'. Wa, lae'm'lae q'a-
lele Ba'xbakwa'lanukwax Tsla'qama- 10
'yaxs k'le'sae aom'sa. Wa, la'lae he'x'i-
daem w'ix'ide'x'da'x'xa saok'we. Wa,
la'lae w'ix'axs la'e ha'labale Tsla'qama'e
g'okwelaq. Wa, la'lae gwa'feda 15
g'okwe.

Wa, la'lae Tsla'qama'e ne'ka, la'xes
xunok'we: "ya, xunok', he'lox gwa'-
late g'okwas qlule'ya, yix Ku'nkunxu-
li'ga'e, yix te'x'tegw'faeda mo'sgema
qlule'x's me'mex'ila me'mena'tsla' lax 20
wa'x'sanegwe'tases g'okwe."

Wa, gi'p'em'la'wise qwe'pide Tsla'-
qama'e, wa, la'lae ga'xeda mo'sgema
me'mena'tsla' te'x'tegwif la'xa wa'fage'-
tas qa te'x'tegwifats. Wa, he'x'idaem- 25
'la'wise Tsla'qama'e wa'xaxes xunok'we
qa xwe'gal'es. Wa, gi'p'em'la'wise
xwe'gate Ba'xbakwa'lanukwe, la'e he'-
x'ida'meda mo'sgema me'mena'tsle
qlule'x's'em la me'me'na'la. Wa, la'- 30
'lae o'gwaqeda la'sana'yasa g'okwe la
gwa'wala. Wa, lae'm'lae k'wa'xta'eda
gwa'wina la'xa gi'ltle ha'mspiqla. Wa,
ga'x'laeda me'ku'ladza'la ma'wit ax'a'-
lita la'xa o'gwiwa'ltasa g'okwe. Wa, 35
la'lae st'seyote ba'ne'ha'yasa me-
ku'la. Wa, la'lae begwa'ne'me
nextla'wasa me'ku'la.

Wa, la'lae e'tede Tsla'qama'e ya-
q'leg'ala. Wa, la'lae ne'ka: "ya, 40
xunok', he'menataemles la'sta' la'xa
wa'pe la'xa mo'p'ena lax ma'emop'en-
xwa'se na'la. Wa, la'es e'tede' lax

will go again four times every eighth day, and then again every tenth day; and you will always change your head-ring of red cedar-bark and your neck-ring of red cedar-bark. This is (your) thick head-ring of red cedar-bark. As soon as you finish washing four times every fourth day, then take it off and exchange it for this small ring, and it will be smaller every time you go into the water." Thus said Head-Winter-Dancer to his son.

Then he instructed him (what to do). Now there was a human head on the forehead of his first cedar-bark head-ring, and human heads were attached to his neck-ring and also to his cedar-bark belt, his arm-rings of red cedar-bark, and his leg-rings of red cedar-bark.

Then Head-Winter-Dancer said also that the ring should be smaller four times every time after he had gone into the water. Then Head-Winter-Dancer finished giving instructions to his son. Then he went home to his village at Mě'tlapdzē.

Then he arrived at his house. His wife spoke at once, and said, "O master! do you not see the many salmon at the mouth of our river?" Thus said Winter-Dance-Woman to Head-Winter-Dancer.

Then Head-Winter-Dancer went out of his house to look at them, and there were really many salmon jumping in the mouth of the river of Mě'tlapdzē.

mō'p'lena q'e'qlatlaplenxwa'se 'na'la. Wā, la'LES e't'lede' lax mō'p'lena ma'e-
ma'gu'nā'p'lenxwa'se 'na'la. Wā, la'-
LES e't'lede' lax na'e'ngap'lenxwa'se 'na'-
la. Wā, la'LES he'menafāem' lā'yō- 5
LEXS qex'imā'yaqōs lā'gik' lē'wōs
qe'nxawa'yaqōs lā'gikwa. Wā, yō'-
'maōxda lēkwē'x lā'gikuma'ya. Wā,
g'i'f'em'wits gwāt kwā'sat lā'xa la
mō'p'lena mō'p'lenxwa's 'na'la, wā, la'- 10
LES axō'd'leq' qā's lā'yāōsas w'faga-
wela'sōx laq'. Wā, la'LES he'f gwē'g'i-
latē w'f'nakulaxs lā'naxwaaqōs lā'sta
lā'xa 'wā'pē," 'nē'x'laē Tslā'qama'yaxēs
xunō'kwē. 15

Wā, la'e'm'laē lē'x's'alaq. Wā, la-
f'm'laē bekwē'waleda ga'lē qex'x'mē's
lā'gikwa. Wā, la'laē brē'x'unā'feda lā'-
gik'wuxā'wā'yās. Wā, he'm'esta wuse'-
ganās lā'gikwa lē'wēs yae'x'tsā'nā'fē 20
lā'l'lagix'tsā'nē lē'wis yae'x'sēdza'fē
lā'l'lagix'sēdza'ya.

Wā, la'e'm'laē Tslā'qama'fē 'nēx' qa
ō'gwaqēs mō'p'lena w'f'nakulaxs lā'na-
xwāē gwāt la'sta' lā'xa 'wā'pē. Wā, 25
la'e'm'laē gwāt lē'x's'ale Tslā'qama'yā-
xēs xunō'kwē. Wā, la'laē nā'nakwa
lā'xēs gō'ku'lasē Mē'tlapdzē.

Wā, la'laē la'g'aa lā'xēs gō'kwē.
Wā, he'x'idaem'la'wīsē gen'e'mas ya- 30
q'eg'āfa. Wā, la'laē 'nē'ka: "ya,
qā'gwidē, k'fē'sas dō'qwalaxwa qē'nē-
mēx k'tō'tela lā'xwa ō'y'siwa'yaxsōxda
wā'qens," 'nē'x'laē Tslā'qagax Tslā'-
qama'fē. 35

Wā, he'x'idaem'la'wīsē Tslā'qama'fē
la lā'wēls lā'xēs gō'kwē qā's lē dō'x-
'wtdex. Wā, la'laē ā'la'em qē'nēmēda
mēnā'la k'tō'tela lax ō'y'siwa'yasa was
Mē'tlapdzē. 40

Head-Winter-Dancer made up his mind at once that he would catch the salmon. Then he thought that he would try to make a salmon-trap, and he searched for split red pine. He found it at once, for indeed Head-Winter-Dancer was not an ordinary man. Then he split it at once and made a salmon-trap. It was not long before he finished the salmon-trap. Then he put it on the beach at low-water mark.

As soon as the tide [of the sea] came in, the salmon went into the trap. Then the tide went out again. Next day, in the morning, Head-Winter-Dancer went to look at the salmon in the salmon-trap. There were four salmon in it. Then he carried the four salmon home and gave them to his wife.

Then Winter-Dance-Woman told her husband, and said, "O master! I am again with child;" and Head-Winter-Dancer spoke at once, and said, "Now take care! Do not work, else you might kill your child." Thus he said to her.

Then Head-Winter-Dancer did not want his wife to work, and it was not long before Winter-Dance-Woman gave birth to a boy. Head-Winter-Dancer washed him at once; and after he had washed the child, he stepped on the toes of his child, and held its shoulders and pulled the child to make it grow.

Then the child was able to stand up at once. In the morning, when daylight came, Head-Winter-Dancer

Wa, hē'x'idaem'la'wīse Ts'l'aqama'e
nānā'qēx's'laxēs nā'qā'e qā's gā'yū-
tāsxa k'ō'tēla. Wā, la'lae nē'nk'ēx'īd
qā's gu'nx'īdē ax'e'dēx īā'wayā. Wā,
la'lae a'lax'īdxa sē'tk'ō'tiēnē wunā' 5
gōfa. Wā, la'lae hē'x'idaem q'lāq
qā'taxs k'tē'sae aō'msē Ts'l'aqama'e bē-
gwā'nema. Wā, la'lae hē'x'idaem
xō'xux's'ē'ndēq. Wā, lae'm'lae 'mē-
'wā'g'flaq. Wā, k'ēs'lātla gā'fāxs la'e 10
gwā'īdā 'mē'wē'. Wā, la'lae ax'a'le-
saq lā'xa wulx'wā'yasa x'a'ts'lāe.

Wā, g'ī'ēm'la'wīse yix'wusdē'sēda
dē'msx'e, la'ēda k'ō'tēla hē'x'idaem la
lats'lā la'xa 'mē'wē'. Wā, la'lae 15
ē'tlēd x'a'ts'ē'stēda dē'msx'ēxa la hē'n-
saxa gā'a'lā. Wā, la'lae qā's'īdē Ts'l'a-
qama'e qā's lē dō'x'wīdxa mā'ts'lāwēsa
'mē'wē'. Wā, la'lae mō'wēda k'ō'tēla
mā'ts'lās. Wā, la'lae 'nā'laxa mō'wē 20
k'ō'tēla qā's lē ts'lās lā'xēs genē'mē.

Wā, la'lae Ts'l'aqaga nē'fāxēs lā'-
'wunimē. Wā, la'lae 'nē'ka: "ya,
q'lā'g'wīdē, la'mē'g'in ē'tlēd bē'wē'kwa."
Wā, hē'x'idaem'la'wīse Ts'l'aqama'e 25
yā'q'lēgā'a. Wā, la'lae 'nē'ka: "Wē'-
g'īl la'yā'lā'LEX; gwā'fās ē'axēlax, a'tas
nē'qwāmas'laxōl," 'nē'x'lae'q.

Wā, lae'm'lae k'ēs hē'q'lā'e Ts'l'a-
qama'yaq ē'axales genē'mē. Wā, 30
k'ēs'lātla gā'fāxs la'e mā'yū'īdē Ts'l'a-
qagasa bā'bagumē. Wā, hē'x'idaem-
'la'wīse Ts'l'aqama'e kwā's'īdēq. Wā,
la'lae gwā' kwā'sē Ts'l'aqama'yaxēs
xunō'kwē. Wā, la'lae tē'pēm'x'sīdzen- 35
dex g'ō'gwū'yāsēs xunō'kwē. Wā, la'-
'lae dā'fāx ō'x's'ya'plā'yās qā's nē'-
xostōdēxa g'īnā'nēmē qa q'lwā'x'īdēs.

Wā, hē'x'idaem'la'wīsedā g'īnā'nēmē
la 'ā'wīlē'noxwa. Wā, la'lae ē'tlēd la 40
'nā'x'īdxa gā'a'lā, la'e ē'tlēdē Ts'l'a'qa.

washed his child again; and he again stepped on the toes [of the feet] of his child; and he took hold of the shoulders of the child and pulled it. Then his child grew up at once.

Head-Winter-Dancer did this four times to his child. Then he was full grown. Then Head-Winter-Dancer spoke again to his wife, and said, "O mistress! the name of this our child shall be Real-Chief, for he will truly be a thorough chief. He will build a house at the pretty place named Feasting-Place."

Then Winter-Dance-Woman told her husband that he should go and take his son to Feasting-Place, and that he should build a house as deep as ten times the thickness of a cedar,—as had been his house at the upper side of the [lower] world. [Thus said Winter-Dance-Woman to her husband.]

Then Head-Winter-Dancer launched his canoe, and called his son to go down to the beach. Then they went aboard the canoe, and Head-Winter-Dancer paddled. His son was sitting in the bow of the canoe. Then they arrived at Feasting-Place. They went out of the canoe at once.

Then Head-Winter-Dancer spoke to his son, and said, "O Real-Chief! cover your face, and I will call down my former house from the upper side of our world," thus he said, "that it may come and stand on the ground here at this place where you will be chief, son." Thus said Head-Winter-Dancer to him.

Real-Chief at once obeyed his father, and covered his face with his blanket, and Head-Winter-Dancer called aloud

ma⁶e kwa⁶s⁶dxēs xunōkwē. Wā, la⁶lae ēt⁶ēd tē⁶pemx⁶s⁶dzēndēx g⁶ō⁶gwu-⁶yāsēs xunōkwē. La ēt⁶ēd dā⁶lax ō⁶x⁶s⁶ē⁶yā⁶p⁶lā⁶yasa g⁶ina⁶nēmē qa⁶s nē⁶xostōdēq. Wā, la⁶lae hē⁶x⁶idaēm 5 q⁶wā⁶s⁶idē xunōkwās.

Wā, mō⁶p⁶lēmā⁶m⁶lae Tslā⁶qama⁶ē hē gwe⁶x⁶idxa g⁶ina⁶nēmā⁶s la⁶ē hē⁶xtā⁶a⁶x⁶ida. Wā, la⁶lae Tslā⁶qama⁶ē ēt⁶ēd yā⁶q⁶lēg⁶ā⁶la, la⁶xēs g⁶nēmē. Wā, la⁶lae hē⁶nē⁶k⁶a: "ŷya, q⁶lā⁶g⁶widē, la⁶m⁶k⁶ lē⁶gād⁶g⁶ins xunōkwik⁶as hē⁶nā⁶x⁶ū⁶lā qaxs ā⁶lilek⁶ hā⁶kwe⁶stā⁶l g⁶gamēl. Wā, la⁶mē⁶sik⁶ g⁶ō⁶kulat⁶ la⁶xa ē⁶k⁶a a⁶w⁶nagwisa lē⁶gādēs Gwā⁶yasdi⁶msē." 15

Wā, hē⁶x⁶idaēm⁶lā⁶wisē Tslā⁶qaga hē⁶nē⁶k⁶a, la⁶xēs hā⁶wunēmē qa⁶ la⁶lag⁶is tā⁶dxēs xunōkwē lax Gwā⁶yasdi⁶msē, wā, lō qa hē⁶x⁶idaēm⁶s g⁶ō⁶kwelaxa nē⁶qā⁶x⁶idaxā⁶lilē dzō⁶yag⁶rk⁶ g⁶ō⁶kwa, 20 yixēs g⁶ō⁶kwē la⁶xa ē⁶k⁶ladzē⁶h⁶isāsō⁶da bā⁶nē⁶x a⁶w⁶nagwisa, hē⁶nē⁶x⁶lāe Tslā⁶qagāxēs hā⁶wunēmē.

Wā, hē⁶x⁶idaēm⁶lā⁶wisē Tslā⁶qama⁶ē w⁶r⁶x⁶stē⁶ndxēs g⁶ā⁶lā. Wā, la⁶lae lē⁶laxēs xunōkwē qa⁶s lē hō⁶qwant⁶stēs la⁶xa lē⁶ma⁶ēsē. Wā, la⁶lae hō⁶gwā⁶s la⁶xa g⁶ā⁶lā. Wā, la⁶lae sē⁶x⁶widē Tslā⁶qama⁶ē. Wā, la⁶m⁶lāe klwā⁶g⁶walaxēs xunōkwē. Wā, la⁶lae lā⁶g⁶ā⁶n lax Gwā⁶yasdi⁶msē. Wā, hē⁶x⁶idaēm⁶lā⁶wisē la hō⁶xwē⁶tā⁶ la⁶xēs yā⁶yatslē. 25

Wā, la⁶lae yā⁶q⁶lēg⁶ā⁶lē Tslā⁶qama⁶ē la⁶xēs xunōkwē. Wā, la⁶lae hē⁶nē⁶k⁶a: "ŷya hē⁶nā⁶x⁶ū⁶lā, wē⁶g⁶a hē⁶nā⁶ŷumafax 35 qēn lē⁶taxōdāg⁶ixēn g⁶ō⁶x⁶dā la⁶xa ē⁶k⁶ladzē⁶h⁶isāsēs hē⁶nā⁶lax, hē⁶nē⁶x⁶lāe, "qa g⁶ā⁶xlag⁶isē g⁶ō⁶s⁶wils laxg⁶ā⁶da qa⁶s g⁶g⁶ēlastōs, xunōkwē, hē⁶nē⁶x⁶lāe Tslā⁶qama⁶yāq. 40

Wā, hē⁶x⁶idaēm⁶lā⁶wisē hē⁶nā⁶x⁶ū⁶lā nā⁶nagēg⁶ēx wā⁶hēmāsēs ō⁶mpē. Wā, la⁶m⁶lāe hē⁶x⁶idaēm⁶ qlā⁶nē⁶pēm⁶stēs

to his house that it should come and stand on the ground. Then he said, "Come, Steep-Rock, ten times the thickness of a cedar-tree." Thus said Head-Winter-Dancer.

Then Head-Winter-Dancer shouted four times, and Real-Chief heard the house cracking as it came to the ground. Then Head-Winter-Dancer spoke, and said, "O Real-Chief! look at your house." Then Real-Chief took off his blanket and looked at his house, and he saw a large house.

Then Head-Winter-Dancer called Real-Chief, that he should go in. Then they entered the house, and Real-Chief saw that the house was copper all round. Coppers were standing all round the house, and the posts in the rear end were two Hó'x'hók', and the posts in the front were two Thunder-birds, and the front of the house was painted with the Serpent, and the Thunder-bird was clutching the Serpent, and the Moon was the painting on the left-hand side of the Thunder-bird, and the Sun was on its right-hand side; and there were two speaking-posts, the one standing at the right hand of the door of the house, and the other one [stood] at the right-hand rear corner of the house.

As soon as Real-Chief and Head-Winter-Dancer entered the house, the speaking-post near the door spoke, and said, "O Great-Inviter! give those who come in plenty in your large house, chief." Thus said the speaking-post.

h'ne'x'úná'ē. Wá, lá'laē Tslá'qama'ē há'sela 'laq'wa'laxēs g'ó'kwē qa g'á'xēs g'ó'x'wáls. Wá, lá'laē 'né'ka: "Gé'la neq'a'x'idaxa'lí' d'z'oyagék' K'té'k'tes-len," 'né'x'laē Tslá'qama'ē. 5

Wá, lá'laē m'ó'plend'za'qwē Tslá'qama'ē 'la'qlug'ata. Wá, lá'laē wul'e'la-'mē 'ná'x'w'na'x'laq'ēxs lá'ē k'lwuk'h'g'á'fēda g'ó'kwaxs g'á'xae k'w'ē'lsa. Wá, lá'laē ya'q'leg'atē Tslá'qama'ē. 10
Wá, lá'laē 'né'ka: "yá 'ná'x'w'na'x'la, wé'g'a d'ó'x'widex'gas g'ó'x'LEG'ós." Wá, hé'x'idam'la'wise 'ná'x'w'na'x'la xé'tódxēs 'ne'x'úná'ē qa's d'ó'x'widexēs g'ó'kwē. Wá, lá'laē d'ó'x'wale'laxa 15
'wá'lasē g'ó'kwa.

Wá, lá'laē Tslá'qama'ē l'é'lētax 'ná'x'w'na'x'la qa l'é's laé'ta laq. Wá, lá'x'da'x'laē h'ó'gwē'la lá'xa g'ó'kwē. Wá, lá'laē 'ná'x'w'na'x'la d'ó'x'wale'la-q'ēxs l'a'q'wē'stálē'lkwa'fēda g'ó'kwē. 'ná'x'wam'laē l'a'x'f'afēda l'a'l'ē'qwa lax awi'stalihasa g'ó'kwē. Wá, lá'laēda l'é'l'a'masa a'l'ē'ba'ē ma'f' hē'h'ó'x'hokwa. Wá, lá'laē kwēku'nkunxul'g'a'ē l'é- 25
'l'a'masa l'a'sba'lhasa g'ó'kwē. Wá, lá'laē k'l'a'dexsē'k'lēda g'ó'kwaxa s'i'seyulē. Wá, lá'laē ku'nkunxul'g'a'ēda xá'pá'axa s'i'seyulē. Wá, lá'laē 'mēku'lēda k'l'a'ta'ē lax g'emxá'nulēm'yasa 30
ku'nkunxul'g'a'ē. Wá, lá'laē l'é'sēle'da hē'k'l'odēnū'lemā'yas. Wá, lá'laē ma'q'ó'kwēda yí'yē'q'ent'ēqē 'nem'ó'x'laēda l'a'wí'ē lax hē'k'l'otstá'lhasa tlēx'l'āsa g'ó'kwē. Wá, lá'laē hē'lēda 'nim'ó'kwē 35
l'a'wí'ē lá'xa hē'k'l'otē'wa'lhasa g'ó'kwē.

Wá, g'í'l'em'lawise laé'tē 'ná'x'w'na'x'la l'ó Tslá'qama'ē lá'xa g'ó'kwaxs lá'ēda l'a'wēnex'stá'li'ē yé'q'ent'ēq' ya'q'leg'ata. Wá, lá'laē 'né'ka: "Wá, 40
l'a'lēh'ladza, wé'g'axwa g'á'x'ē'l'a'ise-mē'lá'x'ós g'ó'x'dzāq'ós, g'T'gamē," 'né'x'w'laēda yé'q'ent'ēqē.

Then Head-Winter-Dancer also spoke, and said to the speaking-post, "O friend! this house is not mine. I have given it to my son here." Thus he said, turning to his son.

Then he said, "O Real-Chief! now your name will be Great-Inviter and Head-Chief; and my names, Place-to-Which-One-Goes and Copper-Dancer and Potlatch-Giver and Wealth-on-Body and Giving-Potlatches-Everywhere; and your child's name shall be To-Whom-One-Paddles." Thus said Head-Winter-Dancer to his son.

As soon as Head-Winter-Dancer stopped speaking, the speaking-post in the right-hand rear corner also spoke, and said, "O chief, Great-Inviter! do not hurt those who come into your house, chief." Thus he said. Then Head-Winter-Dancer and Real-Chief went down to the deep floor of the house and sat down in the rear. There was a fire in the house, for indeed the owner of the house was not an ordinary man.

Then Head-Winter-Dancer advised his son, and after he had advised his son he called out the mask of the Mink dancer, and then the Mink mask came out. He said, "O son! whenever you show this Mink mask in the summer dance, (the dancer) shall have the name Great-Inviter, for that is its name." Thus said Head-Winter-Dancer.

Then he called the Sun mask, and the mask of the Sun came out; and Head-Winter-Dancer spoke to his son, and said, "O Real-Chief! now look at this. It will be yours. Whenever you

Wā, hē'x'idaēm'lā'wīse Tslā'qama'ē
ō'gwaqa ya'q'leg'ala. Wā, la'laē 'nē-
k'a, la'xa ye'q'ent'laqe: "ya qast,
'wflax'dzō la nō'sōxda g'ō'kwēx; lēn-
dzāsox la'xg'in xunō'kwik;" 'nē'x'laē. 5
Wā, la'laē gwē'gēm'x'id laxēs xunō-
kwe.

Wā, la'laē 'nē'k'a: "ya 'nā'x'naxu-
'la, laēm's lē'gad'ēs lā'lelt'ladze 1,0
G'f'qa'ya'lis, lē'wūn lē'gēmē Gwō'yō'h- 10
'las, 1,0 lā'q'walaē, 1,0 Mā'xwaq'ō'hēla,
1,0 Ya'qal'e'n'ise, 1,0 Mē'm'x'a. Wā,
lā'lē lē'gad'ēs xunō's'ī'āōsas Sē'
wīde," 'nē'x'laē Tslā'qama'yaxēs xu-
nō'kwē. 15

Wā, g'f'ēm'lā'wīse q'wē'f'ide Tslā'
qama'ē ya'q'ent'lalaxs lā'ē ō'gwaqa ya'
q'leg'ateda hē'k'otewa'l'fīē ye'q'ent'laqa.
Wā, la'laē 'nē'k'a: "ya, g'f'gāmē' lā-
lelt'ladze, gwā'la mō'mastlaxwa g'ā'xē- 20
lē'lax laxs g'ō'kwaqōs, g'f'gāmē', 'nē'x-
'laē. Wā, la'laē lā'xaltē Tslā'qama'ē
1,0 'nā'x'naxu'la lā'xa wū'ngēte g'ō'kwa
qa's lē klus'ā'līla lax ō'gwiwā'l'fīas. Wā,
lā'm'laē l'gwi'kwēda g'ō'kwē, qā'l'axs 25
k'ē'sae aō'm'sēda g'ō'gwadēs.

Wā, la'laē lē'x's'āle Tslā'qama'yaxēs
xunō'kwē. Wā, la'laē gwāl lē'x's'a-
laxēs xunō'kwē. Wā, la'laē lē'f'ult'ā-
līlaxa mē'm'sā'lāfēmē. Wā, la'laē 30
hē'x'idaēm g'ā'xēda yixu'mlē mētsā-
gēmē. Wā, la'laē 'nē'k'a: "ya, xu-
nō'k', qasō nē'f'īdamas'lē'x'g'ā'da mētsā-
gēmēk' lā'xa bā'xuse, wā, lā'lēs
lē'gad'ēs lā'lelt'ladze, qass hē'māē 35
lē'gēmē," 'nē'x'laē Tslā'qama'ē.

Wā, la'laē ē't'led lē'f'alaxa lē'sē-
lagēmē. Wā, la'laē hē'x'idaēm g'ā-
xēda yixu'mlē lē'sēlagēmēla g'ā'xwēl-
tā'līla. Wā, la'laē ya'q'leg'atē Tslā' 40
qama'ē, lā'xēs xunō'k'. Wā, la'laē 'nē'

show this, the name of the dancer shall be Head-Chief." Then he finished.

Then Head-Winter-Dancer called the Dawn mask, and it came; and Head-Winter-Dancer spoke again, and said, "O son! this will be yours. Whenever you show the Dawn mask, the name of your dancer shall be Place-to-Which-One-Goes;" and he said to his son, "This is what brings light to our world." Thus he said.

Then Head-Winter-Dancer called the Copper mask, and the Copper mask came at once. Then Head-Winter-Dancer said to his son, "O son! now this Copper mask will be your dancing-mask, and the name of your dancer will be Copper-Dancer, and, if you so desire, Potlatch-Giver, for that is the other name of the Copper mask." Thus he said to his son. Then Head-Winter-Dancer finished speaking to his son.

Then Head-Winter-Dancer left him and went home. Then he arrived at the beach of his house. Winter-Dance-Woman went at once to meet her husband. Then Winter-Dance-Woman spoke to her husband, and said, "O master! let us look at your salmon-trap." Thus she said to him.

Head-Winter-Dancer called her at once into his canoe, and they went to his salmon-trap. Then he saw that it was full of salmon, and Head-Winter-Dancer went and took the salmon out

k'a: "ya,fnax^una^ufla, wé'g'a dó'qwa-
taq"; la^mox qósl. Wá, hé^mmaax
lé'laqós né^fidamaslé'q, wá, la^tlé lé'
gadlēs sé'nattáó'sas G^tqa^fya^flis." Wá,
la^mlae gwa^fla. 5

Wá, la^mlae é'tléde Tslá'qama^e lé^mla-
laxa ^hna^x*nak^gemlé yixu^mla. Wá,
hé^x*idam^lla^wise g'a^xa. Wá, la^t-
lae é'tléde Tslá'qama^e ya^qleg'ada. Wá,
la^mlae ^hne^k'a: "ya, xunó'k", la^mmk: 10
qósl. Wá, hé^mmaax la^taqós né^fida-
masxwa ^hna^x*nak^gemléx, wá, la
lé'gadēs sé'natósas G^wóyo^helase,"
^hne^x*laexēs xunó'kwé. "Wá, hé^mim
^hna^x*nak^gamassxēs ^hna^lax," ^hne^x*lae. 15

Wá, la^mlae é'tléde lé^mlalé Tslá'qama-
^fya^xa l^lá'qwa^gemléda yixu^mla. Wá,
hé^x*idam^lla^wise g'a^xéda l^lá'qwa-
gemlé yixu^mla. Wá, la^mlae ^hne^k'e
Tslá'qama^fya^xēs xunó'kwé: "ya, xu- 20
nó'k", la^mmk: qósl. yé^x*l^{em}ig'ada
l^lá'qwa^gemk: yixu^mla. Wá, la^mle
lé'gadlēs sé'nataósas l^lá'qwalaté. Wá,
qasó hé^lax ax^he^xsdésolá^xe Ma^xwa-
qló^llela qaxs hé^mmae ^hnem lé'g^{em}sóx- 25
da l^lá'qwa^gemléx yixu^mla," ^hne^x*lae-
xēs xunó'kwé. Wá, la^mlae gwa^f
ya^ql^{em}lale Tslá'qama^fya^xēs xunó'kwé.

Wá, la^mlae ^hwa^fé'dé Tslá'qama-
^fya^q qas^g g'a^xe ná^makwa. Wá, la^mlae 30
la^g'alís lax l^lemá^eesas^gó'kwé. Wá,
hé^x*idam^lla^wise Tslá'qaga la^lla-
laxēs ^hawunémé. Wá, la^mlae ya^qle-
gaté Tslá'qagaxēs ^hawunémé. Wá,
la^mlae ^hne^k'a: "ya, qá'gwidá, wé^xins 35
dó'qwa^xēs l^lá'wayáós," ^hne^x*lae^q.

Wá, hé^x*idam^lla^wise Tslá'qama^e
lé^fá^lexsá^q la^xēs ya^hyatslé qas^l le
la^xēs l^lá'wayuwé. Wá, la^mlae dó^x*wa-
l^lelaqéxs l^hma^e qó^llaxa k^ló^ltrla. 40
Wá, la^mlae hé^x*idam^lme Tslá'qama^e la

of the trap. Then his canoe was full of salmon.

Then Head-Winter-Dancer spoke to his wife, and said, "O mistress! let us make a ladder like the pole from which the thunder-bird watches for his salmon, —whales and serpents." Thus he said.

Winter-Dance-Woman answered at once, and said, "Go on and work at it as soon as we go into our house." Thus she said. Then they went home. They arrived at the beach of their house. Head-Winter-Dancer went back into the woods at once, and searched for a young cedar to make a [ladder] pole.

Winter-Dance-Woman went up, carrying the salmon, and cut them. When she had finished, Head-Winter-Dancer came in, for indeed he had finished the [ladder] pole for the outside of the house, and it was really very high.

Then Head-Winter-Dancer spoke to his wife, and said, "O mistress! let me go and invite our children, that they may come here also and procure many salmon." Thus he said. Then Winter-Dance-Woman spoke, and said, "O master! I did not think of our children. Go and invite them, that they may come and procure salmon in our river." Thus she said.

Then Winter-Dance-Woman hurriedly gave her husband (something) to eat. As soon as Head-Winter-Dancer had finished eating, he went down to the beach of the house where his canoe was standing, and went aboard. Then he paddled, and went to the village of Upper-End at Wátó. As soon as

klu's'idxa má's'twésa t'a'wayu. Wá, la'lae qó'tle ya'yatslásaixa k'ó'tla.

Wá, la'lae ya'qlegat'e Tslá'qama-
yaxés gen'mé. Wá, la'lae 'né'ka:
"ya, q'á'gwida, wé'gadzáxins k'it'u- 5
lag'ilax hé gwe'xse dá'doq'walapléqas
ku'nkunul'g'a'é. lá'xés k'ó'trlaéda
gwa'yí'ma t'e'wa s't'syó'ta." 'né'x'lae.

Wá, hé'x'idam'la'wíse Tslá'qaga
ná'nax'meq. Wá, la'lae 'né'ka: "Wé'- 10
g'a, hé'x'idam' e'ax'edut'éq qnsó láf
lá'xéns g'ó'kwa," 'né'x'lae. Wá, hé'-
x'idam'la'wíse la ná'ná'wa. Wá, la'-
lae lá'g'alís lax t'émá'esásés g'ó'kwe.
Wá, hé'x'idam'la'wíse Tslá'qama'e la 15
a't'ésta lá'xa a't'é qá's le a'lax dzis-
'e'qwa qa d'édá'e'mk'ilasa k'ít'la-
pléqra.

Wá, hé'x'idam'la'xaa'wíse Tslá'-
qaga la g'a's'saxa k'ó'tla qá's xwa't- 20
'idéq. Wá, la'lae gwa'la, wa, g'a's'lae
Tslá'qama'e lae'ia l'é'má'a lax'ó'i, gwa't'e
k'it'la'pléqas lax l'a'sana'yasés g'ó'-
kwéxa a't'á'd la e'k'á'la.

Wá, la'lae ya'qlegat'e Tslá'qama- 25
yaxés gen'mé. Wá, la'lae 'né'ka:
"ya, q'á'gwida, lá'lagadzáxins l'e'la-
laxéns sá'sema qa g'a'xese ó'gwaqa
'wa'mis'id lá'xwa q'é'neméx k'ó'tla,"
'né'x'lae. Wá, hé'x'idam'la'wíse ya'- 30
qlegat'e Tslá'qaga. Wá, la'lae 'né'ka:
"ya, q'á'gwida, wá'qluné'x's'téns sá'-
sema. Wá há'g'a t'e'laláq qa g'a'x-
lag'it'se 'wa'mis'id'e. lá'xéns wá'qéns,"
'né'x'lae. 35

Wá, a't'em'la'wíse há'la'x'idé Tslá'-
qaga t'lx'w'í'ax'idxés lá'wunémé. Wá,
g'it'lem'la'wíse gwá'd t'lx'w'e' Tslá'qama-
'yaxs la'e e't'éd l'e'n't'sés lá'xa t'émá'esás 40
qá's le laxs laq. Wá, la'lae sé'x'wid
qá's le lax g'ó'ku'lasas 'n'l'ba'e, lax
Wá'tó. Wá, g'it'lem'la'wíse lá'g'alíse

Head-Winter-Dancer arrived there, Upper-End called him. Then Head-Winter-Dancer went up from the beach and entered his house.

Then he saw a woman sitting in the house of Upper-End, and a boy who was trying to walk. Then Head-Winter-Dancer sat down in the rear of the house, and Upper-End asked the woman to get food for Head-Winter-Dancer.

Then the woman took stones and put them into the fire. Then she took clover-roots and washed them. Then she put them on the hot stones. Now they were done. Then she gave Head-Winter-Dancer (some) to eat, and then she gave him seal to eat.

When Head-Winter-Dancer finished eating, he spoke, and said, "O son Upper-End! who is this woman, who is this princess?" Thus said Head-Winter-Dancer to his son. Then Upper-End answered his father, and said, "O father! she is the princess of Old-Man of the Łáwitsis." Thus he said to his father. "And this boy who is running about is my child. (Once upon a time) I went paddling at the north end of the island, and there I saw two sons of Old-Man, who invited me to go to his village at Dzédá'dzas. I went into his house, and there I saw his daughter. Then I wished to marry her, and now I have her and this house."

Then Head-Winter-Dancer saw that there were carved men all round the inside of the house, and that there were coppers between the carved men. Upper-End also said that he had ob-

Tsłá'qama'ē la'qéxs la'ē hē'x'ida'mē 'nē'lba'ē l'a'lēla'laq. Wá, la'm'la'wíse Tsłá'qama'ē la'sdesa qa's le la'ē'la lax g'ó'kwas.

Wá, la'laē dō'x'wale'laxa tsłēda'qē 5
k'lwae'la lax g'ó'kwas 'nē'lba'ē lē'wa
ba'bagumē. Wá, la'm'laē qa'qayima.
Wá, la'laē k'wa'g'a'lítē Tsłá'qama'ē
la'xa nēqē'wa'lítasa g'ó'kwē. Wá, la'
laē 'nē'lba'ē ask'la'laxa tsłēda'qē qa 10
ax'ē'dēs qa ha'mē's Tsłá'qama'ē.

Wá, la'laēda tsłēda'qē ax'ē'dxa tē'
símē qa's xē'x'LE'ndēs la'xa lēgwíē.
Wá, la'laē ē'tēd ax'ē'dxa tēx'só'sē
qa's tsłó'x'wídeq. Wá, la'm'lawis 15
'nēx'a'lódeq. Wá, la'laē l'ó'pa, la'ē
hang'las lax Tsłá'qama'ē. Wá, la'laē
hē'lēg'ind ē'tlétsa mē'gwate.

Wá, la'laē gwá' lē'xwē' Tsłá'qama'ē,
la'ē ya'q'leg'afa. Wá, la'laē 'nē'ka: "ya 20
xunó'x' 'nē'lbe', a'ngwag'ada tsłēda'
qik'; wá, a'ngwasik' k'le'dēfa?" 'nē'x'
laē Tsłá'qama'yaxēs xunó'kwē. Wá,
hē'x'ida'm'la'wíse ná'nax'ma'ē 'nē'lba-
'yaxēs ó'mpē. Wá, la'laē 'nē'ka: "ya, 25
a'dats, yū'em k'le'dēts Nómase, yisa
la'wít'sē," 'nē'x'laexēs ó'mpē. "Wá,
yū'mésen la xunó'koxda g'g'ill'lēlax
ba'baguma. La'x'iden sē'x'wid lax'ó'-
da gwá'gubēlex; wá, hē'mésen la dō'x- 30
'wale'laxē ma'ló'kwē l'ol'ak'gēma'yas
Nómase. Wá, la'laē hē'x'ida'm lē'
lanema g'a'xen qen le lax g'ó'ku'lasē
Dzédá'dzase. Wá, la'mésen lax g'ó-
kwas. Wá, hē'mésen la dō'x'wale- 35
lasxóx k'le'dēfax; wá, hē'x'ida'mésen
'nēx' qen gēg'a'dēsóx. Wá, g'a'x'mē
sen la'leq' lē'wo'xda g'ó'kwē."

Wá, la'm'laē dō'x'wale'lē Tsłá'qama'yaxa g'ó'kwē, yixs 'ná'xwama'ē 40
k'le'k'lakwēda bē'bēgwanēmē lax awf-
'staltasa g'ó'kwē. Wá, la'laē l'a'lē-
qwe ē'a'waga'wa'yasa k'le'k'lakwē bē'

tained in marriage the Cannibal dance and the name Flesh-Tearer [With-Mouth], and the Healing dance and the name Healer, and the Dog dance and the name 'wa's'waselig'e', and also the Grisly-Bear dance and the name Great-Grisly-Bear for the winter dance; and he had also given his name for the summer season, Ya'qa'ena'la and Great-Wealth and Having-Property and Property-Place. "Well, this is all." Thus said Upper-End to his father.

Then Head-Winter-Dancer thanked his son for what he had said. Then he finished talking about his son having a wife. Then he said, "O child, Upper-End! I came here (to ask you) to go and procure salmon from our river for your winter provisions." Thus said Head-Winter-Dancer to Upper-End.

Upper-End thanked Head-Winter-Dancer at once for what he had said. Then Head-Winter-Dancer told him to get ready and to wait, for he was going to invite Cannibal also. Thus he said when he went out and down to the beach, to the place where he left his canoe. Then he got into the canoe and paddled. He was going to Sa'wag'exta'e.

When he arrived at the point of land, Head-Winter-Dancer heard the sound of the cannibal, and he saw now many tribes and many attendants of the cannibal. Then Head-Winter-Dancer was seen by the ancestors of the tribe of the other side, that is, the Dza'wade'nox'. Then they made a loud noise. As soon as Head-Winter-Dancer arrived, he was met by many tribes.

bigwanema. Wa, he'mis wa'hdems
 'ne'lba'e lae'na'fyas k'e'le'sogulx'la'e'da
 ha'matsla laq. Wa, la'lae le'gades
 Tsla'xuxstala. Wa, la'lae Ha'yali-
 kilate le'gadas He'lik'atsle. Wa, he'
 'miseda a'wa'selate le'gadas 'wa's'waseli-
 g'a'e. Wa, he'miseda na'ne le'gades
 'wa'las Nan la'xa ts'e'ts'eqa. Wa, la
 e't'ed ts'ases le'g'me la'xa la'xuse
 Ya'qa'ena'la, lo Ye'qok'wa'lag'ilise, lo
 Ya'qawide, lo Ya'qo'ias. "Wa, yu'
 'mox," 'ne'x'lae 'ne'lba'fayaxes o'mpe.

Wa, lae'm'la'wis Tsla'qama'e 'mo'las
 wa'hdemas xunok'we. Wa, la'lae
 gwa't q'eyo'd gwa'gwexs'ala la'qexs la'e
 15 g'ga'des xunok'we. Wa, la'lae 'ne'
 'ka: "ya, xunok', 'ne'lbe', he'den la'gi-
 la g'a'xe qa's la'os 'wa'mis'idxwa k'o-
 t'elax la'xen wax qa's le'lak'!tdze'x-
 da'x'tosaxwa dze'wu'n'ix," 'ne'x'lae
 20 Tsla'qama'fayax 'ne'lba'e.

Wa, he'x'idae'm'la'wise 'ne'lba'e
 'mo'las wa'hdemas Tsla'qama'e. Wa,
 la'lae 'ne'ke Tsla'qama'e qa a'lag'a-
 'mes gwa'h'la qa e's'le'seqexs le'le
 25 o'gwaqat le'lalax Ba'sbakwa'lanu-
 kwe," 'ne'x'laexs la'e la'wels qa's le
 le'nts'es la'xa ha'ne'dzasases ya'yatsle.
 Wa, la'lae laxs laq. Wa, la'lae se'x-
 'wida. Wa, lae'm la'lax Sa'wag'exta'e
 30 ta'e.

Wa, la'lae la'g'aa lax a'w'fba'fya-
 s'exs la'e Tsla'qama'e wu'e'laqexs la'e
 he'k'aleda ha'matsla. Wa, lae'm'lae
 do'x'walele Tsla'qama'fayaxa qe'ne'me
 35 le'lqwalata'ya. Wa, lae'm'lae qe'ne-
 meda he'lk'asa ha'mats'e. Wa, la'lae
 do'x'walele Tsla'qama'fayaxa g'a'lasa
 qwe'qusek'e'laxa Dza'wade'noxwe
 gw'o'ya'. Wa, la'lae xa'sbe'w'ra.
 40 Wa, g'i'l'em'la'wise la'g'a'lise Tsla'q-
 ama'fayaxs la'e la'la'lasosa qe'ne'me le'l-
 qwalata'ya.

Then the cannibal [that Cannibal] went to meet his father. Head-Winter-Dancer at once said "Hwip!" [made the healing sound]. Then Cannibal went up from the beach and went into his sacred room, for if [all] the tribes would keep up the ways of the ancient people they would never stop their winter dances.

Then Head-Winter-Dancer was carried up with his canoe, and he was taken into the sacred room of the cannibal. Then a pretty woman got ready and took food for Head-Winter-Dancer. She took roasted hump-back salmon and broke it to pieces and put it into a dish. Then she took a bottle filled with seal-oil and put it into a grease-dish. Then she placed it before Head-Winter-Dancer. Then the pretty woman took some of the roasted hump-back salmon and gave some of it to the cannibal first.

Then Head-Winter-Dancer ate what was given to him. The pretty woman next took dried mountain-goat meat and cut it to pieces with her knife. Then she took her kettle and put it down. Then she took a pair of tongs and took up red-hot stones and put them into the kettle, into which she had put some water. As soon as the water was hot, she put the dried mountain-goat meat into it. When it was all in, she took up some red-hot stones and put them into it. Now the water was boiling and the mountain-goat meat was done.

Then she put (the meat) into a dish and placed it in front of him.

Wá, g'a'x'laeda há'matsla, yix Ba'x-bakwálanukwé, lá'lalaxés o'mpé. Wá, hé'x'idaem'la'wíse Ts'lá'qama'é hé'li-k'ligatéq. Wá, lá'lae hé'x'ida'mé Ba'x'bakwálanukwé la lá'sdésa qa's le 5
laé't. lá'xés lá'mé'latslé, qaxs hé'wá'xé-
'laxsdéx gwá't ts'é'ts'éqódxá 'ná'xwax
lé'lqwalatá'ya qó á'xé'elax gwá'ya'fae'lás-
dása g't'lx'dá bégwá'nima.

Wá, lá'lae t'e'h'égosé'wé Ts'lá'qama'é l'e'wis yá'fatslé qa's le laé'tem lá'xa lá'mé'lats'ása há'matsla. Wá, hé'x'ida'm'la'wíse dá'x'sokwé ts'áda'q xwá'na'f'id qa's le ax'e'd qa l'e'xwá's Ts'lá'qama'é. Wá, lá'lae ax'e'dxa l'é'ó-
bikwé hanó'na qa's l'e'n'x'wé'déq. Wá, 15
lá'lae ax'ts'ó'dés lá'xa tó'kwé. Wá, lá'lae ax'e'dxa wá'wade g't'tse'watsa sa'k'wíse' qa's kl'u'nxts'ó'dés lá'xa dze-
ba'tsle. Wá, lá'lae k'a'g'eml'it's lax 20
Ts'lá'qama'é. Wá, lá'lae dá'x'ídéda é'x'sokwé ts'áda'q lá'xa l'é'ó'bekwé hanó'na qa's le g't'lq'esamassa há'matsla laq.

Wá, lá'lae hamx'í'dé Ts'lá'qama-
'yaxa l'e'xwí'la'yaq. Wá, lá'laeda 25
é'x'sokwé ts'áda'q é't'led ax'e'dxa x'il-
kwé 'me'f'melq'égá'ya qa's t'ó't'it'slá-
léq. yísés g'úts'h'mé laq. Wá, lá'lae
ax'e'dxés q'ó'latslá qa's han'g'a'f'el'éq. 30
Wá, lá'lae ax'e'dxés k'í'p'lá'la qa's
k'í'p'é'déxa x't'x'ixsemála t'é'sema
qa's k'í'p'ts'ó'dés lá'xa q'ó'lats'á'ss lá'e
xá't'ax'tá'laxa 'wá'pé. Wá, g't'f'em'la-
wíse lá ts'e'lx'stax'í'déda 'wá'pé lá'e 35
ax'te'ntsa x'í'kwé 'me'f'melq'égá'e
laq. Wá, lá'lae 'wí'la'sta. Wá, lá-
'lae é't'led k'í'p'ts'á'lax'á'tsa x't'x'ixse-
ma'la t'é'sem laq. Wá, lá'm'la'wis
ma'e'm'dé'q'óléda 'wá'pé. Wá, lá'lae 40
l'é'ópéda 'me'f'melq'égá'e.

Wá, lá'lae ax'ts'ó'dés lá'xa tó'kwé é't'led qa's k'a'g'eml'it's. Wá, lá'lae

Next the pretty woman took some of the mountain-goat meat that was in the dish and gave it to Cannibal to eat first of it. Then Head-Winter-Dancer was told to begin to eat.

