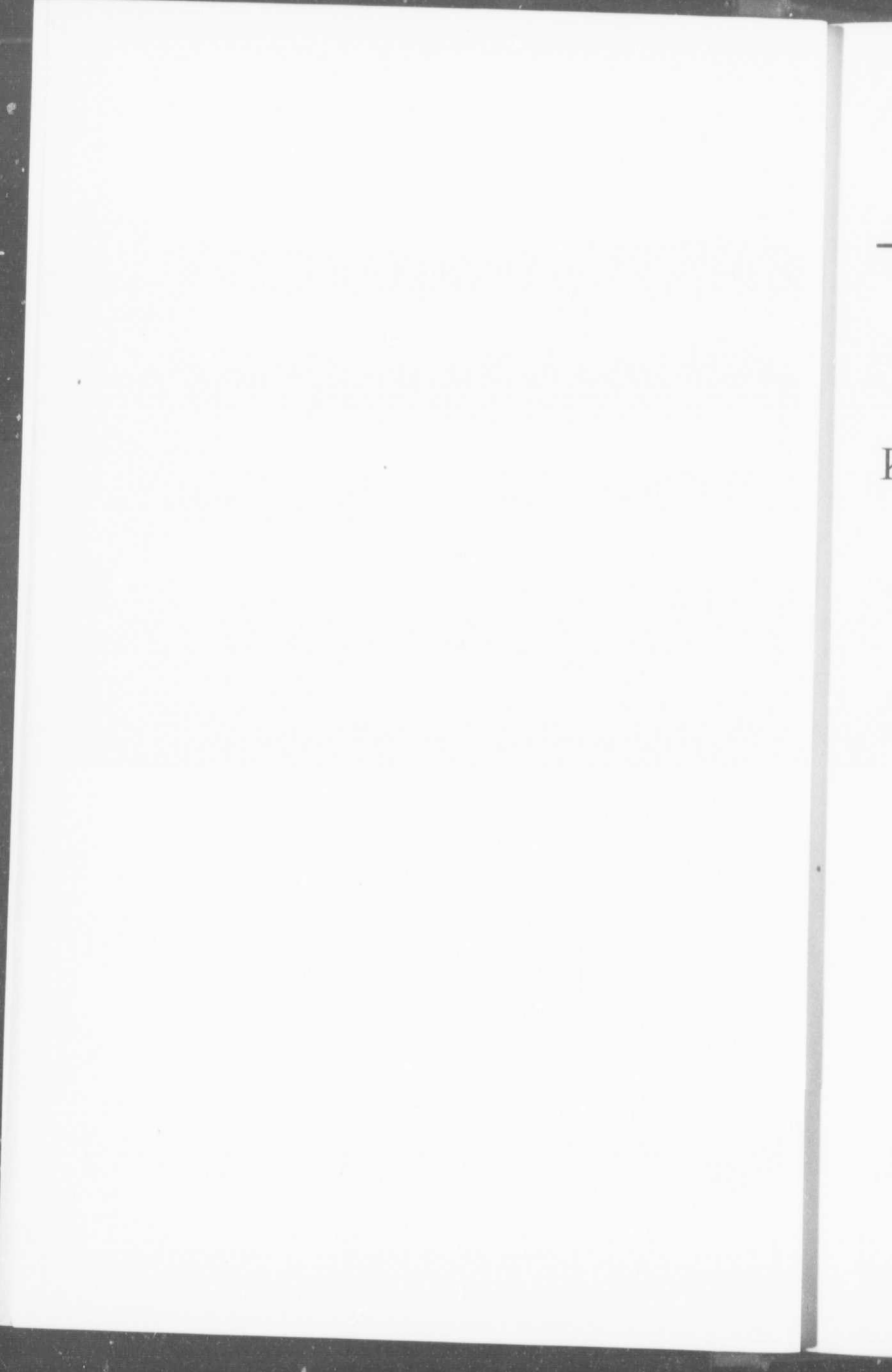


KWAKIUTL TALES



COLUMBIA UNIVERSITY CONTRIBUTIONS TO
ANTHROPOLOGY

Edited by FRANZ BOAS

VOLUME II

KWAKIUTL TALES

BY

FRANZ BOAS



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PREFACE.

THE following series of Kwakiutl tales was collected by me on various journeys to British Columbia. In Volumes III and X of the Publications of the Jesup North Pacific Expedition I have published a considerable number of myths written down by Mr. George Hunt of Fort Rupert, B. C., who speaks Kwakiutl as his native language. These tales were written under my direction, and the language was revised by me phonetically, the text being dictated to me in part by Mr. Hunt, in part by other natives.

Since all the texts contained in the Publications of the Jesup Expedition have been written down by the same individual, they present a certain uniformity of diction. In order to overcome this, I collected during the work of the Jesup Expedition, as well as at other times, tales from the lips of natives, and these present the necessary control material for checking the reliability of the language and form of the tales recorded by Mr. Hunt. The tales contained on pp. 1-243 of this volume were all dictated to me in this manner.

At the end of the volume a number of tales are given which were not obtained in the original.

FRANZ BOAS.

NEW YORK, June, 1910.

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KWAKIUTL TALES.

By FRANZ BOAS.

1. Q!ā'nēqē'lak^u and Xatē'tsen.

Tradition of the Qō'm^uenox^u, a Clan of the Lē'gwilda^{x^u}.

(Dictated by *Wa'nuk^u*, 1893.)

K!wai'felāē Xatē'tsen lā'xēs g'ō'k^u, g'ā'xaas ē'lkwēsla
"nē'k'a: "Gwā'ldzōs hē gwaē'fē qag'a'da g'ā'x'alislak." — "Ē'x'dzāqō^u yū'emlaxen q!ā'lāax hē'x'aliselā." Lā'laē
Xatē'tsen lā'wels qa's lā'lalē^x Q!ā'nēqē'lak^u. Lā'laē
5 laē'l lāx g'ō'kwas Xatē'tsen. Lā'laē ha'mg'ī'lax'itsō'sa
lō'bek^u sī'siūlasd. La ha'mx'ī'dē Q!ā'nēqē'lak^u, la se'l-
selxs'alilē Q!ā'nēqē'lak^u. La yā'q!eg'a'fē Xatē'tsen: "Gwā'-
felag'a hā'tlelasōx lā'xens "nemō'kwēx." Lā'x-da'x^ulaē
hō'qawelsē Xatē'tsen lō^u Q!ā'nēqē'lak^u. Lā'l dō'qwalē
10 Xatē'tsenaxēs lā'wayō. Lā'laē Q!ā'nēqē'lak^u tlē'semx'ī-
damasex Xatē'tsen. Lā'laē Xatē'tsen ē'tléd begwā'nemx'īd
qaēs nau'alak!wēna^ē ō'gwaqa. "Wē'g'a, q!ā'qlamāla, qāst,
qen ō'gwaqa lā'g'aōl." Lā'laē tlē'semx'īdamasē Xatē'tsenax-
xēs "nemō'kwē. Lā'laē begwā'nemx'īdē Q!ā'nēqē'lak^u.

15 Lā'laē q!aq!ā'qamlax Xatē'tsen: "Q!ā'qamālag'a, qāst,
qen ē'talōtaōl." Lā'm dā'g'aā'pla. Dā'danōtsendē Q!ā'-
nēqē'lak^u lāx Xatē'tsen. Sepō'stōdē'q. Lā'laē plē'lxe-
lax'īdāmatse'wē Xatē'tsen. G'ā'x'laē begwā'nemx'īd ē'tl-
ēdē Xatē'tsen. Lā'laē yā'q!eg'a'fē Xatē'tsen: "Wē'g'a
20 q!ā'qlamālag'a, qāst, qen ō'gwaqaōl." Lā'laē Xatē'tsen
dā'g'alōdex Q!ā'nēqē'lak^u qa's ts!eqō'stōdē'x. Lā'laē plē'l-
xelax'īd ō'gwaqē Q!ā'nēqē'lak^u. G'ā'x'laē begwā'nemx'īd
ē'tlédē Q!ā'nēqē'lak^u.

1. Q!ā'nēqē^llak^u and Xatē'tsen.

Tradition of the Qō'm^{enox}, a Clan of the Lē'gwilda^x.

(Dictated by Wa'nuk^u, 1893.)

Xatē'tsen was sitting in his house when his attendant came and said, "Don't sit here in the house, for somebody is coming to the beach here." — "Maybe this is what I am expecting, that will make things right on the beach." Then Xatē'tsen went out of his house to invite Q!ā'nēqē^llak^u in. Then (Q!ā'nēqē^llak^u) entered the house of Xatē'tsen, and he was given dried (salmon to eat. It was dried) meat of the double-headed serpent. Q!ā'nēqē^llak^u began to eat it, and his body became contorted. Then Xatē'tsen spoke. "Don't urge our friend here (to eat)." Then Xatē'tsen and Q!ā'nēqē^llak^u went out of the house. Xatē'tsen looked at his salmon-weir. Then Q!ā'nēqē^llak^u transformed him into stone. Xatē'tsen became a man again, because he also had supernatural power. (He said,) "Go on, take warning, friend! Now I will also do something to you." Then Xatē'tsen transformed his friend into stone, but Q!ā'nēqē^llak^u became a man again.

Then he warned Xatē'tsen. "Take warning, friend! Now I will try you again." They took hold of each other, and Q!ā'nēqē^llak^u held Xatē'tsen by his sides. He lifted him up. Then Xatē'tsen was transformed into fog. He became a man again. Then Xatē'tsen spoke. "Go on, take warning, friend! Now I will do something to you also." Then Xatē'tsen lifted Q!ā'nēqē^llak^u and threw him upward. Then Q!ā'nēqē^llak^u also became fog. Q!ā'nēqē^llak^u became a man again.

- Lā^olaē yā'q'leg'a^olē Q!ā'nēqē^olak^u: "Wē'gra q!ā'qama-
 fal, qāst, qen gu'ng'alōdaōl." Lā^olaē dā'x^oidē Q!ā'nēqē^o-
 lakwax Xatē'tsen qa ts!eqō'stōdē. Laem qwā'qwanēx^oida-
 maseX Xatē'tsen. Laem plā'tsē^oēda qwā'qwanē. G-ā'x^olaē
 5 begwā'nemx^oid ē'tlēdē Xatē'tsen. Laem ō'gwaqa q!aq!ā'-
 qamlax Q!ā'nēqē^olak^u: "Wē'gra yā'l.lōlax, qāst." Lā^olaē
 Xatē'tsen dā'x^oidēX Q!ā'nēqē^olak^u qa^s ts!eqō'stōdē^oq. Lā-
^olaē plā'tsē qwā'qwanē. G-ā'x^olaē ē'tlēd begwā'nemx^oidē
 Q!ā'nēqē^olak^u.
- 10 Lā^olaē yā'q'leg'a^olē Xatē'tsen: "Álaē'mxōlas nau'alakōl,
 qāst. Wā, gē'lag'a, qens lā'ens lā'xen a'm^olāsa." Lā^olaē
 lā'x'sda^ox^u lā'xēs yā'ē'yatslē. Lā^olaē sē'x^owidex^oda^ox^u, lā'laa
 lāx a'm^olāsas Xatē'tsen. nēmā'x'is^olaēs gwē'gwēlaasxēs
 wusē'granō, yāx sī'siūla. Sī'siūlda^ox^uēmla^oxaā'wisē xwā'-
 15 xwak'lunēs. Lā^olaē lā'g'aax^oda^ox^u lā'xa a'm^olas.

- Lā^olaē yā'q'leg'a^olē Xatē'tsen: "yā'l.lānō^o, qāst, ā'las
 ō'dzig'ilalaxōl lā'xen a'm^olāsēx. K'!ēā's^oem nē'mplēn
 hē'ldēk'asa wā'x'naxwē g-āx a'm^ol'idē lāq^u. Yū'em la tsa-
 nā'yūtsōx ē'lkwēxsa g-ā'x'naxwē wāx' a'm^ola lāq^u." Lā^olaē
 20 yā'q'leg'a^olē Xatē'tsen: "Sō'la g'īls, qāst," nē'x'sō^olaē
 Q!ā'nēqē^olakwasēs nēmō'k^u. "Sō'ēma g'īls," nē'x^olatla
 Q!ā'nēqē^olak^u, "nē'x^omaa'qōs a'm^olātsatsōx." — "Lā'lag'a-
 x'ōsen, qāst," nē'x^olatla Xatē'tsen. Lā^olaē lē'mxēqend,
 lā^olaē Xatē'tsen dze'lxustā. Hē'g'ustālaem^olā'wisē Xatē'tsen.
 25 K'lēs x'ō's'id lā'xēs x'ō'yasila nēgu'yāē. Á'em wu'l^onākula
 qa^s g-ā'xē hā'xela qa^s dex^owā'faxsē lā'xēs xwā'kluna.

- Lā^olaē yā'q'leg'a^olē Xatē'tsen: "Laē'ms lā'lōl, qāst,"
 nē'x^olatlēx Q!ā'nēqē^olak^u. "yā'l.lānō^o, elā'falāx'ōs wu-
 sē'granōqōs ā'las ā'eml g-āxl a'lxlālaeq." Lā^olaē dze'lx^o-
 30 widē Q!ā'nēqē^olak^u. Laē'm^olā'wis alāx lā'g'aa lā'xa

Then Q!ā'nēqē'lak^u spoke. "Go on, take warning, friend! Now I will try to lift you from the rock." Then Q!ā'nēqē'lak^u took hold of Xatē'tsēn and threw him upward. He transformed Xatē'tsēn into a crane, and the crane began to fly. Xatē'tsēn became a man again. Then he also warned Q!ā'nēqē'lak^u. "Go on, take care, friend!" Then Xatē'tsēn took hold of Q!ā'nēqē'lak^u and threw him upward. A crane was flying there. Q!ā'nēqē'lak^u became a man again.

Then Xatē'tsēn spoke. "Oh, indeed, you have supernatural power, friend! Come, let us go to my playground." Then they went aboard his canoe, and they paddled, going to Xatē'tsēn's playground. They were dressed quite with the same kind of belts; namely, double-headed serpents. Double-headed serpents also were their canoes. Then they arrived at the playground.

Then Xatē'tsēn spoke. "Take care, friend! else you might have a mishap on my playground. Nobody who ever tried to come and play on it has succeeded a single time. This is what makes it slippery, the blood of those who came from time to time to play here." Then Xatē'tsēn spoke. "You go on first, friend!" Thus Q!ā'nēqē'lak^u was told by his friend. "(No,) you first," said Q!ā'nēqē'lak^u. "You said that it is your playground." — "Let me go first, friend," said Xatē'tsēn, on his part. Then he (Q!ā'nēqē'lak^u) clapped on the gunwale of his canoe with his paddle, and Xatē'tsēn ran up. Xatē'tsēn ran straight up. He did not rest on his resting-place halfway up: he just turned round and came down again and jumped into his canoe.

Then Xatē'tsēn spoke. "Now you go, friend!" Thus he said to Q!ā'nēqē'lak^u. "Take care, fasten your belt well, else it might (drag) behind you!" Then Q!ā'nēqē'lak^u ran. He had nearly reached the top when he

mā'g'itā^ē lā'as tsa'x'elō'dayu. Lā^ulaē la'wē wusē'g'anō.
 G·ā'x^ulaē hā'x'ēla. Lā^ulaē tē'x^usta qa^s hayi'nsele. Lā^ulaē
 Xatē'tsen qwē^ustālx ɣwā'klunās Q!ā'nēqē^ulak^u qa^s qap!ā'
 layōdēq. "K!ē'sxō'as ā'laem nau'alakwa, qāst," ^unē'x-
 5 ^ulaēxs la'ē qap!ā'layōdxa ɣwā'k!unax'dās Q!ā'nēqē^ulak^u.

La^umē' Xatē'tsen wu^u'em ē'selax Q!ā'nēqē^ulak^u qa ē'tlēdēs
 g·āx nē^u'ida. La^umē'x'dēxō'la Q!ā'nēqē^ulak^u a^un^uanēg'ilaxa
 awi'naklusas Xatē'tsen. La^uem tlē'semx^u'idamasē Q!ā'nē-
 qē^ulakwaxa tslawē' yixs k!wā'g'iqayaaxa wā. Lā^ulaē ē'tlēdē
 10 Q!ā'nēqē^ulak^u dō'x^uwalē'laxa lā'ā'awayux^u'silē'lg'isās Xatē'-
 tsen. La tlē'semx^u'idamasēx lē^u'wis tlē'n^ux'dē. Lā ^ula'xaa
 tlē'semx^u'idamasxa dā'doqwalg'isdēs Xatē'tsen. Wā, laem
 yā'k'āwē Xatē'tsen lāx Q!ā'nēqē^ulak^u qa k'ē'tslēnā'yas lā
 q!ā'qēg'ilax Xatē'tsenax la gwe'g'i'lats Q!ā'nēqē^ulak^u
 15 Laem lā'ba.

2. SE'nlē^u.

Tradition of the Lē'gwilda^ux^u.

(Dictated by Mal'ed, 1893.)

G·ō'kula^ulaēda bēgwā'nemē lāx Yē'kwin. Lā^ulaē ^unē'-
 k'axs g·ā'yaxalaē lā'xa ē'k'lē xunō'kwaslasa l!ē'sela. La
 l!ē'gades SE'nlē^u. Laē'm^ulaē yixumā'laxēs l!ē'selagemf.
 G·ā'x^ulaē bō'sēs g·ā'yaxa^ulasxēs g'f'lg'alidzas. Ā'lā^ula qa^s
 20 g·ō'kwa^ulas. Dō'qwx ē'k'a awi'nagwis. Lā^ulaē q!ā'lax
 l!x'si'wa^uē. Hē'em^ulāwis la g·ō'ɣwālisē ō'x!āā'tā^ulisa l!x-
 sī'wa^uē. Laē'm^ulaē lā'wōdxēs l!ē'selagemldē; laē'm^ulaē
 bā'ɣus^uid lā'xēq.

Lā^ulaē sē'ɣ^uwid qa^s lē lāx axā'sa Hē'ldza^uq^u. Laē'm-
 25 ^ulaē bek'ō' l!ō^u lā'g'is, yis Hē'ldza^uq^u. Lā^ulaē wulā'sō^ulas
 lā'g'is: "Wā'endzōsas ^uwā'lalidzasasēs bēgwā'nemx^u'idēx-

slipped on the rock. His belt came off, and Q!ā'nē-qē^ulak^u fell down. He fell into the water and sank. Then Xatē'tsen went away to Q!ā'nēqē^ulak^u's canoe, and upset it on the water. "Indeed, you have no real supernatural power, friend," thus he said while upsetting Q!ā'nēqē^ulak^u's canoe.

Xatē'tsen waited in vain for Q!ā'nēqē^ulak^u to show himself, but Q!ā'nēqē^ulak^u just did mischief to Xatē'tsen's land. Q!ā'nēqē^ulak^u transformed into stone a beaver that was sitting by the river. Then Q!ā'nēqē^ulak^u caught sight of the watchman at the salmon-weir of Xatē'tsen. He transformed into stone him and his pole. Then he also transformed into stone the watchman of Xatē'tsen. Then Xatē'tsen was vanquished by Q!ā'nēqē^ulak^u, for Xatē'tsen did not know what Q!ā'nēqē^ulak^u was doing.

2. Sē'nlē^u.

Tradition of the Lē'gwilda^ux^u.

(Dictated by Malē'd, 1893.)

A man lived at Yē'kwīn. He said that he had come down from above, being the son of the Sun. He had the name Sē'nlē^u. Then he wore the sun mask. He came after he had left the place from which he came down, where he had first been. He searched for a house site, looking for a good country. Then he found Bar-at-Mouth-of-River. There he built a house on the meadow back of the point of Bar-at-Mouth-of-River. Then he took off his sun mask and he became an ordinary man there.

Then he paddled and went to Bella Bella. There he met Brave, the Bella Bella. Then he was asked by Brave, ["Go on!"] (and tell me) how long you have been

demōlaōs?" Lā^olaē yā'qleg'a^olē Sē'nla^oē: "nemā'g'alis-
mōlen lē^owō'xda naē'ng'axs g'ā'laōlēx 'meku'mg'a^olis."

Lā^olaē o'gwaqā^olaē Sē'nla^oē wulā'lax Iā'g'is: "wītēs
begwā'nemx^oidex'demō'laōs?" — "Nō'gwaxōl la gāt be-
5 gwā'nema," 'nē'x^olatlē Iā'g'is. "nemā'g'aliswulen lē^owō'xda
qlā'xqlalisē g'ā'laōlēx dō'kumg'aa^olaē." Hē'em^olāwis wā'xa
wō'ldemx^oda^oxwasēxs la'ē wā'x'sē^osta.

G'ā'x^oam^olaē nā'nakwē Sē'nla^oē. Laa'm^olaxaā'wis nā'-
'nakwē Iā'g'is lā'xēs g'ā'ya^onākula. A'emx^oda^olaē la dō'qwa
10 Sē'nla^oyaxa 'nā'ḡwa awī'nagwis. Lae'm^o lā'ba.

3. Hamā'lak'aua^oē.

Tradition of the A'waitēla.

(Dictated by Hai'alk'ingamē^o, 1897.)

Mē'xala^olaē yixs g'ō'ku^olaē lāx Ha'nwadē. Wā. "Gwā'-
lēlasē gwē'lōl, sā'sem, g'ā'x^omen mē'xalāsents lō^okwē^o-
naḡwē, sā'sem," 'nē'x^olaē. Gwē'x^oidsēs sā'sem. Wā,
lā^olaē lā'ḡ^owida, yix sā'semas. Wā, lā^olaē lē'xs^oix^oidsēs
15 sā'sem, yixs la'ē mē'xelasēs lē'dzadē lā'xa 'mē'nts!aqē'yō
'mē'lxlōxa 'wā'lasa 'mē'lxlō, yix abā'sē^omā^osa 'mē'lxlō.
"Wa, hā'g'a qā's'idlōl, sā'sem; hā'g'a lā'xents awī'na-
gwisē lā'xa K'ā'tāle^o." K'ā'tāle^ola^olaē awī'nagwisas lē'dza-
dēsēxa 'mē'lxlō 'nē'nts!aqēō. Wā, lā^olaē 'nā'lōlēla sā'se-
20 mas lāx 'nē'ldzēs Ha'nwadē. Lā^olaē lā'g'aa lāx awī'na-
gwisasēs ōmp, yix Hamā'lak'aua^oē. Hamā'lak'aua^oēx^ola^olaē
ō'mpas.

Wā, lā^olaē qā's'idēda g'ī'ng'inānem, mō'ḡ^olaē. Mō^olaē
'wā'tslēs, 'nā'ḡwaem^olaē wā'yayunōkwa. Lā^olaē klwā'g'alis
25 lā'xa ō'ḡwiwalis. Lā^olaē klus^oā'lisa. Lā^olaē dō'qwi'lālaxa

in the world since the time when you became a man!" Then Se'nle^e said, "At the same time when the mountains were first put down."

Then Se'nle^e also asked Brave, "When was the time when you became a man?" — "Behold! I have been a man for a long time," said Brave, "I (became a man) at the same time when the kelp was first put down on the water." That is all they said when they parted.

Se'nle^e went home, and Brave went home to where he had come from. Se'nle^e just went to see the whole world. That is the end.

3. Hamā'lak'aua^e.

Tradition of the A'waiLEla.

(Dictated by *Hai'at'kingamē^e*, a *De'na'x'da^ex^u*, 1897.)

A person living at Having-Humpback-Salmon dreamed. (He said) "Don't stay thus, children! I have dreamed of the supernatural power that we get from time to time (we inherit)." Thus he said. He wakened his children. Then the children arose. He instructed his children, (saying) that he had dreamed of the place where he always found dead animals on account of the one-horned mountain-goat, the large mountain-goat, that only mother of the mountain-goats. (He said,) "Go on, go on, start, children! Go to our place at K'ā'tālē." K'ā'tālē was the name of the place where he found dead animals on account of the one-horned mountain-goat. Then his children went up the river of Having-Humpback-Salmon. They arrived at the place of their father, Hamā'lak'aua^e. Hamā'lak'aua^e was the name of their father.

Then the children started. They were four. Four were their dogs, all hunting-dogs. Then they sat down on the bank of the river. They were sitting there and looking

- awí'ngwis. Lā'laē dō'x^vwalelaxa ^vme'lē's, yixa ^vnō'lāsa
g'í'ng'inānem. "mās^vā'nawisa, aadē'," ^vnē'x^vlatlaxēs ts!ā'
ts!a'ya. "Wā, hē'emxent g'wō'yō'sents ō'mpa. Hē'emxent
lē'xs^vālayusents ō'mpa." Lā'laē dō'qwamatsēs ^vwa'ts!ē,
5 Lā'laē dō'x^vwalelēda ^vwa'ts!ē lā'xa ^vme'lē's. Lā'laē kwē'
xelisaxa ^vwa'ts!ē. Lā'laē qā's^vidēda ^vwa'ts!ē. Lā'laē
lā'g'aēda ^vwa'ts!ē lā'xa ^vme'lē's. Lā'laē wō'x^vwidēda
^vwa'ts!ē wō'kwaxa ^vme'lē'sē. Wā, lā'laē qlē'qlēōdēda
^vwa'dzēdāsa ^vwa'ts!ē. "Hē'emxentents hē'yalag'ilisē," ^vnē'x^v
10 ^vlaēda g'í'ng'inānem.

- G'ā'x^vlaē xwē'laqēda ^vwa'ts!ē lā'xēs ^vwa'dzēdē. Lā'
laēda ^vwa'ts!ē k'iqē'ta'l lā'xēs ^vwa'dzēdē. Lanae'm^vlaē
qlā'lelēda ^vwa'ts!ē lā'xa yā'gwis. Wā, lā'laē qā's^vidēda
^vne'mē'ma. Lā'laē g'āg'a'laqamēda ^vnō'laxst!egema^vē.
15 Wā'x^vem^vlā'wis lē'xs^valēda amā'^vinxā^vē lā'xēs ^vnō'^vnēla:
"G'wā'la ē'ātsēlōl, aadā'," ^vnē'x^vlaēda amā'^vinxā^vē lā'xēs
^vnō'^vnēla. Lā'laē yā'qlēg'a'wā'x'a ē'tlēdēda amā'^vinxā^vē:
"Q!ā'lalā'lax lē'xs^valaysents ō'mpa," ^vnē'x^vlaēda amā'^v
^vinxā^vē. ^vnā'mōx^vsēm^vlaē nā'qlalēda amā'^vinxā^vē. Lā'laē
20 lā'g'aalēlēda ^vnō'laxst!egema^vē lā'xa yā'gwisxa ^vwā'las
^vme'lxlōxa ^vne'mts!aqē'yō. lā'g'iwala^vlaēda ^vme'lxlō lā'xa
xwē'^vlē. Wā, lā'laē xē'nlela^vl awu'lqalēda ^vnō'la. Lā'laē
sē'lpōdex lā'g'iwā'yasa ^vne'mts!aqē'yō lā'xa xwē'^vlē, yixa
^vnō'laxst!egema^vē. "Yā-i," ^vnē'x^vlaēda amā'^vinxā^vē. ^vnā'
25 mōx^vsāem^vlaē nā'qlalēda amā'^vinxā^vē. Wāx' lē'xs^valaxēs
^vnō'^vnēla. Lā'laē sā'p'lēdēda ^vnō'la, hā'nakwēla sā'pa.
Ā'em^vlaēda amā'^vinxā^vē la yā'^vlā'xa lā'xēs ^vnō'^vnēla la'ē
lē'quītōdex wā'ldemx'dāsēs ōmp, wā'x^vmēx'dē wā'xēs ōmp
wāx' lē'xs^valaxēs sā'sem.
- 30 Wā, lā'laē hā'nakwilēda ^vnō'la, hā'nakwila axā'laxa yā'sek^v.
Lā'laē qwā'x^vēd qa's axō'dēxa met!ō's. Wā'wilōlaem^vlaē,

about over the country. The eldest one of the children saw something white on a meadow. "What may that be, friends?" said he to his younger brothers. "Evidently that is what our father referred to. Evidently that is the thing about which our father gave us instructions." Then it was shown to the dog. The dog discovered the white thing on the meadow. The dog went to the meadow. The dog started. The dog reached the white thing on the meadow, and barked, barking at the white thing on the meadow. Then the owners of the dog spoke. "Evidently that is what we came here for." Thus said the children.

The dog came back to his master. Then the dog raised his head to his master. They say the dog probably knew about the mountain-goat lying dead on the meadow. Then the brothers started, and the oldest one tried to get ahead of the others, although the youngest advised his elder brothers, (saying,) "Don't walk too fast, friends!" Thus said the youngest one to his elder brothers. Then the youngest one tried to speak again. "Take heed of the advice of our father!" Thus said the youngest one. He, the youngest one, alone spoke wisely. The eldest one arrived at the place where the large one-horned mountain-goat was lying dead on the meadow. The mountain-goat had a piece of quartz standing on its forehead. Then the eldest brother desired it overmuch. That eldest one twisted off the quartz from One-Horn. "Yä," said the youngest one. He, the youngest one, alone spoke wisely, trying to advise his elder brothers. Then the elder ones began to skin it. They skinned it quickly. Only the youngest one warned his elder brothers; but they disobeyed the instructions of their father, although the father tried to instruct his children (well).

The elder brothers were quick, and they quickly took off the tallow. Then they cut open (the mountain-goat)

yíxa "nó"nela. Á'em"lē"laē k'lwaai'sēda amā"inxā"ē qaēs
 yā'x'sa"masēs nā'qa"ēsēs "nō"nelaxēs la'ē lē'gūtōdeq, yix
 wā'x"emx"dē lē'xs"ālayāsēs ōmp 'qā's gwē'g'ilasa. Lā"laē
 wā'wilōl"em"laēda "nō"la lā'xa yux"sema"yasa "mē'lxlōxa
 5 "nē'mts!aqe"yō. Lā"laē yā'q!eg"ā"lēda amā"inxā"ē: "Hā'
 labala lax"sā'lalag"ā, q!ā'q!ak"ō. La"mē awi'laaxa ē'k'lē
 "nā"la." La'ē plēlx"īdēda ē'k'lē. Wu'ē'm"lāwis lē'nema-
 plēda "nō"nela lā'xa yux"sema"ē "nā'xwa met!ō's. Hē'
 "misaaxa hā'bes"anā"yasa "mē'lxlō. Lā"laē yiltē'mda. Wu-
 10 l'ē'm hā'nakwēla. Lē dō'qulaxa ē'k'lē, la'ē ku'nsemaxa-
 "nā'kulaxa na'ng"ā. Laē'mxant!ō k!wē'sāl. Laē'm"laē
 k!wē's"ēdzēk"asēda ē'k'lē.

Wā, lā"laē á'em a"xē'dēda amā"inxā"ē ē'plēbidō" lā'xa
 yux"sema"ē. Lā"laē ē't!ēda ēplēbidō" lā'xa met!ō's qa's
 15 hā'msg"ēma"ēq, yíxa amā"inxā"ē. Hē'g'axsāem"laē nā'q!a-
 lēda amā"inxā"ē. Ā'xēlax lē'xs"ālayux"dāsēs ōmp lā'xēs
 sā'sem qaē'xs q!ā'lēlāmaēs ōmp lāx gwē'g'ilasēsēs g'ā'x-
 g'ilaēlas Hamā'lak"aua"ē. "Qā's'idag"ā q!ā'q!ak"ō," "nē'x-
 "laēda amā"inxā"ē, lā'xēs "nō"nela. G'ā'x"laē qā's"īdēx"ūsāla.
 20 G'ā'xdzēk"as"mēda k!wē'smisa. G'ā'x"mē g'ā'xaxa, yíxa
 k!wē'smīs. K!ēō's"ēl ō'xlaāxa amā"inxā"ē. Hē'g'aem-
 "laēs "nō"nela q!ē'nemes ō'xlaak". Hē'tlasē ā'xēlēda
 amā"inxā"ē lāx wā'ldemasēs ōmp, lē'xs"ālayux"dēsēs ōmp
 lā'xēs sā'sem wā'x"dē nā"nē'lēlē'lēlāemx"de"laē, wāx lē'xs-
 25 "alaxēs sā'sem 'qaē'xs q!ā'yōl"mēx"dē qa Hamā'lak"aua"ē
 yisēs g'ā'xg'ilaēla.

G'ā'x"laē ba"nō"lēlēda "nē"mē'ma a'lxlēx"sāem"laēda amā'-

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to take off the kidney-fat. The elder brothers tried to get everything; but the youngest one was just sitting on the meadow, because he felt badly on account of his elder brothers, who overstepped the advice that their father had tried to give them in regard to their actions. The elder ones tried to get all the fat of the intestines of the one-horned mountain-goat. Then the youngest one spoke. "Be quick before anything happens, slaves (of misfortune)! Something important is going on above in the sky." Then a fog appeared above. In vain the elder brothers fought among themselves for the fat of the intestines, and for all the kidney-fat, and for the skin of the mountain-goat. In vain they tied it up quickly. Then they saw the sky. Smoke was rolling down the mountains. Evidently it was going to snow. Then it began to snow from above.

The youngest one just pinched off a little of the fat of the intestines, and then he also pinched off a little of the kidney-fat, which he kept in his mouth, — the youngest one. The youngest one continued to speak wisely. He followed the instructions of the father to his children, for the father knew what the ancestors of Hamā'lak'aua^ē had been doing. The youngest one said to his elder brothers, "Make a start, slaves (of misfortune)." They started again and again (to go back). Then a very heavy fall of snow came down. The snow kept on coming down. The youngest one did not carry anything. Only the elder brothers carried much on their backs; but the youngest one just followed the words of his father, that had been given as advice by the father to his children, although he had repeated it often when he tried to instruct his children, and when Hamā'lak'aua^ē told them much about his ancestors.

The brothers were all coming down, the youngest one

- ⁵inxa^ē. Á'em^llaē la yá'lálxā'naḡwēda amā^oinxa^ē, lā'xēs
⁶nō^onēla, yixs la'ē wu^lē'm q!wā'qlusōnaḡwēda ⁷ne^lmē'ma,
 yixs la'ē k'ihē'la, yixs la'ē k!wē'sa. Lā^olaē hē wā'laLēda
 na^ēē lāx g^og'iku^oyōs. Laē'm^llaē t!ē't!ap!axō, lā'xa na^ēē.
 5 Lā^olaē wu^lē'm klus^oā'lanaḡwa. Wu^lē'm q!wā'qlusōnaḡwa
 qaē's g^owā'xaāsla. ⁶nemō'x^oem^llaē aē's wu^lē'm q!wā's-
 ēda amā^oinxa^ē. Á'em^llaē la ts!ix'í'lēs ná'qa^ē, yixs
 wā'x^omēx'dē ná'q!āla, lā'xēs ⁶nō^onēla, yixs wā'x^oēx'dē
 axē'lax lē'xs^oālayux^odēsēs omp lā'xēs sā'sem.
 10 G-ā'x^llaē lā'g'aa lā'xa waā'tslē lā'xa ne'g'ā'. Wa^llaē
 tsē'x'axēla^olaēda wa. Lā^olaē be^onaā'bēdala^olaē tlēx'í'lās
 lā'xa wā, qagutā'la^olaē g-ā'yaabōdā^olasas tlēx'í'lās. Lā^olaē
 k!us^oā'la lā'xa tsē'x'axēla wa. Q!wā'qlusālaēl qaēs g^owē'x-
^oidaāsla, yixs lē^oma'ē t!ē't!abetoēda q!wā'sqlwaxēla lā'xa
 15 na^ēē. Hē'g-a^oem^lel g-ā'xēls g-ā'x^oalēla lā'xa tsē'x'axēla
 wa qaēs ⁶wa'tslē, yixs tlō'xwaēda ⁶wa'tslē qaēs ⁶wa'dzēdē,
 yixs tlō'xulqa^oyaēda ⁶wa'tslē lā'xa na^ēē qaēs ⁶wa'dzēdē.
 Hē^omis Á'em ne'gē'towē'sosēs ⁶wa'dzēdē, yix axmō'tasa
⁶wa'tslē. G-ā'xēlas g-ā'x^oalēla lā'xēs lā'lē lā'lawuēla'sl.
 20 Laē'm Á'em q!wā'qlusālag'ilēda ⁶ne^lmē'ma qa lā'la'asē wix-
^oē'da, yixs lēma'ya^l l!ō'x^owidēda tlēx'í'la, qā'xaxs qagutā-
 laqlamaēl yix g-ā'yaabōdālasalasa g'í'ng'inānemē.

- Lā^olaē yā'q!eg-a^olēda amā^oinxa^ē, lā'xēs ⁶nō^onēla. Laē'm-
^llaē y!k'lig'alēlaxēs ⁶nō^onēla. "Wā, lē'el'gwat," ⁶ne'x-
 25 ^olaēxēs ⁶nō^onēla. "mā'sēs hē'g'ilaōs g^owē'x'í'dē, wā'x^omēx-
 dē'g'ints wāx lē'xs^oālasōsents ō'mpa," ⁶ne'x^olaēda amā-
^oinxa^ē, lā'xēs ⁶nō^onēla. Á'em^llaē la mē'm!ālxstaauxēs
⁶nō^onēla, yixs la'ē wu^lna'ḡwaem q!wā'qlusā, yix ⁶nō^onēlasa
 g'inā'nem. Lā^olaē ⁶nē'nk'!ēx^oalēda ⁶nō'!axst!egēma^oē. ⁶yā'-
 30 laqalōdxēs ⁶wa'tslē qa qā's'í'dēs lā'xēs tlēx'í'la. Laē'm^llaē

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in the rear. The youngest one just thought that his elder brothers would be unlucky. In vain the brothers cried, because they were afraid of the snow. Then the snow reached the top of their feet. Then the snow reached up to their necks. They just sat down, and they would cry on account of what might happen. Only the youngest one did not cry in vain. He was only sad because he had in vain tried to speak wisely to his elder brothers, because he tried to follow the instructions of his father to his children.

They were coming (down), and arrived at a gorge on the mountain. A brook was trickling down there. Their trail led along under the brook, (which was falling down) from an overhanging cliff, so that the trail led along under it. Then they sat down by the dripping brook, and they cried, for what could they do? for the bushes were covered to the top by the snow. They reached the dripping brook on account of the dogs, for the dogs made a trail for their masters, and the dogs marked (a trail) along the snow for their masters. They were followed by their masters, (who went) on the trail of the dogs. Therefore they arrived at the place where they were going to endure hardships. Then the brothers were just crying on the rocks, for they could not do anything because their trail was all ice, for it was really overhanging, — the place under which the children had to go along.

Then the youngest one spoke to his elder brothers. Then he blamed his elder brothers. "Oh, you who disagree with me!" he said to his elder brothers, "why did you do that, although our father tried to advise us?" Thus said the youngest one to his elder brothers. He just scorned his elder brothers because the elder children were just crying. Then it occurred to the eldest one to send his dog over the rocks to start along the trail. There

nadzá'la, yixa l.lōx laxl'ē'm^olaē l.lō'xstōla tl'ēx'ī'las. Lā'
 'laēda 'wa'tslē melá'wēla. Wā, la^{mē} ō'dzeg'ilalē 'wa'tslāsa
 'nō'la. La^{mē} kug'iltō'sa 'wa'tslāsa 'nō'la. La^{mē} tē'xtslā
 lā'xa waa'tslē. La^{mē} hē'lē'da 'wa'tslē. Wā, laē'mxaē
 5 wul'ē'm q'lwē'g'a'fēda 'nō'la qa lā gwē'x'idaatsēs 'wa'
 ts'lēx'dā, yixs lā'a tē'qeltōsa tē'xtslā'axa waa'tsē. Wā, lā^olaē
 wā'x'a ō'gwaqa 'wa'tslāsa mā'k'ilāxa 'nō'laxst'ēgema^oē.
 Lā^olaxaē qā'tsōda, wā'x'ēda 'wa'tslāsa q'lā^oyā^oē. Wā,
 á'emxaē hē gwē'x'īdē 'wa'tslēx'dāsa 'nō'la. Á'emxaē la
 10 tse'qeltō'sa, lā'xa waa'tslē, yix 'wa'tslēx'dēsa q'lā^oyā^oē. Wā,
 lā'laxāwax qā'sēla 'wa'tslāsa mā'k'ilāxa amā^oinxā^oē. Á'em-
 xaē hē gwē'x'īdē 'wa'tslēx'dāsa 'nemō'k'. Laē'mxaē á'em
 ō'dzig'ila 'wa'tslēx'dāsa mā'k'ilāxa amā^oinxā^oē.

Wā, lā^olaē yā'q'leg'a'fēda 'nō'la: "Lā'xsala lag'ax'in
 15 qā's'idēxsāla," 'nē'x'īlaēda 'nō'lāxēs ts'lā'tsla'ya. "Halā'-
 g'ixsā'la la," 'nē'x'īlaēda ts'lā'tsla'ya^{xēs} 'nō'la. Lā^olaē
 lā'wila, wā'x'ēda 'nō'la, qā'tsōdxa l.lōx. La^{mē} á'em
 hē gwē'x'īdēs 'wa'tslēx'dē. Laē'mxaē á'em tse'qeltō'sa,
 yixa begwā'nem tse'x'ā'tslō lā'xa waa'tslē, yix lā tse'x'ā'
 20 ts'lēwasa 'wa'tslē. Wā, laē'mxaē wul'ē'm q'lwā'qlusōēs
 ts'lā'tsla'yax'dē. Lē'da mā'k'ila lā'wila lā'xa tl'ēx'ila.
 Laē'mxaē á'em hē gwē'x'īdē. Laē'mxaē á'em tē'x'ā'tslō
 lā'xa waa'tslē. Laē'mxaē wisē hē gwē'x'īdēda 'nemō'k'.
 Laē'mxaē á'em tē'x'ā'tslā lā'xa waa'tslē. Wā, lā'xlē'mē
 25 'wī^owulēda yū'dux^odē lē^owis 'waō'tslēx'dē.

Wā, 'nemō'x^omēla q'lulē'da amā^oinxā^oē. Á^omē la
 k'lwā' q'lwā'selag'ila qaēs 'nō^onēlax'dā. La^{mē} nā'xs^o-
 lā'ēs nā'qa'yaēda g'inā'nem, qaēs wā'g'i á'em 'nemā'x'īd
 30 lē^owis g'ī'g'ix'dā^s 'nō^onēlax'dā. Q'lwā'sa, q'lwā'sēda g'i-
 nā'nem qaēs 'nō^onēlax'dā. La^{mē}ē'da 'wa'tslā hax'á'. La^{mē}
 q'lwā'qlwasēnōēda 'wa'tslē lā'xēs 'wā'dzēdē. Lā^olaē l.lēx-
 'ā'lēda g'inā'nem nā'qē'stag'ā'ā'ēs nā'qa'ēda g'inā'nem.

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was snow on top of the ice, and there was ice on the trail. The dog started across. Then an accident happened to the dog of the eldest brother, and the dog of the eldest brother tumbled down. He dropped into the gorge, and he was dead. Then the eldest brother cried in vain on account of what had happened to his dog, who fell down and dropped into the gorge. Then the dog of the next eldest brother also made an attempt. The dog of the third brother also walked on it. They just did the same as the dog of the eldest brother. The dog of the third brother just dropped into the gorge. Then the dog of the one next to the youngest tried to walk. He did just the same as the dog of his brother. The dog of the one next to the youngest had an accident.

Then the eldest one spoke. "Let me try and go along the trail." Thus said the eldest one to his younger brothers. "Go on, and try!" said the younger brothers to their elder brother. Then the eldest brother tried to go across. He walked on the ice, and just the same happened to him as to the dogs. That man just dropped down into the gorge, to the same place to which the dogs had dropped. Then his younger brothers cried in vain. The second one went across on the trail; and just the same thing happened to him, he dropped into the gorge; and the same thing also happened to the other one, he just dropped into the gorge. Then the three men and their dogs were all dead.

The youngest one alone was alive. He sat on the rock and cried on account of his elder brothers. The boy had half a mind to go on and just die, together with his dear elder brothers. He was crying. The boy cried on account of his elder brothers, and the dog howled. The dog was crying with his master. Then the boy stopped crying, and directed his mind to a thing on

Ha'lselaxstla^sem^lae e'sula ya'qleg'a^ltes 'wa'tsle la'xes
 'wa'dzedē. Wulnā'xwaem^lae lā'da 'wa'tsle k'iqlalō'dnaḡwa-
 xēs 'wa'dzedē lā'naem^lae hā'lak'!alēda 'wa'ts!āxēs 'wa'-
 dzedē qa's qa'selalag'i lē^{wis} 'wa'dzedē. Lā'x^sokulaem^lae
 5 gwa'fēda klwē'sa.

Wā, lā^llaēda 'wa'tslāsa ama^minxē^g gu'ng'ila^l lawi'la.
 Lā^llaē qelbrē'xtā^lēda 'wa'tsle. Lā'nalaxēda l!ōx lā'xa
 qagutā'la. Wā, laēm^lae hē'faxalēda 'wa'tsle. La^mmē
 lawi'la lā'xa l!ōx. Gā'x^llaē aē'daaqēda 'wa'tsle hē'nā'ku-
 10 laem^llā'wis lā'xes 'wa'dzedē qa's k'iqlalō'dēq. "Gwā'flas
 hē gwō'ē", nē'xstla^sem^lae da 'wa'ts!āxēs 'wa'dzedē. Lā^llaē
 hā'lak'!alēda 'wa'ts!āxēs 'wa'dzedē. Lā^llaē nē'nk'!ēx^lēdēda
 ginā'nem qa's wē'g'i hō'lēlaxēs 'wa'dzedē qaēs ha'lselaxs-
 tla^smaēs la ya'qleg'a^ltso^sēs 'wa'tsle. Ābes^lemlaē k'les
 15 la ya'qlantalēda 'wa'tsle, lā'xes 'wa'dzedē. Lā^llaē lā'xōlēda
 ginā'nem qa's hā'mdēg'indā lā'xes 'wa'tsle. Ā'em^llā'wis
 la gē'lbgē'āxēs 'wa'tsle, yixs la'ē lā'wila lā'xa l!ōx. Laēm^l
 lā'wilayusēs 'wa'tsle lā'xa l!ōx. Wā, laēm^l lā'wileda
 ginā'nem lā'wilāyusēs 'wa'tsle. Laēm^l hē'lēla, yixa ginā'-
 20 nem lē^{wis} 'wa'tsle.

Ha'msgamēx'sāem^llaexēs ē'pōdanemx'dē lā'xa yā'sek^l.
 Mō'x^lwidala^lae hā'msgamēsē^was. Ā'emx'd^llaē t!ō's^led-
 bidō^l lāx pes^lenā^lyasa nē'mts!aqē^lyōx^ldē. Ā'em^llaē g'ip-
 ts!ā'fax'sā yixa pes^lenā^lyasa nē'mts!aqē^lyōx^ldē nē'lxlō,
 25 lā'xes dē'mqolas. Lā^llaē ā^mmēda 'wa'tsle ā'x^lem^lel lā'x-
 'walōdxēs 'wa'dzedē qa ā^mmaōstēs k!waa^l lā'xes lā'lawō-
 hē'lasdē. Gā'x^llaē t!ō'xwēda 'wa'tsle be'nō'hēla tlēx'ila
 qaēs 'wa'ts!ēdē lā'xa na^lē. Gā'xnaḡwa^lae aē'daaqa
 lā'xes 'wa'dzedē, yixs lā'naḡwaē gwa'fēs tlēx'ila^lē lā'xa
 30 na^lē qaēs 'wa'dzedē. Ā'naḡwaxstlaax^lem^llaē gwā^lnalēda
 'wa'tsle qa beng'īlēsēs tlēx'ila^lē lā'xa na^lē qaēs 'wa'dzedē,
 yixs gā'xnaḡwaa^l aē'daaqa axk'!ā'lxēs 'wa'dzedē. Gā'x-
 'laē be'nē'sta beng'īlēs tlēx'ila^lēda 'wa'tsle. T!ō'xwa^lel,

the rock. The dog, however, almost [not] spoke to his master. The dog would go and nudge his master, who was sitting on the rock, as though the dog would hurry his master to walk along the rock. After a little while it stopped snowing.

Then the dog of the youngest one tried to cross on the rock. The dog held on to the edge of the rock where the ice was at the overhanging place. The dog went safely across the ice. Then he came back and went straight to his master and nudged him, as though he were saying to his master, "Don't stay in this manner!" Then the dog hurried his master. Then the boy thought that he would listen to his dog, for his dog almost [not] spoke to him. Only he did not understand what the dog said to his master. Then the boy arose on the rock and lay on the back of his dog. He held on to the back of his dog, who then went across the ice. Then he was taken across the ice by his dog. Thus the boy went across, being carried across by his dog. Then the boy and his dog were safe.

He still held in his mouth the tallow that he had pinched off. Four pieces were held by him in his mouth. He had only cut off a little from the skin of the one-horned one. He had just put that skin of the one-horned mountain-goat in his armpit. Then the dog just put his master down on the rock, and he just sat down at the place where they had endured hardships. The dog went on marking the way downward, making a trail for his master through the snow, and then he returned to his master every time he had finished making a trail through the snow for his master. Only (by) doing like this repeatedly did the dog go on, continuing down his trail through the snow for his master, and coming back every time, asking his master (to go on). The dog came down,

tlo'xwaxelēda "wa'tslē lā'xstla'x^uem^llaē alā'x lā'g'aa
lā'xa wa.

La^mmē wā'yats!ōqwalēda g'inā'nem. G'ā'x^llaē lā'g'ē-
qendxa wa. G'ā'x^llaē g'ō'uhēda "wa'tslē lā'xa wa. "ne-
5 mā'fanaem^llaē ā^mmē nā'qā'yas lē^wis "wa'tslē. G'ī'g'āē-
qalāna^llaēda "wa'tslē lā'xa g'ō'kulā. Hē'em^llaxa g'ī'g'āē-
qēsa bēgwā'nem. Ā'xstla'x^uem^llaē "mē'nsāla qa's lā'g'āē-
laxsēs "wa'dzēdē lā'xa g'ō'k^u lā'xa Q!awā'k'asla. Wē'wa-
mētsaslaē'sa A'wālela lā'xas Q!awā'k'as. Lāxstla'x^uem^llaē
10 alā'x yā'q'leg'a^lēda "wa'tslē lā'xēs "wa'dzēdē qaēs "nē'n-
k'lēqelāna^llaēda "wa'tslē qa's lā'g'āēsēs "wa'dzēdē lā'xa
w'wamēdzatslē lāx Q!awā'k'as. Lā'na^llaēda "wa'tslē "nē'n-
k'ēx'ēdēda "wa'tslē qa's qē'lxstā qa's hā'mtalaxēs "wa'dzēdē
qa's qē'lqatōselasēs "wa'dzēdē lā'xa wa, yixs lē^mma'ael wā'
15 yats!ōx^uwidēda g'inā'nem. Lā'la^lē nē'enlelā^lēda lāx^ulō's
lā'xa na^lē. Lā'naem^llaxaē wā'yats!ōx^uwidēda "wa'tslē lā'xēs
tlo'xulqayae'na'yaxa na^lē. Lā'g'italas ā'em^lla qē'lqatōse-
lasēs "wa'dzēdē lā'xa wa.

G'ā'x^llaē lā'g'āas lā'xa g'ō'x^uts!ālis lāx Q!awā'k'as lā'xēs
20 "nē'nk'lēqeyae'na'yā'lasa "wa'tslē. Lā^llaē ā'em ax^lā'lisasēs
"wa'dzēdē lā'xa l!ema'is. K'lē'sē^lla hē'l!atsālēda g'inā'-
nem. Lā^llaē laē'lēda "wa'tslē lā'xa g'ō'k^u. K'lē'sāna-
em^llaē gā'fēda g'ō'x^uts!ālx^udē yixs la'a yōwulx^uida
k'il^lē'tsa k'lwē'sa. Wā, lā^llaē lā'plēdēda "wa'tslē lā'xa
25 lā'gwila^lsmōt. Lā^llaē ā'em^llēla q!ax^uusdēsaxēs "wa'dzēdē
qa's k!wa'tslōdēs lā'xēs lā'pa^lē lā'xa lā'gwila^lsmōtē qa's
dzē'mx^uidē, qa's dzēmē^lstendēsa guna^lē lā'xēs "wa'dzēdē.
Ā'em^llaē la q!ā'xuxstālela, yixs la'ē dzē'mx^uida lāxēs
"wa'dzēdē. La^mmē ts!ā'tslēlq^uux^uidxēs "wa'dzēdē. Ā'em-
30 ^llāwis la kulē^lstālxēs "wa'dzēdē.

Wā, la^mmē ā^mmēla lēlgwā'lelag'ililēs ōmpa, yixs lē^mma'a
nē'qē ō'dzaxālis sā'sema. Ā'em^llaē la yā'lātxaxēs sā'sema
qaēs lē'x^udē dō'qulaqēs lē'x^udē g'ā'xaxēda k'lwē'smēsa,
"nē'x^uōda^lmaa'qē la ō'dzix^uō'dzēg'ilis sā'sema. Wā, la^mmē

continuing his trail downward through the snow, and in this manner almost arrived at the river.

Then the boy was tired out. He came to the bank of the river, and the dog went down the river. His mind was just one with that of the dog; and the dog was thinking of the village, and he was also thinking of the man. In this manner he just tried to bring his master home to the house at a place called Q!awā'k'as. There is a fishing-station of the A'wilela at Q!awā'k'as; and it was as though the dog spoke to his master, that the dog thought of bringing his master to the fishing-place at Q!awā'k'as. Then the dog thought that he would swim and carry his master on his back [to swim] down the river [with his master], for the boy was tired out, as the snow covered the tops of the trees, and the dog was tired out from marking the way through the snow. Therefore he swam down the river with his master.

They arrived at a house in which a man lived at Q!awā'k'as. That was what the dog had thought of. Then he just put his master down on the bank, but the boy could not walk well. The dog entered the house. Probably it had not been long since the owner of the house had gone down the stream with the current, frightened by the snow. The dog dug in the fireplace, and just bade his master sit in the hole at the fireplace; and he buried him and covered him with ashes. Only his mouth showed after he had buried his master. Thus he tried to warm his master. He just lay down, coiling himself around his master.

The father wailed for his children because he thought that it had gone wrong with his children. He [only] gave up his children for lost when he saw the snow coming down; and he already thought that his children had per-

gwā'leđa k'wē'sē. A'emjax'dē se'nbedēđa k'wē'sxa "nā'lā
 ɽē'wa gā'nula. Á'emx'dē ma'ɽp'e'nɽwa's'laēđa k'wēs, yixs
 lā'x'dā tē't'epetoēđa q'wā'sq'luxē'la. Wā, lā'laē ō'mpas
 lē'ɽts'ōdxēs g'ō'kulōt. Lā'mē k'wā'fa ɽē'wēs g'ō'kulōt,
 5 hō'lēlaxēs g'ō'kulōtxēs gwā'laāsla. "Wā'laents, aadē',"
 "nē'x'laēxēs g'ō'kulōt, "qayō lā'wayālaemlaxen sā'semx'-
 dā." Lā'laēđa lē'lqwalala'ē "nēx' qa's wē'g'ē wā'wultse-
 wā'x'ida, qā's'id lā'xa "nē'ldzēs Ha'nwadē. "wā'la'la'ā-
 nawisents," "nē'x'laēđa "nemō'k"; yā'q'eg'a'la: "Qā'sae'ml-
 10 "ā'nawisents lō' yā'yasela," "nē'x'laēđa "nemō'x'u begwā'-
 nemē. "Gwa'lax'int," "nē'x'laēđa lā yā'q'eg'a'la'elɽ;
 "wē'g'ax'int w'q'waxōdex mō'xsā saō'kwa qans pā'paqo-
 'nakulasē xw'li'lālalē layap'lā'lalē mō'xsafasēō'x'u qans
 pā'qeleya'ēxwa na'ēx."

- 15 Laemjā'x'de'laē wāx' tē'nōx'tē'nokwa. A'em'lawis la
 yā'x'yak'a lā'xa nā'namak'asa wa. Lā'laē "nemē'g'ida
 lē'lqwalala'ē qa's lā'yap'alēsa saō'k", sā'yaōk'āla'laē pā'-
 qelejyēs lā'xa na'ēxs lā'ē "nā'lo'lela lā'xa wa lā'xas Ha'n-
 wadē. Lā'laē sā'yaōk'ālasa saō'k", yixs lā'ē "nā'lo'lela
 20 lā'laa lāx Q'lawā'k'as. Lā'laē lā'g'raa lā'xa wa'stā'la,
 lā'alasē dō'x'walelēđa "nemō'x'u begwā'nema lā'xa kwuqā'fa
 lā'xa na'ē. "mā's'anawisg'a," "nē'x'laēđa begwā'nem.
 "Ala'le'm'anā'wis ha'amōtāxg'a kwuqā'ladzēk'asik," "nē'x'-
 'laēđa begwā'nem yixs lā'yalasē la'stō'dex t'ēx'ila'yasa
 25 'wa'ts'ē, yix "wa'ts'lāsa la "nemō'kwa'yawis sā'semx'dās
 Hamā'lak'aua'ē, yixs gā'x'māyālxōt, gō'ufela t'ēx'ila'yasa
 'wa'ts'ē qaēs 'wa'dzēdē. Á'em'lawis la qā'tseftōdēđa
 bē'begwanem lāx t'ō'xwa'yalasa 'wa'ts'ē qaēs 'wa'dzēdē.
 Lā'laē lā'g'raēđa lē'lqwalala'ē lāx Q'lawā'k'as lāx lē'elwā'-
 30 laatsa "nemō'kwa'yawayas sā'semx'dās Hamā'lak'aua'ē. Lā'-
 'laē laē'lā'xā g'ō'kula; dō'x'walelaxa g'inā'nem dzemē'fael.
 Lā'laē q'wā'q'oswida lē'lqwalala'ē yixs lā'ē dō'x'walelaxa

ished. Now it stopped snowing, after it had [just] snowed from morning till night. For just two days it had been snowing, and the snow reached the tops of the bushes. Then the father called his tribe and sat down with his tribe. He asked his tribe what to do. "What shall we do, my dear ones?" Thus he said to his tribe. "It may be that one of my children has survived." Then the tribe said that they would go and try to go up the river of Having-Humpback-Salmon. One of them said, "I wonder what we shall do! Shall we walk, or shall we go in a canoe?" Thus said one of the men. "Don't let us do that," said the one who spoke in the house. "Let us push down four planks. Let us continue to lay them down flat and put them down endwise, changing their positions. Let us take four and lay them down flat on the snow."

They tried to pole up the river, but they just gave it up on account of the snow which was floating on the water. Then the tribe agreed to change the position of the planks, laying them down flat on the snow, while they were going up the river of Having-Humpback-Salmon. Then they put down the planks, going up the river towards Q!awā'k'as. Then they arrived at a tributary. Then one man discovered an opening in the snow. "What may this be?" said the man. "Maybe a wolf," said the man, "which made this opening as a sign." Thus said the man while they approached the trail of the dog, — of that dog of the only one of the children of Hamā'lak'aua'ē who was left, — which was the trail that the dog had made for his master, and that came down the river. The men just went in the tracks that the dog had made for his master. Then the tribe arrived at Q!awā'k'as, where the only one of the children of Hamā'lak'aua'ē that was left over had stopped. They entered the house, and saw the child buried in the floor. Then the people

g'inā'nem, yixs á^mmaē la nē'hexstalīēda g'inā'nem. Lā^mlaē
 nē'x^meqālē^mmeda g'inā'nem yisa bē'begwanem. Lā^mlaē
 lā'qālīēda g'inā'nem. Lā'dzēk'as^mlaē dō'x^mwahis ō'k'lwina^mē.
 Á'dzēk'as^mem^mlaē la tē'qemwālis g'ō'guyō, yixs la'ē wudā'la
 5 lē^mwis q'lwā'q'lwaxtslāna^mē. ⁿnā'xwāem^mlaes ō'k'lwina^mē á'em^mla
 q'lō'xumwālis ō'k'lwina^mē qaēs lā wudā'la. Hē'em^mlawis
 wuē'fēmsa Awa'lēla la q'lwā'q'lusāla qaēs wā'sasa g'inā'
 nem qaēs lē gwē'gux'iselasēda g'inā'nem qaēs wudā'la.

Lā^mlaē senā' qa's gwā'laāsa qō g'ā'xaxsā'lal g'ō'utēlatsa
 10 g'inā'nem, laē'le hē'fats'lāla ēalts'elayuēda g'inā'nem qaēs xs
 hā'lsemaāla sak'liqā'fax^mstlaakwēda g'inā'nem qaēs wudā'la.
ⁿnē'x^mlaē wā'x'idā lē'lqwalala^mē qa's á^mmē qa'sa g'ō'utēla.
 Lā^mlaē tsix'f'ise^mwēda mā'itslā'qē k'liqusa'. Lā^mlatla ^wwio'x-
 bēsōsa mō'kwē. La ku'lkwaqawē^mlaēda g'inā'nem lā'xa
 15 la ^wwio'xbēsē^mwasa mō'kwē begwā'nema. G'ā'x^mlaē qā's'ida,
 qā'dzowēs lā'xa saō'k^m lā'xa lē'nfx'ō'nā'kula saō'kwa.

Lā^mlaē yā'qlēg'a'fēda ⁿnemō'x^m begwā'nemē, q'lulē'no^x^m-
^mem^mlaēs qaē la'g'a maō'slēlas wā'layuīda g'inā'nem lāx
ⁿnā'la'yalasa g'ō'kulāēl. Lā^mlaē nē'lase^mwē ō'mpas, yixs ⁿnem-
 20 mō'kwa'yālamaya^mēl sā'semx'dās. Laē'm^mlawis yā'qlēg'a'fē
 ō'mpasa g'inā'nem, yix Hamā'lak'aua^mē: "Qā'f'axg'in
 hē'mix' wā'ldemx'dxen sā'semx'dā. Gwā'lelag'a amā'slō
 g'āx hayō'itlālayūen xunō'kwaq." Laē'm^mlaē sē'ng'aēs ōmp
 qa's gwā'laāsa qaē'da ⁿnemō'x^mem^m la q'lulā' lā'xēs sā'-
 25 semx'dā. Laē'm^mlaē ⁿnē'k'ēs nā'qa^mē, yix Hamā'lak'aua^mē
 qa's wē'gi á'em tslē'tslex'ēda qaēs xunō'kwa, qaē'da ⁿnem-
 mō'x^mem^m la q'lulā' lā'xēs sā'semx'dā. K'lē's'latla ⁿnē'k'ēda
 lē'lqwalala^mēxēs ⁿnemō'k'lwayālaa. Á'em^mlaē ⁿnē'x'qēs ^wwi'-
^mwulā^mmaa qaēs lā hā'yaltsama qa lā wā'ldems Hamā'-
 30 lak'aua^mē, yixs lēma^mya á'em lā'st'ēnlxēs ^wwā'lasa lē'da
 k'lē's'ā; hē'ma'a g'ilō'itlēndl lā'xēs xunō'kwa. Lē'ma^mya
 á'em ^wwā'las^maxawá'xl lā'f'ōx^msēlaxēs xunō'kwa.

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cried when they discovered the child, for only its mouth showed. Then the boy was pulled out by the men. The boy got out of the hole, and they saw his entire body. His feet were just falling off, for they and his fingers were frostbitten; and the skin of his whole body came off, for it was frozen. Therefore the A'wila just cried out of pity for the boy, for the boy looked ragged because he was frozen.

Then they made up their minds what to do in case they should take the boy down the river, for he was not well enough to be handled roughly; for the boy was almost as though there were no life left in him, because he was frozen. Then the people tried to go down river. They cut two poles; and four men carried them, one at each end; and the boy lay between them as they were carried at each end by the four men. They started and went home, walking on the boards, which were joined end to end.

Then one man, his uncle, spoke, saying that they should leave the boy a while a little above the village, that the boy should stop there. Then his father was told that only one of his children was left. Then the father of the children, Hamā'lak'aua'e, spoke. "Indeed, that is what I said to my children. Don't let them bring this my child out of the woods." Then his father made up his mind what to do for the only one of his children who was still alive. Hamā'lak'aua'e thought that he would make a winter dance for the only one among his children who was still alive. The people did not say that one was still alive: they just said that they were all dead, for they kept it secret on account of what Hamā'lak'aua'e had said, because he was just going to show his great dance, the property of his family. It was to be the wolf-step for his child. It was to be the great dance from above, that would give his child supernatural power.

Lā^olaē ē^swidxēs grōk^o. Lā^olaē la^mmē^o ā^oem grāx
 grō^oftlëndēda Awāē^olāla lā^xxēda ^onemō^sym la qlulā^sēda
 tā^otewek^oinālā. Lā^olaē k^om^oēda Awāē^olāla. Lā^mmē^o g^oi-
 lō^oftlënd(ēd)a ^owā^slas^oaxawā^okwa, ^owā^slas^olō^ogwala. Hē^oem^oēl
 5 ^owā^slas^oaxawā^okwa grō^okulōla lāx Ha^onwadē. Wā, g^oā^ox-
 laē lā^osōi^oēda ^owā^slas^oaxawā^ok^o. G^oā^ox^olaē laē^ol. lā^oxā
 grō^okula. Lā^odzēk^oas^omē lā^olōx^osila, yixā g^oā^olā Ha^onhan-
 wadaēnoxwa, g^oā^olāsa Ts^olō^ots^olēna. G^oā^ox^omē grō^okwax^oa-
 lūa, lā^oxā grōk^o. Lā^om ā^oem ^owā^slas^oaxawā^okwa, ^owā^slas^o
 10 lō^ogwala, yix Hamā^olak^oaua^oē lāx Ha^onwadē.

Wā, la^mmē^o nē^oftēdē axā^onemx^odāsa g^oinā^onem lā^oxā
^owā^slasa ^omē^olxlā, lā^oxā ^onē^omts^olaqēwa lā^oxēs ē^obanemx^odē
 lā^oxā yā^osekwē lā^oxēs ā^oemx^odē ha^omsgemēsē^owasa g^oinā^o-
 nem. Lā^mmē^o ax^oā^olilaqē lā^oxā grōk^o. Lā^mmē^o nē^oftēsē,
 15 yixēs ha^omsgemēsōx^odē. Lā^mmē^o bā^os^owida, la^mmē^o tēk^oā^olaxa
 grō^okwasēs ōmp. Hē^oem lō^ogwās lā^oxā ^onē^omts^olaqeyō lā^oxēs
 lē^otseldē, yixs lā^ox^odē lē^osela lā^oxā ^owā^slasa ^omē^olxlā lā^oxā
^onē^omts^olaqeyō. Ā^oem^olaē la bā^os^oba^oxwa, yixēs ā^oemx^odē
 ha^omsgemēsē^owasa g^oinā^onem. Hē^oem lā^og^oilts hē^olaxa,
 20 yixā g^oinā^onem, yixā amā^oinxa^oē, yixs k^olēsāē nō^ofnōlāla
 axē^olēx^odāx lēxs^oā^olayuy^odāsēs ōmp. Lā^om^oē ^owi^owu^ola
^onō^onēlax^odās.

Lā^olaē lē^olēla, lē^olāla hē^omenala^omē ōmpas, yix Ha-
 mā^olak^oaua^oē, yixs la^oē bā^os^oba^oxwa lō^ogwa^oyasēs xunō^ok^o,
 25 yis ā^oemx^odēlā^o ha^omsgemēsō^osēs xunō^ok^o. Wā, la^mmē^o

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Then he cleared his house. Then the A'wilela just came stepping like wolves to the one who was still alive, who had encountered danger in hunting mountain-goats. Then the A'wilela surrounded him; and the great supernatural one, the great dance from above, came stepping like wolves. That was the great dance from above of the ancient tribe at Having-Humpback-Salmon. Then the great dance from above came down to the beach from the woods, and the dancers entered the house. Many of the ancestors of the people of Having-Humpback-Salmon, the ancestors of the Thunder-Birds, danced the supernatural dance. They brought it into the house, and the great dance from above¹ was just the great supernatural power of Hamā'lak'aua^ē at Having-Humpback-Salmon.

Then he showed what his child had taken from the great mountain-goat, the one-horned one, the tallow that he had pinched off, and which had just been kept in the mouth by his child. He put it on the floor of his house, and showed what had been held in the mouth. Then it increased in size, and the house of his father was very full. That was the supernatural treasure obtained from the one-horned one, that was valued, and that was obtained (found dead) from the large one-horned mountain-goat. What the boy had just held in his mouth was increasing in size: therefore that youngest boy was lucky, for he was not foolish, but had followed the advice of his father; but his elder brothers were dead.

Then his father, Hamā'lak'aua^ē, kept inviting (the people) all the time, for the supernatural treasure of his child had increased in size, that which his child had had in his mouth, the child of Hamā'lak'aua^ē. Then his father

¹ See F. Boas, *Social Organization and Secret Societies of the Kwakiutl Indians* (Report of the U.S. National Museum for 1895, p. 477, also p. 382).

- kwé'xal(éd)ja ó'mpasé; la^{mé'} 'wá'las^aaxawá'kwa. Hé^{mí}'
 'wá'la^aaxawá'x^{sa} Awaé'lélaxa g'ó'kula lāx Ha'nwadé. Hé'
 'mí' q'lá'mdadésa g'ilk'lá'layu. Lá^{laé} dé'nxéla. Dé'nxéla-
 sōx q'lámq'lá'mdémāx, yísa lá'la lō'gwala, yíxa tā'tewék'inā-
 5 lōla lāx Ha'nwadé, yíxs á^m'ma yō'lala 'wá'las^aaxawá'kwa,
 yí'xa 'nemó'x^m'mōlak'í la qlulá' yis tā'tewék'inalōla. Wá,
 hé^{mí}'mí' lā'g'ílt'is ó'gu'lar'm 'wá'las^aaxawá'kwēxa g'ó'kula lāx
 Ha'nwadé. Hé^{mí}'mí' g'á'x'wul' qlapá'lxg'a Gwa'dzék'xa
 lá'la tslets'lá'qálxg'a Gwa'dzék. Wá, lé^{mōx}'mōx g'āx 'nā'nem-
 10 qōxwida yíxs g'ā'xayōla'él tslets'lá'qálxg'a Gwa'dzék.

Wá, la^{mé'} há'yalaa l'á'qwag ilagama^é lō^é K'ó'gwísla-
 gama^é. La^{mé'} hé'lanemāx G'íts'lá'sema^é, g'á'lāsa Kwá'-
 gul, yíxa g'á'lé G'ít'lé'noxwa. La^{mé'} xí'sewég'ila qaé'da
 'wá'las^aaxawá'xlé, g'á'lāsa K'lig'áé'nox^m 'nemé'ma. Wá,
 15 laé'mxáé ya'la 'mélá'sewéda dé'né'm, yíx wá'dayūlasa
 dé'n'tsléx^{la}, yis tó'x'widá. Wá, g'á'x^{mé} k'lwé'g'ise'wa
 yis Qa'wadiliqala, yíxs lá'é qlá'laxa 'wá'las^aaxawá'x^mlé
 g'á'lāsa Awa'léla, yis tslets'lá'qawéle lāx Gwa'dzé^é, gwa'-
 dzé'yas G'io'x.

- 20 Wá, lá^{laé} k'lwá'x'idéda 'nemé'ma dó'qulqa lá'xes sá'sem
 qa's wé'g'í x'is'é'dnōgwa g'á'lāsa K'lig'áé'nox^m 'nemé'ma
 Awaé'léla. Laé'm'lá'wis l'é'xs'alasi'wéda g'inā'nem: "Á'-
 emles hé'menafeml. lá'sta'í laxó'xda dzexdzé'lé'lsaq; hé'-
 menafem xō'sitasa 'wap. Gu'lkwitasa qlwá'x maé'mō-
 25 plénstálatēs," 'né'x'sō'laéda g'inā'nem, yísēs wí'ōmp.
 "Á'emles hé'ná'kulá' lá'xa Qwa'né'qwalax'lá lá'xa dze'lá'la
 lāx é'k'lēs G'io'x, é'k'lēs Tá'yaqōl."

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danced. It was the great dance from above. That was the great dance from above of the A'wilela, who lived at Having-Humpback-Salmon; and that was the song they sang first. Then they sang. The songs were sung because he had obtained supernatural power, the one who was endangered in hunting mountain-goats at Having-Humpback-Salmon. Therefore he just turned into the great dance from above, — he, the only one who remained alive of those who were endangered in hunting mountain-goats. Therefore the great dance from above belongs to the great tribe at Having-Humpback-Salmon, and that came to those who were gathered at Gwa'dze^e, — those who had a winter dance together at Gwa'dze^e, — and they came to be one when they came to dance the winter dance together at Gwa'dze^e.

Then Copper-Maker-Face and Pearl-Maker-Face asked Wood-Carver, the ancestor of the Kwakiutl, the ancestor of the Wood-Carvers, to make a Showing-Teeth head-dress (wolf head-dress) for the great dance from above. He was the ancestor of the clan K'!g'aē'nox^a. Now they continually plaited ropes for leading the di'nts!ēq of the war-dance. Then Listened-to came and sat behind them when he learned about what is called "great dance from above" of the ancestors of the A'wilela, when they were dancing the winter dance together at Gwa'dze^e at the north side of G-iō'x.

Then the clan sat down, looking among their children (to see) who among the ancestors of the K'!g'aē'nox^a, the clan of the A'wilela, should disappear. Then the boy was instructed: "Just go into the water all the time in the lakes in the woods, and always sprinkle yourself with water. Rub your body with hemlock-branches four times." Thus the boy was told by his father and uncles. "Just go straight to the place named Qwaⁿēqwa'la, at the lake above G-iō'x, above Tā'yaqōl."

Lá'laē qā's'ideda g'inā'nem. Gwā'helaem^{la}'wis la^sstēx-
 'r'dnaywa la'xēs g'āle neqā'sō dze^{la}'la'la. Gu'kwitasa
 qlwā'xē. Gwā'helaem nequltowē'x tē'xs'alayuy^udesēs w'ōmp.
 Hē'mōl'la'wisē gwē'gila tē'xs'alayuy^udāsēs w'ōmp. Lá'la-
 5 'laē lá'graa lá'xa Qwa'nē'qwalax'ā' dze^{la}'la'la. Dze^{la}'la-
 lax'lāyas G'io'x, hē'em Qwa'nē'qwa'lax'ā. Lá'laē lá'g'e-
 qendeda g'inā'nem lá'xa dze^{la}'la'f. Wā, lá'laē hē'stā'la-
 'mēda g'inā'nem, la^sstēx'rd lá'xa dze^{la}'la'f. "Yū'emxent
 gwō'yō's ē'āsa," nē'x'laēda g'inā'nem. "Yū'emxent Qwa-
 10 nē'qwa'lax'lō," nē'x'laēda g'inā'nem. Lá'laē g'elxsem-
 deda g'inā'nem, lá'xa 'mek'ā'la, lá'xa dze^{la}'la'f, lá'xa Qwa-
 nē'qwa'la. Hē'em tē'g'gmsa dze^{la}'la'le Qwa'nē'qwa'lax'ā,
 qa'lxelatsa 'na'šwa plē'plalomas.

Lā'laē mē'x'ēdeda g'inā'nem, 'nemā'x'is lō^o mē'xa.
 15 Hē'mis la wu'ā'x'alēlatsēxa sē'wālē: "Hōi, hō'i," nē'x'laēda
 sē'wālē. Hē'maalaxō'ā W'inalag'ilislē. "Wōi, wōi,"
 nē'x'la'xwa'laē wu'ē'lasa g'inā'nem lá'xa dze^{la}'la'f. Lá'm
 klwā'sgamēla'ēda g'inā'nem lá'xa 'mek'ā'la, lá'xa dze^{la}'la'f,
 lāx Qwa'nē'qwa'la. Lá'laē la^mē gwā'lele nā'qa'yasa g'inā'-
 20 nem. Ā^mmēlē lē'nsara g'inā'nem. Klwā'nsal lá'xa dze^{la}'la'f.
 Lá'm gwā'lāla klwā'stā'la. La^mmē hō'lēlastāla qa'g'āxēsē
 ē'tlēda sio'gwā'la wu'ēldē'sē, yixē'da wō'i wō'i yixa nē'x'dē.
 G'rl'mēta g'āxl ne'xwā'x'ēidel, lax klwā'stā'laasas. G'ā'x-
 'laē ne'xwā'x'ēilak^u. La hē'nsa, dō'qwalaem^{la}'wis lá'xa
 25 ba'nē', la'ē klwā'nsa lá'xa dze^{la}'la'f. Lá'laē dā'x'ēdex
 yā'yatslāsa W'inalag'ilislā. Hā'lselaem^{la}'laē, k'les qaplē'dē
 yā'yatslāsa W'inalag'ilislā. Lá'm'lā'wisla qlā'xuxstax-
 'ēdeda g'inā'nem, yixs la'ē qō'qwalāmasxa xwā'klunasa
 W'inalag'ilislā. Lá'laē yā'qleg'a'le 'nemō'kwa lá'xa xwā'-
 kluna: "mā's'anawisō gwē'x'idaāstaqlens," nē'x'laēda

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Then the child went. He would go at once into the water at the lake that was reached first, and he would rub his body with hemlock-branches. He followed the advice of his father and his uncles. He did those actions in which he was instructed by his father and his uncles. He went on, and arrived at the lake named *Qwa^oneqwa^ola*. The name of the lake of *Gri^ox* is *Qwa^oneqwa^ola*. The boy went, and came to the shore of the lake. He went right into the water and bathed in the lake. "Evidently this is what my father and uncles referred to," said the boy. "Evidently this is named *Qwa^oneqwa^ola*," said the boy. Then the boy swam to an island in the lake in *Qwa^oneqwa^ola*. *Qwa^oneqwa^ola* is the name of the lake. The nesting-place of all kinds of birds is in this lake.

Then the boy slept. It was just as though he was unconscious [asleep]. Then he heard the sound of paddling. "Hoi, hoi," said the noise of the paddles. Behold, it was he who is called *Warrior-of-the-World*. "Woi, woi," said what was heard by the child on the lake, in *Qwa^oneqwa^ola*. Then the boy made up his mind. Then the boy sat down on the island in the lake. The boy just went under water and sat in the water of the lake. While he was sitting there, he listened for the sound of paddling that had been heard to come again, — that which said "Woi, woi." Soon it approached the place where he was sitting. It came near. Then he went under water, and he looked at it from underneath. He sat under water in the lake. Then he took hold of the canoe of him who is called *Warrior-of-the-World*. He nearly [not] upset the canoe of him who is called *Warrior-of-the-World*. Then the boy put his mouth out of the water while he was tipping over the canoe of him who is called *Warrior-of-the-World*. One man in the canoe spoke: "What may be the matter with you?" Thus

"nemō'kwa lā'xa Wí'nalag'ilislā. "Gwā'flas adā', "nē'x-
 "laēda "nemō'k" be'gwā'nema, lā'xa yā'watslāsa Wā'wina-
 larā. Lae'm'lā'wis ā'em qā'qèk'lig'a'fisi'wēda g'inā'nem.
 K'leō's'el k'fēs la wā'idemxa g'inā'nem. Lae'm k'if'e'dēda
 5 Wí'nalag'ilislē, yixs la'e qā'qapōdaasōsa g'inā'nem. "Gwā'f-
 las adā', lae'ms lō'gwala g'ā'xen," "nē'x'sō'laē. Lae'm'lā'wis
 "mēx'e'dēda g'inā'nemaxa xwā'klunasa Wí'nalag'ilislē.
 Lā'laē sapl'e'dēda Wí'nalag'ilislē. Lae'm bā'sa g'inā'nem.

Lae'm lā'stēda g'inā'nem. A'em'lā'wis hē'g'aaleda
 10 g'inā'nem qa's mē'x'ēdēx'stlaakwēel lā'xēs gwē'x'idaasaēl.
 Lae'mxōlā ā'em h'e'la'. Lae'm ax'e'tsōsa Wí'nalag'ilis.
 Lae'mxentē tslā'sōsa "yā'x'si'ma. Lae'm h'e'lā'matsōsa Wí-
 nalag'ilis, yixēs lā'x'dē qā'qapōdaā'sē'wa. Lā'laē gwē'g'i-
 lōtsa'wēda g'inā'nem. "Yō," "nē'x'sō'la, "gwā'flas hē'qwa'ē,"
 15 "nē'x'sō'laē. Lā'laē lō'semx'ida. Lae'm'lā'wis wul'e'm
 dō'x'wida. Dō'de'qulāla lā'xa gwē'x'idēq. K'leō's'el dā'-
 doqunaqē lā'xa gwē'x'ideq. Lā'laē q'la'x'sō'xēs "nē'x'una'ē.
 Lā'laē dō'x'walelaq, tsl'e'tsl'e'lx'bidā'wāā'ēl. "mā'sōs
 g'wō'yaā'sē?" "nē'x'laē. "Gwā'flas wul'e'm ē'ā'tselōl.
 20 Lā'men dō'qulōl," "nē'x'laēda g'inā'nem.

Lā'laē lē'f'lasō' qa's lā laē'la Ba'x'bakwālanux'fā.
 Lā'laē axstō'dē g'ō'kwāloxō'asa Bā'x'bakwā'lanux'si'wa'ē.
 Lā'laē aqalsē' g'ō'kwasa Bā'x'bakwā'lanux'si'wa'ya. H'e'-
 "maalaxōl g'ō'x'sa Bā'x'bakwālanux'si'wa'ē lāx mē'x'atsasa-
 25 lasa g'inā'nem. Hē'maalaxōl tlēx'f'lasa Bā'x'bakwālanux'-
 si'wa'ya mē'x'atsā'sas. Lā'laē lā'x'walifax g'ō'kwasa Bā'x'-
 bakwālanux'si'wa'ē. Lā'laē wulā'sē'wa: "mā'sē'laents

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said one man among those who are called Warriors-of-the-World. "Don't do that, my dear!" said another man in the canoe of the Warriors-of-the-World. Then the boy was just entreated. There was nothing that was not said to the boy. The one who is called Warrior-of-the-World was afraid that he might be capsized by the boy. "Don't do that, my dear! Now I will give you supernatural power." Thus he was told. Then the boy let go of the canoe of Warrior-of-the-World. Then Warrior-of-the-World went on, and left the child.

Then the boy went out of the water. The boy just sat down right on the rock, and felt as though he had to sleep on account of what he had done. Behold! he was dead. He was taken by Warrior-of-the-World. Evidently he was given something bad. He was killed by Warrior-of-the-World, whom he had almost upset. Then the boy was awakened on the rock. "Oh," he was told, "don't stay thus on the rock!" he was told. Then he uncovered his face, and he just looked about. He looked around to see who had awakened him. He did not see any one who had awakened him. Then he bit a hole in his blanket, and then he discovered a little feather. "What are you doing on the rock?" he said. "Don't merely handle things roughly. I have seen you." Thus said the boy.

Then he was invited to enter the house of the one who is called Cannibal-at-North-End-of-World. Then the house of Cannibal-at-North-End-of-World opened, and the house of Cannibal-at-North-End-of-World was open. Behold! that was the house of Cannibal-at-North-End-of-World where the boy had slept. Behold! that was the door of Cannibal-at-North-End-of-World where he had slept. Then he stood on the floor of the house of Cannibal-at-North-End-of-World, and he was asked, "What does our friend

"nemō'kwē?" "nē'x'sō^llaēda g'inā'nem yixs la'ē lā'wila. Wā, la'^llaē "nē'k'ēda g'inā'nem: "lā'ḷ,ōgwasdēyin," "nē'x'^llaēda g'inā'nem. "Wā'g'a, Á'em ax'ē'xsdešewa'ōs," "nē'x'sō^llaēsa Ba'ḡ^ubakwā^llanuḡ^usiwa^{ya}. "Hā'matslaēxsden, hāmatsla-
5 len." — "Wē'g'a klwā'x'^uidex," "nē'x'sō^llaēda g'inā'nem.

Lā'^llaē ax'ē'dēda Ba'ḡ^ubakwā^llanuḡ^usiwa^{ya} lā'xēs lā'^lgēk^u. Lā'^llaē "mē'ns'ēda, "mē'ns'ēg'iltsa Ba'ḡ^ubakwā^llanuḡ^usiwa^ē. Lā'^llaē bā'bakulaqwēda Ba'ḡ^ubakwā^llanuḡ^usiwa^ē. Lā'^llaē lē'^lstalilēla^l lā'xēs g'ōk^u. "Dō'qwalak'aslag'a,"
10 "nē'x'sō^llaēda g'inā'nem. "Hē'emles gwē'g'ilalē." Laem-^llā'wis dō'qwalēda g'inā'nem gwē'g'ilasasa Baḡ^ubakwā^llanuḡ^usiwa^ē. Lā'^llaē gwā'felā'li^l yixs la'ē "mē'nsag'ifa. "K'lē'slen gā'fal," "nē'x'^llaēda g'inā'nem. "K'lē'slen xē'nlelal. lā'^lstax'idel lā'xen nau'alak!wēnēla, ā'lē xa'nlel
15 k'ilēla'lē aā'miaxēlala g'ā'xen." — "Wa, k'lē'sles," "nē'x'sō-^llaēsa Ba'ḡ^ubakwā^llanuḡ^usiwa^ē. "Wā, lae'ms lāl nā'^lnaḡ^ul, lā'xēs g'ō'kwaōs." Á'em^llā'wis k'li'g'ap!ē'ntsō^l, yisēs hē'^lmalaxōl. hā'msplēxlē. Á'em^lel qlwā'xbida^lwa la k'li'g'ap!endayu lā'xa g'inā'nem. G'ā'x^llaē lā'stēda g'i-
20 nā'nem. La^lmē' gwā'nalaqē, lae'm dā'fēda Awaē'lala lā'xa "wā'las^laxawō'xla. G'ā'x^llaē hā'matsēlaqwēda Ba'ḡ^ubakwā^llanuḡ^usiwa^ē. G'ā'x^lemxōlē lā'wihduadā lā'xa "wā'las^laxawa^lk^u. Lā'^llaē lā'wifēlēlada. Lā'^llaē nē'xasē^lwēda dēnē'm, dō'kumawifēlaem^llaēda dēnē'm. Hā'^lmawifēlēda
25 dēnē'm. Né'xelāxa dē'nts!ēk^u, — dē'nts!ēkwasa tō'ḡ^uwidē. Lae'm^llae neqā'fē lā'xō Gwā'dzē^l.

Lā'yōla^llasē quqwā'wulaxa 'ya'g'im Qa'wadiliqala, yixs g'ā'xaē klwā'g'ixōla Qa'wadiliqala g'ā'lāsa Dza'wadeēnox^u

want?" Thus the boy was told when he was standing on the floor. Then the boy said, "I want to get supernatural power." Thus said the boy. "Go on, take what you desire!" he was told by Cannibal-at-North-End-of-World. "I desire to be a cannibal. I shall be a cannibal." — "Go on, sit down!" Thus the boy was told.

Then Cannibal-at-North-End-of-World took some of his red cedar-bark, and he for whom it was tried by Cannibal-at-North-End-of-World tried it on. Then Cannibal-at-North-End-of-World uttered the Cannibal cry and went around his house. "Watch me!" the boy was told. "That is the way you will do." And the boy watched the ways of Cannibal-at-North-End-of-World. Then he finished what had been the reason of his endeavors. "I do not wish to stay long," said the boy. "I do not wish to be persecuted too much by my supernatural power, else those who will praise me will be too much afraid of me." — "Wa! [you will not be]!" thus he was told by Cannibal-at-North-End-of-World. "Now you shall go home to your house." It was only plaited in at the nape of his neck, what was his Cannibal-pole. Only a small piece of hemlock was plaited in at the nape of the neck of the boy. The boy came out of the woods. Then he was expected, and the A'wilela tried to catch him in the great dance from above. Cannibal-at-North-End-of-World came uttering the Cannibal cry. Behold! they came across dancing the great dance from above. Then they came across. Then they hauled the rope, and the rope reached across. The rope went right across. They were pulling the *de'nts'ek*, — the *de'nts'eq* of the war dance. Now they were half across (on the way to) *Gwa'dze*.

They say that Listened-to now wished the sea-monster to show itself, when Listened-to, the ancestor of the *Dza'wade'nox*, came and was sitting behind them. "Show

- qwā'xwa "ya'g'im "nē'x"laē. Quqwā'wulax Ql'ē'ql'elsela
 lā'xa "yaa'g'adē. Qwā'xwa "yā'x"yak'ilil Ql'ē'ql'elsel Wā'-
 wixēma quqwā'wulasōs Qa'wadiliqala. Wā, hē'em lā'g'itls
 5 o'dzig'ila'yaxa wāx' "wā'las"axawōx" lō'gwala. Wā, lā'em
 tsik's"ēnsawaxa dne'em wā'telax'dē wā'x'a dē'ntslēx'dēsa
 tō'x"widē. Ql'wā'xēmg'ustā'lēx'dē"laē dē'ntslēx'wasa tō'x-
 "widē. Lā'em lō'mak'inālaiāya. Lā'em ā'em"la pā'xux"-
 sēda x'idzats'lēx'dē. Gā'x"mēs ā'em ā'lāsōs Qa'wadiliqala
 gā'lāsa Dza'wadēēnox", gāx ql'ā'xa x'idzā'tslē lā'xas Lō'-
 10 hēla'tslē. Hē'em gāx pawaa'tsa x'idzā'tslē. Ā"mēs"la
 g'ilō'lātsōs Qa'wadiliqalāsa Dza'wadēēnox". Hē'emis lā'
 g'itls "wā'las"axaā'kwē gā'lāsa Dza'wadēēnox". Lā'ē
 Qa'wadiliqala ā'em g'ilō'lā'nemaxa x'idzats'lēsa tslēts'lā'-
 qōx'dē, x'idzā'tslēx'dās K'ō'gwisilagēma"ē lō' lā'ql'wag'ila-
 15 gēma"ē, hē'em axnō'gwadēx'dāsa x'idzats'lē.

- Wā, gā'x"ēm'lāx" yā'lag'ilisg'ada hā'matsla lō'gwālāxa
 Ba'x"bakwā'lanux'si'wa"ē. Lā'"laē hā'mx"ēidxa bēgwā'nem.
 Tslēmgwē'laxa bēgwā'nem lā'xēs wā'x"ēm "nē'mē'mōta.
 Lā'"laē lā'xumālase"wa k'iyase"wa. Lā'"laē x'imā'sē"wa.
 20 Lā'em"lā'wis lā'lā'nema. Lā'"laē lā'ē'laxa g'ō'kū. Lā'"laē
 mō'gwi'lāma. Lā'"laē ax"ō'dxa k'f'l'g'ap'lēndayux"dāsa Ba'x"-
 bakwā'lanux'si'wa"ē, yīxa ql'wā'x'bidō"x'dā"l k'f'l'g'ap'lēnda-
 yux"dāsa Ba'x"bakwā'lanux'si'wa"ē. Hē"maalaxōl hā'ms-

yourself, sea-monster!" Thus he said. He wished Q'ē-q'ēlsela to show itself at Sea-Monster-Place. They showed themselves, — "yā'x'yak'ihl, Q'ē-q'ēlsela, Wā'wixēma, — those whom Listened-to wished to show themselves. Therefore an accident happened on the water to the supernatural power, the dance from above, that they tried to show on the water. Then the rope was cut with which they tried to lead the d'ēnts'ēq of the war dance. The d'ēnts'ēq of the war dance was rising out of the water. Then it was too much, what they were doing on the water, and the box containing the wolf-head masks just floated away. Listened-to, the ancestor of the Dzā'wadeēnox^u, came and looked for it, and found the box containing the wolf-head masks at Lōlela'ts'ē. That is the place to which the box containing the wolf masks floated. It was just stolen by Listened-to of the Dzā'wadeēnox^u. Therefore the ancestors of the Dzā'wadeēnox^u have the great dance from above. Listened-to [only] obtained by theft the box containing the wolf masks of those who danced the winter dance, — the box containing the wolf masks which had belonged to Pearl-Maker-Face and Copper-Maker-Face. They had been the owners of the box containing the wolf masks.

Now, the cannibal who had obtained as supernatural power Cannibal-at-North-End-of-World appeared on the beach. Then he devoured a man. He bolted down a man, although belonging to his own clan. Then it was difficult to catch him, but he was lassoed, and he was caught. Then he entered the house, and he was tied in the house. They took off what was plaited in at the nape of his neck by Cannibal-at-North-End-of-World, — that little piece of hemlock which was plaited in at the nape of his neck by Cannibal-at-North-End-of-World. Behold! that was called the

plexi'e. La'lae ta'ssodayu la'xa g'ok'. Klwa'stala'laeda
 ho's'hok', klwa'sta'yax ha'msp'eqas. Ba's'bakwa'lanuy'a'
 wa'e. Q'amkwa'la'lae o'gwida'yasa ha'msp'eq.

Wa, la'lae pita'so'ses g'okulot. K'ib'ma'lasas g'okulot
 5 qas lae'na'e a'em ts'it'mqwaxes g'okulotaxes 'm'me'mot.
 He'mes q'lama's 'm'me'motas. Ho'switaso's'eda 'm'mo's'
 ha'matsla. Ku'u'watilag'ilidz'em'eda 'ne'mo'kwe ha'ma-
 ts'la. La'lae at'le're mo'gwan'yasa ha'mats'la. Lar'm ha'-
 kwakse, k'les g'ax e'tede. La'me ha'klwa, he'em g'it'sa
 10 K'lig'ae'nox' 'm'me'ma Awae't'la. He'mis g'it'sa g'okula
 lax Ha'nwade, yix Hama'lak'ana'e. He'em g'a'xa 'wa'las-
 'axawauy' lax Gwa'dze', g'a'xae ts'ets'la'qa' g'a'lasa Awae-
 t'la. Lar'm la'ba.

4. Scab.

Tradition of the Dena'ndax'.

(Dictated by Charlie Wilson, 1900.)

He'm'laexs g'okulae lax Gio'x, yixa T'slots'ena'. La'lae
 15 xu'ngwad'esa g'ing'inaneme qle'nema. La'lae t'e'mk'ina
 t'e'me's 'na'swa o'kwina'e. La'lae ts'ix'ile na'qa'yas o'm-
 pas qe'xs t'e'mk'inaes xuno'k'. La'lae t'e'tslod la'xes
 g'okulot. G'a'x'em'la wise g'okulotas 'wi'laeta, t'e'wis
 ts'le'daq t'e'wis g'ing'inanem. G'a'xel lax g'ok'was. Wa,
 20 la ya'q'eg'a'le Haw'ilkolal qa's 'ne'k'e: "Ge'lak'as'la
 g'okulot," 'ne'x'lae, "g'a'xaaqos ha'nakwila la'xen wa'ldem,
 yixs k'le'selaxaqos e'x'lax qaso la'lax kluda'nem laxs'ga
 gwe'x'sdem'g'asg'in xuno'k', yixs t'e'mk'inek' 'ya'x'se'meg'a
 ts'ix'q'ol'em'gas. He'misen la'gilen 'ne'k'e qens ba'la-
 25 g'ains qin la'lagi la'xa qwe'sinak' 'wi'laem'ens t'e'wuns
 ts'le'daqe t'e'wuns g'ing'inaneme."

Cannibal-pole. Then it was put (up, and reached) through (the roof of) the house. A ho's'hok⁹ was sitting on top of the Cannibal-pole of Cannibal-at-North-End-of-World, and the body of the pole was snapping.

Then he was treated by his tribe. He was feared by his tribe because he was just bolting down the people of his own clan. Therefore his clan was ridiculed. Vomited was the name of this one Cannibal. Ku'n'watilagi-dziam was the name of another Cannibal. Then the ropes with which the Cannibal was tied were broken. He disappeared and did not come again. Then he had disappeared, he who was the ancestor of the K'h'g'aenós⁹, a clan of the A'wira. Hamá'lak'aua'e was the ancestor of those living at Haying-Humpback-Salmon. He brought the great dance from above to Gwa'dze⁹, where the A'wira danced the winter dance together. That is the end.

4. Scab.

Tradition of the Dana'eda's⁹.

(Dictated by Charlie Wilson, 1900.)

It was when the Thunder-Bird clan lived at Gio'x. They had many children. Then Scabby-Body had scabs all over his body, and his father felt badly on account of his scabby child. Then he called his tribe into (his house). His tribe came. They all came in with the women and children, and entered the house. Then Cedar-Dancer spoke, and said, "Welcome, tribe!" thus he said, "that you have come quickly, following my word, for it would not be good if you were infected in the way my son is, for his body is scabby. He has a bad sickness. Therefore I wish that we leave him, and that we go far away, all of us, with our women and our children."

Wa, la^olae e^os^oaki g^ookulotas. Lau^mlae na^onakwa
 qa's le swa^ona^ofi^oda. Yae^olts^omdxes gwe^olgwala, la^owi^os^o-
 st^ondxes swa^okluna 'wi^ola^oma te^owis g^ookulot. Wa, la^olae
 5 te^oe^oda. Lau^mklwas^olaxa g^oina^onm. 'nmo^oklus^omeda
 g^oina^onm la^ola. 'wi^ola^omeda le^olqwalata^oe la^oodxes ta^ome^o,
 xes g^oo^ode, xes sa^ok^o. La^olaxxa swa^okluna. Lau^m
 ba. 'nmo^oklus^otm^olawis le^oda g^oina^onm.

La^olaeda q^olyak^o q^olamsa wa^ox^oa qa's 'nma^os^oida^ome
 te^owis ts^olo^oyma. Ke^ole^olatla he^olqalada g^ookulot. La^o
 10 laeda q^olyak^o ax^oe^odxa xa^olaes qa's ax^ots^olo^odesa gu^olta laq,
 he^omisa xama^os qa g^oo^olets^oa g^oina^onm. La^olaeda q^olyak^o
 a^oim da^os^outse^owa qa's le la^og^oah^oxdem la^oxa swa^okluna.
 La^omes te^oe^odeda g^ookulot. Lau^mba.

La^olae lex^owi^olsa^olaeda g^oina^onmasa gu^olta. Lau^mlae
 15 x^oqala. La^olae klwa^og^oat^osed^oa g^oina^onm. La^olae wa^os^oel
 q^owa^osa qa gwe^os^oidaasases omp te^owis abr^omp la^oe ba.
 La^olae la^oklwemas^oide na^oqa^oyas. La^olae q^ol^oe^odxes o^o-
 klwina^oe. La^owaleda ts^on^oswa^oe lax o^oklwina^oyas. La^olae
 ma^olp^oma^o q^ol^oe^odxes o^oklwina^oe. La^oa^olas ya^owix^oide te-
 20 k^ola^os; la^oel bo^oide tek^ola^os. La^olae e^oted q^ol^oe^oda; ga^o-
 xa^olas ne^otededa a^oyas^o lax tek^ola^os. La^olae q^ol^oe^oda.
 La^olae klum^oteda a^oyas^o lax tek^ola^os. La^olae se^oltala^ol.
 Ga^ox^olae la^owaleda a^oyas^o lax tek^ola^os. La^olae se^oltala
 la^oklwemas^o na^oqa^oe qa's ke^ose q^ol^oe^oda, qa^oxs he^omaa-
 25 laxot, la^ogil klum^oilna^oweda a^oyas^o lax tek^ola^os yixs q^ol^o-
 e^oilna^owae. La^olae la^oklwemas^oide na^oqa^oyas qa's ke^ose
 q^ol^ola^o. La^olae ga^ox klwa^oya^oq^oleda a^oyas^o lax tek^ola^os. La
 ke^ose q^ol^og^oaleda g^oina^onm^oaxs ga^ox^oe dex^owuqawe^oda
 g^oina^onm lax tek^ola^os. La^oke^ola^os 'ne^omsg^otm^o ma^o lax
 30 o^oklwina^oyas^oa g^oina^onm.

Then his tribe felt glad. They went home to get ready. They tied their goods into bundles, and lashed their canoes. They all went with the tribe. Then they started. They left the child sitting there. The child was alone on the ground. All the people pulled up the posts, the horses, the planks, and went aboard their canoes. Then they left, and the child was there alone.

One old person did not want to go, for she wished that the same might happen to her as to her grandson; but the tribe did not allow it. Then the old woman took a mussel-shell and put fire into it; and she left-died stion as provisions for the child. Then the old person was taken and put aboard the canoe. The tribe started and left.

Then the boy made a fire on the ground [with the fire]. Then it was burning, and the child was sitting on the ground. He cried piteously on account of what his father and his mother had done when they left. Then his heart became strong, and he scratched his body, and the body came off of his body. He scratched his body a second time. Then his stomach began to move. His stomach began to swell. Then he scratched again, and a hand came out and showed itself on his stomach. Then he scratched himself, and the hand drew back into his stomach. Then he kept still, and the hand came out again from his stomach. He kept still, and his heart was strong, and he did not scratch himself, for, behold! that was the reason that the hand always drew back into his stomach when he would scratch himself. Then the hand became strong, and he did not scratch. Then the hand came farther out of his stomach, and the boy looked, and watched it coming. Then a boy jumped out of his stomach, and now there was not one scab on the body of the child.

- Wà, 'nē'x'laēda g'īnā'nem, yīxa dēxwūqá'lax tek'lá'sa g'īnā'nem: "Nó'gwāems hē'g'īldōs gwā'le," 'nē'x'laēda g'īnā'nem, yī'xa la xunō'kwa dēxwūqá'lax tek'lá's. "Nó'gwāems lē'mk'ling'īldōs, yīxg'in g'ē'k'laē'dza'ē'x'dg'īmlōl.
- 5 Laē'ms ē'x'ida. Hē'wāxales ē'tlēdel lā'xēs gwēx'dzasdāōs qaxg'in g'ā'x'mēg'in lā'wā lā'xōs tek'lā'qōs." Lā'laē ē'x'īdē nā'qa'yasa ōmp. "Gē'lak'as'la," 'nē'x'laēda ōmp, "qaxg'in ā'mēg'in la lō'gwalōl. Ē's'maēlen wā'wātk'inalōl." Lā'laē yā'qlēg'a'fēda xunō'k". Lā'laē 'nē'k'a, "Laē'ms
- 10 lē'qalāi. g'ā'xēntas lēma'ē." — "Ē's'maēlen wē'g'īta," 'nē'x'laēda ōmp.

- Lā'laē k!uts!esa' lē'wis xunō'k". Lā'laē xū'lsa. Ā'lāel xū'lsa. Lā'laē yā'qlēg'a'fē lēma'ē. Lā'laē 'nē'x'xēs ōmp: "Gwā'la nā'nokun, lā'len qā's'idēl lā'xwa qwē'sa-
- 15 dzē'lisēx." Lā'laēda g'īnā'nem, yīx lēma'ē qā's'id qa's lē lā'xa qwē'sadzē'lis. Lā'laē lā'xa wa. Laē'm'lāwis tā'wīlīs'ēl. Lā'laē hē'nā'kula lāx wī'waqlōlasēs ōmp. Haḡ'ha'nē'saē lā'xa ōbā'lis. Lā'laē ax'ē'd lā'xa k'lā'mōma ha'nx'īdēq lā'xēs qlē's'ēna'ē. Lā'laē qā's'id qa's lē hē'nts'lēs
- 20 lāx ō'x'siwa'yasa wa. Lā'laē hā'yaxstalēsēla lāx ō'x'siwa'yasa wa. Lā'laē x'ī'plēd; hē'k'lōwē'sta. Laē'm hā'n-qelaxa k'lā'mōma qa's 'nē'k'ē: "Mēlē'x'lēs," 'nē'x'laē hā'nxstentsa k'lā'mōma lā'xa ō'x'siwa'yasa wa. Lā'laē aē'daaqa qa's lē ē'tlēd lāx wī'waqlōlasēs ōmpē. Lā'laē
- 25 ē'tlēd hā'nx'ēd lā'xa k'lā'mōma. Lā'laē aē'daaqa lāx ō'x'siwa'yasa wa. Lā'laē x'ī'plēd hē'k'lōwē'sta. Lā'laē axstē'ntsa k'lā'mōma. "Dzē'wu'nles," 'nē'x'laē lēma'ē. Lā'laē aē'daaqa lāx wī'waqlōlasēs ōmp qa's hā'nx'īdē lā'xa k'lā'mōma axsemā'lisaxa dēg'ī'ya'. Lā'laē qā's'id

Then the boy who had jumped out of the stomach of the child said, "I am the one on account of whom you were thus." Thus said the child, — the child that had jumped out of his stomach. "I am the cause of your being scabby, because I was in you. Now you are well. You will never be in the same way again, for I have come out of your stomach." Then his father felt glad. "Thank you!" said the father, "that I have just obtained you as a supernatural treasure. Have I not found you by good luck?" Then the child spoke, and said, "Now you shall call me Scab." — "Am I not going to do so?" said the father.

Then he sat down with his child. He felt lonely. He felt really lonely. Then Scab spoke, and said to his father, "Don't long for me. I shall go to the other side of the beach." Then the child Scab started and went to the other side of the beach. He went to a river. He waded across, and went straight to the place where the dead sisters of his father were (buried in) boxes on the point of land. Then he took needles (of an evergreen tree) and put them in the fold of his shirt. Then he started and went into the water at the mouth of the river. He went straight down to the mouth of the river. Then he turned round to the right side, carrying in the fold of his shirt the needles, and he wished: "You shall be steel-head salmon." He said so, and put the needles into the water at the mouth of the river. Then he turned back, and went again to the dead sisters of his father. Then he carried more needles in the fold of his shirt and went again to the mouth of the river. He turned around to the right side and threw the needles into the water. Scab said, "You shall be silver salmon." Then he went back again to the dead sisters of his father, and carried in the fold of his shirt needles which were on the ground on

- qa's e'tlede la lax o's'siwa'yasa wa. La^olae axste'nd e'tled la'xa k'la'moma; yixs la'c gwal x'i'pledā: "Gwa'x-nēsLES," "ne'x'em'flaxa'wis. La^olae e'tled qa's'id lax w'waq'lofasēs omp. La^olae ha'nx'idxa k'la'moma. La^olae
- 5 qa's'id qa's e'tlede la lax o's'siwa'yasa wa. Lae'm'la-xaa'wis x'i'pled hē'k'lowē'sta qa's laa'xstendēsa k'la'moma. La^olae "ne'k'a: "Sa'tsemLES," "ne'x'laē. La^olae e'tled qa's'id qa's lē la'xa deg'i'ya' lāx k'la'momasgema'yas w'waq'lofasēs omp. La^olae ae'daaq qa's lē e'tled lāx
- 10 o's'siwa'yasa wa. La^olae x'i'plid'la'xat! qa's "ne'k'e: "K'lo-mā'LES," "ne'x'laē, "qō grā'xnaywalē g'ō'kulōtasen o'mpē, la'LES hamx'f'dnaxwat," "ne'x'laē ūema^oc. La^olae qa's-^oidē ūema^oc. La^olae nexs'ag'i'lalis la'xa wa. La^olae malē x'la'l qa's l'la'sgemx^oidē. La^olae dō'x'walidaxa ā'dzē-
- 15 k'as'mā'l kusx'ā'la. Hē'maalaxōt k'lo'klutē'lē, yixa grāx kusx'ā'la lāx o's'siwa'yasa wa, y'ixa k'la'momax'dē. Lae'm k'lo'telax^oida.

- La^olae qa's'id; dzē'ly^owid qa's lē la'xēs omp. "lā'x-^owidag'a," "ne'x'laēxēs omp, "qens la'lag'aens lāxgrā'da
- 20 qwē'sadzē'lisik," "ne'x'laē ūema^ocēxēs omp. La^olae lā'xul-sēda omp. "Awilawistōs wā'fdemaqōs, xunōkwā," "ne'x'laē, lā'xuls qa's lē lāx gwō'yā'sēs xunō'x^o qa's laa's ūe'wē'. La'x-da^ox'laē qa's'id qa's lē la'xa wā. Hē'x'idaem'flawis g'ō'kwēlax^oida, lāx o'gwāqa'yasa wa. G'ā'xdzēk'as'em-
- 25 laēda k'lo'tela qlē'nim lāx o's'siwa'yasa wa. La ē'k'e nā'qa'yas o'mpas qa axā'yasēs xunō'k.

La^olae axk'la'la^olaē ūema^oc: "Sēg'ā'yūgwilag'a," "ne'x'laē ūema^oc, "qa's wē'g'ilōs xwā'lal, l'lo'pat. qen sik'ā'lag'i'ūemlaxa k'lo'tela". — "Wē'g'a," "ne'x'laēda omp. La^omē

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the beach where the graves were. Then he started and went again to the mouth of the river, and again he put the needles into the water after he had turned round; and he spoke again, and said, "You shall be dog-salmon." Then he went again to the dead sisters of his father, and carried needles in the fold of his shirt. He started again, and went to the mouth of the river, and he turned round again to the right side, and poured out the needles into the water. Then he spoke. "You shall be spring salmon." Then he started again, and went to the graves to get needles from the boxes of the dead sisters of his father. Then he went back again to the mouth of the river. He turned round again, and said, "You shall be bull-heads. Every time when my father's tribe comes," thus he said, "you shall eat from time to time." Thus said Scab. Then Scab started. He was halfway across the river. Then he turned back and looked seaward. Then he saw a vast amount of splashing. Behold! these were the various kinds of fish that came splashing to the mouth of the river. They had been the needles, and they had become salmon.

Then he started running, and went to his father. "Arise!" he said to his father, "let us go to the other side of the beach." Thus said Scab to his father. Then the father arose from the ground. "Important is your speech, child," said he, and arose to go to the place to which his son had referred, where he should go with him. They started and went to the river. Immediately they began to build a house on the bank of the river. Very many salmon came to the mouth of the river. Then the father felt glad on account of what his son had done.

Then Scab made a request. "Make a spear," thus said Scab, "that you may go on and split and roast, and that I may in the mean time spear the salmon." — "Go

sik'e'da xunō'k^o. La lō'pēda o'mpaxa k'lō'tēla. Xwā-
laxa k'lō'tēla. Lā'laē ql'ēnem^olaē wā^omesa'yas. Lā'laē
ql'ix'ida, lē^owis xunō'sēs ē'axalaēnā'yaxa k'lō'tēla.

Lā'laē gā'nul'ida. Lā'm^olaē mē'x'ed lā'xes grōk^o.
5 Lā'laē lā's'widaxa gā'la. Lā'laē dō'x'widxēs wā^omisa'ē.
"A," nē'x'laē, "mā'dzēs wā^omisē'x'dēns? K'leā'tsa-
maē la axa'la," nē'x'laē lēma'ē, lā'xes omp. "Awī'la-
wistlōs wā'ldēmaqōs, xunōkwā'," nē'x'laēda omp. Lā'laē
lā's'widēda omp: "Gwā'llas gwā'gwēx'sā'la lā'qē," nē'x-
10 laē lēma'ē, lā'xes omp. "Sō'lag'a sik'a', lā'xa k'lō'tēla
qēn swā'iaentaxa k'lō'tēla. Hē'mis qēn lō'pān lō'bē-
g'ntōl qasō lā' sik'a'." — "Wē'grā," nē'x'laēda omp.
Six'f'dē'laēda omp. Xwā'f'ed'laēda xunō'k^o lō'palaxa
k'lō'tēla. K'le's'laē gē'g'iltēlā lā qō'tēs grōk^o. Lā'm-
15 laē ql'ix'ida, lā qlā'nēmēs wā^omēsā'ildā. Lā'laē gwā'f-
'ēls, lā gā'nul'id. Lā'm dzā'qwa, lā'laē yā'qleg'a'le lē-
ma'ē. nē'x'laē lēma'ē: "Dō'qwa'adzās qa's hēk'wisī-
laos, hē'mis mō'tslaqa hā'nai.lēma." — "Lā'mēn wē'g'ū.
ax'ē'd'xēs gwō'yā'os, qlā'gwidā." Lā'laēda omp ax'ē'd'lax
20 gwō'yā'sēs xunō'k^o. Lā'laē gwā'f. Ā'lā'ld ē'k'ē nā'qa'yas
lēma'ē qaxs lō'māē ē'k'ē hēk'wī'la'yasēs omp.

Lā'laē gā'la gā'nul. nā'qula'laēda gā'nul. Lā'laē
nē'k'ē lēma'ē; nē'x'xēs omp: "Lā'm's mē'x'edēlōl,"
nē'x'laē lēma'yaxēs omp. "Wē'g'illax'in, qlā'gwidā,"
25 nē'x'laēda omp. "Gwā'la hā'sēlōl," nē'x'laē lēma'yaxēs
omp. "Ā'mēn lēx'sē'dzēnōl qēn lō lā' dō'x'wā'ē-
nōx'pō." — "Qā'la'ēs, qlā'gwidā," nē'x'laēda omp. "Wā,
wē'grā mē'x'edēx, gwā'la wuf'ē'm qlā'yaqalōl," nē'x'laē
lēma'ē. "K'le'sēlg'in lā' lā'xa qwē'sēnak^o. Yō'mēlg'in
30 lā'xda o'nālasāxsēs grō'kwēx." — "Wā, adā'," nē'x'laēda
omp. Lā mē'x'edēda omp.

on," said the father. Then the child speared salmon. The father roasted [the salmon] and cut the salmon. Then they obtained much from the river. Then he and his child got tired of working [salmon].

Night came. Then they slept in the house. In the morning he (Scab) arose. Then he looked at what they had obtained from the river. "Oh," he said, "what has become of what we obtained from the river? There is nothing there now." Thus said Scab to his father. "But important is your word, child," said the father. Then the father arose. "Don't talk about it," said Scab to his father. "You go now and spear salmon, and I will cut salmon, and I will roast them after you go spearing." — "Go ahead," said the father. The father began to spear, and the child began to cut and roast the salmon. He had not been doing so long when the house was full. Then they got tired. Then they had obtained much from the river. When they finished working on the ground, night came. It was evening. Then Scab spoke, and said, "Do look, and make a bow and four arrows." — "I shall [go on and] do what you refer to, master." Then the father made what his son had referred to. Then he finished. Scab was really glad, for the bow that his father had made was very good.

Now, it had been night for a long time. The night was light. Then Scab said to his father, "Sleep now." Thus said Scab to his father. "Let me do so, master," said the father. "Don't speak loud," said Scab to his father. "I shall just pinch your foot if I should see anything." — "Indeed, do so, master," said the father. "Go on, sleep, don't feel uneasy," said Scab. "I shall not go far away. I shall be here on this side of our house." — "All right, my dear," said the father. Then the father went to sleep.

- Lā^olaē gwāl ^onegē^ogrā^oya. la^oe gāl klwa^ose ūema^oe lāx
 o^onālasases g^oō^oʒ^obida^owē. G^oā^ox^olaē l^oō^osōhseleda begwā^o-
 nem, g^oī^otl^oexsdēda begwā^onem. Lā^olaē dō^oqwa^olaq. Awū^o-
 plā^oti^owa^olaē ūema^oyaq. Lā^olaē mā^otl^oleg^oaa^olela^olaē ūema^o-
 5 ^oyaq^oxs Dzō^onoq^olwaē. Lā^olaē dowē^ol^oe ūema^oe lā^ox^os
 g^oō^oʒ^obida^owē. Lā^olaē tl^oex^osē^odzēndxēs ōmp. Lā^olaē
 lā^oʒ^owidēda ōmp. “K^olēs hāsē^ola, sē^oltā^ola.” Lā^olaē lā^oʒ^o-
^owida. Laē^om dō^oqwa^olax tl^oex^osē^odzēng^oilasēs xunō^ok^o.
 G^oā^ox^olaē tsō^obē^oltā^oēda Dzō^onoq^owa lā^oxa ^onā^ox^osā^ola. Lā^olaē
 10 ūema^oe qat^ol^odxēs hē^oklwī^os. Laē^om gwā^olala. G^oā^ox^olaē
 plā^ox^oidēda Dzō^onoq^owa. Plā^ox^osāsēs a^oʒ^oasō^o lā^oxa kwax^osā^o.
 Lā^olaē ^owī^ola ax^oe^otsēs a^oʒ^oasō^o plā^ox^osā^o lā^oxa kwā^ox^osā^o.
 K^olēs^olaē ^onē^ok^oe nā^oqā^oʒ^oas ūema^oe qa^os ha^on^ol^odēxa a^oʒ^oasō^o,
^onē^ox^olaē nā^oqā^oʒ^oas qa^os ha^on^ol^odēxa dzā^omē qō g^oax^ol nē^o-
 15 ^oēd^ol. lā^oxa kwā^ox^osā^o. G^oā^ox^olaē nē^ol^oēdēda dzā^omē lā^oxa
 kwā^ox^osō. Lā^olaē ha^on^ol^odēq lā^oxa hē^okl^olut^olabā^oe. Lā^olaē
 ē^otlēdxa qemxō^otlabā^oe. Lā^olaē ē^otlētsa ^onē^omts^olaq lā^oxa
 hē^okl^olut^olabā^oe. Lā^olaē ē^otlētsa ^onē^omts^olaq lā^oxa qemxō^o-
 tlabā^oe. Maē^oma^ots^olaq^olaē lāx dzā^omasa Dzō^onoq^olwa. Lā^o-
 20 ^olaē qā^ok^oa^olaēda Dzō^onoq^olwa. Lā^olaē ā^ol^oe^osta qa^os ō^oxulē.
 Aō^ox^osā^olaēda Dzō^onoq^olwa hā^osē^ola^ol. Lā^onaa^ol ts^ol^oix^oī^ola^olaē
 ha^on^ola^oʒ^oas ūema^oe lā^oxa Dzō^onoq^olwa. Lā^olaē ā^ol^oeg^oī^olēda
 Dzō^onoq^olwa. Lā^ox^ostā^osē^ola lā^oxa lā^oʒ^olōs qa^os la^oe hē^ol^owi-
 tsē^ola, ʒ^ois la^oe ts^ol^oix^oī^olē ha^on^ola^oʒ^oas ūema^oe. Qā^os^oida.
- 25 Lā^olaē mē^ox^oēd^ol, ʒ^oix ūema^oe lē^owis ōmp. Lā^olaē
 ts^ol^ok^ol^oiqā^ola qa^os lā^oʒ^owidē^olxa gaā^ola. Laē^om^ol^owis gaā^olaxx
 la^oe lā^oʒ^owida. ^owī^ola lē^owis ōmp. Lā^olaē lē^ox^owu^olsaxēs
 g^oō^ok^o qa^os hamx^oī^odē. Lā^olaē gwāl ha^omā^opa, la^oe kl^outsesa^o
 lā^oxēs g^oō^ok^o. Lā^olaē xwā^ona^ol^oid^olaē ūema^oe. Lā^olaē gwā^ola.
 30 Ts^olō^ots^ol^oēfē^omdē ūema^oe, qix^oī^omts^oa l^olā^og^oek^o, qenxō^otsēs qen-
 xā^owa^oe. Lā^olaē qē^om^oʒ^owida. Qlā^onem^olaēda qa^om^oʒ^owa
 lāx ō^okl^owina^oʒ^oas. Lā^olaē ^onē^ok^oa: “Gwā^ola nā^onō^okō^ol.”

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Now, it was past midnight, and for a long time Scab was sitting on the ground on the side of his little house. Then a man came from the woods, — a tall man. He saw him. Scab examined him. Then Scab recognized that he was the Dzō'noq!wa. Then Scab jumped into his little house and pinched the feet of his father. The father arose. "Don't (speak) loud, keep quiet!" Then he arose. Then he saw the reason why his child had pinched him. The Dzō'noq!wa appeared black through the hole through which the light was shining. Then Scab spanned his bow and was ready. The Dzō'noq!wa felt about, and felt with his hand through the hole; then he put his hand entirely through the hole. Scab did not wish to shoot his hand, thus he thought; he wished to shoot his breast if it should show through the hole. Then his breast showed through the hole, and he (Scab) shot him in the right side of the breast, and then also in the left side, and then again one (arrow) in the right side, and then again one in the left side. Two arrows were in each side of the breast of the Dzō'noq!wa. Then the Dzō'noq!wa felt them and went back into the woods, crying "Oh!" The Dzō'noq!wa cried "Oh!" loudly. Probably the shot of Scab gave him pain. Then the Dzō'noq!wa went far into the woods, pushing down the trees, and he did so because he was angry because the shot of Scab gave him pain. He started.

Then Scab and his father slept. Then (Scab) was half awake, and he was about to get up in the morning. Then, when it was morning, he arose, also his father. Then he made a fire on the ground in his house and ate. After he had eaten, he sat down on the ground in his house. Then Scab got ready; he finished. Scab had his face blackened, and put on his head a ring of red cedar-bark, and he put a neck-ring around his neck; then

"nē'x'laēxēs ōmp, yix ūema^ŋē. "Lā'len qā'qesehsi lāx-
g'a'da ā'lē^ŋnagwisik." — "Hā'g'a, q!ā'gwidā," "nē'x'laē
ō'mpas.

Lā'laē qā's'idē ūema^ŋē. Lā'bolisa lā'xa obā'lis. Lā'-
5 laē lā'yag'a qa's qā's'idē lā'xa ā'lē. K'lē's'laē gā'la
qā'saxs la'ē dō'x'waxlaxa tlēx'ila. Lā'laē dō'x'waxlaxa
q!ō's "wāp. Lā'laē k!wā'g'aēds. Laēm q!wā'lenk^u qen-
xā'la, t!ā'g'ekumāla, qamō'kwa, ts!ōts!ēmā'kwa. K'lē's'laē
gā'la k!wā'saxs g'a'xāē qā'nakulēda ts!ā'ts!ēdagam Dzo'-
10 noqwabida^ŋwā^ŋlaxōl. "ya," "nē'x'laē ūemā^ŋyaxa dzō'-
noq!wagabida^ŋwē, "ā'ngwadzēs tsā'g'ilaōs," "nē'x'laēxa
dzō'noq!wagabida^ŋwē qaxš dā'laaxa nā'gats!ē. "Ā," "nē'x'-
laēda dzō'noq!wagabida^ŋwē, "tsā'g'in qa ā'datsa," "nē'x'laē.
"mā'sōx," "nē'x'laē ūema^ŋē, "mā'sōx ts!ix:q!ō'lemaxs?" —
15 "Ē'sen q!ā'lēlax ts!ix:q!ō'lemas," "nē'x'laēda dzō'noq!wa-
gabida^ŋwē. "Hā'g'a hō'lēlaqē," "nē'x'laē ūema^ŋē; "k'lē'-
sasē'el "nēx: qa g'ā'xēsig'ada lā'k!wemasg'a'l paxa'la k!wā'-
g'āgēlasg'ins "wā'pik."

Lā'laē "nē'k'ēda ōmpasa g'inā'nem, xa dzō'noq!wa,
20 lā'xēs xunō'k^u, "Qa "mā'sg'anēmēsens ā'yalāxa'entsaqō,
q!ā'gwidā," "nē'x'laēda dzō'noq!waxēs xunō'x'ubida^ŋwē. Lā'-
laē lā'wēlsēda dzō'noq!wagabida^ŋwē. Lā'laē lā'g'aa lāx
ūema^ŋē. K'lē's'laē la awi'lag'ilēda dzō'noq!wagabida^ŋwa-
xēs nā'gats!ē qaēs awi'hlqēla lāx wā'demasa b'igwā'nem
25 k!wā'g'āgē'lasax "wā'pas. "nē'x'laēda dzō'noq!wagabida^ŋwē,
"Qa "mā'sg'anēmēlāx'las ā'yalaxas ā'datsa lōl." — "ma,
k'lē'tsōnō'kwawēsē'n lāx g'ī'g'āēlg'anēma lā'xēs g'ō'kwaōs."

he put on bird-down. There was much bird-down on his body. Then he said, "Do not wait for me." Thus said Scab to his father. "I am going to walk on the ground to this place inland from the beach." — "Go on, master!" Thus said his father.

Then Scab started. He went up the bank of the river. Then he went into the woods and walked inland. He had not been going long when he discovered a trail. Then he saw a pond [of water], and he sat down on the ground. He was adorned around the neck, he had a ring on his head, he was feathered, and his face was blackened. He had not been sitting on the ground long when, behold! a little Dzō'noq!wa girl came walking along. "Oh," said Scab to the little Dzō'noq!wa woman, "for whom do you draw water?" Thus he said to the little Dzō'noq!wa woman, for she was carrying a bucket. "Oh," said that little Dzō'noq!wa woman, "I fetch water for father." Thus she said. "Why?" said Scab. "What is the cause of his feeling ill?" — "I do not know what ails him," said the little Dzō'noq!wa woman. "[Go on,] listen," said Scab. "[Do not] say that a strong shamah came here, and that he sits on the ground by the side of this water."

Then said the father of the child, — namely, of the Dzō'noq!wa, — (speaking) to his child, "[For] what may we have to pay him, mistress?" Thus said the Dzō'noq!wa to his little daughter. Then the little Dzō'noq!wa woman went out, and she came to Scab. The little Dzō'noq!wa woman did not take care of her bucket, for the word of the man who was sitting on the ground by the water was now important to her. The little Dzō'noq!wa woman said, "[For] what may father have to pay you?" — "I will not take any of the things in your house." — ["And so what shall I not have of the things that may be in your house?"]

Lā^olaē qā's^oidēda dzō'noq!wagabida^owē. Kux^oi'sna-
 xwa^ol'ē'fē'k'l'ī'na qaēs awi'lēlqūlāx wā'ldemasa begwā'nem
 k!wā'g'āgē^olasax ^owā'pas. Lā^olaē laē'lēda g'inā'nem, yix
 Dzō'noq!wagabida^owē. "Awi'lax'lā'gra wā'ldem'gras'gāda
 5 paxa'lag'āxent. Yā'le^olā'wis'ga k'le'tsōnōk^o lā'xōx g'i'g'ae-
 lēx lā'xens g'ō'kwēx." Lā^olaēda dzō'noq!wadzē gwale'la
 xē'nlela'l, yisēs hā'nla^oē. "Hā'ga lā'qō," ^onē'x^olaēda
 dzō'noq!waxēs xunō'k^o. "Ā^oma lēxs^oā'laq qaens g'ō'kwēx
 qō g'ā'xēl lā'xens g'ō'kwaqens." Lā^olaēda g'inā'nem qā's-
 10 ^oid qā's lē lāx lēma^oē. "A'ngwax'las?" ^onē'x^olaēda Dzō'-
 noq!wagabida^owē, lā'xa k!wā'sē lā'xa ^owāp. "lēmē^ox'lēn."
 — "Gē'lag'i'laōs ā'eml'las ^oyā'l!lōl qa'sō lāl laē'l lā'xē-
 nu'x^o g'ōk^o. Kā'max'āmaqa^ostō'gwanu'x^o g'ō'kwik'." —
 "ma?" ^onē'x^olaē lēma^oē, "āō'msawisen begwā'nema,"
 15 ^onē'x^olaē lēma^oē. Lā^olaē qā's^oidē lēma^oē.

Lā^olaē xē'mx^owidxa auxsō'lē qa's laē'lē lā'xa g'ōk^o.
 G'ā'lag'i'wē'laēda dzō'noq!wagabida^owē. Lā^olaē lēma^oē
 ā'lxlā'ya. Lā^olaē dewē'l qa's sēbex^owi'dē wā'waxsge-
 māla lā'xa g'ōk^o qaē'da s'i'siul ē'l'elqulag'i'lī lāx wā'xsōs-
 tālīfasa g'ōk^o. Lā^olaē lēma^oē lā'x^ostālī lāx lēgwi^olasasa
 20 dzō'noq!wa qa's x'ī'pīdē hē'k'lawē'sta qa's qā's^oidē lā'xa
 ō'gwiwalī lāx qē'lgwilasasa dzō'noq!wa. ^owi^olā' k'lēs
 dō'qula^olaēda dzō'noq!wa lā'xēs wā'xaēlas. Lā^olaē k!wā'-
 galī lāx lā'salīfasa dzō'noq!wa. Lā^olaē plē'x^owitsēs hē'l-
 25 k'lōts!āna lāx obā^oyasa dzō'noq!wa. Lā^olaē plē'x^owale-
 laxēs hā'nalēm. "Ā, ā," ^onē'x^olaē, "yū'maē, lāx'da g'i-
 lō'laxēs wā^omisēx'dāōs." Lā^olaē plē'x^owalelaxēs hā'nalēm,
 laēm^olaē ē'x^oidē nā'qa^oyas qaēxs lā'ē plē'x^owalelaxēs
 hā'nalēm. ^owi^olā plē'x^owalelaxēs hā'nalēm lā'xa mō'ts!aqē,
 30 yīxēs hā'n^oidayux^odē lā'xēs g'ōk^o lāx ō'gwāgēlisasa wa.

Then the little Dzō'noq!wa woman started. Every now and then she would fall down on the ground fainting, on account of the importance of the word of the man who was sitting on the ground by the side of the water. Then the little Dzō'noq!wa woman entered. "Evidently the word of this shaman is exceedingly important. He says he does not care [not] to have any of the things in our house." Then the big Dzō'noq!wa groaned very much on account of his shot-wound. "Go to him," said the Dzō'noq!wa to his child. "Just advise him about our house [if he should enter our house]." The child started and went to Scab. "What is your name?" said the little Dzō'noq!wa woman to the one sitting on the ground by the water. "My name is Scab." — "They say you shall come; just take care when you enter our house. Our house has a snapping door." — "What of it?" said Scab, "I am a man of supernatural power." Thus said Scab. Then Scab started.

Then he chewed hellebore and entered the house. The little Dzō'noq!wa woman went ahead, and Scab followed. He jumped in and blew out saliva on both sides of the house, on account of the double-headed serpent which was darting out its tongues on each side of the door of the house. Then Scab stood by the fireplace of the Dzō'noq!wa, turned around to the right, and started to the rear, where the Dzō'noq!wa was lying. Not all the Dzō'noq!wa could see him, on account of their number in the house. Then he sat down on the floor away from the fire of the Dzō'noq!wa, and he felt with his right hand of the chest of the Dzō'noq!wa. He felt his arrow. "Ah, ah!" he said (to himself), "this one has stolen your supplies of salmon." Then he felt his arrow, and was glad because he felt his arrow. He felt all his four arrows which he had shot in the house on the bank of the river.

- Lā^olaē ɬā^oʃolifē ɬema^oē qa^s yā^olaqluga^olē. Lā^olaē li^osta-
 lifela lā^oxa g^ook^o. Mō^oplene^ostā^oli^olaē lā^oxa g^ook^o. Lā^olaē
 aē^odaaqa lā^oxēs k^owaē^olas lāx lā^osalifasa dzō^onoqlwa. Lā^olaē
 plē^oʃ^owid^oxēs hā^ona!^oEM. Lā^olaē ɬē^omdzē^otō^owēxēs hā^ona-
 5 ɬ!^oEM. Lā^olaēda dzō^onoqlwa á^ola^ol wā^oyatslāla qa^s la^oē
 plē^oʃuhtā^oē ɬema^oyaxēs hā^ona!^oEM. Ǧwōgwā^oʃtsi^olaēda
 dzō^onoqlwa. Lā^onaḡwa^olaē k^oleá^oʃ^owidē hā^osa^oyasa dzō^o-
 noqlwa. K^ole^os^oel hē^oʃq^olā^olax ɬema^oē ɬā^obā^olax obā^oyasa dzō^o-
 noqlwa qaxs lō^omaē wā^oyatslāla qaē^oxs lō^omaē tslix^oʃ^ola.
 10 Hē^oel wāwō^olaqulēda dxō^onoqlwaxs ǧwā^oʃlaē. Lā^olaē
 k^oʃ^onx^oā^olelē ɬema^oē. Yā^olaqula. Lā^olaē q^ol^oeg^oʃhetá^oyaxēs
 hā^ona!^oEM. Lā^olaē q^ol^oex^oʃ^odxa ʃ^one^omts!^olaq. Lā^olaē ʃ^oex-
 ʃ^owidēq qa^s lā^os^oidēs lā^oxēs ō^ok^olulqa^oē. K^ole^os^oel q^olā^olelē
 wā^oxāēlasasqēxs la^oē lā^olxēs hā^ona!^oEM. Lā^olaē ē^oʃ^oʃēdxa
 15 qemxō^oʃ^olābā^oēs. ʃ^oex^owid^oxēs ʃ^one^omts!^olaq hā^ona!^oEM. ɬā^oʃo-
 li^oem^olaxaā^owisxs la^oē lā^olxēs ʃ^one^omts!^olaqē hā^ona!^oEM.

- Lā^olaē yā^oq^oleg^oa^olē ɬema^oē: “wā^oʃas? k^ole^os^omaē aē^ox^o-
 ʃ^oidā^ofaxēs bēg^owā^one^omēna^oyōs?” ʃ^one^ox^olaē ɬema^oyaxa dzō^o-
 noqlwa. “Ǧwā^oʃlas, adá,” ʃ^one^ox^oem^olāwisēda dzō^onoqlwa.
 20 “La^omē^og^oin wā^owalk^oʃ^onalō^olaxs lā^ok^ol^owēmasaā^oxentqō^os paxā^o-
 la. Wē^og^oa á^oem yā^olax lā^oxēs ǧwā^oʃag^oʃil^oʃlasōs. É^osma^osē^ol
 q^olulā^omasl g^oá^oxen qa ʃ^omā^osg^oanemē^osen menē^ox^owidg^oʃ^oʃlaōl,
 qā^ostā^oʃi.” Lā^olaē ɬema^oē ē^oʃ^oʃēd yā^olaqula. Lar^om ē^ox^oidē
 nā^oqa^oyas ɬema^oē qaxs lē^oma^oē ɬō^ogwalal lā^oxēs la^oē^oʃ^oasa.
 25 Lā^olaē yā^olax^owid ē^oʃ^oʃēd qa^s k^oʃ^onx^oā^olelē lāx obā^oyasa
 dzō^onoqlwa. Mā^omē^olā^oem^olā^owis ɬemā^oyaxa dzō^onoqlwa.
 Lā^ol q^ol^oag^oʃtō^owēxēs hā^ona!^oEM. Ma^oʃts!^oq^oem^olaē lē^oda axā^oʃa
 lā^ox obā^oyasa dzō^onoqlwa. Lā^olaē q^ol^oix^oʃ^odeq qa^s nē^oxō-
 stōdēxēs hā^ona!^oEM. ɬā^oʃ^owal^oem^olaxaā^owis. K^ole^os^olaē

Then Scab arose and began to sing his sacred song, and he went around in the house; four times he went around in the house, and then he went back to the place where he had sat on the floor on the side away from the Dzō'noq!wa. Then he felt of his arrows, and he scratched the shot-wound with his nails. Then the Dzō'noq!wa felt really feeble, for Scab felt the end of his arrow. The Dzō'noq!wa groaned, and his breath became nothing. He did not allow Scab to touch the chest of the Dzō'noq!wa, for he felt very weak, because he had much pain. Therefore the Dzō'noq!wa called out very loud when he groaned. Then Scab put his mouth (to the wound) and sang his sacred song. He took hold of the end of his arrow with his teeth. Then he bit one, and he pulled it out, and he shoved it down in front of his own body. The great number (of people) did not know that he had obtained his arrow. Then he began again on the left side of the chest. He pulled out his one arrow, and arose from the floor of the house when he had obtained his one arrow.

Then Scab began to speak: "How are you? Is your manhood not getting better?" Thus said Scab to the Dzō'noq!wa. "Stop, my dear!" said the Dzō'noq!wa. "I met you by good luck, for evidently you are a strong shaman. Do go on with what you are doing. [But] you will [not] make me alive, and what may I do in return for your favor, my dear?" Then Scab sang again his sacred song, and Scab felt glad because he was going to get supernatural power at the place where he had entered. Again he began to sing his sacred song, and applied his mouth to the chest of the Dzō'noq!wa. Scab was tormenting the Dzō'noq!wa more. Then he took the end of his arrow with his teeth. Now, two arrows were in the chest of the Dzō'noq!wa. Then he took hold of it (the second) with his teeth and pulled up his arrow, and

wu'fme ɬema^ŋe aē'k'ila qaxs k'ē'ts^ŋmaē g'ā'yanālcda dzō'noqlwax gwe'g'ilasas ɬema^ŋe.

Lā^ŋlaē ɬema^ŋe ē'tl'ed wu'ā'xa dzō'noqlwa. "Ē's^ŋmas aē'x^ŋida'aa?" "nē'x^ŋlaē ɬema^ŋyaxa dzō'noqlwa. "Gwā'flas
 5 adā' wu'f'ēm "nē'k'ōl qa "mā'sēsgras qlā'k'ōgōsaxs hē'mē'x^ŋ
 qlulā'x^ŋidel. Wē'gra, ā'em yā'lax, qastā', lā'xōs gwā'la-
 g'ililasqōs. Lā'mē'g'in wā'wā'k'inalōl." "nē'x^ŋēm'laxaā'-
 wisēda dzō'noqlwa. "Wē'gra," "nē'x^ŋlaē ɬema^ŋe, "klwā'-
 gustāhī la^s," "nē'x^ŋlaē ɬema^ŋyaxa dzō'noqlwa. Lā^ŋlaēda
 10 dzō'noqlwa klwā'gustāhīla. Lā^ŋl ā'lak'lāla hā'klwēmasēda
 dzō'noqlwa.

Lā^ŋlaē yā'ql'eg'a'lē ɬema^ŋe. "Len yō'dux^ŋplēna hē'lix-
 'idōl;" "nē'x^ŋlaē ɬema^ŋyaxa dzō'noqlwa. "nē'mpl'enaēmī-
 w'isen qasō lā. lā'xōlil. Lā'ems ā'lak'lāla hā'klwēmas-
 15 'ē'del." — "Wē'gra, ā'emx nau'alakwā'ī yā'lālag'ilil lā'xēs
 gwā'lag'ililasōs." Lā^ŋlaē ē'tl'edē ɬema^ŋe k'īnx^ŋā'lela lāx
 obā'yasa dzō'noqlwa. Lā'm^ŋlaē mā'mēlā'alaē ɬema^ŋya-
 qēxs hē'ma'ē qlā'ā'lelaqēxs hē'ma'ē ē'x^ŋidelēda dzō'noqlwa.
 Lā^ŋlaē k'īnx^ŋā'lela lax obā'yasa dzō'noqlwa. Lā^ŋlaē
 20 qlē'x^ŋidxēs hā'nal'em. Lā^ŋlaē wē'x^ŋwidēq qa^s nē'x^ŋidēq.
 Wē'qwe'lāla^ŋlaē ɬema^ŋyaxēs hā'nal'em. Hē'em^ŋlāwis la
 gwōgwā'tseyā'tsa dzō'noqlwa, qaēxs la'ē mā'mēlā'axa dzō'-
 noqlwaxs la'ē wē'qwe'lāxēs hā'nal'em. Lā^ŋlaē "nē'k'ē
 ɬema^ŋe qa^s lā. lā'g'ixēs hā'nal'em. "Qlā'gēma'ā lag'a
 25 qā'stā," "nē'x^ŋlaē ɬema^ŋyaxa dzō'noqlwa. "Lā'mēn ā'lax-
 'idel qa^s hā'nakwilaōs ē'x^ŋida," "nē'x^ŋlaē ɬema^ŋyaxa
 dzō'noqlwa. "Ā'lā'asōs wā'ldemaqlōs, qā'stā," "nē'x^ŋlaēda
 dzō'noqlwa. Lā^ŋlaē ē'tl'ed lā^ŋstalīlē ɬema^ŋe lā'xa g'ōk^ŋ.
 Yā'laqula; la ē'tl'ed klwā'g'alil lā'xēs klwā'ē'las. Lā^ŋlaē

again he arose from the floor of the house. Scab was not careful in vain, for the Dzō'noq!wa did not know at all what Scab was doing.

Then Scab questioned the Dzō'noq!wa again. "Are you not feeling better?" Thus said Scab to the Dzō'noq!wa. "Stop talking in vain, my dear, for how should your slave here [come to life] get well? Just go on doing this, my dear, what you have been doing. I found you by luck." Thus said the Dzō'noq!wa again. "Go on, now, sit up on the floor." Thus said Scab to the Dzō'noq!wa. Then the Dzō'noq!wa sat up. The Dzō'noq!wa was really strong.

Then Scab began to speak. "Now I have treated you three times," thus said Scab to the Dzō'noq!wa, "and so I will do once (more) when you arise. Now you will be really strong." — "Just go on, supernatural one, take care of what you are doing in the house." Then Scab applied his mouth again to the chest of the Dzō'noq!wa; and Scab kept on tormenting him, for he knew now that the Dzō'noq!wa would be well. Then he applied his mouth to the chest of the Dzō'noq!wa, and he took hold of his arrow with his teeth. Then he pushed it, and then pulled it. Scab pushed his arrow to and fro. Therefore the Dzō'noq!wa groaned for pain, because (Scab) was tormenting the Dzō'noq!wa when he pushed his arrow to and fro. Then Scab thought that he would now get his arrow. "Now, take care, my dear!" said Scab to the Dzō'noq!wa. "Now I shall really begin, so that you may be well quickly." Thus said Scab to the Dzō'noq!wa. "Your word is true, my dear," said the Dzō'noq!wa. Then Scab went around on the floor of the house again, singing his sacred song: then he sat down again on the place in the house where he had been sitting before. He took (hold of) his arrow with his teeth and pulled it out. "Now

ql'ex⁵dxes hā'nal'em qa's hēy⁵wōqō'deq. "Wā, la⁵men
gwa'la. K'le'ā'stlaax⁵ lā la tslix'i'la. lā'xos obā⁵yaqōs."

- Lā⁵laē tā'xoli'laēda dzō'noqlwa. "Qa⁵mā'sesēn wā'l-
demaēn,"⁵ nē'x⁵laēda dzō'noqlwa, "ē's⁵maēl'en wā'walk-
5 nālx gwē'x⁵idaasag'ins nemo'x⁵g'ins, g'a'xēg'in wā'wal-
k'malaqik. E's⁵maēlak qlulā'mas g'a'xēn,"⁵ nē'x⁵laēda
dzō'noqlwaxēs wā'xaēlaxēs nēma'ēlwut lā'xēs g'ōk". Lā-
⁵laē ē'dzaqwa yā'qlēg'a'laēda dzō'noqlwa. "K'le's⁵maēl'en
wā'g'ūlōl, qastā,"⁵ nē'x⁵laēda dzō'noqlwa, lāx lēma⁵ē.
10 "Lae'ms lāl g'ō'gwadlēsēn g'ō'kwaqēn qaēs gwē'x⁵idaasōs
g'a'xēn, yū'laxs qlulā'masaā'qōs g'a'xēn. Lae'mxaā'wisē
lāl geg'a'dēlēsēn xunō'kwaqēn. Ā⁵men hayō'qōdēn lā-
xulax'daēn xunō'kwa. Laēmxaā'wisē lāl. wā'badlēsēn
wā'pex, yiqōxs k'le'ā'saex nēma'x'iswutā. Yū'em qlulā'-
15 stax'lōx yī'xēn wā'paqēn. "yā'ū'lāla nēgū'mp,"⁵ nē'x⁵laēda
dzō'noqlwa lāx lēma⁵ē. "Lē'kilalēsēn xunō'kwaqēn.
Lā'mō'x lā'lōx xatsemā'xsōs gēnē'maqōs."

- Lae'm⁵laē qlwē'lā'laēda dzō'noqlwa. Lā⁵laē tā'xoli'te
lēma⁵ē qa's yā'qlēg'a'lē. Mō'mēk'lalē lēma⁵yas wā'ldē-
20 masa dzō'noqlwa. "Gē'lak'as'lax'ēs gwē'x⁵idaasōs g'a'xēn,
yīxg'in hē'mēg'in lā'g'ūl hē gwā'lag'īlsc, yīxg'in lā'lōgwas-
da'ēg'in. Ā⁵lā'mēsēn lā lō'gwalaxēs g'ōk'luts!ē'na'yōs, qa
mā'sēsēs lā'g'ūlāōs wul'ē'm. qlā'yaqalalēsgras xunō'x'g'ōs.
K'le'sālasēg'in mō'masilaqik,"⁵ nē'x⁵laē lēma⁵eyaxēs lā
25 nēgū'mpa.

- "Wā, wē'g'ūl lā tā'xoli'lōl,"⁵ nē'x⁵laēda dzō'noqlwax
lēma⁵ē, "qa's lā'lag'aōs ō'xlēx⁵id lāx xetsemā'sōs gēnē-
maqōs." Ha'nē'lāēda xatse'm lāx nā'qolēwalīfasa g'ōk".
Lā⁵laē lēma⁵ē tā'xoli' qa's lē ax'ē'deq. Laēm'lā'wisē
30 lēma⁵ē wāx dā'g'ūlīfāxā xatse'm. Wā'lē lēma⁵ē, hawā'-
lēm⁵m⁵laē lēma⁵yasa xatse'masēs gēnē'mē. K'le's⁵laē
lēma⁵ē lā'x⁵sa xatse'm. Lā⁵laē yā'qlēg'a'laēda dzō'noqlwa-

I have finished. Now there will be no pain at all in your chest."

Then the Dzo'noqlwa arose. "[For] what should I say?" Thus said the Dzo'noqlwa. "For did not I get by luck what our friend here has done? Now come, (you) whom I obtained by good luck; but did (you) not restore me to life?" Thus said the Dzo'noqlwa to the number of his fellows in the house. Then the Dzo'noqlwa began to speak again. "But do I not start with you, friend?" Thus said the Dzo'noqlwa to Scab. "Now you shall be the owner of my house, on account of what you have done to me, you who restored me to life; and you shall have my daughter for your wife. Just select my most beloved daughter; and you shall have my water, because it has no equal; this my water is called the water of life. Take care, son-in-law!" Thus said the Dzo'noqlwa to Scab. "Take good care of my daughter, and this box of your wife shall (also) go."

Then the Dzo'noqlwa stopped speaking, and Scab arose and began to express his thanks for the words of the Dzo'noqlwa. "Thank you for what you have done to me. That is why I have done so on the ground, endeavoring to get supernatural power. Now I really have for supernatural treasure the qualities of your house, and why should you feel uneasy in vain on account of your child? I shall not hurt her." Thus said Scab to his father-in-law.

