

VI. TRADITIONS OF THE KWÁ'G'UL.

1. The Hó'x'hok'.¹

G'ókula²laeda g'a'lása Kwe'xa lax Tsix'a'yá'e. La³laeda g't'gama'yasa Kwe'xa, yix Yá'qóle⁴la'sema'e. La³lae há'nataxa isla'we lax 'ne'ntses lex-si'wa'e, lá'xa Sex'sá'x'a. La³lae mó'plenywá'sa, la'e dó'x'wari'laxa hó'x'hokwé. La³lae hó'x'hok'wala. 'wa'lasgawé'laesa begwá'nemé. La³lae Yá'qóle⁴la'sema'e 'wu'nx'á'ida. La³laeda hó'x'hokwé a'laq. La³lae qá'laeda 5 hó'x'hokwax Yá'qóle⁴la'sema'e; yixs 'wuna'lae lax apso't'ina'yasa wí'kwé. Hé'x'idaem'la'wiséda hó'x'hokwé wax: l'e'n'Pideq. La³lae l'e'qoax Yá'qóle⁴la'sema'e. Á'em'lawise Yá'qóle⁴la'sema'e la'k'ottendxa wí'kwé. La³lae hné'steda hó'x'hokwax Yá'qóle⁴la'sema'e. La³lae gá'nul'ida, g'á'xae ná'nakwa. Hé'x'idaem'la'wis ná'nax'tshé'waxa hó'x'hokwé. Lar'm k'e'x'á'idxa dé'zwé. 10 Lar'm k'e'x's'ónux's hé'em 'ne'mé mutas Yá'qóle⁴la'sema'eda Lá'xsesa Kwe'xa. Hé'x'idaem'lawis l'e'helaxa l'e'lqwalat'e. La³lae plas'tsa k'ó'bi'wase l'e'wa 'ná'x'wa hae'ploma l'e'wa g'a'la l'e'wa q'a'q'h'k'a. La³lae gwa'la lá'xes platsé'nex'dé, lar'm'lae k'wa'x'tá'eda k'e'kwé hó'x'hok' lax lá'saná'yas g'ó'kwax Yá'qóle⁴la'sema'e.² La³lae awé'lqaleda g't'gama'yasa Qwé'q'sot'énox' 15 lá'xa k'e'kwé hó'x'hokwa. Lek'ema'xódx'la'laeda g't'gama'e. La³lae se'nx'á'ide Lek'ema'xóde qá's g'a'yó'asxa k'e'kwé hó'x'hokwa; La³lae se'ng'alelela qá's geg'a'dés xunó'kwax Yá'qóle⁴la'sema'e qe'da hó'x'hok'. La³lae g'a'yála lax xunó'kwax Yá'qóle⁴la'sema'e. Hé'x'idaem'lawis wá'xasi'wé Lek'ema'xóde qá's qá'dzite. La³lae qá'dzite Lek'ema'xóde. G'á'x'em ló' 20 lex 'má'xulayngwa k'e'delas Yá'qóle⁴la'sema'e l'e'wa hó'x'hokwé. Ló'le Neqá'plenk'emé g't'gama'yasa K'kwá'klumasa Kwá'g'ul g'a'gak'anemaxa hó'x'hok'.

2. O'maxt'la'lae³ (Who-became-Chief-by-hunting-on-Sea).

G'ókula²lae 'nemó'gwise lax We'ka'wa'yá'asé, yixa g'a'lása G't'g'igemasa Q'ó'mó'yú'e. Axama'laxa l'e'selagemé. La³lae axnó'gwatsa begwá'nemé qá'k'ó l'e'gádés lá'á'otsa. La³lae qá'xa g'ina'nemé ba'bagumé; y'plax 'nemó'gwise. 25 Lar'm xú'ngwadés. La³lae há'labala q'wá'xada g'ina'nemé. La³lae q'ul'ya'kwéda. Lá'asé 'nemó'gwis qá's'id qá's g'á'xe dó'q'waxa g'ókula lax Tá'ya'qó' La³lae dó'x'wari'laxa begwá'nemé k'wa'sa. Axema'laxa ts'e'kwagimé ge'l'wilbabí'áo, yix Dze'n'x'q'layó. La³lae ya'q'legráde 'nemó'gwise laq. La³lae 'né'ké 'nemó'gwise: "ya, 'ne'mwót, ge'lak'as'lax'ins ba'k'owig'ins. 30 'ngwas?" 'né'x'lae 'nemó'gwise. Hé'x'idaem'la'wisé Dze'n'x'q'layó ná'nax'má'ya. La³lae 'né'ka: "Nó'gwaem Dze'n'x'q'layó, 'ne'mwót." La³lae wul'e

¹ See Translation in F. Boas, The Social Organization and the Secret societies of the Kwakiutl Indians (Report of the U. S. National Museum, 1895, p. 326).

² L. c., p. 337.

³ L. c., p. 384.





'nemó'gwisax Dze'nx'qlayo: "e'ngwóxda g'ókulax lá'xwa qwe'sa'yqós?"
 La^olae ná'nax'ma'e Dze'nx'qlayo, la 'ne'ka: "K'le'sen qá'l'lelaq." La^olae
 qa's'idé 'nemó'gwis lax 'ná'laná'yas Tá'yaqóte qaxs hé'ma'e lé'da g'ó'kwé.¹
 La^olae dó'x'wale'elaxa q'u'lyakwé begwa'nem k'wa'sa' lax o'x'seg'a'yases
 g'ó'kwé. La^olae 'nemó'gwisé ya'q'leg'ata. La^olae 'ne'ke 'nemó'gwisé: 5
 "ya, gé'lak'as'la 'ne'mwót, xg'ins bá'k'ó'wig'ins. e'ngwas?" 'ne'x'^olae
 'nemó'gwisé. Hé'x'idam'lá'wis ná'nax'ma'eda q'u'lyakwé begwa'nema; la
 'ne'ka: "Nó'gwaem Lá'laxs'enda'ya." Tse'kwagemf'emxae axama'yas Lá-
 laxs'enda'yo. La^olae 'nemó'gwisé wula'x Lá'laxs'enda'yo: "e'ngwaté
 g'ókula lá'xa wá'x'taa'kwé?" La^olae ná'nax'ma'e Lá'laxs'enda'yo; la 'ne'ka: 10
 "K'le'sen qá'l'lelaq." G'a'x'lae qa's'idé 'nemó'gwisé lá'xox Tsá'xisex. La^olae
 dó'x'wale'elaxa begwa'nemé á'waxus lax lá'saná'yases g'ó'kwé. La^olae 'nemó-
 gwisé ya'q'leg'ata, lá'xa begwa'neme; la 'ne'ka: "ya, 'ne'mwót, gé'lak'as'laxg'ins
 bá'k'ó'wig'ins. e'ngwas?" 'ne'x'^olae 'nemó'gwisé. Hé'x'idam'lá'wis ná'nax'ma-
 éda begwa'nemaq; la 'ne'ka: "Nó'gwaem Kwa'x'ilano'kumé'ya, len leguxá'lax 15
 G'ig'ilgem." La^olae ó'gwaqa wula'x 'nemó'gwisé; la 'ne'ke Kwa'x'ilano'-
 kuma'é: "e'ngwas, 'ne'mwót? Wé'dza's g'ókule?" Hé'x'idam'lá'wis
 'nemó'gwisé ná'nax'meq; la 'ne'ka: "Nó'gwaem 'nemó'gwisá, len tsá'ya-
 nu'x's má'nakula. Hé'mésen xunó'kwé begwa'nema. Yú'dugwesi'nux'
 lax Wé'ka'wa'ya'a'se." La^olae ya'q'leg'ate Kwa'x'ilano'kuma'é; la 'ne'ka: 20
 "Gé'lak'as'la 'ne'mwót'xg'ins bá'k'ó'wik." La^olae 'nemó'gwisé qa's'idé qa's
 lé ná'nax' lax Wé'ka'wa'ya'a'se. G'i'f'em'lá'wis lá'g'na lá'xes g'ó'kwé, lá'e
 ts'ek'la'haxés tsá'ya lé'wis xunó'kwé. La^olae gwá' ts'ek'la'hax.

La'e 'ne'ka, lá'xes xunó'kwé: "ya, xunó'k'; dá'xa qá'sadzek'asé lé'wa
 mé'g'watdzek'asé lé'wa lé'x'endzek'asé lá'xa 'mek'á'la." (Hé'em gwó'yo'sé 25
 Q'u'm'sex'lá.) Hé'x'idam'lá'wisé xunó'kwas lá'e'x'sda laq. La^olae 'má'nakula
 1.0 1.á'1.otsa qa's'idé qa's lé lé'x'stendxa q'é'xa'te qa ya'yats'les xunó'kwas
 'nemó'gwis. G'a'x'laesa q'é'xa'te lax l'emá'isas g'ó'kwas 'nemó'gwisé qa's
 ne'tes lá'xa xunó'kwas 'nemó'gwisé. Hé'x'idam'lá'wis la k'wa'k'temé'texa
 q'é'xa'te. La'e'm lá' lá'xa 'mek'á'la qa's kwé'xexa qá'sa lé'wa mé'g'waté. 30
 La^olae lá'g'raa lá'xa 'mek'á'la. Hé'x'idam'lá'wis kwe'xaxa qá'sa lé'wa
 mé'g'waté. La^olae gwá'la. Lá'e ax'e'dxa qá'sa lé'wa mé'g'waté qa's g't-
 k'lindales lá'xa q'é'xa'te. Wá, g'a'x'em ná'nax' lá'xes g'ó'kwé. Hé'x'idam-
 'lá'wisé 'má'nakula 1.0 1.á'1.otsa la lá'lalaq qa's 'mó'itódexa qá'sa lé'wa
 mé'g'waté. La^olae ya'q'leg'ate 'nemó'gwisé; la 'ne'ka: "ya xunó'k', la'e'ms 35
 lé'g'ad'les Ó'max'tá'late qaos ya'neméx, xunó'k'." Hé'x'idam'lá'wisé 'nemó-
 gwisé lé'lalax Dze'nx'qlayo 1.0 Lá'laxs'enda'yo 1.0 Kwá'x'ilano'kuma'é 1.0
 Má'tag'la. G'a'x'laeda mó'kwé bé'begwanem lax g'ó'kwas 'nemó'gwisé.
 La^olae klus'á'liá; lá'se 'má'nakula xax'lá'lasa té'sime. Lá'e ts'ix'á'xa
 mé'g'waté. La^olae gwá' ts'ix'á'xa mé'g'waté; lá'e sax'w'e'deq. La^olae gwá' 40
 sa'kwaxa mé'g'waté; lá'e tse'tslalasa 'wa'pe lá'xa q'o'lats'le. La^olae gwá'

¹ See Translation in F. Boas, *The Social Organization and the Secret Societies of the Kwakiutl Indians* (Report of the U. S. National Museum, 1895, p. 352).

tsé'tslálasa 'wa'pé lá'xa q'ó'lats'é. Hé'x'idam'láwis k'ípste'ntsa x't'x'ixsemála t'é'sem laq. Lá'lae mede'k'wideda 'wa'pé. Lá'lae axsté'ntsa mé'gwaté 'w'í'la laq. Lá'lae é'tled axsté'ntsa x't'x'ixsemála t'é'sem laq. K'é's'latá gá'laxs lá'é l'ó'péda mé'gwaté. Lá'lae 'má'nakula k'ípste'ndxa mé'gwaté. Lá'lae 'nemó'gwisé dá'x'idxa haq'wá'yasa mé'gwaté qá's ql'x'í'dé laq qá's 5 yá'x'wídes lax Dze'n'x'q'ayó. Lá 'né'k'é 'nemó'gwisé: "Lae'ms g'í'lq'ém'ló'l lax á'ha bigwá'neml." Lá dá'x'idxa dze'k'í'wayása mé'gwaté qá's ql'x'í'dé qá's yá'x'wídes lax Kwá'x'ílanókumá'é. "Lae'ms yá'gwad'lesó'x lax á'ha bigwá'neml." Lá é'tled dá'x'idxa hé'k'í'óts'lána g'e'lq'ayása mé'gwaté qá's yá'x'wídes lax Má'tag'í'la. Lá dá'x'idxa q'e'mxó'ts'lána g'e'lq'ayása mé'gwaté 10 qá's ql'x'í'déq. Lá yá'x'wídes lax Lá'laxs'enda'yó. Lá ax'é'dex é'ldzix'dasa mé'gwaté l'é'wa xudze' qá's é'tled ql'x'í'd laq. Lá yá'x'wídes é'tled lax Dze'n'x'q'ayó l'ó Kwá'x'ílanókumá'é l'ó Má'tag'í'la l'ó Lá'laxs'enda'yó. Lae'm né'las l'é'gemasés xunó'kwé laq. Lá 'né'k'é 'nemó'gwisé: "Hé'den l'é'la-lag'í'en xunó'kwé. Lae'mk' l'é'gades Ó'maxtlá'laté'g'in xunó'kwik." Lae'm-15 'l'awis ts'lé'waqé 'má'nakulaxa k'wé'té. Hé'mis la'g'í'ts'ó'x lá hé' gwe'k'á'ló'xda á'téx begwá'nema qa 'nemó'gwisaxs hé'é g'á'lot ax'e'nux'sa ts'lé'waqa l'é'wa plasa'xa hé'lq'alalá'é, yisa q'á'sa l'é'wa 'ná'ywa hae'plóma l'é'wa sá'kaxó'dasa xwá'kluna.

Lá' gwa'téda k'wé'té. Lá'lae hó'qawísa. Lá'lae 'má'nakula á'f'ax é'k'a 20 q'é'xa'í k'waxlá'wa. Lá'lae q'áq. Gá'x'laés lax l'é'má'isas g'ó'kwas 'nemó'gwisé. G'í'l'ém'láwis x'á'tsé'staxs lá'é k'wé'klumé'l'bendxa q'é'xa'í'té. Lá'lae ó'gwaqa l'ó'x'betendxa ó'yá'yasa q'é'xa'í'té. Lae'm xwá'klunales Ó'maxtlá'laté. Lá'lae gwa'ta. Lá'lae ts'ás lax Ó'maxtlá'laté. Hé'x'idam'láwis lé Ó'maxtlá'laté lax Q'e'msex'té qá's lé kwé'xaxa q'á'sa. Lae'm k'tés lá kwé' 25 xaxa mé'gwaté. Gá'x'lae ná'nakwa. Hé'x'idam'lá'wíse 'má'nakula l'ó l'á' l'ótsa sap'lédexa q'á'sa. Lá'lae gwa'ta. Lá'as yá'q'leg'até 'má'nakula. Lá'lae 'né'k'a: "ya, xunó'k", Ó'maxtlá'laté. Lá'len qá'sal. Gwa'la ná'nokot qen'ló gá'talax." Á'ém'láwíse Ó'maxtlá'laté 'ya'laqaq. "Á'ema ya'lax," 'né'x'lae Ó'maxtlá'laté'yaxés qlul'é. Lá'lae 'má'nakula qá's'íd qá's gá'xe lax G'í'ó' 30 xwé. Lá'lae qá's'ída. G'í'l'ém'láwis gá'nu'í'ida, lá'é lá'sta' lá'xa 'wa'pé qá's yí'lstésa q'wá'xe. Lá'lae 'ná'x'í'ida. Lá'lae qá's'ída. Lá'lae wu'e'laxa k'í'm'lá'la lá'xa n'exwá'fa lax l'ó'dzasas. Lá'lae qá's'íde 'má'nakula qá's lá lax hé'k'á'lasasés wu'e'í. Lá'lae q'wé'í'dxa k'í'm'lá'la'x'dé qá's lé hé'k'á'la lá'xa qwe'sé'nakwé. Hé'x'idam'lá'wíse 'má'nakula é'tled lá'sta' lá'xa 'wa'pé 35 qá's q'wá'xé'tesa q'wá'xe lá'xes ó'k'wina'é. Lá'lae é'tled qá's'íd. Lá'lae é'tled n'exwá'x'íd lá'xa k'í'm'lá'la. Lá'lae wax' d'ó'x'wídeq; lá'laxaé q'wé'í'déda k'í'm'lá'la'x'dé qá's lé hé'k'á'la lá'xa q'wé'sé'nakwé. Hé'x'idam'lá'wíse 'má'nakula é'tled lá'sta' lá'xa 'wa'pé qá's yí'lstésa q'wá'xe lá'xes ó'k'wina'é. Lá'lae é'tled gwa'ta. Lá'laxaa qá's'ída. Lá'lae é'tled n'exwaxs'déda k'í'm'lá'la 40 laq. Lá'lae wax' d'ó'x'wídeq. Lá'laxaa q'wé'í'd qá's lé hé'k'á'la lá'xa

¹ See Translation in F. Boas, *The Social Organization and the Secret Societies of the Kwakiutl Indians* (Report of the U. S. National Museum, 1895, p. 386).

qwe'senakwé. Hé'x'idaem'la'wíse 'má'nakula la'sta' e'tled lá'xa 'wá'pe
 qa's qlwa'xétéxés ó'k'wina'é. Lá'laxaa gwa'la. Hé'x'idaem'la'wis qa's'ida.
 Lá'laé dó'x'wallelaxa é'x'sokwé alé'watslé zwa'kluna han'sa'. Hé'x'idaem-
 'la'wíse 'má'nakula lá laq qa's w'x'stu'ndeq lax wás G'íó'x'. G'a'x'lae
 yó'lató'st'asa alé'watslé zwa'kluna qaxs k'a'tk'é'tr'x'sala'maeda ma'fé alé'y'safyas 5
 sé'sowayó l'w'a má'stó lá'xa zwa'kluna. G'a'x'lae lax ó'x'sewa'yasa wá. Lá'lae
 x'ó's'ídé 'má'nakula. Lá'lae gwa'l x'ó's'afa. Lá'lae sé'x'wid qa's g'a'xe
 ná'nax' lax We'ka'wá'yaas. G'í'Em'la'wis la'g'a'lis lá'xa l'w'm'ásas g'ó'kwas
 'nemó'gwis, lá'lae Ó'maxtá'la'la'fé lá'la' laq. Lá'lae 'má'nakula ya'qlegáta; 10
 lá 'né'ka: "ya, xunó'k', lá'mén lo'xwa zwa'klunax qa's alé'watsleyós." Hé'x'idaem'la'wíse Ó'maxtá'la'la'fé xwa'ná'íd qa's lé lá'xa 'mek'a'la lax Q'le'm-
 sé'x'té. Lá'lae hé'la'x l'ó'í'otsaxa qlá'k'as qa les k'wa'y'á's. Lá'lae alé'y'wida.
 Lá'lae lá'g'aas lá'xa 'mek'a'la. Lá'lae Ó'maxtá'la'la'fé kwé'xaxa qlá'sa. Lá'lae
 gwa'l kwé'xaxa qlá'sa. Lá'lae 'mó'x'sasa qlá'sa lá'xes alé'watslé. Láe'm qó't'eda
 alé'wats'áxa qla'q'á'sax'sá. G'a'x'lae ná'nakwa; lá'á'las ya'qlegá'eda qlá'k'ó. 15
 Lá'lae 'né'ka: "ya, qlá'gwidá, wá'dzaentsós gu'nx'íd six'í'd'xwa qlá'k'ó'sá'stós
 má'stógós qens dó'qwat'éq'. K'é's'las qlá'pale'q." Lá'lae ya'qlegá'fé
 Ó'maxtá'la'la'fé. Lá'lae 'né'ka: "Wé'ga gwa'sta lá'xa qlá'sa qen six'í'deq."
 Lá'lae gwa'g'íó'y'widéda qlá'k'ó lá'xa qlá'sa. Lá'lae Ó'maxtá'la'la'fé six'í'd'eq.
 Lá'lae qlá'paq. Lá'lae hé'ba'eda qlá'sa. Láe'm ná'nakwa. Lá'lae lá'g'a'lis lá'. 20
 xa l'w'm'ásas g'ó'kwas 'nemó'gwisé. Lá'lae 'má'nakula lá'á'laq qa's 'mó'hó'dé-
 xa qlá'sa. Lá'lae 'má'nakula l'ó l'ó'í'otsa sá'p'ledxa qlá'sa qa's k'í'x'í'deq.
 'w'í'la. Lá'lae gwa'l k'í'k'á'xa qlá'sa. Lá'lae l'x'wá'x'dá'xwa. G'í'Em'la'-
 wis gwa'l l'x'wá'x's lá'e ya'qlegá'fé Ó'maxtá'la'la'fé. Lá'lae 'né'ka: "ya,
 á'dats. Ladzá'x'ín sé'x'wid dó'q'waxwa 'ná'le'nak'á'lé'x." Hé'x'idaem'la'wíse 25
 'nemó'gwisé ná'nax'meq. Lá'lae 'né'ka: "ya xunó'k', á'ém'les ya'l'á'loí.
 qa'é'da ya'x'sémé 'ná'la. Há'ga l'w'w'ó'x l'ó'í'otsax," 'né'x'lae 'nemó'gwisé,
 lá'xes xunó'kwé. Lá'lae xwá'ná'íd qa's wé'g'í' q'a'g'í'í'elá'á'xa lá'té 'ná'x'-
 'í'del. Lá'lae 'ná'x'í'da; lá'e Ó'maxtá'la'la'fé ts'ix'í'd qa's alé'y'wíde l'ó l'ó'-
 í'otsa. Lá'lae l'p'á'í'x'sasa qlá'sa lax ó'x'sases zwa'kluna qa t'á'y'ím'sés 30
 ya'yatslé. Lá'lae sé'x'wida; hé'nak'ulaem'lae lax á'wax'safyas Dzá'wá'dé.
 G'a'x'lae' gwe'sta lax axá's Yae'x'wó'g'í'wala. G'í'Em'la'wis lá'g'aa láq, qexs
 lá'e dó'x'wallelaxa zwa'kluna gwas'á'la má'í'st'á'lasósa bé'bigwáne'mé. Lá'lae
 Ó'maxtá'la'la'fé sé'x'wid qa's lé laq, qa's g'e'í'p'óg'waa'í'afé l'w'a zwa'kluna.
 Lá'lae Ó'maxtá'la'la'fé ya'qlegá'ata. Lá'lae 'né'ka: "má'tsós gwa'g'í'á'í'yaá- 35
 séx, 'né'mwót?" Lá'lae ya'qlegá'eda bigwáne'mé k'wag'í'wé'xa zwa'kluna.
 Lá'lae 'né'ka: "Alé'xwané'x', 'né'mwót, lá'xa awí'nak'á'á'x. G'e'la-
 k'as'laxg'íns bá'k'ó'wék'. Nó'g'wam Qa'wadi'q'ala. Wá, é'ngwat'as, 'né'm-
 wót?" 'né'x'lae, wu'á'x Ó'maxtá'la'la'fé. Lá'lae ná'nax'ma'fé Ó'maxtá-
 'la'la'fé. Lá'lae 'né'ka: "G'e'lak'as'la 'né'mwót'x'íns bá'k'ó'wék'. Nó'g'wam 40
 Ó'maxtá'la'la'ya. G'e'laga qens lé lá'xén g'ó'kwé. Hé'méda dó'g'uhns

¹ See Translation in F. Boas, *The Social Organization and the Secret Societies of the Kwakiutl Indians* (Report of the U. S. National Museum, 1895, p. 357).

kwáx'ila lá'xa qwé'sóte. K'é'sóx qwé'sela. Lá'e'ms g'axl yá'yasela'xg'in
 xwá'klunax'dék. Lá'e'mk' hósí, "né'x'lae Ó'maxtlá'lafá'yax Qa'wadi'liqala.
 Lá'lae ya'q'legaté Qa'wadi'liqala. Lá'lae 'né'ka: "ya, 'né'mwot, la'e'mk'
 hós'g'in alé'wats'lex'dég'in 1,0gwa'da 'ná'xwak' g't'x'g'axs'qik." Hé'e'm gwó-
 'yó'séda 'mé'l'x'ósgémé t'á'yó'ém'sa xwá'kluna 1,0'wés má'stó. Lá'í'a 'ná- 5
 'xw'aem qlá'sé t'á'yó'ém'sa alé'wats'las xwá'klunás Ó'maxtlá'lafá'e 1,0'wis 'néx-
 'una'0e 1,0'wis seg'aaná'0e q'e'l'qwas ts'e'yí'msa t'e'x'én. Lá'a'm d'na's'áne
 seg'aaná'yas Qa'wadi'liqala 1,0'wis 'néx'una'0e 'mé'l'x'ósgéma. Lá'lae ya'q'e-
 gaté Ó'maxtlá'lafé; la 'né'ka: "Gé'lak'as'la 'né'mwot. Gé'laga ló's'ex
 lá'x'gas xwá'klunag'ós qen lé lás lá'x'ós xwá'klunax'daq'ós." Hé'x'í'da'm- 10
 'la'wísé Qa'wadi'liqala 1,0'xw'af'x's lá'x'es xwá'klunax'dé q'ás ló'sé lax xwá-
 klunax'dás Ó'maxtlá'lafé. Lá'lae ó'gwaqa ló'sé Ó'maxtlá'lafé lax xwá'klu-
 nax'dás Qa'wadi'liqala. Lá'e'm 'né'ma'x'is 1,0 t'á'yá'p'lax'es né'ná'qafé qa
 'né'més.

Lá'lae ya'q'legaté Qa'wadi'liqala; la 'né'ka: "Wa, 'né'mwot, gé'laga q'ás 15
 lá'ós lá'x'en g'ó'kwa. Yó'moxda qwé'sodé'ba'yaxsa a'w'í'ba'x." Lá'lae
 sé'x'wí'dex'dá'xwa. Lá'lae é'la'q' l'á'g'raa lax g'ó'kwas Qa'wadi'liqala; la'e ya'-
 q'legatá; la 'né'ka: "ya, 'né'mwot, á'ém'les ya'lá'á'á'á'. G'í'f'ém'len dow't
 lá'x'en g'ó'k'wax, lá'les dow't ó'gwaqa, 1,0'wós q'á'k'á'q'ós." Lá'lae l'á'g-
 'á'is lax t'ém'a'ísas g'ó'kwas Qa'wadi'liqala. Lá'lae hó'wú'ta lá'x'es ya'e'yats'é 20
 q'ás hó'x'wú'sé. G'í'f'ém'la'wis lá'x'ség'í'nda g'ó'kwé, la'e aq'el'sé 's'ém'sa
 t'é'x'í'lasa g'ó'kwas Qa'wadi'liqala. Hé'x'í'da'm'lá'wis d'é'x'w'í'd 'né'ma'x'í'da.
 Lé'x'aem'la'wísé 1,0'otsa qamkun'e'ntse'wés 'né'x'una'yas. Hé'x'í'da'm-
 'la'wíséda wá'x'sastá'e 1,0'á'm ya'q'legatá. Lá 'né'k'éda hé'k'í'ostá'í'té t'am:
 "Wé'g'wá'í, wé'g'axwa g'á'x'e'á'leséméx lá'x'ós g'ó'kwaq'ós, Qa'wadi'liqala, yú, 25
 g'í'game'." Lá'lae ó'gwaqéda q'e'mx'ostá'í'té t'am la 'né'ka: "Wé'g'a
 hé'x's'dé'x'wa g'á'x'e'í'x l'axs g'ó'kwaq'ós, Qa'wadi'liqala, yú, g'í'game'." Lá'-
 'lae s'í'siyul'éda gé'xtá'yaxa 1,0'á'mésa ó'gwiwa'lé'lasa g'ó'kwas Qa'wadi'liqala.
 Hé'menaf'aem é'f'elqolag'í'í'ta. Á'ta'néméda 1,0'á'masa ó'gwiwa'lé'lasa g'ó-
 kwé. Lá'lae né'ná'néda ba'ná'l'é'lasa á'a'né'mé. Lá'lae 'ná'xw'aem k't'e- 30
 kwéda bé'b'egwanémé lax aw'í'stál'í'f'asa g'ó'kwas. Lá'lae k'wa'g'á'í'té Ó'max-
 tlá'lafá'e 1,0 1,0'otsa. Lá'lae ham'g'í'las'ósá 'mé'l'f'm'í'q'legaté. Lá'lae gwá'
 ha'má'pa. Lá'lae ya'q'legatéda ya'yáqlante'mé'lasa g'ó'kwé; la 'né'ka:
 "'má's'ós g'á'x'éná'yáq'ós?" 'né'x'lae, lax Ó'maxtlá'lafé. Lá'lae dó'x'w'á'el'é
 Ó'maxtlá'lafá'yaxa k't'e'dé'fas Qa'wadi'liqalá'x's k'wá'g'w'á'el'afé lax ná'q'el'w'á'el'é 35
 f'asa g'ó'kwé. Lá'lae 'né'k'í'x'édá: "Lá'e'ms 'né'x'í'x's g'á'g'ak'laax k't'e-
 dé'fas Qa'wadi'liqala." Lá'lae ya'q'legatéda hó'í'aq'í'f'asasa g'ó'kwas Qa'wadi'li-
 qala; la 'né'ka: "Hé'l g'á'x'el't'só'xda g'í'gama'f'ax, yí'x'ó'x Ó'maxtlá'lafá'f'ax
 g'á'g'ak'la'á'ox lá'x'ó'x k't'e'dé'f'axs Qa'wadi'liqala," 'né'x'lae'da hó'í'aq'í'f'ase. Hé'x'- 40
 'í'da'm'la'wísé Qa'wadi'liqala ya'q'legatá; la 'né'ka: "ya, 'né'mwot, gé'lak'as-
 'lax'es wá'dím'ós qae'n xun'ó'kwéx. Hé'e'mx'dik' g'wá'g'in ná'qég'in q'ás
 geg'a'dó'sasen k't'e'dé'f'ax, 'né'mwot, yú, Ó'maxtlá'lafé, yú, g'í'game'." Wa.
 Lá'e'ms geg'a'dés'en k't'e'dé'f'ax Ó'maxtlá'lafé. Lá'e'm'sés lál g'ó'gwadi'f'asa

g'okwëx qa g'okul³tesós genemëx' lë'wa 'w'alasë le'daxa 'w'alas'axaa'kwë. Hé'm lë'gemlöse G'ílg'íg'a'lis ló G'ílgemá'lis ló Gamó'ta'ya'lis ló Gá'motë'lalag'ilis lá'xa tsé'ts'eqa. Lá'tas lë'gadles Nég'a' ló Nég'a'dze ló Qwóxó'i ló K'ë'k'ë'slën lá'xa bá'xuse. Mós'gemg'ostáwë qlë'mdemasa 'w'alasë le'daxa 'w'alas'axaa'kwë. Lá'ms lá' yá'wix'alats'énóx' lë'sa g'ó'x'dáqen, 5 negu'mp. Wá, wá;" 'né'x'dlæ Qa'wadiliqala, lax Ó'maxt'lá'lafé. Lá'læ yá'qlegafé Ó'maxt'lá'lafé; lá 'né'ka: "G'ë'lak'as'la g'ígame³, yú. Qa'wadiliqal. Lá'mén 'mó'la, negu'mp, qaós wá'demaqós g'á'xén. Wé'ga qá'q'ól- 'amaslë'sa qlë'mqlmdemasa 'w'alas'axaa'kwë qaxg'in hé'x'ída'melík: lë'lqwalá'xá lë'lqwalatá'fé q'nió láf ná'nay'ló, negu'mp," 'né'x'dlæ Ó'maxt'lá'lafé. 10

Lá'læ yá'qlegaféda yá'yaqlentemé'asa g'ó'kwë; lá 'né'ka: "'ya, g'ígame³, Qa'wadiliqala. Wé'gadzá'ins kwé'x'elaxwá gá'nulëx qa dó'qwatësóxda g'ígame'xëns negu'mpëx lá'xëns gwé'g'ílasaxg'ins kwé'xalak." Hé'x'ída'melíwís yá'qlegafé Qa'wadiliqala; lá 'né'ka: "É'k'ós wá'demëx, yá'yaqlantemë." Lá'læ gwé'gemx'íd lá'xa lë'á'mé ara'në'ma qa's 'né'k'íq: 15 "Wé'ga yá'lálex 'né'nemó'k", yú. Gamó'ta'ya'lis lë'wóx Gá'motë'lalag'ilëx. Lá'ms gemó'talëx qa g'á'xlag'itë'sa 'né'nemó'kwatëns G'íla'lalëta lë'wís sá'sëma," 'né'x'dlæ Qa'wadiliqala. Lá'læ gwá' yá'qlentálaxs lá'ë yá'qlegafé Ó'maxt'lá'lafé. Lá'læ 'né'ka: "'ya, negu'mp, lá'mén lë'lé'ól. lë'wós g'ó'kulotaqós qa's lá'lag'it'ós taó'dí' g'á'xén tá'wun genemëx tá'wun g'ó'kwaqen lá'xén á'wí'nagwisa. K'ë'só'x lá b'ë'baklëwós wá'demaqós g'á'xén, negu'mp. Wá, lá'mén g'ë'lak'as'ól. Wé'gax'in x'í'ts'ax'ílat'ól ná'nau'alax'xwá gá'nulëx, á'lén é'ná'laxés gwé'g'ílasaós qaó'xda 'w'alasëx lë'da," 'né'x'dlæ Ó'maxt'lá'lafé, lá'xë negu'mpë Qa'wadiliqala.

Lá'læ gá'nu'í'ida. Lá'á'las yá'qlegaféda yá'yaqlantemé'asa g'ó'kwë. Lá' 25 'læ yá'qlegafé; lá 'né'ka: "Wé'g'íl lá ná'nau'alak', yú. 'né'nemó'k', gamó't'édlex qa g'á'xlag'itë'sns 'né'mó'kwé G'íla'lalëta lë'wís sá'sëma." Hé'x'ída'm'lá'wisë Gá'motë'lalag'ilë'sé ló Gamó'ta'ya'lisë'xa lë'á'masa g'ó'kwë gamó't'ëda. Mó'plëndaqwarm'læ gamó't'ëdë Gá'motë'lalag'ilë'sé. Mó'plëndaqwarm'laxæ gamó't'ëdë Gamó'ta'ya'lisë; lá'á'las gamó't'ëgaféda á'l'á'sa 30 g'ó'kwë. Hé'x'ída'm'lá'wisë Qa'wadiliqala lë'lalaxés g'ó'kulotëda g'á'lá'sa Dzá'wadë'énóx". Hé'x'ída'm'lá'wisëda lë'lqwalatá'fé hóg'wí'á, lá'xa g'ó'x'dás Qa'wadiliqalaxa g'ígame'á. Lá'læ 'wí'læ'í'ëda g'á'lá'sa Dzá'wadë'énóx". Hé'x'ída'm'lá'wisëda á'l'á'në'mé g'á'x læ'í lá'xa g'ó'kwas Ó'maxt'lá'lafé. Lá'læ 'ná'xwamë 'né'k'ëda b'ë'bgwanemé: "Yi'heé', ho, ho, ho, ho." Mó'plënda- 35 qwa'læ 'né'ka. Lá'læ dé'nx'í'ida. Wé'ga h'ó'lëlaqik':

I.

Á lá'k'asënu'x' k'wá'k'waqó'lsdzem lãx k'wá'k'waqó'lsitas n'na, hæ.
Á lá'k'asënu'x' lá'lë'stayósen 'nemó'kwasa lá'lë'stalagax'las n'na, hæ.

II.

Má'muxwunxëlarëmlen gwa'sx'álag'illig'in lá'yó'g'in Má'dëma, lá'yó'g'in Má'dëma.

³ See Translation in F. Boas, The Social Organization and the Secret Societies of the Kwakiutl Indians (Report of the U. S. National Museum, 1895, p. 388).

III.

le'klus o'wisten ts'a'yabitsa'wun la'ogwidno'as qwe'qosek'ilaaiheaxoss 'ne'k'ayotaqe 'ne-mo'x'em g'lig'ustalesa o'neqostalesen ts'a'yabitsa'wun la'ogwidno'as qwe'qosek'to ai ahe'ya.

le'klus o'wisten ts'a'yabitsa'wun Te'mhlsas Lo'xwalg'imosoiheaxoss' 'ne'k'ayotaqe 'ne-mo'x'em g'lig'ustalesa o'neqostalesen ts'a'yabitsa'wun Te'mhlsas Lo'xwalg'imoso.' 5
le'klus o'wisten ts'a'yabitsa'wun Q'a'mtalabas Dena'xda'xwoaiheaxoss 'ne'k'ayotaqe 'nemox'-em g'lig'ustalesa o'neqostalesen ts'a'yabitsa'wun Q'a'mtalabas Dena'xda'xwo.

IV.

Ge'lag'ila, qa's la'la'tatalaoss'ga la'la'tatlanems ata'ne'm. Ge'lag'ila' yihé' yihé.
La'kasdelalax ha'ya'ng'e'mestalisada'os l'le'tatalae'nos's ata'ne'm; ge'lag'ilo'.

He'em² wa'xen q'afe' la'xa q'e'mdemé; qasó la'la'xa Dza'wadienoxwé, 10
la'laxs 'wi'lalax q'a'laxa mo'sgrem'ustá q'e'mdemsá 'wa'las'axaa'kwé.

La'lae gwa'le né'no'ne yixwa'. La'lae Qa'wadiliqala ya'q'eg'ata; la'ne'ka;
"ya, 'ne'ne'mo'k", he'den la'g'ihen le'la'lot, nos g'o'kulot, qa's q'la'laos la'mo
la'waden k'e'délex yiso'x O'maxt'la'la'afe'x g'ig'ama'yaxsa G'ig'ila'ne la'xa
qwe'sodése. La'me'sens la'ta'od'laxen negu'mpex le'wos g'm'ax le'wos 15
g'o'kwéx. La'me'sox la'loxda 'wa'lasex le'da. We'g'ax'insax he'nsia."
'ne'x'lae Qa'wadiliqala. La'lae ho'qawilseda le'lqwalaa'e. La'lae 'na'x-
'ida; la'e xwa'na'ideda le'lqwalaa'e. G'a'x'laesa g'o'kwé le'wa k'e'défas
Qa'wadiliqala. Yu'lat'a lox K'a'q'ax, la'm k'a'xse'stentsa q'e'xa'le laq qe'da
'wa'laswufa g'o'kwa. Mo'plengwa's'em'lae e'axilax la'e gwa'le g'o'kwé. 20

La'lae qa's'idé O'maxt'la'la'afe' qa's le ne'faxés o'mpe, lax 'nemog'wis. La-
'lae la'g'aa lax We'ka'wa'yaas. La'lae la'e' lax g'o'kwas 'nemog'wisé. La'lae
'ne'ke O'maxt'la'la'e: "Ge'lag'a, omp, qans la'ens la'xen g'o'kwé lax K'a'q'a.
La'min geg'a'dés k'e'défas Qa'wadiliqala. G'a'xen ta'odayosen negu'mpex
le'wos g'o'kulotex, yu'mesoxda g'o'kwéx le'wa 'wa'lasex le'daxa 'wa'las- 25
'axaa'k". Len k'les q'a'lelaxa g'itslaxa 'wa'lasé g'ildasa le'wa yu'dux'seme
la'abata." La'lae ya'q'eg'ate 'nemog'wis, la 'ne'ka: "We'g'ax'ins le'lelax
Dze'n'x'q'ayó 10 La'laxs'enda'yó 10 Kw'a'x'ilanokuma'e qa la'lag'is do'qwa-
xes g'o'kwaos, xunok'." La'lae 'ya'laqax 'ma'nakula qa les le'la'laxa
le'lqwalaa'e. G'a'x'lae qa's'idé O'maxt'la'la'afe' le'wis o'mpe. La'lae ya- 30
q'eg'ate O'maxt'la'la'afe: "ya, a'dats, ya'lanó. G'ile'mi la'x'in dow'i la'xa
tlex'lasen g'o'kwé, le'laqos o'gwaqat dow'lor." La'lae la'g'aa la'xes g'o-
kwé. He'x'idaem'lawis aq'e'seda se'mse tlex'lasa g'o'kwé, la'lae dow'leda
a'wa'sala. He'x'idaem'lawiseda la'masa g'o'kwé 'ne'ka: "We'gwa'ixwa
g'a'x'elax laxs g'o'kwaqos g'ig'ame't," 'ne'x'laeda la'mé. La'lae ya'q'eg'ate 35
'nemog'wisé; la 'ne'ka: "Ge'lak'as'la 'ne'mwot, Qa'wadiliqala. Q'a'laem-x-
den'oi. Ge'lak'as'lax'os k'e'défaqos le'wa g'o'kwix." La'lae ya'q'eg'ate

¹ Corrupted form of Nuxa'k'ima', the native name of the inhabitants of the group of villages at the mouth of the Bella Coola River; a part of the people called Bilsula by the Kwakiutl.

² See Translation in F. Boas, *The Social Organization and the Secret Societies of the Kwakiutl Indians* (Report of the U. S. National Museum, 1895, p. 389).

Qa'wadilqala; la 'ne'ka: "ya, 'ne'mwot, ge'lak'as'la la'men do'x'walelōl. 'wa'las 'nemō'gwis. He'em's la' 1e'g'emlē. La'e'mk' qōs'grada 'ne'm'sgemk' g'ī'ldas ala'gīma, 1ōg'wa'da 'ne'm'sgemk' la'pat legex'se'ma 1ōg'wa'da 'ne'm'sgemk' la'pat mā'tsasgema 1ōg'wa'da 'ne'm'sgemk' la'pat 'wa'lasx'asgē'ma. Wa, wa." La'lae la'wēse Ō'maxt'la'laē la'xēs g'ō'kwē qaxs wul'e'la'a'xa de'nt'laē be'begwanem lāx lā'sana'yasa g'ō'kwē. La'lae do'x'walelax 'mā'nakulaxēs q'ule'cē 1e'wis hē'lanēmē. Hē'x'idam'lawise ya'q'eg'ade Ō'maxt'la'laē; la 'ne'ka: "Ge'laga qens 'nma'x'ide dowe't lax'g'ada tē'x'lak'. La'lae gwa'lahax'da'x'wa. Hē'x'idam'lawise aq'ū'seda tē'x'ī'la. La'alas dōw'ī'a 'nā'ywa. Hē'x'idam'lawise'da 1a'mē 'ne'ka: "Wēg'wā'ix'wa g'a'x'elax 1ō lāxs g'ō'kwaqōs g'ī'game." La'lae k'us'a'litēda 1ē'lanēmē qa's hamg'tlase'wē. La'lae gwa'la. Hē'x'idam'lawis ts'ē'ts'ē'ēda. La'e'm nē'Fedamāsxa 'wasaxaxā'kwē. La'lae gwa'la; la'as ya'x'ē'witsa q'ā'sa la'xa g'ō'kulōtas Qa'wadilqala. La'lae ya'x'ē'witsa ala'gim 1e'wa legex'se'm 1e'wa mā'tsasgēme 1e'wa 'wa'lasx'asgēme lax Dze'nx'q'layō 1ō La'lax's'enda'yō 1ō Kwax'ilanōkuma'ē. La'e'mx'de ya'wix'īlē Ō'maxt'la'laē mō'p'enx'wa'sa. Hē'm g'il p'les'a'xa c'iq'wata'ē 1e'wa k'wē'lasasa mē'gwate. Wa, wa. La'e'm la'ba.

3. Klwek!waxa'wē (Great-Inventor).

The myth people lived at Crooked-Beach, and Head-Wolf lived at Ebb-Tide-Beach. Then it was ebb-tide only at the village of the Wolves, and the tide did not fall at the village of the myth people. Then Great-Inventor was sad, and remained in the house, pondering. Then he resolved to pretend to be sick. Then Great-Inventor became sick, and after four days he died. Then they buried him on a cedar-tree at Crooked-Beach. The grave-box was put on (the tree). Then Head-Wolf heard that Great-Inventor was dead. The chief of the Wolves called his tribe, and told (them) that he wanted to take the body of Great-Inventor. His tribe agreed at once. When Great-Inventor had been dead four days, the Wolves went to the place where he was buried. Then many Wolves arrived at his grave at the bottom of the tree on which Great-Inventor was buried. Then one

G'ō'kula'laēda 'nā'ywa nū'x'nēmīs lax Qa'logwis. Hē'latla g'ō'kulēda Nū'ng'extā'ē X'a'ts'la'tsilis. La'lae 20 lē'x'a'm x'a'ts'lē'sta 'nā'xwē g'ō'ku'lasasa Nū'ng'extā'ē. La'lae k'ēs x'a'ts'lē'sta 'nā'xwē g'ō'ku'lasasa nū'x'nēmīsē. La'lae ts'ix'ī'lē nā'q'ayās Klwek!waxa'wē. La'lae se'nyā'stō gwa'ī'ī'a; la'alas se- 25 'nā'nema qa's ts'ē'x'q'labō'tē. La'lae ts'ē'x'q'ax'ī'ī'da. Ā'm'lawis mō'p'enx'wadzēlē Klwek!waxa'wē la'ē wē'k'ix'ī'ī'da. La'lae wun'e'm't'ledayō la'xa 1a'se d'nā'smīsē lax Qa'logwisē. La'e'm 30 ha'nx'ōdayuwēda d'e'g'ī'ya laq. La'lae q'a'lēda Nū'ng'extā'ē lax Klwek!waxa'wē'x'dāxs la'ē h'la'. La'lae g'ī'gama'yasa nē'nō'nē lē'la'fāxēs g'ō'kulōtē. Wā, la'lae nē'fāxēs g'ō'kulōtas 35 ax'ē'xstaxa d'e'g'ī'ya, yix ō'k'wina'yās Klwek!waxa'wē'x'dē. Hē'x'idam'lawise g'ō'kulōtē nā'nageg'ēq. La'lae mō'p'enx'wa'sa la h'ē'lē Klwek!waxa'wē'x'dē. La'alasēda nē'nō'nē qa's'ī'd 40

Wolf climbed on the back of another strong Wolf, and all the Wolves climbed on each other's backs in this manner. Head-Wolf, the chief of the Wolves, was on top. Then Head-Wolf threw his tail to the corpse. Great-Inventor at once took his knife and cut off the tail of Head-Wolf.

qa's lè lax wun'e'mdasax Kl'wek'waxa'-
 'wex'de. La'lae la'g'na la'xa de'g'i'ya,
 yixa ql'e'n'e'mè n'e'n'u'na, lax o'xi'a'yasa
 de'x'p'leqas Kwek'waxa'wex'de. La'
 'lae g'i'lig'e'nts'a'weda lo'kwemase n'u'
 na yisa 'ne'mè a'a'n'e'ma. La'lae hē
 gwe'g'i'leda 'na'ywa a'a'n'e'mè g'i'lig'im-
 dalapla. La'lae e'k'inx'a'è Nū'ng'èx-
 tā'è, g'i'gama'yasa a'a'n'e'mè. La'lae
 Nū'ng'èx'tā'è xus'o'stotsēs hāt's'ixsda'è
 lā'xa de'g'i'ya. Hē'x'idam'lā'wisē
 Kl'wek'waxa'wā'è da'x'ixdēs k'lā'wayō
 qa's t'ō'sodex nū'naxsdēx'dēs Nū'ng'èx-
 tā'è.

Then Head-Wolf jumped down. Now his wolf-tail was in the possession of Great-Inventor. Then the Wolves went home, and the chief of the Wolves had no tail. Now Great-Inventor had obtained what he had planned for. Head-Wolf lay down in his house. He felt much pain where his tail had been. After four days Head-Wolf sent Quick-Woman the Mouse to listen to the plans of Great-Inventor in regard to the wolf-tail of Head-Wolf. Then Quick-Woman went to Crooked-Beach, to the place where Great-Inventor lived; [but] the village of the Wolves at Ebb-Tide-Beach was at the north side of Crooked-Beach. Quick-Woman entered the house of Great-Inventor, and the one who was sent spoke. She said to Great-Inventor, "O friend, Great-Inventor! I am sent by Head-Wolf to come and listen to your plans in regard to his wolf-tail." Then Sun-Maker the Mink said, "O friend, Quick-Woman! go and tell Head-Wolf (that) the reason why this our friend cut off the wolf-tail of Head-Wolf is that the tide does not fall once in our world. As soon as the tide falls in our

La'lae de'x'uhtōsē Nū'ng'èx'tā'è. La-
 e'm lo'i'anemē nū'naxsdēx'dēs, yixa
 Kl'wek'waxa'wā'è. La'lae nā'nakweda
 nē'nū'nē. Lar'm q'a'ku'xsde g'i'gama-
 'yasa nē'nū'nē. Lar'm lo'tē Kl'wek'wa-
 xa'wā'yaxēs kl'wē'x'edg'i'de. Hē'x'-
 'idam'lā'wis qa'lywalitē Nū'ng'èx'tā'è
 lā'xēs g'ō'kwē. La'lae x'e'n'lēla t'sē-
 x'i'lē axā'baasdēsa hats'ixstē'x'dēs
 Nū'ng'èx'tā'è. Lar'm'lā'wis mō'p'ten-
 xwa's 'nā'laxs, la'è 'ya'laqē Nū'ng'èx'tā-
 'yax Hā'la'mā'aga qa lē's hō'lēlax
 sē'nata's Kl'wek'waxa'wā'yax nū'naxs-
 dēx'dēs Nū'ng'èx'tā'è. La'lae qa's'idē
 Hā'la'mā'aga qa's lè lax Qa'logwis lax
 g'ō'ku'lasas Kl'wek'waxa'wā'è, la'ja hē
 g'ō'kule nē'nū'nē X'a'ts'la'tsilisē lax
 gwa'tsē'lisas Qa'logwisē. Lar'm'lā'wisē
 Hā'la'mā'aga la'e'l, lāx g'ō'kwas Kl'we-
 k'waxa'wā'è. La'lae ya'q'leg'afeda 'ya'-
 lagamē. La'lae 'nē'ka yix Hā'la'mā'ala-
 ga, lax Kl'wek'waxa'wā'è: "'ya, qast,
 Kl'wek'waxa'wē, 'ya'lagamenias Nū'n-
 g'èx'tā'è qen g'a'xē hō'lēlaxs sē'natē-
 dēōs laxōx nū'naxsdā'yaxs." Wā, hē'x'-
 'idam'lā'wis ya'q'leg'afē lē's'elag'i'la.
 La'lae 'nē'ka: "'ya, qast, Hā'la'mā-
 laga, hā'g'i'la nē'la'ax Nū'ng'èx'tā'ya.
 Hēt! la'g'ilasens 'nemō'kwex t'ō'sodex

world, our friend's tail that is hanging here will go (to him). Wa, wa!" Thus said Sun-Maker the Mink. "Go and tell Head-Wolf." Then Quick-Woman the Mouse saw the wolf-tail of Head-Wolf hanging in the smoke. The tail of Head-Wolf was turning black. Then Quick-Woman went to tell Head-Wolf what Great-Inventor and Sun-Maker had said. She said, "This is the reason why Great-Inventor has taken your wolf-tail,—because the tide never goes out on his beach, for it is always high tide on the beach; therefore the tribe of Great-Inventor are almost starved to death, for they cannot get clams to eat. If the tide on their beach does not go out, your wolf-tail will not come back to you. It is now hanging in the smoke, and is getting black."

Then Head-Wolf spoke, and said, "Oh, my dear! go to our friend, Great-Inventor, and say to him it shall get dry inside of our islands. Thus say to our friend. Now go, friends, Quick-Woman, and you, Ermine." Then the friends started, and went to Crooked-Beach, and they entered the house of Great-Inventor. Quick-Woman spoke at once, and told what Head-Wolf had said to Great-Inventor. Then she had told it all. As soon as Quick-Woman stopped repeating to Great-Inventor (what she had been told), Sun-Maker the Mink spoke, and said, "Don't, that's too much. We don't want it to become too much." Thus said Sun-

nū'naxsdex'déxs Nū'ng'extá'fē qaxs
k'le'saex x'a'tsle'staenoxuns 'na'lax.
G'í'f'ém'wisóx x'a'tslex x'a'tslek'alens
'na'lax, la'm'e'sek' la'g'a'da g'e'x'lah'e-
lak: hats'x'sdég'asens 'nemó'k'wa. Wa, 5
wa, 'ne'x'lae l'e'selag'í'la. "Há'g'a,
né'lax Nū'ng'extá'ya." La'm'lae dō-
qule Há'la'málagéxa nū'naxsdá'yas
Nū'ng'extá'yaxs kwá'sas'e'wá'sa kwá-
x'í'la. La'm'lae q'wá'q'waleda hats'x's-
dex'désa Nū'ng'extá'fē. La'lae qá's'í'de
Há'la'málagá qá's lē ts'ek'tá't'las wá'-
demas K'wé'kwaxá'wē 1,0 l'e'selag'í'la
lax Nū'ng'extá'fē. Wá, lá'lae 'né'k'a:
"Hé'f'ém'l se'nat las K'wé'kwaxá'wá'yax-
sés nū'naxsdex'déyós qaxs k'le'saex x'a-
tslex x'a'tslek'ins l'ema'síex qa hé'mi-
nabá'máex y'í'guloxda l'ema'síex, lá'g'i-
fasóx blá'q p'ó'p'sdánóx g'ó'kulótaxs
K'wé'kwaxá'wē qaxs k'le'ó'saex la 20
g'wí'ó'tasxa ts'le'ts'lek'wemase qá's ha-
'má'ya. G'í'f'ém'lawisóx k'le's x'a-
ts'le'stalens l'ema'síex, k'le's'la'lat'e
g'a'x'í'es nū'naxsdex'déyós la'm'e'sóx
g'e'x'lah'ela lá'xa kwá's'í'lax qa ts'le-
'í'des."

Hé'x'í'daem'la'wis yá'q'leg'at'e Nū'n-
g'extá'fē. Lá'lae 'né'k'a: "ya, qast,
há'g'a lá'x'ens 'nemó'k'wá'e K'wé'kwaxá-
wá'ya qá's 'né'k'aósaq: 'La'm- 30
'laox lem'x'ut'sá'g'a'í'silens a'wí'nak'a-
lax, 'ne'x'laxens 'nemó'k'wa. Wá,
há'g'a, qast, Há'la'málagá l'e's'wóx G'i-
'g'í'l'méx." Lá'lae qá's'í'déda 'ná'mo-
k'á'la qá's lē lax Qá'lóg'wisé. Lá'x'dá'x'- 35
'lae lae't, lax g'ó'k'was K'wé'kwaxá'-
'wá'fē. Hé'x'í'daem'la'wise yá'q'leg'at'e
Há'la'málagá la né'fas wá'demas Nū'n-
g'extá'fē lax K'wé'kwaxá'wá'fē. Lá'lae
'wí'la né'fas. G'í'f'ém'la'wis qlwé'f'í'de 40
Há'lamálagá e'tá'lax K'wé'kwaxá'wá'fē,
la'e yá'q'leg'at'e l'e'selag'í'la, la 'né'k'a:
"G'wá'dzase x'e'n'í'ala. K'le's'émxal'e'n-

Maker. Then Quick-Woman spoke, (and said,) "Tell us your wishes, how far you want the tide to go out, that I may go and tell your wish to our chief, Head-Wolf." Then Great-Inventor spoke, and said, "Let your chief make up his own mind what he wishes, how far the tide shall go out. It was only too much, what he said, that it should become dry between all the islands." Then Great-Inventor stopped speaking, and Quick-Woman and Ermine went out. They went home to the house of Head-Wolf, and they told what Great-Inventor had said, that it was rather too much what Head-Wolf had said, that it should get dry between all the islands.

Then Head-Wolf said, "Go and say to Great-Inventor, 'Now the tops of the barnacles on the beach shall show.' Tell this to my dear ones." Then the two friends went again and told Great-Inventor what Head-Wolf had said. Again it did not please the heart of Great-Inventor. Then Great-Inventor said, "What good would that do me if only the tops of the barnacles on our beach should show?" Then Quick-Woman and Ermine went home and told Head-Wolf what Great-Inventor had said. Then Head-Wolf said, "What does Great-Inventor want? for he does not wish for high tide, and again he does not wish that it shall be dry between the islands, and he also does not wish that the barnacles on the beach shall show their tops. What may he wish for?" Thus said Head-Wolf. "Go on, and tell our friend Great-Inventor that the tops of the seaweed of our beach shall show. Thus say to him. Now go, friends." Thus

saq x'e'n'i'dg'it, "ne'x'lae i'e/s'elag'i'la. La'lae ya'q'leg'afe Ha'la'malaga: "Ne'-ladzag'ases gw'o'ya'os qa wa'lalaa'tsa x'a'tsla'e qaen le ne'fases wa'dem'laos la'xanu's' g'r'gama'yaes Nu'ng'exta'ya." 5
La'lae ya'q'leg'afe Klweklwaxa'wa'e. La'lae 'ne'ka: "A'emax't qas'emqe na'qa'ya, yix gw'o'yo'ses g'r'gama'yaes qa wa'lalaa'tsa x'a'tsla'etx. A'em'la x'e'n'alaxs la'e 'nex' qa 'na'xwa'mesox 10
le'mx'widoxda a'wi'nak'alax." La'lae qlwe'p'ide Klweklwaxa'wa'e. La'a'las ho'qaw'ise Ha'la'malaga i'o G'i'g'i'le-me qa's le na'nax' lax g'o'kwas Nu'ng'exta'e. La'x'da's'lae ne'las wa'de- 15
mas Klweklwaxa'wa'ya'x 'ne'ka'aaq x'e'n'ale Nu'ng'exta'ya'x 'ne'ka'aaq qa lem'x'wa'lisesa 'na'xwa a'wi'nak'ala.

La'lae 'ne'ke Nu'ng'exta'e: "Ha'ga ne'fax Klweklwaxa'wa'e: 'Lar'm'laox 20
ql'a'q'axuto'x'widra ts'o'ts'o'maxsens i'lema'isex, 'ne'x'laq, a'ade." La'lae qa's'ideda 'na'mok'ala qa's le ne'fax Klweklwaxa'wa'ya'x wa'demas Nu'ng'exta'e. K'e's'e'm'la'xaa'wis he'pa- 25
le'la lax na'qa'ya'x Klweklwaxa'wa'e. La'lae 'ne'ke Klweklwaxa'we: "ma'tse gwa'nem la'xan' qo a'em'ax ql'a'qlaxuto'x'wid'oxda ts'o'ts'o'maxsens i'lema'isex?" La'lae qa's'ide Ha'la- 30
'malaga i'o G'i'g'i'lem qa's le na'nakwa. He'x'ida'm'lawis ne'fax Nu'ng'exta'e, yis wa'demas Klweklwaxa'wa'e. La'lae 'ne'ke Nu'ng'exta'e: "ma'dzaa'nawise ax'e'xsdses'was Klwe- 35
klwaxa'wa'e qa'xs k'e'sae ax'e'xsdxax y'xula, la'xaa k'les ax'e'xsdxax lem'x'wa'ts'la'ga'lesens a'wi'nak'alax, la'xae k'les ax'e'xsdxax ne'nlto'g'wideda ts'o'ts'o'maxsens i'lema'is. 'ma's'a'nawisens la'ia wa'dem'l?" 'ne'x'lae Nu'ng'exta'e. "Wa, ha'ga ne'faxens 'nem'o'-kwa'e Klweklwaxa'wa'ya 'lar'm'laox

said Head-Wolf to Quick-Woman and Ermine. Then they started, and entered the house of Great-Inventor. Then Quick-Woman told what Head-Wolf had said to Great-Inventor; and Quick-Woman said, "The tide shall go out to the seaweed of our beach." Then Sun-Maker spoke, and said, "That is what our friend wishes, (he wishes for) eel-grass rolled together. Now go, and tell your chief." Thus said Sun-Maker. Then Quick-Woman and Ermine started, and went to tell Head-Wolf what Sun-Maker had said. Then Quick-Woman and Ermine entered the house of Head-Wolf, and told him. Head-Wolf caused the tide [of the sea] to go out at once. Then happened what Sun-Maker had referred to, [that] the tide fell to a certain point. Great-Inventor at once sent Land-Otter to take the wolf-tail to Head-Wolf. Then Land-Otter took the wolf-tail to Head-Wolf, and gave it to him. Head-Wolf at once put on his tail. Now Head-Wolf was well again.

Great-Inventor lived at Crooked-Beach. His wife was Sawbill-Duck, and his son was Canoe-Calking. His younger brothers were Raccoon and Young-Raccoon. Now, Great-Inventor was sick and lay down. Sawbill-Duck was sitting on the summer seat; and many women came, carrying baskets on their backs. The women asked Sawbill-

qlá'x^wwdlā l'ēst'ēkwā'xsēns l'ēmā'ī-
sēx, 'nē'x^wlāq. Wā, hā'g'ix'ida'x' lā-
g'a 'nā'mok'al, 'nē'x^wlāe Nū'ng'ēxtā'ē,
lax Hā'la'mālagā 10 G'īg'īlēm. Lā'lae
qā's'īdēx'dā'xwā qā's lē lā'e'l, lax g'ō-
kwas K'lēkwaxā'wā'ē. Lā'lae nē'fe
Hā'la'mālagās wā'īdēmas Nū'ng'ēx-
tā'ē, lax K'lēkwaxā'wā'ē. Lā'lae
'nē'k'ē Hā'la'mālagā: "Lā'e'm'lāōx
qlá'x^wwdlāōx l'ē's'lēkwā'xsēns l'ēmā'-
īsex." Wā, hē'x^wīdāem'lā'wīse yā'qle-
g'atē l'ē'sēlag'īlā. Lā'lae 'nē'k'a:
" Hēt' ax'ē'xsstōsēns 'nēmō'kwēx, yīxa
lō'xwīwā'yaxsa tsā'sayamē. Wā, hā'-
g'a nē'haxs gr'gamā'yāos, " 'nē'x^wlāe 15
l'ē'sēlag'īlā. Hē'x^wīdāem'lā'wīse Hā'-
'lā'mālagā 10 G'īg'īlēmē lā qā's'īd
qā's lē nē'las wā'īdēmas l'ē'sēlag'īlā
lax Nū'ng'ēxtā'ē. Lā'lae lā'e'tē Hā'-
'lā'mālagā 10 G'īg'īlēmē, lax g'ō- 20
kwas Nū'ng'ēxtā'ē qā's nē'lēq. Hē'-
x^wīdāem'lā'wīse Nū'ng'ēxtā'ē xāt'slē-
'stamasxa dē'msx'ē. Lā'e'm lā'g'aa
lax gwō'yā's l'ē'sēlag'īlā qā wā'lag'ī-
'lātsa xāt'slā'ē. Hē'x^wīdāem'lā'wīse 25
K'lēkwaxā'wē 'yā'lāqas xū'mdē qā
lē's tā'ō'tsa nū'naxsda'yās Nū'ng'ēxtā'ē.
Lā'lae dā'lēda xū'mdāxa nū'naxsda'yās
Nū'ng'ēxtā'ē qā's lē ts'lās lāq. Hē'x-
'īdāem'lā'wīse Nū'ng'ēxtā'ē klwāt'lā'ra- 30
lōtsēs nū'naxsda'ē. Wā, lā'e'm ē'x'īdē
Nū'ng'ēxtā'ē.

G'ō'kulā'lae K'lēkwaxā'wā'ē lax
Qā'lōg'wīse. Lā'lae g'ēg'ā'dēs Gwō-
gō'ts'laxsēmālagā. Lā'lae xū'ngwādēs 35
Mē'mg'ōlēm. Lā'lae ts'lā'ts'lā'yānu'x's
Mā'yusustālag'īlakwē 10 Mā'xayās.
Lā'lae ts'l'x'q'lē' K'lēkwaxā'wā'ē; lā-
e'm qā'lgwīlā. Lā'e'm'lā'wīse ā'wāq'lūsē
Gwōgō'ts'laxsēmālagā lā'xa ā'wāq'wā'ē. 40
G'ā'x'īlāēda q'lē'māla ts'lē'dāqa ō'x'lā'axa

Duck to go with them. Sawbill-Duck arose at once and went into her house and told her husband. She told Great-Inventor of it, and she was sent at once by her husband. Immediately she took her basket and followed (the women,) who were going to dig cockles at the place named Muddy-Passage. While they were going, Great-Inventor called Canoe-Calking, and said to him, "I wish you would hide behind your step-mother, who is going to get cockles at Muddy-Passage with the women. Don't allow yourself to be seen by the women, and watch my wife, (and see) if the young men do mischief to her. Now go." Canoe-Calking went at once, and followed the women. When he arrived at Muddy-Passage, he could see the women getting cockles.

Then he saw Sawbill-Duck and Raccoon and Young-Raccoon near her. Postea inter se ludebant. Erat autem corbis mulieris chemarum plenus. Tum ille, corbe pro culcita usus, cum ea concubuit. Sed Procyon Minor—ex occulto enim observabat—postquam frater abit, in locum eius successit. Quod simul atque factum est, inimicus ille qui dumetis conditus omnia viderat, contendit ut rem totam marito narraret. Great-Inventor arose at once as soon as Canoe-Calking had made his report, and he took cedar-bark and burned it. Then he lay down on his back and covered his head with the ashes. Before long his wife came in laughing. Great-Inventor at once began to groan. As soon as Sawbill-Duck heard her hus-

le^hEXA^he. La^hlae hē^hleda tse^hdaqax Gwōgō^htslaxsemalaga. Hē^hx^hidaem^hla^hwisē 1a^hyulse Gwōgō^htslaxsemalaga qa^hs lē laē^hi, la^hxēs g^hō^hkwe qa^hs lē nē^htaxēs 1a^hwunēmē. La^hlaē nē^htax K^hwēk^hwaxā^hwa^he. Hē^hx^hidaem^hla^hwisē 1ya^hlagēm^hses 1a^hwunēmē. Wa, hē^hx^hidaem^hla^hwisē da^hx^hid^hxēs 1exa^he qa^hs lē la^hsgēmēxa dza^hdzu^htsla^hxa dza^hlē la^hxa a^hwi^hnagwisē 1ē^hgadēs Dze^hqlu^hx^hsa. La^hx^hda^hx^hlaē qa^hs^hida. La^halas K^hwēk^hwaxā^hwa^he 1ē^hlaxax Mē^hmg^hōlēmē. La^hlaē ^hnē^hk^he K^hwēk^hwaxā^hwa^he, lax Mē^hmg^hōlēmē: "^hnē^hk^hēg^hin qa^hs la^hōs wu^hnig^hex aba^htsla^hwaxs dza^hdzōtsēla lax Dze^hqlu^hx^hsa 1ē^hwa tse^hdaq. Gwa^hla hē^hq^hlala dō^hgutsa tse^hdaqē. La^hm^hs q^hl^halalalaxen gēm^hmain qō a^hlētāsō^hlasa ha^hya^hpa. Wa, ha^hga." Hē^hx^hidaem^hla^hwisē qa^hs^hide Mē^hmg^hōlēmē, la^hwunē^hg^hrē la^hxa tse^hdaqē. La^hlaē la^hg^haa lax Dze^hqlu^hx^hsa. La^hm^h dō^hqulaxa tse^hdaqaxs la^he dza^hdzōtsaxa dza^hlē.

La^hlaē dō^hqulax Gwōgō^htslaxsemalagaxs nē^hnxwagō^hlisaē 1ō Ma^hyusustalag^hi^hlakwē 1ō Ma^hxayas. La^hm^h a^hma^hlaxax da^hxwaē. La^hlaē qō^htē 1exa^hyas Gwōgō^htslaxsemalagaxa dza^hlē. La^halas Ma^hyusustalag^hi^hlakwē da^hx^hid^hx Gwōgō^htslaxsemalaga qa^hs ku^hlga^hlise 1ē^hwē. La^hm^h qē^hnulatsa 1exa^he. La^hmē qō^hplēdex^hda^hx^h; a^hem^hlawisē Ma^hxayas x^ht^hslax 1laq. G^hi^hem^hla^hwisē gwa^hlē Ma^hyusustalag^hi^hlakwē qō^hpa 1ō Gwōgō^htslaxsemalaga, la^halase Maxa^hyase ō^hgwaqa qō^hplēdex Gwōgō^htslaxsemalaga. A^hem^hlawisē Mē^hmg^hōlēmē wu^hn^hwagē la^hxa q^hwa^hxulgwēsē. G^hi^hem^hlawisē gwa^hlē Maxa^hyase qō^hpaxs, la^halas dze^hl^hx^hwidē Mē^hmg^hōlēmē qa^hs lē nē^htax K^hwēk^hwaxā^hwa^he. Hē^hx^hidaem^hla^hwisē K^hwēk^hwaxā^hwa^he 1a^hxwal^hla, la^hē gwa^h

band groaning, she stopped laughing and asked her husband, "Are you very sick, my dear?" Thus said Sawbill-Duck to her husband. Then Great-Inventor answered his wife. "Oh, my dear!" Thus he said, "I really feel very badly [my state in the house is really too much]. You came very near not seeing me alive. I do not think I shall see the daylight, for I really cannot endure my sickness." Thus said Great-Inventor. Then his wife spoke, and said, "Sit up, my dear, and eat these cockles." Then Great-Inventor sat up on the floor, and said, "Let me eat some of them, my dear." Thus said Great-Inventor to his wife. Then Sawbill-Duck took the cockles and put them into a dish. She poured water on them, and put the dish before her husband. Then Great-Inventor broke the cockles, and he saw that the juice of the cockles was milky.

Great-Inventor spoke at once, and said, "Why is this water of these cockles so milky? You must have overdone it. Who among the young men followed you?" Thus said Great-Inventor to his wife. Then his wife spoke. "O master! what do you think! Who else should follow me but your younger brothers Raccoon and Young-Raccoon, for they were watch-

tslek'la'lele Me'mg'olemaq qa's ax'e'de-
 xa ts'la'qamsé qa's leqw'leq. La'lae
 te'x'alife. La'e'm q'wa'lob'e'tse'mlifa,
 K'les'latla gaa' q'lgw'ifa, g'a'xaas
 gene'mas g'a'xe'lela da'ita'ya. He'x'i-
 daem'la'wise Klweklwaxa'wa'e gwa-
 le'la. G'if'em'la'wise Gwogo'tsaxe-
 malage wu'a'x'e'le'la qe'xs gwale'laes
 la'wuneme; la'e gwa' da'ila. La'lae
 wu'a'xes la'wuneme; "K'o's'adzas
 xe'n'lelaa, ada'?" "ne'x'lae Gwogo'-
 tsaxe'malaga, la'xes la'wuneme. La-
 'lae na'nax'mae Klweklwaxa'wa'yaxes
 gene'me: "ya, ada'," "ne'x'lae, "a'le-
 gin xe'n'lela la'xgin gw'e'lastik. Ha'l-
 s'la'maa'qos la he'its'la g'a'xen. K'le's-
 t'laa'kw'e'ik la' na'g'lat qas'gin a'lek-
 la xe'n'lela wa'yats'la'xgin ts'lex'q'o'-
 lemki," "ne'x'lae Klweklwaxa'wa'e.
 La'lae ya'q'legate gene'mas. La'lae
 ne'ka: "We'g'adz'a k'wa'ga'lhix,
 ada', qa's tap'e'dayos la'xwa dza'lex."
 He'x'idaem'la'wise Klweklwaxa'wa'e
 k'wa'ga'li'a, qa's ne'ke: "Wa. We-
 g'ax'in a'la tap'e'd laqo, ada'," "ne'x'lae
 Klweklwaxa'wa'e, la'xes gene'me.
 He'x'idaem'la'wise Gwogo'tsaxe'ma-
 laga ax'e'dxa dza'le qa's xwax'ts'lo'dexa
 to'q'we. La'lae gwu'q'la'qasa wa'pe laq
 qa's ka'gemlites la'xes la'wuneme.
 He'x'idaem'la'wise Klweklwaxa'wa'e
 tap'e'dxa dza'le. La'lae do'qulaxa
 wa'peaga'yasa dza'laxs dze'mx'sta'e.
 He'x'idaem'la'wise Klweklwaxa'wa'e
 ya'q'leg'ata. La'lae ne'ka: "ma'dze-
 g'ada wa'peage'g'asg'ada dza'le'k' xe'n-
 lelag'ihasek' dze'mx'sta? Lae'mx'ints
 wa'iemx'ida. E'ngwadzeda la'x'de
 la'sgemay'it, la'xwa ha'ya'fax?" "ne'x-
 'lae Klweklwaxa'wa'yaxes gene'me.
 La'lae ya'q'leg'ate gene'mas: "A g'i,
 ne'x'dzas qa'e'ngw'es o'gu'la la'la'sgem'e
 g'a'xen lax ts'la'ts'la'y'aqos, yix Ma'yustus-

ing me, that I should not suffer any mischief from other young men." Thus said Sawbill-Duck to her husband. Then Great-Inventor bit the cockle, but he spit it out again; and he said while he was spitting it out, "Tu quidem certe aliquid mali fecisti; liquor enim chemarum nimis lacteus videtur, nec dissimilis semini est." Ad hanc mulier cum lacrimis exclamavit se fratres eius minores interrogaturam. Itaque cum ad domicilium eorum accessisset, "Frater tuus maior," inquit, "mihi narravit et te et Procyonem Minorem mecum coisse." Tum ille, "Quid ergo? Verum hercle est."

Now Canoe-Calking was sent by Great-Inventor to hide, and to listen to what his wife was saying to Raccoon and Young-Raccoon. As soon as Sawbill-Duck stopped speaking, Canoe-Calking ran and told Great-Inventor what Raccoon had said, that he only laughed at the words of Sawbill-Duck, and that he said, "What will you say? for it is true, we have really done so." Those were his words. As soon as Canoe-Calking stopped speaking, Sawbill-Duck came into the house of her husband. She spoke at once, and said to her husband, "I have asked your younger brothers in vain. They only say, on account of your words, that you are a bad man. They will be afraid of you on account of your words." Thus said Sawbill-Duck to her husband. Great-Inventor just covered his face

tálag'í'lakwé 10 Maxá'yasé, qaxs qá'qlala'laé g'a'x'in gwá'qlala'n á'ítasosa ó'gu'la ha'ya'Pa, "né'x'laé Gwógó'tsaxsemalagáxés lá'wunímé. Lá'laé q'lex'í'dé Klwek'waxá'wa'yaxa dzá'le. Xwé'laqá'm'la'wís kwé'sódlq. Wá, 'né'g'ít'wé laé'xs lá'é kwé'sas: "Á'laemxótas gwé'x'í'daasnókwa qá's xé'ól'leáx dzé'm'y'p'la; dá'x'wat'lex'í'x é'xseméxwa dzá'lex." Hé'x'í'daem'la'wísé Gwógó' 10 tsaxsemalaga q'wé'g'ata. Lá'laé lá'xulí; lá'alas 'né'ka: "Lá'men lá'wulá'lexés tsá'tsá'yáos." Lá'laé lá'wéls qá's lé lax g'ó'kwas Má'yusustálag'í'lakwé. Lá'laé né'laq: "né' 15 kae 'nó'láxs, q'óp'q'abísax'dá'x'waaqós g'a'x'em 1,é'wóx Maxá'yasé," 'né'x'laé Gwógó'tsaxsemalagax Má'yusustálag'í'lakwé. Á'em'lawís dá'p'édé Má'yusustálag'í'lakwé, "qa 'má'sésés wá'démas; 20 qá'í'axg'íns á'la'még'íns," 'né'x'laé Má'yusustálag'í'lakwé.