Then he ate. As soon as Head-Winter-Dancer had finished eating, he spoke, and said, "O daughter-in-law! let me see your husband." Thus said Head-Winter-Dancer to the pretty woman. He only guessed that the woman had Cannibal for her husband.

The woman spoke at once, and said, "Oh, my dear! let me go first and listen." Thus said the woman to Head-Winter-Dancer. Then she went into the sacred room. She did not stay long before she came back to him, and said [to Head-Winter-Dancer], "Oh, my dear! come in." Thus she said.

Head-Winter-Dancer went in at once. Then he saw Cannibal; and Head-Winter-Dancer spoke, and said, "O master! Welcome! Here we meet alive. Whose princess is your wife?" Thus he said. Then he answered to his (question), and said, "O father! this is the daughter of Equal-to-Four-Chiefs, the chief of the Dzawadrenox, and I have his princess for my wife. Her name is Property-Giver, and I have obtained from the chief in marriage this house, which has for its posts two Höx'hok" on each side of the rear of the house, and two Dzō'noqlwa sitting on the heads of two Grisly Bears on each side of the door, and the names Copper-Dancer and Copper-Maker and Copper-making-Woman and Desire; and also the cannibal, whose name is

e'tlédēda e'x'sokwē ts'ldā'q ax'e'd la'xa la g'it'slā 'mē'l'ml'q'leg'axa hō'kwē qā's lē ts'lās lax Bā'x'bakwā'lanukwē qā g'it'q'lesēs hamx'rdē laq. Wā, la'laē wa'xasē'wē Ts'lā'qama'e qā hamx'rdā-g'is.

Wā, la'laē hamx'rdā. Wā, g'it'f'ēm-'la'wisē gwā'la, yix Ts'lā'qama'e ha-'mā'pa, la'e ya'q'leg'ata. Wā, la'laē 'nē'ka: "ya nē'gū'mp, ladzā'sen dō'x-¹⁰ 'widexōs lā'q'ōs lā'wunēma," 'nē'x'laē Ts'lā'qama'yaxa e'x'sokwē ts'ldā'qā. Wā, la'm'laē a'ēm k'ō'tlēdxa ts'ldā'qē la'm la'wades Bā'x'bakwā'lanukwē.

Wā, hē'x'idā'm'lā'wisēda ts'ldā'qē 15 ya'q'leg'ata. Wā, la'laē 'nē'ka: "ya, adā, la'lagamā's'en hō'lelaq'eg'ā," 'nē'x'laēda ts'ldā'qē, lax Ts'lā'qama'e. Wā, la'laē qā's'id qā's lē la'tslā't lā'xa hē'mkwē. Wā, k'ē's'lātā gā'fāxs gā'xāe²⁰ xwē'laqā. Wā, la'laē 'nē'ka: "ya, adē," lax Ts'lā'qama'e, "gē'laqā gā-xēlex," 'nē'x'laē.

Wā, hē'x'idā'm'lā'wisē la la'tslā'le 25 Ts'lā'qama'e. Wā, la'laē dō'x'wā'rlax Bā'x'bakwā'lanukwē. Wā, la'laē ya'q'leg'atē Ts'lā'qama'e. Wā, la'laē 'nē'ka: "ya, qā'gwidē, gē'lakās'lax'gins lek' q'wā'laqā. Wā, ē'ngwadzōx k'ē'-'dēlōs gēnē'maqōs?" 'nē'x'laē. Wā, 30 hē'x'idā'm'lā'wisē nā'nax'mēx wā'ldēmas. Wā, la'laē 'nē'ka: "ya, a'dats, yū'ēm k'ē'dēltsōx Mō'kwit'lasō'gwi-'la'kwēx, g'it'gama'yaxsa Dzā'wade-ēnoxwē. Wā, la'mēs'en gīg'a'dsōxda 35 k'ē'dēlaxs lōx lē'gades Mā'sulā'yā-gwā. Wā, la'mēsōxda g'it'gama'fēx k'ē's'ōgūlx'ā'la'xwa gō'kwēx lē'lēm-nōx'sōxda mā'fēx hēhō'x'hōkwa lā'xwa wā'x'sōtiwā'rlēx. Wā, la'lōx mā'fēx 40 dzedzō'noqlwa k'udzā'tā'yaxwā mā'fēx nē'nā'na lā'xwa wā'x'sōtā'rlēx. Wā, hē'misa lē'gēmē lā'q'walāde, lō lā'

Sa'yawiselag'ilis and 'na'x'q'uluse'l:g'ilis ; and that is it, father." Thus he said to his father.

Then Head-Winter-Dancer thanked his son for what he had said, and finally [he said that] he invited his son and his tribe to come and procure salmon at Me'tlapdze. Cannibal thanked him at once for his word. Then Cannibal replied to the word of his father.

Then he told his attendants to invite the tribe to come into the winter-dance house, for the ancestors of the Qwe'q'-sot'lenox" never stopped their winter dance, even in summer, when the winter dance (first) came down from the upper world.

Then the attendants called all the men and all the women and all the children to come and tame the great cannibal.

Then the tribe came into the winter-dance house of Cannibal. Then the cannibal came right out of his sacred room. Then many people began to sing the four songs.

As soon as the cannibal finished dancing, he sat down in the rear of the house. Then Head-Winter-Dancer arose, and spoke. He said, "O brothers! thank you for taking care of this great dance of the cannibal. I came to invite you to go and procure

qwag'ila. Wa, he'mise l:la'qwag'ila-
'yngwa, l:0 A'wide. Wa, he'meseda
ha'matsla la l:e'gades Sa'yawiselag'ilise,
l:0 'na'x'q'uluse'lag'ilise. Wa, he'meq,
a'dats," ne'x'laexes o'mpe. 5

Wa, he'x'idaem'la'wise Tsla'qama'e
'mo'las wa'ldemases xunokwe. Wa,
la'lae a'telxsa'e wa'ldemasexs la'e
l:e'lalaxes xunokwe l:ewis la g'o'ku-
lota qa le's 'wa'mis'id lax k'otelas 10
Me'tlapdze. Wa, he'x'idaem'la'wise
Ba'xbakwa'lanukwe 'mo'las wa'ldem-
mas. La'm'la'wis na'nax'ma'e Ba'x-
bakwa'lanukwe lax la wa'ldemes o'm-
pe. 15

Wa, la'lae ne'ka la'xes a'yil'kwe qa
le's l:e'lalaxes g'o'kulote qa g'a'xes 'w-
'laeta la'xa tsa'gats'e qaxs hewa-
xae gwal tse'tse'qeda g'a'lasa Qwe'q'-
sot'lenoxwaxa wa'x'me he'lnxa qaxs 20
tsla'qaxa'lisae gre'xid la'xa e'k'ladze-
'l'sasens 'na'lar

Wa, he'x'idaem'la'wiseda a'yil'kwe
la l:e'lalaxa 'na'xa be'begwanem, l:e-
'wa 'na'xwa tse'daq, l:e'wa 'na'xwa 25
g'ing'inanema qa g'a'xes ya'axa 'wa'-
lase ha'matsla.

Wa, he'x'idaem'la'wise 'w'la g'a-
xe'leda le'lqwalata'e la'xa tsa'gatslas
Ba'xbakwa'lanukwe. Wa, la'm'la'wise 30
he'x'idaem'la'wise ha'matsla la'hsa-
li' la'xes la'm'e'lats'e. Wa, he'x'ida-
em'la'wiseda q'e'neme le'lqwalata'e
de'nx'ida, yisa mo'sgem'e ql'emql'e'm-
dema. 35

Wa, g't'em'la'wise gwa'teda ha'ma-
tsla yixwa, la'e k'wa'ga'li' lax na'qo-
l:ewa'ltases g'o'kwe. Wa, la'lae Tsla-
qama'e l:axulita qas ya'q'eg'ate. Wa,
la'lae ne'ka: "ya, na'ne'mwot, ge' 40
lak'as'laxs ae'k'ilaqos la'xwa 'wa'lasex
le'daxwa ha'mats'ax. Wa, g'a'xeg'in
l:e'lalax'da'xwot. qas la'os 'wa'mis'id

many salmon in my river." Thus said Head-Winter-Dancer.

Then all the men said that they would go, although it was night, for indeed they were all really hungry. Then the whole tribe went out of the house, and they got ready that night.

In the morning, when day came, they started and went to Mé'tlapdzé. Then they arrived there, and Head-Winter-Dancer now took the salmon out of his trap. Then he went home to feed the tribe of Cannibal.

When the many tribes had eaten, they staid one night. In the morning Head-Winter-Dancer saw that it was low water. Then he stood outside of his house and called Cannibal and his numerous tribe to go and take the salmon.

Then the tribe went to the [place of the] salmon-trap. Then they all filled their canoes with salmon, and the guests went home.

Then Winter-Dance-Woman, the wife of Head-Winter-Dancer, spoke, and said, "Oh, my dear! it would not be good if I did not tell you, master, I am again with child." Thus said the woman to her husband.

Then Head-Winter-Dancer spoke at once, and said, "O mistress! thank you for this our child when it is born." Thus he said to his wife.

Now it was not very long before

la'xwa qlé'neméx k'lotéla la'xen wáx,"
"né'x'laé Tsá'qama'è.

Wá, la'laé hé'x'ida'méda "ná'xwa
be'be'ganem "nex: qá's léxa wáx'mé
la ga'núta, qá'taxs a'laé pó'sq'a "ná'
xwa. Wá, la'laé "ná'xwa la hó'qawel-
seda lé'lqwalata'è qá's lé xwá'na'f'ídx
ga'núte. 5

Wá, la'laé "ná'x'ídxá ga'a'laxs la'é
"wí'la alé's'wida. Wá, la'm'laé la'f
lax Mé'tlapdzé. Wá, la'laé la'g'aa laq.
Wá, hé'x'ida'm'la'wíse Tsá'qama'è la
k'lú's'ídxá má'ts'ewásés íá'wayúwe.
Wá, la'laé ná'nakwa qá's íé'xwé'ís
la'xa g'ó'kulótas Ba'x'bakwa'lanukwe. 15

Wá, la'laé gwa' íé'xwé'da qlé'nemé
lé'lqwalata'ya. Wá, la'm'laé xa'má-
lai. Wá, la'laé "ná'x'ídxá ga'a'la, la'é
Tsá'qama'è dó'qulaqéxs hé'ma'è x'a-
ts'laé'sa. Wá, la'laé íá'xwé'sa lax
íá'saná'yasés g'ó'kwé. Wá, la'laé
íé'íalax Ba'x'bakwa'lanukwe íé'wés
qlé'nemé g'ó'kulóta qa lé's k'lú's'ídxá
k'lotéla.

Wá, hé'x'ida'm'la'wíse leda lé'lqwa-
lata'è lax ax'a'sasa íá'wayu, wá, la'laé
"ná'xwá'm la quqwó'tlé' yae'yats'áse-
xa k'lotéla. Wá, la'laé "wí'la la ná-
"nakwéda íé'lanem'x'dé.

Wá, la'laé ya'q'ég'até Tsá'qaga, yix 30
gém'mas Tsá'qama'è. Wá, la'laé
"né'ka: "ya, adá, k'é'sac é'ka qenló
k'é'slax né'íalaxóí, q'á'gwidá, la'm-
"xaen bewé'kwa," né'x'laéda ts'ída'qé,
la'xés íá'wunemé. 35

Wá, hé'x'ida'm'la'wíse Tsá'qama'è
ya'q'ég'ata. Wá, la'laé "né'ka: "ya,
q'á'gwidé, gé'lak'as.lax'ó'xda xunó'kwa-
q'íns qaxó g'axl. né'íedé'ló, "né'x'laé
la'xés gém'mé. 40

Wá, la'laé k'é's xé'núta la ga'taxs

Winter-Dance-Woman gave birth to a boy. As soon as Head-Winter-Dancer saw that it was a boy, he named him Day-on-Body. Then he washed him. As soon as he finished washing him, he stepped on the toes of the child and pulled him to make him grow.

The child was able to sit up at once. Then the supernatural man washed the child again, and after he had been four days in the house he washed his son once more.

As soon as he finished washing the child, he again stepped on his toes and pulled him up. Then the child [he] began to walk.

Now night came. Then he heard a curious sound at [the place of] the salmon-trap. Then Head-Winter-Dancer spoke to his wife, and said, "O mistress! what may be the sound coming from my salmon-trap? It sounds like rocks rolling down." Thus said Head-Winter-Dancer to his wife.

Then his wife said, "Oh, my dear! go up to that watch-pole and see what it is." Thus said Winter-Dance-Woman to her husband.

Then Head-Winter-Dancer went up the watch-pole. As soon as he reached the top he saw something like fire going from one end to the other of the salmon-trap, and it sounded like rocks rolling down the mountain.

Then he ran down from his watch-pole and told his wife. Then he spoke, and said, "O mistress! what may it be, this that looks like fire on its body,

la'é mā'yul'idē Ts'lá'qagāsa bā'bagumē. Wā, g'ī'ēm'lā'wisē Ts'lá'qamā'ē dō'x-
wālēlaqēxs bā'bagumā'ē la'ē hē'x'ida-
ēm lē'x'ēdes 'na'lag'itase'wē laq. Wā,
la'laē kwā's'idēq. Wā, g'ī'ēm'lā'wisē
gwāf kwā'saq, la'ē t'lē'pēm'x'stdzēdx
g'ō'gwō'yā'sa g'nā'nēmē qā's nē'xōs-
tōdēq qa q'wā'x'idēs.

Wā, la'laē hē'x'ida'ēmēda g'nā'nēmē
la k'wā'ē lēnuxwā. Wā, la'laē ē't'lēdēda
nau'alakwē hēg'wā'nēm kwā's'idxa g'i-
nā'nēmāxs la'ē mō'plā'nī lā'xa g'ō'kwē.
Wā, la'laē ē't'lēd la kwā's'idxēs xūō-
kwē.

Wā, g'ī'ēm'lā'wisē gwāf kwā'saxa
g'nā'nēmāxs la'ē ē't'lēd t'lē'pēm'x'stdzēdx
dīq qā's ē't'lēd nē'xōstōdēq. Wā, la-
'laē qā'qayima.

Wā, la'w'laē la g'a'nū'l'ida, la'ē
wūlē'laxa ō'mitslāla hē'k'lāla lax ax-
'ā'sasa lā'wayuwē. Wā, la'laē yā-
q'leg'āfa, yix Ts'lá'qamā'ē lā'xēs g'nē'
mē. Wā, la'laē 'nē'k'a: "yā, q'lā'gwi-
dā, ā 'mā'dzāā'nawisēda hē'k'lāla lā-
xēs lā'wayānēssa hē gwē'x's wuk'lāla
t'lē'sēmē," 'nē'x'laē Ts'lá'qamā'yaxēs
g'nē'mē.

Wā, hē'x'ida'ēm'lā'wisē g'nē'mas
'nē'k'a: "yā, adā, hā'g'a lā'g'ustā laxs
k'itlā'plēq'q'ōs qā's dō'x'widā'yusa-
qō," 'nē'x'laē Ts'lá'qagāxēs lā'wunēmē.

Wā, la'laē Ts'lá'qamā'ē qā's'id qā's lē
lā'g'ustā lā'xa k'itlā'plēqē. Wā, g'ī-
'ēm'lā'wisē lā'x'tōdēq la'ē dō'x'wālēla-
xa hē gwē'x's x't'x'ēnāla lā'lābēndalax
wā'sgrē'masasa lā'wayuwē. Wā, hē'ēm-
'lā'wis hē'k'lāle hē gwē'x'sa q'lū'm'xaxā-
lāēda t'lē'sēmē lā'xa nē'g'ā.

Wā, la'laē dzē'lywaxa lā'xēs k'ite-
lā'plēqē qā's lā nē'fas lā'xēs g'nē'mē.
Wā, la'laē yā'q'leg'āfa. Wā, la'laē
'nē'k'a: "yā, q'lā'gwidā, 'mā'dzānā'-
wisēgāda hē'x' gwē'x's x't'x'ēnāla lā'la-

going from one end to the other of our salmon-trap?" Thus he said.

Then his wife replied, and said, "Oh, my dear! can't you guess what may be the name of this salmon? It may be the salmon of your elder brother, Thunder-Bird, that went into our salmon-trap." Thus she said. "Now go to it, but draw some blood from your tongue." Thus said Winter-Dance-Woman to her husband.

Then Head-Winter-Dancer went to his salmon-trap. He carried his fish-club. Then he went into the salmon-trap, and he tried in vain to club the wonderful [a different kind of] salmon. Then the salmon only broke down the salmon-trap.

Then Head-Winter-Dancer thought of what his wife had said, and he bit the sides of his tongue and drew blood from it. Then he spit some of the blood on the salmon called the double-headed serpent.

Then the double-headed serpent quieted down. Then Head-Winter-Dancer spit on his club, and he again spit on the salmon; but when he had spit four times on the salmon, then he really clubbed the double-headed serpent. Now he had really killed it.

Now he carried the double-headed serpent, and went to show it to his wife. Then Winter-Dance-Woman said, "Oh, my dear! I thank you on behalf of this baby." Thus said Winter-Dance-Woman to her husband. Then Winter-Dance-Woman took a new mat and spread it on the floor. Then she put the double-headed serpent on it.

In the morning, when daylight came, Winter-Dance-Woman arose early and

bëndala la'xga o'tslá'gag'sens iá'wa-yuk," "né'x'laé.

Wá, hé'x'idaem'la'wíse gne'mas na'nax'meq. Wá, la'laé 'né'ka: "ya, adá, k'le'sas k'o'taqó yú'ma t'e'gadax 5 k'ó't'la'qó, yú'emlaxa k'ó't'la'q'les 'no'laé ku'nkux'li'grá'yaó'xda lá má'ts'la-sens iá'wayax," "né'x'laé. "Wá, há'ga la'qó, á'rma gwa'telam e'k'od lax'x-da e'lkwá'sos k'ile'maq'os," "né'x'laé 10 T'slá'qagaxés la'wun'me.

Wá, la'laé T'slá'qama'e qas'id qas lé la'xés iá'wayuwé. Wá, lae'm'lae dá'laxés t'e'fwagá'yuwé. Wá, la'laé 15 lá'ts'la la'xés iá'wayuwé. Wá, la'laé wax' t'e'fwax'idxa o'gwaqa'la k'ó't'la. Wá, la'laé á'méda k'ó't'la e't'led lé'm-taxa iá'wayuwé.

Wá, la'laé 'm'e'lx'wat'elé T'slá'qama-yax wa'ldimases gne'me. Wá, la'laé 20 t'e'mkux'e'ndxés k'ile'mé qas e'lk'odéxa e'lkwa laq. Wá, la'laé sé'fhe'x-witsa e'lkwe lá'xa t'e'gade k'ó't'la, y'ixa s'is'yú'le.

Wá, la'laé hé'x'ida'méda s'is'yú'le 25 sa's'ltedala. Wá, la'laé T'slá'qama'e sé'fhe'x'w'idxés t'e'fwagá'yuwé. Wá, la'laé e't'ledé T'slá'qama'e sé'fhe'x'w'idxa k'ó't'la. Wá, hé'latla lá m'óp'ena sé'fhe'x'w'idxa k'ó't'la'xés la'é á'lax'id 30 t'e'fwax'idxa s'is'yú'le. Wá, lae'm'lae hé'la'mastq.

Wá, la'laé gá's'x'ex'idéq, lá'xa s'is'yú'le qas lé d'ó'qamats lá'xés gne'me. Wá, hé'x'idaem'la'wíse T'slá'qaga 35 'né'ka: "ya, adé, gé'lak'as'lax'ox qaga w'sak," "né'x'laé T'slá'qaga lá'xés la'wun'me. Wá, la'laé ax'e'dé T'slá'qagáxa á'lomasé lé'wa'ya qas lé'p'la'li'eq. Wá, la'laé k'lig'ris'ó'dayú 40 wéda s'is'yú'le laq.

Wá, la'laé 'ná'x'idxa gaa'la, la'é gag'ó'sta'wé T'slá'qaga qas xwa'f'ol'xa

cut the double-headed serpent. As soon as she had finished cutting the double-headed serpent, she woke her husband, and said to him, "Oh, my dear! do not stay very long in your bed, but [you also] (go and) wash our son." Thus said Winter-Dance-Woman to her husband.

Head-Winter-Dancer arose at once, and took a kettle, for that is our washing-tub for new-born children. Then he poured water into it, and he took up red-hot stones and put them into it.

Then the water was luke-warm. Then he took his son and washed him. When he had finished, Winter-Dance-Woman asked her husband to take some clotted blood from the backbone of the serpent and put it on the hands of his son.

Then Head-Winter-Dancer took clotted blood from the back-bone of the double-headed serpent and put it down where he used to wash his son. Then he took the kettle and washed his son in it.

After he had washed him, he again stepped on the toes of his son and pulled him. Now he was a full-grown man. Then he took the clotted blood of the double-headed serpent and rubbed it on the hands of his son. The hands of his son turned to stone immediately.

Then Head-Winter-Dancer told his wife, and said, "O mistress! didn't the hands of this Day-on-Body turn to stone!" Then Winter-Dance-Woman spoke to her husband, and said, "Oh, my dear! thank you for what you said,

si'seyüle. Wá, g'í'p'em'la'wíse gwał xwá'laxa si'seyüle, la'é gwé'x'idxés la'wunemé. Wá, la'lae 'ne'k'iq; "ya, ada', gwał las xe'n'lela gaé'f kwa'le'fex qa's o'gwaqa'os kwa's'idxens xunó- kwax," 'ne'x'lae Tsla'qagaxés la'wunemé. 5

Wá, hé'x'idaem'la'wíse Tsla'qama'e la'x'wid qa's ax'e'dexa qlo'latsle qaxs hé'mae kwa'dzats'esens ga'laxa gi- na'nemaxs ga'lae má'yui'ema. Wá, la'lae guxts'ló'tsa 'wa'pé laq. Wá, la'lae k'ip'le'd, la'xa x't'x'esem'la tle'sema qa's k'ipste'nde's laq. 10

Wá, la'lae k'ox'sta'x'idéda 'wa'pé, la'é ax'e'dxés xunó'kwé qa's kwa's'idéq. Wá, la'lae gwa'fa, la'é axk't'ale Tsla'qagaxés la'wunem qa ax'e'dés la'xa 'me'ng'idé'qasa si'seyüle qa axtsla'ne'déses lax a'yasa'sés xunó'kwé. 20

Wá, hé'x'idaem'la'wíse Tsla'qama'ya ax'e'd la'xa 'me'ng'idé'qasa si'seyüle qa's le ax'a'litas la'xes kwa'dzasna'waxés xunó'kwé. Wá, la'lae ax'e'dxa qlo'latsle qa's kwa's'idxés xunó'kwé laq. 25

Wá, la'lae gwał kwa'saqéxs la'é e'tled tle'pemx'stdendxés xunó'kwé. Wá, la'lae né'xostó'leq. Wá, la'm- 'lae 'nextaa'x'id la begwa'nema. Wá, la'lae ax'e'dxa 'me'ng'idé'qasa si'seyüle qa's dzex'f'dés laxa eé'ya'sa-sés xunó'kwé. Wá, hé'x'idaem'la'wíse la tle'te'semx'idé eé'ya'sa'sés xunó'kwé. 30

Wá, la'lae hé'x'ida'mé Tsla'qama'e né'faxés gen'e'mé. Wá, la'lae 'ne'ka: "ya, q'a'gwidá, e'dzæ'tak' hé'x'idaem la tle'te'semx'idga eé'ya'sa'gwasga 'na'lag'itasok", 'ne'x'lae. Wá, la'lae ya'q'leg'até Tsla'qagaxés la'wunemé. 40

for I wish that he shall be a warrior." Thus she said.

After four days more, Head-Winter-Dancer washed his son again, and after he had washed him he did not step on his toes. Then he again made a request of his wife. He said, "O mistress! let me take some more of the clotted blood from the back-bone of the double-headed serpent and rub it [put it] over the body of our son [thus said Head-Winter-Dancer], for you wish that he shall be a warrior."

Winter-Dance-Woman said at once, "Oh, my dear! go on." Thus she said. Then Head-Winter-Dancer at once took some clotted blood from the back-bone (of the double-headed serpent) and rubbed it over the body of his son. When Head-Winter-Dancer finished rubbing the body of Day-on-Body, the body of Day-on-Body changed. Now his whole body turned into stone.

When Head-Winter-Dancer finished rubbing the clotted blood from the back-bone of the double-headed serpent on his body, his body became black, and his eyes became wide open, and his mouth was large and round just like that of the Dzo'noq'wa. Then he grew, and he was twice the size of man.

As soon as his body had turned entirely into stone, he cried like the Dzo'noq'wa. His cry was just like that of the Dzo'noq'wa. Then Winter-Dance-Woman spoke, and said to her husband, "Oh, my dear! I already guessed it. The Dzo'noq'wa cohabited with me, for I fell into a fainting-fit one night when you went to take Real-Chief to

Wá, la^olae ^one'ka: "ya, ada, ge'lak-as-^olax-^oos wa'dimaqos, qaxg'in ^one'k'ig-^oqa ba'bak'witso, "ne'x^olae.

Wá, la^olae e'tled mo'p'lenywa'seda ^ona'la, la'e e'tlede Tsla'qama'e kwa's- 5
^ohdses xunó'kwé. Wá, la^olae gwat kwa'saqexs la'e k'les tle'pemx'sidzen-
deq. Wá, la^olae e'tled ha'nakaxés
gme'mé. Wá, la^olae ^one'ka: "ya,
q'la'gwida, wé'gadzáx'en e'tled ax'e'd 10
la'xa ^ome'ng'ide'qasa s'seyóle qa mi-
gug'tledag'i dze'k't'ledes la'xg'ins xu-
no'kwék; "ne'x^olae Tsla'qama'e, "qaxs
^one'ka'yaqos qa ba'bak'wése'k."

Wá, hé'x^oidaem'la'wise Tsla'qaga 15
^one'ka: "ya, ada, wé'ga, "ne'x^olae.
Wá, hé'x^oidaem'la'wise Tsla'qama'e
ax'e'dxa ^ome'ng'ide'qe qa's dze'k't'ledes
lax o'k'wina'yasés xunó'kwé. Wá,
g't'fem'la'wise gwa'té Tsla'qama'e dze- 20
k't'as lax o'k'wina'yas ^ona'lag'itase'wé,
la'e hé'x^oidaem la ^ola'yuwé o'k'wina-
^oyas ^ona'lag'itase'wé. Wá, la'e'ni'lae la
^ona'gwa la tle'semx^oide o'k'wina'yas.

Wá, g't'femx^od'lae gwa'té Tsla' 25
qama'e dze'k't'asa ^ome'ng'ide'qasa s'se-
yu'e lax o'k'wina'yasés la'e tso'f'ide
o'k'wina'yas. Wá, la^olae le'slex'ide
ga'ya'gesas. Wá, la^ola'xaa la tsokwa'fe
se'msas la yu gwé'x'soxda Dzo'noq'wax. 30
Wá, la^olae q'wa'x'ida. Wá, la^olae
ma'p'le'nael yó ^owa'lasox ^owa'layasasa
begwa'ni'mé.

Wá, g't'femx^od'lae la ^ona'gwa tle'- 35
semx^oide o'k'wina'yasés la'e dzo'no-
qwa. Wá, la'e'ni'lae yo'la gwé'k'la-
leda Dzo'noq'wa. Wá, la^olae ya'qle-
g'ate Tsla'qaga. Wá, la^olae ^one'ka:
"ya, ada, "la'xés la'wunimé. "Wá-
ladzáxg'in gwa'elámég'in k'ota ne'x- 40
wa'lax^otsosa Dzo'noq'wa qaxg'in há-
mané'wideg'axa ^one'mxsa ga'nulaxés

where his village is now, and that is the way I got this my son."

Then Head-Winter-Dancer finished working at his son. Then Day-on-Body spoke, and said, "O father! now I cease to have the name Day-on-Body. This will now be my name, Food-Giver-Stone-Body, for I am going to make war all over the world, that I may rob the chiefs of all the tribes of their crests, so that they will become our crests, and that the chiefs all round the world will become our slaves." Thus said Food-Giver to Head-Winter-Dancer.

Now, Head-Winter-Dancer staid four days in the house after his body had become stone. Then Stone-Body spoke again, and said, "O mother! have you no way of getting a canoe [for my travelling-canoe]?" Thus he said. Winter-Dance-Woman replied at once, and said, "Your father has a canoe. Go and ask him." Thus said Winter-Dance-Woman to her son. Then Winter-Dance-Woman told Head-Winter-Dancer what her son had said, that he wanted a canoe.

Head-Winter-Dancer said at once, "O son! let us look at my canoe." Thus he said. Then they walked to look at it. As soon as Stone-Body saw the canoe, he said that he should launch it.

As soon as the canoe was on the water, he tried to go into it, but it sank at once, for he was really heavy, for his body was all stone. Then they only hauled the canoe ashore again.

la'x'demōs taō'des 'nā'x^ona'xū'la la'xes
la'g'ō'ku'lasa. Wā, hē'mēsēn grā'yanē-
'masxōda xunō'kwaqen."

Wā, la'laē gwa'te Tsla'qama'ē ē'a-
xalaxēs xunō'kwē. Wā, la'laē ya'qle-
grā'ē 'nā'lag'ita'sē'wē. Wā, la'laē 'nē'-
k'a: "ʔya, a'dats, la'mēn gwa'tē'gades
'nā'lag'ita'sē'wē. Hē'dēn la'tē'gēmē
l.la'laxwasdē Tlēsēmg'ita, qaxg'in
lē'tek' wīnēs'ta'liselā' la'xēs 'nā'lax
qen lē'nēmanaxwīxa k'ē'k'les'asa g't-
grāgama'yasa 'nā'xwa lē'ē'kwala'ā'ē
qens k'ē'k'les'ā. Wā, hē'mēsēxg'in
'nē'k'ik' qens qā'kwila'nsax g'g'agā-
ma'yaxsa awē'staxsēs 'nā'lax," 'nē'x-
15 'laē l.la'laxwasdē, lax Tsla'qama'ē.

Wā, la'laē mō'plēxwadzī' lā'xa
g'ō'kwas Tsla'qama'ē la tlēsēmēs ō-
klwina'ē. La ē'tlēd ya'qleg'ā'ā, yix
Tlēsēmg'it. Wā, la'laē 'nē'k'a: "ʔya,
a'da, k'ē'ā'dzās gwōyō'asosax xwā-
klunāqen yēya'ʔyatslā," 'nē'x'laē. Wā,
hē'x'idaēm'lā'wisē Tsla'qaga nā'nax-
'mēq. Wā, la'laē 'nē'k'a: "Axnō'gwa-
dē'mē ā'sasa grā'la. Wē'g'it la axk'la-
25 la'tē," 'nē'x'laē Tsla'qaga, la'xes
xunō'kwē. Wā, la'laē hē'x'ida'mē
Tsla'qaga nē'fax. Tsla'qama'ayas wā-
dēmasēs xunō'kwē, yixs ax'ē'xsdaax
xwā'klunā.
30

Wā, hē'x'idaēm'lā'wisē Tsla'qama'ē
'nē'k'a: "ʔya, xunō'k', wē'x'ins dō'x-
'widēxg'in grā'lā'g'a," 'nē'x'laē. Wā,
la'laē qā's'īd qā's lē dō'x'widēq. Wā,
g'ī'fēm'lā'wisē dō'x'wā'ē'lē Tlēsēmg'ī-
25 taxa grā'la, la'ē hē'x'idaēm 'nē'x' qā's
wī'x'strēdēq.

Wā, g'ī'fēm'lā'wisē la hā'nwaleda
grā'la, la'ē wax' lā'xsa laq. la'ē hē'x-
'idaēm hānē'nsa, qā'jāxs ā'laē gū'n'tā
qaxs 'nā'xwā'māē tlēsēmēs ō'klwina'ē.
Wā, la'laē ā'ēm ē'tlēd wā'twusdēsax
grā'la.

Then Stone-Body felt badly, for he had no canoe. Then Head-Winter-Dancer thought of what Only-One-on-Beach had said when he had said that he was going to give him the Paddleside-Serpent-Canoe.

Then Head-Winter-Dancer said to Stone-Body, "O son! do not feel badly. I will go to-morrow and see my brother. He has a large canoe." Thus he said. Then Stone-Body felt good on account of what Head-Winter-Dancer said.

In the morning, when daylight came, Head-Winter-Dancer started and went to Xekwék'en, the place where Only-One-on-Beach lived. Then he arrived there. Only-One-on-Beach called him at once; and after he had given him to eat, Only-One-on-Beach spoke, and said, "O brother! thank you for the Paddleside-Serpent-Canoe, for it is now four years since I told you that you should take it." Thus said Only-One-on-Beach to Head-Winter-Dancer.

Then Head-Winter-Dancer spoke, and said, "Thank you for what you said, for that is why I came, that I might go and travel in it." Thus he said.

Then Only-One-on-Beach spoke again, and said, "O brother! sit down in my house and wait for me, that I may go and get the canoe for you." Thus he said. Then he went out of the house. Now he went to the upper end of the village.

Head-Winter-Dancer had not been sitting long in the house of Only-One-on-Beach when Head-Winter-Dancer heard some one crying "Wo!" Four

Wá, lá^hlaé ^hya'x'stmx'idé ná'qa'yas Tlé'semg'ite, qaxs lá'e k'le'a's lá swá-k'luna. Wá, lá^hlaé g'í'gaex'é'dé Tslá-qama'yax wá'demólas ^hnmó'kulistsla, yixs ^hne'ka'yulé qa's a'yé's s'í'syúlemé 5 sé'sexwáq swá'kluna.

Wá, hé'x'idam'la'wíse Tslá'qama'é ^hne'ka, lax Tlé'semg'ite: "í'ya, xunó'k", gwa'lax'í ^hya'x'se'més ná'qa'ós, lá'men lá'í dó'x'widlexen ^hnm'wotax hénst, 10 hé'em xwá'gwadesa ^hwá'lasa g'a'la," ^hne'x'laé. Wá, hé'x'idam'la'wíse é'x'idé ná'qa'yas Tlé'semg'ite qa wá'demas Tslá'qama'é.

Wá, lá^hlaé ^hna'x'dxa gaa'la, lá'e 15 alé'y'wíde Tslá'qama'é qa's lé lax Xekwék'ené lax g'ó'ku'lasas ^hnmó'kulistsla. Wá, lá^hlaé lá'gaa laq. Wá, hé'x'idam'la'wíse ^hnmó'kulistsla lá'le-lá'laq. Wá, lá^hlaé gwá'í'lxwá', lá'e 20 yá'qlegaté ^hnmó'kulistsla. Wá, lá^hlaé ^hne'ka: "í'ya, ^hnm'wot, g'e'lak'as'la qa'ó'xda s'í'syúleméx sé'sexwáq swá-kluna, qaxs hé'ma'e lá'gaa lax mó'x'unxé tsá'wu'nxaxen gwó'yó'la qa 25 lá'x'dimsóx ló'í," ^hne'x'laé ^hnmó'kulistsla, lax Tslá'qama'é.

Wá, lá^hlaé yá'qlegaté Tslá'qama'é. Wá, lá^hlaé ^hne'ka: "G'e'lak'as'lax'es wá'demaqós qaxg'in hé'mék' g'a'x'ele 30 qen lá'lag'í'í yá'yaslatqó," ^hne'x'laé.

Wá, lá^hlaé é'dzaqwa yá'qlegaté ^hnmó'kulistsla. Wá, lá^hlaé ^hne'ka: "í'ya, ^hnm'wot, wé'ga klwae'í lá'x'en g'ó'kwix qa's é'sla lá'g'í'ós g'a'x'en qen lá'lag'í'í 35 ax'í'xa swá'kluná qa's," ^hne'x'laé. Wá, lá^hlaé lá'wílsa lá'x'és g'ó'kwé. Wá, lá'm qa's'íd qa's lé lax ^hne'lba'lasases g'ó'x'demse.

Wá, k'e's'lat'la gá'la klwae'í Tslá' 40 qama'é lax g'ó'kwás ^hnmó'kulistslaxs lá'é Tslá'qama'é wu'a's'at'í'axa wó'x'ela. Wá, lá^hlaé mó'p'endzaqwa ^hne'ka

times it cried a long "Wo!" Then Only-One-on-Beach came in. Then he spoke, and said, "O brother! now come and look at your canoe. I will advise you what to do with the canoe."

Then Head-Winter-Dancer went out of the house* of Only-One-on-Beach. As soon as he had gone out, he saw at both ends the large double-headed serpents putting out their tongues, and in the middle there was the head of a man. Then they walked down to the beach, to where the Paddleside-Serpent-Canoe was.

Then Only-One-on-Beach got into it, and he called Head-Winter-Dancer to go aboard also. Then he spoke, and said, "O brother! now listen how I speak to the death-bringing Paddleside-Serpent-Canoe, for that is its name." Then he said, "Go, now, paddle!" Then the body of the canoe said "Wo!" as though many men were crying that way. Then all the paddles paddled, and it started at once, really going fast, for indeed it was not a common thing.

Then they arrived at Me'tlapdzé. Then Head-Winter-Dancer and Only-One-on-Beach stood in the middle of the man in the middle of the Paddleside-Serpent-Canoe. As soon as they arrived at the beach of the house of Head-Winter-Dancer, Head-Winter-Dancer spoke, and said, "O son, Inviter! come and see this canoe. Now you will make war all round the world with it." Thus said Head-Winter-Dancer to him.

Then Inviter came out of the house

"wó" g'í'desa. Wá, g'a'x'laé 'nemó'-kultsela g'a'x'eia. Wá, la'laé ya'q'leg'afa. Wá, la'laé 'ne'ka: "ya, 'ne'm-wót; wá ge'laga dō'x'widexgas la-g'ōs xwá'kluna qen le lē'ss'alor. qas 5 gwé'g'f'aslōs lá'xa xwá'kluna."

Wá, la'laé lá'wíse Tslá'qama'e lá'xa g'ō'kwās 'nemó'kultsela. Wá, g'í'f'em- 'la'wíse lá'wísa, lá'e dō'x'wai.laxa 'wá'lasé s'í'seyūt. E'f'elqolis wō'x'sba'e 10 k'í'lē'ma. Wá, la'laé x'ō'mtsēda be-gwá'nēmēda bā'k'awa'e. Wá, la'laé h'ō'qunts'ēsela lá'q'ēx hā'nē'saēda s'í-seyūLEM sē'sexwāq xwá'kluna.

Wá, la'laé lá'x'sé 'nemó'kultsela laq. 15 Wá, la'laé lē'lalax Tslá'qama'e qa ō'g'wāqēs la lā'x laq. Wá, la'laé ya'q'leg'afa. Wá, la'laé 'ne'ka: "ya, 'ne'mwót, wé'g'í'f la h'ō'telax lá'xen gwé'k'la'lasé qaō'xda halá'yugēmēx 20 s'í'seyūLEM sē'sexwāq xwá'kluna, qaxs hē'māc lē'gēmse." Wá, la'laé 'ne'ka: "Wá, sē'x'wid." Wá, hē'x'ídam'la'wíse 'ne'ke ō'gwída'yasa xwá'kluna "wó!" hē gwē'x' qē'nēmēda be'g'wá- 25 nēm hē gwé'k'í'g'afa. Wá, la'laé 'na'-xwāem sē'x'widēda qlē'nēmē sē's'wawá'ya. Wá, hē'x'ídam'la'wíse sap'lē'dxa á'lal' yix'a qá'taxs k'ē'lsāe a'ō'msa.

Wá, la'laé lá'g'aa lax Me'tlapdzé. 30 Wá, la'e'm'laé lā'xwāte Tslá'qama'e lō 'nemó'kultsela lá'xa naqu'f'stá'-'yasa bā'k'awa'yasa s'í'seyūLEM xwá'kluna. Wá, g'í'f'em'la'wíse lá'g'aa lax l.lēmā'ēsās g'ō'kwās Tslá'qama'yaxs, 35 lá'e ya'q'leg'afé Tslá'qama'e. Wá, lá'laé 'ne'ka: "ya, xunō'k', l.lá'l.laxwasd, ge'laga dō'x'widexg'a'da xwá'klunak. Wá, la'e'ms lá'f w'ne'stalēsē- 'lats'ēnu'x'LESek;" 'ne'x'laé Tslá'qama- 40 'yaq.

Wá, hē'x'ídam'la'wíse l.lá'l.laxwas-

of his father. As soon as he saw the canoe, he cried like the Dzó'noq'wa. Then his father called him to go aboard the canoe. He went aboard, and Head-Winter-Dancer told his son to say "Wo!"

Inviter at once got into the middle of the man in the middle of the serpent canoe, and he said "Wo!" long and loud. Then the large paddle-side (canoe) started. He was going to take Only-One-on-Beach home to Xákwé'k'én.

It was not long before they arrived there. Then Head-Winter-Dancer spoke to his son, and said, "O son Food-Giver! treat this my brother well, and do no harm to him when you make war all over the world." Thus said Head-Winter-Dancer to Food-Giver.

Then Only-One-on-Beach also spoke, and said, "Oh, my dear Food-Giver! thank you, supernatural one. Please do not hurt me, my dear." Thus he said.

Then Food-Giver spoke, and said, "O friend! thank you for this your canoe. Now I will go and make war all over the world, so that you shall have for slaves the chiefs the world over."

Then Only-One-on-Beach got out of the canoe, and Food-Giver said "Wo!" and all the paddles on the sides of the canoe began to paddle. Then Head-Winter-Dancer wished that Food-Giver would go and show (his canoe) to his other sons.

dé g'ax lá'wels lax g'ó'kwases ó'mpé. Wá, g'í'f'ém'la'wíse d'ó's'wá'el'elaxa xwá'klunáxs lá'e hé'x'í'da'ém'la'wíse d'ó'noq'wa. Wá, hé'x'í'da'ém'la'wíse ó'mpas l'é'ólaláq qa l'é's laxs, lá'xa xwá'kluna. Wá, lá'lae laxs láq. Wá, lá'lae T'slá'qama'e 'né'ka, lá'xes xunó'kwé qa wó'xes.

Wá, lá'lae hé'x'í'da'ém'la'wíse l'á'l'áxwasde lá l'á'x'wá'el'elá lax 'ná'qu'stá'yasa bá'k'á'wá'yasa s't'seyú'el'eme xwá'kluna. Wá, lá'lae 'né'ka "wó" g'í'ldesa há'sela. Wá, hé'x'í'da'ém'la'wíse dá 'wá'ase sé'se'xwáq sa'p'eda. Wá, lá'ém'lae lá' tá'ó'd'el'x 'né'mó'kulsela lax Xákwé'k'én.

Wá, lá'lae k'les g'á'f'axs lá'e lá'g'aa l'áq. Wá, lá'lae yá'q'eg'ade T'slá'qama'e lá'xes xunó'kwé. Wá, lá'lae 'né'ka: "ya, xunó'k', l'á'l'áxwasde; wé'g'í' lá' ae'k'í'el'el'x'g'in 'né'm'wó'tek' qá's k'é'se'ró's mó'mas'lá'el'eq' qaso lá' w'í'ne- 'stá'lselátó," 'né'x'lae T'slá'qama'yax l'á'l'áxwasde.

Wá, hé'x'í'da'ém'la'wíse ó'g'wáqa yá'q'eg'ade 'né'mó'kulsela. Wá, lá'lae 'né'ka: "ya, adé, l'á'l'áxwasd, g'e'la'kas'la yú't, ná'u'á'ay' b'eg'wá'ém' w'í'x'én'tas bé'wá'xat mó'mas'lát g'á'x'én, adá," 'né'x'lae.

Wá, hé'x'í'da'ém'la'wíse l'á'l'áxwasde yá'q'eg'ada. Wá, lá'lae 'né'ka: "ya, 30 qást, g'e'lakás'lax'íg'as xwá'klunáx'de'g'ós. Wá, lá'mé'sen lá' wí'ne'stá'liselát lá'x'ox awí'stáxsens 'ná'lax qá's wé'g'í'ós á'tem lá' q'á'g'wad'el'ts'ós g'í'g'agá'má'yasa awí'stá'xa 'ná'lax," 'né'x'lae. 35

Wá, lá'ém'lae l'ó'htáwé 'né'mó'kulsela. Wá, hé'x'í'da'ém'la'wíse l'á'l'áxwasde é'dzaqwa 'né'ka "wó." Wá, hé'x'í'da'ém'la'xá'wíse 'ná'ywa sé'x'wí'deda sé's'wayúwé lax ó'g'wá'g'á'yasa 40 xwá'kluna. Wá, lá'ém'lae 'né'ké T'slá'qama'e qá's l'é ts'lá'ts'émx'st'lasés wá'kwe sá's'em lax l'á'l'áxwasde.

Then they went to Wa'to, the village of Upper-End. As soon as they came in sight of the point of the village site, Food-Giver shouted "Oh!" He uttered the cry of the Dzo'noq'wa. He tried (its effect). Then the whole tribe became dazed. Only his brother, Upper-End, was not dazed.

Then Upper-End stood up in front of the house. He spoke, and said, "O supernatural one! come and marry my princess, and let me live." Thus he said.

Then Head-Winter-Dancer just spoke to Food-Giver, and said, "O son! let us get out of this serpent canoe." As soon as Upper-End knew that it was Head-Winter-Dancer, he felt glad. He did not know Food-Giver. Then they went up from the beach to the house, and entered the house of Upper-End. Food-Giver was like the Dzo'noq'wa; therefore they were afraid of him. Then Head-Winter-Dancer reported to Upper-End (what had happened).

Then he said, "O son Upper-End! do not be afraid. This is your youngest brother, Food-Giver. He is going to make war all over the world, and I wish that he should know you, because he is your younger brother." Thus said Head-Winter-Dancer to Upper-End. "Now he is going to get the crests of the chiefs all over the world for us, and for you, my sons." Thus he said. Then Head-Winter-Dancer finished speaking [much], and now all the people of Upper-End came to life again.

