

346
325

I. — KWAKIUTL TEXTS — SECOND SERIES

RECORDED BY GEORGE HUNT.

REVISED AND EDITED BY FRANZ BOAS.



D88190



INTRODUCTORY NOTE. — The following series of texts were recorded by Mr. George Hunt between the years 1950 and 1953. I made a critical examination of the material in the spring of 1953, during a visit of Mr. Hunt to New York. There are a few minor changes in the spelling of words which it was found necessary to make. There always remains some uncertainty in the spelling of unwritten languages, due to the uncertainty of pronunciation by different individuals. I had no opportunity to revise the texts with another interpreter, as was done with the first series.

January, 1954.

F. BOAS.

I. TRADITIONS OF THE LĒGWILDA'S⁹.

1. Ēx⁹ēqā'lagemē⁹ (Most-Beautiful-One).

This is our legend which I am telling of Most-Beautiful-One, the one whom you who live in the north call Qā'nēqē'lak⁹. These are the words that we heard from our ancestors the Unrivalled-Ones. It is said that Most-Beautiful-One came to make love to the four princesses of (Eagle-) Down-Dancer, who was living at Pnū'lats. And Most-Beautiful-One was coming south from the north; and as soon as he came to Pnū'lats he saw the Devil-Fish sitting on the ground on the trail; and Most-Beautiful-One borrowed the old-man mask of the Devil-Fish. At once the Devil-Fish took his old-man mask and gave it to him, and Most-Beautiful-One carried it when he went on. He went on the trail of the princesses of Down-Dancer, for Most-Beautiful-One knew about them.

As soon as he approached them, he put on the old-man mask of the Devil-Fish; and as soon as he had done so, he sat on the ground at the place where the four princesses of Down-Dancer were accustomed to walk every evening. He had not been sitting there long when Most-Beautiful-One heard their songs. They were feeling glad. And it was not long before the oldest one came in sight, and behind her were her three younger sisters. But the last one, the youngest

Gā'memū's⁹ nū'yamgāda gwā'gwē-x's'āla lax Ēx⁹ēqā'lagimā'e, yixēs gwō-yō's'āda'sōs Qā'nēqē'lakwa, yixēs gwā-gā'wā'yaaqōs. Wā, hē'emtanu's⁹ wu- 5
 tē't qa wā'ldumstnu's⁹ qū'lsq'ul'yaq⁹. wulāxg'anu's⁹ Wī'wāqlamek'. Wā, hē'maalasēxs grā'xāē lā'ā'tnā'ya, yix Ēx⁹ēqā'lagimā'e lax mō'kwē k'ē's- 10
 k'ē'edēlts Qā'mgūlāē, yixēs grō'kulāē lax Pī'n'latsa. Wā, lām'lā'wīse Ēx⁹ēqā'-lagimā'e nā'loh'la grē's'ād lā'xwa gwā'- 15
 'nākwēx. Wā, grī'tm'lā'wīse ē'sā-gāāt'āla lax Pī'n'latsaxs hā'ē dō's'wālē-laxa taq'wā' k'wādzā'las lā'xwa tē'x'āla. Wā, hē's'ādām'lā'wīse Ēx⁹ēqā'lagi- 20
 mā'e tē'k'ōx qū'Tyakumlas taq'wā'. Wā, hē's'ādadzā'm'lā'e q'ō'sōdē taq'wā'-xēs qū'Tyakumle qa's tsā'wes liq. Wā, ā'm'lā'wīse Ēx⁹ēqā'lagimā'e dā'laq 25
 qa's lā qa's'āda. Wā, lām'lāē lā'laa lā'xā tē'x'ālas k'ē'sk'ē'edēlas Qā'mgūlā- 30
 ē, qaxs qā'lā'māē Ēx⁹ēqā'lagimā'yaq.

Wā, grī'tm'lā'wīse ē'sāg'āāt'āla la- 25
 qē'ss, lā'ē q'ō's'tō'desa qū'Tyakumlas taq'wā'. Wā, grī'tm'lā'wīse gwā'ha, 25
 hā'ē k'wā'stō'lsax grā'yagas nā'ywāsa mō'kwē k'ē'sk'ē'edēlts Qā'mgūlālas qā'qeslāaxōx dzā'dzrjwax. Wā, k'ē'dzām'lāē gā'la klwā's'xs hā'ē wū'ā's- 30
 'nā'āē Ēx⁹ēqā'lagimā'yaxa sē'sā'lāla ēk'ē'qā'āla. Wā, wē'laos'ē'ē'laē gā'xaxs grā'xāē nē'Pēdēda 'nō'lastēgrimā'e. Wā, 35
 lā'm'lāē ēr'lxā'ē yū'dokwē tsā'ā'sā'yas. Hē'mlā'at mā's'stōxā'āda k'f'ya'laxa amā'inxāē. Wā, gūldā'm'lāē dō's- 35

of all, was a virgin. As soon as the oldest sister saw the old man sitting on the ground, she said, "Oh, I have found a slave!" Thus she said, while she went up to him and tried to lead him away; but the suckers of the devil-fish only stuck to [sucked] the ground. She said as she was going along, "I am in [good] luck, for he will keep father's canoe wet." Thus she said in vain, for the old man just stuck to the ground; and then she gave it up.

Then the next eldest daughter tried also, and he did the same thing. He just stuck fast to the ground when she tried to lead him by the hand. Then she also gave it up. Then the third one also went to him and tried to ask him to arise, but he did not stir in the least; and she gave it up.

Then at last the youngest one was asked by her elder sisters to go and try; and this was said to her: "Come, my dear, go and try if you are the one whom he will like [who is the cause of his being good], for you have never known man, you are still a virgin." Thus they said. Then the virgin went to him; and as soon as the hand of the old man was taken by the virgin, he arose and followed her. Then they went home to their house. The four women at once told about their finding a slave.

Most-Beautiful-One was wishing to be asked to sit down near the door of the board front of the virgin's room. As soon as night came, the princess

ʔwa:teleda ʔnōlastʔegemaʔyaxa qʔuʔya-
kwē bigwānemas klwasaʔe, laʔe hēx-
ʔidaɛm ʔnēkʔa: ʔya, kʔeʔwunstenax-
gada qʔāʔkʔoxʔ, ʔnēxʔlaēxs laʔe qʔāʔid
laq qʔaʔs wāʔxʔe ʔwāʔtelsaq. Wā, āʔm- 5
ʔlawise klʔuʔmtʔelsēda klʔuʔmtʔinaʔyasa
taqʔwāʔ. Wā, laʔmʔlaē ʔnēʔgʔtāʔya:
ʔLaʔmen hēʔaxōl qʔaʔs laʔos xōʔsʔidʔesex
xwēʔtexas āʔtsa, ʔnēxʔlaē wāʔxʔa.
Wā, āʔmʔlawise laʔklwemasē klʔuʔm- 10
ʔtstseʔnaʔyasa qʔuʔʔyakwē bigwānema.
Wā, laʔlaē yāʔxʔida.

Wā, laʔlaxaē wāʔxʔa māʔkʔilaxa ʔnō-
lastʔegemaʔyaq. Wā, hēʔemʔlaxaʔwisc
gweʔxʔida. Āʔemʔlaxaē laʔklwemasē 15
klʔuʔmtʔesexs wāʔxʔaē ʔwāʔbatsʔnēse-
ʔwa. Wā, laʔmʔlaxaē oʔgwaqa yāʔxʔida.
Wā, laʔlaxaē oʔgwaqa leʔda qʔāʔyaʔe
laq qʔaʔs wāʔxʔe tsʔaʔnoqʔwalaq qa wēʔgʔis
wāʔxʔa ʔāʔxʔolsa. Wā, kʔeʔtsemʔlawis 20
āʔʔatʔa xēʔmgʔilsa. Wā, hayaʔkʔaʔlarm-
ʔlaʔwisc.

Wā, laʔxʔeʔlaē axkʔaʔlaseʔwa amāʔ-
ʔnxaē, yisēs ʔnōʔnida qa liʔs guʔnxʔida.
Hēʔemʔl wāʔdemqē: ʔWā, gēʔlaga, ād, 25
qʔaʔs laʔlagaos ʔmʔnsʔida sōʔmaas eʔx-
ʔagʔdsox qʔaxs kʔeʔyasʔmaaqos qʔāʔlaʔ
laʔxa bigwānemas hēʔmaʔqos āʔeʔyos
kʔʔyaʔle, ʔnēxʔlaē. Wā, hēʔxʔida-
dzāɛmʔlaē leʔda kʔʔyaʔla laq. Wā, 30
gʔʔʔemʔlaʔwisc daʔbatsʔantstʔwa qʔuʔ-
ʔyakwasa kʔʔyaʔlaxs laʔe hēʔxʔidaɛm
ʔāʔxʔols qʔaʔs leʔleʔgex. Wā, laʔmʔlaē
āʔm la nāʔnakwa, laʔxes gʔoʔkwe. Wā,
hēʔxʔidaɛmʔlaʔwisc tsʔkʔlaʔʔedex-da- 35
ʔxwēda mōʔkwē tsʔeʔdaxsxs qʔāʔnaʔyasa
qʔāʔkʔowē.

Wā, laʔmʔlaē wāʔxʔdzāle ʔxʔeʔqāʔ-
lagemaʔe wāʔlaʔlala qʔaʔs hā klwāʔga-
ʔelena ʔnēxwāʔla lax ʔēxʔilas kʔeʔkum- 40
liʔe kuʔleʔlatsa kʔʔyaʔla. Wā, gʔʔʔem-

of Down-Dancer went into her room with the board front, and she did not know why she felt uneasy. Late in the night Most-Beautiful-One took off the old-man mask, and went into the room of the virgin. As soon as he was in her bedroom, he lay down by her side. Then he introduced his finger into her vagina, and she who had been a virgin screamed. Then she who had been a virgin was heard by her father. As soon as our lord, Most-Beautiful-One, introduced his finger into her who had been a virgin, she questioned the one who lay down with her, and said, "O man! who are you?" Thus she said to him. Then Most-Beautiful-One replied, and said, "O mistress! don't ask in vain for my name. I am the one called Most-Beautiful-One, who is wished for by the princesses of the chiefs all round our world." Thus he said. Then she who had been a virgin was really grateful for what he had said. Then she told the one who lay with her that her father always scolded his princesses because they did not purify themselves and guard themselves, so that they might have Most-Beautiful-One for their husband. It is said, however, that Down-Dancer never went to look, although he heard them [to see what he heard].

As soon as it began to be light, Most-Beautiful-One went out of the room of her who was now secretly his wife; and he put on the old-man mask and again sat down at the place where he had sat, close to the door of the virgin's room with a board front. He did so all the time.

Some of the *Lé'gwidla's* say that

'lá'wíse gá'nul'déxas la'é latsááde k'é-
 delas Qu'mxul'dé la'ses k'ó'kumlhé
 ku'le'lasa. Wá, lae'm'lae k'és qá'ta-
 laxes k'le'seta ná'q'ls'eda. Wá, g'í'f'ím-
 'lá'wíse gaga'la gá'nul'ess, la'é Ex'eqá-
 lagema'e q'ó'xwults'édéxas nó'masámé
 qa's lá la'tsááda, lax ku'le'lasasa k'í-
 'yá'la. Wá, g'í'f'ím'lá'wíse lá'graa lá'xa
 ku'le'lasasa k'í'yá'lass la'é kul'ó'dze-
 lelaq. Wá, hé'x'í'daam'lá'wíse 1'és'wé'
 díq. Wá, lá'lae gwá'í'tax'la'ama
 k'í'yá'ldé. Wá, hé'ím'lawís la wu'á'x-
 'at'íts ó'mpasa wá'x'dé k'í'yá'la. Wá,
 g'í'f'ím'x-d'la'ta 1'és'wí'dé Ex'eqá'lagi-
 ma'e, lá'xa k'í'yá'lass la'é hé'x'í'daam
 wu'í'tegá'la k'í'yá'lasses la kul'ó'ta
 Wá, lá'lae 'né'ka: "ya, bá'sus, a'ngwa-
 dzás?" 'né'x'laéq. Wá, lá'lae ná'max-
 ma'e Ex'eqá'lagi'ma'yaq. Wá, lá'lae
 'né'ka: "ya, q'á'g'wida, gwá'la wu'í'm
 wu'á'x'm'ég'ema. Nó'gwam'ég'ades
 Ex'eqá'lagi'ma'e wá'lag'ítsóx k'le'sk'le-
 délassóx g'í'g'igima'yaxsós aw'ístax-
 sens 'ná'las, 'né'x'lae. Lae'm'lae á'la-
 k'í'la'el 'mó'leda k'í'yá'las wá'domas.
 Wá, lae'm'lae á'ím ts'ek'la'hela'eda
 k'í'yá'lasses la kul'ó'tases ó'mpaxs hé-
 m'nalama'e 1'ó'í'lasaxes k'le'sk'le'délass
 k'le'sae q'le'q'elax'da'xwa qa's a'e'k'le
 qa's lá'wadelass Ex'eqá'lagi'ma'e. Wá,
 lá'lata hewa'xam'la d'ó's'wí'dé Qu'm-
 xul'at'axés wu'á'x'at'é.

Wá, g'í'f'ím'lawíse hé'he'la'qa's 'ná'x-
 'idéx la'é Ex'eqá'lagema'e lá'tsáá'it lax
 ku'le'lasasés la 'wuna'la gem'ma qa's
 lé q'ó'xts'ótsés nó'masámé qa's lé
 é'ted k'wa'ga'lit lá'xes k'wa'e'lasé, lax
 má'g'axsta'í'las k'ó'kumlhé ku'le'lasa
 k'í'yá'le. Lae'm'lae hé'm'nalatam hé-
 gwé'g'ila.

Wá, lá'ta 'né'ka wá'kwé Lé'gwid-

the princesses of Down-Dancer were singing love-songs all the time, naming Most-Beautiful-One. For that reason our lord, Most-Beautiful-One, wished to go to the place where they lived. Soon he arrived at Pentlats. Then he borrowed the [devil-fish] mask of the Devil-Fish. As soon as he obtained the devil-fish mask, he put it on. Then he sat on the ground; and he had not sat there long when he heard the princesses of Down-Dancer coming and singing love-songs about Most-Beautiful-One. Then Most-Beautiful-One saw that she who came first was the eldest one. As soon as the eldest one saw the old man, she picked up stones and threw them at him. The two younger sisters did the same. The youngest one was far behind her three elder sisters; therefore she came after the elder ones had thrown stones at the old man. As soon as she saw the old man, she took pity on him. Then she went to him, and the girl spoke to the old man. Then her elder sisters left her, and afterwards Most-Beautiful-One showed himself. Then the girl sent him behind the house, and Most-Beautiful-One obeyed her words. Then he took off his [devil-fish] mask, and took it back to the Devil-Fish. Afterward he again went behind the house; and so the youngest princess of Down-Dancer always went into the woods, although she had never done so before, for indeed she had Most-Beautiful-One secretly for her husband. Then Down-Dancer guessed that his youngest daughter secretly had a husband [man]; for as soon as day came in the morning, the princess would go into the woods,

da'x³ qēxs hē'menāfamaōla sā'la k'ē's-
k'edēlas Qa'myulāle tē'qilax Ex'ēqā-
lagima'ē. Wā, hē'm'lāwis lā'gīlas
g'ī'ē Ex'ēqālagima'ē 'nēx' qa's le
lax g'ō'ku'lasas. Wā, g'ī'ēm'lā'wisē 5
lā'g'aa lāx Pē'n'latsa, wā, hē'mis lā
tē'k'e'watsēx taqu'mlas taq'wa'. Wā,
g'ī'ēm'lā'wisē lā'fxa taqu'mlax lā'ē
q'ō'xstōdus. Wā, lā'laē klwā'g'aela.
Wā, k'ē's'lat'a gū'la klwā'sē's lā'ē 10
wū'ā'x'at'lax k'ē'sk'edēlas Qa'my-
ulāxax g'ā'xāē sā'lala qā'yadzāds Ex'ē-
qā'lagima'ē. Wā, lā'laē Ex'ēqā'la-
gima'ē dō'x'wālēlaqēss hā'ē g'ā'lagi-
wā'ya 'no'last'lgima'ē. Wā, g'ī'ēm- 15
'lā'wisē dō'x'wālēlāda 'no'last'lgima-
'yaxa qu't'yakwē, lā'ē hē's'īdām
dā'deg'ī's'īdxa tē'stēmē qa's n'p'ē'dēq.
Wā, lā'laē hā'yig'īsō'sēs ma'ō'kwē
ts'ā'ts'ā'ya. Wā, lā'la'ā qwē'sax'ā'ya 20
amā'inxā'yaxēs yū'dukwē 'nō'mēla.
Wā, ā'lē'mas g'āx ā'lē'lax lā'ē gwā
nā'p'ap'ēs 'nō'nt'laxa qu't'yakwē. Wā,
g'ī'ēm'lā'wisē dō'x'wālēlaxa qu't'yā-
kwax lā'ē wāts. Wā, lā'ēm'lā'wis 25
gwa'sta lāq qa's lā'ī'l q'ē'ql'yōdēx'ī-
dēda ts'ā'ts'adagimē tē'wa qu't'yakwē.
Wā, hē'm'lā'wis lā 'ō'wā'ats 'nō'mē-
lāsēq. Wā, hē's'taem'lā'wis bysē'wā'ts
Ex'ēqā'lagima'yāq. Wā, ō's'taem'lā- 30
wisē ts'ā'ts'adagimē 'yā'lāqāq qa lā's
lā'xa ā'tanā'yasēs g'ō'kwē. Wā, hē's'ī-
dām'lā'wisē Ex'ēqā'lagima'ē nā'nagē-
g'ēx wā'īdīmas. Wā, lā'ēm'lā'ē q'ō'x-
'wūts'ōdēxēs taqu'mtē qa's lē ta'ō'dēs 35
lāx taq'wa'. Wā, lā's'taem'lā'ē lā
ā'ē'daaq lāx ā'tā'yasa g'ō'kula. Wā,
lā's'taem'lā'wis hē'menāfā'ma amā'īn-
xā'yās k'ē'sk'edēlas Qa'myulāle lā
lā'xa ā'lē lā'xēs k'ē's'datāl gwē'g'ī'lasa; 40
qā'taxx hē'mā'ē 'wamā'la lā'wāds Ex'ē-
qā'lagima'ē. Wā, lā'ēm'lā'ē k'ō't'ēdē

and she would come home only when it grew dark in the evening. After two months had passed, Down-Dancer [secretly] asked his three sisters to secretly follow their youngest sister to see where she always went in the woods. In the morning, as soon as day came, the youngest daughter went away, and the three elder ones followed her secretly. They had not gone far into the woods when they heard their youngest sister playing with a man, and they just went right to the place where the youngest sister was. Then they saw their youngest sister sitting on the ground with a really handsome young man. Then the three women went to them and sat on the ground also; and they began to play with their younger sister. They had forgotten that they were sent to watch the youngest one. Then they all fell in love with him whom they had seen, and they discovered that it was he who is named Most-Beautiful-One whom they had seen. Then in the evening they were sent home by Most-Beautiful-One, and they went home. And the three women did so also for two months.

Then Down-Dancer really felt badly on account of his youngest daughter, for she had done so now for four months. Then he scolded his four princesses in vain. The four children

Qa'myulalaq la'm'lae begula'lek'iles
 ama'inxa'e qass g'it'mae 'na'x'ida
 gaal'axs la'e qa's'ide k'e'le'dele qa's la
 la'xa a'ile. Wa, a'ina'xwam'la'wise
 g'ax na'nay'xa la p'edex'o'dxa dza'qwa. 5
 Wa, la'm'la'wise ma'itse'ng d'axa 'me-
 ku'laxs la'e 'wuna'le Qa'myulale ask'la'-
 laxes yu'dukwe k'e'le'sk'edele qa la's
 'wune'g'eses ama'inxa'yass la'naywae
 la'xa a'ile. Wa, g'it'm'la'wise 'na'x'-
 'idsa gaal'axs la'e qa's'ide'eda ama'inxa-
 'yass. Wa, he'x'idam'la'wise la'x'da-
 'xwa yu'dukwe 'no'midas 'sone'g'iq.
 Wa, k'e's'atla a'it'g'it'laxs la'x'da'xwae
 wita'x'at'laxes ama'inxa'yass la'e 15
 ama'lok'wala t'e'wa he'na'numa. Wa,
 lam'la'wise a'it'm he'na'kulax'da'x'at'
 lax ax'a'sases ama'inxa'e. Wa, la'x'-
 da'x'lae do's'wat'elaxes kludzi's'es
 ama'inxa'e t'e'wa a'it'ad la 'ex'sok'e' 20
 he't'a begwa'n'uma. Wa, he'x'idam-
 'la'wise la'x'da'xweda yu'dukwe ts'e'daq
 laq qa's la klus'e'ls o'g'waga. Wa,
 o'x'da'x'm'la'wise he'x'idam a'e'm'la-
 lax'id la'xes t'sla'yax'da'xwe. Wa, 25
 la'm'lae h'e'x'tax'da'xuxs wa'x'ox'e'de
 q'la'q'la'lah'g'esses ama'inxa'e. Wa,
 la's'atam'lae 'wi'larm la t'la'sulaxes la
 do's'wat'ela. Wa, la'm'lae q'la'staqess
 he'mae t'e'gades Ex'e'q'lag'ima'e's la 30
 do's'wat'ela. Wa, lam'la'sa'wis dza'-
 qwaxs la'e 'ya'laq'alayos Ex'e'q'lag'i-
 ma'e qa's g'ax la'g'i na'nakwa. Wa,
 he'mis g'a'xdax'wits na'nakwa. Wa,
 la'm'laxa'wis ma'itse'ng'ilaxa 'miku'la 35
 he'gw'e'g'ilax'da'xweda yu'dukwe ts'e'-
 daqa.

Wa, la'm'lae a'lak'lala la ts'et'e'le
 na'qa'yas Qa'myulale qa'es ama'inxa-
 'yass la'x'lae la ham'o's'g'ing'lag'awes 40
 'miku'la he'gw'e'g'ile. Wa, la'm'lawis
 wax' t'o'falaxes mo'kw'e k'e'le'sk'edele.

only disobeyed him. Therefore Down-Dancer threatened to kill the husband of his princesses if he should find him. It is said that the four women would fight for Most-Beautiful-One, and that made our lord feel badly. The young woman arose early to go to the place where the husband to whom she was secretly married used to stay. As soon as she came to him, Most-Beautiful-One said to his [secret] wife, "Oh, my dear, take care! I will go and leave the place where we are staying. I will borrow the [old-man] mask of the old man, and I will sit on the trail that you always take when you go bathing, so that you may find me there. Then you shall lead me on, and make me sit close to the door of your room, that I may go in when it is time to lie down in the evening." Thus he said to her. Then the young woman was pleased at his words. The young woman went back at once, and returned home. As soon as she started, our lord also went to borrow the [old-man] mask of the old man. As soon as he had obtained the [old-man] mask of the old man, he put it on and sat down on the ground in the middle of the trail. (Now that was the second time that he had borrowed the old-man mask and the [devil-fish] mask of the Devil-Fish.)

He had not been sitting there long when he heard women singing love-songs. Then he heard his name in the words of the songs. It was not long before the eldest one arrived, leading the way. She went right to the old man, and then she said that she had found a runaway slave. It

Wa, ó'x'taem'láwíse há'tlax'dá'xwé
 nó'kwé sá'semseq. Wa, hé'mis lá'gri-
 las lá hé'menafam lá ge'nafé Qa'mu-
 lahé qa's k'é'lax'idélexs lá'ta qá'sta-
 sol bigwá'nemses k'é'sk'edéle. Wa, 5
 lat'm'laé k'énemalex'id'ná'xwa'ma,
 nó'kwé ts'é'daq lax Ex'iqá'lagema'e.
 Wa, yú'mis lá ts'lex'flamásax ná'qayás
 g'í'e. Wa, lat'm'la'wíse gag'ó'stáwa
 tsá'tsladagemaxa gaá'la qa's lé lax 10
 ax'a'sases 'wuná'la lá'wunima. G'í'l-
 'em'la'wíse lá'g'raa lá'qéxs lá'e Ex'iqá'-
 lagema'e 'né'k'axés 'wuná'la geni'ma-
 'ya, ada', wé'g'illa 'ya'lá'lex qen lá'-
 lag'í' há'tsens ax'a'sex. Lá'ten t'ek'ó- 15
 lex nó'masimlas nó'masé qen lá'lag'í'
 k'wa'st. Lá'xwa tlé'í'lax lá'laa lá'xes
 lá'staá'sna'xwáos qa's wé'g'í'os qá'x-
 dá'x'í' g'a'xen. Wa, lá'mé'ts lá'l wá-
 t'í'lad g'a'xen qa's lá'os k'wá'ga'í'í'ad 20
 g'a'xen lá'xa má'x'stá'í'í'lasés ku'le'lasos
 qen á'na'xwá'méren lá'l lá'ts'í'í'í'la lá
 ku'k'wa'maxa gá'nua,' 'né'x'laéq.
 Wa, lat'm'laé ó'x'ak'a tsá'tsladagemax
 wá'í'í'mas. Wa, hé'x'í'daem'láwíse lá 25
 á'tm ywé'lax'wú't'í'eda tsá'tsladagemé
 qa's lé ná'nakwa. Wa, g'í'l'm'láwíse
 lá qa's'idéxs, lá'e ó'g'waqa qa's'idé g'í'e
 qa's lé t'ek'ó'x nó'masimlas nó'masé.
 Wa, g'í'l'm'lá'wíse lá'lex nó'masimlas 30
 nó'masaxs lá'e q'ó'st'í'odés qa's lá
 k'wá'g'ra'ís lax n'ox'tá'yasa tlé'í'í'la.
 (Wa, lat'm'laé'na t'ek'ó'xa nó'ma-
 simlé t'ó taq'í'mas taq'í'wá'.)

Wa, k'é's'latá ge's k'wa's'axs lá'e 35
 wuná'x'at'í'laxa sá'lala ts'é'daq. Wa,
 lat'm'la'xáé wuná'x'axés t'ég'mass lá'e
 qá'yatsa sá'l'mé. Wa, k'é's'im'la'-
 wíse gá'laxs g'a'xaeda 'nó'last'í'egema'e
 g'a'lag'í'wá'ya. Wa, hé'x'í'daem'láwíse 40
 lá lá'xa nó'masé. Wa, lat'm'laé 'né'-
 k'í'x's k'é'l'wunsaq qá'k'ó. Wa, k'é's-

was not long before the three younger sisters also came. Then they also went, and the four sisters lifted the old man up and took him home. Then he was made to sit down at the door of the room of the youngest one. As soon as night came, the old man took off his [old-man] mask and went to his [secret] wife. He was always doing this, and the elder sisters of the young woman did not guess that the old man sitting at the door of the young woman's room was Most-Beautiful-One. Therefore the three elder sisters of the young woman continued to go in vain into the woods, looking for the place where Most-Beautiful-One had been before; and therefore Down-Dancer always threatened the man who was turning the heads of his daughters. That is what made Most-Beautiful-One feel badly on account of his [secret] father-in-law.

After a long time, Down-Dancer got ready to paddle in his canoe to look after his deer-nets at the island in front of Penitlats, which is named Denman Island. (That is what our ancestors used for catching deer.) Then Down-Dancer wished to take the old man to look after his canoe when he should go out of the canoe into the woods. As soon as the old man had gone aboard, they began to paddle. Then they arrived at Denman Island. Then Down-Dancer stopped out of his canoe, and he saw five deer caught in his net. He took them out at once; and as soon as the five deer had been taken out, he carried them to the beach. When he arrived at the place where

ʔatla gaʔaxs gaʔxae yuʔdukwe tʂaʔtʂa-
 ʔyas oʔgwaqa. Wa, heʔxʔidexʔaem
 ʔlawise ʔwiʔla la daʔdaaʔnodeda moʔkwe
 ʔnemeʔmagassa noʔmase qaʔs la naʔ-
 ʔnaxʔs. Wa, laʔmʔlae la kʔwasʔtaʔle-
 5 hem lax aʔwaxetaʔelas kuʔleʔlasasa amaʔ-
 ʔnxaʔe. Wa, griʔemʔlaʔwise gaʔnuf-
 ʔidex laʔnaxwae heʔxʔidaʔma noʔmase
 qʔoʔxʔwultʂodxes noʔmasime qaʔs la
 kuʔkʔid laʔxes ʔwunaʔa geneʔma. Wa, 10
 laʔmʔlae heʔminataim heʔgweʔgile. Wa,
 laʔmʔlae kʔles kʔote ʔnoʔmlasa tʂaʔ-
 tʂadagemaq heʔem Exʔeqaʔlagemaʔya
 la kʔwaʔxʔtaʔle noʔmas laʔxa kuʔleʔla-
 sasa tʂaʔtʂadageme. Wa, heʔemʔlawis 15
 laʔgilas wuʔnaʔxwam la hoʔssage
 yuʔdukwe ʔnoʔmlasa tʂaʔtʂadageme
 laʔxa aʔle, wuʔem aʔlax la axʔaʔts
 Exʔeqaʔlagemaʔe. Wa, heʔmis laʔgilas
 heʔmnaʔame Qaʔmʔulade geʔnax 20
 haʔwaʔnuʔmenaʔyas naʔnolaʔmax sʔsʔs-
 mas. Wa, heʔmis la tʂaʔnaʔkulaʔos
 naʔqaʔyas Exʔeqaʔlagemaʔe qaʔs ʔwu-
 naʔa neʔgʔmpa.

Wa, laʔmʔlae gaʔtakʔasʔemʔlae laʔa- 25
 lasa xwaʔnadi Qaʔmʔulade qaʔs la
 seʔsʔwid. doʔqwaʔxes tʂaʔnodzayowe
 laʔxa ʔmekumaʔyas Peʔnʔlatsaxa teʔga-
 dus Kʔole. (Wa, heʔem axʔelasins
 gaʔlaxa geʔwasẽ). Wa, laʔmʔlaʔwise 30
 Qaʔmʔulade ʔnex qaʔlisa noʔmase qa
 saʔkaʔyox ʔyaʔyatslas qoʔ laʔ griʔotaʔlal
 laʔxa aʔle. Wa, griʔemʔlaʔwise laʔxa
 noʔmasax laʔe seʔsʔwida. Wa, laʔlae
 laʔgaa lax Kʔole. Laʔe loʔtaʔ laʔses 35
 ʔyaʔyatsẽ. Wa, laʔlae doʔsʔwalaʔqexs
 sekʔlaʔe maʔtʂawasa tʂaʔnodzayowexa
 geʔwasẽ. Wa, heʔxʔidamʔlawise kuʔlʂ-
 ʔidrq. Wa, griʔemʔlaʔwise wʔlʂlaʔ-
 masxa sekʔlaʔe geʔeʔwasexs gaʔxae 40
 ʔyʔlyʔwultʂaʔ laq. Wa, griʔemʔlaʔwise
 laʔgaa lax haʔnaaʔsasẽ ʔyaʔyatslaxs

his canoe was, he saw a really handsome man sitting in the stern of the canoe; and as soon as Down-Dancer saw him, the man went out to sea, and the canoe was far from the rocks (of the beach). Then Down-Dancer wondered about the man. He saw now that the one who was sitting in the canoe was not like a common man. Then he tried to call him. He said, "Come ashore, my dear, that I may put my game into the canoe!" Thus he said in vain; but the man only shook his body, and therefore the canoe went farther out to sea. Then Down-Dancer became frightened because he was aware that (the man in the canoe) was not a common man. The reason of his fear was that the island on which he staid was really not large. Therefore he thought that he would give the oldest of his princesses to the man. He said to him, "Oh, my dear! I will give you the oldest of my princesses if you will come [that you may come] and take me aboard." The man only shook his body, and the canoe went still farther out. Then Down-Dancer became really scared, and he shouted again, and said, "Oh, my dear, come and take me aboard! You shall have the next oldest of my princesses for your wife." Thus he tried to say again; but the man only shook his body again, and the canoe went still farther out. Then Down-Dancer shouted again, and said again, "Oh, my dear! I will give you my third daughter for a wife. Come and take me aboard!" Thus he tried to say; but the man only did the same as he had done before. Now Down-Dancer could

la'ē dō'x'walelaxa ā'lael la ē'x'sōy⁸
 begwā'nem k'wa'stā'tēx 'yā'yats'las.
 Wā, g'ī'f'em'lā'wisē Qa'myulāte dō'x-
 'walelaxēss la'ēda begwā'nemē lā'lā-
 stāla qa's la hanwā'la lā'sa hē'f'laa. 5
 Wā, hē'x'ī'daem'lā'wisē Qa'myulāte lē-
 kū'mq'ēssa begwā'nemē. Wā, lae'm-
 'lāē dō'q'ulaqēss k'lē'st'la'kwāē aō'ms
 lā'xēs k'lā'x'ts'ē'nā'ē lā'xēs 'yā'yats'fē.
 Wā, lā'lāē g'u'nk'ēg'a'f lē'ā'laq. Wā, 10
 lae'm 'nē'ka: "Gē'la ā'lē'stax, adā,
 qa lā'sek' lā'xsg'em 'yā'nemk'", nē'x'ī'lāē
 wā'x'a. Wā, ā'x'taem'lā'wisēda begwā'-
 nēmē 'nē'f'ē'dxēs ō'k'lwinā'ē. Wā,
 hē'em'lā'wis lā'g'itās ā'tm la lā'stēda 15
 'yā'yats'las. Wā, hē'mis la k'f'f'ē'dayos
 Qa'myulātax lā'ē aw'lga'qēss k'lē'-
 saē aō'msē begwā'nēmēnā'yas. Wā,
 hē'em'lā' k'f'f'ē'dayosēss k'lē'saē ā'lāem
 'wā'lāsa 'mēk'ā'la la g'ī'g'emē'sō's; 20
 lā'g'itās hē'x'ī'da 'nē'x' qa's xū'nk'wā-
 lēsa 'nō'last'ēgma'lēlasēs k'lē'sk'ēdēlē
 lā'xa begwā'nemē. Wā, lā'm'lāē
 'nē'k'īq: "yā adā, lā'min xū'nkwas
 'nō'last'ēgma'lēlasen k'lē'sk'ēdēlē lāi. 25
 qa's g'ā'slag'aōs dā'xsa g'ā'xen." Wā,
 ā'x'taem'lā'wisēda begwā'nemē 'nē'f'ē'd-
 xēs ō'k'lwinā'ē. Wā, hē'x'ī'daem'laxaā'-
 wisē lā'xat lā'lā'stālē 'yā'yats'las.
 Wā, lā'wistā'lāē nō'f'ēdē Qa'myulātas. 30
 Wā, lā'x'taem'lāē ē'dzaqwa lā'q'ug'a-
 'laq. Wā, lā'lāē 'nē'k'a: "yā, adā,
 gē'laga dā'xsa g'ā'xen. Lā'ms gē-
 g'ā'd'f'tsa mā'k'ilāsa 'nō'last'ēgma'yā-
 sēn k'lē'sk'ēdēlē," nē'x'ī'lā'xāē wā'x'a. 35
 Wā, ā'x'taem'lā'xā'wisē 'nē'f'ē'dēda
 begwā'nēmmaxēs ō'k'lwinā'ē. Wā, lā'x-
 taem'lā'xāē lā'lā'stālē 'yā'yats'las.
 Wā, lā'lāē ē'dzaqwa lā'q'ug'a'fē Qa'm-
 yulātaq. Wā, lā'x'ta'lāxāē 'nē'k'a: 40
 "yā, adā, lā'ms lā'l gē'g'ā'd'f'tsa q'lā'-
 'yā'ē. Gē'laga dā'xsa g'ā'xen," nē'x-

hardly see him, for he was very far away. Then Down-Dancer was really frightened; and he said, "Come, take me aboard! You shall have the youngest of my princesses for a wife." Thus he said to him.

At once the canoe came to the beach where Down-Dancer was standing. Then Down-Dancer saw that the source of the brilliant light (that proceeded from) the man was his abalone earrings. As soon as the canoe came to the beach, Down-Dancer put the five deer aboard the canoe, and Down-Dancer also went aboard. In vain Down-Dancer took his paddle and tried to paddle. He was forbidden by the handsome man to paddle. He was told, "Only watch me." Then the body of the man shook, and that made the canoe start. Then Down-Dancer was startled, for his canoe had reached the beach of his house.

Then he was met by his three eldest daughters; and last came the youngest one, who was secretly married to our lord. As soon as the three princesses of Down-Dancer saw our lord sitting in the stern of the canoe, they tried to get ahead of each other in reaching him; but our lord did not take any notice of them at all. The youngest one arrived, and at once our lord went out of the canoe and put his arm around her waist, and they went up

laē wā'xa. Wā, á'xtaem'la'xaa'wíse
é'téd hé gwé'x'idés gwé'x'gwégase.
Wā, há'selarem'laē la dō'qulé Qa'm-
lafaq qa'ss la'é lō'mad la qwé'sala.
Wā, lae'm'laē á'lael la k'e'k'a'lex'ede 5
Qa'mxulāle. Wā, lá'xta'laē 'né'ka:
"Gé'lag'a, dá'xsa g'a'xen. Lau'ms laf
gg'g'a'détsa amá'inxayasen k'e'sk'le-
dele," 'né'x'laeq.

Wā, hé'x'idāem'la'wíse g'ax há'ng'a-
'liseda xwá'kluna lax l'ēmá'isas lá'wi-
dzasas Qa'mxulāle. Wā, hé'em'lāwis la
dō'x'wale'lats Qa'mxulafaqēs hé'māe
qluqá'layōsa begwā'nemes só'gume
é'x'islrma. Wā, g'í'lxatē'm'la'wíse g'a'-
15 xēda xwá'kluna há'ng'a'lisa la'é Qa'm-
xulāle 'mō'xsasa ssk'la' gégé'was lá'xa
xwá'kluna. Wā, g'a'x'em'laē ō'gwāqa
lá'xse Qa'mxulāle lá'xa xwá'kluna. Wā,
lá'xtaem'la'wíse wax dá'x'ede Qa'm- 20
xulafaxēs sé'wayō qa's wā'x'e'laxsd
sé'x'wida. Wā, lá'laē belá'sōsa é'x-
sōkwē begwā'nema qa k'e'sēs sé'xwa,
*wā'g'illa á'ím dō'qwalaf g'a'xen,"
'né'x'sō'laē Qa'mxulāle. Wā, lá'laē 25
xu'nx'idē ō'k'wina'yasa begwā'nemē.
Wā, hé'em'lāwis la seple'dāmāssa xwá-
kluna. Wā, á'em'lāwis qlá'yase Qa'm-
xulafax la'é há'nēs lax l'ēmá'isases
g'ō'kwē. 30

Wā, lae'm'laē lá'qalāsosēs tsle'daqē
sā'semāxa yū'dukwē 'nō'nēla. Wā,
lá'xta'laē é'lxat'e amá'inxayās, yix
'wunā'la gēm'ms g'a'e. Wā, g'í'lx-
tarē'm'la'wíse dō'x'wale'lax dá'xwa yū- 35
dukwē k'e'sk'ledéts Qa'mxulafax g'a'-
'yass k'waxsā'laē lá'xa xwá'klunāss,
lá'xtaē hé'x'idāem g'a'g'alapla qa's la
lá'laa laq. Wā, k'e'ts'ēm'la'wíse g'a'e
qlá'sēla'q. Wā, g'a'x'laēda amá'inxat'e 40
g'a'x'ale'laxs la'é hé'x'idāemē g'a'e
lá'tō lá'xes 'yā'yatsle qa's lá k'a'ka-

It was not very long before he came carrying in his hand a small basket full of salmon-berries, and then he gave them to his father-in-law. Down-Dancer thought the salmon-berries (were not enough for him), for he wished to use them to give a feast to his tribe. Then Most-Beautiful-One felt worse (than before) on account of his father-in-law; and he said to him, "O father-in-law! go on, invite your tribe, and try to use them up." Thus he said. Down-Dancer at once sent his four attendants to invite his tribe to come and eat salmon-berries. They all went at once; and it was not long before the people came into the house. Then many dishes were taken, and salmon-berries were put into them, and the salmon-berries in the small basket did not grow any less. Then they were put before the tribe of Down-Dancer, and our lord was praised on account of what he had done. Now, Down-Dancer was really jealous of his son-in-law because he was praised by his tribe on account of the salmon-berries, which were constantly getting more.

Therefore Down-Dancer again devised another wish. He said, "O son-in-law! go and get what I am wishing for; namely, two woodpeckers, which shall come and pick off the insects from my house." Thus he said. Our lord at once went out of the house of his father-in-law. He went into the woods, and it was not long before he came into the house bringing two woodpeckers. Then our lord whispered to the woodpeckers, "Don't stop pecking the whole day and the whole night."

qa's la la'xa a't'e. Wa, w'la'sxdz'e lae ga'faks gra'xae k'lo'xk'lo'ta'la'xa la'la'xa-me qo'taxa q'a'mdzekwe. Wa, la'x-ta'lae ts'las la'xes ngu'mpe. Wa, la'lae k'lo'te Qa'myulafaxa q'a'mdzekwe, qaxs 'ne'kae qa's k'we'lasēs la'xes g'o'kulote. Wa, lae'm'lae 'ya'ga'na-kule na'qa'yas Ex'eqa'lagema'e qaxs ngu'mpe. Wa, la'x'ta'lae 'ne'kae: "ya, ngu'mp, we'gadza la a'em te' 5
"lalaxs g'o'kulota'qos qa's we'ga'os gu'nx'idit 'wa'w'la'lae'q," 'ne'x'lae. Wa, he'x'idam'la'wise Qa'myulafaxa 'ya'laqaxs a'y'lkwe mo'kwa qa la's te' 'lalaxs g'o'kulote qa gra'xes q'a'q'la'm- 15 dzegwaxa q'a'mdzekwe. Wa, he'x'idam'la'wise la'x-da'swa. Wa, k'le's-ta'la'la'ga'faks gra'xae 'w'la'e'le g'o'kulotas. Wa, la'lae ax'e'tse'swa q'e-nemē le'lo'q'wa. Wa, la'x'ta'lae 20 axts'ala'ya q'a'mdzekwe laq. Wa, lae'm'lae k'les xud'na'kuleda q'a'mdzekwe g'its'la'xa la'la'xa'mē. Wa, lae'm'lae k'a'x'idayo lax g'o'kulotas Qa'myulafaxa. Wa, lae'm'lae xi'nyas'idayowe 25 g'ite la'seq. Wa, lae'm'lae a'la'x'id o'dzegme Qa'myulafaxs ngu'mpe qaxs la'e xi'nyasēs g'o'kulotas q'a'mdzekwaxs a'mae ba's'ba'ya.

Wa, la'g'ilaxaas e'tied la su'nx'ide 30 Qa'myulafaxa qa's wa'ldimq. Wa, la'x-ta'lae 'ne'ka: "ya, ngu'mp, ha'dzās ax'e'dxin ax'e'xsdsē'waeda ma'tsi'ma gu'ldima qa g'ax ta'e'n'tsi'maxwa mes'eq'una'sxin g'o'kwex," 'ne'x'lae. 35 Wa, he'x'idam'la'wise la la'w'le'le g'ite lax g'o'kwases ngu'mpe. Wa, lae'm'lae la'xa a't'e. Wa, k'le's'ta'la'ga'faks gra'xae gra'xel la'xa g'o'kwē da'la'xa ma'tsi'mē gwēgu'ldima. Wa, lae'm- 40 'la'wise g'ite o'p'edxa gwēgu'ldimē: "Gwa'la q'wēl'wē'ta t'm'la'la'x awa's-

Thus he said to them. Then they were given to his father-in-law. Down-Dancer at once took the two woodpeckers and let them fly. When the two woodpeckers had flown away, they sat down, each in one corner of the house, and they began to peck; and they did not rest the whole day, nor even the whole night. Down-Dancer became tired of them, and asked his son-in-law to send them out. Then Most-Beautiful-One felt badly because his father-in-law troubled him so much, and therefore Most-Beautiful-One told the woodpeckers to peck Down-Dancer to death. Then the two birds pecked at him, and between them killed Down-Dancer.

As soon as Down-Dancer was dead, Most-Beautiful-One spoke to his wife, and said, "O mistress! what has been done by the birds to your father was not my wish, for the birds just got tired of him because he troubled them so much. That is all. Now I shall also leave you," said our lord, and disappeared. That is the end.

Some people say that Most-Beautiful-One threw the old-man mask into the water at Denman Island when Down-Dancer went into the woods to look after his deer-net, and therefore there are many devil-fish at Denman Island.

gemasasa 'ne'nāla lē'wa g'a'genūē,
'ne'x'laēq. Wā, lā'wēstā'laē ts'las lā'
xēs nēgu'mpē. Wē, hē'x'idāem'lā'wīse
Qa'mxulāde dā'dalaxa ma'tse'mē gwē-
gu'ldema qa's p'ē'ē'dāmaseq. Wā,
g'lxīaem'lā'wīse p'ē'l'ē'dēda ma'tse'mē
gwēgu'ldemx la'ē hē'x'idāem klus'ā-
lā lāx wā'x'sa'nēgwīasa g'ō'kwē qa's
lē'n'ēde. Wā, lāem'lāē hē'waxad x'ō's-
'īdxa 'ne'nāla tō'ma wā'x'ēm gā'nuta.
Wā, lā'xīa'm'lāē 'wa'nēx'ēde Qa'm-
xulāfas. Wā, lā'xīa'laē ask'lā'laes
nēgu'mpē qa wē'g'is k'ā'yewul'saq.
Wā, lāem'lāē ts'lx'ā'lā lāx nā'qa'yas
ēx'ēqā'lag'ma'ē qaxs xī'nēlāē yā'wē-
'nāles nēgu'mpaq. Wā, hē'mis lā'g'īlas
ask'lā'ē ēx'ēqā'lag'ma'yaxa gwēgu'l-
dē'mē qa wē'g'is lēn'ap'ēx'ē'īdēx Qa'm-
xulāde. Wā, hē'x'idadzāem'lāēda
ma'tse'mē ts'ēts'ē'k'wa lēn'ap'ēx'ē'
dēq. Wā, lāem'lāē h'ē'g'īl'qīlax Qa'm-
xulāde.

Wā, g'lxīaem'lāwīse h'ē'ē' Qa'm-
xulāde, lā'ē yā'q'leg'a'ē ēx'ēqā'lagi-
ma'yaxēs gēn'ē'mē. Wā, lā'lāē 'ne'k'a':
25 "yā, q'ā'gwīda, k'ē'saas 'nōs nā'qa'ē
gwē'x'īdāāsasa ts'ēts'ē'k'wa lāx ā'sde
qaxs ā'māē lā 'wa'nē'x'īdā'yōsa ts'ē-
ts'ē'k'waxs xī'nēlāē 'yā'wī'nāla. Wā,
hē'mēq, lā'mēs'n lāf o'g'wāqal bā'tōs."
30 'ne'x'laē g'ī'yass lā'ē x'is'ē'da. Wā,
lā'm lā'ba.

Wā, lā 'ne'k'a' wāo'kwaqēs ts'ēx-
'stē'ndāē ēx'ēqā'lag'ma'yaxa nō'ma-
sūmē lāx K'ō'le, yixs lā'ē g'ī'yak'ē
35 Qa'mxulāde dō'q'waxēs ts'ā'nōdzayōwē;
lā'g'īlas q'ē'qlādē K'ō'laxa taq'wā'.

2. 1.1á'gasē 1ō Nē'ngasē (Black-Bear-Woman and Grisly-Bear-Woman).

Woodpecker lived at Xusá'm. He had two wives. His first wife was Grisly-Bear-Woman, and his second wife was Black-Bear-Woman. Grisly-Bear-Woman had four boys, and Black-Bear-Woman also had four boys. Black-Bear-Woman was greatly loved by her husband because she was always gathering food; but Grisly-Bear-Woman was lazy; therefore she had no property, not even a box. Black-Bear-Woman had much property, and boxes all full of clover-root and cinquefoil-root, for she was always digging roots. Therefore she was loved by her husband, and therefore Grisly-Bear-Woman hated Black-Bear-Woman.

One fine morning Black-Bear-Woman went to dig clover-roots, and Grisly-Bear-Woman also got ready. As soon as Black-Bear-Woman went out, Grisly-Bear-Woman followed her, and they went out of sight. When it was nearly evening, Grisly-Bear-Woman came back home. She spoke at once, and said, "Your mother likes very much what she gathers." Thus she said.

Then Grisly-Bear-Woman took the kettle and put water into it. With tongs she put red-hot stones into it (for the ancestors of all the tribes always had stones in the fire of their houses). As soon as the water boiled, Grisly-Bear-Woman cut in pieces the meat that she kept hidden. Then she put it into the boiling water that was in the kettle. When the meat was

G-ó'kula'laē Gu'demē lax Xusá'mē. Wa, lá'laē ma'lo'kwē gēgēt'mas. Wa, hē'm'el gēk'ima'fite Nē'ngasē. Wa, lá'laē á'fite 1.1á'gasē. Wa, lá'laē mo'kwa lá'babagumē sá'stims Nē'ngasē. 5
Wa, lá'laē mó's'em'xae sá'stims 1.1á'gasē bēgwa'nem'xá. Wa, lá'laē hē'el xē'nlela lá'xufe 1.1á'gasasēs lá'wēnemē, qaxs 1.1á'wē'kwā. Wa, lá'laē qh'ems'lexiē Nē'ngasē, lá'g'ilas k'leá's 10
dē'da'male, k'leá's xē'simē. Wa, lá'laē qh'ēmē dē'da'malls 1.1á'gasē 1.1ē'wis xē'xē'sem'xá 'ná'swa'māe qēqō'taxa tē'xō'sē 1.1ē'wa tē'xō'simē qaxs hē'menala ts'ō'saq. Wa, hē'm'lawis 15
lá'g'ilas lá'xulasēs lá'wunēmē. Wa, hē'mis lá'g'ilas 1.1ē'selē Nē'ngasax 1.1á'gasē.

Wa, lá'laē ē'k'a 'ná'fāxa gā'la, lá'ē xwá'nahle 1.1á'gasē qá's lá ts'ō'saxa 20
tē'xō'sē. Wa, lá'laē ó'g'wāqa xwá'na'fide Nē'ngasē. Wa, g'í'fem'la'wīse lá'wīse 1.1á'gasē, lá'ē lá'sgrama'ē Nē'ngasāq. Wa, lá'laē duma's'ē'dē'da'xwa. Wa, lá'laē elā'q dā'q'waxs 25
gā'xae ná'nakwē Nē'ngasē. Wa, hē'x'ida'm'la'wīse yā'q'ēgrā'la. Wa, lá'laē 'nē'k'a: *'ya'x'dā'x' aw'lgēsē abá'saxēs axst'wa, 'nē'x'lae.

Wa, lá'laē Nē'ngasē ax'ē'dxa q'ō' 30
latsē qá's guxts'ō'desa 'wā'pe laq. Wa, lá'laē k'h'hts'ō'tsa xē'xē'semala tē'sēm laq (qaxs hē'menata'māe xax'á'leda tē'sēmē lax bēg'w'las gēgō'kwasa gā'la 1.1ē'q'wala'á'ya). Wa, 35
g'í'fem'la'wīse 'mū'di lē'wīdēda 'wā'pe, lá'ē Nē'ngasē sesax's'ē'ndxēs q'ula'1.1ē'kwē 1.1džē. Wa, lá'laē axst'ndis lá'xa 'ma'ndelq'ula 'wāp q'ō'ts'āxa

done, she called the four children of Black-Bear-Woman to sit down opposite her. As soon as they had sat down, Grisly-Bear-Woman placed the meat before them. Then the children ate the meat. The youngest one spoke, and said, "Stop eating this meat, for it tastes like the breast of our mother!" Thus he said. As soon as Grisly-Bear-Woman put the cooked meat before the children, she ran out of the house.

The children at once stopped eating the cooked meat. Then the eldest one of the children of Black-Bear-Woman spoke, and said, "O brothers! I guess Grisly-Bear-Woman, out of jealousy, has killed our mother. Take care! If our mother should not come home to-morrow, then let us kill the children of our step-mother." Thus said the eldest one to his younger brothers.

Night came, and the children now believed that their mother was dead. Day came [in the morning]. It was a fine day. Then the eldest one of the children of Black-Bear-Woman spoke, and said to his brothers, "Let us swim in the river." Thus he said to his brothers. They were pleased, and went to the bank of the river of Xusá'm. They undressed and went into the river to swim.

Then spoke the eldest one of the children of Black-Bear-Woman, and said, "O brothers! let us pretend not

q'ó'lats'le. Wá, lá'lae l'ó'péda e'ldze, lá'e l'e'lalax m'ókwe sá'sems l'a'gase qa lá's k'usá'lib l'ax apse'g'wlas. Wá, g'i'fem'lawise klusá'lib, lá'e hé'x'ida-
5 m'e N'ingase k'a'x'itsa e'ldze laq. Wá, hé'x'idam'lawisa g'ing'inánemé q'es'e'dxa e'ldze, wá, lá'laeda amá'in-xa'e yá'q'eg'a'fa. Wá, lá'lae 'ne'k'a:
"yá'x'da'x' gwa'la's q'es'a'wa e'ldzex qag'in ha'm'e'k' á'lek' 'nemá'pla tó
10 dza'mas á'da," 'ne'x'lae, qaxx g'il-'mëx'de k'a'x'ide N'ingasasa l'ó'pé e'ldze lá'xa g'ing'inánemass lá'e dze'l-x'welsa, lá'xa g'ó'kwe.

Wá, lá'lae hé'x'idam gwát q'es'e'da g'ing'inánemaxa l'ó'pé e'ldza. Wá, lá'lae yá'q'eg'a'feda 'nó'last'igema'yas sá'semas l'a'gase. Wá, lá'lae 'ne'k'a:
20 "ya, 'ná'f'ímwót, gwá'fela'még'in k'ó'tax N'ingase la'm ó'dzegemaxódx'ens ab'e'mpda. Wá, wé'g'a 'yá'l'á'lex q'ó' k'f'el g'a'x'ens ab'e'mpax h'ens'a, la-'m'e'sens k'le'lax'í'del ó'gwaq'á'x'ós sá'semassens abá'dze'wa," 'ne'x'laeda 'nó'last'igema'yax'és ts'á'ts'a'ya.
25

Wá, lá'lae gá'nul'ida. Wá, la'm-'lae ó'q'us'ideda g'ing'inánemaq' la'm h'e'le's ab'e'mpde. Wá, lá'lae 'ná'x-'idxa gá'la. Wá, lá'lae ó'k'eda 'ná'la. Wá, lá'laeda 'nó'last'igema'yas sá'sem-x'das l'a'gase yá'q'eg'a'la. Wá, lá'lae 'nëx', lá'x'es 'ná'f'ímwóte; "wé'dzá-x'ins má'malema lá'xwa wax," 'ne'x'lae, lá'x'es 'ná'f'ímwóte. Wá, hé'x'idam-'lawise mó'la. Wá, lá'x'da'x'lae qá's-
30 'id qá's lá l'ax má'x'aga'yas was Xusá'mé. Wá, lá'x'da'x'lae xi'n'x'idex-da-xwa. Wá, lá'lae h'ó'stax'da'x' lá'xa wá qá's g'ó'k'ade.

Wá, lá'lae yá'q'eg'a'feda 'nó'last'igema'yas sá'semas l'a'gase. Wá, lá'lae 'ne'k'a: "ya, 'ná'f'ímwót. Hé'

to miss our dead mother, so that the children of Grisly-Bear-Woman may not suspect that we are going to kill them when they come. Let us just splash water on them when they come." Thus he said to his brothers. Then he also asked his brothers to make a great noise, (and said) "for the children will come at once if they hear us." Thus he said.

At once they made a great noise; and before they had done so a long time, the children of Grisly-Bear-Woman came in sight. Immediately they took off their blankets and went into the water. Then the eldest one of the children of Black-Bear-Woman spoke, and said, "Let us splash water on each other!" Thus he said. The children of Grisly-Bear-Woman agreed at once. They splashed water on each other. It was not long before the children of Grisly-Bear-Woman expired. Then each of the children of Black-Bear-Woman quickly carried one of the dead children of Grisly-Bear-Woman to the house. Then the eldest one, who was wise, again spoke, and said, "Let us put their hands into the clover-root box and pretend that the eldest one is taking out roots; and the next one shall do the same, he shall stretch his hand into the cinquefoil-root box; and let one put his head into the crab-apple box; and the youngest one shall hold the tongs and have his head towards the fire." Thus he said.

Then each of the children of Black-Bear-Woman took one of the children of Grisly-Bear-Woman, and they put them down as they were told by the

nōma'mens k'le'shōfa qā'sēlaxens
ab'impda', qa k'le'se's k'le'tēdōx sā-
semāx Ne'ngasaxg'ns la'mē'k k'le'ta-
k'atqē qō g'ā'xlō. Á'ēmāns xō'sa-
phēx'idēlqē qō g'ā'xlō," 'nē'x'laē, 5
lā'xēs 'nā'f'ēmōtē. Wā, lā'laē ē'tēd
ask'ā'laxēs 'nā'f'ēmōtē qa hā'dzēx-
stā'lēs, "qā'xs hē'x'idā'mēla g'ā'xla
g'īng'inānēmē qō wū'ā'x'ā'ā'ā' g'ā-
xēs," 'nē'x'laē. 10

Wā, hē'x'idā'm'lā'wīse hā'dzēxstāx-
'īda. Wā, wī'lax'dzē'laē g'ē'g'īls hā'-
dzēxstāxēs g'ā'xaas sā'sēmas Ne'ngāse
nē'f'ēda. Wā, hē'x'idā'm'lā'wīse xī'f-
x'īdxēs nā'ng'una'ē qā's hō'sstē. Wā,
lā'laē yā'q'ēg'a'lē 'nō'last'ēgēma'yas
sā'sēmas lā'gāsē. Wā, lā'laē 'nē'k'a:
"Xō'sap'ladzēs'ns," 'nē'x'laē. Wā,
hē'x'idā'm'lā'wīse ē'x'ak'ē sā'sēmas
Ne'ngāsas wā'ldēmas, wā, lā'x'da'x'laē 20
xō'sap'ēx'īda. Wā, wī'lax'dzē'laē
g'ē'x'īdēx lā'ē wī'balēst'mē sā'sēm'x'dās
Ne'ngāsē. Wā, lā'laē hā'f'abālx'da-
'xwē sā'sēmas lā'gāsē 'nā'f'ēmō'g'wīd
'wē'x'īdxā lā'ē'ē'l sā'sēms Ne'ngāsē 25
qā's lē's lā'xēs g'ō'g'dā'xwē. Wā, lā'-
'laē ē'tēd yā'q'ēg'a'lēda nō'yīmēxā
'nō'last'ēgēma'ē. Wā, lā'laē 'nē'k'a:
'yā'x'dā'x', wē'gax'ōx sā'ts'lālxwa
t'ēx'sō'dzats'ēx xēt's'ma qa xā'wābō-
lēsa 'nō'last'ēgēme'x'dax. Wā, lā'lōx
hē'mt gwā'fata mā'k'īllq' lā'mōx sā'-
ts'lālxwa t'ēg'ā'ts'ēx xēt's'ma. Wā,
lā'mē'sōx t'ā'stā'f'h'ōxda 'nēmō'kwaxwa
tsē'lwats'ēx t'ā'watsa. Wā, lā'lōx dā'- 35
lā'ōxda amā'īnxa'ēx lā'xwa tsē'sā'alax.
Wā, lā'lōx t'ax'tā'f'alistōxda 'nēmō'kwix
lā'xwa t'ēg'wē'lēx," 'nē'x'laē.

Wā, hē'x'idā'm'lā'wīse ā'ēm nalmē-
mō'g'wīde sā'sēmas lā'gāsaxa sā'sēm-
dās Ne'ngāsē qā's lā'ax'ā'f'ēlās lāx
gwō'yā'sēs 'nō'last'ēgēma'ē qa gwē'x- 40

eldest one to do. As soon as they had done so, they started, and went straight up the river of Xusám. As soon as they arrived at the Trees, the eldest one spoke, and said, "O friends! don't the roots of one of you grow straight down?" The Trees replied, and said, "That one is farther inland." Thus they said. Then the boys started again. Then the eldest one spoke again, and said, "Don't the roots of one of you grow straight down?" Then the Trees replied, and said, "That one is farther inland." Thus they said. The boys started again. Then they saw the Heron. They went to him, and the eldest one spoke to the Heron, and said, "O friend Heron! please stretch your leg across, that we may go across (the river)." Thus he said. At once he stretched his leg across the river, and the four brothers went across.

As soon as they got across, the eldest one spoke to the Heron, and said, "O friend Heron! if Grisly-Bear-Woman should come and beg you to stretch your leg across, just detain her by talking to her. Say that you are afraid that she might break your leg, for she is very heavy." Thus he said to him. Then the brothers started again, and the eldest one spoke again and questioned the Trees. He said, "Don't the roots of one of you grow straight down, Trees?" Thus he said. Then the Trees said to him, "That one is farther inland." Thus they said.

gwaé'lats. Wá, g'í'f'ém'lá'wíse gwá'la
la'é qá's'íd qa's lá nē'x'wusta lāx wās
Xusámē. Wá, g'í'f'ém'lá'wíse lá'g'raa
lá'xa tá'á'zékula, la'é hé'x'ídám yá-
q'leg'a'f'eda 'nó'last'ég'ma'é. Wá, lá- 5
'lāé 'né'k'a: "ya, 'né'mók'wá! K'leó-
sas nexbetó's l'ó'p'lek'aa?" Wá, hé'x'-
'ídám'lá'wíse ná'nax'má'eda l'ó'sē.
Wá, lá 'né'k'a: "G'adég'anu's' á't'ég'a,"
'né'x'laé. Wá, lá'lāé é't'éd qá's'ida. 10
Wá, lá'lāé é'dzaqwa yá'q'leg'a'f'eda
'nó'last'ég'ma'é. Wá, lá'lāé 'né'k'a:
"K'leó'sas nexbetó's l'ó'p'lek'aa?" 'né'x'-
'lāé. Wá, lá'lāé ná'nax'má'eda tá'x'-
l'ó'saq. Wá, lá'lāé 'né'k'a: "G'ade- 15
g'anu's' á't'ég'a," 'né'x'laé. Wá, lá'lāé
qá's'ida. Wá, hé'ém'lá'wís dō'x'wale-
'latsēxa qwá'q'wané. Wá, lá'lāé gwé-
'sta lāq. Wá, lá'lāé yá'q'leg'a'f'eda
'nó'last'ég'ma'yaxa qwá'q'wané. Wá, 20
lá'lāé 'né'k'a: "ya, qást, qwá'q'wané.
'wá'xdzá's dze'kwa'w'í'x qen'u's' lá
lá'wifa," 'né'x'laé. Wá, hé'x'ídám-
'lā'wíse dze'kwa'w'í'sés g'ó'gwa'yō lá'xa
wá. Wá, lá'lāé g'é'g'n'f'nd'x'da- 25
'xwēda hamó'k'w'ma 'nē'mē'max g'ó-
gwa'yás.

Wá, g'í'f'ém'lá'wíse lá'wifa, lá'é
yá'q'leg'a'f'eda 'nó'last'ég'ma'é lāx qwá-
q'wané. Wá, lá'lāé 'né'k'a: "ya, qást, 30
qwá'q'wané. Wá, hé'maa qō g'a'x-
laxé nē'nngasa hawá'x'alalaxōt qá's
dze'kwa'wifaōs. Wá, las á't'm yá'ya-
q'entemāmasēq. Wá, lá'ms 'né'x'le-
qē, yixs k'í'la'á'x qō k'ó'x's'í'axōs 35
g'ó'gwa'yáqōs qaxs xē'n'elāé 'wá'-
latsayukwa," 'né'x'laéq. Wá, lá'lāé
é't'éd qá's'ídēda 'nē'mē'ma. Wá, lá'lāé
é't'éd yá'q'leg'a'f'eda 'nó'last'ég'ma'é.
Wá, lá'lāé é't'éd wu'a'xa tá'x'l'ó'sē. 40
Wá, lá'lāé 'né'k'a: "K'leá's nexbetó's
l'ó'p'lek'aa tá'x'l'ó'sá?" 'né'x'laé. Wá,

Then (the boys) started again. They had not gone far when they saw a Water-Ousel poling up the river. Then the eldest one spoke again, and said, "O friend Water-Ousel! please take us across the river." Then Water-Ousel came ashore and stopped on the water at the place where they were. The brothers went aboard the canoe, and they went across. As soon as they got out of the canoe, the eldest one spoke again, and said, "O friend Water-Ousel! if Grisly-Bear-Woman should come and beg you to take pity on her and to take her across, just detain her by talking to her, so that she may stay far behind us; and also upset your canoe and drown her." Thus he said, and went on.

Then the eldest one spoke again, and said, "Don't the roots of one of you grow straight down, Trees?" Thus he said. Then one of the Trees spoke, and said, "I am the one whose roots grow straight down. I am the one whose roots could not be dug out, even if a person tried to dig for four days. I could not be dug out even in four days. Come, climb up! for Grisly-Bear-Woman is coming. She is in pursuit of you." Thus he said. Immediately they climbed up and sat on the branches of the yew-tree. There was a pond under the yew-tree.

The four children of Black-Bear-Woman had not been sitting on the

hé'x'ídam'la'wíse 'né'ka tá'x'í'ós'áq:
 "G'adég'anú's' á'ég'a," 'né'x'í'lae.
 Wá, hé'x'í'dam'laxaa'wíse la qá's'ída.
 Wá, k'í'és'í'atla qwé'sg'daxs la'é d'ó's'
 'wat'íax g'í'í'xwítsáxs té'no'nakuláe 5
 lá'xa wá. Wá, lá'í'lae é't'éd yá'q'ég'a-
 'í'eda 'nó'last'égema'e. Wá, lá'í'lae
 'né'k'a: "yá, qást, g'í'í'xwítsá', wá'x-
 dzás la ta'ó'da'wíla g'á'xenu's'," 'né'x-
 'í'lae. Wá, hé'x'í'dam'la'wíse g'í'í'le-
 xwítsa g'á'x á'í'és'ta qá's g'á'xé há'n-
 g'at'ís lá'x tá'sa'yás. Wá, lá'í'lae hó'-
 xwá'í'xé'seda 'né'm'e'ma lá'x 'ya'yast'ás.
 Wá, lá'í'lae lá'wíla. Wá, g'í'í'em'la'-
 wíse hó'xwultá, wá, lá'í'axaas yá'q'í'e- 15
 g'a'í'eda 'nó'last'égema'e. Wá, lá'í'lae
 'né'k'a: "yá, qást, g'í'í'xwíts, wá, hé'-
 'maaxs g'á'xá'e Né'nengase háwá'x'ála
 qá's wax'é'dáos ta'ó'da'wílaq, wá la's
 á'em yá'yaq'í'entemámaseq qa qwé'sax- 20
 í'á'és g'á'xenu's". Wá, hé'mis qá's
 qap'ó'dáosaq qa hé'í'le'laxs," 'né'x'í'laéxs
 lá'í'e qá's'ída.

Wá, lá'í'lae é't'éd yá'q'ég'a'í'eda 'nó'-
 last'égema'e. Wá, lá'í'lae 'né'k'a: 25
 "K'í'el'sas né'x'bet'ós l'í'p'í'ek'ó'sa tá'x-
 í'ós'á'?" 'né'x'í'lae. Wá, hé'x'í'dam-
 'la'wíse yá'q'ég'a'í'eda 'né'm'tsaqé lá'xa
 tá'x'í'á'sé. Wá, lá'í'lae 'né'k'a: "Nó'-
 gwa'em né'x'bet'á'nokwax l'í'p'í'ek'e. N'ó'- 30
 gwa'em wá'x'em lá'x mó'p'tenywá'slax
 wá'x'lax lá'pasó' l'í'p'í'ek'g'en lá'laxek-
 k'í'él'slax lá'lanemlax qó wá'x'emlax
 mó'p'tenywá'slax 'lá'pasó'lax. Wá, g'e'-
 lag'a, g'á'xó'stá'x qá'ox Né'nengasaxs 35
 g'á'x'má'x qá'q'a'ya la'x'da'xól," 'né'x-
 'í'lae. Wá, hé'x'í'dam'la'wíse la'x'da'x'ú'
 há'x'wí'd qá's la klud'ex'lá'wé lá'xa
 l'í'm'q'í'e. Wá, lá'í'lae q'a'wá'belá yí'xa
 l'í'm'q'í'axa 'wá'p'e. 40

Wá, wí'la'x'dz'é'lae g'á'la klud'ex-
 l'á'way'éda mó'kwé sá'séms l'á'g'asaxs

tree long, before Grisly-Bear-Woman came in sight. She was following the tracks of the four children of Black-Bear-Woman. Probably she had lost the tracks of the four children at the foot of the yew-tree. Therefore Grisly-Bear-Woman stopped at the pond under the tree. Then she saw the reflection of the children in the pond under the tree. She became angry at once, and jumped into the pond and struck at the reflection of the children. Then she gave it up.

She looked up. Then she discovered them sitting in the tree. Then it occurred to Grisly-Bear-Woman that she could not climb a tree. Therefore she said she would be friendly. She spoke, and said, "Ah, ah, children! why did you do this way? Come down, and let us go home to our house, for your mother has sent me to call you [for her]." Thus said Grisly-Bear-Woman to the children of Black-Bear-Woman. The eldest one spoke at once, and said, "O Grisly-Bear-Woman! don't talk! Take care! I will throw down our youngest brother." Thus he said while taking off his cape, which he tied up. Then he threw it down. Grisly-Bear-Woman at once caught it in her mouth and tore it to pieces. Grisly-Bear-Woman believed that the youngest child was inside of the cape. Then the children of Black-Bear-Woman knew that Grisly-Bear-Woman was furious; and the eldest one spoke, and said, "O Grisly-Bear-Woman! we can't

gr'axæ nē'fide Nē'ngasē. Wā, lae'm-
 1 laē qā'stuwēx qā'qā'smōtasa mō'kwē
 sā'sēms lā'gāsē. Wā, lā'na'lāē xis-
 plā'tōx qā'qā'smōtasa mō'kwē g'īng'ī-
 nānem lāx ō'xī,ā'yasa lē'mq'ē lō'sa. 5
 Wā, lā'g'īlas wā'lē Nē'ngasē lāx q'a-
 'wā'bā'yasa lō'sē. Wā, hē'mis la
 dō's'wale'latsēxa g'ā'g'ōmasasa g'īng'ī-
 nā'nēm lāx q'a'wā'bā'yasa lō'sē, wā,
 hē'x'idadzām'lāē lā'wisa. Wā, hē'x' 10
 'īdām'lāē hō'mx'sta lā'xa q'lō'sē qā's
 k'lē'lax'īdēxa g'ā'g'ōmasasa g'īng'īnā-
 nemē. Wā, lā'lāē yā'x'īda.

Wā, lā'lāē ē'k'īg'mx'īdē Nē'n-
 gasē. Hē'm'lāwis la dō's'wale'latsē 15
 qaxs kludexlā'wā'yāē lā'xa lā'sē.
 Hē'x'idām'lāwis 'mē'l'wālē Nē'n-
 gasaxs k'lē'āsāē gwē'x'īdaas haxwā'
 lā'xa lā'sē. Wā, lā'lāē 'nē'x' qā's
 aē'g'īmēq. Wā, lā'lāē yā'q'leg'a'la. 20
 Wā, lā'lāē 'nē'ka: "A, ā, ā, sā'sēm,
 'mā'dzēs g'ā'yēlaq'ōs hē gwē'g'wā'la-
 g'īlsē? Wā, gē'lag'a hō'q'waxax qens
 lā'lag'ī'ī nā'nax'ī. lā'sēms g'ō'kwa qa
 abā'saxs 'yā'laqaa g'ā'xēn qēn g'ā'xē 25
 lē'lalōl. qāē," 'nē'x'lāē Nē'ngasax
 sā'sēmas lā'gāsē. Wā, hē'x'idām-
 'lāwisē yā'q'leg'a'lēda 'nō'lāst'ēgēma'ē.
 Wā, lā'lāē 'nē'ka: "yā, Nēn-
 gasā', gwā'flas q'layō'dōl. Wē'g'a 30
 'yā'lā'lā'x qēn ts'lēq'ā'xōdēsg'anū'x
 amā'īn'xēk'," 'nē'x'lāēxs lā'ē ax'ē'dxēs
 wā'xō qā's yīltsē'mdēq. Wā, lā'lāē
 ts'lēq'ā'xōdēs. Wā, hē'x'idām'lā'wisē
 Nē'ngasē q'lā'q'g'ā'laq qā's xē'lā' 35
 stāā'lax'īdēq. Wā, lae'm'lāē ō'q'usmē
 Nē'ngasāqē lae'm g'ī'g'aga'ē amā'īn'xā-
 'yasa g'īng'īnā'nēm lā'xa wā'xō. Wā,
 lae'm'lāē dō's'wālēlē sā'sēmx'dās lā'g-
 gasax nā'qā'yas Nē'n'ngasaxs lā'wisāē. 40
 Wā, lā'lāē yā'q'leg'a'lēda 'nō'lāst'ēgē-
 ma'ē. Wā, lā'lāē 'nē'ka: "yā, Nē'

come to you. Behold! you have just eaten our youngest brother." Thus he said.

At once she began to dig at the foot of the tree, but it was difficult on account of the water. It was just all mud. She had dug for a long time when Wren arrived. He spoke, and said, "What are you doing there, you fool?" Thus he said. Then Grisly-Bear-Woman replied, and said, "Ah, you little one! get away or I shall crush you!" Thus she said. Wren said, "Come on and crush me! There is a hole right through you." Thus he said. Grisly-Bear-Woman started at once and tried to catch Wren; but Wren jumped into her mouth and went right through her, (coming out) at her anus. Grisly-Bear-Woman chewed in vain. Then Wren said that he had only gone through her intestines; and, standing behind her, he said, "Now, don't you believe that it is possible to pass right through your intestines?" Thus he said.

Grisly-Bear-Woman started again with her mouth open. Wren jumped into her mouth, and went right through her, (coming out) at her anus. Grisly-Bear-Woman chewed in vain; and Wren spoke again, and said, "Ah! it is possible to go right through you. Don't talk, or I shall drill a fire in your body." Thus he said. At once he took pieces of the cape of the children of Black-Bear-Woman, for Wren always kept his fire-drill hidden. Then Grisly-Bear-Woman replied again to Wren, and said, "Ah, little one! come and try to drill a fire in my

nengasá, k'leá'senu'sya gwé'x'idaas la lól, dáx laems hé'x'idaim á'em hamx-
'í'dxenu'sya amá'inxé'x'dax," né'x'laé.

Wá, hé'x'idaim'la'wisé 'lap'éd'x
ó'x'la'yasa lá'sé. Lá'laé lá'yumala
qaé'da 'wá'paxs á'maé la 'né'qwa. 5
Wá, hé'latla la gé'g'is lá'paxs g'á'xae
Xwá'tla. Wá, lá'laé yá'q'leg'a'la. Wá,
lá'laé 'né'k'a: "ya, má'yótsós axsa-
wa'q'ós, 'ya, nó'lól," né'x'laé. Wá, 10
hé'x'idaim'la'wisé ná'naxma'é Né'neng-
gasaq. Wá, lá'laé 'né'k'a: "yá'bido
há'dzá qwé'dex, á'len plé'q'walaxó,"
né'x'laé. Wá, hé'x'idaim'la'wisé 'né'-
k'é Xwá'tla: "ya, gé'la's plé'q'wa 15
g'á'xen. 'ya hé'dzaxsta'lagó," né'x'-
laé. Wá, hé'x'idaim'la'wisé qá's'ide
Né'nngasé qa's wá'x'é dá'x'q'd'x
Xwá'tla. Wá, á'em'lawisé Xwá'tla 20
dewé? láx sé'msas qa's lá hé'x'sála
láx mé'ng'asas. Wá, lá'laé wulmé'
Né'nngasé 'má'lekwa. Wá, lá'laé
yá'q'leg'a'le Xwá'tla qaxs á'maé hé'-
bendála láx tsé'yé'mas qa's lá lá'xw'is
láx á'ta'yas. Wá, lá'laé 'né'k'a: 25
"Wá, é'smas ó'q'us'édó, hé'bat'sax-
stalase'wós tsé'yé'maqós," né'x'laé.

Wá, lá'laé é'tféd qá's'ide Né'n-
gasé qa's aqa'le. Wá, lá'laé dwe'té
Xwá'tla láx sé'msas. Wá, lá'laé héx- 30
sá'tla láx mé'ng'asas. Wá, lá'laé wul-
é'mxae Né'nngasé 'má'lekwa. Wá,
lá'laé é'tféd yá'q'leg'a'le Xwá'tla. Wá,
lá'laé 'né'k'a: "ya, hé'bat'saxstalagó.
Gwá'das é'dzaqó, á'len sé'lsaqa'axó," 35
né'x'laé. Wá, hé'x'idaim'la'wisé ax-
é'dxa g'á'yulé láx wá'x'sá'das sá'semas
lá'g'asé qaxs hé'mnafa'maé Xwá'tla
q'wá'lat'saxés a'nkwé. Wá, lá'm'laé
é'tféd ná'naxma'é Né'nngasas Xwá'tla. 40
Wá, lá'laé 'né'k'a: "yá'bido, gé'lag'a
gu'nx'idó, sé'lsaqa g'á'xen," né'x'laé.

body." Thus she said. Wren scolded her at once, and this was the reason why she became angry. She again had her mouth open, and tried to bite Wren. Then Wren jumped into her mouth and sat down in her stomach. Then he started a fire with his fire-drill in the pieces of the cape. It was not long before it began to smoulder; and when it burned, he jumped out of her. Then Grisly-Bear-Woman began to cough. She did thus: "Laxō', laxō', laxō', ts!tst!eg'yn!" Then she was smoking from her mouth to her anus, and Wren only laughed. Now she burned. She burned to ashes. Then the children of Black-Bear-Woman came down. They blew at the ashes, and they all became mosquitoes and horse-flies. The eldest one said to the mosquitoes [and to the horse-flies], "you shall be the mosquitoes of later generations;" and thus she also said to the horse-flies. That is the end.

Wā, hē'x'idaem'la'wīse Xwā'tla 'yā'x'-
p'axstāq. Wā, hē'em'lāwis la 'yā'k'el-
dzems. Wā, lā'laē e't'led aqā'fāxs la'e
wāx' q'lā'q'axse'max Xwā'tla. Wā,
lā'laē dewē'tē Xwā'tla lāx s'e'msas. 5
Wā, lā'laē k'lwā'g'a'lil lāx h'a'mā't'slas
pō'xunsā. Wā, lā'laē s'e'lqases s'e'lō-
dayō lā'xa wā'xsāx'dē. Wā, wī'lā'x'-
dzē'laē gē'x'īdēxs la'e gūnē'x'wida.
Wā, lā'laē x'ī'x'ēda. G'ā'xāē dēx'ī-
wē'ls lāx m'e'ng'asas. Wā, lā'laē
lēxō'x'wīdē Nē'nēngase. Wā, lā'laē
'nē'k'a; *Laxō', laxō', laxō', ts!tst!e-
g'yn." Wā, lā'm'lāē g'wē'gūnē'x'wā-
lā'laē Nē'nēngase. Wā, lā'lāte Xwā'tla 15
ā'em dā'hlā's. Wā, lā'm'lāē x'ī'x'ēda.
Wā, lā'm'lāē q'l'k'īda. Wā, lā'laē
hō'q'waxē s'a'sēm'x'dās lā'g'ase. Wā,
hē'mis la pō'x'wīdax q'l'wā'fōbēse. Wā,
lā'laē 'nā'x'wāem'la lē's'ūnā'x'īda, 20
lā'wa la s'ā'dēk'l'wax'īda. Wā, lā'laē
'nē'k'ēda 'nō'last'ēgēma'e lā'xa lē's'ūnā
lā'wa s'ā'dēk'l'wa; *Lā'm'ls lā lē's'ū-
natsa ā'ī'a bākūmēn." Wā, hē'em'la-
xā'wī wā'īdāmsēxa s'ā'dēk'l'wa. Wā, 25
lā'm' lā'ba.

3. Qā'te'nats and Qā'te'mo.

Listen, and I will tell you the story of the first of the Lē'g'wīdā'x', who lived in a village at the place named Tilted-Ground. Qā'te'mo was a great shaman. He always cured the sick ones, and he was paid with slaves, canoes, and princesses of the chiefs. Therefore Qā'te'mo was a real chief, and Qā'te'nats was jealous of him. Qā'te'nats wished to purify himself in the river, and he asked his younger brother to go with him and purify himself in the river. They started to

Wā'tntsōs hō'lāx qan q'lā'yālatn
lāx nū'yamasa g'ā'lā Lē'g'wīdā'x'wā,
yixs g'ō'kwāē lā'xa awī'nagwīse lē'-
gadēs Ts'ē'tēsē. Wā, lā'le 'wā'las 30
pēxalē Qā'te'mā. Wā, lā'le hē'mēnā-
hām hē'lik'ē Qā'te'māxa ts'lē'ts'ēx'q'lā.
Wā, lā'le ā'yasō'sa q'lā'q'ēk'ō lē'wa
sē'sikūmē lē'wa k'lē'sk'ēdēfāsa g'ī'g'i-
gama'e. Wā, hē'mis lā'g'ī'fā la ā'lā 35
g'ī'g'ama'e Qā'te'mā. Wā, hē'mis la
ō'dzēgēmyōs Qā'te'natsas. Wā, lā'le
Qā'te'nats hā'māem 'nēx' q'a's g'ī'g'ē-
talē lāxa wā. Wā, lā'le hē'laxēs

go to the river at the end of the village [site]. Qā'te'nats and his younger brother started and went to the upper part of the river. They saw a rock in the river, and on it lay some bark. Then Qā'te'nats asked his younger brother to purify himself farther down the river. Qā'te'nats did not wish to be near his younger brother while he was purifying himself. Every morning and every evening they went. Now they had purified for four days, but then in the evening they went to purify again, and sat on the rock on which the piece of bark was. Then they heard something moving in the salal-bushes, and Qā'te'nats was frightened. Therefore he broke a piece of the bark and threw it at the thing that made the sound in the salal-bushes. Then the noise that they had heard ceased. As soon as they had finished purifying, (Qā'te'nats) went home and lay down in his bedroom with his younger brother. It was not yet daylight [in the morning] when Qā'te'nats woke his younger brother. His younger brother arose at once, and they went out of the house to the place where their canoe was anchored. Then they went aboard and paddled. Qā'te'nats said that they would go to an island called Egg Island.

Then his younger brother steered towards the island. They had not gone far when daylight came, and they were halfway across on their way to Egg Island. Then they saw a large (head of) kelp [standing] on the water, and Qā'te'nats at once asked his younger brother to steer

tslā'ya qa's lē gr'g'itāla lē'wē lā'xa wā. Wā, lā'le qā's'ād qa's lā lax wāis o'bal'isās gr'ō's'demāsē. Wā, lā'le qā's'idē Qā'te'natsē lē'wis tslā'ya qa's lā lā'xa 'm'ldzāsa wā. Wā, lā'le dō's'wā'elaxa mū's'tā'lisē tē'sēma. Wā, lā'le pā'ssemā'axa xēklū'mē. Wā, lā'le Qā'te'nats axk-lā'xēsē tslā'ya qa lē's gr'g'itāla lāx gwā'laās. Wā, lā'm'le Qā'tenats ē's 'nēx' qa's 'nēxwā'gō'le lē'wis tslā'yāxs gr'g'itālaē. Wā, lā'le hē'mnālām lā'xa gēgā'la tē'wā dzā'dzēqwa. Wā, lā'm'le mō'p'nēxwā'sē 'nā'is lā'naxwā gr'g'itāla. Wā, lā'm'le dzā'qwa's lā'ē ē'tēd gr'g'itāla. Lā'm'le klwā's-gēmēxa pā'ssem'laxa xēklū'mē tē'sēma. Wā, lā'm'laxaē wū'ā's'atēlaxa hē'ngulga'yaxa hnr'mx'dē. Wā, lā'le Qā'te'natsē k'if'idēs, lā'g'itās wix'ō'dxa xēklū'mē qa's nē'p'ē'dēs lāx hē'k'lālasasa hē'n'wālā. Wā, hā'mām'lā'wise lā qlwē'fidē wū'ā'idās. Wā, gr'f'ēm-lā'wisē gwāl gr'g'itā'xās lā'ē nā'nā'kwa. Wā, hā'mām'lā'ē lā ku'x'id 25 lā'xēs grā'lasē lē'wis tslā'ya. Wā, k'tē's'em'lā'wisē 'nā'x'idxa gā'lā'xās lā'ē gwē'x'idē Qā'te'natsāxēsē tslā'ya. Wā, hā'mām'laxaē tā'x'widē tslā'yās. Wā, lā'le hō'qawē's lā'xēs gr'ō'kwē qa's lā 30 lā'xa q'ēlsā'la sēku'ma. Wā, lā'le hō'gūx lāq qa's sē'x'widē. Lā'm'le 'nē'k'ē Qā'te'natsāxs lē'lē lā'xa 'mēm-kā'la tē'gādēs Mat.lanā'ts.

Wā, lā'm'le tā'sgr'mā'ē tslā'yāsēq. 35 Wā, k'ē'ldzēm 'le lā'sg'ilāxs lā'ē nā'x'idā. Wā, lā'm'le 'nēq'ā'tā'ya lā'xa lā'laa lāx Mat.lanā'ts, lā'ē dō's'wā'elaxa 'wā'lasē wā'wadē tā'wālā. Wā, lā'le hā'mām'le Qā'te'nats axk-lā'xēsē 40 tslā'ya qa gwē'xōg'widē's lā'xa wā'wadē. Wā, hā'mām'lā'wisē nā'nagē-

for the kelp. His younger brother obeyed him at once. As soon as they arrived at the (head of) kelp, Qā'te'nats took hold of it and spoke to his younger brother. He said, "O brother! take care! I will climb down this kelp (stem) and see the world beneath us. Go home and arise early every morning and walk on the long beach, looking for me. Don't feel unhappy. Go home, brother." Thus he said, while he went into the water at the bow of the canoe, climbing down the kelp (stem). His younger brother went home at once.

Qā'te'nats had not gone very deep (down) when he came to the roof of a house through which the large seaweed was growing. As soon as Qā'te'nats arrived on the roof of the house, he heard some one in the house saying, "Go and see what makes the boards of the roof move." Thus he heard some one say. At once a man came to the place where Qā'te'nats was standing. The man said, "Come, Qā'te'nats, I am sent by the chief to invite you in." Thus he said to him. Qā'te'nats followed the man at once, and entered the house. Then Qā'te'nats saw many people assembled, trying to cure a sick person; but none of the shamans could get the sickness of the sick person. Qā'te'nats saw a really stout man lying on his back in his seat. That was the chief, Wealthy.

Qā'te'nats was questioned at once; and a man said to him, "Oh, my dear! are you a shaman, that you may cure

g'a'e tsā'yāsēq. Wā, g'i'l'em'laxāē
lā'g'aa lā'xa wā'wadāxs la'ē g'e'l'pā-
lēlē Qā'te'natsaq. Wā, la'le yā'q'e-
g'a'l lā'xēs tsā'ya. Wā, la'le 'nē'k'a :
"ya, 'nē'mwōt, wē'g'i'l la 'yā'l.LALEX qa- 5
's'g'in lē'lēk' g'e'l'bf'ndlex'g'ada wā-
wadēk' qm lē dō's'widxens bē'banā-
gau'lisax. La'mēts lā' nā'nay'ōl.
Lā'LES hē'menafem. g'e'gag'ustāxa
g'e'gāla qa's la'os ē'wāēsla lāx g'i'l'disē,
ā'lā' g'a'sen. Wā, hē'mis qa k'e'sē's
'yā'sa'mēs nā'qa'yōs. Wā, hē'g'i'l la
nā'nakux, 'nē'mwōt, 'nē'x'laēxs la'ē
la'sta' lāx ā'g'riwa'yāsēs sekū'mē qa's
g'e'l'bf'ena'ē'xa wā'wadē. Wā, hā' 15
mām'le la nā'nakwē tsā'yās.

Wā, k'lesdzā'le 'wu'ng'g'le Qā'te-
'natsaxs la'ē lā'g'is lā'xa sū'lāsa g'ō'kwē,
yix q'wā'xsā'lasasa 'wā'lasē wā'wada.
Wā, g'i'l'em'le lā'g'ae Qā'te'natsē 20
lā'xa ō'g'wāsasa g'ō'kwāxs la'ē wulē'-
laxa 'nē'k'a lā'xa g'ō'kwē : "Wā, hā'g'a
dō's'widxwa sā'wē'l'lā'x lā'xens ō'g'wā-
sax, 'nē'x'le wul'lā's. Wā, hā'-
mām'laxāē g'a'xēda bā'xūsē lāx 25
tā'xwālaasas Qā'te'natsē. Wā, lā'le
'nē'k'ēda bā'xūsē : "Gē'la Qā'te'nats,
'yā'lagamentasa g'ri'g'emā'ēx qm g'a'xē
lē'lalot, 'nē'x'laēq. Wā, hā'mām-
'laxāē Qā'te'natsē la lē'g'ēxa bā'xūsē 30
qa's le lā'ē'a. Wā, hā'mām'laxāē
dō's'watēlē Qā'te'natsaxa lō'xsēm'līē
q'ē'nēm bā'xūsaxa hē'lik'āxa ts'ēx'qlā'.
Wā, lām'le k'les lā'nōkwa pē'p'ēx-
alā'x hā'ē'l'masa ts'ēx'qlā' bā'xūsā. 35
Wā, lā'le dō'qwē Qā'te'natsaxa ā'lā
la 'wā'latsayus' bā'xūs tē'x'tsā'lā' lā'xa
tē'g'ats'ē. Wā, hē'm g'ri'g'emā'ē, yix
Q'ō'mogwa'ē.

Wā, hā'mām'lawisē wul'ā'sē'wē Qā'-
te'natsē. Wā lā'le 'nē'k'ēda bā'xūsāq :
'ya, qāst, k'le'sas p'ixalā'a? qa's wāx-

our friend, for he is really sick? None of the shamans can find (the cause of) his sickness." Thus he said to him. Qā'te'nats said at once that he was a great shaman, and the chief at once called Qā'te'nats to feel of him [for his sickness]. As soon as Qā'te'nats went to him, he saw the piece of bark lying flat on the side of the man who was lying down. As soon as Qā'te'nats had discovered the piece of bark, he recognized it as the same that he had thrown at the river where he had been purifying in the evening. The shamans did not see the piece of bark [lying there] that was the cause of the man's lying sick in the house. Behold! he was the double-headed serpent.

He put his hand on the bark, and the man screamed. Qā'te'nats pretended that there was difficulty in sucking out (the sickness) from his side. Three times he tried in vain to suck it out. Then the fourth time he took the bark and hid it, and the man got well at once. Then the serpent-man sat up and spoke to Qā'te'nats. He said, "Oh, my dear Qā'te'nats! you will be a very great shaman. You shall see now what supernatural gift you will obtain from me." Thus he said when the supernatural power came to Qā'te'nats. As soon as the supernatural power came into the house, a pond appeared [in the house], and reed matting was growing in the pond. A petrel came soaring over it; and as soon as Qā'te'nats came to his senses, the pond and the reed matting and the petrel disappeared.

'ē'daōsaxens 'nemō'kwēx, yixs 'lā'āex
tslex'qla'. Wā, la k'le'ās qlā'sōxda
pē'pexalā'x hae'lēma'sōx," 'nē'x'laeq.
Wā, hā'mām'laxāē Qā'te'natsē 'nē'
k'ēxs 'wā'lasāē pexa'la. Wā, hā'mām- 5
'lā'wisē gr'gama'ē ask'lā'laX Qā'te'natsē
qa lā's plē'x'widex hae'lēma's. Wā,
gr'fēm'lā'wisē lā Qā'te'natsaxs lā'ē
dō'swatādxax xiklū'mē pā'qala lax
ō'nōdza'yasa qe'lgwilē bā'yusa. Wā, 10
gr'fēm'lē dō'swatā'le Qā'te'natsaxa
xiklū'mass lā'ē 'ma'ltēgraaleqōxs
hē'māē nēptē'dayō lā'xa wāxs lā'ē
gr'g'italaxa dā'qwa. Wā, lā'le k'le's
dō'qulēda pē'pexalā'xa xiklū'mass pā- 15
qalāē, yixa hē'maxōt qe'lgwilēmsa
bā'xusē, yixa hē'malaxōt, sī'styūē,
Wā, hā'mām'laxāē lex'wālē'lotēs
ā'yasō' lā'xa xiklū'mē. Wā, hā'mām- 20
'lā'wisā bā'xusē gugwā'tsē. Wā, lā'm'
lē hdyumā'labōlē Qā'te'natsē k'lywā'x
ō'nōdza'yas. Wā, lā'm'lē yū'du's-
plēna wulā' k'ly'wī'deq. Wā, hē'latā
lā mō'pēmāxs lā'ē dā'x'ōdxa xiklū'mē
qa's qlū'lā'fīdeq. Wā, hā'mām'lē 25
ē'x'ōdēda bā'xusē. Wā, hā'mām'laxāē
klwā'grā'hēda sī'styūē bā'yusa qa's
yā'qlegā'lēx Qā'te'natsē. Wā, lā'le
'nē'k'a: "yā, qāst, Qā'te'nats, lā'm'xaas
lō'max'ōdē' wā'last. pexa'latōt. Wē' 30
gr'f lā dō'qwalāxōs tō'gwitāqōs grā-
xēt," 'nē'x'laēxs grā'xāēda nau'alakwē
grā'x'atēla lax Qā'te'natsē. Wā, gr'f-
'ēm'lā'wisē nau'alakum'grā'hēxs grā'xāē
nē'fīdēda q'lā'wī'le lā'xa grō'kwē. Wā, 35
lā'le q'lwā'xēda kulkwā'lasē lā'xa q'lā-
'wī'le. Wā, grā'x'la'xāēda q'lwē'q'wē-
xētāts q'lā'm'lāla lax ē'k'la'yas. Wā,
gr'fēm'lā'wisē nā'gēs'ōdē Qā'te'natsāxs
lā'ē xis'ōdēda q'lā'wī'le lā'wa kul'kwā- 40
lasē. Wā, hē'mis'ōdēda q'lwē'q'wēxi-
natsē.

Then he was sent home by the serpent-man. He went along under water and arrived home. His younger brother was walking along the long beach all the time. After Qā'te'nats had been away for four days, his younger brother started again in the morning, and found his elder brother lying dead at high-water mark. As soon as his younger brother reached him, (Qā'te'nats) awoke. They went to purify themselves; and as soon as they had finished, he tried his shaman's power. At once the pond came, the reed matting grew in it, and the petrel also came soaring over it. Soon he finished. Then he waited until evening; and as soon as it was evening, he sent his younger brother to go and make a fire in the house of his father. As soon as the fire was built in the house of his father, his younger brother invited his tribe in. As soon as they were all in, Qā'te'mo entered, who was the first shaman. Then that great shaman, Qā'te'nats, entered. At once the pond appeared, with the reed matting, and the petrel soaring over it. Then he cured the sick among his tribe. Qā'te'mo did not believe that Qā'te'nats was a real shaman: therefore he lied and said that he was sick; and he begged Qā'te'nats to feel of his belly (for his sickness). Qā'te'nats at once discovered that he was lying, and therefore he tore his intestines, his liver, his lungs, and his heart to pieces. As soon as they were all broken up and mixed, he pulled them out of Qā'te'mo's anus. Thus he killed Qā'te'mo. Now he had obtained what he had wished for

Wā, lae'm'le 'ya'lagrimsa se'seyūte
 bā'xusa qa g'a'xē's nā'nakwa. Wā,
 lae'm'le g'āx g'a'gayaā'pēlaxs g'a'xāe
 nā'nakwa. Wā, laem'la'wīse he'm-
 nala'mē ts'lā'yās la qā'sa lāx g'īldisē. 5
 Wā, lae'm'laē mō'p'ēnywa'sē 'nā'las
 Qā'te'natsaxs la'ē e't'le qā's'ide ts'lā-
 'yāsxa la gā'la. Wā, lae'm'le qlā'xes
 'nō'laxs yā'gwisae lāx awu'nxa'yasa
 'ya's'mō'te. Wā, g'īT'em'laxae lā'g'ae 10
 ts'lā'yās lā'qēxs la'ē hā'mām ts'ēx'īda.
 Wā, hā'mām'laxae lā'x'da'sx g'ī'g'īl-
 tālax'īda. Wā, g'īT'em'lāwīse g'wā'xss
 la'ē 'mū's'īd lā'x's pēxa'laēnā'ē. Wā,
 hā'mām'laxae g'ā'xēda q'ō'sē. He- 15
 'mīsēda ku'kwālasē q'wā's'ēda. Wā,
 hē'mēsēda qlwē'qlwēx'natsē qlā'nē-
 k'ēq. Wā, g'īT'em'lāwīse g'wā'xss
 la'ē e'stela qa dza'qwēs. Wā, g'īT'em-
 'laxae dza'q'waxs la'ē 'yā'laqasēs ts'lā'ya 20
 qa lē's lā'qolelax g'ō'kwāsēs o'mpē.
 G'īT'em'laxae lā'qollkwa g'ō'kwās o'm-
 pasēxs la'ē lē's'ēl'sē ts'lā'yāsēxs g'ō'-
 kulōtē. Wā, g'īT'em'laxae 'wī'laētēxs
 la'ē lae'tē Qā'te'mā', yī'sa g'ā'le pā'sala. 25
 Wā, lā'le lae'tēda 'wā'lase pā'sala',
 yix Qā'te'natsē. Wā, hē'mām'le g'āx
 ne'p'ēdēda qlā'wē'te lē'wa ku'kwālasē.
 Wā, hē'mēsēda qlwē'qlwēx'natsē qlā'-
 nēk'ēq. Wā, lae'm'le hē'lik'axa ts'le- 30
 ts'ēx'qlā'sēs g'ō'kulōtē. Wā, lae'm'le
 wī'ō'qlusē Qā'te'māq ā'la pā'sala', lā-
 g'ī'tas lē'klwāla 'nē'k'ēxs ts'ēx'qlā'ē.
 Wā, lae'm'le hawā's'elax Qā'te'natsē
 qa lās plē'y'widēx tū'k'ā's. Wā, hā'- 35
 mām'le Qā'te'natsē qlā'tān'laqēxs
 lē'k'wālae, lā'g'ī'tas qlwē'lax ts'ē'yema's
 lō tē'wanās lō kwā's'was lō nā'qā'yas.
 Wā, g'īT'em'lāwīse 'wī'la la 'nō'na-
 xōs'widēxs la'ē x'ī'k'ōdēq lāx mū'm- 40
 grasas. Wā, lae'm'le lē'lā'masēx Qā'te-
 'māxē. Wā, lae'm'le lā'xēs sē'natēde,

when he went to purify in the river; and he continued to heal the sick among his people, and the pond and the reed matting and the petrel always appeared when he was healing. That is the end.

lā'g'ilas g'ig'itūla lā'xa wa. Wā,
 lae'm'le he'menalam la he'lik'axa tsle'
 ts'lex'q'la'sēs g'ō'kulōtē. Lae'm'le he'
 menalam nē'pededa q'la'w'le ū'wa
 kulkwā'lasē ū'wa q'wē'q'wēxenatsē 5
 yixs he'lik'aē. Wā, laem lā'ba.

II. TRADITIONS OF THE DZA'WADE'NOX'.

1. Qa'wadliqala (Listened-to).

The Deluge had not come yet. At that time there were four wolves at North-Side. Three of the wolves were males, and one was a female wolf. They all kept together while they were running about. Then the Deluge of our world came, and the wolves just climbed to the top of the large mountain called Having-Phosphorescence. Its summit was not reached by the waters, therefore the four wolves were saved. As soon as the waters subsided, they came down from the large mountain. The four wolves were brothers and sister. Then the largest one among the wolves took off his wolf-mask, and said, "You also take off your wolf masks, for it is best not to have them on, because our blankets are the cause of our having a hard time." Thus he said.

Then they all took off their blankets, and the one who had first taken off his blanket spoke, and said, "Now we have finished being animals. From now on we will remain men. Now we will all take names. I shall have the name Listened-to. — You will have the name Healing-Woman* (for the next one was a woman). — "And your name will be Supernatural-One. — And your name will be Slow-in-House." Thus said Listened-to to his younger brothers (and to his younger sister). Listened-to

He'maa'lasəxs k'les'məc' yə'xux'sens
 'nā'lax. Wā, lā'laē mō'wa ēata'ne'mē
 lāx axā's Gwa'ē. Wā, lā'laē yū'du-
 kwa wī'wē'semē lā'xa ēata'ne'mē. Wā,
 laxtā'la'laē 'nemō'kluqalaxa ts'edā'qē 5
 āa'ne'ma. Wā, lā'laē hē'menafam
 q'ā'p'ēx'sāxs qlunē'staē. Wā, la'm-
 'lā'wisōx yā'xux'sens 'nā'lax. Wā, lā-
 'laē ā'ma ēata'ne'mē lā lax o'xtā'yasa
 'wā'lasē nrg'ā' tē'gadēs Bē'benadē. 10
 Wā, lae'm'laē k'les'tebetō'wē o'xtā'yas,
 lā'gilas q'wē'qlulēda mō'wē ēata'ne'ma.
 Wā, g'ī'ktā'laēm'lā'wisē x'ō't' ex'ā'ideda
 'wā'pē, g'ā'xāē g'ā'xāxa lā'xa 'wā'lasē
 nrg'ā'. Wā, 'ne'mē'ma'laēda mō'wē 15
 ēata'ne'ma. Wā, lā'laē axō'da'xtā-
 lēda 'wā'lega'ē āa'ne'mxēs āa'ne'm-
 genlē. Wā, lā'laē 'nē'k'a: "yā'x-
 da'xā, wē'ga o'gwaqa axō'dēxs ēata-
 'nē'mgenlaqōs, qaxs hā'axōt' ē'k'a 20
 k'lē'sē q'ōxts'lā'xaxēs lē'lā'yumalayā-
 qensens pēs'ēnā'ēx," nē'x'laē.

Wā, hē'x'ī'daēm'lā'wisē 'wī'lā axō-
 dala'xaxēs pēpēs'ēnā'ē. Wā, lā'laē
 yā'q'ēga'lēda g'ī'lx'dē q'ō'xwūts'ōdxēs 25
 pēs'ēnā'ē. Wā, lā'laē 'nē'k'a: "Lā-
 'mens gwāf g'ī'g'aōmasa. Lā'mens
 xik'ā't' lāf bigwā'neml. Wā, lā'mē-
 sens 'nā'ywal lāf tē'gadel. Wā, lā'mēn
 tē'gadēs Qa'wadliqala. — Wā, lā- 30
 'mēts tē'gadēs Hā'yahlagasē," (qaxs
 ts'ēdā'qaxxa mā'k'ilāq). — "Wā, lā'mēts
 tē'gadēs Nā'naualakwē; — wā, lā'mēts
 tē'gatēs Kulē'ē," nē'x'laē Qa'wadi-
 liqalaxēs ts'ā'ts'ā'ya. Wā, lae'm'laē 35

was a great shaman. All of them were [in vain] shamans; but they could not attain to the shamanistic powers of Listened-to. Now they lived for a long time in the same way as we are now living here.

Then Listened-to was down-hearted. He spoke, and said, "Oh, my dear Healing-Woman! let us play together, else we shall be very sorry for having become men." Thus he said. Then Healing-Woman spoke, and said, "Let us go on, so that we may know each other's supernatural powers." Thus she said. "What do you wish [us] to play?" Thus she said. Listened-to at once tried to vomit. He put his hand on his stomach, and it was not very long that he had his hand on his stomach before he vomited blood. Then a piece of quartz was in the blood that he had vomited. He took out the piece of quartz and washed it. After he had washed it, he spoke, and said, "Oh, my dear Healing-Woman! go a little ways off and let us try the strength of our supernatural powers." Thus he said. At once Healing-Woman went, and Supernatural-One and Slow-in-House just sat down a little ways off.

Healing-Woman did not go far before she stood still. Then Listened-to threw his piece of quartz at her. Healing-Woman just caught Listened-to's quartz and threw it at him. Then Listened-to also just caught it, and he threw it at his sister. Then she caught it again. Then Listened-to threw his quartz to the middle of a large mountain, therefore it has the name Quartz. He began

*wá'las paxa'la'laē Qa'wadiliqala. Wá, la'laē 'ná'swaem wáx paxa'la. Wá, lá'laē wé'g'raa lāx pex'e'ná'yas Qa'wadiliqala. Wá, la'm'laē gá'fara la yo la gwé'x'sens gwé'x'sdemaqens. 5

Wá, lá'laē xú's'idē ná'qá'yas Qa'wadiliqala. Wá, lá'laē yá'q'eg'á'la. Wá, lá'laē 'né'ka: *'ya, ád, Hayahilagasa', amladzá'sens á'úens xé'úle-lá'lax xú's'alax qens grá's'ena'ex 10 bégwá'nema," 'né'x'laē. Lá'laē yá'g'e-gá'le Há'yahilagase. Lá'laē 'né'ka: *Wé'g'adzá'ins qens qá'á'Fale'xens né'nau'alak'wéna'ex," 'né'x'laē. *Wá, 'má'dzé's gwó'yá'os qens á'm'léna'ya?" 15 'né'x'laē. Wá, hé'x'idam'lá'wisé Qa'wadiliqala hahó'q'ux'ida. Lá'm'laē lexwá'axés tek'le'. Wá, w'la'q'ux'á'ladzé'laē gá'fa lexwá'axés tek'á'x la'é hó's'witsa e'lkwa. Wá, lá'laē 20 má'k'uga'ya xwé'le lāx hó's'misas e'lkwa. Wá, lá'laē dá'x'í'dxa xwé'le qá's ts'ó's'widéq. Wá, lá'laē gwá'f ts'ó's'waxé's la'é yá'q'eg'á'la. Wá, lá'laē 'né'ka: *'ya, ád, Há'yahilagasa'. 25 Há'gra lá'xa qwá'qwésala qens wé'g'il gwá'náp'elstōx há'swá'yaxsens nau'alak'wéna'ex," 'né'x'laē. Wá, g'í'lem-lá'wisé la qá's'idē Há'yahilagase, la'é á'mé Na'naualakwé tō Kule'le la k'us- 30 'á'lis lá'xa qwá'qwésalésala.

Wá, k'le's'latla qwé'sg'ila'laē Há'yahilagatsx la'é tá's'walisa. Wá, lá'laē Qa'wadiliqala 'mex'e'tsés xwé'le láq. Wá, hé'x'idam'lá'wisé Há'yahilagase 35 á'em dá'dalax xwé'las Qa'wadiliqala qá's 'mex'e'dé's láq. Wá, á'm'lá'wisé Qa'wadiliqala é't'éd dá'dalax. Wá, lá'laē é't'éd 'mex'e'dé's lá'xés 'wuq'wá'. Wá, la'm'laxaé é't'éd dá'dalax. Wá, 40 lá'laē é't'éd 'mex'e'dé Qa'wadiliqalés

to fear his sister; therefore he did so, and he just threw it at the mountain. Now Listened-to and Healing-Woman were afraid of each other, and they watched each other all the time.

After some time, Listened-to planned what to say, and he said, "O brothers! what do you think? Do you think we are the only men living all round our world?" Thus he said. "I wish now to try to call, and we will listen if any one answers [me]." Thus he said. Then he took his wolf-mask and put it on. He turned to the south and howled. Then they listened, but there was never an answer. Then he turned his face towards the east and howled. Again they listened, and again never an answer came. Then he turned his face towards the north and howled again, and again never an answer came. Then he turned his face towards the far side of the Fort Rupert country. Then he was answered by Howling-about-in-the-World of the Koskimo. Then they discovered that he was the only one who was not killed by the Deluge.

Now he took off his wolf-mask and his blanket, and he became a man again. It was not long before Listened-to felt badly. He felt down-hearted because he had no tribe. Then Listened-to went out of his house and sat on his summer seat, and he considered

xwé^hlx'dé lá'xa ó'k'waédza'yasa^hwá'lasé
négrá'. Wá, lá'mé'sóx tē'gades xwé'
'laés. Wá, lá'm'laé k'f'ēt'sés 'wu-
q'wa', lá'g'ilas hé gwé'x'idé, á'tém lá
gwé'bx'ides lá'xa ng'á'. Wá, lá'm-
'laé k'á'hlápté Qá'wadilqala tō Há-
yahlagasé. Wá, lá'm'laé hé'ménafa
q'á'q'á'á'lapla. 5

Wá, lá'm'la'wisé gá'fáxs lá'é Qá'wa-
dilqala sé'ng'áá'etla qa's wá'dema. 10
Wá, lá'laé 'né'k'a: "ya, 'ná'p'nemwé,
wá'fadzós né'ná'qa'yaq'ós 'né'x'á'masens
lé'x'aem q'ula' bégwá'nem lá'x'ox awi-
'stáxsens 'ná'laxa?" 'né'x'laé. "Wá,
lá'm'én 'né'x' qen gu'nx'idé 'lá'q'ug'a- 15
'la qns hól'é'le'x ná'nax'mé'a g'á'sén,
'né'x'laéxs lá'é ax'e'dxes á'a'né'ngmle
qa's q'ó'xts'ódé's. Wá, lá'laé 'né'l-
gémx'id lá'xa 'né'ldzé. Wá, lá'laé
gémó't'ég'a'la. Wá, lá'laé hólaxstó- 20
gwa'e'lsa. Wá, lá'laé hēwá'x'aem ná-
nax'mésé'wa. Wá, lá'laé gwé'gémx'id
lá'xa xa'yo'lesá'xtá'é qa's gémó't'ég'a'le.
Wá, lá'laé é'téd hólaxstógwa'e'lsa.
Wá, lá'm'laé hēwá'xaxi'álaraxat! ná- 25
nax'mésé'wa. Wá, lá'laé gwé'gémx'id
lá'xa gwa'nakwé qa's é'tédé gémó-
t'ég'a'la. Wá, lá'm'la'x'ae hēwá'xaxi-
xat! ná'nax'mésé'wa. Wá, lá'laé gwé'-
gémx'id lá'xa gwé'sadze'yasa tsá'xes- 30
'ná'lx. Wá, lá'laé ná'nax'mésé'wa
yis Há'waxi'la'lag'ílilas Gó'sgrímó'gwé.
Wá, lá'm'laé q'á'f'á'le'laq'x's 'né'msgri-
max'máé k'les té'h'la g'á'yála lá'xa
yá'xux'sé. 35

Wá, lá'm'la'wisé q'ó'x'wu'ts'ódxés
á'a'né'ngmle'wé'wés p'is'ta'wé. Wá,
lá'm'laé é'téd la brgwá'nemx'ida.
Wá, lá'm'la'wisé gá'fáxs lá'é 'yá'x'se-
'mé ná'qa'Yas Qá'wadilqala. Lá'm'laé 40
xú'ls'id qaxs k'le'á'saé g'ó'kulota. Wá,
lá'm'la'wisé Qá'wadilqala lá'á'wels

what to do. He had not sat there long, before Healing-Woman and Supernatural-One and also Slow-in-House came out and also sat down on the summer seat of Listened-to. As soon as they had all sat down, Listened-to arose and went to the place where Supernatural-One was sitting. He took hold of him, threw him over, and bit him in the throat. He killed his younger brother. His other younger brothers were just looking on while their eldest brother was doing so. As soon as Supernatural-One was dead, Listened-to took a knife and cut his younger brother's body into pieces. Now (the body) that had been cut up by Listened-to was really in small pieces. As soon as he had finished cutting up his younger brother, he gathered his flesh and made it into a round ball. As soon as it was really round, he spoke to his other younger brothers, and said, "O brothers! you do not need to feel badly on account of what I have done to our younger brother. It is only because I have seen that we should never increase in numbers if I had not done so to our late younger brother. Now see (what will happen)!" Thus he said, while he threw the ball of flesh of his late younger brother upward. At the same time Listened-to said to it, "Hā, hā, hā, hā, hā!" As soon as it had gone high up, what had been flesh turned into eagle-down. Then he spoke, and said, "Hā hā! Now scatter all over our world, and future men will not understand each other all round our world." Thus he said. Then the down was blown all round our world. So there were only two great man and

lā'xēs grō'kwē qa's le a'wax'wēsa.
 Wā, lar'm'laē sē'nyaxō's qa's gwē'x-
 idaāsa. Wā, k'ēs'em'la'wis gēs'klwa'sa'
 g'ā'xāē hō'qawīdē Hā'yaldlagasē tō
 Nā'naualakwē, wā, hē'mēsta Kulēlē. 5
 Wā, g'ā'n'xalā'laē klus'rē'ls lax a'wa-
 qwalaāsas Qa'wadiliqala. Wā, g'it-
 'm'la'wisē 'wī'la klus'rē'lsa, la'ē Qa'wa-
 diliqala (ā'x'wē'ls qa's le lax klwadza'-
 sas Nā'naualakwē. Wā, la'laē dā'g'aa- 10
 ulaq qa's m'itsēs'tē'ndēq. Wā, la'laē
 q'ēx'sē'ndēx 'm'k'uxā'wa'yas. Wā,
 lar'm' hē'la'maxēs tsā'yax'dē. Wā,
 ā'em'la'wisē x't'sax'ile wō'kwē tsā'
 tsā'yasēx gwā'lag'ildzasēs 'nō'last- 15
 gema'ē. Wā, g'it'em'la'wisē hē'le' Nā'-
 naualax'dē, la'ē Qa'wadiliqala ax'ē'dax-
 talaxēs k'ē'lēnxē qa's tō't'stē'ndēxēs
 tsā'yax'dē. Wā, lar'm'laē ā'la'rd la
 a'm'ana'ya'stō'wē sa'kwā'yas Qa'wadi- 20
 liqala. Wā, g'it'em'la'wisē gwā'lsaxēs
 s'ā'lxēs tsā'yax'dē la'ē q'ap'ē's'ida
 r'ldzasēs tsā'yax'dē. Wā, lar'm'la'wis
 xulē'x'sa'ndēq qa lō'ssēm'x'idēs. Wā,
 g'it'em'la'wisē la ā'la'rd la lō'ssēma, la'ē 25
 hē'x'idām ya'q'ēg'a'f lā'xēs wō'kwē
 tsā'ts'a'ya. Wā, la'laē 'nē'ka: 'ya,
 'nā'tnēm'wō'tā, gwā'la'x' wuf'm'ya'x-
 sē'mēs nē'nā'qayōs qag'in lax gwē'x-
 'idaasg'ins tsā'yax'dēk. Ā'men lar'm 30
 dō'qwalaxg'ins hē'wā'sa'mēg'ins q'ē'x-
 'idax qm'tō k'ē'slax hē'la'x gwē'x'idē
 lā'xg'ins tsā'yax'dēk. Wā, wē'g'il la
 dō'qwalaxēs, 'nē'x'laēxs la'ē dā'qō-
 stōsa lō'ssēmē e'ldzasēs tsā'yax'dē. 35
 Wā, la'laē 'nē'x'sēma'ē Qa'wadiliqalq:
 "Hā, hā, hā, hā, hā." Wā, g'it'em-
 'la'wisē ē'k'ig'ilax la'ē hē'x'idām la
 q'ē'm'wax'idēda r'ldzēx'dē. Wā, la'laē
 ya'q'ēg'a'la. Wā, la'laē 'nē'ka: "Hā,
 hā, lar'ms lāf gwē'f'idēz. lā'xōx awi-
 'staxsēs 'nā'la'x. Lar'ms bigwā'nēm'

the wife of one, who were the only ancestors of all the tribes of the whole extent of our world. Then Listened-to said to what had been the eagle-down, "You will be the future men, and you will become many all round our world." Thus he said.

As soon as he had finished, Healing-Woman arose and started to go. She said she would go to the upper part of the river of North-Side. She was going to look for a place to build a house. She arrived at the upper part of the river, and she found a good place to build a house. Healing-Woman called it Supernatural-Power-on-its-Summit. Then Listened-to and Slow-in-House went down [the river] to the mouth of the river of North-Side. They found a good place to build a house, and Listened-to called it Sand-Bar. Then they built a house there.

As soon as they had finished building the house on Sand-Bar, Listened-to went to the branch of the river and discovered many kinds of fish. Then he took flags and made a slip-knot in the end to snare the fish. He caught many. Then he strung them up and carried them home to his house. Slow-in-House roasted the fish immediately. Then he saw that (the fish) were fat. As soon as they were done, he gave them to a dog to first taste the roasted fish, for that dog had come from the Wolves. (The fish) did not kill the dog; therefore Listened-to tried to

k'les q'l'q'latslaqulat la'xwa awi'stāx-sens 'nā'la'x, 'nē'x'lae. Wā, la'm'lae yā'mē'stālayā qe'mywa la'xwa awi'stāx-sens 'nā'la'x. Wā, la'mē ma'e'ma'log^a 'wā'lasa begwā'nēmē lē'wis genē'mē. Wā, hē'em 'nēmō's^o'em g'rl'g'ra'letsa 'nā'xwā'xsa lē'rlqwalai.a'ex la'xōx 'wā'dzegasaxsens 'nā'la'x. Wā, la'lae 'nē'k'e Qa'wadiliqala, la'xa qa'mywa-x'dē: "Lae'ms lāl begwā'nēm l qa's q'le'nā'kulē.ōs lax.ā'la'xōx awi'stāx-sens 'nā'la'x, 'nē'x'lae.

Wā, g'rl'em'la'wise gwā'la la'e hē'x-'ida'mē Ha'yā'ilagasē lā'suls qa's le qā's'ida. Lae'm'lae 'nē'x qa's le la'xa 'nē'ldzās wās Gwā'ē. Wā, la'm'lae lā. ā'la' qa's g'ō'kw'las laq. Wā, la'lae lā'g'ra la'xa 'nā'lala la'xa wāx la'e q'ā'xa ē'k'e lāx g'ō'kwa'lasē. Wā, hē'x'ida'mēs Ha'yā'ilagasē lē'x'ēdes Nau'alakwāxtā'ē laq. Wā, la'lae Qa'wadiliqala lō Kul'le lā la'xa gwā'nag-wisē, lāx ō'x'siwa'yasa wās Gwā'ē. Wā, lae'm'lae q'ā'xa ē'k'e lāx g'ō'kwa-'lasē. Wā, la'lae Qa'wadiliqala lē'x-'ēdīs Ō'kluna'lisē laq. Wā, la'm'la'wisē g'ō'kwēlax'īd laq.

Wā, g'rl'em'la'wise gwā'le g'ō'kwēla'yās lāx Ō'kluna'lisē la'e qā's'idē Qa'wadiliqala la'xa h'rh.dē'sē. Wā, la'lae dō'x'wat.laxa q'e'nēmē mē'ng'fēsēla mā'maēmasa. Wā, hē'x'idam'la'wise ax'ē'dxa k'let.lmē. Wā, la'lae mō's-'widex ō'ba'yās qa's x'ā'x'ingā'mēs la'xa mā'maēmasē. Wā, la'lae q'e'nē. mē axā'ntemas. Wā, la'lae nē'x'īd.lq. Wā, la'lae 'nā'laq qa's le nā'nakwa, la'xēs g'ō'kwē. Wā, hē'x'idam'la'wise Kul'le lō'p'īdxa mā'maēmasē. Wā, lae'm'lae dō'q'laqēxs tse'nxwā'ē. Wā, g'rl'em'la'wise lō'pa la'e tslās la'xa 'wā'ts'ē qa hās g'rl'plex'ē'dxa lō'ō'bukwē

catch (more) fish, and he called them olachen.

He did not give any to Slow-in-House, because he discovered that they were fat, and because he wanted to try the oil out. He caught many olachen, and they were tried out. Then he refused to give olachen to Slow-in-House. Listened-to hated his younger brother. Listened-to sent him to look for a river on which to build his house. Slow-in-House launched the canoe from the beach of his house. Then he went aboard. He came paddling along the rocks on the lower course of the river of North-Side, and in the evening he arrived at the place (called) Next-One. Then he saw that [its river] was almost the same size as that of North-Side. Immediately he found olachen there. In the morning, as soon as day came, he built a house. Listened-to tried to get some good cedar-wood. He was going to split boards out of it. When night came, he went to sleep, and he dreamed that an old man was coming into his house. The old man sat down at once, and took the cedar-wood and split it. Now the cedar-wood was split into long thin pieces. As soon as he had finished splitting in his dream, he dreamed that the old man tied (the sticks) together in the shape of a frame, and he dreamed that he made four of these; and he dreamed that he took another, flat piece of split cedar-wood, and he dreamed that the old man warmed it at the fire of the house. As soon as

má'mámas qaxs há'ëx g'a'yola 'wa-tslaqéda áta'm'e'mé. Wá, lá'm'lae k'les hé'lá'maska 'wá'tsle. Wá, hé'mis lá-g'ítas Qa'wadiliqala qlá'q'lyölaxa má-maemasé. Wá, lá'm'lae 1é's'édés 5 dzá'suné láq.

Wá, lá'm'lae yé'xstóts láx Kule'le qaxs lá'ë qlá'lalaqéxs tsé'nxwáé qaxs hé'ma'ë sí'mkaq qa's tshepa'. Wá, lá'm'lae qlá'q'lyölaxa dzá'suné qa's sí'mkase'wa. Wá, lá'm'lae yé'xstóses Kule'le lá'xa dzá'suné. Wá, lá'm'lae Qa'wadiliqala 1é'selaxés tsá'ya. Wá, lá'm'lae 'yá'laqé Qa'wadiliqala qa lé's á'áx wá qa's g'ó'kwé'lasa. 15 Wá, g'a'x'laé Kule'le 'wí'xsténda g'a'la lá'xés 1é'ma'ésasés g'ó'kwé. Wá, lá'm'lae láxs láq. Wá, g'a'x'lae sé'xwé'la láx g'wá'nakléas Gwa'ë. Wá, g'a'x'lae lá'g'aa láx axá's Á'fal-xáxa lá dzá'qwa. Wá, lá'm' d'ó'qula-qéxs há'tsela'maé k'les hé 'wá'ladzale wá'sé wás Gwa'ë. Wá, lá'm'lae hé'x'idám qlá'xa dzá'suné láq. Wá, g'í'l- 25 'ém'lá'wisé 'ná'x'idxa g'a'láxs lá'xtá' laé g'ó'kwelax'ida. Wá, lá'm' lá'la Qa'wadiliqala klwá'k'waqlaxa é'kéé klwá'xtá'wa. Wá, lá'm'lae lá'tlaléq. Wá, lá'm'lae g'a'm'fidaxs lá'ë mé'x'eda. Wá, lá'm'lae mé'x'elasa q'lú'lyakwé hé-g'wá'ném g'a'x'elá'la láx g'ó'kwás. Wá, hé'x'idám'lá'wisé klwá'g'a'léda q'lú'lyakwé hé-g'wá'néma. Wá, lá'm'lae ax- 30 'é'dxa klwá'xtá'we qa's só'xoxs'áleq. Wá, lá'm'lae w'swultómexwa g'í's-g'í'tla xokwé' klwá'xtá'wa. Wá, g'í'l-ralám'lá'wisé g'wá'fengí xáqéxs lá'n-g'a'éda q'lú'lyakwé hé-g'wá'ném yip'é'diq qa k'ítke'hdé'ses. Wá, lá'm'ngá'lae mó'xse axá'yas. Wá, lá'xtá'la'lae 40 lá'm'ngá' é'tléd ax'é'dxa 'n'rím'ts'laqé p'ldzó xóké' klwá'xtá'wa. Wá, lá'm'ngá-

it was quite hot, he bent it into a loop. Then he dreamed that he made four of this kind. He dreamed that he was making fish-baskets. He finished them. Then he dreamed that the old man took the frame and the fish-basket and went out of the house to put them into the river. Then Listened-to dreamed that he looked through a hole; and he dreamed that the old man, as soon as he finished, came back to call Listened-to; and he dreamed that he said, "Oh, my dear Listened-to! come and look at my means of obtaining food, that you may imitate it." He dreamed that the old man said so. Then Listened-to dreamed that he arose and looked at it; and he dreamed that he was given advice. As soon as the old man had given advice to him, he disappeared.

In the morning Listened-to arose at once and went to bathe in the river. After he had bathed, he saw the fish-weir. It was really the same as he had dreamed, and it was full of olachen. Listened-to at once took the olachen out of it, and he had plenty of fish. After he had finished getting olachen, he was troubled (as to) what to do with them, and when night came he went to sleep. Then he dreamed that the old man was coming into the house; and he dreamed that (the old man) took a board and drew a mark on it, and bent it (for the side of a box); and he dreamed that (the old man) took a short board for the bottom (of the box); and that as soon as he had finished it he took what he had made and carried

la'e pax'e'deda q'u'lyakwaq lae'ng'axa
legwi'e. Wa, g'i'Em'la'wise la ts'lx-
'wi'da, la'e wa'x'idiq qa k'e'lx'sme's.
Wa, lae'ng'a'lae mo'sig'me axa'yas 5
he gwe'x'se. Wa, lae'ng'a'lae tse'selaq.
Wa, lae'm'la'wise gwa'tamasiq. Wa,
lae'ng'a'lae ax'e'deda q'u'lyakwaxe
k'itk'hd'e'se t'e'wa tse'se. Wa, lae'n-
g'ae la'wels la'xa g'o'kwe qa's le as-
ta'lesas la'xa wa. Wa, lae'ng'aem'lae 10
Qa'wadiliqala han'xsa la la'xa kwa'xso.
Wa, g'i'F'ing'aem'la'wise gwa'la ga'x-
'ing'ada q'u'lyakwe bigwa'nem e't'us-
des qae'ng'es le'la'lex Qa'wadiliqala.
Wa, lae'ng'a'lae 'ne'kra: "ya, qast, 15
Qa'wadiliqala. Ge'la do's'widaxg'in
pa'pa'wala'yok' qa's wa'tos na'xats'e-
'walqek," 'ne'x'ing'a'lae. Wa, lae'n-
g'a'lae Qa'wadiliqala ta's'wid qae'ng'es
le do's'widq. Wa, lae'ng'a'lae le'xs- 20
'alasi'wa. Wa, g'i'Em'la'wise gwa't
t'e'xs'alasi'wa, la'e xis'e'deda q'u'l-
'yas'ing'e bigwa'nema.

Wa, he'x'idam'la'wise Qa'wadiliqala
ta's'widxa ga'la qa's le g'i'g'it'ala 25
la'xa wa. Wa, g'i'Em'la'wise gwa't
g'i'g'it'alaxs la'e do's'wat'axa ta'wa-
yaxs la'la'mae he gwa'te's me'xa'e. Wa,
lae'm'lae q'o'taxa dza'yune. Wa, he'x-
'idam'la'wise Qa'wadiliqala k'u'ls'edsa 30
dza'yune ma't'sas. Wa, lae'x'alam'lae
wa'mis'ida. Wa, lae'm'lawis gwa'ax'
dza'yunaxs la'e la'layw'lad qa's gwe-
g'i'lastq. Wa, lae'm'la'wise ga'nu'fida,
la'e e't'ed me'x'eda. Wa, ga'x'ing'a- 35
'laeda q'u'lyakwe bigwa'nem ga'x'el
la'xa g'o'kwas. Wa, lae'm'la'wise ax-
'e'da'ng'axa sa'o'kwe qa's xult'e'deq.
Wa, lae'ng'a dzo's'wedeq. Wa, lae'n-
ga'lxaxa ax'e'dsa ts'us'sime' qae'ng'e 40
pa'qlaxs'e'ses axa'e. Wa, g'i'F'ing'a-
em'la'wise gwa'la, la'e da'g'it'la'ng'axes

it on his shoulder, for it was now a large cooking-box. Then Listened-to dreamed that he just went again to look through a hole to watch (the old man; and he dreamed that (the old man) made a fire outside of the house; as soon as the fire burned, he took up many stones, and put them into the fire; and he dreamed that he took a bucket to get water, and that he poured it into the cooking-box; and he dreamed that the cooking-box was half-full of water. Then (the old man) finished fetching water. Then he dreamed that (the old man) split cedar-wood and made tongs. Now the stones were red-hot, and he took them up with the tongs which he had made, and he dreamed that he put them into the water in the cooking-box; and he dreamed that the water began to boil in the cooking-box; and he dreamed that the old man took the olachen and put them into the water in the cooking-box, and did not stop putting the olachen into the cooking-box until it was nearly full. Then he put in more red-hot stones. Now the water was really boiling; and he dreamed that (the old man) took a clam-shell, and that he skimmed off the olachen-grease, and that he poured it into another kind of a box, — a grease-box which just came out of the floor; and he dreamed that the old man disappeared, after he had finished trying out the oil.

Then Listened-to woke up, and he saw that it was daylight. He arose at once and went to bathe in the river. After he had bathed, he went up from the water. Then he saw a large cooking-box, and it was already full of oil tried out from the fish. Then

axā⁹e qan'ng'es le tē'x'ewtsilaq qan'ng'axs le⁹ma'e 'wā'las la q'ō'latslē axā⁹yas. Wā, lae'ng'am'laē ā⁹me Qa'wadiliqala ē'tēd la ha'n'ssāla lā'xa kwā'xšā qā's x'ī'tsax'īleq. Wā, lae'ng'a'laē la lexwu'lsa. Wā, gr'ī'ng'am'la'wīse x'ī'x'ēdē lēqwe'la'yasēxs la'e xēx'wē'dxa q'ē'nemē tē'sema qan'ng'es xēx'lē'n-dēs. Wā, lae'ng'a'laē ax'ē'dxa nā'gatslē qā's lē tse'x'ō'dxa 'wā'pē qā's lē guxts'lā'las lā'xa q'ō'latslē. Wā, lae'ng'a'laē nngō'yāwa q'ō'latslāxa 'wā'paxs la'e gwāl tsā'xa 'wāpē'. Wā, lae'ng'a'laē xō's'widxa kl'wā'x'ā'wē qā's k'ē'p'ā'la. Wā, lae'm'laē x'ī'x'ixsams: 15 'ūdeda tē'seme. Wā, lae'm'la'wīse k'ē'p'ē'tsēs k'ē'p'ā'lagr'la'ē lāq qan'ng'es lē k'ē'p'ts'lā'las lā'xa q'ō'tslā 'wāp, lā'xa q'ō'latslē. Wā, lae'ng'a'laē m-dē'lx'widēda 'wāp q'ō'tslāxa q'ō'latslē. 20 Wā, lae'ng'a'laē k'la'x'ūdeda q'ū'lyakwaxa dxā'xunē qā's k'la'stē'ndēs lā'xa 'wāp q'ō'tslā'xa q'ō'latslē. Wā, ā'p'em'laē gwāl k'la'stā'lasa dzā'xunē lā'xa q'ō'latslāxs la'e lā'q q'ō'tlā. Wā, lā'laē 25 ē'tēd k'ē'p'st'ntsa x'ī'x'issemāla tē'sim lāq. Wā, lae'm'laē ā'la'x'īd mā'e'mdēkula. Wā, lae'ng'ax'tā'laē ax'ē'dxa xā'laēsē qan'ng'es ā's'widēs lā'xa tsē'n-xwā'yasa dzā'xunē qā's guxts'lā'le's lā'xa 30 ō'gu'la'maxat! ā'em grāx hanō'qā'ls k'ē'mya'xtā. Wā, lae'm'la'wīse gwāl sē'mk'axs lae'ng'āē x'is'ē'dēda q'ū'lyakwē bigwā'ntma.

Wā, lā'laē ts'lex'ī'dē Qa'wadiliqala. Wā, lā'laē dō'q'ulaqēxs lē'mā'e 'nā'x'īda. Wā, hē'x'īdax'tā'm'la'wīse 'āy-wid qā's lē gr'ī'g'iltāla lā'xa wā. Wā, gr'ī'ng'am'la'wīse gwāl gr'ī'g'iltālxax lā'laē lā'sdēsa. Wā, hē'm'lawīs la dō'x'wā'e'latsēxa 'wā'lasē q'ō'latslēxs

he saw the tongs, and the grease-box full of grease.

Listened-to had hardly finished putting away his grease when Slow-in-House arrived on the beach. He spoke at once, and said, "O brother! how do the birds of your river here sing?" Thus said Slow-in-House to his elder brother. Listened-to answered him at once, and said, "This is the song of the birds: 'Dzā'wadzē!'." He referred to the robin. Then Slow-in-House said, "Then your tribe will be the Dzā'wadzēnoxs?" Then Listened-to also questioned Slow-in-House, and said, "And how sing the birds of your river?" Slow-in-House answered him at once, and said, "They whistle (hā'wā'la) [when they sing]." Thus he said. Then Listened-to said at once, "Then your tribe shall be the Haywā'mis," thus he said, "for larks (wā'swaxulē) whistle [when they sing]."

Therefore the Dzā'wadzēnoxs^a know the trap for the olachen and the trying-out of oil, the cooking-box, and the grease-box. That is the end.

2. Qa'wadiliqala 1ō O'maxtā'latē (Listened-to and He-who-became-Chief-by-hunting-on-the-Sea).

Listened-to had been living alone for a long time at Sand-Bar. He went bathing in the river all the time. One fine day he started to walk up the river of North-Side, and he felt like

he^amaē a'lē's qō'taxa la sē'myak'awē qā'boqwa. Wā, la'm'lā'wisē 'wī'la dō'qulaxa k'!pīā'la lā'wa k'!h'm'yaxta, yix la qō'ts'ē'watsa t'ē'na.

Wā, hē'm'lā'wis a'lē's gwā'le Qa'wadiliqala gr'axaxēs l'ē'naxs gr'axāē Kule'le grax'a'lisā. Wā, hē'x'idam'lā'wisē yā'q'leg'a'la. Wā, laxiā'la'laē 'nē'k'a: "ya, 'nē'mwōt, wī'k'ladēs sē'lsā'stāōx p'leplat'ō'masaxsōxs wā'qōs," 5
"nē'x'laē Kule'laxēs 'nō'la. Wā, hē'x'idam'lā'wisē Qa'wadiliqala nā'nax'mēq. Wā, lā'laē 'nē'k'a, "Wā, hē'm wā'ldmsoxda p'leplat'ō'masaqe dā'wadzēle" xa tsō'plalē gwō'yō's. Wā, hē'x'idam'lā'wisē 'nē'k'e Kule'le: "Wā, la'ms hē'guxlā'latēx Dzā'wadzēnoxs," 10
"nē'x'laē. Wā, lā'laē ō'gwaqe Qa'wadiliqala wū'ax Kule'le. Wā, lā'laē 'nē'k'a: "Wā, wē'k'lat'ōxs sē'lsā'stāōx p'leplat'ō'masaxsōs wā'qōs," 'nē'x'laē. Wā, hē'x'idam'lā'wisē Kule'le nā'nax'mēq. Wā, lā'laē 'nē'k'a: "Hā'wā'lexs sē'lsā'stāē," 'nē'x'laē. Wā, hē'x'idam'lā'wisē Qa'wadiliqala 'nē'k'a: "Wā, la'ms hē'guxlā'latēx Haywā'misē," 25
"nē'x'laē 'qā'ss hā'wā'laēda wā'swaxolē, yixs sē'lsā'stāē," 'nē'x'laē.