Lae'm'laé 'ya'lagamé Mém'g'ólemas Klwek'waxá'wa'é qa lé's 'wuné'g'í hó'fé'ax wá'démas g'mé'mas lax Má'yusustálag'í'lakwé 10 Má'xayasé. G'í'p'em'la'wísé q'wé'í'dé Gwógó'tsaxsemalagá, lá'as Mém'g'ólemé dz'í'g'wíd qá's lé né'í'ax Klwek'waxá'wa'é, yis wá'démas Má'yusustálag'í'lakwé, yíxs lá'é á'ím 30 dá'í'la's wá'démas Gwógó'tsaxsemalaga 1,óxs lá'é 'né'ka, "qa 'má'sésés wá'démas; qá'í'axg'íns á'la'még'íns hé'gwé'g'í'le wá'démas." G'í'p'em'lawís q'wé'í'dé Mém'g'ólemas g'a'xa'as 35 Gwógó'tsaxsemalaga g'a'x'el lá'xa g'ó'kwásés tá'wunímé. Hé'x'í'daem'la'wís ya'q'leg'ata. Lá'laé 'né'ka, lá'xés tá'wunímé: "Lae'mx'sta'x'den wul'í'm hó'í'emaxés tsá'tsá'yáos, á'mis 40 'né'k'axs 'ya'x'se'maa'qós bég'wá'ema qá's wá'démós. Lá'x'dá'x'ímé k'í'í'édé'x'dá'x'lós qá's wá'démós," 'né'x-

with his blanket. He was ashamed because his wife had lied.

Then Great-Inventor groaned, and said that he was very sick, so that he had to lie down. Then he made a request of his wife. (He said,) "I am getting weak. I think I shall die this day. Do not tie up my coffin. Put me on the cedar here back of your house." Then he stopped speaking and died. They buried him at once. After he had been buried four days, Sawbill-Duck came, carrying a bucket. She was going to fetch water to wash herself. Then she arrived at the burial-tree, and some one spoke from the place where the dead man was. Then Great-Inventor said to his wife, "Who is guilty of staying with you now?" Then Sawbill-Duck answered her husband, and said, "Oh, you foolish, pretty corpse! Don't you think it is best to do things quietly? Am I not staying with Raccoon and Young-Raccoon?" Thus said Sawbill-Duck to her husband. Then Great-Inventor spoke again, and said, "Go and invite our people in, to come and sing for me. This is what they will sing for me: 'Move on the ground, corpse; move on the ground, corpse;' for I have been brought to life by supernatural power."

Then Sawbill-Duck ran and invited the tribe in, to come and sing for him who had come to life again. At once all the myth people went into the woods back of the house, to the place

ʔlae Gwógóʔslaxsemalagáxés ʔaʔwunemé. Áʔemʔláʔwíse Kʔwékʔwaxáʔwáʔe qʔanəpəmtses ʔnəxʔunáʔe. Láʔmʔlae máʔxʔslasés gənəmaxs ləʔkʔwalaə.

Láʔlae gwaʔlələ Kʔwékʔwaxáʔwáʔe. 5
Láʔm ʔnəkʔixs láʔe xəʔnələ tsixʔʔlēs qəʔgwilemē. Láʔlae axkʔlaxés gənəʔmē: "Láʔmʔkʔwəʔlēmáʔedgʔin náʔqek; laxʔstláʔkʔəmən wəkʔixʔéʔdēʔkwa ʔnáʔax. Gwaʔlaxʔt wuʔxsemalen gʔt- 10
tsʔləʔwastlən. Yəʔmaxʔin háʔnʔlawa-
yóxda dənáʔsmesex láʔxwa áʔlanáʔyax-
sens gʔókwəx." Láʔlae qwəʔʔlida.
Láʔm wəkʔixʔéda. Héʔxʔidaemʔlawis
wunəʔmʔlētseʔwa. Héʔlata lá móʔ- 15
ʔlənəwáʔs lá dēʔgʔlʔyaxs gʔáʔxə
Gwógóʔslaxsemalaga dáʔlaxa náʔgatsʔe. Lá-
eʔm tsáʔxa ʔwáʔpə qáʔs láʔstaʔs. Lá-
eʔmʔlawis láʔgʔaa láʔxa hanʔláʔwáʔyaa-
sasa dēʔgʔlʔya: láʔalasa yáʔqlegada, gʔé- 20
xʔʔd láʔxa ʔeʔlē bəʔgwaʔnema. Láʔlae
ʔnəkʔe Kʔwékʔwaxáʔwáʔe, láʔxés gənə-
mē: "Éʔngwatsós gwaʔgwataʔlasaqʔos
láʔlaxalə?" Héʔxʔidaemʔlawis ná-
naxʔmáʔe Gwógóʔslaxsemalagáxés ʔa- 25
ʔwunemé. Láʔlae ʔnəkʔa: "Láʔwíʔlēs
dēʔgʔlʔyakʔas, áʔmas gwaʔqʔata kʔlēs
wunwunʔ xʔʔyolagʔlʔlāʔ? Éʔsaelən
héʔem gwaʔgwataʔlāʔe Máʔyusustalagʔi-
ʔlakwə lə Máʔxayasé," ʔnəkʔlae Gwógóʔ- 30
ʔslaxsemalaga, láʔxés ʔaʔwunemé. Lá-
ʔlae éʔdaqwə Kʔwékʔwaxáʔwáʔe. Láʔlae
ʔnəkʔa: "Háʔgʔa, ləʔlalaxens gʔóʔkulo-
tax qə gʔáʔxés qʔaʔmʔléd gʔáʔxən. Hé-
em qʔaʔmʔlédayultsə gʔáʔxənégada: 35
Məʔkuls dēʔdēʔlʔya, məʔkuls dēʔdēʔl-
ʔya, qáʔxgʔin héʔlʔsaseʔwegʔin.lasa há-
yahlagasé."

Héʔxʔidaemʔláʔwíse lá dzlʔlʔxwíde
Gwógóʔslaxsemalaga; lá ləʔlalaxés 40
gʔóʔkuloʔe qə gʔáʔxés qʔaʔmʔlédxa lá qʔu-
láʔxʔlida. Héʔxʔidaemʔláʔwíse gʔax ʔnáʔ-
xwéda ʔnáʔxwa nūʔxʔnəʔmís áʔlʔsta láʔ-

where the corpse was, and they all sang the song. Then Great-Inventor came to life again, and came down from the place in the top of the tree where he had been. Now Great-Inventor was a great shaman.

Then he joined Sawbill-Duck again; and he was feared by his tribe, for he had obtained as his magic power the death-bringer of the supernatural power. There was nothing that he could not do to his tribe. He always healed the sick, and they would get well at once, and he would receive as pay slaves and canoes and all kinds of blankets. Now Great-Inventor became really a chief of the myth people. Then Sawbill-Duck was again with child; and it was not long before she gave birth to a girl, the child of Great-Inventor. Then Great-Inventor was always glad on account of his child. That is the end.

Great-Inventor lived at Crooked-Beach. He had a wife, but I do not know her name. She had a daughter, a pretty girl. I also do not know the name of the step-daughter of Great-Inventor. Great-Inventor was troubled on account of his step-daughter. He wanted to make love to her. When night came, he just lay down [on his back] with his wife. In the morning, when daylight came, all those who staid in the house with Great-Inventor arose. Then he spoke to his wife, and said, "Oh, my dear! I dreamed something important about our child here. She should go and bathe in the river

xa a'La'ná'yasa g'ókula, lax ax'a'sasa de'g'i'ya; la'x-da'x'lae de'nxétsa ql'e'mdeme. Hé'x'idaem'la'wise Klwek'lwaxa'wa'e ql'ula'x'ida. Ga'x'em'lae la'xa la'x'es ha'nxi'awayaa'sde. Lar'm-⁵ 'lae 'wa'las la pa'xala'lae Klwek'lwaxa-⁵wa'e.

Lar'm'lae e'tled qap'e'x'id lo Gwó-gó'tsaxsemalaga. Lar'm'lae k'il'm'ses g'ókulote, qaxs la'e 'n'ex' lae'm lo-¹⁰ gwalaxa ha'la'yuwasa ha'yahlagase. Lar'm k'lea's k'les gwé'g'i'lasa la'x'es g'ókulote. Wa's'dzalael hé'lik'axa ts'le'tslix'qlax'de, hé'x'idaem'lawis é'x-¹⁵ 'idna'xweda ts'lix'ql'a'x'de. La'naxwa-¹⁵ 'lae a'yasosa ql'a'k'ó 'e'wa t'eguné' 'e-¹⁵ 'wa 'na'xwa ql'a'qlanu'a ha'e'ploma. Lar'm'lae a'lax'id la g'igama'e Klwek'lwaxa'wa'yasa nu'x'né'mise. Lar'm-²⁰ xaa bowé'kwé Gwó-gó'tsaxsemalage. K'le's'latla ga'ta, bowé'kwaxs la'e ma-²⁰ 'yul'ida. Ts'leda'qlae xunó'kwas Klwek'lwaxa'wa'e. Wá, lae'm é'ke ná'qa-²⁵ 'yas Klwek'lwaxa'wa'e hé'menafa'ma qaés xunó'kwé. Wá, lae'm la'ba.

G'ókula'lae Klwek'lwaxa'wa'e lax Qa'logwise. La'lae g'ra'tsa tsida'qé. Len k'les ql'a'lelax 'e'g'emias. La'lae xun'gwadeda ts'leda'qasa é'x'bida'we ts'la'ts'ladage'ma. Lar'm'xan k'les ql'a-³⁰ 'lelax 'e'g'emias xun'gwawes Klwek'lwaxa'wa'e. La'lae ql'e'nemé ná'qa'yas Klwek'lwaxa'wa'e qaés xun'gwawé. Lar'm'lae la's'elaq. La'lae ga'nu'ida. Á'em'lawis t'e'g'ila. K'les'la kwa'it'³⁵ 'e'wis gené'maxa ga'nule. La'lae 'na-³⁵ 'x'idxa ga'la. La'lae 'na'xwa la'x-³⁵ 'wide 'nemá'itwutás Klwek'lwaxa'wa'e; la'alas ya'q'leg'ala, la'x'es gené'mé. La-⁴⁰ 'lae 'né'ka: "ya, adé, aw'lag'in mé-⁴⁰ xék' la'xens xunó'kwix. Hé'ta é'gra-

this evening." The girl said at once that she would go and bathe that evening.

Great-Inventor arose at once [in the house] and went out. He went into the woods back of Crooked-Beach, and came to thick trees. He asked the Hemlock-Tree, "Don't you let your sparks fly, Hemlock-Tree?" Thus said Great-Inventor to the Hemlock. Then the Hemlock replied, "Our sparks don't fly. Go farther back. There is something there of which which fly." Great-Inventor started at once, and saw the Spruce-Tree. He asked him also, "Do your sparks fly, Spruce-Tree?" and the Spruce-Tree [also] answered, and said, "O friend! I am hardly the one whose sparks fly. There is [only] one who surpasses me, because my sparks do not fly far. Go farther into the woods from us." Great-Inventor started at once, and saw the Fir-Tree. He asked him, "O friend! do your sparks fly?" Then the Fir-Tree replied, "Oh, my dear! our sparks do not fly." At once Great-Inventor started again and went into the woods. Then he saw the Red-Cedar. He asked him at once, "O friend!" Thus he said to him. "Don't your sparks fly, Red-Cedar?" Thus he said to him. The Red-Cedar replied at once, and said, "Back of us is the one to whom you refer, whose sparks fly." Great-Inventor started at once to go farther into the woods. Then he saw the Yellow-Cedar. He asked him, "Don't your sparks fly, my dear?" Thus he said to him. The Yellow-Cedar replied at once, and said to him, "I am the one whose sparks fly. When I am put on the fire, my

tsoxwé la lá'sta' lá'xa wáxwa dza'qwa-léx." Hé'x'idaém'láwis 'né'k'eda tsá'tsá'dagémé qa's lé lá'sta'á'xa dza'qwa.lé.

Hé'x'idaém'lá'wíse Klwéklwaxá'wá'wé lá'xúlit qa's lé lá'wísa. Lá'laé 5
qa's'ida, lax á'tles Qa'logwíse. Lá'laé lá'g'aa lá'xa lá'dzexxikula. Hé'x'idaém'lá'wíse wulá'laxa q'wá'xé: "K'leá'sas lá'lá'lemsaláemsós q'wax?" 'né'x'laé Klwéklwaxá'wá'wé, lá'xa q'wá'xé. Lá'- 10
laén á'nax'ma'feda, q'wá'xé: "K'leá'se. nu'x" lá'lá'lemsalámsag'adég'anuf'x"; á'l'é'ga axnó'gwadesá lá'lá'lemsalá-emsá." Hé'x'idaém'lá'wíse Klwéklwaxá'wá'wé qa's'ida. Lá'laé dó'x'wá'elá- 15
xa alé'wasé. Lá'laxaa wulá'q: "K'leá'sas lá'lá'lemsaláemsós alé'was?" Lá'laxaa ná'nax'ma'feda alé'was'aq. Lá'laé 'né'ka: "á'ya, qast, há'lsí'la'mén k'les hé gwé'x'séda lá'lá'lemsaláemsé. Lé'- 20
x'a'mén lá'g'í'la 'ya'ká lá'qéss k'lé'ség'in qwé'qwas'íla lax lá'emsá. Há'g'na-mé'sí lá'x'g'in á'l'é'g'aenu'x." Hé'x'idaém'lá'wíse Klwéklwaxá'wá'wé qa's'ida. Lá'laé dó'x'wá'elá'axa mó'mux'dé. 25
Hé'x'idaém'laxaa'wíse wulá'q: "á'ya, qast, k'leá'sas lá'lá'lemsaláemsós?" Lá'laé ná'nax'ma'feda mó'mux'dáq: "á'ya, qast, k'leá'senu'x" lá'lá'lemsalá-emsenu'x." Hé'x'idá'ém'laxaa'wíse 30
Klwéklwaxá'wá'wé qa's'id qa's lé lá'xa á'tá'yas. Lá'laé dó'x'wá'elá'axa dé'ná's-míse. Hé'x'ida:ém'lá'wíse wulá'q: "á'ya, qast, 'né'x'la'á'q, k'leá'sas lá'lá'lemsalá-emsós dé'ná'smís?" 'né'x'laéq. Hé'x'- 35
idaém'lá'wíse'da dé'ná'smíse ná'nax-'m'éq. Lá'laé 'né'ka: "G'adég'aenu'x" á'l'é'ga axnó'gwadesés gwó'yá'ós lá'lá'lemsalá'msa." Hé'x'idaém'lá'wíse Klwéklwaxá'wá'wé lá'qa's'id qa's lé 40
lá'xa á'tá'yas. Lá'laé dó'x'wá'elá'axa dé'x'masé. Lá'laé wulá'q: "K'leá'sas lá'lá'lemsalá.msósa, ada?" 'né'x'laéq.

sparks fly at once behind all the men who sit around." Then Great-Inventor spoke to him, (and said,) "Oh, my dear! you are the one for whom I have been looking. *Feminam pulchram cupio urgere. Haec quidem ad vesperam artus igni admoto refutura est. Tum inter crura eius mitte, quaeso, scintillas.*" The Yellow-Cedar answered him at once, and said to him, "Go on and wedge me to pieces. Split me very small, so that I may send out my sparks well." Great-Inventor wedged him to pieces; and after he had finished wedging (him), he carried (the wood) on his back and went home. Then he put the fire-wood on the floor.

Then he questioned his wife, and said to her, "Where is our daughter, mistress?" Thus he said to his wife. Then his wife answered him, and said, "I thought you wished that she should take a bath this evening. She has gone to bathe in the water." Then Great-Inventor spoke, and said, "It is good that she has gone to bathe, for I had a very bad dream about her." Great-Inventor had just spoken when the woman came in. She went straight to the fire of the house of her mother, and sat down near it. She wore no shirt, only her apron. Then Great-Inventor was asked by his wife to make a fire for her daughter to warm herself. Great-Inventor arose at once and went to the Yellow-Cedar and whispered to him, saying, "Now let your sparks fly, friend." Then Great-Inventor took the Yellow-Cedar (wood) and put it on the fire of the house. *Itaque mulier mol-*

He'x'idaem'la'wise na'nax'ma'e de'y-waq. La'lae 'ne'kiq: "No'gwae'm i.la'l.emsalaem'la; he'maa'xg'in le'gin axi.a'na'a, he'x'ida'mesen i.l'e'm'sida a.i.a'gole'elaxa klutse'lasasa 'na'xwa 5 be'begwanema." He'x'idaem'la'wise Klwek'waxa'wa'e 'ne'kiq: "ya, ade', so'men a'leso's qaen wa'xa'qen i.la'dze'lex ts'ida'qa; la'tla'le la'sta'xwa dza'qwa'lex. La'm'esen lai. he'lanematel 10 qa's we'g'ulos i.l'e'mdzag'endel'xen xu'ngwa'we qo la' t'its'la'io." He'x'idaem'la'wiseda de'xwe na'nax'meq. La'lae 'ne'kiq: "We'gra a'em i.l'e'mx'it 15 g'a'xen. A'emax'in am'am'aya'sto qen e'k'elen i.l'e'msal." He'x'idaem'la'wise Klwek'waxa'wa'e i.l'e'mx'ideq. La'lae gwa'l i.l'e'mka'q. He'x'idaem'la'wise ox'ix'it'deq qa's le na'nakwa. La'lae ax'a'le'axa le'qwa. 20

La'lae wuta'xes gene'me. La'lae 'ne'kiq: "we'wis'le lens xu'no'kwa, q'a'gwide?" 'ne'x'lae, la'xes gene'me. La'lae na'nax'ma'e gene'maseq. La'lae 'ne'ka: "La'x'st'aa'x'ias 'nex' qa' 25 la'st'e'sexwa dza'q'wax, la'm'e'se la'sta' la'xa 'wa'pe." La'lae ya'q'leg'at' Klwek'waxa'wa'e. La'lae 'ne'ka: "La'm'e e'k'ixs la'a la'staa' qa's xe'n'le'ae 'ya'x'se'men me'xa'e la'qe." He'm'la'wis a'le's 'ne'ke Klwek'waxa'wa'yaxs 30 g'a'xaa'lasa ts'ida'q'e g'a'xe'lela. He'na'kulam'la'wis la'xa leg'we'fases abe'm'pe qa's le kl'wa'no'lesax. K'le'a's ha'xas a'em ts'abey'sa ts'a'pe. La'lae ask'la' 35 las'e'we Klwek'waxa'wa'yases gene'me qa le's leqwe'la'x'it qa t'it'saatses xu'no'kwe. He'x'idaem'la'wise Klwek'waxa'wa'e i.a'xult' qa's le la'xa de'xwe qa's o'pa'eq. La'ne'kiq: "We'g'it la i.l'e'm'sid'lex, qa'ste." La'lae ax'e'de Klwek'waxa'wa'yaxa de'xwe qa's ax'la'leq la'xa leg'w'lasa g'o'kwe. La'm-

lem corticem cedrinum inter crura interposuit. Qui scintillis incensus vulvam eius adussit. Ea autem tacita in cubiculum abiit.

Then night came, and the woman could not sleep on account of the pains of her burns. She tried to put medicine on them, but they only became worse. Then Great-Inventor spoke. "Oh, my dear!" Thus he said to his wife. "Go out of the house, that I may advise our daughter what to do." She arose at once and went out. Then he turned his face to the woman, and said to her, "Oh, my dear! if you don't want to be troubled a long time, go out and try to find what is called Echo-of-Woods."¹ Then the woman asked, "Where is what is called Echo-of-Woods?" Great-Inventor replied, and said, "Just shout for him, and say, 'Echo-of-Woods!' and he will answer, 'Ya.' He will shout loud when he is far away, and not so loud when you are near him. Call him all the time, and he will not answer in a loud voice when you nearly see him. Super eum visum fac ut considas. In terra stat, tam longus quam digitus meus. That is all." Thus said Great-Inventor to her.

The woman immediately got ready and went into the woods. Great-Inventor at once took cedar-wood and went out of the house. The woman went out of the back door of the house, and went into the woods behind the village. As soon as she was in the woods, she began to shout, and said,

"lae dzo'bagalt'eda ts'eda'qaxa qló'yaakwé k'a'tsekwé. La'lae l'le'ms'tsósá legw'le; he'g'aa'laem'la'wiséda x'e'qala lax k'a'tsekwag'e'x'dés. La'e'm'lae le'gufé na'x'désa ts'eda'qé. La'lae á'em la á'le'stédá ts'eda'qé. 5

La'lae gá'nu'fida. K'le'ts'le'm'la'wis mé'x'edéda ts'eda'qé qa gwé'm'lasas legula'yas. La'lae wax' p'etá'se'wa, á'em'lawis x'e'n'le'nakula á'ma. La' 10 'lae ya'q'leg'ale Klweklwaxá'wa'fe: "ya, ada," 'né'x'lae, lá'xes gen'e'mé. "Ha'g'amá'st lá'welsex qen l'é'xs'alexens xunó'kwéx qa gwé'g'f'atsóx." Hé'x'á'daem'la'wise lá'xulile qa's le lá'w'lsa. 15 La'lae gwé'gem'x'id lá'xa ts'eda'qé qa's 'né'k'iq: "ya, ada, á'ma'qos 'né'x' qa's gé'g'it'selaqos lá'laxw'la. Há'g'a á'laxa l'é'gadés lé'x'lek'ise." Lá'lae wul'é'da ts'eda'qaq: "w'it'se- 20 'w'le lé'da lé'x'lek'isa'?" La'lae ná'nax'ma'e Klweklwaxá'wa'yaq. Lá'lae 'nek'a: "Á'em'les 'la'q'walal'qé' lá'les 'né'x'lól 'lé'x'lek'isa'í. Lá'té ná'nax'mé'ól. 'ya' 'né'x'té há'selales 25 qwé'sá'laa, lá'té wó'laqulá' qa'só lá' ne'xwá'fá' lá'qé. Hé'menata'm'les 'la'qulalól, lá'té k't'se. há'selá' qasó lá' l'á'q dó'x'wale'le'leq. Hé'x'idam'f'wits lá' k'wá'xtó'd'le'qé qa'só lá' dó'x'wale'le- 30 l'eqé, g'amé wá'sgemég'in q'wá'q'wax'ts'lanég'in lé lá'sa lá'xwá'w'í'nakluséx. Hé'méq," 'né'x'lae Klweklwaxá'wa' 35 'yaq.

Hé'x'idam'la'wiséda ts'eda'qé xwá' 35 ná'f'id qa's le lá'xa á't'é. Hé'x'idam'la'wiséda Klweklwaxá'wa'fe ó'gwaqa ax'e'dxa klwax'la'wé qa's le lá'w'lsa. La'e'm lá'téda ts'eda'qé lax'só lá'xa t'éx't'lasa á'taná'yasa g'ó'kwás. La'lae lá'xa á't'lasa g'ó'kula. G'it'em'la'wise lá'g'aa lá'xa á't'ála, lá'a'las 'la'q'ing'rafa.

¹ A fungus.

"Echo-of-Woods!" and Echo-of-Woods answered her at once. "Yá," he said. The woman went towards the sound. Then she shouted again, "Echo-of-Woods!" and Echo-of-Woods answered her again. Then the woman ran towards the sound, and the woman shouted again, "Echo-of-Woods!" Now she was near to where the sound came from, and the woman walked to the place where the sound came from, and she shouted again. Then Echo-of-Woods said "Wu," near by where she was standing. Statim super eum cedit. Ille autem, facie mutata, subito surrexit eum diceret, "En! Ego sum." Sic illius amica facta est.

Great-Inventor and his friend Cormorant lived at Calm-Weather-Landing-Place, and Great-Inventor felt downcast. Then he asked his friend Cormorant to gamble with him. They spread the mat, sat down on the ground, and began to gamble. Great-Inventor was beaten by Cormorant. Then Great-Inventor said that they would gamble again, and he was again beaten by Cormorant. Then Great-Inventor felt badly on account of his friend. Cormorant spoke, and said to Great-Inventor, "O friend! what do you think? Let us stop gambling, for you are too badly beaten by me, friend." Thus said Cormorant to his friend Great-Inventor. Then Great-Inventor spoke, and said, "O friend! let us begin to play again. I will

La^olae ^hne'ka "le'x'lek'isa'i," He'x'-
 'ida:m^olawis ná'nax^oma'eda le'x'lek'is-
 saq. "ya," ^hne'x^olae. La^olae qa's'ide-
 da ts'eda'qe lax he'k'la'lasase. La^olae
 e't'led ^hla'qlug'ata "le'x'lek'isa'i." La-
 ' 5
 'laxaa ná'nax^oma'e le'x'lek'isaaq. La-
 ' 10
 'lae dze'ly^owideda ts'eda'qe lax he'k'la-
 'lasase. La^olae e't'lededa ts'eda'qe
 'la'qlug'ata "le'x'lek'isa'i." La^olae
 ne'xwá'ta 'ya'xaa'sase. La^olae qa's'ide-
 da ts'eda'qe lax he'k'la'lasase. La^olae
 e't'lededa ts'eda'qe 'la'qlug'ata. La^olae
 wu'xa'lae le'x'lek'ise la'xa ne'xwá'ta
 lax lá'dzasasa ts'eda'qe. La^olae dō's-
 'wa'elax le'x'lek'isaxs lá'sa'e. He'x'-
 15
 'ida:m^ola'wiseda ts'eda'qe qa's'id qa's le
 k'wa'xtōdēq. G'p'em^ola'wiseda ts'eda-
 'qe k'wa'xtōd lax le'x'lek'ise, lá'la'seda
 le'x'lek'ise k'wa'g'aels, yix K'wek'wa-
 xa^owa'e. La^olae ^hne'ka: "ya, nō-
 20
 gwadzāmxōl." Lar'm á'tm la wá-
 'tade K'wek'waxa^owa'yasa ts'eda'qe.

G'ō'kula^olae K'wek'waxa^owa'e lax
 le'mwase le'wis ^hnemō'kwē lō'banē.
 Lar'm^ola'wīse K'wek'waxa^owa'e xū'la'p. 25
 La^olae axk'la'laxēs ^hnemō'kwē, yix
 lō'bana qa's le'pē le'wē. He'x'^oida-
 m^ola'wīse le'pē'lsaxa le'wa'e qa's klus-
 'e'ise. Lá'x-da'x^olae le'pēda. He'x'-
 'ida:m^ola'wīse K'wek'waxa^owa'e 'ya'k'ō 30
 lax lō'bana. La^olae ^hne'k'e K'wek'wa-
 xa^owa'e qa's e't'ledē le'pēda. Lar'm-
 'laxaa'wis 'ya'k'awē K'wek'waxa^owa'e
 e't'leda, lax lō'bana. Lar'm^olae 'ya'x-
 semē ná'qa'yas K'wek'waxa^owa'e qa's 35
^hnemō'kwē. La^olae ya'qleg'atē lō'-
 banē qa's ^hne'k'ix K'wek'waxa^owa'e:
 "ya, qast, 'wa'adzōs ná'qa'yaqlōs
 qa'ens hē'pax'īdag'ī le'pa qa'xs xē'nle-
 laa'qōs 'ya'k'á g'a'xēn, qast," ^hne'x^olae 40
 lō'bana, lá'xēs ^hnemō'kwē, lax K'wē-

take this my blanket, — this mink-skin blanket." Then his friend Cormorant spoke, and said, "O friend! don't say so, else you will feel too badly, friend." Great-Inventor only became angry and put down his blanket. Then Cormorant also put down his blanket, and they began to gamble. Now, the game lasted a long time, and neither won. Cormorant was almost beaten by Great-Inventor. Then Great-Inventor felt better. Now Cormorant began to play in earnest. Then the (tally) sticks of Great-Inventor became less. Then he felt badly again. Then Great-Inventor was beaten.

Then he spoke, and said, "O friend! let me borrow your blanket, friend, that we may go and catch halibut to-morrow, friend." Thus said Great-Inventor to his friend. Cormorant replied at once, and said to him, "We will go to-morrow morning, friend." Then Great-Inventor and Cormorant parted. They went to prepare their hooks and their fish-lines. They finished in the evening. Then night came. It was not yet daylight when Great-Inventor arose and woke his friend. Cormorant awoke at once and got up. Then he got ready, and took his mat to sit on, and his paddles. Then he carried them [and went] into the little canoe of Great-Inventor. Then Great-Inventor was steersman of his friend Cormorant. They paddled [going] to the fishing-ground. As soon as they arrived there, Great-Inventor cast anchor. Then they baited their hooks and threw the

klwaxa^wwa^e. La^llae ya^qlegata qa^s ne^k'e: "ya, qast, we^gaxins e^tled le^pped qn e^k'awesgrada ne^pune^gin-le^ggrada ma^tsa^gemk." He^x'idaem-^lla^wise ne^mo^kwasé, yix ló^l'bana ya^q-^qlegata. La^llae ne^k'a: "ya, qast, gwa^llas ne^k'oi, a^llas xuⁿelalax ye^k-^kilq^loi, qast." A^lem^lla^wise Klwe-^klwaxa^wwa^e ya^k'ils qa^s ax^elséxés ne^x'una^e. La^llae ó^gwaqé ló^l'bané ló^l'^lsa^xés ne^x'una^e. La^l'da^x'lae le^pleda. La^llae g^e'g'isla, k'és ya^k-^kax^lax^lax^wa. La^llae ilá^q'k'és ya^kowé ló^l'bana lax Klwek^lwaxa^wwa^e. La^llae aaⁱ'x'idale ná^q'ayas Klwek^lwaxa^wwa^e. La^llae a^lax'idé ló^l'bana le^pleda. La^l-^llae hó^lla^p'idé klwaxl^a Klwek^lwaxa^wwa^e. La^l'laxaa ya^g'iⁿakulé ná^q'ayas. La^llae ya^kowé Klwek^lwaxa^wwa^e. 20

La^llae ya^qlegata. La^llae ne^k'a: "ya, qast, we^g'amast^{en} i^e'k'áne^max-^gas ne^x'une^g'ós, qast. He^mis qens le^t'ens ló^qwa^xa plá^x'ex iⁿ'nsia, qast," ne^x'lae Klwek^lwaxa^wwa^yaxés ne^mo^k-^kwe. He^x'idaem^lla^wise ló^l'bané náⁿ-ⁿax'inéq. La^llae ne^k'iq: "La^mens láⁱ, qast, lax ga^l'lala." La^llae gwí^l-^hlsa, yix Klwek^lwaxa^wwa^e ló ló^l'bana. La^m lá^l hé^tatés gá^mó^lla ló^l'wis ló^gwaxsánulé. La^llae gwa^lda^xwaxa la dza^qwa. La^llae gaⁿ'ni^p'ida. K'és-^eem^lla^wis ná^x'ida, la^las Klwek^lwaxa^wwa^e l^a'x'wid qa^s le k^w'é^x'idxés ne^mo^kwé. He^x'idaem^lla^wise ts^l'x'í^rde ló^l'bana qa^s l^a'x'wí^de. La^llae xwáⁿ-ⁿá^p'ida. La^m ax^e'dxés le^w'a^e qa^s klwá^ya ló^l'wis sé^wayuwé. La^m dá^l-^laq qa^s le l^{ax}s lax xwá^l'swagumas Klwek^lwaxa^wwa^e. La^mlae q^w'ax-^lo l^a'e Klwek^lwaxa^wwa^yases ne^mo^kwé ló^l'bana. La^llae se^x'wí^dex^lax^wa, la^llaa lá^xa ló^gwa^e. Gí^tem^lla^wis

fish-lines into the water. Cormorant had a bite from a halibut at once, and Cormorant threw his fish-line again into the water. Immediately he had another bite from a halibut. Then he hauled it up again and clubbed it. Great-Inventor only felt down-hearted, for he did not get a bite from the halibut. Then Cormorant threw his line again into the water, and immediately got a bite from a halibut. Then he hauled the fish up and clubbed it. Great-Inventor caught no halibut at all, but Cormorant filled his canoe with halibut. All the halibut had their heads towards Cormorant. Great-Inventor had not caught anything. Then he spoke, and said, "O friend! let us go home." Cormorant replied at once, and said, "Let us go." Then Great-Inventor hauled up the anchor. Then they paddled, and Great-Inventor said to his friend, "Let us go ashore first to this nice beach, for I want to ease myself." Cormorant replied at once, and said to him, "Go on, my dear! go ashore." Then they went ashore at the beach, and they got out of the canoe.

Then Great-Inventor said, "Friend! come, let me louse you." Immediately Cormorant went to where (Great-Inventor) was standing, and they sat down. Great-Inventor loused him and found a louse. Then he said, "Oh, my dear! here is a large louse. Now look at me and bite it." Then Cormorant looked at him. "Now put out your tongue, that I may put this louse

la'g'aa laq, la'a'lasé K'wek'lwaxa^owa^e
 q'e'lsténda. Lá^olae té'p'idex^oda^oxwa,
 la'xes g'a'mo'la. Lá^olae ts'lexste'ndex-
 da^ox^oxés lo'gwayu. Hé'x^oidaem^ola^owise
 1.0^obana q'lex^o'r'tsosa plá^oe. Xwe'laqa-
 em^ola^owise 1.0^obana ts'lexste'ntsés lo'-
 gwayuwé. Hé'x^oidaem^ola^oxaa^owis q'lex-
 'r'tsosa plá^oe. Lá^olaxaa né'xostódeq
 qa's t'e'lwax^oidéq. Á'em^ola^owise K'we-
 k'lwaxa^owa^e xu'ldzexs qa'xs k'e'sae
 q'ek'a'sosa plá^oe. Lá^olae e't'fédé 1.0^o-
 bana ts'lexste'ntsés lo'gwayuwé. Hé'x-
 'idaem^ola^owise q'lex^o'r'tsosa plá^oe. Lá-
 'laxaa dé'nx^o'idq qa's t'e'lwax^oidéq.
 Lá^olae k'lea's ya'nemé K'wek'lwax'a-
 'wa^e plá^oya; lá'alajas qó'tlamase 1.0^o-
 'hanéxés ya'yats'axa plá^oe. 'ná'xwa-
 em^olae gwa'gustáleda plá^oe lax 1.0^o'ba-
 na. Lá^olae k'lea's ya'nemé K'wek'lwax-
 a^owa^e. Lá^olae ya'q'leg'ada. Lá^olae 20
 'né'ka: "ya, qast, w'ix'ins ná'nakwa."
 Hé'x^oidaem^ola^owise 1.0^obana ná'nax-
 'meq. Lá^olae 'né'ka: "W'ix'ins."
 Lá^olae dé'nx^o'idé K'wek'lwaxa^owa'yaxa
 q'e'ltse'mé. Lá^olae sé'xwidax^oda^oxwa. 25
 Lá^om'lawis 'né'ke K'wek'lwaxa^owa^e,
 lá'xes 'nemó'kwé: "Wé'g'adzá'má's-
 'tens lá'íta laxg'a'da e'k'ik: a'w'i'nagwisa
 qa'xg'in wá'x'ik: k'lex^o'a'lit'sexsda."
 Hé'x^oidaem^ola^owise 1.0^obana ná'nax-
 'méq. Lá^olae 'né'kiq: "Wé'g'a, adá,
 a'te'stax." Lá^olae lá'g'a'itsa, lá'xa
 a'w'i'nagwise; lá'x'da'x^o'lae hó'xw'e'íta.
 Lá^olae ya'q'leg'até K'wek'lwaxa^owa^e
 qa's 'né'ke: "ya, qast. Gé'ladzá's 35
 qen lá'x^o'idaól." Hé'x^oidaem^ola^owise
 1.0^obana gwé'sta, lax lá'widzasas.
 Lá^olae k'wa'g'alisdá'xwa. Hé'x^oida-
 em^ola^owise K'wek'lwaxa^owa^e lá'x^o'idéq.
 Lá^olae q'á'xa gé'né. Lá^olae 'né'ka: 40
 "ya, adá, g'a'mé'g'ada gé'ndzek'asik.
 Wé'g'a gwa'sgemx^o'idex qa's mexwí-
 dayusaqék." Lá^olae 1.0^obana gwé-

on it." Then Cormorant put out his tongue, and Great-Inventor took it and tore it out. Then Great-Inventor said to him, "O friend! go on, speak." Then Cormorant tried to speak, but he was not understood when he tried to talk. Great-Inventor went at once to his canoe and turned the halibut round so that their heads were toward the stern of the canoe. Then he called Cormorant to come into the canoe. As soon as Cormorant was in the canoe, they paddled on. Then they arrived at the beach of his house. Then Great-Inventor asked (the people) to haul up the halibut. Then many children came down to the beach and hauled up the halibut.

Sometimes Cormorant tried to speak, but he was not understood by [all] the people. Then Cormorant had [caught] nothing, for Great-Inventor had taken what he had caught. From time to time Cormorant was questioned by his friends, and they would say to him, "Why can't you talk now?" Then he would try to speak, but he was not understood. Then those who tried to speak to him would give it up. That is the end.

gemx⁴id laq. "We'ga e'lqwalax qen e'xatsödēsg'ada genk' läxös k'ile'maqös." Lae'm⁴la'wise l.ö⁴bana e'lqwala. La'k'as⁴lae Klwek!waxa⁴wa'e da'x⁴idex 5
k'ile'mx⁴das qa's nēxödēx. La⁴lae 'ne'k'e Klwek!waxa⁴wa'yaq: "ya, qast, we'entsas ya'q'leg'afex." He'x⁴idaem⁴la'wise l.ö⁴banē wax' ya'q'leg'afa. Lae'm⁴lae k'les la a'yuts!le' l.ö⁴banēx 10
wa'xae ya'q'ent!ala. He'x⁴idaem⁴la'wise Klwek!waxa⁴wa'e la, la'xes ya'yats!e qa's x'ilbe'fexsēxa plēp!a'e qa 'na'xwa'mēs la gwēgem!exs lä'xa 15
ox!ä'yasēs ya'yats!e. La⁴lae l.e⁴lalax l.ö⁴bana qa la'lag'f's lä'xsa. G'f'Em-⁴la'wise l.ö⁴bana lä'xa la'e sēx'widex-
da'xwa. La⁴lae lä'g'a'lis lä'xes l.e-
mä'isāsēs g'ō'kwe. La⁴lae axk!ale Klwek!waxa⁴wa'e qa g'a'xēs g'a'xsasē-
'wēda plā'e. He'x⁴idaem⁴la'wise g'a- 20
xēda q'e'nēmē g'ing'ina'nema, g'ax
hō'qunts!est!a qa's lē g'a'xsaxa plā'e.
La'na'xwa'lae l.ö⁴bana wax' ya'q'leg'afa. La⁴lae k'les a'yuts!ela, yisa 'na'xwa
be'begwanema. Lae'm k'le'a's la ya- 25
nems l.ö⁴bana qa Klwek!waxa⁴wa'fayaxs.
La'e 'na'xwaem⁴la a'xex wa'x'dē ya-
nems, wa'x'na'xwaem⁴lae wu!a'se'we
l.ö⁴banē, yisēs 'ne'nēmō'kwe, la'na-
xwa'lae 'ne'x'se'wa: "mä'sēs k'le'sēlaōs 30
la ya'q'ent!alōt?" La⁴lae wax' ya-
q'leg'afa la k'les a'yuts!ela. Ä⁴mes la
ya'x⁴idēda wā'x'e ya'yaq!ndamaq.
Lae'm la'ba.

VII. TRADITION OF THE MA'MALEEQALA.

Ku'nkunxuliga (The Thunder-Bird).

(Told by Wa'at'las.)

The myth people—namely, all the animals and all the birds—lived at Crooked-Beach. Their chief was Wood-Man the Wolf, and Sun-Maker the Mink, and also Deer. The chiefs of all the birds were Woodpecker and Eagle; and their attendants were Blue-Heron and Kingfisher and Fish-Hawk and Black-Woodpecker; and the messenger of Chiefs Woodpecker and Eagle was Canoe-Calking the Raven; and the adviser of Woodpecker and Eagle was Counsellor the Wren, for the Wren was clever.

Other birds lived at a place named Thunder-Bird-Place. Those were the birds of the upper world, and they lived first in our world. It was a fine day when the chief of the village at Thunder-Bird-Place, Thunder-Bird, said to his tribe, "Let us play with the people at Crooked-Beach with my rainbow gambling-stone and the mist-covered gambling-stone." Thus said the chief, Thunder-Bird, to his tribe. Now, the birds at Thunder-Bird-Place were Thunder-Bird and his younger brother Qó'los the Listener, and his attendants, —Hó'x'hók'-of-the-Middle-of-the-Sky, and Crooked-Beak-of-the-Middle-of-the-Sky, and also Raven-of-the-Middle-of-the-Sky and Screecher-of-the-Middle-of-the-Sky,—and also their wives; and each had four children. Then all the

G'ók'ula'laeda 'ná'xwa nó'x'ne'mis, yixa 'ná'xwa g'í'lg'aomas 1,é'wa 'ná'xwa ts'le'ht'slek'wa lax Qá'logwisé. Wá, la'lae g'í'g'adeda g'í'lg'aomas A1.ó' 5
 'lenoxwé. Wá, hé'mis ma'k'ilaqé 1,é' sélag'í'la. Wá, hé'misé G'é'x'ustála. Wá, la'lae g'í'g'adeda 'ná'xwa ts'le'ht'slek'was Gu'ldémé 1,ó Kwé'kwé. Wá, hé'mis a'yí'lx'sé Qwa'q'wane 1,ó K'í' 10
 delá'wé 1,ó Ts'le'x'tslekwé 1,ó 1,á'1,anafté. Wá, la'lae 'ya'yalaql'á'layuwe Mé'mg'ó-lemasa g'í'g'igama'fé, yix Gu'ldémé 1,ó Kwé'kwé. Wá, la'lae klwé'x'énoxwé Gwa'gwa'no'mésé, yixa xwa't'la, yis Gu'ldémé 1,ó Kwé'kwé qa'x's sr'nyasa'fé 15
 Gwa'gwa'no'mésé.

Wá, la'lae ó'gu'la'méda ts'le'ht'slek'wá-sa g'ók'ula lá'xa 1,é'g'adé's Ku'nwaas, yixa la ts'le'ht'slek'wása é'k'la a'wi'na- 20
 gwis, yixs hé'mayulé a'féyulóxda nó'sa-qens a'wi'nagwisa. Wá, la'lae é'k'eda 'ná'la, lá'as g'í'gama'yasa g'ók'ula lax Ku'nwaasé, yix Ku'nkunxuligé 'hé'k'ra, lá'xés g'ók'uloté: "w'í'dax'ins a'méle' 25
 la lá'xa g'ók'ula lax Qá'logwisé, yí'sen Wá'galotsemá'lag'í'lisex k'a'na'ya, 1,é' 30
 'wox Má'gusgema'lag'í'lisex," 'né'x'lae-da g'í'gama'ya, yix Ku'nkunxulig'a'ya-xés g'ók'uloté. Wá, hé'emí' ts'le'ht'sle-
 k'wása Ku'nwaastéda Ku'nkunxulig'a'fé 30 1,é'wis ts'la'fé Qó'lose, yix Hó'1,ag'enusé. Wá, hé'mis a'yí'lx'sé Hó'x'hógudzá'fé 1,ó G'eló'gudzá'fé; wá, hé'misé Gwó-
 dzá'fé; wá, hé'misé G'elé'seldzá'fé; wá, hé'mést,és g'eg'eni'mé 1,é'wis sa'semmaxs 35
 'ná'xwa'maé maé'mókwa. Wá, la'lae

male birds got ready. Raven-of-the-Middle-of-the-Sky carried the two gambling-stones, and they went to Crooked-Beach.

Thunder-Bird and his tribe were at once invited in by Woodpecker. Then Thunder-Bird spoke, and said, "O chief, Woodpecker! later on we will eat, for we came to play with my gambling-stones with your young men." The chief at once told his attendants, and Blue-Heron and Kingfisher and Fish-Hawk were really glad. Then the tribe of Woodpecker stood in a row outside of Woodpecker's house, and Thunder-Bird with his tribe stood in a row thus: $\begin{matrix} \cdot & \cdot & \cdot & \cdot & \cdot \\ \cdot & \cdot & \cdot & \cdot & \cdot \\ \cdot & \cdot & \cdot & \cdot & \cdot \end{matrix}$ Then they threw the gambling-stones along the middle line between the two tribes of birds. Then Woodpecker spoke to Thunder-Bird, and said, "O friend! you shall begin, for you have come to play with my tribe." Thus said Woodpecker. Then Thunder-Bird spoke, and said, "O Listener! throw, that we may see if (the stone) will be hit by our friends. Throw first the mist-covered gambling-stone." Thus said Chief Thunder-Bird to his younger brother, Listener. Immediately Listener threw the mist-covered gambling-stone, and Kingfisher speared it with his beak and hit it. Then Thunder-Bird spoke again, and said, "Now throw also the rainbow gambling-stone." Listener threw at once, and Blue-Heron speared it with his beak and hit it. Then Thunder-Bird spoke again, and said, "Now throw [again] the cloud-covered gambling-stone." Thus he said to Listener. Listener threw at once the cloud-covered gambling-stone. Then Fish-Hawk

xwá'nal'íd 'na'xwéda 'wa'wí'semasa tsé'tshk'kwé. Wá, la'e'm'lae Gwó'dza'e da'laxa ma'tsemé t'e'sém k'ek'a'na'ya. Wá, la'lae qa's'íd qa's le lax Qa'lo-gwisé.

Wá, hé'x'í'daem'la'wíse l'e'falas'e'we Ku'nkunzulig'a'e l'e'wis g'o'kulóte, yis Gu'ldémé. Wá, la'lae ya'qleg'ale Ku'nkunzulig'a'e. Wá, la'lae 'ne'ka: "ya, g'tgame'e," lax Gu'ldémé. "A-dzá'em'flax'e'nu's" ha'má'pi, qaxg'a'-nu's' g'a'xek' qens a'm'lesén k'a'na'ex l'e'wos ha'ya'paqos." Wá, hé'x'í'daem- 'la'wíse da g'tgama'e né'taxés a'yi'lkwé. Wá, la'lae a'la'l' m'ó'le Qwa'qlwané l'o 15 K'í'dí'la'wé; wá, hé'míse Tsé'x'ts'lek'wé. Wá, la'lae d'e'nx'wíse da g'o'kulótas Gu'ldémé, lax l'a'sana'ya's g'o'kwas Gu'ldémé. Wá, la'lae d'e'nx'wíse Ku'nkunzulig'a'e l'e'wis g'o'kulóte hé 20 gwa'te da $\begin{matrix} \cdot & \cdot & \cdot & \cdot & \cdot \\ \cdot & \cdot & \cdot & \cdot & \cdot \\ \cdot & \cdot & \cdot & \cdot & \cdot \end{matrix}$ Wá hé'mis k'í'na-tse da k'a'na'e lá'xa ng'ó'ts'a'wasa ma- 'hse'má'kwé tsé'tshk'kwa. Wá, la'lae ya'qleg'ale Gu'ldémé. Wá, la'lae 'ne'-ka: "ya, qast," lax Ku'nkunzulig'a'e, 25 "s'ó'e'ma g'a'lí'la'x qa'xs g'a'x'maa'qos a'e'm'q'énwáx'ín g'o'kulóte k;" 'ne'x- 'lae Gu'ldémé. Wá, hé'x'í'daem'la'wíse Ku'nkunzulig'a'e ya'qleg'ala. Wá, la- 'lae 'ne'ka: "ya, Hó'tagenus. Wé'ga 30 k'í'nx'í'dex qens d'ó'qwa'e'x q'a'pa'la'-séns 'ne'nem'ó'kwéx. Wá, yú' la g'il k'í'nx'í'dayux M'á'gusgema'lag'ilisax," 'ne'x'lae da g't'gama'e, yix Ku'nkunzu- lig'a'yaxés ts'a'ya, lax Hó'tagenuse, 35 Wá, hé'x'í'dam'la'wíse Hó'tagenuse k'í'nx'í'tsa k'a'na'e, yix M'á'gusgema'- lag'ilise. Wá, hé'x'í'daem'la'wíse K'í- d'í'la'wé sex'í'tsés x'í'ndzase laq. Wá, la'lae q'a'paq. Wá, la'lae e't'ed ya- 40 q'leg'ale Ku'nkunzulig'a'e. Wá, la'lae 'ne'ka: "Wé'ga e't'ed k'í'nx'í'tsox Wá'galótséma'lag'ilisax." Wá, hé'x'í-

tried to catch it with his talons and got it. Then the chief, Thunder-Bird, spoke again, and said, "O Listener! throw the carrier of the world (the gambling-stone)." Thus he said. Listener threw it at once, and Crane speared it with his beak and hit it.

Then Woodpecker also spoke, and said, "O tribe! now you have finished. Now let the tribe of Chief Thunder-Bird try also." Thus he said to his tribe. Then Canoe-Calking the Raven took the gambling-stone of Thunder-Bird, and he threw first the mist-covered gambling-stone. He threw it, and Thunder-Bird tried to peck at it, but his beak only struck the ground. He had missed it. Then Canoe-Calking the Raven took the rainbow gambling-stone and threw it. Listener tried to peck at it, but his beak also struck the ground. He had also missed it. Then Canoe-Calking the Raven took the cloud-covered gambling-stone and threw it; and Screecher-of-the-Middle-of-the-Sky tried to peck it, but his beak only struck the ground. Then Canoe-Calking the Raven took the carrier of the world (the gambling-stone) and threw it. Then Crooked-Beak-of-the-Middle-of-the-Sky tried to peck at it and missed it. Then Canoe-Calking the Raven

daem^hla'wise Hó'lagenusé k'ínx^hídes. Wá, la^hlaé Qwa'q'wane sex^hí'tses x'índzasé. Wá, la^hlaxaa q'lá'paq. Wá, la^hlaé é'dzaqwa ya'q'legaté Ku'nkunxulig'a'é. Wá, la^hlaé ⁵ne'ka: "Wé'g'a é'tled k'ínx^hí'tsós P'le'lxsema'lag'ilisax," ¹⁰ne'x^hlaéx Hó'lagenusé. Wá, hé'x^hídaem^hla'wise Hó'lagenusé k'ínx^hí'tsa k'a'na'e, yix P'le'lxsema'lag'ilise. Wá, la^hlaé Tse'x'tstekwé xá'p'ledéq. Wá, lae'mxaa q'lá'paq. Wá, la^hlaé é'dzaqwa ya'q'legatéda g'í'gama'e, yix Ku'nkunxulig'a'é. Wá, la^hlaé ¹⁵ne'ka: "é'ya, Hó'lagenus, wé'g'a k'ínx^hí'tsós Da'lalisa'x," ²⁰ne'x^hlaé. Wá, hé'x^hídaem^hla'wise Hó'lagenusé k'ínx^hídes. Wá, la^hlaé Adr'mguli sex^hí'tses x'índzasé laq. Wá, la^hlaé q'lá'paq.

Wá, la^hlaé ya'q'legaté Gó'ldemé ó'gwaqa. Wá, la^hlaé ²⁵ne'ka: "é'ya, g'ó'kulót, lae'ms gwa'ta. Wé'gax'ox ó'gwaqoxda g'ó'kulótaxsa g'í'gama'èx, yixós Ku'nkunxulig'a'é," ³⁰ne'x^hlaéxéx g'ó'kulóté. Wá, la^hlaé Me'mg'olémé dá'x^hídxá k'a'na'yasa Ku'nkunxulig'a'é, ³⁵yixá g'í'x'dé k'ínx^hí'dayós, yix Ma'gusgema'lag'ilisé qa's k'ínx^hí'dés. Wá, hé'x^hídaem^hla'wise Ku'nkunxulig'a'é wax' í'e'n'p'ídeq. Wá, a'em^hlawisé gá'p'élse x'índzasas. Wá, lae'm^hlaé ⁴⁰lé'qwaq. Wá, la^hlaé é'tléde Me'mg'olémé dá'x^hídex Wá'galótsema'lag'ilisé qa's k'ínx^hí'dés. Wá, la^hlaé Hó'lagenusé wax' í'e'n'p'ídeq. Wá, a'em^hlawisé ó'gwaqa gá'p'élse x'índzasas. Wá, ⁴⁵lae'm^hlaé ó'gwaqa lé'qwaq. Wá, la^hlaé Me'mg'olémé dá'x^hídxá P'le'lxsema'lag'ilisé qa's k'ínx^hí'dés. Wá, la^hlaé G'e'le'sáldzá'e wax' í'e'n'p'ídeq. Wá, a'em^hlawisé ó'gwaqa gá'p'élse x'índzasas. ⁵⁰Wá, la^hlaé Me'mg'olémé dá'x^hídex Da'lalisé qa's k'ínx^hí'dés. Wá, la^hlaé wa'x'é Galó'gudzá'e í'e'n'p'ídeq. Wá,

gathered the four gambling-stones [for the birds to play with,] which had now become the property of the birds, for Thunder-Bird and his tribe were now beaten.

Then Woodpecker again called Thunder-Bird and his tribe, and Thunder-Bird and his tribe went into the house at once. Then Woodpecker asked all the young men to go and break four salmonberry-bushes and four huckleberry-bushes back of the house. The young men went at once. It was not long before the young men came back, each carrying one salmonberry-bush and one huckleberry-bush. Then Woodpecker asked the young men to put the salmonberry-bushes and the huckleberry-bushes into the ground so that they should stand upright. Then Woodpecker spoke again, and said to the young men, "Go and get eight boxes, and put one under each of the bushes." Then the young men went out to get the boxes. They brought them, and put them one under each salmonberry-bush and one under each huckleberry-bush. Then they finished.

Now Woodpecker arose and went into his bedroom. It was not long before he came back and sat down, and it was not long before a really pretty woman came out of the bedroom of Woodpecker and sat down by his side. Woodpecker said at once, "O mistress Wa'x'waxuli-Woman! try to ripen these salmonberries and these huckleberries." Then the pretty woman, Wa'x'waxuli-Woman, said, "Wa'x'waxuledzle'dzle!" At once the leaves of the salmonberry-bushes and of the huckleberry-

la^olae 1e'qwaq. Wa, lae'm^olae Me'm-g^ole'me q^olap^ole'x^oidxa mo'sgemē tle'sem k^oa'na'ya qa amle'msoxda 'na'gwax tse'hts^okk'wa, qa'xs he'm^ote 'ya'k'awēda Ku'nkunzulig^oa'e 1e^owis g^ookulote. 5

Wa, la^olae 1e'lala e'tede Gu'dem^oax Ku'nkunzulig^oa'e 1e^owis g^ookulote. Wa, he'x^oidaem^ola'wise la qa's'ide Ku'nkunzulig^oa'e 1e^owis g^ookulote qa's le ho'gwita. Wa, he'x^oidaem^ola'wise 10 Gu'demē axk'ta'axa 'na'zwa ha'ya'pa qa's le 1ex^owi'dex mo'ts'laqa q'wa'mesa 1o mo'ts'laqa gwa'demsa la'xa a'tana- 'yasa g^ookula. Wa, he'x^oidaem^ola'wise leda ha'ya'pa. Wa, k'le's'latla ga'taxs 15 g'a'xae ae'daaqēda ha'ya'pa da'laxa 'na'f'ne'mts'laqē la'xa q'wa'mese 1e^owa gwa'demse. Wa, la^olae axk'ta'le Gu'dem^oaxa ha'ya'pa qa q'wa'galite'lesexa q'wa'mese 1e^owa gwa'demse qa 1a'x'- 20 1ae'tes. Wa, la^olae e'tled ya'qlegate Gu'demē. Wa, la^olae 'ne'ka, la'xa ha'ya'pa: "Ha'ga ax'e'dix ma'lgu- 'na'htema 1a^owatsa qa k'a'ka'abā'ht- 25 ts'oxda q'weq'wa'xelax." Wa, he'x^oidaem^ola'wisēda ha'ya'pa la ax'e'dxa 1e- 1a^owatsa qa's g'a'xe heha'na'balha lasa 'na'f'ne'msgemē, la'xa 'na't, 'ne'mts'laqē q'wa'mesa 1e^owa gwa'demse. Wa, 30 la^olae gwa'ta.

La'e 1a'xwalite Gu'demē qa's le lats'ā'ht la'xes kwa'le'lasē. Wa, k'le's- 'latla ga'taxs g'a'xae ae'daaqa qa's k'wa'galite. Wa, k'le's'latla ga'taxs 35 g'a'xaēda ā'lak'alā la e'x'sux^o ts'leda'q g'a'xwutstāhta lax kwa'le'lasas Gu'demē. Wa, la^olae k'wa'ga'ht lax apsa- 'htas Gu'demē. Wa, he'x^oidaem^ola'wise Gu'demē 'ne'ka: "ya, q'ā'gwida, yūi, Wa'x'waxuliyaga. Wē'ga wax 40 1o'p'htex^oidxa q'a'mdzekwex 1e^owō'xda gwa'demēx." Wa, he'x^oidaem^ola'wisēda e'x'sukwē ts'leda'q, yix Wa'x-

bushes showed themselves. Then she spoke again, and said, "Wa's^wwaxulé-dzélé'dzélé!" and the blossoms of the salmonberries opened. Then she said again, "Wa's^wwaxulédzélé'dzélé!" and the salmonberries were ripe. Then she said again, "Wa's^wwaxulédzélé'dzélé!" and all the salmonberries and all the huckleberries dropped into the boxes, and they were all full. They were put immediately before Thunder-Bird and his tribe. Then Thunder-Bird and his tribe ate, and the guests ate all the food.

Then Thunder-Bird lay down on his back and covered his face with his blanket, and Listener told his tribe that his elder brother felt badly. Then Thunder-Bird was asked what made him feel badly, and he said, "I desire to have the wife of Woodpecker." Then Raven-of-the-Middle-of-the-Sky said, "Go on and take her, that we may eat salmonberries and huckleberries all the time." Then Thunder-Bird felt good. He tried to send forth lightning against the birds; and when Thunder-Bird began to send forth lightning, it blew away several, but it [the lightning] did not touch Wa's^wwaxuli-Woman. Then Thunder-Bird began to send forth lightning again, and it blew away other birds. Now, one-half of the birds were blown away by the wind made by the lightning of Thunder-Bird. Then he sent forth lightning again, and almost all the birds were gone. Then he sent forth lightning once more, and all the

⁶waxuliyaga ⁵ne'ka: "wa's^wwaxulé-
dzélé'dzélé." Wá, la⁹lae hé'x⁶idaem
né'fedéda má'mámasa q'wa'lmése 1.1-
⁷wa gwa'demse. Wá, la⁹lae e'dza-
qwa⁸ne'ka: "wa's^wwaxulé'dzélé'dzélé." 5
Wá, la⁹lae hé'x⁶idaem la qwa'samaké-
da q'á'mdzex⁹l'é. Wá, la⁹lae e'dza-
qwa⁸ne'ka: "wa's^wwaxulé'dzélé'dzélé."
Wá, la⁹lae 1.1.0'péda q'á'mdzekwé. Wá,
la⁹lae e'dzaqwa⁸ne'ka: "wa's^wwaxulé-
dzélé'dzélé." Wá, la⁹lae hé'x⁶idam
kwe⁹wi⁹la 1.1.0'wa gwa'dimse q'upa'tsá
lá'xa 1.1.1.á'watsa. Wá, lae'm⁹lae ⁶wi-
⁹la q'ó'qut'a. Wá, la⁹lae hé'x⁶idam
la k'a'x⁶edayu lax Ku'nkunzulig⁶a'e 15
1.1.0'wis g'ó'kuloté. Wá, la⁹lae hé'x⁶ida-
⁶mé Ku'nkunzulig⁶a'e 1.1.0'wis g'ó'kuloté
hamx⁶u'da. Wá, la⁹lae ⁶wi⁹lédá k'wé-
taxés ha'má'e.

Wá, la⁹lae Ku'nkunzulig⁶a'e hé'x⁶- 20
daem á'em t'ex⁶á'lti q'a's q'lené'pémde-
sés ⁶ne'x⁶uná'e. Wá, la⁹lae Hó'agenu-
sé né'faxés g'ó'kuloté, yixx⁶ya'xse'mae
ná'qa'yasés ⁶nó'la. Wá, la⁹lae wu'á'se- 25
⁶wa, yix Ku'nkunzulig⁶a'e, yix ⁶ya'-
k'amasax ná'qa'yas. Wá, la⁹lae ⁶ne'-
ka: "Awu'lq'ladzenaxóx gené'max-
sóx Gu'ldeméx." Wá, la⁹lae ⁶ne'ké
Gwádzá'e: "Wé'gadzá, á'em té'ne-
maxóda ts'ledá'qéx qens hé'menata- 30
⁶mé'ens la ha'má'pba q'á'mdzekwé
1.1.0'wa gwa'demé." Wá, hé'x⁶idam⁹la'
wisé é'x⁶idé ná'qa'yas Ku'nkunzuli-
g⁶a'e. Wá, la⁹lae gu'nx⁶itsés 1.1.0'ne-
gwayuwé laq. Wá, hé'máa⁹laséx 35
lá'e 1.1.0'ne'x⁶idé Ku'nkunzulig⁶a'e, wá,
la⁹lae yú'guleleméda wao'kwé ts'le'ts'la-
k'wa. Wá, lae'm⁹lae k'les 1.1.0'la'ledá
1.1.0'ne'gwayu lax Wa's^wwaxuliyaga.
Wá, la⁹lae e't'ledé Ku'nkunzulig⁶a'e 40
1.1.0'ne'x⁶wida. Wá, la⁹lae e't'led yú-
guleleméda wao'kwé ts'le'ts'lak'wa.
Wá, lae'm⁹lae nexs'é'da ts'le'ts'lak'we

birds were gone. Then Wa'x^hwaxuli-Woman alone was sitting there. Thunder-Bird arose and carried Wa'x^hwaxuli-Woman away. Then he said to his people, "Come, let us go home." Then they all arose, went out, and returned home. Then Thunder-Bird felt good because he had Wa'x^hwaxuli-Woman for his wife, but Wa'x^hwaxuli-Woman felt badly. Then Thunder-Bird asked his tribe to keep watch in case the tribe of Woodpecker should come and make war against them. Raven-of-the-Middle-of-the-Sky kept watch all the time, and he did not see a strange bird come to the place of their village.

l^hwa le yámé^hstá'layusa yó'gu^hma'yasa
 l^hné'gwayas Ku'nkunxulig'aé. Wá,
 la^hlae e'tled l^hné'x^hwida. Wá, lae'm-
 'lae l^hla'q 'wí'leda tsé'tstak'wé. Wá,
 la^hlae e'tled l^hné'x^hwida. Wá, lae'm-
 'lae 'wí'leda tsé'tstak'wé. Wá, lae'm-
 'lae lé'x'aem la k'wae'té Wa'x^hwaxuli-
 yaga. Wá, hé'x^h'idaem^hla'wíse Ku'n-
 kunxulig'aé l^hxólit qa's le q'et'elax
 Wa'x^hwaxuliyaga. Wá, la^hlae 'né'ka,
 10 l^hxés g'ó'kuloté: "Gé'lag'a qans la-
 lag'i ná'nakwa." Wá, hé'x^h'idaem^hla-
 wíse 'wí'la q'wa'g'ilit qa's le h'ó'qaw'isa.
 Wá, lae'm'lae la ná'nakwa. Wá, lae'm-
 'lae e'k'é ná'qa'yas Ku'nkunxulig'aé
 15 qa'xs la'é g'g'a'des Wa'x^hwaxuliyaga.
 Wá, la^hlae 'ya'x'se'mé ná'qa'yas Wa'x-
 'waxuliyaga. Wá, la^hlae axk'ta'le
 Ku'nkunxulig'a'yaxés g'ó'kuloté qa
 q'la'q'la'la'ax-da'xweséx g'ax'laxa w'na-
 20 lax, yix g'a'yulaxa lax g'ó'kulos Gu'-
 d'émé. Wá, hé'menata'm'la'wíse k'wa'-
 kum'ax G'wó'dzá'é. Wá, la^hlae k'les
 d'ó'qulax o'gu'la tsé'k'wa g'ax lax
 g'ó'x^hdemsas. 25

Now we will stop talking about Thunder-Bird, and we will talk about Woodpecker. As soon as they had assembled, Woodpecker called his tribe. Then he asked his people [and said], "O tribe! who saw which way my wife went?" and all the birds and the animals said that they did not know which way she had gone. Then Woodpecker spoke again, and said, "O tribe! where is Counsellor? (he meant Wren) for I have not seen him come in and sit down among you." Then all the myth people said that they would search for him. Then Sun-Maker the Mink spoke, and said, "O chief! I saw Thunder-Bird carrying away your

Wá, la'mens gwa't gwa'gwix's'ala lax
 Ku'nkunxulig'aé qens wé'gi gwa'-
 gwix's'ala lax Gu'démé. Wá, hé'-
 'maa'laséx g'a'lae q'lap'e'x'ida, wá,
 hé'x^h'idaem^hla'wíse Gu'démé l^h'alaxés 30
 g'ó'kuloté. Wá, la^hlae wulaxés g'ó'-
 kuloté. Wá, la^hlae 'né'ka: "'ya, g'ó'-
 kulot, a'ngwés d'ó'qulay^hsax gwa'gwa-
 'yagasasen g'ene'maen?" Wá, 'na'-
 xwam'la'wíse'da tsé'tstak'wa l^hwa 35
 g'i'g'aomase 'né'k'xs k'le'sae q'la'elax
 gwa'gwa'yagasas. Wá, la^hlae e'dzaqwa
 ya'qleg'até Gu'démé. Wá, la^hlae 'né'-
 ka: "'ya, g'ó'kulot. 'wí'dze le Gwa'-
 gwa'no'mésa (yixa xwa'ta gwó'yó's) 40
 qax'g'in k'le'sék' d'ó'qulaqé g'ax k'wa'-
 g'el'it lax'daxoi." Wá, la^hlae'da ná'x'-
 né'mise 'néx' qa's le a'laqé. Wá, la^hlae

wife." Thus said Sun-Maker the Mink (to Chief Woodpecker).

Thus Woodpecker learned how his wife had disappeared. Then he sent Sun-Maker the Mink to look for Counsellor the Wren. Sun-Maker the Mink went at once to look for him at his house, and he found him. Sun-Maker the Mink told him at once that Woodpecker wanted him. Then Counsellor the Wren arose and followed Sun-Maker the Mink. He entered the house of Woodpecker. Then Chief Woodpecker spoke, and said, "O tribe! thank you that you have come into my house to see how we can get (back) my wife." Thus said Woodpecker to his tribe. Then Sun-Maker the Mink spoke, and said, "Let us make war on Thunder-Bird. See, we have (already) beaten him in gambling." Thus he said. Then Deer spoke, and said, "The words of Sun-Maker the Mink are good. I will just go into the house of Thunder-Bird, and will carry in my arms the wife of this chief, and I will run out of the house, and they cannot overtake me." Thus said Deer. Then spoke Heron, and said, "O tribe! I am Heron. I am the one who played with Thunder-Bird, and I have beaten him. I believe I should win if I should spear his eyes, for then he would be blind. Then we could take away the wife of this chief." Thus said Heron.

l'é'selag'íla ya'q'leg'ala. Wá, la'lae 'ne'ka: "ya, g'ígámé, d'óq'ladzá-
mentax Ku'nkunjulig'a'ya'as la'é q't-
hela'xs gen'ma'os," 'ne'x'lae l'é'se-
lag'íla.

Wá, la'mé q'le'stè Gu'ldemax le
x'íya'tsés gen'mé. Wá, la'lae 'ya'la-
qax l'é'selag'íla qa la's a'íax Gwa-
gwa'no'mise. Wá, hé'x'ídam'la'wíse
l'é'selag'íla la qa's'id qa's le a'íaq la'xes
g'ó'kwé. Wá, la'lae q'laq. Wá, hé'x-
'ídam'la'wíse l'é'selag'íla né'tax ax-
'é'xsdaé Gu'ldemáq. Wá, hé'x'ída-
m'la'wíse ía'x'wíde Gwa'gwa'no'mise
qa's le q'a'yig'è'x l'é'selag'íla. Wá, 15
la'lae laé'l, lax g'ó'kwas Gu'ldemé.
Wá, hé'x'ídam'la'wíse da g'í-
gama'é, yix Gu'ldemé ya'q'leg'ala. Wá,
la'lae 'ne'ka: "ya, g'ó'kulot. G'é-la-
kas'la qaxs g'a'xaa'q'os lá'xen g'ó'kwé. 20
Wá, hé'mis qa's d'ó'q'wafas qens gwó-
yó'gaxen gen'ma," 'ne'x'lae Gu'ldemé,
la'xes g'ó'kuloté. Wá, la'lae ya'q'leg-
'alé l'é'selag'íla. Wá, la'lae 'ne'ka:
"Wé'x'ins w'í'ax Ku'nkunjulig'a'é,
d'a'q'ess 'ya'k'áax'g'ins k'í'x'ik' 25
l'é'wé," 'ne'x'lae. Wá, la'lae ya'q'le-
g'alé G'é'xustála. Wá, la'lae 'ne'ka:
"É'x'dzá'móx wá'ídemax l'é'selag'íla.
Á'mé'g'in laé'l lax g'ó'kwas Ku'n-
kunjulig'a'é qen q'le'p'é de'lex gen'ma-
sóxda g'ígama'é, qen g'a'x'è'í de'xw'e'las
lax g'ó'kwas. Wá, la' w'í'tsax'íé'í g'a-
xen," 'ne'x'lae G'é'xustála. Wá, la'lae
ya'q'leg'alé Qwa'q'wané. Wá, la'lae 35
'ne'ka: "ya, g'ó'kulot, nó'gwám
Qwa'q'wané. Nó'gwám a'mla l'é'wa
Ku'nkunjulig'a'ya. Wá, lén 'ya'k'a-
'masqé. Wá, lén k'ó'ta 'ya'k'a'masqé
qen'ó s'é'sex'semstódeq. Wá, la'm
pá'p'a's'ídlax'é'q. Wá, hé'mésens la'lax
ax'é'daas la'xax gen'masóxda g'ígama-
é'x," 'ne'x'lae Qwa'q'wané.

Then he stopped speaking, and Counsellor the Wren spoke, and said, "O friends! now listen to me, that I may tell you [the way of] my advice. I think that we will borrow the salmon-masks of the various kinds of salmon. Then we will all put them on, and so we will go to the river of Thunder-Bird, for Thunder-Bird has a salmon-weir with a long basket." Thus said Counsellor the Wren. Then Woodpecker said at once that what he said was good. Then he sent Sun-Maker the Mink to go. Sun-Maker went at once to the other side of the point of Crooked-Beach, for there all the salmon were living. Then Sun-Maker the Mink entered the house of Spring-Salmon, for Spring-Salmon kept the salmon-masks of all the salmon. Then Sun-Maker the Mink said, "I am sent by Woodpecker to [come and] borrow the salmon-masks." Thus he said. Spring-Salmon said at once, "Only take care, when you carry this basket, that you do not untie its lashings." Then he gave the large basket to Sun-Maker the Mink; and he said again, "Don't untie the lashings, else the salmon will run away." Then Sun-Maker the Mink started. When he arrived in the middle of the trail, he wished to look into the basket. Then he put it on the ground and untied the lashings of the basket. As soon as he had untied the lashings of the basket, all the salmon came to life, and they all jumped down the beach and went into the sea. Then Head-Dancer—that is the name of the chief of the Spring-Salmon—went out of his house, for he had heard all the salmon jumping. He called them to enter his house. Then he invited Sun-Maker the Mink to

Wá, la^olaé q'wé^oftda; la'as ya'qleg'aé
Gwá'gwa'no'mise. Wá, la^olaé 'né'ka:
"ya, 'né'nemo'k". Wá'tents hó'léla
gá'xen qen ya'qleg'alésga gwá'laas-
g'asg'in nó'sik' k'wé'xá'ya. Wá, hé'
5 'mén ná'qa'eda qens l'é'k'áensax k'ó-
k'lute'lagemfasoxda k'ó'k'lutelax. Wá,
qens la'lag'it' wí'la' g't'á'slalaleq. Wá,
la'mé'sens lá' la'la' lax wa's Ku'n-
kunxulig'a'é, qae'da Ku'nkunxulig'a-
10 'yaxs lá'wayunokwaasa má'lisé. Wá,
la tse'ts'hexsdala," 'né'x'lae Gwá'gwa-
'no'mise. Wá, hé'x'idam'la'wíse Gu'l-
demé é'x'ak'ax wa'demas. Wá, la^olaé
'ya'laqas l'é'selag'í'la qa lá's. Wá, 15
hé'x'idaem'la'wíse l'é'selag'í'la la qa's
'í'd qa's le lax apszé'lisas Qa'logwíse
qaxs hé'mae g'ó'kwa'latsa 'ná'xwa
k'ó'k'lutela. Wá, la^olaé la'é l'é'se-
lag'í'la lax g'ó'kwas sá'ts'émé qá'xs 20
hé'mae a'x'éle sá'ts'émáx k'ó'k'lutelá-
gemfasa 'ná'xwa k'ó'tela. Wá, la^olaé
'né'ké l'é'selag'í'la: "ya'lagemfias
Gu'ldemé qen gá'xé l'é'k'ó'xwa k'ó-
k'lutelágemfassa k'ó'telax," 'né'x'lae. 25
Wá, hé'x'idaem'la'wíse sá'ts'émé 'né-
ka: "Á'tma ya'í'la'x, qasó lá't t'é'x'í'la-
xwa l'á'batéx qa's k'le'saós qwé'í'dxóx
t'émá'g'imáxs." Wá, la^olaé tsá lasa
'wá'lasé l'á'bat lax l'é'selag'í'la. Wá, 30
la^olaé é'dzaqwa 'né'ka: "Gwó'no'
qwé'í'dxwa t'émá'g'imáxs á'tas á'émilax
bá'wap'ó'lemsoxda k'ó'k'lute'lax." Wá,
la^olaé qa's'í'dé l'é'selag'í'la. Wá, la^olaé
lá'g'aa lá'xa né'g'ó'ya'yasa t'él'í'la; lá'é 35
'né'x' qa's d'ó'x'wídex g'í'ts'á'waxa l'á-
baté. Wá, la^olaé há'ngar'laq qa's
qwé'í'déx t'émá'g'imasa l'á'baté. Wá,
g'í't'ém'la'wíse wí'la qwé'léde t'émá-
g'imasa l'á'batéx lá'é wí'la q'ula-
x'í'déda k'ó'k'lute'la. Wá, la^olaé 'ná'xwa
dak'í'nts'ésé'la qa's le hó'x'sta lá'xa
d'e'msx'é. Wá, la^olaé Yá'yaxu'ya'é—

bring the basket in. Then Head-Dancer took the basket and put the salmon-masks into it. Then he lashed it up and gave it to Sun-Maker the Mink. Then Sun-Maker the Mink walked off, carrying the basket. Then Sun-Maker the Mink had enough of unflashing the basket. He entered the house of Woodpecker and put down (the basket).