Wā, la^hlāe lax Wa'to g'o'ku'lasas
 'ne'lba'e. Wā, g'i'fem'la'wise tē'š'wtd
 lax a'w'f'ba'yasa g'o'š'dimse, la'e lā'
 lā'xwasde o'xwa. Wā, lae'm'lae dzo'
 noqwa. Wā, lae'm'lae 'me'ns'ida. Wā, 5
 he'x'idaem'la'wise 'na'xwæm la ha'
 manekwēda le'qwalala'e. Wā, la^hlāe
 le'x'a'mē 'ne'lba'e, yix 'ne'm'wōtas k'les
 ha'manekwa.

Wā, g'a'x'lae 'ne'lba'e lā'x'wels lax 10
 lā'sana'yases g'o'kwe. Wā, la^hlāe
 ya'q'leg'a'a. Wā, la^hlāe 'ne'ka: "ya,
 nau'alakwā, ge'lag'a. Wā, lae'm's laf
 geg'a'de'š'gin k'le'de'lek' qa la'o's
 q'ulā'maš' g'a'x'en," 'ne'x'lae. 15

Wā, la^hlāe a'mē T'sā'qama'e he'x'
 'idaem ya'q'leg'a'a, lax lā'lā'xwasde.
 Wā, la^hlāe 'ne'ka: "ya, xunō'k*, wē'
 g'i'flax'ins hō'xwē'tā' lā'xa s'i'syū'emē
 xwā'kluna." Wā, g'i'fem'la'wise 'ne'l- 20
 ba'e 'ma'tlē'g'a'a'lē'lax T'sā'qama'e, la'e
 e'x'ā'de nā'q'ayas. Wā, lae'm'lae k'les
 'ma'tā'lax lā'lā'xwasde. Wā, la^hlāe
 hō'xwusdēs qā's le lae' lax g'o'kwās
 'ne'lba'e. Wā, lae'm'lae hē'x'saem 25
 gwe'x'sē lā'lā'xwasdeda dzo'noq'wa.
 Wā, hē'mis lā'g'itas xē'nē'la k'le'ma.
 Wā, la^hlāe ts'ek'la'fē'dē T'sā'qama'yax
 'ne'lba'e.

Wā, la^hlāe 'ne'ka: "ya, xunō'k*, 30
 gwa'ilas k'he'lo'š' 'ne'lbe', yū'em's ama'
 'inx'a'yox lā'lā'xwasdēx. Wā, lā'ta-
 lōx w'ne'stalise'la' lā'xōx aw'f'sā'xsens
 'nā'lax. Wā, lae'm'sen 'nex' qa qā'lā-
 'sōx lā'lōxs ts'lā'yānō'kwaaqōsāsōx," 35
 'ne'x'lae T'sā'qama'yax 'ne'lba'e. "Wā,
 lae'm'sōx laf k'le'k'he'ō'le'la' lā'xōx
 g't'g'gama'yaxsōx aw'f'sā'xsens 'nā'lax
 qens k'le'k'lasō 10'sexs s'a'smaex,"
 'ne'x'lae. Wā, la^hlāe gwa' q'eyō'tē 40
 T'sā'qama'e. Wā, lae'm'lae 'nā'xwæm
 la q'wē'q'ulax'ā'de g'o'kulotas 'ne'lba'e.

Then Food-Giver started. He was going to Sa'wag'axtē, the village of Cannibal. Then he arrived at the point of Sa'wag'axtē. Food-Giver shouted at once like the Dzo'noq'wa, and the whole tribe became dazed. Only Cannibal did not become dazed, and he just uttered the Cannibal cry, and the cannibal became excited.

Then the four drums began to beat of themselves, and Head-Winter-Dancer went on shore at the beach of the house of Cannibal. Then Food-Giver and Head-Winter-Dancer got out of the canoe and entered his house. Then Food-Giver saw that the cannibal had around his neck the cedar-bark neck-ring (in the form of) a man, and the cedar-bark head-ring with a man in front, and the cedar-bark anklets of the novice, and the cedar-bark wristlets of the novice. And Food-Giver saw all the others wearing ordinary cedar-bark head-rings and cedar-bark neck-rings, and cedar-bark wristlets for dancing, and cedar-bark armlets for dancing, and anklets for dancing, and a cedar-bark belt, and an ordinary cedar-bark head-ring.

And Food-Giver saw the red cedar-bark hanging in the sacred room of his elder brother, Cannibal. Then Head-Winter-Dancer spoke to Food-Giver, and said, "O Food-Giver! look at this your elder brother, Cannibal. You will go and make war all over the world

Wā, la^mlae alē^swide lā'ī.laywasde. Wā, la^mlae laf lax Sa'wag'axtā'ē, lax gō'ku'lasas Ba'xbakwālanukw. Wā, la^mlae la'g'aa lax a'wī'ha'ayas Sa'wag'axtā'ē. Wā, hē'x^midatm'lā'wise dzō'no- 5 qwē lā'ī.laywasde. Wā, la^mlae 'na'xwā'mēda lē'lqwalatā'ē ē'tēd hā'manēkwa. Wā, la^mlae ē'tēd la lē'x'a'mē Ba'xbakwālanukwē k'ēs hā'manēkwa. La^mlae a'm hē'x^midam xwē'gata. 10 Wā, la^mlae xwā'sēda hā'matsā.

Wā, la^mlae q'wēq'ur'ya la'g'itēda mō'sgrēmē mē'menatsē mex'tla. Wā, la^mlae Tslā'qama'ē la'g'a'lis lax lēm'āsas gō'kwas Ba'xbakwālanu- 15 kwē. Wā, la^mlae hō'x'wī'itāwē lā'ī.laywasde tō Tslā'qama'ē. Wā, la^mlae laē'ī. lax gō'kwas. Wā, hē'm'lā'wis la dō'x'watē'lats lā'ī.laywasdexa hā'matsāxs qm'xālaaxa bē'xuna lā'īgik'luxa'wā'ya, lē'wis bē'kwī'wā lā'īgiqua'ya. Wā, la^mlae dzē'dzē'tsī'dzēnō'x'sa lā'ī.lagiy'sī'dzē. Wā, la^mlae dzē'dzē'tsī'nenō'x'sa lā'ī.lagiy'sī'tsā'nā'ē. Wā, la^mlae lā'ī.laywasde 25 'nā'xwām dō'qulaxa wā'kwē xwā'sēm lā'īgikūm'ēs, tō xwē'yawa'ayas lā'īgik'luxa'wē, lē'wis yae'x'tsā'nā'ē dzē'dzē'tsī'nē, lē'wis yae'x'sā'yā'pā'ē dzē'dzē'tsī'yā'pē, lē'wis yae'x'sēdzē 30 dzē'dzē'tsī'dzē, lē'wis wusē'gano lā'īgik', lē'wis qā'sēmē q'x'x'mā lā'īgikwa.

Wā, la^mlae dō'quē lā'ī.laywasdaxa lē'lā'īgikwē tē'x'tegwī'āē lax lā- 35 'mē'latsāsēs 'nō'le Ba'xbakwālanukw. Wā, la^mlae yā'q'leg'atē Tslā'qama'yax lā'ī.laywasde. Wā, la^mlae 'nē'ka: "ya, lā'ī.laywasd, wē'ga dō'q'wahaxga 'nō'lak; lā'x'ga Ba'xbakwālanukwēk. 40

¹ Each dancer has several sets of cedar-bark ornaments,—one set used at festivals, another at intervals between festivals, but only during the winter-dance season.

to get the chiefs all over the world for our food, that the great cannibal may eat them." Thus he said. Then Food-Giver spoke, and said, "O brother, take care! I will go and make war to satiate you." Thus he said.

Head-Winter-Dancer said at once that they would go to Feasting-Place, the village of Real-Chief. Then they again went out of the house of Cannibal, and went down to the beach, to the place of their canoe. They went aboard. Food-Giver was standing in the middle of the man in the middle of the serpent canoe, and he said "Wo!" and the canoe started at once.

Now they were going to Feasting-Place, for there his brother, Real-Chief, was living. It was not long before they arrived at the point of the village site. Then Food-Giver again shouted like the Dzo'noq!wa, and again the whole tribe of Real-Chief were dazed. Only Real-Chief and his four sons, and one girl in her cradle, and his wife, were not dazed.

Chief Real-Chief immediately went out of his house, and begged Food-Giver to have mercy on him, not to kill him. Then they arrived at the beach of the house of Real-Chief. Head-Winter-Dancer and Food-Giver went ashore.

As soon as Real-Chief recognized Head-Winter-Dancer, he said, "O

Wá, la'm's láf wíne'stal'selal.ól. lá'xóx awí'stáxsens 'ná'lax qa's há'mék'e'ya'- 5
lé.ós lá'xóx g't'g'gama'yaxsa awí'stáx-
sens 'ná'lax qa há'másóxdá 'wá'laséx
há'matsla," 'né'x'lae. Wá, la'lae ya'-
q'leg'até l.lá'l.laxwasde. Wá, la'lae
'né'ka: "'ya, 'né'm.wót, wé'g't'í la ya'-
l.lá'lex. Wá, la'men láf wí'nat qa's
pó'lem.ós," 'né'x'lae.

Wá, la'lae hé'x'ida'mé Ts'lá'qama'e 10
'néx' qa's lé lax Gwá'yasde'm'sé, lax
g'ó'ku'lasas 'ná'x'na'xu'la. Wá, la'lae
é't'éd hó'qawels lax g'ó'kwas Ba'xba-
kwalanukwé qa's lé hó'quntsés lax há-
'né'dzasasés ya'yats'é. Wá, la'lae 15
hó'guxs láq. Wá, la'lae l.a'x'wale'lé
l.lá'l.laxwasde lax 'ná'qo'stá'yasa ba'ka-
wá'yasa s'f'e'yulémé xwá'kluna. Wá,
la'lae 'né'ka "wó." Wá, hé'x'idaem-
'la'wísé se'p'lé'déda xwá'l.luna. 20

Wá, la'm'lae láf lax Gwá'yasde'm'sé
qa'xs há'e g'ó'kulé 'né'mwotás'ne 'ná'x'-
'naxu'la. Wá, la'lae k'lés'gá'fáxs lá'e
lá'g'aa lá'xa a'wí'l'ba'yasa g'ó'x'dém'sé.
Wá, hé'x'idaem'la'wísé é'dzaqwa dzó- 25
noqwé l.lá'l.laxwasde. Wá, la'm'la-
'xaa'wís é't'éd 'ná'xwa lá há'manékwe
g'ó'kulótas 'ná'x'na'xu'la. Wá, la'm-
'lae lé'x'a'mé 'ná'x'na'xu'la l.e'wís mó'-
kwé b'e'gwanem sá'sema, hé'em'la'- 30
wíséda 'nemó'kwé ts'lá'ts'edagema, hé'-
em á'tés xaa'bela, l.e'wís gen'e'mé k'lés
há'manékwa.

Wá, la'lae hé'x'ida'méda g't'g'gama'e,
yix 'ná'x'na'xu'la lá la'wels lá'xés g'ó'- 35
kwé qa's lé hawá'x'elax l.lá'l.laxwasde
qa 'wa'x'm'é's wá'satas qa q'wé'q'ula-
'm'é's. Wá, la'lae lá'g'at'fisa lax l.lé-
'má'esas g'ó'kwas 'ná'x'na'xu'la. Wá,
la'lae lá'táwé Ts'lá'qama'e l.ó l.lá'l.la- 40
xwasde.

Wá, g't'f'em'la'wís 'ná'x'na'xu'la 'má'-
tlég'aa'l.lé'ax Ts'lá'qama'e. Wá, la'lae

father, welcome! Who is that stout man?" Thus said Real-Chief to his father. Then Head-Winter-Dancer replied, and said, "O Real-Chief! this is your youngest brother, Food-Giver, who will make war (all over the world)." Thus he said.

Real-Chief at once invited his father and his youngest brother in. As soon as they entered the door of his large house, Food-Giver saw that it was a deep house, and its depth startled him. Then they went down and sat down in the rear of the house.

Real-Chief spoke to his wife, and said, "O mistress! get something to eat for your father-in-law and your mother-in-law." Thus said Real-Chief to his wife. His wife got ready at once, and got some food for her father-in-law. She took dried clams and laid them down first, and Head-Winter-Dancer and Food-Giver ate of them. Afterwards she gave them porpoise-meat.

When they had finished eating, the girl in the cradle began to cry. Then Real-Chief spoke to his wife, and said, "O mistress! go and call those who rock to sleep this crying child." Then his wife went out of the house, and shouted, and said, "Come, you who rock to sleep this crying child, this infant girl!" Thus she said. She went out just at the time when the people began to come to life again.

It was not long before forty old men

'ne'ka: "ʔya, a'dats, ge'lakasʔla. Wā, e'ngōxda ʔwā'latsa'yukwex be'gwa'ne-ma?" 'ne'x'lae 'na'x'na'xu'la'xēs 5
 'nax'lae he'x'ida'mē Ts'la'qama'e na'nax'mēq. Wā, la'lae 'ne'ka: "ʔya 'na'x'na'xu'la', yūdza'em's amā-
 'nax'yo'x l.lā'l.laxwasdēxa w'nag'p'la-kwēx," 'ne'x'lae.

Wā, he'x'ida'm'la'wisē la lē'lele 'na'x'na'xu'la'xēs ōmpē lē'wis amā- 10
 'nax'lae. Wā, g'it'em'la'wisē la lae'ta la'xa t'lex'fasa ʔwā'lasē g'o'kwa. Wā, la'lae dō'x'wā'lele l.lā'l.laxwasdaxa wu'ngtē g'o'kwa. Wā, la'lae xi'nyasas wā'labeta'lelasas. Wā, la'lae hō- 15
 qwaxā'lita qa's lē klus'ā'it' la'xa ō'gwi-wā'it'lasa g'o'kwe.

Wā, la'lae ya'q'eg'atē 'na'x'na'xu-
 'la'xēs gēnē'mē. Wā, la'lae 'ne'ka: "ʔya, q'ā'gwidā, wē'gra ax'e'd q'a l.lē'x- 20
 wā'x'da'x's'g'a ngu'm'pik' lō'gwa g'e'n-pik;" 'ne'x'lae 'na'x'na'xu'la'xēs gēnē'mē. Wā, he'x'ida'm'la'wisē xwā'nal-
 'idē gēnē'mas ax'e'dxēs ham'g'la'yulaxēs ngu'm'pē. Wā, la'm'lae ax'e'dxa 25
 k'lo'matsē qa's g'il g'a'le'les laq. Wā, he'x'ida'm'la'wisē ham'x'ide Ts'la'-
 qama'yaq lō l.lā'l.laxwasdē. Wā, la'lae he'lig'inta k'lotē laq.

Wā, la'lae gwāt ha'mā'pa. Wā, la'- 30
 'lae k'wē'g'atēda ts'la'tsladagēmē ku'l-t'saxa xaa'p'le. Wā, la'lae ya'q'eg'atē 'na'x'na'xu'la'xēs gēnē'mē. Wā, la'lae
 'ne'ka: "ʔya, q'ā'gwidā, hā'gadza lē'la- 35
 laxa he'ha'xulā'xwa A'lemk'la'ax." Wā, he'x'ida'm'la'wisē gēnē'mas la'w'elsa
 la'xēs g'o'kwe. Wā, la'lae 'la'q'ug'atā. Wā, la'lae 'ne'ka: "ʔya'x'daxwē, gē-
 laga la'x'gas hā'xulasō'gōs la'm'k- 40
 A'lemk'lag'a gēnā'k;" 'ne'x'lae. Wā, lae'm'lae na'q'emka qexs la'e q'lula'x-
 'idē g'o'kulotas.

Wā, la'lae k'les gā'axs gā'xae hō-

came in. Twenty sat down at the right side of the cradle, and twenty sat down at the left side of the cradle. Two men took hold of the right side of the cradle, and two of the left side, and the four men rocked the cradle; and thirty-six men said, "Ha^hḡ, ha^hḡ!" Then the girl stopped crying.

Then Food-Giver spoke, and said, "O brother! I am going to pull into my canoe some of the chiefs of the tribes, for that is what I was born for by your mother, my dear,—to make slaves of the chiefs all over the world." Thus spoke Food-Giver to his brother.

Then Head-Winter-Dancer spoke. He questioned Real-Chief, and said, "O son! are there not other tribes seen by your people on either side of you?" Thus he said to his son. Real-Chief spoke at once, and said, "O father! sometimes I see smoke at the other side." Thus he said, pointing to Ḥulk, the village of the ^hne'mgés.

Food-Giver wished at once to go and see them, and he asked Real-Chief to lend him forty able-bodied men. Then Real-Chief called his tribe, and told them that Food-Giver wanted forty able-bodied men; and he also told them

gwit.éda q'u'lsq'ulyakwé m'ó'sgemgustá-
 1 laéda bé'begwanémé. Wá, la^hlaé ma-
 2 htsi'mgustawéda la k'us'a'li'li lax hék-
 3 k'otagá'wa'lihasa xaa'p'le. Wá, la^hlaé
 4 ma'htsi'mgustawéda la k'us'a'li'li la'x
 5 gemxá'gá'wa'lihasa xaa'p'le. Wá, la^hlaé
 6 dá'x'ídéda ma'lo'kwé bé'begwaném-
 7 xa hék'otaxdzé'yasa xaa'p'le. Wá,
 8 la^hlac ma'lo'x^memxá'édá lá'xat! dá'x-
 9 'ídsá gemxá'xdzé'yasa xaa'p'le. Wá,
 10 la^hlaé ya'í'ídéda m'ó'kwé bé'begwaném-
 11 xa xaa'p'le. Wá, la^hlaéda má'musgem-
 12 gústálása qlat.ó'kwé bé'begwaném la
 13 "né'ka: "Ha^hḡ, ha^hḡ." Wá, la^hlaé
 14 l'ex'í'édéda tsá'tsladagémé.

Wá, la^hlaé ya'q'legaté lál.laxwasde.
 Wá, la^hlaé ^hne'ka: "ya, ^hni'mwót, la-
 1 men lá' né'xemxslát lá'xóx g'í'gaga-
 2 má'yaxsa lé'qwalat'é'g'a, qaxg'in hé-
 3 'mék' lá'g'í'á g'áx má'yui,ems, á'dá, qín
 4 lé q'á'kwilaxox g'í'gagama'yaxsa awi-
 5 'stáxsens ^hna'ax," ^hne'x^hlaé lál.laxwas-
 6 dé lá'xes ^hni'mwoté.

Wá, la^hlaé é't'éd ya'q'legaté Tslá-
 1 qama'é. Wá, la^hlaé wulá'x ^hna'x^mnaxu-
 2 'la. Wá, la^hlaé ^hne'ka: "ya, xunó'k",
 3 k'ea'saé dó'guftsós g'ó'kulotaqós lax
 4 ó'gu'la lé'qwalat'é lá'xwa wá'x'sé lál-
 5 ya'q'ós," ^hne'x^hlaéxés xunó'kwé. Wá,
 6 hé'x^hidam'la'wisé ya'q'legaté ^hna'x^m-
 7 'naxu'la. Wá, la^hlaé ^hne'ka: "ya,
 8 á'dats, á'na'xwá'mun dó'qulaxa kwa'x'la
 9 lá'xa qwé'soté," ^hne'x^hlaéxés lá'é ts'lé'ma-
 10 lax Ḥu'lkwé lax g'ó'kwa'lasasa ^hni'm-
 11 gésé.

Wá, hé'x^hidam'la'wisé lál.laxwasde
 1 ^hne'x' q'a's lé dó'x'widéq. Wá, la^hlaé
 2 axk'á'ax ^hna'x^mnaxu'la qa lé'k'omase-
 3 sés m'ó'sgemgustá á'lak'ten bé'begwa-
 4 ném'laq. Wá, hé'x^hidam'la'wisé ^hna'x^m-
 5 'naxu'la lé'halaxés g'ó'kuloté. Wá,

that he and Food-Giver had one and the same father and mother, (and he continued.) "else you might be afraid of him." Thus he said to his tribe.

Forty able-bodied men agreed at once to go with Food-Giver. Then they went aboard the Paddleside-Serpent-Canoe, and Food-Giver stood again in the place in which he used to stand, and said "Wo!" and the large canoe immediately started.

It was not long before they arrived at the lower side of Xulk^o. When Food-Giver saw the village, he shouted like the Dzó'noq'wa; and the chief, whose name was Hamá'lak'aua'e, came out at once, and stood in front of his house. He spoke, and said, "O supernatural one!"—for he did not know where Food-Giver came from, nor what his name was. Therefore he said, "O supernatural one!"—"don't shout 'Oh!' again, for all my people are dead. I will give you my princess, and now you shall be married to her; and my crest, the sea-monster mask, shall go to you, son-in-law, that you may spare me; [thus said Hamá'lak'aua'e:] and these forty sea-otters, and these forty slaves." Thus he said.

Then Head-Winter-Dancer spoke at once, and said, "O Hamá'lak'aua'e! we will come later on and take your princess and the sea-monster mask and the forty sea-otters and the forty slaves." Thus he said. At once the double-faced sea-monster came down to the

la^olae ne'le 'na'y^o'na^ou^olaq yixs ax-
'e'xsdae l.lá'láxwasdëx mós'gmg'ustá
á'lak'len be'begwanëma. Wá, he'^ome-
sëxs la'e ne'fáxs 'ne'mó's^o'mae o'mpas
1^o'wis abr'mpé 1.0 l.lá'láxwasdë, "á'ias
k'írla'faxsek;" 'ne'x^o'laexes g'ó'kulotë.

Wá, he'x^o'idam'la'wise s'x^o'tsl'eda
mós'gmg'ustáwë á'lak'len be'begwanë-
ma lác l.lá'láxwasdë. Wá, la^olae h'ó'x-
'wáfxs lá'xa s'f'seyulem'ë se'sëxwaq 10
xwa'kluna. Wá, la'e'm'lae 1.á'x'wale'la
é't'fede l.lá'láxwasdë lá'xës 1.á'xwalaá-
së. Wá, la^olae 'ne'k'a "wó." Wá, la-
'lae hé'x^o'ida'mëda 'wá'lasë xwa'kluna
sapl'eda. 15

Wá, la^olae k'les gá'fáxs la'e lá'g'aa
lax gwa'ná'yas Xu'lkwë. Wá, la^olae
d'ó'x'wale'fáxa g'ó'kula; la'e l.lá'lá-
xwasdë dzó'noq'wa. Wá, hé'x^o'idam'la'-
wise g'í'gama'yasëxa 1.é'gadës Hamá'- 20
lak'aua'e g'ax 1.á'x'wé'lsa lác l.lá'saná-
'yasës g'ó'kwë. Wá, la^olae ya'q'leg'ala.
Wá, la^olae 'ne'k'a: "ya, naualakwá,"
qaxs k'le'sae qlá'lá'fáx g'e'x^o'fda'sas
l.lá'láxwasdë 1.0 1.é'gëmas, lá'g'í'fas 25
'ne'k'a: "ya, naualakwá. Gwa'la
é'dzaqwa ó'xó'l. qá'xs 'ná'xwa'mëx' la
lé'í'g'in g'ó'kulodék. Wá, lá'm'e's'n
xu'nkwasg'in k'le'délek' loi. Wá,
la'e'm's lá' g'g'a'dlések. Wá, lá'm'e' 30
s'ek' lá'g'in k'le's'ox'dék; yix gada
'ne'mqem'lek' loi, ne'gu'mp, qen qlulá'-
'matn," 'ne'x^o'lae Hamá'lak'aua'e.
"Wá, g'a'm'e'ség'ada mós'gmg'ustá
qlá'sasgëma. Wá, g'a'm'e'ség'ada mós'- 35
gmg'usták' qlá'q'lek'á," 'ne'x^o'lae.

Wá, hé'x^o'idam'la'wise Tsá'qama'e
ya'q'leg'ala. Wá, la^olae 'ne'k'a: "ya,
Hamá'lak'aua'ya, á'f'ém'leu'x^o" g'ax
dá'dabalá'xós k'le'défaq'os. Wá, g'a'x 40
lá'g'ax'it'ó'xda 'ne'mqem'fáx 1.é'wó'xda
mós'gmg'usták' qlá'sasgëma 1.é'wa
mós'gmg'usták' qlá'q'lek'á," 'ne'x^o'lae.

beach to where the warriors were staying. Then Food-Giver went into the large canoe, and Hamalak'aua'e spoke, and said, "O brother! this bull-head mask shall also go to you, for he is the slave of the sea-monster mask."

Then Head-Winter-Dancer said, "Let him come." Thus he said. (And) at once the bull-head mask also came down to the beach and went into the canoe of Food-Giver; and afterwards came the forty slaves, each carrying one sea-otter, and went into the Paddleside-Serpent-Canoe. As soon as they were all in the canoe, Food-Giver said "Wo!" and his canoe started at once.

Now he was going home to Feasting-Place, and Hamalak'aua'e did not know where Food-Giver had come from. It was not long before they arrived at Feasting-Place. There he did not shout "Oh!" Then he took out of the canoe the sea-monster mask and the bull-head mask, and the forty slaves, each carrying one sea-otter.

Then Head-Winter-Dancer and Food-Giver got out of the canoe, and entered the house of Real-Chief; and Head-Winter-Dancer spoke, and said, "O son Real-Chief! this your youngest brother has obtained a prize. Now this crest, the sea-monster mask, and the bull-head mask shall be yours, and also the forty slaves and the forty sea-otters. Now the forty slaves shall rock the crying child, and you shall see what to do with the forty sea-otters; [thus he said:] and your daughter shall be

Wá, hé'x'ida'm'la'wíse g'a'xéda wá'x's-gémé 'n'e'mqemla, g'a'x'entslé'séla lax há'né'dzasasa w'na. Wá, la'lae lá'xa lá'xa 'wa'lase ya'yatsles l'a'laxwasde. 5
Wá, la'lae Hamalak'aua'e ya'qlegafa.
Wá, la'lae 'ne'ka: "ya, 'n'e'mwot la'dzáx'igada klo'má'gemlék' qaf's g'a-'ma'e q'a'k'ox'tsoxda 'n'e'mqemlé'x."

Wá, hé'x'ida'm'la'wíse T'slá'qama'e 'ne'ka: "Wá, g'e'lag'ax'ó," 'ne'x'lae. 10
Wá, hé'x'ida'm'laxaa'wíse g'a'xéda klo'má'gemlé g'a'x'entslé'séla qaf's lé lá'xa lax ya'yatslax l'a'laxwasde.
Wá, g'a'x'lae l'lx'a'eda mó'sgemg'ustawé q'a'q'lek'a dá'la'xa 'ná'p'ne'mé q'a'sa. 15
Wá, la'lae hó'x'wa'fexs lá'xa sí'seyulémé sé'sexwáq xwá'kluna. Wá, g'a'p'fem-'la'wíse 'w'la hó'g'uxsa, la'e l'a'laxwasde 'ne'ka: "Wó." Wá, hé'x'ida-
em'la'wíse sap'lé'dé ya'yatslax. 20

Wá, la'm'lae lá' ná'nax' lax Gwa-'fyasdemse. Wá, la'm'lae k'les q'a'l'le Hamalak'aua'yax g'a'ya'na'ku'lasas l'a'laxwasde. Wá, la'lae k'les g'a'fexs la'e lá'g'aa lax Gwa'fyasdemse. Wá, 25
la'm k'les ó'xwa laq. Wá, la'lae tá'ó'dó'tótxa 'n'e'mqemlé l'e'wa kloma'gemlé laq. l'e'wa mó'sgemg'ustawé q'a'q'h'k'a. Wá, la'm'lae 'ná'xwá'em dá'la'xa 'ná'p'ne'mé lá'xa q'a'sa. 30

Wá, la'lae ló'táwé T'slá'qama'e ló l'a'laxwasde qaf's lé lae'f lax g'ó'kwax 'na'x'm'na'x'la. Wá, la'lae ya'qlegafé T'slá'qama'e. Wá, la'lae 'ne'ka: "ya, xunó'k", 'na'x'm'na'x'la, la'm'k' ya'ni-magas amá'inxeg'ós. Wá, la'més q'ós-ló'xda k'le's'oxwa 'n'e'mqemlé l'e'wa klomá'gemléx, wá, yú'mésa mó'sgemg'ustax q'a'q'lek'a, wá, yú'mésa mó'sgemg'ustax q'a'sa. Wá, la'móx ya'hé-laló'xda mó'sgemg'ustax q'a'q'lek'oxwa Á'l'emk-la'la. Wá, la'mé'tis dó'q'wafaf qaf's gwé'x'idaas.lésoxda mó'sgemg'us-

Cradle-Dancer, and her name shall be Made-to-Cry-in-House." Thus said Head-Winter-Dancer to Real-Chief. Food-Giver did not allow the forty able-bodied men to go on shore to Real-Chief.

Then Food-Giver again said "Wo!" and his canoe started. He was going to take his father to Me'tlapdže. Then they arrived there. Head-Winter-Dancer at once got out of the canoe and went up and entered his house. It was not long before he came, carrying a bundle.

Then he came to Food-Giver, and said, "O son Food-Giver! put this on. It is the blanket of the woodworms of the upper world." Thus he said; and Food-Giver took the blanket of the woodworms and put it on. Then Head-Winter-Dancer said to him, "This is the lightning blanket of my elder brother, Thunder-Bird. As soon as you say 'Oh!' lightning will flash forth from your blanket." Thus said Head-Winter-Dancer to Food-Giver.

Then Head-Winter-Dancer went up to the house. Food-Giver said "Wo!" and his canoe started at once. He was going to look for some other tribes towards the north.

Then he saw smoke at He'gems. He immediately steered towards it, and as soon as he arrived at the point near the village site he shouted "Oh!" and lightning came forth. Then the chief of the ancestors of the Gwa'waënox,

tâx qâ'sa, "né'x'laë. "Wâ, la'mox xexaa'pelatôs ts'edâ'q'edzâ'yâ'q'ôs. Wâ, la'mé'sô 'tê'gad'tes A'lemk'la'le-
 'lakwé," né'x'laë T'slâ'qama'yax 'na'x'-
 'na'xu'la. Wâ, la'm'laë k'les hêl'q'âlê 5
 l'â'î.laxwasdaq hō'x'wultawêda mô's-
 g'em'ustawê a'lak'ten bē'begwanems
 lax 'nâ'x'na'xu'la.

Wâ, la'laë e'tted 'né'k'ê l'â'î.laxwasde
 "wô." Wâ, hê'x'idam'la'wisê sap'lê- 10
 de yâ'yatslâs. Wâ, la'm'laë la'ta'ô'd-
 l'exes ô'mpê lax Mê'tlapdže. Wâ, la-
 m'la'wisê la'g'aa laq. Wâ, hê'x'idam-
 m'la'wisê T'slâ'qama'ê la'to qâ's lê
 la'sdêsa qâ's lê la'ê't la'xes grō'kwe. 15
 Wâ, k'ê's'latla gâ'taxs gâ'xâe dâ'lo'va
 q'ê'nê'psamala.

Wâ, la'laë ts'lâs lax l'â'î.laxwasde.
 Wâ, la'laë 'né'k'a: "ya, xuno'k", l'â'î-
 l'axwasd, wê'g'a 'nê'x'una'laq' yô'men 20
 yâ'qwe'sgem 'nê'x'una'yox lax ê'k'la-
 dzê'lisasens 'na'lax," né'x'laë. Wâ,
 hê'x'idam'la'wisê dâ'x'îdê l'â'î.la-
 xwasdâxa yâ'qwe'sgem qâ's 'nê'x'u'n-
 des. Wâ, la'laë 'né'k'ê T'slâ'qama'yâq: 25
 "Yô'em l'ê'nê'gwâ'yusgmsen 'nô'lâc'
 Kunkunul'gâ'ya. Wâ, g'î'na'xwa-
 m'nts 'né'x'î'oi. ôqâ'xô la't l'ê'nê'x'wi-
 damastôs 'nê'x'una'yâqôs," né'x'laë
 T'slâ'qama'yax l'â'î.laxwasde. 30

Wâ, la'laë la'sdise T'slâ'qama'ê. Wâ,
 la'laë 'né'k'ê l'â'î.laxwasde "wô."
 Wâ, hê'x'idam'la'wisê sap'lê'de yâ'-
 yatslâs. Wâ, la'm'laë la't a'la'ix ô'gu-
 'lalaxa lê'lqwalat'elax la'xa gwa'nak'ala. 35

Wâ, la'laë dô'qulaxa kwâ'x'ila lax
 Hê'g'emse. Wâ, hê'x'idam'la'wisê la
 gwê'xtux'wid laq. Wâ, g'î'f'm'la'wisê
 la'g'aa lax a'w'î'ba'yasa grō'x'd'mse,
 la'ê ô'x'wa. Wâ, hê'x'idam'la'wisê 40
 l'ê'nê'x'wida. Wâ, hê'x'idam'la'wisê

whose name was Rolling-Down, came and stood outside.

Then he spoke, and said, "You are great Stone-Body Food-Giver. Long life to you! I come and call you that you may warm yourself near Place-of-Heat, the daughter of Rolling-Down." Thus said the chief.

Then Stone-Body (for his name was no longer Food-Giver) felt glad on account of the chief. He got out of his canoe with his crew, and went up from the beach to the house of Rolling-Down. Then they came in front of the house, and there he saw that the door of the house was a sea-monster.

Then it opened its mouth, and Rolling-Down jumped into the mouth-door. Then it opened again, and Stone-Body jumped in, and his crew all did the same. Then they ate seal there, and they were all fed once in the house.

Then the chief took his princess, Place-of-Heat, and let her sit by the side of Stone-Body. Then Rolling-Down said, "O chief! now you will marry my princess. My house will go to you." Then he took forty lynx-skins and forty bear-skin blankets and also twenty marten-skin blankets and forty dressed elk-skins.

Then he said, "O son-in-law! these blankets will go to you, and your name will be Rolling-Down and Great-Mountain and Rock-Slide and Coming-Down. That is it, son-in-law." Thus he said,

g'ax tã'x'wlsé g'tgama'yasa g'á'lasa
Gwá'waenoxwéxa t'é'gadés Lék'ema-
xóde.

Wá, la'lae ya'q'egrata. Wá, la'lae
'ne'ka: "Á'dzek'as Tlé'semgít lã'lã-
xwasd, é'x'ema hé'físot. Wá, gé'lagra,
lã'mén l'é'lalólal' qã's g'á'xaos tã'tsãl'
lã'x'ga Tã'tsãlã'sek; xunó'kwas Lék'e-
mã'xóde," 'né'x'laeda g'tgama'e.

Wá, la'lae é'k'é ná'qã'yas Tlé'semgít 10
(qaxs lã'mã'e gwãt l'é'gadlës lã'lã-
xwasdë) qã'dã g'tgama'e. Wá, hé'x-
'idãem'lã'wisé lã hõ'x'wultã lã'wis
klwéy'ímé qã's lë hõ'x'wusdë'sula lax
lã'mã'esas g'õ'kwas Lék'ema'xóde. 15
Wá, la'lae lã'x'seg'index g'õ'kwas. Wá,
lã'lae dõ'x'wã'lã qëxs t'é'gësaeda
tlé'x'lãsa g'õ'kwas.

Wá, la'lae aq'lsé sã'msas. Wá, lã-
'lae dëw'f'ë Lék'ema'xóde lã'xa sã'msë 20
tlé'x'lã. Wá, la'lae é'tléd aq'lsã, lã'e
Tlé'semgítë dëw'f'ã. Wá, la'lae 'wí-
'la hé' g'wé'x'id klwéy'imas. Wá, lã-
'lae lã'x'wã'xa mē'gwatē laq. Wá,
lã'm'plãe 'nē'mplã'nē'fasõem hamg'í. 25
lasë'wã.

Wá, la'lae ax'e'dëda g'tgama'yaxës
k'ë'dé'té, yix Tã'tsãlã'sé qã's g'ã'xé
klwã'nũ'dzilã'as lax Tlé'semgítë. Wá,
lã'lae 'né'k'é Lék'ema'xóde: "Wá, 30
g't'game', lã'ms lãt g'g'ã'dlësg'in k'ë-
dë'fëk. Wá, lã'më'sõx lã'lã'n g'õ'x'dëx
lõl." Wá, la'lae ax'e'dxa mõ'x'sõkwë
'wã'lasx'ãsg'ema lã'wã mõ'x'sõkwë
lã'n'tsem 'në'x'unã'ya, wá, hé'mësa 35
mã'tsõ'kwë lã'g'ë'x'së'm 'në'x'unã'ya;
wá, hé'm'la'wisëda mõ'x'sõkwë alã-
g'ima.

Wá, la'lae 'né'ka: "Ya, nē'g'u'mp,
lã'm'k' lãt lõ'të'g'ada 'nã'n'x'ũnek' 40
lõl. Wá, lã'mets l'é'gadlës Lék'e-
mã'xóde, lõ Nē'g'ã'dzë, lõ Q'õ'm'ã'lã-
g'ilisë lõ Lã'g'rsé. Wá, hé'mëq,

"Now this house will go to the place where you wish to build a house." Thus said Rolling-Down.

Then the attendant of Stone-Body spoke, and thanked Rolling-Down for his speech. He said, "O brother! later on we will come and take this our wife on our way back [when we come back this way], chief. Now we will take the blankets with us." Thus he said. "And the house shall go to Wa'to, where Cannibal lives." Thus said Stone-Body's attendant.

He had taken for his attendants the four men whom he had borrowed from Real-Chief. They spoke, for Stone-Body [himself] did not speak at all. Then the blankets were carried into the serpent canoe.

As soon as they were all in, Stone-Body and his crew went aboard. Then Stone-Body stood in the place where he used to stand, and shouted "Wo!" and his canoe started at once. Then he went northward from He'gams.

Then he arrived at the island in Blunden Harbor. He saw a house there, and Stone-Body shouted like the Dzö-noq'wa. They did not see anybody there.

Then they went ashore, to the beach of the single house. The four attendants went up and looked into the house, and stood on each side of the door.

Then they saw a handsome man and

ngu'mp," 'ne'x'lae. "Wá, la'm'lo'x la'ta g'ó'kwéx lá'xes gwa'yo'laos qa g'ó'zwuldzástisóx." 'ne'x'lae Lek'tema'xóde.

Wá, la'lae ya'q'legaféda la e'lkwas T'e'semg'ite. Wá, la'lae mo'las wa'demas Lek'tema'xóde. Wá, la'lae 'ne'ka: "'ya, 'ai'mwot, a'Fem'enu'y" g'axi. dá'dabalaxóx g'ne'maxsganu'y" g't'gamé'k qanu'yó g'axi. bala'to. Wá, la'm'e'stóx lá'ló'xda 'na'e'ny'una'ex laxsi. g'a'xenu'y", 'ne'x'lae. "Wá, hé'tat'ox ló'xda g'ó'kwa qe Wa'to lax g'ó'ku'lasas Ba'x'bakwa'lanukwa," 'ne'x'laeda e'lkwas T'e'semg'ite.

Wá, la'm'lae ax'e'dxa mó'kwé bé'begwanem lá'xes i'e'k'antime lax 'na'y-'na'yu'la qa's a'y'lkwa. Wá, hé'mis la ya'q'ant'ale qaxs k'e'sa'a'tai. la ya'q'ant'ale T'e'semg'ite. Wá, la'lae 'mó'x dzemeda 'na'e'ny'una'e lá'xa st'eyu'lime 'ywa'kluna.

Wá, g'i'Fem'la'wise 'wi'la lá'xa, lá'e hé'x'idam hó'gusse T'e'semg'ite i'e'wis k'wiyime. Wá, la'lae i'a'x-'wa'le T'e'semg'ite lá'xes i'a'xwafasna'xwa. Wá, la'lae w'ó'xwa. Wá, hé'x'idam'la'wise sap'le'de ya'y'at'as. Wá, la'm'lae lá'l lax gwa'yas He'g'ense.

Wá, la'lae lá'g'aa lax 'm'kuma'yas Baa'se, lá'e dó'x'wa'la'xaxa g'ó'kwé láq. Wá, hé'x'idam'la'wise dzö'noqwe T'e'semg'it. Wá, la'lae k'e'la's dó'guits bigwá'nem láq.

Wá, la'lae lá'g'al'is lax i'ema'isasa 'ne'msg'ense g'ó'kwa. Wá, la'lae lá's-déseda mó'kwé a'y'lk' qa's le dó'x-'wídxá g'ó'kwé. Wá, la'lae i'a'x'stól-saxa t'és'tla.

Wá, la'lae dó'x'wa'la'xaxa e'x'sokwe

his wife (who looked) as if they were asleep. They wore lynx-skin blankets. Therefore (the attendants) knew that (these two persons) were chiefs.

Then the attendants took them [by the ends] and carried them into the canoe, and then they went again and took the property and carried it into the canoe. Then Stone-Body again shouted "Wo!"

The canoe started at once, and they went northward from Blunden Harbor. As soon as the canoe started, the man awoke from his sleep. Then one of the attendants spoke [and said] to the handsome man when he awoke from his sleep.

He said, "What is your name? Where is your village?" Thus he said. Then (the other one) spoke, and said, "I am Potlatch, the prince of Property, the chief of the Na'k'wax-da'sx." Thus he said. "And my tribe live now at Wa'waté." Thus he said.

Then Stone-Body turned towards the passage of Sa'gumbála. He was going to Wa'waté. Then Potlatch spoke, and said, "Oh, my dear! let your chief be careful when we arrive at the mouth of the inlet of Da'lsé on account of the man of supernatural power, G'a'malag-i'lak", for he always wears around his neck the fighting neck-ring, and he has a paddle-side canoe, and the paddles of the canoe are made of yew-wood." Thus he said.

Then Potlatch stopped speaking, and Stone-Body arrived at the narrow chan-

nel. *bégwá'nema hē gwéx's mē'xa lē'wís gēnē'mē. Wá, la'm'lac 'nae'nx'unála-xa 'wa'lasx'asgēmē; wá, hē'mis la'g'ilas q'lá'lēla qéx's ná'ksálae bégwá'nema.*

Wá, la'la'caeda a'yil'kwé dá'dabēndeq 5
qa's lē la'x'sas la'x'és yá'yatslē. Wá, la'la'ae ē'tēd la ax'e'dēx m'émwálas qa's g'a'xē 'mó'xsaq. Wá, la'la'ae ē'tēdē T'ē'sēmg'itē wó'xwa.

Wá, hē'x'idaēm'laxaa'wísē saplē'dē 10
yá'yatslas. Wá, la'm'lac lál la'xa gwe'gwá'yas Baa'sē. Wá, g'i'l'ēm'la'wísē saplē'dēda yá'yatslas la'ē ts'ēx-t'ēdēda bégwá'nēmē la'x'és mē'x'ēna'ē. Wá, la'la'ae yá'q'ēg'atēda 'nemó'kwé 15
la'xa a'yil'kwé. Wá, la'la'ae 'nē'ka, la'xa ē'x'sók'wē bégwá'nema, yixs la'ē ts'ēx'ē'da la'x'és mē'x'ēna'ē.

Wá, la'la'ae 'nē'ka: "ya, ē'ngwax'- 20
tas? Wá, 'w'í'dē lēs g'ók'ulotaōs?" 'nē'x'laē. Wá, hē'x'idaēm'lá'wísē yá'q'ēg'atē. Wá, la'la'ae 'nē'ka: "Nō'gwaēm Má'swa iawe'lgamē's Yá'x'ien, g'i'gama'yasa Na'k'wax-da'xwē," 'nē'x'laē. "Wá, lá'tlē hē g'ók'ulen g'ók'u- 25
lotaē Wá'waté," 'nē'x'laē.

Wá, hē'x'idaēm'lá'wísē T'ē'sēmg'itē 30
la gwé'xtoy'wid lax ó'x'sálas Sa'gumbála. Wá, la'm'lac lál lax Wá'waté. Wá, la'la'ae ē'dzaqwa yá'q'ēg'atē Má' 35
šwa. Wá, la'la'ae 'nē'ka: "ya, adē, wē'g'ilax'ox yá'lá'loxda g'i'gama'yagōs, qēnsó lál la'g'aaf lax á'waxsta'yas wuná'idēmsas Da'lsē qa'ēda nau'alakwa bégwá'nēmē G'a'malag-i'lakwa qa'x's 35
hē'mēnata'mae qēnxá'las'és yá'yēng'a-yoxawá'ya. Wá, lē ó'g'wāqa ax'nó'g'wādesa sē'sēxwāqa xwá'kluna. Wá, lē 'ná'šwāēm lē'lē'mq'ē'sg'ēmē sē'sēxwāgá'ya's xwá'klunás," 'nē'x'laē. 40

Wá, la'la'ae k'wē'p'íd yá'q'ēntalē 40
Má'šwa. Wá, la'la'ae la'g'ac T'ē'sēm-

nel. Then he saw the canoe of G'a-malag'flak' coming through the narrow channel. At once Stone-Body shouted "Oh!" but nothing happened to G'a-malag'flak'. He was not afraid of Stone-Body. He only shook his fighting neck-ring, and it gave a ringing sound.

Then the canoe of G'a-malag'flak' and that of Stone-Body struck against each other in the narrow channel, and the paddles on the sides of the canoes of the men of equal supernatural power touched each other. Then the blades of the cedar paddles of the canoe of Stone-Body broke, but the paddles of the canoe of G'a-malag'flak' did not break.

Then Stone-Body cried again like the Dzo'noq'wa, and lightning flashed forth. It almost burned the canoe of G'a-malag'flak', but he only shook his fighting neck-ring, and lightning flashed from it also. Then Stone-Body just left him, and went to Wa'wate.

Then he arrived at the river, and saw a large village. Then he shouted "Oh!" and the chief came out at once and stood in front of the house. He spoke, and said, "O man of supernatural power, pray, spare me and my children and my wife! This my river shall go to you," thus he said; "and my name; and your name shall be Property, O man of supernatural power! and also my ten slaves, that you may spare me and my children." Thus said Property, "And these forty bear-skin blankets, and these forty dressed elk-skins, and these forty mountain-goat-

g'ite la'xa tlo'qwe o'x'salisrla. Wa, la'
flae do'x'wae'lax ya'yatslas G'a-ma-
lag'flakwaxs ga'xae ga'xsala la'xa
tlo'qwe o'x'salisrla. Wa, he'x'idaem-
flawise Tle'semg'ite o'x'wa. Wa, la'flae
k'lea's gwe'x'idaats G'a-malag'flakwe. 5
Lai'm'flae k'les k'ipe'dis Tle'semg'ite.
Wa, la'flae a'rm'm'p'idxes ya'yeng'ayu-
xawa'e. Wa, la'flae tlo'q'wala.