Wā, hē'm lā'grilas qā'lēda Dzā'wadzēnoxwaxa lā'wayō qā'ēda dā'sunē, 30
l'ē'wa sē'mk'āq, l'ē'wa qō'lats'ē, l'ē'wa k'!h'm'yaxta. Wā, la'm lā'ba.

Wā, la'm'laē gā'lak'as la 'nā'mōkwa'ē Qa'wadiliqala lāx Ō'klunā'lisē. Wā, lā'x'ala'laē hē'm'nalarm la gr'g'itāla lā'xa wā. Wā, lā'laē ē'ka'nā'la, wā, lā'laē qā's'id qā's lē lāx 'nē'ldzas 35

keeping on walking. He knew it was not his own desire to do so. Night came, and he slept. In the morning, when daylight came, he arose and went bathing in a pond. As soon as he had finished bathing, he started to walk, and in the evening he suspected (that something was going to happen). Listened-to's body felt numb. Night came, and he tried to sleep. Then suddenly he heard many wolves howling. The sound came nearer. Then Listened-to arose and felt his way [going] to the pond [of water], and he bathed in it. After he had bathed, he saw a large house, and he saw sparks coming through the roof. Then he knew that they were dancing. Listened-to started for it, and approached the large house. He looked through a hole in the boards of the large house, and he saw that four pretty women were beating time.

was Gwa'ē. Wā, laxtā'la'laē awu'lx-
 'id lā'xēs qā'tsēna'ē. Wā, lae'm'laē
 q'lā'lēlatmēxēs k'ē'saē lā qe'seq nā'qā-
 'ēs gwā'lag'ildzase. Wā, lā'laē gā'nul- 5
 'ida. Wā, lā'laē mē'x'ēda. Wā,
 laxtā'la'laē 'nā'x'ō'dxa gā'ā'lxēs lā'ē
 tā'y'wid qā's ē'tlēde lā gr'g'iltalax'ō'id
 lā'xa q'ō'sē. Wā, gr'f'em'lā'wisē gwā'
 gr'g'iltalaxs lā'ē qā's'ida. Wā, lā'laē
 dzā'q'waxs lā'ē q'lā'qlaxlā. Wā, lae'm'- 10
 'laē 'wā'sdē ō'k'wina'yas Qa'wadilqala.
 Wā, lā'laē gā'nul'idēxēs lāxtā'la'laē wāx-
 mē'x'ēda. Wā, lā'laē wu'lā'x'atēlaxa
 q'ē'k'ā'ā gemo'tlāla a'a'nū'ma. Wā,
 grā'x'laē 'm'xwā'xslēx'ō'ida. Wā, hē'x'- 15
 'idaem'lā'wisē tā'y'widē Qa'wadilqala
 qā's lā pla'nā'kula lā'laa lā'xa q'ō'sē'
 'wā'pa. Wā, lā'laē gr'g'iltalax'ō'id lāq.
 Wā, gr'f'lxā'laem'lā'wisē gwā' gr'g'iltā-
 laxs lā'ē dō'x'watulaxa 'wā'lasē gr'ō'kwa. 20
 Wā, lae'm'laē dō'qulaqēxēs anō'bēx'sā'laē.
 Wā, lae'm'laē q'lā'lēlaqēxēs kwē'x'laē.
 Wā, lā'laē qā's'īdē Qa'wadilqala qā's
 lē 'm'xwā'x'ō'id, lā'xa 'wā'lasē gr'ō'kwa.
 Wā, hē'x'ō'idaem'lā'wisē hā'n'x'sā lā'xa 25
 kwā'x'sā lāx tsā'gemasa 'wā'lasē gr'ō'-
 kwa. Wā, lā'laē dō'qulaqēxēs lā'ē
 rē'x'elēma mō'kwē ē'suk' tsledaq.

Every time they tried to walk on hands and feet in the supernatural dance, it went wrong. Then the chief arose, and Listened-to heard him called by the name Wealthiest. Listened-to discovered at once that the owners of the house were Wolves, for that was a name (belonging to the Wolves). Then the one who was speaking said, "What may be wrong with our friends here? — Come, friend Mouse-Woman, go and see what is wrong with our friends." Thus he said. Listened-to tried in vain to hide. Mouse-Woman

Wā, laxtā'la'laē aō'dzeg'f'lxax wāx-
 naywāē gr'f'g'ihla lā'xēs tō'gwalaē'na'ē. 30
 Wā, lā'laē tā'sulila gr'f'gama'ē. Wā,
 lae'm'laē wulē'la'mē Qa'wadilqalāqēxēs
 lā'ē tē'x'ō'stē'wē Q'ō'mag'āxtā'ē. Wā,
 hē'x'ō'idaem'lā'wisē Qa'wadilqala q'lā'l-
 'atēlaqēxēs a'a'nū'maē gr'ō'gwā'sā 35
 gr'ō'kwē qaxs hē'ō'maē tē'g'em'sē. Wā,
 laxtā'la'laē 'nē'k'ēda yā'q'entlāla. Wā,
 lā'laē 'nē'ka: "mā'dzā'nawisē a'mē'-
 hēlag'illēmastēs 'nē'nēmō'kwēx. — Wā,
 gē'lag'ax'ins 'nēmō'kwax, yixōx Hā'la 40
 'mā'lagāx qa lē'sōx dō'x'widēx a'mē'fē-
 lag'illēmastēs 'nē'nēmō'kwēx," 'nēx-

came [right just] to the place where he was hiding, and said, "Oh, my dear Listened-to! Come! Why do you hide yourself? Come into your house, chief!" Thus she said. And what could Listened-to do? for he knew that she was a person of supernatural power. Therefore he just arose and followed her.

Mouse-Woman went in first, and Listened-to followed close behind her. As soon as Listened-to had gone in, he stood in front of the fire of the large house. The men did not look up at all. Listened-to was just standing there, examining all the wolf posts of the house. The cross-piece under the beams of the house had a wolf (head) at each end; and there were large boards with wolf carvings at each end in the rear of the house; and in the same way there were also dogs facing each other at the door of the large house.

At last an old man spoke, and said, "Welcome, chief, in your house! Come and sit in this your chief's seat, chief!" Thus he said, pointing to the rear of the large house. Listened-to went at once and sat down in the rear of the large house. Then the old man spoke again, and said, "O friend Wealthiest, Listened-to! sit down and watch our dance." Thus he said. As soon as he stopped speaking, Listened-to heard the sound, "hamamama!" and at once the singing-masters beat time. Then the Maggots-on-Back mask appeared,

laē. Wā, hē'x'idaem'lā'wise Qa'wadi-
liqala wāx' wu'nx'ida. Wā, g'ā'x'x-
tāla'laē ā'em hē'nā'kule Hā'lā'mā'laga
lāx 'wundzāsas. Wā, lā'laē 'nē'ka: 5
'yā, qāst, Qa'wadiliqala, gē'la, 'mā'ses
'wuna'g'ilaqlōs? gē'laga qns lē laē'l.
lā'xōs g'ō'kwaqōs, g'igamē'." 'nē'x'laē,
qa 'w'x'ide'lāwise Qa'wadiliqala qaxs
qlā'lēla'maaqēxs k'le'saē aō'msā, lā'g'la-
las ā'em hē'x'idaem lā'yuls qa's lā 10
lē'g'ōq.

Wā, hē'em'lā'wis g'il laē'lē Hā'la-
'mā'laga, wā, lax'lā'laē 'nē'x'wā'x'lāē
Qa'wadiliqalāq. Wā, g'itx'ālam'lā-
wise laē'ta, yix Qa'wadiliqala, wā, lā'laē 15
lā'y'wā'hl lā'xa ō'bēx'tālahasa lāqā'wa-
hāsa 'wā'lasē g'ō'kwa. Wā, k'le'ā'-
ts'ēm'lā'wis x'i'tāla'lasa hē'begwanēmē.
Wā, ā'em'lā'wis lā'wile Qa'wadiliqala
x'i'tsax'ilāsa 'nā'x'wāem ēala'nēmēs 20
lē'ā'masa g'ō'kwē. Wā, lax'lā'laē
wā'x'sgema ēala'nē'ma gēga'yaxā'wa-
'yasa k'ek'ā'tewa'ē. Wā, lax'lā'laē
awā'wa yiy'ly'islayo ēala'nē'ma wā'-
x'sgēmīl lāx ō'gwi'walhāsa g'ō'kwē. 25
Wā, lax'lā'laē hē'gwā'armaxēda
'wā'tsē k'i'mk'iqōgimāla'laē lāx tē-
x'ilāsa 'wā'lasē g'ō'kwa.

Wā, ladzā'la'laē yā'q'leg'a'lēda q'u'l-
'yakwē begwā'nema. Wā, lā'lar 'nē' 30
ka: "Wā, gē'laga g'igamē' lā'xōs
g'ō'x'laqōs. Wā, gē'laga qa's klwā'-
g'ā'hlāōs lā'xgas g'igelas'g'ōs g'igamē',
'nē'x'laēxs lā'ē tshamā'asa 'nā'-
qōtēwa'yasa 'wā'lasē g'ō'kwa. Wā, 35
hē'x'idaem'lā'wise la qa's'id qa's lē
klwā'g'ā'hilē Qa'wadiliqala lāx 'nē'qē-
wā'hāsa 'wā'lasē g'ō'kwa. Wā, lā'x-
lā'laem'laē ē'dzaqwa yā'q'leg'a'lēda
q'u'l'yakwē begwā'nema. Wā, lax- 40
lā'la'laē 'nē'ka: "yā, qāst, Qō'ma-
g'āxtā'yā, Qa'wadiliqalā'. Wē'g'il la

and the Hemlock-Leaves-on-Back mask came out of the ground; and the Wrapped-around mask came out of the ground, and last the Chief-of-the-Ghosts mask came. (The last) held in each hand an eagle-tail, and he had a war-axe. Then they went around the fire in the middle of the large house, and the singing-masters sang four songs. As soon as the last song was nearly at an end, the four Ghost dancers began to disappear. They went down into the ground, one in each corner of the large house.

Then the old man spoke, and said, "O friend Wealthiest, Listened-to! now listen! The first one has the name Maggot-on-Back, and the one who came next to the first has the name Hemlock-Leaves-on-Back. That one often makes the dead come back. These are the ghosts of the dead that do not stay away; but Wrapped-around and Chief-of-the-Ghosts have no way of coming back, for Wrapped-around lives in the house (that stands) at the far end of the village of the Ghosts; and Chief-of-the-Ghosts lives in the house (that stands) at the very edge of the village of the Ghosts. Therefore they never come back when they go there." Thus said the old man.

Then he talked also about the war-axe. "The reason why Chief-of-the-Ghosts carries the war-axe while he is

klwá'lalex qa's wé'gíto's xí'ts'la-x'la-
lex'ganu'su kwé'xalelek." né'x'lae.
Wá, gí't'ém'la'wíse qlwé'fída, la'e
wuá'x'alele Qa'wadiqalaxa "né'ka
ha'mamamá." Wá, hé'x'ídam'la'wíse
támé'dzodéda né'ná'gáde. Wá, gá'x-
'lae né'íqá'fíeda á'badék'ídlésmí. Wá,
gá'x'lae é'tleqállé k'íe'mwík-elagmíe.
Wá, gá'x'lae é'tleqálléda lá'le'bótlm.
Wá, gá'x'lae í'lxá'á'e lé'hwahémé'. 10
gmíe. Wá, lae'm'lae wá'x'sóts'laná-laxa
nax'sda'ya'sa kwé'kwé' í'wá k'á'yó.
Wá, laxá'á'lam'lae lá'stalí'fela lá'xa
lá'qawalí'fasa "wá'lasé g'ó'kwa. Wá,
lae'm'lae de'nx'édéda né'ná'gadísa 15
mó'sgómé qlémqlé'mdema. Wá, gí't-
'ém'la'wíse í'la'q q'ul'béda í'lxá'á'e
qlé'mdema la'e xí'nakuléda mó'kwe
'yaé'xwa lé'lá'lenoxwa. Wá, lae'm'xae
lá'betalí'fela lax wá'x'sané'gí'fasa "wá'. 20
lasé g'ó'kwa.

Laxá'á'la'lae yá'q'eg'a'feda q'ul'ya-
kwé' bégwá'nema. Laxá'á'la'lae "né'ka:
"ya, qást, Q'ómag'áxtá'ya', Qa'wadi-
qalá'. Wé'g'í'la h'ó'le'la'lae. Hé'x'á'á- 25
laem í'e'gadesé Á'badék'í'í'sa gá'la
gí'wa'á'e. Hé'mis í'e'gades K'íe'mwé-
k'eléda má'k'í'í'á'xa g'í'lx'á'e gá'xa.
Hé'm qluná'la gá'x ae'daaqasa la'la'.
Hé'm lá'í'lenox'sa k'í'e'sé xí- 30
k'í'á'sa í'e'í'e'. Wá, hé'mis k'í'e'á's gwe'-
x'í'daas gá'x ae'daaqé Lá'le'bótlé í'o
Lé'hwahéma'e qass hé'máe g'ó'kula'lae
Lá'le'bótlé lá'xa qwé'sé'x'í'da'ya g'ó's'sa
lé'lá'í'lenoxwé. Wá, laxá'á'la'lae hé'g'ó'- 35
kula'lae Lé'hwahéma'ya hé'í'ox'wíde
qwé'sé'xé g'ó's'sa lé'lá'í'lenoxwé, lá'g'í'las
k'í'es ae'daaqass lá'á'saé," "né'x'í'laéda
q'ul'ya'kwé' bégwá'nema.

Wá, lá'lae é'tí'ed gwa'gwé'x's'ala í'á
k'á'yó: "Wá, hé'm lá'g'í'las daá'kwa
k'á'yás Lé'hwahéma'yass 'yí'xwa'é qa's

dancing is to drive away with it whatever is profane, so that they do not come in front of him while he is dancing." Thus he said. As soon as he stopped speaking, Ghost-coming-up-in-House appeared. She had two little Foolish-Makers as children. Then Ghost-coming-up-in-House went to and fro with her children in the rear of the large house. After she had gone to and fro four times, she went down into the ground. Now, this is the supernatural treasure of the Ghost dancers.

As soon as Ghost-coming-up-in-House went down, the old man spoke, and said, "O chief, Listened-to! only remember, that you may not forget what you have seen." Thus he said, while the whistle of the Mā'sdeqa dance sounded (this is the same as the Mā'dēm of the Kwakiutl¹). It sounded on the roof of the large house, and it was not long before a young man came flying through the roof. Four times he soared around inside the large house. After he had gone around four times, he came down and danced, for the singing-masters began to sing at once as soon as he came flying through the roof of the house. He just went around the fire. Then he went down into the ground in the rear of the large house. He had not been under ground long when the Mā'sdeqa mask appeared at the place where the dancer had gone down into the ground. It put out its head four times and went down again.

Now this was finished. Then the old man spoke again. Listened-to was again warned to be ready when he should go home to his house, if they

k'a'exa hā'xusas qa k'le'sēs g'āx q'ē-
g'u.mēg'ēs 'yixwa'ē, "nē'x'laē. Wā,
g'i'f'em'lā'wisē q'wē'fida. La'ē nē'fē-
hīlāda Lō'fōstāhī. Wā, lāx'lā'la'laē
sā'semmō'xsa ma'lō'kwē nēnō'hmg'ila-
gamonē'xwa. Wā, lā'm'lā'wisē lā'la-
bahīlē Lō'fōstāhī lē'wis sā'sēmē lāx
ō'gwi'walīlāsa 'wā'lasē g'ō'kwa. Wā,
hē'lat'la la mō'plēnē'sta aē'daqaax la'ē
lā'betāhīla. Wā, lā'm'lāē lō'g'wēsa 10
lē'hēlō'hēlāē.

Wā, g'i'f'em'lā'wisē lā'betāhī Lō'fō-
stāhīlāxs la'ē yā'q'leg'a'fēda q'u't'yakwē
begwā'nema. Wā, lāx'lā'la'laē nē'k'a:
"yā'x'lal g'i'gamē' Qa'wadīlqal, ā'ma 15
nā'gadex qa'x'lā'las q'lā'g'a'yāōsaxēs
x'i'tshēlāōs, "nē'x'laēxs la'ē hē'k'i-
g'a'la nau'alakwasa hamā'sdeqalāē
(nēmā'x'is lē'wa mā'dēmasa Kwā'g'u-
lē). Wā, hē'em'lāē hē'k'īg'a'fēda ō'gw- 20
āsasa 'wā'lasē g'ō'kwa. Wā, k'le's'lat'la
gā'lāxs g'a'xāē plētsā'wa hē'fa begwā'-
nema. Wā, lāx'lā'la'laē mō'plēnē'sta
q'lā'nē'stāhīlā lā'xa 'wā'lasē g'ō'kwa.
Wā, g'i'f'ix'alām'lā'wisē mō'plēnē'sta- 25
hīhxs g'a'xāē lā'xa qa's 'yis'w'īdē qāxs
hē'x'īdā'mēx'dē d'ē'nē'dēda nē'nā'ga-
dāxs g'a'lēx'dē g'āx plētsā' lāx sālāsa
g'ō'kwē. Wā, ā'em'lā'wisē tsā'xē'stā-
hīlā'lāxs la'ē lā'betāhī lāx 'nēqē'wa'it- 30
lāsa 'wā'lasē g'ō'kwa. Wā, 'wī'laq'u-
x'lā'ladzē'lāē gā'la g'i'betāhīlāxs g'a'xāē
nē'hīlēda hamā'sdeqalā'hēmē lāx g'i'-
betāhīlāsdāsa 'yixwa'x'dē. Wā, āx'lā'-
lām'lā'wisē mō'plēna x'ix'w'īdēxs la'ē 35
ywe'lāxbetāhīla.

Wā, lā'm'lāē gwā'fa, wā, lā'laē
ē'dzaqwa yā'q'leg'a'fēda q'u't'yakwē be-
gwā'nema. Wā, lā'm'lāē ē'tlēd haya'-
lō'lasī'wē Qa'wadīlqala qa wē'g'iles 40

¹ See Report of the U. S. National Museum for 1895, p. 411.

should bring the large house to the village [site] of Sand-Bar. As soon as the old man stopped speaking, Listened-to caught sight of the harpoon-shaft hanging at the right-hand side of the door of the large house. He never even spoke, for he knew that the house and all the belongings of the chief of the Wolves, Wealthiest, would be brought to Listened-to. As soon as he had caught sight of it, the large house disappeared.

Listened-to just stood on the ground. He just came home to the place where he was living. After four days the large house was brought in the night. Listened-to arose early in the morning. Then he discovered the large house which had come (to stand) in place of his former house. Then he saw a pretty little hunting-canoe standing on the floor of the house, and in the bow was the harpoon-shaft with a point on each prong. Listened-to arose at once and sang his sacred song. He immediately wished to try the little canoe. He was going to spear sea-otters and seals. Then he asked the young men to carry the hunting-canoe out of the house. Now they had taken it to the beach in front of the large house.

In the morning, when daylight came, Listened-to wished immediately to go paddling. The door of the large house was a snapping mouth. As soon as night came, the wealth whistle sounded in the rear of the house. Imme-

q'la'gumafal qō lāl nā'nax'ō lā'xēs
g'ō'kwē qō lāl taōdayōla 'wā'lasē g'ō'x'
lāx g'ō'x'dimsas lāx Ō'klunā'lisē. Wā,
g'f'lx'alaxm'la'wīsē q'wē'fēdēda q'u'l- 5
'yākūē yā'q'hm'lalaxs lā'x'la'laē dō'x-
'wālēlē Qa'wadiqalāxa mā'stō q'hlē'laē
lāx hēk'fōstā'ā'las tēx'f'lasa 'wā'lasē
g'ō'kwa. Wā, hē'wāxa'latla wuf'ēm
la yā'q'leg'a'l qaxs lē'ma'ē q'la'laq'x's
lē'ma'ē g'ā'xyōla g'ō'kwē lē'wa 'nā'ywa 10
dā'ldānax'sa g'f'gema'yasa ā'a'nū'mē,
yix Q'f'ō'mag'ā'xstā'ē, lāx Qa'wadiqala.
Wā, g'f'fēm'la'wīsē dō'x'wā'adaq'x's
lā'ē x'is'f'dēda 'wā'lasē g'ō'kwa.

Wā, lā'm'laē ā'm'la lē'ō'sē Qa'wa- 15
diliqala lā'xa awi'nakluse. Wā, lā'm-
'la'wīsē ā'm g'āx nā'nax'ō lā'xēs g'ō-
kwa'lasē. Wā, hē'x'ā'la'lat'laē la mō-
p'lx'wā'sē 'nā'lasēs g'ā'xae taō'dayo
'wā'lasē g'ō'x'sa gā'nulē. Wā, lā'lx'ā-
la'laē gag'ō'stāwē Qa'wadiqalāxa 20
gā'la. Wā, hē'm'la'wis la dō'x'wā-
lēlatsēxa 'wā'lasē g'ō'kuxs g'ā'x'māē
lā'ā'yō'stōlsax g'ō'x'dās. Wā, lā'm'laē
dō'x'wā'elāxa ē'x'bida'wē alē'watslē
xwā'xwagumxs hā'nē'laē lāq'xwē'dug-
wā'axa mā'stō, ē'f'elqulas dze'gumē.
Wā, hē'x'ō'dax'alaxm'la'wīsē Qa'wadi-
liqala lā'x'uhl qā's yā'laq'ē. Wā,
hē'x'ō'idatm'laē 'nēx' qā's lē 'm'n's'ntsa 30
xwā'xwagumē. Wā, lā'm'laē lāl alē-
xwā'xa q'ā'sa lē'wa mē'g'watē. Wā,
lā'm'laē axk'ā'laxa hā'yā'fa qā lē'l-
'wēlsēsēxa alē'wāselāda xwā'xwaguma.
Wā, lā'm'la'wīsē lā'wēldzema lā'xa 35
lā'sanā'yasa 'wā'lasē g'ō'kwa.

Wā, hē'x'ō'idatm'la'wīsē Qa'wadi-
qala 'nēx' qā's lē sē'x'widxa gā'fata
qō 'nā'x'ō'idō. Wā, lā'm'laē k'ā'max-
k'amāq'la'stōwē tēx'f'lasa 'wā'lasē g'ō'- 40
kwa. Wā, g'f'fēm'la'wīsē gā'nū'idxs
lā'ē hē'k'lig'a'fēda nā'f'alakwē q'fō'm-

diately Listened-to sent his attendants to invite his tribe in, who had been eagle-down, for the tribes were now numerous. It was not very long before they all came in. Then everything that had been seen by Listened-to among the Wolves appeared; and also something additional that had not been seen by Listened-to, namely, many wolf-masks. It is said there were a hundred wolf-masks. The dog-mask for the great dance from above, came, followed by the wolf-masks, and afterwards all appeared that he had seen before. Now in this way it was finished.

After four days, Listened-to launched his hunting-canoe. He was coming out of the inlet of North-Side. He had a hundred goat-skins to cover himself, and he carried dried mountain-goat meat as travelling-provisions. He arrived at the place Yae'zug'iwano. Then he caught sight of some one paddling in a canoe. He asked his steersman to steer towards him. Immediately the steersman steered in that direction, and turned the bow of his canoe towards him. Then they caught hold of each other. Listened-to spoke first, and said, "Thank you for meeting me [that we have met]." Immediately he gave him as a brother-gift his canoe and the hundred goat-skins. Then He-who-became-Chief-by-hunting-on-Sea, whom he had met, also gave him his canoe as a brother-gift, and a hundred sea-otter blankets. Then He-who-became-Chief-by-hunting-on-Sea said first, "O brother! I am the one who has the name He-who-became-Chief-by-hunting-on-Sea. What is your name, brother-

k'la'la la'xa o'gwiwa'ldasa g'o'k. Wa, he'x'ida'm'la'wise Qa'wadliqala la 'ya'laqasēs a'yilkwē qa lēs lē'lalaxēs g'o'kulotēxa q'i'myax'wē qass hē'o'māc la q'ē'nem la lē'lqwalata'ē. Wā, wī'la- 5
s'g'dzē'laē g'e'g'is qā'saxs g'ā'xāē 'wī'laeta. Wā, la'xī'ā'la'm'laē nē'Fēdēda 'nā'šwax'wē x'i'tshēndēs Qa'wadliqala la'xa caia'm'mē. Wā, la'm'laē a'lēg'i x'i'tshēndās Qa'wadliqalaxa q'ē'nēmē 10
x'ix'ēswala. Lā'k'lēndē'laēda x'ix'ēswa'ē; wā, hē'misēda 'wā'lasaxā'kwē 'wā'sēmī g'ax g'ile'mihsōsa x'ix'ēswāla. Wā, la'm'laē l'x'ōsa la'x'wē 'nā'gwa nē'Fēd g'ā'la. Wā, la'm'laē 15
gwāt lā'xēq.

Wā, g'i't'em'la'wise mō'p'henyax'ē 'nā'liēsēx la'ē Qa'wadliqala 'wī'x'ā'tēndēx alē'watslē xwā'šwaguma. Wā, g'ā'x'laē g'ā'xāla lāx wunā'ldēmas 20
Gwa'ē. Lā'm'laē lā'k'lēndē'm'lx'ōwē k'o'mas. Wā, laxī'ā'la'laē x'ilyē 'm'i'mlq'igā'ē g'wī'lkwas. Wā, g'ā'x'laē lā'xōx axā'xs Yae'zug'iwānāxs la'ē dō's'wat'axa sio'nā'kula. Wā, hē'x- 25
'ida'm'la'wise ax'k'ā'lxēs klwax'ā'ē qa gwe'xtālē's lāq. Wā, hē'x'ida'm'la'wise lēx'ī'dē klwā'xī'ā'ya qā's gwā'g'iox'widēsēs yā'yatslē lāq. Wā, la'm'laē gē'gēpō's'wida. Wā, hē'em- 30
'la'wis g'il yā'q'ēgā'lē Qa'wadliqala. Wā, la'xī'ā'la'laē 'nē'ka: "Gē'lak'as'la 'm'mwōt'g'ins lā'k'owek." Wā, hē'x'ida'm'la'wise 'nā'nimwōtsilases yā'yatslēx'ē lāq lē'wa lā'k'lēndē 'mē'm'l- 35
xīā. Wā, la'laē o'gwaqa lā'k'ō'mācē O'max'tā'la'ā'ē 'nā'nimwōtsilases 'yā'yatslēx'ē lē'wa lā'k'lēndē q'ē'qā'sasgēm nax'ng'una'ya. Wā, la'm'laē g'ā'laqa O'max'tā'la'ā'ē 'nē'ka: "ya, 40
'nē'mwōt, nō'gwāim lē'gadis O'max'tā'la'ā'ē. Wā, a'ngwax'ias, 'nē'mwōt?"

er?" Thus he said to him. Listened-to spoke at once, and said, "I am Listened-to, brother." Thus he said to him. (You know the whole rest of the story of the Kwakiutl about He-who-became-Chief-by-hunting-on-Sea). That is the end.¹

"nē'x^hlaēq. Wā, hē'x^hidam^hlā'wīse yā'qlegra^hlē Qa'wadliqala. Wā, lā'la'laē "nē'k'a: "Nō'gwam Qa'wadliqala, "m'mwot," nē'x^hlaēq. (Wā, "nā'zwam-tas qā'ī'elāy nū'yamasa Kwā'gūde qā Ō'maxtā'la'a^hya.) Lar'm lā'ba.

3. Pō'tas² (Feeder).

The first chief, Listened-to, was now dead. His son was named Avenger, and he had a son who was named Standing-on-Earth, and he had a son who was named Feeder. He was the chief of the Unrivalled-Ones. Feeder's younger brother was Not-following-the-Right-Path. He was the chief of the Heaven-Makers. He lived in the village Hole-in-Stick; and Feeder with his tribe lived at Overthrowing. Feeder had a wife from a different tribe, and Feeder's attendant was Tucked-in, who was very mischievous.

(One day) the ancestors of the Dzā'wadēnox³ were all sitting on their summer seats, and Feeder saw his father-in-law, who came and sat down on the point of land. He brought to Feeder as a marriage-gift many crab-apples. Tucked-in went at once to meet him. He went aboard his canoe to take the large spoon with the Dzō'noq'wa handle. He dipped it into the crab-apples, carried it up from the beach, and threw it in the face of a man called Fool; and Fool did not say a word, for Feeder was feared by his tribe. Immediately they went and

Wā, hē'māa'lasēxs lā'ē h'le'da gā'loā g'īgama'ē Qa'wadliqala. Wā, laxtā'la'laē xū'ngwadēx^hides Hē'lxā-bā'ē. Wā, laxtā'la'laē xū'ngwadēx^hides lā'wadzā'ē. Wā, laxtā'la'laē xū'ngwadēx^hides Pō'tasē. Wā, laxtā'lam'laē g'īgama'ēsa Wīquma'ē. Wā, laxtā'la'laē tsā'yanōkwē Pō'tasas Wā'wiplegā'ē. Wā, lā'm'laē g'īgama'ēsa Lē'le'wag'la. Wā, lā'm'laē hēxtā'la'lel gō'kulē Kwā's'p'leqē. Wā, hēxtā'la'laē gō'kulē Pō'tasē lē'wis gō'kulōtē Gu'np'letē. Wā, laxtā'la'laē gēgā'dē Pō'tasē lā'xa o'guxsō'makwē lē'lqwalatā'ya. 20 Wā, laxtā'la'laē ō'lgwade Pō'tasas Gā'bēna. Wā, laxtā'la'laē lō'mā ā'teta. Laxtā'la'laē "wī'la ā'waqwālēda gā'la Dzā'wadēnoxwa. Wā, hē'xtā'lam'la'wis lā dō's'wari'ats Pō'tasaxēs nēgūmpaxs gā'xāē tē's'wid lā'xa ā'wīl-bā'ē. Wā, gā'x'ēm'laē wā'wadzesa tsē'lxwē q'le'nem lāx Pō'tasē. Wā, hē'x^hidaxtā'lam'la'wīse Gā'bēna lā lā'halāq qā's lē lāxs lā'x gwā'klunās 30 qā's lē dā'x^hidxa tsē'xtā dzō'noq'wex-tāla qaxtā'las tsē'x^hides lā'xa tsē'lxwē. Wā, gā'x'extā'la'laē lā'sōdeslās qā's guqā'mdēs laxtā'laxa hēgwanmē tē'gāds Nēnō'lo. Wā, k'leātshēxtā'lam'la'wis wā'ldems Nēnō'lo qaxs k'ile-māē Pō'tasē, yīsēs gō'kulōtē. Wā,

¹ See Vol. III, p. 271.

² Literally, "place of being satiated."

carried up the load of that chief, the father-in-law of Feeder.

As soon as the crab-apples were carried up, Feeder sent Tucked-in to go and invite his tribe to come to his house to a feast. As soon as the numerous tribes had come in, they put the crab-apples into dishes, and they put the dishes before the many tribes. Then they all ate, and Tucked-in sat in front of the guests. He had long hair, and he would let his hair drop into the dish containing the crab-apples, and he would toss (the juice) up (with his hair), and he made the guests wet (with it). He was really daring on account of his chief: therefore he did so. The visitors did not say anything.

Then the guests went out, and Tucked-in launched his canoe and went to get alder-wood for fuel. He went for fuel to the mouth of the river, and he saw the salmon-trap of Not-following-the-Right-Path at the mouth of the river. He just cut through it with his canoe, and the salmon-trap of Not-following-the-Right-Path was broken. Then Not-following-the-Right-Path went to look after his salmon-trap; and what could he do against Tucked-in? for he did not dare hurt him, on account of his elder brother Feeder. Then Not-following-the-Right-Path mended his salmon-trap, and Tucked-in and Not-following-the-Right-Path went home.

Finally Not-following-the-Right-Path began to feel badly on account of his elder brother and Tucked-in, and Not-

hē'x'ⁱdaxlālam'la'wīse 'mā'ma'walas-e'wa g'ṛgama'e, yix nrgu'mpas Pō'tase.

Wā, g'ṛlxtālam'la'wīse 'wī'lo'sdesē-da tse'lxwaxs laxtā'laē hē'x'ⁱdā'mē 5
Pō'tase 'yā'laqax Gā'bēna qa laxtā'les tē'ḷalaxēs g'ō'kolote, qaxtā'la g'ā'sēs k'wēl lāx g'ō'kwās. Wā, g'ṛlxtālam'la'wīse g'āx 'wī'laē'eda qē'nēmē lē'l-qwalatēxs la'e lo'xts'oyowēda tse'lxwē. Wā, laxtā'la'laē k'ā'x'ⁱdayuwēda tēlo' 10
q'wē lā'xa qē'nēmē lē'lqwalatā'ya. Wā, hē'x'ⁱdaxlā'lam'la'wīse 'nā'xwa hamx'ⁱ'da. Wā, laxtā'la'laē Gā'bēna k'wā'e'silaxa k'wē'le. Wā, laxtā'la'laē g'ṛlsg'iltē se'ya's. Wā, hēxtā'laem' 15
la'wis lā'naywa axstā'nosēs se'ya' lā'xa lo'q'wa tse'lxstā'la qaxtā'les tse'x'ⁱdīs. Wā, hēxtā'laem'la'wis la k'lo'nklunqelāmasxa k'wē'le; qā'taxs nex'sō'kwāe qaxtā'les g'ṛgama'e, lā'g'ilas hē g'wē' 20
g'ilē. Wā, laxtā'la'mē k'leā's wā'ldēmsa k'wē'le.

Wā, laxtā'la'laē hō'qawē'sēda k'wē'le-dē, la'e Gā'bēna 'wī'x'stē'ndxēs g'ā'la qa's laxtā'le lē anē'qaxa gūe'pē. Wā, 25
hēxtā'la'laē anē'qē o'x'siwa'yasa wā. Wā, laxtā'la'laē dō'x'walēlaxa lā'wayās Wawē'pēga'e lāx o'x'siwa'yasa wā. Wā, ā'tm'la'wis k'ixsō'tses 'yā'yatslē lāq. Wā, laxtā'la'mē lē'x'ⁱdē 30
lā'wayās Wawē'pēga'e. Wā, lā'm'la'wis Wawē'pēga'e dō'q'waxēs lā'wayowē. Wā, qā'xlā'la 'wē'x'ⁱdesēx Gā'bēna qaxtā'laxs hā'la'laē mō'mas'ⁱdēq qaxtā'les 'nō'le Pō'tase. Wā, 35
āxlā'lam'la'wīse Wawē'pēga'e hē'l'ⁱdxa lā'wayowē. Wā, laxtā'lam'la'wīse nā'nakwē Gā'bēna tō Wawē'pēga'e.

Wā, laxtā'lam'laē tsh'n'nakūle nā' 40
qā'yas Wawē'pēga'e qaxtā'les 'nō'la lō Gā'bēna. Wā, laxtā'lam'laē Wā-

following-the-Right-Path called one man named Fool (i. e., foolhardy) because he was a warrior. Then Not-following-the-Right-Path questioned him, and said, "Let me ask you how you feel about Feeder and the confounded Tucked-in, for he is hurting us very much." Thus said Not-following-the-Right-Path to Fool. Immediately Fool answered him. He always carried his war-axe, which was named Notched-Point-Ghost-Maker-War-Axe. Then he said to him, "O friend Not-following-the-Right-Path! let this Notched-Point-Ghost-Maker here speak." Thus said Fool to him. The other name of Fool was Paddled-to.

Now, Feeder had two boys. They did not live with their father, but they staid in the house of Paddled-to, to be taught by Fool, so that they should also be warriors. Therefore they staid all the time in the house of Paddled-to.

After a long time had passed, Feeder was sent for, to get many clover-roots for his father-in-law. Feeder had no canoe, but Not-following-the-Right-Path had a canoe. Then Feeder sent Tucked-in to launch the canoe. He did not ask permission (to take) it. Then Tucked-in went to get clover-roots, and it was not long before he came home. At once the clover-roots were carried ashore by the ancestors of the Dzä'-wadēnox, and Tucked-in was immediately sent by Feeder to go and invite his tribe in. Then a feast was given with the clover-roots. As soon as the

wē'pēgrāfē lē'lalaxa 'nēmō'kwē bē-
gwā'nēmāxa lē'gadās Nēnō'lō, qaxtā'-
laxs bā'bak'wāē. Wā, laxtā'larēm'lā'-
wisē Wawē'pēgrāfē wutā'q. Wā, lax-
tā'lā'lāē 'nē'k'iq; *Waxtā'ladzāsen 5
wulō'l lāx gwā'laāsaxsō's nā'qā'yaq'lōs,
qaxtā'lōx Pō'lāsē lē'wā hē'lō'x Gā'bē-
nax, qaxtā'laxs xē'nē'ladēx mō'masla
gā'xens,* 'nē'k'ixtā'lā'lāē Wawē'pēgrā-
'yax Nēnō'lō. Wā, hē'x'ixtā'lā'em- 10
'lā'wisē Nēnō'lō nā'nax'mēq. Wā,
laxtā'larēm'lāē dīdā'x'sūēmoxēs taxsdā'-
laxa lē'gadēs Lā'xūba Lēlā'nēnoxwila
taxsdā'la. Wā, laxtā'larēm'lāē 'nē'k'ix-
tā'lā'q; *ya, qāst, Wawē'pēgrē'yā,
Wē'gax'ik' yā'qlegā'hē'gga Lā'xūba 15
Lēlā'nēnoxwilak,* 'nē'k'ixtā'lā'lāē Nē-
nō'lāq. Wā, hē'x'ixtā'larēm lā'tal 'nēm
lē'grms Nēnō'lōwē Sē'widē.

Wā, laxtā'lā'lāē sā'sēmōkwē Pō'lā-
sasa mā'lō'kwē bā'bebāguma. Wā,
k'lēs'sēxtā'lā'lāē hē'qlap'lā'tōtsēs ō'mpē.
Hē'x'sā'lāē g'iy'ing'ilhēlē g'ō'kwās
Sē'widē qā'xtā'laxs lā'ē qāq'lō'lā'masē
Nēnō'lāq qā ō'gwaqēs bā'bebak'wā, 25
lā'g'ilas hē'x'sā lā g'iy'ing'ilhēlē g'ō'-
kwās Sē'widē.

Wā, larēm'lā'wisē gā'lak'as'ēm lāxs
laxtā'lāē nē'kwast'wē Pō'lāsē qaxtā'-
lē's lē 'māxa qlē'nēmē thēx'sō'sa, yīsēs 30
nē'gū'mpē. Wā, laxtā'lā'lāē k'lē's
gā'ā'lās Pō'lāsē. Wā, hē'x'ixtā'lā'tatā
gā'ā'lānōkwē Wawē'pēgrāfē. Wā, āx-
tā'larēm'lā'wisē Pō'lāsē 'yā'laqas Gā'-
bēna qaxtā'lēs lē 'wē'x'stē'ndēq. Wā, 35
laxtā'larēm'xāē k'lēs hā'nak'āq. Wā,
laxtā'larēm'lāē Gā'bēna 'mā'xa thēx-
sō'sē. Wā, k'lēs'atla gā'laxs gā'xāē
nā'nak'wā. Wā, hē'x'idārm'lā'wisē
'mō'tōyuwa thēx'sō'sē, yīsā gā'lā Dzä'-
wadēnoxwā. Wā, hē'x'idaxtā'larēm- 40
'lā'wisē 'yā'lagimē Gā'bēnās Pō'lāsē

clover-roots were done, they poured much grease over them, and placed them before the guests; and when the guests began to eat, Tucked-in again sat in front of them and put his long hair into the grease and tossed it among the guests, and the eyes of the guests were hurt by the grease. As soon as the guests had finished eating, they went out.

After a long time had passed, Not-following-the-Right-Path wished to buy food from the Haywá'mis, a tribe who do not live far away. He had no canoe, and therefore he borrowed the canoe of Feeder. He started at once, and Not-following-the-Right-Path bought many cherries. He came back home. Then Tucked-in met him, and Tucked-in at once called his tribe to carry up the load of the one who had arrived. Then many young people went; and as soon as the load was taken out of the canoe, they carried the canoe up. Then Tucked-in tripped the young men, and therefore the canoe was thrown down and broken. Immediately Tucked-in asked Not-following-the-Right-Path to exchange the broken canoe (for a new one). Then Not-following-the-Right-Path said that he would later on exchange the broken canoe (for a new one) at a feast that he would give.

Then Not-following-the-Right-Path invited his tribe to come to a feast in his house. The tribes at once went into the house of Not-following-the-

qaxtá'les lé l'é'nalaxés g'ó'kulóte. Wá, laxtá'laem'laé klwé'latsés th'ex'ó'sé liq. Wá, g'í'ím'í'laxaá'wisé l'é'p'a th'ex'ó'sé saxs lá'é kl'u'nx'etó'sa q'l'é'nemé l'é'na qaxtá'lis lé k'a'gémilas lá'xa klwé'le. Wá, g'í'laxtá'laem'la'wisé há'mx'í'déda klwé'laxs lá'é G'a'béna é'tled klwé'sula qa's axsté'ndésés g'í'lsq'í'ta sé'ya' laxtá'la'xa l'é'na qa's ts'é'x'edg'ndés laxtá'la'xa klwé'le. Wá, laxtá'laem'laé l'é'lxstó'wéda klwé'lasa l'é'na. Wá, g'í'laxtá'laem'la'wisé g'wál há'má'pa klwé'laxs lá'é hó'qawílsa.

Wá, laxtá'la'laé gá'laxs lá'é Wawé'pleg'a'é 'n'ex' qaxtá'les lé p'ó'xwa lá'xa k'l'é'sé qwé'sala g'ó'kwa'lasasa Haywá'méstá. Wá, laxtá'la'laé k'le'a's g'á'í'la. Wá, lí'g'í'las bék'ó'x g'á'í'las P'ó'lasé. Wá, hé'x'í'daxtá'laem'la'wisé alé'y'wí'da. Wá, laxtá'laem'laé Wawé'pleg'a'é p'ó'xwanemasa q'l'é'nemé t'l'í'sa. Wá, g'á'x'tá'la'laé halá'xs lá'é hé'x'í'datm lá'í'ale G'a'bénáq. Wá, hé'x'í'daxtá'laem'la'wisé l'é'í'ale G'ábénáxés g'ó'kulóte qa lá'x'talés 'má'mawá'xaxa g'á'x'á'í'sé. Wá, hé'x'í'daxtá'laem'la'wisé lá'x'da'xwa q'l'é'nemé há'yá'la. G'í'laxtá'laem'la'wisé 'wí'lohtámassa 'mí'm-wá'í'x'x lá'é l'é'ó'sdésaxa g'á'í'la. Hé'x'tá'laem'la'wís la g'á'getsétsats G'a'bé'náxa há'yá'í'a, lí'g'í'las ts'lex'á'í'édzema-g'á'í'la. Wá, laxtá'la'mé gwé'la'wá'tlédaá'tsa g'á'í'á'x'dé. Wá, hé'x'í'daxtá'laem'la'wisé l'é'í'la'yo'le G'a'bénáxa xwá'klunax'dé, laxtá'la'x Wawé'pleg'a'é. Wá, laxtá'la'laé Wawé'pleg'a'é 'n'ex' qa's á'tí'x'tá'la'mél l'é'yo'í'sa g'á'í'á'x'dé, laxtá'laxs l'é'té Klwé'last.

Wá, laxtá'laem'la'wisé l'é'í'ale Wawé'pleg'a'yaxés g'ó'kulóte qa g'á'x'í'x'í'á'í's klwé' l'áx g'ó'kwas. Wá, hé'x'í'daxtá'laem'la'wisé la 'wí'la'í'édá l'é'l-

Right-Path. Feeder, and his attendant Tucked-in, were sitting in the rear of the house. Fool did not come to sit among the guests. Now all the clans were inside, — the Up-River-People, the Unrivalled-Ones, and the Heaven-Makers. As soon as all the tribes were inside, Not-following-the-Right-Path put the cherries into dishes and placed them before the guests. Then Tucked-in again arose and went to do mischief to his fellow-guests. He put a wig over his thick [much] hair, and put it into the cherries, and then tossed it among his fellow-guests. Then Not-following-the-Right-Path took hold of him and put his head into a grease-box.

Immediately Tucked-in went out of Not-following-the-Right-Path's house, and told his father (about it). His father at once took a knife and cut off the long hair of his son. As soon as he had cut off the hair of Tucked-in, he again entered the feast-house and sat down again in the rear of the house. He had not been sitting there long before Fool came in. He said "We! make room for Fool!" Thus he said while he was going along, carrying his war-axe named Notched-Point-Ghost-Maker. He went to the point where Feeder was sitting and struck him on the temple, and he also struck Tucked-in. Then they were dead. Then Fool killed others of the clan of Feeder; and the others of the

qwalat'ē lax g'ō'kwas Wawē'p'leg'a'e,
wā, laxtā'lam'lāe Pō'tasē tē'wis'ikwe
G'ā'bēna k'wā'fā laxtā'laxa 'nēq'ē'wā-
'h'lasa g'ō'kwē. — Wā, laxtā'lam'lāe
k'fēs grāx k'lwagē'h'le Nēmō'lō lā'xa
k'wē'le. Wā, laxtā'lam'lāe 'w'ī'la'e-
tā'lama 'nā'tm'ēmēmaxa 'nē'm'ik'leno-
xwē, tē'wā Wio'quma'e, tē'wā Lē'le-
'wag'la. Wā, gr'itxālam'lā'wisē 'w'ī-
'laci'ēda lē'lqwalatā'yaxs lā'ē hē's'ida
xtā'lāmē Wawē'p'leg'a'e lō'stōdxa
t'ē'lsē, qaxtā'les k'ā's'ides laxa k'wē'le.
Wā, laxtā'lam'lāe G'ā'bēna ē'tēd
tā'yulit qaxtā'les lē'ā'letaxēs k'wē'lwute.
Wā, laxtā'lam'lāe gr'īnwasa dā'nēmē
lā'xēs q'ē'nēmē s'ē'yā'. Wā, hēxtā'-
lam'lāwis lā'naxwā axstā'nōs laxtā'laxa
t'ē'lsē, qaxtā'les t'ē'x'ilgā'es lā'xēs
k'wē'lwute. Wā, hēxtā'lam'lāe lā dā'-
grātā'lats Wawē'p'leg'a'yāq qā's tē-
'stūndaxtā'leq lā'xa t'ē'nkwē t'ē'na.

Hē's'idaxtālam'lā'wisē G'ā'bēna
laxtā'la lā'wils laxtā'lax g'ō'kwas Wā-
wē'p'leg'a'e qā's laxtā'le nē'lxēs o'impē.
Wā, hē's'idaxtālam'lā'wisē o'impas
ax'ē'dxa k'ē'ē'nxē qā's t'ō'sā'le gr'is-
gr'it'ax'ē s'ē'yā'sēs ximō'kwē. Wā,
gr'itxālam'lā'wisē 'w'ī'lawē s'ē'yā'x'dis
G'ā'bēnaxs lā'ē ē'dēn. laxtā'laxa k'wē-
ladzatsā qaxtā'les lē'ē'tēd k'wā'grā'it
laxtā'laxa 'nēq'ē'wā'h'lasa g'ō'kwē. Wā,
k'ē's'ēxtā'lā'laē gā'e'lxas grā'xāe grā'xē-
tā'le Nēmō'la. Wā, laxtā'la'laē 'nē'k'a:
'Wē', grā'yulitā Nēmō'lō, 'nē'g'ito-
wē lā'xēs grā'xāe dā'laxa laxsdā'la tē-
gades Lā'xilba Lē'lā'nēnoxwila. Wā,
hē'nā'kulaxtā'lam'lā'wisē lax k'wā'e-
lasas Pō'tasē qā's laxtā'le tā'g'mōi'm-
dēq. Wā, laxtā'la'laē ē'tōst'ē'q'x
G'ā'bēna. Wā, laxtā'lam'lāe tē'h'la.
Wā, laxtā'lam'lāe Nēmō'lō k'ē'lak'ax
wā'ō'y'dē 'nē'mē'mōts Pō'tasē. Wā,

clan of Feeder who had not been killed became slaves. Not-following-the-Right-Path at once became a chief.

The two children of Feeder said they would pretend not to make much are about what had happened to their father. They said they would stay in the same house (where they had been). After a long time the elder one spoke. His mind was becoming more mature [old]. He said, "O brother! take care! I shall purify myself, for I wish to kill in revenge those who made us orphans." Thus he said. As soon as night came, he started and went to the river and sat in the water; and when daylight had nearly come, he went home; and he did so all the time. The people did not suspect what he was doing.

Fool forgot what he had done to the late chief Feeder, and he did not take care of his war-axe. Fool would continually kill some people among the tribe, for Fool and Not-following-the-Right-Path were chiefs; therefore the two children of the late Feeder felt badly. Then the elder brother stole the war-axe of Fool; but it was never suspected that the two children had taken it.

Now it was winter, and the night was really cold. The elder brother started again; and as soon as he sat down in the water, his hand was taken

laxtā'laem'laē a'tm la qlā'q'lek'owē
waō's'edē la'stā'la'x qlū'a'yā'wa'yas
'nē'mē'mōtdās Pō'tasde. Wā, hē's-
'idaxtā'laem'la'wisē Wawē'p'leg'a'e lax-
tā'la la g'igama'yā. 5

Wā, laxtā'la ma'lo'kwē sās'emās
Pō'tasde 'nēx' qa's k'e's'bolē aw'lagi-
lax gwē's'idaasax o'pda's'das. Wā,
laxtā'latm'laē 'nēx' qa's hēx'sa'mē gi-
g'ig'ig'ihidē. Wā, laxtā'laem'la'wisē gā-
fāx la'ē yā'q'leg'a'ēda 'nō'last'legma'ē. 10
Wā, laxtā'laem'laē q'lū't'yay'widē nā'qa-
'yas. Wā, laxtā'la'laē 'nē'k'a: *'ya,
'nē'mwōt, wē'gaxtā'lad la 'yā'tā'lex
qaxtā'latm q'ēq'pax'idē qaxg'in laxtā' 15
la'mēk' 'nēx' qm kwā'kwēxaldixōx xē-
xmg'ifakulax gā'xens,' 'nē'x'laē.
Wā, g'ifxtā'laem'la'wisē la gā'nof'idax-
tā'la'x la'ē qā's'id qa's laxtā'le lā'xa
wā qa's laxtā'le t'ē'm's'tā'les laxtā'laq. 20
Wā, g'ifxtā'laem'la'wisē lā'q' nā'x'i-
dēx la'ē nā'nakwa. Wā, hē'mnā-
taem'la'wisē hē gwē'g'ifaxtā'le. Wā,
laxtā'laem'laē k'ē's k'ō'tasē'wa.

Wā, laxtā'laem'laē Nenō'la hēnē'sta-
xēs gwē's'idaasaxa g'igama'yūle Pō-
tās'wulē. Wā, laxtā'laem'laē gā'yax-
sālasēs tā'xsdala. Wā, laxtā'laem'laē
hē'mnada'mē Nenō'lo k'ē'lak'axtā'la'xa
gā'yūle lā'xēs g'ō'kulōtē qaxtā'fāx 30
hē'ma'ē la g'igama'ē Nenō'lo lō Wa-
wē'p'leg'a'ē. Wā, hē'mis la ts'ex'tā
laxtā'la'x nā'qa'yasa ma'lo'kwē sās'emās
Pō'tas'wulē. Wā, laxtā'laem g'ilō'p'i-
dēda 'nō'last'legma'yasa lā'xsdā'las 35
Nenō'lo. Wā, laxtā'la'laē hēwā'xā'em
k'ō't'ētē's'wēda ma'lo'kwē g'ing'inānem
hē ax'ē'deq.

Wā, laxtā'la'laē ts'la'wu'x'ida. Lax-
tā'la'laē ā'lar] la wudā'xstā'laxa gā'nū'ē. 40
Wā, laxtā'la'laē ē'tēd qā's'idēda 'nō-
last'legma'ē. Wā, g'ifxtā'laem'la'wisē

hold of by a man. The boy never (so much as) moved. He died from the cold. As soon as the boy was dead, he went across to where our dead ones go, and there he saw a stout man holding his arm. Then the stout man spoke to the boy, and said, "O friend! why do you always come and sit in the water in this river?" Thus said the stout man. The boy replied at once, and said, "O friend! I wish to be strong, for I desire to kill in revenge him who killed my late father." Thus he said. Then the stout man also spoke, and said, "Oh, my dear! I am Strength-of-Bank-of-River. Turn your face towards the other side, that I may put on you some of the strength that comes from me." Thus he said to him while he pressed his hands downward along the back of the boy.

As soon as he had finished doing so, Strength-of-Bank-of-River said, "Now let us try to wrestle, that I may see what your strength is." Thus he said. Then they tried to wrestle, and the young man was worsted. Then Strength-of-Bank-of-River again pressed his hands downward to (the boy's) knees. As soon as he had finished doing so, Strength-of-Bank-of-River spoke, and said, "Let us try once more to take hold of each other." Thus he said. The boy at once put his arms around his waist,

k'wa'stá'xs la'é dá'g'aal'elasa wis e'e' ya-
sása begwá'nemé. Wá, hé'waxaxlá-
lam'lá wise yá'wix'idéda bá'bagumé.
Wá, laxlá'la'mé k'linó'dzalesi ma. Wá,
g'í'lxá'alam'lá wise h'é'da bá'bagumé,
la'é ladz'ndayóxtála lax la'ná'ku'lasa-
sens wá'néma. Wá, hé'xtá'lam'lá wis
la dó'qulatséxa th'nxsemé begwá'néma
dá'fax ó's'sí'yap'á'yas. Wá, laxlá'la-
laé yá'q'leg'a'leda th'nxsemé begwá'-
néma laxlá'axa bá'bagumé. Wá, lax-
lá'la'laé 'né'k'a: "ya, qást, má'sés
g'a'xénaaxwáós. th'mx'stá'es laxlá'-
laswa wáx," né'k'í'xtá'ala'laeda th'nx-
semé begwá'néma. Wá, hé'x'idaxlá-
lam'lá wiséda bá'bagumé ná'nax'méq.
Wá, laxlá'la'laé 'né'k'a: "ya, qást,
wá'x'extá'ladzen 'néx'qun'lá'kwé'qax-
g'in 'né'k'ég'in qén kwá'kwéxá'li'lex
kwé'x'edolaxén ó'mp'wúfa," né'x'laé;
20 Wá, hé'x'idaxlá'alam'lá wise e'dzaqwa
yá'q'leg'a'leda th'nxsemé begwá'néma.
Wá, laxlá'la'laé 'né'k'a: "ya, qást,
nó'gwaem Lé'lok'wá'g'ilisa, yisa wáx.
Wá'g'il la qwé'sgemx'id'lex qaxlá'ha
axá'elodés'g'ada g'a'yóh'k' lá'xg'in
fo'swék' lá't," né'k'í'xtá'ala'laéxs la'é
lexumá'xótses e'e'yasowé laxlá'ax
ewé'g'a'yasa bá'bagumé.

Wá, g'í'lxá'alam'lá wise gwá'la, la'é 30
'né'k'e Lé'lok'wá'g'ilise: "Wé'g'ax'ins
g'u'nx'idaxlá'at swé'lá'pa qén dó'qwa-
l'ess lé'q'los lá'xwa'yá," né'k'í'xtá'ala'laé.
Wá, laxlá'la'laé 'mi'ns'id swé'lá'p'lex-
'ida. Wá, laxlá'la'laé hé'im wá'leda 35
bá'bagumé. Wá, laxlá'la'laé e't'ledé
Lé'lok'wá'g'ilise lexumá'xódex okwá'x'a-
'yas. Wá, g'í'lxá'alam'lá wise gwá'-
l'ess laxlá'la'laé yá'q'leg'a'le Lé'lok'wá-
'g'ilise. Wá, laxlá'la'laé 'né'k'a: "Wá,
wé'g'ax'tála lá'x'ens e't'led 'mé'ns'id
dá'digóy'wida," né'k'í'xtá'ala'laé. Wá,

but the boy was again thrown. Then Strength-of-Bank-of-River said he would again press downward along his arms. As soon as he had finished doing so, Strength-of-Bank-of-River said again that they would wrestle. They did so a long time, and Strength-of-Bank-of-River came very near [almost] not worsting the boy. Finally the boy was thrown. Then the boy was picked up by Strength-of-Bank-of-River, and he blew water taken from the river on him.

As soon as he had finished, Strength-of-Bank-of-River spoke, and said, "O friend! now your name will be Reaching-Heaven. Go and twist a spruce-tree from the top down. As soon as you have finished doing so, do so also to a hemlock-tree; and when you have finished doing so, go to a pine-tree, and last to a yew-tree." Then Reaching-Heaven did as he had been told [was on top of what he had been told]; and it never became difficult for him, because he was now really strong. As soon as Reaching-Heaven had finished twisting the four trees, he came to life. Now he was really strong. Then Reaching-Heaven went home. He never made known his strength.

After two years his tribe went to pick cherries. Then a grisly bear came to attack them. Then the ancestors of the Dzá'wadénox⁵ went to attack the grisly bear, and the grisly bear was killing the ancestors of the Dzá'wadénox⁵. Reaching-Heaven and his uncle,

hé'x⁵idaxtálaem⁵lá'wíse bá'bagumé k'í-
bó'yódeq. Wa, laxtá'la'lae é't'ed
tst'ext'ldzema bá'bagumé. Wa, laxtá'-
la'lae Lé'lokwá'g'í'ise 'néx' q'a's é't'édax-
tá'le lexumá'xódeq óx'se'yá'p'la'yas. 5
Wá, g'í'lxá'laem⁵lá'wíse gwá'hxax lax-
tá'lae é't'édé Lé'lokwá'g'í'ise 'né'k'í'ax-
tá'la q'a's ywé'ywatowé. Wá, laxtá'-
laem⁵lae gé'g'í'lsa, wá, há'lsá'laxtá'laem-
'lae la k'í'és 'yá'k'áwé Lé'lokwá'g'í'ise 10
laxtá'laxa bá'bagumé. Wá, laxtá'lae
tst'ext'á'ldzema bá'bagumé. Wá, lax-
tá'la'lae dá'g'ó'stáledzema bá'bagumas
Lé'lokwá'g'í'ise. Wá, laxtá'la'lae x'á'-
qétasósa g'á'yufé laxtá'laxa wá. 15

Wá, g'í'lxá'laem⁵lá'wíse gwá'la, lax-
tá'la'lae Lé'lokwá'g'í'ise yá'q'legá'la.
Laxtá'la'lae 'né'ka: *'ya, qást, laxtá'-
laem⁵ t'é'gad'í'as Dze'g'edzá'é. Haxtá'la
la's g'é'xtód se'lp'édxa ale'wase. Wá,
g'í'lxá'laem⁵wits gwá'leq q'a'so laxtá'-
lae é't'édé'ka q'wá'x'ase. Wá, g'í'lx-
tá'laem⁵wits gwá'leq q'a'so laxtá'lae
é't'édé'ka t'á't'ets'ofé. Wá, laxtá'la'lae
é'lx'etá' t'le'mq'le." Wá, hé'x⁵idaxtá'laem- 25
lá'wíse Dze'g'edzá'é la g'é'xtód lá'xa
la wá'le'mq. Wá, hé'waxaxtá'laem⁵lá'-
wíse lá'xumx⁵id'iq q'a'se la'e'ná'e á'la la
í'ók'wa. Wá, g'í'lxá'laem⁵lá'wíse Dze'-
g'edzá'é gwá't se'lpaxa mó't'slaqé tax- 30
t'ó'sa la'é q'ulá'x'ida. Wá, laxtá'la-
em⁵lae á'la'la la í'ók'wa. Wá, laxtá'la-
em⁵lae ná'nakwé Dze'g'edzá'é. Wá,
hé'waxaxtá'laem⁵lá'wíse á'wí'lx'í'yaxs
í'ók'wa'é. 35

Wá, hé'xtá'la'la'ta la ma'f'e'né'lxaxs
laxtá'lae g'ó'kulótas há'msaxa t'í'í'sé.
Wá, laxtá'la'lae g'á'xéda g'í'la t'ó'g'u'sáq.
Wá, laxtá'la'lae tá'tá'waféda g'á'í'asa
Dzá'wadénoxwaxa g'í'la. Wá, laxtá'- 40
laem⁵lae k'í'e'lak'í'gá'eda g'í'í'xa g'á'-
í'asa Dzá'wadénoxwé. Wá, á'x'á'laem-

Fool, only went to watch their tribe while many were being killed by the grisly bear. Then Reaching-Heaven spoke, and said, "O uncle! let us help our tribe, since they are fighting with the grisly bear." Thus he said. They went at once. Reaching-Heaven went ahead of his uncle. As soon as they arrived at the place where the people were fighting, the grisly bear came at once to attack them. Then Reaching-Heaven took hold of it and broke off its lower jaw. He did so on purpose, that his strength should be known to his people. Then he surprised his people and his uncle, and he was feared by his people. That was all he did (at that time).

For four winters he never showed his strength. Then his uncle, Fool, caught many olachen. As soon as Fool had caught the many olachen, he put stones on the fire to try out the oil from the olachen that had been caught. The stones which Fool had put on the fire were just getting hot when his wife came to help him try out the olachen. Then Reaching-Heaven came to warm his back at the fire of his uncle. It was not long before the dog of Fool's wife came walking along. Immediately Reaching-Heaven took hold of the dog and threw it on the fire. Then Fool's wife laughed, and said, while she was laughing, "Why do you do so to my dog? Do you

ʔlá'wíse Dze'gedzá'e ɬ'wíswí q'ulé'e
Nenó'lowé ɬá x'í'ɬsɬax'ɬlaxés g'ók'uló-
taxs ɬá'e q'lé'x's'amatso'sa g'í'la. Wá,
ɬaxɬá'la'laé yá'q'leg'a'le Dze'gedzá'e.
Wá, ɬaxɬá'la'laé 'né'ka: "ʔya, q'ulé'e," 5
wé'dzáx'ins g'í'wá'ɬax'ins g'ók'ulótaxs
ɬá'e dá'degála ɬé'wa g'í'la," 'né'k'ɬex-
ɬála'laé. Wá, hé'x'í'daxɬá'laem'la'wíse
ɬá'x'dá'xwa. Wá, hé'xɬá'laem'la'wíse
Dze'gedzá'e g'á'lag'iwé'sés q'ulé'e. 10
Wá, g'í'ɬxɬá'laem'la'wíse ɬá'g'ra ɬaxɬá'-
ɬax dá'degá'lasasés g'ók'ulótaxs ɬá'e hé'-
x'í'daxɬá'la'méda g'í'la g'áx tó'x'wí'deq.
Wá, ɬaxɬá'la'laé Dze'gedzá'e hé'x'í'dax-
ɬá'laem dá'dalaq qaxɬá'ɬas dzá'k'odéx 15
benk'í'ó'dexstex'des. Wá, hé'nómáx-
ɬá'laem'laé hé'gwe'x'í'dé qaxɬá'ɬes
q'á'ɬá'le'le'sés ɬá'ʔwa'e, yísés g'ók'ulóté.
Wá, ɬaxɬá'laem'laé ts'í'ndex'dayósés
g'ók'ulóté tó'x'á'les q'ulé'e. Wá, ɬax-
ɬá'laem'laé k'í'f'í'dayósés g'ók'ulóté. 20
Wá, hé'xɬá'laem'la'wíswí wá'í'ó'x'wíde.

Wá, ɬaxɬá'laem'laé mó'x'unéx ts'la-
'wú'naxs hé'wáxa ná'net'wasés ɬá'-
ʔwa'e. Wá, ɬaxɬá'la'laé q'ulé'yasé 25
Nenó'lowé xó'taxa q'lé'némé dzá'ʔna.
Wá, g'í'ɬxɬá'laem'la'wíse q'leyó'le Nenó'-
'laxa dzá'ʔnaxs ɬaxɬá'laé hé'x'í'daxm
t'é'q'wapt'endxa t'é'sem'é qaxɬá'ɬaxs
ɬé'má'e s'e'mk'atxés wá'mésa'édá dzá'- 30
ʔuné. Wá, hé'xɬá'laem'la'wíswí t'é'se
t'gu'ná'kuléda t'é'q'wapa'ʔyas Nenó'ɬaxs
g'á'x'ɬax'á'laé g'ém'mas g'í'wá'laq'èx
s'e'mk'elaxa dzá'ʔuné. Wá, g'á'x'ɬax-
ɬá'la'laé Dze'gedzá'e p'e'nssdála ɬáx 35
ɬeq'usa'sés q'ulé'e. Wá, k'le's'ɬax'á'la-
'latla g'á'ɬaxs g'á'xá'e wá'ts'ɬas g'ém'mas
Nenó'lo g'í'ná'k'ula. Wá, hé'x'í'dax-
ɬá'laem'la'wíse Dze'gedzá'e dá'x'í'da-
'xɬá'ɬaxa wá'ts'ɬex'dé q'a's ts'ɬe'ɬé'nde- 40
'xɬá'leq. Wá, hé'x'í'daxɬá'laem'la'wíse
g'ém'mas Nenó'lo dá'le'da. Wá, ɬax-

do so to my dog on account of your late father?" Thus she said to him.

Reaching-Heaven at once started to tell his younger brother; and as soon as he saw his younger brother, he told him that he [his younger brother] should take the war-axe from its hiding-place, and that he should give it to his elder brother, Reaching-Heaven. Then the (younger brother) said, "O brother! go and kill Fool and his wife, and also the other chiefs of our tribe, that we may be the only chiefs among them." Thus he said to him. Reaching-Heaven at once took the war-axe and started. He went straight to the place where his uncle, Fool, was working. He stood by his side, and he struck him on the temple; and Reaching-Heaven spoke while he struck his uncle on the temple, and said, "O Fool! this is your Notched-Point-Ghost-Maker-War-Axe. Now you taste it." Thus he said while he struck him. Then he also struck his (uncle's) wife; and he went on killing their relatives, and he stopped only when they were all dead. Then he was feared by his tribe, and therefore he was treated well by his tribe. Now his name was Paddled-to; and he took a wife; and after that he had a son, whose name was Potlatch-Giver-of-the-World. That is the end.

lā'la'laē 'nē'g'tawēxs dā'hla'e: "mā'-
ts'extāladzēs sē'nataōs? Laxtā'laxen
'wā'ts'lex'dax. Hē'mas sē'natōsaxen
'wā'ts'lex'dēx qaxlā'le ā's'wula?" 'nē'
k'lextā'laē. 5

Wā, hē'x'īdaxlā'laēm'lā'wisē Dze'
g'edzā'e la qā's'īd qā's laxlā'le nē'faxēs
tslā'ya. Wā, g'ī'lxlā'laēm'lā'wisē dō'x-
'walā'axēs tsā'yāxs la'e nē'laqēxs la'e
hē'x'īdaxlā'laēm'ē tsā'yās la qu'lā'fwu- 10
qōdxa t'axsdā'la qā's laxlā'le ts'ās lā'xēs
'nō'le Dze'g'edzā'e. Wā, laxlā'la'laē
'nē'k'a: "ya, 'nē'mwōt, hā'g'a k'le'lax-
'īdex Nēō'lā t'e'wēs g'ēnē'mē. Wā,
yū'xlā'la'mēsa wāō'kwax g'ī'g'igamē- 15
'sēs g'ō'kulōtex q'ns lē'x'axlā'la lag'a-
'mē'ns g'ī'g'igamē'tsōx," 'nē'k'ī'lxlā'la-
lāēq. Wā, hē'x'īdaxlā'laēm'lā'wisē
Dze'g'edzā'e dā'x'īdaxlaxa t'axsdā'la
qā's laxlā'le qā's'īda. Wā, hē'nā'kula- 20
rē'm'lā'wisē laxlā'lax ē'axē'lasasēs q'ulē'e
Nēō'lowē. Wā, laxlā'la'laē lā'wu-
nōdzelsāq. Wā, hē'xlā'laēm'lā'wis la
lā'g'ēnō'lēm'dā'tsēq. Wā, laxlā'laēm-
'laē yā'q'hendā'tē Dze'g'edzā'yāxs la'e 25
lā'g'ēnō'lēm'dxēs q'ulē'x'dē. Wā, lax-
lā'la'laē 'nē'k'a: "Wā, Nēō'lo, g'a'ems
Laxlā'la Lēlā'nēnoxwēlōs t'axsdā'lag'a.
Laxlā'la'mēts p'lex'ā'lēlā'qek,'" 'nē'k'ī'x-
tā'la'laē'xs la'e t'ax'e'da. Wā, laxlā'- 30
la'laē ē'ō's'tēqax g'ēnē'mx'dās. Wā,
laxlā'la'laē hā'nā' k'le'lak'ax lē'lē'lā'-
lax'dās. Wā, af'extā'laēm'lā'wisē gwā'-
hēs la'e 'wī'wēl tē'hē'la. Wā, laxlā'-
laēm'lāē k'ī'fēmsēs g'ō'kulōtē. Wā, 35
hē'xlā'laēm'lā'wis lā'g'ilas la aē'k'īlasō-
'sēs g'ō'kulōtē. Wā, laxlā'laēm'lāē
lē'g'ades Sē'wīdē lā'xēq. Wā, laxlā'-
laēm'lāē g'ēg'a'da. Wā, laxlā'laēm'lāē
xū'ngwādex'īdēs 'mā'zulag'īlīsē lā'xēq. 40
Wā, laēm' lā'ba.

4. K'wadzâ'ê (Sitting-on-Earth).¹

Sitting-on-Earth was living at Spring-Salmon River. One fine morning he started walking about, and searched for young cedars to peel off their bark. It did not seem to Sitting-on-Earth a long time that he was going to a place behind a large mountain named Having-Phosphorescence. It was a very short time that he was going, although it was far off. Then (Sitting-on-Earth) found a really good young cedar, and he cut around the butt-end and peeled off its bark. He had done so just once when he heard right behind him some one speaking, who said, "O friend Sitting-on-Earth! I come to invite you to go to my house. Where is your wife? She shall come also." Thus he said. Then Sitting-on-Earth replied to the one whom he heard speaking, and he said to him, "My wife cannot speak, for she is carved out of alder-wood, and she has hair of yellow cedar-bark." Then the man spoke again, but Sitting-on-Earth never turned his head. He said, "O friend! I am Most-Friendly. Come, let us go!" Thus he said.

Sitting-on-Earth went at once and followed the one who was really a handsome man. They walked a long time, and Most-Friendly tried to make Sitting-on-Earth happy. He said, "O friend! don't feel badly while we are

Wâ, hê'maalaséxs g'ô'kulaê Klwadzâ'ê lâx Sâ'ts'ala. Wâ, laxtâ'la'lae ê'k'a 'nâ'fâxa ga'â'laxs laxtâ'lae qâ's'ôd qâ's lê qâ'qesêls, la â'lax wâw'lema qaxtâ'las kuse'te'se'wa. Wâ, laxtâ'laem'la'wisê k'le'staak' q'â'lê K'wadzâ'-'yaxês lâ'g'ila laxtâ'lax â'laap'ayasa 'wâ'lasê n'g'â', lê'g'adês Bê'brnadê. Wâ, laxtâ'laem'lae l'ô'max'ôd 'nemâ'ôd lâ'laa laxtâ'laxa qwê'sâla m'â'at. Wâ, laxtâ'laem'la'wisê q'â'sa â'la la exp'ê'qela wâw'lema. Wâ, hêx'ôdaxtâ'laem'la'wisê Klwadzâ'ê k'uptex'ê'ndêq qâ's sâ'qlug'it'elôdêx ts'lagê'g'f'x'das. Wâ, hêx'â'lax'laem'la'wis â'ê's 'nê'm'p'ena hê'g'wê'x'ôdêxs laxtâ'lae wujâ'x'â'at'elaxa yâ'q'leg'â'la laxtâ'lax a'wâ'p'la-'yassa 'nê'k'a: "ya, qâst, Klwadzâ'yâ, g'â'x'en lê'falôl. qâ's lâ'x'â'laos lâ'x'en g'ô'kwê. Wâ, 'wêxtâ'lê lês genê'maôs qaxtâ'la g'â'xêsê ô'g'wâqa," 'nê'x'extâ'la'lae. Wâ, laxtâ'la'lae nâ'nax'ma'ê Klwadzâ'yaxês wujâ'la' yâ'q'ant'alaq. Wâ, laxtâ'la'lae 'nê'k'iq: "K'le'dzê' yâ'q'ent'alen genê'ma qaxtâ'laxs k'le'kwa'ê gumê'pa. Wâ, lôx sê'ya'nôx'sa dê'wêx." Wâ, laxtâ'la'lae ê't'êd yâ'q'leg'â'fêda bégwâ'nem. Laxtâ'laem'lae Klwadzâ'ê hê'wâxa 'mê'ls'ôda. Wâ, laxtâ'la'lae 'nê'k'a: "ya, qâst, nô'g'wâ'em Hê'lamôtaxtâ'yâ. Wâ, g'ê'laxtâ'la'la g'ens lâ'lag'ê," 'nê'x'lae.

Wâ, hê'x'ôdaxtâ'laem'la'wisê Klwadzâ'ê la lê'g'isa â'la laxtâ'lael ê's'ôy' bégwâ'nem. Wâ, laxtâ'laem'la'wisê g'ê'g'îls qâ'saxs la'ê ha'yalets'êlê Hê'lamôtaxtâ'yax Klwadzâ'ê. Wâ, laxtâ'la'lae 'nê'k'a: "ya, qâst, gwaxtâ'

¹ See Vol. III, p. 361.

going along, for my house is not far away. It is just beyond [almost as far as] ten large mountains." Thus he said. This did not seem important to [the mind of] Sitting-on-Earth; for Most-Friendly made (him feel) so, for he was a supernatural man. Now they had passed four large mountains when Sitting-on-Earth saw a house with a painted front. As soon as they approached it, a small man came to meet them. He said, "O friends! I have been sent out by Seer, our chief, to call in Most-Friendly and our friend Sitting-on-Earth to come and eat in his house." Thus he said.

Most-Friendly and Sitting-on-Earth went at once and followed him. As soon as the two men had entered the house, they discovered the chief, Seer, who lay on his back in the rear of the house. Then a mat was spread out on the floor, and they sat down. They were fed with tallow of the mountain-goat. As soon as they had finished this course, they were given clover-root to eat, and then they were given cinquefoil-root; and after they had finished eating, the speaker of the house of the chief spoke, and said, "O friend Sitting-on-Earth! have you a wife?" Thus was said to him. Sitting-on-Earth replied at once, and said, "O friend! I have a wife." Thus he said to him. Then the speaker of the house of the chief said to Sitting-on-Earth, "Take this mountain-goat wool and give it to your wife when you go home." Thus he said to him. Immediately

laxax' 'yá'x'se'més ná'qa'yós qaens
qá'ts'lená'x qaxs k'e'saa qwe'salen
g'ó'kwa, ha'lsela'mé qwe'sésa nqá's-
gemé awá' nar'ng'á," 'né'x'x'la'la'laé. 5
Wá, laxá'la'm'laé k'e'staay' la awí'la
lax ná'qa'yas K'wadzá'qé qaxtá'laxs
h'e'ma'e é'axés Hé'lamötáxtá'qé qaxtá'-
laxs k'e'sae aó'msé begwá'n'ména'yas.
Wá, laxá'la'm'la'wíse hayá'qaxa mó's-
gemé awó' nar'ng'axs la'é dó'x'wale'le 10
kl'wadzá'yaxa k'ladéssé'k'ila g'ó'kwa.
Wá, gr'lxá'la'm'la'wíse é'x'ng'aa'la
laxtá'la'qéss grá'xaasa begwá'nembida-
'wé la'la'laq. Wá, laxá'la'laé 'né'k'a:
'ya, qáqasta', 'ya'lagamentas Gá'wé- 15
g'maxt'nu'yá gr'igama'ya qen grá'xé
lé'lalól.Hé'lamötáxtá'qé t'e'wuns 'nemó'-
kwōx K'wadzá'ex qa's laxtá'laós t'e-
ywa' lāx g'ó'kwas," 'né'x'x'la'la'laé.

Hé'x'x'idaxtá'la'm'la'wíse lá'x'da'x' 20
hó'gwé'g'a'e Hé'lamötáxtá'qé tó K'wa-
dzá'yáq. Wá, gr'lxá'la'm'la'wíse hó'-
gwí'édá ma'ló'kwé laxtá'la'xax g'ó'kwaxs,
laxtá'laé dó'x'wale'laxa gr'igama'e, yix
Gá'wé'g'maxs t'e'g'ílaé laxtá'la'xax 25
ó'g'wiwa'ílasés g'ó'kwé. Wá, laxtá'-
la'm'la'wíse t'e'p'á'ílasé'wa k'e'wa'e
qaxtá'la k'wadzó'íltsoy'da'x'as. Wá,
hé'x'x'idaxtá'la'm'la'wíse tse'x'ílag'í'xa
yá'sikwasa 'm'lx'lowé. Wá, gr'lxá'- 30
la'm'la'wíse gwál, laxtá'la'laé hé'lig'en-
tsó'sa t'lex'só'sé. Wá, laxtá'la'laé
é'délasó'sa t'lex'sé'mé. Wá, gr'lxá'la-
m'la'wíse gwá'í'á'í'í' t'lywa'ss laxtá'laé
yá'q'leg'a'le yá'yáq'nté'mélasa gr'igá- 35
ma'e. Wá, laxtá'la'laé 'né'k'a: 'ya,
qást, K'wadzá'á, g'g'a'da'masa;" 'né-
x'só'x'la'la'laé. Wá, hé'x'x'idaxtá'la'm-
'la'wíse ná'nax'ma'e K'wadzá'yáq. Wá,
laxtá'la'laé 'né'k'a: 'ya, qást, g'g'a'- 40
da'men," 'né'x'la'eq. Wá, laxtá'la'laé
'né'k'e yá'yáq'nté'mélasa gr'igema'yax

Most-Friendly went and took up the wool. Then Most-Friendly and Sitting-on-Earth went out of the house of Seer.

They went over some more mountains, and then they discovered smoke. Sitting-on-Earth thought that it was the house of Most-Friendly that was now seen; but in vain he felt glad, for he was really tired from walking. As soon as they came near it, he discovered that it was a house. It had no door. As soon as they came to the outside of the house, Bluejay came out of the right-hand corner of the house. The door in the corner of the house was invisible. Then he said, "O friends! come into my house and eat." Thus he said to them. Most-Friendly and Sitting-on-Earth entered his house at once.

Then they saw that a mat was spread out. Most-Friendly and Sitting-on-Earth went straight to the mat that was spread out and sat down on it. As soon as they were seated, Bluejay went up to the shelf above, in the middle of the house, and took down a basket full of dried berries; and he put it down, and he took a dish and broke up the (cake of) dried berries into it. Then he poured water into it and mixed it. As soon as this was

K'wadzá⁹e: *Wé'g'it la dá'la'xwa plá'lemaxsa 'm'e'lxí.ōwé qaxtá'las tsá'yōsa-sōx laxtá'la'xēs gnm'māōs, qaxtá'laō lā' nā'nas¹⁰lō, "né'x'-laēq. Wā, hē'x'-'idaxtá'laem'la'wisē Hē'lamōtāxtā'ē laxtá'la 'mō'gullāxa plā'lemē. Wā, laxtá'laem'la'xāē la hō'qawrlsē Hē'lamōtāxtā'ē tō K'wadzá⁹e laxtá'la'x grō'kwās G'ā'wēg'mē.

Wā, laxtá'laem'la'xāē la'la'x'seq'lā' 10
lāxa nā'ng'ā. Wā, laxtá'la'laē dōx-
'wā'la'xax kwā's'ila. Wā, laxtá'laem-
'laē K'wadzá⁹e k'ō'taq hē'em grō'ēs
Hē'lamōtāxtā'ēs la dō'gul kwā's'ila.
Wā, laxtá'laem'laē wuf'e'm hē'lex'id 15
qaxs á'laē laxtá'la qe'lk'asēs qā'ts'ēnā'ē.
Wā, g'lx'tá'laem'la'wisē ē'x'ag'ā'ā'lā
lā'qēxs laxtá'laē dō'x'wā'ē'la'qēxs grō-
kwāē. Wā, laxtá'la'el k'le'ā's tē'x'ī'las.
Wā, g'lx'tá'laem'la'wisē lā'g'āa lāx 20
lā'sanā'yasa grō'kwāxs laxtá'laē Kus-
kuse' g'ā'xwēls laxtá'la'x hē'k'ō'dēnō-
lēmā'yasēs grō'kwē. Wā, laxtá'laem-
'laē tlā'yalē tē'x'ī'las grō'kwās laxtá'la'x
ō'nōlēmā'yasēs grō'kwē. Wā, laxtá' 25
la'laē 'nē'ka; "ya, 'nē'n'mokwā', gē'la
hō'gwin, lā'xgin grō'kwik' qā's lā'xwā-
ōs, 'né'x'-laēq. Wā, hē'x'-'idaxtá'laem-
'la'wisē laxtá'la hō'gwinē Hē'lamōtāx-
tā'ē tō K'wadzá⁹e laxtá'la'x grō'kwē. 30

Laxtá'laem'laē dō'qulaxa lē'bē'kwē
lē'wā'ya. Wā, hē'nā'kulaxtá'laem'la'-
wisē Hē'lamōtāxtā'ē tō K'wadzá⁹e
laxtá'la'x lē'bē'kwē lē'wā'ya qā's lax- 35
tá'le k'wadzō'laq. G'lx'tá'laem'la'wī
sē k'lusā'libxs lā'ē Kuskuse' lā'g'ō'stā-
laxtá'la'x lā'yā'hle lā'xa ē'k'le qaxtá'-
les axā'sōdēxa lā'bātē qō'tasa tē'qā'.
Wā, laxtá'la'laē ax'ā'laq. Wā, laxtá'-
la'la'xāē ax'ē'dxa lā'logumē qā's k'le'p 40
tsōdēsa tē'qā' lāq. Wā, laxtá'la'laē
gu'q'qā'sa 'wā'pē lāq qā's q'wē'sēdeq.

finished, he put the dish before Most-Friendly and his friend. Immediately they ate it; and as soon as they had finished eating, they went out of Bluejay's house.

Then they started again, and again they had passed one mountain when they met Sun-Maker the Mink. Sitting-on-Earth spoke at once glad by when that he saw him. Then Sitting-on-Earth said to him, "O friend! is the house of this chief, Most-Friendly, far from here?" Thus he said to him. Sun-Maker the Mink replied at once, and said, "O friend! it is not so very far. There are only four mountains on this side of the house of your companion." Thus he said to him. Then they started again, and one mountain had been passed by Most-Friendly when they discovered many houses. As soon as they approached the houses, they saw an old woman sitting on the ground outside at one end of the village.

Sitting-on-Earth questioned the old woman, and said, "Oh, where is the house of the chief in this village?" Thus he said to her. Immediately the old woman answered Sitting-on-Earth, and said, "Oh, my dear! that is the house of the chief with the pole standing in front of it and an eagle sitting on top of the pole. Don't wish to enter his house, else you will be eaten by the chief and his tribe." Thus she said to him. "Don't by any means enter,

Wá, g'ílxá'laem'lá'wíse gwá'la, laxtá'lae k'á'gembilas laxtá'lax Hé'lamótáx-tá'ē t'ē'wis 'nēmō'kwē. Wá, hé'x'í-daxtá'laem'lá'wíse hamx'í'dax'dá'xwēq. Wá, g'ílxá'laem'lá'wíse gwá' ha'má'pexs lá'x'dá'xwáē hō'qawils laxtá'lax g'ō'kwas Kuskusē. 5

Wá, laxtá'laem'laxaē ē'tléd qá's'ida. Wá, laxtá'laem'laxaá'wíse hayá'qaxa 'nē'msgemē neg'a'xs laxtá'lae ná'qō'na-kula tō l'ē'stag'í'lakwē. Wá, hé'x'í-daxtá'laem'lá'wíse K'iwadzá'ē mō'ml-k'á'lxas la'ē dō's'wale'laq. Wá, laxtá'laem'láe 'nē'k'ē K'iwadzá'yay: "ya, qastá, qwē'sáladzá'maē g'ō'kwas'gada g'í'gamēk, yis'ga Hé'lamótáx'tá'ēk?" 'nē'x'laēq. Wá, hé'x'í-daxtá'laem'láwíse l'ē'selag'í'lakwē ná'nax'mēq. Wá, laxtá'la'laē 'nē'k'a: "ya, qastá, k'ē't'sh-xtá'lōx qwē'sála, á'mōx mō's'gem ná'ē'ngá yōx gwá'sa'yaxsōx g'ō'kwaxsōx 'nē'x'á'laqōs," 'nē'x'laēq. Wá, laxtá'la'laē ē'tléd qá's'ídex'dá'xwa. Wá, hé'x'tá'la'lat'la la 'nē'msgema neg'a' la hayá'qasōs Hé'lamótáx'tá'yaxs laxtá'lae dō's'wale'laxa q'ē'nemē g'ō'kula. Wá, g'ílxá'laem'lá'wíse ē'x'ag'áá'l'ela laxtá'laxa g'ō'kulaxs laxtá'laē dō's'wale'laxa h'k'wá'na'ē k'wá'xsēg'a'las laxtá'lax g'ō'xsēg'a'yase g'ō's'ba'lasaxa g'ō'kula. 30

Hé'x'í-daxtá'laem'láwíse K'iwadzá'ē wulá'xa h'k'wá'na'ē. Wá, laxtá'la'laē 'nē'k'a: "ya, 'wí'dzē g'ō'kwasa g'í'gema'ya, lá'xwa g'ō'kulax," 'nē'x'laēq. Wá, hé'x'í-daxtá'laem'lá'wíse'da h'k'wá'na'ē ná'nax'mēx K'iwadzá'ē. Wá, laxtá'la'laē 'nē'k'a: "ya, adá, hé'x'tá'laem g'ō'x'sa g'í'gama'ēda lá'xsēk'ílaxa k'wá'xtá'laxa k'wē'kwē. Wá, gwá' axtá'lala la'ē'l, lax g'ō'kwas á'taxl'álas hamá'p'isō'sōxda g'í'gama'yax tō's'tá'lōs g'ō'kulótax," 'nē'x'laēq. "Wá, gwá'k'as 35

my dear!" Thus she said to him. "And do this: put on your dressed-skin blanket." Thus she said to him.

Sitting-on-Earth desired to see the inside of the house. Then he entered the house of the chief; and as soon as Sitting-on-Earth had gone in at the door, he was bitten by the savage door-keeper [of the door] of the chief's house. Then he was thrown at those in the rear of the house; and, behold! these, who were the wolves, bit him each once. Now Sitting-on-Earth was entirely devoured. As soon as the wolves had finished, they kept still. Then one of the Wolves, the Listener, spoke, and said, "O friends! I very much regret what we have done to our late friend. Go on, please, and let him be vomited up, that we may hear why he tried to come here." Thus he said. At once the Wolves were glad on account of his speech, and they all vomited. As soon as they had all vomited, (the flesh) was all gathered by one of the attendants of the chief. Then the water of life was sprinkled over it, and Sitting-on-Earth at once sat up and rubbed his eyes with his hands.

Then he was asked by the speaker of the house what he was doing. It occurred to Sitting-on-Earth that he would say he came to get a supernatural treasure; and the Listener of the Wolves spoke, and said, "Our friend comes to get a supernatural treasure from us."

axlā'la'nō la'e'lōl, adā', "ne'x'laxaēq.
"Wā, hēxā'la'mēsa, wē'ga 'hēx'ū'ntso
alā'g'imgema'x 'ne'x'unā'yax," ne'x'
"laxaēq.

Wā, laxlā'laem'laē Klwadzā'ē hē'l- 5
'wēqla qaxlā'les le dō's'wale'ax a'wī-
lelasa gō'kwē. Wā, laxlā'la'laē laē'l
laxlā'ax gō'kwasa g'igama'ē. Wā,
g'ixlā'ladzā'em'laē laē'le Klwadzā'ē,
laxlā'laxa tēx'ixlaxs la'ē hē'x'idaxlā'
laem q'lex'ū'ntsoā la'wistā'ildasa tēx'ixlax
gō'kwasa g'igama'ē. Wā, laxlā'laem-
'laē ts'lex'ē'dayō laxlā'laxa o'gwiwā'li-
hā. Wā, laxlā'laem'laē 'nā'tnem-
plē'nōdāla q'lex'ū'dēda ēa'a'nē'maxōl. 15
Wā, laxlā'laem'laē 'wī'la hamx'itse'wē
Klwadzawē'x'dē. Wā, g'ixlā'laem'laē
wisē gwā'la ēa'a'nē'maxs laxlā'laē
se'lt'ēda. Lā'ālas yā'q'leg'a'fēda 'ne-
mō'kwē ā'a'nē'maxa hō'laql'issas. Wā, 20
laxlā'la'laē 'ne'ka: "ya, 'nē'nimōkwā',
xi'nūlēgin mā'yatasens gwē'x'idaasa-
xens 'nemō'x'dē. Wē'g'ix'da'x'la wā'x
hō'x'widaxlā'lasō' qaxlā'laems hō'lelex
g'ā'xēdasōx wā'x'a," 'nē'x'laē. Wā, 25
hē'x'idaxlā'laem'la'wisā ēa'a'nē'mē'ē'x-
'ak'tx wā'ldemas. Wā, ladzē'kas'laē
hō'x'widax'da'xwa. Wā, g'ixlā'laem-
'la'wisē 'wī'la hō'x'widexs laxlā'laē
q'ap'ē'x'ū'ntsoā 'nemō'kwē laxlā'ax 30
a'yī'kwasa g'igama'ē. Wā, laxlā'la'laē
xō's'idayuwēda q'ula'ō'sta laxlā'laq. Wā,
hē'x'idaxlā'laem'la'wisē k'wā'g'a'liē
Klwadzā'ē qa's dzēdzē'stō's'widēsēs
a'yāsō'wē. 35

Wā, laxlā'la'laē wulā'sē'wa, yixlā'las
yā'yaqlente'mēlasa gō'kwē lax 'yā'la-
g'islas. Wā, laxlā'la'laē Klwadzā'ē
g'ig'raex'ēdex qa's 'ne'k'ēss lā'logwas-
dē'yāē. Wā, hē'x'idaxlā'laem'la'wisā 40
hō'laq'lesasa ā'a'nē'mē yā'q'leg'a'la.
Wā, laxlā'la'laē 'ne'ka: "lā'logwas-

Then he said. Then the chief of the Wolves spoke, and said, "This my harpoon-shaft shall go to our friend, that he may get everything easily." Thus he said to him. As soon as he had finished, he spoke again: "This feast-dish with a serpent-head at each end shall also go to him, and this death-bringer, and this water of life." Thus he said to him. Then he finished. Then Sitting-on-Earth was sent [to come] home; and they folded up the harpoon-shaft and the serpent feast-dish, the death-bringer, and also the water of life, and they were now only a handful. Then it was given to Sitting-on-Earth, and he went out of the house.

Then he just discovered the old woman sitting there. Sitting-on-Earth questioned her, and said, "Oh, my dear! where is Most-Friendly?" Thus he said to her. The old woman replied at once, and said, "Oh, my dear! don't talk about him. Just go home, else you will stay away from your house." Thus she said to him. Sitting-on-Earth started at once to go home. As soon as he came to his house, he took his water of life and sprinkled it over his carved elder wife. Now his wife became really a live woman. Then the harpoon-shaft and the serpent feast-dish grew [to full size].

Then he went hunting sea-otters and seals at Blind Island. He obtained

de'yaxlā'la'laens 'nemō'kwēx," 'nē'x'laē.
 Wā, hē'x'idaxlā'laem'la'wisa g'igama-
 'yasa ā'a'nē'mē yā'q'leg'a'la. Wā, lax-
 lā'la'laē 'nē'k'a: "Laxlā'la'mōx lā'lem
 mā'stōx lā'xens 'nemō'kwēx qa wē'gil- 5
 tsōx hō'hemā'la'la 'nā'šwa," 'nē'x'laēq.
 Wā, g'ilxīā'laem'la'wisē gwā'la laxlā-
 laē ē'dzaqwa yā'q'leg'a'la: "Wā, lā'm-
 xaax' lā'lg'ada lō'q'lehex' wā'x'sgem
 s'isūta. Wā, g'a'mē'sēga halā'yuk"; 10
 wā,g'a'mē'sēga q'lulā'stak," 'nē'x'laēq.
 Wā, laxlā'laem'laē gwā'la. Wā, lax-
 lā'laem'laē 'yā'lagemē K'wadzā'ē qa's
 grā'x'slāla lag'i nā'nakwa. Wā, lax-
 lā'laem'laē k'ō'ssentsē'wa mā'stō tē- 15
 'wa lō'q'litē s'isūta tē'wa halā'yu, wā,
 hē'mestēda q'lulā'sta. Wā, laxlā'la-
 em'laē ā'tm hē'f'asgemēx q'wē'tsemē-
 sē'wāē. Wā, laxlā'laem'laē t'sowē'
 laxlā'lax K'wadzā'ē. Wā, g'ā'x'xiā'- 20
 laem'laē lā'wels lā'xa g'ō'kwē.

Wā, laxlā'laem'laē ā'tm dō's'wale'-
 laxa hēk'wā'nā'yaxs klwā'sa'ē. Wā,
 laxlā'la'laē wulē' K'wadzā'yag. Wā,
 laxlā'la'laē 'nē'k'a? "yā, ād, 'wī'studē 25
 Hē'lamōtaxtā'ya," 'nē'x'laēq. Wā,
 hē'x'idaxlā'laem'la'wisa hēk'wā'nā'ē nā-
 nax'mēq. Wā, laxlā'la'laē 'nē'k'a: "yā,
 adā', gwā'las gwā'gwēx's'āla laxlā'laqē.
 Hā'g'a ā'tm nā'nakux ā'tas xuk'lā'x- 30
 tālalaxōl lax g'ō'kwasē," 'nē'x'laēq.
 Wā, hē'x'idaxlā'laem'la'wisē K'wa-
 dzā'ē grāx qa's'id qa's grā'sē nā'nakwa.
 Wā, g'ilxīā'laem'la'wisē grā'x'ala'la
 lā'xēs g'ō'kwaxs laxlā'laē hē'x'idāem 35
 ax'ē'dxēs q'lulā'sta qa's xō's'idēxēs
 k'ē's'dē gūnē'p gūnē'ma. Wā, laxlā'-
 laem'laē ā'lax'īd la q'lulā' t'sēdā'qē
 gūnē'mas. Wā, laxlā'laem'laē q'wāx-
 'ēdē mā'stās tē'wa lō'q'litē s'isūta. 40
 Wā, laxlā'laem'laē alē'šwaxa q'lā'sa
 lāx Sā'lōts'la tē'wa mē'gwatē. Wā,

everything very easily now. Then he invited all the ancestors of the Dzā'wadrēnox⁸, and he feasted them on many seals. Then he always went to war with his death-bringer at the places where he found tribes. Then he was asked by his tribe to bring to life those who had been dead for a long time, and Sitting-on-Earth was paid for it canoes and slaves. He always invited the tribes (to his feasts). Now he became a real chief. That is the end.

laxtā'laem'laē lō'max⁸id la hō'temalaxa
 8nā'šwa. Wā, laxtā'laem'laē lē'x'le-
 lēsaxa g'ā'lāsa Dzā'wadrēnoxwē qa's
 klwē'lasēsa qlē'nēmē mē'gwat laxtā'laq.
 Wā, laxtā'laem hē'munafem la w'nas- 5
 sēs halā'yowē lā'xēs qlē'stase'wē ax-
 'ā'tsa lē'lqwalata'ē. Wā, hēxtā'la'mē-
 sēs laxtā'laē axk'lā'lasō'sēs g'ō'kulōtē
 qa's qlulā'x'idāmasēxa wā'x'em la
 gē'gāla hē'la'. Wā, hē'mis halā'qasō- 10
 gwitex Klwadzā'ē, yisa g'ā'lā lē'wa
 qlā'q'lek-ō. Wā, laxtā'laem'laē hē'me-
 nafem lē'helaxa lē'lqwalata'ē. Wā,
 laxtā'laem'laē ā'lax⁸id la grīgama'ya.
 Wā, la'm la'ba. 15

III. TRADITION OF THE GWA'WAËNOX¹.

Ts'ó'gulis (First-Beaver).¹

The ancestors of the Gwa'waënox¹ lived at a place named He'gëms. The name of one man was First-Beaver; and he had a younger brother, Paddled-to. Paddled-to acted like a fool, but First-Beaver always rubbed his body with hemlock-branches. He was very strong. He twisted thick yew-trees. Then the father of First-Beaver felt badly because Paddled-to just slept all the time, and because he was foolish. Then the man kicked Paddled-to, and said, "O Fool! don't think too much [only] of sleeping. Look at your elder brother! He is all the time rubbing his body with hemlock-branches." Thus said the man to Paddled-to. The name of the father of Paddled-to is not known, for he was not a chief. He had three sons. The eldest one was First-Beaver, and the foolish one was Paddled-to. The youngest one was Born-to-be-always-Chief.

Now Paddled-to was kicked by his father. Paddled-to at once lay down in his bed. Then he made up his mind to go and commit suicide in the woods. As soon as night came, Paddled-to arose, went out of the house, and started. Then he went into the woods. He kept on walking during the night. In the morning, when day came, he

Hé¹maa¹lasëxs hé¹e g¹ó'kulé g¹á'lasa Gwa'waënox¹ lá'xa awi¹nagwisé lé'gádés Hé'gëmsé. Wa, lá¹laé lé'gádéda begwánemas Ts'ó'gulis. Wa, lá¹laé ts'á¹yanux¹ Sé'widé. Wa, laxlá¹laé ná¹olate Sé'widé. Wa, lá¹lat.a hé¹minata¹mé Ts'ó'gulisé q'wá¹xétasa q'wá¹xé lá¹xés ó'k'wina¹é. Wa, laxlá¹la¹laé á'la ló'kwa. Wa, lá¹m¹laé sí¹paxa lés¹lékwé¹ l'í¹mqla ló¹'sa. Wa, laxlá¹la¹laé ts'lé¹t'la ná¹qa¹yas ó'mpas Ts'ó'gulisé qa Sé'widaxs á¹maé hé¹menata¹m mé¹xa ló¹'xs nenó¹'laé. Wa, lá¹laé kwá¹s'ídéda begwá¹nemax Sé'widé. Wa, lá¹laé 'né¹'k'a: *yá¹xt'ál nenó¹'lo, gwá¹las xé¹nléla lé¹'x'aem ná¹qa¹é mé¹'xa. Dó¹qwas 'nó¹'la, hé¹menata¹xt'á¹la¹maé q'wá¹xétasa q'wá¹xé lá¹xés ó'k'wina¹é, 'né¹'x'laéda begwá¹nemax Sé'widé. Wa, lá¹m¹laé k'les q'á¹'tadé lé'gëmas ó'mpas Sé'widé qaxs k'les¹maé g'í¹gamé¹'ída. Wa, yú¹dukwé sá¹'sëmas. Wa, hé¹'em 'nó¹'last'í¹grema¹é Ts'ó'gulisé, wa, hé¹'mí¹séda nenó¹'lowé, yix Sé'widé, wa, hé¹'mí¹sé Xwé¹'x'wélung'í¹lakwé amá¹'í¹nxa¹'ya. Wa, lá¹m¹x'dé kwá¹s'ítse¹wé Sé'widaxés ó'mpé. Wa, hé¹'x'ídám¹'lá¹wisé, yix Sé'widé la ku¹l'g'a'í¹l lá¹xés g'aé¹lasé. Wa, lá¹m¹laé ná¹náqéx'sila qa's lá¹lag'í¹l tó¹'yag'í¹l lá¹'xa á¹'l'é. Wa, g'í¹T'ím- 'lá¹wisé gá¹'nuf'í¹d, lá¹'é Sé'widé tá¹'s'wid qa's lá¹ lá¹wéls lá¹xés g'ó¹'kwé, qa's lá¹ qa's'ída. Wa, lá¹m¹ lá¹ lá¹'xa á¹'l'é. Wa, lá¹laé qá¹saxa gá¹'nui¹é. Wa,

¹ See a reference to Ts'ó'gulis and his brother, Vol. III, p. 158.

was still walking. Night came again. Then he went to sleep. In the morning, when day came, he went into a small river; and after he had been in the water of the river, he started again. Night came again, and he again took a rest and went into a pond. As soon as he had finished, he went to sleep. In the morning, when day came, he started again, and it was not yet evening when he arrived at a large lake. He sat down on the shore. Then he took off his blanket and just sat on the ground.

Then he saw that the lake was rising; and he thought he would see what the rising of the waters meant. The water came to his feet and went back again. It went down as far as it had been before; and it was not long before it rose again. Then it came up to his knees, and now he saw a small devil-fish going around on the right side from where he was sitting in the water. As soon as the little devil-fish had gone around, it swam away. Then the water went down again, and the place where Paddled-to was sitting again became dry ground. Then he strengthened his heart not to be afraid on account of what the water was doing.

He had not been sitting on the ground long when the lake began to rise again. Then it came up to his breast. Now he saw again the small devil-fish coming and going around at his right side. As soon as it had gone around, the water went down again, and the little devil-fish went out towards the middle

la^olae^o 'na^ox^o'idxa ga^ola; wa, la^olae^o qa^osax^osa^oma. Wa, la^olae^o e^otled ga^onul^o'ida. Wa, la^om^olae^o me^o'e^oda. Wa, la^olae^o e^otled 'na^ox^o'idxa ga^ola. Wa, la^o'^olae^o la^ostex^o'id la^oxa wa^obida^owe. Wa, 5
gr^otem^o'la^owise gw^oal la^osta^o la^oxa w^oaxs la^oe e^otled qa^o'sida. Wa, la^olae^o e^otled ga^onul^o'ida. Wa, la^om^oxae^o e^otled x^o'o^o's^o'id qa^os la^ostex^o'id la^oxa q^o'se. Wa, gr^otem^o'la^owis gw^oala, la^oe me^o'e^oda. 10
Wa, la^olae^o 'na^ox^o'idxa ga^olaxs lax^ola^o'^olae^o e^otled qa^o'sida. Wa, k^o'e^os'em^o'la^o'wis dza^oq^owaxs la^oe la^ogaat^ola la^osa le^ox^o dze^ola^ola. Wa, la^olae^o k^owa^oga^og^ondeq. Wa, la^ox^ola^olae^o x^o'nx^o'idxes 'm^o'x^oma^o'e. Wa, la^olae^o a^o'em k^owa^osa. 15

Wa, lax^ola^o'lae^o do^oqulaxa dze^ola^olaxs pa^otn^o'n^okulae. Wa, la^olae^o 'ne^onk^o'lex^o'id qa^os we^o'gi do^oq^owalax^o wo^o'laa^o's^olaxa la pa^otn^o'n^okula. Wa, ga^o'ax^oax^o' 20
laem^o'laeda 'wa^ope lax gr^o'g^ogw^oy^oas. Wa, la^olae^o ae^o'daaqa. Wa, la^olae^o e^ots^oms^ola la^o'xes 'wa^o'lafa^osd^o. Wa, k^o'e^os'lat^ola ga^olaxs ga^o'ax^oax^o'lae^o e^ot^ol^osd^osa. Wa, la^om^olae^o t^olap^o'e^ode ok^owa. 25
x^o'a'yas. La^om^olae^o do^oqulaxa taq^o'wa^o'bida^owe ga^ox he^ok^o'lawe^o'sta laq^o la^o'xes k^o'wa^ost^ots^ole^o'na^oyaxa 'wa^ope. Wa, gr^otem^o'la^owise le^o'steda taq^o'wa^o'bida^owe, la^oe e^otled ma^o'xtla. Wa, la^olae^o e^otled x^o'o^o' 30
t^olex^o'ideda 'wa^ope. Wa, la^om^oxae^o le^o'm^o'w^orlse k^o'wadza^o'sas Se^o'wide. Wa, la^om^o'lae^o p^o'a^o'sax^oes na^o'qa^oe qa^os k^o'e^o'sel k^o'hela^o'tses he^o'g^o'thas gw^oe^o'g^oileda 'wa^ope.

Wa, w^o'la^o'xax^o'aladze^olae^o ge^o's k^owa^o'sa^oxs la^oe e^otled pa^o'fideda dze^ola^ole. Wa, la^om^olae^o t^olap^o'e^ode dza^o'mas. Wa, la^om^olae^o e^otled do^oqulaxa taq^o'wa^o'bida^o'waxs ga^o'xae e^otled he^o'k^o'lawe^o'stala le^osta^olaq. Wa, gr^otem^o'la^owise le^o'staq 40
la^oe e^otled x^o'o^o't^olex^o'ideda 'wa^ope. Wa, la^om^olae^o e^otled la^ola^o'steda taq^o'wa^o'bi-

of the lake. Now his heart was strong, (and he resolved) not to rise from the ground; and it was not long before the water came up again. It reached his neck. Then the small devil-fish came again and went around at his right side. As soon as the little devil-fish had gone behind his back, it became large and spread itself over Paddled-to, and Paddled-to was taken into the water by the devil-fish, which was now large. Then Paddled-to was taken into the house of the one who is called Wealthy. Then Paddled-to saw the chief sitting down in the rear of a large house with snapping door. All the rafters of the house were sea-lions; and also the four posts, and the cross-beam on top of the posts, had sea-lions at each end; and the posts in the rear of the house were the same; and the two long beams of the house also had sea-lions at the ends; and the house had four platforms on its floor. Two speaking-posts stood one on each side of the door.

As soon as Paddled-to entered, the one on the right-hand side of the door spoke, and said, "Attack this stranger who has come into your house, Copper-Maker." Thus he said. Then the one on the left-hand side of the door also spoke, and said, "Treat him well. He came to get a supernatural treasure from you, chief." Then he stopped speaking, and the attendant spoke, and said, "O friend Paddled-to! take care! This is the house of Chief Copper-Maker, whom you call Wealthy at the place where you come from." Thus he said. "You shall stay only four days at this house, if (in this time) you learn all that refers to the supernatural treas-

da'wē. Wā, la'm'laē lā'k'wēmāsē nā-
qa'yas qa's k'le'sē tā'sulsā. Wā, k'le's-
'lāla gā'laxs g'ā's'axlā'laē c'it'usdēsēda
'wā'pē. Wā, la'm'laē tlap'ē daxlā'le
q'ō'q'ō'nās. Wā, g'ā's'laēda taql'wa' 5
bida'wē c'it'ēd hē'l'k'lawē'stā'la lē'stā-
laq. Wā, g'it'ēm'la'wisēda taql'wa'bi-
da'wē la'lax aw'ig'ā'yas la'ē hē's'idā'ēm
q'wā's'ida. Wā, la'm'laē hah'xse'mdx 10
Sē'widē. Wā, la'mē lē'ndzēmē Sē'wi-
dāsa 'wā'lasē la taql'wa'. Wā, la'mē
laē'ēmē Sē'widē lāx g'ō'kwasa Q'ō'-
mogwēx'ā. Wā, la'm'laē dō's'wāl'ē
Sē'widāxa g'it'gama'yaxs k'wā'kwagō-
lēwa'līdāē lā'xa 'wā'lasē k'ā'max'āma- 15
qlā'stō t'ēx'ī'la. Wā, lā'laē nā'šwām
l'ē's'ēnē puš'ba'lāsa g'ō'kwē t'ē'wa
t'ē'ā'mē mō't'sāqa t'ē'wa gē'stā'yasa
t'ē'ā'mē wā's'xg'm t'ē'l'ē's'ēna. Wā,
hē'mxā'wis gwā'fēda ā'l'ē'ba'ē t'ē'ā'- 20
ma. Wā, la t'ē'l'ē'x'bā'at'mxāēda mā'l-
tslā'qē k'ē'k'atē'wē, yisa g'ō'kwē. Wā,
la mō's'widaxal'ēl'ē dzō'yaqa'yas. Wā,
lā'laē t'ā'wila mā'ō'kwē yēyā'q'ent'ēq
lā'xa wā's'ō'stā'līfāsa t'ēx'ī'la. 25

Wā, g'it'ēm'x'd'laē laē'l'ē Sē'widē,
lā'asē yā'q'ēg'ā'fēda hē'l'k'lotstā'līfē.
Wā, lā'laē 'nē'k'a: "Wā'x'lā'lalaqwa'i-
xwa a'mā'mēx g'ā'xēl lāxs g'ō'kwaqōs;
lā'q'wag'ī'āi," nē's'laē. Wā, lā'laē 30
ō'g'wāqa yā'q'ēg'ā'fē gē'mxōstā'līfāsa
t'ēx'ī'la. Wā, lā'laē 'nē'k'a: "Lē'k'i-
lalaqwa'i' t'ā'togwasda'yōx lāi g'it'gama-
'yāi," nē's'laē. Wā, lā'laē q'wē'fēda,
lā'ā'las yā'q'ēg'ā'fēda n'lkwē. Wā, 35
lā'laē 'nē'k'a: "šya, qāst. Sē'widā,
wē'g'ī'la yā'l'ā'lex yō's'x'lā'ēm g'ō's'sa
g'it'gama'ēx lā'q'wag'ī'ā, yixēs gwō'yā's
Q'ō'mogwā'ya lā'xēs g'ē's'idā'sāōs,"
'nē's'laē. "Wā, mō'p'ēnšwa'sālar'm'les 40
lā'xwa g'ō's'laqōs qasō g'wō'yō'l' lāx q'lā-
'ā'ā'la lā'xōx g'way'lā'lasaxs lā'xōs

beach there. Then Paddled-to started and went with Born-to-be-Head-Harpooner to the village. They were not seen by the common people, for they had supernatural power. Then Paddled-to said, "This man of this tribe here is handsome." Thus he said. Then Paddled-to was questioned by the killer-whale, Born-to-be-Head-Harpooner. He said, "O friend Paddled-to! do you desire to have the handsome man to whom you refer?" Thus he said. Paddled-to replied at once, and said, "Yes, I should like to have him." Thus he said. Then Born-to-be-Head-Harpooner started with Paddled-to, and Paddled-to caught sight of the man. Then Born-to-be-Head-Harpooner ran after the man, and Born-to-be-Head-Harpooner took hold of him. At once there were two men. The man's soul was following Born-to-be-Head-Harpooner. Paddled-to and Born-to-be-Head-Harpooner went back at once to their camp-fire at the mouth of Bella Coola River.

Immediately they took the little canoe for the one who had just arrived. Then Paddled-to and the Bella Coola were friends, and they went home. They at once got ready and started. They [the many people] launched their canoes and went back southward. Then they arrived at Monster-Receiptacle, for that is the house of Wealthy. When the Killer-Whales arrived at the beach of the house of Chief Copper-Maker, Copper-Maker called the Killer-Whales in. Then Born-to-be-Head-Harpooner told him that Paddled-to desired one man from among the Bella Coola. He said,

lā'qē. Wa, lae'm'lae qā's'ide Sē'wide
 qa's lā'x'da'xwē lō Alē'xumē'g'flakwē
 lā'xa g'ō'kula. Wa, lae'm'lae k'fēs
 dō'guftsā bā'xusē begwā'nema qaxs
 nā'naulakwāē. Wa, lae'm'la'wise 'nē-
 k'ē Sē'wide: *É'x-lāōsda begwā'nemēx
 lā'xwa lē'lqalata'ēx,* 'nē'x'laē. Wa,
 lā'laē wuā'sē'wē Sē'widastā mā's'ēno-
 xwē, yix Alē'xumē'g'flakwē. Wa, lā-
 'laē 'nē'ka: *'ya, qāst, Sē'wid, ax'ē'xs-
 dsēxwa gwō'yā'qōs ēx' begwā'nemaa?'
 'nē'x'laē. Wa, hē'x'idam'lā'wise
 Sē'wide nā'nax'mēq. Wa, lā'laē 'nē-
 ka: *'A, ax'ē'xsdenlaq,* 'nē'x'laē.
 Wa, hē'x'ida'xtā'larm'lā'wise la qā's-
 'ide Alē'xumē'g'flakwē lō Sē'wide.
 Wa, lā'laē dō'x'walē Sē'widaxa be-
 gwā'nemē. Wa, lā'laē qā'qēx'ide Alē-
 xumē'g'flakwaxa begwā'nemē. Wa,
 lā'laē dā'x'ide Alē'xumē'g'flakwaq. 20
 Wa, hē'x'idam'lā'wise la ma'lō's'wi-
 dēda begwā'nemē. Wa, hē'em'el be-
 xu'nēx'desēda grā'xē lā'sgemēx Alē-
 xumē'g'flakwē. Wa, hē'x'idax'tā'la-
 em'lā'wise la nā'nakwē Sē'wide lō
 Alē'xumē'g'flakwē lā'xēs lēq'lā'sē lāx
 ō's'siwa'yasa wā'sa Br'l'yula.

Wa, hē'x'idam'lā'wise ax'ē'tse'wa
 xwā'xwagumē qāē'da t'lqalaq. Wa,
 lae'm'laē 'nā'mōk'alē Sē'wide lē'wa 30
 Br'l'yula. Wa, grā'x'em'laē nā'nakwa.
 Wa, hē'x'idam'lā'wise xwā'naf'id qa's
 alē's'wide. Wa, lā'dzēk'as'em'laē lēl-
 ste'ndxēs 'yāē'yats'ē. Wa, grā'x'em'laē
 'nēk'a'la. Wa, grā'x'laē grā'x'alē'la 35
 lā'xōx axā'xs Tsē'gwatslē qaxs yāā'xōt.
 g'ō'y'sa Qlō'mogwa'yōx. Wa, lāxtā'-
 la'laē lā'g'a'lisēda mar'mx'ēnoxwē lāx
 lēmā'isās grō'kwāsēs gr'gama'ē lā'-
 qwag'ila. Lar'm'laē lā'lelālē lā'qwa- 40
 g'ilaxa mā'emx'ēnoxwē. Wa, lae'm'laē
 ts'lek'lā'nlē Alē'xumē'g'flakwaxs ax-

"He came with us." Thus he said. Then Copper-Maker was really glad on account of Paddled-to, because he was not reluctant to tell his mind to Born-to-be-Head-Harpooneer.

Then Copper-Maker spoke again, and said, "O friend Paddled-to! you have been to see all my servants all around our world. Now prepare to go home to your country. You shall go up with this house, and your parents shall come to live on the shore at the place where you are to appear." Thus said Copper-Maker. "The name of your house is Sea-Lions-all-over. Now this is the end of your having the name Paddled-to. Now you have the name Born-to-be-Head-of-the-World. You have been to Wind-at-Edge-of-our-World, and therefore your name will be Going-around-the-World and Having-all-Dances in the winter dance, and you shall be War-Dancer. Now go up with your house. Now you have great supernatural power." The house came up and floated on the water at Monster-Receptacle.

Born-to-be-Head-of-the-World was standing in the door of his house. His parents lived at Gu'mgumliga, on the other side of Monster-Receptacle. The younger brother of Born-to-be-Head-of-the-World, Born-to-be-always-Chief, was playing on the beach outside of his house. Then he discovered the large house drifting down with the tide. Then Born-to-be-always-Chief recognized his elder brother. He called his father and his mother. His father and his mother came at once; and they all recognized him.

⁵é'xsdæ Sé'widaxa 'nemó'kwé bégwá-nem g'á'yól lá'xa Bē'lyula; 'né's'laē: "Wa, g'á's'mēsōs g'axinu's", 'né's'laē. Wā, lā'laē á'lael 'mó'le lā'qwa-gilas Sé'widaxs k'le sae ha'la'la 'né's'sēs ná'qa'e lāx Alé'xumē'g'í'lakwē.

Wā, lā'laē ē'dzaqwa yā'qleg'a'le lā'qwa-gila. Wā, lā'laē 'né'ka: "Wā, qāst, Sé'wid, lā'mx'des dō'ssē'stā'liselaxen hēhē'lobahs'āna'yax lā'xōx awi-¹⁰ 'staxsens 'nā'lax. Wā, wē'g'a gwā-nalax qa's lā'lag'aōs nā'nakwa lā'sēs awi'nagwisaōs. Wā, hā'g'illa ē'k'le-¹⁵ 'staltsa g'ō'kwēs qaxs g'á'xōx g'í'ga-ōlnokwaxs g'ō'kula lā'xōx á'la'yaxsōs né'pidaā'st'ēx," 'né's'laē lā'qwa-gila. "Wā, hē'm lē'g'msōs g'ō's'qōsē lā'lēxōltse'mē. Wā, lā'ms gwāl lē'gad-²⁰ ds Sé'widē. Wā, lā'ms lē'gadlēs 'nā'lanōkumē'g'í'lakwē. Wā, lā'm-²⁵ lax'des lāx Yūwē'gendayusens 'nā'lax. Wā, hē'mis lā'g'illaōs lē'gadlēs Lē'stā'lisē tō 'w'la'la'lihdē lā'xa ts'le'ts'le'qa; lā'ms tō's'wid'ōi. Wā, hā'g'a'masi ē'k'le'stax lē'wōs g'ō'kwēs. Lā'ms²⁵ 'wā'las nau'alakwōt." Wā, g'á's'laē p'ix-ō's'tāwēda g'ō'kwē lāx Ts'le'gwats'ē.

Wā, lā'm'la'wisē t'a's'stā'las'laē 'nā'lanōkumē'g'í'lakwaxa t'ēx'lasēs g'ō'kwē. Wā, lā'laē yō g'ō'kulē g'í'g'āōlnokwāsē yōx Gu'mgumlig'ax ap'sō-³⁰ taxs Ts'le'gwats'ē. Wā, lā'laē á'mh'lesē ts'la'yas 'nā'lanōkumē'g'í'lakwē, yix Xwē's'xwēlm'g'í'lakwē lāx lā'sanā'yāsēs g'ō'kwē. Wā, hē'mis lā dō's'wa-³⁵ lēlaxa 'wā'lasē g'ō'kwa, yix ts'la'qaxrlāē lā'xa ts'la'la. Wā, lā'm'laē Xwē's'xwēlm'g'í'lakwē 'mā't'lalaxmēs 'mō'la. Wā, lā'laē lē'lalaxēs ō'mpē lē'wis abē'mpē. Wā, hē'x'idam'la'wisē g'ā-xē ō'mpas lē'wis abē'mpē. Wā, lā'm-⁴⁰ 'laē 'nā'xwā'em 'mā't'lalax'da'xwāq.

As soon as Born-to-be-Head-of-the-World knew that his parents had seen him, his house went down again. Then he disappeared again. His parents started at once to go to He'gams to call the tribe to come and stay at Gu'mgumli'ga. As soon as Born-to-be-always-Chief arrived at He'gams, he reported to his father's tribe. The ancestors of the Gwa'waënox³ at once got ready; and in the morning, when day came, they loaded their canoes and went to Gu'mgumli'ga.

They lived in Gu'mgumli'ga for a long time. Then they discovered again the large house. It appeared at the place where it had appeared before. The ancestors of the Gwa'waënox³ all saw Born-to-be-Head-of-the-World standing in the door of the large house. Then they launched four large canoes, and all the men paddled, going to the place where the large house was floating. When they came near, it went down. The tribe did not get the house. For a long time it was not seen again.

Then [his] parents felt badly. Born-to-be-always-Chief started for the other side of the point at Gu'mgumli'ga. Then he saw a large bull-head with a man's face. Then Born-to-be-always-Chief ran and saw it from near by. He recognized Born-to-be-Head-of-the-World. Then he ran and tried to tell his parents. He was only struck by his father, for he did not believe him; and the father of Born-to-be-Head-

Wa, gi'tem'la'wise q'la'lele 'na'lanokum'e'g'ilakwaxes gi'ga'obnokwe, lar'm do'qulaq, wa, la'lae e'tled 'wu'ns'ideda g'o'kwé. Wa, lar'm'lae e'tled x'is'e'da. Wa, la'lae he'x'ida'mé gi'ga'obnokwas 5
ale's'wid qa's lé lax Hé'gamsé. Wa, lar'm'lae la' lé'la'la'xés g'o'kuloté qa g'a'xés 'ma'wa lax Gu'mgumli'ga. Wa, gi'tem'lae la'g'a'ise Xwe'x'xwelmg'i-
'lakwé lax Hé'gamsé, la'e he'x'ida'mé 10
ts'ek'la'Fedex g'o'kulotasés o'mpé. Wa, he'x'ida'm'la'wise xwa'na'ideda g'a-
lisa Gwa'waënoxwé. Wa, la'lae 'na-
x'idxa gaa'laxx la'e 'mo'ssaxés g'ig'a-
'la. Wa, g'a'x'mé lax Gu'mgumli'ga. 15

Wa, la'lae ga'gida hé g'o'kulé Gu'mgumli'ga, la'e e'tled do's'watateda 'w'ala'sé g'o'kwa. Hé'tem'laxae q'la's-
'wides gi'lx'dé q'la's'wida'asa. Wa, 20
lar'm'lae 'na'swam do'qula'laeda g'a-
lisa Gwa'waënoxwax 'na'lanokum'e'g'i-
'lakwaxs ta'xwalaé lax téx'ila'sa 'w'-
lase g'o'kwa. Wa, he'x'ida'x'la'laem-
'la'wise w'xst'e'ntse'wéda mo'tlaqé 25
awo' g'ig'a'la. Wa, la'lae se'x'widé
'na'swéda bé'bigwa'némé la'laa la'xa
pex'a'la 'w'alas g'o'kwa. Wa, laem-
'la'wise e'x'agra'ala la'qéss la'e 'wu'ns-
'ida. Wa, lar'm'lae wio'téda lé'qwa-
lata'yaxa g'o'kwé. Wa, la'lae ga'la 30
k'etés do's'wat'ela.

Wa, lar'm'lae 'ya'x'ide ná'qa'yas gi'ga'obnokwas. Wa, la'lae qa's'ide Xwe'x'xwelmg'i'lakwé lax qwe'sadze-
'yasa a'wi'ba'e lax Gu'mgumli'ga. 35
Wa, la'lae do's'wat'adasa 'w'ala'sé
k'o'ma'. Wa, la'lae bigwa'némé g'o-
guma'yas. Wa, la'lae dzi'ly'widé
Xwe'x'xwelmg'i'lakwé qa's lé 'm'xwa'-
platoq. Wa, lar'm'lae 'ma't'alaqéss 40
hé'm'lae 'na'lanokum'e'g'i'lakwé. Wa,
la'lae dzi'ly'wid qa's lé wax' né'laxés

of-the-World said, "Go away! Why did you come and speak thus, like [imitating] those who deride my late son?"

Dirt was thrown on the roof of his house by his tribe, and he was just driven away by his tribe. Therefore he lived in a small house at the foot of the hill (on which the village stood). When the tribe threw the refuse from their meals down the hill, it rolled right down and stopped at the side of his house; some of the people eased themselves on the side of the hill, and it went right down to the little house of the father of Born-to-be-Head-of-the-World. That is what is referred to by the old Indians as "that on which dirt is thrown," for he was driven away on account of his son, Born-to-be-Head-of-the-World, for Born-to-be-Head-of-the-World was really treated well by the tribe of his father.

Born-to-be-always-Chief just went out of the house, and he ran again and saw the bull-head. Then he discovered that it was still there. The bull-head that was Born-to-be-Head-of-the-World spoke, and said, "O brother! Born-to-be-always-Chief! go and call our parents to come quick, that I may see them." Thus he said. Born-to-be-always-Chief ran again, and entered the house again; and he said, "Oh, you confounded ones! come quick and see him whose dog I am (my master). He asks that you come quick and see him." Thus he

g'i'g'aobnokwē. Wā, ā'tm'la'wise k'le'-
lax'itso'sēs ō'impē qaxs wio'q'usaāq.
Wā, lā'laē 'nē'ka, yix ō'mpas 'nā'lanō-
kumē'g'i'lak': *Hā'g'a qwē'dux. Wā,
'm'i'ts'extā'ladzēs g'a'selaōs hē gwē' 5
k'lalaxs hā'yig'a'yā'qōs lā'xwa dz'i'n-
dz'ink'lalaxstn xunō's'wula." 'nē's'lae.

Wā, lā'm'laē mē'nk'aselaso'sēs g'ō'-
kulotē qaxs ā'māē la k'a'yewuldzēm-
sēs g'ō'kulotē. Wā, lā'g'ilas hē hō's- 10
g'umdzā'ē g'ō's'bida'wasē ō'sg'umdzā-
'yasa g'ō'kula. Wā, g'i't'mēs k'lā'dē
g'ō'kulotasexēs hā'mimote lā'xa ō's'wi-
wa'ē la'ē hē'nā'kula'm lō'swaxi'la qa's
lē wā'la lāx ō'nā'yas g'ō'kwās. Wā'x'ē 15
lā k'le'x'ā'lisē g'a'yōtē lāx g'ō'kulotas
lā'xa ō's'wiwa'ē. Wā, lā'm'xaa la hē-
'nā'kula lāx hōdzā'sas ō'mpas 'nā'lanō-
kumē'g'i'lakwē. Wā, hē'm gwō'yō'sa
g'a'le hā'k'lumē mē'nk'astlasi'wē 20
qaxs la'ē hagu'mg'ila'yo lā'xēs xunō'-
kwē 'nā'lanokumē'g'i'lak', qaxs ā'laē
aē'k'ilasi'wē 'nā'lanokumē'g'i'lakwē, yix
g'ō'kulotasēs ō'impē.

Wā, lā'laē ā'mē Xwē'x'xwēlmgi- 25
'lakwē la lā'wils lā'xa g'ō'kwē. Wā,
lā'laē ē'tlēt dz'i'y'wid qa's lē ē'tlēt
dō's'widxa k'lō'mā'. Wā, lā'laē dō's-
'wala'laqēxs 'maā's'sa'māē. Wā, lā'laē
yā'q'ega'lēda k'lō'mā', yix 'nā'lanoku- 30
mē'g'i'lakwē. Wā, lā'laē 'nē'ka: *'ya,
'nē'mwōt, Xwē'x'xwēlmgi'lak'. Hā'g'a
lē'lalaxens g'i'g'aobnokwa qa hā'laba-
lēsō g'a'xa qm dō's'wala'lēqē.' 'nē's'-
'laē. Wā, hē's'idalm'la'wisē la ē'tlēt 35
dz'i'y'wide Xwē'x'xwēlmgi'lakwē qa's
lē ē'tlēt la'ē'l lā'xēs g'ō'kwē. Wā,
lā'laē 'nē'ka: *'ya, lē'h'l, gē'ladzāg'a
hā'labalax qa's dō's'widoāsax 'wā'dzē-
dēaxk'lā'lax' qa's lā'ōs hā'lābala dō's' 40

said. Then the mother of Born-to-be-always-Chief spoke, and said, "O slave! let us go to that which our son refers to, and what he wants us to look at."

Then they started and went to the other side of the point of the village of Gu'mgumlig'a. Born-to-be-always-Chief was ahead of his parents, and therefore Born-to-be-always-Chief was speaking with Born-to-be-Head-of-the-World (when his parents arrived). Then his father saw that what Born-to-be-always-Chief had said was true. His father just wanted to make sure that it was Born-to-be-Head-of-the-World. As soon as he had made sure that it was really he, the old man sang his sacred song. Then his tribe heard that he was singing his sacred song. Then his tribe went to see, and they saw the bull-head, and they saw that it had a man's face, and they recognized that it was Born-to-be-Head-of-the-World. Then he changed his form and became a whale.

His tribe tried in vain to surround him. The people went again and launched their canoes and tried to catch the large whale. They were on the water a long time trying to catch it. Then they saw an eagle which came and sat on the fin of the whale; and then the tail of the bull-head appeared over the tail of the whale. The father of Born-to-be-always-Chief spoke, and said, "O son! look at the way your elder brother acts, that we may have this for our crest." Thus he said to him. Then he changed himself again and became a sea-otter, and many gulls

'widq̄," 'nē's'laē. Wā, lā'laē ya'q̄l-
eg'a'le ab'i'mpas Xwē's'xwēlmg'i'lakwē.
Wā, lā'laē 'nē'k'a: "ya, q'a'k'ō, wē-
x'ins lāx gwō'yā'sōx xunō'kwaq̄ns, q̄ns
le dō's'widq̄," 'nē's'laē.

Wā, lā'laē qā's'ida. Wā, lā'm'laē
lā'xa ā'psadza'yā'sa a'wibā'yasa g'ō'x̄-
d̄msē lāx Gu'mgumlig'a. Wā, lā'm-
'laē g'ā'lag'iwa'e Xwē's'xwēlmg'i'la-
kwasēs g'ig'āōlnokwē; lā'g'ilas gayō'l
la q'ē'q'ryodē Xwē's'xwēlmg'i'lakwē
lō 'nā'lanokumē'g'i'lakwē. Wā, lā'm-
'laē dō's'wale'le ō'mpasēq̄xs ā'la'mae
wā'ldemas Xwē's'xwēlmg'i'lakwē. Wā,
lā'laē ā'mē ō'mpas 'nēx' q'a's a'wē'l-
plā'towē's' nā'lanokumē'g'i'lakwē. Wā,
g'i'f'm'lā'wīse a'wē'plā'tōq̄xs ā'la'mae,
wā, lā'laē ya'laqwēda q'u'f'yakwē. Wā,
lā'laē wulā's'atē'le g'ō'kulotasēq̄xs
ya'laq'wālāe, wā, lax'lā'la'laē ā'tsemē-
'sō'sēs g'ō'kulotē. Wā, lā'laē dō's'wale-
le'le g'ō'kulotasēxa k'ō'ma'. Wā, lā'x-
da'x'laē dō's'wale'laq̄xs bēg'wā'ne-
maēs g'ō'goma'e. Wā, lax'lā'la'laē
'mā'ldēg'ā'ē'laq̄xs hē'mae 'nā'lanō-
kumē'g'i'lakwē. Wā, lā'm'laē lā'ya-
g'ila. Lā'm'laē gwō'yim'x'ida.

Wā, lā'laē wāx' k'i'm'yaso'sēs g'ō'-
kulotē. Wā, lā'laē ē'tēd lā q'a's'ide
g'ō'kulotas q'a's lā'w'xstē'ndxsē g'ēg'ā'-
'lā. Wā, lā'm'laē 'yā'yaxsa 'wā'lasē
gwō'yīma. Wā, lā'laē g'ē'g'itē 'yā'-
'yaq̄xs lā'ē dō's'wale'laxa kwē'kwē
g'āx k'waxtō'dex tā'g'a'yasa gwō'yīmē.
Wā, lā'faxsa ē'tēd lā nē'fēdē k'ēt'ss-
da'yā'sa k'ō'ma' lāx ē'k'ēt'ndas k'ēt-
s'ssda'yā'sa gwō'yīmē. Wā, lā'laē
yā'q̄leg'a'le ō'mpas lāx Xwē's'xwēlm-
g'i'lakwē. Wā, lā'laē 'nē'k'a: "ya,
xunō'k", wē'ga dō'q'wataxōs gwē'g'i-
'lasaxs 'nō'la q'a's wē'g'itōs k'ēt's'omox-
lāsōx," 'nē's'laēq̄. Wā, lā'laē ē'tēd

5

10

15

20

25

30

35

40

were flying around it. Then they tried to catch him again, and they were on the water a long time trying to catch him, and they drove him into a long bay.

Then Born-to-be-Head-of-the-World saw that he would be caught by the tribe, and he became a man again. Then Born-to-be-Head-of-the-World was caught; and Born-to-be-Head-of-the-World spoke, and said, "O tribe! go and bring gravel to close the gap between these shores. I wish this to be a village site." Then many people, the ancestors of the Gwa'waenox, went to work. The ancestors of the Gwa'waenox finished what they were doing. Night came; and early in the morning, when day came, Born-to-be-Head-of-the-World arose [early], and he saw the large house which had come and had been put down on the place where his tribe had worked.

Immediately Born-to-be-Head-of-the-World went into his house, and he sang his sacred song. Then his father heard him singing his sacred song, and First-Beaver was sent by his father to go and see why Born-to-be-Head-of-the-World was singing his sacred song. As soon as First-Beaver went out of his house, he saw the large painted board front of the house, and First-Beaver just went back into the house to tell his father what he had seen. Immediately his father and his mother arose and went to see it. Then they discovered that the door of the large

lā'ya'g'itā'ya. Wā, la'm'lāe q'lāsax-
'ida. Wā, lā'lāe w'lxasō'sā q'ē'mē
ts'ek'wa. Wā, lā'lāe 'yā'yasō'
ē't'ēd. Wā, lā'lāe g'ē'g'itā'ya'yaq.
Wā, lā'lāe k'imē'tsō'yō lā'xa g'it'lx-
tā'lisē o'dzāfisa. 5

Wā, la'm'lāe dō'qule 'nā'lanokumē-
'g'it'lakwaq'ēs hē'mā'ē lā'tantmsēs g'ō-
kulōtē. Wā, la'm'lāe hē's'idam la
ē't'ēd la hē'g'wā'nemx'ida. Wā, la'm-
'lāe lā'tantmē 'nā'lanokumē'g'it'lakwē.
Wā, lā'lāe yā'q'ē'g'a'ē 'nā'lanokumē-
g'it'lakwē. Wā, lā'lāe 'nē'ka: 'ya, g'ō-
kulōt, wē'g'a k'lā'x'idxa tū'tēdzamē
qa's a'mā'gō's'widā'yosaxwa w'wagō-
lisēx aw'nagwisa. Wā, la'mn 'nēx-
qa g'ō's'demsetōx." Wā, lā'lāe hē's-
'idam ē'ax'ēdēdā q'ē'nemōla lē'lqwa-
lata'yaxa g'ā'lāsa Gwā'waenoxwē. Wā,
lā'lāe gwā'le ē'axa'yasa g'ā'lāsa Gwā'-
20 waenoxwē. Wā, lax'tā'la'lae gā'nūf'ida.
Lā'lāe 'nā'x'idxa gā'la, lā'las ga-
g'ō's'tāwē 'nā'lanokumē'g'it'lakwē. Wā,
lā'lāe dō's'wāl'ē'axa 'wā'lasē g'ō'kwaxs
g'ā's'māe g'ō's'wēls lā'xa lā'x'dē ē'axa-
25 lasō'sēs g'ō'kulōtē.

Wā, hē's'idam'lā'wisē la lae'ē
'nā'lanokumē'g'it'lakwē lā'xēs g'ō'kwē.
Wā, la'm'lāe hē's'idam yā'laqwasēs
yā'lx'ā'lē. Wā, la'm'lā'wisē wū'ā'x-
30 'tātē o'mpasēq'ēs yā'laq'wālae. Wā,
lā'lāe 'yā'lagimē Tsō'gulisāsē o'mpē
qa lē's dō's'widēx lā'g'itās yā'laqūlē
'nā'lanokumē'g'it'lakwē. Wā, g'it'm-
'lā'wisē lā'wēlsē Tsō'gulisē, lā'xēs g'ō-
35 kwaxs lā'ē dō's'wāl'ē'axa 'wā'lasē k'lā-
k'ādaxsēk'itā tsā'gimasa g'ō'kwē. Wā,
ā'tm'lā'wisē Tsō'gulisē la 'šwē'laqē,
lā'xēs g'ō'kwē qa's lē'nē'axēs o'mpē,
yisē's la dō's'wāl'ē. Wā, hē's'idam-
40 'lā'wisē tā's'widē o'mpas'ē'wēs'abim'pē
qa's lē dō's'widēq. Wā, lā'lāe dō's-

house was the mouth of a sea-lion. As soon as the parents came near the door, the mouth-door of the large house opened. Then his father and his mother jumped in (through) the door of the house. As soon as they went in, the Speaking-Post at the right-hand side of the door spoke, and said, "Attack this stranger who has come into your house, Copper-Maker." Thus he said. Then the one on the left-hand side of the door also spoke, and said, "Treat them well. These are the parents of Copper-Maker here." Thus he said.