Then Counsellor the Wren spoke again: "Now you shall all put this on. Sun-Maker the Mink, and Deer, and Elk, and also Otter, are brave. They shall put on the spring-salmon (mask); but we will all put on sockeye-salmon and silver-salmon and steel-head-salmon and dog-salmon (masks); and the weak ones shall put on hump-back-salmon (masks); for Thunder-Bird will roast us at once when he catches us in his salmon-weir, for he is the only one who has a salmon-trap; and then our chief Woodpecker shall put on the little silver-salmon (mask), for the little silver-salmon will be given to the wife of the one who catches it." Then the wise one spoke again, and said to Woodpecker, "O chief! when you are caught by Thunder-Bird, he will give you to his wife. Then say to her at once, 'I am your husband, and this is my tribe who have now become salmon.' Thus say to your wife. Then she will immediately treat us well; and she shall throw into the water all the bones and the intestines of the salmon, and the fins of the salmon, else we shall

h'e'm t'e'g'ms g't'gama'yasa sa'tsemé
—la'wils qa'xs la'e wu'e'laxa 'na'ywa
k'o'klute'laxs la'e ex't'ida. Wá, la'lae
t'e'lalag qa la's lae'l, lax g'o'kwás.
Wá, la'lae t'e'lalax t'e's'elag'ila qa 5
le's ta'o'dxa t'la'baté. Wá, la'lae Ya-
yaxu'ya'e da'x'idxa t'la'baté qa's e'te-
de axts'ó'tsa k'o'klute'laxg'mé laq.
Wá, la'lae e't'ed t'ema'x'idéq. Wá,
la'lae e't'ed ts'ás lax t'e's'elag'ila 10
Wá, la'lae qa's'idé t'e's'elag'ila t'e'x'i-
laxa t'la'baté. Wá, la'e'm'lae a'na'k-
e't'ed qwe'la'yindxa t'la'baté, yix t'e's'-
lag'ila. Wá, la'lae lae'l, lax g'o'kwás
Gu'ldémé. Wá, la'lae ha'ng'a'li'laq. 15

Wá, la'lae e't'ed Gwa'gwa'no'mése
ya'q'leg'ada. Wá, la'lae 'ne'ka: "Wá,
w'e'g'it la 'na'ywa q'o'xts'od'isox. Wá,
la'm'en w'e'q'waxox t'e's'elag'ila'x t'e'wóx
G'e'xustalax t'e'wóx t'lawi'lex. Wá, 20
yú'mésos xu'mta'lax. Wá, la'm'ox
q'o'xts'álaxwa sés'a'ts'méx. Wá, la-
'm'e's'ens q'o'xts'alal 'na'ywa'xwa m'e-
le'k'ix t'e'wó'xda dz'e'wuné'x t'e'wó'xda
g'ixwa'x t'e'wó'xda gwa'x'níxé. Wá, 25
yú'mis q'o'xts'lawitsa waya'ts'ala yó'x-
da ha'nó'néx, qa'xs hé'x'idá'mé'e Ku'n-
kun'yulig'a'e t'ó'pa'l g'a'x'ens q'o'la' m'a-
ts'ál g'a'x'ens la'xés t'awayuwe qa'xs
lé'x'a'mae axnó'gwatsa ma'lisé. Wá, 30
la'm'e'soxda g't'gama'yá q'ens, yix'ox
Gu'ldéméx q'o'xts'alalaxwa dz'a'dzóméx,
qaxs hé'x'idá'mae ts'á'eda dz'a'dzómé
la'xa g'eni'masa la'taq." Wá, la'lae
e'dzaqwa ya'q'leg'ada, yix'a ná'gade. 35
Wá, la'lae 'ne'ka: "ya, g't'gamé,"
lax Gu'ldémé. "Hé'maaxs lá'taq'ós lá'-
tané'mitsa Ku'nkun'yulig'a'e. Wá, la'e
ts'á'lós, lá'xés g'ni'mé. Wá, hé'x'i-
dámé'wits 'néx'iq'e: 'no'gwam's lá'- 40
'wunémós, wá, yú'mésen g'o'kulotóxda
lax k'o'telax'ida, 'né'x't'es, lá'xés
g'ni'maós. Wá, la'e hé'x'idá'mi.

perish; and your wife shall also go and throw you into the water, and then we will all become salmon again when we get your wife." Thus said Counsellor the Wren to Woodpecker. Then that wise man, Counsellor the Wren, untied the lashings of the basket, and all the myth people put on the salmon masks [of the salmon]. Then he gave the little silver-salmon (mask) to Woodpecker, and he put it on; and he gave the spring-salmon mask to Sun-Maker the Mink, and to Deer and Elk and Land-Otter. Then he finished, and the salmon all jumped down the beach and went into the sea. Then they tried to jump. They waited until night came.

As soon as it got dark all the salmon swam and went to the mouth of the river at the village of Thunder-Bird. Then they jumped in the water. Thunder-Bird heard at once the sound of numerous salmon jumping in the sea. He arose at once; and as soon as day came, he went out of his house. Then he saw many salmon. Then he went and woke his people, that they might help him put his salmon-trap into the water. Now it was nearly evening when Thunder-Bird finished his salmon-trap. Then Thunder-Bird went home to fetch his wife. He entered his house. Then he asked his wife to get ready. (He continued.) "Sit in the bow of my canoe when I go." Thus said Thunder-Bird to his wife, to Wá'x'waxuli-Woman. Then she got ready, and Wá'x'waxuli-Woman carried her mat.

ae'k'ilał gr'axens. Wá, he'misēda qa
 'wi'lēs ts'exstá'laxa xa'qé t'e'wa ya'x'
 yig'flasa k't'otela t'e'wa ba'sbelé'yasa
 k't'ot'la, a'lēns xik'la'la. Wá, he'
 'misēda qa he'mises gen'e'mōs lał ts'ex-
 st'ndr.ōs. Wá, he'mēsēns lał xw'la-
 qał lał k't'otelax'fidaaste, qensō lał
 la'lēns gen'e'maōs," nē'x'laē Gwá'gwa-
 'no'mēsē, lax Gu'ldēmē. Wá, la'laeda
 ná'gadē begwa'nēmē, yix Gwá'gwa'no-
 'mēsē, qwe'fexstē'ndex tēmá'g'imasa
 t'la'bátē. Wá, la'laeda 'ná'gwa nū'x'
 nē'misē q'ō'xst'sōtsa k't'oklutelá'gem-
 lása k't'otela. Wá, la'laē ts'á'sa dza-
 dzōmē, lax Gu'ldēmē. Wá, la'laē
 q'ō'xst'sōdes. Wá, la'laē ts'á'sa sēsá-
 ts'temgimlē lax t'e'selag'fla t'ō Gē-
 x'ustála t'ō tlaw'e'lsē t'ō xu'nt'á'la. Wá,
 la'laē gwa'la, la'eda k't'oklutela 'wi'la
 la d'xu'ntsēstela qa's le hō'xsta lá'xa
 dē'msx'ē. Wá, la'e'm'laē mē'ns'fīd ex-
 'f'ida. Wá, la'laē e'sēla qa gá'nul'fīdēs.
 Wá, g'f'f'ēm'la'wisē p'fēdex'f'ida, la'e
 'wi'fēda k't'otela má'x'fīd qa's le lax
 ō'x'siwa'yasa wá, lá'xa gr'okul'fases
 Ku'nkunjulig'a'ē. Wá, la'laē ex'f'ida.
 Wá, la'e'm'laē hē'x'fīd'fīmē Ku'nkunjulig'a'ē
 wul'e'laxa ql'e'nēmē k't'otelaxs
 ak'la'laē lá'xa dē'msx'ē. Wá, la'laē
 hē'x'fīd'fīmē t'á'x'wīd qēxs gá'laē 'ná'-
 x'fīda. Wá, la'laē la'wēls lá'xēs gr'okwē.
 Wá, hē'em'lawīs la dō'x'wāl'e'fatsēxa
 ql'e'nēmē k't'otela. Wá, hē'x'fīd'fīmē'la-
 wisē la gwē'x'fīdxēs gr'okulōtē qa lē's
 g'f'wá'laqēxs la'e axstē'ndxa má'fīsē.
 Wá, la'laē t'la'q' la dza'qwaax la'e
 Ku'nkunjulig'a'ē gwá'famasxa má'fīsē.
 Wá, la'laē ná'nakwē Ku'nkunjulig'a'ē
 qa's le dá'xēs gen'e'mē. Wá, la'laē
 laē't, lá'xēs gr'okwē. Wá, la'laē xik'la'-
 laxēs gen'e'mē qa xwá'na'fīdēs "qen
 lá'en lē's k'wá'g'wālōr," nē'x'laē Ku'n-
 kunjulig'a'ē, lá'xēs gen'e'mē, lax Wá'x-

She went aboard the fishing-canoe of her husband. Then Thunder-Bird also went aboard, and he paddled and went alongside of his salmon-trap. As soon as the salmon saw that Wa'x'waxuli-Woman came, they went into the salmon-trap. The spring-salmon were first. Then Thunder-Bird clubbed them. It hurt Sun-Maker the Mink very much, and he grunted at him. Then Thunder-Bird heard him and clubbed him again. Sun-Maker the Mink said, "E!" Then Thunder-Bird stared at him [again]. All the salmon went into the trap, and therefore Thunder-Bird forgot about it. Then he took the salmon out of the salmon-trap, and his large fishing-canoe was full. His wife saw the small silver-salmon that went into the salmon-trap.

Then Wa'x'waxuli-Woman said, "Take this pretty little silver-salmon for me." Immediately Thunder-Bird took it and gave it to his wife. Wa'x'waxuli-Woman took the little silver-salmon at once and looked at it. Then the little silver-salmon spoke, and said, "I am Woodpecker, your husband. We have come for you, (I) and our tribe." Thus said the little silver-salmon to Wa'x'waxuli-Woman. Then Woodpecker continued to advise his wife; and he said again, "As soon as you cut open these salmon, throw the bones, the intestines, and the blood of the salmon into the sea. If you do not do so, the salmon will not go back to

wa'xuliyaga. Wa, he'x'idaem'la'wise xwa'na'rid. Wa, la'lae da'le Wa'x'waxuliyagaxa te'wa'e qa's le ha'nule-mexes ma'lise. Wa, gi'p'em'la'wiseda k'o'tela do'qulaqexs la'e Wa'x'waxuliyaga, la'e he'x'idaem la'tsla la'xa ma'lise. Wa, la'm'lae he'gi le'da sesa' 5 tse'me. Wa, la'lae he'x'idaem Ku'nkunjuliga'e te'lwas'ediq. Wa, la'lae xe'n'ela ts'ex'o'tela lax le'selag'ila. La'lae e'xa yiq. Wa, la'lae Ku'nkunjuliga'e wule'laq. Wa, la'lae 15 e'tede Ku'nkunjuliga'e te'lwas'ediq. Wa, la'lae e'tede le'selag'ila 'ne'ka "e." Wa, la'lae e'tede Ku'nkunjuliga'e do'dox'ediq. Wa, la'laeda 20 'na'xwa k'o'klotela la'tsla la'xa ma'lise. Wa, he'mis la'g'ilas Ku'nkunjuliga'e le'le'weq. Wa, la'lae k'ul's'idxa k'o'tela la'xa ma'lise. Wa, la'lae qo'teda 'wa'lasé ya'p'negwa'tses. Wa, la'laeda 25 gen'mas do'qulaxa dza'dzome la la'tsla la'xa ma'lise.

Wa, la'lae 'ne'ke' Wa'x'waxuliyaga: "Ax'e'dadzaxwa e'x'stoklunex dza'dzom qae'n." Wa, he'x'idaem'la'wise Ku'nkunjuliga'e ax'e'diq qa's ts'a'wes 30 la'xes gen'me. Wa, he'x'idaem'la'wise Wa'x'waxuliyaga da'x'idxa dza'dzome qa's do'qwa'eq. Wa, la'lae ya'q'egata, y'ixa dza'dzome. Wa, la'lae 'ne'ka: "No'gwæm Gu'ldema, 35 yixes la'wunemós. Wa, ga'x'mem'u's' do'i. le'wun's gro'kulotex," 'ne'x'laeda dza'dzomax Wa'x'waxuliyaga. Wa, la'lae ha'nal le'x's'ale Gu'ldemaxes gen'me. Wa, la'lae e'tede 'ne'ke' Gu'ldemé: "Gi'p'ema xwa'p'idi' la'xwa k'o'telax, wa, la'les ts'ex'sta'la' la'xa de'msxé, yix'oxda xa'qaxs le'

our house. As soon as you have cut me open, you must go and throw me into the water. Then you must walk out into the water, and stop walking when the water reaches your knees." Thus said Woodpecker to his wife.

Thunder-bird arrived at the beach of his house, went up to the house, and Wa'x'waxuli-Woman sat down in the canoe. Then Woodpecker advised her again. Wa'x'waxuli-Woman spoke, and said, "O master! if you are truly my husband, let me see your face." Thus said Wa'x'waxuli-Woman. Then Woodpecker put out his head from the neck of the little silver-salmon, and said, "Do you believe me now?" and the woman said, "Thank you, master, that I have seen you again." Then she heard Thunder-Bird calling her. Wa'x'waxuli-Woman got out of the canoe and carried the little silver-salmon. Then she went into the house and spread the mat. Then she put the little silver-salmon on it.

Thunder-Bird sent Listener at once to ask his tribe to carry up the salmon, for Thunder-Bird was going to give a feast to his tribe. He only took the four spring-salmon, and he (gave) all the salmon to his tribe. Then the tribe of Thunder-Bird cut open the salmon, for they were really hungry. Then Wa'x'waxuli-Woman cut open

h'w'oxda ya'x'yig'Flaxs l'e'wa l'la'kwisa'-
wayaxsa k'lo'telax. Wa, he'maa qaso
k'lest hel gwe'x'ndie, wa, la'mese
k'lest lat ae'daaqa'eda k'lo'tela la'xens
g'o'kwa. Wa, g'i'Femlwets xwa'Fidel 5
g'a'xen, la'les so'emf lat ts'xst'e'ndel
g'a'xen. Wa, la'les taxta'lat la'xa
'wap. Wa, a'Femlwets gwa'fa tal qaxo
lat tlap'elos o'kwa'x'a'yaqos," 'ne'x-
'lae Gu'ldemaxes g'ent'me. 10

Wa, la'lae la'g'a'ise Ku'nkunu-
lig'a'e lax l'em'a'isases g'o'kwe. Wa,
la'lae la'sdese Ku'nkunulig'a'e. Wa,
a'em'la'wise k'wa'xa'alaise Wa'x'wa-
xuliyaga. Wa, la'lae e't'ede Gu'ldeme 15
l'e's's'alaq. Wa, la'lae ya'q'egale
Wa'x'waxuliyaga. Wa, la'lae 'ne'ka:
"ya, q'a'gwida, qaso a'lalax solaxen
ha'wun'ma, wa, la'mets he'q'lala laxen
do'x'wal'ela laxs go'guma'yaqos," 'ne'x- 20
'lae Wa'x'waxuliyaga. Wa, he'x'ida-
em'la'wise Gu'ldeme x'x'x'sa'ses x'o'm-
se lax o'xawa'yasa dza'dzome. La'lae
'ne'ka: "Wa, la'mas oq'us'idaa?"
Wa, la'laeda ts'eda'qe he'x'ida'em 'ne'- 25
ka: "Ge'lak's'la, q'a'gwida, q'x'gin
lek' e't'ed do'x'wal'elol." Wa, la'lae
wule'lax Ku'nkunulig'a'yaxs la'e 'la-
q'w'alaq. Wa, he'x'ida'em'la'wise Wa'x-
'waxuliyaga la'ita la'xa ywa'kluna. Wa, 30
la'e'm'lae da'laxa dza'dzome. Wa, la-
'lae la'e', la'xa g'o'kwe. Wa, la'lae
l'ep'la'ilaxa he'wa'e. Wa, la'lae axe-
dzot'sa dza'dzome laq.

Wa, he'x'ida'em'la'wise Ku'nkunu- 35
lig'a'e 'ya'laqax Ho'tagenuse qa le's
axk'la'xases g'okulote qa le's g'a'xosaxa
k'lo'tela qaxs he'ma'e k'we'lasé Ku'n-
kunulig'a'yaxes g'okulote. Wa, la-
'lae le'x'a'em ax'e'tsi'weda mo'we sesa'- 40
ts'ema. Wa, la'lae 'w'i'leda k'lo-
klutela lax g'o'kulotas. Wa, la'lae
he'x'ida'ameda g'o'kulotas Ku'nkunu-

the four spring-salmon and the little silver-salmon. Then she put the spring-salmon and the little silver-salmon on spits. After she had placed them on spits, she put the five salmon by the side of the fire. Then she gathered the back-bones, fins, and the blood of all the salmon and put them into an old mat. Then she carried the mat out of the house and walked down to the beach. Then Thunder-Bird went out and called to her, saying, "O mistress! don't take it to the beach. Just throw it down on the embankment." Thus he said. Then Wa's'waxuli-Woman just went to the beach, and said, "This is the way of our tribe." Thus said Wa's'waxuli-Woman to Thunder-Bird. Then she walked out into the sea; but when (the water) reached up to her knees, the pretty woman poured out into the water the contents of the old mat. As soon as the bones, the intestines, and the blood went into the water, the little silver-salmon came to life again, and then all the salmon came to life; and all the salmon jumped down to the beach; and so Wa's'waxuli-Woman disappeared, because she was taken away by her husband.

Then all the salmon went back to Crooked-Beach. Now the salmon arrived at Crooked-Beach. Then all the myth people were happy, because their chief had secured his wife, and also because the myth people always ate salmonberries and all kinds of ripe berries, summer and winter. There-

lig'a'e xwa'fidxa k'ok'lutela, qa'xs a'lae p'osq'a. Wa, la'lae Wa's'waxuliyaga xwa'fidxa mo'we sesa'ts'lema lo'me'da dza'dzome. Wa, la'lae k'laa't'edxa sesa'ts'leme i'e'wa dza'dzome. 5
 Wa, la'lae gwa' k'laa'taxs la'e i'a'no-liselaxa sek'la' k'ot'etela la'xa i'igwi'e. Wa, la'lae q'lap'e'ga'litaxa xa'k'adz'o i'e'wa ba'sb'e i'e'wa i'la'kwisa'wa'yasa k'ot'etela qa's axidzo'de's la'xa k'la'k'ot'o- 10
 ban'e. Wa, la'lae da'laq qa's le la'wels la'sa g'okwe. Wa, la'lae qa's'id qa's le la'xa i'ema'ise. Wa, la'lae la'welse Ku'nkunyuliga'e qa's le 'la'q'walaq. Wa, la'lae 'ne'ka: "ya, q'la'g'wide, 15
 gwa'ha's la'sox la'xwa i'ema'ises, a'la-g'adza'ma ts'ex'e'lsasox la'xwa o'sgrim-dza'ex," 'ne'x'lae. Wa, la'lae a'me Wa's'waxuliyaga la qa's'id qa's le la'xa i'ema'ise. Wa, la'lae 'ne'ka: "Hedza- 20
 m gwe'g'ila'nu'y" g'o'kulote," 'ne'x'lae Wa's'waxuliyaga, lax Ku'nkunyuliga'e. Wa, la'lae ta'xt'ala la'xa de'm-sxe. Wa, he'latla la t'et'epse'me okwa'x'a'yasexs la'eda e'x'sokwe t'se- 25
 da'q ha'xstentsa k'adz'a'yaxa k'la'k'ot'o-ba'ne. Wa, g'it'la'm'la'wise la'ste'da xa'qas i'e'wa ya'x'yig'te i'e'wa i'la'kwisa'wa'e, la'e e't'ed q'ula's'ideda dza'dzome. Wa, la'e'm'lae 'na'x'wa e't'ed 30
 q'ula's'ideda 'na'x'wa k'ok'lutela. Wa, la'lae 'wi'la'meda k'ok'lutela la de-xu'nts'essela la'xa i'ema'ise. Wa, la'me xis'e'de Wa's'waxuliyaga qaxs le'ma'e da'g'ix'ises la'wun'em'e. 35

Wa, la'e'm'lae na'nakweda 'na'x'wa k'ok'lutela lax Qa'log'wise. Wa, la'e'm'lae la'g'acda k'ok'lutela lax Qa'log'wise. Wa, la'lae ek'e'q'aleda 'na'x'wa nu'x'ne'mis qaxs la'e la't'eda g't'iga-ma'yaxes g'en'em'e. Wa, he'misexs he'menala'mae ha'ma'peda nu'x'ne'misaxa q'la'mdzekwe i'e'wa 'na'x'wa i'lo-

fore they were very glad that Wa'x-waxuli-Woman had come back.

Then Woodpecker called his tribe, all the myth people; and he sent Counsellor the Wren to invite them in. Then Counsellor the Wren went. It was not long before all the myth people came into the house of Woodpecker. When they were all in, the door of the house was barred. Then Woodpecker spoke, and said, "O tribes! thank you for coming quickly. I wish that you may know the desire of my mind, for I wish to make war on those who have stolen my wife." Thus said the chief to his tribe. Then Sun-Maker the Mink and his friends spoke, and said, "Let us go and make war on Thunder-Bird." Then all the myth people said that they would make war on them. The wise man, Counsellor the Wren, spoke at once, and said, "Go and look for a thick cedar, that it may be hollowed out by Grouse and Black-Woodpecker and also by Woodworm and Ant." Thus said Counsellor the Wren to the myth people. Sun-Maker the Mink and his friends said that they would go and look for a thick cedar-tree. They said that they would go the following day when morning came. Then Wren spoke again, and said, "O Owl, Hawk, and you Bat, and you also Canoe-Calking the Raven! you shall go and advise these three men. You shall go and borrow gum of the spruce, and gum of the fir, and gum of the pine, and gum of the yellow-cedar." They said at once that they would go when day came. Then Counsellor the Wren finished speaking,

l.lap'lemassa h'e'nxe 1o'me'da ts-la
'wu'nx. Wa, h'e'mis la'g'itax xi'n'ila
e'k'leqala qa Wa'x'waxuli'gagax g'a'xae
ae'daa'qa.

Wa, la'lae 1e'lale Gu'ldmaxes g'o- 5
kulotexa 'na'gwa nu'g'ne'misa. Wa,
la'lae 'ya'laqax Gwa'gwa'no'mise qa 1e's
1e'lala. Wa, h'e'x'idam'la'wise la,
yix Gwa'gwa'no'mise. Wa, k'le's'la-
tla ga'faxis g'a'xae 'wi'leda 'na'gwa 10
na'g'ne'mis ho'g'wita, lax g'o'kwas
Gu'ldeme. Wa, la'lae 'wi'laei, la'e
1e'ne'x'it'iweda t'lex'itasa g'o'kwe.
Wa, la'lae ya'qleg'ate Gu'ldeme.
Wa, la'lae 'ne'ka: "ya, g'o'g'ikulot, 15
ge'lak'as'la qaxx g'a'xaa'qos a'f'f'la.
Wa, 1e'n 'nex' qa's q'la'laos la'x'ga
gwa'laas'gag'in na'qek', y'x'g'in 'ne'-
kek' qens le w'naxa la'x'xe g'ilo'la-
n'max'g'in g'ene'mk;" 'ne'x'laeda g'i- 20
gama'yaxes g'o'kulote. Wa, h'e'x'idam'
m'la'wise 1e's'elag'ila 1e'wis 'ne'ne-
mo'kwé ya'qleg'ala. Wa, la'lae 'ne'ka:
"We'gax'ns la w'naxa Ku'nkun'uli-
g'ae." Wa, la'lae 'na'gwa 'ne'k'eda 25
nu'g'ne'mise qa's le w'naq. Wa, h'e'x-
'idam'la'wiseda na'gade be'gwa'nema,
yix Gwa'gwa'no'mise ya'qleg'ata. Wa,
la'lae 'ne'ka: "We'g'a wa'w'flax 1ekwa'
we'l'kwa qarns 1e's'etsosoxda ma'ga- 30
g'ox 1e'w'oxi a'1'ana'f'lex; wa, yo'mesox
ya'qwa'ex 1e'w'ox k'a'dzalats'ex," 'ne'x-
'lae Gwa'gwa'no'mesaxa nu'g'ne'mise.
Wa, h'e'x'idam'la'wise 1e's'elag'ila
1e'wis 'ne'ne'mo'kwé 'nex' qa's le a'f'ax 35
1ekwa' we'l'kwa. Wa, la'lae 'ne'ka
qa's la'lag'it qo' la' na'x'id'it'ixa h'e'ns'le.
Wa, la'lae e't'ede Gwa'gwa'no'mise
ya'qleg'ata. Wa, la'lae 'ne'ka: "ya,
De'x'dex'il'it 1e'w'ox Ma'ma'nax 1o's' 40
Ba'k'lulawe, wa, so'mes Me'm'g'ol'em;
la'm's laf 1e'xs'alat'xa yo'dukwex.
Wa, la'm's laf 1e'k'ol'ex gwa'le'kas

and they went out of the house of Woodpecker.

In the morning, when daylight came again, Sun-Maker the Mink and his friends got ready: they were going to look for a thick cedar-tree. And Canoe-Calking the Raven and his friends also got ready: they were going to borrow the gum of the four kinds of trees. Then Sun-Maker the Mink walked south from Crooked-Beach; and Canoe-Calking the Raven and his friends walked north from Crooked-Beach, Sun-Maker the Mink and his friends had been looking for four days for a thick cedar-tree, when one appeared. Sun-Maker the Mink and his friends were sitting on the really thick cedar-tree, (that was drifting) on the water. As soon as they came to the beach of the house of Woodpecker, Canoe-Calking the Raven also came in sight. They were also sitting on a thick log of driftwood, and they carried the gum on it. Then they arrived on the beach of the house of Woodpecker; and they went up at once and told Woodpecker that they had come home, and that they had a great deal of gum. Immediately Woodpecker asked Wa's-waxuli-Woman to feed the eight men; and the pretty woman, Wa's-waxuli-Woman, at once got (something) to eat for Sun-Maker the Mink and his friends and for Canoe-Calking the Raven and his friends. Then Woodpecker went to the house of Counsellor the Wren and questioned him. He said, "O friend Counsellor, Wren! go on, and say the

ale'wase 10 gwa'le'kas ga'gelwa'mse
10 gwa'le'kas xax'mese 10 gwa'le'kas
de'xwe." Wa, he'x'idam'la'wise
qa's le' qo la' na'x'idax. Wa, la'lae
gwa'leda wa'ldemas Gwa'gwa'no'mise. 5
La'e ho'qawisa, lax go'kwas Gu'ldeme.

Wa, la'lae e'tled na'x'idax ga'ala,
la'e xwa'na'fide 1e'selag'ila 1e'wis 'ne-
'nemokwe. Wa, la'm'lae la' a'la'ex
1e'kwa we'kwa. Wa, la'lae o'gwaqa 10
xwa'na'fide Me'm'goleme 1e'wis 'ne-
nemokwe. Wa, la'm' la' 1a'1ek'e'wax
gwa'le'kasa mo'gwidala 1a's'losa. Wa,
la'lae qa's'ide 1e'selag'ila lax 'na'le-
'nagwesas Qa'logwise. Wa, la'lae gwa'-
15 gwaaqe Me'm'goleme 1e'wis 'ne-
nemokwe qa's'ida, lax gwa'dze'laas Qa'-
logwise. Wa, la'lae mo'p'en'wase
'na'lasa a'lax 1e'kwa we'kwa, yix 1e'-
selag'ila 1e'wis 'ne'nemokwas ga'xae 20
ne'fida. Wa, la'm'lae kluse'ne'ta'e
1e'selag'ila 1e'wis 'ne'nemokwe, la'xa
a'lak'ala 1ek' we'kwa. Wa, gr'fem-
'la'wise gax la'ga'lasa, la'xa 1em'asis
go'kwas Gu'ldeme. Wa, ga'xe Me'm- 25
goleme o'gwaqa ne'fida. Wa, la'm-
'lae o'gwaqa kluse'mk'ent'ixa 1e'kwe
qe'xa'la. Wa, la'm'lae mo'kluna'eda
gwa'le'ke laq. Wa, la'lae la'ga'lis
la'xa 1em'asis go'kwas Gu'ldeme. 30
Wa, he'x'idam'la'wise la ho'x'wusdes
qa's le ne'tax Gu'ldeme, yix ga'x'mae
na'nakwa. Wa, he'mesexs qayoi'axxa
gwa'le'ki. Wa, he'x'idam'la'wise Gu'-
ldeme axk'ala'x Wa's-waxuli'ya qa 35
1e'xwile's qae'da ma'fgu'nalukwe be-
bgwanima. Wa, la'lae he'x'idam'eda
e'x'sokwe ts'eda'qa, yix Wa's-waxuli-
yaga ax'e'd qa ha'me's 1e'selag'ila
1e'wis 'ne'nemokwe, 10 Me'm'goleme 40
1e'wis 'ne'nemokwe. Wa, la'lae Gu'-
ldeme lax go'kwas Gwa'gwa'no'mise.
Wa, la'm'lae wuta'q. Wa, la'lae 'ne-

word to me. What are we going to do with the thick cedar-tree and this large amount of gum?" Thus said Woodpecker to Counsellor the Wren. Counsellor the Wren replied at once, and said, "Go and ask our tribe to roll this cedar-tree up from the beach, and (let them) take up the gum." Thus said the wise man to Woodpecker. Woodpecker went at once to ask all the myth people to go and roll up the thick cedar-tree. Immediately all the birds and all the animals (for in the beginning they were all men), and all the fishes, went. All the myth people went at once to the beach and rolled up the thick cedar-tree, and it was not troublesome for them. After they had rolled up the thick cedar-tree, all the myth people went down again to the beach and carried up the gum. Then all the gum was up.

Then Woodpecker asked the canoe-builders to go and dig out the thick cedar-tree, and to carve (make) a whale out of it. Grouse made a request of Woodworm and of Black-Woodpecker and also of Ant, saying, "Come, friends, that we may go and dig out this thick cedar-tree for our chief." Thus said Grouse to his friends. The four canoe-builders went at once to the place where the thick cedar lay on the beach. Immediately the canoe-builders dug out the cedar. Grouse and Black-Woodpecker worked on the outside of the (log that was) to be made a whale,

ka: "ʔya, qast, Gwa'gwa'no'mis, we'-
dzai'ntsos gwa's'edes wa'ldema g'a'xin.
Wa, we'gt'la'ensaxgada ʔe'kwik' we'l-
kwa ʔogwa'da qe'nimk' gwa'le'ka?"
ʔne'x'lae Gu'ldeme, lax Gwa'gwa'no- 5
'mise. Wa, he'x'idaem'la'wise Gwa'-
gwa'no'mise na'nax'meq. Wa, la'lae
ʔne'ka: "Ha'ga ask'la'laxins go'ku-
lotax qa le'xwusdesa la'g'isexwa we'l-
kwax ʔe'wa gwa'le'kax qa la'sdesese," 10
ʔne'x'laeda na'gade bregwanema, lax
Gu'ldeme. Wa, he'x'idaem'la'wise Gu'-
ldeme la qa's'id qa's le ask'la'laxa ʔna'-
xwa nu'x'ne'mis qa le's le'xwusdesaxa
ʔe'kwé we'l'kwa. Wa, he'x'idaem'la'- 15
wiseda ʔna'xwa tse'hts'ik'kwa ʔe'wa
ʔna'xwa gt'igaomas (yixs he'mayufex
a'te ʔna'xwa be'bregwanema); wa, ʔe'me'-
da ʔna'xwa ma'mao'masa. Wa, he'x'-
idaem'la'wise le da ʔna'xwa nu'x'ne'mis 20
la'xa ʔl'ma'ise qa's le le'xwusdesaxa
wu'grma'e we'l'kwa. Wa, la'lae k'tes
ʔa'x'ideq. Wa, la'lae gwa' le'xwus-
desaxa ʔe'kwé we'l'kwa, la'e ʔna'xwa'me-
da nu'x'ne'mise la e'ted xwe'laqe'nts'es 25
la'xa ʔl'ma'ise qa's te'xwusdesexa gwa-
'le'ke. Wa, la'lae ʔwi'lusdesa, yixa
gwa'le'ke.

Wa, laem'la'wise Gu'ldeme ask'la'-
laxa le'rl'qle'noxwé qa la's le'x'edxa 30
ʔe'kwé we'l'kwa qa we'gt's gwe'k'ilaq.
Wa, he'x'idaem'la'wise Ma'g'agu ax-
k'la'lax Ya'qwa'e ʔo ʔa't'ana'le; wa,
he'mise K'ta'dzalatsle. Wa, la'lae ʔne'-
ka: "Ge'laga ʔne'nemo'k" qams la'- 35
lagi le's'edg'ada ʔeku'k' we'l'kwa qams
gt'gama'ex," ʔne'x'lae Ma'g'agu, la'xes
ʔne'nemo'kwé. Wa, he'x'idaem'la'wise-
da mo'kwé le'rl'qle'noxwé la lax ka'de-
dzasasa ʔe'kwé we'l'kwa. Wa, he'x'ida-
em'la'wise le'x'ededa le'rl'qle'noxwaxa
we'l'kwé. Wa, la'mé, yix Ma'g'aguwé
ʔo ʔa't'ana'le e'ax'laxa o'sgema'faya

Woodworm and Ant went inside the cedar-tree and hollowed out the centre [of the cedar-tree]. The four canoe-builders worked four days on the thick cedar-tree. Then they finished it. Then all the myth people put the gum over the outer side of the artificial [made] whale. Then the gum was thick on the outside of the artificial whale, so that water could not get through. Then they finished it.

Then the wise man, Wren, spoke again, and said, "O Sun-Maker, and you Deer, go and borrow the ballast of Sea-Lion for ballasting this artificial whale." Then the two friends started, and went to the house of Sea-Lion. Then Sun-Maker the Mink made this request of Sea-Lion, and said, "O friend Sea-Lion! we are sent by Chief Woodpecker to come and borrow your ballast for ballasting the artificial whale." Thus said Sun-Maker the Mink to Sea-Lion. Immediately Sea-Lion asked Sun-Maker the Mink and Deer to go and take hold of each end of the large box that was standing on the floor in the rear of his house. Sun-Maker the Mink and his friend went at once, and tried to lift the large box; but they could never move the large box, for indeed in it was the ballast of all the sea-lions. Then Sea-Lion saw that Sun-Maker the Mink could not lift the large box. Sea-Lion rose and pulled up the large box and put it on his shoulder. Then Sea-Lion himself carried it, and he took the box to the place where the artificial whale was. Then Wren requested Sea-Lion to go into the artificial whale, and to put the ballast into it, for Sea-Lion knows the

gwe'k'flast'we. Wá, la'lae Ya'qwa'e
 10 K'á'dzalats'e la'laqaxa we'kwe qa's
 le lo'pax a'waga'yasa we'kwe. Wá,
 la'lae mo'p'lmx'wasa 'na'la e'axalax-
 demsa mo'kwe i'e'rl'q'nox'xa i'ekwe 5
 we'kwa, la'e gwa'tamastq. Wá, la'lae
 he'x'idam'eda 'na'xwa no'y'ne'mis la
 axst'ndalasa gwa'lekt lax o'sgrma'ya-
 sa gwe'k'flakwe. Wá, lar'm'lae 'wo-
 kweda gwa'lekt lax o'sgrma'yasa gwe'
 k'flakwe qa k'e'ses i'x'e'deda 'wa'pe
 laq. Wá, la'lae gwa'la.

Wá, he'x'idam'la'wise e'dzaqwa ya-
 q'le'gafeda na'gade begwa'nma, yix
 Gwa'gwa'no'mise. Wá, la'lae 'ne'ka: 15
 "ya, i'e'silag'fla i'os Ge'xustala, ha-
 ga i'ek'ox e'rl'omasa i'e's'ema qo'x'oda
 gwe'k'flakwex qa i'ol'omsox." Wá,
 he'x'idam'la'wiseda 'na'mokala la
 qa's'id qa's le lax go'kwas i'e'x'ene. 20
 Wá, la'lae i'e'silag'fla axk'alax i'e'x-
 'ene. Wá, la'lae 'ne'ka: "ya, qast,
 i'e'x'en, 'ya'lag'm'no'ywasa g'igama'e,
 yix Gu'ldimé qanu'y' g'a'se i'ek'oxs
 i'ol'omaq'os qa i'ol'omasa gwe'k'fla- 25
 kwe." 'ne'x'lae i'e'silag'fla lax i'e'x-
 'ene. Wá, he'x'idam'la'wise i'e'x'ene
 axk'alax i'e'silag'fla i'o Ge'xustala
 qa l'e's g'e'lg'ix'hendxa 'wa'lasé g'ildasa,
 yixs hana'lae la'xa o'gwiwa'ltases go- 30
 kwe. Wá, he'x'idam'la'wise i'e'si-
 lag'fla i'e'wis 'nemo'kwe la wax g'e'l-
 qalifaxa 'wa'lasé g'ildasa. Wá, la'lae
 hé'wa'xa n'ehi'feda 'wa'lasé g'ildasa;
 qa'tass hé'ma'e 'wi'la g'it'laweda 35
 e'rl'omasa 'na'xwa i'e'le'x'en laq.
 Wá, la'laeda i'e'x'ene do'qulaq'ess la'e
 wa'le i'e'silag'flasa 'wa'lasé g'ildasa.
 Wá, la'lae i'a'x'wide i'e'x'ene qa's le
 g'e'lqalifaxa 'wa'lasé g'ildasa qa's ha'nx-
 sa'ya'p'end'e's. Wá, lar'm'lae q'ule'x's-
 'em la tao'de i'e'x'enaq. Wá, lar'm'lae
 la'seda g'ildase la'xa ax'e'dzasasa gwe-

best way to ballast the belly so that his canoe may not be cranky on the water when Sea-Lion is paddling along. Then he finished.

Then Counsellor the Wren spoke again, and said to Sun-Maker the Mink, "O friend! go and call Land-Otter and Sparrow (?); and you, Deer, you shall look after the blow-hole, and you shall ask Starfish to guide the artificial whale." Thus said Counsellor the Wren. Then Sun-Maker the Mink assembled the three men, and Sun-Maker the Mink asked Starfish to go also. Then Wren spoke once more, and said to Woodpecker, "O chief! call our tribe to go and try this artificial whale at this high water." Thus he said. Then Woodpecker called all the myth people down to the beach to launch the artificial whale. [Thus he said.]

Then all the myth people launched it. As soon as the artificial whale was in the sea, Sun-Maker the Mink and his friends went inside (through) the door of all the myth people. As soon as all the myth people had gone into the artificial whale, Grouse gave his adze to Sun-Maker the Mink and his friends; and Grouse said, "Friend, take this to defend yourself with." Thus he said. Then Squid shut the door on the back of the artificial whale. Then they went out to sea from the beach of Crooked-Beach, and (the whale) blew. It went with the tide; and the large whale was

k'p'lakwé. Wá, la'lae Gwá'gwa'no'mise hawa'x'elax l'é's'ene qa le's la'laqaxa gwe'k'p'lakwé qa le's ax'a'hlalasés eló'leme laq qaxs q'a'laelada l'é's'elax e'g'asasa eló'leme la'xés tek'le' qa k'le'sés k'f'nwalaxs ha'nwálaés yá'yatslaséxs seyo'nakula'é l'é's'ene. Wá, la'lae gwa'la. 5

Wá, la'lae e'dzaqwa ya'q'legate Gwa'gwa'no'mise. Wá, la'lae 'ne'ka: "Ya, 10 qast," lax l'é'selag'p'la. "Ha'g'a l'é'la-lax Xu'mda lo Gwé'dza, wá, só'més l'ot Ge'xustála. Wá, la'ms aa'ssilaxa k'e'wásé. Wá, la'les axk'la'la'lex Gá'dzeqa qa ná'naqa'silaxwa gwe'k'p'la-kwéx," 'ne'x'lae Gwá'gwa'no'mise. Wá, hé'x'idaem'la'wisé l'é'selag'p'la qap'le'x'idxa yú'dukwé. Wá, la'lae axk'la'le l'é'selag'p'la Gá'dzeqa, qa le's ó'gwaqa. Wá, la'lae Gwá'gwa'no'mise e'dzaqwa 20 ya'q'legata. Wá, la'lae 'ne'ka: "Wá, g'f'game'," lax Gu'deme. "Wé'ga l'é'la'axéns g'ó'kulotéx qaéns wé'g'it 'me'ns'idtsóxda gwe'k'p'lakwaxa la'lex wa'wulgeme't," 'ne'x'lae. Wá, 25 hé'x'idaem'la'wisé Gu'deme l'é'tents'le'sxa 'na'xwa nú'x'ne'mis qa le's w'x'ste'ndxa gwe'k'p'lakwé, 'ne'x'lae.

Wá, hé'x'idaem'la'wiséda 'na'xwa nú'x'ne'mise la w'x'ste'ndeq. Wá, 30 g'f'fem'la'wiséda gwe'k'p'lakwé la'sta' la'xa de'msx'é, lá'e l'é'selag'p'la l'é'wis 'ne'nemó'kwé la la'e't, la'xa axa'q'e qa t'lex'f'lasa 'na'xwa nú'x'ne'misa. Wá, g'f'fem'la'wisé la 'w'f'leda nú'x'ne'mise 35 lats'la' la'xa gwe'k'p'lakwé, lá'e Ma'g'agu ts'lases k'lik'lm'a'yuwé lax l'é'selag'p'la l'é'wis 'ne'nemó'kwé. Wá, la'lae Ma'g'agu 'ne'ka: "Da, qast, qa's dá'da'k'wimós," 'ne'x'lae. Wá, la'lae t'eq'wa' 40 a'mxstódxa t'lex'f'las a'wa'p'la'yasa gwe'k'p'lakwé. Wá, la'lae l'a'sta la'xa l'lemá'isas Qa'logwisé. Wá, la'm'lae

going to the place named Thunder-Bird-Place. Then Wren saw Thunder-Bird lousing his wife in front of his house. Then Thunder-Bird saw the large whale; and immediately he called his son, and said, "Come, Carrier-of-One-Whale, go to your salmon." Thus he said. Carrier-of-One-Whale went at once and put on his thunder-bird dress. Then he flew, and went to clutch (in his talons) the blow-hole of the large artificial whale; but the wings of the Thunder-Bird just stuck on it, and Sun-Maker the Mink and his friends cut his talons. Then the artificial whale dived long; and therefore Carrier-of-One-Whale was dead, for he could not breathe.

Then Thunder-Bird saw that his son was dead, and he called Carrier-of-Two-Whales. He said, "Go to your younger brother, for he has been taken under water by a large salmon." Carrier-of-Two-Whales at once put on his thunder-bird dress and flew off. Then the large artificial whale emerged. Carrier-of-Two-Whales went to him at once, and clutched the large artificial whale in front of his dorsal fin, but the tips of the wings of the large bird stuck to it. Then the large artificial whale dived [and went under water]. Then Carrier-of-Two-Whales was dead. Sun-Maker the Mink and his friends cut off his talons.

l'a'p'ida. Wá, lae'm'lae yá'lig'èxa
tsl'a'la. Wá, lae'm'lae la'laeda 'wa'lase
gwóy'm la'xa t'e'gades Ku'n'wase.
Wá, lae'm'lae d'ó'qulé Gwa'gwa'no-
'misax Ku'n'kun'g'ulig'a'yaxs la'xaaxés 5
gene'mé lax l'a'sana'yasés g'ó'kwé.
Wá, la'lae d'ó's'wate'le Ku'n'kun'g-
lig'a'yaxa 'wa'lase gwóy'ma. Wá,
hé'x'idam'la'wise 'la'q'ugat'xés xun-
kwé. Wá, la'lae 'ne'ka: "Gé'la 'na'l- 10
'nemsgeme'nkulagema'e qa's la'ó'la'xés
k'ó'tela'ós," 'ne'x'lae. Wá, hé'x'idam-
m'la'wise 'na'P'nemsgeme'nkulagema'e
la q'ó'xts'ot'sés ku'n'xum'le. Wá, la'lae
q'la'nix'id qa's le xa'plédx ku'wá'sasa 15
'wa'lase gwé'k'í'lakwa. Wá, á'm'la'-
wise klutse'mdeda k'ika'mása Ku'n-
kun'g'ulig'a'e laq. Wá, hé'x'idam'la'-
wise l'e'selag'í'la t'e'wis 'nemó'kwé
tsé'x'í'dxa xexá'ba'yás. Wá, lae'm'lae 20
tsl'a'seda gwé'k'í'lakwé. Wá, hé'mis
lá'g'í's h'e'le' 'na'P'nemsgeme'nkulag-
ma'e qaxs la'e w'balé'sema.

Wá, la'lae d'ó's'wate'le Ku'n'kun'g-
lig'a'yaxés xunó'kwaxs le'ma'e h'e'la'. 25
Wá, la'lae 'la'q'ugat'x Maé'ma'tse-
me'nkulagema'e. Wá, la'lae 'ne'ka:
"Há'g'a lax tsá'ya la'mé le'ndzimsa
'wa'lasa k'ó't'ela." Wá, hé'x'idam'la'-
wise q'ó'xts'ó'dé Maé'ma'tse'm'nkula-
gema'yasés ku'n'xum'le. Wá, la'lae q'la'-
nix 'í'da. Wá, la'lae q'la's'wideda 'wa'lase
gwé'k'í'lakwa. Wá, hé'x'idam'la'wise 30
Maé'ma'tse'm'nkulagema'e la laq qa's
xa'plédx 'ne'k'í'ot'lex'a'yasa t'e'g'a'yasa
sa'wa'lase gwé'k'í'lakwa. La'lae á'm
la e't'led klutse'mdeda oba'yas k'ik'a'-
'mása 'wa'lasedé p'elap'lo'masa. Wá, la'-
'laeda 'wa'lase gwé'k'í'lakwa tsá'sa. Wá,
la'mé h'nsa, la'xa d'e'msx'e. Wá, la- 40
'mé h'e'le' Maé'ma'tse'm'nkulagema'e.
Wá, lae'm la'ja l'e'selag'í'la t'e'wis 'ne-
'nemó'kwé tsék'a'x gá'tsl'max.

Then Thunder-Bird saw that all was not well with his son on the water. He called another son, and said, "Come, Carrier-of-Three-Whales, it is not well with your younger brothers on the water." Thus he said. Then Carrier-of-Three-Whales at once put on his thunder-bird dress. As soon as he had put on his thunder-bird dress, he went out of the house; and his father said to him, "Clutch the blow-hole of this salmon." Thus said Thunder-Bird to his son. Thunder-Bird had just finished advising him when he saw the large artificial whale coming again and blowing in the eddy of the tide at one side of the island. Then Carrier-of-Three-Whales saw his younger brothers, who were dead. Then he also tried to fly off, and he clutched the blow-hole of the large artificial whale. Then Carrier-of-Three-Whales lifted the large artificial whale out of the water, and Sun-Maker the Mink and his friends cut off his talons. He had not gone far with the large artificial whale when it fell into the water, for his wings stuck on the body of the artificial whale. Then the large artificial whale dived, and Carrier-of-Three-Whales was dead.

Then Thunder-Bird saw that his children were dead, and he called, and said, "Come, Carrier-of-Four-Whales, and go to the thing that killed your younger brothers." Then this one put on his thunder-bird dress at once. After he had put it on, he went out of his house. Then (Thunder-Bird) ad-

Wá, la^olae Ku'nkunzulig'aé dó-qu-
laxés xunó'kwaxs lé'ma'é ó'dzalag'iá-
ya. Wá, la^olae 'la'q'ug'a'xés 'nemo'kwé
xunó'kwa. Wá, la^olae 'né'ka: "Gé-
la Yae'yudux'stém'nkulagerma'é, la'm
ódzalag'iá'áé tsá'ts'lé'ya," 'né'x'lae. 5
Wá, hé'x'ídam'la'wíse Yae'yudux'-
stém'nkulagerma'é la q'ó'xts'ótés ku'n-
xumté. Wá, g'i'f'm'la'wíse gwá q'ó'x-
tsá'lá'ses ku'n'xumla, wá, la^olae lá'wéls
10 lá'xés g'ó'kwé. Wá, la^olae ó'mpas 'né-
ka: "'ya, xunó'k", wé'ga xá'plédex
k'wá'sasés k'ó'té'lá'ós," 'né'x'lae Ku'n-
kunzulig'a'yaxés xunó'kwé. Wá, hé-
m'lawís á'tés gwá t'e'ss'ala Ku'n-
kunzulig'a'yaq, lá'é dó'x'wá't'á'axa'wá-
lase gwe'k'í'lakwaxs g'a'xáe é't'éd
l'a'f'íd lá'xa há'lá'f'eda tsá'la lax apsa-
ná'ya'sa 'm'k'á'la. Wá, hé'x'ídam-
'lawíse Yae'yudux'stém'nkulagerma'é 20
dó'qulaxés tsá'ts'lé'yax'daxs lé'ma'é lé-
lé'la. Wá, la^olae gu'nx'ída, ó'g'waga
q'á'né'x'ída. Wá, la^olae xá'plédex
k'wá'sasa 'wá'lase gwe'k'í'lakwa. Wá,
la^olae 'w'íg'it'a'ya'masxa 'wá'lase gwe-
25 k'í'lakwa, yix Yae'yudux'stém'nkula-
germa'é. Wá, la^olae t'e'selag'í'la t'e'wís
'né'nemo'kwé tsuk'a'x gá'ts'emas. Wá,
la^olae k'tés qwe'sg'tlaxs lá'é t'e'xstéda
'wá'lase gwe'k'í'lakwa qaxs lá'é klu-
tse'mde k'a'mas lax ó'sg'ima'yasa gwe-
k'í'lakwé. Wá, hé'x'ídam'la'wíse da
'wá'lase gwe'k'í'lak' tsá'sa. Wá, la-
e'm'lae lé'le Yae'yudux'stém'nkula-
germex'de. 35

Wá, la'm'lae dó'qulé Ku'nkun-
zulig'a'yaxés sá'sém'x'daxs lá'é lé'lé'la.
Wá, la^olae é't'éd 'la'q'ug'al. Wá, lá-
'lae 'né'ka: "Gé'la Mac'mósg'ime'niku-
lagerma'ya qas lá'ós lá'xa la g'a'g'alats 40
tsá'ts'lé'yax'dé." Wá, hé'x'ídam'la-
wíse q'ó'xts'ótés ku'n'xumté. Wá,
la^olae gwá q'ó'xts'ótá; lá'é lá'wéls

vised his son, and said, "O master! clutch the head of the thing that killed your younger brothers." Thus he said. Then he saw the artificial whale spouting near the beach of the house, and he saw his dead younger brothers sticking on the artificial whale. Then Carrier-of-Four-Whales sent forth lightning. He flew off and clutched the head of the large artificial whale. He lifted the large artificial whale out of the water. Then Sun-Maker the Mink and his friends cut off his talons. He had not gone far when the artificial whale fell into the water, and the tips of his wings also stuck on the body. Then the artificial whale dived, and Thunder-Bird saw that all his children were dead.

Then he called his wife, and said, "O mistress! let us put on our thunder-bird dresses to go and clutch at each end that which killed our children." They had in the house a young boy who was just a child in the cradle. He was ten months old. Then Thunder-Bird took off his thunder-bird straps and put them on each hand of the child in the cradle, and he took off his knee-straps and put them on the (child's) knees. Then he took off his wrist-straps and put them on the (child's) wrists. Then he said, "Future generations shall do thus when children are ten months old. They shall put on them the thunder-bird straps, that they may keep well. The noise of the thunder will not always be heard by the people. You shall only thunder when you move to the winter side of the

la'xés gr'kwé. Wá, lá'lae t'x's'alaxés
xun'kwé. Wá, lá'lae 'né'ka: "ya,
q'á'gwidé, wé'ga xá'p'édex x'ómsasa
lé g'a'g'alats tsá'tsá'yax'dé," né'x'lae.
Wá, lá'lae d'ó's'wá'e'laxa gwé'k'la- 5
kwaxs lá'e t'á'p'id lá'xa 'né'ywá'e lax
t'émá'sas gr'kwás. Wá, lá'm'lae d'ó-
qulaxés tsá'tsá'yax'daxs lá'e á'tm la
k'wé'klut's'mexa gwé'k'plakwé. Wá,
lá'lae hé'x'á'dá'mé Máe'mös'gem'tnku- 10
lagemá'e t'f'ne's'wida. Wá, lá'lae
q'á'né'x'á'd q'á's lé xap'édex x'ómsasa
'wá'lase gwé'k'plakwa. Wá, lá'lae
w'g'u'a'eda gwé'k'plakwé. Wá, lá'lae
hé'x'á'dá'mé t'e's'lag'p'la t'á'wis 'né- 15
'n'mö'kwé ts'k'a'x gá'ts'tmas. Wá,
k'lé's'latla qwé'g'ilaxs lá'e t'e's'teda
gwé'k'plakwé. Wá, lá'm'lae ó'waga
klut's'mé ó'bá'yas k'a'mas. Wá, lá'-
'lae tsá'seda gwé'k'plakwé. Wá, lá'lae 20
d'ó'qulé K'un'kun'yul'g'a'yaxés sá's'emx-
daxs h'e'má'e 'w'á'la t'eh'la.

Wá, lá'lae ax'k'á'laxés g'ém'mé.
Wá, lá'lae 'né'ka: "ya, q'á'gwidé,
wé'x'ins q'ó'xts'lóda, yis'ins kwék'u'n- 25
yuntax q'ins lá'lag'it xá's't'éndxa g'a-
g'á'lasas'ens sá's'emx'dé." Wá, lá'lae
x'ó'ngwatsa g'ina'nem, hé'em á'f'eseda
g'ina'nemé xá'a'bifa. Lá'm'lae hé'fo-
gwila. Wá, lá'lae K'un'kun'yul'g'a'e 30
axá'laxés ku'ngwid'emx'dé q'á's lé ax-
'á't'elódes lax wá'y's'óits'lá'nasa g'ina-
nem xá'a'bifa. Wá, lá'lae ax'ó'dxa axá-
lax'dé lá'xés wá'y's'otk'a'x'á'e q'á's ax-
k'a'x'éndés laq. Wá, lá'lae ax'ó'dxés 35
q'é'q'x'ts'láná'e q'á's q'x'ts'lán'ndes laq.
Wá, lá'lae 'né'ka: "Wá, lá'mé hé'l
gwé'g'ilá'eda á'la bekum'é, q'ó hé'fo-
gwilat lá'té ax'á't'elódesa ku'ngwidé-
mex q'á's a'e'g'á'ln. Wá, lá'les k'lésl 40
q'luná'la' wu'e'ti ku'nwá'la, lé'x'a'ems
ku'n'walas'xés lá'ex ts'hw'á'nx'ségwila;
wá, hé'mis'xés lá'aqos hé'lx'ns'égwila.

house, and also when you go to the summer side, and also when you give an omen when you know that one will die who belongs to our crest among later generations."

After he had advised his son, he and his wife put on their thunder-bird dresses. Then they went out of the house, and sat down at the place where they used to sit. Then they saw the large artificial whale when it came up to blow, in the middle of the channel outside of the place which is called Harbledown Island. Immediately he sent forth lightning, and they flew off. Then they clutched it at each end, and lifted it out of the water. Then Sun-Maker the Mink and his friends cut off their talons. The head of the large artificial whale went on shore on the rocks. Then their wings stuck on it. And now husband and wife Thunder-Bird were dead. Then Thunder-Bird was again beaten by the birds of the lower world and by all the animals. The name of the village of Thunder-Bird at that time was Thunder-Bird-Place. Then all the Thunder-Birds were dead; and only one, the child in the cradle, was alive. Then he grew up and went up to the upper world. He went there from shame.

Therefore we know that Thunder-Bird is a bird, and therefore the Indians put thunder-bird straps on their children when they are ten months old, and therefore they play with the gambling-stones; and therefore that clan of the Ma'maleqala whose name is "The Great Ones," use the whale-mask; and therefore the Indians use the salmon-

Wā, hē^misēxs la'aqōs a'qena qaxs
le'laqōs qā'laqē hē^mlhu^x'ēda k'le's-
'ōnokwats la'xa a'ha bekumē'l."

Wā, la^mlae gwāt tē^xs'alaxēs xunō-
kwaxs la'ē q'ō'xts'lōtsēs ku'xumtē 5
tē^mwis genū'mē. Wā, la^mlae hō'qawēls
la'xēs g'ō'kwē. Wā, la^mlae k'wā'x'qīd
la'xēs k'wā'asē. Wā, la^mlae dō'x'wālē-
laxa 'wā'lasē gwē'k'ī'lakwa, yixs la'ē
t'ā'pīda, la'xa 'nē'qā'tā'iyas t'ā'sakwasa 10
tē'gādēs Ya'x'pōsē'sela. Wā, hē'x-
'īdar^mlā'wīse t'ēnē s'wīda. Wā, la'x-
da'x^mlāe q'ā'nēx'īda. Wā, la^mlae xa-
xībendiq. Wā, la^mlae hē'x'īdām
'wī'g'ī'tā'ya. Wā, la^mlae t'ē'selag'ī'la 15
tē^mwis 'nē'nemō'kwē tsēk'ax gāt'se-
mas. Wā, la^mlae lā'g'aa'la la'xa awi-
'nak'wa, yix x'ō'msasa 'wā'lasē gwē'k-
'ī'lakwa, la'ā'las k'wē'k'ūtā'lē'le k'īka-
'mas. Wā, lae^mlāe tē'hē'le'da hā'yase- 20
k'alax'ēdē Ku'nkunxulig'ā'ya. Wā, la'mē
ē'tē'dē 'ya'k'āwēda Ku'nkunxulig'ā'ē
la'xa ts'ē'ts'lak'waxsa bā'nē'x awi'nā-
gwīsa t'ē'wa 'nā'xwax g'ī'g'ā'ōmasa.
Lae^mlāe tē'gādēda g'ō'ku'lasdas 25
Ku'nkunxulig'ā'iyas Ku'n'wāase. Wā,
lae^mlāe 'wī'la tē'hē'la, yixa Ku'nkun-
xulig'ā'ē. Wā, la 'nēmō'y'ē'mēda g'ī'nā-
nēmē kul'ts'ā'xa xā'p'le la q'lula'. Wā,
la^mlae q'ū'lyax'wīda, la'ē lā'g'ustā' la'xa 30
ē'k'ē'ē awi'nāgwīsa. Wā, lae^mlāe ha-
mā'xts'ax'sa la'xēq.

Wā, hē^mis lā'g'ī'tatns q'ā'lē'laqēxs
ts'ē'k'wāeda Ku'nkunxulig'ā'ē. Wā,
hē^mis lā'g'ī'tasōxda bā'k'umēx ax'a- 35
lē'lōtsa ku'n'widēmē la'xēs g'ī'ng'ī'nā-
nemaxs la'ē hē'fogwīla. Wā, yū'mēsa
lax a'm'fasōxda k'ā'nā'ēx t'ē'sēma. Wā,
hē^mis lā'g'ī'tasa 'nē'mē'mēsa Ma'male-
leqala, yixa tē'gādēs 'wā'lasē la ax'nō- 40
gwatsa gwē'k'īmē. Wā, hē^mis lā'g'ī-

weir with the salmon-trap; and therefore also they throw into the water the bones, the head, the fins, and the blood of the salmon that are cut up. If they did not throw the waste into the water, the salmon would not come to life again, and would not go home to their country. Therefore they do this. That is the end.

hasa ba'klumex la axnó'gwatsa ta'wayú-
we, yixa ma'lisé. Wa, hé^mmis'édá, yix
la'g'itaxox la ts'exas'talaxa xa'qé, 1.1^owa
hé'x'tlá'é 1.0^ome'da ba'sb'le 1.1^owa 1.1^ola-
kwisawa yisa xwatá'xa k'ó'kutela. 5
Wa, g'í'p'm'laé k'és ts'exas'tanuwéda
ya'k'awa'é, la'é k'és la é't'ed la q'ula'x-
't'edda k'ó'kutela qa's le ná^mnakwa
la'xés awi^mnagwisé. Wa, hé^mmis la'g'i-
taxox hé gwé'g'ile. Wa, la'm la'ba. 10

VIII. TRADITION OF THE LÉ'KWILDA'XN', CLAN WIWÁGAM
(TRUE-FROG-TRIBE).

Wao'xutslaxstmalaga (The-Frog-Women).

The ancestors of the clan True-Frog-Tribe lived at Xusa'm. One day the young women, the Frog women, assembled to go digging clover-roots on the other side of the village built on the [side of the] river of Xusa'm. Then they went aboard an old canoe, and went across together. They went to an island on each side of which was the river [so that on the other side was also a river], and they dug clover-roots. It was not long before the young women heard a man shouting on the other side of one of the rivers. He said, "Come fetch me!" The man did not speak loud when he said this. Then one of the Frog women questioned him, and said, "Who are you?" The man said, "I am Raccoon." Then the Frog woman spoke again, and said, "Who is Raccoon?" and the Raccoon man spoke again, and said, "I am Raccoon-made-to-Go-Up."¹ The women said at once, "Oh, you are ugly! You have small eyes, long nose, long tail. We don't want to have you for a sweetheart. Go away!" Thus said the Frog women to Raccoon, and Raccoon went back at once into the woods.

Then the women dug again for clover-roots; and it was not long before they heard some one shouting at the same place where Raccoon had first shouted.

G'o'kula'laeda g'a'lasa Wiwágamelax Xusa'me. Wá, la'lae 'ne'mssa 'na'la, la'e q'ap'le'x'déda la'lostá'gase ts'le'daqs, yixa' wao'xutslaxsemalaga qa's lé'l ts'o'satxa t'rxso'se lax apso'tasés g'o'kwagese'we was Xusa'me. Wá, la'lae hó'guxs la'xa ts'la'g'ofe. Wá, la'lae 'ne'msa'wit qa's le la'xa 'mtk'a'la wa'wanó'selaxa o'gu'la'ma'xat! wa, Wá, la'lae ts'o's'id la'xa t'rxso'se. Wá, k'e's'lat'la g'a'f'axs, la'eda ia'lostá'gase ts'le'daq wu'a's'at'elaxa br'gwá'nimé 'la'q'wala la'xa apso'tasa 'ne'me wa. Lá'lae 'ne'ka: "G'e'la dá'na." K'e's'lae ha'selaxs la'e 'ne'k'eda br'gwá'nimé. Wá, hé'x'idarm'la'wiséda 'ni'mó'kwé la'xa wao'xutslaxsemalaga wu'a'q. Lá'lae 'ne'ka: "Á'ngwasa'?" Lá'lae 'ne'k'eda br'gwá'nimé: "Nó'g'wadzó má'yusa." Wá, 20 la'lae e'dzaqwéda wó'q'á'se ts'ledá'qa. Lá'lae 'ne'ka: "Á'ngwá's má'yus?" Wá, la'lae e'dzaqwéda má'yusé br'gwá'nima. Wá, la'lae 'ne'ka: "Nó'g'wadzó Má'yusustá'lag'i'la'k'wa." Wá, 25 hé'x'idarm'la'wiséda ts'ledá'qé 'ne'ka: "Á'ya, hé'to'ems t'ó'ht'ux'tolá'q, g'i'ldi-balola'q, g'i'ldexsta'lola'q. K'e'séganu'x' 'ne'x: qanu'y' wa'tadao's. Há'ga qwé'dex," 'ne'x'laéda wó'q'á'se ts'ledá'q 30 la'xa má'yusé. Wá, hé'x'idarm'la'wiséda má'yusé la xwé'laqa lá'xa á'le.

Wá, la'lae e't'led ts'o's'idéda ts'le'daqaxa t'rxso'se. Wá, k'e's'lat'la g'a'f'axs la'e e't'led wu'a'x'at'elaxa 'la'q'wala la'xa g'i'lx'dá 'la'q'wó'lat'séda má'yusé. 35

¹ The name of the raccoon as a mythical being.

He said, "Come fetch me!" Then the speaker of the women replied, and said, "Who are you?" Immediately the man said, "I am Mink." Then the woman spoke again, and said, "Who is Mink?" Thus said the Frog woman. Then Mink said, "I am Sun-Maker." Thus he said. Then the Frog women all spoke, and said, "Oh, go away! long face, small eyes, stinking one." Thus said the Frog women. Then Mink went away into the woods.

It was not long before the Frog women again heard some one saying, "Come fetch me!" Then the women replied, and said, "Who are you?" The man said at once, "I am Marten." Then one of the Frog women said, "Go and fetch him. He is pretty on account of his red neck." They at once went to fetch Marten, and the women made love to him.

It was not long before they again heard some one shouting. He was also saying, "Come and fetch me!" He spoke in an angry voice. Then one of the women replied, and said, "Who are you?" and the man replied, and said, "I am Wolverine." Then the women all spoke, and said, "Go away, broken-back, small-face, short-tail, long-haired body!" Then Wolverine went into the woods.

It was not long before the women

Wa, la^hlae ^hne'ka: "Ge'la dana,"
 Wa, he'x^hidam^hla'wiseda o'gwaqe ya-
 q'ent^halasa tsleda'qe na'nax^hmeq. Wa,
 la^hlae ^hne'ka: "Angwasa?" Wa, he'x-
 idam^hla'wiseda bigwa'neme ^hne'ka: 5
 "No'gwadzo mtsa." Wa, la^hlae e'
 dzaqweda tsleda'qe. La^hlae ^hne'ka:
 "Angwas mtsa?" ^hne'x^hlaeda wo-
 q'la'se tsleda'qa. Wa, la^hlae ^hne'ke
 mtsa: "No'gwadzo e'le'silag^hlakwa," 10
^hne'x^hlae. Wa, he'x^hidam^hla'wiseda
 woq'la'se tsleda'q ^hwildza'wa ^hne'ka:
 "Ye, ha'ga qwe'sdex ^hwifrenkas, to'
 the'sto, k'ixu'lxsd," ^hne'x^hlaeda wa'o-
 xut^hlxsimalaga. Wa, la^hlae qa'sideda 15
 mtsa' qa's le a'le'sta.

Wa, k'le'slatla ga'faks la'eda wa'o-
 xut^hlxsimalaga wu'e'laxa e'tede ^hne-
 ka: "Ge'la dana," Wa, he'x^hida^hm-
 la'wiseda tsleda'qe na'nax^hmeq. Wa, 20
 la^hlae ^hne'ka: "Angwasa?" Wa,
 he'x^hidam^hla'wiseda bigwa'neme ^hne-
 ka: "No'gwa e'g'ekwa." Wa, he'x-
 idam^hla'wiseda ^hnimo'kwe la'xa wa'o-
 xut^hlxsimalaga ^hne'ka: "Wa, ha'ga 25
 daq, e'x^hsox'dza qa's e'la'q'oxae."
 Wa, he'x^hidam^hla'wis la da's'we e'
 g'ekwe. Wa, la^hm'lae he'x^hida'meda
 tsle'daqe wa'adex^ht'ed.

Wa, k'le'slatla ga'faks la'e e'ted 30
 wu'e'laxa'la'q'wale. He'm'laxaa wa'
 dmse: "Ge'la dana," la'wits'lxsa.
 Wa, he'x^hidam^hla'wiseda ^hnimo'kwe
 tsleda'q na'nax^hmeqe. La^hlae ^hne'ka:
 "Angwasa?" Wa, he'x^hidam^hla' 35
 wiseda bigwa'neme na'nax^hmeq. Wa,
 la^hlae ^hne'ka: "No'gwa na'la'ya."
 Wa, he'x^hidam^hla'wiseda tsle'daqe
^hwildza'wa ^hne'ka: "Ha'ga qwe'dex
 tse'ngwig'a, am'e'g'me, tsrl'luxsda'le, 40
 g'f'lg'ilt'one's habese." Wa, la^hlae
 a'le'ste na'la'e.

Wa, k'le'slatla ga'faks la'e e'ted

heard again some one calling just like a girl. He said, "Come fetch me!" Then the women questioned him, and said, "Who are you?" He said, "I am Ermine." Then one of the women said they should go and take him because he was pretty, because he could run fast and had a very white body. Then the women went and took him, and at once made love to him.

It was not long before the women again heard some one shouting in a loud voice. He also said, "Come and fetch me!" He spoke very angrily. Then the women questioned him, and said, "Who are you?" The man said at once, "I am Elk." Then the women abused him at once, and said they could not lie down with him because he had long antlers; and he was sent away by the women. Then Elk went back into the woods downhearted. The women made fun of him. There was nothing that they did not say to him.

Then the women heard again some one calling. His voice was not very loud. He said, "Come fetch me!" Then the women answered, and said to him, "Who are you?" The man said at once, "I am Porcupine." Immediately the women said, "Go away! You are like the ball of the children, and your body is like sea-eggs. We cannot lie down with you." Thus said the women to Porcupine. Then he gave it up and went back into the woods.

wul'e'eda ts'le'daqaxa 'la'q'wala, h'e gwex's ts'la'tsladagim'e. La'lae 'ne'ka: "Ge'la dana'." Wa, h'e'x'idaem'la-wiseda ts'le'daqe wula'q. La'lae 'ne'ka: "A'ngwasá'?" Wa, la'lae 'ne'ka: "N'ogwado g'ig'ile'ma." Wa, h'e'x'idaem'la-wiseda 'nemó'kwé laxa ts'le'daqe 'néx: qa's le daq qaxs e'x'sokwaé; h'e'mis'x's ya'yinxsdá'lae i'oxs x'e'nle-lae 'me'l'k'enna. Wa, la'laeda ts'leda'qe 10 daq. Wa, h'e'x'idaem'la-wise wa'ladex'q'des.

Wa, k'le's'latla gá'xax la'e e'tlededa ts'le'daqe wul'e'laxa 'la'q'wale há'sela. Lae'm'laxaa 'ne'ka: "Ge'la dana'," 15 a'lael la'wits'lala. Wa, h'e'x'idaem'la-wiseda ts'le'daqe wula'q. La'lae 'ne'ka: "A'ngwasá'?" Wa, h'e'x'idaem'la-wiseda begwa'nemé 'ne'ka: "N'ogwaem i'ewu'lsa." Wa, h'e'x'idaem'la-wiseda ts'le'daqe ge'l'x'ideq, 'ne'k'ixs k'le'a'sae gwé'x'idaas kwa'le't i'ewé qa'x's x'e'nle-lae g'is'gilt'es wula'xe. Wa, lae'm a'em ka'yó'lemsa ts'le'daqe. Wa, a'em'la-wise i'ewé'le se la w'otse-mata la a'te'sta la'xa a't'e. Wa, lae'm'laeda ts'le'daqe ae'mh'as i'ewé'le. K'le'a's k'les gá'lasos laq.

Wa, la'lae e'tlededa ts'le'daqe wul'e'laxa 'la'q'wala, k'le's'lae a'laem há'sela. 30 La'lae 'ne'ka: "Ge'la dana'." Wa, h'e'x'idaem'la-wiseda ts'le'daqe ná'xax'méq. La'lae 'ne'k'iq: "A'ngwasá'?" Wa, h'e'x'idaem'la-wiseda begwa'nemé 'ne'ka: "N'ogwam me'x'ida." Wa, 35 h'e'x'idaem'la-wiseda ts'le'daqe 'ne'ka: "Ha'ga qwe'dex. Hé'aq'os gwé'x'seda la'lox'e'm'yosa g'ing'ina'nemé, h'e'mise-da mese'qwe; h'e'ex gwé'x'sos ó'kwina'yaq'os k'le'a'seg'a'nú'x' gwé'x'idaas 40 kwa'it' i'ox's," 'ne'x'laeda ts'le'daqaxa me'x'ide. Wa, h'e'x'idaem'la-wise ya'x'ida. Wa, lae'm'lae a'em a'te'sta.

It was not long before the women heard again some one saying, "Come fetch me!" speaking the words with a sharp voice. The women replied at once, and said, "Who are you?" Then he said, "I am Beaver." Then the women said again, "Who is Beaver?" Beaver replied that he was Chewing-on-Rock; and the women spoke again, and questioned him, saying, "Who is Chewing-on-Rock?" Beaver said to the women that he was Soft-Back, Cut-a-Tree-in-One-Day, and Sound-of-Trees-falling-on-Ground. Thus said Beaver to the women. Then the women laughed. Then Beaver said, "Do you wish to make fun of me?" Thus said Beaver to the women. Then the women said, "What do you say, you big-belly, short-legs, ugly-face, small-eyes!"

As soon as the women stopped abusing him, Beaver said, "This is yours, this is yours, this is yours! Pour down, flood! Rain, pour down!" Then he struck his tail on the water; and the women said, "Oh, we have our old skin blankets here!" Then it began to rain hard, and the rainfall was really great. Then the river of Xusa'm overflowed, and all the Frog women died; and therefore there are no frogs at Xusa'm. That is the end.

Wá, k'le'slatla gá'fáxas lá'e e't'edéda
ts'le'daqé wu'le'laxa 'né'ka: "Gé'la
daná," yá'e'x'semáxés wá'fdómé. Wá,
hé'x'í'dáem'flá'wíséda ts'le'daqé ná'nax-
'még. Lá'lae 'né'ka: "Á'ngwásá?" 5
Wá, lá'lae 'né'ka: "Nó'gwáem ts'lá'wá."
Wá, lá'lae e't'ed 'né'kéda ts'le'daqé:
"Á'ngwás ts'lá'wé?" Wá, lá'lae ná'
nax'má'e ts'lá'wé, yis Q'lek'h'lag'fla.
Wá, lá'lae e'dzaqwéda ts'le'daqé wu'taq. 10
Lá'lae 'né'ké: "Á'ngwás Q'lek'h'lagi-
'fla?" Yis Qá'len ló Hé'lemx'stá'stla
ló Tlak'alagá'is 'né'x'lae ts'lá'wéxa
ts'le'daqé. Wá, lá'lae de'dá'fidéda
ts'le'daqé. Wá, lá'lae 'né'ka, yix ts'lá- 15
wé: "'né'kaaqós qá's a'm'fálayusen?"
'né'x'lae ts'lá'wáxa ts'le'daqé. Wá, lá-
'laéda ts'le'daqé 'né'ka: "'ya, 'má'dzós
wá'fdémaqós? 'ya pr'ni'ldzól, yú.
ts'le'ts'x's'í'dzól, yú. ná'milalagémá- 20
lól, yú. t'ó'f'ó'xstá'fól."