Wa, ga'x'flae ta'kap'e ya'yatslas 10
G'a-malag'flakwe i'e'wa ya'yatslas
Tle'semg'ite la'xa tlo'qwe o'x'salisrla.
Wa, he'm'lawis la xa'ta'fatseda se'se-
xwa'ga'yasa yae'yatslasa na'qoku'ne
na'naulax' be'bigwanima. Wa, lai'm' 15
flae xex'e'p'ieda dede'gum'e se'sexwa-
ge's ya'yatslas Tle'semg'ite. Wa, la-
flae k'lea's x'e'p'idxes se'sexwaga'yas
ya'yatslas G'a-malag'flakwe.

Wa, la'flae e'dzaqwe Tle'semg'ite 20
dzo'noq'wa. Wa, la'flae l'ene'x'wida.
Ha'selae'm'flae k'les x't'x'ede ya'yatslas
G'a-malag'flakwe. Wa, la'flae a'm'e
G'a-malag'flakwe e'led'm'p'idxes ya-
yeng'ayuxawa'e. Wa, la'flae o'g'waga 25
l'ene'x'wida'masa. Wa, la'flae a'm'e
Tle'semg'ite bas. Wa, lai'm'flae la'lax
Wa'wate.

Wa, la'flae la'g'aa la'xa wa. Wa,
la'flae do'x'wae'laxa go'kuladzekase. 30
Wa, la'flae o'x'wa. Wa, he'x'idaem-
flawise ga'x'eda g'igama'yas la'x'wels
lax l'a'sana'yases go'kwe. Wa, la'flae
ya'q'eg'ala. Wa, la'flae 'ne'ka: "ya-
naulakwa, wax la'x'emo's' q'ula lo' 35
gun sa'semk' lo'gun g'em'k. Wa,
la'emk' la'gin wa'x'dek' lo'." 'ne'x'flae,
"lo'gun le'gem'gin. Wa, lai'm's le-
gadles Ya'x'len yoi, naulakwa. Wa,
la'm'e'sek' la'gin neqa'kwik' q'a'q'ek'o 40
q'n q'we'q'ula'm'e lo'gun sa'semk;"
'ne'x'flae Ya'x'len. "Wa, la'm'e'sek'
la'g'ada mo'x'sokwek' le'egem' ne'x-

skin blankets, and this winter dance, shall go to you. Now you will be a cannibal, and your name shall be Ku'nwate'lag'ilidzem." Thus he said, for he was really frightened on account of his people, for they had all fainted.

Then Property thought that his people were dead. Therefore he did not pay attention to what he gave to Stone-Body. Then he finished. Then the canoe of Stone-Body landed, but Stone-Body did not get out. Only ten of his crew went ashore. They took the bearskin blankets and the other (blankets). They put them and the ten slaves into the canoe. Then Potlatch and his wife got out of the canoe and went to his father, for Stone-Body now felt glad on account of the father of Potlatch, because he had obtained much from him; for Property, the chief of the ancestors of Na'k'wax'dax', was the father of Potlatch.

Then Stone-Body again shouted "Wo!" and his canoe started at once. Then he was going to take home what he had obtained for his elder brother Cannibal to the place where he lived, Sa'wég'extá'ë. Then he arrived at the village of his elder brother, at Sa'wég'extá'ë.

As soon as Cannibal saw him, he uttered the Cannibal sound at once and went to meet Stone-Body. One of the attendants immediately arose and stood up in the canoe. He took one of the slaves, and spoke, and said, "Come, friend, that you may taste the food that we have obtained for you." Thus he said, and pushed the slave into the water. Cannibal at once took the slave

"una'ya 1ógwa'da mó's'sókwek' ala-gima 1ógwa'da mó's'sókwek' 'me'lx-1ósem 'ne'x'una'ya. Wá, ga'mé'se-gada le'dle. Wá, la'm's há'mats'la'ól. Wá, hé'm's 1é'gum'le Ku'nwate'lag'ilidzem," 'ne'x'lae qa'taxs le'ma'e a'la k'p'e'da qae's g'o'kulotaxs le'ma'e 'na'xwam la há'manékwa.

Wá, la'lae 'ne'ke Ya'x'lenaq lae'm le'le's g'o'kulote, la'g'ilas k'les da'do-qa'g'walasés la ts'lewa'x T'le'semg'ite. Wá, la'lae gwa'fa. La'e la'ga'ise ya'-'yats'las T'le'semg'it. Wá, la'lae k'les lo'tá'we T'le'semg'it. Wá, la'lae le'x'am ho'x'wutá'weda ne'qa'kwé lax k'we-yi'mas. Wá, la'lae ax'e'dxa 1'el.la'sygmé 1e'wa wa'ok'we. Wá, lae'm'lae 'mó'xsaq la'xes ya'yats'le 1e'wa ne'qa'kwé q'a'ka. Wá, la'lae lo'tá'we Ma'xwa 1e'wis gen'mé la'xes o'mpé qaxs le'ma'e e'ke ná'qa'yas T'le'semg'ite qa o'mpas Ma'xwaxs la'e q'e'nemé gwa'ne-mas laq, qaxs hé'ma'e omps Ma'xwe Ya'x'lené, g't'gama'yasa ga'lasa Na'k'wax'dax'we.

Wá, la'lae e't'ledé T'le'semg'ite 'ne'ka "wó." Wá, hé'x'idaem'la'wise sap'le'de ya'yats'las. Wá, lae'm'lae la' ta'ó'd'lexés la gwa'nem la'xes 'no'le Ba'x'bakwala'nukwé la'xes g'o'kwa'lasé Sa'wég'extá'ë. Wá, la'lae la'g'aa la'xa g'o'x'demsasés 'no'la lax Sa'wég'extá'ë.

Wá, g'it'lm'la'wise do'x'wale'le Ba'x'bakwala'nukwaq; la'e hé'x'idaem ha'-'mats'leg'ada qa's le la'lala lax T'le'semg'it. Wá, hé'x'idaem'la'wiséda 'nemo', kwé la'xa a'yil'kwé 1a'x'u'le'xsa la'xes ya'yats'le. Wá, la'lae da'x'dxa 'ne-mó'kwé la'xa q'a'k'o. Wá, la'lae ya'-'q'leg'ala. Wá, la'lae 'ne'ka: "Wá, g'e'lega, qast, qa's plax'e'dag'a'yú'sax-g'anu'x' há'mék'iyá'lanemk; 'ne'x'la-

and bit his throat, and the slave died immediately.

Then Cannibal ate him, and finished the one slave. Then his name was Eating-All, for he had eaten a slave completely. As soon as he had finished eating, he went up and went into his sacred room.

Then they took out of the canoe the eighty bear-skin blankets and the eighty lynx-skin blankets and the twenty marten-skin blankets and the forty mountain-goat blankets and the forty dressed elk-skins and also the nine slaves. Then the self-paddling canoe was empty.

Then the wife of Cannibal called the crew of Stone-Body to come and eat. Then they sat down at the rear end of the house of Cannibal, and Stone-Body Feared-One was sitting in the middle of the rear of the house. Two attendants were on either side of him. They first ate soaked dried salmon, and then they ate hemlock-bark.

After they had eaten, one of the attendants spoke, and said, "Listen to my speech, O Cannibal! Lend me your ear. These nine slaves are for your food, and these eighty bear-skin blankets, and these eighty lynx-skin blankets, and these twenty marten-skin blankets, and these forty mountain-goat blankets, and these forty dressed elk-skins, and this house with the front of the water-monster, will be yours; and

éxs la'é l'é'ste'ndxa q'a'k'ux'de. Wá, h'é's'idam'la'wisé B'a'xbakwa'lanukwe dá'x'idxa q'a'k'ux'dé qa's ql'x's'médex 'm'ekluxa'wa'yas. Wá, h'é's'idam'la'wisé h'é'le'da q'a'k'ux'de. 5

Wá, la'lae B'a'xbakwa'lanukwe ham-x'id'iq. Wá, la'm'lae la'wikwa, yisa 'n'mó'kwé q'a'k'ó. Wá, la'm'lae l'é'gadés la'wikwé qa'xs h'e'ma'e 'wi-'flaxa q'a'k'ó. Wá, g'i'f'm'la'wisé 'wi-'flaxés la ha'ma'ya la'é lásdes qa's le lae'l la'xes h'e'm'e'lats'e.

Wá, la'lae 'mó'íta'las'e'wéda ma'gu-'na'itsókwe l'é'l'e'ntsem 'n'e's'una'ya l'e'wa ma'gu'na'itsókwe 'wa'lax's'ágrm 15 l'e'wa ma'itsókwe l'é'l'e'ge'x's'em 'n'e's'una'ya l'e'wa mó's'sókwe 'm'e'm'lx-ló's'gm 'n'e's'una'ya l'e'wa mó's'sókwe ala'g'ima; wá, h'e'm'ist'eda 'na'n'mó-kwa q'a'q'ek'ó. Wá, la'm'lae 'wi-20 'l'o'íta la'xa sé's'axwaqé xwa'kluna.

Wá, la'lae gr'm'as B'a'xbakwa'lanukwé l'é'lalaxa k'wé'y'mas T'é's'em'g'ité qa l'é's l'é'xwa' laq. Wá, h'é's'idam-'la'wisé la klus'a'h' lax ó'gwiwa'h'asa 25 g'ó'kwás B'a'xbakwa'lanukwe. Wá, la-m'la'wiséda wa'liba'e, yix T'e's'em'g'it kwa'g'e'l'it la'xa g'ó'kwé. Wá, la'lae ma'e'ma'lógunú'ma'laxés a'y'ikwé. Wá, la'lae g'il ham-x'idxa t'é'lkwé 30 xa'ma'sa. Wá, la'lae e't'ed h'e'lig'intsá la'qé.

Wá, la'lae gwá'l l'é'xwa, la'é ya'-q'eg'a'f'eda 'n'mó'kwé lax a'y'ikwás. Wá, la'lae 'n'e'ka: "Wé'ga h'ó'ré. 35 lax'gin wa'f'm'lek. Wá, B'a'xbakwa'-lanukwa, wé'ga h'e'lata'h'x. Wá, la-m's g'ó'lilad'rts'grada 'na'n'muk'wak-q'a'q'ek'a. Wá, la'm'e's'ek' q'ost'grada ma'gu'na'itsókuk' l'é'l'e's'grm 'na'n'y-'una'ya. Wá, g'a'm'e's'ég'ada ma'gu-'na'itsókuk' 'wa'lax's'ágrma l'ógwa'da ma'itsókuk' l'é'l'e'ge'x's'ema l'ógwa'da

your name will be Rolling-Down and Great-Mountain and also Rock-Slide and Coming-Down. These will be your names for the secular season. That is it. Now we will go again to the north side, where we have been." Thus said the attendant.

Then they went out of the house of Cannibal, and they went down to the beach where the Paddleside-Serpent-Canoe was. They went aboard, and Stone-Body stood where he used to stand and shouted "Wo!" and his canoe started at once. He was going northward from Wa'wale.

He arrived at the mouth of the inlet of Gwa'se'la. Then Stone-Body said, "Oh, my crew! we will come here later on. Let us first pass this inlet, so that we may later on call here when we are coming back." Thus he said.

Then he started, and passed the mouth of the inlet of the Gwa'se'la. Then they arrived at the mouth of the inlet of Aw'k'lenox"; and then one of the attendants of Stone-Body spoke again, and said, "Oh, my dear Stone-Body! let us pass this inlet, and let us call later on, on our way back." Thus he said.

Then Stone-Body passed, and they arrived at the mouth of the inlet of the Bella Coola. Then his crew spoke (for these were the ancestors of the clan

mó'x'sókuk' 'mémé'lxlósgem 'nae'ny'-
una'ya lógwa'da mó'x'sókuk' ala'g'ima;
wá, hé'mist'eda ts'lé'gestala g'ókwa.
Wá, la'mé'stas lé'gad'les Lek'ema'xóde
l'ó Neg'a'dzé. Wá, hé'mista Q'ó'm-
x'ila'g'ilise l'ó La'g'esé. Wá, hé'mes
lé'gem'lós la'xa ba'xuse. Wá, hé'méq.
Wá, la'mé'senu'x' lai. e'tledi. la'xa
gwa'gawa'yasenu'x' laa'sde," 'né'x'lae-
da e'lkwe. 10

Wá, la'lae hó'qawels lax g'ókwas
Ba'xbakwa'lanukwe qa's la e'tled hó'-
qunts'es la'xa l'ema'ise la'xa ha'né'-
dzasasa st'seyulemé se'sexwaq xwa'-
kl'una. Wá, la'lae hó'guxs laq. Wá, 15
la'lae la'x'wale'lé Tle'semg'ite la'xes
la'x'wala'sna'wa. Wá, la'lae 'né'ka
"wó." Wá, hé'x'ida'm'la'wise sap'le'de
ya'yats'las. Wá, la'e'm'lae lai la'xa
gwa'yas Wa'wale. 20

Wá, la'lae la'graa la'xa a'waxsta'yas
wuna'hdemsasa Gwa'se'la. Wá, la'lae
'né'ke Tle'semg'ite: "ya, le'elot, a'l-
'em'ens gra'l laq'. Wé'ga'ma'si,ens
haya'qalaxóda wuna'hdemséx qens 25
a'mé'ens qa'qelba'la' laq', qensó
g'axi. hala'tó," 'né'x'lae.

Wá, la'lae sap'le'd qa's le hé'k'odix-
ste'x wuna'hdemsasa Gwa'se'la. Wá,
la'lae la'graa lax a'waxsta'yas wuna'hd- 30
demsasa Aw'k'lenox'. Wá, la'lae
e'tledéda 'nemó'kwé lax a'yilkwás
Tle'semg'ite ya'q'eg'ata. Wá, la'lae
'né'ka: "ya, ada', Tle'semg'it. Wé'ga
ama'si,ens haya'qalaxwa wuna'hdemséx 35
qens a'mé'ens qa'qelba'la' laq', qensó
g'axi. hala'tó," 'né'x'lae.

Wá, la'lae hé'x'ida'mé Tle'semg'ite
la haya'qalaq. Wá, la'lae la'graa lax
a'waxsta'yasa wuna'hdemsasa Be'lxula. 40
Wá, la'lae ya'q'eg'ate le'elotas. (Hé-

*wi'wō'masgem of the Qwe'q'sōt'le-nox'). Then they said, "Oh, my dear Stone-Body, look! that is just like the paddle-side canoe."

Then Stone-Body looked at it, and he saw that it was a large canoe. Then Stone-Body steered towards the place where it was, and he saw that the canoe was copper all over, and that everything in it was copper, and its paddles were all copper. There were four in the canoe,—three boys and one pretty girl.

Then Stone-Body spoke to them, and said, "Whose children are you?" Thus he said to them. Then one of them spoke, and said, "Oh, my dear! we are the children of Copper-Maker." Thus said one. Stone-Body at once spoke again, and said, "Thank you that we have met. Now go and tell your father that I have come to marry his princess, I, Stone-Body Food-Giver." Thus he said to them.

Then the Paddleside-Copper-Canoe paddled, and the canoe of Stone-Body also paddled. Now they saw the smoke of the house of Copper-Maker.

Then the canoe of Stone-Body stopped at one side of a point. He was waiting for the children of Copper-Maker to arrive, and also to tell what he had said.

When he thought that they might have arrived, Stone-Body shouted "Wo!" and his canoe started at once. He arrived at the beach of a large

em g'ī'lsa 'nē'mē'mutexa 'wi'wō'masgemasa Qwe'q'sōt'le-noxwe.) Wā, la'laē 'nē'ka: "ya, ada, Tle'semg'it, dō-qwatadzāxa hē gwex's sēyō'nakula."

Wā, hē'x'idaem'la'wise Tle'semg'ite 5
dō'x'wideq. Wā, la'laē dō'x'wale'la qexs 'wa'lasae xwa'kluna. Wā, la'laē gwextō'x'widē Tle'semg'ite lax ha'nwā-lasas. Wā, la'laē dō'x'wale'la qexs 10
l'a'qwasgemaēda xwa'kluna. Wā, la'laē 'na'xwāem l'a'qwe gw'īgwalās. Wā, la'laē l'a'leqwasgemē sē'sexwaga'yas. Wā, la'laē yū'duk' ba'bagumē 15
l'e'wa 'nemō'kwē e'x'sōx' k'leya'la mō'wala'lae.

Wā, la'laē ya'qleg'ade Tle'semg'itaq. Wā, la'laē 'nē'ka: "ya'x'ada'x' e'ngwasas sa'sema?" 'nē'x'laēq. Wā, hē'x'idaem'la'wisēda 'nemō'kwē ya'qleg'ala. Wā, la'laē 'nē'ka: "ya, ada, sa'semō'x'was l'a'qwasg'ila," 'nē'x'laēda 'nemō'kwē. Wā, hē'x'idaem'lawise Tle'semg'ite e'dzaqwa, ya'qleg'ala. Wā, la'laē 'nē'ka: "Wā, gē'lak'as'lax'ix-gins ba'k'ōwēk; Wā, ha'g'a nē'x' 20
a'saxg'in g'a'xek' g'a'gak'ax k'le'defas, y'ī'nlaxg'in Tle'semg'ite'k' l'a'lelaxwasda," 'nē'x'laēq.

Wā, hē'x'idaem'la'wis sē'x'widēda sē'sexwaga'yasa l'a'qwasgemē xwa' 30
kluna. Wā, la'laē o'gwaqam sē'x'wide ya'yats'las Tle'semg'ite. Wā, la'laē dō'x'wale'la lax kwa'x'īlāsa g'ō'kwās l'a'qwasg'ila.

Wā, la'laē ha'nx'īdēda ya'yats'las 35
Tle'semg'ite la'xa apsa'dze'yasa a'wī'ba'e. Wā, la'm'laē e'sila qa la'ga'lisēs sa'semas l'a'qwasg'ila. Wā, hē'mis qa ts'ek'la'lelē'sēs wā'īdēmas laq.

Wā, la'laē k'ō'ta qe la'm' la'g'a'lisā- 40
la'e wō'xwē Tle'semg'it. Wā, hē'x'idaem'la'wise sapl'e'dē ya'yats'las. Wā, la'laē la'g'aa la'xa l'emā'isasa 'wa'lasē

house in the middle of the village site. He shouted "Oh!" and at once Copper-Maker came out of his house and stood outside.

Then he said, "O friend Stone-Body Food-Giver! come and marry my princess." Thus said Copper-Maker. "Now come and warm yourself, chief, in my house here." Thus he said.

Immediately Stone-Body went ashore on the beach. Then they got out of their canoe. Then they went up and entered the copper house. As soon as they had entered, the carved speaking-post (on the right-hand side) spoke, and said, "Treat well this man of supernatural power, who is coming into your house, Chief Copper-Maker." Thus it said.

Then the speaking-post on the left-hand side also spoke, and said, "O Copper-Maker! treat well this man of supernatural power, who came to your copper house." Thus said the speaking-post. Then Stone-Body sat down with his crew in the rear of the house.

Then Stone-Body saw that the settie was all copper. Then he saw a pretty woman sitting in her place. The wife of Copper-Maker immediately got ready to feed them, and Stone-Body and his crew were given food twice. Then they finished eating.

Then Copper-Maker spoke, and said, "O Stone-Body Food-Giver! look at my house here. Now I give it to you as a marriage gift, and also this Paddle-side-Copper-Canoe. Now it is yours, and this loon here to announce your

g'ókwa lax ⁵neqé'tsema'lasasa g'ókx-
demse, la'é ó'xwa. Wá, hé'x'idaem'la-
wíse l'a'q'wag'ila g'ax lá'welsa lá'xes
g'ókwe q'a's l'a'x'welse.

Wá, lá'lae ⁵ne'ka: "ya, qast, Tlé-
semg'it l'a'lax'wasd. Gé'lag'a q'a's
wé'g'it'ós g'g'at'sen k'é'dé'chuk," ⁵ne'x-
'lae l'a'q'wag'ila, "Wá, lá'mé'ts g'axí
téltsá'loi. g'í'g'amé' l'a'x'gin g'ók'wik,"
⁵ne'x'lae. 10

Wá, lá'lae hé'x'ida'mé Tlé'semg'ite
lá'g'a'lis lá'xa l'it'má'ise q'a's lé hó'x-
'welta lá'xes ya'yatsé. Wá, lá'lae
hó'x'wusdes q'a's lé hó'gwí' lá'xa l'a'
q'wasgemé g'ókwa. Wá, g'í'p'em'la-
wíse hó'gwí'a, la'é ya'q'leg'adéa k'é-
kwé ya'q'nt'it'qa. Wá, lá'lae ⁵ne'ka:
"Ae'k'ilalakwa'xwa nau'alakwé'wa
g'á'xéx lae'í l'axs g'ók'waq'ós, g'í'g'amé'
l'a'q'wag'ilaí," ⁵ne'x'lae. 20

Wá, lá'lae ó'g'waqéda g'emxotstá'í'íe
k'é'ek' ya'q'nt'it'eq ya'q'leg'ada. Wá, lá-
'lae ⁵ne'ka: "Wá, l'a'q'wag'ilaí, wé'g'a
ae'k'ilal'xwa nau'alakwé'x b'igwá'nema-
xwa g'á'xéx lae'í lá'x'ós l'a'q'wasg'méx
g'ók'wa," ⁵ne'x'laéda ya'q'nt'it'eq. Wá,
lá'lae k'us'a'í'íe Tlé'semg'ite l'e'wés
k'wéyí'mé lá'xa ó'g'wiwa'í'íhása g'ók'wé.

Wá, lá'e'm'lae d'ó'x'wale'le Tlé'sem-
g'itaxés tsá'gég'a'í'íhás ⁵na'x'wa'mae 30
l'a'q'wadza. Wá, lá'lae e't'ed d'ó'x'wale-
laxa é'x'ók'wé ts'í'dá'q k'wa'dza'í'í'
lá'xes g'a'e'lasé. Wá, lá'lae hé'x'ida-
'mé g'em'mas l'a'q'wag'ila xwa'na'í'd
q'a's hamg't'leq. Wá, lá'lae ma'í'p'e'na 35
hamg't'lasé'wé Tlé'semg'ite l'e'wis k'wé-
yí'mé. Wá, lá'lae g'wá'í' ha'má'pa.

Wá, lá'lae ya'q'leg'até l'a'q'wag'ila.
Wá, lá'lae ⁵ne'ka: "ya, Tlé'semg'it
l'a'lax'wasd. Wá, wé'g'a d'ó'q'wafaxen 40
g'ók'wéx. Wá, lá'm'e'n g'ók'ulx'alaaq-
lot, neg'ú'mp; wá, yú'mé'sa l'a'q'was-
geméx sé'sexwáq xwa'k'luna lá'm'q'osi.

guests, son-in-law, and this carved-killer-whale post, and also the mask of the Mink-dancer, and the name lā'qōstlā'g'ilis." Thus he said. "And you will fill this your canoe with coppers; and my name shall go to you, son-in-law. Now your name will be Copper-Maker and Copper-Dancer, and the names of your wife will be Copper-making-Woman and Copper-in-House. I wish you to come later on to take your wife when she is grown up." Thus said Copper-Maker to Stone-Body.

Then Stone-Body spoke at once, and said, "Your words are good, chief, [that] I shall go and take everything I obtained from you to our country." Thus he said.

Then Copper-Maker got ready and called forty slaves to work on the Paddleside-Copper-Canoe. Then Copper-Maker also gave the slaves to Stone-Body. Then Copper-Maker said that in twelve days the house would go to the place where Stone-Body lived. Thus he said.

Then Stone-Body spoke, and said, "O father-in-law! if this house goes to our country, it must go to Feasting-Place, the village of my elder brother, Real-Chief." Thus he said. Then they started, and Stone-Body sent two of his attendants to go (from his canoe) to the copper canoe. Now it was full of coppers.

wā, yō'mēsa xā'wex qa dā'doq'walaxēs
lē'h'lax'raos, nēgu'mp; wā, yō'mēsa
tsā'x'sa'fex lā'sa mā's'ēnoxwā; wā,
yō'mēsa 'mēmtsā'lā'hēm'ēx. Wā, hē'm
lē'ē'gēm'tsoqwe lā'qōstlā'g'ilise, yixā' 5
axēmā'lā'q," 'nē'x'lāē. "Wā, lā'lēs
qaqōt'lā'lxōsda yā'yatslāqōs yisō'sda
lā'q'wax. Wā, lā'mēs'lōx lā'lēn lē'
gēm'ēx lōt, nēgu'mp. Wā, lā'mēs
lē'ē'gādēs lā'q'wag'ila lō lā'q'walade, 10
Wā, lā'tōx lē'ē'gādōs gēm'māqōsas
lā'q'wag'ilayō'gwa lō lā'q'wag'ā'nā'
kwē. Wā, lēn wā'lāq'ē'lā qā's ā'p'mēlōs
g'axl dā'lēx'gās gēm'mgōs qagō lāf
ē'x'ent'ēdō," 'nē'x'lāē lā'q'wag'ila, lāx 15
Tlēs'mg'itē.

Wā, hē'x'idā'm'lā'wisē Tlēs'mg'itē
yā'q'ē'gāh. Wā, lā'lāē 'nē'k'a: "Lā'
m ē'kēs wā'dēmōs, g'g'gāmē', qen
lā'mā'wisē tāō'dxwā 'nā'xwā qen gwā' 20
nēm lōt, lā'x'nū'x" awi'nāgwisa," 'nē'x'
lāē.

Wā, lā'm'lā'wisē xwā'nā'p'de lā'
q'wag'ila. Wā, lā'lāē lē'lalaxa mō's-
gēm'gustā'wē qā'q'lak'ā qa lā ā'x'st- 25
laxa lā'q'wag'ēmē sē'sēxwāq xwā'k'lū-
nas. Wā, lā'm'lāē ē't'ēd tsā'wē
lā'q'wag'ilāsā qā'q'lakūwē lāx Tlēs-
m'g'itē. Wā, lā'm'lā'wisē 'nē'k'ē lā'
q'wag'ila qēss mā'h'x'sā'g'itū'wēlē 'nā' 30
lāsā gō'kwē qō lāf lāx gō'kwā'lāsas
Tlēs'm'g'itē, 'nē'x'lāē.

Wā, lā'lāē yā'q'ē'gātē Tlēs'm'g'itē.
Wā, lā'lāē 'nē'k'a: "Yā, nēgu'mp,
hē'māā qā'xō lā'tā gō'kwēx lā'x- 35
nū'x" awi'nāgwisa, wā, hē'tā'ōx lē
Gwā'yāsēm'se, lāx gō'x'dēm'sasēn
'nō'lāē 'nā'x'nāyū'lā," 'nē'x'lāē. Wā,
lā'm'lāē alē's'wida. Wā, lā'lāē Tlēs-
m'g'itē 'yā'lāqaxā mā'lō'kwē lā'xēs 40
ā'y'lkwē qa lēs lō's lā'xā lā'q'wag'ēmē
xwā'k'lūnā. Wā, lā'm'lāē qō'tlaxā
lā'lā'q'wā.

Then Stone-Body shouted "Wo!" and the two paddle-side canoes started. They came to the mouth of the inlet of the Bella Coola. They entered (the inlet), and as soon as they came near its head they saw a large canoe.

Then Stone-Body went ashore at the point of land. He waited for (the other canoe) to appear on the other side of the point. As soon as the large paddle-side canoe came in sight, Stone-Body shouted like the Dzo'noq'wa. Then there was really lightning, and the men in the large paddle-side canoe nearly caught fire.

Then Stone-Body shouted "Wo!" and the two paddle-side canoes started. They were going to the (other) paddle-side canoe, for it was just drifting about because they were really frightened. Then the canoe of Stone-Body went to the right-hand side of the large canoe, and the copper canoe went to the left side.

Then the chief of the attendants of Stone-Body spoke, and said, "What is your name, chief?" Thus he said to him. Then an old man answered, and said, "This is my chief, Great-Inventor." Thus he said. Then the attendant of Stone-Body spoke again, and said, "Where does your chief, Great-Inventor, sit?" Thus he said.

Then the old man pointed to a stout man sitting in the middle of the large canoe. He had four large abalone-

Wa, la⁹lae wo'xwa⁹lae Tle'semg'ite. Wa, he'x⁹idaem⁹la'wise sesaple'deda ma⁹tslaqe se'sexwaq xwa'xwak'luna. Wa, ga'x⁹lae la'xwa a'waxsta'yaxsox wuna'demsa'xa Be'lyula. Wa, la⁹lae 5 lae'lela laq. Wa, gi'lem⁹la'wise ela'q laxta'isaxa wuna'demse, la'e do'x⁹wale'faxa 'wa'lase xwa'kluna.

Wa, he'x⁹idaem⁹la'wise Tle'semg'ite la'le'sta la'xa a'wi'iba'e. Wa, lae'm⁹lae he'leqexs ga'xela te'x'widel la apsa'tsa'yasa a'wi'iba'e. Wa, gi'lem⁹la'wise ga'xeda 'wa'lase se'sexwaq xwa'kluna te'x'wida, la'e Tle'semg'ite dzo'noq'wa. Wa, la⁹lae a'lax'id lene'x- 15 'wida. Wa, lae'm⁹lae lo'max'id ela'q x'tx'ededa he'begwanemasa 'wa'lase se'sexwaqa.

Wa, la⁹lae wo'xwa Tle'semg'ite. Wa, he'x⁹idaem⁹la'wise sesaple'de ma⁹tslaqe se'sexwaq xwa'xwak'lunas. Wa, lae'm⁹lae la' la'xa se'sexwaqe xwa'kluna qa's a'mae la ts'etsla'xsa qa'xs a'lae la ki'le'da. Wa, la⁹lae ya'yatslas Tle'semg'ite lax he'k'ota'xtsa- 25 'yasa 'wa'lase xwa'kluna. Wa, la⁹laeda la'qwasgemé xwa'kluna lax ge'mxota'xtsa'yas.

Wa, la⁹lae ya'qlegafeda gi'gama'yasa a'yikwas Tle'semg'ite. Wa, 30 la⁹lae 'ne'ka: "Wa, engwax'los gi'gama'yaq'los?" 'ne'x⁹laeq. Wa, he'x⁹idaem⁹la'wise na'nax'ma'eda q'u'lyakwe bigwa'nema. Wa, la⁹lae 'ne'ka: "Ga'mi'n gi'game'ga K'wek'waxa'- 35 wek;" 'ne'x⁹lae. Wa, la⁹lae e'dzaqwa ya'qlegafeda e'lkwas Tle'semg'ite. Wa, la⁹lae 'ne'ka: "Wa, 'wi'de le k'wa'les gi'gama'ya'ose K'we'k'waxawa'ya?" 'ne'x⁹lae. 40

Wa, la⁹laeda q'u'lyakwe bigwa'nem ts'le'mx'idxa 'wa'latsa'yukwe bigwa'nem k'wa'x'el la'xa ne'goya'yasa 'wa-

shells in each ear. Then the old man said, "This is our chief." He was angry. And he also said, "Where do you come from, for you are the only one who does not know this our chief, for he is known by all the tribes and all the myth people." Thus said the old man.

Then Stone-Body was furious on account of what he said. He shouted again "Oh!" and now the lightning really began to flash. The ends of the canoe of Great-Inventor began to burn. Then Stone-Body pulled Great-Inventor into (his canoe), and now he had him for a slave. Then he asked twenty men of his crew to go into the canoe of Great-Inventor.

Then Stone-Body again shouted "Wo!" and the three paddle-side canoes started together. Then they arrived at the mouth of the river of Bella Coola. Then they saw a village, and (Stone-Body) shouted "Oh!" and all the Bella Coola men just ran away. Then the crew went ashore, and took all the property of the chiefs of the Bella Coola; and this is what the crew took: four hundred marten-skin blankets and four hundred lynx-skin blankets and one hundred bearskin blankets and one hundred grisly-bear-skin blankets and two hundred dressed-caribou-skin blankets and four dancing-headresses (for the ʔaó'laxa) and forty marmot-skin blankets. These forty marmot-skin blankets were to be for the crew; and they took four rattles and ten bark boxes filled with hem-

lasé xwa'kluna. Wá, la^hlae mó'sgí-mé-
da awá'wé é'x'ts'lem lax wa'x'sudata^he
p'lesplayó's. Wá, la^hlae 'né'k'éda q'u'l-
yakwé bígwa'nema: "Yá'm'mu^h'y'
g't'gama'yox." Wá, la^hm'lae lá'wisa. 5
Wá, la^hlaxaa 'né'ka: "Yá, 'w'rdás
g'a'ya'nakulé qass le'x'ama'qos k'les
la 'maltá'laxwa g't'gama'yaqanú's',
qa'xs 'na'xwa'maex 'má't'lettsóxda 'na-
šwáx le'lqwalata'ya 1^hé'wa 'na'šwax 10
nú'xnemisa," 'né'x'laéda q'u'l'yakwé
bígwa'nema.

Wá, la^hlae T'le'smgíté ts'énxus
wa'ldemas. Wá, la^hlae é't'led ó'swa.
Wá, la^hlae á'lax'íd la 1^hé'né'x'wida. 15
Wá, la^hlae k'lum'lx'íde óba'yas ya'yas-
tslas K'wé'kwaxa'wa'é. Wá, la^hlae
T'le'smgíté né'xó'sax K'wé'kwaxa-
wa'é. Wá, la^hm'lae q'a'k'onú's'. Wá,
la^hlae é't'led axk'lá'laxa má'htse'm-
gusta lá'xés k'wryí'mé qa lés hó'qus
lax ya'yatsás K'wé'kwaxa'wa'é.

Wá, la^hlae é'dzaqwa 'né'k'é T'le'sm-
gíté "wó." Wá, la^hlae sesap'é'da
'nema'x'ídeda yú'duy'ts'laqé sé'sese- 25
xwáq xwa'šwak'lunas. Wá, la^hlae lá'g'aa
lax ó'x'siwa'yas wása B'e'l'yula. Wá,
la^hlae dó's'wale'laxa g'ó'k'eda. Wá,
la^hlae ó'xwa. Wá, la^hlae á'ím la hé't-
tsáwéda 'na'šwa hé'bígwanemsa B'e'l- 30
yula. Wá, la^hlae hó's'wultáwé k'wryí-
mas qa's le ax'é'dxa 'na'šwa dá'da-
nax'sa g't'g'igama'yasa B'e'l'yula. Wá,
hé'm'él ax'é'tsós k'wryí'maséda mó-
p'lenyag'i 1^hé'l'égry'sem 'nar'ny'una'ya 35
1^hé'wa mó'p'lenyag'i 'wa'lax'ásgem 'na-
é'ny'una'ya 1^hé'wa lá'k'ende 1^hé'lá'sgem
'nar'ny'una'ya 1^hé'wa lá'k'ende g't'g'i-
lá'sgem 'nar'ny'una'ya 1^hé'wa má'p'le-
nyag'i é'lá'g'ím'sgem 'nar'ny'una'ya 40
1^hé'wa mó'sgí'mé yaé'xwiwa'ya 1^hé'wa
mó's'sókwe kwe'kuy'd'sgem 'nar'ny-
'una'ya. Wá, la^hm'lae q'e'slex k'wé-

lock-bark and ten boxes full of cinquefoil-roots. They took all of this into the three paddle-side canoes.

Then the crew of Stone-Body all went into the canoe. Then he again shouted "Wo!" and then the three paddle-side canoes started and came to the mouth of the inlet of the Awrk'énox³, and then they entered.

Now they saw smoke at the head of the inlet. They went to it; and as soon as they arrived near by, Stone-Body shouted like the Dzó'noq'wa, and lightning really began to flash, and the boards of the village began to burn.

Then the chief of the tribe went out of his house, and said, "Don't rave so, great supernatural one! Come ashore, and come into my house. I shall not deny you any of my many carvings that you may wish to have, and my many winter dances." Thus said the chief of the tribe.

Then Stone-Body's canoe landed, and his crew got out; but Stone-Body did not get out, for he was watching Great-Inventor, that he should not run away. Then the chief of the tribe wanted very much that Stone-Body should come ashore also. Then he asked Stone-Body to come ashore with all his slaves. Then Great-Inventor went with them and they entered the

yimáseda mó's³sókwe kwé'kuy³das-gem³ 'nae'ny³una³ya. Wá, la³lae é'tled ax'é'dxa mó'ts'laqé yá'tleqa l'é'wa n'qá'sgrímé t'a³watsa qó'tlaxa la'qé l'é'wa n'qá'sgrímé t.lá'bat qó'tlaxa l'ex³-se'mé. Wá, la³lae 'wí³la l'á'ssaxá l'á'xa yú'dux³'ts'laqé awó' sé'seséxwáq xwá'xwákluna. 5

Wá, la³lae 'wí³la hó'guxse klwéyí-mas Tlé'semg'ité. Wá, la³lae é'dza-qwa wó'xwa. Wá, la³lae 'nemá'x'íd sesap'é'déda yú'dux³'ts'laqé sé'seséxwáq xwá'xwákluna. Wá, g'á'x'lae l'á'xwa á'waxstá'yaxsóx wuna'ldemsaxsa Awrk'énoxwéx. Wá, la³lae lae'léla 15 laq.

Wá, la³lae dó'x'waté'laxa kwa'x'ila l'á'xa óxi'a'le'sasa wuna'ldemse. Wá, la³lae laq. Wá, g'i'Fem³la'wíse lá'g'aa l'á'xa né'xwá'la l'a'qéss la'é Tlé'semg'ité dzó'noq'wa. Wá, la³lae á'lax'íd t.l'féné'x'wida. Wá, la³lae klume'lx'íde tse-tsa'gamasa g'ó'kula. 20

Wá, g'á'x'lae l'á'welseda g't'gama'yasa l'é'lqwalata'é. Wá, la³lae 'né'ka: 25 "G'wá'la x'e'néla kwé'g'ekó. nauala-kwá, á'lag'a'ma g'ax á'te'stax qe's g'á'xaos g'á'xé'f l'á'x'gin g'ó'kwak. Wá, l'á'len k'les yé'x'stós'esés ax'é'xsdésó. láos l'á'x'g'a q'é'nemk' k'le'k'lesó tó'g'un q'é'nemk' ts'é'ts'lexi.en." 'né'x'laeda g't'gama'yasa l'é'lqwalata'é. 30

Wá, la³lae á'te'ste yae'yats'las Tlé'semg'ité. Wá, la³lae hó'x'wú'táwe klwéyí-mas. Wá, la³lae k'les ló'h'tá'we 35 Tlé'semg'it qe'xs q'lá'q'lalá'laax Klwé'klwaxá'wá'e qó k'le'xwalaxó. Wá, la³laeda g't'gama'yasa l'é'lqwalata'é l'á'kwa qa l'é's ó'gwaqé Tlé'semg'ité ló'h'tá. Wá, la³lae axk'á'le Tlé'semg'it 40 té qa 'wí'la'mes la ó'gwaqes q'laqlak'ú hó'x'wú'tá. Wá, la³lae 'wí'la ló Klwé'klwaxá'wá'e. Wá, la³lae hó'g'wí'la l'á-

house of the chief, and sat down in the rear of the house.

Then the chief spoke, and said, "O friend! you, chief! thank you that we have met. To what tribe do you belong? What is your name?" Thus he said to him. Stone-Body at once shouted "Oh!" and there was a very strong flash of lightning, and the roof-boards of the chief's house almost caught fire.

Then the attendant of Stone-Body spoke, and said, "O chief! don't speak that way. You have asked us to what tribe we belong and for the name of our chief." Thus he said. "This here is our chief. His name is Stone-Body Food-Giver, and he is the chief of the Qwe'q'sot'lenox". [Thus he said.] Now you have nearly been hurt by him." Thus said the attendant of Stone-Body. Then he ceased speaking.

Then the chief of the tribe spoke, and said, "Oh, thank you, Chief Stone-Body Food-Giver. I, for my part, am Wisest-One, and my tribe are the Awik'k'lenox". Now you shall eat in my house here." Thus he said. Then the wife of Wisest-One got ready. She took dried spring-salmon to feed Stone-Body and his crew and his slaves.

Then Stone-Body was given food twice. Then he was questioned by Chief Wisest-One, and Stone-Body again shouted like the Dzo'noq'wa, and the roof-boards of the house of Wisest-One shook. Then the attendant of Stone-Body spoke again, and said, "We came to marry your princess, chief." Thus he said. Wisest-One at once

xa g'okwasa g'igama'e qa's le k'us-
fa'la lax n'q'e wa'liasa g'okwe.

Wa, la'lae ya'qlegabeda g'igama'e.
Wa, la'lae 'ne'ka: "ya, qast, yu.
g'igame', ge'lakas'la x'gins bak'uwek;
Wa, 'mae'noxwas? Wa, 'ngwax'as?'
'ne'x'laeq. Wa, he'x'ida'm'la'wise
Tle'semg'ite o'xwa. Wa, la'lae lo-
max'ide i'ne'gwayas. Wa, la'ne'lae
ha'li'lam k'les x'tx'ededa sa'las g'o-
kwasa g'igama'e.

Wa, la'lae ya'qlegate e'lkwas Tle-
semg'ite. Wa, la'lae 'ne'ka: "ya,
g'igame', gwa'la he gwe'k'ale. Wa,
he'maes lae'na'os wu'a'x'nu'is" gwa'e'
lox wasa lo i'e'gmas'nu'is" g'igama-
'ex." 'ne'x'lae. "Wa, yu'man g'igama-
e'lox lox i'e'gades Tle'semg'ite la'la-
xwasda. Wa, lox g'igame'sa Qwe'q'-
sot'lenoxwe," 'ne'x'lae. "Wa, lae'ms
ila'q 'yi'kwa laq", 'ne'x'lae da e'lkwas
Tle'semg'ite. Wa, la'lae q'we'pida.

Wa, la'lae ya'qlegabeda g'igama-
'yasa g'okula. Wa, la'lae 'ne'ka:
"Wa, ge'lakas'la yu. g'igame' Tle-
semg'it la'la'xwasd. Wa, no'gwaim-
lat Ne'nwaqawa'ya. Wa, len g'oku-
lodatsoda Awik'k'lenoxwe. Wa, la-
'me'ts ha'mx'ide' la'x'n g'okwe'x,"
'ne'x'lae. Wa, la'lae xwa'na'ide g'-
no n'e'mas Ne'nwaqawa'e. Wa, la'lae ax-
'e'dxa sa'sasde qa's hamg'tle's lax
Tle'semg'ite i'e'wis k'wiyim'e i'e'wis
qa'q'ak'o.

Wa, la'lae ma'p'lena' hamg'tla'si'we
Tle'semg'ite. Wa, la'lae wu'a'si'we
Tle'semg'ite yisa g'igama'e, yix Ne'n-
waqawa'e. Wa, la'lae e'tled dzo'noqwe
Tle'semg'ite. Wa, la'lae 'na'xwam
ya'was'wide sa'lasa g'okwas Ne'nwa-
qawa'e. Wa, la'lae e'tled ya'qlegabeda
e'lkwas Tle'semg'it. Wa, la'lae 'ne-
ka: "Ga'gak'lanu's" laxis k'e'delaq'os,

went and called his princess, and she was married to Stone-Body.

Then (Wisest-One) also took the large box, and took out of it many masks. There were the devil-fish mask, and the mask of the fisher of devil-fish, and the mask of the second fisher of devil-fish, and the mask of the attendant, and the mask of Wisest-One himself, and the mask of the Morning-Sky, and the masks of the cloud-sweepers of the Morning-Sky, and the mask of the slave of the Morning-Sky. Then everything was taken out of the large box.

Then he took four whistles and gave them (to Stone-Body); and he said, "These are the whistles of these masks." Thus he said. Then he spoke again, and said, "The name of the devil-fish mask is Xaⁿnius, and the name of the fisher of devil-fish is Naⁿudze, and the name of the Morning-Sky mask is X^ttslanéd, and the name of the cloud-sweeper is Ya^xyigés, and the name of my mask is Copper-Maker, and your dance will be the 1a^olaxa." Thus he said. "And this my frog feast-dish will go to you, and you will be a cannibal, and your name will be Gwa^x'gwawik" during the winter dance." Thus said Wisest-One to Stone-Body. "Now go with your wife." Thus he said.

Stone-Body arose at once and took hold of Great-Inventor. Then they went down to the beach, and went aboard their canoe. The crew took the large box and the frog feast-dish. The princess of Wisest-One came also,

g^tgameé," ⁵ne^x'^lae. Wá, hé^x'ⁱdaem^l'^awíse N^enwaqawa^e la 1e^twult^l'^alil-xés k[']é[']dele. Wá, lar^m'^lae lá[']wades T[']é[']semg[']it.

Wá, la^l'^lae e[']t[']ed ax[']e[']dxa ⁵wa[']lasé g[']ildasa. Wá, la^l'^lae ax[']wult^l'^alaxa q[']é[']némé yae[']xumla. Wá, hé[']m le[']da t[']equimé 1e[']wa né[']tsenoxwe yixu[']m^la 1e[']wa t[']lkwag[']mé yixu[']m^la 1e[']wa qe[']ma[']q go[']guma[']e N^enwaqawa^e yixu[']m^la 10 1e[']wa 1e[']x[']lexáge[']m^t yixu[']m^la 1e[']wa xé[']e[']kulg[']its 1e[']x[']lexáge[']m^t yixu[']m^la 1e[']wa q[']á[']kógam['] yixu[']m^ltsa 1e[']x[']lexáge[']m^t. Wá, la^l'^lae ¹⁵w[']l[']otsá lá[']xá ⁵wa[']lasé g[']ildasa.