"Now go on, arise," said the Dzo'noqlwa to Scab, "and carry on your back one of the boxes of your wife." The box stood on the floor in the middle of the house. Then Scab arose and went to get it. Scab tried to lift the box, but he was not able to do so. Scab was altogether too weak for the box of his wife. Scab was not strong enough for the box. Then the Dzo'noqlwa began

- xēs xunó'k^u. "Gwa'la wul'e'm 'nēx' qa yuwā's aā'xsilōs
 lā'wunemaqōsaxōs xatsē'maqōs. K'le'saa'xentxs lā'x^usōx."
 K'le's'laēda xatsē'm dā'daēma. Amā'bidō'laēda xatsē'm.
 Lā'laē lā'yolifēda gēnē'mas lēma^uē. Ā'em'lāwis qe'l'x^u.
- 5 kwō'ndxa xā'xadzemē qa's aā'psōlts'lānē lā'xēs xā'xa-
 dzemē. Lā'laē qā's'idē lēma^uē lē'wis gēnē'm. Lā'laē
 dā'x'idēda gēnē'mas lēma^uē lā'xēs 'wā'pē, yixa qlulā'sta
 qa's lē lā'xēs g'ōk^u, lāx o'gwāgēlisasa wa, g'ō'kulasa-
 sēs ōmp.
- 10 Lā'laē lēma^uē laē'l. lā'xēs g'ōk^u. 'mā'slē'lāwis o'mpas.
 Ā'em'la graē'l xā'qa. Lē'mā'alaxōl, hē'la'. K'le'tsem'x^u-
 stlaak^umaā'laē lēma^uē gā'la. Mō'x'unxclāā'laxōlē lē-
 ma^uē lā'xēs gwā'lag'ildzascē. Lā'laē lēma^uē qlwā'g'a'l.
 Ā'lak'lalael qlwā'sa qaēs o'mpaxs k'leā'stlaā'kwa'l gwē'x-
 15 'idaas qlulā'x'id qaxs hē'maē lā'g'ild hē gwā'lag'ilsē
 lēma^uē, yixs 'nē'k'aē lēma^uē qa's gēg'a'dex'idē hā'na-
 kwila qaxs k'leā'saē aā'xsilax'da'xuq lē'wis o'mpdē. Hē'em-
 'lāwis lā'g'ites tslex'ilā nā'qa'yas lēma^uē, qaxs wulma'ē
 la g'a'xē gēnē'mas. Lā'laē nē'le lēma^uyaxēs gēnē'm,
 20 "Aē'sa'yumālx'ga negō'mpdik' gayō'p'edxentix' hē'la',"
 'nē'x'laē lēma^uyaxēs gēnē'mē. "Dō'x'widag'aqik'," 'nē'x-
 'laē lēma^uyaxēs gēnē'mē, "g'aē'm g'a'da." K'le's'laēda
 gēnē'mē dō'qula qaxs hē'tslēmas'maē gwē'x'sē gwē'mats'lā-
 demasēxs dzō'noqlwaē. K'leā'saē gwē'x'idaatsēk' dō'qu-
 25 lēda dzō'noqlwa qaēxs walwū'nxstāē wū'nqlaēs qa'yā'qas.
 "G'aē'm g'a'da," 'nē'x'laē. Dā'x'idex a'yasā'sēs gēnē'm.
 Lā'laē plē'xwāmasēq lā'xa xā'qē. "Ā," 'nē'x'laēda dzō'-
 noqlwa, yix gēnē'mas, "hē'masē'l lā'g'ilōs qlwā'sa yixg'intx
 g'a'lēx'dēg'ins g'a'x laē'l. lā'xōs g'ō'kwaqōs. Gwā'llas
 30 qlwā'sōl," 'nē'x'laēxēs lā'wunēmē. "Wē'g'ax'ins klwā'-
 galil qa g'a'xlag'isens g'ō'kwaēns yixa g'a'ya'na'kulā
 lā'xen o'mpa."
- Lā'laē klus'ā'lil qa's lēqeltse'mdēxēs xatsē'm. K'le's'el
 qlā'lēlē lēma^uē lāx g'a'xdemas g'ō'x'wā'lisē yix wā'ldemx-

to speak to his child. "Don't think in vain that your husband will take care of your box. Evidently he is not strong enough for it." That box could not be lifted. It was a small box. Then the wife of Scab arose. She lifted up the little box with her finger, and carried the little box in one hand. Then Scab started with his wife. Then the wife of Scab took some of that water, the water of life, and they went to their house on the bank of the river, the house of (Scab's) father.

Then Scab entered the house. What should be the matter with his father? There were only bones lying there. Behold, he was dead! It had not seemed to Scab that he had been away long; but, behold! it had been four years — what Scab had been doing [on the ground]. Then Scab wept. He cried really on account of his father, for it seemed there was no way to revive him, on account of what he had done inland, because Scab had thought that he would get a wife quickly because there was no one to take care of him and his father. Therefore Scab felt sorry, for now his wife had come in vain. Then Scab told his wife, "Pity this (your) father-in-law, who evidently has been dead [since] a long time." Thus said Scab to his wife. "Look at this," said Scab to his wife, "this is it." The wife could not see, for that is the way a Dzō'noq!wa should be. The Dzō'noq!was have no way to see (well), for their eyes are deep-set. "This is it," he said, and took the hand of his wife. Then he made her feel the bones. "Oh," said the Dzō'noq!wa, his wife, "that is why you cried when we first entered your house. Don't cry!" she said to her husband; "let us sit down on the floor, that our house may come, — the one that comes from my father."

Then they sat down on the floor, and she tapped repeatedly on her box. Scab did not know that the time

- dāsēs negu'mp. G-ā'x^llaēda g-ōk^u g-ō'x^lwālis lāx g-ō'-
gwidasdāsēs g-ō'x^lbidō'x^ldē. K'leā's^llaē la axē'sē w'wamē-
dzadzēx'dās. G-ā'x^lam^llaēda g-ō'x^ldzē, yix dō'guidās lēma^lē
lā'xa ā'lē. K'la'maxk'lamaqlā'stō^llaēda g-ōk^u. el^ll'qo-
5 lag'ilifēda s'isiul. lāx wā'xsōstālifasa g-ōk^u. Hē'em^llaxaā'-
wis gwigwā'lag'ilifēda ālanē'm. el^ll'qolag'ilifē'm^llaxaa'.
Lā^llaē gwā'yaxstēda, yix genē'mas lēma^lē lā'xēs negu'm-
paxs k'lē's^lmaē qlulā'x^lida. Ā^lmaē axē'f'sāem xā'qa. Lā^llaē
x-ō'x^lwidē genē'mas lēma^lyaxēs "wāp. La^llaē axstēntsēs
10 a'yasō' lā'xēs "wāp qa's xō's^lidēxēs negu'mp. Mō'plēnaem-
laē xō's^litsa hō'labida^lwē "wā'pa lā'xēs negu'mp. Lā^llaē
lā'xolifē negu'mpas. "Yē," "nē'x^llaē negu'mpas, "Lō'ma-
wistlēn ē'x^lplastōwisēwa lā'xen mē'x^lēnēx'dē." — "Gwā'flas
"nē'k'ōl, ōmp," "nē'x^llaē lēma^lyaxēs ōmp, "la^lmē'x^ldēqōs
15 hē'la'. Ā^lmaaqōs la wax^lē'tsōsg'a g-ā'xēk' k'lwāē'lag'a-
men genē'mk'. Dō'x^lwidasxōxda g-ō'kwix? Yū'men
lō'gwa'yōx lā'xen laā'sdā. K'lē'sik' dā'daēmaga mā'mē-
k'asg'asg'in genē'mk'."

- Lā^llaē ē'k'ē nā'qa'yasa ōmp qa gwē'x^lidaasasēs xunō'-
20 kwaxs lō'gwalaē. "Gē'lak'as^lla xunō'k^u, qā'laxg'in lā'-
qlamēg'in wā'walk'inālxēs g-ā'x^lēna'yōs wax^lē'dēxg'as
qlā'k'ōgōs. Hē'x'dasēl gwā'lag'filsē lā'lōgwasdē'yaxdasēl'a,
xunō'k^u." Lā^llaē ē'x^lda'x^llaē nā'qa'yas lē'wis xunō'kwē
lē'wis negu'mp qaxs lā'ē g-ō'gwadēsa ē'k'ē g-ō'kwa.

- 25 Lā^llaē "nē'mx^lēnxēla g-ō'kula lā'xēs ax^lā'sē. Lā^llaē xū'lsē
nā'qa'yas lēma^lē. Lā^llaē lēma^lē lā'x^lwidxa gaā'lak'as
qa's lē lēntsēs lā'xa lēma^lis. "wā'las^llaēda x-ā'tsla^lē.
Lā^llaē lēma^lē lā'xustālis lā'xa lēma^lis. Lā^llaē lēma^lē

had come for the house of which his father-in-law had spoken to be on the ground. Then the house came and stood on the ground, at the place of his former little house. Not at all on the ground was the past house for storing fish. Then the large house came, — the one that was seen by Scab inland. The house had a snapping-door; and the double-headed serpents with darting tongues were on each side of the door of the house; and the wolves in the house were doing the same, their tongues were also darting. Then the wife of Scab turned her mouth to her father-in-law. He had not come to life: only bones were still on the floor of the house. Then the wife of Scab opened her water (box); then she put her hands into the water and sprinkled it on her father-in-law. Four times she sprinkled on her father-in-law a little water. Then her father-in-law arose. "Yè!" said her father-in-law, "but the sleep has been really sweet in my eyes." — "Don't say that, father," said Scab to his father, "you have been dead. Only the one who has come here and is sitting in the house has taken pity on you, — this, my wife. Do you see this house? This is the supernatural treasure I obtained at the place to which I went, and this property of my wife cannot be lifted."

Then the father was glad on account of what his son had done when he obtained a supernatural treasure. "Thank you, child, for indeed I had good luck, in that you came and favored your slave here, and that you obtained supernatural treasures, child." Then the child and the father-in-law were glad because they had a good house.

For one year he lived in the house at that place; then Scab felt downcast. Very early in the morning Scab arose and went down to the beach. It was very low tide. Then Scab stood on the beach, and he saw some one

dó'x^wwalelaxa yá'wopé'yala lá'xa l.lá'sak^u. "Ā lētāfalai' qen lē lāxseai'," "nē'x^llaēxa nexá'q. "Yā, ql'ēnemxiē-granu^x tlegú'ssik." Lā^llaē ē'tlédē lēma^ēé dó'x^wwalelaxa yá'wopé'yala. "Ā lētāfalai' qen lē lāxseai'," "nē'xlaē." 5 lēma^ēé. G-ā'x^llaē ā'lē'stēda xā'wē. "Yā, ql'ēnemxiē-granu^x wá'nxsik." Lā^llaē bowé'da xā'wē. Lā^llaē ē'tlédē lēma^ēé dó'x^wwalelaxa bā'la. "Ā lētāfalai' qen lē lāxseai'," "nē'x^lem^llaxaā'wis lēma^ēé. G-ā'x^llaēda bā'la ā'lē'sta. "Yā, k'itlélá'xilaēnu^x." Lā^llaēda bā'la bā. 10 Lā^llaē lēma^ēé ē'tléd dó'x^wwalelaxa yá'wopé'yala. "Ā lētāfalai' qen lē lāxseai'." — "Yā, ql'ēnemxiē-granu^x ts'ló'ts'lōmaxsik;" "nē'x^llaēda ts'ló'ts'lesbes. Lā^llaē bā'ēda ts'ó'ts'lesbes.

Lā^llaē ē'tlédē lēma^ēé dó'x^wwalelaxa k'le'sē yá'wopé- 15 yala. Ā'em^llaē siō'nakulaqlā'lama. Mēmē'gwata^llaxōl yíxa s'f'ō'nakula. "Ā lētāfalas qen lē lá'xsa." — "mā'mayaē'xsdas," "nē'x^llaēda mēmē'gwatax lēma^ēé. "Lā^llēn gā'gak'laLEX xunō'kwasents g'igēma^ēé." — "Ā'emx'sta's k'le-ā'sgranem gwē'x'idaas gē'pala g-ā'xenu^x qaxg-ā'nu^x 20 k'le'sēgranu^x ql'wā'q'lunāla x'ix'wí'da." Lā^llaē bowé'da mēmē'gwat. Ma'ltse'm^lem^llaēda mē'gwat, g-ā'x'laēda ē'tl-ēdē s'f'ō'nakula. Mā'k'aēsela nexwā'bāla lāx lēma^ēé. "Ā lētāfalai' qen lē lāxseai'." — "Gwā'la," "nē'x^llat'ēda xū'm- 25 dā^llaxōl. "K'leā'sgranemaaqōs gwē'x'idaas dā'la g-āxe-nu^x qaxgranu^x k'le'sēgranu^x se'ltāla. Yā'yax'i^llali-granu^x. K'leā's k'les gwē'gilasa, lē'x'ilayā'legranu^x lā'xwa dē'msx'ēx." Lā^llaē bō'wēda xū'mdē.

Lae'm^llaē wā'x'i lēma^ēé yā'x'id. Lae'm^llaē wā'x'i 30 lēma^ēé ná'nak^u, lá'as lēma^ēé ē'tléd lā'sgemx'id. Lā^llaē dó'x^wwalelaxa l.lá'sabāla lá'xa l.lá'sak^u. Lā^llaē ē'tléd "lā'qlug-a'fē lēma^ēé: "Ā lētāfalai' qen lē lāxseai'." G-ā'x^llaē yā'yanaem^llā'wisēda g-āx ā'lōhela. G-ā'x^llaē elā'q mā'k'ala lāx lēma^ēé. "mā'dzālas, qastā'," "nē'x^llaēda

sailing along on the sea. "Head ashore, that I may go aboard!" Thus he said to the Goose. "Yä! but we have much clover aboard." Then Scab saw again some one sailing along. "Yä! head ashore, that I may go aboard." The Loon was coming ashore. "Yä! but we have much herring aboard." Then the Loon left. Then Scab discovered [again] the Albatross. "Head ashore, that I may go aboard." Thus said Scab again. The Albatross came near shore. "Yä! our canoe is too cranky." Then the Albatross left. Scab saw again somebody sailing along. "Head ashore, that I may go aboard." — "Yä! but we have too many barnacles aboard." Thus said the Scaup-Duck. Then the Scaup-Duck left.

Then Scab discovered no one sailing along. They were just paddling about to no purpose. Behold! Seals were paddling about. "Head ashore, that I may go aboard," (said Scab.) "What do you want to go for?" said the Seals to Scab. "I want to marry the daughter of our chief." — "Maybe you can [only] not do it. Maybe you cannot cling to us, for we do not often emerge (come up to breathe)." Then the Seals left. There were two Seals. Again somebody came paddling about. They went quite close to the shore to Scab. "Ah, head ashore, that I may go aboard." — "Stop," said the Land-Otters, "perhaps you cannot do it. Perhaps you cannot hold on to us, for we are not quiet, we go about quickly. There is nothing that we do not do. We roll about on the sea." Then the Land-Otters left.

Then Scab tried to give up, and tried to go home. Again he looked seaward. Then he saw somebody out at sea. Again Scab shouted, "Ah, head ashore that I may go aboard." They came and tried quickly to come ashore. They came almost to Scab. "What do you want, my dear?" said the Harlequin-Duck (female). There

- x'ix'ō'bē. Ma^htsi'm^hlaēda x'ō'bē. "Gā'gak'laēxsdenlax k'ē'dēlasents gr'igama^hya." — "Wa, gē'lag'a, ē'k'ōs wā'f-demaqōs," "nē'x'laēda x'ix'ō'bē. "Ā'EMLES yā'l.lā.lōl, ā'na-
 xwaEMLES t'ēx^hwī'denaxwał gr'ā'xenu^hxi qō lā'naḡwałēs
 5 hā'sa^hyōs lā'ba^hx'īdēl. Dō'qulamasēxa "wā'lasē neg'ā'?"
 Dā'tsālisLENS lā'xada "wā'lasē neg'ā'. Yā'l.lōx^hwidLES ā'las
 wīō'l lā'xēs wā'fдемōs." — "Qā'lalen," "nē'x'EM'lā'wisē
 LEMa^hyaxa x'ix'ō'bē. "Wē'g'ax'ins gu'nx'īda dā's'īd,
 yīsENS "nemō'kwēx," "nē'x'laēda x'ix'ō'bē. "Wē'g'ax'ins,"
 10 "nē'x'EM'lāwis. Lā'laē dā's'īda. Gē'ntselaEM'lāwisēs lā'e
 dā's'īda. Lā'laē x'ix'wī'da. K'lē's'laē hase'q nā'qa'ē
 LEMa^hyaxēs laē'na'ē x'ix'wī'da. Has^he'm^hlaēxa x'ix'ō'bē
 nā'qa'yaxēs laē'na'ē x'ix'wī'da: "Lā'k'lwēmas^hEMxōlōx
 nā'qa'yaxsents "nemō'kwaqents," "nē'x'laēda x'ix'ō'bē.
 15 "K'lē'slxōLENS wuf'e'ml' lā'k'lwēmasl. Lē'xs'alalxENS "ne-
 mō'kwēx," "nē'x'laēda x'ix'ō'bē. La'e'm'laē mā'k'ala lā'xa
 "wā'lasē neg'ā'. "La^hmens wē'g'il," "nē'x'laēda x'ix'ō'bē.
 "La^hments wē'g'il dā's'īdēl lā'xwa be'nā'^hyaxsa "wā'lasēx
 neg'ā'," "nē'x'laēda x'ō'bē. Ā'lak'lāla^h lā'k'lwēmasē nā'
 20 qa'yas LEMa^hē qa wā'fдемasa x'ix'ō'bē qaēxs haiā'l.lō-
 laā'x LEMa^hē. "Yā'l.lānō," "nē'x'EM'lā'wisēda x'ix'ō'bē,
 "ā'las q'lulē'x'st'ēqālx ā'las a'mē'fālx lā'xents g'wā'lag'i-
 la^hyaā'sēx," "nē'x'laēda x'ix'ō'bē. "Wē'g'a ā'EMx," "nē'x'-
 EM'lā'wis LEMa^hē. "G'ī'l'EMlā'xis t'ēx^hwī'dlax gr'ā'xenu^hxi,"
 25 "nē'x'laēda x'ix'ō'bē, "lā'xōx neg'ō'yā'yaxsa be'nā'^hyax-
 sōxda "wā'lasēx neg'ā'." — "Wē'g'ax'ints ā'ma," "nē'x'EM-
 lā'wisē LEMa^hyaxēs "nē'nemō'k'ū".
 Lā'laē dā's'īd. Dā'sa^hl, gē'g'riḡtsēla^hl dā'sa lāx be'nā'-
 "yasa neg'ā'. Lā'k'lwēmas'laē nā'qa'yas LEMa^hē qa's k'ē'sē
 30 lē'gūtōda wā'fдемasēs "nē'nemō'kwē. Lā'laē x'ix'wī'd
 lāx apsā'tsē'yasa "wā'lasē neg'ā'. Hē'x'wīdaEM'lāwis dō'x-
 "walela LEMa^hyaxa q'lwōqā'la. "Lē'ma's dō'qulaaxada
 q'lwōqā'la?" "nē'x'laēda x'ix'ō'bāx LEMa^hē. "La^hme'n,"
 "nē'x'EM'lā'wisē LEMa^hē. "Hē'ments lā'laē," "nē'x'laēda

were two Charitonette. "I wish to marry the princess of our chief." — "Well, come, it is good what you say," said the Duck, "only take care and poke us from time to time with your finger if your breath should give out. Do you see that large mountain? We dive under that large mountain. Take great care, else you will not obtain what you talk about." — "Indeed, I shall do so," said Scab to the Duck. "Let us [go] try to dive with our friend here," said the Ducks. "Go ahead," he said. Then they dived, and they were under water a long time when they dived. Then they emerged. It was not Scab's wish when they went and emerged: it was the wish of the Ducks when they emerged. "Behold! the mind of our friend here is strong," said the Ducks. "Behold! we shall not advise our friend in vain strongly," said the Ducks. Then they came near the large mountain. "Now we will go and dive under this large mountain," said the Ducks. Verily, the mind of Scab was strong on account of what the Ducks said, for they had warned him. "Take care," said the Ducks, "else it may happen to you by your own doing, as you may meet misfortune by what we are doing now." Thus said the Ducks. "Just go on," said Scab. "First poke us under the middle of the large mountain," said the Ducks. "Just go on," said Scab to his friends.

Then they began to dive. They dived for a long time under the mountain. Scab's mind was strong, for he did not disobey the words of his friends. Then they emerged on the other side of the large mountain. Immediately Scab saw a brightness. "Do you not see that brightness?" said the Ducks to Scab. "I do," said Scab. "That is where we are going to," said the Ducks. "Let us go

x'ix'ō'bē. "Wé'g'it.lax'ints dō'qwalat. qa gwā'laā'sLESENTS
"nemō'kwix," "nē'x'laēda x'ix'ō'bē.

- Lā'laē senā'el qa gwā'laatsēs "nemō'x'uda'xwē. "ya,"
"nē'x'laēda "ne'msgem x'ō'bē. "Hē'men ā'lē senā'nema
5 qa gwā'laatsents "nemō'kwēx qaē'xs lā'la'xwilanaxwants
g'ig'ema'ē lāx leqwa'. Wé'g'ax'ints," "nē'x'laēda x'ix'ō'bē,
"wé'x'ints lā'xa o'x'la'lē's." Lā'laē g'e'l'x'id qa's lā'x'da-
"xwē lāx'la'lisā lā'xa o'x'la'lē's. Lā'laē dō'x'wale'lax'da-
"xwa ē'k'ē leqwa'. Gunē'p'laēda leqwa'. Á'lael le'm'xwa.
10 Yū'dux's'ālas'laēda leqwa' lāx sō'ps'entsa'wē. "Wé'g'a-
x'ints lāē'lasents "nemō'kwix lāxg'a'da kwā'xwalak' lā'xōx
ō'ba'yaxsa leqwa'x." Lā'laē lāē'lē lēma'ē lāx o'ba'yasa
leqwa'. Laē'm'laē gwā'lē klwē'xa'yasa x'ix'ō'bē qaēs
"nemō'x'uda'xwē. Lā'laē dā'pālisēda x'ix'ō'bēxa leqwa'
15 la "wu'nwaqa'yaats lēma'ē. Lā'laē dā'pstōlisas lax ōstā-
'lisasents g'ig'ama'ē. Hē'em'el ā'lē's x'ā't'le'g'āxtowē la
le'm'x'walisēda leqwa' lāx "neq'nts'lēsasents g'ig'ama'ē.
Dō'qwalaem'lā'wisēda x'ix'ō'bē lāqē'xs lā'ē k'ā't'lālisēda
leqwa'. Dā'sa'laēda x'ix'ō'bē lā'xa lēma'is q'lā'q'la'lāla qō
20 pexu'lēs lā'xē "wu'nwaqa'yaasasēs "nemō'x'uda'xwē.

- Lā'laē "nā'x'ida gag'ū'stāem'lāwisents g'ig'ama'yaxs
g'ā'xaē hents'lē'sela lā'xēs lēma'ēs. Lā'laents g'ig'ama'ē
aē'daaqa qa's lē ax'ē'dxēs sō'bayu. G'ā'x'laē aē'daaqa.
"lō'mawistlē ē'k'ē leqwa'," "nē'x'ē'm'laēwisents g'ig'ama'ē.
25 Lā'laē sō'p'ēdxa leqwa', yix "wunwaqēyaa'sas lēma'ē.
Lā'laē w'x'idxa leqwa', w'g'ilas lā'xēs g'ōk'. Lā'laē
ē'tlēd w'x'idxa "nē'mē leqwa'. Yū'dux's'ā'laēda leqwa'.
Lā'laē ē'tlēd w'x'idxa "nem. Hē'em'el "wu'nwaqa'yaāsas
lēma'yaxa "nē'mē leqwa'. ē'l'x'ē'laē ax'ā'sas lēma'ē.
30 Lā'laē w'x'ālēlem lāx ōstā'lifasa g'ōk'. Laē'm'laē g'ē-
g'aqa'ē lēma'ē lā'xa leqwa'. Wā'x'udzālaem'lā'wis g'aē'fa
lā'xa g'ōk'.

on and see what will happen to our friend," said the Ducks.

Then they deliberated what to do for their friend. "Ya!" said one of the Ducks. "This is my plan for what our friend shall do later on, because from time to time our chief needs fire-wood. Let us go on," said the Ducks, "let us go on to the head of the bay." Then they swam, and went on to the head of the bay. Then they discovered good fire-wood. The fire-wood was alder. It was really dry. The fire-wood was good to be chopped across in three pieces. "Let us put our friend in this hole at the end of the fire-wood." Then Scab entered the end of the fire-wood. Then the Ducks finished what they had planned for their friend. Then the Ducks towed out the fire-wood, which was now the hiding-place of Scab. They towed it to the beach at the door of our chief. It was just beginning to be ebb-tide, and the fire-wood was left dry on the beach, — right on the beach of our chief. The Ducks watched it when the fire-wood was lying on the beach. Then the Ducks dived on the beach, watching (to see) if the hiding-place of their friend should drift away.

Then day came, and our chief rose early and went down to his beach. Our chief went back again and took his axe, and he came back. "That is very good fire-wood," said our chief. Then he began to chop the fire-wood, the hiding-place of Scab. Then he carried the fire-wood on his shoulder into his house. Then he carried another piece of fire-wood. The fire-wood was chopped into three pieces. Then he carried another one on his shoulder: that was the hiding-place of Scab, that one piece of fire-wood. Last came the place where Scab was. He put it down from his shoulder in the house, near the door. Then Scab was inside the fire-wood. He continued to be in it.

- Gā'x^olaēda ^omeku'la nā^onak^u. Lā^olaē yā'q!eg'a^otēda ^omeku'la. "Ā," ^onē'x^olaēda ^omeku'la, "^owi'x^oidanē^oslens gr'iyaqens qa's lā'wadāsōxda gr'inā'nemx gr'ig'ilisela lā'xwa ^one'mēx awī'nagwisa," ^onē'x^olaēda ^omekulā'xens gr'igama^oē.
- 5 "Ā, ^olēmā^ox^olalaōx yixen gwō'yō'x gegra'tsōxda dzōnoq!wagabida^owē." Lā^olaē qā's^odēda ^omeku'la. Gā'x^olaēda lē'sela k!wā'galit lā'xēs g'ōk^u. "Ā," ^onē'x^oem^olaxaa'wisēda lē'sela. "^owi'x^oidanē^oslens gr'iyaqens qa's lā'wadēsa ē'x'bida^owēx gr'inā'nem gegra'dānsa dzōnoq!wagabida^owē."
- 10 Laē'm^olaē ā'lak!ālas ē'k'ē nā'qā'yas ^olēmā^oē qa wā'ldemi^olālasa ^omeku'la lē'wa lē'sela lā'qēxs hē'x'sā'maē gā'xlā ā'waqa'yasa lēqwa'. Lā^olaē gā'nul^oida. P!edek'ila^olaēda gā'nul. Nā'qōlēwalil^olaē graē'lasas k!ē'dēlasens gr'igama^oya. lē'wā'. Ā'lal ē'x^olaēs graē'las. Lā^olaē lā'qawē
- 15 ^olēmā^oē lā'xa lēqwa' qa's k!wā'galilē. Lā^olaē dō'x^owalēlaxēs lā'laa lāx ō'gwiwalifasa g'ōk^u. Laē'm^olaē mē'x^oēdē gr'ig'aōlnukwā'sa gr'inā'nem. Lā'alas lā'xolilē ^olēmā^oē qa's lā lāq. Sē'ltalem^olā'wisē ^olēmā^oyaxs lā'ē lā'g'aa lāx kwa^olē'lasasēs gwō'yō' qa's genē'mē. Lā^olaē ^olēmā^oē plā'x^o
- 20 ^oitsēs a'yasō' lāx g'ō'gwōyā'sa gr'inā'nem. "Qwē'da," ^onē'x^oem^olā'wisēda gr'inā'nem. Lā^olaē ē'tlēdē ^olēmā^oē dā'x^oidex g'ō'gwō'yās. "Qwē'da," ^onē'x^oem^olaxaa'wisēda gr'inā'nem. Laē'm^olaē ^onē'k'ix hē'dēda ^owa'tsle la lā'balag'ililēq lā'xēs kwōlē'lēna^oē lā'xēs graē'las. "Gwā'ldzās,"
- 25 ^onē'x^oem^olā'wisē ^olēmā^oē. "Gwā'llas k'ā'yōl," ^onē'x^oem^olā'wisē ^olēmā^oē. "Lā'x'stlaa'x^olaxaa's ^onē'x^osō qa's lā'wadaōsen. Nō'gwaem ^olēmā^ox^ola," ^onē'x^olaē ^olēmā^oē. "Gē-lag'a," ^onē'x^oem^olā'wisē xunō'kwasents gr'igama^oē.

- Lā^olaē ku'lx^oid lē'wa gr'inā'nem. lō'mael ē'x^olaēs
- 30 nē'nāqaē qaēs laē'na^oē hā'yasek'ā'ax^oda^oxwa. Lā^olaē a^omā'lā'ax^oda^oxwēda hā'yasek'ā'la. Lā^olaē ts!ek'ixsdrē'ndē ō'mpasēq qēxs a^omā'lā'la^oē. "Adā'," ^onē'x^olaēda ōmp. "K'ā'yadzāx^oitaxōx wī'sāq!" ^onē'x^olaēda ōmp, "ā'tlat'ō'la

Then the Moon came home, and the Moon began to speak. "Oh!" said the Moon, "what shall we do that our dear child may have a husband, walking about in this one country?" Thus said the Moon to our chief. "This one to whom I refer is called Scab. He has for his wife the little Dzō'noq!wa woman." Then the Moon went. The Sun came and sat down in the house. "Ah," said the Sun, "what shall we do that our dear nice little child shall have a husband, the one who has for his wife the little Dzō'noq!wa woman?" Then Scab was really glad on account of the words going to and fro from Moon and Sun, and he remained in his place inside the fire-wood. Night came, and it was dark. At the middle of the rear of the house was the bedroom of the princess of our chief. Beautiful, really fine, was her room. Then Scab came out of his fire-wood and sat down on the floor of the house. Then he discovered what he had gone for in the rear of the house. Then the parents of the child slept. Scab arose and went to her quietly. Scab went and came to the place where she was who was referred to as his wife. Then Scab felt with his hand for the feet of the child. "Go away!" said the child. Then Scab again touched her feet. "Go away!" said again the child. She thought that it was a dog who touched her in her room, where she was lying down. "Don't!" said Scab, "don't drive me away," said Scab. "I thought it was desired that you should have me for your husband. I am called Scab." Thus said Scab. Then the child of our chief said, "Welcome!"

Then he lay down with the girl. She was very glad because they were married. Then the married couple played together. Then her father awoke from hearing that they were playing together. "My dear," said the father, "you ought to drive away this one, child!" thus said the

- g'igilē'lelaxōs ā'la⁶yaqōs," "nē'x⁶laents g'igema⁶yaxēs
xunō'kwē. Lā⁶laē ē'tlédents g'igama⁶ya mē'x'ēd. K'lē's-
"em⁶lā'wis gā'la mē'xa, lā'alaxat! ē'tlédē lēma⁶ē a⁶mā'lōx-
"wid lē⁶wis gēnē'mē. Lā⁶laē gēnē'masents g'igama⁶ē
5 tslīx'í'da. Tslēk'liksdē'ndaxa a⁶mā'lalāk'!lāē lā'xa o'gwi-
wa⁶līfasa g'ōk⁶. "Adā', "nē'x⁶laē gēnē'masents g'igama⁶
ē, lā'xēs xunō'k⁶, "k'ā⁶yadzānē'x'inxōx w'isāq!" "nē'x-
"laēda gēnē'masents g'igama⁶ē, "nē'x' lā'xēs "wā'tslā, hē'em
a⁶mā'lalōtsēs xunō'k⁶.
- 10 "Ō'mislēlas," "nē'x⁶laē xunō'kwasents g'igama⁶ya.
"nē'x'st'laa'x⁶lā'xaā's qen lā'wadēsik." — "lā'x⁶widag'adzā,
"nē'x⁶laēda tslēdā'qaxēs lā⁶wunem. "lō'mōx aw'lōx wā'l-
demaq!sents xunō'kwaqlents." Lā⁶laē lā'x⁶widens g'igama⁶
ē qa⁶s lēgwi'lē. Lā⁶laē x'í'x'ēdēda lēgwi'l. "lā'x-
15 "widag'a q!ā'k'ō," "nē'x⁶laents g'igama⁶ya. Lā⁶laē lā'x-
"widex'da⁶x⁶ qa⁶s lēplā'līfēxa o'gwiwalīfasa g'ōk⁶. Lā⁶laē
lē'lālxēs xunō'kwē lē⁶wis la lā⁶wunem.

- Lā⁶laē lā'x⁶widex'da⁶x⁶wa y'í'xa la ha'yasek'āla. Lā⁶laē
gāē'da⁶x⁶ kludzē't lā'xa o'gwiwalīf. Lā⁶laēsasents g'igama⁶ē
20 yā'qlēg'a⁶l: "Gē'lak'as'la," "nē'x⁶laents g'igama⁶ē, lāx lē-
ma⁶ē. "Gwā'lēla⁶men "nē'k'ōl sō'em, lēma⁶ēs," "nē'x-
"laents g'igama⁶ya, "qaxs lē'ma'qōs "nā'xwaem ax'ē'xs-
dese⁶wasenu⁶x⁶ wā'xāēlas. Hē⁶misēs k'lē'tsēna⁶yaxentōs
aō'msa, yūl, yixs k'lēā's⁶maē "nemō'kwa begwā'nem g'ā'x-
25 "alēla lā'xen g'ō'kwix. Hē⁶misen lā'g'ifēn "nē'k'ōl k'lēs
aō'msa. Á'ēmlēs yā'lā'lōl lā'yēs ha'yasik'ālaē'nē'laōs,"
"nē'x⁶laents g'igama⁶yax lēma⁶ē.

- Lā⁶laē lēma⁶ē yā'qlēg'a⁶l: "Gē'lak'as'lax'ēs wā'dēmōs,"
"nē'x⁶laē lēma⁶yaxens g'igama⁶ē. "Á'la⁶men ēx' begwā'-
30 nēma. K'lēā'sēn wio'tānem lā'xen gwō'yowē' qen gwā'-
lāāsa." Lā⁶laē gā'la lēma⁶ē lā'xēs ax'ā's. Lā⁶laē xū'ls-
'idē lēma⁶ya. Á'lak'lā'l xū'lsa. Lā⁶laē wulā⁶laē
xunō'kwasents g'igama⁶ē. "mā'sēs xē'nlēlēlāōs xū'lsa?"
"nē'x⁶laē gēnē'mas: "Gunō' hā'yamā'lax qa⁶sō laē'mlax

father, "else it may walk about in the house behind you." Thus said our chief to his child. Then our chief went to sleep again. He did not sleep long, when Scab again played with his wife. Then the wife of our chief awoke from hearing playing in the rear of the house. "My dear," said the wife of our chief to her daughter, "do drive that away, child!" Thus said the wife of our chief. She thought that it was a dog with whom her child was playing.

"You are foolish," said the daughter of our chief. "I thought you said that I should have this one for my husband." — "Do get up," said the woman to her husband. "Very important is what our daughter says." Then our chief arose and made a fire. The fire in the house was burning. "Arise, slaves!" said our chief. Then they arose and spread mats in the rear of the house; then he called his daughter and her husband.

Then the married couple arose; and they were sitting in the house for a long time, in the rear of the house, when our chief spoke. "Welcome!" said our chief to Scab. "I thought beforehand that it was you, Scab," said our chief, "because you were desired by all of us, — the (whole) number in the house. Evidently you are not an ordinary man, because not one man ever reached my house; therefore I think you are not an ordinary man. Only take care of your marriage." Thus said our chief to Scab.

Then Scab began to speak. "Thank you for what you have said," said Scab to our chief. "I am a good man, I do not fail in what I wish to do." Then Scab staid a long time at his place. Then Scab became downcast, and he was really downcast. The daughter of our chief asked, "What is the cause of your being downcast?" Thus said his wife. "Don't deny it, if you should desire

nā^onakwēxsdelax." — "Á^ola^omen xū^olsa hē^ong^oaa qaen ō^om-
paen," "nē^ox^oem^olā^owis lē^oma^oē." "Wē^ox^oints dō^oqwax á^osa."

- Lā^olāē xwā^onal^oidē genē^omas. Qlō^ox^otslōtsēs grē^ots!^olālas-
xēs plā^oá^oyu. Lā^olāē lā^owēsa lē^owis fā^owunēma. "Á^oema
5 gē^ol^opāfax lā^oxen awi^og^oa^oyax," "nē^ox^olāē genē^omas. Lā^olāē
plē^oē^od. Laē^om lāl dō^oqwalxēs negū^ompa. Gā^ofaem^olā^owis
xunō^okwāsents grī^ogama^oya plē^olēnā^okula. Lā^olāē dō^ox^owā-
lēlaxēs grō^ok^o. "Hē^omas grō^okwēda?" "nē^ox^olāē xunō^o-
kwāsents grī^ogama^oya. "Hē^oem," "nē^ox^oemlā^owisē lē^oma^oē.
10 Lā^olāē ba^onō^ofēla qlā^onāxēlā^o lā^olāa lāx grō^okwāsēs fā^o-
wunēmē. Lā^olāē lā^og^oaa lāq. Lā^olāē laē^ol qa^os dō^oqu-
libēlaxēs grō^ok^o. "mā^oslēlā^owis hē^o gwē^ox^osa? Laē^om fē^olā^o,
yix ō^ompas lē^oma^oē lē^owis negō^ompē, yixa dzō^onoq!^owaga-
bida^owē. Laem^olā^owisē lē^oma^oē yā^oqlē^og^oa^olā: "Gwā^ollag^oa
15 hē^o gwē^olē," "nē^ox^olāē lē^oma^oyaxēs ō^ompē. "Gā^ox^oem-
xaen ē^olēd lō^ogwala," "nē^ox^olāē lē^oma^oyaxēs ō^ompē.
"Awī^olawistōs wā^oldemaqlōs xunō^okwā," "nē^ox^olāē ō^ompas
lē^oma^oē. "Lē^omā^osēlaxat! lō^ogwala xunō^okwā," "nē^ox^olāē
ō^ompas lē^oma^oē. "Wē^og^oa hā^onakwilalax^oin qlā^oalē^olaxōx
20 gwē^ox^osdemāxsōs lō^ogwaqlōs xunō^ok^o." Lā^olāē yā^oqlē^og^oa^olē
lē^oma^oē: "Qwē^osgīlaemx^oden," "nē^ox^olāē lē^oma^oyaxēs ō^omp.
"Lā^ox^oden ē^ok^oladzēlaxēnts "nā^olax. Gā^ox^omēsen gā^ogak^olā^o-
nemax^og^oa xunō^okgwāsents ē^ok^olēnts grī^ogama^oya. K^olēs-
t^olāā^okwix^o aō^omsa qaē^on lā^og^oifen "nē^ok^oēqik^o k^olēs aō^omsa,
25 qax^og^oanu^ox^o ā^omēg^oanu^ox^o plē^olēnā^okula grē^ox^oid lāx grō^o-
kwāsik^o gā^og^oax^oa lāxēnts grō^okwāqēnts."

- Lā^olāē ō^odzēgemēda dzō^onoq!^owagabida^owē yisē^os laē^ona^oē
dō^ox^owālēlaxēs dā^og^oi^olōl. K^olēs^olāē yā^owināla, yixa dzō^o-
noq!^owagabida^owē. K^olēs^oem^olaxaā^owis yā^owināla yix xu-
30 nō^okwāsents grī^ogama^oya. Hē^oem^olā^owis grī^og^oilif^olāēda
dzō^onoq!^owagabida^owē. Nē^olamatsēs gwē^omats!^olā^oldēmē lā^o-
qēxs k^olēs^olā^ol ō^ogwax aō^omsa, lā^oxēs dā^og^oi^olōl. Lā^olāē
yā^owix^oilifēda dzō^onoq!^owagabida^owē. Lā^ostalifēlā^o lā^oxēs

to go home." — "I am only downcast because I long for my father." Thus said Scab. "Let us go and see your father."

Then his wife got ready, and put on what she (used to) have on as her means of flying. Then she went out with her husband. "Only cling to my back," said his wife. Then she began to fly. She was going to see her father-in-law. For a long time the child of our chief went along flying. Then she saw his house. "Is that your house?" said the daughter of our chief. "That's it," said Scab. Then she soared downward, going to the house of her husband. She arrived there. Then she entered and looked about in the house, and what should there be? They were all dead. The father of Scab, and his daughter-in-law the little Dzō'noq!wa woman. Then Scab spoke. "Don't be this way in the house," said Scab to his father. "I have again obtained supernatural power," said Scab to his father. "Important is your word, child," said the father of Scab. "[But] again he has supernatural power, that child!" said the father of Scab. "Go on, let me know quickly what kind of supernatural power you have, child." Then Scab spoke. "I have been far away." Thus said Scab to his father. "I was above our world. I have obtained for my wife the daughter of our chief above. It is as though I were more than natural. Therefore I say this, — I am more than natural, because we just came flying along from her house, coming towards our house here."

Then the little Dzō'noq!wa woman was jealous when she saw his second wife; but the little Dzō'noq!wa woman did not speak about doing anything, and the daughter of our chief did not speak about doing anything. Then the Dzō'noq!wa woman began first in the house. She showed the second wife what kind she was, — that she was also not a common person. Then the little Dzō'noq!wa woman

- g'ōk^u, yix^usē^ustā^ulilēla. Lae^um lā^ulanaē^ul'ēdē yix xunō^u-
kwasents g'īgama^uē. Lā^ulāē k'lwā^ug'ilil'ēqēg'ililixa lā^ulaga-
walitasa g'ōk^u. Lā^ulāē sē^ul'tālil'laēda dzō^unoq!wagabida^uwē.
Lā^ulāē l.lā^uyugulifēda k'lē^udēfasents g'īgama^uē. Lā^ulāē
5 lā^ustā^ulilēla o^ugwaqa. Plētsē^ustā^ulilē^ulā^ulāē xunō^ukwasents
g'īgama^uē. Lā^ulāē sē^ul'tālil, lā^ualasa dzō^unoq!wagabida^uwē
plēlēl'ifa qa^s plētsē^ustā^ulilē^ulā^ulāē lā^uxa g'ōk^u, kuskuslā^uē
yixa dzō^unoq!wagabida^uwē. Gē^ug'ilil'ēm^ulā^uwisēda ku^uskus
plētsē^ustā^ulilē^ulā^ulāē lā^uxa g'ōk^u. Lā^ulāē sē^ul'tālilā. Lā^ulāē
10 ē^ul'ēda gu^uldēm^ulatla yix xunō^ukwasents g'īgama^uē. Gu^u-
dēm^ulāē plētsē^ustā^ulilē^ulā^ulāē lā^uxa g'ōk^u. Gē^ug'ilil'ēm^ulaxaā^u-
wis, lae^um^ulāē l.lā^uyagemx^uda^uxwa nē^ufasēs k'lētslē^una^uē
aō^umsda^uxwa. Lā^ulāē sē^ul'tālilēda gu^uldēmē. Lā^ulāē ē^utlē-
lila yixents g'ī^uyaents xunō^ukwasents g'īgama^uē. Qō^ulos-
15 lāē, lae^um^ulāē ā^ulax^uidēnts g'ī^uya yā^uwix^uitsa dzō^unoq!wa-
gabida^uwē.

- Lae^um^ulāē nē^uk'ints g'ī^uyints qa qē^ulx^uidēsa dzō^uno-
q!wagabida^uwē. Gē^ug'ilil'ēm^ulā^uwis plētsē^ustā^ulilē^ulāē, aē^udaa-
qi^ulālaēm^ulā^uwis lā^uxēs plā^uplā^ulənēg^uwētlē^ulāēna^uē lā^uxa g'ōk^u.
20 Lae^um^ulā^uwis sē^ul'tālil. Lae^um^ulā^uwisē nā^uqemg^ualilda^uxwa.
Ā^uēm^ulāē lēma^uē lē^uwis o^umpē ē^ux^uak'a x'itsax^uilax gwē-
g^uwālag^uilililasēs gaganē^umē. Lā^ulāē gwā^ut'alilda^uxwa.
Lā^ulāē yā^uq^uleg^ua^ulents g'ī^uya, xunō^ukwasents g'īgama^uē:
“A^ulae^um^uxō^ulas k'lēs aō^umsa,” nē^ux^ulāents g'ī^uyaxa dzō^u-
25 noq!wagabida^uwē. “Q^ulā^ulēla^umenlō^ulāxs k'lē^usaqōs aō^umsa,”
nē^ux^ulāents g'ī^uē. Lā^ulāē ē^ux^uidē nē^unāqa^uyas lō^umael
ē^ux^ulāēs nā^uqa^uē lē^uwis dā^ug'ī^ulōlē. Hamg^ulax^uida, lā^uxēs
negū^umpda^uxwē lē^uwis lā^uwunem.

- K'lē^us^ulāē ā^ulāem lā^uxulanō^ukwē lēma^uyasa dzō^unoq!wa-
30 gabida^uwē. Hē^uel lā^uxula^ulasē, yix xunō^ukwasents g'īgama^uē.
Q^ulāyā^unas^ulāēsa dzō^unoq!wagabida^uwē. Lae^um^ulāwis gā^ulael

moved in the house. She went around the house, dancing around. Then the daughter of our chief became a woodpecker, and sat on a pole standing in the middle of the house. Then the little Dzō'noq!wa woman was quiet in the house. Then the princess of our chief changed places with her in the house. She also went around. The daughter of our chief flew around in the house. Then she sat still, and the little Dzō'noq!wa woman flew about in the house. Then the little Dzō'noq!wa woman was a bluejay, and the bluejay flew about in the house a long time. Then she sat quiet, and the child of our chief became a red flicker, and the flicker flew around in the house for a long time. Then their faces were monstrous, showing that they were not common persons. Then the woodpecker sat still; and our lady, the daughter of our chief, began again. She was a qō'los.¹ Our lady did her utmost with the little Dzō'noq!wa woman.

Then our lady said that she was tired of the little Dzō'noq!wa woman. They had been flying around the house for a long time, going to and fro in the house, flying to and fro. Then they sat still and came to their senses in the house. Scab and his father just enjoyed looking at the doings of his (Scab's) wives. Then they finished in the house. Then our lady, the daughter of our chief, spoke. "Behold, really you are not an ordinary person." Thus said our lady to the little Dzō'noq!wa woman. "I know that you are not an ordinary person." Thus said our lady. Then she was glad, and she was very friendly with the second wife. They gave to eat to their father-in-law and to their husband.

Scab did not love the little Dzō'noq!wa woman much. He loved the daughter of our chief. He had a dislike for the little Dzō'noq!wa woman. Now they had been in

¹ A mythical bird.

g'ō'kwax'ila lā'xēs g'ō'x'udax'u. È'x'q'heselax'dax'u'el lā'xēs g'ōk'u. Lā'laē x'u'ls'idelaents g'ī'ēi. Wulā'em'laxaā'wisē lēma'yaxēs genē'm: "Gwōnō' hā'ya'mālxō qasō la'ēmlax h'ng'aā'lax qa g'ī'g'aōlnukwā," "nē'x'laē lēma'yaxēs
5 genē'mē. "La'men nā'nakwēxsta," "nē'x'ē'm'lā'wisents g'ī'ēi. "Wē'g'ax'ints nā'nakwa lā'xēs g'ō'kwaōs," "nē'x'laē lēma'ē. Lā'laē q'lō'xts!ōd'laents g'ī'yasēs g'ī'ts!ālasē. Lā'laē lā'wels lā'xēs g'ōk'u.

- "Gwa'la wul'ē'm q'lā'yaqalōl," "nē'x'laē lēma'yaxēs
10 ō'mpē. "È'slenu'x'u gā'fal "nemā'f'ē'bidōlenu'x'u qenu'x'ō g'āxl dō'qwalōl ē't'ēdel." Laem'lā'wis yā'q'leg'a'fents g'ī'ēi. "Yā'l!ānō," "nē'x'laēxēs lā'wunem. "Alā'fala lā'xēs g'ē'lpalaēnē'laōs lā'xen ō'x'se'yapla'ya," "nē'x'laēxēs lā'wunem, "ā'las qulē'x'st'ēqālx. Hō'smēlxas nā'qēlx qasō
15 g'ē'lpālx lā'xen ō'x'se'yapla'yaqen." Lā'laē plē'ē'dayuwē lēma'ē. Lae'm lā'l lax g'ō'kwāsēs genē'mē. Qē'g'ītsēla "mō'lā'wis plē'ēnā'kulā'yuwē lēma'ē. Lē'mō'flawis "nē'g'ō'yōd lā'xēs lā'laa lē'wis g'ē'x'idaasēs lā'ōla'. K'lē'st'laax'u'el q'lā'lēla'laē lēma'yaxēs gwē'x'idaas'ōla. Mē'x-
20 "ēdānāōlael, yix lēma'ē, lā'g'it'wulā'la's "mēx'ē'dxēs genē'mē. Lā'ōlālas tē'qaxa. X'ī'lp'ēqalā'laē lēmē'x'dāxs lā'ē ba'nō'hēla. Ā'em'lāwis hē'nā'kula plē'ēnā'kulents g'ī'ēi lā'laa lā'xents g'ī'gama'ē. Lā'laē lā'g'aents g'ī'ēi lā'xēs g'ōk'u. Wulā'sō'em'lā'wisēs g'ī'g'aōlnuk'u. "Wī'dēs lā'
25 "wunemaōs!" "nē'x'ē'm'lā'wisents g'ī'gama'ya. "Ō'dzix'īd- "ax'laē," "nē'x'laents g'ī'yaxēs ōmp. "Wā'x'men haia'lālx qa yā'l'lowis lā'xēs g'ē'lpalaēnā'ē lā'xg'in ō'x'se'aplēx' lā'xenu'x'u g'ā'x'ēnā'ē gwā'sōhēla. K'lē'sxent'la q'lā'lēlxēs gwē'x'idaas. Mē'x'ēdaa'xents lā'g'ilas k'lēs q'lā'lēlxēs
30 gwē'x'idaas, lā'g'ilas k'lēs nē'fa g'ā'xen. Ā'mēgin dō'xse-mēqēxs lā'ē x'ī'lp'ēqala ba'nō'hēla." K'lē'ā'ts'em'em'lā'wis wā'idem'lasents g'ī'gama'ya gwē'x'idaasasēs xunō'kwē.

Lā'laē nā'nōx'widē ō'mpas lēmē'x'dē. K'lē's'la sē'l'tāla,

their house for a long time. They were happy in the house. Then our lady became downcast, and Scab said to his wife, "Don't deny it if you long for your parents." Thus said Scab to his wife. "I desire to go home," said our lady. "Let us go home to your house," said Scab. Then our lady put on what she used to have on, and they went out of the house.

"Don't feel uneasy about me," said Scab to his father, "we shall not be (away) long; a little while and we shall see you again." Then our lady spoke. "Take care," she said to her husband, "hold fast and cling to my shoulder," thus she said to her husband, "else you may hurt yourself. It would be your mind if you should let go from clinging to my shoulder." Then Scab was flown away with, and they were going to the house of his wife. For a long time she had been flying along with Scab. They were halfway to where they were going and whence they had come (before). It seems, Scab did not know what he had done before, — he must have been asleep, — and therefore he let go of his wife, and he fell down, and Scab came down spinning around. Our lady just went on flying to our chief. Then our lady reached her house. She was asked by her parents, "Where is your husband?" Thus said our chief. "He made a great mistake," said our lady to her father. "I tried to warn him that he should take care and cling to my shoulders while we were coming this way. Evidently he did not know what he was doing; evidently he fell asleep; therefore he did not know what he was doing; therefore he did not tell me. I just saw him going, spinning around, going downward." Our chief did not say anything about what his daughter had done.

Then the father of Scab became uneasy. He was not

hē'menafae^m lā'snuk^u lāx wā'x'salisasēs g'ō'gwitsas.
 Lō'^mlaē siō'^mnākulē ō'mpdās la dō'x^mwalēlaxēs xunō'x^m-
 dāxs pex'ā'laē. A^mma'ht'ek'ā'laem^mlā'wisēxēs xunō'kwaxs
 hē'^mmaē. "Lae'mxantēs lē'quf'anxēs qlā'laelāōs Wā'wal-
 5 k'linēgema^mē," nē'x^mem^mlā'wisēxēs xunō'x^mdē. Lā'^mlaē dā'-
 graafēssxēs xunō'x^mdāxs la'ē hē'la' qa's lē nā'^mnak^u lā'xēs
 g'ōk^u. Lā'^mlaē wunē'mt'ēdeq lāx ā'la^mlisasēs g'ōk^u. K'le's-
^mlaē nē'faxēs negu'mpē, yixa dzōnoqlwagabida^mwē, lāx
 gwē'x^midaasasēs lā'^mwunemx'dē, yix lē'mā'x'dē. Ā'em^mlāwis
 10 lā la hā'yasek'āla yixa ō'mpas lē'mā'x'dē lē'wis negu'mpē.
 Laem lā'ba.

5. Lā'lamin.

Tradition of the ^mne'mges.(Dictated by ^mnemō'gwis, 1900.)

Qō'los^mlaē ts!ek^u! yixs g'ā'xaē g'ā'xaxa. Lā'^mlaē g'ā'-
 g'ōk'lwa qa's g'ō'kwa. Lā'^mlaē k'leō'x^mwidēda ts!ek'lux^mdē.
 Lae'm begwā'nemx^mida. Lā'^mlaē g'ō'gwadex^mitsa qlō'xu-
 litsemxa t!ō't!ōxsemē g'ō'kwaxxa g'ā'yaxalayās. Lā'^mlaē
 15 geg'a'dex^mida, la mā'yuf^mida, la^mem qlē'x^mida. Wā, lae'm
^mne'mē'max^mid, lae'm lā'lēlāmīnx'la ^mne'mē'ma.

Wā, lā'^mlaē alē'x^mwidē xunō'kwaxs lā'lamin lā'xwa Qō-
 g'ē'slax. Lā'^mlaē alē'kwinala Q!ō'moqwa^mēxa g'ō'kustāla.
 Lā'^mlaē lē'ndzema lā'xa ba'nē', lā'xwa dē'msx'ēx. Q!ā'g'i-
 20 wēx'la^mlaēda alē'^mwinox^u. G'ā'x^mlaē g'ā'xostōyā, g'ā'x^mem-
^mlaē g'ō'gwatsa g'ō'x^mxa hō'qwastāla lē'lēxēnēs k'ā'tēwafē.
 G'ā'x^mlaē, g'ō'x^melsaxēs g'ōk^u lāx Xulk^u. G'ā'xnaxwa
 g'ō'kwēlasōs la lā'yōsxa la lā'yō'nakulaq. Q!ē'nemē
 gwā'laasas g'ō'kwaxs lā'lamin. Tslē'ts!ekuxtāla g'ō'kwaxs.
 25 Lā'^mlaē lā'xōxda wāx. La g'ō'kwilax^midxa k'la'k'!axlāla.

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quiet; he always had some place where he wanted to go about at both sides of the house. His father paddled about. Then he saw his dead son drifting about. He recognized at once that it was his son. "Evidently you made a mistake, Found-by-Good-Luck." Thus he said to his dead child. Then he took his child aboard, for he was dead, and he went home to his house. Then he buried him behind his house. He did not tell his daughter-in-law, the little Dzō'noq!wa woman, about what her husband Scab had done; and the father of Scab lived now with his daughter-in-law. That is the end.

5. l!ā'lamín.

Tradition of the ^une'mgēs.

(Dictated by ^unemo'gwís, 1900.)

Qō'los was a bird when he came down. He looked for a house. Then the bird disappeared, and he began to be a man. He became possessed of a house, the outside of which was cloudless; and stars were on the house that he brought down with him. Then he married. He had children, and they became many, and they became the l!ā'l!elāmín clan.

Then the son of l!ā'lamín went hunting on the sea at a place called Beaver Cove. Then, while he was hunting, he met unexpectedly the house of Rich-One,¹ which was coming up. He was taken down to below the sea. The name of the hunter was Q!ā'g'iwē. Then he came, being brought up, and he came as the possessor of the house, the (beams over the) door of which vomited. The beams were sea-lions. He came, and his house stood on the ground at Foundation. At times houses were built by

¹ A spirit of the sea.

La begwā'nemx^hida. Lā^hlaē lā'yunux^hsa Sē'widex^hla
 1. ɬe^hwa Tlā'tl'endzidex^hla. Hē'em sā'semse.

- Lā^hlaē alē'x^hwidēda alē'winox^h, yix xunō'kwas lā'lamin.
 Qlē'qleyōlxa qlā'sa. Lā^hlaē gō'kwēlax^hid lā'xa kum-
 5 kumxelalita. Lā^hlaē ax^hē'dxēs ɬete'ml ɬe^hwis wā'xsōdzē,
 "wā'lasa. Laē'm^hlaē begwā'nemx^hida. Lā^hlaē tlēx'tlax^hid-
 xwa lāx tlēx'tlā lā'laa lā'xa Qā'yogwadex^hla. Lā^hlaē
 tslā'wī'lalasēs lō'gwēx'dēxēs k'le'k'lēs'ōx^hdē lā'xēs sā'sem.
 E's^hwuflāē ɬe^hlaē'noxwēda lā'laminlōla. Lō'tlāē paō'l.ē-
 10 tse^hwa, yisa yē'ēxōsōla. Lā^hlaē qlō'xtslōtsēs qō'loseml,
 yix lā'lamin qa's plēlō'stowē. Laē'm ē'k'lē'sta. Hē'g'a-
 "mē sā'semas la g'i'gigama^hya, la'ē lō'wafaq. Laē'miōx
 á'em begwā'nem^hnā'kulōxda ā'p'mēx. Á^hmōx la ɬā'g'aēls-
 "emnaṣwa qa klwā'xtā'yaats lā'lamin. Yū^hmēs la k'le'-
 15 k'lēs'ō. Wā, qlā'k'ō'latl'ēda Gwa'waēnox^h qlā'k'ōs sā'se-
 mas lā'lamin. Lā^hlaē k'le'ō'mnu^hsa k'le'k'lēs'ō ɬe'nemā-
 nēmaq. Hē^hmis lā'g'ilt^hs "nēx' k'le'k'lēs'ōnu^hs ɬe^hwa
 ɬe'ɬegem. Laē'm ɬe'nemānemē Tlā'tl'endzidē lō^h Sē'widē
 la ɬe'ɬegems.

6. Kunō'sila.

Tradition of the ^hnē'mgēs.

(Dictated by ^hnemō'gwīs, 1900.)

- 20 Hē^hmaaxs g'ā'xaxarēl Ku'nkunxulig'a^hlaē. La klwā'g'aala
 lāx lēmā'isasa g'ō'x^hwa Ku'nwaāslax. "mā'tsōs gwaia-
 ā'saqōs?" "nē'x'sō^hlaē. "É'x'q!ālaē mī'en "nēx' qen g'ā'xē." —
 "É'x'ēmnōsōslā, begwā'nemx^hid qen g'ā'xē "nemwiō'da-
 dōs," "nē'x'sō^hlaē. "mā'tsēxg'in begwā'nemēk," "nē'x'la-
 25 tlaxs hax'itl'ē'daēxēs ku'nnyuml. "Gē'lag'ax'ōs qa's g'ā'xla-

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those who took his place, one after another. There were many things in the house of L!ā'lamin. Birds were on top of it. Then he went to this river (Nimkish), and he built a house on piles, and he became a man. Then Paddled-to and T!ā't!endzid, his children, took his place.

Then the hunter, the child of L!ā'lamin, went hunting; and every time he went, he caught many sea-otters. Then he built a house at Rolling-down. He took his hat and his large cape, and he became a man. Then he made a trail, which is now the trail going to those named Qā'yokwadex. Then he gave to each of his children the crests which he had obtained by magic. For a long time L!ā'lamin did not die. His house was flooded by the deluge. Then he put on his Qō'los mask, and he flew upward, and he went up. Only these, his children, are chiefs, after he left them behind. Later on they just became people. This is just placed on the ground from time to time, for L!ā'lamin to sit on top of it. These are the crests. It is said that the North People were the slaves of the children of L!ā'lamin. They ran away with the crests they took away. Therefore it is said they have crests, and the names T!ā't!endzid and Paddled-to which were taken away.

6. Kunō'sila.

Tradition of the ^{ne}m'gēs.

(Dictated by ^{ne}mō'gwis, 1900.)

When Thunder-Bird came down, he sat on a rock on the beach of the house at Thunder-Bird-Place. "What are you doing here?" was said to him. "I merely desired to come." — "It would be well if you became a man, that I may be your brother," was said to him. "What is it? I am a man," he said, and opened his Thunder-

- g'aōs g'ō'kluls lāxgr'a'da lō'plesik." Lā^olaē g'ō'kwēlax^oid.
 Laē'm^olaē qlē'nā'kula; laē'm qlē'nemx^oida. G'ī'g'ilgamx-
 la^olaē lē'g'emās "nē'mē'māēna^oyās. Laē'm mō'sgēmaq
 "nē'mē'mā. Lō^olaē xwē'laqa lā'xēs g'ē'x^oidaas; ā'em la
 5 bā'sēs sā'sēm la'ē g'ī'g'igama^oyā. Ā'em ē'tlēdelx'lāxēs
 sā'sēm "nē'k'a: "Hē'g'aēm.lēn hē'k'lig'alasnaḡwal, yixs
 ō'dzak'anōgwilaqōs." Wā, hē^omisē la g'wē'k'lālē, yixs
 ō'dzak'anōgwaēs l'lā^oyūxēs la mā'yū'lēma. Laē'm bē'be-
 gwanemx^oidē la l'lā^oyus. Laē'm bā'gwanemē'mx^oida.
 10 Laē'm g'ī'gamēx^oidē Kl'wae'latsōwik'ema^oē. Hē'em la
 g'ī'gaboēq. Lā^olaē bē'lbakulag'ilisē l'lā'yāx lā'xa gwē'nak^o
 lā'x Hē'dza^oq^o. Gā'gak'lālāq. Hayō'l'em^olāēx Q'lwā'l-
 ē'g'ila. Wā, g'ā'x lē'g'ades lē'lēgamas Hē'dza^oq^o, Neqā'm-
 x'a, hē^omisē Qē'wilēmgā. Hē'em "nēmā^onākulōtsa l'lā'
 15 qwaxa "wā'las l'lā'qwa. Lā^olaē lā'xōdxēs l'lā'qwa. G'ā'x'laē
 lā'xōdeq hē^olaē g'ō'kulē ō'dzā'las. G'ā'x'laē qlō'sas lā'xa
 Kwā'g'ūl. Lā^olaē k'lē'lak'aso^owa, yixa axnō'gwadēsa
 l'lā'qwa. Wā'xwidēx'lā'laēda l'lā'gwadē. Laē'm k'lē'la-
 k'aso^o qāēs l'lā'qwa.
- 20 Lā^olaē tā'tēnēwax^oitse^owasa Kwā'g'ūl. Lā^olaē hē'tsāx-
 lāsō lāx ḡudzēx'lā'labā'las. Lā^olaē tsesā' lāq. Dā'g'ilx-
 lālaem^olaēxēs l'lā'qwāxa Q'lwā'l'ēdg'ila. Ē'sēg'ō^olaē "wā'-
 layasas. Lā^olaē lā'sēlsas lā'xa awī'nak'lus. Lā^olaē
 qlā'msax lō'lanēmsa Kwā'g'ūl, lā'g'ilts qlulā'lēlsa ā'emq.
 25 Lā^olaē sex^oī'tsa^owē Wā'xwid, sīx^oī'tsō'sa dā'bala tslā'wīlba.
 La^omē' hē'la'. La^omē yā'x'uls. K'lē'lax^oitse^owa wāō'ḡ^odēs.
 La^omē wī'wu'la. Mō'plēnk'lib^olaē wā'dzēqlabā'sas obā^oyasa
 g'ī'game^ox'dē, Wā'xwidix'dē. Q'lā'yō'x^olaē l'lā'qwa'x'dās,

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Bird mask. "Welcome! Let us go to your house on the ground at this empty space." Then he built a house. Gradually they became more and more, and they came to be many. The name of his clan was The-First-Ones. There are now four clans. Then he went back to the place he had come from, and he just left his children when they were chiefs. He just told his children again at the last, "I shall only make a noise sometimes when [it happens wrongly to] one of you (dies); and there will also be that kind of noise when one of those dies who will take the place of those who are now born." Then those who took his place became men, and they were full-grown men. Thus Chief-Host came to be a chief. He was a chief after him (Kunō'sila). Then he who took his place just went about visiting northward to the Bella Bella. He went to get married. Then he obtained at once (the copper) Causing-Destitution; and he came to have the names of the Bella Bella, Neqa'mx'a and Qē-wilemga; and he obtained the large copper at the same time. Then he sold his copper. He came and sold it to those living at Flat-Place. He came and offered it for sale to the Kwakiutl. Then the owner of the copper was killed. The man who owned the copper was named Wā'xwid. Then he was killed on account of his copper.

He was poled after by the Kwakiutl, and was reached at Xudzextā'laba^{las}. He took refuge there, carrying along his copper, Causing-Destitution. It was a fathom and a half in size. Then he pushed it into the ground, for he was unwilling that the Kwakiutl should obtain it. Therefore he just hid it in the ground. Then Wā'xwid was speared. He was speared with a lance with a — point, and he was dead. He fell down, and his companions were struck dead. Then they were gone. The width of the chest of the dead chief Wā'xwid was four

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"neqō'x'laēda q'lā'k'u k'ilō'mq; "neqā'ts'lax'laēda xwā'k'luna
k'ilō'mq. La^estō^elaēda "wā'lasx'è k'ilō'mq.

- Wā, lae'm helgwā'tse^ewasēs g'ō'x'dē. Wā, g'ā'x'laē
g'ō'kula lā'sōx Xu'lkwēx. Lae'm^elaē hē'enx'ida. Lā^elaē
5 axē' g'ō'kulōtasēxa k'lō'telaxa mē'ē'k'. Wā, k'leō's'lat'la
xwā'k'lunāsa xā'xamāla. Á'naḡwaem^elaē qaqa'sdeqa. Lā'
laē ma'p'lē'na qā's'ida lā'laa lā'xa lā'wayu. Hē'em^elaē
g'ē'g'ilhē yīxa l.lā^eyāx Wā'xwidix'dāxa xā'xamāla. Lae'm-
laē Wā'xwidix'lē xunō'x'dēs. Gēg'a'd'laē Wā'xwidēs
10 anē'sasa xā'xamāla. Lā^elat'la brk'ō'masnaḡwē Wā'xwidēsēs
xwā'k'luna lā'xa xā'xamāla qa yā'yas'idayunaḡwas. Hē'em-
laēlāwis p'layō'tsē. P'layō'ts lax Wā'xwidēda xā'xamāla
lā'naḡwa^e yā'yasilax xwā'k'lunās. Lā'naḡwa^elaē yā'qwasā
gē'was lā'xa xā'xamāla qa "neḡ'unē's. Lā^elaē alē'x^esilaso-
15 "wēda xā'xamāla yīs Wā'xwidē.

- "Yā'l.lānō^e," "nē'x'sō^elaēda xā'xamāla yīs Wā'xwidē:
"Q'lā'yō'naḡwasen ō'mpdē q'lulā'l.lēlsaō' lā'xēs l.lā'qō'la
lā'xwa ḡts'el.lā'labalasalāq'lōs lā'laq'lōs qā'yast."
Lā^elaē qā's'id. Á'em dā'dēbēxa s^entsōmēnēxēs sēk'ī'la lā'xa
20 lā'wayū. Á'naḡwaem^elaē nēnē'k'lōtē'laxēs yā'nem. Lā^elaē
ē'tlēdē qā's'idēda xā'xamāla. Lā^elaē sīx^el'sas ō'xsdē'yasēs
s^entsō. "mā'sī.lēlaē hē g'wē'k'ig'aalēda sēbē'lxk'ig'a'la.
Gē'la's q'lā'k'ō," "nē'x'laēda ts'lā^eya, "g'ā'xaōs dō'x'wid qō
g'a'e'mlaxē g'wō'yā'sens awā'tse^ewē."

- 25 Lā^elaē lā'p'lēdeq. Hē'em^ealaxō'l, hē'em^eel Q'lwā'f'itg'ilē.
Ē'sig'iu^elaē "wā'layasasa l.lā'qwa. Lā^elaē k'lō'kwulsaq,
k'lō'k'lusdzēk'as'laēs q'lā. Lā^elaē l.lēx^ew'ī'dxa gwā'dēms
qa's "mē'ns'idēs lāx "wā'layasasa l.lā'qwa. Á'em^elaē klomō's-
'idēq. K'lē's'laē la dā'laq. Wē'p'laēs. Wā, lā^elaē dzē-

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fathoms. His copper was highly prized. Its price was ten slaves and ten canoes and ten lynx blankets.

Then he was mourned by his tribe. They came and lived at Foundation. It came to be summer, and his tribe were catching salmon, — sockeye salmon. The orphans had no canoe, and they just walked wherever they went. They walked twice, going to the salmon-trap. They were of his family who took the place of the dead Wā'xwid. Then his child received the name Wā'xwid, and Wā'xwid married the aunt of the orphans. From time to time Wā'xwid lent his canoe to the orphans to use it. They felt grateful for it. The orphans were grateful to Wā'xwid when they used his canoe. He would give deer for blankets to the orphans, and the orphans were made to go out hunting in a canoe by Wā'xwid.

"Take care," the orphans were told by Wā'xwid, "I was told sometimes by my dead father of the copper hidden in the ground at Xudxexi,ā'labā'las, this your place where you shall go to." Then they went. They just took hold at the end of the little harpoon-handles which they used in spearing at the salmon-weir. They just carried what they caught in their hands. Then the orphans went again, and they struck with the butt-ends of their harpoon-handles against the ground. What kind of noise should there be? It sounded like metal. "Come, slave," said the younger brother, "come, let us look at this, (and see) if it is the thing to which our stepfather refers."

Then they dug, and behold, it was Causing-Destitution. A fathom and a half was the size of the copper. Then they stood it on its edge on the ground; and it stood up large, what they had found. Then they broke off cranberry-bushes to measure with them the size of the

kaplaleda xáxamala. "Wídzálox le," "né'x'laeda "no'la.
 "É'staçlox hé'ml lins qlul'e, lax O'xsim." — "má'tsos
 wa'ldmx," "né'x'laeda tsá'ya. "K'le'sen "ne'ka," "né'x'
 'laeda tsá'ya. "É'sen "nex' qa hé'sox le." — "má'tses
 5 playo'laos láq," "né'x'latla. "Hé'rmáxsox le Wá'xwide,"
 "né'x'laeda tsá'ya. "Hé'granaxwa'maas bek'ó'matses
 ywá'xwagum grá'xins. Hé'granaxwa'maas tsá' qans gé'
 wig'a'e. Hé'gramaaxaa'sens ane's ha'mgr'la grá'xins,"
 "né'x'laeda tsá'ya. "Yá'x'semdzá'tens qlul'e. Wé'
 10 grá'xins tla'sta, wé'grá'xins ná'nak," "né'x'laeda "no'la.

Á'em'lae la dá'g'ilqalaxa "me'nyayu; lá'graa lá'xes gró'
 kwaxa xáxamala. Tlé'g'il'em'lawis Wá'xwide. Má'lo'gwil'
 'em'lae tá'wis gne'm. Gwá'h'laem'lae k'ó'taqexs xi'm'elae
 é'x'ql'esla de'dahlakiná'alra'l. A'méx'delá'al xwé'x'u'ise-
 15 mála grá'xna'xwé'x'de grá'g'ila'ya. Wá, lá'lae lá'tslóh
 lá'xa gró'gwil, yixé'da xáxamala. Wá'x'lae ha'mgr'lasó'ses
 ane's qa's t'eywé'. K'le's'latla ha'mx'í'd qa's hé'mqa'ya-
 ses q'a. Lá'lae t'etslá'lixés ane's. "Gé'lag'a," "né'x'laeç,
 "qns grá'xe klwé'xalases wá'ldimolasés lá'wunemaqós.
 20 Grá'x'menu'x'u qláq; hé'maaxens," "né'x'lae. "K'le'senu'x'u
 "né'nk'lém qa ó'gu'qé lés lá'xos lá'wunemaqós, qanu'x'u
 plé'zwa'e." — "Qá'tas, sá'sem," "né'x'latla, "qá'tas qa'n
 gwé'las láq." — "Gá'x'lag'ax'ó lá'ts'á'lixós lá'wunema-
 25 hó'telaósax'ins gr'g'ik'."

Laem'la'wis lá'tslá'h. Lá'lae dex'wu'ls'eda tsá'è qa's
 ax'e'déxés "me'nyayu. Gá'x'lae. Lá'lae klomó'sá'le'eméda

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copper. They just made a model of it. They did not take it, because they could not carry it. Then the orphans spoke strongly to each other. "Where shall it go?" said the older one. "Shall it not go to him, our uncle, O'xsem?" — "What do you mean?" said the younger one. "I do not wish it to go to him." — "How do you feel towards him?" said he on his part. "Let it go to Wa'xwid," said the younger one. "He is the only one who from time to time lends us his little canoe. He is the only one who gives us (things) to wear on our backs, and our aunt is also the only one who gives us to eat." Thus said the younger one. "Our uncle is bad. Let us go towards the sea and home," said the older one.

Then they carried between them the model, and the orphans arrived at the house. Wa'xwid was lying on his back. There were only two persons in the house, — he and his wife. He suspected them already, because they were very happy, and they looked pleasant, and they were laughing; while before their faces looked downcast whenever before that they came (home). Then the orphans went into the room. Their aunt tried to give them to eat, that they might eat after having been away; but they did not eat, for they were proud of their find. Then they called their aunt into the room. "Come," they said to her, "that we may talk to you about what your husband told us. We come from finding it. Evidently this is it," they said. "We are not willing that it should go to another one than your husband, on account of our feeling." — "Indeed, children," she said on her part, "indeed, that which I refer to is there." — "Let your husband come in." — "Come, slave," she said to her husband, "and listen to our masters."

Then he went in, and the younger brother jumped out and took his model. He came and brought the model

"mē'ndzēx^udzēk'as l.lā'qwa. "Lē'mō'x lāi lōl," "nē'x'sō^llāē
 Wā'xwidēsa xā'xamāla. "G-ā'x'men aē'k'inalaxōs wā'ide-
 mōlaqōs l.lā'qwās ā's'ul. Lē'mōx l.lā'qwoēg'it'sg'a l.lā'l.la-
 qwaā'yugwa, g-ē'g'ilit lāx l.lā'l.laqwasila." Lāē'm^llāē l.lā'-
 5 l.laqwasilax'lēda "nō'lā.

Lā^llāē yē'laqula^e Wā'xwidē. Lā'g'is^el lā'xa o'gwis
 qa's yē'laqwē. Wā'laplasō^llāē sē'natlālēs, yix yē'lagu'mas.
 Lā^llāē qlē^estasē^lwa, g-ā'x'em^llāē qlā'sē^{wē} Q!wā'f'ēg'ilēsā
 xā'xamāla, "nē'x^llāēda g-ō'kulōt. Lā^{mē} yā'x'sē^{mē} nā'qa-
 10 "yasa q!ulē^lē Ō'xsemē. K'!ē'saē hē lē. Lā^llāē ts!ā'se-
 "wēda xā'xamāla, ts!ā'sō^ssa xwā'kluna, ts!ā'sō^ssa "wā'lasx'ē,
 ts!ā'sō^ssa kwē'kux^udē, ts!ā'sō^ssa q!ā'q!anūl, ts!ā'sō^ssa q!ā'sa,
 ts!ā'sō^ssa mā'tsagēm. Lāē'm g'ī'gamēx^lidēda xā'xamāla.
 Lāē'm lē'g'adēs l.lā'l.laqwasila. l.lā'l.laqwa^eayugwa^xlās
 15 abē'mpaxēs anēs.

Lāē'm ts!ā'sō^ssa xwā'kluna. K'!ē's ā'em la qā'sa. Lāē'm
 "yā'yasila. Lāē'm tē'nox^ewida, lāē'm lāx Ōdzā^llasaxēs
 g-ōk^u. Lāē'm sā'k'ōk!wālē Wā'xwidē lō^l Ō'xsem g-ā'g-ē-
 "mal lā'xa l.lā'qwa. Lā^llāē g-ā'g'igap!a. Lā^llāē hax^{wi}dē
 20 Wā'xwidē lāx apsō'tasēs g-ōk^u qa's lē k!wā'xlawē lāq.
 Lā^llāē yā'q!eg-a^llē Wā'xwidē lāx o'xtā^eyasa lōs: "Angwa-
 nu^lx^u g'ī'gema^lyai', q!wā'sqluxalai', "wulā'xa lā'x^llōs.
 Lā^llāē nā'nax^emēsē^lwa: "Sō'em g'ī'gamē^esai', "nē'x'sō^llāē
 Wā'xwidē. "K'!ē's!ōx g'ī'gama^lyōxda apsa^llasēxai', "nē'x'-
 25 sō^llāē Wā'xwid.

Wā, lā^llāē mā'xts!a^llāē Ō'xsem, yixs ē'saē g'ī'gama^lya.
 Lā^llāē lē^llālē Wā'xwidē, lāē'm plasa'. Lāē'm lā'xōdxēs
 l.lā'qwa lāx Q!ā. Lāē'm Q!ā'x'lē Q!wā'f'ētg'ila. La

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of the large measured copper. "This will go to you," was said to Wā'xwid by the orphans. "I obtained by luck the copper of your dead father of which you spoke. This copper will be carried on the back in the house by this Means-of-trying-to-obtain-Copper-Woman. She is of the family of Taking-Care-of-Coppers." Taking-Care-of-Coppers was the name of the older brother.

Then Wā'xwid sang his sacred song. He went on the roof of his house and sang his sacred song. The people asked each other the reason why he should sing his sacred song. It had been found. The orphans had found Causing-Destitution. Thus said the tribe. Then their uncle Ō'xsēm felt badly, because it did not go to him. Then canoes, lynx blankets, marmot blankets, blankets sewed together, sea-otters, and mink blankets were given to the orphans. Then the orphans became chiefs. The name of one of them was Taking-Care-of-Coppers. Their stepmother, who was their aunt, was called Means-of-trying-to-obtain-Copper.

Then he was given a canoe. He did not just walk; he travelled by canoe. Then he poled, going to his house at Flat-Place. Then Wā'xwid and Ō'xsēm hit each other with (sharp) words, on account of the copper. Then they vied with each other for the chief's place; and Wā'xwid climbed (a tree) on the opposite side from his house, and sat down on top of it. Then Wā'xwid spoke from the top of the tree. "Who is our chief, Plants?" Thus he asked the trees. Then he was answered, "You are the chief." Thus was said to Wā'xwid. "Not a chief, however, is the one in the next house." Thus was said to Wā'xwid.

Then Ō'xsēm was ashamed, because he was not a chief. Then Wā'xwid invited (people) in, and he gave a potlatch, and he sold his copper Found. Causing-

- ma'ltse'mx'axa Q'la'soy'de. He'em'l Q'wa'f'etg'ilag'iltsex's
 k'le'o'sae e's k'ilo'mq. Q'wa'f'a'lehilamas'maexa g'rok'.
 He'm'meda ma'ltse'mg'ustā x'wa'k'luna k'ilo'mq; hē'm'mēda
 ma'ltse'mg'ustā q'lā'k'o k'ilo'mq; hē'm'mēda ⁵neqā'sg'em
 lā'q'wa ⁵me'x'bā'ya k'ilo'mq; hē'm'mēda ma'ltso'k' ⁵wā-
 lasx'e k'ilo'mq; hē'm'mēda ma'ltso'k' kwē'ku'x'de k'ilo'mq;
 hē'm'mēda ma'ltso'k' q'lā'qlanul k'ilo'mq; hē'm'mēda ma'lt-
 so'k' mā'tsem k'ilo'mq; hē'm'mēda lā'k'lindē sa'o'k'wa
 k'ilo'mq; hē'm'mēda mō'sg'emg'ustā ts'le'x'se'm k'ilo'mq;
 10 hē'm'mēda ma'ltse'mg'ustā xats'e'm tle'qā' k'ile'x'ba'ya; hē'-
 m'mēda ma'ltse'mg'ustā xats'e'm tlex'os's; hē'm'mēda ⁵neqā's-
 gem xats'e'm lā'qa, hē'em k'ilo'mq; hē'm'mēda mō'sg'emg'us-
 tā tle'na xats'e'm k'ilo'mq; hē'm'mēda lā'k'lindē g'ildas
 k'lā'dek'wa, hē'em k'ilo'mq; hē'm'mēda ma'lp'le'nyag'i tē'-
 15 ⁵wa'ya k'ilo'mq; hē'm'mēda t'ale'k'. K'le's'laē hōts'le'mēda
 k'ilo'mq. Hē'm'mēda ma'lp'le'nyag'i k'lo'pa'was k'ilo'mq;
 hē'm'mēda lo'q'wē ma'lp'le'nyag'i k'ilo'mq. Hē'em wā'-
 xaatsa k'ilo'mq. Hē'm'is la play'ims Wā'xwide lā'xa
 lē'lqwalalā'ē. La'e'm g'igama'ē Wā'xwide.
 20 Yū'em xunō's'w'nā'kulas Kuno'sila. Lā'laē xū'ngwadē
 xunō'kwas Wā'xwide. La'e'm'xaa g'igama'ya. Lā'laē
 o'dz'eg'emaxō'yā, klwē'xig'iltsa ⁵ne'mgēs qa's hē e'g'asē
 tē'le qaēs mā'xts'lo'em'ēnē yix xunō'kwas. La'mē k'lwā'-
 lēda ⁵ne'mgēs. La'e'm'laē k'lwā'la qaēs g'al lō'st'le'qā'laq.
 25 Wā, g'ā's'laē dā'g'iltsemē g'o'kwasa ⁵ne'mgēs. K'le'lax'-
 'itse'wa. La'mē tē'la'. Wā, lē'nemx'itse'wē dā'dik'asdās,
 yix sē'nataq q'lā'q'lek'ō'x'dās, x'wa'k'lunax'dās, lā'f'owayux'-
 dās, xats'e'mx'dās, yixa g'is'xstāla, yix lā'xulax'dās lō gē'-
 gak'ōmasdās, yix'wa hē'n'henx'ēnx, lā'lā'laqwasgemx; hē'-
 30 ⁵misa lā'l'lo'xsem, hē'm'isē yē'qwik'ila. La'mē lā'qō'lā-
 nemē lā'q'wax'dās.

La'mē lāx Ō'mā'lema'yāxa g'igama'ē. Hē'em la lā'-
 qwadās. La'e'm kwē'xānēmaq. Hē'hālamōxwa kwē'xānē-

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Destitution was named "Found," and then the copper had two names. It was called Causing-Destitution because there was nothing that was not paid for it. It made the houses empty. Twenty canoes was its price; and twenty slaves was its price; and also ten coppers tied to the end was its price; and twenty lynx-skins, and twenty marmot-skins, and twenty sewed blankets, was its price; and twenty mink blankets was its price; and one hundred boards was its price; and forty wide planks was its price; and twenty boxes of dried berries added to it, and twenty boxes of clover, and also ten boxes of hemlock-bark, was its price; and forty boxes of grease was its price; and one hundred painted boxes was its price; and two hundred mats was its price; and dried salmon not to be counted was its price; and two hundred cedar blankets was its price; and two hundred dishes was its price. That was the amount of its price. And that was given away by Wā'xwid to the tribes. Then Wā'xwid was chief.

Those were the children who followed Kunō'sila. Then the child of Wā'xwid had a son, and he also was a chief. Then, on account of the jealousy [brought down] against him, the ^{ne}mgēs planned against him that he should die, because they were ashamed of his child; and so the ^{ne}mgēs sat down (and deliberated) who should strike him first. Then his house was attacked by the ^{ne}mgēs. He was killed, and he was dead. He was robbed of his goods, which were the reason of the deed; of his slaves, his canoes, his salmon-traps, his boxes, his box-covers, — of whatever he valued, — and of the woman's property, of bracelets, of copper bells and small coppers, and of dentalium bracelets. Then they got possession of his copper.

It went to Ō^{malemē}, the chief, who now had the copper. It was obtained by killing. They obtained the

mōlēq, yixwa lā'lowayux lē'wō'xda mā'lisēx, lē'wō'xda
 mō'kwa'ēx, lē'wō'xda lē'gēmēx. Yū'em kwē'xānem lāx
 K!wē'ladzōwik'ema'ē. G'inā'nembidō'tēda qlulēs bā'ba-
 guma, yix xunō'x'dās. Wā'x'laē qlulā'fidēda qlu'fyakwēxa
 5 Lā'qwa, ts!ā'ya'laēsa l!ā'qwadix'dēxa la k'lē'lak'aso'.
 Yū'laē lā's'alelēns awi'g'a'ēx bēnadzē'sa 'nēx'una'ē. Lā'
 'laē ā'lāse'wēda l!ā'qwa. K'lē's'laē qlā'se'wa. Lā'laē
 dā'x'itse'wēda qlu'fyak': "Nē'fadzāg'atsa l!ā'qwā', ā'las
 hē'la', "nē'x'sō'laē. K'!ā'k'lēlak'aso'wa. "K'leā'dzen qlā'-
 10 lēlaqē," nē'x'latla. "Gwā'dzās hā'ya'masē," nē'x'sō'latla
 nā'lasō'sa l!ā'xstā'la, "ā'las hē'la', "nē'x'sō'la. "Wē'g'a
 hē'lx, wa!" nē'x'sō'la nā'fāse'wa. "Lae'ms wū'nwun'isa,"
 "nē'x'laē, a'fē'dxēs 'wuse'g'anō qa's sap!ā'liēsā l!ā'qwa.
 "Axlā'g'aq", "nē'x'laē.

15 Lae'm bowē'da 'nē'mgēs; lae'm nā'nak' lā'xēs g'ōk'.
 Lae'm lā'lxā l!ā'qwa. Yā'qlwēda g'igamē'x'dē. Lae'mē
 hē'lgwā'fidēda 'nē'mgēs lā'xēs g'igamē'x'dē. Lae'm qlē'-
 k'axēs g'igamē'x'dē. Lā'laē ē'lmā'ētsē'wa g'igamē'x'dās.
 Lā'laē mā'p!ē'nxwasd la yā'qlwa. Lae'm k'lē'ōx'widē
 20 g'igamē'x'dās.

K'lē's'em hē'ats!ō'x'widēda g'inā'nem. Hē'em'ā ā'fēs
 qā'qayime. Ā'em'laē qlulā'lēlxēsā k'lē'lak'ax'dē. Wā,
 lae'm'laē qlu'fyax'widēda g'inā'nemāxa g'inā'nembidō'x'dē.
 Lā'laē g'ō'kwēlx'ida. G'ā'x'laē lā'g'aēls k!wā'xtālāx
 25 Kunō'silaxēs gā'gēmp; xā'p!exstēxa gwō'yim. Lae'm'laē
 plēsaxa lē'lqwalā'a'ē. Lae'mxaa g'igamē'x'id. Lae'm-
 'laē g'ā'g'ixsilasō'sa 'nē'mgēs. Lae'm'laē xix'ink'!ōx'wits
 qāēs gwē'x'idaas, yixs k'lē'lak'aso'wēx'dē ō'mpdās. Wā,
 lā'laē yā'x'wid lā'xa 'nā'xwa lē'lqwalā'a'ē. Lae'm nā'na-
 30 kwēda lē'lqwalā'a'ē.

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salmon-weir and the salmon-trap, and the place of tying up canoes, and the names. This was obtained by killing Chief-Host. A little child, however, a boy (his son), was alive. An old man tried to hide the copper, — the younger brother of the one who was killed and who had owned the copper. He pushed it under his blanket, down his back. Then the copper was searched for. It was not found. Then the old man was taken hold of. "Tell about the copper, else you will die," he was told. They were about to strike him. "I do not know about it," he said on his part. "Don't deny it," he was told, and he was threatened with a stone dagger, "else you will die." Thus he was told. "Go on, die," was said to him. Thus he was threatened. "You are a bother," he said. He broke his belt and threw down lengthwise the copper. "Take this," he said.

ōkʷ.
 ʷmē
 ql̄ēʼ-
 dās.
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Then the ʷn̄ēʷmḡēs left and went home to their village. They had obtained the copper. The past chief lay there dead. Then the ʷn̄ēʷmḡēs mourned for their chief, and they felt regret for the loss of their chief. Then the dead chief was put away (buried). For two days he had been lying dead on the rocks. Then the dead chief disappeared.

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 Wā,
 ʷdē.
 āl̄āx
 iʷl̄aē
 ʷm-
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 Wā,
 ʷna-

The child was not able to go about. He was just trying to walk, and he was hidden after the killing. Then the child, the one who had been a little child, grew up. He built a house. He put up a pole on which Kunōʼsila, the one who was his ancestor, was sitting. He held a whale by its tail in his talons. Then he gave a potlatch to the tribes, and he came to be a chief. Then he was treated as a chief by the ʷn̄ēʷmḡēs. Then they repented for what they had done, because they had killed his father. He gave property to all the tribes, and the tribes went home.

7. Mā'dem.

Tradition of the ^hne^hnēlk'lenox^h, a clan of ^hne^hmgēs.

(Dictated by ^hnemō'gwis, 1900.)

Ō'malalēma^hē¹ lō Wī'g'ustāsōgwī^hlak^h, hē'em g'īl be-
 gwā^hnemaxa qwē'sala. K'leō's'em^h l bā'k'ālōts. Hē'da
 g'ō'kulēda ^hne^hldzē. Hē'em lē'gēmsē Nē'nēlk'lenōx^h.
 Qlā'qlagwada^hlaēsa qlā'qlek'ō. Wā, lā^hlāē qā'qayaxa
 5 lēwē'ls. Hē'x'sāla^hlāē lā'xa qwē'satsaē. Lā^hlāē lā'g'raa
 lā'xa g'ō'kulaxa gwē^hkusatsēēxa Gwē'gutela. Hē'em ā'fē's
 bā'k'u^hlēwē. K'le'sdē qlā'lēlaq. Hē'em Mā'tsladex^hlē.
 Wā, la qā'sa lāq. Ō'xlana^hxwaxg'a qlā'sak'. Lā'em
 lēlēlā'la lāq yix qā'qask'inas. Hē'em qā'qask'insēxa ha'n-
 10 hanl'lenox^h. Wā'tsowik'axlā^hlāē. Wā, lā^hlāē tslē'tslēx^hēdēda
 g'ī'g'igama^hyaē.

Yē'wix'ila^hyu^hlāē la tlē'qemala. "Gonō' ^hyā'k'ēgēlō,"
^hne^hx'sō^hlāē kwē'x'ētsa^hō. "Mē'xalag'aōxs ē'k'ilōs dā'dā-
 laemxōs qlā'lalēlēq'ōs." Lā^hlāē qlwē'g'a'fēda g'inā'nem.
 15 Mā'lgu'nā'fp'lenē'f'laē hā'mgwila. Lā^hlāē qā's'idxa gā'nula.
 Wā'x^hl ā'lāsō. Nē'x'sō^hlāē lā'em hē'la'. Lā^hlāē k'le'lak'a-
 plix'itse^hwē ō'mpdēs. Lā^hlaxaa k'le'lak'aplex^h'itse^hwē
 abē'mpdēs. K'le's'la^hla hē'la'. Lā^hlāē qex^hu'ldzemē g'ō'x^h-
 dās. Lā^hlāē g'ō'kwilaxa amā'bida^hwē. Lā^hlāē tslēqē'la-
 20 lasōsa dēdē'xmōt. K'le's'laē la lā'lēlk'in. Ā^hma la mē'n-
 g'īlalasōsa menā'x'sēs g'ō'kulōt.

¹ The name of this person was sometimes called Ō'malalēmē^h, sometimes Ō'malalēmē^h.

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7. Mā'dem.

Tradition of the ^hne^hnēlk'·enox^h, a clan of ^hne^hmgēs.

(Dictated by ^hnemō'gwīs, 1900.)

Ōmalafēmē^h and Unattainable [Made-so-that-he-cannot-be-climbed-up-to] were men in the beginning, in the far past. They did not meet any one, and they built their house at Up-River. That is the name of the Up-River tribe. They had slaves. They were walking after elk, and went across to the other side. Then they arrived at the village of those of the other side, the Foreigners. That is the first time they were met. They did not know them. They were the Mā'tsladex. After that they went there, sometimes carrying sea-otters on their backs. They were now the friends of those whom they had met when they were walking. The ones whom they had met in walking were archers. The name (of their chief) was Wā'tsowik'a. Then the chief began to give a winter dance.

The one on whose account he was host was to be isolated. ["Don't feel badly," he was told, being struck. "Sleep on, you are good, holding your own, and taking care of yourself."] "You ought to feel bad," he was told while he was being struck. "Don't sleep all the time. You ought to hold on to the knowledge of your supernatural power." Then the child cried. For eight days he staid in the house hanging his head. Then in the night he started. They tried to search for him, and it was said that he was dead. Then his father was struck by the people, and his mother was struck. But he was not dead. Then their house was torn down, and he built a small house. Then closet-sticks were thrown on his house, and he was not invited in with others. Only dirt was thrown on his house by his tribe.

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(This paragraph was also told as follows: Lā'laē k'le'la-k'ase^wwēda xonō'k^u, yixa yē'wix'ila^yyu. Q!wā'sa^llaēda g'inā'nem. Wā'x'el gwē'sō^e qa's ɬā'ʂohfē. K'le's'el ha'mā'pa. Lā'laē ⁵neqā'plenēl á'em qlané'pēl, k'le's'el mē'xa. Lā'laē qā's'id tō'yag'a. Á'lex^u'itsē^wwa. Lē'lkwā'lēda abē'mpēdēs. K'le's'laē la yē'wix'ila, á'em^llaē la qax^u'u'ltsemē g'ō'ʂū'dās.)

Lā'laē lā'g'aēda g'inā'nem lā'xa neq'á'dzē ax^u'a'sasa xwē'le. Lā'laē plē'lē'ndalasō'sa xwē'le. Wā, lā'laē plē'lē^llaēda g'inā'nem. Lā'laē plē'lē'ē'da. Plē'lē'tsa xwē'le.
 10 Lā'laē lā'laa lā'xa ts!ē'lk'imbēx'ɬaxa g'inā'nem. Wā, lā'laē ax^u'ē'ndalasō'sa ts!ē'ltse'lk'. Lā'laē ts!ē'kwēx'á'da. G'ā'x'laē plē'lē'á'da. Q!ā'nē'laē lā'xēs ō'mp lē'wis abē'mp. Wā, lā'laē dō'gula g'inā'nem. Lā'laē gwē'x'itse^wwēda ōmp: "Gwā'ldzā's, g'ā'x'mōs g'iyaxqōs." — "Gwā'ldzā's
 15 ē'n'ēnēik'lel," nē'x'latla; á'em^llaē nā'xumta. "Ha's lē'lē'mx'sálit lāq^u," nē'x'laēda ōmp. "Á'lēg'anemles qa's mē'mlālayutōs." Lā'laē lā'qohlemēda abē'mp. "Á'ladzā'mxōlō g'ā'xōs g'iyaxqōs," nē'x'sō'laē. "Yitse'mdag'a." Yitse'mda. G'ā'x'laē k'í'myase^wwēda g'inā'nem. Wā,
 20 laē'm kwē'xalax'itsōl. Mā't'em^llaē. Hē'em qlē'mdemsēda:

"Haaná, haaná, aná.

Lā'x'den ɬauysidzisa q'á'mxaxel xwē'la^mmēg'ix'tē;

Haná, haná, haná, hayé.

Plālel'tsemx'den qan lē'x'den lā'g'aayu lāx hā'nēs g'ok^u, lāx g'ō'kwane

25 xunō'kwa mā'tmatelēg'is nā'la.

Haná, haná, haná, hayé.

Q!ā'nayux'den qan lē'x'den q'á'nalag'ilidzem lāx gwā'balētsis nā'la.

Haná, haná, haná, hayé.

"Hē'xōlē gwē'x'sēxens ē'x'axswaxens hā'g'ise^wwaxg'in á'lek' ts'ē'qa'ya,

30 yewá, yewá, g'in á'lek' pē'xala. nē'k'iten nēmō'ʂ'em nau'alak^u.

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(This paragraph was also told as follows: Then the child was struck, — the one on whose account he was to be host. The child cried. They tried to call him, that he might rise in the house, but he did not eat for ten days. He just wrapped himself up in the house. He did not sleep. Then he started and went to commit suicide. He was looked for. His mother wailed for him. He did not give a winter dance. He only pulled down his house.)

Then the child arrived on the large mountain where quartz is. Quartz flew into his body. Then the child began to fly from the rock. He began to fly with the quartz. Then the child went to what is called Feather-on-Top. Then feathers came to be on his body, and he became a bird. He came flying, soaring over his father and mother. Then the child was seen. His father was awakened. "Stop! your master has come." — "Don't talk foolishly," he said on his part, and he just covered his face with his blanket. "Go through there and die!" said the father. "Perhaps you are looking for a means of insulting me." Then the mother was nudged in the house. "Behold! really your master has come," she was told. "Put on your belt." She put on her belt. Then the child came and was surrounded. (Time) was beaten for him, and it is said he was Mā'dēm, and this is his song:

"Haana', haana', ana'.

I went and stood at the foot of the land-slide named Quartz-on-Back.

Hana', hana', hana', haye'.

I was taken along flying, and reached the Daybreak, the house of the child of Mā'dēm on the back of the world.

Hana', hana', hana', haye'.

I was made to soar, and they soared with me to the north end of the world.

Hana', hana', hana', haye'.

"Behold! that is the way of the one whom we like, whom we imitate, because I am a real dancer, yewā, yewā. Because I am a real shaman,

G'in layō'lek' bē'benaqōlidzema, g'in ā'lek' pē'xala. "nē'k'iten 'nemō'x' -
 'em nau'alaoy'xen 'nē'k'iten 'nemō'x' 'em nau'alay'dzea, g'in laō'lek'
 plā'lek'sā'lidzen hamā'dik'sā'lidzemen gā'lisālasgimxen ts'e'xdm'k'ina'
 lag'ilidzmxg'in ā'lek' ts'e'qa'ya, yewā', yewā'."

- 5 Lā'laē lā'g'alitēda Mā'dem. K'le's'laē qadzē'fa. Lā'laē
 anē'qa yū'dux'ts!ā'laē lā'xwa wāx. Lā'laē qap'ē'd, la'mē
 wu'nts!ida. Lā'laē lā'xwa ba'nē'xwa bē'benaqaua'yas.
 Lā'laē laē'f lā'xa g'ōk', lā'xa ba'nē'. Kwē'xala'laēda
 bē'benaqaua'ē, yix la laā'ts. Lae'm'laē geg'a'd lāq.
 10 Dō'qlwaqa lāx sā'semas. Lā'laē geg'a'des amā'inxā'yasa
 'nē'mē'magas. Ts!ē'ts!ēqa'laēda bē'benaqaua'ē. "Wē'g'a-
 x'ōx ax'ē'xsdesōnōkwa," 'nē'x'sō'laē. Lā'laē lō't!alē'ēmēda
 l!ā'g'ē'x'dzē. "K'le's'mē'laōx ax'ē'xsde'g'ada l!ā'g'ek'w'ik',"
 'nē'x'sō'laē. Q!ā'le'ēm'laē nā'qa'yas, yisa o'gu'laem.
 15 "K'le's'lag'aqwa'ī." Wā, lā'laē guxts!ō'tsa'wēda q!ō'lats!ēsa
 'wāp. Lā'laē hē'lik'asowēda 'wāp. Paxa'so'wēda 'wāp.
 Lā'la qā'myxax'īdēda 'wāp. Ams!ā'x'īda'maa'laēda
 g'ō'x'sa qā'myxa. "Ē's'mēlaōqwa'ī?" 'nē'x'sō'lat!a, "Ē's'mē-
 laōq ax'ē'xsdeqwa'ī?" — "K'le's'lag'aqwa'ī," 'nē'x'laēda o'gu-
 20 'la'ma q!ā'lalēx nā'qa'yas.

Lā'laē axō'stālifa lā'xa g'ōk' yixa 'mē'lsk'linx'ta ts!ē'l-
 ts!ēlk'. Q!unā'mē'stalag'ilil'laēda ts!ē'ls!ēlk'. Tsā'saya-
 plā'lag'ilil lā'xa g'ōk', yix l!ō'gwa'yasa l!ā'log'wasdē'ya:
 "Wē'g'adzāx'ōq ax'ē'dqwa'ī," 'nē'x'sō'lat!a. "Wāi, k'le's-
 25 lag'aqwa'ī."

- Lā'laē q!wā'g'alitēda 'yī'l'x'dzayū 'nēqā'xsa. Qwa'g'alil
 lāx o'gwiwa'īfasa g'ōk'. "Ē's'mēlaōqwa'ī? Ē's'mēlaōq ax-
 'ē'xsdeqwa'ī?" — "Lae'm lag'ai', ax'ē'delqwa'ī," 'nē'x'lat!a.
 "K'le's'mēlaōx nā'nakwēxsdens 'nemō'kwēxa? K'le's'mēlaōx
 30 nā'nakwēxsdox Ē'x'ik'ilag'a'ēx," 'nē'x'sō'laē. "'nemō'x'
 l!ē'gadles Ē'x'ik'ilig'a'ē. 'nemō'x' lāl taō'dayūl," 'nē'x-

therefore I am the only supernatural one. I was carried to the lower world because I am a real shaman, therefore I say that I am the only supernatural one. Therefore I say that I am the only great supernatural one; for I was taken along flying like Mā'dēm by my screaming-garment, the winter-dance garment of the world, because I am a real dancer; yēwā, yēwā."

Then Mā'dēm arrived in the house. He did not walk on the floor of the house. Then three persons went in a canoe on the river. They capsized and sank. Then they went to the lower world. Then he (Mā'dēm) entered the house in the lower world. Those in the lowest world, the place where he had gone, beat time. Then he took a wife there. He looked among their children, and he married the youngest sister. Those in the lower world had a winter dance. "Let him have a wish," was said to him. Then the large red cedar-bark was brought out in the house. "He does not yet desire this cedar-bark," was said. His wishes were known by a [another] person. "He does not want this." Then water was poured into a bucket. The water was sacred: it was treated by a shaman. Then the water became bird's-down, and the house became filled with the down. "Will he not take this? Does he not desire this?" Thus was said. "He does not want it," said the one who knew his mind.

Then what is named White-Feather came up in the house. Then the feathers went about on the floor of the house, meeting and passing each other, — the magic treasure of the one who desired the magic treasure. "Go on, and take this," he was told. "He does not want this."

Then ten dancing-boards stood up on the floor in the rear of the house. "Does he not take this? Does he not desire this?" — "That is what he wants. He will take this," he said. "Does not our friend wish to go home now? Does not this Ê'x'ik'ilag'ē desire to go home?" was said. "He shall have for one name Ê'x'ik'ilag'ē."

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sō^olaē. "Wē'g'ax'ints hē'lax Hē'lāla qa lēs taō'deq," "nē'x-sō^olaēda g'ī'g'iatsegax.

- Lā^olaē taō'dayūē Ē'x'ik'ilig'a^eē yis Hē'lāla; ā'laēm^olaē hē'lāla. Lō'kwa^olaēxa t'lek'a' yīsēs x'ī'ntsas, la'ē ē'k'lolela.
- 5 Hē'em^olaē "neqē' ā'lēg'a'yasa g'ō'kula, g'ō'kwasēs g'ō'kulōt. G'ā'x'em, laēm kwē'xalasōxat!. Hē'emxat! g'ā'lot!^olalifēda l.lā'g'ik^o. G'ā'x'em^olaxaēda yā'yāq!^olent^olēmif. G'ā'x'em^olaxaā'wisēda hō'laqēs. G'ā'xda^ox'em aa'xsilāq. Lā^olaē l.lā'sg'ililemēda q!^olats!^olē. Qapts!^otsō^osa "wāp. Lā^olaē
- 10 hē'lix'itsa^owēda "wāp. Lā^olaē qa'mxwax'ēdēda "wāp. Qō'tla^omēda g'ō'kwasā qa'mxwa. G'ā'x'laē l.lā'sg'ilifēda "mē'lsk'lin q!^olunā'mē'stalh lā'xa g'ōk^o. Wā, lā^olaē ē't'ēdēda "y'ly'zdayū q!^olwa'galh lā'xa g'ōk^o "neqā'ts!^olaq!^olaē. Wā, laēm lē'gadēda lō'gwala yis Ē'x'ik'ilig'a^eē. Ma'itse'mē
- 15 lē'gamas lō^o Pā'l.lā'lālag'ilitsem. G'ā'x'mē l.lā'g'ek^o lā'xa "nē^onēlk'lenōx^o.

- Lā^olaē lā'x^osā lā'xēs lē'lēlāla Ō'malalēma^eē. Lā^olaē lā'x^osāsa l.lā'g'ek^o lāx Mā'tsladex lē'wa xwē^olē lē'wa "mē'lsk'lin. Q!^oxts!^olālaēm^olaēx lō'gwēx'dēs P!^ol.lā'lālag'ilitsem.
- 20 K'ī'ly^owitsō^olaēda l.lā'g'ek^o; k'ī'ly^owitsō^olaēda xwē^olē; k'ī'ly^owitsō^olaēda "mē'lsk'lin; k'ī'ly^owitsō^olasa q!^olā'k'ō lō^olaēda q!^olā'sa. Wā, laēm^olaē ā'em ts!^ots!^olyanu^os, ā'em nō^onelanu^os^osa Mā'tsladex. G'ā'x'em ā'em nā^onakwēda g'ī'g'igēma^eē, yix Ō'malalēma^eē lō Wī'g'ustāsōgwī^olak^o. G'ā'xsa
- 25 q!^olā'sa lē'wa q!^olā'q!^olek'ō. Wā, laēm^olaē plā's'ēdxwa "nā'xwax lē'lqwalalā'ya, yisa q!^olā'sa lē'wa q!^olā'q!^olek'ō lē'wa l.lā'qwa k'ilō'mx'dāxa l.lā'g'ek^o.

- Lā^olaē ē't'ēd tē'no^ox'wida lā'xēs awī'nagwis lā'xa "nē^onelg'asta. Lā^olaē k'ē'lē Ō'malalēma^eē lō Wī'g'ustālasō-
- 30 gwī^olak^o. Lā^olatla ts!^olē'nkwē Ō'malalēma^eē yis Wī'g'ustā-

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Our friend shall be taken home," was said. "Let us ask He'lāla to lead him home," was said to the Mouse-Woman.

Then Ē'x'ik'ilag'ē was led by He'lāla. She really went and returned in one day. She tore up the ground with her nose going up. They came right to the place behind the village of his tribe. The beating of time came also; and also the red cedar-bark came out first; and the speaker in the house also came; and also the other one, the Listener. They came to take care of (the magic gift) here. Then they brought out the bucket. Water was poured into it. Then the water was sacred, and it became down. The house was full of down, and White-Feather was brought in. It always walked about on the ground in the house; and also the dancing-boards stood on the floor in the house, — ten of them; and then the one who had obtained supernatural treasures had the name Ē'x'ik'ilag'ē. There were two names, also Flying-about-in-the-World. Thus the red cedar-bark came to the Up-River tribe.

Then Ō'malaḥēmē went with it across to his friends the Mā'ts!adex, with the quartz and with White-Feather. He wore (a dress), the magic treasure of Flying-about-in-the-World. Then the red cedar-bark was bought; the quartz was bought; the white feather was bought; it was bought for slaves and for sea-otters. Then they had him for their younger brother. He just had the Mā'ts!adex for his older brothers. Then the chiefs Ō'malaḥēmē and Unattainable went home. He came with the sea-otters and with the slaves. Then he gave a potlatch to all the tribes with the sea-otters and the slaves and the coppers, — the price of the red cedar-bark.

Then they poled up again to the very head of the river. There Ō'malaḥēmē and Unattainable fished with a net. Then Ō'malaḥēmē began to be angry with Unat-

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- lasögwilak^u, yixs k'lxjalisaē lā'xēs k'ē'itēna^ē. Lā'laē
 lex^uwā'liśa. Qō'q'lotla^ulaē yā'nemas Wī'g'ustālasögwilak^u.
 K'leō'slatla yā'nems Ō'malalēma^ē: "Wē'g'adzāx'ōx
 lēh^ula'," "nē'x^ulatlē Ō'malalēma^ē. Lā'laē mē'x'idxa
 5 gā'nul. Lā'laē k'le'fax'idē Ō'malalēma^ēyaq. K'le'fax'
 'id, laēm lēh^ula' "nemō'x^ulaē q'lulā'sxa hē'hels qā's'id^ulaē.
 Lē'nemasō^ulaē qlā'q'lk'ōx^udēs tō^u greganē'mx'dēs, tē^uwis
 sā'semx'dē. Laēm^uxaa lē'nemanemax k'ē'itāsdes tē^uwa
 k'ē'itēmx'dē, tē^uwis k'le'k'les'ōx^udē tē^uwis tā'x^uLoayowisdē.
 10 "nemō'x^ulatlēda qā'tsā g'āx lax Ō's'eq, hē'la'laasē Lā'alaxs-
 entlayō, a'x^ulaēxēs g'īnlidē qa's lē wīna tē^uwē. Wīnax
 Ō'malalēma^ē hē'k'idēx wī'ōmpdās tē^uwis "nā'x'nemwōtde.
 Hē'em^ulawis g'ē'x^usowē Ō's'eqxa wīna.

- Lā'latla k'waai'ta qlā'k'uwē, yix qlā'k'ōs Wā'wig'ustā-
 15 lasögwilak^u lāx tā'wayās Wā'wig'ustālasögwilak^u: "Lē'mas
 wī'naa?" "nē'x^ulaēda qlā'k'ō. "La'menu^ux^u wīna," "nē'x-
 'latla. "Yū'danu^ux^u mē'xōxda ō'gwā'sēx, yū'denu^ux^u g'ō-
 kōxda ō'gwāsēx," "nē'x^ulatlēda qlā'k'ō, "qa'nu^ux^u g'ō'^ula-
 laēna^ē. Ā^umōx tlēx'iltēnōxda g'ēg'ustālas qenu^ux^u.
 20 A'naṣwa^umēsōx k'ā'tlē'sladzema g'īlnaṣwā'menu^ux^u mē'x-
 'ēda. Lā'naṣux nē'xōstōyā qa's k'ā'tlaslā'tsemē. — "Wē'g'a,
 yā'ī'lāx," "nē'x^usō^ulaē, "g'ī'l'amax'ī mē'x'ēda, lē'laqōs tā'-
 xulsāleq qa'nu^ux^u lā'g'ustāle'enu^ux^u," "nē'x^ulaēda wīna bē'-
 bēgwanem.
 25 Mā'ō'x^ulaēda qlā'q'lek'ō qlā'q'lalāla lā'xa wā'xsō tlēxtā^ē
 qa's wī'qwxōdēxa tlēx'iltē'n. Lā'laē mē'x'ēdēda wī'na-
 sa^uwē. Lā'laē wī'qwxōyūēda tlēx'iltē'n. Hō'x^uwalāsēda
 bēgwa'nemaxa wī'na. K'le'fax'id, nēplē'd, sek'a'xa bēgwa'-
 nemx'dē. La^umē' "wī'wula, la^umē' lēh^ula'. Lē'nemx'idē.
 30 Lā'alaxsentlayāx dā'drk'asdāēs. "mō'xselax ṣwā'kunax'dās
 yis dē'demalax'dās yix hawī'na'lag'ildās g'īnā'nemas. La^umē'
 ē'k'owa. Laēm hē'g'aem axnō'gwadēs awī'nagwisdās.

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tainable because he stood behind him, while they were fishing. Then he made a fire on the beach. Plentiful [full] was the game of Unattainable. Nothing was the game of O'malaŋemē. "They shall die," said, on his part, O'malaŋemē. Then they slept during the night. Then O'malaŋemē killed them. He killed them, and they were dead. One among them only was alive, and the one who was saved left. Then their slaves and their wives and their children were taken away, and their fishing-place was also taken away, and their nets, their crests, their salmon-traps. The one, however, walked through, and came to Beaver-Cove. He was going to the La'alaxsent!ayo to get his relatives to go to war with him to make war on O'malaŋemē, who had killed his fathers and his brothers. The warriors went across to Beaver-Cove.

The slave of Unattainable, however, was sitting on a rock at the salmon-weir of Unattainable. "Have you come to make war?" said the slave. "We have come to make war," they said on their part. "That is where we sleep, the roof of our house," said, on his part, the slave, "on account of our uneasiness. This ladder is the only place where we can go up. We simply lay the ladder down on the roof as soon as we go to sleep. Then it is pulled up and laid down on top." — "Take care," he was told. "When they begin to sleep, put it down, that we may climb up." Thus said the warriors.

Two slaves watched the two sides of the ladder to put it down. Then those against whom war was made went to sleep. The ladder was let down, and the warriors went up. They clubbed and struck and speared the men. Then they were all gone. They were dead. Then the La'alaxsent!ayo took their property, and loaded their canoe with the property of those on account of whom the child had talked about war. They triumphed. Then they

Lae'm e'tolex tsle'daqas lo' g'ing'inanemas le'wis qla'-
 qlek'o. Wa, lae'm ga'gixsilase'wa. He'em la g'igama'e
 le'tnakulag'flak'. Lae'm qlu'ba.

8. The Singing Skull.

Tradition of the 'n'nges.

(Dictated in 1900.)

(Only the song belonging to this short tail was obtained
 in the original. It is printed on p. 107.)

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possessed their former country. They got back their wives and their children and their slaves. Then he was treated as a chief. Then 1:el^hnakulag^hlak^h was a chief. That is the end.

8. The Singing Skull.

Tradition of the ^hne'ingés.

(Dictated in 1900.)

One morning the women were wailing in the house, while the men were out fishing. Since many people had died, the sound of wailing was heard in every house. Suddenly a voice was heard louder than all the wails of the women: —

<p>“X'aā' x'aā' x'aā' x'aā' hē'nēsī,ēxg'in g'a'- layōlik' ^hma'a'muxseli- dzem k'!ē'dadēwufēn; hē'^hmēsī,ēn ā'g'ī^hēm la lō'bēstōlī, kwā'kuxī,ā'lī- g'a'layōlik' ^hmaā'muxs- elidzem k'!ē'dadēwufēn.”</p>	<p>“X'aā' x'aā' x'aā' x'aā'! At that time formerly I was to be taken aboard the canoe by him who had me for his princess; but now I have only empty orbits in the house, and holes at the bottom (of the orbits) in the house; I who was formerly to be taken aboard the canoe by him who had me for his princess.”</p>
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The women ceased wailing when they heard this song, for the words they heard seemed strange to them. They tried to find out where the song came from. Finally they discovered on the floor of the house a skull which was singing. They took it back to the graveyard. It must have rolled down from a tree, and fallen right into the house.

9. Mountain-Goat Hunter.

Tradition of the ɬé'ɬeged, a clan of the ʷálas Kwá'gul.

(Dictated by Ya'gōlas, 1900.)

Dō'qula¹laēxa ʷmɛ'lxlō, yix Qlu'mx'ilag'ilis. "Ladzá'x'in
 ɛ'k'le²sta lā'xa ʷmɛ'lxlō g'í'lg'í'lāla." — "Widzē'lā?" "nɛ'x-
 ʷlatla gene'mas. "Hé'dzá'em³lēda axā's l:leselē'kʷ." —
 "Gwā'ɬelag'a hē gwē'k:lālē, a'las kuk:á'lax. Gwā'ɬzās hē
 5 gwē'k:lāla, a'las kuk:á'lax." — "K'leá'sen gwē'x'idaas
 kūk:á'." — "Hā'g'ax'ōs," "nɛ'x'latla gene'mas. Mō'x'laē
 gene'ms. Lae'm ɛ'k'le⁴stē Qlu'mx'ilag'ilis. Lā'laē lā'g'raa
 ʷwunā'ɬ. Lā'laē ax'utstō'dxēs ql'ɛ'qala'yas. Ax'a⁵lōdēs
 qla'tes ləmō'kʷ. K'leá'slatla gwē'x'idaas qā's'idēda ʷmɛ'lxlō.
 10 Á'em⁶la ʷnemā'xis ɬɛ'wa qla'tes, á'em g'ie'da ʷmɛ'lxlō.
 Lā'laē qā's'id ʷwunā'ɬ. Á'em⁷lāwis la k'lwā'nōtselōd qā's
 ha'n'ɬidēqsēs hā'natl'em. Ha'n'ɬidexa buksemā'ɬ. Lā'laē
 ɛ'tl'ed ha'n'l'ɛxōd.

K'lēs ql'á'lɛlaxs hɛ'ɬesewaalexōl'tsa g'í'la. ʷmā'sl'ɛ'lā'wis
 15 ɬā'xulā hanɛ'ql'eg'a'ɬ: "Gonō' nɛ'x'laxōl, qā'stā. Nō'gwaems
 ʷnemō'gus." Á'em⁸lāwis k'lwā'g'raalēda g'í'la hō'l'ɛlax wā'ɬ-
 demas Qlu'mx'ilag'ilis. Lā'laē ɬā'xolēda ʷnem g'í'la hanɛ'-
 ql'eg'a'ɬ. Hɛ'ʷnākulaem⁹lā'wis qā's lē ax'ɛ'deq. Á'em¹⁰laē
 dā'dex's'ia'plendxa begwā'nem qā's ts'l'eqō'stōdēq. Ql'ɛ'ne-
 20 maalaxōl'ēda g'í'la. Á'em¹¹lāwis la ts'lā'qaplasa begwā'nem,
 ɛ'k'ɬofela'yu lā'xa ō'xtā'yasa neg'á'. Lae'm lā'g'raa lā'xa
 ɛx' aw'naklus; ts'lā'qap'lā'lemēda begwā'nemasa g'í'la.
 Dzedzetslā'lase¹²wēs w'iwuxlā'ax'dē ql'wā'q'waxts'lānā'yas,
 ql'wā'q'waxsidza'yas. Á'em¹³la gwē'x'g'ɛlse xa'xdēsa be-
 25 gwā'nem. Laem bō'ēda g'í'la, nā'nakwa. Laem hɛ'l'ēda
 begwā'nem.

Lā'laē ts'l'ix'í'la ná'qā'yasa ʷne'mē, lā'xa g'í'la. "ʷmā'dzēs

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9. Mountain-Goat Hunter.

Tradition of the ɬéɬégéd, a clan of the ʷwālas Kwá'gūt.

(Dictated by Yá'gōzās, 1900.)

Rolling-down saw (some) mountain-goats. "Let me go up to the mountain-goats walking about on the rocks" (he said). — "Where are they?" said his wife. "They are there at ɬɛsɛɬé'kʷ." — "Don't talk that way, else you might fall off (from the mountain). Don't talk that way, else you might fall off." — "I do not fall off." — "Then go on," said his wife. He had four wives. Then Rolling-down went up. He arrived and hid. Then he took out his charm. He put the dried frog on the rock. Then the mountain-goats could not walk. They just became like the frog, and just lay there. Then he went and hid himself. He just sat by the side of a rock and shot with his arrows. He hit the chest (of a mountain-goat), then he also shot its neck.

He did not know that he was being pursued by a grisly bear. What should it be? It was standing there, and began to growl. "Do not say so, friend. I am your friend." Then the grisly bear sat down on the rock and listened to the word of Rolling-down. Then another grisly bear arose and began to growl. The bear went right up to take hold of him. He took the man by the shoulder and threw him upward. Behold! there were many grisly bears. They threw the man to one another while they were going up with him to the top of the mountain. Then they came to a fine place in the woods, and the man was thrown about by the grisly bears. His limbs were torn to pieces. His fingers and his toes, and the bones of the man, were scattered on the ground. Then the grisly bears left and went home, and the man was dead.

Then one of the grisly bears felt badly. "Why did

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- gwē'x'idaasōs, ē'sas wulē'la wā'ldemasens 'nemō'x'ūdē." —
 "K'lē'sen, "nē'x'lat'lēda 'nem, yixa lā'x'dē k'lē'lax'īdxa
 begwā'nem. "mā'stlēs nā'qa'yōs?" "nē'x'lat'lēda 'nem.
 "Lā'xulanux^umasēsens 'nemō'x'ūdē. Qū'len ts'ix'īlag'in
 5 nā'qa'ē qaens 'nemō'x'ūdē. Wē'g'ax'ins q'lwā'q'lulaq! Hā'g'a,
 qā's'īdex lāx Nō'ng'extā'ē lō' G'ī'lgemg'extā'ē qa g'ā'xēsē
 'wī'la^umaxens 'nē'nemō'kwē, 'nā'xwa g'ī'lg'aōmas."
 G'ā'x'laēda qlē'nem g'ī'lg'aōmas. Laem qlaplē'x'īd.
 Lāem lāl lāx k'lē'lag'āsdēsēxa begwā'nem. Laem klus'ē'lsa.
 10 Q'laplē'x'itse'wē xā'qasa begwā'nem, wī'waqōdalase'wa.
 Lā'laē x'isē'da waō'k' xāq. Lā'laē 'yā'lagamēda g'ig'ī'lem
 lē'wa g'ī'g'iadzaga, yixs mē'mts'esaē. Lā'laē ā'lēx'īdex
 q'lwā'q'lwaxsidza'yasa begwā'nem. Lā'laē qlē'da g'ig'ī'lē'
 max q'lwā'q'lwaxsidza'yasa begwā'nem. Laem ts'lās lā'xa
 15 nau'alak^u begwā'nem. Laēm ax'ā'lēlōts lāx g'ō'gweyōs.
 Lā'laē xō's'itse'wēda begwā'nemasa qlula'sta'. Klwā'g'aal-
 sēda begwā'nem, laem qlulā'x'īd. Wul'ē'm'lāwis hētō'd,
 dēdastā, 'nē'xs ā'mēx'dē mē'xa. Laem dō'x'wale'laxa
 qlē'nem klwā'la g'ī'lg'aōmasa. "Laems qlulō'l, qāst.
 20 Laēm'x'des wāx' 'yā'xsemx'īd hē'g'ōsō'xdenlōl. 'nē'm-
 plēna'ma hē gwē'x'īd, g'ā'xaaqōs ē'k'lē'sta. Q'lā'lēlag'ane-
 maaqōs wā'x'axg'anu'x' hē'laēg'anu'x'waxa 'mē'lxlō. Hē'ēm
 tā'wix'ō'laxlē, hē'g'ilōs gwē'x'itsōsg'anu'x' 'nemō'kwik.
 Laems qlu'la." Lā'laē 'mē'ns'ēg'it, yisa nau'alak^u. "Hē'ēs
 25 gwē'g'ilalēda lā'xg'in gwē'g'ilasik'. Laēm's lō'gwalaxg'ada
 qlulā'stak' lō'gwa'da 'mēgā'yū."

- Lā'laē yā'laqulaxa gā'nul. Lā'laē wulē'lē g'ō'kulōtas.
 "Gwō'ldzās mē'xalōl. qae'da yā'laq'walā qō hē'emlaxens
 g'ī'gama'ya." G'ā'x'laē yā'laq'wāla lāx apsō'tasa g'ō'kula.
 30 Nēgō'yālisēda g'ō'x'dems. K'lē's'em'lāwis 'nā'x'īda, la'ē
 lā'x'widē g'ō'kulōtas qa's la'stē'. G'ā'x'em'laē hē'k'lāla

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you do so? Did you not hear what our dead friend said?" — "Not I," said, on his part, another one, — the one who had killed the man. "What do you think?" said, on his part, the one. "Don't you love our friend? Indeed, I feel sad on account of our friend. Let us try to revive him. Go on to Head-Wolf and Head-Runner, that all our friends may come, all the animals."

Then many animals came. They assembled. They were going to the place where the man had been killed, and sat on the ground. Then the bones of the man were gathered up, and were pushed together. Some of the bones had disappeared. Then the Ermine and the Mouse were sent, because they had a good scent. They searched for the toes of the man. The ermine found the toes of the man, and gave them to the supernatural person. Then he put them on his feet, and the man was sprinkled with the water of life. Then the man sat up on the ground and revived. To no purpose he rubbed his eyes. He thought that he had only slept. Then he discovered the many animals sitting there. "Now you are alive, friend. I killed you by accident. Don't do it again, ["It had gone bad with you. That happens only once"] that you come up here, although you may know that we were laying for the mountain-goats. That is called mountain-goat hunting. For that reason our friend acted in this way. Now you are alive. That was the reason he tried his supernatural powers. Now you shall do as I do. Now your supernatural treasure will be this water of life, and this means of throwing."

Then he sang his sacred song in the night, and his tribe heard it. "Don't sleep, for somebody is singing his sacred song. It may be our chief." He came to the other side of the village, singing his sacred song. The house site was called Middle-of-Beach. Day had not come

lā'xa apso'dēs. Lā'laē lā'wifē g'ō'kulōtas qa's wā'x'ē
 k'īmyaq. Á'naḡwam'lāwis p'le'ē'd; m'ō'plenḡwa'sē wāx'
 'yā'lasō'. Lā'laē lō'lanemsa G'ā'yusdēsta. Lae'm x'im-
 x'ī'tsō'. Lā'laē kwē'x'elasō'sēs g'ō'kulōt. Lā'laē meqā'xēs
 5 g'ō'kulōt. ḡwēḡwā'lelag'ilil'laē g'ō'kulōtas. Hē ḡwē'ḡ'ilē
 mā'ēmēlātaxēs g'ō'kulōt. Lā'laē xu'nkwasē'wēs k'le'sk'ledē-
 las ḡ'ī'ḡ'igama'yas. Á'ēm la ē'axalag'ītsēs g'ō'kulōt. Lae'm-
 la á'ēm hō'qawelsē ḡēḡēnē'mas, yīxs aē'k'ilix'dē. Lā'laē
 k'lwē'x'ēḡ'ītsēs g'ō'kulōt qa's hē'le'. Hā'nākwēla ts'lē'n-
 10 gum, yīxs mā'mēlafaaxēs g'ō'kulōt. Nā'qamatsōsa t'lkwa,
 ē'xentwēsasa ts'lē'daq. Laem ts'lēx'qlēx'ī'da, la'ē patā'sō-
 'sēs g'ō'kulōt, yīsēs apse'k'. Laem ē'qasō' qa's hā'na-
 kwilēl. K'le's'lat!a 'nē'mx'ēnxēla, la'ē qā'lakwi'lāla. Laem
 wē'k'lix'īdxa la hē'ēnx'īd. Lae'm qlwē'qlulē g'ō'kulōtas.
 15 K'les la k'īl'la. Lae'm qlulba'.

10. Wī'wag'ēsawē'.

Tradition of the lē'lēḡēd, a clan of the 'wā'las Kwā'ḡūl.

(Dictated by Yā'ḡoḡas, 1900.)

G'ō'kula'laē lāx Xukwē'k'in. Lā'laē lā'wayāla. Lā'laē
 qā's'īd qa's lā lā'xa ḡwā'nak' dō'qwalax ax'ī'delaxa. Lā'
 'laē ax'ī'dēda 'nem. Lā'laē qā's'īd 'nā'le'stē Wī'wag'ē-
 sawa'ē, dō'x'widxēs lā'wayō. Hēts!ā'laem la'ēda k'lo'tela
 20 lāx lā'wayās. Melē'k'a. Lā'laē ē'tlēd qā's'īd ḡwā'sta
 dō'qwalax ax'ī'delaxa. Lā'laē ax'ī'dēda mā'ī. Lā'laē
 'nā'le'sta dō'x'widxēs lā'wayu. Lā'laē mā'īts!ā lā'xa
 lē'x's'īt. Lae'm ax'ē'dēq. Lā'laē l'lo'plēdēq. Lā'laē
 ē'tlēd 'nā'x'īd. Lā'laē qā's'īd ē'tlēd ḡwā'sta dō'qwalax
 25 ax'ī'delax. Lā'laē yū'dux'wida ax'ī'dē. Lā'laē 'nā'le'sta

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yet when the tribe arose and went bathing. Then the sound was heard on the other side. Then his tribe went across and tried to catch him. From time to time he just flew away. For four days they tried to do so. Then he was caught by G·ā'yusdēs. He was snared. (Time) was beaten for him by his tribe. Then he threw (his supernatural power) at his tribe, and his tribe groaned in the house. He did so to try to tease his tribe. He had for children the princesses of chiefs. His tribe only worked for him. His wives only went out and purified themselves. Then his tribe planned that he should die. Their anger rose quickly when he teased them. He was made to drink blood, menstrual blood of a woman. Then he became sick; then he was given medicine by the one side of his tribe (either father's or mother's family). Then he was bewitched that something should happen to him quickly. It was not one year, and he lay sick. Then he died when summer came. Then his tribe revived: they were no longer afraid. That is the end.

10. Wí'wag·ēsawē^e.

Tradition of the ʔé'ʔged, a clan of the ʔwá'las Kwá'gūl.

(Dictated by Yá'gōʔas, 1900.)

The people lived at Xukwē'k'in. They staid at the salmon-weir. Then they went up river to see whether salmon were jumping. Then one jumped. Wí'wag·ēsawē^e started and went up the river to look at his salmon-weir. The fish went right into his salmon-weir. It was a sockeye. Then he went on up the river to look for jumping salmon. Then he saw two jumping. He walked up the river to look at his salmon-weir. Then two were in his trap. He took them and roasted them. Day came again. He went on up the river to look for jumping salmon. Then

dō'x'widxēs ɪ̄.á'wayū. Yū'dux^ulāē mā'tslá'yas. Lā^ulāē
ax^e'dēq qa^s ɪ̄.ɔ'p'ledēq. Lā^ulāē ē't'led nā'x'īd. Lā^ulāē
qā's'īd gwā^s'st. Lā^ulāē dō'x'wale'laxa ēx' tsledā'q lā'xa
tlēx'íla. Hē'nā'kulaēm'lā'wis lāq. "La'men geg'ā'diōs,"
5 nē'x'laē. "Ā, la'men lā'wadlōs," nē'k'ēda tsledā'q. Lā^ulāē
k'lwā'g'aelsē Wē'wag'asawa^e qa^s k'iplexō'dēxa tsledā'q.
Lā^ulāē ax^e'xsdeq qa^s nēxwā'lēq. Lā^ulāē nēxwā'lax'īd.

Lā^ulāē ɪ̄.á'yulsē Wí'wag'ēsawa^e: "Gē'lagra qans lē
lā'xen g'ōk," — "Wē'ga qā's'īdex," nē'k'ēda tsledā'q.
10 Lā^ulāē qā's'īdē Wí'wag'ēsawa^e. Lā^ulāē mēl'ē'ɪ̄.á. "mā's-
ɪ̄.ē'lā'wis? wòq!á'dzē la k'lwadzā'lasxa ɪ̄.lā'qwa mō'sgēm.
Lā^ulāē nā^u'nax^u lā'xēs g'ōk^u' qa^s k'lwā'g'alifē. Lā^ulāē
tslix'íla tek'lā's. Lā^ulāē gā'nuf'īd, la'ē pē'n'ēdzēla. Hē'
k'lālē tek'lā's. Xwā'k'lwaleda wòq!á's lāx tek'lā's Wí'wa-
15 g'ēsawa^e. Lā^ulāē taō'dayū lāx Qumē'ngwis wā'wagēs
lāq. Hē'menala gugwā'tsā tslix'ílaēs tek'lā'.

Gā'x^ulāēda ɪ̄.lā'ɪ̄.lā, gā'x^ulāē lā'g'u'ɪ̄lts'leg'ā. Gā'x-
lāēda begā'nem lā'sdēs wā'qumāla. "mā'tsōs gwēdzā'sa-
qōs?" — "Ēs^eaxɪ̄.ē'dzā.ēn ō'dzaxa wā'x'ēx'dēg'in ɪ̄.ɔ'gwala
20 hē'māxōl,as ɪ̄.lā'qwak!ālagax'la. Wā'x'dāen ɪ̄.ɔ'gwā'ya."
— "Wā'entsōs," nē'x'lat'leda begwā'nem, "qan q!ē'sēt!ē-
daōl. mā't!ā'lāmas gā'xen?" nē'x'lat'leda begwā'nem.
"Nō'gwaem Yā'qal,ēnāla, nō'gwaem Gwō'yí'ma." Gwō'yí'm-
lāēda begwā'nem. Á'em gāx ɪ̄.lā'f'ālis lā'xa ɪ̄.lēmā'is qa^s
25 ɔ'fōyū'ē. Lā^ulāē pēt!ē'd lāx Wí'wag'ēsawa^e. Lā^ulāē
qā'mxálex'īdex tek'lā's Wí'wag'ēsawa^e. Wòq!á'dzēk'as
qlē'nem. Wí'lā'maseq. "Lā'ems qlulá'," nē'x'sō'lat!a yisa'
gwō'yí'm. "K'leá'dzās x'ō'lā?" nē'x'lat'leda gwō'yí'm.
"mā'dzēda x'ō'lēx'lā?" nē'x'lat!a Wí'wag'ēsawa^e. "Wā,
30 ɔ'xda axā'xsa k'lō'telax." — "Ōxwa gē'nēx," nē'x'lat!a
Wí'wag'ēsawa^eyaxa gwō'yí'm. "La'men lāl," nē'x'lat'leda

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three were jumping. He went up the river and looked at his salmon-weir, and three were in it. He took them and roasted them. And day came again. He went up the river. Then he discovered a pretty woman on the trail. He went right up to her. "I will have you for wife," he said. "Yes, I will have you for husband," said the woman. Then *Wi'wag'ēsawē*⁶ sat down on the ground and put his arms around the neck of the woman. He wanted to cohabit with her. Then they cohabited.

Then *Wi'wag'ēsawē*⁷ arose. "Come, and let us go home." — "Go on," said the woman. Then *Wi'wag'ēsawē*⁸ started and turned his head back, and there was a big frog sitting on four coppers; and he went home and sat down in the house. Then his stomach was sick. Night came, and he had a swollen belly. His belly sounded. Frogs whistled in the belly of *Wi'wag'ēsawē*⁹. Then he was brought to Land-Slide, the frogs being in his belly. He continued to groan on account of the sickness of his belly.

Then (a whale) was heard blowing, and the noise arrived at the beach. A man who had a cape on went up from the beach. "What is the matter with you!" — "Has it not unfortunately gone wrong with me? I tried in vain to get supernatural power. Behold! it was she who is named Copper-Noise-Woman. I tried to get her for my supernatural treasure." Then the man said, on his part, "Let me oil your body. Do you recognize me?" said the man. "I am Property-Noise. I am Whale." A whale was the man. He had only come and struck the beach and landed. Then he treated *Wi'wag'ēsawē*¹⁰ with medicine, and squeezed out the belly of *Wi'wag'ēsawē*¹¹. There were a great many frogs. Then he did away with them all. "Now you are alive," he was told by the Whale. "Have you no *x'ū'lē*?" said the Whale. "What is called *x'ū'lē*?" said, on his part, *Wi'wag'ēsawē*¹². "This, that belongs to the

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gwó'yí'm. "Lae'ms Ya'qal'enlislatlöl. Lae'ms Q'läx'se-malag'ilislatlöl. Hé'ms ɬe'ɬegemlë. Há'ga laxs g'e'x-'idaasaös."

- Lä'laē "nä'lē'stē Wí'wag'ēsa'wa'ē lā'xēs awí'nagwis.
- 5 K'lä'k'lämendzēsla awí'nagwisas Wí'wag'ēsa'wa'ē. K'lä's k'lotēla. Lä'laē gwē'sta qā'sit'lāla. Lä'laē dō'x'wale-laxa bē'begwānem ɬā'wayāla. Lä'laē 'la'qólō'deq: "mä'tsōs axsewa'qōs lāxen wāx?" — "Hō'saōxda wāx?" "nē'x-'latlēda bē'begwānemax Wí'wag'ēsa'wa'ē. "Hō'st'lōxwa?"
- 10 "nē'x'latla Wí'wag'ēsa'wa'ē. "Nō'sōx," "nē'x'latlēda bē'begwānem. "A'ngwax'latlōs wā'qōs?" — "Lae'ms ō'mēsa. "nē'k'asēɬ qen ɬē'x'idaenlaxōx ɬē'ɬegemaxsen ɬā'x'ɬāyuwax. E's'aēɬ, yū'em G'ip'lō'xda Dā'yuxwíwayūxda. E's'aēɬ, hē'em T'sē'sk'aslaxa qwē'sōt, yū'men ɬā'x'ɬāyuwōx." — "Wā,
- 15 "mac'nox'dzāt'las?" — "Lae'ms ō'mēsa. E's'eɬenu'x' gē'gāwinasenu'x'." — "Ā'laemxōɬō' hō'saxda wāx. La'men lāl "nä'lē'stal lā'xen ɬā'x'ɬāyuwisāen." Lae'm lē'galēda gē'gawinas lā'xes wa lā'xa Xukwē'g'in.
- Laem gwē'sta; g'ō'kwēla lā'xa gwā'nak'. G'ō'x'dem-
- 20 sila, lā'pōstālaxa tlē'k'a. La xusela'x'idāmasxa tlē'k'a. La ɬē'gēlax'id qa ɬē'gēmsēs g'ō'x'dems. K'li'msē'lasla g'ō'x'dēmsas gē'gawina.

11. The Dzō'noqlwa.

(Dictated by Ya'gōlas, a "nū'mgēs, 1900.)

- Q'wā'se'laēda g'inā'nem. Lä'laē "yā'lagema. "Hā'ga mē'x'idex," "nē'x'sō'laē, "ā'las qla'e'tsōlasa dzō'noqlwa,"
- 25 "nē'x'sō'laē, k'ā'k'alamasō'sēs gā'gemp. Lä'laē ɬā'x'olifēda g'inā'nem qa's lā'wē'sēxa gā'nul. Lä'laē gwā'ɬ'ex'ā'la g'ā'xāē ax'ē'dāq laē'l, lā'xēs g'ō'k'. "mä'tsēs k'il'e'dayaös,"

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salmon." — "Oh! this is salmon-roe," said, on his part, Wíwag'ēsawē⁶ to the Whale. "Now I am going," said the Whale. "Now your name shall be Property-Body. Now your name shall be Reef. These shall be your names. Go to the place where you came from."

Then Wíwag'ēsawē⁶ went up the river to his place, K'!ā'ík'!āmēndzēs. There was no salmon. Then he went up the river, walking along the rocks. Then he discovered people at the salmon-weir. He shouted to them, "What are you doing at my river?" — "Is that your river?" said the men. "Is it yours?" said Wíwag'ēsawē⁶. "It is ours," said the men. "But what is the name of your river?" — "You are foolish that you want me to say this, that I should give the names of my salmon-weirs. Isn't this G'íp!ā'? Isn't that Dá'yuxwīwē⁶? Is not that on the other side Tsē'sk'as? These are my salmon-weirs. To what tribe do you belong — you funny fellows?" — "Are we not Ravens?" — "Oh, wonder! really the river is yours. Now I will go up to my traps." Then he followed the Ravens to his river at Xukwē'k'in.

Then he went down the river, and built a house at the lower side. He made a house site and dug up the ground, and he made an embankment of soil; and the house site of the Ravens was called K'!í'msē⁶las.

11. The Dzō'noq!wa.

(Dictated by Yá'gō'ias, a ⁶nu'mgēs, 1900.)

A child was crying. Then it was [sent] told, "Go to sleep, else the Dzō'noq!wa will pick you up in her arms." Thus was said. Its grandmother tried to frighten it. Then the child arose in the house and went out at night. Then it screamed when the one came who took it. (The

- "nē'x'latla gā'gempas. "Haē'bets!ānaḡst!aa'u'dzē, haē'-
bets!ānadzēḡst!āā'k'u." — "Á'ems k'ā'k'alamasō, hāg'a,"
"nē'x'latla. Lā'laē ɬā'ḡolif qa's lā'welsē. G'it'em'lā'wis
nē'temx'id, la'ē g'wā'l.lēx.lāla. Q!ai.lē'tsō'sa dzō'noqlwa,
5 bā'banaā'gam. Lā'laē hō'qulsē gaā'gempas ɬē'wis omp
ɬē'wis abē'mp. Lā'laē lā'lapsemēx'idelaxēs xunō'k'u, la'ē
gogwā'f'sā lāx bē'nā'tsleasa tlek'a'. Lā'naxwa'laē ē'x'ag'aa
yixs lā'naxwāē ɬē'x'wida. Lā'laē yā'x'itsō. Lā'laē
ē'k'lē'stanowēda g'inā'nem. Qā's'idayu lā'xa ā'l.lē lā'laayu
10 lāx g'ō'kwasa dzō'noqlwa. Lā'laēda g'inā'nem ɬ.lēq'w'axa
qlwāx qa's ts!ex'ē'lselē qa's qlā'lēlēxa tlēx'ila qō'k'ē'ḡwal.
Lā'laē lā'g'raa lāx g'ō'kwasa dzō'noqlwa. Hē'x'idaem-
lā'wis hamg'ilasō'wēda g'inā'nemasa yā'sek'. Q!ē'nem-
laēda ts!i'ḡ'sta ɬē'wa t!ēqā' ɬē'wa x'i'ḡildē ɬē'wa qlē'nem
15 haē'plōma.

- Lā'laē dō'x'walelaq. "Ā," "nē'x'laē, "wē'x'itsōdzās
ē'x'lāōs mō'sma'lā'qōs. Wā'xdzā ɬē'k'ānemaxōs mō'sma-
lāqōs." — "Ō'dēx'masa?" "nē'x'laēda g'inā'nemaxa dzō-
noqlwa. "K'lē'sen, qlā'gwid, g'wā'lasōs wuf'ē'm "nē'k'ōl.
20 Wē'gradzā, á'em ō'tléd g'ā'xen." — "Á'EMX'st!as k'lē's
hē'fats!āla, gwē'g'ilaswūla g'ā'xen dē'qumḡs'sālasō'ḡ'in
p!ēsplayō'gun." — "mā'ts!atē dē'qolōlaq'?" — "Yū'dōxda
tlēmx', ā'mōl g'ē'xasasen ōmpa." Lā'laē ax'ē'dēda g'i-
nā'nemaxa tlēmx'. "Wē'g'a nē'ā'lifx. "wī'dēs p'ēlpelqōs
25 qen dē'qutāya'yū." Lā'laē ax'ā'lēlōd qa's dē'qutōdē.
Lā'laē g'wā'l.lēx.lā lēda dzō'noqlwa. "G'wā'elasōs wuf'ē'm,
"nē'x'lat!ēda g'inā'nem. "Wē'g'a, qlā'gwidē," "nē'x'lat!ēda
dzō'noqlwa. Lā'laē dē'qutōd ē'tléd. Hē'x'sāla'mēda ɬ.lē-

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child) entered its house. "Why are you afraid?" said its grandmother. "It looks like a big person with a hairy hand. It looks like a big person with a hairy hand." — "They only tried to frighten you. Go!" she said. Then the child arose and went out. As soon as (the child) showed its face, it screamed, and it was picked up by the Dzō'noq!wa in her arms. It was taken down (underground). Then her (the child's) grandmothers and her father and her mother went out and tried to dig after their child. It cried aloud underground. Sometimes it would come nearer, and sometimes it would move. Then they gave it up. Then the child was taken upward, and was taken inland. It was taken to the house of the Dzō'noq!wa. Then the child broke off hemlock-branches and threw them down, that it might know the trail if it should escape. Then they arrived at the house of the Dzō'noq!wa. Immediately the child was given tallow to eat. There were many crab-apples and dried berries and dried meat, and many skins.

Then (the Dzō'noq!wa saw) the child. "Oh, oh!" she said, "how was it done? Your ear-ornaments are nice. Please lend me your ear-ornaments." — "Have you holes in your ears?" said the child to the Dzō'noq!wa. "Not I, master." — "Then don't say so in vain." — "Go on, make holes in my ears." — "But you are not at all able to bear the way in which punches were driven through my ears." — "What were they driven with?" — "With these branches. It was done by my father." Then the child took a branch. "Lie down on your back. Where is your hammer, that I may drive them in?" Then (the child) put them on top and drove in (the branches). Then the Dzō'noq!wa screamed. "Don't do this in vain (you don't need to do it)," said the child. "Go on, master," said the Dzō'noq!wa. Then (the child) struck with the hammer again, and the branches went right through the

- nā'k', lāx p!esp!a'yá'sa dzō'noq!wa, l!elapō' lō paē'ias. Wí'wōxtsā'laē paē'ias. La ē't!ēdex apso'tama'yas dē'x-
 "wideq. Hé'x'sā, laē'm'laxaā'wis lā'xa paē'l. Mō'laē
 o't!idayus, "mō'laē l!enā'k'. Laē'm'laē hē'lē'da dzō'noq!wa.
 5 Á'ēm'laē o'xwaxs lā'alaxōl, hē'la'. Á'ēm'la'wisēda g'inā'-
 nem lā'xlēdeq qa x'ē'x'idēs.

- Lā'welsēda g'inā'nem qa's lē qā's'id neg!to'dxa t!ēx'í'la,
 dō'qwaxēs l!exwē'lselex'dēxa qlwāx. Lā'laē lā'g'aa lāx
 ā'lanā'yasēs g'ōk'. Lā'laē wule'laxēs g'ō'kulōt la'l sā'la
 10 qaēs xunō'k'. Lā'laē qā's'idēda g'inā'nem. Laē'm'laē
 "wí'laēlēlē g'ō'kulōtas. Lā'laē iā'x'stawels qa's dowē'lē.
 Á'ēm'lāwis dō'qwap!asē'wa. Tēqā'mas'laē aō'mpas lē'wis
 abē'mp. Lā'laē iā'x'ohēda "nemō'x" begwā'nem qa's
 qla'f'ē'dēq qa's hō'lēlēq. "Wē'g'a, gwā'gwēx's'alax gwē'x-
 15 "idaasē'wōs. "mā'ts!aldzē qla'f'ē'deōl.?" — "Dzō'noq!wadzā
 qla'f'ē'dē g'ā'xēn." — "mā's'tlēs hē'laxaasōs g'ā'xēlaōs
 nā'nak'. — "E'dzaēla mēxulā'xēn mō'sma'la. Lēn "nē'k',
 'ā'ēmxstlas k'lēs hē'ladzālax gwē'g'ilaswūla g'ā'xēn. Dē'-
 qumx'sālasewōlg'in plasplayō'gunsēn omp.' Hé'misen la
 20 gwē'x'idaas dē'gumx'sālasa l!enā'k' lāx p!esp!a'yá'sa dzō'-
 noq!wa. La'mē' hē'la', "nē'x'lat!ēda g'inā'nem. *La'mens
 lāl o'xlalāx "nā'xwae'mas, tle'lsta, tleqā', x'ifx'idē',
 "mē'lxlō, hē'misa qlē'nem haē'plōma." Lā'laē "nā'x'id,
 la'ē qā's'id "wí'lēda qlē'nem lē'lqwalala'ya; o'xlaxa "nā'xwa.
 25 Laē'm lā'g'aa lāx g'ō'kwa. Á'ēm'la x'ō'nsēda g'ā'ē'l.
 Laē'm o'xlalēda fēfāk!wēmas bē'begwā'nem. O'xlalāxa
 t!els, lē'wa tselx, lē'wa tleqā', lē'wa haē'plōma qlē'nem.
 Laē'm lā'g'aa lāx g'ō'kwas o'mpasa g'inā'nem. Wā, laē'm-
 'lā'wis lā lax o'mpasa g'inā'nem. Lā'laē klwē'lasē o'm-
 30 pasa g'inā'nemaxa lē'lqwalala'ē. Lā'laē yā'qwasa haē'-
 plōma lā'xa lē'lqwalala'ē. Laē'm g'í'gama'ya qaēs laē'nāē'

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ears of the Dzō'noq!wa, and she was nailed to the floor. The floor was very thick. Then (the child) also punched (a branch) through the other side, and it also went through into the floor. (The child) took four branches, and there were four holes in her ears. Then the Dzō'noq!wa was dead. She just said "Oh!" and, behold! she died. Then the child pushed her into the fire and burned her.