Wá, g'i'f'em'flá'wíse qlwe'fidéda ts'le-
daqé 'ya'y'plaxstáq, lá'e 'né'ké ts'lá'wé:
"Hó'sd'x', hó'sd'x', hó'sd'x', wá'mó,
yú'gus wá'mó." Wá, lá'e'm'flae pá'qwa- 25
sés pá'gwayú'x'sdá'e lá'xa 'wá'pé. Wá,
lá'laéda ts'le'daqé 'né'ka: "'ya, gá'wés
k'leá'g'ánu'x' má'mag'emk'." Wá, lá-
'lae yú'gux'í'da. Wá, lá'e'm'flae á'fax'íd
awá'wá'stawéda yú'gumésé. Wá, lá'e'm- 30
'flae pá'fidéda wás Xusa'mé. Wá, lá-
'mé 'ná'xwa h'e'h'e'da ts'le'daqé, yixa
wá'xwut's'x'semalaga. Wá, lá'g'í'fás
k'leá's wóqlá'sé Xusa'mé. Wá, lá'e'm
lá'ba. 35

IX. TRADITION OF THE NĀ'K'WAX'DA*X^o (TEN-CLAN-TRIBE).Ō^omeat (Chief-of-the-Ancients).

The first of the Ten-Clan-Tribe lived in Narrow-Entrance at Open-Plain. Their chief was Chief-of-the-Ancients, whose younger brothers were Shameless the Deer and also all the myth people. And Chief-of-the-Ancients was always much troubled because there was no river at Open-Plain. Then he called his younger brothers. As soon as they were all in his house, Chief-of-the-Ancients spoke, and said, "O younger brothers! I feel badly because there is no river where we live. Therefore I wish to look for (one who is) a twin, and (make her) my wife, that, on account of my wife, the various kinds of salmon may come.¹ Therefore I wish that we may make a river here, that the various kinds of salmon may go up when they come." Thus he said to his younger brothers. Then Shameless, the one who is now referred to as Deer, spoke at once, and said, "O myth people! listen to the word of our elder brother, myth people. Let us obey his wish, for we shall all profit from my brother's wish." Thus said Shameless the Deer to the tribe.

Immediately they got ready, and went to one end of Narrow-Entrance. Then Chief-of-the-Ancients said that his younger brothers should dig a place for the future river, and they all began to dig. It was not long before they finished. Then Chief-of-the-Ancients walked to the river of Open-Plain and

G'o'kula^olaēda g'a'le Nā'k'wax'da*x'wa lax Ō'stō^owa axa's Da'lsē. Lā^olaē g'ṛ-gadēs Ō^omeatē lē^owis ts'la'ts'la'ē lē'gē-g'ōfē, hē^omi'stēda 'nā'x'wa nū'x^onē'misa. 5
Wā, lā^olaē hē'menafam q'ē'nēmē nā'q'a'yas Ō^omeatē qa'xs k'le'a'saē wās Da'lsē. Lā^olaē lē^olalaxēs ts'la'ts'la'ya. G'ṛfem^ola'wisē g'ax 'wi^olaēl, lax g'ō-kwasēxs lā'ē yā'q'leg'atē Ō^omeatē. Lā^olaē 'nē'ka: "ya, ts'la'ts'la'ē, 'ya'x'sem- 10
tsag'in nā'q'ik' qaxs k'le'a'saē wāsēns g'ō'ku^olasēx qa'xg'in lā'mēk' 'nēx' qā'n wē'g'i a'lāx lā'l'aya'ts'la'ya qā'n gēnē'ma, qa wā'g'it'sē g'a'xēmalatēn gēnē'mlaxa k'ō'klotēla; hē^omēsēn 15
lā'g'ita 'nēx' qā'ns wag'tlē lā'x'wa, qa ts'le'lnas'lesā k'ō'klotēlē qō g'a'x'lō," 'nē'x^olaē lā'xēs ts'la'ts'la'ya. Wā, hē'x^o'-fidaem^ola'wisē lē'gē-g'ōfē, yix gwō^o'ya's gē'wasa, yā'q'leg'a'la. Lā^olaē 'nē'ka: 20
"ya, nū'x^onē'mis, hē'mas wulē'lax wā'l-demasēns 'nō'lax, nū'x^onē'misa'. Wē'. g'ax'ōsēns ā'em' nā'nagēg'fēlx wā'l-demas qa'xg'in 'nā'x'wā'mēlg'ins hē-hē'mx^o't'les wā'fēmaxs, 'nā'fēmwōt," 25
'nē'x^olaē lē'gē-g'ōlaxēs g'ō'kulōtē.

Hē'x^o'fidaem^ola'wisē xwā'na^o'fīdēx'da-x'wa. Lā^olaē qā's'id qā's lē lax ap'sba- 30
'lē'sas Ō'stō^owa. Lā^olaē hē'x^o'fidaem 'nē'k'ē Ō^omeatē qa lā'p'fīdēsēs ts'la'ts'la-
'yāsē qa wā'a'ts'lē'sa wā'lē. Lā'x^o-da'x^o'laē lā'p'fīda. K'le's'latla gē'g'ilisa, lā'ē gwā'famasā. Wā, lā^olaē Ō^omeatē qā's'id qā's lē lax wās Da'lsē. Lā^olaē

¹ The Kwakiutl believe that twins are salmon that have assumed the form of men, and that they are able to bring salmon.

drank of it. As soon as he had drunk of its water, he filled his mouth with water and went back to the place which his younger brothers had dug. Then he went back into the woods. There he saw a pretty little grassy plain. Then Chief-of-the-Ancients let the water that he carried in his mouth run out, and it became at once a lake, and a river began to run where they had dug. Now, what Chief-of-the-Ancients had [only] carried in his mouth had become a large river.

Then Chief-of-the-Ancients went home to his house and questioned his aunt, Star-Woman. He said, "Tell me what I wish to get." Star-Woman replied at once, and said to Chief-of-the-Ancients, "Tell me what you refer to, that I shall tell you." Chief-of-the-Ancients said at once, "This is what I refer to: I wish to know how to make the salmon come into this river." Star-Woman spoke at once, and said, "Go and search for a twin among the Graves, (to take her) for your wife. You will get the salmon by this (means)." Thus said his aunt to him. Chief-of-the-Ancients got ready at once and went to the Graves. He arrived at the Graves. He said at once, "Is there a twin here, Graves-on-the-Ground?" Then the Graves replied, and said, "There is none here, but there is one back of us." Chief-of-the-Ancients started at once to the place to which the Graves had referred, and he again saw Graves. Chief-of-the-Ancients said at once, "Is there a twin here, Graves-on-the-Ground?" The Graves replied to him, and said to him, "There, at the other side of us, on the rocks." Then he started again, going to the

na^xed laq. Gá^tem^lla^wise gwá^t ná^qa lá^xa ^wá^pé, lá^lae há^msgé^md lá^xa ^wá^pé. Gá^xlae ae^daaqa lax lá^pá^ya-sés tsá^tsá^ya. Wá, lá^lae qá^síd qá^s le lá^xa á^tle. Wá, lá^lae dó^xwá^r-laxa é^xbida^we tsé^xtsaa^{ng}wisa. Wá, hé^tem^llawis lá ham^gá^didzats Ó^mea-laxa ^wá^pexés hankwé^t lá^xés s^msé. Hé^xí^dae^mla^wise lá dzé^lá^pida. Wá, lá^lae wá^xíd lá^xa lá^pex^das. Wá, lá^lm^lae lá ^wá^las lá wá^daxa á^rem^xdé-^tal lá há^msgémésós Ó^mea^t.

Wá, lá^lae náⁿakwé Ó^mea^t lá^xés g^okwé. Lá^lm^lawise wú^rá^xés ané^se, lax T^ló^tlaga. Lá^lae ⁿé^ka: "Wá^r-éntsós né^ta grá^xentá^sen wá^xa ax-é^xsté^wa." Hé^xí^dae^mla^wise T^ló^t-laga náⁿax^meq. Lá^lae ⁿé^kiq, lax Ó^mea^t: "Wá^réntsós né^tásés gwó^yá^os qén né^temó^r." Wá, hé^xí^dae^m-^lawise Ó^mea^t ⁿé^ka: "Hé^den gwó^yó^qén qlalé, yixen gwé^xí^daa^s-laen qá grá^xesa k^oté^la lá^xwa wáx." Wá, hé^xí^dae^mla^wise T^ló^tlágé yá^t-qlé^gata. Lá^lae ⁿé^ka: "Há^ga, 25 qá^sédé^x qá^s lá^os á^lax lá^llayatslá^yasa dé^dak^lé^lé^sé^x qá^s gémés. Wá, lá^lé^ms lá^xa k^oté^la lá^xeq." ⁿé^xí^dae^mla^wise ané^saséq. Wá, hé^xí^dae^m-^lawise xwáⁿá^pide Ó^mea^t qá^s le 30 qá^síd lá^xa dé^deg^ré^ya. Wá, lá^lae lá^gaa lá^xa dé^deg^ré^ya. Hé^xí^dae^m-^lawise ⁿé^ka: "K^lé^áásas lá^llayatslá^yosa, dé^dak^lé^lé^sé^x?" Lá^lae náⁿ-ax^mae. Lá^lm^lawise ⁿé^ké^da dé- 35 deg^ré^ya: "K^lé^ásgadeg^gata á^té^ganú^x." Hé^xí^dae^mla^wise Ó^mea^t qá^síd qá^s le lá^xa gwó^yá^sa deg^ré^ya. Lá^laxaa dó^xwá^relaxa dé^deg^ré^ya. Hé^xí^dae^mlaxaa^wise Ó^mea^t ⁿé^ké^da 40 k^a: "K^lé^áásas lá^llayatslá^yosa, dé^d-ak^lé^lé^sé^x?" Hé^xí^dae^mla^wise náⁿ-ax-

rocks, for indeed he had come out at the beach on the other side of the village of the myth people. Then he again saw Graves, and he said to them at once, "Is there a twin here, Graves-on-the-Rock?" He at once received an answer from the Graves. They said to him, "We have no twin, friend. Those on the other side of us on this rock have one." Thus Chief-of-the-Ancients was told. He started at once, walking on the rock, and saw Graves. He questioned them again, and said, "Have you no twin here, Graves-on-the-Rock?" He received a reply at once. One of the Graves said to him, "I am a twin." Thus it said to him.

Then Chief-of-the-Ancients went to it and gathered the bones. Then he sprinkled them with his water of life, and the twin woman at once came to life. She was a very pretty woman. Then the woman questioned Chief-of-the-Ancients, and said to him, "Why do you come and make me alive, Chief-of-the-Ancients?" Thus she said to him. Chief-of-the-Ancients said to her at once, "This is the reason that I made you alive. I wish to have you for my wife." Thus said Chief-of-the-Ancients to her. The woman said at once, "Just take care, Chief-of-the-Ancients! I am Salmon-Maker. Don't do me any harm." Thus said Salmon-Maker to him. Chief-of-the-Ancients said at once to her who was now his wife, "Come, mistress, let us go home to our house." Then they came, walking. His younger brothers were watching all the time at the outside of the house of Chief-of-the-

¹ma²eda d²g²e²e²q. La²laxaa² ne²k²iq: "G²a²d²eg²anu²x² q²w²e²s²e² la²g²a." He²x²-²ida²m²laxaa²wis²e² la²q²a²se²la² laxa² awi-²na²k²wa; q²a²taxs² le²ma²e² ne²temx²id² la²x² l²ma²is²as² apsats²e²lisas² g²o²k²wa²la-²sasa² nu²'s²ne²mise. La²lae² do²x²wat²ela² e²t²ledxa² de²d²rg²u²fy². La²lae² he²x²-²ida²m²xat² ne²k²iq: "K²'le²as²as² l²a²l²layats²la'yos, de²'d²ek²'elala²?" He²x²-²ida²m²la²wis²e² na²nax²mesosa² de²d²g²e²fy².⁵ La²lae² ne²k²iq: "K²'le²as²enu²fy² l²a²l²layats²la'ya, q²a²sta, g²a²d²eg²anu²x² q²w²e²-²sela²k²," ne²x²so²lae² O²meate. He²x²-²ida²m²laxaa²wis²e² q²a²se²lax²ida². La²lae² do²x²wat²elaxa² d²g²e²fy². He²x²-²ida²m²laxaa²wis²wu²a²q. La²lae² ne²k²a: "K²'le²as²as² l²a²l²layats²la'yos, de²'d²ek²'elala²?" He²x²-²ida²m²la²wis²e² na²nax²me²st²wa. La²lae² ne²k²eda² d²g²e²e²q: "No²-²gwam² l²a²l²layats²la'ya," ne²x²laeq.¹⁰

He²x²-²ida²m²la²wis²e² O²meat² la² q²a²st²id² laq² q²a²s² q²ap²le²x²id²ex² xa²'xaqa²s. Wa, la²lae² xo²s²tses² q²ula²'sta² wa²pa² laq. He²x²-²ida²m²la²wis²eda² l²a²l²layats²la'e² ts²leda²q² la² q²ula²'x²ida². La²lae² lo²mael² e²x²so²k²weda² ts²leda²q²e. Wa, la²lae²da² ts²leda²q²e² wu²la²x² O²meate. La²lae² ne²k²iq: "ma²ses² ga²'x²elaos² q²wa²q²wa²la² ga²'x²en² O²meat²?" ne²x²laeq. He²x²-²ida²m²la²wis²e² O²meate² ne²k²iq: "He²-²den² la²g²'ita² ga²x² q²ula²'x²idamasoi, q²a²n² g²g²a²daos," ne²x²'lae² O²meat²q. He²x²-²ida²m²la²wis²eda² ts²leda²q²e² ne²k²a: "A²ema² ya²l²la²ex² O²meat². No²-²gwam² Ma²'isila. K²'le²sles² mo²masilat² ga²'x²en,"¹⁵ ne²x²'lae² Ma²'isilaq. Wa, he²x²-²ida²m²la²wis²e² ne²k²e² O²meate, la²x²s² la² ge²ne²ma: "Ge²laga², q²la²gwide, q²a²ns² la²lagi² na²'nakwa² la²x²enu²'x² g²o²kwa." Wa, he²x²-²ida²m²la²wis²e² ga²'xda²'x² q²a²s²-²id. La²lae² he²menaf²ame² ts²la²'ts²la'yas² k²wats²e²s² lax² l²a²'sanaf²yas² g²o²kwas² O²meate² q²a²q²ala²laq² q²o² g²ax² ne²'Pedel.²⁰

Ancients, waiting for him to come in sight; therefore Canoe-Calking and Orphan saw Chief-of-the-Ancients when he came in sight with his wife. They went at once and told the myth people (about it). Therefore they all went to the house of Chief-of-the-Ancients. Then Shameless the Deer immediately warned his brothers. He said, "Take care, brothers, when the wife of our elder brother comes into this house, that you do not make love to her, else our elder brother might feel badly." Thus said Shameless the Deer to his brothers.

As soon as he stopped speaking, Chief-of-the-Ancients and his wife came in. The couple were given food at once by the sisters of Chief-of-the-Ancients. Then Chief-of-the-Ancients and his wife finished eating. Then they went and lay down in their bed. Then Chief-of-the-Ancients begged Salmon-Maker [to see] to cause the salmon to come. The woman only said that she could not make the salmon come. Then Chief-of-the-Ancients just told his younger brothers to make a salmon-weir in the river. They split cedar-wood at once, and now all the myth people had a salmon-weir; and they would go in vain to look at their salmon-weirs every morning, but no salmon was found. Then the myth people were hungry, and Chief-of-the-Ancients would walk and look for cedar-wood, while Canoe-Calking and Shameless the Deer were left in the house. Then Salmon-Maker, the wife of Chief-of-the-Ancients, sent Canoe-Calking to go and get some water. Immediately Canoe-Calking went to get water from the river. He came and put the kettle

la'g'ilas hē'x'ida'mē Mē'm'ōlēmē 10
 Xa'mala dō'x'wa'elax Ō'mēalax g'a-
 lae g'ax nē'pēda, 1ē'wis gēmēmē. Wā,
 hē'x'ida'm'lā'wisē la nē'laxa nū'x'ne-
 'mīsē la'g'ilas g'ax 'wī'la lax g'ō'kwās 5
 Ō'mēatē. Wā, la'lae 1ē'g'g'ōtē hē'x-
 'ida'm haya'1.0laxēs 'na'pēm'wōt. La-
 'lae 'nē'ka: "Wē'g'a ya'1.lax 'na'1-
 'nem'wōt qa gēm'masēs'nō'la qō'gaxl
 g'a'xēt, la'xwa g'ō'kwex qā's k'lē'se1.ōs 10
 1.1ē'ta'1.1qō, a'tas 'ya'x'sēm'x'idamas la'-
 xox nā'qā'yaxsēs 'nō'lax," 'nē'x'lae
 1ē'g'g'ōlaxēs 'na'pēm'wōt.

Wā, g'1'pēm'lā'wis q'wē'pīd g'a'xaa-
 las hō'g'wīlē Ō'mēatē 1ē'wis gēmēmē. 15
 Hē'x'ida'm'lā'wisē ham'g'lāsē'wēda
 hā'yasēk'ala, yīsa g'a'yulē lax w'wā-
 q'lwēs Ō'mēatē. Wā, la'lae gwa'tē
 Ō'mēatē ha'ma'pa 1ē'wis gēmēmē.
 La'lae qā's'id qā's lē ku'g'a'111 la'xēs 20
 g'a'e'lāsē. Wā, lae'm'lāe hā'wax'ala'lae
 Ō'mēatē qa wē'g't's dō'qwa'tē Ma'jīla
 qā's wē'g't' g'a'xamāxa k'lō'tēla. A'ēm-
 'lā'wisēda ts'ēda'qē 'nē'k'ixs k'lē'sae
 gwē'x'idaasa g'a'xamāxa k'lō'tēla. 25
 Wū'p'r'm'lā'wisē Ō'mēatē axk'laxēs
 ts'lāt'slā'ya qa 1ā'wayug'wīlēs la'xa wā.
 Hē'x'ida'm'lā'wisē 'na'x'wa xō'x'wīdxa
 klwax'lā'wē. Wā, lae'm 'wī'lēda nū'x'-
 nē'mīsē 1ā'wayunokwa. La'naywā'lae 30
 wū'p'r'm la dō'qwa'xēs 1ē'1ā'wayōxa
 gēgāa'la; la k'lē'a'snaywa k'lō'tēla dō'-
 gwanēm's. Wā, lae'm'lāe pā'lēda nū'x'-
 nē'mīsē. La'naxwā'lae Ō'mēatē qā's'id
 qā's lē klwā'klwā'laxa klwax'lā'wē. 35
 Lae'm'lā'wisē Mē'm'ōlēmē 1.0 1ē'g'g-
 g'ōtē a'mlē'xwa. Wā, la'lae Ma'jīla,
 yix gēm'mas Ō'mēatē 'ya'laqax Mē'm-
 g'ōlēmē qa lēs tsē'x'id la'xa 'wā'pē.
 Hē'x'ida'm'lā'wisē la tsē'x'idē Mē'm- 40
 g'ōlēmē la'xa wā. G'a'x'lae hā'ng'ale-

full of water down. Then Salmon-Maker put her little finger in her mouth and then put it into the water. At once there was a large spring-salmon jumping in it. Then Salmon-Maker immediately asked Shameless the Deer to kill it and to roast it quickly. Thus said Salmon-Maker to her companions. Then Shameless the Deer split cedar-wood to roast it. Then Canoe-Calking cut the spring-salmon, and Orphan quickly started a fire. Then they quickly placed the salmon that was to be roasted by the side of the fireplace. It was not long before it was done. Salmon-Maker immediately asked Shameless the Deer, Canoe-Calking, and Orphan to eat the roasted spring-salmon quickly. Then they ate it. It was not long before they had eaten it all. Then Salmon-Maker said they should throw the bones of the spring-salmon into the fire. Then they finished, and the three young men were happy because they were satiated.

It was not long before Chief-of-the-Ancients came and entered. Immediately he scolded Shameless the Deer and Canoe-Calking and Orphan, and said to them, "Why do you look so satisfied, children, as though you were all happy?" Thus said Chief-of-the-Ancients to his younger brothers. Then they became silent. Chief-of-the-Ancients just lay down on his back by the side of his wife. Then he begged her in vain to cause the salmon to come. His wife only said that she could not do it. Then Shameless the Deer laughed again. Chief-of-the-Ancients

fasa q'ólats!e q'ólaxa 'wa'p'e. Hé'x-
 'ídam'la'wíse Má'ísila há'mb'end'xés
 sé'ítla. Lá'lae tse'm'stas lá'xa 'wa'p'e.
 Hé'x'ídam'la'wíse dá'wá'lasé sá't's!ima
 de'fax'ída. Lá'lae hé'x'ídam'e Má'ísila
 axk'á'fax 1é'g'g'ó!é qa k'í'elax-
 'ídeséq; hé'mis qa há'labalax dá'xwés
 1'ó'p'édéq, 'né'x'lae Má'ísilaxés wá-
 gwí!é. Lá'lae hé'x'ídam'e 1é'g'g'ó!é
 xó'x'wídxá k'wax!á'wé qa's 1'ó'psá'yó.
 Lá'lae xwá'í!é Mé'mg'ól'maxa sá-
 t's!émé. Lá'lae Xá'mala há'labalá'l
 1é'q'wé'fax'ída. Wá, lá'lae há'labala
 1á'g'alí!axa 1'ó'b'ekwé lá'xa ó'ná'lisasa
 1é'gwí!é. Wí'lá'x'dzé'lae gá'faxs lá'é
 1'ó'pa. Hé'x'ídam'la'wíse Má'ísila
 axk'á'fax 1é'g'g'ó!é 1ó Mé'mg'ól'mé
 1ó Xá'mala qa há'labalaxés há'mx'í'dxa
 1'ó'b'ekwé sá't's!em. Lá'lae há'mx'í-
 dex'dá'xwa. K'te's!ata g'é'g'ilí!x's lá'é
 'wí'laq. Wá, lá'lae 'né'x'lae Má'ísila
 qa t's!ex!á'fax dá'xwísexá xá'qasa sá-
 t's!émx'dé. Lá'lae gwa'fa. Lá'x'dá'x-
 'lae ek'í'q'eléda yú'dukwé há'yá'fa
 qaés lá'e'na'e pó'í!éla. 25

Wí'lá'x'dzé'lae gá'faxs gá'xae Ó'mé-
 até gá'sé!a. Lá'lae hé'x'ídam' la-
 wí's!alax 1é'g'g'ó!é 1ó Mé'mg'ól'mé
 1ó Xá'mala. Lá'lae 'né'x'dá'xwéq;
 "má'tet xé'ntílag'ítaot mé'nt'mata,
 30 wawé't, qat qé'ntílaeq e'k'í'eq'mléta?"
 'né'x'lae Ó'méaté, lá'xes t's!á'ts!á'ya.
 Hé'x'ídam'la'wíse q'wé'í!dex'dá'xwa.
 Á'em'la'wíse Ó'méaté t'e'x'á'ltí, lax
 ó'nuts!é'yasés gém'mé. Lá'lae wax
 35 é't!éd há'wá'x'í!aq qa wé'g'íse gá'xámas-
 xa k'í'ó'téla. Á'em'la'wíse!a gém'mas
 'né'k'ix's k'í'elá'saé gwé'x'í!daasa. Lá-
 'lae é't!éde 1é'g'g'ó!é dé'dá'í!da. Hé'x-
 'ídam'la'wíse Ó'méaté 1á'xó!ít qá's 1é 40

¹ Ó'méat speaks like a child. In ordinary pronunciation this would be: "má'tés xé'ntílag'ítaot mé'nt'mata, wawé's, qá's xé'ntílaeq e'k'í'eq'mléta?"

arose at once, and went to the place where Shameless the Deer was sitting. Then Chief-of-the-Ancients looked at the mouth of Shameless the Deer when he was laughing, and he saw something that came from a salmon sticking in the teeth of Shameless the Deer. Then Chief-of-the-Ancients took a splint of cedar-wood and took hold of the head of Shameless the Deer. Then he asked him to open his mouth. Shameless the Deer obeyed Chief-of-the-Ancients. Then he picked out with the splint of cedar-wood a piece of salmon from his teeth. He looked at it and said, "Oh, my dear!" Thus said Chief-of-the-Ancients to him. "Where did you get the salmon-meat?" Then Shameless the Deer tried to deceive him, but Chief-of-the-Ancients only questioned him urgently. Then the Deer said to him, "Your wife fed us with this salmon." Thus said Shameless the Deer to him.

Then Chief-of-the-Ancients went to his wife. He put his arm around her, and said to her, "O mistress! thank you that you have caused the salmon to appear for food for my younger brothers. Now pity me, that I may have something to eat." Thus said Chief-of-the-Ancients to his wife. Salmon-Maker just turned her face away. Then Chief-of-the-Ancients only begged her urgently. Then Salmon-Maker became impatient because he spoke thus. Then Salmon-Maker sent Shameless the Deer to go and fetch water. At once Shameless the Deer took the kettle and went to fetch water. He had not been away long when he came and put the kettle full of water down in front of Salmon-Maker. Salmon-Maker

lax k!wa'faasa t'e'g'g'ot'e. La^olae
 O^omeate dox'wai'elax se'msas t'e'g-
 g'ot'axs da't'elae. La^olae dox'wai'elaxa
 ga'yule la'xa k'o't'ela kluta'la lax
 g't'g'es t'e'g'g'ot'e. He'x'idam'la'wise
 O^omeate da'x'idxa klwaxia'we q'as le
 da'x'idex x'o'msas t'e'g'g'ot'e. La^olae
 axk'la'laq qa ax'e'desexes se'mse.
 He'x'idam'la'wise na'nagrga'e t'e'
 g'g'ot'ax wa'demas O^omeate. La^olae
 se'x'idasa klwaxia'we la'xa k'o't'ela-
 dzese kluta'la lax g't'g'as. La^olae
 do'x'wid'eq. "ya, ad'." ne'x'lat'e
 O^omeat'eq. "fw'dzesasexga'da q'a'ma-
 leg'asa k'o't'ela?" La^olae wa'x'em
 he'x'we t'e'g'g'ot'e. A'em'la'wise ha-
 t'le O^omeate wula'q. La^olae ne'k'iq:
 "Yu'da'mos gen'maqos ham't'lasa
 k'o't'ele ga'x'nu's", ne'x'lae t'e'g-
 g'ot'eq. 20

He'x'idam'la'wise le O^omeate la'xes
 gen'me. La^olae k'o'bo'yod'eq. La^olae
 ne'k'iq: "ya, q'la'gwida, ge'lak'slaxs
 le'ma'qos ne'pedamassa k'o't'ela qa
 ha'me'sen ts'la'ts'la'yax. We'ga wax-
 'e'dei ga'xin qan ham'it'se'wa,"
 ne'x'lae O^omeat'axes gen'me. A'em-
 'la'wise Ma'sila to'yull'ag'ems. La^olae
 a'me O^omeate ha't'le hawa'x'el'eq.
 La^olae wa'nix'id'e Ma'silas gwe'k't'ala-
 sas O^omeate. La^olae Ma'sila 'ya'la-
 qas t'e'g'g'ot'e qa les tse'x'id la'
 xa 'wa'pe. He'x'idam'la'wise t'e'g-
 g'ot'e la da'x'idxa q'o'lat'se q'as le
 tse'x'id'es la'xa 'wa'pe. W'la'x'dze'lae
 ga'haxs ga'xae t'e'g'g'ot' ha'ng'mel'axa
 wa'bet's'ala q'o'lat'se lax neqama'ldas
 Ma'sila. He'x'idam'la'wise Ma'sila
 ts'em'sta'sa ma'le' la'xes q'wa'q'wax-

at once put two of her fingers into the water. Then two large spring-salmon jumped in it. Then they clubbed them. They cut up the two spring-salmon at once, and the young men roasted them. Then they put one roasted spring-salmon in front of Chief-of-the-Ancients and he ate it at once. Then Shameless the Deer and Orphan and Canoe-Calking tried to eat the other one; but the three young men, the brothers of Chief-of-the-Ancients, did not eat half of it, but Chief-of-the-Ancients ate his whole roasted spring-salmon. Then he took away what his younger brothers were eating; and Shameless the Deer and Canoe-Calking and Orphan were downcast. Then Chief-of-the-Ancients ate also the whole half roasted spring-salmon (that they had left over).

Then he put his arm around his wife, and said to her, "O mistress! let us go into the water of this river, that we may never be hungry." Then his wife said, "If I should do so, the river would dry up, for it would be full of salmon." But Chief-of-the-Ancients just urged her, and said to her, "Only walk with your feet in it." Thus said Chief-of-the-Ancients to his wife. Then Salmon-Maker got ready. She was going to walk (into the river). Then she let the water come only to the instep of her foot. Then they started and came down to the river. Then Salmon-Maker went into the river. At once the salmon came jumping, and Chief-of-the-Ancients was just jumping about because he was glad that he had very many salmon. Then they went

tslanafē la'xa 'wa'pē, hē'x'idam'la-wisēda ma'le' 'wa'las sa'ts'ema dē'la'x'īda. La'laē tē'lwax'ēdeq. Wā, la'laē hē'x'idam xwā'fīdeq la'qēxs ma'la'ēda sa'ts'ēmē. Wā, la'laē lō'pēdex'da'xwēda ha'ya'fēq. Wā, g'īl'īm'la'wisē lō'pa, la'ē Ō'mēatē hē'x'idam 'nēx' qā's ham'x'īdeq. Wā, la'laē ax'a'lelemēda 'nē'mē lō'bēk' sa'ts'ēm lax nēqama'lefas Ō'mēatē. 10 Hē'x'idam'la'wisē ham'x'īdeq. Wā, la'laē lē'gēg'ōtē lō Xa'mala lō Mē'm-g'ōlemē wax' ha'mā'pxa 'nē'mē. La'laē k'le's'em nēxs'ēda ha'mā'yasa yū'dukwē ha'ya'fā, yix tsā'tsā'lyas Ō'mēatē, 15 la'ē 'wī'le Ō'mēatā lō'bēkwē sa'ts'ēma. La'laē hē'nēmax wā'x'dē ha'mā'sēs tsā'tsā'ya. Ā'm'la'wisē la xwēxū'ltsemlēlē lē'gēg'ōtē lō Mē'm-g'ōlemē lō Xa'mala. Wā, la'laē ē'tlēd 'wī'le 20 Ō'mēatē la'xa nēxs'aā'kwē lō'bēx' sa'ts'ēma.

La'laē k'ēbō'yōdxēs gēnē'mē. La'laē 'nē'k'īq: "ya, qā'g'widē, w'f'dā-x'ns qā's'īd qā'e'ns lē la'sta' la'xwa 25 wāx qa wē'g'ū'ēs k'lesī. pō'sqlā-nu'x'l."—"ya," 'nē'x'latē gēnē'mas, "hē'maa qēnlō hē'fax gwē'x'īdalaxē, la'faxōda wāx, a'ēmlax lē'm'x'wīdīlax qaxs la'la'xēx qō'ta la'xa k'ō'tēla." 30 Wā, ā'm'la'wisē Ō'mēatē hāt'ēlaq. La'laē 'nē'k'īq: "Ā'dzārmles tā'x'īd-lōl," 'nē'x'laē Ō'mēatē, la'xēs gēnē'mē. Wā, la'laē xwā'nā'fīdē Mā'sīla. Laē'm'laē lāt tā'x'īdēl. Laē'm'laē 35 lē'x'atim t'apl'fīdē awī'gatsetsē'lyas g'ō'g'wā'lyas. La'laē qā's'īda. La'laē la'g'aa la'xa wā. La'laē Mā'sīla qā's'īd qā's lē tā'x'īd la'xa wā. Hē'x'idam-qla'wisēda k'ō'tēla g'āx ex'īda. La'laē 40 wuhmē Ō'mēatē dāx'sa' qa ē'k'asēs nā'qā'ē, qaxs lō'māē qē'nēmēda k'ō't-

home. Chief-of-the-Ancients at once told his younger brothers about it, and they looked at their salmon-traps. They were all full of salmon. Now, the food of the myth people became plentiful, for they were drying the salmon and they were roasting them. Then all their houses were full.

Now, there was no place where Chief-of-the-Ancients did not hide the dried salmon. Then Chief-of-the-Ancients became proud because they had so much food. He always spoke angrily to his younger brothers and to his wife; but his wife just said to Shameless the Deer and to his younger brothers that they should just be happy, and they should not mind the anger of Chief-of-the-Ancients. Then Chief-of-the-Ancients spoke, and said that he would go. He arose and tried to go. Then the backbone of the spring-salmon caught in the hair of his head, and he scolded it. Then he took it and threw it into the corner of the house. He said, "You come from the ghosts, and you catch me!" Salmon-Maker just hung her head and cried; but Chief-of-the-Ancients laughed at his wife, and Salmon-Maker was very sick at heart. Then Chief-of-the-Ancients went, for his heart was very proud because he had much food. Late in the night he came back. Then he spoke just as angrily to his wife. His brothers tried to stop him, but he only scolded them also. After four days Chief-of-the-Ancients dressed up again. He was going to take a walk. Then the backbone of the spring-salmon caught in his hair. Chief-of-the-Ancients took it and threw it into the corner of the house.

tela. La^olae na^onakwa. He x^oidaem-
la^owise O^omeate ne^ofaxes ts^ots^ola^oya.
He x^oidaem^ola^owise la^ox^oda^ox^o do^oqwa-
xes la^oowayu. La^olae na^oyaem la
qo^otlaxa k^oo^otela. La^om^olae q^oenem- 5
x^oide ha^oma^oya sa no^ox^one^omise qaxs le-
ma^oe le^om^owaxa k^oo^otela lo^os lo^opaq.
La^olae na^oyaem la qo^otle g^og^okwax.

Wa. La^olae O^omeate k^olea^os k^oes
ql^ola^oassa xa^oma^ose. Wa, la^ome le^om- 10
x^oide na^oqa^oyas O^omeate qaxs la^oe
lo^oma la q^oenem^o he^ole^ola^oyas. La^om^o-
lae la he^omenadem la la^owitsalaxes
ts^ots^ola^oya lo^ome^os g^one^ome. La^olae
a^ome g^one^omas ne^ok^ox le^og^oro^ole le- 15
wis ts^ots^ola^oya qa a^omes e^oke ne^on^oqa-
yas qa k^oes^oes qa^olelaq^ois la^owisae
O^omeate. Wa, la^olae ya^oq^ole^og^oale
O^omeate. La^olae ne^oka qa^os le qa^os-
ida. La^olae la^og^oub^oit qa^os wa^ox^ot qa^os- 20
ida. La^olae ga^ofa^ole^o sa^oya^os x^oo^omas
la^oxa xa^ok^olatsasa sa^ots^ome qa^os le^otl
ts^ole^onkus. La^olae da^ox^oide^o qa^os ts^ole^o-
de^oq^o la^oxa o^one^og^owilax g^okwax. La^o-
lae ne^oka: "Ga^ogat^olawista lo^ohesae 25
he^ola." A^oem^ola^owise Ma^oisila g^omy^o-
se^ostases x^oo^ome. La^olae q^owa^og^oata.
A^oem^ola^owise O^omeate da^ole^olases g^one^o-
me. Wa, he^omis la x^oe^omla la ts^ole^ola
lax na^oqa^oyas Ma^oisila. La^olae qa^os^oide 30
O^omeate qaxs x^oe^omla la le^omq^o na^o-
qa^oyas, qaxs la^oe q^oenem^o he^ole^ola^oyas.
Wa, la^olae ga^ola ga^on^ola ga^oxa^oe na^ona-
kwa. La^olae he^ox^osaem g^owe^ox^oe la^o-
wits^ola, la^oxes g^one^ome. La^olae wax 35
be^olasoses ts^ots^ola^oya. A^oem^ola^owise
o^og^owaqa^oya^ox^op^oaxstaq. La^olae mo^op^ole^o-
xwa^os na^olaxs la^oe e^otle^ode O^omeate q^owa^o-
lax^oid qa^os le wax^o la^oxsa qa^os^oida. La^o-
lae ga^ofa^ole^oda xa^ok^olatsasa sa^ots^ome 40
lax sa^oya^os. La^olae da^ox^oide O^omeate q^o-
wa^os ts^ole^ode^oq^o la^oxa o^one^og^owilaxes g^o-
kw^oe.

Salmon-Maker arose at once. She spoke, and said to the dried salmon, crying the while, "Come, my tribe, let us go back." Thus she said to them. Then the woman started, and Salmon-Maker led her tribe, the dried salmon, and they all went into the water. Chief-of-the-Ancients tried to put his arm around his wife; but her body was like smoke, and his arms went through her. Then Chief-of-the-Ancients and his younger brothers had become poor again. They had nothing to eat. After a long time their food again became plentiful. Then Chief-of-the-Ancients gave a winter dance. Then Shameless the Deer was fool-dancer. He was the first fool-dancer among all the tribes. Then they finished the winter dance.

Then Chief-of-the-Ancients said that he would marry Killer-Whale. Immediately his younger brothers said, "Your word is good, Chief-of-the-Ancients." Thus said the myth people to him. Then Chief-of-the-Ancients spoke again, and said, "O younger brothers! we will first go to Olachen-Place. We will use my Folding-Canoe." Thus spoke Chief-of-the-Ancients. Then his younger brothers said that they would launch the canoe. As soon as the canoe was in the water, the myth people loaded it; and as soon as the whole load was on board, they all went aboard. Then they paddled, and arrived at Olachen-Place. At once Chief-of-the-Ancients and Shameless the Deer started to go to Ochre-Place. Chief-of-the-Ancients took red ochre and

Hé'x'idam'la'wisé Ma'sila ta'yulit
 qa's ya'qlegaté. La'lae 'ne'ka, la'xes
 q'wa'ts'lena'e, la'xa xa'ma'se: "Gé-
 laga, g'o'kulot, qens la'lag'í ná'nakwa,"
 'ne'x'laeq. Wá, hé'x'idam'la'wiséda 5
 ts'eda'qé qa's'ida. Wá, lae'm'lae á'em
 g'a'lag'íwa'e Ma'isilases g'o'kuloté, yixa
 xa'ma'se. Wá, la'mé 'na'xwaem la
 hó'xsta la'xa 'wa'pé wu'na'xwaem'la-
 wisé Ó'meáté k'iboyod, la'xes gene'
 mé. La'lae hé gwé'x kwá'x'ila ó'k'wi- 10
 na'yas. Lae'm'lae á'em hé'x'salé ó'x-sa-
 'ya'p'la'yas Ó'meáté laq. Wá, la'mé
 é't'ledé Ó'meáté t'e'wts ts'la'ts'la'ya la
 w'wosilaga; k'leá's la ha'má'ya. La- 15
 'lae gá'f'ax la'e é't'ledé q'la'q'lex'á'idale
 ha'má'yas. Wá, la'lae ya'wix'ile
 Ó'meáté. Lae'm nū'h'malé t'e'g'g'oté.
 Hé'em 'ntamó'y'em g'il nū'h'malasa
 'na'xwa'x le'lq'walat'ya. Wá, la'lae 20
 g'wá'la, yixa ya'wix'í'ax'dé.

La'lae Ó'meáté 'n'ex: qa's le ga'-
 gak'la la'xa ma'x'énoxwé. Hé'x'idam-
 'la'wisé 'na'xwa 'ne'k'e ts'la'ts'la'yéseq:
 "Lae'm é'k'es wa'k'emos, Ó'meát," 25
 'ne'x'laeda nū'y'ne'misaq. Wá, la'lae
 é'dzaqwe Ó'meáté ya'qlegatá. La-
 'lae 'ne'ka: "Ya, ts'la'ts'la'ya, la'ma'-
 wistat'ens lax Dza'wadé. Ya'yas'la'-
 xen dá'í'atá qen xwa'k'luna," 'ne'x'lae 30
 Ó'meáté. Hé'x'idam'la'wisé ts'la'ts'la-
 'yas 'n'ex: qa's le l'e'lstendxa xwa'k'luna.
 Wá, la'lae la'sta'masxa xwa'k'luna.
 Wá, la'lae 'mó'xséda nū'y'ne'misé.
 G'í'f'em'lawisé 'wi'leda 'me'm'walas, 35
 la'e 'wi'la hó'x'wu't'essa. Wá, lae'm-
 'lae se'x'wida. La'lae la'g'ua lax
 Dza'wadé. Hé'x'idam'la'wisé Ó'me-
 áté t'o t'e'g'g'oté la qa's'id qa's le
 lax G'o'myadé. La'lae Ó'meáté ax- 40
 'é'dxa gwugu'mya'mé. Hé'x'idam-

carried it to his canoe. Then Chief-of-the-Ancients went to Talus-Beach. Then he took four stones and carried them to his canoe. Then Chief-of-the-Ancients said that they would start. Now they started, and came to Open-Plain in Narrow-Entrance. Then Chief-of-the-Ancients wished to burn clam-shells. He was going to make lime. After he had made lime, he took charcoal and sent Shameless the Deer to ask all the myth people to get ready to start on the following day, when they would go to marry the princess of Killer (the chief of the Killer-Whales).

Shameless the Deer went at once and told the myth people about the wish of Chief-of-the-Ancients. Then all the myth people got ready. In the morning, when day came, all the myth people went aboard the Folding-Canoe. Then they started. They were going to the house of Killer-Whale, at the outer side of our world. After four days they saw a large island in the sea. Chief-of-the-Ancients said at once to the myth people, "O younger brothers! take care, else we might be unlucky, younger brothers." Then they arrived at the mouth of a long inlet, and they paddled. It was not long before they arrived at the narrowest part of the inlet. Then Chief-of-the-Ancients spoke, and said, "O younger brothers! let us haul up (our canoe) on this beach." Then Chief-of-the-Ancients took four stones which he had obtained from Olachen-Place (Knight Inlet) and hid them at the place where they had hauled up the Folding-Canoe, and (he also hid) the lime and the red ochre

la'wise g'ax la'xes ya'yatsé. Wá, la'lae e't'edé Ó'meaté qa's'id qa's lé lax axa's Qlum'ngwisé. La'lae ax'e'dxa m'ó'sgemé t'e'sima. Wá, hé'x'idam'la'wisé g'ax la'xes ya'yatsé. Wá, hé'x'idam'la'wisé la 'né'ké Ó'meaté, 'n'ex' qa's g'a'xé ale'y'wida. Wá, g'a'x'lae l'ex'e'da. Wá, g'a'x'lae la'xox Da'lex axa's Ó'stó'wa. La'lae Ó'meaté 'n'ex' qa's nex'í'déxa xa'laésé. 10 Wá, la'm'lae quxé'léq. La'lae gwá'le quxé'la'ya. La'lae ax'e'dxa tsó'na. Wá, la'lae 'ya'laqas l'e'g'g'olé qa l'és axk'la'laxa 'na'xwa nú'x'ne'misé qa wé'g'í's xwá'na'í'd qa's wé'g'í' ale'x- 15 'wíde'xa la'le 'na'x'idé' qa's la'lag'í' g'a'g'ak'la'lax k'e'delas Ha'lxswá'fise.

Hé'x'idam'la'wisé l'e'g'g'olé la qa's-í'd qa's lé né'las wa'í'demas Ó'meaté la'xa nú'x'ne'misé. Wá, hé'x'idam- 20 'la'wisé 'na'xwá'm xwá'na'í'déda nú'x'ne'misé. Wá, la'lae 'na'x'idxa gaa'la, la'le h'ó'xwa'f'esséda 'na'xwa nú'x'ne'mis la'xa da'í'dala xwa'kluna. Wá, la'm'lae l'ex'e'da. La'm'lae la'lax g'ó'kwasa 25 má'x'énoxwé la'xa l'a'sódesasens 'na'lax. Wá, la'lae mó'p'len'xwa'séda 'na'la la'le d'ó'xwa'elaxa 'wa'f'ase 'm'ek'la la'xa l'a'sakwé. Wá, hé'x'idam'la'wisé Ó'meaté 'né'ka, la'xa nú'x'ne- 30 'misé: "'ya, tsá'tsá'ya! Wé'g'a ya'l'la-lex, á'lens ó'dzaxalax, tsá'tsá'ya." Wá, la'lae l'á'gaa la'xa á'waxtsá'ya g'í'lta wuna'í'demsa. La'lae sé'x'wídx- 35 da'xwa. K'e's'latla g'a'f'axs la'le l'á'gaa la'xa t'ó'g'waanó'da'yasa wuna'í'demsa. Wá, la'lae Ó'meaté ya'q'legá'la. La'lae 'né'ka: "'ya, tsá'tsá'ya! Wé- 40 g'ax'ins l'e'lx'í'd la'xwa é'k'éx aw'í'na-gwisa." La'lae Ó'meaté da'x'idxa m'ó'sgemé t'e'semaxés ax'a'nem'xé lax Dzá'wade qa's q'ula'í'deq lax la l'la- 45 laa'tses da'í'dala xwa'kluna l'e'wa qu-

looked at it. Then he saw that the wedge had no point. He at once tried (the same) with another wedge, but it happened the same way, and the wedge only jumped out. Then the old man took it up and looked at it, and he saw that it also had no point. Then he [again] tried another wedge, and Chief-of-the-Ancients again bit off the quartz point. Then the man was very sad. He said, "What will my master, Killer, say to me when he learns about his quartz-pointed wedges? I think he will kill me." Thus said the old man. Then he took another wedge and placed it against the alder-tree. Then he [also] did so again, for Chief-of-the-Ancients had bitten off its quartz point. Then the wedge had no point. Now the wedges, that never got blunt even when they tried (to split) stones, were all without points. Then the old man cried.

Then Chief-of-the-Ancients came out from the alder-tree. Chief-of-the-Ancients came and stood behind the old man. Then Chief-of-the-Ancients spoke to him, and said, "Why are you crying, my dear?" Thus said Chief-of-the-Ancients to him. Then the old man was startled when he heard him speaking. The old man spoke at once, and said, "O master! thank you if you should have come from the supernatural men of the other side of the world on account of these wedges of my master, for (I wish) you would have mercy on me and repair these wedges of my master." Thus said the old man to Chief-of-the-Ancients. Chief-of-the-Ancients spoke at once,

La³lae hēx³idarm ē'tled gunx³it'ses
 'ne'mē iā'nute. La³lae hē'mxat!
 gwēx³it'sē'wē. Wā, la³lae ā'm dēx³ā-
 wēda iā'nute. La³laeda q'u'lyakwē
 bēgwā'nem dā's³idēq qa's dō's³widēq. 5
 La³lae dō's³wā'ē'laqēss hē'mā'ē ō'gwa-
 qa qlux³bē'da iā'nute. Wā, la³lae
 ē'tledētsa 'ne'mē iā'nuta. La³lae Ō-
 'meatē ē'tled qlēm³widēx xwilbē'x das.
 Wā, la³lae iō'ma la ts'ix t'ē nā'qāyasa 10
 bēgwā'nēm. La³lae 'nē'ka: "mā's-
 taā'nawisē wā'dēmiasen q'ā'gwida-
 emē Ha'ksiwā'liisa qō q'ā'pā'ē'laig'as
 xwē'sulbalax'dēk' iā'nuta, qaxg'in la-
 'mē'k' k'ō'taqe la'm hē'ā'mā'st gā'xēn," 15
 'nē'x³laeda q'u'lyakwē bēgwā'nēma.
 La³lae ē'tled dā's³idxa 'nē'mtslaqē
 iā'nuta. La³lae tē'g'indēs lā'xa gu-
 nē'pē. La³lae ō'gwaqa ē'tā'ma qaxs
 hē'x³ida'māē Ō'meatē q'm³widēx 20
 xwilbē'x das. Wā, la³m'lae qlux³bē'da
 iā'nute. Wā, la³m'ē 'nā'xwām la
 qlux³bē'da k'ē'sdē t'ē'q'ēnox' lā'xa
 wāx³nē t'ē'sēma. Wā, la³m'lae q'wā-
 sēda q'u'lyakwē bēgwā'nēma. 25

Wā, la³lae Ō'meatē lā'qa lā'xa iā'sē
 gunē'pa. La³lae gā'yig'inde Ō'meatāq
 lā'xa q'u'lyakwē bēgwā'nēma. La³lae
 yā'q'legatē Ō'meatāq. La³lae 'nē'ka:
 "mā'sōs q'wā'sō'ilaq'ōs, adā'?" 'nē'x³ 30
 'lae Ō'meatāq. La³lae ts'tēk'ē'da q'u'l-
 yakwē bēgwā'nēmss lā'ē wulā'x³ā'ē-
 laqēss lā'ē yā'q'legatā. Hē'x³ida-
 em'ā'wisēda q'u'lyakwē bēgwā'nēm
 yā'q'legatā. La³lae 'nē'ka: "yā, qā'- 35
 gwida, gē'lak'as'la qa'sō sō'ēm'lax gā'-
 yuillax lā'xa nēnau'alakwa bēgwā'nēma-
 sa a'tōdalalēsax qagā'da iā'nutik;
 yisen qā'gwidā qa's wē'g'ilaxōs wāx- 40
 'ē'delax gā'xēn qa sē'nx³idēs'gāda lā'-
 nutik; yisen qā'gwidā," 'nē'x³laeda
 q'u'lyakwē bēgwā'nēm lax Ō'meatē.
 Hē'x³idaem'ā'wisē Ō'meatē yā'q'legā-

and said, "Who are you, man?" The old man replied to him at once, and said, "I am Sea-Lion, a messenger of Chief Killer." Thus said the old man to Chief-of-the-Ancients. [Then he spoke again;] and Sea-Lion questioned Chief-of-the-Ancients, and said, "Why did you come here, master?"

Chief-of-the-Ancients replied at once, and said, "I came to marry the princess of Killer." Thus said Chief-of-the-Ancients to him. Immediately Sea-Lion laughed, and said, "Oh, you are great, master, for the chief watches his daughter all the time; and I always hear him say to his princess, 'Wash yourself, that Chief-of-the-Ancients may come to marry you.' Thus he says all the time to his daughter. Now, Chief Killer is not here. He has gone to the other side of the world." Thus said Sea-Lion to him. Then Chief-of-the-Ancients spoke, and said, "Help me, and I will also help you." Sea-Lion said, "Go on, repair [make right] my wedges, then I will also help you to get [make right] what you came for." Then Chief-of-the-Ancients took the wedge and put it into his mouth. Then he put his tongue against the end and showed the wedge to Sea-Lion. Then he had put the quartz on the end of the wedge. Then he did the same to the others. Then he finished.

Then Sea-Lion spoke, and said, "O master, take care! As soon as I make this alder fall, we will go home, that you may see the pretty girl." Then Chief-of-the-Ancients felt very uneasy to see the woman. Therefore Chief-of-the-Ancients pushed the alder-tree

la. La^hlae ^hne'ka: "A'ngwadzās begwa'nem?" He^hx'idam^hla'wisēda qul'yakwē begwa'nem nā'nax'mēq. La^hlae ^hne'ka: "Nō'gwalm lē'x'ēna 'ya'ya-laqlālayūsa g'tgamā'yaē Ha'lxsiwa'lisē," ^hne'x'^hlaēda qul'yakwē begwa'nem, lax Ō^hmeātē. Wā, la^hlae ē'dzaqwa, lae'm wulē'da lē'x'ēnax Ō^hmeātē. La^hlae ^hne'ka: "mā'dzātōs axsawā-qōs, qā'gwidā?"

He^hx'idam^hla'wisē Ō^hmeātē nā'nax'mā'ya. La^hlae ^hne'ka: "Gā'gak'lenaxōx k'le'dētax Ha'lxsiwa'lisē," ^hne'x'^hlaē Ō^hmeātaq. He^hx'idam^hla'wisē lē'x'ēnē dā'pida. La^hlae ^hne'ka: "Ā'kasōt qā'gwidā qae'da g'tgamā'ya'x hē'mnata'māē k'le'lak'axēs xunō'kwē. Len qūnā'la wulē'laq ^hne'ka, la'xēs k'le'dēte: 'Qē'qeladā qa gā'xēs Ō^hmeāta gā'gak'la laī,' ^hne'x'na-20 xwāxēs xunō'kwē. Wā, lē k'le'ā'sēda g'tgamā'yaē Ha'lxsiwa'lisē lē la'xa a'lōdā'lalise," ^hne'x'^hlaē lē'x'ēnax Ō^hmeātē. Wā, la^hlae Ō^hmeātē ya'qlegāta. La^hlae ^hne'ka: "Wē'g'a g'p'wā'la' 25 gā'xēn qen ō'gwaqē g'p'wā'la'." He^hx'idam^hla'wisē lē'x'ēnē ^hne'ka: "Wē'g'a hē'p'ēdxēn tā'nūtāx qen ō'gwaqē hē'p'idēxēs gā'x'ēnā'ēx." Wā, hē'x'idam^hla'wisē Ō^hmeātē dā'x'ēdxa tā' 30 nūtē qa's ha'mbēndēq. Wā, lae'm k'le'mbēndēq. La^hlae dō'qwamātē lax lē'x'ēnē. Lae'm'laē ax'ā'le'dēda xwē'le lax ō'ba'yasa tā'nūtē. La^hlae hā'nal hē gwē'g'ilaxa waō'kwē. La^hlae 35 gwā'ta.

La^hlae ya'qlegātē lē'x'ēnē. La^hlae ^hne'ka: "'ya, qā'gwidā, wē'g'a ya'lālex, g't'p'ēmlēn tā'x'idamasxwa gūnēpēx, hē'x'idam^hwa'wisēs la' nā'nax' 40 qa's la'lag'itōs dō'swālē'lahwa ē'k'ax tsā'tsladagema." Wā, la^hlae Ō^hmeātē xē'nlēla ō'dzēq'ala qa's dō'swālē'leq

down. The alder-tree fell down at once and broke into pieces of the right length, and Sea-Lion only loaded his canoe with alder-wood. Then the little canoe was full. Now Chief-of-the-Ancients spoke, and said, "O friend! go on, (tell me,) does not the princess of the chief come down every time (you come home) to carry up the firewood?" Thus said Chief-of-the-Ancients to Sea-Lion. Then Sea-Lion replied, and said, "She comes and carries the firewood every time that I arrive at the beach of our house." Thus he said to him. Then Chief-of-the-Ancients said, "Take care! for I will go into this alder-wood. Then you must say that she shall at once carry the piece into which I am gone;" and Chief-of-the-Ancients said, "And you must look out that you do not forget the one into which I am gone. As soon as you make a fire, put me on top of the fire; and whenever my body gets warm, I shall roll down from the fire. Then you must put me back on the fire again. As soon as my body gets really warm, I shall scatter the fire of the chief's house. Then I will go and lie down in the room of the [chief's] princess." Thus said Chief-of-the-Ancients to Sea-Lion.

Then Chief-of-the-Ancients went into the alder-wood, and Sea-Lion put him across the top of the firewood. Then Sea-Lion paddled. Then he arrived at the beach. The princess of the chief came at once to meet him. Then Sea-Lion told her, and said to her, "Come, mistress, and carry up this nice (log of) firewood." Then the girl carried up the (log of) firewood [and started]. She had not gone far when Chief-of-the-

la'xa ts'bd'a'qé, la'g'itase Ô^{me}meatē 1a'x-
welsxa 1a's'de gunē'pa. He'x'idam-
1a'wiseda gunē'pē ta'x'ida. La'1ae to'
lasa a'lael ha'ya'f'asgema. La'1ae a'me
1.ē'x'ene la 'mō'xsasa gunē'pē. La'
1ae qō'tleda xwa'xwagumē; la'a'1ase
Ô^{me}meatē ya'q'legafa. La'1ae 'ne'ka:
"ya, qast, wa'dzāentsōs, k'le'snaxwae
ga'xēda k'le'delasa g't'gama'ē g'ax k'a-
k'abalaxs anē'qaex?" 'ne'x'1ae Ô^{me}mea-
1axa 1.ē'x'ene. He'x'idam'1a'wiseda
1.ē'x'ene na'nax'ma'ya. La'1ae 'ne'ka:
He'm'nata'maa'sē g'ax k'a'k'abalaxgin
lek' la'galisa lax 1.1ma'isasanu'x' g'ō-
kwē," 'ne'x'1aeq. Wā, la'1ae Ô^{me}meatē
'ne'ka: "Wē'ga ya'1.1ax, la'mē'gin la'
la'1aqa' lāx'ga'da gunē'pēk. Lā'1es
'ne'x'1ol. qa'hē'x'ida'mē's k'ap'le'del'x
la'1a g't'gaga'yaast." Wā, la'1ae Ô-
'meatē 'ne'ka: "Lā'1es q'ā'g'mafal.ōi.
qa's k'le'saōs 1.ē'le'wixen la'1a g't'gaga-
'yaast. Wā, g't'f'em'wits le'qwe'1a.ōi,
lā'1es k'a'ta'yindelēn la'xa le'gw'1ē.
G'1naxwa'm'1ē ts'le'lx'widēn ō'k'wi-
na'ē, le'1'gin le'x'sa'1. Wā, lā'1es
xwe'1aqam'1 ax'le'nd'1ē g'a'xen la'xa
le'gw'1ē. Wā, g't'f'em'wise a'1ax'1idē
ts'le'lx'widēn ō'k'wina'ē, la'1en gwe'1-
'damas'1a le'gw'1asa g'ō'kwasa g't'-
gama'ē. Wā, la'men la'1 ku'lx'idi'1 la'
xa kula'1asasa k'le'delasa g't'gama'ē."
'ne'x'1ae Ô^{me}meafax 1.ē'x'ene.

La'1ae la'1aqē Ô^{me}meatē la'xa gunē-
pē. La'1aēda 1.ē'x'ene gē'k'iyindē
la'xa le'qwa'. Wā, la'1ae se'x'wide
1.ē'x'ene. La'1ae la'galisa. He'x'i-
dam'1a'wiseda k'le'delasa g't'gama'ē
g'ax la'1alaaq. Wā, la'1ae 1.ē'x'ene
ask'1alaaq. La'1ae 'ne'k'iq: "Gē'1aga,
q'ā's wē'g'1ōs k'ap'le'del'ga-
da ē'k'ik' le'qwa'." He'x'idam'1a-
wiseda ts'1a's'adagimē k'ap'le'dxa le-
qwa'. La'1ae qā's'ida. K'le's'em'1a-

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Ancients put his hands from out of the (wood) and embraced the girl. Then the girl threw the (log of) firewood down and looked at it, and Chief-of-the-Ancients immediately hid his hands again. Then the girl again carried the (log of) firewood. She started; but she had not gone far when Chief-of-the-Ancients put out his hands again and embraced the girl. Then the woman again threw down the (log of) firewood, and again looked at it, and Chief-of-the-Ancients again hid his hands. Then the woman once more carried the (log of) firewood, and almost reached the door of the house of her father. Then Chief-of-the-Ancients put out his hands again and really embraced the girl. Then the girl tried to push him away. Then Chief-of-the-Ancients just let her go, and the little girl left him to carry up (other logs of) firewood. Then Sea-Lion carried up the firewood quickly.

When Sea-Lion had carried up all the firewood, the old men of the Killer-Whales came around (to get food) from the wife of Killer. Then all the men were in the house, and Sea-Lion started the fire. Then he put across the fire (the log) in which Chief-of-the-Ancients was. It was not long before (the log of) firewood rolled down. Sea-Lion was watching the firewood. Sea-Lion pitied Chief-of-the-Ancients in his mind, because (he thought) he might be burned. Therefore he watched him. Then Sea-Lion took the firewood and put it on top of the fire of the house. The log had been on the fire some time when it rolled down again and scattered the fire in the house. Then all the old men stood about in the house,

wise la'm qwe'sg'ilaxs la'e Ô'meate sa'qa qa's k'ibô'yodêxa ts'at'sladagme. He'x'idam'la'wisêda ts'at'sladagme ts'lex'a'lisaxa l'eqwa' qa's do'doxs-⁵endeq. La'lae he'x'idam'e Ô'meate e't'led q'ula'p'idaxês a'yaso'. Wa, la'laeda ts'at'sladagme e't'ledêl k'ipale'saxa l'eqwa'. La'lae qa's'ida. K'le's'latla qwe'sg'ilaxs la'e e't'ledê Ô'meate sa'qa qa's k'ibô'yodêxa ts'at'sladagme. 10 Wa, la'laeda ts'eda'qê he'x'idam ts'lex'a'lisaxa l'eqwa' qa's e't'ledê do'doxs'endeq. Wa, la'mê Ô'meate e't'led q'ula'p'idaxês a'yaso'. Wa, la'laeda ts'eda'qê e't'led k'ap'ê'daxa l'eqwa'. 15 La'lae l'laq la'g'aa la'xa l'êx'ilas g'o'kwases o'mpe. La'e e't'ledê Ô'meate sa'qa qa's a'ax'idê k'ibô'yodêxa ts'at'sladagme. La'lae wax' l'a'qwêda ts'at'sladagmeaq. La'lae a'imê Ô'meate 20 m'x'ê'deq. Wa, la'laeda ts'at'sladagme b'as qa's l'e e't'led 'we'x'id la'xa l'eqwa'. Wa, la'laeda l'ê'x'êne ha'la-bala 'w'k'axa l'eqwa'.

Wa, la'lae 'wi'lôsdesa'mase l'ê'x- 25 'enaxa l'eqwa'. Wa, he'x'idam'la'wisêda q'u'lsq'ulyakwasa ma'm'x'êno-xwe g'ax qa'tse'stala lax gen'mas Ha'lxsiwa'lise. Wa, la'lae 'wi'lae'êda be'begwaneme, la'e l'ê'x'êne l'eqwe'- 30 lax'ida. Wa, la'm'lae xwa'tay'ndes la g't'gaga'yaa'ts Ô'meate. K'le's'latla g'ê'x'alaxs la'e l'ê'x'êda l'eqwa'. La'lae l'ê'x'êne a'em do'qwa'axa l'eqwa', la'm'lae wax' wa'se na'q'ayas l'ê'x- 35 'enas Ô'meate qô la'm'lax l'equla'xô; la'g'ilas a'em do'qwa'atq. Wa, la'lae da'x'idê l'ê'x'ênaxa l'eqwa' qa's ka'tay'ndes la'xa l'eqwi'asa g'o'kwê. Wa, la'lae g'ê'x'alala'mêda l'eqwa' la'e e't'ledê 40 l'ê'x's'a. Wa, la'm'lae l'ê'x'êne l'eqwi'ê. La'lae 'na'xwa'mêda q'ulsq'ul-yakwê be'begwanem la q'wa'g'ilêlêla.

and then Chief-of-the-Ancients got out and lay down in the room of the princess of Killer. Then the woman asked Chief-of-the-Ancients, "Who are you?" Thus she said to him. Chief-of-the-Ancients said at once, "I am Chief-of-the-Ancients, the one for whom your father wished." The woman said at once, "Thank you, master. Now you are my husband, for my father always scolded me on your account, therefore I am thankful to you. My father is not here. He has gone to the country on the other side of the ocean. Now it is almost (time) for him to come home." Thus said the woman to Chief-of-the-Ancients. (She continued,) "And also take care when my father comes. He will try at once to find a means of killing you." Thus said the woman to Chief-of-the-Ancients. Then Chief-of-the-Ancients said, "Don't be afraid, for I am a man of supernatural power." Thus said Chief-of-the-Ancients to his wife.

After they had been married for four days, Killer came in sight. Right away Killer heard Chief-of-the-Ancients playing with the princess [of the chief]. Then he spoke, and said, "Who is playing with you, mistress?" Thus he said. The woman spoke at once, and said, "That is Chief-of-the-Ancients. I have him for my husband, although you always said that I could not get him for my husband." Thus said the woman to her father. Then the chief said, "Call your husband to come, that I may see him who is called Chief-of-the-Ancients." The woman went into the bedroom with a board front, and said to him, "Take care, master! That is what my father does to me whenever

Wa, hē^mis la lā'qōwats Ō^mmeātē qa's
lē ku'x'īd lax ku'le'lasas k'le'delas
Ha'ixsiwa'lisē. Wā, la^mlaēda tshēdā'qē
wutā'x Ō^mmeātē: "A'ngwadzās?"
5 hē'x^mlaēq. Hē'x^midarm'la'wīse Ō^mme-
ātē hē'k'a: "Nō'gwarm Ō^mmeāta
tā'ilāq'lasōx'dās ā'sa." Hē'x^midarm-
la'wisēda tshēdā'qē hē'k'a: "Gē'lak'as-
la, qā'gwīdā. Lā^mmēn lā'wadōs qarn
ōmpaxs hē'menā'fmaē 'ya'k'ala gā'
10 xēn qa's. Hē^mmsēn lā'g'ita 'mō'los.
Wā, hē^mmisēda k'ā'sēn ōmpa lē lā'
xa ā'ōdālalise āw'īnagwisa. Lā^mme'sē
ē'laq gā'x nā'nakwa," hē'x^mlaēda tshē-
dā'qax Ō^mmeātē. "Wā, hē^mmisēda
15 qa's ā'mēlos yā'tlatōi. qō gā'xēn
ōmpa. Hē'x^midarm'la'wīse ā'lā' qa's
gā'ya'lastōs," hē'x^mlaēda tshēdā'qē,
lax Ō^mmeātē. Lā^mlaē^mmeātē Ō^mhē'k'a:
"Gwā'la k'ēlō'i. qaxg'īn nā'ālakwēk'
20 bēgwā'nema," hē'x^mlaē Ō^mmeātē, lā'xēs
gēn'ēmē.

Wā, la^mlaē mō'xsēda hā'la la hā'ya-
sek'alax'dems gā'xaas nē'fēdē Ha'ix-
siwa'lisē. Lā^mlaē hē'x^midarm wutā'x
25 hā'lē Hā'ixsiwa'lisaxs lā'ē ā'mā'fālē
Ō^mmeātē lē'wa k'le'delasa g'īgama'ē.
Hē'x^midarm'la'wīse yā'q'ēg'āta. Lā^mlaē
hē'k'a: "A'ngwadzōs ā'mā'falataq'os,
qā'gwīdā," hē'x^mlaē. Hē'x^midarm'la-
30 wisēda tshēdā'qē yā'q'ēg'āta. Lā^mlaē
hē'k'a: "Yū'dzā'mōx Ō^mmeātēx. Lā-
mēn lā'wadēsōx qa'xs hē'menā'f'xē-
dāqōs hē'k'ēn k'le'as gwē'x'īdāas lā'
wadēsōx," hē'x^mlaēda tshēdā'qē, lā'xēs
ōmpē. Wā, la^mlaēda g'īgama'ē hē'k'a:
"Lē'laladzāg'axēs hā'wūnemaq'os qa
gā'xēsē qān dō'x'wāl'ē'leqō laxō'xda
lē'gādēq'ēs Ō^mmeātē. Hē'x^midarm'la-
wisēda tshēdā'qē lā'ts'alīla, lā'xēs k'le'
40

I get married." Chief-of-the-Ancients only laughed. He arose and went out, and sat down at the place where Killer was sitting. The chief spoke to him at once, and said, "Thank you, son-in-law, that you have come into my house." Then the chief questioned Chief-of-the-Ancients, and said to him, "Are there no others?" Chief-of-the-Ancients said at once, "O father-in-law! we are many. (The rest) are staying at the other side of the point. They are my younger brothers." Thus said Chief-of-the-Ancients to the chief of the Killer-Whales. Killer sent Chief-of-the-Ancients at once to go and invite his younger brothers.

Chief-of-the-Ancients arose at once and started. He was going to where his younger brothers were staying. Then he arrived at the place where the myth people had hauled up the canoe. Chief-of-the-Ancients immediately reported to his younger brothers what his wife had said as to what her [the girl's] father did. He said, "O younger brothers! take care when we go, for I have seen that my father-in-law is a bad man." Thus said Chief-of-the-Ancients to his younger brothers. Then Shameless the Deer called his younger brothers to launch the Folding-Canoe of Chief-of-the-Ancients. Then the canoe was in the sea, and all the myth people went aboard. The myth people were not yet all aboard when the Folding-Canoe folded up. Then Shameless the Deer told Chief-of-the-Ancients about it. Chief-of-the-Ancients said at once, "Open, open, open!" and the canoe at

kumlitl̥ g'aē'lasa. La'laē 'ne'k'iq :
 "Wē'g'a ya'tl̥ax, q'l̥a'gwid̥. He'mox
 gwē'k'alen̥ o'mp̥ex l̥a'xen̥ wax̥ na'xw̥a
 l̥a'wun̥ema." A'em'lawise̥ Ō'meātē
 da'p̥id̥ qa's̥ l̥a'xult̥ē. La'laē laht̥s̥t̥a'lit̥ 5
 qa's̥ l̥ē k'l̥wa'g'a'lit̥a, l̥ax̥ k'l̥waē'lasa
 Ha'lx̥siwa'lisē. He'x'idaem'la'wisē ya'
 q'leg̥'a'lēda g't̥gama'yaq. La'laē 'ne'
 k'a : "Gē'lak̥'as'la, negu'mp, g'ax̥aaq̥os
 l̥a'xen̥ g'ō'kwex. Wā, la'laē wul̥ē'da
 g't̥gama'yaq Ō'meātē. Lā'laē 'ne'k'iq :
 "He'mas̥ wa'x̥e k'le'a'sas̥ wa'ō'kōsa?"
 He'x'idaem'la'wisē Ō'meātē 'ne'k'a :
 "ʔya, negu'mp, q'l̥ē'nt̥em̥nu'x̥. He'de-
 led̥a qwē'sad̥zi'yaasa aw'l̥ba'ē. He'sta- 10
 'm̥ēl̥en̥ ts̥l̥a'ts̥l̥a'yaē," ne'x'laē Ō'meātē,
 l̥a'xa g't̥gama'yaasa ma'e'm̥x̥ēnoxwē.
 Wā, he'x'idaem'la'wisē Ha'lx̥siwa'lisē
 'ya'laqax̥ Ō'meātē qa l̥e's̥ l̥ē'la'ax̥es̥
 ts̥l̥a'ts̥l̥a'ya. 20

Wā, he'x'idaem'la'wisē Ō'meātē
 l̥a'x̥'wid̥ qa's̥ l̥ē qa's̥'ida. Lae'm'laē la'f̥
 l̥ax̥ ax̥'a'sas̥es̥ ts̥l̥a'ts̥l̥a'ya. Wā, la'laē
 la'g'a l̥a'xa l̥ē'la'fa'a'sasa nū'x̥'ne'misē.
 He'x'idaem'la'wisē Ō'meātē ts̥l̥ek̥'la'- 25
 hel̥ax̥es̥ ts̥l̥a'ts̥l̥a'yas̥ wa'ld̥emas̥ gen̥e'
 mas̥ qa gwē'g'it̥ats̥ o'mp̥asa ts̥l̥a'ts̥l̥ada-
 gem̥ē. La'laē 'ne'k'a : "ʔya, ts̥l̥a'ts̥l̥a',
 wē'g'a ya'tl̥ax̥ qa'e'n̥s̥ō l̥a't̥ō, qa'e'n̥
 d̥ō'qula'm̥eg̥'ini'laq̥ox̥s̥ 'ya'x̥'s̥i'm̥ax̥e
 be- 30
 gwa'n̥em̥ox̥da negu'mpaq̥en̥," ne'x'laē
 Ō'meāx̥l̥ax̥es̥ ts̥l̥a'ts̥l̥a'ya. Wā, la'laē
 l̥ē'g̥eg̥'ōtē l̥ē'la'ax̥es̥ ts̥l̥a'ts̥l̥a'ya qa
 l̥ē's̥ wī'x̥'s̥t̥e'nd̥xa d̥a'ld̥ata x̥wa'kl̥una
 Ō'meātē. La'laē la's̥t̥ē'da x̥wa'kl̥una 35
 l̥a'xa d̥e'm̥sx̥ē. Laem'la'wisē h̥ō'x̥'wa-
 h̥ex̥sa'l̥ēda nū'x̥'ne'misē. K'l̥e's̥'em'la'-
 wisē 'w̥l̥x̥s̥ēda nū'x̥'ne'misē l̥a'las̥
 k't̥ō'x̥'wid̥ēda d̥a'ld̥ata x̥wa'kl̥una. Lā'-
 'laē l̥ē'g̥eg̥'ōtē ne't̥ax̥ Ō'meātē. He'x'- 40
 'idaem'la'wisē Ō'meātē 'ne'k'a : "Da'f̥-
 'id̥, da'p̥id̥, da'p̥id̥." La'laēda x̥wa'kl̥una
 he'x'idaem̥ la n̥a'q̥em̥ts̥l̥a l̥a'x̥es̥ 'wa'la-

once resumed its right size; for that was caused by the chief of the Killer-Whales, that the large Folding-Canoe folded up. Then all the myth people went aboard and paddled. Chief-of-the-Ancients hid the four stones that he had taken from Olachen-Place (Knight Inlet) at the place where they had hauled up the Folding-Canoe. He went [came] with the red ochre, the lime, and the charcoal, and arrived at the beach of the village of the Killer-Whales.

They at once entered the house of the chief. As soon as they were all in, the chief called Chief-of-the-Ancients and his wife. Then the chief said that Chief-of-the-Ancients should stay in the middle of the rear of the house. As soon as Chief-of-the-Ancients had sat down with his wife, the chief asked his attendants to drive a stake into the floor of the house, behind Chief-of-the-Ancients. As soon as this was done, Chief-of-the-Ancients was tied to the stake. When this was done, they pushed the fire near to Chief-of-the-Ancients, and then they really began to make a (big) fire. Chief-of-the-Ancients only laughed at his father-in-law. When the heat of the fire was very strong, Chief-of-the-Ancients went inside the stake at his back, and they searched for him in vain in the corners of the house. Then they gave up searching for him, and the fire was extinguished. As soon as all the men arose, Chief-of-the-Ancients got out of the stake at his back, and lay down in the room of his wife; for his wife had lain down at once in her room when the fire began to be hot. Then they laughed together. Now, the chief

yasé qaxs lé'ma'é axá'sa gr'gama'yasa
ma'mx'énoxwé, la'éna'yas k'ó's'wi-
dédá 'wa'lasé dá'ddá xwa'kluna. Wá,
la'lae 'wí'la hó'guxsédá nó'z'némise,
La'lae sé's'wida. Wá, la'mé Ó'meaté 5
qlulá'pídxa mó'sgemé tle'sem gr'ayúf
lax Dzá'wadé lax lé'pí'dzasédá dá'ddá
xwa'kluna. Wá, gr'ax'émí'a ná'max'sé
lé'wa gugum'yimé lé'wa quxé' lé'wa
tsó'tna. Wá, gr'ax'laé gr'ax'alis lax 10
lé'ma'ísasa gr'ókul'asasa ma'mx'énó-
xwé.