Wá, la^l'^lae ax[']e[']dxa mo[']tslaqe nau[']álakwa. Wá, la^l'^lae ts[']ts[']s. Wá, la^l'^lae ⁵ne[']k[']a: "Yó[']m hé[']k[']'^ala[']lyusa yae[']xum[']lex," ⁵ne[']x[']'^lae. Wá, la^l'^lae e[']t[']ed yá[']q[']gata. Wá, la^l'^lae ⁵ne[']k[']a: "Wá, 20 hé[']m 1e[']g[']emsa t[']equimé Xa[']n[']niuse. Wá, hé[']més 1e[']g[']emsa né[']tsenoxwe Na[']nudze. Wá, hé[']m[']is 1e[']g[']emsa 1e[']x[']lexáge[']m^t X[']tslanédé. Wá, hé[']m[']is 1e[']g[']emsa xé[']kulg[']'^{is}e Yá[']xyi- 25 gé[']se. Wá, hé[']més[']en yixu[']m^té, hé[']m 1e[']g[']emse 1á[']q[']wag[']la. Wá, lar[']m[']s 1a[']o[']laxat[']ot," ⁵ne[']x[']'^lae. "Wá, la['] ⁵més[']ek lá[']g[']in wóq[']'^lsek tó[']qul[']ta. Wá, lar[']m[']as há[']mat[']lat[']ot. Wá, la['] ³⁰més 1e[']g[']adi[']es Gwa[']x'gwawik['] lá[']xá ts[']é[']tséqa," ⁵ne[']x[']'^lae N^enwaqawa[']yax T[']é[']semg[']ite. "Wá, há[']g[']a 1e[']wos g[']em[']mex," ⁵ne[']x[']'^lae.

Wá, hé[']x[']'ⁱdaem[']l[']'^awíse T[']é[']stmg[']ite 35 1á[']xult['] qá[']s ne[']x[']'^ledex K[']wé[']k[']waxá[']wa[']e. Wá, la^l'^lae hó[']qunt[']tsés qá[']s le hó[']guxsa lá[']xés yá[']yats[']le. Wá, la^l'^lae dá[']le k[']wey[']masexa ⁵wa[']lasé g[']ildasa 1e[']wa wóq[']'^lase tó[']qul[']ta. Wá, g[']'^x- 40 ⁵m[']laeda k[']'^lé[']delas N^enwaqawa[']e ó[']-

and they all went aboard the three paddle-side canoes.

Then Stone-Body shouted "Wo!" and the three paddle-side canoes started together. They did not go far when Wisest-One made the tide turn, and the current was really strong. The three canoes of Stone-Body could not go against it, and the canoes of Stone-Body just drifted back to the beach of the house of Wisest-One.

Then one among the attendants of Wisest-One went down to the beach and told Stone-Body that Wisest-One did not wish his princess and the frog feast-dish to go to him. The princess of Wisest-One also spoke at once, and said, "O master! this is the way my father acts: as soon as I and the frog feast-dish are taken into the canoe, then he at once turns the tide the wrong way; and therefore as soon as I and the frog feast-dish are taken ashore, he again turns the tide the right way." Thus she said.

Then Stone-Body spoke, and said to his attendants, "Take the frog feast-dish and my wife ashore." Then the frog feast-dish [was taken] and [with] the woman were carried into the house of Wisest-One. The tide ceased running at once. Then the attendants of Stone-Body went aboard, and the [really] strong tide turned the right way.

Then Stone-Body shouted "Wo!" and the three paddle-side canoes started.

gwaqa. Wá, la^olae ^owi^ola hó'guxs lá'xa yú'dux^otslaqé s'é'sesexwáq xwa^ošwak'luna.

Wá, la^olae ^one'ke T'e'semg'ite wó-xwa. Wá, hé'x^oidaem^ola'wise ^oni'má- 5
x^oid sesap^oé'deda yú'dux^otslaqé s'é'sesexwáq xwa^ošwak'luna. Wá, k'le's'em^ola'wise qwe'sg'ilaxs la'é ó'dzeba'x^oidamase Ni'nwaqawa'yaxa á'la la hó'kwimas tsá'la. Wá, la^olae wá^owix'á'leda yú- 10
dux^otslaqé ya'yatslas T'e'semg'ite laq. Wá, la^olae á'tim g'ax tsá'á'lidzime yae'yatslas T'e'semg'ite lax l'tema'isas g'ó'kwas Ni'nwaqawa'é.

Wá, la^olaeda ^oni'mó'kwe lax á'yil-kwas Ni'nwaqawa'é li'ntsles lá'xa l'tema'ise qa's lé né'fax T'e'semg'itaxs k'le'sae hé'q'á'le Ni'nwaqawa'yax les k'le'dete i^oé'wa wó'q'á'se hó'q'ulí'la laq. Wá, hé'x^oidaem^ola'wiseda k'le'delas 20
Ni'nwaqawa'é ó'gwaqa ya'q'ég'á'la. Wá, la^olae ^one'ka: "fya. q'á'g'wida, hé^omox gwe'g'ilen ó'mpéx g'ílnaywa^om'en la dá'xtsima i^oé'wó'xda wó'q'á'sex hó'q'ulí'la lá'ex hé'x^oidaem ó'dzebax- 25
í'dxwa tsá'lax. Wá, g'ílnaywa'mesen hó'tá i^oé'wa wó'q'á'sex hó'q'ulí'la, lá'é hé'x^oidaem é'tled hé'fbax^oida'masxwa tsá'lax," ^one'x^olae.

Wá, la^olae ya'q'ég'á'le T'e'semg'it. 30
Wá, la^olae ^one'ka, lá'ex á'yil'kwé: "Wé'g'illa ax'é'dé'xoxda wó'q'á'sex hó'q'ulí'la qa lé'sox hó'tá i^oé'gun g'e-ne'mk," ^one'x^olae. Wá, hé'x^oidaem- 35
la'wise ax'é'tse'wéda wó'q'á'se hó'q'ulí'la qa's lé tá'ó'dayu i^oé'wa tsá'daqé lax g'ó'kwas Ni'nwaqawa'é. Wá, hé'x^oidaem^ola'wise q'ó'q'óstá'na'kuleda tsá'la. Wá, g'á'x^olae hó'guxseda á'yil'kwas T'e'semg'ite, lá'é hé'fbax^oitsosa á'la la 40
hó'kwimas tsá'la.

Wá, la^olae ^one'ke T'e'semg'it, wó-xwa. Wá, la^olae sésap^oé'deda yú'dux^o-

As soon as the canoes started, he shouted again like the Dzó'noq'wa, and the houses of Wisest-One and of his tribe caught fire. He came (back) and passed the Gwa'se'la, for his canoes were full.

Now they came to Feasting-Place, the house of Real-Chief. Stone-Body saw at once the copper house that had belonged to Copper-Maker, and the loon was sitting and watching in the middle over the door of the house; and as soon as the loon saw the canoes of Stone-Body, it cried at once.

Then the three canoes of Stone-Body landed on the beach of the copper house. Then the chief of the attendants arose. He spoke, and said, "O Chief Real-Chief! come and show yourself, and see what we obtained for you." Thus he said.

Then Real-Chief came out of the copper house. He spoke, and said, "O brother, welcome! Come, brother, and eat (in the house of) Inviter, the son of Real-Chief." Thus he said.

Then the attendant of Stone-Body spoke again, and said, "O chief! listen, for this your brother made war for you; and the large copper house that was the house of Copper-Maker shall be yours; and this loon, that sits and watches right over the door, shall be yours; and this Paddleside-Copper-Canoe shall be yours; and these forty slaves, and these names. Now, your name will be Copper-Maker and Cop-

tslaqé sésé'sexwáq xwa'xwakluna. Wa, gT'ém'la'wísé sap'édé yáe'yats'las T'é'semg'ité, la'é é'dzaqwa dzó'noqwa. Wa, la'm'lae xu'm'tide g'ó'kwas Né'n-waqawa'é l'é'wis g'ó'kulóté. Wa, g'a'x-
 5 'ém'lae haya'qalaxwa Gwa'se'lax qá'xs l'é'ma'e qó'té ya'yats'las.

Wa, g'a'x'lae lax Gwa'yasdim'sé lax g'ó'kwa'lasas 'na'x'na'xu'la. Hé'x'ida-ém'la'wísé T'é'semg'ité dó'x'wale'laxa 10 l'a'qwasg'mé g'ó'x'dés l'a'qwa'ila. Wa, la'm'lae klwa'leda dá'doq'wale'l-g'ise xa'wé la'xa'na'qu'sta'yasa t'é'x'ila-sa g'ó'kwé. Wá, gT'ém'x'd'lae dó'x-
 15 'wale'leda xa'wax yáe'yats'las T'é'sem-15 g'ótaxs la'é hé'x'ida'm g'ó'tala.

Wa, la'lae la'g'aliseda yu'duy'ts'laqé yáe'yats'las T'é'semg'ité lax l'é'ma'isasa l'a'qwasg'mé g'ó'kwa. Wá, la'lae l'a'x'ut'x'seda gT'gama'yasa a'y'lkwé. 20 Wá, la'lae ya'q'leg'ala. Wá, la'lae 'né'ka: "ya, gT'gámé, 'na'x'na'xu'la, wé'ga né'émx'édéx qá's g'a'xa'ós dó'x'wíd'ganu'x' ya'némk' qá's," 'né'x-
 25 'lae.

Wá, g'a'x'lae 'na'x'na'xu'la g'a'xa-wels la'xa l'a'qwasg'mé g'ó'kwa. Wá, la'lae ya'q'leg'ala. Wá, la'lae 'né'ka: "ya, 'né'mwót, g'é'lak'as'la. Wá, g'é'la-
 30 ga, 'né'mwót, qá's g'ax la'g'raós l'é'xwa' l'a'x'ga l'a'le'h'ak' xunó'kwas 'na'x'na-
 xu'la," 'né'x'lae.

Wá, la'lae é'dzaqwa ya'q'leg'afeda é'lkwas T'é'semg'ité. Wá, la'lae 'né'ka: "ya, gT'gémé. Wé'g'ila hót'é-35 la'lex qaxs só'maé la'g'id'esek' w'na'ga 'né'mwótek; Wá, yu'máoxda wá'laséx l'a'qwasg'mé g'ó'kwa; wá, yó'ém g'ó'x'dés l'a'qwa'ila'ox. Wá, la'mé-
 40 sox qó'si. Wá, yu'mes dá'doq'wale'l-g'isóxda xa'wéx klwa'la la'xwa aw'g'at-tá'yaxsa t'é'x'í'lax. Wá, la'móx qó'si. Wá, la'mé'sik' qó'si'g'ada l'a'qwasg'mé'

per-Dancer, and the names of your daughter will be Copper-making-Woman and Copper-in-House; and the carved post standing outside of the copper house will be yours, brother; and the coppers in this copper canoe, and this Mink-Dancer mask, will be yours. Now I have finished with this, what I obtained from Copper-Maker.

"And now again what I obtained from the Bella Coola! This large amount of property will be yours. These four hundred marten-skin blankets, and these four hundred lynx-skin blankets, and these one hundred bear-skin blankets, and these one hundred grisly-bear blankets, and these two hundred dressed caribou-skins, and these four head-dresses, and these four rattles to rattle for those who rock Crying-Child, and these ten bark boxes full of hemlock-sap, and ten bark boxes full of cinquefoil-roots, and this large Paddleside-Folding-Canoe,—this will be yours, brother; and this renowned chief of all the myth people, Great-Inventor, and his crew, now he will go and rock the great Crying-Child dancer." Thus said the chief of the attendants of Stone-Body. Now, that was all.

Then Real-Chief thanked him for his speech, and he asked his tribe to go and carry up all the property. Then

sé'sexwáq xwá'kluna. Wá, gá'mé'sé-
gáda mó'sgrmg'usták' qlá'k'a; wá, gá-
m'é'ségáda t'é'grmk; Wá, lár'm tsé-
gádlés t'lá'qwgá'la tó t'lá'qwá'láé.
Wá, lá'lé t'é'gádlés t'slédá'ql'édz'a'yaqló- 5
sas t'lá'qwgá'iláyógwá tó t'lá'qwh'qá-
'ná'k". Wá, yú'mésit'oxda t'é'sé'x tsá-
x'sé lax'xda t'lá'saná'yaxsa t'lá'qwasgr-
m'éx gr'kwa. Lá'mxá'x qósi, 'n'é'm-
wót. Wá, gá'mé'ségáda t'lá'qhwák' 10
qó'tla lax'gá'da t'lá'qwasgrmk' xwá-
kluna; wá, gá'mé'ségáda yéx't'énk'
m'é'mtsalá'h'má. Wá, lár'mk' qósi.
Wá, lár'm gwá'f l'é'xéq. Wá, yú'mén
gá'yánem lax t'lá'qwgá'la. 15

"Wá, lár'més'én'édédí, yis'grín gá'-
yanémk' lá'xa B'é'l'xula. Wá, lár'mk'
qósi'gáda ql'é'némk' dá'ldána'xwa, yis-
gáda mó'pl'nyag'ik' t'egys'sém 'ná-
é'ny'uná'ya tógwá'da mó'pl'nyag'ik'
'wá'lax'á'sgrm 'nár'ny'uná'ya tógwá'da 20
lá'k'téndik' t'é't'ésgrm 'nár'ny'uná'ya
tógwá'da lá'k'téndik' gr'g'á'á'sgrm 'ná-
é'ny'uná'ya tógwá'da má'pl'nyag'ik'
é't'lag'ima; wá, gá'mé'ségáda mó's-
grmk' yáe'x'wíwá'ya tógwá'da mó'tsla-
q'ek' yá't'iqá qá yá't'á'lasósó'xda yá't'-
laxwá Á'ténk'lálá'x; wá, gá'mé'ségáda
m'qá'sgrmk' t'slá'qém'tsem qó'tax'gáda 25
lá'q'ik', tógwá'da m'qá'sgrmk' t'slá-
qém'tsem qó'tax'gáda t'x's'grmk';
'né'x'láé. "Wá, gá'mé'sít'agáda 'wá-
lasek' dá'ldáda sé'sexwáq xwá'kluna.
Lár'mk' qósi, 'n'é'mwót, tógwá'da 'má'l-
t'éh'k' gr'gámé'só'xda 'ná'xwax nú'xne- 35
mis, yis'grá K'wé'klwaxawik' tógwá's
lé'élód'ek; Wá, lár'mk' lá't há'xulá't
qá'ó'xda 'wá'lax'á'x á'l'mk'á'lalá't,"
'né'x'láéda gr'gámá'yasa á'yí'lkwas
T'é's'tmg'ite. Wá, lár'm'láé 'wí'la. 40

Wá, lá'láé 'ná'x'má'x'la mó'lás
wá'tdmas. Wá, lá'láé ask'á'laxés
gr'ó'kulóté qá l'é's 'wí'la 'má'má'wá'laxa

all the men went down to the beach to carry it up. As soon as all the property was ashore, Stone-Body got out of his canoe, pulling Great-Inventor (along). Then his crew also went ashore. Then they went into the copper house, and Stone-Body was given food to eat. Then they finished eating.

Then one of the tribe of Real-Chief came, and said, "O Chief Real-Chief Copper-Maker! (for now his name was Copper-Maker.) I think this is Head-Winter-Dancer standing in his canoe and singing his sacred song." Thus he said. Then he whose name was Copper-Maker went to look, and he saw that it was his father.

Then Copper-Maker called his tribe, that they should all go to the front of the copper house, for he learned that his father was now war-dancer in the winter-dance. Then Head-Winter-Dancer came to the beach of the house of Copper-Maker, and he told Copper-Maker that his tribe should beat time rapidly. Then they beat time on the front boards of the house.

Then Head-Winter-Dancer caught his magic power and threw it towards where the Paddleside-Serpent-Canoe of Stone-Body was. Then the Paddleside-Serpent-Canoe of Stone-Body started down into the ground at one end of the village, and came out at the other end, and it went back again to where it had been. Then Head-Winter-Dancer took

⁵na'xwa da'dana'xwa. Wá, la⁹lae ⁶wi-
léda ⁶na'xwa be'begwanim ho'qunts'lés
la'xa l.éma'ise qa's le ⁶mó'sdesaq. Wá,
g'i'rim'la'wise ⁶wi⁹losdeséda ⁶na'xwa
da'dana'xwa, la'e Tlé'semg'ité lo⁹ta 5
la'xes ya'yats'é. Wá, lae'm⁹lae né'xe-
lax Kl'wek!waxa'wa'e. Wá, la⁹lae
o'gwaqa la ho'x⁶wéltawe kl'wey'imas.
Wá, la⁹lae ho'gwita la'xa l.lá'qwasgimé
g'o'kwa. Wá, la⁹lae l.léxw'lag'ite 10
Tlé'semg'ité. Wá, la⁹lae gwa' l.lé-
xwa'.

Wá, ga'x⁹laeda ⁶nemó'kwé lax
g'o'kulotas ⁶na'x⁶na'x⁹la. Wá, la⁹lae
⁶né'ka: "ya, g'i'game', ⁶na'x⁶na'x⁹la 15
l.lá'qwa'g'ila, (qa'xs h⁶ma'e lé'g'adés
l.lá'qwa'g'ila,) ⁶né'ke'g'in.lax" yó'rm
Tslá'qama'yoxda l.lá'xuxsex la'xos ya-
'yats'éx yala'qula," ⁶né'x⁹lae. Wá, hé'x-
⁶ida'm⁹la'wiséda la lé'g'adés l.lá'qwa'g'i- 20
la la do'x⁶widéq. Wá, lae'm⁹lae do'x-
⁶wale'la qéxs hé'maés o'mpé.

Wá, hé'x⁶ida'm⁹la'wisé l.lá'qwa'g'ila
lé⁹lalaxés g'o'kuloté qa lé's ⁶wi⁹la lax
l.lá'sana'yases l.lá'qwasgimé g'o'kwa, 25
qa'xs lé'ma'e ⁶maht⁹laxés o'mpaxs l.lé-
⁶ma'e to'x⁶wid la'xa tsé'ts'éqa. Wá,
ga'x⁹lae Tslá'qama'e lax l.léma'sas
g'o'kwa; l.lá'qwa'g'ila, la'e wá'xax l.lá-
qwa'g'ila qa lé'x⁶dzó'dé's g'o'kulotas. 30
Wá, la⁹lae lé'x⁶dzó'dxa tsá'g'e.masa
g'o'kula.

Wá, la⁹lae hé'x⁶ida'm⁹ Tslá'qama'e
dá'sg'emdxés nau'alax⁹lé, la'e
gwé'baits⁹l⁹nax⁹l⁹des lax ha'né'dzasas 35
s'i'seyulimé sé'sexwáq xwa'klunas Tlé-
semg'ité. Wá, hé'x⁶ida'm⁹la'wiséda
s'i'seyulimé sé'sexwáq xwa'klunas
Tlé'semg'ité má'x⁶id qa's le la'ba'ta-
lis lax apsa'l⁹sasa g'o's⁶demé. Wá, 40
ga'x⁹lae qlá'xwa la'xa apsa'l⁹lé.

back what he had thrown at the canoe of Stone-Body.

As soon as he had caught his magic power, he threw it towards the loon that was sitting over the door of the copper house. Then the loon went flying around. It went four times from one end of the village to the other. Then Head-Winter-Dancer took back his magic power, and then he threw it into himself. Then (the frogs in) his belly began to croak, and the frogs came out of his belly, and he took them back.

Then he threw it against the house, and he threw the Amilk¹ at the tribe of Copper-Maker. Then all the dancers became excited. They laughed and cried. Then he took back his magic power. That was the first Amilk. Now it was finished.

Now, he had a small pin (?) on each side of his head, and he had around his waist a belt. Then he was called by Copper-Maker. He went out of his canoe at once, and went up to the house. He did not walk fast at all. He walked like a snail, and it took him from noon until evening to come up from the beach. In vain Head-Winter-Dancer was asked to walk faster. Every time he walked faster, the frogs began to croak in his belly.

Wá, g'a'x'lae la'xés ha'né'dzase e'tléda.
Wá, la'lae e'toxwé Tslá'qama'yaxés
la'x'de mex'e'dayuxa ya'yats'as Tlé-
stmg'it.

Wá, g'a'f'ém'la'wíse dá'x'idxa nau'ala- 5
gumas la'e e'tfed gwe'bat'slá'nax'id's
lá'xa xa'wé, y'í'xa klwá'la lax 'néq'ó'stás
t'lex'lása í'la'qwasgémé g'ókwa. Wá,
hé'x'idam'la'wíse'da xa'wé la plá-
tsá'x'í'da. Wá, la'lae mó'p'tna lá'na- 10
s'wa lá'xa ap'sa'f'í'sasa g'ó's'dmsaxs
la'e Tslá'qama'e e'toxwaxa nau'ala-
gumas. Wá, la'lae ql'ulé'x's'ém la
mex'e'tsa nau'alagumas. Wá, hé'x'idá-
ém'la'wíse s'wa'klug'afé t'ré'la's. Wá, 15
g'a'x'lae'da wó'q'á'se lá'qá lax t'ré'la's.
Wá, la'lae e'toxwaxa wó'q'á'se.

Wá, la'lae e'tfed gwe'bat'slá'na-
x'idés lá'xa g'ókula. Wá, la'ém'lae
mex'e'tsa am'lkwé lá'xa g'ó'kulotas 20
í'la'q'wag'í'la. Wá, hé'x'idam'la'wíse
s'wa'séda 'ná's'wa qas gwe'y's'déma í'e-
'wa d'edá'í'elá' í'e'wa ql'wá'q'usá'la. Wá,
la'lae e'toxwaxa nau'alagumas. Wá,
hé'ém 'né'm'ém g'íl am'lkwé. Wá, 25
la'ém g'wá'la.

Wá, la'ém'lae í'a'í'edze'nwé axa'la
lax e'wana'yas x'ó'nsas. Wá, la'lae
sa'bóyá'laxa x'í'kwa. Wá, la'lae í'e'la-
lasós í'la'q'wag'í'la. Wá, hé'x'idam- 30
'la'wíse la lá'ítá la'xés ya'yats'le qá's le
lá'sdés'e'la. Wá, la'ém'lae k'és e'at-
tse'laxs qá'nakulac. Hé'ém'lae wá'la-
wéda ql'udá'dze'qé. Wá, la'ém'lae sé'nó-
í'e'laxa g'e'x'í'de lá'xa n'eq'á'la lá'g'aa 35
lá'xa la d'z'a'q'wa lá'sdés'e'la lá'xa í'émá-
ise. Wá, la'ém'lae wá'x'axs'wé Tslá'-
qama'e qá's ya'yax'até qá'sa. Wá,
g'í'lnaywam'la'wíse ya'ya'na qá's'í'da,
la'e hé'x'idam s'wa'qlug'afis t'ré'le'. 40

¹ Boas, *The Social Organization and the Secret Societies of the Kwakiutl Indians* (Report of the U. S. National Museum, 1895, p. 582).

At last he arrived at the house of Copper-Maker, wearing arm-rings of cedar-bark and leg-rings of cedar-bark. He was immediately given food by his son. After Head-Winter-Dancer had eaten, the son of Copper-Maker, Inviter, was missing. He had disappeared when the tribe of Copper-Maker performed the Amilk*.

The tribe did not know about it, and in vain they looked for him. Then the tribe gave up looking for him, and Stone-Body only said that he would go to war again against a large tribe. Then Head-Winter-Dancer told (them) that (Copper-Maker's son) had only disappeared for the winter dance. Then the ancestors of the Qwé'q'sotlenox* were going to have a winter dance.

When day came [again] the daughter of Copper-Maker disappeared. Now two had disappeared. The first who had disappeared was to be a cannibal, and the second one was to be Crying-Child. Then they tried to catch the cannibal and Crying-Child. When night came, the cannibal was made to dance. Then Head-Winter-Dancer asked Copper-Maker to feed the cannibal with one slave.

A slave was killed at once. Then the cannibal ate him. He ate the whole slave. Then Head-Winter-Dancer said that his name was Eating-a-Whole-Man, for he had eaten an entire slave. Then they sang four songs for Crying-Child, and then Copper-Maker distributed all the property among the tribe. Then he finished his winter dance.

Wá, la'dzá'la'laé la'g'aa la'xa g'o'kwas 1.á'qwa'g'ila. Wá, la'e'm'laé dzé'dzétsla'nala, wá, la'laé dzédzétse'sela. Wá, la'e'm'laé hé'x'á'da:m la 1.é'xwé'la-g'it'sés xunó'kwé. Wá, la'laé gwa' 5 1.é'xwé' T'slá'qama'é, la'álas ná'nugumé xunó'kwas 1.á'qwa'g'ila, yix 1.á'le'ti.á. Wá, la'mé x'is'é'd qaxs lé'x'dé amé'kwéda g'o'kulótas 1.á'qwa'g'ila.

Wá, la'laé k'és q'á'1.éda 1.é'q'wala. 10 1.á'yaq. Wá, la'laé wu'p'e'm á'laq. Wá, la'laé ya'x'á'déda 1.é'q'walara'é á'la qéxs la'é á'mé T'é'sem'g'ité 'néx' q'a's le é'téd w'í'nax 'né'm'sg'e'ma'kwa 1.é'q'walara'ya. Wá, la'laé T'slá'qama'é né'fa 15 qéxs á'maa x'is'é'd la'xa ts'é'ts'leqa. Wá, la'e'm'laé ts'é'ts'leqat'eda ga'lása Qwé'q'sot'lenoxwé.

Wá, la'laé é't'éd 'ná'x'á'da, la'é x'is- 20 'é'déda ts'á'tsladá'gimé xunó'x's 1.á'qwa'g'ila. Wá, la'e'm ma'ó'kwéda la x'is'é'da. Wá, la'e'm'laé há'mats'á'eda ga'le x'is'é'da. Wá, la'més Á'lemk'á'la-1.á'eda má'k'ílaq. Wá, la'laé k'i'myasi-'wéda há'mats'á 1.é'wa Á'lemk'á'la. Wá, 25 la'laé ga'nul'á'da, la'é ná'naqá'masé'wéda há'mats'á. Wá, la'mé T'slá'qama'é axk'á'la'x 1.á'qwa'g'ila qa ham-g't'lé'sés 'né'mó'kwa q'á'k'ó la'xa há'mats'á. 30

Wá, hé'x'á'da:m'la'wisé k'lé'la'x tse-'wéda q'á'k'ó. Wá, la'laéda há'mats'á 35 hamx'á't'érq. Wá, la'laé 'w'í'laxa q'á'k'ó'x'dé. Wá, la'laé 'né'k'é T'slá'qama'é qa 1.é'gadesés 1.á'wikwé qa'xs 1.é'ma'é 1.á'wix'sa 'né'mó'kwé q'á'k'á. Wá, la'laé é't'éd q'i'mtasé'wéda' Á'lemk'á'la, yisa mó'sg'imé q'le'mdema. Wá, 40 la'e'm'laé p'ris'á'dé 1.á'qwa'g'ílasa 'na'ywa dá'danax' la'xés g'o'kulóté. Wá, 40 la'e'm'laé gwa'f ya'wix'íla.

Now, all the people loved Copper-Maker. Then the chief of the attendants spoke, and said, "Oh, my dear Copper-Maker! go on and marry again, that you may have two wives." Thus he said. "This is what the crew of Stone-Body wish: they want us to go and take the princess of Chief Hamalak'aua'e, the chief of the 'ni'mgés,"—thus he said,— "for he gave his princess, Q'le'xwaq'ā'nak", to Stone-Body." Thus he said. "We only need to fetch her for Copper-Maker." Thus he said.

Then Head-Winter-Dancer said that his words were good. Many people, the ancestors of the Qwe'q'sot'ēnox", got ready. They were going to use the three paddle-side canoes. Stone-Body was going to use the Paddleside-Serpent-Canoe, and Copper-Maker was going to use the Paddleside-Copper-Canoe, and the chief of the attendants of Stone-Body was going to use the Paddleside-Folding-Canoe,—that Paddleside-Folding-Canoe of Great-Inventor.

Then all the 'wi'wō'masgēm went aboard the canoe of Stone-Body, and the Qwe'q'sot'ēm went aboard the copper canoe and the Paddleside-Folding-Canoe. Then Stone-Body stood in the place where he used to stand and shouted "Wo!" and the three paddle-side canoes started together.

Then they arrived at Alert Bay, and they saw four men paddling a canoe. Then Copper-Maker spoke, and said, "O brother Stone-Body! show me how you do when you make war." Thus he

Wā, la'laē g'ō'kulotas 'na'zwarm la la'xulanu'x' lā'q'wag'ila. Wā, la'laē ya'q'leg'alēda g'ŕ'gama'yasa a'yil'kwās. Wā, la'laē 'nē'ka: "ya, adā, lā'q'wag'il. Wē'g'adzā ē't'ēd g'egā'dix qa ma'ō'kwēsōs g'ēg'ē'maqōs," 'nē'x'laē. "Wā, hē'mis g'wō'yō'sōxda klw'ryf-maxs T'ē'semg'ite, q'ns la dā'si'wē k'ē'ēdelasa g'ŕ'gama'ē Hama'lak'aua'ē, g'ŕ'gama'yasa 'ni'mgēsē," 'nē'x'laē, "q'ē'ss hē'māē xu'ngūmsa'ēs k'ē'ēdelāē Q'ē'xwaq'ā'nak'wa lā'xōx T'ē'semg'itēx," 'nē'x'laē. "Wā, la'mē'sns a't'ml lā' dā'ŕ'qē qā'ō'x lā'q'wag'ilax," 'nē'x'laē.

Wā, hē'x'ā'idam'la'wīse Tsā'qamā'ē ē'x'ak'ēx wā'ŕ'ēmas. Wā, la'laē xwā'nā'ŕ'ida, yixā q'ē'mmōta lē'l'qwalatā'yaxa g'ā'lāsa Qwē'q'sot'ēnoxwē. Wā, la'm'laē ya'yasēlaxa yō'dux'tsāqē sē'sēxwāq xwā'kluna. Wā, la'm'laē T'ē'semg'itē ya'yasēlaxa s'ē-yu'ēmē sē'sēxwāq xwā'kluna. Wā, la'laē lā'q'wag'ila ya'yasēlaxa lā'q'wasgēmē sē'sēxwāq xwā'kluna. Wā, la'laē g'ŕ'gama'yasa a'yil'kwās T'ē'semg'itē ya'yasēlaxa dā'ŕ'āda sē'sēxwāq xwā'kluna, yix dā'ŕ'āda'x'ēdē sē'sēxwāq Klwē'kwaxawā'ē.

Wā, la'laē 'wī'la hō'g'uxsēdā 'wī'wō-'masgēmē lax ya'yats'lās T'ē'semg'ite. Wā, la'laē hō'g'uxsēdā Qwē'q'sō't'ēmē lā'xa lā'q'wasgēmē lē'wā dā'ŕ'āda sē'sēxwāq. Wā, la'laē T'ē'semg'ite lā'xwāda lā'xēs lā'wāsē. Wā, la'laē wō'xwā, Wā, hē'x'ā'idam'la'wīse 'ni'mā-x'īd sēsāp'ē'dēda yō'dux'tsāqē sēsē'sēxwāq xwā'zwākluna.

Wā, la'laē lā'g'raa lax 'yē'l'ēse, lā'ē dō'x'wā'ē'laxa sīō'nakula mō'x'ā'ēda bē'br'gwanēmē ya'yās'lāq. Wā, la'laē ya'q'leg'ā'ē lā'q'wag'ila. Wā, la'laē 'nē'ka: "ya, 'ni'mwōt, T'ē'semg'it.

said. The paddlers tried in vain to escape.

Then Stone-Body shouted "Oh!" and there was a strong flash of lightning, and all the four men who were using the canoe fainted. Then the three paddle-side canoes steered towards it together, and the men were all like dead. Then Copper-Maker had seen how his younger brother did, and they just left the four men.

Now they arrived at Xulk*. Then Stone-Body shouted like the Dzo'noq'wa, and Hamalak'aua'e came out of his house at once. He spoke, and said, "O son-in-law, Stone-Body! come to your wife." Thus he said when he called his princess to come out of the house.

Then he said, "Come, Q'e'xwaqla'nak", and go to your husband." Thus said Hamalak'aua'e to his princess, for he was really afraid of Stone-Body. Q'e'xwaqla'nak* came at once out of her father's house, and went down to the beach where the three paddle-side canoes were.

Then the chief of the attendants of Stone-Body spoke, and said, "O Copper-Maker! now go ashore to your wife." Thus he said. Then he went to the place where Q'e'xwaqla'nak* was standing, and took her into the canoe.

Then the attendant of Stone-Body spoke again, and said, "O Chief Hamalak'

Wa'dzaentsos do'qwamatses gweg-i-la'saos la'xes w'nase'wos," ne'x'lae. Wa, lae'm'lae wax' hehtsaw'e'da sio'nakula.

Wa, la'lae T'le'semgite o'xwa. Wa, la'lae a'lax'id l'lene'x'wida. Wa, a'em'la'wise 'na'ywaim ha'manex'wideda mo'kwé be'begwanem ya'yasi'laxa xwa'kluna. Wa, la'lae 'nem'a'x'id gwé'xto'x'wideda yu'dugtslaqé sésé'sex-waq xwa'xwak'luna laq. Wa, lae'm'lae 'na'ywaim hé gwé'x's la h'e'le'la. Wa, lae'm'lae do'x'walele l'a'q'wag'ilax gwé'g'ilasases ts'a'ya. Wa, la'lae a'em ba'seda mo'kwé be'begwanema. 15

Wa, la'lae la'gaa lax Xulk'wé, la'e T'le'semgite e'tled dzo'noqwa. Wa, hé'x'idam'la'wise Hamalak'aua'e gra'x la'wils la'xes g'o'kwé. Wa, la'lae ya'q'leg'afa. Wa, la'lae 'ne'ka: "ya ne'gu'mp, T'le'semg'it, g'e'la. Wa, g'e'la gra la'x'gas gen'e'm'g'os," ne'x'laes la'e l'e'la'xés k'le'déle qa gra'xes la'wils lax g'o'kwas.

Wa, la'lae 'ne'ka: "Wa, g'e'lag'a 25 Q'e'xwaqla'nak", qa's la'lag'aos la'x'gas la'wene'm'g'os," ne'x'lae Hamalak'aua'e, la'xes k'le'déle, q'a'taxs a'lae k'i'i'tdes T'le'semgite. Wa, hé'x'idam'la'wis gra'xe Q'e'xwaqla'nakwé la'wils 30 lax g'o'kwasés o'mpé. Wa, la'lae h'e'nt'slés la'xa l'ema'ise qa's le lax me-xe'dzasasa yu'dux'ts'laqé sésé'sex-waq xwa'xwak'luna.

Wa, la'lae ya'q'leg'afeda g't'gama- 35 'yasa a'yit'kwás T'le'semg'ite. Wa, la'lae 'ne'ka: "ya, l'a'q'wag'il, wé'gra a't'e'sta la'xwa gen'e'maq'os," ne'x'lae. Wa, hé'x'idam'la'wise la a't'e'sta lax l'a'widzasas Q'e'xwaqla'nakwé qa's le 40 da'xsaq la'xes ya'yats'le.

Wa, la'lae e'dzaqweda e'lkwas T'le'semg'ite ya'q'leg'afa. Wa, la'lae 'ne'ka:

lak'aua'e! I am wooing your princess for our chief Copper-Maker; for we are making war all round the world for him." Thus he said. Then Hamalak'aua'e spoke, and said, "O son-in-law! come out of the canoe, that I may see your faces, my dears, brothers." Thus he said.

Then Copper-Maker and his wife were the first to get out of the canoe, and next to them Stone-Body. Then they were all out of the canoe. Now Hamalak'aua'e was going to give a wedding-feast to the tribe of his son-in-law. He was the first to give a wedding-feast [for her who had a husband]. Those who were wooing Q'e'xwaqla'nak" were given food four times.

As soon as the tribe had finished eating, Hamalak'aua'e sent ten young men to club seals at Da'gulk". They went in four canoes, and it was not long before they came back with the canoes full of seals.

Then they put them into the Paddle-side-Copper-Canoe. Stone-Body and his people and Q'e'xwaqla'nak" went into their canoes. Then Stone-Body stood up in the place where he used to stand and shouted "Wo!" Then the three paddle-side canoes started together. It was not long before they arrived at Feasting-Place. The forty seals were at once singed. After (the people) had singed them, they carved them, and Copper-Maker gave a feast with them to the first of the Qwe'q'sot'lenox". He also gave a wedding-feast,

"ya, g't'game' Hamalak'aua'e, g'a'din g'a'xi' g'gak'ax'gas k'le'deh'ose'ganu'x" g't'gamek', y'x'ga' l'a'q'wag'ilak', qax'ganu'x" g'a'mek' wine'sta'listelag'ituk," 'ne'x'lae. Wa, he'x'idam'la'wise ya'q'eg'at'e Hamalak'aua'e. Wa, la'lae 'ne'ka: "ya, ne'gump; wa, g'e'laga' ho'x'witax qen g'a'xlagi do'diqumdoi, aada', yu. 'na'p'nmwot," 'ne'x'lae. 5

Wa, he'x'idam'la'wis la g'il ho'x'witawe l'a'q'wag'ila l'e'wis g'ne'me. Wa, la'lae ma'k'ele T'e'sem'itaq. Wa, la'lae 'wi'lo'ta. Wa, la'm'lae ha'yase'x'sila'e Hamalak'aua'yax g'o'kulotase ne'gump'e. Wa, he'm g'a'labend ha'yase'x'sila qe'da la'wadeq. Wa, la'm'lae mo'p'etela hamg'tlasi-'weda g'a'xe g'gak'ax Q'e'xwaqla'nakwe. 10

Wa, g'i'p'em'la'wise gwal ha'm'peda l'e'lq'wala'at'e la'e 'ya'laq'e Hamalak'aua'e la'xa ne'q'o'kwe haya'pa qa le's kwe'xa la'xa me'gwate lax Da'gulkwe. Wa, he'x'idam'la'wis la ya'yasi'laxa mo'ts'laq'e g'a'la. Wa, k'e's'lata g'a'laxs g'a'xae qe'q'o'taxa me'gwate. 15

Wa, la'lae 'mo'dzem la'xa l'a'q'was-gem'e se'sexwaq xwa'kluna. Wa, la'm'lae ho'guxse T'e'sem'ite l'e'wis g'o'kulote i'o Q'e'xwaqla'nakwe, la'xes ya'e'yats'e. Wa, la'm'lae T'e'sem'ite l'a'xwala la'xes l'a'xwala'ase. Wa, la'lae 'ne'ka "wo." Wa, he'x'idam'la'wise 'nema'x'id sap'le'deda y'u'dux'-ts'laq'e se'se'xwaq xwa'xw'kluna. Wa, k'e's'lata g'a'laxs la'e la'g'ua lax Gwa'yasdemse. Wa, he'x'idam'la'wise ts'lex'f'tse'weda mo'sgem'ust'a me'gwata. Wa, la'lae gwal ts'lex'aq la'e sa'x'wi'deq. Wa, la'm'lae klwe'las'e l'a'q'wag'ilas la'xa g'a'lasa Qwe'q'sot'lenoxwe. Wa, la'm'lae o'g'waga ha' 20 30 35 40

because his wife was about to eat for the first time in a different village.

It was not long before Q'e'xwaqla-nak^a was with child. Then she gave birth to a girl. Copper-Maker wished at once to go to see his father-in-law at Xulk^a. The girl was four days old. Then they went into the Paddleside-Copper-Canoe. They started, and arrived at Xulk^a. Then he was called by Hamalak'aua'e, who gave them a feast, and they finished eating. Copper-Maker always wore a cedar-bark ring, for he had just given a winter dance.

Then Q'e'xwaqla-nak^a told Hamalak'aua'e that she was (expected) by the tribe of Copper-Maker to give food for the birth (of her child). Thus she said, Then Hamalak'aua'e sent again forty young men to club seals on Da'g'ulk^a. They went in ten canoes, and it was not long before they came back, having obtained a hundred seals. They put them into the Paddleside-Copper-Canoe.

Then Hamalak'aua'e told Copper-Maker about the Comox, that they had a good dance, the xwe'xwe. Thus he said. Copper-Maker said at once that he would send Stone-Body to make war on the Comox.

Then Copper-Maker and his wife went aboard their canoe. It was not long before they arrived at Feasting-Place. He at once called his tribe to

yaxex'stlas qae's lae'na'e gil hamy'e'de gene'mas la'xa o'gu'la g'o'x'dimsa.

Wa, k'e's'lat'la ga'laxs la'e bwe'x-
 'wide Q'e'xwaqla'nakwe. Wa, la'm'lae
 ma'yut'esa ts'la'ts'ladag'me. Wa, he'x- 5
 'idam'la'wise 'ne'ke' l'a'q'wag'ila qa's
 le e'tled do'q'waxes neg'omp'e lax
 Xulk^a. Wa, he'lat'la la mo'p'l'nywa'se
 'na'lasa ts'la'ts'ladag'me, la'e ho'guxsa 10
 la'xa l'a'q'wag'me se's'exwaq xwa-
 kluna. Wa, la'm'lae sap'le'da. Wa, la-
 'lae laga'a lax Xu'lkwe. Wa, he'x'idam-
 em'la'wise le'la'laso's Hamalak'aua'e.
 Wa, la'm'lae l'lexw'lag'ila. Wa, la-
 'lae gwal l'lexwa', wa, la'm'lae l'a'-
 q'wag'ila he'menata'em la l'a'l'lage'qwa-
 'lakwa, yisa l'a'ge'kw'e qa'xs a'p'mae
 ya'wix'ila.

Wa, la'm'lae Q'e'xwaqla'nakwe ne'fax
 Hamalak'aua'yaxs qa'tse'ta'la'saesma'-
 'yut'emases g'o'kulotas l'a'q'wag'ila,
 'ne'x'lae. Wa, he'x'idam'la'wise Ha-
 malak'aua'e e'tled 'ya'laqaxa mo'sgem-
 gustawe ha'ya'pa qa le's e'tled kw'e'xa, 15
 la'xa me'gwatas Da'g'ulkwe. Wa,
 la'm'lae 'ne'qa'ts'laqe ya'yats'las ga'la.
 Wa, k'e's'lat'la ga'laxs ga'xae hala'.
 Wa, la'm'lae la'k'undeda ya'nemas
 me'gwata. Wa, he'x'idam'la'wise la
 'mo'xdzem la'xa l'a'q'wag'me se'se- 30
 xwaq xwak'luna.

Wa, la'm'lae ts'lek'la'he'le Hamalak'aua-
 'yax l'a'q'wag'ila, yisa Q'o'mux'se, yixs
 e'kaes le'de, yixa xwe'xwe, 'ne'x'lae. 35
 Wa, he'x'idam'la'wise l'a'q'wag'ila
 'ne'k'x's he'ma'e 'ya'laqalex T'e'sem-
 gite qa le's w'naxa Q'o'mux'se.

Wa, la'm'lae ho'guxse l'a'q'wag'ila l'e-
 'wis gene'me, la'xes ya'yats'le. Wa,
 k'e's'lat'la ga'laxs la'e la'g'aa lax Gwa'- 40
 'yade'mse. Wa, la'm'lae he'x'idam'le-

come into his house; and as soon as they were all in, the ancestors of the Qwé'q'sotlenox" were invited to a feast for Copper-Making-Woman, for that was the name of the girl. Then the attendants of Stone-Body took charge of the seals. Now the clan 'wi'wo-'masgém were dividing the seals in two, and they distributed them among the Qwé'q'sotlem. This was the first feast of [many] raw seals made by Copper-Maker.

After the feast, Copper-Maker spoke, and said, "O Brother Stone-Body! I wish that you would go and make war on one tribe named Comox, for my father-in-law, Hamá'lak'au'e, said that they have a good dance, the xwe'xwe." Thus he said.

Stone-Body at once asked the 'wi'wo-'masgém to get ready; (and he continued,) "for I wish that we may start early in the morning." Thus said Stone-Body to his crew.

His crew were a hundred picked, heavy, thick-set men. In the morning, when day came, the chief of the attendants of Stone-Body arose early, and went down to where the Paddleside-Serpent-Canoe of Stone-Body was. Then he went aboard.

Then he spoke, and said, "Come, Chief Stone-Body, and our crew, you, 'wi'wo-'masgém, let us go and make war on the Comox." Thus he said. Then Chief Stone-Body and the great clan of the 'wi'wo-'masgém went down to the beach and went aboard the paddle-side canoe. Stone-Body stood at once in the place where he used to stand and shouted "Wo!" and the

'lalaxés g'ó'kuloté qa g'a'xés h'ó'gwéla l'ax g'ó'kwas. Wá, g'í'í'm'lá'wíse 'wi-'la'eta, wá, la'm'l'ae l'e'laniméda g'a-lasa Qwé'q'sotlenoxwé qa l'a'q'wagila-yugwa, q'á'xs hé'm'ae l'e'g'emsa tsá-t'sádagémé. Wá, lá'lae á'yí'lkwas T'e'smg'íté ax'xsilaxa mé'gwat. Wá, la'm'l'ae'da 'n'e'm'e'méda 'wi'wo-'masgémé ma'm'a'ts'laxa mé'gwaté q'á's ya'x'wíde's lá'xa Qwé'q'sotlémé. Wá, 10 la'm'l'ae g'il k'á'k'á'x'ma l'a'q'wagilasa q'é'n'em mé'gwata.