One of the attendants was standing in front of the fire of the large house: his name was Wide-Mouth. Another attendant stood in the rear of the house: his name was Counter. Then Born-to-be-Head-of-the-World spoke to his father, and said, "O father! look at my house! Come and look at the dancing-paraphernalia of my great supernatural house!" Then he looked about first in the right-hand side in the rear of the house.

Then his father saw many (kinds of) dancing-paraphernalia. His father saw the whale mask combined with the bull-head mask, and the eagle sitting on top of the back. It had two tails, — above, the tail of the bull-head; and below [at the end], the tail of the whale. And he saw also the sea-otter mask, and four birds sitting on the revolving top of the sea-otter mask; and under the sea-otter mask was a man; and

⁵wai'laqəxs hē'mae t'əx'ɪlasa 'wā'lasē
g'ō'kwē s'e'msasa t'ē's'ɪnē. Wā, g'ɪ'l-
¹⁰ɪm'la'wīsē 'nɪ'swā'x'ɪdē g'ɪ'gə'əb'no'kwās
lā'xa t'əx'ɪlaxs lā'ē h'e'x'ɪd'atam aq'ɪsē
s'e'msē t'əx'ɪlasa 'wā'lasē g'ō'kwa. Wā,
lā'laē d'wɪ'lē ō'mpas t'ə'wīs abr'ɪmpē
lāx t'əx'ɪlasa g'ō'kwē. Wā, g'ɪ'l'ɪm-
¹⁵'lā'wīsē lā'ē'la, lā'la'las yā'q'eg'ra'fēda
h'e'k'ō'tstā'ɪlīdē yā'q'ɪm'tɪq. Wā, lā'x-
ɪā'la'laē 'nē'k'a: "Wax'tā'lalaqwa'ɪ'xwa
a'm'ta'm'ēx g'ā'x'ɛt. laxs g'ō'kwaq'ōs,
t'ā'q'wag'ɪlāi," 'nē'x'laē. Wā, lā'laē
ō'g'wāqā yā'q'eg'ra'fē g'e'mxō'tstā'ɪlīfasa
t'əx'ɪ'la. Wā, lā'laē 'nē'k'a: "Aek'ɪ-
lalaqwa'ɪ, yū'ɪm g'ɪ'gə'əb'nu's'ōx t'ā' 15
q'wag'ɪlōxwa'ɪ," 'nē'x'laē.

Wā, lā'laē t'ā'wɪlā 'nɪm'ō'kwē t'ɪ'kwa
lā'xa ō'b'əx'ɪ'ɪl'ɪfasa l'eg'wɪ'fasa 'wā'lasē
g'ō'kwa. Wā, h'e'ɪm t'ə'g'ad'is 'wā'dzē-
g'ɪ'sta. Wā, lā'laē t'ā'wɪfēda 'nɪ'mō'- 20
kwē t'ɪ'k', lā'xa ō'g'wɪ'wā'ɪfasa g'ō'kwē.
Wā, h'e'ɪm t'ə'g'ad'is Hō'sag'mā'fē.
Wā, lā'laē yā'q'eg'ra'fē 'nā'lan'ōkumē-
'g'ɪ'lakwē, lā'x'ēs ō'mpē. Wā, lā'laē
'nē'k'a: "yā, ā'tsāō wē'g'a dō'q'wā'ɪxɪn 25
g'ō'kwēs. Wā, g'ē'lag'a qas dō'q'wā-
lā'osax'g'ad'ɪ dā'ɪ'dānā'g'rasen 'wā'las'ēs
nau'ala'g' g'ō'kwa." H'e'ɪ'lat'a g'ɪ'l dō'x-
'wɪt'ō'sēda h'e'k'ō't'ē'wā'ɪfasa g'ō'kwē.

Wā, lā'laē dō'x'wā'ɪ'fē ō'm- 30
pas'əxa q'ē'n'ēmē dā'ɪ'dānā'ɪwā. Wā,
lā'm'laē ō'mpas dō'x'wā'ɪ'fasa gwē-
k'ɛ'mfē klō'mā'g'amb'ɪx'sɪla k'wā'xtā'yā
kwē'kwē lāx t'ā'g'ra'yās. Wā, lā'm'laē
mā'lē' k'ɪ'ts'ɛx'ssda'yā's e'k'ɛ'l'ɛ'lā'laē 35
k'ɪ'ts'ɛx'ssda'yā'sa klō'mā'. Wā, lā'laē
'mā'x'ba'ē k'ɪ'ts'ɛx'ssda'yā'sa gwō'y'ɪ'mē.
Wā, lā'laē e't'ēd dō'x'wā'ɪ'fasa q'lā'sa-
g'emfē. Wā, lā'laē mō'sg'ō'mē t's'ɛ'ts'ɛ'-
kl'wa k'ɪ'udz'etowē'xa x'ɪ'l'p'ā'g'ɛtā'yasa 40
q'lā'sag'emfē. Wā, lā'laē l'ig'wā'ɪ'f'ɛ'laxa
q'lā'sag'emfē. Wā, lā'laē e't'ēdax'ɪ'ā'la

he saw the mask of the grisly bear of the sea, and he saw the mask of the raven of the sea.

Then the father of Born-to-be-Head-of-the-World felt glad. Now he saw all the sea-lions at the ends of the rafters, and the two posts, and that the cross-beam over the posts had a sea-lion at each end, and a large box full of coppers, and a large basket full of dressed hides, and a large basket full of sea-otter blankets, and the death-bringing baton. Then the father of Born-to-be-Head-of-the-World spoke, and said, "O child! invite our tribe in and give a winter dance." Thus he said. Born-to-be-Head-of-the-World at once agreed to the wish of his father. The old man sent Born-to-be-always-Chief to invite all the old people of the ancestors of the Gwa'waenox^a to come into the large house.

Then the mouth-door opened, and Born-to-be-always-Chief jumped out. He was going to invite the old people. They at once accepted, for they had already suspected that he had found the magic treasure; and so Born-to-be-always-Chief led the guests, for they felt a little afraid. As soon as they approached the door of the large house, the mouth-door opened, and Born-to-be-always-Chief jumped in (into the mouth-door). Then the old people did so too. Then one was hurt in the

dō's'wau'laxa nā'nēsēmle. Wā, lā'lae ē'tēd dō's'wau'laxa gwā'wēsēmle hā'm-s'wā'ya.

Wā, lā'm'lae ē's'ide nā'qā'yas
ō'mpas 'nā'lanōkumē'g'ilakwē. Lā'm'
'lae dō'qulaqēss 'nā'š'wā'mae lē'ē'lx-
balēda pē'pē'š'hala tē'wa mō'ts'laqē
lē'ē'ā'ma, tē'wēs gē'gē'stā'ē k'ī'mk'lqō-
'sxdā'la'laēda t'ē'ē'ē's'ēne. Wā, hē'
'mīsēda t'ā'qwaats'ē 'wā'las g'il'dasa; 10
wā, hē'mēsa, 'wā'lasē t'ā'bat qō't'axa
alā'g'imē; wā, hē'mēsa, 'wā'lasē t'ā'bat
qō't'axa q'ā'sasgem 'nā'ns'ūna'ya; wā,
hē'mēsa, hālā'yuwē t'ē'myāō. Wā,
laxtā'la'lae ē'tēd yā'q'ēgā'le ō'mpas 15
'nā'lanōkumē'g'ilakwē. Wā, lā'lae
'nē'k'a: "ya, xunō'k", wē'g'a tē'lala-
xens g'ō'kulōtax qa's wē'g'ū'ōs yā'wī-
x'ila'ōi," nē's'lae. Wā, hē's'idam-
'lā'wisē ē's'akē 'nā'lanōkumē'g'ilā- 20
kwax wā'ldemasēs ō'mpē. Wā, hē's-
'idam'lā'wisē 'yā'laqēda q'ū't'yakwax
š'wē's'šwēlm'g'ilakwē qa lā's tē'la-
laxa 'nā'š'wā q'ū'lsq'ul'yā'ssa g'ā'lasa
Gwa'waenox^a qa g'ā'xēs 'wī'la hō'g'wēi. 25
lā'xa 'wā'lasē g'ō'kwa.

Wā, laxtā'la'lae aq'l'se s'ē'mse tē'x'i-
las. Wā, lā'lae dex'wē'lsē š'wē's-
šwēlm'g'ilakwē. Wā, lā'm'lae lā'
lē'ē'lalaxa q'ū'lsq'ul'yakwē. Wā, hē's- 30
'idam'lā'wisē s'ē'ys'tsā'laēda q'ū'lsq'ul-
'yakwē qass gwā'hā'mae k'ō'taq lā'm
tō'gwala. Wā, hē'm'lā'wisē lā'lae
š'wē's'šwēlm'g'ilakwē g'ā'lag'iwēsēs
tē'lanmē, qass k'ē'dē'ē'ē'qā'mae wā' 35
xa. Wā, g'il'tm'lā'wisē ē'x'agā'ū'ē'la
lā'xa tē'x'ī'lasa 'wā'lasē g'ō'kwa, wā,
hē's'idam'lā'wisēda s'ē'mse tē'x'ī'la
aq'l'sa. Wā, laxtā'la'lae d'w'ē'le š'wē's-
šwēlm'g'ilakwē lā'xa s'ē'mse tē'x'ī'la, 40
wā, lā'lae ō'g'wāqā'laēda q'ū'lsq'ul'y-
kwē. Wā, lā'm'lae 'n'mō'kwē š'ī'l'kwa

mouth-door, which bit his heel [of his foot].

Then the father of Born-to-be-Head-of-the-World spoke, and said, "O chiefs! listen!" Thus he said. Then the Speaking-Post spoke, and said, "Attack these strangers who came to die in your house, Copper-Maker." Thus he said. Then the other one also spoke, and said, "Don't be so furious towards them. They just came to obtain supernatural power in your house, Copper-Maker." Thus he said. As soon as he stopped speaking, four wealth-sounding whistles sounded in the right-hand corner of the house.

Then First-Beaver and Born-to-be-always-Chief disappeared. Immediately one of the old men, whose name was Born-to-be-Head-Speaker, spoke, and said to the father of Born-to-be-Head-of-the-World, "O old man! take care! for Paddled-to is now our chief, for he obtained this great house." Thus he said, for he did not know that Paddled-to had changed his name. Then spoke he who had been referred to as Paddled-to, and said, "O tribe! now stop naming me Paddled-to." When he said so, the Speaking-Post spoke again, and said, "Attack these strangers who came into your house, Born-to-be-Head-of-the-World." Thus he said. Then the other one spoke also, and said, "Treat them well, for they are your attendants, Copper-Maker." Thus he said.

Then Born-to-be-Head-of-the-World spoke, and said, "O tribe! now you have heard my names. They were

lā'xa sē'mse tēx'tla; la'm'laē qā'qem-kunē o'xlax'sidze'yas g'ō'gwō'yās.

Wā, laxtā'laē yā'qleg'a'le o'mpas 'nā'lanökumē'g'ī'lakwē. Wā, lā'laē 'nē'k'a: "yā, g'ī'g'igame'. Wē'g'a hō- 5
lēlax," 'nē'x'laē. Wā, lā'laē yā'qleg'a-
'fēda yā'q'ant'iqē. Wā, la'm'laē 'nē-
k'a: "Wā'xtā'lala'qwai'kwa g'a'xētā-
lēsemē'x laxs g'ō'kwaqōs, lā'q'wag'ilai',"
'nē'x'laē. Wā, lā'laē o'g'waqa yā'q'le- 10
g'a'fēda 'nemō'kwē. Wā, lā'laē 'nē'k'a:
"G'wā'la ts'ē'ng'sōxwai', ā'mōx grāx
qā's nā'nau'alak'wē laxs g'ō'kwaqōs,
lā'q'wag'ilai'," 'nē'x'laē. G'ī'P'em'lā-
wisē q'wē'Pida, lā'alasē hē'k'ē'g'a'la 15
mō'sgemē q'ō'mk'ala ts'ē'k'ē'ala lāx
hē'k'ē'ōdmē'g'witasā g'ō'kwē.

Wā, la'm'laē xis'e'de Ts'ō'gulise
lō'xtā'le Xwē'x'gwēlm'g'ī'lakwē. Wā,
hē'x'ī'da'm'lā'wisē yā'q'leg'a'fēda 'no- 20
mō'kwē lā'xa q'u'lsqul'yakwē tē'gades
Yā'q'antemē'g'ī'lakwē. Wā, lā'laē
'nē'k'a: "yā q'u'l'yakā," lāx o'mpas
'nā'lanökumē'g'ī'lakwē. "Wē'g'a'xtā-
lalla yā'ī'lā'lex, lā'm'ē'ns g'ī'gadlesōx 25
Sē'widēx qaxs hē'mā'ēx hē'laxaxwā
'wā'lasēx g'ō'kwa," 'nē'x'laē. Lā'm-
'laē k'ē'tslam q'lā'laqēxs hē'mā'ē lā'ā-
'yowē tē'gēmas. Wā, lā'laē yā'q'leg'a'le
gwō'yās Sē'wida. Wā, lā'laē 'nē'k'a: 30
"yā, g'ō'kulōt, la'm's gwāf tē'g'ras
Sē'widē g'a'xēn," 'nē'x'laēxs lā'ē e'tled
yā'q'leg'a'fēda yā'q'ant'iqē. Wā, lā'laē
'nē'k'a: "Wā'xwa g'a'xētā'lex laxs g'ō-
kwaqōs 'nā'lanökumē'g'ī'lakwai'," 'nē'x- 35
'laē. Wā, lā'laē o'g'waqa yā'q'leg'a-
'fēda 'nemō'kwē. Wā, lā'laē 'nē'k'a:
"Aē'k'ilā'lasx ā'y'ī'kwaqōs lā'q'wag'i-
lai'," 'nē'x'laē.

Wā, lā'laē yā'q'leg'a'le 'nā'lanōku- 40
mē'g'ī'lakwē. Wā, laxtā'la'laē 'nē'k'a:
"Wā, g'ō'kulōtē. Wā, la'm's wul'f-

told to you by the Speaking-Posts." Thus he said. Then the father of Born-to-be-Head-of-the-World spoke, and said, "O chiefs! now Born-to-be-Head-of-the-World will give a winter dance. Let all the tribes come!" Thus he said. Immediately Born-to-be-Head-Speaker went out and stood outside of the large house. Then he shouted aloud, inviting the tribes in. He said, "Listen, O tribe! This house of Born-to-be-Head-of-the-World here has been entered by the supernatural powers. Now come in!" Thus he said.

They all went in at once, for they wished very much to see the inside of the large house. As soon as all the men, women, and children were in, the Speaking-Post spoke, and said, "Attack these strangers who came into your house here, Born-to-be-Head-of-the-World." Thus he said. Then the other one spoke also, and said, "Cease being furious towards them. They just came to obtain supernatural power in your house, Copper-Maker." Thus he said. Then Born-to-be-Head-Speaker said that all the men, and all the women, and all the children, should sit down. The tribes at once obeyed him, and sat down around the fire in the middle of the large house.

Then Born-to-be-Head-of-the-World spoke, and said, "O masters, tribe, listen! that I may tell you how I feel towards you, I shall give a winter

laxen tē'legēmē, laēm's nē'lasōsa yā' q'entēqēx," "nē'x'laē. Wā, lā'laē yā'q'leg'a'le ō'mpas 'nā'lanōkumē'g'i'lakwē. Wā, lā'laē 'nē'k'a: "ya, g'i'g'igamē", la'mōx yā'wix'ilatōx 'nā'lanōkumē'g'i'lakwēx. Wā, g'ā'x'ax'ins 'nā'šwāx g'ō'g'okulōta," "nē'x'laē. Wā, hē'x'idam'lā'wisē la lā'wrlsē Yā'q'ntmēmē'g'i'lakwē. Wā, lā'laē lā'x'wrls lāx lā'sanā'yasa 'wā'lasē g'ō'kwa. Wā, 10 laēm'laē ā'ēm hā'sela lā'q'wala tē'la-laxēs g'ō'g'okulōtē. Wā, laēm'laē 'nē'k'a: "Wē'ga hō'elax g'ō'kulōtā", g'ā'x'sē'māx'ga g'ō'š'g'as 'nā'lanōkumē'g'i'lay'sa nau'alakwē. Wā, gē'la 15 hō'gwilex," "nē'x'laē.

Wā, hē'x'idam'lā'wisē 'wī'la'g'ā'xa, qaxs xī'nē'lāē 'nē'x' qā's xī't'sax'ā'dēx ā'wī'hlasa 'wā'lasē g'ō'kwa. Wā, g'i'l-ēm'lā'wisē 'wī'la'ē'da 'nā'šwa bē'g'wā'- 20 nēm tē'wa 'nā'šwa tē'ē'daq tē'wis g'i'ngināntmē, la'ē ē'tlēd yā'q'leg'a'lēda yā'q'entēqē. Wā, laxtā'la'laē 'nē'k'a: "wā'qwa'šwa g'ā'xēs g'axē'lē'la lāx g'ō'kwaqōs 'nā'lanōkumē'g'i'lakwāi," 25 'nē'x'laē. Wā, laxtā'la'laē ō'g'wāqa yā'q'leg'a'lēda 'nēmō'kwē. Wā, lā'laē 'nē'k'a: "Gwā'la tsh'ny'sōxwāi, ā'mōx g'āx qā's nā'naudak!wēxs g'ō'kwaqōs, lā'q'wag'ilāi," "nē'x'laē. Wā, hē'x'- 30 'idaxtā'lam'lā'wisē 'nē'k'ē Yā'q'ntmēmē'g'i'lakwē qa klus'ā'hēsa 'nā'šwa bē'bgwanēm, tē'wa 'nā'šwa tē'ē'daq, tē'wa 'nā'šwa g'i'ngināntma. Wā, hē'x'idam'lā'wisē nā'nagē'g'a'ēda lē'l- 35 qwalatā'ē. Wā, laēm'laē klusē'stā'lhēla lāx laqu'ā'hlasa 'wā'lasē g'ō'kwa.

Wā, lā'laē yā'q'leg'a'le 'nā'lanōkumē'g'i'lakwē. Wā, lā'laē 'nē'k'a: 40 "ya'x'dā'sōl g'i'g'ō g'ō'kulōt. Wē'g'illa hō'elā'lex qn 'nē'k'ēs'ga gwā'laas-

dance. My elder brother, First-Beaver, has disappeared; and also my younger brother, Born-to-be-always-Chief." Thus he said. Then much red cedar-bark appeared at the right-hand corner of the house. Then Born-to-be-Head-Speaker arose and went to the place where the red cedar-bark was. He took some of it and sang his sacred song. Then he went around the fire of the house and distributed the red cedar-bark among all the men, the women, and the children. Now they were winter dancers.

After they had performed the winter dance for four days, Born-to-be-Head-Speaker arose early in the morning. Then he saw a whale spouting, and coming towards the beach in front of the large house. As soon as it came ashore, it turned into a bull-head. Immediately Born-to-be-Head-Speaker called his tribe to assemble in front of the large house. As soon as the whale came ashore, all the men went down to the beach towards it, and the bull-head at once became a man. Now they had caught First-Beaver.

The ancestors of the Gwa'waenox^a had just finished singing when Born-to-be-Head-Speaker went out. He saw a large sea-otter lying on its back on the water, and over it were flying four white gulls. Immediately he re-entered the large house and told Born-to-be-Head-of-the-World. He said, "Oh, my dear! what may it be that was seen by me lying on its back on the water outside, just like a sea-otter?" Thus he said. Born-to-be-Head-of-the-World

g'asg'en ná'qég' lál. Wá, lá'men yá-
 'wix'ilal. Lá'mé'sé x'is'é'dén 'no'láé
 Tso'g'ulisa. Wá, hé'mésén tsá'í'yáé
 Xwé'x'wélmé'g'í'lakwa, 'né'x'laé. Wá,
 g'á'x'laé né'h'hléda ql'é'némé l'á'g'ek'
 lāx hé'k'lódenégwélas g'ó'kwas. Wá,
 hé'x'í'daem'lá'wíse Yá'q'ntemé'g'í'lak-
 kwé l'á'yulit qa's lá lāx axé'lasása
 l'á'g'ekwé. Wá, lá'laé dá'x'id lāq
 qa's yá'laqwé. Wá, lá'laé lé'stá'lhila
 lá'xa hégw'íe. Wá, lá'm'laé yá'x'witsa
 l'á'g'ekwé lá'xa 'ná'ywa hégwā'nem
 l'á'wa ts'é'dāq tó'ma g'í'ng'inānemé.
 Wá, lá'm'laé gwé'gudala la.

Wá, lá'laé mó'plénxwá'sé 'ná'las, lá 15
 ts'é'ts'éqa. Wá, lá'laé gag'ó'stáwé
 Yá'q'ntemé'g'í'lakwé. Wá, hé'mis lá
 dó's'wá'laxa gwó'yí'mé g'áx l'á'ná'
 kula g'á'xax'a lāx l'émá'isasa 'wá'lasé
 g'ó'kwa. Wá, g'í'f'ém'lá'wíse g'á'x'á'lis 20
 lá'xa l'émá'isaxs lá'é kló'mā'x'ída.
 Wá, hé'x'í'daemx'dá'la'é Yá'q'ntemé'
 g'í'lakwé l'é'x'í'ls'ídxés g'ó'kuloté qa
 lá's qlap'lé'x'id lāx l'á'saná'yusa 'wá'
 lasé g'ó'kwa. Wá, g'í'f'émx'd'lá'wíse 25
 g'á'x'á'liséda gwó'yí'maxs lá'é hé'x'í'da-
 em lá hó'qunt'sésa 'ná'ywa b'é'hwé-
 námé lāq. Wá, lá'm'laé hé'x'í'daem
 hégwā'nemx'í'déda kló'má'. Wá, g'á'x-
 'ém'laé l'á'tanémé Tso'g'ulise. 30

Wá, hé'm'lá'wis á'les gwál dé'nxe-
 lá'laéda g'á'lasa Gwa'waenoxwa, lá'é
 lá'wídsé Yá'q'ntemé'g'í'lakwé. Wá,
 lax'lá'laé dó's'wá'laxa t'é'k'á'la
 'wá'las qlá'sa. Wá, lá'laé wé'lxasó'sa 35
 mó'sg'emé 'mé'Tm'dsg'em ts'é'k'wa. Wá,
 hé'x'í'daem'lá'wíse lá'é'déi. lá'xa 'wá'
 lasé g'ó'kwa qa's lá né'fax 'ná'lanóku-
 mé'g'í'lakwé. Wá, lax'lá'laé 'né'k'a:
 "ya, adá, 'madzáá'nawisen dó'gufés 40
 t'é'k'á'la lá'xwa l'á'sakwéx hé'gwé'xés
 qlá'sé," 'né'x'laé. Wá, hé'x'í'daem-

said at once, "That is Born-to-be-always-Chief." Thus he said. "Go and call our tribe outside." Thus he said.

Born-to-be-Head-Speaker at once said, "O tribe! come and let us go look at the large sea-otter lying on its back on the water, for it may be Born-to-be-always-Chief." Thus he said. Then all the men, the women, and the children went out, and they caught sight of the large sea-otter lying on its back on the water. Then the ancestors of the Gwa'waenox²⁸ launched their canoes, and tried to get it. It was not long before the sea-otter went ashore; and as soon as it came on shore, it became a man. Then he was caught by his tribe; and the ancestors of the Gwa'waenox²⁸ re-entered the large house, and they tamed him also. They sang again four songs, and afterwards they ate. As soon as they had eaten, they went out of the large house.

As soon as it was evening, Born-to-be-Head-Speaker went to his tribe (to ask them) all to come into Born-to-be-Head-of-the-World's large house with the snapping door. He had not been gone long when the ancestors of the Gwa'waenox²⁸ all entered the large house. As soon as they were all in, Born-to-be-Head-Speaker spoke, and said, "Take care, friends, of this supernatural house!" Thus he said. Then the Speaking-Post on the right-hand side of the door spoke, and said, "Attack them, attack them! that some of the

lā'wīse 'nā'lanōkumē'g'flakwē 'nē'ka :
 "Yō'mōx Xwē'x'wēlm'g'flakwax,"
 'nē'x'laē. "Wā, wē'g'il la lē'hēwlsal-
 xēns g'ō'kulōtē," nē'x'laē.

Wā, hē'x'īdaxlā'lām'lā'wīse Yā' 5
 qlntimē'g'flakwē 'nē'ka : "yā'x'dā'x,
 g'ō'kulōt, gē'lagra q'ns lē'ns dō'x-
 'widxwa t'ē'k'ā'ax 'wā'las qlā'sa qō
 yō'mlaxōx Xwē'x'wēlm'g'flakwē,"
 'nē'x'laē. Wā, hē'x'īdām'lā'wīse la 10
 'wī'la hō'qawlsēda 'nā'šwa bē'ngwan-
 nem lē'wa tsel'daq lō'ma g'ing'mān-
 mē. "Wā, lā'laē dō's'wāl'laxa 'wā'lasē
 qlā'saxs t'ē'k'ā'laē. Wā, lā'laēda g'ā-
 lasa Gwa'waenoxwē wī'x'st'ī'ndxēs g'ā' 15
 g'ā'lā qa's lē'yā'yāq. Wā, k'ē'ls'tlā'a
 gē'g'ū'x's la'ē ā'lē'stēda qlā'sa. Wā,
 g'fl'm'lā'wīse lā'g'alisa, la'ē bigwā'-
 nmx'īda. Wā, lām'lāe lō'lanēmsēs
 g'ō'kulōtē. Wā, lām'lāe ē'ē'le'da 20
 g'ā'lā Gwa'waenox²⁸ lā'xa 'wā'lasē g'ō'-
 kwa qa's la ē't'ē'd yā'laq. Wā, lām'-
 laē ē't'ē'd dō'nx'ēda. Wā, lām'lāe
 mō'sg'imē ql'mql'mdmas. Wā, g'fl-
 'm'lā'wīse gwāla la'ē lē'xwā'īl. Wā, 25
 g'fl'm'lā'wīse gwāt lē'xwā's la'ē hō'-
 qawls, lā'xa 'wā'lasē g'ō'kwa.

Wā, g'fl'm'lā'wīse dā'q'waxs la'ē
 qā's'īdē Yā'qlntimē'g'flakwaxēs g'ō'-
 kulōtē qa g'ā'xēs 'wī'laē'lā'sa 'wā'lasē 30
 k'ā'max:k'ā'maqlā'stō t'ē'x'ī'las g'ō'kwas
 'nā'lanōkumē'g'flakwē. Wā, k'ē'ls'tex-
 tā'lā'lat'lā gē'g'ū'ls qā'saxs g'ā'xāē 'wī-
 'laē'ēda g'ā'lasa Gwa'waenoxwa lā'xa
 'wā'lasē g'ō'kwa. Wā, g'fl'm'lā'wīse 35
 'wī'laē'a, la'ē yā'q'ē'g'ā'lē Yā'qlntimē-
 'g'flakwē. Laxtā'lā'laē 'nē'ka : "Wē'-
 g'il la yā'ī'ā'lex, 'nē'n'mō'k, qa'ns gwō-
 ē'lasta lā'xwa nau'alakwēs g'ō'kwa,"
 'nē'x'laē. Wā, lā'laē yā'q'ē'g'ā'lēda 40
 hē'k'ō'tstā'īlē yā'qlntē'qa. Wā, lax-
 tā'lā'laē 'nē'ka : "Wā'q'wāi, wā'q'wāi'

spectators in your house may be hurt, Going-round-the-World."

Thus he changed the name of Born-to-be-Head-of-the-World. Then the Speaking-Post on the left-hand side also spoke, and said, "Oh, my dear Going-round-the-World! don't hurt your tribe, that they may restore and tame All-Dancer, the Sea-otter dancer, and also He-who-has-Many-Kinds-of-Dances, the Whale-Dancer Bull-Head-Dancer, else you might have trouble in this supernatural house." Thus he said. At once the wealth-sounding whistle of the Whale-Dance-Bull-Head-Dance sounded, and the great whale mask came spouting in the rear of the house. It went as far as the door, and then it changed its shape and became a bull-head, which went around the fire of the large house and then went back.

As soon as it had gone back, First-Beaver came out, and the ancestors of the Gwa'waēnox⁹ sang. First-Beaver had hemlock-branches on his head, and he had a neck-ring of hemlock-branches, and arm-rings and leg-rings of hemlock-branches. After he had danced to the four songs, he went back to the rear into the sacred room. Then the wealth-sounding whistle of the sea-otter mask sounded, and it came out. It went around the fire of the house. As soon as it had gone back to the middle of the rear of the house, the bird whistle sounded, and four white gulls came soaring just over the sea-otter. It was not long before the gulls disappeared. Then the sea-otter mask also disappeared, and Born-to-be-always-Chief came out of the sacred room. He had on a head-ring of hemlock-branches,

qa 'y'ly'widenōkwēsa x'ōts'ax'ālx lā-xōs g'ō'kwaqōs Lā'stalisaī'.

Wā, lā'm'lāē lā'ā'yowē tē'gēmas 'nā'lanōkumē'g'i'lakwa lā'xēq. Wā, lāxlā'lā'lāē ō'gwaqa yā'q'ēg'a'fēda g'ēm-xōtstā'liē yā'q'ēnt'ēqa. Wā, lāxlā'lā'lāē 'nē'k'a: "ya, qāst, Lā'stalisaī', g'wā'la mō'masilāxōs g'ō'kulōtaqōs qā ē'k'iltōx tēm'lqwašōx 'w'lalā'lā'lā-dāxwa Q'laqlā'salafēx tē'wōx A'w'i'ōlōlā-lā'ēxwa Gūg'wē'k'ilafēx K'lōk'lū'mā'lala ā'lās a'mē'lāmas lā'xwa nau'alakwēx g'ō'kwa," 'nē'x'lāē. Wā, lā'lāē hē'k'ēg'a'lē q'ōmk'lala nau'alay'sa Gūg'wē'k'ilafē K'lōk'lū'mā'lala. Wā, g'ā'x-ax'lā'lā'lāē lā'w'ēlā'lā'lā'lāē 'wā'lasē g'wē'k'imla. Wā, hē'lā'lā lā lā'g'aa lā'xa ō'stā'liē, lā'ē lā'ā'yag'ilhā. Wā, lā'm'lāē k'lō'mā'x'ida. Wā, lā'm'lāē lē'stā'liē lāx lā'qawalītas 'wā'lasē g'ō-
kuxx lā'ē lā'yak'ilhā.

Wā, g'i'f'ēm'lā'wīse lā'yak'ilh'x g'ā'xaasē Ts'lō'gulisē g'ā'x'wult'lā'lā. Wā, lā'm'lāē hē'x'ō'idaēm d'ē'nx'ō'dēda g'ā'lāsa Gwa'waēnoxwē. Wā, lā'm-
lāē q'ax'imā'lē Ts'lō'gulisaxa q'wā'xē. Wā, lā'lāē q'ax'ā'laxa q'wā'xē tē'wīs qē'q'ax'tslānā'ē q'lwā'xa tō'mēs qē'q'ax-sidā'ē. Wā, lā'm'lāē g'wāl 'yixwa'sa mō'sg'ēmē q'lē'mq'ēmdēma. Wā, lā'lāē lā'yak'ilh lā'xa ā'lādē'līlāsa hē'mkwē. Wā, lā'lāē ō'gwaqa hē'k'ēg'a'fēda q'ōmk'lala nau'alay'sa q'ā'sag'ēmē. Wā, g'ā'x'ax'lā'lā'lā'lāē g'ā'x'w'ēlā'lā'lā. Wā, lā'm'lāxāē lē'stalīlā lāx lā'qā-walīlāsa g'ō'kwē. Wā, g'i'f'ēm'lā'wīse lā aē'dāāqā lā'xa nēqē'wā'līlāsa g'ō'kwē, lā'ē hē'k'ēg'a'fēda ts'lē'slāla nau'alakwa. Wā, g'ā'x'ax'lā'lā'lāē q'lā'nēx'ō'dēda mō'sg'ēmē 'm'f'ēl'sg'ēm ts'lē'klāwa lāx nēqō'stāwāsa q'lā'sa. Wā, lā'lāē k'lēs gē'g'iltēlax lā'ē x'ō'ē'dēda ts'lē-

and arm-rings and leg-rings of hemlock-branches, and he danced to the four songs.

As soon as the four songs were ended, he went back. Immediately Born-to-be-Head-of-the-World distributed coppers among his tribe, and what was in the baskets. Then the ancestors of the Gwa'waenox^a felt happy on account of their chief, Born-to-be-Head-of-the-World.

Now the winter dance was ended, and First-Beaver always went hunting mountain-goat at K'wa, for that was the country of the ancestors of the Gwa'waenox^a; and Born-to-be-always-Chief also went, and Born-to-be-always-Chief staid away on top of the mountain. Then it was said that he had fallen down from the mountain at K'wa. The ancestors of the Gwa'waenox^a searched for him in vain. He was not found at all. Then they gave up looking for him. Winter came again, and one man saw him sitting on a rocky place high up on the mountain. He recognized Born-to-be-always-Chief. Long pieces of quartz were on his head, and the quartz on his head was squeaking all the time.

The goat-hunter went home at once and told Born-to-be-Head-of-the-World and his father about it. The attendant of Born-to-be-Head-of-the-World, Born-to-be-Head-Speaker, at once called his tribe. As soon as they were all in the

k'wa. Wā, laxtā'la'laē ō'gwaqa x'is-
e'dēda q'lāsagmē. Wā, g'ā'x'laē
Xwē'x'xwēlmg'i'lakwē g'ā'x'wētsā'li
lā'xa h'mkwē. Wā, la'm'laaxē q'lā'xē
qex'imā'yas; wā, tē'wis qexā'wā'e
tē'wis qē'qex'tsānā'e tē'wis qē'qex-
sēdza'e. Wā, laxtā'lam'laē 'yix'w'itsa
mō'sgemaxat! q'l'm'q'ēmdēma.

Wā, g'i'f'm'la'wisē q'l'ubēda mō's-
gēmē q'ē'm'q'ēmdēmaxs la'ē ā'rē'sta.
Wā, hē'x'idarm'la'wisē yā'x'widē 'nā-
lanōkumē'g'i'lakwasa lā'li'qwa lā'sēs
g'ō'kulōtē, tē'wa g'i'emtsā'wā'xa lā'
lā'abate. Wā, la'm'laē ē'k'ē nā'qā'yasa
g'ā'lasa Gwa'waenox^a qāēs g'i'gama'e
'nā'lanōkumē'g'i'lakwē.

Wā, lā'laē gwāl tsel'stēqa la'ē hē-
m'nada'mē Ts'ō'gulisē la tēwē'x'axa
'm'lxlōwē lax K'wā qaxs hē'māē g'il
awī'nagwitsa g'ā'la Gwa'waenoxwa.
Wā, laxtā'la'laē ō'gwaqa'laē Xwē'x-
xwēlmg'i'lakwē la. Wā, lā'laē hā-
k'wā'laē Xwē'x'xwēlmg'i'lakwē lā'xa
ē'k'ē'sa nē'gā'. Wā, la'mē 'nē'xō'sx
kuk'ā'e lā'xa nē'gā' lax K'wā. Wā,
la'm'laē wu'f'axtā'lam la ā'lasosa g'ā-
lasa Gwa'waenoxwē. Wā, laxtā'la'laē
hē'waxa q'ā'sē'wa. Wā, la'm'laē yā'x-
'id ā'lasē'wa. Wā, lā'laē ē'tēd tsh-
wē'nx'ēda, la'ē dō'qulēda 'mōmō'kwē
hē'wā'nūmaxa k'wā' lā'xa tē'ō'z'k'wā
lax ē'k'ē'sa nē'gā'. Wā, laxtā'la'laē
'māt'lā'qā'ēs hē'māē Xwē'x'xwēlm-
g'i'lakwē. Wā, la'm'laē lā'x'laēda
g'i'lā xwē'la. Wā, lā'laē hē'm'nā-
lam g'ē'ē'stā'laēda laxtā'yas xwē'la.

Wā, hē'x'idarm'la'wisē gā'x nā'nā-
kwēda t'wī'nēnoxwē qā's g'ā'xē nē'fax
'nā'lanōkumē'g'i'lakwē tē'wis ō'mpē.
Wā, hē'x'idarm'la'wisē tē'x'le's'ē'dēda
ē'lkwās 'nā'lanōkumē'g'i'lakwē, yix Yā-
q'ntūmē'g'i'lakwaxēs g'ō'kulōtē. Wā,

5

10

15

20

25

30

35

40

house. Born-to-be-Head-of-the-World told his tribe that his younger brother, Born-to-be-always-Chief, was alive. (He continued,) "I wish that you might find a way for us to catch my brother!" Thus he said. Then the old man spoke, and said, "O chief! let us begin a winter dance, and let us continue all through the night, and try to bring him back, that he may come to it." Thus he said. Immediately they began to dance the winter dance, and they tried to bring him back. They tried until the morning, but Born-to-be-always-Chief never came. Four times they tried to bring him back, and he never came. Then they gave it up.

After a long time the father of Born-to-be-Head-of-the-World saw a man entering his house. The man said, "O father! I have come back." Thus he said. Then the father of Born-to-be-Head-of-the-World questioned him, and said, "O man! who are you?" Thus he said. He replied at once, and said, "I am Born-to-be-always-Chief." Thus he said. Then he turned his head to look at him, and the old man saw that he had no hair on his head, and he had no nose, and his eyes were all red. This frightened the old man, and he drove him away, for he was afraid of his looks. He did not believe that it was his son with whom he was speaking.

Then Born-to-be-always-Chief spoke again, and said, "O father! why don't

g'iTm'lá'wíse g'áx 'wí'laé'ia, la'é nē'le
'ná'lanókumē'g'i'lakwaxēs g'ó'kulotaxs
qlulá'maēs ts'lá'yāe Xwē's'xwēlmg-i-
'lakwē. "Wá, la'mēsēn 'nēx' qa's dō-
qwalao's qm's gwē's'idaāsa qm's g'á- 5
yotaxsēn 'nē'mwōta," 'nē's'laē. Wá,
lá'laē yá'q'leg'a'lēda q'uT'yakwē. Wá,
lá'laē 'nē'k'a: "ya, g'i'gamē, wē'g'a-
x'ins á'm ts'ē'ts'ēx'ēd qm's wē'g'il
hē's'idaēm 'ná'nag'i'laad k'ik'iT'nalaf
qa g'á'sxto'wōs'ōltē," 'nē's'laē. Wá,
hē's'idaēm'lá'wíse ts'ē'ts'ēx'ēda. Wá,
lá'laē hē's'idaēm k'ik'iT'nalax'ida.
Wá, lax'lá'la'laē wáx: 'ná'g'ila. Wá,
hē'waxatm'lá'wíse g'á'xē Xwē's'xwē-
lmg'i'lakwē. Wá, lá'laē wáx: mō-
p'ēna wáx: k'ik'iT'nalax'ida. Wá, lá-
'laē hē'waxatm g'á'xa. Wá, la'm'laē
yá's'ida.

Wá, lá'laē gá'la'x la'é dō's'wá'ldē 20
ō'mpas 'ná'lanókumē'g'i'lakwaxa bi-
gwá'nimē g'á'xē'ida lá'xēs g'ó'kwē.
Wá, lá'laē 'nē'k'ēda bi'gwá'nimē: "ya,
á'dats, g'á's'mēn ná'nakwa," 'nē's'laē.
Wá, lax'lá'la'laē wut'ē' ō'mpas 'ná'la-
nókumē'g'i'lakwaq. Wá, lá'laē 'nē'k'a:
'ya, bi'gwá'nim, a'ngwadzās?" 'nē's'-
'laē. Wá, hē's'idaēm'lá'wíse ná'nax-
ma'ya. Wá, lá'laē 'nē'k'a: "Nō'gwatm
Xwē's'xwēlmg'i'lakwa," 'nē's'laē. Wá, 30
lá'laē 'm'ts'ēd qa's dō's'widēq. Wá,
lá'laēda q'uT'yakwē dō's'wata'laqēs
k'ē'á'sae la's'ya' x'ō'msas. Wá, lá'laē
q'ē'g'w'í'ba. Wá, lá'laē 'ná'ywatm
l'á'qwēs g'á'yá'gēsē. Wá, hē'mis la 35
ts'l'ndēx'idayōsa q'uT'yakwē. Wá,
lá'laē k'a'yáq qaxs la'é k'iT'ides gwē'-
gux's'lasas. Wá, lax'lá'laēm'laē wí-
q'ustiq hē'mis xunō'kwēs la yae'q'ēn-
talota. 40

Wá, lá'laē c'í'ed wáx: yá'q'leg'a'lē
Xwē's'xwēlmg'i'lakwē. Wá, lá'laē

you believe that I am your son, on account of the state in which I am?" Thus he said. Then (his father) spoke, and said, "You are not the one; for my son, Born-to-be-always-Chief, was a really handsome man." Thus he said. "Go away!" Thus said the old man, and he kicked his child.

Immediately Born-to-be-always-Chief arose and went out of the house. Then his father saw a scar on the thigh of his son, and he recognized that it was Born-to-be-always-Chief. In vain he called to him to come back. Born-to-be-always-Chief never even turned his head towards his father. In vain the old man ran after his child. Born-to-be-always-Chief just stood on the embankment of the village; and when his father nearly touched him, his head squeaked and he began to fly, and he flew up into the upper world, and he staid there; and what could his father do? for he had no way of getting his child (back). That is the end.

'nē'ka: "ya, a'dats, hē'mas lā'g'laos
wio'q'usen nō'gwa'mēs xunō'kwaos qa-
g'in lāk' gwē'gux'sa'lasaa," 'nē'x'laē.
Wā, lā'laē ya'q'leg'a'la. Wā, lā'laē
'nē'ka: "K'le'saaqōs sā qaen xunō'kwaē 5
Xwē'x'ywēlmg'i'lakwaxs ā'laa ē'x'sōy'
begwā'nema," 'nē'x'laē. "Wā, hā'g'a
qwē'dex," 'nē'x'laēda q'u'l'yakwaxs lā'ē
kwā's'idxēs xunō'kwē.

Wā, hē'x'ida'x'ā'la'm'lā'wisē lā'xulse 10
Xwē'x'ywēlmg'i'lakwē qa's le lā'wels,
lā'xa g'ō'kwē. Wā, lar'm'laē dō's'wa-
ta'le o'mpasēxa q'uta' lāx a'wā'bedza-
'yasēs xunō'kwē. Wā, lar'm'laē 'ma'l-
tēg'aā'ilaqēxs hē'maē Xwē'x'ywēlm- 15
g'i'lakwē. Wā, lā'laē wul'i'm'i'l lē'
'lalaq qa g'a'sēs aē'daaqa. Wā, hē'
waxā'latla 'mē's'ēde Xwē'x'ywēlmg'i-
'lakwāxs o'mpē. Wā, lax'tā'la'laē
wul'i'm la dā'y'sema'ya q'u'l'yakwa- 20
xēs xunō'kwē. Wā, ā'x'tā'la'm'lā'wisē
Xwē'x'ywēlmg'i'lakwē lā'swōdxa
ō'swīwā'yasa g'ō'y'dēmse. Wā, lar'm-
'lā'wisē ē'laq dā'g'aatē'le o'mpasēqēxs
lā'ē gā'lesōwē x'ō'msas. Wā, lar'm'laē 25
p'h'i'da. Wā, lā'mē ē'k'le'sta lā'xa
ē'k'le aw'i'nagwisa. Wā, lā'mē xok'ā'
lā'xēq, wā, qa 'wē'x'idēs o'mpasēqēxs
lē'ma'ē k'le'ās gwē'x'idaas lō'lxēs xu-
nō'y'dē. Wā, lar'm lā'ba. 30

IV. THE MINK TRADITION.

TRADITION OF THE KWĀ'G'UL AND NEIGHBORING TRIBES.

1. Mink and the Sun.

(Told by Ale^wwas, a Kwā'g'ul.)

There was a woman named Mother,¹ I do not know the name of her husband. She lived at Crooked-Beach. Mother had a child, a boy. Now, the boy became sick, and it was not long before he died. Then the boy was buried. When those who had buried him had just come home, Mother's husband suddenly died, and he did not revive. Then the myth people buried him also. Now Mother had no husband. She was always weeping for her dead husband and her dead child. When her husband and child had been dead a long time, Mother forgot them.

Then she was always making mats. She was sitting down making a mat, and many clouds were in our sky. Sometimes the sun would shine through the clouds, and then he shone through the roof of Mother's house; and suddenly he shone on the small of the back of Mother. In this way she became pregnant. Immediately she ceased making mats, for she thought she might hurt her child. When she had been with child for a long time, she gave

l'e'gad'laēda ts'eda'qas Hā'da'wa. Wā, len k'les q'lā'ldax l'e'gemas lā' 5
'wunmas. Wā, lā'laē hē g'o'kule Qā'logwisē. Wā, lā'laē Hā'da'wa xu'n-
gwatsa bā'bagumē. Wā, laem'la'wisēda
bā'bagumē qe'ls'wida. Wā, lā'laē
k'les gae'hess la'e we'k'lex'ēda. Wā,
lā'laē 'wuni'mt'etsē'wa bā'bagumx'dē.
Wā, hē'm'la'wis a'les g'ax nā'nakwēda
'wuni'mtax'dē, la'e hē'odē lā'wunimx- 10
dās Hā'da'wa. Wā, la'mē hē'g'ilisā-
masa. Wā, la'm'laē la e't'ed 'wu-
ni'mta'laēda gā'la nō'xō'misa. Wā,
la'm'laē k'le's la lā'wunimē Hā'da-
'wa. Wā, hē'm'laē'm'la'wis 'la'gwa'le 15
Hā'da'wa qaēs lā'wunimx'dē l'e'wis
xunō'x'dē. Wā, lā'laē gā'la la h'e'le'
lā'wunimx'dās l'e'wis xunō'x'dē, wā,
la'm'laē l'e'lgemx'ide Hā'da'waq.

Wā, lā'laē hē'm'natum k'ita'sa 20
l'e'wa'e. Wā, la'm'laē k'waē' q'ēs
k'ita'sa l'e'wa'e. Wā, lā'laē q'e'g'il-
ts'āla laxins 'nā'laxa a'owa'e. Wā,
lā'naywa'laē sepsā'wēda l'e'sēla q'ēs
lā'rl sepsā' lāx s'ālas g'o'kwās Hā'da- 25
'wa. Wā, lā'laē seplā'rlārl lāx a'wā'-
gōxta'yās Hā'da'wa. Wā, hē's'idaem-
'la'wisē bēwē's'widē Hā'da'wa lā'sēq'.
Wā, hē's'idaem'laē gwā' e'axila qass
gwā'q'ālaē nē'q'wāmasa. Wā, lā'laē 30
gā'la bēwē'kuss la'e 'mā'yul'ide Hā'

¹ Mink always calls his mother by the word which is used by children in addressing their mothers; there, for in the Indian text the word appears sometimes as a name, sometimes as a term of relationship.

birth to a boy. Mother named him at once Born-to-be-the-Sun, for she knew that the Sun had made her pregnant.

Then Mother was glad because she had a boy. She always went and washed her child in cold water; therefore Born-to-be-the-Sun grew up very quickly. Now he came to be a young man. Then Born-to-be-the-Sun spoke, and said, "O mother! make me a bow," thus he said to his mother, "and also four arrows." Thus he said. Mother at once took a branch of a hemlock-tree and split it. Then she shaved it and finished the bow. The length of the bow was four of our spans. Then she took some deer-skin and cut it into a bowstring for the bow. As soon as this was finished, she also made four arrows. As soon as they were finished, Born-to-be-the-Sun tried his bow and shot some sparrows. He hit them, and obtained many sparrows and robins by shooting them. Then Mother skinned them and sewed them together for a blanket for Born-to-be-the-Sun.¹

All the children of the myth people were playing, and among them was Born-to-be-the-Sun, for he was just a child. Land-Otter was very mischievous towards the other children. Then Born-to-be-the-Sun felt badly on account of him. He spoke, and said, "Don't be mischievous towards my friends."

da^owa. Wá, lae^om^olae^o bá^obagumé^o 'ma-
yólemas. Wá, hé^os^o'idam^ola^o'wise Há-
da^owa lé^ox^o'edes lé^o'selag^o'la láq qass
qlá^o'l^ola^omae Há^oda^o'waqéss hé^o'mae
béwé^o s^o'widamasa lé^o's^olaq. 5

Wá, lae^om^olae^o é^o'k'e ná^oqa'yas Há-
da^owa qass hé^o'ma'e xú^ongwaisa bá^oba-
gumé. Wá, lae^om^olae^o hé^o'menata^o'mé
Há^oda^owa kwá^osaxés xunó^okwé^o lá^o'xa
wuda^o'sta^o 'wáp. Wá, hé^o'em^olāwis xé^o'n 10
tela há^o'lag^o'o^o'stamasax lé^o's^olaq^o'la.
Wá, lae^om^olae^o hé^o'fax^o'ida. Wá, lá^o'lae
yá^o'q'eg^o'a^o'le lé^o'selag^o'la. Wá, lá^o'lae
'né^o'k'a: "ya, Há^oda^o, h^o'kwe^o'lala^o's qat^o'n,"
'né^o'x^o'laexés Há^oda^o'wa; 'wá, hé^o'mis 15
mó^o'ts^olaqa há^o'ana^o't^oma. 'né^o'x^o'lae. Wá,
hé^o's^o'idam^ola^o'wise Há^oda^owa ax^o'e^o'dxa
t^o'ená^o'kasa ql^o'wá^o'x^o'ase qa^o's xó^o's^o'wideq.
Wá, lá^o'lae k^o'lá^o'x^o'wideq. Wá, lá^o'lae
gwá^o'la h^o'k^o'wise', wá, lae^om^olae^o mó^o'p^o'en^o'k'
lá^o'x^o'ns bá^o'lax yix 'wá^o'sg^o'masasa h^o'e- 20
k^o'wise'. Wá, lá^o'lae ax^o'e^o'dxa k^o'll^o'x^o't'
'wakwé^o qa^o's bex^o'e^o'deq qa^o's h^o'k^o'wise'^o
des lá^o'xa h^o'k^o'wise'. Wá, g^o'i^o'fem^o'la^o'-
wise gwá^o'la lá^o'e é^o't^o'ed ax^o'e^o'dxa mó^o'ts^o-
qe há^o'ana^o't^oma. Wá, g^o'i^o'fem^o'la^o'wise
gwá^o'la, lá^o'e 'm^o'ns^o'ide lé^o'selag^o'lasés
h^o'k^o'wise'. Wá, lae^om^olae^o há^o'n^o'axa 25
ts^o'esqwa^o'na. Wá, hé^o's^o'idam^ola^o'wise
qlá^o'paq. Wá, lá^o'lae ql^o'e^o'nmé^o la há^o'n-
tānms ts^o'esqwa^o'na t^o'e^o'wa ts^o'p^o'ale.
Wá, lá^o'lae Há^oda^o'wa sá^o'paq qa^o's ql^o'e^o'n-
ql^o'godá^o'l^o'eq qa^o' n^o'ry^o'una^o's lé^o's^olaq^o'la.¹

A^om^olae^o 'w^o'le g^o'i^o'ng^o'inānt^omasa
nó^o's^o'ne^o'mise. Lae^om^ola^o'wise g^o'i^o'g^o'lae 35
lé^o's^olaq^o'lakwé^o láq, qass hé^o'mae á^o'les
g^o'inā^o'nmé. Wá, lá^o'lae ló^o'max^o'á^o't^o'e
Xu^o'm^o'xunt^o'lasés g^o'i^o'n^o'wete. Wá, lá^o'-
lae 'yá^o's^o'se^o'm^o ná^oqa'yas lé^o'selag^o'la-
kwe^o qae. Wá, lá^o'lae yá^o'q'eg^o'a^o'la; wá, 40
lá^o'lae 'né^o'k'a: "ya, wé^o'dzelesdosz gwa^o'-

¹ The following version of Minú's quarrels (pp. 81-83) was added to the main text by a Kwakw'ik Indian.

At once they put their arms around each other, and they were wrestling. Then Mother gathered truly red-hot ashes and had them in readiness. Then Born-to-be-the-Sun was worsted and was thrown. Then Mother threw the ashes on her son's face. She made a mistake. She thought it was Land-Otter who was worsted, and therefore she did so.

Then Born-to-be-the-Sun spoke, and said, "Confound it, confound it, confound it! [dead!]" Thus he said, for his face was all burnt. Born-to-be-the-Sun had again made a mistake in what he had planned (to do). Then his rival Land-Otter went home to his own house. As soon as the face of Born-to-be-the-Sun had healed, he said that he would go to see his father above.

Then² Born-to-be-the-Sun lay on his back and spoke, and said, "O mother! I want to go to see my father above." Thus he said to his mother. Mother spoke at once, and said that he could not go up to the upper world. Thus said Mother to Born-to-be-the-Sun. Born-to-be-the-Sun just laughed at the word of his mother, and said, "I shall go to-morrow." Thus he said. After that, Mother just told her son to go [sent her son].

In the morning, when day came, Born-to-be-the-Sun arose. He awakened

hé'x'idaem'lá'wíse wá'xé lé'lotsé'was.
Wá, hé'x'idaem'lá'wíse k-á'pó'g'wida.
Wá, lá'lae ywé'ywáá. Wá, hé'x'ida-
em'lá'wíse Há'dá'was tsé'kulisaxa á'la
la tsé'lqwa guná'ya qa's gwa'la'e's. 5
Wá, lá'm'lae wá'í'e l'é'slag'í'lakwé.
Wá, lá'm' tsé'x'á'lelema. Wá, hé'x-
'idaem'lá'wíse Há'dá'wa tsé'kumtsa
tsé'lqwa guná' lá'xés xunó'kwé. Wá,
lá'm'lae lé'x'í'equlíla. Lá'm'lae 'né' 10
k'íq hé'dé Xu'mtxumte'leda la wá'ia,
lá'g'ilas hé gwé'x'í'díq.

Wá, hé'x'idaem'lá'wíse yá'q'le'g'a'le
l'é'slag'í'lakwé. Wá, lá'lae 'né'k'e:
'sé'yé', sé'yé', sé'yé'.' 'né'x'lae qaxs 15
'ná'ywá'mae la k'u'mles gó'gumó'x'de.
Wá, lá'm'lxaxae ó'dzaxá'masé l'é'slag'í-
'lakwé lá'xés wá'xí k'wé'sá'ya. Wá,
lá'm' lá'í'e ná'nakwé h'eyó'tasé Xu'mt-
xumte'la lá'xés gó'kwé. Wá, g'í't'em- 20
'lá'wíse mts'í'té'dé gó'gumá'yas l'é's-
lag'í'lakwass, lá'e 'né'x' qa's lé á'sné
lá'xés ó'mpa lá'xa é'k'ó'e.

Wá, lá'lae t'é'x'á'í'té l'é'slag'í'la.
Wá, lá'lae yá'q'le'g'a'la. Wá, lá'lae 25
'né'k'a: "ya, Há'dó'í; wá lá'e'ssden á'-
séné'tsaxsen ó'mptsasa lá'tsaxa é'ts'la,"
'né'x'lae, lá'xés abé'mpé. Wá, hé'x-
'idaem'lá'wíse yá'q'le'g'a'le Há'dá'wa.
Wá, lá'lae 'né'k'a qa's wé'x'idaas 30
lá'g'óstá lá'xa é'k'í'la awí'nagwisa,
'né'x'lae Há'dá'wax l'é'slag'í'la. Wá,
á'í'm'lá'wíse dá'í'dé l'é'slag'í'las wá'l-
demasés abé'mpé. Wá, lá'lae 'né'k'a:
'Lá'm'ín lá'tsax sé'nstsa," 'né'x'lae. 35
Wá, á'í'm'lá'wíse la yá'lag'ég'a'le Há-
dá'wáxés xunó'kwé.

Wá, lá'lae 'ná'x'í'dsa gaa'laxs lá'e
lá'x'wíde l'é'slag'í'la. Wá, lá'lae

¹ hé'í'e, hé'í'e, hé'í'e.

² Here continues the main text.

³ 'ya, Há'dó'í; wá, lá'e'ssden á'séné'tsaxsen ó'mptsasa lá'tsaxa é'ts'la.

⁴ Lá'm'ín lá'tsax sé'nstsa.

his mother (and told her) to get up. He said, "Get up, mother, and get me something to eat before I go up." Thus he said. Mother at once got him some food; and as soon as he had finished eating, Born-to-be-the-Sun arose and went out of his house. He carried his bow and his arrows. Then he called to his mother to follow him. As soon as she was outside of the house, he strung his bow, and Born-to-be-the-Sun shot (his arrow) against the upper world. Then he shot another arrow, and still another one, and yet another. Now he had shot all the four arrows.

Born-to-be-the-Sun had not looked up long when the arrows came sticking one into the other and struck the ground. They began to stretch out. Then Born-to-be-the-Sun took them and shook them, and they became a rope. Then Born-to-be-the-Sun spoke to his mother, and said, "O mother! as soon as this rope stops shaking, pull at it." Born-to-be-the-Sun wished to go to the upper world because he had had a quarrel with the children. They had said that he had no father. Therefore he went crying to his house, and told his mother of what the children had said. Then his mother said, "O child! the little children do not know that Walking-through-the-Heavens, Walker-of-the-World, Looked-upon-by-the-World, is your father." Thus said Mother to Born-to-be-the-Sun, and that is the

gwe'x'idxēs abē'mpē qa tā'g'widēs. Wa la'laē 'nē'ka: *We'g'itsasla dza'x'widzēx, Hā'dzō', qa's ax'e'itsasla qa'tsā'sen hē'yaselsatsē qentō yā'tsasts lā'tsostātsō,'¹ 'nē'x'laē. Wa, hē'x'idā-em'la'wisē Hada'wa's ax'e'd qa ha'mā's. Wa, g'i'f'em'la'wisē gwāl hē'yaselaxs la'e tā'xulifē l'e'slag'ila qa's la lā'wels lā'xēs g'ō'kwē. Wa, la'm'laē dā'laxēs hē'kl'wisē' l'e'wis hā'ana'le'mē. Wa, la'm'laē l'e'lalaxēs abē'mpē qa lā's lā'sgemēq. Wa, g'i'f'em'la'wisē tā'x'wels lāx lā'sanā'yasēs g'ō'kwē la'e qat'e'dxēs hē'kl'wisē'. Wa, lā'laē l'e'slag'ila han'ldzō'dxēs e'k'ax'na'la. Wa, lā'laē e'tētsa 'nē'mtsaqē hā'na'le'ma. Wa, lā'laē e'tētsa 'nē'mtsaqē. Wa, la'm'laē 'w'le'da mō'ts'laqē hā'ana'le'ma.

Wa, k'le's'latla gā'la e'k'ingemafē l'e'slag'illaxs gā'xaēs hā'na'le'mē' k'lā'qāda qa's l'e'm'x'ulsē. Wa, la'm'laē tsā's'ida. Wa, lā'laē dā's'ide l'e'slag'illaq qa's nā'le'lalax'idēq. Wa, la'm'laē dēnē'mx'ida. Wa, lā'laē l'e'slag'illa yā'q'eg'a'lxēs abē'mpē. Wa, lā'laē 'nē'ka: *'ya, Hā'dzō', dze'limdzek' gwā'ldzas nrdzē'ladzada dze'nē'mts qasō lā'dzasts nē'x'edstqts.'² Wa, hē'm'f lē'g'ifas 'nē'k'e l'e'slag'illa qa's lē lā'xa e'k'le awi'nagwisēxs xō'mah'laē l'e'wa g'f'ng'inān'mē. Wa, lā'laē 'nē'x'sōxs k'le'ā'sae ō'mpa. Wa, hē'mis lā'g'ifas la q'wadzē'lēla lā'xēs g'ō'kwē. Wa, lā'laē nē'lxēs abē'mpē, yis wā'demasā g'f'ng'inān'mē. Wa, hē'x'idāem'la'wisē abē'mpas 'nē'ka: *'ya, xunō'k', k'le'sae qā'lē'dā'mnēxwa g'f'ng'inān'mass hē'māex ō'mpē Lā'tōslag'ilisē, yix Tā'lag'ilisē, yix Dō'x' 40

¹ We'g'itsasla dza'x'widzēx, Hā'dzō', qa's ax'e'itsasla qa'tsā'sen hē'yaselsatsē qentō yā'tsasts lā'tsostātsō.

² 'ya, Hā'dzō', g'i'f'em'la'wisē gwāl hē'yaselaxs abē'mpē qa lā's lā'sgemēq.

reason [the place where] he said that he would go up.

Then Born-to-be-the-Sun climbed up the rope; and Mother held the end of the rope, so that it could not shake while her child was climbing up. Then Born-to-be-the-Sun reached the hole (in the sky). As soon as Born-to-be-the-Sun had gone through what is called the door of the upper world, he saw a house. Then he started and went to sit down outside. He had not been there very long when a woman came out of the house of Walking-through-the-Heavens. As soon as she saw Born-to-be-the-Sun, she spoke, and said, "Oh, little one! where do you come from, sonny?" Thus she said to him. Then Born-to-be-the-Sun also spoke, and said, "I came to see my father here, Walking-through-the-Heavens." Thus he said. Immediately the woman went back into the house.

Then she told Walking-through-the-Heavens (about it), and said, "O chief, Walking-through-the-heavens! a child has come, and sits outside our house. He says that he has come to see his father, you, chief." Thus she said. The chief spoke at once, and said, "Oh, it is true, I got him by shining through his mother. Go and call him to come into our house." Thus said Walking-through-the-Heavens. The woman went out again to call him, and Born-to-be-the-Sun came and sat down in the house. Then the chief, Walking-through-the-Heavens, spoke, and said, "Welcome, child! for I am getting too weak to go always from one end of

sumeg'ilitse'wē," 'ne'x'laē Hā'da'wax lē'selag'i'la. Wā, hē'mis la 'nē'grats qa's la ē'k'le'sta.

Wā, la'mē lē'selag'i'la haxul'ē'ndxa la d'ne'ma. Wā, la'm'laē Hā'da'wa 5
dā'fax ō'ba'yasa d'ne'mē qa k'le'ses nē'laxs la'ē haxul'ē'na'ēs xunō'kwaq.
Wā, lā'laē lā'g'ae lē'selag'i'la lā'xa kwā'x'sō. Hē'x'idam'lā'wisē la lā'x-sāwē lē'selag'i'la lā'xa hē'malaxō, 10
t'ēx'i'lasa ē'k'la awi'nagwisa. Wā, lā'laē dō'x'war'elaxa g'ō'kwē. Wā, lā'laē qa's'id qa's lē klwā'x'seg'ilaq.
Wā, w'lax'dzē'laē g'ēs klwā'saxs g'ā-xaālasa ts'edā'qē lā'wils lāx g'ō'kwā 15
Lā'tōslag'ilisē. Wā, g'i't'em'lā'wisē dō'x'war'elax lē'selag'i'laxs la'ē yā'q'le-g'a'la Wā, lā'laē 'nē'ka: *A'bida'wa, 'w'idzās g'ā'yā'nā'kulē, wis?' 'nē'x'laēq.
Wā, hē'x'idam'lā'wisē ō'gwaqa yā' 20
q'leg'a'le lē'selag'i'la. Wā, lā'laē 'nē'ka: *A'snek'a'sen lā'x'm ō'mpaq'lōx Lā'tōslag'ilisax," 'nē'x'laē. Wā, hē'x'idam'lā'wisa ts'edā'qē la ē'dei. lā'xa g'ō'kwē. 25

Wā, lā'laē nē'la, lāx Lā'tōslag'ilisē. Wā, lā'laē 'nē'ka: *Ya, g'i'gamē', Lā'tōslag'ilis; g'ā'x'axē klwā'sa g'mā-nemēx lā'xwa ō'x'seg'a'yaxsins g'ō'kwēx. Wā, lōx 'nē'k'x's āsina'yax lōi, g'i' 30
gamē', 'nē'x'laē. Wā, hē'x'idam'lā'wisē yā'q'leg'a'leda g'i'gama'ē. Wā, lā'laē 'nē'ka: *Ya, ā'la'mōtn sebā'x-sāllanemaqō lax abe'mpasō. Wā, hā'g'a tē'le'laqō qa g'ā'x'sō g'ā'x'ei. 35
lā'x'ins g'ō'kwēx," 'nē'x'laē Lā'tōslag'ilisē. Wā, hē'x'idam'lā'wisē la ē'tawrlseda ts'edā'qē qa's lē tē'le'laq. Wā, g'ā'x'laē lē'selag'i'la qa's klwā'g'a'life. Wā, lā'laē yā'q'leg'a'leda 40
g'i'gama'ē, yix Lā'tōslag'ilisē. Wā, lā'laē 'nē'ka: *Wā, g'elakas'la xu-

the world to the other. Now you shall change places with me, child." Thus said Walking-through-the-Heavens to Born-to-be-the-Sun.

Then Walking-through-the-Heavens asked that Born-to-be-the-Sun should be fed. Walking-through-the-Heavens was tired, therefore he did not walk that day; for that is the time for Walking-through-the-Heavens to take a rest, when there are many clouds in the sky. After Born-to-be-the-Sun had eaten, the chief spoke again, and said, "O child! take care! dress yourself up in my ornaments this evening, and try to walk in the morning, and don't walk too fast; and do not sweep away your aunts the clouds too quickly, else it will go hard with the tribes of our lower world." Thus he said, and took his ear-ornaments of abalone-shell and put them on the ears of Born-to-be-the-Sun. Then Born-to-be-the-Sun was dressed up.

In the morning, when day came, Born-to-be-the-Sun was sent to go and walk; and the chief spoke again, and said, "O child! don't be too fast when you walk and sweep, else the tribes below us will be hurt." Thus he said. Born-to-be-the-Sun started, and he obeyed the word of Walking-through-the-Heavens. He was walking along quite nicely. When it was nearly noon, he grew tired. Then Born-to-be-the-Sun spoke as he was walking along, and said, "Confound it! Get away! You get in my way too much." Thus

nō'kə, qaxg'in la'mē'k' wā'yats'ōx'wid
qaxg'in hē'menata'mēk' lā'labalasila
lā'xens 'nā'faxōx 'nē'nādx. Wā, la-
'mēts l'ā'yōx'sidzēndi, g'ā'xēn, xunō'kə,⁵
'nē'x'laē Lā'tōslag'illsax l'ē'selag'i'la.

Wā, lā'laē axk'ā'le Lā'tōslag'illē
qa ha'ng'i'lasē'wēs l'ē'selag'i'la. Wā,
lā'm'laē qē'k'ē Lā'tōslag'illē, k'ē'
sēlas la qā'saxa 'nā'la qass hē'māē
x'ō's'idaasts Lā'tōslag'illsaxs q'ē'g'il-
tsā'lanis 'nā'lixa a'nwā'ē. Wā, lā'm-
'lā'wisē gwāl ha'mā'pē l'ē'selag'i'la,
wā, lā'laē ē't'ēd yā'q'ēgrā'ēda g'ī'gā-
mā'ē. Wā, lā'laē 'nē'k'a: "yā, xunō'kə,⁵
wē'g'illa yā'l'ālex qās wē'g'ūōs q'wā'.
15 lāx'idi'xwā dzā'q'wax, yisg'in ē's'akē-
wēk' qās lā'lag'ūōs 'm'ns'idu. qā's-
'dlex gā'lāta. Wā, lā'les k'ē'st.
yā'yā'nat qā'salōl. Wā, k'ē's'ēmbaxs
ē'ātselā qasō xē'kwāxōs ē'āntesq'ōx
20 a'n'ānwēgāx ā'tōx tā'lawū'ēd lā'xa
lē'lqwalatā'yāxsens bē'ba'nagawā'hsax
aw'ā'nagwisa, "nē'x'laēxs lā'ē axō'dā-
laxōs xō'gumx'dē ē'x'tsēma qās lē
as'ax'ō'dis lāx l'ē'selag'i'la. Wā, lā'm-
25 'laē q'wā'tenkwē l'ē'selag'i'la.

Wā, lā'laē 'nā'x'ō'dxa gā'lāxs lā'ē
yā'lagamē l'ē'selag'i'la qās lā'lag'i
qā's'ida. Lā'laē ē'dzaqwa yā'q'ēgrā'ē-
da g'ī'gāma'ē, wā, lā'laē 'nē'k'a: "yā,
30 xunō'kə, gwā'la ē'ātsilāxs qā'sāxē tōxs
xē'kwāx, ā'tas 'yī'kwāmāxsens bē'ba-
'nagawā'hsax lē'lqwalatā'yā, "nē'x'laē.
Wā, lā'laē qā's'ide l'ē'selag'i'la. Wā,
lā'm'laē nā'nageg'ēx wā'āmas Lā'
35 tōslag'illāq. Wā, lā'm'laē ē'x'bidōm
qā'nā'kula. Wā, lā'laē l'ē'laq nē'qā'lass
lā'ē wī'sq'ā'nā'kula. Wā, lā'm'laē
yā'q'ūndatā'ē l'ē'selag'i'la. Wā, lā'laē
'nē'k'a: "yā, sē'sel, hā'dzadzā qwē'qu.
40 ts'lx dzā'xetsēx q'ē'dzēsmēs dzā'xēn,"

⁵ Ya, hōp, hā'gōdēl qas'ōqōdā g'ā'sāxē q'ē'g'ūōm g'ā'xēn.

he said, and swept away the clouds. Then he began to run.

Then our world became hot, and then cracks began to appear [to split] in the mountains, and therefore also the surface of the rocks of the whole world was burnt. Walking-through-the-Heavens spoke at once, and said, "Go and follow him who is not wise, for evidently he is running fast. Take away his ear-ornaments at once, and throw him down." Thus said the chief to one of his men. Then the man went after him and caught up with him. At once he took away his ear-ornaments and his abalone-shells. Then Born-to-be-the-Sun was thrown out of the other door of the upper world.

Born-to-be-the-Sun had made a mistake, for the sea was almost boiling, and the tribes in this lower world were nearly dead. This is the reason why the tops of the yellow cedar-trees are dead, and this was the cause of Walking-through-the-Heaven's anger towards Born-to-be-the-Sun. He was thrown down by the man. Some people say that Walking-through-the-Heavens threw Born-to-be-the-Sun down.

Four women had gone out to dig clams. Then the women discovered something floating among the drifting seaweed. One of them said, "Let us go to the thing that I have found there drifting." Thus she said. As soon as they went towards it, they recognized Born-to-be-the-Sun; and they said, "This is our chief, Born-to-be-the-Sun." The women wished to take him into the canoe; but he awoke and began to

¹ne'x²laexs la'e xē'kwaxa a'nwa'e. Wā, lā³laē dzē'ls⁴wida.

Wā, lar⁵m⁶laōx tsē'ls⁷widōxda 'nā⁸-laqens. Wā, hē⁹'mis tsētē'daatsa xē¹⁰xā'x lā'xwa 'nar¹¹'ng'āx. Wā, hē¹²'emxā'wis la lēgrēku'mg'iltsa lēl¹³'gēk¹⁴wax lā'xwa 'nā'ywax awi¹⁵'nagwisa. Wā, hē¹⁶'x'idam¹⁷lā'wīse Lā¹⁸tōslag¹⁹illise yā'qleg'a'la. Wā, lā²⁰laē 'nē²¹'ka: 'Hā²²'g'a qā'qayā'xa ē'sa nā'xsāla qaxs hē²³ma'axentse āltēx²⁴'ē'da." Hē²⁵'x'idama axō'dex xō'gumasē qa's tsēlqā'xōdāōsasē, 'nē²⁶'x²⁷laēda g'ī'gama'yaxa g'ā'yōla lā'xēs bē'bigwanmē. Wā, lar²⁸m²⁹laēda bigwā'nēmē qā'qēx³⁰'idēq. Wā, lā³¹laē hē³²'ts³³axtāq. Wā, hē³⁴'x'idam³⁵lā'wīse axō'dalase'wa xō'gumx³⁶'dās tē'wa ē'sa-k'iwē'x-dās. Wā, lā³⁷laē tsē'xso'yōwē tē'sēslag³⁸'īla lā'xa 'nē³⁹'mē tē'x⁴⁰'tlasens ē'k⁴¹'lē 'nā'la. 20

Wā, lā⁴²mē ō'dzaxē tē'sēslag⁴³'īla qax hē⁴⁴ma'e lā'q mēdē'ls⁴⁵widōxda dē'msx⁴⁶'ē. tōss ha'lsēlā'māē k'ēs tēh⁴⁷'lā'le'lwaxa-lā'ā'ēx lā'xwa bā'nē'x awi⁴⁸'nagwisa. Wā, hē⁴⁹'mis lā'g'īlasōx tē'lē'lo'bilxētōxda 25 dnnā'smēx. Wā, hē⁵⁰'mis tsē'ngums Lā⁵¹tōslag⁵²illise lāx tē'sēslag⁵³'īla. Wā, lā⁵⁴mē tsēlqā'xō'yōsa bigwā'nēmē. Wā, lā⁵⁵'nē'k'ēda wā'kwē bē'bigwanmāqēss hē⁵⁶'māē Lā⁵⁷tōslag⁵⁸illise tsēlqā'xōdēx 30 tē'sēslag⁵⁹'īla.

Wā, lar⁶⁰m⁶¹lā'wīse tā'xwata'laēda mō'kwē tsē'daqa. Wā, lā⁶²laē dō'x⁶³'wātēda tsē'daqaxa pēx'ā'la lāx ā'waga'yasa 'mē'lx'a wāwada. Wā, lā⁶⁴laē 35 'nē'k'ēda 'nē'mō'kwē; "Gwā⁶⁵'stalas lā'xa tē'sēlēm⁶⁶axa g'ī'wāla," 'nē'x⁶⁷laē. Wā, g'ī'f⁶⁸m⁶⁹lā'wīse gwā⁷⁰'sta lā'qēss lā'ē'mattē'g'raatē'laqēss hē⁷¹'māē tē'sēslag⁷²'īlē. Wā, lā⁷³laē 'nē'ka: "Ā ē'dā- 40 ēd⁷⁴g'adens g'ī'gamē⁷⁵ tē'sēslag⁷⁶'īlag'a," 'nē'x⁷⁷laē. Lar⁷⁸m⁷⁹lā'wīse wāx 'nē'k'ēda

spit. He said, "I have been sleeping on the water for a long time." Then he swam ashore, and went to his house.

Mother spoke at once, and said, "O child! don't wish again to go to your father. You have almost killed our tribe [thus said Mother to him], for you do not know how to handle the mask of your father." Thus she said. That is the end.

ts'e'daqē qa's dā'xsēqēxs la'ē ts'lex'ū'd
qa's s'ibēx'w'īdē. Wā, la'laē 'nē'ka:
*Gē'wālasats dzēwē'tsa mē'xatsasdzā,"
'nē'x'laē. Wā, la'm'laē gē'lx's'a qa's
lā nā'nay' lā'xēs g'ō'kwē. 5

Wā, hē'x'idaem'lā'wisē Hā'da'wa
yā'qleg'a'la. Wā, lā'laē 'nē'ka: *'ya,
xunō'k', gwa'nō' ē't'ēdlax laē'xsdx'ē'd
lax ā'sa. Lae'ms lā'q' tē'h'lā'massēns
g'ō'kulōtēx," 'nē'x'laē Hā'da'waq, *qass 10
yā'g'il'wataaqōs lāx ā'ssilax 'yixu'mfas
ā'sa," 'nē'x'laē. Lae'm lā'ba.

2. Mink's War with the Wolf.

(Told by U'á'gwalat, a Mú'ditbe⁵.)

Now we will talk again about Born-to-be-the-Sun. He and Deer were friends. Then Born-to-be-the-Sun lay on his back in his house and considered what to do. He did not speak to his mother. Mother also did not speak to him, for she knew that her son had much on his mind. When it was nearly evening, his friend Deer came in. He went to the place where Born-to-be-the-Sun was lying on his back, and the friends whispered together. When they had finished whispering, Deer went out again. Born-to-be-the-Sun was still lying on his back at the place where he used to lie. Then night came.

It had not been night long when Sparrow came and knocked at the door of the house of Born-to-be-the-Sun, and said, "O chief, Born-to-be-the-Sun! great is the news that I bring to you [my news]. Your friend Deer has suddenly

Wā, la'm'xasēns ē't'ēdl gwa'gwēx-
s'ālat lāx l'ē'selag'i'lakwē. Wā, la'm-
'laē 'nā'mōk'ālat lō Gē'xustāla. Wā, 15
la'm'laē t'ē'g'itē l'ē'selag'i'lakwē lā'xēs
g'ō'kwē. Wā, la'm'xasē nā'nāqēx'sla-
xēs nā'qa'ē; lae'm'xasē k'ē's yā'yaq'ln-
ta'maxēs Hā'da'wē. Wā, lā'laē ō'gwa-
qē Hā'da'wās k'ē's yā'yaq'ln'ta'maq, 20
qass q'ā'l'ē'lā'maaqēxs q'ē'n'maē nā'-
qa'yasēs xunō'kwē. Wā, hē'latla lā'q
dzā'q'waxs g'ā'xāē 'nemō'kwastē Gē'-
xustāla g'ā'xēla. Wā, hē'nā'kulāem'lā'-
wisē lāx t'ē'g'ilāsas l'ē'selag'i'lakwē. 25
Wā, lā'laēda 'nā'mōk'āla a'wā'pōs'wi-
da. Wā, lā'laē gwāid a'wā'pāllax lā'ē
xwē'laqawēlsē Gē'xustāla lā'xa g'ō'kwē.
Hē'x'siim'lā'wisē t'ē'g'itē l'ē'selag'i-
'lakwēs t'ē'g'ilāsē. Lae'm'laē gā'nufida. 30

Wā, hē'latla la gā'la gā'nulex
g'ā'xās gwē'sqwa mex'itō'dsa t'ē'x'-
lās g'ō'kwās l'ē'selag'i'lakwē. Wā,
lā'laē 'nē'ka: *'ya, g'igamē', l'ē'se-
lag'i'lak', awilag'in ts'rk'lā'ank. Hē' 35
ōdōx 'nimo's'ādiqōs, yixōx Gē'xustā-

⁵ Gē'wālasas dzēwē'tsa mē'xatsasdzā.

died." Thus he said. Born-to-be-the-Sun at once followed him who had brought the news. As soon as he entered the house of his dead friend, he saw that he was lying there dead. Then he spoke, and said, "O tribe! make the grave-box of my dead friend large, else it will not be right [for him]." Thus he said. All the myth people agreed to the request of Born-to-be-the-Sun, for Deer was much loved by his tribe.

In the morning, when day came, the wood-workers of the myth people made a large box to put the dead Deer into. When the box for the dead Deer was finished, they put him into it. Then the first myth people were in difficulty on account of a burying-place for the dead Deer, for they were afraid of the Wolves, for the Wolves always watched our dead ones. As soon as we [our people] were dead, the Wolves would come and take us out, and carry us on their backs to their house, and they would dry us for their food. Therefore the myth people did not know where to bury the dead Deer.

Then Born-to-be-the-Sun spoke, and said, "O tribe! let us bury my dead friend on the tree behind our house." Thus he said. Then all the myth people agreed to the request of Born-to-be-the-Sun. Then he was buried on a spruce-tree behind the house of Born-to-be-the-Sun. Deer was put on the

lax'dex," ne'x'lae. Wa, he'x'idam-
 'la'wise tle'selag'ilakwe la la'sgrmexa
 ga'xe tslek'la'fedaq. Wa, g'it'm'la'
 wise la'e lax g'o'kwases 'nem'o's'de,
 la'e do'x'wate'laqexs ya'gwilae. Wa,
 la'm'lae ya'qleg'a'la. Wa, la'm'lae 'ne'ka:
 "yatsasos dzo'kuyot, we'tsasimts'e wa'
 yats'e dze'ts'e'wastsatsen tslemo'kwats'la,
 ats'oq o'dzits'atsas yaq,"¹ ne'x'lae. Wa,
 'na'xwam'la'wise e'x'aka 'na'xwa nu'
 x'ne'misax wa'ldemas tle'selag'ilakwe
 qaxs to'mae la'xula'lae Ge'xustalases
 g'o'kulote.

Wa, la'm'lae 'na'x'idxa gaa'lax la'e
 he'x'idam'la' g'it'it'lenoxwasa nu'x'ne-
 'mise 'wu'x'idxa 'wa'lase g'it'idas qa
 g'e'ts'e'wats Ge'xustalax-de. Wa, la-
 m'lae gwa'la g'e'ts'e'wastas Ge'xust-
 alax-de, la'e la'ts'o'yo laq. Wa, la'm-
 'laxae la'la'xwila'laeda ga'lasa nu'x'ne-
 'mise qa's wun't'le'daasex Ge'xustal-
 ax-de qaxs k'ihlaa'sa a to'lenoxwe qaxs
 he'menala'mae q'la'qlala'e a to'leno-
 xwaxens wa'neme. Wa, g'it'm'e ga'laxens
 wa'nemaxg'ins 'na'zwek' bigwa'nema,
 la'e he'x'idam'la' a to'lenoxwe g'ax
 axwaq'o'd ga'xens qa's xwe'leg'idams
 qa's la'ens la'xes g'o'kwa, qa's x'he'
 ga'xens qa's ha'ma'ya. Wa, he'mis-
 la'g'itas k'ies q'la'le'la'laeda nu'x'ne-
 'misaxes wun't'le'daasax Ge'xustal-
 ax-de.

Wa, la'm'lae ya'qleg'a'le tle'selag'ilak-
 we. Wa, la'm'lae 'ne'ka: "yatsas
 dzo'kuyot, wa'tsas yatsens way'mtats-
 35 qm ts'mo'kwadza ya'tsasqa dzo'ts'ex
 ya'qwa a'tsanayatsens dzo'kweq."²
 ne'x'lae. Wa, he'x'idam'la'wise 'na'-
 xwam e'x'aka nu'x'ne'misax wa'ldem-
 as tle'selag'ilakwe. Wa, la'm'la'wise 40

¹ ya'k'as'o' g'o'kulot, we'kw'wente 'wa'lase g'it'it'wastatsen 'nem'o'kwadax, a'tox o'dzits'atsas yaq.

² ya'k'as'o' g'o'kulot, we'kw'la'x'ens wun't'le'daasax 'na'm'x'id'le'k'asa la'x'ens la'xwa a'tsanayatsens g'o'kwex.

tree. Born-to-be-the-Sun did not want the large box, the grave-box of the dead Deer, to be put high up on the tree. The myth people could not disobey the request of their chief, Born-to-be-the-Sun, and the grave-box was not high up on the tree.

As soon as it was evening the tribe at Ebb-Tide-Beach, the Wolves, learned that Deer had died. The chief of the Wolves at once called his tribe, and his tribe all came into his house. Then the chief reported to his tribe, and said, "O tribe! Deer is dead. I wish that we might go and try to get him this night." Thus he said. Then his tribe were glad on account of what he had said, and they got ready.

Then they started, for it is quite near to the village of Born-to-be-the-Sun, for (the villages) are on each side of the point of Crooked-Beach. They arrived at the bottom of the tree; and the old man spoke, and said, "O tribe! how shall we get him, for we are no climbers?" Thus he said. Then replied another old man, and said, "Let us stand on one another's backs. Then our chief will go on the top, for he will pull him out whom we are trying to get." Thus he said.

The Wolves assembled at once at

wunem'tēdayō lā'xa tā'sē alē'wasa lāx
ā'lanā'yas gō'kwax lē'selag'flakwē.
Wā, la'm'laē ha'nxlōdayowē Gē'x-us-
tālx-dē lā'xa tā'sē. Wā, lā'laē lē'
selag'flakwē k'ēs hē'lq'laq' e'k'laē 5
ha'nxlawa'yaāsasa 'wā'asē g'ī'ldas dē-
g'ā'tslās Gē'xustālx-dē; wā, qa wē'x-
'īdēs lā'lēgwig'ē'ēda nū'y'nē'misax wā'
demasēs g'ī'gama'ē lē'selag'flakwē.
Wā, la'm'laē k'ēs e'k'laē ha'nxlawa- 10
'yaāsasa dēg'ē'ya'.

Wā, g'ī'ēm'lā'wisē dzā'qwxax la'ē
qā'fēda gō'kula lāx X'ā'tslats'ē'lisē,
yix a'ō'lenoxwax lē'ma'ē wē'k'īx'īdē
Gē'xustālx-dē. Wā, hē'x'īdaēm'lā' 15
wisē lē'lalē g'ī'gama'yasa a'ō'leno-
xwaxēs gō'kulotē. Wā, lā'laē hē'x'ī-
dām g'ā'x 'wī'lē gō'kulōtas 'wī'laē.la.
Wā, lā'laē ts'ek'lā'pēdēda g'ī'gama'ya-
xēs gō'kulotē. Wā, lā'laē 'nē'k'a: 20
'ya, gō'kulot, la'm'laē 'wān'mē
Gē'xustālx-dā. Wā, lā'mēsien 'nē'x-
qēs lā'lag'īf lā'lor.laq'ēxwa gā'nūt.ēx,
'nē'x'laē. Wā, hē'x'īdaēm'lā'wisē
'nā'ywa 'mō'lē gō'kulōtasēs wā'ldr- 25
mas. Wā, la'm'lā'wisē xwā'na'fīda.

Wā, lā'laē qā'sīd qaxx 'nē'xwā'labi-
dā'wāē lāx gō'kulasas lē'selag'flakwē
qaxx ā'ma'ē wā'x'sa'dēxa awība'yas
Qā'logwisē. Wā, lā'x-dā's'laē lā'g'aa 30
lāx ō'x'īa'yasa tā'sē. Wā, lā'laē ya'-
q'lēg'a'fēda q'ū'lyakwē bigwā'nema.
Wā, lā'laē 'nē'k'a: *'yā, gō'kulōtā,
wē'x'īdadzātēnsaq' qaxg'ins k'ē'ā'sek-
ha'wī'noxwa,' 'nē'x'laē. Wā, lā'laē 35
nā'nax'maēda 'nemō'kwē lā'xa q'ū'ls-
q'ū'l'ya'kwē. Wā, lā'laē 'nē'k'a: *'Wē-
g'ī'la g'ī'ē'g'īndāplā'lē'x. Wā, lā'mēsōx
lā'lēns g'ī'gama'ēx e'k'ē'nxēl qaxx yū'-
'maēx nē'x'wūts'ōd'ēxēns lā'lor'asē- 40
'wax,' 'nē'x'laē.

Wā, lā'laē hē'x'īdā'ma ēā'a'n'mē

the bottom of the tree; and Born-to-walk-First — for that is the name of the chief of the Wolves — spoke, and said, "Come, Born-to-be-Underneath, for you shall be the lowest." Thus he said. Then Born-to-be-Underneath stood on the ground under the tree. Then the [tribe] Wolves stood one on another. Then the attendant of Born-to-walk-First stood near by and talked to them. As soon as the Wolves had climbed upward (one on another), then they all fell down again. They had fallen down three times. The fourth time they reached upward nearly to the grave-box. Then Born-to-walk-First went up; and when he reached the side of the grave-box, he pulled at the cover; for it was to one side. Then he put his death-bringer tail into it and felt inside of the large box.

Deer was just staying on the landward side of the grave-box, and the death-bringer tail of Born-to-walk-First did not reach the place where Deer was lying dead. When the death-bringer tail of Born-to-walk-First came the fourth time, Deer took his knife and pulled at the middle of the death-bringer tail and cut it off. As soon as he had cut it off, all the Wolves fell down.

At once Deer came out of the grave-box and stood on it, and said, "That is nice, that is nice!" Then all the Wolves just ran away; and when they went home, their chief had no tail. Deer at once went down the tree and entered the house of Born-

q'ap'le'x'id lax ɔxtā'yasa tā'se. Wā, lā'lae yā'qlega'le G'ig'le'le'eg'īlākwe qaxs hē'mae tē'gmsa gr'gama'yasa a'ā'lenoxwē. Wā, lā'lae 'ne'ka: 5
 "wā, gē'lag'a Ba'nala'sī'lak'e, la'ms ba'm'nxelōt," 'ne'x'lae. Wā, hē'x'-'ida'm'lā'wīse Ba'nala'sī'lakwē la g'īl-x-lēlsaxa tā'se. Wā, lā'lae g'īlē'g'indālasō'sēs g'ō'kulōtē. Wā, la'm yā'yaq'entēm'se ē'lkwās G'īl'g'le'le'eg'īlākwe. Wā, g'īT'ēm'lā'wīse wāx la 10
 ē'k'lg'īlaxs la'ē l'ē'x'āxa 'nā'swēda ēatā'lenoxwē. Wā, la'm'lae yū'dux'p'ena l'ē'x'āxa. Wā, lā'lae mō'p'tnaxs la'ē ē'x'alēda ē'k'tnxa'ē lā'xa deg'a'ts'e. 15
 Wā, lā'lae lā'g'ustā'wē G'īl'g'le'le'eg'ī'lakwē. Wā, lā'lae lā'g'aa lax ō'nā'yasa deg'a'ts'laxs la'ē g'ō'k'ēdix yiku-'yā'yasa deg'a'ts'e qaxs kwē'maqadā'e. Wā, lā'lae ywē'xts'otsēs halā'yū'ssda'ē 20
 laq. Wā, la'mē p'tē's'waltsā'las lā'xa 'wā'lasē g'ī'lō'sa.

Wā, ā't'm'lā'wīse Gē'x'ustāla helā'lae ā'tanē'x'ts'lāwasēs deg'a'ts'e. Wā, la'm'lae wē'g'ae halā'yū'ssda'yas G'īl- 25
 g'le'le'eg'ī'lakwē lax yā'x'ts'lēwāsas Gē'x'ustāla. Wā, g'īT'ēm'lā'wīse mō'p'tna g'ā'xē halā'yū'ssda'yas G'īl'g'le'le'eg'ī'lakwaxs la'ē Gē'x'ustāla ax'ē'dxēs k'ē'l'ē'nxē qa's g'ē'lg'ō'yōdēx halā'yū- 30
 'ssda'yas qa's t'ō'sōdeq. Wā, g'īT'ēm'lā'wīse t'ō'sōdējēxs la'ē l'ē'x'axēda 'nā'swa ēatā'lenoxwē.

Wā, hē'x'-'ida'm'lā'wīse lā'ts'lāwē Gē'x'ustāla qa's tā'xwā'yēndēxēs g'ē- 35
 ts'ē'wāsē. Wā, lā'lae 'ne'ka: 'lā'bahō', lā'bahō'." Wā, ā't'm'lā'wīse la hē'tsā-wēda 'nā'ywa ēatā'lenoxwa. Wā, la'mē qlak'luxsde' gr'gama'yaxs la'ē nā'na-kwa. Wā, hē'x'-'ida'm'lā'wīse Gē'x'ustāla lā'laxa lā'xa tā'se qa's la hē'ī. lax g'ō'kwās l'ē'sīlag'ī'lakwē qa's ts'lā'

to-be-the-Sun, and gave him the death-bringer tail of Born-to-walk-First.

Then Born-to-be-the-Sun spoke, and said, "O friend Deer! now your name shall be Shameless the Deer." Thus he said. Therefore his name is Shameless, for he was to be a warrior on account of what he had done to the chief of the Wolves, and therefore the Wolves hate the Deer. Born-to-be-the-Sun at once took the death-bringer tail of Born-to-walk-First, and hung it right over the fire of the house. As soon as it was hung up, Born-to-walk-First felt worse.

Then one of the attendants of the chief was sent [and came and entered] to the house of Born-to-be-the-Sun, and said, "O chief, Born-to-be-the-Sun! I am sent by Chief Born-to-walk-First to ask you for the reason why you took the death-bringer tail of the chief." Thus he said. Born-to-be-the-Sun spoke at once, and said, "Oh, oh! it is too much that the chief does not let the tide of the sea go down on my beach." Thus he said.

Then the messenger of the chief of the Wolves went back, and at once reported what Born-to-be-the-Sun had said to him. The chief of the Wolves spoke at once, and said, "Go and tell Chief Born-to-be-the-Sun that the tide shall go down to the barnacles if he will return my death-bringer tail." Thus he said. (The messenger) went at once, and tried to tell Born-to-be-the-Sun;

¹ Adé, adé, tó'nak'álak'asés gr'gama'yak'asás h'é'xam'ó' t'ímá'íás.

wés halá'yú'xsdéx-dás G'ílg'ELE'ég'í'la-kwé láq.

Wá, h'é'x'í'daem'la'wíse yá'q'leg'a'le l'é'selag'í'lakwé. Wá, lá'laé 'né'k'a: "ya, qást G'é'x'ustál, la'ém's l'é'gadles l'é'geg'ó't G'é'x'ustála," 'né'x'laé. Wá, h'é'ém lág'í'ts l'é'gadés l'é'geg'ólaxs h'é'ma'é bá'bakwax'lá'laq qaés gwé'x'í'daá'sax gr'í'gama'yasa éalá'í'lenoxwé. Wá, h'é'ém'la'wís lág'í'las l'é'sela laé'da 10 ala'ne'maxa g'é'wasé. Wá, h'é'x'í'daem'la'wíse l'é'selag'í'lakwé dá'x'í'dxa halá'yú'xsdéx-dás G'ílg'ELE'ég'í'lakwé qa's t'é'x'stódé's l'ax 'né'q'óstáwásés h'egwí'le. G'í't'ém'la'wíse ts'le'k'wí'sé'wa la'é h'é'x' 15 'í'daem x'e'n'í'dé G'ílg'ELE'ég'í'lakwé.

Wá, h'é'x'í'daem'la'wíse 'yá'lax'í'da'í' yuwéda 'nemo'kwé l'ax a'y'í'kwá'sa gr'í'gama'é. Wá, g'a'x'laé laé'l l'ax g'ó'kwás l'é'selag'í'lakwé. Wá, lá'laé 20 'né'k'a: "ya, gr'í'gamé' l'é'selag'í'lakwá', 'yá'lagamé'lasa gr'í'gama'é G'ílg'ELE'ég'í'lakwé qen g'a'x'é wul'ó'l, lá'xés sé'nat'edaósax'ó'xda halá'yú'xsdá'yá'xsa gr'í'gama'ya," 'né'x'laé. Wá, h'é'x'í'da- 25 em'la'wíse yá'q'leg'a'le l'é'selag'í'lakwé. Lá'laé 'né'k'a: "A'tsé, a'tsé, ts'ó'mats'lá-latsasés dz'é'g'matsasaós ts'le'saá 'né'stsas qá'tsaseq x'a'ts'á'noq'wésa d'é'm'séq laq'tnu'y' ts'í'tma'etseq,"¹ 'né'x'laé. 30

Wá, h'é'x'í'daem'la'wíse la aé'daaqé 'ya'yá'laq'ála'yás gr'í'gama'yasa éalá'í'lenoxwé. Wá, h'é'x'í'daem'la'wíse la ts'le'k'la't'édés wá'í'demas l'é'selag'í'lakwé láq. Wá, h'é'x'í'daem'la'wíse yá' 35 q'leg'a'le gr'í'gama'yasa éalá'í'lenoxwé. Wá, lá'laé 'né'k'a: "Há'gra né'laxa gr'í'gama'yaé l'é'selag'í'lakwaxs h'é'ma'x q'lá's'wí'dí'édá ts'ó'ts'ó'max q'ó g'a'x'len halá'yú'xsdá'ya," 'né'x'laé. Wá, h'é'x' 40

k'é'saa 'né'k'as qak'tés x'á'tá'noq'wésa d'é'm'séx

but Born-to-be-the-Sun just arose and let the death-bringer tail down a little lower. He said, "Go and say to Chief Born-to-walk-First [that], 'Of what use are the small barnacles (to me)?'" Thus he said.

The messenger of the chief went at once, and reported to the chief of the Wolves. He said, "That is what Chief Born-to-be-the-Sun said [that], 'Of what use are the small barnacles (to me)?' Thus he told me to tell you." Thus he said. Now, the chief of the Wolves was groaning because his death-bringer tail was being heated. He said, "Go and tell Born-to-be-the-Sun that the tide shall go down to the seaweed on the beach. Tell him so." Thus he said. Then (the messenger) went again, and arrived at the house of Born-to-be-the-Sun. He said, "O chief, Born-to-be-the-Sun! the death-bringer tail of our chief is the cause of my coming. Now the sea shall dry up everywhere." Immediately Born-to-be-the-Sun spoke, and said, "That is not what I want. I do want the edge of the sea to be where the stones roll." Thus he said.

Then the messenger went back again and told Born-to-walk-First what Born-to-be-the-Sun had said. The sea ebbed at once, and reached the rolling stones. Then Born-to-be-the-Sun was glad, and the death-bringer tail of Born-to-walk-First was taken back. Immediately

ʔidaemʔlaʔwisc wāx la nēʔax lēʔsɫag-i-
ʔlakwē. Wā, áʔemʔlaʔwisc lēʔsɫag-i-
ʔlakwē t̄áʔxulif q̄aʔs ts̄láʔts̄enkwaɔdā-
lēxa haláʔyuxsdaʔe. Wā, laʔlaē ʔnēʔka: 5
*Háʔdza nēʔsaqē dzēʔgrimatsasa Dziʔ-
dz̄ts̄t̄ēʔdziʔlakwa qa ʔmáʔyónokwela-
ts̄etsa ts̄t̄óʔts̄oʔma,ʔ ʔnēʔxʔlaē.

Wā, hēʔxʔidaemʔlaxaaʔwisc la q̄aʔs-
ʔidēda ʔyaʔyāʔlaq̄laʔlaʔyāsa gʔiʔgamaʔe,
qaʔs la nēʔax gʔiʔgamaʔyasa ēat̄áʔʔē-
noxwē. Wā, laʔlaē ʔnēʔka: *Wā,
hēʔem wāʔdemasa gʔiʔgamaʔe, yix lēʔ-
sɫag-iʔlakwē qa ʔmáʔyónokwelas̄sa
ts̄t̄óʔts̄oʔmax; ʔnēʔkē gʔáʔxon q̄em ʔnēʔ-
kaʔni,ʔ ʔnēʔxʔlaē. Wā, laʔmʔlaē gwāʔ- 15
t̄alaʔlaēda gʔiʔgamaʔyasa ēat̄áʔʔēnoxwē
qaxs laʔe lēʔs̄ʔalaseʔwes haláʔyuxsdx̄-
dē. Wā, laʔlaē ʔnēʔka: *Háʔga nēʔax
lēʔsɫag-iʔlakwa: ʔLáʔmōx q̄láʔwid̄lōx
l̄ʔst̄l̄ekwāʔssa l̄ʔemáʔis̄ōx, ʔnēʔxʔlaq̄e, 20
ʔnēʔxʔlaē. Wā, laʔlaē ēʔʔed la q̄aʔs̄ida.
Wā, laʔlaē láʔgaa l̄ax gʔōkwax lēʔsɫ-
lag-iʔlakwē. Wā, laʔlaē ʔnēʔka: ʔya,
gʔiʔgameʔ lēʔsɫag-iʔlakwā, gʔáʔx láʔg-i-
ʔlasōx haláʔyuxsdaʔyaxsnuʔȳ gʔiʔgama- 25
ʔya. Láʔm laōx hēʔmlax̄ōra ʔnāʔxwax
awiʔnak̄ála,ʔ ʔnēʔxʔlaē. Wā, hēʔxʔida-
emʔlaʔwisc yāʔq̄eḡraʔe lēʔsɫag-iʔlakwē.
Wā, laʔlaē ʔnēʔka: ʔTs̄t̄ēʔts̄ats̄insaq̄.
Hēʔts̄adz̄áʔma lōʔxwíʔwaʔyase ʔk̄wíʔwa- 30
yēq,ʔ ʔnēʔxʔlaē.

Wā, hēʔxʔidaemʔlaʔwisc la aēʔdaaq̄ēda
ʔyaʔyāʔlaq̄laʔlayo qaʔs la nēʔax Gʔiʔg-
eʔeḡ-iʔlakwas wāʔdemas lēʔsɫag-iʔla- 35
kwē. Wā, hēʔxʔidaemʔlaʔwisc x̄áʔts̄ē-
ʔst̄ēda d̄iʔms̄x̄ē. Wā, laʔmʔlaē láʔgaa
láʔxa lōʔxwiwaʔe. Wā, laʔmʔlaē ēʔx̄idē
nāʔqaʔyas lēʔsɫag-iʔlakwē. Wā, laʔm-
ʔlaē taōʔdayuwē haláʔyuxsdaʔyas Gʔiʔ- 40
gʔl̄l̄ēʔeḡ-iʔlakwē. Wā, hēʔxʔidaemʔlaʔ-

1 Hēʔga, nēʔhax gʔiʔgamak̄ssa Gʔiʔḡl̄l̄ēʔeḡ-iʔlakwa qa ʔmáʔyónokwelas̄sa ts̄t̄óʔts̄oʔma.

2 K̄ʔēʔkaʔst̄at̄aq̄, hēʔk̄adz̄áʔma lōʔxwíʔwaʔyasa ʔk̄wíʔwaʔe.

the death-bringer tail of Born-to-walk-First was stuck on, and he was well, and now all the myth people dug clams. They did not know how to roast the clams; for as soon as they put them on the fire, the fire would just go out, because there was much water in them. Then Born-to-be-the-Sun sent Sparrow to learn from Born-to-walk-First why it was so. He said they should always turn the clams over when they put them on the fire. Then all the myth people learned how to roast clams. That is the end.

wisē klut!ā'lelōdayuwē hats!ē'ssda'ya's
G'lg'le'ē'g'ī'lakwē. Wā, la'm'laē
ē'x'ida. Wā, la'm'la'ata dzē'x'id 'na'
šwēda nū's'nē'misaxa g'ā'wēq'lanēmē.
Wā, la'laē yē'g'ī'wātēss ts'ē's'ā'a
g'ā'wēq'lanēmē, qaxs g'ī'f'maē wāx
x'ē's'le'nd'ca g'ā'wēq'lanēmāss la'ē ā'em
k'f'lx'idēs lēg'w'ī'ē qaxs ql'ē'nemaēs 'wā'
paā'g'ā'ē. Wā, la'laē 'yā'laqē l'ē's'ida-
g'ī'lakwas Gwē'skwa qa las hō'ī'elax
G'lg'ī'le'ē'g'ī'lakwas hē'g'ī'las gwē'g'ī'le.
Wā, la'laē 'nē'k'a: *Hē'menala'ma x'ā'
mē'stālaxa g'ā'wēq'lanēmāss la'ē 'wī'la
xuy'ā'lalis lā'xa lēg'w'ī'ē." 'nē'x'laē.
Wā, la'mē qlā'f'at'ē'lēda 'nā'šwa nū's'nē-
'misax gwē'g'ī'lasaxa g'ā'wēq'lanēmāss
ts'ē'sas'wāē lā'xēq. Wā, la'em lā'ba.

3. Mink carries away the Child of the Wolf.

Tradition of the (Ma'maleqala.)

Head-Wolf and those who had him for their chief lived at Ebb-Tide-Beach on the south side of Crooked-Beach. Born-to-be-the-Sun lived at Crooked-Beach. The people of Head-Wolf were always happy because they had many kinds of shell-fish to eat, for the tide always went down on their beach. The tide did not go down on the beach of Crooked-Beach. Therefore those who lived at Crooked-Beach were always hungry, and therefore Born-to-be-the-Sun always felt badly. He lay on his back in the house to think what to do. In vain his mother tried to feed him. He just said that he was not hungry. Then he went into his bedroom.

G'o'kula'laē Nō'ng'extā'ē l'ē'wis g'ī'-
gēdē lāx X'ā't'sats'ē'lisē, yix 'nā'ladza-
'yas Qā'logwisē. Wā, hē'em'lāwisē
g'o'kulē l'ē's'elag'ī'lakwē Qā'logwisē.
Wā, la'm'la'awisē hē'menala'em ek'le'-
qlē g'o'kulōtas Nō'ng'extā'ē qaxs hē'-
menala'mē ts'ē'kwaxa ql'ē'nēmē ts'ē'-
ts'lk'hwē'masa qaxs hē'menala'maē x'ā'-
ts'ē'stanaywēs l'ēmā'isē. Wā, la'la'ata
k'f'ēs x'ā'ts'ē'staēnoxwē l'ēmā'isas Qā'-
logwisē. Wā, hē'mis lā'g'ī'las hē'me-
nala'em pā'lēda g'o'kula lāx Qā'logwisē.
Wā, hē'mis lā'g'ī'las la hē'menala'em
'yā'x'se'mē nā'q'a'yas l'ē's'elag'ī'lakwē.
Wā, la'm'la'awisē t'ē'g'ī' qā's sē'nyā-
'stōl'ī'ē qā's gwē'x'idā'ā'sa. Wā, la'm-
'la'awisē wāx ha'mg'ī'lasō'sēs Hā'dā'.a.
Wā, ā'em'la'awisē 'nē'k'ixs k'f'ē'saē pō's-
qla. Wā, hē'em'la'awis g'ā'g'ī'f'ēss la'ē
lā'tslāhl lā'xēs g'ā'ē'lasē.

It grew dark. In the morning, when day came, he arose early, and disappeared for the day. It grew dark, and he never came (back); but when it was growing daylight, he came into his house, carrying on his shoulder a cradle in which lay a boy. At once he awakened his mother, and she got up. Mother arose, and Born-to-be-the-Sun asked her to take care of the child in the cradle. Then Mother questioned her son, and said, "O son! where did you get this child?" Thus she said.

Born-to-be-the-Sun spoke at once, and said, "O mother! don't ask me. He is the prince of Head-Wolf." Thus he said. Then Mother took the child.

Thus it was. In the morning, when Born-to-be-the-Sun started to walk, he went to the house of Head-Wolf. He disguised himself and became a small person; therefore they did not recognize him. He sat down outside of the house of Head-Wolf. He had not been sitting there long, however, when a girl came out of the house. The girl at once caught sight of the boy who was sitting outside, and she re-entered the house and told the chief of what she had seen. Then Head-Wolf went out. Head-Wolf at once questioned him, and said, "O sonny! where did you come from?" Thus he said to him. He spoke at once, and said, "I was

Wa, la'm'lae ga'nul'ida. Wa, la'lae
 'na'x'idxa ga'alaxs, la'e gag'ot'a qa's
 la dema'x'id se'nbexa 'na'la. Wa,
 la'm'la'wise ga'nul'ida. He'waxaem- 5
 'la'wise ga'xa. Wa, he'latla la 'na-
 'na'kulaxs ga'xae ga'xe'la 'w'k'ila
 xaa'p'le ku'tsh'watsa ba'bagumē. Wa,
 he'x'ida'm'la'wise gwe'x'idxēs Ha'da-
 'wa qa ta'x'wides. Wa, he'x'ida'm-
 'la'wise Ha'da'was ta'xulila. Wa, la'lae 10
 l'e'selag'flakwē axk'la'xēs Ha'da'wa
 qa aa'xstle'sēxa xaa'p'is'āla g'ina'nema.
 Wa, la'lae Ha'da'wa wu'a'xēs xunō'
 kwē. Wa, la'lae 'ne'ka: "ya, xunō'ke,
 'w'f'zesadzā'sēxwa g'ina'nemēx, "ne'x- 15
 'lae.

Wa, he'x'ida'm'la'wise l'e'selag'fla-
 kwē ya'q'leg'a'la. Wa, la'lae 'ne'ka:
 "yatsā Ha'dzā, gwa'tsas ya wutso's;
 yo'tsas'em dz'wē'game'tsas Nō'ndzēs- 20
 tsā'e, "ne'x'lae. Wa, he'x'ida'm'la'-
 wise ax'e'dē Ha'da'waxa g'ina'nemē.

Wa, he'maa'laxs la'e qa's'ide l'e'-
 selag'flakwaxa ga'la, wa, la'm'la'wise
 qa's'id qa's lē lāx gō'kwas Nō'ng'extā'e. 25
 Wa, la'm'lae la'yinx'f'ya'kwa.
 Wa, la'm'lae amā'sgēmāla la bigwā'
 nema. Wa, he'mis k'e'sifts la 'mā'l-
 t'ela. Wa, la'm'la'wise k'wa'xēg'isax
 gō'kwas Nō'ng'extā'e. Wa, k'e's'latla 30
 g'e's k'wa'se'xs ga'xae la'wlsēda tsā'
 tsadagimē. Wa, he'platoim'la'wisēda
 tsā'tsadagimāxa ba'bagumaxs k'wa'x-
 sēga'lasae, wa, he'x'ida'm'la'wise la
 ē'derēda tsā'tsadagimē la'xa gō'kwē 35
 qa's lē nē'fases dō'gule la'xa g'igama'e.
 Wa, he'x'ida'm'la'wise g'ax la'wlsē
 Nō'ng'extā'e. Wa, he'x'ida'm'la'wise
 Nō'ng'extā'e wu'a'q. Wa, la'lae 'ne'-
 ka: "ya, wis, 'w'f'dzā's g'a'ya'nakule? 40
 'ne'x'laeq. Wa, he'x'ida'm'la'wise

¹ ya, Ha'dō, ga'k'asda wu'a's, yu'k'as'em ta'lgumē'las Nō'ng'extā'e.

a slave taken in war, and I have run away." Head-Wolf said at once, "Come, son, and rock the cradle of my son." Thus he said. Born-to-be-the-Sun followed him at once, and entered the house.

Then Head-Wolf asked Born-to-be-the-Sun to go straight to the cradle in which the child was. Born-to-be-the-Sun began at once to rock the cradle. When night came, the chief spoke, and said, "O son! rock this our child all the time, that we may sleep well this night." Thus he said. Then those who lived together in the house of the chief got ready, and all lay down in their bedrooms. Then two were outside of the bedrooms, — Born-to-be-the-Sun and the one he took care of. When it was past midnight, Born-to-be-the-Sun pinched the cheek of the child in the cradle. Then the child cried at once, but in vain, (for) the sleepers never woke. Then Born-to-be-the-Sun picked up the cradle and carried it away on his shoulder. He went out of the house and went home. Then he gave it to his mother.

It was not yet really day when Head-Wolf awoke, because he thought of his child. He went out of his bedroom, and went in vain to the place where Born-to-be-the-Sun had been sitting. He did not see anything where he had been sitting. Immediately he awakened his house-fellows, and called his tribe

yá'q'leg'a'la. Wá, lá'lae 'ne'ka: 'Tslá-
tsl'xwatsen wá'waxatsen,¹ 'ne'x'lae.
Wá, hé'x'idam'la'wíse N'ng'extá'e
'ne'ka: 'Gé'la, wis, qa's 'yá'tlaasaxg'a
xaá'p'assteltig'a wí'sak,' 'ne'x'lae. 5
Wá, hé'x'idam'la'wíse l'é'selag'i'la-
kwé la lá'sgémëq qa's lé lae't, lá'xa
g'ó'kwé.

Wá, lá'lae N'ng'extá'e axk-lá'la'x
l'é'selag'i'lakwé qa las hé'ná'kula lá'xa 10
xaá'p'tsálit'e g'íná'nema. Wá, hé'x'i-
dam'la'wíse l'é'selag'i'lakwé 'yá'fidxa
xaá'p'le. Wá, laem'la'wíse gá'nul'fidexs
lá'eda g'ígama'e yá'q'leg'a'la. Wá,
lá'lae 'ne'ka: 'ya, wis, hé'menata'ma 15
'yá'telaxōx wí'sax qenu'x' e'k'e m'xal-
xwa gá'nul'x,' 'ne'x'lae. Wá, hé'x'i-
dam'la'wíse 'ná'xwa xwá'na'fidéda
'nema'elwutá'sa g'ígama'e qa's 'ná'xwé
ku'lx'fid lá'xēs g'igae'lasē. Wá, lae'm- 20
'lae ma'lō'gwil'mē l'é'selag'i'lakwé l'e-
'wis aá'xsilase'wé lá'xa l'á'satsel'hlasa
g'igae'lasē. Wá, hé'latla la gwál
nig'g'ēxs la'e ē'plōdzē'ndē l'é'selag-i-
'lakwaxa g'íná'nemē xaá'p'tsálit'a. Wá, 25
hé'x'idam'la'wíse gugwá'tsá wá'x'a
g'íná'nemē. Wá, hé'waxaem'la'wíse
qu'nq'ug'a'ñokwa mē'xa. Wá, hé'x'i-
dam'la'wíse l'é'selag'i'lakwé ká'g'ih-
laxa xaá'p'le qa's 'wí'x'idēq. Wá, 30
lae'm'lae lá'wels lá'xa g'ó'kwé qa's lé
ná'nakwa. Wá, laem'la'wíse ts'ás lá'-
xēs Há'da'wa.

Wá, k'l'e's'em'la'wíse á'laem q'u'lx'fid
'ná'x'idexs la'e ts'á'k'he'fidē N'ng'ēx- 35
tá'e qaxs la'e g'íg'ax'ixdēs xunō'kwé.
Wá, lá'lae lá'tsálit lá'xēs g'ae'lasē
qa's lé wul'e'm lāx k'wae'lasdās l'é'-
selag'i'lakwé. Wá, lá'lae k'l'e'ás la
dō'qulaqē la k'wae'la. Wá, hé'x'ida- 40
m'la'wíse gwé'x'gwael'fidēs g'ó'kula-

¹ K'á'k'á'xun, wí'namem'din.

to his house. It was not long before the whole tribe came in. It was not known where the little man had come from. Then an old man spoke, and said, "Let some one go to see Born-to-be-the-Sun. He may have come to steal our grandson." Thus he said.

At once two young men started. As soon as they came to Crooked-Beach, they heard them talking about Born-to-be-the-Sun, that he had taken a slave in war, namely, the son of the chief of the Wolves. [Thus they said.] The young men went back at once, and reported to their tribe what had been heard. Immediately the chief told his tribe to get ready. The tribes went out of the house at once, and launched their canoes, and all went aboard.

As soon as they were all aboard, they started to go to Crooked-Beach; and as soon as they arrived, an old man spoke. He was standing in the middle of his canoe. Then he asked Born-to-be-the-Sun what he planned to do with the son of the chief. Then his Mother went out and spoke. She said, "O chief! this chief says that is the reason for what he has done to your child, chief, that you wish too much that the tide shall only ebb at your beach, chief." Thus she said.

At once the old man said, "Bring us the child, chief. Now the tide shall go down to the barnacles." Thus he said. Then Born-to-be-the-Sun's mother spoke, "[For] what good are these

ilwutē. Wā, lā'laē lē'lalaxēs g'ō'kulōtē qā g'ā'xēs lāx g'ō'kwas. Wā, k'les'latla gā'faxs g'ā'xāē 'wi'laēē g'ō'kulōtas. Wā, lar'm'laē k'les'qla'le' g'ā'yolasasa amā'sgō'māla bīgwā'nema. Wā, lā'laē yā'q'leg'a'fēda q'u'lyakwē bīgwā'nema. Wā, lā'laē 'nē'k'a: "Hā'g'adzāx'i dō's'wutsē' lē'selag'i-lakwa qō hē'mlax g'āx g'ilō'fidxens ts'ō's'ēmā," 'nē'x'laē.

Hē'x'idaēm'lā'wisē la qā's'idēda mā'ō'kwē ha'yā'fa. Wā, g'i'f'em'lā'wisē la'g'aa lāx Qā'logwisaxs, la'ē wu'lilaxa gwā'gwēx's'āla lāx lē'selag'i'lakwas wī'nānema ā'xa xunō'kwas g'i'gama'yasa alā'lenoxwē, 'nē'x'laē. Wā, hē'x'idaēm'lā'wisē la aē'daaqēda ha'yā'fa qā's la ts'ek'la'fēlaxēs g'ō'kulōtasēs wutlē'. Wā, hē'x'idaēm'lā'wisē 'nē'k'ēda g'i'gama'ya qā xwā'na'fidesēs g'ō'kulote. Wā, hē'x'idaēm'lā'wisē la hō'qawilsēda lē'lqwalā'ē qā's lē wī'x's'utndēs xwā'xwak'luna qā's lē 'wi'la hō'guxsa.

Wā, g'i'f'em'lā'wisē 'wi'la la hō'guxsa, la'ē sepilē's qā's lē lāx Qā'logwisē. Wā, g'i'f'em'lā'wisē la'g'aa la'ē yā'q'leg'a'fēda q'u'lyakwē bīgwā'nema. Lar'm'laē tā'x's'emēta'ya lā'xēs yā' 'yats'ē. Wā, lar'm'laē wutā'x lē'selag'i'lak', lā'xēs sē'nat'ēdax xunō'kwasa g'i'gama'ē. Wā, hē'f'atla Hā'da'was lā'wels qā's yā'q'leg'a'le. Wā, lā'laē 'nē'k'a: "ya, g'i'gamē', hē'f' sē'nat'ēts-gada g'i'gamē'g lā'sg'as xunō'k'gōs, g'i'gamē', qā'ss xē'n'elaa'qōs 'nē'x qā lē'x'a'mēsōx xā'ts'bx'ats'ek'ōs lēmā'isaqōs, g'i'gamē'," 'nē'x'laē.

Wā, hē'x'idaēm'lā'wisē 'nē'k'ēda q'u'lyakwē bīgwā'nema: "Gā'x'ax'ōx xunō'kwaxsg'anu's' g'i'gamek', la- 'mōx qā'q'ēxutō's'widā ts'ō'ts'ō'max," 'nē'x'laē. Wā, lā'la'axaa yā'q'leg'a'le

barnacles?" thus she said. Then the old man spoke again. "It shall go down to the seaweed," thus he said. The mother of Born-to-be-the-Sun answered him at once, and said, "Of what use is the seaweed to us?" Thus she said. Then Head-Wolf's speaker in the canoe spoke again, and said, "Bring the son of our chief. The sea shall dry up everywhere." Thus he said. Born-to-be-the-Sun's mother replied at once, and said, "That is too much. You have done too much. Why is it not enough to wish that it may go down to the rolling stones?" Thus she said.

Immediately the old man said, "Bring the son of our chief. The ebb tide will not pass the rolling stones." Thus he said. Born-to-be-the-Sun came at once, carrying the cradle on his shoulder, and threw it to the place where the canoes were floating. Then the cradle was taken aboard by the chief, and the Wolves went home. Thus Born-to-be-the-Sun also obtained the tides of our sea. Now all the myth people were rich, for they ate clams and all kinds of shell-fish, for they got them from Born-to-be-the-Sun.

Há'da'was l'é'selag'i'lak': "Qa 'má-
'yonókwé lá'sg'asa ts'ó'ts'ó'max," né'x-
'laé. Wá, lá'laé é'dzaqwa yá'q'leg'a-
'léda q'l'u't'yakwé begwá'nema: "Lá'móx
q'a'q'leg'utó'g'widla l'ést'lek'wé'x," né'x-
'laé. Wá, hé'x'ídam'laxaá'wíse Há'da-
'was ná'nax'máq. Wá, lá'laé 'né'k'a:
'Qenux' "má'yonókwé'sa l'ést'lek'wé'x,"
'né'x'laé Há'da'was. Lá'laé é'dza-
qwa yá'q'leg'a'lé yá'yaql'entaxsas N'ó'n-
g'éxtá'è. Wá, lá'laé 'né'k'a: "Wá,
g'é'lax'óx xun'ó'kwaxsg'anu'x' g'í'g-
amék. Lá'móx lé'm'ax'ó'ts'lá'g'aa'l'é'ens
awí'nak'á'ax," né'x'laé. Wá, hé'x'í-
dam'lá'wíse Há'da'was l'é'selag'i'la-
kwé ná'nax'máq. Wá, lá'laé 'né'k'a:
'Há'q'wa'nak' lá'tas la x'ó'nt'á'á;"
'né'x'laéq. "Wá'lawis hé'l'á'á'ma l'ó-
x'wíwa'yós wá'l'dema," né'x'laé.

Wá, hé'x'ídam'lá'wí'séda q'l'u't'yakwé
begwá'nem 'né'k'a: "Wá, g'é'lax'óx
xun'ó'kwaxsg'anu'x' g'í'g'amék. Lar'm-
'laé k'lés hayá'q'ala x'á'ts'lá'yaxa l'ó-
x'wíwa'è," né'x'laé. Wá, hé'x'ídam-
'lá'wíse l'é'selag'i'lakwé g'ax 'wé'k'ilaxa
xaá'plé q'a's sebt'lo'dés lax 'mexá'l'asas
'yaé'yats'lás. Wá, hé'x'ídam'lá'wíse
dá'xdzema xaá'plasa g'í'gama'è. Wá,
lar'm'laé ná'nakwéda é'a'á'í'noxwé.
Wá, lar'm'laxaá'wíse l'ó'té l'é'selag'i'-
'lak' qa x'á'ts'lax'á'tsh'k'é'sens d'é'msx'é.
Lar'm'laé la q'ó'mala la 'ná'x'wa'ma
nú'x'né'mí'sé qaxs lá'è ts'lé'kwaxa g'á-
wé'q'ánemé l'é'wa 'ná'x'wa q'a's gwé'x-
sdém lá'xwa ts'lé'ts'l'k'l'wémasé qaxs
lé'ma'è há'ya'lála l'ax l'é'selag'i'lakwé.

4. Mink's War with Southeast-Wind.

(Told by Ale'was, a Kwá'g'ut.)

Born-to-be-the-Sun and all the myth people were living at Crooked-Beach.

Wá, hé'maálasé's g'ó'kulaé l'é'se-
lag'i'lakwé l'ax Qá'logwí'sé l'é'wa 'ná'x'wa

The southeast wind was blowing hard all the time, and therefore the myth people had no way of obtaining anything to eat. Born-to-be-the-Sun invited his friends, Deer, Raccoon, Young-Raccoon, and Canoe-Calking the Raven, to his house.

As soon as they were all in, Born-to-be-the-Sun spoke, and said, "O friends! listen to me, and I will tell you what I called you for." Thus he said. "The reason why I called you is that we want to make war on Owner-of-Northwest-Wind, for all the sea-monsters wish it, since they have no rest, because they are continually tossed about by the waves; and so they desire that we make war on him; and we cannot obtain anything to eat." Thus he said.

Deer spoke at once, and said, "Let us do according to your wish, Chief Born-to-be-the-Sun." Thus he said. Then they got ready. In the morning, as soon as daylight came, they started in their canoe. Then they went northward to the house of Owner-of-Northwest-Wind. In vain they tried to reach it; for when Owner-of-Northwest-Wind discovered them, he blew very hard. The canoe of the warriors hardly moved forward against the wind. When they discovered the house of Owner-of-Northwest-Wind, it began to blow really hard. Then the canoe of Born-to-be-the-Sun drifted back, and Born-to-be-the-Sun gave it up.

The canoe came back, going before the northwest wind, and arrived at the

nū's'nēmīsa. Wā, laēm'lā'wis hēmī-
nalaēm lā'kl'wēmasa yā'la 'mīlā'sa.
Wā, hēm'lā'wis k'leā'sg'hts gwō'yō-
latsa nū's'nēmīse qa's lā'kl'lsela.
Wā, laēm'lā'wisē l'ē'sdlag'īlakwē lē- 5
'lalaxēs 'nē'nēmō'kwē, yā Gē'xustāla
lō Mā'yusustālag'īlakwē lō Maxā'yusē
lō Mē'mg'ōlēmē qa lā'x'da'xwēs lāx
g'ō'kwās.

Wā, g'ī'lēm'lā'wisē lā'x'da'x' 'wī- 10
'lāē. lā'ē yā'q'leg'a'le l'ē'sdlag'īlakwē,
Wā, lā'laē 'nē'k'a: "yā, 'nē'nēmō'kē,
wē'g'a hō'lēla g'ā'xen qun nē'lēsg'in
l'ē'latēg'in lā'x'da'xōl," 'nē'x'laē. "Wā,
hēm'men lā'g'īla l'ē'lalax'da'xōl qens lā 15
wī'nax Dzā'q'walanōkwē qaxs 'nē'k'aēda
'nā'swa 'yī'yā'g'īnōdesxēs k'le'sāē nē-
qlū'mg'a'lis qaxs hēm'nala'māē qubē-
lā'yōsa lō'swa. Wā, hēm'mis lā 'nēx:
qens lā wī'naqē. Wā, hēm'mistēns 20
k'leā'ts'ēnā'ē lā gwō'yō'tas qens lā'kl'be-
sela," 'nē'x'laē.

Wā, hē'x'īdatm'lā'wisē Gē'xustāla
yā'q'leg'a'la. Wā, lā'laē 'nē'k'a: "Wē- 25
g'īllax'ins lāl lā'xēs wā'ldēmōs, g'ī'game'
l'ē'sdlag'īlak," 'nē'x'laē. Wā, hē'x-
'īdatm'lā'wisē xwā'nal'īdex'da'xwa. Wā,
g'ī'lēm'lā'wisē 'nā'x'īdxa gā'laxs lā'ē
alē's'wīda. Wā, laēm'lāē gwā'gwaāqā
lāx g'ō'kwās Dzā'q'walanōkwē. Wā, 30
laēm'lā'wisē wāx' elā'q lā'g'a lā'qēxs
lā'naē q'lā'k'ē Dzā'q'walanōkwaq. Wā,
lax'm'lāē yō's'wīdēda ā'lat lā lā'kl'wē-
mas yā'la. Wā, laēm'lāē hā'lselam'ēl
lā sbe'nā'kulē 'yā'yats'lāsa wī'na. Wā, 35
hē'latla lā dō'x'walax g'ō'kwās Dzā-
q'walanōkwās lā'ē ā'lax'īd yō's'wīda.
Wā, laēm'lāē wā'lēla'ē 'yā'yats'lās
l'ē'sdlag'īlakwē. Wā, laēm'lāē 'yā'x-
'īdē l'ē'sdlag'īlakwē. 40

Wā, g'ā'x'ēm'lāē ā'ēm hā'yahēg'ī-
wā'ē 'yā'yats'lāsa dzā'q'wa yā'la. Wā,

beach of the house at Crooked-Beach. As soon as they arrived in the house, the northwest wind stopped blowing, and the southeast wind began to blow. Now, the southeast wind blew for a long time. Then Born-to-be-the-Sun called his friends again to his house; namely, Deer, Raccoon, Young-Raccoon, and also Canoe-Calking the Raven. The four friends went in at once.

As soon as they were seated in the house, Born-to-be-the-Sun spoke to them, and said, "O friends! my reason for calling you is that I wish to go and make war on Owner-of-Southeast-Wind." Thus he said. Deer thanked Born-to-be-the-Sun for what he had said. They said that they would go and ask Halibut, Devil-Fish, Merman, and Sea-Bear to go along. As soon as they finished talking, they went out, and went to the house of Halibut and Devil-Fish, for they lived together in one house. Then they asked them also to go aboard their canoe, and to make war on Owner-of-Southeast-Wind. They agreed at once.

Then they went out of the house, and went to the house of Merman, and they asked him also to go along. He, too, agreed at once. Then they went to the house of Sea-Bear. They asked him also to go along, and to be the wildest one among those who went to war in the canoe. He also agreed at once.

In the morning, when daylight came, they started in their canoe. They wanted to reach their destination in one day when they started. They went

g'a'x'lae la'g'a'lis la'xes g'o'kwē lax Qa'logwisē. Wā, g'i'f'em'la'wisē la'g'aa la'xes g'o'kwaxs la'e h'e'x'idaem qlō'x-
5 'widēda dza'ql'wa qa's 'm'lex'i'dē. Wā, la'em'la'wisē g'a'la ya'lēda 'm'la'sē. Wā, la'lae ē't'ēdē l'ē'selag'i'lakwē l'ē'la-laxēs 'nē'nmo'kwē qa lās lax g'o'kwax, yixaa'x Gē'x'ustāla lō Mā'yusōstālag-i-
10 'lakwē lō Maxā'yusē, wā, hē'mista Mē'mg'ōlemē. Wā, la'lae h'e'x'id lā'x'da'x' hō'gwilēda mō'kwē 'nā'mō-
k'āla.

Wā, g'i'f'em'la'wisē klus'a'li'a, la'e ya'q'eg'a'fē l'ē'selag'i'lakwaq. Wā, la'lae 'nē'k'a: *'ya, 'nē'nmo'k', hē'den lē'lalē lā'x'da'x'ōl, 'nē'k'eg'in qens lē w'f'ax 'm'la'lanukwē, 'h'e'x'lae. Wā, h'e'x'idaem'la'wisē Gē'x'ustāla 'mō'las wā'demas l'ē'selag'i'lakwē. Wā, la'e'm-
15 'lae 'nē'x'da'x' qa's lē'lalēx P'la'ē lō Tēq'wa' lō Bigw'isē lō Nā'nisē. Wā, g'i'f'em'la'wisē gwa'fē wō'demas-sēxs la'e hō'qawls qa's lē lax g'o'kwax P'la'ē lō Tēq'wa' qaxs q'lā'p'laelē lā-
20 xēs g'o'kwē. Wā, la'em'la'wisē hē'laq 25 qa lās ō'gwaqa lāxs'lōxs lā'tē w'f'alex 'm'la'lanukwē. Wā, h'e'x'idaem-
'la'wisē sē'x'ts'lā'x'da'x'wā.

Wā, la'lae hō'qawls lā'xa g'o'kwē qa's lā lax g'o'kwax Bigw'isē. Wā, 30 lā'laxaa hē'laq. Wā, h'e'x'idaem'la-xaa'wisē sē'x'ts'lā'lāq. Wā, la'lae lāx g'o'kwasa lā'wisē, yix Nā'nisē. Wā, lā'laxaa hē'laq qa lēs lā'wēdzēxtsa yinā'selatasā w'f'arē. Wā, h'e'x'idaem- 35
'la'wisē ō'gwaqa sē'x'ts'lā'lāq.

Wā, g'i'f'ig'i'f'em'lasē 'nā'x'ida'x' gaa-laxs la'e h'e'x'idaem alē's'wida. Wā, lā'x'da'x'em'lae 'nā'nemā'laxs la'e alē's'wida. Wā, la'e'm'lae 'nā'nalā'qa 40

southward from Crooked-Beach. They were already sailing close to the southeast wind. In vain the wind blew hard. It did not detain them. When evening came, they discovered the house of Owner-of-Southeast-Wind. Then Born-to-be-the-Sun spoke, and said, "Let us stop at this cove and consider how we may conquer him on account of whom we came to this place."

As soon as they stopped, Born-to-be-the-Sun instructed his crew, and said, "O friend Halibut, go and lie down flat on the ground outside of the house of Owner-of-Southeast-Wind. As soon as he comes out of the door of his house, he will step on you, and he will come and slip on you, and he will come (slipping down) into our canoe if we stay in front of his house, and then Devil-Fish and Merman shall take hold of him, and Sea-Bear and Deer shall pretend to kill him. Then he will ask us what we are planning to do to him, and I shall tell him the reason why we make war on him; and if he does not obey us, we will kill him." Thus he said.

Then Deer said the wrong thing, (namely) that they should go while it was not yet dark. They tried to do so, and they were almost unable to go against the strong wind. Then they saw that Owner-of-Southeast-Wind turned his backside towards the door of his house, and the wind came from the anus of Owner-of-Southeast-Wind. Born-to-be-the-Sun was unable to go against the strong wind, and they went back and staid in the cove.

When night came, it began to be

lāx 'nā'la'yas Qā'logwisē. Wā, lar'm-
'laē gwā'telaem nexela' lā'xa 'mē'lā'sē.
Wā, lar'm'laē wāx'el lō'ma hā'klwē-
masa yā'la. Wā, lā'laē k'elēs'wā'wēx-
tāla laq. Wā, g'f'f'em'lā'wisē dza'qwas
la'ē dō's'wāllax g'ō'kwas 'mē'lā'lanu- 5
kwē. Wā, lar'm'lā'wisē yā'pēg'a'le
t'ē'selag'i'lakwē. Wā, lā'laē 'nē'ka:
'Wē'g'ax'ins ha'nx'id lā'xwa o'ts'lā'laax
qns k'wē'xile qns guyō'kwē'laxsēns 10
g'ā'xēla lā'xwa awi'nagwisēx."

Wā, g'f'f'em'lā'wisē ha'ng'aātē'ss lā'ē
tē'xs'āle t'ē'selag'i'lakwaxēs lē'elōte.
Wā, lā'laē 'nē'ka: 'ya, qast Plā'ōe,
lams lāt pā'x'uēst. lāx lā'sunā'yas 15
g'ō'kwas 'mē'lā'lanukwē. Wā, g'f'f'em-
wisē g'ā'xt. lā'wēls lāx t'ē'x'f'lasēs g'ō-
kwē qō lāt t'ē'bedzōd'ōt. Wā, g'ā'x'ē
tsax'idzē'wēlōi. qā's g'ā'x'ēi hē'xs'lat.
lā'xēns 'yā'yats'ēx qensō lāt. ha'nē'si.
lāx 'nēq'nts'ēsās g'ō'kwasē. Wā,
hē'mis lāt. dā'da'laslēōx Teq'wā'q,
tē'wō'x Begw'sēx, wā, lā'ōx Nā'nisēx
tē'wō'x Gē'x'ustā'ax k'lā'k'ēlak'ā'labō- 20
lēq. Wā, hē'mis lāt. wū'ā'stes g'ā'-
xēns lā'xēns sē'nataēnsāq. Wā, lā'mē-
sen nē'tatstēns g'ā'xēla w'inaq. Wā,
g'f'f'em'wis k'elēs nā'nag'ē'it g'ā'xēns
lā'mē'sēns k'ē'lax'id'ēq, 'nē'x'ā'laē.

Wā, lar'm'laē o'dzēq'ā'le Gē'x'ustā'ā 30
qā's lā'xa k'elēs'mē p'ēdex'ō'ida. Lar'm-
'lā'wisē wā'xa. Wā, ha'selāem'lā'wisē
lā'lax'tāla lā'xa hā'klwēmasē yā'la.
Wā, hē'mis lā dō'qulatēqēqs kō'mē'laē
'mē'lā'lanukwē gwē'xs'dā'laē lā'xa t'ē'x'i- 35
lāsēs g'ō'kwē. Wā, lar'm'laē g'ā'yā-
lēda yā'la lāx mē'ng'asas 'mē'lā'lanukwē.
Wā, lar'm'laxaē 'wā'wix'lāle t'ē'sela-
g'i'lakwaxa hā'klwēmasē yā'la. Wā,
ā'em'laxā'wisē lā šwē'lāqa ha'nx'id 40
lā'xa o'ts'lā'laa.