Wá, hé'x'ída'm'la'wíse lá hó'gwíla
lax gr'ók'wasa gr'game'. Wá, gr'í'pém-
'la'wíse 'wí'la'ra, la'laeda gr'gama'é 15
lé'la'ax Ó'meaté lé'wis gen'mé. Wá,
la'mé'da gr'gama'é 'nex' qa ná'qawali-
tés Ó'meaté. Wá, gr'í'pém'la'wíse Ó-
'meaté klus'a'lífa lé'wis gen'mé, la'éda
gr'gama'é ask'la'xatés a'yí'kwé qa 20
de's'wale'téséxa dzó'xumé lax aw'ga-
'yas Ó'meaté. Wá, gr'í'pém'la'wíse
gwá'ta la'é yí'pé'da'yuwé Ó'meaté la'xa
ó'p'éqa'yasa dzó'xumé. Wá, la'lae
gwá'ta. La'lae gwé'sta'nuwéda lé'gwí- 25
té la'xa 'n'exwá'ta lax Ó'meaté. La'-
wísta'lae a'lax'id lé'qwe'lax'ída. La'-
'lae Ó'meaté á'm dah'lasés nrgu'mpé.
Wá, la'lae í'ó'max'id lá lé's'áleda
lé'gwí'té, lá'alasé Ó'meaté lá'laqa lá'xa 30
lé'g'a'líhdás dzó'xuma. Wá, wu'p'e'm-
'la'wíse lá á'lásó lax wax'sa'né'gwí'tasa
gr'ók'wé. Wá, la'lae yá'x'idéda á'laq,
lá'alas k't'lx'it'sé'wéda lé'gwí'té. Wá,
gr'í'pém'la'wíse lá q'wá'g'alí'dá 'ná'zwa 35
bé'begwanema, la'é Ó'meaté lá'qa lá-
xés lé'g'a'lí'dé qa's lé ku'l'galí'f lax
ku'l'é'lasas lé'wis gen'mé, qaxs hé'x-
'ída'maé gen'mas lá ku'l'galí'f lá'xés 40
ku'l'é'lasé g'a'l'ex'dé lé's'íx'idéda lé-
gwí'té. Wá, la'lae ama'tox'wida. Wá,
la'laeda gr'gama'é wu,á'x'a'le'laqé'x

heard her laughing with her husband. The chief went at once to look at them. Then he saw Chief-of-the-Ancients, and he spoke kindly to him, but Chief-of-the-Ancients just laughed.

Then the chief said again that they should invite in Chief-of-the-Ancients and his tribe on the next day. Night came, and Chief-of-the-Ancients questioned his wife, and said, "O mistress! let me ask you what will your father do to me next?" Thus he said. His wife replied to him at once, and said, "He will try you again with fire, but he will have [only] two stakes driven into the floor of the house at your back. He will give up if you come out right. That is all, master." Thus said the woman to Chief-of-the-Ancients. Then day came. Killer at once asked his attendants to spread mats around the floor of the house. The attendants took the mats and spread them around the floor of the house. As soon as they had finished, they drove two stakes into the floor of the house at the place where Chief-of-the-Ancients was sitting. Then they finished, and the attendants invited in the whole tribe of the chief of the Killer-Whales. Then they were all in the house. Then all the myth people were invited in, and then Chief-of-the-Ancients was called. As soon as Chief-of-the-Ancients arose to go and sit down at the place made ready for him, Killer spoke, and said, "O tribe! tie my son-in-law to the stakes driven into the floor." Then the attendants took cedar-ropes and tied Chief-of-the-Ancients to the stakes driven into the floor. Then the attendants made the fire. For a very long time Chief-of-the-Ancients did not feel

la'e d'e'da'lala t'e'wis la'wunemé. Hé'x-
 'idaem'la'wisé la d'ox'widéda gr'gama-
 'yaq. La'lae d'ox'wale'ax O'meate.
 La'lae e'axk'lalaq. Á'em'la'wisé Ó-
 'meate dah'las.

Wá, la'laeda gr'gama'e e'tled 'nex-
 qa's lé'laléq t'e'wis g'o'kulótaxa la
 e'tled 'na'x'ida. Wá, la'lae ga'nup'ida,
 la'e Ó'meate wula'xes gené'mé. Lá-
 'lae 'né'ka: "ya, q'a'gwida, wá'entsós
 qen wula'ór. 'ma'se e'tledayuta's á'se
 qa's gwé'g'las' g'a'xén." 'né'x'lae.
 Hé'x'idaem'la'wisé ná'nax'ma'e gené-
 maséq. La'lae 'né'ka: "Hé'em e'tle-
 dayutsóxda lé'gw'í'x, la'e a'em' ma'h-
 ts'la'q'eda d'e'xdrgwíté dzédz'ó'xum'
 lax'ós a'w'g'a'yaqós. Wá, la'e'm ya'x-
 'idél qa'so hé'dek'ató. Wá, hé'meq,
 q'a'gwida." 'né'x'laeda ts'leda'qax Ó-
 'meate. Wá, la'lae 'na'x'ida, la'e hé'x-
 'ida'mé Ha'xsiwa'lisé axk'lalaxés a'yil-
 kwé qa t'ep'la'it'éséxa lé'wa'e lax
 awi'staletasa g'ó'kwé. Hé'x'idaem-
 'la'wiséda a'yilkwé ax'e'déxa lé'wa'e
 qa's t'ep'la'it'és lax awi'stalitasa g'ó'kwé.
 Wá, gr'p'em'la'wisé gwa'la la'e d'e'x'wa-
 lé'le'méda ma'h'sta'qé dzédz'ó'xumé lax
 kl'wae'las'las Ó'meate. Wá, la'lae
 gwa'la la'e t'e'laléda a'yilkwaxa 'na'gwa
 g'ó'kulótasa gr'gama'f'asa ma'm'x'e-
 noxwé. Wá, la'lae 'wi'laéta. Wá, la'-
 'lae t'e'lalase'wéda 'na'gwa nú's'mé-
 'míse. Wá, la'wist'la'lae t'e'lalase'wé
 Ó'meate. Wá, hé'x'idaem'la'wisé Ó-
 'meate t'a'x'wid qa's lé kl'wa'x'id lá'xa
 la'e'm ax'e'qaé. Wá, la'lae Ha'xsiwa-
 'lisé ya'q'leg'ala. La'lae 'né'ka: "ya,
 g'ó'kulóté, wé'ga yil'á'it'elótsen n'gu'm-
 péx lá'xwa d'e'xd'g'wélex dz'ó'xuma."
 Hé'x'idaem'la'wiséda a'yilkwé dá'x-
 'idxa dené'mé qa's yil'f'ides Ó'meate
 lá'xa d'e'xd'g'wíté dz'ó'xuma. Wá, la'-
 'laeda a'yilkwé lé'qwe'lax'ida. La'lae

the heat. Then the attendants started the fire again. Then Chief-of-the-Ancients felt the heat of the fire of the house, and he went again inside one of the stakes at his back. He was again searched for in vain in the corners of the house. Then all the men were confused. That was the time when Chief-of-the-Ancients came out of the stake and went to lie down in the room of his wife. Now Chief-of-the-Ancients had won over his father-in-law. Then he laughed with his wife.

Now they were heard by his wife's father. Killer went at once to look, and said to him, "Thank you, son-in-law. Behold! you are really a man of supernatural power. Now they shall go and spear seals to-morrow, that you and your younger brothers may eat them." Then Chief-of-the-Ancients thanked him for what he had said. When Killer had finished speaking, he started to go. On the following day, when daylight came, Chief-of-the-Ancients heard a thumping-noise, the same as though firewood were being thrown down in the house. He looked, and saw that hair-seals were being carried into the house. Then Killer came and waked Chief-of-the-Ancients. He said to him, "Come, son-in-law, let us go and get stones to put into the fire for these hair-seals, for not all kinds of stones are good. We will try to get stones from among good stones. I will loan you the canoe called One-Tide Canoe, for she takes just one tide to arrive at Olachen-Place (Knight Inlet). You will use this canoe, Chief-of-the-Ancients, to get to Olachen-Place and to take some stones, and I will go and use the

gá'lak'ase Ó'mealé k'les q'ák'axa
 1.é's'ála. Wá, lá'lae e't'led Irqwe'ax-
 'ideda a'yí'kwé. Wá, lá'lae q'ák'ke
 Ó'meá'axa 1.é's'álasa legwá'fasa g'ó-
 kwé. Wá, lá'lae lá'laqa e't'lede Ó'me- 5
 á'axés 1.é'g'a'it'le dzédz'ó'yuma. Wá,
 lae'm'lae wu'p'e'm'f' a'laso lax wa'x'sa-
 'négwé'fasa g'ó'kwé. Wá, lá'lae 'na'-
 xwéda be'legwanemé x'ó'lex'olela. Wá,
 hé'mis lá lá'qáats Ó'mealé lá'xa dz'ó- 10
 xumé qa's lé ku'lx'íd lax ku'le'f'asas
 gené'mas. Wá, lá'mé e'k'awe Ó'mealé
 lá'xés negu'mpe. Wá, lá'lae a'má'ála
 1.é'wis gené'mé.

Wá, hé'mis lá wu'a'x'a'lets ó'mpas 15
 gené'mas. Hé'x'ida'm'la'wise lá d'ó'x-
 'wíde Ha'lxsiwa'lisag. Lá'lae 'né'k'iq:
 "Gé'lak'as'la negu'mp. Wá, lae'mxó-
 'tas á'laem nau'alak" bigwané'ma. Wá,
 lá'mé lá'le alé'ywatax mé'gwat'iax 20
 hé'nsta qa's wé'g'i'os hamx'í'da.óí.
 1.é'wos ts'á'ts'á'yáq'ós." Wá, lá'lae
 'mó'le Ó'meá'as wa'ldemas. Wá, lá-
 'lae gwá'f q'lay'ó'de Ha'lxsiwa'lisé, lá'e
 qa's'í'da. Wá, lá'lae hé'n'saxa lá e't'led 25
 'ná'x'í'da, lá'e wu'a'lae Ó'meá'axa
 ku'nwata hé gwe'x'seda leqwa'x wé-
 x'alé'lemáe lá'xa g'ó'kwé. Lá'lae dó'x-
 'wídeq. Lá'lae dó'x'wate'laq'xés hé'-
 'mae mé'gwatéda gá'xé 'wíg'i'elayu 30
 lá'xa g'ó'kwé. Wá, gá'x'lae Ha'lxsi-
 wa'lisé gwe'x'í'dex Ó'mealé. Lá'lae
 'né'k'iq: "Gé'lag'a negu'mp qa'ns lé
 xaqwa'x t'éséma qa'ns t'eqwapde-
 'maxwa mé'gwatéx, qa'ns k'le'sax 35
 'ná'xwáem e'k'ó'xda t'éséméx. Wá,
 lá'mé'sens lá' t'á't'lets'la lá'xa e'g'a-
 dex t'ésémé. Wá, lá'mé'sen bek'ó'lex
 'né'mxse'meselats'la 1.é'g'emasa gwa'gwa-
 gumé qa'xs á'mae 'né'mx'seda x'a'ts'á'e, 40
 lá'e lá'g'aa lax Dzá'wade. Wá, lá'ms
 lá'f ya'yas'elaleq. Ó'mealé, qa's lá'lag-í-
 lós lax Dzá'wade xaqwa'f lax t'ésémas.

little canoe that is named One-Day Canoe, for she goes to Skeena River and back in one day, for there are good stones for the fire for the seals at these places. Now I will go to get them. Well, son-in-law, get ready, that we may go at the same time."

Then Chief-of-the-Ancients got ready. He took his red ochre and the lime and the charcoal. Then he told his younger brothers (about it). He said, "O Shameless, Deer! take care, that I may not be beaten in (this contest) with my canoe." Then he went down to the beach with his father-in-law. He went aboard the One-Tide Canoe, and his father-in-law went aboard the One-Day Canoe, and they spouted.¹ The canoe of Chief-of-the-Ancients just came up and drifted. Then all the Killer-Whale men laughed at Chief-of-the-Ancients. Chief-of-the-Ancients did so three times. The fourth time he blew, he spouted red: that was the red ochre. Then he blew again, and he spouted white: (that was the lime.) Then he blew again, and he spouted black: (that was the charcoal.) Then he blew again, and he spouted white on one side and red on the other. Then Killer went out of sight at the point. He was going to Skeena River to get stones there. Chief-of-the-Ancients was behind Killer. Then he arrived at the other side of the point. He went ashore at the place where they had hauled up the Folding-Canoe. Then he took into his canoe the four stones that he had hidden there, which he had brought from Olachen-Place (Knight Inlet). Then Chief-of-the-Ancients came back. He had been very quick.

Wá, la'mé'st'n lá' ya'yastelalex Hé'lí'la-latslá t'é'g'msa xwá'xwagumé qax hé'lé-'sta'ma'x's la'é lax T'sx't'na qax's é'k'ae t'é'semas lax t'é'qwap'idayu qá'da mé'g-waté. Lá'mé'sen lá' lá'g'é. Wá, ne-gu'mp, wé'g'a xwá'na'fídex qar'ns 'n-má'g'ilisela lag'í."

Wá, hé'x'idam'la'wíse Ó'meáté xwá'na'fída. Lá'm'lae ax'é'dxes gu-gu'my'mé t'é'wa quxé' t'é'wa ts'lo'na. 10 Wá, lá'lae 'né'faxés ts'la'ts'la'ya. Lá'lae 'né'k'a: " 'ya, t'é'g'g'ólá, wé'g'a ya'l'ax qar'n'í'lo lar'm'ax 'ya'k'á'í lá'x'wa ya'yastel'eq'n. Wá, lá'lae l'e'nts'lsa t'é'wés n'gu'mpé. Wá, lá'lae l'axs lax 'né'm'se-méselats'é. Wá, lá'lae n'gu'mpas l'axs lax Hé'lí'la'lat'sé. Wá, lá'x'dá'x'lae t'la'fída. Á'm'la'wíse p'x'o'stá'laeda ya'yast'as Ó'meáté. Lá'lae 'ná'xwá-'méda mar'mx'énoxwé hé'bigwaním 20 xá'fídes Ó'meáté. Lá'lae yú'dux'p'lena hé'gwé'x'í'dé. Wá, lá'lae mó'p'lena t'la'fídexs lá'é k'ix'wí'dé Ó'meát'asa t'la'x'stó. Wá, hé'm gugu'm-yimx'de. Wá, lá'lae é't'ed t'la'fída. 25 Lá'lae qux'st'wéda k'ix'wí'dá'yós. Wá, lá'lae é't'ed t'la'fída. Lá'lae ts'lo'to'wé k'ix'wí'dá'yós. Wá, lá'lae é't'ed t'la'fída. Lá'lae k'ix'wí'dasa qux'stonn's'leda t'la'x'stó. Lá'lae t'é'x'í'dé Há'x'siwa-'lísé lá'xa a'wí'ba'fé. Wá, lar'm lá' lax T'sx't'na xa'qwa'xa t'é'sémé laq. Wá, lá'lae Ó'meáté a'x'í'és Há'x'siwa'f'is. Wá, lá'lae lá'g'aa lá'xa qwé'sodé'ba-'yasa a'wí'ba'fé. Wá, lá'lae lá'g'a'f'is 35 lax t'ela'taas'dasa dá'dafa xwá'klunas. Wá, lar'm'lae dá'xsaxa mó'sgémé t'é'sem q'wóla'tas laq. yix'a' g'a'yuté lax Dza'wadé. Wá, g'a'x'lae a'é'daaqe Ó'meát. Wá, lar'm l'ó'ma la 'n'ma'f- 40 'ída. Wá, lá'lae 'ná'xwam la é'k'é ná'qa'yasa nú'x'némíse qaxs á'lae la

¹ They were transformed into whales.

Then all the myth people felt glad because they really recognized him, for the (water) he (spouted) was always of different colors. Then he arrived at the beach. Chief-of-the-Ancients at once got out of his canoe. Then he carried the four stones, and the one who knew the stones all round the world at once recognized where they came from, and he recognized at once that the four stones really came from Olachen-Place (Knight Inlet).

Then the myth people really felt glad. In the evening Killer came in sight. Then the Killer-Whales were ashamed of their chief. Killer at once wished to invite the myth people in. Then he put the four stones that came from Olachen-Place (Knight Inlet) into the fire, and also the four stones that came from Skeena River. Then he invited them in. All the myth people came in at once. When they were all in, the chief, that Killer, spoke, and said, "O son-in-law! tell me what you do to your younger brothers, that your younger brothers are such very pretty men." Chief-of-the-Ancients spoke to him at once, and said, "O father-in-law!" Thus he said. "Indeed, I make them right. As soon as one of them has a big belly, I cut his belly open, and then I take out his intestines, and therefore they are pretty men." Thus said Chief-of-the-Ancients to his father-in-law. Killer spoke at once, and questioned Shameless the Deer, and said to him, "O friend! doesn't it hurt when your belly is first cut?" Shameless the Deer replied to him at once, and said, "It hurts only at first when our bellies are cut. Then you become unconscious and you cannot feel. Chief-of-the-

⁵ma'tla'leda nu'x^one'misaq qaxs he'mi-
nata'mae o'guxsto'y^owide k'x^owa's. Wa,
ga'x^olae la'ga'alisa. He'x^oidaem^ola'wise
O^omeate la'ta la'xes ya'yatsle. Wa,
lae'm^olae da'laxa mo'sgrme tle'sema. 5
Wa, he'x^oidaem^ola'wise ma'tla'sosa
⁶ma'mt'la'axwa tle'semasa na'x^owax
aw^ostasens na'lax. Wa, he'x^oidaem-
⁷la'wise ma'tlegaa'lelaqexs a'la'mae
ga'yul lax Dza'wadede mo'sgrme 10
tle'sema.

Wa, la'me e'ke na'qa'yasa nu'x^one-
mise. Wa, la^olae dza'qwas ga'xae
ne'p'ide Ha'xsiwa'lise. Wa, lae'm^olae
ma'x'ts'leda ma'mx^oenoxwases g'ig'la-
ma'e. Wa, he'x^oidaem^ola'wise Ha'xsi-
wa'lis na'x^oqa's i'e'la'lexa nu'x^one'mise.
Wa, lae'm^olae axi'noweda mo'sgrme
tle'sim ga'yul lax Dza'wade. Wa, he-
miseda mo'sgrme tle'sem ga'yul lax 20
Tsx'ina. Wa, la^olae i'e'lala. He'x-
²¹idaem^ola'wise na'x^owa la ho'gw'eda
nu'x^one'mise. Wa, g'il'm^ola'wise 'wi-
²²laeta, la'e ya'q'eg'at'eda g'ig'ama'e, yix
Ha'xsiwa'lise. La^olae ne'ke Ha'xsi-
wa'lise: "ya, nigu'mp, wa'entsos ne'ta
ga'x^om we'giladzaxes ts'la'ts'la'yaqos
la'g'itasox xe'nt'la e's'ek be'bigwani-
mos ts'la'ts'la'yaqos?" Wa, he'x^oida-
em^ola'wise ya'q'eg'ate O^omeataq. La' 30
lae ne'ka: "ya, nigu'mpe," ne'x-
³¹lae, "qa'axg'in he'fig'inaq" g'il-
³²mae pe'nt'eseda ne'mokwe qan he-
³³x^oida'me qwa'x'it'eq; he'mesen la
law'lasxox ya'x^oig'idasox; he'mis la'
g'itasox la e's'ek'a la be'bigwani'ma."
ne'x^olae O^omeatax nigu'mpe. Wa,
he'x^oidaem^ola'wise Ha'xsiwa'lise ya-
q'eg'ata. La^olae wu'a'x i'e'gg'ole.
La^olae ne'kiq: "ya qast, k'e'dzac
ts'ix'it'es t'ek'e'qosaxs la'e to's'etso
ga'laa?" He'x^oidaem^ola'wise na'x-

Ancients will take out some of your intestines; and when he has finished, he will cover you with a mat, and he will just wait for you to come to life again." Thus said Shameless the Deer to Killer. Immediately Killer wanted to be cut open by Chief-of-the-Ancients, for he had a large belly. Then Shameless the Deer told Chief-of-the-Ancients about it.

Chief-of-the-Ancients at once asked his younger brothers to put a board down on the floor for the chief to lie on. His younger brothers at once took a board and laid it down. Then Killer was made to lie down on it; but the chief became frightened, and said, "O son-in-law! go on and cut open one of your younger brothers." Thus said Killer to Chief-of-the-Ancients. Chief-of-the-Ancients immediately thought that Buffle-Head Duck and Harlequin Duck looked alike. They were staying in the Folding-Canoe. Chief-of-the-Ancients at once said that he had really not yet cut open one of his younger brothers, and that therefore he was ashamed to bring him into the house of Killer. (He continued,) "I will go to get him, that he may come here." Thus said Chief-of-the-Ancients. Then he started, and went to the place where the Folding-Canoe lay. Then Chief-of-the-Ancients took the *Chilton* (*Cryptochiton Stelleri* Midd.), cut it open, and took out its intestines. He brought it and Buffle-Head Duck. He hid Harlequin Duck. Then Chief-of-the-Ancients called Buffle-Head Duck,

"ma'e ɬe'gɛg'ɔlaq. La'lae 'ne'ka:
 "He'x'ts'lek'em ts'ix'ɬaxs g'a'lae t'ɔ's-
 'ets'ɔ'wens tek'le'x. Wā, la'LES t'e'nē-
 'stax gwē'ma'lasas. Wā, la'LOX Ō'me-
 atēx la'wala'ENS wa'ɔ'kwa'q'ɔs ts'ɬ'yi- 5
 ma. Wā, la'LOX gwā'tē. Wā, la'LOX
 'na'ɣ'weyind'LESa ɬe'wa'ya lɔl. Wā,
 la'mē'senu'ɣ' a'ɬm'ɬ lā'ɔ'laɬ q'a's
 q'ula'x'ɔ'iday'ɔs," 'ne'x'lae ɬe'gɛg'ɔlaq
 Ha'lxsiwa'li'se. Wā, hē'x'ɔ'idam'la'wisē 10
 Ha'lxsiwa'li'se 'nēx' q'a's wē'g'i qwā-
 xits'e'wa, yis Ō'meātē qae's p'e'n'ɬets'e-
 na'e. Wā, la'lae ɬe'gɛg'ɔlē nē'ɬax
 Ō'meātē.

Wā, hē'x'ɔ'idam'la'wisē Ō'meātē ax- 15
 k'a'ɬaxēs ts'la'ts'a'ya qa pā'x'al'ɬesex
 sa'ɔ'kwa qa nū'edzā'ɬelatsa g'ɬ'gama'e.
 Wā, hē'x'ɔ'idam'la'wisē ts'la'ts'a'yas ax-
 'e'dxa sa'ɔ'kwē q'a's pā'x'al'ɬēs. Wā,
 la'lae nē'ɬedzā'ɬelēmē Ha'lxsiwa'li'se 20
 laq. Wā, la'lae k'ɬ'e'deda g'ɬ'gama-
 'yas. Wā, la'lae 'ne'ka: "ya, ne-
 gu'mp, wā'dzā'ents'ɔs qwā'x'edēx 'ne-
 m'ɔ'kwa la'x'ox ts'la'ts'a'ya." 'ne'x'lae
 Ha'lxsiwa'li'se, lax Ō'meātē. Wā, hē'x'- 25
 'ɔ'idam'la'wisē Ō'meātē m'ɬ'ɣ'wale'ɬax
 X'ɔ'bāna ɬ'ɔ Ma'dzēna, yixs 'nemā'x'-
 isaa. Wā, hē'misēx hā'e leda dā'ɬala
 ɣwā'kluna. Wā, hē'x'ɔ'idam'la'wisē
 Ō'meātē 'ne'ka qaxs ā'la'mae k'ɬēs'em 30
 qwā'g'ekwēda 'nem'ɔ'kwē lax ts'la'ts'a-
 'yas la'g'ɬas mā'ɣ'ts'la g'a'xamāsqē la'xa
 g'ɔ'kwas Ha'lxsiwa'li'se. "Wā, la'mē-
 sen lā'ax'ɬe'q' qa g'ax la'g'isē," 'ne'x'-
 'lae Ō'meātē. Wā, la'lae q'a'ɬ'id q'a's 35
 la lax hā'nē'dzasasa dā'ɬala ɣwā'klunas.
 Wā, la'lae Ō'meātē dā'x'ɬdxa k'e-
 na'tē q'a's qwā'x'ɬedēq. Wā, la'lae ax-
 'e'dēx ts'ɬ'yi'mas q'a's g'a'xēs ɬ'ɔ X'ɔ'-
 bēna. Wā, la'lae q'ula'ɬɬax Ma'dzēna. 40
 Wā, la'lae Ō'meātē ɬe'ɬalax X'ɔ'bēna.
 La'lae 'ne'k'iq: "Gē'laga ts'la'ya qan
 qwā'x'ɬedayū. x'e'n'ɬeladzās ɬ'e'n'ɬesa."

and said to him, "Come, younger brother, that I may cut you open, for you have a large belly." Then Buffle-Head Duck spoke, and said, "Please go on. My belly is too heavy, for it is so large." Then Buffle-Head Duck lay on his back. Chief-of-the-Ancients (made believe) cut him open, but he only pretended to cut him. Then he pulled out the intestines, that were the intestines of the *Chiton*. Then he finished, and took a mat to cover him with. Now Harlequin Duck was hidden under the mat. Then he changed places with Buffle-Head Duck, and Buffle-Head Duck was just hidden among them by Shameless the Deer. It was not long before Chief-of-the-Ancients looked at him. Then Chief-of-the-Ancients said, "Arise, my dear!" Harlequin Duck arose at once, and came walking along. Then Harlequin Duck had a small belly. Now Killer believed him. Chief-of-the-Ancients at once called Killer to go quickly and lie on the board. He lay down at once. Then Chief-of-the-Ancients cut him open, and took out all the intestines of the chief.

Then he finished, and said, "O brothers! get ready to start." They started at once. Then Chief-of-the-Ancients took his wife into the canoe, and they went home. When they saw the mountains, however, Shameless the Deer saw a white streak of spray behind them. Then all the myth people paddled. Then many dolphins caught up with them. They had come to take back the princess of the dead chief. Then Chief-of-the-Ancients became frightened. He took his wife and threw her among them. The dolphins

Wá, hé'x'idam'la'wíse X'ó'béna ya-
q'ég'áfa. Lá'lae 'né'ka: "Wé'g'a
wax'é'd g'a'xén xé'n'el'eladzen guntá
qá'n tek'é's 'wá'lasaéx." Wá, lá'lae
né'rdzá'hé X'ó'béna. Hé'x'idam-
'la'wíse Ó'meá'té qwá'x'idéq; á'tm
g'idé'kwé' qwá'q'éná'yaséq. Wá, lá'e'm-
'lae né'xá'axa ts'hé'yí'mas, yíxa' ts'hé'yí-
masa k'én'ó'té. Wá, lá'lae gwa'fa. Lá'e
dá'x'idxa té'wafé qá's 'ná'xwé'yí'ndés
laq. Wá, lá'lae q'ulá'tabó'dés Má'dzéna
lá'xa té'wafé. Wá, lá'e'm t'á'yós lax X'ó-
béna. Á'tm'lae lá q'ulá'fítse'wé X'ó-
béna, yis t'é'g'ég'ó'té qá'xs g'a'x'mae
lá'qá. K'té's'latá gá'fá'x lá'e Ó'meá'té
dó'x'wídeq. Wá, lá'lae 'né'ké Ó'meá-
t'é: "Wé'g'a t'á'x'wídeq, adá." Hé'x-
'idam'la'wíse Má'dzéna t'á'x'wída. Wá,
g'a'x'tm'lae qá'makulé Má'dzéna. Wá,
lá'e'm'lae k'ó'lesá. Wá, lá'e'm'lae ó'q'usé
Há'xsiwá'lisáq. Wá, hé'x'idam'la'wíse
Ó'meá'té t'e'á'á'ax Há'xsiwá'lisé qá l'é's
há'labála né'rdzó'hé'fáxa saó'kwé. Wá,
hé'x'idam'la'wíse lá't'el qá's né'rdzó-
lé'f'éq. Hé'x'idam'la'wíse Ó'meá'té
qwá'x'idéq. Wá, lá'lae 'wí'la axó'déx
ts'hé'yí'mx'dása g't'gamé'x'dé.

Wá, lá'lae gwa'fa. Lá'e 'né'ka:
"yá, ts'á'ts'á'ya, wé'g'a xwá'na'fídeq
qéns lá'g'a'í alé'x'wída." Wá, hé'x'idá-
m'la'wíse alé'x'wída. Wá, lá'e'm'lae
lá'x'sé g'e'n'mas Ó'meá'té. Wá, g'a'x-
'em'lae ná'nakwá. Wá, hé'á'latá lá
dó'x'wá'e'á'axwá ná'ng'á'x lá'e t'é'g-
g'ó'té dó'x'wá'e'á'axa 'm'k'íná'fa kus-
x'á'la lax t'á'x'á'yás. Lá'laeda nú'x'ne-
'míse 'ná'x'wá sé'x'wída. Lá'lae hé'l-
ts'á'x'á'yéda q'l'é'n'mé há'tsawéx. Wá,
lá'e'm g'a'x á'e'toxwáxa k'té'hé'fáxa g't-
gamé'x'dé. Wá, lá'lae k'í'p'e'dé Ó'meá-
t'ás. Lá'lae dá'x'idéx g'e'n'mé qá's

at once went back to where they had come from. Then the myth people just came back to the house at Open-Plain. Chief-of-the-Ancients, and Shameless the Deer, and all the myth people, felt badly.

Then Shameless the Deer spoke, and said, "O younger brothers! think how we can get something to eat." Chief-of-the-Ancients said at once, "O younger brothers! let us go and make war on Salmon-Maker, that salmon may come to this our river." All the myth people immediately said, "Let us go on, my dear, Chief-of-the-Ancients!" Thus said all the myth people. Chief-of-the-Ancients said at once, "Go on, get ready, younger brothers, that we may go to-morrow." Then all his younger brothers were glad, because all the Salmon were going to come to (our) world on this side of the ocean. In the morning, when day came, they lunched the Folding-Canoe of Chief-of-the-Ancients. Then all the myth people went aboard the Folding-Canoe of Chief-of-the-Ancients. They were going to the other side of the ocean of our world, to the village of Salmon-Maker. Four days they were going outward. Then they arrived at the village of the Salmon.

Chief-of-the-Ancients and his younger brothers were at once invited in. As soon as they were all in, the chief of the Salmon, Salmon-Maker, told his attendants to make a fire. When they had made a fire, the children were invited in. Then they took four boys, and they were clubbed by the attend-

tsleq'laqá's laq. Wá, hē'x'idaem'la'wise
la aē'daaqēda ha'tsawē la'xēs g'a'ya'na-
ku'lasē. Wá, la'e'm'laē a'em g'ax na'
'nakwēda nū'x'ne'misē la'xēs g'o'kwē
lax Da'lsē. Wá, la'e'm'laē 'ya'x'se'mē
nā'qa'yas Ō'mealē lō lē'g'g'ōtē lō
'nā'xwēda nū'x'ne'misē. 5

Wá, la'laē ya'q'leg'alē lē'g'g'ōtē.
La'laē 'ne'k'a: "ya, ts'la'ts'la'ya, wē'g'a
dō'qwa'axs nē'nā'qa'yaqōs qaem g'a'yō-
tas q'ns ha'ma'ya." Hē'x'idaem'la-
wisē Ō'mealē 'ne'k'a: "ya, ts'la'ts'la'ya,
w'í'dax'ins w'nax Mā'sila qa wē'g'is
g'ax ē't'ēdēda k'ō'tela la'xwa wā'q'ns."
Wá, hē'x'idaem'la'wisēda nū'x'ne'misē 15
'nā'xwa 'ne'k'a: "Wē'g'ax'ins, adá,
Ō'mealá," 'nē'x'laēda 'nā'xwa nū'x'ne-
'misa. Wá, hē'x'idaem'la'wisē Ō'mealē
'ne'k'a: "Wē'g'a xwa'nā'p'idalēx ts'la-
ts'la'ya, qa'ns la'lag'ilex hē'nsta." Wá, 20
la'laē 'nā'xwāem ē'k'ē nā'qa'yas ts'la-
ts'la'yas qaēxs hē'ma'ē g'a'xtēda 'nā-
xwa k'ō'klutē'la la'xwa a't'lex awi'na-
g'wisa. Wá, la'laē 'nā'x'ídxā la g'nā'la,
la'ē ē't'ēd w'x'ste'ndxa dā'dāda xwā- 25
klunas Ō'mealē. Wá, la'laē hō'g'uxsē
'nā'xwēda nū'x'ne'misē la'xa dā'dāda
xwā'klunas Ō'mealē. Wá, la'e'm'laē la'
lax l'la'sōdēsasins 'nā'lax la'x g'o'kwa-
'lasas Mā'sila. Wá, la'laē mō'p'en-
xwā'sē 'nā'lās l'la'sx'ā'ax'dēmas. Wá,
la'laē la'g'aa lax g'o'kwa'lasasa k'ō-
klutē'la.

Hē'x'idaem'la'wisē lē'lalasi'wē Ō-
'mealē lē'wis ts'la'ts'la'ya. Wá, g'í't'em- 35
'la'wisē w'í'laēta, la'ēda g't'gama'yasa
k'ō'klutē'la, yix Mā'sila axk'la'xēs
a'y'lkwē qa hē'qwē'lax'ídx'ā'xwēs.
Wá, la'laē g'wā'tē legw'la'yas, la'ē lē-
'lalasi'wē g't'ng'nanēmē. Wá, la'laē 40
dā'x'itsē'wēda mō'kwē bā'bebāguma

ants. Then they were cut open. When they were dead, they immediately became salmon. Then the bodies of the four salmon were cut into pieces, and were steamed; and the backbones of the salmon, and their heads, were put into the water. Then they were done. Then spoons were given to the myth people, and the salmon were placed before them. Chief-of-the-Ancients found the occipital bone of the salmon. He at once pinned it into his ring of red cedar-bark; for Chief-of-the-Ancients, and Shameless the Deer, always wore rings of red cedar-bark on their foreheads. When all the myth people had eaten the salmon, the attendants picked up the bones, and went to throw them into the sea. Four salmon jumped up at once. The blanket of one of them flopped, for he had no pin for his blanket. They tried at once to find the pin-bone of the salmon. Now they found that the pin had been put into the red-cedar-bark head-ring of Chief-of-the-Ancients. Then it was taken by one of the attendants of Salmon-Maker, who threw it into the water. Then the salmon, when he jumped up, had his blanket pinned.

Then Chief-of-the-Ancients felt badly. Now he saw the son of Salmon-Maker going to the other side of the point of the village with many children, after they had gone out of the house of Salmon-Maker. Then the warriors of Chief-of-the-Ancients—Shameless the Deer, and Tsh'ntsleng'tl'x's, and the Devil-Fish, and Canoe-Calking the Raven, and Hay'ing'tl'x's—started. They were going to see where the children were playing. Then Chief-of-the-Ancients called his younger brothers

qa's tl'lwax'tset's'wesa a'yil'kwé. Wá, la^olae xwa'p'ets'e'wa. Lar'm h'e'x'idaem k'tó'telax'í'dexs la'é t'e'h'la'. Wá, la^olae qa'tet'ets'e'weda mó'wé k'tó'tela. Wá, lar'm k'tó'fasi'wa. Wá, lar'm 'wí-
 5 'la'stanoweda xá'k'adzasa k'tó'tela t'e-
 'wa h'e'x'tl'á'yas. Wá, la^olae t'ó'pa, la'é t'slá'w'eda t'et'la'x'ema la'xa nú's'ne-
 'míse. Wá, la^olae k'a'x'idayuweda k'tó'telax'dé la'xa nú's'ne'míse. Wá, 10
 la^olae Ó'meate qlá'xa t'e'mqa'yasa k'tó'tela. H'e'x'í'daem'la'wíse íá's'tídes
 lá'xes t'á'g'kwé qa'xs h'e'menala'mae q'x'ímá'le Ó'meataxa t'á'g'kwé t'ó
 t'e'g'g'ó'le. Wá, la^olae 'wí'la, la'éda 15
 nú's'ne'misaxa k'tó'tela, la'éda a'yil-
 kwé m'e'n'x'í'dxa xexá'qé qa's lé t'sh'e-
 ste'ndiq lá'xa d'e'm'sx'é. H'e'x'í'daem-
 'la'wíse ax't'deda mó'wé k'tó'tela. Wá, 20
 la^olae t'atá'té 'ne'x'uná'yasa 'nemó'kwé
 lá'xa k'tó'tela qaxs k'le'a'sae la t'e'mqa'é
 'ne'x'uná'yas. Wá, la^olae h'e'x'í'daem
 la a'fasi'weda t'e'mqa'é xaqtsa k'tó'tela. Wá, la^olae q'la's'e'weda t'e'mqa'yaxs
 íá'safae lax t'á'g'kuma'yas Ó'meate. 25
 Wá, la^olae ax'é't'sósa g'á'yute lá'xa
 a'yil'kwas Ma'ísila qa's lé t'sh'x'ste'ndiq.
 Wá, h'e'x'í'daem'la'wíse t'e'mg'rkweda
 k'tó'telaxs g'a'xae ax't'da.

Wá, la^olae t'sh'x't'é ná'qa'yas Ó'meá- 30
 'lé. Wá, la^olae d'ó'qulax xuno'kwas
 Ma'ísiláxs la'é qa'sa lax a'psat'í'lisasa
 g'ó'kula t'e'wa q'e'neme g'í'ng'ínánema
 qaxs í'e'ma'e hó'qaw'í'sa, lá'xa g'ó'kwas
 Ma'ísila. Wá, la^olae qa's'í'da, yix há- 35
 bak'was Ó'meate, yix t'e'g'g'ó'le, h'e-
 'míse'da Tsh'ntsleng'tl'x's, h'e'míse
 Né'ndzayubese, h'e'míse Me'mg'ó'le-
 bis, h'e'míse Hay'ing'tl'x's. Wá, lar'm
 lá'f d'ó'q'wax a'mílasasa g'í'ng'ínáneme. 40
 Wá, la^olae Ó'meate t'e'm'fálaxés t'slá'ts'la-
 'ya qa's lá'lag'í hó'g'uxs lá'xes dá'dá'fa.

to go aboard the Folding-Canoe. Then they paddled. As soon as Shameless the Deer saw the canoe coming [in sight], he told (the others) to go ahead, and to pull the children and the son of Salmon-Maker into the canoe. Then the four warriors of Chief-of-the-Ancients started. Each took one of the children, and (they) threw them into the Folding-Canoe. Then Chief-of-the-Ancients' men went aboard. Then they paddled and came home. Now the Salmon discovered that their children were taken in war by Chief-of-the-Ancients. All the Salmon launched their canoes at once. Then they paddled in pursuit of the Folding-Canoe of Chief-of-the-Ancients. Then Shameless the Deer saw the Salmon coming close behind them. Then the myth people begged [tried to beg] Chief-of-the-Ancients to paddle with his One-Day Paddle. Now the canoe was nearly overtaken by the Silver-Salmon. Then Chief-of-the-Ancients took up the One-Day Paddle. He made one stroke, and the Folding-Canoe skipped at once to (the place where they could) see the mountains.

Then Chief-of-the-Ancients said, "Now take care, Shameless, Deer, and wait for them. You shall hurt the Salmon when they overtake us." Thus said Chief-of-the-Ancients to Shameless the Deer and to the other warriors. (He continued.) "For we will make war on the Salmon." Thus he said. Now the Salmon came in sight. The canoes of the Salmon came straight up on the left-hand side of the Folding-Canoe of Chief-of-the-Ancients. As soon as all the canoes of the Salmon had come, Chief-of-the-Ancients said to

šwá'k'luna. Wá, lá'lae sé'x'wida. Wá, g'í'P'em'lá'wíse d'ó'x'wá'le'le í'é'g'ég'ólaxs g'á'xá'sés ya'yats'le ne'P'í'da, lá'e wá'xa qa wé'g'is né'x'emx'saxa g'í'ng'inánemé 5
í'ó xun'ó'k'was Má'ísila. Wá, lá'lae qá's'ídéda mó'kwé bá'bá'k'was Ó'meáté qá's dá'x'ídéxa 'ná'P'ne'm'ó'kwé lá'xa g'í'ng'inánemé qá's ts'lex'á'f'esséq lá'xa dá'í'dafa šwá'k'luna. Wá, lá'lae hó-
guxs'éda bé'f'egwanemas Ó'meáté. 10
Wá, lá'lae sé'x'wida. Wá, g'á'x'ém ná'nakwa. Wá, lá'laeda k'ó'k'lut'e'la qá'k'axés g'í'ng'inánemáx lá'e wí'ná-
nems Ó'meáté. Hé'x'ídá'em'lá'wíse dá
'ná'x'wa k'ó'k'lut'e'la w'f'x's'te'nd'xés 15
šwá'šwá'k'luna. Wá, lá'e'm sá'sé'wax dá'í'dafa šwá'k'lunas Ó'meáté. Wá,
lá'lae d'ó'x'wá'le'le í'é'g'ég'ólaxa k'ó'-
k'lut'eláx g'á'xáe é'x'ax'lá'lab'e'nd'eq. Wá, lá'laeda ná'x'ne'míse wá'x' ha-
20
'wá'x'elax Ó'meáté qa sé'x'wídesesa hé'f'emba sé'wayós Ó'meáté. Wá, hé'-
'lat'a lá e'laq hé'f'slax'lá ya'yats'las dza'wu'né, lá'e Ó'meáté hé'g'ul'x'séxés
hé'f'emba sé'wayó qá's 'ne'imp'f'éné sé'x- 25
'wida. Hé'x'ídá'em'lá'wíse dá'í'dafa šwá'k'luna g'á'x í'es'á'la lá'x'wa lax d'ó-
qulaxa ná'e'ng'éx.

Wá, lá'lae Ó'meáté 'ne'ka: "Wé'g'a ya'í'lax, í'é'g'ég'ól, qá's wé'g'í'ós 30
é's'é'd'eq qá's wé'g'í'ós mó'mas'í'de-
x'wa k'ó'k'lut'e'lax qó g'á'xl hé'f'slax'lá
g'á'x'ens," 'ne'x'lae Ó'meáté, lax í'e'-
g'ég'ólé í'e'wis wá'ó'kwé bá'b'ebá'k'wa,
"qá'x'g'ins lá'm'e'k' w'í'nax'wa k'ó'k'lut'e- 35
lax," 'ne'x'lae. Wá, g'á'x'laeda k'ó'-
k'lut'e'la né'P'eda. Wá, lá'lae hé'ná'ku-
lá'méda ya'yats'lasa k'ó'k'lut'e'la lax
g'e'mxotaxts'a'yasa dá'í'dafa šwá'k'lunas
Ó'meáté. Wá, g'í'P'em'lá'wíse 'wí'la 40
g'á'xé ya'yats'las k'ó'k'lut'eláx lá'e
Ó'meáté 'ne'ka: "Wé'g'a í'é'g'ég'ól

Shameless the Deer, "Now let me watch you." Thus said Chief-of-the-Ancients. Shameless the Deer at once arose. Then he became excited in his fool-dance. His younger brothers beat time. Then Shameless the Deer jumped from one canoe of the Salmon to another, and all the canoes capsized. Then various kinds of salmon jumped in the water; for that had been the wish of Chief-of-the-Ancients, that their canoes should capsize. Then Chief-of-the-Ancients rose in the Folding-Canoe, and the various kinds of salmon jumped, — all the spring salmon, steel-head salmon, sockeye salmon, silver salmon, humpback salmon, dog salmon, trout, herring, olachen, and sardines (?) Then Chief-of-the-Ancients said, "O Sardine! your eyes are too far from your nose." Then Sardine pushed his eyes towards his nose. Therefore the eyes of the sardine are near to its nose. Then Chief-of-the-Ancients pointed to all the rivers (in turn), and said, "This will be the salmon of Giving-Olachen, this will be the salmon of Open-Plain, this will be the salmon of Olachen-Place (Knight Inlet), this will be the salmon of North-End;" and the different kinds of salmon at once went to the rivers. Therefore there are salmon in all these rivers. That is the end.

qen x't'slax²idē lol, "ne'x²laē Ō²me-
 aē. He'x²idaem²la'wise lē'gēg'ōlē
 lā'x²wida. Wā, lae'm²laē xwā'sa lā'xēs
 nā'emafācna'e. Wā, lae'm lē'x²ēde
 ts'lā'tslā'yās. La²laē dā'daxwamosela. 5
 La'e lē'gēg'ōlē lax ya'yē'ya'ts'lāsa k'ō-
 k'lutela, hē'mis la qap'le'daatsa xwā-
 xwak'unē. Wā, la²mē ax'²idēda k'ō-
 k'lutela qa'xs hē'maē wā'lagēts Ō²me-
 aē qa gwe'x²idaats qa qap'le'dēs yaē'
 t'yats'lās. Wā, lae'm²la'wise Ō²meaē
 lā'x²walexsa, lā'xēs dā'dada xwā'kluna,
 qa'xs hē'ma'ēda k'ō'k'lutela ax'²ida
 "nā'xwēda sā'tslemē lē'wa g'ixwā' lē'wa
 mēfē'kē lē'wa dza'wu'nē lē'wa hanō- 15
 'nē lē'wa gwa'xnīsē lē'wa gō'la lē'wa
 wā'nā'ē lē'wa dza'xunē lē'wa hā'nō.
 Wā, la²laē Ō²meaē 'nē'ka: "t'ya, hā-
 nō, qwē'saēbēdzās gayā'gesex." Wā,
 hē'x²idaem²la'wise hā'nō lā'gw'ibhētsēs 20
 gayā'gesē, lā'g'ilās 'nē'xwā'ibaē gayā-
 gesasa hā'nō. Wā, la²laē .Ō²meaē
 ts'lem'x²idxa w'wa. La²laē 'nē'ka:
 "Lā'LES mā'LES Wā'wale, lā'LES mā'LES
 Dā'lsē, lā'LES mā'LES Dza'wade, lā'LES 25
 mā'LES Gwa'e." Wā, hē'x²idaem²la'-
 wise lē'da k'ō'k'lutela lā'xa w'wa. He-
 'mis lā'g'ila la mā'g'ilax²idēda w'wax.
 Wā, lae'm lā'ba.

X. TRADITION OF THE LA'LASIQWALA (SEAWARD-DWELLERS).

Mĕĕĕlanuk* (Southeast-Wind).

The myth people lived at Bull Harbor. It was bad weather all the time on account of the southeast wind, for the southeast wind was blowing hard all the time. Fishermen could not go out fishing (for) halibut, red cod, black cod, and kelp-fish. Now the myth people were starving. Then Shameless the Deer invited his younger brothers in. When they were all in the house, he said, "O younger brothers! let us consider that we should beg our master, Chief-of-the-Ancients, to go and see how we can get something to eat, and about the weather being always so very bad, and also about our women who cannot gather mussels and clams for us to eat." Thus said Shameless the Deer to his younger brothers.

Then Chief-of-the-Ancients' warriors spoke at once, and said, "Go and ask our master, Chief-of-the-Ancients, to go and make war against Owner-of-Southeast-Wind." Then Shameless the Deer said, "O younger brothers! I will go and report to our elder brother, Chief-of-the-Ancients. Sit quite still here, and I will go." Then he started at once, and said, "Oh, dearest, Chief-of-the-Ancients! I come to tell you the wishes of our younger brothers, what they want you to do, dearest, Chief-of-the-Ancients. They say that you shall devise a way for us to make war on Owner-of-Southeast-Wind." Chief-of-the-Ancients at once said, "Go and ask our younger brothers to get ready, that we may go to-morrow. I will now go to engage the Devil-Fish and the Hali-

G'ókula⁴laēda nū'x^onē'misē lax Ge'ya. Wā, la⁴lāē hē'mēnāfām 'yā'x'sē-
 'mēda⁴nā'la qāē'da mĕĕ'saxs hē'mēnāfā-
 'māc aw'lēda mĕĕ'sē yā'la. Wā, la⁴lāē
 k'leā's gwe'x^oīdaas lō'qwēda lēlō'q'wē-
 noxwē lā'xa plā'ē lē'wā nē'tslā'ē lē'wā
 nā'ēmē lē'wā pax'itē. Wā, lā'm'āē
 pā'lēda nū'x^onē'misē. Wā, la⁴lāē lē-
 gēg'ōlē lē'ālalaxēs tsā'tslā'ya. Lā⁴lāē
 'wī'laēta, lā'lāas 'nē'ka: "ŷya, tsā'tslā-
 'yā, wē'g'a gwa'nāfāx qns hawā'
 'alēxns g'ī'yaē Ō'mēalā qa wē'g'isē
 dō'q'wāfa qns gwōyō'las qāns hā-
 'mā'ya lē'wō'x'da 'nā'lax xē'nī'lāēx
 hē'mēnāfām 'yī'ya'g'isā, lōx ō'g'wāqa-
 15 m k'leā's gwēyō'lasēns tsē'daqēx lā'xa
 xō'lē lē'wā yā'yā'lemā qns hā'mā'ya,"
 'nē'x^olāē lē'gēg'ōlē, lā'xēs tsā'tslā'ē.

Wā, hē'x^oīdām'ā'wīsēda bā'bē-
 k'wās Ō'mēalē yā'q'ēg'āfa. Lā⁴lāē 20
 'nē'x^odā'xwā: "Hā'g'adza ask'lālxēns
 g'ī'yaqlēns, lā'xōx Ō'mēalāx qā'n's lā-
 lag'it dxi'x'lāf lax Mĕĕlanukwā." Wā,
 hē'x^oīdām'ā'wīsē lē'gēg'ōlē 'nē'ka:
 "ŷya, tsā'tslā'yā, lā'mēn lāf tsēk'k'ā'fē-
 25 lālxēns 'nō'lāē Ō'mēalē; ā'lāg'ā'mā
 k'wā'fāx qn lā'lag'it." Wā, hē'x^oīdā-
 m'ā'wīsē qā'sīda. Wā, la⁴lāē 'nē'ka:
 "ŷya, ā'datsā, Ō'mēalā, g'ā'xēn nē'fāg-
 g'a wā'fagē'g'asg'ins tsā'tslā'yak' qā's
 30 gwe'x^oīdaasos ā'dats, Ō'mēal, 'nē'k'ek-
 qā's dō'dōxstōlēfa, qāns gwe'x^oīdaas
 lax Mĕĕlanukwē qāns lē dxi'x'lāq." Wā,
 hē'x^oīdām'ā'wīsē Ō'mēalē 'nē'ka:
 "Hā'g'a, ā'm ak'lā'lxēns tsā't-
 35 tsā'yā qa wē'g'it'sē xwā'nā'īdēf qā'n's
 lā'lag'itēx hē'n'sta. Wā, lā'mēn lāf
 hē'lā'ēlx Taq'wā' lō P'lā'ya. Wā, hē-

but, and you shall go and ask T'slen-t's'ngilex's and N'endzay'obes and Canoe-Calking the Raven and Hay'm-g'ilex's to get ready." Then Shameless the Deer started, and went to report to the myth people what Chief-of-the-Ancients had said. Then Chief-of-the-Ancients started, and went and begged Devil-Fish and Halibut to go and sit near the stern of his canoe. Devil-Fish and Halibut acquiesced in Chief-of-the-Ancients' (wishes) as soon as he asked them. Then Shameless the Deer reported to the myth people what Chief-of-the-Ancients had said, and all the warriors of Chief-of-the-Ancients got ready at once.

In the morning they launched the Folding-Canoe of Chief-of-the-Ancients, and all the myth people went aboard. Then Devil-Fish and Halibut sat near the stern of the Folding-Canoe. Then they paddled against the southeast wind, going southward to the house of Owner-of-Southeast-Wind. Then Chief-of-the-Ancients spoke, and said, "O friend Halibut! you will lie down at the door of the house of Owner-of-Southeast-Wind, and Devil-Fish shall hide on one side of the door of the house, that he may suck out Owner-of-Southeast-Wind, who shall then slip on the halibut if our canoe should careen on the beach of his house." Thus said Chief-of-the-Ancients. Then Chief-of-the-Ancients stopped speaking, for they had now arrived at the beach of the house of Owner-of-Southeast-Wind. Then the Halibuts got out to lie down at the door of the house of Owner-of-Southeast-Wind. They went up from the place where the Folding-Canoe lay.

'mis qa's axk'la'fax T'sle'nt's'ngilex'sa
 1.0 N'e'ndzay'obesa 1.0 Me'm'g'olimb'es
 1.0 Hay'm'g'ilex's qa we'g'it's xwa'nal-
 'ida." Wa, la'lae qa's'ide 1.0 g'ig'g'ore
 qa's le t'slek'a'felas wa'ldemas O'meale
 le la'xa nu'x'ne'mise. Wa, la'lae qa's
 'ide O'meale qa's le hawa'x'alax Ta-
 q'wa' 1.0 P'la'e qa le's k'wa'sto'wa'fexs
 lax ya'yats'las. Wa, he'x'idaem'la'wise
 sex'ts'le' Taq'wa' 1.0 P'la'e lax O'meale,
 g'a'lae axk'la'fax. Wa, la'lae 1.0 g'ig'g'ore
 t'slek'a'fides wa'ldemas O'meale la'xa
 nu'x'ne'mise. Wa, he'x'idaem'la'wise
 'na'zwa xwa'nal'ideda ba'bebak'was
 O'meale. 5
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Wa, la'lae 'na'x'ida, la'e w'f's'te'n-
 dayuw'e da'ldala xwa'klunas O'meale.
 Wa, la'lae ho'guxs'eda 'na'zwa nu'x'ne-
 'misa. Wa, la'm'lae Taq'wa' 1.0 P'la-
 'e k'was'to'wa'fexs la'xa da'ldala xwa'-
 kluna. Wa, la'm'lae nex'le'fa qa'xs
 me'la'saeda ya'la. Wa, la'm'lae 'na-
 'nala'a'qa lax g'o'kwas Me'la'lanukwe.
 Wa, la'lae ya'q'leg'ale O'meale. La-
 'lae 'ne'ka: "ya, qast, P'la'e, la'm's
 la' pa'x's'talast'xa g'o'kwas Me'la'lanu-
 kw'e. Wa, la'io'x Taq'wa'x 'wun'e'x'-
 stalast' lax t'ex'ila'sa g'o'kw'e qa's he'x'-
 'ida'm'e' q'u'm'trawelsax Me'la'lanukwe
 qa tsax'ildzo'delts la'xox P'la'ox qatn-
 so la' qo'qwa'fatsens ya'yats'lax la'xa
 1.0 ma'isasa g'o'kwas," 'ne'x'lae O'me-
 ale. Wa, la'm' q'we'P'ida, yix O'meale,
 qa'xs he'm'a'e la'g'a'lis lax 1.0 ma'isasa
 g'o'kwas Me'la'lanukwe. Wa, la'lae
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Then Shameless the Deer tried in vain to get out of the canoe. He was only blown back by the wind to the canoe. Devil-Fish just sat in the canoe, at the end of the Halibuts. Then Golden-Eye jumped out of the canoe and went to the door of the house. He hid his fire-drill and his cape of yellow cedar-bark. Then he entered the house. Immediately he saw Owner-of-Southeast-Wind lying with his back towards the door of the house, and he was breaking wind all the time. Therefore the southeast wind has a bad odor. Then Golden-Eye jumped into him, and at once took his fire-drill and drilled. As soon as he obtained fire, he took the cape of yellow cedar-bark and put it on the burning fire. Then it began to smoke in the inside of Owner-of-Southeast-Wind. Then he began to cough. Golden-Eye jumped out again. Now Owner-of-Southeast-Wind really began to cough; and he kept going backward and kept slipping because he was coughing, and went to the door of his house. Then he came to the Halibuts. Then he slipped on the Halibuts and went right down to the Folding-Canoe. Then Chief-of-the-Ancients said, "O Shameless, Deer! stone and kill Owner-of-Southeast-Wind." Thus said Chief-of-the-Ancients to Shameless the Deer. Then he spoke again, and said, "Go on, warriors, club and kill him."

Owner-of-Southeast-Wind spoke at once, and said, "O Chief-of-the-Ancients! why do you intend to do this to me?" Chief-of-the-Ancients said at once, "O Owner-of-Southeast-Wind! this is the reason of my doing it, because it is always bad weather." Then

Wá, la^hlae wax' la^htáwe ɪé'gég'óte. Á'em^hla^hwisē xwé^hlaqa g'ax yú^hs'wida-yusa yá^hla lá^hxa xwá^hkluna. Wá, lae^hm^hlae^h Taq^hwa' la á'em la^hklwaxs lax^hne-qe^hlse ó^hba^hyasa p'lepá^hé. Wá, la^hlae^h Kuté^hna d'rxwúta' lá^hxés yá^hyatsle qa's le lax t'lex^hlása g'ókwe. Wá, lae^hm^hlae^h q'ula^hɪ.ɪlaxés a^hnkwé ɪé^hwés dé^hxwé wá^hxso. Wá, la^hlae^h lae^hta, lá^hx g'ókwe. Hé^hx^hidaem^hla^hwisē d'ó^hxwáɪ^hlax 10 M'elá^hlanukwaxs ku^hɪ^hlae gwa^hsaxsteli-lae lá^hxa t'lex^hlása g'ókwe, lá^hhé^hmena-taem yó^htslalis me^hngasé. Hé^hem lá^hg'its^h yá^hx^hpaleda yá^hlása M'elá^hlanukwé. Wá, la^hlae^h Kuté^hna daw^hɪ, lax 15 me^hngasas. Hé^hx^hidaem^hla^hwisē dá^hx^hɪdxés a^hnkwé qa's se^hlx'ɪdē. Wá, g'ɪɪ^hem^hla^hwisē x^hɪ^héda, la^hé axé^hdxés dé^hxwé wá^hxsa qa's dzó^hp'endé^hs lá^hxa lá^hx^hɪqala. Wá, la^hlae^h kwa^hx'ɪda, lax 20 á^hwagá^hyas M'elá^hlanukwé. Wá, la^hlae^h lex^hó^hs'wida. Wá, la^hlae^h xwé^hlaqa d'rx^hwuqá^hwé Kuté^hna. Wá, la^hlae^h á^hla-x'ɪd lá^hxó^hs'wida. Wá, lae^hm^hlae^h M'elá^hlanukwé k'la^hna^hkula lá^htsa^hna^hku- 25 laxs lexá^hé lax t'lex^hlásés g'ókwe. Wá, la^hlae^h lá^hg'aa lá^hxa p'lepá^hé. Wá, la^hlae^h tsax^hɪlso^hd lá^hxa p'lepá^hé qa's le hé^hx^hse^hla lá^hxa dá^hɪda^h xwá^hkluna. Wá, hé^hx^hidaem^hla^hwisē Ó^hmeaté^h né^hk'a: 30 "Wá, ɪé'gég'óte. Wé^hga, n'p'le^hdex qa^h h'le^hsóx M'elá^hlanukwéx," né^hx^hlae^h Ó^hmeaté, lax ɪé'gég'óte. Wá, la^hlae^h é^hdzaqwa né^hk'a: "Wé^hg'adza bá^hb'ebak^hwa kwé^hxaplex^hɪ^hdɪq^h qa^h h'le^hsóx." 35

Wá, hé^hx^hidaem^hla^hwisē M'elá^hlanukwé yá^hq'leg'ata. Lá^hlae^h né^hk'a: "yá, Ó^hmeaté, má^htsas sé^hnata^hos g'á^hxen?" Hé^hx^hidaem^hla^hwisē Ó^hmeaté né^hk'a: "yá, M'elá^hlanuk^h, hé^hdanu^hs' sé^hnatoɪ, 40 qa^hxés hé^hminata^hmaex^h yá^hx^hsrímós ná^hlax." Wá, hé^hx^hidaem^hla^hwisē yá^hq'leg'a-

Owner-of-Southeast-Wind spoke, and said, "There shall be alternately one good day (and one bad day)." Chief-of-the-Ancients said at once, "Kill him, for what good is one good day to us?" Then Owner-of-Southeast-Wind spoke again, and said, "There shall be two good days in succession." Chief-of-the-Ancients said at once, "I don't want that, either. Go on, kill him." Thus he said. Then Owner-of-Southeast-Wind said, "It shall be summer in your world." Then Chief-of-the-Ancients said, "That is too much. It is enough, four days (good weather) at a time." Thus said Chief-of-the-Ancients to Owner-of-Southeast-Wind. Then Shameless the Deer said, "O friend, Owner-of-Southeast-Wind! don't lie, else we shall come again and make war on you." Then Shameless the Deer let him go. He went up the beach at once and entered his house. Then Chief-of-the-Ancients called the Halibuts and Golden-Eye. They paddled home at once. Then they arrived on the beach of their house. Chief-of-the-Ancients spoke at once, and said, "O younger brothers! go to your places, for I have now been to war with Owner-of-Southeast-Wind, and he said that it would be good weather for four days at a time." Thus said Chief-of-the-Ancients to his younger brothers. Immediately some went to dig clams, and others went to fish halibut, and therefore there is now good weather in our world. That is the end.

le Mela'lanukwe. La^olae^o ne'ka: "La-
 mox^o na^o n^o m^o p^o l^o n^o x^o wa^o sa^o la^o los^o na'
 lax." Wa, he^o x^o ida^o m^o la^o wise O^o meate
 ne'ka: "We^o g^o ax^o ox^o he^o la^o q^o a^o ns^o ma'
 yunukwesa^o ni^o m^o xsa^o na^o la?" Wa, la-
 lae^o e^o t^o ed^o ya^o q^o le^o ga^o te Mela'lanukwe,
 La^o lae^o ne'ka: "La^o mox^o ma^o e^o ma^o p^o
 l^o n^o x^o wa^o sa^o la^o los^o na^o lax." He^o x^o ida^o m^o
 la^o wise O^o meate ne'ka: "K^o le^o se^o m^o
 xa^o en^o laq. We^o g^o ax^o ox^o a^o t^o m^o he^o la^o,"
 ne'x^o lae. Wa, la^o lae^o ne'ka Mela'lan-
 ukwe: "La^o mox^o ha^o ya^o en^o x^o es^o los^o na^o la-
 qos." Wa, la^o lae^o ne'ka^o O^o meate:
 "La^o las^o la^o x^o e^o n^o le^o la^o he^o p^o alad^o za^o me
 ma^o e^o m^o op^o l^o n^o x^o wa^o sa^o la," ne'x^o lae O^o meate
 te, lax Mela'lanukwe. Wa, he^o x^o ida-
 m^o la^o wise te^o g^o g^o o^o le ne'ka: "ya,
 qast, Mela'lanuk, gwa^o la le^o k^o la^o wa^o lo^o,
 a^o la^o nu^o x^o e^o t^o ed^o l^o g^o ax^o dzix^o t^o la^o ol."
 Wa, la^o m^o lae^o ni^o x^o e^o dayos^o te^o g^o g^o o^o le.
 He^o x^o ida^o m^o la^o wise la^o la^o s^o des^o qa^o s^o le
 lae^o t^o, la^o x^o es^o g^o o^o kw^o e. Wa, la^o lae^o O^o meate
 te le^o la^o laxa^o ple^o la^o e^o te^o wa^o kut^o e^o na.
 Wa, he^o x^o ida^o m^o la^o wise g^o ax^o se^o x^o wi-
 dex^o da^o x^o wa. Wa, la^o lae^o la^o g^o alisa, lax
 t^o e^o ma^o sa^o ses^o g^o o^o kw^o e. He^o x^o ida^o m^o la^o
 wise O^o meate ya^o q^o le^o ga^o ta. La^o lae^o ne'
 ka: "ya, ts^o le^o ts^o la^o ya^o, ha^o g^o a^o ni^o le^o x^o
 e^o d^o l^o ex^o la^o m^o x^o d^o en^o w^o na^o x^o Mela'
 lanukwe. Wa, la^o me^o s^o ne^o x^o q^o os^o le^o ma^o -
 ex^o ma^o e^o m^o op^o l^o n^o x^o wa^o sa^o la^o t^o en^o s^o na^o lax,"
 ne'x^o lae O^o meate, la^o x^o es^o ts^o la^o ts^o la^o ya.
 Wa, he^o x^o ida^o m^o la^o wise la^o ya^o t^o eda^o wa^o o^o
 kw^o e. La^o lae^o ba^o k^o ule^o da^o wa^o o^o kw^o e. Wa,
 he^o mis^o la^o g^o itas^o ox^o la^o e^o x^o e^o k^o o^o x^o da^o na^o le-
 qos. La^o m^o la^o ba.

XI. TRADITIONS OF THE LI'Á'SQ'ÉNOX¹.

1. Dzó'noqlwa.¹

G'ókula'laéda g'á'lása l'á'sq'énóx lax Xany², lá'xa apso'tasa wa 'né'mé'mu-
tasa wí'sentsla. Lá'lae lá'wíle g'íng'inánemas lá'xa wá qa's lé a'mta lá'xa apso'-
tasa wa. Láe'm'láwis g'ók'wélaxa 'mó'mx'dé. Lá'lae lá'wélséda 'nemó'kwé g'íná-
nem. Lá'lae dó'x'wale'laxa 'wá'lasé begwá'nema gwá'só'fela lax g'ók'was. Lá'lae
né'faxés g'ín'ót. G'á'x'laéda g'íng'inánem hó'qawéls lá'xés g'ók'wé. Gwá'gul'x- 5
lá'laéda begwá'nemáxa gwó'lé'k'. l'á'x'stó'laéda gwó'lé'k' hé gwé'x's é'lkwa.
Lá'laéda g'íng'inánemé 'mese'laxa gwó'lé'k'. Lá'laéda begwá'nemé l'e'á'laéda
g'íng'inánemé qa's tsó'wesa gwó'lé'k' láq. Lá'lae wú'édá g'íng'inánemáxa
begwá'nemé. "wá's g'á'yó'laxs gwó'lé'k'x?" — "Gé'lag'a qen³ lá'e'n tsá'ts'ém-
x'silas ló'l." Lá'lae lá'ts'lowéda g'íng'inánemáx léxá'yas ó'x'laax's. Lá'lae 10
áá'laaqéda hé'má'laxó'i, Aó'x'laax'té. Lá'lae á'tég'ilases ó'x'laak'. Lá'laéda
dzó'noqlwa g'ul'stódálaxa g'íng'inánem. Lá'lae lá'g'aa lax g'ók'was. Há'mé⁴,
hé'maa'laxó'i, há'má'pex begwá'nemé. Lá'lae má'ló'kwé g'íng'aa'yas sa'semasa
g'íng'amá'yasa wí'sentsla.

Lé'wag'í'fayugwax'téda ó'ma. Lá'lae q'wá'sé Lé'wag'í'fayugwa. Lá'na- 15
xwá'lae hé'n'téd qa's 'léx'él'sexes hé'ndéqwe. Lá'lae dó'x'wale'lé Lé'wag'í'fay-
g'waxa g'íná'nemé 'né'l'égé'la's lax hé'ndéx'das. Lá'lae dá'g'él'sé Lé'wag'í'fay-
g'waxa g'íná'nemé lá'xés k'wó'dzá'sdé, lá'xés q'wá'saena'f. Lá'lae lá'e't, lá'xés
g'ók'wé. Há'labalax'tá'í q'wá'xéda g'íná'nemé. Mó'plé'ng'wá's'ém'lá'xés lá'e
hé'fatsax'ídéda g'íná'nemé. Lá'lae axk'á'le'da g'íná'nemáx hé'k'wésá' l'ó má'p- 20
tsá'qa há'nat'em. Láe'm l'é'gades Lé'ndéqwa'yadze'wá'l. Lá'lae gwá'fédá
hé'k'wé's l'e'wá há'nat'em. Lá'lae wáx' b'déla'sé'wa qa's k'é'sé lá' lá'wí' lá'xa
wá. Á'em'pláwis há'téla. Lá' lá'wí' lá'xa wá. Lá'lae qa's'í'da, né'g'ító'dxa
t'é'x'tla. Lá'lae lá'g'aa lá'xa g'ók'wé. Lá'lae lá'e'í' láq. Hé'x'ídá'em'pláe dó'x
'wale'laxa g'íng'inánem kludze' lá'xa g'ók'wé l'e'wá l'ó'p'ék'í'x'sdél'it. Lá'lae 25
ya'q'ég'aféda l'ó'p'ék'í'x'sdél'it. "Gwá'la gé'g'á'í'it láq, adá, qó g'á'x'í'da tsáx
wá'pa; á'tas hé'lá'matsó'sé." Lá'lae lá'wélséda g'íná'nem qa's né'g'ító'dé'x-
t'é'x'tla. Lá'lae dó'x'wale'laxa dzó'noqlwa, g'á'xae wó'xsg'em'xa ná'gats'lé.
Á'em'pláwis 'wu'nx'ídéda g'íná'nemé, lá' háx'w'í'd lá'xa wé'kwé.

Lá'laéda dzó'noqlwa dó'x'wale'lax g'á'g'ó'masax lá'xa 'wá'pé. Láe'm'lae 30
l'é'té'da dzó'noqlwaxa g'íná'nemé. Lá'lae é'k'í'g'em'x'ídéda dzó'noqlwa. Hé-
em'pláwis lá' dó'x'wale'lax'séq. Lá'laéda dzó'noqlwa l'e'lala qa g'á'xés, lá'xéda
g'íná'nemé. G'á'x'laéda g'íná'nemé g'á'xaxa lax l'ó'dzasasa dzó'noqlwa. Lá'lae
ya'q'ég'aféda dzó'noqlwa: "Wé'g'iladzás lá'g'í'tós x'e'n'léla é'x'sók'wa?" — "Má'p-
tsé'méda t'é'sémé ax'e'dayoxg'in x'ó'msik;" 'né'x'á'té'da g'íná'nemé, lá'xa dzó'- 35
noqlwa. Lá'laéda dzó'noqlwa 'né'x' qa's lé ax'e'dé'x má'í'tséma t'é'séma. Lá'lae

¹ See free English rendering in "The Social Organization and the Secret Societies of the Kwakiutl Indians," by Franz Boas (Report of the U. S. National Museum for 1895, p. 372).

² L. c., p. 373.

ʔyaʔlaqæda gʔinānēmāxa dzōnoqʔwa. Hēxʔidaēmʔlawis lēda dzōnoqʔwa. Gʔax-
 ʔlaē tāqalaxa māʔtsemē tēsem. Lāʔlaēda dzōnoqʔwa axʔeʔsaq: "Wēgʔa,
 tēxʔeʔsax," nēxʔlatēda gʔinānēmāxa dzōnoqʔwa. Lāʔlaēda dzōnoqʔwa tēxʔ-
 ʔelsa. Lāʔlaēda gʔinānēmē bēnāgōlsasa nūmsgēmē tēsem lax xʔōmsas.
 "Pitēmalāʔlagʔa," nēxʔlaēda gʔinānēmē. Lāʔlaē tāqelsaxa nēmsgēmē qʔs 5
 ēʔfēde tāqēyōdasa tēsem lāxa dzōnoqʔwa. ʔēmʔlāwīsē wʔxʔsēsta hēqʔwʔx.
 dasa dzōnoqʔwa. Lāēm hēʔlā.

Lāʔlaēda gʔinānēmē, yix ʔēndēqʔwʔyadzēwʔt hēʔstslax xʔxds qʔs
 tsʔxstēndēx lāxa ʔwʔpē. Lāʔlaē qʔsʔd lāxa gʔōkwasa dzōnoqʔwa. Gʔiʔem-
 ʔlawis lāēʔeda gʔinānēmē, lāʔs nēkēda lōʔpʔekʔixsdēlī: "Gʔwʔda gēgʔiʔlōi. 10
 Qʔlʔelāmētʔxax lāx wʔxʔ hēʔlāmāsxā dzōnoqʔwā. Lē wʔxʔ mōʔlēna hēʔ
 wʔxʔa, kʔēʔs hēʔlāēnoxwā. Lāēmʔ tāq gʔaxa. Yōēm qʔulāʔxanōsēʔyōxḏa
 qʔwʔxsemʔtēx. Hāgʔa lāq. Gʔiʔemʔlēs dōqʔladqē gʔaxʔ lāēʔ, lāʔēs hān-
 ʔēdēʔxwā qʔulāʔxanōx. Hēxʔidaēmʔlē hēʔl." Hēēmʔlawis ʔtēs qʔwēʔfēda
 lōʔpʔekʔixsdēlī, gʔaxæda dzōnoqʔwa lāēʔ, dēnēʔtāʔya yīsōx: 15

"Ōgʔwʔqʔmʔxʔn lōʔgʔwā.
 Ōgʔwʔqʔmʔxʔn nūʔalākʔa.
 Ōgʔwʔqʔmʔxʔn qʔulāʔxʔulāʔkʔa."

nēxʔlāē qʔēmdēmas. Lāʔlaēda gʔinānēmē hānʔidxa qʔulāʔxanōxʔdās.
 Hēxʔidaēmʔlawis yāxʔwalʔēda dzōnoqʔwaxʔdē. Lāʔlaēda gʔinānēmē nēxʔelēʔq 20
 qʔs tsʔxstōʔdēs lax nēgʔaʔsʔlaxsdāsēxaʔ gʔiʔngʔinānēmē. Lāʔlaē tsʔōʔstodālaxa
 gʔiʔngʔinānēmē, yīsa kwʔtsʔē. Gʔaxʔlāē nāʔnaxʔ lāʔxēs gʔōkwē lax Xaxʔ.
 Gʔaxʔem qʔwēʔqʔulēda gʔiʔngʔinānēmē. Lāʔlaē aēʔdaaqē ʔēndēqʔwʔyadzēwʔt
 lāxa ēkʔē awʔnagwis. Lāēm lāʔba.

2. Sōdēmʔ (Harpooneer).

(Tradition of the Clan Wʔsentsʔa.)

The princess of Born-to-be-a-Chief was menstruating. Her name was Girl. She asked her younger sister, Dawn, to go with her and bathe in the lake. Then they started, and they arrived there. Girl undressed at once and went to sit in the water. Dawn just played on the ground. Then Girl turned (to look at) her blanket. What should she see (but) a man [was] sitting on her blanket. Then the man 25

Èxentāʔlāē kʔēdēʔas Gēxʔdēm. Lāʔ-
 ʔlāē hēʔōpʔēnʔwʔʔsa. ʔēgʔadēʔlēs Gʔi-
 nānēmgas. Lāʔlāē hēʔlaxēs tsʔāʔya nā-
 ʔnē qʔ lēs lēgʔitqēxēs kwʔsēi. lāxa dze-
 ʔlāʔē. Lāxʔdāxʔlāē qʔsʔdā. Lāʔlāē lā-
 gʔaa. Hēxʔidaēmʔlāwīsē qʔōʔwʔwʔtsʔōdē 30
 Gʔinānēmgas qʔs lē kʔwʔstāʔ lāxa ʔwʔ-
 pē. ʔēmʔlāwīsē nāʔnēʔmʔtēs. Lāʔlāē
 Gʔinānēmgasē mʔlʔsʔdēxēs nēxʔunāʔē.
 ʔmʔsʔēʔlāwīsēs? bēgʔwʔnēma kʔwadzā-
 ʔlāʔsēx nēxʔunāʔyas. Lāʔlāē yāqʔlēgʔa 35

¹ See free English rendering in "The Social Organization and the Secret Societies of the Kwakwutl Indians," by Franz Boas (Report of the U. S. National Museum for 1895, p. 374).