Wá, lá'lae g'wá'leda k'w'í'e, lá'e l'a'q'wagila ya'q'legata. Wá, lá'lae 'ne'ka: "ya, 'n'e'mwot, T'e'smg'íté. Wá-la-q'ég'in q'á's lá'ós w'í'naxa 'n'e'msg'í'makwa l'e'q'walata'e l'e'g'adés Q'ó'mux'se, q'á'xs 'ne'k'an n'g'u'mpa, yix Hamá-lak'au'ayaxs é'ka'e l'e'des'eda xwe'xwe," 'n'e'x'lae. 20

Wá, hé'x'í'da'm'lá'wíse T'e'smg'íté ax'k'l'axa 'wi'wo-'masgémé qa xwá-na'fídes "q'á'xg'in 'ne'k'ix' q'n ale'x-'wí'da'm'e'nsax ga'alata," 'n'e'x'lae T'e'smg'ítaxés k'w'eyí'mé. 25

Wá, lá'lae hé'x'í'da'méda k'w'eyí-masxa la la'k'í'nd la s'e'lyak' awo'x'sa-yux' hé'be'gwá'nima. Wá, lá'lae 'na'x-'í'dxa ga'la, lá'e gag'ú'stówéda g'í'gama-'yasa á'yí'lkwas T'e'smg'íté. Wá, 30 lá'lae h'e'nt'stes lá'xa há'ne'dzasasa s're-yulémé s'e'sexwáq xwá'klunas T'e'smg'íté. Wá, lá'lae laxs laq.

Wá, lá'lae ya'q'legata. Wá, lá'lae 'ne'ka: "Wá, g'e'lag'a, g'í'game' T'e'smg'íté l'e'wons k'w'eyí'max, yú, 'wi'wo-'masgém, q'ens lá'lag'i w'í'naxa Q'ó-mux'se," 'n'e'x'lae. Wá, hé'x'í'da'm'lá-wíse'da g'í'gama'e, yix T'e'smg'íté l'e'wa 'wá'lasé 'n'e'm'e'ma, yix 'wi'wo-'masgémé la h'ó'qun't'stes q'á's le h'ó'guxs lá'xa s'e'sexwáqé xwá'kluna. Wá, hé'x'í'da'm'lá'wíse T'e'smg'íté la 40

canoe started. It went straight to Pentlatch, for that is the place where the ancestors of the Comox lived.

When they arrived at the point of (Comox), Stone-Body heard the noise of thunder. Behold! they were singing for the xwé'xwé. At once Stone-Body said (to his crew) that they would stop on the other side of the point. Then Stone-Body and his attendants got out of the canoe at the point, so that they could see (the dancers). Then he saw much (eagle) down reaching up to the sky.

When they finished dancing the xwé'xwé, Stone-Body and his attendants again went aboard their canoe. Then Stone-Body said "Wo!" and his canoe started.

Then he arrived at the beach of the village, and Stone-Body shouted like the Dzó'noq'wa. Then there was a strong flash of lightning, and therefore the tribe was much frightened. He whom they believed to be the chief tried to speak (to them), but the crew of Stone-Body did not understand what he said. Then fifty men of the crew got out of the canoe to look at the houses, and they saw that reed mats were spread around the houses.

They were at once made to sit down. Some of them sat down. Four went out of the house to call Stone-Body. Then Stone-Body asked four men of his crew not to go to the feast [also]. These four men were to watch his

1,á'xwale'la lá'xés lá'wásé, lá'laé 'né-
k'a "wó." Wá, hé'x'ídam'la'wíse sa-
plé'dé ya'yatslás. Wá, lar'm'laé hé-
'ná'kula lax Pé'n'lats qa'xs hé'máé
g'ók'ul'da g'a'lása Q'ó'mux'sé. 5

Wá, lá'laé lá'g'aa lax a'w'í'ba'yas,
lá'é hé'x'ída'mé Tlé'semg'ité wul'e'laxa
ku'nwat'lala. Wá, lé'má'alax'ó, kwe'-
x'elasi'wéda xwé'xwé. Wá, hé'x'ídam-
'la'wíse 'né'ké Tlé'semg'ité qa's ha'nx- 10
'íde lax a'psatsi'yasa a'w'í'ba'é. Wá,
lar'm'laé lá'ítáwé Tlé'semg'ité lé'wís
a'yí'lkwé lá'xa a'w'í'ba'é qa's lé dox-
tsá'taq. Wá, lar'm'laé dó'qulaxa
q'é'némé qe'm'xwa ladz'ólisax'stlaá'x'. 15
'maé lá'xéns 'ná'lax.

Wá, lá'laé g'wá'édá yixiyu'ísé xwé'-
xwé, lá'é é't'éd lá'xse Tlé'semg'ité lé-
'wís a'yí'lkwé lá'xés ya'yatslé. Wá,
lá'laé é't'éd 'né'ké Tlé'semg'it "wó." 20
Wá, hé'x'ídam'la'xá'wíse saplé'dé ya'-
'yatslás.

Wá, lá'laé lá'g'aa lá'xa lé'má'ísasa
g'ók'ula. Lá'é é't'édé Tlé'semg'ité
dzó'noq'wa. Wá, lá'laé á'lax'íd lé- 25
né'x'wída. Wá, hé'mís xé'n'elag'íts
k'í'p'e'déda lé'lqwalat'aé. Wá, hé'x'ída-
em'la'wíse wax' ya'q'leg'aféda k'ó'délas
hé'em g'í'gama'é. Wá, lá'laé k'és'él
a'yosé'lalá'édá k'wíyí'mas Tlé'semg'í- 30
tax wá'démas. Wá, lá'laé hó'x'wuitá-
wéda sí-k'á'sgung'ustá lá'xa k'wíyí-
mas qa's lé dó'x'wídxá g'ók'ula. Wá,
lá'laé dó'x'wale'la qé'xs lé'má'é lé'pse-
'staá'kwéda g'ók'wasésa kulé'é. 35

Wá, hé'x'ídam'la'wíse q'lá'x'sídzé-
'wa. Wá, hé'x'ídam'la'wíse k'us'a-
lí'édá wá'ók'wé. Wá, lá'laéda mó'kwé
hó'qaw'ís lá'xa g'ók'wé qa's lé lé'á'lax
Tlé'semg'ité. Wá, lar'm'laé hé'x'ída- 40
'mé Tlé'semg'ité axk'á'laxa mó'kwé
lá'xés k'wíyí'mé qa k'és'és lá ó'gwaqa
klwé'la. Wá, lar'm'laé q'lá'qalá'lar'éda

canoe. Then Stone-Body (and the others) went into the house.

They were immediately given a feast by the chief. They were given to eat four times. After they had eaten, the rear of the house began to sound like thunder, and (the sound) moved straight to the side of the house. Then four (men) came in, wearing xwé-xwé masks, each carrying scallop-shell rattles. They were painted all over with ochre, and their bodies were covered with feathers; and others of the Comox sang for them.

After the songs for the xwé-xwé were finished, the chief arose, and took the xwé-xwé dancers and pushed them into the inner room. After he had done so to all of them, he spoke, and said, "Now this great dance is yours. Now just take aboard this box, in which is kept that which you have seen. This is the name of the one who came in first, t'émé'xéł; and the name of the next one is Xwé-xwánaga" (I have forgotten the names of the other two).

Then Stone-Body was glad, for now he had the xwé-xwé dance. Then he wished to go home. They went aboard their canoe, and the box was carried by some of the crew. Then Stone-Body stood in the place where he used to stand and shouted "Wo!" and again his canoe started. Then he arrived at Feasting-Place.

Copper-Maker at once went to call Stone-Body, and gave him a feast.

mó'kwé bē'be'gwanēmxa ya'yatslās. Wā, la'laē hō'gwē'e T'ē'semg'itē la'x: g'ō'kwē.

Wā, hē'x'idam'la'wisē t'ē'xw'lagit- 5
tsēda g'īgama'e. Wā, la'm'laē mō-
p'ēm'lag'ila. Wā, la'laē gwā t'ē'xwā,
la'ē k'u'wat'ē'gā'ēda a'tana'yasa g'ō-
kwē. Wā, la'laē hē'nakulām la'xa
ō'nā'yasa g'ō'kwē. Wā, g'ā'x'laē hō-
gwit'ēda mō'kwē ya'xumalaxa xwē- 10
xwē'ēmē. Wā, la'm'laē 'w'way'sōł-
ts'ā'naxa x'e'ms'e'mek'ine. Wā, la'laē
qup'ē'dē'x'sa gō'gumytē. Wā, la'laē
'na'y'ēm ts'ē'ts'ē'k'ē o'k'ā'nā'yas.
Wā, la'laē q'ē'mtasōsa wā'kwē Q'ō- 15
mū'sa.

Wā, la'laē gwā q'ē'mtasē'wēda xwē-
xwē. La'ēda g'īgama'e t'ā'x'wāł qā's
dā'x'idēxa xwē-xwē qā's t'ē'ts'ā'ł'ēs la'-
xa o'ts'ā'ł'ē. Wā, la'laē 'w'la hē g'wē- 20
x'idēq. Wā, la'laē ya'q'ē'gā'a. Wā,
la'laē 'nē'ka: "La'm qō'sēda 'wā'laē
lē'da. La'ms a'tēm' la' dā'xselat'ē'gā-
da g'ī'dasik, yisga g'ē'ts'ē'wasgās
lā'ōs dō'x'wā'ē'la. Wā, hē'ēm t'ē'gēm- 25
sa g'ā'laēde t'ē'm'x'ēł. Wā, hē'mis
t'ē'gēmsēda mā'k'ila qē Xwē-xwānaga."
(Wā, hē t'ē'le'wēx t'ē'gēmasa mā'ō-
kwē.)

Wā, hē'x'idam'la'wisē e'x'idē nā- 30
qā'yas T'ē'semg'itē qā'xs la'ē lō'xa
xwē-xwē. Wā, la'm'laē hē'x'idam
'nēx' qā's g'ā'xē nā'nakwa. Wā, g'ā'x-
'laē hō'gūxs la'xēs ya'yatslē. La'm-
'laē dā'kwēda g'ī'dasē, yisā g'ā'yū'e 35
lā'xa k'wē'yī'mas. Wā, la'laē t'ā'x-
'wā'ē'le T'ē'semg'itē lā'xēs t'ā'xwāta-
'ā'sē. Wā, la'laē 'nē'ka "wō." Wā,
hē'x'idam'la'wisē sap'ē'dē ya'yatslās.
Wā, g'ā'x'laē lā'g'raa lāx G'wā'yas- 40
dēmē.

Wā, hē'x'idam'la'wisē t'ā'q'wā'g'ila
lā'le'lā'x T'ē'semg'itē. Wā, la'm'laē

Then Q'e'xwaqla'nak^a took dried clams and broke them to pieces, in order to feed Stone-Body and his crew. Then they went into the house of Copper-Maker, carrying with them the box. Then they sat down.

Then the dried clams were put before them, and they ate them. After Stone-Body had eaten, Copper-Maker told that he had been to war with the 'ne'mgēs, and that Hamalak'aua'e was the only one who was spared; and it was said that the head wife of Hamalak'aua'e, Head-Chieftainess, who was with child, was dead; and Calling-Tribes, his second wife, had become a slave; and after staying one night she had given birth to a girl, and then Calling-Tribes had run away. Thus said Copper-Maker to his younger brother.

Then Stone-Body was glad, for he wished that all the tribes should be troubled by him. Now Copper-Maker told him that he had gone to war with the 'ne'mgēs by the wish of Q'e'xwaqla'nak^a, for they had made fun of her daughter when the children of the 'ne'mgēs said that she vomited something green, (he continued,) "and therefore my wife said that I should go to war with them, and therefore all the 'ne'mgēs have been destroyed." Thus said Copper-Maker.

Then Stone-Body also told that he had obtained the xwe'xwē dance. (He continued,) "Now I wish to go and make war again on all the tribes, that you may give your winter dance." Thus said Stone-Body to Copper-Maker. "Now I will go and try to get feathers

l'lexw'laleq. Wā, hē'x'idaem'la'wīse Q'e'xwaqla'nakwē ax'e'dxa k'lō'mats'ē qa's dzēdzēts'ēndēq qa ha'mēLES T'ē'semg'itē l'ē'wis klw'iy'f'mē. Wā, 5
gr'ax'laē hō'gwila l'axa g'ō'kwas l'ā' q'wag'ila. Wā, lae'm'laē dā'g'iq'alaxa g'ī'ldasē. Wā, la'laē klus'a'lila.

Wā, hē'x'idaem'la'wīse kagr'mlta-sōsa k'lō'mats'ē. Wā, la'laē hamx-¹⁰
'ī'dēq. Wā, la'laē gwa'l ha'ma'pē T'ē'semg'itē, la'ē l'ā'q'wag'ila ts'lek-l' hēlaxs lē'x'dē w'naxa 'ne'mgēsē. Wā, la'mēs lē'x'atm qulē' Hamalak'aua'ya. Wā'le 'nē'x'sō h'le'le' Ō'magasema'ya, 15
yixs hē'wē'kwaa, yix gr'k'ima'lēlas Hamalak'aua'ya. Wā, gr'ax'dē q'ak'uwē Lā'q'ula'yugwa, yix a'lēta g'ne'ms. Wā, g'ī'f'mēsē xa'maē'la l'asē ma'yul'itsa ts'lā'ts'lādā'gema. Wā, la'mēsē k'le'xwa 20
Lā'q'ula'yugwa, 'nē'x'laē l'ā'q'wag'ilaxēs ts'lā'ya.

Wā, la'laē ē'kē nā'q'ayas T'ē'semg'itē qa'ss wā'laqelac qa's 'nā'xwa'mē 25
īa'laxw'lamasswa 'nā'xwa'x lē'lq'wala'ā'ya. Wā, lae'm'laē nē'la'mē l'ā'q'wag'ila qēxs qe's'mā'ax nā'q'āē Q'e'xwaqla'nakwē lae'nā'yas w'naxa 'ne'mgēsē qa'xs 30
a'e'm'fāaa's ts'lā'ts'lādā'gema xurō'x's 'nē'k'aēda g'ī'ng'inānemasā 'ne'mgēsā qēxs hō'q'waasa h'nxstowē. "Wā, hē'³⁰
'mis lā'g'ilasōx 'nē'k'ēn g'ne'mēx qen lē w'inaq. Wā, hē'mēsēn lā'g'ila 'ya'x-īdg'ilaxa 'ne'mgēs'dē," 'nē'x'laē l'ā' q'wag'ila.

Wā, la'laē o'g'waqē T'ē'semg'itē 35
nē'lass h'ma'e lō'xa xwē'xwē. "Wā, la'mēsēn 'nē'x' qen lā ē't'ēd w'naxg'ada 'nā'xwag'a lē'lq'wala'ā'ya qa's wē'g'ī'ōs ē't'ēdēl. ya'wix'ilalōl," 'nē'x'laē T'ē'semg'itax l'ā'q'wag'ila. "Wā, la'mēsēn 40
lā' h'mēs'īdēl. ts'lā'ts'lek'lā' g'ī'f' lāx

at Feather-Top (Mountain). As soon as I succeed there, I will invite in all the tribes." Thus he said.

Then he told the chief of his attendants, and said, "Ask our crew to rise early in the morning to go for feathers to the place named Feather-Top (Mountain). [thus said Stone-Body.] for the chief of the Comox told me that they go there whenever they want many feathers." Therefore Stone-Body knew about it.

In the morning, when day came, the chief of the attendants rose early. He went down to the beach where the Paddleside-Serpent-Canoe was. He spoke, and said, "Come, Feared-One Stone-Body, and your crew, chief!" Thus he said. At once Stone-Body and his crew went down to the beach. They went aboard, and Stone-Body went to the place where he used to stand and shouted "Wo!" and his canoe started immediately.

Now he was going to Feather-Top (Mountain), and they staid away a long time. Q'e'swaq'a'nak* went to see her father at Xuts'x'at'abab'as, for he had moved with his four attendants—A'lo-1-elala, 1'a'soi-elala, 'ma'muxsila, and one more—when all his tribe were killed.

Then Q'e'swaq'a'nak* told her father that Stone-Body had gone to get feathers at Feather-Top (Mountain), and that he had obtained in war the great dance xwé'xwé, and that he went to get feathers to put the feathers on the body,—thus she said,—and that the

Ts'le'lk'imba'e. Wá, g'i'f'emlwi'sen hé'faxat lá'qé. Wá, lá'm'e'sen qa'qel-ba'la' lá'xwa 'na'swax le'lqwalat'a'ya," 'né'x'lae.

Wá, hé'x'idam'la'wise né'xata g'i'gama'yasa a'yil'kwás. Wá, lá'lae 'né'ka: "Wé'g'il la axk'a'lat'xens k'we-yi'max qa gag'u'sta lá'g'i'it'sox ga'la-ta, q'ens lá'lag'i't'ens ts'la'ts'le'k'la' lax Ts'le'lk'im'bex'ia," 'né'x'lae T'e'semg'it, "qa'xs 'né'x'maa' la'e g'i'gama'yasa Q'lo'mux'sé q'ess hé'mae láats'eda ax-'é'xsdaxa q'e'nemé ts'le'lt'sle'ka." Wá, hé'mis lá'g'itas q'a'le T'e'semg'itaq.

Wá, lá'lae 'ná'x'idaxa ga'alaxs la'e gag'u'stawéda g'i'gama'yasa a'yil'kwé. Wá, lá'lae le'nts'les lá'xa ha'né'dzasasa s'i'seyi'eme se'sexwáq swa'k'luna. Wá, lá'lae ya'q'égata. Wá, lá'lae 'né'ka: "Wá, g'e'lag'a, 'wa'liboc T'e'semg'it, 1'e'wó'xda k'w'eyi'maq'los, g'i'game'e," 'né'x'lae. Wá, hé'x'idam'la'wise T'e'semg'ite la le'nts'esa, 1'e'wis k'w'eyi'me. Wá, lá'lae h'o'guxsa. Wá, lá'lae T'e'semg'ite 1'a'x'wate'la lá'xes 1'a'xwada'a'se. Wá, lá'lae 'né'ka "wó," Wá, hé'x'idam'la'wise sap'e'déda ya-'yats'las.

Wá, la'm'lae lá' lax Ts'le'lk'im'bé. Wá, lá'lae ga'la. Wá, lá'lae Q'e'swa-qa'nakwé la dó'q'waxés ó'mpé lax Xuts'x'at'abab'ase, qa'xs hé'x'idam'lae la má'wa 1'e'wis mó'kwé a'yil'kwa, yix A'lo-1-elala 1'o 1'a'soi-elala 1'o 'má'muxsila 1'e'wa 'nemó'kwaxs ga'lae 'wi'la la 35 kwé'x'ekwés g'o'kulóda.

Wá, la'm'la'wise ts'le'k'a'f'ela'lae Q'e'swaq'a'nakwaxés ó'mpé, yix lá'e ts'la'ts'le'k'te T'e'semg'ite lax Ts'le'lk'im-ba'ya, qa'xs w'nanema'axa 'wá'lasa'f 40 lé'da, yi'xa xwé'xwé. Wá, hé'mis ts'la'ts'le'k'lag'i'ts qa ts'le'lk'idems, 'né'x'lae. Wá, la'm'la'wiséda g'i'gama'yasa Q'lo-

chief of the Comox had said that he should always keep inside of the island of Duval Point [thus said Q'e'xwaqla'nak* to her father], "and therefore I come, that your attendant may go to the island and club seals, that I may take them when I go home, that they may be eaten by Stone-Body when he comes home." Thus she said.

Then Hama'lak'aua'e sent his four attendants, and they went. It was not long before the canoe came back full of their game. Then Q'e'xwaqla'nak* started to go home. As soon as she arrived in the house, she told her husband, and said, "I have brought seals to feed Stone-Body when he comes back." Thus she said.

Then Copper-Maker thanked her. Stone-Body did not come for a long time, and the seals began to spoil. Then Copper-Maker invited his tribe, and gave them a feast with the seals. After the tribe had eaten the seals, Copper-Maker spoke, and said, "O tribe! keep ready, that we may at once begin the winter dance when Feared-One Made-to-be-Warrior Stone-Body returns." Thus said Copper-Maker to his tribe.

Then all his tribe were [already] very bappy. When day came, Copper-Maker sent the young men to wait at the outside of the island in front of Feasting-Place. The young men did so all the time, for they were uneasy about (Stone-Body). They did so for a long time.

Then Q'e'xwaqla'nak* was told by

mu'x'se' *n'ex' qa he'm'nalam'is a'lano-
liselaxox *mek'a'laxs l'og'o'yu, 'ne'x-
*lae Q'e'xwaqla'nakwaxes o'mpe. "Wa,
he'm'esen gra'xe'e qa le'sox a'yil'kwa-
qos e't'ed la'xa *mek'a'la qa's le kwe'xa 5
la'xa me'gwate q'n *ma'ya qar'ni'o laf
na'nax'l'o qa l'eywa'ts T'e'semg'ita
qo g'axi na'nax'l'o," *ne'x*lae.

Wa, he'x'idatm'la'wise 'ya'laqe Ha-
ma'lak'aua'yaxes mo'kwe ayil'k* qa le's, 10
Wa, k'les'latla ga'laxs gra'xae qo't'le's
ya'yats'axes ya'nem'e. Wa, he'x'idat-
m'la'wise Q'e'xwaqla'nakwe la ale'y-
'wid qa's le na'nakwa. Wa, g'i'f'rim-
la'wise la'g'aa la'xes g'o'kwe, la'e ne-
'taxes la'wunem'e. Wa, la'lae 'ne'ka:
"G'a'xe'gin *ma'laxoxda me'gwate'x
qa's l'eywe'la'yu'os lax T'e'semg'ita
qo g'axi. hala'to," *ne'x*lae.

Wa, lae'm'la'wise mo'la'm'e l'a'qwa- 20
gilas. Wa, la'lae ga'fa k'les gra'xe
T'e'semg'ite. Wa, lae'm'lae qa'p'ideda
me'gwate. Wa, la'lae l'a'qwa'ila le'-
'lalaxes g'o'kulote qa's kwe'lasesa me'-
gwate laq. Wa, lae'm'la'wis gwa'leda 25
le'lqwalaa'e q'es'a'xa me'gwate, la'e
ya'q'legate l'a'qwa'ila. Wa, la'lae
'ne'ka: "ya, g'o'kulot, we'g'il la gwa-
'hatalex qa'x'g'ins he'x'idam'e'g'ins t'se-
t'sex'e'def qo g'axi. hala'teda 'wa'liba- 30
'ya w'nag'flak* T'e'semg'ita," *ne'x*lae
l'a'qwa'ila la'xes g'o'kulote.

Wa, he'm'lawis la'g'itas xe'm'la 35
ek'e'qale gwa'hela'm'eda 'na'x'wa g'o-
kulots. Wa, g'i'f'rim'la'wise 'na'x'ida,
la'e 'ya'laqe l'a'qwa'ila'xa ha'ya'fa qa
le's hana'la la'xa l'a'sana'yasa'mekuma'-
syas Gwa'yasdim'se. Wa, lae'm'lae he'-
m'nalam he gwe'g'ila'lae'da ha'ya'fa
qa'xs le'm'a'e na'nux's. Wa, la'lae 40
ga'fa he gwe'g'il'e.

Wa, la'lae e't'ede Q'e'xwaqla'nakwe

her husband to go again for a load of seals, that they might give them to Stone-Body to eat on his return. Thus he said. She got ready at once, and she asked for four slaves of her husband to help her paddle. Then she went aboard a medium-sized canoe of her husband. Then they arrived at Xul¹, and they saw feathers coming down the river Gwa²ne. Then the daughter of Q'e³xwaql⁴nak⁵ spoke at once, and said, "Feathers are coming down the river of the old man," for thus the children of Q'e³xwaql⁴nak⁵ called Hama-lak⁶aua⁷e. Q'e³xwaql⁴nak⁵ felt troubled in her mind.

They arrived at Ma⁸tsla. Then she saw one hundred heads hanging (on poles). All had large ear-ornaments of abalone-shells, and she discovered that they were the ⁹wi¹⁰w¹¹o¹²masgem when she saw the head of Stone-Body in the midst of the heads of his crew. She just passed them, and arrived at the village of her father. There she saw four strange men.

Then Q'e³xwaql⁴nak⁵ and her crew got out of the canoe. Q'e³xwaql⁴nak⁵ at once questioned her father, and said, "O father! what has killed Stone-Body?" Thus she said. But she saw two young men with their hair tied together over the forehead, as though they did not care what might come to the beach. They were just playing throwing-sticks,¹ but they did not forget to carry their bows and each four arrows constantly.

axso¹lasés la²wunimé qa's le e'ted
³máx me'gwata qa's l'e'xwe'layu'lex
 T'e'simg'itao g'a'xi'ó ná⁴nax'í'ó, ⁵ne'x-
 'lae. Wá, hé'x⁶ida'm'la'wise xwa'nab-
 'í'da. Wá, la⁷'lae axk'la'laxa mókwe 5
 lax q'a'q'lek'asés la⁸wunimé qa le's
 g'í'wa'la se'xwa. Wá, la⁹'lae hógussa
 la'xa hé'Pa g'a¹⁰'lasés la¹¹wunimé. Wá,
 la¹²'lae la'g'aa lax Xu'lkwe, la'e do'x-
 'wate'laxa wás Gwa¹³naxs qe'mywato- 10
 sí'lae. Wá, hé'x¹⁴ida'm'la'wise ts'la'ts'la-
 da'g'ime xunó's¹⁵ Q'e¹⁶xwaql¹⁷nakwe ya-
 q'eg'ada. Wá, la¹⁸'lae 'ne'ka: "Q'e¹⁹mywa-
 to'selaox wáxs nómase," qa'xs hé'mae
 t'e'q'la'osnaxwe sa'sí'mas Q'e²⁰xwaql²¹na-
 kwe lax Hama'lak'aua'e. Wá, la²²'m'lae
 q'e'x²³'í'de ná'qa'yas Q'e²⁴xwaql²⁵nakwe.

Wá, la²⁶'lae la'g'aa lax Ma²⁷tsla, la'e
 do'x²⁸wate'laxa ye'lyuleda la'k'tendé qe-
 qa'g'ukwa, ²⁹na'xwa'm'la'e xó'g'x'sa 20
 awa³⁰'we éx'ts'ema. Wá, la³¹'lae 'ma'í-
 t'leg'aa't'ela, qéxs hé'mae 'wi³²w³³o³⁴mas-
 gem'x'de qaxs la'e do'x³⁵wate'lax x'ó'ms-
 das T'e'simg'itaxs la'e ne'q'eg'e'lis la'xa
 xé'xawé'qwases k'w'yi'm'x'de. Wá, la- 25
 'lae á'em haya'q'la laq. Wá, la³⁶'lae
 la'g'aa la'xa g'ó'kwa'lasasés ó'mpé. Wá,
 la³⁷'lae do'x³⁸wate'laxa mókwe ó'gu'la
 bé'begwanem laq.

Wá, la³⁹'lae hós'wítawé Q'e⁴⁰xwaql⁴¹-
 'nakwe t'e'wis lé'ró'te. Wá, la⁴²'lae
 hé'x⁴³ida'mé Q'e⁴⁴xwaql⁴⁵nakwe wuta-
 xés ó'mpé. Wá, la⁴⁶'lae 'ne'ka: "ya,
 a'dats, ⁴⁷ma'se g'a'ya'lasasox T'e'simg'i-
 tés?" ⁴⁸ne'x'lae. Wá, la⁴⁹'m'la'ja do- 35
 qulaxa ma'ló'kwe há'ya'Pa 'me'mó's-
 talaxés sí'ya, k'e'sta'ak' aw'lag'laxa
 g'a'x'alt'sela. Á'm'lae t'e'mk'wax'da-
 'xwa. Wá, la⁵⁰'lae k'és t'e'le'we qa's
 hé'm'na'h'mé d'ida's⁵¹saxés h'k'kwise' 40
 t'e'wis ma'e'nuts'laqé há'na'h'ma.

¹ See p. 105.

Then Hama'lak'aua'e told Q'e'xwaqla'nak', and said, "O child! these two men of supernatural power are my two children, Splitter and Tied-One, and one hand of that [other] one is stone." Thus said Hama'lak'aua'e to his princess.

Then Q'e'xwaqla'nak' asked her father to let his attendants club some seals again. They went in the canoe of Q'e'xwaqla'nak', and it was not long before they came home. (The canoe) was full of seals. Then Q'e'xwaqla'nak' instructed her father, and said, "O father! take care! the Qwe'q'sotlenox" will come to verify what you say about the men of supernatural power, for they said that Stone-Body would never die." Thus said Q'e'xwaqla'nak' to Hama'lak'aua'e; but Splitter and his brother only laughed at what their sister had said.

Then Q'e'xwaqla'nak' got ready to go home, and she went aboard her canoe with her slaves and with her daughter. It was a fine day when they were crossing. When they were halfway from Malcolm Island to the mouth of Knight Inlet, Q'e'xwaqla'nak' and her slaves began to cry.

After they had cried, they came near to the island in front of Feasting-Place, and Q'e'xwaqla'nak' begged her slaves not to tell the Qwe'q'sotlenox" right away what they had seen. (She continued), "Later on, when our tribe have finished eating these seals, you may tell them that Stone-Body was killed by

Wa, la'lae Hama'lak'aua'e ts'lek-la-l'edex Q'e'xwaqla'nakwe. Wa, la'lae 'ne'ka: "ya, xunok", lo'legwalents'elak'asoxda ma'lukwaqen sa'semaxox Klwa'qaxsanox le'wox Mo'x'se-g'e'wa'kwex; wa, lox tle'semox apso'tslanaxsaxda 'ne'mokwex," 'ne'x'lae Hama'lak'aua'yaxes k'e'ledele.

Wa, la'lae Q'e'xwaqla'nakwe ax-k'la'laxes o'mpe qa le's e'tlededa a'yil-kwas kwe'xa, la'xa me'gwate. Wa, he'x'idaem'la'wise la 'ya'yas'elax ya-'yats'as Q'e'xwaqla'nakwe. Wa, k'les-'latla ga'laxs ga'xae na'nakwa. Wa, lae'm'lae qo'taxa me'gwate. Wa, he'x'idaem'la'wise q'laqla'g'mla'lae Q'e'xwaqla'nakwaxes o'mpe. Wa, la'lae 'ne'ka: "ya, a'dats, we'gid la ya't'la'lex qa'xs ga'x'm'eda Qwe'q'sotlenoxwa a'o'q'uyal'xwa gw'o'ya'qos lo'legwalents'elak'asa, qa'xs 'ne'ka'aa'qoxs k'le'asax he'lo'lemux Tle'semg'idex," 'ne'x'lae Q'e'xwaqla'nakwax Hama'lak'aua'e. Wa, a'em'la'wise Klwa'qaxsanowe le-'s'wis 'ne'm'wote da'sdats wa'ldemases 25 wuq'wa.

Wa, la'lae xwa'na'ide Q'e'xwaqla'nakwe qa's la'laji na'nakwa. Wa, la'lae ho'guxs-la'xes ya'yats'le le'wis q'la'q'ak'u le'wis ts'la'ts'lad'a'g'me xunok'kwa. Wa, lae'm'la'wise e'k'eda 'na'la, la'e la'wit'ela. Wa, gi'f'em'la'wise la la'xa niqa'ta'ayas la't'hs'k'lo'dese lo'Kunoxsda'e, la'e le'lgwa'os'wid'e Q'e'xwaqla'nakwe le'wis q'la'q'ak'u. 30

Wa, la'lae gwa' le'lgwa'halaxs la'e e'x'ag'aa'la lax 'mekuma'yas Gwa-'yasdemse. Wa, la'lae Q'e'xwaqla'nakwe hawa'x'elaxes q'la'q'ak'u qa k'e'les'he'x'id la ts'lek-la'elases do'x'wa'le'le 40 la'xa Qwe'q'sotlenoxwe. "A'f'em'les ts'lek-la'fed'les Tle'semg'idaxs la'e kwe'x'ax'sa lo'legwalents'elak'ase,

the men of supernatural power." Thus she said.

Then she arrived at the beach of her house, and she was met by some of her husband's tribe. Q'e'swaq'a'nak* was questioned at once, and she was asked [told], "Why did you cry?" Thus said one (of the) men to her.

Then Q'e'swaq'a'nak* replied, and said, "These slaves were only playing." Thus she said. The seals were immediately taken out of the canoe. Then Q'e'swaq'a'nak* asked Copper-Maker to invite his tribe at once to come to a feast in the house. Then Copper-Maker sent his attendants to invite all the people in. They all came in. Then the raw seal was put before them.

When the attendants had nearly finished putting the seals before the guests, the daughter of Q'e'swaq'a'nak* went to her father, and said, "O father! down was coming down the river of the old man." Thus she said. Then Q'e'swaq'a'nak* went and pulled her child away.

After the attendants had finished putting the seal before the people, Q'e'swaq'a'nak* again forgot about her child, who went to her father, and said again, "O father! down was coming down the river of the old man." Thus she said. Then Copper-Maker questioned his wife, and said, "Oh, my dear, what may your child mean when it says that down is coming down the river of the old man?" Thus said Copper-Maker.

le'tas gwał ha'm'a'piens g'o'kulotaxwa me'g'watex," 'ne'x'lae.

Wá, la'lae la'g'a'lis lax l'em'asises g'o'kwé. Wá, he'x'idarm'la'wise la'lae last'e'we Q'e'swaq'a'nakwé, ysa g'a'yulé lax g'o'kulotas la'wun'em'as. Wá, la'lae he'x'idarm wu'la's'e'we Q'e'swaq'a'nakwé. Wá, la'lae 'ne'x's'e'wa: " 'ma'ses le'lgwalag'ila?" 'ne'x'laeda 'ni-mo'kwé big'w'a'nem laq. 10

Wá, he'x'idarm'la'wise Q'e'swaq'a'nakwe na'nax'meq. Wá, la'lae 'ne'k'a: " 'ya, a'dza'mox am'la'loxda q'a'q'le-k'ox," 'ne'x'lae. Wá, he'x'idarm'la'wise 'mo'totse'weda me'g'waté. Wá, la'lae axk't'ale Q'e'swaq'a'nakwe qa he'x'idam'es te'lae l'a'q'wag'ilaxes g'o'kulote qa g'a'x'es k'w'la. Wá, he'x'idarm'la'wise l'a'q'wag'ila 'ya'laq'axes a'yilkwé qa le's te'la'axa 'na'ywa g'o'-20 kulots. Wá, g'a'x'lae 'wi'lae'te. Wá, he'x'idarm'la'wise k'a'g'mle'tmeda k't'e'lx'e me'g'wat laq.

Wá, la'e'm'lawis e'laq gwa'leda a'yilkwé k'a'g'mle'telasa me'g'waté la'xa 25 k'w'le, la'eda t'sa'ts'adag'me xun'o'x's Q'e'swaq'a'nakwé la la'x'es o'mpe. Wá, la'lae 'ne'k'a: " 'ya, a'dats, q'e'mkwa-to'tselae was no'matse," 'ne'x'lae. Wá, he'x'idarm'la'wise Q'e'swaq'a'nakwé la 30 ne'x'edxes xun'o'kwé.

Wá, la'lae gwa'leda a'yilkwé k'a'g'mle'telasa me'g'waté. Wá, la'lae e't'ede Q'e'swaq'a'nakwé l'e'lgem-x' 35 'idxes xun'o'kwé. Wá, la'lae e't'ed la'x'es o'mpe. Wá, la'lae e'dzaqwa 'ne'k'a: " 'ya, a'dats, q'e'mkwa'to'tselae was no'matse," 'ne'x'lae. Wá, he'x'idarm'la'wise l'a'q'wag'ila wu'la'x'es g'ine'me. Wá, la'lae 'ne'k'a: " 'ya, 40 ada, 'ma'dze gw'o'y'a's'gas g'i'g'os q'e'mxwato'sela'lae wa's no'masa, 'ne'x'-tsak," 'ne'x'lae l'a'q'wag'ila.

Then Q'e'xwaql'a'nak" spoke, and said, "Oh, I remember, the men of supernatural power killed our (people) who went to get feathers, — Stone-Body and his crew." Thus she said. Then the ancestors of the Qwe'q'sot'lenox" said at once that they would go to verify (the report).

At once they went out of the house of Copper-Maker. They launched their canoes, and they all went aboard. Then Q'e'xwaql'a'nak" asked her husband not to go too, and he obeyed the word of his wife.

Then his tribe started, and they arrived at the village of Hamalak'aua'e at Xuts'ex'ia'laba'las. Then the ancestors of the Qwe'q'sot'lenox" saw that the heads of the crew of Stone-Body were really hanging there.

Then the warriors of Stone-Body said, "Let us kill Hamalak'aua'e." Then an old man spoke, and said, "O tribe! let us first verify what Q'e'xwaql'a'nak" referred to (when she spoke of) the men of supernatural power." Thus he said. Then they steered for the house of Hamalak'aua'e.

Splitter and Tied-One said to Hamalak'aua'e, "O father! they come to make war on us. Let us forestall them." Thus they said. Then Hamalak'aua'e agreed to the wish of his children. He took split cedar-sticks and burned the ends and gave three each to his sons. He said, "You will first shoot them with this, and then shoot them with your death-bringing arrows after you have shot three times

Wa, he'x'idaem'la'wise ya'q'egrate Q'e'xwaql'a'nakwe. Wa, la'lae 'ne'ka: "A way'q'unex'siqca lo'i'rgwalents'e-selak'asoxda kwe'x'idaxens ts'la'ts'lel-k'ax'dae' T'es'emg'ida i'e'wis k'wiyi'mx'da," 'ne'x'lae. Wa, he'x'idaem'la'wiseda gra'la Qwe'q'sot'lenox" 'nax'qa's le a'o'q'wa'yaq.

Wa, he'x'idaem'la'wise la ho'qaw'tsa lax go'kwas i'la'q'wag'ila. Wa, la'lae w'x's'te'ndx'es x'wa'xwak'luna. Wa, la'lae 'wi'la'em la ho'guxsa, wa, la'lae ax'la'le Q'e'xwaql'a'nakwax'es ha'wunemé qa k'e'ses o'gwaqam la. Wa, la'lae na'nagég'ex wa'ldemasés gen'e'mé.

Wa, la'lae ale'x'wide go'kulotas. Wa, la'lae la'raa lax la go'ku'lats Hamalak'aua'e lax Xuts'ex'ia'laba'lasé. Wa, lae'm'lae do'x'wa'le'leda gra'la Qwe'q'sot'lenox q'ess a'la'mae la yi'xlé q'eq'g'ek'dasa k'wiyi'mx'das T'es'emg'ide.

Wa, la'lae 'ne'k'eda ba'bak'wis i'la'q'wag'ila qa's we'gi kwe'x'idex Hamalak'aua'e. Wa, la'lae ya'q'eg'ra'eda q'u'lyakwé b'igwa'nema. Wa, la'lae 'ne'ka: "ya, go'kulot, we'gad'a'ma-'s'ens a'o'q'u'yaxwa gw'o'x'q'les Q'e'xwaql'a'nakwé lo'i'rgwalents'e's'lak'a-sa," 'ne'x'lae. Wa, la'lae k'eq'm'lesax go'kwas Hamalak'aua'e.

Wa, la'lae he'x'ida'mé K'wa'q'axsa-no lo Mo'x's'rgi'wakwe 'nax' lax Hamalak'aua'e: "ya, a'dats. Wa, la'mo'x w'na g'a'x'ens. We'g'ax'ins g'a'laqq'." 'ne'x'lae. Wa, he'x'idaem'la'wise Hamalak'aua'e e'x'ak'rx wa'ldemasés sa'sémé. Wa, la'lae ax'e'dxa xo'kwé k'wax'a'wa qa's mé'x'b'endeq. Wa, la'lae ts'la'sa ya'e'yudux'ts'laq'ax'es sa'sémé. Wa, la'lae 'ne'ka: "Yü la g'il ha'n'p'ida'yulox. Wa, la'ries a'p'eml ha'n'p'idé'ts'oxda hala'yux he'ha'na'tema

with the cedar sticks with burnt ends." Thus he said.

Then Hamalak'aua'e went out of his house with his attendants, and he began to beat the front boards of his house. Splitter and his brother appeared on the roof of the house, and they shot at the same time with the cedar sticks with burnt ends, and the sticks scattered in all directions. Then the warriors of Copper-Maker felt glad.

One of them said, "O tribe! be glad, for we believed falsely [in vain] that they were really men of supernatural power." Then Hamalak'aua'e again beat (the boards). Then the brothers shot one after the other the cedar sticks with burnt ends, and the ancestors of the Qwe'q'sotenox³ made fun of them.

Then Splitter and his brother took the death-bringing arrows, and they shot at the same time. The canoes of the ancestors of the Qwe'q'sotenox³ were at once upset, and the tribes were vanquished. That is the end.

qaso laf yae'yuduy³plnaltsoxda me-
me'x'balax klwaxia³wa," me'x'lae.

Wa, la³lae la'wise Hamalak'aua'e
1,1³wis a'yil'kwe la'xes g'o'kwe. Wa,
la³lae 1e'xesse'g'index ts'a'grmasēs 5
g'o'kwe. Wa, ga'x'lae K'wa'qassano-
nowe 1,1³wis 'ni'mwote lax o'gwasasa
g'o'kwe. Wa, la³lae 'nema'x'id ha'n-
'itsa me'me'x'baa'kwe klwaxia³wa.
Wa, la³lae pe'sime'sta'la. Wa, la³lae 10
e'x'idē ne'nā'qa'yasa ba'bak'was 1,1³-
qwag'ila.

Wa, la³lae 'ne'k'eda 'nemokwe:
"ya, g'o'kulot, we'gax' e'x'idēs ne-
'na'qex'da'xōs, wu'me'x'dg'ins o'q'u- 15
se'q' a'la'm 1,0'1,1'gwal'ntes'elak'asa,"
'ne'x'lae. Wa, la³lae e'lede Hamak-
lak'aua'e 1e'x'eda. Wa, la³lae na'ne-
lost'laq'la ha'n'idēda 'ni'me'māsēs me-
'me'x'baa'kwe klwaxia³wa. Wa, la³lae 20
a'm'halēda g'a'lāsa Qwe'q'sotenox'was.

Wa, la³lae K'wa'qassano 1,1³wis
'ni'mwote ax'e'dxa halayuwē ha'na'le-
ma. Wa, la³lae 'nema'x'id ha'n'idēs. 25
Wa, he'x'idat'ni'lawise qa'po'na'kule
yae'yats'el'elāsa g'a'lāsa Qwe'q'sote-
noxwē. Wa, la'mē ya'x'idēda q'e'nem-
x'de le'lqwalata'e. Wa, la'mē la'ba.

2. 1a'leli'la'

G'o'kula'lae g'a'lāsa Qwe'q'sotenox la'xa He'grmsta. La'lae g'e'gatsa
1a'leli'la'xa. A'la g'a'grxselasōsēs g'o'kulote. 30

La³lae qā's'idē 1a'leli'la 'nēx' qā's' le dō'qwasēs wa la'xa G'o'x'la dō'qwasā
mē'le'k'ēxa k'ō'tēla, qō la'm'lxax ts'el'x'idalax la'xa wa. La'e'm'lawis 'ni'lg'ila
la'xa wa. K'e'le'tseem'lawis dō'gults k'ō'tēla.

La³lae k'ēs qā'elaxēs ha'elag'ila qā'sa. Ha'q' gwex's k'el'd'elēla. La'
3'lae 1a'leli'la dō'x'wata'la'xa e'x'sokwē begwa'nema k'wōa' la'xa t'e'sime he 35
gwex's ts'el'k'wis gō'guma'e. K'ēs dō'qūeda begwa'nemax 1a'leli'la. La'lae
qā's'idē 1a'leli'la la'xa begwa'nemē. La'lae 1a'wape'lisax. K'e'tseem'lawis
mē'le's'idēda begwa'nemē.

³ See Translation in Report U. S. National Museum for 1895, p. 474.

La^olae ya'qlegate la'lelti. La^olae 'ne'k'iq; "ya, qast, 'ma'sos axse'wa-qos, ada'?" La^olae me'ls'ideda begwa'neme qas ya'qlegate. "Ge'lakas'la, qast, qag'in do'x'wale'leg'oi. No'gwam Kwakun'balisela la'xens 'na'fax. No'gwams wule'na'xos."—"A, ada," 'ne'x'late la'lelti. "La'men to'gwaloi." La^olae ya'qlegateda begwa'nem; "G'o'kwilen qas, le'ha'latse'los la'xwa 5 'wi'wulsq'na'kwax le'qwalata'ya." La^olaeda begwa'neme do'qwanatsa k'e'kwe' ga'xata kunkun'ul'ge lax la'lelti. Yo'em'lae wa'sgemens ts'ema'la'x'ts'lanax. "G'a'em t'ax'ila'q'ada g'o'gwa'yogwas. Yu'mesin la'gikwo'xda qix'ema'yaxs. Yu'mesa xaw'q'wex, yo'em ham'g'la'yosen o'mpa ga'xen. La'les la'x'walit lax'g'ada be'begwan'mk' k'e'kwa. G'a'men o'mpik; Laa'mx' la' ax'e'ls'xwa ga'nul'ex la'xes g'o'x'de'msaos. G'a'em's to'gwa'yose'gada q'ula'stak to'gwa'da halayuk' to'gwa'da xu'mt'umtag'flak' la'xes hayo'tlaos to'gwa'da ya'qeg'ilak. La'em's a'fax'id g'igama'ya; la'em's kuku'nyulato'i. La'les te'gadles Kwakun'balisela. La'te be'x'se'staax'tes la'g'ekum'elaos la'wis q'na'w'elaos. He'em'xak gwa'late. La'em's te'gadles Ya'qa'fan'lis. He'em's 15 g'ig'ext'layute." La^olae qas'ideda begwa'neme.

La^olae na'nakwe la'lelti. La^olae wax' ham'g'ilasos'es gen'e'me. K'es'q'ata ha'mx'ida. La^olae k'o'tame g'o'kulotaseq la'em to'gwala. La^olae ga'nul'ida. La^olae 'na'xwa me'x'ede g'o'kulotas. La^olae 'na'x'ida. G'a'x'lae g'o'kulotas ho'gwo'e'lela la'xa g'o'kwe ho'maq. La^olae la'x'wide la'lelti qas do'x'wideses g'o'kwe. La^olae do'x'wale'f'axa te'amasas g'o'kwe. He'x'ida'em'la'wis ya'laqwe la'lelti.