Wā, g'f'f'em'lā'wisē gā'nū'fēdēs lā'ē

calmer. Then Born-to-be-the-Sun started at once, and stopped on the beach right in front of the house of Owner-of-Southeast-Wind. Halibut went at once and lay down flat outside of the house door; and Devil-Fish, Sea-Bear, Merman, and Deer also stood ready in the canoe. It was not long before Owner-of-Southeast-Wind came out of his house to pass water. Then he stepped on Halibut. As soon as he stepped on Halibut, he slipped, and he could not keep up. He just slipped down into Born-to-be-the-Sun's canoe. Immediately Devil-Fish took hold of him, and Sea-Bear also took hold of him, and Merman. Then Deer tried to strike him. Then Owner-of-Southeast-Wind spoke, and said, "O chief, Born-to-be-the-Sun! tell me what you intend to do with me." Thus he said.

Born-to-be-the-Sun replied at once, and said, "I am doing this to you because you do not let our world be calm." Thus he said. Then Owner-of-Southeast-Wind answered him, and said, "O chief! now your world shall always be calm, and your sea [world] shall always be smooth." Thus he said. Then Born-to-be-the-Sun spoke again, and said, "Don't give us too much. I do not say that it is good when our world is always calm." Thus he said.

Then Owner-of-Southeast-Wind spoke again, and said, "It shall not blow in our world for four days." Thus he said. Then those who held him let

qlá'qlox'widala. Wa, hé'x'ídaem'lá-wísé sé'p'wultsláwé l'é'slag'í'lakwé qa's lá há'ng'a'lis lāx 'neqemá'lisas g'ó'kwás 'mélá'lanukwé. Wa, lá'laé hé'x'ída'mé Plá'ē la pá'x'uls lāx l'á'saná'yás t'é'x'í'lasa g'ó'kwé. Wa, laem-
 5 'lá'wísé ó'gwaqé Teq'wa' tó Ná'nísé tó Begwísé tó G'é'x'ustála la gwá'héxsála lā'xēs 'yā'yatsé. Wa, k'lé's-
 'lata gá'faxs g'á'xáé 'mélá'lanukwé g'á'xawils lā'xēs g'ó'kwé. Wa, laem-
 'laé k'í'qwal. Wa, lá'laé t'é'bdzō-
 dex Plá'ē. Wá, g'í'f'ém'lá'wísé t'é'bdzōdqéxs lá'ē tsá'x'ildzō'dex Plá'ē.
 Wá, laem'lá'wísé k'el'á' gwé'x'ídaas lā'á'awā'la. Wá, á'ém'lá'wísé hé'xsela
 lāx 'yā'yats'las l'é'slag'í'lakwé. Wá, hé'x'ídaem'lá'wísé Teq'wa' há'x'se'm-
 dex. Wá, lá'laé Ná'nísé ó'gwaqa dá'dalaq tó Begwísé. Wá, laem'laé
 20 G'é'x'ustála k'lá'k'elak'lāq. Wá, hé'rm'lawís la yá'qleg a'lats 'mélá'lanukwé.
 Wá, laem'laé 'né'ka: "ya, g'í'gamé, l'é'selag'í'lakwá'. Wé'ga gwá'sítsés sé'natra'os g'á'xen," 'né'x'laé.
 25

Wá, hé'x'ídaem'lá'wísé l'é'slag'í'lakwé ná'nax'méq. Wá, lá'laé 'né'ka: "Hé'den sé'natōl. qaxs k'lé'saa'qōs ql'ó'q'wagá'lamaxsens 'ná'lax," 'né'x'laé.
 Wá, hé'x'ídaem'lá'wísé 'mélá'lanukwé 30 ná'nax'méq, wá, laem'lá'wísé 'né'ka: "ya, g'í'gamé, lá'mó'x ql'eq'ógust'ós 'ná'laqōs; lá'mó'x k'lá'mag'isens 'ná'laqōs," 'né'x'laé. Wá, lá'laé é'dzaqwé l'é'slag'í'lakwé. Wá, lá'laé 'né'ka: 35 "Gwá'las x'e'n'lá'ax, k'lé's'rm'axen é'x-'ak'ex x'e'n'lela ql'eq'ógustens 'ná'lax," 'né'x'laé.

Wá, hé'x'ídaem'laxaa'wísé yá'qleg'at'e 'mélá'lanukwé. Wá, laem'lá'wís 40 'né'ka: "Wá, lá'mó'x mac'mop'ená'la-galens 'ná'laqens k'les lá. yó'y'widet."

go of him at once, because Owner-of-Southeast-Wind was very much afraid of Born-to-be-the-Sun. Therefore the southeast wind does not blow all the time, on account of what Born-to-be-the-Sun did. That is the end.

'néx^olaē. Wā, héx^odaēm^olā'wīse
'mex^oēdayā, yīsa lā'x^odē dā'dataq, qaxs
lō'max^oidaē k'ifē'de 'mīlālanukwas
lē'selagⁱlakwē. Wā, hé'mis lā'gīla-
sōx k'ēs hé'mnalām la yā'lasa 'mī-
hā'sē qa axā's lē'selagⁱlakwē. Wā,
lām lā'ba.

Mink kills the Sons of the Wolf.

This is a talk about Born-to-be-the-Sun when he did mischief to the novices [those who had disappeared] of the giver of the winter dance of the first Wolves; namely, the princes of Head-Wolf, the chief of the Wolves. They were hungry because they had no kind of food in winter. Then the four princes of the chief of the Wolves disappeared, because he was giving a winter dance to the myth people. The children of the chief had not been away long when Born-to-be-the-Sun thought he would get something to eat.

He arose early in the morning and went to get some cedar-wood. It was not long before he came back. His canoe was full of split cedar-wood. Then he unloaded his canoe, and put the load down on the ground on the upper part of the river of Crooked-Beach. As soon as the cedar-wood was all there, he made a salmon-weir. He had not been at work long when he had finished it. In the evening he went home, and at night he went to sleep. In the morning, when day came, he got up to look at his salmon-weir. As soon as he arrived there, he discovered that somebody had spoiled it, for the two fish-baskets were all broken. He saw many salmon-jaws on the

Gat'm la gwā'gwēx^sā'la lāx lē'se-
lagⁱlakwaxs la'ē 'mō'mēxtaxa x'isā-
lasa yā'wix'ilasa gā'la nenō'na, yīxa
lō'ae'lgama'yas Nōng'extā'ē, yix grī-
gama'yasa nenō'nē. Wā, lā'lata pā'la
qaxs k'le'asāē hēshā'mēxa ts'lawū'nxē.
Lām'lāē x'is'ē'dēda mō'kwē lō'ae'l-
gama'yasa grī'gama'yas alō'lenoxwē 15
qaxs yā'wix'ilāē qāē'da nū'xō'nē'misē.
Wā, hē'lata la gē'yak'ilal' x'isā'tē
sā'semasa grī'gama'yaxs la'ē lē'selagⁱ-
'lakwē sēng'aa'lēla qa's gā'yōtas qa's
lā'k'isēta. 20

Wā, lām'lā'wīse gagō'stāxa gā'la
qa's lē k'wā'k'waqlaxa k'wa'xtā'wē.
Wā, k'ēs'lata gā'laxs gā'sāē nā'nā-
kwa. Lām'lāē qō'tē 'yā'yats'asēxa
m'ndzā'kwē k'wa'xtā'wa. Wā, lā'lāē 25
'mō'tōdxēs 'mā'ē qa's lē 'mō'gwa'l-
sēlaq lāx 'mē'ldzats wās Qā'logwīse.
Wā, grī'lēm'lā'wīse 'wī'lā'yagrē k'wa'x-
lā'wasēxs la'ē tā'wayōgwīlaq. Wā,
k'ē's'lata gē'g'īls ē'axīlaqēxs la'ē gwā' 30
lāmaseq. Wā, lām'lāē dza'qwasx la'ē
nā'nakwa. Wā, lā'lāē gā'nū'īdxs
la'ē mē'xēda. Wā, lām'lā'wīs 'nā'x-
'īdxa gā'la, la'ē hē'x^odam tā'x'wid
qa's lē dō'x'widxēs tā'wayūwē. Wā, 35
grī'lēm'lā'wīs lā'gāa laqē'xs la'ē dō'x-
'watēlaqēxs mō'masilasē'wae qaxs 'nā'-
ywa'māē k'ō'grkwē mā'ts'ā'qē lē'x'sēta.

ground. At once he mended the two fish-baskets; and when he had finished, he went home. He never talked about it to his mother.

Next morning, when day came, he got up again to look at his salmon-weir. As soon as he arrived there, he saw that it was again broken. He repaired it at once. He saw again many salmon-jaws on the ground, left over by the one who had stolen the fish that in vain had been caught in the trap. He went home, and Born-to-be-the-Sun began to become angry towards him who had spoiled his salmon-weir. He tried to guess who was spoiling the salmon-weir. He just lay down in his bedroom. In the morning, when day came, he looked again at his salmon-weir. It was broken. It was very much broken, for there was hardly a piece of the salmon-weir left. Then Born-to-be-the-Sun spoke, and said, "Confound it! why don't they make a salmon-weir for themselves? Confound it!" Thus he said.

Then he repaired his fish-baskets; and as soon as they were finished, he went home to sleep in the daytime. When night came, he took his spear and went to watch his salmon-weir. He did not see any one come near his salmon-weir during the night. When it began to be daylight, the princes of Head-Wolf, who had been in hiding, came out of the woods and went straight to the salmon-weir of Born-to-be-the-Sun, and intended to break it, because it was full of sockeye salmon. Born-

Wa, lae'm'laaxæ dō'qulaxa ql'e'nemē
qwā'yōtsa k'ō'telaxs g'e'x'g'a'sæ. Wā,
h'e'x'idaem'lā'wisē ql't'e'dxa ma'ts'lā'qē
l'e'x'sēta. Wā, g'i'l'em'lā'wisē gwā'la
la'e nā'nakwa. H'e'waxa'latla gwā'
gwēx's'ala lāq qaēs ab'impē. 5

Wā, lā'laē ē'tl'ed 'nā'x'idxa gaā'laxs
la'e ē'tl'ed lā'x'wid qa's la dō'qwxēs
lā'wayuwē. G'i'l'em'lā'wisē lā'g'aa lā'
qēxs la'e dō'x'walelaqēxs l'e'm'a'e ē'tl'ed 10
ql'wē'l'kwa. Wā, h'e'x'idaem'lā'wisē
ql't'e'dēq. Wā, lae'm'laē dō'qulaxa
ql'e'nemē qwā'yōtsa k'ō'telaxs g'e'x'g'a-
'sæ h'e'mōts g'ilō'laxa wā'x'i mā'ts'lās
lā'wayās. Wā, lae'm'lā'wisē nā'nakwa. 15
Lae'm'laē ts'len'nā'kulē nā'qa'yas l'e'se-
lag'i'lakwē qa mō'masilax lā'wayās.
Wā, lae'm'laē wāx' senā'x mō'masilaxa
lā'wayuwē. Wā, lā'laē ā'em la ku'l-
g'a'l'it lā'xēs ku'l'e'lase. Wā, lā'laē 20
'nā'x'idxa gaā'laxs la'e ē'tl'ed dō'x'wid-
xēs lā'wayuwē. Wā, lae'm'laē ql'wē'l-
kwa. Lae'm'laē lō'max'it'se'wa qaxs
ha'lsela'maē la g'i'yā'yāle lā'wayās.
Wā, lae'm'laē yā'q'eg'a'lē l'e'selag'i'lā- 25
kwē. Wā, lā'laē 'nē'k'a: *Styē', styē',
ts'lē'stas dzewē'ts! ā'tsas'em dzā'wayō-
gwēyatsasē s'e'siya,*¹ 'nē'x'laē.

Wā, lae'm'laē ē'tl'ed ql't'e'dxēs l'e'x-
sētē. Wā, g'i'l'em'lā'wisē gwā'l, la'e 30
nā'nax' qa's lē mē'x'ēdxa 'nā'la. Wā,
g'i'l'em'lā'wisē gā'nufidxēs la'e dā'x-
'idxēs dā'bala qa's lē hā'gwalexēs lā'-
wayuwē. Wā, k'le'at's'em'lā'wis dō'gu'ts
lā'balaxa lā'wayāxa gā'nulē. Wā, 35
h'e'latla la 'nā'nā'kulaxs gā'xaas hō'x-
'wut'l'ēda t'l'ē'lā'g'emāla lō'ar'lgama'yas
Nō'ng'ēxtā'ē. Wā, h'e'nakulām'lā'-
wisē lāx lā'wayās l'e'selag'i'lakwē qa's
wā'x'i'laxsd ql'wē'lāq qaxs l'e'm'a'e qō'. 40
laxa m'l'e'k'e. Wā, h'e'x'idaem'lā'wisē

¹ Lā'le', h'e'le', k'e'sk'as ō'gwapa k'ēns'ēm lā'wayuwilaxsē, h'e'le'.

to-be-the-Sun speared them with his lance. Then they were dead.

Born-to-be-the-Sun cut off their heads and hid their bodies. Then he carried the heads and hid them in the cedar-bark basket of his mother. He went back, for it had long since been daylight. He had taken the salmon out of his weir, and he carried them home and gave them to his mother. Immediately Born-to-be-the-Sun arranged his head-ring of red cedar-bark, for he knew that Head-Wolf was nearly ready to bring back his children who had disappeared.

As soon as his head-ring of red cedar-bark was done, he got ready and paddled away. He was going northward. He took aboard cedar-wood that was easy to split. He was paddling along, going to Islands-in-Front, and he made a salmon-weir in the river there. As soon as he had finished his salmon-weir, he sat on a large stone and questioned his salmon-weir. He said, "What have you caught, Salmon-Weir?" Thus he said. Then the Salmon-Weir replied, and said, "Oh, what little thing may it be? Only a little bull-head." Thus it said. Then Born-to-be-the-Sun said at once, "Throw it into the water."

Then he spoke again, and questioned his Salmon-Weir. He said, "What have you caught, Salmon-Weir?" Thus he said. "Oh, what little thing may it be? Only a little sole." Thus said Salmon-Weir. "Oh, throw it into the water!" said Born-to-be-the-Sun; and

l'ē'selag-i'lakwē sāk-ā'naqasēs dā'bala laq. Wā, la'mē lēh'la'.

Wā, hē'x'idaēm'la'wisē l'ē'selag-i-lakwē qā'x'īdēx-da'xwēq, qā's qū'lā'ī-īdēx bēbus'w'ō'x'dās. Wā, lā'laē dā'lax x'ī'xwēx'dās qā's lē qū'lā'ītslōdēs lāx dē'nyats'asēs Hā'da'wā. Wā, lā'laē ywē'laxs'agrē qaxs lē'ma'e gā'la 'nā'la. Wā, lā'm'laē klū'ls'īdēx mā'ts'āsēs lā'wayuwē. Wā, gā'x'laē 'nā'laq qā's ts'lā'wēs lā'xēs Hā'da'wē. Wā, hē'x'idaēm'la'wisē l'ē'selag-i'lakwē'ax'ēdxēs lā'gēkwē qex'imā'ya, qaxs lē'ma'e q'lā'laqēxs lē'ma'e lā'q'k'ī'l-nalē Nō'ng'ēxtā'ē qasēs sāsēmāxs x'ī-sā'laē. 5

Wā, gī'l'ēm.lā'wisē gwā'lē lā'gēkwē qax'ī'mē'xs lā'ē xwā'nal'id qā's lē sē'y-īwida. Wā, lā'm'laē gwā'qwaāqa. Wā, gā'x'laē dā'xsaxa ē'g'aqwa kl'wā'x-lā'wā. Wā, lā'laē sē'gwa qā's lē lāx 'mē'mk'umlisē. Wā, hē'x'idaēm'la'wisē lā'wayogwila lāx wās. Wā, gī'l'ēm-lā'wisē gwā'ā'mā'ssēs lā'wayāxs lā'ē kl'wā'gā'ā'lā lā'xa 'wā'lasē l'ē'sēma. Wā, lā'm'laē wulā'xēs lā'wayuwē. Wā, lā'laē 'nē'ka: *mā'tsasōs mā'ts'ōkwasāqōs, dzā'wayuwē?'¹ 'nē'x'laē. Wā, hē'x'idaēm'la'wisē nā'nax'mē'sō'sēs lā'wayuwē. Wā, lā'laē 'nē'ka: *Qa 30 'mā'sbidza'wēsē, ē'saētak'klō'mā'bidza-'waa?' 'nē'x'laē. Wā, hē'x'idaēm'la'wisē l'ē'selag-i'lakwē 'nē'ka: 'yē, ts'lēt'ēndaqō.*²

Wā, lā'laē ē'dzaqwa wulā'xēs lā' 35 wayuwē. Wā, lā'laē 'nē'ka: *mā'tsāsōs mā'ts'ōkwasāqōs, dzā'wayuwē?'¹ 'nē'x'laē. *Qa 'mā'sbidza'wēsē, ē'saētak'pā'ē'sbidza'waa?' 'nē'x'laē lā'wayāxs. *Yē, ts'lēt'ēndaqō,*¹ 'nē'x'laē 40 l'ē'selag-i'lakwē. Lā'nax'wā'laē hē'x'ī-

¹ 'mā'k'asōs mā'ts'ōkwasāqōs lā'wayuwē

² Yē, ts'lēt'ēndaqō.

every time (he spoke) the Salmon-Weir would throw the fish it had caught into the water.

Then Born-to-be-the-Sun spoke again, and questioned his Salmon-Weir. He said, "What have you caught, Salmon-Weir?" Thus he said. Then Salmon-Weir said, "Oh, what little thing may it be? Only a little flounder." Thus it said. Then Born-to-be-the-Sun said, "Throw it into the water." Thus he said. Then one of each kind of all the kinds of fish went into his salmon-weir, and every time Born-to-be-the-Sun said that they should be thrown into the water. Now all the kinds of fish were finished, and the last one went in. Then Born-to-be-the-Sun questioned his Salmon-Weir, and said, "What have you caught, Salmon-Weir?" Thus he said. Then his Salmon-Weir said, "Oh, what little thing may it be? It is only a little double-headed serpent." Thus it said. At once Born-to-be-the-Sun said, "That's it, that's it, that's it!" Thus he said, and took it out and put it on the large stone on the beach of Islands-in-Front. Therefore it brings bad luck to touch that stone.

Then he took it aboard his canoe and went home to Crooked-Beach. He gathered some mussels for his mother. In the evening he arrived at Crooked-Beach, and went ashore and entered his house. He spoke at once to his mother, and said, "O mother! go and fetch what I have obtained." Thus said Born-to-be-the-Sun to his mother.

idaem ts'lexstr'ndēda tã'wayãxēs mā'ts'la.

Wā, lã'laē ē'dzaqwa l'ē'selag-i'lakwē
wulã'xēs tã'wayuwē. Wā, lã'laē
5 'nē'k'a: *'mã'tsasōs mā'ts'lokwasaqōs
'nē'k'ēda tã'wayu: *'Qa 'mã'sbidza'wē-
sek, ē'saet'ak k-lã'dabidza'waa?' 'nē'x-
laē. Wā, lã'laē 'nē'k'ē l'ē'selag-i-
l'akwē: *'yē, ts'lt'ndaqō,' 'nē'x'laē. 10
Wā, lã'm'laē 'nē'xwæm la wãx: lã'-
ts'la'wã 'nã'p'nemē lã'xwã 'nã'xwax mã's-
m'g'ilis lãx tã'wayãs. Wā, 'nã'xwæm-
lã'wisē 'nē'k'ē l'ē'selag-i'lakwē qa ts'lex-
stã'nowēs lã'xã 'wã'pē. Wā, lã'm'laē-
15 wisē 'w'i'la la wã'xã ã'p'ogua'fax
k'ō'klut'fax, lã'ē lã'ts'lowã t'lxã'ē.
Wā, lã'laē wul'ē l'ē'selag-i'lakwaxēs
tã'wayuwē. Wā, lã'laē 'nē'k'a: *'mã'-
tsasōs mā'ts'lokwasaqōs dzã'wayuwē?' 20
'nē'x'laē. Wā, lã'laē 'nē'k'ē tã'wayãs:
'Qa 'mã'sbidza'wesk, ē'saet'ak: s'i'se-
yũ'bidza'waa?' 'nē'x'laē. Wā, hē'x-
idaem'la'wisē 'nē'k'ē l'ē'selag-i'lakwē:
'Yũ'wēs yũ'wēs, yũ'wēs,' 'nē'x'laēxs 25
lã'ē klul's'diq qa's g'i's'gimlīsē lã'xã
'wã'lasē t'ē'sem 'm'g'wēs lãx l'ē'mã'is
'mē'mkumlīsē, lã'g'ilas a'ē'm lãx tã'ba-
lēda t'ē'semē.

Wā, lã'm'la'wisē k'lex'ã'fxsãq lã'xēs 30
'yã'yatsē. Wā, lã'm' 'nã'nax' lãx
Qã'logwisē. Wā, lã'm'laē aã'xbalaxa
lã'ē'sē qaēs Hã'dã'wã. Wā, lã'm'la'-
wisē dzã'qwxas lã'ē lã'g'aa lãx Qã'lo-
gwisē. Wā, lã'laē lã'sdēs qa's lē lã'ē. 35
lã'xēs g'ō'kwē. Wā, hē'x'idaem'la'wisē
yã'q'leg'a' lã'xēs Hã'dã'wã. Wā, lã'-
laē 'nē'k'a: *'yã, Hã'dã', hã'dsatsas-
yã õ'xstsatsasq'n dzã'wæm'tsasēx,'
'nē'x'laē l'ē'selag-i'lakwaxēs Hã'dã- 40

¹ Ya, Hã'dã, hã'g'wã'sã õ'xstsatsasq'n tã'wæm'tsasēs.

Immediately his mother took a large basket and went down to the beach, to where the canoe of Born-to-be-the-Sun was. As soon as his mother saw the salmon, her whole body became distorted. Some of the tribe of Born-to-be-the-Sun were walking along, and so they told Born-to-be-the-Sun that something was wrong with his mother.

Born-to-be-the-Sun went down to the beach at once, and said, "That is the way of mother: she is very glad because she sees what I have obtained." Thus he said, while he took hold of his mother and straightened her (body) out. As soon as his mother was well, he put the mussels into the large basket which his mother carried. When the basket was full, he put the mussels on the back of the neck of his mother. As soon as all the mussels were there, he pushed his mother out to sea. Then Born-to-be-the-Sun said, "You shall be the sea-monster of the beach of Crooked-Beach." Thus he said. At once his mother became a large fish and swam out to sea. Then Born-to-be-the-Sun had no mother.

Now he carried the double-headed serpent up the beach, and entered his house. Immediately he cut off the head of the double-headed serpent, skinned it, and hung it up quickly just over the fire in his house. As soon as he had finished, he heard them inviting for the (ceremony of) bringing-back (of the novices) that was to take place that night. The search for the

¹wē. Wā, hē'x'idarm'la'wisē la ax'e'-
dē Hā'da'wasēxa 'wā'lasē laxā'ya qa's
lē lē'nts'les lā'xa lēmā'isē lax ha'mē-
dzasas 'yā'yats'lex'dās lē'selag'ilakwē.
Wā, g'it'ēm'la'wisē Hā'da'was dō'x'.
wālē'laxa k'ō'telaxs lā'ē 'nā'swatm
sē'lqumē'stēs ō'klwina'ē. Wā, laēm-
'lā'wisē qa'nakula'laēda g'ā'yōtē lax
g'ō'kulōtas lē'selag'ilakwē. Wā, hē'
mis la'l nē'lax lē'selag'ilakwass ō'dza-
lag'ilisaēs Hā'da'wē. 5

Wā, hē'x'idarm'la'wisē lē'selag'ilak-
kwē la lē'nts'les lā'xa lēmā'isē. Wā,
lā'm'laē 'nē'k'a: *Gwā'yada's Hada'zā'
qatsasō mō'melqatsasēxs lā'sasaēq
dō'x'watsēyaqēn 'yā'nēmtsasēq,¹ nē'x-
'laēxs lā'ē dā'x'idxēs Hā'da'wē qa's
'nā'qē'stēndēq. Wā, g'it'ēm'la'wisē
hē'itsē'stē Hā'da'wasēxs lā'ē 'mō'ts'la-
lasa lā'ē'sē lax 'wā'lasē lē'xā' ō'x'laax's
Hā'da'was. Wā, g'it'ēm'la'wisē qō'tē
lē'xā'yas lā'ē ax'ā'lēlōta lā'ē'sē lax
ō'x'laatā'yasēs Hā'da'wa. G'it'ēm'la'-
wisē 'w'ō'lē lā'ē'sasēxs lā'ē lā'g'ūtōdxēs
Hā'da'wax-dē. Wā, lā'm'laē 'nē'k'ē
lē'selag'ilakwē: *Lā'm's lā'l ts'ē'ges-
lēsōx lēmā'isaxs Qā'togwisē,² nē'x-
'lāē. Wā, hē'x'idadzā'm'laē Hā'da-
'wax'dās la 'wā'las mā'maōmasa la
mā'xt'la. Wā, lā'm'ē k'le'ā' lā Hā'da-
'was lē'selag'ilakwē. 10

Wā, lā'm'laē gā'x'salaxa s'isēyū'ē qa's
lē lā'sdēs qa's lē lā'ēt. lā'xēs g'ō'kwē.
Wā, hē'x'idarm'la'wisē qā'x'idxa s'isē-
yū'ē qa's sā'p'ledēq. Wā, lā'm'laē hā'-
'labāla gē's'tōdēq lāx nē'qō'stāwasa
lē'gwi'le. Wā, g'it'ēm'la'wisē gwā'l, lā'ē
wūlē'laxa qā'yala qā'ē'da k'ik'ilalala-
taxa gā'nū'ē. Wā, lā'm'laē yā'x'id
ā'lās'wē sā'sēmas Nō'ng'ēxtā'ē. Wā, 40
hē'mis lā'g'ilas 'nē'k'ēda qā'selg'isē:

¹ Gwā'yadix Hā'dā' qakēsō mō'melqak-wasēxs lā'kēsōx dō'ō'wātā'hasēn 'yā'nēmb'asēx.

children of Head-Wolf had been given up: therefore the heralds said,¹ "Our endeavors will be in vain, shamans. Let us bring them down by dancing, shamans. Let us call those who watch over us. — Sprinkle your body with water, Tā'nis." He was the leader of the Cannibals, and the next was the Frog-War-Dancer, and they called the names of all the different dancers.

Born-to-be-the-Sun at once barred his door. He took his head-ring of red cedar-bark, and he also took the heads of the children of Head-Wolf and put them on his head-ring of red cedar-bark. As soon as he had done so, he took another head-ring of red cedar-bark, and put on the front of it the skin of the head of the double-headed serpent. As soon as he had finished, he went to see his friends, Raccoon, his younger brother Young-Raccoon, Deer, Kingfisher, and Sparrow, and also Land-Otter, Woodpecker, and Wren. These eight were really one in heart with Born-to-be-the-Sun.

Born-to-be-the-Sun spoke at once, and said, "You four go and sit at the right-hand side of the dancing-house, and pull out a board unnoticed, so that I can go through, for I do not wish to be noticed when I go through it." Thus said Born-to-be-the-Sun to his friends. "And you four shall go to the left-hand side of the house and sit down in the same way, for I will go in to dance twice. We are going to

"La⁶mens hē'nax⁶ālnai' pēpaxalai'. La⁶mens wulā'xōdtaī' pēpaxalai'. La⁶mens lēlē'falaxēns q'ā'la'lelai'. La⁶ms xō'sit'ēttaī' Tā'nisai'." Hē'm g⁶ā'lagi-wa'ya hā'matsla. Wā, la mā'k'ila'laēda wuqlē'sā'q. Wā, lā'laē 'nā'šwaēm lē'qelaxa 'nā'šwa lē'laēnēnukwē. 5

Wā, hē'x'ōdat.m'la'wisē lē'ē'selag'i-lakwē lēnē'x'ōdxēs tlēx'ila. Wā, lā'laē ax'ē'dxēs lā'g'ekwē qex'imā'ya. Wā, lām'laxaā'wisē ax'ē'dxa qēqā'g'ekwē sā'sēmxdas Nō'ng'ēxtā'ē qa's ax'ā'lē-lōdēs lā'xēs lā'g'ekwē qex'imā'ya. Wā, g'ī'l'm'la'wisē gwā'la, lā'ē ē'tēd ax'ē'dxa ō'gu'la'mē lā'g'ek' qex'imā'ya 15 qa's ax'ā'lēlōdēsa sū'bekwē x'ō'mtsa s'isēyūē lāx ō'gwiwa'yas. Wā, g'ī'l'm'la'wisē gwā'la lā'ē qā's'ōd qa's lē dō'q'waxēs 'nē'nēmō'kwē, lāx Mā'yusustālag'i-lakwē lē'wis ts'la'ē Mā'yayusē 20 tō Gē'xustāla tō K'hlēlā'wē tō Gwē'skwa. Wā, hē'misē Nu'mtxumta'la; wā, hē'mista Gu'ldmē tō Gwā'gwa-'no'misē. Wā, hē'm ā'lak'lāla 'nēm-g'ē'lqelaxēs nē'nā'qa'ē tō lē'ē'selag'i-lakwēq mā'lgunā'lokwē. 25

Wā, hē'x'ōdat.m'la'wisē lē'ē'selag'i-lakwē yā'q'leg'a'la. Wā, lā'laē 'nē'k'a: "ya'x'da'x" mō'kwēs lā'taōs k'lwā'fat lā'xa hē'k'lotstā'lifasa kwē'xa'lats'ēlē. 30 Wā, lā'ms k'lex'ō'dlēx k'lē'sla awū'l-x'ist. qen g'ā'g'ix'sā'fasi qaxg'in k'lē'sēlek 'nē'xt qen awū'l-x'sēlen lā'lax-sālat lāq," 'nē'x'laē lē'ē'selag'i-lakwaxēs 'nē'nēmō'kwē. "Wā, lā'ē 'mō's'ēm-laxēs lā'taōs lā'xa g'ēmxtōstā'hlē hē'ēm'lxāē gwā'latē qaxg'in mā'plē'nē'lē- 35

¹ See The Social Organization and the Secret Societies of the Kwakiutl Indians, by Franz Boas (Report of the U. S. National Museum for 1895, p. 521).

fight to-night, for I have killed the princes of Head-Wolf." Thus he said. "And this is the reason for what I did to my mother: I did not want her to be killed by Head-Wolf when he should discover that I am the one who killed his princes." Thus he said.

Then his friends thanked him for the news. When night came, the young men of the Wolves came again (to invite the people in). Then the eight friends entered. As soon as they were in the dancing-house, they divided up into fours and sat down at the places that seemed best. Raccoon at once secretly dug a place for Born-to-be-the-Sun to go through, and Sparrow also dug a place for Born-to-be-the-Sun to go through. After they had finished digging the road, all the myth people came in. Then an old man was sent to stand outside of the dancing-house to call all the uninitiated to come and look on.

As soon as all the uninitiated had come, they began to beat time. Born-to-be-the-Sun never came in. He only went through the hidden door and spoke secretly with his friends. After all the women and men inside had danced, Born-to-be-the-Sun entered the door of the dancing-house, covering his face with his blanket, so that his head-ring of red cedar-bark could not be seen for some time, for the heads of the princes of Head-Wolf were at-

lek' lál 'yixwá'í. Wá, lá'léns xó'ma-
hélakwa gá'nul'ex qaxg'in kwé's'éde-
grax tó'ar'lgamé'x'dás Nón'g'extá'ē.
'né'x'laē. *Wá, hé'misen lá'g'ila hé
gwé'x'ídsen Há'da'wax'daen, gwá'ql'e-
fég'inlax k'e'lax'itsó's Nón'g'extá'ē
qó lál q'á'stag'in nó'gwa'mek' k'e'l'e-
lax'ídex tó'ar'lgamé'x'dás, 'né'x'laē.

Wá, lá'laē á'lal mó'le 'né'nmó'-
kwases ts'ek'la'lémaséq. Wá, lá'm'laē
gá'nul'ida. Wá, lar'm'laxaē qá'ts'é'ste-
da há'yá't'asa nenóné. Wá, hé'x'ida-
em'la'wisé la hógwé'íeda má'lguná'lo-
kwé 'na'mók'ála. Wá, g'í'f'em'la'wisé
hógwé'í, lá'xa ló'bekwax lá'ē 'wá'wax-
séaqéda má'mókwé qa's lé klusá'íil
lá'xés la dó'gul' e'ka. Wá, hé'x'ida-
em'la'wisé Má'yusustálag'í'lakwé 'wu-
ná'la 'lá'plid qa g'á'g'ix'sá'lats t'é'se-
lag'í'lakwé. Wá, lá'laē ó'gwaqé
Gwé'skwa 'lá'plid qa g'á'g'ix'sá'lats
t'é'selag'í'lakwé. Wá, lar'm'laē gwá'
'lá'bekwé t'é'x'í'las, wá, lar'm'laē 'wí-
'laē'íeda 'ná'xwa nó'y'né'misa. Wá,
lá'laē 'yá'lagiméda q'u'lyakwé bigwá'.
nem qa lá's t'á'x'uls l'ax t'á'saná'yasa
ló'bekwé qa's 'lá'q'wá'fexa 'yá'yrlá'mé-
xwé qa g'á'xés x'í'tsax'íla.

Wá, g'í'f'em'la'wisé 'wí'la g'á'xéda
'yá'yrlá'mé'xwax lá'ē hé'x'idaem g'á'-
labend kwé'xtlax'ída. Wá, lar'm'laē
hé'waxa g'á'xé t'é'selag'í'lakwé, lé'x-
emx lá'ē lá'x'sá lá'xa t'á'yáda t'é'x'í'la
qa's lé wuná'la yá'q'ínt'ála t'é'wis
'né'nmó'kwé. Wá, hé'latla la 'wí'-
'laē'íeda 'ná'xwa ts'é'daq t'ē'wa bé'be-
gwānem 'yax'wí'dexx lá'ē t'é'selag'í'la-
kwé lá'ē. lá'xa t'é'x'í'lasa kwé'xa'lat'se.
Wá, lar'm'laē 'ná'sumé'ses 'n'g'una'ē
qa k'e'l'eses g'yó'í dó'x'wá't'és t'á'g'-
kwé q'ix'imá 'ya qass hé'máé axá'la'ítsa
qéqá'g'ekwas tó'ar'lgamé'x'dás Nón-

tached to it. Four times he went around the fire of the house. Then he uncovered his face.

As soon as the Wolves recognized that the (heads of) the princes of Head-Wolf were around the head-ring of red cedar-bark, the tribe became excited, for they wished to kill Born-to-be-the-Sun. He went through the place dug by his friend Raccoon. In vain they tried to find him among the boxes.¹

It was not long before they heard some one singing his secret song in the woods. One of the men was sent out to investigate. He went at once. It was not long before he came back and said it was the secret song of the children of Head-Wolf. Then the Wolves felt glad. Now (the one singing) came in. He never turned his face towards the fire of the house, and again he covered his face with his blanket. As soon as he came opposite his friends, he took off his blanket and turned his face to the fire of the house.

As soon as they saw the double-headed serpent on the head-ring of red cedar-bark, then all fell down dead, — all the men and the women. Some of them remained dead, some revived. This time Born-to-be-the-Sun went through the place dug by Sparrow, and again Born-to-be-the-Sun remained alive. Immediately he went to the point of Crooked-Beach. He kicked it to pieces, and kicked it out towards

g-ēxtá'ē. Wá, hé'lat!ála mó'plēnē'stálh lá'xa lá'qawa'lílaxs lá'ē lé'tēmdxēs gō'guma'ē.

Wá, hé'x'ídaēm'lá'wisēda nēnō'nē 'má'tl'ēg'aa'l'laqāxs hé'māē lō'lae'l-gamē's Nō'ng'ēxtá'ya axá'la lāx l'á'gēkwē qēx'imē's. Wá, hé'x'ídaēm'lá'wisē xō'mahēlēda lē'lqwalata'ē qaxs lé'mā'ē 'nēx' qa hé'l'lāg'is l'ē'selag'í-lakwē. Wá, lá'mē lá'xšawē l'ē'selag'í-lakwē lá'xa 'lá'pa'yasēs 'nēmō'kwē Má'yusōstālag'í-lakwē. Wá, láe'm'lāē wul'f'm ā'lasō' lá'xa xēxētē'mē.

Wá, k'ē's'lat'la gá'f'axs lá'ē wul'ē'ē'da yá'laqlwála lá'xa á'l'ē. Wá, hé'x'ídaēm'lá'wisē 'yā'lagēmēda 'nēmō'kwē bē-gwā'nēm qa lá's ō'la'stewē'qē. Wá, hé'x'ídaēm'lá'wisē lá. Wá, k'ē's'lat'la gá'f'axs g'á'xāē aē'daaqa. Wá, láe'm'lāē 'nēx'qēxs hé'māē sá'sēm's Nō'ng'ēxtá'ya yá'laqlwála. Wá, láe'm'lāē ē'x'íde nēná'qa'yasa nēnō'nē. Wá, g'á'x'laē g'á'xēta. Wá, lá'laē hé'wá-xa'm l'á'sgrm'x'id lá'xa lá'qawa'lílaxs g'ō'kwē. Wá, láe'm'xaa 'ná'yumēsēs 'nēx'unā'ē lá'xēs gō'guma'ē. Wá, g'l'l'ēm'lá'wisē lá'g'aa lāx 'nēx'wult'á'lílaxsēs 'nē'nēmō'kwaxs lá'ē axá'xōdxēs nēx'unā'ē qa's l'á'sgrm'x'idē lá'xa lá'qawa'l'itē.

Wá, g'l'l'ēm'lá'wisē dō'x'wale'lax'da-xwaxa s'ē'seyulaxs axá'laē lāx l'á'g'ekwas qēx'imā'yaxs lá'ē 'ná'šwalm yá'qumg'a'l'la, 'ná'šwa bē'bigwā'nēm l'ē'wa ts'ē'daqē. Wá, lá'mē lē'lē'leda wā'ō'kwē. Wá, lá'l'laē ql'ulá'x'ída'mēda wā'ō'kwē. Wá, láe'm'xae l'ē'selag'í-lakwá lá l'á'x'sá lāx 'lá'pa'yas Qwē'skwa. Wá, láe'm'xae ql'ulē' l'ē'selag'í-lakwē. Wá, hé'x'ídaēm'lá'wisē lá lāx aw'l'ba- 'yas Qá'logwisē. Wá, lá'l'laē kwā's'tē'n-

¹ The boxes containing food and blankets, which stand around the walls of the Indian house.

the sea, so that it became an island, and Born-to-be-the-Sun sat on it.

Night came, and he went across to the place Mud-Smelling-Beach, on the other side of Crooked-Beach. As soon as daylight came, he went to the woods. He had not been gone long when he heard the sound of adzing. He went straight to where the sound came from, and saw the Dzō'noql'wa sitting in the large canoe that she was making. Then he saw the cradle with the child of the Dzō'noql'wa in it. Born-to-be-the-Sun went to it and pinched the feet of the child. Immediately the child cried. Its mother never turned round. She only spoke, and said, "Don't make my son cry, who never cries!" Thus she said.

Then Born-to-be-the-Sun picked up the cradle and carried it away some distance. Then he again pinched the feet (of the child). The child cried again, and the Dzō'noql'wa never turned round. She only said, "Don't make my son cry, who never cries!" Thus she said.

Then Born-to-be-the-Sun again picked up the cradle and went with it farther away than he had been first. Then he put down the cradle and again pinched the feet of the child. It cried again. At once its mother spoke again, and said, "Don't make my son cry, who never cries!" Thus she said.

Then Born-to-be-the-Sun once more-

dēq qa's lē kwadzet'ō'diq qa las 'mē-kā'la. Wa, la'mē l'ē'selag'i'lakwē k'wā'sgēmēlēq.

Wa, la'laē gā'nuf'idexs la'ē lā'wīl lāx axā's 'yā's'p'ōsdē'sela lāx apso'tas Qā'logwīse. Wā, g'ī'l'm'lā'wīse 'nā'x-
5 'idexs la'ē qā's'īd lāx ā'lās. Wā, k'ē's'latla gē'g'īls qā'saxs la'ē wulā'x-
'atūlaxa k'ī'm'lāla. Wā, hē'x'īdam-
'lā'wīse lā lāx hēk'tā'lasase. Wā, lā'laē dō'x'wālaxa dzō'noql'wa klwā'x-
10 sālā lā'xēs 'wā'lasē lē'qasō' ywā'ktuna. Wā, la'laē dō'x'wālaxa xā'p'ē ku'l-
tsh'wā'tsa g'īnā'nemē dzō'noql'wa. Wā, hē'x'īdam'lā'wīse l'ē'selag'i'lakwē
15 gwā'sta lāq qa's ē'psēdzēndēxa g'īnā'nemē. Wā, hē'x'īdam'lā'wīsedā g'īnā'nemē q'ūq'wā'tsa. Wā, lā'laē hē'wāxa mē'ls'ēdē ab'mpas. Ā'm'lāē yā'q'leg'a'la. Wā, lā'laē 'nē'ka: "Gwā'la
20 q'ūq'wā'yēlax w'sax k'ē'skasō q'wā'tsēnoxwā," 'nē'x'laē.

Wā, lā'laē l'ē'selag'i'lakwē k'ā'g'īl-saxa xā'p'ē qa's las lā'xa qwā'qwēsala. Wā, lā'laē ē't'ēd ē'psēdzēndēq. Wā,
25 hē'x'īdam'lā'wīse ē't'ēd q'ūq'wā'tsāē-da g'īnā'nemē. Wā, lā'laē hē'wāxax-
emxat' mē'ls'ēdēdā dzō'noql'wa. Wā, ā'm'laxāē 'nē'ka: "Gwā'la q'ūq'wā'yē-
lax w'sax k'ē'skasō q'wā'tsēnoxwā," 30
'nē'x'laē.

Wā, lā'laē l'ē'selag'i'lakwē ē't'ēd k'ā'g'īlsaxa xā'p'ē qa's lēs lā'xa qwā'qwēsala lā'xēs g'ī'l'x'ēd ax'ā'sa. Wā,
lā'laē ē't'ēd k'ā'g'īl'saxa xā'p'ē. Wā, 35
lā'laē ē't'ēd ē'psēdzēndēxa g'īnā'nemē. Wā, lā'm'lāē ē't'ēd q'ūq'wā'tsa. Wā, hē'x'īdam'lā'wīse ē't'ēd yā'q'leg'a'le ab'mpas. Wā, lā'laxāē 'nē'ka: "Gwā'las q'ūq'wā'yēlax w'sax k'ē's-
40 k'asō q'wā'tsēnoxwā," 'nē'x'laē.

Wā, lā'laē l'ē'selag'i'lakwē ē't'ēd

picked up the cradle and went far away. Then he put it down and again pinched the feet of the child. Now it cried really loud. At once the Dzō'noq'wa, the mother of the child, said, "Bring my son, my dear! Now, this self-paddling canoe shall be yours." Thus she said. Born-to-be-the-Sun at once took the child to its mother. He went aboard the large new self-paddling canoe. The Dzō'noq'wa told the canoe to go ahead and start, and the large self-paddling canoe started at once over the ground.

It went right down the beach, and stopped on the sea. Then Born-to-be-the-Sun stood in the middle of his canoe, and went to the place in front of the village of Crooked-Beach. As soon as he was recognized as Born-to-be-the-Sun, all the Wolves launched their hunting-canoes and paddled after Born-to-be-the-Sun. When they arrived outside of Islands-in-Front, the large self-paddling canoe was awaiting the many who had been paddling after it.

As soon as they came near the place where Born-to-be-the-Sun was staying on the water, he put on his head-ring of red cedar-bark to which the head-skin of the double-headed serpent was attached; and when it was seen by the Wolves, they all became stone, and these are the many islands outside of Islands-in-Front.

Then Born-to-be-the-Sun stopped going to Crooked-Beach, and he went to all the different tribes. The Ma-

k'a'g'lsaxa xaā'plē. Wa, la'laē qā's'īd
lā'xa qwē'sē'nakwē. Wa, la'laē ē'tlēd
k'a'g'aelsaq. Wa, la'laē ē'tlēd ē'psē-
dzendxa g'ina'nēmē. Wa, la'm'laē
ā'lax'īd la hā'sēla q'uq'wā'tsa. Wa, 5
hē'x'īdaēm'lā'wisēda dzō'noq'wa, yix
abē'mpasa g'ina'nēmē 'nē'k'a: "Gē'la-
tsōx wī'sax, adā': la'm'k' qōst'grin
sē'sexwāq'k' xwā'kluna," 'nē'x'laē.
Wā, hē'x'īdaēm'lā'wisē l.ē'selag'ī'la- 10
kwē la tao'tsa g'ina'nēmē lā'xēs abē'm-
pē. Wā, la'laē lāxs lā'xa 'wā'lasē
ā'lō'laq sē'sexwāq xwā'kluna. Wā,
hē'em'lā'wisēda dzō'noq'wa wā'xelsaxa
xwā'kluna qa sepel'sēs. Wā, hē'x'ī- 15
dam'lā'wisēda 'wā'lasē sēsēxwā'q xwā'-
kluna sepel'sa'.

Wā, hē'nā'kulaēm'lā'wisē lā'xa l.ē-
mā'isē qā's lē han'stā' lā'xa dē'msx'ē.
Wā, la'm'laē l.ē'selag'ī'lakwē lā'wō- 20
'yūwēxs xwā'kluna qā's lē m'lgēma-
'lēsxa g'ō'kula lāx Qā'logwisē. Wā,
g'ī'lēm'lā'wisē 'ma'tlē'grā'lēhxs hē'-
'maē l.ē'selag'ī'lakwē lā'ē 'wī'la'ma
ēatā'lēnoxwē wī'x'stē'ndxēs ēalē'wastē 25
lēla xwāxwā'guma qā's lē sā'sē'wax
l.ē'selag'ī'lakwē. Wā, g'ī'lēm'lā'wisē
lā'g'aa lāx lā'sakwas 'mē'mk'umlisē,
lā'ē ē's'ata'ya 'wā'lasē sēsēxwā'q xwā'-
klunaxa q'lē'nēmē sēyō'xsdēq. 30

Wā, g'ī'lēm'lā'wisē g'āx ē'x'a'nā'-
kula lāx hā'nwā'lasas l.ē'selag'ī'lakwāxs
lā'ē qex'f'ntses lā'g'ekwē qex'imā'ya,
yix axā'laasasa sā'bikwē xō'mtsa sī'se-
yulē. Wā, g'ī'lēm'lā'wisē dō's'wā'el- 35
tsa ēatā'lēnoxwāxs lā'ē hē'x'īdam la
'nā'xwa tē'semx'īda. Wā, hē'mis la
q'lē'nem la 'ma'm'k'āla lāx lā'sakwas
'mē'mk'umlisē.

Wā, la'mē gwāl lē l.ē'selag'ī'lakwē 40
lāx Qā'logwisē. Wā, la'm'laē lā'nā-
kula lā'xwa ō'guxsē'mākwēx lē'lqwal-

maleleqala say that it was Great-Inventor who killed the children of Head-Wolf; and this is what the Kwakiutl say, for the Ma'maleleqala and the Kwakiutl quarrel about Born-to-be-the-Sun. It is a little different among the Ma'maleleqala, and it is different among the Kwakiutl; and this is the myth of the Kwakiutl. Therefore the Kwakiutl own the four heads of the Wolves around the head-ring of red cedar-bark, and also what stands in front of the head-ring of red cedar-bark, namely, the double-headed serpent which stands over the forehead, made of red cedar-bark with white among it. That is the red cedar-bark of the [Sparrows] societies of the uninitiated. That is the end.

la'ya. Wā, la 'nē'k'ēda Ma'maleleqalaqēxs hā'ē Klwē'k'waxā'wā'ē k'ē'lax-
 'idex sā'semas Nō'ng'extā'ē. Wā,
 gā'mē'stat wā'ldēmāsa Kwā'g'uleqēxs
 lē'nemaplācda Ma'maleleqalax lē'sēla- 5
 g'flakwē lē'wa Kwā'g'ule. Wā, lōx
 ō'gu'qalabido¹ lā'xa Ma'maleleqala.
 Wā, lōx ō'gu'qatam lā'xa Kwā'g'ule.
 Wā, yū'mēs nū'yamsa Kwā'g'ule. Wā,
 hē'mis gā'xelas axnō'gwadēda Kwā'- 10
 gulasa xēwē'x'sē'stā'kwasa mō'wē
 x'ēx'ō'mtsa ēata'nē'mē lā'g'ek² q'ax-
 mā'ya. Wā, hē'misa lā'g'iwāla lā'g-
 ek² q'aximā'ya, hē'm s'is'nyul lā'ē
 lā'xa ō'gwiwā'ē 'mē'lmaqta lē'wa lā'- 15
 g'ekwē. Wā, hē'm lā'g'ē'sa gwē'-
 guts'a. Wā, lam lā'ba.

6. Mink marries the Princess of the Spirits.

Born-to-be-the-Sun was again lying on his back, pondering. Mother just guessed that he was going to say something. Therefore she just kept quiet. After a long while, he spoke, and said, "Mother, I want to get a wife." Thus he said.

Then he was questioned by his mother. "Whom do you mean to marry?" Thus she said. Then Born-to-be-the-Sun replied to her, and said, "O dear, O dear! indeed, the princess of Walking-Badly." Thus he said. Mother replied to him at once, and said, "Who is she who is called Walking-Badly?" Thus she said. Born-to-be-the-Sun said at once, "O dear, O dear!

Wā, lē'g'if'em'laxāē lē'sēlag'ila.
 Lat'm'lāē nā'nāqēx'silaxēs nā'qā'ē. Wā,
 lā'laē ā'tm k'ō'tē Hā'da'wāq lam 20
 wā'walhd'manōkwa. Wā, hē'mis lā'g'i-
 las ā'tm qlwē'lada. Wā, lā'laē gae'laxs
 la'ē yā'q'legā'la. Wā, lā'laē 'nē'ka:
 "Hā'dzo', gedzā'dzācxdzēn,"¹ 'nē'x'laē.

Lā'laē wulā'sōsēs Hā'da'wa: "ya,
 a'ngwadzēs gwa'yā'ōs qā's gēm'mōs?"
 'nē'x'laē. Wā, lā'laē nā'nax'mā'ē
 lē'sēlag'ilaq. Wā, lā'laē 'nē'ka:
 "Atsā', atsā', wā'latsasē tsēdēdzas 'ya'- 25
 'yasmālaga,"² 'nē'x'laē. Wā, hē'x'ida-
 em'lā'wisē Hā'da'wa nā'nax'mēq. Wā,
 lā'laē 'nē'ka: "A'ngwadzēda 'yā'yax-
 mālax:lā'?" 'nē'x'laē. Wā, hē'x'ida-
 em'lā'wisē lē'sēlag'ila 'nē'ka: "Atsā',
 atsā', wā'latsasē dzē'gēmātsasasa hā'- 30

¹ Hā'dō', gēg'ādācxēn.

² Adā', adā', wā'ladā k'ē'dēlas 'yā'yax'mālaga.

she is the chief of the Spirits." Thus he said, "O child!" said Mother, "it is impossible, for you cannot marry the princess of Walking-Badly, for we cannot see her." Thus she said. Born-to-be-the-Sun spoke at once to his mother. He said, "O dear, O dear! don't say that. Indeed, I am a supernatural man, and I am going right now." Thus he said.

Then Born-to-be-the-Sun dressed himself. He had a white feather on his head, and he painted his face with ochre. As soon as he had done so, he hung a shell to his nose. He put on his blanket and started. He was going to the other side of the point of Muddy-Passage. Then Born-to-be-the-Sun entered a large house (that was there), and at once he was invited by a handsome man to sit down. He was questioned by the man, who said, "What is the cause of your coming, Born-to-be-the-Sun?" This was said to him. He replied, and said, "O dear, O dear! I come to marry the princess of the chief." Thus said Born-to-be-the-Sun. Now he saw a pretty woman sitting in the house, the princess of the chief of the Spirits, whose name was Walking-Badly.

At once Walking-Badly said, "O chief, Born-to-be-the-Sun! come to your wife here." Thus he said. Born-to-be-the-Sun immediately arose and went to the place where the pretty woman was sitting, and he sat down by the side

yaltziyagasē,¹ "nē'x'laē, "ya, xunō'kū,"
"nē'x'laē Hā'da'wa, "nō'x'nōkwā qa's
wē'x'idaōs geg'ā'dēs k'lē'dēfas 'yā-
'yax-māлага qaxg'ins k'lē'sēk' gwēx-
'idaas dō'qulaqē," "nē'x'laē. Wā,
hē'x'idaēm'lā'wīsē yā'qleg'a'fē l.lē'selag-
g'ilāxēs abē'mpē. Wā, lā'laē 'nē'k'a:
"Atsā', atsā', gwā'tsas ya 'nē'tsōs,
ts'lē'stsasēdzen aō'mtsasa; ts'lē'stsas'māe-
dzen lā'tsasta,"² "nē'x'laē. 5

Wā, lā'laē q'lwā'lax'idē l.lē'selag'ilā.
Lar'm'laē 'mldzēx'lā'laxa 'mē'lsq'ine.
Wā, lar'm'laē qōpē'mtsa gōgū'm'yimē.
Wā, g'il'm'lā'wīsē gwā'la la'ē k'ē-
dzēlbrntsa ts'ēxa'mē'k'inē. Wā, lā'laē
'nē'x'ū'ntsēs 'nē'x'una'ē, Wā, lā'laē
qā's'ida. Wā, lar'm'laē lāl lā'xa qwē'sa-
dzē'yasa a'wī'ba'yas Dzēgus'sā'. Wā,
lā'laē l.lē'selag'ilā laē't, lā'xa 'wā'lāsē
g'ō'kwa. Wā, lā'laē hē'x'idaēm l.lē-
'lālasō'sa ē'x'sōkwē bē'gwā'nēm qa's lē
k'lwā'g'a'hila. Wā, lā'laē wulā'sō'sa
bē'gwā'nēmē. Wā, lā'laē 'nē'k'a:
'mā'sōs g'ā'x'ēna'yagōs, l.lē'selag'il,"
'nē'x'sō'laē. Wā, hē'x'idaēm'lā'wīsē
nā'nax'mā'ya. Wā, lā'laē 'nē'k'a:
"Atsā', atsā', dzā'xtsasēn gā'gatslən-
tsaxs ts'lē'dzēsāqōs, dzē'gamē,"³ "nē'x-
'laē l.lē'selag'ilā. Wā, lar'm'laē dō'-
qulaxa ē'x'sōkwē ts'lē'dā'q k'lwā'la. 10
Wā, hē'ēm k'lē'dētsa g'īgama'yasa
hā'yahlagasē; hē'ēm lē'gades 'yā'yax-
māлага.

Wā, hē'x'idaēm'lā'wīsē 'yā'yax-mā-
laga 'nē'k'a: "ya, g'īgāmē, l.lē'selag-
g'il, gē'lāga lā'x'gas gēm'mg'ōs,"
'nē'x'laē. Wā, hē'x'idaēm'lā'wīsē lā'-
xulhē l.lē'selag'ilā qa's lē lāx k'lwāē-
lasasa ē'x'sōkwē ts'lē'dā'qa. Wā, lar'm-

¹ Adā', adā', wē'ladā' g'īgama'k'asasa hā'yahlagasē.

² Adā', adā', gwā'k'asā 'nē'k'ē't, k'lē'dē'ā'g'in aō'mtsasa; k'lē'dē'ā'g'inētzen hā'k'asā.

³ Adā', adā', g'ā'x'ē'sasēn g'ā'gā'k'at'axx k'lē'dē'ā'qōs, g'īgāmē.

of his wife. He had the white feather on his head. Born-to-be-the-Sun and his wife had been married four days. Then the woman went to dig clams and to spear sea-eggs, for clams and sea-eggs are the only good food of the Spirits. All the women who had gone digging clams came home and gave the sea-eggs and clams to the wife of Born-to-be-the-Sun.

Immediately the wife of Born-to-be-the-Sun called her parents to come and eat the sea-eggs. They went to eat them. Then Born-to-be-the-Sun's father-in-law spoke, and said, "O son-in-law, Born-to-be-the-Sun! come and let us eat these sea-eggs." Thus he said. Born-to-be-the-Sun just lay on his back, and said, "I don't eat them, because they hurt me." Thus he said. Then they gave up (asking him). His wife just went on eating sea-eggs. When his wife and his father-in-law had finished eating, they gathered what was left after eating the sea-eggs, to throw it away.

Then Born-to-be-the-Sun spoke, and said, "O father-in-law! don't throw away what is left after eating the sea-eggs at a dirty place [at the place where you put it down], for it brings bad luck to throw it down at a dirty place." Thus he said. Then his father-in-law believed what he had said, and therefore he obeyed his word. He threw away what was left over of the sea-eggs at a clean place. Then the father-in-law of Born-to-be-the-Sun came in,

¶laē k'wā'nōdzilaxēs gen'mē. Lar'm-
¶laē 'm'ldzextā'lēda 'm'lsg'ine. Wā,
lā'laē mō'p'lenxwa'sē nā'las la hā'yasi-
k'āle lē'selag'ila lē'wēs gen'mē. Wā,
lā'laē lā'xwēda tsē'daqaxa grā'wēqlā-
nēmē lē'wa amdē'mā' qaxs lē'x'a'māē 5
awī'la lā'k'leselasa hā'yallagasa grā'wē-
qlānmē lē'wa amdē'mā'. Wā, grā'x-
¶laē nā'nakwēda 'nā'swa tsē'daq, yika
lā'xut'ax'dē. Wā, lā'laē lā'wuntā-
plē'da tsē'daqasa amdē'mā' lē'wa grā'-
wēqlānmē lāx gen'mas lē'selag'ila.

Wā, hē'x'idarm'lā'wise lē'lale ge-
n'mas lē'selag'ilaxēs grā'aoñokwe
qa grā'xēs tsā'k'axa amdē'mā'. Wā, 15
hē'x'idarm'lā'wise lā'x'dax' tsā'x'ida.
Wā, lā'laē yā'q'leg'a'le ngu'mpas lē'-
selag'ila. Wā, lā'laē 'nē'ka: "ya,
ngu'mp, lē'selag'ila', ge'ladzā qns
tsā'k'ēsgada amdē'mā'k', "nē'x'laē. 20
Wā, lar'm'laē ā'mē lē'selag'ila lē'-
g'ila. Wā, lā'laē 'nē'ka: "E'tsasen lā'-
tā'maslatsāseq o'dzedzox dzā'sen,"
"nē'x'laē. Wā, hē'x'idarm'lā'wise yā'x-
'tise'wa. Wā, lā'laē ā'm hā'nal 25
tsā'k'ē gen'masēxa amdē'mā'. Wā,
lā'laē gwāl tsā'k'ē gen'mas lē'wis
ngu'mpe, lā'laē qlap'ē'x'tise'wa tsā'x-
mōte amdē'mā' qā's lē'k'lā'dayo.

Wā, lā'laē yā'q'leg'a'le lē'selag'ila. 30
Wā, lā'laē 'nē'ka: "ya, ngu'mp,
gwā'la hē'k'lā'tsa tsā'x'mōtaqōs amdē-
mē'da 'yā'x'se'mē awī'naklus lā'xēs
ax'e'lsasaōsaq qaxs a'msāeda k'lā'-
dāq lā'xa 'yā'gr'klusē," "nē'x'laē. 35
lā'laē ngu'mpas o'q'lus'x wā'ddemas.
Wā, hē'mis lā'g'ilas nā'nagēg'ēx wā'l-
demas. Wā, lar'm'laē hē'k'lā'tsa
tsā'x'mōte amdē'mē'da e'gr'klusē awī'-
"naklusa. Wā, grā'x'laē grā'x'ēnē 40
gu'mpas lē'selag'ila. Wā, lar'm'lā'wis

1 K'ō'skaxen lā'p'maslatsāseq o'dzēdzoax grā'sen.

He had been sitting down a long time when Born-to-be-the-Sun arose, and took some cedar-wood and broke it lengthwise, and went out to the privy. He told his wife that he was going to the privy.

He had not been out long when another person came in. He was laughing as he came in, and said, "O chief, Walking-Badly! your son with the thing shaking on his head is eating what is left over of the sea-eggs." Thus he said. At once Walking-Badly took up pieces of steaming-stones to go and look at what was left over of the sea-eggs that he had thrown away. Walking-Badly at once saw Born-to-be-the-Sun, and the white feather on his head was really shaking while he was eating.

Then Walking-Badly threw the stones at his head, and Born-to-be-the-Sun was dead. The chief was ashamed because he was eating the refuse of sea-eggs: therefore he did so. Then Walking-Badly picked up Born-to-be-the-Sun and threw him down. For four days he lay on the beach. Then the children were playing on the beach, and found Born-to-be-the-Sun lying dead. The children were noisy. They had not been making noise long when Born-to-be-the-Sun awoke, and said, "I have been asleep a long time." Thus he said, arose, and went home to his house at Crooked-Beach. There he lay down on his back again, and he told his mother that he no longer had a wife. That is the end.

ga'e't kludze'la, la'e 1a'xulite t'e'sela-
g'i'la qa's ax'e'dexa k'lwa'xta'we qa's
k'o'k'uxs'u'ndeq qa's k'lix'a'letsa'ya.
Wa, la'm'lae ne'faxes gne'me, 'ne'
k'ixs k'lix'a'hsede.

5

Wa, laem'la'wise ga'facs gra'xaasa
o'gu'lamé higwa'nem gra'xeia. Wa,
la'lae da'hetawexs gra'xae ga'xe'lela.
Wa, la'lae 'ne'ka: "ya, gi'game',
'ya'yax-malaga', yu'dza'mas ne'gu'm-
poxda e'k'ex xu'na'plala ha'mg'ilqaxwa
tsa'x'motex amde'ma," ne'x'lae. Wa,
la'lae he'x'ida'me 'ya'yax-malaga da'
g'ilx'itaxa t'e'qwapmote t'e'sema qa's
le do'x'widexs k'a'da'ndaxa tsa'x'mote
amde'ma'. Wa, la'lae he'plato'me
'ya'yax-malagax' t'e'selagi'flass a'la-
'mae xu'na'plalaxs ha'mg'ilqa'e 'me'l-
dzextalaxa 'me'lsgr'ine.

10

15

Wa, la'lae 'ya'yax-malaga leg'ix-
la'sasa t'e'seme laq. Wa, la'me
he'le' t'e'selagi'flass'ed. Wa, la'me
'ma'x'ts'eda gi'gama'yasexs la'e ha'm-
g'ilqaxa tsa'x'mote amde'ma', la'gilas
he gwe'x'ideq. Wa, la'm'lae da'x'ide
'ya'yax-malagax t'e'selagi'flass'ed qa's
ts'iq'a'xalsedq. Wa, la'lae mo'p'itnywa-
'se 'na'lis he gwa'e'se t'e'selagi'flass'ed,
la'alas a'mh'eseda gi'ng'ina'nume la'xa
t'em'ise. Wa, he'mis la q'ax t'e'
selagi'flass'daxs ya'gwisae. Wa, la'lae
ha'dzextaleda gi'ng'ina'nume. Wa,
wi'la'x'dze'lae ge'gilis ha'dzextaleda
gi'ng'ina'ntmaxs la'e ts'ix'ide t'e'se-
lag'i'la. Wa, la'lae 'ne'ka: "Gae'-
tsadzewe'stsla me'satsasa," ne'x'laexs
la'e 1a'x'wid qa's le na'nas' la'xexs
g'o'kwe' lax Qa'logwise. Wa, la'lae
e'ted t'e'x'alida. Wa, la'm'lae ne'fa-
xes abe'mpaxs he'ma'e gwaf ggra'da. 40
Larm la'ba.

20

25

30

35

40

¹ Gae'dezed'et'la me'axasa.

7. Mink marries the Kelp.

It was a very fine day. Born-to-be-the-Sun was just lying on his back. He was really downhearted. His mother just waited for him to speak, for he used to be downhearted whenever he wanted to marry. Then Born-to-be-the-Sun sat up. He spoke, and said, "O mother! I want to marry." Thus he said. Then he was questioned by his mother. She said, "Who indeed is it?" Thus she said. "O dear, O dear! it is Kelp." Thus he said. "It is impossible, you cannot lie down with her." Thus said Mother to him. Then Born-to-be-the-Sun just disobeyed her, as usual. He said, "O dear, O dear! don't say so. I will go and lie down by her side in the water." Then Mother gave up trying to forbid him [not to do it]. Born-to-be-the-Sun just disobeyed her.

Then he arose and dressed himself. He started for the north side of the point of Crooked-Beach, and looked seaward to the kelp there, and he saw a pretty woman with much hair. Then he swam out to her at low tide, and lay down by the side of his wife in the water. Then he was questioned by Kelp. This was said to him: "What are you going to do here, Born-to-be-the-Sun?" Thus was said to him. Then he said, "O dear, O dear! I shall have you for my wife." Thus he said. Kelp said not a word. Then Born-to-be-the-Sun spoke again, and said, "Let

É'x'lae ló'méda 'ná'la. Wá, lá'lae á'mé l'é'selag'i'la t'é'g'la, á'lad xu'lsa. Wá, lar'm'la'xaa Há'dá'wás á'tem ó'lala qa yá'q'lega'les qaxs hé'mae zu'fya-tséxs guga'daéxsdae. Wá, lá'lae 5 k'wá'gustálfe l'é'selag'i'la. Wá, lá'lae yá'q'lega'la. Wá, lá'lae 'né'ka: 'ya, Há'dzó', gúdzá'dzáéxdzan,¹ 'né'x'lae. Wá, hé'x'á'daem'la'wíse wurá'sósés Há'dá'wa. Wá, lá'lae 'né'ka: 'yá: 10 dzás a'ngwá?' 'né'x'lae. 'Atsa', atsa', wá'latsasé Wá'wadze,² 'né'x'lae. 'ya, nó'g'nokwála qa's wé'x'á'delaxós lá'lax ku'x'kulk'a t'é'wé,³ 'né'x'lae Há'dá'wáq. Wá, lá'lae l'é'selag'i'la 15 á'tem nexstó'daemxés há't'elék'wena'e. Wá, lá'lae 'né'ka: 'Atsa', atsa', gwá'tsasya 'né'tsós, á'tsas'métsátsáden kul-nó'dzútsétsátsáqé.⁴ Wá, lar'm'lae yá'x'á'dé Há'dá'wa wáx' bilá'q qa k'é'sés 20 la. Wá, lá'lae á'mé l'é'selag'i'la há't'ela.

Wá, lar'm'lae tá'x'wid qa's q'wa'lax'á'dé. Wá, lá'lae qá's'id lax gwak'é'ó'delba'yas á'wí'ba'yas Qá'logwíse. Wá, 25 lá'lae dó'gú'tálaxa wá'wadé láq. Wá, lá'lae dó'x'watálaxa é'x'sókwe á'lad sí'yá'tsá t'sí'á'qa. Wá, lar'm'lae gú'gú'tla lá'qéxs x'á'tsáésae. Wá, lá'lae ku'no'dzetta'yódxés gú'm'nté. Wá, 30 lá'lae wurá'sós Wá'wade. Wá, lá'lae 'né'x'sé'wa: "má'sós gwá'lagú'a'yáa-saqós, l'é'selag'i'l," 'né'x'sé'lae. Wá, lá'lae 'né'ka: 'Atsa', atsa', gúdzá'd-tsántsós,⁴ 'né'x'lae. Wá, k'elá's'latla 35 la wá'k'rams Wá'wade. Wá, lá'lae é't'ed yá'q'lega'le l'é'selag'i'la. Wá,

¹ ya, Hé'ó'ó, gúg'á'tá'el'ra.² Adí, adí, wá'k'el'ó' wá'wade.³ Adí, adí, gwá'lagú'a'yáa-sáqós, l'é'selag'i'la kú'no'dzetta'yé.⁴ Adí, adí, gúg'á'tá'el'ra.

us go down with the tide." Thus he said. Then Kelp said, "Don't talk too much, for the time has not yet come for the tide to turn." Thus she said. Then Born-to-be-the-Sun spoke again, and said, "O dear, O dear! let us go down with the tide." Thus he said. Then Kelp also spoke, and said, "O Born-to-be-the-Sun! won't your breath get short?" Thus she said. Then Born-to-be-the-Sun also spoke, and said, "I am not going to be drowned. I shall just scratch you, and you will emerge." Thus he said. Then Kelp was silent.

Now the tide was turning. Then Born-to-be-the-Sun embraced his wife, and Kelp also embraced her husband. They did not float long on the water before Kelp went under, and they went down with the tide. Now Born-to-be-the-Sun enjoyed being carried about by the tide, but he had not been carried about by the tide long when his breath gave out. In vain he scratched his wife, in vain he wanted to be released from her embrace, in vain Born-to-be-the-Sun kicked her. Kelp only embraced him harder. Then Born-to-be-the-Sun's breath gave out. Only then did Kelp let go of Born-to-be-the-Sun, when he had become quiet.

The busy-body, Born-to-be-the-Sun, came up floating. He was dead. He was carried by the tide to the middle of the bay of Crooked-Beach. Then an old man went down to the beach and saw a small person lying dead on

la^olae ^one'k'a: "Wá'dzadzásens tsá'pálisa,"¹ ^one'x'lae. Wá, la^olae ^one'k'e Wá'wadē: "Gwá'ilas qley'ō'dōi, qaxs k'le's'mae lá'g'aa lāx tsá'ístāx'demiasox," ^one'x'lae. Wá, la^olae e'le'de yá'qleg'a'le l'ē'selag'i'la. Wá, la^olae ^one'k'a: "Atsá', atsá', wá'dzadzásens tsá'pálisa,"¹ ^one'x'lae. Wá, la^olae ō'gwaqa yá'qleg'a'le Wá'wadē. Wá, la^olae ^one'k'a: "Wá, l'ē'selag'i'l, k'le's'tlasas 'wí'balisem'tōi," ^one'x'lae. Lá'lae ō'gwaqa yá'qleg'a'le l'ē'selag'i'la. Wá, la^olae ^one'k'a: "Ts!e'stsen 'wí'balisemts, á'ō'metsēdzin ts!ex'wí'tsōts qatsats pex'wí'detsōs,"² ^one'x'lae. Wá, l'5 la^olae á'em q!wē'lafe Wá'wadē.

Wá, lae'm'lae tsá'sta'ná'kula. Wá, lae'm'lae k'ipá'le l'ē'selag'i'laxēs gne'mē. Wá, la^olae ō'gwaqa k'ipá'le Wá'wadaxēs lá'wunemē. Wá, wí'la'x'p' dzē'lae gē'wáxas la'ē le'nse Wá'wadē. Wá, la'mē tsá'pálidzema. Wá, lae'm'lae á'yá'pqlēsē l'ē'selag'i'laxs tsá'la'layáasa tsá'la. Wá, la^olae k'le's gē'g'it'sela tsá'laláyoxs la'ē 'wiba'ná'kulē há'sa'yas. Wá, lae'm'lae wāx'tekwa'xēs gne'mē. Wá, lae'm'lae wāx'á'xula qa 'mex'e'dēs la'xēs k'ipá'laēna'e. Wá, lae'm'lae wāx'xwē'lasē l'ē'selag'i'la. Wá, á'em'la'wis há'lok'wē Wá'wadē k'ipá'laq. Wá, la'mē 'wí'bax'ide há'sa'yas l'ē'selag'i'la lá'xēq. Wá, á'em'la'wisē 'mex'e'dē Wá'wadax l'ē'selag'i'laxs la'ē neq'ō'x'wida.

Wá, g'á'x'lae pex'ō'stwēda yá'wix'á'lisē l'ē'selag'i'lakwa. Wá, la'mē h'la'. Wá, la^olae ts!ax'á'lidzēm lāx ne'g'g'ra'f'sas ō'dzáwas Qá'log'wise. Wá, la^olae le'n'sesēda q!u't'fyakwē bigwá'nema. Wá, la^olae dō'x'walē-

¹ Wá'dzadzásens tsá'pálisa.

² K'le'stsen 'wí'balisemts, á'ō'metsēdzin ts!ex'wí'tsōts qatsats pex'wí'detsōs.

the beach. He went to look at him, and recognized Born-to-be-the-Sun. Then he called his mother. The old man said, "O dear! come mother, and look at this Born-to-be-the-Sun!" Thus he said. The old man had hardly begun to talk loud when Born-to-be-the-Sun arose. He said, "O dear! I have been asleep a long time." Thus he said, and started. Then he went into his house. That is the end.

laxa yá'gwisé amé'sgemála begwá'nema. Wá, lá'laé qá's'id qá's le dó'x-wideq. Wá, lá'laé 'maltléq-aa'ida-qéxs hé'mae l'é'selag'i'le. Wá, lá'laé 'la'q'log'a'lex Há'da'wás. Wá, lá'laé 'né'k'eda q'u'lyakwé begwá'nema: "yá, ada', gé'ladzás Há'da'wa, qá's dó'x-widaósaxg'a l'é'selag'i'lax'duk," 'né'x'laé. Wá, hé'm'la'wisé a'le's há'dzaxstáleda q'u'lyakwé, la'é lá'sulisé l'é'selag'i'la. 10 Wá, lá'laé 'né'k'a: "Atsá', gae'tsasdzéwé'sts'la mé'xatsasda," 'né'x'laéxs la'é qá's'ida. Wá, lá'm'laé la'é't.lá'xés g'ó'kwé. Wá, lá'm'laé.

8. Mink marries Frog-Woman.

When Born-to-be-the-Sun came home, he again lay down on his back. Then Mother guessed that he was pondering again what to do. He had not been lying in the house long when he sat up and spoke. He said, "O mother! I feel badly to-day as I sit here in the house, for I have no woman to sit with me. I am going to try to marry Frog-Woman, mother, for she is a very pretty woman." Thus he said.

Wá, hé'maáxs grá'xae ná'nakwé 15 l'é'selag'i'lakwé. Wá, lá'laé e't'led t'é'x'á'ila. Wá, lá'm'la'xae k'ó'té Há'da'wáq laem e't'led naná'qex'silaxés ná'qa'e qá's gwé'x'idaasnókwé. Wá, hé'm'la'ta la gae't t'é'g'ila, la'é k'wa'g'a-'ila. Wá, lá'laé yá'q'leg'a'la. Wá, lá'laé 'né'k'a: "yá, Há'dzo', 'ya'tsem-státsen ná'qadzentsaqwa 'ná'yaq ladzin k'waé'yatsék' qadzin ts'lyá'sédzin k'waé'swutsa lax ts'ida'qa. Wá, ya- 25 'métsen yáts gá'gats'atsex Wao'xuts'lax-simayaga. Há'dzo', qatsatséxs qe'n-tseyayé e'lex'tsók'wés ts'ida'géné'e," 'né'x'laé.

Mother said at once, "Oh, my dear! it is dreadful! Don't talk so much nonsense! Did you ever know of a man marrying a frog? [for] you could not endure the noise in the evening when she begins to croak." Thus said

He'x'ida'm'láxaa'wisé Há'da'wa 30 'né'k'a: "yá, ada', nó's'nókwála, gwá'la xi'n'ila k'les gwá' q'la'la'yalo. Wás q'la'laqé g'g'a'dé begwá'nemas wu'q'la'sa? Gé'la qá's a'le'laxós ts'é'né'x'éd'laxsé xwa dza'q'wax qó lál wuxatshg'a'h'o." 35

¹ Ada', gae'tsasdzéwé'sts'la mé'xatsasda'.

² Ya, Há'dzo', ya'x'etstágin ná'q'q'lotaswa 'na'lax lá'xgin k'wé'laek', qaxgin k'el'é'ségin k'wa'wuts lax ts'ida'qa. Wá, lá'm'laé lál gá'gá'at'lex Wao'xuts'laxsimayaga, Há'dzo', qatsatséxs qe'n-tseyayé e'lex'tsók'wés ts'ida'géné'e.

Mother to him in vain. Born-to-be-the-Sun was really angry. He spoke, and said, "O dear, O dear! don't talk, mother. I am not a common man. I will just put my fingers into my ears." Thus he said, and dressed himself. He put on his ears the abalone-shells, and put on his nose the shell ornament, and he put on his face red ochre. After he had finished, he left the house and went back of the village of Crooked-Beach to the small river.

Then he entered the house of the Frog-Women. At once Born-to-be-the-Sun saw a pretty woman sitting there. He had hardly sat down when he was questioned; and the speaker, who was another woman, said, "O Born-to-be-the-Sun! what did you come here for?" Thus she said. Born-to-be-the-Sun replied at once, and said, "O dear, O dear! I came to marry your princess." Thus he said. Then he was called to go to the pretty woman. He started, went, and sat down at the place where she was sitting. Born-to-be-the-Sun said at once to his wife, "O mistress! [having (me for) a dog] let us lie down in your room!" Thus he said. Frog-Woman arose at once with Born-to-be-the-Sun, and they went and lay down in her room.

Then husband and wife began to play together; and they had not lain

'nēx'laē Hā'da'wāq wā'x'a. Lā'laē ā'laē lā'wīse lē'selag'i'la. Wā, lā'laē yā'qleg'a'la. Wā, lā'laē 'nē'k'a: 'Atsā', atsā', gwa'tsasya 'nē'tsōtsēs, Hā'dzo', ts'ē'stāsēdzen aō'mtsasa, ā'emtsyasen 5 ts'ē'stēsmatsēwētš',¹ 'nēx'laēxs lā'ē q'wā'lax'ida. Wā, lā'laē as'axō'tsēs ē'x'ts'ēmē. Wā, lā'laē k'ē'dzēbēntsēs k'ē'dzēba'ē. Wā, lā'laē qupē'mtsa gu'gum'yēmē. Wā, lā'laē gwā'hess lā'ē 10 lā'wēls lā'xēs g'ō'kwē qa's lē lāx ā'lānā'yasa g'ō'kula lāx Qā'logwīse lā'xa wā'bida'wē.

Wā, lā'laē lā'ē'l lāx g'ō'kwasā Wāō'xut'saxsēmālaga. Wā, hē'x'idāem'lā' 15 wīse lē'selag'i'la dō'x'wā'elaxa ē'x'ō'kwē ts'ēdā'qa, yixs k'wā'ē'laē. Wā, k'ē's'ēm'lā'wīs k'wā'g'a'hē lē'selag'i'laxs lā'ē wū'ā'sē'wā. Wā, lā'laē 'nē'k'ēda yā'yāq'ēntē'mēlē, ō'gū'lāem- 20 'laē ts'ēdā'qa. Wā, lā'laē 'nē'k'a: 'yā, lē'selag'i'l, 'mā'sōs g'ā'x'ēnā'yāqōs:² 'nēx'laē. Wā, hē'x'idāem'lā'wīse lē'selag'i'lakwē nā'nax'mēq. Wā, lā'laē 'nē'k'a: 'Atsā', atsā', ā'ts 25 tsas gā'gatsēntsaxs ts'ē'dzēdaxts'ōs,³ 'nēx'laē. Wā, hē'x'idāem'lā'wīse lē'lālasō' qa's lē lā'xa ē'x'ō'kwē ts'ēdā'qa. Wā, lā'laē qā's'īd qa's lē k'wā'g'a'hē lāx k'wā'ē'lasas. Wā, hē'x' 30 'idāem'lā'wīse 'nē'k'ē lē'selag'i'la lā'xēs gne'mē: 'yā, 'wā'sē'mā', wīdzins keys'ida lā'qēs k'wā'yē'yatsaas,⁴ 'nēx'laē. Wā, hē'x'idāem'lā'wīse gwā'g'i- 35 'lakwē qa's lē k'ū'g'a'hē lā'xēs k'wā'ē'lasē.

Wā, lāem'lā'wīse ā'mā'lo'g'wīdēda hā'yasek'āla. Wā, k'ē's'latla gā'ē'

¹ Adā, adā, gwā'elasa 'nē'k'ētsā, Hā'dōf, k'ē'skōsag'īn aō'mkēssa ē'emfāssān ts'ētsōm'ātsūn.

² Adā, adā, ā'ts'ē'x'as gā'gā'k'ēntax k'ē'dzēdā'ōs.

³ yā, wā'sē'mā, wē'x'ō' k'ū'ē'īdā lē'xēs k'wā'ē'lasā'ōs.

there long when Born-to-be-the-Sun spoke, and said, "O dear! let us now croak." Thus he said. His wife answered him, and said, "Don't say that, for First-Speaker-of-the-World must begin [speak first], and after him Only-Noise-of-the-World, and last [of them] Only-Noise; and then, when the sun is on top of the trees, all the Frog women will sing." In vain she said so.

Born-to-be-the-Sun just answered her, and said, "Croak now!" Thus he said. Then his wife spoke again, and said, "O Born-to-be-the-Sun! take care, that your ears may not ache." Thus she said. Then Born-to-be-the-Sun replied, and said, "I sha'n't, I will just put my fingers into my ears." Thus he said. Then he said, "Wuxé's, wégé', wégé'." In vain he was forbidden by his wife. He just kept on saying "Wuxé's, wégé', wégé'." Then one outside of the house of his wife took it up. Born-to-be-the-Sun continued. Four times he said, "Wuxé's." Then First-Speaker-of-the-World took it up, then also Only-Noise-of-the-World, and after that Only-Noise. They all began to cry "Wuxé's."

Then Born-to-be-the-Sun's wife embraced her husband and croaked into his ears. Born-to-be-the-Sun vainly tried to forbid his wife, for his ear was be-

kuš¹ku'le'la la'é yá'qleg'a'le l'e'sdagí-lakwé. Wá, la'lae 'né'ka; "ya,atsá, wé'dzadzásens wuxéts'edzá'sax,² 'né'x-laé. Wá, la'lae geni'mas ná'nax'meq. Wá, la'lae 'né'ka; "Gwá'la 'né'k'oi. qaxs 'nemó's³maé G'ldzaquag'ilisa g'ldzaqwat. Wá, lá'té má'k'ilaté 'mmó'kwálag'ilisaq; wá, lá'té á'hdss-dé'té 'm'nsgrmk'á'la lá'x-da'xwaq. Wá, hé'mis lá. w'ldzagwastesa w'wax³-ts'asxmalagax l'ax le'lasé 'm'ngutó'd-í'eda l'e'sda lá'xa lá'x'lo'sé,² 'né'x-laé wá'xa.

Wá, á'm'la'wisé l'e'sdagí'la ná-nax'meq. Wá, la'lae 'né'ka; "Wé'¹dzadzá wuxéts'edzá'sax,² 'né'x-laé. Wá, larm'la'wisé é'dzaqwa yá'qleg'a'le geni'mas. Wá, la'lae 'né'ka; "ya, l'e'sdagí'l, á'ma yá't'á'lex qá's k'el'selós ts'é'nexatón."² 'né'x-laé. Wá, la'lae ná'nax'maé l'e'sdagí'la. Wá, la'lae 'né'ka; "Ts'é'stsatsin, ts'é'stsatsen á'tsas'métsédzen ts'rlslematsiwéts,² 'né'x-laé. Wá, la'lae 'né'ka; "Wú'xes, wégé', wégé'." Wá, la'lae wá'x'ri' b'á'só'ses geni'mé. Wá, á'm'la'wisé há't'la 'né'ka; "Wú'xes, wégé', wégé'." Wá, la'lae há'yalá'só'sa 'nemó'kwé l'ax lá'sba'yas g'ó'kwás geni'mas. Wá, la'lae há'nadé l'e'sdagí'la. Wá, hé'lat'la lá'mó'pléndatqwa wuxé'sxáxs lá'é há'yalá'e G'ldzaquag'ilisé. Wá, la'lae ó'gwaqé 'nemó'kwálag'ilisé, wá, la'lae má'k'ile 'm'nsgrmk'á'la. Wá, la'lae 'wé'ldzaqwa wuxéts'edzá'la.

Wá, la'lae geni'mas l'e'sdagí'la k'ip'xó'dxés lá'wum'mé qá's wuxéts'á'le l'ax p'isph'yá's l'e'sdagí'la. Wá, la'lae hé'x'ida'mé l'e'sdagí'la

¹ ya, sá, wé'gradáxéns wuxéts'edzá'la.

² K'é'selós, k'ó'selós, k'wá'selós, k'wá'selós, k'wá'selós.

³ Wé'gradá wuxéts'edzá'la.

ginning to ache; but his wife did not stop. In vain he pushed his wife. Frog-Woman only held Born-to-be-the-Sun firmly in her embrace. Then Born-to-be-the-Sun tried to scream, and this is what he said: "Please stop! Confound it! Anananā!" Thus he said, and he really pushed his wife. Now Born-to-be-the-Sun was all right, for he just went out of the house of the Frog-Women, and entered his house that evening. He just went and lay on his back at the place where he used to lie, and he felt really downcast as he was lying there. He just went and lay down. That is the end.

wāx: belā'xēs gēnēmē qaxs la'ē tsē' nēxas. Wā, lā'laē k'tē'sē gēnēmas q'wē'fēda. Wā, lā'laē wāx: tā'x'wid-xēs gēnēmē. Wā, lā'laē ā'em lā'lo-kwa k'p'hēxā'wa'ya wuqlā'sax l'ē'selag-i'lakwē. Wā, lā'laē wāx: gugwā'ī-tā'ē l'ē'selag-i'lakwē. Wā, hē'em wā'ldēm'lāsē: *Gwā'ldzās wā'qōt. sē'se-⁵ 'la. tsā'nānana,*¹ 'nē'x'laēss la'ē ā'la-x'ā'd tā'x'wēdēs gēnēmē. Wā, lā'mē hē'ldēk'ē l'ē'selag'i'la qaxs hē'mā'ē ā'em la lā'wels lāx g'ō'kwas Wāō'sutslaxsēmāлага. Wā, lā'laē laē'l la'xēs g'ō'kwaxa la dzā'qwa. Wā, ā'em'lā'wīsē la'sat! t'ē'x'āhī lā'xēs t'ē'g'i'lāsē. Wā, lā'm'laē ā'lael xu'ldzēqāla lā'xēs gwa-¹⁰ ē'lāsē. Wā, ā'em'lā'wīs la ku'x'ā'da. Wā, lā'm lā'ba.

9. Mink marries Diorite-Woman.

Early in the morning Born-to-be-the-Sun arose. Again he lay on his back at the place where he used to lie, and he was considering what to do. Then Mother knew that he was again pondering whom to marry. When it was nearly noon, he sat up. He spoke, and said, "O mother! turn your ear to me, that I may speak to you." Thus he said. Mother at once turned to the place where he was sitting, and he spoke. "O mother! I want to marry Diorite-Woman," thus he said, "for she does not talk." Thus he said. Then his mother stared at him; and finally she spoke, and said, "O son! do you know of any man who has married Diorite-Woman? Will you feel pleased when she to whom you refer as your

Wā, lā'm'laē gag'ō'stāwē l'ē'selag-i'laxa gaā'la. Wā, lā'laē ē't'ēd tē-²⁰ x'ā'hī lā'xēs t'ē'g'ilasnaywē. Wā, lā'm'laē sē'selstō'līda. Wā, lā'm'laē q'ā'ā'ē Hā'dā'wāsēqēss hē'mā'ē ē't'ēd nā'nāqēx'silaxēs nā'qā'ē qā's wē'g'iū. ē't'ēdēi. gēg'ā'dēi. Wā, hē'lat! la²⁵ ilā'q neqā'laxs la'ē klwā'grā'līda. Wā, lā'laē yā'q'ēg'ā'la. Wā, lā'laē 'nē'k'a: *'yā, Hā'dō', wā'ēntōsōs gwā'saatātax q'ūn wā'ldēm'nōkwaōi,*² 'nē'x'laē. Wā, hē'x'ā'dārm'lā'wīsē Hā'dā'wa gwē'gēm-x'ā'd lā'qēss klwā'laē. Wā, lā'laē 'nē'k'a: *'yā, Hā'dō', gēg'ā'dāēssōm'tas tshē'q'ū'sē,*³ 'nē'x'laē, *qak'ā'sēx k'tē's-³⁰ kasaē yā'wī'nālak'asa,*⁴ 'nē'x'laē. Wā, lā'm'laē Hā'dā'wās dō'dixs'ē'ndēq. Wā, lādzā'la'laē yā'q'ēg'ā'la. Wā, lā'laē 'nē'k'a: *'yā, xonō'k', wās q'ā'lax³⁵

¹ Gwā'ldzās wā'qōt. hē'ō'sē, ē'mānā.

² In this story Mink uses ordinary language.

wife does not talk?" Thus she said. Born-to-be-the-Sun at once became angry, and said, "O mother, dear! don't say that! I will now go and marry Diorite-Woman." Thus he said.

Then Born-to-be-the-Sun dressed himself, and put on his ears his abalone-shell, and on his nose his shell ornament, and he put on his face red ochre. When he had finished, he went out and started. He went to the north side of the point of Crooked-Beach, and looked for a pretty, smooth piece of diorite. He found one piece, and he lay down by its side. Now it was his wife. He had not been lying long on the beach by the side of Diorite-Woman when he tried to speak to his wife. He said, "O dear, O dear! don't let us not talk to each other." Thus he said to his wife.

Diorite-Woman never replied to him. Born-to-be-the-Sun did not give it up, and spoke again, and said, "O dear, O dear! turn your face my way, and let us play together." Thus he said. He never received a reply from Diorite-Woman. Then Born-to-be-the-Sun began to feel ill at ease because his wife did not talk. Then Born-to-be-the-Sun spoke, and said, "Now talk!" Diorite-Woman never spoke a word. Then Born-to-be-the-Sun said again, "Now talk, else I will punch your face." Thus he said. Now Born-to-be-the-Sun was really angry, and Diorite-Woman never

hégwá'nema gégá'dés tsé'q'u'lsa. Wá, é'x'émwísés ná'qá'yós qás k'és yáé'q'entlálal t'é'wís gwá'yá'ós qás gen'mós," né'x'laé. Wá, hé'x'idam'la'wísé l'é'selag'ilakwé lá'wís'ida. Wá, 5 lá'laé 'né'k'a: "ya, Há'dó', adá' gwá'k'asla 'né'k'oi, qaxg'in lá'k'as'még'in, lá'k'as'még'in gégá'déts tsé'q'u'lsé," né'x'laé.

Wá, hé'x'idam'la'wísé l'é'selag'ilá 10 q'wá'la'x'ida. Wá, lá'm'laxaa é's'é'ó'tsés é'x'tsémé t'é'wís k'é'dzélba'é. Wá, lá'm'laé qopé'mtsa gugu'm'yimé. Wá, lá'laé gwá'la. Wá, lá'laé lá'wís qá's qá's'idé. Wá, lá'laé lax gwá'k'odó'fba' 15 'yasa á'wí'fba'yas Qá'logwísé. Wá, lá'laé á'laxa é'x'sokwa qé'tsam tsé'q'u'lsa. Wá, lá'laé q'á'xa 'né'm'sgémé. Wá, lá'laé ku'nó'lsaq. Wá, lá'm'laé gégá'dés. Wá, lá'laé gae's ku'ná' 20 'léssa tsé'q'u'lsé. Wá, lá'laé gu'nx'id yá'yaq'enté'max'idé l'é'selag'ilaxés gen'mé. Wá, lá'laé 'né'k'a: "Adá', adá', gwá'k'aslax'ins k'és yáé'q'entlala," 25 'né'x'laéxés gen'mé.

Wá, lá'laé hé'wáxaem ná'nax'ma'é 30 tsé'q'u'lsaq. Wá, lá'laé k'és yá'x'idé l'é'selag'ilá. Wá, lá'laé é't'é'd yá'q'leg'a'la. Wá, lá'laé 'né'k'a: "Adá', adá', gwá'sg'malak'asla, qak'a'sen a'má'lo'x 35 'widk'ase," né'x'laé. Wá, hé'waxaem'laxaa'wísé ná'nax'mésó's tsé'q'u'lsé. Wá, lá'm'laé tsé'n'ná'kulé ná'qá'yas l'é'selag'ilá qaxs k'és'sae yá'q'entláles 40 gen'mé. Wá, lá'laé yá'q'leg'a'le l'é'selag'ilá. Wá, lá'laé 'né'k'a: "Yá'q'leg'a'flag'a." Wá, lá'laé hé'waxaemxat! yá'q'leg'a'té tsé'q'u'lsé. Wá, lá'laé l'é'selag'ilá é'dzaqwa 'né'k'a: "Yá'q'leg'a'flag'a, á'len mé'mx'imx'id'lxaxoi," 45 'né'x'laé. Wá, lá'm'laé á'fax'id tsé'n'kwé l'é'selag'ilakwé. Wá, lá'm'laé

talked. Then Born-to-be-the-Sun said, "Now talk, else you will bleed all over." Thus he said, and punched Diorite-Woman in the face. Diorite-Woman was at once full of blood. Then Born-to-be-the-Sun said, "Look! now you are bloody. It serves you right, because you were too lazy to talk." Thus he said. Born-to-be-the-Sun did not know that it was the blood from the tips of his fingers. He just went home. That is the end.

h'e waxael ya'q'legra'le tsleq'u'ise. Wa, la'lae 'ne'ke'le'le'selag'i'la: "Ya'q'legra' dzaga, a'las e'kwatsemilfik:asloxol," 'ne'x'laexs la'e m'x'si'mdxas tsleq'u'ise. 5
Wa, he'x'idam'la'wise e'lkwe'os'getma'yasa tsleq'u'ise. Wa, la'lae 'ne'ke'le'le'selag'i'la: "Daq, e'kwatsemilfik:asex, 'ylla'lak:asot. q'le'msaemlxas ya'q'legra' 10
'ol," 'ne'x'lae. Wa, la'm'lae k'les q'la'lele'le'le'selag'i'laq'ess he'mae e'l-k'ale' o'x'la'yas gwa'gwax:tslana'yas a'yasa's. Wa, la'm'lae a'em la na'nakwa. Wa, la'm'la'ba.

10. Mink and Sawbill-Duck.

After he had had Diorite for his wife, Born-to-be-the-Sun lay down again at the place where he used to lie. He was pondering again. Then Born-to-be-the-Sun thought of a pretty woman whose name was Sawbill-Duck-Woman. He thought he would go and see her.

Wa, la'm'lae gwaf g'g'ra'de'le'selag'i'las tsleq'u'ise. Wa, la'm'la'wise e'tled la'xes tle'g'i'lasnaxwe. Wa, la'm'lae e'tled na'nax'elaxes na'qa'e. Wa la'lae g'ri'g'ax'ede'le'selag'i'laxa e'x'sokwe' tsh'daq'le'gad'es Gug'a'tsaxsemalaga. Wa, la'lae 'ne'ke'le'na'qa'yas 10
qa's la'lag'i' do'qwalqe'.

He dressed himself, put his abalone-shells in his ears, and took his nose-ornament of shell and put it through his nose. Then he took red ochre and painted his face. After he had done so, he went out of his house. He started to go to the house of Sawbill-Duck-Woman. When he arrived at her house, Sawbill-Duck-Woman said, "O chief! go right to the head of the house and sit down." Thus he was told. Born-to-be-the-Sun obeyed her, and went to the place at which the pretty woman had told him to sit. Then Born-to-be-the-Sun made love to

Wa, la'lae q'wa'lax'ida. La'm'lae es'ix'os'tses e'x'tsim'e. Wa, la'lae e'tled ax'e'dxes k'e'dzilba'e qa's ax'i'bendes. Wa, la'lae ax'e'dxa gugu'm'yime qa's qop'mdes. Wa, la'lae 25
gwa'laxs la'e la'wids la'xes g'o'kw'e. Wa, la'lae qa's'ida. Wa, la'm'lae la'l lax g'o'kwas Gug'a'tsaxsemalaga. Wa, la'lae la'g'aa la'q'ess la'e la'e'la. 30
Wa, he'x'idam'la'wise Gug'a'tsaxsemalaga 'ne'ka: "ya, g'ri'game', he'nakulala la'xa o'gwiwa'le'le qa's la'os klwax'ida," 'ne'x'so'lae. Wa, la'lae le'selag'i'la na'nag'e'eq. Wa, la'm'lae 35
lae he'nakularem lax gw'o'ya'sa e'x'sokwe' tsh'dax'qa la klwa'x'idaats. Wa, la'm'lae le'le'latle'qale'le'selag'i'laq.

her. He tried to show that he was in love with the pretty woman.

He did not wish to leave the house of Sawbill-Duck-Woman. Born-to-be-the-Sun had been a long time in the house of the pretty woman, expectaret-que si forte pudenda sua exueret atque in capsam abderet. Then Born-to-be-the-Sun heard many women talking together, (saying) they would go to dig clams the (next) fine day. At once Born-to-be-the-Sun said he would pretend to be sick. Now, he was lying in the house of Sawbill-Duck-Woman. Born-to-be-the-Sun did not want to go to his house.

Now it was a fine day. Then the many women got ready and entered the house of Sawbill-Duck-Woman. Deinde caps idonea electa pudenda exuta condidit, quod idem cetera feminae facerunt. Then they tied the cover on the box and put it into the corner of the house. Then Sawbill-Duck-Woman spoke, and said, "O Born-to-be-the-Sun! come, let us go and dig clams. You shall go and watch our canoe." Thus she said, (but) in vain.

At once Born-to-be-the-Sun spoke, and said, "Ananā, don't say that, my dear! I am not well enough now." Thus he said. The women believed him. Born-to-be-the-Sun was locked up (in the house). Then the little canoe was launched. They went aboard, and

Wā, la'm'laē k'a'k'odu'si'ma'l yixs
lā'sela ā'xa ē's'sōkwē ts'ldā'qa.

Wā, la'm'laē k'les 'nēx qa's la hās
g'o'kwas Gugā'ts'axsemālaga. Wā,
lā'laē gā'laē hē g'āx lā g'o'kwas
ē's'sōkwē ts'ldā'qa. Wā, la'm'laē
hē'menafa'mē l'ē's'lag'i'la dō'qulaxa
ē's'sōkwē ts'ldā'qexs axō'dnaxwaaxēs
'na'swē qa's g'e'ts'ōdēs lā'xa xit'sē'mē.
Wā, la'm'la'wisē l'ē's'lag'i'la wu'la'xa
q'ē'mēmē ts'ē'daqexs hā'yēgālaē qa's
lā tū'sut'ax ē'x'ta 'nā'laē. Wā, hē'x-
'idam'la'wisē l'ē's'lag'i'la 'nēx qa's
ts'ēx'qā'bōle. Wā, la'm'laē q'lgwit
lāx g'o'kwas Gugā'ts'axsemālaga. Wā,
lā'm'laē q'ēm'sē l'ē's'lag'i'lakwē lā
lā'sēs g'o'kwē.

Wā, lā'laē ē'kra 'nā'la, lā'laē xwā-
na'p'ideda q'ē'nēmē ts'ē'daqa. Wā,
g'ā'x'laē 'w'laet, lāx g'o'kwas Gugā'-
ts'axsemālaga. Wā, la'm'la'wisē Gu-
gā'ts'axsemālaga ax'ē'dxa hē'Pa xit'sē'-
ma. Wā, lā'laē ax'ō'dē Gugā'ts'ax-
semālagaxēs 'na'swē qa's ax'ts'ō'dēs
lā'xa xit'sē'mē. Wā, lā'laē ō'gwaqa
ax'ō'dalēda ts'ē'daqaxēs 'nae'ma'swē
qa's ō'gwaqē ax'ts'ō'dalas lā'xa xit'sē'mē.
Wā, lā'laē tēmā'k'ē'y'ndxa xit'sē'mē.
Lā'laē hane'g'wifas lā'xa g'o'kwē.
Wā, lā'laē yā'q'leg'a'le Gugā'ts'axse-
mālaga. Wā, lā'laē 'nē'ka: "ya,
l'ē's'lag'i'lakē, gē'laga qens lā tū'swa
qa's lā'os qā'q'alalāximu'si' yā'yats'le-
tēx." 'nē'x'laē wā'xa.

Wā, hē'x'idam'la'wisē l'ē's'lag'i'la
kwē yā'q'leg'a'la. Wā, lā'laē 'nē'ka:
"Ts'anananā, g'wā'tsas lā 'nē'ts'ol, dze,
ts'ē'sen hē'sats'āla lā," 'nē'x'laē. Wā,
lā'laē ō'q'udžesa ts'ē'daqē. Wā, la'm-
'laē tū'mak'ōs'ō'laē l'ē's'lag'i'la. Wā,
lā'laē w'x's'ti'ntsi'wa žwā'šwagumē.

¹ Ananā, g'wā'k'wala 'nē'k'ōl, gē, k'ē's'en hē'pats'āla lā.

egressus ex malo silvestri pendentia offendit. Sed foeda notis et sanguine erant.

Iterum eluere statuebat cum subito feminas domum redire vidit ut vix in capsula pudenda ponere posset. Tum in lecto suo corticeo gemitum edebat. Illae autem ingressae cum capsam non in eodem loco esse reperirent, ea aperta sua quaeque invenerunt. Illa pulchra autem pudenda sua mirum in modum multis notis et sanguine foeda offendit.

Then she discovered that Born-to-be-the-Sun had done it, and she called the other women to come and trample on him. Then Born-to-be-the-Sun ran straight out of the house of Sawbill-Duck-Woman. He just went back to his house and asked his mother for food, because he was really hungry; and he ate. His mother never learned what he had done. Then Born-to-be-the-Sun told his mother he would stop walking. That is the end.

'na'xwé'. Wá, laem'lá'wíse é'l'elkula-
'laé o'guma'yasa 'na'ywa's Gugá'tslax-
semálaga.

Wá, lá'laé 'né'nk'lex'éd qa's le é't'éd
tsló'x'wedéq. Wá, lá'laé dó'x'wada-
qéxs g'á'x'maé ná'nakwa ts'é'daqé. 5
Wá, lá'laé á'im hé'to'málael g'é'tsotsa
'na'ywé' lá'xa xetsé'maxs g'á'xae g'á'x-
'alíseda ts'é'daqé. Wá, hé'x'ídáem'lála
l'é'selag'í'lakwé la t'lex'á'í'f qa's g'wá'-
l'até. Wá, g'á'x'laé g'á'x'ei'eda ts'é'-
daqé. Wá, lá'laé dó'x'wale'axa xetsé'-
maxs k'é's'ae la hé'ha'né'tes há'né'-
lasdē. Wá, lá'laé x'ó'x'wíse'wéda
xetsé'mé. Wá, lá'laé 'na'ywa'ma ts'é'-
daqé qlá'xes 'naé'na'ywé. Wá, lá'laé
lé'x'a'mé Gugá'tslaxsemálaga leku'm-
ql'hsxés 'na'ywé' qaxs x'e'n'lalé la x'wá's-
néq'ma l'ó'xs ql'é'némaes x'wá'qema'e
l'ó'xs é'l'elkulaés o'guma'e. 20

Wá, laem'láé qlá'l'el'laqéxs hé'maé
l'é'selag'í'lakwé hé'x'í'déq. Wá, lá'laé
l'é'l'alaxa wá'kwé ts'é'daq qa g'á'x'é's
t'é'pap'lex'í'déq. Wá, lá'mé hé'tsáwé
l'é'selag'í'las g'ó'kwas Gugá'tslaxs'má-
laga. Wá, laem'xaé wáx ná'nak',
lá'xes g'ó'kwé. Wá, hé'x'ídáem'lá'wíse
axk'lá'xaxs Há'dá'wa qa hamg'í'lé'séq
qaxs á'laé p'ó's'q'a. Wá, laem'láé
hamx'á'da. Wá, laem'láé hewa'xa 30
qlá'l'at'le Há'dá'wáx g'wé'x'í'daa'las.
Wá, laem'láé 'né'k'é l'é'selag'í'lass
lé'ma'e g'wál qá'salá'xes Há'dá'wa.
Wá, laem'lá'ba.

11. Mink kills his Friend Otter.

For a long time Born-to-be-the-Sun did not do anything. Sawbill-Duck-Woman had Land-Otter for her husband. Then Born-to-be-the-Sun's heart was very sore, for he was jealous of

Wá, laem'láé gá'lak'as la k'lé'á's
g'wé'x'í'daats l'é'selag'í'lakwé. Wá, 35
laem'láé lá'wade Gugá'tslaxsemálagas
Xu'mtxumt'la. Wá, laem'lá'wíse hé'-
minatam la ts'é'í'le ná'qa'yas l'é'se-

Land-Otter when he had the pretty woman for his wife. Born-to-be-the-Sun tried in vain to devise a way to get the pretty woman for his wife. Then he thought he would make friends with Land-Otter. Thus he thought.

Then he went to Land-Otter's house. At once Born-to-be-the-Sun was led (to a seat) by Land-Otter. It was said to him, "Come, friend, and sit down next to my wife." Thus Born-to-be-the-Sun was told by Land-Otter. Then Born-to-be-the-Sun had obtained what he had wished for [Land-Otter to say to him]. He was sitting by the side of Sawbill-Duck-Woman. Then Born-to-be-the-Sun said that he and Land-Otter would be friends. He presented his blanket to Land-Otter. He tried by this means to make him his friend. Then he and his friend loved each other. Born-to-be-the-Sun always carried his spear about with him, as the ancient warriors were accustomed to do.

Now, Born-to-be-the-Sun and Land-Otter had been friends for a long time. Born-to-be-the-Sun really loved Sawbill-Duck-Woman. Born-to-be-the-Sun was planning what to do to his friend Land-Otter that he might die, for he wished to have Sawbill-Duck-Woman for his wife. Then it occurred to him what he would do. He asked his friend Land-Otter to go to war. He entered his (own) house. He spoke, and said, "O mother! I want to go to war with the

lag'i'lakwé qaxs la'é ó'dzégems Xu'mt-xumte'laxs la'é ggr'a'tsa é'x'sókwe ts'edá'qa. Wá, lá'laé hé'menála'mé l'é'slag'i'lakwé wáx' s'nyá'stólll qa's gwé'x'ídaá'seq qaxs ggr'a'déx'sláasa é'k'é ts'edá'qa. Wá, lám'la'wíse 'néx-qa's 'ná'nemók!wéx Xu'mtxumte'la, 'né'x'laé ná'qa'yas.

Wá, lá'laé qa's'id qa's le lāx g'ó'-kwás Xu'mtxumte'la. Wá, hé'x'ída-ém'la'wíse qlá'x'sidzése'wé l'é'slag-i'lakwas Xu'mtxumte'la. Wá, lá'laé 'né'x'se'wa: "Gé'la, qást, qas k'wá'g'a-'lilaós lāxg'a'da mak'la'l'lhk' lá'xg'in gem'mk," 'né'x'só'laé l'é'slag'i'lakwas Xu'mtxumte'la. Wá, lám'laé lá'té l'é'slag'i'laxés wá'gré'le qa wá'dems Xu'mtxumte'laq. Wá, lám'laé k'wá'-nódzehfax Guga'ts'axs'málaga. Wá, lám'laé 'né'k'é l'é'slag'i'lakwé qa's 'ná'mok'ále tó Xu'mtxumte'la. Wá, lám'laé 'né'k'é l'é'slag'i'lakwé qa's 'né'mó'kwé. Wá, lám'laé hé'menála-'mé l'é'slag'i'lakwé d'edá'x'sáxés q'u- l'é'g'isila lāx gwé'g'ilasasa g'a'le bá'-bak'wa.

Wá, lá'laé gá'la la 'ná'mok'ále l'é'slag-i'lakwé tó Xu'mtxumte'la. Wá, 30 lám'laé á'lax'id la l'á'sidé l'é'slag-i'lax Guga'ts'axs'málaga. Wá, lám'la'wíse l'é'slag-i'lakwé k'wé'x'la qa's gwé'x'ídaaxsés 'nemó'kwé Xu'mtxumte'la qa hé'le's, qaxs 'né'k'ae qa's wé'g'if ggr'a'des Guga'ts'axs'málaga. Wá, lám'laé s'ing'aata'la qa's gwé'x'ídaa'seq. Wá, lá'laé hé'laxés 'nemó'kwé, lāx Xu'mtxumte'la qa's lá w'na. Wá, lám'la'wíse lá'í. lāxés g'ó'kwé. Wá, 40 lá'laé yá'q'eg'a'la. Wá, lá'laé 'né'ka: "ya, Há'dzò, w'natsin lāq lá'laéno-

Ghosts, the Innumerable-Ones." Thus he said. Then Mother replied to him, and said, "Oh, my dear! and whom will you take for your companion [crew]?" This was said to him. Then he said, "Oh, my friend Land-Otter will be (my companion)." Thus he said to his mother. Mother said at once, "Go on, child, and make war on those to whom you referred." Thus she said.

At once he asked his friend Land-Otter to go to war. Born-to-be-the-Sun said to his friend Land-Otter, "O friend! let us go and make war upon the Ghosts, the Innumerable-Ones." Thus he said. Immediately Land-Otter said to his friend, "Let us go, friend." Thus he said. They got ready that day. They were going to start in the morning. Night came. In the morning, when day came, Born-to-be-the-Sun arose early and called his friend Land-Otter. Land-Otter got up at once, and they carried their canoe down to the beach and started.

The morning was foggy. Born-to-be-the-Sun had on his nose-ornament, for he always wore the shell ornament in his nose. Then they arrived at an island, and paddled close to it. Then Born-to-be-the-Sun backed-water. And he said, "Back-water, my nose-ornament is gone." Thus he said. Land-Otter at once backed his canoe. He said

qwé, yítsats Hó'sdalag'imoxwé,¹ 'néx-
'laé. Wá, lá'laé ná'nax'mae Há'da-
'wáq. Wá, lá'laé 'né'ka: 'ya, ád,
a'ngwadzēs kluyf'maós?' 'néx'só'laé.
Wá, lá'laé 'né'ka: "Á, dzewá'yadzé
Xú'mtxumtí'laqen 'nemó'kwa,"² 'néx-
'laé, lá'sēs Há'da'wa. Wá, á'em'láwíse
hé'x'ída'mé Há'da'wa 'né'ka: "Há'g'a,
xunó'k', lá'sēs gwó'yá'ós qas w'nase-
'wós," 'néx'laé.
10

Wá, hé'x'ídam'láwíse lá ha'w'na-
'laxēs 'nemó'kwé, lax Xú'mtxumtí'la.
Wá, lá'm'laé 'né'ké' t'é'sdag'í'lakwa-
xēs 'nemó'kwé Xú'mtxumtí'la: "ya,
qatsá', wé'tsas yatšens w'natsasq lá'laé-
noxwé, yítsa'seq Hó'sdalag'imoxwé,"³
'néx'laé. Wá, hé'x'ídam'lá'wíse 'né-
ké' Xú'mtxumtí'la, lá'sēs 'nemó'kwé:
"Wé'x'ins qast," 'néx'laé. Wá, lá'm-
'laé xwá'nat'laxa 'ná'la. Wá, lá'm'laé
20 alé's'widí'xa gaá'laé. Wá, lá'laé
ga'nul'ída. Wá, lá'laé 'ná'x'ídxá ga-
á'la, lá'é gag'ó'stáwé t'é'sdag'í'lakwé.
Wá, hé'x'ídam'láwíse lá gwé'x'ídxēs
'nemó'kwé lax Xú'mtxumtí'la. Wá,
lá'laé hé'x'ída'mé Xú'mtxumtí'la t'é's-
'wída. Wá, lá'm'la'wíse t'é'ntšesxēs
'yá'yats'el'é. Wá, lá'm'la'wíse alé's-
'wída.
30

Wá, lá'laé p'í'xēs'laxa gaá'la. Wá,
lá'm'laé k'é'dzélbalé t'é'sdag'í'lakwa-
xēs k'é'dzélba'ē qaxs hé'menaf'mae
k'é'dzélbalaxēs k'é'dzélba'ē. Wá, lá'm-
'la'wíse lá'gaa lá'xa 'm'k'á'la, lá'm'laé
má'k'afa lá'qexs lá'é k'á'k'lag'á'le t'é'-
s'dag'í'lakwé. Wá, lá'laé 'né'ka:
35 "Tšá'tšladzá'yaya tšé'dzēsčetsadé,"
'néx'laé. Wá, hé'x'ídam'láwíse k'á'la-

¹ 'ya, Há'dá', w'naten lax k'elánoxwé, yítsats Hó'sdalag'imoxwé.

² Á, g'íwa'ndezé Xú'mtxumtí'laxta 'nemó'kwa.

³ 'ya, qastá', w'k'asatšens w'natsasq lá'laénoxwé, yítsa'seq Hó'sdalag'imoxwé.

⁴ K'á'k'lag'á'la k'é'dzélbalé'ada.

that his nose-ornament had fallen into the water. Then Born-to-be-the-Sun took off his blanket, arose in his canoe, and jumped into the water at the place where the canoe was drifting.

He had not been in the water long when he emerged, carrying sea-eggs on his folded arms [chest]. Land-Otter spoke at once, and said, "O friend! please give me some of your sea-eggs." Thus he said. Born-to-be-the-Sun spoke, and said, "Oh, don't say that! Warriors never give to each other. Jump into the water yourself, and get them from the place where I have been." Thus he said. Then Land-Otter took off his blanket and jumped into the water. He dived; and he had not been in the water long when he emerged, carrying one sea-egg.

Then he questioned Born-to-be-the-Sun, and said, "O friend, Born-to-be-the-Sun! how in the world did you carry so many sea-eggs?" Thus he said. Born-to-be-the-Sun replied, and said, "Put your head back and carry them on your folded arms [chest]." Thus he said. Land-Otter jumped into the water again and dived. Then Born-to-be-the-Sun jumped to the end of his canoe and took his lance. Then Land-Otter, (who) put his head back when

k'lag'a'le Xū'mtxumtē'lāxēs 'yā'yatslā.
Wā, la'm'lāe 'nēx'qēxs tē's'taēs k'e'
dzēbēx'dā. Wā, lā'lāe xē'nē'idxēs
'nēx'una'ē, yix l'ē'selag'i'lakwē qa's
lā'xuh'xsē lā'xēs 'yā'yatslē qa's dēx-
'stē' lā'xēs hā'nwā'lasasēs 'yā'yatslā. 5

Wā, k'ē's'latlā geyi'nstlaxs g'a'xāe
qlā's'wida, hā'nq'abelaxa amdē'mā'.
Wā, hē'x'idaem'lā'wisē Xū'mtxumtē'lā
yā'q'ēg'a'lā. Wā, lā'lāe 'nē'k'a: 'yā,
qāst, wā'x lā's tslā grā'xin lā'xōs am-
dē'mā'qōs, 'nē'x'lāe. Wā, hē'x'ida-
em'lā'wisē yā'q'ēg'a'lē l'ē'selag'i'lakwē.
Wā, lā'lāe 'nē'k'a: 'yā'tsas gwā'tsas
yā 'nē'tsōs, tslā'waplatsasāe w'wuni'lā-
latsasa wā'tsas yā'dza ā'ēm ō'gwāqatsas
yā dēx'tsā'tsaseq qatsats yā'ōs x'ē'tsa-
sōts lā'tsas qen yā'ā'tsasqen,¹ 'nē'x-
'lāe. Wā, hē'x'idaem'lā'wisē Xū'm-
txumtē'lā xē'nē'idxēs 'nēx'una'ē qa's
lē dēx'stā'. Wā, la'm'lāe dā's'ida.
Wā, k'ē's'latlā geyi'nstlaxs g'a'xāe
qlā's'wida. Wā, la'm'lāe 'nē'msgē'mē
dā'kwās a'mdē'mā.

Wā, lā'lāe wū'ā'x l'ē'selag'i'lakwē, 25
Wā, lā'lāe 'nē'k'a: 'yā, qāst, l'ē'selag-
i'lakwā'. Wā'ladzās lā'g'ilaōs q'lyi'n-
kulaxwā a'mdē'mā'x?' 'nē'x'lāe. Wā,
lā'lāe nā'nax'mā'ē l'ē'selag'i'lakwā.
Lā'lāe 'nē'k'a: 'yā'tsas qāts tlā'tēts-
mā'satsas yā qatsā'ts hā'nq'ēpalatsasa-
ōsas,² 'nē'x'lāe. Wā, hē'x'idaem'lā'-
wisē Xū'mtxumtē'lā lā'ē'tlē dēx'stā'.
Wā, la'm'lāe dā's'ida. Wā, hē'x'ida-
em'lā'wisē l'ē'selag'i'lakwē dēx'hā'fēss 35
lā'xēs 'yā'yatslē, dā'lāxēs q'ulē'g'ū'slā.
Wā, la'm'lāe tlā'tēk'īmā'laxs g'a'xāe
qlā'x'wida; wā, hē'mis lā'sēxts'ō'dāa-

¹ 'yā'kēs gwā'kēs lā 'nē'k'a, tslā'waplatsasē w'wuni'lalaksā wā'kēs lā'g'a ā'ēm ō'gwāqatsas lā dēx'ō'ō'-
kwāx qāts lā'ōs x'ē'tsā'sōts lā'kōxin lā'kōsōqen.

² 'yā'kēs qāst, tlā'tēk'īmā'laks lā qātsā'ts hā'nq'ēpalatsasōsas.

he emerged, was speared just over the breast-bone, and he was dead.

Born-to-be-the-Sun took Land-Otter ashore at once, and buried him on the island. After he had buried his friend, he took out his (own) musk-bag. Now it was a small man. Then Born-to-be-the-Sun said, "O son! when you are asked whose prince you are, tell [when you are asked]." Thus he said. Then he placed him in the bow of the canoe, and he tried to question the little man, and said, "O son! whose prince are you?" Thus he said. The little man replied at once, and spoke. He said, "I am the musk-bag of Born-to-be-the-Sun." Thus he said. Then Born-to-be-the-Sun scolded, and said, "Don't say that. Say I am the prince of the Ghosts, the Innumerable-Ones." Thus he said. Then he tried again to ask his musk-bag, and said, "O son! whose child are you?" Thus he said to him. The little man replied at once, and said, "I am the prince of the Ghosts, the Innumerable-Ones." Thus he said. Then Born-to-be-the-Sun was glad on account of his speech, and he said, "Ah, son! that's it. Say thus." Thus he said.

Then they paddled. When they approached the point of Crooked-Beach,

tsëx ha'ná'sxawa'yas Xu'mtxumt'la. Wá, lae'm'lae h'e'la'.

Wá, h'e'x'idalem'la'wíse nexs'e'nde t'e'sdag'í'lakwix Xu'mtxumt'la. Wá, lae'm'lae 'wunw'mt'í'edeq lá'xa 'mrk-á'la. 5
Wá, g'í'ém'la'wíse gwál 'wunw'mtaxës 'nemó's'de, la'e ax'waqó'dxës bó'lx-s-dex'de. Wá, lae'm'lae amá'bido¹ b'e-gwá'nema. Wá, lá'lae 'ne'ke t'e'se-lag'í'lakwé: *'ya'tsasóts, wits, dziytsas-² 'emtses wetsá'sótsós 'e'ngwatsas, dzi-³we'lgmátsasa, 'ne'tses qatsá'stsosó wetsá'sótsó,'⁴ 'ne'x'lae. Wá, lam-⁴la'wíse k'wá'g'nodá'ya. Wá, lá'lae 'me'n'síd wutá'xa amá'bida'wé b'egwá- 15
nema. Wá, lá'lae 'ne'ka: *'ya, wits, a'ngwatsasas dzi'we'lgmátsasa?'² 'ne'x-³lae. Wá, h'e'x'idatam'la'wíse ná'nax-⁴maeda amá'bida'wé b'egwá'nem; ya'-⁴q'logra'ha. Wá, lá'lae 'ne'ka: *Bó'lx-s-⁴da'ye'nras t'e'sdag'í'lakwé,'² 'ne'x'lae. Wá, lá'lae 'ya'g'ihxse t'e'sdag'í'lakwé. Wá, lá'lae 'ne'ka: *Gwá'tsas ya 'ne'-²tsós, 'dzaw'lgamétsasantsa lá'laenoxwas Hó'sdalag'imoxwé,'³ 'ne'tsas ya,'⁴ 'ne'x-³lae. Wá, lá'lae e't'ed 'me'n'síd wu-⁴lá'xës bó'lx'sda'e. Wá, lá'lae 'ne'ka: *'ya, wits, a'ngwatsas xunó'y'tsasa?'⁴ 'ne'x'laeq. Wá, h'e'x'idalem'la'wíse ná'naxma'eda amá'bida'wé b'egwá'n- 30
ma. Wá, lá'lae 'ne'ka: *t'ew'lgema-⁴y'ntas lá'laenoxwas Hó'sdalag'imoxwé,'³ 'ne'x'lae. Wá, h'e'x'ida'm'la'-⁴wíse 'mó'le t'e'sdag'í'las wá'ldimas. Wá, lá'lae 'ne'ka: *'ya, wits, h'e'wéts 35
'ne'tsas ya'e'x,'⁴ 'ne'x'lae.

Wá, lá'lae sé'y'wida. Wá, lá'lae e'x'agaa't'la lax a'wilba'yas Qa'logwi-

¹ 'ya'kwóit, wits, g'í'ém'tsimtes wutá'sítot, 'e'ngwasas t'ew'lgmék'wóit, 'ne'tses q'at'e'ím'ím wutá'sítot.

² 'ya, wits, a'ngwatsas t'ew'lgmék'wá.

³ Gwá'tsas lá'ne'k'ót, 'aw'lgmék'wátsas lá'laenoxwas: Hó'sdalag'imoxwé, 'ne'x'lae.

⁴ 'ya, wits, a'ngwasas xunó'y'kwasi.

⁴ 'ya, wits, h'e'wéts 'ne'x'laeq.

Born-to-be-the-Sun began to wail. He said, wailing, "Anananā', anananā'! my friend died going to the rear side; anananā', anananā'! my friend died going to the front side (of the enemy).¹" Thus he said. All the myth people at once made a noise; and some of them said, "Something important causes our chief, Born-to-be-the-Sun, to cry thus." Thus was said to him. Then he arrived at the beach, and those who had Born-to-be-the-Sun for their chief went to meet him. They saw the little man sitting in the bow of Born-to-be-the-Sun's canoe. Born-to-be-the-Sun was asked, "O chief! whose child did you obtain in war?" Thus said those who spoke to him. Then Born-to-be-the-Sun replied to them, and said, "Oh, he is the prince of the Ghosts, the Innumerable-Ones." Then all the myth people were glad on account of the slave of their chief.

Then Born-to-be-the-Sun went up from the beach, and the slave followed him. At once the wife of the dead Land-Otter, Sawbill-Duck-Woman, came, and went straight to the place where Born-to-be-the-Sun was sitting. Sawbill-Duck-Woman questioned Born-to-be-the-Sun, and said, "Oh, my dear! inform me what killed my husband." Immediately Born-to-be-the-Sun also spoke, and said, "My dear, go home and I will [go and] tell you what killed my friend; but spread a curtain around the place where we are going to sit,

saxs la'e 'la'gwa'hidē lē'selag'i'lakwē. Wā, la'laē 'nē'k'e 'la'gwalenas: "Tselē-nā'nānā', ts'lenā'nānā', ātsaqenōdālesemtsā'sden dzemō'kwasdā'. Tselē'nā'nānā', ts'lenā'nānā', ts'lasaqenōdālesemk'ā'sden dzemō'kwasdā',¹ 'nē'x'laē. Wā, hē'x-'idam'lā'wisa 'nā'zwēda nū'znē'misē xā'sbex'wida. Wā, la'laē 'nē'k'ēda wāō'kwē: "Aw'lāwī'sdōx gwē'k:lālagr-lā'ya āā'saxsens gr'gema'yaqlōx lē'selag'i'lax," 'nē'x'sō'laē. Wā, la'laē lā'g'a'lisa. Wā, la'laē lā'lalase'wē lē'selag'i'lakwasēs gr'gēdē. Wā, lar'm'laē dō'qulaxa amā'bida'wē begwā'nēmxs klwā'g'iwa'yāax yā'yatslās lē'selag'i'lakwē. Wā, la'laē hē'x'idam wutā'sē'wē lē'selag'i'lakwē: "ya, gr'gamē, a'ngwasōx xunō'kwēs wī'nānimaqōs?" 'nē'x'laēda yā'yaq'ntē'māq. Wā, la'laē nā'nax'ma'e lē'selag'i'lāq. Wā, la'laē 'nē'k'a: "ya'tsas yō'tsas'em dzewē'ygēmetsasēs lā'laēnoxwās Hō'sdalag'imoxwē."² Wā, la'laē ē'k'leqela'laēda 'nā'ywa nū'znē'misas qā'k'āsēs gr'gama'ē.

Wā, la'laē hō'x'usdēsē lē'selag'i'lakwē. Wā, lar'm'laē lā'sgema'ya qā'k'āx lē'selag'i'lakwē. Wā, hē'x'idam'lā'wisē gr'ā'xē genē'mx'dās Xu'mxumē'lax'dē, yis Gugwā'tsaxsemā'laga. Wā, la'laē hē'nā'kula'l lāx klwā'lasas lē'selag'i'lakwē. Wā, la'laē Gugwā'tsaxsemā'laga wutā'x lē'selag'i'lakwē. Wā, la'laē 'nē'k'a: "ya, adā, wē'g'il la gwā's'ēdis gr'ā'ya'lāsasen lā'wunēm'x'dā," 'nē'x'laē. Wā, hē'x'idam'lā'wisē ō'gwaqja yā'q'leg'a'ē lē'selag'i'lakwē. Wā, la'laē 'nē'k'a: "Adzē, hā'dza nā'nay'tsasōs qatsasen lā'ladzif

¹ Anā'nānā', anā'nānā', ātsaqenōdālesemk'ā'sden dzemō'kwasdā'. Anā'nānā', anā'nānā', ātsaqenōdālesemk'ā'sden dzemō'kwasdā'.

² 'ya'x'dā'x' yō'kwā's'em ts'wā'lgamē'kats lē'lēnoxwās Hō'sdalag'imoxwē.

so that we may not be seen by any one." Thus he said.

The pretty woman went back at once and went to work at her house. She spread a curtain of mats around it and closed up the holes. As soon as she had stopped up the holes, she went again to call Born-to-be-the-Sun. She entered Born-to-be-the-Sun's house, and went straight to the place where he was sitting. She said, "I feel badly because I want to know what killed my husband. Come, for the curtain is now around my house." Thus she said. Then Born-to-be-the-Sun arose and followed Sawbill-Duck-Woman. They entered the house. Born-to-be-the-Sun spoke at once, and said, "Sit down here, and I will point out here and there what killed my friend." Thus said Born-to-be-the-Sun to Sawbill-Duck-Woman.

Statim pulchra illa conedit. Quam cum contra sedisset ille amanter obsecravit ne erubesceret loco in corpore demonstrato. Deinde cum digitum ad dextrum latus alterius pedis intenderet dixit, "Hoc est." Quod idem postquam de genu et de inguine eius confirmasset ut eura distenderet eaque paruisset

ts'ts'ts'á'ts'tsas dza'yak's'edzaastsasasen dzemó'kwasdzá. Wá, á'ts'mswéts yá-wapsé'stsentsens qens kludzé'yastsasens qatsá'tsen ts'ts'etsens dzó'gutsa bi-gwá'nemé,"¹ 'né'x'lae.

Wá, hé'x'ídam'la'wíse lá xwé'laqa-wé'tseda é'x'sókwe ts'ts'á'qa. Wá, hé'x'ídam'la'wíse é'ax'édxa g'ó'kwé. Wá, lá'm'laé yá'wapsé'stentsa lé'wa'é laq. Wá, lá'laé mé'g'x'édxa kwá' 10 xwux'sá. Wá, g'í'f'em'la'wíse gwál a'óm'áq, lá'é é't'ed lá qá's'ida. Wá, lá'm'lae lá't'é'lálex t'é'selag'í'lakwé. Wá, lá'lae lá'e'í. l'áx g'ó'kwas t'é'selag'í'lakwé. Wá, lá'lae hé'ná'kuarinxat' 15 l'áx k'waé'lasas t'é'selag'í'lakwé. Wá, lá'lae 'né'k'a: "Hé'la'wis'gen ó'dzoqlá'lak' qen q'á't'á'lex g'á'ya'lasasen fá'wunimx'dam. Wá, gé'lag'a, qaxs lé'ma'é yá'wapsé'staá'kun g'ó'kwé,"² 'né'x'lae. Wá, lá'lae hé'x'ídam' t'é'selag'í'lakwé t'á'xulit qá's lá l'á'sgy-mé'x Gugwá'ts'lassemá'лага. Wá, lá'lae hó'gwil l'á'xa g'ó'kwé. Wá, hé'x'ídam'la'wíse t'é'selag'í'lakwé yá'q'leg'a'la. 25 Wá, lá'lae 'né'k'a: "yá'tsasos wé'dze-tsaya klwá'dza'yéstsasos qatsá'sen ts'á'mé'yá'yatsaséx dza'yá'yasasen dzemó'kwasdzá,"³ 'né'x'lae t'é'selag'í'lakwax Gugwá'ts'lassemá'лага. 30

Wá, hé'x'ídam'la'wíse klwá'g'a'li-féda é'x'sókwe ts'ts'á'qa. Wá, g'á'x'lae t'é'selag'í'lakwé klwá'g'rimlilaq. Wá, lá'lae yá'q'leg'a'le t'é'selag'í'lakwé. Wá, lá'lae 'né'k'a, l'áx Gugwá'ts'lassemá'лага. "yá, adzá', adzá', ts'tsentsatses qluyqwasos q'ntso ts'á'mé'yayal yá'ts'xes ó'kluné'tsasaqos,"³ 'né'x'lae. Wá,

¹ Adí', há'ga ní'may'k'asóit, qak'á'sen lé'lagit' t'á'dé'tá'p'it'á's g'á'yá'f'edá'k'asasasen 'nemó'kwasdzá. Wá, á'ts'mswéts yá'wapsé'stentsentsens kludzé'yastsasens qatsá'sen ts'ts'etsens dzó'gutsa bi-gwá'nemé.

² Yá'k'asóit, wé'g'ik'nada klwá'g'á'f'ik'asóit, qak'á'sen t'é'mé'f'á'k'aséx g'á'yá'lasasen 'nemó'kwasdzá.

³ Yá adí', adí', k'ó'k'asaséx qluyqwasos, q'ntso ts'á'mé'yayal, l'á'xax ó'kluné'tsasaqos.

summis pudendis demonstratis dixit, "Hæc sunt." — "Tum latius" inquit "crura distende." Fecit illa.

la'm¹laē ts'ɛmx²ɥ'dɛx hɛk'ɔtdzɛ'dzæ
g'ɔ'gwa'yōs Gugwá'tsɛxsemála. Wá,
lá³laē 'nɛ'ka: "yū'ɛmx'ts'ɔxdzæ."¹ Wá,
lá³laē t'ɛ'gulɛla lax ókwa'x'a'yas. Wá,
lá³laxaa 'nɛ'ka: "yū'ɛmx'ts'ɔxdzæ."⁵
Wá, lá³laē ɛ'tled t'ɛ'gulɛla lax ó'noł-
g'a'yas. Wá, lá³laē 'nɛ'ka: "yū'ɛmx-
ts'ɔxdzæ." Wá, lá³laē 'nɛ'ka: "yá'yá-
sasaya!"² Wá, hɛ'x'ɔdæm'la'wistɛ 'yá-
'ya'ɛdalɛ Gugwá'tsɛxsemála. Wá, 10
lá³laē t'ɛ'sɛlag'ɪ'lakwɛ ts'ɛ'ɛmx'ɥ'dɛx
ɔ'gwiwa'yas 'na'xwa's. Wá, lá³laē
'nɛ'ka: "yū'ɛmx'ts'ɔxdzæ." 'nɛ'x'laē
ts'ɛm'a'laq. Wá, lá³laē 'nɛ'ka: "yá-
'yahasaya." Wá, lá³laē hɛ'x'ɔdæm 15
'yá'yáɛdɛ Gugwá'tsɛxsemála.

Statim superimpositus cum ea coit cum diceret se ipsum amicum interfecisse. Then Born-to-be-the-Sun had Sawbill-Duck-Woman for his sweet-heart. Now she knew that Born-to-be-the-Sun had killed Land-Otter.

Wá, hɛ'x'ɔdæm'la'wistɛ t'ɛ'sɛlag'ɪ'la-
kwɛ á'ɛm hax'ts'ɔ'dɛx Gugwá'tsɛxse-
mála qa's q'ɔ'p'ɛdɛq. Wá, lá³laē
'nɛ'ka: "Wá, nɔ'gwatsadzá'ɛmqōs 20
hɛ's'ɛdɛxɛn dzɛmó'kwadzá,"³ 'nɛ'x'laɛxs
la'ɛ q'ɔ'páx Gugwá'tsɛxsemála. Wá,
la'm¹laē á'ɛm la wá'á'la'laē t'ɛ'sɛla-
g'ɪ'lakwɛ t'ɔ'la'ɛ Gugwá'tsɛxsemála.
Wá, la'm¹laē q'á'laxs hɛ'ɛmaɛ t'ɛ'sɛ-
lag'ɪ'lakwɛ k'ɛ'lax'ɔ'dɛx Xu'mtxumtɛ-
'lax'dɛ.

While Born-to-be-the-Sun was a long time at the house of Sawbill-Duck-Woman, his slave was questioned secretly. He was asked by some of the myth people, [and it was said,] "O slave! whose son are you?" Thus was said. He said at once, "I am the musk-bag of Born-to-be-the-Sun." Thus he said. As soon as Born-to-be-the-Sun came in, the little man was questioned again, and it was said, "O slave! whose son are you?" Thus was said. Immediately he said, "I am the musk-

Wá, hɛ'ɛmaálaxs la'ɛ t'ɛ'sɛlag'ɪ'lakwɛ
gá'la lax g'ɔ'kwax Gugwá'tsɛxsemála,
lá³laē há'yag'is'ɔ'laē q'á'k'ás. Wá, 30
la'm¹laē wulá'sɛ'wa, yisa wá'kwɛ
lá'xa nū'y'nɛ'misɛ. Wá, lá³laē 'nɛ'x-
sɛ'wa: "yá, wis, a'ngwasas xunó'kwa?"
'nɛ'x's'ɔ'laē. Wá, hɛ'x'ɔdæm'la'wistɛ
'nɛ'ka: "B'ɔ'sda'yɛnɛas t'ɛ'sɛlag'ɪ'la-
kwɛ," 'nɛ'x'laē. Wá, g'ɪ'ɛm'la'wistɛ 35
g'a'xɛɛ t'ɛ'sɛlag'ɪ'lakwɛ, la'ɛ ɛ'tled
wulá'sɛ'wɛda amá'bidá'wɛ bɛ'gwá'nɛma.
Wá, lá³laē 'nɛ'x'sɛ'wa: "yá, wis,
a'ngwasas xunó'kwa?" 'nɛ'x's'ɔ'laē. Wá, 40

¹ yū'ɛm'ɔ'ɔ'ɔ.

² yá'yá'ɔ'ɔ'ɔ.