² This is said to be a Nootka word. The translation was given by the story-teller.

spoke. (He said,) "Be quick now, I am Harpooneer. I want you for my wife."—"Oh, I don't wish to have a husband." Then Harpooneer went wading in the water. He lifted Girl in his arms, and brought her out of the water. Then she said to [asked] her younger sister, Dawn, "Go and call our tribe." Then Dawn ran. As soon as Dawn was out of sight, Harpooneer lifted Girl from the ground and put her on his back. Then Harpooneer ran into the woods.

He walked for two days. Then he arrived at his house. Behold, he lived all alone! There was plenty of bear and elk and all kinds of animals in his house. Then he said to [asked] his wife, "Don't (try to) escape, for I should know (it) at once, and I should kill you." Then the woman asked her husband, "How do you catch animals? Do you go and kill them?" Then Harpooneer took a small round thing and showed it to his wife. "This is on my forefinger. As soon as I see a bear, I point at it, then it flies straight through the bear." Then Harpooneer started, and for two days the woman staid alone, and then she was with child; and her husband came, bringing a bear and an elk. Then he went away again.

After he had been away one night, two men entered the house. Then the woman spoke. "Don't stay long, my dear ones, (she said,) my husband is bad." Then the woman rose from the floor and gave them tallow. "Go, run! Don't let any of you come here again in vain." Thus said Girl. Then they went out and started to run. Harpooneer came and entered. He at once

heda begwa'nem. "Ha'nakwela la'g'a. Nô'gwaem Sô'dem, ga'gak'ienlôl."—"ya, k'ê'sen 'nêx' qen la'wadênoxwê." La'lae Sô'dem qa's'id qa's ta'x'idê la'xa'wa'pê. La'lae qlê'pê'deq. 5
G'a'x'lae la'stas G'ina'nemgas. La'lae axk'a'laxês ts'la'ya 'na'na; "Hâ'g'a l'ê'lalaxês g'o'kulôta." La'lae 'na'na dze'ly'wida. G'î'p'em'lawis tlepê'dê 'na'na la'ê Sô'dem dâ'g'êlsax G'ina' 10
nemgas qa's ga'yt'k'ileq. La'lae dze'l-y'widê Sô'dem aa'taa'qas.

Ma'p'le'n'xwa's'lae qa'saxs la'ê la'g'aa la'xês g'o'kwê. 'nemô'x'ma'axôl, ql'ênem'lae l'â'yas l'ê'wa l'lawêls l'ê- 15
'wa 'na'xwa haê'p'loma. La'lae axk'a'laxês genê'mê: "G'wala k'ê'xwax. G'î'p'em'laxês k'ê'xwalax hê'x'idê'm-lâ'x'en q'â'lalax, la'lax h'ê'p'laxôl." La'lae wul'ê'da ts'ê'da'qaxês la'wun- 20
mê: "'wî'g'iladzâsê'xwa haê'p'lomax? La'aqôs h'ê'la'maseq?" La'lae Sô'demê dâ'x'idxa 'mekwa'abêda'wê. La'lae dô'qwa'massês genê'mê: "'Axa'tak' la'x-g'in ts'î'mâ'lak'. G'î'p'em'sen dô'x'wa- 25
l'alaxa l'â'ê, l'ê'g'in ts'ê'mx'îtsôx laq. La'ê'x ph'ê'da h'ê'xâla la'xa l'â'ê." La'lae qa's'idê Sô'demê. Ma'p'le'n-xwa's'latla 'nemô'g'wê'da ts'ê'da'qê, la'm'lae boê'x'wida. G'a'x'lae h'ê'wuw- 30
nemas 'wî'k'ilaxa l'â'ê l'ê'wa l'lawêls. La'lae ê't'êd 'nêx' qa's la qa's'ida.

La'lae xa'm'alaxs g'a'xaeda hamâ'p'ala bê'begwanem hô'g'wê'la la'xa g'o'kwê. La'lae yâ'q'ê'g'afê'da ts'ê'da'q; 35
"G'wala g'ê'g'ilî, aadâ, 'ya'x'sê'men h'ê'wunemân." La'lae'da ts'ê'da'q l'â'x'olî qa's ts'ô'wê'sa yâ'sekwê laq; "Hâ'g'a dze'lyulala. G'wala wu'p'em grax ê't'ê-dê'nôkwêx," 'nê'x'lae G'ina'nemgas. 40
La'lae hô'qawêls qa's dze'ly'widê. G'a'x'lae Sô'dem la'ê'la. Hê'x'idê'm-

asked his wife, "Two men came here?" and the woman said, "Indeed, two men came here." He jumped out at once, and it was not long before he entered, for he came (back) and entered. He had killed the two men.

Now she had two sons. They had [already] on their fingers the death-bringer. Then the man went hunting again. When he had been away one night, four men entered the house. The woman spoke at once, (and said,) "Why did you come? Go home. My husband is a bad man." They went out of the house at once. Then they ran as fast as they could. Harpooner came in. He spoke, (and said,) "Four men entered our house?" She replied, "Indeed, four men came." Thus said the woman, on her part, to her husband. Then Harpooner went out again, but it was not long before he re-entered. He had killed the four men.

Then the father of Girl engaged Quick-Woman the Mouse and Squirrel to go and search for the six men who had been lost. Then the two friends, Quick-Woman the Mouse and Squirrel, started. They found the house. The woman was alone in the house. Then the woman spoke, (and said,) "Don't stay long. My husband is bad." Then the two friends went away as fast as they could. Harpooner came and entered. He asked his wife, "Two men came again?"—"Yes, they came." Then Harpooner went out to pursue the friends. Then he reached them. Quick-Woman the Mouse saw Har-

lawis wuta'xēs genē'mē: "Ma'lō'kwae-
tēda g'a'xdā?" La'laē ya'q'eg'a'eda
ts'ēdā'qē: "Ā'laemx'dē g'a'xdā ma'lō-
kwa bē'begwanem laq'." He'x'idam-
'la'wis d'ēx'wē'lsa. K'ē's'latla g'a'xas 5
g'a'xae laē'ta. La'mē'x'daxōi, k'ē'lax-
'ēdxa ma'lō'x'dē bē'begwanē'ma.

La'laē ma'lō'kwe sa'semas ba'ba-
gum. Gwā'helaxm'laē axtsā'nalaxa
halā'yu. La'laē ē'tēdēda bē'gwanēm 10
la hā'natla. G'ī'fēm'lāwis xa'mā'fax,
g'a'xae'da mox'mā'la bē'begwanē'ma
laē't, la'xa g'ō'kē. He'x'idam'la'wis
ya'q'eg'a'eda ts'ēdā'qē: "mā'sēs g'a'xe-
laōs? Hā'g'a nā'nakux. 'ya'x's'e'mēn 15
lā'wunē'ma bē'gwanē'ma." He'x'idam-
'lā'wis hō'qawēs la'xa g'ō'kē.
La'laē dze'l'y'wida, ya'ya'nax'dā'xwa.
G'a'x'laē Sō'dēm g'a'xē'ta. La'laē ya-
q'eg'a'ta: "G'a'xdā'ē'da mō'kwa bē- 20
begwanem lā'xēs g'ō'kwēx." La'laē
nā'nax'mē: "Ā'la'mx'dē g'a'xē'da mō-
kwa bē'begwanem," 'nē'x'lat'ē'da ts'ē-
dā'qē, lā'xēs hā'wunēm. La'laxaa
lā'wī'sē Sō'dēm. K'ē's'latla g'a'xas 25
g'a'xae laē'ta, la'mē'x'daxōi, k'ē'lakaxa
mō'kwe bē'begwanēm.

La'laē hē'lē o'mpas G'ina'nēm-
gasax Hā'la'mā'gala tō Tam'nas qa
lā'lag'īs a'lāxa lā' q'at'ō'k' la xēk'la' 30
bē'begwanē'ma. La'laē'da 'nā'mō'k'ala
qā's'ē'da, yix Hā'la'mā'gala tō Tam'nas.
La'laē q'a'xa g'ō'kē. 'nēmō'gwī'fēm-
'lā'wisē'da ts'ēdā'qē. La'laē ya'q'eg'a-
tēda ts'ēdā'qē: "Gwā'la g'a'x, 'ya'x- 35
s'e'mēn hā'wunē'man." La'laē qā's-
'ē'dēda 'nā'mō'k'ala, ya'ya'nax'dā'xwa.
G'a'x'laē Sō'dēm laē't. La'laē wu-
lā'xēs genē'mē: "G'a'xdā'ē'da ma'lō-
kwa ē'tēda."—"Ā, g'a'xdē." La'laē 40
lā'wī'sē Sō'dēm qā's q'a'q'ē'xa 'nā'mō-
k'ala. La'laē hē'hs'axiaq. Dā'dogwa-
lā'm'lā'wisē Hā'la'mā'gax Sō'dēm.

pooneer first. Quick-Woman the Mouse at once went under the ground with her friend Squirrel. Harpooneer searched for them in vain. Then Harpooneer gave it up and came home. He had not killed them. Then the friends came out. Now they found the two men lying dead on the ground. They just passed them. Then they found the four men also lying on the ground. They just passed them also. Then the two friends arrived at the house. Now the tribe of Girl learned of the place to which she had disappeared. Then they engaged Halibut and all the myth people. They were going to make war on Harpooneer. Then the tribes made a lance of yew-wood for spearing Harpooneer. Then the warriors started. Their leaders were Quick-Woman the Mouse and her friend Squirrel. They arrived at night. Then they dug a hole outside of the door of the house. Two Halibuts lay down on the ground on their backs, and they were covered there. Then the men sat down on each side of the door of the house. It was not yet daylight when Harpooneer came out. As soon as he stepped on the Halibut, Harpooneer slipped on him. Then they speared him from both sides, and Harpooneer was dead. Then the warriors took the skins and everything from the house of Harpooneer. The warriors, Girl, and her two children, came home. That is the end.

He'x'idaem'la'wise Ha'la'malaga la' betels 1^ewis 'nemokwe Tam'nas. Wu'e'm'lawis Soddeme a'la'x'daxoq. La'lae ya'x'de Soddemaq. Ga'x'lae na'nakwe Soddem. La'em k'les h'la' 5 maseq. La'lae 1'a'steda 'na'mok'ala. La'em q'a'xa ma'lo'kwe be'bgwanem ya'xyiqusa. A'em'lawis hea'qalaq. La' lae e'tled q'a'xa mo'kwe be'bgwanem. He'em'laxaa gwode'se'. A'em'laxaa'wis 10 hea'qalaq. La'lae la'g'aa la'xes g'ok', y'xa 'na'mok'ala. La'em qa'pale'le g'okulotas G'ina'ngasax x'tasas. La'lae he'lase'we Pla'we 1^ewa 'na'xwa nu'x'ne'mis. La'em'lae w'na'lex So' 15 dem. La'laeda le'lqalata'e 'wi'f-bag'flaxa 1^em'le' qa's sek'lale'x So'dem. La'lae qa's'ideda w'na'le. La'em ga'laba'e Ha'la'malaga 1^ewis 'nemokwe Tam'nas. Ga'nu'lat'lex 20 la'e la'g'aa. La'lae 'la'p'ledxa 1'a'sana'yasa t'ex'flasa g'okwe. La'lae 'ne'f'e'lsaxa ma'lo'kwe p'ep'la'ya qa's dz'e'm-tstode'q. La'lae 'wa'xso'stolseda be'bgwanimaxa t'ex'flasa g'ok'. K'le's- 25 'em'lawis 'na'x'ida, ga'xaas k'li'qa-welse Soddem. G'item'lawis te'be-dzodxa pla'we la'e Soddem tsa'x'ldzod. He'em'lawis la'sa'k'ap'laa'steq. La'em h'e'le Soddem'xe. La'lae le'ne'meda 30 w'na'x'dexa ha'e'p'loma 1^ewa 'na'xwa g't'x'gae' la'xa g'o'x'das Soddem'xe. Ga'x'em na'nakweda w'na'x'de 10 G'ina'ngasax 1^ewis sa's'em ma'lo'kwa. La'em la'ba. 35

3. Kwō teat (Weight-on-Floor).

The ancestors of Seaward-Tribe lived at Good-Beach. Their chief was 1'aha'mat. He had a son, and he had

G'okula'lae ga'lasa 1'a'sq'lenox' lax Omanis. La'lae g'ig'ades 1'aha'mat. La'lae x'ungwadi'sa ba'bagum. La'lae

for his slave Weight-on-Floor.¹ Sometimes Weight-on-Floor went fishing black cod. He would fill his canoe with the black cod. Then the son of the chief cried because he desired to go to Weight-on-Floor when he was fishing. His father told him to go. Then Weight-on-Floor sat in the bow of the canoe. They arrived at the fishing-ground, and Weight-on-Floor began to fish. (The canoe) was full of codfish. They were getting ready to go ashore, and a shark came. Then Weight-on-Floor was afraid of it. He took the child and threw it into the mouth of the shark. The shark took the boy in its mouth. Then Weight-on-Floor became frightened on account of what he had done. He tried to take his harpoon to spear the shark, and the shark at once threw the boy up. Then Weight-on-Floor told the boy that he should not tell his father what had happened. The body of the boy was all wounds. Then they came ashore. The boy got out of the canoe first. Then the child was asked, "What has happened to your face?" The boy told his father what Weight-on-Floor had done. Weight-on-Floor came, and *iaha'mat* at once took a stick to strike his slave. Then he threw him out of the rear of the house, and (the slave) was dead.

When night came, a man came and woke him. He did not know him. Then the man spoke. (He said,) "I know that you are a shaman. Come, I want you to cure (a sick person). Then they walked towards the woods. When day came, they arrived at a lake. Many sharks were on the water. Then

q!a'gwadés Kwó'teat.¹ Lá'naxwa'lae
 i!a'qé Kwó'teataxa ná'temé. Lá'nax-
 wa'lae qó't!amassxés ya'yats!é la'xa
 ná'tem. Lá'lae q!wa'se xunó'kwasa
 g't'gama'è hané'nax" qa's lé lax Kwó-
 teat la'xés i!a'q'lena'è. Lá'lae ó'mpas
 'nèx' qa l!a's. Lá'lae k!wa'g'iwí's Kwó-
 teat. Lá'lae lá'g'na lá'xés i!a'g'asté.
 Lá'lae Kwó'teat i!a'x'eda. Lá'lae
 qó't!axa ná'tem. Lá'm'lawis wax'!axsd 10
 a'te'sta, g'a'xaeda xu'lgwisé. Lá'lae
 k!p!t'dé Kwó'teatas. Lá'lae dá'x'idxa
 g'ina'nemé qa's tsege't!exodé's la'xa
 xu'lgwis. Hé'x'idam'l!awis ha'ms-
 g'mideda xu'lgwisaxa g'ina'nemé. Lá' 15
 'lae Kwó'teat k!p!t'sés gwe'x'idaxa.
 Lá'lae wa'wuldze'wa, dá'x'idxés má-
 stó qa's sex'!dèxa xu'lgwis. Hé'x'id-
 em'l!awis hó'x'wideda xu'lgwisaxa g'ina-
 nemé. Lá'lae 'né'k'é Kwó'teat, la'xa 20
 g'ina'nemé qa k!é'sés né'faxés ó'mpé,
 yis gwe'x'idaxas. Lé'ma'la'la'at 'ná-
 xwa lá'x's'è ó'k!winéx'dasa g'ina'nem.
 Lá'lae lá'g'a'lisa, hé'm'l!awis g'a'ló-
 t!owé'da g'ina'nem. Lá'lae wu!a'se 25
 'wéda g'ina'nem: "ma'dzé g'a'yala-
 sasós gó'guma'yaqós?" Lá'laeda g'ina-
 nemé né'faxés ómp gwe'x'idaxas
 Kwó'teat. G'a'x'lae Kwó'teat; hé'x-
 'idam'l!awisé i!aha'mat dá'x'idxa dzó' 30
 xum qa's kwé'x'idèxa q!a'k'u. Lá'lae
 tse'qawé'lsaq la'xa a't!ana'è. Lá'm
 t!e'l!a'.

Lá'lae g'a'nú'fida. G'a'x'laeda be-
 gwa'nemé gwe'x'idéq. Lá'm k!és 35
 'ma't!alaq. Lá'lae ya'q'leg'aléda be-
 gwa'nemé: "Q!a't!eda'meni!ól p!xa-
 laa'qós. Gé'laga há'yalek'!im!ól." Lá-
 'lae qa's'fida aá't!aaq'x'da'xwa. Lá'm
 'ná'x'fida. Lá'lae lá'g'na la'xa dze'l!a'té. 40
 Q!é'nem'laéda xu'lgwis má'g'itala laq.

¹ Kwó'teat is a Nootka word. The translation was given by the story-teller.

they entered a house. Weight-on-Floor was at once given food. Then he saw two pretty women sitting in the rear of the house. After he had eaten, a man spoke, (and said,) "Nothing in this house is too precious if you save this chief." Then Weight-on-Floor asked, "Who is that woman?" A man replied, "That is the daughter of the chief." Then Weight-on-Floor arose and went to feel of the sick one. He discovered that it was the shark that had been speared by him. Then Weight-on-Floor sang his sacred song and healed him. Then he bit the end of the spear and pulled it out. Mámáxa — that was the name of the chief — at once got well. Then they paid him with the painted front of the house, and with everything in the house, and with the princess. Then Weight-on-Floor said that he was the only chief of his tribe. Therefore they gave him the house and the princess. Night came, and Weight-on-Floor and his wife slept. Then day came. Then Weight-on-Floor was made a young man by the shaman. Night came again, and Weight-on-Floor began to be (really) a young man. Early in the morning he heard a noise. Then Weight-on-Floor went out. Behold! his house stood in the middle of his village. Iahámat came to look, but he did not recognize his slave. Weight-on-Floor was treated like a chief. They thought that he came from a different tribe, and he was really treated well. After some time he would go hunting porpoise. Then Weight-on-Floor lay on his back, and a scar on the calf of his leg was discovered. Then Weight-on-Floor was recognized, and they

La^olae lae't, la'xa g'ó'kwé. Hé'x^oida-
m^ola'wis hé'lefa^owa. La^olae Kwó-
teat d'ó'qulaxa ma^oó'kwé é's'ek'é tsé-
daq kluséwalí la'xa g'ó'kwé. La^olae
gwá ha'má'pa, la'é ya'q'leg'aféda ⁵
"nemo'kwé begwá'nema: "K'leá's há'xula
la'xwa g'ó'kwéx qa'só q'ulá'maslexwa
g't'gema'yax." La^olae ya'q'leg'afé Kwó-
teat: "A'ngwadzóxda ts'eda'qéx?"
La^olae ná'nax'ma^oéda 'nemo'kwé be-
gwá'nema: "Yú'm k'é'déftsa g't'ga-
ma'ex." La^olae Kwóteat ¹⁰
la'xolí qa's lé plé'gwaxa ts'ix'q'á'. La^olae d'ó'x-
'walé'axés sex^o'dayux dáxa xu'lgwíse.
La^olae ya'laqwe Kwóteat. La^om ¹⁵
hé'lik'aleq. La^olae q'leg'it'odxa ts'á-
k'inx qa's léxwólé'ó'déq. Hé'x^oidaem-
'la'wis é'x^oidé Mámáxa'la — hé'm
lé'g'emsá g't'gama'é. La^om xu'n-
kwásés k'á'dixsek'ila g'ó'y' lé'wa g't-
20
gaéde lax Kwóteat lé'wis k'é'défe.
La^om 'né'ké Kwóteat 'nemo'y^om
g't'game'sés g'ó'kulót, lá'g'itas tsá'eda
g'ó'kwé lax lé'wa k'é'défe. La^olae
gá'nu'f'ida. La^om'lawis mé's^oidé Kwó-
25
teat lé'wis gen'm. La^olae 'ná'x'f'ida.
La'é Kwóteat hé'filasé'wasa pexa'la.
La^olae é'téd gá'nu'f'ida. La^om hé'l-
'ax^oidé Kwóteat. La^olae ga'a'la, la'é
wulé'laxa xa'sbéxula. La^olae lá'wése ³⁰
Kwóteat. Gá'x'maa'laxo'és g'ó'kwé
nqé'tséma'las lá'xés g'ó'kulóté. Gá'x-
'lae iaha'mat d'ó'qwaq. la'm k'és'má'l-
t'alaxés q'á'k'owé. La^om'la'wis gá-
g'ixstlasé'wé Kwóteat. La^om 'né'x'só
35
gá'yul lax ó'g'ula lé'lqwalatá'ya, xu'n-
léla aek'ilasé'wa. Gá'laem'la'wis la
lá'naxwam'lae alé'gwaxa k'é'ólóté.
La^om'la'wis té'g'ile Kwóteat. La'é
d'ó'x'wat'é'eda q'utá' lax a'wa'bédza-
40
'yas. La^om 'malt'egaa'le Kwó-
teat. Hé'x^oidaem'lawis gwá' gá'g'ix-
stlasé'wa. La^olae xis'é'deda g'ó'x'dé.

stopped treating him like a chief. Then his house disappeared, and he again became a slave. That is the end.

Lae'm e't'led qa'k'ox'weda. Lae'm la'ba.

4. K'wadza'ne (Sitting-on-Earth).

Sitting-on-Earth was invited in by the bear. (The bear said,) "Where is your wife? Let her come also."—"My wife here does not speak." Then he carved (a woman out of) alder-wood to be his wife. He hung some bark of yellow cedar over her hand. On-Top-of-All was the name of the bear. Then the bear and Sitting-on-Earth started. (The bear said,) "My house is not far. It is beyond ten mountains." Then they passed eight mountains, and arrived at a house with a painted front. It was the house of Mouse, and Clam was the name of the chief of the Mouse. Then Sitting-on-Earth and On-Top-of-All were invited in by Clam. They were given clover-root and cinquefoil-root to eat, and therefore people eat clover-root. Then Sitting-on-Earth was asked, "Have you a wife?" Sitting-on-Earth replied, "I have a wife."—"Take my mountain-goat wool and give it to your wife." Then the bear went and took the wool. Thus it is known that wool is good for making blankets.

Then he discovered smoke. Behold! there was a house. It had no door. He went there [together] with the bear. Then Bluejay invited them in, (saying,) "Come and eat of my food in my house here." Then they entered the house. Bluejay took down a basket full of dried berries and gave them (some) to eat. Therefore these came to be the (food) of man. Then they went out.

K'wadza'ya le'lan'ensa la'ne: "w'la's gene'maos qa g'a'xese o'gwaqa."—"K'le'sek: ya'qantlalagin gene'mk;" 5
La'lae k'le'x'idxa gun'epe qa's gene'ma. La q'x'ts'lan'entsa de'x'we. He'lamotexta'ex'la'lae'da la'ne. La'lae qa's'ideda la'ne to K'wadza'ne. "K'le'a's qwe'selagin g'o'kwik; ne'q'a'sgemk: 10 ne'ga;" La'lae la'qaxa ma'iguna'its'em ne'ga'. La'lae la'g'aa la'xa k'la'k'letimala g'ok', g'o'kwasa G't'gialaga to G'a'wegemaex'le, g't'gama'yasa g't'gialaga. La'lae le'la'lasos G'a'wegema'e, yix K'wadza'ne to He'lemotexta'ne. La'lae hamg't'las'i'wa, y'isa t'ex'so's le'wa i'ex'se'm; he'mos g'a'xeltsox ha'ma'ya t'ex'so'sex. La'lae wula'se'we K'wadza'ne: "Geg'a'da'masa?" 20 La'lae K'wadza'ne na'nax'ma'e: "Geg'a'da'men."—"Ax'lelag'a'den pla'lemgin qen ya'qwe'tsox laxs gene'maos." La'lae qa's'id da'laxa pla'lem. He'mos qa'g'itsoxda pla'lemaxs e'ka'ex la'xa 25 dex' k'o'owas.

La'lae do'x'wat'e'laxa kwa'x'ila. G'o'kula'laxoi. K'le'a's t'ex'ila; na'nemo'ia, le'wa la'ne. La'laeda kwa'skwas le'x'da'xweq: "Ge'la qa's hamx'it: 30 daos laxg'aden ha'ma'yac'gin." La'lae ho'g'wit la'xa g'o'kwe. La'lae kwa'skwas t'ekwa'xal'faxa la'bat qo'tlaxa t'iq'a' qa's hamg't'it lax'da'xweq. La'g'itsox g'ax ha'ma'ya lax'da'x'. 35 La'e la'welsa. La'lae qa's'idux'da'x'.

They went on, and met Mink. Sitting-on-Earth asked Mink, "Is the place to which we are going far?" Mink replied, "It is not far. It is only five mountains to the house of your companion." Then they passed one mountain, and he saw many houses. He saw an old woman sitting outside of a house. Then Sitting-on-Earth asked the old woman, "Where is the house of the chief?" She replied, "It stands there, with an eagle sitting on top of the pole. Don't enter, else you will be eaten by them. Do not go there. Put on your skin blankets." Then Sitting-on-Earth disobeyed and entered the house of the chief. As soon as Sitting-on-Earth entered the house, the Wolves bit him and threw him from one to another. Then the man was eaten by the Wolves. Then the Listener of the Wolves said, "What may have brought our friend here? Go on, throw him up, and sprinkle him with the water of life." Then he came to life again. That is the end.

La^olae ná'qò l^ewa ku'na. La^olae wu'la' K'wadza'yax Ku'na': "Qwe'sala-
 'maanu'y' la'laa'?" La^olae ná'nax'e'me
 Ku'na': "K'e'sox qwe'sala, sek'la'sge- 5
 mōx neg'a'yōx, la'laax lax g'ō'kwaxsōs
 'nenx'a'lāqōs." La^olae hē'aqaxa 'ne'ms-
 gem neg'a', la'e dō'qula'laxa qle'ne'mē
 g'ig'ō'k'. La^olae dō'x'wale'laxa hē-
 k'wā'na'e k'wā'xsēg'a'laxa g'ō'k'. La-
 'lae wu'le' K'wadza'yaxa hēk'wā'na'e: 10
 "w'fē g'ō'kwasa g'igama'ya?" —
 "Hē'mēda l'a'welsaxa k'wā'xtalaxa
 kwē'kwē. Gwa'la lē'flaxōi; a'las ha'
 'maptesoso. K'e'sa'yax'sō q'ō'xts'lā-
 xōs hē'plēna'yax." La^olae hā'tlele 15
 K'wadza'e lē't l'a'xa g'ō'kwasa g'ig-
 ma'e. G'f'ēm'lā'wis lē't l'a'xa g'ō'k',
 la'da a'la'ne'm q'lex'f'idx K'wadza'e
 qa's ts'lā'qap'lex. La^olae 'w'la ha'mx-
 'tse'wēda bēgwa'ne'mx'dasa a'la'ne'm. 20
 La^olae ya'qleg'atēda wā'aqā'fēlg'isa
 a'la'ne'm: "mā'sdaa'nawis ya'lag'is-
 dasins 'nemō'kwēx? Wē'ga hō'x'wi-
 dex qens x'ō's'idesa q'ulā'stak' laq'." 25
 La^olae q'ulā'x'ida.

5. Tse'lqwa'lo'lela (Heat-Giver).

Heat-Giver was the name of the sun. Then he wished to come down to this lower world. He placed downward the copper potlatch-pole, and it came down at Good-Beach. Then he came and brought with him a sprig (of hemlock?) on the back of his head, and his winter ceremonial paraphernalia. Head-Speaker lived at Good-Beach. Heat-Giver had a son (named) Greatest-Potlatch-Giver. Then Heat-Giver said he should marry the princess of the one who is named Wealth-on-Forehead. Then he launched his canoe to go

Tse'lqwa'lo'lelax l'a'laēda l'e's'lela.
 La^olae 'nēx' qa's g'a'xē g'a'xaxa l'a'xwa
 ba'nē'x awi'nagwis. La^olae l'a'xōtsa
 l'a'qwak'f'in 'ma'x'p'leq. Hē'f'atla nē-
 qa'xa Ō'manis. G'a'x'e'm'lae g'a'x'āqa- 30
 laxēs xeyā'p'le l'e'wis ts'le'ts'lexlen.
 G'ō'kula'lae Ya'q'entemae lax Ō'manis.
 La^olae Tse'lqwa'lo'lela xu'ngwades
 'ma'xu'ya'f'is. La^olae 'nē'k'e Tse'lqwa-
 'lo'lela qa's lē g'a'gak'lax k'e'dēfas Q'ō'- 35
 masg'yux'ā. La^olae w'f'x's'tēndēs
 xwā'kluna qa's l'a'x'f'idxa l'a'sak'.
 Mō'plēngwa's'e'm'lae, la'e dō'x'wale'laxa
 g'ō'kula, yix g'ō'kwasa q'a'sa. Hē-

out seaward. He (journeyed) for four days. Then he saw a dwelling-place. That was the house of Sea-Otter. The chief of the Sea-Otters was Wealth-on-Forehead. Then he arrived there, and Heat-Giver and his son, Greatest-Potlatch-Giver, were invited in. Looking around the house, they saw two women. Potlatch-giving-Woman was the name of one of them. Woman-giving-Potlatches-to-the-Whole-World was the name of the younger one. Then Heat-Giver was asked, "Why do you come here?" [What do you paddle for?] Then he replied, "I came to you, chief, to get a wife for my prince." Thus said Heat-Giver to Wealth-on-Forehead.

Then Wealth-on-Forehead immediately gave his princess to him, and he gave him as a marriage gift the house and the harpoon and his slaves and his attendants, Wave-rolling-Stones and Seeing-the-Edge-of-the-World. Then he came home. For four days he travelled landward, and came to Good-Beach. Head-Speaker placed on the rock the copper potlatch-pole. An eagle was sitting on top, and [the eagle] was screeching. Then Heat-Giver arrived at the beach of the village, and Wave-rolling-Stones stood in the canoe. Suddenly he fell into the water. Then there was a heavy swell. Now Greatest-Potlatch-Giver and Potlatch-giving-Woman were married. It was not long before they had a child, a boy. He received the name Seeing-from-One-Corner-to-the-Other. Then Heat-Giver went hunting sea-otters. He was cruel to his game, therefore his wife became angry. Potlatch-giving-Woman jumped into the water and became a sea-otter again.

em'lae g'igame'sa q'a'se Q'ó'masg'iyu. La'lae la'ga'lis laq. 1e'walasórm'la-wisē T'st'elqwa'lo'lela 1e'wis xunókwē 'má'xu'ya'lis. Lae'm'lae dó'qulaxa t'stē- 5 dá'q má'lo'k' dó'x'se'stalit'ela 'má'xula'yugwax'la'laeda 'nemó'kwē, 'má'x-'moédz'ingax'la'laeda ts'la'ya. La'lae wula'si'wē T'st'elqwa'lo'lela: "má'sos se'wina'yax?" La'lae ná'nax'má'ya: "Gá'gak'lag'in 1e'wu'lgame'g'in loi, 10 g'igame's," 'ne'x'lae T'st'elqwa'lo'lelax Q'ó'masg'iyu.

La'lae Q'ó'masg'iyu h'e'x'idatm ts'á'ses k'e'defe laq. Lae'm'lae g'ó'kulx'álaxa g'ó'x' 1e'wa má'stó 1e'wis 15 q'a'k'ó'x'dē 1e'wis a'yil'kwax'dē, yixa Xa'ya'la tó Dó'd'equnxalis'ela. Gá'x-'lae ná'nak'. Mó'p'it'ixwa's'lae a't'ix'á-la; gá'xae lax Ó'manis. 1á'g'aal'od'lae Yá'q'ontema'yasa 'má'y'p'leq 1á'qwa- 20 k'in. La'lae k'íwa'xtalaxa kwēk'. Hé'em'lawis la t'st'elqwa'lo'lela kwēk'. Gá'x'lae T'st'elqwa'lo'lela lax 1e'má'ísa-sa g'ó'kula. La'lae Xa'ya'la 1á'xó'h'ixx lá'xa xwa'k'luna. Lá'kas'lae kux'sta', 25 La'lae tó'x'wida. La'm'e h'e'sakulé 'má'xu'ya'lis tó 'má'xula'yugwa. K'e's'lat'la gá'laxs la'e xun'gwadix'itsa bá'bagum. La'lae 1e'x'idēs Dá'dogwana-gēs'rla, lá'xēs xunó'k'. La'lae T'st'el- 30 qwa'lo'lela há'nat'laxa q'a'sa. La'lae mó'masilaxēs ya'nem, lá'g'ilas 'yá'k'it'itē g'ne'mas. La'lae d'e'x'sta 'má'xula'yugwa. Lae'm'lae q'a'sax'id e't'eda.

Then Seeing-from-One-Corner-to-the-Other felt badly on account of his mother, who had gone home. He walked to the lower side of Good-Beach. There he saw lying flat on the beach a man having a feather for a horn. The boy went to him secretly, and, when the man did not look around, he ran and took hold of his horn. Then the man just moved on the beach, and he let him go.

The man jumped into the water. Then Seeing-from-One-Corner-to-the-Other looked at his hands. What should it be? His hands were all wounds. It was not long after the man had jumped into the water, when he came out, and went up the beach not far from where Seeing-from-One-Corner-to-the-Other was standing.

Then the man ran up the beach. Seeing-from-One-Corner-to-the-Other pursued him. The man went into a cave on the beach, but he continued to pursue him. He did not know that he had been running for four days through what is called Passage-under-the-Mountain. Then he arrived at a lake. The man jumped into it, and (Seeing-from-One-Corner-to-the-Other) just sat down on the ground. Then a "whale of the woods" spouted. Then he resolved what to do. It was not long before the "whale of the woods" came up again and spouted. Seeing-from-One-Corner-to-the-Other did not know how he came to hold a harpoon in his hands. Then he threw his harpoon at the grease at the place where the "whale of the woods" had gone down. When his harpoon came back, there was something like a snail on its end. It was the "whale of the woods."

La^olae^o 'ya'x'se^omē a^oqa'yas Da'do-
gwanagēsela qaēs abe'mpdxs la'e na'
5 'nak'. La^olae^o qa's'fd lax gwā'dze'fisas
Ō'manis. La^olae^o dō's'wari'laxa ha-
gwē'sē begwā'nem. Wu.la'x'nux'sa
ts'e'ts'rlk; He'x'fida:m'la'wīsē Da'do-
gwanagēsela 'wun'wix'f'diq. K'le'ts'la-
em'lae^o m'e'lmelsēda begwā'nem. La'
10 'lae dze'ly'wid qa's da'x'idex wu.la'xas.
La^olae^o ya'wix'f'lisēda begwā'nemē,
ā'em'lawis la 'mex'e'diq.

La^olae^o dex's'tā'laxa 'wap. La^olae^o
Da'dogwanagēsela dō's'widxēs a'ya-
'sō'. 'ma'stē'la'wīsē? 'na'xwa'mae
la'x'sē a'ya'sō'x'das. K'le's'lata gā'dē-
15 da begwā'nemxa dex's'tā'x'dē, gā'xae
lō'sdēs la'xa k'tē'sē qwē'sila lax t'a'w-
dzasas Da'dogwanagēsila.

La'em'laē dze'ly'usdēsēda begwā-
nem. La^olae^o Da'dogwanagēsela qa' 20
qa'yax. La^olaēda begwā'nem la'e'i
la'xa xubēs. Qā'qa'yax'sā'mēq. La-
em' k'ēs q'ā'telaxs lē'mā'e mō'p'en-
xwa's dze'lyula la'xa tē'gādēs Qā'tsālī
a'wā'bā'yasa neg'ā'. La^olae^o lā'g'aa la'xa 25
dze'lā'f, la'mē' dex's'tē'da begwā'nem
laq. Ā'em'lawis la k'wā'g'atls. Gā'x-
'laēda gwē'k'f'is l'a'f'ida. La^olae^o dō-
qwa'ta qa's gwē'x'f'idaas. K'le's'lata
gā'laxs gā'xae ē't'ed l'a'f'ideda gwē' 30
k'f'is. K'le's'lata q'ā'tē'la Da'dogwana-
gēsēlaxa mā'stō's daa'k'. La^olae^o sex-
'f'dxa ts'e'nxāla lax gā'yindzasēsa gwē-
k'f'is. Gā'x'lae^o g't'ba'ēda hē gwē'x'sēda
q'wōā'ts'iq. He'maaxōt, gwē'k'f'isdē. 35

Seeing-from-One-Corner-to-the-Other went home, carrying his magic treasure. Therefore the ancestors of the Seaward-Tribe became whale-hunters. That is the end.

Grá'x'em ná'nak', yix Da'dogwana-gés'la dá'laxés tó'gwa'é. Hé'x'íarim-
l'awis lá'g'it' gwa'gwek'éda g'a'la t'á's-
q'énoxwa. Lá'm lá'ba.

6. K'wexalá'lag'ilis (Counsellor-of-the-World).

Counsellor-of-the-World lived at Bar-in-Front-of-Beach, the place of the Fliers, the ancestors of the Seaward-Tribe. Counsellor-of-the-World had four women for wives. Then he was jealous of his next younger brother on account of his wife. Counsellor-of-the-World asked his younger brother to go and split a cedar-tree to make boards. The young man got ready. Then they started. They had not gone long when they came to the place of the cedar. Then Counsellor-of-the-World split it. Then he threw his hammer into the crack of the cedar-tree. He called his younger brother to go and take the hammer. The young man jumped into the crack of the cedar-tree. As soon as the young man had gone into it, Counsellor-of-the-World knocked out the wedge. Then the young man was dead, and Counsellor-of-the-World went home. He was asked, "Where is your younger brother?" He replied, "Probably he lost his way." They guessed at once that he had killed his younger brother.

His wife at once took one of his younger brothers for her lover. Then Counsellor-of-the-World guessed it. He asked that [one] younger brother whom he also suspected on account of his wife, and he said to him, "Come, let us go to the cedar that I am splitting." The young man got ready, and they

G'ókula'láe K'wexalá'lag'ilis lax 5
Gay'ingax'ts'a, awi'nagwisasa P'é'pla-
w'ul'énox" grá'ása t'á'sq'énox". Lá-
l'ae K'wexalá'lag'ilis g'g'a'desa mó'kwé
ts'é'daq. Lá'l'ae bá'ba'laxés g'ém'mé,
lá'xa má'k'iláx ts'lá'yás. Lá'l'ae K'wexa-
lá'lag'ilis hé'laxés ts'lá'ya qa lés lá'taxa
wé'lkwé sa'ókwilaq. Lá'l'ae xwa'ná-
l'idéda hé'Pa. Lá'l'ae qa's'ida. K'le's-
l'atla gé'g'ilis qa'sax'dá'x', lá'e lá'g'aa
lax ax'a'sasa wé'lkwé. Lá'l'ae t'e'mx'- 15
l'idé K'wexalá'lag'ilis. Lá'l'ae ts'hex-
t'e'ntsés ó's'dé lax xaw'lá'yasa wé'lkwé.
Lá'l'ae t'e'lalaxés ts'lá'ya qa lés ax-
é'dxa ó's'dé. Lá'l'ae dá hé'Pa d'x'beta'
lá'xa xaw'lá'yasa wé'lkwé. G'í'ém'lá-
wis lá'betéda hé'Pa lá'e K'wexalá'lag'i-
lis kwé'xal'í'ódxa t'a'nut. Lá'mé' hé-
l'e'da hé'Pax'dé. Lá'l'ae ná'nakwé
K'wexalá'lag'ilis. Lá'l'ae wulá's'e'wa:
"w'í'déle ts'lá'ya?" Lá'l'ae ná'nax- 25
m'a'ya: "Léná'xante." Hé'x'ídarim-
l'awis k'ó't'tétsó lá'm h'lá'massxés
ts'lá'yax'dé.

Hé'x'ídarim'l'awis t'a'lanu'gwíde g'e-
né'mas, yis 'nem'ó'kwé ts'lá'yas. Lá'l'ae 30
k'ó't'éde K'wexalá'lag'ilis. Lá'l'ae hé-
laxés 'nem'ó'kwé ts'lá'yaxés lá'xat'
k'ó'das'és g'ém'mé. Lá'l'ae 'né'k'iq:
"Gé'lag'a qans lá'ens lá'xen lá'tase-
wa'en wé'lkwa." Lá'l'ae xwa'ná'l'idéda 35
hé'Pa. Lá'l'ae qa's'ida. Lá'l'ae lá'g'aa

started. Then they arrived there. Then Counsellor-of-the-World split it, and the cedar-tree opened. Counsellor-of-the-World threw his hammer into the crack of the cedar. Then he called his younger brother. "Come, my dear! go and get our hammer." Then the young man jumped into the crack of the cedar, and Counsellor-of-the-World knocked out the spreading-stick from the crack of the cedar-tree. Then the young man was dead. Then Counsellor-of-the-World spoke: "Serves you right that you are dead. Why did you come to make me ashamed?" Then Counsellor-of-the-World went home. He was asked by his tribe, "Where is your younger brother?" He just said that he had lost his way.

Then he again suspected his wife on account of another of his younger brothers. He discovered her playing with her brother-in-law. Then Counsellor-of-the-World felt badly. He asked his younger brother to go and split boards. The young man got ready, and then they started and arrived (at the cedar-tree). Counsellor-of-the-World at once began to split (the wood). Then the cedar-tree opened. He threw his hammer into it. Then he called his younger brother to go in and get the hammer. His younger brother went in at once. Then Counsellor-of-the-World knocked the spreading-stick out of the crack of the cedar-tree. Then his younger brother was dead. Then Counsellor-of-the-World went home. He was asked by his parents, "Where is your younger brother?" Counsellor-of-the-World replied, "I parted company with him."

Now he had one more brother,

laq. La^olae l^oemx^oi^ode K^owexala^olag^oilis. La^olae aq^olse^oda we^olkwe. La^olae K^owexala^olag^oilis ts^olexbete^onts^oes o^osdx^ode lax xaw^ola^oyasa we^olkwe. La^olae l^oe^olalaxes ts^ola^oya: "Ge^ola, ada^o, qa^os la^oos ax^oe^odx^oens o^osdx^oda^oens." La^olae^oda he^oPa dex^obeta^o lax xaw^ola^oyasa we^olkwe. La^olae K^owexala^olag^oilis kw^oe^oxal^oe^olodxa qad^oext^oe^ox^odas xaw^ola^oyasa we^olkwe. La^om he^ole^oda he^oPa^ox^ode. 5
La^olae ya^oq^oleg^oate K^owexala^olag^oilis: "Yila^olaxs lae^ox he^ola^o ga^ox^oex^odaqos ma^ox ts^olamas ga^ox^oen." La^olae na^onakwe K^owexala^olag^oilis. La^olae wula^ososes go^okulote: "wi^odele ts^ola^oya?" 15
A^oem^olawis^onex^oq^oex huna^o.

La^olae et^oted ko^ot^otedxes gene^ome la^oxes^onemo^okw^oe ts^ola^oya. La^om do^ox^owale^olaq^oexs l^oal^oalae t^oe^owis g^orn^ope. La^olae ts^olex^oile na^oqa^oyas K^owexala^olag^oilis. La^olae he^olax^oes ts^ola^oya qa le^os la^otaxa sa^okw^oe. La^olae xwa^ona^opideda he^oPa. La^olae qa^os^oida. La^olae la^og^oraa. He^ox^oidaem^olawis l^oemx^oi^ode K^owexala^olag^oilis. La^olae a^oqelseda we^olkwe. 25
La^olae ts^olexbete^onts^oes o^osdx^ode laq. La^olae l^oe^olalaxes ts^ola^oya qa le^os la^obeta ax^oe^odx^o o^osde. He^ox^oidam^olawis la^obet^oe ts^ola^oyas laq. La^olae kw^oe^oxal^oe^olod^oe K^owexala^olag^oilisax qad^oext^oe^ox^odas xaw^ola^oyasa we^olkwe. La^oine he^ole^o ts^ola^oyax^odas. La^olae na^onakwe K^owexala^olag^oilis. La^olae wula^ososes g^org^ono^onukwe: "wi^one la ts^ola^oya?" La^olae na^onax^oma^oe K^owexala^olag^oilis: "ne^o 35
godzen l^oe^owe."

La^olae^onemo^os^oem^o le ts^ola^oyas, yix

(whose name was) Dreaded-One. He, on his part, had supernatural power. Then he suspected him. Now he saw him playing with his wife. Then he asked Dreaded-One to go and split (boards) with him. Dreaded-One at once borrowed the Wren mask [of the Wren] and alder-bark, for he already knew what had become of his elder brothers, because he was (a man) of supernatural power. Then they started, and came to the cedar-tree, Counsellor-of-the-World at once began to split it. Then the cedar-tree opened. He threw his hammer into it. Then he called Dreaded-One. "Come, my dear! go and get my hammer," (said he). Then Dreaded-One went into the crack of the cedar-tree. As soon as he had gone in, he put on the wren-skin [of Wren]. Then he chewed the alder-bark. Counsellor-of-the-World knocked the spreading-stick out of the crack of the tree. Then the cedar closed. Blood came out at both sides of the crack of the tree. Then a wren came out and jumped on the tree. Then Counsellor-of-the-World spoke: "Serves you right. Why did you come to make me ashamed?" Then he went home. Dreaded-One kicked open the tree and carried it on his shoulder. Then he overtook his brother. He asked him, "Why did you leave me behind?" Thus said Dreaded-One, carrying one-half of the cedar-tree on his shoulder. Then Counsellor-of-the-World answered his brother: "Oh, my dear! I nearly cried myself to death on account of you, brother." Thus said Counsellor-of-the-World to his younger brother.

Meanwhile Dreaded-One had sprinkled his elder brothers with the water

K'e'te'lak". La^ola^oatla nau'alakwa. La^olae k'o'tedeq. La^om do'qula-
qexs a'ma'talae lo' gne'mas. La^olae
he'la^o K'e'te'lak" qa's le' la'ta te- 5
we'. He'x'idam'la'wis te'k'owe K'e-
te'lak" lax xwa'tlagemlas xwa'ta,
he'miseda la'qut qa's q'a'la'laene-
max gra'yalasases 'no'nrelax'de qa's
nau'alak'wena'e. La^olae qa'sida. La'-
lae la'gra' la'xa we'kwé. He'x- 10
'idam'lawis te'mx'idé K'iwexala'lagi-
lis. La^olae a'q'iseda we'kwé. La^olae
ts'ebte'ntses o'sdex'de laq. La^olae
te'lalax K'e'te'lak": "Ge'la, ada', qa's
la'os ax'e'dxin o'sdex'deq'aen." La'- 15
lae K'e'te'lak" lae'ti, lax xaw'la'yasa
we'kwé. G'i'lem'lawis lae'ti, la'e q'o'x-
ts'otsa xwa'tlagemlas xwa'ta. La^olae
ma'ley'widxa la'qut. La^olae kwe'xal-
lode K'iwexala'lag'ilisax qadexste'x'dasa 20
xaw'la'yasa we'kwé. La^olae ki'mqel-
seda we'kwé. Ga'x'laeda e'lkwa lax
e'wanndzesta'yasa xaw'la'yasa we'-
kwé. Ga'x'laeda xwa'ta dexu'pane'xa
we'kwé. La^olae ya'q'egate K'iwexa- 25
la'lag'ilis: "Yila'la, ga'xaaqos hama'y-
ts'ala'la ga'xen." La^olae na'nakwa.
La^olae K'e'te'lak" kwa'sts'elsaxa we'-
kwé qa's w'ix'ideq. La^olae qa'qa'ya-
xes 'no'la. La^olae wu'a'xes 'no'la: 30
"ma'tses lo'wa'e'laos ga'xen?" 'ne'x-
lae K'e'te'lak", w'ik'tlaxa aps'delasa
we'kwé. La^olae na'nax'ma'e K'iwexa-
la'lag'ilisaxes ts'la'ya: "A'kasot', ada',
la'men elaq q'wa'yalesem qa's, 'ne'm- 35
wot," 'ne'x'lae K'iwexala'lag'ilis, la'xes
ts'la'ya.

La'e'mx'da'la'la x'o's'idé K'e'te'lakwa-
sa q'ula'sta la'xes 'no'nrelax'de. La'e'm

of life. Then they came to life again. He advised them not to allow themselves to be seen by any one, (and continued,) "else I might never return." Then Counsellor-of-the-World went home with Dreaded-One. Dreaded-One went straight to his sister-in-law and played with her. Then Counsellor-of-the-World tried to think up what he could do to his younger brother. Then he thought of the four dogs on the roof of his house. Dreaded-One always carried a bow and four arrows. Then Counsellor-of-the-World set fire to the roof of his house. As soon as the boards had caught fire, Counsellor-of-the-World sent Dreaded-One to put out the fire above. Dreaded-One at once took his bow and his four arrows and went up to the roof of the house. Then the dogs tried to bite him. He shot them at once and killed them. Then Dreaded-One put out the fire and re-entered the house. He went right to his sister-in-law, lay down with her, and they cohabited. Then Counsellor-of-the-World felt very badly. He just lay on his back and covered his face with his blanket.

He thought up a way to kill his younger brother. Then he thought of the large cockle on the beach, which swallowed whatever came near it. Dreaded-One already knew the thoughts of Counsellor-of-the-World. Then Dreaded-One arose and went to borrow his father's fire-drill,—the means of drilling fire of (our) ancestors. Then he hid the fire-drill. Counsellor-of-the-World spoke, (and said,) "Go and get cockles as soon as it is low water. I want cockles to eat." Thus he said to

q'wé'q'ulax⁴ida. La⁴lae 1e'xs⁴alaq qa k'e'sés dō's⁴wal'e'ts 'nemo'kwa bregwā-nema, "a'len xek'la'ax." La⁴lae nā-'nakwé K'wexala'lag'ilis 1ō K'e'te'lak⁴. Ha⁴'nakwēlar'm'lawise K'e'te'lak⁴ la 5
la'xēs g'īnpe qa's a'mā'tōy'widē 1e'wē'. La⁴lae se'nx⁴'idē K'wexala'lag'ilis qa's gwē'x⁴idaassēs tsā⁴ya. La⁴lae g'ī-g'aēx⁴ēdxa mō'e 'wao'tsla lax ō'gwāsas g'ō'kwas. La⁴lae K'e'te'lak⁴ dā'laxa 10
h'e'kwise' 1e'wa' mō'tslaq hā'nai'ema. La⁴lae xū'm'tēdē K'wexala'lag'ilisaxēs ō'gwāsasēs g'ō'k'. G'ī'f'ēm'lawis x'īx-ēdēda saō'kwē la'e K'wexala'lag'ilis 'ya'laqax K'e'te'lak⁴ qa lēs k'ī'laxaxa 15
x'ī'qala la'xa ē'k'le. Hē'x⁴'idam'lawise K'e'te'lak⁴ dā'x⁴'idxēs h'e'kwise' 1e'wis mō'tslaqē hā'nai'ema. La⁴lae lā'g'o-stowē K'e'te'lak⁴ la'xa ō'gwāsasa g'ō'kwē. Gā'x⁴laēda 'wao'tsle wax' qā' 20
qak'laq. Hē'x⁴'idam'lawis hā'n'īd'iq. La'e'm lē'hē'lamaseq. La⁴lae K'e'te'lak⁴ k'ī'l'x⁴ēdxa xū'm'tax'ē. Gā'x⁴lae K'e'te'lak⁴ la'e't. Hē'nā'kulam'lawis la'xēs g'īnpe qa's lē kul'g'ā'īl' laq qa's 25
qō'p'lēdē 1e'wis g'īnpe. Hē'ēm'lawis xē'n'elal' tsīx'ī'la lax nā'qā'yas K'wexala'lag'ilis. Ā'ēm'lawis t'e'x'ā'lele K'wexala'lag'ilis qa's qānē'pēm'gā'ī-īlēxēs 'nēg'una⁴ē. 30

La'e'm sena' qa's gwē'x⁴'idaassēs tsā⁴'ya. La⁴lae g'ī'g'aēx⁴ēdxa 'wā'lasa dzā-lēsa 1'e'mā'isxa hahā'msgēmāxa 'nē-xwā'balāq. La'e'm'lae qā'ī'elā'mē K'e-tē'lakwax nā'qā'yas K'wexala'lag'ilis. 35
La⁴lae 1ā'x⁴'widē K'e'te'lak⁴ qa's lē 1ē'k'ōx enkwā'sēs ō'mpēxa s'e'lō'dayasa gā'lē. Gā'x⁴lae q'ulā't'elaxa enkwē'. La⁴lae yā'q'leg'ā'ē K'wexala'lag'ilis: "Hā'dzā's dzā'dzōts'ax," 'nē'x⁴'laex 40
K'e'te'lak⁴, "lē'ī'as xā'tsē'stat. tap'lē'xs-dēn'ax dzā'lā q'n hā'mā'ya." La⁴lae xā'tsē'sta, la'e K'e'te'lak⁴ h'e'n'tsē'las

Dreaded-One. When it was low water, Dreaded-One went down to the beach, to the place where Counsellor-of-the-World had told him to get cockles. Counsellor-of-the-World followed him, for he feared that he might not go to the place where the large cockle was. Dreaded-One went right to the place where the large cockle was. He carried his fire-drill. When he got there, the large cockle swallowed Dreaded-One. Counsellor-of-the-World spoke at once: "Serves you right. Now you won't make me ashamed any more." Then Counsellor-of-the-World went home. He was asked at once by his parents, "Where is your younger brother?"—"He is looking for cockles," just said Counsellor-of-the-World, on his part, to his parents. Now Dreaded-One drilled fire inside the cockle. As soon as the inside of the cockle began to burn, it opened, and the cockle was dead. Dreaded-One went home, carrying the cockle-shells on his shoulders, and gave them to Counsellor-of-the-World. Then Dreaded-One went to his sweetheart and lay down with her. Dreaded-One reported to his sweetheart how Counsellor-of-the-World had tried to kill him.

Then Counsellor-of-the-World lay on his back. Then he made up his mind (what to do). He suddenly thought of the Cormorant Rock [of the Cormorants], a steep overhanging mountain. Then he asked Dreaded-One to go with him that evening. Dreaded-One knew at once the thoughts of Counsellor-of-the-World. Dreaded-One went to borrow the ermine-mask of Ermine. Then he found Ermine. He told him. Dreaded-One

gwō'yā's K'wēxalā'lag'ilis ax'ā'tsa dzā'le. La'laē lā'sgema'ē K'wēxalā'lag'ilisāq qa'ēxs nō'laē qō k'ē's'lax lā'lax lax ax'ā'sasa 'wā'lasē dzā'la. Hayō'helaem'la'wīsē K'ē'ē'lak' lax ax'ā'sasa 5 'wā'lasē dzā'le. Lar'm dā'laxa rnkwe'. La'laē lā'grā lāq. Hē'x'idaem'la'wīsē da 'wā'lasē dzā'le hā'msgēmdēx K'ē'ē'lak'. Hē'x'idaem'la'wīsē K'wēxalā'lag'ilis vā'q'ag'at: "Yī'la'la. Lar'ms 10 gwāt mā'x'tsāmas grā'xen." La'laē nā'nakwe K'wēxalā'lag'ilis. Hē'x'idaem'la'wis wū'ā'sō'sēs g't'g'ao'nu'kwē: "w'f'nele tsā'yā?"—"Hē'm ā'tē'se dza'dzōts'ē, 'nē's'ā'la'ā'ā'mē K'wēxalā' 15 lag'ilis, lā'xēs g't'g'ao'nu'kwē. Lē'mā'ā'la'ja K'ē'ē'lakwē sē'lsaqaxa dzā'lex'dē. G't'f'em'la'wis x't'x'ē'dē ā'waga'yasa dzā'le, lā'ē ax'ē'dā. Lar'm hē'lē'da dzā'lex'dē. Grā'x'laē tē'x'ile K'ē' 20 ē'lak' lā'xa xōxūk'limō'tasa dzā'le qa's lē ts'ās lax K'wēxalā'lag'ilis. Lā'laē K'ē'ē'lak' lā'xēs lā'la qa's k'ul'grā'hē lāq. Lar'm ts'ēk'lā'lela K'ē'ē'lakwaxēs lā'la, yis gwē'g't'lasas K'wē- 25 xalā'lag'ilis wā'x'ae 'nē'x' qa hē'lē's.

La'laē tē'x'ā'hē K'wēxalā'lag'ilis. Lar'm nā'nāqē'x'sē'faxēs nā'qa'ē. Lā'laē sē'ng'aa'ē'laxa lō'basasa lō'banē- 30 xa k'ē'k'ēs'ē'ē'n. Lar'm'laē hē'lā'lex K'ē'ē'lak' qa lē'lis lē'wē'xa gā'nul'ida'ē. Hē'x'idaem'la'wis qā'p'ale'le K'ē'ē'lakwax nā'qā'yas K'wēxalā'lag'ilis. La'laē qā's'idē K'ē'ē'lak' qa's lē 35 lē'k'ōx g'ig't'lemgēmtasa g'ig't'lemē. La'laē qā'xa g'ig't'lemē. La'laē nē'laq. Hē'x'idaem'la'wis lē'x's'lāsē'wē K'ē'ē'lak', yis g'ig't'lem. Lā'

was at once warned by Ermine. Then Ermine gave him the ermine-mask. Then Dreaded-One entered his house. Counsellor-of-the-World spoke: "Why have you been away so long?" Dreaded-One replied, "I just took a walk." Then Dreaded-One and Counsellor-of-the-World got ready to go to the Cormorant Rock when it [the night] was dark. Counsellor-of-the-World carried a rope. They arrived on top of the Cormorant Rock. Then Counsellor-of-the-World said to Dreaded-One that he should go first. He tied the rope around Dreaded-One and let him down. As soon as he was down, Counsellor-of-the-World cut the rope. Then Dreaded-One put on the ermine-mask and jumped to the rock. Then Counsellor-of-the-World went home. (He said, "Serves you right. Now you are dead.") Then he was asked by his parents, "Where is your younger brother?" Counsellor-of-the-World replied, "He is following me." Dreaded-One just twisted the necks of the cormorants and carried the birds on his back. He sang while he was walking. Then he entered the house and threw down his load and went to his sweetheart, his sister-in-law.

Then Counsellor-of-the-World lay on his back again and tried to think up what to do to his younger brother. Then he thought that he would drown his younger brother. Counsellor-of-the-World made a request of his father, "I want your large box with abalone-shells," (he said to him). His father let him have it. Then Dreaded-One knew that he wanted the box on his account. He asked his mother for talow, and he asked Quick-Woman the

lae tslowé'da g'ig'ilemasés g'ig'ilem-
g'mlé lax K'é'té'lak*. La'lae lae'le
K'é'té'lak*, la'xés g'ó'kwé. La'lae ya-
q'ég'ra'té K'lwexala'lag'ilis: "ma'sés
x'e'n'elag'ilaos gá'la?" La'lae ná'nax-
ma'té K'é'té'lak*: "Á'émx'dén qá'sa." 5
La'lae xwá'na'f'id qá's la'lag'i la'xa
l'ó'base, K'é'té'lak* l'ó K'lwexala'lag'i-
lissa p'led'ik't'la gá'n'ula. Lar'm dá'le
K'lwexala'lag'ilisaxa d'én'e'mé. La'lae 10
la'gaa la'sa l'ó'bas, la'xa é'k'le. La'-
lae 'né'c'é K'lwexala'lag'ilis qa h'és
gá'le K'é'té'lak*. La'lae mó'g'ó'yo-
tsi'wé K'é'té'lak*, yisa d'én'e'mé. La'-
lae ts'e'nk'waxoda'yuwé K'é'té'lak*. 15
G'í'ém'lá'wis b'ing't'la, la'é K'lwexala'-
lag'ilis t'ó'st's'end'xa d'én'e'mé. Hé'x-
'í'dam'lá'wisé K'é'té'lak* q'ó'x't's'ó'sa
g'ig'ilem'g'mt' qá's d'x'wá'le la'xa t'é-
sémé. La'lae ná'nakwé K'lwexala' 20
lag'ilis. "Yila'ló'l, la'e'ms t'la'." La'-
lae w'ula's'ó'sés g'í'g'ra'ó'nukwé: "w'í-
néla tsá'yá?" La'lae ná'nax'ma'té
K'lwexala'lag'ilis: "G'a'x'mó' é'l'x'a'ya."
Á'ím'lá'wisé K'é'té'lak* s'el'p'axoda'la- 25
xa l'ó'bané qá's ó'x'ix'í'déq. La'lae
d'én'x'tawé'x's la'é la'é'le'la la'xés g'ó-
kwé. La'lae ts'lex'a'le'faxés ó'x'la'má'x'dé
qá's lé ku'l'g'a'f'id la'xés l'a'faxés g'í'ópé.

La'axaa t'é'x'ale'le K'lwexala'lag'ilis. 30
Lar'm'la'xaa s'éná' qá's gwé'x'í'da'axés
tsá'yá. La'lae 'né'c'é ná'q'ayás qá's
q'e'lsa la'g'ixés tsá'yax'dé. La'lae
K'lwexala'lag'ilis axk'la'faxés ó'mpé:
"Ax'e'x's'd'nt'axs'wá'lasaq'í'g'í'ldasaxa 35
é't's'maláq." Hé'x'í'dam'lá'wisé ó'm-
pas é'x't'ó'sés láq. La'lae q'á'í'le'la'mé
K'é'té'lak'waxs hé'ma'e a'x'e'fxa g'í'lda-
sé. La'lae axk'la'fax ya'sekwa, la'xés
abé'mpé; la'xaa hé'fax Ha'la'má'la'ga 40
qa la's k'la'p'sodxa q'í'ld'zaa'nowet'asa

Mouse to gnaw through the anchor-line of the box. Then Quick-Woman the Mouse kept him company. When day came, Counsellor-of-the-World got ready. He took out the box, and Dreaded-One helped him. Then Counsellor-of-the-World spoke. "Oh, my dear!" thus said Counsellor-of-the-World to Dreaded-One. "Come, let me try to put you into this abelone-covered box." Then Dreaded-One hid his friend Quick-Woman the Mouse and the tallow. Dreaded-One went into the box, and it was tied up with a rope. (I forgot to mention that Counsellor-of-the-World also put in four coppers to go down together with his brother.) Dreaded-One at once chewed the tallow, and calked the joints of the box so as to make it tight. Then Counsellor-of-the-World took the box and put it into the canoe. He paddled out to sea with it. He had a large stone for an anchor. When he had got out to sea, Counsellor-of-the-World at once lifted the box out of the canoe and threw it into the water with the stone. Then the box sank in which Dreaded-One was. Dreaded-One spoke to Quick-Woman the Mouse, (and said), "Go on, gnaw a hole and go through, and gnaw through the anchor-line." Then Quick-Woman the Mouse gnawed and went through (the side of) the box. When she had gone through, she gnawed through the rope, and the box came up and floated. Quick-Woman the Mouse came ashore and reported to all the tribes that Dreaded-One had been drowned. Then all the tribes tried in vain to find where the box had come up.

Four girls, the daughters of Thunder-

g'ildas. Ga'x'lae qlaple'xsa lo Ha'la'malaga. La'lae 'na'x'id. La'e xwa'nal'ide Kl'wexala'lag'ilis, hanots'la'lelaxa g'ildas. Am'lawis g'w'ale K'e'le'lakwax Kl'wexala'lag'ilis. La'lae ya'qleg'ale Kl'wexala'lag'ilis: "ya, ada," ne'x'lae Kl'wexala'lag'ilis, lax K'e'le'lak. "Ge'la's qen 'mens'ide la'ts'odos lax'ada e'x'st'ems'emk' g'ildas." La'lae q'of'la'p'ide K'e'le'lakwaxes 'nemok'we Ha'la'malaga 5
 la'wa ya's'k'we. La'lae la'ts'ose K'e'le'lak'we la'xa g'ildas. La'lae yit'se'mts'wasa dene'me. He'x'oj'en i'le'wesi'weda mo's'g'ra la'la'qwa 15
 la'ts'oyos Kl'wexala'lag'ilis qa 'nemax'idotses ts'a'yax'ide.) He'x'idam'lawise K'e'le'lak' 'ma'lex'widxa ya'sek'we qa's g'le's'ides lax e'wan'eqwasa g'ildas gwa'q'le'aaax g'ix'a. La'lae ax'e'de 20
 Kl'wexala'lag'ilisaxa g'ildas qa's le la'xasax la'xa xwa'kluna. La'lae se'x'wid qa's le la'stas la'xa la'sak'. La'm q'le'tsemnoy'sa 'wa'lasé t'e'sema. La'lae la'g'aa la'xa la'sala. He'x'idam'lawise Kl'wexala'lag'ilis da'g'ile'ssaxa g'ildas qa's ts'ix'ste'ndeq' la'wa t'e'sem. La'lae wu'ns'ideda g'ildas, yix g'it'si'wasas K'e'le'lak'. La'lae ya'qleg'ale K'e'le'lak' lax Ha'la'malaga: "We'g'a 30
 k'la'pl'edeq' qa's g'e'x'se'wasos, la'les k'lap's'e'nd'et'xwa q'le'tsaan'a'yax." La'lae k'la'pl'ede Ha'la'malaga. La'lae la'x'samasé Ha'la'malagaxa g'ildas. La'lae la'x'sa qa's k'ap's'e'nd'et'xwa dene'me. Ga'x'lae p'ax'we'deda g'ildasé, Ga'x'em'la'la Ha'la'malaga ga'x'sa qa's ts'lek'la'he'se'x's q'le'ly'ma'e K'e'le'lak', la'xa 'na'x'wa le'qwalat'a'ya. La'e'm'lae 'na'x'wa wu'f'e'm a'la'la'eda 'na' 40
 x'wa le'qwalat'a'ya lax q'la'was'asa g'ildas.

La'lae a'm'le'le'eda mo'kwé ts'e'daqa

Bird, were playing in the house. They were spoken to by their father. Thunder-Bird said, "Don't you think of that which is referred to as being thrown into the water. Wash yourselves with hemlock-branches on account of it." The girls only cried. After a long time the girls were again warned by their father. Then they walked to the other side of the point near the house, and they discovered something like the sun floating out at sea. Then they told their father. Their father came and looked at it. What was it that had come to the beach? Then Thunder-Bird spoke, (and said,) "It is he, children,—the magic treasure that everybody all round the world tries to find. Each of you take hold of one side." Then three of the girls tried to lift it. They could not lift the box. Then the youngest girl was called. As soon as she took hold of the box, it began to rise from the beach. When morning came, the girl carried the box [and brought it] into the house. Then their father untied the rope of the box and took off the cover. What should be inside (but) a handsome man [was in it]. Dreaded-One at once smiled at the youngest girl. Then Dreaded-One got out of the box and embraced the youngest girl. He married her at once. Then he went into the house of Thunder-Bird. He was given to eat and was treated well by his father-in-law.

Sometimes his wife tried to teach him to put on the thunder-bird skin, and he would go flying with his wife. Then Dreaded-One said he would go to see his father and his wife. His wife (the daughter of Thunder-Bird) spoke to him. (She said,) "First learn to

sā'semsa Ku'nkunxulig'a'e. La'a'las
ya'q'legaltstosēs o'mpē. La'lae 'ne'k'e-
da Ku'nkunxulig'a'e: "K'e'tstmx'da-
'x'w'maa'x'inqōs g'ŕ'gaeq'alaxa gwō'ya'
q'le'lyima. Q'e'qaladzāga qae'." Ā'tem- 5
'lawis q'wa'q'wōsōwēda ts'ēdaqē. La'-
'lae ga'ŕa. La'laxaa haya't'lo'lasē'wēda
ts'ā'ts'ēdagēm, yisēs o'mpē. La'lae
qa's'ŕidex'da'x' lāx apsadzē'mlisas g'ō-
kwas. La'lae dō'x'wale'lax'da'x'xa 10
hē gwē'x's'ŕē'sēla g'ŕwala lā'xa lā'sa-
kwē. La'lae nē'fax'da'x'xēs o'mpē.
Ga's'lae o'mpas dō'x'wīdeq. 'ma's'ŕē-
'lawisēs? g'a'x'ma g'a'x'ā'ŕisa. La'lae
ya'q'legatē Ku'nxulag'ŕis: "Yō'em, 15
sā's'em, ŕa'logwalaasō'sox awi'stāxa
'na'lax. Wē'ga dā'danudex'da'x'."
La'laēda yō'dukwē ts'ēdaq sā'sems
wax w'ŕx'ŕl'saq. K'e's'ŕat'a kluk'ŕl'-
sēda g'ŕldas. La'lae ŕē'ŕalāsē'wēda 20
amā'inx'a'e. G'ŕŕēm'lawis da'x'ŕda
g'ŕldas, lā'ē w'ŕx'ŕl's. 'na'yulām'lā-
wīsedā ts'ā'ts'ladagēmāxa g'ŕldas. Lā-
gaas lā'xēs g'ō'kwē. La'lae o'mpas
qwe'ŕsemđxa g'ŕldas. La'lae lā'wōdix 25
yik'ya'yas. 'ma's'ŕē'lawisēs klwa'ts'ō-
wa? e'ka hēgwa'nēm laq. Hē'x'ŕida-
ēm'lā'wīse K'e'ŕē'lak' dā'ŕēmđxa amā-
'inx'a'yasa ts'ēdaq. La'lae lō'ŕsē'wē
K'e'ŕē'lak' qa's' k'ibō'yōdēxa amā-
'inx'a'e. Hē'x'ŕidēm'lā'wis g'ŕg'a'dix- 30
'ŕids. La'lae lā'ē't, lāx g'ō'kwas Ku'n-
xulag'ŕis. La'lae hamg'ŕlasē'wa. Ae'-
k'ŕilasō'lāe K'e'ŕē'lak', yisēs ngū'mpē.

Lā'na'ya q'ā'q'ō'lamā'tsōsēs gēm'e'm 35
q'ō'xts'ōtsō'sa ku'nxumtē. Lā'na'wa-
'ŕēm'lā'wis q'ā'nā ŕē'wis gēm'e'mē.
La'lae 'ne'k'e' K'e'ŕē'lak' qa's' lē dō-
q'waxēs o'mpē ŕē'wis gēm'e'mē. La'lae
ya'q'legatē gēm'e'mas: "Wē'gaama's 40
hā'nat q'ā'q'ō'ŕaxa p'ŕē'ŕa'ā'las o'dzix-

fly, else something might happen to you." Then he learned how to fly. His wife spoke (again, and said,) "Now you know how to fly, let us go and see your father." Then Dreaded-One and his wife put on their eagle-skins and flew away. They alighted on top of a tree at the end of the village. In the morning the eagles screeched. Then his wife spoke, (and said,) "Let us catch two whales and put them down on this beach." The elder brothers of Dreaded-One knew at once that it was he who came and screeched like an eagle,—those three whom he had sprinkled with the water of life. Then Dreaded-One and his wife went home. Dreaded-One continued to learn how to fly and how to catch with his talons.

Then his father-in-law, Thunder-Bird, spoke: "Don't you wish to take revenge on your elder brother?" He referred to Counsellor-of-the-World. Then Dreaded-One spoke: "That is my wish." Then Thunder-Bird spoke: "Go and catch two whales and put them on the beach of the village." Then Dreaded-One and his wife put on their thunder-bird skins and caught two whales, which they put on the beach of Counsellor-of-the-World at night. They alighted on top of a tree at the end of the village. Counsellor-of-the-World stepped out of his house in the morning. Then he saw the two whales lying dead on the beach. Counsellor-of-the-World entered his house and dressed himself up in abalone-shells. He carried a rattle and sang his sacred song. He went to the whales. Then he arrived at one of them. Then he got up on it and stood on the (whale's) neck. His tribe fol-

lédilax." La^olae qá'Pat'e'laxa p'eta',
la'as ya'q'legat'e gen'mas: "La'ms
qá'Pat'e'laxa p'eta'. We'xins dó'q'wax
á'sa." La^olae q'ó'x's'óde K'e't'e'lakwe,
yisa kwé'kumt'e, t'e'wis gen'mé. La^o 5
lae p't'e'p'e'da. Ga's'lae k'wa'x'tóda
t'a's lax ap'sba'f'r'sasa g'ó'x'dems. He'
x'í'da'm'láwis t's'e'lgwa'lalaxa gaa'la.
La^olae ya'q'legat'e gen'mas: "Xa-
p'édadzax intsax ma'tse'ma gwó'yí'ma 10
qa g'a'x'ents k'ó't'emgalidzem lá'xwa
t'e'má'sex." Hé'x'í'da'm'lata 'nó'ne-
las q'á't'elag'ëxs hé'mae K'e't'e'lakwéda
g'a'xdé t's'e'lgwa'lala, yixa yó'dokwe
xó's'tse'wótsa q'ula'sta. La^olae ná' 15
'nakwé K'e't'e'lakwé t'e'wis gen'mé.
Q'a'q'ó'iax t'á'x'm'lae K'e't'e'lakwé, lá-
xa p'eta' t'e'wa xa'pa.

La^olae ya'q'legat'e Ku'n'ulag'ilis, yix
negu'mpas: "K'e'sas 'nëx' qa's q'te- 20
'e'daosax 'nó'la?" Hé'em gwó'yó'sé
K'wexalag'ilis. La^olae ya'q'legat'e
K'e't'e'lak": "Hé'emk' gwó'e's'gin ná-
qég'in." La^olae ya'q'legat'e Ku'n'ul-
lag'ilis: "Há'g'a xa'p'édex ma'tse'ma 25
gwó'yí'ma qa's ax'á'led'emós lax t'e-
má'sasa g'ó'x'dems." La^olae K'e'te-
'lak' t'e'wis gen'mé q'ó'x's'tótsa ku'n-
xumt'e qa's lé ax'é'dxa ma'tse'mé gwó-
yí'ma qa's lé ax'á'lesas lax t'e'má'sasa 30
g'ó'x'demsas K'wexalag'ilisxa gá-
nut'e. La^olae k'wa'x'tótxa t'a'se ap'sba-
'le'sasa g'ó'x'dems. Ga's'lae K'wexa-
la'lag'ilis lá'wels lá'xës g'ó'kwëxa gaa'-
la. La^olae dó'x'wa't'elaxa ma'tse'm 35
gwó'yí'm ya'xyig'wis lá'xa t'e'má'is.
La^olae lae't'e K'wexalag'ilis lá'xës
g'ó'kwé; la'e'm q'wa'lax'tsa é'x'ts'tem.
La^olae dá'laxa ya'dén qa's ya'laq'óle.
La^olae lá'x'a gwó'yí'm. La^olae lá'g'na 40
lá'xa gwó'yí'mé. La^olae lá's'g'rimd'q
qa's lé t'a's'x'iaa'towëxa gwó'yí'm.

lowed him. Then the tribe cut the blubber. Dreaded-One spoke: "Let me go and catch Counsellor-of-the-World in my talons." His wife replied, "Go on." Then Dreaded-One flew and clutched his elder brother, Counsellor-of-the-World. He flew out to sea with him. Then Counsellor-of-the-World spoke to him as he flew along. He begged him not to kill him. Then Dreaded-One replied, "It is not my wish. A long time ago you had no mercy on me." Then he threw his elder brother into the water. Then Counsellor-of-the-World was dead. Then Dreaded-One returned and told his three brothers to show themselves. Then they became chiefs of his tribe. He advised his elder brothers,—the three who had once been killed by Counsellor-of-the-World in the cedar-tree, those that Dreaded-One had sprinkled with the water of life. Dreaded-One told them that he would not stay in this country. (He said,) "I am going to be chief of the Thunder-Birds." Then he bade good-by to his elder brothers and went home. That is the end.