La'em ek'le'qaleda g'igama'yases g'o'kwe qa 'na'xwa'mae ga'xe wa'demas begwa'neme. Yu'mis ya'laqula'yos la'lelti, ga'da:

La'elawista te'gemtag'ihahesa wa'tilag'is ya'x'emas Ya'qeg'ila lot, yahá, yahá, 25
La'elawista k'ink'aq'ilag'isse la'q'wayas la'q'wag'ila lo'taye; ha, ha, ha, ha, ha, á, á, á.

La^olae la'lelti ne'faxes g'o'kulot: "Le'elalen la'xa le'qwalata'e." He'x'ida'em'la'wise la q'eyo'te a'y'ikwas lax a'wa'gawa'yasa g'o'kwó'yasa kunkun'ul'ig'ate la'masa t'ax'f'asa g'o'kwa. La'em ya'wix'ile la'lelti. La'em ku'n'xulata. La'em la'gikwatsa la'g'iy'dasa kunkun'ul'ig'ate. La'em te'gades 30 Ya'qa'fan'lis.

G'a'x'lae le'he'lakwas le'qwalata'ya. La^olae plas'e'tsa q'a'sasgem te'wa 'wa'lass'a te'wa t'entsem te'wa te'g'x'sem te'wa ma'tsasgem te'wa 'na'xwa ha'e'ploma. He'em 'ne'me'motsada Ge'x'emasa Qwe'q'sot'elox.

La^olae ga'gak'le yix K'a'de, y'ixa g'igama'yasa ga'la la'wits'is lax k'e'. 35 delas la'lelti, lax A'omol. He'em te'gemse. He'x'ida'em'la'wise la'lelti we'xa qa ha'labalis q'a'dzele K'a'de. La^olae q'a'dzele. He'x'ida'em'la'wis la'ses g'o'x'de la'xes ngu'm'pe te'wis te'gemx'de, yix la'lelti. He'x'ida'em'la'wise K'a'de te'he'f'axa le'qwalata'e. La'te la'xa g'o'kwe te'wa te'gemse. 40 He'em 'ne'me'mots K'a'deda Se'sent'la'e.

La³lae ga'gak'la³lae Ya'qok'walag'ilise, yix gr'gama'yasa Q'o'mo'yufe lax k'e'delas K'la'de. La³lae e'x'ak'e K'la'dex wa'ldemas. He'x'idam'la'wis qa'dzere Ya'qok'walag'ilis lax xunok'was K'la'de. La³lae K'la'deses gro's'le' lax Ya'qok'walag'ilis. He'em'ne'me'motseda La'xse yisa Q'o'mo'yufe. La³lae Ya'qok'walag'ilise le'h'laxa 'na'ywa le'lq'walara'ya, yises gwa'ne'me la'xes ne'gu'm-pe'xa la'q'wa le'wa xwa'k'luna le'wa q'a'ko le'wa gr'xexstala le'wa le'g'eme. La'em le'g'ades la'le'la, yix Ya'qok'walag'ilise le'wa ts'a'qaxi'afyo. La'm la'ba.

3. Bek'u's (The Wood-Man).

The ancestors of the Qwe'q'sotle-nox lived at He'gens. Their chief was Potlatch-Giver, and his prince was Property-Body. Rolling-Down, the chief of the ancestors of the Gwa'wa-enox, lived at Q'e'nsde'mes. Rolling-Down had a princess (named) Calling-Tribes. Calling-Tribes had for her lover Property-Body. He'gens is not far from Q'e'nsde'mes.

Property-Body always went to his sweetheart. As soon as evening came, he launched his small canoe to go to his sweetheart; and as soon as it was nearly daylight he went home. He continued to do so every night.

One night he told his sweetheart, "O mistress!" thus said Property-Body to his sweetheart, "I will not come this night, mistress, for I am really tired. It is too much (to come) all the time every night." Calling-Tribes at once replied to her lover, and said to him, "It is good so, master. I say that we take a rest and sleep this night, master." Thus said Calling-Tribes to her lover.

Now they ceased speaking, and Property-Body went home. Then Calling-

G'okula'laeda ga'lasa Qwe'q'sotle-noxwe lax He'gensse. La³lae gr'gades 10 Ma'ywaq'oh'la. La³lae le'we'g'ades Ya'qa'anlise. La³lae gro'kule Lek'ma'xode lax Q'e'nsde'messe, gr'gama'yasa ga'lasa Gwa'wa'enoxwe. La³lae k'e'dade Lek'ma'xodes La'qulayogwa. La³lae wa'tade Ya'qa'anlisa La'qulayogwa. K'es qwe'sate He'gensse lax Q'e'nsde'messe.

La³lae he'menala'me Ya'qa'anlise la he'lunxes la'la. G'if'em'lae dz'a'qwas 20 la'naywae. He'x'idam'la w'x'stri'nd-xes xwa'xwagum'e qa's le la'xes la'la. G'if'em'la wis la'q 'na'x'ida, la'e na'nakwa. Wa'x'dzala'l he gwe'gilaxa ga'genue. 25

La³lae 'ne'm'xsa ga'nuta la'e ne'faxes la'la: "fya, q'a'gwide," 'ne'x'lae Ya'qa'anlisa, la'xes la'la. "K'es'len 30 gr'a'x'xwa ga'nute'x, q'a'gwide, qa'x'gin a'lek' la qe'k'a, qa'x'gin xi'n'lelek' la'xumala he'menala'maxa 'na'ywa ga'genuta." He'x'idam'la'wise la'lasé La'qulayogwa na'nax'meq. La³lae 'ne'k'iq: "E'x'em'les q'a'gwide, 35 qa'x'gin la'mek' 'n'ex' q'ns we'ge' 'ni-ma'x'id x'o's'id q'ns we'g'ams me'x'idaxwa ga'nute'x, q'a'gwide," 'ne'x'lae La'qulayogwa la'xes la'la.

La³lae q'we'fidex da'xwa. La'em na'nakwe Ya'qa'anlise. La³lae isle- 40

Tribes was sad that day, and Property-Body's mind was also in the same condition that evening. Calling-Tribes slept that night. Then she heard some one knocking [at the] outside of her bedroom, and Calling-Tribes said "Oh!" Right away a man answered her, and Calling-Tribes recognized that it was the voice of Property-Body, who was speaking. Calling-Tribes at once opened the door, and the man came into the room of Calling-Tribes.

Then the man sat down outside of the bed of Calling-Tribes. Then Calling-Tribes called Property-Body to lie down. Then he spoke, and said to her, "O mistress! I will stop coming to you. Just get up, and we will go and lie down in my house, that I may see how (much) you love me, mistress."

Then Calling-Tribes spoke to her lover. "Oh, great master!" thus she said, "you know well my love for you. Let us start and go according to your wish, master." Then the woman took two blankets to cover herself, and she went to where the little canoe of Property-Body lay, and went aboard.

The man immediately began to paddle. They were going to his village. When they were far away, the man spoke to Calling-Tribes. "O mistress! don't try not to sleep. Sleep, my dear, for the place to which we are going is far away." Then the woman went to sleep. As soon as Calling-Tribes fell asleep, the man changed his course and

x'ile ná'qá'yas Lá'qulayngwaxa 'ná'la.
Hé'm'laxáá'wis gwe'x'sé ná'qá'yas
Yá'qá'á'níse ó'gwaqaxa la dza'qwa.
Lá'laé mé'x'éde Lá'qulayngwaxa gá-
nú'té. Lá'laé wuí'elaxa má'ná'la lāx nē- 5
x'sá'was kwa'le'lasas. Lá'laé 'ya'xa'laé
Lá'qulayngweq. Hé'x'idam'la'wiseda
bí'gwa'némé ná'nax'méq. Lá'laé 'ma-
t'é'xsté'laé Lá'qulayngweq hé'mé Yá-
qá'á'níse dá'ya'q'ant'ala. Hé'x'idam- 10
'la'wíse Lá'qulayngwa la axstó'dxa
t'éx'tla. G'a'x'laéda bí'gwa'némé, g'a'-
xe'ia lāx graé'lasas Lá'qulayngwa.

Lá'laé k'wá'galtéda bí'gwa'némé
lax t'á'sá'yas k'wale'lasas Lá'qulay- 15
ngwa. Hé'x'idam'la'wíse Lá'qulayngwa
l'é'lalax Yá'qá'á'níse qa l'é's ku'lx'id
laq. Lá'laé yá'q'egaté Yá'qá'á'níse.
Lá'laé 'né'k'iq: "'ya, qá'gwidé, gwa'-
lasen la ló'i, á'tema lā'x'wídex qens lé 20
kwa'le't lā'xen g'ó'kwa qin dó'x'wale'-
lexen gwe'má'lasé ló'i, qá'gwidé."

Lá'laé yá'q'egaté Lá'qulayngwa,
lá'xes t'á'la: "'ya, qá'gwidéde, 'né'x-
'laé, "xé'n'elaaqós qá't'elaxés gwe'- 25
'má'lasós g'a'xen. Wé'ga, qá's'idex
qens lá'lag'i lá'xes wá'démós g'a'xen,
qá'gwidé." Lá'laéda t'stá'daqé ax'e'd-
xa má'té lá'xes má'mé qá's 'n'xu'n-
de's. Lá'laé qá's'ida. Hé'na'kuláem- 30
'la'wis lax há'né'dzasas xwá'xwagumas
Yá'qá'á'níse qá's lé lāx lā'xa xwá-
kluna.

Hé'x'idam'la'wíse sé'x'wídeda bí-
gwa'némé. Lá'em lá't lā'xes g'ó'kwa- 35
'lasé. Lá'laé qwe'sgr'lāx lā'e yá'q'e-
gatéda bí'gwa'némāx Lá'qulayngwa:
'"ya, qá'gwidé, gwa'lasé bí'guxsól,
qá's k'le'saós mé'x'éda. Wé'ga, mé'x-
'edex, adá, qá'xs qwe'salā'ns lá'laa." 40
Hé'x'idam'la'wiseda t'stá'daqé mé'x'é-
da. G't'fem'la'wíse mé'x'éde Lá'qula-
yngwa, lá'e hé'x'idá'méda bí'gwa'némé

steered seaward. Now the man began to paddle hard.

When it was nearly day, the man woke Calling-Tribes. Calling-Tribes raised her head to look at what the man had referred to, and to see it. Then Calling-Tribes saw houses just like the village of her lover, Property-Body. Then they got out of the canoe and went to (the village). They went into the house of the man; and the man said to Calling-Tribes, "Go, sit in the middle of the rear of the house." Calling-Tribes went and sat down at the place to which the man had referred as her seat.

Then Calling-Tribes guessed that the man was different from her lover, for the man spoke angrily to her as soon as they entered the house. Then the man made a fire. As soon as the fire began to burn, the man went out. The man never entered the house after day had come, and the house also disappeared. Calling-Tribes was just sitting in the grass, and only a beam of the old house was (left) burning on the ground in the woods.

Then it was evening once more, and the house came back and stood on the ground. The man also came into the house. He went to Calling-Tribes, and said to her, "O mistress! I will tell you how my heart feels towards you. We will stay in the house this night. For this reason I stole you, mistress." Thus said the man to her. "Now you will know me. I am the chief of the Wood-Men. These are the ones to whom your drowned people go. This is the country of the ghosts."

l.la'stox'wid qa's la'lexa l.la'sakwe. La'm'lae a'lax'fid se'x'wideda begwa-neme.

La'lae la'q 'na'x'fida, la'e gwe'x'fideda begwa'nmax La'qulayngwa. 5
La'lae xt'fedé La'qulayngwa qa's do'x'wide gwa'ya'sa begwa'nme qa do'x'witos. La'lae do'x'wa'le'le La'qulayngwaxa g'ig'okwe. He'q'alam gwa'le g'okwa'lasas la'lese, Ya'qafan-lise. La'lae ho'x'wuita laq. La'lae ho'gwita lax g'okwasa begwa'nme. La'lae 'ne'k'eda begwa'nmax La'qulayngwa: "Ha'ga k'wa'e' la'xa na'qo-
tewa'li'e." He'x'idam'la'wis la 15
layngwa la k'wa'g'a'li' la'x gwa'ya'sa begwa'nme qa k'wa'e'lats.

La'm'lae La'qulayngwa ko'tledxa begwa'nme o'gu'lam la'xes la'la, qa'xs he'x'ida'mae la la'wiseda begwa'nmax g'a'lae ho'gwita la'xa g'okwe. La'lae la'qwe'lax'fideda begwa'nme. G'it'm'lawis xt'fededa he'gwe'le, la'as la'wiseda begwa'nmax g'a'lae 'na'x'fida he'wa'xa'latla g'a'x'ei'eda begwa'nme, la'ewa g'okwe la'm'lae o'gwaqa la x'is'e'eda. A'm'lawise La'qulayngwa la k'wa'q'la'ssa k'le'di'kluse; a'm'lawis la xt'x'balag'iseda ka'triwa'ya'sa g'o'x'ude la'xa a'ta'e'le. 25 30

La'lae e't'ed dza'qwa, la'alas e't'ede-da g'okwe g'ax ax'fisa. G'a'x'laeda begwa'nme g'a'x'era o'gwaqa la'xa g'okwe. He'x'idam'la'wis la lax La'qulayngwa qa's 'ne'k'eq: "ya, q'a' 35
gwide, la'men ne'la'esga gwa'laas-gasgin na'qek: qa's. La'mens kwa'le'fxwa ga'nui'ex. He'meg'in la'g'ila g'ilo'fedoi, q'a'gwide," 'ne'x'laeda begwa'nmaq. "La'ms q'a'fale'la' g'a' 40
xen. No'g'wam g't'game'sa be'kluse'x. Yo'em g'a'x'atses 'na'lasdanax'dax'wos; yo'em awi'naklwitsa lesla'lenoxwe."

Then he asked the woman, "Are you not hungry, my dear, that I may get something for you to eat? Name what you wish to eat, mistress." Then the woman replied to the Wood-Man, and said to him, "I eat halibut in our country."

Then the Wood-Man took cedar-withes and twisted them. He went out of the house and down to the beach. He went right out into the sea, which covered his head. It was not long before he came dragging four halibut, which he put down on the beach of the house at night. Then he told Calling-Tribes, "I brought these four halibut, mistress." Thus said the Wood-Man to her. "Now you will cut them to-morrow." When he had finished speaking, he lay down with his wife. It was only wonderful that the body of the Wood-Man was cold, just like ice, for he was indeed a dead person.

Now day came. Then the Wood-Man arose at once and went out of the house. The woman, Calling-Tribes, arose and started, for the house also had disappeared. She walked to the beach, looking for mussels to cut the halibut. She had not walked long before she found a large mussel. Then she went home and put it down at the place where she was sitting.

Then she walked into the woods to look for cedar-wood on which to hang the halibut. She had not been walking long before she found a cedar-tree lying on the ground. The cedar was split into fragments, and its bark lay flat on the ground. Then she carried the cedar-wood to her house, and she car-

La^olae wu^ola'xa ts'eda'qe: "K'le'sas p^os'qlaa, ade', qen le ax'e'd qa's ha'ma'yos? We'ga le'x'edxes gwa'ya'os qa's ha'ma'yos, qa'gwide." He'x'idam-
la'wiseda ts'eda'qe na'nax'mexa be- 5
kluse'. La^olae 'ne'k'iq: "He'maeda pa'yaen ha'ma'ya la'xenu'x' awi'na-klusa."

He'x'idam'la'wiseda be'kluse' ax'e'dxa d'we'xe qa's se'lpfedeq. La^olae 10
la'wels la'xa g'okwe qa's le le'ntslesela la'xa l'ema'ise. He'na'kulam'la'wis ta'xtala la'xa de'msx'e. La^olae t'rebe-to'. K'le'slatla ga'taxs g'a'xae na'la'xa mo'we pa'ya. La^olae ax'a'lisag lax 15
l'ema'sasa g'okwaxa ga'nu'e. La^olae ne'tax La'qulayugwa: "G'a'x'moxda mo'wex p'lep'la'ya, qa'gwide," 'ne'x-
la'eda be'ku'saq. "Lax'ms xwa'taleq" 20
lax h'nsia." La^olae gwa't ya'q'antlax la'e ku'x'ida l'e'wes g'ne'me. Le'x'aem aw'la'yu'lasexs lo'mae wu-
da'le o'k'wina'yasa be'ku's, he'q gw'e'x-
seda lo'xwe', qa'taxs he'lae be'gwa-
nema. 25

La^olae 'na'na'kula. La'e he'x'ida-
meda be'ku'se la'x'wid qa's le la'wels 30
la'xa g'okwe. La^olae la'x'wideda ts'eda'qe yix La'qulayugwa qa's le qa's'id
qa'xs le'ma'a x'ise'deda g'ox'de. La'
lae qa's'id qa's le la'xa l'ema'ise a'lax 35
xo'la qa's xwa'tale'la pla'we. K'le'slae
ge'g'itsela qa'saxs la'e qa'xa 'wa'lasé
xo'la. He'x'idam'laxis la na'nakwa
qa's ax'a'leseq la'xes k'wadza'se. 35

La^olae qa's'id qa's le la'xa a'le qa's
le a'lax k'waxia'wa qa's ga'yaxa pla'we.
K'le'slatla ge'g'its qa'saxs la'e qa'xa
wi'lkwe k'a'thesa. La^olae qwe'laxweda 40
wi'lkwe. La^olae a'em la l'ap'le'se t'sla-
k'wemas. He'x'idam'la'wise we'x'idxa
k'waxia'we qa's le's la'xes g'okwe.
La^olae e'ted la we'ka la'xa t'sla'qemse

ried the cedar-bark for a roof to her house. After she had finished carrying the cedar-bark, she made a house out of it. Then she finished her house.

Then she cut the halibut and hung it up. After she had hung it up, the drying halibut became dried halibut. Then she took the cedar-bark and dried it; and as soon as it was dry, she rubbed it. The cedar-bark became soft. Then she took her knife and shaved the cedar-wood. After she had shaved it, she made a notch in the side of the cedar-wood. Then she shaved the cedar-wood again to make it round; and after she had finished, she put the soft cedar-bark on the ground.

Then she put the cedar-wood on it and drilled it. She had not drilled long when fire fell from it. Then she blew it, and now she had a fire (just like) our fire. Then her fire began to burn on the ground. She took cedar-wood and shaved it, and made a roasting-spit for the halibut; for she was going to roast it for her food, because she had not eaten for four days. Therefore she took the halibut at once to eat it. Now what she was roasting was done.

She ate it at once. As soon as she had eaten, night came. Then the house of the Wood-Man grew up again all round the house of Calling-Tribes. As soon as the house of the Wood-Man was there, he came in. He went into the house of his wife and laughed. He said to his wife, "Why do you make a house? for my house is already on the ground. You do not see this our house in the daytime. Although it should

qa sálases g'ókwé. Lá^hlae gwál wé-
k'axa tsá'qimsaxs la'é g'ókwilax^hídēq.
Lá^hlae gwa'feda g'ókwás.

Lá^hlae xwá'fídxá plá^hé. Lá^hlae
g'é's'wídēq. Lá^hlae gwál g'é's'waxa 5
lá'm k'á'wasi'éda la h'm'ywa plá^hya.
Wá, lá^hlae ax'é'dxa tsá'qimse qá's
h'm'y'wídēq. G'í'f'm'la'wíse h'm'y'wi-
da, lá'é q'awí'x'ídēq. Lá^hlae t'í'q'wéda
tsá'qimse. Lá^hlae ax'é'dxes g'í'ts'e- 10
mé qá's k'á'x'wídēxa k'waxiá^hwé. Lá^h-
lae gwál k'á'x'wáq. Lá^hlae q'um'té-
dex ó'nutsá'yasa k'waxiá^hwé. Lá^h-
la'axaa k'á'x'wédxa k'waxiá^hwé é'téd
qa lé'x'í'nc'és. Lá^hlae gwa'fa lá'as ax- 15
'á'lasaa q'ó'yaakwé tsá'qims lá'xa awí-
'nakluse.

Lá^hlae k'á't'í'qasa k'waxiá^hwé láq.
Lá^hlae s'í'x'í'fida. K'í'e's'latá gá'fa s'e-
láq, g'á'xaeda gu'ta t'é'x'édá. Lá^hlae 20
pó's'wídēq. Wá, lá'm gu'tano'x's'ins
gu'tax. Lá^hlae x'í'x'édé h'í'qusa's.
Lá^hlae ax'é'dxa k'waxiá^hwé qá's k'á'x'-
'wídēq. Lá'm t'ó'psa'yógwílaq qá'e-
da plá^hé qá'ss h'm'a'é t'ó'p'édēq qá's 25
há'má'ya qá'ss h'é'wáxác hám'x'í'dxa
la mó'ssa 'ná'la, lá'g'í'tas h'é'x'í'datm'la
ax'é'dxa plá^hé qá's há'má'ya. Lá^hlae
t'ó'p'eda t'ó'pasi'was.

H'é'x'í'datm'la'wis hám'x'í'dēq, g'í- 30
'm'la'wíse gwál há'má'pa, lá'm'lae
gá'nu'fida. G'á'x'áeda g'ó'kwasa b'í-
klú'sé é'téd q'waxa'nakula la awí'st'e's
g'ó'kwás. Lá'qulayngwa. G'í'f'm'la'-
wíse s'í'ngar'í'séda g'ó'kwasa b'í'klú'sé, 35
g'á'x'á'lasa b'í'klú'sé, g'á'x'él lá'xes
g'ó'kwé. Lá^hlae lá'í' lax g'ó'kwases
g'ne'mé. Lá^hlae dá'fídeda b'í'klú'sé.
Lá^hlae 'né'x'xes g'ne'mé: "'má'ses
lá'g'í'taos g'ó'kwíla qat'n g'ó'kwaxs 40
g'ó'klus'mae'x; lá's k'í'es d'ó'qulaxwa
g'ó'kwaqensxwa 'ná'lax, wax'ó'mé'la'xé

rain, you would not be rained upon, mistress."

Then the woman, Calling-Tribes, spoke, and said to him, "You never come in the daytime, and this house is nothing (then), and the floor of our house is only a grassy place. As soon as night comes, this house appears on the ground, and its floor is smooth; and as soon as day comes, your house disappears, and its floor is only a grassy place. Therefore I made this my house to dry my halibut, and built a fire to roast this halibut for my food, for you did not give me food, and I was very hungry; therefore I drilled for fire."

Then she tried to give her husband roasted halibut, but the Wood-Man only turned away from his wife. He did not want to eat the roasted halibut. He did not want to eat what was roasted by a fire. Then Calling-Tribes felt badly on account of her husband, and she gave up (trying). Then her husband also said that he would feed Calling-Tribes. Then his wife said to him, "Let me eat (what you give me), master." Thus she said to her husband.

Then the Wood-Man arose and went out of the house that night. He had not been out long when two young men came in, holding at each end some bark of a hemlock-tree. They put it down in front of the place where Calling-Tribes was sitting. Then she looked at it and saw a roasted salmon. As soon as the young men had put it down, they went out. Then the Wood-Man, the husband of Calling-Tribes,

yó'gwalax lá'laxs k'leslax yó'gwasolaxó, q'á'gwidé."

La^hlaeda ts'eda'qe ya'q'eg'ata, yix La^hqulayúgwa. La^hlae^hne'k'iq; "K'le-saa'qos g'á'xna'xwaxa 'na'la lax k'le'o's-
d-mases g'ó'kwaqos; a'na'xwa'maa'xs
la k'le'diklusóxda awi^hnagwíhaxsns
g'ó'kwéx, g'í'na'xwa'mes g'á'nu'í'dexs
g'á'xoxda g'ó'kwéx ax^helsa lá'na'xwóx
é'x'í'dóxda awi^hnagwí'téx. Wá, g'í'l-
mes 'na'x'í'dexs lá'èx xis'è'dóxda g'ó-
kwaqos, lá'na'xwóx á'ém'la k'le'diklu-
sóxda awi^hnagwí'téx. Hé^hmesen lá'g'i-
lá g'ó'kwelaxwa g'ó'kwaqen qa lé'm-
watsen k'la'waxéx í'è'wa' í'egwí'téx qa
l'ó'batsa plá'èx qen há'ma'í'ya, qá'xs
k'le'saa'qos há'mg'í'la g'á'x'n, lá'x'dén
l'ó'ma p'ó'sqla lá'g'í'lan se'ix'íd qen
í'egwí'ta."

La^hlae wax^h há'mg'í'laxes í'a^hwuné-
masa l'ó'bekwé plá'í'ya. Á'tim'la'wiséda
bekl'ú'se l'ó's'witses gené'mé. Lá'e'm
k'les há'mae'xsdxá l'ó'bekwé plá'í'ya.
Lá'e'm k'les 'néx' qá's há'ma'péxa
l'ó'past'wé lá'xa gu'í'ta. La^hlae tsi-
x'í'lé ná'qá'yas Lá'qulayúgwa qá's í'a-
'wuné'mé. Lá'e'm'lae yá'x'í'dé ná'qá-
'yas. La^hlae í'a^hwuné'mas ó'gwaqa
'néx' qá's há'mg'í'léq Lá'qulayúgwa.
Hé'x'í'da'm'la'wis 'né'k'è gené'maseq; 20
"Wé'g'ax'in há'mx'í'd ló'l, q'á'gwidé,"
'né'x'la'èxes í'a^hwuné'mé.

La^hlae hé'x'í'da'méda bekl'ú'se í'a-
xolít qá's lé lá'wéls lá'x'es g'ó'kwaxa
g'á'nu'í'è. K'le's'í'latá g'á'laxs g'á'xaéda 35
ma'ló'kwé há'ya'fa dá'dr'èbexa sé'sa-
q'wamótasóx lá'x'meséx. Lá^hlae ax-
'í'lsaq lax né'qama'lasas Lá'qulayúgwa
lax k'wats'le'na'yas. La^hlae dó'x'wí'déq.
La^hlae dó'qulaxa l'ó'bekwé k'ó'téla.
G'í'f'ém'la'wis ax^hé'lséda há'ya'í'áq,
lá^hlae hó'qawí'sa. G'á'x'laéda be-
kl'ú'se, yix í'a^hwuné'mas Lá'qulayúgwa

came in and sat down by the side of his wife. Then he asked his wife to eat.

Then the Wood-Man took some of the roasted salmon and ate it, and his wife also ate. Then they had enough. After they had eaten, the Wood-Man spoke to his wife, and said to her, "O mistress! thank you. For this reason I did not come to our house, because before I did not possess your heart. Now I have your heart, because you have eaten of our food, mistress. Now this our house will not disappear (again)."

Now she was caught by her husband, for she had eaten the roasted salmon of the Wood-Man. What the Wood-Man referred to as roasted (salmon) was rotten wood. It is just like roasted (salmon) to those whom the Wood-Man tries to make foolish. Now we will finish this story, and we will tell how this is known by the people of our world.

Made-to-be-Hunter, the son of Wealthy, the attendant of Rolling-Down, the chief of the ancestors of the Gwa^wæno^x, lived at Q^teⁿsdⁱm^es.

Made-to-be-Hunter launched his pretty little harpooner's canoe. He loaded it with provisions and put his mat into it. Then he went aboard and paddled out to sea outside of the Cape, for he intended to hunt seals at Nomas Island. Then a very thick fog came up, and he paddled in vain, for he did not know which way to steer.

It began to blow, and the wind

g^ax^el^qa^s k^lwa^ga^lite lax ap^sa^yases gen^em^e. La^lae ax^k:la^lax^es gen^em^e qa ham^xr^des.

La^lae^da be^kl^use da^xid la^xa l^o-br^kw^e qa^s ham^xr^deq. La^lae o^gwa-qa ham^xr^de gen^emas. La^xda^xl^{ae} p^oida. La^m g^wat ha^mpa. La^lae ya^qleg^rateda be^kl^usax^es gen^em^e. La^lae ^hne^kriq: "ya, qa^gwide, ge^l-ka^sla. He^min la^gida k^el^es g^rax la^xens g^ok^wix qa^xgⁱn he^mek^ale wiy^odx^es na^qay^os. Wa, l^m loⁱx^os na^qay^oq^os qa^xs he^maq^os ha^mx^hdx^em^y ha^max, qa^gwide. La^mox k^el^el la^t xⁱs^eda^enox^lens g^o-l^wix."

Wa, la^m lo^tan^ems^e la^wun^em^e qa^xs la^e ham^xr^dsa l^obr^kwa^s be^kl^use. He^m g^wo^yosa be^kl^use l^o-br^kw^eda l^en^qwa. La^lae a^la n^ema^l-xⁱs l^ewa l^obr^kw^e la^xa la na^ode^hmasosa be^kl^use. Wa, la^mens g^wat^hmawⁱsa la^xwa n^oyam^ex q^ens la^gri g^wag^wix^hs^la lax la^gitasox qa^le^l-ts^oda ba^xus^ex la^xens na^lax.

G^okula^lae Haⁿl^enoxw^elakw^e lax Q^teⁿsdⁱm^ese, yix xun^okw^as Q^om^o-qa, yix l^kwas l^ekⁱma^xod^e g^rigama^hyasa g^al^lasa Gwa^wæno^xw^e.

La^mla^wise Haⁿl^enoxw^elakw^e l^owⁱx^hsteⁿdx^es al^ewats^e e^xbid^ol ywa^l-xwaguma. La^lae ^hm^osas^es gⁱwu^l-kw^e laq, l^ewⁱs k^lwa^e. La^lae laxs laq qa^s se^xwide. La^lae l^lsg^lla lax l^lsak^was A^wl^lba^lise qa^xs wa^l-x^llax^sde la haⁿalax me^gwata lax No^mase. La^lae g^ax^eda p^le^ll^lla a^lal g^en^ka. La^lae w^lh^lm^ll se^xwa. La^m k^el^es qa^le^llax^es l^e l^lase^hwa.

La^lae y^ona^kula. La^lae ha^labala^l

quickly became strong. Then he took his mat and made a sail out of it. He did not care if he reached a different country. Night came, but the wind remained [in] just the same [way]. Then day came, and the fog was just as thick. Now night came again, and the wind was very strong. Then day came again. Now there was no fog and only a strong wind.

Then night came. When day came (again) he say a pretty place. Then Made-to-be-Hunter felt glad. He went ashore at once there, and unloaded his canoe. Then he went down to the beach and saw a heavy wave rising outside of the place where his canoe was. It struck his canoe and split it. Then his canoe was entirely broken.

Made-to-be-Hunter gathered up the pieces of his canoe, carried them up, and made a house. When he had finished the house, Made-to-be-Hunter lay down on his back and tried to discover at what place he was. Then he felt sad, for he did not know it. He ate of his provisions. After he had eaten, he lay down again on his back and went to sleep.

Then he awoke, and it was evening, and he just lay down on his back, as before. His mind was much troubled. Then he heard a man speaking behind his house. The man said to him, "O friend Made-to-be-Hunter! I come to feed you, my dear!" Thus said the one who was speaking to him.

há'gwemas'ideda yá'la. La^olae ax'e'd-
xes lé'wa'e qa's yá'wap'ldés. Lar'm'lae
wá'x'ém' lá'yot lax ó'g'u'laia a'w'na-
gwisa. La^olae ga'nu'fida. Á'm'la-
wisé héx sa'em ra'las^owé gwe'ba'faasa-
sa yá'la. La^olae 'na'x'ida. Hé'x-sa-
m'lawis gwé'x'se gr'nk'eda p't'lx'la. 5
La^olae e'tled ga'nu'fida. Lar'm'lae
l'ó'max'íd la f'ó'k'lwemaséda yá'la. La-
'lae e'tled 'na'x'ida. Lar'm'lae k'te'a's
la p't'lx'la. Á'm'lae la f'ó'k'lwemaséda
yá'la.

La^olae ga'nu'fida. La^olae 'na'x'ida.
La^olae d'ó'x'wa'e'laxa e'ké a'w'na-
gwisa. La^olae é'x'ide ná'q'f'as Ha'n-
l'énoxwé'lakwé. Hé'x'ídám'lá'wis
á't'e'sta laq. La^olae 'm'ó'tá laq. La-
'lae 'w'lohtáwé 'm'e'm'wálas. La^olae
h'nts'les'laxs la'é d'ó'x'wa'e'laxa 'wa-
lasé g'la'ya g'ax q'tné'p'ostá la'xa
r'la'sa'f'as há'né'dzasas yá'yats'ás. La-
'lae q'u'f'dxa x'wá'k'lunax'dé. La^olae
h'ó'x'wideda x'wá'k'lunax'dé. Lar'm'lae
'w'wulxséda x'wá'k'lunax'dé.

La^olae Ha'n'l'énoxwé'lakwé q'lap'te-
x'íd'xés x'wá'k'lunax'dé qa's 'w'x'í'déq.
La^olae g'ó'kwelaq qa's g'ó'k'wa. La-
'lae g'wa'f'eda g'ó'kwé. La^olae t'le'x-
'élsé Ha'n'l'énoxwé'lakwé qa's s'e'nx-
'í'dex a'w'na'gwitsená'f'as la ax'a'ts. 30
Lar'm'lae ts'lx't'le ná'q'f'as qa'xs
k'te'saé q'á'w'elaq. La^olae hamx'í'd
la'xés g'w'u'lkwé. La^olae g'wa'f' há'm'a-
pa. La^olae e'tled t'le'x'él'sa. Lar'm-
'lae 'm'e'x'eda. 35

La^olae ts'lx'í'da. Lar'm'lae d'za'q'wa.
Lar'm'lawis hé'x'sa'em g'wa'té la'xes
t'le'k'af'ae'ná'e. Lar'm'lae q'é'némé
ná'q'f'as. La^olae w'u'laxa yá'q'lan-
t'ale b'eg'wá'nem lax á'taná'f'as g'ó'k'was.
La^olae 'ne'k'eda b'eg'wá'nemq: "f'ya,
qast, Ha'n'l'énoxwé'lak", g'á'x'len ham-
g'f'lat'oi, adá, "né'x'á'leda yá'q'lant'aleq.

Then Made-to-be-Hunter sat up and spoke also to him, for he was very thankful for what he had heard. He said, "Come for a while and let me look at you, my dear!" Thus he said to him. The man came at once to the door of his house and entered. He just stood in the house and stared at Made-to-be-Hunter. After he had stared at him, he went out.

Then Made-to-be-Hunter felt troubled. Then he heard a woman speaking at the outer corner of his house. The woman said, "Take care, my dear! Don't eat of the food that the man will bring you, my dear! He is the Wood-Man, who said he would come and feed you. When they bring you roasted salmon, only pretend to eat; but it would be best for you to take of your (own) provisions, and just drop into your lap his food, and eat only [what comes from] your provisions, my dear! else you will be lost." Thus said the woman.

Then Made-to-be-Hunter spoke to the woman. (He said,) "Oh, my dear! are you Calling-Tribes?" and the woman said, "I am, my dear! I cannot go into your house, for I have eaten of the food of the Wood-Man. Good-by, my dear!" Thus she said.

As soon as the woman stopped speaking, two young men came, carrying a piece of hemlock-bark by the ends. They put it down in front of Made-to-be-Hunter. Then Made-to-be-Hunter sat up and took (what seemed to be) roasted silver salmon and looked

Hé'x'idaem'la'wíse Há'n'lénoxwé-
lakwé k'wá'g'n'is qá's yá'q'égaté ó-
gwaqáq. qá'xs x'i'n'léláé mó'lasés wu-
lá'x'á'j'elé. Lá'laé 'né'ka: "Gé'la-
dzá'mási. qen dó'x'wá'el'á'oi, adá," 5
'né'x'laéq. Hé'x'idaem'la'wíse dá-
gwá'nímé gá'x lá'xa t'éx't'las g'ók'was.
Gá'x'laé gá'x'el'eda br'gwá'nímé.
Á'm'la'wíse lá'x'wá'it' qá's dó'doxs-
'éndex Há'n'lénoxwé'lakwé. Lá'laé 10
gwá'it' dó'doxs'éndex Há'n'lénoxwé'la-
kwé. Lá'laé lá'wélsa.

Lá'la'xáa q'é'x'tíde ná'qá'yas Há'n-
lénoxwé'lakwé, Hé'm'lá'wis á'tés
q'é'nímé ná'qá'yas. Lá'laé wú'á'x- 15
'á'el'axa yá'q'ant'álá t's'edá'qa lax
apsá'ná'yas g'ók'was. Lá'laé 'né'k'eda
t's'hdá'qé: "Yá't'láno, adá, gwá'la
ham'x't'íex gá'x'ia ham't'la'yó'í'esa
br'gwá'nímé loi, adá. Hé'm br'ku- 20
s'é'da gá'x'é 'né'x' qá's ham't'íe loi.
Gá't'max't' gá'x'yé'wéda l'ó'br'kwé loi,
las á'em há'má'phótaq. Hé't'las é'g'ase
ax'é'd' l'axs g'iwu'lkwaq'ós, lá'tés á't'mí
t's'lex'k't'í'g't'ndá'la'tsés há'mé't'ao's, lá- 25
t'ales hé't' há'mé't'eda gá'yó'la l'axs
g'iwu'lkwós, adá, á'tas x'ek'á'laxó'i,"
'né'x'laéda t's'hdá'qé.

Lá'laé yá'q'égaté Há'n'lénoxwé'la-
kwaq, lá'xa t's'hdá'qé: "'ya, adá, só- 30
tsá'maa Lá'q'ulayngwasa?" Lá'laé
'né'k'eda t's'hdá'qé: "Nó'gwarm, adá.
Á'mésen k'leá's gwé'x'á'daas lá laé'
lá'x'ós g'ók'waq'ós qá'x'g'in lá'mé'g'in
ham'x't'í' d' lá'x'ox há'má'yaxsa bekl'óséx, 35
Halá'kasla, adá," 'né'x'laé.

Gá't'm'lá'wis q'é'wé'í'ideda t's'hdá'qé
yá'q'ant'lalaxs gá'x'á'eda má'ló'kwé há-
yá'p'a dá'd'í'béxa xá'klumasá lá'x'mése.
Lá'laé ax'á'l'ítas lax n'eqamá'í'el'as 40
Há'n'lénoxwé'lakwé. Lá'laé k'wá'g'a-
'í'elé Há'n'lénoxwé'lakwé qá's dá'x'í'dé
lá'xa l'ó'br'kwé dze'wú'na qá's dó'x'wí-

at it. Then he pretended to eat, but he only threw it into his lap. The two young men were just standing with their backs to the fire of Made-to-be-Hunter. As soon as the roasted salmon was all picked over, the two young men went out.

Then Made-to-be-Hunter looked at the roasted silver salmon, and it was just like roasted silver salmon. When he looked at the roasted silver salmon, Calling-Tribes spoke from the outer corner of the house, and said, "How did you come out, my dear?" Made-to-be-Hunter answered her at once, and said to her, "I came out all right. I did not eat. I only did as you told me to do, mistress." Thus said Made-to-be-Hunter to Calling-Tribes.

Then Calling-Tribes replied, and said, "Oh, my dear! now you shall know to what place you have come to stay. This is the country of all those who die in the water when their canoes capsized. This is the place to which their souls come. These are the Wood-Men, and my husband is the chief of the Wood-Men. Therefore I warn you, my dear! The reason why I must stay is, that I took the food that the Wood-Men gave me. Therefore I do not think at all of our country. If you eat the food that is given to you, you will stay away; and if my husband stares at you very much, (it is because) he is trying to make you foolish. Then strengthen your mind, that you may not become foolish; and just stare at him also, that he may give up staring at you. Then he cannot get you, master. I cannot go into your house, because I was made a different being by the Wood-Man.

dēq. La^olaē hamx^oʔdʒoʒa. Á^omaala-
1a1 ts'ekʔl'gēndalaq. Á^oem^ola^owisēda
ma^olōkwe ha^oyaʔa 1a^ox1a^osa gwe^okafa
la^oxa leq^olasa Ha^on^olēnoxwēlakwē.
G1^oʔem^ola^owis ʔwi^ol'g1^otsōwēda 1ō^obē-
kwe, la^olasa hō^oqaw1sēda ma^olōkwe
ha^oyaʔa. 5

La^olaē Ha^on^olēnoxwēlakwē dō^ox^ow1d-
xa 1ō^obēkwe dze^owu^ona qā^os dō^ox^ow1dēq.
Yū^oem^olawis gwe^ox^osōxda 1ō^obēkwex 10
dze^owu^ona. Hē^oem^olawis a^olēs dō^oqwa^o
1ō^obēkwe dze^owu^ona. La^oalase ya^oqē-
g^oaʔē La^oqulayngwa la^oxa apsa^onā^oya^osa
g^oō^okwas. La^olaē ʔnē^oka: "wa^omaxas,
ada^o?" Hē^ox^o1dara^ola^owisēda Ha^on^olē-
noxwēlakwē na^onax^omēq. La^olaē ʔnē^o-
k1q: "Hē^oʔax^oa^omen. K^olēs^oen hamx^o-
ʔda. Á^omēn hē^o gwe^ox^o1dēs gwa^oya^oōs
qan gwe^ox^o1daasa, q^ol'gwidā," ʔnē^olaē
Ha^on^olēnoxwēlakwē lax La^oqulayngwa. 20

La^olaē na^onax^oma^oʔē La^oqulayngwēq.
La^olaē ʔnē^oka: "ya, ada, la^oms q^ol-
ʔa^ol'la^olō^o la^oxōx a^ow1^onagwits1enā^oya^ox-
sōs g^oa^oxqōs ax^o1a^osa. Yū^oem a^ow1^ona-
gwitsa ʔnā^oywa hē^ol'gaya^ola^oxa ʔwā^opēxa 25
qapā^osēs ya^oyatsē; yū^omēs g^oa^ox^oats be-
xu^onā^oyas; yū^omēs la^o bēklū^osōx; yū^oem
g^oʔgame^osa bēklūsōxda lē^oq^oen ʔa^owu-
nemā. Hē^omisen la^og^o1a^o ha^o1^olōlōl,
ada. Hē^omēn la^og^o1a^o xek^oʔa^og^oin 30
lē^og^oin dā^odalaxa hamg^oʔla^oya^osa bēklū^o-
sē g^oa^oxēn. Hē^omēsen k^olēsē^o la^o
g^oʔg^oaēqalaxēs a^ow1^onagwisa. Qā^osō
hamx^oʔdxa hamg^oʔlayu^ola lōl, la^olēs
xek^oʔa^olōl. Hē^omisen ʔa^owunēmē qō 35
xē^on1ēlax dō^odux^oʔēndōl. Hē^oem
nā^onōhē^oma^oyusē. Hē^oems la^oʔlokwa-
a^osōs la^oxēs nā^oqā^oyōs qā^ok^olēsēs nō-
lēm^ox^o1da. Á^oems ō^ogwaqa dō^oduxs-
ʔēndēq qā^ohē^omis wā^olē la^oxēs dō^oqwa-
ʔaēnā^oē lōl. La^om k^olēs^o la^o gwa^oyō^o-
1ats lōl, q^ol'gwidē. Hē^omēn la^og^o1a^o
k^olēs^o gwe^ox^o1daasa la^olaē^olaxs g^oō^okwa-

That's it, my dear! Don't eat, else you will stay away, and will be lost sight of by our people, master, for I must stay here in this country. But I will not leave you, else you might be caught. That's it, master. Now, goodbye!"

Then night came. Now Made-to-be-Hunter was much troubled in his mind. Then he went to sleep. Morning came, and he was lying on his back on the place where he lay. Then a man came, and spoke from a corner of the house, and said, "Oh, my dear! are you awake?" Made-to-be-Hunter replied at once, and said, "I am awake, my dear! Come into this house, my dear!" Then the Wood-Man came in. He stood in the doorway of the house. The Wood-Man just stared at him, and Made-to-be-Hunter also stared at him. Then the Wood-Man was first to give in.

Then the Wood-Man spoke, and said, "I came to tell you that two young men will come again to feed you, my dear, else you might be hungry in my country. That is all, my dear!" Thus said the Wood-Man to Made-to-be-Hunter. Then Made-to-be-Hunter also spoke, and said, "Is not your word good, chief? You do not want me to suffer in your country, chief. Only be kind to me, that I may not suffer much in your land, chief, that I may go back again to our country, chief."

The Wood-Man just listened to what

qōs qā'xg'in la'mē'k: ōgux'e'damatsōsa
bēkluse'x. Hē'mēq, adā'. Gwā'kasnō
hamx'f'rdelax, a'tas xik'la'laxōi. qa
qla'lag'itēi.ōsasens g'ō'kulōta, qlā'gwi-
dē, qā'xg'in la'mē'k: xik'la' la'xa a'wi-
'nagwisex. Ā'mēn k'ēs! bā'tōs, a'tas
lā'lanēmlaxōi. Hē'mēq, qlā'gwidē.
Wā, hala'k'as'la."

La'laē gā'nu'fida. Lar'm'laē qē-
nemē nā'qā'yas Ha'n'lenoxwē'lakwē. 10
La'laē mē's'ēda. La'laē 'nā'x'fida.
Lar'm'lawis tē'g'il lā'xes ga'elase.
Gā'x'laēda bēgwā'nēme, yā'q'ēg'ata
lax apsa'nā'yas g'ō'kwas. La'laē 'nē-
ka: "yā, adā', la'mā's tsix'f'ida?" 15
Hē'x'fida m'la'wisē nā'nax'mā'e Ha'n-
'lenoxwē'lakwaq. La'laē 'nē'ka: "La-
'mēn tsix'f'ida, adā', gē'lagā. Ā'm
gā'x'elax, adā'." Gā'x'laēda bēkluse
gā'x'eta. Hē'x'fida m'la'wisē lā'x'wa- 20
lū lā'xa tē'x'f'as g'ō'kwas. Ā'm'la-
wisēda bēkluse dō'dux's'ndēq. Ā'm-
'la'wisē Ha'n'lenoxwē'lakwē ō'gwaqā
dō'dux's'ndēq. La'laē hē'g'il wē'f'ide-
da bēkluse laq. 25

La'laē yā'q'ēg'atēda bēkluse. La-
'laē 'nē'ka: "Hē'din gā'x'eta nē'fēl-
g'inlōi. Lar'm'xāē gaxi ham'f'laē-
da mā'lō'kwa hā'yā'f'ā lōi, adā', a'tas
pō'sqlalaxōi lā'xen a'wi'nagwisex. 30
Hē'mēq, adā', 'nē'x'laēda bēklusax
Ha'n'lenoxwē'lakwē. Hē'x'fida m'la'-
wisē ō'gwaqē Ha'n'lenoxwē'lakwē yā-
q'ēg'ata. La'laē 'nē'ka: "E'saēta
ē'x'mis wā'dimōs, g'f'gāmē, k'ē'saa-
qōs hē'f'qalēn hā'laxwēlasō'nō'kwa lā-
xōs a'wi'nagwisāqōs, g'f'gāmē. Wē-
ga, ā'm wā'x gā'xen qen k'ē'sē
xē'n'ēla hā'laxwēla lā'xōs a'wi'nagwisā-
qōs g'f'gāmā'ē qan a'tat'ēlēn lāi aē'- 40
daaqal lā'xen'x' nō'sa a'wi'nagwisā,
g'f'gāmē."