The child went out and went straight on the trail. It saw the hemlock-branches which it had broken and thrown on the ground. Then it arrived behind the house, and it heard its tribe singing the mourning-song on account of their child. Then the child started; and when the whole tribe had gone into the house, it arose and jumped in. Then it was stared at. Its father and mother dropped down. Then one man arose and took it in his arms and questioned it. "Tell us what has happened to you. What was it that took you?" — "Indeed, the Dzō'noq!wa carried me away." — "How did you save yourself? How did you come back?" — "Did she not wish for my ear-ornaments? I said, 'Only you cannot bear what was done to me. My ears were punched by my father.' That is the way I did it: I punched branches through the ears of the Dzō'noq!wa. Now she is dead," said the child. "Let us go and carry on our backs all kinds of things, — cranberries, dried berries, dried meats, mountain-goat, and many skins." Then day came, and the many tribes started. They carried everything on their backs, and arrived in the house. There was only the head in the house. Then strong men carried (the goods) on their backs. They carried cranberries and crabapples and dried berries and many skins, and they arrived at the house of the child's father. Then they went to the child's father, and the child's father gave a feast to the tribe. Then he distributed the skins among the tribes, and he became a chief

p!esa'xa lē'lqwalara'ē, yis lō'gwayasa g'inā'nem. Lae'm
qu'!ba.

12. The Mink Legend.

Mink and the Sun.

(Dictated by Mal'ed, a Kwā'gūl, 1893.)

Yipā'laē abe'mptas lē'selag'i'lāxa plā'lem. Ā'legem-
lil'elatla. Lā'laē lē'sela lā'xa 'nā'la. Lā'laē sepē'mx-
5 sālēda lē'sela lā'xa kwā'xumx'sā. Hē'em'lāwis la sepā'x-
solifaqēxs ā'legemlifaē lā'xēs graē'las. Lae'm bowē'x'wid
la'xēq. K'leā's lā'wunemsa ts!edā'q. Lā'laē mā'yul'id.
Lae'm g'inā'nemx'idē lē'selag'i'la. Hē'em'lāwis lā'g'ilas
hē'x'idaem lē'x'ētsōs lē'selag'i'la qa's qlā'li'ēmaā'xs hē'
10 'maē bowē'x'widayōs abe'mpasēxs la'ē sepā'xsōlifasōsa
lē'sela.

Lā'laē hā'qālē lē'selag'i'la lē'wis 'nemō'kwē g'ilē'xwitsa.
Lā'laē g'ilē'xwitsa qlē'mg'ilasēxs k'leā'saē o'mpē lē'sela-
g'i'la. Lā'laē lē'selag'i'la qlwā'dzēlela lā'xēs abe'mp.
15 Nē'laxēs abe'mpaxs qlā'q!emlā'sa'waāxs k'leā'saē o'mpa.
Hē'em'lāwis nē'lag'its abe'mpasēxs hē'maē o'mpēda
lē'sela.

Hē'x'idaem'lā'wisē lē'selag'i'la 'nēx' qa's lē'ā'senē'ya.
Lā'laē axk'!ā'lē abe'mpasēx qlulē'gas lē'selag'i'la: "Qau'-
20 lōq'weladzā's qaō'x wisa qa lē'sōx dō'x'widxēs o'mpa."
Mō'ts!ax'em'lā'wisē qau'lōgwayō k'!ā'xwē qaē'. Lā'laē
hā'n!ōstōtsa 'nē'mts!aqē qau'lōgwayu. Lā'laē k'!ē'qudze-
wēxens 'nā'la. Lā'laē ē'tlēd hā'n!ōstōtsa 'nē'mts!aq.
Lā'laē k'!iqxstē'ndē ā'lē hā'n!ōstōyōsēx g'!x'dē hā'n!ōs-
25 dōyōs. Lā'laē ē'tlēt'sa 'nē'mts!aq. Lā'!axaa qlā'pax'ōxs-
deyasēs qō'lōgwayō. G'ā'x'em'lāē bē'ng'ila qō'lōgwayās.
La k'!ā'qāla. Lā'laē ē'tlēd hā'n!ōstōtsa 'nē'mts!ax'ē'mx'dē

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on account of his potlatch to the tribes with the magic treasure that his child had obtained. That is the end.

12. The Mink Legend.

Mink and the Sun.

(Dictated by Male'd, a Kwā'gūl, 1893.)

The future mother of Born-to-be-the-Sun was weaving wool, facing the rear of the house. Then the sun was in the sky, and the sun was shining through the holes in the house; and the rays struck her back while she sat facing the rear of the house, on her bed. Thus she became pregnant. There was no husband of this woman. She gave birth, and Born-to-be-the-Sun (Mink) became a child. Therefore it had immediately the name Born-to-be-the-Sun, because it was known that its mother became pregnant by the sun shining on her back.

Then Born-to-be-the-Sun was fighting with his friend Bluebird. Then Bluebird made fun of Born-to-be-the-Sun because he had no father. Then Born-to-be-the-Sun cried in the house to his mother, telling his mother that he was called an orphan because he had no father. Therefore his mother said to him that his father was the Sun.

Immediately Born-to-be-the-Sun said he would go and visit his father. Then his mother made a request of the uncle of Born-to-be-the-Sun: "Make arrows for this child, that he may go and see his father." He made four arrows for him. Then Born-to-be-the-Sun shot one of the arrows upward. It is said it struck our sky. Then he shot another one upward. It struck the nock of the one that he had shot upward first; then again another one, and it hit the end of his arrow. His arrows came down sticking together. Then he shot the last one, and it hit

la. Qlā'palax ō'xsde'fayasēs g'lx'dē ha'nīlā. G-ā'x'em
g-ā'x'alis.

Lā'laē abēmpas lē'selag'i'la dā'k'lindxa qō'logwayu
qa's ni'e'dēq. Lā'laē dēnē'mx'fida. Lā'laē lē'xs'ēx'idxēs
5 xunō'kū. "Gwā'la xē'nlela ā'lēta lā'xēs laā'slaōs," "nē'x-
sō'laē lē'selag'i'lāsēs abēmp. Lā'laē lē'selag'i'la qē'lbe-
l.lēnēxa dēnē'm, ē'k'ō'lela. Laē'm ā'snēl, lā'xēs ō'mpē.
Lā'laē lā'g'raa qa's lā'xsāc lā'xa ē'k'ladza'ya "nā'la.

Lā'laē lē'selag'i'la k'lwā'nōelsax g-ō'kwasēs ōmp. Lā-
10 laē dō'x'wa'lelē lē'selag'i'lāsa g'inā'nem. Lā'laē wulā'-
sē'wē lē'selag'i'lāsa g'inā'nem: "mā'sōs gwēdzā'saq?" —
"Ā'snētsasden." Lā'laē laē'lēda g'inā'nem qa's ts'ek'lā'fe-
lēxa g'igēma'ē. "Ā'snēlaō'xda g'inā'nemēx k'lwas'xens
qwē'sanōēx." — "A, a, a, ā'la'mōhen sepā'xsōlēlanēmāq.
15 Hā'g'ra, axk'lā'laqō' qa g-ā'xēl'ē'sō'.

Lā'laēda g'inā'nem lā'wels qa's lē'laēx lē'selag'i'la.
G-ā'x'laē lē'selag'i'la, laē'l qa's k'lwā'g'alifē. Hē'x'fidaem-
lā'wis yē'lōsō'sēs ōmp. "Ĝē'lak'as'la xunō'kū, qa's lā'-
yux'uidzendā'g'ilōs g-ā'xen. Wā'x'aēlen k'lēs qē'lk'asen
20 qwē'st'elālasaxō'xda "nē'nā'lax. La'mē'ses lā'lōl, xunō'kū,"
"nē'x'laēda g'igama'yaxēs xunō'kū.

Lā'laē lē'x's'ax'itsōsēs ōmp: "K'leā'sles āt'laqa'lag'i-
lislō lā'xēs qā'nākula'slaōs. K'le'sles qlu'lgamāfatōl
qa'ens bē'bēnagualisēx, ā'las hē'g-usōlaxaq." Lā'laē
25 qlwā'lax'itsa xōsxwak'lō'tsō. Lā'laē ql'ō'xts'ōtsōsa yixu'ml.
Lā'laē qā's'id ts'lā'ts'lemx'silasō' lā'xa t'ēx'ī'la. Lā'laē
qā's'id: "Ā'dē, qlā'gwidē, k'le'sles xā'xēg'ōlōst'laqalōl lā'xēs
qā'nākulaēnēlaōs. K'le'sles k'lwē'xsōl ha'nxsālōl." Lā'-
laē qā's'idxa gaā'la. Lā'laē heyā'qaxa "neqā'la. Laē'm-
30 laē gwā'k'lō'textlā'lēsedā lē'sela, ts'lē'lqwa, lā'as awu'lx'ēd
qa's ha'nexsē'wē. Lā'laē xē'x'widxēs ē'anēs. Gwā'hēlaem-

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the end of the one he had shot before. They came to the ground.

Then the mother of Born-to-be-the-Sun took the end of the arrows and shook them, and they became a rope. Then she cautioned her child, (saying,) "Don't be foolish at the place where you are going." Thus Born-to-be-the-Sun was told by his mother. Then Born-to-be-the-Sun climbed the rope, going upward. He went to visit his father. He arrived, and went through to the upper side of the sky.

Then Born-to-be-the-Sun sat on the ground next to his father's house. Then Born-to-be-the-Sun was seen by a boy. Then he was asked by the boy, "Why are you sitting there?" — "I came to see my father." Then the boy entered, and reported to the chief. "This boy sitting on the ground near the house comes to see his father." — "Ah, ah, ah! indeed! I obtained him by shining through. Go ask him if he will come in."

Then the boy went out and called Born-to-be-the-Sun. Born-to-be-the-Sun entered and sat down. Immediately he was taken care of by his father. "Thank you, child, that you will change feet with me. I have tried not to be tired from walking to and fro every day. Now you shall go, child." Thus said the chief to his son.

Then he was cautioned by his father. "Don't walk fast where you are walking along. Don't look right down to those below us, else you will do mischief." Then he dressed him up with his ear-ornaments. Then he put on his mask. Then he walked on the trail that was pointed out. He walked along. "My dear master, don't sweep too much when you are walking along. Don't show yourself [through] entirely when you are peeping through." Then he started in the morning. He passed noon. Then in the afternoon the sun was warm. Then he desired to

l'awisōx kwā'lkux^oidō'xda awī'nagwisēx ts!et'lā'loxda nae'n-g'ēx, mede'l'x^owidēda de'msx^oē. X'ī'x^oēdaem^olaxaē'da lā'x^o-lōsasa nae'ng^oē. Hē^omis lā'g'iltōx k'lē'os la ēx lā'x^olōtsa nae'ng^oē. Hē'em^olā'xaā'wis lā'g'iltōx ts!etō'xda t'lē'semē.

- 5 Lae'm^olā'wis ts!e'ngumē l'lē'selag-i'lasēs ōmp. Qā'qēx-
 5 ida^olaēda g'īgama^oyaxēs xunō'k^o. Lā'laē hē'ts!axlax.
 K'lē's^oem^olaē beng'īlēda l'lē'sela. Lā'laē lē'nemī'lālast^owē
 gwē'lgwāx^odes l'lē'selag-i'la: "Hē^omaen wā'īdemx^odōla?
 10 "ne'mplēnaem^oax^oōs g'ā'xlax." Ā'em^olā'wisē l'lē'selag-i'la
 10 daā'plēntsō'sēs ōmp qa ts!exsō'yuwē. G-ā'x^oem banē^ostē
 l'lē'selag-i'la. Siō'nākula^olatlēda xwā'kluna neqelā'yōlax l'lē'
 selag-i'la. "Ā'g'adzā^omaens g'īgama^oya pex'ā'lak l'lē'sela-
 g-i'la. Lā'laē x'ī'lelē'l, yīxs lā'ē k'ī'lelēyōtō^osa sē'wayu.
 Ts!ex^oī'de^olaē l'lē'selag-i'la qa selpe^ox^owē'dē. "Gē'wālatsas-
 15 dawist!a mē'xatsasdā."¹ Qē'lxs^oa'l qa's ā'lē^ostē.

Mink marries Kelp.

(Dictated by Yā'gōlas, a ^one'mgēs, 1900.)

- "Hā'dzō^o, gedzā'daēxsden!" — "Yidzā's a'ngwē?" —
 "Wā'ladzōx Wā'wadzē." — "Nō'x^onukwala," ^one'x^olat'ēx
 Hā'da^owē. "Ē'x^oax'dzenlaqōxs seyā'ts!āyēx." — "Hā'-
 20 g'rax^oōs. Lā'laē geg'a'dex^oīdes Wā'wadē. Lā'laē kīplā-
 nē'īē. "Tslā'plalis, tslā'plalis, ts!ā'palis, ts!ā'plalis," ^one'x^o-
 20 'lat!a. — "Ā'f'ēmlens qō naa'nxs'ēg'īlai x'ā'tsaxalāēnēlas."
 — "Wē'g'adzāx'īns!" — "Lae'm^os ō^omis," ^one'x^olat!a Wā'-
 wadē. "Sō^omēg'īn wā'walasōs qasō wī'balisemlō." —
 "K'lē'dzālen," ^one'x^olat!a l'lē'selag-i'la. Lā'laē ts!āplā'lis.
 25 Gēy'īnsela. Wā'x^oēl tlekwē' l'lē'selag-i'la qa's ē'k'lē^ostē.

¹ Gē'wālak'asawist!a mē'xak'asda.

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peep through. He swept away his aunts (the clouds). Already this world began to burn. There was noise of the cracking of mountains, and the sea began to boil. The trees of the mountains caught fire. Therefore there are no good trees on the mountains, and therefore the rocks are cracked.

That was the reason of the fury of Born-to-be-the-Sun's father. The chief pursued his child. He reached him when the sun was not low. Then the clothing of Born-to-be-the-Sun was taken away. "Is that what I told you? You have come only once." Born-to-be-the-Sun was just taken by the neck by his father, and was thrown through the hole. Born-to-be-the-Sun came down. A canoe was paddling along, and came right to Born-to-be-the-Sun. "Is this our chief, Born-to-be-the-Sun, floating about?" Then he raised his head on the water when they touched him with the paddle. Born-to-be-the-Sun awoke and puffed. "Indeed, I have been asleep on the water a long time." He went ashore and went inland.

Mink marries Kelp.

(Dictated by Yā'gōtas, a ʿnē'mgēs, 1900.)

"Mother, I want to marry." — "Who is it?" — "Oh! it is this Kelp!" — "Nonsense!" said Mother. "I like her because she has long hair." — "Then go!" Then he married Kelp. He embraced her. "Go down on ground! Go down on ground! Go down on ground! Go down on ground!" he said. "We shall do so by and by, when the ebb-tide is half." — "Let us do it now." — "You are a funny fellow," said Kelp. "I have pity on you, for you will be out of breath." — "No, I shall not," said Born-to-be-the-Sun. Then they went down, and were a long time under water. Born-to-be-the-Sun tried to pinch

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K'leá's gwé'x'idaas qaé'da lo'klwemas ts'á'la. Á'em'lawis
 g'ax pèx'ostowè l'è'selag'i'la. Á'xuxstat.è. Lā'laē k'iqe-
 lā'yutsō'sa ts'è'daq. "Á," "nē'x'laē, "yū'dzā'ma l'è'sela-
 g'i'lōxda pex'á'la." Lā'laē "nē'k'a: "T^u, t^u, t^u, t^u; g'è'wála-
 5 wist!a mē'xak'asō'x'udā." Lā'laē nā'nak^u lā'xēs g'ōk^u.
 Lā'laē wulā'sō: "wí'dēs gené'maōs?" "nē'x'laē Hā'dza'wē.
 "Á'mela wō'nixsilas xē'n'lelāē g'è'gēyinsela."

Mink marries Frog-Woman.

(Dictated by Ya'goqas, a nē'mgēs, 1900.)

"Hā'dzō," "nē'x'ē'm'laaxa. "Gedzā'daēxsdex'lā yisō'x
 Wāō'xwitsaxsemāлага." — "É'dzāt!alas ts'è'nēxatsō qōxō
 10 wugā'qleg'a'lō." — "Hēdzā'men ē'x'ag'ī lāq." — "Hā'-
 g'ax'ōs," "nē'x'lat'lē Hā'da'wē. Lā'laē "nē'k'iq: "Gedzā'd-
 lenlōs." — "Wé'g'a klwā'fax," "nē'x'lat!a Wāō'xwitsaxse-
 māлага. "Wí'dzadzā wugā'qleg'a'dzādza." — "Nō'x'nu-
 kwala," "nē'x'lat!a gené'mas. "É'x'mēlaxsō wugā'qleg'a'l-
 15 xwa g'ī'lgāq." — "Wé'dzadzā', "nē'x'ē'm'laxaā'wis l'è'se-
 lag'i'la. "Nō'gwa la dzā'amasōs; † wugē', wugē'," "nē'x'laē
 l'è'selag'i'la. "A, q'wē'ī'elō'bidō' lā'g'a ē'x'mēlaxsō wu-
 gē'qleg'a'fxwa g'ī'lgāq." Lā'laē wugē'qleg'a'fēda g'ī'lgā.
 Lā'laē wugē'qleg'a'l, "nā'xwēda woq'lā's. Lā'laē ō'gwaqēda
 20 l'è'selag'i'la. "Wugē', wugē', wugē'," "nē'x'laē. Lā'laē
 lō'max'īd wugē'q'lāla. Lā'laē ts'è'nēxē l'è'selag'i'la:
 "Gwā'ldzās," "nē'x'laēxēs gené'mē. "E, la'ems ō'mis."
 Ts'è'ts'ēnēxēg'īlagawīst!a. "Q'wē'ī'dag'adzā'! Á'em'lāwis
 mā'mx'īm'īdxēs gené'm. "K'le'swistlas bē'lbaēmaēxsō'las
 25 hē'fā gēg'a'daas," "nē'x'laē. Lā'laē bō'ē l'è'selag'i'la;
 nā'nak^u lā'xēs g'ōk^u. "wí'dēs gené'maōs?" "nē'x'lat!a

† G'ā'amax'ōs.

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her, that she should go up, but she could not do it on account of the strong current. Born-to-be-the-Sun just came floating up. Foam was on his mouth while he was drifting on the water. Then he was met on the water by a woman. "Oh!" she said, "is not this Born-to-be-the-Sun floating about?" Then he said, "T, t, t, t; indeed, I had a good long sleep." Then he went home to his house. He was asked, "Where is your wife?" Thus said Mother. "Oh, I have done something to her because she was too long under water."

Mink marries Frog-Woman.

(Dictated by Yāgōtas, a Nēnges, 1900.)

"Mother!" he said again, "I want very much to marry this Frog-Woman." — "But won't you get tired of her when she begins to croak?" — "That is what I like." — "Go on," said Mother. Then he said to her, "I want to marry you." — "Well, sit down," said Frog-Woman. "Oh, go on, and begin to croak!" — "Nonsense," said his wife, "these have to begin croaking first." — "Go on," said again Born-to-be-the-Sun, "Do it now. Wugē', wugē'!" said Born-to-be-the-Sun. "Oh, you little one, keep quiet! This one has to begin croaking first." Then the first woman began to croak, and then all the frogs began to croak, and Born-to-be-the-Sun also: "Wugē', wugē', wugē'!" Thus he said. Then there was much noise of croaking. Born-to-be-the-Sun became tired of the noise. "Stop, now!" he said to his wife. "Oh, you are a funny fellow." He just became very tired. "Stop!" He just struck his wife several times in the face. "Were you not forbidden this? No, indeed! you are the right ones to take a wife from." Thus he said. Then Born-to-be-the-Sun left, and went home to his house. "Where is your

Hā'da^wa. "Á'dzámela bá'sē ts'lē'ts!ēnēxēg'ilagamenē'x." —
 "Ē'sta^wisen wā'x^wem "nē'k'ōl!"

Mink marries Diorite-Woman.

(Dictated by Yā'gōḡas, a ^wnē'mgēs, 1900.)

"Hā'dzō^w, gedza'daexsdē.lā!" — "Yidzās a'ngwē?" —
 "Wā la Ts'lē'ts!ēqusemālagā." — "Wē'g'aemlax's gu'nx-
 5 ^widex; ē'dzālas w'isq!alaxā? Ē'saē yā'q!antāla." — "Hē'
 dzā'mēn ē'x^wag'ilaq." Lā^wlaē lā'xēs gēnē'mlē. Lā^wlaē
 gā'nū'id, lā'ē ku'l'x^wid. Wā'x^wel q!ā'q!ēyudēgēmaxēs gē-
 nē'm. "Yā'q!ant!āladzā," ^wnē'x^wlat!a lē'selag'i'lāxēs gēnē'm.
 "Lae'ms o^wmēsa," ^wnē'x^wlat!a. "Yā'q!ant!āladzā, ā'lēn
 10 mā'mx'imx^widēlaxōl." Lā^wlaē mex'ímdxēs gēnē'm. "Yilā-
 latsasōtšē, wū'ē'max'ixat! ē'lkwadzēmlē.ōl." Hē^wmaāla!a!
 ē'lkwās ā'yasō's lē'selag'i'lā. K!eā's ā^wla!a! gwē'x^widaas
 ē'lkwālē Ts'lē'tsēqusemālagāxs tlē'sēmaē. Lae'm bās.
 "Hā'dzō^w, la^wmē'k' bá'sēn gēn'ēmx'dē. Wā'nēxsilas k!ē'saē
 15 yā'q!ent!āla." — "Ē'sda^wisen wā'x^wem "nē'k'ōl.?" "nē'x-
^wlat!a Hā'dō^w.

Mink wants to marry Sawbill-Duck-Woman.

(Dictated by Yā'gōḡas, a ^wnē'mgēs, 1900.)

Lā^wlaē ē'tlēd gēg'a'daēxsd: "Gēg'a'daēxsdēnlās Gōgō'-
 ts!axsemālagā." — "Wē'g'adzā," ^wnē'x^wlat!a Hā'da^wwē. Lā-
^wlaē lā'xēs gēnē'ml, ^wmē'ldzēxlā^wlaēxa ts!ē'ts!ēlk'. K!wāē'l,
 20 lāx axāsēs gēnē'm. Q!ē'nēmlāēda amde^wma'. Lā^wlaē
^wnē'k'ē g'ínpas (ts!ā^wyās gēnē'mas): "K!ē'dzāx tsā'k'ōx
 lā^wwunēmaqōsxwā amde^wma'x." — "K!ē'sēn," ^wnē'x^wlat!a
 lē'selag'i'lā. "ē'lkwēntasōxg'ín hamx^widēg'aq." — "Lā-
 lēx'ōs ā'ēm guqā'." — "Gwa'lā gwā'qaxsālasō^w, ē'x'lax'í

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wife?" said Mother. "Oh, I just left her. The little ones made me tired with their noise." — "Did I not try to tell you so?"

Mink marries Diorite-Woman.

(Dictated by Ya'goḷas, a *ne'mges, 1900.)

"Mother, I want to marry." — "Who is it?" — "Oh, Diorite-Woman." — "Well, then, try again. Will you not be tired if she does not talk?" — "That is what I like." Then he went to his future wife. Night came, and they lay down. He tried to speak to his wife. "Speak!" said Born-to-be-the-Sun to his wife. "You're a funny fellow," she said. "Speak, else I will hit your face." Then he struck his wife's face. "Serves you right. Now your face is all bloody." But it was blood of the hand of Born-to-be-the-Sun. It could not be blood on the face of Diorite-Woman, because she was a stone. And he left. "Mother, I left my wife. I did something to her because she didn't speak." — "Did I not tell you?" said Mother.

Mink wants to marry Sawbill-Duck-Woman.

(Dictated by Ya'goḷas, a *ne'mges, 1900.)

Then he wanted to marry again. "I want to marry Sawbill-Duck-Woman." — "Go on," said Mother. Then he went to his future wife. He had white feathers on her head. He was sitting down at the place of his wife. There were many sea-eggs. Then said his sister-in-law (the younger sister of his wife), "Does not your husband eat sea-eggs?" — "Not I," said Born-to-be-the-Sun: "I spit blood if I eat them." — "I must go and empty them out." — "Don't empty them carelessly. Let their place

aw'naklus ax^oā'saso^o." Lā^olaē guqō^oyoēxa amde^oma'.
 La^olaē lā'widsē l.lē'selag'i'la qa's lē ha'mg'ilqaxa amde^oma'.
 È'x^oel nō'temālag'īls ha'mā'paēxa amde^oma'xa "nē'x'dē
 k'lēs ha'mā'pēq. "widzēs lā'wunemaōs?" "nē'x'latla ts'lā-
 5 yās genē'mas. "Hā'g'a'xī,ēdzā dō'x'widqē qō lar'mlax
 lāxs guqō'yoxdēōs." G-ā'x'laē laē'lē ts'lā^oyas genē'mas.
 "È'dzaē,ak' lar'mg'ada hē'lk' ha'mg'ilqēxg'ada amde^oma'?"
 Xutsexlē'lsaxī,ē la'sqō', wā'x^oamax'ō hē'ba'ya!" Lā^olaē
 ax^oē'dexa dzō'xum qa's lē xutsexlē'lsaq. Ā^omaa'la's lā
 10 ā'xuxstels; lar'm hē'la'. Lā^olaē neqelsā'sō'sa ts'lē'daq.
 "Ā, gradzā^oma l.lē'selag'i'lag'a. Ā'emx'la ā'xuxstels." —
 "T^o, t^o, t^o, t^o," "nē'x'latla. "Gēs'wistla mē'xatsas'ōx'dē."

Mink is deserted by his Wife.

(Dictated by Ya'gojas, a nē'mges, 1900.)

Lā^olaē lā'xēs g'ōk^o l.lē'wis genē'mē. Lā^olaē boē'kwē
 genē'mas; la mā'yul'ida; begwā'nemē xunō'kwās. Lā^olaē
 15 "nē'k'ē Gōgō'ts'axsemālag'a: "Ā, widzā'x'ins dō'qwx gā'
 gempasōx wī'sax!" Lā^olaē lā'xa gu'ldem. Lā^olaē "nē'k'a:
 "Wax'ē'dadzā qen tō'bendzemxg'a wī'sak." Lā^olaē ts'lā'
 sowē l.lē'selag'i'lasa gu'msgumtsa. Lā^olaē plaqē' l.lē'selag'
 g'i'la lax tō'bendzemaxēs xunō'k^o: "Gwā'ldzās lō'malag'ihl,"
 20 "nē'x'latla genē'mas. Ā^omālas la wī'laxēs wā'x'lxstē
 tō'bendzem. "Yā'xpladzāē'g'i' ē'x'plē'g'as." — "Ā'lawistlē
 k'lēs nā'xsāla, hē'la'. Wē'x'ins ā'ma!" Lā^olaē nā'nakwa.
 Mā'ts'lā'la l.lē'wis genē'm. Lā^olaē sē'xwū'lāla. Lā^olaē
 dō'qunselē l.lē'selag'i'la. Lā^olaē dō'x'wai,elaxa amde^oma'.
 25 Lā^olaē k'lā'k'lag'āla qa's ts'lē'lxstē. G-ā'x'laē ha'nqlabr'
 laxa amde^omē'. "Hā'g'a ē'tlēdx!" "nē'x'latla genē'mas.
 "Gā'gāladzā!" Lar'm'laē "nē'nk'lēq'lē genē'mas qa's boēs.
 Lā^olaē dā's'idē l.lē'selag'i'la. G-ā'x'laē ē'tléd ha'nqlabelaxa

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be a nice spot." Then the sea-eggs were emptied out. Then Born-to-be-the-Sun went out to eat among the sea-eggs. He was eating the sea-eggs well on the ground, like one crazy, although he had said that he would not eat them. "Where is your husband?" said the younger sister of his wife. "Go and see if he went to what you emptied out." Then the younger sister of his wife came in. "Is not this rascal eating among the sea-eggs? Strike him, even if he should die at once." Then they took poles and struck him. Now there was only foam on his mouth, and he was dead. Then he was found by women. "Oh, is not this Born-to-be-the-Sun who is foaming at the mouth?" "T, t, t, t!" he said, on his part. "Indeed, I have slept very long."

Mink is deserted by his Wife.

(Dictated by Yá'gotas, a *n'm'nges, 1900.)

Then he went to his house with his wife. Then his wife was pregnant, and gave birth to a child. Her child was a boy. Then Sawbill-Duck-Woman said, "Let us go and see the ancestors of this baby." Then he went to Woodpecker. He said, "Please have pity on me (and give me) a little drop for this baby." Then Born-to-be-the-Sun was given red ochre. Born-to-be-the-Sun tried to put a little in the mouth of the child. "Don't (put in) too much," said his wife. He just finished trying to put a little into the mouth (of the child). "It does not taste bad, it tastes sweet." — "Verily, that rascal has no sense. Let us just go." Then they went home. The two were in the canoe, he and his wife. They paddled along the rocks, and Born-to-be-the-Sun looked into the water. Then he saw sea-eggs. He backed-water and dived headlong. Then he carried the sea-eggs in the fold of his blanket.

amde^oma'. "Wi^ola^ox^odzās gēy^onselē. Wā^ox^odzā^oma gē^og^oi-
 lisela lā^oxa ba^onē. Hā^og^oa ē^ot^olédex! Q^oā^oq^oleyōlā^ola!"
 "nē^ox^olatla gene^omas. Lā^olaē dā^os^oida. G^oi^ol^omēx^odālas
 dā^os^oid lē^ox^odē sē^oy^owidē gene^omas. Laē^om bās; mē^olsmē-
 5 saa^olē gene^omas. Laem^olā^owis qwē^osg^oila g^oā^oxāē q^oā^ox^owidē
 lē^oselag^oi^ola. "mā^odzā^otas, adā^oi? Gē^oladzā wā^ox^oik^o q^olē-
 nemg^oin^o yā^onemk^o. Gē^oladzā!" "nē^ox^olatla. "Gē^oladzā,
 wāx^o ō^omā^o! Ō^omōlōlai^o, ā^olēn^o nē^ox^olaxōl^o hā^owanaq^oq^o-
 lōlōl." Laem^olā^owis ā^olē^ostē lē^oselag^oi^ola qa^os qa^osi^olālē.
 10 Lā^olaē k^owā^og^oaa^ol qa^os tsā^ox^oidēxa amde^oma'. K^olēs
 aw^olag^oilaxs lā^oē bō^oyōsēs gene^om. Lā^olaē qā^os^oid ē^ot^oléd.
 K^olēs lē^olē^owēxa amde^oma'. Lē^olwiqēla qa^os ha^omā^opēq;
 lō^oma axē^oxsdēq. É^ox^ona^oxwā^oma^ol k^owā^og^oaa^ol qa^os tsā^ox^oidē.
 La^omē nā^onakwē gene^omas. Laē^om gwāl gēg^oa^odē lē^ose-
 15 lag^oi^ola. Laē^om bō^oyusēs gene^omx^odē wā^ox^oa. Laē^om
 q^olulba^o.

Mink pretends to die.

(Dictated by Yā^ogōtas, a^o nē^omgēs, 1900.)

"Tslēnanā', tslēnanā'! Wā^owits^olēq^olādzilif. Tslēnanā',
 tslēnanā'! Qā^os^oidadzaxens dzo^okulōt qa dza^oxēsō^o qans
 gwā^ogunx^osāla ladzaens qaē^on gwā^olaasi^oaen qenlō lā^obax^o-
 20 "idamast." Lā^olaē qā^os^oidēda g^oō^okulōt. "Gē^oladzā qens lē
 q^olē^oq^oeyūta qa gwā^olaāst^oasg^oins g^oi^ogame^ok^o. Ladzā^oemk^o-
 xa^on^oix^os^oida." G^oa^ox^olaē g^oō^okulōtas klus^oā^olil. "Tslēnanā',
 tslēnanā', gē^olatsas^ola, ē^osaē^olēn hē^oem lā^odzilēn nē^otsa qa^os

^o Ananā', ananā'! Wā^owik^olēq^olālag^oilif. Ananā', ananā'! Qā^os^oidadzaxens g^oō^o-
 kulōt qa g^oā^oxēsō.

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"Go on!" said, on her part, his wife, "and stay longer." His wife thought that she would leave him. Then Born-to-be-the-Sun dived. He came again carrying sea-eggs in the fold of his blanket. "Indeed, you were not long under water. Try to walk about on the ground below. Go again and try to get plenty," said his wife, on her part. Then he dived; and as soon as he dived, his wife paddled away. She left him, and looked back often. When she had gone a long way, Born-to-be-the-Sun emerged. "What are you doing, my dear? Come, I got a great many. Oh, come!" he said, on his part. "Do come, try to be a chieftainess, — a big chieftainess, — else I will call you an ugly one with matted hair on the pubes." Then Born-to-the-Sun went ashore and walked along the rocks. He sat down on the rocks and ate the sea-eggs. He did not care that he was left by his wife. Then he started again. He did not forget the sea-eggs; he was anxious to eat them. He desired them much. He was careful when he sat down on the rock and ate the sea-eggs. Then his wife returned home, and Born-to-be-the-Sun finished having wives. He was just left by his wife. That is the end.

Mink pretends to die.

(Dictated by Ya'gotas, a *ne'mgēs, 1900.)

"Ananā', ananā'! I am dying in the house. Ananā' ananā'! Go to our tribe and let them come, that we may deliberate how I shall be when I come to an end." Then the tribe started. "Come, let us go and talk about the way our chief is going to be. Indeed, he is getting worse." The tribe came and sat down in the house. "Ananā', ananā'! Welcome! Is not this the reason that I told you to come, — about the way in which I shall

- dzā'xaōs qaen gwa'laāslaen. Tslenanā', tslenanā'!"¹ —
 "La'mō'x awī'la," nē'x'lat'lēda g'ō'kulōtas, "gwa'laāslasens
 g'īgama'ēx. Gwā'la q!wē'lēlax'da'x" qa gwa'laāslasens
 g'īgama'ēx. Ha'nxlawilēlax'ins g'īgama'ē." — "Tslenanā',
 5 tslenanā'! Gwā'lasenā', ā'len "nē'sōxtlaa'š'ula qan qauqlu-
 tlanē'lax."² — "Lae'm awī'la! "wā'ladzā'lēns g'īgama'ēx?
 Wē'g'ax'ōx dzemā'la!" — "Tslenanā', tslenanā'!" nē'x'lat'la.
 "Gwā'lasenā', ā'len "nē'sōt'laay'ula ku'nsala."³ — "Lae'm
 awī'la," nē'x'lat'la. "wā'ladzā'lēx? Wē'g'ax'ōx lā'xa šu-
 10 bē's!" — "Tslenanā', tslenanā'! Gwā'lasenā', ā'len "nē'sō-
 t'laay'ula dzē'sexstālx'tlaa'š'ula."⁴ — "Lae'm awī'la gwa'la-
 aslasens g'īgama'ya. Wē'g'adzā'x'ōx lā'xa "mek'ā'la!" —
 "Tslenanā', tslenanā'! Wē'dzasen, ā'emāsen ts'lēs t'apa-
 "yā'la."⁵
- 15 Lā'laē w'k'li'x'ēd. Hē'x'idaēmaā'las "nēx' qa's w'k'li'x-
 "ēdē, yixs la'ē "nē'x'so" qa's hē'lēda "mak'ā'la. Lā'laē
 wunē'mtē g'ō'kulōtas. G'ō'kwēlag'it; ā'em'lāwis ha'nē'lēm.
 Lā'laē mō'p'lēnšwa's, yixs la'ēda ts'lēdaq, ha'msa. G'ā'x-
 "laē s'ūnōdālaxa "mak'ā'la. "Yū'maa dēg'ā'tsens g'īg-
 20 mēx'dāa," "nē'x'laēda ts'lēdaq, q!wā'qlusā'lēl wō'tsēs g'ī-
 gamēx'dē. Lā'laē dō'x'wālēlaxa dēx'ustaē' ha'nq'labalaxa
 amdē'mā'. "Ā, hē'dzā'maa l'ē'sēlag'it'lada lā'sdē'yā'la?" —
 "Tslababai," "nē'x'lat'la, "nō'gwa'mē dzō'gwalaxaanē'.
 Sā'lēp'lālasē Hā'dza'wa "yixwī'wa'ē dzō kluxadzenā'. Dzō-
 25 gwalaxarn, q!ulō'ldēldzin,"⁶ "nē'x'laē l'ē'sēlag'it'la. Ā'ma-
 laxōl, lē'lk'wālxax "nē'k'āē wā'wik'lēqla; hā'axōl, "nē'nak'ifs
 qa's hē'lēda "mek'ā'la, yixs q!ē'nēmaē a'mdē'mās. Ā'ma-
 axōl, "nēx' qa's nā'naqlaqalēxēs tsā'k'lēna'yaxa a'mdē'mā'.

¹ As above, for every k, g, and x, a ts, dz, and s are substituted.

² Ananā', gwā'lax'inā', ā'len "nē'x'sōlax qō'qlut'lenēx'staay'lax.

³ Ananā', gwā'lax'inā', ā'len "nē'x'sōt'laay'lax ku'nsalax.

⁴ G'is'xstālx't'laay'lax.

⁵ Wē'g'ax'in, ā'emāsin klēs t'apa'yā'la.

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be? Ananā', ananā'!" — "This is very important," said, on their part, his tribe. "How shall our chief be? Don't be silent in regard to the way our chief is going to be. Let us set up (the grave-box of) our chief! Ananā' ananā'!" — "Don't do that, else it will be said that I am a burl on a tree." — "This is important. What shall we do with our chief?" — "Let him be buried!" — "Ananā', ananā'!" he said, on his part. "Don't do that, else it will be said that I look like a baking-oven." — "This is important," they said, on their part. How shall we do this? — "Let us put him in a cave!" — "Ananā', ananā'! Don't do that, else it will be said I look like a box-cover." — "This is important. What shall we do with our chief? Let us put him on an island." — "Ananā', ananā'! Go ahead, only don't let me be nailed down."

Then he died. He at once wished to die when it was said that he should be on the island. Then his tribe buried him. They made a house for him, and just put the box inside. Now, it was four days, when the women went picking berries. They came paddling alongside the island. "This is the grave-place of our chief," said, on their part, the women, crying together, being sad on account of their dead chief. Then they saw something jumping up on the rocks, carrying sea-eggs in a blanket. "Oh! is not that Born-to-be-the-Sun going up from the beach?" — "Hamamai'!" he said, on his part. "I obtained supernatural power. Let Mother buy a mask and rattle. I have supernatural power. I came to life again," said Born-to-be-the-Sun. He just lied when he said he was dying. Behold! he said that he would be on the island because there were many sea-eggs. He just thought that he would be undisturbed eating his sea-eggs. His mother

⁶ Hamamai, nō'gwa⁶mē tō'gwalaxaēnai'. La'tēpālaxi Hā'da'wa t̄yixwī'wa⁶ tō k'luxadēnā' tō'gwalaxaēn, q'lulō'fdēt̄g'in.

G-ā'x¹laē dā'sō's Hā'dzō. "Dzō'gwalen, Hā'dzō, q'lulō'f-deldzin."¹ — "Gē'lak'as¹la, la¹mē'ns q'lulā'sēs gwē'x¹idaasōs, xunō'k¹." Lā¹laē ā'lē'sē qā's kwē'xalasewāē lē'selag'i¹la. "yixwī'wāla, dā'laxa kluxadē'n. Lar'm q'lulba.

Mink pretends to die (Another Version).

(Dictated by Mal'ed, a Kwā'gūl, 1893.)

- 5 Wā'wik'lēq'lā'laē lē'selag'i¹lēxs hā'laqenāāxa gā'nul. Hā'lseleam¹lāwis "nā'g'ila, lā¹laē nō'lalāsēs gwā'laāsla qō hē'l. "Ā, wā'wik'lēq'ēx qāē'n sā'sēmēx," "nē'x¹laē q'lulēx'sēm yā'qlantlālā. "Plā'plalāmalag'alihē qāē'n lō'lāē'lga-ma¹ya lē'wu'n k'lē'sk'lēdeleēx." — "Awī'lak'as¹ōx wā'ldemax-
- 10 sens g'igama¹ēx," "nē'x¹latlēda klusē'mifaqxa g'ā'xē dō'qwaqēxs qē'lgwifaē. "wā'ladzālēns g'igama¹ēx?" "nē'x¹laēda klusē'mifaq. "Hē'lāēlō k'lēs k'ilemō'xda ā'lā'ne-maxs hā'yatēda¹maēx hamx¹'idēns deg'i¹ya'. Tsemā'la-lax'ins g'igama¹ēx," "nē'x¹laēda klusē'mifaq. "Gwā'lag'i,"
- 15 "nē'x¹lat'la lē'selag'i¹la, "ā'LEN "nē'x¹sō'lax tsā'tsa¹mēdzē-masō'sa g'ing'inānem." — "wā'ladzāt'lalōx? ē's¹nē'slōx qā's hā'nxlawa¹ē." — "Ā, gwā'lax'in hā'nxlawa¹ya, ā'LEN "nē'x¹sō'lax qā'qalxadzemyūlaxsa g'ing'inānem." — "Ā, la¹mō¹ awī'lōx wā'ldemaxsens g'igama¹yax. E's¹nē'slōx
- 20 qā's ā'lag'a¹mē la q'lā'sa lā'xa lā'saq. Wē'g'ax'ins ā'em q'lā'sa lā'xa lā'saq." Lā¹laē yā'qleg'a¹lē lē'selag'i¹la: "Gwā'lag'i, ā'LEN "nē'x¹sō'lax "wā'ts'elax lā'lax q'lā'mē'lāx-sen sā'sēm." — "wā'ladzāt'lalōx?" "nē'x¹laēda klusē'mifaq, "ā'lag'a¹max'ōx la ha¹na¹ lā'xa "mek'ā'la." — "Hē'wislēx,
- 25 hē'wislēx! ā'max'in k'lēsl'ē'k'lālal. Gwā'lax'in yiltse-mā'len g'ē'tse¹wastāen. Hē¹mis qā kwē'maq¹yalēs yiku-

¹ 1.0'gwalen, Hā'dōt, q'lulō'ldēg'in.

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was brought. "I have supernatural power, Mother, because I came to life." — "Thank you! I am alive on account of your ways, child." Then they went to the woods and beat time for Born-to-be-the-Sun. He had a mask on his forehead, and carried a rattle. That is the end.

Mink pretends to die (Another Version).

(Dictated by Mak'd, a Kwá'guf, 1893.)

Born-to-be-the-Sun was dying quickly that night. It was almost dawn. Then he worried about what they should do when he should be dead. "Ah! I am dying for my children," he said, speaking to himself. "I want to shut my eyes in the house on account of my princes and my princesses." — "Indeed, important is the word of our chief," said those who were sitting by his side, who came to see him when he was lying sick. "What shall we do to our chief?" said those who were sitting by his side. "It would not be good if we were not afraid of these wolves that keep on howling and eat our corpses. Let us bury our chief in the ground," said those who were sitting by his side. "Don't," said Born-to-be-the-Sun, "else it will be said that the children play burying in the ground." — "How shall this be? Shall it not be a grave-box on a tree?" — "Oh, don't let me be in a box on the tree, else it will be said that the children play making nests." — "Oh, important is the word of our chief. Don't you think it will be well if we sink him in the sea? Let us put him in the sea." Then Born-to-be-the-Sun said, "Don't, else it might be said that I was a dog, and I might be laughed at by the children." — "How shall we do?" said those who were sitting by his side. "Just let his box be on the rocks on an island." — "That is it, that is it. Only don't tie me tightly. Don't tie me up

"yā'yas." Lā^olaē plahē'mg'alih. Laē'm wī'k'lix^eēdē lē'se-
lagⁱlax^{dē}.

- Lā^olaē wu'nemtasawē lē'selagⁱlax^{dē}. Lā^olaē yudux-
plē'ngwas haⁿa', lā'as kwā's'idē g'ō'kulōtas. Lā^olaē dō-
5 qwasō'sēs wī'waqlwax^{dē}. Lā^olaē ā'lēx'ila'l lāx haⁿa-
ā'sas lē'selagⁱlā. Lā^olaē dō'x^ewalēla^olaē wī'waqlwāsēxa
dēg'a'tsē^s ā^omaē la lā'nō'laxēs yiko^ex^{dē}. Laē'm^olawis
lē'lgwa^olīdē wī'waqlwās wā'xsanōlōdēx dēg'a'tslās: "Laē'm-
xentē mē'ta^olāā'kuns waqlwā'xdāens," nē'x^oda^ox^olāēda
10 wī'waqlwē. "Laē'mxentē nē^ostanō^o." mā'selāwis, nē'lēm-
nā'kula lā'xa ā'waxsta^olis g'āx x'ix^owē'da ha'nq!abalaxa
amde^oma'. "Sā, sā, sā, sā ha'āhlagask'as ā^omasē'tla
kwā'q!ala o'dzalagⁱlaxs dēgⁱ'ya'k'asā'ēx." — "Gwā'lagⁱ,
lō'gwālen, ēk'ē'lakun," nē'x^olatlēxēs wī'waqlwa. Laē'm
15 ā'em nā^onakwēda dēgⁱ'ya'x^{dē} lē'wis wī'waqlwa. Laē'm
lā'ba.

Mink and the salmon.

(Dictated by Yā'gotas, a nē'mgēs, 1900.)

- Dō'qula^olāēxa k'lō'tela ēk'a'. Lā^olaē hayū'xwaq. "Nō'-
gwanēs atsa',¹ g'ā'xg'anēmēlaxg'in ēx^o'ī'delax lāx ā'lēla-
yaxsa tsā'k'linlā'ēx." G'ā'x^olāē ēx^o'ī'd. Lā^olaē ē'tlēd:
20 "Hayū'! Nō'gwanēs atsa',¹ g'ā'xg'anēmēlaxg'in ēx^o'ī'delax
lāx lā'sinxēla'ya'xsa wā'wadē." G'ā'x^olāē ēx^o'ī'd lāq.
Lā^olaē ē'tlēd: "Hayū'! Nō'gwanēs atsa',¹ g'ā'xg'anēmē-
laxg'in ēx^o'ī'delax lāx nā'q!lēgēla'yaxsa wā'wadē." G'ā'x^olāē
ēx^o'ī'd. Lā^olaē ē'tlēd: "Hayū'! Nō'gwanēs atsa', g'ā'x-
25 g'anēmēlaxg'in ēx^o'ī'delax lāx ā'lēnxēla'ya'xsa wā'wadē."
G'ā'x^olāē ēx^o'ī'd. Lā^olaē ē'tlēd: "Hayū'! Nō'gwanēs

¹ Ēka'.

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when I lie in it, and push the cover a little aside." Then he shut his eyes, and the past Born-to-be-the-Sun was dead.

Then the past Born-to-be-the-Sun was buried. For three days he was in the box on the rock. Then his tribe bathed, and his sisters went to look at him. They came ashore at the place where the box of Born-to-be-the-Sun was. Then his sisters saw his grave, and the cover just leaning against its side. Then his sisters wailed, sitting on each side of the grave. "Evidently mischief was done to our dead brother," said the sisters. "Evidently he was pulled into the water." What should there be? [But] he showed his face at the edge of the water, coming out, emerging, and carrying sea-eggs in the fold of his blanket. "Oh, wonder! A real spirit! Only you don't do the right thing when you are just a grave." — "Don't! I obtained supernatural treasure. I was made well," said he, on his part, to his sisters. Then the one who had been a grave just went home with his sisters. That is the end.

Mink and the salmon.

(Dictated by Yā'gōtas, a "nē'nges, 1900.)

He saw a salmon jumping. "Hayū'!" He said, "Hayū'! If I should jump, I should come and jump inside of this tide-ripple." Then it came and jumped. Again he said, "Hayū'! If I should jump, I should jump outside of this kelp." Then it jumped there. Again he said, "Hayū'! If I should jump, I should jump in the middle of this kelp." It came and jumped. Again he said, "Hayū'! If I should jump, I should jump on the land side of this kelp." It came and jumped. Then again he said, "Hayū'! If I should jump, I should jump almost on the rocks."

atsa', g'ā'xganemēlaxg'in ha'lselaem k'lēs ēk'ī'lā'lalax."
 G'ā'x'laē ēx'ī'd. "Hayū'! Nō'gwanēs atsa' g'ā'xganemēlaxg'in ēk'ī'lā'la lā'xwa ā'l'ēx." G'ā'x'laē ēx'ā'la. Lā'laē k'lwā'k'lwak'īnaq. "K'lwā'k'lwak'īnē, k'lwā'k'lwak'īnē,"
 5 "nē'x'laē. Lā'm'laē lō'leq.

Mink roasts the Salmon.

(Dictated by Yā'gōtas, a ʰnē'ngēs, 1900.)

Lā'laē g'ā'x'sālaq. Lā'laē l'ē'k'ōx xwa'īayōs Hā'da'wē.
 "l'ē'k'umadzāx'īnlaxōs xwā'īayāq'ōs, Hā'dā." — "mā'dzēs
 axso'laōs?" — "ē'mladzālen." — "mā'dzāt'ēs xwā'lasō-
 laōs?" — "Wā'wadēdzō. Xwā'xwā'emālenlaq." — "Hā'
 10 g'adzā ax'ē'dqō. G'ī'tslā'mō lā'xwa lā'laxembida'waq." Lā'laē dā'laxa xwā'īayu. "Yē'lā'ax'ī'tlaqō, ā'las x'īsā'mas
 laq." Lā'laē qā's'īdē l'ē'selag'ī'la qa's xwā'īdēq. Lā'laē
 l'ō'p'ēdxa g'ē'nē. Ē'x'plawistla hā'mqawakwas'ō. Lā'laē
 pō'ī'd. Lā'laē l'ō'p'ēdxa k'lō'tela l'ē'wa q'lō'q'ōyu; hē'x'ī-
 15 malaem'laē. Lā'laē beq'lū'ī'dē l'ē'selag'ī'la. Lā'laē
 penē'g'ag'aels. Lā'laē nē'k'a: "lā'l'ōpsila lā'xen l'ō'pāx
 lā'x'ī'ōsā'!" — "Wō!" nē'x'ī'lat'ēda lā'x'ī'ōs. Klutsexlā'-
 wayalaaxō'ī'ēda g'ī'ng'īnānem lā'xa lās. Lā'laē mē'x'ēdē
 l'ē'selag'ī'la. Lā'laē banē'stēda g'ī'ng'īnānem qa's hā'-
 20 "mats'īx'ī'dēx l'ō'pās l'ē'selag'ī'la. Lā'laē wī'ēda g'ī'ng'
 īnānemaxa l'ō'pēx'dē. Lā'laē tsīg'exstēntsa mē'ng'īdēq
 lāx sē'msas l'ē'selag'ī'la. Lā'laē g'ē'l'x'wēqōdēx bō'lxstēx-
 dēs l'ē'selag'ī'la. Lā'laē qā's'īdēda g'ī'ng'īnānemē qa's
 lē nā'nak'ū.
 25 Lā'laē tslix'ī'dē l'ē'selag'ī'la: "Tū, tū, tū, tū, yā'sbatsās-
 daanē wās sē'selaladzēs lā'xent sē'sa. Hā' mats'īdzilsaxen
 ts'lō'pāsdēen wās." 1 Lā'laē lā'xuls qa's qā's'īdē wāx'.

¹ Tū, tū, tū, tū, yā'xp'ak'āsdaanē wāx' iē'g'ē'lag'ī'ls lā'xent x'ī'sa [?]. Hā'mats'īg'īlsaxen l'ō'pāsdēen wāx'.

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It came and jumped. "Hayū! If I should jump, I should jump on the rocks here on shore." It came jumping on the rocks. Then he tried to sit on it. "Sit on it, sit on it!" he said. Thus he caught it.

Mink roasts the Salmon.

(Dictated by Yā'gōtas, a ʳnē'mgēs, 1900.)

Then he carried it in his hand. He borrowed the fish-knife of Mother. "Mother, lend me your fish-knife." — "What are you going to do with it?" — "I want to play." — "What are you going to cut?" — "It is a kelp. I will play cutting it." — "Well, go and get it, it is in that little bag." Then he took the fish-knife. "Take good care of it, else you will lose it." Then Born-to-be-the-Sun went and began to split the salmon. Then he roasted the salmon-roe. It tasted very nice. He ate the whole of it. Then he had enough. Then he roasted the salmon and the bones. The head was on it. Then Born-to-be-the-Sun became sleepy. He lay down, his back towards the fire. Then he said, "Take care of my roast, trees." — "Wō!" said the trees. Behold! children were sitting on the trees. Then Born-to-be-the-Sun went to sleep. The children came down, and stole and ate the roast (salmon) of Born-to-be-the-Sun. The children finished the roast. Then they rubbed some of the blood of the fish on the mouth of Born-to-be-the-Sun, and they pulled out with their fingers Born-to-be-the-Sun's musk-bag. Then the children went home.

Born-to-be-the-Sun awoke. "T, t, t, t! that tastes bad. These rascals evidently have eaten my roast." Then he arose and tried to start. His backside just tried to go forward. Then he felt of his backside, and behold he

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Ä^mmaael la g^ag^alaqamis mⁱng^asdē. Lā^mlaē plēyōxstēd.
 K^lē^sā^laxōt, la bō^lxstā^ya. "Sē^selwistla axa'. La
 "mē^tseladzēsxen bō^lxstē^xdē." ¹ Ä^mlāwis la lā^stāla
 qa^s lē klwaa' lā^xa awi^lba^e. G^ax^llaēda siōⁿā^kula.
 5 "Tslē^tslatslālālālai'!" ² — "K^lē^snu^x" tslik^lā^lēma, "nē^x-
 'latlāda siōⁿā^kulā. "Hē^danu^x" e^lxlā^yā'!" — "Wā!"
 "nē^xlatla. G^ax^llaēda siōⁿā^kula. "Tslē^tslētslālālālai'!" ³
 — "K^lē^snu^x" tslik^lā^lēma. Hē^danu^x" e^lxlā^yā'!"
 Lā^mlaē hū^qa. G^ax^llaēda "nē^mtslaq. "Tslē^tslatslālālālai'!" ³
 10 — "K^lē^snu^x" tslik^lā^lēma. Hē^danu^x" e^lxlā^yā'!"
 G^ax^llaēda siōⁿā^kula. "Ä^lēlai'," "nē^xlatla, "nē^xsō-
 waaqō^s tslets^lk^lälēmnōkwaai'." — "Ä^lā^mēnu^x" hē^d-
 nu^x" tslik^lā^lēmē bō^lxstē^xdēs lē^sselagⁱla lā^ael dagē^t-
 dzem^llasa gⁱngⁱnānem." — "Hē^mmen gō^lyuwē'," "nē^xlatla
 15 lē^sselagⁱla.

Lā^mlaē qa^sidē lē^sselagⁱla. G^ag^alaqa^mmaēxsdael yix
 lā^e lā^laa lāx a^mlasasa gⁱngⁱnānem. Lā^mlaē wulā^x-
 "alelaxa gⁱngⁱnānem. "Hayuhū^ya, hū^ya, hū^yu!"
 "nē^xlatla wulā^s. Lā^mlaē qa^sidē lē^sselagⁱla. "wun-
 20 "nā^kula g^ag^alaqa^mmaēxsdael. Wā^xna^ywael dze^lx^wid.
 Äⁿna^xwae^mlāwis g^alagamdē mēⁿg^asas. Lāⁿa^xwalē
 tsleqō^stō^yū bō^lxstā^yas, yisa gⁱngⁱnānem. "Hayuhū^ya,
 hū^ya, hū^yu!" Tslēqō^stōd. Lā^mlaē "Gwā^sta, gwā^sta,
 gwā^sta," "nē^xlatla lē^sselagⁱla. Lā^mlaē "nē^xwā^x-
 25 "idna^xwē, yix bō^lxstā^yas. Lā^mlaē ē^tlēd tsleqō^stō^yōsa
 gⁱngⁱnānem. G^ax^llaē tē^xid qa^s g^ax^lē tē^xā^lelax
 lē^sselagⁱla. Lā^mlaē de^xulē^sē lē^sselagⁱla qa^s klwā^s-
 k^lwasgemē lā^xēs bō^lxstē. Lā^mlaē dō^xwatēltsa gⁱngⁱ-
 nānem. "Yā, wāx^aaxen aē^tlatslō lē^sselagⁱlāxōs bō^l-
 30 staēx." Lā^mlaē Ä^m "nē^kē lē^sselagⁱla: "K^lwā^kwas-
 gemē'!" "nē^xlaē. Lā^mlaē "nē^kēda gⁱngⁱnānem: "Wē^t-

¹ Lē^selwistla axa'. La "mē^tseladzēsxen bō^lxstē^xdē.

² Tslē^tslak^lālālālai'.

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had no musk-bag. "These rascals! they did mischief to my musk-bag." He went towards the beach and sat down on the rocks on the point of land. Somebody came paddling along. "Tell me some news." — "We have no news," said, on their part, those who were paddling along. "Those behind us (have news)." — "Wà!" he said, on his part. Somebody came paddling along. "Tell me some news." — "We have no news. Those behind us (have news)." Then they passed. Another canoe came. "Tell me some news." — "We have no news. Those behind us (have news)." Then some one came paddling by. "Come ashore," he said, on his part. "It is said that you have news." — "Oh, indeed! we have news about the musk-bag of Born-to-be-the-Sun. It is said, it is thrown about by the children." — "That is what I meant," said Born-to-be-the-Sun.

Then Born-to-be-the-Sun started. He wanted to be ahead while he was going to the play-ground of the children. Then he heard the children. "Hayuhū'ya, hū'ya, hu'yu!"



Thus said what was heard by him. Then Born-to-be-the-Sun started. He went hiding, wanting to go ahead of them. From time to time he tried to run. His backside every time went ahead. Then his musk-bag was thrown up by the children. "Hayuhū'ya hū'ya hu'yu!" They threw it up. Then Born-to-be-the-Sun said, "Come this way! Come this way! Come this way!" Then his musk-bag would come nearer. It was again thrown up by the children. Then it jumped, and came jumping right on Born-to-be-the-Sun. Then Born-to-be-the-Sun jumped on the beach, and sat on his musk-bag. Then he was seen by the children. "Yā! little fellow! Born-to-be-the-Sun is trying to get his musk-bag into himself." Then Born-

g'adzâx'ins q!âmt!ēdxōx l!ē'selag'i'lax." — "Wē'g'ax'ins
 ā'la," nē'x'lat!ēda g'ing'inānem. "K!wā'k!wasgēmē', k!wā'-
 k!wasgēmē'xēs bō'lxstā'ē, l!ē'selag'i'lē',¹ nē'x'ēl. "K!wā'-
 k!wasgēmē', k!wā'k!wasgēmē'xēs bō'lxstā'ē." Lā'^olaē k!wā's-
 5 gēm dxēs bō'lxstā'ē. Lā'm^olaē laē'l nē'lenwālaem^olaē
 bō'lxstā'yas. Lā'^olaē lā'gōnōdeq qa's laē'lē. Lā'm bō'lxēs
 bō'lxstā'ē. "Yā," nē'x'lat!ēda g'ing'inānem, sā'semasa
 alā'lenox^u. Lā'm nā'nakwē l!ē'selag'i'la qa's lē ā'lēx-
 'idxa xwā'layu qa's lē ts!ās lāx Hā'da'wē. "mā'la xē'n-
 10 lel gāl ladzā'x'den aē'toxwaxg'in bō'lxsdēk'. "mē'lēlsasōwē
 g'ā'xentsa g'ing'inānem."

Mink plays with Seal.

(Dictated by Yā'gōlas, a nē'mgēs, 1900.)

Lā'^olaē nē'k'a: "Lā'len a'mfal lē'wōx wulē'x^u," —
 "widzā'las a'mfal?" — "Lā'lenemadzā'lenu'x^u." — "Yā'-
 l!ā'ax ts!ā'ya, ā'las hē'g'us^oolaxōx ts!ā'ya." — "K!ē'sālasen
 15 mō'masilaq; ā'mēlaxs hō'māfal." Lā'^olaē qā's'id qa's lē
 lā'lenema. Lā'naxwā'laē lē'x'itō'selē l!ē'selag'i'la. "Hē'-
 lens gwē'g'ilalēda," nē'x'laēx wulē'x^u, "yā'yax'aplelents."
 Lā'naxwā'la lē'x'itō'sē wulē'x^u lō' l!ē'selag'i'la. Lā'^olaē
 k!wā'g'aelsē l!ē'selag'i'la. "nē'nk!ē'ēd qa's wē'g'i hē'g'u-
 20 sōbōla lāx wulē'x^u. Lā'm^olaē mešalāq. É'x'ak'ae'qela'l
 lāq qa's qlēsā'ēq. Lā'^olaē nē'k'ē l!ē'selag'i'la: "Wē'x'ints
 nā'nak^u," nē'x'laēx wulē'x^u, "ā't'ēmlents g'āxl a'mfalex
 tē'nsla. Hē'menafaelments a'mfal lāq^u." Lā'^olaē lē'k'owē

¹ Rhythm: ♪♪♪.♩. | ♪♪♪. | ♪.♩.♩. | ♪. | ♪.♪.♪. | ♪. ||

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to-be-the-Sun just said, "Sit on it! Sit on it! Sit on it!" and the children said, "Do go on, let us sing to Born-to-be-the-Sun." — "Indeed, let us do so," said the other children. "He tries to sit on it! He tries to sit on it! He tries to sit on it, — on his musk-bag, — Born-to-be-the-Sun." Thus they said. "He tries to sit on it! He tries to sit on it! He tries to sit on it, — on his musk-bag!" Then he sat down on his musk-bag, and it went into him. His musk-bag only showed on one side. Then he pushed the one side of it, and it went in, and he got his musk-bag. "Yä!" said the children, the sons of the wolves. Then Born-to-be-the-Sun returned and searched for the fish-knife to give to Mother. "Why! I was away a very long time, trying to get back my musk-bag. Mischief was done to me by the children."

Mink plays with Seal.

(Dictated by Yä'gōlas, a ʳnē'mgēs, 1900.)

Then he said he would play with Young-Seal. "Where will you play?" — "We will play rolling." — "Take care of your younger brother, else you might cause an accident to your younger brother." — "I won't hurt him. He will only look on." Then he started to go. He would play rolling. Born-to-be-the-Sun rolled down the hill. "Thus we will do," he said to Young-Seal. "We will race." Young-Seal and Born-to-be-the-Sun rolled down again and again. Then Born-to-be-the-Sun sat down. He thought that he would pretend to hurt Young-Seal by accident. He was greedy for him. He thought he would like to eat him. Then Born-to-be-the-Sun said, "Let us go home." Thus he said to Young-Seal. "Let us come later on and play to-morrow. We will always play here." Then Born-to-be-the-Sun borrowed the fish-knife of Mother.

l.ĕ'selag-i'la xwā'layās Hā'da^owē. "ĭĕ'k'ōmadzāx'inlaxōs
xwā'layaqlōs, Hā'do^o." — "mā'dzālasetsō?" — "K'lāk'lex-
badzālenlaxenu^ox^u sāk'aqlēdza'yū¹ lō^o wulē^ox^u." — "Yā-
l.lālak'as'la ā'las hē'g'usōlax ts'lā'yax. Nā'qamalasa qasō
5 hē'g'usōmas^oemlax." — "K'leā'sen gwē'x'idaas mō'masilaq,
qa a'ngwēsen a'miwutlaxa?"

Lā^olaē qā's'idē l.ĕ'selag-i'la qa^s lē k'li'mtaxa gwā'dems
qa^s k'lāk'lexbēq. Lā^olaē lā'xēs a'mlasnaxwa lō^o wulē^ox^u.
Lā^olaē k'lix^owē'lselasa k'lāk'lixbaak^u. Lā^olaē nā'nak^u qa^s
10 hē'lex wulē^ox^u. "Wē'x'int^s ē'tlēd lā'xēs lā'lenēmas'ēdēns."
— "Wēdzā'x'int^s!" "nē'x'em^olāwis. Lā^olaē qā's'id qā's lē
lā'xēs a'mlas. "Yā'yax'ap'lelents!" "nē'x'latla l.ĕ'selag-i'la,
lāx wulē^ox^u. Lā^olaē lē'x'idē'x'ida^ox^uel, yā'ya'nael. lō'ma-
^olatla yix'ē' wulē^ox^u. Lā^olaē ē'tlēd ē'k'lē'sta: "Gwā'gwī-
15 sabāladzā lā'xōxda ē'k'ēx," "nē'x'latla l.ĕ'selag-i'la, lāx
wulē^ox^u. Lemā^olatat. "nēk' qa "neqā'sēxa k'lāk'lexbaak^u.
Lā^olaē lē'x'id; lā^olaē "neqā' wulē^oxwaxa k'lāk'lexbaak^u.
Ā^oma'las hayimx^osālēda k'lāk'lexbaak^u lāx wulē^ox^u qa
wē'x'idē'lawits ā^oma'las la xutsexlē'labentsō's l.ĕ'selag-i'la.
20 "Hē'men k'wē'x'ix'dē, "nē'k'ōgwilēg'in qā's hē'la'ōs. Ē'x-
'ak'lē'qelēg'inlōl qen q'esa'ōl." Lā^olaē wē'k'ils qa^s lē
qlōlā'īdēx wulē^ox^u. Lat'm hē'la'. Lā^olaē "nē'k'a: "ĭĕ-
k'ōmadzāx'in Hā'dō'xōs xwā'layāqlōs!" — "mā'dzālasitsōi,"
"nē'x'em^olaxaā'wis. "K'lāk'lexbadzā'lenū'xwaxenu^ox^u sāk-
25 k'aqlēdza'yū." — "Wā, la qasō laē'mlax, ē's'lax nē'nāx-
sōsēlalax; hē'g'usōlaxēx "nē'mwōta." — "Nō'gwanē'mlaxēn
hē'felalax."

Laē'm^olaē k'ō'tē Hā'da^owa lā'xēs xunō'k^u, laē'm k'wē'x'ēd
qa wulē^ox^u. Lā^olaē ts'ā'sa xwā'layū lāx l.ĕ'selag-i'la.
30 Lā^olaē qā's'idē l.ĕ'selag-i'la qa^s lē laxw'ls qa^s tslix'ī'dē

¹ Seka'yū.

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"Let me borrow your fish-knife, Mother." — "What are you going to do with it?" — "I shall cut the ends of our spears, (mine) and Young-Seal's." — "Take good care, else you might hurt your younger brother by accident. You have no sense, you might hurt him." — "I won't do anything. I will not hurt him, for who would be my play-fellow?"

Then Born-to-be-the-Sun started, and cut huckleberry-bushes, and whittled their ends. Then he went to the place where he and Young-Seal used to play. He put the whittled sticks into the ground. Then he went home to call Young-Seal. "Let us go again to the place where we rolled down." — "Let us go," he said. Then they started and went to their play-ground. "We will race," said Born-to-be-the-Sun to Young-Seal. Then they rolled, and went on as fast as they could. Young-Seal went very fast. Then they went up again. "Go a little farther, to this good place," said Born-to-be-the-Sun to Young-Seal. But he wished that he would go right to the whittled sticks. Then he rolled down, and Young-Seal hit the whittled sticks. The whittled sticks went just through Young-Seal, and he could not get off. He was only struck on the head by Born-to-be-the-Sun. "That was my plan, for I wished you might die. I desired to eat you." Then he lifted him on his shoulder and hid Young-Seal. He was dead. "Do let me borrow your fish-knife, Mother." — "What are you going to do with it?" she said again. "We want to cut the ends of our spears." — "You may have done that, but you could not have done it wisely. You may have hurt your friend." — "If I had done so, I should not have done right."

Then Mother suspected that her child had planned against Young-Seal. Then she gave Born-to-be-the-Sun the fish-knife. Born-to-be-the-Sun started and made a fire

lāx wulē^ux^u. Lā^ulaē gwā^ulēsx la^ucē yí^um^uí^udeq qa^ss bebēxs-
 5 a^ulā^ulāq. Laē^um sakwē^ulax wulē^ux^u. Lā^ulaē q!ō^ul^uí^udeq qa
 l!ō^upēs. Lā^ulaē hamx^uí^udeq, q!ēsa^uxēs ts!ā^uyax^udē. Lā^ulaē
 nā^unak^u. “wí^utsē ts!ā^uē?” “nē^ux^u!at!a Hā^uda^uwē. “É^usaēlē
 10 a^umla^umaa.” — “Laē^ums lek!wā^ula. Laē^umxēs k!ē^ulax^uí^udēx
 ts!ā^uyax^udē. Awí^ulōs tsē^unxuma^uyaqōs.” — “Nó^ugwanē-
 lāxēn hē^ulēlāx qēn!ō nō^ugwaqlanā^ux^uwēmlax lā^ulax mō^u-
 masilax ē^ux^uma ts!ā^uyax^ula. É^usaēlē á^uem la lā^uslīx^uí^ud
 “nē^ux^uēmx^udē qa^ss gā^ulē lā^uxēs lā^ulaā^us.” — “Laē^umskus
 10 k!ē^ulax^uí^udēx ts!ā^uyax^udē,” “nē^ux^u!at!a Hā^uda^uwa. “É^u, laē^ums
 ó^umēsa, ladzá^uēmxōlēn k!ē^ulax^uí^udqē.” — “Wā, “mā^usēs
 sē^unataōsaq?” “nē^ux^u!at!a Hā^uda^uwa. “É^usaēlēn á^uem mē-
 selā^uq yīxs xē^unlēlēx^udē tsē^unxwa, lā^ug^ulēn “wú^unx^us^uēndēq.”
 — “Laē^ums ēs nā^uxsāla,” “nē^ux^u!at!a Hā^uda^uwa.

Mink imitates his Hosts.

(Dictated by Yā^ugōlas, a “nēmgēs, 1900.)

15 lē^ulānēmlāē Wā^uxwaxoliyalaga qa^ss lē^uklwēl lē^uwis
 “nē^unēmō^uk^u. Lā^ulaē klus^uā^ulīl. Lā^ulaē Wā^uxwaxoliyalaga
 lā^uxūlīl qa^ss lē^ul!ēx^uwí^udxa q!ā^umdzēxmēs lē^uwa gwā^udēms.
 Lā^ulaē ha^ung^ualīlās lō^uq!wē qa^ss lā^ug^uēgelīēsa q!wā^ulmes
 lē^uwa gwā^udēms. Lā^ulaē “Wā^uxwaxolidzēl^udzēl^udzēl^u,”
 20 “nē^ux^u!at!a Wā^uxwaxoliyalaga. Lā^ulaē hē^unxsemx^uí^udēda
 q!ā^umdzēk^u. Lā^ulaē ē^ul!ēd “Wā^uxwaxolidzēl^udzēl^udzēl^u,”
 “nē^ux^uam^ulaxaā^uwis. Lā^ulaē l!ā^ul!agunōx^uwidēda q!ā^umdzēk^u
 lē^uwa gwā^udēm. Lā^ulaē ē^udzaqwa “Wā^uxwaxolidzēl^udzēl^u-
 dzēl^u.” Lā^ulaē l!ō^up!hīdē “nā^ušwēda q!ā^umdzēk^u lē^uwa gwā^u-
 25 dēm. Lā^ulaē a^uxts!ōdēs lā^uxa lō^uq!wē. Lā^ulaē k^uā^ux^uí^ud
 qa^ss yō^us^utsē^uwēda q!ā^umdzēk^u. Lā^ulaē “wí^ula. Lā^ulaē

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on the ground to singe Young-Seal. After he had done so, he split him and cut him to pieces. Then he carved Young-Seal. He cooked him, and he was done. Then he ate him. He ate his younger brother. Then he went home. "Where is your younger brother?" said Mother, on her part. "Is he not playing?" — "You speak faintly. Evidently you have killed your younger brother. Your face is quite full of fat." — "It would not be right if I had done so, if I should really have done so and hurt him who is rightly called my brother. He may have just gone somewhere. He said before that he had been a long time at the place where he has gone." — "Oh, I know you killed your younger brother," said Mother. "Ē! you funny fellow! Behold! I really killed him." — "Why did you do that?" said Mother. — "Was I not greedy for him because he was very fat? Therefore I killed him secretly." — "You have no sense," said Mother.

Mink imitates his Hosts.

(Dictated by Yā'gōlas, a ⁶NEMGĒS, 1900.)

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The people were invited by Thrush-Woman to go to a feast with their friends. They sat down in the house, and Thrush-Woman arose and broke salmon-berry bushes and huckle-berry bushes. Then she put down a dish, and put salmon-berry bushes and huckle-berry bushes by its side. Then Thrush-Woman said, "Wāxwaxolidzeli'dzeli'dzeli'!" Then the salmon-berry bushes became green. Then she said again, "Wāxwaxolidzeli'dzeli'dzeli'!" and the salmon-berries and the huckle-berries became red. Then she said again, "Wāxwaxolidzeli'dzeli'dzeli'," and all the salmon-berries and huckle-berries became ripe. Then she put them into a dish and placed them before the guests, and the salmon-berries were eaten with spoons.

nā^unak^u. “Hā’dzō^u,” nē^ux^ulatla lē^uselag^uila. “Kl^uwē^ula-
 tslēxsDEX^ulēg^uin.” — “Nō^ux^unōkwala, qa mā^usēsēs kl^uwē^ula-
 dzemlaxaōs?” nē^ux^ulatla Hā^uda^uwa. “Ē^udzāē^ulEN ā^uEMl
 hē gwē^ux^uidi^uē gwē^ux^uidaāsasen nEMō^ukwē, ā^umaē lEX-
 5 wī^udxa qlwā^uimes lē^uwa gwā^udems.” — “Hē^usōs gwē^ux^usē!”
 Lā^ulaē lē^ulālē lē^uselag^uilaxWā^uxwaxoliyalaga lō^uGwē^uskwa
 lō^uGilēxwī^utsa lō^uTslē^ux^utslē^uu. “nEQā^ulaxstālaLEntsai^u lāx
 lē^uselag^uilai^u. Hē^ugililents,” nē^ux^ulaē. Gā^ux^ulaē lē^ulanē-
 mas klus^uā^ulit. Lā^ulaē lEX^uwidē lē^uselag^uilaxa qlwā^uimes
 10 lē^uwa gwā^udems. Lā^ulaē ax^uē^udxa lō^uqlwē qa^us lā^ug^uigeli-
 hēsa qlwā^uimes. Lā^ulaē Wā^uxwaxolidzeli^udzeli^udzeli^u,” nē^ux^u-
 laē lē^uselag^uila. K^uleā^us nē^umsgEM. Lā^ulaē ē^utlēd “Wā^u-
 xwaxolidzeli^udzeli^udzeli^u.” K^uleā^us. Lā^ulaē ē^utlēd “Wā^uxwax-
 olidzeli^udzeli^udzeli^u.” nē^umsgEMbidō^u hē^unxSEMbidō^u. Ā^uem-
 15 lāwis la hō^uqawels wā^ux^udē lē^ulanems. “Wā^ux^umēx^udg^uin
 nē^uk^uōl. mā^umx^utslēg^uilaq,” nē^ux^ulaē Hā^uda^uwaq.

Lā^ulaē lē^ulālē Gilēxwī^utsa lāx lē^uselag^uila lē^uwis nē^u-
 nEMō^uk^u. Gā^ux^ulaē klus^uā^ulit. Lā^ulaē ax^uē^udxa lō^uqlwē
 qa^us dzē^ukwēqendēsēs g^uō^ugwō^uyū. Lā^ulaē hē^uzēnō^ux^usī-
 20 dzēnd. Gā^ux^ulaēda gē^unē. Lā^ulaē qlō^utlēda lō^uqlwē. Lā^ulaē
 k^uā^ux^uh^uts lā^uxes lē^ulanem. Lā^ulaē gwā^ul, la hō^uqawels.
 Mō^utlē lē^uselag^uilaxa gē^unē. “Hā^udzō^u,” nē^ux^ulatla lē^u-
 selag^uila, “kl^uwē^uladzadzāsēn ō^ugwaqa.”¹ — “Qa mā^udzēsēs
 kl^uwē^uladzemlaxaōs?” — “Ē^udzaē^ulEN ā^uEMl hē^ul gā^ux gwē^ux^u-
 25 idi^ulEXEN nEMō^ukwē Gī^ulēxwī^utsa.” — “Qa^us la^uōs nEMā^ux^uis
 lē^uwē. Ō^uguqala^umaā^ulas bekwā^ulaēna^uyas.” — “mā^udzēs
 lā^uxwā^ulasas?” — “Wē^ugax^uōs ā^ulag^uilis mā^umx^utslēg^uila^u-
 gā^ulō^ubidō^u.” Lā^ulaē lē^ulāla lē^uselag^uila. “Yūsarentsai^u,”

¹ Hā^udō^u, kl^uwē^uladzāgax^uin ō^ugwaqa.

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Then they finished and went home. "Mother," said Born-to-be-the-Sun, "I want very much to give a feast." — "You don't say so! What provisions may you have for a feast?" said Mother. "Shall I not do just the same as my friend did when she just broke the salmon-berries and huckle-berries?" — "You are like her!" Then Born-to-be-the-Sun invited Thrush-Woman and Sparrow and Water-Ousel and Hawk. "We shall dine at Born-to-be-the-Sun's. We will go at once," they said. The guests came, and sat down in the house. Then Born-to-be-the-Sun broke off salmon-berries and huckle-berries, and took a dish and put the salmon-berries by its side. Then Born-to-be-the-Sun said "Wāxwaxolidzeli'dzeli'dzeli'!" but there was not one (berry); and again he said "Wāxwaxolidzeli'dzeli'dzeli'!" Nothing. Then again he said "Wāxwaxolidzeli'dzeli'dzeli'!" Just one little green one was there. Those whom he tried to invite just went out. "I tried to tell you that she would make you ashamed." Thus said Mother to him.

Then Water-Ousel invited Born-to-be-the-Sun and his friends. They came and sat down. Then he took a dish, and stretched out his foot over the rim. Then he struck the side of his foot, and salmon-eggs came out. Then the dish was full. Then he put the dishes before his guests. He finished. They went out, and Born-to-be-the-Sun took the rest of the salmon-eggs home. "Mother," said Born-to-be-the-Sun, "let me give a feast also." — "And what may you have to give a feast with?" — "But shall I not do the same as my friend Water-Ousel has done?" — "You are the same as he is! Everything about you is quite different." — "What should be difficult about it?" — "Go on, you ugly one, who makes (me) really ashamed!" Then Born-to-be-the-Sun invited (people) in.

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"nē'x'laēxēs "nē'nemō'kū. G'ā'x'laē k'lus'ā'liē "nē'nemō'k'was.
 Lā'laē ax'ē'dē l'ē'selag-i'la xa hō'qlwē. Lā'laē dzē'kwē-
 g'endē l'ē'selag-i'lasēs g'ō'kwō'yō. Lā'laē ledzenō'x'si-
 dzendē l'ē'selag-i'la. "nē'msg'embidō' g'ē'nē. A'em'lāwis
 5 la hō'qawelsēda l'ē'lānemx'dē wāx's l'ē'selag-i'la.

Lā'laē l'ē'lāla T'sl'ē'x'tsl'ēk', lā'xēs "nē'nemō'kū. G'ā'x-
 'laē k'lus'ā'liē l'ē'lānemas. Lā'laē lā'wels qa's ql'ō'x'ts'lō-
 dēsēs t'sl'ē'x'tsl'ēkumf. Lā'laē k'lwā'bēxa xwē'det'lāla. Lā'laē
 "nē'k'a: "Mesē', mesē', mesē'kū, mesē'kū!" G'ā'x'laēda mēf'ē'k'
 10 ma'nā'kula. Lā'laē xā'plēdeq qa's lā lā'xēs g'ō'k', qa's
 l'lō'plēdeq qa's haxhā'qwasēxēs "nē'nemō'kū. Lā'laē
 gwā'fa la hō'qawelsa. Lā'laē nā'nakwa. Lā'laē l'ē'se-
 lag-i'la lā'xēs g'ō'kū. "Hā'dzō'! wīdzadzāsēn l'ē'lāla
 ō'gwaqa."¹ — "Nō'x'nōkwaxl'a lalax'it qa "mā'sēsēs k'lwē'-
 15 ladzemaōs?" — "Ē'dzāla'ēl'ēn ā'eml i'ē'k'ōl' t'sl'ē'x'tsl'ē-
 kumfāsēn "nemō'kū T'sl'ē'x'tsl'ē'kū." — "Ā'lag'ilisbidō' mā'mx'
 t'sl'ēg'ilaq. Hē'liqelaxs k'lē'saēx mā'mx'tsl'āladzada," "nē'x'-
 'latla Hā'da'wa. Lā'laē l'ē'lāla l'ē'selag-i'la xēs "nē'nemō'kū.
 G'ā'x'laē k'lwā'liē. Lā'laē i'ē'k'ō: "i'ē'k'ōmadzāx'in, qāst,
 20 xōs t'sl'ē'x'tsl'ēkumfāqōs." — "Hā'g'idzātsō!" Lā'laē ql'ō'x-
 t'sl'ōdē l'ē'selag-i'lasa t'sl'ē'x'tsl'ēkumf. Lā'laē k'lwā'bēxa
 xwī'det'lāla. Lā'laē: "Mesē', mesē'kū, mesē'kū," "nē'x'laē
 l'ē'selag-i'la. G'ā'x'laēda mēf'ē'k'. Lā'laē wāx' xā'plēdeq.
 A'maēl tē'xsta. A'em'lāwis la sē'x'ū'ālasēs plā'ē'm yix
 25 l'ē'selag-i'la. Lā'laē i'ē'x's'ātsēs "nē'nemō'kū: "Gwā'dzā
 wū'ē'm dēx'wī'dōl; ā'dzā'ma tē'qaxaq'lālaemx." Lā'laē
 pē'pēl'āf hē'mx'wafaxēs t'sl'ē'x'tsl'ēkumf. Lā'laē hē'mx'wid.

¹ Hā'dō', wē'g'adzāx'in l'ē'lāla ō'gwaqa.

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"We will eat with spoons," he said to his friends. His friends came and sat down in the house. Then Born-to-be-the-Sun took a dish, and Born-to-be-the-Sun stretched out his foot over the dish. Then he struck the side of his foot. One little salmon-roe was there. Then those whom he had invited in vain just went out.

Then Hawk invited his friends in. The guests came and sat down in the house. Then he went out and put on his hawk garment. He sat on the end of a pole which stuck out over the water. He said, "MESĒ' MESĒ' MĒSĒ'K^u MĒSĒ'K^u!" Then a steel-head salmon swam along; and he took it with his talons, and took it to the house and roasted it, that his friends might eat it whole. Then they finished, and went out and went home. Born-to-be-the-Sun went to his house. "Mother, let me also invite (the people)." — "Don't say so. Again you want to do that, and what have you got to give a feast with?" — "Can I not just borrow the hawk garment of my friend Hawk?" — "This little thing will really make (me) ashamed. You think you will succeed, because you have no sense or shame," said Mother. Then Born-to-be-the-Sun invited his friends. They came and sat down. Then he went to borrow (the hawk garment). "Friend, let me borrow your hawk garment." — "Go and take it." Then Born-to-be-the-Sun put on the bird garment, and sat down on the end of a pole sticking out over the water. Then Born-to-be-the-Sun said, "MESĒ' MESĒ' MĒSĒ'K^u MĒSĒ'K^u!" A steel-head salmon came. He tried to grasp it with his talons. He only fell into the water; and he just paddled ashore with his wings. Then he was advised by his friends, "Don't try to jump. Just let yourself drop down." Then he spread his wings to dry the bird gar-

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Lā^olaē: "Mesē', mesē', mesē'k^u, mesē'k^u," "nē'x^oem^olaxaā'
wis. Gā'x^olaēda sā'tsem. Lā^olaē de'x^owalē'la, qlā'nēx^oid.
Ā^omaael la gā'xwōtōdē tsle'yimx^odās lē'selag'i^ola. Ā^omaael
la tē'guxlawā^oē lē'selag'i^ola. Ā'em^olāwis ax^oē'tsōsēs "nē-
5 "nemō'kwē: "mā'dzēs gwē'x^oidaasōs?" — "Qlā'lēlawisen,"
"nē'x^olatla lē'selag'i^ola. Ā'em^olāwis la hō'qawelsē "nē'ne-
mō'kwas lē'selag'i^ola. Laēm qlu'lba.

Mink goes to make War with his Friend Land-Otter.

(Dictated by Male'd, a Kwā'gūl, 1893.)

"Wē'x^oins wī'na, qāst," "nē'x^olaē lē'selag'i^olāx Xu'mdē.
"māē'nox^otsens wī'nasō'la, qāst?" "nē'x^olatla Xu'mdēx
10 lē'selag'i^ola. "Hē'emlens dā'g'ilidzē'mlē Hō'stalag'imō."
Lā^olaē lex^oē'dxa gāā'la. Plē'lxela^olaē. Lā^olaē sē'xwūlāla
lā'xa "mek'ā'la. "Ē, è, è, è," "nē'x^olatla lē'selag'i^ola.
"K'ā'k'ak'lāla, tē'x^osten k'ē'dzilbēx'dāen." Laēm^olāwis
k'lā'k'ak'lāla^olaē "nemō'kwas. Lā^olaē lā'xūlexsē lē'sela-
15 g'i^ola qa^s dā's'idē. Wī'la^ox^odzē^olaē gayē'nselexs gā'xaē
hā'nqlabalaxa amde'mā'. Lā^olaē hamx^oi'dēq. Ā^omaalaxōi,
lē'k'lwālaxs "nē'k'aaq tē'x^osdēs k'ē'dzilba^oē. Hē^omaalaxōi,
"nē'nak'itēs dō'x^owalēlaēna'yaxa amde'mā'. "Tslā'x'in,
qāst!" "nē'x^olatla "nemō'kwasē Xu'mdē. "Gwā'la g'i," "nē'x-
20 "latla lē'selag'i^ola. "Tslā'wap^olaē wī'wunī'lāla? Halā'g'a
ā'em, qāst," "nē'x^olaē lē'selag'i^olāxēs "nemō'k^u Xu'mdē.

Lā^olaē Xu'mdē dā's'ida. Gā'x^olaē qlā'x^owida. Laēm^o-
laē lō'pōlē Xu'mdē. "wālx^odas, qāst?" "nē'x^olatla Xu'mdē,
wulā'xēs "nemō'kwē. "Nā^onalemāla, tlā'tlēk'emalālaxs
25 gā'xēlēx qlā'x^owidel." Lā^olaē dā's'idē Xu'mdē. Lā^olaē
lē'selag'i^ola dex^olē'xs qa^s lē lā'g'iōd lā'xēs "yā'yatslē;

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ment. Now they became dry. He said, "MESĕ' MESĕ' MESĕ'k^u MESĕ'k^u!" and a spring salmon came. Then he jumped and soared. Then the intestines of Born-to-be-the-Sun just hung down, and Born-to-be-the-Sun just hung from the top of the tree. Then he was taken by his friends. "What are you doing?" — "I don't know," said Born-to-be-the-Sun. Then his friends went out. That is the end.

Mink goes to make War with his Friend Land-Otter.

(Dictated by Male'd, a Kwā'gūl, 1893.)

"Let us go and make war, friend," said Born-to-be-the-Sun to Land-Otter. "Whom shall we make war against, friend?" said, on his part, Land-Otter to Born-to-be-the-Sun. "Those are the ones whom we will take, on the beach, the Innumerable-Ones." Then they started in the morning. It was foggy. They paddled to an island. "Ē, ē, ē, ē!" said Born-to-be-the-Sun. "Back-water! My nose-ornament fell into the water." Then his friend tried to back-water. Born-to-be-the-Sun stood up in the canoe and dived. He was not under water long when he came up carrying sea-eggs in the fold of his blanket. Then he ate them. He only lied when he said that his nose-ornament fell into the water. What he meant was, that he had seen the sea-eggs. "Give me some, friend," said his friend Land-Otter. "Don't," said Born-to-be-the-Sun. "Do those who war here and there give to each other? Just go, friend," said Born-to-be-the-Sun to his friend Land-Otter.

Then Land-Otter dived. He came up again, and Land-Otter did not get anything. "How did you do it, friend?" said Land-Otter, questioning his friend. "Put your face up and pull your knees up when you come up." Then Land-Otter dived, and Born-to-be-the-Sun jumped up in the canoe,

qa^s dā'x^uidēx q!lē'g'fseleš Xu'mdē. Lā^ulaē ɪā'xuxsē
 l!ē'selag-i'la g'wā'fexs qa^s nēmō'kwas g'ā'xāē nelō'stāla.
 Lā^ulaē q!ā'xumx^uidēxs lā'as l!ē'selag-i'la sex'ts!ō'dex ha-
 nā'xawā'yasēs nēmō'x^udē. Lae'm fē'lē' nēmō'x^udēs.
 5 Á'em^ulāwis q!ō'densēxēs nēmō'x^udē.

- Lā^ulaē ā'lē'stē l!ē'seg-i'la lā'xa awi'nagwis. Lā^ulaē
 lá'ftō qa^s k!wā'g'alise lā'xa obā^ulis. Lā^ulaē qe'lx'ōdxēs
 bō'lxsta^uē. Lā^ulaē begwā'nemx^uidāmasqēxs g'ā'xāē k!wāc's-
 bidō'. Lā^ulaē yā'qlēg'a'fexs bō'lxsdēx:dē: "maē'noxwas,
 10 wis?" nē'x^ulaē l!ē'selag-i'la. "Bō'lxsta^uyinlas l!ē'selag-i'la,"
 á'em^ulāwis nē'k'ēda g'inā'nem. "G'wā'la nē'k'ōl, wis,"
 nē'x^ulat!a l!ē'selag-i'la. "ɪā'wu'lgama'yinlas Hō'stalag-imo'
 nē'x^uLES qasō wulā'sōlō." Lae'm^ulaē nā^unak^u. K!wā'g'i-
 wālxēs bō'lxsta^uē. Lae'm^u nē'k'ixs wī'nānemaq. Lā^ulaē
 15 ɪā'gwalts!āla qaēs nēmō'x^udē: "Tslanā'nana', ā'laqenōdā-
 lise mk'āsden nēmō'k'asdē, tslanā'nana'. l!ā'saqenūdāli-
 semk'āsden nēmō'kwasdēa, tslanā'nana'." — "Laa'mk'
 awi'lag'a gwē'k!ālag-ila^uyaask'asg'ins g'i'gamē^uk," nē'x^u-
 ɪat!a g'ō'kulōtas. Lā^ulaē lā'g'alis. Lā^ulaē lo'ftōwē l!ē'-
 20 selag-i'la. Lā^ulaē nē'x^uwu'fō'yowē q!ā'k'ōɪānemas. Lā^ulaē
 wulā'se^uwēda q!ā'k'ō: "maē'noxwas, wis?" nē'x^usō^ulaēs
 g'ō'kulōtas l!ē'selag-i'la. "Bō'lxsta^uyinlas l!ē'selag-i'la,"
 á'em^ulāwis nē'k'ēda q!ā'k'ō. Lā^ulaē xā'f'idayō. Á'em-
 ɪāwis lā'k'ap!ōlēmē bō'lxsta^uyas l!ē'selag-i'la. Lae'm^u q!ē'm-
 25 tētsa^uwē l!ē'selag-i'lasēs wī'waq!wa: "K!wā'k!wasga'mā,
 k!wā'k!wasga'mā'xēs bō'lxsta^uē." Lae'm^ulā'wisē l!ē'selag-i'la
 k!wā'k!wasgē'maxēs bō'lxsta^uē. Lā^ulaē lā'leq. É'tallā'-
 maseq.

Lae'm^ulā'wis laē'f lā'xēs g'ōk^u. G'ā'x^ulaē laē'lē gēnē'mas

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went to the bow of the canoe, and took what murdered by itself Land-Otter. Then Born-to-be-the-Sun was standing in the canoe, ready for his friend to come up lying on his back. When his face came up, Born-to-be-the-Sun speared his friend just over the breast-bone. Then his friend was dead. He just pushed his friend into the water.

Then Born-to-be-the-Sun went ashore. He went out of the canoe and sat down on the beach. He pulled out his musk-bag and transformed it into a man, who was sitting there, small, on the beach. Then he spoke to his past Musk-Bag. "To what tribe do you belong, slave?" Thus said Born-to-be-the-Sun. "I am the Musk-Bag of Born-to-be-the-Sun," [only] said the child. "Don't say that, slave," said Born-to-be-the-Sun. "You shall say, when you are asked, 'I am the prince of the Innumerable-Ones.'" Then he went home. The Musk-Bag was sitting in the bow of the canoe. He said that he had taken him in war. Then he wailed for his past friend, "Ts!anā'nānā'! My friend died by going behind the houses, ts!anā'nānā'! My friend died by going in front of the houses, ts!anā'nānā'!" — "Our chief says something important on the water," said his tribe. Then he went ashore. Born-to-be-the-Sun went out of the canoe. Then he pulled out of the canoe the slave he had gotten. The slave was questioned. "To what tribe do you belong, slave?" Thus was said by the tribe of Born-to-be-the-Sun. "I am the musk-bag of Born-to-be-the-Sun," [only] said the slave. Then he was made fun of. They just threw at each other the musk-bag of Born-to-be-the-Sun; and Born-to-be-the-Sun's sister sang for him, "Try to sit on it! Try to sit on his musk-bag!" Then Born-to-be-the-Sun tried to sit on his musk-bag, and he caught it. He put it back in its place.

Then he entered the house. Then the wife of the dead

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- "nemō'x̄^udās. Q!wā'lenk^ukas^ol wā'walaq!ax g'ā'ya^llasas
lā^wwunemx^dās. "Gwā'lagi," "nē'x^latla l!ē'selagⁱla.
"Halā'g'a á'em lāxs g'okwaōs, qa lē'LEN ts!ā'mi^llāLES
g'ā'yalasasen "nemō'x̄^udāEN. Á'EMLES ts!ā'ts!ōsta^wWALEX
5 kwā'xumso^{wē} lāxs g'ō'kwaōs." Laem^llā'wis á'em nā^una-
kwēda ts!edā'q. Hē'xⁱidaem^llāwis ts!ā'ts!ōsta^waxⁱidxa
kwā'xumx̄^{sā}. Lā^llāē l!ē'selagⁱla laē'l, lāx g'ō'kwas.
"Yū'em g'ā'yalatsen "nemō'x̄^udeōxda," "nē'x^latla ts!ē'mx-
ⁱidEX ō'gwiwa^ē. Baⁿō'hela^l ts!ā'mē^llāLax ō'gwida^yasa
10 ts!edā'q. "Tlā'tlēk!ālala qEN "wī^lEMōdē ts!ā'mi^llāLAS g'ā'-
yalatsen "nemō'x̄^udē. Yā'yalafa. Yū'emx̄^ust!ōxda g'ā'-
yalatsen "nemō'x̄^udē." K!eā's^ēl k!ēs ts!emā^{sō} lāx ē'wanul-
g'ayasa ts!edā'q. Lā^llāē á'em hōxts!ō'dala lāx Gō'ts!ax-
semā'laga. Á^umaāLaxōl, l!ō'sELax Gō'ts!axsemā'laga. "Wa,
15 nō'gwadzāEMxōl, hē'xⁱidXEN "nemō'x̄^udē." Laē'm qu'lba.

13. The Deer and his Son.

(Dictated by Malē'd, a Kwā'gut, 1893.)

- Sí'ōⁿnākula^llaē Gē'xustāla, k!wā'g-iwāLaxēs xunō'kwē
Tlō'p!EXLA^{ya}. P!ē'lXela^llaē, lā'yinx^llaē. Lā^llāē yā'q!ē-
g'a^qē Tlō'p!EXLA^{yaxēs} ō'mpē: "Gwa^s," "nē'x^llaē, "wī'na-
l!āla." Laē'm^llaē Tlō'p!EXLA^ē wu'lELaxa sē^wwāla. "K!eā's
20 wī," "nē'x^latla ō'mpas. "Pē'ī,ībāEM ā^uma, wī; g'a'das
wu'lē'lg'in pē'ī,ībē^ē."

- K!ē's^latla gī'wāLaxs g'ā'xaē k!qELA^yutsōsa wī'na.
Lā^llāē "lā'q!ug'a^qē Gē'xustāla: "K!ē'k!ēk!l!x'pESai'!"
"nē'x^llaē Gē'xustāla. "Laē'ms k!ēs nā'sōk!wālagⁱla^{ya},"
25 "nē'x^lat!ēda alō^llēnoxwaq. "K!ēs ya'x'sa^umen wā'īdemōl,

¹ For the story of Mink and the Wolves, see F. Boas, The Social Organization

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friend came in. She was dressed well, and inquired what had killed her dead husband. "Don't!" said Born-to-be-the-Sun. "Go to your house. Let me point out what killed my dead friend. Just stop up all the holes in your house." Then the woman went home. Immediately she stopped up the holes. Then Born-to-be-the-Sun entered her house. "That is what killed my past friend," he said, pointing to her forehead. He went down pointing at the body of the woman. "Lean back, that I may point out all that killed my friend. Open your legs! That is what killed my friend." There was no place on the woman's groins that he did not point at. Then he climbed on Sawbill-Duck-Woman. He only wanted to cohabit with Sawbill-Duck-Woman. "I am the one who did it to my dead friend." That is the end.¹

13. The Deer and his Son.

(Dictated by Malé'd, a Kwá'g'u't, 1893.)

Deer was paddling along. His son Fawn was sitting in the bow of the canoe. It was foggy. It was the fall of the year. Then Fawn spoke to his father. "Stop!" he said, "there is the sound of warriors." Fawn heard the sound of paddles. "No, child," said his father, "it is only whistling in the nose, child. You hear the whistling in my nose."

They had not been on the water long when they were met unawares by warriors. Then Deer shouted, "You raw-meat eaters!" Thus said Deer. Then the Wolves said, on their part, "You on the water there are no

and the Secret Societies of the Kwakiutl Indians (Annual Report of the U. S. National Museum for 1895, p. 725).

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āadé', "né'x^olatlê Gē'xustālaq. "Ālawistlas k'li'maqelēla
 āadé', "né'k'inlōl ā^oma." — "Hā'sōs wā'ldemē. Qwē'stā-
 lag'alāx qens g'ō'g'iwa^oya," "né'x^olatlêda alō'^olēnox".
 Lā^olaē nē'xēmōdzem tē'wīs xunō'kū. "Gwā'lax'ins cā'tla-
 5 qā'laxwa g'inā'nemēx; q'lū'lalālō," "né'x^olaēda alō'^olēnox".

Wā, lar'm^olaē lā'galēdzem lāx Qā'lōgwis. Lā^olaē
 tlē'qwaplālēda alō'^olēnox^o qa's neg'ā'slax Gē'xustāla.
 Lar'm^olaē k'lē'lax^oitsōl qa tē'xwā'tsa alō'^olēnox^o. Laem-
 10 lā'wis lē'^olāla'sa^owē g'ī'g'igama^oyasa alō'^olēnox^o qa q'lesā'-
 lax Gē'xustāla. G'ā'x^oem^olaē; "wi^olaēlē g'ī'g'igama^oyasa
 alō'^olēnox^o; tlē'k'ala^o. "Nō's'idadzā^omaastōx wī'sa!" —
 "ya, ā'tas mē'xada^ox^olaxōl." — "Wā'x'dzāeml lax'enu^ox^o
 k'lē'dzānu^ox^o mē'mx^oēma." — "Wē'g'ax'ōsen nō's'ida.
 Ē'x^oēma hē'x^oalix'da^oxōl qa's hē'latālx'da^oxaōs g'ā'xen."

15 Lā^olaē dē'nx^oidē Gē'xustāla. Lar'm dē'nx^oitsēs nō'yam.
 "mā's'ānawisen nō'yamla qa's ā'g'anō? Hē'g'anemxten
 nō'yamla, 'ai'x'ta nae'n'laxō'lila qē'qalōtsexō'lila' nū'yamf-
 qaux ā'g'anōm, xendē'." Mō'plēndzaqwa lā'ta dē'nx^oid.
 "nemō'x^olatlêda hēklwā'na^oē k'lēs mē'x^oid. Qlē'nsa^olaēda
 20 hēklwā'na^oyaxēs "nēx^ouna^oē. Lā^olaē gwā'yaxstag'ililē Gē'-
 xustāla lā'xa hēklwā'na^oē. Lā^olaē dē'nx^oidē Gē'xustāla:
 "mā's'ānawisen nō'yamla qau hē'klwanē^o? Hē'g'anemx^o-
 sta'xaa nō'yamlē, 'ā'ēmla lāl lā'ladzā'lil qlēnsa^oyaqōl, hē'-
 klwanē^o, xendē'." Lā^olaēda hēklwā'na^oē mē'x^oid. Ā'ēm^ola
 25 ladzā'lilxēs qlē'nsa^ox'dē. Lar'mx^oda^olaē gwā'lilē sa'x^odzō
 lāxsdēq, g'aaī'^oem^olaxaā'wisēda gē'ltsem sagwā'yu lāxsdēq.
 Lā'alas lā'xulil^olaē Gē'xustāla qa's ax^oē'dēxa gēltsem qa's
 tlo'tlats'Exōdalēx g'ī'g'igamēx'dāsa alō'^olēnox^o. Mō'sgam-

noblemen." — "My words to you were not bad, my dear ones," said Deer on his part. "I just said to you, 'Indeed, you travel in calm water, my dear ones!'" — "That is not what you said. Go to him, (and take him) as our travelling-provisions." Thus said, on their part, the Wolves. Then he (Deer) and his son were pulled out of the canoe. "Don't handle that child roughly. Let him be alive," said the Wolves.

Then they arrived at the beach of Crooked-Beach. Then stones were put into the fire by the Wolves; for they were going to steam Deer, and they were about to kill him, to serve as food after travelling. Then the chiefs of the Wolves were invited in to eat Deer. All the chiefs of the Wolves came in and lay on their backs. "Let that slave tell a story." — "No, [else] you might go to sleep." — "Never mind, we are not going to sleep." — "Go on, let me tell a story. Make yourselves comfortable on the floor, and listen to me."

Then Deer began to sing. He sang a story. "What story shall I tell you? Perhaps I will tell the story [that] 'It is good to turn up your necks on one side, it is good to lean your heads on your shoulders.' That is the story for you! Snore!" Four times he said so, singing. Only one old woman did not go to sleep. The old woman was mending her blanket. Then Deer turned his mouth towards the old woman; and Deer sang, "What story shall I tell you, old woman? This story I will tell you: 'You shall just drop your head on what you are mending, old woman,' snore!" Then the old woman went to sleep. Her forehead dropped on what she had been mending. The meat-board was ready in the house on the floor, and the mussel-knife to cut meat with, which they were going to use on him. Then Deer arose in the house, took the knife, and cut the throats of the chiefs of the

El.ela
 ɛ^ostā-
 nox^u.
 ʔ^hla-
 nox^u.

ā^olaē
 stāla.
 .aem-
 !esā'-
 ʔ^hyasa
 !" —
 nu^oɣ^u
 s^hida.
 xen."

yam.
 ɛstɛn
 ʔ^hamɬ-
 x^hid.
 laēda
 Gē'-
 tāla:
 mɣ^u-
 ., ʔ^h-
 ɛm^hla
 ɛ^odzō
 s^hdēq.
 qa^os
 gam-

"am^olā'wis se'lpo^oyās xawē'k^o, la'ē le'nts'les lē^owis xunō'kwē
 qa's deḡ^owā'LEXSĒ lā'xa sē'sEXUāq ḡwā'k'lunāsa alō^olēnox^o.
 Lā^olaē se'ḡ^owidayu.

Laē'm^olaē nā^onaḡ^o lā'xēs g'ōk^o. Lā^olaē ha'ā'qase^owē
 5 Alē'wadzā^oē qa's x'ō's^owidēxēs plē'lxats'lē. Lā^olaē x'ō's-
 "widē Alē'wadzā^oyaxēs plē'lxats'lē. La^omē plē'lx'id. Wā,
 la^omē k'lēs q'lā'lēla Gē'ḡustālxēs lā'laē. K'lēs la dō'qu-
 laxēs gwayō'lēlas. Laē'm k'lēs q'lā'lēla Gē'ḡustālxēs
 g'ā'x^omaē alō^olēnox^o. LE'nts'les^olaēda alō^olēnox^o t'lāt'lā'
 10 līsālaq qō g'ā'x'ālis. Hā'qowēnēk'ala^olaēda alō^olēnox^o.
 G'ā'x^olaē k'ix'ā'lisē Gē'ḡustāla. Dzō'ḡumdalat^ola Gē'ḡustā-
 lāsa qā'g'ik^o. Laē'm "nē'k'ē Gē'ḡustāla: "Hē^omis, g'ō-
 kulōt," lā'g'ilas dzō'dzēḡumasēs qā'g'ik^o. Lā^olaē deḡ^oultā^olaē
 Gē'ḡustāla. E'k'lāqōtā^olat^ola Gē'ḡustālxā wā'x'dē t'lāt'lā'-
 15 laq. Lā^olaxaa de'ḡ^osqēlāx g'ō'kwasa alō^olēnox^o. Lā^olaē
 alā'x'itsō lā'xa ā'lē. Qlēs^ostase^owē^olāwisē. Lā^olaē gā'fa
 "nā'la, la'ē yā'x'idēda ā'lā. G'ā'x^olaē hō'x^owultēda ā'lāx'dēq.

Lā'a^olasa tsā'xa "wāp, hamā^olālēda g'ing'inānem, bā'ba-
 gum^olaēda "nemō'k^o, ts'lā'tsladāḡem^olaēda "nemō'k^o. Laem-
 20 "lā'wis k'lus^oē'lsda^oḡ^o lāxa "wāp. Hē'em^olāwis la dō'x^owalela
 lāx g'ā'g'ōmasas Gē'ḡustāla la'ē axste'ls lā'xa "wāp. Wul-
 "ē'm^olāwis wā'waxsgemālēda g'ing'inānem dō'q'wax g'ā'g'ō-
 madzadā's. Lā^olaē k'lēs nā'xsō k'lug'ā^ol dā'l'idē Gē'ḡustāla.
 Hē'em^olāwis dō'x^owalelag'itsa g'ing'inānemaqēxs k'l'wax-
 25 lā'wa'yaē Gē'ḡustāla. "Hā'g'a," "nē'x^olat^olēda ts'lā'tsladā-
 gemaxēs wā'q'wa, "qa's lā'ōs hō'wag'ilaxens g'ō'kulōta."
 Laem^olā'wis qā's'idēda bā'bagnm. Hē'x'idaem^olāwis g'ā'x-
 ēda alō^olēnox^o la'ē q'lā'lx. "wē'x'idadzālentsōx," "nē'x-
 "lat^olēda alō^olēnox^o. Lā^olaē wāx g'ig'iqō'nā'kula. Ā'em-
 30 "lāwis lē'x'axānem. Mō'plēna^olaē wāx hē gwē'x'gwēg'a

'kwē
iox^u.

Wolves. He twisted off four of their heads. Then he went down to the beach with his child, and jumped aboard the paddle-side canoe of the Wolves. Then (the canoe) paddled away (with him).

É^{wē}
·ō'x-
Wä,
y'qu-
axēs
ä'la-
iox^u.
istā-
g'ō'-
l'laē
t'lā'-
'laē
gā'la
dēq.

He was going home to his house. Then Orion [the hunters in the sky] were paid to open their fog-box. Orion opened his fog-box, so it became foggy. Then Deer did not know where he was going. He could not see what he referred to (his village). Deer did not know that he was going to the Wolves. Then the Wolves went down to the beach, waiting for him to come ashore. The Wolves stood in rows. Then Deer came, and his canoe struck the beach. Deer held the heads in his hand, and said, "That's it, tribe." Therefore he held up the heads. Then Deer jumped out of the canoe. Deer jumped right over those who were waiting for him in vain. He also jumped over the house of the Wolves. Then they searched for him in the woods. He was looked for. Now it had been day a long time, and they gave up searching, and those who had been searching went out of the woods.

'ba-
em-
lela
Vul-
g'ō-
āla.
vax-
adā-
ita."
ā'x-
ē'x-
'em-
ēg'a

Then some one went to fetch water. Two children went together, — one a boy, and the other a girl. They sat on the ground by the water, and they saw the reflection of the Deer in the water. In vain the children looked about, looking for the one to whom the reflection belonged. Then (Deer) was not wise. He made a noise and laughed. Therefore the children discovered that he was sitting on a tree. "Go!" said the girl to her brother, "and give notice to our tribe." The boy started, and immediately the Wolves came, when they knew it. "What shall we do?" said the Wolves. They tried to stand on one another's backs, but they just fell down in a heap. Four times they tried to do this way. Then Mouse was

wá'x'i. Lá^olaē "yā'lagamē Há^ola^omá'лага qá^s lē hō'lēlaxa
 hē'k!wanā^oya. Gā'x'laē Há^ola^omá'лага aē'daaq. Laēm
 dē'nxet!á'yas wā'Idemasa hē'k!wanē^o. Lá^olaē dē'nx'idex-
 da^xu, "E'xwa^olō' apso'Idzētsēs gē'was." Gā'x'laē tē'qaxē
 5 apso'Idzē'tsaasa gē'was. Lá^olaē ē'dzaq waxá'da^xu: "Tē'qaxā,
 tē'qaxala, apso'Idzētsēs gē'was." Lá^olaē tē'qaxē
 apso'Idzētsēx'dāsa gē'was. Mō'plēndzaqwa, la'ē dē'nx-
 idex'da^xu. "W!g'ilela^oem^olāwis lā'stālalax'dāsa gē'was.
 Á'em^olāwis gāx lō'xwaxē bek!walē'x'dāsa gē'was. Á'em-
 10 lāwis la qlē'mx^owitsō'sa ā'lā'nēm. Laēm lā'ba.

14. Great-Inventor.

(Dictated by Malē'd, a Kwá'gūt, 1893.)

Lā'laḡwila^olaēda nū'x^onē'mis qá^s "wā'pa. Lē'x'aem^oel
 nā'qasē wō'paqa^oyasa l!ō'plek'. Lá^olaē Klwēk!waxā'wā'ē
 "wā'wapa'yālalax'id qā'ē's g-ō'kulōt. Lá^olaē qlā'laxa "nē-
 mō'x^oma "wā'bad ts!edā'q g-ō'kula lāx Qē'ya. Lá^olaē
 15 xwā'nal'id qá^s lē lāx Qē'ya. Lá^olaē lā'g'aalela lāx Qē'ya.
 Panē'g'a. Lēl. laēda ts!edā'qē mē'xa. Lá^olaē ax'ē'd lā'xa
 mena'g'i qá^s ax'axsteli'fēs lā'xa ts!edā'qa. Lá^olaē lā'qo-
 litē Klwēk!waxā'wā'ē. "Gwā'las mē'xōl," "nē'x'laē lāx
 ts!edā'q. "Laēm xents amā'x'idōl. Nā'naqlawan lōl,"
 20 "nē'x'laē Klwēk!waxā'wā'yaxa ts!edā'q. "Dō'x^owidasg'in
 sē'msdēg'in. Lē'mqag'as qaen nā'qlēxsda." — "Hā'g'a,
 nā'x'ēda lāq," "nē'x'lat!ēda ts!edā'qax Klwēk!waxā'wā'ē.
 Lá^olaē nā'x'ēdē Klwēk!waxā'wā'ē lā'xa "wāp. Gā'la'latla
 k'y'nxstāla; lā'ālas yā'qlēg'a^olēda ts!edā'q. "Gwā'Idzā,
 25 ā'lēn k'leá's nā'qa." Lá^olaē Klwēk!waxā'wā'ē x'it!ēd qá^s
 yā'qlēg'a^olē: "W!lax^odzā'men nā'x'ēd. Dā'xg'in sēms.
 Hē'em ā'lēsik' qwā'xē." Pō'xunsaā'lāla pē'nts!ālasē'was
 Klwēk!waxā'wā'ē. "Laēm's wu'nwun'x'isa," "nē'x'laēda
 ts!edā'qax Klwēk!waxā'wā'ē, "qlē'qlēk'ēsxānawistlas lāx

sent to ask the old woman. Mouse came back, singing as she went along the words of the old one. Then they began to sing, "Come off, legs of one side of Deer!" Then the legs on the one side of Deer fell down. Then they said again, "Fall down, fall down, legs on the other side of Deer!" Then the legs of the other side of Deer fell down. Four times they began to sing. Then all the limbs of Deer were off, and his body just came rolling down. Then it was eaten by the Wolves. That is the end.

14. Great-Inventor.

(Dictated by Malé'd, a Kwa'g'uú, 1893.)

The myth people were hard up for water. They only drank the juice of roots. Then Great-Inventor went to get water for his tribe. He knew that only one woman, living at Bull Harbor, had water. Then he got ready to go to Bull Harbor. He arrived at Bull Harbor. She was warming her back. He went in, and the woman was asleep. Then he took some dung and put it behind the woman. Then Great-Inventor pushed her. "Don't sleep," he said to the woman. "Evidently your house is soiled. I want to have a drink from you." Thus said Great-Inventor to the woman. "Look at my mouth: it is all dry, for I desire to drink." — "Go on, drink there," said the woman, on her part, to Great-Inventor. Then Great-Inventor drank water. He had his mouth in the water for a long time. Then the woman spoke, "Don't, else I shall have nothing to drink." Then Great-Inventor looked up and said, "I have not drunk yet. Look at my mouth! it is just dusty." It is said that Great-Inventor had a bladder into which the water was poured. "You

nā'qa." — "Wé'g'ax'ōsen gwā'gwēx's'āla lā'xēs amā'g'ilē-
na'ōs," "nē'x'laē Kl'wēk'waxā'wa'ē. "Wé'g'adzā'ōs nā'x-
'ēd," "nē'x'sō'laē Kl'wēk'waxā'wa'ē. Lā'laē nā'x'id ē't'ēd.
Laē'm'laē q'lō'tēda l.l'ē'xēs pō'žuns. Laē'm'laē "wī'la "wā'p-
5 dāsa ts!ēdā'q.

Lā'laē lē'nts'lēs qa's lā'xsē lā'xēs dā'ldāfa xwā'k'luna
sēSEXwē'q. Lā'laē lā'wīl qa's lē lā'xa alō't'la. Hē'm-
'lāwis la k'l'k'!ilqwā'xtōdalatsē'xwa lāx wī'wa. Tē'x'alā-
nemaxwa a'm'amā'ēx wī'wa. Lē'stalislē'l wī'wag'ila qao'x
10 awī'ēstāxsa "nā'la. Mō'p'lēnxwa's'ēm'laēxs la'ē gwā'fāmas.

G'ā'x'laē nā'qamts'lā lāx Qā'lōgwis. Hē'x'idaem'lāwis
lē'ālāxēs g'ō'kulōt. Laē'm gwā'gwēx's'āla lā'xēs axā'ēda
wī'wa. La nē'faxēs g'ō'kulōtaxs gā'gak'!ēl. lāx Mā'ēsila
qaē'da wī'wa. Lā'laē xwā'naf'id lē'wis g'ō'kulōt qaē's
15 gā'gak'laē'nēl, lāx Mā'ēsila. Lā'laē "nā'x'id. Gā'xse-
larēm'lāwisēxs la'ē mō'xsa. "wā'wī'xs'ēm'laē g'ō'kulōtas
lā'xa dā'ldāfa xwā'k'luna. Lā'laē l'adzō'lisaxēns "nā'lax.
"Gwadzā'x'ins hē gwā'fē," "nē'x'lat'la g'ō'kulōtas. É'x-
'laōxda ba'nā'x lāx sē'was. "K'lē's'laō' yū'xyukwa."
20 "Gwā'lēnsa'm'lāwis lē'nsa. La'mē ba'natsē'n'lxwa dē'ms-
x'ēx qa's lē sē'swaba." Lā'laē dō'xstōdēlax kwā'x'ilās
Mā'ēsila; lā'alas lē'lx'ndēx'da'x'xēs "yā'yats'lē. Lā'laē
Kl'wēk'waxā'wa'ē lā'x's'ak'ilaxa lēqwa'. "nē'mts!aq'ēm-
'lāwisa lā'x'ulak'!ēls. Lā'laē Kl'wēk'waxā'wa'ē qwō'x'ē'ndēq.
25 Gāā'lak'as'lat'la g'ā'xaas q'lā'k'ās Mā'ēsila sē'xwā'ē'sēla.
Lā'laē Kl'wēk'waxā'wa'ē lā'laqaxa lō's. Dō'x'ula'ēm'lāwi-
sēda q'lā'k'ā. Hē'ōltā'ēm'lāwis qa's lē lāq. Lā'laē lē'm-
k'lēxōdēx; lā'a'las Kl'wēk'waxā'wa'ē qlēx'be'ndxa lē'mg'a-
yūxa k'lē'sdē lē'q'lēnox' g'ē'g'ilēlax g'ā'laōfas beku'mg'a-
30 'lisē Mā'ēsila. Q'lwā'sa'laēda q'lā'k'ō qaēs lē'mg'ayux'dē.

ā'g'ilē-
i nā'x-
ē'tléd.
"wā'p-

are awful," said the woman to Great-Inventor. "You are evidently a great drinker." — "Then let me talk about your house being soiled," said Great-Inventor. "Then go on, drink!" Great-Inventor was told. Then he drank again, and his sea-lion bladder was full. Then the water of the woman was at an end.

'kluna
lé'em-
lx'alā-
qaō'x
lāmas.

He went to the beach and went aboard his folding paddle-side canoe. Then he crossed and went to the inland side (Vancouver Island). Then he urinated and thus made the rivers. Where he sprinkled water, there were small rivers. He went around the world making rivers. After four days he had finished.

r'lāwis
ā'ēda
ā'ēsila
qaē's
iā'xse-
ulōtas
iā'lax.
Ē'x-
ikwa."
de'ms-
'x'ilās
ā'lāē
iq'em-
'ndeq.
ē'sela.
r'lāwi-
lē'm-
'mg'a-
mg'a-
ix'dē.

Then he returned to Crooked-Beach. Immediately he invited his tribe in. Then he talked about the rivers he had made. Then he told his tribe that he would get a wife from Salmon for the rivers. He got ready, with his tribe, to get a wife from Salmon. Day came, and they started in the canoes. When the canoes were loaded, his whole tribe went aboard the folding canoe. Then they steered southward. "Don't let us be this way," said his tribe. "It is said that below is the place to paddle. There is no storm there." Then (the canoe) went right down. It was under the sea, and went along paddling underneath. Then he saw the color of the smoke of Salmon. They carried up the canoe, and Great-Inventor pushed back the trees. One tree stood alone on the ground. Then Great-Inventor whitened its trunk. Very early in the morning the slave of Salmon came paddling along the beach. Then Great-Inventor went into the tree. The slave caught sight of it, and went right out of the canoe, going up to it. Then he drove his wedge into the bottom of the tree, and Great-Inventor bit off the

G-ā'x^hlaē K!wēk!waxā'wa^he, lō'qō lāx apsō't!ena^hyasa tōs.
 "mā'tsōs q!wā'yemaqlōs?" "nē'x^hlat!a K!wēk!waxā'wa^hyaxa
 qlā'k-ō. "G-a'dag'in lē'mg'ayux^hdēk; la^hmē'g'in k!lē'la-
 k'asōltēn q!ā'gwidēqen. — "Wā'entsōs," "nē'x^hlat!a K!wē-
 5 k!waxā'wa^he. Lā^hlaēda q!ā'k-ō t!ās lāq. Lā^hlaē K!wē-
 kw!axā'wa^he dā'x^hidēq qa^hs ha'n'bēndēx. "Dō'x^hwida^hs
 q!ā'k-ū," "nē'x^hlat!a K!wēk!waxā'wa^hyaq, "wā'lax'dē ō'bēx-
 dāes. È'st!aē hē gwā'lag'a gwā'faasg'as lāā?" — "Hē'emx-
 det gwā'fē," "nē'x^hlat!ēda q!ā'k-ō.

- 10 Lā^hlaē wulā^hlaē K!wēk!waxā'wa^hyaxa qlā'k-ō: "È'saē
 xū'ngwadē g'igama^hyas Mā'ēsila? È'saē qā'sqasa xunō-
 kwas Mā'ēsila?" — "Hā^hmaas g'il! lalā'laē k!lē'dēfas
 Mā'ēsila g'ā'xēn. Wā^hwig'ā'la'xōx dō'maqaxsēn anē'ngā-
 nemlēx." Lā^hlaē K!wēk!waxā'wa^he nē'fāxa qlā'k'āxs gā'-
 15 gāk'laē lāx Mā'ēsila. "Ā^hma yā'l!lāō," "nē'x^hsō^hlaē K!wē-
 k!waxā'wa^hyasa qlā'k-ō. "Dā'la'ts lā'xwa t!ē'sēmēx qa^hs
 lēqwa'yulōs. Qā'qak'laā'qōk." Lā^hlaē K!wēk!waxā'wa^he
 lā'xstasaxa tō^hsdē. Ā^hem^hlāwis tō'las^hēlsēda gunē'pdē.
 Lā^hlaē hē^hmē K!wēk!waxā'wa^he lē'mlēnxs^hēndēq. Laē'm
 20 aē'k'ilaxa dō'maq qa^hs lāl wu'nwaqayaasl. Lā^hlaē 'mō'x-
 sax'da'x'sa lēqwa'. G-ā'x^hem^hlaē g'ō'kulōtas K!wēk!waxā'-
 wa^he mā'muxts!āla. Lā^hlaē 'wi^hlxsāmāsxā lēqwa'. Laē'm
 k'ā'ta^hyaēda dō'maq, la wu'nwaqa^hyaats K!wēk!waxā'wa^he.
 Gwā'sgulx!ā'la^hmx'da^hlala K!wēk!waxā'wa^hyaxēs g'ō'kulōt
 25 qa lē'f'sēxa lāl 'nā'x^hidēl. Lā^hlaē lā'g'aa^hlisēda anē'qax'dē;
 g'axaā^hlas k!lē'dēfas Mā'ēsila lā'lalā'xa anē'qax'dē. Ta'tā'-
 laem^hlaē qa^hs lē axalēxsā'xa k'ā'taēx'dē lēqwa', wu'nwa-
 qa^hyaats K!wēk!waxā'wa^he. Gwā'fēlaem^hlā'wis K!wēk!wa-
 xā'wa^he lēx^hwī'dēx. K!lēs^hmaē qlā'q!oxmō, lā^hlaēda g'inā^h.

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 /a^hyaxa
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 K^hwē-
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^hwida^hs
 ō^hbēx-
 ē^hmx-

point of the wedge, — the wedge that had never been blunted since Salmon first became a man in the world. The slave cried on account of his wedge. Then Great-Inventor came out of the opposite side of the tree. "Why do you cry?" said Great-Inventor, on his part, to the slave. "On account of this my broken wedge, I shall be struck by my master." — "Give it to me," said Great-Inventor. Then the slave gave it to him, and Great-Inventor took it and put it into his mouth. "Look at it, slave," said Great-Inventor to him. "How was its tip? Was it not this way?" — "That is the way it was," said, on his part, the slave.

Then Great-Inventor asked the slave, "Has not the chief of Salmon a child? Does not the child of Salmon take walks?" — "The princess of Salmon comes first to meet me. She will try to carry on her shoulder the heart of the fire-wood that I get." Then Great-Inventor told the slave that he wished to get a wife from Salmon. "Only take care!" was said to Great-Inventor by the slave. "Take this stone when you first cohabit with her. Her crotch is always biting." Then Great-Inventor pushed down the tree. The alder broke up on the ground. Then Great-Inventor wedged it to pieces. He took care of its heart, for he wanted to go and hide in it. Then the wood was taken aboard. The tribe of Great-Inventor came and helped (with) the loading. When all the wood was aboard, the heart of the tree was put on top, and Great-Inventor hid inside. Great-Inventor left word with his tribe that they should go at daybreak. Then the one who had gone to get fire-wood arrived at the beach, and the princess of Salmon came to meet him who had gone for fire-wood. She waded to meet him, and took the top piece of the wood that was lying there, in which Great-Inventor was hiding. Right away he cohabited with her.

"É^hsaē
 xunō'
 ē^hdēlas
 ē^hngā-
 xs gā'
 K^hwē-
 x qa^hs
 :ā^hwa^hē
 ē^hpdē.
 Laē'm
^hmō'x-
 |waxā'
 Laē'm
 ā^hwa^hē.
 ō^hkulōt
 |ax^hdē;
 Ta^htā'
 u^hnwa-
 ēk^hwa-
 g^hinā'

nemē ts!ex^al!isaxa leqwa'. "Gwā'la ē'ātsila," nē'x^asō^alāēda
g'inā'nemasa qlā'k'ō. Lā^alāē ē'talisēda g'inā'nemē k'ibā'
qentsa leqwa'. Xwē'laqaem^alāwisē K!wēk!waxā'wē^e LEX-
wī'deq. Lā^alāē lā'g'aa lā'xēs g'ōk^a. Hē'x!āh!elāem^alāēda
5 g'inā'nemasa leqwa' lā'xēs g'aē'las. Hē'x^aidaem^alāwis
lā'qawē K!wēk!waxā'wē^e qa's ku'l'g'a^al!ife lē'wa' g'inā'ne-
maxēs gēnē'm. Ha'msgēmē^alāē K!wēk!waxā'wē^ayaxa gwe-
lē'k' bō'bogwa^aya. Hē'x^aidaem^alāwis bowē'x^awidēda g'inā'-
nemaxa la nā'x^aid.

- 10 G'ā'x^alāē ā'l!ix'ālē g'ō'kulōtas K!wēk!waxā'wē^ayaxa gaā'la.
"Gwā'ldzās hē gwaē'lē, adā'," nē'x^asō^alā'fēda g'inā'nem.
"Gē'ladzā'g'a l!ā'stal!ifaōs kulō'ta." Lā^alāē yā'q'leg'a^al!ēda
g'inā'nemax K!wēk!waxā'wē^e: "Yā'l!āLES; yū'em g'ā'^ayā-
latsa wā'x'na'xwē g'ā'xax g'ā'xenu^ax^a k'lō'gwig'al!ifaxsen
15 ō'mpa. Dā'plēndzō k'lō'gwig'al!ifaqlas." Lā^alāē K!wē-
k!waxā'wē^e axē'g'intsā da'ma'. Ā'em^alāwis k'ī'ngox^awid
lē'wis g'ō'kulōtaxs g'ā'xaē hō'gwiēla lē'wēxs la'ē lō't!alife
K!wēk!waxā'wē. "Gwā'fla's hē gwē'fōl," nē'x^alāē
Mā'ēsilāxēs gēnē'm, "qa's dō'x^awidaōs qa l!ē'xwa'sens
20 negu'mpē." Ā'em^alāwis yā'lagents!ēsax ts!ā'ts!a'yās gēnē-
mas K!wēk!waxā'wē^e qa lēs a'm!ēlaya. Lā^alāē k'lō'te-
lax'idēda g'ī'ng'inānem. La mēlē'x^aida. Lā^alāē hā'la-
bala^al xwā'f!itsō qa's l!ō'plētse^awē. Lā^alāē ts!edā'qē, ne-
gu'mps K!wēk!waxā'wē^e yā'q'leg'a^al!ē: "Wa^ax!ēla q!aplē'-
25 g'ilex gwē'gwalēxsōx ts!ā'ts!a'yax qa lē'f!tsōx k'lā'stē'ndēl."

G'ā'x^alāē tlā'qeml!ēlayūwēda l!ō'bekwē. Hē'x^aidaem^alā-
wis K!wēk!waxā'wē^e LEX^awī'dex tlē'mqlēxāwē^ayasa mēlē'k'ē
qa's lā'slats!ōdēs. Lā^alāē gwāl ha'mā'pda^ax^a. Lā'alas
qlaplē'g'ilēlēmēda xā'qē qa's g'a'stā'nowē. Hē'x^aidaem-
30 lāwis ax^aidēda k'lō'tela, la qlulā'x'id. nēmō'x^alā'fēda
k'lēō's tlē'mqlā^aya.

She did not get ashore, when the girl threw the wood down on the beach. "Don't handle it roughly," the slave said to the girl. Then the girl carried it again in her arms in front of her body. Again Great-Inventor cohabited with her. Then she came to her house. The child went right to the rear of the house with the wood, to her room. Then at once Great-Inventor came out of it and took the girl for his wife. It is said that Great-Inventor held in his mouth gum of the white-pine. Immediately, the next day, the girl became pregnant.

In the morning the tribe of Great-Inventor came ashore. "Don't stay thus, friend," was said to the girl. "Come to the fire with the one who is lying down with you." Then the girl said to Great-Inventor, "Take care! this is that with which they try to kill those who come from time to time to us. It is the settee of my father. Squid-bones are in the settee." Then Great-Inventor put a sandstone on his back. He just met his tribe when they were coming into the house, and Great-Inventor came out of the room. "Don't be that way," said Salmon to his wife, "but give our son-in-law to eat." She just sent the younger sisters of Great-Inventor's wife to the beach to play in the water. Then the children became salmon. They became sockeye salmon. They were cut quickly, and were roasted. Then the woman, the mother-in-law of Great-Inventor, spoke. "Please gather up this clothing of these younger sisters and go and throw it into the water."

Then all that was roasted was placed before them. Great-Inventor pulled out the collar-bone of the sockeye and pushed it behind his ear. After they had eaten, the bones were gathered and were thrown into the water. Immediately the salmon jumped and came to life. Only one of them had no blanket-pin.

ō^llaēda
kⁱbā'
ē^l LEX-
n^llaēda
m^llāwis
īnā'ne-
a gwe-
g'īnā'.

gaā'la.
ā'nem.
ḡa^lēda
ḡā'yā-
flaxsen
K!wē-
lox^lwid
ēt!ālilē
ē'x^llaē
va'sens
gene'
k^lō'te-
hā'^lla-
ḡē, ne-
ḡap!ē'
īndēl."

aem^llā-
nē'k'ē
Lā'alas
idaem-
lat!ēda

- Lā^olaē yā'q'legra^{te} K!wēk!waxā'wa^ē. "Gwā'ldzāsōx hē gwē'fōx gr'g'aōlnōkwēx. Yā'x'se^ēmdzōxs xē'nlelāēx pēpē'n'lēs. Qwā'x'ēdadzāx'insa'q. K!ē'slōx lē^olē'l. Dō'qwalāla's qen qwā'x'ēdēxen ts'lā^oya l.lāā'l.lē." Lā^olaē
- 5 K!wēk!waxā'wa^ē lē^olālx l.lāā'l.lē. "Yā'l.lānō," nē'x'sō-
 "latla x'ō'pē. "A'ēmlēs lā'waboē'laxōx nē'mwōtdēx qa^oxō
 tē'lō." Lā^olaē qwā'x'idē K!wēk!waxā'wa'yax l.lāā'l.lē.
 G'ī'l'ēm'lāwis wī'lōts!ā yā'x'g'ildās la'a'l nā'x'semtse^owē
 l.lāā'l.lēx'dē. G'ā'x'laē x'ō'pē lā'x'uqā lā'xa nā'x'semlit.
- 10 Lā^om nē'x'sōs la'ma^oē q'lulax^oid. Lā^olaē lā'xulitē
 Mā'ēsila lē^owis gēnē'mē qa's lē neletsō'lilaxa sax^odzō'x'
 dāx l.lāā'l.lē. Hē'x'idaēm'lā'wisē K!wēk!waxā'wa^ē qwā'x-
 'idēx Mā'ēsila lē^owis gēnē'mx'dē. "Wā, mō'p!enxwasles
 k'lēs lō'balaleq," nē'x'laē K!wēk!waxā'wa'yaxa g'ō'kulōtas
- 15 Mā'ēsila. "Wē'g'ax'ins xwā'nal'id qens nā'nākulag'i."
 Lā^olaē hō'x'wa'ēxsē lē'lōtas. Lā^olaē K!wēk!waxā'wa^ē
 q!al.lā'tēxsaxēs gēnē'mē. Lā^om sē'x'widēda sē'sēxwāq.

- Lā^olaēda k'lō'klutela hō'x'wa'ēxs o'gwaq qas sā'sē^owēxēs
 o^oma. A'ēm'lāwisē yā'yatslās K!wēk!waxā'wa^ē ē's'ēsax
- 20 yāē'yatslāsa k'lō'klutela qa's nē'k'aē qa's dō'dēqumdxwa
 naē'ng'āqō lā. yā'wix'itdēl. "Wē'g'adzāx'in," nē'x'laē
 Gē'x'ustāla. "Gwā'ī lag'a^omasl qans dō'dēqumdaē'nsaxens
 awī'nagwis." Lā^olaē K!wēk!waxā'wa^ē dō'x'walelaxa awī-
 nagwis. "Wē'g'a, Gē'x'ustāla," nē'x'laē K!wēk!waxā'wa^ē.
- 25 Lā^olaē Gē'x'ustāla lā'xolif qa's dā'dax'amōsēlē lā'xa yāē-
 'yatslāsa k'lō'klutela. Lā^omē wī'la qap!ē'dē yāē'yatslāsa
 k'lō'klutela. Lā^olaē ax'ī'dēda k'lō'klutela. Lā^olaē lā'xū-
 hēxsē K!wēk!waxā'wa^ē qa's tsā'mī'lālēxa wī'wa. "Hēlts
 g'āx lēda," nē'x'laē K!wēk!waxā'wa^ē lē'lēqalaxa wī'wa.
- 30 Lā'g'īfāxs la k'lō'tēlōxda wī'wax qa axā's K!wēk!waxā'wa^ē.
 Lā^om lā'ba.

tāsōx
 elāēx
 Dō'-
 ī'laē
 xsō-
 pā'xō
 ā'lē.
 sē'wē
 emlīl.
 ŷulīē
 zō'x-
 wā'x-
 asLES
 ilōtas
 ag'i."
 'wa'ē
 iq.

Then Great-Inventor spoke, "Don't let your parents be that way. It is bad that they are too stout. Let us cut them. They will not die. Look! I will cut my younger brother, Duck." Then Great-Inventor called Duck. "Take care!" was said to the female duck. "Just rise from under your younger brother when he is dead." Then Great-Inventor cut open the duck. As soon as all the intestines were taken out, the duck was covered over. Then the female duck stood up from under the cover. Then they were told that he (the duck) had come to life. Then Salmon and his wife arose and lay down on their backs on the board on which the duck had been cut up. Immediately Great-Inventor cut up Salmon and his wife. "Don't touch them for four days," said Great-Inventor to the tribe of Salmon. "Let us get ready and go home." Then his crew went aboard, and Great-Inventor carried his wife aboard in his arms. Then the side-paddles paddled.

vēxēs
 ēsax
 ē'wa
 c'laē
 xENS
 awī'-
 wa'ē.
 'yaē'-
 slāsa
 ā'x-
 Hēlts
 ī'wa.
 wa'ē.

The various kinds of Salmon also went aboard their canoes to follow their chieftainness. The canoe of Great-Inventor just waited from time to time for the canoes of the Salmon, for he wished to see the face of the mountains when doing his work. "Do let me go ahead," said Deer. "Don't! we must see the face of our land." Then Great-Inventor discovered the land. "Go ahead, Deer!" said Great-Inventor. Then Deer arose in the canoe, and jumped from one canoe of the salmon to another, and all the canoes of the salmon capsized. Then the various kinds of salmon began to jump, and Great-Inventor arose in his canoe and pointed to the rivers. "You will go that way," said Great-Inventor, calling the names of the rivers. Therefore salmon go to the rivers made by Great-Inventor. That is the end.

15. X·ā'nelk^u.

Tradition of the Koskimo.

(Dictated by Yá'gōlas, a "ne'mgēs, 1900.)

K·l'ē'lak·asō^llaēda Ğō'sgrimux^u hē'menafāmsa Xō'yalas.
 Hō'latbido^lla. Lā^llaē wā^uwu^unalēda begwā'nemasēs xunō'k^u,
 yīxs lā'a^l wī^uwu^l lē'tē^lē sā'semx·dās. "nemō'x^uem^llawis
 la X·ā'nelk^u xunō'x^usa begwā'nem. Yū'dugwisem^llaē lē^uwis
 5 xunō'kwē lē^uwis genē'mē. "Qō^ulōqwiladzā qaen," "nē'x·
 l'at^lē X·ā'nelk^u. Lā^llaē q^lō^ulōqwila o'mpas qa X·ā'nelk^u.
 Lā^llaē hā'nal^lē X·ā'nelkwaxa ts'esqwā'na. Q^lē'q^leyōl,
 qlanā'sō^l qa "nēx^uunēs X·ā'nelk^u. Lā^llaē qā's'id qā's lē
 hā'nal^lā lā'xa apsadzē^ulīs. G·ā'x^ulaē nā^unak^u, dā'laxa
 10 metsa'. Lā^llaē ē'tlēd, g·āx^ulaē dā'laxa mā'yus. Lā^llaē
 ē'tlēdxa la lēns. G·ā'x^ulaē nā^unak^u, "nē'mg'ilaxa metsa'.
 Amā'bido^unaḡwa^llaē la "nēx^uunā^uyas X·ā'nelk^u. Lā^llaē
 ē'tlēd. "Awilax·lāē gwē'g'ilasas "nēx^uunā^uyasens xunō'k^u,"
 "nē'x^ulat^lā o'mpas X·ā'nelk^u. "Lā'lag'adzāx'in "wunē'g·ē-
 15 xens xunō'kwē."

Lā^llaē qā's'idē o'mpas X·ā'nelk^u. G·ī'lnaḡwaē'm^llaē
 tlē'x^uidē X·ā'nelk^u lā'xa a^uwi'balis, yīxs lā'naḡwaē dzi'l^ux-
 "widē o'mpas qa's dō'qwalāq. Lā^llaē ē'tlēd tlē'x^uid lā'xa
 a^uwi'fba^uya, lā'alas dzi'l^ux^uwidē o'mpas qa's dō'qwalēxēs
 20 xunō'k^u. Lā^llaē lā'ā'stālīsē X·ā'nelk^u. Lar'm^llaē dō'qulaxa
 metsa'. Lā^llaē laā'bodēda metsa' lāx awā'bōyasa tlē'sem.
 Lā^llaē lā'lanōdālē X·ā'nelk^u wāx hē'lēxa metsa'. G·ā'x-
 "laēda ma^l ala^unē'm. Ā'em^llāwis dō'qwalā o'mpas wā'x·
 sanōts'lexstē^uēda ala^unē'm q^lē'q^lēg'inōts'exsdēx wā'xā^uyas
 25 X·ā'nelk^u. K·l'ē'ts'lemem^llāwis q^lā'selēda g·inā'nemaxa āla-
 "nē'm. Lā^llaē lō'qawēda metsa' lā'xa tlē'sem. Lā^llaē
 hēltsawē'da metsa'. Lā^llaē dzi'l^ux^uwidēda ala^unē'm qa's
 q^lix·ī'dēxa "metsa'. Lar'm lē^lla'. Ā'em^llāwis q^lix·ā'lisāq

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15. X·ā'nelk^u.

Tradition of the Koskimo.

(Dictated by Yá'golas, a ^une'mgēs, 1900.)

The Koskimo were always killed by the Xō'yalas, and they were only a few. Then a man went to hide his child when all his other children were dead. X·ā'nelk^u was the only child of the man. There were three, — he and his wife and his child. "Make a bird-arrow for me," said X·ā'nelk^u. Then his father made a bird-arrow for X·ā'nelk^u, and X·ā'nelk^u shot a wren. He obtained many (wrens), and they were sewed together for a blanket for X·ā'nelk^u. Then he started and went to the other side of the beach to shoot, and he came home carrying a mink. Then he came again carrying a raccoon; and the next day he came home again, and he had obtained one mink. Every time the blanket of X·ā'nelk^u became small. "It is very important, what happens to the blanket of our child," said the father of X·ā'nelk^u. "Let me go and hide behind our child."

Then the father of X·ā'nelk^u started. Whenever X·ā'nelk^u disappeared behind the point, his father would run to look for him. Then he disappeared again behind the point, and his father ran to look for his child. Then X·ā'nelk^u was in the direction towards the sea, and he saw a mink; then the mink went under a stone. X·ā'nelk^u went from side to side, trying to get the mink. Then two wolves came. His father only looked on. The wolves took hold at both ends of the cape, and bit at both ends of the cape of X·ā'nelk^u. The child did not take notice of the wolves. Then the mink came out from under the stone, and the mink got away. Then the wolf ran and bit the mink, and it was dead; and he put it down from his

qa^{fs} bowē's. Laē'm lāi. nā^{ne}na^{xu}lēda ala^{ne}m. Laē'm-
 "xaa^{wis} Xā'nelk^u nā^{ne}nakwa. Amā'bido^{laē} la wā^{xsa}yas
 qlēk'ā^{sowa}las ala^{ne}m. Lā^{ne}laē dzī^{ly}widē o^{mpas}.
 "Hā'axō^{las} gwē'gilasa^{wens} xunō^{kwa}ens? Lā^{ne}gī^{laxs}
 5 hā^{lak'a} wā^{xsa}yasens xunō^{kwēx}. Wē^{g'ax}ins yā^{lō}.
 Hamē^{sawaaxō}lasens xunō^k." Gā^xlaē nā^{ne}nakwē Xā'
 nelk^u dā^{laxa} metsa'. Lā^{ne}laē lē^{xwī}lasō^{ne}, hamgī^{lasō}.
 "Laē^{ms} gwā^l hā^{nal'a}," nē^xlat^{la} o^{mpasa} gī^{nā}nem.
 Lā^{ne}laē mē^xēd. "nā^{ne}qau^{lil} lā^xins xunō^{kwēx}." Lā^{ne}laē
 10 yī^{ltsē}stē^{ndxēs} gō^ku, yī^{xs} la^e mē^xēd. Kī^{pā}la^{ne}laē
 o^{mpasa} gī^{nā}nemaq. Kī^{pā}laem^{la}xaa^{wis} abē^{mpasa}
 gī^{nā}nemaq, qā^qalā^{laqēxa} gā^{nul}.

Lā^{ne}laē mē^xēdex^{da}x^u; lā^{ne}laē tsī^xī^{dē} o^{mpasa} gī^{nā}-
 nem. "Qā^lk^u," nē^xlat^{la}, "gwas mē^{xōl}," nē^xlat^{laxēs}
 15 gē^{ne}m. "Laē^{mxantē} ax^ētso^{wuns} xunō^xdāens; hamē-
 sō^{xentē}." Lā^{ne}laē ā^{lēx}idēda bē^{gwā}nem lā^x awī^{nakwī}lasēs
 gō^ku. Kī^{lā}s^{el} kwa^xsō, kī^{lēs} qā^llā^x gē^xse^{wasasēs}
 xunō^ku. Laē'm qī^{wā}sē gē^{ne}mas: "Gwā^{la} qī^{wā}sōl,
 qā^lkō, qō nau^{alax}wī^{dlax}ens xunō^{kwa}ens. Bekwā^{lala},
 20 gū^{nō} qī^{wē}gī^{allā}xō."

Laem qā^sī^{dayuwē} Xā'nelk^u; mā^{ne}la^e olē^gin hagwē-
 gā^{yaats}. Qā^{sala}el lā^xa qwē^{sala} a^{wī}nagwis. Lā^{ne}laē
 wulē^{laxa} hā^{dzex}stālā. "Yā," nē^xlaē wulē^{lā}s Xā'nelk^u.
 "nē^xsō^{laē}: "Kī^{lēs}sles dō^{qwa}lā^{leq}. Yū^{em} mā^xwagī^{la}
 25 lā^x dō^{qwa}lasē^{wē}." Lā^{ne}laē lā^gaa lā^xa bē^wegwanem-
 dzē^{kas} xē^lxērā. Lā^{ne}laē "Gwā^l a^{mā}wumō^{tōx}," nē^xla-
 tē^{da} ala^{ne}m. Lā^{ne}laē qā^sī^{da}. Lā^{ne}laē wulē^{lā}xa dē-
 dahē^{la}. "Kī^{lēs}sles gwē^{gamatāl} lā^q, Xā'nelk^u. Yū^{em}
 "mā^xwagī^{la} lā^x dō^{qwa}lasē^{wē}. Yū^{em} dē^{dā}llā^{tōx}."
 30 Lā^{ne}laē mē^{leq}ā^{sō}. Lā^{ne}laē dē^{dā}hē^{la} lē^ximgī^lsē^{la} dē-
 dahē^{la}. Lā^{ne}laē tō^xwasō^{ne}.

Lā^{ne}laē qā^sī^d. Lā^{ne}laē wulē^{lā}x^{at}lā^xa xē^lxērā. Lā^{ne}laē

mouth on the beach, and left it. Then the wolves went home, and X·ā·nēlk^u also went home. His cape which had been bitten by the wolves was small. Then his father ran. "Behold! that is what happens to our child. Therefore the cape of our child disappears rapidly. Let us be careful. Behold! something terrible happened to our child." X·ā·nēlk^u came home carrying the mink. Then he was fed and given to eat. "Now you shall stop shooting," said the father of the child. They went to sleep. "Let our child be between us in the house." Then he tied up his house, and they went to sleep. The father held the child in his arms, and the mother also held the child in her arms. They watched him during the night.

Then they went to sleep. The father of the child awoke. "Slave," he said, "stop sleeping!" Thus he said to his wife. "Evidently our child has been taken away. Evidently something dreadful has happened." Then the man searched on the floor of his house. There was no hole through it. He did not know where his child had gone through. Then his wife cried. "Don't cry, slave! Perhaps our child will become supernatural. Bear it with fortitude. Don't cry!"

Then X·ā·nēlk^u was taken along by the two wolves. He lay on his stomach on them. They went to a far country. Then he heard the noise of people. "Yä," said what was heard. X·ā·nēlk^u was told, "Don't look at it! That is causing potlatch when it is seen." Then they came to many people who were shouting. They finished. "This is left by potlatching," said the Wolves. They started. Then he heard laughing. "Don't look that way, X·ā·nēlk^u! This is causing potlatch when it is seen. That is the laughing-dance." Then he was thrown among them. They laughed, and rolled about on the ground laughing. Then it was taken back.