G'a's'lae g'o'kulotas g'a's'semeq. La'-
 'lae k'e's'ideda le'lqwalatae. La'lae
 ya'q'egra'ae K'e'te'lakwe: "La'lagra'in
 xa'pledex K'wexala'lag'ilis." La'lae
 na'nax'mae' genn'mas: "Ha'ga." La'-
 'lae p'te'te'de K'e'te'lakwe qa's xa'ple- 5
 dexes 'no'lax'de, yix K'wexala'lag'ilis.
 La'lae p'te't'des la'xa l'a'sakwe. La'-
 'lae ya'q'entlalaxtowe K'wexala'lag'ilis
 hawa's'ela qa's k'e'se h'la'. La'lae 10
 na'nax'mae K'e'te'lakwe: "No'sa'wise
 na'qa'ya. K'e'saolaqos w'o'sentaxa
 qw'e'sala." La'lae ts'lexst'ndxes 'no'-
 lax'de. La'm'e' h'le' K'wexala'lag'ilis-
 de. G'a's'lae ae'daaq'e K'e'te'lak' qa's 15
 axk'a'lexes yu'dukwe 'no'n'ela qa ne't-
 'edag'es. La'e'm g't'g'igame'ses g'o'ku-
 lot. La'lae l'e's's'alaxes 'no'n'ela, he'-
 em'loet h'la'matsos K'wexala'lag'ilis
 la'xa we'kweda yu'dukwe, he'em xo'- 20
 selsasos K'e'te'lakwasa q'ula'sta. La-
 e'm ne'la K'e'te'lakwax k'e'sei xek'la't.
 la'xwa aw'nagwisex: "La'len, g't'g-
 me'esa Ku'kunxulig'a'ya." La'lae
 h'al'k'asxaxes 'no'n'ela. La'e'm na'- 25
 'nak'. La'e'm la'ba.

XII. TRADITIONS OF THE KOSKIMO.

1. The Salmon-Boy.

For twelve days a man went to spear porpoises at River-Mouth. Then Spouting-among-Others—that was the harpooneer—saw a person swimming among the salmon. The person came to the surface. Then the man pulled him into the canoe; and as soon as the person came into the canoe, he was a boy. He grew fast while he was in the canoe. Then Spouting-among-Others went home, and Day-in-Canoe sat in the middle of the canoe. As soon as they arrived on the beach, Day-in-Canoe became a man of supernatural power. Then the ancestors of the Koskimo sang winter songs for him. He came, carrying his paddle and his harpoon-shaft. In this manner the Koskimo know about twins.¹

Lá^olaē ma^olaxag^oyū^o ^ona^olas, la^ola^olas
ale^oʒwaxa k^ol^olot! lax A^oya^oʒ^ostwē^o.
Lá^olaē K^oa^owaq, yixa ale^owinox^o, dóx-
^owal^ol^olaxa begwá^onem gr^olqelgēxa k^ol^o-
tela. G^oa^ox^olaē ek^ol^ol^ol^ola^olaēda begwá^o- 5
nemē. Á^oem^olawis nē^ox^oatēxdzēmeda
begwá^onem, g^oina^onembido^olaēxs g^oa^olaē
g^oa^ox^olaēxs lá^oxa ʒwá^okluna. Lá^olaē
q^ol^oylagu^ona^okulaxs la^oe gē^oxsa. Lá^olaē
ná^onakwē K^oa^owaq, klwō^oya^olax ^ona^olax- 10
salis. G^ol^oem^olawis lá^og^oa^olēs, la^oe ^ona^o-
laxsalis nau^oalax^owida. Lá^olaēda g^oa^ola
G^oō^osg^oimux^o kwē^ox^ola qā^ol. G^oa^ox^oem-
^olaē dá^olaxēs sē^owayu lē^owis ē^odayu.
Hē^oem q^ol^olag^ol^otsa G^oō^osg^oimux^o lá^oxa 15
l^ol^ol^ola^oya^odzē.

2. The Herrings.

A man had three sons. They were hungry. They had nothing to eat. They had but a little salmon-spawn that they could only smell of. They ate but a little. Weight was the name (of the chief). He had for his wife a woman whose name was Highest-Tree-top. Their three boys were Property-Giver, the eldest one; Property-Gatherer, the middle one; and From-Whom-Property-is-received, the youngest one. Then Weight and his wife paddled away, and left their children. Property-Giver ate the salmon-spawn. The parents came home. They looked in

Xu^ongwad^olaēda begwá^onēmsa yū^odu-
kwē be^obegwanēma. Lá^olaē pá^olax-
dá^ox^o. K^ol^oea^os há^omá^oya. Á^oem^olaē
gē^onēdzēs^obida^owē mē^osmesaxō^oda^o. 20
xwas. Hē^otu^os^oem^ol^o hamx^ol^otsōx^oda^ox^osē.
Gū^ondēx^ol^oa^olaē, lá^olaē geg^oa^odēsa tsē-
dá^oqē, yix ^onē^omts^olaqa^oya^oē. Hē^oem
xu^ongwadesa yū^odukwē ba^obaguma.
Yá^oqamaxa^ola^osl^ola^olaēda ^onō^ola, Yē^oqawi- 25
dix^ol^oa^olaēda q^ol^oya^oō^oē. Lá^olaē G^oa^oyr-
mō^ol^oēlasi^oēda tsá^oya. Lá^olaē sē^ox^owide
Gū^ondēk^o lē^owis genē^om. Lá^oem lō^o-
walaxēs sá^osem. Lá^olaē Yá^oqamaxa-
^olas hamx^ol^odx^o gē^onē. G^oa^ox^olaē ná^o- 30
^onakwē gr^og^onō^otnux^oda^oxwas. Lá^olaē

¹ This boy was supposed to be one of twins, and it was discovered in this way that twins are salmon who assume human shape.

vain for the salmon-spawn. There was nothing left. Then Weight asked Property-Giver, "Where is the salmon-spawn?"—"I have eaten it." Then Weight struck his son.

The boy Property-Giver went away. As soon as night came, a handsome man stood on the ground. Then the handsome man asked the child, "Why do you feel badly?"—"I was struck by my father because I ate salmon-spawn." Then the man spoke: "I am the Moon. Pray now, and watch the Moon, that he may give you food." Then the child prayed to the Moon and watched him, that he might give him food. Then the boy heard a loud noise in the sea. The boy looked. Behold! herrings were coming. Then the boy went down to the beach and tried to catch herrings. Then he dug holes in the sand. He dug four holes. Then he filled them. He strung up twelve herrings and went to his father, who was asleep. Then he waked his father, and said, "Don't sleep, father, on account of this that I am carrying. You shall see what I have obtained." Weight only kicked his son. Then Highest-Treetop spoke: "Go and see what he refers to." Then (Weight) arose to look. What should it be (but) the beach of his house [was] full of herrings. He carried them on his back. The herrings were bought of him with slaves. Therefore Weight became a chief. That is the end.

wuʔe'm dōxʷidwēs geʷnēx'dē. K'le-
ā'slat'la la g'e'la'lela. Laʷlae Gu'ndek'
wul'a'x Ya'qamaxa'las: "ʷiʷstēda ge-
ʷnē?"—"La'm'e'n hamxʷ'ideq." La-
ʷlae k'e'la'xʷ'ide Gu'ndekwaxēs xunōk'. 5

Laʷlae qā'sʷidēda g'inā'nem, yix Ya'-
qamaxa'las. G'ʷem'lawis gā'nuʷ'ida,
g'a'sʷlaeda e'k'e begwā'nem ʷa'xʷels.
Laʷlae wu'le'da e'k'e begwā'nemxa
g'inā'nem: "ʷma'sōx ʷya'g'imaxsōs 10
nā'qā'ex?"—"K'e'la'k'as'e'wunlasen
ōmp qaxg'in hamxʷ'ideg'axa ge-
ʷnēx'da." Laʷlae ya'q'eg'atēda begwā-
nem: "Nō'gwāem ʷmeku'la, hawā'x'ala
lag'a, dō'qwa'axa ʷmeku'la qa ts'low'e'sēs 15
ha'mā'ya lōi." Laʷlaeda g'inā'nem
hawā'x'ala, dō'qwa'axa ʷmeku'la qa
ts'low'e'sēs ha'mā'ya laq. Laʷlaeda
g'inā'nem wul'e'laxa d'e'msx'e, la'e
d'e'mēxula. Laʷlaeda g'inā'nem dōx- 20
ʷwīdeq. Ā, g'a'x'maā'la'xōi,ē'da q'la-
max. Laʷlaeda g'inā'nemē l'e'nts'ēs
qā's dā'dak'anēxa q'ā'max. Laʷlae
ʷla'p'ēdxa e'g'es: mō'dzeq'lae ʷla'pa'yas.
Laʷlae qō'tamaseq. Laʷlae ʷnē'x'ʷidxa 25
ma'ʷeg'ʷy q'ā'max qā's lē lā'xēs ōm-
paxs mē'xae. Laʷlaegwē'x'ʷidxēs ōmp
qā's ʷnē'k'ēx: "Gwā'ʷlas mē'xōi, dat,
qag'in daa'kwik' qā's dōxʷwidaōsaxen
ya'nēmex." Ā'em'lawis kwā'sʷidē Gu'- 30
ndekwaxēs xunōk'. Laʷlae ya'q'eg'atē
ʷnēmts'laqa'ya'e: "Ha'gadza, dōxʷwi-
dex gwō'ya'sōx." Laʷlae ʷa'xolif qā's
lē dōxʷwidex. ʷma'stē'lawisēs? g'a'x-
ʷma qōtē'da q'la'max lāx l'e'ma'isās 35
gō'kwās. Laʷlae ō'x'la'xʷ'ideq. K'ʷi-
xwasōsa q'ā'k'ō, yixa q'ā'max. He-
em'lawis lā'g'it'sē la g'ʷgamēxʷ'ide
Gu'ndek'. La'e'm la'ba.

3. The Ghosts.

Wealth-coming-up was a chief. Having-Maggots-on-Back was his younger brother in the world below us. Then Wealth-coming-up sent his younger brother to come up to this our upper world. He came up at Koskimo (Cut-Beach). He looked for a house-site, and he saw that Koskimo was a good place to live (in). Then he told his elder brother, and the chief said that he should move up to our world. Then he invited the ghosts in. He asked for the hand of the princess of Skin-Dresser, chief of the Magic-Power-Tribe in the underworld. He did not come up. Then he finished speaking with Skin-Dresser. Then he asked the ghosts to come and bring soil on their backs. They brought it up, for there were only flat stones on the rocks at Koskimo, over which the people had to pull their canoes. The soil was placed on top of them by the ghosts. They were not long in carrying the soil. Then they finished the house. Then he (?) looked at the house at the island Running-Water-on-One-Side, the village of the ancestors of the Koskimo. Then his face became contorted when he saw the ghosts. Then the island moved from its place on the water and went to Still-Water. Then the ancestors of the Koskimo took urine and sprinkled their faces with it, and they became straight again, but the ghosts were living at Koskimo. Then the chief, Wealth-coming-up, said that he would now marry the one whose hand he had sought. Many people launched their canoes to arrange the marriage of the princess of Skin-Dresser. Then they

Q'ōmg'ustōlsta'laē'da g'tgamaē.
 La'laē A'badek'lel'stē'da ts'la'ya lā-
 x'ns bē'ēnagana'ēx. La'laē 'ya'laqē
 Q'ōmg'ustōlsaxēs ts'la'ya qa g'ā'xēs
 g'ā'xustā lā'xwa ēk'ēx awi'nagwis. 5
 G'ā'x'ēm'lāwis nēqō'sta lāx Xudē's.
 La'ēm dō'qwa qā's g'ō'kw'flast. La'-
 'laē dō'qula qēxs ē'kaē Xudē's lāx
 g'ō'ku'las. La'laē nē'faxes 'nō'la. La'-
 'laēda g't'gamaē 'nēx' qā's g'ā'x'lagt 10
 'mō'g'ustā lā'x'ns awi'nagwisēx. La'-
 'laē lē'lā'axa lē'lā'lenox'. Hē'ēm'lā-
 wis lā g'ā'yā'latsex k'tē'dēlas Alā'k'ila,
 g't'gama'yasa t'āō'gwadēx' lā'xa bā'nē'.
 K'ē's'maē g'ā'x ēk'ē'sta. La'laē 15
 gwa'fē wā'drmas tō Alā'k'ila, lā'ē hē'-
 laxa lē'lā'lenox' qa g'ā'xēs ō'xtaxa
 t'ēk'a'. G'ā'xustālas qa ā'ēnē'm'ā'las
 wā'watsā'ēda bē'ē'gwanim lā'xa pā's-
 pū'xa'la lāx Xudē's. Hē'ēm'lāwis 20
 dzēmdzō'tsosa lē'slā'lenox'. 'w'rlax'-
 dzē'laē gā'la ō'xtaxa t'ēk'a', lā'ē gwa'-
 lamaska g'ō'y'dēms. La'ēm'x'dē dō'-
 qwa'laxa g'ō'kula lā'xa Ts'ā'nalax'la
 'm'ik'ā'la, g'ō'ku'lasasa gā'lāsa Gō's- 25
 g'ēmūx'. Lā'l s'ē'sē'lqumaha qaxs lā'ē
 dō'qulaxa lā'lenox'. La'laēda 'mē-
 k'ā'la lē'gūtē qā's lē lāx Q'ō'xsta.
 La'ēm'laēda gā'lāsa Gō's'g'ēmūx' nā'-
 qaxa kwā'tsē tōxs xō'xusēmā'x'dā' 30
 xwā'ā's, lā'ē nā'qē'sta. La'ēm'lā'ata gwā'-
 hēla g'ō'kulēda lē'lā'lenox' lāx Xudē's.
 La'laēda g't'gamaē, yis Q'ō'mg'ustōls
 'nēx' qā's lā'lagi qā'dzē'axēs g'ā'yō'fē.
 Lā'dzēk'as'laē w'x'stē'ndxēs g'ē'g'ā'lō 35
 qā's lā'lagi qā'dzē'axa k'tē'dēlas Alā'-
 k'ila. Lā'laē sē'x'wida, q'ē'mō'l'laē
 yā'yats'las. La'laē lā'g'aa lāx t'āō'-
 gwoadēx'. Hē'x'idaēm'lā'wis qā'dzē-
 ta. La'laē g'ō'kulx'la'lat'sēs nē'gū'mp. 40
 G'ā'x'laē dā'pēlaxa g'ō'x' t'ē'wēs gē-

padded in many canoes. Then they arrived at the village of the Magic-Power-Tribe, and they at once arranged the marriage. Then he received a house as marriage gift from his father-in-law. He came back with his wife, towing the house. They arrived at Koskimo. Then they lived there for a long time, when Q'a'néqé^olak^o came and transformed Wealth-coming-up into a stone, that is still in the water at Koskimo. That is the end.

ne'm. G'a'x^oem^olae lax Xude's. La^olae ga'a g'o'kula laq. G'a'xaas Q'a'néqé^olak^o. La^olae t'e'semx^oidamaseX Q'o'm-g'ustolsde. He'mis la 'mex^ost'e'ls lax 'wa'pas Xude's. Lae'm la'ba.

5

4. The Seal-Hunters.

The first of the Dirty-Teeth, a clan of the Koskimo, lived at Wintering-Place. Giving-Trouble-Everywhere was a harpooner; and his younger brother, At-whose-Sides-People-fall-down, took into the canoe what was harpooned by the harpooner. The steersman was Unsurpassed, and their father was Seeing-Everything. He was the chief of the Dirty-Teeth. Then Giving-Trouble-Everywhere asked his younger brothers to go to harpoon sea-otters and seals. They launched their hunting-canoe and paddled. They came to a place named Mo'ibé. Then they saw a seal. They steered towards it, and Giving-Trouble-Everywhere speared it. He hit it. Then they were carried out to sea. The steersman, that is, Unsurpassed, spoke: "O masters! don't you see that it is bad, what is happening to us? Go on. Cut the harpoon-line." Thus said Unsurpassed to Giving-Trouble-Everywhere. Giving-Trouble-Everywhere tried at once to cut the harpoon-line, but the line just stuck to the side of the canoe. Then the harpooner spoke: "Ah! [but] this is the

G'o'kula^olaeda ga'a Nar^onsx^oé 'ne-
me'mutasa G'o'sg'imuxwé lax Tslawu-
xas. La^olae alé^owinoxwé Ma'x^omi-
lag'ilisa bé^omisé tsla^oya^osé 'wa'x^osema-
xal'as. He'em dá'xsax seg'a'yaasa alé- 10
'winoxwé. La klwaxi'a'lax Wa'qalek^o.
La'x'da'x^olae á'yadés Dá'doxmé. He'em
g't'gamé'sa Nar^onsx^oa. La^olae hé'
lé Ma'x^omelag'ilisaxés tsla'tsla'ya qa's
lé alé'xwaxa q'a'sa t'e'wa mé'gwaté. 15
La^olae wi'xstendxés alé'wats'é. La^olae
sé'x^owidex'da'x^o. G'a'x^olae la'xa Mo'í-
béx'ta. La^olae d'o'x'wai'e'laxa mé'gwa-
té. La^olae gwa'stax'da'x^olaq. He'x-
'idam^ola'wisé Ma'x^omelag'ilis sex'q'. 20
deq. La^olae q'a'paq. La^olae má'x^oida-
yo la'xa l'a'sakwé. La^olae ya'q'leg'atéda
kl'waxi'a^oé, 'wa'la Wa'qalek^o: "ya,
q'a'q'lagwidá, k'le'sas d'o'q'ulaqóxs 'ya'x-
se'marants gwé'gwalag'i'la'ya'a'séx. We'
g'adzá t'ó'st'stendxwa q'e'lkwéx," 'né'x-
'lae Wa'qalek^o, lax Ma'x^omelag'ilise.
He'x^oidam^ola'wisé wa'xi Ma'x^omelag'i-
lis t'ó'st'stendxa q'e'lkwé. Á'em^ola'wis
kluta'leleda q'e'lkwé lax o'gwá'g'yaasa 30
alé'wats'é. La^olae ya'q'leg'atéda alé'
winoxwé: "Ye'i. Ha'e'tag' gwé'x'sg'ins
seg't'kwig'." — "Ya, adá," 'né'x^ola'ta

kind of thing we have speared." — "Here, my dear," said, on his part, At-whose-Sides-People-fall-down. "Try and cut it far from the bow of our canoe." Then Giving-Trouble-Everywhere stretched out his arm, holding the knife, and he cut the harpoon-line. The line just stuck again under the bow of the canoe. Then he spoke again: "Look out, brothers, where we are going. We do not know what kind of a thing we have speared."

Then they were afraid on account of their hunting-canoe, for the water of the sea was above the sides of the canoe, for what could the three brothers do? Then they arrived at Drift-Woods on the water. That is the name of the place to which all the drift-wood goes. They passed the drift-wood. Then they arrived at the toilet-sticks¹ on the water. They passed them. Then they arrived at the coal on the water. They passed the coal. Behold! that is the place called Coal-at-Mouth-of-River. All the charcoal of our fires all over the world goes to that place. Then they arrived at the feathers on the water, and they passed the feathers. This place is called Feathers-on-Top. All the feathers of all the birds all over the world go there. Then they arrived at the sand on the water. All the dry sand from all over the world goes there. Then Unsurpassed arose in the canoe and jumped on the sand. He went through, for the dry sand floating on the sea was thin. Then Unsurpassed was dead; for what could his elder brothers do, since the speed of the canoe of the harpooners was

*wa'x'semaxa'las, "wē, gu'nx^odadzāg'a t'lo'st'st'end la'xa qwē'sē'nak", la'xwa a'g'iwa'yaxs'ens alē'wats'ēx." La^olaē Ma'x'milag'ilisē sa x^oit'ses a'yaso' dā'la-xa k'lā'wayō qa's t'lo'st'st'endēxa q'lē-kwē. Ā'em^olawis klutā'tēleda q'lē'kwē 5 e't'ed lax a'wa'boxx'a'yasa alē'wats'ē. La^olaē ya'q'le'grāfē Ma'x'milag'ilis, e't'ē-da: "Wā, ya't'lā'lā'gaga 'nā'p'nemwot qa'ē'ns laa'sta; k'lē'sēg'ē'ns q'lā't'elaxga 10 gwē'x'sdēmg'asg'ins sēg't'k'g'a'ens."

La^om'laē k'i'ēlax'dā'x^o qa'ē'da alē-wats'lāxs la'ē ē'k'lagā'axa dē'msx'ē la'xa o'gwāqā'yasa alē'wats'ē qa 'w'i'x'ā'idēs lē'da yū'dukwē 'nēmē'ma. La^olaē 15 la'g'aa la'xa q'lā'q'lēxayak. Hē'em lē'g'ēm'sē. Hē'em^o laa'sa q'lē'xa'fē. La^olaē haya'qaxa q'lē'xa'fē. La^olaē la'g'aa la'xa dā'dēqayak. La^olaē haya'qaxa dā'dēqayak. La^olaē la'g'aa la'xa ts'lā- 20 ts'lō'f'nayak; La^olaē haya'qaxa ts'lō'f'na. Hē'maaxōt, ts'lō'f'nax'siwix'tē. Hē'em la'naxwa laa'sta ts'lō'f'nāxs'ens lēgw'f'axsax awi'stāxa 'nā'lax. La^olaē la'g'aa la'xa ts'lā'ts'lēk'ayak. La^olaē 25 haya'qaxa ts'lē'ts'lēk'ē. Hē'em lē'gādēs ts'lē'k'imbē'. Hē'em la'nā'ku'latsa ts'lē'ts'lēk'asa 'nā'xwax ts'lē'ts'lēk'i'wa-sōx awi'stāxa 'nā'lax. La^olaē la'g'aa la'xa aē'g'sayak. Hē'em la'nā'ku'latsa 30 lē'mywē ē'g'is grā'x'ā'id la'xa awi'stāxa 'nā'lax. La^olaē lā'xō'f'x'sē Wā'qalek' qa's dō'dzōdēxa ē'g'isē. Ā'em^olawisē Wā'qalekwē hē'x'sala la'xa ē'g'isē qaēs pē'laēda lē'mywa ē'g'is pēx'ā'la 35 la'xa dē'msx'ē. La'mē hē'lē' Wā'qalēx'dē qa 'w'i'x'ā'idēs 'nō'm'lax'dās qa's hē'ē gwē'x's p'lē'lē'nā'kula p'lē'plā'lo'ma-sēda gwē'wo'yasasa alē'wats'lāsa ē's'ālē-

¹ Used in place of toilet-paper.

like the flight of a bird? Then they passed the sand on the water.

They did not once see what they had speared. Then they discovered a mountain. Behold! it was the house of Sea-Lion. The house was painted in front with the sea-lion design, and the beams had sea-lions on their ends. Therefore the Dirty-Teeth have this house. Then they passed the house of Sea-Lion and arrived at the house of Killer-Whale. Then they saw the dish in the form of the killer-whale and the killer-whale painting in front of the house, and that the beams all had killer-whales at their ends. Therefore the Dirty-Teeth have this house and this dish. Then they passed Killer-Whale and arrived at the house of what they had speared. What they had thought was a seal showed itself on top of a rock. Behold! its head was like that of a seal, and its tail was like that of a halibut. Behold! it was what is called Sea-Monster.

Then they went ashore at the village. Giving-Trouble-Everywhere, and his younger brother, At-whose-Sides-People-fall-down, were invited in at once. Then they were given food by the attendant of the chief, Seeing-all-over-the-World. It was he whom the harpoonier had speared. Then the chief spoke: "O Giving-Trouble-Everywhere!" Thus he said. "You have done well that you have speared me. Now you have for your magic treasure this house. You will take some of my dogs here. You will use my hunting-canoe called Going-round-the-World-in-One-Day." Then he was given the long knife; (and the chief said, "You shall have it) for skinning

⁶winoxwé. La⁶laé haya'qaxa aé'gri-sámak'é.

He⁶waxax'da⁶x⁶em⁶laé dó⁶x⁶waléla-xés se'g'ikwé. La⁶laé dó⁶x⁶walé'la⁶x⁶da⁶x⁶na nē'g'a'. He⁶maaxó, g'ó⁶x⁶sa l'é⁶x⁶en. ⁵na⁶xwam⁶el k'a'tamélis g'ó⁶kwaxa l'é⁶xé⁶lakwé l'é⁶wis k'a'tewá'yaxs na⁶xwá'maé l'é⁶x'énbala. He⁶mis g'a'xé⁶tsa Naé⁶nsx'ax g'ó⁶kwadesa g'ó⁶kwéx. La⁶laé haya'qax g'ó⁶kwasa l'é⁶x'én. ¹⁰La⁶laé lá'g'aa lá'xa g'ó⁶kwasa má⁶x'énox". Lá⁶x'da⁶x⁶laé d'ó⁶qulaxa l'ó⁶qlwé má⁶xelakwé l'é⁶wa má⁶xexsé⁶ila k'a'tamé⁶sa g'ó⁶kwé l'é⁶wis k'a'tewá'yaxs na⁶xwá'maé méma'x'ala. He⁶mis g'a'xé⁶tsa Naé⁶nsx'a g'ó⁶kwadesa g'ó⁶kwé l'é⁶wa l'ó⁶qlwé. La⁶laé haya'qaxa má⁶x'énoxwé. La⁶laé lá'g'aa lá'xa g'ó⁶kwases se'g'ikwé. G'a'x'laéda gwó⁶ya's mé⁶kwat né'féd lá'xa ó⁶x'tá'yasa l'é⁶sem. ¹⁵Ha⁶laxó, gwéx's mé⁶gwatés x'ó⁶msé. La⁶laé hé gwé⁶x'séda plá⁶wé há⁶ts'xé⁶sde⁶yas. He⁶maaxó, n'e⁶mxx'alig'ó⁶x'a'é.

La⁶laé lá'g'a'his lá'xa g'ó⁶kula. He⁶x'idam⁶lawis l'é⁶lalasi⁶wé Má⁶x'mélag'i- ²⁵lisé l'é⁶wis ts'a⁶ya, yix⁶wa⁶x'semax'a'las. La⁶laé hamg'tlasósa a'lkwasa g'tgama⁶é, yix⁶Dó⁶qwólésé'la. He⁶im sig'ti-x'sa alé⁶winoxwé. La⁶laé ya'q'égá-téda g'tgama⁶é: "ya, Má⁶x'mélag'ilis," ³⁰n'e⁶x'laé, "laé⁶ms hé⁶taxaxs six⁶t'idaa-qós g'a'xén. Laé⁶ms l'ó⁶gwalex'da⁶x-wén g'ó⁶kwéx. Lá⁶les axl⁶ lá⁶xén⁶wa⁶tséx. Lá⁶les ya⁶ya⁶slaxén alé⁶wase⁶lélax l'é⁶gadé⁶ns Há⁶yal⁶lalag'ilis." Lá⁶- ³⁵laé ts'a⁶sósa sex⁶x'a' k'a'wayó, "qa⁶s sa⁶bayulós lá'xa q'a⁶sa," n'e⁶x'laéda g'tgama⁶é. "G'a⁶mé⁶ség'ada ya'qég't-lak. Laé⁶ms q'ó⁶matalól. Laé⁶ms a'xlaxén l'ó⁶gwulhaq'en. Yó⁶ma q'a⁶- ⁴⁰sax l'é⁶wa má⁶x'énoxwéx l'é⁶wa gwó⁶yí-

sea-otters." Thus said the chief. (He continued.) "And you shall have this Wealth-Giver. Now you will be rich. You shall take my feasting-dishes. This is the sea-otter, the killer-whale, the whale, and the sea-lion (dish); and your feast names shall be Satiated, Full-Belly, Place-of-Overeating, Place-of-Food; and your (other) names shall be Copper-Maker, Supreme-One, Sitting-at-End, and Great-Mountain. These will be your names when you return to your country." Then the brothers finished eating.

Then At-whose-Sides-People-fall-down went out to the bay next to the village. There he discovered many sea-otters entering a cave in the rock. Then he ran and called his elder brother. He told Giving-Trouble-Everywhere about it. Then he went to look at it, and Giving-Trouble-Everywhere said that he would club them. They clubbed many sea-otters. Then they skinned and stretched the sea-otters. When night came, Giving-Trouble-Everywhere dreamed that a sea-otter came and talked to him. It said, "Oh, my dear! You are successful. I am the sea-otter mother. By chance you struck me. Now you will always invite the tribes in." Thus said the woman. When day came, the chief gave them advice: "Just go towards where the sun is in the morning." Then the brothers loaded their canoe.

The brothers came home. After four days they arrived at Wintering-Place at night. Then Giving-Trouble-Everywhere sent his younger brother to look for their father. At-whose-Sides-People-fall-down stepped out of the canoe and went into the house of his father.

mēx 1.ē^{wa} 1.ē^xēnēx. Hē^{mis} mēⁿ-
hēx^{lā}yulōsē Mēⁿlas 1.0 Pēⁿpēnē^las
1.0 1.ēⁿk^rē^las 1.0 Hā^ma^sē. Lā^lēs
1.ē^gad^lēs 1.ā^qwag^la 1.0 Qwax^la 1.0
K^lwā^kwaba^las 1.0 Nē^gā^dzē. Hē^m-
ēms 1.ē^gēm^lē. Lar^mēs lā^xēs aw^l-
⁵nag^wisaos." Lā^lae gwā^l hā^mā^pēda
⁵nē^mē^ma.

Lā^lae lā^wēlsē ⁵wā^xsemaxa^las lā
lā^xa apsadzē^lisasa g^okula. Lā^lae 10
dō^xwalē^laxa q^lēⁿēmē q^lā^sa. Lā^lē-
1.ēsē^la lā^xa kwā^wa lā^xa aw^lnak^wa.
Lā^lae dze^lx^wida. Lar^m lai 1.ē^lalā^l-
xēs ⁵nō^la. Lā^lae nē^lax Mā^x^mē-
lag^lilis. Hē^x^lidaēm^lā^wisē lā dō^xwi-
dēq. Lā^lae Mā^x^mēlag^lilis ⁵nē^x-
qa^s kwē^xēdē laq. Q^lēⁿēm^lae kwē^l-
xanēmas, lā^xa q^lā^sa. Lā^lae sā^pl-
dēq qa^s k^lix^lē^ldēxā q^lā^sa. Lā^lae
gāⁿul^lida. Lā^lae mē^xēdē Mā^x^mē- 20
mēlag^lisaxa q^lā^sa g^{ax} yā^ql^lenti-
⁵maq. ⁵nē^kā: "yā, adā, lar^mēs hē^l-
taxa, nō^gwāēm ⁵mā^yu^las q^lā^sa.
Kwā^kwēx^kinālas g^āxēn. Lar^mēs
hē^menā^l 1.ē^lelā^lēx lē^lqwalatā^ē," 25
⁵nē^x^lae^lda ts^lēdā^qē. Lā^lae ⁵nā^x^lida,
lā^lē 1.ē^xs^lae^lda g^lgama^lyāq; "Ā^lmēs
1.ā^gamē^lxa 1.ē^lē^laxa gā^la." Lā^lae
⁵mō^xsēda ⁵nē^mē^ma.

Lar^m g^{ax}l nā⁵nax^lēda ⁵nē^mē^ma. 30
Mō^plēⁿxwā^slāēs g^āxāē lā^gaa lax
Ts^lwūⁿxassa gāⁿulē. Lā^lae yā^l-
laqē Mā^x^mēlag^lisaxēs ts^lā⁵ya qa lē^s
dō^xwid^x o^mp^lda^xwas. Lā^lae lō^l-
tō^we ⁵wā^xsemaxa^las. Lā^lae lā^lē 35
lax g^okwasēs o^mpē. Lā^lae gwē^x-

Then he waked his father from his sleep. His father just scolded him: "Go away! You always make fun of my dead children." Then At-whose-Sides-People-fall-down went out to tell his elder brother. Giving-Trouble-Everywhere spoke: "Indeed, they make fun of him." Then they unloaded their freight and carried it into the house of their father. Then their father, Seeing-Everything, sang his sacred song, and in the morning he gave a potlatch to his tribe. Then his name was Great-Mountain. That is the end.

ʔidxes ɔmpɛ laxɛs mɛxʔenaʔe. ʔɛm-
lawisɛ ɔmpas ʔyaʔkʔalax: "Haʔga
qweʔdex. Hɛmɛnafaʔmaɛx aɛmʔala-
sɛn saʔsɛmxdɛrn." Laʔlaɛ laʔwɛsɛ
ʔwaʔxɛmaxaʔlasɛ qaʔs lɛ nɛʔaxɛs ʔnɔ- 5
la. Laʔlaɛ yaʔqɛgaʔɛ Maʔxʔmɛlagʔilɛ:
"Qaʔʔaxs aɛmʔalaʔyaɛx." Laʔlaɛ ʔmɔ-
ʔtaʔlaxɛs ʔmɛmʔwala qaʔs lɛ ʔmaʔwʔi:ɛla
lax gʔoʔkwases ɔmpɛ. Laʔlaɛ yaʔlaqwe
ɔmpas, yix Daʔdoxmɛʔ. Laʔlaɛ gaaʔla, 10
laʔɛ ʔlɛsaʔxɛs gʔoʔkulɔtɛ. Laɛm ʔɛ-
gadɛs Nɛgʔadzɛ. Laɛm laʔba.

5. ʔyaʔkʔaxaʔlaʔs (Chief-Destroyer).

The first of the clan named Younger-Brothers (?) lived on the upper side of our world. Their chief, whose name was Chief-Destroyer, was very downcast. He said that he would walk and see the north end of the upper world. Then he met Shining-down, and Shining-down spoke kindly to Chief-Destroyer. He said, "O brother! where did you come from?" Thus he said. Chief-Destroyer replied at once, and said, "O brother! thank you for meeting me [that we have met], for I am so downcast that I am nearly dead. I live at the south of your place." Thus he said. Then Shining-down took off his cape (the halo) and gave it to him, and also his ear-ornaments of large abalone-shells and put them in his ears. Then he said, "Now your names will be Abalone-Face-of-the-World and Abalone-in-House." Thus said Shining-down to Chief-Destroyer.

Then he started again. He had not gone far when he saw [again] a canoe drifting to the beach of a village.

Gʔokulaʔlaɛ gaʔlasa ʔnɛmɛma ʔɛ-
gadɛs Tsɛtsaʔya lax ɛʔkʔadzɛʔlisasɛn 15
naʔlax. Wɛ, laɛmʔlawis ʔlaʔl ʔuʔ-
sɛda gʔʔgamaʔɛ ʔɛʔgadɛs ʔyaʔkʔaxa-
ʔlaʔsɛ. Wɛ, laʔlaɛ ʔnɛxʔ qaʔs lɛ qaʔsʔida,
dɔʔqwaɛ gwaʔbaʔlisaxsɔɔda ɛʔkʔadzɛ-
ʔlisax ʔnaʔla. Wɛ, laʔlaɛ baʔkʔo ʔo
Sɛpaʔxalis. Wɛ, hɛxʔidɛmʔlaʔwisɛ 20
ɛʔaxkʔalɛ Sɛpaʔxalisax ʔyaʔkʔaxaʔlaʔsɛ.
Wɛ, laʔlaɛ ʔnɛʔka: "ʔya, ʔnɛmʔwɔt,
ʔwʔdzas gʔɛxʔidɛ?" ʔnɛxʔlaɛ. Wɛ,
hɛxʔidɛmʔlawisɛ ʔyaʔkʔaxaʔlasɛ naʔnax-
mɛq. Wɛ, laʔlaɛ ʔnɛʔka: "ʔya, ʔnɛmʔ- 25
wɔt, gɛʔlakʔasʔlaxgʔins baʔkuwɛkʔ; qax-
gʔin laʔmɛkʔ:ɛlaʔq ʔuʔʔylisɛma. Hɛʔɛn
la gʔoʔkulɛda ʔnɛʔbaʔlisaxsɔs awʔna-
gwisaxʔlɔs," ʔnɛxʔlaɛ. Wɛ, laʔlaɛ Sɛpaʔ-
xalisɛ axɔʔdxɛs wɛʔxsɔ qa tsʔaʔwɛs laq 30
ʔɛʔwis xɔʔgumɛ awɔʔ ɛʔxʔtsʔɛma. Wɛ,
laʔlaɛ axʔaʔlɛlɔdɛs lax ʔlasplayaʔs. Wɛ,
laʔlaɛ ʔnɛʔka: "Laɛms ʔɛʔgadɛs ɛʔxʔ-
tsɛmaʔlagʔilɛs ʔo ɛʔxʔtsʔmʔɛ," ʔnɛxʔ- 35
laɛ Sɛpaʔxalisɛ, lax ʔyaʔkʔaxaʔlaʔsɛ.
Wɛ, laʔlaɛ ɛʔtɛd qaʔsʔida. Wɛ,
kʔlɛsʔlatla qweʔsgʔilaxs laʔɛ ɛʔtɛd dɔʔx-
ʔwaleʔlaxa ʔwaʔkluna haʔngʔitaʔla laʔxa

There were four men sitting in it, and in its bow was a harpoon-shaft. Chief-Destroyer started at once and went down to the place where the canoe was. Then he spoke, and said, "O friend! thank you for meeting me. What is your name, my dear?" Thus said Chief-Destroyer. The man sitting in the bow of the canoe spoke at once, and said, "I am Paddler, and my other name is Harpooneer-of-Heaven. That is what you refer to as Harpooneer-of-Heaven [stars]."¹ Thus he said. "And my other name is Place-of-Paddling." Then he turned his face towards his crew, and spoke, and said, "Let us get out of the canoe and invite our friend in." Thus he said.

They at once got out of the canoe. Then Paddler invited Chief-Destroyer to go into the house. Then he spread a mat on the floor, and he sat down on it. Then the chief, Chief-Destroyer, went to him. Immediately Paddler asked his crew to give him something to eat. Then they took blubber of the whale and gave it to him to eat. After he had eaten the blubber, Paddler spoke again, and said, "O friend! I know why you have come." Thus he said. "Now my name shall be yours. Now you have the names Paddler and Paddling-Place, and my harpooneer's canoe shall be yours." Thus he said. "This is the canoe that I use whenever I go hunting in this lower world. If you should wish to go to this lower world, you

le'ma'isasa g'o'kula. Wá, la'lae mó-
kweda h'e'bigwanemé kludzaxsá'laq.
Wá, la'lae xwe'd'eg'twalaxa ma'stowé.
Wá, h'e'x'idaem'la'wíse 'ya'k'axa'la'se
qá's't'd qá's lé le'nts'les lax ha'ne'dzasa-
sa xwa'kluna. Wá, la'lae ya'q'leg'ata. 5
Wá, la'lae 'ne'ka: "ya, qást, ge'lak'as-
'laxg'ins ba'kuwek'. Wá, a'ngwax'tas,
ada'?" 'ne'x'lae 'ya'k'axa'la's. Wá,
h'e'x'idaem'la'wíse da k'wa'giwa'e bi-
gwá'nem ya'q'leg'ata. Wá, la'lae 'ne'-
ka: "Nó'gwaim Sé'xséxu'lig'a'ya; wá,
h'e'mésen 'ni'msgem lé'g'eme Alé'udze'we't'ot'a,"
'ne'x'lae. "Wá, h'e'mis 'ni'msgem n
lé'g'eme Sé'xu'las." Wá, la'lae gwé-
gemx'íd l'a'xes lé'lote. Wá, la'lae
ya'q'leg'ata. Wá, la'lae 'ne'ka: "ya'x-
da'x", wé'g'ax'ins hó'x'wú'ta qens lé'-
'lalex'ens 'ni'mó'kwex," 'ne'x'lae. 20

H'e'x'idaem'la'wíse hó'x'wú'ta l'a'xes
ya'yats'le. Wá, la'lae Sé'xséxu'lig'a'e
lé'lalax 'ya'k'axa'lasé qa lé's la'e'ta,
l'a'xes g'o'kwé. Wá, la'lae lé'p'la'lhxa
lé'wa'e. Wá, la'lae klwadz'o'lh'a, la'eda 25
g'tigama'e, yix 'ya'k'axa'lasé laq. Wá,
la'lae h'e'x'ida'ne Sé'xséxu'lig'a'e ax-
k'la'la'xes lé'lote qa hamg'tlé'seq. Wá,
la'lae ax'e'dxa k'leyú'té gwó'yí'ma qá's
hamg'tlé's laq. Wá, la'lae gwá' ha 30
'ma'p'xa k'leyú'té, wá, la'lae é't'ed ya'-
q'leg'até Sé'xséxu'lig'a'e. Wá, la'lae
'ne'ka: "ya, qást, ql'a't'elament'axs
g'a'xelaqós," 'ne'x'lae. "Wá, la'm
qós'g'in lé'g'emx'd'ek'. Wá, la'ms 35
lé'g'ades Sé'xséxu'lig'a'e l'o Sé'xu'lasé.
Wá, la'm'sox qós't'én alé'wats'lex'déx
xwa'kluna," 'ne'x'lae. "Wá, yú'men
ya'yats'leg'in la'na'xwék' alé'xwa'la'xwa
bi'nadze'lisaxs'ens 'na'lax. Wá, h'e'-
'maa qasó 'nèx: qá's lá'os la'xwa lé-
'nadzé'lisaxs'ens 'na'lax la'mé'ts a'ém-

¹ A constellation.

only have to get into this canoe, and then paddle towards the narrow lake which is the trail to the lower world; and as soon as you wish to go back, the lake will tilt over this way." Thus said Paddler to Chief-Destroyer. Then Paddler finished speaking, and Chief-Destroyer [also] spoke. He said, "Thank you for what you have said." Thus he said.

Then Chief-Destroyer started again, and he saw [again] a handsome man, painted all over, sitting outside of his house. He arose at once, and spoke, and said, "Come, brother, Chief-Destroyer, I was wishing all the time that you might come to see me. Come, let us enter my house here." Thus he said. Then they sat down in the rear of the house. The man at once asked his attendants and his sweeper and his fire-makers to get ready. The fire-makers at once built a fire in the house, and the four sweepers swept the house. Then the four attendants got him something to eat. After he had eaten, the owner of the house spoke, and said, "O friend! let me tell you my name. My name is Red-Sky-Face; and the name of the girl, my princess, is Will-be-seen-by-the-World." Thus he said. "Now you will see me when I dance for you, friend." Thus said Red-Sky-Face to Chief-Destroyer. Then his tribe sat down, and they sang a song for a summer dance. Then Red-Sky-Face spoke, and said, "O

lax la'lax laxslaxeq". Wá, la'mé'ts se'x'wíd la'xwa tó'q'wex dze'la'fa. Yn-
m t'léx'tíla la'laa la'xwa bré'né'x awí-
'nagwísa. Wá, g'í'f'mé'ts 'né'x' qá's
g'a'xá'ós a'e'daaqa, wá, ló'x tse't'édóxda
dze'la'f'ex g'wá'g'wasaa'qa." 'né'x'lae
Se'ssexu'f'ig'a'e, lax 'ya'k'á'xa'la'se. Wá,
la'e'm'lawis g'wa'le Se'ssexu'f'ig'a'e ya-
q'le'nt'laa, la'e ó'g'waqa ya'q'leg'a'e 'ya-
k'á'xa'la'se. Wá, la'lae 'né'ka: "Wá,
g'e'lak'as'lax'ós wa'ldemáqos," 'né'x'lae.

Wá, la'e'm'lae e't'led q'a's'ide 'ya'k'á-
xa'la'se. Wá, la'lae e't'led dó'x'wale'e-
laxa e'x'sokwé g'u'msq'laa begwá'nema
k'wa's lax l'a'sana'yasés g'o'kwé. Wá,
he'x'idam'la'wíse l'a'x'wílsa. Wá,
la'lae ya'q'leg'ata. Wá, la'lae 'né'ka:
"Wá, g'e'laga 'né'mwót, 'ya'k'á'xa'la's.
He'm'nalá'mék' wa'laq'ela q'a's g'a'xá'ós
dó'qwa g'a'xen. Wá, g'e'laga qens le
hó'gwí'ta la'x'g'in g'o'kwék," 'né'x'lae.
Wá, he'x'idam'la'wíse la'k'usa'í'ta, la'-
xa 'né'q'e'wa'í'tasa g'o'kwé. Wá, he'x'i-
dam'lawíse axk'á'le'da begwá'nema-
xés a'yí'lkwé l'e'wis xé'kul'g'ise l'e'wis
le'lqá'le'g'ise qa xwá'na'í'dex'da'xwés.
Wá, he'x'idam'la'wíse'da l'e'lqá'le'g'ise
x'a'x'é'q'lex'í'dxa l'egwí'le. Wá, la'lae-
da mó'kwé xé'kul'g'is xé'kul'í'f'axa g'o-
kwé. Wá, la'lae'da mó'kwé a'yí'lk'
ax'e'd qa ha'mé's. Wá, la'lae g'wá'f
há'má'pa. Wá, la'lae ya'q'leg'á'le'da
g'o'gwadása g'o'kwé. Wá, la'lae 'né'-
ka: "ya, qást, wé'g'ax'in né'fasen
l'e'g'émé lól. He'm'en l'e'g'émé l'ex-
l'exá'g'émé. Wá, he'm'isédá l'e'g'émé'sasa
ts'ats'ladagémé'xen k'e'dé'le, Dó'x'wí'l-
kwé'la'kwé," 'né'x'lae. "Wá, la'mé'ts
dó'q'watá'f g'a'xen qen 'yixwá' qá's,
qást," 'né'x'lae l'ex'l'exá'g'émé, lax
'ya'k'á'xa'la'se. Wá, la'lae k'usa'í'te
g'o'kuló'tas. Wá, la'e'm'lae bá'xu'ya'-
la'e q'le'm'demas. Wá, la'lae ya'q'leg'a'e

friend! watch and see how I act, for I will give it to you." Thus he said. Then the four singing-masters sang. Out of the room came the fire-makers and built a fire in the middle of the house. Then came the two sweepers and swept the right-hand side of the house. Then came the two attendants. Then they spoke, and said, "O chief, Chief-Destroyer! look after my chief here, for he will come out of the room." Thus they said. Then out of the room came the mask of Red-Sky-Face, and behind it two attendants of the chief. He went around the fire of the house and danced, and went back into the room boarded up in front. Then the singing-masters finished their song, and Red-Sky-Face came and spoke. He said, "O friend! now your name shall be Red-Sky-Face, and the name of your daughter shall be Will-be-seen-by-the-World, for on account of her it will at once be seen what kind of weather it will be in the morning, for I am Red-Sky-in-the-Morning." Thus he said.

Then he said, "Now sit here, and I will dance for you, and (my dance will) turn into the winter dance." Thus he said. Then he went into a room at the right-hand side of the door of the house. At once the cannibal forehead mask of the Hó'x'hók of Heaven snapped, and the cannibal uttered the cannibal cry. As soon as Red-Sky-Face uttered the cannibal cry, the skull rattle and the crooked-beak-of-heaven rattle sounded, and the cannibal forehead mask of the Hó'x'hók of Heaven

l'lexi.lexá'gemé. Wá, la^olaé 'né'ka: "ya, qast, wé'g'it la do'qwa^ola^olxg'in gway^ol'la^olas^ouk; qaxg'in la^om'ek' tsá' l'ese lól." 'né'x^olaé. Wá, la^olaé d'rx' 'idéda mó'kwé 'wí^owusda'la. Wá, grá'x^olaé laht'la'lté l'elqá^ol'g'isás. La- 5
é'm^olaé x'á'x'q'lex^ol'dxa la'qawa^ol'fása g'ó'kwé. Wá, grá'x^olaéda ma^ol'ó'kwé x'e'kul'g'isé x'e'kwaxa hék'totségw'fása g'ó'kwé. Wá, grá'x^olaéda ma^ol'ó'kwé 10
á'y'lk'. Wá, la^om'la'wis yae'q'ent'la. Wá, la^olaé 'né'ka: "ya, g'í'gamé, 'ya'k'á'x'á'las, wé'g'it la ya'ltá'lex qag'in g'í'gamék'. Wá, la^om'k' grá'x'wé- 15
tá'fíla," 'né'x^olaé. Wá, grá'x^olaé l'lex- l'lexá'gemé grá'x'wé'tá'fíla. Wá, la^olaé l'lx'á'c ma^ol'ó'kwé á'y'ly'sa g'í- gama'c. Wá, la^olaé l'é'stá'fíla l'á'xa l'egw'fása g'ó'kwé. Wá, la^om'laé 'yi- xwa'. Wá, la^olaé á'té'stá'fíla, l'á'xa 20
tsá'qemlité. Wá, la^olaé gwá' d'rx'xé- léda 'wí^owusda'la. Wá, grá'x^olaé l'lexi. l'lexá'gemé. Wá, la^olaé yá'q'eg'áda. Wá, la^olaé 'né'ka: "ya, qast, la^om'is l'é- 25
gad'les l'lexi.lexá'gem. Wá, hé'mis l'é'gem'sés tsá'dá'q'í'á'os xunó'x' l'é Dó'x- 'ulkw'lakwé qae'xs hé'x'ida'máe dó'x- 'wa'el'é gwé'x'sd'emtasa 'ná'lá'x l'é- xá'xa ga'á'la; wá qaxs nó'gwa'máeda l'é'xá'xa ga'á'la," 'né'x^olaé. 30

Wá, la^olaé 'né'ka: "Wé'ga k'wá'la q'un há'nalé 'yixwa' qá's," 'né'x^olaé, "q'en tsá'x'sé'stá'lté qá's," 'né'x^olaé. Wá, la^olaé lá'tsá'ltí l'á'xa hék'tutstá'fí- 35
tas l'lex'fí'fása g'ó'kwé. Wá, hé'x'ídarm- 'lawisé q'm'kl'ug'até hó'x'hógud'z'wé há'm'stwé. Wá, la^olaé há'm'ts'grá'f'é- da há'msham't'sé há'mats'la. Wá, g'í'f'ém'la'wisé há'm'st'grá'f'é l'lexi.lexá'- 40
gemé, la^o hé'k'leg'á'f'éda xawé'q'wé yá't'la l'é g'eló'gud'z'wé yá't'la. Wá, grá'x^olaéda hó'x'hógud'z'wé há'msiwé. Wá, la^om'lawisé l'é'stá'fí'fíla l'á'xa l'é-

came. Then it went around the fire of the house, and the singing-masters sang for it. Then four attendants of the cannibal came, each carrying a rattle. The cannibal forehead mask of the Hō'y'hōk' of Heaven went around once. Then it re-entered the sacred room, and it came out again [of the sacred room], and (the dancer) did not wear on his head the cannibal forehead mask. Then he danced, accompanied by four songs, and he re-entered when the songs were finished. Then the chief, Red-Sky-Face, came and spoke. He said, "O friend! now all that you have seen is yours. Now you will be cannibal, and your name will be Very-First." Thus he said. Then Red-Sky-Face called Chief-Destroyer, and he opened something that was just like the cover of a box. He said, "O friend! if you wish to go to the lower world, climb down this copper ladder." Thus he said. Chief-Destroyer thanked him at once for what he had said, and he said that he wished to go back to his house. He said, "O friend! I will first go home." Thus he said.

Then he started, and arrived at the village of Paddler. He entered the house at once and told him that he wanted to take the hunting-canoe. That man, Paddler, went out of his house at once. It was not long before he came back and said, "Come, friend, and go aboard your hunting-canoe." Then he went out. At once he saw that the canoe was drifting in front of the beach of the house. Nine men were sitting in it. Their faces were painted with charcoal the way in which

gw'lasa g'o'kwē. Wā, la'm'flae d'e'nx-
 'idēda 'wī'wusdala qae'. Wā, g'a'x'em-
 'laēda mō'kwē hē'l'ka. 'nā'xwae'm
 dā'laxa yiyat'lāla. Wā, la'flae 'ne'm-
 p'ene'sta'l'f'f'mēda hō'x'hōgudza'e ha'm-
 siwa'ya. La'e'ēt'ed la la's'la'li' la'xa
 h'm'kwē. Wā, g'a'x'flae ē't'ed la'its'la'l-
 'la, la'xa h'm'kwē. Wā, la'm'flae k'e's-
 'la axema'laxa ha'm'siwa'e. Wā, la'm-
 'flae 'yix'w'ida, yisa mō'sgemē q'e'mde-
 ma. Wā, la'flae ē't'ed la'yak'e'l'f'f'ess
 la'e' q'l'ubē'da q'e'mq't'edmas. Wā,
 g'a'x'laēda g'f'gama'e, yix l'ēxi.lēxā-
 gemē. Wā, la'flae ya'q'egrāla. Wā,
 la'flae 'ne'ka: "ya, qast, wā, la'm
 'nā'ywaqōsēs la'ōs dō's'wai'ēla. Wā,
 la'm's ha'mats'arōt; wā, las l'ē'gad'les
 G'l'gemkas," 'nē'x'flae. Wā, la'flae
 l'e'flae l'ēxi.lēxā'gemax 'ya'k'āxa'l'a'sē.
 Wā, la'flae axstō'dxa hē gwē'x q'p'e-
 mē'sōxda g'f'ldasēx. Wā, la'flae 'ne'ka:
 "ya, qast, qasō 'nēx'lax q'a's la'ōs
 la'xwa ba'nē'x aw'l'nagwisa, la'm'e'ts
 la'lax l'ē'be'f'e'nē'xgrāda l'a'qwak'ink-
 t'ēx't'edna," 'nē'x'flae. Wā, hē'x'ida-
 em'flawisē 'ya'k'āxa'l'a'sē 'mō'las wa'l-
 dēmas. Wā, la'flae 'nēx' q'a's le
 aē'daa'qa la'xēs g'o'kwa. Wā, la'flae
 'ne'ka: "ya, qast, la'm'wis'la'ēn na'
 'nax't," 'nē'x'flae. 30

Wā, la'flae q'a's'ida. Wā, la'flae la'-
 gaa lax g'o'ku'flasas Sē'sxēxu'l'f'g'a'e.
 Wā, hē'x'ida'em'flawisē hē'la, lax
 g'o'kwas. Wā, la'flae nē'f'axs l'e'ma'e
 ax'e'dē'f'xa alē'wase'lē'la xwā'kluna. 35
 Wā, hē'x'ida'em'flawisēda beg'wā'nēmē,
 yix Sē'sxēxu'l'f'g'a'e la la'wels la'xēs
 g'o'kwē. Wā, k'e's'lat'la gā'f'axs g'a'-
 xae aē'daqa. Wā, la'flae 'ne'ka:
 "Wā, gē'f'agra, qast, q'a's la'ōs l'axs la'x-
 gas alē'wase'lē'la'g'ōs xwā'kluna." Wā,
 la'flae la'welsa. Wā, hē'x'ida'em'flawisē
 dō's'wai'e'laqēs han'wā'laē'la'xa awu'n-

I paint my face, being one of the clan called Younger Brothers and this is my face-painting. (Thus said the storyteller to me.) Then Paddler took Chief-Destroyer down to the beach. He went aboard. Then the nine men paddled like harpooners. That is what we refer to as the Harpooneer-of-Heaven [stars], those that are like this." Thus he said. Then they came along, paddling through the middle of the long lake, and they came down to Cedar-Place.



Immediately he built a house there; and the nine men, his crew, also became natural people. They also built houses. Then the name of Chief-Destroyer was First-to-come-down. He wished at once to paddle about to see the inlet of The-Troubled-Ones. He came to the place (named) Repulse-Passage. Then he saw many houses. He paddled and went there. Then he was invited in. He and his crew of nine men got out of the canoe and entered the house. Then they sat down. Then the wife of the chief got ready. She took dried herring and piled them up in front of them, and they were given to them to eat. After they finished eating, the chief spoke, and said, "O friend! what did you come here for?" Thus he said. Then First-to-come-down replied to him, and said, "I came to marry your princess." Thus he said. The chief at once said, "O friend! I am named Copper-Body. What is your name?" Thus he said. He replied at once, and said, "O

ts'esasa g'okwé. Wá, la²lae kl'udz-ex-sá'la'iseda 'na²nemó'k'wa be²begwanem laq. Wá, la²lae bá'ba²x'si²flax²'sa ts'ó'na yixg'in lax: bá'ba²x'siflaxg'in 5
'ni²'me'mek: l'e'gades ts'e'sa'ya. Wá, g'a'més bá'ba²x'stleyini'e-g'a'da ('né'k'eda nó'sa qat'n). Wá, la²lae Sé'xséxu'l'ig'a'e to²-dents'esax 'ya'k'axa'l'a'se. Wá, la²lae la'xsa. Wá, hé'x'idaem- 10
'la'wiséda 'na²nemó'k'wa be²begwanems alé'x'stalaxs la'e sé'x'wida. Yixens gwó'yó'x Alé'udzewé t'ó'tlaxwa héx gwa'teda 'né'x'lae. Wá, g'a'x-'em²lae 'ne'g'ita'laxa g'it'le dzé- 15
'la'ta. Wá, la²lae ni'qa'xa lax Dena'sxe.
Wá, lae'm²lae hé'x'idaem g'ó-kwela laq. Wá, lae'm²lae ó'gwaqa la bá'xus'i'leda 'na²nemó'k'wa be² 20
begwanem le'lots. Wá, lae'm²lae ó'gwaqa la g'ig'okwela. Wá, lae'm²lae l'e'gade 'ya'k'axa'l'a'sas G'a'laxa'lise'ma. Wá, lae'm²lae hé'x'idaem 'n'x: qa's le sé'x-'wid qa's le d'ó'x'widxa wuná'demsaxsa 25
Xó'yalasé. Wá, g'a'x'lae la'xox axá'xs Amá'g'i'na. Wá, lae'm²lae d'ó's'wai'e'laxa ql'e'nemé g'ó'kula. Wá, la²lae sé'x'wid qa's le laq. Wá, hé'x'idaem-'la'wisé l'e'lalasé'wa. Wá, la²lae 'wi'la 30
hó'x'w'itá l'e'wis 'na²nemó'k'wa le'rlota. Wá, la²lae hó'gwil, lá'xa g'ó'kwé. Wá, la²lae kl'us'a'l'la. Wá, la²lae xwa'na'i'dé gen'e'masa g't'gama'e. Wá, la²lae ax'e'dxa q'a'mxasé qa's k'a' 35
g'mle'le's laq. Wá, lae'm²lae yine'dzemx. Wá, la²lae gwa'l ma'lekwa. Wá, la²lae ya'q'leg'at'eda g't'gama'e. Wá, la²lae 'né'k'a: "ya, qast, 'ma'sós g'a'ql'ena'ex?" 'né'x'lae. Wá, la²lae 40
na'nax'ma'e G'a'laxa'lisi'maq. Wá, la²lae 'né'k'a: "G'a'gak'lemtaxs k'e'le' delaq'ós," 'né'x'lae. Wá, hé'x'idaem-

friend! I am named Chief-Destroyer in the upper world, whence I came, and I have the name First-to-come-down in this lower world." Thus he said.

Copper-Body at once called his princess, and his princess came at once and sat down at the right-hand side of First-to-come-down. Then Copper-Body spoke again, and said, "O son-in-law! now your name will be Copper-Body. Now you will take aboard these forty sea-otter blankets and these forty dressed deer-skins and these forty mink-skin blankets and these forty cedar-bark blankets." Thus he said. First-to-come-down thanked him at once for what he had said. He at once took aboard his canoe all the skin blankets. Then First-to-come-down with his crew and his wife went aboard his canoe. As soon as they had all sat down in the canoe, one of his attendants arose and spoke. He said, "O tribe, Younger Brothers! I invite you to be the guests of my chief here, of First-to-come-down." Thus he said. After he had spoken, he sat down in the canoe. The tribe at once got ready. They pushed the canoe into the water and went aboard to go as guests. Then the crew of First-to-come-down paddled, and they arrived at their village, Cedar-Place.

ʔa'wiséda gʔgamaʔé ʔné'ka: "ʔya, qást, nó'gwaem ʔé'gadáés ʔá'qwa'gí-de-x". Wá, a'ngwaxʔlasʔ?" ʔné'xʔlaé. Wá, hé'xʔidaemʔla'wisé na'naxʔmaʔya. Wá, láʔlaé ʔné'ka: "ʔya, qást, nó'gwaem ʔé'gadáés ʔya'kaxaʔla's lá'x'en gré'xʔ-ʔidaasda é'kʔadzeʔlisaxsens ʔná'la'x. Wá, len ʔé'gadáés Gʔ'axaʔliséʔma lá'xwa ba- 5 ʔné'x awlʔnagwisa, ʔné'xʔlaé.

Wá, hé'xʔidaemʔlawisé ʔá'qwa'gí-de-xwé céʔlalaxés kʔé'défé. Wá, láʔlaé hé'xʔidaemʔla kʔé'défas gʔ'axa qás lé kʔwá'gʔlʔl láx hé'kʔódenudzéʔlʔas Gʔ'axaʔliséʔma. Wá, lar'mʔla'wis é-cted ʔa'qʔégaté ʔá'qwa'gí-de-xwé. Wá, 15 láʔlaé ʔné'ka: "ʔya nēgu'mp, lar'mʔ ʔé'gadés ʔá'qwa'gí-de-xwé. Wá, lar'méts láʔ ʔmó'xsa'gʔada mó'xʔsók'wik- qʔ'asag'em ʔné'xʔunáʔya, ʔógwa'da mó'xʔsók'wik alá'g'ima, ʔógwa'da mó'xʔsósó- 20 kwik' má'tsag'em ʔné'xʔunáʔya, ʔógwa'da mó'xʔsók'wik dé'x'sem kʔ'ó'baʔwasa," ʔné'xʔlaé. Wá, hé'xʔidaemʔla'wisé ʔmó'ʔé Gʔ'axaʔliséʔmas wá'demas. Wá, hé'xʔidaemʔla'wisé ʔa ʔmó'x'dzéméda 25 ʔná'xwa há'ep'óma ʔna'ē'ngʔunáʔya lax ʔaʔyats'las. Wá, láʔlaé hó'guxsa, yix Gʔ'axaʔliséʔma ʔé'wis lé'elóte, lá'xés ʔaʔyats'le ʔé'wis gené'mé. Wá, gʔ'ʔ-émʔla'wisé ʔwʔ'la kʔusʔa'ʔé'x's lá'xa xwa'- 30 kʔ'una, lá'è ʔá'xʔwá'ʔé'x'séda ʔné'mó'kwé lax a'ʔy'lkwás. Wá, láʔlaé ʔa'qʔégata. Wá, láʔlaé ʔné'ka: "ʔya, lé'qwalaté, Tse'tsa'ya, lar'men lé'ʔó. qás lá'ós lé'-lanemsg'in gʔ'gámek, yix'ga Gʔ'axaʔ- 35 liséʔmak," ʔné'xʔlaé. Wá, gʔ'ʔ'émʔla'wisé gwáʔ dó'tala, lá'è kʔwá'gʔaa'ʔé'x'sa. Wá, láʔlaé hé'xʔidaemʔla ʔé'ʔ xwa'na'ʔi-deda lé'qwalatá'é qás wʔ'xʔsté'ndéxés xwa'gwak'una. Wá, láʔlaé hó'xʔwá'ʔé'x'sa qás lé' lé'lanema. Wá, láʔlaé sé'xʔwíde lé'elótas Gʔ'axaʔliséʔma. Wá, láʔlaé lá'gʔ'lis lá'xés gró'ku'lasé lax Déna'x's.

He wished at once that what he had seen should come,—Shining-down and Paddler. He at once saw a painted box on the floor, and another box that was not painted. Immediately he opened the boxes, and then he saw the mask of Shining-down inside one box, and he looked into the other box and he saw the mask of Paddler inside that box. Then First-to-come-down was glad. He went out of his house, and he saw that the tribe was coming and had nearly arrived at the beach of his house. He at once entered his house and took (the mask of) Shining-down and put it on the face of one of his crew; and he took (the mask of) Paddler, and that of Red-Sky-Face, and that of Will-be-seen-by-the-World, and that of one attendant, and that of the sweeper, and that of the fire-maker, and all the men of his crew had masks on their faces. Then he went out of his house.

Then First-to-come-down wore on his face the mask of First-to-come-down, and two men sang songs, and all those who wore masks danced. After they had danced, they went in. They had not been in long when First-to-come-down came. He did not invite his guests to get out of their canoes; he only gave forty dressed skins and forty mink blankets and forty cedar-bark blankets to the people of his father-in-law. Then he gave four sea-otter blankets to his father-in-law; and after he had dis-

Wá, hé'x^hidaem^hlawíse wá'laqela qa
gá'xésés dó'gufáe Sépá'xalíse 10 Sé'x-
séxu'lí'gá'e. Wá, hé'x^hidaem^hlawíse
dó'x^hwale'laxa k'á'tse'makwé g'íldas
há'né't 11^hwa 'né'msgemé k'és k'á'
tsemala ó'gu'la g'íldasa. Wá, la^hlae
hé'x^hidaem x'ó'x^hwídxá g'íldase. Wá,
la^hlae dó'x^hwale'lax 'yixu'mfas Sépá'xa-
lisax gá'x^hmaé g'ítsá lá'xa g'íldase. 5
Wá, la^hlae é'tled dó'x^hwídxá 'nó'msgemé
g'íldasa. Wá, la^hlae é'tled dó'x-
^hwale'lax 'yixu'mfas Sé'xéxu'lí'gá-
^hyaxs gá'x^hmaé g'ítsá lá'xa g'íldase.
Wá, la^hlae é'x^híde ná'qá'yas Gá'axá-
líst^hma. Wá, la^hlae lá'wels lá'xés g'ó'-
kwé. Wá, la^hlae dó'x^hwale'laxa lé'l-
qwalatá'yaxs gá'x^hmaé é'á'q lá'gá'á'is
lax 11^hmá'isas g'ó'kwás. Wá, hé'x^hida-
em^hlawíse la hae'laxés g'ó'kwé. Wá,
la^hlae ax^hé'dex Sépá'xalis qá's axé'm- 20
dés lá'xa 'nemó'kwé lá'xés lé'elote.
Wá, la^hlae ax^hé'dex Sé'xéxu'lí'gá'e
10 11^hexi.léxá'gemé 10 Dó'x^hwulkwá'la-
kwé é'lkwás, 10 'nemó'kwé é'lkwás 10
xé'kul'gíse'mté 10 lé'lqalé'gíse'mté. 25
Wá, lae'm^hlae 'wí'la axé'mdalas lá'xés
lé'elote. Wá, la^hlae hó'qawels lá'xés
g'ó'kwé.

Wá, lae'm^hlae ó'gwaqe Gá'axá'líse-
^hma axemá'laxés 'yixu'mté, yix Gá'
laxá'líse'magré'mté. Wá, la^hlaeda ma-
^hló'kwé be'bégwanem de'nkelas qlé'm-
demas. Wá, la^hlae 'yix'wírd 'ná'xwéda
^hyae xumála. Wá, la^hlae gwa'feda 'yi-
xwa', Wá, la^hlae hó'gwíla. Wá, k'és- 35
^hlatla gá'xaxs gá'xae Gá'axá'líse'ma.
Wá, lae'm^hlae k'és lé'elalaq qa hó'x-
^hwí'wáwésés lé'lanemé. Wá, la^hlae
á'tem la yá'x^hwítsa mó'x^hsókwé alá'g'im
11^hwa mó'x^hsókwé má'tsasgim 'nae'nx- 40
^huna'ya 11^hwa mó'x^hsókwé dedé'x^hsem
^hnae'nx^huna'ya, lax g'ó'kulotásés ne-
gu'mpé. Wá, la^hlae yá'x^hwítsa mó'wé

tributed all the skin blankets, they went home. Then the name of First-to-come-down was Copper-Body. That is the end.

ql'a'sasg'em 'ne'x'una', la'x'es ne'gu'mpe.
 Wā, g'f'f'em'la'wisē gwa'fēda ya'q'wasa
 haē'pl'omasg'emē 'nae'nax'una'ē, wā, la'
 'laē nā'nakwa. Wā, la'm' iē'g'ade
 G'a'laxā'fise'mās lā'q'wag'idēkwē. Wā, 5
 la'e'm la'ba.

6. The Origin of the Salmon.

Wise-One was the name of the father of three children. The first one was called Head-Winter-Dancer; the middle one was called Winter-Dance; and the youngest one, Last-Winter-Dancer. Then the father said that he would make salmon out of the bark of red pine. He made salmon out of the bark, and threw them into the water. They jumped once, and then he looked at them. What should he see (but) a great many codfish. Then he took the bark of the alder and made salmon out of it. He threw them into the water. They jumped once. Then he just went to look at them, and what should he see (but) a great many red cod. Then he made salmon out of cedar-bark, and threw them into the water. They jumped once, and he went to look at them. What should he see (but) a great many halibut. Therefore halibut are white on one side.

Then Wise-One spoke to his children. (He said to them,) "Let us go to our chief and steal his salmon." Then he asked his children to try to get some alder-bark for dyeing cedar-bark red." Then his sons got (the alder-bark) of which he had spoken. Then his sons dyed cedar-bark red. When the red cedar-bark was finished, they launched their canoe and steered out to sea. Then Wise-One called the

Nō'aqalax'lēda ōmp; yū'dukwē sa'-
 semas. T'sl'a'qamē'x'lēda 'nō'la. T'sl'a'-
 qax'lēda qlā'yā'ē. T'sl'a'qaxstōx'lēda
 amā'inx'a'ē. La'laē ya'q'leg'aē ōmpas 10
 qa's k'ōtē'lax'fēdēxa xeklu'masa mō'x'-
 plēq. La'laē k'ē'x'fēdēxa xeklu'm qa's
 ts'lxstē'ndēq. 'nē'mplēng'ustā'm'laē
 ex'f'da, la'ē dō'x'widēq. 'mā'stē'lāwis?
 ts'lxō'dzēk'asa. La'laē ax'ē'dē'ē'tēdxa 15
 xeklu'masa lā'x'mis qa's mā'g'ilax'fē-
 dēq. La'laē ts'lxstē'ndēq lā'xa 'wāp.
 'nē'mplēng'ustā'm'laēwis ex'f'da. La'
 'laē dō'x'widēq. 'mā'stē'lāwis? lā'y'-
 sē'mdzēk'asa. La'laē ē't'fēdēxa dēna's 20
 mā'g'f'la qa's ts'lxstē'ndēq. 'nē'mplēn-
 g'ustā'm'laēwis ex'f'da. La'laē dō'x'-
 'widēq. 'mā'stē'lāwis? plawē'dzēk'asa.
 Hē'em'lāwis 'mēla'sg'f'f'asa plā'ēx.

La'laē ya'q'leg'aē Nō'aqalaxēs sa'- 25
 sem: "Wē'x'ins lā'xens g'f'gama'ē
 qens la'ens g'f'f'ō'ta lāx mā's." La'laē
 axk'lā'xēs sās'em qa lā'f'lagut'ēs qa's
 lā'g'rkw'f'le. La'laē sās'em as'ē'dēx
 gwō'yā's. La'laē lā'g'rkw'f'ax'fā'xwē 30
 sās'em. La'laē gwā'fēda lā'g'rk',
 lā'alas w'f'xstē'ndēx g'a'f'lo qa's lā'x'f'-
 dēxa lā'sak". La'laē Nō'aqala qla-
 qlā'gam'laxēs sās'em qā'ēda hē'k'f'ōda-
 gā'ya sē'wagēsa mā qa aō'l'fēsēq. 35

attention of his sons to the right anal fin of the salmon, (saying) that they should take only it. Then they arrived at the beach of the chief. They just sat in the canoe on the beach. Then Chief-of-the-World, the slave of the chief, came out. The slave saw the canoe on the beach. Then he told his master. The chief said to his slave, "Let our younger brothers come. Call them here." Then the slave called Wise-One and his sons. They came and sat down in the house. Chief-of-the-World put pure copper nuggets (stones) on the fire. As soon as they were hot, he took tongs and put the stones into a tall box. Then he took crabs and put them on the stones. What should it be (but) a great many frogs! Then Wise-One spoke to the chief: "Your younger brothers don't eat that kind of (food)." Then the chief asked his slave to cook clover-root. The slave took the clover-root and put it on the stones. What should it be (but) a great many snakes! Then Wise-One spoke again: "Your younger brothers don't eat that kind of (food)."

Then the chief asked his slave to go and look at the salmon-trap. The slave started at once. It was not long before he came back, bringing two salmon in his hands. Then they roasted the two salmon. The chief stood on the floor and swept the place in front of the strangers. As soon as they had done so, they laid the salmon on their backs. Then the chief spoke: "Take care of the bones! Don't steal a single piece of the bones." Then the visitors ate. As soon as they had finished eating, the chief stood on the floor and counted the bones. Last-Winter-Dancer

La^olae la'g'a^ois lax l'etma^oisasa g'igama^oe. A'em^olawis klut^oexsa^olalis, la^olas la^owel^oe G'igema^olis, yixa q'ak'asa g'igama^oe. La^olae do^os'wat^ole^oda q'ak'axa ha^one^ose g'a^ola. La^olaeda q'ak'o 5
ne^otaxes q'agwide: "G'a^oxega ts'at^ots'alyak, le^olala laqo," ne^ox^olat'eda g'igama^oexes q'ak'o. La^olae le^olaleda q'ak'ax No^oaqala l'e^owis sa^osem. G'a^ox^oem^olawis klus^oa^olifa. La^olae G'igema^olis axta^olaxa l'ala^ol'eqwasgem t'e^osem. G'it'em^olawis ts'el^oxwid, la^oe k'ip^ots'at^olas la^oxa l'a^owatsa. La^olae axda^os^oxka q'lo^omas qas ax^oalodal^ois la^oxa t'e^osem ma^ost'e^olawises? Woq^ola^osdzek^oasa. La^olae ya^oq'legat^oe No^oaqalaxa g'igama^oe: "K'e^os^ox ts'at^ots'alyax ha^oma^opxox gwe^os^osdmaxs." La^olaeda g'igama^oe axk'at^olaxes q'ak'o qa l'ekt^ole^osaxa l'ex^osem. La^olaeda q'ak'o ax'e^odxa t'ex^osem qas ax^oalode^os. ma^ost'e^olawises? Se^ofm^odzek^oasa. La^olae No^oaqala ya^oq'legat^oe t'leda: "K'e^os^ox ts'at^ots'alyax ha^oma^opxox gwe^os^osdmaxs."