³ Wá, nɔ'gwatsadzá'ɛmqōs, hɛ'x'ɔdæm'la'wistɛ.

bag of Born-to-be-the-Sun." Thus he said. Immediately the myth people began to sing, and said, "Sit on your musk-bag, sit on your musk-bag," and as soon as they sang this, Born-to-be-the-Sun at once sat down (on it), and began to dance. Then his musk-bag went in again at his backside. That is the end.

he'x'idaem'laxaa'wise 'ne'ka: *Bo'lx-
da'yinlas l'e'selag'flakwe, "ne'x'lae.
Wa, he'x'idaem'la'wise de'nx'ededa
nu's'ne'mise. Wa, la'lae 'ne'ka:
*K'wa'k'wasge'ma'xos bo'lxesda'ya'; 5
k'wa'k'wasge'ma'xos bo'lxesda'ya'. Wa,
gi'temx'de'lae de'nx'edess la'e he'x'ida-
me l'e'selag'flakwe k'wa'x'id qa's
yix'wi'de. Wa, la'm'lae e'de'e bo'xs-
da'yas lax me'ng'asas. Wa, la'm'la'ba. 10

12. Deer and Sawbill-Duck-Woman.

All the myth people were living at Crooked-Beach. They were always happy. Born-to-be-the-Sun was very happy because he had Sawbill-Duck-Woman, that pretty woman, for his sweetheart. Then Deer felt badly towards his chief because he would not allow him to see Sawbill-Duck-Woman at all. Then Deer tried to devise a plan to approach her, so that he might just see the side of the face of Sawbill-Duck-Woman, that pretty woman to whom he wanted to make love. Tum animo occurrit virum mulierem pudenda exuere vetuisse ne quis domi relicta furaretur.

Then Deer asked Fawn to go from time to time to the house of Sawbill-Duck-Woman, and to watch her. Fawn arose at once and went to the house of Sawbill-Duck-Woman. He heard Sawbill-Duck-Woman asking Thrush-Woman to go digging clams in the evening on the south side of Crooked-Beach. Immediately he told Deer (about it). Deer got ready at once. He took his deer mask, and the [really]

He'maaxs g'o'kulaeda 'na'xwa nu's'ne-
ne'mis lax Qa'logwise. Wa, la'lae
he'mnalam ek'le'qala'. Wa, la'lae
to'malatal ek'e'qale l'e'selag'flakwe
qaxs la'e ta'lanux's Gug'o'ts!axstmala- 15
gaxa e'x'sokwe tsh'da'qa. Wa, la'lae
ya'x'se'me na'qa'yas Ge'xustala qae's
gi'gama'yaxs xe'nle'lae k'les hel'q'laq
la do'q'wax Gug'o'ts!axstmalaga. Wa,
la'lae wax' se'ne Ge'xustala qa's gu- 20
yo'lkwe'las qa's a'lat'e do'gunolemdxes
wa'x'e l'a'tsh'da e'x'sokwe tsh'da'q'e
Gug'o'ts!axstmalaga. Wa, la'lae gi'-
gra'ed qaxs k'le'sae la he'q'lolms
l'e'selag'flakwe a'mc'ya'maxses 'na- 25
'ywe', qaxs k'ihla'e l'e'selag'flakwe q'o
g'ilo'tets'o'laxo, la'g'ulas 'nex' qa k'le'ses
ax'o'diq.

Wa, la'lae ask'la'la'lae Ge'xustalix
Tlo'p'lae qa la'na'xwe's la'e' lax g'o'- 30
kwas Gug'o'ts!axstmalaga qa q'a'q'la-
'la'leseq. Wa, he'x'idadm'la'wise Tlo'-
p'lae ta'xulil qa's la lax g'o'kwas
Gug'o'ts!axstmalaga. Wa, he'x'idadm-
'la'wise wu'e'ax Gug'o'ts!axsemalagaxs 35
he'laax Wa'xwaxulyaga qa's lai ta'-
xut'at q'o lat dza'q'wat, la'xa g'a'we'q'a-
nem'e lax 'na'ludza'yas Qa'logwise.
Wa, he'x'idadm'la'wise la ne'fax

long antlers were taken. Then he went out through the rear door of his house; for, indeed, he did not allow himself to be seen. He was going to the other side of the point of land. Then he hid among the salal-berry bushes. The tide had not run out far when the canoe of Sawbill-Duck-Woman and of Thrush-Woman came in sight. At once Deer put on his deer mask. As soon as he had done so, he jumped into the water and swam out to sea across the course of the canoe of the women.

Sawbill-Duck-Woman at once turned the bow of the canoe. She wished to catch the swimming deer. Thrush-Woman wished that she herself might catch it. Then Deer wished in his mind, "Don't you wish to catch me, Thrush-Woman; but this Sawbill-Duck-Woman shall catch me." Thus he thought in his mind. Immediately they paddled towards him. Then Sawbill-Duck-Woman got what she wished. She caught hold of the antlers of the large deer.

Hæc tum cervus secum cogitavit: "Feminiibus pansis super phaselum varicet." Quod cum illa fecisset quippe quæ supparo indusiata non esset sed tantum lumbari amicta, femina detexit.

Gé'x-ustála. Wá, hé'x-ídam'la'wíse
Gé'x-ustála xwá'na'ída. Láe'm'laé
ax'e'd'xés gé'xumíé. Hé'el ax'e'tsóseda
Á'la la g'í'lg-í'tlas wu.lá'xé. Wá,
láe'm'laé á'í'x'sá láx á'laná'yásés g'ó- 5
kwé; qá'í'x's k'e'í'sáé hé'í'qlála d'ó'gula.
Wá, láe'm'laé lá'laa láx qwé'só'dé'ba-
'yasa á'w'í'ba'é. Wá, láe'm'laé 'wu'n-
wagéxa hé'í'mx'dé láq. Wá, k'e'í's'em-
'lá'wís k'wá'yaxá'laé x'á'ts'axeláena 10
'yaséxs g'á'xáé té's'wíde yá'yats'las
Gugó'ts'axsemalaga í'ó'Wá'xwaxulyaga,
wá, hé'x-ídam'la'wíse Gé'x-ustála
q'ó'xts'ótsés gé'xumíé. Wá, g'í'í'm-
'la'wíse gwá'la, lá'é d'x'w'stá' lá'xa 15
d'e'm'sx'é qá's g'e'í'x'edé í.lá'stála lá'xa
í.lá'sakwé gá'g'éga'max yá'yats'lasá
ts'í'daqé.

Wá, hé'x-ídadzáe'm'laé Gugó'ts'ax-
semalaga í'ó'gumxódxés yá'yats'le, wá, 20
láe'm'laé 'néx' qá's dá'x-í'dé'í'xa g'e'í'g-
'ná'kula gé'wasa. Wá, lá'laé 'né'k'é
Wá'xwaxulyaga qá's hé dá'g'aa'í'laq.
Wá, lá'laé 'né'nk'í'loqé Gé'x-ustála:
'Gwá'la 'néx' qá's sá'ós dá'g'aa'í'la 25
g'á'xén, Wá'xwaxulyagá. Yó'í'max'óx
Gugó'ts'axsemalagax dá'g'aa'í'la g'á-
xén, 'né'nk'í'le'qla'laé. Wá, hé'x-ída-
m'la'wíse sé's'wídx'dá'x' láq, wá,
láe'm'laé hé'í' í'ó'guxsté Gugó'ts'axse- 30
malaga. Wá, lá'laé dá'sdaa'í'ódx
wu.lá'xasa 'wá'lasé gé'wasa.

Wá, lá'laxaa é'tíed 'né'nk'í'loqé
Gé'x-ustála: "Gá'xatála qá's t'lepáge'n-
daós," 'né'nk'í'le'qla'laé. Wá, hé'em- 35
'lá'wís gwé'x-í'dé Gugó'ts'axsemalagé
wá'lagúdas Gé'x-ustála qa gwé'x-í'daats.
Wá, láe'm'laé né'í'ale 'na's'wá's Gugó'-
ts'axsemalaga, qá'í'x's k'e'í'sáé q'ó'x-
ts'í'wés há'xa, á'máé tsá'í'ekwéda
g'á'le ts'í'daqá. Wá, g'í'í'm'la'wíse
Gé'x-ustála d'ó'x'wá'í'ax 'na's'wáséxs

Quod cervus subito arrepto capite, cornibus divellit et ad ripam in silvam iactavit.

Deinde urinatus, illud muliebri secatus est et invento cum eo coit. Hoc vero coitu perfunctus perrexit cursu contendere si feminam quae vagina detracta domum festinabat, superaret. Itaque priusquam ripam illa tetigisset cervus ad aedes suas pervenerat, cum porro ad litus paene appelleret cervus sese foris ostendit et ne quis praesagiret se pudenda bellae illius mulieris detraxisse usque ad limitem pagi provectus est.

Then all the myth people on the summer seats noticed that Sawbill-Duck-Woman was very downcast, and that she did not paddle. Born-to-be-the-Sun at once went to meet his sweetheart. Then Sawbill-Duck-Woman told him what had happened to her. Born-to-be-the-Sun spoke at once, and said, "Don't feel badly, for we will try to find them." Thus he said. Then Sawbill-Duck-Woman and Born-to-be-the-Sun went up from the beach and entered her house.

At alter ille vir quem supra commemoravimus aliquid suspicatus pudenda tractare voluit. Quae ubi rapta fuisse percepit, animo abjectus, cum quidem fame non credidisset, domo profectus

la'ë x'i'tédxë's x'ó'mse qa's x'i'díhë'sx'ë
 'na'ywa's qa's ts'lexs'ë'ndeq la'xës a'tae.
 Wá, hé'x'ídam'la'wíse Gúg'ó'stála
 dá's'id qa's lá la'sg'meq.

Wá, hé'x'ídam'la'wíse ql'a'xa 'na-
 'ywe', wa, hé'x'ídam'la'wíse ql'ó'p'ledeq.
 Wá, g'i't'ém'la'wíse gwál ql'ó'paxs la'ë
 qa's'id qa's lá dz'ly'swida. Lá'ém'la'ë
 g'á'g'alagmax Gúg'ó'stáxsemálagá's
 hé'x'ídam'la'ë lá halá'x's g'á'lex'dá lá'
 wó'yuwës 'na'y'dé'. Wá, k'ë's'ém'la'-
 wíse g'á'x'á'lisë Gúg'ó'stáxsemálagá's
 lá'ë lá'g'ra'ë G'ë'sustála lá'xës g'ó'kwé.
 Wá, g'i't'ém'la'wíse rla'q g'ax'á'lisá
 lá'xa l'émá'tsaxs lá'ë n'émx'íde
 G'ë'sustála qa's lá lá'á'á'slá lá'xa
 g'ó'y'démse qaxs gwá'q'ldáë k'ó'did
 hé'ém ax'ë'dxa 'na'y'dé'sa x'á'x'i't'énosé
 ts'ldá'qa.

Wá, lá'ém'la'ë qlá'mx'ts'ëa'wé Gú-
 g'ó'stáxsemálagá'sá á'wá'fuséda 'na'ywa
 nu'x'né'misaxs x'ém'ula'ë yu'lsa tox's
 k'ë'sa'ë sé'ywa. Wá, hé'x'ídam'la'-
 wíse lá lá'á'ladé l'ë'selag'i'faxës tá'la.
 Wá, hé'x'ídam'la'wíse Gúg'ó'stáxse-
 málagá ts'lek'á'á'á'ides gwé'x'ídaa'saq.
 Wá, hé'x'ídam'la'wíse yá'q'eg'ra'ë
 l'ë'selag'i'flakwé. Wá, lá'la'ë 'né'ka:
 'Gwá'tsasyasé 'yá'tsamsasés ná'qetsa-
 sés, qatsasents qlá'q'lestsaaméstsam-
 saqé.¹ 'né'x'la'ë. Wá, lá'ém'la'wíse
 hó'x'usdesé Gúg'ó'stáxsemálagá l'ó l'ë'-
 silag'i'flakwé qa's lá hó'gwé. lax g'ó'-
 kwas Gúg'ó'stáxsemálagá.

Hé'x'ídam'la'wíse l'ë'selag'i'flakwé
 'néx' qa's plé'y'widéx 'na'ywa's Gúg'ó'-
 tsáxsemálagá. Wá, g'i't'ém'la'wíse
 plé'ywa'ë'laqë's k'ë'a'saa lá axá'faxs
 lá'ë xu'ls'id qaxs wíó'q'lusa'që's lá'ë
 ts'lek'á'á'laq. Wá, hé'x'ídam'la'wíse
 lá lá'w'el'se l'ë'selag'i'flakwé. Wá,

¹ Gwá'tsaxst' yá'x'sémé'sés ná'qétsasés, qátsa'sgnts ql'q'lestsa'émé'g'ra'ë.

est. Amare cessaverat quia illi pudenda quae sola eum allexerant non amplius suppetebant.

Cervus autem qui nunc his omnibus gaudebat intra aedes penetravit pedes et mulieri quae amissa merebat pudenda assedit. Sed neque ipsum alloquentem attendebat et aversum tenebat voltum, cum vero haec verba iterum locutus esset: "Dic, quæso domina, cur istam pulchram speciem celas? namque frustra te aegrotare dicis." Sic illa tandem, "Utinam divino præditus esses sensu ut miseritus mei muliebria mihi reddere posses."

At ille contra, "Ne dubitaveris mihi narrare cur domi maneas." — "At ego" — inquit mulier — "velim reperias qui pudenda fabricari queat nam mea priva perdidit." — "Maxime" — respondit ille — "sed fac metiar locum istum ubi antea fuerunt ut tibi possim inde ilia renovare."

His auditis verbis mulier surrexit et viro comitante cubiculum intravit et ambo in lecto cubuerunt. Tum formosa

lai'm'lae gwāl la'xulanōs'sēs tā'la'x'de qaxs la'e k'le'a's la axā'le la'xulag'ildā-sēs 'na'x'de'.

Wā, lai'm'lae ē'x'idē nā'q'a'yas Gē'xustāla. Wā, hē'la'ta la gā'la la k'le'a's 'na'x'wē Gugō'ts'axsemālagāss la'ē la'e'lē Gē'xustāla lāx g'ō'kwās. Wā, lā'lae hē'nā'kulā'mē lāx k'lwae'la-sasa ē'x'sōkwē ts'edā'qa qa's la k'wā' nōdz'elēlaq. Wā, hē'x'idam'la'wīse wāx' yā'yaql'enta'mē Gē'xustālaq. Wā, hē'wā'xam'la'wīse Gugō'ts'axsemālagā ā'latla t'les'ē'diq. Wā, lā'lae ē'dzaqwa yā'q'leg'a'le Gē'xustālaq. Wā, lā'lae 'nē'ka: "ya, q'ā'g'widā, wā'dzā'ntōs nē'lasēs k'le'selaos la nē'tmx'idāēno-xwa? Waf'mē'g'in 'nē'k'ōl k'les ē'k'a," 'nē'x'laēq. Wā, hē'x'idam'la'wīse Gugō'ts'axsemālagā yā'q'leg'a'la. Wā, lā'lae 'nē'ka: "ya, adā, wā'nē'stas k'les aō'm's'ed qa's wax'ē'daōs nā'q'ē-'str'ndxēn ts'ldā'q'ēna'ē," 'nē'x'laēq.

Wā, hē'x'idam'la'wīse ē'dzaqwa yā'q'leg'a'le Gē'xustāla. Wā, lā'lae 'nē'ka: "Gwā'la ha'la'la nē'la g'ā'xēn-tasōs hae'temaqlōs," 'nē'x'laēq. Wā, hē'x'idam'la'wīse Gugō'ts'axsemālagā yā'q'leg'a'la. Wā, lā'lae 'nē'ka: "Wā'dzā'ntōs wax q'ā'q'ēstaāx 'na'x'wēlaē-noxwa qaxs x'isā'n 'na'x'idam' 'nē'x'laēq. Wā, hē'x'idam'la'wīse Gē'xustāla yā'q'leg'a'la. Wā, lā'lae 'nē'ka: "Wā'ntōs q'n p'ē's'wīdēxōx axā'laas-daql'sē q'n wā'wīldzē'wīlaxēn 'na'x'wē-lalax qa's," 'nē'x'laēq.

Wā, hē'x'idam'la'wīse Gugō'ts'axsemālagā tā'xulit qa's la lā'ts'ālit lā'xēs kwa'le'lase. Wā, lā'lae tē'lalax Gē'xustāla qa las ō'g'wāqa. Wā, hē'x'idam'la'wīse la lā'ts'ālitā. Wā, lai'm'lae kwa'le'le Gugō'ts'axsemālagā. Wā, lā'lae hē'nā'kulā'mē Gē'xustāla lāq qa's

illa femina suadente ut inguen viduatam vagina palparet, homo coxas et femora manu tractavit et cum putre quid sensisset "Domina" — inquit — "sine eam pudenda tibi quesitum."

Dixit et domum nulla interposita mora properavit. Ibi e ligno pudenda adamussim sculpsit et ad mulierem denno profectus est. Illa vero quae in lecto resupina attendebat simulac pudenda aspexit cruribus disjunctis ad inguen accomodavit. Cum vero neque faber ille opus suum in locum apte coartare non potuit foras iterum excessit et nihil suspicante muliere rediit, ipsa carnis pudenda preferens domo sua.

Neque illa tamen a cubili sese amoverat sed cruribus dilatatis viro praestolabatur. Qui cum venit statim in pristinum statum inguen tandem sarsit. Sic restaurata ut pudenda experiretur optatum dedit amplexum et post amatorium certamen haec verba edidit, "Ita

ō'gwaqē ku'lg'a'fla. Wā, hē'x'īdām'la'wīse 'nē'k'a ē'x'sōkwē tshēdā'q qa p'lē's'wīdēsēx axā'laasda' 'na'swā's. Wā, lā'laē Gē'sustāla p'lē's'wīdēx awāgā'wā'yas ē'wanōlg'a'yas. Wā, g'ī'f'īm'la'wīse p'lē's'wā'rlax ē'wanōlg'a'yasēs xē'n'rlāē t'rl'qwa lā'ē yā'q'lē-g'a'la. Wā, lā'laē 'nē'k'a: "ya, q'lā-gwīdā, lā'lax'īn ā'lāqīn 'na'swē'lasō qa's 'na'swō's," 'nē'x'īlāq. 10

Wā, hē'x'īdām'la'wīse lā'xulit qa's lā lā'xēs g'ō'kwē. Wā, lām'la'wīse ax'ē'dxa 'na'swā'xs hē'māē g'ra'ē g'ō'kwas. Wā, lām'laē ax'ē'dxa k'l'wā'xī'wē qa's k'lā'x'wīdē'q qa's k'lē'kwīlēq. Lām'laē 'nā'naxts'ēwāxa hē'nōmā 'na'swā'. Wā, g'ī'f'īm'la'wīse g'wā'le k'lā'yasēs lā'ē qā's'īd qa's lē lāx g'ō'kwas Gūgō'ts'axsēmā'laga. Hē' 'nā'kuladā'm'laē lāx g'ra'ē'lasas. Wā, lā'laē q'lā'qēs hē'x'sī'māē k'wā'rlē. Wā, k'lē's'īm'la'wīs yā'q'lē-g'a'lē Gē'sustālaxs lā'ē 'yī'lā'lēlāē ē'x'sōkwē tshēdā'qa. Wā, hē'x'īdām'la'wīse Gē'sustāla nē'lasēs k'lā'yē k'lwā'x'ō's-gēm 'na's' lāq. Wā, lā'laē 'm'ē'ns'āl'elōdes. Wā, lām'laē k'lēs hē'fāl'ē axā'yas. Wā, lām'laē g'wā'qlē'lā' k'ō'tasōs Gūgō'ts'axsēmā'laga hē ax'ē'dēx 'na'swā's, lā'g'ī'las hē g'wē'x'īdē. 20 Wā, lām'la'wīs ē'rlēd 'nē'x' qa's lē lā'wīsa. Wā, lā'laē qā's'īda. Wā, k'lē's'lat'la g'ā'laxs g'ā'xāē šwē'lāqa.

Wā, lām'laē hē'x'sī'm g'wā'le Gūgō'ts'axsēmā'lāgīs 'yī'lāē. Wā, hē'x'īdām'la'wīse Gē'sustāla lā lāq qa's k'lutā'rlēlōdēs ā'lā 'na's' lāq. Wā, g'ī'f'īm'la'wīse g'wā'la lā'ē yā'q'lē-g'a'lē Gē'sustāla. Wā, lā'laē 'nē'k'a: "Wē'g'ax'īn 'm'ē'ns'īd 'nē'swā'lax'īda qaxō ō'dzālā'lasō," 'nē'x'īlāq. Wā, hē'x'īdām'la'wīse ā'īm wā'xasō'sa ē'x'sōkwē 25

At once his mother looked at him. His mother questioned him, and said, "O child! what are you planning?" Thus she said to him. Born-to-be-the-Sun said at once, "Anananā, I am going to be a grave, I am going to die, anananā!" Thus he said.

His mother at once called all the myth people to enter her house. When all the myth people were in, Born-to-be-the-Sun asked that his tribe should all come in. Then he groaned, and said again, "Anananā, I am going to die! Anananā, I am going to be a grave, anananā!" Thus he said. Immediately all the myth people spoke, and said, "(The significance of) the groan of our chief is important, for he says that he is going to die, and that he will be a grave." Thus they said. Then an old man spoke, and said, "O tribe! let us try to find a burial-place for our chief." Thus he said.

Then an old man said, "We will place our chief on top of the trees." Thus he said. Born-to-be-the-Sun spoke at once, and said, "Don't say so, else it might be said that I am a lump (excrecence) on the tree." Thus he said. Then he said, "Go on, let him be buried on the ground." Thus he said. Born-to-be-the-Sun spoke at once, and said, "Oh, don't say so, else it might be said that the children had

Wā, hē'x'idam'la'wīse Hā'da'was la dō'x'widōq. Wā, lā'laē Hā'da'was wuā'q. Wā, lā'laē 'nē'ka: 'ya, xunō'k, 'mā'dzōs sē'nat'la'qōs?' 'nē'x'laēq. Wā, hē'x'idam'la'wīse l'ē'selag'flakwē 'nē'ka: 'Tslanananā, dēdzzyātsenē', wā'wits'ho'la'tsenē, tsanananā,'¹ 'nē'x'laē.

Wā, hē'x'idam'la'wīse la l'ē'x'lel's'dē Hā'da'wasēxa 'nā'gwa nū'x'nē'mis 10 qa grā'xēs 'wī'laē lax g'ō'kwās. Wā, lā'laē 'wī'laē'eda 'nā'gwa nū'x'nē'misa. Wā, lā'laē wuā'le l'ē'selag'flaqēxs grā'x'māē 'wī'laē'ēs g'ō'kulōte, lā'ē hē'x'idam gugwā'f'sā. Wā, lā'm'laē 15 ē'l'ēd 'nē'ka: 'Tslanananā, wā'wits'le-qlā'tsenē', tsanananā, dēdzzyātsenē,'¹ 'nē'x'laē. Wā, hē'x'idam'la'wīsa 'nā'gwa nū'x'nē'mis yā'q'leg'a'la. Wā, lā'laē 'nē'ka: 'Awī'lak'asōx gwē'k-lā- 20 'lasaxsins gr'igama'ēx qaxs lē'mā'ēx 'nē'k'ixs wā'wik'le'laēx lōxs lē'mā'ēx 'nē'x' dēg'ē'yā't,' 'nē'x'laē. Wā, lāem- 'la'wīse yā'q'leg'a'f'eda q'u'l'yakwē bēgwā'nema. Wā, lā'laē 'nē'ka: 'ya, 25 g'ō'kulōtā', hē'lax'ins qlā'q'ē'stāā'sē- 'wē wun'ndasi'ensaxwa gr'igamē'x'dā-qens,' 'nē'x'laē.

Wā, lā'laē 'nē'k'ēda 'nemo'kwē q'u'l- 'yāyā' bigwā'nema: 'Hā'nslawē'lens 30 gr'igama'ēx lā'xa lā'sē,' 'nē'x'laē. Wā, hē'x'idam'la'wīse yā'q'leg'a'le l'ē'selag'flakwē. Wā, lā'laē 'nē'ka: 'ya, gwā'tsaya 'nē'tsōs, ā'tsen 'nē'tsō- 'yax qō'qutl'ēnyāxtsa lā'tsē,' 'nē'x'laē. 35 Wā, lā'laē 'nē'ka: 'Wē'g'ax'ōsōx dza'mē'sā,' 'nē'x'laē. Wā, hē'x'idam- 'em'la'wīse l'ē'selag'flakwē yā'q'leg'a'la. Wā, lā'laē 'nē'ka: 'ya, gwā'tsaya 'nē'tsōs, ā'tsen 'nē'tsōyax dzadza'mē- 40

¹ Ananā, dēg'ēyalēnē', wā'wik'le'laē'asēnē': anananā.

² ya, gwā'tsaya 'nē'tsōs, ā'tsen 'nē'tsōyax qō'qutl'ēnyāxtsa lā'tsē.

They paddled along the island. There Born-to-be-the-Sun was seen by the women. He was going (along), carrying sea-eggs in the fold of his blanket [on his chest]. Then the one who was sitting in the bow of the little canoe said, "Ah! that looks like our chief, Born-to-be-the-Sun, going up there doing something." Thus she said. Born-to-be-the-Sun at once spoke to them, and said, "Hamamamé! I obtained supernatural power. Do go and call Mother to get a dancing head-dress and a rattle, that I may [be made to] dance to-night." Thus said Born-to-be-the-Sun to the two women. Immediately the two women just went back and reported to his mother. At once Mother called all the myth people to come into her house. When they were all in, Mother called Deer to go with his friend Raccoon and Young-Raccoon, and also Sparrow, to go and look at the grave.

Immediately they launched the little canoe and went to it. As soon as they arrived at the island, Deer discovered Born-to-be-the-Sun coming to meet them. He said, "Hamamamé! I obtained supernatural power. Therefore I am alive." Thus he said. He went aboard the canoe of Deer and his friends. Then they went home. The myth people did not believe that Born-to-be-the-Sun had been dead, for he had too many stories when his first en-

Wá, la'e'm'lae má'k'flala lá'xa 'm-
k'á'la. Wá, hé'mis la dō's'wale'látsa
tsé'dáqax t'é'selag'flakwass la'é lá's-
de'yala há'nq'lap'á'xax amdi'má'. Wá,
lá'lae 'né'k'ōda k'wá'g'wá'yaxa xwá'
5 ywagumé: *'ya, hé's'xstáms gr'gama'e
t'é'selag'flakwa lá'sde'yá'á'xa, 'né's-
'lae. Wá, hé's'xidam'lá'wísé yá'q'e-
gá'flae t'é'selag'flakwaq. Wá, lá'lae
'né'ka: *Tslamamamé, dzó'gwayen; 10
há'dzék'asya atslá'yax Há'dzá'wá, qa
yá'tsase agé'tsaséseq 'y'pqwé'watsasa
dzó'tsase ts'iq'edé'na qatsá'tsen kwé'qa-
latsó'metsantsaqwa gá'nótséq,¹ 'né's-
'lae t'é'selag'flaxa má'ló'kwé tsé'daqa. 15
Wá, hé's'xidam'lá'wísá má'ló'kwé tsé'-
daq á'em la ywé'laqa ná'nakwa. Wá,
hé's'xidam'lá'wísé la ts'k'á'f'edex
Há'dá'wás. Wá, hé's'xidam'lá'wísé
Há'dá'wá t'é's'x'á'edxa 'ná'ywa nú's-
20 né'misa qa gá'x'es 'w'lae, las gr'ó'kwás.
Wá, gr'f'ím'lá'wísé 'w'lae'a, la'é ax-
k'á'le Há'dá'wax G'é's'ustála qa las
t'é'wis 'né'nemó'kwé Má'yusustálag'i-
'lakwé tó Má'xayusé, hé'm'ise Gwé's- 25
kwa, qa las dō's'widxa dgr'e'ya'.

Wá, hé's'xidam'lá'wísé wix'st'e'ndxa
xwá'ywagumé qa's lé láq. Wá, gr'f'-
'em'lá'wísé lá'g'aa lá'xa 'm'k'á'lass lá'é
dō's'wale'lé G'é'xustá'ax t'é'selag'flá'xas 30
gá'x'ae lá'laláq. Wá, lá'lae 'né'ka:
*Tslamamamé, dzó'gwayen, yá'dzisen
q'luyá'tsase,² 'né's'lae. Wá, gá'x'em-
'lae l'axx l'ax yá'yats'ás G'é'xustála
t'é'wis 'né'nemó'k'. Wá, la'e'm'lae 35
ná'nakwa. Wá, la'e'm'lae 'ná'ywa wí-
yó'q'useda nú's'ne'misaj h'e'x'dé t'é'se-
lag'flakwé qaxs x'e'n'ldae q'é'nemés
wá'ld'maxx gr'á'lae gr'á'x'e, lá'x'es gr'ó'-

¹ Hamamamé, tó'gwalen; há'gruk'á'la axk'á'la'x Há'dá'wá qa lá'kwase x'e'f'ek'x'at'ax 'y'wé'watsasa t'ó'kwá'ed
k'ax'ed'na, qal'á's'ten kwé'salax'ó'metsantsaxa gá'nótséq.

² Hamamamé, tó'gwalen, lá'gr'it'ín q'á'á'kwá'.

tered his house. Therefore they never let him dance. That is the end.

kwē. Wā, lā'g'ifas hē'wāxa kwē'xala-se'wē. Wā, lae'm lā'ba.

14. Mink and the Starfish-Woman.

Born-to-be-the-Sun was living at the place (named) Crooked-Beach with all the myth people. Born-to-be-the-Sun would go from time to time and disappear for a long time at the south side of Crooked-Beach, and it was not known where he went; and sometimes he would not come back to Crooked-Beach for four days. He did so for a long time. The people of Crooked-Beach did not know about those who lived at the place (named) Behind-Neck, the Starfish-Women, who were digging clams there. That is the place where Born-to-be-the-Sun used to disappear, for he would go and steal the clams of the women, for the Starfish [Women] were all women.

Born-to-be-the-Sun would always hide behind the houses. Then Born-to-be-the-Sun saw the women, who had been out in their canoe gathering clams, coming home. They had just anchored their clam-digging canoe, for it was evening. As soon as it was dark, Born-to-be-the-Sun swam out to the place where the clam-digging canoe was at anchor. He went aboard. When he tried to put his hand among the clams, he was bitten (by them). Then Born-to-be-the-Sun began to cry. The women went out at once to (the place) to look. Then they recognized Born-to-be-the-Sun, who was sitting in the canoe, crying. One of the women asked him why he was crying.

Then Born-to-be-the-Sun lifted his

G'ō'kula'laē l'ē'selag'i'lakwē lāx axā's Qā'logwisē l'ē'wa 'nā'swa nu's'ne'misa. Wā, lā'laē hē'menala'mē l'ē'selag'i'lakwē lā'na'wa qā'sa qā's lā'na'wē gā'la x'isā'la lāx 'nā'le'nak'was Qā'logwisē. Wā, lae'm'laē k'les q'lā-l'le lā'na'walaā'ts, qaxs 'nal'nemp'le'naē mō'p'lenywa'sē 'nā'las k'les g'āx aē'daa-qa lāx Qā'logwisē. Wā, lae'm'la'wisē gā'la hē g'wē'g'ilē. Wā, lae'm'laē k'les q'lā'le'da Qā'loqulaxa g'ō'kula lāx axā's A'dap'le, ylx Gage'dziq'laxse'mā'lagaxa dzē'k'lesē lāq. Wā, hē'em'la'wis lā'na'wa x'isā'la'its l'ē'selag'i'lakwē qaxs lā'na'wāē g'illō'tax g'ā'wēq'ān'masa ts'ē'daqē qaxs 'nā'swa'māē ts'ē'daqēda Gage'dzaq'laxse'mā'lagā.

Wā, lā'laē hē'menala'mē l'ē'selag'i'lakwē 'wunē'g'il'assaxa g'ō'kula. Wā, lae'm'la'wisē l'ē'selag'i'lakwē dō'qulaxa tā'xut'ax'dē ts'ē'daq'axs g'ā'xāē nā'na-kwa. Wā, ā'em'lawisē q'le'sōdxēs lā'wats'ēx'dē qaxs hē'mā'ē dzā'qwa. Wā, g'it'em'la'wisē p'lex'ē'ē'dexs lā'ē l'ē'selag'i'lakwē g'el'getla qā's lā lāx hā'nwā-'lāsasa tā'wats'ēx'dē. Wā, lā'laē lāxs lāq. Wā, g'it'em'la'wisē wāx x'e'l'p'd-gendxa g'ā'wēq'ān'maxs lā'ē q'lex'tslā-nents'wa. Wā, hē'mis lā g'ugwā'tse-yats l'ē'selag'i'lakwē. Wā, hē'x'ida-em'la'wisa ts'ē'daqē lā'xtla lāq qā's lā dō's'widēq. Wā, lā'laē 'mā'tleg'aa'lēlax l'ē'selag'i'lakwaxs klwā'ssē g'ugwā'tsā. Wā, lae'm'la'wisē 'nemō'kwē ts'ē'dā'q wūā' lā'g'itas g'ugwā'tsā.

Wā, lae'm'la'wisē l'ē'selag'i'lakwē

hand, which was held [bitten] by a large clam. The women at once broke the clam, and then Born-to-be-the-Sun said, *A'nana, confound it!* Born-to-be-the-Sun was questioned by the women. They said, *O Born-to-be-the-Sun! who asked you to come and try do take our clams?* This was said to him. Born-to-be-the-Sun replied at once, and said, *Oh, my dear! I did not try to take them: I just made a mistake when I put my hand into this basket with the clams in it.* Thus he said.

As soon as they had gone ashore, Born-to-be-the-Sun went home, walking over the rocks. Unfortunately he was seen by the Wolves, who were going to make war on the people at Haló'lo, the Sea-Gulls. Then Born-to-be-the-Sun was taken. Unfortunately he was taken as a slave. Then the warriors came in front of the (village of the) Starfish-Women. The Starfish-Women questioned the warriors, (saying,) *Whom have you taken in war, warriors?* Thus they said. One of the Wolves replied to them at once, and said, *We have taken Born-to-be-the-Sun in war.* Thus he said.

The women said at once, *Serves him right [that you got him]. Kill him! Don't let him live, for he has come too often to steal the clams we have dug.* Thus they said. Then one of the Wolves spoke, and said, *Let us ask our little slave for his sacred song, that we may listen to it.* Thus he said.

dzō's'witsēs a'yasō' qlēk'īm's'tlānēsō'sa
 'wā'lasē grā'wēqlānēma. Wā, lam'lā'
 wisa ts'hdā'qē hē's'fidarm tapl'ēdxa
 grā'wēqlānēmē. Wā, hē'mis la 'nē'grats
 l'ē's'lag'flakwē: *Tslā'nana sē'yē.*¹ 5
 Wā, lā'lāē wutā'sē'wē l'ē's'lag'fla-
 kwasa ts'ē'daqē. Wā, lam'lā'wisē
 'nē'ka: *Wā, l'ē's'lag'flak', a'ngwē
 axē'lā'lā qa's grā'xaōs xā'sxaqlwa laste-
 nu's' grā'wēqlānēmēx?' 'nē'x'sō'lāē. 10
 Wā, hē's'fidarm'lā'wisē l'ē's'lag'flakwē
 nā'nax'mēq. Wā, lā'lāē 'nē'ka: *Ya,
 adā, k'ē'sēg'in xā'sxaqwaq; ā'mēg'in
 l'ē'x'ēgufēss la plā'tslāsg'in a'yasō'k'
 lā'xwa hxa'ēx grā'wēts'lāla,* 'nē'x'lāē. 15

Wā, gr'flēm'lā'wisē la ā'l'ē's'tass la'ē
 hē's'fidā'mē l'ē's'lag'flakwē grāx qa'-
 sē'lāla nā'nakwa. Wā, lastā'lāē dō's-
 'wat'ētsa atō'lēnoxwaxx lā'ē w'nāka
 g'ō'kula lāx Halō'loxa ts'ē'kwē. Wā, 20
 lam'lā'wisē ax'ē'ts'wē l'ē's'lag'fla-
 kwē. Wā, lā'stā'flāē qlā'k'ōtanima.
 Wā, grā'x'lāē 'mē'lgēma'lisa w'nāxa
 Gā'grdzēqlāssēmālagā. Wā, lā'lāē
 wutā'lāēda Gā'grdzēqlāssēmālagāsa 25
 w'na: *A'ngwōs w'nānāmqōs, w'-
 nāē?' 'nē'x'lāē. Wā, hē's'fidarm'lā'-
 wisa 'nēmō'kwē lā'sa atō'lēnoxwē
 nā'nax'mēq. Wā, lastā'lāē 'nē'ka:
 *Gā'danu's' w'nānāmgā l'ē's'lag'fla- 30
 k'g'ā'l' 'nē'x'lāē.

Wā, hē's'fidarm'lā'wisa ts'ē'daqē
 'nē'ka: *Yilā'lasōxs lā'aqōs lā. qō
 hē'flax'ōx. Gwā'lax'ōx qlōlā, xē'nā-
 laaxsō hē'mnālatm grāx g'ilō'taxgā- 35
 nu's' dzē'k'htsok*, 'nē'x'lāē. Wā,
 lā'lāē yā'q'ēgā'lēda 'nēmō'kwē lā'sa
 atō'lēnoxwē. Wā, lā'stā'lāē 'nē'ka:
 *Yax'dā's' wādžā'tntōs axē'lā'laswa
 q'lā'qlagumēx qa yā'laqēssōx qms 40
 hē'leleq*, 'nē'x'lāē.

¹ Anani 1016.

Born-to-be-the-Sun spoke at once, and said, "Don't, for the time has not come for me to sing my sacred song." Thus he said, for Born-to-be-the-Sun wished to arrive in front of a steep cliff, and to sing his sacred song there. The reason why the Wolves wished Born-to-be-the-Sun to sing his sacred song was that it was a very calm day. As soon as they arrived in front of the cliff, the speaker of the canoe of the warriors spoke again, and said, "Oh, my dear ones! let our slave sing his sacred song." Thus he said, while all the canoes of the warriors were going along together. Then Born-to-be-the-Sun sat up and sang his sacred song; and this is his sacred song: —

"Make the canoes collide, you monsters of the bottom of the sea!

Make the canoes collide, wind blowing down the old man,¹ make them collide!"

At once it began to blow down, and the waves of the sea began to rise. Then all the monsters at the bottom of the sea came up, and the canoes of the warriors were wrecked. Now all the Wolves were dead; and Born-to-be-the-Sun swam ashore, and walked on the rocks, going to the place where the Starfish-Women were.

It was not yet evening when he arrived at the place where the houses of the Starfish-Women were. The women were steadily at work, and did not raise their heads when Born-to-be-the-Sun stood among them. Born-to-be-the-Sun spoke at once, and said, "O women! why did you tell the warriors to kill this Born-to-be-the-Sun?"

Wá, hé'x'ídam'la'wíse l'é'selag'ílakwé yá'q'leg'a'la. Wá, lá'lae 'né'k'a: "Gwá'tsasya ts'é'stsas'mé yá'dzaa yá'xén yá'yakwaenxtsa,"¹ 'né'x'lae, qaxs 'né'k'aé l'é'selag'ílakwé qa's lá'g'ae lāx 'né'sxemdza'yá'sa hayi'msta l'é'le-quma qa's yá'lagwast. Hé'm'l lá'g'ihās 'né'k'eda ató'lenoxwé qa yá'laqwés l'é'selag'ílakwé qaxs ló'mae k'émá'qila. Wá, g'í'ím'la'wíse lá'g'aa lāx 'né'sxemdza'yá'sa hayi'mstaxs lá'ē ē'dzaqwa yá'q'leg'a'leda yá'yáq'ntémxssasa w'na. Wá, lá'lae 'né'k'a: "ya, aada', wé'g'adzax'ox yá'laquns q'á'k'ox," 'né'x'lae, ladzē'k'as'ém'lae 'námāg'íwala'lae yá'yats'asa w'na. Wá, lá'lae k'wá'gustawé l'é'selag'ílakwé. Wá, lax'á'lae yá'laqwa. Wá, lá'lae 'né'k'e yá'lax'lenas:

'né'mnasó q'á'qax'ógulesé 'ya'g'enodésas. "né'mnasó yá'maxa lā nō'nemas', 'né'mnasó,

Wá, hé'x'ídam'la'wíse yá'maxax'ída. Wá, lá'lae t'á's'ē'stax'ídeda d'émx'ē. Wá, laem'laxa'wíse 'ná'šwa q'á's'widé 'ya'g'enodésasa d'émx'ē. 25 Wá, lae'm'lae 'wí'la l'a'k'e yae'yats'asa w'na. Wá, lae'm'lae 'wí'wu'leda ēar.á'lenox'edē. Wá, á'ém'la'wis la g'e'lx'á l'é'selag'ílakwé qa's lá qá'sel.lala lá'laa lāx ax'á'sasa Gā'g'edzēq'á'ssemá'faga. 30

Wá, k'ē's'ém'la'wis dzá'qwas lá'ē lá'g'aa lāx ax'á'sas g'ō'kwasa Gā'g'edzēq'á'ssemá'faga. Wá, lax'ē'lae atleno's ē'ax'elēda ts'ē'daqē. Wá, lae'm'lae k'ē's x'í'telanokwé'da ts'ē'daqaxs 35 lá'ē l'é'selag'ílakwé t'á'gulsāq. Wá, hé'x'ídam'la'wíse l'é'selag'ílakwé yá'q'leg'a'la. Wá, lá'lae 'né'k'a: "ya, ts'ē'dzāq, 'māstsasēs wā'sdzemós yá'qa w'nátsasé st'yatsōx ts'ē'tsyadzíya'kwax 40

¹ Gwá'k'ala k'ē's'ē's'ém' lā'g'aa l'ē'xén yá'loqwaenxtsa.

² That is, steep cliff.

Thus he said to them, and picked up one woman, pulled off her arms, and threw them into the sea, and also her legs.

Born-to-be-the-Sun said while he was doing so, "You shall be the starfish of later generations," and he continued to do so to the women. He only stopped when he had thrown all the women into the water, and therefore there are many starfish at Behind-Neck. Then Born-to-be-the-Sun went home to Crooked-Beach. He had vanquished the Wolves again. Therefore he was very happy, and therefore the starfish have different shapes: some have five legs, others have two legs cut off. They are not alike. That's it.

"nē'taēq,"¹ "nē'x'laēxs la'ē dā'x'ōidxa
"nemō'kwē ts'edā'qa qa's klu'pālex
ē'ē'yasās qa's ts'xstā'les lā'xa dēm-
sx'ē tō g'ō'g'eyu'yās.

Wā, lā'laē "nē'g'itā'ē lē'selag'ī'la-
kwē: "Laxms lā' gā'dziqlēs ā'ā brku-
mē'ī." Wā, lā'laē hē'x'sūrl gwē'g'ī'la-
xa ts'ē'daxdē. Wā, ā'p'm'lā'wīsē gwā'-
hxs la'ē "wī'lā'stāmāssa ts'ē'daxdē.
Wā, hē'im'īl lā'g'ilas qē'qlādē A'da-
pāxa gā'dziqē. Wā, lā'm'lā'ē lē'se-
lag'ī'lakwē la nā'nay' lāx Qā'logwīsē.
Wā, lā'm'lāxāē ē'k'ā lā'xa ā'tā'leno-
xwē, lā'g'ilas tō'mat' ē'kē nā'qā'yās
lē'selag'ī'lakwē lā'xēq. Wā, hē'im'īl
lā'g'ilas ō'guqāla gwā'lāssasa gā'dziqē
"nā'Fnemācda sek'lā'tsāqas g'ō'gu'yō.
Wā, lā "nā'Fnema ma'tsā'qē q'ō'kwā's
g'ō'gu'yās, k'leā's 'mumā'xits. Wā,
hē'mēq.

5

10

15

20

15. Mink imitates his Hosts.

(Told by Mac'mā'p'eng'emd, a Kw'ē'xa.)

The ancestors of all the myth people lived at Crooked-Beach. There was one clan (to which belonged) Heron, Crane, Kingfisher, Eagle, Fish-Hawk, Raven, and Red-winged Flicker. Red-winged Flicker and Black Woodpecker belonged to one clan. Another clan were Water-Ouzel, Thrush, and Wren; and also, in the same way, Seal was one clan with Sea-Lion and Porpoise; another clan were Wolf, Raccoon, and their clan-fellow Young-Raccoon, and their chief Born-to-be-the-Sun.

G'ō'kula'laēda gā'lāsa "nā'ywa nū'g's-
nē'mis lāx Qā'logwīsē. Wā, lā'm-
lā'wīsē "nā'Fnemē'mā'sēda Qwā'q'wānē,
tē'wa Adē'mgulē, tē'wa K'ī'ndelā'wē,
tē'wa Kwē'kwē, tē'wa Ts'ē'x's'tekwē, 25
tē'wa Mē'ng'ō'lmē, tē'wa Gū'ldēmē.
Wā, hē'im "nēmē'mē Gū'ldēmē tō
tā'tanālē. Wā, hē'mis ō'gu'lam
"nēmē'mē G'ī'lexwitslā tō Wā'xwaxuli-
yaga tō Xwā'tlā. Wā, lā'm'lāxā'wīsē 30
hē'imxat' gwā'le Mē'gwātē "nēmē'mā-
rnxāa lā'xēs gwē'x's'dēmē tō lē'x'x'īnē
tō K'ō'lō'tlē. Wā, lā'm'lā'wīsē ō'gu-
lam "nā'Fnē'mēmē A'lā'lenoxwē tō
Mā'yusustālag'ī'lakwē. Wā, gā'im 35
"nēmē'mōts Mā'xayusē tē'wis g'ī'g'mā'ē
lē'selag'ī'lakwē.

¹ Ya, ts'ē'dā' q'ā's'cā'ss' wā'ō'ō'mis lā'xa w'ā'k'ā's' tē'lā'x'ō'x lē'selag'ī'lakwēs, hē'k'ē'ō'p.

The myth people were always trying to make him happy. Now the real chief of all the myth people was Great-Inventor, and Great-Inventor exhorted his tribe to invite one another in.

At once Thrush invited the myth people to come to a feast at her house. The myth people went in at once. As soon as all the myth people were in, Thrush sent one of her clan, the Thrushes, to go and get four salmonberry-bushes back of the houses. Then Thrush again asked several of her attendants to go and bring four boxes. As soon as the four boxes had been put down, one of the salmonberry-bushes was stuck in the ground at one corner of each box.

As soon as this was done, Thrush put on her Thrush mask; and after she had put it on, she sat down by the side of one box and sang the Thrush song. When she sang the Thrush song the first time, the salmonberry-bush began to bud; when she sang again, the salmonberry-blossoms opened; when she sang again, they became berries; and when she sang again, they were ripe. Then the salmonberries were shaken into the boxes, and the four boxes were full of salmonberries. Then they were put into dishes and placed before the guests.

Born-to-be-the-Sun and Canoe-Calking the Raven just lay on their backs. As

Wá, laem'la'wisé hé'menataem á'fēda nū's'né'misé qa ek'le'qlamaseq. Wá, la'm lá'ta hé'em hé'nóma gr'gama-
'yasa 'ná'wya nū's'né'misé Klwé'k'wa-
xawa'ē. Wá, laem'la'wisé Klwé'k'wa-
xá'wa'ē wá'xaxēs gr'okulotē qa lē'la-
lap'ēs.

Wá, hé'x'fidaem'la'wisé Wá'xwaxu-
liyaga lē'lalaxa nū's'né'misé qa g'á'xēs
klwē' lāx gr'okwas. Wá, hé'x'fidaem-
'la'wisé la hō'gwē'ēda nū's'né'misé lāx
gr'okwas. Wá, gr'f'em'la'wisé 'wí'laē-
lēda nū's'né'misaxs la'ē Wá'xwaxuh-
yaga 'yá'laqaxa gr'ayōlē lá'xēs 'nū'mé-
mōtē, yix Wá'xwaxulē qa lá's l'lex'wē'.
dex mō'ts'laq'lex'tā q'wá'mis lá'xa á'í'a-
ná'yasa gr'okula. Wá, lá'laxaa axk'la'le
Wá'xwaxuliyagāxēs wā'kwē á'yí'lkwa
qa lá's 'mex'wultá'fēlaxa mō'sgēmē
k'f'm'yax'ta. Wá, gr'f'em'la'wisé ax-
'a'fēl'ma mō'sgēmē k'f'k'f'm'yax'taxs
la'ē 'ná'f'nemts'laqa q'wá'misē' lā'g'a-
'fēlem lāx ó'ná'f'lasa k'f'm'yax'ta.

Wá, gr'f'em'la'wisé gwá'la, la'ē
Wá'xwaxuliyaga q'ō'sts'ōsēs wá'xwa-
xuligāmē. Wá, gr'f'em'la'wisé gwā'f
q'ō'sts'lāxaxs la'ē klwá'nol'taxa 'nē'm-
s'gēmē k'f'm'yax'ta qa's wá'gwa'fē. Wá,
gr'f'em'la'wisé gr'f'dzaqwa wá'gwa'fēxs
la'ē hé'x'fidaem bō'lex'widēda q'f'm-
dzes'misē. Wá, lá'laē ē'dzaqwass la'ē
tsē'tsedzēxstá'x'f'idēda q'f'mdze'p'ē.
Wá, lá'laē ē'dzaqwass la'ē hē'nēn-
sēm'fida. Wá, lá'laē ē'dzaqwass la'ē
l'ō'pa. Wá, á'em'la'wisé la k'f'lt'sō'yō-
wēda q'f'mdzēkwē lá'xa k'f'm'yax'ta.
Wá, la'm'laē qō'qutlēda q'f'mdzakwē
lá'xa mō'sgēmē k'f'm'yax'ta. Wá,
laem'la'wisé fō'sts'ō'yō lá'xa fē'loq'wa.
Wá, lá'laē k'á'x'f'idayō lá'xa klwē'fē.

Wá, á'em'la'wisé l'ē'selag'f'lakwē
t'ē'g'ila tō Mē'mg'ōlēmē. G'f'em'la'wi-

soon as the salmonberries in the dishes were placed before them, the two sat up and ate. When the guests had finished eating, they went out; and Born-to-be-the-Sun went home to his house and lay down on his back.

He had not been in his house long when he sat up and spoke to his mother. He said, "O mother! I want to invite my tribe in." Thus he said. His mother spoke at once, and said, "O son! what will be your means of inviting them (what will you give them to eat)?" Thus she said. Born-to-be-the-Sun said at once, "O mother! you will [not] see the way I do it." Thus he said. His mother was silent. Then Born-to-be-the-Sun cleared his house; and after he had finished clearing his house, he invited all the myth people to come to a feast in his house.

As soon as they were all in, Born-to-be-the-Sun sent Canoe-Calking the Raven to go and get four salmonberry-bushes. As soon as Canoe-Calking the Raven had gone, Born-to-be-the-Sun borrowed the four boxes of Thrush. Then Born-to-be-the-Sun took the four boxes. It was not long before Born-to-be-the-Sun came back, carrying the boxes on his shoulders, and he put them down. As soon as he had put them down, Canoe-Calking the Raven came in, carrying the four salmonberry-bushes. He went right to the place where the boxes were, and put one bush each at one corner of the boxes. After he had finished,

sé k'á'x'ída'yowéša ql'ímdzē's!á'la lá'q'waqēxs lá'ē k'lus'á'fíléda má'lo'kwé qa's hamx'í'dé. Wá, g'í'f'ím'lá'wíse gwál há'má'péda klwé'ldaxs lá'ē hó'qawélsa. Wá, hé'x'ídam'lá'wíse lá ná'nakwé t'ē'selag'í'lakwé lá'xēs g'ó'kwé qa's lá t'ē'x'á'líla.

Wá, k'ē's'latla gae'í lá'ē k'wá'g'a'í'íl qa's yá'q'leg'a'fē lá'xēs Há'da'wa. Wá, lá'laē 'né'ka: "ya, Há'dza'wa tsé'ya-yaéxstsasqen dzó'kwayotax,"¹ 'né'x'laē. Wá, hé'x'ídam'lá'wíse Há'da'was yá'q'leg'a'la. Wá, lá'laē 'né'ka: "ya, xunó'ka, 'má'dzátlatēs tē'ílalayó-ílaos?" 'né'x'laē. Wá, hé'x'ídam'lá'wíse t'ē'selag'í'lakwé 'né'ka: "ya, Há'dza'wa, tsé'stasos dzó'q'wásamtsaqen gwé'dziyastsam,"² 'né'x'laē. Wá, hé'x'ídam'lá'wíse Há'da'was qlwé'í'íla. Wá, lá'laē t'ē'selag'í'lakwé é'x'widxēs g'ó'kwé. Wá, lá'laē gwál é'kwaxēs g'ó'kwaxs lá'ē t'ē'ílalaxa 'ná'gwa nū's'né'misa qa g'á'xēs k'wél lāx g'ó'kwax.

Wá, hé'x'ídam'lá'wíse g'á'x 'wí'laē-ta. Wá, lá'laē t'ē'selag'í'lakwé yá'laqax Mé'ng'ólémé qa lās ax'é'dēx mó'ts'laqa q'wá'ímisa'. Wá, g'í'f'ím'lá'wíse lá qa's'éde Mé'ng'ólémé, lá'ē t'ē'selag'í'lakwé tē'k'óxa mó'sgmé k'í'f'm'ya-xtas Wá'xwaxuliyaga. Wá, hé'ím'laē t'ē'selag'í'lakwé lá ax'é'dxa mó'sgmé k'í'f'm'ya'xta. Wá, k'ē's'latla gá'laxs g'á'xae aē'daaqé t'ē'selag'í'lakwé t'ē'x'í-laxa k'ē'k'í'f'm'ya'xta qa's g'á'xé 'mex-á'líhlaq. Wá, hé'ém'lá'wís á'fēs 'mex-á'líhlaqēxs g'á'xae Mé'ng'ólémé g'á-xéta, dá'laxa mó'ts'laqé q'wadmísa'. Wá, hé'ná'kulam'lá'wís lāx 'mex'ílasasa k'í'f'm'ya'xta qa's lá q'wá'g'a'í'ílasa 'ná'í-nám'ts'laqé lāx é'ó'ná'ílhasa k'ē'k'í'f'm'ya-

¹ ya, Há'da'wa, tē'ílalaxsám'tsaxn g'ó'kuló'x.

² ya, Há'da'wa, k'ē's'tasos dzó'q'wásam'tsax gwé'g'í'ílastan.

Born-to-be-the-Sun went and sat under one of the salmonberry-bushes and tried to sing the Thrush song. He tried to imitate Thrush. In vain he looked to see if the salmonberry-bush had changed, but the salmonberry-bush had not even budded. He tried again to sing the Thrush song. Then Born-to-be-the-Sun did the same thing again. In vain he looked to see if the buds of the salmonberry-bush had opened, but the whole [the body of the] salmonberry-bush had not moved at all. In vain he sang again the Thrush song; and it was the fourth time before he discovered one berry on the bushes. Then the myth people to whom he had tried to give a feast went out.

At once Water-Ouzel, who had a position under him, invited the myth people in. The myth people went into the house of Water-Ouzel at once. As soon as they were all in, he sent his attendants to get the four boxes of Thrush from the house of Born-to-be-the-Sun. When the boxes had been brought, they were put down near the door of the house. Then Water-Ouzel went out to the place in front of the house; and it was not long before he came back, carrying a long stone. He went straight to one of the boxes and put his leg over its side. Then he knocked his ankle (with a stone), and at once salmon-roe squirted out. The salmon-roe had not been squirting out long, when the box was full. Then he put his foot over another box, and it was not long that the salmon-roe

*xta. Wá, gíT'em'lá'wíse gwá'la, la'e
 t'e'selag'flakwé qá's'íd qá's lá klwáá-
 bóle'ka 'n'mtslaqé q'wá'ímísa'. Wá,
 lá'lae wáx wá'gwá'la. Láe'm'lae ná-
 naxts'té wax Wá'xwaxulyaga. Wá, 5
 hé'x'idarm'lá'wíse wuf'e'm dō's'wid qa
 o'gux'idesa q'wá'ímíse'. Wá, láe'm'lae
 k'les á'tatla bó'lex'wideda q'wá'ímíse'.
 Wá, lá'lae wáx e'dzaqwa wá'gwá'la.
 Wá, hé'm'la'xaa'wíse gwé'x'idé t'e'. 10
 selag'flakwé; lar'm'xae wuf'e'm dō's-
 'widxa q'wá'ímíse' qa qwá'samáx'idés.
 Wá, lar'm'xae hé'wáxam yá'wix'idé
 o'gwida'yasa q'wá'ímíse'. Wá, lá'lae
 wáx e'dzaqwa wá'gwá'la. Wá, hé'latla 15
 lá mó'plendzaqwaax lá'e dō's'wae'laxa
 'n'msgemé lá axentá'wé ql'e'mdzekwa.
 Wá, lar'm'lae á'em lá hó'qawelséda
 nú's'ne'miséxa wá'x'dé klwé'la.

Wá, hé'x'idarm'lá'wíse G'fléxwí'ts'a 20
 hé'labiwé t'e'lalaxa nú's'ne'míse. Wá,
 hé'x'idarm'lá'wísa nú's'ne'míse lá'xat'
 hó'gwé. lāx g'ō'kwas G'fléxwí'ts'a.
 Wá, gíT'em'lá'wíse 'wí'laē'léda nú's'-
 ne'misaxs lá'e 'yá'laqé G'fléxwí'ts'lāxés 25
 a'yí'lkwé qa lās ax'e'te'wa mó'sgemé
 k'lí'm'ya'xtas Wá'xwaxulyaga lāx g'ō'-
 kwas t'e'selag'flakwa. Wá, gíT'em-
 'lá'wíse grá'xéda k'lek'lí'm'ya'xtāxs lá'e
 'múx'á'lelem lá'xa o'stá'libasa g'ō'kwé. 30
 Wá, lá'lae G'fléxwí'ts'a lá'wéls qa's
 le lá'xa lá'saná'yases g'ō'kwé. Wá,
 k'le's'latla gá'fāxs grá'xae dá'laxa sa-
 'xse'mé t'e'séma. Wá, hé'nakulārm-
 'lá'wíse lá'xa 'n'msgemé k'lí'm'ya'xta 35
 qa's lá dzé'kwágrhlaq. Wá, lá'lae
 t'ren'ō'dxés qa'á'qō'ssida'e. Wá, hé'x-
 'idarm'lá'wíse t'slt'x'x'í'déda g'e'né.
 Wá, k'le's'latla g'e'g'ítsela t'slt'x'á'léda
 g'e'nāss lá'e q'ó'téda k'lí'm'ya'xta. 40

was squirting out when the other box was also full. Then he put his foot over another box, and it had not been squirting out long when it was also full; and then he did the same with the last one. The salmon-roe had not been squirting out long when it was full.

Now the four boxes were filled. When the boxes were full, the place where the salmon-roe had come from healed up. Then Water-Ouzel took many stones, put them on the fire in his house, and as soon as he had done so he took another box and poured water into it. When the box was not half full of water, he took the salmon-roe and put it into cold water; and then he put the cold water into an empty box and poured the salmon-roe into it. When all the water (mixed with the salmon-roe) was in it, he took tongs and picked up the red-hot stones, and then with the tongs he put the red-hot stones among the salmon-roe. Then he cooked it. The red-hot stones had not been in long when the water of the salmon-roe began to boil. Now it was done. Then he put it into dishes and placed it before the guests. Then all the myth people ate. Then the people who had Born-to-be-the-Sun for their chief noticed that he was very downhearted.

After the guests had eaten, they

Wá, lá^olae lá^osasēs gō'gu'yoē lá'xa
'nē'msgmē k'f'm'ya'xta. Wá, k'f'e's-
'em'la'xaa'wīse gē'giltseła tsłtx'a'leđa
gē^onāxs lá'axat! qō'tlax'aēđa 'nē'ms-
gmē k'f'm'ya'xta. Wá, lá^olasae lá'
sasēs gō'gu'yuēwē lá'xa 'nē'msgmē.
Wá, k'f'e's'em'la'xaa'wīse gē'giltseła
tsłtx'a'laxs lá'a'sat! qō'tla. Wá, hē'
em'la'xaa'wīse gwe'x'idxa e'łxta'e.
Wá, iat'm'la'xae k'f'es gē'x'id tsłtx'a'
leđa gē^onāxs lá'e qō'tla.

Wá, iat'm'lae la qō'quleđa mō's-
gmē k'f'm'ya'xta. G'f'f'em'la'wīse
'nā'ywa qō'quleđa mō'sgmē k'f'm'ya-
'xtaxs lá'e hē'x'idam 'mst'le'te'de
g'ā'yā'lasasa gē^onē. Wá, lá^olae G'f'e-
xw'łtsla ax'e'dxa q'e'nemē t'e'sem qa's
xax'e'ndēs lá'xēs hgw'f'e. Wá, g'f'f'-
'em'la'wīse gwā'łxss lá'e ax'e'dxa o'gu-
'la'mē k'f'm'ya'xta qa's guxstō'desa
'wā'pē laq. Wá, k'f'e's'latla 'mgo'yu-
wēđa k'f'm'ya'xtaxa 'wā'pē, lá'e ax-
'e'dxa gē^onē qa's q'e'p'iqe's lá'xa wu-
da'sta' 'wā'pa. Wá, lá^olae e'tled q'p'le-
qā'sa wuda'sta' 'wā'pa lá'xa 'nē'msgmē
lō'lapmūt k'f'm'ya'xta qa's guxstō'desa
gē^onē laq. Wá, g'f'f'em'la'wīse la
'nā'ywa 'wā'paqlaxs lá'e ax'e'dxa
k'f'lipā'la qa's k'f'lipā'le'sēđa x'f'x'ix-
semāla t'e'sem laq. Wá, iat'm'lae
k'f'lipā's lá'xa x'f'x'ixsemāla t'e'sema
qa's k'f'lip'le'les lá'xa gē^onē. Wá,
iat'm'lae q'f'laq. Wá, k'f'e's'latla gē-
g'f'f' k'f'lipstā'lasēđa x'f'x'ixsemāla t'e'-
semss lá'e mudi'łs'wīleđa 'wā'palisa
gē^onē. Wá, iat'm'la'wīse lō'pa. Hē'x-
'idam'la'wīse lō'xstō'leq qa's k'ā'x-
'idēs lá'xa k'wē'f'e. Wá, iat'm'la'wīse
hā'mx'idēđa nū'y'ne'misc. Wá, iat'm-
'lae q'ā'm'xt's'f'wē'f'e'selag'e'łakwasēs
g'f'gē'dē, qaxs x'e'm'lae g'f'łsa.

Wá, g'f'f'em'la'wīse gwā' hā'mā'pēđa

went out. As soon as Born-to-be-the-Sun had entered his house, he spoke to his mother, and said, "O mother! I want to invite my tribe in." Thus he said. His mother spoke. She was angry with her son. She said, "Don't talk nonsense! What will be your means of inviting them (what will you give them to eat)?" Thus she said. Born-to-be-the-Sun said at once, "O mother! you will [not] learn what it will be."

Born-to-be-the-Sun at once cleared his house with his friend Canoe-Calking the Raven. As soon as they had finished clearing the house, Born-to-be-the-Sun sent Canoe-Calking the Raven to go and invite the myth people in. Canoe-Calking the Raven went at once to invite them in. He had not been out long when the myth people all came into the house of Born-to-be-the-Sun. Born-to-be-the-Sun at once sent Canoe-Calking the Raven to get five boxes; and it was not long before Canoe-Calking the Raven came, bringing in the five boxes. Then he put them down near the door of the house. Then Born-to-be-the-Sun sent Canoe-Calking the Raven again to go and get many stones from the beach. It was not long before he came, carrying a basket full of fresh stones. He put them on the fire in the middle of the house.

As soon as all the stones were hot, Born-to-be-the-Sun went out. He did so because he was about to imitate

klwē'axs la'ē hō'qawēls. Wā, g'īl-
 'em'la'wisē la laē'lē l'ē'silag'īlakwē
 lā'xēs g'ō'kwaxs la'ē hē'x'īdām yā'
 q'leg'a'la lā'xēs Hā'da'wa. Wā, lā'laē
 'nē'k'a: *'ya, Hā'dza'wa, tsē'yayēx-
 dzmtsāqm dzō'kuyōtāx,¹ 'nē'x'laē.
 Wā, hē'x'īdām'la'wisē Hā'da'wās yā'-
 q'leg'a'la. Wā, la wā'neqasēs xunō'kwē.
 Wā, lā'laē 'nē'k'a: *Gwā'flas k'elēs
 q'laqlā'yāloī. Wā, 'mā'dzātlatēs lē'la-
 la'yōlaos?² 'nē'x'laē. Wā, hē'x'īdām-
 'la'wisē l'ē'silag'īlakwē 'nē'k'a: *'ya,
 Hā'dza'wa, tsē'stsasōs qlā'satsyātms-
 tsqē,² 'nē'x'laē.

Wā, hē'x'īdām'la'wisē l'ē'silag'īla-
 kwē ē'kultxēs g'ō'kwē l'ē'wis 'nēmō-
 kwē, yix Mē'mg'ōlēmē. Wā, g'īl'em-
 'la'wisē gwāl ē'kwaxēs g'ō'kwaxs la'ē
 'yā'laqē l'ē'silag'īlakwax Mē'mg'ōlēmē
 qa las lē'lalaxa nū's'nēmē. Wā, 20
 hē'x'īdām'la'wisē Mē'mg'ōlēmē la
 qā's'id qa's lē lē'lala. Wā, k'elēs'lata
 gē'g'ōlēsxs g'ā'xāē 'wī'laēlēda nū's'nē-
 'mīsē lāx g'ō'kwās l'ē'silag'īlakwē,
 Wā, hē'x'īdām'la'wisē l'ē'silag'īlakwē 25
 'yā'laqax Mē'mg'ōlēmē qa lās ax'ē'dxa
 sūk'lā'sgēmē k'ī'm'yā'xta. Wā, k'elēs-
 'lata gā'fē Mē'mg'ōlēmāxs g'ā'xāē
 'wī'laēlāmāssa sūk'lā'sgēmē k'ī'm'yā-
 'xta. Wā, lā'm'laē 'mēx'a'lelm lāx 30
 o'stā'īhāsa g'ō'kwē. Wā, lā'laxax
 'yā'laqē l'ē'silag'īlakwās Mē'mg'ōlēmē
 qa las xiqwa'x q'ē'nma tē'sema lā'xa
 lēmā'isē. Wā, k'elēs'lata gā'fāxs
 g'ā'xāē t'ē'x'īlaxa lēx'a'ē qō'tlaxa ā'l'ēx-
 sēmē t'ē'sēm. Wā, hē'x'īdām'la'wisē
 guxl'ndēs lā'xa lā'qawā'īhāsa g'ō'kwē.

Wā, g'īl'em'la'wisē tsē'lx'wīd, 'nā'-
 xwēda tē'sēmāxs la'ē lā'w'isē l'ē'si-
 lag'īlakwē. Wā, lā'm'laē nā'naxstō- 40

¹ 'ya, Hā'dza'wa, tsē'laēlēdētāxēs g'ō'kwēxs.

² 'ya, Hā'dza'wa, k'elēs'tasōs qlā'wāt'īhāsqē.

Water-Ouzel. Therefore he went out of the house, and took the stones to break his ankle. That was what Born-to-be-the-Sun tried to imitate. It was not long before Born-to-be-the-Sun came back, carrying a long stone; and he went right to one of the boxes, put his left foot over the box, and broke his ankle with the stone. Then one salmon-egg dropped out, and never another salmon-egg fell out. Then the guests just went out.

*wax Gi'lexwi'tslaxs he'x'dé gwé'x'idé,
yixs lé'x'dé lá'wéls lá'xés g'ó'kwé qa's
lá ax'é'dxa t'é'sémé qa's t'ibinó'dayáxés
qaá'Iqóxsédza'é. Wá, hé'ém ná'nax- 5
ts'é'wasós l'é'selag'flakwé. Wá, k'é's-
'latla gá'laxs g'a'xác aé'daáqé l'é'se-
lag'flakwé. Wá, lá'm'laé dá'laxa
sa'x'sémé' t'é'séma. Wá, hé'ná'kula-
m'la'wisé lá'xa 'né'msgémé k'í'í'm'ya-
'xta qa's dzé'kwagellésés g'e'mótsé'. 10
dza'é g'ó'gu'yó lá'xa 'né'msgémé k'í'í'm-
'ya'xta. Wá, lá'm'laé t'í'p'tsa t'é'sémé
lá'xés qaá'Iqóxsédza'é. Wá, g'a'x'laéda
'né'msgémé g'é'né t'é'qá. Wá, hé'wá-
xa'latla é't'éd t'é'qé'wats 'né'msgéma 15
g'é'ná. Wá, á'm'la'xáá'wisé la hó'-
qawlséda klwé'idé.

At once Fish-Hawk began to invite the myth people to come into his house. He sent his attendants to go and call them. They went at once. They had not been out long to call them when all the myth people came in. Then Fish-Hawk asked his attendant to go and get four spits from the corner of his house. As soon as he put down the four spits, Fish-Hawk put on his Fish-Hawk mask; and when he had it on, he went to sit down on his seat. It was not long before he flew down and grasped a spring salmon. As soon as he caught one, he sat down again.

Wá, hé'x'idám'la'wisé há'yalala
lé'ladé Tslé'x'ts'ekwaxa nú's'né'misé
qa lá's 'wí'la láx g'ó'kwás. Wá, lá'm- 20
'laé 'yá'laqasés a'yí'lkwé qa lá's lé'm'la.
Wá, hé'x'idám'la'wisé la. Wá, k'é's-
'latla g'é'g'íls lé'la'la'xaxs g'a'xác 'wí'laé-
léda nú's'né'misé. Wá, hé'x'idám-
'la'wisé Tslé'x'ts'ekwé axk'la'la'xés a'yí' 25
kwé qa lá's ax'é'dix mó'ts'laqa l'é'p-
sa'yó láx ó'négwílas g'ó'kwás. Wá,
g'í'í'ém'la'wisé g'áx ax'a'í'eléméda mó-
ts'laqé l'é'p'sa'yóxs lá'é Tslé'x'ts'ekwé
q'ó'xts'ótsés ts'lé'x'ts'ekumlé. Wá, 30
g'í'í'ém'la'wisé gwá'fals'la'xaxs lá'é klwá'-
g'aá'léla lá'xés klwak'é'é'. Wá, k'é's-
'latla gá'laxs lá'é p'la'á'xa qa's xá'p'le-
daxa sá'ts'émé. Wá, g'í'í'ém'la'wisé
lá'xa 'm'maxs lá'é é't'éd klwá'édá. 35
Lá'faxaa é't'éd xá'p'ledxa hé'ma-
'xat! gwé'x'sé. Wá, mó'laé xá'békwas
awá' sá'ts'éma. Wá, hé'x'idám'la'-
wisé a'yí'lkwas Tslé'x'ts'ekwé xwa'í'dixa
mó'wé sá'ts'éma qa's l'é'p'ledéq. Wá, 40

Then he [also] grasped one again in the same way, and four spring salmon were grasped by him. At once the attendants of Fish-Hawk cut up the four spring salmon and roasted

them; and it was not long before they were done. Then they were put before the guests.

After the guests had eaten, they went out. Then Born-to-be-the-Sun was really downcast, and never ate, and his tribe guessed that he was making up his mind to imitate what Fish-Hawk did when he caught the spring salmon. Therefore Eagle at once began to invite the myth people in, and he also sent his attendants to go and invite all the myth people. Immediately all the myth people came into the house of Eagle. Born-to-be-the-Sun did not want to come to the feast, for he was angry because Eagle had gotten ahead of him, for he was going to try to invite the people in. Then Eagle sent his attendants to go back to invite Born-to-be-the-Sun, but Born-to-be-the-Sun did not go. Eagle just insisted on sending his attendants, who went back again to call him.

Then Born-to-be-the-Sun spoke to the attendants of Eagle. He said to them, "My friend is bad, for he got ahead of me when I was wishing to give a feast." Thus he said. The attendants of Eagle started at once and told their master what Born-to-be-the-Sun had said. Eagle spoke, and said, "O friends! go back to our chief. I will lend him my Eagle mask, that after me he may also invite our tribe in." Thus he said. The attendants of

k'le'slatla g'e'x'lā'xax la'e l'lo'pa. Wā, h'e'x'idam'lā'wisē k'ā'x'idayō lā'xa k'lwē'le.

Wā, g'ī'l'em'lā'wisē gwāl ha'mā'pa k'lwē'xax la'e hō'qawlsa. Wā, la'e'm-
5 la'e l'ē'selag'i'lakwē ā'la la yu'la. La'e'm'lāe h'e'waxa ha'mx'ida. Wā, la'e'm'lāe k'ō'tasō'sēs g'ō'kulōtē la'e'm
'nē'nk'leqda qa's wē'g'e ē'tleda. nā' naxts'lē'wax gw'e'x'idaasōs Ts'lē'x'ts'lē-
10 kwaxx la'x-dē xā'paxa sāt'slēmē. Wā, h'e'mis la'g'ilas Kwē'kwē h'e'x'idam hā'yalāla lē'lalaxa nū's'nē'misē. Wā, la'e'm'lā'xax 'yā'laqasēs a'yī'lkwē qa
lā's lē'lalaxa 'nā'swa nū's'nē'misa. 15 Wā, la'e'm'lā'xae h'e'x'idam g'āx
'w'lāelēda nū's'nē'misē lāx g'ō'kwas Kwē'kwē. Wā, la'e'm'lāe qlē'msa g'āx
k'lwē'le l'ē'selag'i'lakwē qaxs ts'lē'n-
kwaas Kwē'kwaxx la'e g'ā'g'ālagē'ma-
20 qēxs h'e'mā'ē wā'x'laxsda lē'lalaxēs g'ō'kulōtē. Wā, la'e'm'lāe ē'tled 'yā'
laqē Kwē'kwasēs a'yī'lkwē qa las ē'tsē-
'stax l'ē'selag'i'lakwē. Wā, la'e'm'lā-
'xae k'le's tā'xwē l'ē'selag'i'lakwē. Wā, 25
ā'em'lāwisē Kwē'kwē hā'thla 'yā'laqasēs a'yī'lkwē qa las ē'tled ē'tsē'stāq.

Wā, lā'laē yā'qleg'a'le l'ē'selag'i'lakwē lā'xa a'yī'lkwas Kwē'kwē. Lā'laē
30 'nē'k'iq: 'yā'tsentsān dzimō'kwē, yāē dzā'dzayagimatsaqn wā'seyaxsdzes
k'lwē'yatsa,¹ nē'x'laē. Wā, h'e'x'idam'lā'wisē la qā's'idēda a'yī'lkwas Kwē'
kwē qa's lā nē'las wā'idemas l'ē'selag'i'lakwē lā'xēs nā'xslag'a'ē. Wā, 35
h'e'x'idam'lā'wisē Kwē'kwē yā'qleg'a'la. Wā, lā'laē 'nē'ka: 'ya, 'nē'ne-
mō'k'. Hā'ga ē'tsē'staxēs g'ī'gama'ya. La'men lē'k'ōmāslēsg'in kwē'kumhēk'
lā'qē, qa o'g'waqētsē lē'lalaxēs g'ō'
40 kulōtēx mā'k'ilā' g'ā'xēn,² nē'x'laē.

¹ yā'sentsān 'nēmō'kwē yāx g'ā'galagimā'kaxsēn wā'c'flaxō'k' l'wē'laa.

Eagle went at once and told Born-to-be-the-Sun. As soon as the attendants of Eagle stopped speaking, Born-to-be-the-Sun arose, took his blanket, and followed Eagle's attendants.

As soon as Born-to-be-the-Sun entered, Eagle asked his attendants to go and take four cooking-boxes, and to put stones on the fire and to take the tongs. As soon as they came and put all of this down, Eagle put on his Eagle mask; and when he had put it on, he went, and he also sat down on his seat.

As soon as he had seated himself, he saw a porpoise coming up. Eagle at once flew down and grasped it, (and carried it) towards the beach. Then he sat down again on his seat. When he had been sitting there for a long time, he saw another one coming up, and grasped it at once (and carried it) up the beach. He did so four times. As soon as he had gotten the four, he took off his Eagle mask and hung it up. Then he carved the four porpoises; and when they were all carved, some water was drawn and poured into the cooking-boxes. Then the red-hot stones were put into the boxes, and the carved porpoises were put into the water; and it was not long before they were done. Then they were taken out, for they were now done. Then they were distributed among the guests. Immediately the guests ate the por-

Wā, hē'x'idaem'la'wisē lā'x'da'x'a ē'tāle
a'yil'kwās Kwē'kwē lāx l'ē'sdag'i'lakwē.
Wā, g'i'l'em'la'wisē q'wē'tid yā'q'm-
tāleda a'yil'kwās Kwē'kwās lā'ē hē'x-
'idaem lā'x'ulife l'ē'sdag'i'lakwē qa's
ax'ē'dexēs 'nēx'una'ē qa's lā lā'sge-
mēxa a'yil'kwās Kwē'kwē.

Wā, g'i'l'em'la'wisē laē'lē l'ē'sdag-i-
'lakwās lā'ē hē'x'ida'mē Kwē'kwē
axk-lā'lxēs a'yil'kwē qa's lē ax'ē'dxa 10
mō'sgemē q'ō'latslā; wā, hē'mis qa
xax'lē'ndēsēxa tē'sēmē tō qa ax'ē'dē-
sēxa k'lp'lā'la. Wā, g'i'l'em'la'wisē
g'āx 'wi'la ax'a'lfaxx lā'ē hē'x'ida'mē
Kwē'kwē q'ō'xts'ōtsēs kwē'kumfē. Wā, 15
g'i'l'em'la'wisē gwā'talts'āxx lā'ē k'wā'-
g'āā'lēla lā'xēs ō'gwaja kwak'ēya'.

Wā, g'i'l'em'la'wisē k'wā'g'āā'lēlaxx
lā'ē dō'x'wālē'laxa k'ō'lōtlāxx g'ā'xāē
l'ē'l'nā'kula. Wā, hē'x'idaem'la'wisē 20
Kwē'kwē p'lēlā'xa qa's xā'p'usdē'sēq.
Wā, lā'laē ē'tled k'wā'g'āā'lēla lā'xā-
ā'xēs k'wā'k'ē'ē. Wī'la'x'dzē'la'xāē
gā'lalē'laxx lā'ē ē'tled dō'x'wālē'laxa
g'ā'xē l'ē'l'nā'kula. Wā, hē'x'idaem- 25
'la'xā'wisē xā'p'usdē'saq. Wā, mō's-
gem'laē hē gwē'x'itsōs. Wā, g'i'l'em-
'la'wisē lā'lxā mō'sgemāxx lā'ē q'ō'x-
's'wults'ōdxēs kwē'kumfē qa's gē'y'wā'-
lilēq. Wā, lā'laē sēsax's'ē'ntse'wēda 30
mō'sgemē k'ō'lōtā. Wā, g'i'l'em'la'-
wisē wī'wlēx's'ēxx lā'ē tse'x'itsē'wēda
wā'pē qa's qepts'lā'lyuwē lā'xa q'ē-
q'ō'latslē. Wā, lā'm'la'wisē k'lp'stā'-
lā'yowēda x'ī'x'issemāla tē'sēm lā'xa 35
q'ēq'ō'latslē. Wā, lā'laē axstā'nowēda
sā'g'kwē k'ō'lōt' lāq. Wā, k'ē's'lat'lā
gē'stā'laxx lā'ē l'ō'pa. Wā, lā'laē
hēxustē'ntse'wa, qaxs hē'mā'ē l'ō'pa.
Wā, lā'laē yā'x'widayō lā'xa kwē'lē. 40
Wā, hē'x'idaem'la'wisē hamx'ī'dēda
klwē'laxa k'ō'lōtē. Wā, g'i'l'em'la'-

poises, and after they had eaten them they went out.

Born-to-be-the-Sun at once sent his friend Canoe-Calking the Raven to call all the myth people to come to a feast in his house. They started at once, and it was not long before all the myth people were in the house; for they all knew what Eagle had said when he said he would loan his Eagle mask to him. That was what the myth people thought of when they went to look on. As soon as all the myth people were in, Born-to-be-the-Sun sat down in front of Eagle and borrowed his Eagle mask and his cooking-box. Immediately Born-to-be-the-Sun sent Canoe-Calking the Raven to go and get the cooking-boxes and the tongs. When Canoe-Calking the Raven came, he put down the four boxes, and Born-to-be-the-Sun went out; and, lo and behold! he went and took the Eagle mask of Eagle; and it was not long before Born-to-be-the-Sun came into the house, carrying the Eagle mask, which he put on.

Then he went back, going out of his house, and sat down on the corner of his roof [house]. Then all the guests looked through a hole, and he had not been sitting there long when he saw [in vain] a porpoise. At once he tried to fly upward, but he just fell over. He did not know how to let go of his seat, and he was just hanging there. He had not been hanging there long, when [in vain] he righted himself. He tried to fly again, but he did just the same as he had done before; he just fell over. Three times he did so, trying to fly. Then he grasped a small

wisē gwāf ha'mā'pa k'wē'taxs la'ē hō-qawēlsa.

Wā, hē'x'idaem'lā'wisē l'ē'selag'i'la-
kwē 'yā'faqaxēs 'nēmō'kwē, yix Mē'm-
g'ōlēmē qa lā's l'ē'lāla 'wi'flaxa nū's- 5
nē'misē qa g'ā'xēs k'wēf lāx g'ō'kwās.
Wā, hē'x'idaem'lā'wisē la qā's'ida.
Wā, k'lē's'latla gā'taxs g'ā'xāē 'wi'la-
ēl'ēda nū's'nē'misē qaxs 'nā'šwa'māē
qlā'lax wā'ldemas Kwē'kwaxs 'nē'k'ēx- 10
dē qā's l'ē'k'ōmasēsēs kwē'kumfē lāq.
Wā, hē'mis la gwō'yō'sa nū's'nē'misē
qā's la x'ī'ts'entē. Wā, g'ī'l'em'lā'wisē
'wi'lāēl'ēda nū's'nē'misaxs la'ē l'ē'se-
lag'i'lakwē k'lwā'gēm'lifax Kwē'kwē. 15
Wā, lā'm'lāē l'ē'k'ōx kwē'kumfās l'ē-
'wis q'lō'latsl'ē. Wā, hē'x'idaem'lā'wisē
'yā'laqē l'ē'selag'flax Mē'ng'ōlēmē qa
lā's ax'ē'dxa q'lēq'lō'latsl'ē; wā hē'mis
k'ī'plā'las. Wā, g'ī'l'em'lā'wisē g'ā'xē 20
Mē'ng'ōlēmāss la'ē ax'ā'litasa mō's-
gēmē q'lō'latslaxs la'ē lā'wēlsē l'ē'se-
lag'i'lakwē. Wā, hē'mā'a'laxōn lāi. ax-
'tē'dlaxa kwē'kumfās Kwē'kwē. Wā,
k'lē's'latla gā'taxs g'ā'xāē lā'ē l'ē l'ē'se- 25
lag'i'lakwē dā'laxa kwē'kumfē. Wā,
hē'x'idaem'lā'wisē q'lō'xts'ōdēs.

Wā, lā'lāē šwē'laqa lā'wēls lā'xēs
g'ō'kwē qā's lā k'lwā'gāā'lēla lāx ō'no-
ts'ēxssdā'yāsēs g'ō'kwē. Wā, lā'lāē 30
'nā'šwa'mēda k'wē'tē ha'nssāla lā'xa
kwā'y'sā. Wā, k'lē's'latla gā'la k'lwā'la
lā'qēxs la'ē wāx dō's'wāē'laxa k'lō-
lōtla. Wā, hē'x'idaem'lā'wisē wāx-
p'lēl'lē'lā. Wā, ā'em'lā'wisē ē'k'laxs- 35
dix'ida. Lā'm'lāē yā'g'ī'l'wat 'mex-
'tē'dxēs k'lwā'laasē, wā, ā'em'lā'wis la
tē'kwāfa. Wā, k'lē's'latla gā'fa tē'kwā-
taxs la'ē wāx hē'pān'la. Wā, lā'lā-
xaa wāx ē'tēd p'lēl'lē'lā. Wā, ā'em- 40
'laxāā'wis hē'gwē'x'ides g'ī'l'dē gwē'x-
'idaā'sa. Wā, ā'em'laxāē la ē'k'laxssdā.

young porpoise. Then his wings stuck to it, and Canoe-Calking the Raven waded out and pulled him ashore. Then he had gotten the little porpoise. At once the small young porpoise was carved and cooked, and it was not long before it was done. Born-to-be-the-Sun had just imitated what Eagle had done. After they had eaten, all the guests went out.

Wá, yú'duxp'leña'laē hē gwē'x'idexs
la'ē ē'tēd p'lele'la. Wá, lae'm'laē
xá'p'ēdxa qó'lebida'wē. Wá, á'em'laē
la p'it'is'e'mēlēq yisēs p'lele'mē laq.
Wá, á'em'lāwīsē Mē'ng'ō'hamē la tá'xtla 5
qa's lē nē'ss'ēndēq. Wá, lae'm'laē
lá'ixa amā'bida'wē k'ō'lō'tla. Wá,
hē'x'idaem'lā'wisē sēsā'y's'e'ntse'wa
qó'lebida'wē. Wá, lae'm'laē q'ō'lase-
'wa. Wá, k'ē's'latla gā'laxs la'ē l'ō'pa. 10
Wá, lae'm'laē l'ē'selag'ī'lakwē á'em
nā'naxts'ēwax gwē'g'ī'lasas Kwē'kwē.
Wá, g'ī'fem'lā'wisē gwāl ha'mā'pa
klwē'laxs la'ē 'wi'la hō'qawīsa.

Then Crane also invited the myth people in, for all the myth people were very hungry, because they had been a long time in the house of Born-to-be-the-Sun, and the young porpoise had been very small, for only a mouthful had been given to each of the guests. Therefore Crane was asked to invite the tribe in at once. Therefore Crane sent his attendants to go and invite the myth people in. They had not been out long when the guests came in. As soon as the guests were inside, Crane asked his attendants to go and get four boxes from the corner of his house, and four (pairs of) tongs. When all these things had been put down, Crane put on his Crane mask; and when he had it on, he went out of his house with his four attendants. Then he sat down on the edge of the beach. At once he saw a silver salmon swimming by. He speared it immediately, and then it was carried up by one of the attendants. Then he put stones on the fire of the house of Crane.

Wá, lá'laē Qwā'q'wanē ō'g'waqa 15
l'ē'lalaxa nū's'nē'misē qaxs x'ē'n'lelāē
la p'ō's'qla 'nā'swa'ma nū's'nē'misē qaxs
á'laē gāē'ī lax g'ō'kwās l'ē'selag'ī'lak-
kwē. Wá, hē'misēxs l'ō'māē amā'y'a 20
qō'tē, qaxs á'māē hē'lē'laxā'wā'ē yā'
qwēmāsa 'nā'f'nemōkwē lá'ixa klwē'īde.
Wá, hē'mis lā'g'ī'las Qwā'q'wanē ax-
k'lā'lasō' qa's hē'x'ida'mē l'ē'lalaxēs
g'ō'kulōtē. Wá, hē'mis lā'g'ī'las 'yā'-
laqē Qwā'q'wanāsēs a'yī'lkwē qa lā's 25
l'ē'lalaxa nū's'nē'misē. Wá, k'ē's'latla
gē'g'ī'sēxs g'ā'xāē 'wi'laē l'ē'lānēma.
Wá, g'ī'fem'lā'wisē g'ā'x 'wi'laēlōda
klwē'laxs la'ē Qwā'q'wanē axk'lā'laxēs
a'yī'lkwē qa lā's ax'ē'dxa mō's'gēmē 30
q'ō'latslā lax ō'nēg'wīlas g'ō'kwās l'ē'wa
mō'ts'laqē k'l'ī'plā'la. Wá, g'ī'fem'lā'-
wisē g'ā'x 'wi'la ax'ā'lilaxs la'ē hē'x'-
'ida'mē Qwā'q'wanē q'ō'xts'ōtsēs qwā'-
qumlē. Wá, g'ī'fem'lā'wisē gwā'fāl-
tslāxs la'ē lā'wēls lā'xēs g'ō'kwē l'ē'wis
mō'kwē a'yī'lkwa. Wá, lá'laē klwā's-
stālis lax ā'waxstā'lisasa l'ēmā'isē. Wá,
hē'x'idaem'lā'wisē dō's'wā'lilaxa dza-
'wu'nē ma'nā'kula. Wá, hē'x'idaem- 40

When the stones were on the fire, he carried some water and poured it into the cooking-boxes. The water half filled the cooking-boxes. As soon as this was done, another one of the attendants of Crane came in, carrying in his mouth three silver salmon. Four silver salmon were cut up at once. Then some of the attendants took up the red-hot stones with the tongs and put them into the boxes. Therefore the salmon was just put into boiling water. It was not long before it was done. Then it was put into dishes and placed before the guests. At once all the guests ate; and it was not long before all was finished. Then they went out.

⁵la'wíse sex'ídeq. Wá, la'e'm'lae hé'x'ídaem gá'x'sósésasó'sa 'nemó'kwé lāx a'yí'lkwās. Wá, hé'm'is la axlā'lasa tlé'semé lāx hégwí'las g'ó'kwās Qwá'qlwané. Wá, g'í'lem'la'wíse ⁵wí'lx'í'lā'lamāssa tlé'semāxs la'ē tsé'x'ídxā 'wā'pé qa's guxts'lā'les lā'xa qlé'q'ló'latslē. Wá, a'p'lem'la'wíse gwā'tsa 'wā'pāxs la'ē 'nae'ngó'yále qlé'q'ló'latslā'sēxa 'wā'pé. Wá, g'í'lem'la'wíse gwā' ¹⁰hēxs g'á'xae hō'gwí'atē wao'kwé a'yí'ly's Qwá'qlwanā qax'sā'laxa yū'duxwé dza'wu'na. Wá, hé'x'ídaem'la'wíse xwā'l'íts'wēda mó'wé dza'wu'na. Wá, lā'laēda wao'kwé a'yí'ly's k'í'p'stā'lasa ¹⁵x'í'x'ssemāla tlé'sem lā'xa qlé'latslē. Wá, hé'm'is lā'g'ítas hé'x'ídaem á'lem ax'stā'nāēda k'ó't'ula lā'q'ēxs la'ē mā'm'delqula. Wá, k'í'e's'latla gā'fāxs la'ē l'ó'pa. Wá, lā'laē xē'í'ts'ó'yó ²⁰lā'xa fēlō'q'wa qa's k'á'x'ídayuwé lā'xa klwé'ē. Wá, hé'x'ídaem'la'wíse 'nā'xwa hamx'í'dēda klwé'ē. Wá, k'í'e's'latla gē'g'í'itēxs la'ē 'wí'la. Wá, hé'x'ídaem'la'wíse la hō'qawísa. ²⁵

Then Kingfisher also invited his tribe in. He sent his attendants to go and invite the myth people all to come to his house. As soon as they were all in, Kingfisher asked his attendants to go and get four spits from the corner of his house. As soon as they were put down, Kingfisher put on his Kingfisher mask and went out of the house. Then he sat down on his seat at once. At once he saw a sockeye salmon. He speared it. Then he did the same as his friends had done. He speared four sockeye salmon. As soon as he had the four sockeye salmon, he went into

Wá, lā'laē K'í'dlā'wé ó'gwaqa lē'í'lalaxēs g'ó'kuló'tē. Wá, la'e'm'lae 'yā'laqasēs a'yí'lkwé qa lā's lē'í'lalaxa nū's'ne'míse qa g'á'xēs 'wí'la lāx g'ó'kwās. Wá, hé'x'ídaem'la'wíse g'á'x ³⁰'wí'laēta. Wá, lā'laē K'í'dlā'wé axk'á'laxēs a'yí'lkwé qa lā's ax'e'dxa mó'ts'laqē l'ó'psā'yó lāx ó'negwí'las g'ó'kwās. Wá, g'í'lem'la'wíse g'á'x l'ó'x'walehēms la'ē hé'x'ídaem' K'í'dlā'wé qlé'x'ts'ó'sēs K'í'dlā'wégē'mbē ³⁵qa's lā'wá'is lā'xēs g'ó'kwé. Wá, lā'laē k'wá'g'á'ā'ē la lā'xēs k'wá'k'í'ē. Wá, hé'x'ídaem'la'wíse dō'x'wale'laxa 'mē'lē'k'ē; wá, hé'x'ídaem'la'wíse sex' ⁴⁰

his house. At once the salmon were cut up and put on spits. Then they were placed near the fire of the house, and it was not long before they were done. Then they were broken into pieces and put on mats to be eaten. Then they were placed before the guests. Then the guests ate; and as soon as they had finished eating, they went out. Then Born-to-be-the-Sun was again downcast, for he wished in vain to give a feast.

Then Seal asked his attendants to go and invite all the myth people to come to a feast in his house. They went at once, and at once the guests came in. Then Seal told his attendants to go and bring out four boxes from the corners of the house. As soon as the boxes were put down, Seal took one of them and placed it by the side (of the fire). Then he roasted the backs of his hands, and then fat dripped out of his hands. As soon as the boxes were filled, he stopped roasting his hands. Then he gave the fat to his guests to drink. After they had finished drinking the fat, Seal's guests went out.

Immediately Canoe-Calking the Raven sent Born-to-be-the-Sun to go

ʔdeq. Wā, lae'm'la'xaa hē'tem gwē-
g'ilē gwē'g'ilasasēs 'nē'nemō'kwē.
Lae'm'xaaē mō'wē sig'ā'nemas lā'xa
'mle'k-ē. Wā, g'it'em'la'wisē lā'xa
mō'wē 'mle'k'axs g'ā'xaa la'e'l, lā'xēs 5
g'ō'kwē. Wā, hē'x'idaem'la'wisē xwā'l-
'itsē'wēda k'ō'tela qa's ax'ā'telē'da-
yuwē lā'xa l'ē'lō'psayuwē; wā, qa's
lā'nolidzēmē lā'xa hē'gwi'fasa g'ō'kwē.
Wā, k'le's'latla gē'x'ialaxs la'e lō'pa. 10
Wā, lā'laē lē'nx'witsē'wa qa's axdō'-
yuwē lā'xa ha'madzō' hē'wa'ya qa's lē
k'ā'g'mlētem lā'xa k'wē'fē. Wā, lā'laē
hamx'ē'dēda k'wē'fē. Wā, g'it'em'la'-
wisē gwāl ha'mā'paxs la'e hō'qawilsa. 15
Wā, lae'm'laxaē xū'tsem'fite l'ē'selag-i-
'lakwē qaxs la'e wā'k'wē'lats'ēssda.

Wā, laem'la'wisē Mē'gwatē ask'la'-
laxēs a'yil'kwē qa la's lē'lalaxa 'nā'ywa
nū's'nē'mis qa g'ā'sēs k'wē'lāx g'ō'- 20
kwas. Wā, hē'x'idaem'la'wisē la. Wā,
hē'x'idaem'la'wisē g'āx 'wi'laē'ēda
l'ē'lanēmē. Wā, lā'laē Mē'gwatē ax-
k'ā'laxēs a'yil'kwē qa la's ax'wult'ā'-
lilēlaxa mō'sgrēmē k'f'm'ya'xta lāx 25
ō'nē'gwilas g'ō'kwas. Wā, g'it'em'la'-
wisē g'āx 'mex'ā'telēma k'f'm'ya'xtāss
la'e Mē'gwatē ax'ē'dxa 'nē'msgrēmē
qa's k'ā'nōlīsēs. Wā, laem'la'wis lō'-
paxēs ē'wīg'alts'āna'ē. Wā, hē'mis la 30
tsaō'x'ats'lā'tats tsē'nxwē'das ēē'yasā's.
Wā, g'it'em'la'wisē 'nā'ywa la qō'qutē
k'lēk'f'm'ya'xtā'sēs la'e gwāl lō'paxēs
ēē'yasō'wē. Wā, lae'm'laē naq'ā'matsa
tsē'nxwā'ē lā'xēs l'ē'lanēmē. Wā, g'it- 35
'em'la'wisē gwāl nā'qasi'wa tsē'nxwa-
'yaxs la'e hō'qawilseda k'wē'fē lāx
Mē'gwatē.

Wā, hē'x'idaem'la'wisē Mēmg'ōlēmē
'yā'laqas l'ē'selag'ilakwē qa hē's ō'- 40

to invite them in, for Canoe-Calking the Raven was also going to give a feast to the myth people. Then Born-to-be-the-Sun also went to invite them in for his friend. At once all the myth people went in, for they knew that Canoe-Calking the Raven was going to give a feast. Therefore they all went in at once. As soon as they were in, Canoe-Calking the Raven asked Born-to-be-the-Sun and Crow and Raccoon and Young-Raccoon to go and get the four boxes of Seal. They went at once; and it was not long before they came back, each carrying one box on his shoulder. As soon as they had put them down, Canoe-Calking the Raven took one of the boxes and placed it by the side of the fire. Then he tried to imitate what Seal had done. He roasted his fat hands, and only for a short time fat dripped from his hands, but there was not much fat, and the fat of his hands was not enough to cover the bottom of one box. Then his hands began to shrivel up and turn black. Therefore the feet of Raven are now this way, because they were shrivelled up. Then the guests just went out, for the fat that had dripped from his hands into the box hardly covered the bottom.

Then all the myth people gave feasts, and only Born-to-be-the-Sun and Canoe-Calking the Raven and Raccoon and Young-Raccoon could not do it in the right way; and thus Born-to-be-the-Sun was worsted. That is the end.

gwaqa lē^olāla qae'xs hē^oma'e ō'gwaqa
 klwē^olastē Mē^omg'ōlemē lā'xa nū's-
 nē^omisē. Wā, la^om'lā'wisē lē^oselagi-
 'lakwē lē^olahl'g'itsēs 'nimō'kwē. Wā,
 hē^ox'idaem'lā'wisē g'āx hō'gwīdā
 'nā'swa nū's'nē^omisa qaxs 'nē^okaē qa's
 qlā'ale'lex klwē^oladzē^omtas Mē^omg'ō-
 lemē. Wā, hē^omis lā'g'ilas hē^ox'idaem
 la hō'gwīla. Wā, g'il'em'lā'wisē 'wi-
 'laelēxs lā'ē Mē^omg'ōlemē axk:lā'fax
 lē^oselagi'plakwē lō K:lā'nawēga lō
 Mā'yusustālag'ilakwē lō Māx'yusē qa
 lā's ax'e'dxa mō'sgēmē k'il'm'ya'xla
 Mē^ogwatē. Wā, hē^ox'idaem'lā'wisē
 lā'x'da'xwa. Wā, k'lē'slatla gā'lass
 g'ā'xāē tēt'lē'x'elaxa 'nā'P'nemsgēmē
 k'il'm'ya'xla. Wā, g'il'em'lā'wisē g'āx
 'mex'ā'lelemxs lā'ē hē^ox'idaemē Mē^om-
 g'ōlemē ax'e'dxa 'nē^omsgēmē lā'xa
 k'il'm'ya'xla qa's ha'nōlesēq lā'xa h-
 gwi'le. Wā, la^om'laē nā'naxstē^owax
 gwē^og'ilasdas Mē^ogwatē. Wā, la^om-
 'laē lō'paxēs tsētē'n'x'sēmē ēē^oyasā'.
 Wā, ā'em'lā'wisē yā'was'id tsā's'widē
 tse'nxwa'yas ēē^oyasās. Wā, k'lē'slatla
 qlē^onēmē tse'nxwa'yas qaxs k'lē'saē
 ha'mēlx'ā'ldzā lāx pā'xsde'ya'sa 'nē^oms-
 gēmē k'il'm'ya'xla tse'nxwa'yas ēē^oya-
 sā'sēxs lā'ē ā'em la dr'mgu'nā'kulē
 ēē^oyasō'x'das. Wā, la^om'laē ā'em la
 ts'lō'pīdē ēē^oyasō'x'das. Wā, hē^omis
 lā'g'ilasōx hē^ogwē'x'sōx g'ō'gu'yāxsa
 gwā^owīnax, yixs dēdr'mkumx'sēsaēx.
 La^omē ā'em la hō'qawlsēda klwē^oldē
 qaxs ha'lselā'maē qlōxlā'le tsa's'lsā'
 lasasa tse'nxwa'ē lā'xa k'il'm'ya'xla.
 Wā, la^om'la'ja 'nā'swaem la klwē'
 lasdēda 'nā'swa nū's'nē^omisa. Wā, lē^ox-
 a'mēsē aō'dzēg'ilē lē^oselagi'plakwē lō
 Mē^omg'ōlemē lō Mā'yusustālag'ilakwē
 lō Māx'yusē. Wā, la^om'laē wā'le
 lē^oselagi'plakwē lā'xēq. Wā, laem lā'ba.

16. Mink tries to make a Mountain on Malcolm Island.

(Told by G'e'xk'in, a ⁵ne'mges.)

When Born-to-be-the-Sun left Crooked-Beach, he went to a place (named) Seaward-Opposite (Malcolm Island). He wished to rest there, for he was very tired of paddling, and he went ashore at a place (named) Gathered. As soon as he had unloaded his few travelling-provisions, he lay down in the shadow of a cedar-tree. Then he slept real sweetly. He did not know how long he had been sleeping. As soon as he awoke, he went to wash himself in the little river. After he had finished washing himself, he ate of his travelling-provisions. After he had eaten, he walked along the beach northward from the place where his canoe was. He felt very good, for he saw a nice sandy beach. He was still walking along. Then night came, and he arrived at the place (named) River-back-of-It. As soon as daylight came, he started again. He wished to see how large Malcolm Island was, for he wished to build a house there, for it was a very nice sandy beach. Night came again, and he took a rest again, and slept at the place (named) Resting-Place-in-House. As soon as daylight came, he went on. Then he felt glad, for there were no large stones on the beach where he was walking. When night came again, he was at the place (named) Two-Cheeks. He took a rest again, and as soon as daylight came, he started again. At noon he arrived at the place where he had left his canoe on the beach. Then he

Hé⁵maā'lasēxs la'ē bebā'x'sē l'ē'sē-
lag'ī'lakwas Qā'logwisē grā'x'laē lā'xōx
axā'xs l'ā'l'fisk'ōdēsē. Wā, lā'laē
nēx' qa's x'ō's'idē lāq qaxs la'ē ā'lad
la qē'lk'asēs sē'g'widaēna'ē. Wā, hē'
lat'la ā'l'ē'stē axā's Q'ā'bekwē. Wā,
gr'f'em'la'wisē gwāt mōltā'faxēs xā'ū'la-
ā'ē gr'iwē'lkwēxs la'ē hē'x'ō'fidam ku'l-
xū'saxa t'ē'nyadē wīlkwa qa's ā'l'ad
ēx'plā'stewē'sō mē'xa. Wā, lā'm'laē
k'ēs q'ā'l'elaxēs wā'wedzāsa lā'xēs
mē'x'ēna'ē. Wā, gr'f'em'la'wisē ts'x-
y'dēxs la'ē lā'stēx'ī'd lā'xa wā'bidā'wē.
Wā, gr'f'em'la'wisē gwāt lā'stā'xs la'ē
hamx'ī'd lā'xēs gr'iwē'lkwē. Wā, gr'f-
em'la'wisē gwāt hā'mā'pēxs la'ē qā-
qseles'īd lāx gwā'lesasēs lā hā'nē'dza-
tsēs yā'yats'ē. Wā, lā'laē lō'max'īd
lā ē'k'ē nā'qā'yas qaēs lā dō'gula
ē'g'emengwisē. Wā, qā'sax'ē'em'la'-
wisē. Wā, lā'laē gā'nū'īdēxs la'ē
lā'g'aa lāx axā's Wā'ge'xtā'ē. Wā,
gr'f'em'la'wisē nā'nōs'īdēxs la'ē ē't'ēd
qā's'īda. Wā, lā'm'laē nēx' qa's
dō'q'wala lag'ē'x wā'layasasa l'ā'l'f'is-
k'ōdēsē, qaxs lē'mā'ē awē'lq'īda qa's
wē'g'īl g'ō'kwēlā lāq qaxs lō'māē
ē'g'emengwisa. Wā, lā'laē ē't'ēd gā-
nū'īda. Wā, lā'laxaa x'ō's'īda qa's
mē'x'ēdē lāx axā's Nā'natsēgwilasē.
Wā, gr'f'em'la'xaa'wisē lā nā'nōs'ēdēxs
la'ē qā's'īda. Wā, lā'm'laē awā'wax'ēgwis
t'ē'sem lāx qā'yasas. Wā, lā'la'xaa
ē't'ēd gā'nū'īd'sō lāx axā's Ma'ū'mē.
Wā, lā'm'la'xaa x'ō's'īd lāq. Wā,
gr'f'em'la'wisē nā'nōs'ēdēxs la'ē ē't'ēd
qā's'īda. Wā, lā'm'la'wis' n'qā'laxs

considered what to do; and one thing troubled his mind, for there was not even a hill the whole length of the long island, and he wished to make a mountain at the place at which he was staying. Then he tried to dig up spruce-roots, which he split. Then he made a basket for himself. As soon as he had finished it, he carried the gravel of the beach on his back and poured it on the ground far inland, where he wanted the mountain to be. He carried the gravel on his back the whole day long. In the morning, when day came, he again carried gravel on his back, and his work that was to be a mountain was beginning to be high. Night came, and he took a rest. As soon as daylight came, he again carried gravel on his back. Now the mountain nearly reached the clouds; and when evening came, he went to rest early, for he was feeling satisfied with the height of his work. That night he was lying on his back. Then he considered what should grow on the mountain; and he wished that salmon-berries should grow at the foot of the mountain, and blueberries and huckleberries should grow higher up, and currants and elderberries should grow still higher up, and cranberries and snowberries (?) should grow above them. In the morning, as soon as day came, he arose and went to the south side of the place where he was living. Unfortunately for four days he did not go carrying gravel on his back, for he desired first to make the various kinds of bushes for the mountain, and so he went to gather them where he was walking. As soon as he had gotten them, he

la'ē lā'g'raa lāx ha'nē'dzasasēs yā'yatsē.
 Wā, laēm'lā'wisē na'nāqēx'silax'ida.
 Wā, laēm'lāē 'nē'mx'idahā'mē 'yā'g'i-
 mas nā'qā'yas, yixs k'leā'saē ā'tatla
 tē'nk'les lāx 'wā'sgrē'masasa g'itla
 'mēk'ā'la. Wā, laēm'lāē 'nēx' qā's
 nek'ī'lā'lag'it lā'xēs la ax'ā'sa. Wā,
 laēm'lā'wisē lā'l'lop'lek'laxa l'ō'p'lek'a-
 sa alē'wasē qā's pā'x'idēq. Wā, laēm-
 'lā'wisē lexē'lax'idēq qā's lexā'yā. Wā,
 g'it'ēm'lā'wisē gwā'lamasēq, la'ē ō'xlōs-
 dēsēlaxa tlat'ē'dzēmasa l'ēmā'isē qā's
 lē gux'ē'lsēlas lā'xa ā'lalēlks'asē lāx
 gwō'yā's qa ax'ā'tsa neg'ā'lē. Wā,
 laēm'lā'wisē sē'nbandxa nā'la ō'xlōsde.
 15 silaxa tlat'ē'dzēmē. Wā, lā'lāē nā'x-
 'idxa gāā'lāxs la'ē ē'tlēd ō'xlēx'idxa
 tlat'ē'dzēmē. Wā, laēm'lāē ē'k'leg-
 lak'as lē axā'yassā la nek'ī'lasō's.
 Wā, lā'lāē gā'nul'idēss la'ē x'ō's'ida.
 20 Wā, g'it'ēm'lā'wisē 'na'nā'kulaxs la'ē
 ē'tlēd ō'xlōsdesēlaxa tlat'ē'dzēmē. Wā,
 laēm'lāē ē'laq lā'g'aēda neg'ā' lā'xa
 a'nwā'yaxs la'ē dzā'qwa. Wā, laēm-
 'lāē g'eyō'ī x'ō's'id qaxs hē'mā'ē hē'lex-
 'its la 'wā'lag'ūstr'watsēs axā'ē. Wā,
 laēm'lā'wisē tē'g'itxa gā'nulē. Wā,
 laēm'lāē sē'nyā'stōlī qa q'lwā'xal lā'xa
 neg'ā'. Wā, laēm'lāē 'nēx' qa
 q'lwā'imesēs q'lwā'xata lā'xa ō'x'sē-
 30 dza'yasa neg'ā'. Wā, lā'lāē sē'lēmē
 lē'wa gwā'dēmsē q'lwā'xata lā'xa ē'k'la-
 'yās. Wā, lā'lāē q'lē'smēs lē'wa ts'ē'x-
 mīsē q'lwā'xata, lāx ē'k'la'yās. Wā,
 lā'lāē yā'xā'nēmsa lē'wa ts'ē'lselēmsē
 35 q'lwā'xata, lāx ē'k'la'yās. Wā, g'it'ēm-
 'lā'wisē 'nā'x'idxa gāā'lāxs la'ē lā'x-
 'wid qā's lē qā's'id lāx nā'lā'lisasēs
 g'ō'kwa'lasē. Wā, la'xt'ēm'lāē k'ē's
 lā'lāa lāx mō'p'lēn'wā'sē ō'xlōsdesēlaxa
 40 tlat'ē'dzēmē qāēs awē'lqēla qa hēs' g'il
 ax'ā'lēda q'lwā'sqluxē'la lā'xa neg'ā'.

planted them, going up the large mountain he had made. As soon as he had finished, it was evening. Then he took a rest again; and in the morning, when day came, he again carried gravel on his back. When he arrived on top of the mountain, he poured it out, and all the gravel at once rolled down. In vain he tried to go and carry up gravel on his back and pour it on the ground on top of the mountain he had made. Every time it just rolled down again. Again he tried in vain to carry gravel up on his back, and again he tried to pour it out on top of the mountain he had made. It just rolled down again. Therefore Born-to-be-the-Sun became angry, and therefore he kicked down the gravel and broke down (the mountain). And the hill the name of which is Gathered is all that is left of the large mountain. Born-to-be-the-Sun continued to live there, therefore there are many minks on Malcolm Island, for Born-to-be-the-Sun staid there. That is the end.

Wā, hē'em¹lā'wis la ktula'sō's lā'xēs la qā'yasa. Wā, grī'em¹lā'wisē 'wī'lael lā'iqēss la'ē dzem'nā'kulaxx la'ē k'lo-
hela lā'xa 'wā'lasē nēg'ū' axā's. Wā, 5
grī'em¹lā'wisē gwā'āmaseq, la'ē ē'tled dzā'qwa. Wā, lā'laē ē'tled xō's'ida. Wā, grī'em¹lā'wisē 'nā'x'ēdxa gaā'lāxx la'ē ē'tled ō'xlosdēsēlaxa tlat'ē'dzemē. Wā, grī'em¹lā'wisē lā'g'aa lā'xa ō'x'ā-
'yasa nēg'ū'axs la'ē gux'ē'lsas lāq. Wā, 10
hē'x'ē'idaem¹lā'wisē qlū'mx'āxa 'nā'wēda tlat'ē'dzemē. Wā, lā'laē wāx: ē'tled lā'xa qa's ō'xlosdēsēlaxa tlat'ē'dzemē qa's lē ē'tled gux'ē'lsas lā'xa ō'x'ā'yasa nek'ē'laē. Wā, ā'em¹laxaā'wisē qlum-
x'āxanaxwa. Wā, lā'laē ē'tled wā'x'ē'el 15
la ō'xlosdēsaxa tlat'ē'dzemē qa's lē'la-
'xat! wāx: gux'ē'lsas lāx ō'x'ā'yases nek'ē'laē. Wā, ā'em¹lā'xaā'wisē gā'-
g'alapla qlū'mx'axt'la. Wā, hē'em¹lā-
wis la 'yā'k'ē'laāts lē'selag'ī'lakwē 20
lā'g'īlā'las ā'em la kwā'sāxēlaxa tlat'ē-
dzemē. Wā, lā'm'laē lē'x'axēlāq. Wā, hē'em¹el grī'yā'yawē'sa 'wā'las-
wula nēg'ū'ya la tē'nk'ē'sa la lē'g'ades 25
Q'labē'kwē. Wā, hē'x'sāem¹lā'wis la gō'kule lē'selag'ī'lakwē. Wā, hē'em-
'lā'wis lā'g'īlās qlē'qlādē lā'l'ē'sk'lodē-
saxa 'mitsa' qaxs hē'māē la xēk'laāts 30
lē'selag'ī'lakwē. Wā, lā'm' lā'ba.

17. Different Versions of the Mink Story.

This is what the Kwakiutl say. They say that Mother of Born-to-be-the-Sun took a hemlock-branch, split it in two, and made a bow for Born-to-be-the-Sun; and the Mā'maleleqala say that Mother took a branch of a yew-tree and split it to make a bow for Born-to-be-the-Sun; and the Mā'dilbē^s say that Born-to-be-the-Sun himself took a cedar-branch

Wā, hē'māē wā'fdemasa Kwā'g'ule, wā, la'ē 'nē'x'qēss hē'māē Hā'da'was lē'selag'ī'lakwē ax'ē'dxa lē'nā'k'asa qlwāx qa's xō's's'ēndēq qa hēklw'its lē'selag'ī'lakwē. Wā, la 'nē'k'ēda 35
Mā'maleleqalāqēss hā'ē Hā'da'was ax'ē'dxa lē'nā'k'asa lē'm'qlē qa's xō's's'ēndēq qa hēklw'its lē'selag'ī'lakwē. Wā, la 'nē'k'ēda Mā'dilba'yāqēss hē'

and split it to make a bow; and the Dena'x-da'x^a say that Born-to-be-the-Sun borrowed the bow and the four arrows of Snail; and the Kwakiutl and the Mā'maleqala and Mā'dilbē⁶ and La'witsis say that Born-to-be-the-Sun only shot his arrows upward to the sky, and that the arrows stuck together, and he climbed up when they reached the ground; and some Mā'maleqala and Mā'dilbē⁶ support the Dena'x-da'x^a, who say that Born-to-be-the-Sun borrowed the bow of Snail, and who say that when the four arrows were all shot up, Born-to-be-the-Sun was just standing there, looking upward, and it was not long before he saw the arrows coming down. They were stretching out in length. Then Born-to-be-the-Sun took the arrows that had stretched out in length, and shook them, and they became a rope. The Kwakiutl, however, say that there were many arrows of cedar-wood. All the different tribes do not tell it in the same way.

This is what is said about Deer. The Kwakiutl say that he cut the death-bringer tail of the chief of the Wolves; and several say that Great-Inventor did it; and several say that Born-to-be-the-Sun did it. The tribes tell this in different ways; but the greatest number say that the Deer was the one who cut off the death-bringer tail of Born-to-walk-First.

mā⁹laē lē'sslag'i'lakwē ax'e'dxa lē-nā'k'asa wī'kwē qa's xō'y's'endēq qa's hē'k'wisa'. Wā, la'ī'a 'nē'k'ēda Dēna'x-da'xwaqēxs tē'k'ānēmaē lē'sslag'i'lakwax hē'k'wisa's q'waa'ts'leqē tē'wis mō'ts'laqē hā'ēnat'ēma'. Wā, hē'mis wā'ldēmasa Kwā'g'u'ē tē'wa Mā'maleqalē tē'wa Mā'dilbā'ē tē'wa Lā'wits'isē, y'xs ā'māē lē'sslag'i'lakwē hā'nō's'tā-lāsēs hā'ēnat'ēmē lā'xa ē'k'ē. Wā, 10
lā⁹laē k'ēquxsē'ndālapēs hā'ēnat'ēmas. Wā, ā'ēm'lāwis haxuf'ē'ndqēxs g'ā'xāē g'ā'x'ē'lsa. Wā, la 'nā'f'nmō'kwē g'ī'wā'lāsa Mā'maleqala tē'wa Mā'dilbā'yaxa Dēna'x-da'xwax 'nē'kaa-qēxs tē'k'ānēmaē lē'sslag'i'lakwax hē'k'wisa's q'waa'ts'leqē tō'xs 'nē'kaa-qēxs g'ī'f'māē 'wī'la hā'n'ēdayuwēda mō'ts'laqē hā'ēnat'ēma lā'ē ā'ēm la tō'sē lē'sslag'i'lak' ē'k'ēgēmāla. Wā, k'ē's- 20
'latla gā'laxs lā'ē dō's'wale'faxēs hā'ēnat'ēmaxs g'ā'xāē hā'nō'tēla. Wā, lā'mē tsi'ā's'ida. Wā, hē'mis lē'sslag'i'lakwē dā'x'īdxa la tsi'ak' hā'ēnat'ēma qa's nē'ē'dēq. Wā, lā'mē 25
dēn'ēmx'īda. Wā, lā'ī'a 'nē'k'ēda Kwā'g'utaqēxs k'wa'x'lo'x'sā'māē q'ē'nēm hā'ēnat'ēma. Wā, k'ē'ā's nā'qāla wā'ldēmasa 'nā'ywa lē'lqwalatā'ya.

Wā, hē'mis wā'ldēmē qa Gē'x'ustāla, 30
lā'ē 'nē'k'ēda Kwā'g'utaqēxs hē'māē tō'sōdēx halā'yuxsda'yas g'ī'gama'yasa atā'lenoxwē. Wā, la 'nē'k'ēda wā'ō'kwaqēxs hē'māē K'iwēk'waxā'wā'ē. Wā, la 'nē'k'ēda wā'ō'kwaqēxs hē'māē 35
lē'sslag'i'lakwē. Wā, lā'mēs 'nā'ywam ā'ēm ā'fōssda'ēda lē'lqwalatā'yaxēs wā'ldēmē. Wā, lā'ī'a hē'q'ē'nēma 'nē'kaqēxs hē'māē Gē'x'ustāla tō'sōdēx halā'yuxsda'yas G'ī'g'ē'g'i'lakwē. 40

V. TRADITIONS OF THE KWĀG-UL.

1. The Herrings.

(Tradition of the Ma'ditbē.)

The ancestors of the Maa'mtag'ila lived at Killer-Whale-Place, near Hungry. They had for their chief Wealth-Maker. He had two boys for children. For a long time the chief and his tribe lived happily in their village, for they had much food. Then suddenly the people were starving, and Wealth-Maker was also starving; for all kinds of fishes of the sea, and the food of the land (berries), had disappeared. He only kept four pieces of dog-salmon roe for his two children to smell of. For a long time the people were starving. Then the chief asked his children just to smell of the roe when they felt hungry. The children did this for a long time, for this was their food. They did so for a long time. Then the children felt really hungry, and the wife of Wealth-Maker asked him to go with her to search for fern-roots, inland from Killer-Whale-Place.

It was not long before a handsome man entered the house of Wealth-Maker, where were the two children left behind. He spoke at once, and said, "O children! where are your victuals?" Thus he said. The elder one replied at once, and said,

G-ō'kula^{laē} g-ā'lāsa Maa'mtag'ila
lāx Mā'xāsē axā's Prewā'la. Wā, la^{laē}
g-r'gades Q'ō'mg'ila. Wā, la^{m'laē}
sā'simnu^{sa} ma'lō'kwē bā'bebagama.
Wā, la^{m'laē} wīsē gā'la ēk'le'qelēda 5
g-r'gama'ē la^{wis} g-ō'kulōtē qaxs q'lē-
nemaēs hē'mawāla. Wā, la^{m'laē} wīsē
ō'dax^{idēxs} la'ē powē^{stēda} lē'lqwala-
la'ē. Wā, la^{m'laē} Q'ō'mg'ila ō'gwa-
qaēm la pō'la, qaxs 'nā'xwa^{maax'} la 10
x'is'ē'dōxda mā'smeg'ilisaxsa dē'msx'ēx
tē'wa ā'tēgemasēx. Wā, ā'ēm^{laē} la
axē'laxa mō'sgemstō'wē gē'nēsa gwa-
nē'sē qa mē'smēsasēs ma'lō'kwē sā-
sema. Wā, gā'la^{m'laē} wīsē la^l pō'lēda 15
lē'lqwalala'ē. Wā, la^{m'laē} da g-r'ga-
ma'ē axk'lā'laxēs sā'semē qa ā'mēs
mē'smēsaxa gē'nāxs la'ē pō'sqlēx'ida.
Wā, hē'ēm^{laē} wīsē la gwē'g'ilēda g-r'ng-
g'inānēmē, qaxs hē'maē la ha'maē'nēsē. 20
Wā, la^{m'laē} wīsē gā'la^m la^l hē gwē'-
g'ilē. Wā, la^{m'laē} ā'la^l la pō's-
qlēda g-r'ng'inānēmē. Wā, la^{m'laē}
wīsē hē'la^{laē} da gēnē'mas Q'ō'mg'ila^q
qas lē ā'lax sā'guma lax ā'lās Mā'xāsē. 25

Wā, k'lē's'ēm^{laē} wīsē gā'laxs g-ā-
xaēda ē'x'sōkwē bēgwā'nēm g-ā'xēi,
lā'xa g-ō'kwas Q'ō'mg'ila qaxs amlē-
xwaēda ma'lō'kwē sā'sēms. Wā, hē'-
x'ida^{m'laē} wīsē yā'qlēg'ā'la. Wā, la^{m-}
lā'wīsē 'nē'ka: "ya, g-r'ng'inānēm,
'widzē'lēs g-ō'laōs?" 'nē'x'laē. Wā,
hē'x'ida^{m'laē} wīsā 'nō'last'ēgema'ē nā'-

"We have no provisions." Then the man laughed and said, "Oh, don't try to deceive me, for I know that you have roe as your provisions. Take it and eat it," he said. Then the younger brother also spoke, and said, "O man! our mother said that if we eat this roe, she will strike us." Thus he said. Then the handsome man just said, "Oh, your mother is just fooling you, therefore she does not want you to eat this roe. Go on, and eat it!" Thus he said. The children just said that they were afraid of their parents. Then the handsome man spoke again, and said, "O children! go on, and eat this roe. As soon as your mother scolds you, just go to the other side of the beach to-night. Then call aloud, and say thus: 'What season is this, Á'petax?, ah, Á'petax?' Is this the season when herrings spawn, Á'petax?' Thus you say," he said. Immediately the two children took the four pieces of roe and ate them. When they had eaten all the roe, the handsome man went out of the house.

He had not been gone long before the parents of the children came down to the beach, and the children were already afraid of their parents when they should come into the house. Then the younger brother said that he would be the only one to speak to their parents.

nax⁶mēq. Wā, laem⁶lā'wisē 'nē'k'a: "K'leō'sēg'anu's⁶ g'ō'līa." Wā, laem⁶lā'wisē da'tīdēda begwā'nemē. Wā, laem⁶lā'wisē 'nē'k'a: "ya, gwā'la hayi-
5 'ma qan, qaxg'in q!ā'lēla'mē g'āxs gē'nāōs g'ō'līaq'ōs. Wē'g'a, ax'ē'dqō qa's ha'mx'ī'daōsaqō," 'nē'x'ī'laē. Wā, laem⁶lā'wisē ts!ā'ē ō'gwaqa yā'q'leg'a'la. Wā, laem⁶lā'wisē 'nē'k'a: "ya begwā'nem, 'nē'k'a'nū's⁶ abē'mpa, qenu'gwō ha'mx'ī'dlaxōda gē'nēx laem⁶lā'wisē-nū's⁶ k'ē'lak'asōtsē," 'nē'x'ī'laē. Wā, ā'ēm'lā'wisa ē'x'sōkwē begwā'nem 'nē'k'a: "ya. ā'maas abā'sa nā'nōtsīla la'x'da'xōl, lā'g'īlāsē k'ē'les hēlq'ā'lōl, hamx'ī'dxwa gē'nēx. Wā, wē'g'a ax'ē'dqō qas hamx'ī'daōsaqō," 'nē'x'ī'laē. Wā, ā'ēm'laxā'wisa g'īng'inānemē 'nē'k'ixs k'ī'lē'laāsēs g'ī'g'āōhōkwē. Wā, laem⁶lā'wisē ē'dzaqwa yā'q'leg'a-
20 'fēda ē'x'sōkwē begwā'nema. Wā, laem⁶lā'wisē 'nē'k'a: "ya g'īng'inānem. Wē'g'a hamx'ī'dxwa gē'nāx. Wā, g'ī'ēm'wisēs abē'mpas yā'k'ā'la'la' la'x'da'xōl, wā, ā'ēm'lwits lā, la'x'wa qwē'sadzēlīxaxwa gā'nū'ēx. Wā, lā'lēs 'lā'q'lulax'da'x'ōl. Wā, hē'ēms wā'l-dēm'lēda: 'Yū'maa 'mā'yēnsōx Á'petaxwa, ā, Á'petaxwa? Yū'maa wā'yēnsōx Á'petaxwa? 'nē'x'ī'les," 'nē'x'ī'laē.
30 Wā, hē'x'ī'daem⁶lā'wisēda ma'lō'kwē g'īng'inānem ax'ē'dxa mō'tsaqē gē'nē qa's ha'mx'ī'dēq. Wā, g'ī'ēm'lā'wisē 'wī'la ha'mx'ī'dxa gē'nāxs lā'asa ē'x'sōkwē begwā'nem lā'wēls lā'xa g'ō'kwē. 35

Wā, 'wī'lax'dzē'laē gā'laxs g'ā'xae g'ā'xalīse g'ī'g'āōhōkwasa g'īng'inānemē. Wā, gwā'lēlaem⁶lā'wisēda g'īng'inānemē k'ī'lē'lasēs g'ī'g'āōhōkwē qō g'āxl hō'gwīlō. Wā, laem⁶lā'wisa ts!ā'ya 'nēx' qa's 'nēmō's'ēmēt. yā'q'lēm-tlā'laēs g'ī'g'āōhōkwē. Wā, g'ā'x'ī'laē

Now the parents came in. Immediately their mother spoke, and said, "O children! go and take the roe and smell of it, for probably you feel hungry, for you never had any breakfast." Thus she said. Immediately the younger one replied, and said, "Oh, my dear! a handsome man came into our house, and he told us to go ahead and eat the roe. We only ate the roe when he had been in the house a long time, asking us to eat it; and as soon as we finished eating it, he went out." Thus said the child to his mother. As soon as the child stopped speaking, the woman took a pair of tongs and struck her children. When she had just finished striking her children, they were hardly alive. Then the children lay flat on the ground in the house.

It was a long time before night came. Then the younger one thought of the words of the handsome man, and he called his elder brother, and said, "Oh, let us go to the other side of the beach." Thus he said. Immediately the elder brother also remembered the words of the handsome man, that he had said to them. Immediately they arose and went out, and went to the other side of the beach of the village. Then the two children looked up to the moon, which was up above. Then the younger brother shouted aloud, and said, "What season is this, Á'petax?, ah, Á'petax? Is this the season when herrings spawn, Á'petax?" Thus he said. They never saw the handsome

hó'gwile gr'gaolnókwas. Wá, hé'x-'idaem'la'wisé abe'mpas ya'q'leg'a'la. Wá, laem'la'wisé 'né'ka: "ya, sá'sem, há'g'a ax'e'dxa g'e'ná qa's mé's'edaó-saqé qaxs lá'g'amé'maaqós pó'sqla qaxs hé'wáxa'maá'qós laem gaá'sxstálakwa," 'né'x'lae. Wá, hé'x-'idaem'la'wiséda amá'inxá'e ná'nax'méq. Wá, laem'la'wisé 'né'ka: "ya, ád, g'a'xaéda é'x-sókwa bigwá'nem g'a'xel, lá'xens g-o'kwéx. Wá, lá'més wá'xela g'a'xenu'x' qenu'x' hamx'í'déxa g'e'né'x'da. Wá, á'f'mésenu'x' hamx'í'dxa g'e'né'x-dáxs lá'e g'e'g'ilil axk'lá'la qenu'x' ha'mx'í'deq. Wá, gr'f'mésenu'x' gwál há'má'pa lá'asé lá'wísa," 'né'x'laeda g'iná'nemáxés abe'mpé. Wá, gr'f'tem'la'wisé q'wé'fideda gr'ng'inánemé lá'aséda ts'ledá'qé dá'x'idxa ts'é'stála qas kwé'kwaxowés lá'xés sá'stem. Wá, á'f'tem'la'wisé gwál kwé'xaxés sá'semáxs lá'e há'lsiláem la q'wé'qlula. Wá, á'tem'la'wisa gr'ng'inánemé la gr'mx-g'mwila.

Wá, hé'latla la gá'la la gá'núlex 25
lá'eda amá'inxá'e gr'g'aex'idix wá'ldemasa é'x'sókwe bigwá'nema. Wá, laem'la'wisé axk'lá'la lá'xés 'nó'la. Wá, laem'la'wisé 'né'ka: "ya, wí'dzá'x'ns lá'xwa qwé'sadzélisax," 'né'x'lae. Wá, hé'x-'idaem'la'wisa 'nó'la 'm'elox'wale'la ó'gwaqax wá'ldemasa é'x'sókwe bigwá-nem lá'x'daxwíq. Wá, hé'x-'idaem'la'wisé q'wá'g'ilil qa's lé hó'qawélsa, wá, lá'x'dá'x'wílae lá'xa apsadzélisasa 35
g-o'kula. Wá, laem'la'wisa ma'lo'kwé gr'ng'inánem dóqostálaxa 'mekuláxs 'mex'w'meku'lisáe. Wá, laem'la'wiséda ts'á'ya 'lá'q'ug'a'la. Wá, laem'la'wisé 'né'ka: "Yú'maa 'má'yénxox Á'petaxwa, á Á'petaxwa? Yú'maa wá'yénxox Á'petaxwa?" 'né'x'lae. Wá, hé'wáxa-

man. Then the elder brother spoke also, and followed the words of his younger brother. They never saw the handsome man. Then the younger one shouted again, and said again, "Á'petax, Á'petax! what season is this? Á'petax, ah, Á'petax! Is this the season when herrings spawn, Á'petax?" Then he stopped speaking, and listened for Á'petax to answer them; but they never heard an answer. Then the two boys felt badly; and the elder one said again, "O brother! evidently Á'petax does not hear us. Let us try to shout louder." Thus he said when he began to shout again. He said again, "Á'petax, Á'petax, ah, Á'petax! What season is this, Á'petax, ah, Á'petax? Is this the season when herrings spawn, Á'petax?" Thus he said. Then he stopped speaking.

As soon as he stopped speaking, they heard many herring splashing on the beach, and immediately the two boys went down to the beach and tried to catch the herrings. They did not get them. Then the elder brother took his cape and tried to scoop the herrings up, but he could not do it. Then, however, the younger brother planned that he would kick the gravel to make four holes [in it]. Then the herrings went into them. The two boys just took the herrings out and put them on the beach. As soon as the tide turned, the elder brother sent his younger brother to call his parents to

em⁹l⁹awisē dō⁹x⁹walelaxa ē⁹x⁹sōkwē begwānema. Wā, laem⁹l⁹awisē ē⁹d⁹z⁹q⁹wēda ⁹no⁹la ⁹negeltō⁹dix wā⁹lēmases tslā⁹ya. Wā, hē⁹waxaem⁹l⁹awisē dō⁹x⁹walelaxa ē⁹x⁹sōkwē begwānema. Wā, 5 laem⁹l⁹axaa⁹wisēda tslā⁹ya ⁹lā⁹qlug⁹a⁹la. Wā, laem⁹l⁹axaa⁹wisē ⁹nē⁹k⁹a: "Á'petaxwa, Á'petaxwa, yū⁹maa ⁹mā⁹yenxōx, Á'petaxwai, ā Á'petaxwai? Yū⁹maa wā⁹yenxōx, Á'petaxwa?" Wā, laem⁹l⁹awisē qlwē⁹l⁹idē qas ō⁹lastogwalisēx Á'petaxwē qa nā⁹nax⁹ma⁹ēsēq. Wā, hē⁹waxaem⁹l⁹axaem⁹l⁹axaa⁹wisē wu⁹ā⁹x⁹alēlaqē nā⁹nax⁹mēsē⁹wa. Wā, laem⁹l⁹awisē yā⁹g⁹r⁹nā⁹kulē nēnā⁹qā⁹yasa ma⁹lō⁹kwē g⁹r⁹ng⁹inānema. Wā, laem⁹l⁹awisē ⁹no⁹lastigēma⁹ē ⁹nē⁹k⁹a: ⁹ya, ⁹nē⁹mwōt, k⁹lē⁹sdzaxentē Á'petaxwa wu⁹ē⁹la g⁹ā⁹xens. Wē⁹g⁹illax⁹in gu⁹nx⁹idel hā⁹selal ⁹lā⁹qlulalqē. ⁹nē⁹x⁹lāexs lā⁹ē ē⁹d⁹z⁹qwa 20 ⁹lā⁹qlug⁹a⁹la. Wā, laem⁹l⁹axaa⁹wisē ⁹nē⁹k⁹a: "Á'petaxwai, Á'petaxwai, ā, Á'petaxwai, yū⁹maa ⁹mā⁹yenxōx, Á'petaxwai, ā, Á'petaxwai? Yū⁹maa wā⁹yenxōx Á'petaxwai?" ⁹nē⁹x⁹lāexs lā⁹ē 25 qlwē⁹l⁹ida.

Wā, g⁹l⁹l⁹em⁹l⁹awisē qlwē⁹l⁹idexs lā⁹x⁹da⁹xwāē wu⁹ā⁹x⁹alēlaxa qlē⁹nema tē⁹l⁹k⁹wāla wa⁹nē⁹ lā⁹xa lēmā⁹isē. Wā, hē⁹x⁹idaem⁹l⁹awisē ma⁹lō⁹kwē g⁹r⁹ng⁹inānem lā⁹hō⁹quntsēs lā⁹xa lēmā⁹isē qas lē wāx⁹ dā⁹dak⁹lēmāxa wa⁹na⁹ē. Wā, laem⁹l⁹awisē wio⁹lēq. Wā, laem⁹l⁹awisē ⁹no⁹lastigēma⁹ē axō⁹dxēs wā⁹x⁹sā qas wā⁹x⁹ē kina⁹s lā⁹xa wa⁹na⁹ē. Wā, 35 laem⁹l⁹axaē wio⁹lēq. Wā, hē⁹l⁹at⁹ēda tslā⁹ya sē⁹ng⁹aalēla qas kwā⁹s⁹idēxa tlat⁹ēdzēmē qa xwēgups⁹lā⁹isēs mō⁹ts⁹lāqa. Wā, hē⁹mis lā⁹lā⁹tslālatsa wa⁹na⁹ē. Wā, ā⁹em⁹l⁹awisē ma⁹lō⁹kwē g⁹r⁹ng⁹inānem lā⁹l axwutslā⁹lāq qas ⁹mō⁹gulēlāsa wa⁹na⁹ē lā⁹xa lēmā⁹isē. 40

carry the many herrings up from the beach. The younger brother went at once, but in vain. The child said to his parents, "Don't sleep! come and help us carry up the many herrings." Thus he said, but in vain. His father just took the tongs and struck his son. Then the man drove him away, for he said that he was just lying.