Ā'm'la'wisēda bēkluse lā's hō're-

he said. As soon as he stopped speaking, the Wood-Man spoke, and said, "Eat well of the food I give you. Then you will not stay long in my country." Thus he said, and went out. Then Made-to-be-Hunter was much troubled in his mind on account of what the Wood-Man had said. While he was much troubled in his mind, he heard Calling-Tribes coming, and speaking at the outer corner of the house. She said, "Oh, my dear, take care! They are getting ready to come to feed you, my dear! Do not eat, else you will stay away. Strengthen your heart, and do not eat, my dear, for my husband said he would not give up trying to make you foolish, for I wish that you may go back to our country at Q'he'nsde'més, that our tribe may know about me, master." Thus said the woman to Made-to-be-Hunter. "Good-by, my dear!" Thus said Calling-Tribes to Made-to-be-Hunter.

Calling-Tribes had not stopped speaking long when two young men came, carrying a piece of hemlock-bark by the ends. They put it down before Made-to-be-Hunter. He took some of it and pretended to eat it, but what he ate was his travelling-provisions. He pretended to have eaten all the roasted silver salmon. Then the two young men went out immediately. Then Made-to-be-Hunter took what he had pretended to eat and put it on the floor. Then he was much troubled on account of what the Wood-Man had said to him, for he thought it might be good, and he half thought that the woman might only be trying to fool him.

Then he heard the woman speaking

lax wá'demas. Gá'fem'fá'wisé q'wé'f-
'tda, lá'lae ya'q'leg'atēda bekl'u'se.
Lá'lae 'né'ka: "Á'lagae'ma ek: ha-
'má'pxen hamg'tlayól; lá'mé'ts k'é'séš
gá'fá' lá'x'en á'wí'nagwiséx, "né'x'laéxs 5
lá'ē qá's'ida. Lá'lae ló'max'íd la q'é-
nemé ná'qá'yas Ha'n'lénoxwé'lakwé qa
wá'demasa bekl'u'se. Hé'ém'fá'wis á'fés
q'é'némé ná'qá'yas. Lá'lae wulá'x'a-
lélax Lá'qulayōgwa g'áx ya'q'leg'at lax 10
apsá'ná'yas g'ó'kwás. Lá'lae 'né'ka:
"Yá, adá, wé'g'a ya'lá'lex. Lá'e'mk'
xwá'ná'lagada g'á'x'lik' hamg'tlayól,
adá, Gwá'kasnó hamx'f'dól, á'las
xik'lá'xól. É'á'kl'wemas lá'x'is ná'qa- 15
'yos qá's k'é'saós hamx'f'da, adá, qá'xs
'né'ka'n fá'wun'émáxs k'é'sae ya'x-
'f'dól. qá's nō'f'mx'ídámase lól, qá'xg'in
'né'k'ik' qá's lé'los ná'nax'f'ól, lá'xens
á'wí'nagwisá, lax Q'ē'nsd'f'misé qa 20
qá'lag'f'tsens g'ó'kulota, qá'p'wida,"
'né'x'laeda ts'édá'qé, lax Ha'n'lénox-
wé'lakwé. "Halá'k'asla, adá," 'né'x-
'lae Lá'qulayōgwa lax Ha'n'lénoxwé-
'lakwé. 25

K'é's'atla gá'fa la q'wé'f'ide Lá'qu-
layōgwáxs g'á'x'aeda má'lo'kwé há'ya'fa
dá'di'béxa xak'lumá'sa lá'x'f'misé. Lá-
'lae á's'á'f'f'as lax ní'qamá'f'f'as Ha'n-
lénoxwé'lakwé. Hé'x'ídám'f'á'wis 30
á'x'éd' láq qá's hamx'f'dbó'f'eq. Lá'm
hé'ém há'má'pis g'iw'lkwé. Lá'lae
'wí'labó'f'axa l'ó'b'ekwé dzí'wu'na.
Hé'x'ídám'f'á'wiséda má'lo'kwé há-
'ya'fa hó'qaw'f'sa. Lá'lae Há'n'l'eno- 35
xwé'lakwé dá'x'ídxés há'mé'bó'f'ax'dé
qá's k'é'g'á'f'f'eq. Lá'e'm'fá'wis q'é'né-
mé ná'qá'yas Ha'n'lénoxwé'lakwé qa
wá'demasa bekl'u'saq qá'xs hé'x'stáa-
kwáé é'k'é. Lá'lae 'né'k'é apsá'né- 40
'q'wese ná'qés qae'da ts'édá'qé qó á'ém-
lax ná'nú'f'selalax'eq.
Lá'lae wulé'laxa ts'édá'qé ya'q'leg'a-

from the outer corner of the house. She said, "How did you come out, my dear?" Then Made-to-be-Hunter answered her, and said, "I did not make a mistake, my dear! I only did what you told me to do, my dear!" Thus said Made-to-be-Hunter to Calling-Tribes. Then Calling-Tribes said to Made-to-be-Hunter, "Thank you, my dear! for I wish that you may go back to our country, my dear! Don't eat what they give you to eat, and don't give in when he stares at you. I must stay in this country, because I have eaten of this roasted silver salmon, and because I gave in when he stared at me. Therefore I am speaking thus to you, my dear, for I have heard what you were only saying in your mind. You have been thinking that I have been trying to fool you, my dear! Go on, and take some of the roasted silver salmon of the Wood-Man and throw it into the fire, and you will believe me, and (also put into the fire) the skin of the roasted silver salmon, my dear!"

Made-to-be-Hunter at once took the roasted silver salmon and threw it into the fire. Then he saw that it was rotten wood. Then he took also the skin of the roasted salmon and threw it into the fire, and immediately frogs and lizards began to jump (and run) about. Made-to-be-Hunter spoke at once, and said, "O mistress, Calling-Tribes! are you still sitting there? Don't I believe you now, mistress, for I have now seen that it is bad? Now, really take care, mistress, and pity me, and watch over me, that I may go to our country, mistress."

Then he stopped speaking. Then

la lax apsa'ná'yas g'ók'was. La^hlaé 'né'ka: "wá^hmaxas, ada?" Hé'x-
'idaem^hla'wisé Ha'ní.énoxwé^hlakwe ná-
nax'méq. La^hlaé 'né'ka: "K'é^hlé'sén
odza'vaa'sa, ada. Hé'x'sá'mén á'tém 5
gwé'g'ilis gwó'yá'ós qén gwé'g'ilasa,
ada." 'né'x^hlaé Ha'ní.énoxwé^hlakwe
lax La'qulayú'gwa. La^hlaé 'né'ké La-
qulayú'gwa, lax Ha'ní.énoxwé^hlakwé:
"G'é^hlakas^hla, ada, qa's'gín 'né'ké^h 10
qa's lé'LOS aé'daa'qal'ól, lá'xéns á'wí-
'nagwisá'éns, ada. Gwa'la hamx'^hdíx
hamg'tlayás lól, ló qa's k'é'se'ós wé^h
la qé'x dó'duxs'éndáé lól. Hé'mén
lá'g'íla la xé'k'la' lá'xwa á'wí'nagwiséx 15
qa's'gín lék' hamx'^hdí lá'xwa ló'b-
kwéx dze'wú'na ló'x'gín lé'gín wé^h la
qé'x lá'é dó'duxs'énd g'á'xén. Hé-
'ménen lá'g'íla hé gwé'k'la'ól, ada,
qa's'gín wú'le'la'mégín'axs wá'x'mós 20
á'tém wá'dímé's ná'qa'yós lé'x'dé'ós
'né'nk'é'q'élén ná'núts'elól, ada. Wá-
éntsós ax'é'd lá'xwa ló'b'ekwax dze'wú-
nasa bék'u's qa's ts'x'lé'ndá'ós'aq qa's
wé'g'á'ós ó'q'us'id g'á'xén, ló'wó'xda 25
l'é'sdá'xa ló'b'ekwé dze'wú'na, ada."

Hé'x'idaem^hla'wisé Ha'ní.énoxwé-
'lakwé ax'é'dxa ló'b'ekwé dze'wú'na
qa's ts'x'lé'ndéq. La^hlaé dó'x'wá'le'la
qé'x lé'nq'wáé. La^hlaé é'tléd ax'é'dxa 30
l'é'sdá'xa ló'b'ekwé qa's ts'x'lé'ndéq.
Hé'x'idaem^hla'wisé dé'x'mé'stédá wó-
q'é'sé ló'wa gwa'lasé. Hé'x'idaem^hla-
wisé Ha'ní.énoxwé^hlakwé yá'q'ég'áda.
La^hlaé 'né'ka: "Yá, q'á'g'wíde, La'qu-
layú'gwa, k'wá's'masa é'smaé'lén ó'gus-
'edó'ra, q'á'g'wíde, qa's'gín lá'mé'k-
dó'x'wá'le'lag'áda 'yá'x's'tm'k. Á'la-
gwa'ma yá't'á'x, q'á'g'wíde, qa's wá'x
lá'g't'ós q'á'q'ala'la' g'á'xén qén la 40
'mé'lén lá'xéns á'wí'nagwisá, q'á'g'wi-
dá."

La^hlaé q'wé'f'ída. La'álasé La'qula-

Calling-Tribes spoke, and said, "Now, really, take care, my dear! and obey everything that I tell you [advise you]. Only be strong, my dear! Just do the same whenever he comes to feed you. Then just hide some of your provisions, and really chew it when you are eating, and just hide the roasted salmon of the Wood-Man. If you should not really eat, the two young men would see it. Then they would do something else to make you foolish, for I do not know all the means of the Wood-Man to make (people) foolish. Therefore I warn you, master. Now, good-by! I am going home."

Now Made-to-be-Hunter was glad. In the evening the Wood-Man came, and spoke from the outer corner of the house, and said, "Are you not hungry, my dear?" Then Made-to-be-Hunter replied, and said, "Come, my dear! I am really hungry, for I have been very long (without food), master."

Made-to-be-Hunter arose at once and took some of his provisions. He came (back) and hid what he had taken from his provisions. Then he lay down on his back. Now two young men came in, carrying a piece of hemlock-bark by the ends, and put it down in front of Made-to-be-Hunter. He sat up at once and pretended to eat the roasted silver salmon, but he just hid the roasted salmon of the Wood-Man. The two young men just turned their faces towards the rear of the house. They did not look at the fire of Made-to-be-Hunter. Then Made-to-be-Hunter finished

yingwa ya'qlegala. La^olae 'ne'ka: "A'lagae'ma ya'lax, ada, qa's na'nage'gi la'g'ilosaxen 'na'swata qen te'x's'alayui.oi. A'ema lo'klwemasoi, ada. He'x'serim'es gw'e'gilae. G'i'l- 5
na'xwamle' g'axl e'led hang't'la.oi, a'na'xwamle'wets he'x'i'daem q'ula'pid laxs gi'wu'lkwaq'os qa's a'la'maos ma'lekulaxs ha'ma'paex. A'mes'ias q'ula'p'na'kulaxa lo'bekwe dze'wu'nasa 10
bek'use, qas'o k'leslax a'la'mlax ha'ma'plaxoi, la'laxeda ma'lo'kwe ha'ya'pa he'x'i'daemlax do'x'wale'lalaxoi, la'la'xe o'gux'edlaxe la'laxa na'mote-
'ma'yo's lo'i, qae'n k'e't's'ena'e 'na'swa 15
qa'lalax'ox na'no'he'ma'ya'soxda bek'usex. He'mesen la'g'itae'n ha'ya'olot, qa'gwida. Wa, hala'kas'la. La'men lat na'max'li."

La^olae e'k'e na'qa'yas Ha'n'lenoxwe- 20
'lakwe. La^olae dza'q'waxs g'a'xaeda bek'use ya'qlegat la'xa apsa'na'yas g'o'kwas. La^olae 'ne'ka: "K'e's'mas po'sq'aa, ada?" He'x'i'daem'la'wise Ha'n'lenoxwe'lakwe na'nax'meq. La'- 25
'lae 'ne'ka: "Ge'lag'a, ada. Wa'la'man la po'sq'aa qa'xgin a'lek' la g'ildesa, qa'gwida."

He'x'i'daem'la'wise Ha'n'lenoxwe-
'lakwe la'xwalit qa's le ax'e'd la'xes 30
gi'wu'lkwe. G'a'x'lae q'ula'rlaxa g'a'yufe lax gi'wu'lkwas. La^olae t'ex'a'liha. G'a's'laeda ma'lo'kwe ha'ya'pa da'deb'xa xaku'masa la'x'mise. La'
'lae ax'a'ltas lax neqa'maltas Ha'n' 35
'lenoxwe'lakwe. He'x'i'daem'la'wise k'wa'g'alit qa's hamx'f'debote la'xa lo'bekwe dze'wu'na. A'x'saem'la'wise q'ula'p'na'kulaxa lo'bekwasa bek'use. A'x'saem'la'wiseda ma'lo'kwe ha- 40
'ya'pa a'legamlit. K'les he'iq'lala do'x'alaxa legw'las Ha'n'lenoxwe'lakwe. La^olae gwat ha'ma'pe Ha'n'lenoxwe-

eating, and the two young men went out at once.

Then Made-to-be-Hunter took the roasted salmon and threw it into the fire. Then frogs and lizards began to jump (and run) about. They were the skin of the roasted salmon, and rotten wood was burning. Then Made-to-be-Hunter just watched what he was to have eaten, for they were all jumping (and running) about; and Made-to-be-Hunter was glad on account of Calling-Tribes, because she helped him.

Then he heard a voice speaking at the outer corner of the house. It said, "Oh, my dear! how did you come out, Made-to-be-Hunter?" He replied at once, and said to her, "O mistress, thank you! Now I really believe that you wish me to remain a man, mistress. Continue to advise me, that I may go back to our country, mistress. I desire that you may come into my house, mistress, that I may see you, and that I may tell our father in our country that I have seen you, mistress." Thus said Made-to-be-Hunter to Calling-Tribes.

Calling-Tribes replied at once, and said, "Oh, my dear! it is impossible, master, that you see me now. I am ugly, and you would be frightened. My whole face is changed, for I have eaten of the roasted salmon, the same that they (try) to make you eat. Therefore I beg you not to eat of the roasted silver salmon of the Wood-Man. Just take care, master, and don't eat if they should give you something else to eat. My husband is devising some other means to get you, master. So really

lakwé. Hé'x'idam'la'wiséda ma'lo'kwé ha'ya'pa ho'qaw'isa.

La'lae ax'e'dé Ha'n'lenoxwe'lakwaxa lo'ob'kwé qa's ts'x'it'ndeq. Hé'x'idam'la'wise d'iyu'méstaleda wó'q'ésé 5
t'e'wa gwa'lasé, yixa t'e's'dasa lo'ob'kwé. La'la'ta a'tem x't's'édeda t'en-q'wa. La'm'la'wise a'tim la x't's'axi'le Ha'n'lenoxwe'lakwaxés ha'm'e'x'dé, qa'xs la'é 'na'x'wam la qa's d'iyume' 10
stalasa. La'lae e'k'e ná'qa'yas Ha'n'lenoxwe'lakwé qa La'qulayó'gwax la'e wax'la'laq.

La'lae wu'a's'a'e'f'axa ya'qant'ale lax apsa'ná'yas g'ók'was. La'lae 'né' 15
ka: "ya, adá, 'wá'maxas, Ha'n'lenoxwe'lakwé?" Hé'x'idam'la'wise Ha'n'lenoxwe'lakwé ná'nax'meq. La'lae 'né'k'iq: "ya, q'á'gwida, g'e'lak'as'la, Á'leg'in la ó'q'usxos ná'qa'yaqós qan 20
bi'gwa'neména'e, q'á'gwida. Wé'g'a, a'tem há'nal'wá'x t'e's's'ala g'a'x'it' qen la'm'e'ten la'x'ens a'wi'nag'wis'ens, q'á'gwida. Lá'ten wax'á'yula qa's g'a'x'as-ós g'a's'et, la'x'g'in g'ók'wék', q'á'gwida, 25
qen dó's'wale'laot. Hé'mis qen 'né'k'x'eg'in dó's'wale'leg'oi. la'x'ens ó'mpa, qen lo'la' la'x'ens a'wi'nag'wisa, q'á'gwida." 'né'x'lae Ha'n'lenoxwe'lakwax La'qulayó'gwa. 30

Hé'x'idam'la'wise La'qulayó'gwa ná'nax'meq. La'lae 'né'ka: "Á'kas'oi, adá, qen wé'x'ide, q'á'gwida, qa'so dó's'wale'falax'g'in lak' gwe'gux'is'lasa la l'axs k'it'p'd'ax'oi. 'ná'x'wá'még'as la 35
ó'gux'ed'g'in g'óg'um'ex'deg'in qa'x'g'in lé'g'in hamx'it'dxa lo'ob'ekwé dz'e'wu'naxa hé' gwe'x'séda g'ax'naxwa ham'g'layó'lot. Hé'men la'g'ita be'lo'i. qa's k'e's'asós hamx'it'd lax ó'gux'it'd la'xa ham'g'layó'lot.

take care! Don't eat, my dear! That is it, master. Now, good-by!" Thus said Calling-Tribes to Made-to-be-Hunter.

It was not long before Calling-Tribes came, and spoke again. Then she said, "Oh, my dear! I come to you again. Now, take care, for they are getting ready to come to-morrow. They will come in the shape of your brother-in-law and of your father-in-law and of your elder brother and of your father and of your two younger brothers. In the morning they will come and pretend to find you, my dear! Just take care! It is they who come. They will make you foolish if you get into their canoe. They whom you will see are land-otters. They will look like those whom I named.

"Now take your bailer and pass water into it. As soon as the canoe comes, they will call for you, and they will call three times, shouting to you. Then you will answer them, and you will go to meet them. Ask for their paddles immediately. They will give them to you. Then take them to your house, and put them over the fire [of your house]. Then you will see what kind they are, and you will strike and kill them all.

"Then take your chamber-pot and go to the beach, and carry a (stick of) yew-wood for your club; and when you reach the canoe, ask the men to assemble in the middle of the canoe. As soon as they are in the middle of the canoe, sprinkle them with urine and

La^men la^wuneméx wáx senu^a qa^s ógu^a la gwe^xidaas loi. qa^s ló^té^t loi, qa^agwida. Álagar^ama ya^tlax gwákasno^o hamx^rdalaxóⁱ, adá. Hé^omeq qa^agwida. Wá, hálak^ala." 5
^ane^xlaé La^qulayúgwáx Haⁿlénox-wé^lakwé.

K^elé^slata gá^taxs gá^xae Lá^qula-yú^wwa. É^téd ya^qlegata. La^olaé^oné^ka: "yá, adá, gá^xé^mxaen loi. 10
 Wé^ga ya^tlalex. Lá^mox xwáⁿah-ló^xda gá^xlax héⁿsia. Yú^em gá^x-ló^xda lax ⁿemá^gem ló qul^esaós. Hé^misa ⁿemá^gemé ló nē^gú^mpa; yú^omisá ⁿemá^gemé ló ⁿó^le; yú^omisá ⁿemá^geméx ló á^sa; yú^omisá ⁿemá^geméx ló má^ló^kwéx lax tsá^t-tsá^a. Gá^alale qó gá^xlax héⁿsia á^lé^bó^talóⁱ, adá. Wé^ga, á^em ya^t-lax. Hé^em gá^xí loi náⁿoh^ema^lóⁱ. 20
 qasó laxóⁱ lax ya^yatsás. Hé^em xu^mdé, yí^da lá^tá^os dó^guí ⁿemá^xis l^ewé^da lé^en l^eq^{al}ast^wa.

"Wé^ga, ax^edlex tsá^lá^yáq^os qa^s wé^gilós k^ló^xtsá^laq. Wá, gú^lé^ml- 25
 wíse gá^xlédá xwá^kluna, lá^te ^h-^lá^ssa^lóⁱ. Hé^ta l^ela yú^dox-^plⁿá^t lá^t ^há^qlug^at loi. Lá^les náⁿ-^xax^mé^leq. Lá^les lá^lalé^q. Hé^x-ⁱda^méts dá^klax s^esawayás. Lá^te 30
 hé^xida^mé^t tsá^lé^sé loi. Hé^xida^m-^em^wits lá^les lá^xs g^ok^wós qa^s lá^os l^esⁱdes lax é^kl^ayas l^egw^lasés g^o-^kwós. Lá^les dó^xwale^lalex gwé^xs-^dem^lá^se. Wá, lá^les ná^xwá^mé^t k^el^e- 35
 lak^alé^q qa hé^les ná^xwa.

"Wá, lá^les ax^edlex kwá^tseqós qa^s lé^yós héⁿtsé^tslas, las dá^laxa l^em^lé^q qa^s t^lé^wagayós, las lá^gaa 40
 lá^xa xwá^klunás, hé^xida^mé^tits ax⁻k^lá^laxa bé^begwané^mé qa^lé^xí^des lax nē^gó^yá^yas ya^yatsás. Gá^l-^més lá^xa nē^gó^yá^yasá^j xwá^kluna,

strike them, and they will all die. Then stab the canoe, and you will know what kind it is. That is it, master. Now, good-by!" Thus said Calling-Tribes to Made-to-be-Hunter. "Good-by, mistress!" Thus said Made-to-be-Hunter to Calling-Tribes. "Please come and continue to give me advice, mistress. Now, good-by, my dear!"

Then night came. Made-to-be-Hunter slept well that night. Then day came. Then he sat on the ground outside of the house. He had not been sitting there long when a large canoe came in sight at the point (just beyond) the place where he was. He went into his house at once and took his club and sat down again. Then one of the men stood up in the canoe and shouted, and the man called out three times. He said every time, "Is it you, Made-to-be-Hunter, over there, master?"

Then Made-to-be-Hunter replied, and said to him, "Come quickly! It is I." The canoe came ashore at once, to the place where Made-to-be-Hunter was. As soon as the canoe came ashore, Made-to-be-Hunter went down to the beach, and went to where the canoe was. Now, he recognized all the men, — his brother-in-law, his father, his elder brother, and his younger brothers.

Then he asked for their paddles. Then one who looked just like his father spoke, and said, "O children, go on! Gather our paddles, and give them to our master." Then the brother-in-law of Made-to-be-Hunter

la'aqos xó's'itsa kwa'tsle laq. Lá'les hé'x'idamí k'le'lak'aaq qa 'na'xwa'més le'h'la. Las tshe'wí'owa xwa'klunás. Lá'les qá'pale'lalex gwe'x'sdemas. Hé'méq, qá'gwidá. Wá, hala'k'as'la, 5
'né'x'lae Lá'qulayógwax Há'ní.ténoxwé'lakwé. "Hala'k'as'la, qá'gwidá," 'né'x'em'la'wíse Há'ní.ténoxwé'lakwé, lax Lá'qulayógwá. "Á'ema hé'mína-taem g'ax wax lé'x's'ala g'a'x'en, qá'gwidá. Wá, hala'k'as'la, ada."

Lá'lae gá'nu'p'ida. Á'ema'la'wíse Há'ní.ténoxwé'lakwé ek' mé'xaxa gá'nuté. Lá'lae 'na'x'ida. Lá'm'lawis á'waqlusa, lax tá'sana'f'yases g'ó'kwé. 15
Lá'lae k'les gá'la á'waqwataxs g'a'xae-da 'wa'lasé xwa'kluna té'y'wid lá'xa á'w'f'ba'yasa as'a'sas. Hé'x'idam'la'wis lae'f' lá'x'és g'ó'kwé qa's le ax'e'dxes t'e'lwagayó qa's le é't'ed á'waqlusa. 20
Lá'lae tá'x'wa'x'séda 'ném'ó'kwé lá'xa bigwá'ní.masa xwa'kluna. Lá'lae 'la'qlug'ala. Hé'lat'la la yú'duy'p'endzaqwa la 'la'q'ule'da bigwá'nímé. Lá'lae 'né'x'na'xwa: "Só'tsa'maa Há'ní.téno- 25
xwe'lay'sa, qá'gwidá?"

Lá'lae ná'na's'ma'e Há'ní.ténoxwé'la-kwax. Lá'lae 'né'k'iq: "Gé'lagra bá'f'abalax. Nóg'wam." Hé'x'idam'la'wiséda xwa'kluna g'ax á't'e'sta lax 30
ax'a'sas Há'ní.ténoxwé'lakwé. G'p'em'lawis g'a'x'aliseda xwa'kluna, la'e hé'x'idam'é Há'ní.ténoxwé'lakwé la lé'nt'sles qa's le lax há'ne'dzasasa xwa'kluna. Lá'm'lae 'na'x'wam 'matt'la'f'axa bé' 35
bigwanéméxés qlule'sé lé'f'wis omp lé'f'wis 'no'la lé'f'wis tsá'tsá'ya.

Lá'lae dá'k'alaxa sé'sawáyas. Lá'lae'da 'né'má'g'emé tó ó'mpas ya'q'leg'ata. Lá'lae 'né'k'a: "Wá, sa'sémé, 40
wé'g'a qlap'lé'x'ídx'ens sé'saxulax qa lé'sox lá'x'ens qá'gwidéx." Hé'x'idam'la'wíse qlule'sas Há'ní.ténoxwé'la-

gathered the paddles, and gave them to Made-to-be-Hunter. Made-to-be-Hunter took the paddles, and said, "Just sit still in your canoe while I go up with these paddles to my magic power."

Then he went to his house. Made-to-be-Hunter at once put the paddles over the fire [of his house]. Right away the first paddle that he put up became a mink. Then he clubbed it. As soon as the paddles had become warm, they turned into minks and martens, and he killed them all. Now he had killed all the minks and martens that had been the paddles of those who had arrived.

Then he took his chamber-pot and went down to the beach, to where the canoe was. He arrived there. Then he asked the men to assemble in the middle of the canoe. The one who looked like his father said at once, "Slaves of my son, go on!" They assembled at once, according to his word. Now they assembled in the middle of the canoe. Then Made-to-be-Hunter sprinkled them with urine, and they became land-otters. Then Made-to-be-Hunter clubbed them. Then they were all dead. Then he also stabbed the canoe with his knife. Then the canoe turned up at the ends and became a skate, and went out to sea.

Then Made-to-be-Hunter went up from the beach and sat down in his house. He was excited because the Wood-Man had very accurately imitated the faces of his relatives. Then he heard some one speaking. It was

kwé qlap'le'x'idxa sésawayá qa's ts'la'-wis lax Ha'n'tenoxwé'lakwé. La'laé da'x'idé Ha'n'tenoxwé'lakwaxa sésawayá. La'laé 'né'ka: "Wé'g'ama'sl klut'sxala'té q'n lé'má'wist'ésgada sésowayuk', lá'x'en ló'gwa'yann." 5

La'laé qa's'id lá lá'xes g'ó'kwé. Hé'x'idaem'lá'wisé Ha'n'tenoxwé'lakwé l'é'stotsa sésowayó lax é'k'á'yasa lé'gwí'hasés g'ó'kwé. Hé'x'idaem'lá'wiséda g'í'lx'dé ax'a'lélodá'yós sé'wayu la metsá'x'ida. Hé'x'ida'mése kwé'x'idéq. G'í'lnaxwaem'láé tsé'lx'widéda sésawayáxs lá'é metsá'x'ida'óxs lá'é l'é'g'x'wída. Hé'x'idanaxwa'mis k'é'lax'idéq. La'laé 'w'í'la té'lé'da metsá'x'dé l'é'wa tég'kwé'xa sésawayú'x'desa g'á'x'alise. 10

La'laé da'x'idxes kwá'ts'é qa's lé lé'n'ts'eselas lax ha'n'é'dzasasa xwá'kluna. La'laé lá'g'aa láq. La'laé ax'á'laq qa q'lap'le'x'idésa bé'brgwanémé lax né'g'ó'yá'yasa xwá'kluna. Hé'x'idaem'lá'wisé 'nema'g'emé ló'ó'mpas 'né'ka: "Wá, q'á'q'ak'á'sen xunó'kwéx." Hé'x'ida'ma q'lap'le'x'idéx lax wá'démas. Lá'x'da'x'laé q'lap'le'x'idé lax né'g'ó'yá'yasa xwá'kluna. Hé'x'idaem'lá'wisé Ha'n'tenoxwé'lakwé xó's'itsa kwá'ts'é láq. Hé'x'idaem'lá'wisé xu'md'ex'ida. La'laé Ha'n'tenoxwé'lakwé kwé'x'idéq. Lá'm 'ná'ywa té'í'la. Lá'lxana ts'lx'w'it'sés k'á'wayú lá'xa xwá'klunax'das. Hé'x'idaem'lá'wisé l'ó'smak'ú'liséda xwá'klunax'dé. Lá b'á'gwané'x'ida. Lá qa's'max'dé lá lá'xa l'a'sakwé. 20

La'laé Ha'n'tenoxwé'lakwé lá'sdes qa's lé k'wá'g'a'lt lá'xes g'ó'kwé. Lá'm'láé x'a'yasas x'e'n'ilaená'yas né'x'ts'áwéda bí'klusá'x g'wé'g'a'másas l'é'tá'á'lis. La'laé wu'a'x'a'laxa yá'q'leg'á'a. Hé'm Lá'q'udayú'g'wé. Hé' 35

Calling-Tribes. She always said to him first when she spoke, "How did you come out, master?" Then Made-to-be-Hunter answered her, and said, "I came out all right again, mistress. Now the land-otters are also all dead, my dear, and the paddles are all dead, mistress." Thus said Made-to-be-Hunter to Calling-Tribes.

Then Calling-Tribes spoke, and said, "Thank you, master, for having killed the land-otters and the paddles. If you continue to do so, they will do the same three times. Then you will have succeeded. Now take care, master! for they are getting ready again to come to-morrow. There will be more men in the canoe. There will be eighteen men in the canoe when it comes in the morning. You will know them all. Therefore I warn you, master. That is all. Now good-by, master!"

Then night came. When morning came, he sat down again outside of the house. Then he saw a large canoe coming in sight at the point (just beyond) the place where he was. Made-to-be-Hunter immediately entered his house and took his club. Then he went out of his house again and sat down on the ground where he had been sitting before. The large canoe arrived outside of the house. Then a man who looked just like the most beloved friend of Made-to-be-Hunter in his country arose.

Then he said, "O master! is it you, my dear? Are you Made-to-be-Hunter?" When he had spoken three times, Made-to-be-Hunter replied, and said to him, "Come, I am." Then the

em g'lt'sla'gumsēs g'Inaxwa wā'drma, yixs'ne'k'ae: "wā'maxas q'ā'gwida?" He'x'ida'm'lawisē nā'nax'mēq. La'lae'ne'k'e Ha'n'lenoxwē'lakwaq: "La'mxan hē'laxa, q'ā'gwida. Lar'mxae 5 w'ila tē'h'ēda xwē'u'mdex'dē, adā, tē'wa sē'sewayux'dē. Lar'mxae tē'h'ē'la, q'ā'gwida," ne'x'lae Ha'n'lenoxwē'lakwē lax La'qulayōgwa.

La'lae yā'qleg'atē La'qulayōgwa. 10 La'lae'ne'k'a: "Gē'lak'as'la, q'ā'gwida, qā'xs la'aqōs tē'h'lamasxa xwē'u'mdex'dē tē'wa sē'sewayux'dē, qasō hē'x'sa' gwē'g'ilatē la'mē'ts yū'dux'p'narim hē'l gwe'x'iditē la'les hē'dek'af 15 la'qek. Wē'gra, yā'lax, q'ā'gwida qā'xs hē'ma'ēs ē'tlēd xwā'nah'loxda gā'xlēx ē'tlēd'ēx h'n'sia. Lar'm la'rox q'ā'la' mā'gū'nā'logwag'iwu'latē, qō gā'xlēx gaa'latanaxwam'les 'mal-tā'la'leqē. Hē'mēsen la'g'ila ā'em ha-yā'l'olōl, q'ā'gwida. Hē'mēq. Wā, halā'k'as'la, q'ā'gwida."

La'lae gā'nū'p'ida. La'lae'na'x'ida. 20 La'laxaa ā'wax'tis lax lā'sanā'yas gō'kwās. La'lae dō'x'wāl'laxa wā'lasē xwā'k'lunax gā'xae tē'ywid lax a'w'ī'ba'yas ax'a'sas. Hē'x'ida'mēse Ha'n'lenoxwē'lakwē la'lae' la'xes gō'kwē qā's lē ax'ē'dxēs kwē'xayuwē. 30 La'lae ē'tlēd la'wēls la'xes gō'kwē qā's lē ē'tlēd k'wā'g'arls la'xes g'ī'x'dē k'wadzā'sa. La gā'x'laēda 'wā'lasē xwā'kluna lax tā'sakwās gō'kwās. La'lae lā'xwā'x'sēda 'ntmō'kwē 'ne-mā'gem tē'wa 'ntmō'kwa xē'n'ila hā-xwalap'ōts Ha'n'lenoxwē'lakwē, la'xes a'w'ī'nagwisē.

La'lae'ne'k'a: "yā, q'ā'gwida, sō-dzā'maa, adā, Ha'n'lenoxwē'lay'sa?" 40 He'latā la yū'dux'p'tēndzaq'wax la'ē nā'nax'mā'e Ha'n'lenoxwē'lakwaq. La'lae'ne'k'iq: "Gē'lag'a, ā'emx nō'gwa-

canoe came ashore. Made-to-be-Hunter arose and went to meet it. He asked at once for the paddles. They were given to him immediately. Then he said again to (the men,) "Just stay in the canoe, that I may go with them to my house." Then he carried the paddles, and put them over the fire of his house. They all became minks, and he clubbed them.

As soon as all the minks were dead, he took his chamber-pot and went down to the beach, to where the canoe was. Then he said to (the men,) "Now assemble in the middle of your canoe." As soon as they were in the middle of the canoe, Made-to-be-Hunter sprinkled the men with urine, and they at once turned into land-otters. Then he clubbed them. As soon as the land-otters were dead, he stabbed the canoe with his knife, and it became a sea-lion. Then the sea-lion was alive, and all the land-otters were dead.

Then he went up from the beach and entered his house. He had just sat down in his house when he heard Calling-Tribes coming, and speaking at the outer corner of the house. She said, "How did you come out, master?" Made-to-be-Hunter replied to her at once, and said, "I came out all right, mistress, for I have killed all the land-otters. Therefore I say that I came out all right, mistress." Now, the land-otters did in this way to him three times. Now came the fourth time, and now his relatives were really going to come. Then Calling-Tribes came and told him about this also.

em." He'x'idaem'la'wisēda ŷwa'kluna g'ax a'tē'sta. La'laē Ha'nūlenoxwēlakwē 1, a'xulsa qa's le lalalaq. He'x'idaem'la'wisē dak'la'ax sēsewayās. He'x'idaem'la'wisē 'wi'latstē'wē laq. 5
La'axaa 'nē'kiq: "Wē'g'a'masī ha'ne'sax qen lē'sik' la'x'en g'o'kwa." La'laē 'wē'kilaxa sēsewayu qa's le lē'stōdes lax ē'k'la'ayas lrgw'las g'o'kwas. He'x'idaem'la'axaa'wisē la mitsa'x'ida. 10
La'laē k'le'lax'idiq.

G'i'p'em'lawis 'na'xwa hē'lē'da mētsa'x'dē, la'ē ax'ē'dxēs kwa'tsē qa's le hēnts'lets lax ha'nē'dzasasa ŷwa'kluna. La'laē 'nē'kiq: "Wē'g'a qāp'ē'x'idi-x'da'x" la'xwa nēgō'yā'yaxōs yā'yats'ēqōs." He'x'idaem'la'wisē la'x'da'x" la'xa nēgō'yā'yasa ŷwa'kluna. La'laē Ha'nūlenoxwēlakwē xō's'itsa kwa'tsē la'xa bē'bgwanimē. He'x'idaem'la'axaa'wis xwē'xumdxē'ida. La'laē k'le'lax'idiq. G'i'p'em'lawis 'wi'la la hē'lē'da xwē'xū'mdē, la'ē ts'ē'y'w'itses k'la'wayū la'xa ŷwa'klunax'dē. He'x'idaem'la'wis la lē'x'ēnx'ida. La'm 25
q'lulē'da lē'x'ēnē. La'laē 'wi'la hē'lē'da xū'mdē.

La'laē lā'sdes qa's le laē' la'xēs g'o'kwē. He'rm'lawis a'tēs k'wa'g'a'li' la'xēs g'o'kwē. La'laē wu'a'x'a'la'ax 30
La'qulayōgwaxs g'a'xāē yā'q'nt'ala lax apsa'nā'yās g'o'kwas. La'laē 'nē'ka: "wa'maxas, qā'gwida?" He'x'idaem'la'wisē Ha'nūlenoxwēlakwē nā'nax'mēq. La'laē 'nē'ka: "He'axa- 35
'mēn, qā'gwida, qa'x'gin la'mē'k' 'wi'la la hē'lā'mas 'na'xwaxa xwē'xū'mdxē'dē, Hē'mēsēn lā'g'ila 'nē'k' hē'faxē, qā'gwida." La'laē yū'dux'p'lēna hē gwē'x'itstē'wa, yisa xū'mdē. La'laē mō'p'lē-nā lē'wa lā'ē a'ax'ē'id, g'a'xē lē'lē'ra'las. La'm'xāē La'qulayōgwa g'ax nē'laq. La'laē 'nē'ka: "Wē'g'ax' 4

She said, "Now, be glad, for your father and your mother and your elder brother and your younger brothers will really come to-morrow. Don't believe your own heart at once, that they are your relatives that will come, in case the land-otters should come first; and bid farewell (for me) to our relatives when you go home to-morrow, master. I shall not come to you again, master." Thus said Calling-Tribes to Made-to-be-Hunter.

Then Made-to-be-Hunter tried to speak, but she never replied. He was glad that evening. Then night came, and he slept. He woke up in the morning. He went out at once and sat down outside of his house. Then he saw a large canoe coming in sight this side of the point. He arose at once and entered his house, took his club, and came (back) carrying it. Then he sat down.

Now the canoe arrived outside of the house. Then his elder brother arose in the canoe, and shouted to him, "Is it you, Made-to-be-Hunter?" Thus he said. When he had called three times, Made-to-be-Hunter replied, and said, "It is I. Come quickly!" His father said at once, "O slaves of my son, paddle! It is he." Then the canoe went ashore at the beach of the house. Made-to-be-Hunter went to meet it; and his first words were, "Gather your paddles, and bring them all to me."

Then the father told his children to gather the paddles. After they had

é'k'és ná'qá'yós, qá'xs h'm'a'é g'a'x'í'eda
á'layós ó'mpa tó abá'se. Hé'mése
'nó'láx h'én'sta tó tsá'ts'á'ya. Gwa-
lax'í h'é'x'ídám ó'q'lú'sés ná'qá'yósáq.
Hé'mis í'é'í'í'á'le'da g'a'x'ia qó g'ó'ga- 5
laga'masó'lassa xú'mé. Hé'mis qá's
hala'k'asxayó'sax'én's í'é'í'í'á'lé'n's qasó
lál ná'nakwax h'én'sta, q'lá'g'wí'de. La-
'm'n gwal'g'ax'í'ot, q'lá'g'wí'da," h'e'x'-
'lae Lá'q'ulayó'g'wax Há'n'í'énoxwé'la- 10
kwe.

Lá'lae wax' yá'q'ég'ale Há'm'í'énox-
wé'lakwáq. Lá'lae h'e'w'ax'a'l ná'nax-
'má'ya. Lá'lae á't'm la é'k'é ná'qa-
'yasexa la ó'z'a'qwa. Lá'lae ga'm'í'da. 15
Lá'lae mé'x'eda. Lá'lae ts'x'á'í'dá
gaa'la. Hé'x'ídám'lá'wís la á'waxw'ís
lax í'á'saná'yasés g'ó'kwé. Lá'lae
dó'x'wá'í'í'axa'wá'lasé x'wá'kl'una. G'ax
t'é's'wí'd lax g'wá'satí'yasa á'w'í'ba'é. 20
Hé'x'ídám'lá'wí'se í'á'x'uls qá's le laé'í'
lá'x'es g'ó'kwé qá's ax'ó'dexes kwé-
xayúwe. G'a'x'lae dá'laq. Lá'lae k'wa-
g'ar'í'sa.

G'a'x'lae'da x'wá'kl'una lax í'á'sakwas 25
g'ó'kwás. Lá'lae'da 'nó'lás í'á's'wax'és
qá's 'lá'q'ug'á'leq: "Só'dzá'maa, Há'n-
'í'énoxwé'lax'sa?" h'e'x'lae. Hé'lata
la yú'duy'p'í'ndzaq'wax'í'é ná'nax'ma-
'ya. Lá'lae 'né'k'é Há'm'í'énoxwé'la- 30
kwe: "Nó'g'wá'm. G'é'lag'a, á't'm há-
'láb'alax," Hé'x'ídám'lá'wí'se ó'mpas
'né'ka: "Wá, q'á'q'í'k'ós'tí' x'umó-
kwéx, wé'g'a' s'ex'wí'déx, yú'mx'ó'í."
Lá'lae á't'é's'teda x'wá'kl'una lax í'á-
má'sás g'ó'kwás." Hé'x'ídám'lá'wí'se 35
Há'm'í'énoxwé'lakwe la lá'lá'laq. Hé-
m'lá'wís g'í'l wá'd'm'seq: "Wé'g'a
q'lá'p'lé'x'í'dx'ós s'é'sewá'yáqos, q'a g'a'x'e-
sós 'w'í'la g'a'x'én." 40

Hé'x'ídám'lá'wí'se ó'mpas ask'á'la-
laxés sá'st'mé'q'a q'lá'p'lé'x'í'desexa s'é'se-

gathered the paddles, they gave them to Made-to-be-Hunter, who took them. Then he said, "Now stay in your canoe and let me go to my house." Then he went up and put the paddles over the fire of his house. The paddles just became dry. Then he took one of the paddles and put it into the fire, and it caught fire. It was yellow cedar.

Then he took his chamber-pot and carried it. Then he asked (the men) to assemble in the middle of the canoe. The men assembled. Then Made-to-be-Hunter sprinkled them with urine. His father just asked him, and said, "Go and get some more to wash myself with." Then he stabbed the canoe with his knife, and it was cedar-wood.

Then Made-to-be-Hunter spoke to them, and said, "Come out of your canoe and go to my house here." Then his father and his children got out of the canoe and went into the house. Then he again took urine and gave it to his father and to his mother, and his father sprinkled his face and (the faces) of his crew. Then they loaded their canoe and went home. They at once had a winter dance in their village. Then they tried to imitate the Wood-Man. Then Made-to-be-Hunter danced the Wood-Man dance. That is the end.

wayō. Hé'x²ida'mese q'lapl'ex²dxā
sē'sewayō qa's le ts'as lax Ha'n'lenox-
xwē'lakwē. La²laē dā'dalaq. La²laē
⁵ne'ka: "Wē'g'a'masi. ha'n'esex qun
lē'sik' la'xen g'ō'kwa." La²laē la'sdets
qa's le lē's'al'lotsa sē'sewayō lax
e'k'a'yases l'igw'fases g'ō'kwe. Á'em-
¹⁰l'awis lē'myux²idēda sē'wayō. La²-
laē dā'x²idxa 'm'imgemē sē'wayō qa's
axl'ē'ndēq. Hé'x²ida'm'la'wisē x't'x-
¹⁵ēda. La'm dē'gwa.

La²laē ax'e'dxes kwā'ts'le qa's le
dā'laq. La²laē axk'a'laq qa wē'gis
q'lapl'ex²id lax nēgō'yā'yasa xwā'kluna.
La²laē q'lapl'ex²idēda bē'begwanem. 15
Hé'x²ida'm'la'wisē Ha'n'lenoxwē'la-
kwē xō's'ntsa kwā'ts'le laq. Á'em'la-
wisē ōmpas axk'a'laq. la 'ne'ka:
"Hā'ga, ax'e'dix kwā'ts'as qan kwā's-
²⁰'idē laq." La²laē ts'ē'x'w'f'dxā xwā'-
kluna, yisēs k'ē'lēnx. La²laē klwax-
tā'aw.

La²laē ya'q'legrate Ha'n'lenoxwē'la-
kwaq. La²laē 'ne'ka: "Gē'laga hō'x-
²⁵'w'itax qa's la'yōs la'xen g'ō'kwix."
Hé'x²ida'm'la'wisē ōmpas tē'wis sa'-
sēmē la hō'x'w'itā qa's lē hō'gwil lax
g'ō'kwas. Hé'x²ida'm'la'wisē ē'tēd
ax'e'dxa kwā'ts'le qa's lē la'xes ōmpe
³⁰tē'wis abē'mpe. Hé'x²ida'm'la'wisē
ōmpas xō's'ēdxēs gō'guma'ē tē'wis lē-
lotē. Wā, la'm ā't'm 'mō'ssa qa's le
nā'nakwa. Wā, la'm ts'ē'ts'ē'ida,
hé'x²ida'mas la'xes g'ō'kulōtē. La'm
³⁵hā'yeg'ixa bē'klū'sē. La'm bā'kluse-
lā'ē Ha'n'lenoxwē'lakwē. Wā, la'm
lā'ba.