They started. Then they heard shouting. Then they

lā'g'aa. "Gwā'la gwē'g'emāl lā'xwa, X'ā'nelk^u. Yū'em
 "mā'xwag'ila lāx dō'gwafasewē. Yū'em tēlō'tēlēt q'laq'ō'
 pelāf." Lā'laē "meq'leq'ā'se'wa. Lā'laē tēlō'tēlēda "nā'xwa
 bē'begwānem tē'wa ts'ē'dāq. Ē'k'ael x'ix'inyāla. Lā'laē
 5 ē'tōxwasō^o.

Lā'laē qā's'idē X'ā'nelk^u. Lā'laē lā'g'aa lāq. "Gwā'la
 gwē'g'emāl lā'xwa, X'ā'nelk^u. Yū'em "mā'xwag'ila lāx dō'
 qwafase'wē. Yū'em xū'mxumdēōx. Lā'laē "meq'leq'ā'se'wa."
 Lā'laē lē'x'ing'ilis lā'xa dze'qwa, dzē'dzeqwā't'ēna'. Ē'k'ael
 10 x'ix'inyā'lextā'ya. Lā'laē ē'tōxwasō^o.

La qā's'idē X'ā'nelk^u. Lā'laē lā'g'aa lāq. "X'ā'nelk^u,
 gwā'la gwē'g'emāl lā'xwa. Yū'em "mā'xwag'ila lāx dō'
 qwafase'wē. Yū'em q'laq'ē'lēlēt." Lā'laē "meq'leq'ā'se'wa.
 Lā'laē q'lu'ē'dēda bē'begwānemaxēs x'ōms. Lā'laē
 15 awō'xtōdzēla. Lā'laē ē'tōxwas. Ē'x' "nā'xwa'mā'la bē'
 begwā'nemx'ida.

Lā'laē qā's'ida. Lā'g'aa lāx g'ō'k'wasa āla'nē'm. Laē'
 tēm lāx g'ō'k'was g'igama'yas yā'l'ōsō'sa āla'nē'm. Lā'
 'laē wulā'se'wa. "mā'sēlaens "nemō'kwē?" — "lā'ō'
 20 gwasdeya'lak'." — "Lā'mōx ē'k'ōx wā'ldemaxsens "nemō'
 kwēx." — "Gā'gak'lālak' lā'xōx sā'semaxsens g'igama'yax."
 Lā'laē yā'q'leg'al: "Ē'smaē'ōx ā'eml ax'ē'dēlxēs gōyō'la
 qā's ganē'ml." Lā'laē lē'q'lālxēs sā'sem. Lā'laē klus'ā'lil,
 yipēdzō'gwa'lil. "Wā, wī'dē ax'ē'xsdēse'wasens "nemō'kwē.
 25 Ē'selaō'xwaxg'ada "nō'last'egēmēg'a?" — "Ē'selag'aqwē,"
 "nē'x'latlēda wulē'lāx ā'maja "nē'nk'lēgēmsa begwā'nem.
 "Ē'selaō'xwaxg'ada q'lā'yōik'?" — "Ē'selag'aqwē." —
 "Ē'selaō'xwaxg'ada "nemō'kwik'?" — "K'lē's'em'laā'xaa'
 g'aaq." — "Ē'selaō'xwaxg'ada amā'inxēk'?" — "Yū'em'el
 30 ax'ē'tsōs." Laē'm'laē gēg'ā'dix'ides.

"Wē'g'a lāx "nemā'nakulōd'las, ē'selaōx ax'ē'xsdēxg'ada

arrived. "Don't look this way, X·ā'nelk!" That is causing potlatch when it is seen. That is the cohabiting dance." Then it was thrown among them. Then all the men and the women began to cohabit. They were breathing heavily. Then it was taken back.

Then X·ā'nelk^u started, and they arrived there. "Don't look that way, X·ā'nelk^u. That is causing potlatch when it is seen. Those are the Land-Otters." And it was thrown among them; and they rolled about on the ground with mud on their bodies, and they were grunting at the same time. Then it was taken back.

Then X·ā'nelk^u started, and they arrived there. "X·ā'nelk^u, don't look this way! This is causing potlatch when it is seen. This is the mosquito dance." Then it was thrown among them, and the men scratched their heads. Then they were very big. Then it was taken back. Now they were well, and became men.

Then they started, and they arrived at the house of the Wolves. He (X·ā'nelk^u) was taken into the house of the chief, and he was taken care of by the Wolves. Then it was asked, "What does our friend wish?" — "He wants supernatural power." — "This word of our friend is good." — "He wants a wife from among the daughters of our chief." Then he said, "Does he not only take the one he likes for his wife?" Then (the chief) called his children. They sat down, and sat in a row. "Where is the one desired by our friend? Is it not this eldest one?" — "He does not want her," said the one who just hears the thoughts of men. "Does he not want this middle one?" — "He does not want her." — "Does he not want the other one?" — "Not this one, either." — "Does he not want this youngest one?" — "That is the one desired by him." Then he married her.

"Go on, you shall move and be with her." — "Does he

"ma'x'upl'eqek'?" — "K'le's'lag'aq", "nē'x'lat'ēda hō'laql's
wul'elax g'wā'laasens "nē'nk'le'qaē". "Ē'selaōxwaxg'ada ha-
lā'yuk'?" — "K'le's'em'laxaā'g'aq", — "Ē'selaōx ax'ē'xs-
dexg'ada q'lulā'etak'?" — "K'le's'em'laxaā'g'aq", —
5 "Ē'selaōxwaxg'ada q'wā'lq'wālag'ilak' xu'mtxumtag'ilak'
halā'yuk'?" — "Yū'em ax'ē'xsd:sō'sik'."

Lā'laē gā'fa: "Lā'mēg'in laē'xsd." Lā'laē nē'nlelē
ganē'mas X'ā'nēlk' lā'xēs ōmp: "Lē'mā'ax'el ō'dzeql'ālen
lā'wunēmēx." — "Qā'lō", "nē'x'lat'la ō'mpasa g'inā'nem,
10 "ē's'maēlō lā'la." Lā'laē lē'lālxēs g'ō'kulōt. "Hē'den
ā'xēfōl. qa's g'ā'xaōs, lē'mā'ēx laē'xsdōx lā'wunēmāxsen
xunō'kwēx qa lā'lag'is Hē'tslāx Anō'bēx'ēd, qa lā'lag'is
Hē'tslāx Tsā'xmīs, qa lā'lag'is Hē'tslāx Lēk'ō'sto'yu."
Lā'laē "nēk': "Ē's'maēl'enu'x' lāl. qā's'idl. Wī'la'x'udzē'laē
15 g'ē'x'idē yixs g'ā'xaē. Laē'mx'denu'x'", "nē'x'laē, "laē'mx-
denu'x' lē'stālis lāx ē'wunxā'yā'xsens "nā'lax."

G'ā'x'laēda "nā'x'wa g'ī'lg'aōmas ā'la'nē'm. "Gē'lak'as'la,"
"nē'x'lat'la negū'mpas X'ā'nēlk". "Hē'den ā'xēfōl. qa's
lā'ōs taō'dult'entsens negū'mpē. Lā'mōx lāl. "nemā'nā-
20 kulal, lō'gwada halā'yuk'. K'le's'les q'lunō'stleqalātsik'.
Mō'sgēmax'ēmlēs ax'ē'daaslaōsasik'. Ā'naḡwamles x'ā'x-
"ēl. qa'sō "nēx'l qa mē'x'ēdētēs ax'ē'tsōnaḡwalaōs wī'na-
sō'naḡwalaōs. Laē'ms lāl. Nū'nx'lal. Hā'g'a taō'dult'entsa
halā'yux", "nē'x'sō'laē Hē'tslāx Anō'bēx'ēd, lē'wōx Hē'tslāx
25 Tsā'xmīs. Lā'laē yī'ē'g'anō lāx Hē'tslāx Anō'bēx'ēd lō
Tsā'xmīs.

Lā'laē qā's'id. K'le's'laē gā'fāxs g'ā'xaē aē'daaq.
"Laē'mx'denu'x' ē'x'mig'anō'x' sē'lpaxa dēwē'x qa yī'yī-
lē'ms." Lā'laē taō'dult'ēnēwē Nūn lā'xēs g'ō'k'. Laē'm
30 dā'laxēs halā'yu. Lā'laē nē'fāxēs ōmp. "G'ā'x'emg'in
lō'gwēg'in. Ē'smaēl'ens kwā'kwēxā'lal. lāx hē'yakulāxens

not want this potlatch-pole?" — "He does not want this," said the Listener, who hears the ways of our thoughts. "Does he not want this death-bringer?" — "He does not want it." — "Does he not want this water of life?" — "He does not want it." — "Does he not want this destroying crazy-making death-bringer?" — "That is desired by him."

They were in the house for a long time. (Then he said,) "I desire to go now." Then the wife of X·ā'nēlk^u told her father about it. "This my husband feels badly." — "Indeed, he does," said the father of the child. "Shall he not go?" Then he called his tribe. "This is the reason I want you to come, for the husband of my child here wishes to go; — and he shall go, Quick-Spark; — and he shall go, Quick-Raindrop; — and he shall go, Quick-Stonethrow." Then they said, "Shall we not start? It does not take a long time when he goes. "We will go," they said. "We will go around the edges of our world."

Then all the different kinds of wolves came. "Welcome!" said the father-in-law of X·ā'nēlk^u. "This is the reason why I call you, that you may go and take our son-in-law out of the woods, and this death-bringer shall go at the same time. Don't use it often. You may use it against four tribes. Just blow from time to time when you desire that they shall sleep whom you wish to take, and against whom you make war. Now your name shall be Wolf. Now take the death-bringer out of the woods." Thus Quick-Spark and Quick-Raindrop were told, and he was tied on the backs of Quick-Spark and Quick-Raindrop.

Then they started, and it was not long before they came back. "We took time to twist cedar-twigs to tie him with." Then Wolf was taken out of the woods to his house. He carried his death-bringer, and showed it to his father. "My supernatural treasure has come! shall

g-ō'kulōdāens iē'wun "nō'ne'lā'la'xsdaen." Lā'laē wī'x^u.
stē'ndxēs xwā'k'luna qa's lē lā'xēs g-ō'kulōt qa's lē wī'na.
Lā'laē wī'x^ustē'ndē g-ō'kulōtas; sē'x^uwidē ma'lgunā'f'islaq
xwā'k'luna. Lā'laē wī'nalxa Xō'yalas.

- 5 Lā'laē lā'g'aa lā'xa Gwa'tslēnox^u. Lā'laē lā'ltāēxsdēda
halā'yu, ha'maē'xsdxa Gwa'tslēnox^u. "Gwā'la, adē'," "nē'x-
'latla Nūn, "nō'smensaq g-ō'kulōt." Lā'laē sē'x^uwida.
Lā'laē lā'g'aa lā'xa Gā'p'lēnox^u. Lā'laē lā'ltāēxsd qa's
ha'mx'ā'ī'dēq. "Gwā'la adē'," "nē'x'latla Nūn, "nō'smensaq
10 g-ō'kulōt," "nē'x'laēxēs halā'yu. Lā'laē sē'x^uwida, lā'laa
lāx Xudē's. Lā'laē wulē'lax tlēm'yāla. Lā'laē lā'g'aa
gā'nul. Kwē'xelālaēda Xō'yalas. Ā'em'lā'wis ha'ngam-
lāyudēq. Lā'laē x'ā'x^uwultōtsēs mē'xmēxag'ila. Lā'laē
ā'em ha'nwāla hō'ī'ēlaxa tlēm'yāla. Hā'la'nākulax'ī'ā'ēl
15 hō'ī'ē'nākulak'lāla. Lā'laē ma'f'is'lā'x^uem'laē lēda tlēm'yā-
layā. Lā'laē qlwē'f'id. K'le'ā's la tlēm'yāla.

- Lā'laē iā'x^uwafēxsē Nūn. Yā'laqlug'a'f'. Lā'laē qlwē'f'id.
"Ā'ī'ē'mles hō'x^uwultā, qenlō lāl qlā'lex mō'sga'mē'l'x^ula
k'lā'wats'lēra." Lā'laē lā'htoē Nūn. Dō'x^uwidxa kwē'xe-
20 lax'dē. "nā'xwa la mē'xēda kwē'xelax'dē. Ā'maēl la
xē'xēā'plaxdēlīfēda g'ī'ng'īnānem. Ā'em k'le'k'laguxstalīxa
dzā'msēs ē'bemp. Lā'laē qā's'ī'dē Nūn ā'lā lā'xa g-ō'kula.
Lā'laē lā'xa mā'x^ubalas. Lā'laē yā'laqlug'a'f'. Lā'em'laē
qlā'xa k'lā'wats'lē. Lā'laē hō'x^uwultāwēda "nā'xwa bē'be-
25 gwānem qa's lē dō'x^uwidxa kwē'xelax'dē. Lā'laē bās qa's
wī'x^ustē'ndē xwā'xwak'lunax'dās "mō'xelaxa "nā'xwa hē'

we not then strike back at those who killed our tribe, and those who would have been my brothers?" Then he launched his canoe and went to his tribe to make war. Then his tribe launched their canoes, and eight canoes paddled. They were going to make war against the Xō'yalas.

Then they arrived at North-People. Then the death-bringer desired to go out, wanting to eat North-People. "Don't, my dear!" said Wolf, "that is our tribe." Then they paddled. Then they came to the Grá'plēnox. Then he desired to go out to eat them. "Don't, my dear!" said Wolf, "that is our tribe." Thus he said to his death-bringer. Then they paddled, and came to Cut-Beach. Then he heard beating of batons. They arrived at night. The Xō'yalas were having a winter dance. He just stopped in front of the village on the water. Then he blew on his sleep-bringer. Then they stopped on the water to listen to the sound of beating time. Very quickly the noise became less. Then they heard that only two sticks were beating, and now the beating of time stopped.

Then Wolf arose in his canoe. He sang a sacred song. Then he was silent. "Later on you shall go out of the canoe, when I have found four [?]." Then Wolf stepped out of his canoe, and saw those who had performed the winter ceremonial. All those who had performed the winter ceremonial were asleep. Only the legs of the children were in the cradles. They held the breasts of their mothers in their mouths. Then Wolf went along searching in the village. He went to the last house at the end. Then he began to sing his sacred song, and he found the [?]. Then all the men went out of the canoes to look at those who had performed the winter ceremonial; and they left them and launched their canoes,

"maomas. Lā'laē qle'a'hexselaxa bē'begwānem lē'wa
tsl'ēdāq qa's qlā'qlek'ā lē'wis lē'lēlāla. Lā'la "wī'lg'aa'-
hexsā'maxēs lē'lēlālada "nā'xwa begwā'nem.

- Lā'laē mex'a'la'ya qlē'nem'ēla xwā'kluna, "yā'yats!esa
5 wī'na. Lā'laē xwē'x'idē Nū'naxēs halā'yu. Lā'laē x'ē'x'id
g'ō'x'dāsa Xō'yalas. Wī'wu'la. K'le'ās q'l'u'la, "nā'xwāem
x'ē'x'ida. Lā'laē nā'nakwēda wī'nax'dē. Lā'g'aa lā'xēs
g'ōk"; qlē'nemēs qlā'qlek'ā.

- Lā'laē pō'sqla halā'yās Nūn. Lā'laē hē'laxēs g'ō'kulōt
10 qa's lā'lag'ī wī'naxa Dzā'wadex'lā lā'xa Dēnā'x'da'x'u qa's
lē'nemēxa a"wī'nagwis. Lā'laē wī'x'ustē'ndxēs xwā'yuk'luna,
ma'lgunā'ītslaq "yā'yats!ēs. G'ā'x'laē sē'x'wid. G'ā'x'laē
lā'g'aa lā'x axā's Dzō'dzadē. Lā'laē lā'ltāēxsd, ha'ma-
ē'xsdxa lā'lā'siqula. "Gwā'la, adā'," "nē'x'lat'la Nūn,
15 "nō'smenseq g'ō'kulōt." Lā'laē gā'la lō'ma lāx Dzō'dzadē.
Mē'mfēs nēqā'plēnxwas'laē lāx "nē'lk'ōtexsta'yas Dzō'dzadē.
Lā'laē pō'sqla lō'mēda halā'yu. Lā'laē yā'wix'a. Dā'lael
wā'x'ē Nū'naxēs halā'yu. K'le'ās'ēl gwē'x'idaas lāk' lā'xēs
halā'yu. Lā'laē ple'ē'd halā'yux'dās. Lā'laē "nēxwā'ba-
20 laxa nēg'ā', x'ē'x'idāmas. Laem nā'nakwa. Yē'k'ilqalē
Nūn, tslix'īlē nā'qa'yas. Laem q'l'u'lba.

16. The Q!ā'nēq!lax^u Legend.¹

(Dictated by Q!ō'mg'ilis, a "naq!m'g'ilisala, 1894.)

Q!ā'nēq!lax^u and his Brother Only-One.

Mā'qlwans gēg'a'dēs lā'lānāihlāga. G'ā'x'laē Q!ā'nē-
q!lax^u lē'wis "nemō'gwis sā'sembōlas Mā'qlwans. G'ē'x'

¹ The dialect of the "naq!m'g'ilisala and of the lā'lāsiqwala differs somewhat from that of the more southern Kwakiutl tribes. It seems that at the present time

taking on board all kinds of food. They carried aboard the men and the women as slaves, and also his relatives. Then all the men related to him were on board.

Then many canoes in which were warriors were on the water. Then Wolf swung his death-bringer, and the village of the Xō'yalas took fire. They were all gone. Not one was alive. They were all burned. Then the warriors went home. They arrived at their house. Their slaves were many.

Then the death-bringer of Wolf was hungry. He engaged his tribe to go to the place named Having-Olachen to war against the Dēna'x'da'x^u, to take from them their land. They launched their canoes, — eight hunting-canoes, — and they came along paddling. They came to Dzō'dzad. Then it desired to go out to eat the Seaward-Dwellers. "Don't, my dear!" said Wolf, "that is our tribe." Thus said Wolf. They were a long time at Dzō'dzad. The southwest wind continued for ten days at the south entrance of Dzō'dzad. Then the death-bringer was very hungry. It was moving all the time. Wolf tried to hold his death-bringer, but he could not do it. It was too strong. Then his death-bringer flew away. It came near a mountain and made it burn. Then he went home feeling badly. His heart was sick. That is the end.

16. The Q!ā'nēq!lax^u Legend.¹

(Dictated by Q!ō'mg'ilis, a ^unaq'e'mg'ilisala, 1894.)

Q!ā'nēq!lax^u and his Brother Only-One.²

Heron had for his wife Woodpecker-Woman. Q!ā'nēq!lax^u and Only-One came, pretending to be the children

the Kwakiutl dialect is considered more "fashionable," and for this reason a number of Kwakiutl expressions have crept into the text as here told.

² See Publications of the Jesup North Pacific Expedition, Vol. X, p. 185.

- "idexō ai'k'lex, yix Q!ā'nēqi'laṣ^u. G·ā'x^el dō'qwa lā'xō awi'nagwisēx. Lā^o'laē ax'e'dē Mā'q!wans lā'xē k!waxiā^{wē} qā's iā'wayō lā'xē wā. Lā^o'laē dō'qwaxēs iā'wayū. ⁵"nē'm^o'laē mā'ts!āēs iā'wayōs. Pā^o'laē, ⁶"nē'x^o'la Mā'q!wans.
- 5 Lā^o'laē pō'ṣ^wwid yix Q!ā'nēqi'laṣ^u iō^o ⁷"nēmō'gwis. Lā^o'laē i.ō'plid, yix iā'ī.anañēlā'ga. Lā^o'laē i.ō'pa; lā^o'laē se'mx^o'id^x. Lā^o'laē hā'nakuila ha'mx^o'ī'd lā'xē mā. Lā^o'laē ⁸"wī^o'la, ha^o'mā'pxē mā. K'leō's^em^o'laē Q!ā'nēqi'laṣ^u, la'e pā'laē aā'l!a. G·ā'x^elaē Q!ā'nēqi'laṣ^u iō^o ⁹"nēmō'gwis.
- 10 "Ā'k'as adē'," ¹⁰"nē'x^o'laē Mā'q!wansaxēs sās'em, lāx Q!ā'nēqi'laṣ^u iō^o ¹¹"nēmō'gwis. "Ṭwē'dēsaxlēdzā^{wē}xōl'a yī'xēn dō'gul."

- Lā^o'laē mē'x^oid. Lā^o'laē ¹²"nā'x^oid. Lā^o'laē dō'qwaxēs iā'wayū. Lā^o'laē mā'ts!ā'laē iā'wayōs. Pā^o'laē, ¹³"nē'x^o'laē Mā'q!wans. Lā^o'laē pō'ṣ^wwidē Q!ā'nēqi'laṣ^u iō^o ¹⁴"nēmō'gwis. Lā^o'laxaa hā'nakwila i.ō'plid; ha'mx^o'id. Lā^o'laē ¹⁵"wī^o'la ha^o'mā'pxē mā'īdē mā. Lā^o'laē dzix'ī'dasē q!ē'mlālē lāx x'ō'mas hēk!wā'nē. "Gē'la," ¹⁶"nē'x^o'laē hēk!wā'nē lāx Q!ā'nēqi'laṣ^u. "Dō'x^wwidlax^e." Lā^o'laē dō'x^wwidē Q!ā'nēqi'laṣ^u.
- 20 Dō'x^wwalēlaxē q!ē'mlāla lā'x x'ō'mas hēk!wā'nē. i.ō'p!ex^k!ixstūlē iē'g'emasa hēk!wā'nē.

- ¹⁷"mā'sōxda q!ē'mlālēx?" ¹⁸"nē'x^o'laē Q!ā'nēqi'laṣ^u lā'xē hēk!wā'nē. Lā^o'laē yā'q!eg'a!ī, yī'xē hēk!wā'nē. "Hē'em pēpō'lag'īnaṣwasāyūa, yī'xōs yā'nēmnaṣwax lā'naṣwa-
- 25 ¹⁹"yasē hā'lag'ila ha'mā'pa," ²⁰"nē'x^o'laē abē'mpas Mā'q!wans.

- Lae'm^o'laē dō'qwaxat! lā'xēs iā'wayū. Lā^o'laē mō^o ²¹"yā'nemas mā. Lā^o'laxaa ²²"nē'k'a: "Hā'lag'a i.ō'plid^x." K'ī'e-ase^o'la q!ā'lapā^{wē}, yix Q!ā'nēqi'laṣ^u iō^o ²³"nēmō'gwis. Ō'em^o'laē hō'gunēgwī'l qā's iē ²⁴"wu'nē'la. G·ā'x^elaē Mā'q!wans.
- 30 Lā^o'laē hā'lag'ila i.ō'plid, lā'xē mō^o mā. Lā^o'laē i.ō'paxē mō^o mā. Ha^o'mx^o'id. Lā^o'laē qat!ē'dē Q!ā'nēqi'laṣ^u, lā'xēs

of Heron. Q!ā'nēqī'laḡ^u came from above. He came to see this world. Then Heron took cedar-wood (to make) a salmon-weir in the river. Then he looked after his salmon-weir. One salmon was in his weir. Heron said that he was hungry. Q!ā'nēqī'laḡ^u and Only-One were starving. Then Woodpecker-Woman roasted (the salmon). Then it was roasted, and she tried out (the oil). They ate the salmon quickly. They ate all the salmon. Q!ā'nēqī'laḡ^u had nothing. He was dying of hunger. Q!ā'nēqī'laḡ^u and Only-One came, and Heron said to his children, Q!ā'nēqī'laḡ^u and Only-One, "Oh, my dear ones, behold! you must run away on account of what I have seen."

Then they went to sleep. Day came, and (Heron) looked at his salmon-weir. Then there were two (salmon) in the salmon-weir. Heron said that he was hungry. Q!ā'nēqī'laḡ^u and Only-One were starving. Then (Heron) cooked it quickly, roasted it, and ate it. He ate both salmon. Then (Heron) rubbed some of the salmon-flesh on the head of the old woman. "Come," said the old woman to Q!ā'nēqī'laḡ^u, "look at this!" Then Q!ā'nēqī'laḡ^u looked at it, and he discovered salmon-meat on the head of the old woman. Rooted-to-the-Floor-of-the-House was the name of the old woman.

"What is this meat?" said Q!ā'nēqī'laḡ^u to the old woman. Then the old woman spoke. "That is what makes you all starve, — this, what he obtains whenever he goes, and what he eats quickly." Thus said the mother of Heron.

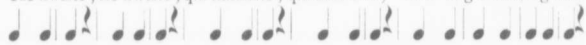
Then (Heron) looked again after his salmon-weir, and four salmon were caught. Again he said, "Go roast it." Q!ā'nēqī'laḡ^u and Only-One did not know (about it). They were hungry. They just went into the corner of the house, and hid in the house. Heron came and quickly roasted the four salmon. Then the four salmon were

- l!ek!wēs qa^s ha'nl^{id}ēx Mā'q!wans lō lā'lanaihlāga.
 Lā^olaē hē'la', yix Mā'q!wans lō^o lā'lanaihlāga. Lā^olaē
 dā'x'idēx, yix Q!ā'nēqi^olax^u, lāx Mā'q!wans qa^s klu'klulps-
 ālēq. Lā^olaē tseqemē^ostālis, yis Mā'q!wansdē: "Lāts
 5 q!wā'q!lūt yis ā'la lē'lqwalāē^ol," "nē'x^olaē Q!ā'nēqi^olax^u.
 Lā^olaē pēf'ē'dē Mā'q!wansdē. "Qwā, qwā, qwā," "nē'x^olaē
 Mā'q!wansdē, la'ē ts!ē'klux^oida. Lā^olaē ē't!ēdxēs abā'tsō-
 x^odē, lāx lā'lanaihlāga. "Lāts lā'lanaihlōl," "nē'x^olaē
 Q!ā'nēqi^olax^u. Lā^olaē pēf'ē'd qa^s lē lē'nl^{id}ida, yix lā'la-
 10 nai. Laē'm gwā'la. Laē'm ts!ē'klux^oida yix ma'lō'x^odē,
 yix Mā'q!wansdē lō^o lā'lanaihlāgax^odē. Lā^olaē 'lā'plid
 lāx l!ō'pek!exstēlī, yix abē'mpdas Mā'qwans. Lā^olaē
 ō'em l!ek^unā'kula lā'xē ba'nē'. Lā^olaē ē'x^oax^oidē Q!ā'-
 nēqi^olax^u wāx 'lā'pa lā'xē, l!ō'pex'. Laē'm^olaē gwā'la.

Q!ā'nēqi^olax^u and Ts!ā'ts!ō.

- 15 "Gē'la," "nē'x^olaē Ts!ā'ts!ō, "qaē'nts a'mlē," "nē'x^olaē
 Ts!ā'ts!ō lāx Dzā'dzaḡwitelāga. Lā^olaē ts!ā'ē Ts!ā'ts!ō
 yīsēs klu'taaldē lāx Dzā'dzaḡwitelāga. Lā^olaē klutā'af-
 'idesēs ēg'ā'nem. Lā^olaē Q!ā'nēqi^olax^u "nē'x^olaē: "Gwa-
 dzēs 'yā'lag'ilis," "nē'x^olaē Q!ā'nēqi^olax^u. Lā^olaē yā'q!eg'a'fē
 20 Dzā'dzaḡwitelāga: "Gwa'la hē'k'lāla g'ā'xen, ā'g'anē,"
 "nē'x^olaē Dzā'dzaḡwitelāga. "Tsē'x^oōstēs q!ē'mxexstix,
 "nē'x^ola g'ā'xen, ā'g'anē." Lā^olaē

"Tsē'xwistē', tsē'xwistē'; q!ē'mxexstē', q!ē'mxexstē';" "nē'x^ola g'ā'xen, ā'g'anē"



- Lā^olaē l!ā'psta lā'xē dē'msx'. Q!ē'mxexstē; s++xa^olaē
 25 q!ā'ma; tsē'x^oōstēs lā'xē awi'nagwis. Ax'ē'tse'wēs g'ō'kulōt.
 Lā^olaē lā'x^owilālaē gēnē'mas Ō^omā, yix ē'lḡsāayūgwa qa^s
 k'inā'la lā'xē q!ā'ma. Lā^olaē ax'ē'd lā'xēs habā'gāē^o qa^s
 yix'ē'dēx qa^s ax'ē'dēs lā'xē q!ā'max'.

roasted, and he ate. Then Q!ā'nēqi^{lax} strung his bow and shot Heron and Woodpecker-Woman, and they were dead. Then Q!ā'nēqi^{lax} took Heron and tore him to pieces, and threw the pieces of the dead Heron about. "You shall be the herons of later tribes," said Q!ā'nēqi^{lax}. Then Heron began to fly. "Qwā, qwā, qwā!" said the dead Heron, and became a bird. Then he did the same to his dead stepmother, Woodpecker-Woman. "You shall be the woodpecker." Thus said Q!ā'nēqi^{lax}. Then she began to fly and began to peck wood. That was the end. Then the two — Heron and Woodpecker-Woman — became birds. Then he began to dig out the woman rooted to the floor, the mother of Heron. (The root) only became thicker below. Then Q!ā'nēqi^{lax} gave up trying to dig out the root. That is the end.

Q!ā'nēqi^{lax} and Ts!ā'ts!ō.

"Come," said Ts!ā'ts!ō, "that we may play!" Thus said Ts!ā'ts!ō to Olachen-Woman. Then Ts!ā'ts!ō gave his blanket to Olachen-Woman. Then she put on the blanket that she had gained in gambling. Q!ā'nēqi^{lax} said, "Don't go on the beach." Thus said Q!ā'nēqi^{lax}. Then Olachen-Woman spoke. "Don't say that to me, lord!" Thus said Olachen-Woman. "Say to me, 'Dried herrings are jumping on the beach,' lord." (Then he said,) "Jump on the beach, jump on the beach! Dried herring, dried herring, say to me, lord." Then she put the corner of the blanket into the sea. Behold! dried herrings made a noise, "Ssss!" Shoals of herrings were jumping ashore on the land. They were taken by the tribe. Then the wife of Ō^{mā}, Fog-Woman, found it difficult to scoop up the herrings. Then she took her pubic hair and netted a net to take the herrings.

Q!á'nēq!lax^u kills the Whales.

Qā's^{id} Q!ā'nēq!lax^u. Dō'x^{wale}lax ō'mas ts!ē'kwa,
 yix ku'n^xwa. Ha^{mā}p ku'n^xwaxa s!siūL. Wā, ax^ē'dex
 sē'lig'aas s!siūL. Wusē'x^{idē} Q!ā'nēq!laxwax sē'lig'aas
 s!siūL. Ax^ē'dex gaā'gasē s!siūL qa^s y!nk'!ix^{idēs} lā'xē
 5 gwō'y!m. Lē^{lx}'i^{dēda} gwō'y!m. Dā'x^{id}xē gwō'y!m,
 yix Q!ā'nēq!lax^u qa tsexⁱ'dēs lāx ā'l!a. Ē't!ēd y!nk'!ix-
 idxē gwō'y!m. Lē^{lx}'i^{dēda} gwō'y!m. Wā, ē't!ēd y!n-
 k'!ix^{id} lāx ā'l!a gwō'y!m. Dā'x^{id}xē gwō'y!m qa ts!ē-
 xusdēsēs. Ē't!ēd y!nk'!ix^{id} lā'xē gwō'y!m, lāx ā'l!a.
 10 La dā'x^{id}xē gwō'y!m qa ts!ēxusdēsēs. Laē'm gwā'la.
 Laē'm hē'la qa ha^{mā}'ēlēs ^unemō'gwis.

Q!á'nēq!lax^u makes a House for Only-One.

Dō'x^{wale}lē Q!ā'nēq!lax^uwax tetē^{xmōt} qlē'nem. Ax-
^ē'dex qa^s g'ō'kwilēq. Laē'm gwā'ldē g'ōx^u. Ax^ē'dxē
^{wāp} qa^s x'ia'x^{ēdēx} lā'xē g'ōx^u. La ō'mas^{ida}, y!xē
 15 tetē^{xmōtē} g'ōx^u. Laē'm g'ōx^{us} ^unemō'gwis. Ax^ē'dxē
 k!waxlā^{wē} qa^s lā'xsig'ēndēs lā'xēs g'ōx^u. Ax^ē'dē
 Q!ā'nēq!laxwaxē qlē'nem begwā'nem qa^s g'its!á'laxē lā'ēs
 hō'xp!ēq.

Q!á'nēq!lax^u begins his Wanderings.

"Gwā'la qā'sa," ^unē'xē Q!ā'nēq!lax^u lāx ^unemō'gwis.
 20 "Lā'len dō'qwalax xunō'kwas Gwā'nalālis." Qā's^{idē}
 Q!ā'nēq!lax^u. Dō'xwalelē Q!ā'nēq!laxwā Hē'lik'ilaga.
 K'í'telē Q!ā'nēq!laxus Hē'lik'ilaga. Qā's^{idē} Q!ā'nēq!laxus
 ā'l!ē, ā'l!aqotalāx Hē'lik'ilaga. Qā's^{idē} Q!ā'nēq!lax^u; qā's^{id}.

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 192, 193.

² *Ibid.*, p. 192.

Q!ā'nēqī^llaḡ^u kills the Whales.¹

Q!ā'nēqī^llaḡ^u went on. He saw a large bird, the thunder-bird. The thunder-bird was eating the double-headed serpent. Q!ā'nēqī^llaḡ^u took the back of the double-headed serpent. He put the back of the serpent on as a belt. He took the eyes of the double-headed serpent and threw them as sling-stones at the whale. The whale died. Q!ā'nēqī^llaḡ^u took the whale and threw it inland. Then he threw sling-stones at another whale, and the whale died. Then he threw sling-stones at another whale. He took the whale and threw it up shore; and again he threw sling-stones at a whale, — at another whale. He took the whale and threw it up shore. Then he finished. Then he had enough for food for Only-One.

Q!ā'nēqī^llaḡ^u makes a House for Only-One.²

Q!ā'nēqī^llaḡ^u saw much dirt. He took it and made a house. He finished the house. Then he took water and blew it on the house. Then the house made of dirt became large. It was the house of Only-One. He took cedar-sticks and put them up outside the house, and Q!ā'nēqī^llaḡ^u took many men and put them inside as posts.³

Q!ā'nēqī^llaḡ^u begins his Wanderings.⁴

"Don't go away!" said Q!ā'nēqī^llaḡ^u to Only-One. "I shall go to see the child of Gwā'nālālis." Q!ā'nēqī^llaḡ^u started. He saw Shaman-Woman. Q!ā'nēqī^llaḡ^u was afraid of Shaman-Woman, and he went past inland from Shaman-Woman. Q!ā'nēqī^llaḡ^u started, and he saw

³ The house was named Yū'ibalag'illis; the post's name was Bē'bēgumlisila.

⁴ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 210, 222.

- Dō'x^uwalēlē Q!ā'nēqi^ulaxwaxa Ō'dzāfa. K'leas ā'la^m be-
 gwā'nem; dō'x^uwalēlas Q!ā'nēqi^ulax^u. Qā's'id. Dō'x^uwalē-
 lēlax ŁEXYā'lik'a^ulayū. K'itē'las ŁEXYā'lik'a^ulayū; ā'laqō-
 dālalax ŁEXYā'lik'a^ulayū. Qā's'idē Q!ā'nēqi^ulax^u; qā's'id.
- 5 Dō'x^uwalēlax Hai'alik'awaē lax Łē'la'dē, awi'nagwisas Hai'-
 alik'awaē, lāx ā'laqōtalax Hai'alik'awaē.

Q!ā'nēqi^ulax^u marries the Daughter of Gwā^unalālis.

- Lae'm lā'g'aa lāx Gwā^unalālis. Lae'm ax^e'ē'dē Q!ā'nē-
 qi^ulax^u qa's nō'masbōlē. Wā, k!wā'galisē Q!ā'nēqi^ulax^u
 lāx ^uwāp. "Kwā'sa, kwā'sa xonō'xwis Gwā^unalālis."
- 10 Gā'x^ulaē qā's'idē xonō'xwis Gwā^unalālis. Mōx^u ts!ē'ts!ē-
 dāx. Lae'm dō'x^uwalēlax Q!ā'nēqi^ulax^u. "Lae'm ē'x'bidzō-
 kwa k!waa's, "nē'x^ulaē xonō'xwis Gwā^unalālis. "Nō'sLEX
 q!ā'k'ōL," "nē'x^ulaē "nō'lasnēgama xonō'xwis Gwā^unalālis.
 Ax^e'dxē ^uwāp qa ts!ō'xwē!ēdē. Lā^ulaē lē'ē'g'a^uLEX
- 15 Q!ā'nēqi^ulax^u: "Gē'la ts!ō'x^uwidxg'in awē'g'ix," "nē'x^ulaē
 "nō'lasnēgema xonō'xwis Gwā^unalālis. Lā^ulaē ts!ō'x^uwidē
 Q!ā'nēqi^ulax^uaxē awi'g'aas ts!ēdā'xa. Lā^ulaē ax^e'ē'dēs,
 Q!ā'nēqi^ulaxwaxus gwa^ulē'x'. Lā^ulaē ax^e'ē'tsēs gwa^ulē'x'
 lāx ts!ēmā'lax'ts!āna. Lā^ulaē ts!ēmXstē'ndēs lāx mē'ng'as
- 20 xonō'xwis Gwā^unalālis "wi^ulaem^ulaē ts!ēmXstē'ndxē yū'dux^u.
 Lā^ulaē q!ē'msa ts!ēmXstē'ntsaxē "nemō'x^u. "mā'sēs nā'la-
 g'ifaōx? Q!aō'lalaensa g'ai'ō'lases?" — "Lae'ms g'eg'ā'd-
 las," "nē'x^ulaē Q!ā'nēqi^ulax^u lāx ts!ā'yas xonō'xwis Gwā-
 "nalālis. Lā^ulaē g'eg'ā'dis xonō'xwis Gwā^unalālis. Lā^ulaē
- 25 bowē'x^uwidē "nō'nalas g'ene'mēs Q!ā'nēqi^ulax^u. Lā^ulaē
 bowē'x^uwidē g'ene'mas Q!ā'nēqi^ulax^u. Lae'm xu'ngwad.

something that was wrong. It was not a real man. It was not a real man, what was seen by Q!ā'nēq!lax^u. He started, and he saw LEXYā'lik'a^ulayū. He was afraid of him, and went past inland from LEXYā'lik'a^ulayū. Q!ā'nēq!lax^u started. He was Greatest-Shaman at Having-Dead-Ones, the place of Greatest-Shaman. He passed inland from Greatest-Shaman.

Q!ā'nēq!lax^u marries the Daughter of Gwā^unalālis.

He arrived at Gwā^unalālis. Then Q!ā'nēq!lax^u pretended to be an old man. He sat down by a water. "Wash, wash, child of Gwā^unalālis!" (he thought). Then the children of Gwā^unalālis came. They were four girls. They saw Q!ā'nēq!lax^u. Then one of the children of Gwā^unalālis said, "A nice little one is sitting on the beach. He shall be my slave." Thus said the oldest child of Gwā^unalālis. She took water and washed herself. Then she called Q!ā'nēq!lax^u. "Come, wash my back," said the oldest child of Gwā^unalālis. Then Q!ā'nēq!lax^u washed the back of the girl. Then Q!ā'nēq!lax^u took gum and put it on his first-finger. Then he touched with his first-finger the womb of the child of Gwā^unalālis. He touched three of them from behind with his finger, but he did not want to touch the one. "Why is this one so daring? Do I know where you come from?" — "You will have her for your wife," said Q!ā'nēq!lax^u (referring) to the youngest child of Gwā^unalālis.² Then he married the child of Gwā^unalālis. Then the older sisters of the wife of Q!ā'nēq!lax^u became pregnant. Then the wife of Q!ā'nēq!lax^u became pregnant, and she had a child.

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 196 et seq.

² "That means I will have you for my wife," thought Q!ā'nēq!lax^u in regard to the youngest daughter of Gwā^unalālis.

- Lā^olaē yā'qleg'a^olē Gwā^onalālis: "Wai'x'intš klunā'ḡwa,"
 "nē'x^olaē Gwā^onalālis. Lā^olaē sē'ḡwid. Lā^olaē dō'xwa-
 lēlaxēs klunā'ḡwalē. Lā^olaē lē'mx^oidē Gwā^onalālis.
 Lā^olaē āqelā'la klwā'xlā^owē. Lā^olaē tē'x'id o^osdas.
 5 Tē'xpōl lā'xē klwā'xlā^owē. "Gē'lag'a, ax^oē'dēx o^osdē'x-
 dānts. La'ēm tē'xpōla." Lā^olaē Q!ā'nēq!^olaḡwē ax^oē'dxē
 o^osdē. Lā^olaē kwē'x'idē Gwā^onalālis. Lā^olaē qē'mx^owid;
 g'ā'x^olaēdē ē'lkwa. La'ēm^olaē hē'la' Q!ā'nēq!^olaḡ^o. G'ā'x-
^olaē dō'x^owalēlax ē'lkwa's Q!ā'nēq!^olaḡ^o. Lā^olaē ax^oē'dxē
 10 lā'nūt; axts'ō'tsē lā'nūt lā'xē q!wa'ts!ē. "Yilā'la, g'ā'xēx-
 dēx hamā'x̄tsala g'ā'xēn." Qā's'idē Gwā^onalālis o^oxlālxēs
 q!wa'ts!ē. G'ā'x^olaē Q!ā'nēq!^olaḡ^o, dā'lxē o^osdē. "mā'sēs
 qā'sag'ilaōs?" "nē'x^olaē Q!ā'nēq!^olaḡ^o. "nē'x^olaē Gwā^ona-
 lālis: "Gē'lag'a qants axē'xg'ants axsō'." G'ā'x^olaē Gwā-
 15 ^onalālis. Lā^olaē lē'mx^oid. Lā^olaē aqā'lēlā'ēdē klwā'x-
 lā^owē. Lā^olaē qat!ēxsdē'ndēx. Lā^olaē tē'xpōlēx o^osdē.
 "Gē'lag'a ax^oē'dēx. La'ēm tē'xpōla o^osdēx'dāts." Lā^olaē
 Q!ā'nēq!^olaḡ^o ax^oē'dēx. Lā'pōlaxē klwā'xlā^owē. Lā^olaē
 kwē'x'idē Gwā^onalālis lāx qat!ēxsdēx'dālasē klwā'xlā^owē.
 20 Qē'mx^owid. G'ā'x^olaēda ē'lkwa. "Yilā'la, g'ā'xēx'dēx
 hamā'x̄tsala g'ā'xēn. Ā'tlas dō'qula gwē'x^oidaasāul."
 Qā's'idē Gwā^onalālis. "Gwā'ldzēs qā'sa," "nē'x^olaē Q!ā'-
 nēq!^olaḡ^o. "G'ā'x^oemk' o^osdēg'aōs." — "Ā'k'as ā'dai,"
 "nē'x^olaē Gwā^onalālis. "nē'x^oēnlaul la hē'la'." Lā^olaē
 25 g'wālxēs axsa^owē'; naē'nax^o, sē'ḡwid.

Lā^olaē tsexstā'ntsē lē'nq!wa^oē Q!ā'nēq!^olaḡ^o. "G'ā'xlēs
 dēstō^oluxl," "nē'x^olaē Q!ā'nēq!^olaḡwaxē lē'nq!wa. G'ā'x^olaē
 dēx^owī'da yixē lē'nq!wa, yixs la'ē dēstō^olux 'a'ēda. G'ā'x^olaē
 dēx^owī'dēx x^oō'mēs Gwā^onalālis. Lā^olaē hax^oē'd, k!ē'as'ēl
 30 dō'gūla gaā'gas Gwā^onalālis; lē haqā', la'ē ax^oē'tsōsē
 dēstō^olux. Lā^olaē ax^oē'dxē gō'lalē, yix Q!ā'nēq!^olaḡ^o.
 Lā^olaē axts'ō'tsē gō'lalē lā'xē nā'gēm. Lā^olaē sē'ḡwid,

Then Gwāⁿnalālis spoke. "Let us go and split boards." Thus said Gwāⁿnalālis. Then they paddled. They saw what was to be split. Then Gwāⁿnalālis drove in wedges, and the cedar-tree opened. Then the hammer dropped. It fell into the cedar-tree. "Come get our hammer. It dropped in," (said Gwāⁿnalālis). Then Q!ā'nēq!lax^u took the hammer. Gwāⁿnalālis knocked out (the spreading-sticks. The tree) clapped together, and blood came out, and Q!ā'nēq!lax^u was dead. Then he saw the blood of Q!ā'nēq!lax^u. He took the wedge and put it into the wedge-bag. "Serves you right! You came to make me ashamed." Gwāⁿnalālis started, carrying his wedge-bag. Then Q!ā'nēq!lax^u came, carrying the hammer. "Why are you going away?" said Q!ā'nēq!lax^u. Gwāⁿnalālis said, "Come, let us go and do our work!" Gwāⁿnalālis came and began to drive in his wedges. Then the cedar-tree opened. It was spread out. Then the hammer dropped in. "Come get it! My hammer dropped in." (Then) Q!ā'nēq!lax^u went into the cedar and got it, and Gwāⁿnalālis knocked out the spreading-stick of the cedar-tree. It clapped together, and blood came out. "Serves you right! You came to make me ashamed. You did not see what I was going to do to you." Gwāⁿnalālis started. "Don't go away!" said Q!ā'nēq!lax^u. "I am bringing your hammer." — "Oh, that is good, my dear!" said Gwāⁿnalālis. "I thought you were dead." Then they finished their work and paddled home.

Then Q!ā'nēq!lax^u threw rotten wood into the water. Q!ā'nēq!lax^u said to the rotten wood, "You shall become dolphins." Then the rotten wood began to jump and became dolphins. They came and jumped at the head of Gwāⁿnalālis. Then his face began to swell. His eyes could not be seen because he was swollen. That was done by the dolphins. Then Q!ā'nēq!lax^u took salmon-

naē'naḡ^u. Lā^olaē ax^e'dxē gō'lalē qa^s ha^mgr'īlēs lā'xēs
nēgu'mp, lā'xē ts!ēdā'x nēgu'mp. Laē'mṭa yā'lkwē Gwā'
nalālis.

- Lā^olaē ku'lg'a^olīē Q!ā'nēqi^olaḡ^u. "mā'sē ḡu'lyēmaus?"
5 "nē'x^olaē gēnē'mas Q!ā'nēqi^olaḡ^u. Lā^olaē yā'q!ēg'a^olē
Q!ā'nēqi^olaḡ^u. "Hē'tlan ḡu'lyēmē lā'g'anēmaasē hē'la' nē-
mō'gwis," "nē'x^olaē Q!ā'nēqi^olaḡ^u. Lā^olaē yā'q!ēg'a^olē
Gwā^onalālis: "Halā'g'a, dō'x^uwidqē," "nē'x^olaē Gwā^onalā-
lisaxēs xunō'ḡ^u. "Ō'ema dā'laḡ kwā'tslaqōs," "nē'x^olaē
10 Gwā^onalālisaxēs xunō'ḡ^u, gēnē'mas Q!ā'nēqi^olaḡ^u. Lā^olaē
qā's^oid dō'x^uwidxē ts!ā^oya. Laē'm^olaē hē'la' yix nēmō'gwis.
Lā^olaē q!waī'g'a^olē Q!ā'nēqi^olaḡ^u qaē's ts!ā^oya, la'ē hē'la'.
K!ēō's^olaē la ē'ldzēs yis nēmō'gwis. Ō'ēm^olaē la xā'axa.
Lā^olaē ax^e'ēdē gēnē'mas Q!ā'nēqi^olaḡwaxēs kwā'tslē qa^s
15 xō's^oidē lāx nēmō'gwis. Lā^olaē q!ulā'x^oida. "Hē," "nē'x-
laē nēmō'gwis, "laē'mx'den gē'sa mē'xa," "nē'x^olaē nē-
mō'gwis. "Wī'la^oḡ^udas mē'xa," "nē'x^olaē Q!ā'nēqi^olaḡwaxēs
ts!ā^oya, lāx nēmō'gwis. "Laē'mx'des hē'la'."

- Lā^olaē yā'q!ēg'a^ol, yix ā'da Q!ā'nēqi^olaḡ^u: "Lā'len ē'dēl.
20 qā's^oid. Q!ē'nem dō'gulg'an ō'dzāla qen lē hē'f'id."
Laē'm lā'ba.

Q!ā'nēqi^olaḡ^u meets Shaman.¹

- Qā's^oidē Q!ā'nēqi^olaḡ^u. Dō'x^uwalēlax Hē'lig'iliqala.
Dō'x^uwalēlax gu'tas; ā'lala gu'tas. Dō'x^uwalēlax lā'
gēḡus, dō'xwalēlax yā'qwaēs. Kife'lē Q!ā'nēqi^olaḡ^u, ā'la-
25 qōdālax.

berries, and put the berries into a bucket. Then he paddled, going home. He took the salmon-berries and gave them to his mother-in-law [his parent-in-law; namely, his woman parent-in-law] to eat. Then Gwā^{ne}nalālis was hurt.

Q!ā'nēq!lax^u lay down in the house. "Why are you downhearted?" said the wife of Q!ā'nēq!lax^u; and Q!ā'nēq!lax^u spoke, and said, "The reason that I am downhearted is that Only-One is probably dead." Thus said Q!ā'nēq!lax^u. Then Gwā^{ne}nalālis spoke. "Go and see him," Gwā^{ne}nalālis said to his child, "only take your chamber-vessel." Thus said Gwā^{ne}nalālis to his child, the wife of Q!ā'nēq!lax^u. Then he started to see his younger brother. Now Only-One was dead. Then Q!ā'nēq!lax^u cried on account of his younger brother, when he was dead. The flesh of Only-One was all gone. There were only bones. Then the wife of Q!ā'nēq!lax^u took her chamber-vessel and sprinkled Only-One. He came to life. "Hē!" said Only-One, "I have been asleep for a long time." Thus said Only-One. "You did not sleep," said Q!ā'nēq!lax^u to his younger brother Only-One, "you were dead."

Then Lord Q!ā'nēq!lax^u spoke. "I am going to start again. I have seen much that is wrong, that I will set right." That is the end.

Q!ā'nēq!lax^u meets Shaman.¹

Q!ā'nēq!lax^u started. He saw Shaman, and he saw his fire. The fire was in the woods. He saw his ring of red cedar-bark, and he saw his wood-worms. Q!ā'nēq!lax^u was afraid, and he went past behind him.

¹ Here the story is resumed at the time when he leaves his brother (see Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 210).

Q!á'nēq!lax^u revives the Ancestors of the Koskimo.

- Dō'x^wwalēlax g'ōx^u. K!eō's kwā'x'ilasē g'ōx^u. "nē'ms-gēmēda kwā'x'ilasē g'ōx^u. Dō'x^wwidēxa "nēmō'x^u g'inā'nem k!waē'f lā'xē g'ōx^u. Yā'qlēg'a^lē Q!ā'nēq!lax^u: "wis waō'kwēlaōs?" "nē'x^llāē Q!ā'nēq!laxwaxē g'inā'nem. "Ha^mmā'ē
- 5 yisō' Tslē'gisēx." — "Nā'x^lidg'a!" — "Gwā'lēlag'a, ā'lān hē'lā', qa "wī'la^llaxō yixō wā'pēx. Hē'g'a^mmen q!u'layūx." Dā'x^lidxē "wāp Q!ā'nēq!lax^u. Tslō'x^wwid; nā'x^lidē g'inā'nem. Tsā'ēqālalis lē'gēmas. Nā'x^lidē Tsā'ēqālalisaxē "wāp. "Halā'g'a, tsē'x^lid "wāp." — "Gwā'lēs ā'lān hē'lā'x."
- 10 — "Halā'g'a, ō^mlts wusē'g'ēx^ul." Lā^llāē wusē'x^lida. Tslā'ē Q!ā'nēq!lax^u, yisēs wusē'granō lā'xē g'inā'nem. Qā's^lid dā'laxē nā'gēm. Laē'm wusē'g'ēx^u, yisē sē'lexstix. Wā, hamx^ltsō, yisē Tslē'gis; la^mmē nex^wit'sa. Lā^llāē yā'qlēg'a^lē Q!ā'nēq!lax^u: "Sī'tsēlis, sī'tsēlis, sī'tsēlis, sī't-
- 15 tsēlis." Lā^llāē hō'x^wwid. Gā'x^llāē yixē' g'inā'nemx^ldē, yixs la'ē hē'lā'. Gā'x^llāē g'ō'kulōtasg'ē'qāē g'inā'nema. Lā^llāē mē'nx^lid lā'xē xā'ax qa's nā'naqawēxens xā'axē. Lā^llāē "wī'la. Lā^llāē ax^lē'tsēs q!u'la'sta lāq. Lā^llāē q!ulā'x^lid. "wī'la q!ulā'x^lida, yixē' bēg'wā'nem q!ē'nem.
- 20 Lā^llāē qā's^lidēda bē'bēgwanem q!ē'nem. Lā^llāē tslex-k!ō'tsēs yī'xē waō'x^u bēg'wā'nem. Laē'm gwāf. Hē'em Gō'sg'imux^u.

Origin of the Deer.

- Dō'x^wwalēlax tek!ō's, g'ē'xa^lla lā'xē gēltse'm. "mā's-lōx?" lā^llāē "nē'x^llāē Q!ā'nēq!lax^u. "Yi, lē'x^laxents k!eō's
- 25 q!ā'la g'axlā^llāē hē'x'ilisilal Q!ā'nēq!lax^u?" — "nēmō'x^u, ē'xa gē'laans, [qaen] dō'x^wwidēx." Lā^llāē ts!ō'x^wwid lāx

Q!ā'nēq!lax^u revives the Ancestors of the Koskimo.¹

He saw a village. There was no smoke of the village. Only one house had smoke. He saw one child sitting in the house. Q!ā'nēq!lax^u spoke. "Where are [your] the other ones?" Thus said Q!ā'nēq!lax^u to the child. "They were eaten by this sea-monster." — "Drink!" — "No, else I shall die when all this water is gone. That is all I live on." Q!ā'nēq!lax^u took the water. He gave it to him, and the child drank. Winter-Dance-of-the-World was his name. Winter-Dance-of-the-World drank the water. "Go and draw some water." — "No, else I'll die." — "Go put this belt on!" Then he put the belt on. Q!ā'nēq!lax^u gave his belt to the child. He went and carried the bucket. He was girded with the snake-back. Then he was devoured by the sea-monster. He was swallowed. Then Q!ā'nēq!lax^u spoke. "Snake in belly, snake in belly, snake in belly, snake in belly!" Then (the monster) began to vomit. The child that had been dead came out among its tribe. Then he picked up the bones and put them together. They were all together. Then he took the water of life to them, and they came to life. All the many men came to life. Then the many men started. Some had short legs. Then he finished. These are the Koskimo.

Origin of the Deer.²

He saw Deer sharpening shells. "What is that?" said Q!ā'nēq!lax^u. "Yi! you are the only one who does not know that Q!ā'nēq!lax^u, who is going to set things right, is coming." — "Give it to me, and let me see it, friend!"

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, p. 217.

² *Ibid.*, p. 211.

Q!ā'nēqī^ulaṣ^u. Dā'x^{id} lā'xē gēltse'm. "Lae'ml. ē'x'a. Wā'andzōs gwā'sgumx^{id}." Lā^ulaē ax'e'dis lax x'ō'msēs. Lā^ulaē gē'ls^{id} g'ē'g'axmōtas. "Gwā'saxsdix^{id}ēx." Lā^ulaē gwē'yaaxsdix^{id} lāx. Lā^ulaē gē'lt^lstend, yīsē g'ē'g'ax-
 5 mōt. "Halā'g'a; tex'wī'dōl. Lāts tek'ō'sas ā'la begwā'-
 neml." Lā^ula tex'wī'da. Lae'm tek'ō'sīda.

Origin of the Mink.

Qā's^{idē} Q!ā'nēqī^ulaṣ^u; dō'x^{walelax} ku^{na'} g'ē'xaa.
 "mā'slōx?" — "Yā'syink!ā'layulik." — "Gē'laentsōs qen
 dō'x'widēx." — "La^{mōx} ēx'. Gwā'saxsdix^{id}ēdā'ns." Ax-
 10 "axstē'ndesēla. "Hā'lag'a qā's^{idēx}. Lāts ku'nā'lō ā'la
 begwā'neml."

Origin of the Raccoon.

Qā's^{idē} Q!ā'nēqī^ulaṣ^u; dō'x^{walelax} mā'yus; lae'm^{laē}
 gwā' seg'ā'yul. Lā^ula axselaxē guld. Me'lx^{widēx}laē
 yix seg'ā'yuas. "Lae'mx' ē'x'a; gwā'saxstix^{id}ēdā'ns."
 15 Lā^ulaē gwē'aaxsdix^{id}la. Lā^ulaē lenq!exsdē'ndes lāx.
 Lā^ulaē ax'e'dxē ts!ō'na qa's k!ā'tstōdēs lāq. Tex'wī'dē
 mā'yus.

Origin of the Mallard Ducks.

Ē'tlēd qā's^{idē} Q!ā'nēqī^ulaṣ^u; dō'x^{walelax} nē'neḡustāla.
 Nek'ā^{laē} lā'xē lex'sē'm. K!ē'as^{laē} dō'qula. Lā^ulaē
 20 mē's^{alēla}: "Hm, qā'ō' mā'ē'mayaxsālag'ilislāxē ā'da Q!ā'-
 nēqī^ulaṣ^u q!a'nḡ^upāla," nē'x^{laē}. Lā^ulaē l!ōp. Lā^ulaē
 dā'x^{id}, qlōlā't^{idē} Q!ā'nēqī^ulaṣ^u lā'xē lex'sē'm lā'xē 'ne-
 mō'ṣ^u hē'kwā'na. Lā^ulaē ē'tlēd qlōlā't^{id} lā'xē 'nemō'ṣ^u.

Then (Deer) gave them to Q!ā'nēqi^ulaḡ^u. He took the shells. "That is nice. Turn your face this way!" Then he put them on his head. He rubbed the ground dust on him. "Turn your back this way!" Then (Deer) turned his back to him. Then he rubbed the ground dust on his back. "Go, jump away! You shall be the deer of later man." Then he jumped and became a deer.

Origin of the Mink.¹

Q!ā'nēqi^ulaḡ^u started, and saw the Mink sharpening (something). "What is that?" — "This will be for taking revenge." — "Give it to me, that I may see it!" — "This is nice. Turn your back to me." Then he put it on his back. "Go start! You shall be the mink of later man."

Origin of the Raccoon.²

Q!ā'nēqi^ulaḡ^u started, and saw Raccoon. He was finishing what was going to be a spear. He put it over the fire and marked rings around his spear. "This is pretty! Turn your back to me!" Then he put it into his back. He pushed it into his back. Then he took coal and painted with it across his eyes. Then Raccoon jumped away.

Origin of the Mallard Ducks.³

Q!ā'nēqi^ulaḡ^u went again, and he saw the Mallard Ducks. They were steaming clover-roots. They could not see. Then they smelt him. "Hm! what should bring our lord Q!ā'nēqi^ulaḡ^u here? It smells like Q!ā'nēqi^ulaḡ^u." Then (the roots) were done. Then Q!ā'nēqi^ulaḡ^u took them and hid them from one of the old women. Then he hid them from

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, p. 214.

² Ibid., p. 212.

³ Ibid., p. 215.

La ē'tlēd qlulā'fid lā'xē 'nemō'x^u qlu'lē'x^u. "Hē'mas gwē'x'sa?" — "Hē'menēx'menu'x^u gwē'x'sa. K'lē'asme-nē'xenu'x^u dō'qwala." — "Wē'antsōs gwā'sē'sta." Lā'laē gwē'ē'sta lāx Qlā'nēqi'la^x^u. Ax'ē'daaxēs gu'lgwaxmūt qa's
 5 tsl'ē'tx'astōtēs lāq. Lā'laē dex'ī'da; dō'x'wid. "Ā ha'ē'lax gwē'x'sai 'nā'gamag'ilisaxs, ā'da Qlā'nēqi'la^x^u." Laē'm 'wi'la. Ax'ē'd lā'xē mōx^u hē'lk!wana. Lā'laē 'wi'la dō'x'walelaxtsens 'nā'lax. Lā'laē dā'x'īd qa's plēlō'stō-
 'dēs. Lā'laē tsl'ē'klux'īda.

Qlā'nēqi'la^x^u gives Man and Woman their Present Form.

- 10 Lā'laē qā's'īdē Qlā'nēqi'la^x^u; dō'x'walelax gwā'semōlisa. Lā'laē qē'lqatōd lā'xēs 'nemō'x'k'lā'la qa's qē'x'widē. Hā'alaxōl gwē'x'saē. Na'xwiwā'laaxōl; mē'siwalaxē 'nemō'x^u. "Wā'antsōs ku'lg'alisōl qa's qē'x'wida'yōs." Lā'laē ku'lg'alis. "K'īp!axō'taax, haxtslō'dex qēx'wīd.
 15 Wā, hē'la gwē'x'sa." Laē'm hē'fidex. Lāē'm gwāl.

Transformation of the Man with many Mouths.

- Lā'laē qā's'īdē Qlā'nēqi'la^x^u; dō'x'walelax dē'talāla. Lā'laē k'ī'ē'ta'las. Dō'x'witēla, hā'alaxōl gwē'x'sa sē'm-sēmsitaalaxōl. Qlē'nem'laē sē'msas. Qā's'īdē Qlā'nēqi-
 20 'la^x^u: "Hē'mas gwē'x'sa." Lā'laē 'nē'x'iq: "Hē'menu'x^u gwē'x'sa." — "Gwa'la hē gwē'x'sa qa ā'ta begwā'neml." Lā'laē 'nē'x'iq: "Gē'laans gwā'sē'stax qaa'n hē'fēdaōl, ā'la haklwāl hē'lax gwē'x'slaxāē ā'ta begwā'neml." Lā'laē gwē'ē'sta lāq qa's lex'wī'tlēdēx lāx sē'msdās. 'nē'm'ēm-

another one. Then he hid them from still another old woman. "Is that the way you are?" — "That is the way we little ones are. We little ones cannot see." — "Come this way!" Then they went towards *Q!ā'nēqi^ulaḡ^u*, and he took the gum that he had chewed and spit into their eyes. Then their eyes opened and they saw. "Ah! this is the light on the face of our world, Lord *Q!ā'nēqi^ulaḡ^u*." That was all. He took the four old women. Now they could see the light of our world. He took them, and they flew upward, and they became birds.

Q!ā'nēqi^ulaḡ^u gives Man and Woman their Present Form.¹

Then *Q!ā'nēqi^ulaḡ^u* saw (two people) coming towards him. Then the one moved his head toward that of the other. They cohabited. Behold, they were this way, the one had her vulva on the forehead, the other had his penis on the forehead. "Go on, lie down on the beach and cohabit!" Then they lay down. "Embrace her neck, place yourself between (her legs), cohabit. That is the way." Then he fixed them. It was finished.

Transformation of the Man with many Mouths.²

Then *Q!ā'nēqi^ulaḡ^u* started. He saw people laughing. Then he became afraid. Behold! he discovered Mouth-Body, who was this way. Behold! he had many mouths. *Q!ā'nēqi^ulaḡ^u* started. "Is that the way you are?" Then he said to him, "That is the way we are." — "Don't be that way in later generations." Then he said, "Come to me, that I may set you right, else you might continue this way in later generations." Then (Mouth-Body) came

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, p. 216.

² *Ibid.*, p. 220.

^ulāwīselā yīx sē'msas. Lā^ulāē yā'qlēgrā^u: "Lāē'ms waax-
^ed graxen."

Q!ā'nēq^ulax^u meets Oldest-One-in-the-World.

Qā's^uidē Q!ā'nēq^ulax^u. Lā'g'aa lāx Nō'masēnxēlis.
 Lā^ulāē lē'ntsēs Nō'masēnxēlis qa^s lā'x^ustag'alīsē lā'xē
 15 dē'msx^e. "Hē'eml. lē'lag'ā'maēlas," ^unē'x^ulāē Nō'ma-
 sēnxēlis. Lā^ulāē lēk'laa'x^uidēmātsōl, yīs Q!ā'nēq^ulax^u.
 K'īlalā'lalāis yīs Lēxyā'lik'ilayō.

Q!ā'nēq^ulax^u meets Ō^umāl.

Qā's^uidē Q!ā'nēq^ulax^u, la'ē dō'x^uwalēlax Ō^umāl. Lā^ulāē
 tsē'mx^uidē Ō^umāl lāx Q!ā'nēq^ulax^u. Lā^ulāē hē tsē'mk'āā-
 10 lā^xu ō'gwiwa^s Q!ā'nēq^ulax^u. Lā^ulāē xup'lē'dex ō'gwiwa^s
 Q!ā'nēq^ulax^u. Lā^ulāē yīnk'a tsē'mx^uid. Tsā'tsemā'ma-
 qaq qwēsā'lak'as^ulālāl. Ā'la^l na'nā'lux^u, ^unēmā'x'is^uēl
 yīx Q!ā'nēq^ulax^u lō^s Ō^umāl.

Origin of the Perch.

Lā^ulāē dō'x^uwalēlā lāx tsē'nōma. "Gwā'la nē'xwabā-
 15 lag'ilē g'ā'xen. Bā'xusa hē'." — "Nō'gwak'as^uēm ^umā'ma-
 q!agamā'is. Ō'lalahahē'; ā'ēdzē qāstai'!" Lā^ulāē ^unē'x'ix,
 "Paxaladzēēmlas," ^unē'x^ulāē Q!ā'nēq^ulaxwaq. "Hē'hehehe,
 hē'gaxtse^umaē yē'laqwala pē'xala; ā^umīx' ēx'qlā'lag'ilē-
 g'ān k'emā'gēlēlēk'." — "Gē'lax'ōs, qā'stai, qe'nts bā'k'āē."
 20 ^unē'x^ulāē Q!ā'nēq^ulaxwaq. G'ā'x^ulāē tsē'nōma g'ā'xs'āla

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 195, 221.

² Ibid., p. 222.

³ Ibid., pp. 196, 223.

⁴ That means not initiated in the winter-dance.

to him, and he stroked with his hand over his body, over his past mouths, and he had only one mouth. Then (Mouth-Body) spoke. "You have taken pity on me."

Q!ā'nēq!lax^u meets Oldest-One-in-the-World.¹

Q!ā'nēq!lax^u started and came to Oldest-One-in-the-World. Oldest-One-in-the-World went down to the beach and stood on the beach in the sea. "I [you] am going to die here," said Oldest-One-in-the-World. Then he was turned into stone by Q!ā'nēq!lax^u, who was afraid of LEXYā'lik'ilayō.

Q!ā'nēq!lax^u meets Ō^omał.²

Q!ā'nēq!lax^u started and saw Ō^omał. Then Ō^omał pointed at Q!ā'nēq!lax^u. Then he pointed at the forehead of Q!ā'nēq!lax^u, and there was a hole in the forehead of Q!ā'nēq!lax^u. Then he took revenge, and pointed from a long ways off. Truly, they were supernatural beings. Q!ā'nēq!lax^u and Ō^omał were equal.

Origin of the Perch.³

Then he saw a perch. "Don't come near me on the water. You are secular."⁴ — "I am really the greatest thrower of all,⁵ Ō'lalahahē', great friend!" Thus he said to him. "You are a great shaman," said Q!ā'nēq!lax^u to him. "He'hehe! you only say that I sing my sacred shaman's song. I feel only glad on the water because it is calm." — "Come, friend, and let us meet," said Q!ā'nēq!lax^u to him. The perch came ashore, and his cedar-bark head-

¹ See The Social Organization and the Secret Societies of the Kwakiutl Indians (Report of the U. S. National Museum for 1895, p. 485).

lāq, yā'mgr'iltālem^llaē lā'gexwas. Lā^llaē dā'x^lidex
Q!ā'nēq!laxwaq qa^s mā'x^lidēs. La^le tsē'nōmax^lida.

17. Meskwa' (Greedy-One).

(Dictated by Q'ō'mgilis, a ^lnaq^lmg'ilisala, 1894.)

The Birth of Greedy-One.

Lā^llaē hē^ll'ē^ll' yixē ts!edā'x. Wā^llad^llaē yisē begwā'nem.
Ō^lmaā^llaxōl. k!wē'x^lida lē^lwis wā^ll'ela qa^s hē^ll'bō^ll'ē yixē
5 ts!edā'x. Lā^llaē gr'its!ō'yā lā'xē gr'ldas qa^s lē ā^ll'ē^lstayā
lā'xē ā^ll'ē. Lā^llaē wā^ll'ela^lyas lā'sgēmaq qa^s lē qax-
^lwidax lā'xēs gr'its!ō'ās. Ō^lmaā^llaxōl. hē^ll'bō^ll'ā yixē ts!
dā'x. Lā^llaē ē^ltlēd qax^lwidā lā'xēs wā^ll'ela. Lā^llaē
dō'x^lwalēla yix qlā'k'ās yisē gr'igama^lē. "mā'tsai lā'xla-
10 k'as^lās yisē begwā'nem lā'xēs gēnē'mx'daās!" nē'x^llaēda
qlā'k'ō lā'xēs qlā'gwidē. "Wai'x^lints dō'x^lwidqē," nē'x^l-
^llaēda gr'igama^lē, lā'xēs qlā'k'ō. Lā^llaē qā's^lid qa^s
x^lā'ux^lidēx lāx gr'its!āsas yisē's gēnē'mx'dē. Lā^llaē
k^lixē'mx^lida. Ō^lmaā^llaxōl. qlē'ql'ēk!wāla. Lā^llaē ax-
15 ^lē'dxē k^lā'wayū qa^s qwā'x^lidēx lā'xēs gēnē'mx'dē. Laē'm
ā^llax^lida hē^ll'ā^l yix gēnē'mx'das. Lē^lmaā^llaxōl. bowē'x-
^lwida. Lā^llaē ax^lē'da lā'xē gr'inā'nem qa^s k!wā'tslōdē
xwē'laqas lā'xē gr'ldas. Lā^llaē bā^llas.

Lā^llaaxaa dō'x^lwalēla yix qlā'k'ōs lā'xē gr'inā'nem;
20 laē'm^llaē qlu'la yix qwā'ganemas lā'xēs gēnē'mx'dē. Lā^llaē
"nē^llāla lā'xēs qlā'gwidēx": "mā'dzē dō'gūlan?" nē'x^llaēda
qlā'k'ō lā'xēs qlā'gwidē. "mā'dzēda gr'inā'nem qao hē'em-
laxō, yixē's qwā'gānēmwūlāōs lā'xēs gēnē'mwūlāōs;" nē'x^l-
^llaēda qlā'k'ō. Lā^llaē dō'x^lwid. "mā'sl'ē^llaē k!wā'tslāya
25 lā'xē gr'ldas. Lā^llaē qlal^lē'dex qa^s lē laō'tlas lā'xēs
gr'ōx^l.

Lā^llaē qlu'lyax^lwida. Ha'n^ll'idēl lā'xē "nā'xwa ts!ē'tslē-
k!wāc^lmasa lē^lwē "nā'xwa gr'lg'aōmasa. Lā^llaē yā'qlēg'a^lla

ring was dragging along on the water. Then Q!ā'nēqi-
 "lax" took him and put him into the water. He became
 a perch.

17. Meskwa' (Greedy-One).

(Dictated by Q'o'ng'ilis, a "naq'e'ng'ilisala, 1894.)

The Birth of Greedy-One.

A woman was dead, the sweetheart of a man. Behold!
 she only planned with her sweetheart that the woman
 should pretend to be dead. Then she was in the box,
 and she was taken into the woods. Then her sweetheart
 followed her, and cohabited with her in the coffin. Behold!
 the woman only pretended to be dead, and she cohabited
 again with her lover. Then a slave of the chief discovered
 (them). "Why does this man go to your dead wife?"
 said the slave to his master. "Let us go and see," said
 the chief to his slave. Then they went and opened the
 grave-box of his dead wife. She shut her eyes, but be-
 hold! she was only lying. Then he took his knife, and
 he cut open his dead wife. Then his wife was really
 dead. Behold! she was pregnant. Then he took her
 child and put it back into the box. He left it.

Then that slave again discovered the child. The one
 who was cut out of the dead wife was alive. Then he
 told his master. "What have I seen?" said the slave to
 his master. "What is that child, if it is (not) the one
 who was obtained by being cut out of your dead wife?"
 Thus said the slave. Then they looked. What should
 there be sitting in the box! Then he took it up in his
 arms and took it out of the woods to his house.

Then (the child) grew up, and shot all kinds of birds
 and all kinds of animals. Then (the child) spoke to his

- lā'xēs "nemō'x", hē'emlaāxaa "wā'lasai. "mā'sōs nā'qaya-qlōs," "nē'x' laxēs "nemō'x", "qants lē lā'xō ē'k'ladza'ya-qlēsens "nā'lax," "nē'x' lā'xēs "nemō'x". "nē'x'asqens wē'x' "idē?" — "Ō'emlen ts'lā'etsgr'an yī'sgr'an ts'lē'klugēm'fuk."
- 5 Lā'laē p'lel'ē'da lāx ē'k'ladza'yasens "nā'lax. Lā'laē klwā'g'alis lāx "wā'pas. Gā'x'laē xunō'xwas yisē'ns grī'gama'yax; dā'g'ilisālalax lā'xē ts'lē'klwē. Lā'laē xū'ngwades. Laē'l'l. Lā'laē qlō'x'utslōda lā'xēs ts'lē'klugēm'f, Qwā'qēnit. "La'men geg'ā'dlōs," "nē'x'laē Qwā'qēnit lāx xunō'xwasens
- 10 grī'gama'ya. Ku'l'x'idel lē'wē xunō'xwasens grī'gama'ya lax ē'k'lē.

- Lā'laē yā'qlēg'a'f yixens grī'gama'ya lāx ē'k'lē: "Gē'lag'a, gā'x'ōht'lā'liōl lē'wuxs lā'wunemaqlōs," "nē'x'laē yixens grī'gama'ya. lēp'lā'li'la yisē wā'nemdzō lē'wā'ya". Laē'm-
- 15 "lāwis klwā'dzōlīfax; laē'm'lāwis dō'qwala qa hē'lēs yix Qwā'qēnit. Nau'alax'laē, k'leā's'laē hē'la', yix Qwā'qēnit. Gā'x'laē klus'ā'li'la. Lā'laē ha'mx'ī'da lē'wis genē'm. "Wā, laē'ms lā'ōlēq yixen xunō'xwix," "nē'x'laē yixens grī'gama'ya lā'xō ē'k'lē.
- 20 Lā'laē xū'ngwadix'ida lā'xō ē'k'la xunō'xwasens grī'gama'ya. Lā'laē tseqā'xōd yisē's xunō'x". Lā'laē sē'x'wida qlā'k'āsēda grī'gama'yē. Lā'laē wulā'x'alela lā'xē qlwā'yāla. Lā'laē dō'x'widx qlwā'yālasasē'. Lā'laē dō'x'walela grī'qēlēl lā'xē qlā'xq'alis. Lā'laē dā'x'idx qa's qlē-
- 25 nēmsemdeq yisē wā'xsā. Lā'laē g'ēxlā'ndes lā'xēs yā' "yatslē. Sē'x'wid. Na'ēnaxwa, lā'g'alis'el lā'xēs g'ōx". "Halā'gra, dō'x'widqē yā'nemaqlen," "nē'x' laxēs qlā'gwidē. Lā'laē qā's'ida qlā'gwidās, qlal'ē'da'el lā'xē g'inā'nem. Ā'laēl hē'lax lā'xē g'inā'nem. Lā'la wā'x'el ha'mg'ī'lax.
- 30 K'lē'as'laē ha'mā'p. Lā'laē yā'qlēg'alēda grī'gama'ya qa's wulē'x pet'lē'noxwa. Lā'laē qlā'el lā'xē nō'mas. "Nō'gwaem qlau'lēla lāx gwē'x'sdāmasē," "nē'x'laēda qlu'l'yax". Lā'laē: "Wai'g'ax'ī ax'ē'tsēā yix ma'fēma' klō'mā'," "nē'x'-

friend, who was of the same size as he. "What do you think?" he said to his friend. "We will go up to the upper world." Thus he said to his friend. "How do you wish to do it?" — "I shall just give you my bird-mask." Then they flew to the upper world. They sat on the beach by a water. The daughter of our chief came and took up from the beach that bird. Then she had him as a pet [child]. She went in. Then Qwā'qēnit (that was the name of the child) took off his bird-mask. "Now you shall be my wife," said Qwā'qēnit to the daughter of the chief. He lay down with the daughter of our chief above.

Then spoke our chief above. "Come, come out of your room with your husband!" Thus said our chief. He spread the death-mat, and he sat down on it. He looked (thought) to kill Qwā'qēnit, but he was supernatural, and Qwā'qēnit did not die. Then he sat down in the house and ate with his wife. "Now you got my daughter," said our chief above.

Then the daughter of our chief above there had a child. Then she threw down her child. The slave of a chief was paddling about, and he heard crying. He looked for the place where the crying came from, and he discovered (the child) among the seaweeds. He took it and wrapped it up in his cape. Then he put it in the stern of his canoe and paddled home to the beach of his house. "Come and see what I got," he said to his master. Then his master went and carried the child in his arms. He was very glad on account of the child. Then he tried to give food to the child, but it did not eat. Then the chief spoke and asked for those who could cure it. He found an old man. "I am the one who knows what to do," said the old man. Then, "Go on and get two bull-

- 'laēda q'l'u'l'yaḡ^u. Lā'^ulaē ax'^etseā yîxē' ma'^el'e'm k'l'o'ma'.
 Lā'^ulaē ax'^edayūel lā'xē g'inā'nem. Lā'^ulaē gwā'nix'^uid
 ha'^emg'í'lax'^utseā yîxē g'inā'nem. Lā'^ulaē ha'^emx'^uí'da;
 'wí'^ula lā'xēs ha'^ema'^e. Lā'^ulaē ḡwē'laq pō'x'^uida. Lā'laaxa
 5 ha'mg'ilax'^utseā. Lā'laaxa 'wí'^ula lā'xēs hama'^e. Ō'em-
 lāwis la lā'ḡuflā, yîxē g'inā'nem qa'^s ha'^emx'^uí'dē lāx
 dē'idamālx'dās yisē's ōmp. Lā'^ulaē 'wí'^ula, lā'^ulas^el lā'xē
 'nem g'ō'ḡwa. Lā'laaxa 'wí'^ula lāx hē'lē'layuḡ'dās, lā'^ulas^el
 ha'^emx'^uí'dē lāx hē'lē'layuḡ'dās yisē 'ne'msgēms g'ō'ḡwa.
 10 Lā'^ulaē 'wí'^ula ha'mā'px lā'xē 'nā'ḡwa g'ō'kwala. Lā'^ulaē
 bō'ḡwida, yîx g'ō'kulōtas. 'nemō'klus^eem'lāwis la yîxē
 g'inā'nem. K'lēō's^eelda hamā'^es yîxē g'inā'nem.

Greedy-One steals Crabapples.

- Lā'^ulaē qā's^uid ā'lēx'^uida qa'^s ha'mā'p. Lā'^ulaē q'lā lā'xē
 lē'n^exadē. Haxwā'em'lāwis yîx lē'n^exadenōḡwas. Lā'^ulaē
 15 ē't^eēda g'inā'nemx'^uida. "Wuā', wuā', wuā'," 'nē'x'^el yîxē
 meskwa'. Lā'^ulaē dō'x'^uwalēla yîxē tsledā'x lā'xē g'inā'-
 nem. "Ā, ā, ā, ā," 'nē'x'^elāēda tsledā'x lā'xē g'inā'nem,
 yîxs la'ē ē't^eēda g'inā'nemx'^uida. La'^emē'x'dā'ajaj, wāx
 q'l'u'l'yaḡwa. Lā'^ulaē laē'l^el lāx g'ō'ḡwas yisē tsledā'x,
 20 yîx lē'n^exadenōḡ^u. Lā'^ulaē xu'ngwades yisē meskwa'.
 Lā'^ulaaxa ha'^emx'^uí'd lāx hē'lē'layuḡ'dā's yisē tsledā'x.
 Lae'm^elaē 'wí'^ula ha'mā'p.

Greedy-One catches the Salmon.

- Lā'^ulaē ē't^eēda dō'ḡwida qa'^s g'ā'yanemasx ha'mā'^eya.
 La'ya^el pō'x'^uida yîxē Meskwa'. Lā'^ulaē ku'lgr'a'līta lā'xē
 25 aw'īnagwis. "Hē, hē, tslix'í'lag'a, tslix'í'lag'a," 'nē'x'^el.
 "Gē'ladzālis, woax^edg'a, tslix'í'lax'," 'nē'x'^elaxē mā. G'ā'x-
 'laē yîxē mā. Tēx^ewí'd^el lā'xō aowā'xsawa. Laem'lā'wis
 kwē'x'idx lā'xē mā qa'^s hamx'^uí'dēx, yîxē Mē'skwa.

heads," said the old man. Then the two bull-heads were taken, and they were taken to the child. Then they tried to give them [to eat] to the child. Then it ate. It finished its food. Then it was hungry again and it was fed again. Then it finished its food. The child just stood up to eat all that was in the house of its father. Then it finished. Then (it ate all that was) in another house. Then it went on and ate all kinds of food in another house. It finished the food in all the houses. Then the tribe left. The child was all alone, and the child had nothing to eat.

Greedy-One steals Crabapples.

Then he went search in of food. He found Crabapple-Owner. Crabapple-Owner was climbing about. Then he became a child again. "Wuā', wuā', wuā'!" said Greedy-One. Then the woman saw the child. "Ā, ā, ā, ā!" said the woman to the child, for he had again become a child, although he had been full grown. Then he entered the house of the woman, Crabapple-Woman. She had Greedy-One for her child. Then he ate the food of the woman, and he ate it all.

Greedy-One catches the Salmon.

Then (Greedy-One) looked about again where to get food. Greedy-One became hungry. Then he lay down on the beach. "Hē, hē, I am sick, I am sick!" he said. "Come, take pity on this sick one!" Thus he said to Salmon. The Salmon came and jumped on his back. Then Greedy-One clubbed the Salmon and ate it.

Greedy-One kills Bear, Cormorant, and Gum.

Lā^olaē ax^eda lāxē dēnem qa^s mōx^owidēs lāxē mā.
 Ō'em^olaē la ōxsta^oya yix mōx^owitsāes qa^s wusēx^oidēs.
 Lā^olaē hanēnax^ooel lāxē bā'kula. Hē'laxōla yixō nā'NEX
 lēwē l'ōpāna, l'ō^o la'ē gwa^olēx', yū'dux^ots!āla^olaē. Laem-
 5 lā'wis mō'alax^oida l'ō^o Meskwa'. Sē'x^owid. "mā'sōx^o
 tē'laqlōs?" lā^olaē "nē'x'a yixē Meskwa'. "nē'x'ix Nān:
 "Taqwa'granu^ox^o tē'lix," "nē'x'^olaē Nān. "Gwā'lux^ois hē
 tē'lux, hē'lax^ois tē'lux yixō'xs xwā'xutenē'yaqlōs," "nē'x'^olaē
 Meskwa' lāx Nān. "Wā'andzōs qen dō'qwalāōl," "nē'x'
 10 laē Nān. "Wā'g'i dō'qwalax," "nē'x'^olaē Meskwa'. Lā^olaē
 t'ō's'idbōla lāxēs xwā'watenē^o, yix Meskwa'. Hē'maā'la-
 la, t'ō's'itsē^owē yixē mā. Hē'bōlael yix xwā'xwatenē'yas.
 Lā^olaē dō'x^ostānd; qlēx^o'i'tsō'el yisē plā'ē. Lā^olaē t'ō's-
 idē Nān lāxēs xwā'xwatenēx'dē. Lā^olaē hē'lx^o'i'da, yix
 15 Nā'nx'dē.

"Hē," "nē'x'^olaē Meskwa'. "Gē'ndzēk'asik." Lā^olaē hē
 gwēx^o'ida. "Wā'andzōs ē'l^ox^owid qa^s mux^owi'dausaxg'a'."
 Lā^olaē ē'l^ox^owid; ē'lkwāla; t'ō's'idex. "Wā'andzōs yā'qlē-
 g'a^olōl," "nē'x'^olaē Meskwa' lāx l'ōpāna. Lā^olaē wā'x^oel
 20 yā'qlēg'a^ola yix l'ōpāna. "Ā'lelele," ō'em^olāwis "nē'x'a.
 K'leā's'el la hē'te la yā'qlantlāla yix l'ō'plāna, la'ē t'ō's-
 itsāe yix k'li'lemx'dās yix Meskwa'.

Lā^olaē ā'lē'st lā'galis. "A, lā'endzōs dō'x^owidx hēqwa^oya,"
 "nē'x'^olaē Meskwa' lāx gwa^olēx'. Lā^olaē hax^owi'da gwa^olēx'
 25 lāxē lā'us. Lā^olaē gu'ldēsa yix Meskwa' yisē ō'mas gu'ita.
 Lā^olaē x'i'x'ēd. K'leō's'el la gwā'xaats yix gwa^olēx' qāē
 x'i'qāla. "Gwa^olēx'," "nē'x'^olaē Meskwa'. "Yau," "nē'x'^oel
 gwa^olēx'. Bekuxstedzē'k'as'el, la'ē yau'xwa yix gwa^olēx'.
 Lā^olaē aē'tlēg'a^oel tē'qlēg'a^ola yix Meskwa': "Gwa^olēx'." —
 30 "Yū," "nē'x'^oel amā'yaxstēl. Lē'mā'a^olaxōl. ēlā'x hē'la'.
 "Gwa^olēx'," "nē'x'^olaē Meskwa'. "Hm," "nē'x'^ola Gwa-
 lē'x'dē. Laēm hē'la'. Hē'em^olāwisōx lā'yaqens gwa^olēx'wa.

Greedy-One kills Bear, Cormorant, and Gum.

Then he took a rope and tied it to the salmon. Only its tail he tied to it, and put it on as a belt. Then he asked some one to go with him fishing halibut. Behold! that was the Grizzly Bear and the Cormorant and also Gum. There were three in the canoe. Then, with Greedy-One, there were four in the canoe. They paddled. "What is your bait?" Thus said Greedy-One to Grizzly Bear. "Our bait is squid," said Grizzly Bear. "Don't take that for your bait. Let your testicles be your bait." Thus said Greedy-One to Grizzly Bear. "Let me see," said Grizzly Bear. "Look at this!" said Greedy-One. Then he pretended to cut off his testicles. Behold! what he cut off was salmon. He pretended to cut his testicles. Then he put it into the water, and the halibut bit. Then Grizzly Bear cut his testicles, and Grizzly Bear died.

"Hè," said Greedy-One. "There are many lice here." Then he did this. "Put out your tongue and bite this!" Then (the Cormorant) put out his tongue and kept it out. (Greedy-One) cut it off. "Now, speak," said Greedy-One to Cormorant. Then Cormorant tried to speak. "A'hdle," he only said. The Cormorant did not speak in the right way when his tongue had been cut out by Greedy-One.

Then he went ashore. "Go and look for fire-wood," said Greedy-One to Gum. Then Gum climbed the tree, and Greedy-One made a fire under it, — a large fire. Then it burned. Gum could not do anything on account of the fire. "Gum!" said Greedy-One. "Yau!" said Gum. His voice was that of a large man, when Gum said "Yau!" Then Greedy-One called his name again. "Gum!" — "Yu!" he said with a small voice. Behold! he was nearly dead. "Gum!" said Greedy-One. "Hm!" said Gum. Then he was dead. That is our gum now.

18. Ö^mmäl.

(Dictated by Q'ó'ng'ilis, a ^unaqé'ng'ilisala, 1894.)

Lā^ulaē qā's'idē Ö^mmäl wuā' lā'xē deg'aa': "K'leō'sas
 l.lā'l.laats!a^uyōs?" "nē'x'la. "Hē'tlan qwē'sālasōx." —
 "K'ē'asas l.lā'l.laats!a^uyōl?" "nē'x'la. "l.lā'l.laats!ē'men."
 — "Çē'lag'ayōs qaen gēg'a'dayōs," "nē'x'laē Ö^mmālaq.
 5 Lā^ulaē qā's'id l.lē^uwē deg'aa'x'dē. Laē'm gēg'a'dēs.
 "Hā'lag'a tsē'x'id qaen ts!ō'ts!enux'idaāsa." Lā^ulaē ts!ō'
 ts!enux'ida. "Hā'lag'a qapstā'ntsōx," "nē'x'la^ux lā'xē ginā'
 nem. Lā^ulaē qapstā'ns. Lā^ulaē ak'ō'stā^ulaē ^unem mā.
 Mē'x'id. Lā^ulaē ^unā'x'id; ts!ō'ts!enux'wid. Lā^ulaē qap-
 10 stā'nō' lā'xē dē'm'sx'. Lā^ulaē ak'ō'stā^u mā^ulaē mā. Lā^ulaē
 wā'xa^uelxēs g'ō'x'ukulōt qa's l.lā'wayūkwilē. La gwāl yix
 l.lā'wayōs. Lā^ulaē lā'wēl lā'xē mā. Q!ē'nem^ulaēda mā. Lē'mx-
 widāla lā'xē mā. Qā's'idē Ö^mmäl. Lā^ulaē qā'lix!a^uē lā'xē
 xā'k!adzō. elā'ta lāx x'ō'msas. Lā^ulaē yā'k!āla. "Qā'-
 15 qar!āla lāxs lō'isačx," "nē'x'laq. Lā^ulaē qā's'idēda mā.
 K'leō's'el g'ā'elal lā'xē g'ō'x'. Laē'm ō'dzaxa.

Ö^mmäl marries the Daughter of the Killer-Whale.

Lā^ulaē dō'x'widxēs nā'qē^u. Lā^ulaē dō'x'walela lā'xēs
 nā'qē^u. Laē'm^ulaē lā'l'el l.lā'tenil lāx genē'mas ē'lxsiwalis.
 Sē'x'wida yisēs dā'ida. "w'elx's'em^ulaē ts!ā'ts!a^uyas sē'x-
 20 ^uwid. "wu'nx'id lāx ^unēxwā'laax g'ō'xwas yis Mā'isila.

18. *Ö^wmāl*.

(Dictated by *Q'o'ng'ilis*, a *'naq'ng'ilisala*, 1894.)

Then *Ö^wmāl* started and asked the Grave, "Are there no twins (here)?" Thus he said. (The Grave replied,) "That one far away from me." — "Are there no twins among you?" Thus he said. (The Grave replied,) "We are twins." — "Come, let me marry you!" said *Ö^wmāl* to them. Then he started with the one who had been buried. He married her. (The woman said,) "Come dip water, that I may wash my hands in it." Then she washed her hands. "Go on, and pour it into the water!" Thus she said to a child. Then (the child) poured it into the water. Then one salmon jumped up [and became a salmon]. Day came, and she washed her hands. Then (the water) was poured out into the sea, and two salmon were jumping. Then she told her tribe to go ahead and make a salmon-weir. The salmon-weir was finished. Then they obtained the salmon. There were many salmon, it is said. They dried the salmon. *Ö^wmāl* went, and the backbone of the drying salmon hooked the top of his head. They stuck on his head. Then he scolded. "You hook on, you who come from the ghosts." Thus he said to them. Then the salmon went, and nothing was left in the house. He had spoiled it.

Ö^wmat marries the Daughter of the Killer-Whale.

Then he considered what to do [looked at his heart]. Then he made up his mind. He was going to make love to the wife of Killing-at-North-End-of-World. He paddled in his folding canoe. All his younger brothers were in the canoe. They paddled, and hid near the house of

"A'n^eeqa, a'n^eeqa, a'n^eeqa, q!ā'k'ōs Ha'lxiwālis." G'ā'x^llaē
 siō'nā'kula. Dō'qwīlāla lāx lēqwa'lāa. Lā^llaē dō'x^wwa-
 lēla lā'xē lēqwa'. "wī'dza dō'qwasnaḡwadaōs lāq," yaīē-
 q!ēnt!ālaēl lō k'liō' yix q!ā'k'ās E'lxiwā'lis. La'ūtāla qas
 5 ax^edē lā'xēs lā'nūt. lē'mx^{id}. Laē'm^llaē k!wā'k!waqāē
 Ō^mmāl lāx ā'waqa^yasēda lā'us, yix Ō^mmāl. lē'mx^{id}ē
 q!ā'k'ās E'lxiwā'lis. Lā^llaē tē'ms^{id}ē lā'nūt. Ō'dzix^{id}xēs
 lā'nūt. Dō'x^wwidxēs lā'nūt. Lē'ma'alaxōl q!ēmḡ^lbā'ntsōō
 yis Ō^mmāl. "Dā'g'ildzō, dā'g'ildzō, dā'g'ildzō," nē'x'a.

- 10 Lā^llaē dā'g'ildzō, dalā'xēs lā'nūt qa's lē'mx^{id}ēx. Lā^lla-
 xaē ō'dzix^{id}ēx lā'nūtas. Q!wā'ig'a^l, yix q!ā'k'ās E'lxi-
 wālis. "Haai'! lā'k'as^emx' ō'dzix^{id}ida lā'nūtēg'as E'lxi-
 wālis, lēnā'k'asdēx lē'q!ēnoxwa g'ā'layōl "nā'g'ilisa nā'la-
 qans. Lā'k'asg'ānemēx k!ē'lak'asōl yis E'lxiwā'lis qag'a's
 15 lā'nūtix." Laē'm "wī^lla ō'dzix^{id}ida lā'nūtas, mō'waē yix
 lā'nūtas. Lā^llaē lā'aqālis^lēl qa's yā'q!ēg'a^lē yix Ō^mmāl.
 "ya wis," nē'x^llaē Ō^mmāl; "mā'sē q!wā'yimaōs?" nē'x^llax.
 "Hē'dan q!wā'yimg'a lā'nūtik'g'as Ha'lxiwā'lis. Lā'k'as-
 g'ā'nemēx k!ē'lak'asōtsē qag'a's lā'nūtik'." — "mā'sēs
 20 q!wā'sag'ifaōs? Gē'laantsōs qaē'n k'liēmbā'ndēq." Lā^llaē
 ts!ō'ḡ^wwides lāx Ō^mmāl. Lā^llaē axbā'ndes ō'ba'yas yisē'da
 lā'nūt. Lā^llaē senā'lax^lida. "mā'sēs k!ē'sg'ilaōs dō'-
 qwalaōs lā'xg'a gāā'g'isg'as?" nē'x^llaē Ō^mmālaq, lā'xē
 q!ā'k'ās E'lxiwā'lis. Lā^llaē lē'mx^{stō}dēq gāā'gasas yisē'da
 25 lēqwa'. Lā^llaē tlā'x^lida. Ō^mlāē q!ōpēmē^{sta}. Lā^llaē
 "mō'ḡ^ssas lā'xē ḡwā'kluna. "ya, wis," nē'x^llax q!ā'k'ās
 E'lxiwālis. "K!ē'asnaḡwē lā^llala gēnē'mas E'lxiwā'lis

Master-of-Salmon. (He thought.) "Come to get fire-wood, come to get fire-wood, come to get fire-wood, slave of Killing-at-North-End-of-World!" He came paddling along, looking for fire-wood. Then he discovered fire-wood. "Where do you look for it?" (said) the slave of Killing-at-North-End-of-World, speaking to nobody. He went ashore and took his wedges and split the wood. Then $\bar{O}^m\bar{a}l$ was inside of that tree. The slave of Killing-at-North-End-of-World split the wood. Then the wedge jumped out. The wedge was spoiled. He looked at his wedge. Behold! the point was bitten off by $\bar{O}^m\bar{a}l$. "Take it out, take it out, take it out!" he said.

(The slave) took another wedge and split wood. Then his wedge was spoiled again. Then that slave of Killing-at-North-End-of-World began to cry, "Haai'! I am in for it! This wedge of Killing-at-North-End-of-World, that has never been blunted since first daylight appeared in our world, is spoiled. Surely I am in for it. I am going to be struck by Killing-at-North-End-of-World on account of his wedge here." Now all his four wedges were spoiled. Then $\bar{O}^m\bar{a}l$ came out and spoke. "O slave!" said $\bar{O}^m\bar{a}l$, "why are you crying?" Thus he said to him. "I am crying on account of this wedge of Killing-at-North-End-of-World. Surely I am in for it. I am going to be struck by him on account of this wedge." — "Why do you cry? Come, and let me put my tongue at its end!" Then he gave it to $\bar{O}^m\bar{a}l$, who put the point on to the wedge, and it was whole. "Why don't you look at the heart of the wood [eye]?" said $\bar{O}^m\bar{a}l$ to the slave of Killing-at-North-End-of-World. Then he wedged the heart [eye] of the fire-wood. Then it fell. It just fell to pieces. Then he loaded his canoe. "O slave!" said he to the slave of Killing-at-North-End-of-World, "does not the wife of Killing-at-North-End-of-World

- la'ol." — "Lā^olala naɣwa^{mē};" lā^olaē "nē^xla yix qlā'k'ās
 ɛ'lxsiwālis. Sē^ɣwida. Lā^olaē lā^olaqa lā^{xē} leqwa'.
 Qalō'tē ē^mlā^{wis} lāx ɛ'k'lik'ē^ē, yī^{sē} leqwa'. Sē^ɣwid.
 Lā^ogalisa. Gā^xlaē gen^tmas ɛ'lxsiwālis. Lā^olaē ax^ēda
 5 laxē leqwa'. K'leā^sem^{lāwis} la'usta lā^{xē} de^msx^ē la'ē
 k'aple'da, yix Ō^mlā lā^{xē} tšedā'x. Lā^olaē tsex^alisas
 qa^s dō^{duxs}alēsēq. "K'epeli'sa, k'epeli'sa, k'epeli'sa."
 Lā^olaē k'epeli's lā^{xē} leqwa'. Lā^olaxa Ō^mlā k'eplo'yō-
 daax. K'leā^slatla la tsex^ēdēs, wā^xem^{lāwis} la k'epā'laq.
- 10 Laē^lel lā^{xēs} g'ōx^u. Lā^olaē Ō^mlā qa^s ku^lg'alitē
 le^{wē} tšedā'x, gen^tmas ɛ'lxsiwālis. Gā^xlaē dō^xwalela
 yix ɛ'lxsiwālis, gā^xmaa^{laxōt}, ē^waqā qō^{qutla} lā^{xōx}
 me^gwat. Lā^olaē, "Wē^lela" nē^xlaē Ō^mlā. "Wai-
 g'aamaxs dō^qwala qa^s laā^{sōs}." Lā^olaē lā^xulit qa^s
- 15 lā^olaē lā^{xē} lām yisē g'ōx^u. Gā^xlaē gā^xxel yix ɛ'lxsi-
 wālis. Mō^ɣlaē pē^pnlēsā. Lā^olaē dō^xwalela lāx
 Ō^mlā yix ɛ'lxsiwālis. "mā^{sē} hē^gilaōs gwaē'tai?" lā^olaē
 nē^xel yix ɛ'lxsiwālis lāx Ō^mlā. "Gē^laga, gā^xexqāx."
 Gā^xlaē Ō^mlā gā^xexqā lā^{xē} lām. Lā^olaē k'lwā^galit
- 20 yix Ō^mlā. Lā^olaē yā^qleg'a^l yix Ō^mlā: "mā^{sē} hē-
 g'ilaōs gwē^xsaē?" nē^xla yix Ō^mlā lāx ɛ'lxsiwālis.
 "Pē^pnlēs^gilaōs." — "Hē^menu^x gwē^xsaē." — "Gwā^l
 hē gwē^xsaē. Halā^gra lā^xen ts^lā^lts^lā^ya," nē^xlaē
 Ō^mlā.
- 25 Lā^olaē ax^{sō}el ts^lā^lts^lā^yas. Gā^xlaē; daw^lelk'ats^lle.
 "Lē^{wō}," nē^xel yix Ō^mlā. "Hē^mstamō gwē^xsaē yixⁿ
 ts^lā^lts^lā^yax," nē^xla yix Ō^mlā. Gā^xlaē g'ē^xil yix
 X^oopēn. Lā^olaē aō^dzig'ila pēⁿlēs^l. "Wa, wa, wa;
 wa, wa, wa," nē^xlaē Ō^mlā. "Hē^mmux nēmō^xu^m mux

sometimes meet you?" — "She meets me sometimes," said the slave of Killing-at-North-End-of-World. They paddled. Then he went into the piece of fire-wood that was lying crosswise on top of the wood. (The slave) paddled. He landed, and the wife of Killing-at-North-End-of-World came and took the fire-wood. She was not yet out of the sea when Ö^omäl embraced the woman. Then she threw down (the wood) and stared at it. "Take it up, take it up, take it up!" (thought Ö^omäl.) Then she took the wood up in her arms, and Ö^omäl embraced her; but she did not throw it down, although he had embraced her. She entered the house. Then Ö^omäl came out and lay down with the woman, the wife of Killing-at-North-End-of-World. Then he caught sight of Killing-at-North-End-of-World. Behold! he was coming around the point, (his canoe) filled with seals. Then Ö^omäl said, "Get ready. Go on, and see where you go." Then he arose and went into the post of the house. Then Killing-at-North-End-of-World entered. There were four of them. They were stout. Then Killing-at-North-End-of-World caught sight of Ö^omäl. "Why are you in this way here in the house?" said Killing-at-North-End-of-World to Ö^omäl. "Come, come out!" Then Ö^omäl came out of the post and sat down on the floor. Then Ö^omäl spoke, and said, "Why are you this way?" Thus said Ö^omäl to Killing-at-North-End-of-World. "You are too stout." — "We are that way." — "Don't be that way! Go to my younger brothers." Thus said Ö^omäl.

Then his younger brothers were called, and they came. They jumped into the house. "How pretty they are!" said Ö^omäl. "All my younger brothers are this way." Thus said Ö^omäl. Then Buffle-Head-Duck came into the house. He did not walk rightly. He was stout. "Wa, wa, wa; wa, wa, wa!" said Ö^omäl. "He is the only one

k'le's^{em} qwā'x^{itsa}wa," nē'x^{laē} Ō^{māl}. "Gē'la, wis,"
 "nē'x^{el} yix Ō^{māl}. Gā'x^{laē} X'ō'ōpen, nē'a^{lil}. Lā'^{laē}
 qwā'x^{itsōl}. Tse'ē'da^{las} pō'x^{undas} nā'x^{sēmdēx}qēxs
 la'ē hē'la'. Q'olā'lēlaalax Mā'tsin. Lā'^{laē} dēx^{waqā'} yix
 5 Mā'tsin. Laem^{lā'la} ā'lax^{ida} hē'la' yix X'ō'ōpen. Lā'^{laē}
 hē'bōlael yix Mā'tsin. Lō's^{idalaxs} gā'x^{laē} dēx^{waqā'} yix
 Mā'tsin. Wā, hē'em wā'was^{ida}. Wī'laxwē gē'x^{ida}.

"Wē'g'a woax^{ē'd} gā'x^{enu}x," nē'x^{laē} ē'lxsiwā'lis.
 Lā'^{laē} nī'a^{lil}. Qwā'x^{itsō'el} yisē' k'lā'wayū. Laa'm
 10 hē'la'. Lā'^{laē} ē'tlēda, lāx nēmō'x^{das}. Lā'^{laē} ē'tlēda,
 lāx nēmō'x^{das}. Lā'^{laē} q'at.lē'da, lāx gēnē'mx^{das} xunō'
 xwas Mā'esila qa's lā'xsēs lā'xēs xwā'k'una qa sē'x^{widē}.
 Lae'm lā'ōla, lāx gē'nēm^xdas ē'lxsiwā'lisdē, laa'la hē'la'
 yix ē'lxsiwā'lisdē. Lā'^{laē} wī'x^{stē}nda, yix Mā'esila, yix
 15 g'ō'kulōtas. Sā'sēwix^{ideq} lāx Ō^{māl}.

Lā'^{laē} ē'x'alael hē'itsaax^u, yix Ō^{māl}. "Wai'g'a sē'x-
 "widōl," nē'x^{sō'wa} yix Ō^{māl}. Lā'^{laē} sē'x^{wida}, yisēs
 hē'lēmba sē'wayō. Lā'ē'lisā' lael lā'xē qwē'sēnaax^u. Lā'
 20 laxaa ku'l^xid lē'wis gē'nēm^xdas ē'lxsiwā'lis, xunō'xwas
 Mā'esila. Lā'^{laē} dō'x^{walēla} lā'xō naē'ng'ax, yixē mā
 lō' Ō^{māl}. Lā'^{laē} lā'x^{wida}, yix Ō^{māl} qa's tse'm^xidē.
 La ts!emā'alsita nē'x^{la} Ō^{māl}. Lā'^{laē} gwē'estael lā'xē
 "wāp qa's lē mā's.

Ō^{māl} gets the Soil.

Lā'^{laē} lē'ts!ōda, lā'xēs g'ō'kulōt. "Wai'g'ax'ins lā'laō-
 25 l'ix^{ida}, lāx tse'q'us lā'xē ba'nē' lē'wē q'lwā'sqlux." Lā'^{laē}
 alē'x^{wida}; sē'x^{wida}. Lā'^{laē} dā's^{ida} Xā'wē. Gā'x^{laē}
 q'lā'x^{wida}. K'leō's^{el} yā'nēms. Lā'^{laē} wā'nag'ilax Mē'gwat.

who has not been cut open." Thus said Ö^omäl. "Come, brother!" said Ö^omäl. Buffle-Head-Duck came and lay down on his back. Then he was cut open, and his stomach was thrown away. They covered him when he was dead. Harlequin-Duck was in hiding, and he jumped out. Then Buffle-Head-Duck was really dead, but Harlequin-Duck pretended to be he. Harlequin-Duck lifted the cover and jumped out. That took a short time. It was not long.

"Go on, take pity on us!" said Killing-at-North-End-of-World. Then he lay down on his back, and he was cut open with a knife. He was dead, and also another one, and again another one, and still another one. Then (Ö^omäl) took up his past wife, the daughter of Master-of-Salmon, and took her aboard his canoe and paddled away. Thus he obtained the wife of Killing-at-North-End-of-World, and Killing-at-North-End-of-World was dead. Then Master-of-Salmon and his tribe launched their canoes and paddled after Ö^omäl.

Then Ö^omäl nearly reached the shore. "Go on, paddle!" Ö^omäl was told. Then he paddled with his one-day paddle. Then they went far away over the water. Then he sat down again with the past wife of Killing-at-North-End-of-World, the daughter of Master-of-Salmon. Then the salmon and Ö^omäl caught sight of these mountains. Ö^omäl arose and pointed about. Then he turned to the water and let the salmon go (to the rivers).

Ö^omäl gets the Soil.

Then he called his tribe in. "Let us try and get the soil and the leaves from below." They started and paddled, and the loon dived. He emerged again. He had not obtained anything. Then he changed with the seal, and

Lā^olaē gē^onsela. Lā^olaē q!ā^ox^owid. Wē^og^oilis^oem lāxaa
 la^oē q!u^olba hā^osa^oyas. "Sō^ogwanemla," ^onē^ox^osō^olaē X^oō^o-
 x^opa^ostāōx^o. K!^olā^og^oilēx^os la^oēxē k!wā^os. Lā^olaē yā^oq!eg^ora^o!:
 "Wai^og^oax^oin anā^og^owai naē^onqatslāxsem^olisax qala^oē." ɿā^oxu-
 5 lax^oel; dā^os^oid. Wā^ox^oel g^oē^onsāla; gā^olā^om^olaē. G^oā^ox-
 ēlaē q!ā^oxwa. Nē^olō^ostāel. "Q!wā^osq!ux^o, tse^oq!us," ^onē^ox^o-
 ēlaē. Lā^olaē dā^ox^od^oem^oel, laē^om lā^oōla, lā^oxē q!wā^osq!ux^o
 ɿē^owē tse^oq!us. Hē^oem^olāwis lā^og^oilēnts tse^oq!usnō^oxwa;
 hē^oem^olāwis lā^og^oilēnts q!wā^osq!ux^onō^oxwa.

Ō^omāl obtains the Water.

- 10 Lā^olaē Ō^omāl ax^oē^odxa pō^oxunl. yis K!^oleg^oilbala qa^os
 wā^onis lā^oxēs pō^oxunl. Laa^om^olaē lā^olāōl.lix^oē^oidel lāx^owā^opas,
 yis K!^olē^osk!^olēsmē^onga. Lā^olaē ax^oē^od, lā^oxē menā^ox^o; qa^os
 lē laē^ol^oel lāx g^oō^oxwas K!^olē^osk!^olēsmē^onga. Mē^oxam^olāwis.
 Lā^olaē lō^ot^olexsdēnd qa^os g^oi^oxsdēlēlēs yisē menā^ox^o lāx
 15 K!^olē^osk!^olēsmē^onga. "Yau," ^onē^ox^olaē Ō^omāl, lāx K!^olē^os-
 k!^olēsmē^onga. "Gwā^ollēs mē^oxa," ^onē^ox^olaē Ō^omāl. "Laa^oms
 amā^ox^oida. Wai^og^oax^oin xā^olēk!^olesa lā^oxōxs wā^opaq!ōs,"
^onē^ox^olaē Ō^omāl. Wai^og^oix^osāla la ^onē^ox^olaē K!^olē^osk!^olē-
 mē^onga. Lā^olaē nā^ox^oida. Wisā^olatla q!lē^ok!^olesa lā^oxē
 20 wāp, la^oē daā^op!ēntsā^o yis K!^olē^osk!^olēsmē^onga. Lā^olaē
 k!^olaai^olexōda, yisē guna^oē. "Wī^olō^ox^odzaen nā^ox^oida.
 Dō^oqwax qwaxā^oyasen k!^olēm." Lē^omā^oalā^oal k!^olaai^ole-
 xōda, yisē guna^oē. "Wai^oxōs^onwa amā^ok!^o!" ^onē^ox^olaē Ō^omāl.
 "Wai^ogidzō^ola nā^ox^oidōl." Lā^olaē nā^ox^oida. Lā^olaxaa
 25 bi^olk!^olig^oa^otsō^o: "Laa^oms hē^ol!^olak!^olisa," ^onē^ox^osō^olaē Ō^omāl
 yis K!^olē^osk!^olēsmē^onga. Lā^olaxaa k!^oladzō^oda, lā^oxēs k!^olēm.
 "Dōx, qwaxā^oyas k!^olēm^og^oaen. Wī^olaxun lā^ok!^olisa lā^oxōxs
 wā^opaq!ōs," ^onē^ox^olaē Ō^omāl. "Wai^ox^oōsenwa amā^ok!^o!"
^onē^ox^olaē Ō^omāl. "Wai^odzōl lā^og^oa nā^ox^oidōl." Lā^olaē

he staid under water a long time. Then he emerged. He also did not reach the bottom, and his breath was at an end. "You ought to be the one," was said to Charitonetta (female). "You are opening the shells of mussels on the water." Then she said, "Let me go on, there are ten waves (?)" She stood up in the canoe and dived. She staid under water a long time. Then she came, emerged, and lay on her back. "Leaves, soil!" she said. Then she was taken aboard, and they obtained the leaves and the soil. That is the reason why we have soil and leaves.

Ō^omāl obtains the Water.

Then Ō^omāl took the stomach of K'leg-i'fbala and put it in place of his own stomach. He was trying to get the water from Virgin. Then he took excrements and entered the house of Virgin. She was asleep. Then he lifted her blanket and put the excrements behind Virgin. "Oh!" said Ō^omāl to Virgin, "don't sleep!" Thus said Ō^omāl to Virgin. "You have made a mess. Let me swallow some of your water," said Ō^omāl. "You may do so," said Virgin. Then he drank. He had not swallowed much water. Then he was taken by the nape of the neck by Virgin. He put ashes into his mouth (and said,) "I did not drink any, look at the grayness of my tongue!" Behold! he had put ashes into his mouth. "Let me tell about the mess you made," said Ō^omāl. "Then go on and drink!" Then he drank. She stopped him again. "You have had enough." Thus was said to Ō^omāl by Virgin. Again he put something on his tongue. "Look at the grayness of my tongue! I have not swallowed any of your water." Thus said Ō^omāl. "Let me tell about the mess you made," said Ō^omāl. "Then go

nā'x'ida. Lā'laē wī'la nā'x'ida lāx wā'pdas yis K'le's-
 k'lesmē'nga. Lā'laē kū'skus'i'da yix K'le'sk'lesmē'nga,
 la'ē k'leo's la wā'pa. Lā'laē plal'e'da yix Ō'māl lāx
 oē'stālisa'sens nā'lax, wā'pēlax'ida. Hē'mōsox yixō
 5 lā'āqens nā'xwa wī'wag'āns nā'xwēx lē'lqwaala'ya.

Ō'māl makes War on Southeast-Wind.

Lā'laē Ō'māl lēlts'lōda, lā'xēs ts'lā'tsla'ya. "Wē'gax'ins
 wī'na lāx Me'lā'lanux^u." Hē'nax'ide'l nē'x'elae elā'xa
 pō'pēsāna yix Ō'māl lē'wis g'ō'kulōt. Hē'mēnā'maa'el
 yā'lasāo. "Wā'ix'ins," nē'x'laē g'ō'kulōtas. Lā'laē hō'guxs
 10 lā'xēs dā'ldala. Lā'laē q'ē'g'aa lā'xēs dā'ldala. Lā'laē:
 "Dā'fid, dā'fid, dā'fid," nē'x'el lā'xēs dā'ldala. Lā'laē
 dā'fid. Lā'laaxaa hō'guksa; wī'laxs'el. "Anā'gwants
 klwā'g'iwāla?" — "Nō'gwae'ml," nē'x'laē lē'selag'i'la.
 Lā'laē sē'x'wida. Wisā'lat'la laē'lbānda lā'xē awī'ba'ē,
 15 la'ē ne'lelexsa yix lē'selag'i'la. Laa'm qlu'lba hā'sa'yas
 lāx gwē'plālasas.

Lā'laē wā'na yix Xā'wē. Ō'em'lāwis yā'was'ahexsa
 laā'laxat! qlu'lba hā'sa'yas lā'xē yā'xp'lāla yixē yā'la. Lā'
 'laē wā'na yix Me'g'wat. Sē'x'wid. Lā'laē qwē'sg'i'la;
 20 lā'laaxaa qlu'lba hā'sa'yas lā'xē yā'xp'lāla yā'la. Lā'laē
 wā'na Plā'ē. K'wā'g'iūda, sē'x'wida, lā'g'aa lāx g'ō'xwas
 Me'lā'lanux^u. Lā'uttā^u yix Plā'ē qa's pā'x'ulsē lāx tlēx'ilā'ēs
 Me'lā'lanux^u. Lā'laē de'x'uttā^u yix Kwī'k'ā qa's lā'laē-
 lix'ide lāx tlēx'i'la'ēs Me'lā'lanux^u. Lā'laē laē'l'el; haē'
 25 lālaem'lā'wis lāx mē'ng'asas yis Me'lā'lanux^u qa's lē selō'
 dix'ida lāx tēk'lā's Me'lā'lanux^u. Lā'laē x'ix'ida yix
 a'nxwas, yix Kwī'g'ā. Lā'laē lā'x'laenda yisēs wā'xsāx'dē

on and drink!" He drank. He drank all the water of Virgin. Then Virgin became a bluejay, when she had no more water. Ö^omāl began to fly all around our world, making water. That is how all our people obtained water.

Ö^omāl makes War on Southeast-Wind.

Then Ö^omāl called in his younger brothers. "Let us go and make war against Southeast-Wind!" It is said that he had to do it, since Ö^omāl and his tribe were dying of hunger. The wind was always blowing. "Let us go!" said his tribe. Then they went aboard the folding canoe, and too many were in the folding canoe. Then he said to his folding canoe, "Unfold, unfold, unfold!" Then it unfolded. Then they all went aboard. "Who will be in the bow?" — "I will," said Mink. Then they paddled. They did not quite reach the point of land, when Mink fell back. His breath was at an end, on account of the stench of Southeast Wind.

Then Fur-Seal took his place. He just staid a little while. Then his breath was also at an end on account of the bad smell of the wind. Then he changed places with Seal. They paddled, and they went farther, and his breath was also at an end on account of the bad-smelling wind. Then he changed places with Halibut. He was sitting in the bow of the canoe, and they paddled, and they arrived at the house of Southeast-Wind. Halibut stepped off the canoe and lay down flat by the door of Southeast-Wind. Then the Wren jumped out of the canoe and entered the door of Southeast-Wind. He went in, and went right into the anus of Southeast-Wind, and made a fire in the belly of Southeast-Wind. Then the fire of the Wren began to burn, and he put his cape

lāxla'e x'x'ida yixē's selō'dānem lāx a'wa'gā'yas yis Meā'lanuḡ.

Lā'laē plelō'lsa lāx m'ng'rasas Meā'lanuḡ. Lā'laē
 1.ā'xulila yix Meā'lanuḡ qa's lexō'x'wide. "Wā'wanemōs,
 5 qlā'k'ū Kutē'na." Lā'laē g'i'lg'ilila qa's lā'qudzōdē lāx
 Plā'e. He'xse'laam'lā'wis lāx dā'dafaas yis Ō'māl, la'e
 tle'bedzōda lāx Plā'e. Lā'laē "Leplē'd, leplē'd, leplē'd,"
 "nē'x'laē Ō'māl lāx bek!wē'mas.

Lā'laē yā'qleg'aḡ yix Meā'lanuḡ: "Gwā'la leplē'd
 10 g'ā'xen," "nē'x'laē Meā'lanuḡ. "La'mō'x qlā'qōqug'a'-
 naḡwal yixō's "nā'laqōs," "nē'x'laē Meā'lanuḡ" lāx Ō'māl.
 "Yibē'dzōx qlā'qōqug'ōx," "nē'x'laē Ō'māl. "Leplē'd,
 leplē'd, leplē'd." — "Gwā'la leplē'd g'ā'xen," "nē'x'laē
 Meā'lanuḡ. "La'mō'x "nā'ne'ple'n'xwasā'la. yixō'xs
 15 "nā'laqōs," "nē'x'laē Meā'lanuḡ. "Yibē'dzōx "nā'ne'm-
 ple'n'xwasā'la," "nē'x'laē Ō'māl. "Leplē'd, leplē'd, leplē'd."
 — "Gwā'la leplē'd g'ā'xen," "nē'x'laē Meā'lanuḡ. "La-
 "mō'x ha'i'axdā'yaxlō "nā'laya'qōs," "nē'x'laē Meā'lanuḡ.
 "Yi, lā'las xān!eg'a'la," "nē'x'laē Ō'māl. "Tslawu'nx-
 20 "axsā'laa'm'lālasu'aux qa ā'la begwā'neml," "nē'x'laē Ō'māl,
 "qa pā'lax'pālag'iltse yix ā'la begwā'neml," "nē'x'laē
 Ō'māl. Wā, laa'm laō'la.

Ō'māl obtains the Tides.

Lā'laē Ō'māl lē'k'ā lāx x'ō'msas taqwa' qa's ax'e'dēs
 lā'xēs x'ōms qa's lā'g'ase lā'xēs g'ōḡ, qa's qlwa'e'g'a'ḡe:
 25 "Hānanai'sen tsā'yak'asdē. lā'dzalēsēmk'asēn tsā'yak-
 k'asdē," "nē'x'laē Ō'māl. Lā'laē tslek'ā'f'itsō', yix alō-
 'lēnox. "Laa'mx' hā'x'ustaqa' yixg'a Ō'malik; lā'dzālē-
 sēm'laē tsā'yax'da'sik," "nē'x'sō'laē alō'lēnox. Laa'm-
 'laē ha'ng'a'ldze'ma yix bek!wē'mas lāx ā'lan'ās yis

into the fire, and the fire obtained by drilling burned inside of Southeast-Wind.

Then he flew out of the anus of Southeast-Wind, and Southeast-Wind arose and began to cough. "I wish you were dead, slave, Golden-Eye!" Then he crawled on the floor of the house, and put his hand on the Halibut. He slipped right into the folding canoe of $\bar{O}^m\bar{a}l$ when he stepped on the Halibut. Then $\bar{O}^m\bar{a}l$ said to Deer, "Strike, strike, strike!"

Then Southeast-Wind spoke. "Don't strike me!" Thus said Southeast-Wind. "Now your world shall be sometimes calm." Thus said Southeast-Wind to $\bar{O}^m\bar{a}l$. "That is too little, if it is calm after a gale," said $\bar{O}^m\bar{a}l$. "Strike, strike, strike!" Then Southeast-Wind said, "Don't strike me! Now one day at a time shall be (calm) in your world." Thus said Southeast-Wind. "It is too little to have it calm one day at a time," said $\bar{O}^m\bar{a}l$. "Strike, strike, strike!" — "Don't strike me!" said Southeast-Wind. "Now your world shall always be summer." Thus said Southeast-Wind. "Yi! you said too much," said $\bar{O}^m\bar{a}l$. "There shall also be winter for future people," thus said $\bar{O}^m\bar{a}l$, "that future people may sometimes be hungry." Thus said $\bar{O}^m\bar{a}l$. Now they got it.

$\bar{O}^m\bar{a}l$ obtains the Tides.

Then $\bar{O}^m\bar{a}l$ borrowed the head of the squid and put it on his head, and went to his house and cried, "Oh, my good younger brother, my good younger brother, died at sea!" Thus said $\bar{O}^m\bar{a}l$. Then the news was reported to Wolf. " $\bar{O}^m\bar{a}l$ has a hard time. His younger brother died at sea." Thus was said to Wolf. Then Deer was put down on the ground behind the house of $\bar{O}^m\bar{a}l$.

g'ō'xwas Ō^mmāl. G'ā'x^llaē alō^llēnox^u wu'lx^uildzemd lāx
handzā'sas bek!wē'mas. Lā^llaē plē'wīla yisēs hā'ts!exsda^e
lāx bek!wē'mas. "Xwā'xwīqal, xwā'xwīqal, xwā'xwīqal,"
"nē'x^llaē Ō^mmāl. Lā^llaē ē'tēda, plē'wīla yisēs hā'ts!ex-
5 sda^e lāx bek!wē'mas. Lā^llaē dā'x^lida bek!wē'mas lā'xēs
k'lā'wayū qa's t!ō'ts!exsde^endē lāx hā'ts!exsda^eyas alō^llē-
nox^u. Ō^em^llāwis la qlē'qluxsta. K'leō^ls'la hā'ts!exsde^es
yix alō^llēnox^u.

Lā^llaē lā'ults!ā yix bek!wē'mas lā'xēs g'ī'ts!āsdē. Lā^l-
10 ^llaē laē'l^el yix Ō^mmāl qa's "mē'nts!lix^lid, mē'nts!lix^lid,
mē'nts!lix^lid" "nē'x^llaē Ō^mmāl. Lā^llaē gu'dīla, tēx^ustō-
dayū. Lā^llaē qā's^lida g'ī'g'aatsaga qa's lē nē'ax lāx
alō^llēnox^u. "Sā'k'ats qwā'lalēlas^{as} yisēs hā'ts!exsdēx-
dāōs," "nē'x^llaē g'ī'g'aatsaga. Lā^llaē yā'qleg'a^lē alō^llē-
15 nox^u: "Gwā'laxⁱ, gwā'lag'ililāi' yī'xēn begwā'nem^ōta.
Lē'mō'x xā'līx^lidī. mā'ldēnā'xalī. qlā'x^uwidlē ts!ō'ts!ō^lma,"
"nē'x^llaē alō^llēnox^u. Lā^llaē qā's^lida yix g'ī'g'aatsaga.
"Gwā'l^lag'ilaōsēi', gwā'lag'ililēi'," "nē'x^llaē g'ī'g'aatsaga.
"Lā^lm^llaōx mā'ldēnā'xalī. qlā'x^uwidlē ts!ō'ts!ō^lma." —
20 "Yibē'dzox ts!ō'ts!ō^lma," "nē'x^llaē Ō^mmāl. "Banē^esta,
banē^esta, banē^esta."

Lā^llaē banē^esta^{yā} yix hā'ts!exsdā^eyas alō^llēnox^u.
Lā^llaaxaa qā's^lida yix g'ī'g'aatsaga. Lā^llāx g'ō'xwas
alō^llēnox^u. "Ō^mmayas banē^estā'yā^e" "nē'x^llaē g'ī'g'aatsaga
25 lāx alō^llēnox^u. "Gwā'laxⁱ, gwā'lag'ililēi'. La^lmō'x qlā'x^u-
widlōx g'ā'wēqlānem," "nē'x^llaē alō^llēnox^u. Lā^llaaxaa
qā's^lida yix g'ī'g'aatsaga. "Gwā'l^lag'ilaōs, gwā'lag'ililāi'.
Lā^lm^llaōx qlā'x^uwidlōx g'ā'wēqlānem." — "Yibē'dzā,"
"nē'x^llaē Ō^mmāl. "Banē^esta, banē^esta, banē^esta," "nē'x^l-
30 ^llaē Ō^mmāl. Lā^llaē banē^estā'yā^e yix hā'ts!exsdā^eyas yis
alō^llēnox^u. Lā^llaaxaa qā's^lida g'ī'g'aatsaga. "Ō^mmayas
banē^estā'yā^e hā'ts!exsda^eyaōs," "nē'x^llaē g'ī'g'aatsaga.
"Gwā'laxⁱ, gwā'lag'ililāi'; lemōx lēnā'lal yix^uwīdl. "nā'laxsē.
Ō^emlē'lal qā'xsig'ilīlī. lā'xō mā'smag'ilisēx plā'ēx, nē'tsa-

yēx, nā'ēm̄x." Lā'laē qā's'ida g'í'g'aatsaga. "Gwá'lag'ilaos, gwá'lag'ilhái," nē'x'laē g'í'g'aatsaga. "Laa'm'laux h'e'm̄x'dzā'x'idl. nā'laqōs," nē'x'laē g'í'g'aatsaga. Lā'laē lā'ōla alō'ēnox lā'xēs hā'ts'ēxsda'ē.

Ō'māl paints the Birds.

- 5 Lā'laē Ō'māl k'lā't'ēda lā'xēs g'ō'kulōt. Laa'm'laē qā'xsi'g'ilisi. Lā'laē k'lā't'ētsā' yix mā'tsin lō' llaā'lē, yixō nā'xwax plē'plalō'masa lō' nā'xwax g'í'lg'aēmasa. Lā'laē qlā'x'widēda lā'saōx. Lā'laē hā'lag'ilax'ida. Ō'em'lāwis gwa'wina dzex'se'mtsō' yisē ts'lō'na. Lā'laē 10 o'gwax'itso' ts'lē'g'inaga. Kuxse'mtsō' yisē qwex yix ts'lē'g'inaga. Lā'laē hō'qlunts'ēsa. Qā'xsix'ida lā'xē plā'ē, nā'xwax mā'semag'ilisa. Hē'g'aem'lā'wis qlē'plēnux'dēsa yix Tā'minas lō' Hā'lamaualaga. Lā'laē yix'wí'da. Yix' 15 sō'kwala yix'wí'd. Lā'laē hē'ldza'xwa yixē waō'x'dē g'ō'kulōta yis Ō'māl. Hē'em'lāwisōxda lāx dā'sa lā'xō awí'nak'ā'lax. Hē'em'lāwis a'qlē'nem plē'plalō'masēda yixē wí'dza'x'wula yisē d'e'msx'ē; lā'ōlēx hā'lag'ila yix'wí'da. Lā'laē wí'sālā'xalisa yix qlwā'tlex.

Ō'māl obtains Daylight.

- Lā'laē Ō'māl lā'laōlix'ida lā'xēs nā'lax. Lā'laē 20 hā'lag'ilaēl xunō'x'widālas yis nā'laats'lēqs. Lā'laē mā'yul'ida yix nā'laats'lēqs yisēs xunō'x'. Lā'laē hā'lag'ila yā'qlēg'a'la yix xunō'xwas yix nā'laats'lēqs. Lā'laē nē'x'ēl qa's hā'naig'ī yisē hā'naig'im. Lae'm'lāwis hā'naig'ilag'ila yisēs abē'mp, yix nā'laats'lēqs. Lā'laē ē'tlig'a'la, yā'qlē- 25 g'a'la yix xunō'xwas nā'laats'lēqs nē'x'ēl qal. sā'siwalak'ī. Lā'laē ts'lē'lgwālem'ēl wā'xa yisēs abē'mp yix nā'laats'lēqs. Ō'em'lāwis qlwā'sa. Lā'laē wí'x'stē'ndg'ila lā'xē xwā'k'lu. Lā'laē ē'tleg'a'la, yā'qlēg'a'la hanā'g'iwālaēxsda lāx nā'laa-

up from the beach fishes, — halibut, red-cod, black-cod." Mouse started. "Don't do this in the house, stop, in the house!" said Mouse. "Your world will be dry." Thus said Mouse. Then Wolf got his tail.

Ö^mmāl paints the Birds.

Then Ö^mmāl painted his tribe. They carried up the fishes. Then the harlequin duck, and the buffle-head, and all the birds, and all the animals, were painted. Then the land seaward emerged. (Ö^mmāl) was in a hurry, and he only rubbed coal over the raven, and he also rubbed clay over the sea-gull. Then they went down to the beach and picked up the fish, — halibut and all kinds of fish. The squirrel and the mouse went many times. Then the flood-tide came quickly. The flood came. It reached several of the people of Ö^mmāl. These dived on the islands; and those who were not caught by the sea became the land-birds. The flood came quickly. The snail had not gone down to the beach.

Ö^mmāl obtains Daylight.

Then Ö^mmāl tried to get our daylight. He quickly became the child of Daylight-Receptacle-Womān (the gull). Then Daylight-Receptacle-Woman gave birth to her child, and the child of Daylight-Receptacle-Woman quickly began to speak. Then he said that he wanted to play with a toy canoe. Therefore his mother, Daylight-Receptacle-Woman, made a toy canoe for him. Then the child of Daylight-Receptacle-Woman spoke again, and said that he wanted to paddle on the water. His mother, Daylight-Receptacle-Woman, tried to forbid him, but he just cried, therefore she launched the canoe. Then he spoke again,

- tslā's yis "nā'laatsleqs. Wā'x^eem^lāwis tsle'lkwālema yixē
 "nā'laatslē. Lā^llaē la'uk!wimas^lel qlwā'sa yixē g'inā'nem
 xunō'xwas "nā'laatslēqs. Lā'xsiwaam^llā'wis ax'e'tsō^e yixē
 "nā'laatslē. Lā^llaē hā'nag'iwālaēxsda lā'xē "nā'laatslē.
 5 Lā^llaē hanā'g'iūdayū^eel, la'ē se'x^ewida. "Gwā'la qwē'sg'ila,"
 "nē'x^elaē "nā'laatslēqs lā'xēs xunō'x^u. Lā^llaē se'xwaqis^lel
 lāx l.lā'sagwisas "nā'laatslēqs. "l.lē'lgemx^eid, l.lē'lgemx^eid,
 l.lē'lgemx^eid," "nē'x^elaē yixē xunō'xwas "nā'laatslēqs. Hē'
 "maā'laxō^l. Ō^emā^lē. Lā^llaē l.lē'lgemx^eida yix "nā'laatslēqs
 10 lā'xēs xunō'x^u. Lā^llaē se'x^ewida. Laa'm g'ilō'la lāx
 "nā'laatslēx'dās yis "nā'laatslēqs. Hē'em^lāwis lā'g'iltsōx
 "nā'x^enak'a yixēns "nā'lax. K'le'asa^eyōlā'lax "nā'xnak'lēnō-
 xwa. Hē'menālamōlax nē'g'ixwa yixēns "nā'lax.

Ō^emat gambles with Gull.

- Lā^llaē Ō^emāl "nē'x^eel qa's lē'pē lō^e tsle'g'inaga.
 15 Laam^llā'wis lē'plēda lō^e tsle'g'inaga. Lā^llaē klwā'ta yisēs
 l.lā'ē yix Ō^emāl. Lā^llaē ō'gwaqa klwā'ta yix tsle'g'inaga
 yisēs klū'tāl lāx Ō^emāl. Lā^llaē lē'plēda lō tsle'g'inaga.
 Lā^llaē yā'k'ā yix Ō^emāl lāx tsle'g'ināga. "Wā's^llax^u,
 wā's^llax^u, wā's^llax^u," "nē'x^elaē Ō^emāl lāx tsle'g'inaga.
 20 "Hē," "nē'x^elaē tsle'g'ināga. "Wā's^lelaxun," "nē'x^elaē
 tsle'g'inaga. "ya, wā's^lelaxwas," "nē'x^elaē Ō^emāl. "Ā,
 wā's^lelaxun." — "Wā'antsōs tse'msgēmdex lāx wā'sde-
 "maqōs." Lā^llaē tse'msgēmda lā'xēs wā'sde^ema. Lā^llaē
 l.lā'xulsa yix Ō^emāl qa's lē tse'msgēmda lāx wā'sde^emas
 25 yis tsle'g'inaga. Lā^llaē quqwā'tsa yix tsle'g'inaga. Lā-
 'laē hō'x^ewida yisēs ha^emk'laē'sdē. Qlā'maxe^llaē ha'm-
 k'laē'sdā's. Lā^llaē dā'x^eid yix Ō^emāl lāx ha'mk'laē'sda's
 yis tsle'g'inaga. Qā's^eidē Ō^emāla^l lā'xēs xwā'k'lun qa's

and desired to have the daylight-receptacle of Daylight-Receptacle-Woman in the bow of the canoe. She tried to deny him the daylight-receptacle. Then that child, the son of Daylight-Receptacle-Woman, cried very much, and after that the daylight-receptacle was taken. He desired to have the daylight-receptacle in the bow of the canoe. Then it was put into the bow of the canoe, and he paddled. "Don't go too far," said Daylight-Receptacle-Woman to her child. Then he paddled by, in front of the house of Daylight-Receptacle-Woman. "Forget, forget, forget!" said the child of Daylight-Receptacle-Woman. Behold! it was he, $\bar{O}^{\text{e}}\text{m}\bar{a}\bar{l}$. Then Daylight-Receptacle-Woman forgot her child. Then he paddled and stole the daylight-receptacle of Daylight-Receptacle-Woman. Therefore we have the daylight of our world. (Before) it never used to get daylight. It was always night in our world.

$\bar{O}^{\text{e}}\text{m}\bar{a}\bar{l}$ gambles with Gull.

Then $\bar{O}^{\text{e}}\text{m}\bar{a}\bar{l}$ said that he would gamble with Gull. He gambled with Gull, and $\bar{O}^{\text{e}}\text{m}\bar{a}\bar{l}$ staked his bear-skin blanket, and Gull also staked his blanket against $\bar{O}^{\text{e}}\text{m}\bar{a}\bar{l}$. Then he gambled with Gull, and $\bar{O}^{\text{e}}\text{m}\bar{a}\bar{l}$ lost to Gull. "Hungry, hungry, hungry!" said $\bar{O}^{\text{e}}\text{m}\bar{a}\bar{l}$ to Gull. "Hë!" said Gull. "I am hungry." Thus said Gull. "Oh, you are hungry!" said $\bar{O}^{\text{e}}\text{m}\bar{a}\bar{l}$. "Yes, I am hungry." — "Let me point at the pit of your stomach," (said $\bar{O}^{\text{e}}\text{m}\bar{a}\bar{l}$). Then he pointed at the pit of Gull's stomach. $\bar{O}^{\text{e}}\text{m}\bar{a}\bar{l}$ arose and pointed at the pit of the stomach of Gull. Then Gull screamed, and vomited the food in his belly. Herring was the food in his belly. Then $\bar{O}^{\text{e}}\text{m}\bar{a}\bar{l}$ took the food that had been in the belly of Gull and started for his canoe, and rubbed it inside with the herring. Then he also rubbed the outside, and his hat and his

lê dzexdzeg'ixs'e'da yisê qlā'ma lā'xēs xwā'k'lum. Lā'laē
 e'tlêda dzexdzex'se'mx'ida lā'xēs gait tē'wēs tsā'layū;
 "nemā'laam'laē dzek'a' lā'xēs gr'g'axs 'nā'zwa. Lā'laē
 sē'z'wid qa's lê lā'g'alisa lāx g'ō'zwas Q!ō'mōk!waē. Lā'us-
 5 dēs'el qa's k!wā'g'alihē lāx g'ō'zwas Q!ō'mōk!waē. "Hē,"
 "nē'x'laē Ō'māl. "Lā'mē'n lēx'w'ida yisen yā'w'ī'nēnāē,"
 "nē'x'laē Ō'māl. "mā'sēs yā'wix'asō'ōs," "nē'x'laē Q!ō'-
 mōk!waē lāx Ō'māl. "Lā'dzek'as'mōx qlā'zula yixō'
 qlā'maxēx," "nē'x'laē Ō'māl. "Hēhē'," "nē'x'laē Q!ō'mō-
 10 k!waē; dal'ī'del; "qa wī'la'x'usē g'ā'yū:l:lāxaxa," "nē'x'laē
 Q!ō'mōk!waē lāx Ō'māl. "Ha, lā'andzōs dō'x'widax lā'xēn
 xwā'k'luna'yax," "nē'x'laē Ō'māl. Lā'laē qa's'ida yix
 gr'g'aatsaga. G'ā'x'laē. "Ā'la'amxō'ā'k'," "nē'x'laē gr'-
 g'aatsaga. "Wai'g'ax'us qē'lqelifaxē k'lō'kumlī," "nē'x'laē
 15 Q!ō'mōk!waē lāx gr'g'aatsaga. Lā'laē qē'lqelifaxā' yixē
 k'lō'kumlīdē. Lā'dzēk'as'laē tselō'isa yixē qlā'max.
 Lāa'm'lā'wis Ō'māl haqu'lg'ri lā'xē qlā'max, lā'e lā'welsa
 lāx g'ō'zwas Q!ō'mōk!waē.

Ō'māl imitates his Hosts.

Lā'laē lē'la yix Wā'xwaxoliyalaga. G'ā'x'laē hō'xtslā
 20 g'ō'kulōtas. Lā'laē lā'ts!exstē'nda lā'xēs mē'ng'as. Lā'-
 'laē lā'xēs mē'na. G'ā'x'laē gō'lali. Lā'laē axts!ō'dalas
 lā'xē tō'q'wē' qa's k'ā'x'īdēs lā'xēs lē'lānem. Lā'laē
 hō'qō'ls. Lā'laē Ō'māl: "lā'ē lā'ē lā'ē lā'ē qaga
 Ō'māl'k'as'g'ai," "nē'x'laē Mē'mg'olembis. G'ā'x'laē hō'x-
 25 tslā yix g'ō'kulōtas Ō'māl. Lā'laē lā'ts!exstē'nda yix
 Ō'māl. Lā'laē amā'x'id yisē ā'lāel ts!ē'tewuta'. Ō'em-
 'lā'wis t!ē'pap!ex'itsā' yisēs g'ō'kulōt. Hō'qō'ls.

Lā'laē lē'la yix K'li'mk'limya'stō'gwa. Lā'laē ts!ō'-
 ts!enux'wida yix K'li'mk'limya'stō'gwa qa's nō'z'widēx lā'xēs

bailer. He rubbed everything in the canoe. Then he paddled, and arrived at the house of Wealthy. He went up from the beach, and sat down on the floor of the house of Wealthy. "Hē!" said Ö^emäl, "I am tired of my work." Thus said Ö^emäl. "What have you been working?" said Wealthy to Ö^emäl. "These great many herrings that came up," said Ö^emäl. "Ha, ha!" said Wealthy, and laughed. "Where should they come from?" Thus said Wealthy to Ö^emäl. "Go and look at my canoe," said Ö^emäl. Then Mouse went and came back. "It is true," said Mouse. "Then let us pull down the (room) faced with boards." Thus said Wealthy to Mouse. Then the (room) faced with boards were pulled down, and great masses of herrings rushed out. Then Ö^emäl was down on his stomach among the herrings. He went out of the house of Wealthy.

Ö^emäl imitates his Hosts.

Then Thrush-Woman invited (the myth people to a feast). (Ö^emäl's) tribe entered. Then she pushed (a feather) into her anus, and excrements came out. They were salmon-berries. Then she put them into a dish and placed them before her guests. Then they went out. Then it was Ö^emäl's (turn). "Invite, invite, invite, invite for this Ö^emäl!" said Canoe-Calking (Raven). The tribe of Ö^emäl came in. Then Ö^emäl put (a feather) in his backside. Then he made a mess with what was really excrements. He was just trampled upon by his tribe, and they went out.

Then Young-Seal (Sleeping-Eye-Woman) invited (the myth people to a feast). Young-Seal washed her hands,

- a^oyasō^o yix K^ol^omk^olimya^ostō^ogwa. Lā^olaē tsā^ox^owida yix t.lā^osa^oyas. Lā^olaē axts!^olas lā^oxē lō^oq^owē^o. Lā^olaē qō^oqut!^ola yixē lō^oq^owē. Lā^olaē k^oa^ox^oides lā^oxēs lē^olanem. Lā^olaē hamx^oi^oda yix g^oō^okulōtas. Hō^oqō^ols^oel. Lā^olaē
- 5 Ō^omāl^o: "lā^oē lā^oē lā^oē lā^oē qag^oa Ō^omāl^ok^oasg^oai^o," "nē^ox^olaē Mē^omg^oolembis. Hō^oxts!^olā^olaē nū^oxnē^omis. Lā^olaē tslō^ots!^oenx^oi^oda yix Ō^omāl^o qa^os nō^ox^owidēxēs a^oyasō^o lā^oxē gu^olta. Ō^oem^olā^owis tle^ome^ox^owida yix a^oyasā^os Ō^omāl^o. Lā^olaē tle^opap!^oex^oitsā^o. Hō^oqō^oels^olaē g^oō^okulōtas.
- 10 Lā^olaē "lā^oē lā^oē lā^oē lā^oē qag^oa K^olitelā^owēgustā^olag^oilak!^owasg^oai^o." Hō^oxts!^olā^o nū^oxnē^omis. Lā^olaē six^oi^oda lā^oxē sā^otsem. Lā^olaē nix^oi^oda lā^oxē sā^otsem. Lā^olaē lā^ox^owalila yix Ō^omāl^o. "yā^olaqa^ol qa^o dā^ose^owēs yixēs tse^okwēsēwa^o tle^owis tslō^oqwāla. "Wai^og^oa qle^omtlid g^oa^oxen qen yix-
- 15 "wē^odē," "nē^ox^olaē Ō^omāl^o. "Lā^obetalil, lā^obetalil Ō^omēyā^ok^oas. Lā^obetalil Ō^omēyā^ok^oas." Lā^olaē tlap^olē^oda g^oō^oku^oyās lā^oxē tse^oq^ous. "Lā^obetalil, lā^obetalil Ō^omēyā^ok^oas. Lā^obetalil Ō^omēyā^ok^oas." Lā^olaē tlap^olē^oda tle^ok^oa^os. Ō^oem^olā^owis la "megwī^ola x^oō^om^osas. "Lā^obetalil, lā^obetalil Ō^omēyā^ok^oas.
- 20 Lā^obetalil Ō^omēyā^ok^oas." Lā^olaē tlap^olē^oda x^oō^om^osas. Ō^oem^olā^owis la lā^oē^ola yix tse^okwēsī^owa^oyas. "Lā^obetalil, lā^obetalil Ō^omēyā^ok^oas." Lā^olaē tlap^olē^oda tse^okwēsē^owa^oyas. Lā^olaē geō^ol^ol lā^oxē ba^onē^o. Lā^olaē "Nā^onu^oxwētā^oyāmā^os^oex^olayōx nek^oa^ox^odālaqens qlā^oq^olesilāē "nō^olasnegema^oyaens," "nē^ox^olaē
- 25 g^oō^okulōtas. Lā^olaē dō^ox^owitsā^o yixē nek^oa^o. "mā^ost^oelāē. Tse^okwēsī^owāla hē^omaalaxōt, la gwa^ogōa^oqai^o lā^oxē nek^oa^ox^odē. Lā^olaē tle^opap!^oex^oitsā^o yisēs g^oō^okulōt. Hō^oqō^ols^oel. "lā^oē lā^oē lā^oē qag^oa Ō^omāl^ok^oasg^oai^o." Hō^oxts!^olā^o. Lā^olaē six^oi^oda lā^oxē mā. Lā^olaē tē^ox^osta. Ō^oem^olā^owis k^oē^olēn^oāsā^o yisēs
- 30 tslā^ots!^ola^oya, la^oē nelā^otōsela lā^oxē wā.

"lā^oē lā^oē lā^oē qag^oa Tā^ominasüstālag^oilakwasg^oai^o."

and she warmed her hands. Then fat dripped out of them into a dish, and that dish was filled. Then she placed it before her guests, and her tribe ate. They went out. Then it was $\bar{O}^e m\bar{a}l$'s (turn). "Invite, invite, invite, invite for this $\bar{O}^e m\bar{a}l$!" said Canoe-Calking. The myth people entered. Then $\bar{O}^e m\bar{a}l$ washed his hands, and warmed them by the fire. $\bar{O}^e m\bar{a}l$'s hands just shrivelled up. Then he was trampled upon, and his tribe went out.

Then "Invite, invite, invite for this Kingfisher-made-to-go-up." The myth people entered, and she speared spring-salmon. Then she steamed the spring-salmon on stones. Then $\bar{O}^e m\bar{a}l$ arose, and he sent for his bird-head mask and his dancing-apron to be brought. "Go on, sing for me, that I may dance!" said $\bar{O}^e m\bar{a}l$. "Go into the floor, go into the floor, $\bar{O}^e m\bar{a}l$! Go into the floor, $\bar{O}^e m\bar{a}l$!" Then his feet sank into the ground. "Go into the floor, go into the floor, $\bar{O}^e m\bar{a}l$! Go into the floor, $\bar{O}^e m\bar{a}l$!" Then his body sank, and only his head was on the floor. "Go into the floor, go into the floor, $\bar{O}^e m\bar{a}l$! Go into the floor, $\bar{O}^e m\bar{a}l$!" Then his head sank, and only his bird-head mask stood on the floor. "Go into the floor, go into the floor, $\bar{O}^e m\bar{a}l$!" Then his bird-head mask sank, and he staid for a long time below. Then he made (the myth people) impatient. "Our elder brother has fooled us many times with what he cooks," said his tribe. Then they looked into the steaming-hole. What should there be! Behold! the bird-headress was there. He had gone to what had been cooking. Then he was trampled upon by his tribe, and they went out. "Invite, invite, invite for this $\bar{O}^e m\bar{a}l$!" They entered. Then he speared a salmon. He fell into the water, and he was just pulled ashore by his younger brothers when he was drifting down the river on his back.

"Invite, invite, invite for this Squirrel-made-to-go-up!"