The boy just returned to his elder brother and reported to him. Then the elder brother started and tried to call his parents, and he also was just struck. Then he too went back again to the place where his younger brother was. The boys had not been gone out long before their mother spoke, and said to her husband, "Don't let us stay in the house this way! Let us rather go and look for our children, for it might be really true, what they said." Thus she said. Then her husband arose and went. He went right to where his children were making a noise. As soon as he reached his children, he saw many herrings piled up on the beach. At once he went back to his house to call his wife. They took baskets and started to the place where the children were, and began to carry the herrings on their backs, and took them to their house. It was not yet daylight when they had taken all the many herrings into the house. In the morning, when day came, the people learned what they

Wá, g'í'ém'lá'wisé x'a'ts'el'stáx la'é
 'ya'laqéda 'nó'last'égemá'yaxés ts'lá'ya
 qa lés l'é'lá'xés g'íg'aó'nók'wé qa
 g'a'xés 'mó'sdéselaxa ql'é'némé wa'ná'
 'ya. Wá, hé'x'í'daém'lá'wisa ts'lá'ya 5
 la wá'x'a. Wá, laém'lá'wisé 'né'k'éda
 g'iná'nemáxés g'í'gaó'nók'wé: "Gwá'llas
 mé'xax'da'sól. qas g'a'xáós g'í'wála
 g'a'xenu'syax'ganu'x" 'mó'sdéselag'a-
 xwa ql'é'néméx wa'ná'ya." 'né'x'laé
 wá'x'a. Wá, á'ém'lá'wisé ó'mpas dá-
 g'í'lí'xa ts'lé'stála qas kwékuxsé'més,
 lá'xés xunó'kwé. Wá, laé'm'láé k'a'-
 'éda bégwá'nemaq, qaxs 'né'k'aaqéxs
 á'maé l'é'k'wála. 15

Wá, á'ém'lá'wisa g'iná'némé la xwé'-
 laqa lá'xés 'nó'la qa's ts'lek'lá'f'edéq.
 Wá, lá'laéda 'nó'last'égemá'é qá's'id
 qa's lé gu'n'x'id l'é'lá'xés g'íg'aó'nó-
 kwé. Wá, á'ém'laxaa'wisé ó'g'waqa 20
 kwékuxsé'masé'wa. Wá, á'ém'laxaa'-
 wisé lá'xat! aé'daaqa lax axá'sasés
 ts'lá'ya. Wá, k'l'é's'ém'lá'wisé g'a'la
 lá'wí'séda bá'bagumáx la'é ya'ql'é'g'a'té
 abí'mpas. Wá, lá'laé 'né'k'a, lá'xés 25
 lá'wunémé: "ya, gwá'dzá'séns hé
 gwaé'té qas lá'ós dó'x'wídxéns sá'sema
 qó á'laém'axé wó'ldemáé," 'né'x'laé.
 Wá, hé'x'í'daém'lá'wisé lá'x'úhlé lá'-
 'wunéms qas lé qa's'ida. Wá, hé'ná'- 30
 kulaém'lá'wisé lax háts'lxstá'sasés
 sá'sémé. Wá, g'í'f'ém'lá'wisé lá'g'aa
 lá'xés sá'sémáx la'é dó'x'wá'elaxa
 ql'é'némé 'mex'w'méwé'sé wa'ná'ya. Wá,
 hé'x'í'daém'lá'wisé la xwé'laqa lá'xés 35
 g'ó'kwé qa's lé l'é'lá'xés g'ém'mé.
 Wá, hé'x'í'daém'lá'wisé ax'é'dxa lar-
 xa'té qa's lá qa's'id lax axá'sasés sá'-
 sémé qa's ó'x'lex'í'déxa wa'ná'wé qa's
 lés lá'xés g'ó'kwé. Wá, k'l'é's'ém'lá'- 40
 wisé 'ná'x'í'déxs la'é 'wí'laé'á'maxa
 ql'é'némé wa'ná'ya. Wá, laém'lá'wisé

had been doing. At once they came to sell their slaves and canoes; and they offered their daughters to have Wealth-Maker for their husband, for that was the name of the father of the two children; and the tribe was really starving. Then Wealth-Maker had really much (property), for they sold everything that was offered. Immediately he gave a potlatch to his tribe. Then he was really a chief. That is the end.

'nā'x'īdxa gaā'lāxs la'ē g'ō'kulotas
qlā'x'a:lē'laq. Hē'x'īdaxm'la'wīse g'ā'x
k'ī'l'xwasēs qlā'k'ō lē'wis g'eg'ā'la lōxs
g'ā'xāē g'ā'laql'alasēs ts'lē'daqē s'ā'sēm 5
qlā'lwadēsēs Q'ō'mg'ila qaxs hē'māē
lē'g'ems ō'mpasa ma'lō'kwē g'ī'ng'īnā-
nēma qas ā'laē la pā'lē g'ō'kulotas.
Wā, lae'm'laē ā'la:l la qlē'q'la'dē Q'ō'm-
g'ila qaxs la'ē k'ī'l'xwa'xa 'nā'xwa qlē-
wē'maq. Wā, hē'x'īdaxm'la'wīse 'mā'- 10
xwaxēs g'ō'kulotē. Wā, lae'm'laē ā'la:l
la g'ī'gama'ya. Wā, lae'm' la'ba.

2. Great-Inventor and Scraped-off.

Great-Inventor lived at Crooked-Beach with his brothers Mink and Deer and Raccoon, and with his younger brother Young-Raccoon, and also Canoe-Calking; and Great-Inventor had for his wife Revenger-Woman, and Revenger-Woman had for her daughter Sawbill-Duck-Woman; and Great-Inventor had Sawbill-Duck-Woman for his step-daughter. Then Great-Inventor suspected that his wife was in love with Deer, therefore he always watched her; and Great-Inventor, on his part, was always in love with his step-daughter Sawbill-Duck-Woman, but he had no way of getting her.

Now, Great-Inventor desired very much to go and sit among the young men to gamble; and every time the you men gambled, Great-Inventor went among them; but Deer would not go among them, for he would go to his sweetheart Revenger-Woman. For a long time Deer did so; and they had no fear of being surprised, because Deer knew that Great-Inventor would

G'ō'kula'laē Kl'wēk'waxā'wa'ē lāx
Qā'logwīse, lē'wis 'nē'nēmō'kwē lē'-
sēlag'ī'lakwē lō Gē'x'ustāla lō Mā'yus- 15
tālag'ī'lakwē lē'wis ts'lā'ē Mā'xayusē;
wā, hē'mista Mēmg'olēmē. Wā, la'laē
gēg'a'dē Kl'wēk'waxā'wa'yas ē'l'x'sāyug-
wa. Wā, la'laē ē'l'x'sāyugwa xū'n-
gwades Gūgō'ts'axsēmāлага. Wā, 20
lae'm'laē xū'ngōnōkwē Kl'wēk'waxā'-
wa'yas Gūgō'ts'axsēmāлага. Wā, lae'm-
la'wīse k'ō'k'utāfē Kl'wēk'waxā'wa'yaq
wā'lālaēs gē'nēmē lō Gē'x'ustāla.
Wā, la'g'īlas hē'mēnāfām qlā'qlamaq. 25
Wā, lae'm'la'wīse hē'mēnāfāmāt
wāx'ī lā'sē Kl'wēk'waxā'wa'yax Gū-
gō'ts'axsēmālagaxēs xū'ngowē. Wā,
la'laē k'ē'ā's gwō'yō'taseq.

Wā, lae'm'la'wīse lō'max'īd ax'ē'xs- 30
dē Kl'wēk'waxā'wa'ē qas lē k'l'wā'gē-
lasxa ha'yā'f'axs lēk'ā'ē. Wā, g'ī'naxp-
'm'la'wīse lā'x'da'xā lēk'ē'da ha'yā'l-
'āxs la'ē Kl'wēk'waxā'wa'ē lā'gēq. Wā,
lā'naywa'laē k'ē's lā'gāē Gē'x'ustālaq 35
qaxs la'ē lā'xēs lā'lē ē'l'x'sāyugwa.
Wā, gū'fārm'la'wīse hē gwē'g'īlē Gē'-
x'ustāla. Wā, lae'm'laē k'ē's g'ō'lalax-
dā'xwa qaxs lē'mā'ē qlā'lē Gē'x'ustāla-

gamble for a long time with the young men. Sometimes Great-Inventor would remain for four days. Thus Deer would stay right with his sweetheart Revenger-Woman, and therefore they were not afraid.

Now Deer longed for his sweetheart. Then he requested one among the myth people to gamble again. Then a man shouted aloud, calling the young men. As soon as Great-Inventor heard the noise, he went with them. Immediately he bet with them. As soon as they had put up their stakes they began to gamble. As soon as Deer heard that they had begun to gamble, he entered Great-Inventor's house and sat down by the side of Revenger-Woman, and began to play with her. Deer had not been in the house long before a boy came running in, and said, "O Deer! your friend Great-Inventor is coming." Thus he said.

qəxs gā'lanaywāē Klwək!waxā'wa'yaxs
lek'a'e lē'wa ha'yā'fa, nā'f'nepl'naē
maē mōpl'nx'sēda wā'x'sanā. Wā,
hē'mis hē'leg'im Gē'xustāla lē'wis
tā'le ē'lx'sāyugwa, lā'g'ilas la k'les 5
g'ō'lala.

Wā, laem'lā'wisē Gē'xustāla hē'ng'aa
qaēs tā'la. Wā, laem'lā'wis ask'lā'
laxa n'emō'kwē lā'xa nū'x'nē'misē qa
ē't'edēs lek'a'. Wā, laem'lā'wisēda 10
begwā'nemē hā'ts'extāla lē'lā'xaxa
ha'yā'fa. Wā, grī'f'em'lā'wisē Klwē'
klwaxā'wā'ē wu'ā'x'alēdaxa hā'ts'extā'
tā'laxs la'ē lā'st'wēq. Wā, hē'x'ida-
em'lā'wisē ek'ā'p'lax'ida. Wā, grī'f'em- 15
lā'wisē gwā'le ek'ā'p'lōhmasēxs la'ē
lex'ī'da. Wā, grī'f'em'lā'wisē wu'ā'le
Gē'xustālaq lex'ī'dixs, la'ē la'ēi, lax
g'ō'kwax Klwək!waxā'wā'ē qa's lē
klwā'nōdzēl'afax ē'lx'sāyugwa qa's amā'l- 20
'ōy'widē. Wā, w'lā'x'dzē'lāē ga'ē'le
Gē'xustālaxs grā'xaasa bā'bagumē
dzē'lwitlā. Wā, lā'wā'ē nē'k'a: 'wā,
Gē'xustāl, grā'x'mōs n'emō'kwaqasōx
Klwək!waxā'wā'ēx, nē'x'lāē. 25

Wā, laem'lā'wisē ā'lael k'le'ā's gwe'x-
'idaas lā'wīse Gē'xustāla lā'xa g'ō'kwē
qaxs k'le'ā'sae tē'nnoya g'ō'kwē. Wā,
lā'g'ilas ē'lx'sāyugwa, yix tā'lās Gē'xus- 30
tāla nēt's'extā'labēndēq qas lā'g'wītēs
lā'xēs nā'swē'. Wā, laem'lā'ē wunē'le
Gē'xustāla lāx nā'swā'sēs tā'la. Wā,
grī'f'em'lā'wisē gwā'le ē'lx'sāyugwa
qlulā'laxēs tā'lāxs grā'xae Klwək!waxā-
wā'ē gā'xēla lā'xēs g'ō'kwē. Wā, 35
hē'nā'kularem'lā'wisē lā'xēs genē'mē
qa's lē k'lwanō'dzēl'afax. Wā, laem'lā'-
wisē wāx k'īplē'dxēs genē'mē. Wā,
lā'wā'ē q'lā'yaxasēxs xē'nē'lāē la p'ē'n-
lēsa. Wā, laem'lā'wisē ask'lā'la'laē 40
Klwək!waxā'wā'yaxēs gani'mē qa's lē'
ēns'alit lā'xēs ga'ē'lāsē qaxs lek'ū'm

Then Deer had really no place where he could go out of the house, for the house had no rear door. Itaque Ultrix Cervum moechum capite deprehensum in vulvam abstrusit. Eam vero, vixdum concubino in vagina abscondito, Magnus Inventor, domum ingressus, rectā petiit. Apud ipsam vero cum sedisset et eam amplecti conatus esset miratus corpus pingue, eoque suspec-

tum, in lecto iussit cubare. Quod dum postulanti pavidam nequiquam recusabat in cubiculum rapta est ubi Inventor inter coxas inguine tentato vulvam aliter ac solebat esse repperit.

Coire cum illa tum voluit et iam frustra recusantem fodiebat cum penem sensit pungi. Namque ut Cervus mentulam viri vidit intrantem glandem foravit, quam retractam notis punctantem Cervus cum vidisset digitum in vaginam impegit ubi aliquid haud dissimile hominis formæ inventit.

Ilico Inventor sub stragula lecti subit et cum labra vulvæ distendisset in vaginam intravit. Sedentem in ea tum vidit amicum Cervum quocum coepit pugnare. Diuturnitate pugnae tandem defessi ex vagina exierunt et Cervus domum contendit. At femina semiviva uterus tumefactus dolebat et Inventor in tergum supinatus uxorem

qhesaas gwā'laāsas. Wā, wā'x'ē'm'la'wīse ql'ē'msē ē'lx'sāyugwa, qaxs k'thē'la'maē wā'x'a. Wā, ā'ē'm'la'wīse Kl'wēkl'waxā'wā'ē la nēx'ts'lā'li'laq lā'xēs g'raē'lase. Wā, hē'x'ī'daē'm'la'wīse Kl'wēkl'waxā'wā'ē plē'wagīnd lāx 'nā'xwā'sēs genē'mē. Wā, laēm'la'wis plē'xūlaqēxs la'ē ō'gux'īdē 'nā'xwā'sēs genē'mē.

Wā, laēm'la'wis 'nēx' qā's 'nēxwā'lax'īdē. Wā, wā'x'ē'm'la'xāā'wīse ql'ē'msē ē'lx'sāyugwa. Wā, laēm'la'wīse 'nēxwā'lax'īd wā'x'a. Wā, hē'ī'maalasēxs la'ē wāx 'nēxwā'lax'īda, lā'laē hē gwē'xs t'lē'nxbentse'wē mē'mīsas Kl'wēkl'waxā'wā'ē; hē'ī'maalā'ē Gē'x'ustālaxs g'ī'l'māē laē'lē mē'mīsas Kl'wēkl'waxā'wā'ē lāx 'nā'xwā'sēs ē'lx'sāyugwāxs la'ē hē'x'ī'da'ē'mē Gē'x'ustāla t'lē'x'ī'ndēx mē'mīsas. Wā, laēm'la'wīse dō'x'wīdē Kl'wēkl'waxā'wā'yaxēs 20 mē'mīse. Wā, laēm'la'wīse dō'x'wālēlaqēxs t'lax'mō'taē ō'ba'yasēs mē'mīse. Wā, laēm'la'wīse t'lē'x'wī'dxēs genē'mē. Laēm'la'wīse plē'x'wālēlaxa hē gwē'xs gō'gumē'sa bigwā'nēmē lāx 25 awī'lēlas 'nā'xwā'sēs genē'mē.

Wā, hē'x'ī'daē'm'la'wīse Kl'wēkl'waxā'wā'ē la ba'nē'sta lā'xēs mā'mē qā's lap'lē'dē wā'x'sanōts'lēxsta'yas 'nā'xwā'sēs genē'mē qā's lē laē'l. lāx. Wā, 30 laēm'laē dō'x'wālēlaxēs 'nēmō'kwē Gē'x'ustālaxs kl'wāē'laē lāq. Wā, hē'x'ī'daē'm'la'wīse Kl'wēkl'waxā'wā'ē dā'dē'gō'y'wīd t'lē'wis 'nēmō'kwē lāx awī'lēlas 'nā'xwā'sēs genē'mē. Wā, ā'ē'm'la'wīse g'ā'x'wūlts'lā lāx 'nā'xwā'sēs genē'māxs la'ē ā'ē'm ql'ē'x'ī'dēx'dā'xwā. Wā, laēm'laē lā'wēlsē Gē'x'ustāla qas lē nā'nakwa lā'xēs g'ō'kwē. Wā, hā'lēlaēm'la'wīse ē'lx'sāyugwa ql'ulā'qaxs 40 la'ē hē'x'ēdēs bō'ts'le. Wā, ā'ē'm'la'wīse Kl'wēkl'waxā'wā'ē t'lē'x'ā'li'l. Wā,

5

10

15

20

25

30

35

40

amissam mæreat quam quidem in adulterio cum Cervo deprehensam non amplius amabat.

He was thinking of his wife's daughter, Sawbill-Duck-Woman, and he was considering how to get her, for he was truly in love with that very pretty woman. Then he made up his mind that he would say he had dreamed that Sawbill-Duck-Woman had gone bathing. Night came, and he lay down. He did not lie down with his wife, but he lay down by the side of the fire in his house. In the morning, when daylight came, he arose early, for he was watching for his step-daughter Sawbill-Duck-Woman to come out of the house. He sat down on the summer seat in front of his house.

He had not been sitting there long before Sawbill-Duck-Woman went out of the house and sat down to pass water (in the way the women do when they get up in the morning. They go out of the house and pass water in front of the house). As soon as Sawbill-Duck-Woman had finished making water, Great-Inventor called her to come to the place where he was sitting on the ground; and as soon as the pretty woman came and sat down, Great-Inventor told her about a dream that he had invented. He said, "O child, Sawbill-Duck-Woman! I should not tell you this if I did not love you. Did I not dream that you should bathe in the river behind our house?" Thus he said. "I dreamed that I went to get fire-wood for you to warm yourself." Thus he said to her. Sawbill-

lae'm'lae ts'lex'tles na'qa'e qaes gne'me, qaxs la'e q'la'la'lela'q'ess ta'lanokwaas Ge'x'ustala. Wa, lae'm'lae gwaf la'yulanoy'ses gne'me.

Wa, he'el la gr'gaeg'esē xuno'kwa- 5
ses gne'me, yix Gugō'ts'axse'malaga.
Wa, lae'm'lae se'nyastolif qa's gwō-
'yō'taseq, qaxs ā'lae lā'ā'selaq'ess lā-
mae ē'x'sōx' ts'ledā'q. Wa, lae'm'la-
wīse se'ng'aa'lela qa's 'ne'k'ēss mē'xe- 10
laaq'ess la'sta'e Gugō'ts'axse'malaga.
Wa, lae'm'la'wīse gā'nul'ida, la'e ku'lx-
'ida. Wa, lae'm'lae k'les la ku'li't
tē'wis gne'me. A'em'lae la ku'Tnālis
lāx lrgw'lasēs g'ō'kwē. Wa, lae'm'la' 15
wīse 'nā'x'ida gā'laxs la'e gā'g'ōstāxa
gā'la qaxs le'ma'e q'ā'q'la'xēs xūn-
gwawē Gugō'ts'axse'malaga qō g'āx
lā'wīstō. Wa, lae'm'la'wīse klwā'g'arls
lā'xa awā'gwasē lāx lā'sanā'yasēs 20
g'ō'kwē.

Wa, k'le's'em'la'wīse gēs klwā'seex
g'ā'xae Gugō'ts'axse'malaga lā'wīls lā'-
xēs g'ō'kwē qa's klwā'g'arlsē. Wa,
lae'm'lae ā's'ida. (Laxō'x lāx gwē'grī- 25
latsa ts'le'daq'ēx, gr'Tmāēx tā's'wīdxa
gā'lāxs la lā'wīls lā'xēs g'ō'kwē qa's
lē ā's'ida lāx lā'sanā'yasēs g'ō'kwē.)
Wa, gr'Tm'la'wīse gwaf ā'sē Gugō'-
ts'axse'malagaxs la'e Klwēk'waxā'wā'e 30
tē'lālaq qa lās lāx klwā'dzasas. Wa,
gr'Tm'la'wīse g'āx klwā'x'ideda ē'x-
sōkwē ts'ledā'q'ēss la'e ts'lk'la'fide
Klwēk'waxā'wā'yasēs klwē'xa'e mē'xe-
laq. Wa, lae'm'lae 'ne'ka: 'ya, xū- 35
nō'ka, Gugō'ts'axse'malag, 'ne'x'laxa-
'wēs'niōi. qentō k'leslax lā'yulanuy'la-
sōs; ē'saē'len mē'xalōi. la'sta' lā'xwa
wā'grā'yassēs g'ō'kwēx, 'ne'x'lae.
'Wa, lae'ng'amesen anē'qax lōwā' 40
qa's tē'tslā'sōs, 'ne'x'laeq. Wa,
he'x'ida'm'la'wīse Gugō'ts'axse'malaga

Duck-Woman spoke at once, and said, "Go on, and get fire-wood for me to warm myself. I will wait for you." Thus she said. Then Great-Inventor said to her, "O child! don't bathe until I come, else you might have bad luck." Thus he said.

Then Great-Inventor started and went into the woods behind Crooked-Beach. Immediately he saw a hemlock. Then he questioned it. Great-Inventor said to it, "Trees, does none of you emit sparks?" Thus he said. Immediately the Tree replied to him, and the Hemlock said to him, "This one inland is the one who emits sparks." Thus it said. Then he started again, and soon he discovered a spruce-tree. Then Great-Inventor questioned it, and again he said to it, "O trees! does none of you emit sparks?" Thus he said to it. Immediately the Spruce-Tree replied to him, and said, "O friend Great-Inventor, I try to emit sparks, but I don't reach beyond the boxes in the corner of the house." Thus it said. Immediately Great-Inventor started again, and he spoke in this way to all the trees. Then he arrived inland, and questioned the Yellow-Cedar. He said to it, "O tree! does none of you emit sparks?" Thus he said to it. Immediately the Yellow-Cedar replied to him, and said, "O Great-Inventor! I am the one who has the name Yellow-Cedar. I am the one who, when I emit sparks, reach beyond the boxes in the house." Thus it said. Immediately Great-Inventor took fire-wood from it. Then he gave instructions to the fire-wood he had obtained, and he started for home. As soon as he had almost

yá'qleg'a'la. Wá, laem'la'wíse 'ne'k'a: "Wá, há'gradzáx-ós ané'qax luqwá qm tets'laá's'la, qm é'sela'maen'ól," 'ne'x-'laé. Wá, laem'la'wíse 'ne'k'e K'wek'waxá'wa'yaq: "ya, xunó'ka, gunó" 5 la'stex'í'drxg'in k'les'mélg'in gráxl, á'las a'mé'falaxól," 'ne'x-'laé.

Wá, laem'la'wíse K'wek'waxá'wa'e qá's'id qá's lé lax á'las Qá'logwíse. Wá, hé'x'idam'la'wíse dó'x'wat'lxaxa 10 q'wá'xase. Wá, laem'la'wíse wulá'q. Wá, laem'laé 'ne'k'e K'wek'waxá'wa'yaq: "K'leá'sas l'á'l'emsálarmsós táx'ólósá?" 'ne'x-'laé. Wá, hé'x'idam'la'wísa l'á'se ná'nax'méq. 15 laem'la'wíse 'ne'k'e q'wá'xasaq: "G'a-deg'in á'l'é'ga l'á'l'emsálarmdzada," 'ne'x-'laé. Wá, laem'la'wíse é't'ed qá's'ida. Wá, laem'la'wíse dó'x'wat'lxaxa alé'wase. Wá, laem'la'wíse 20 wulé' K'wek'waxá'wa'yaq. Wá, laem'la'wíse 'ne'k'iq: "K'leá'sas l'á'l'emsálarmsós táx'ólósá?" 'ne'x-'laéq. Wá, hé'x'idam'la'wíse alé'wase ná'nax'méq. Wá, laem'la'wíse 'ne'k'a: "ya, qast, 25 K'wek'waxá'wé; wá's'men l'ém'sa. Wá, len wé'g'aa lax á'lanáhl'asa xéx'tse'mé," 'ne'x-'laé. Wá, laem'la'wíse qá's'idé K'wek'waxá'wa'e. Wá, laem'laé hé'gwé'k'á'lxaxa 'ná'xwax 30 táx'tá'sa. Wá, laem'laé lá'g'aa lá'xa á'l'alax la'é wulá'xa dé'xwe. Wá, laem'la'wíse 'ne'k'iq: "ya, l'ás, k'leá'sas l'á'l'emsálarmsaa?" 'ne'x-'laéq. Wá, hé'x'idam'la'wíse dé'xwe ná'nax'méq. 35 Wá, laem'la'wíse 'ne'k'a: "ya, K'wek'waxá'wé, nó'gwaem té'gádes dé'g, nó'gwaem á'l'otsem'hl'á'xa xéx'tse'maxg'in l'ém's'idék," 'ne'x-'laé. Wá, hé'x'idam'la'wíse K'wek'waxá'wa'e 40 ané'x'id laq. Wá, laem'la'wíse K'wek'waxá'wa'e té'x's'alaxés ané'gan'mé.

reached the rear of the house, he once more gave instructions to the Yellow-Cedar. He said to it, "Oh, my dear! take care, and try to hit what is tucked between the legs of my step-daughter, and burn her towel of shredded cedar-bark." Thus he said. Then he started, and entered his house. As soon as he had put down the yellow-cedar wood, Sawbill-Duck-Woman got ready and went out of the house to go to the river behind the village of Crooked-Beach. Immediately the woman bathed in the river; and when she had finished bathing, she came back home. As soon as she entered the house, Sawbill-Duck-Woman took off her blanket in the house, and sat down beside the fire of the house. Immediately Great-Inventor made a fire with Yellow-Cedar (wood). Sawbill-Duck-Woman had soft shredded cedar-bark tucked in between her legs. Then the fire emitted sparks, and the shredded cedar-bark that was tucked in between her legs was struck by the sparks. Then the shredded cedar-bark caught fire.

Vulva sic ambusta Inventor lettabatus sed mulier nec illa nocte nec triduo post dormire potuit. Postea vero vulvae mederi cessavit et vitam finisset nisi sic feminam vir allocutus esset. *In silvas fac eas ubi inter arbores clama, 'Echo!' quam tibi respondentem pete et inventa

Wā, gā's'em'lā'wīse qā's'ida. Wā, gī'l'em'lā'wīse lā'q lā'g'aa lax ā'anā'yasēs g'ō'kwaxs lā'ē ē'lēd lē'ss'alaxa dē'xwē. Wā, larm'lā'wīse 'nē'k'lq: 5
 'sya, adā', wā'g'illa yā'l'ālex qā's q'lā'qlap'lē'ōsax ts'ō'baga'yasen xū'n-gwawē qa xī's'ēdē dē'g'īdanās k'ā'dzē-kwa." 'nē'x'lāē. Wā, larm'lā'wīse qā's'id qā's lē lā'ē'l. lā'xēs g'ō'kwē. Wā, gī'l'em'lā'wīse yī'l'g'walilaxa dē' 10
 ywaxs lā'as Gugō'ts'laxsemālagā xwā'nā'fīd qā's lā'l' lā'wīls lā'xēs g'ō'kwē qā's lē lāx wā'g'ā'yasa g'ō'kula lax Qā'logwīse. Wā, hē'x'īdām'lā'wīsedā ts'lēdā'qē lā'stā' lā'xa wā. Wā, gī'l- 15
 'em'lā'wīse gwāl lā'stā'xs g'ā'xāē nā-'nākwa. Wā, gī'l'em'lā'wīse lā'ē'l, lā'xēs g'ō'kwaxs lā'ē Gugō'ts'laxsemā-lagā xī'l'alilaxēs 'nēx'unā'ē qā's lē 20
 k'wanō'lisaxa lēgwī'lasa g'ō'kwē. Wā, hē'x'īdām'lā'wīse Klwēk'lwaxā'wā'ē lēqwē'lax'ītsa dē'xwē. Wā, larm'lāē ts'ō'bagilīlē Gugō'ts'laxsemālagāxa qlō'yāakwē k'ā'dzēkwē. Wā, larm'lāē lē'm's'īdēdā lēgwī'lē. Wā, larm'lāē 25
 lē'm's'ītsē'wē ts'ō'bagilīlas k'ā'dzēkwa. Wā, larm'lāē nēwē'x'wīdēdā k'ā'dzēkwē. Wā, larm'lāē lēgwī'lē 'nā's'īdas.

Wā, larm'lāē ē'k'ē nā'qā'yās Klwēk'lwaxā'wā'ē. Wā, larm'lāē hē'wāxal 30
 mē's'ēdxa gā'nūtē. Wā, larm'lā'wīse mō'p'lēngwa k'ēs lā mē'xaxs lā'ē yā'x'īd lā pītā'sa 'nā'ywax pēspītā'sya. Wā, larm'lāē wuyē'mswuyrnsa. Wā, 35
 larm'lā'wīse yā'qlē'g'ā'lē Klwēk'lwaxā'wā'yāq. Wā, larm'lā'wīse 'nē'k'ā: 'sya, xunō'kē, hā'g'a qā's'īdēx lā'xwā'ā'l'ēx. Wā, larm's'īlāq'wā'lālex lēx-lēk'lēsā'. Wā, gī'l'em'lwīts wū'ā's'ā-lē'lāqē qāsō lā' qā's'twīlqē. Wā, 40
 gī'l'em'lwīts dō's'wā'lē'lāqē qāsō lā' klwaxtō'dī'ēqē. Wā, hē'x'īdām'lwīts

supersede. Tum statim sanata eris." His rebus auditis cum omnia praeprasset in nemus domui contiguum ivit mulier at vir illum secutus in silvam pone vicum Ancona (Qā'logwis) ingressus est. Ibi tumulo e musco facto se operuit ita ut glande tantum penis exstaret.

Hoc facto vocem audivit longe clamantis, "Echo!" Cui subito respondit, "yō!" Post longam moram voci iterum audite clamantis, "Echo" denuo respondit, "Yō!" Jam propior erat vox et mulier ad locum appropinquabat. Tertio tum clavit, "Echo," et tertio respondit "Yō!" Inventor. Proxima a viro nunc erat mulier et cum quarto tandem appellanti respondisset Inventor, humi nescio quid vaporare vidit. Cum super illud assedisset vir surrexit et mulierem amplexus — "En ego" inquit, "tuus Inventor hic adsum" et inde cum illa coit. Post coitum mulier vulvam sanatam vidit et domum ivit.

ē'x'idi.ōl., "nē'x'laē. Wā, hē'x'ida-
em'la'wisē Gugō'tsaxsemāлага xwā'nal-
'ida. Wā, laem'la'wisē qā's'id qā's le
ā'lexsā lā'xa ā'lanā'yasēs g'ō'kwē.
Wā, laem'laxaa'wisē ō'gwaqa qā's'idē 5
Kl'wēk'waxā'wā'ē qā's le grā'yaga lā'xa
apsbā'lisasa g'ō'x'dūmsē lāx Qā'logwisē
qā's le lā'xa ā'le grā'galagemax Gugō'
tsaxsemāлага. Wā, laem'la'wisē
lā'plidxa plel'msē qā's le tē'x'betel- 10
dzasa. Wā, laem'la'wisē hexē'tē'tsa
plel'msē lā'xēs ō'kl'wina'ē. Wā, ā'em-
lā'wisē la x'xuqā'selalāē mē'misās lā'xa
plel'msē.
Wā, g'it'em'la'wisē gwā'tē'isa la'ē 15
wule'laxa lāq'wā'la. Wā, laem'la'laē
'nē'ka: "Lēx'lek'hesai'!" Wā, hē'x'ida-
em'la'wisē Kl'wēk'waxā'wā'ē nā'nax-
'mēq. Wā, laem'la'laē yō'xwa. Qwē'
saxsdāla'laē lā'q'wā'lasas. Wā, laem- 20
'la'wisē gaga'la lēk'a'xs, wā, laem'la'-
wisē ē'dzaqwa lā'qlug'a'la. Wā, laem-
'laxaē 'nē'ka: "yā, lēx'lek'hesai'!" Wā,
hē'x'idaem'laxaa'wisē Kl'wēk'waxā'wā'ē
nā'nax'mēq. Wā, laem'la'xaxē 'nē'ka: 25
"yā!" Wā, laem'la'laē 'nēxwasdēx'ida.
Wā, laem'la'wisē Gugō'tsaxsemāлага
qā's'id qā's gwū'stē lāx grā'tslagwasasē.
Wā, laem'la'wisē ē'dzaqwa lā'qlug'a'la.
Wā, laem'la'xaxē 'nē'ka: "Lēx'lek'he- 30
sai'!", 'nē'x'laē. Wā, hē'x'idaem'la'-
wisē ē'dzaqwa 'nē'k'ē Kl'wēk'waxā'wā'ē
"wō," qaxs lō'māē la 'nēxwā'la. Wā,
laem'la'wisē qā's'idē Gugō'tsaxsemā-
лага. Wā, k'ē's'latla qwēsgr'laxs la'ē 35
ē'dzaqwa lā'qlug'a'la. Wā, laem'la'xaxē
'nē'ka: "Lēx'lek'hesai'!" Wā, lā'wis-
tā'laē ā'lak'lāla 'nēxwā'la, lā'g'itas
Kl'wēk'waxā'wā'ē ā'em la 'nē'ka: "wō."
Wā, g'it'em'la'wisē wō'xwaxs la'ē dō'x- 40
'walelē Gugō'tsaxsemālagāxa ak'le-
be'lsē k'lā'nāla. Wā, hē'x'idaem'la'-

Magnus vero Inventor postquam mulier profecta esset concham petiit in quam semen et mucum vaginæ asula congestum immisit. As soon as he finished scraping into (the shells), he shut them, and hid them under the stump of a tree. Then he left.

After four days he went to look at them. Then he discovered the feet of a child showing at one end of the shells. Immediately Great-Inventor took out the child. He took cedar-bark and wrapped it up the child. Then he hid it again under the stump of a tree, and left it.

After four days he went again to look for it. Now the child was as big as a child just born [by its mother]. Then Great-Inventor took larger pieces of cedar-bark and made a cradle. As soon as the cradle was finished, he took the child and put it into the cradle. Then he put it under a log on the ground and left it.

After four days Great-Inventor went

wisē la qā's'id lāq qa's k'lwaxtō'dēq.
Wā, g'īT'em'lā'wisē k'lwaxtō'dē Gugō-
ts'axsēmālagāqēss la'ē k'lwā'grat'sē
K'lwēk'waxā'wā'ē qa's k'ībō'yōdēq.
Wā, laēm'lā'wisē 'nē'k'a : *Wā, nō'gwa- 5
dzā:mxōt, K'lwēk'waxā'wā'yā, "nē'x-
'lāēss la'ē 'nē'xwā'lax'īdēq. Wā, g'īT-
'em'lā'wisē gwāl 'nē'xwā'laxs la'ē mē-
dzēt'lē'dē lēgulā'yas 'nā'xwā's Gugō-
ts'axsēmālagā. Wā, hē'x'īdāem'lā'wisē 10
lā'l nā'nakwē Gugō'ts'axsēmālagā.

Wā, g'īT'em'lā'wisē g'āx bāxs la'ē
K'lwēk'waxā'wā'ē ax'ē'dxa ts'lē'ts'ō's-
mūtasa la'ē'sē. Wā, laēm'lā'wisē ax-
'ē'dxa pē'ldzowē k'lwaxlā'wā qa's 15
k'ex'ā'lax'īdēxa l'ēx'ē lē'wā l'ō'p'dās
'nā'xwā's Gugō'ts'axsēmālagā qa's k'ē's-
ts'lā'lēs lā'xa ts'lē'ts'ō's'mūtasa la'ē'sē.
Wā, g'īT'em'lā'wisē gwāl k'ex'ts'lā'la-
qēss la'ē qapō'dēq qa's q'lulā'īabōtsēq 20
lā'xa ts'lēqōmē'lē. Wā, g'ā'x'lāē bās.

Wā, hē'lātā lā mō'plēns la'ē dō'x-
'wīdēq. Wā, laēm'lā'wisē dō'x'wāt-l-
laxā g'ō'g'ēgwō'yāsa g'īnā'nēmāss nē'-
lātāē lāx ā'psā'yasa ts'lē'ts'ō's'mōtē. 25
Wā, hē'x'īdāem'lā'wisē K'lwēk'waxā'-
wā'ē axwūts'ō'dxa g'īnā'nēmē qa's
ax'ē'dēxa ts'lā'qēm'sē qa's q'lēmē'ps'ēm-
dēs lāq. Wā, laēm'laxā'wisē q'lulā'-
īabōts lā'xa ts'lēqōmē'lē qa's bowē's. 30

Wā, laēm'lā'wisē mō'plēns lā'qēss
la'ē ē't'ēd dō'x'wīdēq. Wā, laēm'lā'-
wisē yū'em lā 'wā'lasa g'īnā'nēmāss
g'ā'lāē mā'yū'ēmāssēs ab'īmpē. Wā, 35
ā'em'laxā'wisē K'lwēk'waxā'wā'ē ax-
'ē'dxa 'wā'lastowē ts'lāq'ēmsa qa's xāā'-
pēlēq. Wā, g'īT'em'lā'wisē gwāl lā
xāā'plāss la'ē ax'ē'dxa g'īnā'nēmē qa's
ax'ts'ō'dēs lā'xēs lā xāā'plā. Wā, ā'em-
'lā'wisē axā'bōlsas lā'xa k'ā'thēsē qa's 40
g'ā'xē bās.

Wā, laēm'lā'wisē mō'plēns lā'qēss

again to look for it. Then he discovered that the child was beginning to walk. Immediately Great-Inventor took it out of the cradle, and made it sit down on the ground. Then he took cedar-bark to make a house out of it for his child to dwell in. As soon as he finished making the house, he put hemlock-branches on the ground for the child to lie on. Then Great-Inventor went home.

After four days Great-Inventor went again to look at his child. As soon as he arrived at his house, he saw his child walking about outside of the house. Immediately Great-Inventor called it, and the child started and went to the place where his father was standing. Then the child went home with its father Great-Inventor.

The myth people were sitting on their summer seats when (Great-Inventor and his son) came out of the woods. Immediately the child was called and examined by the myth people, for they had never seen it before. Great-Inventor went at once to them with his child, and the myth people asked one another where the boy came from. That was the reason why Great-Inventor became angry, on account of the words of his friends. For a long time they made fun of his son. Then he told them that he had scraped off his penis and that he had put the scrapings into the shells of a mussel, and that they had become a child. Then the myth people said at once that the child should have the name

la'e e't'fed Klwek!waxa'wa'e do'x'wideq. Wa, laem'la'wise do'x'walaxa g'ina-nemaxs le'ma'e qa'qayima. Wa, he'x-'idaem'la'wise Klwek!waxa'wa'e ax'wul-
ts'lo'deq la'xes xa'a'p'e qa's klwa'g'ard- 5
seq. Wa, laem'la'wise he'x'e'dxa ts'la-qemse qa's g'o'kwilax'ideq qa g'o'g'wes xunokwe. Wa, g'it'em'la'wise gwa'te g'o'kwila'yasex la'e ts'la'x'lsasa q'wa'xe laq qa ts'la'k'laatses xunokwe. Wa, 10
laem'laxaa'wise Klwek!waxa'wa'e na-'nakwa.

Wa, laem'la'wise mo'p'tensa la'e e't'fed do'x'wide Klwek!waxa'wa'yaxes xunokwe. Wa, g'it'em'la'wise la'g'aa lax 15
g'o'kwaxesx la'e do'x'walaxaxes xunokwaxs g'it'g'lsela' lax l'a'sana'yases g'o'kwe. Wa, he'x'idaem'la'wise Klwek!waxa'wa'e le'la'laq. Wa, laem'la-
wiseda g'ina'neme qa's'id qa's le lax 20
la'dzasases o'mpe. Wa, g'a'x'em'la'wise na'nakwa, g'ina'neme le'wis o'mpe Klwek!waxa'wa'e.

Wa, laem'la'wise a'wa'quseda nu'x-ne'mise la'xa a'wa'qwa'yaxs g'a'xae 25
ho'x'wult'e'lsela. Wa, he'x'idaem'la'wisa g'ina'neme le'la'last'wa qaxs a'm'lets'la'yaasa nu'x'ne'mise, qaxs k'e'sae do'q'la'noxw'eq. Wa, he'x-'idaem'la'wise Klwek!waxa'wa'e la la'- 30
g'lsaq le'wis xunokwe. Wa, he'x-'idaem'la'wisa nu'x'ne'mise wa'tap'ax g'a'yolasasa ba'bagum'e. Wa, he'mis la'g'ilas Klwek!waxa'wa'e wa'neq'eg'alts wa'ldemases 'ne'nemo'kwaxs la'e x'e'n- 35
l'lat' la'ge'g'ls a'm'hlts xunokwas. Wa, la'm'lae ne'laxs k'e'xit'edaaxes me'mise qas axts'odes la'xa ts'la'ts'lo'g'motasa la'e'se. Wa, he'mas la'g'ina-nemx'ide. Wa, he'x'ida'meseda nu'x' 40
ne'mise 'nex' qa le'gadasa g'ina'nemas K'e'xenete, qaxs a'la'mae k'e'xa-

Scraped-off, for it was really obtained by scraping. Now the child was really loved by the friends of his father, and he was a messenger of Great-Inventor's friends.

Now, this went on for a long time; then it was a fine day, and all the myth people were sitting in their summer seats. Then Great-Inventor and his son Scraped-off were sitting among them, and the children were jumping. They had not been outside for a long time jumping before Great-Inventor spoke, and said, "O child, Scraped-off! go on, try to jump!" Thus he said. Immediately Scraped-off jumped upward, and he reached higher than the front boards of his father's house. Then the myth people were surprised, and also his father. Then Great-Inventor spoke again, and said, "Jump, Scraped-off!" and immediately he again jumped upward. Then he reached halfway up the trees. Then his father wished to find out the height to which his son could jump, therefore he said that he should jump again. Great-Inventor again said to him, "Jump, Scraped-off!" Immediately Scraped-off jumped upward. Then he reached higher than the tops of the tallest trees. Now Great-Inventor said that he should take a rest; and after he had rested a long time, his father spoke again, and said, "O child, Scraped-off! go on, and begin in good earnest, that it may be seen by my friends how high you can jump." Thus he said. Immediately Scraped-off arose and jumped upward again.

nema. Wā, laem'lā'wisa g'inā'nēmē ā'lael la lā'xulsa 'nē'nemō'kwases o'mpē, qaxs la'ē 'yā'yaloql'alayōs 'nē'nemō'kwa Kl'wekl'waxā'wā'ē.

Wā, laem'lā'wisē gā'la; wā, laem- 5
'lā'wisē ē'ka 'nā'la. Wā, laem'lā'wisē
'wī'las'el awā'qwalēda nū'x'nēmīsē.
Wā, laem'lā'wisē Kl'wekl'waxā'wā'ē
lā'wis xunō'kwē K'ē'xenētē kludzīgē'
lasēq. Wā, laem'lā'wisē a'mfēda g'in- 10
g'inā'nēmē dē'xwā'. Wā, hē'latla la
gē'g'is dē'xwā'ss lā'alasē Kl'wekl'waxā'
wā'ē yā'q'leg'a'la. Wā, laem'lā'wisē
'nē'ka: "yā, wis, K'ē'xenēt, wā'ntōs
qa's 'nā'naqōstāōs dē'w'īda," 'nē'x- 15
'lāē. Wā, hē'x'īdāem'lā'wisē K'ē'xe-
nētē dē'x'ō'stā. Wā, laem'lā'wisē ē'k'la-
g'ōdex tsā'qema'yas g'ō'kwases o'mpē.
Wā, laem'lā'wisē xē'nyadzēmsa nū'x-
nēmīsē, wā, lō'mēs o'mpē. Wā, laem- 20
'lā'wisē ē'dzaqwē Kl'wekl'waxā'wā'ē
'nē'ka: "Wā, dē'x'w'īd K'ē'xenēt!"
Wā, hē'x'īdāem'lā'wisē ē'tēd dē'x'ō'stā.
Wā, laem'lāē 'nā'ngoyōdxa lax'tā'sē.
Wā, laem'lāē o'mpas 'nē'x' qa's q'lā'l- 25
'atē'lex 'wā'lag'ilasē xunō'kwē lā'sa
ē'k'le. Wā, la'g'ilas 'nē'x' qa ē'tēdēs
dē'x'w'īda. Wā, laem'xaa'wisē 'nē'k'ē
Kl'wekl'waxā'wā'yāq: "Wā, dē'x'w'īd,
K'ē'xenēt!" Wā, hē'x'īdāem'laxāā'- 30
wisē K'ē'xenētē dē'x'ō'stā. Wā, laem-
'lāē ē'k'lagōd lāx'ō'x'tā'yasa g'ī'lg'itla
lax'tā'sa. Wā, laem'lā'wisē Kl'wekl'wa-
xā'wā'ē 'nē'x' qa x'ō's'īdēs. Wā, laem-
'lā'wisē gā'ā'la x'ō'salaxs la'ē yā'qle- 35
g'a'le o'mpas. Wā, laem'lāē 'nē'ka:
'yā, wis, K'ē'xenēt. Wā'g'il la ā'lax-
'īdēlex qa dō'qwalētsen 'nē'nemō'kwa-
xēs 'wā'log'ōstēwastāōs lā'xa ē'k'le,"
'nē'x'laē. Wā, hē'x'īdāem'lā'wisē 40
K'ē'xenētē tā'x'ulsa. Wā, laem'laxāā'-
wisē dē'x'ō'stā.

Then all the myth people were looking at him. Then he was almost lost sight of, when they saw the Thunder-Bird, who took hold of Scraped-off; but now Scraped-off was dead, and the myth people were already considering what to do to the Thunder-Bird. Great-Inventor was the first to speak; and he said, after his friends had been talking for a long time, "O friends! listen to me. I will tell you the way of my mind. I have planned for you to make a whale to take revenge on Thunder-Bird. Let us go and get poles to make a whale." Thus he said. Immediately the myth people said that they would go and get poles as soon as daylight should come. It is said that it was evening when they finished talking. Night came, and the many people slept. In the morning, when daylight came, all the myth people arose, and they went to get poles. Only Canoe-Calking (the Raven), Gum, and Inventor did not go.

Then Great-Inventor requested Canoe-Calking to go with Gum and catch halibut. Immediately Canoe-Calking asked Gum to go along. Gum was reluctant. He said, "It is too sunny now." Thus he said. Canoe-Calking just said, "Oh, I will cover you with a mat!" Thus he said. Then Gum went aboard the canoe, and went to the bow. Canoe-Calking was steersman. Then they paddled, and went outside of Gray-Water. Then they stopped on the water. Then they put

Wā, laem'la'wisa nū's'nēmīse 'nā'-
xwæm dō'qwaŋaq. Wā, laem'la'wīse
lā'q x'itsemqēss lā'ē dō'x'walelax
Ku'nkunzulig'a'yax lā'ē xap'ē'dex K'ē'
xenētde. Wā, lā'x'ē'mē h'ē'ē' K'ē'xē- 5
nētde. Wā, gwā'hlaem'la'wisa nū's'-
nēmīse k'wā'k'wēssāla qa's gwē'x'ida-
asex Ku'nkunzulig'a'ē. Wā, hē'em'la'-
wīse Klwēk'waxā'wā'ē g'il yā'q'egra'la.
Wā, laem'la'ē 'nē'k'ēss lā'ē gē'g'is 10
q'ē'q'iyōdēs 'nē'nēmō'kwē: "ya, 'nē-
'nēmōkwā', wā'intsōs hō'lēla g'a'xēn
q'n nē'lesgra gwā'laasg'asg'in nā'q'ek.
Wā, hē'men k'wē'xa'ēda qēns gwē'-
k'ilax'ide qēns kwā'kwēxalaxōx Ku'n- 15
kunzulig'a'ya. Wā, lā'mē'sēs lā' dzā'-
dzawalex dzō'suma qēns gwē'k'ilasōi,"
'nē'x'laē. Wā, hē'x'idam'la'wisa,
nū's'nēmīse 'nē'k'ēss hē'mā'ē lā' dzā'-
dzawaxa lā'ē 'nā'x'idēl. Wā, laem- 20
'lā'wīse dzā'qwaxs lā'ē gwā' k'wā'k'wēx-
sāla. Wā, laem'la'wīse gā'nōf'idēss
lā'ē mē'x'ēdēda q'ē'nemola lē'iqwala-
lā'ya. Wā, g'il'm 'lā'wīse 'nā'x'idxa
gā'laxs lā'ē lā's'wid 'nā'swēda nū's'- 25
nēmīse. Wā, laem'la'ē 'w'la lā'
dzā'dzawasa dzō'sumē. Wā, lē'x'arm-
'lā'wīse Mē'mgōlēmē lō Gwō'lē'k'ē lō
Klwēk'waxā'wā'ē k'ē's lā.

Wā, laem'la'wīse Klwēk'waxā'wā'ē 30
axk'lā'ax Mē'mgōlēmē qa lēs lō'q'waxa
plā'ē lō Gwō'lē'k'ē. Wā, laem'la'wīse
Mē'mgōlēmē hē'lax Gwō'lē'k'ē. Wā,
lā'laē q'ē'msē Gwō'lē'k'ē. "ya, 'nē'x- 35
'lāē Gwō'lē'k'ē, 'sē'nē'lādax lē'sēla,"
'nē'x'laē. Wā, d'ēm'la'wīse Mē'mgō-
lēmē 'nē'ka: "A'dzāmlēn 'nā'swā'tsa
lē'wā'ex lōt," 'nē'x'laē. Wā, laem-
'lā'wīse lā'x'sē Gwō'lē'k'ē lā'xa g'a'la,
lax ō'gwīwā'yas. Wā, hē'em'lawīstā 40
k'waxa'ē Mē'mgōlēmē. Wā, laem-
'lā'wīse sē's'wid qa's lē lāx 'nīgētā's

their fish-lines into the water. They had not been on the water long before the sun became really hot, for Great-Inventor was wishing it to be hot. As soon as it became hot, Canoe-Calking covered up Gum with a mat. From time to time Canoe-Calking would call him by name. "O Gum!" he said; and every time Gum would reply with a strong voice. Canoe-Calking kept on calling him by name. Soon, however, he became weak as he answered. Then Canoe-Calking discovered that his canoe was almost full of gum; and Gum was silent, and did not answer Canoe-Calking when he tried to call him by name. Then Canoe-Calking just returned home, because he saw that Gum was melted by the sun, and in that way the canoe was nearly full of gum.

As soon as Canoe-Calking arrived on the beach, Great-Inventor went to meet him. Then he questioned Canoe-Calking; and he said, "O Canoe-Calking! where is your crew?" Thus he said. Immediately Canoe-Calking just called Great-Inventor to come and look at the gum which was poured out in the canoe. As soon as Great-Inventor saw the gum poured out in the canoe, he said, "That is what I wished for. Therefore I desired that you should go fishing with our past friend, that we may cover with gum the whale that we are going to make." Thus he said.

They just hauled up the canoe with the gum, and the myth people who

Dzēmbax't. Wā, lar'm'laē ha'ngaatē-
laq. Wā, laēm'lā'wisē axstē'ntēs lō'
gwayuwē. Wā, k'lē's'em'lā'wisē gē'wā'
laxs la'ē ā'lax'īd tsh'lx'wēdēda l'ē'sīla
qa Klwēk'waxā'wā'yaxs hē'maē wā'fa-
g'īlts qa tsh'ī'qwēs. Wā, g'ī'f'em'lā'
wisē tsh'lx'widēlx la'ē Mē'mg'ōlēmē
"nax'sē'mtsa lē'wā'ē lāx Gwō'lē'k'ē.
Wā, lā'naxwāēm'lā'wisē Mē'mg'ōlēmē
lē's'ēdēq: "yā, Gwō'lē'k'ō'!" nē'x'laē. 10
Wā, lā'kluxōnaxwāēm'lā'wisē nā'nax-
'ma'ē Gwō'lē'k'aq. Wā, laēm'lā'wisē
nē'nywākula la'ē Mē'mg'ōlēmē, lē'q-
laq. Wā, hā'la'nā'kula'latēxs la'ē
wā't.hamats'lē'nā'kūlē nā'nax'mā'yāē-
na'ē. Wā, laēm'laē Mē'mg'ōlēmē
dō's'wālē'laxēs 'yā'yatslaxs hē'ma'ē
lā'q qō'tlaxa gwō'lē'k'ē. Wā, laēm-
'laē q'lwē'līdē Gwō'lē'k'ē nā'nax'mēx
Mē'mg'ōlēmēmax wā'x aē lē'xtē'qāq. 20
Ā'em'lā'wisē Mē'mg'ōlēmē lā'īl nā'nā-
kwa, qaxs la'ē dō's'wālē'laxa gwō'lē-
k'axs hē'ma'ē yā's'īdā'matsōsa lē'sīla.
Wā, hē'misēxs hē'ma'ē lā'q qō'tlēda
šwā'k'lunaxa gwō'lē'k'ē la qō's'sōq. 25

Wā, g'ī'f'em'lā'wisē lā'galisē Mē'm-
g'ōlēmēmax la'ē Klwēk'waxā'wā'ē lā'la-
laq. Wā, laēm'lā'wisē wūā'x Mē'm-
g'ōlēmē. Wā, laēm'lā'wisē 'nē'ka:
"yā, Mē'mg'ōlēm, 'wī'stadzēs lē'lot-
daōs?" nē'x'laē. Wā, hē's'īdāt'm'lā'
wisē ā'em lē'lalē Mē'mg'ōlēmāx Klwē-
k'waxā'wā'ē qa g'ā'xēsē dō's'widēx
gwō'lē'k'axs ā'maē la qō's'sa. Wā,
g'ī'f'em'lā'wisē dō's'wā'īdē Klwēk'wa- 35
xā'wā'yaxa gwō'lē'k'axs la'ē ā'em qō's'-
sa; laēm'lā'wisē 'nē'ka: "Wā, hē'mēn
wā'lagēldē lā'g'ī'atān 'nēx' qas lā'ōs
lō'qwa tē'wū'ns 'nēmō's'dēx qans gwō-
'lx'sēmōyōxa gwē'k'īlay'ā," nē'x'laē. 40

Wā, ā'em'lā'wisē wā'tāxa šwā'klūna
tē'wā gwō'lē'k'ē. Wā, g'ā's'em'laxāā'

had gone to get poles came (home). Immediately they worked on the poles, and the frame was made. After they had been working for four days, they finished. Then the whale that they had made was covered with gum.

Then the Grisly-Bear was asked to take care of the blow-hole, and also Deer, Mink, and Raccoon. In the morning, as soon as day came, Great-Inventor called the myth people to come and enter the whale they had made. As soon as they were all inside, Great-Inventor caused the tide to turn while it was high water. Then the tide ran out from the beach of Crooked-Beach, for the village of the Thunder-Bird was at the place called Thunder-Bird-Rock-Place, north of Crooked-Beach. Therefore the tide turned. Only Great-Inventor did not enter the artificial whale. As soon as the artificial whale had gone out to sea, Great-Inventor made the tide run strong every time the artificial whale would go down; and when it emerged, he would cause the tide to run slower. Four times the artificial whale came up and spouted. Then Thunder-Bird saw it. Immediately he sent One-(Whale)-Carrier to go for it; and this is what he said: "O One-Whale-Carrier! go to your salmon, it is coming along spouting." Thus he said. Immediately One-Whale-Carrier put on his thunder-bird mask, and went soaring, and caught hold of the blow-hole of the artificial whale. Immediately Grisly-Bear and Deer began to cut his talons. Then the tips of his wings stuck on the outside of the whale, and he was carried under water.

wisa dza'dzewax-dasa nu'su'ne'mise. Wa, he'x'idam'la'wise e'ax'ese'wa dzo'sumē. Lae'm'lae klumō'sitse'wa. Wa, mo'plengwa's'em'la'wise e'axela-qexs la'e gwa'ta; lae'm'lae gwō'lx'sem-yuwēda gwō'le'k'e la'xa gwē'ki'lakwē.

Wa, lae'm'lae he'las'e'we Gi'la qa's a'axsilixa k'e'wā'se, tō Ge'x'ustāla; wā, he'mise lē'selag'lakwē tō Mā'yusustalog'lakwē. Wā, gi'l'm'la'wise 'nā'x' 10 'idxa ga'alaxs la'e Klwē'k'waxā'wā'e lē'lalaxa nu'su'ne'mise qa g'a'xēs hō'x'tsā la'xa gwē'ki'lakwē. Wā, gi'l'm'la'wise 'w'it'sāxs la'e Klwē'k'waxā'wā'e tsex'se'stā'massa tsā'laxa yixu'la. La- 15 e'm'lae tsex'ā'la'lae lēmā'sas Qā'log'wise qaxs hā'e g'ō'kulē Ku'nkux'uli-g'a'e axā's Ku'nwaase, lāx gwā'laās Qā'log'wise. Wā, he'mis la'g'ifas tsā'-'stēda tsā'la. Wā, lae'm'lae lē'x'amē Klwē'k'waxā'wā'e k'ēs lā'ts'tō la'xa gwē'ki'lakwē. Wā, gi'l'm'la'wise 20 lā'stēda gwē'ki'lakwaxs la'e Klwē'k'waxā'wā'e ax'lā'laxa tsā'la qa hā'y-'widesēxs lā'naxwāe tsā'sēda gwē'ki-'lakwē, wā'x'e'lae g'āx qā'ā'xwaxs la'e wā'lēmāsāmassa tsā'la. Wā, hē'lata 25 la mo'pleng'ōstā lā'l'īdēda gwē'ki'lakwaxs la'e dō's'wā'elē Ku'nkux'uli-g'aaq. Wā, he'x'idam'la'wise 'ya'la- 30 qax 'nā'l'nemsgaminqulagema'e qa lēs lāq. Wā, g'a'im wā'ldemē'ga: "Wā, 'nā'l'nemsgaminqulagema'! Hā'ga lā'xēs k'ō'ts'laōs g'a'x'ēm lē'l'nā'kula," 'ne'x'lae. Wā, he'x'idam'la'wise 35 'nā'l'nemsgaminqulagema'e q'ō'xts'tō- tses ku'nyumtē qa's lē qā'nēxt'la qax xap'ē'dex k'e'wā'sasa gwē'ki'lakwē. Wā, he'x'idam'la'wise Gi'la tō Gē'x'ustāla tsetex'be'ndex gā'tsemas. Wā, 40 lae'm'lae klutsi'mdē o'ba'yas k'e'k'a'-max'das. Wā, lae'm'lae h'ndzēma.

As soon as Thunder-Bird saw that his child was taken under water, he said to his other son, "Go, Two-Whale-Carrier! go to your brother. Something is wrong." Immediately Two-Whale-Carrier put on his thunder-bird mask; and he went soaring, and caught hold of the front part of the dorsal fin of the artificial whale. Then just the same happened to him as to his elder brother: he was taken under water.

Thunder-Bird saw it. At once he sent Three-Whale-Carrier to go and help his elder brothers. At once Three-Whale-Carrier put on his thunder-bird mask, and made lightning as he soared along. Then he caught hold of the artificial whale behind the dorsal fin, but the same happened to him as to his elder brothers.

When Thunder-Bird saw that this one also was taken under water, he said, "O Four-Whale-Carrier! go and help your younger brothers. Something is going wrong." Thus he said. Immediately Four-Whale-Carrier put on his thunder-bird mask, and four times there was lightning when he soared away and took hold of the artificial whale. Then he lifted it up; but Grisly-Bear and his friend Deer, and Wolverine, cut the talons of Four-Whale-Carrier. Then his wings stuck to the outside, and he gave out and was taken under water.

As soon as Thunder-Bird saw that all his children were dead, he asked his wife to put on her thunder-bird mask, and he also put on his thunder-

Wá, g'í'f'm'la'wíse d'ó'qulé Ku'nkun-
xulig a'yaxēs xunō'kwaṣ la'ē l'ē'ndzema,
la'ē 'nē'k'axēs 'nemō'kwē xunō'kwa:
"Wá'g'il laMaē'ma'ltsemenqulag'ma'á!
Há'g'a lax 'nē'mwōtē, laēm'ō'dzala." 5
Wá, hē'x'idaēm'la'wíse q'lō'xtsłōtsēs
ku'ṅxumlē. Wá, laēm'la'wíse q'lá'nēxt'la
la'ē Maē'ma'ltsemenqulagema'ē qas lē
xap'ē'dex ná'lē'lēlāsa tá'g'a'yasa gwē-
k'í'lakwē. Wá, á'ēm'la'xaa'wíse hē
gwē'x'í'dēs 'nō'lax'dē. Wá, laēm'la'xaaē
l'ē'ndzema.

Wá, laēm'la'xaaē Ku'nkunxulig'aē
d'ó'qulaq. Wá, hē'x'idaēm'la'wíse 'yá-
laqax Yae'yindox'stēm'nqulagema'ē qa
lēs g'ō's'widxēs 'nō'nrlax'dē. Wá,
hē'x'idaēm'la'wíse q'lō'xtsłōtē Yae'yū-
dox'stēm'nqulag'ma'yasēs ku'ṅxumlē
qas t'lá'l'ē'nēkwa'gríwaleṣ la'ē q'lá'nēx-
'í'da; laēm'la'wíse xap'ē'dex gwa'lēlāsa 20
tá'g'a'yasa gwē'k'í'lakwē. Wá, á'ēm'la-
xaa'wíse hē gwē'x'í'dēs 'nō'nrlax'dē.

Wá, laēm'la'wíse Ku'nkunxulig'aē
d'ó'qulaqēṣ lá'axat' l'ē'ndzema. Wá,
laēm'la'xaa'wíse 'nē'ka: "ya, Maē'- 25
mōsg'm'nqulag'ma'á! Há'g'a g'ō's-
'widxēs ts'lá'ts'lá'yax'dē. Lar'm'ō'dzala,"
'nē'x'laē. Wá, hē'x'idaēm'la'wíse
Maē'mōsg'm'nqulag'ma'ē q'lō'xtsłōtsēs
ku'ṅxumlē. Wá, laēm'la'wíse lá'tat. 30
mō'p'na t'lenē'x'widxēs la'ē q'lá'nēx'id
qá's lē'l' xá'p'mdxa gwē'l'í'lakwē.
Wá, laēm'laē wē'g'í'ayá'masq. Wá,
laēm'laē G'í'la t'á'wí's 'n'mō'kwē Gē-
x'ustála tō Ná'l'á'ē ts'k'á'x gá't'slmx- 35
das. Wá, laēm'la'xaaē p'rt's'mtsēs
k'ek'á'max'dē. Wá, laēm'e' wá'ta.
Wá, laēm'xaaē l'ē'ndzema.

Wá, g'í'f'm'la'wíse Ku'nkunxulig'aē
d'ó'x'wat'laxēs sá's'max hē'ma'ē 'wí- 40
'wí l'ē'í'la', la'ē ask'lá'laxēs g'm'ne
qa q'lō'xtsłōdsēs ku'ṅxumlē. Wá, lá'

bird mask. Then he said to his wife, "We will go and take hold, one at each end, of what killed our children." Thus he said. Then he gave instructions to the youngest one among his children, who was in the cradle, that he should go right up to the upper world. (He continued,) "You shall not always thunder, but you shall make thunder when you go to the summer side of the house, and also when you go to the winter side of the house, and you will thunder once when you give an omen of the death of one of the Thunder-Bird clan." Thus he said. Then he stopped speaking, and he and his wife made lightning.

Then Thunder-Bird gave instructions to his wife, and said, "Oh, my dear! let us take hold of this salmon at each end. I will take hold of the head end, and you shall take hold of the tail end." Thus he said, while they were both soaring. Then they took hold of the ends of the large artificial whale, and they lifted the large artificial whale; but soon the wings of the Thunder-Birds stuck on the gum on the outside of the artificial whale, and the whale struck the rocks. Then their talons were cut. Thus the six Thunder-Birds of Crooked-Beach were dead. As soon as the Thunder-Bird child in the cradle saw that his parents and his elder brothers were all dead, he went up; and it is he whom we hear when thunder is heard; and therefore the Indians know that the thunder-bird is a bird, on account of this tradition. That is the end.

¶laē ō'gwaqa qlō'stslōtsēs k'u'ngumē.
 Wā, laēm'lā'wisē 'nē'x'xēs genē'mē:
 "La'mens lā' qens xā'xebendēlex g'ā'
 yalāsasens sā'sēm'x'dē," nē'x'laē. Wā,
 laēm'lā'wisē lē'x'sex'ā'dxa xāā'p!ēssde- 5
 litē amā'inxā'yases sā'sēm'x'dē qa ā'mē-
 les hē'x'ā'datml lā' lā'g'ōstā' lāx ē'k'lā-
 ts'elīsasens 'nā'lax: "Wā, lā'LES k'lēs
 qlū'ndzaqlat k'u'ngwatōl; lē'x'ā'emLES
 kunō'g'wālastōs qasō lal. hē'ēnsegwīla- 10
 lō; wā hē'mīsēs lā'Laqōs ts'law'nsē-
 gwīlalōl. Wā, lā'LES 'nē'mp!ēndza-
 qwaem k'u'ngwat, qaxs ā'qēnāā'qōs
 qae'da kunō'tsā'yaxs h'ē'lē," nē'x'-
 laē. Wā, hē'em'lā'wis qlwē'pīdā'ne- 15
 sēs lā'ē l'ēnē'x'wid lē'wis genē'mē.

Wā, laēm'lāē Ku'nkunzulig'a'ē lē'x-
 sēx'ā'delaxēs genē'mē. Laēm'lā'wisē
 'nē'k'a: "ya, adā, wēg'ilax'ins xā'xe- 20
 bendēlexens k'lō'telax. La'men xā'pē-
 mēlēq. Wā, lā'LES xā'pēssdēlēq,"
 'nē'x'laēxs lā'x'dā'xwāē qlānē'x'īda.
 Wā, lā'x'dā'x'laē xā'xebēndxa 'wā'lasē
 gwē'k'īlakwa. Wā, laēm'lā'wisē wē-
 g'ū'ayā'masxa gwē'k'īlakwē. Wā, ā'l- 25
 'ēm'lā'wisē klutū'mg'aaē'lē k'ēk'ā'mā's
 Ku'nkunzulig'a'ē lāx gwō'lx'sema'yasa
 gwē'k'īlakwaxs lā'ē qlā'xumg'āala lā'xa
 awi'naklwa. Wā, ā'ēm'laxāē tsex'ā'la-
 sē'wē gēgā'ts'ēms'das. Wā, laēm'lāē 30
 'wī'wīl hē'ē'lēda qlē'lēsgē'mē Ku'n-
 kunzulig'a'yas Qā'logwisē. Wā, g'īl-
 'ēm'lā'wisē dō'quleda xāā'pēssdēlē
 g'īnā'nem Ku'nkunzulig'a'yaxēs g'ī'g'a-
 o'nō'g'dē lē'wis 'nā'p'nēm'wō'daxs lā'ē 35
 'wī'wīl hē'ē'laxs lā'ē ē'k'lē'sta. Wā,
 yū'mēsens lā' qens lā' wūlē'xēs lā'ē
 k'u'n'wāla. Wā, hē'mīs qlā'lag'ītsa
 bā'klumaqēxs ts'ē'k'lwāēda Ku'nkunzu-
 lig'a'ē lā'sēq, qao'xda nū'yēmēx. Wā, 40
 laēm'lā'ba.

VI. THE Q'Ā'NĒQĒ'LAK' TRADITION.

1. Q'ā'nēqē'lak' and his Brother Only-One.¹*(Tradition of the Y'ū'Lenox').*

Heron, and his wife Woodpecker-Woman, lived at Carving-Bay. They had been there a long time when children came to Heron's house. Heron at once adopted them. Then, it is said, war was made against Heron by some tribes that were not known; but Heron ceased for fear (staying in his house). Heron had a mother, an old woman who was rooted to the floor, who was sitting in the corner of the house.

One fine day Heron asked his wife to go paddling to look at a river. As soon as they arrived there, he discovered many salmon. Heron at once went to get some poles, and he drove them (into the ground). He made a salmon-trap. As soon as his work was finished, they went home. As soon as the salmon-trap had been there for one day, Heron asked his wife to go paddling with him on the water, inside of Carving-Bay, for he did not wish his two sons to know that he was going to look after the salmon-trap.

As soon as he arrived at his salmon-trap, he saw one salmon in it. He took it out and carried it down to his canoe. When he came in sight of the

G-ō'kwala²xaē Mā'q'lunšē tō'kwasēs
gim'mk'asē 1.ā'anaelaga lā'k'asex
K'le'yaē'le. Wā, lā'k'as'laē gā'ak'as
hē'laē. Wā, lā'k'as'laē g'ā'k'as'laē'le
g'īng'inānemē lāx g-ō'šwas Mā'q'lunšē. 5
Wā, hē'x'īdk'as'em'laxaē xwāy'īnk'wā-
k'asē Mā'q'lunšaxē. Wā, lā'k'as'em'x'de-
la'laē w'inasōkwasē Mā'q'lunšasē yūk'ā-
tsēs k'le'yasa 'mā'ī't'el'el'qwalat'ā'ya.
Wā, lā'k'as'em'laxaē gwā'k'as'g-ō'lalē 10
Mā'q'lunšē. Wā, lā'k'as'laē Mā'q'lunšē
abā'yadk'atsē 1.ō'p'lk'lexs'dīl'ē h'k'wa-
nē' k'lwāē'l lā'xē ō'nēg'wilasē g-ō'šwē.

Wā, lā'k'as'laē ē'x'ē 'nā'la, wā, lā'-
k'as'laē hē'lk'lalē Mā'q'lunšaxēs gim'mē 15
qa lā'k'asē sē'šwa dō'qwak'asxē wā.
Wā, g'ī'k'as'em'laxaē lā'g'aaxs lā'k'as-
aē dō's'wal'elaxē q'ē'nimē mā. Wā,
hē'x'īdk'as'em'laxaē Mā'q'lunšē dā'dze-
'waxē dzō'šumē. Wā, lā'k'as'em'laxaē 20
dē's'widk'asex. Wā, la'em'laxaē mē'wa-
g'ī'faxē. G'ī'k'as'em'laxaē gwā'le axā'-
'yas lā'k'asaē nā'naywa. Wā, g'ī'k'as-
'em'laxaē xa'mastā'lisē 1.ā'wayāxs lā'-
k'asaē Mā'q'lunšē hē'lk'lalak'asxēs gim'e- 25
mē lā'k'asē sē'sēšula'yā'la lā'k'asex
ō'ts'āwis k'le'yaē'le qak'ā'sexs k'le'yasaē
'nēx' qa q'ā'laēsēs ma'lō'šwē sā'sēm-
k'atsēxs lā'el dō'qwalxēs 1.ā'wayowē.

Wā, g'ī'k'as'em'laxaē lā'g'ua lā'xēs 30
1.ā'wayōkwasē lā'k'asaē dō's'waraxē
'nē'mē mā mā'ts'las. Wā, hē'x'īdk'as-
'em'laxaē k'lū's'īdex, wā, lā'k'as'laē

Mr. Hunt has tried to record the following traditions in the 1.ā'asiq'wala dialect. The language is, however, not quite consistent.

point near his house, his wife told him to go on, and to shout loud to his children that war-canoes were coming. Then Heron shouted, and said, "Leave, leave, children! Many tribes are here." That was what Heron really meant (when he said) that war had been made on them recently by nobody knew what tribes, and that the dead father of Heron had been taken in war. That is what Heron meant. The children left at once, because he warned them.

Immediately the two brothers went back into the woods. Then Heron and his wife paddled fast. As soon as they arrived at their house, Heron made some roasting-tongs, and Woodpecker-Woman cut the salmon. Then they roasted them; and it was not long before they were done. Then the husband and his wife began to eat them.

As soon as they finished eating, the two brothers came in. They did not guess why their parents had done so, but Heron had not thought at all of the woman rooted to the floor, who had seen what they were doing.

In the morning, when day came, Heron and his wife got ready again, and went to look after their salmon-trap. They paddled; and as soon as they arrived there, they saw two salmon in the salmon-trap. Heron took them out; and he came along, carry-

gā'x'sex'selāxē lāk'asxēs 'yā'yatslē.
Wā, lāk'as'laxaē tē'g'u'nā'kulak'asxē
a'wī'ba'yasēs g'ō'šwē, lāk'asaē genē-
mas wā'xak'asex qa wē'g'is hā'stla
waswī'natela lāk'asxēs sās'tmē. Wā, 5
lāk'as'laxaē Mā'qlunse 'lā'qlwāla. Wā,
lāk'as'laē 'nē'x'a: 'Bālai', bā'la sāsē-
mai'! Hō'sdālag'imō'g'ai'! Wā, hē'-
k'as'em'laxaē ā'lal' 'nē'nak'it's Mā'-
qlun'saxs ā'lk'as'maē g'āx wī'nasōkwa- 10
tsēs k'le'yasa 'mā'tlē' lē'lqwalata'ya.
Wā, hē'k'as'em'laxaē wī'nānēmax ō'mp-
k'aswufas Mā'qlun'sēx. Wā, hē'k'as-
'em'laxaē 'nē'nak'it's Mā'qlun'sē. Wā,
lāk'as'laxaē hē'x'idk'as'em bō'wē sā'- 15
semas qak'ā'sēxs hō'wag'ilāē.

Wā, hē'x'idk'as'em'laxaē mā'lō'šwē
tslā'ts'lē'yasāla lā'yag'a lā'xē ā'l. Wā,
hē'x'idk'as'em'laxaē yā'ya'na sē'š'wīde
Mā'qlun'sē tōk'wāsēs genē'mē. Wā, 20
g'ī'lk'as'em'laxaē lā'g'aāk'as lā'xēs gō'-
šwaxs lāk'asaē hē'x'idā'mē Mā'qlun'sē
lō'psa'yōgwila. Wā, lāk'as'laxaē
xwā'fide tā'lanā'lagāxē mā. Wā,
lāk'as'laē lō'p'idk'as'xē. Wā, k'le'- 25
'yas'laxaē gē'x'tā'axs lāk'asaē lō'pa.
Wā, hē'x'idk'as'em'laxaē hā'yasek'āla
hamx'ī'dex.

Wā, g'ī'lk'as'em'laxaē gwāf ha'mā'-
pēxs g'ā'xāē hō'gwīlē mā'lō'šwē 'nē- 30
'mē'ma. Wā, lāk'as'em'laxaē k'le'yas
k'ō'tax hē'g'ilas gwē'k'ālēs g'āō'lg'īšwē.
Wā, lāk'as'laxaē k'le'yask'as g'ī'g'āē-
qlak'asē Mā'qlun'saxē lō'p'idk'as'xē-
lile ts'lādā'xa, yixs dō'qulaax gwē'g'ilasas. 35

Wā, lāk'as'laxaē 'nā'x'ī'dxē gāā'-
laxs lāk'asaē ē'tlēde Mā'qlun'sē tōk'wā-
sēs genē'mē xwā'nā'f'idk'asa qa's lā'-
k'asaē dō'qwasēs tā'wayowē. Wā,
lāk'as'laxaē sē'š'wīda. Wā, g'ī'lk'as- 40
'em'laxaē lā'g'aaxs lāk'asaē dō'x'watē-
laxē mā'lē' mā mā'tslāsēs tā'wayowē.

ing the two salmon, and put them into his canoe. Then they went paddling. As soon as they came to the point, Heron again began to warn them, and said, "Leave, leave, children! Many tribes are here." Thus he said. Immediately the children, Q'á'néqé'lak^a and his younger brother Only-One, went right into the woods.

Then he and his wife paddled quickly; and when they arrived at the beach of his house, they at once carried up the two salmon. When they had put them down, he took roasting-tongs, and his wife cut the two salmon. When they had finished, they quickly placed them by the side of the fire and roasted them. As soon as they were done, Heron gave one roasted salmon to his wife, and they ate the roasted salmon quickly. As soon as they had finished the roasted salmon, Q'á'néqé'lak^a and his younger brother Only-One came in.

Then Heron waited (for them) in the house, and spoke. He said, "Ah, ah, ah, children! I am always in fear of the warriors that might come to our place, and I always think I might see some of those who killed my father. Therefore I guess that I see them paddling every time we come home,

Wá, hé'x'idk'as'em'laxaé klú'ls'idex.
Wá, g'á'xk'as'laxaé g'á'x'salaxé ma'le
mé'má qak'ats ax'á'lexsés' l'é'k'asxés
'yá'yats'é. Wá, g'á'xk'as'laxaé sé'y-
's'widk'asa. Wá, g'á'lk'as'em'laxaé g'á'x-
'á'elak'as lā'xé a'w'í'ba'yaxs lā'k'asaé
Má'qlunse é'dzax'widk'as hō'wag'ila.
Wá, lā'k'as'em'laxaé 'né'x'a: *Bá'laí,
bá'la sásemk'asáí! Hōsdalag'imōx-
g'ai'! 'né'x'k'as'laxaé. Wá, hé'x'id-
k'as'em'laxaé sá'semas, yik'á'sex Q'á'-
néqé'laywé tōkwá'sés ts'lá'ē 'nemó'-
gwisé lā'k'as hé'tsá lā'xé á'l.

Wá, lā'k'as'laxaé 'yá'ya'nak'as sé'ywa
tōkwá'sés gené'mé. Wá, lā'k'as'laxaé
lā'g'a'lisk'as lā'xé lā'sagwisk'asasés
g'ō'xwé. Wá, hé'x'idk'as'em'laxaé
g'á'x'sōsdēsaxé ma'le mé'má. Wá,
g'á'lk'as'em'laxaé ax'á'lifak'asex lā'k'asaé
ax'ē'elk'asxé t'ō'psa'yō. Wá, lā'-
k'as'laxaé gené'mas xwá'í'idxé ma'le
mé'má. Wá, g'á'lk'as'em'laxaé gwá'l-
k'asá, lā'k'asaé há'lag'ila t'á'nolixaxé.
Wá, lā'k'as'em'laxaé t'ō'paxé. Wá,
g'á'lk'as'em'laxaé t'ō'pk'asexs lā'k'asaé
Má'qlunse ts'ō'y'witsé 'né'mé t'ō'béy-
má lā'xés gené'mé. Wá, lā'k'as'laxaé
há'lag'ila hamx'í'idxé t'ō'béxwé. Wá,
g'á'lk'as'em'laxaé wí'wí'lamask'asxé
t'ō'béxwaxs g'á'xk'asaé hō'gwí'edé
Q'á'néqé'laywé tōkwá'sés ts'lá'ē 'nemó'-
gwisé.

Wá, lā'k'as'laxaé q'á'g'milité Má'-
qlunse dō'tleg'a'la. Wá, lā'k'as'laxaé
'né'x'a: *Á á'á'k'asol sá'semk'as, hé'fō-
kwasa'wésen hé'menā'la'mé g'ō'lalāx
g'á'xlaxa wí'nalaxa g'á'xens lā'k'asxens
á'x'asēx. Wá, lén hé'mé'néqlaim dō'-
qulax g'á'ya'lasasen ó'mp'wula. Lā'-
g'ilāen k'ō'taxé sé'xun dō'guinaxwax-
g'anu'x' g'á'xnaywax ná'naxwa. Lā'-
g'ilk'asaan hō'wag'ilól, 'né'x'laé. Wá,

and therefore I warn you." Thus he said. The brothers never replied.

In the morning, when day came, Heron and his wife got ready again. They were going again to look after their salmon-trap. They started in their canoe. As soon as they arrived there, they saw three salmon in the salmon-trap. Heron took them out at once and carried them to his canoe. Immediately they started from there; and as soon as they came to the point of land near the village, then he warned (his sons) again. He said, "Leave, leave, children! Many tribes are here." Thus said Heron to his children. Immediately Q'ā'nēqē'lak⁹ and his younger brother Only-One went back (into the woods).

Then Heron and his wife began to paddle fast; and as soon as they arrived, they went out of their canoe and carried up the three salmon; and as soon as they entered their house, Heron made roasting-tongs, — three roasting-tongs. His wife quickly cut the three salmon; and as soon as his wife finished cutting them, she roasted them; and they were not long over the fire when they were done. Then they began to eat them quickly.

Then Heron thought of his mother, Olachen-Woman, who was rooted to the floor. Then he gave a small piece of roasted salmon to his mother. He

lā'k'as⁹lāē hē'wāxak'asē 'nēmē'ma dā'-
dōlāx.

Wā, lā'k'as⁹lāē ē'tl'ed 'nā'x'idxē
gāā'lak'asaxs lā'ē ē'tl'ed xwā'nā'f'ldk'asē
Mā'q'lunse 'ōkwā'sēs genē'mē. Wā, 5
lā'k'as⁹em'laxāē ē'tl'ed lā'k'asu. dō'qwa-
k'assēs lā'wayōkwasē. Wā, lā'k'as⁹lāē
alē's⁹widk'asa. Wā, g'f'lk'as⁹em'laxāē
lā'g'raak'as lā'k'asāē dō'x'watak'asxē
yū'duxwē mē'mā mā'ts'lāsēs lā'wayuwē. 10
Wā, hē'x'ō'ldk'as⁹em'laxāē klu'f'sēdēx.
Wā, g'ā'xk'as⁹laxāē gā'x'sexsē'lax lā'-
k'assēs 'yā'yats'ē. Wā, hē'x'ō'ldk'as-
'em'laxāē g'ā'xk'as sepl'ēdk'asa. Wā,
g'f'lk'as⁹em'laxāē g'ā'xk'as⁹laxē a'w'i' 15
bā'yasēs g'ō'kulasē, lā'k'asāē ē'tl'edk'as-
xat! hō'wag'ila. Wā, lā'k'as⁹laxāē
'nē'x'a: "Bālaī", bā'la sāsēmaī! Hō's-
dālag'imux'g'ai!" 'nē'x'ō'laxāē Mā'q'lunse
lā'k'asxēs sāsēmē. Wā, hē'x'ō'ldk'as- 20
'em'laxāē lā'k'as hō'x'yagi Q'ā'nēqē-
'laxwē 'ōkwā'sēs ts'lā'yak'asē 'mumō'-
gwisē.

Wā, lā'k'as⁹laxāē yā'yā'nak'as la
sē's⁹widk'asē Mā'q'lunse 'ōkwā'sēs ge. 25
nē'mē. Wā, g'f'lk'as⁹em'laxāē lā'g'a'lis
lā'k'asāē hō'x'wu'tā lā'k'asxēs 'yā'yats'ē
gā'x'sōsdēsrlaxē yū'duxwē mē'mā. Wā,
g'f'lk'as⁹em'laxāē lā'ē' lā'k'asxē g'ō'swē,
lā'k'asāē Mā'q'lunse l'ō'psa'yōgwilaxē 30
yū'duxwē l'ē'l'ō'psa'yā. Wā, lā'k'as-
'lā'āi hā'lag'ilak'āsla xwā'f'ldk'asē ge-
nē'masēxē yū'duxwē mē'mā. Wā,
g'f'lk'as⁹em'laxāē gwā'k'as xwā'ē ge-
nē'mas, lā'k'asāē l'ō'p'ldk'asēx. Wā, 35
k'ē'yask'as⁹laxāē gē'x'lāxas lā'k'asāē
l'ō'pa. Wā, lā'k'as⁹laxāē hā'lag'ilak'as
hamx'ō'dsē.

Wā, lā'k'as⁹em'laxāē Mā'q'lunse m. lx-
'wal'elak'asxēs abē'mpē, yix Dzā'dza- 40
xwit'lagāxē l'ō'p'ldk'asēsdilē. Wā,
lā'k'as⁹laxāē xā'i'lex'ō'd ts'lō's'wtsē k'ō'-

offered it to her as payment for not telling what she had seen to Ql'a'nē-qē'lak³ when he should come into the house with his younger brother. The one who was rooted to the floor just rubbed the roasted salmon on the nape of her neck. As soon as Heron had eaten all the roasted salmon, Ql'a'nē-qē'lak³ and his younger brother Only-One just sat down in the house opposite them.

In the morning, when day came again, Heron and his wife got ready again. They were going to look after their salmon-trap. Then they paddled. When they arrived at their salmon-trap, they discovered four salmon in it. Immediately Heron took them out and carried them down and put them into his canoe.

As soon as Heron began to paddle, the one who was rooted to the floor called Ql'a'nē-qē'lak³ to come in. Ql'a'nē-qē'lak³ and his younger brother Only-One came at once; and as soon as they had gone into the house, the one who was rooted to the floor called them to look for lice on her head. Immediately Ql'a'nē-qē'lak³ sat down by her side, and he began to louse her hair. Immediately he discovered what came from the roasted salmon among the hair at the nape of her neck.

ph.wēk:asē llo'beʷə mālāk:asxēs abim-
pē. Wā, lāk:as'em'laxaē halāk'itšē
qa k'le'yask:asēs nē'fasēs dō'gulk:asē
lāx Ql'a'nēqē'laxwē qak'a'sō g'ā'xk'asī.
hō'gwil lō'kwāsēs tsā'yā. Wā, ō'kwās- 5
'em'lā'xāē lō'p'lek'lexsdilidē dzex'ā'lē-
lōtšē llo'beʷəwē mā lāk:asxēs aw'plā'ē.
Wā, g'ī'lk:as'em'laxaē 'wi'lak'āsē Mā-
q'lunsaxē llo'beʷəwaxs g'ā'xk'asāē hō-
gwil'idk:asē Ql'a'nēqē'laxwē lō'kwāsēs 10
tsā'ē 'nemō'gwisē. Wā, ō'kwās'em-
'laxaē Ql'a'nēqē'laxwē lō'kwāsēs tsā'yā
'nemō'gwisē klus'ā'lil'kas lā'xē apšē-
gwē.

Wā, lāk:as'laxaē ē'tlēd 'nā'x'idxē 15
gā'lāxs lāk:asāē ē'tlēd xwā'nal'idk:asē
Mā'q'lunsē lō'kwāsēs gnēmē. Wā,
lāk:as'em'laxaē lāk:asī dō'qwaixēs lā-
wayuwē. Wā, lāk:as'laxaē sē'y'wid-
k:asa. Wā, lāk:as'laxaē lā'g'raa lāk:as- 20
xēs lā'wayuwē, wā, lāk:as'laxaē dō'x-
'walelaxē mō'wē mē'mā mā'tslās. Wā,
hē'x'idk:as'em'laxaē klul's'idk'āsēx.
Wā, g'ā'xk'as'laxaē gā'x'silaxē. Wā,
lāk:as'laxaē gax'sig'raā'lexsax lak'ā'sxēs 25
'yā'yatsē.

Wā, g'ī'lk:as'em'x:d'laē la sē'y'wid-
k:asē Mā'q'lunsē, lāk:asāē lō'p'lek'lexs-
dilidē 'lā'qlug'ā'lex Ql'a'nēqē'laxwē qa
g'ā'xk'asēs g'ā'xēta. Wā, hē'x'idk:as- 30
'em'laxaē g'ā'xk'āsē Ql'a'nēqē'laxwē
lō'kwāsēs tsā'ē 'nemō'gwisē. Wā,
g'ī'lk:as'em'laxaē hō'gwil'idk:asa, lāk:as-
sāē lē'lalē lō'p'lek'lexsdalāx qa lāk:as-
sēs lā'x'idk'āsēx gē'nas x'ō'msas. Wā, 35
hē'x'idk:as'em'laxaē Ql'a'nēqē'laxwē
lāk:as klwā'g'a'lil lak'ā'sux apšā'yās.
Wā, lāk:as'laxaē lā'x'idk'asēs sū'yās.
Wā, hē'x'idk:as'em'laxaē la dō'x'wale'lax-
tsēxē g'ā'yōtē lāk:asxē llo'beʷəwaxs 40
lāk:asāē axā'la lāx sū'yās'ā'wā'plā'yās.
Wā, lāk:as'laxaē tsil'k'ē' Ql'a'nēqē'lax-

Then Ql'a'nēqē'lak* was startled by the salmon-meat that he had seen.

He spoke, and said, "Oh, my dear! where did you get this salmon-meat?" Thus he said. The one who was rooted to the floor spoke at once, and said, "O Lord Ql'a'nēqē'lak*! I will tell you. This is the reason why your father and your mother always warn you, that you may go back into the woods, for they do not wish you to come and eat with them when they eat." Thus she said.

As soon as she stopped speaking, a shout was heard. It said, "Leave, leave, children! Many tribes are here." Thus the sound said. Ql'a'nēqē'lak* just sent his younger brother Only-One to go back; and as soon as Only-One had gone out of the house, Ql'a'nēqē'lak* hid alongside the boxes in the rear corner of the house. He was going to watch what Heron would do; and he was not long in the house before Heron and his wife came in. They were each carrying two salmon; and as soon as they had put down the salmon, Heron made roasting-tongs, and his wife quickly cut the four salmon; and when his wife had finished cutting them, Heron quickly roasted the four salmon; and they were not long over the fire when they were done. Then he gave two salmon to

ḡwasēs lā'k'as'tēnā'ē dō's'wālēlaxē q'lā'mlāsē mā.

Wā, lā'k'as'lāē dō'tlēgrā'fā. Wā, lā'k'as'laxāē 'nē'x'a: *'yā'k'asōl adai' 5
k'as'lāē. Wā, hē'x'ōdk'as'ēm'laxāē dō'tlēgrā'fē l'ō'p'lēk'lēxslēlīfāx. Wā, lā'k'as'laxāē 'nē'x'a: *'yā'k'asōl adai', Ql'a'nēqē'laxwāi! Wā, lā'k'as'ēm'xan nē'lak'as'lōl. Hē'k'as'ēm lā'g'ifnāxwā's 10
ā'sa lōkwā'sē abā'sa hō'wag'īlā qak'ā'ts lā'ōs hō's'yag'ī lā'k'asxē ā'l, qaxs k'ē'ē'yasaē 'nē'x' qas g'ā'xk'asaōs hā'mēk'lāla lā'k'asqēxs lā'k'asnaḡwāē ham'x'ī'da," 'nē'x'k'as'laxāē. 15

Wā, g'ī'lk'as'ēm'laxāē q'wē'laxs lā'k'asaē wujā's'ā'laxē 'lā'q'wālā. Wā, lā'k'as'laxāē 'nē'x'a: *Bālai! bā'la sā'semai! Hō'sdālag'imoḡg'āi!' 'nē'k'lalē. 20
Wā, ō'kwās'ēm'laxāē Ql'a'nēqē'laxwē yā'laq'ālasēs ts'lā'ē 'nemō'ḡwisē qa lā'k'asēs lā'yag'a. Wā, g'ī'lk'as'ēm'laxāē lā'k'as lā'wīlē 'nemō'ḡwisē lā'xē 25
g'ō'ḡwasxs lā'k'asaē Ql'a'nēqē'laxwē 'wunō'līlak'as lā'xē ā'lānā'līlāsē xētsē' mē. Wā, lā'k'as'ēm'laxāē hē'fēlēx g'wē'g'ī'lastas Mā'q'lūnsē. Wā, k'ē'ē'yask'as'laxāē gā'ē'k'asēxs g'ā'xk'asaē hō'ḡwī'f'īdk'asē Mā'q'lūnsē lōkwā'sēs gēnē'mē. Wā, lā'k'as'ēm'laxāē gā'x' 30
sāē'lēlaxē māē'mā'fē mē'mā. Wā, g'ī'lk'as'ēm'laxāē gax'seg'ā'līlaxē mē' 'māxs lā'k'asaē Mā'q'lūnsē axē' l'ē'l'ō'psā'yō. Wā, lā'k'as'laxāē gēnē'mas hā'lag'īlā xwā'f'īdxē mō'wē mē'mā. 35
Wā, lā'k'as'laxāē ḡwāl xwā'tak'asē gēnē'mas, lā'k'asaē Mā'q'lūnsē hā'lag'īlā k'as'fēl l'ō'p'lēdxē mō'wē mē'mā. Wā, k'ē'ē'yask'as'laxāē g'ē'x'ī'lāxs lā'k'asaē l'ō'p'a. Wā, hē'x'ōdk'as'ēm'laxāē ts'lā'sē 40
mā'fē' l'ō'bēḡ' mē'mā lā'k'asxēs gēnē'mē. Wā, lā'k'as'laxāē q'ulē'x's'ēm ax-

his wife, and he himself took two, and they ate quickly.

Q'á'néqé'lak^a was watching the husband and his wife while they were eating. When husband and wife had finished each one salmon, Q'á'néqé'lak^a, who always carried his bow and four arrows, and who had his sling around his neck — as soon as Heron and his wife had finished each one roasted salmon, Q'á'néqé'lak^a strung his bow and shot Heron through, and he also shot his wife. As soon as Q'á'néqé'lak^a's parents were dead, he went out and took up the body of Heron. He tore him in two, and threw the parts upward; and Q'á'néqé'lak^a said, "You shall be a couple of herons for later generations." Immediately they flew away as a male and female heron, crying like herons. Then he took hold of his mother and tore her in two. He threw her upward, and said, "You shall be a couple of woodpeckers for later generations." Thus he said. Immediately she flew away as male and female woodpecker; and (they) sat down on a tree, one on each side, pecking its trunk. Q'á'néqé'lak^a was angry on account of what his parents had done to them.

As soon as he had finished doing mischief to his parents, he tried to dig up the one who was rooted to the

'é'dxé ma'té. Wá, lá'k'as^aem'laxaé há'laq'álak'as la há'má'pda'xwa.

Wá, lá'k'as^aem'laxaé Q'á'néqé'laxwé x'í'ts'ax'ílaxé há'yasek'álaxs lá'k'asaé há'má'pa. Wá, hé'k'as'laxaé la 'wí'la- 5
k'asé há'yasek'álaxé ná'f'némé máxs lá'k'asaé Q'á'néqé'laxwé h'ím'nálak'as-
'em d'rdá'x'sáxés h'ek'wisé' tók'wásés mót's'axé há'nat'émá; wá, lá'k'as^aem-
'laxaé hé'm'nálatem qenxá'lak'asxés 10
yí'nk'la'yó. Wá, g'í'l'k'as^aem'laxaé Má'
q'lunsé tók'wásés g'em'mé 'wí'laxé ná'f-
'némé l'ó'béx^a máxs lá'k'asaé Q'á'né-
qé'laxwé qat'éd'k'asxés h'ek'wisé'k'ats
qa há'ntsa'h'lex Má'q'lunsé. Wá, lá' 15
k'as'laxaé é't'wóst'eqák'á'sex g'em'm-
k'asdas. Wá, g'í'l'k'as^aem'laxaé t'é't'l-
x'í'dk'ásé g'í'ó'lg'us^adas Q'á'néqé'laxs
lá'k'asaé ló'h'la'it qak'á'ts dá'g'elita-
k'aséx Má'q'lunsé. Wá, lá'k'as'laxaé 20
dzá's^as'í'ndk'asex qak'á'ts ts'eq'óstó-
d'é'x. Wá, lá'k'as'laé 'né'x'é Q'á'néqé-
'laxwé: "Lá'k'as^aem'xaás lá'k'ast. há'ya-
sek'álal qwá'q'í'les álk'á'sta bikumé'í."
Wá, hé'x'í'dk'as^aem'laxaé pla'tsa'x'í'd- 25
k'asé b'ý'k'í'ó'd'q'ela qwá'q'í'quwá'xsa.
Lá'k'as'laxaé dá'x'í'dk'asxés ab'ím-
p'dé qak'á'ts dzá's^as'í'ndex. Wá, lá'k'as-
'laxaé ts'eq'óstó'dé'x. Wá, lá'k'as'laxaé
'né'x'é: "Wá, lá'k'as^aem'xaás lá'k'ast. 30
gá'k'álak'ast. tá'tanaé'les álk'astá b'ik-
umé'í," 'né'x'k'as'laxaé. Wá, hé'x'í'd-
k'as^aem'laxaé lá'k'as p'í'f'í'dk'asé b'ý'k-
k'í'ó'd'q'ela tá'tanaéla qá's l'á'k'asé
klwá'p'ég'í'ndxé tá'sé qá's lá'k'asé wá' 35
x'sót'í'ndála t'é'nk'wax'ó'k'wina'yas. Wá,
lá'k'as^aem'laxaé ts'eq'óstó'dé'x Q'á'néqé'lax-
wásés g'í'ó'lg'us^adé, lá'g'ilk'asas hé
gwé'x'í'dk'asex.

Wá, g'í'l'k'as^aem'laxaé gwát m'ó'masi- 40
lak'asxés g'í'ó'lg'us^adé, lá'k'asaé g'u'nx-
'í'd lá'p'ulilaxé l'ó'p'í'k'í'xsdála. Wá,

floor, but the root of the one was rooted to the floor only became longer. Then he gave it up.

lā'k'as^{em}laxaē ō'kwas^{em} g'ilda'nā-kulē t.ō'p'lek'asē t.ō'p'lek'lexsdilē. Wā, lā'k'as^{em}laxaē yā'x^{em}idk'asa.

2. Qlā'nēqē'lak^a kills the Double-headed Serpent.

Qlā'nēqē'lak^a just asked his younger brother Only-One to go with him to Klwā'nē. Only-One got ready, and the brothers went there. They came to a place named Tslā'mō. It is a river. Then the lord, that is our chief Qlā'nēqē'lak^a, saw a different kind of fish swimming in the river. Qlā'nēqē'lak^a shot the fish at once with his bow. As soon as he had shot it, the fish unfolded itself. Then Qlā'nēqē'lak^a recognized that it was the double-headed serpent. Qlā'nēqē'lak^a took off its dorsal fin and put it on as a belt, and he took out the eyes of the double-headed serpent and kept them. Then he finished, and they went on again.

Wā, ō'kwas^{em}laxaē hē'lak'asē Qlā'nēqē'laxwaxēs tslā'yak'asē, lā'k'asex^{em} 5
 "nemō'gwisē, qak'ā'ts g'ā'xk'asēs qā'sa-
 k'as lāx Klwā'nā'ē. Wā, hē'x^{em}idk'as-
 "em'laxaē "nemō'gwisē xwā'nā'f'ldk'āsa.
 Wā, g'ā'xk'as'laxaē "nē'mē'ma qā'sa.
 Wā, g'ā'xk'as'laxaē lā'xō lē'gādāxs
 Tslā'mō, wā'k'as'laxaē. Wā, lā'k'as- 10
 "laxaē ā'da, yik'ā'ssēs g'ī'ī Qlā'nēqē-
 "laxwē, dō'x^{em}wal'lak'asxē ō'g'u'qā'la mā
 mā'g'ilisalak'ās lā'xē wā. Wā, hē'x-
 "idk'ā's^{em}laxaē Qlā'nēqē'laxwē hā'n- 15
 "tsēs hē'k'wisē lā'xē mā. Wā, g'ī'l-
 k'as^{em}laxaē hā'n'f'ldk'asex, lā'k'asāē
 dā'fālisē mā. Wā, lā'k'as^{em}laxaē
 "mā'tlē'g'ā'ī'lak'asē Qlā'nēqē'laxwa-
 qēxs sī'seyūlāē. Wā, hē'x^{em}idk'as^{em}-
 "laxaē Qlā'nēqē'laxwē ax'ō'dk'asex k'ē- 20
 dē'g'ā'yas qak'ā'ts wusē'x'idēs. Wā,
 lā'k'as'laxaē ax'ē'dk'asex gē'gē'lxōst-
 wex'clāsē sī'seyūt qak'ā'ts ā'xēlēxē. Wā,
 lā'k'as'laxaē gwā'k'asa, lā'k'asāē ē'tlēd
 qā's'idk'asa.

3. Qlā'nēqē'lak^a makes a House for his Brother.

He arrived at Klwā'nē^ē with his younger brother Only-One. Qlā'nēqē'lak^a liked the sandy place, and he wished to build a house at Klwā'nē^ē. He sent his younger brother Only-One to pick up many cedar-sticks. Only-One at once picked up many sticks.¹

Wā, lā'k'as^{em}laxaē lā'g'aa'k'as lāx 25
 Klwā'nā'ē tō'kwā'sēs tslā'ē "nemō'gwisē.
 Wā, lā'k'as'laxaē Qlā'nēqē'laxwē ē'x-
 "ax'idxē ē'g'g'wisē awī'nagwisa. Wā,
 lā'k'as'lāē "nē'x'k'as qā's g'ō'xwilexē
 g'ō'xwē lā'k'asex Klwā'nā'ē. Wā, lā'- 30
 k'as'lāē "yā'laql'alak'asxēs tslā'yā, yik'ā'-
 sex "nemō'gwisē qa lā'k'asēs mī'nā'xē
 qlē'nem klwā'xlā'wa. Wā, hē'x^{em}id-
 k'as^{em}laxaē "nemō'gwisē lā'k'as me-

¹ Small cedar sticks used in place of toilet paper.

of nobody knows what tribe; and as soon as Only-One came and put down the many toilet-sticks, Qlā'nēqē'lak^a took them and made a house of them. When the house was finished, it had the name Wind-blowing-from-End-to-End and Face-out-of-Sight;¹ and the post on the right-hand side of the house-door was called Causing-to-look-Serious; and the post on the left-hand side of the door had the name Steepness; and the post on the right-hand side at the head of the house was called Breakers-on-Beach; and the post on the left-hand side at the head of the house had the name Swell-on-Beach.

When he had finished the house, Qlā'nēqē'lak^a spoke to his younger brother, and said, "Oh, my dear, take care! I will go and see our whole world. I will marry the princess of Gwā'nalālis." Thus he said. "And so I will go and get provisions for you, my dear!" Thus he said, and called his younger brother Only-One (to come) out of the house. As soon as they got to the beach of the house, he saw two whales blowing. Then the lord, Qlā'nēqē'lak^a, took his sling from his neck, and he took the two eyes of the double-headed serpent and put one into his sling. Then he slung

na'xē qlē'nēmē dēdēx'mō't, yk'at'ses
k'lē'yask'āsa q'at lē'lq'watā'ya. Wā,
g'y'lk'as'em'laxaē g'ā'xk'asē 'nēmō'
g'wisē ax'ā'lisak'atsē qlē'nēm'k'asē dē- 5
dēx'mō'ta, lā'k'asaē Qlā'nēqē'laxwē
ax'e'dk'asex. Wā, lā'k'as'em'laxaē
g'ō'xwilak'asex. Wā, lā'k'as'em'laxaē
gwā'lk'asē g'ō'xwē. Wā, lā'k'as'em'laxaē
lē'g'adk'asē g'ō'xwas Yuf'bālisē
lōk'wā'sē Gwā'guk'y'milāsē. Wā, lā' 10
k'as'laxaē lē'g'adk'asē hē'k'lotstā'lifē
lā'msē g'ō'xwas Bē'bikumlis'lā; wā,
lā'k'as'laxaē lē'g'adk'asē g'e'mxōstāllē
l'ems K'lt'lqā'līsē. Wā, lā'k'as'laxaē
lē'g'adk'asē lā'masē hē'k'lotē'wā'litas 15
lō'x'w'ō'wā'līsē. Wā, lā'k'as'lāē lē'
g'adk'asē lā'masē g'e'mxō'tsā'litas Qā'l-
qap'lālisē.

Wā, lā'k'as'em'laxaē gwā'lk'asē g'ō'-
xwē lā'xēs. Wā, lā'k'as'em'laxaē dō'- 20
t'ēg'a'lk'asē Qlā'nēqē'laxwaxēs ts'lā'yā-
k'asē. Wā, lā'k'as'laxaē 'nē'x'a: "yā'-
k'asōt adai! wē'g'rik'ast. la yā'l!āk'astōt
qen lā'k'asē dō'x'dēg'wēsēlak'asxēs
'nā'lak'asax. Wā, lā'k'as'em'xaen lā'- 25
k'ast. gā'gak'lak'aslex k'lē'dēlasa g'y'-
gama'ya Gwā'nalālisā," 'nē'x'k'as'lāē.
"Wā, lā'k'as'mēsēn gā'g'ō'lak'ast. qā-
k'ā'ts g'ō'lēs'k'astōs, adai!," 'nē'x'k'as-
'lāēs lā'k'asaē lē'h'wē'lsak'asxēs ts'lā'- 30
'yā'k'asē 'nēmō'g'wisē. Wā, g'y'lk'as-
'em'laxaē lā'k'as lā'xē lā'sag'wisasēs
g'ō'xwaxs, lā'k'asaē dō'x'wā'elak'asxē
ma'ts'e'mē gwō'y'ima l'el'nā'kula. Wā,
lā'k'as'laxaē ā'da Qlā'nēqē'laxwē qe- 35
x'ō'dk'asxēs y'nk'lā'yowē. Wā, lā'k'as-
'laxaē ax'e'dk'asxē ma'ts'e'mē gē'g'ēbr-
lō'xstēwēk'atsē s'istēyūfē. Wā, lā'k'as-
'laxaē y'nk'lē'ts'ōtsē 'mē'msg'emē lā'k'as-
xēs y'nk'lā'yō. Wā, lā'k'as'laxaē 40

¹ That means that people sitting on one side are invisible from the other side, on account of the size of the house.

it at one of the whales, and again he slung it at the other. The two large whales just went down. Then Lord Ql'a'neqe'lak^a spoke, and said, "Come to life, snake! Come to life, snake! Come to life, snake! Come to life, snake! Come to life, snake!" And he had not said so many times before the two large whales ran up the beach and lay flat on the place which now has the name Whale-Point.

Then he took the eyes of the double-headed serpent out of the two large whales; and he saw two other whales, and he put the eyes in the sling. As soon as (one of the) whales came in sight, he slung (one of the eyes) at it, and then he did so to the other one. The two whales went down; and Lord Ql'a'neqe'lak^a said again, "Come to life, snake! Come to life, snake! Come to life, snake! Come to life, snake!" Immediately the two large whales emerged and ran on the beach, and there they lay by the side of those that had first come to the beach. Now there were four large whales at the bay between the points of K'wa'ne^a. The name of the place is Whale-Point.

Then he gave the four large whales as provisions to his younger brother Only-One. The brothers entered the

y'ink'!ax^a!dk'atsē lāk'asxē 'ne'msgemē gwō'yīma. Wā, lāk'as'laxaē ē'ēwōst-
tēqak'asxē 'ne'msgemē. Wā, ō'kwas-
'em'laxaē demā'x'idk'asē ma'ltse'mē
ō'mas gwō'yīma. Wā, lāk'as'laxaē 5
dō'tēgrā'k'asē ā'da Ql'a'neqe'laxwē.
Wā, lāk'as'laxaē 'ne'x'a: "Sē'ts'tlēs,
sē'ts'tlēs, sē'ts'tlēs, sē'ts'tlēs," ne'x-
k'as'lāē. Wā, k'ē'yask'as'laxaē gē-
k-lālag'ilisk'āsa grā'xk'asaē ma'ltse'mē 10
ō'mas gwō'yīm tsēx'wusē'sa qak'āts
k'lō'temg'a'lisk'asē lāx ā'x'asē lāk'ā'sē
tē'gadk'ats Gwē'gwak'awa'lise.

Wā, lāk'as'laxaē axō'dk'asxē gub-
lō'xstā'yasē sī'seyūlē lāk'asxē ma'ltse' 15
mē ō'mas gwō'yīma. Wā, lāk'as'laxaē
ē'tēd dō'x'wawilaxē ma'ltsemā'xat!
gwō'yīmk'āsa. Wā, lāk'as'em'laxaē
y'ink'latslōsē gebelō'xstā'ē lāk'asxēs
y'ink'la'yō. Wā, grī'k'as'em'laxaē 20
grā'xk'as qlā'y'widk'asē gwō'yīmaxs
lāk'asaē y'ink'lix^a!dk'āsēx. Wā, lāk-
kas'laxaē ē'ēwōstēqak'asxē 'ne'msgemē.
Wā, lāk'as'em'laxaē demā'x'idk-
k'asē ma'ltse'mē gwō'yīma. Wā, lāk-
kas'em'laxaē ē'dzax'widk'asē ā'da
Ql'a'neqe'lax^a 'ne'x'a: "Sē'ts'tlēs, sē't-
s'tlēs, sē'ts'tlēs, sē'ts'tlēs." Wā, hē-
x^a!dk'as'em'laxaē grā'xk'as qlā'y'wid-
k'asē ma'ltse'maxat! ō'mas gwō'yīma 30
qas grā'xk'asē tsēx'usē'sa. Wā, lāk-
kas'em'laxaē k'lō'tlālessat! lāk'asēx
k'lō'tkludē'dzāsasē grī'k'asē lō'sdesa.
Wā, lāk'as'em'laxaē mō'sgrmk'asē
ō'masē gwō'yīma lāk'asēx ā'wāgā'wa- 35
'lisas K'wā'na'ē. Wā, lāk'as'em'laxaē
tē'gadk'asē awī'nagwisas Gwē'gwak'a-
wa'lise.

Wā, lāk'as'em'laxaē gō'lēlasē mō's-
gemē ō'mas gwō'yīm lāk'asxēs tsā'ē 40
'nemō'gwisē. Wā, grā'xk'as'em'laxaē
hō'gwil'idk'asē 'ne'mē'ma lāk'asxē grī-

long house, and Q!á'néqé'lak^a instructed his younger brother that evening.

dilk'asé gr'ó'ywa. Wá, lá'k'as'laxaé Q!á'néqé'laxwé l'é'ss'alak'asxés ts!á'yaxé dzá'qwa.

4. Q!á'néqé'lak^a meets Shaman.

In the morning, when day came, he started. He came to the place called Stench. There he saw a man and a woman throwing something at each other.¹ Then Q!á'néqé'lak^a was afraid, because the man and the woman had cedar-bark rings on their heads. The man had the name Shaman, and his sister the name Ghost-Face-Woman. Q!á'néqé'lak^a just walked behind them through the woods. Q!á'néqé'lak^a was afraid because he was secular.²

Wá, gr'il'k'as'em'laxaé 'ná'x'idxé gaá'lak'asaxs gr'á'xk'asaé qá's'idk'asa. 5
Wá, gr'á'xk'as'laxaé lá'sóx axá'xsó l'é'gadh'asaxs Q!á'lasé. Wá, lá'k'as'laxaé d'ó's'wale'elaxé begwá'nem'k'asé l'ókwá'sé ts!edá'xé 'má'qap!aes'as lá'xaé. Wá, 10
lá'k'as'em'laxaé k'itl'a' Q!á'néqé'laxwé qak'á'séxs qéq'ix'má'laé dikum'la l'ókwá'sé ts!edá'xaxé áá'wumé. Wá, hé'k'as'em'laxat! l'é'gadh'asé begwá'nem'k'asas Hé'igiliqala l'ókwá'sés wuq'wá'k'asé L'ó'hemaga. Wá, ó'kwas'em'laxaé 15
lá'k'asé Q!á'néqé'laxwé á'laq'ótá'lak'asda's'xé. Wá, lá'k'as'em'laxaé k'itl'a's qak'á'séxs bá'xusaé Q!á'néqé'laxwé.

5. Q!á'néqé'lak^a meets Oldest-One-in-the-World.

He came to a place named Red-Sand-Beach. There he saw a man and a woman playing on the beach. They were throwing woodworms at each other, and they had large head-rings on their heads. Then he to whom we pray, Q!á'néqé'lak^a, was afraid, because our master is secular. He just went behind them through the woods. This man and woman were the children of Oldest-One-in-the-World. The name of the man was Means-of-stirring-up, and the name of the woman was also Ghost-Face-

Wá, gr'á'xk'as'laxaé lá'k'asxó awi'nagwiséx l'é'gadh'asés T'sé'itsqala'lisé. 20
Wá, lá'k'as'laxaé d'ó's'wale'elaxé á'mh'lisé begwá'nem l'ókwá'sé ts!edá'xé. Lá'k'as'em'laxaé má'qap!aes yik'á'sé yá'qwa'é. Wá, lá'k'as'em'laxaé ó'masemalak'asxé áá'wumé. Wá, hé'k'as' 25
'em'laxat! k'itl'é'dayókwatséns á'myaxéde, yik'á'séx Q!á'néqé'laxwé qak'á'séxs bá'xusaéns gr'á'wé. Wá, ó'kwas'em'laxaé á'laq'ótalaq. Wá, hé'k'as'em sá'séms Nómásé'nxé'lisé, yik'á'ssé begwá'nemé 30
l'ókwá'sé ts!edá'xé. Hé'k'as'em l'é'gadh'ats L'Exx'á'lix'elá'yüwa begwá'nemé.

¹ They were performing a winter-dance ceremony, throwing supernatural power at each other.

² Q!á'néqé'lak^a is believed to have no connection with the sacred winter dance. For this reason he is called "secular;" i. e., belonging to the secular season, the year being divided into halves, — the "sacred" winter-dance and the "secular" summer season.

Woman. They were the younger brother and sister of Many colored-Woman, and Q'la'nēqē'lak^a passed them.

Wā, hē'k'as^aemxaa^a wis tē'gadh'ats Lō' tēmāgē tsēdā'xē. Wā, hē'k'as^aem ts'lā'tslā'yas E'k'lawēga. Wā, ō'kwas^aem^alaxaē lā'k'as hō'tak'asē Q'la'nēqē'laxwas. 5

6. Q'la'nēqē'lak^a meets Greatest-Shaman.

He went on. He came to the place Having-Dead-Ones.¹ There he saw a man who wore a thick head-ring. That man uttered the shaman's sound. He was Greatest-Shaman. Then Q'la'nēqē'lak^a just went behind him through the woods. He was afraid of him. Therefore he passed him.

Wā, g'ā'xk'as^alaxaē qā'sa. Wā, g'ā'xk'as^alaxaē g'ā'x^aalēla lak'ā'sēx tē'lā'dē. Wā, lā'k'as^alaxaē dō's^awalēlaxē begwā'nēmē qex'imā'laxē tēxwē^a aā^awuma. Wā, lā'k'as^alaxaē hē'lik'lala; 10 yik'ā'sxē begwā'nēmē. Hē'k'as^aemxat! Hē'lik'awa'ē. Wā, ō'kwas^aem^alaxaē Q'la'nēqē'laxwē ā'laqōdā'lak'asēx. Wā, lā'k'as^aem^axāē k'itēla'k'ats. Lā'k'as^aem^alaxaē hō'tak'atsē. 15

7. Q'la'nēqē'lak^a visits Gwā'nalālis.

He went right on, and arrived at Foundation. Then Q'la'nēqē'lak^a took some gum of rotten wood and chewed it, and he made himself — being a (young) man — into an old man; and he had small sore eyes. He had fine wrinkles on his face. Then Q'la'nēqē'lak^a went and sat down by the side of the river above Foundation. Then he wished for the princesses of Gwā'nalālis to come and bathe in the small river.

Wā, lā'k'as^aem^alaxaē hē'nā'kulak'as qā'sa. Wā, lā'k'as^alaxaē lā'g'aa lak'ā'sēx Xū'lywē. Wā, hē'x'iddk'as^aem^alaxaē Q'la'nēqē'laxwē ax'e'dk'as lā'xē bō'bō-gwa'ē gu'lē'xa qak'ā'ts gwā'gulx'ilex. 20 Wā, lā'k'as^aem^alaxaē q'lulē'x's'emxat! lā'k'as nō'mas'ida^amask'asxēs bekumā' laēna'ē. Wā, lā'k'as^aem^alaxaē xā'xē-stō'bets'ā'wa. Wā, lā'k'as^aem^alaxaē q'lē'lxēmk'asbēts'lawa. Wā, lā'k'as^alaxaē 25 qā's'iddk'asē Q'la'nēqē'laxwē qas lā'k'asē k'lwā'x'ō'd lā'k'asxē mā'k'ālak'asē lā'xē wā, lā'k'asēx^a nā'lanā'yas Xū'lywē. Wā, lā'k'as^alaxaē wā'ta q'lā'fax k'lē'sk'ēde-las Gwā'nalālisē qa g'ā'xk'asēsē g't'g'il- 30 talak'ēs lā'xē wā'k'asbēts'ā'wē.

He had not been wishing this long when four women, the daughters of Gwā'nalālis, came down the hill carry-

Wā, k'lē'yask'as^alaxaē gē'k'ālagē-lisēx g'ā'xk'asāē mō'xwē ts'lē'tslēdax sā'sēms Gwā'nalālisē, g'ā'x'atēla lā'xē

¹ There is a water-hole at this place which runs dry at low tide, and in which salmon are cut off from the water and die.

once and sat down on the ground behind her. He washed the back of her neck and went down towards her anus. Then he put the gum from the rotten wood on his first finger and pushed it into the crotch of the woman. Then the woman screamed.

Then the woman spoke and laughed. She said, "Oh, go on and call also this slave of our eldest sister; the way he has treated us is very good. (Do so), else you will regret that you have not discovered how good it is, what he is doing." Thus she said.

Immediately the third one called the slave. She said, "Oh, little old man, come and wash my back!" Thus she said. The slave went at once and sat down on the ground behind the naked woman who was sitting on the ground. Immediately he began to wash her back. He went downward towards the anus of the woman, washing her. Then he put the gum from the rotten wood on the point of his first finger and put it into the crotch of the virgin. Then the woman screamed.

She said to the youngest one, "Oh, my dear! Go on, and wash this little slave, and let him wash your back also!" Thus she said. Then Qlānē-

k'ilaxē 'nōlastladzā'yaxē qlā'k'ō; *Gē-
lak'adzās gudzē'g'ind g'ā'xk'āsen, wis,
'nē'x'k'as'laxaē tš'edā'xē. Wā, hē'x-
'ḡdk'as'em'laxaē iā'sulšē Qlā'nēqē'laxwē
qak'ā'ts lā'k'asē k'lwā'g'elsak'asex. Wā, 5
lā'k'as'laxaē gus'ḡdk'asex ō'x'āātā'yas.
Wā, lā'k'as'laxaē ba'nō'hela lā'k'asex
mē'ng'asas. Wā, lā'k'as'laxaē axb'e'ntšē
bō'bogwa'ē gu'lē'x' lā'k'asxēs tš'emā'-
'lax-tš'ānā'ē. Wā, lā'k'as'em'laxaē tš'e- 10
'mā'g'endk'asxē tš'edā'xē. Wā, lā'k'as-
'em'laxaē gwā'ḡlex'ā'lē tš'edā'xē.

Wā, lā'k'as'laxaē dē'da'tsā'ē tš'edā'xē.
Wā, lā'k'as'laxaē 'nē'x'a: *'ya, wā-
dzā'ntšōs ō'gwax'ēd lē'lālak'asg'a 15
qlā'k'ōkwag'a'sens 'nōlastladzē'ēx,
xā'n'ḡdk'asex' ē'x'g'a gwē'g'ḡlask'as-
g'as g'ā'xenu'g's, ā'tak'aslax mā'yatā-
k'aslax qak'ā'tsō k'lē'yask'aslax qš'ō-
'atēlā'laxg'a ē'x'ex: gwaē'nēk'atsex." 20
'nē'x'k'as'laxaē.

Wā, hē'x'ḡdk'as'em'laxaē qlā'yā'ē
lē'lālak'asxē qlā'k'owē. Wā, lā'k'as-
'em'laxaē 'nē'x'a: *'ya, q'ul't'yag'k'as-
bētš'ō', gē'lak'aslas gudzē'g'ind g'ā'x- 25
k'āsen, 'nē'x'k'as'laxaē. Wā, hē'x-
'ḡdk'as'em'laxaē qlā'k'owē lā'k'as qā'-
selsk'asa qak'ā'ts lā'k'asāē k'lwā'g'ḡl-
sāk'asxē xā'nā'k'klusē tš'edā'xā. Wā,
hē'x'ḡdk'as'em'laxaē gudzē'g'indk'asex. 30
Wā, lā'k'as'em'laxaē ba'nō'helak'asē
gusā'sōkwasasē qlā'k'ō lak'ā'six mē'n-
g'asasē tš'edā'xē, wā, lā'k'as'laxaē
ē'tēd axb'e'ntšē bō'bogwa'ē gu'lē'x'
lā'k'asxēs tš'emā'lax-tš'ānā'ē. Wā, 35
lā'k'as'laxaē tš'e'mā'g'endk'ā'ts lā'k'asxē
k'lē'yā'la. Wā, lā'k'as'laxaē gwā'ḡlex-
'ā'lē tš'edā'xē.

Wā, lā'k'as'laxaē 'nē'x'a, lā'k'asxēs
amā'ḡnax'ā'ē: *'yā'k'asōl'adā', wā'k'as- 40
'ē'ntšōs lē'lālak'asg'a qlā'q'agumx' qā
lā'k'asēsix' ō'gwax'ēdk'as gudzē'g'ind-

qe³lak³ thought, "Do not agree to it, my dear!" Thus he thought. Therefore the youngest daughter of Gwā³nalālis did not agree to call him. She just said that she had already bathed.

When they had finished bathing, they went home, and the oldest sister was leading the slave. Then they entered the house of Gwā³nalālis. Immediately the women reported to their father that they had found a runaway slave. Gwā³nalālis did not say a word to his children.

It was evening when Qlā³nēqē³lak³ thought that he would lie down just outside the room of the youngest of the children of Gwā³nalālis. Night came. Each woman went into her own room. Then the slave was told to lie down on the floor outside of the room of the youngest one, for that was what the slave had wished.

As soon as it was dark, the slave arose and went into the room of the youngest of the four women. Then Qlā³nēqē³lak³ turned into the right shape of a handsome man. As soon as he lay down, the girl questioned him, and said, "Oh, my dear! who are you?" The lord replied at once,

k'asōl,³ ³nē³x'k'as³laxaē. Wā, lā'k'as³laxaē Qlā³nēqē³laywē ³nē³nk'hexa: ³Gwā³k'asla sex³tslōl, ada!³ ³nē³nk'hexk'as³laxaē. Wā, hē³k'as³em³laxaē k'lē³yasg³l'kats sex³tslā³ lē³l'alak'asē amā³inxēk'asas sā³sēmas Gwā³nalālisē. Wā, ō³kwas³em³laxaē ³nē³x'k'asēss lā'k'as³māē gwā³lā'k'asxēs g³g'iltālaēna³e.

Wā, lā'k'as³laxaē ³wi³la gwā³l'kas g³g'iltālak'asēss, wā, lā'k'asaē nā³na³šwa. Wā, lā'k'as³em³laxaē wā³telak'asē ³nō³last'adza'yaxe qlā³k'ō. Wā, lā'k'as³laxaē hō³gwil'hdk'as lā'k'asēx g³ō³šwas Gwā³nalālisē. Wā, hē³x'ildk'as³em³laxaē tslets'eda³xē tslek'la³l'ldk'asēs ō³mpk'asasēs k'lē³wunē qlā³k'ōkwas. Wā, k'lē³sk'as³laxaē dō³dēmk'ats Gwā³nalālisaxēs sā³sēmk'asē.

Wā, lā'k'as³laxaē dzā³qwak'asēss lā'k'asaē ³nē³nk'lexē Qlā³nēqē³laywē qā³s hē³k'as³māēl kwa³l'lk'asē lā³'sadzē³l'las kwa³l'elask'asasē amā³inxay³as sā³sēmk'asas Gwā³nalālisē. Wā, lā'k'as³laxaē nē³g³ey³widk'ā'sa, lā'k'asa³l'asē ³wi³la hō³xtslā³l'hdk'asē nā³tmō³wē tslets'eda³x lā'k'asxēs kwē³kwa³telask'asē. Wā, lā'k'as³laxaē axō³kwasē qlā³k'ō qa lā'k'asēs qē³lgwifk'as lax lā³'sadzē³l'las kwa³l'elask'asasē amā³inxā³e qak'ā'sēs hē³k'as³māē wā³lagrl'kasdsē qlā³k'ō.

Wā, g³l'k'as³em³laxaē plē³dk'ā's lā'k'asaē tā³zuhl'k'asē qlā³k'ō qā³s lā'kasē lā³'pō³l lā'k'asēx kwa³l'elask'asasē amā³inxā³yasē mō³šwē tslets'eda³x. Wā, lā'k'as³em³laxaē nā³qē³stak'as lā'c'x³sōy³k'as lā' bē³gwā³nmē Qlā³nēqē³laywē. Wā, g³l'k'as³em³laxaē ku³lg'ā³l'hdk'asa, lā'k'asaē tsā³ts'ladāgm'k'asē wu³lā³lax. Wā, lā'k'as³laxaē ³nē³ya: ³ya, ada!, tno³gwadzās?³ Wā, hē³x'ildk'as³em³laxaē ā³da nā³nax³mek'ā'sēx.

and said, "I am Q!á'néqé'lak^a." Thus he said. Then the girl told him at once what her father had said about Q!á'néqé'lak^a. "This is what my father said to us yesterday: 'Don't sleep too much, but go and bathe in the river, else you may not have good luck, for Q!á'néqé'lak^a may come towards our place.' Thus he said to us; and therefore I am thankful that you have come, lord." Thus she said.

Immediately Q!á'néqé'lak^a also spoke, and said, "You have done right that you did not agree to the word of your elder sisters when they wished that you should also call me to wash your back. Therefore I was glad that you did not call me, for your three elder sisters are now all with child, because I sat down there behind them; and you would also be with child without cause." Thus he said to her.

Then the girl felt glad, for she now had our master Q!á'néqé'lak^a for her husband. Then they played together until late in the night. Gwá'nalális was surprised that his daughter was talking [playing] with what sounded like a man's voice. In the morning, when day came, the youngest of the children of Gwá'nalális, who was now the wife of our lord Q!á'néqé'lak^a, went out of her room. Immediately Gwá'nalális questioned her, and said,

Wá, lá'k'as'laxaé 'né'x'a: "Nó'gwak'as-
 'emxaa Q!á'néqé'laxwa, 'né'x'k'as'laé.
 Wá, hé'x'ídk'as'em'laxaé ts!á'tsladá-
 gemk'asé é'tálas dó'demk'asasés ó'mp-
 k'asé lāx Q!á'néqé'laxwé. "Wá, hé'k'as-
 'emxat! dó'demk'atsen ó'mpk'asax hé'ns-
 'wulé g'á'xk'asenu'g'; 'gwá'lk'aslas xēn!
 mé'xax'da'xōi. qas lá'k'asaōs g'í'g'itā-
 lak'as lá'xō wāx, ā'lak'ats dā'da'fāx-
 q!á'lalēlak'asaōs, q!á'q!ēx'ídk'asae Q!á'-
 néqé'laxwaō g'á'xk'uslax gwá'gwasabāla
 lá'k'asxēns ax'ā'sēx, 'né'x'k'as'laxaé.
 Wá, hé'k'as'mōsen lá'g'itk'asa mó'lak-
 k'atsēs g'á'xk'atsēna'ōs, adai', 'né'x'-
 k'as'laxaé. 5

Wá, hé'x'ídk'as'em'laxaé Q!á'néqé-
 'laxwé ó'gwax'ed dó't'ig'a'la. Wá,
 lá'k'as'laxaé 'né'x'a: "Lá'k'as'emxaaš
 hé'laxāxs k'!ē'yasaā'qōs sex'tslá'k'aslāx
 dó'demk'asaxsōs 'nō'nēlast!adza'yaqōs,
 lá'k'asaēx 'nēx' qak'ā'ts ó'gwax'ídk'a-
 saōs lē'lāla g'á'xk'asen qen lá'k'asé
 ó'gwax'íd gudzē'g'indk'asōl. Hé'k'asen
 lá'g'itk'asen mó'lasēs k'!ē'yatsēna'ōs
 lē'lāla g'á'xk'asen, qaxs 'nā'xwak'as-
 'maēx lá'k'as qēq'!xk'!aē'selak'asōs
 yū'duxwēx 'nō'nēlast!adza'ya qak'ā'g'in
 lá'k'asaēx k'wā'g'itlax'da'x'qō'nō. Wá,
 lá'k'as lá'xsdaxaās wufk'ā's'emxat! qelx-
 k'!aē's'ídk'asōl, adai', 'né'x'k'as'laxaé. 25

Wá, lá'k'as'laxaé é'x'ē ná'qa'yasé
 ts!á'tsladāgemk'asé qak'ā'sēs lá'k'ats!ē-
 na'ē lá'wadk'atsens g'í'í lá'k'asēx Q!á'-
 néqé'laxwé. Wá, lá'k'as'laxaé amā'fō-
 kwāxaxé lá'k'asé gā'fak'as né'g'ē'g'wa. 35
 Wá, lá'k'as'em'laxaé Gwá'nalálisē
 q!á'yaxak'atsēs xunō'xwaxs ā'mā'fok!wā-
 lak'asae lē'wé bigwā'nēm'k'lālak'asa.
 Wá, lá'k'as'laxaé 'nā'x'ídk'asxé gā'fak-
 k'asaxs g'á'xk'asae lō'tlēt!ēlē amā'inxā-
 'yas sā'semk'asas Gwá'nalálisē, yik'ā'-
 sex lá'k'asé gēm'msens ā'dē Q!á'néqé-
 40

"O child! with whom were you playing last night?" Thus he said. The girl answered her father at once, and said, "I was lying down with him on account of whom you wished us to bathe, — this lord, Ql'á'néqé'lak^a. I have him for my husband." Thus she said to her father.

Then Gwá^analális was thankful for the words of his youngest daughter, and he sent his youngest daughter to go and call her husband to come to eat breakfast with him. Then the girl went to call the lord. He came out of the room at once. Then he was treated well by his father-in-law. The wife of the lord was with child at once, and the three elder sisters of his wife were also with child. The three sisters-in-law of Lord Ql'á'néqé'lak^a were the first to give birth. Then the wife of the lord also gave birth to a child on the following day, and Lord Ql'á'néqé'lak^a wished at once that his name should be G'íí.

Now Gwá^analális felt badly. He was ashamed on account of his three daughters, who had children without having husbands. He guessed that Ql'á'néqé'lak^a was the cause of his three daughters having children. He tried to find a way to kill his son-in-law. Then Gwá^analális asked Ql'á'néqé'lak^a to go and split cedar in the woods. Immediately Ql'á'néqé'lak^a

laxwé. Wá, hé'x^a'ídk'as^a'em^a'laxaé Gwá^a-
nalálisé wu.lá'lak'ásex. Wá, lá'k'as^a'la-
xaé 'né'x'a: "ya, xunó's^a, anó'gwadzé's
a'má'lálotáosax né'g'eywé?" 'né'x'k'as-
laxaé. Hé'x^a'ídk'as^a'em^a'laxaé ná'nax'mé-
k'asé ts'lá'tsladágemk'asaxés ó'mpk'asé.
Wá, lá'k'as^a'laxaé 'né'x'a: "Hé'k'asen
kulo'tk'asóxs wá'taq'lálasóx'dáqós qek'á'-
senu's^a g'í'g'íltálag'ídk'asóx á'dax Ql'á'-
néqé'laxwa. Lá'k'as^a'em^axatn lá'wadk'a-
tsóx," 'né'x'k'as^a'laxaéxés ó'mpk'asé.

Wá, lá'k'as^a'em^a'laxaé mó'lk'álé Gwá^a-
nalálisas dó'demk'asasés amá'yadzé-
gasé. Wá, lá'k'as^a'em^a'laxaé 'yá'laqlálasés
amá'yadzégasé qa lá'k'asés lé'lá'ak'as-
xés lá'wunmk'asé qa g'á'xk'asés
gaá'sstála'ók'wá'sé. Wá, lá'k'as^a'laxaé
ts'lá'tsadágemk'asé lé'lá'ak'aséx á'da.
Wá, hé'x^a'ídk'as^a'em^a'laxaé g'á'xk'as
ló'tslá'íta. Wá, lá'k'as^a'em^a'laxaé aé'k'i-
lasók'wasa yík'á'tsés n'gu'mpé. Wá,
hé'x^a'ídk'as^a'em^a'laxaé qel'xk'laés'edk'asé
gem'mk'asas á'da. Wá, lá'k'as^a'em^a'la-
xaé 'ná'gwak'as qéq'l'xk'laés'ídk'asé
yú'duxwé 'nó'nrlast'adzés gem'mk'asas
á'da. Wá, hé'k'as^a'laxaé g'í'lx'ídk' qel-
xódk'asé yú'duxwé g'í'g'í'np's á'de Ql'á'-
néqé'laxwa. Wá, lá'k'as^a'laxaé ó'gwax-
ídk'as qel'xódk'asé gem'mk'asas á'daxé
lá'kasé h'nsa. Wá, hé'x^a'ídk'as^a'em-
laxaé á'de Ql'á'néqé'lax^a 'néx' qak'ás
lé'gald'asésés G'íí.

Wá, lá'k'as^a'em^a'laxaé 'yá'x'ídk'asé
ná'qék'asas Gwá^analálisé. Wá, lá'k'as-
'em^a'laxaé má'x'ts'ásés yú'duxwé ts'é-
ts'rdáx sá'emk'aséxs wulk'á's'maé
qéq'l'xk'laés'ídk'aséxs k'le'ók'wá'saé
félá'wunmk'ása. Wá, lá'k'as^a'em^a'laxaé
k'ó'tak'ásex hé'k'as'mé Ql'á'néqé'laxwé
hé'x^a'ídk'aséx lá'g'í'lk'asas qéq'l'xk'laés-
'ídk'asés yú'duxwé ts'lets'rdá'x sá'sima.
Wá, lá'k'as^a'em^a'laxaé kl'wé's'edk'as qa

knew the thoughts of his father-in-law. Therefore he warned his wife, (and asked her) to be careful, and not to be afraid if he should stay at the place where he was going, for he knew the thoughts (of his father-in-law).

Then he started, and saw a little wren. Lord Q!á'néqé'lak^a borrowed its blood-bag, and the blood-bag was given to the lord. Then he walked, and he arrived at a cedar-tree which was lying on the ground. Then Gwá'nalális took the wedge-bag which he was carrying on his back and put it down. He took his wedges and his hammer, and he marked the end (of the cedar) with his marking-wedge. After he had done so, he put his splitting-wedges on the end, and he struck them with his hammer. Then the thick cedar-tree opened. When the crack was wide open, Gwá'nalális threw his hammer into the crack of the cedar-tree.

Immediately Gwá'nalális called Q!á'néqé'lak^a, and said, "O lord! come and get my hammer which dropped into this (the tree) that I am splitting, lord!" Thus he said to him. Immediately Lord Q!á'néqé'lak^a went up to him, and Gwá'nalális said that he would put a spreading-stick across the

g'á'ya^llask'atsés negu'mpé'asé. Wá, lá'k'as^llaxaé hé'lk'á'lak'asé Gwá'nalálisax Q!á'néqé'laxwé qa's lá'k'asé lá't'axé wé'lywé lá'xé átl. Wá, hé'x'^lidk'as^lem^llaxaé Q!á'néqé'laxwé q!á'lax ná'yék'a: 5 sasés negu'mpé. Wá, lá'g'rik'atsé lá'k'as gégé'ná'lak'asxés gémé'mk'asé qa ó'kwas^lmés gé'nla k'é'yask'as nó'la:k'asqó xik'lá'laxó lak'a'sxés lá'a'sk'asla; qá'k'as^ltaxs lá'k'as^lmaé q!á'lax ná'yé- 10 k'asas.

Wá, lá'k'as^llaxaé qá's^lidk'asa. Wá, lá'k'as^llaxaé dō'x^lwa'nlaxé ní'nwaqé'wé:k'asbé'tsla'wé. Wá, lá'k'as^llaxaé á'da Q!á'néqé'laxwé tē'k'ók'wásēx a'lgwa: 15 ts!as. Wá, hé'x'^lidk'as^lem^llaxaé ts!ó'x^lwidayók'wasé a'lgwats!é lá'k'asēx á'da. Wá, lá'k'as^lem^llaxaé la qá'sa. Wá, lá'k'as^llaxaé lá'g'aa lá'k'asxé wé'lywé k'á't!sa lá'k'asxé awi'naklusé. Wá, hé'x'^lidk'as^lem^llaxaé Gwá'nalálisē ax' 20 é'dk'asxés ó'xlaá'ywé tá'dats!é qak'á'ts ax'ē'lsak'asēx. Wá, lá'k'as^llaxaé ax'ē'dxés tá'nut tók'wasés ó'sdē'. Wá, lá'k'as^llaxaé maé'lbentésē maé'ibanō:k'wasé tá'nōta. Wá, lá'k'as^llaxaé gwá'l:k'asa, lá'k'asaé q!waé'fbentésē fēfá'tla'yók'wasé tē'á'nōta. Wá, lá'k'as^lem^llaxaé nēbetowēsés ó'sdē' lá'k'asēx. 30 Wá, lá'k'as^llaxaé áqē'lsk'asé tē'xwé wé'lywa. Hé'k'as^llaxaé la klwá'f'lak'as áqē'lsk'asa xa'wé'la'yaxs lá'k'asaé Gwá'nalálisē 'lēbē'tak'atsés ó'sdē'k'asde lá'k'asxé xa'wé'la'yasé wé'lywé.

Wá, hé'x'^lidk'as^lem^llaxaé lē'á'la: 35 k'asé Gwá'nalálisax Q!á'néqé'laxwé. Wá, lá'k'as^llaxaé 'nē'x'a: "ya, adá, gé'lak'adzás ax'ē'dk'asxén ó'sdā' tē'x-pōlé lá'k'asg'in lá'tlasokwá'sēx: adáí," 'nē'x'k'as^llaxaé. Wá, hé'x'^lidk'as^lem^llaxaé á'dé Q!á'néqé'laxwé lá'k'as 40 gwa'ē'stak'as lax. Wá, lá'k'as^llaxaé

crack of the thick cedar-tree. Ql'a'nēqē'lak^a just went and watched him while he put the spreading-stick across the crack of the cedar-tree. As soon as he had finished spreading it, he took out all the wedges, and sent his son-in-law to go in. Then Ql'a'nēqē'lak^a put the blood-bag in his mouth and went in. As soon as he was inside, Gwā'nalälis knocked out the spreading-stick from the crack of the cedar. Ql'a'nēqē'lak^a spat out the blood-bag, and blood ran out on both sides of the crack of the split cedar-tree.

When Gwā'nalälis saw the blood, he spoke, because he believed that Ql'a'nēqē'lak^a was dead. He said, "Serves you right that you are dead now, for you made me ashamed." Thus he said to him while he went away. Then Gwā'nalälis left and went home. He had not gone far when Ql'a'nēqē'lak^a caught up with him, carrying the hammer. He spoke to his father-in-law, and said, "O father-in-law, Gwā'nalälis! why did you leave and run away from me? Here is your hammer." Thus said Lord Ql'a'nēqē'lak^a to him.

Then Gwā'nalälis looked abashed, and spoke. He said, "Ah, ah, ah, son-in-law! I was just very downcast because I had hurt you, lord; and

Gwā'nalälisē 'nēx'k'as qas qadexstē'nd-
k'asaēxē xa'wī'la'yasē lāxwē' wēlywa.
Wā, ō'kwās'ēm'laxaē Ql'a'nēqē'laxwē
lā'k'as lāōs x'f'is'ensqēxs lā'k'asaē qad-
exstē'ndxē xa'wī'la'yasē wēlywē. Wā, 5
g'f'lk'as'ēm'laxaē gwā'lk'as qatā'k'asēxs
lā'k'asaē axō'dk'as 'wī'laxē lē'lā'nōtē.
Wā, lā'k'as'laxaē 'yā'laq'laxēs nigu'm-
pē qa lā'k'asēs lā'pōla. Wā, lā'k'as-
laxaē Ql'a'nēqē'laxwē ha'msgrēmaxē 10
a'lgwatslē. Wā, lā'k'as'laxaē lā'pōlē
Ql'a'nēqē'laxwē. Wā, g'f'lk'as'ēm'laxaē
lā'pōl'k'asēxs lā'k'adzōlāē Gwā'nalälisē
gudzēlē'lō'dk'asxē qadexstē'ndxē xa-
'wī'la'yasē wēlywē. Wā, ō'kwās'ēm- 15
laxaē Ql'a'nēqē'laxwē hē'x'idk'as'ēm
kwe'sōdk'asxē a'lgwatslē. Wā, hē'k'as-
'mōs g'ā'xk'as kux'ā'lak'as lāx wā'x-
sanōdzēxstēk'asasē xa'wī'la'yasē lā'tlaxē
wēlywē. 20

Wā, lā'k'as'laxaē dō's'watēlak'asē
Gwā'nalälisaxē a'lgwāxs lā'k'asaē dō-
t'ēg'a'l'k'asēxs. Lā'k'as'maē ō'q'usqē
lā'k'as'ēm hē'x'f'dk'asa. Wā, lā'k'as-
laxaē 'nē'x'a: 'yilā'lak'asōl lā'k'asaēx 25
h'lx'f'dk'asa, qak'ā'sēxs g'ā'xk'asaēx
hemā'x'tslā'la g'ā'xk'asēn, 'nē'x'k'as-
laxaēxs lā'k'asaē qā's'idk'asa. Wā, lā-
k'as'ēm'laxaē Gwā'nalälisē bō's'wid-
k'asa. Wā, lā'k'as'ēm'laxaē nā'naywa. 30
Wā, k'ē'yask'as'laxaē qwē'sgr'dak'-
sēxs g'ā'xk'asaē Ql'a'nēqē'laxwē qā'qa-
yak'asēx dā'laxē ō'sdē'. Wā, lā'k'as-
laxaē dō't'ēg'a'l, lā'k'asxēs nēgū'mpē.
Lā'k'as'laxaē 'nē'x'a: 'yā, nēgū'mp, 35
Gwā'nalälis; 'mā'sk'asēs bō's'widg'il-
k'asaōsēn g'ā'k'as'ēmxaās ō'sdē'g'a?
'nē'x'k'as'laxaē ā'dē Ql'a'nēqē'laxwax.

Wā, lā'k'as'laxaē ō'dzēsgrmk'asē
Gwā'nalälisaxs lā'k'asaē dō't'ēg'a'la. 40
Wā, lā'k'as'laxaē 'nē'x'a: 'Ā, ā, ā,
ā'k'asōl, nēgū'mp, ō'kwās'maēg'in lō'

I was going to call (people) to open the cedar-tree." Thus he said, while he pretended to cry. Immediately they went back again. Then Gwá^unalális wedged the cedar open again. Then it was open on the ground. Again he made the crack of the cedar-tree wide open, and threw in his hammer, and he told his son-in-law about his lost hammer that had fallen in. He did not send his son-in-law to go again and get it, but Qlá^unéqé^ulak^u said at once that he would get the hammer. Then Gwá^unalális said, "Don't go yet, that I may put a spreading-stick across, else you might get hurt." Thus he said. As soon as he had taken out the wedges, the lord went into the crack of the cedar-tree. Then Gwá^unalális knocked out the spreading-stick, and again much blood appeared on both sides of the crack of the cedar that was being split. Then he really believed that Qlá^unéqé^ulak^u was dead, and Gwá^unalális spoke again, and said, "Now you are spoiled, and you said that nothing could be the death of you." Thus he said.

Then Gwá^unalális left him. He was about halfway out of the woods when Lord Qlá^unéqé^ulak^u overtook him, carrying the hammer. He said, "O father-in-law! why did you leave me when I went into the crack of the cedar-tree

max^uidk^uas waó^ut^uten lá^uk^uatslé^una^ue^u 'yá^ul-
 s^uwidá^umasó^u, adai'. Wá, lá^uk^uasen
 lá^ulaxsde hé^ulak^uas qen dexó^udxó^u wé^u-
 xwé," né^ux^uk^uas^ulaxaé q^ulá^usabóte
 Gwá^unalálisé. Wá, hé^ux^uidk^uas^uem^ula-
 xaé lá^uk^uas aé^udaax^uéda. Wá, lá^uk^uas-
 laxaé é^utledk^uas lé^umx^uidk^uasé Gwá^u-
 'nalálisaxé wé^ulywé. Wá, lá^uk^uas^ulaxaé
 áq^ul^usa. Wá, lá^uk^uas^ulaxaé é^utled k^ulwa-
 g^ul^ula aqé^u xa^uwi^ula^uyasé wé^ulywaxs lá^u-
 k^uasaé nepó^utak^uatsés ó^usde'. Wá, lá^u-
 k^uas^ulaxaé né^ulak^uasxés negú^umpasés
 ó^usde^ux^udáxs lá^uk^uasaé é^utled té^uxpó^ua.
 Wá, lá^uk^uas^uem^ulaxaé k^ulé^uyas 'yá^ul^uq^ul^u-
 lak^uasxés negú^umpé qa lá^uk^uasés é^utled
 ax^ué^udk^uáséx. Wá, hé^ux^uidk^uas^uem^ulaxaé
 Qlá^unéqé^ulaxwé né^ux^u qa^us lá^uk^uasé ax-
 é^udk^uásé ó^usde'. Wá, lá^uk^uas^ulaxaé
 né^ux^ué Gwá^unalálisé: "Gwá^ulk^uas^uem-
 á^ust. qen qadexsté^unde^uyá^u á^ulak^uáts yá^ul-
 s^uwid^ulaxó^ul," né^ux^uk^uas^ulaxaé. Wá, g^ul^u-
 k^uas^uem^ulaxaé gwá^ulk^uasa lá^uk^uasaé axó^ud-
 k^uasxés lé^ul^unoté. Wá, lá^uk^uas^ulaxaé
 lá^upó^ulé á^uda lá^uk^uasxé xa^uwi^ula^uyasé wé^u-
 lywé. Wá, lá^uk^uas^ulaxaé Gwá^unalálisé
 xudzeleó^udxé qadexsté^ux^udás. Wá, lá^u-
 k^uas^uem^ulaxaé é^utled né^ufidk^uasé q^ulé^unem-
 k^uasé a^ulywa lá^uk^uaséx wá^ux^usánó^udx-
 sta^uyasé xa^uwi^ulek^uasasé lá^utlasó^ukwasé
 wé^ulywa. Wá, lá^uk^uas^uem^ulaxaé á^ulak^uas
 ó^uq^uusqé^uné laem hé^ux^uy^udk^uása. Wá,
 lá^uk^uas^uem^ulaxaé dó^uthga^ulk^uasé Gwá^u-
 'nalálisé. Wá, lá^uk^uas^uem^ulaxaé né^ux^u-
 xat! "Wá, lá^uk^uas^uem^uxaás a^umé^ufid-
 k^uasó^ul, né^ux^uk^uasaéx k^ulé^ul^uk^uas hé^ul^uó^ulim-
 k^uasa," né^ux^uk^uas^ulaxé.

Wá, lá^uk^uas^ulaxaé bó^uy^uwidk^uasé Gwá^u-
 'nalálisas. Wá, hé^uk^uadzá^ulaxaé la nexs-
 'ég^ué^u lá^uk^uas lá^uxés t^ulá^usó^utlacé^una^uyaxs
 g^uá^uxk^uasé qá^uqa^uyak^uasé á^ude Qlá^unéqé-
 'laxwax dá^ulak^uasxé ó^usde'. Wá, lá^uk^uas^u-
 laxaé né^ux^ua: "yá, negú^umpá, má^usk^ua-

to get this your hammer?" Thus he said when he gave the hammer to his father-in-law. Gwāⁿnalālis did not speak a word. He just went home.

Then the lord, Qlāⁿnēqēⁿlakⁿ, picked some salmon-berries. As soon as he had picked many salmon-berries, the lord, Qlāⁿnēqēⁿlakⁿ, instructed them. He said to the salmon-berries, "I have picked you for my father-in-law, this Gwāⁿnalālis, that you may harm him for me. When I enter our house, you will be given as food by my wife to this Gwāⁿnalālis. As soon as he will have finished eating you, begin to grow in his belly, and grow out through his ears and his nose and his eyes and his backside. You shall be salmon-berry bushes." Thus he said to them.

As soon as he had finished giving instructions to the salmon-berries, he picked up four pieces of rotten wood and hid them. Then he went aboard his canoe; and the lord, Qlāⁿnēqēⁿlakⁿ, sat down at once in the bow of the canoe. After he had been on the water for some time, Qlāⁿnēqēⁿlakⁿ took the four pieces of rotten wood, and, whispering, spoke to them, saying, "Become dolphins and jump at this my father-in-law." Thus he said, while he threw them into the water at the side of his canoe.

džēxāēs bō's'widg'ilk'asaōent,axg'in lā' ēx'dex' lā'pōl lā'k'asxē xa'wī'la'yasē wē'lywē ax'e'dk'asg'as o'sdē'g'aōs?' nē'x'k'as, lā'xaēxs lā'k'asaē ts'ō's'widk'atsē o'sdē' lā'k'asxēs nēg'u'mpē. Wā, 5 k'lē'yask'as'laxaē lā'k'as wul'e'm lā'k'as dō't'f'g'a'ē Gwāⁿnalālisē. Wā, g'ā'x'k'as'em'laxaē o'kwas'em nāⁿnašwa.

Wā, lā'k'as'laxaē ā'dē Qlāⁿnēqēⁿlašwē hā'masbālak'asxē gō'lalē. Wā, g'ī'lk'as'em'laxaē qlē'g'ī'lak'asxēs hā'myanēm k'asē gō'lalē. Lā'k'asaē ā'dē Qlāⁿnēqēⁿlašwē tē'x's'x'īdk'asēx. Wā, lā'k'as'laxaē nē'x'k'asxē gō'lalē: "Hē'k'asxan hā'msag'ilaōlēn nēg'u'mpa qm'ōx Gwāⁿ 15 'nalālisēx. Lā'k'asēmxaās kwā'kwēxā-lak'ast. qā'n. Wā, hē'k'as'maē qē'nō lā'k'ast. lā'e'ī'īdk'ast. Jā'k'asxenu's' g'ō's'šwa; wā, lā'k'astaxaās yinē'dzēmk'ast-sin gēnē'mk'āsa lā'k'asxōx Gwāⁿnalālisēx. Wā, g'ī'lk'as'em'laxaōx gwā'lk'ast. hā'mā'p'k'ast.ōl qasō lā'k'ast. qlwā'x'īdk'ast. lax tē'k'ā's. Wā, g'ā'x'k'astaxaās qlwā'x'emx'sāt lā'k'astxōx plaplā'yā'xs 20 tōkwā'sōx x'ī'ndzasaxs tōkwā'sōx gē' gē'yā'gēsāxs tōkwā'sōx m'ng'asaxs; gē'gō'īmēsk'ast." nē'x'k'as'laxaē.

Wā, g'ī'lk'as'em'laxaē gwā'lk'as tē'x's'ālak'asxē gō'lalāxs lā'k'asaē m'mntā-g'ī's'īxē mō'sgēm k'asē lē'nqlwā. Wā, 30 lā'k'as'laxaē qlū'lā'ī'īlak'asēx. Wā, lā'k'as'laxaē lāxs lā'k'asxēs 'yā'yatsē. Wā, hē'k'as'em'laxaē lā'klwā'g'ī'w'ak'asē ā'dē Qlāⁿnēqēⁿlašwā. Wā, hē'k'adza'lašwāē hē'f'ag'īlatēxs lā'k'asaē Qlāⁿnēqēⁿlašwē ax'e'dk'asxē mō'sgēm k'asē lē'nqlwā. Wā, lā'k'as'laxaē o'pā dō't'lālaqēnē. Wā, lā'k'as'laxaē nē'x'a: "Wā, lā'k'as'emlaxaēs dēsdō'ly'wid qak'ā'ts dā'šwap'k'asē'ōsaxēn nēg'u'mpēx." nē'x'k'as'laxaēxs lā'k'asaē 'wu'nstēndk'asēx lāx o'nōlēmāsēs 'yā'yatsē. 40

Immediately four large dolphins came up and spouted, and they jumped on Gwā^onalālis. Then Gwā^onalālis nearly died. His face began to swell. The dolphins just began to leave him when he, Gwā^onalālis, seemed to be nearly dead. The lord, Qlā^onēqē^olak^o, was just looking on. The lord waited for Gwā^onalālis to beg of him (that he should heal him). He never spoke a word.

Then the lord, Qlā^onēqē^olak^o, spoke to his bad father-in-law, and said, "O father-in-law! turn to me, that I may set your face right." Thus he said. Gwā^onalālis at once turned to the lord. Immediately the lord, Qlā^onēqē^olak^o, went to the stern of the canoe where his father-in-law was sitting, and he put the palms of his hands on the swelling of his face. Immediately (the swelling of) his face went down. Then Gwā^onalālis was really a handsome man.

Then he arrived at the beach of their house. Immediately the lord, Qlā^onēqē^olak^o, went up from the beach first, and he went straight into the room where his wife was. Then he gave his wife the salmon-berries which he had picked, and said, "Oh, my dear! give these to your father to eat." Then he at once went out of his wife's room. As soon as the father came in, she at once gave him the salmon-berries to eat. Then Gwā^onalālis

Wā, hē'x^oidk^oas^oem^olaxaē g^oā'k^oas
lā^oidk^oasē mō'sg^oemk^oasē o^omask^oas
desdō^ol^oywa. Wā, lā'k^oas^olaxaē dō'swa-
p^oix^oidk^oasex Gwā^onalālisē. Wā, lā'
k^oas^oem^olaxaē lā'k^oas^o la hē'k^oe'dk^oasē
Gwā^onalālisē. Wā, lā'dzēk^oas^oem^olaxaē
hāq^omx^oid. Wā, ā'k^oas^oem^olaxaē bō'y-
widk^oasē desdō^ol^oywaxs lā'k^oasaē gwā^o-
nālak^oasax lā'k^oas^oem lā'x wu'y^oims-
idk^oasē Gwā^onalālisē. Wā, o^okwas^oem-
laxaē ā'dē Qlā^onēqē^olaxwa ē'x^oax^ok^oā-
sex. Wā, lā'k^oas^olaxaē o^olalak^oasē ā'da
qāk^oā's aē'sa'yok^owalē's Gwā^onalālisax.
Lā'k^oas^olaxaē hē'waxam dō'tleg^oa'la.

Wā, lā'k^oas^olaxaē ā'dē Qlā^onēqē^olax^o
dō'tleg^oa'la, lak^oā'sxēs nēgūmpk^oadzō'le.
Wā, lā'k^oas^olaxaē nē'x^oa: "ya'k^oas
nēgumpai!" Wā, gwā^osēm^oix^oidk^oas
lā's qan hē'tsē'stēndk^oasēxs gō'gū'ma-
k^oasaqōs, nē'x^ok^oas^olaxaē. Wā, hē'x-
idk^oas^oem^olaxaē Gwā^onalālisē gwē'
gēm^oix^oidk^oas lā'k^oasēx ā'da. Wā, hē'x-
idk^oas^oem^olaxaē ā'dē Qlā^onēqē^olaxwē
lā'k^oas lā'x^olē'nd lā'k^oasēx k^olwa'xdzāsa-
sēs nēgūmpē. Wā, lā'k^oas^olaxaē lexu-
mā'xōtsēs ē'ē'yasōkwā'se lā'k^oasēx ha-
qē'mā'k^oāsādas. Wā, hē'x^oidk^oas^oem^ola-
xaē xū'p^oidk^oasē gō'gū'mak^oasas. Wā,
lā'k^oas^oem^olaxaē la ā'lak^olāla lā'ē'x^osōx^o
bekumā'la lā'k^oasē Gwā^onalālisē.

Wā, lā'k^oas^olaxaē lā'g^oa'lik^oas lā'
k^oasēx awu'nts!ēsk^oasasēs gō'sywē. Wā,
hē'x^oidk^oas^oem^olaxaē lā'k^oas gā'lagi-
walō'sdēsk^oasē ā'dē Qlā^onēqē^olaxwē.
Wā, hē'nā'kula^oem^olaxaē lā'xē o^opotēē
qak^oā'sēxs kulpotē'atēs g^oem^omk^oasē.
Wā, lā'k^oas^olaxaē tsō'y^owidk^oatsēs ham-
yā'nēmk^oasē gō'lalē lā'k^oasēs gēm^o-
k^oasē. Wā, lā'k^oas^olaxaē nē'x^oa: "ya,
ā'dats. Wā'lāla yinē'slak^oas^olēsōx lā'
k^oasxōx ā'sēx." Wā, hē'x^oidk^oas^oem^o-
laxaē lā'k^oas lō'ts!ālefk^oasē gēm^om-

5

10

15

20

25

30

35

40

looked as though he did not feel at all well. Then the wife of Ql'a'nēqē'lak^a guessed that he had been vanquished in what he had tried to do to his son-in-law.

The lord, Ql'a'nēqē'lak^a, did not come out of his room. Then Gwā'nalälis ate the salmon-berries. As soon as he had finished eating, he lay down on his back. He had not been long in the house, lying on his back, when that bad one began to scream. Salmon-berry bushes were coming growing out of his ears, his nose, his eyes, and his backside and his mouth. Ql'a'nēqē'lak^a just lay down inside of his bedroom, and he just listened to the screaming of his father-in-law, for he was taking his revenge for (all the) evil that had been done to him. When Gwā'nalälis was almost dead, Ql'a'nēqē'lak^a came out of his room, and he pulled out the salmon-berry bushes which came growing out of his body. Then the lord, put his father-in-law right.

8. Ql'a'nēqē'lak^a returns to Kl'wā'nē⁸.

As soon as the lord, Ql'a'nēqē'lak^a, had finished putting his father-in-law right, he at once lay down on his back in the rear of the house of Gwā'nalälis. He was downcast because he knew that his brother Only-One was dead.

k'āsas. Wā, g'īlk'ās'em'laxaē g'ā'xk'ās
laē'īdk'asē ō'mpk'āsas lā'k'āsāē hē'x-
'īdk'ās yīnē'sak'atsē gō'lalē lā'k'āsēx.
Wā, lā'k'ās'em'laxaē k'le'ya'tlaāxē ē'xē
nā'qā'yas Gwā'nalälisē. Wā, lā'k'ās-
'em'laxaē k'ō'tak'asē gēm'mk'āsas ā'dē
Ql'a'nēqē'laxwax lā'k'ās'em 'yā'k'ā lā'
k'āsēs wā'k'asē gwē'x'īdaask'āsēs
nēgū'mpe.

Wā, lā'k'ās'laxaē k'le'yask'ās g'ā'
xwults'lālk'asē ā'dē Ql'a'nēqē'laxwā.
Wā, lā'k'ās'laxaē hamx'īdk'asē Gwā'
'nalälisaxē gō'lalē. Wā, g'īlk'ās'em-
'laxaē gwā'lk'ās hā'mā'pk'āsa, lā'k'āsāē
tlēx'ā'īlk'āsa. Wā, k'le'yask'adzā'laxaē
gāē'lk'ās tlē'g'īl lā'k'adzō'lāē gu-
gwā'ītsāx'īdk'āsa. Wā, g'ā'xk'ās'em-
'laxaē ql'wā'xēm'x'sāk'asē gō'lmsē lā'-
k'āsēx plap'lā'yā's tōkwā'sē x'īndzasas
tōkwā'sē gē'gā'yā'grasas tōkwā'sē mē'n-
grasas, tōkwā'sē sēm'sas. Wā, ō'kwas-
'em'laxaē Ql'a'nēqē'laxwē kulpō'īlk'ās
lā'xē ō'pō'ē. Lā'k'ās'em'laxaē ō'kwas-
'em hō'ī'ēlak'āsēs nēgū'mpk'āsāsax
gwā'ītsāē, qā'k'ā'st'āsax yī'nk'āax 'yā'x-
stmk'āsāē gwē'x'īdaask'atsēx. Wā,
hē'k'ās'laxaē lā'k'ās tē'ā'x lā'wū'yīms-
'īdk'āsēs g'ā'xk'āsāē ā'dē Ql'a'nēqē-
'laxwē lō'tl'ā'īlk'āsa. Wā, lā'k'ās'laxaē
nē'xālx'īdk'āsēs gēgō'lmsē lā'k'āsēs
g'ā'xk'āsāē ql'wā'xēm'x'sāwas lā'k'āsēx
ō'gwīdā'yas. Wā, lā'k'ās'em'laxaē nā-
qē'str'īdk'asē ā'dāxēs nēgū'mpe.

Wā, g'īlk'ās'em'lāē gwā'ā'lelē ā'dē
Ql'a'nēqē'laxwē nā'qē'str'īdk'āsēs nēgū'm-
pē, wā, lā'k'ās'laxaē hē'x'īd lā'k'ās
tlēx'ā'īlk'ās lā'xē ō'gwēwā'īltasē g'ō-
'ywas Gwā'nalälisē. Lā'k'ās'em'laxaē
xū'ī'īdk'āsa. Lā'k'ās'em'laxaē ql'ā'lā-

He was not thus long in the house when Gwāⁿnalālis spoke to his daughter, the wife of the lord, Q!āⁿneqēⁿlak^a, and said, "Oh, my dear! what is the matter with your husband, that he is this way in the house? Doesn't he feel wrong (wishing) to go home?" Thus he said.

Immediately the young woman asked her husband why he was lying down in the house. The lord, Q!āⁿneqēⁿlak^a, spoke at once, and told her that he knew that his younger brother Only-One was dead at Klwāⁿē. Thus he said. His wife reported to Gwāⁿnalālis at once what her husband had said. As soon as she stopped speaking, Gwāⁿnalālis sent him [to go on and come] home. Then he also sent his youngest daughter to go home with her husband, for he was indeed afraid of his son-in-law, because he had been vanquished by him. Then the wife of the lord got ready at once.

Nothing is told about his child. They do not know whether the child followed its parents or staid behind with its grandfather. Only the word of Gwāⁿnalālis to his youngest daughter (is known), who said, "Don't leave your chamber-vessel behind. Take it along, that you may sprinkle the bones of

k'asxēs ts!āⁿyaⁿēⁿ *nmōⁿgwisaxs lāⁿk'as-
 *maē wuⁿy!msⁿdk'asa. Wā, hēⁿk'as-
 *laxaē gaeⁿlk'asexs lāⁿk'asaē dōⁿt!eg'aⁿhē
 Gwāⁿnalālisaxēs xunōⁿywē lāⁿk'asex
 genēⁿmk'asas aⁿdē Q!āⁿneqēⁿlaywē. Wā,
 lāⁿk'asⁿlaxaēⁿ *nēⁿx'a: *ⁿya, aⁿdat, *māⁿs-
 k'asē hēⁿg'ilk'asasōx gwaⁿēⁿlk'asōs lāⁿ-
 *wūnemk'asaqōs k'āⁿwēstaōx lāⁿk'asⁿem
 oⁿdzeq!āla qāk'aⁿts lāⁿē nāⁿnaⁿywa."
 *nēⁿx'k'asⁿlaxaē. 5

Wā, hēⁿxⁿidk'asⁿemⁿlaxaē ts!āⁿts!ada-
 gemē wuⁿlāⁿlak'asxēs lāⁿwunemē lak'aⁿ-
 sex hēⁿg'ilasē gwaēⁿlk'asē. Wā, hēⁿx-
 *idk'asⁿemⁿlaxaē dōⁿt!eg'aⁿlk'asē aⁿdē
 Q!āⁿneqēⁿlaywē. Wā, lāⁿk'asⁿemⁿlaxaē
 ts!k'āⁿlāⁿidk'atsēs q!āⁿl'elak'āsⁿmaeqēs
 lāⁿk'asⁿmaa wuⁿy!msⁿidk'asēs ts!āⁿyak-
 asaē *nmōⁿgwisā lāⁿk'asex Klwāⁿnaⁿē,
 *nēⁿx'k'asⁿlaxaē. Wā, hēⁿxⁿidk'asⁿemⁿ-
 *laxaē genēⁿmk'asas ts!k'āⁿlāⁿidk'asex
 Gwāⁿnalālisas dōⁿdemasēs lāⁿwunem-
 k'asē. Wā, g'ilk'asⁿemⁿlaxaē q!wēⁿlaxs
 lāⁿk'asaē Gwāⁿnalālisē *yāⁿlaqlālak'asex
 qa wēⁿg'is g'āⁿsk'as nāⁿnaⁿywa. Wā,
 lāⁿk'asⁿemⁿlaxaē *yāⁿlaqlālak'asxēs amāⁿ-
 *inxagasē qa g'āⁿsk'as lāⁿg'aēs hēⁿseⁿx-
 seⁿmak'asxēs lāⁿwunemē, qāk'aⁿsexs
 lāⁿk'asⁿmaē k'ilⁿidk'atsēs neⁿgūⁿmpē qa
 k'āⁿsexs lāⁿk'asaē *yāⁿk'āⁿks lāⁿxē.
 Wā, hēⁿxⁿidk'asⁿemⁿlaxaē xwāⁿnaⁿid-
 k'asē genēⁿmk'asas aⁿda. 10

Wā, lāⁿk'asⁿemⁿ k'ēⁿyas gwaⁿgwxēs-
 *alāk'as lāx xunōⁿywas, lāⁿk'asⁿemⁿlaxaē
 k'ēⁿyask'as q!āⁿlak'asex lōⁿg'āⁿsk'asⁿmē
 xunōⁿywas lāⁿsgēⁿmak'asxēs g'āⁿl'eg'wē,
 lōⁿk'wāⁿs aⁿmlēⁿg'k'asⁿemⁿ lāⁿk'asxēs g'āⁿ-
 gēmpē. Wā, lāⁿk'asⁿlaxaē hēⁿx'ak'as-
 *emxatⁿ dōⁿdemⁿ Gwāⁿnalālisē lāⁿk'asxēs
 amāⁿyadēg'asaxs lāⁿk'asaē *nēⁿx'a:
 *Gwāⁿk'aslāⁿxōⁿ aⁿmlēⁿwōs kweyāⁿts!āⁿq'ōs
 lāⁿk'asⁿemāⁿxōⁿ lol, qāk'aⁿts xōⁿs'idk'a-
 saōⁿsasōx lāⁿk'asex nāⁿxas ts!āⁿyak'asa- 15

the younger brother of your husband, for your urine is the water of life."

As soon as daylight came in the morning, the lord and his wife started, and his wife carried a small chamber-vessel. Then they arrived at K'wá'ne'. The lord, Q'lá'neqe'lak', went right into the house of his younger brother, Only-One; but no living person was to be seen. Then he went and looked at the place where his brother had been sleeping, and he discovered something in the house covered with moss. He plucked off the moss, and then he saw that these were the bones of his younger brother.

Immediately the lord, Q'lá'neqe'lak', cried. His wife was just sitting on the ground outside of the large house, looking at its size. As soon as she heard her husband crying, she entered, carrying her chamber-vessel. Then she went to the place where her husband was sitting, and saw [the things] in the house covered with moss. Immediately she cleaned off the moss from the bones; and, as soon as all the moss was off, she sprinkled the bones with what was in the chamber-vessel. Immediately the body of Only-One filled out again. Then he opened his eyes. He sat up and spoke. He said, "How long I have been asleep!" Thus he

sós lá'wunemk'asaqós qak'a'sexs yú-kwás'maé qlulá'stak'asox á's'wutaqós."

Wá, g'í'lk'ás'em'laxaé 'ná'x'í'dk'asxé gaa'laxs g'a'sk'asae qá'sí'dk'asé á'da 5
 tó'kwásés g'ne'mk'asé. Wá, lá'k'as-
 'em'laxaé dá'lak'asé g'ne'mk'asaséxés
 kwá'kwadze'mé. Wá, lá'k'as'laxaé lá'-
 gaak'as lāx K'wá'na'ē. Wá, lá'k'as-
 'laxaé hāē'lēlak'ás'mé á'dé Q'lá'neqe- 10
 'laxwē lāx g'ó'g'wasés ts'lá'yak'asé 'ne-
 mō'g'wisē. Wá, lá'k'as'laxaé k'le'o'kwás
 dō'gulk'áts bēkumā'la qlu'la. Wá,
 lá'k'as'laxaé qá'sak'as qá's lá'k'asé
 dō's'widk'as lá'xē k'wa'le'lasasés ts'lá'yá. 15
 Wá, lá'k'as'laxaé dō's'walēlaxē plēls-
 'nli'laxē plēlēmse. Wá, lá'k'as'laxaé
 plē'x'í'dk'asxē plēlēmse. Wá, lá'k'as-
 'laxaé dō's'walēlak'asqēxs hē'k'as'mae
 xā'lxaxsés ts'lá'yax'dé.

Wá, hē'x'í'dk'ás'em'laxaé á'dé Q'lá'- 20
 neqe'laxwē 'lá'gwa'í'dk'ása. Ó'kwás-
 'em'laxaé g'ne'mk'ásas k'wa'sk'ás lá'xé
 l.lá'saná'yasé ó'masé g'ó'y' x'í'ts'lax'í'ax
 wá'sgē'masas. Wá, g'í'lk'ás'em'laxaé
 wutá'x'á'lelak'asxés lá'wunemk'asaxs 25
 lá'k'asae 'lá'gwa'í'dk'ása, lá'k'asae lāē'l-
 'í'dk'ása dá'laxés kwíyá'tsē. Wá, g'í'lk-
 'ás'em'laxaé lá'g'aa lak'a'sex k'wa'e'-
 lasasés lá'wunemk'asé lá'k'asae dō's-
 'walēlaxē plē'ls'nli'lak'asaxē plēlēmse. 30
 Wá, hē'x'í'dk'ás'em'laxaé e'y'widk'asxē
 plēlēmse lá'k'asxē xā'lxēxē'. Wá,
 g'í'lk'ás'em'laxaé 'wí'lámask'asxē plē-
 lē'msk'asaxs lá'k'asae xó's'í'dk'átsé g'í'-
 ts'lak'asé lá'xé k'weya'tsē lá'k'asxē 35
 xā'lxēxē'. Wá, hē'x'í'dk'ás'em'laxaé
 amk'í'ēnx'í'dk'asé ó'klw'í'nás 'nemō'-
 g'wisē. Wá, lá'k'as'laxaé dex'í'dk'asa.
 Wá, lá'k'as'laxaé k'wá'g'a'í'lk'ása. Wá,
 lá'k'as'laxaé dō'tlēg'a'la. Wá, lá'k'as- 40
 'laxaé 'né'x'a: "Gae'lkasdewē'stla k'li-
 xā'lak'asda!" 'né'x'k'as'laxaxs lá'k'asae

said, while he rubbed his eyes. Then the lord, Q'ā'nēqē'lak⁹, spoke, and said, "O brother! you were not just sleeping; you were only bones, my dear!" Thus he said.

Now he staid a long time [together] with his younger brother Only-One. Then the lord, Q'ā'nēqē'lak⁹, lay on his back in the rear of his house. He considered many things in his mind. Then he spoke, and said to his younger brother Only-One, "Oh, my dear! take care of yourself, my dear, and go to see the northern part of the world, and go and make everything right there. I will go and make right the many things seen by me in the south that were wrong. I will go now and make them right." Thus he said. It is not known what his wife did, whether she followed the lord, or was left behind at Klwā'nē.

In the morning, when day came, they started. His younger brother, Only-One, went northward, and some people say that his wife followed him.

9.¹ Q'ā'nēqē'lak⁹ meets Shaman.

The lord, Q'ā'nēqē'lak⁹, started. As soon as he came to a country named Stench, he discovered a man and a woman wearing head-rings of red cedar-

dzedzēx'stō'kwaxsēs gē'gē'yagrsk'asē. Wā, lā'k'as'laxaē dō'tl'ēgr'a'lk'asē ā'dē Q'ā'nēqē'laxwē. Wā, lā'k'as'laxaē 'nē'x'a: *'yā'k'asōl, 'nē'mwōt, k'lē'yas- 5 k'āsdaxaas o'kwas'em k'l'ixā'fak'asōl, lā'k'as'emx'daxaās o'kwas'em lā'k'as'xal-xēq'lē'sk'asōl, ā'dats, 'nē'x'k'as'laxaē.

Wā, lā'k'as'laxaē gā'fak'as la q'lā-plā'fa lōkwa'sēs ts'lā'yak'asē 'nemō'gwisē. Wā, lā'k'as'laxaē t'lē'g'f'lk'asē 10 ā'dē Q'ā'nēqē'laxwē lā'k'as'ēx o'g'wīwa-'f'lk'asasēs g'ō'xwē. Lā'k'as'em'laxaē q'lā'q'lēx'silak'asxēs nā'qēk'asē. Wā, lā'k'as'laxaē dō'tl'ēgr'a'fa. Wā, lā'k'as- 15 'laxaē 'nē'x'a, lā'k'asxēs ts'lā'yak'asē 'nemō'gwisē; *'yā'k'asōl, ā'dats! Wā-k'ā'stēla yā'l'ōy'swidk'āsēlex, adā', qas lā'k'as lā'g'af'laōs dō'x'dg'wēsēlak'āsxō g'wā'g'wēgā'wāx qā's lā'k'asāōs hē'x- hē'l'sēlak'āsō. Wā, lā'k'as'emxān 20 lā'k'ast. hē'x'hē'l'sēlak'asxēn q'lē'nēm-k'asēx dō'g'ul'kas lā'k'asxēn nā'lōtelas-k'āsēx o'dzafak'asa. Wā, lā'k'as'mēsēn lā'k'ast. hē'x'hē'l'sēlak'āsō, 'nē'x'k'as- 'laxaē. Wā, lā'k'as'emxāē k'lē'yask'ās 25 q'lā'lēlax g'wā'fask'āsas g'm'm'k'asas lō lā'k'as'em lā'sgr'mak'āsēx ā'da, lō a'mlēy'kwās'em lāx Klwā'nā'e.

Wā, lā'k'as'laxaē 'nā'x'idk'asxē gā'f-lāx, g'ā'xk'asāē qā's'idk'asa. Wā, 30 lā'k'as'laxaē g'wā'g'wāqak'asē ts'lā'yak'asasē 'nemō'gwisē lā'k'asxē g'wē'naxwē. Wā, lā'k'as 'nē'x'a wāō'xwax lā'sgr'mak'as'mē gēnē'masēs.

Wā, g'ā'xk'as'laxaē ā'dē Q'ā'nēqē- 35 'laxwē qā's'idk'asa. Wā, hē'k'as'laxaē g'f'lk'as g'ā'x'atē'lask'atsē awi'nagwisē tē'g'adk'ats Q'ā'fāsē. Wā, lā'k'as'laxaē

¹ Repetition of No. 4.

bark. They were playing, throwing woodworms at each other. The man among them was named Shaman, and his sister was named Ghost-Face-Woman. They had dentalium on their fire. Then the lord was afraid of them; and he passed them, going through the woods; and therefore there is a trail behind Stench. The lord was afraid of the head-rings, for Q'á'néqé'lak^a was secular.¹

dō's'walelak'assē btkumā'la lōkwā'sē
ts'ida'xē ēa'xumalak'assēs ēa'wumē.
Wā, lā'k'as'laxaē a'mfēlsk'ās 'mā'qaplaēsk'atsē yā'qwa'ē. Wā, hē'k'as'ēm-
'laxat! tē'gadk'asē bēkwā'gawās Hē'li-
g'riqila. Wā, lā'k'as'laxaē tē'gadk'asē
wuq'wā'sēs Lō'hmaga. Wā, lā'k'as-
'laxaē hē'q'udzā'dk'atsē alē'la. Wā,
lā'k'as'laxaē k'ih'lak'asē a'dās. Wā,
lā'k'as'laxaē a'taqōdālak'asēx lā'g'ilk'a-
sas tē'nxt'āā'tālak'asē Q'ā'lasē. Wā,
lā'k'as'ēm'laxaē k'ih'lak'asē a'dās aā-
'wumk'asas qak'a'sēxs bā'yusk'asae
Q'ā'néqé'laxwē.

10. The Origin of the Deer.

He came to Shouting-Place. There he saw a man, who was perspiring, sharpening mussel-shells. The lord, Q'á'néqé'lak^a, went up to him and questioned him. He said to him, "Oh, my dear! what is this that you are making?" Thus he said to him. The man replied to him at once, and said, "Evidently you are the only one who does not know that Q'á'néqé'lak^a is coming to make everything right. This is my means of fighting him when he comes." Thus he said.

Then Q'á'néqé'lak^a asked for the mussel-shells, and said, "Oh, my dear! let me look at what you are making for your means of fighting that Q'á'néqé'lak^a when he comes." Thus he said. Immediately that nasty man gave the mussel-shells to the lord. Then the lord took the two mussel-

Wā, g'ā'xk'as'laxaē lā'k'asēx Hō'xu- 15
ld. Wā, lā'k'as'laxaē dō's'walelak'assē
btkumā'la ē'x'k'as gō'semala g'ix'ila-
g'rlaxē gēts'lēmē. Wā, lā'k'as'laxaē
ā'dē Q'ā'néqé'laxwē gwa'e'stak'as lāx.
Wā, lā'k'as'laxaē wū'lā'lak'asēx. Wā, 20
lā'k'as'laxaē 'nē'x'ēx: "yā'k'asōl, adai!
'mā'sk'asīōs 'mā'ōs asō'kwasaqōs"
'nē'x'k'as'laxaēx. Wā, hē'x'īdk'as'ēm-
'laxaē nā'nax'mak'asē btkumā'lax ā'da.
Wā, lā'k'as'laxaē 'nē'x'k'asā: "Lē'x'a- 25
k'as'mā'xentqōs k'ē'yask'as q'ā'lax
Q'ā'néqé'laxwaxs g'ā'xk'asāēta hē'x-
hēlsēlak'ā'st. Wā, g'ā'k'as'mēsēn yā's-
yīnk'lā'lā'yūlqē'nē qō g'ā'xk'asīō,"
'nē'x'k'as'laxaē. 30

Wā, lā'k'as'laxaē Q'ā'néqé'laxwē dā-
k'lalāk'asē gēgēts'l'mas. Wā, lā'k'as-
'laxaē 'nē'x'a: "yā, qāst, wā'ēntōs
qan dō's'widk'asēxs 'mā'ōsasōkwasaqōs
qas yā'syīnk'lā'lā'yōlosax Q'ā'néqé'la- 35
sxaō g'ā'xk'asīō," 'nē'x'k'as'laxaē.
Wā, hē'x'īdk'as'ēm'laxaē bēgwaō'le
ts'lō'y'widk'atsēs gēgēts'lēmē lāx ā'da.

¹ See Footnote 2, p. 195.

shells. The lord spoke, and said, "This is very pretty, what you are making. Turn your head this way," said the lord, while he stuck the mussel-shells on his head.

Then he said, "Now this suits you well. You shall be the deer of later generations." Thus he said, while he drove him away, and already the deer was bounding away. Then he started again, and came to Place-of-going-into-the-Woods.

Wá, lá'k'as'laxaé dá'x'ídk'asé á'dáxé ma'tse'mé gégéts'í'ma. Wá, lá'k'as'laxaé dó't'ig'a'íé á'da. Wá, lá'k'as'laxaé 'né'x'a: "Lá'k'as'émxaax' é'x'g'as 'maó'sasógwós. Wá, gwá'stós'widk'ásex," 'né'x'k'as'laxaé á'dáxs lá'k'asaé tsh'x'wé'íselak'atsé gégéts'í'mé lá'k'aséx x'ó'msas. 5

Wá, lá'k'as'laxaé 'né'x'a: "Wai! lá'k'as'émxaóx hé't'alak'as lóí. Wá, lá'k'as'émxaas lá'k'así. t'ek'ló'sléas á'í'k'ásta bekumé'í," 'né'x'k'as'laxaé'xs lá'k'asaé xa'ts'lá'g'índk'á'séx. Wá, lá'g'imú's'w'dá'ém'laxaé dx'ya'g'í t'ek'ló'sa. Gá'x'k'as'laxaé é't'íéd qá's'ídk'asa. Wá, g'á'x'k'as'laxaé lá'k'aséx Tó'nas. 10 15

11. The Origin of the Raccoon.

Then he saw a man sharpening a painted spear. Qlá'néqé'lak" went up to him and questioned him, and said to him, "Oh, my dear! what is this that you are making?" Thus he said to him. Then (the man) replied, and said, "Oh, where do you come from, that you do not know that Qlá'néqé'lak", who makes everything right, is coming? This will be my means of fighting him, what I am making here." Thus he said to him.

Wá, lá'k'as'ém'laxaé dó'x'wá'ídxé bekumá'la g'í'x'ílag'í'laxé mé'íkwéd'xwé wu'íba. Wá, lá'k'as'laxaé Qlá'néqé'íaywé gwa'é'stak'as lax. Wá, lá'k'as'laxaé wu'íla'lax. Wá, lá'k'as'laxaé 'né'x'tex: "ya, qást, 'má'skas'íós 'maó'sasókwasaqós?" 'né'x'k'as'laxaéx. Wá, lá'k'as'laxaé ná'nax'mék'asa. Wá, lá'k'as'laxaé 'né'x'a: "ya, 'wé'k'ásas gá'ya'ná'kulak'asé lá'g'ídk'asaós k'íé'yas q'á'lé'íaxé hé'x'hé'íselak'á'staé Qlá'néqé'laxwa. Wá, lá'k'asléx: yá'syink'á'la'yólg'in 'maó'sasókwaséx," 'né'x'k'as'laxaé. 20 25 30

Wá, hé'x'ídk'ás'ém'laxaé á'da dó't'ig'a'ía. Wá, lá'k'as'laxaé 'né'x'a: "Wá, g'é'laentsós qen hó'mós'widk'á'séxs 'maó'sasókwasaqós," 'né'x'k'as'laxaéx. Wá, hé'x'ídk'ás'ém'laxaé beku má'la ts'ló's'widk'atsés wulba'lá'k'aséx. Wá, lá'k'as'laxaé á'da dá'x'ídk'aséx wulba'. Wá, lá'k'as'laxaé 'né'x'a: "ya'k'as, wá'íntsós gwá'sg'ém'ídk'aséx 35

Immediately the lord spoke, and said, "Oh, come, let me look at your work!" Thus he said to him. Immediately the man gave him his spear. The lord took the spear, and said, "Oh, go on, and turn your face so that I may see

it!" Thus he said, while he put his first finger into the dust [left from grinding] and painted it on the face of the man. As soon as he had done so, he spoke again, and said, "Now turn your face the other way." Thus he said to him.

Immediately the man obeyed the lord's word; and as soon as he had turned his face the other way, the lord stuck the painted spear into the man's backside. Then the lord said, "O friend! this suits you well. You shall be the raccoon of later generations." Thus he said to him, while he drove him away.

qen dō'qumdkasaōl." nē'x'k'as'laxaēx
lā'k'asaē plā'g'aa'lo'dk'atsēs ts'lēmā'lx-
ts'lāna'ē lā'k'asēx gr'ē'g'axa'wās qak'ā'ts
mā'xstodk'āsēs lā'k'asēx bēkumā'la.
Wā, g'ī'lk'as'ēm'laxaē gwā'lk'asēx lā'
k'asaē ē'dzax'wid dō'tl'g'a'la. Wā,
lā'k'as'laxaē nē'x'a: "Wā, qwē'sgēm-
x'ī'dk'asōl!" nē'x'k'as'lāēx.

Wā, hē'x'ī'dk'as'ēm'laxaē bēkumā'la
nā'nagēgr'ēx dō'dīmas ā'da. Wā, g'ī'lk-
kas'ēm'laxaē qwē'sgēm'ī'dk'asēx lā'-
k'asaē k'lēq'uxsōd'ī'ndk'ātsē mē'lxwēd-
g'wē dā'bāla lā'k'asēx mē'ng'asasē bē-
kumā'lax'dē. Wā, lā'k'as'laxaē nē'x'ē
ā'da: "ya, qāst, lā'k'as'ēm'xōx hē'PALI'
lā'k'asī. lōl. Wā, lā'k'as'īm'xās lā' mā'-
yōsk'āsēs ā'la bēkumē'l." nē'x'k'as-
laxaē'xs lā'k'asaē xā'htslag'ī'ndk'asūx.

12. The Origin of the Land-Otter.

After he had finished, he went on, and arrived at a place named North-Side-Beach. Then he saw a man who was doing the same. He also sharpened what was sharpened by him. Then the lord went towards the place where he was sitting, and the lord spoke to him. He said, "O friend! what is it that you are making there?" Thus he said to him.

Then the man just spoke angrily, and answered the lord, saying, "Who are you, that you do not know that Qlā'nēqē'lak", who sets things right, is coming?" Thus he said. Then the lord spoke to him, and said, "Oh, my dear! I do not know anything about what you are saying." Thus he said. Then the lord asked him for what he

Wā, lā'k'as'ēm'laxaē gwā'lk'asa. Wā,
g'ā'x'k'as'laxaē qā's'ī'dk'asa. Wā, g'ā'x'-
k'as'laxaē g'ā'x'atlak'as lā'xē aw'ī'na-
g'wisē lē'g'adk'āts Gwā'k'lōdēsē. Wā,
lā'k'as'laxaē dō'x'watatak'asē bēku-
mā'la hē'k'as'ēm'laxaē gwēgr'lak'asē
gr'ī'xak'as'ēm'laxaēxēs gr'ī'xasōkwāsē.
Wā, lā'k'as'laxaē ā'da gwā'ē'stak'as
lā'xē k'lwadzā'sk'āsas. Wā, lā'k'as'laxaē
dō'tl'g'a'le ā'dāx. Wā, lā'k'as'laxaē
nē'x'k'asēx: "ya, qāst, mā'sk'aslōs
maō'sasōkwasaqōs?" nē'x'k'as'laxaēx. 30

Wā, ō'kwās'ēm'laxaē 'ya'k'lē'qlā-
k'asē bēkumā'laxs lā'k'asaē nā'nax'māx
ā'da. Wā, lā'k'as'laxaē nē'x'a: "ya,
'nō'gwadzās k'lē'yasg'ī'lk'asaōs qā'laxē
g'ā'x'k'asta hē'x'hēlīslak'asē Qlā'nē-
qē'laywa," nē'x'k'as'laxaē. Wā, hē'x'-
ī'dk'as'ēm'laxaē dō'tl'g'a'le ā'dāx. Wā,
lā'k'as'laxaē nē'x'a: "yā'k'asōl, ā'dats,
k'lē'yask'asaēg'in qā'l'axs dō'dīmaqōs,"

was working at. Then he at once gave the spear that he was making to the lord. He took it and looked at it, and said, "This your work is really good, but it will look better here." Thus he said, while he pushed it into the back of the man. Then he said, "Now you shall be the land-otter of later generations." Thus he said, while he drove him away; and indeed the land-otter was already bounding to the woods.

¹né'x'k'as'laxaē. Wā, lā'k'as'laxaē ā'da dā'k'falak'ā'sex maō'sasōkwā'sas. Wā, lā'k'as'laxaē hē'x'ᵀdk'as'īmxt! ts'ō'y-
 ᵀwidk'atsēs wulbā'g'ila'ē lā'k'asex ā'da. Wā, lā'k'as'laxaē dā'x'ᵀdk'āsēx qak'ā'ts
 dō'x'ᵀwidk'āsēx. Wā, lā'k'as'laxaē
 ᵀné'x'a: *Ā'lak'āsāēx' ē'x'g'ās maō'sē-
 g'ōs. Wā, lā'k'āslex' hē'ᵀlale'lak'āsl,
 lā'xō, ᵀné'x'k'as'laxaēxs lā'k'asaaxat!
 k'ē'q'laxsdi'ndk'ats lā'xē bēkumā'lax'dē. 10
 Wā, lā'k'as'laxaē ᵀné'x'a: *Wā, lā'k'as-
 ᵀemxaas lā'k'ast. xumdo'malts ā'lat.
 bēkumē'ᵀ, ᵀné'x'k'as'laxaēxs lā'k'asaē
 xā'ᵀtslag'ᵀndk'āsēx. Wā, lā'g'imuy'dzā'-
 em'laxaē dng'yā'k'ile xu'mdōma. 15

13. The Origin of the Mink.

After he had finished this, the lord started again. He arrived at the place named South-Side-Beach. There he saw another very small man sharpening what was sharpened by him. He went towards him, and spoke to him at once. He asked him, what was being done by him; and the little man answered him, and said, "What are you talking about? Don't you know Q'ā'nēqē'lak', who sets everything right? This that I am working at is my means of fighting him." Thus he said.

Wā, lā'k'as'ᵀm'laxaē gwā'lk'ās lā'-
 k'assex. Wā, g'ā'xk'as'lāē ē'ᵀfēd qā's-
 ᵀdk'asē ā'da. Wā, g'ā'xk'as'laxaē
 g'ā'x'ā'elak'as lā'xē awi'nagwisē lē'-
 gadk'ā'tsōx ᵀnā'ᵀdōsēx. Wā, lā'kas- 20
 ᵀm'laxaē dō'x'wale'lak'asxaā'xē bēku-
 mā'lak'asbits'ā'wē g'ᵀx'elag'ᵀlak'asxēs
 g'ᵀ'xasōkwasē. Wā, lā'k'as'laxaē gwa'ē-
 ᵀstak'asxē. Wā, hē'x'ᵀdk'as'ᵀm'laxaē
 ā'da dō'tl'g'ā'lk'asex. Wā, lā'k'as'ᵀm- 25
 ᵀlaxaē wulā'lax maō'sasōkwasas. Wā,
 hē'x'ᵀdk'ās'ᵀm'laxaē nā'nax'mak'āsē bē-
 kumā'lak'asbits'ā'wax. Wā, lā'k'as'laxaē
 ᵀné'x'a: *mā'tsanak'atsōs dzo'dzēmtsā-
 nātsōs? Ts'lē'yasasas q'āō'ᵀsēlatsanaxē 30
 hē'sheyᵀsēlatsasē Q'ā'nēqē'lax'ᵀtsanā?
 Wā, lā'tsases yatsyᵀts'lā'layōtsasdzēn
 maō'sasōtsanadzēn. ᵀ'ᵀ né'x'k'as'laxaē.

Immediately the lord spoke, and said, "O friend! let me look at what you are working at." Thus he said

Wā, hē'x'ᵀdk'as'ᵀm'laxaē ā'da dō'-
 t'lg'ā'lk'āsa. Wā, lā'k'as'laxaē ᵀné'x'a: 35
 *'ya, qāst, wā'entsōs qak'ā'sin dō'x-

¹ As on pp. 82 et seq. mink substitutes ts for k' and for a few other sounds. Ordinarily this passage would read: *mā'ᵀk'atsōs dō'dzēnk'asapōs? K'ᵀ'ᵀyank'asas qā'ᵀlalk'asē hē'hēltslak'asē Q'ā'nēq'ᵀlax'ᵀk'as? Wā, lā'kasex'yā'syink'ᵀ'ᵀlaxik'ᵀstg'in maō'sasōkwax'g'in."

to him. Immediately the little man gave his spear to the lord. Then the lord spoke again, and said, "O friend! this your work is very good." Thus he said, while he pushed the spear into his backside. Then he said, "It is better here. You will be the mink of later generations." Thus he said, while he drove him away. Mink was already jumping into the woods. Then he finished this.

"widk'asaēxs maō'sasōkwasaqōs," nē'x-
 'lāēx. Wā, hē'x'īdk'ās'īm'laxāē ts'ō's-
 'widk'asē bīkumā'lak'asbits'laxāē wul-
 ba'k'asīē lāx'ā'da. Wā, lā'k'as'īm'laxāē
 ē'dzax'wid dō'tlēg'a'lē ā'da. Wā, lā'- 5
 k'as'laxāē 'nē'x'a: "ya, qāst, lā'k'as-
 'ēmxaā'x' ē'x'k'as'gras maō'sēg'aōs."
 'nē'x'k'as'laxāēxs lā'k'asaē k'lēq'uxs-
 dī'nk'atsē wulba' lā'k'asēx mī'ng'as-
 k'āsas. Wā, lā'k'as'laxāē 'nē'x'a: "Wā,
 lā'k'as'ēmxaōx hē'p'atlak'ast. lā'xō.
 Wā, lā'k'as'ēmxaas lā'k'ast. ku'nak'as-
 lēs ā'ha bekumē'l," nē'x'k'as'laxāēxs
 lā'k'asaē xā'ts'lag'īndk'asēx: Wā, lā'-
 grīmuy'k'ā'dzā'laxāē dē'x'yā'g'īk'as la 15
 ku'nā. Wā, lā'k'as'ēm'laxāē gwā'l'k'asa.

14. The Origin of the Mallard Ducks.

The lord went on again. Then he saw smoke (rising) at a place called Rough-Point. He went towards it: and when he arrived, he saw four women roasting clover-roots. Then the lord, Q'ā'nēqē'lak^a, discovered that they were blind. The lord took up a bundle of clover-roots and hid it. In vain they felt about for it.

Wā, g'ā'x'k'as'laxāē ā'da qā's'īdk'asa.
 Wā, lā'k'as'laxāē dō's'wālēlak'asxē
 kwā'x'ilak'asē lā'xē awī'nagwisē tē'gad-
 k'ases Mō'tbē. Wā, hē'x'īdk'as'ēm- 20
 'laxāē lā'k'as gwaē'sta lā'k'asēx. Wā,
 lā'k'as'laxāē lā'g'ā'lēlak'ās lā'xēs lā'-
 k'asē dō's'wālēlaxē mō'swē ts'ē'ts'tē-
 dā'xa nēk'a'xō t'ē'x'sō'sē. Wā, lā'k'as-
 'laxāē ā'dē Q'ā'nēqē'laxwē 'mā'tlēg'ā'- 25
 lēlak'āsēqsēs sē'sā'lāē. Wā, lā'k'as'laxāē
 ā'da dā'grē'lōdk'asxē qmō'yāla
 t'ē'x'sō'sēs qak'ā'ts qū'lā'īdk'asēx.
 Wā, lā'k'as'laxāē wulk'ās'ēm p'ē'p'ē'x'-
 sīk'asqē. 30

Then one of them spoke while she was doing so, and said, "Oh, my dear! where indeed did you put my bundle of roots?" Thus she said. Then another one spoke, and said, "Hm! I smell Q'ā'nēqē'lak^a. What may have caused the lord, Q'ā'nēqē'lak^a, to come here?" Thus she said. Then Q'ā'nēqē'lak^a spoke, and said, "What is the

Wā, lā'k'as'ēm'laxāē dō'tlāxatāya.
 Wā, lā'k'as'lāē 'nē'x'a: "yā'gas 'wī-
 'stak'adzāsēxtn qā'sqa'nā?" nē'x'k'as-
 'laxāē. Wā, lā'k'as'laxāē 'nemō'swē
 dō'tlēg'a'l'k'asa. Wā, lā'k'as'laxāē 35
 'nē'x'a: "Hemm, q'ē'n'xplala qa 'mā-
 'sēlag'īlsg'ā'nēmēlās ā'dāē Q'ā'nēqē-
 'laxwa," nē'x'k'as'laxāē. Wā, lā'k'as-
 'laxāē dō'tlēg'a'l'k'asē Q'ā'nēqē'laxwas.

matter with you? Are you blind?" Thus he said to them. Then the four women all spoke at once, and said, "Oh, my dear! we little ones are blind." Thus they said.

Immediately the lord sat down in front of them, and spat on their eyes, for the lord was always chewing gum. As soon as the women were able to see, they said, "This is the kind of eyesight [face-light] made by Lord Ql'á'néqé'lak^a." Thus they said.

Then the lord took them and threw them upward, and said, "You shall be the mallard ducks of later generations." Thus he said, and indeed already they cried like mallard ducks when they begin to fly upward. Then he finished this.

15. Ql'á'néqé'lak^a gives to Man and Woman their Present Form.

Ultra progressus, in terram quam dicunt Bek'lo' pervenit ubi animantes duos vidit haud dissimiles hominis naturae qui assidue agitabant capita. Propius aggressus cum iterum vidit eas capita agitare intellexit eum qui mas erat cum femina coire. Pudenda rero masculi inter oculos erant at intus in oculis erat vulva mulieris.

Wá, lá'k'as'laxaé 'né'x'a: "má'sk'asós gwá'laak'asaqós k'a'wéstas sé'sá'laa," 'né'x'k'as'laxaéx. Wá, hé'x'ídk'as'em' laxaé 'nemá'dzaxwé mó'xwé ts'lé'tsdax 'né'x'a: "ya, á'dats, sé'sá'lak'as'mi- 5 né'x'k'asenu'x," 'né'x'k'as'laxaé.

Wá, hé'x'ídk'as'em'laxaé á'da lá'k'as k'lwá'gémilislak'ás kwé'kustó'g'widk'asé'x qak'á'séx hé'mená'la'maé gwá'gul-x'ílxáé gwé'lé'x'é á'da. Wá, g'ílk'as'em' 10 'laxaé dx'í'ídk'asé ts'lé'ts'ídxáxas lá'k'asaé 'né'x'a: "Hé'k'asaé'té gwé'x'sé 'ná'gémá'g'í'í'sas á'daé Ql'á'néqé'laxwa," 'né'x'k'as'laxaé.

Wá, lá'k'as'laxaé á'da dá'x'ídk'aséx 15 qak'á'ts hé'p'óstálak'ídk'á'séx. Wá, lá'k'as'laxaé 'né'x'a: "Lá'k'as'emxaás lá'k'ast.né'nxósták'ás'les á'la'bekumé't," 'né'x'k'as'laxaé. Wá, lag'í'mux'dzá'em'laxaé há'lalák'ás la ná'naqóstála 20 'né'lx'ídk'ása. Wá, lá'k'as'em'laxaé gwá'lk'ása.

Wá, g'á'xk'as'laxaé é't'éd qá's'ídk'ása. Wá, g'á'xk'as'laxaé lá'k'asxó awi'nagwiséx t'é'g'adk'ats Bek'lá'. Wá, 25 lá'k'as'laxaé d'ó'x'wá'elak'asxé ma'ló'xwé g'iy'íng'ílsrlak'ása hé'bekumála-x'st'laá'xwa. Wá, lá'k'asna'xwa'laxaé t'á'í'ég'óg's'widk'atsés x'ix'ó'msé. Wá, lá'k'as'laxaé á'da gwáé'stak'ás lá'xé 30 ax'á'sasés d'ó'gul'kasé hé'bekumála. Wá, g'ílk'as'em'laxaé 'né'xwá'x'ídk'as lá'k'aséx lá'k'asaé é't'éd t'á'í'ég'óg's'widk'atsés x'ix'ó'msé. Wá, lá'k'as'em'laxaé á'da d'ó'x'wá'elak'asqéx g'axwa'é hé- 35 kwá'gawáxés g'ém'k'asé. Wá, lá'k'as'em'laxaé á'xóstálak'asé bekwá'gawáxés 'né'misk'asé. Wá, lá'k'as'laxaé ts'í'dá'xé á'xóstálak'asxés ná'xwé'.

Tum dominus ad illos aggressus sic locutus est: "Ad me, quæso, venite ut inconvenientia in vobis corrigam." Qui cum paruisset dominus hominis pudenda subter ventreret, transposuit itemque effecit feminæ.

Wá, lá'k'as'laxaé á'da Q'lá'néqé'laxwé gwaé'stakas lá'k'asax. Wá, lá'k'as'laxaé dó'th'g'a'l'k'asax. Wá, lá'k'as'laxaé 'né'x'a: 'ya'k'asól, gé'lak'as'la q'en hé'tj'dk'aséxó ó'dzafak'aséx lo!,⁵ 'né'x'k'as'laxaéx. Wá, lá'k'as'laxaé ná'nagég'é'ma há'yas'k'á'ax dó'demas. Wá, lá'k'as'laxaé á'da dá'g'h'elódk'aséx 'mé'misk'asasé bekumá'la qak'á'ts ax-'á'l'elódk'asés lak'á'séx bi'n'bé'k'ásas tek'lá's. Wá, lá'k'as'laxaé é't'led hé'k'as gwé'x'á'dxé ts'h'dá'xé. Lá'k'as'ím'laxaé ax'ó'dk'aséx ná'ywa's qak'á'ts ax'á'l'elódxáas lá'k'aséx bi'n'bá'yaxaás tuk'lá's.¹⁰

Quo facto ut coirent postulavit et illi humi strati novos modos experti meliores reppererunt. Ita hæc fecit.

Wá, g'á'l'k'as'ím'laxaé gwá'k'á'sa, lá'k'asaé ax'k'lá'lak'asé há'yas'k'á'la qa wé'g'is kula'laxs gr'xwa'é. Wá, hé'x-'á'dk'as'ím'laxaé kul'mg'a'lsk'á'sa qak'á'ts 'mé'ns'idk'asé gr'x'w'f'dk'asa. Wá, lá'k'as'laxaé hé'k'as ó't'emá'lask'á'sa. Wá, lá'k'as'ím'laxaé gwá'k'á'sa.¹⁵

16. Q'lá'néqé'lak^a revives the Ancestors of the Koskimo.

He went on again, and came to a country called Sweating-Place. There he saw many houses on the ground, but only one had smoke. Then the lord went and looked at the house that had smoke. He saw a boy sitting in the house. Immediately the lord tried to speak to the boy, and he was first asked by the lord for his name. The boy replied to him at once, and said, "My name is Winter-Dance-of-the-World." Thus he said.

Wá, g'á'xk'as'laxaé é't'led qá's'idk'á'sa. Wá, g'á'xk'as'laxaé lá'k'asxó awi'nagwixéx té'g'adk'ats Gó'sa'é. Wá, lá'k'as'laxaé dó'qulaxé q'é'n'mk'asé g'ó'kwa gr'ig'ó'ywa. Wá, lá'k'as'laxaé 'né'msgemk'asé kwá'x'ílanóywe. Wá, lá'k'as'laxaé qá's'idk'asé á'da qak'á'ts lá'é dó'x'widk'asé kwá'x'ílanóywe g'ó'g'wa. Wá, lá'k'as'laxaé dó'x'wal'elak'asé bá'bagumé k'wae'l lá'k'asax. Wá, hé'x-'á'dk'as'ím'laxaé á'da dá'dota-'maxé bá'bagumé. Wá, hé'k'as'laxat! g'il wut.lá'lasokwats á'dé té'g'emax.²⁵ Wá, hé'x-'á'dk'as'ím'laxaé ná'nax'mé'k'asé bá'bagumk'asax. Wá, lá'k'as'laxaé 'né'x'a: 'Hé'k'as'ím'xatn té'g'émk'asé Ts'lá'q'álá'isé,' 'né'x'k'as'laxaé.³⁰

Then the lord asked him for the place where his tribe was. Winter-Dance-of-the-World spoke again to the lord, telling that his tribe had been eaten by the monster of a lake. Then the lord asked Winter-Dance-of-the-World how the tribe had been taken by the monster. Winter-Dance-of-the-World spoke again at once to the lord about the way the ancestors of the Koskimo had been killed there. He said, "As soon as my tribe went to fetch water, the monster would emerge and eat them." Thus he said.

Then the lord questioned the boy, and said, "O friend! have you no water?" Thus the lord said to him. Winter-Dance-of-the-World spoke at once, and said, "I have just a little water here." Thus he said. Then the lord told him to go ahead and drink it. In vain he said that he did not want to drink it. The lord only urged him to go ahead. Then Winter-Dance-of-the-World took his bucket and drank all the water [in his bucket].

As soon as all the water was finished, the lord sent him to fetch water from the pond, but the boy said he was afraid of the pond. Then the lord untied his serpent belt and put [the belt] on the boy. Then the lord sent him to fetch water from the pond. Winter-Dance-of-the-World [tried to be lazy] would not go to fetch water because that was the place where his tribe had been killed. [Thus he said.]

Wā, lā'k'as'laxaē ā'da wu.lā'lax ā'x-
 'asas g'ō'kulōtas. Wā, lā'k'as'laxaē
 ē'talak'asē Tslā'qelālisax ā'daxs lā'k'-
 saē ha'maā'gwis g'ō'kulōtasē hā'naga- 5
 ts'lak'asasē qlō'sk'asē 'wāp. Wā, lā'k'as-
 'laxaē ā'da wu.lā'lak'asēx Tslā'qelālisē
 lā'k'asēx hē'laxag'ī'k'asasē hā'nagats'lax
 g'ō'kulōtdās. Wā, lā'k'as'laxaē hē'x-
 'īdk'as'ēmxaē Tslā'qelālisē ē'talak'asēx
 ā'dās grā'yōlkwē'lask'asasē g'ī'k'asdasē 10
 Gō'sg'imoḡwē lā'k'asēx. Wā, lā'k'as-
 'laxaē 'nē'x'a: "Wā, hē'k'as'maāxs
 lā'k'asaē tsā'kasēn g'ō'kulōtk'asdasē
 'wā'pē. Wā, hē'x'īdk'as'nāywa'ēmxaē 15
 grā'xk'as qlā'y'widk'asē Hā'nagats'lak'
 k'ā'ts hamx'ī'dk'asēx," 'nē'x'k'as'laxaē.

Wā, lā'k'as'laxaē ā'da wu.lā'lak'asē
 bā'bagumē. Wā, lā'k'as'laxaē 'nē'x'a:
 "ya, qāst, k'leyā'kwasas 'wā'paa?" 20
 'nē'x'k'as'laxaē ā'dax. Wā, lā'k'as'la-
 xaē hē'x'īdk'as'ēm'xaē Tslā'qelālisē
 dō'tleg'a'lā. Wā, lā'k'as'laxaē 'nē'x'a:
 "ya, hō'lalk'asbits'ō'kwāsg'in 'wā'pk'-
 asēx," 'nē'x'k'as'laxaē. Wā, lā'k'as'la- 25
 xaē ā'da wā'xak'asēx qa 'nā'x'īdk'asē-
 sēx. Wā, lā'k'as'laxaē k'ē'yask'as
 wāx' hē'lq'lāla nā'x'īdk'asēx. Wā,
 ō'kwas'ēm'laxaē ā'da hā'tlāk'aswā'xēx.
 Wā, lā'k'as'laxaē Tslā'qelālisē ax'ē'd-
 k'asxēs nā'gimē qak'ā'ts nā'x'īdk'asē 30
 'wi'lak'asxē 'wā'bts'lak'asdasē nā'gimē.

Wā, g'ī'k'as'ēm'laxaē 'wi'lak'asxē,
 lā'k'asaē ā'da 'yā'laqlālak'asēx qā lā'-
 k'asēs tsā lā'xē qlō'sē'. Wā, lā'k'as- 35
 'laxaē k'ē'k'a'lālak'asē bā'bagumasē
 qlō'sē'. Wā, lā'k'as'laxaē ā'da qwē'-
 lōdk'asxēs sē'fexsē'g'ī'fē wusē'g'ānō,
 qak'ā'ts wusē'x'īdk'asēs lā'xē bā'ba-
 gumē. Wā, lā'k'as'laxaē ā'da 'yā'la-
 qlālak qa lā'k'asēs tsē'x'īd lā'k'asxē 40
 qlō'sē'. Wā, lā'k'as'laxaē wā'x'k'as
 qlō'msak'asē Tslā'qelālisē lā'k'as tsā,

But the lord just urged him and sent him. The lord said to him, "Don't be afraid because you have on my belt, which is the reason for my not being a man of ordinary power." Thus he said to him.

At once Winter-Dance-of-the-World took the bucket and started to go. He was going to fetch water from the pond. The lord watched him. As soon as he tried to fetch water in his bucket from the pond, the monster opened its mouth and swallowed the boy. Now the lord believed what the boy had said. Then the lord spoke, and said, "Come to life, snake! Come to life, snake! Come to life, snake! Come to life, snake!"

He had not said this long before the monster jumped up the beach and vomited many bones of men who had died fetching water; namely, the ancestors of the Koskimo. Then the lord went near them. At once he discovered Winter-Dance-of-the-World. He was dead. Then the lord sprinkled on him the urine of his wife. Immediately Winter-Dance-of-the-World came to life again. Then the lord asked him to help him gather the bones of the men and women. As soon as all the bones had been gathered, the

qak'a'sexs hé'k'as'mae' g'a'ya'lask'atsés
g'o'kulótdá, 'né'x'k'as'laxaé. Wá,
o'kwás'em'laxaé há'thelak'as'ya'la'q'ala-
k'asé á'dáx. Wá, lá'k'as'laxaé 'né'x'e
á'dáx: "Gwá'k'as'la k'itla'k'a'sól qá- 5
k'a'sexs lá'k'as'maa'qós wusé'g'o'yála-
k'asxén k'le'yasg'la qín a'om'sé," 'né'x-
k'as'laxaéx.

Wá, hé'x'ídk'as'em'laxaé Tslá'q'la-
lisé ax'é'dk'asxé ná'gumk'asé, lá'k'asae 10
qá's'ídk'asa. Wá, lá'k'as'em'laxaé lá'-
k'ast. tsát, lá'k'asxé q'ósé'. Wá, lá'-
k'as'em'laxaé á'da d'ox'sém'x. Wá,
g'í'k'as'em'laxaé wá'x'k'ias tse'x'ídk'a-
tsés ná'gumé lá'k'asxé q'ós'á'x lá'k'asae 15
ag'la'á'é sé'msk'asasé há'nagats'la qá-
k'a'ts há'msg'emdk'aséxé bá'bagumx'dé.
Wá, lá'k'as'em'laxaé o'q'us'idk'asé á'dáx
d'ó'drmk'asasé bá'bagumx'dé. Wá, lá'-
k'as'laxaé lá'dzaxwé á'da. Wá, lá'k'as- 20
'laxaé 'né'x'a: "Sé'ts'elís, sé'ts'elís,
sé'ts'elís, sé'ts'elís."

Wá, k'le'yask'as'laxaé gek'la'lag'íls-
k'asexs g'a'xk'asae' tsex'wusde'sk'asé 25
há'nagats'la, qak'a'ts hó'x'ídk'asésé
q'le'mmk'asé xá'lxaxk'atsé bé'bukumá-
laxé tsálé'semasé g'a'la Gó'sg'imuywa.
Wá, lá'k'as'laxaé á'da qá's'íd qá's
lá'k'asé n'xwá'x'ídk'as'íax. Wá, hé'x'-
'ídk'as'em'laxaé d'ó'x'wá'ldak'aséx Tslá' 30
q'elá'lisé; lá'k'as'em'laxaé hé'lx'í'dk'asa.
Wá, lá'k'as'laxaé á'da xó's'ídk'atsé
g'a'yólk'asé lá'k'asex á'swutás gém'm-
k'asas lá'q'éné. Wá, hé'x'ídk'as'em'lax- 35
aé Tslá'q'elá'lisé q'ulá'x'ídk'asa. Wá,
lá'k'as'laxaé á'da ask'la'lak'aséx qak'a's
g'iwá'lak'asésex qak'a's á'xó'dalak'asé-
sexé xá'lxaxa'sé hé'b'ikuma'la'lokwa'sé
tslé'ts'eláxé. Wá, g'í'k'as'em'laxaé
'wí'lak'as' q'aplé'x'ídk'asé xá'lxaxé' lá' 40
k'asae á'da xó's'ídk'atsés q'ulá'sta'
lá'k'aséx. Wá, hé'x'ídk'as'em'laxaé

lord sprinkled them with the water of life. Then all the numerous tribes came to life. The lord took back his serpent belt, and he sent the many people to go into the houses.

'nā'šwak'as qlulā'x'ḥdk'asē qlē'nemk'asē lē'lqwalatā'ya. Wā, lā'k'as'laxāē ā'da ē'toxwak'asxēs sē'ḥxsdēg'a'ē wusē'granō. Wā, lā'k'as'laxāē ā'da 'yā'la-qlalāk'asxē qlē'nemk'asē lē'lqwalatā'ya 5
qa lak'ā'sēs hō'gwif'ḥdk'as lā'k'asxē g'ig'ō'šwē.

17. Transformation of the Man with Many Mouths.

Then the lord started again, and he came to this beautiful place named Tide-on-Beach. There he heard the sound of many men laughing. The lord went towards it, and saw two men. They had really many mouths on their bodies, and all the mouths spoke. They rolled from one end of this pretty place to the other. Then the lord went towards them, and questioned them. He said to them, "Oh, is that your way? Have you many mouths on your bodies?" Thus he said.

Wā, lā'k'as'ēm'laxāē ē'tlēt qā's'ḥd-
k'asē ā'da. Wā, g'ā'xk'as'laxāē lā' 10
k'asxō ē'x'ēx awi'nagwis lē'gād'āts
Tšā'šwaēsela. Wā, lā'k'as'laxāē wulē'-
lak'asxē qlē'k'lalāk'āsa bē'bekumāla
dē'da'lāla. Wā, lā'k'as'laxāē ā'da gwaē'-
'stak'as lāx. Wā, lā'k'as'laxāē dō'x'wa- 15
lēlak'asxē mā'lō'šwē bē'bekumāla. Wā,
lā'k'as'laxāē ā'lak'lāla qlē'nemk'asē
sē'msk'asas ō'k'lwina'yas. Wā, lā'k'as-
'laxāē 'nā'šwak'as'ēm dō'det'lalāk'asē
sēsē'msas. Wā, lā'k'as'ēm'laxāē lā'lēx-
bā'listela lā'xō ē'x'ēx awi'nagwis. Wā, 20
lā'k'as'laxāē ā'da gwaē'sta lā'k'asēx.
Wā, lā'k'as'laxāē wulā'lak'asēx. Wā,
lā'k'as'laxāē 'nē'x'ēx: "yā'x'da'xōl hē'-
k'asas gwa'lak'ā'sē, ylk'ā'sēx qlē'nem-
k'asāx sē'msaxsōs ō'k'lw'nāqōs," nē'x'- 25
k'as'laxāē.

Then all the many mouths on the bodies of the two men replied, and said, "This is the way we are." Thus they said. Then the lord questioned them, and said, "What do you think? Don't you wish me to set you right?" Thus he said to them. Immediately the mouths of Mouth-Body spoke together, and said, "Go on, have mercy on us, and set us right." Thus they

Wā, lā'dzēk'as'laxāē 'nā'šwaēm nā'-
nax'mā'ē qlē'nēmē sēms ō'k'lwina'yasē
mā'lō'šwē bē'bekumāla. Wā, lā'k'as- 30
'laxāē 'nē'x'a: "Hē'mēnēxunū'š' gwa'-
lak'āsē," nē'x'k'as'laxāē. Wā, lā'k'as-
'laxāē wulā'lak'asē ā'dāx. Wā, lā'k'as-
'laxāē 'nē'x'a: "mā'sk'asōs nēnā'qēk'a-
sax, k'lē'yask'āsas 'nēx' qak'ā'sēn hē'l-
'ḥdk'asaōl?" nē'x'k'as'laxāēx. Wā, 35
hē'x'ḥdk'as'ēm'laxāē 'nēmā'dzax' dō'-
tēg'a'k'asē sēsē'msasē S'msēmsetē.
Wā, lā'k'as'laxāē 'nē'x'k'asa: "Wē'g'a-
k'āsla wax'ē'ḥk'as g'ā'xnu'š' qak'ā'ts

said. Then the lord laid his hands on Mouth-Body. Immediately all the mouths closed on the bodies of the men, and then they had (each) only one mouth, in the way as we are now.

hē'fīdk'asaōs g'a'xk'asenu'yā,* 'ne'x-
k'as'laaxē. Wā, lā'k'as'laaxē ā'da
LEX'wī'tēdk'atsēs ē'a'yaso'k'laaxē lā'xē
Si'msemstēdē. Wā, hē'x'ī'dk'ās'em'la-
xāē 'nā'ywak'as ē'e'mx'ī'dk'asē sēsē'ms-
k'asdās lā'k'asēx ēō'k'wina'yasē bē'be-
kumāla. Wā, lā'k'as'em'laaxē 'ne'm-
k'as'mē sē'msas yō gwā'tak'asēs lā'-
k'asēx gwā'laask'asa.

18. Qlā'nēqē'lak^a meets Oldest-One-in-the-World.¹

As soon as he had finished, he went on, and he came to Red-Sand-Beach. There he saw a village. This was the village of Oldest-One-in-the-World, and of his prince Means-of-stirring-up, and of his sister Ghost-Face-Woman. The tribe of Oldest-One-in-the-World had gone out fishing halibut. As soon as the tribe of the old man, Oldest-One-in-the-World, found that the lord had arrived, they went ashore at a place named Bait-Place. There the lord turned them all into stone.

Wā, g'ī'lk'as'em'laaxē gwā'lk'asa, 10
g'a'xk'asaē ē'tfēd qā's'īdk'asa. Wā,
g'a'xk'as'laaxē g'a'x'ā'elak'as lā'k'asēx
Tse'tse'qelā'lisē. Wā, lā'k'as'laaxē dō'x-
wā'elak'asxē g'ō'k'ula lā'k'asēx. Wā,
hē'k'ās'ēm'xat! g'ō'ku'lask'āts Nōmasē'n- 15
xē'lisē tōk'wā'sēs tē'wī'lgemak'asē LEX-
x'ā'lix'ila'yō, tōk'wā'sēs wē'qwē' Lō'bi-
māga. Wā, lā'k'as'laaxē 'wī'lx'tālak'ās
bā'kulek'asxē plā'ē g'ō'k'waōtas Nōma-
sē'nxe'lisē. Wā, g'ī'lk'as'em'laaxē qlā'- 20
k'ak'asē g'ō'k'waōtasē qlū'f'ya'ywē Nō-
masē'nxe'lisax ā'dāxs g'a'xk'as'māē
g'a'x'ā'elaxs lā'k'asaē ā'lē'sta lā'xē
awī'nagwisē tē'g'adk'atsōx Tē'te'māā'-
sēx. Wā, lā'k'as'laaxē ā'da hek'laā'x- 25
'īdāmask'asēx 'wī'la.

When Oldest-One-in-the-World found that the lord had arrived at his place, he guessed that the lord was going to hurt him. Therefore he warned his two children, Means-of-stirring-up and Ghost-Face-Woman, to take care of the winter-dance batons, and to beat time with them for the sick ones. Thus he said. Then the lord came to the place where Oldest-One-in-the-World was sitting on the ground. Then Oldest-One-in-the-World spoke first,

Wā, lā'k'as'laaxē qlā'k'ē Nōmasē'n-
xe'lisa ā'dāxs g'a'xk'as'māē lā'k'asēx
awī'nagwisas, wā, lā'k'as'em'laaxē k'ō'-
tak'asēx ā'da lā'k'as'īm mō'mas'īdk'as- 30
LEX. Wā, lā'g'ī'lk'āsas hayā'lō'lox'ī'd-
k'āsxs mā'lō'xwē sā'sēm lā'k'asēx LEX-
x'ā'lix'ila'yō tōk'wā'sē Lō'bmāga qa
yā'tōk'wasēsēsēs ts'lē'ts'laxlēnē tē'myl-
ma tōk'wā's qa tē'msem'k'asēs lā'k'asxē 35
ts'lē'ts'lēx'qlā', 'ne'x'k'as'laaxē. Wā,
g'a'xk'as'laaxē ā'da lā'k'asēx k'wadzā's-
k'āsas Nōmasē'nxe'lisē. Wā, hē'k'as-

¹ Repetition of No. 5, p. 195.

and said to the lord, "This will be the place where I will be buried, that I may become an island in the middle of the bay of Ne'wí'd, that I may be seen by later generations, and that those who paddle about may pray to me." Thus he said.

Immediately the lord sent him to the place for which he was wishing. Oldest-One-in-the-World arose at once from the ground and became a stone. Now, this is the island named Looking-down-into-the-Water. Then the lord was afraid of Means-of-stirring-up and Ghost-Face-Woman, because they were throwers.¹ They are the ones who throw the salmon-harpoon. The head-rings of brother and sister were the reason why the lord was afraid of them.

'em'laxaē Nōmast'nxē'lisē g'f'ldzax'wid
dō't'leg'a'la. Wā, lā'k'as'laxē 'nē'x'a,
lā'k'asex ā'da: *He'kas'emlxan g'a-
matasōx qen lā'lag'aēl 'mek'ā'la'la'xē
'nēxstā'la'yas ō'dzō'wās Ne'wí'dē qe- 5
k'ā'sen dā'dogulbēk'asēt's ā'k'as'ta be-
ku'mē'hl lō q'en ts'ā'tshelwaxbēk'asēl
sē'xumē'stā'la'ta,* 'nē'x'k'as'laxaē.

Wā, hē'x'ō'dk'as'em'laxaē ā'da 'yā-
laqax qa lā'k'asēs lā'k'asēs wā'laqlā-
lasōk'asē. Wā, lā'k'as'laxaē hē'x'ō'd-
k'ās'em lā'xulsk'asē Nōmast'nxē'lisē
qas lā'k'asē lēk'la'ā'x'ō'dk'asa. Wā,
lā'k'as'emxōx la 'mek'ā'la tē'g'adk'ats
Ha'nxstā'lisē. Wā, lā'k'as'em'laxaē 15
k'f'le'lak'āsē ā'dās Lēxx'ā'lx'ila'yō lō-
kwā'sē Lō'emāga qak'ā'sēxs 'mā'ma-
qla'ē. Wā, hē'k'as'em 'mēq'k'atsē
dzā'nē. Wā, hē'k'as'emxat! k'f'le'm's
ā'dē ā'ōmasē 'nē'mē'ma. 20

19. Qlā'nēqē'lak⁶ meets Ō'meāt.

The lord left and came to Across. There he saw a village on the hill at the mouth (of the bay) named Across. There were Ō'meāt and his younger brothers. As soon as Ō'meāt recognized the lord, he pointed at him with his fourth finger. Then there was suddenly a hole that Ō'meāt had made right between the eyes of the lord. Then the lord also pointed at Ō'meāt with his fourth finger, and then there was suddenly a hole that the lord had made in the belly of the man. Then they tried each other with their supernatural power, and the lord became afraid of him.

Wā, g'ā'xk'as'laxaē bō's'widk'asē
ā'dās. Wā, g'ā'xk'as'laxaē lā'k'asex
Gē'yā. Wā, lā'k'as'laxaē dō'x'wale'la-
k'asxē g'ō'k'ula lāx Xudzēxstā'yas. Wā,
hē'k'as'emxat! Ō'meāt lōkwā'sēs tsā'- 25
tsā'yā. Wā, g'f'lk'as'em'laxaē Ō'meātē
'mā't'leg'raū'lēlax ā'daxs lā'k'as'aē hē'x-
'ō'dk'as'em tsē'mx'ō'dk'āsēs tsēmā'lax-
tsā'na lā'k'asex ā'da. Wā, lā'k'as'laxaē
xu'lp'lā'le'lak'asē axā'yas Ō'meātē la- 30
k'ā'sex 'nā'qōstā'yas ā'da. Wā, lā'k'as-
'laxaē ō'gwax'ō'dk'asē ā'da tsē'mx'ō'd-
k'asex Ō'meātē, ylk'āsēs tsēmā'lax-
tsā'naē. Wā, lā'k'as'em'laxaē xu'lp'lā-
le'lak'āsē axā'yaxas ā'da lā'k'asex 35
nk'ā's Ō'meātē. Wā, lā'k'as'em'laxaē
gwā'nāp'lek'atsēs nā'nualak'wēnāē.
Wā, lā'k'as'em'laxaē k'f'f'ō'dk'asē ā'das.

¹ This is one of the winter dances of the Kwakiutl. The dancer throws supernatural power, which he holds in the palms of his hands (see Report of the U. S. National Museum, 1895, p. 485).

20. Qlā'nēqē¹lak^a meets Greatest-Shaman.¹

He left him and went on. He came to a country named Having-Dead-Ones. There he saw a man. He was the one who has the name Greatest-Shaman. Then the lord saw that he had on a thick head-ring of cedar-bark. He just passed by him through the woods, and came to Fort Rupert.

There the lord saw a canoe; and a man was sitting in the stern, wearing a large head-ring. He was singing his sacred song. The words [way] of his sacred song were these, and that is the reason why the lord was afraid of him. The (song) was as follows:—

"Don't come near me, you others who are secular, hayē;

For I am the one whose face brings death, and who throws (supernatural power) at you who are secular, hayē!"

Thus it said. Then the lord said to him, "O friend! are you a shaman?" Thus he said to him. Then he who had been singing his sacred song spoke. "I do not say that I am a shaman: I only feel glad because I have calm weather for travelling." Thus he said. Then the lord went towards him, and he took hold of his canoe. Then he took him who was wearing a large head-ring of red cedar-bark out of the canoe, and he drew out his hind end. Then he said to him, "You shall be the perch of later generations." Thus he said, while he threw him into the water; and the perch had already gone down.

Wā, g'ā'k'ats¹laxaē bō'y¹wits. Wā, g'ā'k'as¹laxaē g'ā'x'ā'la lā'k'asxē awi¹nagwisē lē'gadk'ats Lē'lā'dē. Wā, lā'k'as¹laxaē dō'x'wāl¹laxē bekumā'la lā'k'asex. Wā, hē'k'as'em lē'gadk'ats 5
Hā'yalik'awa'e. Wā, lā'k'as¹laxaē ā'da dō'qulak'asqēxs qēx'imā'lak'asaaxē lē-ywē' āā¹wuma. Wā, ō'kwas¹m'laxaē ā'lagōtalak'assaā'x qak'ā'ts g'ā'k'asē lā'k'asex Tsā'xisē. 10

Wā, lā'k'as¹laxaē ā'da dō'x'wāl¹laxaē xwā'kluna klwax¹lā'lesōkwatse bekumā'la ō¹masēmlek'asxēs qēx'imā'ē āā¹wuma. Wā, lā'k'as¹laxaē yā'laqula. 15
Wā, lā'k'as¹laxaē 'nē'x'ē qā'yasas yā'lagumk'asas; yik'ā'sex. La k'iltse'm-tā'yā'yōs ā'da lā'k'asex:

"Gwā'la tēwā bālagitē g'ā'xēn ō'wūllā lā'yusa, hayē.

Nō gwak'as hāl'yogumk'as 'mā maq'axlā-yōkwats lā'yusa, hayē."

'nē'x'k'as¹laxaē. Wā, lā'k'as¹laxaē ā'da 'nē'x'ex: "A, qāst, paxalā'sit, qāst," 'nē'x'k'as¹laxē. Wā, lā'k'as¹laxaē dō'teg'ā'ē yā'laq'lulax'dē: "Ō'kwas¹ma-wē'sen 'nē'x'k'as qen paxā'la, ō'kwas- 25
'maēx' ē'ēk'liqlā'lag'hēxg'in k'ilmā'g'l-lā'lēx," 'nē'x'k'as¹laxaē. Wā, hē'x-'idk'as¹m'laxaē ā'da gwāē'stakas lā'k'asex qak'ā'ts gūplā'lūlē lak'ā'sex 30
'yā'yatslās. Wā, lā'k'as¹laxaē ā'da dā'g'hēxsak'asxē ō¹masimē'xē āā¹wumē qak'ā'ts qē'mx'ēxdē'nk'asēx. Wā, lā'k'as¹laxaē 'nē'x'ix: "Lā'k'as¹imxas lā'k'as¹ g'ō'magak'asēs ā'k'asta bē- 35
kō'mēl," 'nē'x'k'as¹laxaēxs lā'k'asāē tsēxst'ndk'asēx. Wā, lā'k'as¹g'imo'sē-dzāem'laxaē g'ō'maga 'mē'nē'sela.

¹ Repetition of No. 6, p. 196.

21. End of the Naqemg'ilisala Tradition.

This is the story of the Naqemg'ilisala. They don't say that he passed Fort Rupert, for the lord succumbed to Yix'a'gema, who was living at Clover-Roots-at-Mouth-of-River; for the Naqemg'ilisala have Lord Q'la'nēqē'lak^a for their ancestor. That is the reason why his myth stops at Fort Rupert. That is the end.

Wā, hē'k'as'em dō'demk'atsē Na-
qē'mg'ilisala. Wā, lā'k'as'emxaa k'ē'ē-
'yas 'nēx' qā's hayā'qalēx Tsā'xisē qa-
k'ā'sexs yā'k'āē a'da lā'k'asex Yix'a'gē-
ma'yixs g'ō'kulak'āsāē lā'k'aslex lex-
s'wa', qak'ā'sexs hē'k'as'māē g'l'Inōy-
k'āsē Naqē'mg'ilisalas a'dē Q'la'nēqē-
'laywa. Wā, hē'k'as'mēs lā'g'rik'āsas
'wā'lak'asō nū'yamēx lā'k'asex Tsā'xisē.
Wā, lā'k'as'em 'laba. 5
10

22. Q'la'nēqē'lak^a meets Greatest-Shaman.¹

This is what the Greatest-Shamans of the Wealthy-Ones say. As soon as Greatest-Shaman saw Q'la'nēqē'lak^a come in sight at his village at Having-Dead-Ones, he took up a piece of a branch and pushed it into the left side of his (own) chest. Then he rubbed with his hand over it, and the top of the branch did not show at all. As soon as Q'la'nēqē'lak^a arrived, Greatest-Shaman requested him to feel of him for his sickness. Then Q'la'nēqē'lak^a sat down at the place where he was lying sick. In vain he felt of his chest. He said that he did not feel anything. Then Greatest-Shaman spoke, and said, "O friend! but I thought you were not a man of ordinary powers. Now look at my supernatural power, for I will take out this sickness." Thus he said, while he took hold of the end of the branch and pulled it out. Thus Q'la'nēqē'lak^a succumbed to Greatest-Shaman.

Wā, g'a'mēs'tal wā'demsa Hā'yali-
k'awa'yasa Q'ō'moyā'ē, yixs g'l'māē
Hā'yalik'awa'ē dō's'walelax Q'la'nēqē-
'lakwaxs g'ā'xae nē'p'ēd lā'x g'ō'ku'lāsas
lāx Lē'lā'daxs lā'ē hē'x'idaem dā'dē-
g'ills'idxa g'ā'yolē lā'xa l'ēnā'k'ē. Wā,
lā'laē l'ē'nxbet'ndis lā'sēs g'emxō'tl-
bā'ē dzā'mas. Wā, lā'laē lexw'itēs
a'yasō' lāq. Wā, lā'm'laē k'ē'lā's lā
nē'lalē ō'xtā'yasa l'ēnā'k'ē. Wā, g'il-
'em'lā'wisē Q'la'nēqē'lakwē g'ā's'alēlaxs
lā'ē hē'x'ida'mē Hā'yalik'awa'ē axk'lā'-
lāq qa plē's'widēsēx tslex'q'ō'lemas.
Wā, lā'laē Q'la'nēqē'lakwē klwā'g'alil
lāx q'ulgwē'lasas. Wā, lā'laē wāx-
plē's'widēx ō'bā'yas. Wā, lā'm'lā'wisē
'nē'k'ēxs k'ē'lā'sāē plēyō'la. Wā, lā'm-
'lā'wisē Hā'yalik'awa'ē yā'q'leg'a'la. Wā,
lā'laē 'nē'k'a: *'ya, qāst, 'nē'x'tax-
dētōl, k'ē'ēs aō'msa. Wē'g'a dō'qwa-
taxg'in nā'walak'wēnēx: qin asō'dēxwa
tslex'q'ō'lemā's, "nē'x'laēxs lā'ē ē'br-
tōdxa l'ēnā'k'ē qas hē'k'ōk'ō'dēq. Wā,
lā'm'lāē yā'k'āwē Q'la'nēqē'lakwē lāx
Hā'yalik'awa'ē. 15
20
25
30
35

¹ From here on the story is continued in the Kwakiutl dialect. Repetition of No. 6, p. 196.

23. Q'á'néqé'lak^a meets Má'leleqala.

Q'á'néqé'lak^a just left him. He came to the place Snake-Receiptacle. There he saw a man sitting on a rock. Q'á'néqé'lak^a just sat down on the rock also, and watched what he was doing. The man would feel about, as though he were searching for something. Then Q'á'néqé'lak^a guessed that he was blind. He went towards him and tried to speak to him. He asked him what he was doing at the place where he was sitting on the rock. The man replied at once, and said, "Am I not trying in vain to search for something to eat?" Thus he said. [The Má'maleleqala said that he was swimming along Archer-Place.]

Then Q'á'néqé'lak^a asked him again, "Can't you see?" The man replied to him, and said to him, "I can't see, Lord Q'á'néqé'lak^a. Have mercy, and set me right, that I may be able to see our world." Thus he said. Q'á'néqé'lak^a at once told him to go ahead and jump into the sea, and to dive. "As soon as you dive, I shall say, 'Má'le, má'le, má'le!' and you must emerge only when your breath is almost at an end." Thus he said to him.

Immediately the blind man jumped into the sea and dived. Then Q'á'néqé'lak^a said "Má'le, má'le, má'le!" He had not been under water long when he emerged. Immediately Q'á'néqé'lak^a questioned him, and said to him, "Can't you see our world?" Thus he said to him. Then the blind man said that

Wá, g'á'x'm'lae; á'm la bá'wé Q'á'néqé'lakwas. Wá, g'á'x'lae lãx axá's Sé'lats'le. Wá, lá'lae d'ó's'wale-laxa begwá'nemé laq klwaa'. Wá, lá'lae á'm la ó'gwaqa klwá'e' Q'á'néqé-lakwé x'i'tslax'ilax gwa'lag'l'laá'sas. Wá, lá'naywa'laeda begwá'nemé plá-'stálax'ida hégwex's á'lasó'nókwa. Wá, lá'lae Q'á'néqé'lakwé k'ó'téledq plé-plá'sa. Wá, lá'lae gwa'sta laq. Wá, lá'lae gu'x'id ya'yaqlente'maq. Wá, la'm'lae wu'á'x a'sse'wa's lá'xes klwaa'sé. Wá, hé'x'idatm'la'wisa begwá'nemé ná'nax'méq. Wá, lá'lae 'né'ka: "É'sae'ten wá'x'em a'la qen la'k'ets-laa," 'né'x'lae. (Wá, la 'né'ka Má-maleleqalaq'ess má't'la'lae lãx Há'ana-té'ntwaa'sé.)

Wá, lá'lae Q'á'néqé'lakwé é't'ed wu'á'q: "K'ó'stas k'les d'ó'qulaa?" 20 Wá, lá'la'xaxa ná'nax'ma'e begwá'nemé. Wá, lá'la'xaxé 'né'k'iq: "K'le'sen d'ó'qula, ada', Q'á'néqé'lak^a. Wé'g'adzá wãx hé't'ed g'á'x'en qen d'ó'doxsã-g'alisxens 'ná'lax," 'né'x'lae. Wá, hé'x'idatm'la'wisé Q'á'néqé'lakwé wá-xaq qa d'x'st'és lã'xa d'e'msx'é qa's dá's'idé. "Wá, hé'maa qasó lá' dá's'idé la'mé'sen 'né'x'l. má'le má'le má'le." Wá, á't'emtwits q'á's'widet' qó lá' lá'x'l. lá'bat'és há'sa'yos," 'né'x'lae'q.

Wá, hé'x'idatm'la'wiséda plé'plá'sé begwá'nem d'x'sta' lã'xa d'e'msx'é qa's dá's'idé. Wá, lá'lae Q'á'néqé'lakwé má'le-má'le-má'lexa. Wá, k'le's'atla g'y'i'slaxs g'á'xae q'á's'wida. Wá, hé'x'idatm'la'wisé Q'á'néqé'lakwé wu'á'q. Wá, lá'lae 'né'k'iq: "K'le'ts'imas á't'atla d'ó'gudzodxens 'ná'lax?" 'né'x-

he could not see. Q'á'néqé'lak^a said to him again, "Go on, and dive again, and stay under water a long time." Thus he said to him. Then the blind man dived again. Immediately Q'á'néqé'lak^a said again, "Má'le, má'le, má'le!" Again he had not been under water a long time before he emerged. Immediately the blind man was asked again by Q'á'néqé'lak^a, "Can't you see our world?" This was said to him. He kept it to himself that he already saw our world. He said, however, that he could not see.

Then Q'á'néqé'lak^a spoke again, and told him to go on and dive again. "Go on, and stay under water a long time!" Thus he said. Immediately the blind man dived again, and staid under water a long time; and Q'á'néqé'lak^a said "Má'le!" Then he emerged again. He was asked at once, "Can't you see our world?" This was said to him. Then the blind man replied to him, and said, "I can see a little. It feels like light." Thus he said, although he could see very well. Then Q'á'néqé'lak^a spoke again, and said to him, "Go on, and stay under water really a long time, that nothing may be not seen by you among the monsters below." Thus he said. Immediately the blind man dived again, and he staid under water really a long time. Then Q'á'néqé'lak^a said "Má'le!" for a long time, and he emerged again. Immediately Q'á'néqé'lak^a said to him, "Your name will be Má'leqala." Immediately Má'

l'aéq. Wá, lae'm'lae 'ne'k'a p'lepl'a'saxs k'le'a'sae d'ógula. Wá, la'lae e't'fed Q'á'néqé'lakwé 'ne'k'iq qa wé'gis e't'fed dá's'ida. *Lae'm's g'yi'nsdat.oi., 'ne'x'-l'aéq. Wá, la'lae'axae e't'fed dá's'ideda p'lepl'a'se. Wá, hé'x'idaem'laxaa'wise Q'á'néqé'lakwé e'dzaqwa 'ne'k'a *má'le má'le má'le." Wá, k'le's'im'laxaa'wise g'yi'nsdaxs g'a'sae q'á'x'wida. Wá, hé'x'idaem'laxaa'wise e't'fed wu'a'se-⁵ wéda p'lepl'a'se bigwá'nems Q'á'néqé'lakwé: *E's'mas á'tat'la d'ógudzódzstns 'ná'laxa?' 'ne'x's'olae. Wá, lae'm'lae há'ya'maxs h'e'ma'e wáx d'ó'x'walelaxns 'ná'lax. Wá, lá'la'a 'ne'k'ess k'le'a's'mae d'ógula.¹⁰

Wá, lá'lae Q'á'néqé'lakwé e'dzaqwa wá'xa qa e't'fedes dá's'id. *Wé'g'it la g'yi'nsdat.ox, 'ne'x'lae. Wá, hé'x'idaem'lá'wisa p'lepl'a'se bigwá'nem e't'fed la dá's'ida. Wá, lae'm'lae g'yi'nsda. Wá, lae'm'lae má'le'x'le Q'á'néqé'lakwé. Wá, g'a'x'ém'laxaa q'á'x'wida. Wá, hé'x'idaem'lá'wise wu'a'se'wa: *E's'mas d'ó'x'wale'laxns 'ná'lax, 'ne'x's'olae. Wá, lá'lae ná'nax'ma'e p'lepl'a'saq. Wá, lá'lae 'ne'k'a: Lá'bid'ém'men d'ó'x'wale'laxwa 'nax'd'e'te-qá'fax. 'ne'x'lae wu'e'mxs h'e'má'a'la-¹⁵ tal l'ó'ma la éx d'ógula la. Wá, lá'lae e'dzaqwé Q'á'néqé'lakwé, 'ne'k'iq: *Wá'g'it la á'lax'idlex lae'm's g'yi'nsdat.oi. qa's wá'g'it.ós k'le'a's k'les d'ógult.ós lá'x'ox 'ya'g'inodésaxsa ba-'ne'x, 'ne'x'lae. Wá, hé'x'idaem'lá'-²⁰ wisa p'lepl'a'se bigwá'nem e't'fed dá's'ida. Wá, lae'm'lae á'lak'á'la la g'yi'nsda. Lae'm'lae g'e'g'i'la má'le'x'le Q'á'néqé'lakwé. Wá, g'a'x'lae q'á'x'wida. Wá, hé'x'idaem'lá'wise Q'á'néqé'lakwé 'ne'-²⁵ k'iq: *Lae'm's lé'gad.les Má'leqala. Wá, hé'x'idaem'lá'wise Má'leqala³⁰

lelegala built a house at the place named Two-headed. He was the first of the Mámalegam.

g'ókwela lá'xa awi'nagwíse t'égadés Ma'hma'no. Wá, hé'em grí'sa Mámalegamé.

24. Q'á'néqé'lak^a meets Fastest-One.

Q'á'néqé'lak^a went on, and came to a place named Clover-Roots-at-Mouth-of-River. There he saw a hill on a plain. He went towards it, and saw a man there. Immediately Q'á'néqé'lak^a tried him, for he always kept in readiness since he had been vanquished by Greatest-Shaman; therefore he began on that man. Q'á'néqé'lak^a transformed the man into a young sawbill duck. Then it swam along the shore at the beach of the house of the man, but it was not long before Q'á'néqé'lak^a took back (the transformation). Then he transformed him into a man again.

Then the man spoke to him, and said, "O friend! are you Q'á'néqé'lak^a? I am Fastest-One, friend." Thus he said, while he also transformed Q'á'néqé'lak^a into a young sawbill duck. Then it swam along the shore at the beach of the house of Fastest-One. It had not been swimming long when he took it back. Then Q'á'néqé'lak^a became a man again. Fastest-One had known that Q'á'néqé'lak^a was coming; therefore he gummed his house, for the man whose name was Fastest-One was not an ordinary man.

Then Q'á'néqé'lak^a began again. He caused the sea to rise. Fastest-One still remained his house, while it was under water, and the smoke of the house came out at the surface of the

Wá, grá'x'laé Q'á'néqé'lakwé qá's-
'ida. Wá, lá'laé lá'xa awi'nagwíse 5
t'égadés t'ax'sa'wa'é. Wá, lá'laé d'ó'-
'wat'elaxa g'ó'kula lax Xudzedá'fise.
Wá, hé'x'idaem'lawise la gwá'sta láq.
Wá, lá'laé d'ó'x'wat'elaxa bigwá'nemé 10
láq. Wá, hé'x'idaem'lawise Q'á'néqé-
'lakwé gu'n'g'ilisax qaxs hé'm'ná'la'máe
g'ó'lala qaxs 'ya'k'áé lax Há'yalik'a-
wa'é. Lá'g'idas grá'lasq'isaxa bigwá'-
nemé. Wá, lae'm'laé ququná'plédá'-
masé Q'á'néqé'lakwaxa bigwá'nemé. 15
Wá, lae'm'la'wíse sá'xae'sela lax á'wax-
sta'yas t'lemá'isas g'ó'kwasa bigwá'-
nemé. Wá, k'e'le's'latla gá'fáxs la'é
é'toxwaq. Wá, lae'm'laxaé bigwá'-
nemx'ida'mas é't'éd'iq. 20

Wá, lá'laé yá'q'leg'a'le bigwá'nemaq.
Wá, lá'laé 'né'ka: "ya, qást, s'ó'maa
Q'á'néqé'lays'a? "Wá, n'ó'gwa'mést'ad
Yix'a'gema'ya, qást," 'né'x'laéxs la'é
ó'gwaqa ququná'plédá'mas'x Q'á'néqé- 25
'lakwé. Wá, lae'm'laxaé sá'xae'sela lax
á'waxsta'yas t'lemá'isas g'ó'kwaxs Yi-
x'a'gema'é. Wá, k'e'le's'latla gá'fáxs la'é
é'toxwaq. Wá, lae'm'laxaé é't'éd' big-
gwá'nemx'ide Q'á'néqé'lakwé. Wá, 30
lae'm'x'de'la'le Yix'a'gema'é q'á'latemx
Q'á'néqé'lakwaxs grá'xe'e, lá'g'idas
gu'lx'semdxés g'ó'kwé, qaxs k'e'le'sae
a'ó'msa t'égad'olas Yix'a'gema'é.

Wá, lae'm'laé é't'el'sasós Q'á'néqé- 35
'lakwé. Wá, lae'm'laé pa'f'ida'massa
de'msx'é. Wá, á'e'm'la'wíse la laé'te
Yix'a'gema'é lá'xés g'ó'kwaxs la'é grí'i-
sela. Wá, á'e'm'la'wíse la kwá'x'eqá'

Ql'a'nēqē'lak^a answered him at once, and said to him, "O father-in-law! you have wished to be a river: come and lie down on your back here!" Thus he said to him. Gwā'nalālis at once lay down on his back at a pretty place. Then Ql'a'nēqē'lak^a spoke to him, and said, "O Gwā'nalālis! now you will be a large river, and there will be no kind of salmon that does not ascend you; and you will be watched by later generations, and your name shall be Glwā'nē." Thus he said. Immediately Gwā'nalālis melted away and became a river.

Then Ql'a'nēqē'lak^a went on to the place O's'eqwē. That is what the Maē'mtag'i'la refer to as the place where Ql'a'nēqē'lak^a transformed into a perch the one who was singing his sacred song. That is all I know about this myth.

Wā, hē'x'idaem'la'wisē Ql'a'nēqē'la-
kwē nā'nax'mēq. Wā, lā'laē 'nē'k'iq:
"ya, nēg'ūmp, laqlamaā'qōs 'nēx' qas
lā'ōs wa. Wā, gē'lagra qas lā'ōs tē'x-
'ālis lā'xga," 'nē'x'laēq. Wā, hē'x-
'idaem'la'wisē Gwā'nalālisē la tē'x'ālis
lā'xa ē'k'ē awi'nagwisa. Wā, laem-
'la'wisē ya'q'ēgra'tē Ql'a'nēqē'lakwaq.
Wā, laem'la'wisē 'nē'k'a: "Wā, Gwā'-
'nalālis, laē'ms 'wā'laslādā wālōl, qas
tsē'lnasēōsas k'ēō'sta k'ē's gwē'x's-
d:mltsa mā'māōmasēx qa wā'mētsōltsa
ā'la bikumē'l. Wā, la'mēts tē'gadlēs
Gwā'nē," 'nē'x'laē. Wā, hē'x'idaem-
'la'wisē tsēmx'ā'd qa's wā'x'āide. Wā,
lā'lawista gwā'la.

Wā, lā'laxaē qā's'ida. Wā, lā'laē
lāx axā's O's'eqwē. Hē'em gwō'yō'sa
Maē'mtag'i'la yā'laq'lū'latsa dzē'nōma-
gax'ā'idāmtsōs Ql'a'nēqē'lakwē. Wā,
laē'm 'w'ā'len q'lā'tē lā'xwa nū'yamēx.

26.¹ Ql'a'nēqē'lak^a marries at Olachen-Place.

Ql'a'nēqē'lak^a was living at K'lwā'nē'. He said that he would go to Olachen-Place to marry the princess of Always-living-at-Olachen-Place, Death-bringing-Woman. This was the reason that Ql'a'nēqē'lak^a wished to go, that the woman had a remarkable name. He got ready with his crew, which consisted of his younger brothers. It began to be daylight when they started. The lord was now going to Olachen-Place.

When he arrived at the place Dā'gō's, while he was going up the inlet, he was called by those living there. They

G'ō'kula'laē Ql'a'nēqē'laywē lāx K'lwā'-
nā'ē. Wā, lā'laē 'nē'x'k'as qas lā'ax
Dzā'wadē qas lā' gā'gak'ax k'ē'ē'elās
Dzā'wadā'lalisēxē tē'gadās Wā'wanō-
gung'laga. Wā, hē'emē lā'g'ū'las
lāē'xsde Ql'a'nēqē'laywē qaxs i'm'iq'le-
saāx tē'gēmasē ts'ē'dā'xē. Wā, laem-
'la'wisē xwā'nā'pida, tē'wis lē'lottē
g'ā'yōl lā'xēs ts'ā'ts'ā'ya. Wā, laem-
'la'wisē 'nā'x'ā'idēx lā'ē alē'x'wida. Wā,
laē'm'laē lā'k'as'ē ā'da lāx Dzā'wadē.

Wā, lā'k'as'laē lā'g'ra lāx axā's
Dā'gō'sē lā'k'as'xē lāē'nē'k'asē lāē'lada.
Wā, lā'k'as'laē ā'dagwē'nēwēsō'sē g'ō'-

¹ The following tradition is ascribed to the Gwa't'ēnox', and Mr. Hunt has endeavored to render it in the dialect of the Nap'mg'ūlisa, from whom he obtained it.

shouted, "Why are you going up the inlet?" Thus said those living in the village to Ql'a'néqé'lak^a. Ql'a'néqé'lak^a replied to them at once, and said, "We want to marry the princess of Always-living-at-Olachen-Place." Thus he said. Then they shouted to him and scolded. They said, "Oh, confound you! [you will be dead!] You come, and you want to live at the place to which you are going!" Thus they said. Immediately Ql'a'néqé'lak^a said to his crew, "Let us go ashore to them." Thus he said. As soon as the canoe of the lord approached the shore, he just stood up in his canoe, and his crew beat time. Ql'a'néqé'lak^a at once put up his hands and took hold of something [that was taken]. Then he threw it at the village, and immediately they all flew away and became gulls, although they had just been men.

Then the lord thought that it was bad that they should be sea-gulls, and he again put up his hands and took back the gulls. For a short time those who had been sea-gulls became people again. Then he threw his supernatural power at them, and they became deer who had in vain just become men again. As soon as they had become deer, the lord spoke, and said, "You shall be the deer of later generations." Thus he said. Therefore there are many deer at Dá'gō's. Ql'a'néqé'lak^a was angry because they had scolded.

Then he paddled again, and went up the inlet. Then he was shouted

kula lāx. Wā, lā'k'as'lāē 'nē'x'a ā'da-
qula: "mā'mēlas nēg'e'lēlāi?" 'nē'x-
k'as'lāē g'ō'kulāx Ql'a'néqé'laxwē. Wā,
hē'x'īdk'as'em'lā'wisē Ql'a'néqé'laxwē
nā'nax'mēqē. Wā, lā'k'as'lāē 'nē'x'a: 5
"Gā'gak'!alenu'yē lāx k'le'dēlas Dzā-
wadā'lālisai'," 'nē'x'k'as'lāē. Wā, hē'x-
'īdadzām'lāē 'yā'x'p'ōdē ā'daqlaq.
Wā, lāx'lē'lāē 'nē'x'a: "yā, hās lē'lē'lōi.
gē'lās qas q'lulē'tōs lā'xēs lā'lāōs," 10
'nē'x'k'as'lāē. Wā, hē'x'īdk'as'em'lā-
wisē 'nē'x'e Ql'a'néqé'laxwē lā'k'as'xēs
lē'lō'tē: "Wā'k'as'as'tns ā'lē'sta lā'k'a-
sēs," 'nē'x'k'as'lāē. Wā, g'ī'k'as'em-
lā'wisē ē'x'ag'alīse 'yā'yats'lās ā'daxs 15
lā'k'as'āē ā'em tā'x'walēssa, lā'k'as'xēs
'yā'yats'lē. Wā, lām'lā'wisē lē'x'ēh-
dzū'msēs lē'lō'tē. Hē'x'īdk'adzām'lāē
Ql'a'néqé'laxwē ēk'!ēbats'lā'nax'itsēs
ē'ē'yā'sō qak'ā'ts dā'sg'mdxēs dā'x- 20
'itsē'wa. Wā, lā'k'as'lāē 'mēx'wultō'dis
lā'xa g'ō'kula. Wā, hē'x'īdk'adzā'em-
lāē nē'l'x'īd lā 'nā'ywa lā ts'ē'g'magax-
'īdk'āsa, ā'hmx-dātal bē'brkumāla.

Wā, lā'k'as'lāē ā'da'yā'x'yix'ī'dqēss 25
ts'ē'g'nagāē. Wā, lā'k'as'lāē ē't'ēd
ē'k'!ēbats'lā'nax'itsēs ē'ē'yā'sōwē qak-
ā'ts ē'tō'xwēxē ts'ē'g'naga. Wā, lā'-
k'as'lāē yā'was'īd bē'brkumā'lx'īdē
ts'ē'g'nagax'dē. Wā, lā'k'as'lāē ē't'ēd 30
'mēx'wēlō'tōsēs nau'alaxwē lā'qē. Wā,
lā'k'as'lāē tē'ō's'īdēlē ā'l'k'as'em'x'dē
wāx' lā ē'tē'mdzā lā bē'brkumā'lx'īdila.
Wā, g'ī'k'as'em'lā'wisē lā tē'ō's'īdēss
lā'ē dō'tē'g'ā'lē ā'da; lā'k'as'lāē 'nē'x'a: 35
"Lā'k'as'em'x'as lā' tē'ō's'īdēs ā'lā
brkō'mal" 'nē'x'lāē, lā'g'ī'fās q'lē'q'lādē
Dā'gō'saxē tē'ō'sē. Wā, lā'k'as'em-
lāē tsh'n'xwē Ql'a'néqé'laxwasēsēs yā'x-
p'lōdk'āsaax. 40

Wā, lā'k'as'laxāē sē'y'wtdk'as qak'ā'ts
nēg'ē'lēdē. Wā, lā'k'as'lāē ā'dagwē'nē-

at by the people living at the village of *l̥l̥kwē'tē*. Those who were shouting now said these words to him: "Why are you going up the inlet?" Thus they said. The lord replied to them at once, "We want to marry the princess of Always-living-at-Olachen-Place." Thus he said to them. Then they spoke to him at once, and shouted. They said, "O lord! take care, else you might be added to the large pile of bones of those who try in vain from time to time to marry Death-bringing-Woman, for that is the name of the princess of Always-living-at-Olachen-Place." Thus they said. *Q!ā'nēq'elak*^a spoke at once to his crew, and said, "Let us go ashore to those who speak kindly words to us!" Thus he said. As soon as they got to the beach, the lord took four mussels and put them into the water at the beach of the village. He said, "These shall never give out [be at an end], that they may be eaten by later generations." Thus he said. Thus he recompensed the kind heart of the tribe [to him].

Then they paddled, and went up the inlet. When they arrived outside of *G-iōy*^a, he was shouted at again by those living there. They said, "Why do you come up the inlet?" The lord replied at once, and said, "We go to marry the princess of Always-living-at-Olachen-Place." Thus he said. Then those who were shouting said at once, "Don't say so, lord! Look at me, how I am on account of my dead prince, whom she, the princess of Always-living-at-Olachen-Place killed when he tried to marry her. There is now

ʷesōsē g'ōkula lāk'asex l̥l̥kwē'tē.
Wā, hē'k'as'ēmxa't! dō'demk'atsē yts
ʷnē'x'ae ā'daqula: ʷmā'ʷmētas nēgē-
l̥l̥l̥ai'ʷ? ʷnē'x'laē. Wā, hē'x'ʷdk'as'ēm-
ʷl̥ā'wisē ā'da nā'nax'mēk'asex. Wā, 5
lāk'as'laē ʷnē'x'a: ʷGā'gak'l̥l̥enu'ʷ
lāk'asex k'l̥ē'dēlas Dzāwada'l̥l̥isai',
ʷnē'x'laēx. Wā, hē'x'ʷdk'adzā'xm'laxac
ē'dzaql̥g'ā'la ā'daqula: ʷWā, lāk'as-
ʷl̥ae ʷnē'x'a: ʷyā'kasōl, adā', yā'l̥l̥ā'nō
ā'ʷak'ats lāk'ax g'f̥n'wak'assō wālas-
gēmli'sax xā'qēsawēk'atsō wā'x'k'asna-
xwāx gā'gak'l̥ax Wā'wanōgum'lagā,
qak'ā'sex hē'k'as'mae l̥ē'gēms k'l̥ē-
dēlas Dzā'wada'l̥l̥isē, ʷnē'x'laē. Wā, 15
hē'x'ʷdk'as'ēm'l̥ā'wisē Q!ā'nēq'el̥aswē
dō'tl̥ēg'ā'la, lāk'asxēs l̥ē'elote. Wā,
lāk'as'laē ʷnē'x'a: ʷWē'k'as l̥ā'x'ins
ā'l̥ē'sta lāk'asxē ē'k'as dō'dēmē g'ā-
xens, ʷnē'x'laē. Wā, g'f̥l̥k'as'ēm'l̥ā'
wisē l̥ā'g'ā'l̥isa, l̥ā'ē ā'da ax'ē'dxē mō's-
gēmē kl̥was qak'ā'ts axstē'ndōq lāk'asxē
l̥l̥mā'isāsē g'ō'kula. Wā, lāk'as'laē
ʷnē'x'a: ʷLāk'as'ēmxa's k'l̥ēs ʷw'l̥ae-
nox'k'as't, qak'ā's lāk'l̥is̥l̥atsa ā'l̥i'a be-
kō'ma', ʷnē'x'laē Wā, lāk'as'ēm'laē
y'f̥n'kas l̥ax ē'l̥kē nā'qēsē l̥ē'l̥owalata'ē
qak'ā'sē.

Wā, lāk'as'laē sē'x'wid qa's nēgē-
ʷidē. Wā, lāk'as'laē l̥ā'g'aak'as l̥ax 30
nēg'tl̥ā's G-iō'ywē. Wā, lāk'as'laē
ē'tl̥ēd ā'dagwē'n̥wēsōsē g'ō'kula lāk'
kasex. Wā, lāk'as'ēmxaē ʷnē'x'a:
ʷmā'ʷmētas nēgē'l̥l̥ai'ʷ? Wā, hē'x'-
ʷdk'as'ēm'l̥ā'wisē ā'da nā'nax'mēk'asex. 35
Wā, lāk'as'laē ʷnē'x'a: ʷLā'l̥enu'ʷ
gā'gak'l̥l̥ēx k'l̥ē'dēlas Dzāwada'l̥l̥i-
sai', ʷnē'x'k'as'laē. Wā, hē'x'ʷdk-
dzā'm'laē ʷnē'x'ē ā'daqulax'dē: ʷGwā'l̥ā
ʷnē'x'k'asōl, adā'. Dā'xgwani'ʷs l̥ax 40
gwā'l̥āsa qak'ā'sin tawū'lgamē'x'dān.
Hē'k'as'ēm g'ā'yā'l̥ask'atsē k'l̥ē'dēlas

only a large pile of bones of those who have tried from time to time to marry the princess of Always-living-at-Olachen-Place," thus he said, "and therefore I regret that you are going right there." Thus he said.

Then the lord said that they would go and stop at the beach of the village, for their words were kind. Then he took roasted sockeye salmon [taken] from his travelling-provisions, and put it into the water. Immediately the water was full of sockeye salmon at the mouth of the river of G-iōs. Then he said, "You will be travelling-provisions for later generations." Thus he said, while [he was] taking four mussels which he put into the water. Then he just repeated the words he had said before. Then he was recognized by the ancestors of the Angry-Ones.

He paddled again, and went up the inlet. As soon as he arrived outside A'x-atbē, he was shouted at again by the people living there. Those who shouted said, "Why are you going up the inlet?" Thus they said. The lord at once answered them, and said, "We are going to marry the princess of Always-living-at-Olachen Place." Thus he said to them. (One of) those who had shouted at once spoke again, and said, "O lord! look at me, in what state I am, on account of the place to which you referred you are going to. She [was the one who] killed my princes, the princess of Always-living-at-Olachen-Place." Thus she said. The lord immediately went ashore to the village. As soon as he arrived at the beach of the village, he again took roasted salmon and mussels and put

Dzawada'lalisax wā'x'ēx'dā la gēg'a'dēs
 ā'dzēk'as'māēx la wā'lasgēmliōx xā'
 qesawa'yasa wāx'našwā gā'gak'lax
 k'lē'dēlas Dzawada'lalisē, "nē'x'k'as'lāē.
 "Wā, hē'k'as'mēsēn lā'g'īta h'ṭ'wēqelōs 5
 la hē'nā'kulē," nē'x'k'as'lāē.

Wā, hē'x'īdk'as'ēm'lāē nē'x'ē ā'da
 qak'ā'ts la ha'ng'a'lis lāx l'ēmā'isasa
 g'ō'kula qak'ā'sēx ē'x'āēs dō'dēmē.
 Wā, lā'k'as'lāē ax'ē'dxē l'ō'βēšwē mē- 10
 lē'k'a g'ā'yolk'as lā'xēs g'ō'lšwē qak'ā'ts
 axstē'ndēq. Wā, hē'x'īdk'as'ēm'lā'wisē
 la q'lō'kwafē mlē'k'as ō'x-siwa'yasa wās
 G'īō'swē. Wā, lā'k'as'lāē nē'x'a: "Lā'-
 k'as'ēmxaas lal g'roflā'lats ā'ha bekō'- 15
 'mal" nē'x'k'as'lāēx lā'k'as'āē ē'tlēd
 dā'x'īdxē mō'sgēmē klwā'sa qak'ā'ts
 axstē'ndk'asēq. Wā, lā'k'as'lāē ā'tēm
 nrgitō'dk'asxēs g'ī'k'dē dō'dēma. Wā,
 lā'k'as'ēm'lāē mā'tleg'āā'ēltsa g'ī'k'a- 20
 sasē Lā'witslēšē lā'k'asxēs.

Wā, lā'k'as'lāē ē'tlēd sē's'wid qak'ā'ts
 nēgē'l'ēdaē. Wā, g'ī'k'as'ēm'lā'wisē
 lā'g'aa lā'k'asēx nrgitlās A'x-atba'ē
 lā'k'as'laxaē ā'dagwē'nwēsōsē g'ō'kula 25
 lā'k'asēx. Wā, lā'k'as'ēm'laxaē nē'x'a
 ā'daqla: "mā'mēlas nēgē'lēlāi'?"
 nē'x'k'as'lāē. Wā, hē'x'īdk'as'ēm'lā'-
 wisē ā'da nā'nax'mēqē. Wā, lā'k'as'lāē
 nē'x'a: "Lā'lēnu's' gā'gak'lax k'lē'dē- 30
 las Dzawada'lalisāi," nē'x'k'as'lāēq.
 Wā, hē'x'īdk'as'ēm'lā'wisā ē'dzaqwa,
 dō'tleg'a'ē ā'daqlax'dā. Wā, lā'k'as'-
 lāē nē'x'a: "ya, adā, dō'xgun lā'k'a-
 sēk' gwē'gux'isī'lāsa, qak'ā'sēs gwō- 35
 'yā'ōs qas lā'šk-asōs; hē'k'as'ēm g'ā'-
 ya'latsēn lō'ar'lgamē'x'dāē k'lē'dēlas
 Dzawada'lalisē," nē'x'k'as'lāē. Wā,
 hē'x'īdk'as'ēm'lā'wisē ā'da lā'k'as ā'lē-
 'sta lā'k'asxē g'ō'kula. Wā, g'ī'ēm- 40
 'lā'wisē lā'g'aa lā'k'asxē l'ēmā'isasē
 g'ō'kula lā'ē ē'tlēd ax'ē'dxē l'ō'βēšwē

them into the water. Immediately many salmon began to jump at Á'x'atbē, and then there were also many muskels. Then he said to the salmon and to the muskels, "You shall be travelling-provisions of later generations." Thus he said.

Then he paddled, still continuing to go to Olachen-Place. Then he arrived at Copper-End. Then the lord saw smoke there at the place Á'snaá'k'le. Immediately the lord said that he would go across to Á'snaá'k'le. Then he stopped in his canoe at the beach of the village. Then it startled the lord that his canoe was not seen when it was in the water in front of the village. [This will be the first time that he will go out of his canoe.] Then he started, and went up to the village. He saw that they were steaming clover-roots. Immediately one of the old women spoke, and said, "Hm! I smell Q'á'nēqē'lak". Why should Lord Q'á'nēqē'lak come here?" Thus she said. Immediately the lord took a bundle of clover-roots; and the old woman felt about for it, for she was blind. Then the lord learned through the words of the old woman that they were blind, for she said, "Where is my bundle?"

Immediately the lord spoke, and said, "Oh, why! Are you blind?" Thus he said. Immediately one of them replied to him, and said, "O Lord Q'á'nēqē'lak!"

l'ē'wa k'wá'sē qak'á'ts axst'ndē's lá'xa
 'wá'pē. Wá, hē'x'idk'as'ēm'lá'wíse
 ax'e'dē q'ē'nēmē mās lá'k'asēx'á'x'atbē.
 Wá, lá'k'as'ēm'xāē q'ē'nēmē k'wá'sas.
 Wá, lá'k'as'ēm'laxāē 'nēx' lá'k'asxē mā
 t'okwá'sa k'wá'sē: "Lá'x'mxaas g'ō'h'lá-
 lalts á't'a b'kō'mat," 'nē'x'kas'lāe. 5

Wá, lá'k'as'ēm'laxāē sē'y'w'ndk'asa.
 Wá, hē'x'sām'lāe lá'lāe Dzá'wādē.
 Wá, lá'k'as'lāe lá'g'aak'as lāx l'á'q'wax-
 s'rlisē. Wá, lá'k'as'lāe á'da dō's'wa-
 l'á'xē kwá'x'la lá'k'asēx axá's Á'snaá'-
 k'le. Wá, hē'x'idk'as'ēm'lá'wíse 'nē'x'e
 á'da qak'á'ts lá lá'wif lá'k'asēx Á'sna-
 á'k'le. Wá, lá'k'as'lāe há'ng'a'lisē 15
 'yá'yatslās lá'k'asēx l'hm'ásasē g'ō'-
 kula. Wá, lá'k'as'lāe q'á'yakē á'dasēx
 k'ē'sae dō'g'utē 'yá'yatslāsē lá'k'asē
 há'ng'ēmá'tē's'wá. Wá, hē'ēm'á'tek'as-
 lēs 'nē'mplēnat lō'hál lá'k'asxēs 'yá'- 20
 'yats'le. Wá, lá'k'as'lāe qá's'id qak'á'ts
 lá lá'k'asxē g'ō'kula. Wá, lá'k'as'lāe
 dō's'wal'laqēss wá'mag'asē n'k'á'xē
 l'ēx's'ímē. Wá, hē'x'idk'as'ēm'lá'wísa
 'nēmō'ywē hē'k'wanē' dō'tlēg'a'la. Wá, 25
 lá'k'as'lāe 'nē'x'a: "Hēm, q'á'nplālen
 mē'dzrla, qa 'má'selag'ilisē lāsx á'dāe
 Q'á'nēqē'laxwa qō'g'á'xk'as'lá'xō, 'nē'x'-
 'lāe. Wá, hē'x'idk'as'ēm'lá'wíse á'da
 ax'e'dxē q'ēnō'yála l'ēx'sē'ma. Wá, 30
 lá'k'as'lāe hē'k'wanē' plēywak'asēx qak-
 k'á'sēss plēplā'sae. Wá, lá'k'as'lāe
 á'da 'má'tlēg'aa'rl'laqēss plēplā'sae
 qak'á'sē dō'd'masē hē'k'wanē', yik'á'sēss
 lá'ē 'nē'x'a: "w'istá'dzēn qá'sqa'nax- 35
 dzēn?"

Wá, hē'x'idk'as'ēm'lá'wíse á'da dō'-
 t'lēg'a'la. Wá, lá'k'as'lāe 'nē'x'a:
 "'yá'x'dá'xō, 'má'sas plēplā'sasa," 'nē'x'-
 k'as'lāēx. Wá, hē'x'idk'as'ēm'lá'wísa 40
 'nēmō'ywē ná'nax'mek'asēx. Wá, lá'-
 k'as'lāe 'nē'x'a: "yá, adá, Q'á'nēqē-

are we not all blind?" Thus she said to him. The lord was always chewing gum. Then he went to (one of) the old women and spat into her eyes. Immediately she saw our world. The lord kept on spitting into the eyes of the others. They were Geese.

As soon as the lord had finished setting the Geese right, one of the women spoke, and said, "O Lord Q!á-néqé'lak! why did you come here on the water?" Thus she said. The lord replied to her, and said, "We go to marry the princess of Always-living-at-Olachen-Place." Thus he said. The woman spoke at once, and said, "O Lord Q!á-néqé'lak! only take care! None of those who try from time to time to marry the princess of Always-living-at-Olachen-Place can live before him." Thus said the Geese.

Then he went aboard his canoe and paddled on. Then he saw a village at the mouth of Ochre-Place. Immediately he went ashore there. As soon as he arrived at the beach of the village, he got out of his canoe. The lord saw that there were blind women there, the Mallard-Ducks. Immediately one of the Mallard-Ducks said, "Hm! I smell Q!á-néqé'lak!" Thus she said. They were digging roots, and the lord took the cinquefoil-roots belonging to one of the Duck women. In vain the Duck searched for her roots. Then she also said the same words as the words of the Geese women: "Where is my bundle?" Thus she said. Immediately the lord questioned them. He

ʔlay, ɛ'saɛtanuʔsʔ nāʔwakʔasʔm plɛ-
plɛplʔasaʔ? nɛʔxʔkʔasʔlaɛx. Wá, lá-
kʔasʔlaɛ áda hɛ'mnʔafakʔasʔm gwá-
gulxʔilaxɛ gwɛʔlɛʔxi. Wá, lákʔasʔlaɛ
láʔxɛ hɛkwaneʔ qakʔáts kwɛʔkustóɛx. 5
Hɛʔxʔʔdkʔasʔmʔláwísɛ dóʔsʔwaleɛxɛns
ʔnāʔlax. Láʔkʔasʔlaɛ áda háʔnal kwɛʔ-
kustóɛx wáʔywɛ. Hɛʔm wáʔmagɛ.

Wá, gʔʔkʔasʔmʔláwísɛ gwáʔkʔasɛ
áda hɛʔʔlalaxɛ wáʔmagɛ lákʔasʔaɛ 10
dóʔtlegʔaʔlɛ ʔnɛmóʔywɛ tsɛɛdaʔxa. Wá,
láʔkʔasʔlaɛ ʔnɛʔxʔa: ʔʔya, adá, Q!á-néqé-
ʔlaywá, ʔmáʔskʔasós ʔyaʔlagɛʔtʔayʔ?
ʔnɛʔxʔkʔasʔlaɛ. Wá, hɛʔxʔʔdkʔasʔmʔlá-
wísɛ áda náʔnaxʔmɛkʔasɛx. Wá, láʔ 15
kʔasʔlaɛ ʔnɛʔxʔa: ʔLáʔmʔuʔsʔ gáʔgakʔá-
lɛx kʔlɛʔdɛlas Dzáwadaʔlalísɛ, ʔnɛʔx-
kʔasʔlaɛx. Wá, hɛʔxʔʔdkʔasʔmʔláwísɛ
ɛdaxwa dóʔtlegʔaʔlɛ tsɛɛdaʔxa. Wá,
láʔkʔasʔlaɛ ʔnɛʔxʔa: ʔʔya, áda, Q!á-néqé- 20
ʔlaywá. Wɛʔgʔʔlaxʔós áʔm yaʔlɔlɔlɔ.
kʔlɛʔáʔskʔasó qʔwáʔlaskʔasós Dzáwadaʔ-
lalísax yisa wáʔxʔnaxwá gɛgʔáʔdɛxʔʔtsóx
kʔlɛʔdɛfáʔlssó, ʔnɛʔxʔkʔasʔlaɛ wáʔmagɛ.