- Hō'xts!ā. Lā'laē q!a'm'sa Ō'māl. Wā'x'ēl ē'tsē'stasā'.
- "mā's'ēxlidzā'ox?" "nē'x'laē Ō'māl. "Ō'gwanemayasē
 gu'lx'staāsk-ā'tses lē'lema'q!ē'sō," "nē'x'laē Ō'māl. Lā'laē
 tslek-lā'itsā' yix Ō'māl. "Sā'tsesg'a lē'lemg'as Tā'mina-
- 5 sūstālag-i'laḡ," "nē'x'sō'laē Ō'māl. "mā'sōx?" lā'laē
 "nē'x'ē Ō'māl. "Qō'litsik." Lā'laē "yā'laqa Ō'māl lāx
 Mē'mg'ōlembis: "Dōxsē'dzēltsē'x Ō'mā'k'asg'ai'," "nē'x'laē
 Mē'mg'ōlembis. K'leō'ts!em'lāwis nā'naxmēq. "Wī'lā'xū-
 dzā'n nā'naxmēsā'," "nē'x'laē Mē'mg'ōlembis. Lā'laē
- 10 "yā'laqa lāx Ts!ēnts!enqalaxs. Laama' lā'x'walil lāx
 ō'bēx-lālas gu'la'yas. "nē'x'laē Ts!ēnts!enqalaxs: "Dox-
 sē'dzēltsē'x Ō'mā'k'asg'ai'," "nē'x'laē Ts!ēnts!enqalaxs.
 K'leō'ts!em'lāwis nā'naxmēq. Lā'laē yā'q!ēg'a'le Tā'mi-
 nasūstālag-i'laḡ": "Gē'lak-itsō'itsax-ō axsā'la lā'xō kwau'xsā,"
- 15 "nē'x'laē Tā'minasūstālag-i'laḡ. Lā'laē Ō'māl qā's'id.
 Qā'selē, axsā'el lā'xē kwau'xsā. Lā'laē k'lip!ē'tsō'laē yixē
 x'x'semāla lek'aa' qā's qlenē'psemtsa'wē yisē qō'litsāē qā's
 k'lapē'l!exōdayōē lāx Ō'māl. "Qwā qwā qwā qwāx,"
 "nē'x'laē Ō'māl, lā'ē qlēxqlusa'.

Ō'māl kills the Thunder-Birds.

- 20 Lā'laē Ō'māl dō'x'widxēs "nā'qa'ē qā's lē wī'na lā'xē
 xā'xapēlaxa ku'nḡwa. Lā'laē ax'ē'dxē dzō'xum qā's gwō-
 "yīm'gilāē'dēq. Lā'laē gwā'la axā'yas Ō'māl. Lā'laē
 "yā'laqas l!ē'selag-i'la qa lēs lē'k'à lax k'lō'lisemlax yis
 k'lō'lis. Lā'laē qā's'ida l!ē'selag-i'la. "lē'k'ō'mē'laōsāsōx
- 25 k'lō'lisemlaqlōs lāx Ō'māl," "nē'x'laē l!ē'selag-i'la. Lā'laē
 ts!ō'x'wida yix k'lō'lis yisēs k'lō'liseml. "Gwā'la x'ā'x'a-
 waq," "nē'x'laē k'lō'lis lā'xa l!ē'selag-i'la. Lā'laē qā's'ida
 yix l!ē'selag-i'la lā'xē ts!ē'qwas. Laa'm'lāwis xwē'ideq
 lāx g'it'slāsas k!wā'klusg'abēdzō'laē. Lā'laē "xū" "nē'x'ēl
- 30 l!ā'l!ēlsa. Lā'laē aē'daaqa yix l!ē'selag-i'la lāx k'lō'lis.
 Lā'laē: "Gē'lag'a ax'ē'dēq k'lō'lēsēmlāōs," "nē'x'laē

They entered. Then $\bar{O}^m\bar{m}\bar{a}\bar{l}$ was lazy. They tried to call him again. "What is the matter with him?" said $\bar{O}^m\bar{m}\bar{a}\bar{l}$. "Maybe you who called us have only gum eyes." Then $\bar{O}^m\bar{m}\bar{a}\bar{l}$ was told, "Squirrel-made-to-go-up invites to a great feast." Thus $\bar{O}^m\bar{m}\bar{a}\bar{l}$ was told. "What is it?" said $\bar{O}^m\bar{m}\bar{a}\bar{l}$. "It is (?)." Then $\bar{O}^m\bar{m}\bar{a}\bar{l}$ sent for Canoe-Calking. "Lead this $\bar{O}^m\bar{m}\bar{a}\bar{l}$!" Thus said Canoe-Calking. Nobody answered him. "I don't receive an answer," said Canoe-Calking. Then he said, "Ts!E'nts!ENqALAXS." He stood up at the end of the fireplace, and Ts!E'nts!ENqALAXS said, "Lead $\bar{O}^m\bar{m}\bar{a}\bar{l}$!" Thus said Ts!E'nts!ENqALAXS. Nobody answered him. Then Squirrel-made-to-go-up spoke. "Let this ugly one come and put his mouth to this knot-hole." Thus said Squirrel-made-to-go-up. Then $\bar{O}^m\bar{m}\bar{a}\bar{l}$ started, and went to put his mouth to the knot-hole. Then red-hot stones were taken up with tongs. They were wrapped around with (?) and put into $\bar{O}^m\bar{m}\bar{a}\bar{l}$'s mouth. "Qwā, qwā, qwā, qwāx!" said $\bar{O}^m\bar{m}\bar{a}\bar{l}$. His mouth was burned.

$\bar{O}^m\bar{m}\bar{a}\bar{l}$ kills the Thunder-Birds.

Then $\bar{O}^m\bar{m}\bar{a}\bar{l}$ considered what to do [looked at his heart]; and he was going to make war against the Thunder-Bird. He took poles and made a whale of them. Then the work of $\bar{O}^m\bar{m}\bar{a}\bar{l}$ was finished. Then he sent Mink to borrow the whale mask of the Whale. Mink started. "I was told by $\bar{O}^m\bar{m}\bar{a}\bar{l}$ to borrow your whale mask." Thus said Mink. Then Whale gave him the whale mask. "Don't try to open it," said Whale to Mink. Then Mink started on the trail. He untied the bag. A small piece of root was in it. Then it spouted, and came up to blow on the ground. Mink returned to Whale. Then, "Come, take your whale mask," said Mink to Whale.

l.ĕ'selag-i'la lāx k'ō'lis. Lā'laē qā's'ida yix k'ō'lis.
 "mā'st.ē'laē, lēmā'layōl, l.lā'liisa k'ō'lēsemfās yis k'ō'lis.
 Lā'laē k'ō'lis k'ō'x'wida lā'xēs k'ō'lēsemf. Lā'laaxaa
 axts!ō'dēs lā'xēs gr'ēts!ās klwā'klusgrabēdzō'laē gr'its!āsas
 5 yis k'ō'lēsemfās k'ō'lis. Qā's'idē l.ĕ'selag-i'la. Lā'g'aul
 lāx Ō'māl. Lā'laē axts!ōdala's lā'xēs dzō'xūmsgēm gwē'
 k'ilaya' yix Ō'māl.

Lā'laē xwā'nal'ida yix ts!ā'ts!a'yas Ō'māl. Hō'x'wal-
 ts!āel lā'xē gwō'yim. "Nō'gwal k'lā'stoēl," "nē'x'laē
 10 l.ĕ'selag-i'la. Lā'laē l.lā'fida lāx bē'nā'xas yisē ku'nḡwa.

K'lwā's'em'lāwis ōmpas yixē ku'nḡwa. Lā'laē dō'x'wa-
 lēla lā'xē gwō'yim. "Gē'lag'a nā'f'nemsgēm'nakulabesai',"
 "nē'x'axēs xunō'ḡ". Lā'laē ql'ō'xts!ōda yisēs ku'nḡumf
 qa's lē xā'plida. Ō'em'lāwis wē'ē'da gōgōmā's yisē
 15 gwō'yim. Lā'laē l.ĕ'selag-i'la xā'ps'elālaḡwa. "Tsā, tsā,"
 "nē'x'laē l.ĕ'selag-i'la, la'ē xā'ps'elālaḡwa. Lā'laē k'lē'
 lax'itsō' yixē ku'nḡwax'dē. Hanfā'sō'el yis hā'msalats!ē.
 K'lē'lak'asō'las nān lō ālanē'm. Lā'laē hē'la' yixē ku'n-
 ḡwax'dē.

20 "Gē'lag'a Maē'ma'f'tsem'nakulabesai'," "nē'x'laē ōmpas.
 Lā'laē l.ā'xulifā Maē'ma'f'tsem'nakulabes. Q!ō'xts!ōda yisēs
 ku'nḡumf; xā'plida. Lā'laē wē'xala'ya lā'xē dē'msx'ē.
 Lā'laaxaē k'lē'lax'itsā' yixē Maē'ma'f'tsem'nakulabesdē.

"Gē'lag'a, laa'm ō'dza'lag'it.a'ya ts!ā'yax'dē," "nē'x'laē
 25 ōmpas. Lā'laē l.ā'xulifē Yayū'dux'sem'nakulabes qa's
 ql'ō'xts!ōdē yisēs ku'nḡumf. Lā'laē xā'plida. Laa'm'lāwis
 ē'k'lig-i'la, lā'laxaas k'lē'lax'ida yix nān lō wī'waōk' lō
 l.lā'ē. Lā'laē alēg'ē'mtsā' yis taqwa'. Lā'laē tē'x'ida
 lā'xē ba'nē'.

30 "Gē'lag'a l.ā'xulifōl Maē'mōgēm'nakulabesai'." Lā'laē
 l.ā'xulif. Q!ō'xts!ōda yisēs ku'nḡumf. Lā'laē xā'plid.
 Ō'em'lā'wisē tsawā'q!ug'a'la. Laa'm'laē la'stō'liisa lāx
 g'ō'ḡwas. "Dā'f'id, dā'f'id, dā'f'id, dā'f'id," "nē'x'laē Ō'māl

The Whale started. What should there be! Behold! the whale mask of Whale came up blowing on the beach. Then Whale folded up his whale mask and put it into the bag, and it was an old piece of root in the bag of the whale mask of Whale. Mink started, and arrived at Ō^omāf's (house). Then Ō^omāf went into the whale that he had made of poles.

Then the younger brothers of Ō^omāf got ready, and they all went into the whale. "I shall be in the spout-hole," said Mink. Then the whale went down and came up below (the house of) Thunder-Bird.

The father of Thunder-Bird was sitting on the ground. Then he saw the whale. "Come, One-Whale-Carrier!" he said to his child. Then he put on his thunder-bird mask and went to grasp it. He just lifted the face of the whale. Then Mink was grasped. "Tsā, tsā," said Mink when he was grasped. Then Thunder-Bird was struck. His eye was stung by the wasp. He was killed by Grizzly Bear and the Wolf. Then Thunder-Bird was dead.

"Come, Two-Whale-Carrier!" said the father. Then Two-Whale-Carrier arose, put on his thunder-bird mask, and grasped (the whale). Then he lifted it out of the water, and Two-Whale-Carrier was also killed.

"Come, it is wrong with your younger brothers on the water," said the father. Then Three-Whale-Carrier arose, put on his thunder-bird mask, and grasped (the whale). He lifted it higher. Then the Grizzly Bear, the Wolves, and the Black Bear also struck him. His face was covered by the squid, and he fell down.

"Come, arise, Four-Whale-Carrier!" Then he arose and put on his thunder-bird mask and grasped (the whale). There just began to be the sound of dripping water. Then he carried it to the beach of his house. "Unfold,

lā'xēs dā'ldala. Lā'laē qalō'tstōda lāx tlēx'í'la⁶yas. Lā'laē
tē'x⁶id. Lag'ā'lis⁶em⁶lāwis lā'xē ba'nē'. Wā, laa'm⁶wi'
wa⁶la yixē xā'xapēlalaxsdē lāx sē'xumē⁶stāla.

19. Hā'daga (Raven-Sound-in-House).

Traditions of the Lā'lasiqwela.

(Recorded by George Hunt.)

Wā, hē'k'as⁶laxaēn nō's⁶idayōl qak'ā'tsē g'í'lx'ídk'asasē
5 K'lek'lá'dāsa⁶ nē⁶mē'ma lā'k'asxa lā'lasiqwela. Wā,
hē'k'as⁶maā⁶lasēxs g'ō'kwaē g'í'lk'asasō K'lek'lá'dēx lā'
k'asēx⁶ wāē'dzaē. Wā, hē'k'as⁶em⁶laxat! g'í'gamē⁶k'atsē
Çē⁶wa⁶xí'fē. Wā, lā'k'as⁶laxaē k'le'dadk'ats Hā'daga.
Wā, lā'k'as⁶laxaē a'yí'lgwadk'āts Dze'ndzengē⁶fxsela lō-
10 kwā'sē Hayí'ngē⁶fxsela lōkwa'sē Mē'ngōlēmbesē. Wā,
lā'laxaē Hā'daga nā'mōk'āla lōkwa'sē Tslā'xsāga.

Wā, lā'k'as⁶laxaē hē'mēnālak'ās⁶em⁶ lā'k'as qā'qesē⁶la lā'xē
abdze⁶gē'sk'āsasē g'ō'kwā'.¹ Wā, lā'k'as⁶laxaē ma'k'ā'sē
wē⁶wā'tslās Hā'daga. Wā, lā'k'as⁶laxaē gā'gayadē Hā-
15 dagāsa hēk'wanā'ya. Wā, lā'k'as⁶laxaē ā'lak'as kluyō'q'
k'asē² g'í'gama⁶yas, yík'ā'sēx Çē⁶wa⁶xí'fē. Wā, lā'k'as⁶laxaē
hē'mēnālamxat! ē'k'le'qelak'asē g'ō'kwaōtk'ā'sas Çē⁶wa⁶xí'fē,
qak'ā'sē waxaā'sas g'ō'kwaōtas. Wā, lā'k'as⁶laxaē k'le'
yask'as lā'lasgē⁶mak'ā'sē Hā'daga lōkwa'sē Tslā'xsāgāxēs
20 g'ō'kwaōtaxs klwē'laplaē. Wā, lā'k'as⁶laxaē hēlk'ālē Tslāxsā-
gā'x Hā'daga qa's lā'k'asaē lā'k'asxē apdze⁶gē'sasē g'ō'kwa.
Wā, hē'x⁶ídk'ās⁶em⁶laxaē xwā'na⁶ídk'asē Hā'daga. Wā,
lā'k'as⁶laxaē hō'qunts!ēsk'āsē yē⁶yā'gasāla.³ Wā, lā'k'as-
25 ⁶em⁶laxaē lā'k'as⁶lā' yā'fā⁴ lā'xē ts!ē'ts!ēk!wē'masē lā'k'asxē
ā'waxsta⁶lisk'asē. Wā, hē'k'as⁶laxaē g'ā'lag'í⁶wē Tslā'xsāga.
Wā, lā'k'as⁶laxaē ē'l⁶xí'ēk'asē Hā'daga.

Wā, lā'k'as⁶laxaē Tslā'xsāga dō'x⁶walaxē hē'wa'. Wā,

unfold, unfold, unfold!" said Ō^{re}māi to his folding canoe. Then it lay across the doorway. Then (the Thunder-Bird) fell down when it came to the beach. Then those were all killed that might have grasped those who go paddling about.

19. Hā'daga (Raven-Sound-in-House).

Traditions of the Lā'lasiqwela.

(Recorded by George Hunt.)

Now I will tell you a story about the ancestors of Those-who-throw-away, a clan of the Sea-Dwellers. It is said that the village of the ancestors of Those-who-throw-away was at River-in-Front. Their chief was Raven-Sound-in-House, and his princess was Hā'da-Woman; and he had for his attendants Smell-of-Canoe and Staying-in-Canoe, and Expert-Canoe-Calker; and Hā'da-Woman and Winter-Dance-Woman were friends.

They would all the time walk down to the beach at the other side of the point of the village. Hā'da-Woman had two dogs; and she had a grandmother, an old woman. Chief Raven-Sound-in-House was really proud; and his tribe were happy on account of the number of the tribe; and it is said Hā'da-Woman and Winter-Dance-Woman did not follow their tribe when they invited one another. One fine day when it was low water, Winter-Dance-Woman asked Hā'da-Woman to go to the other side of the point of the village. Hā'da-Woman got ready at once, and the friends went down to the beach. They were going to dig clams on the beach. Winter-Dance-Woman went ahead, and Hā'da-Woman followed her.

Now, Winter-Dance-Woman saw some sea-urchins, and

¹ Kwakiutl: g'ō'kula.

² Kwakiutl: Lē'mga.

³ Kwakiutl: 'nā'mōk'āla.

⁴ Kwakiutl: dze'kaŋ.

- lā'k'as^llaxaē klwē'ta^llōdk'asxē mō'sgēmē. Wä, hē'k'as-
^{em}laxat! ā'lek'āts lō'lxē mō'sgēm'k'asē hē'wā'xs grā'xk'asaē
 Hā'daga grā'x^alēla. Wä, lā'k'as^llaxaē dō'tleg'a^llē^l Tslā'x-
 sāga. Wä, lā'k'as^llaxaē ^{nē}'x'a: "ya'k'asōl. Hā'dag,
 5 wā'k'adzās hēx^w'wīdk'asg'a hē'wā'k' qak'ā'sēxs ā'laēx ē'x'a,"
^{nē}'x'k'as^llaxaē. Wä, hē'x^l'īdk'as^{em}laxaē dā'dōdalak'asē
 Hā'dagāq. Wä, lā'k'as^llaxaē ^{nē}'x'a: "yā'k'asōl Tslā'xsāg,
 gwā'k'as la ^{nē}'x'k'asōl. qak'ā'sg'in k'lē^l'yask'asaēx^l ^{nē}'x'
 qen dō'gūlk'āsaēxg'in hēxwē'graxē hē'wā'," ^{nē}'x'k'as^llaxaē.
 10 Wä, lā'k'as^llaxaē ē'tleg'a^ll dō'tleg'a^llē Tslā'xsāga. Wä,
 lā'k'as^llaxaē ^{nē}'x'a: "ya'k'asōl k'lē^l'yāsk'aslāxaen gwā'-
 gwēx's'ālak'asl. lōl, qak'ā'sēxs ālak'asaēx awu'lx'is hē'-
 wē'xsdxō hē'wā'x," ^{nē}'x'k'as^llaxē.

- Wä, hē'x^l'īdk'as^{em}laxaē Hā'daga o'qlusex dō'demasēs^l
 15 nā'xsālagā^lwa. Wä, lā'k'as^{em}laxaē tsō'x^l'wīdk'asxē hē'^lhē-
^w'ā'x'dē qak'ā'ts hēx^w'wīdē. Wä, o'kwas^{em}laxaē Tslā'x-
 sāga lā'k'as x'ī'ts'lax'ax. Wä, hē'k'as^llaxaē lā'k'as ^{wī}'l-
 qlēsxē mā'ltse'mk'asaxs lā'k'asaē dō'tleg'a^llē Tslā'x'sāga.
 Wä, lā'k'as^llaxaē ^{nē}'x'a: "K'āx, k'āx, k'āx; hēxu^l'la',
 20 hēxu^l'la', hēxu^l'la'; k'lē'dēla'sg'a Gē'wa^l'xī'ī," ^{nē}'x'k'as^llaxaē.
 Wä, wā'x'k'as^{em}laxaē Hā'daga belk'lā'lak'āsex qa k'lē-
^w'yask'asēs hē gwīk'lā'lē. Wä, o'kwas^{em}laxaē hā'shasa
^llā'qlwālak'as ^{nē}'x'a: "K'āx, k'āx, k'āx; hēxu^l'la', hēxu^l'la',
 hēxu^l'la'; k'lē'dēla's Gē'wa^l'xī'ī," ^{nē}'x'k'as^llaxaē. Wä, lā'k'as-
 25 ^{em}lāxaē wā'x'k'asē Hā'daga axō'dk'asxēs qē'qenxōts'lā'-
 nā'ē mō'sgēm yī'yā'gwīk'ila. Wä, lā'k'as^llaxaē ^{nē}'x'a:
 "ya Tslā'xsāga, lā'k'as^{em}laxaen hēla'x^l'īdk'aslēsg'in mō's-
 gēm'k'asēx: yiyā'gwīk'ila lōl qa's k'lē^l'yask'ā'saōs gwā'-
 gwēx's'āla lā'k'asxēn hē'wē'na'yaxē hē'wā'," ^{nē}'x'k'as^llaxaē.
 30 Wä, o'kwas^{em}laxaē Tslā'xsāga lā'k'as lā'sgēmdxē tē'n-
 k'lak'asbidza^{wē} qa's lā'k'asē gwē'gēm^lla lā'k'asxē g'ōkwā'.
 Wä, lā'k'as^llaxaē ^{nē}'x'a: "K'āx, k'āx, k'āx; mā'wawō,
 mā'wawō, mā'wawō; hēxu^l'la', hēxu^l'la', hēxu^l'la'; k'lē'dēl-
 k'ā'sg'as Gē'wa^l'xī'ī," ^{nē}'x'k'as^llaxaē.

she picked up four of them. When she had just taken the four sea-urchins, Hā'da-Woman came up to her. Then Winter-Dance-Woman spoke, and said, "O Hā'da-Woman! Now do eat these sea-eggs, for they are really good." Thus she said to her. Hā'da-Woman replied to her, and said, "O Winter-Dance-Woman! Don't say that, for I do not wish to be seen eating sea-eggs." Thus she said to her. Then Winter-Dance-Woman spoke again, and said, "Oh, I am not going to talk about you, for you really desire to eat the sea-eggs." Thus she said to her.

Then Hā'da-Woman believed what the one who was wiser than she said. She broke the sea-eggs and ate them. Winter-Dance-Woman was just watching her. After she had eaten two, Winter-Dance-Woman spoke, and said, "K·āx, k·āx, k·āx, she is eating on the rocks, she is eating on the rocks, she is eating on the rocks, the princess of Raven-Sound-in-House!" Thus she said. Hā'da-Woman tried to forbid her to act in this manner; but she only shouted louder, saying "K·āx, k·āx, k·āx, she is eating on the rocks, she is eating on the rocks, she is eating on the rocks, this princess of Raven-Sound-in-House!" Hā'da-Woman tried in vain to take her four arm-rings, and said, "O Winter-Dance-Woman! I will pay you with these my four arm-rings if you will not talk about my eating sea-eggs." Thus she said to her. Winter-Dance-Woman just went up a small hill, turned towards the village, and said again, "K·āx, k·āx, k·āx, mā'wawō, mā'wawō, mā'wawō, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, this princess of Raven-Sound-in-House!" Thus she said.

¹ Kwakiutl: yā'q'leg'aŋ.

² Kwakiutl: wāidem.

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- Wä, lä'k'as^{em}laxaē ā'mal^āl'efk'ātsē g'ōkwā' lä'xēx.
 Wä, lä'k'as^{em}laxaē xā'sbex^wwidk'asē g'ō'kwaōtas. Wä,
 lä'k'as^{em}laxaē dze'l^xwidk'asē Tslā'xsāga qa's lä nā'ⁿna-
 xwa. Wä, g'ī'lk'as^{em}laxaē lä'g'aak'asē Tslā'xsāga lä'
 5 k'asex g'ō'xwas Gē^wwa^xi'fē; wä, hē'^xidk'adzā^{em}laxaē
 "nē'^xē Tslāxsāgāx: "K'āx, k'āx, k'āx; mā'wawō, mā'wawō,
 mā'wawō; ʔexu^lla', ʔexu^lla', ʔexu^lla'k'asēs k'ē'dēfāōs Gē-
 "wa^xi'f, "nē'^xk'as^llaxaē. Wä, hē'^xidk'as^{em}laxaē Gē-
 "wa^xi'fē dō't'leg'a'la. Wä, lä'k'as^llaxaē "nē'^xa: "mā,
 10 "mā, "mā^wwak'asōl. tslā'ts!ē'yak'as." Wä, hē'^xid-
 k'as^{em}laxaē lä'k'asē g'ō'kwaōtas lä'k'as ʔekumā'xēlax
 sā'lāsēs g'ig'ō'xwē, qak'ā'ts "mō'xsēs lä'k'asxēs xwā'xwa-
 kluna. Wä, g'ī'lk'as^{em}laxaē "wī^llak'as'la k'l'l'x'idk'asē
 Gē^wwa^xi'fāxē gwigu'dēfāsēs g'ig'ō'xwaxs lä'k'asaē lEX^ēd.
 15 Wä, lä'k'as^{em}laxaē lä'k'as^l lä'xō ē'^xēx awi^wnagwis lē-
 gadk'ats l!ēl!aā'xwē.

Wä, lä'k'as^{em}laxaē k'l'ēⁿyas qlā'ōlak'asē Gē^wwa^xi'fāxēs
 abē'mpaxs lä'k'asaē dze'mg'a'lilaxē qlEX^{sem}ā^llila klwā'x-
 mōtk'atsē sā'guma lä'k'as^{em}laxaē axts!ō'dk'asē ʔek!wanā'-
 20 "yas lä'k'asxē ts!ēts!a^xmō'tē.

- Wä, lä'k'as^{em}laxaē g'ō'kwēlak'asē Gē^wwa^xi'fē lōkwā'sēs
 g'ō'kwaōtē lä'k'asex l!ēl!aā'xwē. Wä, lä'k'as^{em}laxaē
 dzā'qwak'asexs g'ā'xk'asaē nā'ⁿna^xwē Hā'daga lōkwā'sēs
 mā'fē 'waō'ts!ē. Wä, lä'k'as^{em}laxaē dō'^xwalaxē g'ō'x'^u-
 25 demsk'ā'saxs lä'k'asaē ō'kwas^{em}la qē'xāgē'msa. Wä,
 hē'^xidk'adza^{em}laxaē qlap!ē'^xidk'asxē k'l'ā'k'lobānē qa
 sā'lāk'atsēs g'ō'x^uk'asbī'dza'wē. Wä, lä'k'as^{em}laxaē ʔā'la-
 xwilak'as qak'ā'ts lEX^uldzema qak'ā'sexs "wī^llak'as'maē
 k'l'l'EX^{ek}wa lēqlusē'. Wä, lä'k'as^llaxaē pā'^ēma'fē 'waō'ts!ē.
 30 Wä, lä'k'as^llaxaē xē'psā'laxē lä'g'wilmō'tē. Wä, hē'^xas-
 "em^llaxaē la qlāā'sk'ā'tsē "nē'mē "wa'ts!EX^ēdza'mē'f'k'asē
 qlEX^{sem}ā^llilē klwā'x'mōtk'atsē sā'gum. Wä, hē'^xidk'as-
 "em^llaxaē Hā'daga ax^ē'dk'asex qak'ā'ts x'ā'x'ēqlEX^ēidk'ā-
 sēx. Wä, lä'k'as^{em}laxaē gu'dadx'id lä'k'asxēq. Wä,

Now she was heard by the people in the village, and the tribe understood her. Then Winter-Dance-Woman ran and went home; and as soon as she arrived at the house of Raven-Sound-in-House, she said to him, "K·āx, k·āx, k·āx; mā'wawō, mā'wawō, mā'wawō; she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks, she is eating sea-eggs on the rocks the princess of Raven-Sound-in-House!" Then Raven-Sound-in-House spoke, and said, "Let us move, let us move, let us move, let us move, you, my younger brothers;" and at once his tribe pulled down the roof-boards of their houses, and they loaded them on their canoes; and as soon as they were all on board, Raven-Sound-in-House put out the fires in the houses, and they started. They were going to a good beach, the name of which is Kelp-Place.

Now they said that Raven-Sound-in-House did not know that his mother had gone and buried a burning slow-match (made of) fern-root. The old woman had put it into a clam-shell.

Raven-Sound-in-House and his tribe began to build houses at Kelp-Place. In the evening Hā'da-Woman, with her two dogs, came home. Then she saw that the village site was quite bare (without a house). Then she gathered together old mats to make a roof for her little house. She was hard up for something to start a fire, for all the fires on the ground were extinguished, and her dogs were hungry. Then they scratched the old fireplaces, and there it is said one of the dogs found buried under the floor of the house a burning slow-match made of fern-root. Hā'da-Woman took it at once, and she started a fire with it. Now she began to have a

lā'k'as^{em}laxaē ma' sak'asxēs¹ g'ō'xwē ʔōkwā'sexs lā'k'asaē "yā'faxē ts!ets!ek!wē masē qak'ā'ts lā'k'lesela.

Wä, lā'k'as^{em}laxaē gā'lak'āsexs lā'k'asaē xu'ls'idk'asē Hä'daga. Wä, lā'k'as^{em}laxaē haxhaqlu'sk'asē ma'le'
 5 "waō'ts!E. Wä, lā'k'as^{em}laxaē Hä'daga dā'dōta^{em}max. Wä, lā'k'as^{em}laxaē "nē'x'a: "yā'k'asōl. "wa'ts!, wā'k'asnē^uslas bekumā'lōl qak'ā'sen "yā'laqak'asōl qas lā'k'asaōs ax'e'd-k'asxē taxē'ma qak'ā'sen leqē'la." Wä, lā'k'as^{em}laxaē dō'tleg'a'le "wa'ts!E: "yik'ā'sg'in "mā'saēk? K'le^uyasaē'len
 10 bekumā'la^{em}maa? K'le^uyas^{em}maē'len lā'k'asl ax'e'dk'asle-qē'nē,"² "nē'x'k'as^{em}laxaē. Wä, lā'k'as^{em}laxaē lā'welsk'asē "wā'ts!E lā'xē g'ō'xwē. Wä, lā'k'as^{em}laxaē ē'tleg'a'lk'as dō'tleg'a'lk'asē Hä'dagaxē "nē'mē "wa'ts!E. Wä, lā'k'as^{em}laxaē "nē'x'ex: "yā'k'asōl. "wats!, wā'k'as^{nēs}las be-
 15 kumā'lōl qak'ā'sen "yā'laqak'asōl qas lā'k'asaōs ax'e'dk'asxē l'ō'plex^{asē} alē^uwasē qak'ā'sen yaē'lelak'asxen leqē'la-k'asla," "nē'x'k'as^{em}laē. Wä, hē'x'^uidk'adzaem^{em}laxaē "wa'ts!E dā'dōdalax. Wä, lā'k'as^{em}laxaē "nē'x'a: "yā'k'asōl, yī'k'as-g'in "mā'saēx k'le^uyasaē'len bekumā'la^{em}maa?" "nē'x'k'as-
 20 laxaēxs lā'k'asaē lā'wels lā'xē g'ō'xwē.

Wä, k'le^uyask'adzā^{em}laxaē gā'lak'āsexs gā'xk'asaē hō'gwil'idk'asē ma'le' "waō'ts!E ē'ōxlēk'ilaxēs lā'k'asē axsō'kwāsa taxē'ma, ʔōkwā'sē l'ō'plex^ē qak'ā'ts ax'ā'lifak'asēs lā'k'asxē g'ō'xwē. Wä, hē'x'^uidk'adza^{em}laxaē Hä'daga
 25 ax'e'dk'asxē taxē'mk'asē qak'ā'ts lā'x'lendk'āsaēx. Wä, lā'k'as^{em}laxaē ax'e'dk'asxē k'lipiā'la qak'ā'ts xī'g'ayōxē xex^uuna'kasasē taxē'mē. Wä, gī'lk'adzā^{em}laxaē "wi^ulā-mask'asxē xex^uunā'sē taxemē' lā'k'asaē pā'x'^uidk'asxē l'ō'plex^ē. Wä, gī'lk'adzaem^{em}laxaē "wi^ula paā'xwē l'ō'plex^{axs}
 30 lā'k'asaē hē'x'^uidk'as^{em}em k'li'lx'^uidk'asex. Wä, lā'k'as^{em}laxaē leqē'lak'asex. Wä, "wi^ulaōxk'adzē^{em}laxaē gē'x'^uidk'asexs lā'k'asaē gwā'lk'asē ma'ltse'mē lē'legema, lā'k'as^{em}laxaē mē'lx'^uidk'asxē xex^uunā'x'dāsē taxē'mē qā'k'as qle'l-dzaā^une^uwak'ātsē lē'legemē.

fire in this manner. Then she worked at her house, and she also went to dig shell-fish for her food.

When she had finished, she felt downcast. Her two dogs were lying down on the ground, and Hā'da-Woman tried to speak to them. She said, "Oh, you dog, I wish you were a man, that I might send you for what I want to get, I mean cedar-twigs to make a fish-trap." Then the dog spoke. "What do you think I am? Am I not a man? Will I not go and get them?" Thus he said to her. Then, it is said, the dog went out of the house, and Hā'da-Woman spoke to the other dog. She said to him, "O dog! I wish you were a man, that I might send you to go and get spruce-root to tie my fish-trap that I am going to make." Thus she said. Immediately the dog answered, and said, "Oh, what do you think I am? Am I not a man?" Thus he said, and went out of the house.

It was not long before the two dogs came and entered the house, carrying on their backs cedar-twigs and the spruce-roots which they had gone to get, and they put them down on the floor of the house. Immediately Hā'da-Woman took the cedar-twigs and put them on the fire, and she took the tongs and stripped the bark off the cedar-twigs. As soon as the bark of the twigs was off, she split the spruce-roots; and when the roots were split, she at once wove a basket. She made a fish-trap. It did not take long before she had finished two fish-traps; and she plaited a rope out of the bark of the cedar-twigs for an anchor-line for her fish-traps.

¹ Kwakiutl: ɛ'axʔəd.

² Kwakiutl: axʔe'deqē.

- Wä, lä'k'as^{em}laxaē dzā'qwa. Wä, lä'k'as^{em}laxaē
 "nä'x^{idk}asxē gaā'la, lä'k'asaē gā'g'ōstāxē gaā'la. Wä,
 hē'x^{idk}adzaem^{laxaē} Hā'daga k'!ō'qulifak'asxē ma^{tsē}mē
 LĒ'LEGEMA. Wä, lä'k'as^{em}laxaē k'!ō'qunts!E "yā'lax.
 5 Wä, lä'k'as^{em}laxaē lä'k'as! lä'xē a^{wi}'ba^ē. Wä, lä'k'as-
^{em}laxaē "yā'laq'lāxē mā^{fk}asē "waō'ts!E qa lä'k'asēs ax^ēd-
 k'āSEX xō^{la}. Wä, hē'x^{idk}adzaem^{laxaē} lä'k'asē dēdō-
 tlāla "waō'ts!E. Wä, k'!ē^{yask}adza^{laxaē} gā'lak'ASEXS
 g'ā'xk'asaē aē'daax^{ēdk}asē "waō'ts!E dēdā'laxē qlē'nemk'asē
 10 xō^{la}. Wä, hē'x^{idk}as^{em}laxaē Hā'daga ax^ēdk'asxē
 xō^{lē} qak'ā'ts tsepts!ā'lē's lä'k'asxē LĒ'LEGEM. Wä, lä'k'as-
^{em}laxaē ts!EXSTE'ndk'atsē "nē'msgemk'asē LEGE'ma. Wä,
 lä'k'as^{em}laxaē "nē'x'a: "Wä, hē'k'asxaen lä'lālasōkwas qa
 mā'tslākwaslōsē Q!ō'mogwa^{ya}," "nē'x'k'as^{em}laxaē Hā'daga.
 15 Wä, lä'k'as^{em}laxaē ē'tlēd ax^ēdk'asxē "nē'msgemk'asē LE-
 gema qak'ā'ts ts!EXSTE'ndk'asēX. Wä, lä'k'as^{em}laxaē "nē'x'a:
 "yā LEGE'm, hē'k'asLAXaas mā'tslākwas!E LĒ'wē'lga^{mas}
 Q!ō'mogwa^{ya}," "nē'x'k'as^{em}laxaē. Wä, k'!ē^{yask}adza^{em}laxaē
 gey'nselak'āsē LEGE'maxs lä'k'asaē dē'nx^{idk}asxē LEGE'm-
 20 k'asē. Wä, lä'k'as^{em}laxaē ā'lak'as^l qō'tlāk'asxē xu'ldzōsē.
 Wä, lä'k'as^{em}laxaē dō'tleg'a^{fk}asē Hā'daga. Wä, lä'k'as-
^{em}laxaē "nē'x'a: "mā'sk'adzēs g'ā'xēlk'asaōs qak'ā'sg'in
 k'!ē^{yask}asaēx'sōkwas "yā'lag'i^{las}. Hē'k'asaēx "yā'lag'i^{lē}
 Q!ō'mogwa^{ya}," "nē'x'k'as^{em}laxaēxs lä'k'asaē gux^ālōdk'atsē
 25 xu'ldzōsē.

Wä, lä'k'as^{em}laxaē ē'tlēd ts!EXSTE'ndk'atsē LEGEMē'. Wä,
 lä'k'as^{em}laxaē "nē'x'a: "Lä'k'as^{em}laxaas mā'tslāxē Q!ō-
 mogwa^{ya}," "nē'x'k'as^{em}laxaē. Wä, lä'k'as^{em}laxaē ē'tlēd
 dē'nx^{idk}ē "nē'msgemē LEGEMA'. Wä, lä'k'as^{em}laxaē
 30 qō'tlaxaaxē ā'lā o^{mas} xwēxu'ldzōsa. Wä, hē'k'as^{em}laxa-
 xat! dō'dems Hā'dagāx. Wä, lä'k'as^{em}laxat! "nē'x'a:
 "yā'x'da^{xōlg}in k'!ē^{yask}asaēx'sōkwas "yā'lag'i^{las}. Hē-
 k'asaēx "yā'lag'i^{lē} LĒ'wē'lga^{mas} Q!ō'mogwa^{ya}," "nē'x'-
 k'as^{em}laxaē. Wä, lä'k'as^{em}laxaē gux^ālōdk'ASEX. Wä,

Now it was evening; and in the morning, when day came again, she arose early. Immediately Hā'da-Woman carried the two fish-traps in her hands. She carried them down to the rocks. She was going to the point of land. Then she sent the two dogs to go and get some mussels. The speaking dogs went at once, and it was not long before the dogs came back, bringing many mussels. Hā'da-Woman took the mussels at once and broke them to pieces, and threw them into the fish-traps. Then she threw one of the traps into the water; and she said, "I want to obtain Wealthiest in this trap." Thus said Hā'da-Woman. Then she took the other fish-trap and threw it into the water, and said, "O fish-trap! I want you to catch the prince of Wealthiest." Thus she said. The fish-traps had not been under water long when she pulled them up again. They were really full of kelp-fish. Then Hā'da-Woman spoke, and said, "Why did you come, for, working on this rock I did not want to catch you. I am trying to catch Wealthiest on this rock." Thus she said, while she poured the kelp-fish out on the rock.

Then she again threw the fish-trap into the water, and said, "Now you will catch Wealthiest." Thus she said to it. Then she pulled up also the other fish-trap, and it is said it was full of really large kelp-fish; and Hā'da-Woman at once said what she had said before. Then she also said, "O you! I don't want to catch you, working on this rock. I want to catch the prince of Wealthiest on this rock." Thus she said. Then she poured them

lā'k'as^llaxaē ē'tléd ts'lexstē'ndxē LEGEMĒ'. Wā, lā'k'as^llaxaē "nē'x'a: "Wā, hē'k'asxaen wafaqlā'lasōkwāsē Qlō'mogwa^{ya} qak'ā'ts mā'ts'los," "nē'x'k'as^llaxaē.

- Wā, lā'k'as^{em}laxaē ē'tléd dē'nx'īdxē LEGEMĒ'. Wā,
 5 lā'k'as^{em}laxaē qō'tlaxē xwēxu'ldzōsē. Wā, lā'k'as^{em}laxaē Hā'daga "nē'x'a: "ya'k'asōl, k'lē'yask'asaēx'sōkwās "yā'lag'ī'las. Hē'k'asaēx' "yā'lag'ī'lē LEWE'lga^{mās} Qlō'mogwa^{ya}, "nē'x'k'as^llaxaēxs lā'k'asaē gux'ā'lōdk'āsaēx. Wā, lā'k'as^{em}laxaē ē'tléd ts'lexstē'ndk'asxēs LEGEMĒ'. Wā,
 10 lā'k'as^{em}laxaē ē'tléd dē'nx'īdk'asxē LEGEMĒ'. Wā, lā'k'as^{em}laxaē dō'x'walaxē ā'lā lā'k'as ē'x'sōx^u begwā'nem k'lwā'ts!āxē LEGEMĒ'. Lā'k'as^llaxaē amē'ek'asbidza^{wē} g'īldasē hā'nē'x'ts!ā lā'k'asxē LEGEMĒ'. Wā, lā'k'as^{em}laxaē g'ō'x'k'asbidza^{wē} axē'nē'xwē lā'k'asxē apsā'ne'x^u ts!āk'asasē LEGEMĒ'. Wā, g'ī'lk'as^{em}laxaē Hā'daga
 15 dō'x'walaxē ē'x'sōxwē begwā'nema lā'k'asaē dō'tleg'ā'fa. Wā, lā'k'as^llaxaē "nē'x'ē Hā'dagāx: "Wā, sō'kwās'maē Qlō'mogwē'sa, yik'ā'sxen leqā'sōkwasa?" "nē'x'k'as^llaxaē. Wā, hē'x'īdk'as^{em}laxaē ē'x'sōxwē begwā'nem dā'dōdalax.
 20 Wā, lā'k'as^llaxaē "nē'x'a: "ya'k'asōl, nō'gwak'as^{em}xat! LEWE'lgtē'masē g'ī'gama^{yaē} Qlō'mogwa^{ya}. Wā, lā'k'as^llaxaēn geg'ā'dk'aslōs," "nē'x'k'as^llaxaē. Wā, hē'x'īdk'adzā'em^llaxaē Hā'daga dō'tleg'ā'fa. Wā, lā'k'as^llaxaē "nē'x'a: "Wā, gē'lak'as^lla adā', lā'k'as^{em}xaēn wā'nafak'asa.
 25 Wā, gē'lagra qens lā'k'asē laō'sdēsa!" "nē'x'k'as^llaxaē.

- Wā, lā'k'as^{em}laxaē ē'x'sōxwē begwā'nem ax^wufts!ō'dk'asxē g'īldask'āsbidza^{wē} lōkwā'sē g'ō'x'k'asbidza^{wē} lā'k'asxē LEGEMĒ'. Wā, lā'k'as^llaxaē dā'lak'āsex. Wā, lā'k'as^{em}laxaē lē'gādk'asē legā'sk'asas Hā'dagāx LEWE'lga^{mās}yas Qlō'mogwa^{yas} legā'dē. Wā, g'ī'ldzaem^llaxaē
 30 lā'g'aak'āsē ē'x'sōxwē begwā'nem lā'k'āsex ya'x^umō'tasē yixwā', lā'k'asaē hā'ng'a^lisaxē g'īldask'asbidza^{waxs} lā'k'asaē qapō'dk'āsex yikwē'yā'yasē g'īldasē. Wā, lā'k'as^llaxaē ax^wufts!ō'dk'asxē amē'k'asbidza^{wē} gwō'yī'ma qak'ā'ts

out on the rock. Then she threw the fish-trap again into the water, and said, "That is what I wish for. It is that you catch Wealthiest." Thus she said to it.

Then she pulled up the basket-trap again, and it was full of kelp-fish. Then Hā'da-Woman said, "O you! I am not working for you on this rock. I am trying to catch the prince of Wealthiest on the rock." Thus she said while she poured them out. Then she threw the fish-trap into the water again, and again she pulled it up. Then she saw a really handsome man sitting in the fish-trap; and a little small box was at one end in the fish-trap, and a little house was put down in the other corner of the fish-trap. As soon as Hā'da-Woman saw the handsome man, she spoke, and said to him, "Are you Wealthiest, whom I am trying to catch in my fish-trap?" Thus she said to him. The handsome man replied to her at once, and said on his part, "O you! I am the prince of Chief Wealthiest. I will have you for my wife." Thus he said to her. Hā'da-Woman spoke at once, and said, "Thank you, my dear! I am poor now. Come, and let us go up from the beach." Thus she said.

Then the handsome man took the little box and the little house out of the fish-trap, and he carried them. The name of the place where Hā'da-Woman caught the prince of Wealthiest is Having-Fish-Traps. As soon as the handsome man came up to the high-water mark, he put down his little box, and he took off the cover of the box, and he took out of it a little small whale, and he put it down at the foot of the bushes; and he took out another whale also; and as soon as he had put it down

- k!öt!äl!isēs lāk'asxē obā^olisē. Wä, lāk'as^elaxaē ē't^eedk'ās ax^ewults!ō'dk'asxē hē'k'as^emaxat! g^{wē}x'sē g^{wō}'yímk'as^eEM-laxaē. Wä, g'í'lk'adzāEM^elaxaē ax^eā^olisak'asqēxs lāk'asaē ō^emas^eidk'asē ma^olk'ā'sē g^{wē}g^{wō}'yíma. Wä, lāk'as^eEM-
- 5 laxaē ē'x'so^xwē begwāⁿEM dō'tleg'a^ola. Wä, lāk'as^elaxaē "nē'x'a: "Hē'k'as^eEM g'ō'tēla'yōsen ō'mpk'asaēk', "nē'x'-laxaē. Wä, lāk'as^elaxaē Hā'daga dō'tleg'a^ola. Wä, lāk'as^elaxaē "nē'x'a: "ya, adā', wä, g^{wē}'lak'as^elā'g'a qens lāk'as lā'g'aē lā'xēn g'ō'xwax," "nē'x'k'as^elaxaēx. Wä,
- 10 lāk'as^eEM^elaxaē hō'x^ewusdēsk'asa. Wä, lāk'as^eEM^elaxaē hō'g^{wí}'idk'as lā'xē k'lāk'!ōbānāsgēMē g'ō'xwa. Wä, g'í'lk'as^eEM^elaxaē dō'x^ewalax g'ō'xwas Hā'dagāxs lāk'asaē dō'tleg'a^ola. Wä, lāk'as^elaxaē "nē'x'a: "Wä'g'íl lā'x'ens ē'k'wak'aslō q!wā'sqluxāx neqā^oplēnx'k'aslē wā'sgē^emas-
- 15 k'aslāsē. Wä, lāk'aslē neqā^oplēnx'k'aslē wā'dzegilask'as-lāsē," "nē'x'k'as^elaxaēxs lāk'asaē hō'qawēls lāk'asxē k'lā'k'!ōbānāsgēMē g'ō'xwa. Wä, lāk'as^eEM^elaxaē "nemā^olak'as^emaō's^eidk'asē Hā'daga lōkwā'sē ē'x'sō^xwē begwāⁿEM. Wä, k'lē'yask'edzā^olaxaē gē'x^eidk'asēxs lāk'asaē g^{wā}'l-
- 20 k'asē "maō'sa^oyas. Wä, lāk'as^elaxaē ē'x'sō^xwē begwāⁿEM ax^eē'dk'asxē g'ō'x^ek'asbidza^owē qak'ā'ts ax^eē'lsk'asēx lāk'asxē "nexts!ō'lsasēs "maō'sa^oē. Wä, g'í'ldzāEM^elaxaē ax^eē'lsk'asē g'ō'x^ek'wasbidza^owaxs lāk'asaē ō^emas^eid. Wä, lāk'as^eEM^elaxaē k'ā^omax^oā^omaq!a^ostowē t!ēx'í'lisē ō^emasē
- 25 g'ō'xwa. Wä, lāk'as^eEM^elaxaē ax^ewults!ā^olaxē "nā^oxwa qak'ā'ts dā'daōmaxē heshā^oma^oē lōkwā'sē ts!ēbā'tslē.

Wä, lāk'as^eEM^elaxaē g^{wā}'lk'asē g'ō'xwas. Wä, lāk'as^eEM^elaxaē ā^olax'íd lā^owadk'asē Hā'dagāsē lēwē'lge^omās Q!ō'mogwa^oē. Wä, g'í'lk'adzāEM^elaxaē g^{wā}'lk'asē hā'yasek'ālāxs lāk'asaē dō'tleg'a^olē Hā'dagāxē ma^olk'asē "waō'ts!āxē lāk'asē dzā^oqwa. Wä, lāk'as^eEM^elaxaē "nē'x'a: "Wä'g'ik'ā'slēla hax'ō'kwaslōl; wä, hē'k'as^eEM^elaxas dō'dēmk'aslē: 'hax'ō' qa g'ō'kwaōts^og'a^oyā'ak', "nē'x'k'aslēs," "nē'x'^elaxaē. Wä, hē'x^eidk'as^eEM^elaxaē "waō'ts!ē hax'ā'.

30

on the beach, the two whales became large. Then the handsome man spoke, and said, "This food is given to me by my father." Thus he said to her. Then Hā'da-Woman spoke, and said, "Oh, my dear, welcome! Let us go to my house." Thus she said to him. Then they went up from the beach, and they entered the house covered with old mats. As soon as he saw the house of Hā'da-Woman, he spoke, and said, "Let us go and clear from bushes (a place) ten fathoms in length and ten fathoms in breadth." Thus he said to her, and went out of the house made of old mats. Then Hā'da-Woman and the handsome man began to work together; and it did not take them long before they finished working. Then the handsome man took the small house and put it down on the ground in the middle of [their work] the place they had cleared. As soon as he had put the small house on the ground, it became large, and the large house had a snapping door. Then he took (out of the box) all kinds of things to eat, and grease-dishes.

Then his house was finished, and the prince of Wealthiest really had Hā'da-Woman for his wife. As soon as they were husband and wife, Hā'da-Woman spoke to her two dogs in the evening. She said, "Go on, howl! and this is what you shall say. 'Howl! for the tribe of this my mother.' Thus you will say," she said to them. Immediately the dogs howled. Then night came; and in the morning, when day came, Hā'da-Woman heard the sound as though

- Wä, lä'k'as^{em}laxaē "nē'g'ēx^wwidk'asa. Wä, lä'k'as^llaxaē "nä'x^widk'asxē gaā'la lä'k'asaē Hä'daga wuā'x^walaxē á'lak'lāla lä'k'as qlē'k'lāla dē'nt'lāla bē'begwānema. Wä, lä'k'as^llaxaē lā'x^wwidk'as qā'k'ats la'ē lä'wels lä'k'asxēs
- 5 g'ō'xwē. Wä, g'i'lk'adzāem^llaxaē lä'wels lä'k'asex tlēx'i'lāsēs g'ō'xwē lä'k'asaē dō'x^wwalaxē mō'sgemē o^wmas g'ō'x^w lä'k'asex "nä'lane^wwāsēs g'ō'xwē. Wä, lä'k'as^{em}laxaē gwē'gemx^widk'as lä'xē gwā'nā'yasēs g'ō'xwē. Wä, lä'k'as^{em}laxaē dō'x^wwalaxē mō'sgē^wmmaxat! o^wmas g'ō'x^wxē
- 10 á'lā lä'k'as qō'qutlaxē bē'begwānemē lōkwā'sēs gegēnē'mk'asē. Wä, lä'k'as^{em}laxaē "neqē'tsemā^llask'asē g'ō'xwas Hä'daga. Wä, lä'k'as^{em}laxaē k'lē'yask'asē Hä'daga qlaō'lax g'ā'yōlasa^{sē} qlē'nemk'asē lē'lqwalala^{ya}. Wä, lä'dzēk'as^{em}laxaē hē'x^widk'as^{em} ek'lē'qelak'asē qlē'nem-
- 15 k'asē lē'lqwalala^{ya}. Lā'dzēk'as^{em}laxaē k'lwē'lapla. Wä, lä'dzēk'as^{em}laxaē k'lā'xē ma^litse^wmē o^wmas gwēgu'y^lma. Wä, lä'k'as^{em}laxaē g'ā'g'ēxsilak'asē qlē'nemē lē'lqwalalē^w lä'k'asex lā^wwē'lga^wmās Qlō'mogwa^wē.
- Wä, hē'k'as^wmaāxs lä'k'asaē sakwē Hä'dagaxē gwō'y^lmē
- 20 lä'k'as^llaxaē dō'x^wwalak'asxē "nē'l'nā'kula ts'lē'g'inaga. Wä, lä'k'as^llaxaē Hä'daga dō'dē^wnē^wwax. Wä, lä'k'as^llaxaē "nē'x'a: "ya, "nä'laa'tslē'. Wä'xenlk'as^las begwā'nema qak'ā'sen haā'xdzēg'indk'āsōl, lä'xen gā'gēmpk'asa, "nē'x^wk'as^llaxaē. Wä, hē'x^widk'adzaem^llaxaē ts'lē'g'inaga dā'dō-dālx. Wä, lä'k'as^llaxaē "nē'x'a: "Yik'ā'sg'in k'lē'yasaēx-
- 25 begwā'nemk'asaa? Wä'k'ās lä'g'a haā'xdzēg'indk'as g'ā'xk'asen, "nē'x^wk'as^llaxaē "nä'laa'tslāx. Wä, hē'x^widk'adzāem^llaxaē Hä'daga yltse^wmdk'asxē lā'sēk'asasē gwō'y^lmē qak'ā'ts tē'gwīg'indk'asēs lä'k'asex "nä'laa'tslē. Wä, lä'
- 30 k'as^llaxaē "nē'x'ē Hä'dagax: "ya, "nä'laa'tslē, hē'k'as^{em}xaen haā'xdzāsk'atsō lā'sēk'asaqēs dō'gul^waslaōs qlwā'^wyālag'ilis hēk'wanā^wya. Wä, lä'k'as^llaxaas ts'ek'lā'felak'asleqēxg'in ē'x^wmaēk'; wä, hē'k'as^wmēsēxg'in lä'k'as^wmaēk' lā'wadk'atsōx lā'qwg'ilax, "nē'x^wk'as^llaxaē.

really many people were talking. Then she arose and went out of her house. As soon as she had gone out of the door of her house, she saw four large houses north of her house; and she turned her face southward from the house, and she saw four large houses. They were really full of men and their wives. The house of Hā'da-Woman was in the middle of the village. Hā'da-Woman did not know where these many tribes came from. Immediately the many tribes felt happy. They visited each other, and they began to carve the two large whales. The many tribes treated the prince of Wealthiest as their chief.

When Hā'da-Woman had carved the whales, she saw a sea-gull woman flying along, and Hā'da-Woman spoke to her while she was flying, saying, "O Daylight-Receptacle! I wish you were a person, that I might send something on your back to my grandmother." Thus she said to her. Immediately the Sea-Gull-Woman replied, and said to her, "Am I not a person? Go on, and send something [to me] on my back." Thus said Daylight-Receptacle to her. Hā'da-Woman at once made a package of whale-blubber, and hung it on the back of Daylight-Receptacle; and Hā'da-Woman said to her, "O Daylight-Receptacle! I send this blubber to the old woman who will be seen by you crying on the beach. Then report to her that I am well, and also that I have this Copper-Maker for my husband." Thus she said to her.

- Wä, lä'k'as^olaxaē ^onā'laa'ts!ē lä'k'as ^one'lx^oidk'āsa. Wä, lä'k'as^oem^olaxaē gwā'gwaā'x^oidk'as lāx ^owa'ēdza^oē. Wī'la-
^ox^ok'adzē^olaxaē gē'x^oidk'ā'sexs lä'k'asaasēnē^o dō'x^owalaxē
 hek!wanē^o k!wa^os qlē'mqak'asxēs k!ut!alē'. Wä, lä'k'as-
 5 ^olaxaē qlwā'sa. Wä, lä'k'as^olaxaē ^onā'laa'ts!ē k!wā'nōdzelsax.
 Wä, lä'k'as^olaxaē ē'talak'ats ē't'ēdemk'āsax qak'ā's dō'-
 demsēxē qlu'l^oyaḡwē. Wä, lä'k'aswī'sta^olaxaē ts!ā'k'atsē
 l!ā'sē lä'k'asex. Wä, hē'x^oidk'adzā'^oem^olaxaē hek!wanē^o
 qlēs^oē'dk'asxē g'ā'yofē lä'k'asxē mō'mḡ^osemē.
- 10 Wä, lä'k'as^olaxaē a'mlēlē'sk'asē waō'ḡwē ts!ō'ts!uḡ^ol'ē'mas
 ḡē'wa^oxī'fē lä'k'asex k!wa^oē'dzasasē hek!wanā^oya. Wä,
 hē'k'ās^oxī'fē lä'k'asaxat! dō'qu^olatsē g'īng'īnānemk'asaqēxs lä'k'a-
 saē qlē'x'qlēk'a'xē haḡā'xsē. Wä, lä'k'as^oem^olaxaē wul!ā'fē
 g'īng'īnānemax lä'g'īlk'asas mā'fēkulak'asē hek!wanā^oyaxs
 15 lä'k'asaē gwā'lk'as qlēx^oī'dk'āsxcēs qlē'nsasōkwasē k!ut!alā'.
 Wä, ō'kwas^oem^olaxaē lä'k'as ^onā^onaḡwē hek!wanā^oya lä'-
 k'asex g'ō'ḡwas ḡē'wa^oxī'fē. Wä, lä'k'as^oem^olaxaē wā'x'k'as
 k!wā'nē^ogwiḡ lä'k'asxē ō'nēgwi'lk'asasē g'ō'ḡwē, qak'ā'sexs
 ā'lak'asaē pā'lak'asē g'ō'kwaōtas ḡē'wa^oxī'fē. Wä, lä'k'as-
 20 ^oem^olaxaē qlā'qlā'lalak'asē g'īng'īnā'nemaxē hek!wanā^oya.
 Wä, lä'g'īlk'asasē hek!wanē^o x'ix^osō'dk'atsē mō'mḡ^osem
 lä'k'asxēs qlē'tā'sōkwasē. Wä, lä'k'as^olaxaē qlēx^oī'dk'as-
 bō'fāxēs qlē'tā'sōkwasē. Wä, lä'k'as^oem^olaxaē g'īng'īnānemē
 dō'x^owalak'asxē hek!wanā^oyaxs lä'k'asaē mā'lēx^owidxēs
 25 ha^omā^oya. Wä, lä'k'as^oem^olaxaē lä'k'as nē'fak'asē g'īn-
 g'īnānemk'āsax ḡē'wa^oxī'fē. Wä, lä'k'as^olaxaē ḡē'wa^oxī'fē
 hē'x^oidk'as^oem la wul!ā'lak'asxē hek!wanā^oya. Wä, lä'-
 k'as^oem^olaxaē hek!wanē^o ā'la ts!ē'nḡ^os ḡē'wa^oxī'fē. Wä,
 lä'k'as^oem^olaxaē ts!ēx^oē'dk'atsē mō'mḡ^osemē lä'k'asex.
 30 Wä, lä'k'as^olaxaē ^one'x'ē ḡē'wa^oxī'fē: "ya'k'asōl ^owī'dzes
 k'asēg'a mō'mḡ^osemk'?" ^one'x'k'as^olaxaē. Wä, hē'x^oidk'as-
^oem^olaxaē hek!wanē^o dō'tlēg'a^ola. Wä, lä'k'as^oem^olaxaē
^one'x'a: "ya'k'adzō'ōl, ō'kwas^oem^olaxaē lä'k'as yā'xp!ēx-
 t!ālak'ā'sōx ax'ā'saxs Hā'daga lä'k'as^oem^olaxaē lä'wadk'a-

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Then Daylight-Receptacle flew away, and went northward to River-in-Front. It was not long before she saw an old woman mending her blanket, and she was crying. Then Daylight-Receptacle sat down by her side, and repeated the word (that was sent) to the old woman; and she gave the blubber to her. The old woman began to eat of the package at once

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Some of the grandchildren of Raven-Sound-in-House were playing on the beach at the place where the old woman was sitting. At this place the children saw her biting a piece of what was sent to her. Then the old woman was asked by the children what she was doing, for the old woman was chewing something after she had bitten the blanket that she was mending. The old woman just went home to the house of Raven-Sound-in-House, and she just sat down in a corner of the house, for the tribe of Raven-Sound-in-House were really hungry. Then the old woman was watched by the children while she put the end of the blubber through the blanket she was mending. She pretended to bite what she was mending. Then the children saw that the old woman was chewing some food, and they went and told Raven-Sound-in-House. Raven-Sound-in-House went at once and questioned the old woman. Then the old woman got really angry at Raven-Sound-in-House, and she threw the blubber at him. Then Raven-Sound-in-House said, "Ah! where did you get this piece of blubber?" Thus he said to her. Then the old woman spoke, and said, "Oh, you ugly one! The sea at the place where Hā'da-Woman stays smells (of blubber); and it is said that she has Copper-Maker,

tsōx lā'qwag'ilāx lā'wē'lga'mās Ql'ōmogwa'ya," "nē'x'k'as'laxaē.

- Wä, hē'x'īdk'adzāem'laxaē Ğē'wa'xī'fē lā'k'as hē'lk:lāla-k'asxēs yū'duxwē a'yī'l̄xwa, yīk'ā'sex DZE'ndzēngēfē'xsela
- 5 lōkwā'sē Hay'ing'ifexsela. Wä, hē'k'as'mōsē Mē'mg'olem-besē. Wä, lā'k'as'laxaē "nē'x'a: "Wē'k'as'laxens mel'ē'xela lā'k'asex Yā'qlul'wa qak'ā'sens lā'k'asaē xō'fak'as lā'xē xō'lās," "nē'x'k'as'laxaē. Wä, hē'x'īdk'azāem'laxaē xwā'na'īdk'asa. Wä, lā'k'as'laxaē hō'guxs lā'k'asxē ha'nwāla
- 10 xwā'xwaguma. Wä, lā'k'as'em'laxaē lā'k'asl xō'fālxē xō'lē qak'ā'sexs ql'ā'lelak'āsaāxs ax'ē'xsdk'asaē Hā'dagāxē xō'lē, lā'g'ilk'āsas "nē'x'k'as qak'ā'ts la'ē axk'ā'sxē xō'lē. Lā'k'as'em'laxaē aē'x'qlen'wak'āsles lā'k'asxēs k:l'ē'dēfē. Wä, lā'k'as'em'laxaē klut!aē'n̄x'k'atsē l!ē'ntsemk'asē klul'
- 15 tlā'k'āts. Wä, lā'k'as'em'laxaē lā'g'aa lā'k'asex Yā'qlul'wa qak'ā'ts hā'īlag'ilē tsex'wīdk'as lā'k'asxē xō'lē. Wä, g'il'k'adzāem'laxaē gwā'f'k'āsēxs g'ā'xk'asaē sē'x'widk'as-dā'xwā' qak'ā'ts la'ē lā'k'asex "wā'ēdza'ē.

- Wä, lā'k'as'laxaē Hā'daga lōkwā'sēs lā'wunemk'asē
- 20 ā'waqlus lā'k'asex ō'xsig'a'yasēs g'ō'xwaxs g'ā'xk'asaē tē'x'widk'asē Ğē'wa'xī'fē. Wä, hē'x'īdk'adzāem'laxaē Hā'daga "mā'f!lēg'aā'lak'ā'sex. Wä, lā'k'asg'ilas hē'x'īdk'as'em dōtleg'a'lak'asē Hā'dagāxēs lā'wunemk'asē. Wä, lā'k'as'em'laxaē axk'lā'lak'asxēs lā'wunemē qas lā'k'asaē
- 25 hō'gwī'fīd lā'k'asxēs g'ō'xwē qak'ā'sexs hē'k'as'maēx ō'mp-k'asōx, "nē'x'k'as'laxaē. Wä, lā'g'ilk'asas hē'x'īdk'as'emē lā'qwag'ila lā'k'as hō'gwī'fīd lōkwā'sēs genē'mk'asē lā'xēs g'ō'xwē. Wä, lā'k'as'em'laxaē lēnē'x'īdxē tlēx'īlāsēs g'ō'xwē. Wä, g'ā'xk'as'laxaē Ğē'wa'xī'fē g'ā'x'ā'lis lā'k'asxē
- 30 k'asxē lā'sagwisasē g'ō'xwē. Wä, g'ā'xk'as'laxaē la'ōs-dēsak'asa. Wä, lā'k'as'laxaē mīx'ētō'dk'asxē tlēx'īlāsē ō'masē g'ō'xwa. Wä, lā'k'as'laxaē "nē'x'a: "yā, Hā'dagā', lēx'stō'dk'as la ā'dats. Xō'laxāā'g'in g'ā'xyōx' la'ōl g'ā'yōlk'āsix' lāx Yā'qlul'wa," "nē'x'k'as'laxaē. Wä, hē'k'as-

the prince of Wealthiest, for her husband." Thus she said to him.

Raven-Sound-in-House at once made a request of his three attendants, Smell-of-Canoe, Staying-in-Canoe, and Expert-Canoe-Calker, and said, "Let us go in our canoe to Place-without-Landing to get some mussels." Thus he said to them. Immediately they got ready and went aboard the canoe that was anchored out at sea. He was going to get mussels, for he knew that Hā'da-Woman desired mussels. Therefore he wished to go for mussels, for he was going to make up with his princess. He was wearing a bear-skin blanket. Now they arrived at Place-without-Landing, and they quickly gathered the mussels. As soon as they had done so, they came paddling along, and went to River-in-Front.

Hā'da-Woman and her husband were sitting on the summer seat outside of their house when Raven-Sound-in-House came in sight. Hā'da-Woman recognized him at once, and she spoke to her husband, and requested that they should go into the house because her father was coming. Thus she said to him. Therefore Copper-Maker and his wife at once went into the house, and they barred the door of the house. Then Raven-Sound-in-House arrived at the beach of the house, and went up from the beach. He knocked at the door of the large house, and said, "O Hā'da-Woman! open the door, my dear! I have brought some mussels for you from Place-without-Landing." Thus he said to her. It was not long

laxaē lā'k'as gē'g'f'lsk'āsexs lā'k'asaē l!ā'qwag'ila lē'x^u.
stōdk'asxē tlēx'f'lāsē g'ō'xwē. Wā, lā'k'as'laxaē dō'x^uwak-
lak'asxēs negūmpaxs klut!aē'nxwaa'sē l!ē'ntsemē.

Wā, hē'x'f'ldk'adzāem'laxaē l!ā'qwag'ila lē'lēlak'asex.

- 5 Wā, lā'k'as^uem'laxaē yīnē's^ufdk'asē¹ l!ā'qwag'ilāsē nē'nse-
xa^uē lā'k'asex Gē^uwa^uxī'fē lōkwā'sēs yū'duxwē a'yī'lxwa.
Wā, lā'k'as^uem'laxaē Hā'daga ax^uē'dk'as laxē^u ts!ēbā'ts!ē-
k'asbidza^uwēxē ō'kwas^umael hē'f'ts!ēqa^ul'a'sk'atsē qō'mak'a-
sasē bekumā'la. Wā, lā'k'as^ulaxaē Hā'daga ō'babōdk'asxē
- 10 ts!ēbā'ts!ēk'asbidza^uwē. Wā, lā'k'as^ulaxaē nē'x'a: "ya'k'a-
sōl ts!ēbā'ts!ē, pā'lapālaabōkwā'las,"² nē'x'k'as^ulaxaē. Wā,
lā'k'as^uem'laxaē k'ā'x'f'ldk'asē Hā'dagāsē ts!ēbā'ts!ēk'asbi-
dza^uwē lōkwā'sē nē'nsexa^uē lā'k'asxēs ō'mpk'asē. Wā,
hē'x'f'ldk'as^uem'laxaē Gē^uwa^uxī'fē dō't!ēg'a'la, lā'k'asxēs
- 15 yū'duxwē a'yī'lxwa. Wā, lā'k'as^ulaxaē nē'x'a: "ya'k'asōl,
Dzē'ndzeng'ilēxsela, lōkwā'ts Hayī'mg'ilēxsela, sō'kwas^umēts
Mē'mg'olēmbes; gwa'k'asla ō'gwaqak'as ts!ā'ts!ap!ā!axō
gwē'k'lēsēx, qak'a'sen nā'xulak'asma^uwī'stāē." Wā, lā'k'as-
^uem'laxaē k'ō'tak'asxē ts!ā'ts!aba'yemk'asē. Wā, lā'k'as^ula-
- 20 xaē wā'x'k'as ts!ēplē'dk'asxē gwē'k'lēsē. Wā, lā'k'as^ulaxaē
hē'wāxak'as^uem'laxat! xut^uē'dk'asē gwē'k'lēsē. Wā, lā'-
k'as^uem'laxaē ā'lak'lālak'as la qlē'q!ēbālak'asē Gē^uwa^uxī'fēxē
gwē'k'lēsē. Wā, lā'k'as^uem'laxaē k'lē^uyask'as q!aō'lak'asxē
gwē'k'lēsaxs hē'bendālak'as^umaē lā'k'asex mē'ng'asas. Wā,
- 25 ō'kwas^uem'laxaē lā'k'as qa^uwī'fk'asē gwē'k'lēsē lā'k'asex
klwaē'lask'ā'sas. Wā, lā'k'as^ulaxaē ā'lēlxsdālak'ā'sexs lā'-
k'asaē wā'ogwa'la.³ Wā, lā'k'as^ulaxaē nē'x'ē Gē^uwa^uxī'fē:
"ya, ā'lēg'ak!ēg'a^ufk'asg'in l!ē'ntsemx' klut!ā!a," nē'x'-
k'as^ulaxaē. Wā, lā'k'as^uem'laxaē mā'x'ts!ēx'f'ldk'asē Hā'-
30 dagāsēs ō'mpk'asē. Wā, lā'k'as^uem'laxaē k'ā'yewēl'sax.
Wā, lā'k'as^uem lā'ba.

¹ Kwakiutl: l!ēxwī'fā.

² Kwakiutl: pā'pāhaa'bolas.

³ Kwakiutl: xwē't!ēg'a'f.

before Copper-Maker opened the door of the house, and he saw his father-in-law wearing the bear-skin blanket.

Then Copper-Maker invited them in, and gave Raven-Sound-in-House and his three attendants the dried edge of some red cod to eat. Then Hā'da-Woman took a small grease-dish with a bowl as large as the thumb of a man; and Hā'da-Woman whispered under the small grease-dish, and said, "O grease-dish! keep full." Thus she said to it. Then Hā'da-Woman put the small grease-dish and the dried edge of red cod before her father. Raven-Sound-in-House spoke at once to his three attendants, and said, "Oh, you Smell-of-Canoe, and you Staying-in-Canoe, and you also Expert-Canoe-Calker! don't dip your food in this whale-oil, that I may eat alone for a while." Now the little grease-dish was full, and in vain he dipped into the whale-oil. The whale-oil never decreased. Then Raven-Sound-in-House put really much whale-oil on what he was eating, and he did not know that the whale-oil was going right through him (and out) at his anus. The floor of the house was just overflowing with whale-oil where he was sitting. Afterwards he broke wind. Then Raven-Sound-in-House said, "Oh, my new bear-skin blanket creaks!" Thus he said to them. Then Hā'da-Woman became ashamed of her father, and he was driven out of the house. That is the end.

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20. Nōmasē'nxēlis (Oldest-One-in-the-World).

Tradition of the Lā'lasiqwela.

(Recorded by George Hunt.)

- G-ō'kulak'as^olaē Nōmasē'nxē^olisē lāx Tsē'tseqalā'lisē
 1. lē^owis g-ō'kwaōtē. Wā, lā'k'as^olaē k'lē'dadk'asē Nōma-
 se'nxē^olisas Ē'k'lawēga. Wā, lā'k'as^olaē sā'lē tsledā'xē.
 Wā, lā'k'as^olaē mā^olō'gug'íwē qlā'q'lek'ās Ē'k'lawēga.
 5 Wā, lā'k'as^olaē hē'menālaem lā'k'as lāx ^one^owē'dē axē'
 x-ō'kumē. Wā, lā'k'as^olaē gē'g'iltse^ola lā'k'asna^oxwa lā'k'a-
 sex ^one^owē'dē. Wā, lā'k'as^olaē lā^osē g'í'tla lā^osē^o lāx
 lā^osanā^oyas g-ō'xwasē g'í'gema^oyik'ā'sex Nōmasē'nxē^olisē.
 Wā, lā'k'as^olaē k'lwā'xtā^oē kwē'xwē lā'k'asex o'xtā^oyasē
 10 g'í'tla lā^osa'. Wā, hē'k'as^oem^olā^owis hē'menālak'ās^oem
 tsle'lgwa^olālak'asexs la'ē Ē'k'lawēga sē'x^owidk'as lōk^owā'sēs
 mā^olō'gug'íwē qlā'q'lek'ā. Wā, hē'k'as^oem^olā^owis lā'g'ilas
 Ē'k'lawēga qlā'lak'asxēs gwē'xtā^oā's qak'ā'sēs k'lē'tp'leqē.
 Wā, lā'k'as^olaē lō'ma k'lemā'xa ^onā'la. Wā, lā'k'as^olaē
 15 Ē'k'lawēga hē'k'lālak'asxēs qlā'q'lek'ō qak'ā'ts lās lāx
^one^owē'dē. Wā, lā'k'as^olaē ē'k'leq'lāle qlā'q'lek'ās. Wā,
 lā'k'as^olaē gē'g'ilē sē'xwaxs lā'k'asaē Ē'k'awēga wulā'xēs
 qlā'q'lek'ō. Wā, lā'k'as^olaē ^one'x'a: "ya, qlā'q'lek'ō, ^omā-
 dzēs xē'nlag'ilaōs gē'g'ilē k'lē's lā'g'aa lā'xens lā'laēē
 20 ^one^owē'dā," ^one'x'k'as^olaēx. Wā, lā'k'as^olaē yā'q'legr'a^oē
^onemō'xwē. Wā, lā'k'as^olaē ^one'x'a: "ya, qlā'gwidā, wā-
 wixlā'lēns lāxō ts'lā," ^one'x'k'as^olaē. Wā, lā'k'as^oem^olaē
 Ē'k'lawēga lā^omaxsda^onā'kulaxē kwē'xwaxs tsle'lgwa^olālaē.
 Wā, lā'k'as^oem^olaē hā'lselaem la wulē'lax. Wā, lā'k'as-
 25 ^oem^olaē ē'tlēd dō'tlegr'a^oē Ē'k'lawēga. Wā, lā'k'as^olaxaē
^one'x'a: "ya, qlā'q'lek'ō, ^owi'wā'lag'īlēdzās?" ^one'x'k'as^ola-
 xaēns la'ē lē'nemē^olālx sēsē'wayās qak'ā'ts tsleqemstā'lēx.
 Wā, lā'k'as^oem^olaē qlō'lēlak'asqēxs lē'mā'ē sē'xwaxsasēs
 qlā'gwidē.

20. Nōmasē'nxēlis (Oldest-One-in-the-World).

Tradition of the La'La'siqwela.

(Recorded by George Hunt.)

Oldest-One-in-the-World and his tribe lived at Red-Sand-Beach; and Oldest-One-in-the-World had for his princess Many-colored-Woman, and the woman was blind. Many-colored-Woman had twelve slaves; and she would always go to ^{ne}wē'd, where there is wild rice. For a long time she was in the habit of going there; and a long pole stood outside of the house of Chief Oldest-One-in-the-World, and on top of the long pole an eagle was sitting; and it screeched all the time whenever Many-colored-Woman went out paddling with her twelve slaves. Thus Many-colored-Woman knew which way they were going, on account of the princess-pole.

One day the sea was very smooth, and Many-colored-Woman asked her slaves to go to ^{ne}wē'd. The slaves were content. They had been paddling a long time when Many-colored-Woman questioned her slaves, and said, "O slaves! why does it take so long before we arrive at ^{ne}wē'd?" Thus she said. One of them spoke, and said, "O mistress! we cannot make any headway against the tide." Thus he said. Then Many-colored-Woman began to hear the screeching of the eagle faintly. She hardly heard it. Then Many-colored-Woman spoke again, and said, "O slaves! what are you doing?" Thus she said, and took away their paddles and threw them into the water. Then she knew that they were intending to paddle away with their mistress.

- Wä, lä'k'as^{em}laē o'kwas^{em}la ts!ä'qagelē lä'k'asxē
 l!ä'saxwē. Wä, lä'k'as^{em}laē ^{ne}g'ex^witse^wwa. Wä, lä'k'as
^{na}x^{ida}. Wä, lä'k'as^{em}laē p!ē'lxela. Wä, lä'k'as^{em}laē
 lä^mmaxsde^{ndē} È'k'!awēgāxēs k'!ē'tp!ēqē. Wä, o'kwas^{em}em-
- 5 ^{lä}wisē ^{xwē}lax^{id} mē^xēdex^{da}xwa. Wä, lä'k'as^{em}laē ē'tlēd
^{ne}g'ex^witse^wwa. Wä, lä'k'as^{em}laē ^{na}x^{id}xē gaā'lāxs lä'-
 k'asaē dze'k'!exsdendxēs ^{ya}yats!āxs lä'k'asaē k'ā'qelgē^{xē}
 hē'k'asa g^{wē}x^{sē} l!ō'xwē. Wä, lä'k'as^{em}laē dō^xwidqē.
 Wä, lä'k'as^{em}laē dō^xwalak^{asxē} qlē'nemē ts!ō'na. Wä,
- 10 lä'k'as^{em}laē ql!ā'laqēxs hē'k'as^{em}maē lē'gats Ts!ō'na^xsiwa^ē.
 Wä, lä'k'as^{em}laē lä'x^{sā} lä'qē qak'ā'sexs ts!ä'xt!ā'laē, lä'g'il-
 k'asas yix^{sā} lä'xē ts!ō'na. Wä, lä'k'as^{em}laē ē'tlēd ^{ne}g'ex^w-
^{wida}. Wä, lä'k'as^{em}laē ē'tlēd ^{na}x^{id}xē gaā'la. Wä,
 lä'k'as^{em}laxaē ^{nemō}xwē wu!ā'x^{alaxēs} ^{ya}yats!āxs lä'-
- 15 k'asaē ē'tlēd k'ā'qelgē^{xēs} k'ā'qelgēsōk^{was}. Wä, lä'k'as-
^{em}laē x'ix^{wid} qak'ā'ts dō^xwidēqē. Wä, lä'k'as^{em}laē dō^x-
 walaxē qlābē'lisē g'ī'wāla lä'xa dē'msxē. Wä, lä'k'as-
^{em}laē ql!ā'lelak^{asqēxs} hē^mmaē lē'gats Q!ā'qlābē'lisayak^ē.
 Wä, hē'k'as^{em}laē la^{na}'ku^{latsē} ts!ō'nāsa ^{na}xwak^{āsa}
- 20 lē'legwiltsa g'ig'ō'xwaxsa g'ō'kwalāx lä'k'asxōx awē^{stāx}-
 sens ^{na}lāqē lä'k'asē ts!ä'x^{id} lāx Ts!ō'na^xsi^{wēx}lā. Wä,
 hē'k'as^{em}mēs lē'mlēm^{xu}'yī'k'atsē qlābē'lisayakē lä'k'asē ts!ä'x^{id}
 lāx Q!ā'qlābē'lisayak^ē.
- Wä, lä'k'as^{em}laxaē lä'x^{sā} lä'qē. Wä, lä'k'as^{em}laē ē'tlēd
- 25 ^{ne}g'ex^wwida. Wä, lä'k'as^{em}laxaē ē'tlēd ^{na}x^{id}xē gaā'lāxs
 lä'k'asaē wule'lak^{asxēs} ^{ya}yats!āxs xē'ms^{ālaē} lä'k'asxē
 plē'sā. Wä, lä'k'as^{em}laxaē x'ix^{wid}k'āsē ^{nemō}xwē lä'k'asxē
 ql!ā'qelk'owē. Wä, lä'k'as^{em}laē dō^xwalaxē qlē'nemē qlē'-
 xa^{fa}. Wä, hē'k'as^{em}em lē'gats Q!ā'qlexa'yak^ē. Wä,
- 30 hē'k'as^{em}laxat! la^{na}'ku^{latsē} qlē'xa^{lē} g'ā'ya^{na}kula lä'xōx
 awi^{stāxsens} ^{na}lax.
- Wä, lä'k'as^{em}laxaē hayā'qaqē. Wä, lä'k'as^{em}laxaē ē'tlēd
^{ne}g'ix^wwida. Wä, lä'k'as^{em}laē ^{na}x^{id}xē gaā'lāxs lä'k'asaē
 dō^xwalak^{asē} ^{nemō}xwē lä'k'asxē ql!ä'k'āqēxs ql!ā'wisāēs

Now they were just drifting about on the sea. They were overtaken by night, and day came. Then it was foggy, and Many-colored-Woman could not hear her princess-pole. Then they just went to sleep again. They were again overtaken by night; and in the morning, when daylight came, they heard their canoe, when they were waking, going through something like ice. They looked, and saw that there was much charcoal. Then they found that it was the place named Charcoal-at-North-End-of-World. They went through it, for there was a strong tide. Therefore they went through the charcoal. Night came again; and in the morning, when day came, one of them heard the canoe again running through something. He raised his head and looked, and he saw sand floating on the sea; and they knew now that they were at the place named Floating-Sands.

That is where the charcoal of all the fireplaces of the houses of the villages goes from all around the world. It drifts to the place named Charcoal-at-North-End-of-World, and the sand that is dry on the surface drifts to Sand-floating-on-the-Sea.

They went through it. Again night came; and in the morning, when daylight came, they heard the canoe striking against something hard. One of the slaves again raised his head and saw much driftwood; and this is named Driftwood-floating-on-the-Sea. There all the driftwood goes that comes from all around our world.

It is said they passed right through it, and again night came. In the morning, when day came again, one of the slaves saw that it was shallow where they were drifting

lā'k'āsē ts'lā'gē'nā'ku'lāsa, hā'lselak'ās'Em^olaē k'lēs lē'mxu-
lēselē "yā'yats'lās lā'k'asxē ql'ēbegwī'sē. Wā, lā'k'as^olaxaē
hayā'qaqē. Wā, lā'k'as^olaē dzā'qwax'ē'Idk'āsex lā'k'asaē
dō'x'walak'asxē awi^onak'āla lā'k'asxē qwē'sāla. Wā, lā-
5 k'as^olaē hē'gwx'x'id'nā'kulak'āsē awi^onak'āla^x "yā'yats'lās.
Wā, lā'k'as^olaē k'lēs mē'mx'ēqelak'asē qlā'ql'ek'ō qak'ā'sexs
lā'k'asaē ē'x'ē nē'nā'qa^oyas qak'ā'sēs la dō'gul'kasē awi-
"nak'āla.

- Wā, lā'k'as^olaē "nā'xwa k'l'ide'l'x'ēda. Wā, lā'k'as^oEmxaē
10 "nā'xwa mē'x'ēda. Wā, lā'k'as^olaē "nā'x'idxē gāā'lāxs
lā'k'asaē Ē'k'!awēga gwē'x'idxēs qlā'ql'ek'owē qak'ā'sexs
la'ē wulē'lāk'asxēs "yā'yats'lāxs lā'k'asaē qwā'l'el'yō lā'-
k'asxē hē'k'āsa gwx'x'sa awi^onagwisē. Wā, lā'k'as^olaē
qlā'k'ō x'ix'wi'dk'āsa. Wā, lā'k'as^olaē dō'x'walak'ās'qēxs
15 ē'g'igwī'saē ql'ēbegwī's awi^onagwisa. Wā, lā'k'as^olaē qlē'-
nemē g'ō'xwē lā'k'āsex. Wā, hē'x'ē'Idk'as'Em^olaxaē qlā'k'ō
gwē'x'ē'Idk'āsex Ē'k'!awēga lōkwā'sēs qlā'ql'ek'wutē'. Wā,
g'f'lk'as^oEm^olaxaē "nā'xwa ts'lēx'ē'dē Ē'k'!awēgāxs lā'k'asaē
dō'qulak'asē qlā'ql'ek'āxē ē'x'sōxwē hē'f'ak'as begumā'la-
20 k'asē g'ā'xk'asē g'ā'g'axālxē leg'ō'tē.¹ Wā, g'f'lk'as^oEm-
laxaē bekumā'la lā'g'aa lā'xē ā'xdza'yasē xwā'kunāxs
lā'k'asaē hē'nā'kula^omē ē'x'sōxwē bekumā'la lā'k'asex
k'l'wā'xdzāsas Ē'k'!awēga qa^s lā'k'asē dā'x'ts!anen'āsex.
Wā, lā'k'as^olaē bekumā'la wulā'x Ē'k'!awēga: "Wā, "mā's-
25 k'asōs "yā'lag'ū'ā'yax, adai'?" "nē'x'k'as^olaē. Wā, hē'x'ē'Id-
k'as'Em^olaxaē Ē'k'!awēga nā'nax^omēk'āsex. Wā, lā'k'as^olaē
"nē'x'a: "yā'k'as'lōl adai', hē'k'āsen g'ā'xilk'asenlaxg'in
lā'la'wig'inlōl, adai', "nē'x'k'as^olaē. Wā, hē'x'ē'Idk'as-
"Em^olaxaē ē'x'sōxwē bekumā'la mō^olk'ālak'āts dō'dim-
30 k'āsas Ē'k'!awēga. Wā, lā'k'as^olaē "nē'x'ē bekumā'la:
"Wā, gē'lak'as^olag'a qak'ā'sens lā'lag'ū'la'ōsdēs lā'k'asxēn
g'ō'xwa," "nē'x'k'as^olaē.

Wā, lā'k'as^olaē hō'x'wusdēsk'asa. Wā, lā'k'as^oEm^olaē
Ē'k'!awaga gē'l'pātax a'yasā'sē bekumā'la. Wā, lā'k'as-

along. Their canoe almost went aground on the sand. They passed over this place; and when evening came, they saw a country far off. It was just as though the land was drawing the canoe towards it. The slaves did not feel like sleeping, because they felt glad on account of the islands that were in sight.

Then they all felt giddy, and they all went to sleep. In the morning, when daylight came, Many-colored-Woman wakened her slaves, for she had heard that the canoe was knocking against something like land. One of the slaves raised his head, and he saw that there was a fine sandy beach, and many houses were there. Then the slave wakened his fellow-slaves; and as soon as they were all awake, they saw a handsome young man coming towards the visitors. As soon as the man arrived at the side of the canoe, he went straight to the place where Many-colored-Woman was sitting, and he took hold of her hand. The man asked Many-colored-Woman, "What brought you here, my dear?" Thus he said. Many-colored-Woman replied at once, and said, "Oh, my dear! this is what brought me here: I came to have you for my husband, my dear!" Thus she said to him. Immediately the handsome man spoke thankfully on account of what Many-colored-Woman had said; and the man said, "Let us go up from the beach to my house." Thus he said to her.

Then they went up from the beach, and Many-colored-Woman held the hand of the man. Now the wise one

¹ Kwakiutl: ba'guns.

among the slaves spoke to the handsome man. He said, "Oh, my dear! take good care of this woman. She is the princess of Oldest-One-in-the-World. She is blind." Thus he said to him. Immediately they went up from the beach and entered through the snapping door of the house. As soon as they had gone in, the handsome man spoke, and said to Many-colored-Woman, "Welcome, my dear! Go and bathe in the pond of water of life in the house." Thus he said.

Immediately Many-colored-Woman spoke gratefully on account of what he had said. She came to the corner of the large house, and the man asked Many-colored-Woman to take off her blanket. Many-colored-Woman took off her blanket and her apron, and the man took her on his arms and made her sit down in the water of life. Then the man said, "Oh, my dear! now dive. Dive four times." Thus he said. Immediately Many-colored-Woman dived; and as soon as she came up again, she was able to see our daylight. She dived again, and she continued to dive until she had done so four times. As soon as she had finished, she was a young woman, and she was no longer blind. Immediately Many-colored-Woman was called out of the water by her husband. Then Many-colored-Woman was able to see everything in the house. It is said that the two posts in the rear of the house were thunder-birds, and sea-bears were under the two thunder-birds; and it is said the cross-piece over the thunder-bird posts was a sea-lion, and the posts on each side of the door of the house were each one sea-lion,

and the cross-piece of the post was one sea-lion; and she also saw a carved figure standing at the right-hand side of the door of the house.

As soon as the slaves of Many-colored-Woman came in, the carved figure² spoke, and said, "O chief, Abelone-Shell-of-the-World! O chief! treat those well who come into your house, chief." (This is the indwelling power of Chief Wealthy.) Then she saw many feast-dishes, — four seal dishes and the same number of killer-whale dishes, and four whale dishes, and four sea-otter dishes.

Now, Abelone-Shell-of-the-World and Many-colored-Woman were living as husband and wife. They had not been married long when Many-colored-Woman was with child, and she gave birth to a small boy. Abelone-Shell-of-the-World at once named his son Copper-Maker.

Many-colored-Woman did not know who the old man was who was always lying in the rear of the large house. She asked her husband, and said, "Who is that ugly old man lying in the rear of the house?" Thus Many-colored-Woman said to her husband, Abelone-Shell-of-the-World laughed, and said, "Oh, my dear! that is Wealthiest, Copper-Maker. He is my father." Thus he said to her. Then Many-colored-Woman was happy, because she knew that her husband was an important person.

Then she was again with child, and it was not long before she gave birth to a little boy. Abelone-Shell-of-

¹ Kwakiutl: hē^mmist,ēda.

² This figure is illustrated in Plate XLV, fig. 4, F. Boas, The Kwakiutl of Vancouver Island (Publications of the Jesup North Pacific Expedition, Vol. V).

bidza^{wē}. Wä, hē'x^oidk'as^{em}laxaē Ē'x'tsemālag'ilisē
 1 ĩē'x^oēdk'āts l.lā'sōtiwa^{lisē}, lā'xēs xunō'xwē. Wä, lā'k'as-
 "em^llaxaē lō'mak'as la ē'x^oē nā'qa^oyas Ē'k'lawēga qak'ā-
 sexs la'ē ma^olō'xwēs sā'semē. Wä, k'lē^oyask'as^llaxaē
 5 gā'fāxs lā'k'asaē ē'tlēd a.l.lag'ī'nā'kula. Wä, lā'k'as^llaxaē
 "mā^oyul'idk'āsa, yik'ā'tsē bēgwā'nemk'asbidza^{wē}. Wä,
 hē'x^oidk'as^{em}laxaē Ē'x'tsemālag'ilisē ĩē'x^oēdk'ātsēs "nē'^oms-
 gēmē ĩē'gēm lā'k'asxēs xunō'xwē. Wä, lā'k'as^{em}laxaē
 ĩē'gades l.lā'l.laqōlēma^oē. Wä, lā'k'as^llaxaē yū'duxwē
 10 sā'semas.

Wä, lā'k'as^{em}laxaē hne^ostē Ē'k'lawēgāxēs g'āo'lg'ixwē
 qak'ā'sēs sā'semē. Wä, lā'k'as^llaxaē gā'fak'āsexs lā'k'asaē
 ē'tēd a.l.lag'ī'nā'kula. Wä, lā'k'as^llaxaē "mā^oyul'itsē bē-
 gwā'nemē. Wä, lā'k'as^llaxaē ĩē'x^oēdk'āts Ā'xulāsē lā'-
 15 k'asxēs xunō'xwē. Wä, lā'k'as^llaxaē gā'fak'āsa. Wä, lā'-
 k'as^{em}laxaē qul'squl'ya^oxwē mō'xwē sā'semas Ē'k'lawēga.

Wä, lā'k'as^llaē amlēxwē^o mō'xwē sā'sems qak'ā'se
 lā'k'asaē yā'tlaxē yā'ya^llēma.¹ Wä, hē'k'as^{em}laxaē lā'k'as
 a'mfēlēlā'tsē mō'xwē sā'sems. Wä, lā'k'as^llaē Ā'xulāsē
 20 xwē'tsemilāx l.lā'q'wag'ilāxs tlē'g'ilāē. Wä, hē'k'as^{em}-
 "laxaē lā'k'as "yā'k'ā'lāts l.lā'q'wag'ilāx Ā'xulāsē. Wä,
 lā'k'as^llaē "nē'x^oē l.lā'q'wag'ilāxē g'īng'inānemē: "Hā'k'adzā
 qwētk'āse^o q'lā'ō'lēm'k'asg'ānemēs g'ā'xēlaqlōs g'īng'inā-
 nema," "nē'x^oē l.lā'q'wag'ilāxēs tslō'tslux^olē'ma. Wä,
 25 hē'x^oidk'as^{em}laxaē "nō'lastlādze^o dō'tleg'a^olk'asa. Wä,
 lā'k'as^llaē "nē'x'a lā'k'asxēs tslā'tsa^oya: "Gwā'fk'aslas a'm-
 lak'asōl, awilak'asōx dō'demaxsa qul'fya^oxwēx g'ā'xk'asens,"
 "nē'x^oē l.lā'k'as^llaēx lā'k'asaē hō'qawēsa. Wä, g'ī'lk'as^{em}laxaē
 g'ā'xk'as nā'naxwē Ē'k'lawēgāxs lā'k'asaē lē'fēlsē "nō'-
 30 lastladzāxēs abē'mpē. Wä, lā'k'as^llaē "nē'x'a: "ya, ād,
 wē'x^oidk'adzō'fās g'ā'xēlaqlōs lā'k'asxō awi^onagwisēx?"
 "nē'x^oē l.lā'k'as^llaē. Wä, hē'x^oidk'as^{em}laxaē Ē'k'lawēga "nē-
 qē'lax dō'demas. Wä, lā'k'as^llaē "nē'x'a: "ya, sā'semk'as
 sā'xwax-dzemenlā'sen q'lā'q'lek'ōx. Wä, g'ā'xk'asēn tslā'x-

the-World at once named his son Seaside-of-the-World. Then Many-colored-Woman was very glad on account of her two children; and it was not long before she was again with child, and she gave birth to a little boy; and Abalone-Shell-of-the-World gave one of his own names to his son. Then he had the name Copper-Surface. Now she had three children.

Now, Many-colored-Woman had forgotten her parents on account of her children. After a long time she was again with child, and she gave birth to a boy, and she called her son Place-of-Desire. A long time passed, and the four children of Many-colored-Woman grew up.

One day the four children were left alone, because she had gone out to dig clams. The four boys played, and Place-of-Desire fell down where Copper-Maker was lying on his back. Then Copper-Maker became angry at Place-of-Desire, and he said, "O children! go away. The reason why you came here is not known, children." Thus said Copper-Maker to his grandchildren. At once the eldest of the brothers spoke, and said to his younger brothers, "Don't play. The word that the old man said to us is important." Thus he said, and they went out of the house. As soon as Many-colored-Woman came home, the eldest one called his mother out of the house. He said, "O mother! how did you come into this country?" Thus he said to her. At once Many-colored-Woman replied to their words, and said, "O children! my slaves

¹ Kwakiutl: g'ā'wēq'ānem.

"edá'yukwas lá'k'asxō grā'xk'asa qens ax^eā'sa," "nē'x-k'as^elaē.

- Wä, hē'x^eidk'as^eem^elaxaē "nē'x^e grīng'inānemē, "nē'x-k'as qas grā'xē dō'qwxēs gagē'mpē. Wä, hē'x^eidk'as-
- 5 em^elaxaē Ē'k'lawēga lē'xs'ālak'asxēs sā'semē. Wä, lá'-k'as^elaē "nē'x'a: "ya, sā'semk'as! Hē'em lē'g'emk'atsen o'mpaē Nōmasē'nxē^elisē. Wä, lá'k'asē lā'nōlsxē grī'ltlā lā'sa'. Wä, lá'k'asē k'wāxtā'^eē kwē'xwa lā'xē. Wä, lá'-k'asē hē'menafak'as^eem ts'lē'lgwa'lāla." Wä, lá'k'as^eem^elaxaē nē'lasē qlā'q'ōdzō qlēbēgwē'sa lōkwā'sē qlā'q'abē'lisa'-yak'ē lōkwā'sē qlāq'lexā'yak'ē lōkwā'sē ts'lō'lnax'siwa'ē.
- 10 "Wä, hē'k'as^eem bā'k'ōdk'aslā'xōs qak'ā'tsō ts'lā'safak'aslā'xō qak'ā'ts la'ē lā'xōs dō'qwak'aslax gā'gasa," "nē'x-k'as^elaē.
- 15 Wä, hē'x^eidk'as^eem^elaxaē "nō'lastladzā dō'tleg'a'la. Wä, lá'k'as^elaē "nē'x'a: "yā'k'asōl," lá'k'asxēs abē'mpē, "lá'k'as^eemxā'nu'x^e lā'k'asl k'lē'xwał qak'ā'sgr'in k'lē'yask'asēx' "nēx' qa qlā'laēsenu'x^e o'mpa. Ō'kwase^emxāen "nē'x'lē-qēxg'ins laē'lex' dō'qwałxō awi^enak'ā'lx," "nē'x-k'as^elaē.
- 20 Wä, hē'x^eidk'as^eem^elaxaē grīng'inānemē xwā'na'f'iddk'āsa. Wä, lá'k'as^eem^elaxaē lō'lxē ts'lā'g'ō'pē. Wä, lá'k'as^elaē ts'lā'ts'ax'silak'aseq. Wä, grī'lk'as^eem^elaxaē gwā'fē ts'lā'g'ō'p'axs lā'k'asaē xwā'na'f'iddk'asa. Wä, lá'k'as^elaē Ē'x'ts'lemā-lag'ilisē wul'ā'lak'asxēs sā'semē. Wä, lá'k'as^elaē "nē'x'a:
- 25 "yā'k'asōl, sā'sem! "mā'sk'asēs xwā'xwanałtsē'sēlēlaq'ōs?" "nē'x-k'as^elaē. Wä, hē'x^eidk'as^eem^elaxaē "nō'lastladzā dō'tleg'a'la. Wä, lá'k'as^elaē "nē'x'a: "ya'k'asōl, hē'k'asenu'x^e xwā'na'elag'ilf'k'as qak'ā'senu'x^e lā'k'asē dō'x'f'egwēsēlaxō awi^enak'ā'lx," "nē'x-k'as^elaē. Wä, hē'x^eidk'as^eem^elaxaē
- 30 ō'kwase^eem dā'f'iddk'asē Ē'x'ts'lemā'lag'ilisē. Wä, lá'k'as^elaē "nē'x'a: "ya, sā'semk'as, gwā'k'asla hā'ya'masōs dō'dema-q'ōs. Ō'kwase^ema nē'lak'atsēs laē'nēlōs dō'qwak'aslex gā'gasaē Nōmasē'nxē^elisa. Wä, lá'k'as^emēts "yā'^eyaselak'astxō l.lā'qwasgemaqan sē'sexwāq xwā'kluna," "nē'x-k'as^elaē. Wä,

paddled away with me, and I was carried by the tide to this place where we are now." Thus she said.

The children said at once that they would go to see their grandfather; and Many-colored-Woman advised her children, and said to them, "O sons! the name of my father is Oldest-One-in-the-World, and the long pole with an eagle sitting on top of it stands outside his house. The eagle screeches all the time;" and she told them about the shallow water, and the floating sand on the sea, and the drifting logs floating on the sea, and the Charcoal-at-North-End-of-World. (She continued.) "These you will meet if you are minded to go to see your grandfather."

The eldest son spoke at once, and said to his mother, "We will escape, for I do not want our father to know it. We will only say that we will go to see the world." The children got ready at once. They took the old canoe and calked it; and as soon as the old canoe was finished, they got ready; and Abelone-Shell-of-the-World questioned his sons, and said, "O sons! what are you getting ready for?" Thus he said to them. The oldest one spoke, and said, "Oh, we are getting ready for this: we want to go and see the world." Thus he said. Then Abelone-Shell-of-the-World just laughed, and said, "My sons, don't conceal your wishes: just tell me that you are going to see your grandfather, Oldest-One-in-the-World. You shall use the self-paddling copper canoe." Thus he said to them. Then he — namely, Abelone-Shell-of-the-

lā'k'as^llaē ax^e'dk'asxē mō'sgēmē l'lā'l'lēbata, yik'ā'sex
 É'x'ts!EMālag ilisē qak'ā'ts "mō'ts!ālēsē "nē'nɣwa^eēma lā'-
 k'asxē. Wā, lā'k'as^llaē ax^a'ā'texas lā'xē sē'sexwāqē ɣwā'-
 kluna. Wā, lā'k'as^llaē axk'!ā'lax É'k'lawēga qa g'ā'xk'asēs
 5 ō'gwaqak'as lā'xsex. Wā, lā'k'as^llaē ql'ē'msa. Wā, lā'-
 k'as^llaē ō'kwas^{em} "yā'laqasēs sā'sēmē qa g'ā'xk'aslā'g'i^s
 ō'kwas^{em} tō^wwas.

Wā, hē'x'ḥdk'as^{em}laxaē alē'x^ewidk'āsa. Wā, lā'k'as-
^{em}laxaē lā'sgēmēxē l'lē'sa. Wā, lā'k'as^{em}laē k'i'qax
 10 g'wō'yā's É'k'lawēga qa dō'gūlk'āsLES lā'xēs sē'waslē.
 Wā, lā'k'as^{em}laxaē yū'dux^{pl}!enɣwa^{sē} "nā'lās bā'sēs ō'mpaxs
 lā'k'asaē wulā'x'alak'asxē kwē'ɣwaxs ts!ēl'gwa'lā'laē. Wā,
 lā'k'as^{em}laxaē ē'x^e'edk'āsē nē'nā'qa^eyasē mō'ɣwē sā'sems
 É'k'lawēga. Wā, lā'k'as^llaē dzā'q'waxs g'ā'xk'asaē lā'k'asex
 15 Tsē'tseqelā'lisē. Wā, hē'k'as^{em}laxaē ha'ng'a^llisē l'lā'sa-
 gwisk'asasē^l ō^wmasē g'ō'ɣwaxē lā'g'emēlsaxē lā'sk'ā'sē,
 yik'ā'sxē klwaxtā^w'yaāsk'asasē kwē'ɣwē. Wā, hē'x'ḥdk'as-
^{em}laxaē Ā'ɣu^llasē "yā'laq!ālayōkwatsēs "nō^wnēla. Wā,
 hē'x'ḥdk'as^{em}laxaē Ā'ɣu^llasē lā'k'as dō'x^ewidxē ō^wmasē g'ō'-
 20 ɣwa. Wā, lā'k'as^llaē k'le'ās k'lawē'lk'as lā'xē g'ō'ɣwē.
 Wā, lā'k'as^llaē dō'x^ewidk'asxē g'ō'ɣ^w'k'asbidza^wē. Wā,
 lā'k'as^llaē dō'x^ewalāk'asxē ma^wlō'ɣwē ql'ulsq!u^l'yaɣwa ha'-
 yasek'āla. Wā, lā'k'as^llaē Ā'ɣu^llasē wulā'k'asxē bekwā'-
 ga^wwa. Wā, lā'k'as^llaē "nē'x'a: "ya, ādaī, wak'asēlai^l.
 25 Nōmasē'nxē'lisa?" "nē'x'k'as^llaē. Wā, hē'x'ḥdk'as^{em}laxaē
 ql'ul'yaɣwē "nē'x'a: "ya, "mā'sk'asōs dō'dmk'asaqōs?
 "wē'k'asas g'ā'x'ḥdk'asē k'le^w'yasg'ifaōs "mā't!ālak'as g'ā'x-
 k'asen? Nō'gwak'as^{em}xat! Nōmasē'nxē'lisa," "nē'x'k'as-
^llaē. Wā, hē'x'ḥdk'as^{em}laxaē Ā'ɣu^llasē "nē'x'a: "ya,
 30 nō'mas, nō'gwak'as^{em}xenu^ɣ sā'semk'ats É'k'lawēgaxēs
 k'le^w'dēk'asaōs," "nē'x'k'as^llaē. Wā, hē'x'ḥdk'as^{em}laxaē
 ql'ul'yaɣwē "yā'k'ilik'ats dō'demas Ā'ɣu^llasē. Wā, lā'k'as-
^llaē "nē'x'a: "ya, "mā'sk'asōs dō'dēmaqōs lā'g'ifk'asaōs
 g'ā'x a'mēlilk'atsen k'le^w'dēla," "nē'x'k'as^llaēxs lā'k'asaē

World — took the four baskets, and put into them all kinds of things, and he put them aboard the self-paddling canoe. Then he told Many-colored-Woman that she should also come aboard; but she was unwilling, and she just sent her children (and told them) to go and just leave her.

They started at once, and they steered towards the sun. Then they met what Many-colored-Woman had referred to, — what had been seen by her at the places where she had been paddling. Three days after they had left their father, they heard an eagle screeching. Then the four sons of Many-colored-Woman felt glad. It was evening when they arrived at Red-Sand-Beach, and they went in their canoes right to the beach of the large house in front of which a pole was standing on top of which the eagle was sitting. At once Place-of-Desire was sent by his elder brothers. Place-of-Desire at once went to look at the large house. There was no one sitting in the house. Then he went to look at a small house. There he saw two old people, husband and wife. Place-of-Desire questioned the man, and said, "Oh, my dear! where is Oldest-One-in-the-World?" Thus he said. The old man said at once, "What was your word? Where did you come from? Don't you recognize me? I am called Oldest-One-in-the-World." Thus he said. Place-of-Desire said at once, "O old man! we are the children of Many-colored-Woman, your princess." Thus he said. The old man at once became angry on account of the word of Place-of-Desire; and he said, "Oh, what is your word? Why do you come and make fun of my princess?"

¹ Kwakiutl: L:ema'is.

Thus he said, while he was beginning to strike Place-of-Desire with the tongs. Then he drove him away.

Then Place-of-Desire went down to the beach, and told his elder brothers. As soon as Place-of-Desire had gone out of the house, the wife of Oldest-One-in-the-World spoke, and said, "Oh, my dear! don't be inconsiderate [in your mind]. Do look at him, if he should come again who came in before. It might be true that he came from our daughter, Many-colored-Woman." Thus she said to him. As soon as she had finished speaking, the four children of Many-colored-Woman came in. Immediately Oldest-One-in-the-World spread out a mat, and the four young men went there and sat down on it. Then Oldest-One-in-the-World split some boards.

At once it was heard by his tribe, and they came immediately to discover why Oldest-One-in-the-World was splitting wood. Then the tribe saw the four children of Many-colored-Woman sitting there. Oldest-One-in-the-World spoke, and praised his children. Then Oldest-One-in-the-World asked them to build a fire in his large house. The young men went at once and built a fire in the middle of it; and as soon as the fire in the large house began to burn, the tribe went in, and also the four children of Many-colored-Woman went into it. When the tribe had gone into the house, the oldest of the four young men said to the tribe of their grandfather that they should go and bring the four baskets out of the canoe. At once they went, but in vain. It was not long before they came back. They were not able to lift them. Then Place-of-Desire was just sent by his elder brothers to go and bring the four baskets. It was not long before

¹ Kwakiutl: á'tsemé²só².

² Kwakiutl: t'é'x'a.

- k'as^llaxaē gā'fāxs g'ā'xk'asaē tleku'laxē mō'sgēmē l.lā'lē-
bata. Wā, hē'x^o'idk'as^lem^llaxaē y'l'x^o'wēlts'lālx g'iyē'm-
tslōwā lā'k'asēxē. Wā, ha'lselaēmlaxaē k'le^o'yas qō'tē
g'ō'xwaxē ⁵ "nā'xwa dā'daōma. Wā, hē'x^o'idk'as^lem^llaxaē
dō'tleg'a^llē "nō'lastladza^oē, yik'ā'sēx l.lā'qwag'ila. Wā,
lā'k'as^llaē "nē'x'a: "yā'k'asōl nō'mas! Hē'k'as^lem ha-
tā'xsk'ats È'k'lawēgā lō'la lā'k'asēx "mē'wī'a qak'ā'ts
lē'hela^oyō lā'k'asēxs g'ō'kwaōtaqōs," "nē'x'k'as^llaē.
- Wā, hē'x^o'idk'as^lem^llaxaē "nā'xwak'as o'qlus^o'idk'asxē
¹⁰ hē'em sā'semk'ats È'k'lawēga lā'k'asxēx. Wā, lā'k'as^lem-
laxaē g'f'lk'ās "mā'x^o'widē Nōmasē'nxē^llisaxēx. Wā, lā'-
k'as^lemxaē k'lwē'las^o'idk'atsē ha'mā^o'yāā'xs^o'yasē hē'lā'xdzemas
È'k'lawēga. Wā, lā'k'as^lem^llaē g'āx nē'f'idk'asē o^o'masē
g'ō'xwa lōkwā'sē g'ī'gēsē. Wā, hē'k'as^lmōsē mō'sgēmē
¹⁵ mē'gwat lō'qulīla lōkwā'sē ma'mx^o'ēnoxwē lō'qulīla. Wā,
hē'k'as^lmōsē waō'xwē. Wā, lā'k'as^lem^llaxaē hē'k'as la
g'f'lgēm^oasē l.lā'qwag'ila. Wā, lā'k'as^llaē l.lā'sōtiwa^llisē
mā'k'ila lā'k'asēx. Wā, lā'k'as^llaē l.lā'lāqōtēma^oē ē'ta'ya.
Wā, lā'k'as^lem^llaxaē amā^o'inxā^oē Ā'xū^llasē. Wā, lā'k'as-
²⁰ ^lem^llaxaē yā'x^o'widk'asē Nōmasē'nxē^llisasē l.lā'lēqwa lā'-
k'asxēs g'ō'kwaōtē. Wā, hē'k'as^lem g'il l.lā'qwaōdk'asē.
Wā, lā'k'as^lem^llaxaē hē'wāxak'as la aē'daaqē mō'xwē
sā'sēms È'k'lawēga. Wā, lā'k'as^lem^llaxaē hē'wāxak'as
g'āx nā^o'naxwē È'k'lawēga lā'k'asxēns awī^o'nagwisēx.
²⁵ Wā, lā'k'asē "nē'x'ē waō'xwaqēxs g'ā'xk'as^o'maā'sē
È'k'lawēga aē'daaqak'ā'sa; wā, hē'k'as^lmēs l.lā'qwasgēmē
sē'sēxwāx "yīnā'selas. Wā, lā'k'as^lem^llaxaē xek'la'k'as
lā'k'asxēns awī^o'nagwisēx. Wā, hē'k'as^lmēq. Lā'k'as^lmē
lā'ba.¹

¹ The four sons are said to be the ancestors of four gentes of the l.lā'clasiqwela, l.lā'qwag'ila of the G'īg'iglam, l.lā'sōtiwa^llis of the K'lek'is'ē, l.lā'lāqōtēmē of the G'ē'ssem, and Ā'xū^llas of the Nax'nsxā.

he came, carrying the four baskets. Immediately they opened out what was contained in them, and the house was almost [not] filled with all kinds of property. The eldest of the brothers, Copper-Maker, spoke at once, and said, "O old man! this is sent to you by Many-colored-Woman. This is what is piled up here in the house, that you may invite with it your tribe." Thus he said.

Then, on account of this, they all believed that they were the sons of Many-colored-Woman; and it is said that Oldest-One-in-the-World was the first one to give a potlatch. Then he gave a feast with the food that was sent to him by Many-colored-Woman; and then he came and showed the large house, and the carvings, and the four seal dishes, and the killer-whale dishes, and the others. And this was first given by Copper-Maker; and Seaside-of-the-World came next, and after that came Copper-Surface, and then the youngest one, Place-of-Desire; and then Oldest-One-in-the-World distributed coppers among his tribe, and he was the first who handed down coppers. The four sons of Many-colored-Woman never went back, and Many-colored-Woman never came back to her country.

Some say that Many-colored-Woman did come back, and that the self-paddling copper canoe came back, and that it staid in our country. That is the end.

21. Ö^mmeäl¹ (Chief-of-the-Ancients).

Tradition of the Lā'lāsiqwela.

(Recorded by George Hunt.)

G^o'kula^{laē} Ö^mmeälē lā'xa ē'k-ē awi^mnagwis lē'gadēs
 Dzē'gemē lāx apsbā'lisas ^oyaxwāē'sdemē lē^mwis ts'lā'ts'lā-
^oyaxa ^onā'ḡwa nū'xnē^mmisaxa ts'lē'ts'lēk!wa lē^mwa q!wā's-
 q!uxāla. Wā, laem^olā'wisē Ö^mmeälē lē^mlāxēs ts'lā'ts'lā^oē
 5 Mē'mg-ōlembesē lō^o Hayi'mgixselabisē lō^o Lā'labalisela-
 besē; wā, hē^mmisē Mā'yusustālag'i'laxwē, lē^mwis waō'ḡwe
 ts'lā'ts'lā^oya, yix lā'x'awēnaga Ts'lā'esōga, yix k'ixelā'ga.

Wā, g'i'l^mem^olā'wisē g'āx ^owi^mlaēfēda qlē'nemē lē'lqwa-
 laa^oya lā'asē Ö^mmeälē yā'qlēg'a^ola. Wā, laem^olā'wisē
 10 ^onē'k'a: "ya, ts'lā'ts'lā^oya! wā'entsōs hō'lēlaxg'in wā'ldem-
 lek' lā'x'da^oxōl. Wā'laxg'in ^onē'k'ik' qen ^oyexwi'tsōxwi-
 lalen ts'lā'ts'lā^oyax ^onē'mxsala ^onā'lal. Wā, la^mmēt's ^onā'-
 ḡwal gu^msax'da^ox^ul qa^s ^oyixu'mlida^ox^ulōs," ^onē'x^olaē. Wā,
 laem^olā'wisē g'wā'lē wā'ldemas Ö^mmeälaxs la'ē ^og'waqa
 15 yā'qlēg'a^olē ts'lā^oyasē Mē'mg-ōlembisē. Wā, laem^olā'wisē
^onē'k'a: "ya, ^onā'l^mnemwōtā'. Wā'gradzāx'ins g'ā'labend
 lē^mlālxēs g'ō'ḡ'okulōtaxwa ^onā'lax qa g'āxlā'g'i'tsō
 gu^mmsasōltsōx ^onō'lāqensōx Ö^mmeälēx," ^onē'x^olaē. Wā,
 hē'x^oidaem^olā'wisē lā'x'da^ox^u hō'qawelsēda klwā'fax'dē qa^s
 20 wusē'x^oidex'da^oxwē ^owi^mla. Wā, laem^olā'wisē ^owi^mla ax-
^oē'dxa ts'lē'tslōmēg'afē qa^s sē'sek'laqelāyā; qā'faxs ts'lē-
 ts!eqaēda ^onā'ḡwa nū'xnē^mmisa lā'xēs la g'ō'kulasa. Wā,
 g'i'l^mem^olā'wisē lā'x'da^ox^u hō'qawelsēda lē'lā'lalaxa ^onā'ḡwa
 nū'xnē^mmisexs la'ē Ö^mmeälē lā'wels lā'xēs g'ō'kwē qa^s lā
 25 lē'ntsēs lā'xa lē'mā'isē lax hanē'dzasasēs dā'ldafē ḡwā'-
 kluna. Wā, laem^olā'wisē ax^oē'dxa qlē'xa'lē qa^s k'ā'ta'lesēs
 lāx a'psaxts'lā^oyas ā'g'wiwa^oyasēs dā'ldafa ḡwā'kluna. Wā,

¹ Told in the Kwā'gūt dialect.

21. Ō^omeāl (Chief-of-the-Ancients).

Tradition of the La'Lasiquela.

(Recorded by George Hunt.)

Chief-of-the-Ancients lived at a pretty place named Dzē'gem, at one end of Dancing-Place-Beach, with his younger brothers, all the myth people; that is, the birds and plants. Then Chief-of-the-Ancients called his younger brothers, — Canoe-Calking, Staying-in-Canoe, and Going-from-One-End-of-the-World-to-the-Other, and also Raccoon; and also his younger sisters, — Spoon-bringing-Woman, Winter-Dance-Woman, the Crow.

As soon as all the tribes were in his house, Chief-of-the-Ancients spoke, and said, "Oh, younger brothers! listen to what I am going to say to you. I wish that my younger brothers have a dance in the house one of these days. Now, you all shall paint yourselves, and you shall wear masks." Thus he said. As soon as Chief-of-the-Ancients had finished speaking, his younger brother Canoe-Calking also spoke, and said, "O brothers! let us begin at one end and call our tribes of this world that they come in and be painted by our elder brother, Chief-of-the-Ancients." Thus he said. Immediately those who had been seated went out. They all put on their belts, and they all took poles as canes, for indeed all the myth people in the village were winter dancers. As soon as those who were going to call all the myth people had gone out, Chief-of-the-Ancients also went out of his house, and went down to the beach, to the place where his Folding-Canoe was. Then he took a drift-log and put it down on the beach on one side of the bow of his Folding-Canoe. Then he took another drift-log and put it down

- laem^olaxaa^owisē ax^oe^odxa ^one^omts!aqē qlē^oxa^ola qa^os lä k^oā^ota^o
^olisas läx o^ox!a^oyas. Wä, laem^olā^owisē lē^olg^oilisax ā^og^oiwa^o
^oyasēs dā^ol^oda^ola xwā^ok^o!una qa^os lē^og^oaa^olēlōdēs lä^oxa qlē^oxa^olē.
 Wä, laem^olaxaa^owisē lä^oxa o^ox!a^oe qa^os hē^oxat! gwē^ox^ol^odēq.
- 5 Wä, laem^olāē waē^osē dā^ol^oda^olās xwā^ok^o!una lä^oxa ē^og^orisē,
 ēg^oime^ongwisqlāmaasē ^oyaxwaē^os^odēmē. Wä, g^ol^oem^olā^owisē
 gwā^ol^oexs la^oe lō^osdesa qa^os lä lä^oxa la^om^oael ē^og^oikwa lä^oxa
 lä^ol^ok!wa^onā^oku^olatsa^onā^oxwa tslē^ots!ēk!wa. Hē^oem aleyō^ol^o-
 tsōx k^o!ēs k^o!ā^odēkwa ^onā^oxwax tslē^ots!ēk!wa, qaxs hē^omaōl
- 10 ā^olēsōx bē^obegwānemē yō gwē^ox^osens gwē^ox^os^odēmēx.
 Wä, k^o!ē^os^oem^olā^owisē ēx^oā^ola qa^os ^owilgaelsēxs la^oe
 Ō^omeālē g^oā^olabend lē^olā^oax Mā^ots!ena qa^os k^o!ā^otlēdēq.
 Wä, lä^olāē gwā^ol^oaxs la^oe lē^olā^oax Xā^owē. Wä, laem^olaxaē
 aē^ok^o!a k^o!ā^otaq. Wä, lä^olaxaē lē^olā^oax Gudē^ona qa^os
- 15 k^o!ā^otlēdēq. Wä, g^ol^oem^olā^owisē gwā^ol^ota la^oe lē^olā^oax
 Ts!ō^otsaga qa^os k^o!ā^otlēdēq. Wä, g^ol^oem^olaxaa^owisē gwā^ol^o
 k^o!ā^otaq, la^oe lē^olā^oax Haē^onxeyugwa. Wä, laem^olaxaa^o
 k^o!ā^otlēdēq. Wä, g^ol^oem^olaxaa^owisē gwā^ol^o k^o!ā^otaq la^oe
 lē^olā^oax Tē^og^oēk^o!a. Wä, g^ol^oem^olā^owisē gwā^ol^o k^o!ā^otaq
- 20 la^oe lē^olā^oax Mā^omafēk^o!a. Wä, g^ol^oem^olā^owisē gwā^ol^o
 k^o!ā^otaq la^oe lē^olā^oax l!āā^olē. Wä, g^ol^oem^olaxaa^owisē
 gwā^ol^o k^o!ā^otaq la^oe lē^olā^oax Lā^ol^oō qa^os k^o!ā^otlēdēq. Wä,
 g^ol^oem^olaxaa^owisē gwā^ol^o k^o!ā^otaq la^oe lē^olā^oax Lā^olanē qa^os
 k^o!ā^otlēdēq. Wä, g^ol^oem^olaxaa^owisē gwā^ol^o k^o!ā^otaq la^oe lē^olā^o-
- 25 lā^oax Gūgō^ots!axsemā^olaga qa^os k^o!ā^otlēdēq. Wä, g^ol^oem^o-
 laxaa^owisē gwā^ol^o k^o!ā^otaq, la^oe lē^olā^oax Klwē^okwisē, k^o!idē-
 lā^owē, tsō^opalē, gegelā^olē, gō^ogūlbisē, ts!ō^ots!ēsbisē, mā^omana,
 tlō^olā^olōlē, k^o!idē^olsēla, ts!ā^ots!at^ok^oewa, k^o!ē^oxk^o!ēxēsē, seyō^o-
 k!wa, xē^oxēsē, qwā^oqlwanē, adē^omgulī, gu^oldēmē, lā^olanā^olē,
- 30 k!wāā^ok!umtlē, nē^ola.
 Wä, g^ol^oem^olaxaa^owisē gwā^ol^o k^o!ā^otaq, laem^olāē qē^ol^ox^ol^oidē
 Ō^omeālē, lä^og^oitalas lē^olā^oaxēs ts!ā^ots!a^oyē Mē^omgolē^ombisē
 lō^o Hay^omg^ol^oifexselā^obisē lō^o Lā^olabaliselabisē. Wä, hē^o-
^omisēda awī^ola begwā^onemē Mā^oyusustā^olag^olaxwē lē^owis

on the beach near the stern. Then he lifted the bow of his Folding-Canoe from the beach and put it on the drift-log. Then he also went to the stern and did the same to that also. Now he had lifted his Folding-Canoe from the sand, for Dancing-Place-Beach is sandy. As soon as he had finished, he went up from the beach to (his house, which) was already cleared, that all the birds might come and sit down. This was when all the birds were not yet painted; for then they were still men, as we are now.

They had not all come yet, when Chief-of-the-Ancients began at one end calling Harlequin-Duck, that he might paint him. When he had finished, he called Loon, and he painted him pretty. Then he called Golden-Eye-Duck and painted him. As soon as he had finished, he called Tomtit and painted him. As soon as he had finished painting him, he called Sea-Chicken. He painted him; and as soon as he had finished painting him, he called Duck (?) As soon as he finished painting him, he called Swallow; and as soon as he finished painting him, he called Buffle-Head-Duck; and again, as soon as he finished painting him, he called Mallard-Duck and painted him; and as soon as he finished painting him, he called Teal-Duck and painted him; and again, as soon as he finished painting him, he called Sawbill-Duck and painted him; and as soon as he had finished, he called Cross-bill, King-fisher, Robin, Red-breasted-Robin, Magpie, Blue-billed-Duck, Hawk, Snow-Owl, Plover, Snipe, Diver (?), Widgeon, Pint-tailed-Duck, Heron, Crane, Red-winged-Flicker, Black-Woodpecker, Humming-Bird, Laughing-Goose, and painted them.

As soon as he had finished painting them, Chief-of-the-Ancients began to get tired. Therefore he called his younger brothers, Canoe-Calking, Always-staying-in-Canoe, and Going-from-One-End-of-the-World-to-the-Other, and

waō'xwē lē'lax^owela lā'xēs tsā'tsla^oya. Wā, laem^olā'wisē
 Ō^omeāfē axk'lā'laq qa lā'yowēs k'lā'taxēs wā'x' lax'dē
 k'lā'tasē^owa, qaxs ^onē'k'āē Ō^omeāfē qas lā tsē'napaxēs
 dā'daḏē xwā'kluna, qaē'xs ^onē'x'āē qa's lā wī'nax mē^omās
 5 lā'sōdalasē; lā'g'ifas ^onē'x' qa's tsē'napēxēs dā'daḏa xwā'
 klun. Wā, á'em^olā'wisē axk'lā'laxēs tsā'tsla^oya qa wē'g'is
 á'em k'lēk'lā'tax'sālxēs k'lēk'lā'tasōlē.

- Wā, laem^olā'la ma^olplē'n^oxwa^osd la k'lā'tē Ō^omeāfaxēs
 la'mā'laḏ gwā'lamātse^owa. Wā, laem^olā'wisē Ō^omeāfē
 10 qā's'id qa's lā mē'ndzēx'idxa saō'kwē qa's yā'lōdēq. Wā,
 laem^olā'wisē mē'x'bēndqēxs la'ē lē'ntsēs lax ha'nē'dzasasēs
 dā'daḏa xwā'kluna. Wā, laem^olā'wisē tsē'napaq. Wā,
 laem^olā'la tsā'tsla^oyās g'ā'labēnd k'lā'tlēda. Wā, hē'em^ol
 g'il k'lā'tlētsōsē Kwē'kwē. Wā, laem^olāē ^omē'lē'mēlbe'ndēq.
 15 Wā, lā^olāē ē'tlēdex Legap'lā'la. Wā, lā^olāē ē'tlēdex
 Tsō'tsepts'lā. Wā, lā^olāē ē'tlēdex Qē'l'ya. Laem^olāē
 á'em qexō'tsēda ^omē'la lāx ō'xawa^oya. Wā, lā'la á'em
 tsō'tsēlōdex dē'mgu^olasas Tsō'tsepts'lā. Wā, laem^olāē
 xa^omala k'lā'tē tsā'tsla^oyās Ō^omeāfaxs la'ēwis qlēx^ol'da.
 20 Wā, lā'g'ifalas lē^olālx Ō^omeāfē qa g'ā'xēs ē'tlēd g'ō'x-
 wēdq, la'ē gwā' tsē'napaxēs dā'daḏa xwā'kluna. Wā,
 ō'gwil^omasē Ō^omeāfē hā'labala g'āx bō'sēs ē'axelase^owē.
 Wā, á'em^olā'wisē yā'was'id aē'k'la k'lā'tlē Ō^omeāfaxēs
 waō'kwē tsā'tsla^oya. Wā, hē'em^olāwis la yā'qlēg'a'lats
 25 Mē'ng'olembisē lē^owēs waō'kwē ^onā'l'nemwayōta. Wā,
 laem^olāē ^onē'x' qas elā'yil k'lātasōl qa lō'ma^omiflasē ē'x'lē
 k'lā'tēlas, ^onē'x'laē. Wā, laem^olā'wisē tslix'ilē nā'qa'yas
 Ō^omeāfē qaēs tsā'tsla^oyāxs xē'nlelāē qlēmsqlēmts'lēx'la.
 Wā, lā'g'ifas lē^olālxax lē'gēkwē lē'gēg'ō'lē qa g'ā'xēs
 30 g'ilwā'laq.

also the great man Raccoon, and other among his brothers whom he loved. Then Chief-of-the-Ancients requested that they take his place in painting those whom he tried to paint, for Chief-of-the-Ancients wished to burn the bottom of his Folding-Canoe, for he desired to make war on the fishes of the world beyond the ocean. Therefore he wished to burn the bottom of his Folding-Canoe. He just asked his younger brothers to go on painting any way they liked to paint.

However, it had taken Chief-of-the-Ancients two days to paint those whom he had completed. Then Chief-of-the-Ancients started and went to split boards, and tied them together. Then he lighted them at the end, and went down to the beach to the place where his Folding-Canoe was. Then he burned its bottom. His younger brothers, however, began at one end painting. The first to be painted was Eagle, they made him white at each end; then also Black-Duck (?); then also Golden-Plover, and then also Loon (?). They only put some white around its neck, but they just put black in the armpits of Golden-Plover. Now, the younger brothers of Chief-of-the-Ancients had been painting for one day when they began to be tired. Therefore they called Chief-of-the-Ancients to come again and help them, when he finished burning the bottom of his Folding-Canoe. Therefore Chief-of-the-Ancients came hurriedly, and left his work. Chief-of-the-Ancients just attempted to paint well several of his younger brothers. Then Canoe-Calking and several of his brothers spoke, and said that they would be the last to be painted, and that they would be painted best. Thus they said. Then Chief-of-the-Ancients became angry, on account of his younger brothers, because they were very lazy. Therefore he called the one who is named Deer to come and help him.

Wä, hē'x'idadzāem'laē lē'geg'ō'tē la. Wä, laem'lā'wisē
 Ō'mēā'tē lē'lā'ax Mē'mg'olembisē. Wä, laem'lā'wisē
 lē'geg'ō'tē lē'lā'ax lā'x'amēnaga. Wä, ā'em'lā'wisē Ō'mēā'tē
 lō' lē'geg'ō'tē ts'lō'tē'dex 'wi'welx'lā'ās. Wä, ā'em'lā'wisē
 5 la hē'gwē'nā'kulax Gwē'gwē'gwē lē'wa bā'la lē'wa geg'ō'-
 qwē, qaxs la'ē hā'labala, lā'g'ilas ā'em'quse'mdex geg'ō'qwē
 lē'wa xē'xēsē.

Wä, g'ī't'em'lā'wisē gwāl k'lā'taxs la'ē lē'lā'la Ō'mēā-
 taxēs anē'sē qa wē'g'is ō'gwaqa q'lwā'lax'ida. "Wä, laems
 10 lā'l g'ā'labitsēn ts'lā'ts'lā'yax qaxō lā'l 'ya'yaobalislal
 lā'xwa g'ī'ldēsēx awi'nagwisa," nē'x'laē. Wä, hē'x'idam'
 'lā'wisē anē'sasē Sā'laēdana q'lwā'lax'ida. Wä, g'ī't'em-
 'lā'wisē gwā'hēxs la'ē q'lwā'galisēda nū'xnē'misē. Wä,
 lā'dzēk'as'em'lā'wisē dē'nx'ēda. Wä, hē'em'lā'wis la g'ā'-
 15 labālisē Sā'laēdana 'pē'lk'lā'la. Wä, lā'laē l'lx'lā'axēs
 lō'lā'ē'e. Wä, laem'laē lā'balisēla lāx wā'sgmēdzasasōxda
 ē'k'ēx awi'nagwisa. Wä, ā'em'lā'wisē Ō'mēā'tē klwā'ēs
 x'ī'tslax'ilaqēxs la'ē 'yexwē's ts'lā'ts'lā'ya.

Wä, hē'latla la ma'p'lenē'stalis lā'naxwa lā'balisa 'yex-
 20 bal'selaxs la'ē dō'x'walelē Ō'mēā'taxa kwax'ila lāx ha'nē'-
 dzasēs dā'ldafa xwā'kluna. Wä, hē'x'idam'lā'wisē la
 dō'x'wideq. Wä, hē'em'lā'wis la dō'x'walelatsēxs dā'l-
 dafax'dāxs lē'ma'ē q'lū'lx'ida. Wä, laem' nē'k'ēda wāō'-
 kwē nū'xnē'misaqēxs hē'maē x'ī'x'ēdā'masē tsē'nabemas
 25 Ō'mēā'taxēs dā'ldafax'dē xwā'kluna. Wä, lā'laē nē'k'ēda
 wāō'kwaqēxs hē'maē ts'lā'ts'lā'yās Ō'mēā'tē xū'm'tlēdēq
 qaxs ts'lē'nkwaasēxs ā'maē la ts'lō'tsemdā'axēs la ā'hēxsdē
 k'lā'tasē'wa. Wä, hē'mis lā'g'ilas lā'gum hē'xū'm'tlēdex
 dā'ldafax'dē xwā'klunas Ō'mēā'tē. Wä, qa lā'wits wē'x'ide
 30 Ō'mēā'tē, qaxs wā'x'ēlaxsdē wī'naxa lā'sōdā'lalisē.

Wä, ā'em'lā'wisē laē'l klwā'ē'tē Ō'mēā'tē lā'xēs g'ō'kwē

Indeed, Deer went immediately; and so Chief-of-the-Ancients called Canoe-Calking, and Deer called Spoon-bringing-Woman; and Chief-of-the-Ancients and Deer just blackened her all over; and they just turned to the Oyster-Catcher and Albatross and Swan, for they were in a hurry: therefore they just put lime on Swan and on the Pin-tailed-Ducks (?).

As soon as he had finished painting them, Chief-of-the-Ancients called his aunt (and asked her) to dress up. (He said,) "You shall be the leader of my three brothers when they come to dance from one end to the other on this long beach." Thus he said. Immediately his aunt the Fern dressed herself; and as soon as she finished, the myth people arose. Indeed, a great many began to sing. Then the Fern was their leader, and danced, turning round; and following her were her nephews. Then they went from one end of the pretty beach to the other, and Chief-of-the-Ancients just sat down on the beach and watched his younger brothers as they danced.

However, they went twice from one end to the other, dancing. Then Chief-of-the-Ancients saw smoke at the place where his Folding-Canoe was, on the beach. Immediately he went to look at it. Then he discovered that his Folding-Canoe was already burned. Several myth people said that when Chief-of-the-Ancients burned the bottom of his Folding-Canoe, he set fire to it; and others said that the younger brothers of Chief-of-the-Ancients burned it because they were angry because he had just blackened them when he finished his painting. Therefore they were blamed by Chief-of-the-Ancients for having burned his Folding-Canoe; for what should Chief-of-the-Ancients do, since he was going to try to make war on those on the other side of the ocean?

Chief-of-the-Ancients just sat down in his house, and

qaxs lē^mma^e yā^xsa^mmēs nā^qa^e qae^s ts!^āts!^āya. Wā, lae^mlaē se^{ny}astōlīl qa^s gwē^xidaā^{sa}. Wā, lae^mlaē nē^x qas wē^gi á^{em} gwē^lidā^{maseq} lā^xōs lāx gwē^{gux}s-dēma plē^{plal}ōmasēx. Wā, lae^mlā^{wisē} gwā^{te} k!^lē^{xa}ya.

- 5 La^e lē^lalaxēs ts!^āts!^āya. Hē^{em}laē lē^geg^ōte g^ll lē^lalāsōs. Wā, lae^mlā^{wisē} nē^{fasēs} gwā^{gwayaā}sē lāq qa hagu^{msēs} dā^lda^{fax}dē xwā^kluna. Wā, hē^xidadzā-em^{laē} lē^geg^ōte wā^{xaq}. Wā, lae^mlā^{wisē} Ō^{me}āte axk!^lā^{lax} lē^geg^ōte qa lās lē^xlēsaxa nā^xwa nū^{xnē} 10 ^{misa} qa g^āxēs ē^{tlēd} k!^{was}ē^{lsa} lā^{xēs} g^ll^xdē klut!^{le}dzā^{sa}. Wā, hē^xidae^mlā^{wisē} lē^geg^ōte lā^{el}. Wā, k!^lē^slatla gā^{faxs} g^āxaē w^llēda nū^{xnē}mīsē lā^{xēs} g^ll^xdē k!^{wala}ā^{sa}; wā, hē^xidae^mlā^{wisē} Ō^{me}āte lē^lalax lē^geg^ōte qa lās l^{wen}ō^{ts}elaseq. Wā, lae^mlā^{wisē} Ō^{me}āte yā^{qlég}a^{fa}. Wā, lae^mlaē nē^{faxēs} ts!^āts!^āyāxs yā^xsa^{maēs} nā^qa^e qa gwē^xidaāsasēs dā^lda- 15 ^{fax}dē xwā^kluna, yixs la^e xū^{mt}ēda, nē^xlaē. “Wā, la^{mē}sen hogu^{mg}ilalōs lā^{xen} dā^lda^{fax}dā xwā^kluna. Wā, lae^{ms} gwē^lidel, laxs gwē^{gux}s-dēmaqōs lā^{xōs} ō^{gu}- 20 qalaēna^{ya} qas ts!^lts!^{ekwa}. Wā, hā^ga gwē^lidex. La^{mēts} k!^lē^slāl ē^{tlēd} lā^l q!^{ap}lē^xidē^l lax ā^{la} bekumē^l,” nē^xlaē Ō^{me}ātaq.

- Wā, hē^xidadzāem^{laē} qlē^{qlā}plā lā^{xēs} hēhā^{yasek}ā-laēna^e. Wā, lae^mlā^{wisē} w^llā gwē^lida. Wā, lae^mlaē 25 Ō^{me}āte á^{em} q!^{ap}lē^xsa lō lē^geg^ōte. Wā, lae^mlaē Ō^{me}āte nē^x qa^s lā lax Tā^{gusē}. Wā, hē^xidae^mlā^{wisē} lā^xdax^{wa} qā^sida. Wā, hē^{em}laxaā^{wis} lā^xda^{xu} gā^{te} g^ōkulē. Wā, la k!^lēs qlā^{te} lā^gifas xō^{mat}idē Ō^{me}āte lē^{wis} ts!^āē lē^geg^ōte, yix lā^gifas Ō^{me}āte 30 tek!^{lō}s^{id}ā^{maseq} qa^s xa^{ts}lag^{indēq}. Wā, lae^mlaē Ō^{me}āte nā^{mu}x^{sā}.

Wā, gā^xlaē lā^{xōx} axā^{xs} Tē^{guxstē}. Wā, lae^mlaē gā^{ta} hē g^ōkulē. Á^{em}laē dō^{gults} Gā^{malag}l^{akwaxs} wā^{wax}sak^{ilaē} sē^{xwasēs} sē^{sexwāqē} xwā^kluna. Wā,

his heart was bad on account of his younger brothers. Then he planned what to do. Then he said that he would just scatter them, each to go to the kind of birds (to which he belonged). After he had finished planning, he called his younger brothers. The first one he called was Deer. Then he told him what he had in mind, that they should be lost, with his Folding-Canoe. Indeed, Deer told him immediately to go ahead. Then Chief-of-the-Ancients asked Deer to call all the myth people from the houses to come again and sit down at the place where they had been sitting before. Deer went at once, and it was not long before all the myth people sat down at the place where they had been sitting. Chief-of-the-Ancients at once called Deer to stand by his side. Then Chief-of-the-Ancients spoke, and said to his younger brothers that he felt badly on account of what had happened to his Folding-Canoe, which was burned. He said, "I'll make you all leave with my Folding-Canoe. Now you shall scatter, each to his own [different] kind of birds. Go and scatter! You will never again meet (in the time of) later generations." Thus said Chief-of-the-Ancients to them.

Indeed, at once they assembled in pairs, and then they all scattered. Chief-of-the-Ancients and Deer only [still] kept together. Then Chief-of-the-Ancients said that he would go to Deer-Place. Immediately they started, and they lived there for a long time. It is not known why Chief-of-the-Ancients and his younger brother Deer began to quarrel, and why Chief-of-the-Ancients made him become a deer and drove him into the woods. Then Chief-of-the-Ancients remained alone.

He came to this place here, Te'guxstē. There he lived for a long time. He was just seen by G'ā'malag'i'lak^u paddling to and fro in his self-paddling canoe. He was

lae'm^lawis ga'faks la'e k'le'a's la do'gufa. Wa, la'naem^llae
 fe'la' lo lae'm gwä^wstaasnökwa. Wa, lae'm x'is'e'da.
 Lae'm^llae he'waxaem la e'tled gwä'gwex's^lalasa la'xeq.
 Wa, lae'm la'ba.

22. Dä'plabē¹ (Leader).

Tradition of the Koskimo.

(Recorded by George Hunt.)

- 5 G'o'kwa^llaxaē ga'läsē G'o'sg'imoxwē lä'k'asex Xude'se.
 Wä, lä'k'as^llaxaē g'igadk'ats Dä'plabē. Wä, lä'k'as^llaxaēnē
 g'g'a'dk'asē Dä'plabäs Klwä'ts'lele, k'e'delas He'x'hēg'ih'i-
 sema g'igamäsē ga'lä Gwa'ts'lenoxwē. Wä, lä'k'as^lem-
^llaxaēnē he'menalak'as^lmē Dä'plabē ayä'bagēs lē'qaxē
 10 klwä'ts'le. Wä, lä'k'as^lem^llaxaēnē lē'qaxat'xē klwä'ts'le.
 Wä, k'le^wyas^lem^llaxaēnē gwä'fk'asē maō'sasökwasasēs
 g'a'xk'asaē nē^wnaɣwa. Wä, lä'k'as^llaxaē wä'x'k'as yinē-
 sasökwatsēs genē'mē. Wä, lä'k'as^llaxaē ⁿnē'x'k'asexs k'le-
^wyasaē pō'ya. Wä, o'kwas^lem^llaxaēn lä'k'as g'imɣwalila.
 15 Wä, lä'k'as^llaxaēnē ⁿnä'x'idxē gaä'la. Wä, he'k'as^lem^lla-
 xaē gwaē'fk'asē. Wä, lä'k'as^lem^llaxaē Klwä'ts'lele wä'x'-
 k'as gaä'xstalä'mask'aseq. Wä, o'kwas^lem^llaxaēn ⁿnē'x'-
 k'asexs k'le^wyask'asaē pō'ya. Wä, he'k'as^llaxaē lä'k'as
 mö'plenēl he'k'as gwaē'fk'asexs lä'k'asaē de'nt'edk'asē
 20 g'o'kwaōtasēs gwaē'lask'asas.
 Wä, lä'g'ilk'asas g'o'kwaōtas lē'x'lels^lidk'as qas g'a'x-
 k'asaē ^wwi^llael hō'gwēla, lä'k'asex g'o'ɣwas. Wä, lä'k'as-
^lem^llaxaēnē qlä'qlē'staax he'g'ilk'asas gwaē'fk'asēs g'igēma.
 Wä, he'waxadzaem^llaxaēnē qlä'qlaē Dä'plabäxēs g'igēdē.
 25 Wä, lä'k'as^lem^llaxaēnē k'o'tē g'igēdk'asasēx lä'k'as^lem
 k'le^wyas la e'x'a. Wä, lä'k'as^llaxaē dō'tleg'a'fk'asē ⁿne-
 mō'xwē lä'k'asxē waō'sdäla. Wä, lä'k'as^llaxaē ⁿnē'x'a:
 "ya, g'igama, wē'k'alela dō'qwa'fak'aslaōl qaens lä'k'asaē

¹ Told in the Koskimo dialect.

there a long time, and then he was not seen any more. Either he had died or he had gone to another place. He had disappeared. After that he was never again talked about. That is the end.

22. Dā'p'abē (Leader).

Tradition of the Koskimo.

(Recorded by George Hunt.)

The ancestors of the Koskimo lived at Cut-Beach, and they had for their chief Leader, and Leader had for his wife Sitting-in-Canoe, the princess of Going-Straight-on, the chief of the ancestors of the North people. Leader was always happy while he was hollowing out canoes. He was making a canoe, and he had not finished working on it when he went home. In vain his wife tried to feed him. He said that he was not hungry. He just lay down on his face. In the morning, when daylight came, he remained in the house in the same way. Then Sitting-in-Canoe tried to give him some breakfast, but he only said that he was not hungry. For four days he staid thus in the house. Then the tribe began to talk about what he was doing in the house.

Therefore his tribe called every one to go into his house. They tried to discover why their chief was sitting in the house in this way, but Leader never noticed those who had him for their chief. Therefore those who had him for their chief guessed that he did not feel right. Then one among the wise men spoke, and said, "O chief!

dō'xsē^ostäliselak'as lā'xō awi'staxsens "nā'lax qak'ā'ts gené' m-
k'asōs gr'igamā," "né'x'k'as^olaxaēnē.

- Wā, hē'x'īdk'adzaem^olaxaē Dā'plabē dā'dōdalak'aseX.
Wā, lā'k'as^olaxaēnē "né'x'a: "ya, g'ō'kwaōt, hē'k'as^oemxa-
5 enL qō'laax^o qak'ā'ts dō'dēmōsēgr'aq^o, qak'ā'sgr'in "né'x'aēk-
qens lā'k'asaē gā'gak'lax k'lē'dēlas gr'igamāsō wā'x'sēla^oyax
lē'lqwalala^oyax gr'axens qa ā'lēg'ak'asaēsens k'lē'k'lēsō-
kwasēx," "né'x'k'as^olaxaēnē. Wā, hē'x'īdk'adzaem^olaxaēnē
xwā'na^oīdk'asē qlē'nemk'aswuła Gō'sgr'imoḡwa. Wā, lā'-
10 k'as^oem^olaxaēnē wī'galisak'asxēs k'lwēk!wā'tsē qak'ā'ts
tsēnā'plēdēq. Wā, gr'īlk'adzaem^olaxaēnē gwāł tsē'napaxēs
k'lwēk!wā'ts!āxs lā'k'asaē wī'x'stē'ndex. Wā, lā'k'as^olaxa-
xaēnē gwā'gwaax^oēd lā'k'aseX Yū'lē^o. Wā, lā'k'as^oem-
^olaxaēnē gā'gak'lak'aslex lā'qwaā'ts!ēgasē k'lē'dēlas Yā'x-
15 lenē, gr'igamak'asasē Naqē'mgr'ilisela.

- Wā, gr'īlk'as^oem^olaxaē lā'graa lā'k'aseX Yō'l!a^oyaxs lā'-
k'asaē de'nx'īdk'asē wā'ōsdālāsēs lā'k'aslē gā'gak'lak'lā'la-
yuwē nē'lyō. Wā, gr'īlk'adzaem^olaxaēnē gwā'lk'asa lā'k'asaē
sē'x'īdk'asē qak'ā'ts lā'ēk'asaē hā'ngēmdk'asxē g'ō'kwa.
20 Wā, lā'k'as^oem^olaxaēnē nelā'lak'atsē nē'lyowē. Wā, lā'-
k'as^oem^olaxaēnē geg'ā'dk'asē Dā'plabās lā'qwaats!ēgasē.
Wā, lā'k'as^oem^olaxaēnē laō'lxē lē'gemē; wā, hē'k'as^omōstē
ya'x^olenē. Wā, lā'k'as^olaxaēnē alē'x'wida.

- Wā, lā'k'as^olaxaēnē gr'ā'xk'as "nē'lk'lōdībenda lāX Tsē'lē-
25 qwama^oē. Wā, gr'ā'xk'as^oem^olaxaēnē lā'k'aseX Tsē'ltseqa-
lālīsē. Wā, hē'k'as^oem^olaxaē g'ō'kwa^olatsē gr'ā'k'asasē
lā'lasiqwalā. Wā, hē'k'as^oem^olaxat! gr'igama^osē Qlō'ma-
"nā'kula. Wā, k'lē'yask'as^olaxaēnē "né'x'ē Dā'plabē "né'x'-
k'as qas qē'fēisdālaē lā'k'aseX. Wā, lā'k'as^olaxaē qlēbē'-
30 lisas lā'sagwisas g'ō'x'k'asas Qlō'ma^onā'kula lē'fēts!lāx
Dā'plabē qa lā'k'asaēs gā'gak'lax k'lē'dēlas Qlō'ma^onā'kula.
Wā, lā'k'as^olaxaē k'lē'yas "né'x'ē Dā'plabē qa's lā'k'asē
ā'lē'sta lā'k'aseX Tsē'ltseqalālīsē. Wā, lā'k'as^olaxaē Dā'-
plabē hayā'qalaxk'as lā'k'asaē lāX Axō'lisē g'ō'ku'fask'asasē

go on, and you shall see (the world) when we look all round our world for a wife for you, chief." Thus he said.

Immediately Leader answered him, and said, "O tribe! that is what I wished for, that you should talk about, for I wish that you go and woo the princesses of the chiefs on both sides of this our tribe, that we may add to our crests." Thus he said. Immediately many of the Koskimo who are now dead got ready. They lifted their canoes from the beach, and burned the bottoms; and as soon as the bottoms of the canoes were burned, they launched them. Then they went towards Wind Island. There Leader wooed Copper-Box-Woman, the princess of Property, chief of the Tribe-staying-in-the-Right-Place.

As soon as they arrived at Wind Island, the wise men sang the wooing-songs; and after they had done so, they paddled, and stopped in front of the village. There they sang some more songs, and then Leader married Copper-Box-Woman. Then he obtained a (new) name, and also masks. Then they started again.

They came to the south side of Crossing-Point, and arrived at Red-Sand-Beach. That was the village of the ancestors of the Ocean people, and their chief was Getting-Rich; and Leader said that he did not wish to go ashore at that place. The sand on the beach of the village of Getting-Rich called Leader ashore to go and woo the princess of Getting-Rich; but Leader did not wish to go ashore at Red-Sand-Beach. Leader went past, and went

- g'ā'lk'asasē 'nā'k!wax'da'xwē. Wā, hē'k'as^eem^laxat! g'i-gamāsē Plā'selāfē. Wā, hē'k'as^eemxat! k'lē'dēlk'ats Plā'selāfē A'nx'enwits'emga. Wā, hē'k'as^emōs ax'ē'xstsōkwats Dā'plabē qak'a'ts g'en'mk'asē. Wā, g'i'lk'adzaem^llaxāē
- 5 tē'k'āk'asē Dā'plabē lē'wis waō'x'utslaxē lā'k'asex awi'ba-^eyas Axō'lisē, lā'k'asāē nē'l'g'ustādzek'asē g'ā'lk'asasē Gō'sg'imuxwasēs lā'k'asē gā'gak'lak'lā'layō nē'lyā. Wā, hē'k'asqlā'maasē gwē'k'lālē g'ā'lk'asasē Gō'sg'imuxwaxs gā'gak'lāē.
- 10 Wā, g'i'lk'adzaem^llaxaēnē lā'galisk'as laxē l.lā'sagwis-k'asasē gō'xwaxs lā'k'asaasēnē dō'tleg'a'lk'asē e'l'xwas Dā'plabē. Wā, lā'k'as^eem^llaxaēnē gā'gak'lax k'lē'dēlas Plā'selāfē. Wā, lā'k'as^eem^llaxaēnē laō'k'asxē lē'gēmē, yik'ā'sex Dā'plabē. Wā, lā'k'as^eem^llaxaēnē lē'gadk'ats
- 15 Plā'selāfē. Wā, hē'k'as^emōsē lō'elqulik'asē. Wā, ō'kwas^eem^llaxaēnē mō'plēns lā'k'asex Axō'lisaxs lā'k'asāē xwā'nal-'idk'as qak'a'ts alē'y'widē.

- Wā, lā'k'as^eem^llaxaēnē lā'k'aslaxat! lā'k'asex Gwā'selāxs g'ō'kwaē lā'k'asex Gwē'k'elisē. Wā, lā'k'as^eem^llaxaēnē g'i-
- 20 gadk'ats Wā'k'asē. Wā, lā'k'as^eem^llaxaē k'lē'dēlas lē'gadk'ats 'mā'x'mewē'ts'emga. Wā, hē'k'as^eem^llaxat! lā'k'as gā'gak'lasōkwats Dā'plabē; wā, qa 'wē'k'lik'lā'ilawētsēxs g'i'ldzesk'asaē dō'dema. Wā, lā'k'as^eem^llaxaē laō'tē Dā'plabāxē k'lē'dēlas Wā'k'asē. Wā, lā'k'as^eem^llaxaē lē'gad-
- 25 k'asē Dā'plabās Wā'k'asē. Lā'k'as^eem^llaxaē geg'a'dānemaxē lē'gēmē. Wā, lā'k'as^eem^llaxaē laō'lxē hā'matsla. Wā, lae'm^llaxaē lē'gadk'asē hā'matslās W'qwam:nselag'ilisē. Wā, lā'k'as^eem^llaxaē lē'gadk'asē hē'l'ig'ixsta'yasēs Tā'yaqwila. Wā, hē'k'as^emōsē lō'qulifē mē'gwata lōkwā'sē mā'x'ēnoxwē
- 30 lōkwā'sxaē ā.lanē'mē lōkwā'sē s'iseyūfē.

Wā, g'i'lk'adzaem^llaxaēnē mō'plēnxwasālak'asexs lā'k'asasē xwā'nal'idk'asē g'ā'lā Gō'sg'imuxwa. Wā, lā'k'as^eem^llaxaēnē w'x'stē'ndk'asxēs k!wēk!wā'ts'lē. Wā, lā'k'as^eem^llaxaēnē lā'k'as' lā'xē Awī'k'lēnoxwē. Wā, lā'k'as^eem^lla-

to Open-Bay, the village of the ancestors of the Nā'klwax-da^qx^a. Their chief was Potlatch-Dancer, and the princess of Potlatch-Dancer was Cloud-making-Woman. She was wanted by Leader for his wife. As soon as Leader and his other canoes came in sight at the point of Open-Bay, the ancestors of the Koskimo began to sing their wooing-songs. This is the way the ancestors of the Koskimo did when they went wooing.

As soon as they arrived at the beach of the village, an attendant of Leader began to speak, and woo the princess of Potlatch-Dancer. Then he — namely, Leader — also got a (new) name. Then he had the name Potlatch-Dancer, and he also obtained the feast-dishes. For four days he staid at Open-Bay. Then he got ready and started.

Now they were going to the Northern people, who lived at Whale-Beach. They had for their chief Great-River; and he had a princess whose name was Potlatch-giving-Woman; and she was obtained in marriage [wooed] by Leader, for how could anything be ineffective that the ancestors said? Then Leader obtained the princess of Great-River; and Leader had the name Great-River, and he obtained in marriage this name, and he obtained the cannibal dance, and he had the cannibal name Pushing-down-the-Throat; and his cannibal's assistant had the name Pressing-down, and he obtained the feast-dish representing the seal, the killer-whale, the wolf, and the double-headed serpent.

After they had staid four days, the ancestors of the Koskimo got ready and launched their canoes, and were going to the Back tribe. Leader had been told by the North people that the Back tribe had for their chief

- xaenē tslek!ā'itsökwasē Dā'pabāsē Gwasilāsa Awik'lēnox-
waxs grīgadaasēs Wā'nēdē. Wā, lā'k'as^llaxaenē k'lē'dades
Hō'nōsenā'ga. Wā, hē^mmis axk!ā'lak'asilts Dā'plabāxēs
g'ō'kwaōtē qas lā'k'asaē lāx K'lē'dēdē qak'ā'sexs hē'k'asaē
5 g'ō'kwē g'ā'lk'asasē Awik'lēnoxwē. Wā, lā'k'as^lem^llaxaē
g'ā'lk'asasē Gō'sg'imoxwē awu'lx^lēdk'asex lē'legemasē
grīgigama^lyasē lē'elqwalala^lē. Wā, lā'g'ilk'asas hē'x^lid-
k'as^lem lā'k'as lāx Wā'nukwē. Wā, grī'lk'adzaem^llaxaenē
lā'g'aa lā'k'asex o'gwāxtā'yas Wā'nukwaxs lā'k'asaē dō'x-
10 ^lwalēlaxē g'ō'xwasē g'ā'lk'asasē Awik'lēnoxwē lā'k'asex
K'lē'dēdē. Wā, hē'x^lidk'adzaem^llaxaenē nē'lg'ustā^llāē
g'ā'lk'asasē Gō'sg'imoxwasēs gā'gak'lak'lā'layuwē nē'lyā.
Wā, lā'k'as^lem^llaxaenē lā'g'aa lā'k'asex lā'sagwisasē
g'ō'kwa. Wā, hē'x^lidk'adzaem^llaxaenē lā'x^lwufexsk'asē
15 ayil'xwas Dā'plabē qa's dō'tleg'a^lē. Wā, lā'k'as^lem^llaxaenē
gā'gak'lak'lā'xax k'lē'dēlas Wā'nēdē. Wā, lā'k'as^lem^llaxaenē
hē'x^lidk'as^lmē Wā'nēdē daē'lax. Wā, lā'k'as^lem^llaxaē
Dā'plabē dā'lak'asxēs yā^lyatslē. Wā, lā'k'as^llaxaenē lē'
^lālāsē nē'mts!axē k!wāts! lā'k'asex Hō'nōsenā'ga k'lē'dēlas
20 Wā'nēdē. Wā, grī'lk'adzaem^llaxaenē qlwē'la dō'tlālē
ē'l'xwas Dā'plabāxs g'ā'xk'asaē ē'l'xwas Wā'nēdē lā'x^lwēls
lā'k'asex lā'sak'lusasē g'ō'xwas Wā'nēdē. Wā, lā'k'as-
^lem^llaxaenē dō'tlāla. Wā, lā'k'as^llaxaē nē'x'a: "ya,
grīgema. Wā, o'kwaslag'aē'ma yā'lāk'waslex o'kwadzaem-
25 xaak' ē'k'!ōlilēlag'a Ē'k'!ōlilēlayugwak', yik'a'sg'a Hō'nō-
senā'ga k'lē'dēl'gas Wā'nēdē.

Wā, hē'x^lidk'adzaem^llaxaē Dā'plabē wā'wat'leqewax^lid-
k'asxē ā'lā bē'bkumālasēs g'ō'kwaōtēxē wā'x^lmē grīg'i-
game^lsē g'ā'lā Gō'sg'imoxwa qa's wā'grī k'ā'pēlitas lāx
30 Hō'nōsenā'ga. Wā, lā'k'as^lem^llaxaenē lē'gades Ē'k'!ōlilē-
layugwa. Wā, grī'lk'adzaem^llaxaenē lā'k'as k'ā'pēlilema
grīgema^lyasē Gō'sg'imoxswaxs g'ā'xk'asaē Ē'k'!ōlilēlayu-
gwa g'ā'x^lwuldziem lā'k'asex g'ō'xwasēs o'mpē, k!wā'dzē-
^lwēk'asxē tslex^lse^lmē. Wā, g'ā'xk'as^lem^llaxaenē lā'xdzem

Death-Owner, and that he had had for his princess Warrior Woman; and therefore Leader asked his tribe to go to Grass Island, for that was the village of the ancestors of the Back tribe. The ancestors of the Koskimo desired (to obtain) the names of the chief of the tribes, therefore they went right to Having-a-River. As soon as they arrived at the upper end of Having-a-River, they saw the houses of the ancestors of the Back tribe at Grass Island. Immediately the ancestors of the Koskimo began to sing their wooing-songs. Then they arrived at the beach of the houses. Immediately an attendant of Leader arose in the canoe and began to speak, and he wooed the princess of Death-Owner. Death-Owner at once consented. Then Leader presented him with his canoe, and with (the gift of) another canoe he called¹ Warrior-Woman, the princess of Death-Owner. As soon as the attendant of Leader stopped speaking, the attendant of Death-Owner came and stood in front of the house of Death-Owner. He spoke, and said, "O chief! just take care, for Rising-Woman, — namely, Warrior-Woman, — the princess of this Death-Owner, is constantly rising (in rank)."

Immediately Leader picked out some of the best men among his tribe, although they were chiefs of the ancestors of the Koskimo, to lift Warrior-Woman from the floor of the house. Then she had the name Rising-Woman. As soon as the chiefs of the Koskimo had gone to lift her, Rising-Woman was carried out of the house of her father, sitting on a board. She was taken aboard the canoe of

¹ See F. Boas, *Social Organization and Secret Societies of the Kwakiutl Indians*. Annual Report of the U. S. National Museum for 1895, p. 361.

lā'k'asex ʰyā'yats!ās Dā'plabē. Wā, lā'k'as^{em}laxaēnē
 g'ā'xafexdzema k'lā'wats!ē'ē g'í'ldas lā'k'asex. Wā, hē-
 k'as^{em} g'í'tslewatsa ʰnā'ḡwa yā'x^ulēna g'í'ldasē; wā, hē-
 k'as^{mōsa} lē'lēgēmē. Wā, g'í'lk'adza^{em}laxaēnē ʰwí'lxse
 5 É'k'lōlīlēlayugwa lā'k'asex ʰyā'yats!ās Dā'plabāxs lā'k'asaē
 ē'tlēs'k'as sē'ḡwida.

Wā, lā'k'as^{em}laxaēnē lā'k'as!axat! lāx Hē'gēmsē,
 g'ō'kwaasasē g'ā'lk'asē Gwā'waēnoxwē. Wā, hē'k'as^{em}-
 laxat! g'í'gemak'ats Gwā'waēnoxwē l!ā'qō!asē. Wā,
 10 lā'k'as^{em}laxaēnē k'lē'dēlas lē'g'adk'ats Hō'nōsenaga. Wā,
 g'í'lk'adza^{em}laxaēnē lā'g'aa lā'k'asex awí'ba^{ya}s Hē'gēm-
 saxs lā'k'asaē nē'lg'ustāk'asē g'ā'lk'asasē Gō'sg'imuxwē,
 yik'ā'sēs gā'gak'lak'lā'layuwē nē'lyā. Wā, g'í'lk'adza^{em}-
 laxaēnē lā'g'aa lā'k'asxē l!ā'sagwisas g'ō'ḡwas l!ā'qō!asax,
 15 lā'k'asaē q!wē'lē nē'lk'lālē Gō'sg'imuxwē. Wā, lā'k'as-
 laxaēnē lā'ḡ'wufexsē ʰnemō'ḡwē ʰl'ḡ'sē g'í'gamak'asē
 Dā'plabē. Wā, lā'k'as^{em}laxaē dō't!eg'a!a, lā'k'asex
 g'wē'k'lālasasē ʰl'ḡ'waxs ts!ē'lwaqaē lā'k'asex g'aō'lg'ixwā'sē
 gēnē'mlē. Wā, g'í'lk'adza^{em}laxaēnē q!wē'laxs g'ā'xk'asaē
 20 hō'qawelsk'asē l!ā'qō!asē mō'melk'lālas dō'demas. Wā,
 o'kwas^{em}laxaēnē lē'twēltōdē g'í'gamāx Dā'plabē. Wā,
 lā'k'as^{em}laxaēnē l!ā'qō!asē lē'x'ēdes negu'mpē lā'k'asex
 Dā'plabē. Wā, lā'k'as^{em}laxaēnē lē'twēltōdeq qa lā'k'asēs
 tē'tsla lā'k'asēx g'ō'ḡwas. Wā, lā'k'as^{em}laxaēnē geg'ā'd-
 25 k'asē Dā'plabās Hō'nōsenā'ga lā'k'asxēx. Wā, lā'k'as^{em}-
 laxaēnē ʰmō'tōdē Gō'sg'imuxwē. Wā, lā'k'as^{em}laxaē
 l!ā'qō!asē yinēsaxē negu'mpē. Wā, lā'k'as^{em}laxaē
 ts!á'sēs lē'gēm'x'dē lā'k'asex Dā'plabē. Wā, lā'k'as^{em}-
 laxaē lē'g'adk'asē Dā'plabās l!ā'qō!asē. Wā, hē'k'as^{mōsē}
 30 ts!ē'tslēx!ēnē lōkwa'sēs lē'lēgēmē.

Wā, lā'k'as^{em}laxaēnē mō'plēnḡwa's, hē'lak'asē Dā'-
 plabāxs lā'k'asaē xwā'nal'ida. Wā, lā'k'as^{em}laxaēnē
 alē'ḡwida. Wā, lā'k'as^{em}laxaēnē lā'k'as!axat! lāx Nō'ḡ'u-
 dema, yik'ā'sēxs hē'k'asaē g'ō'kwaē Mā'malēlēqa. Wā,

Leader; and the covered box was also taken aboard the canoe. In it were all the masks and all the names. As soon as Rising-Woman and her property were all aboard the canoe, Leader went on paddling.

He was going on to He'gems, the village of the ancestors of the Gwā'waēnox^u; and the chief of the Gwā'waēnox^u was Place-of-obtaining-Coppers, and he had for his princess Warrior-Woman. As soon as they arrived at the point of He'gems, the ancestors of the Koskimo began to sing their wooing-songs, and when they arrived at the beach of the house of Place-of-obtaining-Coppers, the Koskimo stopped singing. Then one of the attendants of Chief Leader arose, and began to speak in the way in which the attendants speak when they praise the one from whom they want to get a wife. As soon as he stopped speaking, Place-of-obtaining-Coppers came out of the house and thanked him for his words. Then he called Chief Leader to come out of the canoe, and Place-of-obtaining-Coppers called Leader his son-in-law. Then he called him out of the canoe to go and warm himself in his house; and in this way Leader had Warrior-Woman for his wife. Then the Koskimo unloaded their canoe, and Place-of-obtaining-Coppers fed his son-in-law, and he gave his name to Leader; and thus Leader had the name Place-of-obtaining-Coppers, and he also had the winter-dance implements and the names.

He staid there for four days, and then Leader got ready and started. He was going to Nō's'dem, the village of

- hē'k'as^{em}laxat! g'gamak'atsē Sē'widē. Wā, lā'k'as^{em}laxaē
 1.ē'gadk'asē k'lē'dēla Sē'widās Mā'laqēlayugwa. Wā, hē'x-
 'idk'adzaem^{em}laxaē Dā'plabē 'nē'x'k'axat! qak'ā'ts la'ē
 lā'k'asex Nō'x^udema qak'ā'ts la'ē gā'gak'lax k'lē'dēlas
 5 Sē'widē. Wā, lā'k'as^{em}laxaē gwa'g'io'x^uwidk'asxēs 'yā'iatstē
 lā'k'asex Nō'x^udema. Wā, lā'k'as^{em}laxaēnē lā'g'aa lā'k'asex
 o'x^usālas Nō'x^udemāxs lā'k'asaē ē'tlēd nē'lg'ustāwē Gō'sg'i-
 moxwasēs gā'gak'lak'lā'layuwē nē'lyā. Wā, ā'lk'adzaem-
 'laxaēnē q'wē'laxs lā'k'asaē ha'ng'alīs lā'k'asex l.lā'sagwi-
 10 sasē g'ō'xwasē g'ā'lk'asaē Mā'malēleqa. Wā, lā'k'as^{em}la-
 xaēnē 1.ā'x^uwūlxēsē 'nēmō'xwē lā'k'asex ay'laxwas Dā'plabē.
 Wā, lā'k'as^{em}laxaēnē lā'k'asex gwē'k'lālasasō Gō'sg'imox-
 was gā'gak'laē. Wā, lā'k'as^{em}laxaēnē ts'lē'waqax
 Sē'widē. Wā, o'kwadzaem^{em}laxaē Sē'widē g'ā'xk'as 1.ā'x-
 15 'wēls lā'k'asex l.lā'sanā'yasēs g'ō'xwē, qak'ā'ts 1.ē'hwudē-
 saēx qa lā'k'asaēs tē'tsla lā'k'asex g'ō'xwas. Wā, lā'k'as-
 'em^{em}laxaēnē 1.ē'qas nēgu'mpē lā'k'asex Dā'plabē qak'ā'sēsx
 ā'laē mō'lak'ats dō'demas Dā'plabāx k'lē'dēlas. Wā,
 hē'x'-'idk'adzaem^{em}laxaēnē lā'k'as 'mō'tōdk'asē Gō'sg'imox-
 20 waxēs 'ma'mwāla. Wā, g'ī'lk'adzaem^{em}laxaēnē w'lōltāmas-
 k'asxēs 'ma'mwālāxs lā'k'asaē yinē's'itsōkwasā. Wā, lā'-
 k'asaem^{em}laxaēnē 1.ē'lwultalē'lemē Mā'laqēlayugwa qas
 g'ā'xk'asaē k'wā'klugōhī lōkwā'sē Dā'plabē lā'k'asex 'nā'-
 qōl.walīfasē g'ō'xwasēs o'mpē. Wā, lā'k'as^{em}laxaēnē
 25 awē'lx'ī'yaxs lā'k'as^{em}maē fā'wadēs k'lē'dēlas Dā'plabē. Wā,
 lā'k'as^{em}laxaēnē g'ā'xēmōdalasēs g'ō'x'kwadē lōkwā'sē
 lēlā'ēdē lōkwā'sēs 1.ē'1.ēgēm'x'dē lā'k'asex Dā'plabē.
 Wā, o'kwas^{em}laxaēnē mō'plēnχwasalalak'asex Nō'x^ude-
 maks lā'k'asaē xwā'nal'īd qa's g'ā'xk'asaē naē'naχwa.
 30 Wā, hē'x'-'idk'adzaem^{em}laxaēnē g'ā'g'ō'x^usilak'asxēs g'ō'xwē
 qak'ā'ts 1.ē'hēlax'ī'idēxē g'ā'lk'asaē Gwa'tslēnoxwē lōkwā'sē
 1.ā'sqlēnoxwē, wā, hē'k'as^{em}laxaē G'ō'plēnoxwē 1.ē'hēla-
 x'-'itsōkwats Dā'plabē. Wā, lā'k'as^{em}laxaēnē nē'ī'dāmasxē
 ts'lē'tslēlxlēnē lōkwā'sēs 1.ē'1.ēgēmē. Wā, lā'k'as^{em}laxaēnē

the Ma'malēleqa. Their chief was Paddled-to, and the princess of Paddled-to had the name Mā'laqēlayugwa. Immediately Leader said that he would go to Nō'x̄'dēm, for he wanted to woo the princess of Paddled-to. Then he turned the bow of his canoe towards Nō'x̄'dēm. They arrived at the passage of Nō'x̄'dēm, and again the Koskimo sang their wooing-songs. They only stopped when they were in front of the beach of the village of the ancestors of the Ma'malēleqa. Then one of the attendants of Leader arose in the canoe, and he began to speak in the way in which the Koskimo speak when they go a-wooing, and he praised Paddled-to. Paddled-to just came out and stood in front of his house, and called them to come up from the beach, and to warm themselves in his house; and he named Leader Son-in-Law, for he was really thankful for what Leader had said to his princess. Immediately the Koskimo unloaded their cargo. As soon as all the cargo was unloaded, they were fed. Then Mā'laqēlayugwa was called to come and sit down with Leader in the rear of the house of her father; and then they shouted that the princess had Leader for her husband. He was given as marriage presents the house and the dances and the names.

After they had staid for four days at Nō'x̄'dēm, they got ready and went home. Immediately they made a new house to invite in the ancestors of the North tribe, of the Ocean tribe, and of the Divided tribe. They were invited by Leader. Then he showed the winter-dance

á'lak'!ála la ⁵nemó'x^uem la grí'gamak'asē Dā'p'labāsa gā'l-
k'asasē Gō'sg'imoxwē lā'xēx.

Wā, lā'k'as^uem^laxaēnē sā'sem^unōx^uwidk'as^uem lā'k'asxēs
gēgēn^umk'asē lā'k'asēx k'lē'sk'!ēdēlk'asasē grí'g'igamāsa
5 lē'lqwalalā'ē. Wā, hē'k'as^uemxat! lā'g'ilk'atsōx ^unā'ywaem
Gō'sg'imox^unōxwa lē'elqwalalā'ēx laxē'x, qak'ā'sē Dā'p'la-
bāxs hē'k'as^umaē lā'g'ilk'ats hē'gwē'galilē lā'k'asxēs grō'xwē,
yik'ā'sēx la'ē tlē'x^ualifaxs wā'x'k'asāē lē'qaxē k'lwā'tslēx
gā'laba^uyasgra newē'lemk'. Wā, hē'k'as^uem^laxat! dō'dēx-
10 stōliltsōsēg'aq^u qak'ā'ts la'ē gā'gak'laxōx k'lē'sk'!ēdēlaqlēsōx
owī^ustāxsens ^unā'lax. Wā, lā'k'as^umōs laō'lxēs qō'laa'xwē.
Wā, lā'k'as^uem lā'ba.

23. Qlā'g'ī'wa (Centre, the Chief of the Ghosts).

Tradition of the Koskimo.

(Recorded by George Hunt.)

Gō'kula^ulaēnē gā'lāsē Gō'sg'imuxwē lāx Dze^uwu'nxasē.
Wā, lā^ulaēnē grí'gadēsa lē'gadēs Qlā'g'ī'wa. Wā, lā^ulaēnē
15 á'lak'!ála gā'g'ēxsilasōsēs gō'kwaōtē, qaxs grí'l'maēnē
lā'laēs gō'kwaōtē bā'kwaxē plā'ē, wā'x'ēnē ^uyā'nemaxē
ma'le' plā'ya qa's lē yā'qwasē ^une'mē lā'xēs grí'ga^uma;
wā'x'ēnē la alē'xwak'asē ēs'alē^uwinoxwaxē qlā'sa, wā'x'ēnē
mō'wē ^uyā'nemas; wā, lē'nē yā'qwasē ma'le' lā'xēs grí'ga^uma,
20 lā'k'asēx Qlā'g'ī'wa, ^unā'xwak'as^uem^llaēnē qak'ā'ts nexs^uā'-
lasōs lō'kwasēs gō'kwaōtē. Wā, lā'k'as^ulaēnē k'lē'dadē
Qlā'g'ī'wās Qlā'x's'ēga. Wā, lā'k'as^ulaēnē Qlā'x's'ēga
lē'qlas Hā'daēk'as, lā'k'asxēs ō'mpē. Wā, lā^ulaēnē lā'-
wadē Qlā'x's'ēgās Nō'hr'la^uxwē, lēwe'lga^uma'yas lā'qwa^ug'i-
25 dēxwē. Wā, lā^ulaēnē á'lak'!ála lē'x'ē ná'qa'yasa grí'ga^uma
qak'ā'sē gwā'gwēx'si'lasax.

Wā, lā^ulaēnē ^une'mxsak'āsa ē'x'ē ^unā'la; wā, lā^ulaēnē
^uwi'lext!ála bā'kwaxē plā'ē. Wā, lā'k'as^ulaēnē dzā'qwas

implements and his names. In this way he came to be the only real chief among the ancestors of the Koskimo.

Then he had children from his wives the princesses of the chiefs of the tribes. Therefore all the tribes have some Koskimo among them, because Leader had gone and done this way in his house; namely, when he lay down on his back, trying to make the canoe, in the beginning of this tradition; and that is what he thought about in the house, to woo these princesses all around our world, and thus he obtained his wish. That is the end.

23. Qlā'grī'wa (Centre, the Chief of the Ghosts).

Tradition of the Koskimo.

(Recorded by George Hunt.)

The ancestors of the Koskimo were living at Winter-Place, and they had a chief whose name was Centre. He was really treated like a chief by his tribe; for, as soon as the tribe would fish halibut, and (as soon as) two halibut were caught, one was given to the chief; and when the harpooners went out to hunt sea-otters, when four were caught, they would give two to their chief, Centre. One-half of everything was divided between him and his tribe. Centre had a princess, Woman-receiving-Half; and Woman-receiving-Half named her father Pet; and Woman-receiving-Half had for her husband Born-to-be-Fool, the prince of Copper-Body. Now the chief felt really happy because he was well treated.

One fine day everybody went out to fish halibut; and when evening came, those who had been out fishing

- g'a'xaās nā^onaḡwē bā'kwax'daxē plá^oe. Wā, lā'k'as^olaēnē
 'nemō'ḡwa k'le^oyasē ts'lās plá^oya lā'xē g'í'ga^oma. Wā,
 lā^olaēnē á'lak'lálal tsl'e'nḡwa g'í'ga^omās gw'e'x^oídaāsas.
 Wā, lā'k'as^olaēnē 'nā'x^oídxē gāā'lāxs la'ē Q'lá'g'í'wa ax-
 5 'e'dxēs ɬá'xsdā'la qak'á'ts lē h'nts'lēs lā'xē gu'nts'lēsasa
 g'o'kwa. Wā, lā'k'as^olaē tso'kwaxē á'lak'lálá e's'ex' g'í'l-
 'wak'atsa g'ā'lāsa ḡō'sg'imuḡwa. Wā, g'ā'xk'as^olaēnē
 gwā'sōhla lāx ɬá'le'dzasas alé'wats'lās Nō'h^olaywē. Wā,
 lā^olaēnē Nō'h^olakwē hē^oliqilax k'le'sl. tso'kwalex qak'á'sēs
 10 hē^omaē negu'mpē. Wā, lā^olaēnē hē'menāla^omē Nō'h^olaywē
 la ɬax'stō'ls lā'xa tlex'á'sēs g'o'ḡwē. Wā, g'ā'xk'as^olaēnē
 g'ā'x'elal lā'qenē. Wā, lā'k'as^olaē Q'lá'g'í'wa tso'kwaxē
 alé'wats'lēx'dē g'í'l'wa. Wā, lā'k'as^olaēnē ts'l'e'nḡwē Nō'h^o-
 laywasēs alé'wats'lēx'dē g'í'l'wa.
- 15 Wā, lā^olaēnē nē'faxēs gen'e'mē lāx Q'lá'x's'ēga. Wā,
 lā^olaēnē 'nē'x'a: "ya, á'dats, lā'k'as^omaēg'in ts'lēnḡs á'se
 qe'ncēs lā'k'asaē tso'kwaxen g'í'l'wax'dē," 'nē'x^olaēncēs
 lā'k'asaē dá'x^oídxē g'í'laō'le qā'k'as la'ē qā's'ida. Wā,
 lā'k'as^omenē k'le'lak'alqenē. Wā, lā'k'as^olaēnē Q'lá'g'í'wa-
 20 yola k'lwá'xs:lēs lā'xē g'í'l'wa qak'á'ts tso'kwēsēs ɬaxsdā'la
 lā'k'asqenē, lā'k'asqēs qe'dekwaá'sa o^omasē g'í'qeml qá'íta.
 Wā, lā'k'as^olaē Nō'h^olaywē qā's'id qak'á'ts lē g'ā'yaaplēndxē
 g'í'ga^omayūla. Wā, lā'k'as^olaēnē lá'g'aa lā'qenē. Wā,
 lā'k'as^olaēnē dō'tleg'a'le Nō'h^olaywaxēs negu'mpē. Lā'k'as-
 25 'laēnē 'nē'k'a: "ya negu'mp, 'mā'sk'asēs lá'g'í'laōs mō-
 mas'ídxenl. alé'wats'lēk'á'sdex?" 'nē'x^olaēncēs lā'k'asaē
 kw'e'x'itsē g'í'laō'le lā'xēs negu'mpde. Wā, lā'k'adzaō'fem-
 'laxaē'nē wā'nemē Q'lá'g'í'wax'dē. Wā, lā^olaēnē nē'fas'e'wē
 Q'lá'x's'ēgā qēncēs hē'ma'ēnē k'le'lax'itsē'wēs o'mpdāsēs
 30 hā^owunenē. Wā, lā'k'as^olaēnē qā's'ídk'as la'ē Q'lá'x's'ēga
 lā'xē á'l! qas lā'k'asē q'lwá's'id qe's o'mpde. Wā, lā^o-
 'laēnē nē'g'ey'wida. Á'xsū'em^olaēnē q'lwá'sē Q'lá'x's'ēga.
 Wā, lā^olaēnē 'nā'x^oídxē gā'la. Wā, hē'hēk'a'em^olaxaēnē!
 l'ex'ē'da. Wā, lā'k'as^olaēnē mō'plēnḡwa'sē 'nā'lās wā'x-

halibut came back home. Then one man did not give any halibut to the chief. Then the chief became really angry on account of what (that man) had done. In the morning, when day came, Centre took his stone axe and went down to the beach to the north end of the village, and he broke the [really] beautiful canoes of the ancestors of the Koskimo; and he came along towards the place where the hunting-canoe of Born-to-be-Fool was; and Born-to-be-Fool supposed that the chief would not break it, for the chief was his father-in-law. Born-to-be-Fool was standing all the time in the doorway of his house. Centre came along, and reached (the canoe), and he broke the hunting-canoe. Then Born-to-be-Fool became angry on account of his hunting-canoe.

He spoke to his wife, Woman-receiving-Half, and said, "Oh, my dear! I am angry with your father because he has broken my canoe." Thus he said, took his bone club, and left. He was going to kill him. Centre, who is now dead, was sitting in the canoe, and was breaking it with his stone axe; and he had on his head a large chief's hat. Then Born-to-be-Fool went up to the chief from behind. He got up to him, and then Born-to-be-Fool spoke to his father-in-law. He said, "O father-in-law! why do you spoil my hunting-canoe?" Thus he said, while he struck his father-in-law with his bone club. Now that great ugly Centre was dead. Woman-receiving-Half was told that her father had been killed by her husband. Then Woman-receiving-Half went into the woods and wailed for her father. Night came, and Woman-receiving-Half just continued to wail. In the morning, when day came, she never stopped. For four days she kept on wailing. Then she heard her name being called. (A

¹ Kwakiutl: häw'xa.

- k'as^{el} qlwā'sa. Wā, lā'k'as^{laēnē} wuā'xē lē'qlalāq,
 "nē'x^{laēnē}: "lē'tēmōl. Qlā'x's^{ēga} qak'ā'sē Nē'lexstēldzās
 Lelā'nēnox^{wē}." Wā, hē'g'ilsk'as^{em^{laēnē}}, yik'ā'sex Qlā'x-
 s^{ēga} qā's^{id} qak'ā'ts lē lē'g'ixē lē'tēl'g'isē. Wā, lā'k'as-
 5 ^{laēnē} hō'gwif'ida, yik'ā'sex Qlā'x's^{ēga}. Wā, lā'k'as^{laēnē}
 dō'tlālak'asē "nēmō'xwē bekumā'la klwac' lā'k'asxē g'ō'x".
 Wā, lā'k'as^{laēnē} "nē'x'a: "Gē'lag'a ts'lō'x'LEM, qak'ā'ts
 mā'lēx^{wida^{ōs}} xānk'ā'saaqōs la g'ī'dēs k'le'^{yas} mā'lēx-
 "wida," "nē'x^{laēnē} bekumā'lāx Qlā'x's^{ēga}. Wā, lā'k'as-
 10 ^{laēnē} xwā'nalē ts'ledā'xē. Wā, lā'k'as^{em^{laēnē}} xā'waxē
 lā'batē g'ī'tslēwatse xā'mā'sē. Wā, g'ī'l^{em^{laxaēnē}} wā'x-
 k'as ts'lex^{ī'dē} ts'ledā'xaxē xā'mā'saxs g'ā'xk'asāē g'ā'xēlē
 bekumā'la t'ax'stō'lā. Lā'^{laēnē} dō'tlēg'a'la. Lā'k'as-
^{laēnē} "nē'x'a: "lē'tēmōl. Qlā'x's^{ēga} qak'ā'sē Lō'lu'yā'yas
 15 Lelā'nēnoxwē," "nē'x'k'as^{laē} bekumā'lāxs lā'k'asaē qā's^{id}.

- Wā, lā'k'as^{laēnē} "yā'lqasōkwāse Qlā'x's^{ēga} qas lā'k'asē
 lē'g'ēxē bekumā'la. Wā, lā'k'as^{laēnē} lā'xulilē Qlā'x's^{ēga}
 qas lā'k'asē lē'g'ēqēnē. Wā, k'le'sk'as^{lat^{lēnē}} qwēsgrī'laxs
 lā'k'asaē hō'gwif'id lā'xē g'ō'xwē lā'xē ō'mastā'ēx' g'ō'xwa.
 20 Wā, lā'k'as^{laēnē} dō'tlēg'a'lē qlu'l'yaxwē ō'qum bekumā'la
 klwac'k'as lā'xē g'ō'xwē. Wā, lā'k'as^{laēnē} "nē'x'a:
 "Dō'xstaētlak'asla ē'detā'ē'! Wā, k'lwā'x'īdk'as lā'xē,"
 "nē'x^{laēnē} ts'ēmā'faxē "nā'qōliwā'lilāsē g'ō'xwē. Wā,
 lā'k'as^{laēnē} k'lwā'x'īdk'asē Qlā'x's^{ēga} lā'xē "nā'qōliwa-
 25 ^{lilāsē} g'ō'xwē. Wā, lā'k'as^{laēnē} xwā'nalē ts'ledā'x qak'ā's
 mā'lēx^{witsōs} Qlā'x's^{ēga}. Wā, g'ī'l^{k'as^{em^{laxaēnē}}} wā'x-
 k'as ts'lex^{ī'dē} ts'ledā'xē lā'xē xā'mā'saxs g'ā'xā'sēnē
 ē't'ēdē bekumā'la g'ā'xēl, lā'xē g'ō'xwē. Wā, lā'k'as^{em^{laēnē}}
 "laxatlē lē'fax Qlā'x's^{ēga}. Wā, lā'k'as^{laēnē} "nē'x'a:
 30 "lē'tēmōl, Qlā'x's^{ēga} qak'ā'sē Ts'lō'tslafāwalisās Lē'lā-
 "nēnoxwē," "nē'x^{laēnē}.

Wā, lā'k'as^{em^{laxatlē}} ō'kwas^{em} "yā'lax'itse^{wē} Qlā'x-
 s^{ēga}. Wā, lā'k'as^{em^{laxaēnē}} ē't'ēd lā'xulilē Qlā'x's^{ēga}
 qā'k'as lā'ē lē'g'ēxē bekumā'la. Wā, lā'k'as^{laēnē} lā'xē

voice) said, "Woman-receiving-Half, I come to invite you to the Ghosts-showing-Mouth-on-Ground." Immediately Woman-receiving-Half went and followed the inviter. Woman-receiving-Half entered the house. Then one person who was sitting in the house spoke, and said, "Come, grandchild, and eat, for it is evidently a long time since you have [not] eaten." Thus said the man to Woman-receiving-Half. Then a woman was ready. She opened a basket containing dry salmon. When the woman began to roast the dry salmon, a man came into the house and stood in the doorway. He spoke, and said, "Woman-receiving-Half, I invite you for Centre-Dwelling-Place-of-the-Ghosts." Thus said the man before he left.

Then Woman-receiving-Half was sent to follow the man. Woman-receiving-Half arose from the floor of the house and went, following him. However, she had not gone far when she entered a house, — a large, beautiful house. Then an old gray-headed man who was sitting in the house spoke, and said, "Beware of the floor of the house, great-grandchild! Sit down there!" Thus he said, pointing to the rear of the house. Then Woman-receiving-Half sat down in the middle of the rear of the house, and a woman was ready to give something to eat to Woman-receiving-Half. As soon as the woman began to roast dry salmon, again a man came into the house; and he again called Woman-receiving-Half. He said, "I come to invite you, Woman-receiving-Half, to the Charcoal-Ghosts." Thus he said.

Then Woman-receiving-Half was just sent (after him). Woman-receiving-Half again arose from the floor of the house and followed the man. She went to the doorway

¹ Kwakiutl: he'lok'winē.

- tlex'a'se g'ō'šwē. Wā, lā'k'as'laēnē hō'gwi'fid. Wā, lā'k'as'laēnē dō'tlālak'asa ē'x'sōšwē lā'k'as gē'k'len bēkumā'la. Wā, lā'k'as'laxaē nē'x'a: "Gē'la, wē'k'as dō'x-staēlāk'as la q'lā'malēla,"¹ nē'x'k'as'laēnēxs lā'k'asaē
- 5 lē'lax Qlā'x's'ēga qak'ā's la'ēs klwā'g'a'li' lak'ā'sex hē'l-k'lotāga'wa'lik'āsas. Wā, lā'k'as'laxaēnē xwā'nalē tsledā'xē x'ā'waxē lā'bat xā'mā'sē. Lā'k'as'laēnē wā'x'k'axat! tšlex'ī'dxē xā'mā'sē. Wā, g'ā'xk'as'laxaē bēkumā'la g'ā'xēlk'asa. Wā, lā'k'as'laēnē nē'x'a: "Lē'lenlōl, Qlā'x's'ēga
- 10 qak'ā'se g'ī'g'a'mā Mā'mentēmā'lag'ilis Mā'g'rik'elēlis Lē'lā-'nēnox", nē'x'k'asbidzō'laēnē ama'ēsgemālak'asbidzā'wē bēkumā'la. Lā'k'as'laxat! ē'tleg'a'f dō'tleg'a'fē g'ō'gwadāse g'ō'šwē. Wā, ō'kwadzaem'laxaēnē yā'lax'itse'wē Qlā'x's'ēga qa's lā'k'asē lē'g'ēxē bēkumā'lak'asbidzā'wē.
- 15 Wā, lā'gask'as'laēnē ē'telik'as qā'sēlidē Qlā'x's'ēga qa's lā'k'asē lē'g'ēxē bēkumā'lak'asbidzā'wē. Wā, k'le'yas'latlēnē qwe'sg'ilaxs lā'k'asaē lā'g'aa lā'xē ō'masē g'ō'šwa. Wā, lā'k'as'laēnē hō'gwi'fid lā'qēnē. Wā, g'ī'lk'as'em'laēnē laē'l, lā'xē tlex'a'se g'ō'šwaxs lā'k'asaē dō'x'wataxēs ō'mpē
- 20 klwā'dzā'li'xē lē'wa'ē. lā'k'as'laēnē sī'seyūlē tē'g'edzēwē-sē'wa's. Wā, g'ī'lk'as'em'laxaēnē dō'x'watē Qlā'g'ī'wāxēs k'le'dēdē lā'k'asaēnē dō'tleg'a'f. Wā, lā'k'as'laēnē nē'x'a: "ya, ā'dats, mā'sk'asōs g'ā'qlēna'ēx lā'k'asxō ba'nē'x awī'nagwisa? Wā, gē'lak'adzālag'a lā'k'asg'ada," nē'x'
- 25 'laēnēx tsēmā'laaxēs hē'lk'lotāga'wa'li'ē. Wā, hē'x'ī'dk'as'em'laxat'fē lā'k'asē Qlā'x's'ēga lā'k'asex gwō'yō'kwasaēs ō'mpē qak'ā's klwā'g'a'li'lask'as.
- Wā, lā'k'as'laēnē ē't'ēd dō'tleg'a'fē Qlā'g'ī'wā. Wā, lā'k'as'laēnē nē'x'a lā'k'asxēs gen'e'mē: "ya, ā'dai, wē'k'asla ax'ē'dk'as qak'ā's mā'lēx'witsō'sen xunō'šwēx qak'ā'sōxs ā'lak'lalāēx la plā'ya," nē'x'laēnē Qlā'g'ī'wā lā'k'asqēnē. Wā, lā'k'as'laēnē tsledā'xē ax'ē'dxē xā'mā's-k'asē qak'ā'ts tšlex'ī'dēx. Lā'k'as'laēnē k'lok'lops'ē'ndēx qak'ā'ts axēdzō'dēs lā'k'asxē ha'madzō' lē'wa'ya. Lā'k'as-

of her house and entered. Then a handsome middle-aged man spoke, and said, "Come, beware of the floor of the house, uncle!" Thus he said, while he called Woman-receiving-Half to go and sit down at his right-hand side. Then a woman was ready to open a basket of dry salmon; and she was trying to roast the dry salmon when a man came in, and said, "I invite you, Woman-receiving-Half, for the chief, Making-Satiated-on-the-Other-Side-of-the-World-Ghosts." Thus said a wee little man. Then the owner of the house also spoke, and Woman-receiving-Half was just sent to follow the little man.

Then Woman-receiving-Half again went and followed the little man. They had not gone far when they arrived at a large house. They entered it. As soon as they entered the doorway of the house, she saw her father sitting on a mat. He had a double-headed serpent face back-rest. As soon as Centre saw his princess, he spoke, and said, "Oh, my dear! why did you come to this lower world? Come, sit down here!" Thus he said, pointing to his right-hand side. Immediately Woman-receiving-Half went to the place referred to by her father, and sat down.

Then Centre spoke again, and said to his wife, "Oh, my dear! go on, and get something to eat for our child, for she is really hungry." Thus said Centre to her. Then the woman took dry salmon and roasted it; she

¹ Kwakiutl: q'ul'e'.

"laēnē k'ā'gem^lilas lā'k'asex k!waē'lask'asas Q!ā'x's'ēga.
 Wā, lā'k'as^llaēnē k'lē^yas gē'yōl dā'xak'asa, qas "mā-
 lēx^wwidē lā'k'asxē xa^mā'sē. Wā, lā'k'as^llaēnē dō'tl'g'ā'fē
 Q!ā'g'i'wa. Wā, lā'k'as^llaēnē "nē'x'a: "Wē'k'as^llā, ā'dats,
 5 gwā'k'asla ha^llā'lak'asōl. Wē'k'as^llā dā'xatōl qak'ā'ts
 "mā'lēx^wwidaōs, ā'dats," "nē'x^llaēnē, yik'ā'sex Q!ā'g'i'wāx
 Q!ā'x's'ēga. Wā, lā'k'as^llaēnē "mā'lēx^wwidē Q!ā'x's'ēgāxē
 xa^mā'sē. Wā, lā'k'as^llaēnē gwā^l "mā'lek^wxaxē yinē'dzimē.
 Wā, lā'k'as^llaxaēnē ē't'ēd ax'ē'dē ts!ēdā'xaxē hē gwē'x's
 10 dzēl xu'ldzōsē. Wā, lā'k'as^llaēnē ax'ē'dk'asxē q'ō'latslē
 qak'ā'ts guxts!ā'tēsē "wāp lā'qēnē. Wā, lā'k'as^llaēnē ax-
 'ē'dk'asxē k'libes!ā'la qak'ā'ts k'lip'ē'dk'asēs lā'xē lk'!aa'
 qak'ā'ts k'lip'ts!ā'bes lā'k'asxē q'ō'latslē. Wā, lā'k'as^llaēnē
 mēdex^wwī'dē "wāp, lā'k'as^llaēnē ax'ē'dē ts!ēdā'xaxē ts!ēlā'ē'
 15 qak'ā'ts axts!ō'dk'asēsē dzē'fē xu'ldzōs lā'qēnē. Wā, lā'-
 k'as^llaēnē han^lst'ndk'atsē ts!ēlā'ē lā'xē q'ō'latslē. Wā,
 k'lē^yask'as^llaxaēnē gū'lak'asa lā'k'asaasēnē l!ō'pa. Wā,
 lā'k'as^llaēnē han^lst'ndk'asxē ts!ēlā'ē. Wā, lā'k'as^llaēnē
 ax'ē'dxē xē'l'yō qak'ā'ts xē'!ts!ōdk'asēsē lā'xē hē'fexsta^lhīē
 20 lō'q!wa. Wā, lā'k'as^llaxat!ā lāx k!waē'lask'asas Q!ā'x's'ēga.
 Wā, lā'k'as^llaxat!ā ax'ē'dē ts!ēdā'xaxē l!ā'x'ēma qak'ā'ts
 ts!ō'x^wwidk'asēs lā'k'asex Q!ā'x's'ēga. Wā, lā'k'as^llaēnē
 yō's^lidk'as lā'qēnē.

Wā, lā'k'as^llaēnē gwā'ixat!. Wā, lā'k'as^llaēnē dō'tl'ē-
 25 g'ā'fē Q!ā'g'i'wa lā'k'asxēs xunō'xwē. Wā, lā'k'as^llaēnē
 "nē'x'a: "ya, ā'dats, k'lē^yask'as^llēs xek!ā'lōl lā'k'asxēn
 g'ā'xk'asxē g'īgasa, ā'lak'as k'lē'ā's g'ā'g'ēxsilasō'kwātsēns
 g'ō'kwaōta. Wā, lā'k'as^lmēsēn lē'fāxēns g'ō'kwaōtax
 qak'ā's g'ā'xaēsō q!wā'q!waaōl qak'ā'ts lā'k'asaōs nā^l'na-
 30 xwa lā'k'asxēns g'ō'xwa," "nē'x^lk'as^llaēnē g'īgama, yik'ā'-
 sex Q!ā'g'i'wa, lak'ā'sex Q!ā'x's'ēga. Wā, lā'k'as^llaēnē
 "yā'lax^widxē bēkumā'lak'asbidza^wē, qa lā'k'asbidza^wēs
 lē'fāxē lē'lā^l'ncnoxwē. Wā, lā'k'as^llaēnē qā's^lid. Wā,
 k'lē^yask'as^llat!ēnē gū'fāxs g'ā'xk'asaē hō'xts!āwē "nā'xwa

broke it up and placed it on a food-mat. Then she put it in front of the place where Woman-receiving-Half was sitting. For a long time she did not take and eat of the dry salmon. Then Centre spoke, and said, "Go on, my dear! don't hesitate! Go on, and take some and eat, my dear!" Thus said Centre to Woman-receiving-Half. Then Woman-receiving-Half began to eat of the dry salmon; and after she had eaten what she had been given, the woman took also something like fresh kelp-fish. Then she took a cooking-box and poured water into it. Then she took tongs and picked up stones and put them into the cooking-box. Then the water began to boil; and the woman took a basket and put the fresh kelp-fish into it. Then she put the basket into the cooking-box, and it was not long before they were done. Then she took them out of the water, and she took a bone strainer and put it into the eating-dish. Then she went and put it down at the place where Woman-receiving-Half was sitting. Then the woman took a spoon and gave it to Woman-receiving-Half. Then she ate with the spoon.

After she had finished, Centre spoke to his daughter, and said, "Oh, my dear! you shall stay at the place to which I have come to be chief, else there will be nobody who will be treated like a chief by our tribe. I will invite our tribe to come and try to restore you to life, that you may go home to our house." Thus said Chief Centre to Woman-receiving-Half. Then he sent the little man, that the little one should go and invite the Ghosts. He started; and he had not been away long when all the Ghosts came into the large house. As soon as they were all in, Centre arose in the house, and spoke. He said,

¹ Kwakiutl: Iksa'c.

lélá^onēnox^u lā'k'assē ō^omasē g'ō'ẏwa. Wā, g'ílk'as^oem-
 laxaē wí^olaēfída, lā'k'asaē lā'ẏulífe Qlā'g'í^owa. Wā,
 lā'k'as^olaēnē dō'tleg'a^ola. Wā, lā'k'as^olaēnē nē'x'a: "ya,
 g'ō'kwaōt, g'ā'xk'asg'in xunō'ẏux". Wā, lā'k'asen yā'ēg'í-
 5 k'asqex'. Wā, lā'k'asen qō^ola qak'ā'ts dō'tlalaōs waō'sdalā
 qak'ā'sg'in nē'x'ix' qa lā'k'asēsōx ē'tā lā'k'assēs g'ō'ẏwa
 lāx ē'k'adzē^olísas nā'la," nē'x'k'as^olaēnēxēs g'ō'kwaōtē.

Wā, lā'k'adzō^olaēnē gwā'k'as dō'tlāla. Wā, lā'k'as-
 laxaēnē dō'tleg'a^ofē qlu^o'yaẏwē wusdā'la. Wā, lā'laēnē
 10 nē'x'a: "Wē'k'as^olāla lélá^onēnoxwā', ax'ē' d'k'as^olex lē'x^oma
 lōkwa'sē lē'xēdzā, lōkwa'sē kwea'tslā. Wā, lā'k'as^omēts
 laō'laqwa^o nelā'lōl, lélá^onēnoxwā', nē'x'k'as^olaēnē. Wā,
 lā'k'as^olaēnē ax'ē'tse^owēnē lē'ximē, lōkwa'sē lē'xēdzō,
 lōkwa'sē kwea'tslē. Wā, lā'k'as^olaēnē ē'tleg'a^ofē dō'tleg'a^ofē
 15 wusdā'la. Wā, lā'k'as^olaēnē nē'x'a: "Wē'k'as^olāla ax'ē'dxē
 lē^owa'ya, hē'k'as^olē sewu'lkwa lē^owa'ya qak'ā's k^olwadzā'-
 lītsōlg'a Qlā'x's'ēgax'," nē'x'la^oxāēnē. Wā, lā'k'as^olaēnē
 dā'sōkwasē lē^owa'ya. Wā, g'ā'xk'as^olaēnē lēp^olā'lē^omk'asē
 lē^owa'ya lā'k'assē nā'qōlīwa^olīfāsē g'ō'ẏwē. Wā, g'ā'x-
 20 k'as^olaēnē mō'ẏwē bē'bekumāla qak'ā'ts qlēfēlīfēx Qlā'x-
 s'ēga qak'ā'ts lā'k'asē k^olwadzō'd lā'xē lē^owa'ya. Wā,
 lā'k'as^olaēnē klus^oā'lífe waō'sdalā lā'k'asex wā'xsanōlē^omās
 Qlā'x's'ēga. Wā, lā'k'as^olaēnē nē'lx'íde^o waō'sdalāsē lélá-
 nēnoxwē. (Wā, g'ā'k'as^omēs g'ā'xk'as qlwā'qlwāā'yōsō
 25 ā'fēx Gō'sg'imux^oxē lā'balasē lā'lēnoxwē. Wā, g'ā'k'as-
 emxat! dō'dats lélá^onēnoxwē g'a'da lā'k'assē nē'lyō.)

Wā, lā'k'as^olaēnē lā'ẏu^ots!lālak'as^olaē^onē qlu^o'yaẏwē bē-
 kumā'la. Wā, lā'k'as^olaēnē dō'tlāla. Wā, lā'k'as^olaēnē
 nē'x'a: "ya, lélá^onēnoxwā', wā'lēla hō'lēlak'as^ol g'ā'x'en!
 30 Awí'lak'as^omaā'xsens gwē'x'ídaask'as^olēx. Wā, hē'k'as-
 maēnē aē'daāqak'asē g'ā'xk'asnaẏwā lā'k'asex Nē'texstē'l-
 dzas Lélá^onēnoxwē, yik'ā'sēxs tē'la'ē lā'xō ē'k'lāx nā'la.
 Wā, lā'k'as ē't'ēd gwā'sek'as g'ā'xens, yix Lō'lu'yā'yas
 Lē'lā^onēnoxwē. Wā, lā'k'as^oemxāēnē aē'daagask'as yik'ā'tsē

"O tribe! my daughter here has come, but I don't want her here yet. I wish your wise men to speak, for I wish her to go back to her house in the upper world." Thus he said to his tribe.

When the great one had finished speaking, an old wise man spoke, and said, "Go on, Ghosts, take the batons and the beating-boards and the chamber-vessels, and sing out loud, Ghosts." Thus he said. Then the batons and the beating-boards and the chamber-vessels were taken. Then the wise man spoke again, said, "Now go and get a mat — a twilled mat — for Woman-receiving-Half to sit on." Thus he said. Then they went after the mat. They brought it, and spread out the mat in the middle of the rear of the house. Then four men went and lifted up Woman-receiving-Half and placed her on the mat. Then the wise men sat down on either side of Woman-receiving-Half. Then the wise men of the Ghosts began to sing. (This has come down to our time, the means of restoring to life the present Koskimo when they are touched by a Ghost; and the words of this song are the way of speaking of the Ghosts.)

Then an old man arose and spoke. He said, "O Ghosts! listen to me! It is an important thing, what we are going to do. This is the way you can go back when you come to the Ghosts-showing-Mouths-on-Ground when a person is dead in the upper world; and again, when you come to our middle dwelling-place of the Ghosts, a dead one who comes from the upper world can go back; and nearer

¹ Kwakiutl: *di'ns'is*.

h'e'fē, g'ā'yōfē lā'k'asxē ē'k'lāx 'nā'la. Wā, lā'k'as ē'tēk'as
 g'ā'xensē Ts'lō'tslāfā'wa'lisas Lelā'nēnoxwē. Wā, hē'k'as-
 'emxat! hak!waā'ts gunā'yēmōtas legwī'k'asasens ē'k'lāx
 'nā'la. Wā, lā'k'asēnē ō'gux'īd hak!wē' bekumā'lāxs g'ā'x-
 5 k'asaē lā'qōnō', "nē'x'laēnē. *Wā, g'ā'xk'asōx g'ī'yaxsens
 g'ī'gā'max lā'k'asxō lē'gadk'asēxens g'ō'xwēx Mā'menfe-
 mā'lag'ilis Mā'g'ik'elēls Lelā'nēnoxwē. Wā, hē'k'as'mōsen
 'nē'nak'īfē k'lē'yask'asaēx aē'daā'gatsē g'ā'xē lā'k'asxens
 g'ō'xwēx lelā'nēnox'. Wā, lā'k'as'mōsens gu'nx'īdē.
 10 nē'lx'īd qak'ā'sōx g'ī'yaxsens g'ī'gā'max," "nē'x'laēnē.

Wā, lā'k'as'laēnē ax'e'dk'asxē kwea'ts qak'ā'ts xōxusē-
 mēs lā'k'asex Qlā'x's'ēga. Wā, lā'k'as'laēnē gwā'la. Wā,
 lā'k'as'laēnē wā'xaxē lelā'nēnoxwē qak'ā'ts nē'lx'īdēs.
 Wā, lā'k'as'laēnē lē'x'ēdē lelā'nēnoxwē. Wā, lā'k'as'laēnē
 15 nē'lx'īda. Wā, g'ā'k'as'mōs nē'l'yōg'a: —

"Ya, xa, xa, ma, ma, xa, ma, mae! Ya, xa, xa, ma, ma, xa, ma, mae!

1. Lē'fanlōlāi 'nemō'kuyā'telāfēmai'k'as lelōwatēmai'a lelōwatēmai'a le-
 lowatēmē'k'as.
2. K'lē'sk'asles wā'slōl 'nemō'kuyā'telāfēmai'k'as lelōwatēmai'a lelōwa-
 20 tēmai'a lelōwatēmē'k'as.
3. K'lē'sk'asles wiyā'fal 'nemō'kuyā'telāfēmai'k'as lelōwatēmai'a lelōwa-
 tēmai'a lelōwatēmē'k'as.
4. Lā'lx'ānā'sō wiyā'la'xōlā 'nemō'kuyā'telāfēmai'k'as lelōwatēmai'a
 lelōwatēmai'a lelōwatēmē'k'as. Lā'lasos yā'yaxulā'g'ilil lāx g'ō'x'ses
 25 'nemō'x'ses hā'xulāhēses hā'xulāfēnē."

Wā, lā'k'as'laēnē gwā'k'as nē'la lelā'nēnoxwax Qlā'x'-
 s'ēga, wā, lā'k'as'em'laēnē qlwā. Lā'k'as'em'laēnē g'ā'x-
 k'ast, lā'k'asxens nō'sk'asex 'nā'la. Wā, lā'k'as'laēnē
 dō'tlē'g'ā'fē bekumā'la. Wā, lā'k'as'laēnē 'nē'x'a: "ē'ya.
 30 g'ī'gā'ma, lā'k'as'emxāā'x' wu'nxlā'g'ins g'ik'. Wā, lae'm-
 xaax' lē'gadk'ats Lē'wag'īlayōg'wa. — Wā, gē'lak'as la,
 Lelā'nēnox', qans lā'k'as lā'g'āē tā'ōdk'asg'ins 'nemō'xux'
 lā'k'asxē ē'k'lā 'nā'la," "nē'x'k'as'laēnē. Wā, g'ā'xk'as-
 'laēnē nē'fak'as lā'k'asex ā'lanā'yasēs g'ō'xwē. Wā, lā'-
 35 k'as'em'laxaēnē qlwā. Wā, lā'k'as'laēnē qlā'qlōl.lāmatso'

to us is Charcoal-Ghosts, that is the place where the coal of the fires of the houses of our upper world come and stay; and a man who comes to this place also stays." Thus he said. "Now this dear one of our chief came here to our house, which is named Making-Satiated-on-the-Other-Side-of-the-World-Ghosts. That is what I mean, that whoever comes to this our Ghost house can never go back. Now we will try to sing for the dear one of our chief." Thus he said.

Then he took the chamber-vessel and sprinkled the face of Woman-receiving-Half. After he had done so, he told the Ghosts to go ahead and sing. Then the Ghosts beat time, and they began to sing; and this is their song: —

"Ya, xa, xa, ma, ma, xa, ma, maē! Ya, xa, xa, ma, ma, xa, ma, maē!
I invite you, the only one, the son of the Ghosts, the son of the Ghosts,
the son of the Ghosts.
Don't feel sorry, the only one, the son of the Ghosts, the son of the
Ghosts, the son of the Ghosts.
Don't fear to die, the only one, the son of the Ghosts, the son of the
Ghosts, the son of the Ghosts.
Behold! you will not die, the only one, the son of the Ghosts, the son
of the Ghosts, the son of the Ghosts; you will go and dance in the
house of the friend of the begging-dancer."

After the Ghosts had finished singing for Woman-receiving-Half, she was alive, and she was going to be taken back to our world. Then a man spoke, and said, "O chief! now our dear one will change her name, and her name will be World-Maker-Woman. — Come, Ghosts, and let us take our friend to the upper world!" Thus he said. Then they came and showed themselves behind the village, and she was alive. Then her song was taught

nē'l'yōx lāk'asxēs g'ō'kwaōtē. Wā, hē'k'as'ēmxa q'lā'la-
k'asg'it's G'ō'sg'rimuḡwax dō'demas lēslā'nēnoxwē. Wā,
lāEM lā'ba.

24. Q'lō'mg'ustāels (Wealth-coming-up.)

Tradition of the Xō'yalas.

(Recorded by George Hunt.)

- Wē'k'asLEla hō'lēlaḡ g'ā'xk'asLEN qak'ā'sen wē'g'ael
5 nuwē'ḡ'īdk'ashtsō Hā'yahlagasa'x, yik'ā'sxō gwō'yō'kwasaxsē
Kwā'g'ufē lā'nēnoxwa. Wā, hē'k'as'maa'lasēxs g'ō'kwaē
Hā'yahlagasē lāk'asxō bē'bē'naga'waxsēns 'nā'lak'āsēx.
Wā, lāk'as'laxaēnē g'ī'gadk'atsē lē'gadk'āsas Q'lō'mg'us-
tāelsē. Wā, lāk'as'laxaēnē ts'lā'yēnxelak'ā'tsē lē'gadk'asas
10 Ḃ'badēk'īlē'lsē. Wā, lāk'as'laxaēnē qlē'nemk'asē g'ō'kwa-
ōtas Q'lō'mg'ustāelsē. Wā, lāk'as'laxaēnē ōdzi'lqelak'as-
'laxaē g'ī'gā'māsēs g'ō'kwaōtaxs lāk'asaasēnē Ḃ'lak'as
lāk'as k'lē'yas hōts'lē'ma. Wā, lāk'as'laxaēnē hē'mēnā-
lak'ās'ēm la dō'duxstōlīk'ās qak'ā'ts wē'g'ik'as lā'g'īl lē'x-
15 'widk'as lāk'asēx lē'xk'asa ēx awi'nagwisk'asa. Wā,
lāk'as'laxaēnē dō'gwanemak'as qak'ā'ts wē'g'ī lē'lak'assē
waō'sdālāsēs g'ō'kwaōtā.

- Wā, lāk'as'laxaē 'yā'laqlālak'atsēs mō'xwē a'yī'lḡwa qa
lāk'asēsēnē lē'lak'asxē waō'sdālā. Wā, k'lē'yask'adzā'-
20 'laxaēnē gē'k'lālak'asē a'yī'lḡwaxs g'ā'xk'asaasēnē 'wī'la-
k'as hō'xtslā. Wā, lāk'as'laxaēnē dō'tleg'a'lē Q'lō'mg'us-
tāelsax. Wā, lāk'as'laxaēnē 'nē'x'a: "Wā, gē'lak'as'la,
ā'ēdats; wā, hē'k'asxāEN lē'lag'īlk'āsEN lāk'asaōl. qak'ā'ts
wā'g'aitaōs dō'dexstōlīl. qak'ā'sēns lē'gwask'asa; wā, lā'-
25 k'asēx lē'xk'asa ēx awi'nagwisa lō lāk'asnuḡ dō'qwxō
ē'k'lāx 'nā'la," 'nē'xk'as'laxaē. Wā, hē'x'īdk'as'ēm'laxaē
'nēmā'dzax'wid dō'tleg'a'lēk'asē waō'sdālā. Wā, lāk'as'laxa-
ēnē 'nē'x'a: "Hē'k'as, hē'k'asē ē'k'lāx 'nā'la," 'nē'xk'as-
'laxaēnē.

to her tribe. That is the reason the Koskimo know the ways [words] of the Ghosts. That is the end.

24. Q!ó'mg'ustáels (Wealth-coming-up).

¹Tradition of the Xo'yalas.¹

(Recorded by George Hunt.)

Now you will listen to the tradition that I am going to tell you about these spirits, those which are referred to by the Kwakiutl as Ghosts. The village of the spirits of the deceased was in our Under-World, and they had for their chief one whose name was Wealth-coming-up, and he had a younger brother whose name was Having-Maggots-on-Back; and the tribe of Wealth-coming-up was numerous. The chief felt uneasy on account of his tribe, for they really could not be counted. Therefore he was considering all the time whether he would move to a large good place. Then he resolved that he would invite the wise men of his tribe.

He sent four attendants to go and invite in the wise men. It did not take the attendants long to call them, when they all came into the house; and then Wealth-coming-up spoke, and said, "Thank you, my dear ones! This is the reason why I invited you in, to consider whether we move to a large good place, and that we may have a look at the Upper-World." Thus he said. Immediately all the wise men spoke together, and said, "That's it, that's it, the Upper-World!" Thus they said.

¹ Compare, Publications of the Jesup North Pacific Expedition, Vol. III, p. 377.

- Wä, lä'k'as^llaxaäñē Ql'ō'ng'ustālsē ē'tleg'a^l dō'tleg'a^lla.
 Wä, lä'k'as^llaxaäñē ^{ne'x'a}: "Wä, gā'k'aslela^l ^{ne'mwōt}
 Ä'badēk'ēlēs. Wä, gā'g'ilela lä'g'ōstāk'aslex qak'ā'ts
 wē'g'aēlaōs dō'qwak'aslaōl, qak'ā'sens g'ō'ḡwa," ^{ne'x'}
 5 k'as^llaxaäñē. Wä, hē'x'^{idk'as^{em}l}laxaäñē Ä'badēk'ēlēsē
 xwā'nal^{idk'asa}, qak'ā'ts g'ā'xk'asaē g'ā'xōstā. Wä, hē'
 k'as^llaxaäñē ^{neq'ōstāk'asē} Xudē'sē. Wä, lä'k'as^llaxaäñē
 dō'x^{walelak'āsqēs} ē'x'āē awi^{nak!wäs}. Wä, hē'k'as^llaxat!
 lēk'laa'sēyōx dē'na'x. Wä, lä'k'as^llaxaäñē negō'^{yā'wak'asē}
 10 ^{wā'lag'i^{laask'asasē}} wā'k'asbidza^{wē}. Wä, lä'k'as^{em}l^{laxaäñē}
 ē'x'^{ax'ē} Ä'badēk'ēlēsax. Wä, lä'k'as^llaxaäñē ḡwē'
 laxbeta lä'k'asex g'ō'ḡwasēs ^{nō'ladza^ē}. Wä, lä'k'as^llaxaäñē
 nē'lak'atsē ē'x'ē awi^{nagwis} dō'ḡulk'ats lä'k'asex
 Xudē'sē.
- 15 Wä, hē'x'^{idk'as^{em}l}laxaäñē ^{yā'lx^{idk'asē}} Ql'ō'ng'us-
 tālsk'asaxēs mō'ḡwē a'yī'lḡwa qa lä'k'asaēsēñē axk'lā'la-
 k'asxē Hā'yahilagask'asē qa wē'g'rik'ā'saēs xwā'nal^{idk'asa}.
 Wä, hē'x'^{idk'as^{em}l}laxaäñē ^{nā'ḡwak'as} xwā'nal^{idk'asa}.
 Wä, g'ī'lk'as^{em}l^{laxaäñē} nē'g'ex^{widk'ā'sexs} g'ā'xdzēk'ā'
 20 saasēñē ^{wi'lak'as} ^{mā'ōḡ^{widk'asē}} ql'ē'nemk'asē lē'lqwalala^{ya}.
 Wä, lä'k'as^llaxaäñē ^{wi'lak'ās^{em}xat!} g'ā'xk'as
 ē'k'le'sta. Wä, hē'k'as^{em}l^{laxat!} ^{mā'wōemk'atsa} Hā'yahila-
 gasē dzeqlu'sē, lä'dzēk'as^{em}l^{laxaäñē} qlwā'lxawē'k'ila
 o'xlēk'ilaqēñē, qak'ā'ts gugets!ō'dālaēs lä'k'asxē dē'nā'xē-
 25 klwa. Wä, lä'k'as^{em}l^{laxaäñē} g'ō'ḡ^{demsilak'asex} Xudē'sē.
 Wä, g'ī'lk'as^{em}l^{laxaäñē} ḡwā'lk'as g'ō'ḡ^{demsilak'asas} lä'k'as-
 aē Ql'ō'ng'ustālsē axk'lā'lak'asxēs g'ō'kwaōtē qa ē'ḡ^{widk'asē}
 k'asēxēñē lā'x'la^{sē} lä'k'asex ā'lanā^{yasē} g'ō'ḡ^{demsk'asē}.
 Wä, hē'k'as^{em}l^{laxat!} hē'g'īlk'atsē ḡwā'lak'asē ā'lanā^{yasē}
 30 g'ig'ō'ḡwē lä'k'asex Xudē'sē. K'le'^{yasg'īlk'asas} la hayā'x-
^{idk'asē} lā'x'la^{saxē} maō'sēk'asasē Hā'yahilagāsē, qak'ā'sē
 Ql'ō'ng'ustālsaxs dō'tleg'a^{lk'as}maā'lasēñē lā'x'la^{sk'asē}.
 Wä, hē'k'as^{em}l^{laxat!} dō'demk'atsēg'a'x: ^{yā'k'asōl,} ā'le-
 qlēnē'ms! ḡwā'k'asnaō g'ā'xk'as lā'sax^{idk'as} qlwā'x^{ēdk'as}

Then Wealth-coming-up spoke again, and said, "Go on, brother Having-Maggots-on-Back! you shall go up, that you may look for a place for our village." Thus he said. Immediately Having-Maggots-on-Back got ready and went upward. He came right up at Cut-Beach. Then he saw that it was a good rocky place, and the rock was sandstone, and in the middle there was a little river. Then Having-Maggots-on-Back approved of it. He went back to the house of his elder brother, and he told him about the nice place that had been seen by him at Cut-Beach.

Immediately Wealth-coming-up sent his four attendants to go and ask the Ghosts to get ready. Immediately they all got ready. As soon as night came, they all came in great numbers, and the numerous tribe carried their property. Then they all came upward, and the Ghosts each carried soil on his back, and they poured it out on the sandstone. Thus they made a village site at Cut-Beach. As soon as the village site was finished, Wealth-coming-up asked his people to clear away the trees behind the village, and therefore the place behind the houses of Cut-Beach is thus. Therefore no trees grow up along (the village) on account of the work of the Ghosts, on account of what Wealth-coming-up said about the trees. This is what he said: "Oh, you that grow inland! don't grow seaward of what I made for future

¹ Kwakiutl: hā'g'a.

lāx lā'sē^onaḡwaxsa lā'k'asēx maō'sa^oya lā'k'asēx ā'k'asta
 bekō^omāf, "nē'x'k'as^olaxaēnē. Wā, hē'k'as^oem^olaxat! k'le'
 "yask'asg'itk'ats la qlwā'x'ēnox^okwaso^o lā'x'la^osē lā'k'asxē
 ā'lanō^owāsē g'ō'ḡwa lā'k'asēx Xudē'sē. Wā, lā'k'as^oem-
 5 "laxaēnē g'ig'ō'ḡdzek'asē g'ig'ō'ḡwas Hā'yahilagāsē. Wā,
 lā'k'as^oem^olaxaēnē lā'k'as qlēbgwī'sk'asē lā'sagwisk'asasē
 g'ō'ḡwē, qak'ā's mexē'dzats g'ig'it^owās. Wā, lā'k'as^oem-
 "laxaēnē ē'x'k'adzeōf g'ō'ḡwa.

- Wā, lā'k'as^olaxaē Qlō'mg'ustālsē dō'x^owalaxē g'ō'ḡwa-
 10 k'asē lā'k'asēx Tslā'nāla. Wā, hē'k'as^oem^olaxat! g'itk'atsē
 Xō'yalaslā lē'lqwalala^oyaxē g'ig'adk'ā'dzaōfasē lē'g'adk'asas
 Yā'qēla. Wā, g'itk'as^oem^olaxaēnē dō'x^owalak'asē Qlō'm-
 g'ustālsaxē g'ō'ḡwē lā'k'asēx Tslā'nāla, lā'k'asaē Yā'qēla
 o'ḡwax^oēd dō'x^owalēlak'asxē g'ō'ḡwasē Hā'yahilagāsē. Wā,
 15 lā'k'as^olaxaēnē wā'laqlālak'asē Yā'qēla qak'ā'ts q'āō'f'ale-
 lēxē g'ō'ḡwa lā'k'asēx Xudē'sē, qak'ā'sēx ā'lak'asaē qlā-
 yax^oidk'ats qak'ā'sēx k'le'^oyask'asaē dō'qwaēnox^okwā'sēx,
 lā'g'itk'ā'sas "yā'laqlālak'atsēs ha'yā'f'a qa lā'k'asēs dō'qwa.
 Wā, lā'k'as^olaxaē g'ig'iltalak'asē ma^olō'ḡwē ha'yā'f'a lā'-
 20 k'asxē kweā'tslē. Wā, g'itk'as^oem^olaxaēnē gwā'lk'asē
 ma^olō'ḡwē ha'yā'f'a g'ig'iltālxas lā'k'asaē hō'guxsk'asa
 lā'xē mōtslā'xē g'ē'g'it^owa, qak'ā'ts lā'dzek'asē sē'ḡ'wid-
 k'asē qlē'nēmdzek'aswūla ha'yā'f'asē g'itk'asa Xō'yalasa.
 Wā, hē'k'adza^olaxaēnē lā'k'as ē'x'ag'a^olis lā'k'asxē lā'sa-
 25 gwisasē g'ō'ḡwas Hā'yahilagāsaxs lā'k'asaē xā'sbex^owidk'asē
 Hā'yahilagāsē. Wā, hā'k'adza^olaxaēnē lā'k'as "wi'lak'as
 hō'qawēlsk'asē "nā'ḡwa bekumā'la lōkwa'sē tsel'tsēdāx
 lōkwas^oemxaa' g'ing'inānēmas Hā'yahilagāsaxs lā'k'asaē
 k'le'dē'l^oidk'asē "nā'ḡwa ha'yā'f'ās Yā'qēla. Wā, lā'k'as-
 30 "laxaēnē sē'lqumē'stak'asē o'k'wi'nās. Wā, lā'k'as^olaxaēnē
 ma^olō'ḡ'kwās^oem k'le'^oyas o'dzēx^oidk'asē g'ig'itā'lakwasē
 lā'xē kweā'tslē. Wā, hē'k'as^oem^olaxat! g'ā'xk'as aē'daax^oēd
 dā'pīlak'āsxēs g'ō'kwaōtk'asēdē. Wā, lā'k'as^oem^olaxaēnē
 k'ō'tak'asē ma^olō'ḡwē ha'yā'f'axs hē'k'as^omaē k'le'^oyask'as-

generations." Thus he said. Therefore trees do not grow behind the houses of Cut-Beach. Now there were many large houses of the Ghosts, and there was also a shell beach in front of the houses, on which was a place for the canoes. Then the people in the village lived happily.

Wealth-coming-up saw a village at Side-of-Tide. Those were the ancestors of the tribe named Xō'yalas, who had for their chief one who was named Property-Maker. As soon as Wealth-coming-up saw the village at Side-of-Tide, Property-Maker also saw the village of the Ghosts. Then Property-Maker wished to investigate the village at Cut-Beach, for he was much surprised because it had never been seen before. Therefore he sent his young men to go look at it. Two young men purified themselves with urine; and as soon as the two young men had finished purifying themselves, they all went aboard two canoes; and all the many young men, the ancestors of the Xō'yalas, paddled. They were approaching the beach of the houses of the Ghosts when the Ghosts began to make a loud noise. Then all the men and women, and also the children of the Ghosts, came out of the houses; and the young men of Property-Maker became dizzy, and their bodies were twisted about. Only two of them were not wrong, -- those who had washed with urine. They went back, towing their past tribe. Then the two young men guessed why they were not hurt by the supernatural power of the spirits, because they had washed with urine.

grits qlē'k'ax nau'alaɣwasē Hā'yahlagasaxs gr'g'iltā'laē
lā'k'asxē kweā'tslē. Wā, lā'k'as'laxaē ma'lō'ɣwē ha'yā'fa
xō's'idk'atsē kweā'tslē lā'k'asxēs 'nē'nemō'ɣwē. Wā, lā'
k'as'laxaē hē'x'idk'as'Em nextslā'x'idk'āsē wī'wēlx:lā'lās.

- 5 Wā, hē'k'as'Emxat! gr'lx'f'id wā'nō'f'idk'ats kweā'tslē. Wā,
lā'k'as'Em'laxaēnē hē'mēnālak'as'Em la gr'g'iltā'lak'asē g'ā'l-
k'asasē Xō'yalasē lā'k'asxē kweā'tslē qak'ā'sexs lā'k'as-
'mā'axat! wā'nō'lemnuɣ's.

- Wā, lā'k'as'Em'laxaēnē dentidk'asē g'ā'lā Xō'yalas qa-
10 k'ā'ts wē'graē bō'ɣ'widk'atsēs g'ō'ɣ'dē lā'k'asex Tslā'nāla.
Wā, gr'lk'as'Em'laxaēnē wā'x'k'as xwā'na'f'idk'asē lē'lqwa-
lala'ya lā'k'asaē xu'n'x'idk'asē g'ō'ɣ'si'emasōkwa'sas 'mē-
k'ā'la. Wā, lā'k'as'Em'laxaēnē lē'gula'ē Tslā'nāla qak'ā'ts
la'ē 'mēɣ'wā'lē' lā'k'asex Qlō'xsta. Wā, gr'lk'as'Em'la-
15 xaēnē dō'x'walēlak'asē Qlō'mg'ustā'lsaxē 'mēk'ā'lak'ā'saxs
lā'k'asaē ē'x'idk'asē nā'qa'fas. Wā, lā'k'as'laxaēnē gr'-
gaēx'ēdk'asē Qlō'mg'ustā'lsaxēs gwā'laā'saxs k'lēyā'sāē
gēnē'mk'asa. Wā, lā'k'as'laxaēnē lē'lak'asxēs g'ō'kwaōtē.
Wā, lā'k'as'laxaēnē nē'lak'atsēs gwaē'xsdaāsk'asē lā'k'asex.
20 Wā, lā'k'as'laxaēnē nē'lak'atsēs hē'k'ats'lēna'ē gwō'yō' qā'-
k'ats gēnē'mk'asē k'lē'dēk'asas lā'lēlilās lā'ō'gwaā'dexwē.
Wā, hē'x'idk'as'Em'laxaē'nē 'nēmā'dzāx'wid wā'xak'asē
g'ō'kwaōtas. Lā'k'as'Em'laxaēnē ē'x'ax'ē lē'lqwalala'yax
gā'gak'lēs gr'ga'māx k'lē'dēlas lā'lēlilā.

- 25 Wā, lā'k'as'Em'laxaēnē 'yā'lax'ēdk'atsēs mō'ɣwē a'yī'lɣwa
qa lā'kasēsē gā'gak'lag'ū'ē'lx k'lē'dēlas lā'lililās lā'ō'-
gwaā'dexwē. Wā, hē'x'idk'as'Em'laxaēnē hō'qawēlsk'asē
waō'sdālā lōkwa'sē mō'ɣwē a'yī'lɣwa. Wā, lā'k'as'laxaēnē
xwā'na'f'idk'asē mō'ɣwē a'yī'lɣwa. Lā'k'as'Em'laxaēnē
30 wī'x'stē'ndk'asxē ō'mask'asē gr'lwā. Wā, lā'k'as'laxaēnē
hō'guxs lā'qēnē. Hē'lākwasawis gr'ldzesk'asē brkumā'la,
wā, hē'lgaak'as'Em'laxaē'nē lā'k'asex Yō'gwa'tē. Wā,
lā'k'as'Em'laxaēnē g'ā'yāk!wālak'asē l'lywā qak'ā'sēs gr'-
ga'ma. Wā, qa wē'k'lēg'a'lk'asē 'lā'witse gr'ga'mās dō'-

Then the two young men sprinkled urine over their friends, and at once their bodies straightened out. This is the first time that a cure was made with urine, and so the ancestors of the Xō'yalas always washed with urine, and they have it now for making cures.

Then the ancestors of the Xō'yalas began to make a noise, for they were going to leave the village at Side-of-Tide. As soon as the tribe got ready, the houses on the island began to tremble, and Side-of-Tide began to move on the water; and it stopped on the water at Smooth-Water. As soon as Wealth-coming-up saw the island, he felt glad. Then it occurred to Wealth-coming-up that he was in the condition of having no wife. Therefore he invited his tribe in, and he told them what he desired them to do; and he told them that the one to whom he referred, whom he wanted for his wife, was the princess of Inviter, of the Magic tribe. Immediately his tribe said all at the same time that he should go on; for the tribe would be glad (to see) their chief marry the princess of Inviter.

Then he sent four attendants to woo the princess of Inviter of the Magic tribe. Immediately the wise men and the four attendants went out. The four attendants got ready and launched the large canoe. Then they went aboard. The ancestors of men had supernatural power, and (therefore) they arrived in one day at Yō'gwatē. Then one of the attendants asked (the girl) in marriage

¹ Kwakiutl: hē'lala.

from the chief; and what could the chief say against the words of the Ghosts? They were just sent by Inviter to get married quickly.

Then the four attendants went back, and they got back in one day from where they had gone to. Immediately they related the good words of Inviter, and immediately the Ghosts got ready to get married. Many of them launched their canoes and went aboard. They were all aboard, and Wealth-coming-up came also, standing on the ground outside of the house. Then he spoke; and the great one asked for the magic power of his tribe, that the people might not become contorted again when they should see them. Immediately his whole tribe agreed to what he had said, and those who were sitting in the canoes beat time. Then Wealth-coming-up spread out his blanket to catch the supernatural power of his tribe; and then he threw it into the ground, that it should become the supernatural power of his one younger brother. Then all the spirits became ordinary people.

After Wealth-coming-up finished his work, he went aboard his canoe, and the many people paddled away. It was not yet noon when they arrived at Yō'gwatē, the village of the Magic tribe. Immediately they began the marriage ceremony. Then, as soon as the four attendants stopped speaking, the attendants of the chief of the Magic tribe also began to speak; and he made a speech about the carvings of the large house, and also about the names; and as soon as he stopped speaking, the house came moving from the ground and floated on the water; and

g'ā'xk'as^{em}laxaēnē taō'dk'asē mō'xwē a'yī'ly^s lā'leli.lasē
 k'le'defē. Wā, g'ī'lk'as^{em}laxaēnē lā'xsk'as lā'xē 'yā'ya-
 tslek'asasēs lā'wunemk'adzeō'le, wā, hē'x'īdk'as^{em}laxaēnē
 hē'mg'aa'le'iodk'atsē g'ō'kwaōtas Q'ō'mg'ustāelsasē hē'm'yō'
 5 lā'k'asxē ō'masē g'ō'xwa. Wā, g'ā'xk'as^{em}laxaēnē tē-
 kluxsdelexē^s ō'masē g'ō'xwa.

Wā, k'le'yask'adzā'laxaē gē'g'ī'ek'asexs g'ā'xk'asāē
 g'ā'x'alela lā'k'asex Xudē'sē. Wā, ō'kwadzaem^{laxaēnē}
 hē'x'īdk'as^{em} dā'danōdk'asē ql'ēnemē lē'lqwalalēxē
 10 ō'masē g'ō'xwa qa's lā'k'asaē ax'e'lsk'ats lā'xē 'neqē'tse-
 ma'lask'ā'sasē g'ō'x'demsk'asē qa 'wī'k'leg'a'le'lā'wits qak-
 ā'sexs lā'k'as'maaxat! gwā'lk'asxē dzā'qwa. Wā, lā'k'as-
 'em^{laxaēnē} hē'menālaem la ēk'le'qelak'asē ql'ēnemk'adze-
 ō'le lē'lqwalala'ya qak'ā'sēs g'ī'ga'māxs lā'k'asaē gā'kāla.
 15 Wā, lā'k'as^{em}laxaēnē hē'menālak'as^{em} lā'k'as klwē'las-
 k'asē Q'ō'mg'ustāelsē.

Wā, qwēsg'ī'lak'as^{em}laxaēnē g'ō'xwa lā'k'asex Xudē'sē.
 Wā, lā'k'as^{em}laxaēnē k'le'yask'as qlā'lak'asē Q'ō'mg'us-
 tāelsaxēs lā'g'ī'k'asa 'nē'x'k'as lā'k'asaē qā's'id lā'k'asex
 20 ā'lās Xudē'sē. Wā, lā'k'adzeō'f^{em}laxaēnē qā's'īdk'asa.
 Wā, k'le'yask'adza^{laxaēnē} ā'leg'ilak'ā'sexs lā'k'asaē dō'x-
 'wale'faxē sī'seyōfē. Wā, hē'x'īdk'adzaem^{laxaēnē} tē'mx'
 bendk'asxēs k'ile'mk'asē, qak'ā'ts ē'lk'ōdk'āsēx. Wā,
 lā'k'as^{laxaēnē} kwē's'īdk'atsē ē'lywē lā'k'asxē sī'seyōfē.
 25 Wā, lā'k'as^{em}laxaēnē ō'gwax'id kwē's'īdk'atsē ē'lywē
 lā'k'asxēs sē'k'lagā'nowē. Wā, hē'k'as^{em}laxat! lā'k'as
 kwē'x'idayōkwatsēx 'nā'qōstā'yasē bā'kwa'wās. Wā, hē'x'-
 'īdk'adzaem^{laxaēnē} kuxs'e' bā'kwa'wax'dāsē sī'seyōfdē.
 Wā, lā'k'as^{em}laxaēnē lē'lx'ī'īdk'asa. Wā, lā'k'as^{em}laxaēnē
 30 ax'e'dk'asē Q'ō'mg'ustāelsaxē ts!ē'nē'xk'asdāsē^s sī'se-
 yōfē lōkwa'sē gō'bedās. Wā, lā'k'as^{laxaēnē} ax'e'dk'asxē
 ts!ē'nē'xk'asdāsē sī'seyōlk'asdē qak'ā'ts axbet'lsēx ō'ba-
 k'asas lā'k'asxē ō'xsēdza'lask'asasē nek'lesē'. Wā, lā'k'as-
 'laxaēnē dā'bxē a'psbaqa's lā'k'asaē nē'xa lā'k'asex ā'lanā-

the four attendants of Inviter brought the princess. As soon as she went aboard the canoe of her great husband, the people of Wealth-coming-up tied a rope to the large house, and they came towing the large house.

It did not take them very long before they arrived at Cut-Beach, and right away the numerous tribe just lifted the large house by the corners, and they went and put it on the ground in the middle of the village site; for why should they not do it? It was all finished by evening. The great numerous tribe were always happy because their chief was now living with his wife, and Wealth-coming-up was always giving feasts.

They had been living for a long time at Cut-Beach. Then Wealth-coming-up did not know why he wished to walk inland from Cut-Beach. The great one started to go, and he had not gone far inland before he saw a double-headed serpent. Immediately he bit the end of his tongue and drew blood, and he spit the blood on the double-headed serpent; and he also spit the blood on his cane, and that was the instrument with which he struck the man in the middle³ of the double-headed serpent between the eyes. Immediately the man in the middle of the double-headed serpent split in two. Then the double-headed serpent was dead. Wealth-coming-up took the intestines of the double-headed serpent and its scales, and he took the intestines of the double-headed serpent and put them under ground, at the foot of a hill. Then he took one end of it, and pulled it to the rear of the

¹ Kwakiutl: dən'e'm.

² Kwakiutl: di'p'lassdɛɛ.

³ The double-headed serpent is represented as a serpent's body, with a serpent's head at each end, and a man's head in the middle.

⁴ Kwakiutl: ts'ɛ'p'y'i'm.

"wäsēs g'ō'šwē. Wä, g'í'k'as^{em}laxaēnē l.lāx^ēl'sk'asē ts'lē^{nē}xē lā'k'adzē^ol'aē dō'tleg'a^hk'asē Qlō'mg'ustāelsaxē ts'lē^{nē}xde. Wä, lā'k'as^{em}laxaēnē ^{nē}x'a: "Wä, lā'k'as^{em}laxaā's ^{wā}'pk'asles ā'k'asla bekō^mmal; lā'k'as^{em}laxaā's k'lē'
 5 "yask'asl k'ō'^lenox^ul'aolxē wā'x'k'as^{em}l. lē'lē'myxūxē hē'enxē," ^{nē}x'k'as^{em}laxaēnē. Wä, hē'x'ídk'adza^{em}laxaēnē wā'x'ídk'asē wā'k'asb'í'dza^{wē}. Wä, lā'k'as^{em}laxaēnē ē'^{tē}dk'as^{em}laxat! k'lē'^wyask'as^{em}lā'xat! aómsē bekumā'laēnak'asas Qlō'mg'ustāelsē.

- 10 Wä, lā'k'as^{em}laxaēnē g'ryā'lak'as^{em}lā'k'asa. Wä, lā'k'as^{em}laxaēnē qlā'lak'asē lē'lqwalalaxax Qlā'nēqē^llaxwaxs lā'k'as^{em}maā'lāsē^{nē} g'ā'xk'asl hē'fā'xō o^{wē}stāx-sens ^{nā}'lak'asēx. Wä, hē'x'ídk'ādzeō^lem lā'xaēnē dō'tleg'a^hk'asē Qlō'mg'ustāelsē lā'k'asxēs g'ō'kwaōtē. Wä,
 15 g'ā'k'as^{em}laxat! dō'dēmsēg'āq^u, yik'a's g'ō'kwaōt: "G'í'k'as^{em}laxaē g'ā'xk'aslē ā'dai Qlā'nēqē^llaxwa lā'k'as^{em}laxaēn axk'lā'la'qēnē qa lē'k'laā'x'í'dā'mask'asaētsē g'ā'xk'asēn. Lā'k'as^{em}laxaēn ^{mē}k'wā'xta^{wal}, lā'k'asxō ^{wā}'pēx qak'ā'sen dā'dogulba^ēlts ā'k'asla bekō^mmal," ^{nē}x'k'as^{em}laxaēnē. Wä,
 20 lā'k'as^{em}laxaēnē o'gwax^{id} dō'tleg'a^hk'asē ^{nē}mō'šwē lā'k'asēx a'yí'laxwas. Wä, lā'k'as^{em}laxaēnē ^{nē}x'a: "^{yā}'k'adzēō^llōl, g'í'gā^{mā}, lā'k'asēn o'gwax^{idel} lēk'laā'x'í'dā'matsōltsē ā'dai Qlā'nēqē^llaxwa qak'ā'sen la'ēl ba'nā^laslōs ā'lak'ats xā'mastā'laālxōl. lā'k'asxō ^{wā}'pk'asēx," ^{nē}x'k'as^{em}laxaēnē.
 25 Wä, g'í'k'as^{em}laxaēnē qlwē'lak'asēxs lā'k'asaē hō'qawelsk'asa.

Wä, lā'k'as^{em}laxaēnē la g'ryā'la, g'ā'xk'asaā'sē Qlā'nēqē^llaxwē. Wä, hē'x'ídk'adzō^lem^{em}laxaēnē lē'lasōkwatsē g'í'gā^{mā}, yik'a'ts Qlō'mg'ustāelsē. Wä, hē'x'ídk'as^{em}laxaēnē lā'k'asē ā'dē Qlā'nēqē^llaxwē lā'k'asēx g'ō'šwas.
 30 Wä, lā'k'as^{em}laxaēnē dō'tleg'a^hē Qlō'mg'ustāelsax Qlā'nēqē^llaxwē. Wä, lā'k'as^{em}laxaēnē ^{nē}x'k'asēx: "^{yā}'k'asōl, adai! Wä, hē'k'asxān lē'fag'í'k'asēnlōl. qak'ā'ts wē'g'āēlōs lē'k'laā'x'í'dā'mask'asl. g'ā'xk'asēn qen lā'k'asaē. ^{mē}k'lwā'l,

village. As soon as the intestines stretched out from the ground, the great Wealth-coming-up spoke to the intestines, and said, "You shall be the water of future generations, and you shall never cease running, even in a dry summer." Thus he said. Then a little river began to run there. The quality of Wealth-coming-up of being not an ordinary man was really present again.

They staid there a long time. Then the tribe learned that Q!ā'nēqē'lak^u was coming to set everything right all around our world. Immediately the great Wealth-coming-up spoke to his tribe. And this is what he said to his tribe: "As soon as Lord Q!ā'nēqē'lak^u comes, I shall ask him to transform me into a rock, and I shall be an island in this water, so that I may be seen by later generations." Thus he said. Then one of his attendants also spoke, and said, "O great chief! I will also be transformed into a rock by Lord Q!ā'nēqē'lak^u; but I will be under you, else you would remain on the rock in this water." Thus he said to him. As soon as he stopped speaking, they went out.

Then, after a long time, Q!ā'nēqē'lak^u came. Immediately the great one was invited by Chief Wealth-coming-up. Then Lord Q!ā'nēqē'lak^u went to his house, and Wealth-coming-up spoke to Q!ā'nēqē'lak^u. He said to him, "O great Lord! I invite you that you may turn me into a rock, that I may stay in the water at this river, that I may be prayed to by later generations." Thus he said to him. Immediately the Lord called him to go to the

lā'k'asxō wāx, qak'ā'sen a'myaxasōkwasae'tsē¹ tsā'k'aslasē
 ā'k'asla bekō²mat, "nē'x'k'as³laxaēnē. Wā, hē'x'ᵛdk'as-
 5 ⁴em⁵laxaēnē lē⁶lālak'asē ā'dāq qa lā'k'asaēs lā'xē ⁷wā'p-
 k'asē. Wā, lā'k'as⁸laxaēnē hē'x'ᵛdk'adzeō⁹mē Q!ō'mg'us-
 tāelsē lā'k'as g'ā'lag'ī¹⁰wasēs ē'l̥xwē. Wā, lā'k'as¹¹laxaēnē
 10 ē'l̥xak'as¹²laxaēnē Q!ā'nēqē¹³laxwas. Wā, lā'k'as¹⁴laxaēnē
 q!u'lya¹⁵lālak'as¹⁶mē Q!ō'mg'ustāelsē lōkwā'sēs ē'l̥xwē lā'ᵛlaxē
¹⁷nā'lek asbidza¹⁸wasē tsā¹⁹yasē lā'xē ²⁰wā'pē. Wā, lā'k'as-
²¹laxaēnē hax²²wā'lē ē'l̥xwē. Wā, lā'k'adzeō²³laxaēnē k!wā'-
 10 g'indk'asē Q!ō'mg'ustāelsax. Wā, g'ī'k'adzaem²⁴laxaēnē
 hē'ᵛā'lak'asēxs lā'k'asaā'sēnē lek!lā'x'ᵛidā matsōkwasā.
 Wā, o'kwas²⁵em²⁶laxaēnē a'myax'ēdk'asē g'ō'kwaōtk'asdasē
 g'ī'ga²⁷max'dāx Q!ā'nēqē²⁸laxwē qak'ā'slaxs lā'k'as²⁹maā³⁰lasē
 ā'lak'ᵛgra³¹ k'ī'ē'ᵛdk'atsēs dō'x'walaēna³²yax gwē'x'ᵛidaās-
 15 k'asax g'ī'ga³³max'dās. Wā, lā'k'as³⁴em³⁵xaōx q!umba'.

25. A³⁶mā'ḡwax'sag'ila (Potlatch-Giver).Tradition of the G'á'plēnox³⁷.

(Recorded by George Hunt.)

Wā'sk'as³⁸laēnē g'ī'k'asasē G'á'plēnoxwē lā'k'asēx Aqā'-
 laa. Wā, lā'k'as³⁹laēnē lē'gadk'asē g'ī'ga⁴⁰mās A⁴¹mā'ḡwax-
 sag'ila. Wā, lā'k'asōnō ē'k'ᵛegemk'asō nek!lā' lā'k'asēx
 Aqā'laa. Wā, lā'dzaō⁴²laxaē hayē'msta⁴³lak'asxē d'ᵛmsx'ē.
 20 Wā, lā'k'asē g'ī'ga⁴⁴ma qlē'qa qak'ā'sēs pexa⁴⁵lak'ats!ēna⁴⁶ē.
 Wā, lā'k'ēdzaō⁴⁷laxwa laēnē lā'g'ustā lā'k'asxē nek!lā'
 qak'ā'ts lā'ē lā'ḡwafak'adzaō⁴⁸ lā'k'asxē lā'k'asbidza⁴⁹wa
 lā'xē ⁵⁰nēqā⁵¹māsē nek!lā'. Wā, lā'k'adzaō⁵²laēnē hē'mē-
 nālak'adzaō⁵³ hē'k'as gwē'g'ilaē.
 25 Wā, lā'k'as⁵⁴laēnē ts!ē'n̥xwē a'yī'l̥xwasēs gwē'g'ī'lasasēnē.
 Wā, lā'k'as⁵⁵laēnē k!wē'x'ᵛdk'asēnē mō'ḡwē a'yī'l̥x⁵⁶qs qak'ā'ts
 wē'g'it k!lē'lak'atxē g'ī'ga⁵⁷ma. Wā, lā'k'as⁵⁸laēnē ⁵⁹nē'x'ē
⁶⁰nēmō'ḡwē qa's lā'k'asē qā'yāg'indēq qak'ā'ts lā'ḡutō'sēq

water, and immediately the great Wealth-coming-up went ahead of his attendant, and behind them went Q!ā'nēqē-lak^a. Then Wealth-coming-up and his attendant acted in their own way a little upstream of the place where water is drawn. Then the attendant lay down on his face, and the great Wealth-coming-up sat on his back. As soon as he had sat down, he was transformed into a rock. Then the tribe of the past chief just prayed to Q!ā'nēqē-lak^a, for they were really frightened by what they had seen being done to their chief. That is the end.

25. A^amā'ḡwax'sag'ila (Potlatch-Giver).

Tradition of the Gā'p'lenox^a.

(Recorded by George Hunt.)

The ancestors of the Divided tribe went to Cave to gather herring-spawn, and the name of their chief was Potlatch-Giver. There is a high hill at Cave, and it falls down steep to the sea. The chief purified himself because he was a shaman, and he would go up the hill and stand on a dangerous small place at the precipice of the hill. He did this dangerous thing all the time.

Then his attendants became angry on account of what he was doing, and his four attendants planned that they would kill the chief. One of them said that they would follow him and push him down from the place where he

¹ Kwakiutl: ts'k'waqa.

lā'k'asxēs ɪ̃^wwaāsk'asnaxwa. Wä, lā'k'adzō^{pl}laēnē gwā'f-
k'asē dō'dēm'k'asas. Wä, lā'k'as^{pl}laēnē ⁿnā'x'ɪ̃dk'asaxē
gāā'la. Wä, lā'k'as^{em}xatɪ̃ qā's'ɪ̃dk'asē A^mmā'xwax'sag'ilā
lā'k'asxatɪ̃xēs lā'x'lag'ask'adzaō^{pl}fa. Wä, lā'k'as^{pl}laēnē qā's-
5 ^{id}ɪ̃k'asē bā'bak!wak'asē. Wä, lā'k'as^{em}laēnē ɪ̃^wwak'a-
dzaō^{pl} lā'k'asxē tsɪ̃é'qlak'asbidza^{wa} laā'k'asbidza^{wa} lɛ'-
k'!aa'. Wä, gā'xk'as^{pl}laēnē qā'se^{pl}lak'ā'dzaō^{pl}lē bā'bak!wa
ɛ'ɪ̃xwa. Wä, lā'k'as^{pl}laē qā'sak'as qak'ā'ts ɪ̃^wgultōsēq.
Wä, lā'k'as^{em}laxaēnē tē'gēltōs lā'xē ba'nē' qa ^mmā'sē-
10 ^wwētēsēnēxs lā'k'as^mmaāsē'nē hɛ'ɪ̃x'ɪ̃da.

Wä, gā'xk'as^{pl}laēnē gō'kwaōtē. Wä, lā'k'as^{pl}laēnē q!wē-
^{pl}lā'lak'asqēnē lā'k'asxē ba'nē'. Wä, lā'k'as^mmēnē hɛ'ɪ̃x'-
^{pl}ɪ̃dk'adzaō^{pl}lē gɪ̃'gā^mmax'dā. Wä, lā'k'as^{em}laēnē mō'-
plēnywatsla q!wē^{pl}lā'lak'asē gɪ̃'gā^mmax'dē. Wä, gā'xk'as-
15 ^{pl}laē dēx'dēx'ɪ̃nē. Wä, lā'k'as^{pl}laēnē dō'tlēg'a'fa. Wä,
lā'k'as^{pl}laēnē ⁿnē'x'a: "yā, qastā', A^mmā'xwax'sag'ilā'!
Wä, ɪ̃^wɪ̃x'wɪ̃dēx qak'ā'ts ^mmēnē'faō'sasga dēx'ɪ̃nē'gēmɪ̃as
Gwēgwaā^wya^wwa', ⁿnē'x'k'as^{pl}laēnē. Wä, hē'x'ɪ̃dk'adzaē-
^{pl}laxaēnē A^mmā'xwax'sag'ila ɪ̃^wxu^{pl}la. Wä, lā'k'as^{pl}laēnē
20 tsɪ̃ō'x'wɪ̃tsō'sē dēx'ɪ̃nē'gēmɪ̃lē. Wä, lā'k'as^{pl}laēnē ⁿnē'x'ē
dēx'dēx'ɪ̃nē: "Wai'k'asɪ̃lɛla q!ō'xtsɪ̃lōdk'asɪ̃lō'nō qak'ā'sg'ɪ̃n
gā'x'āsk'asaēg'ā'sē bēkumā'ɪ̃axs lā'k'asaē hɛ'la'."

Wä, lā'k'as^{pl}laēnē q!ō'xtsɪ̃lōdē A^mmā'xwax'sag'ilāsē dēx'ɪ̃-
nē'gēmɪ̃lē. Wä, lā'k'as^{pl}laēnē á'lak'as q!ā'k'!ēg'a'ɪ̃ hē'fa.
25 Wä, gɪ̃'ɪ̃k'as^{em}laxaēnē gwā'fk'as q!ō'xtsɪ̃lās, lā'k'asaē
dō'tlēg'a'ɪ̃lē dēx'dēx'ɪ̃nē. Wä, lā'k'as^{pl}laēnē ⁿnē'x'a: "Wē'-
k'as plē'f'ē'dk'asōl!" ⁿnē'x'k'as^{pl}laēnē. Wä, lā'k'as^{pl}laēnē
wā'x'k'as plē'f'ē'da. Wä, lā'k'adzaō^{pl}laēnē ō'kwās^mmē
A^mmā'xwax'sag'ila nɪ̃tsē'sta'k'asa. Wä, lā'k'as^{pl}laēnē dō'-
30 tlēg'a'ɪ̃lē dēx'dēx'ɪ̃nē. Wä, lā'k'as^{pl}laēnē ⁿnē'x'a: "yā, qāst,
A^mmā'xwax'sag'ilā'. Wä, lā'k'as^{em}xaas yā'ēx'tsɪ̃lānasa lāx
plē'f'ɪ̃dē. Wä, gē'la q!ō'xōdxō dēx'ɪ̃nē'gēmɪ̃fēx. Lā'k'as-
^{em}xatɪ̃lā's yā'ēx'tsɪ̃lānasa," ⁿnē'x'laē. Wä, gɪ̃'ɪ̃k'as^{em}la-
xaēnē lā'wāk'asē dēx'ɪ̃nē'gēmɪ̃lē, lā'k'asaē dēx'dēx'ɪ̃nē dō'-

used to stand. They finished their bad discussion. In the morning, when day came, Potlatch-Giver again went to the dangerous place to which he used to go. The great warrior started and stood on the dangerous place on the narrow little place where he used to stand on the rock. Then the warrior attendant walked along on the rock, and (when he came up) pushed him down. Then (the chief) fell down, and what else should happen? He died.

Then the tribe came and hid him there below. Now the chief was dead. After the chief had been hidden for four days, an Owl came. He spoke, and said, "O friend Potlatch-Giver! arise and try this owl mask of Gwēgwāā'-"ya"wa'." Thus he said. Immediately Potlatch-Giver arose, and he was given the owl mask. Then the Owl said, "Put this on, for people, when they are dead, always come to me."

Then Potlatch-Giver put on the owl mask, and it really fitted him. As soon as he had finished putting it on, the Owl spoke, and said, "Go on, try to fly!" Thus he said. Then Potlatch-Giver tried to fly, but he just turned over. Then the Owl spoke, and said, "O friend Potlatch-Giver! you are a bad hand at flying. Go on, take off the owl mask, because you are a bad hand at it." Thus he said. As soon as Potlatch-Giver had taken off the owl mask, the Owl spoke, and said, "O

tleg'a'la. Wä, lä'k'as'laēnē 'nē'x'a: "ya, A'mā'ḡwax'sag-
g'ilā'! Wä, lä'k'as'EMxaas yā'ēx'tslānas lä'k'asEX plē'i'dē.
Wä, lä'k'as'EMxaas hē'menālaemf dēg'e'ya'itsōx Aqā'laax,"
'nē'x'k'as'laēxs lä'k'asaē k'ā'yax A'mā'ḡwax'sag'ila.

- 5 Wä, lä'k'as'laēnē qā's'idk'asa qas lä'k'asē lä'xēs q'wē-
'lā'l.laā'sē. Wä, g'ī'lk'as'EM'laxaēnē lä'g'aa lä'xēs q'wē'lā'-
l.laā'sē lä'k'asaē tē'l'x'ī'da. Wä, lä'k'as'laēnē mō'plēNḡwasē
'nā'lās hēlās q'wē'lā'l.laā'sk'asē. Wä, lä'k'as'laēnē ē'tlēd
wulā'k'asxē dō'tlālā. Wä, lä'k'asxat'ē 'nē'x'a: "yā, qāst,
10 A'mā'ḡwax'sag'ila, Lē'lak'asENLÖL qak'ā'sē l.lātsē'wa'lisē,"
'nē'x'k'as'laēnē. Wä, lä'k'as'laēnē hē'x'īdk'adzaō'EM
lā'ḡu'la qak'ā'ts lē lē'g'ixē bekumā'la. Wä, lä'k'as'laēnē
lē'ntslē'ya lä'k'asxē l.lā'sagwisē. Wä, lä'k'as'laēnē lä'xsälis
lä'k'asxē mā'mengē'mē, ha'nē'k'as lä'xē l.lā'sagwisē. Wä,
15 g'ī'lk'as'EM'laxaēnē lä'xsälisk'asē lē'lanemē lä'k'asxē mā'-
mengē'mē, wä, lä'k'as'laēnē sē'ḡwak'asē lē'lēg'isk'asē.
Wä, lä'k'as'laēnē lä'k'!ōdēfbēnd lä'k'asxē a'wī'ḡba. Wä,
lä'k'as'EM'laxaē A'mā'ḡwax'sag'ila dō'qulaxē qlē'nemk'asē
g'ō'kwa. Wä, lä'k'as'laēnē hā'hōgwalasōkwats.
- 20 Wä, hē'x'īdk'as'EM'laxaēnē g'ā'xyōkwasē ḡwā'ḡwagumē
alē'watslā. Wä, lä'k'as'laēnē han'stā'nō lä'xē ā'waxsta'lisē.
Wä, lä'k'as'laēnē axk'!ā'lasōkwasē A'mā'ḡwax'sag'ila qas
lä'k'asē lä'xsälis lä'k'asxē ḡwā'ḡwagumē. Wä, g'ī'lk'as'-
'EM'laxaēnē lä'xsälis laqē'nē lä'k'asaē mā'x'ēnox'widē ḡwā'-
25 ḡwagum'x'dē. Wä, lä'k'as'laēnē dō'tasōkwasē A'mā'ḡwax'-
sag'ila qak'ā'ts 'menē'tē l.lā'f'ida. Wä, lä'k'adzaō'EM'laxaēnē
wā'x'k'as l.lā'f'īdk'adzaō'la. Wä, lä'k'as'laxaēnē ō'kwas'EM
pā'x'arēk'as lōkwa'saxs tlē'x'sē'stā'nā'kulaē. Wä, lä'k'as'-
'laēnē wā'x'k'as mō'plēnak'as hē'la. Wä, lä'k'as'EM'laxaēnē
30 yā'x'īdk'asa. Wä, lä'k'as'mēnē yā'ēx'tslānasa. Wä, lä'-
k'as'laēnē axk'!ā'lasōkwax qak'ā'ts lō'tlā'isk'asaē lä'k'asxē
ḡwā'ḡwagumē. Wä, lä'k'as'laēnē dō'tleg'a'lē 'nemō'ḡwē
lä'k'asxē bē'bekumāla. Wä, lä'k'as'laēnē 'nē'x'a: "ya,
qā'stā, A'mā'ḡwax'sag'ila. Wä, hō'lēlak'aslÖL. Wä,

Potlatch-Giver! you are a bad hand at flying. Now you will always be buried at Cave." Thus he said when he drove away Potlatch-Giver.

Then Potlatch-Giver walked, and went to the place where he had been hidden. As soon as he arrived at the place where he had been hidden, he was dead. For four days he staid at the place where he was hidden. Then he again heard some one speaking. The (voice) said, "O friend Potlatch-Giver! I invite you for Spouting-at-Mouth-of-River." Thus it said. Immediately he arose and followed the man. Then he was taken down to the beach, and he went aboard a war-canoe which was on the beach. As soon as the one who had been invited was aboard the war-canoe, those who had been sent to invite him paddled away. They were going to the other side of the point. There Potlatch-Giver saw many houses. Then he was met by (the people).

Immediately a small hunting-canoe was brought, and was put down at the [mouth of the] beach. Then Potlatch-Giver was asked to go aboard the small canoe. As soon as he was aboard the small canoe, the small canoe became a killer-whale. Then Potlatch-Giver was told to try to spout. In vain he tried to spout. He would just fall down flat or he would move about on his back. In vain he tried four times. Then he gave it up. He was a bad hand at it. Then he was asked to get out of his small canoe. Then one of the men spoke, and said, "O friend Potlatch-Giver! listen! I am Spouting-at-Mouth-of-

nō'gwak'as^{em}xat! lā'łtsē'wa'lısa g'ā'xnakwa^{lats} wā'nemās
 "nā'şwa lē'lqwalala'ya lō'łaxs bā'şusk'asaēx bē'bekumā'la.
 Wā, lā'k'ats yā'ex'ts'ānasa. Wā, lā'k'as^{em}xaas lā'ıxat!
 ō'kwas^{em}l ē'fēdel dēg'e'ya'ı lax Aqā'laa," "nē'x'ılaēxs
 5 la'ē "ya'laqak'atsē mō'şwē ha'ya'ı'fa qa lā'k'asēs taō'dk'ā-
 sex A^{mā}şwax'sag'ıla lā'k'asēx Aqā'laa. Wā, lā'k'as^{em}ıla-
 xat'ēnē taō'dayōkwas lā'k'asēx Aqā'laa.

Wā, lā'k'as^{em}ılaxaēnē mō'plēnşwask'asē "nā'łasēxs lā'k'asaē
 ē'fēd wule'ıaxē "nē'x'a: "lē'ıenlōl, A^{mā}şwax'sag'ıla',
 10 qak'ā'sē Hak!waā'sē," "nē'x'ılaēnē. Wā, lā'k'as^{em}ılaēnē hē'x'-
 "ıdk'as^{em}xat! lā'şu'ıla qāk'ā'ts lā'ılak'asxē lē'ıaq. Wā,
 lā'k'as^{em}ılaē dō'x'walelak'asxē g'ı'ı'wak'asē ha'nē'sk'as lā'xē
 lā'ı'sagwisē. Wā, lā'k'as^{em}ılaēnē qā's'ıdk'asē bekumā'ıak'asē
 laqē'nē. Wā, lā'k'as^{em}ılaēnē ō'gwax'ıdk'asē A^{mā}şwax'sa-
 15 ę'ıla lā'k'as qā's'ıd qas lā'k'asē lā'xselis lā'xē g'ı'ı'wak'asas.
 Wā, g'ı'ı'k'as^{em}ılaēnē lā'xselisē A^{mā}şwax'sag'ıla lā'k'asxē
 g'ı'ı'wa lā'k'asaē qlō'telisē bekumā'la. Wā, lā'k'as^{em}ılaēnē
 sē'ş'ıwdk'as gwāg'ı'wala lā'k'asēx G'exwē'tē. Wā, lā'k'as-
 "ılaēnē lā'g'a'ıla lā'qēnē. Wā, lā'k'as^{em}ılaēnē dō'x'waleıaxē
 20 qlē'nem g'ō'şwa lā'qēnē'. Wā, lā'k'as^{em}ılaēnē xā'sbaşwa.
 Wā, lā'k'as^{em}ılaēnē lā'g'a'ıla. Wā, lā'k'as^{em}ılaēnē hā'hōgwāla-
 sōkwatsē qlē'nemk'asē bekumā'la. Wā, lā'k'as^{em}ılaēnē lē'ıax
 A^{mā}şwax'sag'ıla. Wā, hē'x'ıdk'as^{em}ılaxaēnē qā's'ıd-
 k'asē A^{mā}şwax'sag'ıla qak'ā'ts lē lā'k'asxē tlex'ā'sē
 25 g'ō'şwē. Wā, lā'k'as^{em}ılaēnē dō'tleg'a'ıē "nemō'şwē bekumā'-
 lax. Wā, lā'k'as^{em}ılaēnē "nē'x'a: "ya, ā'dats, wā'ę'ıla g'e'n-
 ıalōl, k'ı'ē"yask'asıaxaā's g'wē'g'emx'ıdel lā'xō tsı'etsı'edā'xax
 xā'xa'nalak'asxaō'nō qak'ā'sōnō lē'ıalōl, ā'ıak'ats hakıwa'-
 k'asōl. Ō'kwas^{em}ıfıxaā's qā'salōl lā'xē hē'ık'ı'ōtstā'ıııasē
 30 g'ō'şwē qak'ā'ts lā'ōs k!wā'x'ıdk'as lā'xē ō'gwiwa'ııık'asasē
 g'ō'şwē. Wā, lā'ıxatıas k'ı'ē"yas mā'ıēx'ıwdk'asxē yıne'-
 dzemk'asıa lōl," "nē'x'ılaēnē.

Wā, lā'k'as^{em}ılaēnē hō'ıxtsıā lā'k'asxē g'ō'şwē. Wā, lā'-
 k'as^{em}ılaēnē hē'x'ıdk'as^{em}mē xā'xa'nalak'adzaō'ı tsı'et'ı'edāx

River, to whom the dead of all the tribes of your common men come. You are a bad hand at it. Now just go back again to your grave at Cave." Thus he said, while he sent four young men to carry Potlatch-Giver back to Cave. Now he was taken back to Cave.

After four days he again heard some one saying, "I invite you, Potlatch-Giver, for Place-of-staying-away." Thus (the voice) said. Immediately he arose and followed those who invited him. Then he saw a canoe on the beach. The man went towards it, and Potlatch-Giver also went along and went aboard that canoe. As soon as Potlatch-Giver was aboard the canoe, the man pushed off, and he paddled and steered towards Steel-Head-Salmon-Body. They arrived there. Then he saw many houses there, and there was much noise. They arrived, and he was met by many men. Then they called Potlatch-Giver, and immediately Potlatch-Giver went to the door of the house. Then one man spoke, and said, "Oh, my dear! take care! don't turn your face towards the naked women when they call you, else you will not return home. Just walk towards the right side of the house, and sit down in the rear of the house, and don't eat what will be given to you by them." Thus he said.

Then they went into the house, and immediately the naked women came to meet him; and in vain he was pulled

by the women, who had really white skins. But he had been warned by the one who had pity on him, and he just walked to the rear of the house. Immediately they tried to give him food, but he just said that he was not hungry. Then he was not urged to eat [to be fed]. Already the attempt was given up. He had not been sitting in the house long before a noise began outside of the house, and it was not a very long time that he was sitting in the house before three men came in with water really dripping from their necks. They were met by the naked women, and unfortunately two men at once embraced two women, and they cohabited; but one man just passed them and sat down at the place where Potlatch-Giver was sitting.

Then Potlatch-Giver and the other man talked together. Potlatch-Giver questioned the man, and said, "Oh, my dear! what has brought you here?" Thus he said. Then the man replied, and said, "Oh, my dear! our canoe upset at Ocean-Place." Then he recognized that the man who had just arrived was the prince of Ha'nkwasögwí'laḡ, chief of the Ocean tribe. He said to him, "Don't eat when you are given food at this place where we are, else we shall stay away." Thus he said. Then he saw the two men who were just all the time lying with the women. Then food was offered to the prince of Ha'nkwasögwí'laḡ. His name was Copper-Body. He said that he was not hungry.

Wä, lä'k'as^llaēnē "nē'x'ē wā'x'k'asē yinē'saqēnē: "Wä, gā'grak'as la nā^onaḡda^ox^uk'as lä'xēs g'ō'ḡwaōs. Wä, lä'k'as^llaxaās qā'sak'as^l lä'xē t^lEX'ā's GULYŏ', "nē'x'k'as^llaēnē. Wä, lä'k'as^llaēnē ē'tlegra^l dō'tlegra^lla. Wä, lä'k'as^llaēnē "nē'x'a: "ya, A^mmā'ḡwax'sag'ilā', wä, nō'gwaem Lē'lāwa^llēnoxwa. Nō'gwaem Hak!waā'sla. Wä, laē'mxaās lä'k'as^l lō'gwalak'asg'a lēlō'falak'as^lēs lē'dk'astaōs. Wä, lä'k'as^lemxaax' lä'k'as^lg'a sēwayas Hā'yafilagasē lō'kwā'sē xawē'ḡwex' yā'tlala. Wä, hē'k'as^lmēsē "mā'ḡ'usa^l 10 "yasē. Wä, hē'k'as^lmēsē Ts^lā'ts^llElgunē^lxstāla qak'ā'ts tsō'kulg'isk'asōs lä'k'asxē g'ī^l'wa, yik'ā'sexs klwē'lasaēx, g'ī'ga^lma. Wä, gā'g'ila nā^onaḡda^ox^uk'asaōs," "nē'x'k'as^llaēnē, yik'ā'sex Hak!waā'sē.

Wä, lä'k'as^llaēnē hō'qulik'asē A^mmā'ḡwax'sag'ila lō^l 15 lā'qwg'idexwē. Wä, lä'k'as^lem^llaxaēnē "nē'x'ē Hak!waā'sē qa ō'kwas^lmēsēnē hē'k'as g'ā'yax'idē t^lEX'ā's ā'lanā'yasē g'ō'ḡwē. Wä, lä'k'as^llaēnē qā's^ldk'asa. Wä, lä'k'as^lem^llaxaēnē qlā'xē t^lEX'ā'. Wä, lä'k'as^lem^llaxaēnē qā'sa. Wä, lä'k'as^lem^llaxaēnē "nā'qōk'as lō'kwā'sē lēlā^llēnoxwē yā'laxē 20 ts^lē'ts^llEk'lwē'mas lāx GULYŏ'. Wä, lä'k'as^llaēnē qā'saqāqē lä'laāk'as lä'xē g'ō'ḡwasē Gwa'ts^llēnoxwē; lä'k'asEX Sē'bāa. Wä, lä'k'as^llaēnē sē'nwendk'as qā'saxē "nā'la. Wä, g'ā'x'k'as^llaēnē g'ā'x'ālela lä'k'asEX Sē'bāa.

Wä, lä'k'as^llaēnē ō'kwas^lem bō'ḡ'widayōsē g'ī'lk'asasē 25 Gwa'ts^llēnoxwē; qak'ā'sexs lä'k'as^lmaēnē qlā^llk'ā'sē A^mmā'ḡwax'sag'ilāxs gēō'lk'asaē la lē'la'. Wä, lä'k'as^llaēnē g'ilō^ll'īdk'asxē g'ā'g'il^lwaemk'asbidza^lwē. Wä, g'ā'x'k'as^llaēnē "yā^lyasēlaqēnē. Wä, lä'k'as^lem^llaxaēnē lä'k'as lō'kwā'sē lā'qwg'idexwē. Wä, lä'k'as^lem^llaxaēnē lä'k'as^l 30 lāx Aqā'laa. Wä, lä^llaēnē lä'g'ī'la lāqē'nē. Wä, lä^llaēnē "mē'lx^lwalēlaqēxs lē'ma'ē g'wāl wā'yinxē aē'ntē. Wä, lä^llaēnē sē'ḡwa qak'ā'ts la'ē lä'k'asEX lā'dek'lusa qaxs hē'k'asaē g'ō'kula g'ī'lx'īdāsē G'ā'p^llēnoxwē. Wä, lä'k'as^lem^llaēnē nē'g'ikuxs lä'k'asaē lä'g'ī'la lā'qēnē. Wä,

Then the one who tried to offer him food said, "Go home to your house, and walk on the street of Wave-striking-Forehead." Thus he said. Then he spoke again, and said, "O Potlatch-Giver! I am Ghost. I am Place-of-staying-away. Now you will obtain as your magic treasure the Ghost dance; and this spirit paddle will go, and the skull rattle, and the potlatch staff, and also the (axe) Going-from-One-Side-of-the-Door-to-the-Other, to break canoes whenever you give a feast, chief. Now go home!" Thus said Place-of-staying-away.

Then Potlatch-Giver and Copper-Body went out of the house. Place-of-staying-away said also that they should just walk on the trail back of the houses. Then they started, and they found the trail. They walked on. They met with Ghosts who were going to dig clams at Waves-striking-Forehead. They passed them going to the village of the North people at Spliced-Point. They walked from the beginning to the end of the day, and then they arrived at Spliced-Point.

Then the North people just left, as soon as they knew that it was Potlatch-Giver, who had been dead for a long time. Then he stole a small canoe, and he came travelling in the canoe. He went along with Copper-Body. They were going to Cave. They arrived there. Then he remembered that it was the time when the herrings finished spawning. They paddled, and were going to Trees-on-Ground, for that was the village of the ancestors of the Divided tribe. It was night when they arrived there. Then they went up from the beach and entered

the house of Potlatch-Giver. Then he saw the attendant who had killed him, lying down with the wife of Potlatch-Giver. When the attendant of Potlatch-Giver saw him, he was really frightened. He had taken the place of Potlatch-Giver, and he was chief of the Divided tribe. As soon as he saw Potlatch-Giver, he fainted.

His wife called the ancestors of the Divided tribe to come into the house, and she had not called twice before all the ancestors of the Divided tribe came in. Then a wise man said, "O Divided tribe! let us be ready to beat time for our chief here, for he is not an ordinary man, for he has been dead." Thus he said. Immediately they beat time for him, and immediately Potlatch-Giver sang his sacred song. Then Copper-Body also did so. And as soon as they had sung their sacred songs, a carving came and stood up on the floor of the house in front of the fire in the middle of the Time-beating-House. It was Going-from-One-Side-of-the-Door-to-the-Other; and also the spirit paddle was in the rear of the house; and also the potlatch-staff and the skull rattle appeared in the middle of the house. Potlatch-Giver took it at once; and as soon as he had taken the rattle, Going-from-One-Side-of-the-Door-to-the-Other jumped out of the house. Then those who were beating time heard the noise of breaking canoes; and it was not long before he came dragging the bows of four canoes, which he put on the fire in the middle of the Time-beating-House. Then he stood again in front of the fire.

- Wä, lä'k'as^mmēnē qlá'f'ar'elē g-á'lāsē G-á'plēnoxwaqēs
 lä'k'as^mmaē lō'gwalak'asē A^mmā'šwax'sag'ila. Wä, hē'k'as-
 'emxaa g'í'l'x^m'itsē paxa'lās G-á'plēnoxwēx. Wä, lae'^mlaēnē
 ē'sa^myasōkwatsē g'í'l'k'asasē G-á'plēnoxwē qak'ā'sēs tsle'-
 5 tslex'qla. Wä, lä'k'as^memxaēnē ā'yasōkwatsē qlá'sa lō'
 qlá'k'ō lōkwa'sē k'le'sk'ledēlk'asasē g'í'g'iga^mmās G-á'plē-
 noxwē. Wä, lä'k'as^mmēnē á'lax'ídk'as la xā'magā^mmāla
 g'í'g'a^mmē A^mmā'šwax'sag'ílāsē G-á'plēnoxwē lá'xēx. Wä,
 lä'k'adzēō^mlaēnē hē'menālak'as^mem la 'ma'šwaxēs g'ō'-
 10 kwaōtē. Wä, lä'k'as^mlaēnē ō'gwaqak'asē Ts'lā'tslēgunē-
 'x^mstāla hē'menālak'as^mem tsō'kwaxē g'í'g'í'l^mwa, qak'ā'sexs
 g'í'l^mmaāsēnē wāx' tso'š^mwidk'asxē mō'tslaxē g'í'g'í'l^mwa.
 Wä'k'así'laēnē hō'qawelsē tlē'msax'dā; wä, lä'k'as^mlaēnē
 ē't'ēd sē'n^m'ídk'asē g'í'g'í'l^mwa.
- 15 Wä, lä'k'aswul^mlaēnē ō'dzēg'e^m'íde 'nemō'šwē g'í'g'a-
 'māsē g'í'l'k'asasē G-á'plēnoxwas xa'n'lēnēk'asas la g'í'g'a^mma.
 Wä, lä'k'as^mlaēnē lē'lē Bā'nākulax'lō'f'axēs g'ō'kwaōtē.
 Wä, lä'k'as^mem^mlaxaēnē wulā'k'asxēs g'ō'kwaōtē qak'ā's
 a^mnē'lask'atsē g'í'g'e'l^mwa. Wä, lä'k'as^mlaēnē dō'tlēg'a^mlē
 20 qlu'l^myaxwē bēkumā'la. Wä, lä'k'as^mlaēnē 'nē'x'a: 'ya,
 g'í'g'a^mma! Wä'k'adza'la lä'k'as k'lwā'g'aā'fexsak'asīē 'mā'š^m-
 mawidzēmgā lä'k'asxē g'í'g'e'l^mwaxō nē'g'eš^mlēx qak'ā'sexs
 k'ā'f'ā'a," 'nē'x^m'laēnē. Wä, lä'k'as^mlaēnē nē'g'eš^mwid lä'-
 k'asaāsēnē qā's^m'ídk'asē 'mā'š^mmawidzēmgā lä'k'asxē ā'x^mā-
 25 sasē g'í'g'e'l^mwa. Wä, lä'k'as^mlaēnē k'lwā'g'aā'fexs lā'xē
 g-ā'lē lā'g'aaāts. Wä, k'le'^myas^mlaxaēnē gē'xsāla k'lwā'xsāla
 lä'k'asaē lōs lā'xē 'nē'mts'laxē. Wä, lä'^mlaēnē ē'taōs lā'xē
 'nē'mts'laxē. Wä, lä'^mlaēnē 'wi^m'lak'as k'lwā'g'aā'fexs lāqē'nē.
 Wä, lä'k'as^mmē nā^m'našwa. Wä, lä'k'as^mlaēnē ē't'ēd lē'lē
 30 A^mmā'šwax'sag'ílaxēs g'ō'kwaōtē. Wä, g'í'l'k'as^mem^mlaēnē
 'wi^m'laēf'ida, lä'k'asaā'sēnē dex'ō'lsē e'l'šwē, yik'ā'sex Ts'lā'-
 ts'lēgunē'x^mstāla qak'ā'ts lā'e ē't'ēd tsō'š^mwidk'asxē g'í'g'e'l-
 'wa. Wä, g-ā'xk'as^mlaēnē ē't'ēd wā'dēlalak'asxē ēā'g'iwa-
 'yasē g'í'g'e'l^mwa. Wä, lä'k'as^mlaēnē gwā'lē k'lwí'l'k'asdē,

Thus the ancestors of the Divided tribe discovered that Potlatch-Giver had obtained these supernatural gifts. He was the first of the shamans of the Divided tribe. He was paid by the ancestors of the Divided tribe for (curing) sick people. He was paid sea-otters and slaves, and also the princesses of the chiefs of the Divided tribe. Now Potlatch-Giver was really the foremost chief of the Divided tribe on account of this, and he was all the time giving potlatches to his tribe; and Going-from-One-Side-of-the-Door-to-the-Other also was always breaking canoes, because when he went the first time to break the four canoes, and when those who had beaten time went out, the canoes were whole again.

And so one chief of the ancestors of the Divided tribe came to be jealous of the excessive greatness of the chief. One whose name was Leaving invited his tribe, and he asked his tribe to spoil (the power that was destroying and repairing) the canoes. Then an old man spoke, and said, "O chief! let Potlatch-Woman sit in a canoe this night, for she is menstruating." Thus he said. When night came, Potlatch-Woman went to the place where the canoes were, and she sat down in the first one she came to; and she had not been sitting in the canoe long when she went out of it into another one, and she went again into another one, and she sat down in all the canoes. Then she went home again. Then Potlatch-Giver again called his tribe. As soon as they were all in, the attendant — namely, Going-from-One-Side-of-the-Door-to-the-Other — jumped out of the house and broke the canoes, and he came in again dragging the bows of the canoes. After the feast was ended, all the men went out. Then they looked at the four canoes, and they were not whole again. It was spoiled on account of the menstrual blood

wä, lä'k'as^olaēnē hō'qulitē ^onā'ɣwa bē'bekumāla. Wä, lä'k'as^omēnē dō'x^owalēlaxāē mō'ts^olaxē g'ig'ē'l^owaxs k'lē'^oyasaē la sē'n^ox'ida. Wä, lä'k'as^omēnē a^omē'tamā'sk'asē k'lāmē'sk'asas ^omā'ɣ^omawē'dzēmgāx. Wä, hē'k'as^omēs
 5 lä'g'itas qlā'lē bā'k'lumaqēxs lä'k'asaē lēqwē'la'yōkwasas lä'xē lä^olēnoxwē, qak'ā'sē g'ig'ē'l^owāxs g'ā'xk'asnāxwāē aē'daāx'id, mā'tsōkwatsē lä'xē lä^olēnoxwaxs lä'k'asaē wāx'qlū'l^ox'fidk'asa. Wä, lä'k'as^oemxaēnē x'is^oē'dk'asē Ts!ā'ts!ēl-gunē^ox'stāla lōkwā'sē yā'tlalā lōkwā'sē ^omā'ɣ^osa'yasde
 10 lōkwā'sē g'ig'ē'l^owax'dē. Wä, lä'k'as^oemxaēnē lä'ba.

26. Hā'dahō.

Tradition of the Grā'plēnox^o.*(Recorded by George Hunt.)*

Hā'nal^olaēs^olaē Hā'dahō lāx axā's Sē'max'i, yixs alē'^owinoxwaasa g'ig'ama^oyasa g'ā'lāsa Grā'plēnoxwē. Wä, lä^olaē klwax'lā'lē Hā'dahāx Wā'qalēkwē. Wä, lä'x^oda^ox^o-^olaē klwā'yā'lax lēwē'l^ogama^oyasa g'ig'ama^oyaxa lē'gādēs
 15 ^omeku'ldzā'ē. Wä, lä^olaē lō'ma^oel ē'k'ēda ^onā'laxa gaā'la la'ēda alē^owinoxwē gwē'x'fidxēs lē'elōtē. Wä, hē'x^oidex^o-da^ox^oem^olā'wisē lā'ɣ^owidex^oda^ox^o qa^os lēlēs^ots!ēsēxēs alē'waslēla. Wä, lä'x^oda^ox^olaē lā'sgēmdex Hē't^oasē. Wä, laē'm lāl alē'ɣwaŋa qlā'sa lāq.

20 Wä, k'lēs^oem^olā'wisē lā'sg'ī'laxs la'ē plē'l^ox'ēda. Wä, laē'm^olaē k'lēs qlā'lēlaxēs g'ā'x'idaā'sa. Wä, lä^olaj^oa qlē'nēmēda qlā'sa mē'mē'xāla dō'gufts. Wä, hē^omīsēda qlē'nēmē nē'la. Wä, g'ī'l^onaɣwaem^olā'wisēda ēs^oalē^owinoxwē wāx' ^onēɣwā'x'id lā'xa qlā'sāxs la'ēda nē'nē'la nēlx^o'id
 25 qa^os lā pē'pētstē'mx^o'idxa qlā'sa qa^os hawī'nal^oidēq. Wä, hē'em^olā'wis ts!ēngums Hā'dahowē. Wä, lä^olaē yā'qleg'ā'la. Wä, lä^olaē ^onē'k'ē Hā'dahowē, lā'xa nē'nē'la: "ya, hēhā'

of Potlatch-Woman. Therefore the Indians know that whatever is burned goes to the Ghosts, for the canoes would all come back from the Ghosts when they tried to burn them. Then Going-from-One-Side-of-the-Door-to-the-Other disappeared, and also the rattle, and the potlatch-staff, and the canoes. That is the end.

26. Hā'dahō.

Traditions of the Gā'p'énox'.

(Recorded by George Hunt.)

Hā'dahō was camping on the beach at the place Sea-Otter-Cove, — he who was the harpooneer of the chief of the ancestors of the Divided tribe. The steersman of Hā'dahō was Unsurpassed; and in the middle of the canoe was sitting the prince of the chief, whose name was Moon-in-Sky. In the morning, when the harpooneer wakened his crew, it was very fine weather. Immediately they arose and carried their hunting-canoe down to the beach. Then they steered for Right-Distance. They were going to hunt sea-otters there.

They had not gone far out when it began to be foggy. They did not know where they had come from. However, many sea-otters were seen by them sleeping on the water, and also many laughing geese. As soon as the harpooneer tried to get close to the sea-otters, the geese would fly up and flap their wings over the sea-otters, thus driving them away. Therefore Hā'dahō became angry. Then Hā'dahō spoke, and said to the geese, "Oh, you little

"max:salamenē"x" hē'granems ē'āitag-ifōsē ē'k'asēs hē"ma-wilāōs, xā'xamal! Lē'x'a"maa'qōs hē"mawilēda gwā'x"-gugwisē lē"wa ē'g'isē." Wā, hē'x"idaem"lā'wisē la demā'x"-idēda nē'nē'la.

- 5 Wā, lae'm"laē ā'lax"eid la gr'nk'ēda ple'laxela. Wā, lae'm"laē Hā'dahowē k'lēs qlā'lēlaxēs lā gwē'gemla'yaā'sa. Wā, lā"laē Hā'dahowē wu'ā'x"alēlaxa sē"wālā. Wā, hē'x"idaem"lā'wisē nē'faxēs lē'elōtē. Wā, lā"laē dō'x"wa-lēlaxa siō'nā'kula gwā'sx'āla lāx ha'nwā'lasas. Wā, gr'ī-
- 10 "em"lā'wisē gwasg'ē'laxs la'ē awē'lp'lātowē Hā'dahāqēs yū'dux'ts!ālaēda bā'gwanē'mx'sā lā'xa xwā'xwagumē. Wā, hē'nā'kulaem"lā'wisēda siō'nā'kula lāx "yā"yats!ās Hā'dahō qa's lē gr'īplalēla lāq. Wā, hē'x"idaem"lā'wisē yā'q'leg'a-
 "lēda klwa'yā'ē. Wā, lā"laē "nē'k'a: "ya, qāst Hā'dahō,
- 15 "yā'lagamenu'xwasa gr'igama'ya, yix Hē'lāla qenu'x" g'ā'xē lē'lalōl lē"wōs lē'elōtaqōs," "nē'x"laēda begwā'nemē. Mux'stā'faxēs sē'ya'. Wā, "nā'xwae'm"la'a hē gwā'tē sēsē-
 "yā'sa yū'dukwē bē'begwā'nema. Wā, lā"laē Hā'dahowē ā'lalē mō'las wā'idemasa begwā'nemē. Wā, hē'x"idaem-
- 20 "lā'wisē "nē'k'a: "Wē'g'a, sē'x"widex qenu'x" lā sē'x"se-ma'yōl," "nē'x"laē Hā'dahāxa yū'dukwē begwā'nema. Wā, hē'x"idaem"lā'wisē lā'gulelōdēda klwā'g'iwa'yasa lē'lalēl-
 g'isax Hā'dahō qa's sē'x"widē. Wā, lā"laē ō'gwaqa sē'x"
 "widē Hā'dahō.
- 25 Wā, k'lēs"latla gē'g'itē sē'xwaxs la'ē dō'x"walēlaxa q'lē'nemē g'ō'kula lāx ō'ts!āla'yas K'lē'yaē'l. Wā, hē'x"-
 "idaem"lā'wisē xā'sbex"widēda q'lē'nemē lē'lqwalata'ya, g'ā'-
 laē dō'x"walēlax "yā"yats!ās Hā'dahowē tē'x"widā. Wā, lā"laē lā'g'a'lisēda lē'lalēlg'isās Hē'lāla lāx "neq'etsema-
- 30 "yasa g'ō'x"demēsē. Wā, gr'ī"em"lā'wisē ō'gwaqa lā'gr'īlisē
 "yā"yats!ās Hā'dahowē lā'a'las lā'x"welsēda gr'ītlēxsdē be-
 gwā'nema. Wā, lā"laē yā'q'leg'a'fa. Wā, lā"laē "nē'k'a:
 "ya, qāst, Hā'dahō, la'men lē'lalōl qag'in gr'igamek'
 lā'xg'a Hē'lalak," "nē'x"laēda gr'ītlēxsdē begwā'nema.

ones who eat any kind of food! probably your good food is the reason that you make so much mischief, you without ancestors, for you eat only seaweed and sand on the sea." Immediately the geese disappeared.

Then the fog was really thick. Hā'dahō did not know which way they were going. Then Hā'dahō heard the sound of paddling. Immediately he told his crew. Then he saw a canoe paddling along, and approaching the place where they were lying. As soon as they were near, Hā'dahō discerned three persons, all men, in the little canoe. They came paddling straight to the canoe of Hā'dahō, and they took hold of it. Then the one who was sitting in the bow spoke, and said, "O friend Hā'dahō! I have been sent by Chief Returning-in-One-Day to invite you and your crew (to come)." Thus said the man, whose hair was tied over his eyes. However, the hair of the three men was done up in the same way. Hā'dahō was really thankful for the words of the man. He said at once, "Go on, paddle! that we may follow you paddling." Thus said Hā'dahō to the three men. The messenger, who was sitting in the bow of the canoe, pushed off Hā'dahō's canoe, and paddled off, and Hā'dahō also paddled.

They had not been paddling long when they saw many houses in Blubber-cutting-Bay; and at once, when they saw Hā'dahō's canoe coming in sight, many people made a great noise. Then the messengers of Returning-in-One-Day landed in the middle of the village site; and as soon as the canoe of Hā'dahō also landed, a tall man arose outside, and began to speak. He said, "O friend Hā'dahō! In behalf of my chief here, Returning-in-One-Day, I invite you to come." Thus said the tall man. As soon as he

Wä, g'í'l'ém'lá'wisē qlwē'l'ēda, lā'alasēda ha'yā'f'a l'ēnts'lēs
lā'xa l'ēmā'isē qa's lā lā'lalaq. Wä, hē'x'idaēm'lā'wisē
l'ē'l'ēguse'wē 'yā'yats'lās yī'sa ha'yā'f'a. Wä, lā'laē hā'n-
g'raē'ldzem lāx t'lēx'ī'lās g'ō'kwas g'í'gema'ē Hē'lala. Wä,
5 lā'laē Hā'dahowē lā'tā lā'xēs 'yā'yats'lē. Wä, lā'laē
l'ē'l'ēl'ēm lāx g'ō'kwas Hē'lala.

- Wä, g'í'l'ém'lā'wisē hō'gwīlē Hā'dahō la'ē dō'x'walelaxa
g'í'gema'yaxs klwā'k!wegūliwa'lēlaē lā'xēs g'ō'kwē. Wä,
hē'x'idaēm'lā'wisē qlā'x'sidzēsē'wē Hā'dahō. Wä, la'ē'm-
10 'laē axso' qas lā klwā'x'īd lā'xa hē'fk'lōdēnēgwiłasa
g'ō'kwē. Wä, g'í'l'ém'lā'wisē klus'ā'līē Hā'dahō l'ē'wis
l'ē'lōtē, la'ē yā'qlēg'a'lēda g'í'tl'ēxs'dē begwā'nema. Wä,
lā'laē 'nē'k'a: "Wē'g'a ax'ē'dex k'lā'wasa qa ha'mē'sōx,"
'nē'x'laē. Wä, hē'x'idaēm'lā'wisēda ma'lō'kwē hē'f'a
15 x'ō'x'widxa xetse'm qa's ax'wułslā'lēxa mō'xa k'lā'wasa.
Wä, hē'x'idaēm'lā'wisē k'lō'plēdeq qa's axts'lō'dēs lā'xa
lō'qlwē. Wä, lā'laē ax'ē'tse'wa dē'nkwē l'ē'na qā's
tseyō'sēs lā'xa ts'lēba'tsē. Wä, lā'laē k'ā'gremłifas lāx
Hā'dahowē l'ē'wis l'ē'lōtē. Wä, hē'x'idaēm'lā'wisē Hā'da-
20 howē l'ē'wis l'ē'lōtē hamx'ī'da. Wä, hē'em'lāwis ā'lēs
hamx'ī'dē Hā'dahowē la'ē ē'tl'ēd xwā'na'īdēda k'ē'sk'ātlā-
lēda Xē'xexe l'ē'wa l'ē'sdaq l'ē'wa 'nē'la. Wä, hē'em
mē'mō'x'stālxēs se'ya'. Hā'em ha'mēx'silel'g'is, yisa'
g'í'gama'ē, yix Hē'lala.
25 Wä, lak'm'laē x'ā'x'widxa xetse'mē, yix Xē'xexe qas
ax'wułslō'dēxa t'lēqa' negudzá'. Wä, la l'ē'sdaqē l'ō'
'nē'la ax'ē'dxā lō'qlwē qas axts'lō'dēsa 'wā'pē lāq. Wä,
lā'laē k'lō'plēdxā t'lēqa' qas axstē'ndēs lā'xa lō'qlutslāla
'wā'pa. Wä, lā'laē qlwē's'īdē Xē'xexāxa t'lēqa'. Wä,
30 lā'laē g'wāl qlwē'sa, la'ē l'ē'sdaqē ax'ē'dxa l'ē'na qa's
klū'nx'ēdes lā'xa t'lēqa'. Wä, lā'laē k'ā'x'īts lāx Hā'dahō
l'ē'wis l'ē'lōtē. Wä, hē'x'idaēm'lā'wisē hamx'ī'dē Hā'da-
hōwāxa t'lēqa'.

Wä, g'í'l'ém'lā'wisē hamx'ī'dē Hā'dahāxa t'lēqa', la'ē

stopped speaking, the young man went down to the beach and went to meet them. Immediately the canoe was carried up by the young men. Then it was put down on the ground near the door of the house of Chief Returning-in-One-Day. Then Hā'dahō stepped out of his canoe, and was called into the house of Returning-in-One-Day.

As soon as Hā'dahō had entered, he saw the chief sitting in the rear of the house. Immediately Hā'dahō was led (to a seat). He was asked to go and sit down in the right-hand corner of the house. As soon as Hā'dahō and his crew had sat down, the tall man began to speak, and said, "Go on, get the dried halibut for them to eat!" Thus he said. At once two young men opened a box and took out four pieces of dried halibut. Immediately they broke it and put it into a dish; and a grease-box was taken, and some grease was dipped out of it into a grease-dish, and it was put before Hā'dahō and his crew. Immediately Hā'dahō and his crew began to eat. Hā'dahō had just begun to eat, then the Talkative-Geese also got ready, and the White-Geese and the Laughing-Geese. Those were the ones who had their hair tied up. They were the waiters of Chief Returning-in-One-Day.

Then the Talkative-Geese opened a box and took out cakes of salal-berries, and the White-Geese and Laughing-Geese took dishes and put water into them. Then they broke the berry-cake and put it into the water in the dishes, and the small Geese squeezed the berry-cakes. After they had finished squeezing them, the White-Geese took grease and poured it over the berries. Then they put it before Hā'dahō and his crew, and Hā'dahō at once began to eat the berries.

As soon as Hā'dahō had begun to eat the berries, the

hē'x^uidaem ē'tl'ēd xwā'nat'idē Xē'xexe lō^o l'ē'sdaqē lō^o
 'nē'la. Wā, lā^olāē x'ō'x^uwidxa xētse'mē. Wā, lā^olāē
 ax^uwults!ō'dxa l'ix'se'mē. Wā, lā^olāē 'nē'la ax^ue'dxa tlē-
 semē qa^s xēxle'ndēs lā'xa lēgwī'fasa g'ō'kwē. Wā, lā^olāē
 5 l'ē'sdaqē ax^ue'dxa qlō'lats!ē qa^s g'ā'xē hā'ng'a'lifas lāx
 ō'nā'lisasa lēgwī'fē. Wā, k'!ē's^ulatla gē'x'ī'alēda tlē'semāxs
 la'ē ts!ē'lx^uwida. Wā, hē'x^uidaem'lā'wisē Xē'xexe ax^ue'dxa
 k'lipi.lā'la qas k'lip!ē'dēs lā'xa x'ī'x'ēsemāla tlē'sema qa^s
 k'lip!ts!ā'les lā'xa qlō'lats!ē. Wā, g'ī'l'ēm'lā'wisē 'nēgō'yō-
 10 wēda qlō'lats!āxa x'ī'x'ēsemāla tlē'semāxs la'ē g'wāf k'lip-
 ts!ā'laq. Wā, lā^olāē ax^ue'dxa l'ix'se'mē qas axstē'ndēs
 lā'xa 'wā'pē. Wā, lā^olāē xwē'laqa ax^uustē'ndēq. Wā,
 lā^olāē hēx'ā'lōdēq lā'xa nēg'ā'slaq. Wā, lā^olāē qō'tl'ēda
 qlō'lats!ē, la'ē tsā's'itsa 'wā'pē lāq. Wā, lā^olāē 'nā's-
 15 'īdēq. Wā, k'!ē's^ulatla gē'yā'xs, la'ē lē'tl'ēdēq. Wā,
 lā^olāē hēxts!ō'tsa l'ēx'se'mē lā'xa lō'qlwē. Wā, lā^olāē
 l'ē'sdaqē ax^ue'dxa l'ē'na qa^s klū'nx'ēdēs lā'xa l'ēx'se'mē.
 Wā, lā^olāē k'āgē'mlifas lāx Hā'dahowē lē'wis lē'lōtē.
 Wā, hē'x^uidaem'lā'wisē hamx'ī'dē Hā'dahowē lē'wis
 20 lē'lōtē.