Wá, láʔkʔasʔlaɛ láxs láʔkʔasxɛs ʔyaʔ- 25
ʔyatsɛ qas ɛʔtɛɛkʔasɛ sɛʔʔwidkʔasa.
Wá, láʔkʔasʔlaɛ dóʔsʔwaleʔlaxɛ gʔʔkula
láʔkʔasɛx óʔxʔsiwaʔyas Gʔmyadɛ. Wá,
hɛʔxʔʔdkʔasʔmʔláwísɛ lá ʔlɛʔstakʔas
láq. Wá, gʔʔkʔasʔmʔláwísɛ láʔgʔaʔlís 30
láʔkʔasɛx lɛmáʔisásɛ gʔʔkula láʔkʔasʔaɛ
lɔʔʔá láʔkʔasxɛs ʔyaʔyatsɛ. Wá, láʔkʔas-
ʔmʔlaxɛ áda dóʔqulaqɛxs plɛplɛplʔasɛ
tsɛtsɛɛdaʔxɛ ʔnɛʔxóstá. Wá, hɛʔxʔʔdkʔ-
kʔasʔmʔláwísɛ ʔnɛmóʔywɛ ʔnɛʔxʔa nɛʔn- 35
xóstá: ʔHm, q!á-nɛpláɛm mɛʔdzɛɛʔ,
ʔnɛʔxʔkʔasʔlaɛ. Wá, láʔkʔasʔmʔlaɛ tsɛɛ-
saxɛ tɛxʔsɔʔsɛ. Wá, láʔkʔasʔlaɛ áda
axɛʔdɛ tɛxʔsɔʔsɛ axsaʔ ʔnɛmóʔywɛ
láʔkʔasxɛ nɛnxóstáʔwáʔxstɛm. Wá, láʔ 40
kʔasʔlaɛ wáʔ áʔlakʔasɛ nɛnxóstáwaxɛs
tɛxʔsɔʔsɛ. Wá, hɛʔkʔasʔmxaáʔwís dóʔ-

said, "Why! Are you blind?" Thus he said to them. The Mallard-Ducks replied, and said, "Yes, we little ones are blind." Thus they said; and the lord spat into their eyes; and as soon as they could see our world, the Mallard-Ducks said, "Is that the way the world is?" Thus they said. Then the lord spat into the eyes of all of them, and all of them were set right by the lord.

Then the lord started and looked behind the houses. There he heard something just like the sound of canoe-making. He said that he would go and look for it. He had not gone far when he saw a woman sitting in a canoe that she was making; and a child was in its cradle on the ground, on the right-hand side of the canoe. Then the lord went quietly up to the child lying in the cradle on the ground and pinched its feet. Then the child began to cry. Immediately the woman said, "Don't go and make my infant son cry, who never cries!" Thus she said. Then the lord looked up, and looked at the inside of the canoe; and the lord saw that the woman had cut through with her adze what she was adzing.

Then the lord started and looked at her from near by, and he saw that she was blind. Then the lord spoke, and said, "Oh, but why is this? Can you not see?" Thus he said to her.

dems dō'demase wā'mag'ia'xsemē: "wi-
 'stak'atsen qanā'x'dāin?" 'nē'x'k'as'laē.
 Wā, hē'x'ō'dk'as'm'lā'wīse ā'da wulā'
 k'asex. Wā, lā'k'as'laē 'nē'x'a: "mā-
 sas plēplā'sasa?" 'nē'x'k'as'laēx. Wā,
 lā'k'as'laē nā'nax'mēk'asē nē'xostāqē. 5
 Wā, lā'k'as'laē 'nē'x'a: "Ā, plēplā's-
 k'as 'mēnēxunū's?" 'nē'x'k'as'laē. Wā,
 lā'k'as'ēm'laxae ā'da kwē'stōdēx. Wā,
 g'f'lk'as'ēm'lā'wīse dō'x'wale'lak'asxens 10
 'nā'lāxs, lā'ē 'nē'x'ē nē'xostā: "Hē-
 k'asaēt,ōx gwē'xsens 'nā'lax," 'nē'x'k'as-
 'laē. Wā, lā'k'as'mē 'nā'šwa kwē-
 kustōsō's ā'da. Wā, lā'k'as'mē 'nā'šwa
 la hē'lasō's ā'da. 15

Wā, lā'k'as'laē ā'da qā's'id qā's lā-
 k'asē dō'x'widxē ā'tanā'yasē g'ō'k'ula.
 Wā, lā'k'as'laē wulē'lak'asxē hē'k'asa
 gwē'xs tē'q'lalax šwā'kluna. Wā, lā-
 k'as'laē 'nē'x'k'as qā's la dō'x'widk'asxē. 20
 Wā, k'ē'sk'as'laē kwē'sg'ilax lā'ē dō'x-
 'wale'laxē tsh'dā'xē klwā'šsala lā'k'asxēs
 tē'q'asē'wē šwā'kluna. Wā, lā'k'as'la-
 xae hā'nsk'asē xāā'pts'lōsē g'nā'nēm
 lax hē'k'lōdenō'dzā'yasa šwā'kluna. 25
 Wā, lā'k'as'laē ā'da tsh'wulā'ā lā'laa-
 k'as lā'xē xāā'pts'lōsē g'nā'nēma qā-
 k'ā'ts ē'pim'x'sidzēndēx. Wā, lā'k'as-
 'laē gugwā'tsāya g'nā'nēmē. Wā,
 hē'x'ō'dk'as'm'lā'wīse 'nē'x'ē tsh'dā'xē: 30
 "Gwā'k'asla q'lūq'wā'wē'lax w'šax
 k'ē'sk'asō q'lwā'tsēnoxwa," 'nē'x'k'as-
 'laē. Wā, lā'k'as'laē x'ix'w'ō'dk'asē ā'da
 qak'ā'ts dō'x'widk'asxē ō'sasē šwā-
 kluna. Wā, lā'k'as'laē ā'da dō'x'wale-
 lak'asqēxs hē'mā'ē k'f'f'mtsāmāsa tsh-
 dā'xaxē lē'xē lā'xēs k'f'f'f'masē'wē. 35

Wā, lā'k'as'laē ā'da qā's'id qā's lā-
 k'asē 'nē'xwā'p'altōx. Wā, lā'k'as'laē
 dō'x'wale'laqēxs plēplā'sae. Wā, lā- 40
 k'as'laē ā'da dō't'leg'ā'ta. Wā, lā'k'as-
 'laē 'nē'x'a: "šyā, 'mā'dzāk'ā'wēstas,

The woman answered him, and said, "O lord! I am blind." Thus she said. Then the lord said, "Turn your face this way, that I may set your eyes right." Thus he said. Immediately the lord spat with his spittle into her eyes. Immediately the lord questioned the woman. "Can you not see our world?" Thus he said; and the woman at once replied, "O lord! thank you, supernatural one. Now I can see our world." Then the woman could see our world; and the woman was glad on account of being set right by the lord.

Then the woman questioned the lord. She said, "O lord! what are you going to do?" Thus she said to him. Immediately the lord spoke. "I am going to Always-living-at-Olachen-Place. I want to marry his princess." Thus he said to her. Immediately the woman said, "Oh, take care! for Always-living-at-Olachen-Place does not wish the husband of his princess to live for four days. Now come, that I may treat you (with magic), that you may not be vanquished by him, even though he may try to vanquish you in his way!" Thus she said, while she took her whetstone and rubbed it on his backside. Then the woman said to the lord, "Now the death-bringing squid bones spread over the seat of Always-living-at-Olachen-Place will not enter you," for the small of the lord's back had become stone. Then the woman said, "Go on, take my whetstone, for Death-bringing-Woman has teeth in

k'le'yas dō'qulaa?" nē'x-k'as'laēx. Wā, hē'x'idk'as'em'lā'wisē nā'nax'ma'e tsel-dā'xax. Wā, lā'k'as'laē 'nē'x'a: "Ā adā', plēpā'sk'asen," nē'x-k'as'laē. Wā, lā'k'as'laē ā'da 'nē'x'a: *Gwā'sgm-x-
5 'idas qak'ā'sen nā'qē'stenk'asēs gū'yā-gasēx," nē'x-k'as'laē. Wā, hē'x'idk'as-em'lā'wisē ā'da kwē'kustōtsēs kwē'sde-swe. Wā, lā'k'as'laē ā'da wūrā'xē tsel-dā'xē: *K'le's'mas dō'gudzōdxens
10 'nā'laxa?" nē'x-k'as'laē, Wā, hē'x'idk'as-em'lā'wisē tsel-dā'xē 'nē'x'a: *'ya, adā', gē'lak'as'la nau'alap', lā'men dō'x'wātē'laxens 'nā'lax." Wā, lā'k'as-
15 'em'lāē dō'x'wātē'le tsel-dā'xēns 'nā'lax. Wā, lā'k'as'em'lāē ē'xē nā'qā'yasē tsel-dā'xē qak'ā'sēs lā'k'atsē'nā'ē hē'l-itsōs ā'da.

Wā, lā'k'as'laē tsel-dā'xē wūrā'x ā'da. Wā, lā'k'as'laē 'nē'x'a: *'ya, adā',
20 'mā'metas?" nē'x-k'as'laēx. Wā, hē'x'idk'as'em'lā'wisē ā'da 'nē'x'a: *He'k'as-sen lā'laē Dzāwādā'lalisa gū'gak'ālān-lax k'le'dēlasē," nē'x-k'as'laēx. Wā, hē'x'idk'as'em'lā'wisē tsel-dā'xē 'nē'x'a: 25
*Wā, wā'xsalalax'ōs yā'lōy'widk'ā's-lex qak'ā'sēs k'lesk'ā'saē Dzāwādā-lalīsē 'nē'x'k'as qa mō'plenywāsēs qlulē'fā'wunmasēs k'le'dē. Wā, gē'laga qak'ā'sen ē's'ax'ē'da'yōl qas k'le'sēlōs
30 qlē'mgm'alak'as'lex wā'x'ta qlā'nemltē qak'ā'ts gā'yā'lastōs," nē'x'laēxs lā'k'asaē ax'ē'dk'asxēs tēg'ā'yōwē lēk'lāa' qak'ā'ts dā'k'ē'ōx'ēndēs lā'qē. Wā, lā'k'as'laē 'nē'x'e tsel-dā'xē, lā'k'as'tex
35 ā'da: *Lā'k'as'mē k'ēs. lā'bitāre dā'plēndzāyā's wā'nemdzā lēptlā's tē'x-tes'wastaōs lā'kas'x tē'g'ats'ās Dzāwādā'lalisa," qak'ā'sēs lā'k'as'mā'sē lēk'lāa'x'ide a'wā'gōxta'yas ā'da. Wā, lā'k'as'laxāē 'nē'x'e tsel-dā'xē: *Wā'ē-
k'ā's'tlā dā'lā'lex'g'in tē'g'ayōgun

her crotch, which are her means of killing those who try from time to time to marry her. You shall first insert the whetstone into her vagina, grind down her teeth, and then, after having ground down the teeth of her vagina, you may cohabit with her. And this is the wren mask. You will keep it with you; and that is the deer mask; and this also the grisly-bear mask, and that the ermine mask." Thus she said. Immediately the lord thanked her for what she had said. Then he took what the woman had given him out of pity, and carried it into his canoe.

Then the lord paddled, and went to Olachen-Place. Then he arrived at Rolling-Down, and saw an old man sitting on the beach. The lord said to him at once, "O old man! do lend me your old-man mask!" Thus he said (and the story of the ancestors says rightly that nothing which he who was not an ordinary man said was wrong). Immediately the old man took off his old-man mask and gave it to the lord. Then he who had been an old man questioned the lord, and said, "O lord! where are you going?" Thus he said to him. The lord replied at once, and said, "I am going to marry the princess of Always-living-at-Olachen-Place." Thus he said to him. Then he who had been an old man said, "O lord! do take care of Always-living-at-Olachen-Place; for as soon as he sees his princess's husband, he tries to find a way to kill him." Thus he said. "Now

hik'laa' qak'a'sex ql'eg'f'ma'qala Wa'wanmgilaga, yik'a'sex ga'ga'lask'asas wāx 'naxwā lāk'as gā'gak'lak'sax. Wā, lāk'as'emxaās g'f'lx'ida. tūpwa't-
tsō hik'laa'x t'ē'gayō qak'a'ts g'ē'x-
haxs'itsox lā'xē ql'eg'f'mas na'gwa'sē. 5
Wā, lāk'as'ies a'lk'as'aml g'g'w'ldelqē
qak'a'tso lal'w'f'la'mask'asi, g'ē'xohsax
ql'eg'f'mas na'gwa'sē. Wā, gā'k'as'mēs
xwā'tlago'mf'ix. La'ums lāk'as'ti ax'ē'
lalq'x. Wā, hē'k'as'mēsē tiku'mē.
Wā, hē'k'as'mēsgra nū'nk'hē'nax. Wā,
hē'k'as'mēsgra g'ig'f'f'mux," nē'x'k'as-
'laē. Wā, hē'x'ōdk'as'īm'lā'wisē a'da
mō'las dō'demas. Wā, lāk'as'laē
ax'ē'dk'as'ix wax'ē'dayā'sē t'isidā'xē
qak'a'ts la lā'xēs 'ya'yatsē.

Wā, lāk'as'laē a'da sē'g'widk'asa
qak'a'ts la'ē lāk'as'ix Dzā'wade. Wā,
lāk'as'laē lā'g'aak'as'ax Q'lum'ngwisē, 20
lāk'as'ē dō's'wat'elaxē klwā'ē sē lāk'as'ig
qu'l'yax' b'igwā'mma. Wā, hē'x'ōd-
k'as'īm'lā'wisē a'da 'nē'x'k'as'ix: "ya,
qu'l'yax'wā, wa'sk'a'sla's t'ē'k'ōmatsōs
qu'l'yakum'laqōs gā's'ax," nē'x'k'as'laē. 25
(Hē'la'wēs nū'yamas gā'lē k'ē'ēsē
'ya'g'atsē dō'demas k'ē'ēsē a'ōmsa bē-
kumā'la.) Wā, hē'x'ōdk'as'īm'lā'wisē
qu'l'yax'wē q'ō's'wult'ōdk'as'ix qu'l-
'yakum'ē qak'a'ts t'isā'wēs lāk'as'ix 30
a'da. Wā, lāk'as'laē qu'l'yax'dē
wū'a'x a'da. Wā, lāk'as'laē 'nē'x'a:
'ya, adā, wē'g'f'latas?" nē'x'k'as'laēx.
Wā, hē'x'ōdk'as'īm'lā'wisē a'da nā'x-
'mēk'a'sex. Wā, lāk'as'laē 'nē'x'a: 35
"Gā'gak'lat'entax k'ē'ē'dēlas Dzā'wada'
lalīsē," nē'x'k'as'laēx. Wā, lāk'as'laē
qu'l'yax'dē 'nē'x'a: "ya, adā, wā'g'illa
yā'lā'lex qak'a'sē Dzā'wada'lalīsax g'f'-
k'as'māē dō'x'wat'elax lā'wumemases 40
k'ē'ē'dēlax lāk'as'ac hē'x'ōdam a'la
qak'a's gā'ya'f'ats," nē'x'k'as'laē. Wā,

do listen to me. Go to this river which is named Eagle-Receptacle, for the princess of Always-living-at-Olachen-Place goes there regularly to bathe in the small river. Go on, for it is nearly the time when she goes to bathe.* Thus he said to him.

The lord went at once, for he was quite near to the place Eagle-Receptacle. He arrived at the clear river and sat down. He had not been sitting there long when he heard the noise of women who were approaching. Immediately the lord put on the old-man mask and sat down at the point. He had not been sitting on the ground a long time when the canoe of the princess of Always-living-at-Olachen-Place came in sight at the point. Immediately she saw the old man sitting on the ground. Then the princess of Always-living-at-Olachen-Place said at once to her crew, "Go ashore to this runaway slave." Thus she said. Then they immediately went to the place where he was sitting, and the eldest daughter of Always-living-at-Olachen-Place carried the old man aboard the canoe. As soon as the pretty woman walked out into the water, the old man inserted the whetstone into her vagina, and the teeth of her vagina were broken. Then the pretty woman screamed.

Immediately the lord spoke, and said, "Don't make a noise like that! I am Q'a'néq'lak*." Thus said the old man. "I came to marry you, my dear!" Thus he said. Then one of the women, a

wá'ílela hó'ílela há'nalk'así. g'á'xén. Wá, há'g'ak'as la lá'xó wáx íé'gades Kwé'gwats'é qak'á'séx h'é'menafá'máé k'í'é'délas Dzāwadá'lalísé g'á'x'k'as g'í'g'í'tála lá'xé wá'k'asbí'tsá'wé. Gá'g'a 5 qak'á'séx h'é'má'é í'í'ax lá'stó'dk'as lāx g'í'g'í'tá'ax d'ém'tasé,* 'né'x'k'as'laéx.

Wá, hé'x'í'dk'as'ém'lá'wísé á'da qá's'í'dk'asa qak'á'séx 'n'íywá'íabits'á'wáé lāx la ax'á'tsé Kwé'gwats'é. Wá, lá' 10 k'as'laé lá'g'raa lá'xé lá'stó wáx lá'é klwá'x'í'da. Wá, k'í'é'sk'as'lat! gá'la klwá'séx lá'k'asaé wulá'x'á'lk'í'axé há'dzax'stá'ak'á'la ts'é'ts'í'dá'x gwá'sóhela. Wá, hé'x'í'dk'as'ém'lá'wísé á'da q'í'x' 15 ts'í'ts'í' q'lú't'yakumlé békumá'la, qak'á'ts lé klwá'g'at's lá'xé á'w'í'ba'la'sé. Wá, k'í'é'sk'as'ém'lá'wísé g'é's klwá'séx g'á'x'k'asaé té'x'wídk'asé 'yá'yats'las k'í'é'délas Dzāwadá'lalísé lá'k'asxé á'w'í' 20 ba'é. Wá, hé'x'í'dk'adzā'm'laé dō'x'wat'í'axé q'lú't'yaxwé békumá'laxs klwá'sa'é, wá, hé'x'í'dk'as'ém'lá'wísé 'né'x'é k'í'é'délas Dzāwadá'lalísé, lá'xés 25 lé'í'dóté: 'yá'x'dá'x' á'í'é'stá'las lá'k'asxé q'á'k'owé k'í'é'wunst'í'axé,* 'né'x'k'as'laé. Wá, hé'x'í'dk'as'ém'lá'wísé la gwá'stá'k'as lāx klwá'dzā'sas. Wá, hé'k'as'laé 'nó'last'í'dza'yas Dzāwadá'lalísé lá'k'as q'í'í'í'í'xé q'lú't'yaxwé. 30 Wá, g'í'k'as'ém'lá'wísé t'á'x't'á'le é'x'só'swé ts'í'dá'xé q'lú't'yaxwé békumá'laxs lá'k'asaé l'ax'w'í'tsé bék'aa' lá'k'aséx ná'gwa's. Wá, ó'kwadzā'm'laxáé q'lup'st'é' q'l'g'í'm'x'dás ná'y'kwadá's. 35 Wá, hé'x'í'dk'adzā'm'laé gwá'í'í'í'x'á'le é'x'só'swé ts'í'dá'xa.

Wá, lá'k'as'laé d'ó't'í'g'a'í'é á'da. Wá, lá'k'as'laé 'né'x'a: *Gwá'k'asla hé'gwé'k'á'lak'asé. N'ó'gwak'as Q'a' 40 n'éq'í'axwa,* 'né'x'k'as'laé q'lú't'yaxwé. *Wá, g'á'x'k'as'ém'xá'm gá'g'ak'í'oi,

daughter of Always-living-at-Olachen-Place, spoke, and she questioned her sister. "Why did you scream?" She replied, and said, "I hurt my foot. Let us go home." Thus she said. As soon as they had gone aboard, they turned back and went home. When they arrived at the beach of their house, the princess of Always-living-at-Olachen-Place stepped out of the canoe and led her slave by one hand. She went straight to her room, which was boarded up in front.

ā'dai, "nē'x'k'as'laē. Wā, lā'k'as'ēm-
'laxaē dō'tleg'a'fē 'nēmō'xwē ts'ldā'x,
xunō'xwas Dzāwada'lalisē. Wā, lā'k'as-
'laē wutā'k'assēs 'nēmē'magaswutē: 5
"yā'k'as'ōl, 'mā'sk'asōs gwā'lg'a'h-
'taōs?" 'nē'x'k'as'laē. Wā, lā'k'as'laē
nā'nax'mēk'asa. Wā, lā'k'as'laē 'nē'x-
'k'asa: "Thē'ntsesk'adzen. Wā, wē-
'k'as'lā'x'ins nā'naywa," 'nē'x'k'as'laē.
Wā, g'ī'k'as'ēm'lā'wisē lā'xsa, lā'k'asaē 10
xwē'lax'id qas nā'naywē. Wā, g'ī'k-
'as'ēm'lā'wisē lā'g'a'lisk'as lā'x lā'sa-
gwisasēs g'ō'xwē, lā'k'asaē lō'tā'k'asē
k'ē'delas Dzāwada'lalisē. Wā, lā'k'as-
'ēm'laē wā'tk'ōt'laxēs q'lā'k'ōkwasē. 15
Wā, hēts'lā'fē'lak'as'ēm'laēs lā'k'assēs
k'ō'kumlhē ō'pō'ēla.

As soon as they were inside, the woman said, "O Q'lā'nēqē'lak!" is this really you?" Then Q'lā'nēqē'lak" took off his old-man mask, and the woman saw now that he was really a handsome man. Then the woman loved her husband. As soon as night came, Q'lā'nēqē'lak" and his wife began to laugh and talk together, and Always-living-at-Olachen-Place heard them. Immediately Always-living-at-Olachen-Place took cedar-wood and split it. He lighted it in the fire and went to see his princess. As soon as he saw the man there, he questioned his princess, and said, "Oh, my dear! who is that who is lying down with you here?" Thus he said. The princess replied to him at once, and said, "O father! this is the one for whom you were wishing, that he should be my husband. This

Wā, g'ī'k'as'ēm'lā'wisē g'ī'pō'ēhēs
lā'k'asaē 'nē'x'ē ts'ldā'xē: "yā, Q'lā'-
nēqē'lax", ā'lak'as'mae sō'maa?" Wā, 20
hē'x'ōdk'as'ēm'lā'wisē q'lō'xodē Q'lā'nē-
qē'laxwaxē q'u'f'yakumlē. Wā, lā'k'as-
'ēm'laē dō'x'wā'elak'asē ts'ldā'xaxē
ā'lā'ē'x'sōy' bēkumā'la. Wā, hē'x'ōd-
'k'as'ēm'lā'wisē ts'ldā'xē la lā'xulanōy- 25
sēs lā'wunēmē. Wā, g'ī'k'as'ēm'lā'-
wisē nē'g'ē'x'widk'asēs lā'k'asaē ā'mā'-
lōy'widk'asē Q'lā'nēqē'laxwē lē'wis
genēmē. Wā, lā'k'as'laē wutā'x'arā'ē
Dzāwada'lalisaj. Wā, hē'x'ōdk'as'ēm- 30
'lā'wisē Dzāwada'lalisē ax'ē'dk'as'xē
klwaxlā'wē qak'ā'ts xō'y'widēx. Wā,
lā'k'as'laē mēlxlē'ndēs qak'ā'ts lā'ē
m'lg'ihlas lā'k'assēs k'ē'dēlē. Wā,
g'ī'k'as'ēm'lā'wisē dō'x'wā'elaxē bē- 35
kumā'la, wā, lā'k'as'laē wutā'laxēs
k'ē'dēlē. Wā, lā'k'as'laē 'nē'x'a: "yā,
ā'dats anō'gwak'asōs kulō'tēx?" 'nē'x-
'k'as'laē. Wā, hē'x'ōdk'as'ēm'lā'wisē
nā'nax'mā'ē k'ē'dēlasēs. Wā, lā'k'as- 40
'laē 'nē'x'a: "yā, ā'dats, g'ā'k'as'ēms
wā'laqlālasōy'dōs qm lā'wunēmē,

is Lord Q'ā'nēqē'lak^a." Thus she said to her father.

Immediately Always-living-at-Olachen-Place was glad on account of what his princess had said. He went back to his bedroom. Then Q'ā'nēqē'lak^a was warned by his wife; and she told him about her father, that every time he [immediately] tried to find a way to kill those who tried to marry her. In the morning, when day came, Always-living-at-Olachen-Place called his son-in-law to come out of the room. Q'ā'nēqē'lak^a at once put on his deer mask and went out of the room. Then Always-living-at-Olachen-Place directed him to go straight to the sharp squid points¹ on the mat spread on the settee. The deer went straight there and sat down on the settee. Immediately the quartz came to life and jumped through the body of the deer, and the deer was dead. Always-living-at-Olachen-Place at once threw it out of the house when it was dead. Then Q'ā'nēqē'lak^a took off the deer mask and put on the ermine mask and went into the house of his wife.

Night came again, and Q'ā'nēqē'lak^a and his wife again played together. Immediately Always-living-at-Olachen-Place took split cedar-wood and lighted it in the fire. Then he went to see her. He questioned his princess, and said, "O child! who is this with whom you are playing?" Thus he said. Immediately his child said, "O father! this is my husband." Thus she said.

y'xg'a ā'dax: Q'ā'nēqē'laxwa," nē'x-k'as'laēxēs ō'mpē.

Wā, hē'x'īdk'as'em'lā'wisē mō'le Dzāwada'lalisas dō'demasēs k'le'delē. Wā, lā'k'as'laē aē'daax'īd lā'k'asxēs kwa'le'lasē. Wā, lā'k'as'laē Q'ā'nēqē'laxwē haya'lō'lasōsēs genē'mē. Wā, laē'm'laē nē'lasēs ō'mpass hē'x'īdk'as-naŋwa'maē ā'lā qa g'ā'ya'lats wā'x-naŋwā hā'wmx'īdēs. Wā, g'ī'f'em-lā'wisē nā'x'īdxē gaā'lāxs lā'e lē'lāle Dzāwada'lalisaxēs neŋu'mpē qa g'ā'x-k'asēs lā'ts'lā'la. Wā, hē'x'īdk'as'em-lā'wisē Q'ā'nēqē'laxwē q'lō'xts'lōtsēs tēku'mlē. Wā, lā'k'as'laē lā'ts'lā'lik'asa. Wā, lā'k'as'laē Dzāwada'lalisē ts'lē'mx-sidzēx qa lā'k'asēs hē'nā'kula lā'xē dā'p'endzō lēpts'lā'sa k'lwaā'ts'le. Wā, hē'nā'kulak'as'em'lā'wisē tēk'lō'sē qak'ā'ts lā'e k'lwā'ts'lā'la. Wā, hē'x'īd-k'adzā'em'lāē q'lulā'x'īdē xwē'lē qak'ā'ts lā'e dā'da'x'sāla lāx ō'k'winēx-das tēk'lō'sdē. Wā, lā'k'as'mē hē'x'īdē tēk'lō'sdē. Wā, hē'x'īdk'as'em'lā'wisē Dzāwada'lalisē la ts'lēqewē'lsaxē la hē'x'īdk'asa. Wā, lā'k'as'laē Q'ā'nēqē'laxwē lō'ts'lāk'as'lā'xē tēku'mlē qak'ā'ts q'lō'xts'lōdk'asēsē g'īg'f'emgenē'mē qas lā'k'asē laē'fēd lā'k'asex g'ō'ŋwasēs genē'mē.

Wā, lā'k'as'laē ē't'led nē'g'ey'wida, lā'k'asāē ē't'led a'mā'lāle Q'ā'nēqē'laxwē lōk'wā'sēs genē'mē. Wā, hē'x'īdk'as'em'lā'wisē lā'k'asē Dzāwada'lalisē ax'ē'dxē xōŋwē' k'lwa'xlā'wa qak'ā'ts mē'lxlēndēs. Wā, lā'k'as'laē mē'l'g'ī-lilax. Wā, lā'k'as'laē wulā'k'asxēs k'le'delē. Wā, lā'k'as'laē nē'x'a: *'ya, xunō'ŋ^a, anō'g'wadzōs a'mā'lālotk'asa-q'lōs? nē'x'īlaē. Wā, hē'x'īdk'as'em-

¹ These points with which the mat in the settee was set were quartz, which was intended to enter his body.

He went back again at once, and lay down. In the morning, when day came, Always-living-at-Olachen-Place got up and made a fire. As soon as the fire that he had made was burning, he called his son-in-law to come out of the room. Immediately Q'a'néqé'lak* put on his ermine mask and went out of the room. Then Always-living-at-Olachen-Place said he should go right to the (mat) spread on the floor. Thus he said, directing him to the mat with the squid-points spread on the settee. As soon as he was on it, the quartz on the mat tried to kill him. The ermine just went under the flat board. Then Always-living-at-Olachen-Place had lost the ermine.

As soon as Always-living-at-Olachen-Place forgot it, Q'a'néqé'lak* went into the room of his wife. When night came, Q'a'néqé'lak* and his wife played together again. Immediately Always-living-at-Olachen-Place questioned his princess. "With whom are you playing there, child?" Thus he said to her. The woman answered him at once, and said, "Oh, who do you think it is? This is my husband." Thus she said. Then Always-living-at-Olachen-Place lay down again.

In the morning, as soon as day came, Always-living-at-Olachen-Place got up early and built a fire in the house. As soon as he had finished building the fire, he drove poles into the floor at the end of the fire in the house. When his princess heard the sound of pounding, she warned her husband at

*lá'wíse 'né'x'é xunó'š'was: *š'ya, á'dats, g'á'k'as'még'in lá'wunemx; *né'x'k'as-
 *laé. Wá, hé'x'á'idk'as'm'laxaá'wíse lá
 ku'lx'á'idk'asa. Wá, g'í'f'em'lá'wíse 'náx-
 *ídxé gaá'laxs lá'é (á'š'wíde Dzáwadá'-
 lalíse qak'á'ts íg'wí'le. Wá, g'í'k'as-
 *m'lá'wíse x'í'x'éd'k'asé íq'wé'lá'yaséxs
 lá'k'asae íé'í'álak'assés nig'úmpé qa
 g'á'xés lá'tlálá'í'la. Wá, hé'x'á'idk'as'm-
 *lá'wíse q'ó'x'ts'ótsés g'íg'í'le'ngumíe.
 Wá, lá'k'as'laé lóts'lá'í'la. Wá, hé'x-
 *ídk'as'm'lá'wíse Dzáwadá'lalíse 'né'x'a
 hé'ná'kula'ma lá'xé íé'bgwí'le, 'né'x-
 k'as'laé ts'má'í'axé dá'p'endzó íé'p'tsá'-
 sa klwá'á'ts'le. Wá, g'í'k'as'm'lá'wíse
 ládzó'dk'aséxs lá'é wax' k'í'el'ak'ap'le
 xwé'ládzá'yase íé'wá'yax. Wá, ó'k'was-
 *m'lá'wíse g'íg'í'le'mé lá láá'bo'dxé
 paé'í. Wá, lá'k'as'mé íé'wé'st'e Dzá-
 wadá'lalíxax g'íg'í'le'mé.

Wá, g'í'k'as'm'lá'wíse íé'í'g'm'g'í'le
 íé Dzáwadá'lalíxax lá'é Q'a'néqé'laxwé
 lá'p'ó'í'í' láx kwa'le'í'asasés g'm'mé.
 Wá, lá'k'as'laé né'g'ey'wídk'asa lá'k'a-
 sae é't'í'ed a'má'í'ale Q'a'néqé'laxwé íé-
 *wís g'm'mé. Wá, hé'x'á'idk'as'm'lá-
 wíse Dzáwadá'lalíse lá wuná'xés k'í'el-
 déle: *Anó'gwadzós a'má'í'á'la'atq'ós
 xunó'š'á' *né'x'k'as'laéx. Wá, hé'x'á'id-
 k'as'm'lá'wíse ná'nax'ma'í' ts'í'dá'xax,
 Wá, lá'k'as'laé 'né'x'a: *Wá, 'né'x'dzís
 qa anó'gwésé? G'á'k'as'ma'í'ség'in lá'-
 wunemx; *né'x'k'as'laé. Wá, lá'k'as-
 'laé é't'í'ed ku'lx'á'idk'asé Dzáwadá'lalíse.

Wá, g'í'k'as'm'lá'wíse 'ná'x'á'idxé
 gaá'laxs lá'k'asae gag'ó's'táwé Dzáwa-
 dá'lalíse qak'á'ts íg'wí'le. Wá, lá'k'as-
 'laé gwá'le íq'wé'lá'yas lá'k'asae dex-
 *wá'í'axé dzó'gumé lá'xé ó'bex'lá'í'ah-
 íasé íg'wí'le. Wá, g'í'k'as'm'lá'wíse
 k'í'el'délas wuná'í'axé dé'q'walaxs lá'é
 hé'x'á'idk'as'm háyá'í'lo'í'axés lá'wun-

once, (and said,) "for evidently you will be tied to the poles." Thus she said. The lord said at once to his wife, "Don't be afraid, my dear! Just remember that I am not an ordinary man." Thus he said. Immediately the lord again chewed his gum and rubbed his spittle over his body. As soon as he had finished, Always-living-at-Olachen-Place called him. The lord at once went out of the room, and went to the place to which Always-living-at-Olachen-Place referred (as the place to which) he should go, — to the poles standing on the floor. Immediately he was taken by the fool (and told) to sit down close to the poles driven into the floor. The lord obeyed at once. Then Always-living-at-Olachen-Place stepped behind him and tied him to the poles. Then Always-living-at-Olachen-Place built up the fire; and as soon as the lord was made very hot, he went inside the [body of the] poles driven into the floor; and this is what he did first: he began to spit his spittle against the poles.

As soon as Always-living-at-Olachen-Place had forgotten about him in the house, Q'á'néq'elak* put on the ermine mask and went into the room of his wife. Then his wife also began to feel at ease, because he was really not an ordinary man. Night came again. Then they played together again, and immediately Always-living-at-Olachen-Place split cedar-wood, and lighted it in the fire. Then he questioned his princess again, and said, "Oh, my dear! with whom are you playing there?"

mé *qaxs h'e'má'axent qas y'lp'le'gen-dayól lá'xwa dzó'xumé,* "hé'x'k'as'laéx. Wá, hé'x'ídk'as'em'lá'wíse á'da 'néx:lá'k'assxés g'mé'mé: *Gwá'la k'íh'ól'í, adá'. Ó'kwas'em lax's g'í'g'raeqelaxg'in k'le'séx: aó'msa," "né'x'k'as'laé. Wá, hé'x'ídk'as'em'lá'wíse á'da gwá'gulx:lax'ídxés gwó'le'x'é. Wá, lá'k'as'laé dzk'e'tétsés kwé'sdxwé. Wá, g'í'k'as'em'lá'wíse gwá'k'á'sa lá'k'asé 10 Dzawadá'lalísé lé'í'lalak'á'séx. Wá, hé'x'ídk'as'em'lá'wíse á'da lá'k'as lo'í:tsá'lela, qak'á'ts lá'é lá'xé gwó'yó:kwasas Dzawadá'lalísé qak'á's lá'á'tsé tá'e'té dzó'suma. Wá, hé'x'ídk'as'em'lá'wíse á'xsókwatsé lé'lak'íne qak'á'ts lá'é k'wá'plé'gá'líxé dé'gwí'té dzó'suma. Wá, hé'x'ídk'as'em'lá'wíse á'da ná'ngé'g'ex. Wá, hé'x'ídk'as'em'lá'wíse la Dzawadá'lalísé g'á'yeg'e'ndex qak'á'ts 20 lá'k'as'laé leqwé'lax'ídk'asé Dzawadá'lalísé. Wá, g'í'k'as'em'lá'wíse la x'í'n'la lé's'álasé'wé á'daxs lá'k'asáé lá'beta lá'k'aséx ó'k'wí'násé dé'gwí'té dzó'suma. 25 Wá, hé'k'as'em' lá't'al g'í'k'as gwé'x'í'daask'atséxs lá'k'asáé s'í'be'x'wí'dk'atsés kwé'sdxwé lá'k'asxé dzó'xumé.

G'í'k'as'em'laxaé h'e'ng'mg'í'lik'asé Dzawadá'lalísaxs lá'k'asáé q'ó'x's'í'ód: 30 k'atsé g'í'g'í'lem'g'mé qak'á'ts lá'é lá'p'otil lak'á'séx kwa'le'lask'asasés g'mé'mé. Wá, lá'k'as'em'laxaé hé'í'lex'éd'k'asé g'mé'maséx á'lak'as'em' k'té'í'yas aó'msa. Lá'k'as'em'laxaé é't'féd 35 né'g'f'g'wídk'asa. Lá'k'as'laxaé é't'féd a'má'í'ox'wídk'asa. Hé'x'ídk'as'em'laxaé Dzawadá'lalísé lá'k'as x'ó'í'wídk'asxé k'wá'x'lá'wé qak'á'ts lá'é m'lx'í'le'ndes. Wá, lá'k'as'laxaé é't'féd wu'lá'laxés 40 k'té'déle. Wá, lá'k'as'laxaé 'né's'va: "í'ya, á'dats, anó'gwadzós a'má'lá'lotá:

Thus he said to her. His princess raised her head at once, and spoke. She said, "This is again the one with whom I am playing. This is my husband. With whom do you think I am playing?" Thus she said to her father. Then Always-living-at-Olachen-Place went out again from the room of his princess.

In the morning, when daylight came, Always-living-at-Olachen-Place got up again early and split cedar-wood, and built a fire in the middle of the house. As soon as the fire that he had built blazed up, he spoke again, and said, "Come and jump out of the room, son-in-law." Thus he said. Immediately the lord put on his grisly-bear mask and jumped out of the room. Then Always-living-at-Olachen-Place stood on the floor of the house, and directed the grisly-bear. Then the grisly-bear went right on the death-bringing mat, and he struck the quartz on the mat. Now he had killed all the quartz on the mat. As soon as all the quartz on the mat was dead, the lord, Ql'a-néqelak', went into the room and took off the grisly-bear body. Then he called his wife to go with him out of her bedroom with the board front, and to sit down on the settee. Then Always-living-at-Olachen-Place gave them to eat, and the lord and his wife were a married couple. Then the mind of Always-living-at-Olachen-Place was really sore. As soon as the lord and

q'os?' nē'x'k'as'lāēx. Wā, hē'x'īdk'as-
em'laxāē k'ē'dēlas x'ī'tēdk'asēs
x'ō'msē qak'ā'ts dō'tlēg'a'lē. Wā, lā'-
k'as'laxāē nē'x'a: "Hē'k'as'emxān
a'mā'lālotk'āsg'in lā'wunimk'asex."
nē'x'k'adzās qa anō'gwisen a'mā'lālotā,
nē'x'k'as'laxāexēs ō'mpē. Wā, lā'k'as-
laxāē ē't'wults'lā'līdē Dzāwādā'lalīsē
lā'k'asxē kwa'lē'lasasēs k'ē'dēfē.

Wā, lā'k'as'laxāē ē'tléd nā'x'īdk'asxē
gāā'lāss lā'k'asāē gag'ō'stāk'asē Dzā-
wadā'lalīsē qak'ā'ts m'ndzēx'īdk'asēsē
k'lwā'xtā'wē, qak'ā'ts lā'qōlīlak'asexēs
g'ō'xwē. Wā, g'īlk'as'em'laxāē x'ī'qō-
stāk'asē lēqwē'lā'yasēs lā'k'asāē ē'dzax-
wīd dō'tlēg'a'lā. Wā, lā'k'as'laxāē
nē'x'a: "Wā, gē'lak'as'lā dā'sīday'wul-
tā'līfēx nā'snēgump," nē'x'k'as'lāē.

Wā, hē'x'īdk'as'em'laxāē ā'da q'ō'x-
ts'ōdk'atsē nē'nk'ē'nā qak'ā'ts dēx'wul-
tā'līdē. Wā, lā'k'as'laxāē Dzāwādā'lā-
līsē tā'wīk'as qak'ā'ts qā'x'sīdzā'yēxē
nā'nk'asē. Wā, lā'k'as'laxāē hēdzō'-
dālak'asē nā'nk'asaxē wāwanemdzōwē
qas lā'k'asē k'ē'lak'axē xwē'ladzā'yās.

Wā, lā'k'as'em'laxāē wī'lak'as lā'ē'lē-
'l'x'īdk'asē xwēxwē'ladzā'yāsē lē'wā'ē.
Wā, g'īlk'as'em'laxāē lā'k'as wī'lak'as
lā'ē'lē'x'īdk'asē xwē'lāsē lē'wā'yās
lā'k'asāē lā'pōlīdē ā'da Ql'a'nēqē'lax'ā
lā'k'asxē ō'pōlīdē qak'ā'ts q'ō'sōdexē
nā'nk'ē'nā. Wā, lā'k'as'lāē lē'lāla-
k'asxēs gēnē'm qas gā'ā'sk'asē hō's'wul-
ts'lālik'as lā'xēs k'ō'kumlīdē kwa'lē'lasa
qas lā'k'asē klō's'ā'it lā'xē tē'g'atsē.

Wā, lā'k'as'em'laxāē Dzāwādā'lalīsē
hā'mg'īlax'īdk'asex. Wā, lā'k'as'em-
laxāē hā'yāsēk'ōlīk'asē ā'da lōk'wāsēs
gēnē'mē. Wā, hē'k'as'em'laxāē lō'-
mak'as lā' ts'ē'fīlā lak'ā'sex nā'qā'yās
Dzāwādā'lalīsē. Wā, g'īlk'as'em'laxāē
gwā'l'k'as hā'mā'pk'asē ā'da lōk'wāsēs

his wife finished eating, they went back into the room, and Always-living-at-Olachen-Place just lay down in the house. He was deliberating how to vanquish his son-in-law.

Then it occurred to him that he would split a large cedar. Night came. In the morning, when daylight came, Always-living-at-Olachen-Place shouted to his son-in-law, and asked him to go and help him split a cedar. Q'a'néqe-'lak' got ready at once. Then his wife begged him not to comply with her father's (request); but the lord just said to his wife, "Don't worry unnecessarily about me, for this is nothing that your father refers to (that he will do) to me." Thus he said. Then he went and hid his wren mask. He went out of the house and took some alder-bark. Then he went aboard his father-in-law's canoe, Always-living-at-Olachen-Place also went aboard the canoe, carrying on his back his wedge-basket [into his canoe].

Then they paddled. When they arrived at the pretty beach called Rolling-down, they stepped out of the canoe and went into the woods. They had not gone far into the woods when they arrived at a thick cedar-tree lying on the ground. Immediately Always-living-at-Olachen-Place put his wedges into the end and struck them with his hammer. The lord just watched what he was doing. He was just sitting on the ground, waiting for his father-in-law to speak. The lord had not been sitting there long when the cedar began to

gene'maxs lá'k'asaé e'té'dé lá'pou'f lá'k'assé o'pou'f. Wá, o'kwas'em'laxaé Dzāwadá'lalísé lá'tlé'x'á'lik'asa- Wá, lá'k'as'em'laxaé k'wé'xela'lag'ilít qak'á'ts gwóyó'lkwi'laxsēs negu'mpé. 5

Wá, lá'k'as'laxaé g'í'g'áé'x'éd'k'assēs lá't'asokwasé l'ey' wé'l'ýwa. Wá, lá'k'as'laxaé né'g'ey'wid'k'asa. Wá, lá'k'as'laxaé 'ná'x'id'xé gáá'láxs lá'k'asaé Dzāwadá'lalísé lá'q'wá'lak'assēs negu'm- 10 pé. Wá, lá'k'as'em'laxaé hé'lax qa lá'k'asēs g'í'wá'lak'asqéxs lá't'éraxēs wé'l'ýwé. Wá, hé'x'á'd'k'as'em'laxaé Q'a'néqe'laxwé xwá'na'f'id'k'asa. Wá, lá'k'as'laxaé gene'mas hawá'x'élax qa 15 k'lé'yask'asēs s'ey'á'ts'lak'asēs o'mpas. Wá, o'kwas'em'laxaé á'da 'né'x'a, lá'k'assēs gene'mé: "Gwá'k'as lá wul'é'm n'ó'n'éq'í'én qak'á'sēs k'hyá'kwásáéx gwóyó'lask'á'tsōx á'sēx g'á'k'as'én," 20 'né'x'k'as'láé. Wá, lá'k'as'em'laxaé q'u'á'l'élak'assé xwá'témé. Wá, lá'k'as'laxaé lá'wé'ls'k'as lá'xēs g'ó'ýwé qak'á'ts lá'é ax'é'd'k'as lá'xé l'á'q'í'uté. Wá, lá'k'as'laxaé láxs lá'k'as'ey 'yá'yats- 25 t'érasēs negu'mpé. Wá, lá'k'as'laxaé o'g'waqak'as lá'x'sé Dzāwadá'lalísé o'x'lá'lak'assé l'á'dats'é lá'k'assé 'yá'yats'é.

Wá, lá'k'as'laxaé sé'y'wid'k'asa. Wá, lá'k'as'laxaé lá'g'raa lá'xé e'x'é awi'nagwis 30 t'é'gadá's Q'um'ngwisé. Wá, hé'x'id'k'as'em'laxaé h'ó'x'wultá lá'k'assēs 'yá'yats'é qak'á'ts lá'é h'ó'x'yagra. Wá, k'lé'yask'as'laxaé á't'eg'á'lak'asēs lá'k'asaé lá'g'raa lá'xé k'á't'ésé l'á's- 35 wé'l'ýwa. Wá, hé'x'á'd'k'as'em'laxaé Dzāwadá'lalísé q'wá'e't'ben'd'atsēs t'é'á'noté lá'k'as'ey qak'á'ts l'ebit'ó'd'k'as'ésēs o's'dé' lá'k'as'ey. Wá, o'kwas'em'laxaé á'da x'í't'sen'sex gwá'lag'ildzá'sas. Lá' 40 k'as'em'laxaé o'kwas'em'klwa'sa' o'la-lak'as qas d'ó't'eg'á'tsók'wásēsēs né-

crack. Then (the crack) was wide enough for a man (to go into it). Then Always-living-at-Olachen-Place threw his hammer into the crack of (the tree) he was wedging. Immediately he spoke, and said, "Oh! my hammer has dropped in! Come, go and get it!" Thus he said.

Immediately the lord took off his blanket, for he thought that it would be inconvenient, and he tucked the wren mask in his arm-pit, and also the alder-bark. He was just naked when he jumped into the crack of the thick cedar-tree. There was a spreading-stick in the crack. Then he took out all the wedges, and the lord jumped into the crack of the cedar-tree. As soon as the lord had jumped in, Always-living-at-Olachen-Place knocked out the spreading-stick from the crack of the cedar-tree. (The lord) just spit out the alder-bark and put on the wren mask. Then he jumped out, and wren hopped about. Then Always-living-at-Olachen-Place spoke, and said, "Now you will stop making me ashamed. Serves you right." Thus he said, while he put his wedge-basket on his back and went away.

He had not gone far when the lord took off the wren mask and went on, carrying the stone hammer. Then the lord called his father-in-law, and said, "Oh, my dear! why did you leave me?

gu'mpē. Wā, k'le'yask'as'laxaē gēs
k'wa'se' a'daxs la'k'asaē k'wā'g'la
xō's'widk'asē wē'lywē. Wā, la'k'as-
'em'laxaē hē'p'adzēqa'lask'atsē biku- 5
mā'la la'k'asaē bebū'ndk'asē Dzāwa-
dā'lalisasēs ō'sdē'x'dē la'xē xē'wē'la'ya-
sēs lē'mk'asōkwasē. Wā, hē'x'iddk'as-
'em'laxaē dō'tlēg'a'la. Wā, la'k'as'laxaē
'nē'x'a: "ya, la'k'as'maa'sē tē'spōlēm
ō'sdē'x'dāēm. Wā, gē'lak'as lā'g'el la 10
qak'a'ts la'ōs ax'e'dk'asqē," nē'x'k'as
la'xae.

Wā, hē'x'iddk'as'em'la'xae a'da xa'n-
x'iddk'assēs k'lut'ā'le' gwa'qelāē aō'dza-
k'lā'ax. Wā, la'k'as'em'laxaē gē'p'ts'ō'd- 15
k'atsē xwā'trēmē la'k'assēs dē'mgulāsē
lōkwā'sē lā'q'lute. Wā, ō'kwas'em-
'laxaē la xa'n'sgrmā'axs la'k'asaē dē'p-
pō'k'asa, la'xē xē'wē'la'ya'sē lē'xwē'
wē'lywa. La'k'as'em'laxaē la qdēssta- 20
ā's'wa xē'wē'lek'asas. Wā, la'k'as'laxaē
ax'ō'dk'asxē lē'ā'nute. La'k'aswesta'la-
xae a'da dē'p'ō'ta la'k'asxē xē'wē'-
la'ya'sē wē'lywē. Wā, gē'lak'as'em'laxaē
a'da lā'pō'ta, la'k'asaē Dzāwadā'lalisē 25
gudzē'lōdk'asxē qdēsstē'x'dasē xē-
'wē'la'ya'sē wē'lywē. Wā, ō'kwas'em'la-
xae kwē'selxt'ālasē lā'q'lutaxs la'k'asaē
q'ō'xts'lōdk'atsē xwā'trēmē. Wā, la'-
k'as'em'laxaē dē'xwā'xalts'lā qak'a'ts la' 30
k'asē dā'swaqlēsē xwā'tla. Wā, la'-
k'as'laxaē Dzā'wadā'lalisē dō'tlēg'a'la.
Wā, la'k'as'laxaē 'nē'x'a: "Wā, la'k'as-
'em'xaas gwā'k'ast. gā'x bebū'n'yalak'as
gā'x'k'asen. 'yilā'lak'asōn," nē'x'k'as- 35
'laxaēxs la'k'asaē ō'x'lēg'isak'asxēs
lā'datsē qas gā'xk'asē qā's'iddk'asa.

Wā, k'le'yask'adzā'laxaē qwē'sg'laxs
la'k'asaē a'da q'ō'xōdxē xwā'trēmē.
Wā, la'k'as'em'laxaē dā'lak'asxē ō'sdē'. 40
Wā, la'k'as'em'laxaē a'daqwē a'daxēs
ngū'mpē. Wā, la'k'as'laxaē 'nē'x'a:

Here is your stone hammer." Thus he said. Immediately Always-living-at-Olachen-Place put some spittle into his eyes, and said, "Oh, my dear! I nearly cried myself to death on account of you, lord." Thus he said, while he went back to the cedar-tree.

Then he tried again. Always-living-at-Olachen-Place put his wedges at the same place where he had put them first. Then he struck them with his hammer, and the crack of the thick cedar-tree opened again. Again he threw in his hammer; and that Always-living-at-Olachen-Place spoke again, and said, "O lord! I let my hammer drop again." Thus he said. "Let me put in the spreading-stick of yew-wood across this crack of the cedar-tree and go in again and get my hammer." Thus he said, while he put in the spreading-stick of yew-wood. As soon as he had finished what he was doing, he called his son-in-law to go in.

Immediately the lord took off his blanket and went in again. As soon as the lord was well in, Always-living-at-Olachen-Place knocked out the spreading-stick from the crack of the cedar-tree. Immediately the crack of the cedar-tree closed. Then the lord spit out the alder-bark. When Always-living-at-Olachen-Place saw this, which was like blood, he said, "Now you are really dead — you, who said you were

"ya, adai', 'má'skasés hō'tag'fāōsen? Gá'k'as'emxaās ō'sdōg'ada', 'né'x'k'as'laxaē. Wā, hē'x'īdk'as'em'laxaē Dzāwada'lalīsē m'e'mlx'stōtsēs kwē's-dēxwē. Wā, lā'k'as'laxaē 'né'xa: *Ā, 5
ā, ā'dats, lā'k'as'emxaen tlā'xk'as'qlwā'yālisem'k'as qa's ā'dai,'" 'né'x'k'as'laxēs g'ā'xk'asaē aē'daax'īdk'as'lā'xē wē'lywē.

Wā, lā'k'as'em'laxaē hā'shī'īdk'ast. Wā, lā'k'as'laxaē ē't'ēdk'asē Dzāwada'lalīsē qwaē'ībēndk'atsēs lē'ā'nūtē lā'xaa'xēs g'ī'lk'asē tlā'x'īdaa'tsēs lē'ā'nūtē. Wā, lā'k'as'em'laxaē lēbetō'dk'atsēs ō'sdē lā'k'asēx. Wā, lā'k'as'laxaē ē't'ēd klwā'g'īlak'asē xē'wē'fā'yasē lē'xwē' wē'lywa, lā'k'asaē ē't'ēd lēpō'rasēs ō'sdēx-dē lā'k'asēx. Wā, lā'k'as'laxaē ē'dzax'wid dō'tlēg'a'la, yik'a'sēx Dzāwada'lalīsē. Wā, lā'k'as'laxaē 'né'xa: *'ya'k'asōl, ā'dai, lā'k'as'em- 20
xaen dā'g'ī'naku'lak'asēn ō'sdē'k'as-dāen," 'né'x'k'as'laxaē. *Wā, wā'lā'x'in ē't'ēd qdēxstē'ndk'asg'a lē'mqlēx lā'k'asō xē'wē'fā'yasō wē'lywēx qas lā'k'as lā'g'ī'ōs ē't'ēd lē'pōl ax'ē'd- 25
k'aslēx'g'in ō'sdēg'aen," 'né'x'k'as'laxaēs lā'k'asaē qdēxstē'ndk'atsē lē'm-qlē lā'k'asēx. Wā, g'ī'f'em'lā'xaē gwā'īk'asē axā'yas, lā'k'asaē lē'ō'lalaxēs nēgū'mpē qa lā'k'as lā'g'ī's lā'pōla. 30

Wā, hē'x'īdk'as'em'laxaē ā'da xā'nx'īdk'asēs klut'ale'. Wā, lā'k'as'laxaē lā'pōl'k'asa. Wā, g'ī'lk'as'em'laxaē k'wā'yāē lē' ā'daxs lā'k'asē Dzāwada'lalīsē xudzēll'ōdk'asē qdēxstē'x'dāsē xē'wē'fā'yasē wē'lywē. Wā, g'ī'lk'as'em'laxaē k'f'mx'īdk'asē xē'wē'fā'yasē wē'lywaxs lā'k'asaē ā'da kwē's'ēdk'atsē lē'lā'q'ute. Wā, lā'k'as'laxaē Dzāwada'lalīsē dō'x'watūdaxē hē'k'as gwē'xēs 40
r'lkwē, lā'k'asaē 'né'xa: *Wā, lā'k'as'em'xāē ā'lax'īdk'as h'lx'ī'īdk'āsa 'né'x-

a supernatural man. Serves you right. Now you will stop making me ashamed." Thus he said, while he gathered up his wedges and put them into his basket. Then he put it on his back and went out of the woods. He did not know that the lord had kicked open the cedar-tree, and that he was carrying one-half of the cedar on his shoulder, and came running after his father-in-law. He had not gone far when (the lord) caught up with him. He again carried in one hand the hammer. Then the lord spoke, and said, "Why did you leave me? I have just kicked open this cedar-tree for you." Thus he said, while he threw down one side of the cedar.

Then Always-living-at-Olachen-Place began to be afraid; and he said, "Oh, oh, oh, my dear! I only thought that I had better hurry and call my people to come and help me to get you out." Thus he said. As soon as Always-living-at-Olachen-Place stopped speaking, he arose, and said, "Let us just go home." Thus he said.

Q'á'néqé'lak^o had secretly picked up from the ground some rotten wood, and he hid it. Then he went aboard his canoe, and he went to the bow of the high-bowed canoe of his father-in-law and lay down on his back. Then he began to carve the four pieces of

dá k'lé^oyas aóms brkumá'la. Wá, yilá'lak'asól, lá'k'as^oemxaa's gwa'k'ast. g'áx bēbē'n'yrlak'ast. g'á'xēn," né'x-k'as^olaēxs lá'k'asaē qlápl'e'x^oidk'asxēs tējā'nūtē qak'á'ts qlwá'ts!ōdk'asēs lá'xēs qlwá'ts!ē. Wá, lá'k'as^olaxaē ō'x-lex^oidk'asēx. Wá, g'á'xk'as^oem^olaxaē lō'tla. Wá, lá'k'as^oem^olaxaē k'lé^oyas-k'as qlá'laxs lá'k'asaē á'da kwá'ts!lsaxē wē'lywē. Lá'k'as^olaxaē wē'x^oidk'asxē 5 apso'defe wē'lywa qa's lá'k'asē qá'qa-^oyak'ats lá'k'asxēs negúmpē. Wá, k'lé^oyask'as^olaxaē qwē'sg'ilaxs lá'k'asaē hé'ts!lax!āx. Wá, lá'k'as^oem^olaxaē dá-k'lé^otēlak'asxē ō'sdē'. Wá, lá'k'as^olaxaē á'da dō'tleg'á'la. Wá, lá'k'as^olaxaē 10 'né'x'a: *Wá, 'má'sk'asēs hō'tag'ilāōsen qak'á'sg'in ō'kwas^omaēx lá'k'as kwá'ts!lsaxg'a wē'lyux^o qak'á'ts," né'x-k'as^olaēxs lá'k'asaē 'yil'ywulssē apso'defe 20 wē'lywa.

Wá, lá'k'as^oem^olaxaē k'ē'k'á'lex'idk'asē Dzāwadá'lalisas. Wá, lá'k'as^olaxaē 'né'x'a: *Á, á, á, á'dats, ō'kwas-^omēgin hé'k'as ē'grasē hā'lag'ila lá'k'as 25 axk'lá'lak'asxēn g'ō'kulōta qa g'á'xk'asēsēs g'í'wá'la g'á'xk'asēn qá'k'asēnu'x^o lá'lō'laē lōt," né'x-k'as^olaxaē. Wá, g'á'lk'as^oem^olaxaē qlwē'lak'asē Dzāwadá'lalisaxs lá'k'asaē lā'y'ulsk'asa. Wá, 30 lá'k'as^oem^olaxaē 'né'x'a: *Wē'x'ins ō'kwas^oem ná'ēnax^okwas ō'ma," né'x-k'as^olaxaē.

Wá, hé'x^oidk'as^oem^olaxaē Q'á'néqé-^olaxwē 'wuná'lak'as dá'deg'íls'idxē lē'n- 35 qlwa. Wá, lá'k'as^oem^olaxaē qlwē'lá'lēlak'asēx. Wá, lá'k'as^olaxaē laxs lá'k'asxēs 'yá'yatsē. Wá, lá'k'as^oem^olaxaē lá'k'asēx á'g'íwa'yasē lō'tēmē xwá'klunas negúmpas qak'á'ts tēx^oa- 40 hé'xsē. Wá, lá'k'as^olaxaē k'lé'x^oidk'asxē mō'sgtimē lā'nq'wa. Wá, lá'k'as^oem-

rotten wood. He was carving dolphins. Then Always-living-at-Olachen-Place went aboard also. He went to the stern of the canoe and paddled. They had not gone far out to sea when the lord threw the four carved dolphins made of rotten wood into the water. Then he spoke, and said, "You will be the dolphins of later generations. Now jump on the one who sits in the stern of my canoe." Thus he said. Then the lord made the four pieces of rotten wood into dolphins. As soon as the pieces of rotten wood were in the water, the four dolphins were jumping, and they began to go far away. They went far away; and it was not long before they came straight back to Always-living-at-Olachen-Place, and they jumped at him; and they had not been jumping long when he died. Then the dolphins jumped overboard with the dead Always-living-at-Olachen-Place.

ʔlaxaē dəsdoʔlywəlakʔasex. Wā, gʔaʔx-
kʔasʔlaxaē Dzāwadaʔlalīsē laʔxkʔasa
laʔkʔasxē ɔxɪāʔyasēs ʔyāʔyatslē, qakʔaʔts
sē xʔwidē. Wā, kʔlēʔyaskʔasʔlaxaē lʔʔs-
gʔlaxs laʔkʔasaē āʔda tsɪxstēʔndkʔasēs 5
mʔʔgēmē dəsdoʔlywēlē lēlēʔnqʔwa.
Wā, laʔkʔasʔlaxaē dʔʔtlegʔaʔla. Wā,
laʔkʔasʔlaxaē ʔnēʔxa: "Laʔkʔasʔemxas
laʔkʔast. dəsdoʔlyʔkʔasles āʔkʔasɪa bē-
kʔʔmaʔ. Wāʔkʔas la dāʔwapʔtlegʔin 10
kʔlwaʔxtēʔkʔasgʔin," ʔnēʔxʔkʔasʔlaxaē. Wā,
laʔkʔasʔemʔlaxaē āʔda dəsdoʔlyʔwidāʔmas-
xē mʔʔgēmʔkʔasdē lēlēʔnqʔwa. Wā,
gʔʔlʔkʔasʔemʔlaxaē laʔstaʔkʔasē lēlēʔn-
qʔwāxs laʔkʔasaē dɛxʔwʔdkʔasē mʔʔs 15
gēmē dəsdoʔlywa. Qwāʔqwēsaaʔxʔʔd-
kʔʔsa. Wā, laʔkʔasʔlaxaē laʔkʔasxē
qwēʔsēʔnaywē. Wā, kʔlēʔyaskʔadāʔla-
xaē gʔʔlakʔasexs gʔʔxkʔasaē aēʔdaaxʔʔd
āʔlakʔasʔel nāʔnaqlax kʔlwaɪdzāʔsas Dzā-
wadaʔlalīsē qakʔaʔts dāʔwapʔlexʔʔdkʔa- 20
sēx. Wā, wʔlʔaʔxʔkʔadzēʔlaxaē gēʔxʔʔd
dāʔwapʔkʔasqēxs laʔkʔasaē hʔlʔxʔʔkʔasa.
Wā, laʔkʔasʔemʔlaxaē dɛxʔstaʔnōkwasē
Dzāwadaʔlalīsāsē dēdəsdoʔlywē. 25

Wā, gʔʔxkʔasʔlaxaē āʔda ʔnāʔnōx-
tsʔlakʔasxēs ʔyāʔyatslaxs gʔʔxkʔasaē
nāēʔnaywa. Wā, gʔʔlʔkʔasʔemʔlaxaē laʔ-
gʔʔʔis laʔkʔasex lʔʔsagwiskʔasas gʔʔ-
ʔwasēs nguʔmpdaxs laʔkʔasaē lʔʔsdōsa, 30
qakʔaʔts laʔe laēʔ lāʔxē gʔʔxwē. Wā,
hēʔxʔʔdkʔasʔemʔlaxaē gēmʔmkʔasas wu-
lʔʔlakʔasex. Wā, laʔkʔasʔlaxaē ʔnēʔxa:
"ʔya, adaʔ, ʔwēʔkʔasēlē nguʔmpaʔ?"
ʔnēʔxʔlaxaēx. Wā, hēʔxʔʔdkʔasʔemʔlaxaē 35
āʔda nāʔnaxʔmāx. Wā, laʔkʔasʔlaxaē
ʔnēʔxa: "ʔya, gwāʔkʔas la wulʔaʔsʔem
wāʔwataqlaxē ʔyāʔsʔemkʔasda bekomaʔ-
la, qakʔaʔstxs laʔkʔasʔmaēs ʔyāʔxʔʔd-
kʔʔsa," ʔnēʔxʔkʔasʔlaxaē āʔdaxēs gēmʔm- 40
kʔʔasē. Wā, laʔkʔasʔlaxaē gēmʔmas
ēʔdzaxʔwid dʔʔtlegʔaʔla. Wā, laʔkʔas-

Then the lord came home in his canoe alone. As soon as he arrived at the beach of the house of his father-in-law, he went up and entered the house. His wife questioned him at once, and said, "O lord! where is father-in-law?" Thus she said to him. The lord replied at once, and said, "Don't inquire in vain about that bad man, for he is dead." Thus said the lord to his wife. Then his wife spoke again,

and said, "You must have had a wonderful time of it while you were splitting boards." Thus she said. Then the woman and the lord were husband and wife. The lord just picked up his infant boy and thus went home. That is the end.

ʔlaxaē ʔnēʔxa: ʔLāʔkʔasʔmōxʔas waʔ-
ʔlēmʔʔdkʔasōl. lāʔkʔasxēs lāʔlāēnēx-
dāos, ʔnēʔkʔasʔlaxaē. Wā, lāʔkʔas-
ʔmʔlaxaē ēʔlēmʔʔdkʔasē tšedāʔxē tō-
kwaʔsē āʔda. Wā, ōʔkwasʔlʔmas āʔda
qlēlēlxʔlāʔlakʔasxēs gʔʔē bāʔbagumʔas
lāʔxaē. Wā, gʔʔkʔasʔmʔlaxaē nāʔna-
ʔwa lāʔkʔasxēs. Wā, lāʔkʔasʔmʔxāē
qlulbaʔ.

27. Qlāʔnēqēʔlakʔ meets Mouth-Body.

I will tell you a legend about Qlāʔnēqēʔlakʔ, how he came to the Gāʔyōkʔwads, whose village was at Open-Beach. (I mean) the ancestors of the Gāʔyōkʔwads. It was at the time when he was coming home from the south. Then he saw a man who had mouths all over his body. It is said that his name was Mouth-Body. Then the lord went to him, and he tried to speak to him; and the lord saw also a pretty woman. As soon as Mouth-Body saw the lord, he spoke to him also, but nobody knows what their words were.

As soon as they stopped talking [their words], when Mouth-Body was set right by the lord, he put on him one mouth at the place where our mouth is now. As soon as the lord finished, he went and left him.

Then he arrived in a different country, and he saw one person. I have forgotten the name of the place. The

Hēʔkastaxaēn nōʔsʔidayōkwastaxaē 10
Qlāʔnēqēʔlaxwaxs gʔʔkʔasaē gʔʔkʔatʔla
lāʔkʔasēx Gāʔyōkʔwadēxwē, ylkʔsēx
gʔʔkwaē lāʔkʔasēx ŋgēdēʔsē ylkʔsēx
gʔʔlkʔāsasa Gāʔyōkʔwadēxwē. Wā,
hēʔkʔasʔmʔlaxaēnēs gʔʔkʔasaasēnē 15
nāʔnaʔwa gʔʔkʔasʔdkʔas lāʔxē ʔnāʔēna-
ʔwē. Wā, lāʔkʔasʔlaxaēnē dōʔxʔwale-
lakʔasxē bēkumʔla, ʔnāʔwakʔasʔmʔla-
xaēnē sēʔmsʔasēs ōʔkʔwina. Wā,
hēʔkʔasʔmʔlaxaēnē lēʔgadkʔatsSiʔmsē- 20
sētē. Wā, lāʔkʔasʔlaxaēnē qāʔsʔdkʔasē
āʔda lāʔkʔasēx qakʔāʔts lāʔē dāʔdotʔl-
ʔwakʔasēx. Wā, lāʔkʔasʔlaxaēnē dōʔxʔ-
ʔwatakʔasē āʔdaxē ēʔxʔsōyē tšlāʔxa.
Wā, gʔʔlkʔasʔmʔlaxaēnē dōʔxʔwala- 25
kʔasē Siʔmsēmsētax āʔda, lāʔkʔasaē dōʔ-
tlēgʔāʔ ōʔgwaxʔdkʔasa. Wā, lāʔkʔasʔmʔ-
laxaē kʔēʔyas qlāʔlkʔasē dōʔdmas.

Wā, gʔʔlkʔasʔmʔlaxaēnē qlwēʔakʔas
lāʔkʔasxēs dōʔdēmkʔasaxs, lāʔkʔasaēnē 30
hēʔʔdkʔasē āʔdaxē Siʔmsēmsētē. Wā,
lāʔkʔasʔmʔlaxaēnē asʔāʔlēlōdkʔatšē ʔnēʔ-
mē sēms lāʔkʔasxō lāʔkʔasēx axaʔlāʔtšts
sēʔmsēx. Wā, gʔʔlkʔasʔmʔlaxaēnē
gwāʔkʔasē āʔdaxs lāʔkʔasaēnē hōʔʔed- 35
kʔasē āʔdās.

Wā, lāʔkʔasʔmʔlaxaēnē lāʔgʔaakʔas
lāʔxē ōʔguʔlakʔasē awiʔnagwisa. Wā,
lāʔkʔasʔmʔlaxaēnē dōʔxʔwataxē ʔnimōʔ-

lord went up to him, and tried to speak to that really handsome man. The lord questioned him, and said, "Oh, my dear! how many of you are in this place?" Thus he said to him.

The man replied to the lord at once, and said, "O lord! I am alone in this country." Thus he said to him. Then the lord spoke to him again, and asked the name of the man. He named his name at once, and said, "This is my name, Speaker-in-the-Beginning-of-the-World." Thus he said to him. Then the lord spoke to him again, and said, "Oh, my dear! go on, and listen to me. I will advise you. Better try to get a woman to be your wife, my dear!" Thus said the lord to him.

Then Speaker-in-the-Beginning-of-the-World spoke, and said, "O lord! who shall be my wife?" Thus he said. Then the lord spoke again, and said, "Oh, my dear! don't you know about the pretty woman, the princess of Mouth-Body, the man in that pretty country? I will give you advice. Go and marry her. As soon as you are married to her, borrow the canoe of your future

žwē bekumā'la. Wai, la'k'as'emxæm.
 l'lel'e'wax l'e'gmasē awi'nagwiskasē.
 Wai, la'k'as'laxaēnē a'da qā's'id qa-
 k'ā'ts la'ē dā'dotq'len'waxē ā'lak'asa
 ē'x'sōž* bekumā'la. Wai, la'k'as'em- 5
 'laxaēnē wul'ā'lak'asē ā'dāx. Wai,
 la'k'as'em'laxaēnē 'nē'x'a: *'ya, qāst,
 g'ino'žwas la'xō awi'nagwisk'asēž?
 'nē'x'k'as'laxaēx. Wai, hē'x'īdk'as-
 'em'laxaēnē nā'nax'māk'asē bekumā'lax 10
 ā'da.

La'k'as'laxaēnē 'nē'x'āē bekumā'la:
 *'yā'k'asōl, adai', 'nemō'ž'kwas'emxæm
 la'k'asxō awi'nagwisk'asēx,* 'nē'x'k'as-
 'laxaēx. Wai, la'k'as'laxaēnē ē'dzax'wid 15
 dō'tleg'a'lē ā'dax. Wai, la'k'as'em'laxaēnē
 wul'ā'lax l'e'gmk'asasē bekumā'la.
 Wai, hē'x'īdk'as'em'laxaēnē
 l'e'x'ēdk'atsēs l'e'gmk'asē. Wai, la'k-
 'kas'em'laxaēnē 'nē'x'a: *Wai, hē'k'as- 20
 'emxæm. l'e'gmk'asē Dō'daā'nowisē,*
 'nē'x'k'as'laēnē. Wai, la'k'as'laxaēnē
 ē'dzax'wid dō'tleg'a'l'k'asē ā'dax. Wai,
 la'k'as'laxaēnē 'nē'x'a: *'yā'k'asōl,
 ā'dai, wailan'ntōs hō'lēla g'ā'xk'asem. 25
 qak'ā'sen k'ā't'lelak'asam'laōl. Wai'
 k'adzā la'g'a g'ā'gak'lax qak'ā'ts g'ni'm-
 k'asaōs ā'dai,* 'nē'x'k'as'laxaē ā'dax.

Hē'x'īdk'as'em'laxaēnē dō'tleg'a'l-
 k'asē Dō'daā'nowisē. Wai, la'k'as'la- 30
 xaēnē 'nē'x'k'asa: *'ya, ā'dai, 'nē'x-
 k'adzās qa anō'gwestem. gen'mx'īd-
 k'asa,* 'nē'x'k'as'laxaēnē. Wai, hē'x-
 'īdk'as'em'laxaēnē ē'dzax'wid dō'tleg'a'l-
 k'asē ā'da. Wai, la'k'as'laxaēnē 'nē'x'a: 35
 *'yā'k'asōl, ā'dai, k'lē'yask'āsas qā'la-
 k'asxō ē'x'sogwēx tsh'dā'x k'lē'delk-
 atsōx Sēm'smētēk'asēx bikumā'la la'xō
 ē'x'k'asēx awi'nagwisa. Wai, la'k'as-
 'emxæm. k'ā'ā't'lelak'asōl. Wai, gā' 40
 g'ū'lēla g'ā'gak'lāqōnō. Wai, g'l'k'as-
 'emlxās g'g'ā'dex'īdk'as'as'isonō la'k'as-

father-in-law. Then let your wife sit in the bow of your canoe, and paddle out, steering towards the open sea. After you have paddled four days, you will see what I am talking about." Thus the lord said to him.

As soon as the lord stopped talking with Speaker-in-the-Beginning-of-the-World, then Speaker-in-the-Beginning-of-the-World got ready and started. He went to Open-Beach, the village of Mouth-Body. He did not walk long before he saw the house of Mouth-Body. Then he went on until he was quite near it; and, as soon as he was near the house, he saw a pretty woman sitting on the ground just in front of the house. Then Speaker-in-the-Beginning-of-the-World stood still outside, and the pretty woman also saw Speaker-in-the-Beginning-of-the-World where he was standing outside. She arose and went up to Speaker-in-the-Beginning-of-the-World. Then Speaker-in-the-Beginning-of-the-World also went to her.

As soon as they met, the woman, on her part, spoke first, and said, "Oh, my dear! I will have you for my husband." Thus she said to him. Then Speaker-in-the-Beginning-of-the-World also spoke: "Oh, that is just what I came for, for I want to have you for my wife." Thus he said. Immediately the woman invited her husband in.

laxaas bek'okwáslex gíT'wak'asasés
negú'mpk'aslaos. Wai, lá'k'as'laxaás
k'wá'gríwalak'aslexs gínd'mk'aslaos.
Wai, lá'k'as'laxaás sé'sutlak'ast. lá'x-
sío'lisalxó lá'saxwéx. Wai, hé'k'as'laxaé 5
xáé mó'xsak'astés 'nā'lak'aslaos sé'swal
qak'á'só lá'k'así. dō's'walag'in dō-
demk'asg'in," 'né'x'k'as'laxaé á'dax.

Wai, gíT'em'laxaéne q'wé'Pídk'asé
á'da lō'kwasé Dō'daa'nowisé lá'k'asa- 10
ásenē xwā'na'ídk'asé Dō'daa'nowisé
qak'á'ts lá'ē qá's'id. Wai, lá'k'as-
'em'laxaéne lá'k'así. lāx Agé'désé g'ō-
kwaá'sasé Sé'msemsetdá. Wai, k'lé-
'yask'adzā'laxaéne gé'g'ítsela qá'saxs 15
lá'k'asaásenē dō's'walax gō'swas Sé'm-
semseté. Wai, lá'k'as'em'laxaéne qá's-
'ídk'asa qak'á'ts lá'ē lá'xé 'né'xwá'la-
k'asbits'lá'wé lá'k'asex. Wai, gíT'em-
'laxaéne 'né'xwá'x'ídk'ás lá'xé g'ō'swé 20
lá'k'asaásenē dō's'walaxé é'x'sō'wé
ts'edá'xa k'wá's lá'k'asex lá'saklusés
g'ō'swé. Wai, ó'kwás'em'laxaéne lá-
k'as né'nāq'lesk'asé Dō'daa'nowisé.
Wai, lá'k'as'em'laxaéne ó'g'wax'id dō's- 25
'walaxaé é'x'sō'wé ts'edá'xé lá'k'asex
Dō'daa'nowisaxs lá'ósae. Wai, hé'x-
'ídk'ás'em'laxaéne lá'k'as lá's'uls'asa
qá's lá'k'asaé lá'laa lá'k'asex Dō'daa'-
'nowisé. Wai, lá'k'as'laxaéne ó'g'wax- 30
'ídk'as lá'laé Dō'daa'nowisé lá'k'asex.

G'í'k'as'em'laxaéne lá'g'aa't'elaplexs
lá'k'asaé hé g'í'ldax'wíd dō't'leg'a'fé
ts'edá'xaga'wa. Wai, lá'k'as'em'laxaéne 35
'né'x'a: "ya, á'dai, lá'k'as'em-
xaxnt. fá'la'wól qak'á'sent. fá'wadaos,"
'né'x'k'as'laxaéne. Wai, lá'k'as'laxaéne
ó'g'wax'id dō't'leg'a'fk'asé Dō-
daa'nowisé: "ya'k'asoi, hé'k'as'qla-
'maex: g'á'xk'así qak'á'sen g'ig'á'dk'a- 40
saos," 'né'x'k'as'laxaéne. Wai, hé'x'id-
k'as'em'laxaéne lē'lak'asé ts'edá'xaxés

When they had gone into the house of her father, the woman told her father how she had got a husband, and the father was also just glad because his princess was now married.

Then it occurred to Speaker-in-the-Beginning-of-the-World what Q'a'néqé-lak* had said. He borrowed the canoe of his father-in-law, and after four days he asked his wife to go and paddle. They launched the canoe of his father-in-law, and they went aboard the canoe. Then he steered out to the open sea. Night came while they were on the open sea. Daylight came in the morning. The pretty woman never questioned her husband as to where they were going. When they had been out four days, they saw something really thick standing on the water. They could not see its top above. Then Speaker-in-the-Beginning-of-the-World heard some one speaking, — a man who could not be seen, — and saying, "Go to the right side there!" Thus he said to them. Speaker-in-the-Beginning-of-the-World immediately obeyed the word that had been heard. As soon as he went near the butt-end of what had been seen, he heard many whistles. Then Speaker-in-the-Beginning-of-the-World looked, and saw many Fool-Makers. Then the person who could not be seen spoke again, and said,

há'wunemk'asē. Wai, g'itk'as'em'laxaēnē hō'xts'álak'asex g'ō'swasēs ō'mp-k'asē lāk'asaasēnē ts'lek'lā'it'elk'asē ts'ledā'xaxēs ō'mpk'asē, ylk'á'tsēs lā'ē'nāē lā'wadk'asa. Wai, ō'kwas'em'laxaēnē ē'x'qlā'yalak'asē ō'mpas qak'ā'sēs k'le'dēk'asaxs lāk'asaē h'k'āla. 5

Wai, lāk'as'em'laxaēnē g'ig'āēx'ēd-k'asē Dōdaā'nōwisax dō'tleg'a'lemas Q'a'néqé'laywē. Wai, lāk'as'em'laxaēnē 10
bēk'ō'k'wālx g'it'wak'āsasēs nēgu'mpē. Wai, hē'k'as'laxaē lāk'as mō'xsa 'nā'lās lāk'asaasēnē ask'lā'lak'asxēs gen'i'm-k'asē qa lāk'asaēs sē's'widk'asa. Wai, hē'x'ō'dk'as'em'laxaēnē w'ixst'ndk'asix g'it'wā'sēs nēgu'mpē. Wai, lāk'as'em'laxaēnē hō'x'wālxēs lā'xē g'it'wa. Wai, lāk'as'laxaēnē tā'st'lak'as lā'xē t'lā'saxwē. Wai, lāk'as'laxaēnē nē-guy'witsōkwas lā'xē t'lā'saxwē. Wai, 20
lāk'as'laxaēnē 'nā'x'ō'idxē ga'la. Wai, lāk'as'em'laxaēnē hē'hēk'aem wulā'lak-k'asē ē'x'sō'wē ts'ledā'xaxēs hā'wunem-k'asē lāk'asxēs lā'lāa. Wai, hē'k'as'laxaēnē lāk'as mō'xse 'nā'lās lāk'asaē 25
dō'x'wālxē t'a'stā'la'ya ā'lak'lalāk'ās lēs'. Lāk'as'laxaē k'le'ē'yas dō'q'wax ō'xtā'wās lā'xē ēk'l. Wai, lāk'as'laxaēnē wutā'lak'asē Dō'dāā'nōwisaxē dō'tlalak'asaxē 'nē'x'a k'le'ē'yas dō'gul- 30
k'āts bēkumā'la: "Wai, hē'k'ō'p'le'grendala laq'wai," 'nē'x'k'as'laxaēnē. Wai, hē'x'ō'dk'as'em'laxaēnē nā nagē-g'ix dō'dm'k'āsasēs wu'ē'k'asē. Wai, g'it'k'adzam'laxaēnē laxt'ndk'asxēs 35
dō'gul'k'asē. Lāk'as'laxaē wutā'x'ālxē dze'ts'lalā qlē'k'ālak'as. Wai, lāk'as'laxaēnē dō'x'widk'asē Dō'dāā'nōwisax. Wai, lāk'as'laxaēnē dō'xwālxē Nō'hēmg'iladzēk'asē. Wai, lāk'as'laxaēnē 40
ē'tleg'a'l dō'tleg'a'l'k'asē k'le'ē'yasa dō'gul's. Wai, lāk'as'em'laxaēnē 'nē'x-

"Speaker-in-the-Beginning-of-the-World, look at this! You shall dance the Nō'nlem. You will have the name Da'ësem." That means the post of heaven, for this was the post of our world at the butt-end of which they were. Then they heard again some one speaking, and saying, "Now go around to the left side of the butt-end." Thus it said. Speaker-in-the-Beginning-of-the-World went at once to the place that was mentioned. As soon as he arrived there, he heard the sound of Cannibals, the same sound as our cannibals — of us, the Koskimo — utter, "Wo, wo!" Thus it said. And there were also many head-rings of red cedar-bark. Then the speaker spoke again, and said, "Look at this! Your name will also be Swallowing-Strips and Gulper." Thus he said. "And you will have for your cannibal pole the post of our world." Thus he said.

As soon as Speaker-in-the-Beginning-of-the-World had gone around what was standing on the water, he went home. He went right into the inlet of the Troubled-Ones, and he built a house at a place named Amā'grīna. As soon as the house was finished, whistles sounded in the right-hand corner of the house, and many Fool-Makers appeared. After the house had been there four days, the cannibal uttered the cannibal cry in the left-hand corner of the house; and therefore it is thus that first the Nō'nlem is made to appear; and after we have danced

k'asa: *Wai, dō'qwalak'aslxax^o Dō'daa'
 'nowisai! Lā'k'as'emxaas nō'nlemk'as-
 tōl. Wai, lā'k'as'emxaas tē'gadlax
 Da'ësem." Lā'k'as'emxaxē gwībāla
 lā'k'ā'sex qē'ldedzēm qak'ā'sexx hē'
 k'as'mā'las qē'ldemsins 'nā'lak'asaxē
 lā'k'asē hā'nxi, aēsōkwats. Wai, lā'k'as-
 'laxaēnē ē'tled wutē'laxē dō'tlala.
 Lā'k'as'laxaēnē 'nē'x'k'asa: *Wai,
 gwa'ē'sta lā'k'asxē gm'xō'tē'xta'ē,"
 'nē'x'k'as'laxaē. Wai, hē'x'ō'dk'as'em-
 'laxaēnē lā'k'asē Dō'daa'nowisē lā-
 'k'asex gwō'yō'kwaxas qa lā'ats. Wai,
 g'f'lk'as'em'laxaēnē lā'g'aak'ā'sexx lā-
 'k'asaē wutē'x'ā'elak'asxē hā'mtsilala-
 k'asaxēnu's^o gwē'k'lalā'sēxg'ani's^o
 Gō'sg'imuywēx hā'matsla. "Wo, wo,"
 'nē'x'k'as'laxaēnē; wai, tō'kwaxē qē'
 ntmk'asē āā'wuma. Wai, lā'k'as'em-
 'laxaēnē ē'tled dō'tleg'a'lk'asē dā'do-
 tēm'elak'asas. Wai, lā'k'as'em'laxaēnē
 'nē'x'k'asa. *Wa, dō'qwāla lā'k'as'eml-
 xaas tē'gadk'as'ēs Tshēqwā'na tōk'wā'sē
 Tshēqwā'g'sē," 'nē'x'k'as'laxaēnē. *Wai,
 lā'k'as'laxaas hā'msp'ēxnōy'k'as'ēsō
 qē'ldemaxsēnts 'nā'lax," 'nē'x'k'as'lax-
 aēnē.

Wai, g'f'lk'as'em'laxaēnē lā'ē'stak'asē
 Dō'daa'nowisaxē tē'wālxax g'ā'xk'asa-
 āsēnē nāē'naxwa. Wai, hē'k'as'laxaēnē
 'nēgē'lk'asō wunā'ldmsk'asaxsō Xō'yā-
 laswūla. Wai, hē'x'ō'dk'as'em'laxaēnē
 g'ō'kwēlak'as lā'xō Amā'grīnax'tax.
 Wai, g'f'lk'as'em'laxaēnē gwā'lk'asē
 g'ō'ywas lā'k'asaāsēnē dzē'tsh'g'a'lk'asē
 hē'lk'ōtē'wa'f'lk'asasē g'ō'ywas. Wai,
 g'ā'sk'as'em'laxaēnē nē'f'ld'asē qē'
 ntmk'asē Nō'hmg'ila lā'k'asex. Wai,
 hē'k'as'laxaēnē la mō'xsa 'nā'lak'asasē
 g'ō'ywaxx lā'k'asaē hā'mtsilalak'asē hā-
 matsla lak'ā'sxē gm'xō'tē'wa'f'lk'asē.
 Wai, hē'k'as'emxax'nu's^o hē'g'f'lk'asē

5

10

15

20

25

30

35

40

the Nō'nēm for four days, we begin the winter dance, for that was the word of the speaker of the post of our world; and therefore we treat the Nō'nēm as the elder brother, for it was made first by Speaker-in-the-Beginning-of-the-World; and the winter dance is the younger brother of it. This is the end.

g'il nē'tida'matsōkwasē nō'nēmē. Wai,
 hē'k'ast:anu^u lā'k'as mō'xsak'asenu^uy^u
 'nā'la nō'nēm:mxg'anu^uy^u lā'k'asaēx: ts'lē-
 ts'ēx'ēdk'asa, qak'ā'sexs hē'k'as'maā'-
 'laxat! dō'dēms dā'dotēm.lalā'k'asas 5
 qe'ldēm:k'asasens 'nā'la. Wai, hē'k'as-
 'ēmxaē'nu^uy^u hē'k'asg'ifa 'nā'nōlax:si-
 lasōkwasē nō'nēm qak'ā'sexs hē'k'asāē
 g't'lg'āāē'lats Dō'dāā'nōwisē. Wai,
 lā'k'as ts'lā'yak'asē ts'lē'ts'lāēxqa lā'k'a- 10
 sex. Wā, lā'k'as'ēmxaōx q'ēmba'.

APPENDIX. — ABSTRACTS.

The numbers printed in the margin refer to pages of the present volume.

3-7

TRADITIONS OF THE LĒ'GWILDA'X^U.

3-14

1. Most-Beautiful-One (Ēx^ueqj^ulagamē).¹

3 Q'a'neq^ulak' goes to Prit^ulats to marry the daughters of Down-Dancer. He borrows the old-man mask of the Devil-Fish, puts it on his face, and sits down at the place where the girls are accustomed to walk every evening. They think he is a runaway slave, and try to take him home; but with the sucking-cups of the Devil-Fish mask he holds on to the ground, and only the youngest of the four girls is able to take him along. She takes him home, and he sits down in front of her bedroom. At night he takes off his mask, enters her room, and reveals himself. He marries the girl. In the morning he puts on the mask and sits down outside. According to another version he goes to Prit^ulats because he knows that the daughters of Down-Dancer are in love with him. When the girls discover him, the older daughters throw stones at him. The youngest one speaks kindly to the old man. Then she is left by her sisters, and Q'a'neq^ulak' reveals himself. He stays in the woods, and the youngest daughter goes to see him every night. After two months have passed, the three elder sisters follow her secretly, and discover Q'a'neq^ulak'. They all fall in love with him. The sisters quarrel as to who is to have him for a husband; and for this reason Q'a'neq^ulak' tells the youngest one that he is going away, and that he will be found again as an old man sitting at the place where the girls take a walk every evening. (Here the first version continues). The elder sisters do not suspect that the old man is Q'a'neq^ulak', and they search

for him in vain in the woods. One day Down-Dancer takes the old man along in his canoe. He goes ashore, and leaves the canoe in the care of the old man. When he returns, he sees a handsome man in the canoe, and the canoe goes out to sea. He calls the man; but every time he calls, the man shakes his body, and the canoe goes farther out to sea. This continues until he offers him his youngest daughter. The canoe goes back to the island; and Q'a'neq^ulak', by shaking his body, makes the canoe go home at once. When the elder daughters see Q'a'neq^ulak' in the canoe, they try to attract his attention, but he takes no notice of them. He follows the youngest one, his wife. Down-Dancer dislikes his son-in-law, and complains that he has no fire-wood. Q'a'neq^ulak' pushes a pine-tree over, carries the bark home, and throws it down outside of the house. Then Down-Dancer asks his son-in-law to pick salmon-berries, although it is winter. Q'a'neq^ulak' brings back a small basket full of salmon-berries, which always remain the same in quantity, so that the people are unable to eat them up. Down-Dancer asks him to bring two woodpeckers to peck off the insects from the house. Q'a'neq^ulak' orders them to continue pecking day and night. The woodpeckers continue to peck, and finally Q'a'neq^ulak' orders them to kill Down-Dancer. He leaves his wife. He throws the devil-fish mask into the water near Denman Island, and for this reason there are many devil-fish at that place.

12-22

2. Black-Bear-Woman and Grisly-Bear-Woman (lĒ'gase lō NĒ'ngase).²

15 Woodpecker has two wives, — Grisly-Bear-Woman and Black-Bear-Woman. Each has four sons. Black-Bear-Woman is industrious, and is

loved by her husband. For this reason Grisly-Bear-Woman is jealous of her. One day when the women are out root-digging, Grisly-Bear-

¹ The Q'a'neq^ulak' tradition of which the present tale forms a part is told in Chapter VI, p. 185, et seq. of this volume, although incidents of the Q'a'neq^ulak' tradition will be found in Vol. III, p. 94, p. 100, and p. 167 (cf. the version of this tradition in F. Ross, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas*, p. 199, No. 22).

² See F. Ross, *Indianische Sagen*, p. 81; p. 168, No. 14.

16 Woman kills Black-Bear-Woman. In the evening she boils her meat and gives it to the children to eat. The youngest one recognizes by the taste that it is his mother's breast. They decide among themselves to kill the sons of Grisly-Bear-Woman.
 17 They bathe in the river. They play with the children of Grisly-Bear-Woman in the water and drown them. Then they put the bodies up in the house as though they were taking roots out of boxes, while the youngest one is placed near
 18 the fire, the tongs in his hands. Then they run away up the river, and ask the trees whether their roots grow straight down. They are directed farther inland. They come to the Heron, who is asked to stretch his leg across the river for them to cross. They ask him to detain Grisly-
 19 Bear-Woman if she should pursue them. They come to Water-Ousel, who ferries them across

the river, and they ask him also to detain Grisly-Bear. Finally they reach the yew-tree, who says that its roots grow straight down. Then they climb up the tree. Soon Grisly-Bear-Woman comes in sight, and stops under the yew-tree, where there is a small pond in which she sees the reflection of the children. She pretends to be friendly, and invites them to go home to their mother. The children pretend that they will throw down the youngest one, whose cape they throw down, which is torn to pieces by the Grisly-Bear. Grisly-Bear-Woman tries to dig up the tree, but is prevented by the water. The Wren begins to tease her, is swallowed by the Grisly-Bear, but flies right through her. When Wren is swallowed again, he starts a fire in her stomach, which kills the Grisly Bear. From her ashes originate mosquitoes and horse-flies.

22-27

3. Qū'te'nats and Qū'te'mo.¹

23 Qū'te'nats is jealous of his elder brother Qū'te'mo, who is a great shaman. They go to purify themselves in a river. They sit on a rock in the river on which there is a piece of bark. They hear something moving in the bushes, and Qū'te'nats throws a piece of bark at it. The noise ceases. On the following day they go out in their canoe and come to a head of kelp. Qū'te'nats climbs down and reaches the roof of a house. He is invited in, and sees people assemble, trying to cure a sick person. He is requested to find the cause of the sickness, and discovers a piece

of bark in the side of the patient. He pulls it out. The sick man is the double-headed serpent. The serpent man recovers, and tells Qū'te'nats that he will be a great shaman. He gives him as supernatural gifts a pond, reed matting, and a petrel. Qū'te'nats is sent home, and is found lying dead at high-water mark. He awakes and tries his supernatural power. At once the pond, the reed matting, and the petrel appear in the house. Qū'te'mo is jealous, pretends to be sick, and when Qū'te'nats discovers this, he tears his inner organs and thus kills him.

28-29

TRADITIONS OF THE DZĀ'WADEĒ'NOX¹.

28-36

1. Listened-to (Qū'wadliōpala).²

25 Three male wolves and one female wolf live before the Deluge. When the waters subside, they take off their masks and become human beings. The name of the largest one is Listened-to. He tries his supernatural powers in a contest with his sister Healing-Woman. He vomits a piece of quartz, which he throws at his sister, who throws it back. Then he throws it at a large mountain, which therefore is called Quartz.
 30 He does so because he begins to fear the power of his sister, who is not hurt by the quartz. He shouts in different directions, and is answered by the ancestor of the Koskimo. Thus they discover that he is the only person besides them-

selves who is not killed by the Deluge. He kills one of his younger brothers by biting his throat, cuts his body to pieces, gathers the flesh into a round ball, which he throws upward. It turns into eagle-down, scatters over the world, and from it originate the people of the different tribes. He states that the different tribes shall speak different languages. The sister and the surviving brothers build houses at separate places. Listened-to catches fish in snares. He lets his dog try the fish, and he finds that it is good food. The fish is the olachen. Listened-to hates his younger brother, and does not give him any of the fish. His younger brother starts in his canoe and

¹ See F. Boas, *Indianische Sagen*, p. 94.

settles at another place. Listened-to dreams of an old man who makes a fish-basket. Thus he
 34 learns how to catch fish in fish-baskets. In the morning he finds a fish-weir in his river, the same as he has dreamed of. The next night he sees the same old man in his dream, who teaches
 35 him how to make a box for cooking the fish, tongs for lifting red-hot stones, and the whole method of cooking. When he wakes, he finds

a box and tongs in his house, and sees the box full of fish-oil. His younger brother comes to
 36 visit him, and upon his question Listened-to tells him that the birds at his place sing "Dzā'wadzē!" For this reason his tribe are called Dzā'wadzenox'. The younger brother says that the birds at his place whistle (ha'wā'la). For this reason his tribe are called the Haḡwā'mis.

26-43 2. Listened-to and He-who-became-Chief-by-hunting-on-Sea (Qū'wadliqala 10 Ō'maxtā'late).¹

37 Listened-to lathes to get supernatural power. He hears the howling of wolves, and discovers a large house in which the wolves are dancing. When they try to walk on hands and feet, they cannot do so because Listened-to is looking on. Mouse-Woman is sent to discover the cause of their failure. She finds Listened-to, and invites
 38 him in. The men are ashamed and look down. He sees that the house has wolf carvings and paintings. He is invited to see the dance. A number of ghost masks, an eagle-tail, and a war-axe appear, and disappear again under ground.
 39 These various objects are explained. He is told

that the war-axe serves to drive away the profane. The Mā'dam² is shown. Listened-to is told that the Wolves will give him this house after his
 40 return home. He also sees a harpoon-shaft in the house, which is given to him. He finds himself at home, and discovers the large house of the Wolves and their hunting-canoe. The house has a snapping-door. On the following morning he goes out hunting. In the evening the dance
 41 is performed in the house. After four days he goes out in his canoe and meets He-who-became-Chief-by-hunting-on-Sea.

43-52

3. Feeder (Pō'las).

43 Chief Feeder has an attendant, Tucked-in. He is overbearing. One day when his father-in-law brings a box of crab-apples as a present, his attendant throws a ladle full of crab-apples into the face of a man named Fool, who does not dare to take revenge because the chief is feared.
 44 The people are invited in, and the attendant dips his hair into the crab-apples and tosses it into the faces of the guests. When the attendant goes out getting fuel, he cuts with his canoe the salmon-traps of the people. Feeder's younger brother conspires with Fool to kill the chief.
 45 One day Feeder takes his younger brother's canoe without asking permission. He gives a feast and again maltreats his guests. Later on Feeder's younger brother borrows Feeder's canoe, and when his young men carry the canoe, they are tripped by Feeder's attendant. Thus the canoe is broken and a new canoe is demanded in exchange. The younger brother invites the tribe,
 47 and when the attendant again tosses his hair into the faces of the guests, the younger brother ducks him into a grease-box. Then Fool enters, carry-

ing his war-axe, and kills the chief. Feeder's
 48 two sons do not live with their father, but are being brought up by Fool, who is a warrior. They pretend to make light of their father's death; but when they get older, the older brother steals Fool's war-axe. The two children train to get supernatural power, and lathes in cold water. The elder brother meets Strength-of-Bank-of
 49 River, with whom he wrestles to get supernatural strength. After wrestling with this spirit several times, and after having blown water on his face, he is so strong that he can twist a yew-tree. One day while the tribe go picking cherries, they are
 50 attacked by a grisly bear, and the young man takes hold of it and breaks off its lower jaw. This is the first time he shows his strength. One year when Fool has caught many olachen the young man throws Fool's dog on the fire. Fool's
 51 wife says, "Do you do this because your father was killed by my husband?" Then the young man and his younger brother take the war-axe from its hiding-place and kill Fool and his wife.
 52

¹ See Vol. III, pp. 271 et seq.; also F. Boas, *Indianische Sagen*, p. 166.

² See Report of the U. S. National Museum, for 1895, p. 411.

55-59

4. Sitting-on-Earth (K'wadzã'ŋe).¹

53 Sitting-on-Earth has for his wife a figure carved out of alder-wood, with hair of yellow cedar-bark. One day while he is cutting wood, a supernatural being invites him to go along, saying that his house is just beyond ten large mountains. After having passed four large mountains, they find a house and are invited in. The chief, Seer, is lying in the rear of the house, and they are fed with tallow of mountain-goat and roots. He receives mountain-goat wool as a present. After crossing some more mountains, they discover smoke. Sitting-on-Earth is tired, and they are invited in by Bluejay, and are fed with berries. 56 They go on, and reach Mink's house. Sitting-on-Earth is told that in order to reach the house of his companion he has to cross four more

mountains. After they cross the next mountain they discover houses. An old woman warns them not to enter the chief's house, in front of which a pole stands with an eagle sitting on top of it. Sitting-on-Earth disobeys and is devoured 57 by the Wolves, the inhabitants of the house, who, however, vomit up his flesh, which is sprinkled with water of life, and he is revived. He tells the Wolves that he desires to have a supernatural treasure. They give him the water of life, the 58 death-bringer, and a harpoon. These are folded up so that they are only a small bundle. When he leaves the house, the old woman tells him not to go on with the supernatural being, because if he does he will not return home. He reaches 59 his village.

60-79

TRADITION OF THE GWA'WAĒNOX'.

First-Beaver (Ts'ŋ'gulis).²

60 First-Beaver is so strong that he is able to twist yew-trees. His younger brother, Paddled-to, does not exert himself to obtain supernatural power. On being kicked by his father, he decides to commit suicide, and goes into the woods. He reaches a large lake, and sits down on the shore. The water rises up to his feet, and then up to his knees, and a small devil-fish rises in the lake. The water goes down again and rises up to his breast. The devil-fish re-appears. The water 62 sinks, and rises again up to his neck. The devil-fish re-appears, covers Paddled-to, and takes him down to the bottom of the lake. There he finds a house, enters, and sees the chief sitting in the rear of the house. The house is carved with representations of sea-lions. He is welcomed by the Speaking-Posts, and is told that he is to receive supernatural power. He is told to go with the Killer-Whale all round the world, and is placed 63 in a small canoe, thus assuming the shape of a killer-whale. They visit all the sea-monsters. 64 They visit the village of the Bella Coola. There they take away the soul of a man who pleases them. Then they return to the house of the chief of the lake. He is given the chief's house, and receives a new name and supernatural power. 65 He and his house drift down the river, and are discovered by his younger brother. As soon as

he is seen, he and his house disappear again. The people get ready to receive him, and when the house re-appears launch four large canoes to meet it, but the house disappears again. One day his younger brother goes along the beach and sees a bull-head with a man's face, in which he recognizes his brother. When he tells what he has seen, he is struck by his parents. The 67 father of the young man is driven away and maltreated by his tribe, because he was the cause of the supposed death of the young man. His young son, who had been struck by him, goes out again, and again sees the bull-head. He calls his parents, who discover that what he says 68 is true. The people try in vain to catch the fish. While the people are looking on, the bull-head becomes a whale; an eagle comes down and alights on the fin of the whale; and at last he becomes a sea-otter, over which many gulls are flying. Finally the man who has obtained super- 69 natural power is caught, and his house appears in the village. He himself is in the house, singing his sacred song; and the people come and examine the house, and see the carvings and masks. 70 The returned youth invites the tribe in, and the people jump in through the snapping-door. The 71 people are welcomed in the same way as the young man was welcomed at the bottom of the

¹ See Vol. III, p. 361.² The same man is mentioned Vol. III, p. 158.

pond. Whistles are heard, and the two brothers
 of the youth who had obtained supernatural power
 73 disappear. The youth announces that he will
 74 give a winter dance, and red cedar-bark appears.
 Then the brothers re-appear in the form of a
 75 supernatural whale and of a sea-otter. The people
 re-assemble in the house, and are addressed by
 76 the Posts. The dances of the whale and of the
 77 sea-otter are described. The youth distributes
 coppers among his tribes. The youngest brother
 is lost while hunting mountain-goat. The follow-

ing winter he is seen on the mountains, wearing
 pieces of quartz on his head. The people begin the
 winter dance, but the boy does not return. One
 78 day a person enters the house of the young man's
 father, and says that he is his youngest son re-
 turned; but since he has no hair and no nose,
 and since his eyes are red, the old man does
 not recognize him, and drives him away. The
 79 boy turns, and then the father recognized him
 by a scar on the thigh; but the boy leaves never
 to return.

80-164

THE MINK TRADITION.¹

80-85

1. Mink and the Sun.

80 A woman loses her husband and her son. One
 day while she is making mats, the sun shines on
 81 her back, and thus she becomes pregnant. She
 gives birth to a boy, who is called Born-to-be-
 the-Sun (the Mink). Mink grows up quickly,
 and asks his mother to make him a bow and
 four arrows. He kills small birds, and his mother
 makes a blanket from their skins. The children,
 82 particularly Land-Otter, tease him, and finally
 say that he has no father. Mink runs to his
 mother, who tells him that the Sun is his father.
 He says that he will wrestle with Land-Otter,
 and asks his mother to throw hot ashes on Land-
 83 Otter's face. When he wrestles with Land-Otter,
 he himself is vanquished, and by mistake his
 mother throws the ashes on her son's face. Then
 he tells his mother that he proposes to visit his
 84 father. He shoots his arrows against the sky,

making a chain of arrows, which stretches down
 to the ground. He shakes them, and they be-
 come a rope. Then he climbs up through the
 85 door of the upper world, and sits down in front
 of a house. He tells a woman who discovers
 him that he has come to see his father. He is
 invited in, and his father requests him to take
 his place. He is dressed in the ornaments of
 his father, and is warned not to go too fast and
 not to sweep away the clouds. In the beginning
 he walks slowly, but soon he gets impatient and
 86 sweeps away the clouds. Then the world be-
 comes hot, and the mountains begin to burn.
 He is pursued, his ornaments are taken off, and
 he is thrown out of the door of the upper world.
 He is found floating on the sea, and comes to
 life again.

80-91

2. Mink's War with the Wolf.²

85 Wolf and Deer devise a plan according to
 86 which Deer pretends to be dead. Mink asks his
 tribe to make a grave-box for his friend. They
 do not know where to bury Deer, because they
 are afraid that the Wolves will take away his
 body. The grave-box is placed on a spruce-tree
 87 behind Mink's house, but it is not put up very
 high. The Wolves come, trying to get the body.
 88 They climb on one another's backs, and their
 fourth attempt is successful. The chief of the
 Wolves feels about in the box with his tail, and

Deer cuts it off. The Wolves tumble down and
 run home, and Deer also goes home. The tail
 89 is hung up over the fire of Mink's house. The
 Wolf sends his attendant, and is told that in
 return for the tail Mink wants the tide to go
 out. The chief of the Wolves offers to let the
 tide fall a little. When this is not acceptable,
 90 he offers to let the water run out entirely; and
 when this is not accepted, the tide as it is now
 is offered. Then the tail is returned. The people
 91 learn from the Wolves how to roast clams.

¹ See Boas, *Indianische Sagen*, p. 157.² See Boas, *Indische Sagen*, p. 158, No. 3; cf. Vol. III, pp. 278-294.

94-95

3. Mink carries away the Child of the Wolf.¹

94 The tide, which is in possession of the Wolves,
95 does not fall; therefore Mink goes to steal the
child of the chief of the Wolves. He sits down
outside of the Wolves' house, and is believed to
be a runaway slave. He is taken into the house
96 and ordered to rock the child's cradle. During
97 the night he carries away the child. When the

Wolves discover what has happened, they ask
for the return of the child. They are offered in
exchange that the tide shall fall a little. After
several attempts, they offer that the tide shall
fall as much as it does now. This is accepted,
and the child is returned. 98

98-103

4. Mink's War with Southeast-Wind.²

99 The southeast wind is blowing hard, so that
the people cannot obtain any food; therefore
Mink invites the people to make war on the
winds. First they try to attack the Northwest-
100 Wind, but they are driven back. Then they
attack the Southeast-Wind. They start in their
101 canoe, and go southward. Halibut is told to lie
down in front of the house, so that Southeast-
Wind shall slip when he steps out of the door.
Devil-Fish and Merman are ordered to take hold
of him, and Sea-Bear and Deer shall pretend to

kill him. First they are unable to make any
headway against the wind, which comes out of
the anus of Southeast-Wind. At night it becomes
calmer. When Southeast-Wind steps out of the
102 house, he slips, is caught, and they threaten to
kill him unless he promises to make good weather.
First he offers that it shall always be calm; but
since this is considered too much, he promises
to let gales blow not longer than four days at a
time.

100-113

5. Mink kills the Sons of the Wolf.³

100 The Wolf gives a winter dance, and his four
sons disappear. At this time Mink is engaged
in making a salmon-weir, and every morning
when he goes to look after it he finds that it has
been tampered with. He mends the weir, but
104 every night it is tampered with. One night he
takes his spear and watches his weir, and he sees
the sons of Head-Wolf come and break it and
take out the salmon. Mink kills them with his
105 spear. He cuts off their heads and hides them
in his mother's basket. He gets his head-ring of
red cedar-bark ready for the winter ceremonial,
expecting to be invited in. He makes a new
salmon-weir, which catches one after another
106 various kinds of fish. Finally it catches the double-
headed serpent, and he puts it on a stone at that
place. Therefore it brings bad luck to touch that
107 stone. He tells his mother to fetch his fish. His
mother takes a basket, and, when she touches
the double-headed serpent, her body is distorted.
He straightens her out, fills her basket with
mussels, and pushes her out to sea. She becomes
a fish. He carries the double-headed serpent to
his house and skins it. Then he is invited to

the winter ceremonial. The sons of the Wolf do
108 not return when the people assemble to meet
them. Mink attaches the heads of the young
Wolves to his cedar-bark head-ring, and he asks
four of his friends to pull out a board on the
right-hand side of the dance-house, and to sit in
front of it, and four others to do the same on
the left-hand side. He explains that he expects
109 a fight with the Wolves, and that he has sent his
mother out to sea, that she might not be killed
by the Wolves. When all the people are in the
dance-house, Mink enters, covering his face with
his blanket, and, after dancing around the fire,
110 he uncovers his head-ring. The Wolves see the
heads of their princes and try to kill him, but
Mink escapes through the hole made by his friends.
Then a secret song is heard in the woods. The
people believe that the song is that of the young
Wolves; but Mink enters, again covering his
head with his blanket. After walking around
the fire, he uncovers his head, and the double-
headed serpent is seen on his head, the sight of
which stuns some people and kills others. He
escapes to a point of land, kicks it out seaward,

¹ Compare Boas, *Indianische Sagen*, p. 158, No. 2.

² See Vol. III, pp. 350-353; F. Boas, *Indianische Sagen*, p. 186, No. 4.

³ See Boas, *The Social Organization and the Secret Societies of the Kwakiutl Indians*; Report U. S. National Museum for 1895, pp. 538-539.

111 so that it becomes an island, and sits down on it. | down to the beach. Mink stands in it; and
 At night he goes into the woods and finds a | when the Wolves see him, he is pursued. As
 dzo'noq'wa making a canoe. Her child is in a | soon as the Wolves come near, he shows his
 cradle near by, and he pinches it and takes it | head-ring with the skin of the double-headed
 112 away. When the mother notices that the child | serpent. Then all the Wolves are transformed
 has been taken away, she gives in exchange her | into rocks. The versions of this legend vary 113
 self-moving canoe. The canoe goes by itself | somewhat.

110-116 6. Mink marries the Princess of the Spirits.¹

118 Mink tells his mother that he wants to marry | eat, he tells them not to throw the refuse down
 114 the daughter of the Spirits. He dresses up, puts | at a dirty place, because that will bring bad luck.
 a feather in his hair, and goes to their village. | Then he goes out, and it is discovered that he
 When he says that he wishes to marry the chief's | is eating the refuse of the sea-eggs. His father-
 116 daughter, she is given to him. His wife goes | in-law becomes ashamed, and kills him with
 digging clams and spearing sea-eggs. He claims | stones. Mink is found, and revives.

107-119 7. Mink marries the Kelp.²

117 Mink tells his mother that he wants to marry | does not let him go, and he is drowned. When
 118 the Kelp. When the tide turns, the Kelp goes | he is dead, Kelp releases him, and he is found 119
 down under water. Mink clings to it. The Kelp | on the beach, where he revives.

110-122 8. Mink marries Frog-Woman.³

119 Mink tells his mother that he wants to marry | must begin. Then Mink himself begins to croak.
 120 the Frog-Woman. He goes to the village of the | All the Frogs and also his wife follow suit,
 121 Frogs and marries one of them. He asks his | until he cannot endure it any longer, and leaves 122
 wife to croak, but she says that the chief Frog | his wife.

122-124 9. Mink marries Diorite-Woman.⁴

122 Mink tells his mother that he wants to marry | answer him. He punches her face, and he hurts 124
 123 Diorite-Woman, who does not talk. He marries | his fingers so that they bleed.

124-127 10. Mink and Sawbill-Duck.⁵

124 Mink desires to marry Sawbill-Duck-Woman. | washes them and places them on the roof to
 125 He goes to her house and pretends to be sick. | dry. An eagle carries them away, but drops
 The women go out to dig clams, and he stays | them because his talons are made numb by an
 in the house. They take off their private parts | incantation of Mink. They drop into bushes 127
 126 and put them into a box. As soon as the women | and he has only time to throw them back into
 are gone, he takes out the private parts of Saw- | the box. When the women discover what he
 bill-Duck-Woman and cohabits with them. He | has done they trample on him.

127-130 11. Mink kills his Friend Otter.⁶

127 Mink covets Sawbill-Duck-Woman, the wife of | They set out to make war on the Ghosts. In 129
 128 Land-Otter. He makes friends with Land-Otter, | the morning, while it is foggy, Mink lets his
 and engages him to join in a war expedition. | nose-ornament drop into the water. Then he 130

¹ See Boas, *Indianische Sagen*, p. 159, No. 8.

² *Ibid.*, No. 4.

⁴ *Ibid.*, No. 6.

³ *Ibid.*, p. 158, No. 5.

⁵ *Ibid.*, p. 72, No. 9.

⁶ *Ibid.*, p. 158, No. 7.

jumps into the water, and comes up bringing sea-eggs. When Land-Otter asks him for some, 131 he tells him to get them for himself. When he comes up again, Mink spears him and buries him. He takes out his own musk-bag and transforms it into a man, whom he tells to say that he is the son of the chief of the Ghosts. When he tries to ask him, the boy at first replies that he is Mink's musk-bag, but afterwards replies as 132 requested. When Mink approaches his village, he wails, pretending that his friend has been

killed in war. He is questioned by Land-Otter's widow as to how her husband was killed. He 133 tells her to go into her house and to spread a curtain of mats around her seat. Then he follows her, and, instead of telling her who has killed Land-Otter, he makes love to her touching various 134 parts of her body and finally her privates under the pretense of telling where otter was wounded. When the people ask the slave who he is, he 135 says that he is Mink's musk-bag, which then resumes its real form. 136

133-140

12. Deer and Sawbill-Duck-Woman.

133 Deer is jealous of Mink, who is the lover of Sawbill-Duck-Woman. One day when the women go out to dig clams, Deer puts on his deer mask 134 and hides in the woods. When he sees the canoe of the women, he jumps into the water. The women pursue, him, and, according to his wish, Sawbill-Duck-Woman takes hold of him, stepping

with one leg over the gunwale of the canoe. Deer with his antlers takes away her private parts 137 and throws them ashore. He goes home and pretends that he will make new private parts for 138 the woman. He first makes them of wood and when they are found not to be good, he replaces 139 her own and cohabits with her.

140-144

13. How Mink gets Sea-Eggs.

140 Mink pretends to be sick and to be near death. 141 He is questioned as to where he wishes to be buried. The people want to place him in the branches of a tree, but he says that is not what he wishes. They want to place him on the ground, 142 but he does not wish this either. Then they propose to place his coffin on an island, and he agrees. He asks them not to tie on the cover.

After he has been dead for four days, the people go to bathe. Then two women see him walking 143 about carrying sea-eggs. Deer and Raccoon are sent to look after the grave, and he pretends to have become a ghost-dancer; but the people 144 know that they have been tricked, and they do not allow him to dance.

144-147

14. Mink and the Starfish-Women.

144 Mink is in the habit of going to the Starfish-Women, who are digging clams. At night he swims out to the canoe in which the clams are kept, and his hand is bitten by one of the clams. 145 He is released by the women, and he pretends that he put his hand into the basket by mistake. When he goes home, he is seen by the Wolves, who are going to make war on the sea-gulls. They enslave him; and when the women hear

of this, they say that it serves him right, because he is a thief. Asked by the Wolves to sing his 146 sacred song, he waits until he is in front of a precipice, and then conjures the wind, which upsets the canoes and kills the Wolves. He 147 swims back to the place where the Starfish-Women are, pulls off their arms and legs and throws them away, and transforms them into starfish.

147-160

15. Mink imitates his Hosts.¹

147 The myth people live at Crooked-Beach, divided 148 into various families. At the request of Great-Inventor, they invite one another to feasts. Thrush calls the people, gets four salmonberry-bushes, puts on her mask; and when she sings, the bushes

begin to sprout and blossom, and soon the berries are ripe. The guests go home, and Mink tries 149 to imitate what Thrush has done, but he is unsuccessful. 150

Next Water-Ousel invites the animals, knocks

¹ See F. Boas, *Indianische Sagen*, p. 177, No. 17.

his ankle with a stone, and salmon-roe squirts out.

161 Four boxes are filled, the salmon-roe is cooked,
162 and the guests eat. Mink tries to imitate what
Water-Ousel has done, but is unsuccessful.

163 Next Fish-Hawk calls the people. He puts on
164 his mask, flies down, and catches four spring
salmon. Before Mink has time to call the people,
165 Eagle invites them to a feast. Mink first declines
to come, because he has been forestalled by Eagle,
166 who then offers him his eagle mask. Then Mink
goes to the feast. Eagle puts on his mask and
167 catches the porpoise. Then Mink asks Raven to
call the people to a feast. He borrows the eagle
168 mask; but when he tries to fly, he falls. Finally

he succeeds in catching a very small porpoise.

Next Crane calls the people. He puts on his
crane mask and spears a silver salmon, which is
boiled and given to the guests.

169 Next Kingfisher calls the tribe, puts on his
mask, and catches four sockeye salmon, which
are roasted and given to the guests.

170 Then Seal calls the people. He holds the
backs of his hands up to the fire, and fat drips
171 into the boxes. Then Raven tries to imitate
him, but his hands shrivel up and turn black.
172 Mink, Raven, and Raccoon are always unable
to imitate their hosts.

164-163 16. Mink tries to make a Mountain on Malcolm Island.

161 Mink travels, and lands at Malcolm Island.
He walks along the beach around the island.
162 He is troubled because there is no hill on the
island. He makes a basket of spruce-roots, and
begins to carry gravel from the beach to the
middle of the island, pours it out, and continues
until he has formed quite a large hill. Then he
wishes various kinds of berries to grow on the

163 hill, and before finishing the mountain he tries
to get the berry-bushes to grow there. When,
after four days, he resumes his work of carrying
gravel, the gravel all rolls down again, until he
becomes impatient and kicks down the hill he
has made. He continues to live there, and there-
fore there are many minks on Malcolm Island.

163-164 17. Different Versions of the Mink Story.

Remarks on the versions current among various tribes.

163-164 TRADITIONS OF THE KWAK'UTL.

164-170 1. The Herrings,¹

165 The people are starving, and the children of
a chief have only a salmon-roe, of which they
smell from time to time. While their parents
166 are away, a person enters and tells them to eat
the salmon-roe, and asks them, in case they should
be scolded, to call on him for assistance. The
167 parents come back; and when they learn that
the children have eaten the salmon-roe they strike
their children. The brothers go out and call

168 the man. They call four times, and then herrings
are heard splashing on the beach. The children
169 make holes in the sand, which are filled with
herring. They call their parents, who disbelieve
them and strike them again. They try once
170 more to call their parents, who then come and
carry up the herrings. Their father becomes
171 very rich.

170-184 2. Great-Inventor and Scraped-off.²

170 Great-Inventor is in love with his step-daughter,
Sawbill-Duck-Woman, while Deer is in love with
Great-Inventor's wife. One day when Great-
Inventor is out gambling, Deer visits Great-
171 Inventor's wife, and is surprised by Great-Inventor,

172 who returns sooner than expected. Deer is hidden
by the woman in her vagina but Great-Inventor
173 finds him, jumps in and a fight ensues. After
this, Great-Inventor wishes to make love to Saw-
bill-Duck-Woman. He pretends to have dreamed

¹ See Boas, *Indianische Sagen*, p. 131.

² Compare Vol. III, pp. 287-290; Boas, *Indianische Sagen*, p. 211, Nos. 7 and 8.

174 that she should go bathing. He goes to get fire-wood, and inquires of the Trees for the one that sends its sparks farthest. Finally he finds the Yellow-Cedar, which states that it sends its sparks farthest. He takes the wood home; and, as soon as he arrives Sawbill-Duck-Woman goes to the river and returns to the house. When she sits down near the fire, the fire emits sparks and burns her vulva. She is told by Great-Inventor that the best remedy for her burns is a plant growing in the woods, and that she will hear the plant shouting. As soon as the woman leaves the house, Great-Inventor runs into the woods, hides, and answers the shouts of the woman. When she finds him, she sits down on the plant as she has been told to do, he embraces her and reveals himself. He scrapes off the excretion from his penis, and puts it into a clam-shell, which he hides under the stump of a tree. When he returns he finds a small child in it. After four days, he finds that it has grown considerably. He makes a cradle for it. After four days more the child begins to walk. He makes a small house for it; and after four days more the child is so much grown that it follows him to the village. He tells the people where it came from and the child is called Scraped-off. One day the children have a jumping-contest, and Scraped-off jumps

higher than the tops of the tallest trees. The last time he jumps, he jumps so high that he is almost lost sight of; and while he is still in the air, the Thunder-Bird comes and carries him away. Then Great-Inventor proposes to the people to make a whale of wood and to attack the Thunder-Bird. Great-Inventor sends the Raven to go with Gum to catch halibut. Raven stays on the water until Gum has melted, and returns with his canoe full of gum. Meanwhile the other people return with wood. They make the framework of the whale, which is covered over with the melted gum. Then the animals go into the wooden whale. Great-Inventor causes the tide to turn and to carry the whale to the village of Thunder-Bird. When the Thunder-Bird sees the whale, he sends out one of his sons to catch it. The young Thunder-Bird is drowned by the whale. Four young Thunder-Birds are thus killed by the whale. Finally the Thunder-Bird himself and his wife try to catch the whale, but they also are drowned. Only the youngest Thunder-Bird survives, who goes up to heaven, and who is told to thunder at the beginning of summer and at the beginning of winter, and to give omens of the death of members of the Thunder-Bird clan.

185-184

THE Q'Ā'NĒQĒ'LAK' TRADITION.¹

185-182

1. Q'Ā'NĒQĒ'LAK' and his Brother Only-One.²

185 Heron, and his wife Woodpecker-Woman, have adopted Q'Ā'NĒQĒ'LAK' and his brother Only-One. Every day Heron goes to look after his salmon-trap, but he does not wish the children to know about it. Every time he returns home he shouts that enemies are coming, and in accordance with his instructions the children run back into the woods, while he and his wife eat salmon. On the next day Heron and his wife catch two salmon, and the same thing happens. The following day they catch three salmon. In the house is Heron's mother, Olachen-Woman, who is rooted to the floor. Heron gives her a piece of salmon, and

she hides some of it on the nape of her neck. Next day Heron and his wife find four salmon. Heron's mother calls the two children and asks them to louse her. Thus they discover the salmon-meat. The woman tells them that Heron and his wife always catch salmon. In the evening, when Heron comes back, Q'Ā'NĒQĒ'LAK' watches him. While they are eating, Q'Ā'NĒQĒ'LAK' takes his bow and arrows and shoots Heron and his wife. He throws their bodies into the air and transforms them into a heron and a woodpecker. He tries to dig up the woman rooted to the floor, but is unsuccessful.

182

2. Q'Ā'NĒQĒ'LAK' kills the Double-headed Serpent.³

He sees a fish, which he kills with his arrows. When it is shot, the fish unfolds itself, and

Q'Ā'NĒQĒ'LAK' sees that it is the double-headed serpent.

¹ See p. 255, Note 1.² *Ibid.*, p. 195, No. 3.³ See F. Boas, *Indianische Sagen*, p. 194, No. 2.

- 192-195 3. Q'a'néqé'lak' makes a House for his Brother.¹
- 193 Q'a'néqé'lak' makes a small house of cedar-sticks, and transforms it into a large house. He tells his brother that he intends to marry the daughter of Gwá'nalalis. Then he kills whales with the eyes of the double-headed serpent, which he uses as sling-stones. When he hits a whale, he shouts, "Come to life, snake!" Then the eyes of the double-headed serpent kill the whales. He leaves four large whales for his brother.
- 195 4. Q'a'néqé'lak' meets Shaman.²
- Q'a'néqé'lak' sees a man and his sister, both wearing large head-rings of cedar-bark. He is afraid of them, and avoids meeting them.
- 196-198 5. Q'a'néqé'lak' meets Oldest-One-in-the-World.³
- 195 He meets the children of Oldest-One-in-the-World, who are throwing woodworms at each other. He is afraid of them, and avoids meeting them.
- 196 6. Q'a'néqé'lak' meets Greatest-Shaman.
- He meets Greatest-Shaman, who wears a very large head-ring of cedar-bark. He is afraid of it, and avoids meeting him.
- 196-207 7. Q'a'néqé'lak' visits Gwá'nalalis.⁴
- 196 Q'a'néqé'lak' transforms himself into an old man and waits for the daughters of Gwá'nalalis. They believe he is a run-away slave. The oldest daughter asks him to wash her back. In doing so he pushes some gum into her vagina. The second and third sister do the same, and the same thing happens to them, while the youngest one refuses to be washed. They take him home and give him to their father. At night Q'a'néqé'lak' resumes his shape and enters the room of the youngest daughter, whom he marries. She informs him that their father had told them he would come to marry them. On the following morning the young woman is asked by her father who has been with her, and she tells him that Q'a'néqé'lak' has married her. Her child is called G'v'l. Gwá'nalalis tries to kill his son-in-law, and asks him to accompany him to split a cedar-tree. Q'a'néqé'lak' borrows the blood-bag of the wren. When Gwá'nalalis splits the cedar-tree, he drops his hammer into the crack and requests Q'a'néqé'lak' to get it. Q'a'néqé'lak' goes in⁵ and Gwá'nalalis knocks out the spreading-stick, so that the tree closes. Q'a'néqé'lak' spits out the blood from the blood-bag of the wren, and his father-in-law believes him to be dead. Gwá'nalalis returns home; but Q'a'néqé'lak' follows him, carrying the hammer. Gwá'nalalis excuses himself. On the following day the same thing happens. Q'a'néqé'lak' picks salmon-berries and instructs them to sprout as soon as Gwá'nalalis shall eat them. He also takes some rotten wood; and while they are in the canoe he transforms the wood into dolphins, whom he tells to jump at his father-in-law. Gwá'nalalis almost dies when the dolphins jump at him, but Q'a'néqé'lak' cures him. He gives the salmon-berries to his wife, and requests her to give them to his father-in-law. As soon as he eats them, salmon-berries bushes grow out of his body. Q'a'néqé'lak', however, sets him right again.
- 207-210 8. Q'a'néqé'lak' returns to K'wá'né.⁵
- 208 Q'a'néqé'lak' longs for his brother, whom he knows to be dead. Gwá'nalalis allows him and his daughter to go home. They arrive at K'wá'né, and find the moss-grown bones of Only-One. They clean them, sprinkle them with urine, and Only-One revives. After some time Q'a'néqé'lak' asks his brother to go northward to set the world right, while he himself goes southward.

¹ See Boas, *Indianische Sagen*, Nos. 4 and 5.³ *Ibid.*, No. 8.⁴ *Ibid.*, p. 197, No. 17.² *Ibid.*, p. 196, No. 7.⁵ *Ibid.*, p. 198.

- 310-311 9. Q'ā'nēqē'lak* meets Shaman.¹
- 310-311 He meets Shaman and his sister, who are | wear head-rings of cedar-bark. He is afraid of
throwing woodworms at each other, and who | them, and avoids meeting them.
- 311-312 10. The Origin of the Deer.²
- 311 He sees a man who is sharpening mussel-shells. | Q'ā'nēqē'lak* puts the mussels on his head and
Upon being questioned, the man says that he | transforms him into a deer.
intends to use them to fight Q'ā'nēqē'lak*.
- 312-313 11. The Origin of the Raccoon.³
- 312 He goes on, and finds a man who is sharpening | the stone point of the spear, and transforms
313 a spear. He pushes the spear into his backside, | him into the raccoon,
and paints his face with the dust rubbed off from
- 313-314 12. The Origin of the Land-Otter.
- 313 He finds another man who is making a spear. | forms him into a land-otter.
314 He pushes the spear into his backside and trans-
- 314-315 13. The Origin of the Mink.
- He also meets a small person who is sharpening | the person is transformed into a mink.
a spear. The same thing happens as before, and
- 315-316 14. The Origin of the Mallard Ducks.⁴
- 315 He finds four blind women who are roasting | that they are blind, and he restores their sight
clover-roots. He takes away their roots, and | by spitting on their eyes. Then he throws them
while they are feeling about for them they say | upward and transforms them into mallard ducks.
316 that they smell Q'ā'nēqē'lak*. They tell him
- 316-317 15. Q'ā'nēqē'lak* gives to Man and Woman their Present Form.⁵
- 316 He meets a man and a woman who have their | He gives them their proper form. 317
private parts on the forehead between the eyes.
- 317-220 16. Q'ā'nēqē'lak* revives the Ancestors of the Koskimo.⁶
- 317 He comes to a village, and sees smoke rising | sends him down to the lake. The boy is devoured
318 from only one of the houses. He learns that all | by the sea-monster, and Q'ā'nēqē'lak* says, "Come
the people have been killed by a sea-monster, | to life, snake!" Then the serpent kills the
which devoured them when they went to draw | monster, which vomits the bones of all the people.
water from a pond. He finds only a boy alive, | Q'ā'nēqē'lak* first revives the boy, and then also 220
319 to whom he gives his serpent belt, and then | all the other people, the ancestors of the Koskimo.
- 220-221 17. Transformation of the Man with Many Mouths.⁷
- 220 He hears the sound of many men laughing, | lays his hands on their bodies, and all the mouths 221
and finds two men, whose bodies are covered | except one close up.
with mouths, rolling about and laughing. He

¹ Repetition of No. 4.² *Ibid.*, No. 24.³ *Ibid.*, p. 196, No. 6.⁴ See Boas, *Indianische Sagen*, p. 200, No. 23.⁵ *Ibid.*, p. 202, No. 28.⁶ *Ibid.*, No. 26.⁷ *Ibid.*, p. 202, No. 27.

- 201-202 18. Q'a'nëqë'lak' meets Oldest-One-in-the-World.¹
- 201 Q'a'nëqë'lak' meets the tribe of Oldest-One-in-the-World, and transforms them into stones. | into a rock. Q'a'nëqë'lak' is afraid of the children
202 Oldest-One-in-the-World wishes to be transformed | them.
203 19. Q'a'nëqë'lak' meets O'meal.²
- He meets O'meal, who points at him with his | eyes of Q'a'nëqë'lak'. He does the same to
fourth finger, and a hole is made between the | O'meal. He avoids meeting him.
- 203 20. Q'a'nëqë'lak' meets Greatest-Shaman.³
- He sees Greatest-Shaman, and avoids meeting | takes hold of him, draws out his hind end and
him. Then he finds a shaman sitting in the stern | transforms him into a perch.
of a canoe and singing his sacred song. He
- 204 21. End of the Naq'ng'ilisala Tradition.
- The Naq'ng'ilisala say that he did not go | beyond Fort Rupert.
- 204 22. Q'a'nëqë'lak' meets Greatest-Shaman.³
- When Greatest-Shaman sees Q'a'nëqë'lak' | the sickness in Greatest-Shaman's body, which
coming, he pushes a small branch under his skin, | he is unable to do. Then Greatest-Shaman him-
rubs his hand over it, and thus heals the wound. | self pulls out the branch, and thus proves his
When Q'a'nëqë'lak' arrives, he is asked to find | superiority.
- 204-4:7 23. Q'a'nëqë'lak' meets Ma'leleqala.
- 205 Q'a'nëqë'lak' meets a blind man searching in | he is able to see. This is repeated four times. 206
vain for something to eat. Q'a'nëqë'lak' asks | Every time he stays under water longer, and
to dive as long as possible. While he is | pretends not to be able to see, although after
under water, Q'a'nëqë'lak' shouts "Ma'le!" to | each diving his eyesight improves. Finally he
enable him to stay under water a long time. | is able to see all the monsters in the sea. He
When the man comes up, he is asked whether | is given the name Ma'leleqala.
- 207-228 24. Q'a'nëqë'lak' meets Fastest-One.⁴
- 207 Q'a'nëqë'lak' meets Fastest-One and transforms | gum, while Q'a'nëqë'lak' makes a deluge, which
him into a young sawbill duck. Then he retrans- | does no harm to the house, the smoke of which
forms him into a man. Fastest-One does the same | comes out of the water. According to another 228
to Q'a'nëqë'lak'. Fastest-One calks his house with | version, Fastest-One also makes a deluge.
- 228-229 25. Q'a'nëqë'lak' and Gwá'nalalis.⁵
- 228 He revisits his father-in-law, Gwá'nalalis, who | formed into a river which is to be full of salmon
229 asks to be transformed into a river. He is trans- | for all time to come.

¹ Repetition of No. 5.² See Boas, *Indianische Sagen*, p. 196, No. 9.³ Repetition of No. 6.⁴ Compare Boas, *Indianische Sagen*, p. 197, No. 13.⁵ See *Indianische Sagen*, p. 135, first paragraph.

229-230

26. Q'a'neqe'lak' marries at Olachen-Place.¹

229 Q'a'neqe'lak' goes to marry Death-bringing-
Woman, the daughter of Always-living-at-Olachen-
230 Place. While going up the inlet, he is asked
what he is going to do; and when he tells the
people, they scold him. As punishment the people
are transformed first into gulls, and then into
231 deer. At another place the people speak kindly
to him and warn him, and in return are given
mussels, which from that time on are plentiful at
that place. At another place the same happens,
232 and he gives the people salmon. In a third place
the same happens, and the people are given
233 salmon and mussels. He goes on, and comes to
some inland women who are steaming clover-roots.
He takes away one of the bundles of roots, and
the women say that they smell him. He restores
234 their eyesight by spitting into their eyes. They
are the Geese, who warn him. The same happens
with the Mallard-Ducks, who are cooking cinque-
235 foil-roots. He finds a blind woman behind the
houses, making a canoe. He pinches the feet
of her child, which is in a cradle near by. This
frightens the woman, who cuts a hole through
236 her canoe. He restores her eyesight in the same
way, and in return she rubs his back with her
whetstone, transforming it into stone; she also
237 gives him her whetstone to break the teeth in
the vagina of Death-bringing-Woman. She gives
him the masks of Wren, Deer, Grisly Bear, and
Ermine. On going on, he meets an old man,
whose mask he borrows. The old man warns
him, saying that Always-living-at-Olachen-Place
238 will try to kill him. Finally he reaches the river
in which Death-bringing-Woman is in the habit
of bathing. He puts on the old-man mask, and
is taken home by the girl, who believes him to
be a runaway slave. While she is lathing he
239 breaks her teeth. She screams, and, when asked
by her sisters what has happened, pretends
to have hurt her foot. She takes Q'a'neqe'lak' home,
who at night enters her room. There he is found
by her father, whom Death-bringing-Woman tells
240 that Q'a'neqe'lak', whom he had wishe! for his
son-in-law, has married her. In the morning he

is asked to come out, puts on his deer mask,
and jumps upon the death-bringing mat which
is spread for him, and which is set with spikes
that apparently kill the deer. He puts on the
ermine mask and runs back into the young
woman's room. There he is found again by her
father. Next morning the same thing happens. 241
He puts on the ermine mask and escapes the
death-bringing mat. At night he is heard again
in the young woman's room, and Always-living-
at-Olachen-Place has poles driven into the floor.
The next morning Q'a'neqe'lak' is tied to the 242
poles, a large fire is started near by; and when
it gets very hot, he hides in the poles, and then
puts on the ermine mask and runs back into the
young woman's room, where he is found again
by his father-in-law. On the following morning 243
he is called out again, and directed to sit on the
death-bringing mat. He puts on the grisly-bear
mask and destroys the quartz on the mat. Then
he brings out his wife, and they sit down in the
middle of the house. Always-living-at-Olachen- 244
Place asks his son-in-law to assist him in splitting
a cedar. He takes the wren mask and alder-
bark along. The father-in-law throws his hammer
into the crack of the cedar and asks Q'a'neqe- 245
'lak' to bring it back. As soon as he is inside,
the old man knocks out the spreading-stick.
Q'a'neqe'lak' spits out the juice of the alder-bark,
which looks like blood, puts on the wren mask,
and escapes. Then he follows his father-in-law,
who believes him dead, and gives him the hammer.
The same thing is repeated. This time Q'a'neqe- 246, 247
'lak' kicks the cedar apart, and carries home
one-half of it. His father-in-law pretends that
he has been going to get help to get him out of
the tree. Q'a'neqe'lak' carves figures of dolphins
out of rotten wood, throws them into the water, 248
and orders them to jump at the old man and to
kill him. The dolphins obey, and take him along.
Q'a'neqe'lak' comes home alone, and, on being
asked by his wife where her father is, he tells 249
her that he has killed him. Q'a'neqe'lak' goes
home, taking his child along.

249-254

27. Q'a'neqe'lak' meets Mouth-Body.

249 Q'a'neqe'lak' meets a person whose body is
covered with mouths. He closes up all the mouths
250 except one. He meets another man, and advises

him to marry the daughter of Mouth-Body, a
person whom he had set right before. He also
advises him to ask for Mouth-Body's canoe and

¹ See Vol. III, pp. 94-99; Boas, *Indische Sagen*, pp. 135-137.

351 to steer out to sea. The man obeys. He meets
352 the young woman and marries her. He borrows
his father-in-law's canoe, and with his wife starts
seaward. After four days he comes to the Post-
of-Heaven, and is directed to turn to the right.
There he finds the Foolish-Maker and his whistles.
Thus he receives the No'nlem dance and the

names belonging to it. Then he is instructed 353
to turn to the left. There he obtains the Can-
nibal dance and winter-dance names. He returns
home, builds a house, and performs the dances
that were given to him. Since the No'nlem was 354
given to him first, it is called the "elder brother"
of the ceremonials.