Wā, lā^olāē ē'tl'ēd x'ō'x^uwidē Xē'xexāxa xētse'mē. Wā,
 lā^olāē ax^uwults!ō'dxa tlēx'sō'sē lāq. Wā, lā^olāē l'ē'sdaqē
 xēx'le'ndxa tlē'semē lā'xa lēgwī'fē. Wā, k'!ē's^ulatla gē'x-
 ī'alēda tlē'semē lā'xa lēgwī'fāxs la'ē ts!ē'lx^uwida. Wā,
 25 lā^olāē 'nē'la ax^ue'dxa k'lipi.lā'la qa^s k'lip!ē'dēs lā'xa tlē-
 semē. Wā, lā^olāē k'lip!ts!ā'las lā'xa qlō'lats!ē. Wā, g'ī'l-
 'ēm'lā'wisē 'nēgō'yowēda qlō'lats!āxa tlē'semē la'ē Xē'xexe
 ax^ue'dxa tlēx'sō'sē qa^s hēxstē'ndēs lā'xa 'wā'pē. Wā,
 lā^olāē xwē'lx^uustē'ndēq lā'xa 'wā'pē. Wā, lā^olāē hēx'ā'-
 30 lōdēq lā'xa tlē'semē la g'ī'ts!āxa qlō'lats!ē. Wā, g'ī'l'ēm-
 'lā'wisē qō'tl'ēda qlō'lats!āxa tlēx'sō'sē la'ē tsā's'itsa 'wā'pē
 lāq. Wā, lā^olāē 'nā's'īdēq. Wā, k'!ē's^ulatla gē'yā'xs la'ē
 l'ō'pa. Wā, lā^olāē axō'dēx 'nā'yemas. Wā, lā^olāē ax-
 ts!ō'ts lā'xa lō'qlwē. Wā, lā^olāē klū'nx'itsa l'ē'na lāq.

little Geese, the White-Geese, and the Laughing-Geese got ready again. They opened a box and took out clover-roots. Then the Laughing-Geese took stones and put them on the fire of the house, and the White-Geese took cooking-boxes and put them down by the fire. The stones had not been on the fire long before they got red-hot. Immediately the small Geese took tongs and picked up the red-hot stones and put them into the cooking-box. As soon as the cooking-box was half full of red-hot stones, they stopped putting them into it, and they took clover-roots and put them into the water. Then they took them out of the water again and put them on the stones in the steaming-box. Then the steaming-box was full, and they poured water on it. Then they covered it up, and it was not long before they uncovered it. Then they put the clover-roots in the dishes. Then the White-Geese took grease and poured it on the clover-roots. Then they put them before Hā'dahō and his crew, and immediately Hā'dahō and his crew began to eat.

Then the little Geese opened another box and took out cinquefoil-roots, and the White-Geese put stones on the fire in the house. The stones had not been on the fire long before they were red-hot. Then the Laughing-Geese took the tongs and picked up the stones and put them into a cooking-box; and as soon as the cooking-box was half full of stones, the little Geese took the cinquefoil-root, dipped it into water, then they took it out of the water again, and placed it on the stones in the cooking-box. As soon as the cooking-box was full of cinquefoil-roots, they poured water in it and covered them up; and they had not been on the stones long before they were done. Then they took the cover off and put them in a dish. Then they poured grease on them, and put them

in front of Hā'dahō and his crew. Immediately they began to eat.

As soon as Hā'dahō began to eat, the tall man — the Crane — sat up and began to speak. He said, "O friend Hā'dahō! look at my food. These various kinds of food that are inside can never be finished. This our chief, Returning-in-One-Day, gives some of the various kinds of food to you, friend Hā'dahō. These various kinds of food cannot be finished. Now, you shall not tell where you obtained them." Thus said Crane.

Then he asked the little Geese and their friends to take a little of each kind that was in the boxes. Then the attendants took of all the kinds of food. One clover-root, and one cinquefoil-root, and one piece of the edge of various kinds of berry-cakes, were taken, and also grease that was in the grease-box; and then they brought it out to him, and all the various kinds of food were put into a small basket. As soon as they had finished, the attendant — namely, Crane — spoke, and said, "O friend Hā'dahō! now go home. Now you shall take the boxes of our tribes to put them into your house; and you shall take one clover-root and put it into the bottom of a box, and it will at once fill it," thus said Crane to Hā'dahō; "and also this cinquefoil-root, you will also do the same with it; and also these berry-cakes, put them flat in the bottom of a box; and everything that is in this small basket, part of our provisions. As soon as you put it in a box, it will be full at once, for this is what increases when something is taken from it, and cannot come to an end from one end of the year [day] to the other; even if you should try for ten winters to use up what you have

idel. Wä, la^mē^sen hayā^l.lälälöl. Wä, hē^ems aē^kila-
sōla qas k^lē^saoš g^wā^gwē^xs^lalā^l la^xēs grā^yulāsaōsaxwa
hē^mmaōmasē^x,⁷ ⁶nē^x^llaē.

- Wä, lä^mlaēda ⁵nēmō^kwē lāx a^yl^kwās Hē^llala yā^qle-
grā^lla, yix ⁴nē^lla. Wä, lä^mlaē ³nē^k:a: “²ya qāst, Hā^ldahō.
Wē^gra dō^qwā^laxenu^x” hē^mmawā^lax. Wä, k^lē^sē^ganu^x”
hā^mā^pxēs g^wō^yā^osenu^x” hā^mā^eda g^wā^xg^ugwisē
lē^wa ē^grisē. Wä, lē^xa^mē^ganu^x” hē^mmawā^lēda ē^kē
hē^mmaōmasa,⁷ ⁶nē^x^llaē. Wä, hē^xⁱdaem^lā^wisē k^ot^lēdē
10 Hā^ldahāq hē^mēda ²nē^lla yā^xplaxstāsōs lā^xa lā^sakwē.
Wä, lä^mlaē hāⁿal q^leyō^dē ¹nē^lla. Wä, lä^mlaē ³nē^k:a:
“²ya, qāst, Hā^ldahō. É^xem^laxaa^lnu^x” nā^qa^e qasō
¹nē^x^l. qā^s la^os lē^lādⁿōkunu^x”. Wä, hē^menu^x” grā^g-
ma^eda k^lwaē^laxa^l o^gwiwa^llā. Wä, hē^m lē^gem^s
15 ²nē^msgem^k:lāla, lō Gē^gō^qwalāē, lō Hē^llala, lō Hē^llā-
lagilisē. Wä, hē^m g^wō^yō^sēs bā^xutslēnaōs gē^gō^qwē,
yī^xanu^x” grā^gema^e Hē^llala. Wä, nō^gwa^mēs g^wō^yō^x”-
da^xōs ¹nē^lla. Wä, ē^x^uem^xāslāx la lē^dnōkwa. Wä,
hē^mmen lē^gemē Yē^qā^las lō Yā^qaxelagilisē. Wä, len
20 lē^denu^xs mā^maq^la lā^xa ts^lē^tslē^qa. Wä, len lē^gats
Tō^k!unē^gilitse^wē,⁷ ⁶nē^x^llaē ²nē^lla lāx Hā^ldahowē.

- Wä, grā^lem^lā^wis q^lwē^lid q^leyō^lda, la^e xis^edēda
q^lēⁿem^xdē g^okula. Wä, grā^lem^lā^wisē xis^el^dēda g^o-
kulax^dē la^e ²nē^lg^lilisēda ¹nā^xwa o^gguqā^la plē^plā^lō^ma-
25 saxa gē^gō^kwē lē^wa ¹nā^xaq^lemē lē^wa nē^xā^qē lē^wa
nāⁿaxagēmē lē^wa ¹nē^lla lē^wa xē^xexe lē^wa adē^mguli
lō ¹nā^xwēda o^gguqā^la plē^plā^lō^masa. Wä, ā^lem^lā^wisē
la nenō^lemlisē Hā^ldahō lē^wis lē^lōtē. Wä, grā^lem^lā^wisē
¹wi^lla hayā^qēda ¹nā^xwa plē^plā^lō^masa la^e ¹nēⁿwaqamē
30 Hā^ldahowē lē^wis lē^lōtē. Wä, lä^mlaē yā^qlē^gra^lla. Wä,
lä^mlaē ³nē^k:a: “Wē^gax^lins nāⁿakwa qens hā^lens
ō^lalā^lqens g^wē^xⁱdaāsnōkwē,⁷ ⁶nē^x^llaē. Wä, hē^xⁱdaem-

secured, it will never decrease. Now I will warn you. Do take care, and don't tell where you got the various kinds of food!" Thus he said.

Then one of the attendants of Returning-in-One-Day, Laughing-Geese, spoke, and said, "O friend Hā'dahō, go on, look at our food on the water! We do not eat what you mentioned as our food, seaweed and sand; our only food on the water is good food." Thus he said. Immediately Hā'dahō guessed that these were the Laughing-Geese that were scolded by him on the sea. The Laughing-Geese continued to speak, and said, "O friend Hā'dahō! we shall be glad if you should desire to have us for your dances. This is our chief, the one who is sitting in the rear of the house. His name is Only-One-speaking and Swan-Dancer and Returning-in-One-Day and Going-to-and-fro-in-the-World-in-One-Day. He is the one to whom you common people refer as the Swan, this our chief Returning-in-One-Day; and I am the one to whom you refer as Laughing-Geese. It would be good if you use me in your dance. My name is Place-where-Property-meets and From-Whom-Property-falls-down-in-the-World, and I have the throwers' dance in the winter dance, and I have the name To-Whom-Everybody-goes." Thus said Laughing-Geese to Hā'dahō.

As soon as he finished speaking, the houses disappeared; and as soon as the houses disappeared, all kinds of birds flew up, — swans, large geese, and (?) geese, and brant geese, and laughing geese, and little geese, and cranes, and all the different kinds of birds. Hā'dahō and his crew were just out of their minds; and as soon as all the birds had passed, Hā'dahō and his crew recovered their senses. Then he spoke, and said, "Let us go home, and let us wait (and see) if anything will happen." Thus he said. Immediately they got ready and loaded their canoe with

lā'wisē xwā'naf'id qa's mō'xsēsa hē'maōmasē lā'xes 'yā-
 'yatslē. Wā, lā'laē sē'x'wid qa's lē lā'xes g'ō'ku'lasē axā's
 Sē'max'i.

- Wā, grī'em'lā'wisē lā'g'aa lāq, la'ē á'em hā'nax'wid
 5 mō'xs'asēs 'mē'm'wālāxs la'ē xwē'laqalisa qas lē á'lax'wid
 nā'nak', lāx lā'deklusē qaxs hē'maē hē'nōma g'ō'ku'latsa
 g'ā'lā G'ā'p'lēnoxwa. Wā, lā'laē lā'g'aa lāq. Wā, hē'x-
 'idaem'lā'wisē 'mō'ftādē Hā'dahowaxes 'mē'm'wala. Wā,
 lā'laē lā'lēlasōs 'mēku'ldzā'ēxa grī'gama'yasa g'ā'lā G'ā-
 10 plēnoxwa. Wā, lā'laē hē'x'ida'mē Hā'dahowē lā'x'wid
 qa's lē hō'gwil lāx g'ō'kwasa lā'lēlalāq. Wā, hē'x'idaem-
 'lā'wisē genē'mas 'mēku'ldzā'ē ax'e'd qa ha'mā's. Wā,
 lā'laē ma'plē'nē'fasōsa grī'gema'ē. Wā, grī'em'lā'wisē
 gwāl ha'mā'pa la'ē yā'q'leg'a'fē 'mēku'ldzā'ē. Wā, lā'laē
 15 'nē'k'a: "ya, sā'sem, wē'gradzā ts'lek'lā'f'id g'ā'xenlasēs
 gwē'gwālag'ila'yaasdāōs," 'nē'x'laē 'mēku'ldzā'yaq. Wā,
 hē'x'idaem'lā'wisē yā'q'leg'a'fē Hā'dahowē. Wā, lā'laē
 'nē'k'a: "ya, grī'gamē; á'lēg'anu'x'ū fā'xumx'wid lā'xwa
 plē'laxelax. Hē'mēsenu'x'ū hē'wāxag'if lā'g'aa lāx Hē'lasē.
 20 Wā, 'nē'mplēnā'men wāx' la, wā, hē'x'ida'mēsēn plē'lax-
 plēlxala'yā'nema. Wā, lā'x'denu'x'ū á'em ts'lets'lā'xsā lā'xwa
 lā'sakwēx. Wā, lā'nu'x'ū ts'lā'x'alidzem lāx G'ā'g'ildē'nē-
 lēla. Wā, la'mēn hē'wāxa hā'nal'ex'ida. Wā, á'mēsēn
 g'āx nā'nakwa," 'nē'x'laē Hā'dahowē lāx 'mēku'ldzā'ē.
 25 Wā, lā'laē w'wōts'lex'ēdēda grī'gema'yas wā'fēmas, qaxs
 lē'ma'ē wāx' 'nē'k'ē 'mēku'ldzā'ē qa's k'lē'lax'widag'ēx
 Hā'dahowē qaxs k'lē'á'wāē 'yā'nema. Wā, lā'laē 'mēku'ldzā'ē
 'yā'laqa qa á'lag'a'mēs la nā'nakwē Hā'dahowē
 lā'xes g'ō'kwē.
 30 Wā, grī'em'lā'wisē lā'g'ae Hā'dahowē lā'xes g'ō'kwē,
 la'ē 'yā'laqax Wā'qalēkwē qa lēs lē'k'ōx 'nā'f'nemsgēma
 xetsē'm lā'xa 'nā'f'nemqwapē lēgw'if lā'xa grī'g'ō'kwē. Wā,
 lā'laē qlā'yaxēda lē'lqwalala'yas lē'k'ōgwifas Wā'qalē-

the various kinds of food. Then they started paddling, and went to their camping-place at Sea-Otter-Cove.

As soon as they arrived there, they just hurried to load their canoe with their cargo; and they started again, for they were really about to go home to Trees-on-Rock, for that was the real village of the ancestors of the Divided tribe. When they arrived there, Hā'dahō at once unloaded his cargo. Then they were called by Moon-in-Sky, the chief of the ancestors of the Divided tribe. Hā'dahō arose at once, and entered the house of the one who had invited him in. Immediately the wife of Moon-in-Sky took some food. They were fed twice by the chief. As soon as they had finished eating, Moon-in-Sky spoke, and said, "O children! go on, and report to me what happened while you were on the water." Thus said Moon-in-Sky to them. Hā'dahō spoke at once, and said, "O chief! we really had a hard time in the fog, and so we never reached the island Right-Distance. In vain I tried to go. Immediately I lost my way in the fog. We were just drifting about on the sea, and we drifted ashore in Long Bay, and we never began to hunt. I just came home." Thus said Hā'dahō to Moon-in-Sky. Then the chief began to feel sorry on account of what he had said; and Moon-in-Sky wished to kill Hā'dahō because he had not brought any game. Then Moon-in-Sky sent Hā'dahō home to his house.

As soon as Hā'dahō arrived in his house, he sent Unsurpassed to go and borrow one box from each fire in the houses, and the people were surprised that Unsurpassed should borrow so many boxes. Now Unsurpassed

- kwaxa qlēnemē xēxetsē'ma. Wā, lā^olaē ^omā^oma^owi^ostālē
 Wā'qalēkwaxa xēxetsē'mē. Wā, grī^oem^olā^owisē ^owi^olaē-
 lēda xēxetsē'mē, la'ē Hā'dahuwē ax^oē'dxa lā'lāxaxā^omē
 qa^s x^oō'x^owidēq. Wā, lā^olaē ax^oē'dxa ^one'mts!aqē lēx-
 5 se'ma qa^s k'ā'tlēxlē'ndēs lā'xa xetsē'mē. Wā, lā^olaē
 yikwa^oyīndēq. Wā, hē'x^oidaem^olā^owisē qō'tlēx^oidēda
 xetsē'mē. Wā, lā^olaē ē'tlēdē Hā'dahowē ax^oē'dxa tlēx^o-
 sō'sē qa^s k'ā'tlēxlē'ndēs lā'xa ō'gu^ola ^owā'las xetsē'ma.
 Wā, lā^olaē yikwa^oyīndēq. Wā, hē'x^oidaem^olaxaā^owisē la
 10 qō'tlēx^oida. Wā, lā^olaē hā^ona^ol hē gwē'gilaxa waō'kwē
 xēxetsē'ma. Wā, lae'm^olaē ē'x^oidē nā'qa^oyas Hā'dahowē
 qaxs wiuqlusē'x'dāx wā'tdemas Adē'mgulāq, yixs ^one'k'aaq
 bā'x^owidlēda hē^omaomasē qō lā'tslā^o lā'xa xetsē'mē. Wā,
 lā^olaē ^owi^owufts!ōwē'da hē^omaō'masē lā'xa xēxetsē'mē.
 15 Wā, lae'm^olaē ^onā'xwa la qō'qutlaxa hē^omaomasē.
 Wā, lā^olaē Hā'dahowē axk!ā'laxa grītlē'noxwē lē'gades
^owi'k'ī^omēsēmē^o qa ē'ax^oēdēsēx agē'la x'ōmtsā begwā'nem
 lō'qulifa, yix agē'la sēms lō'qulifa. Wā, hē^omisē pō'xun-
 sasa begwā'nemē lō'qulifē. Wā, lae'm^o ^one'k'ē Hā'daho-
 20 waqēxs grā'yulaē lā'xa grī'gema^oyasa tslē'ts!ek!wa, yix
 Hē'lala gwō'yō's. Wā, grī^oem^olā^owisē gwā'tē grītā^oyas
^owi'k'ī^omēsēma^oya. Wā, hē'em grīl grītlē'noxwē ^owi'k'ī^omē-
 sēma^oyasa G'ā'plēnoxwē. Wā, hē^omis grīdēxlā^oyōsē G'ī-
 ts!ā'sēma^oē. Wā, hē'x^oidaem^olaē Hā'dahowē ^oyā'laqas
 25 Wā'qalēkwē qa lās lē^olāxaxa grā'lā G'ā'plēnoxwa. Wā,
 k'lē's!at!a gē'g'īls lē^olalē Wā'qalēkwaxs grā'xāē ^owi^olaēlēda
 lē'lanēmē. Wā, hē'x^oidaem^olā^owisē Hā'dahowē axk!ā'lax
 Wā'qalēkwē qa ax^oē'dēsēxa mā'lē' lē'loquilit qa grā'xēs
 ha'nx'hanil lā'x ō'bēx!ālalifasa lā'qau^ohifē. Wā, lā^olaē
 30 ē'tlēd ax^oē'dxa qlēnemē tlē'sēma qa^s xēx^olē'ndēs lā'xa
 lā'qau^ohifē. Wā, lā^olaē ē'tlēd ax^oē'dxa lō'pts!ā k'lī'm^oyax!a
 qa^s ha'nōlisēq lā'xa lā'qau^ohifē. Wā, lā^olaē x^oō'x^owidxa
 lēg'ā'tslē xetsē'ma. Wā, lā^olaē ax^owufts!ō'dēq. Wā,
 lae'm^olaē ^one'mts!aqēda k'lē'sē ax^oē'tsōs. Wā, lā^olaē

was carrying the boxes; and as soon as all the boxes were in the house, Hā'dahō took the small baskets and opened them. Then he took out one piece of clover-root and put it in the bottom of a box. Then he put the cover on it, and immediately the box was full. Then Hā'dahō also took cinquefoil-root and put it in the bottom of another large box. He put on the cover, and at once it also was full. He kept on doing the same thing with other boxes. Then Hā'dahō felt glad, for he had not believed what the Crane had told him when he said that the various kinds of food would increase as soon as he put them into boxes. Now the various kinds of food were all in the boxes, and they were all full of food.

Then Hā'dahō called the carver, whose name was Beam-Carrier, to carve a house-dish in the form of a man's skull with open mouth, and also a house-dish in the form of a man's bladder. Hā'dahō said that he obtained these from the chief of the birds. He meant Returning-in-One-Day. Soon Beam-Carrier finished his carving. Beam-Carrier was the first carver of the Divided tribe, therefore his carver's name was Head-Carver. Immediately Hā'dahō sent Unsurpassed to call the ancestors of the Divided tribe; and it was not long after Unsurpassed had called them before the guests all came in. Immediately Hā'dahō asked Unsurpassed to take the two dishes and put them down near the fire in the house. Then he took many stones and put them on the fire of the house. Then he also took empty grease-boxes and placed them close to the fire. Then he opened the box containing clover-roots and took them out. One root was not taken out. Then he put the cover on again. He put the roots into the water. When the stones were

xwē'laqaem yiku^uye'ndeq. Wā, lā^ulaē axste'ndeq lā'xa
 "wā'pē. Wā, lae'm^ulaē ts!e'lx^uwidēda t!ē'semē. Wā, lā^ulaē
 Hā'dahowē ax^uē'dxa k!ēbeslā^ulaa qas k!ēplē'dēs lā'xa
 ts!ē'lqwa t!ē'sema qas axts!ā'lēs lā'xa k!i'm^uyaxlā. Wā,
 5 lā^ulaē "negō^uyuwēda k!i'm^uyaxlāxa x'ix'ixsemāla t!ē'semaxs
 la'ē Wā'qalēkwē ax^uē'dxa lex'se^umē qa^s ax^uā'lōdēs lāq.
 Wā, lā^ulaē tsā's^uitsa "wā'pē lāq. Wā, lā^ulaē nā's^uitsa
 k!ā'k!ōbanē lāq. Wā, lae'm^ulaē ā'em nā'naxts!ē'wax
 gwā'yilālasas Xē'xexe tō "nē'la, yixs la'ē lē'lanems lāx
 10 K!ē'yaē'tē, yisa "nā'xwa plēplalō'masa.

Wā, laem^ulā'wisē gwā'la k!wē'lasē, qaxs le^uma'ē "wi^ula
 plēx^uā'lēda lā'xa hē^umaōmasē. Wā, lā^ulaē yā'q!eg^ua'fēda
 g'igēma^uē yix "meku'ldzā^uē. Wā, la "nē'k'a: "La^umōx
 nō'slōxda tēlō'qulifēx," "nē'x^ulaē. Wā, hē'x'idaem^ulā'wisē
 15 ō'gwaqa yā'q!eg^ua'fē Hā'dahowē Wā, lā^ulaē "nē'k'a:
 "ya, g'igamē^u "meku'ldzewē, la^umōx qōsl, qenlō lāf gwāf
 k!wē'laslōl, g'igamē^u lē'wu'ns g'ō'kulōtaqens," "nē'x^ulaē
 Hā'dahāx "meku'ldzā^uē. Wā, lae'm^ulaē hē'menāfaem k!wē'
 lasē Hā'dahowē. Wā, lae'm^ulaē yā'x'se^umē nā'qa'yas
 20 Wā'qalēkwās gwē'g'i'lasas Hā'dahowaxs lē'x'a'maē hē'
 menāfaem k!wē'lasa. Wā, lā^ulaē ē'tlēd k!wē'lasē Hā'da-
 howē. Wā, lā^ulaē gwā'la, la'ē yā'q!eg^ua'fē "meku'ldzā^uē.
 Wā, lā^ulaē "nē'k'a: "ya, qāst, Hā'dahowā', "wā'dzāentsōs
 nē'fasēs g'ā'yōlasaōsaxwa hē^umaōmasēx," "nē'x^ulaē. Wā,
 25 hē'x'idaem^ulā'wisē yā'q!eg^ua'fē Wā'qalēkwē. Wā, lā^ulaē
 "nē'k'a: "ya, "meku'ldzā^uā', la^umen nē'falōl, g'ā'yōlōxda
 hē^umaōmasēx lāx gegō'kwē," "nē'x^ulaē. Wā, hē'x'idaem-
 lā'wisē "nā'xwa x'is'ē'dēda hē^umaō'masdē. Wā, lae'm^ulā'ba.

27. Lā'gelēqela (Surpassing).

Traditions of the Gwa'si'la.

(Recorded by George Hunt.)

Hē'len gwā'gwēx's^uā'laslē g'ā'lāsē Gwa'si'laxē xō'lōsē.
 30 Wā, hā^umaēxs g'ō'kulaē lā'xē ē'k!adzē'lisasens "nā'lax.

red-hot, Hā'dahō took the tongs, picked up the red-hot stones, and put them in the grease-box; and when the box was half full of red-hot stones, Unsurpassed took the clover-roots and put them on. Then they poured water on, and covered the box with an old mat. They only imitated what the little Geese and the Laughing-Geese had done when Unsurpassed was invited in at Blubber-cutting-Bay by all the birds.

Now the feast was ended, for they had all tasted the various kinds of food. Then the chief, Moon-in-Sky, began to speak, and said, "Now these house-dishes are mine." Thus he said. Immediately Hā'dahō began to speak, and said, "O chief, Moon-in-Sky! now it will be yours when I finish giving a feast to you, chief, and to our tribe here." Thus said Hā'dahō to Moon-in-Sky. Hā'dahō always gave feasts. Then Unsurpassed felt badly on account of Hā'dahō's doings, who was the only one to give feasts always. Then Hā'dahō gave a feast again. After he had finished, Moon-in-Sky spoke, and said, "O friend Hā'dahō! go on, tell me where you got these different kinds of food." Thus he said. Immediately Unsurpassed spoke, and said, "O Moon-in-Sky! I'll tell you. These different kinds of food came from the Swan." Thus he said. Immediately all the different kinds of food disappeared. That is the end.

27. Lā'gelēqela (Surpassing).

Traditions of the Gwa'si'la.

(Recorded by George Hunt.)

I shall talk about the ancestor of the North people, the Xō'los. He lived in the world above us, and some-

Wä, g'ä'xnaḡwa^llē g'ä'xaxa lä'xē öⁿmasē neg'ä' k!waē's lä'xō ö'gwäxtäⁿyaxsō wāx läx Dzeⁿlä'f. Wä, löx lē'gades Klwä'x'k!waḡ'elisela. Wä, läⁿlē hē'menafāem hē gwē'g'ilaxē ^{nē}nā'la. Wä, hē'emⁿlaxaē ēwax'si'dzendālasōsē wa.

- 5 Wä, läⁿlē lö'maxⁿid ē'x'ē ^{nā}'la, wä, g'ä'x'emⁿlaxaē öⁿmasē ts!ē'k!waxē xō'losē p!elā'xa qas g'ä'xē klwä'xtōdxēs ā'waqlēsē. Wä, läⁿlē dō'qwaḡaxē öⁿmasē wa. Wä, läⁿlē ^{nēx}'qa^s g'ä'xē dō'xⁿwidex ö'x'si'wäsē öⁿmasē wa. Wä, läⁿlē p!elā'xa qa^s lē p!elā'tōsela lä'xē öⁿmasē wa.
- 10 k!ēⁿyas'lat'la gē'g'iftsēlaxs la'ē lä'g'aa lä'xē ö'x'si'wäsē wa. Wä, läⁿlē dō'xⁿwalēlaxē ē'x'ē awiⁿnagwisa. Wä, läⁿlē awu'lx'ēdeq. Wä, laē'mⁿlē qlō'xōdxēs xō'lōsemfē. Wä, laē'mⁿlē begwā'nemxⁿida. Wä, laē'mⁿlē lē'gades Lā'gēlē-qela. Wä, hē'xⁿidaemⁿlaxaē g'ō'ḡwila qas g'ō'ḡwa läx
- 15 Dzeⁿlä'fē.

- Wä, läⁿlē dō'xⁿwalēlaxē qlē'nem me'ē'k' ts!ē'ts!ēlx'ēla-grilis lä'xē wa. Wä, laē'mⁿlaxaē sē'nyastāla qas g'ä'yō-lasxē mā. Wä, laē'mⁿlaxaē sē'nā'nemaxē qlē'nem lek'laa'lä'xē wa. Wä, läⁿlē lö'xⁿwidqē qa tsexⁿts!ä'latsē mā.
- 20 Wä, g'ī'l'emⁿlaxaē gwä'fē maō'saⁿyasēxs la'ē läⁿwil lä'xē wa. Wä, läⁿlē dō'xⁿwalēlaxē qlē'nem l!äs lā'x'lōs lä'xēs axⁿä'sē. Wä, lä'xlē lē k!ē'pleg'intsē begwā'nemē lä'xē ^{nē}'mts!axē. Wä, g'ī'l'emⁿlaxaē gwä'fē axāⁿyas la'ē ē'tⁿēdxē ^{nē}'mts!ax l!äs l!ä'sa k!ē'plēgendaxaasē begwā'nemē läx
- 25 xeklumā's. Wä, läⁿlē ē'tⁿēdxē ^{nē}'mts!ax l!äs'ē'mxaē. Wä, laē'mⁿlē k!ē'pleg'ēntsē ts!ē'dā'xē läx xeklumā's. Wä, läⁿlē ma'lō'xⁿem lä'xē k!äⁿyas ts!ē'ts!ēdā'xa. Wä, g'ī'l'emⁿlaxaē gwä'fē axāⁿyasēxs la'ē dō't!eg'aⁿfē Lā'gēlēqela. Wä, läⁿlē ^{nē}'x'a : "Wē'g'illa gwä'guⁿnaē'qelax'daⁿxⁿl qas
- 30 wē'g'ilas ā'laxⁿidel bē'begwā'nemxⁿidel," ^{nē}'x'laēxs la'ē hō'tas.¹

Wä, läⁿlē gā'nulⁿida. Wä, läⁿlē ^{nā}'xⁿidxē gaäläxs la'ē dō'qwaxēs lā'wayō. Wä, g'ī'l'emⁿlaxaē lä'g'aa lä'xēs lāwayāxs la'ē wu'ä'xⁿalēlaxē hā'dzēxstälä bē'begwā'nema

times he would come down to a large mountain and sit on the beach at the upper end of a river on a lake which has the name Sitting-by-Itself-on-the-Beach. He did so every day, and the river was running along his feet.

One very fine day the large bird Xo'los came flying down, and sat on his summer seat. He saw the large river, and he said that he would come and look at the mouth of the large river. Then he flew down, and flew down along the large river. It did not take him long before he arrived at the mouth of the river, and there he saw a pretty place. Then he desired it. He took off his Xo'los mask and became a man, and then his name was Surpassing. Immediately he built a house at Lake.

Then he saw many sockeye salmon going up the river, and he considered how to get the salmon. Then he thought of the many stones in the river. He rolled them together, that the salmon should go into (the enclosure). As soon as he finished his work, he went across the river, and there he saw many alder-trees at the place where he was, and he carved a man out of one of them; and as soon as he finished his work, he took another alder-tree and again carved a man out of its bark; and he took still another alder-tree and carved a woman out of its bark, and he carved two women. After he had finished his work, Surpassing spoke, and said, "Go on, and think of trying to become real people!" Thus he said when he left them.

Night came; and in the morning, when day came, he looked at his salmon-weir; and as soon as he arrived at his salmon-weir, he heard men and women making a great

¹ Kwagut: lās.

ɬe^wwa ts!e^tts!edāxa lā'xē apso^ddēsasēs ɬā'wayō. Wä, hē'em-
 ɬaxaē wuɬe^tts Lā'geleqelā qa dō'dēmsa hā'dzextālā :
 "wa^xts!ā'xī g'ā'xē Lā'geleqelā qa "wa^xlā'g'iltse nē'xele-
 lödel g'ā'xens," "nē'x^elē. Wä, lā^llē hē'x^eida^mmē Lā'gele-
 5 qela dze^lɬ^wid qas la'ē dō'x^wwidexē hē'k!lālā. Wä, lā^llē
 dō'x^wwalelaqēxs klut!enē^llela lē awē'g'a^yā'sē begwā'nemē
 lā'xē l!ā'smīsē. Wä, lā^llē dō'x^wwalelaxē mō'xwē bē'be-
 gwānem ɬe^wwa ts!e^tts!edāxē. Wä, lā^llāē qā'sidē Lā'gele-
 qela qa^s lē nē'xōdxē begwā'nemē lā'xē l!ā'smīsē. Wä,
 10 lā^llē k!līnā'la^llē bēbegwā'nemē lā'xē l!ā'smīsē. Wä, g'īl-
 "em^llaxaē "wi^llāmasqēxs la'ē axk!lā^llē Lā'geleqelāxē ma-
 ɬō'xwē bē'begwānem ɬe^wwa ma^llō'xwē ts!e^tts!edāx qa lē^s
 lō'x^wwidxē lek!laa' qa o'gwaxⁱidēs ɬā'wayōgwila. Wä,
 hē'x^eidaem^llaxaē ma^llō'xwē l!ā'smīs bēbegwā'nem ɬe^wwis
 15 ts!e^tts!edā'xē la lō'x^wwidxē lek!laa'. Wä, lae^mlē qlwā'ɬ-
 xōnu^x axnō'gwatsē ɬā'wayuwē.

Wä, lae^mlē Lā'geleqela g'ī'g'itāla lā'xē wa. Wä,
 g'īl^lem^llaxaē gwā^l g'ī'g'itālaxs la'ē qā'sid qa^s lē taō'tsē
 mō'xwē l!ā'smīs bēbegwā'nem lā'xēs g'ō'xwē. Wä, g'īl-
 20 "em^llaxaē hō'gwilē bēbegwā'nemē la'ē qā'sidē Lā'geleqela.
 Wä, lae^mlē lāl ā'lāl, qa klut!ā'itsēs mō'xwē l!ā'smīs
 bēbegwā'nema. Wä, lā^llē dō'x^wwalelaxē "nemō'x^u qlu'l-
 "ya^xwē begwā'nem ɬe^wwis ɬek!wā'na^e gene^lma. Wä, g'īl-
 "em^llaxaē dō'x^wwalelē qlu'lsqul^lya^xwax Lā'geleqelāxs g'ā'-
 25 xaē "ne^xwā'nā'kula, wä, lā^llē hē'x^eidaem qlwā'g'a^lis qa^s
 yix^wwi^dē^lē k!lē^lyas wulelā'x qlē^mdemas. Wä, g'īl^lem-
 ɬaxaē g'āx "ne^xwā'x^eidē Lā'geleqela la'ē wulā'q. Wä,
 lā^llē "nē'x'a: "ya, qlu'lsqul^lya^xu, "mā'sēs lā'g'itaōs yix-
 wā'x'da^exwa?" "nē'x^elē. Wä, lā^llē dō'tleg'a^lte qlu'l^lya^xwē
 30 begwā'nema. Wä, lā^llē "nē'x'a: "ya, xunō'x^u! hē'menu^ex^u
 lā'g'itā hē gwēgwā'lag'ilis qa^sxg'ā'nu^ex^u "nē'x^eix'deg'ōl
 lae^m lēng'ilis lā'xō ā'llex," "nē'x^elāē. Wä, lā^llē Lā'gele-
 qela wulā'xē qlu'l^lya^xwē begwā'nema. Wä, lā^llē "nē'x'a :
 "ya, qāst, anō'gwax'ladzās?" Wä, hē'x^eidaem^llaxaē

noise on the other side of the salmon-weir; and it was heard by Surpassing what they said when they made a noise. "Oh, if Surpassing would come and have mercy on us and pull us out!" Thus (the voices) said. Immediately Surpassing ran to look for the sound, and he saw a man sticking with his back to an alder-tree. He saw four men and women. Then Surpassing went and pulled the man off from the alder-tree, and the men came off easily from the alder-tree. As soon as he got them all off, Surpassing asked the two men and the two women to go and roll stones together, so that they should also make a salmon-trap. Immediately the two alder-tree men and the women rolled stones together, and each had a salmon-trap of his own.

Then Surpassing went to purify himself in the river. As soon as he had finished purifying himself, he started to take home the four alder-tree persons to his house. As soon as the men had entered, Surpassing left. He was going to find blankets for the four alder-tree persons. He saw one old man, and an old woman, his wife. As soon as the old people saw Surpassing approaching them, they arose at once and danced. He did not hear a sound. As soon as Surpassing came nearer, he questioned them, and said, "O old people! why are you dancing?" Thus he said. Then the old man spoke, and said, "O child! we do this because we thought you had lost your way in the woods." Thus he said. Then Surpassing questioned the old man, and said, "O friend! what is your name,

nā'nax^emaē q!u'l^eyaḡwē begwā'nema. Wā, lā^{le} "nē'x'a :
 "Nō'gwadzā Qā'sāxtā^{ya}. Wā, lāx^e lē'gades Yā'yāx^esagⁱ-
 lāḡ'g'in gen^emx^e," nē'x^elē.

Wā, lā^{le} dō'tleg^alē Lā'gelēqela. Wā, lā^{le} "nē'x'a :
 5 "K^{le}yasen nō'gwēs xunō'ḡwaōs, nō'gwak^as Lā'gelēqela,
 g^ayaxela lā'xē ē'k^{la} awi^enagwisa lāx^e neqā'to^{wa}," nē'x^elē.
 Wā, lā^{le} "nē'x'a : "ya qāst, ā'emlen lāl lō^{le}noḡ^{lōs},"
 "nē'x^elē q!u'l^eyaḡwē begwā'nem lāx^e Lā'gelēqela. Wā,
 ā'em^{laxaē} ē'x^{axē} Lā'gelēqelāx dō'demas. Wā, lā^{le}
 10 hō'ḡwides. Wā, lā^{le} xⁱmā'nemaxē nē'mē tek^{lō}sa.
 Wā, lā^{le} hē'x^{idaem} sā'p^{ledex}. Wā, lā^{le} ē't^{ed} dō'x-
 wale^{laxē} qlē'nemē nexā'qa.¹ Wā, hē'x^{idaem}laxaē kwē-
 xaxē nexā'qē. Wā, lā^{laxaē} sā'p^{ledex}. Wā, gⁱl^{em}laxaē
 gwāl sā'paxē nexā'qē lā'ē hē'x^{idaem}lā nā'nax^e lā'xēs
 15 g^oḡwē.

Wā, gⁱl^{em}laxaē lā'ē^{id} lā'xēs g^oḡwē lā'ē dō'tleg^alē
 "nemō'ḡwē lā'xē l^lā'smīsē bēbegwā'nema. Wā, lā^{le}
 "nē'x'a : "ya, ā'dā, mā'dzē dō'demasē nexā'qē g^axenu^x?"
 "nē'x^elē. Wā, hē'x^{idaem}laxē wulē Lā'gelēqelāq. Wā,
 20 lā^{le} "nē'x'a : "Wā, wē'g^a ē'tālas dō'demas lōl," nē'x^elē.
 Wā, lā^{le} "nē'x'a : "Wā, g^aem dō'demsēg^a : 'Gwagō-
 lem^xsilalaxalā' hē'mask^asō Lā'gelēqela," nē'x^elē.
 Wā, hē'x^{idaem}laxē Lā'gelēqela dā'f^{da}. Wā, lā^{le}
 "nē'x'a : "ya, g^okulōt, hē'em nē'nakⁱtsēxgⁱn hē'mēk^e
 25 ā'le "nemō'ḡwē g^ayaxela g^ex^{id} lā'xē ē'k^{la} awi^enagwisa,
 g^axēk^e qen hē'fēxwa nā'ḡwax o'dzafa lā'xwa ba'nē'x
 awi^enagwisa. Wā, hē'mis nē'nakⁱtsē g^axen," nē'x^elē.

Wā, lā^{le} ts^lā'sa tēḡ^{una}ē³ lē^{wa} lē't^{sema}yasē nexā'qē
 lā'xēs g^okulōtē qa klut^lā'f^{ts}. Wā, lā^{le} Lā'gelēqela
 30 wurā'xē q!u'l^eyaḡwē begwā'nema, yⁱxā hā'yasek^{āla}. Wā,
 lā^{le} "nē'x'a : "ya, q!u'lsq^lul^eyaḡ^u gⁱnō'ḡwēs sā'semōs?
 Wā, "widzē'g^ax^{le}?" nē'x^elē. Wā, hē'x^{idaem}lē nā'nax-
 mēq. Wā, lā^{le} "nē'x'a : "Mō'ḡwa bēbegwā'nema ; wā,
 lā'x-dē mō'ḡwē ts^lē't^lēdāxdā. Wā, lā ts^lē'kwalesemxē

indeed?" Immediately the old man replied, and said, "I am Walking-over-All, and my wife's name is Born-to-walk-fast-alone."

Then Surpassing spoke, and said, "I am not your son; I am Surpassing, who came from the upper world to (the mountain) Right-on-Top." Then he said, "O friend! you shall be our nephew." Thus said the old man to Surpassing. Surpassing was just glad on account of what he had said, and he left them. Then he lassoed one deer, and he skinned it at once; and he saw many geese, and he clubbed the geese, and he skinned them; and after he had skinned the geese, he went home to his house.

As soon as he entered his house, one of the alder-tree men spoke, and said, "O lord! what did the geese say to us?" Thus he said. Immediately Surpassing questioned him, and said, "Tell me what they said to you." Thus he said. Then the other one said, "This is what they said: 'The good chief Surpassing is making a salmon-trap.'" Thus they said. Immediately Surpassing laughed, and said, "O tribe, that is it! they meant that I am the only one who came down from the upper world; that I came to make right everything that is wrong in this lower world; and that is what they meant (in speaking) about me." Thus he said.

Then he gave the deer-skin and the goose-skin to his tribe for blankets; and Surpassing questioned the old people, that married couple, and he said, "O old people! how many children have you, and where are they?" Thus he said. Immediately they replied to him, and said they had four boys and four girls who had died. They had

¹ Kwagut: wá'magi.

² This sentence is in the Awi'ke'ënox' dialect.

³ Kwagut: ge'was'ëncë.

g'á'wēqlānemē lāx axā's Gē'g'āqē. Wā, lae'm^llaxaē k'le'^lyas la tsle'kwase^lwē g'á'wēqlānemē lā'qē. Wā, lae'm^llē dō'yadxē g'á'wēqlānemas Gē'g'āqē. Wā, hē'em^llē k'le'^lyasēlts tsle'kwase^lwē g'á'wēqlānemasē. Wā, lae'm^llē
 5 k'le'^sonux^sē xō'losē. Wā, lā^llē lē'denux^s nexā'xē. Wā, lae'm lā'ba.

28. The Descendants of Surpassing.

Tradition of the Gwa^sl'a.

(Recorded by George Hunt.)

Wā, lae'm^xan nō's^lidles ā'labōdāx Lā'gēlēqla, yixē sā'semasē Dā'dentslīdē lōkwa'sē tsā'yāsē Wí'o^mmag'ile'la, yí'xē g'á'lāsē Gwa^sl'a. Wā, hē'em g'á'lemg'a^llitsē g'āq^l.
 10 Wā, lae'mēn k'le'^lyas ql'ō'lelax lā'g'itas g'ō'xwa lā lāx Gā'yā'xsta^lē. Wā, lae'm^llaxaē ma^llō'klwē Dā'dentslīdē lō'fēmēs tsā^lē Wí'o^mmag'ile'la. Wā, lae'm^llaxaē g'ā'la hē'laxs la'ē dō'qulaxē ql'ēnemē ts'ēg'í'naga qe'l'xēla. Wā, lae'm^llaxaē Dā'dentslīdē axk'ā'lax Wí'o^mmag'ile'la qa lās
 15 menā'xē qe'l'xa^mmēnē.¹ Wā, hē'x^lidadzāem^llē lā Wí'o^mmag'ile'la. Wā, lae'm^llaxaē mē'n^xid^xē ql'ēnemē qe'l'xa^mmēnē. Wā, lā^llaxaē dō'x^wwalelaxē ql'ēnemē o'guqlēmas xā'laesa. Wā, lae'm^llaxaē mē'n^xid^x. Wā, lae'm^llaxaē o'xlēk'í'lax lā'xēs g'ō'xwē. Wā, g'í'l^lem^llaxaē dō'x^wwalelē Dā'dentslī
 20 dāxē ql'ēnemē qe'l'xa^mmēn lō'mā' ql'ēnemē o'guqlēmas xā'laesa, la'ē dō'tleg'a^lla, lā'xēs tsā'yā. Wā, lae'm^llaxaē nē'x'a: nē'mwōt, wē'g'ax'ins hē'tāx'id lē'xax'sā lā'xō mēk'ā'lax. La^mmē'sen maō's^lidel^s qens g'ō'kulōta,² nē'x^llaxaēxs la'ē bex^sē'stā'litxē ql'ēnemē qe'l'xa^mmēn.
 25 Wā, lae'm^llaxaē tsledā'xsē'slālīdē ql'ēnemē o'guqlēmas xā'laesa. Wā, lae'm^llaxaē ql'ēnemē g'ō'kulōtasē nē'mē'ma. Wā, lae'm^llaxaē ē'tlēdē Dā'dentslīdē yā'laqlālxēs tsā'yā qa lēs ā'lāx klo'mā' lā'xē l'ēmā'isē. Wā, laem^llā'wisē

eaten clams at the place Ġē'g'āqē. Now no clams from that place are eaten. The clams of Ġē'g'āqē are poisonous. That is the reason why the clams are not eaten, and now they have the xō'los for their crest, and they have the geese for their dance. That is the end.

28. The Descendants of Surpassing.

Tradition of the Gwa'si'la.

(Recorded by George Hunt.)

Now I will tell another story about those who followed next to Surpassing, about his children, — Shelter, and his younger brother Great-Body, — the ancestors of the North people. They were their first ancestors. I do not know why they lived on the island in the mouth of the bay. There were two of them, — Shelter, and his younger brother Great-Body. They had been staying there a long time when they saw many gulls that had laid eggs. Then Shelter requested Great-Body to go and gather the eggs. Great-Body went at once and gathered many eggs. Then he saw many kinds of shells; and he picked them up, and he carried them on his back to their house. As soon as Shelter saw the many eggs and the many kinds of shells, he spoke to his younger brother, and said, "O brother! let us alone have enough of this on this island. Now I will work so that they shall be our tribe." Thus he said, while he transformed the many eggs into men, and he transformed the many kinds of shells into women. Now they were the numerous tribe of the brothers. Then Shelter again sent his younger brother to go and search for bull-heads on the beach. In vain he searched for bull-heads. Then he saw something like quartz, and he

¹ Kwagut: ts'e'gunō.

² Kwagut: e'ax'ed.

wāx· ā'lāxē k'lō'ma'. Wā, lae'm^llaxaē dō'xwalelaxē hē gwē'x'sē xwē'lē. Wā, lae'm^llaxaē aē'daāqa qas dō'x'widēq. Wā, lae'm^llaxaē ā'em x'is'i'dē dō'guldās xwē'la. Wā, ā'em^llaxaē hē gwē'x's g'ā'g'ōmatsōx begwā'nemē dō'gufts.

5 Wā, lae'm^llaxaē ā'lax'īd awu'lp'altōqēxs lē'ma'ē begwā'nemx'īda. Wā, lae'm^llaxaē yā'q'leg'a'fē begwā'nem lā'wisa. Wā, lae'm^llaxaē "nē'x'a: "ya, ā'dā, "mā'sōs "yā'la-g'ilisax? Wí'o^omag'ile'la? "ya, nō'gwaemlāf Wa'ōyak'ila, g'ī'ga'mēsē ts'lāstā'laēna'yasa dē'msx'ē." Wā, lae'm^llaxaē

10 k'il'ē'dē Wí'o^omag'ile'lās lā'g'ilas dē'x'wu'ndxē k'ā'dēsē qlē'xa'fīa.

Wā, lae'm^llaxaē dō'x'walelaxē hē gwē'x's ts!edā'x l'a'g'x'ustā'lē lā'xē ā'waxsta'lisē. Wā, lae'm^llaxaē wāx awl'plāltōx, lā'alasē dō't'leg'a'fē ts!edā'xē. Wā, lae'm^llaxaē

15 "nē'x'a: "Nō'gwaemxat! lē'gades Tlō't'lowax'semā'laga, ts!edā'xsō t'lō'xwax." Wā, lae'm^llaxaē "nē'x'a ts!edā'xē: "Wā, gē'lag'a ax'ē'dēxgras lō'gwifg'ōs," "nē'x' l'axaē. Wā, hē'x'īdaem^llaxaē Wí'o^omag'ile'la lā'xē ts!edā'xē. Wā, lae'm^llaxaē ts!edā'xē ts!ā'sē ō'masē qlō'mās lā'qē. Wā,

20 lae'm^llaxaē "nē'x'ē ts!edā'xē: "ya, qāst, lae'mxaas lā'dēno'x'LES Ō'lala.³ Wā, lae'mxaalts lō'gwē'no'x'htsō ō'mas'ō'masax qlō'māsa," "nē'x' l'ae. "Wā, lae'mxaalts lā'dēno'x'LES Wa'ōyak'ila lā'xē ts!ē'ts!ēqa," "nē'x' l'axaē. Wā, lae'm^llaxaē x'is'ē'dē Tlō't'lowax'semā'laga. Wā, lae'm^llaxaē

25 nā'ēna'xwē Wí'o^omag'ile'la lā'xēs g'ō'xwē.

Wā, hē'x'īdadzāem^llaxaē ts!ek'lā'f'itsēs ma'f'ē'dāfa bā'k'ōtē, yīx Wa'ōyak'ila lō'mē Tlō't'lowax'semā'laga. Wā, lae'm^llaxaē ts!ō'x'witsē ō'masē qlō'mās lāx Dā'dents!idē. Wā, lae'm^llaxaē ts!ek'lā'f'its dō'demas Tlō't'lowax'semā'laga'xs

30 lā'ē ts!ō'x'witsē ō'masē qlō'mās lā'qē. Wā, lae'm^llaxaē qlula'ē mē qlō'māsē, yīxē qlō'māstā'fīlas tlē'x'ī'las g'ō'xwas Tlō'mogwa'ya. Wā, lae'm^llaxaē ē'x'ē nā'qa'yas Dā'dents!idās ts!ek'lā'f'emasēs ts!ā'ya. Wā, lae'm^llaxaē "nē'x'ē Dā'dents!idē qa's wē'g'il yā'wix'ilā'xē lā'la ts!awu'nx'īdel,

went back and looked at it; but the quartz that had been seen just disappeared. It was just like the shadow of a man, what was seen by him. Now he saw really clearly that it turned into a man. Then the man, who was standing on the beach, spoke, and said, "Oh, my dear! what are you trying to get on the beach, Great-Body? I am the Tide-Maker, the chief of the tides of the sea that are running to and fro." Then Great-Body became afraid. Therefore he jumped on a drift-log lying on the beach.

Then he saw something like a woman standing on the water at the edge of the sea. He tried to see her clearly. Then the woman spoke, and said, "I am the one who is named Swell-Woman. (I am) the woman (who controls) the swell." Then the woman said, "Come and take this for your supernatural power." Thus she said. Immediately Great-Body went to the woman. Then the woman gave him a large crab. Then the woman said, "Oh, my dear! your dance will be the war dance, and you will have for your supernatural treasure this large crab," thus she said; "and you will have this Tide-Maker for your dance in the winter dance." Thus she said. Then Swell-Woman disappeared, and Great-Body went home to his house.

Immediately he reported about the two things that he had met, — the Tide-Maker and Swell-Woman. Then he gave the large crab to Shelter. Then he told about what Swell-Woman had said when she gave him the large crab. It is said that the crab was alive. It was the crab of the door of the house of Wealthy. Then Shelter felt glad on account of the report of his younger brother, and Shelter said that he would give a winter dance when the winter should come; for then was the time when the

¹ An Awik'le'nox name.

² The same as the tō'y'wid or war dance.

qaxs hē^mmaē ā'les q!wa^mle'nxē, lā'g'itas k'le^myas tsle'ts!ēqa
g'ā'lāsē Gwa^msī'la.

- Wä, lae^mlaxaē á'em la k'leswula'k'āsē Dā'dentslidāx.
Wä, lae^mlaxaē ^mwi'la ā'waqlusē Dā'dentslidē lē^mwis g'ō'
5 kulōtē. Wä, k'le^myasdzā'laxaē gēs ā'waqwāfaxs la'ē dō'
^mwa'le'ē qlē'nemē ququnā'pa sex^mnā'kula. Wä, lae^mlaxaē
Dā'dentslidē axk'lā'laxēs g'ō'kulōtē qa wē^mg'is lēl^mste'ndēxēs
xwā'xukluna qa's lā'lag'i sā'sē^mwaxē ququnā'pē. Wä, lae^m
^mlaxaē qlā'la^mmē Dā'dentslidāqēxs qe'lxēlaē lē^mmgyō lā'xē
10 wī'wa. Wä, hē^mmis lā'g'itas sā'sē^mwaxē ququnā'paxs qlā'
la^mmaā'qēxs lā'lē xwē'laqa lā'xēs g'e'x'idaā'sō. Wä,
lae^mlaxaē ^mwi'la^mstē yinā'selāsē g'ā'lā Gwa^msī'la. Wä,
lae^mlaxaē gwēxtōx^mwidē ququnā'pē lāx Dze'lā'lē. Wä,
g'ī'l^mem^mlaxaē lā'g'aa lāx Dze'lā'lē la'ē gwē'xtōx^mwidaxaā'sē
15 g'ā'lāsē Gwa^msī'la lā'xa wa, lē'g'ades Tlō'xsē. Wä, g'ī'l-
^mem^mlaxaē ē'x'ag'aa'lēla lā'qēxs la'ē Dā'dentslidē dō'x'wa-
lēlaxē kwā'x'ila. Wä, lae^mlaxaē lō^mwalāsē ququnā'pē
qa's lē gwē^msta lā'xēs dō'gulē kwā'x'ila. Wä, g'ī'l^mem^mlaxaē
ē'x'ag'aa'lēlaxs la'ē dō'x'walelaxē begwā'nemē klwā'g'āgē-
20 ^mlisxē wa. Wä, hē'x'idaem^mlaxaē dō'tleg'a^mlex. Wä, lae^m
^mlaxaē wul'lā'lax g'ā'xilas klwā'g'āgē^mlisa begwā'nemax wās.
Wä, hē'x'idaem^mlaxē begwā'nemē nā'nax^mmax. Wä, lae^m
^mlaxaē lāx'lā'lalisē lēxwā^mna lō'pasōs dze^mwu'na. Wä,
hē'em^mlaxaē la ^mnē^mnak'ītsa begwā'nemē. Wä, lae^mlaxaē
25 begwā'nemē ^mnē'x'a: "ya, qāst, wē'g'ilasēxs lō'paaqōsxē
mä. Wä, ^mmā'sē tsle'lx'a lāxg'a'da wāk'?" Wä, hē'x'-
^midaem^mlaxaē nā'nax^mma'ē Dā'dentslidāx. Wä, lae^mlaxē
^mnē'x'a: "ya, qāst, k'le^mysaē hē gwā'tē mā'xg'in lō'pē-
g'ax lā'xō gwā'taāsaxsōs lō'pāqōs gē'k'lenā^myaē mä lā'xē
30 lō'psa^myāxg'anu^mx^m lō'pēg'ax."

Wä, lae^mlaxaē k'ō'tē Dā'dentslidāq dze^mwu'nē tsle'lx'āxē
wa. Wä, lae^mlaxaē ^mnē'x'a: "ya, qāst, dze^mwu'nōx
tsle'lx'āxen wā'qen," ^mnē'x'^mlaxaēx. Wä, lae^mlaxaē wu-

salmon-berry bushes were just sprouting; therefore the ancestors of the North people had no winter dance at that time.

Shelter just kept it secret. Shelter and his tribe were all sitting in their summer seats. They had not been long in their summer seats when many young sawbill ducks were seen swimming along. Then Shelter requested his tribe to launch their canoes and to paddle after the young sawbill ducks. Shelter knew that the sawbill ducks lay their eggs in the rivers; and therefore they paddled after the young sawbill ducks, because they knew that they would go back to the place where they had come from. Now all the canoes of the North people were on the water. Then the young sawbill ducks turned towards the lake. As soon as they arrived at the lake, the ancestors of the North tribe steered again for the river whose name is Narrow-Channel; and as soon as they approached it, Shelter saw smoke. Then they left the young sawbill ducks and steered for the smoke that was seen. As soon as they got near it, they saw a man sitting on the bank of a river. Immediately they spoke to him, and questioned him (as to) why the man was sitting on the bank of the river. The man replied to them at once, and a silver salmon stood alongside the fire roasting, and that is what the man had in mind. The man said, "Oh, my dear! how do you roast salmon, and what goes up this river?" Shelter replied at once, and said, "Oh, my dear! this way you roast salmon is not the way I roast salmon, for we put the salmon across the roasting-tongs."

Then Shelter guessed that the silver salmon was going up the river, and he said, "Oh, my dear! silver salmon go up my river." Thus he said to him. Then he asked

- l.lā'lax l.é'gemasē k!wā'g'ägē^{pl}lisaxē wa bēgwā'nema lō^o
 g'ā'yaⁿāku^{pl}lā'sas. Wā, lae'm^{pl}laxaē nā'nax^oma^oē k!wax-
 l.lā'lalēlsax Dā'dentslidē. Wā, lae'm^{pl}laxaē ^onē'x'a: "Nō'
 gwaem Sō'gulā,¹ g'ō'kwägē^{pl}lisg'in wak', lā'xaēn g'ā'yaⁿā-
 5 kula lāx Da'lsē yī'xg'in Nā'k!wax·da^oxwēk," ^onē'x^olāēx.
 Wā, lae'm^{pl}laxaē wul.lā'lē Dā'dentslidāx. Wā, lae'm^{pl}laxaē
^onē'x'a: "Wā, wī'dzātēs g'ō'xwaōs?" ^onē'x^olāēx. Wā,
 ō'kwas^{em}laxaē la wā'ītsāx^oidē Sō'gulē lā'xēx. Wā, lae'm-
^{pl}laxaē ā'lē^ostē Dā'dentslidē lā'xē wa qa's sex^oi'dē lā'xē
 10 mā. Wā, g'ī'l^{em}laxaē lō'lxē mō'waxs la'ē hē'x^oida^omē
 Dā'dentslidē axk·lā'laxēs ha'yā^oa qa xwā^oidēsēx. Wā,
 lae'm^{pl}laxaē ax^oēdē ^onemō'xwē hē'f^oaxē g'ī'lta l.lō'psa'yā.
 Wā, lae'm^{pl}laxaē gēk·lī'nīsē mō'wē mā lā'xē ^onk'mtslaqē
 l.lō'psa'yā qas lā'nolīsēx lā'xēs lē'qlusē'. Wā, g'ī'l^{em}la-
 15 xaē gwā^olē axā^oyasē l.lō'pāxs la'ē dō'tleg^oa^olē Dā'dentslidāx
 Sō'gulē. Wā, lae'm^{pl}laxaē ^onē'x'a: "ya, qāst, wē'g'a dō-
 qwalax. Hē'em gwā'laātsenu^ox^o l.lō'pag'aq^og'anu^ox^o Gwa-
^osi'lāx." Wā, lae'm^{pl}laxaē ^onē'x^oē Sō'gulāx Dā'dentslidē:
 "Hē'emlanu^ox^o l.lō'plēnē^oxō māx lāx Da'lsē," ^onē'x^olaxaēx.
 20 Wā, lae'm^{pl}laxaē ^onemō'xwē lāx a'yī'l^oxwās Dā'dentslidē
 hā'lag·ila lēx^oēdxē lēk·laa'. Wā, lae'm^{pl}laxaē dē'gwayō-
 nu^oLES lā'xē lā'wayāxē dze'wu'nē. Wā, lae'm^{pl}laxaē lā'-
 wayōgwilaxē qlē'nem lā'wayāxē mā. Wā, hē'em g'il
 dē'gwayō lēk·laē'. Wā, lae'm^{pl}laxaē ^omā^owē g'ā'lā Gwa^osi'la
 25 lāx Tlō'xsē^o. Wā, hē'em lā'g'ildza Nā'k!wax·da^oxwē lē'wa
 g'ā'lāsa Gwa^osi'la lē'nemāplax Tlō'xsa^oē. Wā, lae'm lā'la
 hē'la lā'lē Gwa^osi'lāx. Wā, lae'mxaē lā'lē Dā'dentslidāxē
 Ō'lala lē'wa qlō^omāsē. Wā, hē'emisē Wāō'yak·ila lō^oma
 dē'gwayō lēk·laa'. Wā, lae'm lā'ba.

for the name of the man who was sitting on the bank of the river, and where he came from. Then the one who was sitting by the fire replied to Shelter, and said, "I am Worker, and I live in my house on the bank of my river here, and I come from Cherry, and I am Nā'klwax·da^u." Thus he said to him. Then Shelter questioned him, and said, "But where is your house?" Thus he said to him. Then Worker was just impressed on account of this. Shelter went ashore from the river and speared some salmon; and as soon as he had four salmon, Shelter at once requested his young men to cut them. Then one of the young men took along roasting-tongs and put the four salmon across the one roasting-tong, and placed it by the side of the fire; and as soon as he had finished the work of roasting, Shelter spoke to Worker, and said, "Oh, my dear! now look at this. That is the way [how] we North people roast this." Then Worker spoke to Shelter. "That is the way of our roasting salmon at Cherry." Thus he said to him. Then one of the attendants of Shelter hurriedly battered a stone, and thus he had a pile-driver for his salmon-weir for (catching) silver salmon. Then they made a salmon-weir, — many salmon-weirs for salmon. That was the first stone pile-driver. Then the ancestors of the North people moved to T!ō'xsē. Therefore the Nā'klwax·da^u and the ancestors of the North tribe always fight about T!ō'xsē; but the North tribe say that they obtained it, and Shelter also obtained the war dance and the crab, and also Tide-Maker and the stone pile-driver. That is the end.

¹ When the first French missionaries taught the Indians the name of Jesus Christ, the Indians pronounced it as So'sugala.

29. Nō'aqaua (Wisest-One).

Tradition of the Awik'lenox'.

(Recorded by George Hunt.)

- G-ō'kula^{laē} gā'lāsa Sēm^{xō}līdēxwēxa mēm^gīxlā^lisē
 Awik'lenox' lāx Sēm^{xō}l. Wā, lā^llaē g'īgades lā'qwa-
 g'ila. Wā, laēm^{lā}'wisē g'ā'gēdē Nē'nwaqauē. Wā, lā^llaē
 mō'kwē sā'semas Nē'nwaqawa^ē bē'g'wā'nēm^xsā. Wā,
 5 sek'lo'kwu^llaē lē^wwa ts'lā'tslādāgemōla yī'xa nō'lastlēgē-
 mayōla. Wā, lā^llaē wāx' hamsō'tēxs la'ē xek'la' lā'xēs
 ha'myasēda ā'l'lē. Wā, laēm^{lā}'laē g'ā'labēsa g'ā'lā Sēm-
 xōlīdēxwa xek'lā^ēnākulaxs wā'x'āē anē'qaxa lēqwa' lā'xa
 ā'l'lē; wā'x'ē hamsē'da ts'lē'daqaxa l'lō'lēplēmasē. Wā,
 10 lā'xāē xek'lēg'ī'sa. Wā, laēm^{lā}'wisē elā'q ^{wi}'lēda Sēm-
 xōlīdēxwēxa bē'begwānēmē lē^wwa ts'lē'daqē. Wā, laēm^{lā}'laē
 qlu'lēda ^{nemō}'kwē begwā'nēmāxa lā'x'dē ha'msaxa l'lō'lē-
 plēmasē. Wā, hē^m'mis la dō'x^walēlax kwā'x'ilāsa g'ō'kwē
 lāx o'x'sidza^yasa ^{wā}'lasē nēg'ā' lē'gades Nau'alakum
 15 Nēg'ā', yīxs wī'welx'da^xstāēs kwā'x'ila, yō gwē'x'sa wā-
 galōsēx. Wā, hē'em k'lēs g'āx aē'daaqēda ts'lē'daqaxs
 la'ē ^{nē}xwā'x'id lāq. Wā, hē^m'mēsa quxstā's kwā'x'ila,
 hē'emxat' xek'lē'da la ^{nē}xwā'bala lāq. Wā, hē'em g'ō'x'sa
 g'ī'lēda quxstā's kwā'x'ila. Wā, hē^m'mēs kwā'x'ilas g'ō'-
 20 kwas Bax'bakwā'lanux^ssi'wā^ēda wī'welx'da^xstās kwā'x'ila.
 Wā, lā'lā ^{mē}'lstowē kwā'x'ilās g'ō'kwasa ^{mē}'lxlōwē.

- Wā, laēm^{lā}'laē la ā'lak'āla la hō'la'lēda Sēm^{xō}līdēxwē.
 Wā, lā^llaxāē ā'lak'lāla la pā'la. Wā, laēm^{lā}'wisēda
 mō'kwē bē'begwanēm, sā'sems Nē'nwaqawa^ē ax'ē'dxēs
 25 tē'k'wisē lē^wwis māē'mōtslaqē hāenāl'lē'ma. Wā, laēm-
^{lā}'laē xwā'nat'id qa's lē tēwī'x'axa ^{mē}'lxlōwē. Wā, laēm-
^{lā}'wisē klwāē'tē gagē'mpas Nē'nwaqawa^ē lā'xa onē'g'wīfas

29. Nō'aqaua (Wisest-One).

Tradition of the Awi'k'ēnox'.

(Recorded by George Hunt.)

The ancestors of the Sē'mxōlidx^u lived at the head of Rivers Inlet at Sē'mxōl. They had Copper-Maker for their chief, and their second chief was Wisest-One. Wisest-One had four children, all boys. At one time he had five; namely, also a girl, the eldest one. She had gone to pick berries, and she had staid away at the place where she was picking berries in the woods. She was the first one of the ancestors of the Sē'mxōlidx^u who had staid away when they went to get fuel in the woods. The women also tried to pick different kinds of berries, and staid away in the woods. Now, almost all the men and women of the Sē'mxōlidx^u were gone, and one man was alive of those who had picked berries. He had seen the smoke of a house at the foot of a large mountain called Supernatural-Face-Mountain; and the smoke had different colors, the same as the rainbow; and it was that from which the women had never come back when they got near to it. There was also smoke that looked like lime. Those who came near it also staid away. That was the house of the Grizzly Bear, — the one that had the smoke the color of lime; and the smoke of the house of Cannibal-at-North-End-of-World had the many-colored smoke; and white-colored was the smoke of the house of the Mountain-Goat.

Now, the Sē'mxōlidx^u were really few, and they were really hungry; and the four men, the sons of Wisest-One, took their bows and each four arrows, and they were ready to go mountain-goat hunting. The grandmother of Wisest-One was sitting in the corner of the house of her grandson. Then she called the eldest one of her great-

grandsons, and she gave him a comb and a seaweed bottle of hair-oil, and also cedar-sticks and a stone. Then she gave him advice. The old woman said, "In case you should be pursued by Cannibal-at-North-End-of-World, when he comes near you, throw this stone behind you, and it will at once grow and become a mountain. And as soon as he comes near you again, throw behind you this comb: it will become a thicket, and Cannibal-at-North-End-of-World will just be tangled in it." Thus she said. "And then do the same with these two other things." Thus said the old woman to her great-grandson. Immediately Wisest-One also admonished his children not to go near the smoke of rainbow colors or near the lime-colored smoke. As soon as he stopped speaking, he sent his sons away.

Immediately the four children went out. They started, and went into the woods behind their village site. They came to the foot of the mountain of Se'mxōl. Then they went up; they went up upon it, and they arrived on the top of the large mountain. Then they went down behind it. Then they came to a pretty place. Then the eldest brother discovered the rainbow smoke of the house at the foot of a large mountain. At once the second brother spoke to the eldest one. "Let us go and look at it!" Thus he said. At once all the brothers agreed to what he had said. They forgot the words that their father had said to them. They had not been walking long when they arrived at the house. The eldest one led when they entered the house.

At once the eldest one discovered, sitting on the floor of the house, their sister, Treated-Like-a-Chief, for that

- kwē, qaxs hē^mmaē lē^mgēmsa tsledā'qē. Wā, lā^mlaē k!wa-
nō'dzililēda bā'bagumaqxs xunō'kwē. Wā, laem^mlā'wisē
ē'lxlā^mēda amā^minxā^myas sāsēmas Nē'nwaqawa^myasēs "nō-
"nēla. Wā, laem^mlā'wisē k'lēs q!ā'lēlaxs y!l'x^mplēg^mraē.
- 5 Wā, hē^mem^mlā'wis la g'ā'g'ilelatsa ē'lkwāxs la'ē wā'xela
qa^s lē wā'g'altsidzēndālax g'ō'gu^myās. Wā, g'ī'l^mem^mlā'wisē
dō'x^mwalēlēda xunō'kwas Nā'naqasi^mlakwax ē'lkwāsēs qlulē-
"yaxs la'ē hē'plēqēla. Wā, lā^mlaē q!wā'g'ā'la. Wā, hē'x-
"idaem^mlā'wisē Nā'naqasi^mlakwē axk:lā'laxēs weqlwa' lāx
- 10 Hēlā'mas, qaxs hē^mmaē lē^mgēmsa amā^minxā^mē. Wā, lā^mlaē
"nē'k'a: "Wā'xlas ax^mē'dex k!wa^mxlā^mwa qa^s k'ēxō'daōs
lā'xwa ē'lkwāxsōs y!l'kwa^mēx qag'a w!sak^m." "nē'x^mlaē.
Wā, hē'x^midaem^mlā'wisē Hēlā'masē ax^mē'dxa w!tōwē k!wa^mx-
lā^mwa qa^s k'ēxō'dēs lā'xēs ē'l'x^mplēg^mraē. Wā, laem^mlā'wisē
- 15 ē'l'x^mwunā'lēda k!wa^mxlā^mwaxs la'ē ts!ās lāx Nā'naqasi^mlakwē.
Wā, lā^mlaē Nā'naqasi^mlakwē ts!ās lā'xēs xunō'kwē. Wā,
hē'x^midaem^mlā'wisā g'inā'nemē k'ēk'ēlxē'nax ē'l'xunā^myas.
Wā, laem^mlaē q!ō'p'ālēlaqēxs hē^mmaē xunō'x^ms Bax^mba-
kwā'lanux^msi'wā^mē.
- 20 Wā, lā^mlaē "nō'lastlēgēma^myas yix Nēnō'nōkwasē, qaxs
hē^mmaē lē^mgēmsē ō'pałasōsa hē'k!wana^mē k!waē' lāx onē-
gwiłasa g'ō'kwēxa l!ō'plēk!ēxsdāla. Wā, laem^mlaēda
l!ō'plēk!ēxsdāla tsledā'q axk:lā'laq qa k'lēsēs gē'g'ilil
g'raē'lēla lā'xa g'ō'kwē, "ā'las lē^mhē'flaxōl, qas hē'łomālaōs
- 25 lā'g'aa lā'xēs g'ō'x^mda^mxwaōs, k'lēs^mmaasē g'ā'xē Bax^mba-
kwā'lanux^msi'wā^mya, qaxs g'ī'l^mmēlaxa dō'x^mwalēlalaxōl lā-
laxē hē'x^midaem^mlax ha^mmx^mī'dex^mda^mxōl. Wā, hā'g'a;"
"nē'x^mlaēq.
- Wā, hē'x^midaem^mlā'wisē Hēlā'masē qet!lē'dxēs hē'k!wisē'.
- 30 Wā, lā^mlaē ax^mē'dxa "nē'mts!aqē lā'xēs hā'nal!emē qa^s
qetdzō'dēs lā'xēs hē'k!wisē'. Wā, lā^mlaē "nē'x^mxēs "nō'nēla.
"Wā'ndzōsēn q!ā'q!ap!axa kwā'x^msā lā'xa onē'gwiłē,"
"nē'x^mlaē. Wā, hē'x^midaem^mlā'wisē "nō'nēlās k'ō't!ēdex
nē'nak!ilas. Wā, lā'x^mda^mx^mlaē w!la qēqet!ēdxēs hē'k!wisē'.

was the name of the woman. Sitting by her side was a boy, her child. The youngest of the children of Wisest-One followed his elder brothers, and did not know that his knee was hurt. Blood came running out along the [back of his foot] instep. As soon as the child of Treated-Like-a-Chief saw the blood of his uncle, he began to put out his tongue and to cry. Then Treated-Like-a-Chief made a request to her brother, Setting-Right, for that was the name of the youngest one. She said, "Please take a piece of wood and scrape off some blood of your wound for my child here." Thus she said. At once Setting-Right took a slender piece of cedar-wood and scraped off the blood from his knee. Now there was blood on the cedar-stick, and he gave it to Treated-Like-a-Chief. Then Treated-Like-a-Chief gave it to her child. Immediately the child licked off the blood. Thus they discovered that he was the child of Cannibal-at-North-End-of-World.

Then the eldest brother, True-Fool, — for that was his name, — was whispered to by an old woman sitting in the corner of the house, who was rooted to the floor of the house. Then the woman who was rooted to the floor of the house requested him not to stay long in the house. (She continued,) "else you will be dead, that you may arrive in time at your house before Cannibal-at-North-End-of-World comes; for, as soon as he sees you, he will eat you right away. Go on!" Thus she said to him.

Immediately Setting-Right spanned his bow, took one arrow, and put it on his bow. Then he said to his elder brothers, "Let us try and shoot through that hole in the corner of the house." Thus he said. Immediately the elder brothers guessed what he meant. They all spanned their bows, and True-Fool was the first to shoot. He

Wä, hē'em^{lā}wisē Nenō'nokwasē g'il hanⁱ'da. Wä, lā^{lā}ē q'lā'pa. Lae'm^{lā}ē hēx'sālē hā'nal.ē'mas lā'xa kwá'x^{sā}.
 Wä, lā^{lā}ē ō'gwaqē Qalā'g'ōyowēs hanⁱ'da. Wä, lā^{lā}ē laxaa
 hēx'sālē hā'nal.ē'mas lā'xa kwá'x^{sā}. Wä, lā^{lā}ē ō'gwaqē
 5 Klwē'xelagⁱ'flakwē hanⁱ'da. Wä, lā^{lā}ē laxaē hēx'sālē hā'nal.
 ē'mas lā'xa kwá'x^{sā}. Wä, lā^{lā}wis^{lā}ēda amaⁱⁿxa^{yasa}
 "nē^{mē}mē Hēlā'masē a'lxi^ē ha'nlⁱda. Wä, lae'm^{lā}ē
 hēx'sālē hā'nal.ē'mas lā'xa kwá'x^{sā}wē. Wä, lā^{lā}ē "nē'k'a:
 "Wē'x'ins ax^ē'dxen hā'nal.ē'ma," "nē'x^{lā}ē. Wä, hē'x'
 10 "idaem^{lā}wisē lā'x^{da}'x^u hō'qawels lā'xa g'ō'kwē. Wä,
 á'em^{lā}wisē dēdā'g'lxⁱālxēs hā'nal.ē'mas lā'ē dzē'lx-
 "widex^{da}'xwa.

Wä, g'il^{lā}ē weq^{lā}wā'sē Nā'naqasi^{lā}kwē, yix
 genē'mas Ba^xbakwālanu^x'sī'wā^ē q'lō'^{lā}ē'lxēs wī'wa-
 15 qlwāxs hē'mā^ē hē'f'sā; wä, lā^{lā}ē lā'x^{uls} lāx lā'sanā'yasēs
 g'ō'kwē. Wä, lā^{lā}ē lā'q'wala hā'sēla. Wä, lae'm^{lā}wisē
 "nē'k'a: "Gē'la Ba^xbakwālanu^x'sī'wā'yā'; wā'x'des sā'g'nsa
 Ba^xbakwālanu^x'sī'wā'yā'," "nē'x^{lā}ē mō'p'lēndzaqwa. Wä,
 lā^{lā}ē wulē'lēda hā'yā'^{lā}ax Ba^xbakwālanu^x'sī'wā'yaxs lā'ē
 20 hā'mtslēg^ā'lāx ō'xta'yasa "wā'lasē neg'ā' lē'gades Nau'a-
 lakum Neg'ā'. Wä, lae'm^{lā}ē wulē'laqēxs medzē'dalāē.
 Wä, lae'm^{lā}ē á'lax^{id} dzē'l^{lā}ēda mō'kwē "nē^{mē}ma.
 Wä, lae'm^{lā}wisē hā'labala "nēxwā'xsda'nā'kulē Ba^xbakwā-
 lanu^x'sī'wā^ē lāq. Wä, k'lē's^{lā}wisē neg'ō'yōdxa neg'ā'xs
 25 lā'ē ē'k'lō'hēla lā'qēxs g'ā'xaē Ba^xbakwālanu^x'sī'wā^ē elā'q
 hē'f'slaxlāq.

Wä, lā^{lā}ē ts'lē'lxsa xegē'mē lā'xa ē'l^{lā}ē. Wä,
 hē'x'^{idaem}lā'wisē la ts'lē'tslasowēda q'lā'qlānē. Wä, lae-m-
 lā'wisē q'lā'q'lē'gā^ē Ba^xbakwālanu^x'sī'wā^ē lāq. Wä,
 30 lae'm^{lā}wisa "nē^{mē}ma lā'x'seq'laxa neg'ā'xs lā'ē ē'tlēd
 wuā'x^{alē}laqēxs g'ā'xaē "nēxwā'xlālabēnd ē'tlēda. Wä,
 lae'm^{lā}ēda "nē^{mē}ma dzē'lōdzā'lisxa ē'k'ē aw'nagwisaxs
 g'ā'xaas ē'tlēd ē'x^{ax}lālabēntsōs Ba^xbakwālanu^x'sī'wā^ē.

Wä, lae'm^{lā}wisēda "nō'lastlēgēma^ē ts'lē'q'lx^{lā}laxa tlē'

hit the hole, and his arrow went right through it. Then Post-of-Heaven also shot, and his arrow went through the hole. Then Born-to-be-Adviser shot, and his arrow went through the hole. But now the youngest one of the brothers, Setting-Right, shot last, and his arrow went right through the hole. Then he said, "Let us go and get our arrows!" and immediately they went out of the house. They just took up their arrows and began to run along.

As soon as their sister, Treated-Like-a-Chief, the wife of Cannibal-at-North-End-of-World, had discovered that her brothers had run away, she arose, went out of the house, and shouted aloud. She said, "Come, Cannibal-at-North-End-of-World! In vain meat came to you, Cannibal-at-North-End-of-World!" Thus she said four times. Then the young men heard Cannibal-at-North-End-of-World crying "Hap!" on top of the large mountain named Supernatural-Face-Mountain, and they heard his whistles sounding. Then the four brothers were really running, and Cannibal-at-North-End-of-World was coming near quickly. They were not halfway up the mountain when Cannibal-at-North-End-of-World nearly caught up with them.

Then (the eldest one) threw the comb backward. Immediately there was a thicket of crabapples [?]. Cannibal-at-North-End-of-World was tangled up in it. Then the brothers crossed the mountain, and again they heard him coming near behind. Then his brothers ran along level ground, when Cannibal-at-North-End-of-World approached again.

Then the eldest one threw the stone backwards, and

semē. Wā, hē'x'idaem^llā'wisē la neg'ā'x'ida. Wā, laem wā'x'sadza^eeda ^{ne}mē'ma ɬe^wwa qā'qayāqē Baḡ^ubakwā'lanuḡ^ssi'wa^e. Wā, laem^llā'wisēda ^{ne}mē'ma qwēsg'rlaxs g'ā'xaē ē'tl'ed elā'q hē'tslaxlāsē^wwa.

5 Wā, lā^llaē ts!eqɬɬlā'laxa l!ā'demē. Wā, hē'x'idaem^llā'wisē la lē'xsta dze'lā'la. Wā, lae'm^llaē dō'x'wale'lēda ^{ne}mē'māxēs g'ō'kwē. Wā, k'lē'slatla gā'faxs g'ā'xaē ē'tl'ēde Baḡ^ubakwālanuḡ^ssi'wa^e elā'q hē'tslaxlaq.

Wā, lā^llaxaē ts!eqɬɬlā'lēda ^{no}last!egema'yaxa k!wa'x-
10 lā^wwē. Wā, hē'x'idaem^llā'wisē la ɬeḡ^wwi'd la wē'lkwa. Wā, lae'm^llaē sapl^llā'lag'ilsa. Wā, lae'm^llaē Baḡ^ubakwālanuḡ^ssi'wa^e wāx' lā'labendālaq. Wā, ā'naḡwaem^llā'wisē sapa'lsa.

Wā, lae'm^llaē Nenō'nōkwasē ^llā'qulaxēs ō'mpē, lāx
15 Nē'nwaqawa^e. Wā, lā^llaē ^{ne}k'a: "Nē'nwaqawa^eya, yiltse'mdxōs g'ō'kwaq!ōsai', qaqayasewenō'ḡwasg'a Baḡ^ubakwālanuḡ^ssi'wē'g'aē'," ^{ne}x'laē. Wā, hē'x'idg'rl^lmālas Nē'nwaqawa^e qe'x'sē'mtsa dene'mē lā'xēs g'ō'kwē. Wā, laem^llā'wisē g'wā'ḡexs g'ā'xaas hō'gwi.lē sā'semas lā'xa
20 g'ō'kwē. Wā, laem^llā'wisē ɬene'x'idxa t!ēx'ila. Wā, hē'em^llāwis ā'lēs g'wā'ḡexs g'ā'xaas Baḡ^ubakwālanuḡ^ssi'wa^e lā^estelsela lā'xa g'ō'kwē. Wā, hē^llatla la mō'plēnē'stāxs lā'ē lā'gās lā'xa ō'g'wāsasa g'ō'kwa. Wā, lā^llaē ax'ē'x'idxa sā'la qa's x'e'x'sā'wēsēs x'ō'msē lāq. Wā, lā^llaē

25 Nē'nwaqawa^e yā'q!eg'rl'eq. Wā, lā^llaē ^{ne}k'iq: "ya, qā'stā, la^emen lē^llalōl ɬe^wwi's gene'maōs ɬe^wwis xunō'kwaōs. Wā, lae'ms g'āxl gāā'lala gāā'xstalaḡ'in mō'kwik' sā'sema," ^{ne}x'laēq. Wā, hē'x'idaem^llā'wisē Baḡ^ubakwālanuḡ^ssi'wa^e k'lax'sā' lā'xēs x'e'x'sā'lasasēs x'ō'msē qa's lē nā^wnakwa
30 lā'xēs g'ō'kwē.

Wā, hē'x'idaem^llā'wisē Nē'nwaqawa^e axk'lā'laxēs sā'semē qa ^llā'plidēsēxa ^{nā}qōl'ewalilasēs g'ō'kwē lax k'il'xstā. Wā, hē'x'idaem^llā'wisa ha'yā'ḡa ^llā'plidxa ^{ne}m'pleng'exsta k'il'xstō lā'xa ō'g'wiwalilasa g'ō'kwē. Wā, lā^llaē ma^l.

it at once became a mountain. The brothers were on one side of it, and Cannibal-at-North-End-of-World walked beyond it. Then the brothers went a long distance, and again they were pursued.

Then (the eldest brother) threw the hair-oil backward. Immediately it became a large pond. Then the brothers saw their house. It was not long before Cannibal-at-North-End-of-World nearly caught up with them again.

Then the eldest brother threw the cedar-wood backward. At once it became a thick cedar-tree, which moved to and fro on the ground. Cannibal-at-North-End-of-World tried to go from one end to the other, and it only moved along on the ground.

Then True-Fool shouted to his father, Wisest-One, and said, "Wisest-One, tie (ropes) around your house, for we are pursued by this Cannibal-at-North-End-of-World." Thus he said. Therefore Wisest-One at once tied up his house with cedar ropes; and when he had finished, his children came in. Then he barred the door; and as soon as he had finished, Cannibal-at-North-End-of-World came and went around the house. Four times he went around it; then he went up to the roof of the house. He opened the roof and he put his head through. Then Wisest-One spoke, and said to him, "Oh, my dear! I invite you and your wife and your child to come to-morrow morning and eat for your breakfast my four children." Thus he said to him. Immediately Cannibal-at-North-End-of-World drew back his head which he had put through, and went home to his house.

Immediately Wisest-One requested his children to dig a hole in the rear of the house. At once the young men dug a hole one fathom wide in the rear of the house, and its depth was two of our fathoms. It was not yet

pl'e'nk'e 'wā'labedadas lā'xēs bā'lax. Wā, k'l'e's'em'lā'-
 wisē neg'e'g'exa gā'nūlaxs la'ē gwā'le axa'yas. Wā, lā'lae
 ax'e'dxa lēqwa' qa's lēqlēx'lē'ndēq. Wā, g'ī'l'em'lā'wisē
 x'e'qōstāxs la'ē t!axts!ā'lasa t'l'ē'semē laq. Wā, g'ī'l'em-
 5 lā'wisē m'e'meltsemx'°idēxs la'ē gwāl kwā'x'ila. Wā, laem-
 lā'wisē ax'e'dxa t'l'ē'x'ts!ē'wasē qa's pagēxstē'ndēs lā'xa la
 t'l'ē'qwaps!ēwakwa. Wā, lā'lae ax'e'dxa ma'tē' lē'lwa'ya
 qa's lēpts!ō'dēs lā'xa t'l'ē'x'ts!ē'wasē.

Wā, la'm'lāe 'nā'x'°idxa gaā'la. Wā, lā'lae axk'lā'laxēs
 10 sā'semē qa k'l'ē'lax'°idēsēxa mō'wē 'waō'ts!a. Wā, hē'x'-
 'idaem'lā'wisē sā'semas k'l'ē'lax'°idxa mō'wē 'waō'ts!a. Wā,
 lā'lae qwā'x'°edēq qa's aē'k'e axwults!ō'dēx yā'x'yeg'ilas.
 Wā, lā'lae axts!ō'ts lā'xa lē'wa'ēda yā'x'yeg'ilē. Wā,
 lā'lae qlulā'fidēx o'k!wina'yasa 'waō'ts!ēx'dē. Wā, laem-
 15 lā'wisē l'ē'xsālaxēs sā'semē qa g'ī'l'mētsē wu'ā'ql'ēxs'dēn-
 dēx Bax°bakwālanux°s'wa'ē ha'mts!ālā, "qō lāl nēl'ē'm-
 galilā lā'xa hē'k!ō'tstālitasa t'l'ē'x'lāxsōx aw'lēlāsēns
 g'ō'kwēx, wā, la'ms lē'q'ē'l'bōtalōl. Wā, lā'les lē'lēxsem-
 ts!ē'lēlxwa yā'x'yeg'ilaxsa 'waō'ts!ēx'dā," 'nē'x'°lāe. Wā,
 20 g'ī'l'em'lā'wisē ql'wē'f'ēdēxs la'ē sā'bēx'alēlaxa mēdzē'ts!ālā.
 Wā, lā'lae ha'mts!ālā. Wā, hē'x'°idaem'lā'wisa mō'kwē
 ha'yā'f'a la nēl'ē'mgalil lā'xa ōnē'gwilē. Wā, lā'lae
 Nē'nwaqawa'ē ax'e'dxa ts!ēy'ī'masa mō'wē 'waō'ts!a qa's
 lē'lēxsemdzē'ndālāsa 'nā'f'nemē lā'xēs sā'semē. Wā, la'm
 25 qwā'gēk°bōla.

Wā, g'ī'l'em'lā'wisē gwā'f'ēxs g'ā'xāē Bax°bakwālanux°-
 s'wa'ē ha'mts!ēg'a'f lā'xa t'l'ē'x'lāsa g'ō'kwē. Wā, g'ā'x'°lāe
 g'ā'xēla l'ē'wē's gēnē'mē l'ē'wē's xunō'kwē. Wā, hē'x'-
 'idaem'lā'wisē Bax°bakwālanux°s'wa'ē lā'laa lāx yā'x'ye-
 30 gw'ilasa lē'q'ē'l'bōla ha'yā'f'a. Wā, lā'lae Nē'nwaqawa'ē
 qlā'x'sidzēq qa lēs kludzēdzō'lifaxa t'l'ē'x'ts!ē'wasē. Wā,
 hē'x'°idaem'lā'wisē Bax°bakwālanux°s'wa'ē qā's'id qa's lē
 klwā'g'aalts!ā lā'xa t'l'ē'x'ts!ē'wasē. Wā, laem'lā'wisē Nē'n-
 waqawa'ē klwā'balilēq. Wā, lā'lae 'nē'k'a, lā'xēs lē'lānemē:

midnight when they finished their work. Then they took fire-wood and made a fire in the bottom of the hole; and as soon as it had burned down, they threw stones on it; and when the stones were red-hot, smoke stopped coming out of it. Then they took a settee and placed it over the hole with the stones and the fire in it, and they took two mats and spread them over the settee.

In the morning, when day came, (Wisest-One) requested his children to kill four dogs; and as soon as the children had killed the four dogs, he cut them open, and they took out the intestines. Then they put the intestines on a mat. They hid the bodies of the dogs. Then he gave instructions to his children. "As soon as you hear the cries of Cannibal-at-North-End-of-World, lie down on your backs on the right-hand side of the door of our house, and pretend to be dead, and you shall have on your stomachs the intestines of the dogs." Thus he said. As soon as he stopped speaking, they heard the sound of whistles, and there was the sound "Hap!" Immediately the four young men went and lay down on their backs in the corner of the house. Then Wisest-One took the intestines of the four dogs and put one on the stomach of each of his sons, and they pretended to be cut open.

As soon as this was finished, Cannibal-at-North-End-of-World came and cried "Hap!" at the door of the house. He entered with his wife and his child. Immediately Cannibal-at-North-End-of-World went to the young men, who were pretending to lie down dead. Then Wisest-One led him to the settee where he was to sit in the house. At once Cannibal-at-North-End-of-World went and sat down on the settee. Then Wisest-One sat down on one end, and he told his guest, "O Son-in-law! let me

- "ya, negu'mp, we'g'a'maslen laxenu'x'u gw'e'k'!alasaxenu'x'u le'lanemexgranu'x'u nanos'atg'iwalek' qa'nu'x'u le'lanemaxs k'le's'mae ha'mx'i'da," ne'x'lae. Wa, lar'm'lae Ne'nwaqawa'e do'xwalelaqexs na'xwa'mae ses'e'mse o'k!wina'yas
- 5 Ba'x'bakwa'lanux'si'wa'e. Wa, he'x'mis la he'k'!alatsa me-dze'se. Wa, he'x'idaem'la'wisē Ne'nwaqawa'e no's'ida. Wa, k'le'dzaem'lae ge'g'ilif no'saxs la'e xe'nt!eg'a'le Ba'x'bakwa'lanux'si'wa'e. Wa, la'lae o'gwaqe gene'mas le'we' xunō'kwē xe'nt!eg'a'fa.
- 10 Wa, g'i'l'em'la'wisē o'qlus'idē Ne'nwaqawa'yaq, laem a'lax'id me'x'edex'da'xwexs la'e le'la'xēs sā'semēxa la'x'dē he'elbōla qa g'a'xēs g'i'wā'laq. Wa, la'lae dā'de-bendxa he'wa'e yix k!wadzā'litse'was gene'mas Ba'x'bakwa'lanux'si'wa'e qa's le ax'a'lifas lā'xa apsōti'wahlasa
- 15 g'o'kwē. Wa, la'lae Ne'nwaqawa'e axk!ā'la'xēs sā'semē qa dā'debendēxa tlē'x'ts!e'wasas Ba'x'bakwa'lanux'si'wa'e le'wis xunō'kwē. Wa, lā'x'da'x'lae taxt!ō'ts lā'xa kwa-wi'fēxa tlē'qwap!exlāla. Wa, g'i'l'em'la'wisē lā'ts!ā'x's la'e pagexstē'ntsa tlē'x'ts!e'wasē lāq. Wa, he'x'idaem'la'wisē
- 20 Ba'x'bakwa'lanux'si'wa'e ha'mts!eg'a'fa. Wa, a'l'em'la'wisē qlu'f'e'dexs la'e qlu'lx'ida. Wa, g'i'l'em'la'wisē ql'we'f'e'dexs la'e Ne'nwaqawa'e dō'x'wīdeq. Wa, la'lae dō'x'walela-qēxs ā'mae la ql'wa'fō'besa yix Ba'x'bakwa'lanux'si'wa'e le'wis xunō'x'dē. Wa, laem'la'wisē Ne'nwaqawa'e ax'e'dxa
- 25 ama'e he'wa'ya qa's yax'wīdēs lā'xa ql'wa'fō'bisē. Wa, la'lae ql'ex'wutslā'wēda ql'wa'fō'bisē. Wa, la'lae le'sle-nax'idxa waō'kwē le'wa sā'dē'k!wax'ida. Wa, laem'la'wisē Ne'nwaqawa'e ne'k'a: "Lae'ms ba'x'ba'k'lexa ā'fa bekumā'ya," ne'x'laeq. Wa, he'x'idaem'la'wisē sadē'
- 30 k!wax'idēda ql'wa'fō'bisē le'wa le'sle'na.

Wa, g'i'l'em'la'wisē gwa'fēxs la'e ts!ex'f'dē gene'mx'dās. Wa, he'x'idaem'la'wisē lā'wisxēs wē'waq!wāxs la'e ql'ā'f'ale'laqēxs le'ma'e he'la' le'wis xunō'x'dē. Wa, a'em'la'wisē yā'lasōsēs wī'waqlwa le'wē o'mpē yix Ne'nwaqawa'e.

first speak in the way we do to our guests, for we always tell stories to our guests before we eat." Thus he said. Then Wisest-One saw that the body of Cannibal-at-North-End-of-World was all mouths, and they made the sound of whistles. At once Wisest-One told a story. He had not been telling his story a long time when Cannibal-at-North-End-of-World began to snore, and his wife and his child also began to snore.

As soon as Wisest-One believed that they were really asleep, he called his children, who were pretending to be dead, to come to help him. Then they took hold of each end of the mat on which the wife of Cannibal-at-North-End-of-World was sitting, and put it down on one side of the house. Then Wisest-One asked his children to take hold of each end of the seat of Cannibal-at-North-End-of-World and of his child, and to roll them over into the hole in which the stones were. As soon as they were in, they covered the hole with the settee, and at once Cannibal-at-North-End-of-World shouted, "Hap!" and he only stopped when he had become ashes. As soon as he stopped crying, Wisest-One looked at him, and Cannibal-at-North-End-of-World and his child had just been burned to ashes. Then Wisest-One took a small mat and fanned the ashes, and the ashes began to fly about. They turned into mosquitoes, and some into horse-flies. Then Wisest-One said, "You shall eat the flesh of later generations." Thus he said to them. Thus the ashes turned into horse-flies and mosquitoes.

As soon as he had finished, he awakened his wife. At once she was angry with her brothers when she discovered that her child was dead; but she was tamed by her brothers and her father, Wisest-One. As soon as she

Wä, grí'f^{em}lā'wisē gwāl lā'wisa la'é axk'lā'laxēs w'waq!wa
 lē'wis ō'mpē qa's lē ax'e'dxa ax'axí'ta lāx g'ō'x^udās lē'wis
 lā'wunēm^xdē.

Wä, grí'f^{em}lā'wisē "nā'x'ídxā gāā'laxs lā'x'da'xwāē
 5 qā's'ida. Wä, laēm'lā'wisē lā'g'aaxa la "neqā'la. Wä,
 hē'x'ídaēm'lā'wisēda l'ō'p'lek'!esdāla yā'q'leg'a'fa. Wä,
 lā'laē "nē'k'a lāx Nē'nwaqawa'ē. "ya, adē, qlā'lēla'men-
 laxs hē'maa hē'lē' Baḡ^ubakwā'lanux^usi'wēx'dā. Wä, hā'g'a
 ax'e'dxōx nau'alagwats!ēx'dēx grí'datsē. Wä, laēm's hā'-
 10 "mats!anux^ul'ōl," "nē'x'laē. Wä, hē'x'ídaēm'lā'wisē la
 laē'l, lā'xa tēmē'latslās qas x'ō'x^uwidēxa "wā'lasē grí'deg'a
 grí'dasa. Wä, laēm'lā'wisē ax'wuf^uts!á'dxa hō'x^uhokwí'wa'ē
 hamsí'wa'ya, lē'wa gwā'xwiwa'ē hamsí'wa'ya, lē'wa gēlō'-
 qwiwa'ē hamsí'wa'ya; wä, hē'em'lā'wisa hō'x^uhōgwaxtā'ē
 15 hamsí'wa'ya; wä, hē'em'lā'wisa mēmēdzē'sē qlē'nema; wä,
 hē'em'lā'wisa mō'wē qēqex'í'mē l'ā'g'ekwa lē'wa mō'wē
 qēqēnxā'wē l'lē'lā'g'ekluxawa'ya. Wä, laēm'lā'wisē ax'wuf-
 t!ā'laq qa's lē axā'lifas lāx klwāē'lasasa l'ō'p'lek'!exsdāla.

Wä, laēm'lā'wisa l'ō'p'lek'!exsdāla lē'xs'ālaq qa gwē'-
 20 g'ilatsēs. Wä, lā'laēda "nemē'ma qlap!ā'xa x'í'lkwē "mē'l-
 "mēlq'lega'ya qa's lē ōxlō't!ālaq. Wä, laēm'lā'wisa gē-
 nē'mx'dās Baḡ^ubakwā'lanux^usi'wa'ē, yix Nā'naqasi'lak^u,
 axk'lā'laxēs ōmp, lāx Nē'nwaqawa'ē qa hē'x'ída'mēs x'is-
 'ē'dē "nemō'kwa lāx sā'semas qa wē'g'is l'ā'yōx Baḡ^uba-
 25 kwā'lanux^usi'wa'ē, qa wē'g'is hā'mats!a. Wä, grí'f^{em}mēsē
 x'is'í'dē Nenō'nōkwāsē la'ēda yū'dukwē ts!ā'ts!a'yas ōxlō't-
 t!ē'ndxa "mē'l'mēlq'lega'ē. Wä, laēm'lā'wisē mō'p'enxwasē
 "nā'las ō'xlaq. Wä, laēm'lā'wisē Nē'nwaqawa'ē "lā'p'hd
 wā'x'ēx l'ō'p'lek'!exsda'yasa l'ō'p'lek'!exsdala. Wä, á'em'lā'-
 30 wisē qlwā'x'nākulē l'ō'p'lek'!exsda'yas. Wä, á'em'lā'wisē
 la yā'x'ída. Wä, laēm'lā' á'f'em'ō'xlex'ídxā hēhamsí'wa-
 'yaxs la'é k'í'myase'wa hā'mats!a. Wä, laēm'lāē hē'mē
 Nā'naqasi'lakwē, yix gēnē'mx'dās Baḡ^ubakwā'lanux^usi'wa'ē
 qlā'qlō'lāmāts gwē'g'ilasdāsēs lā'wunēm^xdē lē'wa qlē'm-

ceased being angry, she asked her brothers and her father to go and get the things from the house of her dead husband.

In the morning, when day came, they started, and they arrived there at noon. At once the one rooted to the floor began to speak, and said to Wisest-One, "Oh, my dear! I knew already that Cannibal-at-North-End-of-World was dead. Go and get the box containing his magic power. Now you have the Cannibal dance." Thus she said. At once he entered the sacred room, and opened a large, long box. He took out the Hō'x'hok^u Cannibal-head-mask, and the Raven Cannibal-head-mask, and the Crooked-Beak Cannibal-head-mask, and the Hō'x'hok^u-on-Top Cannibal-head-mask, and also many whistles, and also four head-rings of red cedar-bark, and four neck-rings of red cedar-bark. He took them out and put them at the place where the woman rooted to the floor was sitting.

Then the woman rooted to the floor advised him what to do with them; and the brothers gathered the dried goat-meat and carried it on their backs; and the wife of Cannibal-at-North-End-of-World, Treated-Like-a-Chief, requested (of) her father, Wisest-One, that one of his children should disappear; "that he should take the place of Cannibal-at-North-End-of-World; and should be Cannibal-Dancer." As soon as True-Fool had disappeared, the three younger brothers carried the goat-meat on their backs. They were carrying it for four days. Then Wisest-One tried in vain to dig out the roots of the one rooted to the floor. The roots of her rump only grew larger. He only gave it up. He just carried on his back the cannibal masks when the Cannibal was caught. Treated-Like-a-Chief, the wife of Cannibal-at-North-End-of-World, taught them the ways of her dead husband and his songs. Then Wisest-

q!emdemas. Wä, lae'm yä'wix'ilē Ne'nwaqawa^eyasa alā'gri-
mēxēs axā'nemē lāx g'ō'kwas Baḡ^ubakwā'lanux^usi'wa^e. Wä,
la ha'mg'ihilatsa ^eme'l^emelq!ega^e. Wä, lae'm gri'lsa ^enā'-
ḡwax hā'emats!ē xunō'kwas Ne'nwaqawa^e. Wä, lae'm lā'ba.

30. The Brothers.

Tradition of the Comox.

*(Told by Qā'selas, a Mā'ditbē woman; recorded by
George Hunt.)*

- 5 G'ō'kula^{laē} g'ā'lāsa Q!ō'mox^usē lā'xa awi^enagwisē lē'-
gades Pe'n!atsa. Wä, laem^{la}'wisē geg'ā'dēda lā^uwu'lga-
ma^{yasa} gri'gama^{yasa} k'lē'dēlasa o'gu^{la}'maxat! gri'gamē'sa
E'ēqse'nē. Wä, laem^{la}'wisē wi'waq!wanōkwēda ts!edā'qasa
mō'kwē bē'begwānema. Wä, hē'em lē'gēmsa ts!edā'qas
10 Nā'dexwōmat. Wä, laem^{la}'wisē wā'lade Nā'dexwōmatasa
^enemō'kwē hē'fa. Wä, laem^{la}'wisē hē^emenāla^{mē} be-
gwā'nemē, yix lā^{wunemasa} ts!edā'qē bā'balaxēs gēne'mē
lā'xa hē'fa lā'xēs gēne'mē. Wä, laem^{la}'wisē wā'xa ts!e-
dā'qē hē'laxēs lā^{wunemē} qa^s lē sn'qaxa denā'sē lā'xa
15 ā'lē. Wä, ā'em^{la}wisē lā^{wunemas} ^eyā'laq qā lēs
lē'xama.

- Wä, hē'x^{idaem^{la}'wisē} ts!edā'qē xwā'nal'ida. Wä,
gri'l^{em^{la}'wisē} gwā'falitēxs la'ē qā's^{ida}. Wä, lae'm^{laē}
qlā'q!emē lā^{wunemasēq} lē^{wis} lā'la. Wä, gri'l^{em^{la}'wisē}
20 gagā'fa qā's^{idēda} ts!edā'qaxs la'ē qā's^{idē} lā^{wunemaxs}
la'ē qā's^{id} qa^s lē ā'lāx lā'lāsēs gēne'mē. Wä, laem^{la}'-
wisē hēwā'xamē qlāq. Wä, hē'mis lā'g'ifas qlā'laqēxs
lē^{ma'ē} tēlpex gēne'mas. Wä, ā'em^{la}wisa begwā'nemē
g'āx xwē'laqa nā^{nakwa} lā'xēs g'ō'kwē qa^s t!ēx^āl'itē.
25 Wä, hē'latla la dzā'qwxas g'ā'xāē nā^{nakwē} gēne'mas.
Wä, ā'em^{la}'wisē gēne'mas o'xleg'ae'lsaxēs o'xlaa'kwē
qlē'nem denā's lāx o'xsi^{ga'yasēs} g'ō'kwē. Wä, g'ā'x^{laē}
g'ā'xēla. Wä, gri'l^{em^{la}'wisē} klwā'g'a'litēxs la'ē xwē'g'a'la.

One gave a winter-dance with the dressed skins taken from the house of Cannibal-at-North-End-of-World, and he had for food the mountain-goat meat. The son of Wisest-One was the first of all the Cannibals.

30. The Brothers.

Tradition of the Comox.

(Dictated by Qa'silas, a Ma'dibē woman; recorded by George Hunt.)

The ancestors of the Comox were living at a place called Pentlatch. The prince of the chief had for his wife the princess of another chief, a chief of the $\bar{E}'\bar{e}qse'n$. The woman had four brothers, and the name of the woman was $N\bar{a}'d\bar{e}xwomat$, and $N\bar{a}'d\bar{e}xwomat$ had a young man for her lover. The man, husband of the woman, was always jealous of the young man on account of his wife. In vain the woman asked her husband to accompany her, getting cedar-bark in the woods. Her husband just sent her to go by herself.

At once the woman got ready; and as soon as she was ready, she started. Her husband watched her and her lover. As soon as the woman had been out some time, her husband went also to search for his wife's lover, but he never found him, and therefore he discovered that he had gone with his wife; and so the man came back, returned to his house, and lay down on his back.

In the evening, however, his wife came home. His wife just put down the great amount of cedar-bark that she carried on her back in front of the house, and came in. As soon as she sat down in the house, she began

Wä, laem^llä'wisē "nē'k'a ts!edā'qē: "Á'lek' řá'xumx'ída."
 Wä, hē'x'ídaem^llä'wisē řá'wunemas řá'wēts!älaxs la'ē
 yā'q!egra'řa. Wä, laem^llä'wisē "nē'k'a: "Qäl, qas k!ē'saas
 qe'lk'axs te!pse^wwēx'däxsēs řá'läös," "nē'x'ílaē.

- 5 Wä, k!ē's!at!a gä'řa q!wē'řidexs la'ē ē't!ēd yā'q!egra'řēda
 begwā'nemē. Wä, laem^lílaē "nē'x'xēs gene'mē: "Wí'dzā-
 sens q!wā'x'ída, lā'xwa ā'l!ax," "nē'x'ílaē. Wä, hē'x'ídaem-
 "lā'wisa ts!edā'qē seř'!tsla'. Wä, hē'x'ídadzāem^lílaē q!wā'-
 g'í!řēda hā'yasek'āla qa's lē hō'qawels lā'xēs g'ō'kwē qa's
 10 lē hō'xsak'ila lax q!ēwē'g'alasasa g'ō'kula. Wä, g'í'řem-
 "lā'wisē lā'g'aa lā'qēxs la'ēda begwā'nemē yā'q!egra'ř lā'xēs
 gene'mē. Wä, laem^llä'wisē "nē'k'a: "ya, q!ā'gwidā, hē'-
 lax'ins lē'da ā'l!a^{ya} q!ō'sa," "nē'x'ílaē. Wä, hē'x'ídaem-
 "lā'wisē lā'x'da^{xu} ē't!ēd qā's'ída. Wä, laem^lílaxaā'wisē
 15 lā'g'aa lā'xa "nē'mē q!ō'sa. Wä, laem^lílaxaā'wisē yā'q!e-
 gra'řēda begwā'nemē lā'xēs gene'mē. Wä, laem^lílaxaā'wisē
 "nē'k'a: "ya, q!ā'gwidā, hē'lax'ins lē'da ā'l!a^{ya} q!ō'sa"
 "nē'x'ílaē.

- Wä, hē'x'ídadzāem^lílaxaēda ts!edā'qē qā's'ída, qaxs
 20 k!ē'saē k'ō'tax k!wē'xa^{ya}sēs řá'wunemē. Wä, laem^lí-
 laxaā'wisē qā's'ída. Wä, k!ē's!at!a gē'g'íls qā'saxs la'ē
 lā'g'aaxat! lā'xa q!ō'sē. Wä, laem^lílaxaā'wisē ē'dzaqwa
 yā'q!egra'řēda begwā'nemē. Wä, laem^lílaxaā'wisē "nē'k'a:
 "ya, q!ā'gwidā, hē'lax'ins lē'da ā'l!a^{ya} q!ō'sa qaxg'íns
 25 á'lelek' q!ē'qelal," "nē'x'ílaē.

- Wä, hē'x'ídaem^lílaxaā'wisa ts!edā'qē la á'em hayā'qelaxa
 q!ō'sē. Wä, k!ē's!at!a qwē'sg'ilaxs la'ē lā'g'aa lā'xa q!ō'sē.
 Wä, hē'em řē'gades Tsā'wilařwē. Wä, hē'x'ídaem^líla'wisa
 begwā'nemē "yā'laqaxēs gene'mē qa lēs ř!ēqwa' lā'xa
 30 q!wā'xē. Wä, hē'x'ídaem^líla'wisa ts!edā'qē la wāx' ř!ēx-
 "wíd lā'xa mā'x'mek'!esē q!wā'xa. Wä, laem^líla'wisē řá'-
 "wunemas axk'ā'laq qa lēs haxwa' lā'xa ē'k'!āsa řá'sē qas
 ř!ēqwā'xa q!wā'xē. Wä, laem^lílaxaā'wisē gene'mas hax-
 "wíd qa's wā'x'ēxat! ř!ēx'wída. Wä, g'í'řem^líla'wisē wāx'

to make the noise "Hwo!" but the woman said at once, "I had really hard work." At once her husband spoke angrily, and said, "Indeed, you are not tired, for you were accompanied by your lover." Thus he said.

The man had not been silent long when he spoke again, and said to his wife, "Let us wash ourselves with hemlock-branches in the woods." Thus he said. At once the woman agreed to go, and the couple arose at once and went out of their house to a pond behind the village. As soon as they arrived there, the man spoke to his wife, and said, "O mistress! let us go to a pond farther back." Thus he said. At once they started again, and they arrived at another pond. Then the man spoke again to his wife, and said again, "O mistress! let us go to a pond farther back." Thus he said.

The woman started at once, for she did not guess the thoughts of her husband. They started again; and they had not been walking long before they arrived at another pond; and the man spoke again, and said, "O mistress! let us go to a pond farther back, so that we may really purify ourselves." Thus he said.

Immediately the woman just passed the pond, and they did not walk long before they arrived at another pond. Its name is Tsā'wilax. Immediately the man sent his wife to break off hemlock-branches, and the woman at once tried to break off the lower branches of a hemlock-tree. Her husband requested her to climb higher up the tree and to break off the hemlock-branches (there). Then the woman climbed on, and tried to break (branches). As soon as the woman began to break the branches of

l.ɛx^wɪ'dɛdɑ tsɛdɑ'qɛ lɑ'xɑ qɪwɑ'xaxs lɑ'ɛdɑ bɛgwɑ'nɛmɛ
 ɛ'dzaqwa axk'ɑ'laq qa lɛs lɑ'xɑ ɛ'k'lɑsɑ ɪɑ'sɛ. Wɑ, hɛ'x-
 ɪdɑɛm'laxɑɑ'wɪsɑ tsɛdɑ'qɛ lɑ hax^wɪ'd qas lɛ lɑx ɛ'k'lo-
 dɔyɑ'yasa ɪɑ'sɛ. Wɑ, gɪ'l'ɛm'lɑ'wɪsɛdɑ tsɛdɑ'qɛ ɛ'k'ɛ'staxs
 5 lɑ'ɛdɑ bɛgwɑ'nɛmɛ lɑ'sgɛmɛq qas lɛ ɔ'gwaqa hax^wɪ'dɑ.
 Wɑ, lɑɛ'm'lɑɛ 'nɛ'k'ixs lɑ'lɛ gɪ'walaxɛs gɛnɛ'mɛ.

- Wɑ, gɪ'l'ɛm'lɑ'wɪsɛ lɑ'gɑɑ lɑx ax^a'sasɛs gɛnɛ'maxs lɑ'ɛ
 axk'lɑ'laq qa lɛs lɑ'xɑ ɔ'xtɑ'yasa ɪɑ'sɛ. Wɑ, lɑɛm'lɑ'wɪsɑ
 tsɛdɑ'qɛ wɑ'xɑ. Wɑ, wɛ'g'ɑɑ'latlɛxs lɑ'ɛ qɛ'l'x'ɪdɑ. Wɑ,
 10 lɑɛ'm'lɑɛ 'wɪ'lɔts!ɑwɛ lɑ'xwɪdɑs. Wɑ, ɑ'g'ɪl'malasa bɛ-
 gwɑ'nɛmɛ lɑ qɛ'l'ɪ'dxɛs gɛnɛ'mɛ qɑ's lɑs lɑx qɛxɛtɑ'yasa
 ɪɑ'sɛ. Wɑ, lɑɛ'm'lɑɛ lɑɛɛxɔ'tsɛs gɛnɛ'mɛ lɑx qɛxɛtɑ'yasa
 ɪɑ'sɛ qas yɪ'ɑɛ'lɔts lɑq. Wɑ, gɪ'l'ɛm'lɑ'wɪsɛ gwɑ'la, lɑ'ɛ
 l.ɔ'klux'ɪdɛx xɛk'l'u'masa ɪɑ'saxs g'ɑ'xɑɛ bɑ'nɔ'ɪɛla lɛ'wɑ
 15 l.ɛnɑ'k'as, 'wɪ'lɑɛm'lɑɛ tɛk'ɑ'laq. Wɑ, gɪ'l'ɛm'lɑ'wɪsɛ
 g'ɑ'xɛɛsɛdɑ bɛgwɑ'nɛmaxs lɑ'ɛ hɛ'x'ɪdɑɛm nɑ'nakwa qas
 lɛ lɑ'xɛs g'ɔ'kwɛ qas lɑ'lɛ tɛx'ɑ'ɪɪdɑ. Wɑ, wɑ'x'ɛm'lɑ'wɪsɛ
 ɑbɛ'mpasa bɛgwɑ'nɛmɛ lɛ'lɑlaq qa lɛs hɑm'ɪ'dɑ. ʌ'ɛm-
 ɪlawɪsɑ bɛgwɑ'nɛmɛ 'nɛ'k'ixs k'ɛ'lɛ'sɑɛ pɔ'sqɪ.
 20 Wɑ, lɑ'mɛns gwɑ'gwɛx'sɑlɑ lɑx mɔ'kwɛ wɪ'waqlwɑs
 Nɑ'dɛxwɔmat, yɪx gɛnɛ'masa bɛgwɑ'nɛmɛ. Wɑ, hɛ'mɑ-
 lasɛxs lɑ'ɛ qɑ's'ɪdɛdɑ tsɛdɑ'qɛ lɛ'wɪs lɑ'wunɛmɛ. Wɑ,
 lɑɛm'lɑ'wɪsɑ mɔ'kwɛ wɪ'waqlwɑs sɛ'x'wɪdɑ, qaxs ɛ's'ɑɛ'wɪ-
 noxwɑɛ. Lɑɛ'm'lɑɛ lɑ'ɛl ɑɛ'xwaxɑ mɛ'gwaɛ lɑx 'mɛku-
 25 mɑ'yɑs Pɛ'nɪ'latsaxɑ ɪɛ'gɑdɑs K'ɔ'la. Wɑ, lɑɛm'lɑ'wɪsɛ
 dzɑ'qwaɛs g'ɑ'xɑɛdɑ mɔ'kwɛ wɪ'waqlwɑs Nɑ'dɛxwɔmat lɑx
 axɑ's K'ɛɛmɑ'yaxɑ ʌ'lɑ lɑɛl k'ɛmɑ'qɛla. Wɑ, lɑɛm'lɑ'wɪsɛ
 sɑ'bɛx'ɑɛ'lɛdɑ ɑmɑ'ɪnxa'yaxɑ 'nɛ'k'ɑ: "Qulɑ'qulɑ
 wɪ'waqlwɑ', gɛyɔ'ɪdɛn g'ɑx kɪwɑ'xtɛ'wɛxg'ɑ qɑqɑ'xɑ'wɛx',
 30 wɪ'waqlwɑ'; yɛ lɔ'x'wɪtsɛs tsɛ'lqwa," 'nɛ'x'ɪlɑɛ wɪɛ'ɪas.

Wɑ, hɛ'x'ɪdɑɛm'lɑ'wɪsɑ ɑmɑ'ɪnxa'ɛ yɑ'qɛg'ɑ'ɪɑ. Wɑ,
 lɑɛm'lɑ'wɪsɛ 'nɛ'k'ɑ: "yɑ, 'nɑ'ɪnɛm'wɔt. Wɑ'ɛntsɔs hɔ'lɛ-
 laxɛn wɪɛ'ɪɑ, qaxs hɛ'x'stɪlɑax'mɛg'ɪns gɪ'ɪ," 'nɛ'x'ɪlɑɛ.

the hemlock-tree, the man spoke again, and requested her to go higher up the tree. Immediately the woman climbed again, and went halfway up the tree. As soon as the woman was high up, the man followed her and also began to climb. He said that he was going to help his wife.

As soon as he arrived at the place where his wife was, he requested her to go to the top of the tree. The woman tried to go on, but she was tired and her strength was gone. That was just the reason why the man carried his wife to the forked top of the tree; and he placed his wife in the forked top of the tree and tied her to it. As soon as he had done so, he pulled off the bark of the tree as he came down, and he cut off all the branches. As soon as the man had come down, he went home to his house and lay down on his back. In vain the man's mother called him to come and eat. The man just said that he did not feel hungry.

Now, let us talk about the four brothers of Nā'dēxwomat, the wife of that man. When the woman started to go with her husband, her four brothers went out paddling, for they were sea-hunters. They had gone to harpoon seals at the island in front of Pentlatch, which is named K'łō'la. In the evening the four brothers of Nā'dēxwomat came to the place Shelter Point when it was really calm. Then the youngest one heard something saying, "Listen, brothers, I have been sitting for a long time in the forked top of this tree, brothers, and I am beginning to be weak on account of the heat." Thus said what was heard by them.

Immediately the youngest one spoke, and said, "O brothers! listen to what I hear! It sounds just like our elder sister." Thus he said. Then they kept quiet, and

Wä, laem^lla'wisē se'tläläxēs la'ē ē'tläd wulä'x^aalē'laqē
 ē'dzaqwa nēgē'tō'dxēs g'í'x:dē wā'ldēma. Wä, hē'x^aidzā-
 em^llaēda ^{ne}mē'ma la sē'x^astewēx g'ā'yaⁿānkulasasēs wu-
 lē'fē. Wä, lae'm^llaē qlu'laatälak'as la wulē'laqēxēs la'ē
 5 lā'g'aa lā'x o'tslāwās g'o'kulasasa g'ā'lā Qlō'mox'sa. Wä,
 g'í'l^lem^llā'wisē lā'g'aa lā'xa g'o'kulāxs la'ēda ^{ne}mē'ma
 hō'x^awultā lā'xēs ^{ya}yats'lē qas lē lāx t'lēnē'g'a'yas. Wä,
 hē^mmis la nēgē'tewē'sōs. Wä, laem^lla'wisē ^{na}x^a'idxa
 g'ā'lāxs la'ē lā'g'aa lāx Tsā'wilaḡwē, yí'xa Dze'lā'fē. Wä,
 10 hē'plātōdzāem^llaēxēs g'í'x:daⁿwaxs lā'lēxawaⁿyaē lāx qexē-
 tāⁿyasa lā'sē, lāg'ā'gilisaxa dze'lā'fē. Wä, hē'em^lel ā'fēs
 qlulē' Nā'dēḡwomataxs la'ē lā'g'aa.

Wä, hē'x^a'idaem^llā'wisēda ^{no}last'egemaⁿē la wāx^a hax-
^{wi}da. Wä, k'lē'slatla ē'k'leg'ilāxs g'ā'xāē ā'em tsax'ā'xa.
 15 Wä, laem^llā'wisa mā'k'ilāq wā'x'a. Wä, ha'lse-laem^llā'wisē
 ē'k'lagōdex wā'laasdāsēs ^{no}lāxs g'ā'xāē o'g'waqa tsax'ā'xa.
 Wä, laem^llā'wisēda qlā'yā'ē wāx^a o'g'waqa. Wä, ha'lse-
 laem^llaxaā'wisē ē'k'lagōdex wā'laasasēs ^{no}lāxs g'ā'xāē
 o'g'waqa tsax'ā'xa. Wä, laem^llā'wisa amāⁿinxā'ē axⁿē'dxa
 20 denā'sē qas mē'lx^a'idēq. Wä, lāⁿlaē mō'mak-ōdex o'ba'yas
 qas lā'lā'labayōx'sidza'ya. Wä, g'í'l^lem^llā'wisē gwā'fē
 axāⁿyasēxs la'ē axsē'dzentsēs axāⁿē. Wä, laem^llā'wisē
 hax^{wi}da. Wä, lae'm^llaē lā'g'aa lā'xa lā'xwalaāsasēs
 weqlwā'. Wä, g'í'l^lem^llā'wisē lā'g'aa lā'xēs weqlwā'xs la'ē
 25 w'k'lexalē'la. Wä, laem^llā'wisē wā'x^a'el ^{ne}x^a qas ha'm-
 telēxa lā'lā' hē'la's weqlwā'x:dē. Wä, laem^llā'wisē qlā'-
 'staqēxs lē'ma'ē hē'la', ā'g'il'mas la ^{ne}k'ē ^{no}nelās qa
 tsleqā'xōyowēs. Wä, hē'x^a'idaem^llā'wisa amāⁿinxā'ē nā-
 nagē'g'ēx wā'ldemas. Wä, lae'm^llaē tsleqā'xōdeq. Wä,
 30 g'ā'x^a'laē lā'xēda bā'bagumē lā'xa.

Wä, g'í'l^lem^llā'wisē g'āx lā'xēda bā'bagumaxs la'ē yā'-
 qlēg'a'fēda ^{no}last'egemaⁿē. Wä, laem^llā'wisē ^{ne}k'a:
 "ya'x:daⁿxōl. ^{na}fⁿemwōt. Wē'g'il lāx'ins kwā'kwēxā'lālex
 lāⁿwunemx:dāsōx. Wä, wē'g'illa axō'dlexōx qē'qets'lā'na-

they heard the sound again, repeating the former words. Immediately the brothers paddled to the place where the sound they had heard came from. Then they listened together, and heard plainly when they arrived at the harbor at the village of the ancestors of the Comox. As soon as they arrived at the village, the brothers stepped out of the canoe and went on the trail, and followed it. In the morning, when day came, they arrived at Tsawí-lax^a, that lake. Then they discovered at once their elder sister standing on top of the tree in the fork of the tree which stood by the lake. Ná'dexwomat was still alive when they arrived.

Immediately the eldest brother tried to climb up, but he did not reach very high when he slipped down. Then the one next to him tried. He hardly reached higher than his elder brother when he also came slipping down. Then the third brother also tried, and he hardly reached higher than his elder brothers when he also slipped down. Then the youngest one took cedar-bark and twisted it, and he tied the ends together for his feet to stand on; and as soon as he had finished his work, he put what he had made on his feet. Then he began to climb, and he got to the place where his sister was standing. As soon as he reached his sister, she died. In vain he wished to carry his dead sister down on his back. He discovered that she was dead, and therefore his elder brothers just said that he should throw her down. The youngest one at once obeyed their words, and he threw her down. The young man also came down.

As soon as the youth arrived, the eldest one spoke, and said, "O brothers! let us take revenge on this one's husband. Take off her bracelets and her anklets and try them on our middle brother." Thus he said. "And also

"yaxs lē^wōx qē'qex'sidza'yaxs qas ^hme'ns^hidaōsasō^h lā'xens
 qlā'^hyā^hēx," ^hne'x^hlāē; "wā, yū^hmisōxda tsā'paxs," ^hne'x^hlāē.
 Wā, hē'x^hidaem^hlā'wisē lawā'layāsa mā'k'ilāxa ^hnō'last!egē-
 ma^hē qa^s ax^hā'lēladēs lā'xēs qlā'^hyā^hē. Wā, g'īl^hem^hlā'wisē
 5 gwā'fa, wā, lā^hlāē k'lēs ^hnemā'x'isem lē^wis weq!wā'x'dē.
 Wā, laem^hlā'wisē xwē'laqōd axō'dxa qē'qets!āna^hē lē^wwa
 qē'qex'sidza^hē lē^wwa tsā'pē qa^s ax^hā'lēlōdēs lā'xēs amā'
 "inxā^hē. Wā, g'īl^hem^hlā'wisē gwā'fa, la^hē klu'l^hx'it^hse^wē
 aē'nas. Wā, laem^hlā'wisa ^hnō'last!egēma^hē sā'bēltsem^hdex
 10 sē'yā's x'ō'msasēs weq!wā'x'dē. Wā, laem^hlā'wisē ax^haxlā'
 labents lā'xēs amā'^hinxā^hē. Wā, lā'wisa^hlāē ā'lārl la
^hnemā'x'isem lē^wis weq!wā'x'dē.

Wā, laem^hlā'wisa ^hnō'last!egēma^hē ts!ā'sa gēts!ē'mē lā'xēs
 amā'^hinxā^hē. Wā, laem^hlā'wisē ^hne'k'a: "Wā, ā'da, laē'ms
 15 lāl ā'waqlust, lāx ā'lanā^hyas g'ō'kwasens qlulē'sdāens qa^s
 lā'x'abōlaōsaxwa tsā'pēx. Wā, g'īl^hem^hlā'wits dō'x'walē-
 lesa g'ā'yōla lāx ts!ā'ts!ā'yāsens qlulē'sdā; wā, g'īl^hem^hlā'wisē
 lē'lūlalōl. Wā, hē'x^hidaem^hlā'wisē laē'l. lā'xa g'ō'kwē. Wā,
 lā'les k'lē'sbōlal. hē't'ats!alal. ā'laem qā'sax. Wā, laē'm^has
 20 q!walatsaxwa gē'ts!emēx qas tō'ts!exōdayūlōsaxens qlu-
 lē'sdā qō mē'x^hēdlō," ^hne'x^hlāē.

Wā, g'īl^hem^hlā'wisē gwā'fa g'ā'xāē hō'x^hwuttla. Wā,
 hē'nā'kulaem^hlā'wisēda amā'^hinxā^hē lāx ā'lanā^hyas g'ō'kwasēs
 qlulē'sdē qa^s lē ā'wax^hulsa. Wā, k'lē's!atla gēs k!wa^s
 25 lā'x'axēs tsā'paxs g'ā'xāē ts!ā'yās qlulē'sa g'ā'xawēsa.
 Wā, hē'x^hidaem^hlā'wisē lē'da g'inā'nemē xwē'lagila qa^s
 lē nē'taxēs ^hnō'la. Wā, laem^hlā'wisē ^hne'k'a: "ya,
 wā'dzid, ha^s dō'x'widexs gēnē'maqōs k!wā'sōx lā'x'axōs
 tsā'pēx lā'xwa ā'lanā^hēx," ^hne'x^hlāē. Wā, hē'x^hidaem^hlā'
 30 wisē "yā'lagem qas lē lē'lālaq. Wā, hē'x^hidaem^hlā'wisa
 g'inā'nemē la xwē'laqa lā'wels qa^s lē lē'lūlaxa ts!edā'q-
 bōla bē'gwā'nema. Wā, hē'x^hidaem^hlā'wisē lā'x^hwelsēda
 ts!edā'qē qa^s lē lā'gēmēxa g'inā'nemē. Wā, laem^hlā'wisē

her apron." Thus he said. Immediately these were taken off by the one next to the eldest brother, and were put on the third brother. When they had finished, he did not look just like his past sister. They took the bracelets and the anklets and the apron off again and put them on the youngest brother. As soon as they had done so, they pulled out his eyebrows; and the eldest brother took the scalp off of their dead sister's head and put it on the head of the youngest brother. Now he looked really like their dead sister.

Then the eldest brother gave his youngest brother a knife, and said, "Oh, my dear! go and sit down on the ground behind the house of our former brother-in-law, and pretend to look for lice on your apron; and as soon as you are seen by some of the younger sisters of our former brother-in-law, and as soon as you are called in, enter the house and pretend that you are not well, and that you are just able to walk, and hide this knife to cut the throat of our former brother-in-law when he sleeps." Thus he said.

As soon as they had finished, they came out of the woods. At once the youngest brother went behind the house of their former brother-in-law and sat down on the ground. He had not been sitting there long, looking for lice on his apron, when the younger brother of his brother-in-law came out. The child went back into the house at once and told his elder brother, and said, "O master! go and look at your wife. She is sitting there behind the house, looking for lice on her apron." Thus he said. Immediately he was sent to call her. The child went back out of the house at once to call the man who pretended to be a woman. Immediately the woman arose and followed the child, and she went straight to the place

hē^{nā}kulaēm lāx tlē^gi^lasasēs lā^wunembōlē qas lē k^lwa-
nō^dzēlifaq.

- Wā, hē^xidaēm^{lā}wisē yā^qlēg^alēda ts^ledā^qē negu^mps.
Wā, laēm^{lā}wisē ^{nē}k'a: *Gē^lak^{as}la qaxs ā^mmaxs
5 yō^xsāēm tlē^gilōs lā^wunemaqōs g^āgⁱlēla lāx hēⁿs^wulē.
Wā, lōx hē^wā^xaēm sē^xts^lā^hmxⁱda," ^{nē}x^lāē. Wā,
hē^xidaēm^{lā}wisē ts^lā^sa sā^gumē lā^xēs negu^mp. Wā,
hē^xidaēm^{lā}wisē ts^ledā^xbōla dā^xid^xa sā^gumē qas
l^lēxⁱdēq. Wā, gⁱl^ēm^{lā}wisē gwāl l^lēx^aqēxs la^ē tlē^x-
10 ^{wē}dēq. Wā, hē^ēm^{lā}wisē la yā^qlēg^alatsa gⁱnāⁿmē,
yix ts^lā^{ēs} lā^wunembōlās. Wā, laēm^{lā}wisē ^{nē}k'a: "ya,
ād, ^{mā}lasōx xēⁿllēla bē^bē^xts^lānōx gēⁿē^mmaxs, wā^dzidē."
Wā, hē^xidaēm^{lā}wisē ts^ledā^qē bē^lā^xēs xunō^kwē. Wā,
laēm^{lā}wisē ts^ledā^xbōla hā^mgⁱl^āsa sā^gumē lā^xēs lā^w-
15 nembōlē. Wā, gⁱl^ēm^{lā}wisē gwāl hā^mā^pēxs la^ē hē^x-
ida^ma bē^gwāⁿēmē wā^x aē^ml^qēⁿwaxēs gēⁿē^mē. Wā,
ā^ēm^{lā}wisē ts^ledā^xbōla lā^xwidēq. Lā^ēm^{lā}ē ^{nē}k'ixs
k^lē^sāē hē^tats^lāla amā^tāla. Wā, hē^xidaēm^{lā}wisē
yā^xidēda bē^gwāⁿēmē.
20 Wā, laēm^{lā}wisē ē^dzaqwa yā^qlēg^alē ts^lā^yasa bē^gwā-
nēmē. Wā, laēm^{lā}wisē ^{nē}k'a: "ya, ād, ^{mā}dzē xēⁿ-
lēlagⁱfasōx bē^bē^xts^lānōx gēⁿē^mmaxsōx wā^dzidēx?" ^{nē}x-
lāē. Wā, hē^xidaēm^{lā}wisē abē^mpas ^{nē}k'a: "ya,
gwā^las q^lēyō^dōl," ^{nē}x^lāē.
25 Wā, laēm^{lā}wisē dzā^qwa. Wā, laēm^{lā}wisē hā^labāla
gāⁿulⁱda. Wā, laēm^{lā}wisē lats^lā^lifēda ts^ledā^xbōla lā^xēs
g^aē^lasē qa^s lē ku^lxⁱda. Wā, g^āx^lāē ō^gwaqēda bē-
g^{wā}nēmē ku^lxⁱda. Wā, hē^xidaēm^{lā}wisē wā^xē^l
kⁱplē^dxēs gēⁿē^mē. Wā, ā^ēm^{lā}wisē ts^ledā^xbōla lā^x-
30 ^{wid}ēq. Wā, lā^ēm^{lā}ē ^{nē}k'ixs wā^yats^lālaē. Wā, hē^ē-
misēxs bē^ql^ux^lāē, ^{nē}x^lāē. Wā, ā^ēm^{lā}wisē hē^xidaēm
yā^xidēda bē^gwāⁿēmē qas ā^lēgē^mxⁱdē qa^s mē^xēdē.
Wā, wⁱlax^dzē^lāē gā^ēlēxs la^ē xēⁿtlēg^ala. Wā, lā^ēm-
lāē mē^xēda.

where her pretended husband was lying on his back, and sat down by his side.

Immediately her mother-in-law spoke, and said, "Welcome! for your husband has just been lying on his back since yesterday, and he was never willing to eat." Thus she said, and immediately she gave fern-root to her daughter-in-law. The pretended woman took the fern-root and scorched it; and after she had scorched it, she pounded it with a pestle. Then the child, the younger brother of the pretended husband, spoke, and said, "Oh, my dear! master, why has your wife such a man's hand?" But the woman at once stopped her child, and the pretended woman gave her pretended husband fern-root to eat. After he had eaten, the man at once tried to play with his wife, but the pretended woman pushed him away and said that she was not strong enough to play with him. Then the man gave it up.

Then the younger brother of the man spoke again, and said, "Oh, my dear! master, why has your wife such a man's hand?" Thus he said. His mother said at once that he should not talk so much. Thus she said.

It was evening and the night was fast coming. Then the pretended woman went into her bedroom and lay down, and the man also went to lie down. At once he tried to embrace his wife; but the pretended woman pushed him away, saying that she felt weak, and that she was sleepy. Then the man gave it up, turned his face backward, and began to sleep; and it was not long before he began to snore, and he slept.

Wä, hē^mlatla la gae^fexs la'eda ts!edā'xbōta lē'x'ilif qa's
 ē'plēdēx o'x'siyapla'yasa bēgwā'nēmē. Wä, hē'wāxam-
 'lā'wisē qu'q!ug'āla. Wä, ē'x'ēm'lā'wisa ts!edā'xbōta lā'
 xwalif qa's t!ō'ts!exōdēxēs q!ulē'dzō'ldē qa's se'lpōdēx
 5 x'ō'msdās qa's 'nā'x'widēx q!ō'q!ōnx'dāsēs q!ulē'dzō'ldē,
 yisēs mē'mx'dē. Wä, lā'wisla'laē lā'wels lāx t!ennā'yasa
 g'ō'kwē. Wä, la'm'laē dā'lax q!ā'g'ix'sēs q!ulē'dzō'ldē.

Wä, g'if'ēm'lā'wisē lā'wels, la'ē dō'x'wallelaxēs 'nō'ne-
 läxs 'wu'nxusa'ē lāx lā'sanā'ya ē'selaq. Wä, hē'x'idaem-
 10 'lā'wisē lā'x'da'x^u lā'xēs alē'wats!äxs ha'nē'saē qa's lē
 hō'x'watēxs lāq qa's lē se'x'widxa gā'nui'ē qa's lē lāx
 'nelk'!ō'dexsta'yas o'ts!āla'yas Pe'n!latsa. Wä, laem'lā'wisē
 'nā'x'idēxs la'ē lā'g'aa lā'xa awi'ba'ē. Wä, laem'lā'wis
 hō'x'wuttō lā'xēs 'yā'yats!ē dā'g'ilqlaxa qā'g'ikwē. Wä,
 15 laem'lā'wisēda da 'nō'last!egema'ē ax'ē'dxa g'if!t!ē dzō'xuma
 qa's k'liq!uxsde'ndēs lā'xa qā'g'ikwē. Wä, laem'lā'wisē
 lā'g'aa'lōts lā'xa awi'ba'ē.

Wä, g'if'ēm'lā'wisē gwā'la gā'xaē nā'nakwa. Wä,
 k'leō'dzem'lā'wis wu'ē'f'ts de'ntelaxs gā'xaē lā'xēs g'ō'kwēda
 20 'nē'mē'ma. Wä, laem'lā'wisēda ts!ā'tsladagemē, yix ts!ā'
 'yāx'dāsa la qā'x'itse'wa 'yā'lagemsēs abē'mpē qa's lē
 gwē'x'idxēs 'nō'la lē'wis genē'mē. Wä, k'le'slatla gā'laxs
 gā'xaē aē'daāqa. Wä, laem'lā'wisē 'nē'k'a ts!ā'tsladage-
 maxēs abē'mpē: "ya, ād, ē'xentēg'axentga genē'mgas
 25 wā'dzidē, xē'nlelēk' q!ē'nemg'ada ē'lkwak wā't!al!ēla
 lā'xgra kulē'lasgras," 'nē'x'laē. Wä, hē'x'idaem'lā'wisa
 ts!edā'qē lats!ā'le'f lāx kulē'lasasēs xunō'xdē qa's lē'telifēx
 memā's. Wä, laem'lā'wisē dō'xwallelaqēxs qēku'maē. Wä,
 hē'x'idaem'lā'wisē 'lēgwā'f'ida. Wä, laem'lā'wisē o'gwaqa
 30 'lēgwā'f'idēda ts!ā'tsladagemē. Wä, hē'mis la 'nē'grats
 lā'xēs abē'mpē. "Wā'x'ē'mēg'in 'nē'x'qēxs bē'bwānēm-x-
 ts!ānaē genē'mx'dās wā'dzidēx'dē," 'nē'x'laē. Wä, la'm'laē
 ā'em la elmā'f'itse'wa. Wä, laem'laē hē'wāxa xō'maf'idēda
 gā'lā Q!ō'mōx'sa. Wä, laem lā'ba.

After some time the pretended woman turned round and pinched the shoulder of the man. He never moved. Then the pretended woman arose and cut the throat of his ugly brother-in-law, and he twisted off his head, and covered up the neck of his ugly brother-in-law with the bed-cover. Then he went out through the back door of the house, carrying the head of his ugly brother-in-law.

As soon as he had gone out, he discovered his elder brothers hiding behind the house, waiting for him. Then they all went to their hunting-canoe, which lay on the beach, and went aboard, and paddled away in the night, going to the south side of the bay of Pentlatch. As soon as day came, they arrived at the point. Then they stepped out of the canoe, carrying the cut-off head. Then the eldest brother took a long pole and stuck the head on it. Then he stood it up on the point.

As soon as they had finished, they went home. No talking at all was heard when the brothers arrived at the house. Then a little girl, the younger sister of the one whose head was cut off, was sent by her mother to wake her elder brother and his wife. It was not long before she came back, and the girl said to her mother, "O mistress! the wife of my master is menstruating; much blood is running out of the bedroom!" Thus she said. Immediately the woman entered the bedroom of her son. She lifted the bed-cover, and discovered that his head was cut off. Then she cried aloud, and the girl also cried; and then she said to her mother in vain, "I told you that the wife of my master had a man's hands." Thus she said. Then he was just buried, and the ancestors of the Comox never had a war about this. That is the end.

31. Ya'x'stlał.

Tradition of A'wailela.

(Recorded by George Hunt.)

G'ō'kula^llaē g'ā'lāsa A'wailela lāx Gwa'dzē^l, la'xa ^lne-
g'āyā^lyasa lā'laa lāx Dzā'wadē. Wā, lā^llaē g'ē'gades
^lmā'x^lmewē'sagema'ē^l. Wā, lā^llaē lēwu'lgadesa hē^lla
bēgwā'nema lē'gades ^lmā'x^lmewēsa.

- 5 Wā, laem^llā'wisē elā'q ts!ewu'nx^lēdexs la'ēda g'ī'gamaē^l,
yīx ^lmā'x^lmewē'sagemaē^l lē'ts!ōdxēs g'ō'kulōtē qa g'ā'xēs
^lwī^llaēl lāx g'ō'kwasēxa la g'ā'la g'ā'nula. Wā, lā^llaē
nē'faxēs g'ō'kulōtaxs yā'wix'ililaxa ts!ewu'nxē. Wā, hē^l'mis
lē'lēlaxsō^lwēda Dena'x'da^lxwaxs ha'ē g'ō'kulē Dzā'wadē.
10 Wā, hē'x'idaem^llā'wisē g'ō'kulōtas aē'x'ak'ex wā'ldemasa
g'ī'gamaē^l. Wā, hē'x'idaem^llā'wisē x'is'ē'dē lēwu'lgama-
^lyas, yīx ^lmā'x^lmewēsa. Wā, hē^l'misēda xunō'kwas ts!ā'ya
^lmā'x^lmewē'sagema'ē^l. Hē^l'laem^llaxaē, xa lē'gadās ^lmā'-
xuyā'lisē. Wā, lae'm^llaēda ma'lō'kwē ha'yā'la x'is'ē'd
15 qa's qebekwē'f, yīx g'wō'yā'sa Kwā'g'ulē lē'lō'lēlāla.

- Wā, g'ī'f'em^llā'wisē ^lnā'x'īdxa gā'lāxs la'ē wī^lxstē'n-
dēda ha'yā'f'asa g'ā'lā Awa'lēlaxa ^lwā'lasē xwā'kluna.
Wā, lae'm^llaē lāl lē'ldzayōlxa Dena'x'da^lxwē lāx Dzā'wadē.
Wā, g'ī'f'em^llā'wisē lā'g'aa lā'xa g'ō'x'udemsasa Dena'x'-
20 da^lxwē lāx Dzā'wadāxs la'ē lā'lalasō'sa hā'matsla, yī'xa
ā'f'mē qā'qask'inēsa tew'x'āxa ^lme'lxlō lāx ^lne'ldzāsa wās
Ha'nwadē.

- Wā, lae'm^llaēda lē'ldzayōsa Awa'lēla k'lēs q'lā'lēlax
lē'dāsxa lē'gadās Hā'matsla, qaxs hē^l'maē ā'fēs ^lnemō'-
25 kwēda hē g'wē'x'sās lē'dē. Wā, lae'm^llaē k'lēs k'fēla'sēxs
la'ē lā'lalase'wa. Wā, lae'm^llaēda hā'matsla dā'g'ifēxsxa
^lnemō'kwē lā'xa k'lwey'f'masa lē'ldzayuwasa Awa'lēla qa's

31. Yax'stlaŋ.

Tradition of the A'wailela.

(Recorded by George Hunt.)

The ancestors of the Inlet people lived at Nord-Side, halfway up Olachen Place. They had for their chief First-Property-Giver, and he had for his prince a young man named Property-Giver.

When it was almost winter, the chief, First-Property-Giver, invited his tribe to come into the house late at night. Then he said to his tribe that he was going to give a winter-dance that winter, and that he wanted to invite in the DENA'x'da^ux^u, for they lived in Olachen Place. His tribe agreed at once to the word of their chief. Then his prince, Property-Giver, disappeared, and also the son of the younger brother of First-Property-Giver. He was also a young man whose name was Property-Giver-of-the-World. Then the two young men disappeared. They were going to be qEBEKwē'ŋ, what is called by the Kwā'g'uŋ ghost-dancers.

In the morning, as soon as day came, the young men of the ancestors of the Inlet tribe launched their large canoe. They were going to invite in the DENA'x'da^ux^u at Olachen Place. As soon as they arrived at the village site of the DENA'x'da^ux^u of Olachen Place, they were met by the Cannibal which (dance) had been found accidentally by a mountain-goat hunter at the upper end of the river of Humpback Place.

The inviters of the Inlet tribe did not know the dance that is named Cannibal, for this was the only one who had that dance, and they were not afraid when they were met by him. Then the Cannibal took one of the crew of the inviters of the Inlet tribe out of the canoe and

ts!ex^wwí'dēqēxs q!u^lla^mmaē. Wā, ā^la^mmēsē hē^ldzāwēda
 k!weyí^mmasa lē^ldzayāsa Awaí^lELĀxs la^lē hē^lg^lilx^lā^laxa
 "nemō^lkwē. Wā, g^lí^lEM^llā^lwisē pō^lí^ldēda hā^lmatslāxs la^lē
 laē^llā^lxēs hēmē^llats!ē. Wā, hē^lEM lē^lgades Q!ulā^lmen-
 5 selag^lilsēxa hā^lmats!a.

Wā, lā^lwis!a la^lē hō^lx^wwultāwēda k!weyí^mmasa lē^ldzayuwē
 lā^lxēs "yā^lyats!ē. Wā, hē^lx^widaEM^llā^lwisē lā^llilālasō^s
 "wā^llas Neg^lā^l, yix g^lí^lgema^lyasa Dena^lx^wda^lxwē. Wā,
 g^lí^lEM^llā^lwisē gwā^ll!EXwā^lxs la^lēda nā^lxsāлага^lyasa lē^ll-
 10 dzayuwē lē^ldzayuwā gā^llāsa Dena^lx^wda^lxwē qa^l "mā^lx^wme-
 wēsagema^lē. Wā, hē^lx^widaEM^llā^lwisēda Dena^lx^wda^lxwē
 "nēx^w qa^s alē^lx^wwida^lmēlxa lā^lla ē^llēdēl "nā^lx^wida, qaē^s
 l!mqaēs nē^lnā^lqa^lē qaēs lē^lx^waēnē^lmē axnō^lgwadesa
 hā^lmats!a.

15 Wā, g^lí^lEM^llā^lwisē "nā^lx^widxa gaā^llāxs la^lē "mō^lxsēda
 gā^llāsa Dena^lx^wda^lxwē lā^lxēs "yāē^lyats!ē. Wā, laē^lm^llaxaē
 ō^lgwaqa "mō^lxsēda lē^ldzayāxsēs "yā^lyats!ē qa^s alē^lx^wwidē.
 Wā, gā^lx^wlaē gā^lxāla lāx Dzā^lwadē. Wā, laEM^llā^lwisē
 dzā^lqwa^lxs gā^lxāē lō^lx^wwid lāx Dzelē^ldēs "nā^lladzilisa
 20 Gwa^ldzē^l. Wā, lā^llā^lēda lē^ldzayuwē hē^lnakulaEM^llaxēs
 gō^lkulasē Gwa^ldzē^l, qaxs k^llē^lsaē qwē^lsāla lāx Dzelē^ldēsē.
 Wā, hē^lEM^llā^lwisēxs "nēx^wda^lxwāē qa^s ts!ek^l!ā^llēlēsā hā^l-
 mats!āsa Dena^lx^wda^lxwē lā^lxēs g^lí^lgama^lē.

Wā, g^lí^lEM^llā^lwisē lā^lg^lalis lāx l!EMā^lisas gō^lkwasēs
 25 g^lí^lgama^lē, la^lē lā^llēlālasē^lwa, yisēs g^lí^lgema^lē. Wā, lā^l-
 lāē hē^lx^widaEM la hō^lgwlēda lē^ldzayō^ldē qa^s lē k!us-
 "ā^llilēla lā^lxa ō^lgwi^lwalitsa lē^llats!ēlē gō^lkwa. Wā,
 hē^lx^widaEM^llā^lwisa g^lí^lgama^lē ts!ā^lk^l!ā^llēlaq. Wā, hē^lx^wida-
 EM^llā^lwisēda nā^lxsāлага^lyas ts!ek^l!ā^llētsa hā^lmats!āxs hamx-
 30 í^ldaaxa "nemō^lkwē lax k!weyí^mmx^wdās; wā, hē^lmisa Dena^lx^w-
 da^lxwāxs gā^lx^wmaē lāx Dzelē^ldēsē. Wā, laEM^llā^lwisē
 l!EXwā^llēda g^lí^lgama^lyaxēs lē^ldzayū^ldē. Wā, g^lí^lEM^llā^l-
 wisē gwā^ll!EXwā^lxs la^lē hō^lqawisa lā^lxa gō^lkwē.

Wā, laē^lm^llāē yā^lx^wse^lmē nā^lqa^lyas "mā^lx^wMEWē^lsagemaē^l,

swallowed him alive. The crew of the inviters of the Inlet tribe were just in time (were too late in getting frightened) after one of them was dead. As soon as the Cannibal was satiated, he went into his secret room. The name of the Cannibal was Eating-Alive-Everywhere.

However, the crew of the inviters stepped out of the canoe. Immediately they were invited in by Great-Mountain, the chief of the Dena'x'da'x'u; and after they had eaten, the head man of the inviters called the ancestors of the Dena'x'da'x'u on behalf of First-Property-Giver. The Dena'x'da'x'u said at once that they would start the next morning; for they were proud because they were the only ones who had the Cannibal.

In the morning, as soon as day came, the ancestors of the Dena'x'da'x'u loaded their canoes, and the inviters also loaded their canoe and started. They came out of Olachen Place, and in the evening they made a fire at Dzele'dēs, above North Side. The inviters, however, went right to the village of North-Side, for it is not far from Dzele'dēs; for they wished to tell their chief about the Cannibal of the Dena'x'da'x'u.

As soon as they arrived on the beach of the house of the chief, they were invited in by their chief. Immediately the inviters stepped out of the canoe and sat down in the rear of the house into which the people were to be invited. Immediately the chief asked them for news, and at once their leader told about the Cannibal who had eaten one of their crew, and also that the Dena'x'da'x'u had come to Dzele'dēs. Then the chief fed his inviters. As soon as they had eaten, they went of the house.

Then the heart of First-Property-Giver was bad, for

qaxs k'le'saē qlá'lélaxa há'mats!ax'í.ä. Wä, lä'laē qā's'íd
 qa's lē lāx g'ēg'ō'k!wāfasēs l'ewu'lgama'ē, yix 'mā's'ūmē-
 wēsāxs x'isā'laē. Wä, hē'x'idaēm'lāwisēda gr'igama'ē
 l'lō'lālxēs l'ewu'lgama'yaxs mē'xaē. Wä, laēm'lāē 'nē'k'iq;
 5 "Yā'l.lānō mē'xaxēgr'anēms dā'daalaxs ql'alā'l.l.lāōsaxs x'isā'-
 laā'qōs," 'nē'x'laēxs la'ē dā'x'ídxā ts!ē's!āla qa's kwē'x-
 plēg'indēs lāx ō'kwāx'a'yasēs xunō'kwē. Wä, hē'x'idaēm-
 'lā'wisē ts!ētx'ix'í'dēda é'lkwa lāx kwē'xa'yas lāx ō'kwāx'a-
 'yasēs xunō'kwē. Wä, laēm'lāē l'ēx'ē'dēs Yā'x'st!alē lā'xēs
 10 xunō'kwē, qaxs ql'ē'mts!ēx!āē l'ōxs mē'mx'besaē.

Wä, á'ēm'lā'wisē Yā'x'st!alē ql'wā'gr'a'la qa's ql'ē'ql'ēnē-
 bag'alifēxa gā'nulē. Wä, laēm'lāē ts!ēx'í'lē ná'qa'yas
 'mā's'ūmēwēsagēma'yaxs k'le'ō'saē ō'gwaqa há'mats!a qa
 ō'gwaqa hamx'í'd lā'xa Dēnā'x'da'xwē, lā'gr'ifas hē'g'wē'x-
 15 'ídxā xunō'kwē.

Wä, gr'í'ēm'lā'wisē gwāl k'le'lak'axēs xunō'kwaxs la'ē
 lā'wēls lā'xa g'ō'kwē. Wä, gr'í'ēm'lā'wisē 'wí'la mē'x'ēdē
 waō'gwifas Yā'x'st!alās la'ē l'ā'xulif lā'xēs kulē'lasē qa's lē
 lā'wēls lā'xa g'ō'kwē. Wä, laēm'lā'wisē qā's'ídxā gā'nulē
 20 qa's lē'lē ná'x'usta lax wās G'io'šwē. Wä, laēm'lāē
 tō'yoga qa's hē'llagi, qaxs xē'n.l.lē!ē! ts!ēx'í'lāx'ūs g'wē'x-
 'ídaasasēs ō'mpaq.

Wä, laēm'lā'wisē 'nā'x'ídxā gā'lāxs la'ē lā'gr'aa lāx
 dze'lā'fas G'io'šwē. Wä, hē'x'ida'ēm'lā'wisē la'stēx'í'd
 25 lāq qa's ql'wā'xēt!ēdēsa ql'wā'xē lā'xēs ō'k!wina'ē. Wä,
 gr'í'ēm'lā'wisē gwā'fēxs la'ē ē't!ēd qā's'ída. Wä, lā'laē
 sē'n'bēndaēmxa 'nā'la qā'sāg'ēxa dze'lā'fāxs la'ē lā'balisaq.
 Wä, lā'laxaa qlāx Wā'gr'iwā'l'sas. Wä, lā'laē qā's'ustā-
 laqēxa gā'nulē. Wä, laēm'lā'wisē gā'la gwāl 'nēg'ē'g'ēxs
 30 la'ē lā'gr'aa lāx dze'lā'fas. Wä, lā'laxaē hē'x'idaēm la-
 'stēx'í'd lāq, qa's ē't!ēdē ql'wā'xēt!ētsa ql'wā'xē lā'xēs
 ō'k!wina'yaxa k'le's'ēm 'nā'x'ída.

Wä, gr'í'ēm'lā'wisē gwā'fēxs la'ē ē't!ēd qā'sāg'ēndxa

he did not know about what is called the Cannibal. He walked and went to the house of his prince, Property-Giver, who had disappeared. At once the chief spoke angrily to his prince, (saying) that he was asleep. He said to him, "Take care! Maybe you are asleep. You should be taken away (by the spirit), you who have disappeared." Thus he said, and took the tongs and struck his son over the knee. At once blood squirted out from the knee of his child where he had struck it. Then he called his son Ya'x'st!a! because he was very lazy and because he was sleeping all the time.

Ya'x'st!a! just cried and covered himself with his blanket that night. First-Property-Giver was sick at heart because he had not also a Cannibal to eat also some of the Dena'x'da"x". Therefore he had done so to his child.

As soon as he had struck his son, he went out of the house. When all who were in the house with Ya'x'st!a! were asleep, he arose from his bed and went out of the house. Then he walked in the night, and he went up the river of Steelhead-Salmon Place. He wanted to commit suicide and to die, for he felt very badly on account of what his father had done to him.

In the morning, when day came, he arrived at the lake of Steelhead-Salmon Place. Immediately he went into the water and rubbed his body with hemlock-branches. Then, after he had finished, he walked again. All that day he went along the shore of the lake until he came to the end. Then he found a river at the end, and he walked up that night. Long after midnight he arrived at a lake, and at once he went into the water and, before the day came, he rubbed his body again with hemlock-branches.

After he had done so, he walked again along the

- dze^hlā^hṭe. Wā, k^hlēs^hem^hlā^hwisē gā^hla ^hnā^hlaxs la^he lā^hbali-
saxa dze^hlā^hṭe. Wā, lae^hm^hlaxaē qlāx Wā^hg^hriwalisa. Wā,
laem^hlaxaā^hwisē qā^hs^hustalaq. Wā, lae^hm^hlaē wu^hā^hx^hat^helaxa
ō^hguqlāla ts^hlēt^hts^hlek^hwāxs hē^hk^hā^hlācā^hdenā^hla lē^hwa gō^hgul-
5 betslāla lē^hwa qe^hnqlālaēda kwē^hkwē lē^hwa kuyā^hlaēda
ku^hskusē^h lō^hma ^hnā^hxwa gwē^hk^hlā^hlatsa ō^hguqā^hfaxēsek^h ts^hlēt^h-
ts^hlek^hwak^h. Wā, k^hlēt^hts^hem^hlā^hwisē Ya^hx^hst^hlaē qlā^hselaq.
Wā, lae^hm^hlaē ā^hem yā^hyana qā^hsa. Wā, laem^hlā^hwisē
elā^hq^hel dzā^hqwaxs la^he lā^hg^haa lāx dze^hlā^hṭas. Wā, lā^hlaxaē
10 hē^hx^hidaem la^hstex^hī^hd lāq qa^hs ē^htlēd qlēxē^htlētsa qlwā^hxē
lā^hxēs ō^hk^hwina^hē. Wā, g^hī^hem^hlā^hwisē gwā^hṭexs la^he ē^htlēd
qā^hsāgēndxa dze^hlā^hṭe. Wā, laem^hlā^hwisē gā^hnuf^hidexs la^he
lā^hbalisāq. Wā, lae^hm^hlaē x^hō^hs^hida. Wā, lae^hm^hlaē ā^hem
k^hwā^hsa. Wā, lā^hlā^ha k^hlēs mē^hxa.
- 15 Wā, g^hī^hem^hlā^hwisē hē^hṭhē^hns ^hnā^hlax qa^hs ^hnā^hx^hidēxa
gā^hlāxs la^he ē^htlēd qā^hs^hustaxa wā^hg^hriwalisas. Wā, k^hlēs^h-
lā^hla gē^hg^hils qā^hsas la^he lā^hg^hraaxat^h lā^hxa dze^hlā^hṭdzēda^hyasa
^hwā^hlasē neg^hā^h lē^hgades Mā^hmōg^hwinagem Neg^hā^h. Wā,
hē^hx^hidaem^hlaxaā^hwisē la^hstex^hī^hd lā^hq, qa^hs qlwā^hxēt^hlēdēsa
20 qlwā^hxē lā^hxēs ō^hk^hwina^hē. Wā, lā^hlaē dā^hs^hida. Wā,
g^hī^hem^hlā^hwisē x^hex^hwidēxs la^he lō^hsta lā^hxa dze^hlā^hṭe.

Wā, lā^hlaē wāx^h ā^hlāxēs ^hnex^huna^hē lē^hwēs wā^hxsāwē.
Wā, lā^hlaē k^hlēs qlāq. Wā, ā^hem^hlā^hwisē la k^hwā^hsa. Wā,
laem^hlā^hwisē nē^hnk^hlēx^hī^hd qa^hs lā^hlag^hīētsa lā^hxa dze^hlā^hṭe.
25 Wā, laem^hlā^hwisē tā^hx^htlāla lā^hxa ^hwā^hpē. Wā, lā^hlaē
atēgē^hmgaā^hlēxs la^he dā^hs^hida. Wā, lae^hm^hlaē dex^hā^hlaxs
la^he g^hīy^hnsela qa^hs dō^hqwalēxēs g^hīgā^hldzasaxēs ^hnex^huna^hē
lē^hwēs wā^hxsāwē. Wā, k^hlēs^hem^hlā^hwisē lā^hla qa labēsēs
hā^hsa^hyaxs la^he dō^hx^hwalelaxa amā^hgē^hmāla begwā^hnem g^hāx
30 dā^hlax ^hnex^hunā^hyas lē^hwa wā^hxsāwē qa^hs g^hīg^haelēs la
g^hīg^haeldzasdās Ya^hx^hst^hlā^has. Wā, ā^hem^hlā^hwisē dō^hqwalax^hsā
Ya^hx^hst^hlā^haxa begwā^hnemāxs la^he dze^hl^hx^hwida qa^hs lē wū^hn-
g^haelēs lāx ā^hlō^htplēga^hyasa ts^hlekumē^hlē.

shore of the lake; and it had not been day long when he came to the end of the lake. Then he found a river at the end, and he again walked up the river. Then he began to hear different sounds of birds, making the sound of owls and of tallow-eaters (?), and the snapping sound of eagles, and the bluejay sound of bluejays, and all the different sounds of birds. Ya'x'st!a! did not take notice of them, and he walked along fast. When it was nearly evening, he arrived at the lake, and again he went into the water, and again he rubbed his body with hemlock-branches. As soon as he had finished, he walked again along the shore of the lake. When night came, he came to the end. Then he took a rest, and he just sat down, but he did not sleep.

As soon as day approached, and when it became light in the morning, he walked again up the river at the end (of the lake), and he had not been walking long when he arrived at another lake at the foot of the large mountain named Gray-Face Mountain. Immediately he went into the water and rubbed his body with hemlock-branches. Then he dived; and as soon as he came up, he went out of the lake.

Then he tried to look for his blanket and his cape, and he could not find them. He was just sitting on the ground. Then he thought he would go into the lake again. He walked out to the water, and he turned his face landward when he dived. He kept his eyes open while he was under water, so that he could see his blanket and his cape which he had put down on the ground. His breath had not given out when he saw a small person come carrying away his blanket and his cape and put them down where they had been left by Ya'x'st!a!. Ya'x'st!a! was still watching the person when the person went away and hid behind a stump.

Wä, hē'x'idaem^{lā}wisē Ya'x'stlatē x'ix'wē'da. Wä, laēm^{lā}ē k'lēs [°]nēx' qa's lē la'sta' lā'xa dze^{lā}l'ē. Wä, ā'em^{lā}wisē [°]nēx' qa's ql'esmelx'w'idēsēs hā'sa'yaxs la'ē ē'tl'ēd dā's'ida. Wä, laēm^{lā}xaxē a^legemā^{laxs} la'ē g'iyín-
 5 sela lā'xa [°]wā'pē qa's dō'qwalēxēs [°]nēx'una[°]ē lē[°]wis wā'x-sāwē. Wä, hē'x'idaem^{lā}xaxā'wisē g'ā'xa amā'sgemāla begwā'nem qa's dā'x'idēx [°]nēx'una[°]yas lē[°]wa wā'xsāwē qa's lā'xat! dā'laq lā'laas lāx ā'lōt!exlā'yasa ts'lekumē'lē.

Wä, hē'x'idaem^{lā}wisē Ya'x'stlatē x'ex'w'id lā'xa [°]wā'pē.
 10 Wä, ā'em^{lā}wisē la x'iqā'la qa's ql'esmenkwē'xēs hā'sa'ē. Wä, g'í'lem^{lā}wisē ql'esmenx'w'idē hā'sa'yasēxs la'ē ē'tl'ēd dā's'ida. Wä, hē'x'idaem^{lā}xaxā'wisē g'ā'xa amā'sgemāla begwā'nem g'í'g'aelxax [°]nēx'una[°]yas lē[°]wa wā'xsāwē qa's lē'xat! dzely'w'ida lāx ā'lōt!exlā'yasa ts'lekumē'lē. Wä,
 15 hē'x'idaem^{lā}wisē Ya'x'stlatē x'ix'w'ida. Wä, laēm^{lā}ē ā'emxat! la x'eqā'la lā'xa [°]wā'pē. Wä, g'í'lem^{lā}wisē ql'esmenx'w'idē hā'sa'yasēxs la'ē ē'tl'ēd dā's'ida. Wä, hē'x'idaem^{lā}xaxā'wisa amā'sgemāla begwā'nem g'āx qā's'id qa's dā'x'idēx [°]nēx'una[°]yas lē[°]wa wā'xsāwē qa's lē wāx'
 20 qā's'its.

Wä, g'í'lem^{lā}wisē dō'qulē Ya'x'stlatāq dā'x'idēda amā'sgemāla begwā'nemax [°]nēx'una[°]yas lē[°]wēs wā'xsāxs la'ē x'ex'w'id lā'xa [°]wā'pē. Wä, hē'x'idaem^{lā}wisē yā'qlēg'ā'fa. Wä, lā[°]lāē [°]nē'k'a: [°]ya, qāst, geyō'iden dō'
 25 qulōl." Wä, hē'x'idaem^{lā}wisa amā'sgemāla begwā'nem wā'la qā'sa qa's ē'dgemx'idē lāx Ya'x'stlatē. Wä, lā[°]lāē [°]nē'k'a: [°]ya, qāst, [°]mā'sōs [°]yā'lag'ilaq'lōs. Nō'gwāem Hā[°]lamā'laqa, [°]nē'x'laē.

Wä, hē'x'idaem^{lā}wisē Ya'x'stlatē [°]nē'k'eq: [°]lā'lōgwas-
 30 deyín, qaxg'in x'isā'lek' qaen o'mpaxs yā'wix'ílaa." Wä, lā[°]lāē Ya'x'stlatē wulā'se[°]wa yis Hā[°]lamā'laqa lā'xēs lā'dela. Wä, lā[°]lāē [°]nē'k'exs qebekw'í'ē, yixa lēlō'lalāē. Wä, hē'x'idaem^{lā}wisē Ya'x'stlatē lē[°]lālasōs Hā[°]lamā'laqa qa lās lā'sta lā'xa [°]wā'pē. Wä, hē'x'idaem^{lā}wisē Ya'x'

Immediately Ya'x'st!af raised his head. He did not wish to go out of the lake. He only wished to draw breath, and then he dived again. He turned his face again while under water so that he watched his blanket and his cape. Again the small person came and took his blanket and his cape and went and carried them behind the stump.

Immediately Ya'x'st!af raised his head out of the water, and he kept his head above the water to draw a breath. As soon as he had drawn breath he dived again. Immediately the small person came and put his blanket and his cape down on the ground and ran again behind the stump. Immediately Ya'x'st!af raised his head, and he just kept his head above water; and as soon as he had drawn breath, he dived again. Immediately the small person came again walking, and took the blanket and the cape and tried to walk away with them.

As soon as Ya'x'st!af saw the small person take his blanket and his cape, he raised his head out of the water. He spoke at once, and said, "Oh, my dear! I have seen you for a long time." Immediately the small person stopped walking and turned around to Ya'x'st!af. "O friend! what are you doing here? I am Mouse-Woman," she said.

Immediately Ya'x'st!af spoke to her. "I came to get supernatural power, for I have disappeared on account of my father, who is going to give a winter-dance." Then Ya'x'st!af was questioned by Mouse-Woman in regard to the dance, and he said that it was qe'bekw'e't, that ghost-dance. Immediately Ya'x'st!af was called by Mouse-Woman

st!afē lā'sta lā'xa "wā'pē qa's lē lāx ɪ.á'dzasas Hā'lamálaga.
 Wā, lā'laē "nē'k'a: "Laé'ms hē'fāxa g'ā'xēn, qaxg'in
 la'mē'k' g'iwā'lalōl. Á'ema k'les k'ihelō'l. Wā, hē'mis,
 qa lā'klwēmasēsēs ná'qa'yós qas lā'lēlōsaxg'in gwō'yō'gwa
 5 qas lā'delōsēda hā'mats!a qasō nē'xts!āf g'ā'xēn, qenlō
 lāl. mē'nsal. qa's," "nē'x'laēda amā'sgemāla bēgwā'nem,
 lāx Ya'x'st!afē.

Wā, laēm'lā'wisē Hā'lamálaga lē'lalax Ya'x'st!afē qa's
 lē qa's'id la'laa lā'xa g'it!a ēx'plē'qela alē'was hē'fag'it
 10 lē'nxēlisa dze'lā'fē. Wā, g'it'ēm'lā'wisē lā'xlēnqēxs lā'ē
 yā'qleg'a'fē Hā'lamálaga. Wā, lā'laē "nē'k'a: "Qā'laxg'in
 la'mē'k' "nē'x' qen g'iwā'lalōl. qa's hē'fāxaōs, qāst; qa's
 lō'gwalaōsaxa hā'mats!a, qaxs hē'māē g'ō'x' Ba'x'bakwā-
 lanux'si'wa'yaēda dō'gufēns lāx qwē'sbalisasa dze'lā'fēx.
 15 Wā, la'mē'sen mē'nsal qa's gwā'hela'maōs q!ā'q!olax
 gwē'g'ilaslasē lāl qō dō'x'walelālōl. Wā, hē'māa, qasō
 lēx'tslā' lāx gwē'g'ilaslasē lā'laxē Á'emlax ts!emgwē'lalaxōl.
 Wā, hē'misen lā'g'ila "nē'x' qa's dō'qwalak'asaōs lā'xēn
 "nā'xwalaqen gwē'g'ilasa. Wā, hē'misen lā'g'ila "nē'x'
 20 qens g'ā'xē lā'xwa ɪ.āē'sēx alē'wasa, qaxs yō'bofa'māē
 hā'msplēqs Ba'x'bakwā'lanux'si'wa'yōx. Wā, la'mē'sen
 nā'naxts!ewālex gwē'g'ilasasēxs g'ā'xāē nā'nakuxs tewi-
 x'aaxa "mē'lōwē, qaxs xwā'xwēlaqela'maaxō wā'xaasaxsa
 "nē'nā'lax la lēbēfē'nēxōs hā'msplēqēx qa's lē hamx'f'idēx
 25 wā'x'sengwa'yasa klwax'tā'yax hā'msplēqas qē'nq!āla, qaxs
 hē'māē hā'mēk'eyālē'lg'its Ba'x'bakwā'lanux'si'wa'ē," "nē'x-
 'laēxs lā'ē xē'ng'aelsaxēs "nē'x'una'ē.

Wā, lā'laē hā'mts!eg'a'fāxs lā'ē hē'f'k'!awī'stāla lā'stalē
 Hā'lamálagāxa alē'wasē ē'ek'!egēmāla. Wā, g'it'ēm'lā'
 30 wisē lā'stāxa ɪ.á'saxs lā'ē lēpō'stā qa's lē lēbēfē'nēxa
 alē'wasē lā'laa lā'xa lēnā'k'ē lā'xē ē'k'!odōyasa ɪ.á'sē.

to go out of the water, and Ya'x'st!a! at once went out of the water to go to the place where Mouse-Woman was standing. Then she said, "It is well that you found me, for I will help you. Only do not be afraid; and also have a strong mind, that you may get what you referred to as your dance, the Cannibal dance. If you will imitate me, [when] I show you about it." Thus said the small person to Ya'x'st!a!.

Then Mouse-Woman called Ya'x'st!a! to go and walk to a tall smooth spruce-tree of the right thickness, standing by the lake. As soon as they came to the foot (of the tree), Mouse-Woman spoke, and said, "Indeed, I have said that I will help you, that you may have good luck, friend; that you may get for your supernatural power the Cannibal dance, for this is the house of Cannibal-at-North-End-of-World, that we see at the far end of this lake. Now I will show you what you must learn to do if he should see you. If you should fail to do as he would do to you, he will just swallow you: therefore I wish you to watch all I do, and therefore I wished that we should come to this spruce-tree, for we will pretend it to be the Cannibal pole of Cannibal-at-North-End-of-World. Now I shall imitate the way he does when he comes home from hunting mountain-goats: for he repeats this the whole number of days, climbing up this his Cannibal pole; and he eats what is carried in each talon by him who sits on the top of the Cannibal pole snapping his beak, for he is the servant who gets food for Cannibal-at-North-End-of-World." Thus she said as Ya'x'st!a! took his blanket from the ground.

Then Mouse-Woman uttered the Cannibal cry, and went to the right, around the spruce-tree, looking upward. As soon as she had gone round the tree, she climbed up, climbing the spruce-tree, and going up to a branch which

Wä, g'í'Em^llā'wisē lā'g'aa lā'xa l.lēnā'k'axs g'ā'xaē ʒwē'fēlenē bē'ngēmāla. Wä, g'í'Em^llā'wisē lā'g'aa lā'xa "nē-gā'yā'yasa l.á'saxs la'ē hā'sela ha'mtsleg'ra^lla. Wä, g'ā'x-laē g'ā'xāxa.

- 5 Wä, lā^llaē "nē'k'a: "Wä, qāst, la^mmas dō'qwāfaxen gwē'g'ilasē. Wä, hā'g'ra ó'gwaqax qa^s nā'naxts!ē'waōs g'ā'xēn," "nē'x^llaē Hä^llamālagāx Ya'x'st!atē. Wä, hē'x-idaem^llā'wisē Ya'x'st!atē xē'ng'raelsaxēs "nē'ʒ^luna^lē. Wä, lā^llaē hē'x-idaem ha'mtslag'ra^lla. Wä, lā^llaē lē^lstāla
10 hē'k'!ewē^lstāla lāx ó'x!a^lyasa alē'wasē. Wä, g'í'Em^llā'wisē g'ā'x^lalēla lā'xēs g'ā'g'ildzasaxs la'ē l.lēpō'stā qa^s l.lēbēhena^lē wā'x'a. Wä, k'lē's!atla ē'k'!eg'ilaxs g'ā'xaē banē^lsta. Wä, la^mlaē wā'lsēs bēklwē'na^lē.

- Wä, g'í'Em^llā'wisē g'ā'x^lalēla lāx l.á'dzasas Hä^llamā-
15 lagāxs la'ē yā'q'leg'ra^llē Hä^llamālaga. Wä, lā^llaē "nē'k'ēq: "Gwā'lax'i wā'l.lēmasēs ná'qa'yōs, ā'las wiō'l lā'xēs la'lō-l.lasa^lwaōs, qaxs lē^mmaā'qōs k'lēs ē'k'!eg'ila lā'xwa l.á'sēx. Wä, wā'g'il la dō'qwāfā! g'ā'xēn qēn lā'lag'il ē't!ēdēl. Wā'g'il la dō'qwāfak'aslex qa^s k'lē'sēlōs lē'x^lst!ā! g'ā'xēn,"
20 "nē'x^llaēxs la'ē ha'mtsleg'ra^lla. Wä, lā^llaē hē'k'!ewē^lstālx ó'x!a^lyasa alē'wasē. Wä, g'í'Em^llā'wisē g'ā'x^lalēla lā'xēs g'ā'g'ildzasaxs la'ē l.lēpō'stā qa^s lē l.lēbēhē'nēxa alē'wasē. Wä, g'í'Em^llā'wisē lā'g'aa lā'xa l.lēnā'k'axs la'ē ʒwē'fēhē-nēxs g'ā'xaē banō'hēla ha'mts!elaxewēxs g'ā'xaē.

- 25 Wä, g'í'Em^llā'wisē g'ā'xēlsexs la'ē "yā'laqax Ya'x'st!atē qa lā'lag'is ē't!ēda. Wä, hē'x-idaem^llā'wisē Ya'x'st!atē ha'mtsleg'ra^lla. Wä, lā^llaē hē'emxat! gwē'x^ldēs g'í'lx'dē gwē'g'ilasa. Wä, la^mlaē lā'g'aa lāx "nēgā'yā'yasa alē-wasaxs g'ā'xaē banē^lsta. Wä, lā^llaē Hä^llamālaga l.lō'
30 hēlaq qaxs k'lē'saē lā'xtōdxa alē'wasē. Wä, lā^llaē ē't!ēdē Hä^llamālaga nā'xnaxts!ē'waxēs g'í'lx'dē gwē'g'ilasa. Wä, g'í'Em^llā'wisē lā'g'aa lā'xa l.lēnā'k'axs g'ā'xaē ʒwē'fēhēnē bēngēmā'fāxs g'ā'xaē banō'hēla. Wä, g'í'Em^llā'wisē g'ā'xel-

was halfway up the tree. As soon as she arrived at the branch, she came down head downward; and as soon as she came halfway down the tree, she uttered the Cannibal cry aloud. Then she came down.

Then she said, "O friend! you have seen what I have been doing. Now, go also and imitate me!" Thus said Mouse-Woman to Ya'x'st!al. Immediately Ya'x'st!al took off his blanket, and immediately he uttered the Cannibal cry. Then he went to the right, around the foot of the spruce-tree. As soon as he came back to where he had started from, he climbed up, trying to climb the tree; but he did not get up high, when he came down again. His manhood had given out.

As soon as he came to the place where Mouse-Woman was standing, Mouse-Woman spoke, and said to him, "Don't be weak of heart, else you will not get what you wished for. You did not go up this tree. Go on, and watch me when I go again! Watch me closely, that you may not fail (when you imitate) me." Thus she said, and uttered the Cannibal cry. Then she went to the right, around the foot of the tree; and as soon as she came back to the place where she had started from, she climbed up, and climbed the spruce-tree. As soon as she arrived at the branch, she turned back and came down, uttering the Cannibal cry.

As soon as she came down to the ground, she sent Ya'x'st!al to go again. Immediately Ya'x'st!al uttered the Cannibal cry, and he did the same as he had done before. Then he arrived halfway up the spruce-tree and came down again. Then Mouse-Woman spoke angrily because he had not gone up to the top of the spruce-tree; and Mouse-Woman repeated again what she had done before. As soon as she arrived at the branch, she came back and went down face downward. As soon as she came

sexs la'ē ha'yal.lolax Ya'x'st!alē qa ya'l.lōwēs qa lā'k!wē-
masēs nā'qa'yas, "ā'LAS wiō'l lā'xa l.lēnā'k'ē. Wā, hē'°maa,
qasō wiō'l lā'xa l.lēnā'k'ē, lā'LES k'lēs lāl qas, hā'mats!aōs,"
°nē'x'°lāē.

- 5 Wā, hē'x'°idaem°lā'wisē Ya'x'st!alē ha'mts!ag'a°fa. Wā,
lā'°lāē l.lēpōstā'la qa's l.lēbēfēna°ēxa alē'wasē. Wā, ha'l-
selaem°lā'wisē wē'g'aa lā'xa l.lēnā'k'axs g'ā'xaē banē°sta.
Wā, g'ī'l°em°lā'wisē g'ā'x!elsexs la'ē Hā'°lamā!aga axk'ā'lax
Ya'x'st!alē qa lēs ē't!ēd lā'sta lā'xa dze°lā'fē. Wā, hē'x'-
10 °idaem°lā'wisē Ya'x'st!alē nā'nagēg'ēx wā'fdemas. Wā,
lā'°lāē lā'°sta lā'xa dze°lā'fē. Wā, lā'°lāē mō'p!ēnēnsa
dā's'id lā'xa dze°lā'fāxs g'ā'xaē aē'daaqa. Wā, g'ī'l°em-
°lā'wisē g'ā'x°alela lāx lā'dzasas Hā'°lamā!agāxs la'ē ya'-
qlēg'a°fē Hā'°lamā!agāq. Wā, lā'°lāē °nē'k'a: "Wā'g'īl la
15 ā'lax'°idēf dō'qwa!al g'ā'xēn qaxg'in g'ī'l°mēlek' g'ā'xaxal.
qenlō lāt dā'x'°idlōl qen ts!ē'mgwē!aōl. Wā, lā'LES
hē'bēndā!aem! g'ā'xēn, qaxs qlulē'sā'mē!aqōs. Wā, hē'-
misēxs hē'mē!aqōs gwē'x'°itsō!tsa Ba'x°bakwā'lanux°sī'wa'ya,
qasō lāt mē'nsag'ī!esē. Wā, lā'LES hē'em!xat! gwē'x'°idēf
20 g'ā'xēn, qasō lāt ē'k'!ē°stalō. Wā, hē'°mis qas k'lē'saōs
k'ī!elā'," °nē'x'°lāēxs la'ē ha'mts!ag'a°fē Hā'°lamā!aga.

- Wā, lā'°lāē hē!k'!ewē°stā'lax o'x!a°yasa alē'wasē. Wā,
g'ī'l°em°lā'wisē g'ā'x°alela lā'xēs g'ā'g'īldzasaxs la'ē l.lēpōstā
qa's l.lēbēfēna°ē la ē'k'!ō!ela lā'laa lā'xa l.lēnā'k'ē. Wā,
25 g'ī'l°em°lā'wisē lā'g'aa lā'xa l.lēnā'k'axs la'ē xwē'fēfēnda
qa's g'ā'xē xwē'fēfēna°ya. Wā, g'ī'l°em°lā'wisē g'ā'x!elsexs
la'ē dā'x'°idēx Ya'x'st!alē qa's ts!ē'mgwē!ēq. Wā, g'ī'l-
°em°lā'wisē °wi'°lāē!aqēxs g'ā'xaē Ya'x'st!alē hē'x'sāla lāx
mē'ng'rasas Hā'°lamā!aga. "Wā," °nē'x'°lāē, "hē'em gwē'-
30 g'īlasLES Ba'x°bakwā'lanux°sī'wa'ya lō'lXEN la gwē'g'īlasōl,"
°nē'x'°lāē. "Wā, hā'g'a o'gwaqa ē'k'!ē°stax. Wā, g'ī'l-
°em!wits lā'g'aa! lā'xa l.lēnā'k'ē qasō g'āxl xwē'fēfēnēl.
Wā, g'ī'l°em!wits g'ā'xsēdzēndē!xwa alē'wasēx lā'LES dā'x'-
°idēf g'ā'xēn qa's ts!ē'mgwē!aōs g'ā'xēn," °nē'x'°lāē.

to the ground, she warned Ya'x'st!a! to take care to make his heart strong, else he would not get up to the branch. "If you do not go up to the branch, you will not obtain your Cannibal dance." Thus she said.

Immediately Ya'x'st!a! uttered the Cannibal cry and climbed up, and climbed the spruce-tree. He almost reached the branch, and came down. As soon as he stood on the ground, Mouse-Woman requested Ya'x'st!a! to go again into the water of the lake. Immediately Ya'x'st!a! obeyed her word. He went into the lake, and dived four times in the lake. Then he came out again. As soon as he came to the place where Mouse-Woman was standing, Mouse-Woman spoke to him, and said, "Now watch me really! for when I come down, I shall take you and swallow you whole, and you will go through me, and you will remain alive; and that will be the way that will be done to you by Cannibal-at-North-End-of-World when he will show you this; and you will also do the same to me when you go up; and do not be afraid!" Thus Mouse-Woman said, and uttered the Cannibal cry.

Then she went to the right, around the foot of the spruce-tree. As soon as she came back to the place where she had started from, she climbed up, and climbed, going up the tree, and reached the branch. As soon as she had reached the branch, she turned back and came down again. As soon as she came to the ground, she took Ya'x'st!a! and swallowed him whole. As soon as she had swallowed Ya'x'st!a!, he went right through, out at the anus of Mouse-Woman. She said, "That will be done to you by Cannibal-at-North-End-of-World, as I have done to you." Thus she said. "You go up also; and as soon as you reach the branch, when you come down, and when you come to the foot of the spruce-tree, take hold of me and swallow me whole." Thus she said.

Wä, lä^olaē hē^x·ida^mmē Ya^x·stlaē ha^mtsleg^afa qa^s
 lē hē^k·lewē^ostāla^x o^xla^yasa alē^owasē. Wä, lä^olaē lē-
 pō^stāla qa^s lēbēfēna^oē qa^s lē lā^xa lēnā^k·ē. Wä,
 gī^lem^lā^wisē lā^g·aa lā^xa lēnā^k·axs la^oē xwē^lēlēla qa^s
 5 bēngēmx^{·i}dēxs gā^x·aē xwē^lēfēna^ya. Wä, gī^lem^lā^wisē
 gā^x·ēlēsxs la^oē dā^x·idēx Hā^olamā^laga qa^s tslē^mgwē^lēq.
 Wä, gī^lem^lā^wisē ^owī^llaē^laqēxs gā^x·aē hē^x·sāla lā^x
 mēⁿg·asas Ya^x·stlaē.

- Wä, lä^olaē yā^qleg^a·fē Hā^olamā^laga. Lā^olaē ^onē^k·a:
 10 ^o·ya, qāst, la^oms nēxts:lā^x Ba^x·bakwā^lanux^{·s}i^owa^ya. Wä,
 hā^g·ra qā^s·idēx lā^xa qwē^sbālisaxsa dzē^lā^tēx, dā^xa tē^o-
 saxa hē^oem ha^msp^lēqs Ba^x·bakwā^lanux^{·s}i^owa^ya. Wä,
 gī^lem^lēs lā^g·raat lā^xa ha^msp^lēqē, wä, gī^lem^lwisē dō^x-
^owale^lalē gwa^o·woyā^oyasa ha^msp^lēqē lā^l. qō lā^l. gūgwā^x-
 15 sālō lē^olā^x Ba^x·bakwā^lanux^{·s}i^owa^ya. Wä, ā^oem^lwits
 lā^l tā^x·alsaxa ha^msp^lēqē ē^selax Ba^x·bakwā^lanux^{·s}i^owa^oē
 qa gā^x·xēs. Wä, gī^lem^lwisē gā^x nā^onakux tēw^l·xaxa
^omē^lxlōwē qō gā^x·xl hē^onā^okulā^l lā^xēs ha^msp^lēqa qa^s
 lē^l hē^g·ōstālaem^l lēpō^stā qa^s lēbēfēna^oē lā^lla^l lā^xa
 20 qēⁿq^lālā klwā^x·tē^owēx ha^msp^lēqas. Wä, hē^oem bā^o-
 kwayalē^lg^{·i}ts Ba^x·bakwā^laxux^{·s}i^owa^oē lā^xōx wā^oxaasaxsa
^onē^onā^lax. Wä, lā^lēns k^{·l}ēs qlap^lēmā^lla^l. Wä, gī^lem^l-
 wisē gā^x·xlē Ba^x·bakwā^lanux^{·s}i^owa^ya, wä, hē^x·idaem^lwisē
 wulā^l·xēs ^oyā^lag^{·i}lsaōs. Wä, hē^omēsen lā^l bēx^o·sewa^{·s}lē.
 25 Wä, lā^lēn ^onē^x·lēxs lā^l·logwasdeyaa^{·q}ōs. Wä, lā^las
 hēwā^o·xam^l yā^qleg^a·fē^lō^l, qax^g·in nō^gwax sāmē^lg^{·i}n nā^o-
 naxmē^l qas qēn hō^l·aq^lēs^olaēn, ^onē^x·laēq. "Wä, hā^g·ra,"
^onē^x·laē.

Wä, hē^x·idaem^lā^wisē Ya^x·stlaē qā^s·id qa^s lē lā^laa
 30 lā^x tē^odzasasa ha^msp^lēqē. Wä, k^{·l}ēs^lat^la gē^g·ils qā^s-
 saxs la^oē lā^g·aa lā^xa ha^msp^lēqē. Wä, gī^lem^lā^wisē
 tā^x·alsaqēxs la^oē hē^x·ida^o·ma gwawoyā^oyasa ha^msp^lēqē

Then Ya'x'stlał uttered the Cannibal cry, and went to the right, around the foot of the spruce-tree. Then he climbed up, and climbed the tree, going to the branch. As soon as he reached the branch, he turned back and came back with his face downward. As soon as he came to the ground, he took Mouse-Woman and swallowed her whole; and as soon as he had swallowed her, she went right through, out of the anus of Ya'x'stlał.

Then Mouse-Woman spoke, and said, "Oh, my dear! now you have imitated Cannibal-at-North-End-of-World. Go and walk to the far end of this lake. Look at what is standing there. It is the Cannibal pole of Cannibal-at-North-End-of-World. As soon as you reach the Cannibal pole, and when the raven in the middle of the Cannibal pole sees you, he will utter the raven cry, calling Cannibal-at-North-End-of-World. Just stand under the Cannibal pole, waiting for Cannibal-at-North-End-of-World to come. As soon as he comes home from mountain-goat hunting, he will go right to his Cannibal pole, and he will go up, climbing upward, climbing the pole, going to the "snapping-beak" sitting on top of the Cannibal pole. That is the servant who gets food for Cannibal-at-North-End-of-World throughout the whole number of days. We will not go together. When Cannibal-at-North-End-of-World arrives, he will ask you what you want, and then I shall show myself, and I shall say that you want supernatural power; and you shall never speak, for I shall still answer on your behalf, for I shall pretend to be able to hear (your thoughts)." Thus she said to him. "Now go up!" Thus she said.

Immediately Ya'x'stlał walked, and went to the place where the Cannibal pole was standing. He did not walk for a long time when he arrived at the Cannibal pole. As soon as he stood under it, the raven in the middle

gugwa'xsä. Wä, hēwā'xaem'lā'wisē Ya'x'st!alē dō'x'widēq.
 Wä, k'lē's'lat!a gā'la ɪ.á'xɪ.ɛlaxsa ha'msplēqaxs la'ē wuɟ.á'x-
 'aɪ.lāx Ba'ʂ'bakwā'lanuɟ'si'wa'yaxs gā'xaē ha'mts!älaxtāya.
 Wä, hē'mēsēs mēdzē'saxs yā'ē gwē'k'lälōxda ō'guq!älax
 5 ts!ē'ts!ēk!wa. Wä, k'lē's'lat!a gā'fāxs gā'xaē ɪ.á'xɪ.ɛlaxēs
 ha'msplēqē. Wä, laēm'lā'ē ts!ē'f'k'axs la'ē ɪ.á'ɪ.ɛxōlsē
 Ba'ʂ'bakwā'lanuɟ'si'wa'ē ɪ.ō' Ya'x'st!alē.

Wä, g'ɪ'l'ēm'lā'wisē Ba'ʂ'bakwā'lanuɟ'si'wa'ē nē'nwaqēm̄xs
 la'ē ya'q!ēg'a'fa. Wä, lā'laē 'nē'k'a: "ya, qāst, 'mā'sōs
 10 "yā'lag'īlsaqlōs?" Wä, hē'x'idaēm'lā'wisē Hā'lamālagā
 yā'q!ēg'a'f lāx a'psōt!ēxɪa'yasa ha'msplēqē. Wä, lā'laē
 'nē'k'a: "Ts!ēts!ā'qō'laē g'ō'kulōtasōx. Wä, lā'laōx x'isā'fa.
 Wä, hē'ēm'lā'wis gā'xētsōx qa's lā'lēxōs lē'daqōs qa wē-
 g'īlasōx ha'mats!a," 'nē'x'laē Hā'lamālagāx Ba'ʂ'bakwā'la-
 15 nuɟ'si'wa'ē.

Wä, hē'x'idaēm'lā'wisē ē'k'ē wā'fēdēmas Ba'ʂ'bakwā'la-
 nuɟ'si'wa'yāq. "Wä, wē'g'ix'ōs á'ēm dō'qwaɪaxēn gwayi-
 'lālag'īlēlasta lā'xg'in ha'msplēqēk', qa's lē'lōs l.lā'yōl
 l.lēpō'stā! l.lēbēfēnē'f'qēk', qēnlō g'āxɪ banē'stalō," 'nē'x'-
 20 'laēxs lā'dzēk'asaē ha'mts!ēg'a'fa. Wä, lā'laē hē'ēm gwē-
 g'īlē gwē'g'īlasas Hā'lamālagāx lā'x'dē mē'nsa qa Ya'x'st!alē.
 Wä, lē'x'a'mēs ō'gux'īdayōsēxs g'ɪ'l'māē lā'xtōdxēs ha'ms-
 plēqaxs la'ē ɟwē'fēfēndxēs ha'msplēqē qa's bē'ngēm̄x'īdē.
 Wä, lā'laē ha'mtseg'a'fa qa's lē laē'l. lāx sē'msasa bēgu-
 25 tā'yasa ha'msplēqē. Wä, gā'x'laē nē'fēm̄x'īd lāx sē'm-
 sasa gwawoyā'ē. Wä, g'ɪ'l'ēm'lā'wisē 'wɪ'lōqāwē bēklwē-
 na'yas lā'xa gwawoyā'yaxs la'ē ha'mts!ēg'a'fa qa's lēxat!
 ē'tlēd laē'l. lāx sē'msasa bēgwabā'yasa gwawoyā'ē. Wä,
 gā'x'laē nē'fēm̄x'īd lāx sē'msasa dzō'noqlwa lāx ō'xɪa'yasa
 30 ha'msplēqē. Wä, laēm'lā'wisē ha'mts!ēg'a'fēxs gā'xaē
 lā'qā lāq. Wä, lā'laē ɪ.ā'ɟ'wēlsa. Wä, lā'laē "yā'laqax
 Ya'x'st!alē qa lā'lag'ōs ō'gwaqa.

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Cannibal Pole of Yaxstlat (see p. 433).
On top, man; underneath, raven with open beak and "antlers," which actually represent the raven's feet shown over the eyebrows; at the bottom, Dzō'noq'wa with open mouth, with man's face on forehead (from a sketch).

of the Cannibal pole began to utter the raven cry, but Ya'x'st!a! never looked at it. He had not been standing long under the Cannibal pole when he heard Cannibal-at-North-End-of-World coming, uttering the Cannibal cry, and also his whistles sounded like the different kinds of birds. It was not long before he stood under the Cannibal pole. Then Cannibal-at-North-End-of-World was startled when Yax'st!a! stood by his side.

As soon as Cannibal-at-North-End-of-World recovered, he spoke, and said, "O friend! what are you doing here?" Immediately Mouse-Woman spoke at the other side of the Cannibal pole, and said, "The tribe has met for a winter-dance, and he has disappeared: therefore he came to get your dance to be a Cannibal." Thus said Mouse-Woman to Cannibal-at-North-End-of-World.

Immediately Cannibal-at-North-End-of-World agreed to her word. "Go on, and watch what I am going to do on my Cannibal pole, that you may take my place and climb up, climbing this pole, when I come down!" Thus said the great one, uttering the Cannibal cry. Then he did the same as Mouse-Woman had done when she had showed Ya'x'st!a!; only this was different, that as soon as he got to the top of the Cannibal pole, and he turned down the Cannibal pole with his face downward, he uttered the Cannibal cry, and entered the mouth of the man on top of the Cannibal pole; and he came out at the mouth of the raven in the middle; and when his body was out of the raven in the middle, he uttered the Cannibal cry, and entered again the mouth of the man under the raven, and he came out of the mouth of the Dzō'noq!wa at the bottom of the Cannibal pole, and he uttered the Cannibal cry when he came out of it. Then he stood on the ground. Then he sent Ya'x'st!a! to go up also. (See plate at end of volume.)

- Wä, lä^olaē hē^xida^{mē} Ya^xstla^ē ha^{mts}leg^ala. Wä, laem^{lā}wisē hē^{em} gwē^xidē gwē^gilasa Ba^xbakwā^{lanu}x^{si}wa^ē. Wä, á^{em}lā^{wisē} lā^graa lāx o^xtā^{yasa} Dzō^{noq}!uxl^ayaxs g^axāē banē^{sta}. Wä, lä^olaē ē^tlēdē Ba^xu-
- 5 bakwā^{lanu}x^{si}wa^ē hē gwē^xits gⁱl^xdē gwē^gilasa. Wä, gⁱl^{em}lā^{wisē} g^axaxaxs la^ē ē^tlēd ^{ya}laqax Ya^xstla^ē qa lēs ē^tlēda. Wä, laem^{laxaā}wisē Ya^xstla^ē. Wä, lä^olaē lā^graa lāx o^xtā^{yasa} bekwi^{wa}yas Dzō^{noq}!waxs g^axāē banē^{sta}.
- 10 Wä, laem^{laxaā}wisē ē^tlēd Ba^xu^{bakwā}lanu^xsi^{wa}ē á^{em} neq^{mg}itewēxēs gⁱl^xdē gwē^gilasa. Wä, gⁱl^{em}lā^{wisē} g^axaxaxs la^ē ^{ya}laqax Ya^xstla^ē qa lēs ē^tlēda. Wä, hē^xidaem^{lā}wisē la. Wä, laem^{lā}wisē lā^graa lāx wul^{lā}xasa gwawoyá^{yaxs} g^axāē banē^{sta}. Wä, gⁱl-
- 15 ^{em}lā^{wisē} g^axēlaxs la^ē dō^xwalelax Ba^xu^{bakwā}lanu^xsi^{wa}yaxs x^olēxulaē. Wä, k^{lēs}lat^{la} gā^{taxs} la^ē dō^x-walelaqēxs la^ē ē^klēx^{ed}, qaxs la^ē dō^xwalelaqēxs g^ax^{maē} ^{ya}yana p^{lele}nā^{kulēda} qē^{nq}lāla, yix Bā^{ba}kwayale^{gisas} xā^{pelaxa} ma^{lō}k^{wē} bē^{begwā}nema.
- 20 Wä, g^ax^{laē} k^lwā^klugⁱleyōdxa begutā^{yasa} ha^{ms}plēqē. Wä, hē^xidaem^{lā}wis Ba^xu^{bakwā}lanu^xsi^{wa}ē ha^{mts}leg^ala qa^s lä^{el} l^{epō}stā qa^s l^{lebe}fena^{exēs} ha^{ms}plēqē. Wä, gⁱl^{em}lā^{wisē} lā^graa lā^xa qē^{nq}lā^{lāxs} la^ē ax^ēdxa begwā^{nemē} lāx hē^kl^{ōtsēdza}yasa qē^{nq}lāla.
- 25 Wä, lä^olaē ts^{lem}gwē^{laq}. Wä, lä^olaē xwē^{te}fenēxēs ha^{ms}plēqaxs g^axāē banō^{hela} lā^{lax}sāla lā^xa sēsē^{msa} bē^xunā^{yasēs} ha^{ms}plēqē. Wä, gⁱl^{em}lā^{wisē} lā^graa lāx lā^{dzasas} Ya^xstla^{axs} la^ē dā^xidēq qa^s ts^{lem}gwī^{lēq}. Wä, á^{em}lā^{wisē} Ya^xstla^ē hē^xsā^{la} lāx mē^{ng}asas.
- 30 Wä, lä^olaē Ba^xu^{bakwā}lanu^xsi^{wa}ē ^{ya}laqax Ya^xstla^ē qa lēs o^gwaqa. Wä, hē^xidaem^{lā}wisē la ^{ya}yana l^{epō}stā^{la} qa^s l^{lebe}fena^{ēxa} ha^{ms}plēqē. Wä, lä^olaē lā^graa lā^xa begutā^{yasēs} la^ē dā^xidxa begwā^{nemē} xā^{bēx}sa

Immediately Ya'x'st!a! uttered the Cannibal cry, and he did the same as (the other one) had done. He just went to the top of the Dzō'noq!wa at the bottom when he came down again. Then Cannibal-at-North-End-of-World did the same as he had done before; and when he came down again, he sent Ya'x'st!a! to go again, and Ya'x'st!a! went again. He came to the top of the man on the forehead of the Dzō'noq!wa and came down again.

Then Cannibal-at-North-End-of-World went up again, and did just as he had done before. As soon as he had come down, he sent Ya'x'st!a! to go again. He went at once, and he arrived on the antlers of the raven in the middle, and came down again. As soon as he came to the ground, he saw Cannibal-at-North-End-of-World watching. It was not long before he saw what he looked up for; for he saw the snapping beak, the Servant who was getting food, coming quickly, flying and holding in his talons two persons.

He came and sat on top in the middle of the head of the man on the Cannibal pole. Immediately Cannibal-at-North-End-of-World uttered the Cannibal cry and climbed up, climbing his Cannibal pole. As soon as he reached the snapping beak, he took the man from the right foot of the snapping beak. Then he swallowed him whole; and he returned along his Cannibal pole coming down, going through the mouths of the figures of his Cannibal pole. As soon as he arrived at the place where Ya'x'st!a! was standing, he took him and swallowed him whole; but Ya'x'st!a! went right through (and came out) at his anus.

Then Cannibal-at-North-End-of-World sent Ya'x'st!a! to go also. He climbed up quickly, climbing the Cannibal pole. Then he arrived at the man on top, took the man that the snapping beak held in its left foot, and swallowed

gEMXŏtsēdzayasa qE'nqlāla qa's ts!EMgwē'LEq. Wā,
 g'ā'x'laē xwē'tēnēxa ha'msplēqē qa's lē laē'l lāx sE'm-
 sasa begutā'ē. Wā, g'ā'x'laē nē'tEMx'īd lāx sE'msasa
 gwawoyā'ē qa's ha'mts!eg'a'tē. Wā, lā'laē laē'l lāx
 5 sE'msasa begubā'ēyas qa's g'ā'xēs nē'tEMx'īd lāx sE'msasa
 dzō'noqluxlā'ē qa's ha'mts!eg'a'tē. Wā, g'ī'l'EM'lā'wisē
 lā'qāwē ō'klwina'yasēxs la'ē dā'x'īdEX Ba'x'ubakwā'lanux'si'-
 wa'ē qa's ts!EMgwē'lēq. Wā, ā'EM'laxaā'wisē hē'x'sāla
 lāx mE'ng'asas.

10 Wā, lā'laē yā'qlēg'a'tē Ba'x'ubakwā'lanux'si'wa'ē. Wā,
 lā'laē "nē'ka: "ya, qāst, la'rms lā'la lā'xEN lā'dēx. Wā,
 ā'EMLES aē'kilalōL. Gwa'la mō'masilaleq", ā'Las g'ā'xlax
 xek'lā'lax g'ā'xEN." Wā, lā'laē lē'lēlax Ya'x'stlaē lā'xēs
 g'ō'kwē qa's lē qlā'q'ōLāmatsēs qlē'mqlēmdemē mō'sgem
 15 lāq. Wā, k'lēs'latla gē'x'īdEXs la'ē qlā't'ēalē'laxa mō's-
 gemē qlē'mqlēmdema. Wā, lā'laē Ba'x'ubakwā'lanux'si'wa'ē
 hayā'l'ōlax Ya'x'stlaē qa yā'l'āwēs. Wā, hē'mis qa
 maē'mōplēnxwasēs "nā'lās k'lēs ts!EMō'x'widxa "nē'nEMō'-
 kwē begwā'nEM "grayō't lā'xēs g'ō'kulōtaōs. Wā, qasō
 20 k'lēsl hēl gwē'gilalen wā'demōL la'mēts g'āxl xek'lā't
 g'ā'xEN, qaen qlā'q'lalalāē'nē'EMLELōL," "nē'x'laē.

Wā, lā'laē lē'tewelsē Ba'x'ubakwā'lanux'si'wa'yax Ya'x'-
 stlaē, yixs la'ē gwāf qEX'īmtsa l'ā'gēkwē lē'wa qE'nxawa'ē
 lāq. Wā, lā'x'da'x'laē lāx lāē'dzasasa ha'msplēqē. Wā,
 25 lā'laē Ba'x'ubakwā'lanux'si'wa'ē k'lēqu'lsxa ha'msplēqē. Wā,
 lā'laē lā'k'lā'lax ō'klwina'yas. Wā, lā'laē wī't'ida. Wā,
 lā'laē lEXBE'ndeq yīsēs hē'k'lōts'ana'ē. Wā lā'laē hē'x'-
 'idaem la qō'm'īdēda ha'msplēqē. Wā, ā'EM'lā'wisē la
 mō'denē wā'sgemasas lā'xENS qlwā'qlwax'ts'ana'ē. Wā,
 30 lā'laē yū'EM la wā'g'itENS sE'tlax'ts'ana'ēx. Wā, lā'laē
 Ba'x'ubakwā'lanux'si'wa'ē g'īplā'lēlōts lāx gā'yaapla'yas l'ā'-
 gēkwax Ya'x'stlaē. Wā, la'e'm gwāf lā'xēq. Wā, la'e-m-
 'laē "yā'lagēmē Ya'x'stlaē qa's g'āxlag'ī nā'nakwa. Wā,

him whole. Then he returned along the Cannibal pole, and went in at the mouth of the man on top. Then he showed himself again through the mouth of the raven in the middle, and uttered the Cannibal cry. Then he went in through the mouth of the man under it, and he came and showed himself through the mouth of the Dzó'noq!wa at the bottom, and uttered the Cannibal cry. As soon as his body came out, he took Cannibal-at-North-End-of-World and swallowed him whole, and he also went right through (and came out) at his anus.

Then Cannibal-at-North-End-of-World spoke, and said, "Oh, my dear! now you have obtained my dance. Only take care! Don't hurt it, else you will stay with me." Then he invited Ya'x'st!a! into his house to teach him his four songs. It did not take long before he knew the four songs. Then Cannibal-at-North-End-of-World warned Ya'x'st!a! (and told him) to take care; and (he told him) to swallow one man of his own tribe every fourth day. "If you do not do as I told you, you will stay with me, for I shall know what you are doing." Thus he said.

Then Cannibal-at-North-End-of-World called Ya'x'st!a! out of the house, after he had put red cedar-bark and a neck-ring on him; and they went to the place where the Cannibal pole was standing. Then Cannibal-at-North-End-of-World pulled out the Cannibal pole, and he slapped it all along its whole length. Then it became thin; and then he slapped its ends with his right hand, and the Cannibal pole at once became short. Now it was the length of four of our fingers, and its thickness was that of our little finger. Then Cannibal-at-North-End-of-World tucked it in the cross neck-piece of the red cedar-bark head-ring of Ya'x'st!a!. After he had done this, Ya'x'st!a!

hē'x'idaem^lā'wisē Ya'x'st!afē g'āx qā's'ida. Wā, lae'm^llaē
 ɣwāk^u lā'xēs hā'mats!aēna^e, lā'g'ilas k'lēs q!ā'lēlaxēs wā'
 wasēldzasē qā'sa. Wā, lā^llaē dō'x'walelaxēs q!wē'q!ulē-
 yaxs ā'lāaq lax wās G'io'xwē. Wā, hē'x'idaem^lā'wisē
 5 Ya'x'st!afē dā'x'idxēs ama^e q!ulē'ya qa^s ts!emgwi^lēq.

Wā, hē'x'idaem^lā'wisē nā'gēsēda, lae'm yā'was'id yō'l-
 ēda. Wā, laem^lā'wisē ts!ek'!ā'f'ēdxēs ma'lō'kwē q!wē-
 q!ulē'ya yixs lā'x'dē lāx g'ō'kwas Ba'ɣ^ubakwā'lanux^us'wa^e;
 wā, hē'misēs laē'na^e hā'mats!a. Wā, hē'misēxs maē'mō-
 10 plēnɣwasāē "nā'lās k'lēs hamx'ī'dxa "nal'nemō'kwē begwā-
 nem lā'xēs g'ō'kulōtē; wā, hē'mis, "qenlō k'lēs hē'f'q!ōlēm
 hē g'wē'g'ilalē, lae'm^lā'wisēn g'āx ē'toxwasōl Ba'ɣ^ubakwā-
 lanux^us'wa'ya. Wā, hā'gra ē'kulifaxens g'ō'kwa. Wā,
 g'f'l'ēmfwits gwāl ē'kwaxens g'ō'kwa lā'les anx'!ā'laixen
 15 ō'mpa qa anx'!ā'lēsēx l!ō'plēndzēsa, yix q!ā'k'āsē qa
 k!wā'xsēg'alasēsēx hē'fk'!ōtsā'lasa t!ēx'ī'lāsens g'ō'kwa,
 qenlō lāl nē'f'idlō," "nē'x'laē Ya'x'st!afē. Wā, lae'm
 lē'gades Baɣ^ubakwā'lanuk^u.

Wā, hē'x'idaem^lā'wisē la nā^enakwēda ma'lō'kwē q!wē-
 20 q!ulēs Ba'ɣ^ubakwā'lanukwē qa^s lē ts!ek'ā'felax ō'mpasē
 "mā'x'mewēsagema^e yis wā'fdemi^llā'lasa hā'mats!a. Wā,
 hē'x'idaem^lā'wisē ē'ɣ'witsē'wēda g'ō'kwaxa "nā'la. Wā,
 laem^lā'wisē gā'fa gā'nulexs la'ē gwā'fa. Wā, hē'em^lā'wis
 ā'fēx "nā'x'īdxa gā'lāxs gā'xaasē hā'mts!eg'a^lē Baɣ^uba-
 25 kwā'lānukwē lāx ā'lanā'yas g'ō'kwas "max'mewēsagema^e.
 Wā, hē'x'idaem^lā'wisē la gwayē'l!esase^ewa gwē'gudza.
 Wā, lae'm^llaē k!eō's k'lēs gwē'k'ālāsē medzē'sa Baɣ^uba-
 kwā'lanukwē.

Wā, g'f'l'ēm^lā'wisē "wi^llaēlēda gwē'gudza lā'xa g'ō-
 30 kwaxs gā'xaē hā'mts!eg'a^lēda hā'mats!a lāx "nē'lbalasasa
 g'ō'kula. Wā, hē'em^lā'wis la hō'qawēldzatsa gwē'gudza
 qa^s lē k'ī'myaxa hā'mats!a. Wā, g'f'l'ēm^lā'wisē lā'la
 gwē'gudzax Baɣ^ubakwā'lanukwaxs la'ē "mā'x'mewē'sagema^e

was sent to go home. Ya'x'st!af came at once, walking. Now he was wild with his cannibalism: therefore he did not know how long he was walking. Then he saw his uncles looking for him at the river of Steelhead-Salmon Place. Immediately Ya'x'st!af took hold of his little uncle and swallowed him whole.

Immediately he came to his senses for a short time. Then he told his two uncles that he had been to the house of Cannibal-at-North-End-of-World, and that therefore he was now a Cannibal, and that he had to eat one man of his tribe every fourth day; "and also if I am not allowed to do so, I shall be taken away by Cannibal-at-North-End-of-World. Go on, clear our house! and after you have cleared our house, ask my father to ask Cooked-in-Water, his slave, to sit outside of the house, on the right-hand side of the door of our house, when I show myself." Thus said Ya'x'st!af. Now his name was Cannibal.

Immediately the two uncles of Cannibal went home and reported to his father, First-Property-Giver, what the Cannibal had said. Immediately the house was cleared that day. Then late in the night, when they had finished, and when day just came in the morning, Cannibal came, uttering the Cannibal cry behind the house of First-Property-Giver. Immediately he awakened all the uninitiated winter-dancers. There was no sound that was not made by the whistles of Cannibal.

As soon as all the uninitiated winter-dancers had come into the house, Cannibal came, uttering the Cannibal cry at the south end of the village. Then the uninitiated winter-dancers went out to capture the Cannibal; and as soon as the uninitiated winter-dancers had obtained Can-

axk'la'lax l'ō'plendzēsēxa qlā'k'ō qa lās klwā'xsēg'alsax
 hē'lk'lōtsālasasa tlēx'ī'la. Wā, hē'x'īdaem'lā'wisē nā'na-
 gēgāēda qlā'k'āx wā'ldemasēs qlā'gwidē. Wā, k'lēs'lat'la
 gā'la klwā'xsēg'alasēxs g'ā'xaasēda hā'matsla dā'x'īdēq
 5 qa's tslemgwī'lēq. Wā, g'ī'l'em'lā'wisē 'wī'laēla hamx-
 'ī'dxa qlā'k'ōx'dāxs la'ē laē'l lāx lō'bekwasēs ō'mpē. Wā,
 g'ī'l'em'lā'wisē lā'g'iyō'lil lā'xa ō'gwiwalifaxs la'ē ax'ē'dxa
 axā'la lāx awā'plā'yasēs l'lā'gēkwē qa's lā'g'alifē.

Wā, hē'x'īdaem'lā'wisa hā'msp'lēqē la 'nā'qemtsla lā'xēs
 10 wā'sgēmasē, lē'wis wā'g'idasē, lē'wis k'lē'g'idēmē. Wā,
 hē'x'īdaem'lā'wisa hā'matsla l'ēpō'stōla qa's l'ēbēlēna'ēq.
 Wā, lā'laē la'xtōdqēxs g'ā'xāē xwē'tēlēnē qa's lā'lax'sālē
 lāx sēsē'msa k'lē'g'idemas. Wā, g'ī'l'em'lā'wisē mō'plēna
 lā'g'ostānaxwaxs la'ē gwā'la. Wā, lā'laē qlulē'x's'em
 15 dē'nxelasa mō'sgēmē qlē'mqlēmdema, yixs k'lēs's'maē qlā-
 lā'lēlēs g'ō'kulōtax qlē'mqlēmdemas.

Wā, mō'plēnaxwas'lat'la 'nā'lāsēxs la'ē ē'tlēd xwā'sa.
 Wā, lā'laē dā'x'īd lā'xa g'ī'gēma'yasa 'nē'mē'maxa Q'lē'm-
 qlēmtalāē qa's tslemgwē'lēq. l'lā'lbēx'lā'laēda g'ī'gama'ē.
 20 Wā, hē'mis lā'g'ilas la l'ē'l'ēsapēda Q'lē'mqlēmtelalalāē
 lē'wa A'wā'lēlaxwa 'nā'lax.

Wā, laem'lā'wisē k'ī'ē'dayusa hā'mats'lāxs la'ē qlunā'la
 tslemgwē'lēlaxēs g'ō'kulōtē, lā'g'ilas ax'ē'tsē'wē ē'demas
 mō'kwē k'lē'k'lēyālxaxa k'ā'dzekwaxs la'ē lēk'a'sa ēla-
 25 kwē'sawa'yasa ē'xenta. Wā, lā'laē dā'x'ītse'wēda hā'ma-
 ts'la qa's yī'l'ēgalēlēmē lā'xa lā'ē'l dzō'xum lāx 'nā'qōlē-
 walīfa g'ō'kwē. Wā, lā'laē ax'ē'tsē'wēda g'ā'yōfē lā'xa
 'nēmō'kwē ts'lēdā'q k'ā'dzekwa qa's axā'lilēmē lāx hē'k'l'ō-
 dēnudzelīfas. Wā, lā'laē axā'lilēmē 'nē'mx'īdāfa lāx hē'f-
 30 k'lōdē'g'a'yas. Wā, lā'laē axā'lēlēma 'nē'mx'īdāfa lāx
 gē'mxōtēmalīfas. Wā, lā'laē axalē'lēmē 'nē'mx'īdāfa lā'x
 gē'mxōdēg'alīfas. Wā, lā'laē a'nqasōsa gu'lta. Wā,

nibal, First-Property-Giver asked Cooked-in-Water, the slave, to go and sit in front of the house, at the right-hand side of the door. The slave obeyed at once the words of his master. He had not been sitting long in front of the house, when Cannibal came and took him and swallowed him whole. As soon as he had eaten the whole slave, he entered the dance-house of his father, and he went to the rear of the house, and took off what was in the neck-piece of his head-ring of red cedar-bark and put it down.

Immediately the Cannibal pole was of the right size in thickness and length, and the carvings were on it. Immediately the Cannibal climbed up, climbing the pole. He went to the top and came back, and went through the mouths of the carvings. As soon as he had been up four times, he stopped. Then he himself sang the four songs, for the people did not know the songs of it.

After four days he was wild again. Then he took a chief of the clan Song-Dancers and swallowed him whole. Spouting-Whale was the name of that chief: therefore the Song-Dancers and the A'wailela hate each other up to this day.

Now the Cannibal was feared because he always swallowed people of his tribe. Therefore first menstrual flow of four virgins was taken, — their white cedar-bark which was soaked in menstrual blood. Then the Cannibal was taken and was tied to a stake in the rear end of the house. Then one of the pieces of white cedar-bark taken from one of the women was put down at his right side in front, another one at his right side behind him, and another one on the left-hand side in front of him, and one on the left-hand side behind him. Then they were lighted with fire. As soon as they began to burn, they were

g'í'EM'lá'wisē gūnē'x^wwidēxs la'ē pō'χwasōsa mō'kwē k'le'.
 k'leyāla ts'ē'daqa qa ⁿEMē'xtāfēsa kwax'í'la lā'xa hā'mats!a.
 Wā, g'í'EM'lá'wisē q'u'l'x'idēda gu'ltāxs la'ē ya'q'leg'a^ēēda
 hā'mats!a. Wā, lā^wlaē ⁿē'k'a: "Wā, ha'lā'k'as^ēla, la'ēms
 5 amē'fāmas g'ā'xēn," ⁿē'x'laēxs la'ē x'is'ē'da, lē^wwēda
 ha'msp!ēqē. Wā, la'ēm lā'ba.

blown upon by the four virgins, so that the smoke went towards the Cannibal. As soon as the fire was extinguished, the Cannibal spoke, and said, "Good-by! You have brought me bad luck." Thus he said, and disappeared with the Cannibal pole.

32. Q!ō'mg-ila.

Tradition of the Clan Gi'g'ilgam or Awō'o of the A'wailela.

(Told by Neg'ē' and Hā'nidzem.)

Q!ō'mg-ila lived in his house on the fighting hill (χuse'la) of his village, a little back of the river Hā'nwad at Ā'LEGEMla. He had three children, — two sons, named Lā'x^ēunāla and Wā'x'ēid; and a daughter, named Xō'gumga. They were the first people at this place. He said to his children, "Don't be lazy, and look at the river and see if there is anything in it. Perhaps there are fish in it." They went down to the river; and when they saw a salmon swimming about in it, they told their father, "There is a salmon in the river," and the father told them to look again. When they saw it again, he asked them to catch it. Then he himself went down and lay down, his back leaning against a stone, at the place where he was accustomed to lie, and looked at his children. His children caught three salmon; and they were glad that they had them, because they had nothing to eat.

Then he gave a feast with his salmon. The people came and sat down around him, and he spoke, and said, "Don't let us sit here all the time. Evidently there are many salmon below, about which we have never known before. Let us move down the river, and let us divide the fishing-places among ourselves, that we may have enough to eat." And they did as he told them. They went down the river and took their fishing-places. Xō'gumga took the place farthest up the river, and Lā'x^ounāla took a place at the lowest part of the river, according to the order of their birth.

Wā'x^oid, however, did not do anything. He used to dress up and to sit about idly. He only thought of the pretty girls in the village.

Xō'gumga went to her fish-trap, and found salmon in it. She split them, roasted them, and placed them on drying-poles. Then she went to get more, cut them, and roasted them. When they were done, she found that all the salmon she had roasted before were gone. Her grandmother had been in the house; and she asked her, "Do you know what has become of my fish?" She had not noticed how they had disappeared. Then Xō'gumga said, "Why don't you watch them? You ought to look after my fish." Then she went again, caught more salmon, and roasted them. When she took them up to her house, the whole supply of salmon had vanished. Again she asked her grandmother, "Don't you know what happens to my salmon?" After this had happened three times, she resolved to watch herself. She roasted a new supply of salmon, hung them up to dry, and then she made a bow and arrows for herself, and hid to see who was taking away her salmon. (When evening came, she was still in hiding in the house. After some time she heard somebody lift the roof-boards, and to her surprise she saw two

large breasts coming down through the roof, and there appeared a large Dzō'noq!wa. She shot two arrows into her breasts. Then the Dzō'noq!wa screamed and ran away through the woods, throwing down large trees which were in her way. Yō'gumga followed her. For a long time she heard her screaming.

All of a sudden the noise stopped. The Dzō'noq!wa had entered her house. Xō'gumga followed her, and saw the woman lying by the fire groaning for pain. After a little while she died.

There were four young Dzō'noq!was in the house, children of the old one. She killed them all by knocking them over the head with a stick. The house was full of skins, of whales, of fish, and all kinds of property, sea-animals and land-animals. She cut off the head of the old Dzō'noq!wa and took it along. She was going to call her tribe to carry home all the wealth that she had found, — skins of black bears, of grizzly bears, tallow, dried berries, and all kinds of food. They carried it all on their backs to their houses. Now they were rich.

Xō'gumga was married to Bā'kwilnuk^u or Hamā'lak'auē^o, a G'g'ilgam. After some time she had a boy, who was named Eā'x'unāla. When the child was born, she took the skull of the Dzō'noq!wa, split it, and used it as a wash-basin for her child, to make it strong; and when the child was older, she made him bathe in cold water. He grew up very quickly and became very strong. Then she tried him. She told him to twist a large yew-tree which was standing behind the house. He obeyed, and twisted it without any difficulty down to the butt. When his mother saw how strong he was, she said, "I want you to go down the river to see your dead grandfather." He walked down along the river, walking behind the houses, to look for his grandfather. While he was going

down the river, he tried his strength on the trees, and he twisted them down to their roots. Then he knew that he was strong.

He came to a tribe, and he was asked, "Who are you?" He said, "I am the child of Xō'gumga." They said to him, "Half of us are dead. A large Dzō'noq!wa has eaten our people, and does not allow us to go fishing." Then the boy said, "Don't speak of it." He said to four young men, "Let us go and look for the Dzō'noq!wa!" They went aboard; and when they just started for the place where the Dzō'noq!wa used to sit, they saw him sitting there. He was a giant. When he was just going to take hold of them, Eā'x^eunāla took up stones and hit him in the eyes. The stones went right through his head, and the Dzō'noq!wa fell down dead. Then the boy said to his companions, "Did I not tell you that you did not need to be afraid?" Then they recognized that he had supernatural power. He went back to the village with his four companions. He did not continue his way down the river, looking for his grandfather.

At this place lived his uncle Wā'x^eid. The young man invited his uncle Wā'x^eid to play with him throwing sticks at targets (tēmk!wayu). They began to play, and his uncle lost continually. He lost his ear-ornaments, his nose-ornaments, and at last he even lost his throwing-stick, which was ornamented at the butt-end with a rattle. Then Wā'x^eid went home. His father, Q!ō'mg'ila scolded him. He said, "All you can do is to dress up nicely. Look at your nephew! He has even killed a Dzō'noq!wa. Now you have even lost your clothes. Do you think it is easy to get them?"

Then Wā'x^eid became angry. He jumped on top of his bedroom, wrapped himself in his blanket, and lay down. He resolved to kill himself. He got up and went

through the village asking for a plaited rope. His sweetheart, a girl with an ugly lip, a piece of it being gone, gave it to him. He told her that he was going to kill himself, and she encouraged him to do so. He took the rope and went home. Then he lay down on his bed and wrapped himself in his blanket. In the evening his father called him, and said, "My dear son, arise! it is evening;" but he did not reply. Then his father gave up calling him.

In the evening his father ordered the people to go the next morning to pick berries. They got ready to start, but the young man had arisen before them. He left the house unperceived, and went to a place where a tree lay, thrown over by the wind. There he hung himself.

Exp!ats!a, a younger brother of Q!ō'mg'ila, went out in the morning. He was going to make a canoe from the tree that had been blown over. There he found his nephew hanging from a branch. Then he went back home, and said to Q!ō'mg'ila, "Arise, slave! What are you doing here? Our chief is hanging outside dead." Q!ō'mg'ila replied, "Don't talk so foolishly!" But he continued, "Arise, and come out!" He went out; and there was his son, hanging there dead. All the people who were going to pick berries assembled there. They cried, and they tore out the hair of his father.¹ They pulled out his beard and his eyebrows. They turned out of the house the old people who had caused his death, tore down their house, and threw dung on top of the little house that the old people built for themselves. Then Wā'x'id was buried. Then his father cried, and sang, —

"Evidently my son has gone right through, being made to go away.
Evidently my son has flown through, being made to fly away."

(*Le'mxentē hai'xwaxsalis!axen hai'xwēg'i^olakwa xunō'kwa.*
Le'mxentē p!ā'l!x'salis!axen p!ā'tag'i^olakwa xunō'kwāe ananai'sen
xunō'kwa anē.'')

Now his father¹ thought, "I should like to know whether it is true that the ghosts prepare a great reception for those who go to them. It is said that they give a dance and beat time for them."

He went out to try to see the ghosts. He had not gone very far when he heard the beating of batons. Then the batons stopped again; but when he proceeded, he heard them again. Then he heard the song-masters pronouncing the words of the songs. Finally he saw the house of the ghosts. He went to the corner and peeped in. After a while, Mouse-Woman came to him, and said, "Do not be too quick when you see your son inside; then you will succeed in taking him back." Mouse-Woman went back, and the people began to beat time again. Then he saw the young man dancing in the house.

He was dressed beautifully, and the ghosts were singing for him. Then his father¹ could not withstand the temptation. He jumped into the house, and ran right up to his son, intending to carry him away; but at once every thing became dark, and he held only foam in his arms. He had lost him again. If he had waited until they beat time the fourth time, Wā'x'id would have come back to life. Thus he lost him, and his son remained dead.

33. The Blind Man who recovered his Eyesight.

Tradition of the Clan Ts'ō'ts'ēna of the A'wailēla.

(Told by *Neg-ē'*.)

The A'wailēla, the descendants of Ts'ō'na, were hungry. They had no fish. They were travelling about looking for a river in which there were fish, and they came to Qwa'la'd. There was a blind man, Ātā'lats'eg'aī, whom

¹ The narrator said here "uncle."

his wife had left. His children, who were staying with their mother, found a salmon in the river. They ran to their father, and told him, "We found a salmon." — "Don't say that! Put a salmon-trap into the river." The children obeyed, and their mother helped them put up the trap. Soon the fish became more numerous, and the river was full of salmon. The former wife of *Ātā'lats!eg:ai* caught fish in the trap, and forbade her children to give any to their father. When he asked them whether they had salmon, they said that there were none. The woman ate all the salmon alone. She only gave a little to the children to keep them quiet. This continued for a long time.

One day the children saw something black on the other side of the river. They told their father about it. He replied, "Don't say that! Maybe that is what your dead grandfather used to call a black bear." They gave him his bow and his arrows, and upon his request they pointed the arrow at the bear. Then he spanned the bow and let go the arrow. He hit the bear. The old man said, "That sounds as though I had killed it." Then the woman, who was standing behind him, said, "No, you did not hit it; it has gone." She, however, went across the river, skinned the bear, and ate the meat.

Another day the children saw something red on the other side of the river. The old man said, "Maybe it is a deer. Give me my bow." The woman pointed the arrow. He shot and killed the deer. He said, "This sounds as though I had hit it." But the woman claimed again that he had missed it. She said, "I have been across, and I looked, but you have missed it."

Another day, when the children were playing again, they saw something white. They shouted, "We see something white above us!" The old man said, "Surely, that is a mountain-goat." He said, "Get ready, and I will

follow you. Take me up the mountain; I will hold on to you." The children went up, took the old man along, and he shot the mountain-goat. Then they took it down again, and they had plenty to eat. His wife ate all the tallow. She would chew it, and put it on the end of a stick and melt it near the fire, and then she would suck it, as the Indians are accustomed to do.

A few days after, the children saw four mountain-goats. Then again they took up the man, who shot them. The mountain-goats fell down the mountain. Then he asked his wife, "Do you see where it fell down?" She replied, "Yes, do you say so that I may eat all the tallow?" Again he asked her, and she again replied the same. Finally he became impatient, and said, "Yes, go and eat and suck all the tallow, but lie down on the rocks on your stomach when you are through eating." Then she ate all the tallow, and she drank much water. Thus she was transformed into a mass of tallow; and then she became a stone, which may be seen here to this day.

Then the blind man said to the children, "Let us go up the river and see who lives there." They went on; and soon they saw a bear, which he killed. They went on, and next he killed deer and elk and all kinds of animals. They came to another place and built a house. Then he said to his children, "Stay here, children! I will go on ascending the river. Wait here until I come back; and don't be afraid if I should stay away a long time, even if it should be several years. I must go to the place where I want to go." Then he left the children and went up the river.

He came to a lake, from which the river flows. There was a jam. There he staid, and soon he felt the place moving. It rocked from one side to the other, and the lake also began to rock. He also heard a noise. Then

he thought, "There must be something supernatural in the lake." And he went into the lake and sat down. A Loon appeared in the middle of the lake. It went to him, and said, "Come to me! Sit down on my back!" The man replied, "Thank you, friend." Again the Loon said, "Come!" The man replied, "I am blind. I cannot see." Then the Loon said, "Hold on to me; and when your breath becomes short, poke me." He stepped on the back of the Loon, who dived. After a little while the man poked the Loon. He arose. When they came up, the Loon said, "Try harder if you want to get what you desire." Then they dived again. They staid under water a long time, and finally they came back to the place where they had first dived. He did not poke the Loon until they had come up again. Then he saw with surprise that the place where he had been was at the door of the house where he wanted to get supernatural power. Somebody took him in on his back. Somebody asked, "What does our friend want?" The reply was given, "He wants to have supernatural power." He did not say anything himself; but the Listener knew his thoughts. Then they restored his sight, and they gave him the power to become rich easily; and they gave him the death-bringer and the water of life. Then he went back to his children.

He went down the river and reached his house. There he found his children all dead; only the bones were there. He gathered them, put them together, and sprinkled them with the water of life, and they revived. They rubbed their eyes, and said, "How long did we sleep?"

The father said to them, "Get ready! Let us go down to the mouth of the river. I am now another one; I am not what I was. We will go back and take revenge on your stepmother." They reached their house, and he revived the stone that had been his wife. Only her head

"Yes, I will do so; but I will take revenge for your badness." She begged his pardon, and promised not to do again what she had done. She said, "Your children shall be my children, and I shall love you as I love them." Then she asked for her life; but he said, "You may live, but I shall punish you." He sprinkled her with the water of life, and her whole body came out of the stone. Then he struck her with his hands, and she ran about as a deer. Again he sprinkled her with the water of life, and her head appeared out of the body of the deer. She asked him to have pity on her; and he said, "Yes, but I shall return what you did to me." He sprinkled more water of life on her, and she became a woman again. Then he said, "You shall be a woman of the woods (beklu's)." Then she became a woman of the woods. She ran back into the woods; and there she has staid ever since, as the woman of the woods of Q!wa'ā'd.

Then he said to his children, "Let us visit our brother behind that point of land." That is the place where his brother Ts!ō'na lived. When he reached there, his brother said, "I understand that you obtained supernatural power. I felt that you were coming, and I am glad to see you." He led him to the rear of the house. Then Ts!ō'na put on his thunder-bird dress, and said, "Stay here while I go hunting and looking for fish." While he was away, his guests were sitting there. They heard the thunder four times when he was catching his salmon. He carried it home; it was the double-headed serpent. He put it before his guests. As soon as Ātā'lats!egra! saw the double-headed serpent, he looked at it, but declined to eat. Ts!ō'na urged him; but he simply said, "Give us something else to eat. I do not eat the kind of salmon you give me. Let us go and see what we have at our village." Then he sent one of his children, and told him

could be seen; the rest of her body was stone. She said, "Thank you, master! Now you have obtained what you desired to have." And she asked him to revive her entirely. She said, "Have pity on me!" and he replied, to take his harpoon which he had obtained at the lake. It killed all kinds of animals. The child went out, and soon came back bringing some seals. "These we will eat. I cannot eat what you give me." Then Ts!ō'na was ashamed. Then Ātā'lats!eg'ał killed many animals, and gave them to his tribe, who were hungry.

While the people were still eating, a canoe was seen coming, in which there were many people. The people said, "A canoe is coming. Maybe they want to make war on us." Then Ts!ō'na put on his bird-dress. He went out; and it began to thunder, and it began to rain and to hail, and the canoe foundered before the warriors could get ashore. He did so because he was angry because his brother had declined the food he was going to give him. But now he was satisfied. Then he said to his children, "Don't let us remain this way. Let us call our brother, and let us invite in all the different tribes, and let them eat what we have killed." Then the children went out to invite in the other tribes. They came with their wives and children. They were wondering what kind of food they were going to receive. Then Ātā'lats!eg'ał arose, and said, "We invite you for this: bear, mountain-goat, deer, seal, and all kinds of animals. I will give them to you, for I feel that you are the way that I used to be when I was blind. You have not much food. Maybe there are no salmon in your river, as it used to be at my place. Come on! I will divide all this among you." Then the men, the women and children, divided what was given to them, and they ate as much as they wanted.

34. Song-Dance.

Tradition of the Clans Q!a'mq!amtalał, Q!we'q!waenox', and P!e'p!awilēnox', of the Dēna'x'da'x'.

Song-Dance (Q!a'mtalał), Always-staying-at-Olachen-Place (Dzā'wadalalis), Born-to-fly (P!ā'lēlag-i'lak^u), Xa'nia-tsemg-i'lak^u, and Only-One (nēmō'gwis), the ancestors of the Dēna'x'da'x^u, came down from the sky. They lived at the upper end of the inlet. Song-Dance (Q!a'mtalał) built a house at the mouth of the river, opposite the house of Always-staying-at-Olachen-Place (Dzā'wadalalis). His wife was X'í'nt!alaga. He was a shaman, and wore a head-ring of cedar-bark dyed red, which he had on when he came down from the sky. His house was very long, and the front had four doors. Q!ā'nēqē'lak^u, when he came to meet him, stood behind the house and looked at Song-Dance, who was engaged in driving piles into the river to make an olachen-trap. Q!ā'nēqē'lak^u thought, "Drop it!" and the pile-driver dropped into deep water and went down. Then Song-Dance cried, "Op, op, op, op!" at the same time moving the palms of his hands a little ways upward. Then the pile-driver came floating up again. This was repeated four times. Then Q!ā'nēqē-lak^u went down to meet him, and said, "This is enough. It is true, what I heard; you are a man of supernatural power (nau'alak^u). Please give me part of your cedar-bark ring. That is the only thing for which I ask you." Song-Dance gave him a piece of the cedar-bark, and put it around his neck. Q!ā'nēqē'lak^u said he was going to show it at the place he was going to visit.

When Song-Dance's children — P!ā'lēlag-i'lak^u, his eldest son; Nau'alagumga, the next one, a daughter; and K!ē'estalifa, his second daughter — saw what had happened, they resolved to show that they also had super-

natural power. They told their father to make his house ready, saying that they saw the Deluge coming. Song-Dance prepared his house. He caulked all the cracks and closed the doors; and when the Flood came, it just covered the house, in which they staid unharmed.

After the waters had receded, P!ā'lelag-i'lak^u and his sisters went up the river to look for a mountain that had not been covered by the Deluge, there to save themselves if the waters should return. They found it.

On their way back they saw in the water some fish which looked like worms. His sister said, "These must be the olachen of which our grandfathers spoke. Step on that log and drive them ashore. They are so fat, that they melt over the fire." They caught them with their hands in the water, and they boiled them, and they now knew that they were the olachen.¹

Then the sisters danced their shaman's dance. Afterwards they started to go down to the mouth of the river. There they found a large log of driftwood. They went ashore; and while the sisters staid there, P!ā'lelag-i'lak^u was preparing to continue his journey. Just at that time a canoe came up the inlet. P!ā'lelag-i'lak^u was sitting on the drift-log, and he asked the people who they were. Their chief said that he was Wä'qaē. P!ā'lelag-i'lak^u asked him where he was going, and Wä'qaē replied that he was going up to see his river. Then P!ā'lelag-i'lak^u said, "Is it your river? I did not know that." — "Yes, it is my river," replied Wä'qaē. Then P!ā'lelag-i'lak^u asked, "What kind of fish go up this river?" Then Wä'qaē mentioned all kinds of salmon. P!ā'lelag-i'lak^u asked, "Is that all?" and Wä'qaē replied, "Yes, that is all." — "Nothing else?" — "No, nothing else." Then

¹ The narrator remarked here that the people who had been exterminated by the Flood evidently had known and caught olachen.

P!ā'LElag-i'lak^u said, "I was inclined to believe you first, but now I do not believe you. If the river belonged to you, you would have named all the kinds of fish. You do not know what is running in my river. It is the olachen, not the others. The olachen is fat, and melts when you put it near the fire."

Then Wä'qaē became angry, and said, "Little slave, what are you talking there?" and turning to his men, he ordered them to take him into his canoe and enslave him. The men went and tied him. P!ā'LElag-i'lak^u said to his sisters, "Don't move away! Wait until I return." Wä'qaē travelled down the river with his slave. When they came to Dō'x^ewalits!ēnē^e, they poked him, and said, "Why don't you fly away? We thought you had supernatural power. Why don't you fly back home?" P!ā'LElag-i'lak^u, who was tied firmly, began to move his back, and he heard the tearing of the ropes with which he was tied. He said to his enemies, "It is not difficult for me to get away." Then they pushed him again and made fun of him. When they saw his attempts to free himself, they laughed at him; but suddenly, with a great effort, he freed himself, and flew up, carrying the canoe along until the thwart by which he held it gave way. They tried to hit him with poles, while he pretended not to be able to fly well; but suddenly he flew high up, and disappeared from their view.

35. Dzā'wadalalis.

Tradition of the G'ē'xsem of the DENA'x'da^ex^e.

(Told by NEG'e' and Hā'nidzēm.)

Dzā'wadalalis was sent down from the sky at the time when mountains and rivers came into existence. He came

to a pretty place called ɬō'gwal^eldzas. With him came a woman named ɬēgəkwi^lak^u. They had four daughters. The oldest was Wā'numg'ilayugwa; the second, Gu'ntēlag; the third, Ê'k'lalalīsemēg; the fourth, Ê'k'lalalāh^lak^u. With him came his house, which had a snapping door. The corner-posts of the house-front were grizzly bears. Dzā'wadalalīs was so famous, that people from all over the world came to see him. The door of his house was open; but whenever a person wanted to enter, it closed. Thus many people were killed. There was a seat in the rear of the house the back of which was stone. On the seat was a mat which was covered all over with sharp stone spikes (tēⁿna').

Q!ā'nēqē^lak^u came southward, starting from the north. He visited all the tribes, trying to find a wife. On his way he came to Knights Inlet. When he was passing near Alert Bay, he threw all his clothing out of the canoe. This was transformed into the numerous islands that lie between Vancouver Island and Knights Inlet. At that time the mountains were all bare. He threw his comb on the mountains, and it was transformed into trees.

While on his way, the Ma'malēleqala saw him. They shouted, "What are you going to do, lord (ē^{mā}'ē^{mē}lasai', adai)?" and he replied, "I am going to marry the daughter of Dzā'wadalalīs." The Ma'malēleqala answered, "You are foolish. Do you know what is going to happen? He is very dangerous. Nobody who enters his house leaves it again alive." Q!ā'nēqē^lak^u said, "Let us go ashore to see them." Then he threw something ashore, and said, "You shall be the deer of later generations." He went on.

When he came to G'io'x, the people saw him. They shouted, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalalīs." The

people answered, "Take care! He is dangerous. Nobody escapes alive from his house." Then he approached the shore, and threw fish to them. For that reason the river of G·iō'x is full of salmon.

Then he came to Q!walā'd or T!ō'qo^uyu. The people there shouted, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalalis." They replied, "You are foolish. He is very dangerous. Nobody escapes alive from his house. Look at my face! It is cut all over. I have tried to marry her, and I lost all my hair." While he was still speaking, this man suddenly became a mountain, which may be seen up to the present day. On account of its scar this mountain is called K·lē'k·lēLEmak^u.

He went on and came to Ha'nwade. There he was called again; and the people asked, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalalis." — "Take care!" they answered. "He is dangerous, but we wish you success." In return he threw some boiled salmon ashore. Therefore there are many salmon in the river of Ha'nwade.

Then he came to Ā'snak'la. There he saw many people on the beach who were digging cinquefoil (t!exsō's) and clover-roots (l!ex'sē'm). He went ashore at l!ā'qwaxstelis. He saw smoke rising and went near. He saw that geese and ducks were in camp there, who were steaming their roots on red-hot stones. He went ashore and sat down next to them, and he noticed that they were all blind. The birds at once scented him, and one of them said, "I wonder whether our lord, G·íí, is here! I smell Q!ā'nēqē^ulak^u." Q!ā'nēqē^ulak^u took up what they were steaming to look at it, and he asked, "What are you steaming here?" They replied, "Cinquefoil-roots." Q!ā'nēqē^ulak^u responded, "This is what ravens eat. Are you

blind? Those are not roots." They replied, "We cannot see." He called them to come near, and he spat on their eyes and questioned them, and asked whether they could see. They said, "No, we cannot see." He spat on their eyes a second time, and still they said they could not see, although they were immediately able to see, but they desired to have still better eyesight. A third time he spat on their eyes. Then they said they could see a very little. After he had spat on their eyes a fourth time, and when they were not yet content, he said, "Your eyesight is good enough. If you should be able to see still better, you would see all the monsters under water." Then the birds, who were now able to see, asked him, "Where are you going?" He replied, "I am going to marry the daughter of Dzā'wadalālīs." They said, "He does not live far from here, just above us." Then Q!ā'nēqē^ulak^u left his canoe ashore, and continued walking up the inlet. He left two seals there which he had carried along as travelling-provisions.

When he turned the point and reached the mouth of the river, he heard a noise. There he saw a person moving about whose head was moving from side to side; and when he came near, he saw that it was a woman building a canoe. He looked on for a time, and noticed that she was blind. Her infant child was in a cradle next to her. After a while Q!ā'nēqē^ulak^u went and pinched the toe of the child. The child began to cry. The woman said, "Don't touch my poor child!" He repeated this three times; and the woman said, "What causes my child to cry, although it never cried before? Somebody must be here. Don't do that!" Then Q!ā'nēqē^ulak^u said, "What are you doing here?" She replied, "I am making a canoe." Q!ā'nēqē^ulak^u asked, "Are you unable to see what you are working at? You have cut right through

it with your adze. Are you blind?" She said, "I am blind. I cannot see what I am doing." Then he called her and spat on her eyes, and asked, "Can you see now?" — "No," she replied. He spat on her eyes again, and now she was able to see a little. After he had spit on her eyes a third time, she could see still more; and after he had repeated it a fourth time, she could see very well. He said, "Now you can see well enough. If your eyes should be still better, you would be able to see the monsters under water." Then the woman asked, "Where are you going, lord?" He replied, "I am going to marry the daughter of Dzā'wadalalis." She said, "I wish you success. Come here!" He went to her, and she rubbed his whole body with sandstone (tē'na') to make it hard. She also gave him juice of alder-bark, bird's-down, an ermine mask, and a wren mask, and told him what to do.

Finally he came to a place opposite Dzā'wadē. There he sat down, and soon the four daughters of Dzā'wadalalis came to bathe. When they saw him sitting there, they said, "There is a small man sitting there, probably he is a runaway slave." And the youngest daughter ran back to her father and told him, "We have found a runaway slave." The father asked her to call him into the house, and said that he was to be their messenger and their workman. The youngest daughter went back to where Q!ā'nēqē'lak^u was sitting, and said, "What are you doing here? What do you want?" He replied, "I want to marry the daughter of Dzā'wadalalis." Then the girls said, "We are his daughters. Pick out the one whom you want." Then he asked for the youngest one. He went to her, put his finger into her vagina, and the teeth tried to bite him, but he broke them out. Then her sisters were ashamed of her. He lay down with her and made her his wife.

The youngest daughter asked him to follow her into the house, and told him to follow close at her heels. She said, "When the door opens, I will go in; you must follow at once. I will go at once into my room." Then Q!ā'nēqē^ulak^u put on his ermine-skin, the girl went in, and when the door opened again, he passed through unharmed. He went into the room and staid there.

When Dzā'wadalālīs discovered that his daughter was married, he muttered angrily, "You shall not remain alive!" On the following morning he started a large fire in the house, pretending that he intended to prepare breakfast for his son-in-law. Then he called him out of the room, saying that he would treat him well. He wanted him to believe that he was going to give a feast. Q!ā'nēqē^ulak^u put on his ermine-skin, and Dzā'wadalālīs threw him on to the mat with sharp spikes. Q!ā'nēqē^ulak^u pretended to be dead, and Dzā'wadalālīs threw the ermine out of the house, saying, "Serves you right! Why do you come to make me ashamed?" but Q!ā'nēqē^ulak^u returned in the shape of an ermine.

At night Dzā'wadalālīs heard his daughter and her husband talking together, and he said to his wife, "With whom is our daughter whispering there?" The woman took a torch and looked into the room, and replied, "Our daughter's husband is back again." Then Dzā'wadalālīs said, "To-morrow I will treat him as my son-in-law. I will prepare a feast for him." Then he called him. "Arise, son-in-law! I will treat you as my son-in-law." Then Q!ā'nēqē^ulak^u jumped out of the room in the shape of a large deer. Dzā'wadalālīs took it by the legs and threw it down on the seat. The deer pretended to be dead, and Dzā'wadalālīs threw it out of the house, saying, "Serves you right! Why do you come to make me ashamed?"

In the evening Q!ā'nēqē^ulak^u, however, returned into the house. Soon the woman gave birth to a child, and Dzā'wadalalis seemed to have given up the plan of killing his son-in-law, because he thought that he was possessed of supernatural powers (nau'alak^u). One day he called him to go and get cedar-wood to make a cradle for the child. Q!ā'nēqē^ulak^u hid the alder-bark and the bird's-down in his armpits, under his blanket. They came to a place at the mouth of the river where a large cedar was lying. . . .

(When Q!ā'nēqē^ulak^u was in the tree, he let the alder-juice ooze out, which Dzā'wadalalis believed to be his blood; and blew out the bird's-down, which Dzā'wadalalis believed to be his brains. When he was gone, Q!ā'nēqē^ulak^u put on the wren-skin, hopped over the tree, crying, "Ts'k, ts'k!" By jumping about on the tree he split it.)

Then he assumed the shape of a man, took one half of the cedar-tree on his shoulder, ran down to the beach, and called to Dzā'wadalalis, "Why do you leave your work?" and Dzā'wadalalis went back to get his son-in-law. Q!ā'nēqē^ulak^u took four pieces of rotten wood and told his father-in-law to cross just above the mouth of the river. Then he carved porpoises (hā'tsawē) out of the rotten wood and threw them into the water. They began to jump against the canoe and frightened Dzā'wadalalis. Q!ā'nēqē^ulak^u blew and spat on them, and the water became quiet.

Then he told Dzā'wadalalis to paddle on; and while they were below the mouth of the river, he threw a second piece of wood into the water. Then a large tree suddenly arose out of the water, and it looked as though it were going to fall on the canoe. Then Dzā'wadalalis begged him to desist. "Have pity on me!" he said. Q!ā'nēqē^ulak^u replied, "I did not begin it, I am only treating you as you have treated me." Dzā'wadalalis was almost dead

with fear. Then Q!ā'nēqē^llak^u threw the third piece into the water, which he had rubbed into a fine dust. Then the whole water began to rise like a plank, being lifted up first on one side, then on the other. The wind began to blow, and Dzā'wadalalis was very much afraid. Many sea-monsters made their appearance. The chief sea-monster looked like a person. Then Dzā'wadalalis fainted, and his intestines fell out of his anus. Although he was in the stern of the canoe, they extended right to the middle.

After a while, when the tide rose, the sea became quiet again. Then they ascended the side branch of the river, going up to their house. Then Q!ā'nēqē^llak^u jumped ashore and went to his wife. She said to him, "You have staid away a long time. Where is your father-in-law?" He replied, "Go and see." She went down to the canoe and found him there dead. She said to her husband, "You have overpowered your father-in-law." Then Q!ā'nēqē^llak^u took a piece of wood and set fire to it at the end, and, beginning at the bow of the canoe, he blew the fire towards Dzā'wadalalis, gradually walking towards the stern of the canoe. While he was doing so, the intestines of the old man gradually crawled back into his body, and he came to life again. When he opened his eyes, he said, "Have I not slept a long time?" Q!ā'nēqē^llak^u then took his wife and his child along. The G-ē'xsem are descended from Dzā'wadalalis.

36. G-ā'yusdā^selas.

Tradition of the G-ē'xsem, a Clan of the DENA'x'da^x.

(Told by NEgrē' and Hā'nidzEM.)

One evening G-ā'yusdā^selas, a descendant of Dzā'wadalalis, was sitting in his house, tying a hook to the end

of his fishing-pole. The end of the pole stuck out from the door of his house. While he was at work, he felt some one stepping on the end of his pole. He jumped up to see who it was, but he did not see anything. He continued his work, and soon the same happened again. Again he jumped up, but could not see anything. The same thing happened a third time. He sat down to continue his work, but again somebody stepped on his pole. He jumped up again, ran out of the house; and there he was caught by Cannibal (Bax^ubakwa'lanuk^u), who carried him away. He carried him across the mountain Laa'lgequm. There Cannibal moved his hand as though he were scooping out a little hole, and, behold! there was a pond with vertical walls. He threw the man into it and washed him in the water. Then he carried him along until he reached his own house, which was far away in the mountains. Cannibal said to him, "Take care, and do your best and imitate what you see here! Don't make a mistake!"

Then he heard the people of Cannibal beating time with their batons. Cannibal said to him, "I shall put you down near the door of my house now. Watch what I am doing; and be careful that you notice everything, that you may be able to imitate it. You shall see everything, and you shall not make a mistake." Then they entered. The people at once began to beat time, and Cannibal went around the fire dancing. He bit his people, and devoured some of them, lapping them up with his tongue. When he had gone around the fire and come back to the man, he said, "Did you see everything? You shall do the same." He continued to go around the fire. Four times he did so; then he said to the man, "Now you shall try." The people began to beat time. The man jumped up, danced around the fire four times,

and the fourth time he bit one of the bystanders. Cannibal asked, "Can't you do any better?" At the same time he took hold of him, pulled his body and twisted it, in order to make him strong. Then he made him try again. The batons were beaten, and again the man danced around the fire. When he made his third circuit, he began to bite people. Now he knew almost everything that Cannibal had done. He tried twice more; and when he danced the fourth time, he imitated Cannibal perfectly. Then Cannibal said, "Now you have obtained my power. You shall be like myself. You have now obtained everything from me. Your names shall be Ba'x^u-bakwā'lanuk^u, lawu'lgēs, Tā'nis, Tā'nisk'as^o." Then he sent him back home.

There he was heard in the woods in midwinter on top of a mountain. Finally he came down to the village; and the people tried to catch him, but they were unable to do so. Then they made a net and caught him in it. They gave him four slaves to eat. This quieted him, and he staid there. Then the people beat time. Several times he escaped again, and they had to catch him again. They were very much afraid of him, because he devoured people and bit others. They were unable to tame him.

He had a younger brother whose name was Gudes-game'ls, and who thought he would obtain supernatural power in order to be able to tame him. He went into the woods and came to a mountain. There he heard a noise. When he went nearer, he heard somebody crying. As soon as he approached, the noise moved away again. He went on and on for many days without getting nearer. Every day he washed his body, and then he heard the noise again, but he could not reach it. Then he used the clothes of the dead to wash himself. When he had done so, he heard the noise quite near by; and after he

had washed four times with the wrappings of dead people, he saw a woman. He stepped up to her and embraced her waist. Then both fell down in a faint. When he came to, he saw that the woman had long hair. She was Crying-Woman (^ʰlɛ'lgwafi'laga). There were deep furrows in her cheeks where the tears used to run down. The woman said to him, "Let me go!" but he only held tighter. "You shall have what I am using." She offered him a harpoon-shaft. "If you point it towards sea-otters, seals, porpoises, or towards mountain-goats, they will fall down dead. Let me go! You shall have this, which enables you to give potlatches all the time (^ʰma'ɣ^ʰsayu or ^ʰma^ʰɣ^ʰplēq);" but he only held her tighter. Then she offered him the water of life and the death-bringer, if he would let her go, and the large rattle for taming the cannibal. He was also given the name Life-Maker (^ʰQ!wē'q!ulagila). Then he let go of her. He took her gifts and put them all into his hair, which was tied together with hemlock-branches. Then he went home.

He said, "What is the noise that I am hearing?" His father replied, "Fool! don't you know that your elder sister has died?" The young man replied, "Why did you not tell me so? Where is she?" The father retorted, "On the other side of the river." — "Let us go over there and see her!" Then the father carried him across; and when he got there, he went around the grave, shaking his rattle. When he had done so four times, she revived. He took her down, and they went back to the village.

He said to his father, "Where are my elder brothers? What has become of them?" They replied, "Why do you ask?" — "I want to see them," he retorted. Then his father showed them to him. He sprinkled them with the water of life; and when he had done so four times, they all arose.

The people saw this, and they were glad of it; and they gave him their princesses as wives, that he might bring back to life their dead ones. They were afraid of him when they saw him using his death-bringer, with which he burned the other side of the river.

Then they planned how to spoil (a^emē'la) his supernatural powers. They wanted to get their princesses back, because they were ashamed that he had all the best women as wives, and because they were afraid of him. They assembled, and talked about how they could get the better of him. Finally they decided to invite him to a feast. There they gave him menstrual fluid, dung of wolf, and other poison, to kill him. He, however, kicked a rock away, and placed it on a point of land as a fighting hill (ḡuse'la); and there he built a house for his brother to dance in. They did not succeed in killing him with poison. Then they thought of the power of women, and they gave him all the women from all over the country as his wives. This destroyed his supernatural powers; he became an ordinary man (ba'ḡus), because he had too many wives. Finally he and his brother died.

37. ^enā'lak'lulem.

Tradition of the P^e'p'lawilēnox^e, a Clan of the DENA'x'da^ex^e.

(Told by NEG-ē' and Hā'nidzEM.)

The DENA'x'da^ex^e had been attacked by their enemies, and all were killed except ^enā'lak'lulem, the son of Ts!atā'i.¹

¹ Upon being questioned, the narrator gave this name. Those of the other ancestors were not known. Compare the story of Nā'nāts!emg'i'lak^e (Publications of the Jesup North Pacific Expedition, Vol. III, p. 123). The story-tellers claimed the account given there to be exaggerated, and said that the name Gwa'xuma (p. 123, line 36) is that of a place near Dzā'wadē; Gwā'witbē^e, that of a place near Hā'nwadē. When I asked a friend of the DENA'x'da^ex^e in regard to this statement, he simply said that the narrators, not being DENA'x la^ex^e, were envious, and detracted from the importance of the story.

He did not know what to do, and finally he made up his mind to look for supernatural power. He went up the river until he came to the mountain *Gā'g'ildem*, on the east side of the river. He rubbed his body with hemlock-branches as he went up the mountain. Finally he reached the lake on the mountain, went into the water and washed himself. There he found the "humming-bird of the water" (*k'lwā'klum!a*), which sucked his blood. He staid in the water four days, until he was only bones and sinews. After four days, while he was sitting by the pond, a Loon came up from the lake. He said, "Oh, my dear! I wish you would become a man, on account of the state in which I am. I am deserving of sympathy. My tribe became mysterious. I am seeking something good. I am seeking supernatural power." (*"Ā'k'as, adā', ē'x'Em-nēs!as begwā'nemx'id, qag'in gwō'yāā'sg'in wī'wusilaqen. Łē'laa'nx'idk'asēn g'ō'kulōtdā. Aē'k'asdey'in 1ā'1ogwas-dey'in."*)

The Loon replied, "What is it that is called man? for I am a man. Come aboard my canoe, that we may go there." (*"mā'dzēda begwā'nemx'lāg'in begwā'nemx'in. Ğē'lag'a, lāxs lā'xg'in yā'yats!ēg'in qens lē lā'laa laxa'da."*)

Then he stepped on the back of the Loon, and was aboard his canoe. The Loon said to him, "Just poke me with your finger when you feel that you are exhausted, and that your breath is giving out." Then the Loon dived. He staid under water a long time, until *nālak'lulem* poked him. Then he emerged. The Loon said, "Can you not stand it any longer?" *nālak'lulem* replied, "My breath has given out." The Loon told him that he had to try to stay in the water a longer time. Again he dived and went a long distance, longer than before. Then the man poked him, and he emerged again. The Loon said again, "Your breath is too short. You must be able

to stay in the water a longer time. Try your best." Then he dived again, and staid under water a long time. After they had gone quite a distance, the man poked the Loon again, and he emerged. Again the Loon encouraged him, and told him to hold out longer. The Loon dived again, saying, "You must try your best if you want to get what you desire." Again they dived, and came up again at the place where they had first gone into the water.

The Loon had really taken him all around the lake. When he emerged, the Loon said, "You have done well. You have been fortunate. You have obtained what you desired." He advised him to stay by the shore of the lake, and told him to keep up his courage and to stay until he was given what he desired. ⁶nā'lak'lulēm did not know that the Loon had taken him to the door of the house where he was to receive his supernatural power. He was sitting there when something emerged from the water. When it was coming up, it made a peculiar noise; then he saw that it was a canoe with paddles on each side, paddling by itself. It was steering to the place where he was sitting. ⁶nā'lak'lulēm was afraid. Suddenly the canoe stopped, and he and the crew of the canoe were afraid of each other. He fainted. When he came to, he said, "My dear, welcome! What do you do here, my dear? Are you the reason of my being here, my dear? Are you the reason of my doing this? Do I not want you for my supernatural power?" — "Now you will have supernatural power. Now you will have good luck." ("Ai'k'as, adä'; gē'lak'as⁶la, ⁶mā'sōs gwō⁶yaā'sēx, adä'; Sō⁶men sē'natas, adä'; sō⁶men hē'g'it gwō⁶yā'o? Ğē'la-k'as⁶la, adä'; ē's⁶māē.ēn ɪ.ō'gwalōl!" — "Wä, laa'ms ɪ.ō'gwalalōl, laa'ms aē'k'ɪnālalōl.")

There was a man in the canoe who was the child of

Q!ō'mogwē, the chief of the underworld. "nā'lak'lulem was asked, "What do you want to have?" Then he thought, "I wish to have his death-bringer and his canoe." At once a bow was brought out; and the man in the canoe said, "Now, see what is going to happen!" He put an arrow to the bow, and pointed it to one side of the lake. At once it was on fire. Then the man said, "That is the way it does. Now, this will go to you, and also this canoe." Then he was asked, "What is your name?" He replied, "My name is "nā'lak'lulem." Then "nā'lak'lulem inquired, "And what is your name?" The other one said, "My name is Xa'niats!emg'i'lak^u, and this shall be your name." He continued, "The whole river of Knights Inlet is full of monsters. Take care when you go down the river!" Then the man who was given the name of Xa'niats!emg'i'lak^u went down the river and killed all the monsters. He saved many of the Dzā'wadēnox^u, who became his slaves. He went on to the Lē'gwīlda^x^u, pulled them into his canoe, and made them his slaves. He married some of them. They had children, and they increased again in numbers, and they became his tribe.

Now all the tribes went to make war against the A'waiĒĒla. They came to Ha'nwadē, and there they fought for ten days. The warriors pulled almost all the people into their canoes as slaves, and they only waited for the last ones to be put aboard. Then the A'waiĒĒla sent for Xa'niats!emg'i'lak^u, and asked him to help them. He came at once, going along the other side of the inlet. When he came to the cascade Tsēxu'la, he came right across; and while he was still in the middle of the water, he began to shoot arrows, which fell down quite close to his canoe. When the people saw this, they shouted for joy, because they thought that he was not a powerful

warrior. They said, "We thought you had supernatural power." But he had been shooting only with cedar-twigs. When he was near enough, he took his supernatural arrow and pointed it towards them; and the people fell into the water like kelp (pā'pōq!wanē) and were killed with lances. Then the A'wailela gave their daughters to Xa'niats!emgi'lak^u to marry, and they made him many presents. For this reason the place is called Qā'yik!waas, which is just on this side of Ha'nwadē.

Then Xa'niats!emgi'lak^u said, "Now let us make war against the paddling-passages." He meant the people of Knights Inlet. He was accompanied by his brothers, who were sitting in the middle of the canoe. Then they saw something big coming up from the water (wu'ndzēs'bālis). He shot at it and killed it, and it was transformed into foam. They went on, and came to another place. There a man came up, standing on the back of the flat monster-fish ^unemxx:ā'lig'iū. He shot at it and killed it. Then he said, "Let us go up the river G'io'x!" and they went along and came to a lake.

There he met a man and his family. They went to his house, and found the children outside. When they saw the canoe coming, they ran in and called their father, who told his children to invite the strangers to come into the house. When they came ashore, they were asked, "Where are you going?" They replied, "We are just paddling about. We heard that there were monsters at this place, and we want to see them." Then they were warned. "Don't go! Nobody returns who goes that way." But they merely said, "Give us something to eat. We will continue our journey." Then the man ordered his children to follow the strangers, to see what was going to happen to them. When they went on, the water was perfectly smooth; and Xa'niats!emgi'lak^u said, "I thought

this was a place of monsters." Then he saw herring jumping in the water, first one, then another. The water began to boil, and became wilder and wilder. He said, "Do you want to frighten me?" Then the herrings became more and more numerous. They jumped over the canoe, and he saw that there was a man in each herring. He tried to shoot them with his four arrows, but they had no effect upon them. They became more and more numerous, and he was drowned.

38. Xwā'xwas.¹

Tradition of the G'ī'lg'īgam, a Clan of the Nimkish.

Xwā'xwas was the ancestor of the G'ī'g'īgam. When the Deluge came, he assumed the form of a salmon and went into the lake at the foot of the mountain Xa'wolē, at the upper part of Nimkish Lake. When the Deluge subsided, he landed at Flat Place (Ōdzā'lis). There he lived all by himself. After some time, Kunō'sila came down in the form of the thunder-bird and joined him. Xwā'xwas built a house. He prepared the posts and put them up, and then he made the beams, but he did not know how to raise them. Kunō'sila took them up in his talons and placed them on top of the beams. The name of Xwā'xwas's house was Only-House-on-Prairie (ne'msg'emdzā'las). In front of his house is a rock which was called Thunder-Bird Place (Ku'n'was). This is the place where Kunō'sila used to have his salmon-trap, and where he caught birds in snares.

After some time Xwā'xwas became sick. He had a sore (a'mta'), which increased in size, and which could

¹ See Franz Boas, *Indianische Sagen von der Nord-Pacifischen Küste Amerikas*, p. 147; see also p. 83 of this volume.

not be cured. Finally he died. This disease was inherited in his family, so that it finally became their crest. All the members of his family are liable to die of the same disease.

(Second Version, told by Negrä, a Nimkish.)

In the beginning Xwā'xwas was a salmon. When the Deluge came, it carried the salmon up the mountains. When the waters subsided, the salmon landed at Flat Place (Ödzä'lis) and began to build a house which he intended to name Only-House-on-Ground ("nemsgemdžalas). He searched for stones to make a stone axe, and found some on the bank of the river. Then he began to hew two heavy posts for his house. He had his hair tied up in a knot on the back of his head. While he was working, he suddenly heard a loud noise behind him, a short distance down the river. He turned round and saw a large thunder-bird which had alighted, each of his feet resting on one of two large bowlders that lay quite a distance apart. Then Xwā'xwas said, "O master! I wish you were a man, so that you might help me in my work." Then the thunder-bird took off his feather garment and his mask, and showed his face. He said, "I will help you." He flew up and lifted in his talons a large log which Xwā'xwas had cut for the beam of his house, and laid it on top of the post. Then he alighted again and took off his feather garment. He told his bird mask to fly back to the sky, and said, "You shall be heard when one of my descendants is about to die." Then the bird flew up into the sky. The man took the name Kunō'sila. He built a house at Flat Place, and both he and Xwā'xwas became the ancestors of the G'g'ilgam. Kunō'sila's son was Ē'wagit, whose son was Wā'xowit, whose son

was A'nx^eanwisagamē^e, whose son was Ha'mdzid, whose son was Yā'gotas, whose daughter was ^ene'mnasálaga. She was the aunt of Neg'á', who told the story. One of the recent descendants of Xwā'xwas was Yā'qal^eenāla.

39. ^enemō'gwis.¹

Tradition of SÍ'senLē^e, a Clan of the Nimkish.

^enemō'gwis travelled northward, coming from Seymour Narrows. He made war upon the people and destroyed many villages. Finally he went up Nimkish River, and came to the mountain Ts!ex'ē'wak^u. There he acquired supernatural power. A goose (nela') came to live with him, assumed the form of a person, and became the ancestor of his tribe. They lived in Foundation (Xulk^u). When the goose assumed the shape of a person, his wife also became a human being, and they had many children. They came to be a bad people. ^enemō'gwis and the goose are the ancestors of the SÍ'senLē^e.

^enemx'ā'likō is also given as the name of the ancestors of the SÍ'senLē^e.

40. Gray-Face (Ō'xsem) and Twin (Yikwī't).²

Tradition of the Ts!ets!elwa'lagamē^e, a Clan of the Nimkish.

(Dictated by Neg'ē'.)

Lelā'g'inis, the father of Gray-Face and A^eme'les, lived at Flat Place (Ō'dzā^ulis). The name of his wife was ^emā'xulayugwa, who belonged to the clan K'lk'ač'nox^u of

¹ See Boas, *Indianische Sagen*, etc., p. 166; also p. 7 of this volume.

² The narrator said that the name of Ts!elwa'lagamē^e's son was Lelā'g'inis, and that Gray-Face was a late descendant of Lelā'g'inis. The intermediate generations were not known to him. See also Franz Boas, *Indianische Sagen*, etc., p. 150.

the A'wailela. Twin, a member of the clan Ts!ëts!ëwa'-lagamē, lived at Foundation (Xulk^u). He was jealous of Gray-Face on account of his wife. They were enemies. One day Gray-Face and his father visited the people at Foundation. Before they landed, Twin's wife came down to the beach, and told Gray-Face that if he should land, the people would kill him. Gray-Face's father and his friends, who had not been warned, went ashore, and all were killed.

When Gray-Face saw what was happening, he pushed off his canoe and crossed the river. He was pursued by his enemies; but he ran into the woods, and they were unable to overtake him. Some of them launched their canoes and poled up the river, expecting to find him. When they came to his village, they found Gray-Face's younger brother, A^emē'LES, who was catching trout below the village, and struck him with their paddles, so that he fell into the water. During this time, Gray-Face passed his enemies and reached his house, when he warned his wives and the other people, who were thus enabled to make their escape.

His mother told him that his younger brother was fishing below the village, and asked him to call him. When he went there, he discovered the warriors, and soon found his brother's body lying in the water. He threw it over his shoulders and carried it, the head hanging down. Thus water ran out of his mouth, and the boy revived. They walked across land to Beaver Cove (Qlug'is), whence they crossed for Knights Inlet. Gray-Face paddled across on a log because he had no canoe. Before he got across, he saw warriors, who were going from Knights Inlet to Nimkish River. They discovered the log, and they were going to have a look at it, because they thought they had seen a man on it; but while they were going,

one of the warriors said, "Those are seals on the log." Just at that time Gray-Face and his brother let themselves drop into the water; and the other warriors said, "Don't you see they are really seals?" As soon as the warriors had left, the brothers crawled back on their log again, and paddled on until they came to Baronet Passage (De'mlēwas). There they found a small canoe, which they mended and caulked; then they continued their journey and came to the village of Dzā'wadē. There Gray-Face went to his uncles Q'ōlqoxsta, Q'ō'mx'stalamas, and K'lē'k'ilaxstāla. Meanwhile the warriors whom they had met on their way to the Nimkish River had learned that Lēlā'g'inis had been killed, and that the brothers had made their escape. Then they thought that these must have been the men who had been seen on the log of driftwood.

Gray-Face and his brother were given breakfast by their uncles, and they were made welcome. Q'ōlqoxsta gave them a stone axe (tā'yāla), saying, "With this I have killed chiefs. Later on you shall prove its power."

Meanwhile the warriors came back who had learned that Lēlā'g'inis was dead. Then the uncles of the two young men made their house ready, and invited the warriors in. When everybody was inside, K'lē'k'ilaxstāla, who was a great chief, arose and said, "Don't let our son stay still. Let him try what we have given him. Let us see whether he knows how to handle it." Then Gray-Face arose and killed with his stone dagger a man who was sitting next to him. Then his uncle said, "That is very good; your uncle used it in the same way. Now let us see what your brother can do, whether he can do as his father did." Then the other one arose and killed a man who was sitting in the seat of the chiefs. Then his uncle said, "Yes, you are doing as well as your father."

The people were afraid of them, and did not dare to defend themselves. Then their uncles gave them a canoe to go and take revenge. They took them to Foundation, and the canoe landed behind the point of land at the mouth of the river. Their uncles returned home to Knights Inlet. The brothers went back to their own house at Flat Place, whither the women of their tribe had returned.

Twin had his salmon-trap near Foundation. Now, the Nimkish, the tribe of Twin, heard that the brothers had returned; and they were afraid of them, for they knew that they had good weapons. They did not dare to go near them. Only those who had been kind to them went to visit them. They told the brothers that the people were willing to see Twin killed. They told Gray-Face that he might kill him, and they would then recognize him as their chief.

They planned with Gray-Face how to kill him. Gray-Face sent word to Twin's wife, who had previously warned him, and let her know that her husband was to be killed, that she should give her consent. He met her on the bank of the river when she went there in the evening to ease herself. Then he planned with her how to kill Twin. It was arranged that he should be induced to bathe and wash in the river at a certain time, and that Gray-Face should surprise him there. If Twin should make his escape, then the woman was to leave the house open, so that he might enter. Twin was, of course, on his guard. He always had his dagger tied to his wrist; even when he bathed, he carried it. Therefore Gray-Face did not attack him while he was bathing.

Then Twin's wife asked her husband to come into the house. There she dried him and combed his hair. One of his wives was sitting on his right, another one on his left. The one with whom Gray-Face had made the plan

was sitting nearest the door. While they were combing him, he held down his head to dry his hair by the fire. Then Gray-Face entered the house unheard, took him by the hair, and struck his temples with his bone dagger. One of the women cried. He was dead, and his wives went back to their parents. Then Gray-Face became chief, and his brother became his warrior. He killed all the friends of Twin.¹

41. The Boy who disappeared Underground.

Tradition of the Tse'tse'tswa'lagamē, a Clan of the Nimkish.

(Told by *NEG'ē'*, a *G'g'ilgam* of the Nimkish.)

A boy, one of the nobility of the Famous-Ones, was hungry, and cried. The parents tried to quiet him, but they were unable to do so. Finally they went to sleep. The boy continued to cry until his eyes began to swell. Then somebody from the other side of the house cried, "Try to quiet your boy;" but the parents, who were asleep, did not reply. Suddenly the ground opened, and the boy disappeared. His crying was heard from underground, sometimes in one corner, sometimes in another. Then the parents were called, and the people said, "Where is your son? He has disappeared." The parents tried to dig where his voice was heard, but they were unable to get him. His voice moved about from place to place. Finally they gave it up. At the place where the boy had sat before he disappeared, the belly of a salmon was found. A dog had given this to him, and the boy had eaten it. This made him crazy, and was the cause of his disappearance underground.

¹ The narrator claimed that the passage relating to *Wē'qaw's* daughter, contained in the version quoted before, does not belong to this story.

42. K·ē'īōs.

Tradition of the Nē'nēlk'ēnox', a Clan of the Ninkish.

(Told by NEg'ē'.)

K·ē'īōs and one of his friends were fishing for cohoes salmon at a small river. When he was about to take them out of his trap, he found that the wolves had been there before, and had taken away the salmon. Therefore he became angry. He caught many fish, and tied them together with cedar-twigs. When he had as many as the two men could carry, they started a fire and roasted the salmon on spits. When they were done, they began to eat. Some of the spits were still standing near the fire.

Then a wolf came, and wanted to take some of the roasted salmon. K·ē'īōs said, "Do you come for salmon?" He overturned one of the spits, took out the intestines of the roasting salmon, threw them at the wolf, and thus burned it. The wolf cried and rolled about on the ground. Then the wolf ran back into the woods, howling. During the whole night the wolves were heard howling.

The next morning, when the noise did not stop, the two men said, "Let us go home, else the wolves might come and get us. They had not been going long when the wolves came. They took K·ē'īōs, but let his companion go. He ran home to call the people to help.

There were so many wolves, that the end of the pack could not be seen. One seemed to be their chief. The wolf whom he had scalded was also there. Part of his body had no hair.

K·ē'īōs tried to escape by climbing a tree. The wolves tried to climb the tree to get him, but they were not able to do so. Then they climbed one on another's back, but they always fell down again. Then they began to

dig up the roots of the tree, until it began to fall. K'ē'fōs jumped into the branch of the next tree, but this one also fell. Thus he jumped from the first tree to the second, and from the second to the third, which was very large. The wolves nearly gave up trying to get him.

The head wolf ran about and exhorted the others to go on digging. When the third tree fell, the man jumped on the fourth tree. Again the wolves were about to give up; but their chief exhorted them, and they started again. This tree stood very far away from all others, and K'ē'fōs did not know how to escape. He thought he would save his head, and therefore he tied over his face the cedar-bark cape that he was wearing, so that the wolves should not bite it. Finally the tree fell. The wolves tore him to pieces; but before they finished, the people came. If they had come a little earlier, they might have been able to save him. They found his head wrapped up in cedar-bark, and took it along. They handed it about and wailed for him, because he belonged to the nobility of the tribe.

K'ē'fōs had a brother, who happened to be away hunting beavers. The following day he came home. When he reached the opposite side of the river, he called his brother. "Come and take me over!" He called two or three times, but nobody replied. Then he thought, "What may be the matter? At other times he always used to come at once when I called." Then another man came and took him across; but he did not tell him what had happened, for he did not wish the brother to wail right on the river. The people made him welcome, and gave a great feast. While he was sitting there, one of the chiefs arose, and told him what had happened to K'ē'fōs. The brother could not speak. He just lay back and began to cry. He died on the spot, and the people buried him.

43. L!ā'lamin.¹

Tradition of the L!ā'l!ēlamin, a Clan of the Ninkish.

(Told by *Nēgē'*.)

L!ā'lamin built a house at K!ā'k!axlala, in the middle of the river, making a foundation of heavy logs, which he piled one on another, and which he weighted down with stones. Before he finished his house, the river rose, and the foundation drifted down the river. T!ā't!endzid and Sē'wid lived with him in the same house. They were helping him build the house. T!ā't!endzid said, "Probably this will happen every time the river rises. We shall not be able to finish the house. Let us try to build here. Let us stay with Famous-One (Ts!ē^wwā'lagamē^v). L!ā'lamin agreed, and requested him to ask the permission of Famous-One, who gave them a place next to his own house. He called L!ā'lamin his brother, and gave to his house the name Ku'mkumx'lalil. The house had doors in front and in the rear. Every time a woman went by to get water, L!ā'lamin took hold of her, took her into the house, and married her.

44. Mā'lēleqala.

Tradition of the Mā'malēleqala.

(Told by *Lā'bid*, a *Mā'malēleqala*.)

Mā'lēleqala knew that Q!ā'nēqē^llak^u was coming south after having left his brother ⁿnēmō'gwis, and that he was transforming the world. He also knew that the Deluge, which was sent by the Chief in Heaven, was coming, and that people were preparing for it. Mā'lēleqala's house was on the island T!ō'x^usexlalak^u, opposite Fort Rupert.

¹ See also F. Boas, *Indianische Sagen*, etc., p. 146; and p. 82 of this volume.

He put down large trees like the logs of a log-cabin, and caulked the openings with clay. When the Deluge came, it covered his house, but he remained inside without being hurt. When he thought that the Deluge had subsided, he and his younger brothers, Hā'nal!ēnox^u and Ġā'LEMmax^sala, went out, and they found that the country was dry again. They saw much driftwood, and people were lying on it, holding on to it. Then Ġā'LEMmax^sala took a long hook and pulled the logs ashore. They became their tribe. Hā'nal!ēnox^u had bow and arrows. He put a string at the bow end of his arrows and shot at the drifting logs. Then he pulled them ashore. For this reason the members of the Hā'anat!ēnox^u clan show a bow and arrow at their festivals.

Mā'lēleqala wished to travel, but he had no canoe. He felled a cedar-tree and burned it out inside. At the same time he placed stones on each side, so that the fire should not burn through the sides of the wood. Thus he continued until he had made a serviceable canoe. Then he started looking for a place in which to build his house. He came to Fort Rupert (Tsa'xis). There he built a house at ɪā'ɪekluxla. A shell-heap may be seen at this place.¹ His brothers accompanied him.

Now they were waiting for Q!ā'nēqē^llak^u to come. One day when they were out in their canoe, they were met by another canoe. A man was aboard. When he came near, he asked, "What are you doing here?" Mā'lēleqala replied, "What do you mean? Do you mean my canoe that is on the water, or do you mean the red cedar-bark on my head?" Q!ā'nēqē^llak^u replied, "I mean the cedar-bark on your head. I like it." Mā'lēleqala was not quite sure whether it was Q!ā'nēqē^llak^u who had come. Then Q!ā'nēqē^llak^u continued, "You and all your

¹ It is about half a mile west of Fort Rupert.

descendants shall be the first to receive red cedar-bark in the winter ceremonial."

Q!ā'nēqē'lak^u went on. He had just come from Gwa'dzē^ē, where he had put the people to rights. As soon as Q!ā'nēqē'lak^u had left, Mā'lēleqala called his tribe in the evening, and he told them of what had happened. For this reason a meeting is always held before the winter-dance, in which the plans for the ceremonial are discussed.

Late at night the supernatural power appeared, singing like a bird. Then they prepared for the dance of Mā'lēleqala's daughters, whose names were Q!wā'q!walemgilayūgwa and Wilx'stasilayūgwa. They made torches and assembled in front of the houses. The people carried large planks, on which the girls were dancing one after the other. The people sang, —

"Aya a haik'as mēla, lā'k'as amā'sel.^ē yā'wix'ilidzēmsōx awā'sk'as^ō
lā'k'as amā'sel. lē'lī'stālayu'sōx awā'tk'as^ōx mēitaya."

The people raised the torches high up while they were singing; but when they did not close their song with the burden "awā'ya," the two girls disappeared one after the other, and their father said that they had been taken away by the supernatural power. They staid away for a long time, and for this reason the novices continue to do so at present. (The people really hide the dancers, so that the uninitiated may think that they have been taken away by the spirit, but they always stay in the house where they are in hiding.)

One day the two girls went out. They saw something dark in the air. They did not know what it was. When it approached, they saw that it was a large bird which carried something in its talons. When it came still nearer, they saw that it was the thunder-bird carrying the double-headed serpent (sī'siul). The bird dropped it near the

girls; and when the double-headed serpent touched the ground, it became a salmon. It was quite small. Q!wā'q!walemg'ilayūgwa went to pick it up; but as soon as she came near it, she disappeared. Nobody knew what had become of her. Then Mā'leleqala took a piece of wood, and went into his room, where he carved an image of his daughter, which he intended to take her place.

While he was engaged in this work, the daughter of the lost woman climbed to the roof of the house and pulled one of the boards aside. Thus she was able to look into her grandfather's room, where she saw the image, which looked just like her mother. Her grandfather called her, and said, "Yes, it is your mother. Come and look at her." The girl came down from the roof, went into her grandfather's room, and the old man strangled her because she had seen what he was doing. He wrapped her up in skin, and made a hole under the fireplace, where he buried her. For this reason the preparations for the winter ceremonial are still kept secret, and whoever sees the secrets without permission is killed.

In the evening they began the winter-dance (kwē'xala). The people took their boxes and carried them into the house for their chief. There they sat down quietly. Then a speaker arose and called Hā'nai.lēnox^u to go and take the boxes. He took one of them up, went around the fire, and put it down behind the fire. Then there began to be a noise in the house, and the people sang, —

"The great one is going to be Thrower with her throwing-stick. This great Yā'lag-ills. Hā."

("Lā'dzē.lalalāē mā'maq'ayasēs mā'magayū heyā'lag'ilidzē ā'dzēsga yā'lag'ilidzē. Hā.")

After they finished singing the song, they beat time, and various dancers came in one after another, — the Thunder-Bird, the Grizzly Bear, the Dzō'noqlwa, the Raven, the

Fool-Dancer, the Sea-Monster Dancer (yā'g'adala), the Hō'x^uhok^u, and the Wasp Dancer. Every one performed his dance and uttered his cries. After this the people sang the following song: —

"Ah, great one, this great Yā'lag'ilis, great Winā'lag'ilis; great one who will take up with his hands.

Ā hā'yāhānō. Wonderful power of madness. That is the way your father did, madness.

Almost discernible is the means by which yours would have been caused to go, with which yours would have hung (?).

This, because I really said ghost (= near by), bring close by, sitting on fire (= ghost), trembling with hands in dance (= ghost dancer)."

("Ā'dzēsga yā'lag'ilidzē, winā'lag'ilidzē. Lā'dzēlelalaē qā'qalayatsēs qā'q'alayū.

A, hā'yāhānō ai'k'as nau'alakwas nū'fema. He'sēf gwa'lag'ilitemasōx ō'wask'as ō wasōx nū'fema.

K'ā'k'ālelāsēs lā'yōlaxsdeāsēs tē'x'tēgumlaxsdēa.

Hē'x'g'in nē'x'soēgas nē'nywalalelānaga mē'mk'ilalilānaga k'wā'x'lā-lalelā'naga xō'leuxs^ualanelānaga.")

On the fourth night they beat time again to bring back the women who had disappeared. The old man, who would not let the people know what had happened, because he was ashamed, first showed the face of the carving he had made, pretending that it was his daughter. He had hidden some people behind the house, who imitated his daughter's voice and the voices of the spirits. Then a large board was let down from the roof, on which the figure was seated. It seemed to move about like a living person. The younger sister came back safely when the performance of bringing back the novice was held. During this ceremony the figure was shown again and disappeared again; and the people said that the woman had gone back with the spirits, and that she would never return.

It is said that this whole performance was made in accordance with the advice of Q!ā'nēqē^ulak^u. Therefore the winter ceremonial is performed in this manner.

Now, Mā'leleqala resolved to leave the place where he had lost his daughter. He went to Pā'tsawē, just east of Fort Rupert. There he built a large, strong house and gave a festival to all the tribes, among whom he distributed qō'xqowis (a bush with cotton-like tips [sp. ?]) and pearl shells (k'ō'gwis). Here his family increased. One day his children were playing in a cave on the beach, which at high water is under water. The children had put down mats, and were imitating the work of their mothers, when the tide rose and cut off their retreat. Mā'leleqala heard them crying, but was unable to save them, and they were drowned. While there, he found a stick with a copper attached to it, which had drifted ashore with the tide.

He made a copper plate out of it, sold it, and gave a great potlatch. This was the first potlatch. Great-Smoke-Face (^vwā'las Kwā'x'ilanōkumē^v) was the son of Mā'leleqala. Once he put a copper plate down at the place where the people were in the habit of drawing water, so that the first person to draw water in the morning should find it. This was his way of giving away a copper. He was very wealthy. His descendants were Tsextexu'lis, Tlā't'endzid, Nōlleqā'gamē^v, Sē'x-wuqāla, ɬā'bid, ɬā'bid, Gwā'maxalas, ɬā'gōlas, Lā'xlaqalis, ɬā'l'ēliḥ, Gā'den (= Gordon), and ɬā'bid or Kwā'x'ilanōkumēdzē, who told this story.

45. Nō'mas.¹

Tradition of the Nu'nemaseqā'lis, a Clan of the Łau'itsis.

Nō'mas came down from the sky to Á'g'iwala, at Fort Rupert. While he was sitting there, a butterfly² as large

¹ See also F. Boas, *The Social Organization and the Secret Societies of the Kwakiutl Indians* (Report of the U. S. National Museum for 1895, p. 381).

² It was the ghost who appeared in this form.

as an eagle flew about his head, and cried "Ma, ma, ma!" three times. For this reason the people sing this burden. Nō'mas had a large house for his winter-dance, and he wore a large head-ring of red cedar-bark. He arranged a place in the rear of the house where time should be beaten on boards and boxes (qē'qelabā'liŋ).

When Nō'mas came down to our world, he had a copper. When the people became more numerous, he gave a feast, during which he put his copper under the mountain. For this reason the place in Knights Inlet where the feast was given is called Copper-under-It (l!ā'qwaxste'lis).

The chiefs of the Kwakiutl desired that he should come and make songs for them, because from the beginning he was a song-leader. They said, "Let our uncle come here. He is a song-leader. He shall make songs for us." Therefore the people now have songs in the winter-dance. He made the first songs.

When 'mā'ḡwa, 'mā'ḡwalis, and Yix'ā'ḡ'emē, chiefs of the Kwakiutl, were going to marry, they said, "Let our uncle come! He has a staff with a hand on top of it." With this he took the princesses of the chiefs of various tribes. He went all over the country to get wives, even as far south as Comox.

Ts!ā'mā was the name of his child. He was called Copper-making-Face (l!ā'qwag'ilagemē) when he took his father's place. He had a son named 'nemō'ḡwis, whose descendants were, in order, Wā'lemaxalas, Ā'widē, and Kwā'x'ilanōkumē. This last one died recently.

46. Gā'sag'ila.

Tradition of the Na'k'wax'da^x.

Gā'sag'ila was a chief who had many carvings. He came from the south. He put them up when he reached the north country. He went to Gwa'wē in the country of the Na'k'wax'da^x, and there he staid. There he made a winter-dance, and his son became a cannibal, whose names were Q!ā'selidzas, Ha^mēk'!ā'lag'ilis, Ts!ā'xōstāla. This son's son was K!ō'gwikilagēmē^e, whose son was Q!u'mqwax'ā'lasēmē^e.

47. Q!ē'x'lala.

Tradition of the ɬē'ɬgēd, a Clan of the ^wā'las Kwā'gul.

The ancestor of the ɬē'ɬgēd was Q!ē'x'lala. He came into existence at Tsēdā'sas in Hardy Bay, when the world was first lighted. He wore a very large head-ring, so that it had to be supported on each side. As a shaman his name was Hai'alik'ilal. His son was Hē'lik'ilig'imis, whose son was Hē'x'ak'inis. His son was Awā'laselal, whose son was TSEX^ewī'd. He died recently.

48. Wā'walē.¹

Tradition of the Kwā'gul.

Wā'walē was a harpooneer who lived at Crooked-Beach (Qā'logwis). . . . His son's name was Gā'dzēdala. (The beginning of this story is as usual. He is a successful harpooneer, and he kills seals very quickly. One day he cooks seals' heads for his boy and goes home. When it is evening, he arrives home, and finds the chief of Crooked-Beach with his wife. He sits down on a box

¹ See also F. Boas, *Indianische Sagen*, etc., pp. 162, 234, 257.

outside of his room and scratches the walls. The woman thinks it is a mouse, and says, "I wish you would gnaw Wā'walē's face!" Then they go to sleep. When they are sound asleep, Wā'walē cuts off the head of the chief, which he takes along. The woman's child awakes, and she discovers that the chief has been killed. She tells the people who inquire why the child cries, that he has soiled his bed. She takes her child to his grandmother, rolls up the body in a mat, and buries it at the place behind the houses where the children used to play throwing spears.)

In the morning the children began to play. While they were throwing their spears, they would sometimes hear a peculiar noise when their spear struck the ground. As a matter of fact, the spear would strike the body of the dead chief, and as soon as they pulled it out, they discovered that there was blood on it. The children got frightened, went down to the beach, and told what had happened. Then the people dug up the place and found the body. They searched for the head, but they could not find it; and they did not know who the man was, although they thought that it must be their chief. They asked his wife whether he had been at home during the night, and she said that he had been away. Then they asked Wā'walē's wife; and she said, "I have not seen the chief." She pretended not to know what had happened.

Soon Wā'walē appeared at the point of land. They said, "Don't lift your paddles! Nobody knows who has killed our chief." Then he lifted his paddles. Then they said the same again, and he lifted his paddles again. Then they suspected that he might have killed him, because he raised his paddles. They said, "You raise your paddles, although our chief is dead." And he raised them once more.

He went to his house, and his little boy was crying because he wanted his meal. The boy ate the seal-meat that his father used to bring him. Then he told his wife to bring the meat that he had boiled, and that was in his bag. She took it out, and asked, "Is this it?" — "No," he said, "it is down below." She pulled out another piece, and said, "Is this it?" He said, "It is down below." And right at the bottom of the bag she found the head of the chief. Then she screamed. He jumped up, pushed her down on the head, and said, "Is that the reason of your crying? Were you afraid of it before?" With that he cut off her head, and then he hung up both heads over the fire.

Night came, and a woman entered to get some fire. She carried some pitch-wood, which she lighted in the fire. Just then a drop of blood fell down upon her hand. For the moment she did not think what it might be; but when she went out, and when she saw the blood, she wanted to know where it came from. She dropped her torch, so that it was extinguished, and she went back. She pretended that the wind had blown it out. Then she saw that blood was dripping from over the fire, and she discovered the two heads. She went out again, and told the people that two heads were there. Then all the people arose to fight with Wā'walē. He, however, pushed his house, with the ground on which it stood, out to sea; and it became the island Mā'lmā, in front of Crooked-Beach. He himself and his parents were killed on this island; but his four sons fled, jumping from one island to another, and finally reached the woods.

The four boys were fleeing through the woods. Finally the youngest one said, "Stop! I hear the sound of chiselling." His older brothers said, "Don't be foolish! Where should that noise come from?" And they went on. Then the

youngest one said again, "I tell you, somebody is chiselling here. I hear it again." They listened, and then they all heard it. They went in the direction of the sound, and came nearer. Then they saw a large woman, the Dzō'nōq!wa, making a canoe. Her breasts were so large that they hung down to the ground. She sat inside, using her adze. The young man said, "What shall we do?" And one of them remarked, "We will not be in a hurry. Let us send our youngest brother to pinch her baby." The child was in a cradle which stood not far from her. The youngest brother went up quietly and pinched the child, so that it began to cry. Then the Dzō'nōq!wa said, "Don't do that to my child! It never cries." After some time he pinched the child again, and this was repeated four times. Then the Dzō'noq!wa gave them the canoe, and said, "I think you do this that I shall give you this canoe that I am making. I am making it for you. Now you have me for your supernatural power. I know everything about you. I know what has happened, and therefore I give you this canoe." And she also gave them the water of life and the death-bringer. She told the brothers, "You do not need to paddle this canoe; just slap its sides, and it will go by itself."

They launched the canoe. They were going to take revenge for the death of their father. The eldest one said, "What shall we do to tease our people? I think we will transform wood into young birds (gogoná'p), so that they may come to take them. The birds shall belong to our youngest brother." Then they went right on to Crooked-Beach. They took many pieces of rotten wood, threw them into the water, and transformed them into young sawbill ducks. The youngest brother also was transformed into a sawbill duck. When the people saw them, they went to get the birds. When they came near,

they thought that the eyes of one of the ducks looked like those of the youngest son of Wā'walē. Then the brothers transformed the people into birds, and they had to remain birds. Those who had remained on shore were killed by the death-bringer. Only those whom they liked they revived and took them as slaves; and the eldest one resuscitated his parents and his grandparents.

49. Additions to the Myth of Kwēkwaxā'wē.¹

(Dictated by a *Lau'itsis*.)

The myth people had nothing to eat. They made a salmon-trap, but no salmon went into it. Then Great-Inventor went to the graves, and asked, "Are not there any twins here?" He asked the first grave, which said, "Go to another grave: there are twins there." Finally he found a grave in which twin girls were buried. He sprinkled one of them with the water of life, and she revived. He said, "I have revived you, because I want you to try to accomplish what I have been working for. Please do help me! I have revived you for this purpose." Then he married her.

The woman told him to collect some roots of ferns (*sā'laedana*). He went out and gathered some. He asked his wife, "What shall I do with those roots?" Then she asked him to strip off the leaves and throw them into the water. She helped him do so. Then she threw them into the water. The leaves covered the whole surface at Ostō'wa, which is situated in the country of the Na'-k'wax-da'x^u, not far from Kingcombe Inlet. Suddenly all the leaves disappeared, the water began to bubble, and

¹ See pp. 217 et seq.; also Publications of the Jesup North Pacific Expedition, Vol. III, pp. 322 et seq.; F. Boas, *Indianische Sagen*, etc., p. 174.

salmon were jumping in the river. They went into the salmon-trap. Then the people went down and took out the fish. Deer's salmon-trap floated away on the water. He had forgotten to make an opening in it. Then the myth people cut the salmon and hung them up to dry.

Now, Great-Inventor went to get fuel to dry his salmon. He went every day. He needed much fuel, because he had so many salmon to dry. When he entered his house, the salmon caught his hair. Then he said, "Let me go! Why do you want to hold me, you who come from the dead?" Then his wife said, "What did you say there?" Great-Inventor replied, "What did I say?" And his wife retorted, "You said, 'What are you doing, you who come from the dead?'" At once his wife was transformed into foam. The salmon fell down, and all disappeared. Only four salmon remained; and Great-Inventor cried, "No, you do not come from the dead!" But even then the salmon and his wife did not return.

Canoe-Caulking (Mě'mg'ōlēm) and Deer (Gě'xustāla) were sad when Great-Inventor died. Canoe-Caulking sang, "He was as great as the sand of the sea." Then the Deer sang, "He was as great as the needles on the cedar-trees." Then his brother said, "Oh, that is too much!" He threw him down the cliff, followed him, and pecked at him with his beak. Both may still be seen, transformed into rocks, at Crooked-Beach.

Great-Inventor's wife was e'lxśá'yugwa. Mě'mg'ōlēm (the raven) was son of Great-Inventor, whose younger brother was Young-Raccoon. When the latter made love

to Great-Inventor's wife,¹ he called her $\text{L}\bar{\text{a}}'\text{L}\bar{\text{e}}\text{xala}$ ² because she was painted red on the side of her chest and shoulders.

When he pretends to be sick and to die, he asks that the children be requested to dance before him. They dance, and sing, "Mā'kuls, mā'kuls dē'degī!"

Sawbill-Duck-Woman, when sent into the woods, is told to call $\text{t}\bar{\text{L}}\bar{\text{e}}\text{x}'\text{t}\bar{\text{L}}\bar{\text{e}}\text{nn}\bar{\text{s}}\bar{\text{o}}'$ instead of $\text{l}\bar{\text{e}}'\text{x}'\text{l}\bar{\text{e}}\text{k}'\text{l}\bar{\text{i}}\bar{\text{s}}\bar{\text{a}}'\bar{\text{i}}$.³

$\text{K}\bar{\text{e}}'\text{x}\bar{\text{e}}\text{n}\bar{\text{e}}\text{t}$ (result of scraping) is placed under a red cedar.⁴ He is taken to $\text{K}\bar{\text{u}}'\text{n}'\text{w}\bar{\text{a}}\text{as}$, just west of Crooked-Beach.⁵

They gather stones for ballast. The whale is gummed at $\text{M}\bar{\text{a}}'\text{m}\bar{\text{a}}$, an island just opposite Crooked-Beach. The name of the first young thunder-bird is $\text{N}\bar{\text{a}}'\bar{\text{L}}'\bar{\text{e}}\text{m}\text{s}\bar{\text{g}}\bar{\text{e}}\text{m}\bar{\text{e}}\text{m}\text{-g}\bar{\text{o}}\bar{\text{l}}\bar{\text{a}}\bar{\text{g}}\bar{\text{e}}\text{m}\bar{\text{e}}'$.

Born-to-be-the-Sun (the mink) lived at Crooked-Beach, while the Wolves lived beyond the point, on the same island. There was no low water on Born-to-be-the-Sun's beach, and he could not get any clams. Only the Wolves had clams. One day he went to buy some clams from them, but they declined to sell them. Then Born-to-be-the-Sun and Great-Inventor resolved what to do. They resolved that one of them should pretend to die. Great-Inventor pretended to be dead, and he was buried in a tree. They knew that the Wolves always tried to get bodies. Soon the Wolves came to get him. They climbed one on the other's back, and on top of all of them was their chief. He always took the bodies out of

¹ Publications of the Jesup North Pacific Expedition, Vol. III, pp. 282 et seq.

² *Ibid.*, Vol. III, p. 286, line 24.

³ *Ibid.*, Vol. III, p. 290, line 24.

⁴ *Ibid.*, Vol. X, p. 177.

⁵ *Ibid.*, Vol. X, p. 180.

the grave-boxes with his tail. When the Wolf tried to get the body of Great-Inventor, he cut off the Wolf's tail, and all the Wolves tumbled down. They were frightened, and went home. Born-to-be-the-Sun, who had been watching, got his friend down; and they took the tail of the chief of the Wolves and placed it over their fire.¹

At Gwa'yasdems, just north of the village, is a cave. It looks like a house with several platforms. The flat root of a tree in it is said to be the drum of the myth people. The cave is quite dry. It is the winter-dance house of Great-Inventor and of the myth people.

Deer also lived at Crooked-Beach. He obtained the fire from Sea-Otter, who carried it on his tail. They sang to him, "As^oanwē'." He wore wood for his dancing-hat; and he put this into the fire. He ran away with it after it caught fire, and they could not catch him.

Southeast-Wind lay behind the island Meḷabā'na.

50. Additions to the Myth of the Mink.²

Mink goes to war with his friend Land-Otter, against the ghosts Lā'laēnox^o. When they are travelling, Mink says that he has lost his k-ē'sbē. [The story-teller did not know what this was. In other versions it is a nose-ornament.]

¹ The continuation is the same as recorded before (Ibid., Vol. X pp. 88 et seq.).

² See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 127 et seq.

Mink's pretence for refusing to give sea-eggs to otter is that warriors do not share their food.

The incident of the musk-bag is omitted.

The story of Mink, Eagle, and Sawbill-Duck-Woman¹ is repeated here. This story is given as the reason why at present people cannot put away parts of their body.

A young woman had a child, and nobody knew who the child's father was. The people assembled and discussed who its father might be. Born-to-be-the-Sun said, "Let the woman's father invite all the people, and then we shall find out who the child's father is." The woman's father did as he was told. The people assembled; and when they were all in, Born-to-be-the-Sun said, "Let the woman and her child come here. Now ask the child who its father is." They did so, and the child replied, "I am Born-to-be-the-Sun's child."

51. Addition to the Myth of Q!ā'nēqē²lak³.

The net of Song-Dance³ was made of hair.

52. Note regarding the Origin of the Sun.³

A Łau'itsis whom I asked did not know the story of the liberation of the sun.

¹ See Publications of the Jesup North Pacific Expedition, Vol. X, pp. 124 et seq.

² See p. 454.

³ Publications of the Jesup North Pacific Expedition, Vol. III, p. 393; F. Boas, *Indianische Sagen*, etc., p. 173; this volume, p. 233.

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