La^olaeda g'igama^oe axk'at^olaxes q'ak'o 25
k'o qa le^os do^oq^owaxa l'a^owayn. He^ox^oidaem^olawis qas t'ededa q'ak'o. K'e^os^olat^oa ga^ot'eda q'ak'o, g'a^oxae g'a^oxsalaxa ma^ole ma. La^olae l'o^opaxa ma^ole ma. La^olaeda g'igama^oe l'a^oxolit^o qas xe^os^owidexa l'a^os^oex^odam^oesa ba^oguns. G'it'em^olawis gwa^ol'at^o g'a^oxae ne^ofa^ole^ome^oda l'o^obrk^o. La^olae ya^oq'legateda g'igama^oe: "Ya^ol'at^osaxa xaq. K'e^os^ol'is g'ilo^olax ne^omak^ola^oya^ola 30
xaq." La^olae ha^om^ox^ot'ededa ba^oguns. G'it'em^olawis gwa^ol'at^o l'axes ha^omae^ona^oe la^oasa g'igama^oe l'a^oxolit^o qas ho^osaxa xaq. K'e^os^olae Ts'at^oqaxsto ha^omek^o'a-

had not joined his father and his elder brothers when they were eating. He just sat on a box, wearing his ring of red cedar-bark. Then the chief said, "You have stolen my salmon." Then he searched on the bodies of his visitors, looking for the bone. He rolled his visitors about on the floor. Then the chief went towards Last-Winter-Dancer, who was sitting on the box, pulled him down, and searched on his body. He did not find the bone. The chief just called the attention of the visitors (to it), because he knew that they had obtained the bone by theft. (He said) "Don't ill-use my salmon."

Then Wise-One asked the chief, "What is that basket up there?" Wise-One wished for the basket. "Do you want that?" said the chief, on his part. Then the chief took it and untied the cover. Behold! snow was in it. Then it began to snow. Then he gave the basket to Wise-One. The strangers started and came home to our world. Then they discovered their house. They said, "Yò, yò!" Four times they said "Yò, yò!" Then Last-Winter-Dancer took the anal fin of the salmon and threw it into the water. As soon as the anal fin was in the water, a great many salmon jumped there. Then he caused the salmon to ascend the rivers. Then Last-Winter-Dancer took the basket and untied it. Then a heavy snowfall set in. They had obtained as supernatural gifts the copper, the snakes, the frogs, and the salmon. That is the way they made the salmon come. Thus the story ends.

la la'xés omp t'e'wis 'nó'néla. Á'em-
 'lae k'wa'sgema'li' lá'xa xetse'm.
 l.lá'gukumalaxa l.lá'guk'. Lá'laeda
 g'í'gama'e ya'q'ég'ata: "Lae'ms g'ílo-
 laxen máx." Lá'lae le'tetaxés bá'guns,
 a'laxa xa'qa. Ló'xolihelamaskés bá- 5
 guns. Lá'laeda g'í'gama'e gwá'sta
 lax Tslá'qaxstó k'wa'sgema'li'há'xa xe-
 tse'm qa's ne'xaxal'féq qa's le'tetég.
 K'te'ó's'latla q'á'xa xaq. Á'em'lawisa 10
 g'í'gama'e la q'á'q'á'gam'laxés bá'guns
 qa'ss q'lá'léla'maax q'e'ss la'e g'ílo'ta-
 nemaxa xaq. "K'te'sles mó'masilal-
 xen má'x'dex."

Lá'lae wul'e' Nó'aqalaxa g'í'gama'e: 15
 "má'seda hana'lalelaxa e'k'le?" ne'x-
 'lae Nó'aqalaxa le'xa'e. "Ax'e'xsdase'-
 qa?" ne'x'lat'le'da g'í'gama'e. Lá'laeda
 g'í'gama'e ax'e'déq qa's qwe'la'yindeq.
 Ná'yaa'laxóí. Lá'lae k'we's'id. G'a'x- 20
 'lae ts'lá'eda le'xa'e lax Nó'aqala. Lá-
 'lae alé'y'wí'déda bá'guns. G'a'x'lae
 ná'nax' lá'x'ens awi'nagwiséx. G'a'x-
 'lae dó'x'wale'laxés g'ók'. Lá'x'da'x'-
 'lae 'né'ka. 'yó, 'yó'xalax'da'x'. Mó- 25
 pl'endaqwa'lae 'ya, 'ya'xa. Lá'lae
 Tslá'qaxstó ax'e'dxa sé'wagésa má qa's
 ts'lexsté'ndéq. G'í'Fem'lawis la'ste'da
 sé'waga'e, lá'dzek'asa'las ex'í'déda
 má. Lá'lae ts'le'x'amaxsa má lá'xa 30
 wí'wa. Lá'lae Tslá'qaxstó ax'e'dxa
 le'xa'e qa's qwe'y'indeq. Lá'lae k'we's-
 'íddzé'as. G'a'x'em'lae í'óg'walaxa
 l.lá'qwa l'e'wa sé'tem l'e'wa wóq'la's
 l'e'wa má. He'em'lawis g'a'x'amássa 35
 má. Lae'm lá'béda nú'yam.

XIII. TRADITIONS OF THE G'ĀP'ĒNOX¹.

1. K'wēxala'lag'ilis¹ (Counsellor-of-the-World).

Counsellor-of-the-World lived at Grassy-Place with his tribe, the ancestors of the G'āp'ēnox². It is said that our world was always dark, and day never came. Then the ancestors of the G'āp'ēnox² felt sad. Made-to-be-Mountain invited his tribe in. As soon as they were all in the house of the chief, he spoke, and said, "I have not invited you, my tribe, G'āp'ēnox², to eat; I will talk about our world, because it is too (bad) that it never gets day. Now, think, G'āp'ēnox²! Let us try to bring the day into our world. That is what I have to say, my tribe!" Then he stopped speaking. Then an old man spoke. His name was Made-to-be-Speaker. He was the father of Counsellor-of-the-World. He said, "O G'āp'ēnox²! I have only this to say; let us go and find Day-Receptacle-Woman. Where does she live? We want to look for her, my tribe!" Thus said Made-to-be-Speaker. Then an old man spoke, I do not know his name. He said, "O tribe! the house of Day-Receptacle-Woman is at Cut-Beach. In her box is our sun. Let us go and make war against the Koskimo, for the Koskimo are the tribe of Day-Receptacle-Woman; and let us take away the box in which day is, my tribe." Thus said the old man. Then the old man stopped talking. Then the man of supernatural power, Counsellor-of-the-World, spoke, and said,

G'ō'kula'lae K'wēxala'lag'ilis lax
 K'ē'da'mēs tē'wis g'ō'kuloteda g'a'lāsa
 G'a'p'ēnoxwē. Lā'laōx hēm'nataim
 plēdek'tilens 'nā'lax. K'ē's 'nā'x'īdaē-
 noxwa. Lā'laē ts'lex'ī'le nā'q'a'yasa
 g'a'lā G'a'p'ēnoxwa. Lā'laē tē'laē
 Nēg'a'isē'lakwaxēs g'ō'kulote. G'ā'l-
 'ēm'lāwis 'wī'laēta, lax g'ō'kwasa g'ī-
 gama'ē lā'as ya'q'ēg'a'la. Lā'laē 'nē'ka :
 " K'ē'yasen² hē tē'lag'thētōt. g'ō-
 kwaōt, G'a'p'ēnox² qens ha'mā'pē.
 Hē'āxan dō'dēt'layūlens 'nā'lax xan-
 tē'la'ēx k'ē'yas 'nā'ēnoxwa. Wā, dō-
 doxstōgwa'ā'ax wusta'lās G'a'p'ēnox²
 qa wē'g'tsōx 'nā'x'nak'alens 'nā'lax.
 Hē'x'amēn wā'dēmētēq, g'ō'kwa'ōt."
 Lā'laē q'wē'ī dō't'āla. Lā'ā'las dō't'ēg'a-
 fēda q'u'lyakwē bekuma'la tē'gadēs
 Yā'q'anta'ēg'flak'. Hē'm ōmps K'wē-
 xala'lag'ilisē. Lā'laē 'nē'ka : "yā, 20
 G'a'p'ēnox², hē'g'a lāg'a wā'dēmē.
 Wē'x'ins ā'lax 'nē'nalaa'ts'ēgasa. 'wē-
 xatē g'ō'kwāē qens wē'g'āē ā'lēq'ēnē
 g'ō'kwaōt," 'nē'x'laē Yā'q'anta'ēg'fla-
 kwē. Lā'laē dō't'ēg'atēda q'u'lyakwē 25
 bekuma'la. K'ē'yastō q'āō't'ēlax tē'-
 gēmas. Lā'laē 'nē'ka : "yā, g'ō'kwā-
 ōt, hē'laē g'ō'kwā 'nē'nalaa'ts'ēgāsē
 Xudē'sē. Lā'laē g'ī'lāsē g'ī'ts'ē'wa-
 sasens t'ē'sax. Wē'g'ax'ins lāi w'īnax 30
 G'ō'sg'imuxwē qaxs hē'māē g'ō'kwā'ōts
 'nē'nalaa'ts'ēgāsē. G'ō'sg'imux², qans
 wē'g'ī tē'nemaxē 'nā'laats'ē g'ī'lāsē,
 g'ō'kwaōt," 'nē'x'laēda q'u'lyakwē be-
 kuma'la. Lā'laē gwā' dō't'āleida q'u'l- 35
 yakwē bekuma'la. Lā'laē dō't'ēg'atēda

¹ Report of the United States National Museum for 1895, pp. 410, 411.

² The following is in the dialect of the G'āp'ēnox.

"Oh, my tribe! you all know me. I am Counsellor-of-the-World, the man of supernatural power. Don't go and make war upon the Koskimo, for I will go to Day-Receptacle-Woman with my friend, Made-to-be-Master-of-Winter-Dance." Thus said, on his part, the man of supernatural power, Counsellor-of-the-World, to his tribe. "Now get ready, friends, that we may go to Cut-Beach. Take good care, my tribe, if anything should happen to me."

Then all the men of the Gáp'ténox^o who had been down-hearted felt glad on account of the man of supernatural power, for he never failed in getting what he wanted to obtain. Counsellor-of-the-World and Made-to-be-Master-of-Winter-Dance started. Then Counsellor-of-the-World spoke to his friend. He said, "O friend! take care. We shall not arrive at Cut-Beach now. We will go into the woods, that I may find real supernatural power. Don't get tired of waiting, friend, else we shall not get Day-Receptacle-Woman." Then he said, "O friend! don't get tired of waiting. Just hide yourself. Don't allow yourself to be seen by any person." Thus said Counsellor-of-the-World to his friend. Then he got out of his canoe and walked to the woods that night. It was not long before he saw Squirrel. Counsellor-of-the-World at once spoke to him, and asked Squirrel, "What are you doing here, friend?" Thus said Counsellor-of-the-World to Squirrel. Squirrel at once replied to Counsellor-of-the-World, "I am picking crab-apples." Thus said Squirrel. Then Squirrel also asked Counsellor-of-the-World, "What are you doing here?"

nau'alaxwé bekumá'la, yix Klwéxala'lag'ilis. Lá'lae 'né'ka: "ýa, g'ókwaot, 'na'xwaems k'la: 'gá'xeni. N'ogwaemxat Klwéxala'lag'ilisa nau'alax^o bekumá'la. Gwa'la's la w'nax 5
G'ó'sg'imux^o qar'ni, la'lag'ieni, lax 'né'nalaa'ts'égas wui, t'e'wunt, 'nemó'kwéx, la'x'ox Tsá'qaxstógw'flakwéx," 'né'x-
'laxat'éda nau'alaxwé bekumá'la, yix Klwéxala'lag'ilis, lá'xés g'ókwaote. 10
"Wé'g'a xwa'na'f'idex, qast, qarns la'la-ga'eí, lax Xude's. Álag'a'e'mla g'e'n-
ax, g'ókwaot qaa'n'lo a'mé'falaxyini."

Lá'lae 'na'xwaem e'k'is'édédá 'na'ywa 'yé'k'léqalax-dé b'é'bekumálas G'a' 15
plénox^o, qae'da nau'alaxwé bekumá'lax k'le'yasé 'wiyó'l'énox'xés g'ó'yó' qá's la'lot'lasé'wa. Lá t'e'x'é'dé Klwéxala'lag'ilise t'ó Tsá'qaxstógw'flakwé. Lá' 20
'lae d'ó'tég'a'é Klwéxala'lag'ilisaxés 'nemó'kwé. Lá'lae 'né'ka: "ýa, qast, wá, g'e'n'alex. K'le'yas'lexaxéns la'gaa'ist, lax Xude'saxó. Lá't'axaéns lá-xe a't'é qar'ni, a'lex'idéxe a'le nau'alaxwa. Gwa'la w'f'sqlax, qast, a'ta- 25
xaxéns wiyó'l, la'x'ox 'né'nalaa'ts'égas." Lá'k'as'lae 'né'ka: "ýa, qast, k'le'yas'taxaas w'f'sqla'oi, a'éma 'wuna't'ex. Gwa'k'as'la h'é'qlala d'ó'g'u'tsé bekumá'la," 'né'x'olaxae Klwéxala'lag'ilisaxés 30
'nemó'kwé. Lá'k'as'lae ló'á'to lá'xés ya'yats'é qá's qá's'idé lá'xe a't'lexé né'g'ikwé. K'le'yas'flaxae gá'fáxs lá'e d'ó'x'wataxé Tá'minas. Hé'x'idadzá-em'lae Klwéxala'lag'ilise d'ó'tég'at'g. 35
Lá'k'as'lae wui'axé Tá'minase, "'má'skasés ya'lag'isao's, qast?" 'né'k'as'lae Klwéxala'lag'ilisax Tá'minase. Hé'x'idam'f'axat'la Tá'minase ná'xam'ex Klwéxala'lag'ilise: "Lá't'xaa'ni, há'm- 40
sátsé t'e'n'xe," 'né'k'as'lae Tá'minas. Lá'k'as'lae ó'g'waga wui'ax Klwéxala'lag'ilis: "'má'skasós ya'lag'isax?" 'né'

Thus said Squirrel to Counsellor-of-the-World. "I am trying to purify myself in this lake, for I want to get from Day-Receptacle-Woman the box in which our sun is." Thus said Counsellor-of-the-World to Squirrel. "O friend!" said Squirrel, "don't you know how to become a baby to enter the womb of Day-Receptacle-Woman? As soon as you are born by her, then you must cry for the box." Thus said Squirrel to his friend.

Then Counsellor-of-the-World thanked Squirrel for what he had said. Counsellor-of-the-World just went to his canoe and told his friend (about it). He said to him, "O friend! go home. I shall not go with you. Don't think that I will stay away." Thus said Counsellor-of-the-World to his friend. Then he launched his canoe, and Made-to-be-Master-of-Winter-Dance at once paddled, and went home to Grassy-Place and reported to the Gáp'lenox'.

Then Counsellor-of-the-World walked to see the village at Cut-Beach. Then he discovered Day-Receptacle-Woman sitting in her house eating salmon. At once he turned into a baby and entered the womb of Day-Receptacle-Woman. Immediately she began to vomit. Day-Receptacle-Woman felt squeamish. For four days she was with child, then she gave birth to a boy. When the boy was just one day old, he began to walk. Then day came again, and he could speak. For four days the child cried for the box. Then Day-Receptacle-Woman gave it to the child. It stopped crying at once. Then day came again, and the child said that it would paddle about in the canoe. Then Day-Receptacle-Woman asked

k'as'lae Tá'minasax K'wéxala'lag'ilise. "Wá'x'xaeni g't'g'ítalal. lá'xó q'osá'x qae'nt. lá'lol'lex g'ildasaxé g'it's'f'wa-sasens t'le'sa lax 'né'nalaa'ts'legasé,"
 "né'x'á'xaxé K'wéxala'lag'ilise, lá'xé Tá'minas. "ya, qast," 'né'k'as'lae Tá'minas. "K'le'yasas qá't'elax qak'ats g'ina'nemx'á'idaos qak'ats lá'lag'aos lá't'sá lá'xé bá't'slas 'né'nalaa'ts'legasé? G'í'l'ém'wits 'má'yuf'idayules, lá'kas'les qlwá'sal qae'da g'ildasé," 'né'k'as'lae Tá'minasé, lá'xés 'ném'ók'wé.

Lá'kas'lae 'mó'le K'wéxala'lag'ilisas wá'demas Tá'minasé. Á'kas'ém'lawis lé K'wéxala'lag'ilise lá'xés ya'yats'le qa's né'f'lexés 'ném'ók'wé. Lá 'né'k'as'laq: "ya, qast, wulá'g'i lá'ga ná'nakwex. K'le'yas'lexaeni lá'l. lol. Gwá'la ná'nó'x'í. g'á'xeni," 'né'k'as'lae K'wéxala'lag'ilisaxés 'ném'ók'wé. Lá'kas'lae w'g'ot'ód'xé 'wá'kluna. Hé'x'á'idat'm'á'á'wisé T'sá'qaxstógw'lakwé sé'x'wid qa's lé ná'nakwa lax K'le'd'ém's qa's ts'ek'á't'el'xé Gáp'lenoxwé.

Lá'lae K'wéxala'lag'ilise qa's'id qa's lé d'ó'q'waxé g'ó'k'ula lá'xé Xudé'sé. Lá'kas'á'xaxé d'ó'x'wal'elax 'né'nalaa'ts'legasaxs klwae'lae lá'xés g'ó'kwé há'má'pxé má. Hé'x'á'idadzám'á'xaxé K'wéxala'lag'ilise g'ina'nemx'id qak'ats lé 'la'laqa lax bá't'sles 'né'nalaa'ts'legasé. Hé'x'á'idadzám'á'xaxé h'ó'x'wid 'y'e'k'á'wisax 'né'nalaa'ts'legasé. Há'labalá'el p'e'n'el'ná'k'ula. Á'em'á'xaxé mó'p'len'wá's bowé'swé 'né'nalaa'ts'legasé, lá'kas'ae 'má'yuf'idise bá'bagumé. Á'ém'á'xaxé 'né'm'p'len'wá'seda g'ina'némé lá'k'asaé qa's'ida. Lá'kas'lae é't'edé 'ná'x'á'ida, lá'é d'ó't'ala. Lá'kas'lae mó'p'len'wá'sa, lá'é qlwá'seda g'ina'némé qae'da g'ildasa. Lá'kas'lae 'né'nalaa'ts'legasé ts'as lá'xéde g'ina'némé. Hé'x'á'idadzám'á'xaxé l'lex'ed' lá'

her attendant to launch the hunting-canoe. The child got aboard the hunting-canoe. Then the child began to cry for the box, and Day-Receptacle-Woman asked her attendants to put the box into the hunting-canoe. Then the child stopped crying. The child pushed off from the beach and went out with the tide. He went far off.

Then an old man spoke, and said, "O Day-Receptacle-Woman! why have you done so? Is that the box in which the day is, in the bow of the child's canoe? Don't you know him? That is Counsellor-of-the-World." Thus said the old man. As soon as Counsellor-of-the-World had reached the other side of the point, he opened the box. Then Counsellor-of-the-World took the sun and took off the double-headed serpent mask of the sun. Then it became day in our world. The Sun spoke, and said, "O friend! don't keep me, let me go to the upper world, and let me take care of our world, and it will become day. Now you have my double-headed serpent mask." Thus said Sun to Counsellor-of-the-World. Then Counsellor-of-the-World spoke, and said, "O friend! don't say so, friend. Later on you may go to the upper world, after we have arrived at my village at Grassy-Place. They will all praise us, friend." Thus said Counsellor-of-the-World to the Sun.

xés q'wa'ts'lena'e. La'k'as'lae e't'ed
 'na'x'ida, la'e 'ne'k'as'eda g'ina'neme
 qa's le sa'siwa'lak'a. La'k'as'lae 'ne'
 'nalaats'egase axk'la'xas a'yil'kwé qa
 w'x'st'e'ndesexe ale'wats'e. La'k'as'lae
 la'xseda g'ina'neme, la'k'as'xé ale'wats'e.
 La'k'as'em'laxae q'wa'sa qae'da g'il-
 dase. La'k'as'lae 'ne'nalaats'egase ax-
 k'la'xas a'yil'kwé qa le's ax'a'texasé
 g'il'dase la'xe ale'wats'e. Hé'x'qidadza-
 em'laxae l'ex'e'd la'xés q'wa'ts'lena'eda
 g'ina'neme. La'k'as'lae q'o'telseda
 g'ina'neme qak'ats l'a'ste la'xe tsa'la.
 La'k'as'lae la'xe qwe'se'nakwe.

La'k'as'lae do'tleg'ateda qu'lyakwe
 bekuma'la. La'k'ase 'ne'ka: "ya 'ne'
 'nalaats'egasa'i. 'ma'k'ases gwé'x'i-
 daasos? Hé'maens 'nalaats'e g'il'da-
 sexe la hana'g'iw'se g'ina'neme?
 K'e'yasas 'ma't'alaq? Hé'kas K'we-
 xala'lag'ilise," 'ne'k'as'laeda qu'lyakwe
 bekuma'la. G'ildza'em'laxae K'wexa-
 la'lag'ilise la'xaxé qwe'sa'yase a'w'iba'e,
 la'k'asaé x'o'y'widxe g'il'dase. La'k'as-
 'lae K'wexala'lag'ilise ax'e'dxe l'e'sa
 qak'ats ax'o'dexe 'yixu'midase l'e'sa
 si'syula. Hé'x'qidkadza'em'laxaens
 'na'lax 'na'x'ida. La'k'as'lae do'tleg'a-
 t'eda l'e'sa. La'k'as'lae 'ne'ka: "ya,
 qast, gwá'kasla a'xela g'a'xenl. La'
 k'as la'x'ini la'xe e'k'le aw'nagwisa
 qeni. wé'kas 'la'gaeni. aai'kilaxens
 'na'lax, qak'ats wé'g'its'ox 'na'x'nak'al.
 La'k'as'em'las löl'xen si'seyüemfa-
 qen," 'ne'k'as'lae l'e'sa, lax K'wexala'-
 lag'ilise. La'k'as'lae do'tleg'at'e K'we-
 xala'lag'ilise. La'k'as'lae 'ne'ka: "ya,
 qast, gwá'kas la 'ne'k'ol, qast, a'p'em-
 les la'lol la'xe e'k'le aw'nagwisa
 qat'nsó lal la'gaat. la'k'axsen g'o'kwa-
 ota lax K'e'de'mise. 'na'xwak'as'emle
 ts'e'lwaqat g'a'xens, qast," 'ne'k'as'lae
 K'wexala'lag'ilisaxe l'e'sa.

Then Counsellor-of-the-World padded. The Sun spoke, and said, "O friend! just take care that you don't do any harm to my double-headed serpent mask. Show the daybreak mask in the winter dance. Its name shall be Abalone-from-One-End-of-the-World-to-the-Other. That is all." Thus said the Sun. Then Counsellor-of-the-World bade him good-by, and the Sun went up. Therefore the Gáp'lenox⁹ have the daybreak mask and red cedar-bark. All of this was inside the box. That is the end.

Lá'kas'lae sé'x'wtdé K'wéxalá'lag'ilise, lá'kas'lae dó'té'gratéda t'é'sa. Lá'kas'lae 'né'ka: "ya, qást, á'eml-xaas wusdá'lat.ó. K'le't'ya'st mó'm-silatxen s'feyulem'fex. Hé'les né'fí- 5 damásqokwéda ts'é'ts'éqaxwa 'ná'x'nak'agém'fex, hé'kas'fém'xat i'é'g'em'ósé É'x'ts'ematós'ilag'ilise. Hé'kas'méq," 'né'kas'lae t'é'sa. Á'kas'més la hala'k'asxax K'wéxalá'lag'ilise, lá'e é'k'é'sta 10 lá'xé é'k'é. Hé'em lá'g'it'sa Gáp'lenoxwé axnó'gwadesa 'ná'x'nak'agém'té i'é'wa t'á'g'ekwé. 'wí'la'mae g'it'sa lá'xé g'í'dasé. Lar'm lá'ba.

2. Wa'nókumég'í'lak¹ (Born-to-be-River-of-Wealth).

Born-to-be-River-of-Wealth was made a chief by his father, Hermaphrodite. Born-to-be-River-of-Wealth vied with Cut-Belly in giving feasts. Born-to-be-River-of-Wealth was worsted by his rival. The name of the village of Born-to-be-River-of-Wealth was Still-Water. Then Born-to-be-River-of-Wealth was worsted by his rival. He invited his rival in vain. Then he made a feast with his river. He acted like a chief giving his river away. Then his father came home. His mother reported to her husband. Then Hermaphrodite spoke: "O fool!" thus he said to his son, "what is going to be your river later on?" Hermaphrodite just lay on his back. His wife tried to give him food, but he did not reply to her. Then night came, and he started to go into the woods. Then daylight came, and he continued to walk. Night came again, and he sat down on the ground. Then day came, and he started again. Night came again, and daylight

G'í'gamég'í'last'éwé Wa'nókumég'í'la- 15 kwasés ó'mpé Qulúq'. K'wá'k'welasap'lae Wa'nókumég'í'lak', i'é'wa Xwé-xudets'énox'. Lá'lae wá'té Wa'nókumég'í'lak', lá'xés hayót. Q'ó'xstax'ta g'ó'kulasas Wa'nókumég'í'lak'. Lá'lae 20 Wa'nókumég'í'lak' wá't, lá'xés hayót. G'á'x'lae wú'f'e'm i'é'lá'axés hayót. Lá'lae k'wé'lastsés wá'x'dé. Lá'lae g'í'x-étsés wá'x'dé. G'á'x'lae ó'mpas ná-'nak'. Lá'lae abe'mpas ts'ek'á'í'elaxés 25 lá'wunimé. Lá'lae ya'q'ég'até Qulúq': "ya, n'én'ó'ó," 'né'x'lat'éxés xunó'k', "má'st'és lá'taós wá'los?" Á'em'la-wisé Qulúq' t'é'x'á'it. Lá'lae wax-hang'í'lasté'wasés gen'e'm. K'le's'latla ná'nax'méxés gen'e'm. Lá'lae gá'nul- 30 'í'da, lá'a'las qá's'íd lá'xa á't'é. Lá'lae 'ná'x'í'da, qá'sarm'láwis. Lá'lae gá'nul-í'd é't'é'da. Lá'lae k'wá'g'ax'is. Lá'lae 'ná'x'í'da. Lá'lae qá's'íd é't'é'da. Lá- 35 'lae gá'nul'í'd é't'é'da. Lar'm'láwis 'ná'ná'kula. Lá'e wujá'x'at'e'laxa k'é'wá'la. Lá'lae qá's'í'dxa la 'ná'x'í'd. Lá'lae né'f'éd lá'xa dzé'la't. 'má'st'é'láwisé?

¹ Kwakwít dialect.

came. Then he heard something blowing like a whale. He started again when day came. Then a lake appeared. What should he see (but) waves on the lake. He sat down on the ground. Then a large whale came up. A canoe followed the whale. It was the "harpooneer of the woods" in the canoe following the whale. Then Hermaphrodite took (a stick of) huckleberry-wood and sharpened the end, making a harpoon-shaft. Then he stood on the edge of the lake. The whale came up, spouting. Then he speared the whale. Then he held (the harpoon) to spear the whale. Four times the whale came up. Then he speared the whale. Then he lost sight of the whale and of the canoe following it. Then he took his harpoon-shaft. What was on the point of the harpoon-shaft? It was like a snail. He looked at it. Behold! it was the "whale of the woods." Then he heard some one out on the water speaking: "This 'whale of the woods' is your magic treasure." Thus said (the voice) that he heard.

Then Hermaphrodite grew sleepy. He dreamed that two men came and warned him to take care of his life [quality of being a human being]. (They said, "You must be careful), you have speared this whale. I am your magic treasure. I am the whale. Go home to your house and twist cedar-twigs for a rope. Then go and get harpoon-points at Harpoon-Point-making-Place. Let your slave dive at that island." Then the man spoke again: "You shall spear at Stone-Point Beach. As soon as the tide goes out, go to Scabby. As soon as the tide comes in, come in drifting with the

Gelg'itla'laeda dze'la'. La'lae k'wa-
g'ar'is. G'a'x'laeda l'a'pedzek'a gwó-
y'ím. Ha'ng'ila'la'p'á'axa gwó'y'ím.
Hé'em Alé'xul'el'séda ha'ng'ile'lap'la-
yaxa gwó'y'ím. La'lae ax'e'de Qul- 5
q'waxa gwa'tmis qa's g'e'xbandeq; má-
stógwilaq. La'lae l'a'x'wels l'a'xa
ó'g'wáq'ayasa dze'la'. G'a'x'lae l'a'l-
'idéda gwó'y'ím. La'lae 'no'x'wid,
sex'á'dxa gwó'y'ím. M'óp'eng'ustá- 10
'laeda gwó'y'ím. La'lae sex'á'dxa
gwó'y'ím. La'lae x'is'á'ta'eda gwó-
y'ím l'e'wa ha'ng'ile'lap'la'yaxa. La'lae
ax'e'dxés má'stó. 'má'slé'láwis? g'í'ba-
yaxa má'stó hé gwé'x's q'wa'á'st'eqé. 15
La'lae dá'x'á'deq. Hé'maa'laxó, gwé-
k'is'le. Lá'e'm'á'axa wu'e'laxa ya'q'e-
g'ata l'a'sgem'la: "Yó'em gwé'k'is'óxs
t'ó'g'wa'yaxós," 'né'x'lae wu'l'á'dá's.

La'lae be'qu'á'de Qulq'. La'lae 20
mé'x'elasa má'l'ok' b'e'begwanem g'ax
haya'l'ól'laq qa ya'l'ó'wisexés bigwá'n-
'ména'e. "qaxs lé'maa'qós sek'á'xa
gwó'y'ím. N'óg'wa'ems t'ó'g'wa'ós, n'ó-
g'wa'em gwó'y'ím. Ha'g'a ná'nay" 25
laxs g'ó'k'wa'ós. Lá'e'ms se'l'patxa de-
wé'x qa's dene'mós. Lá'e'is q'á'q'ém-
g'í'mbá'yaa'l lax Q'u'mg'í'las. Dá'sat'és
q'á'k'á'ós l'a'xa 'mék'á'la." La'laxaa
é'dzaq'weda begwá'n'em. "Hé'em's se- 30
g'á'slé axá's Lá'x'balis. G'í'l'més
tsá'wálas'e'wa las l'a'x l'ém'e'e. G'í'l-
'més tsá'e'l'la g'a'xaq'ós ya'l'ég'i-
xa tsá'la." La'lae ts'ix'á'déxs mé-
xé'x'de. La'lae l'a'xuls qa's qa's'á'de. 35

side." Then he awoke from his sleep. He arose and started, and he came home, bringing his magic treasure. He came into his house. Then he spoke to his son: "I have a magic treasure." Thus said Hermaphrodite to Born-to-be-River-of-Wealth. "Is it true, what you said, father?" Thus said the son to his father. Then Hermaphrodite asked his son to go and twist cedar-twigs for [our] harpoon-line. Then his son went. It was not long before he had finished the rope. Then he asked his son to go and get harpoon-points at Harpoon-Point-making-Place. Then Born-to-be-River-of-Wealth started with his slave to dive for mussels at Harpoon-Point-making-Place. Then he arrived at the island. Then he dived. It was not long before he came up, bringing the mussels. Then they went home.

Then he was going to spear whales on the following day. When day came, they went aboard their canoe. They paddled and came to Stone-Point-Beach. A whale came. Then Hermaphrodite and his son paddled after the whale. They harpooned it. Then the whale dived, going to Scabby. As soon as they arrived at Scabby the whale dived. Then they towed the whale [going] to Still-Water. Then he invited his rival to a whale (feast). Then Cut-Belly was worsted by Born-to-be-River-of-Wealth on account of the whale, for he gave a feast from this whale. Then he went whaling again, and Hermaphrodite got one. They did as before, and gave a feast from it. He got three whales. Then he said to his son, "Now change with me. You spear a whale, that I may see how you do (it)."

G'a'x'em da'faxes 1o'gwa'e. G'a'x'lae lae't, la'xes g'ok'. La'lae ya'qleg'axes xunok': "1o'gwalaxa'n," ne'x'lae Q'u'lq'wax Wa'nokumeg'ilak'. "A'la-mas ne'ka, omp?" ne'x'laeda xunok' 5 kwaxes omp. La'lae axk'la'la Q'u'lq'waxes xunok' qa le's se'pax dwe'xa "qans seg'aa'nawer." He'x'idaem-lawis le'da xunok'. K'le's'lae ga'fax la'e gwa'lamasxa dent'm. La'lae ax- 10 k'la'laq qa le's q'a'q'lemg'imbe'yaaf lax Q'e'mg'i'las. La'lae Wa'nokumeg'ilak' ale'xulax'da'x' i'e'wis q'a'ko lax Q'e'mg'i'las, qa da'sa'xa xo'le. La'lae la'g'aa la'xa 'm'k'a'la. La'lae da's'la. 15 K'le's'lae ga'fax g'a'xa'e da'la'xa xo'le. Wa, la'me na'nak'.

Lae'm'lae sek'a'ixa gwó'yim'axa 'na-x'idle. La'lae 'na'x'ida, laem'la'wis ho'gu'x la'xa xwa'kluna. La'lae se'x- 20 'wida. G'a'x'lae lax Lo'x'ba'lis, ga'xaa-lasa gwó'yim. La'lae se'x'wida Q'ulq' i'e'wis xunok' la'xa gwó'yim. La'lae se'x'f'dxa gwó'yim. La'laeda gwó'yim má'x'ida, la'laa lax lem'e. G'i'f'em- 25 'lawis la'g'aa lax lem'e, la'e he'le'da gwó'yim. G'a'x'lae da'pelaxa gwó'yim, la'laas lax Q'o'xsta. Lae'm'lae te'la-laxes hayotasa gwó'yim. Lae'm'lae wa'teda Xwe'xudets'lenox' lax Wa'nokumeg'ilak', qae'da gwó'yim, qaxs he'ma'e la k'we'ladzemedá gwó'yim. La'lae e't'led gwa'gwek'la. Ya'n'maem- 30 'laxaa'wise Q'ulq', he'em'laxaa gwe'x'ides k'we'las'rm'laxa'e's. Yu'duy'sem- 35 g'ila'lae. La'lae axk'la'faxes xunok': "Lae'm's la s'ot. La'y'dl. ga'xen. Sot. lai sek'a'ixa gwó'yim qen do'q'waféxes

Then his son started. He paddled the (same) course as his father. Then a whale came. It turned out badly. Born-to-be-River-of-Wealth speared it, and the harpoon-line fell foul of him. Then he was dead.

Then his father took him and buried him, and the "whale of the woods" and the canoe were put into the grave. He cut the elbow of his dead son and put the "whale of the woods" into it. Then it was known by all the tribes that he was dead. Then the Tslé'qetis'adex* secretly looked at the grave. They searched for the magic treasure. Then they gave it up and went home. Then the Deer-Tribe also came and secretly looked at him, trying to search for the magic "whale of the woods." Then they went home and gave it up. Then Tslé'qetis'adex* tried to do it thoroughly. They lifted Born-to-be-River-of-Wealth out of the box and turned his clothes out, searching for the "whale of the woods." Then the Qa'-'yokwádex* also came, and the Magic-Power-Tribe, but they also went home. Then the Deer-Tribe said that they would come again and really carry the body away in their canoe. They really stole the body. Then they went home, and a man found the "whale of the woods." Therefore the Deer-Tribe harpoon whales. That is the end.

gwé'x'sdémiaós." Lá'laé ale'x'wíde xunó'kwás. Hé'm'láwís sé'xwá sé'wás-dásés omp. G'a'x'laéda gwó'yí'm. Lá'-'laé ó'dzáxa. Lá'laé sé'x'í'dé Wá'nóku-még'í'lak*. X'í'msgéms'laesa dé'né'm. 5 Lá'm hé'la'.

Lá'laé ó'mpdás ax'é'déq qa's wu-né'm'tédéq. Lá'm'laéda gwé'k'ís 13-'wa xwá'kluna lá'xa dreg'í'ya'. Tlós'í'dé lax dé'mqolasasés xunó'x'dé qa's g'ip-tsló'daasta gwé'k'ísé. Lá'laé qle-qlá'lagála'yúsa lé'qwalara'ya hé'ma'é hé'la'. G'a'x'laéda Tslé'qetis'adex* g'iló'ta dó'qwaxa dreg'í'ya' a'láxa 10-gwá'yóla. Lá'laé yá'x'í'da. Lá'm'la-wís ná'nax'da'xwá. G'a'x'laéda Má'tsladex* ó'gwaga g'iló'tax'dá'x' dó'qwa, wáx' a'láxa 10-gwá'ya gwé'k'ís. Lá'laé ná'nax'da'xwá, yá'x'í'da. É'x'naxwa-'maa'léda Tslé'qetis'adex* g'e'ng'it- 20-tslod lax Wá'nókumég'í'lax'dé qa's lé'té'té a'láxa gwé'k'ís. G'a'x'laéda Qa-'yokwá'dex* ó'gwaga wáx' 13-'wa 130-gwadex*. Á'm'láwís lá ná'nak*. Lá-'laéda Má'tsladex* 'nex' qa's g'a'xé 25-é'téd qa's a'lagá'mé qle'Fá'hé'ssaxa dreg'í'ya' lá'xés yá'yats'le. Lá'm' a'la g'iló'taxa dreg'í'ya'. Lá'laé ná'nak*. Lá'álas qláda 'námó'kwé bigwá'nema-xa gwé'k'ís. Hé'm'láwís lá'g'í'tsédá 30-Má'tsladex* sék'a'xa gwó'yí'm. Lá'm' lá'ba.

XIV. TRADITION OF THE XÓYALAS (THE-TRUBLED-ONES).

Qe'ldédzém (Post-of-Heaven).

"I will go to the lower world," said Post-of-Heaven to his tribe the Stars. He told his attendants, Calling-all-over-the-World and Shouting-all-over-the-World, and his son, Supernatural-Face-of-the-World, to put down the copper post of our world. They did so at once, and put it down. Then Post-of-Heaven climbed down the copper pole with his son and his attendants. They came to this trail (leading from Fort Rupert to Koskimo). They carried among them the Raven mask. He had a cannibal forehead mask because he was a cannibal. In winter, while he was a cannibal, he was called Eating-all-over-the-World. They came walking on the ground to this trail. Then Post-of-Heaven spoke: "Shout towards the other side." Thus said Post-of-Heaven to Shouting-all-over-the-World. Then he shouted, and Song-Dance of the Sandstone-Beach-Tribe replied to him. Then Shouting-all-over-the-World was ordered to shout again. He shouted, and Acquiring-Wealth of Cross Bay replied. Then he shouted again, and Shining-down, whose village was at River-in-Middle-of-Beach, replied. Then he shouted again, and Standing-on-Top, whose village is at Entrance, replied. He shouted again. Then Always-shouting-to-Everybody, whose village was at Lovers' Point, replied. Then Post-of-Heaven took his cannibal forehead mask and struck it on the ground. Immediately it became this trail leading from the other side. Then he went to Fort Rupert from Cut-Beach, the village of the ancestors of The-Troubled-Ones.

"La'len la'xa bé bēnaqawa'e,"¹ ne'x-lae Qe'ldédzēmáxēs g'ókulótēda tō-tō. La²lāe axk'la'xēs a'y'lkwa, yix 'lēlqā'lag'ilis tō Hó'xálag'ilis tē'wis xunō'kwē, yix Nau'alakumēg'ilis qa tā'xō-dēx'dā'xwēsēxa tā'qwak'lot'en qe'ldēzēmā'na'lax. La'x'da'x³lāe hē'x'idam ax'e'dēq qa's tā'xōdēs. G'a'x⁴lāe Qe'ldédzēmē g'e'lbē'fanē'xa tā'qwak'lot'ne tē'wis xunō'kwē tē'wis a'y'lkwē. 10 G'a'x'da'x⁵lāe dā'xwa tē'qwa'ēx. Dā'g'ilqalax'da'x⁶lāēxa gwa'xumtē. Hā'm-siwē'nux⁷lāēs qaxs hā'matslāe, 'wīl-qūšē'lag'ilista la'xēs hā'matslāēnā'ēxa tē'wū'ns. G'a'x⁸em'lāe g'g'ilista 15 la'xwa tē'qwa'ēx. La⁹lāe Qe'ldédzēm ya'qēg'at: "Hó'xwādzas gwa'yaxstāla la'xa qwē'sax'se,"¹⁰ ne'x¹¹lāe Qe'ldédzēmāx Hó'xálag'ilis. La¹²lāe hō'xwa, La¹³lāe nā'nax¹⁴mēsō's Qā'mtalāfāsa 20 Dēnā'x'da'x¹⁵. La¹⁶laxaa wē'xasō ē'tēda, yix Hó'xálag'ilis. La¹⁷lāe hō'xwa la'álas nā'nax¹⁸ma'e Hē'lēmāsa, yixs g'ókulāe lax Qā'yim'x. La¹⁹lāe ē'dzaqwa hō'xwa. La²⁰lāe nā'nax²¹ma'e Sē'pā-xālisaxs g'ókulāe lax Wō'yā'lis. La²²lāe ē'dzaqwa hō'xwa. La²³lāe nā'nax²⁴ma'e tā'xutā'e, yixs g'ókulāe lax Xae'ī. La²⁵lāe ē'dzaqwa hō'xwa. La²⁶lāe nā'nax²⁷ma'e Hó'xwa'lisēma'e, yixs g'ókulāe lax tā'á'sdē'mēs. La²⁸lāe Qe'ldédzēm dā'x²⁹idxēs hā'msiwa'e qa's kwē'x'ēlsēs la'xa aw'naklūs. Hē'x³⁰idam'lā'wisōd la tē'x'ilax³¹idxōda lax tē'x'īla g'a'x³²id la'xa qwē'six'sá, la³³lāa lax Tsā'xis lar'm 35 g'ókula lax Xudē'sxa g'a'la Xó'yālas.

XV. TRADITION OF THE GWA'TS'ÉNOX* (HEAD-OF-INLET-TRIBE).

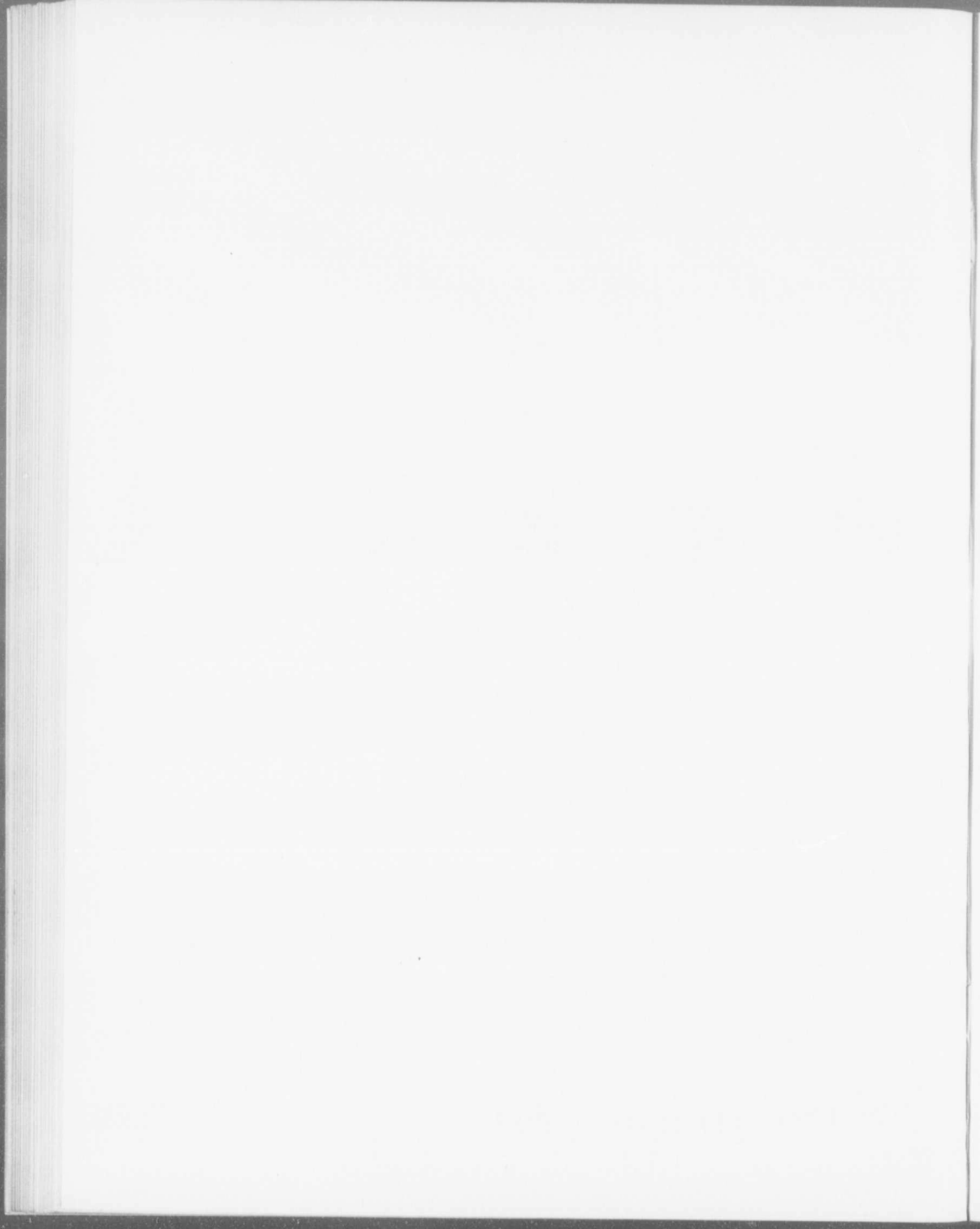
The Halibut.

Sitter was the name of a man. He slept on the beach. He was pulled by a man. He went down to the beach and lifted the edge of the sea and went under. The place for catching halibut was pointed out to him. It was a village site where the red cod lived. (He heard) the sound of something falling on the roof of the house. Then (someone) said, "Go and see what it is!" They opened the roof of the house, and bait fell down. Then the halibut took (it off) the hook and hung it over the fire. Therefore the bait of the halibut fishermen always turns black. The halibut took the hook.

K'wé'dix'la'laeda begwa'nem. La'
 'lae mé'x'ales la'xa l'ema'is. Ga'x'lae
 nex'a'lesasó'sa begwa'nem. La'lae
 le'nts'les la'xa l'ema'is qa's l'ele'nxen- 5
 dexa awu'nxa'yasa de'msx'e. La'lae
 la'betanó. La'lae ts'a'tslemx'silasó'sa
 lo'lgwadé. Xust'la'laa'laeda l'a'x'se'm.
 Ga'x'laeda tsó'k'ug'atè lax ó'gwásasa
 g'ók'. La'lae 'né'k'a: "Wá, dó'x-
 'widqó." La'lae axé'x'á'dxa g'ó'kwé. 10
 Ga'x'laeda té'te te'xsá. La'lae dá'x'á-
 dèda pl'a'yaxa g'a'mó'la qa's tá'teguta-
 l'és la'xa legw'í'e. Lá'g'í'as qlwá'x-
 'widèda té'fasa bá'kwólaxa pl'a'e. La-
 'lae dá'x'á'dèda pl'a'yaxa g'a'mó'la. 15

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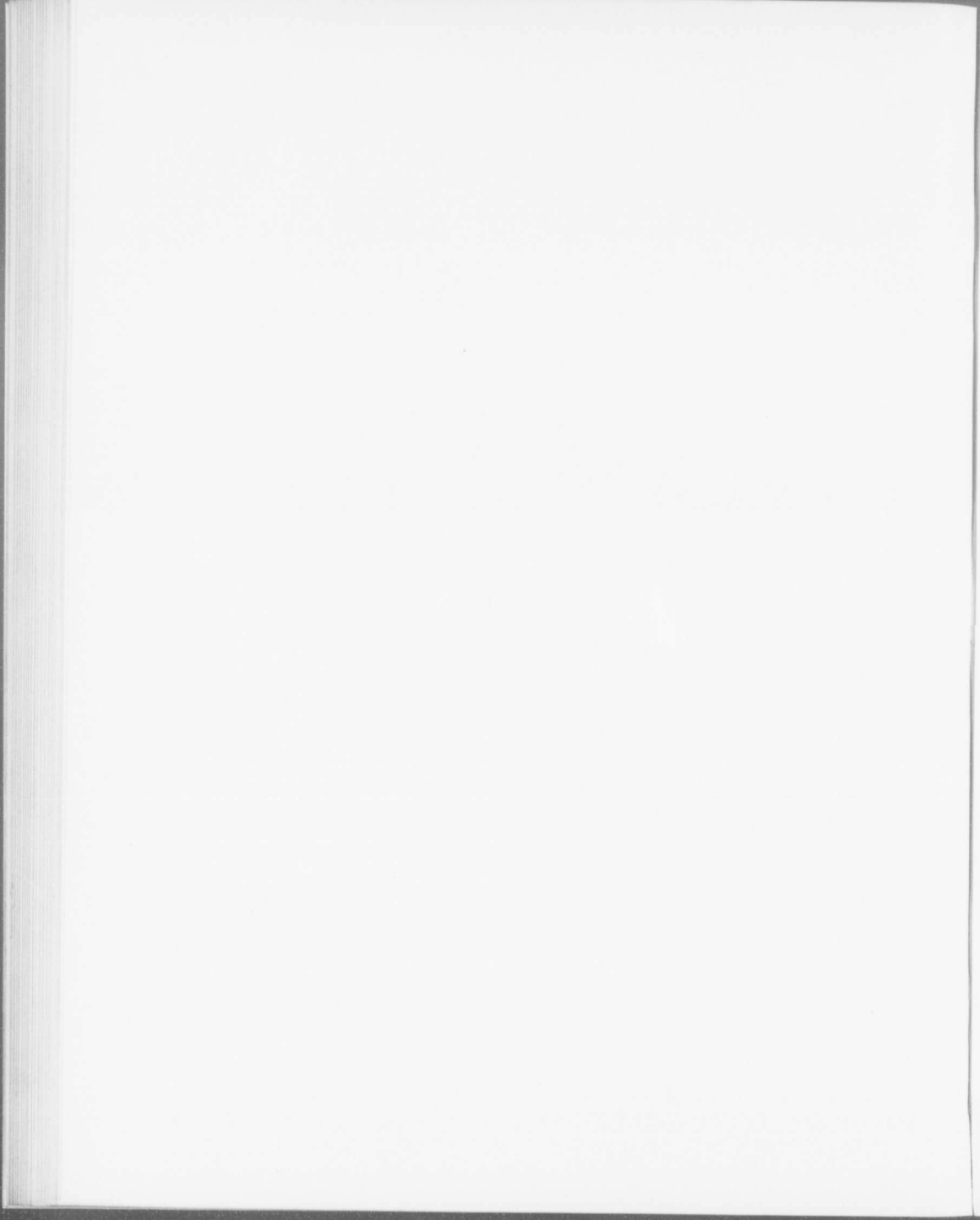
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XVI. TRADITIONS OF THE AWĪK'ĒNON'.

1. K'ā'la'min.

The ancestors of the Nō'sunts tribe of the Back tribe lived at Nō'suns. Many of them starved to death. (Others) were nearly dead. Their chief was Copper-Maker, and Copper-Maker had for his mountain-goat hunter K'ā'la'min, and K'ā'la'min had for his son K'ā'la'win, and he had for his mother Copper-in-House. One day K'ā'la'min was sent by Copper-Maker to hunt mountain-goats. (Copper-Maker said, "Go hunting mountain-goats) for I am really hungry." Thus said Copper-Maker to him. Then K'ā'la'min said to his chief, "I shall go in the morning." Thus said K'ā'la'min. Then K'ā'la'min went and told his wife. Copper-in-House said at once that she would go with her husband, and K'ā'la'win also said at once that he would go. Then his parents agreed. They went to sleep early, in order to rise early in the morning. When day was just beginning to dawn [was getting green], K'ā'la'min and his wife, and also K'ā'la'win, arose and started. They never ate breakfast before going, for what should they eat? They had no food. K'ā'la'min carried only his bow and four arrows, and Copper-in-House carried on her back a basket in which her knife was. Then they went.

As soon as they arrived at the foot of the mountain, K'ā'la'win grew tired

G'ō'kula'laēda grā'lasa Nō'suntsēdē-
xwasa Awīk'ēnoxwē lā'xa lē'gades Nō-
suns. Wā, lā'laē q'ē's's'ala'l pō'sdana.
Wā, hē'em'lāwisēda lā'l ilā'q lē'hē'la. 5
Wā, lā'laē gr'igades lā'q'wag'ila. Wā,
lā'laē tēwī's'ūlgr'ade lā'q'wag'ilas K'ā'-
la'min. Wā, lā'laē xū'ngwade K'ā'la-
'mīna'yas K'ā'la'wina. Wā, lā'laē abā'-
yadēs lā'q'wīlq'a'nā'kwē. Wā, lā'laē
'nē'mssa 'nā'laxs la'ē 'yā'laqē lā'q'wag'i- 10
lis K'ā'la'min qa las tēwī'xaxa tsā'ga,
'qaxg'in ā'lek' la pō'sq'a," nē'x'laē
lā'q'wag'ilaq. Wā, lā'laē K'ā'la'min
'nē'k'a lā'xa gr'igama'ē: "Hē'lē gaā'-
lalaēn lā's'dēm," nē'x'laē K'ā'la'min. 15
Wā, lā'laē qā's'īd qa's lē nē'le K'ā'-
la'min lā'xēs genē'mē. Wā, hē'x'īdaēm-
'lā'wisē 'nē'k'ē lā'q'wīlq'a'nakwē qa's
lēl. lē'gr'ixēs lā'wunēmē. Wā, hē'x'-
'īdaēm'lā'wisē K'ā'la'wina hanē'naxwa. 20
Wā, lā'laē ēgr'īmē gr'ig'āōmukwasēq.
Wā, lā'laē ga's'staē'l qaēs gag'ū'stoē-
nēla. Wā, hē'em'lāwis ā'ē's lē'nx-
'ēdēs 'nā'laxs la'ē lā'x'wīdē K'ā'la'min
lē'wis genē'mē, wā, hē'misē K'ā'la'wina 25
qa's lē qā's'īda. Latm hē'wēxa hē'yasē-
laxs la'ē qā'qa'ya qa 'mā'sēs hā'mā'yas
qaxs k'leō'saē hā'mā'ya. Wā, lē'x'āēm
daā'y's K'ā'la'mīna'ēs lē'k'wisē' lē'wis
mō'ts'laqē hā'nat'ēma. Wā, lā'laē 30
ō'x'lalē lā'q'wīlq'a'nā'kwaxa lā'bātē
g'ē'ts'hē'wā'tsēda xwā'tayuwē. Wā, lā'-
'laē qā's'īda.

Wā, gr'ī'ēm'lā'wisē lā'g'aa lāx ō'ssē-
dza'yasa neg'ā'ss la'ē wā'yats'lox'wīdē 35

and begged his father to leave him. Then K'á'la'min went to the bank of a small river. He took his fire-drill and turned it, and then the fire that he was making began to burn. Then he called K'á'la'win to sit down there, and his mother gave him her basket to keep. Then K'á'la'min and his wife started. Now K'á'la'win was alone on the ground, on the bank of the river. The boy K'á'la'win was really hungry. Then he arose and dug some fern-root. Then he came (back) carrying one. While returning, he broke a branch of hemlock and put the fern-root on the hemlock-branch. Then he picked up some ochre and covered the outside of the fern-root with it. Then he put it down by the fire and roasted it. Then he lay down again on his back. (Soon) he heard the sound of some one walking behind him. Then K'á'la'win turned back, and saw a handsome man standing behind him. The man spoke at once, and said, "O K'á'la'win! what are you roasting there?" Thus he said, K'á'la'win replied at once, and said, "This is the heart of a mountain-goat." Thus he said. Then the man spoke again, and said, "Take what you are roasting and throw it into the fire." Then K'á'la'win at once took what had been roasting and threw it into the fire. The fern-root burned at once, for it was really dry. Then the man laughed, and said, "It really burns well, what you are roasting, for it is dry.

K'á'la'wina. Wá, lá'laē hawá'x'ala'laē
 K'á'la'wina lá'xēs ō'mpē qa wē'g'is lō'
 walaq. Wá, lá'laē qá's'ide K'á'la'min
 qa's lá lāx ō'gwá'ya'sa amá'bida'wē
 wá. Wá, lá'laē ax'e'dxēs a'nkwē qa's 5
 sel'ō'dē. Wá, lá'laē x'í'x'ide leq'wē-la'
 'yas. Wá, lá'laē lē'lalax K'á'la'wina
 qa lá's klwas láq. Wá, hē'x'idaem-
 'lāwisē abē'mpas tsá'sēs l'á'batē láq
 qa á'x'elāsēq. Wá, lá'laē K'á'la'min 10
 qá's'id tē'wis genē'mē. Wá, lae'm lál.
 'nemō'kus'mē K'á'la'wina lá'xa ō'gwá-
 ga'ya'sa wá. Wá, lá'laē á'laēl p'ō'sq'ē-
 da bá'bagumē, yix K'á'la'wina. Wá,
 lá'laē l'á'x'uls qa's le lá'p'ed lá'xa 15
 tsá'k'usē. Wá, g'á'x'laē dá'laxa 'nē'm-
 gemē. Wá, lá'laē k'á'k'ōx'balal lá'xa
 q'wá'xē qa's l'ē'nq'exts'dendesa q'wá'xē
 lá'xa tsá'k'usē. Wá, lá'laē gá'gōx'bala
 lá'xa gwō'gū'm'yimē qa's qup'e'dēs lá'xa 20
 ō'sgema'ya'sa tsá'k'usē. Wá, lá'laē l'á'
 nulisq lá'xēs lē'q'usē. Lae'm l'ō'p'ed-
 lēq. Wá, lá'laē ē't'ed tē'x'ēlsa.
 Wá, lá'laē wulē'laxa qá'yala lāx á'la-
 'yas. Wá, lá'laē K'á'la'wina mē'l'sēda. 25
 Wá, lá'laē dō'x'wale'laxa ē'x'sōkwē
 bēgwá'nem tá's lāx á'la'ya's. Wá,
 hē'x'idaem'lāwisē yá'q'eg'afēda bēgwá'-
 nmē. Wá, lá'laē 'nē'k'a: "Ná'qē-
 g'asa tsá'ga." 'nē'x'-laē. Wá, lá'laē
 ē'dzaq'wēda bēgwá'nem. Wá, lá'laē
 'nē'k'a: "Wá'entsōs ax'e'dēss l'ō'pax 35
 qas lá'x'lēnda'ō'saq." Wá, hē'x'idaem-
 'lāwisē K'á'la'wina ax'e'dxēs l'ō'pax'dē
 qa's ts'ē'le'ndēq. Wá, hē'x'idaem'lā-
 wisē x'í'x'ēdeda tsá'k'usē qaxs á'laē la
 lē'mywa. Wá, hē'x'idaem'lāwisē dá'lē 40
 'ideda bēgwá'nemē. Wá, lá'laē 'nē'k'a:
 "A'lāēx x'í'q'ōs l'ō'pāqōs qaxs lē'm-

There is no fat on it. Take your mother's knife." Thus said the man to K'a'la'win. K'a'la'win at once opened the basket of his mother and took out the knife and gave it to the man. Immediately the man stretched out his leg and cut a piece from his thigh, and gave the meat to K'a'la'win. Then he cut a piece of meat from his other thigh and also gave it to him. Then he said, "Now roast this and eat it. I am the merciful Bear. I will continue to come and feed you." Thus he said to him as he disappeared. K'a'la'win at once roasted the meat. It was very fat. Now it was done. K'a'la'win at once ate the meat. He did not eat (even) all the meat of the one thigh. Then he put some of it into his mother's basket and he rubbed some of the fat on his face. Then he lay down on his back and sang for joy.

It was not long before his father and mother arrived. His mother spoke at once, and said, "O son! why are you so very happy, and why does your face look as if you had enough to eat?" K'a'la'win replied at once to his mother, and said, "Are you hungry? Sit down, and you shall eat." Immediately they sat down on the ground, and K'a'la'win opened his mother's basket and took out the roasted bear-meat. Then he gave it to his parents, and they ate the meat. His parents did not eat all the bear-meat. Then K'a'la'win ques-

zwaëx. K'eá'tst:maëx tse'nxwa'ya. Wa'entsôs ax'e'dex grts'lemá'xs abá'sa,* 'né'x'laëda begwá'nemë lax K'a'la'wina. Wá, hé'x'idaem'láwisé K'a'la'wina x'ó's'widex l'á'batasë abe'mpë qa's 5 ax'wults'ó'dëxa grts'e'më qa's tsáwë's lá'xa begwá'nemë. Wá, hé'x'idaem'lá-wiséda begwá'nemë dzé'gwuls qa's t'ó'sódë lá'xës awá'bóts'ëxsa'dë qa's tsá'wasa e'ldzë lax K'a'la'wina. Wá, 10 lá'laë e't'ëd t'ó'sóda, lá'xës apsa'nó-ts'ëxsa'yaxa e'ldzë qa's e't'ëdë ts'ás. Wá, lá'laë 'né'ka: "Wé'ga l'ó'p'ëdëq qa's há'má'yôs. Nó'gwam wá'wóts'ës l'á'ya. Hé'menadám'ën g'áxl há'm-g'í'lat'ól,* 'né'x'laëxs lá'e x'is't'ida. Wá, hé'x'idaem'lá'wisé K'a'la'wina l'ó'p'ëd-xa e'ldzë. Wá, lá'm'laë á'lael tse'n-xwa. Wá, lá'laë l'ó'p'a. Wá, hé'x'-idaem'láwisé K'a'la'wina q'hs'e'd laq. 20 Wá, k'ë's'lat'a 'wi'laxa apsa'nots'ëx-dëdzsë. Wá, lá'laë g'e'x'axa wá'kwë lax l'á'batasës abe'mpë. Wá, lá'laë q'e'lq'elst'mtsa tse'nxwa'yas. Wá, lá'laë t'e'x'ëls qa's e'ek'ëq'älë d'e'nxla. 25 Wá, k'ë's'lat'a gá'faxs g'á'xáë ó'mpas l'e'wis abe'mpë. Wá, hé'x'idaem'lá-wisé yá'q'ëg'a'ë abe'mpas. Wá, lá'laë 'né'ka: "ya xun'k's. 'má'dzës x'e'nle-lag'í'laq'ós e'k'ëq'ë'la? Wá, yü'mësôs 30 g'ó'guma'yáq'ós m'e'nmenh'e'má'kwaëx." Wá, hé'x'idaem'lá'wisé K'a'la'wina ná'nax'më'xës abe'mpë. Wá, lá'laë 'né'ka: "K'ó's'tas p'ó'sq'laa? Wé'ga k'wá'x'idëx qa's l'ë'xwá'ós." Wá, 35 hé'x'idaem'lá'wisé k'us'e'isa. Wá, lá'laë K'a'la'wina x'á's'widëx l'á'batasës abe'mpë. Wá, lá'laë ax'wults'ó'dxa l'ó'bekwë e'ldzása l'á'ë. Wá, lá'laë yá's'widës lá'xës g'í'g'a'óh'ók'wë. Wá, 40 lá'laë q'hs'e'dëx da'xwa. Wá, k'ë's'la-t'a 'wi'lë g'í'g'a'óh'ók'wásëxa l'ë'n'l'ëné'

tioned his father, and said, "O K'a'la'min! have you had enough?" Then his father replied, and said, "We have had enough, child." Then K'a'la'win asked for the rest of the meat left by his father. His father and mother gave him at once what was left. Then he related to his father how he got the bear-meat. K'a'la'min at once forbade his child to speak again. He said, "Don't wish me to know what the one said who had mercy on you, child." And K'a'la'min said to his son, "O son! don't go home, but stay here at this supernatural place, that he who had mercy on you may come again." Thus said K'a'la'min to his son. K'a'la'win obeyed his father. Then he was warned by his mother, but K'a'la'win forbade his mother to speak again.

K'a'la'min and his wife at once got ready and started. They had obtained no mountain-goat. Then K'a'la'min arrived at his house. (His arrival) was at once reported to Chief Copper-Maker. The chief at once sent his four attendants to look at the goats obtained by him. Then they entered the house of K'a'la'min; and one attendant at once spoke, and said, "O K'a'la'min! we were sent by Copper-Maker to count the goats that you have obtained." K'a'la'min at once turned

ga'e. Wá, lá'lae wul'e' K'a'la'wina-yaxés ó'mpé. Wá, lá'lae 'né'ka: "ya, K'a'la'min, lé'mas pó'pidaa?" Wá, lá'lae ná'nax'ma'e ó'mpas. Wá, lá'lae 'né'ka: "La'menu'sa' pó'pida, xunó'ka." 5
Wá, lá'lae dá'k'álé K'a'la'winaxa ané'x's'a'yasés ó'mpé, lá'xa e'ldzé. Wá, hé'x'idam'la'wíse ts'á'x'dá'xwé abé'mpasés ané'x's'a'e láq. Wá, lá'lae ts'ek'á'p'idxés ó'mpasés g'a'yulaxaxa 10
l'e'n'l'ene'ga'e. Wá, hé'x'idam'lawíse K'a'la'mina belá'xés xunó'kwé qa k'e'té'se é'dzaqwa yá'q'ega'la. Wá, lá'lae 'né'ka: "Gwála 'néx' qm q'á'lexés wá'ldemós, l'e'wa wax'e'dá lot, xunó'ka." 15
Wá, lá'lae 'né'k'e' K'a'la'min lá'xés xunó'kwé: "ya, xunó'ka, gwál las la ná'nakux qa's yú'lag'a'maós láxda nau'alakwex awi'nak'usa qa é'tédehtsé g'a'xt'eda w'waxbesa," 'né'x'lae K'a'la'min, lá'xés xunó'kwé. Wá, hé'x'idam'la'wíse K'a'la'wina ná'ngé'g'exés ó'mpé. Wá, lá'lae haya'l'ólásósés abé'mpé. Wá, lá'lae á'em be'la'lae K'a'la'winaxés abé'mpé qa k'e'tésés 25
é'dzaqwa yá'q'ega'la.

Wá, hé'x'idam'la'wíse xwá'nal'ide K'a'la'min l'e'wis gené'mé. Wá, g'a'x'lae qá's'ida. Wá, lar'm k'te'a's ya'nems 'me'lxá. Wá, lá'lae lá'gae K'a'la'min lá'xés g'ó'kwé. Wá, hé'x'idam'lawíse la ts'ek'á'p'itse'wé l'a'q'wag'ila-xa g'í'gama'e. Wá, hé'x'idam'la'wíse 'ya'laqéda g'í'gama'yasa mó'kwé lá'xés a'yí'kwé qa lás dó'q'wax yá'nemas 35
'me'lxá. Lá'lae hó'gwil l'áx g'ó'kwás K'a'la'min. Wá, lá'lae hé'x'idam'la'wíse 'nemó'kwé elk' ya'q'ega'la. Wá, lá'lae 'né'ka: "yá, K'a'la'min, 'ya'lagemno'swas l'a'q'wag'ila qanu's' g'a'xé hó's' 40
dexs yá'nemaq'ós 'me'lxowa." Wá, hé'x'idam'la'wíse K'a'la'min me'lmel-

his eyes away, and said, "Oh, my dear ones! go and tell Copper-Maker about my son, that he fell down from a mountain. I tried to search for him, but I could not find him." The attendants immediately believed what he said, and they cried when they left the house. Then they entered the house of Chief Copper-Maker, and one of them spoke, and reported (the news). He said, "O chief! the son of K'á'la'min had a mishap. He fell down the mountain; and (K'á'la'min) tried to search for him, but he did not find him." Then Copper-Maker spoke, and said, "Go and call K'á'la'min to come into my house, that I may comfort him." The attendant went at once to the house of K'á'la'min, and invited K'á'la'min in on behalf of Copper-Maker. He said, "I invite you in, K'á'la'min, on behalf of Copper-Maker, that you may go and be comforted by him." K'á'la'min and his wife at once got ready to go to the house of Copper-Maker. As soon as the chief saw K'á'la'min entering his house, the chief led him to a seat. He said, "Welcome, K'á'la'min! A mat is spread for you to sit down on." Thus said the chief to K'á'la'min and his wife; and husband and wife went at once to the place where they were told to sit down; and K'á'la'min felt glad, for he was afraid that his chief might have been angry because he had no game. Then Copper-Maker cooked dried mountain-goat meat for the husband and his wife. When it was done, he took it out and put it on a mat

xstoda. Wá, lá'lae 'né'ka: "yá, aada', há'g'a né'fax l'á'q'wag'ila, yisen xunó's' daen, yixs kwék'á'a lá'xa neg'á. Wá, len wáx: á'láqe; len hé'wáxa q'á'qe." 5
Wá, hé'x'í'idaem'láwise ó'q'uséda á'yí'l- kwáx wá'demas. Wá, lá'lae q'wá'q'wa- sálaxs lá'e hó'qawéls lá'xa g'ó'kwé. Wá, lá'lae hó'gwíla, láx g'ó'kwás l'á' q'wag'ila. Wá, lá'lae yá'q'eg'a'eda 'nemó'kwé. Wá, lá'lae ts'ek:lá'fíd, wá, 10 lá'lae 'né'ka: "ya, gr'gamé", lá'lae ó'dzes'dek'a xunó's' das K'á'la'min. Kwék'á'lae lá'xa neg'á. Wá, lá'lae wáx: á'láqe. Wá, lá'lae hé'wáxa q'á'qe." Wá, hé'x'í'idaem'láwise l'á'q'wag'ila yá- 15 q'eg'a'la. Lá'lae 'né'ka: "ya, há'g'a l'é'láxax K'á'la'min qa gr'xésé laxen g'ó'kwéx qen gr'xé e'k'eq'á'laqe." Wá, lá'lae hé'x'í'ida'méda e'kwé la qá's'id qá's lá lax g'ó'kwás K'á'la'min. Wá, 20 lá'lae l'é'láxax K'á'la'min qa l'á'q'wa- g'ila. Wá, lá'lae 'né'ka: "l'é'lálen K'á'la'min qa l'á'q'wag'ila, qa lá'ós e'k'eq'á'lasóse." Wá, hé'x'í'idaem'láwise K'á'la'min xwá'nal'ida, l'é'wis gené'mé 25 qá's lé lax g'ó'kwás l'á'q'wag'ila. Wá, gr'lem'láwiséda gr'igama'e dó's'wale- lax K'á'la'mina'yaxs lá'e lae'léla lax g'ó'kwáséxs lá'e hé'x'í'idaem q'á's'á'ida- 'eda gr'igama'yáq. Wá, lá'lae 'né'ka: 30 "Gé'lak'as'la K'á'la'min, lá'móx l'é'be- g'willkwa lé'wá'x qa k'wá'lé'í'ida'xós," 'né'x'í'laéda gr'igama'yax K'á'la'min l'é- 'wis gené'mé. Wá, hé'nakuláem'lá'wi- séda há'yasek'ála láx gwó'yá's qa lá 35 k'wá'e'ats. Wá, lá'lae e'x'í'dé ná'q'a'yax K'á'la'min qá's k'á'k'al'sela'méx'dasa gr'igama'e qó ts'e'n'séxs k'á'sa'e yá- nema. Wá, lá'lae l'á'q'wag'ila q'ó'laxa lémó'kwé 'meT'melq'á'ga'e qá'e'da há- 40 yasek'ála. Wá, lá'lae l'é'pa, lá'alas h'x'wí'deq qá's ax'á'f's'ó'dá'les lá'xa

of cedar-bark from which chiefs eat, and he put it before the husband and wife. Then the chief told husband and wife to eat. K'á'la'min and his wife ate at once.

After they had finished eating, the chief spoke, and said, *O K'á'la'min! I want you to move into my house here, else you will feel lonely in your house.* Thus said Copper-Maker to K'á'la'min. K'á'la'min said at once, *You [don't] say so, chief; [but] I will [not] come into your house, chief, to be your water-carrier, chief.* Thus said K'á'la'min to Copper-Maker. Then it was on K'á'la'min's mind that he had only told a lie when he had said that his son was dead, and he regretted that he had at once said he would come to the house of Copper-Maker. Then K'á'la'min and his wife went out of the house; and Copper-in-House, that is, the wife of K'á'la'min, spoke, and said, *Let us move else the chief might guess that we have told a lie about our son, in case he should come home, and might also go right into the house of Copper-Maker.* They at once got ready to move. Then all their belongings were moved. Then K'á'la'min lay on his back and pretended to be sad, and his wife also cried. They did not want Copper-Maker to guess that their boy was alive, for K'á'la'min was afraid of his chief. Then night came, and husband and wife went to sleep.

Now we will stop talking about K'á'la'min and his wife, and we will talk about K'á'la'win, the son of K'á'

yibetsewá'kwé de'ndzedzá, ha'madzó'sa gr'gama'e qa's lá k'a'x'ides lá'xa há'yasek'ála. Wá, hé'x'idaem'la'wíse wá'xa'laéda gr'gama'e qa hamx'í'ideseda há'yasek'ála. Wá, lá'lae hé'x'ida'mé K'á'la'min hamx'í'ida, lé'wis gene'mé. 5

Wá, lá'lae gwál ha'má'pa. Wá, lá'lae yá'q'ega'feda gr'gama'e. Wá, lá'lae 'né'ka: *'ya, K'á'la'min, la'men 'nëx: qa's g'a'xaos 'má'wa lá'xen g'ó' kwëx, á'las xé'ntelalax xu'lsa'lax lá'xëx g'ó'kwaos,* 'né'x'lae lá'q'wag'ila lax K'á'la'min. Wá, hé'x'idaem'la'wíse K'á'la'min 'né'ka: *É'smasös 'né'ka, gr'game', é'sma'len g'áxl, gr'game', 15 qen g'a'xelen tseyí'g'isla, gr'game', 'né'x'lae K'á'la'min, lax lá'q'wag'ila. Wá, lá'lae gr'gaëx'idé K'á'la'mina-'yaxs á'maé telk'wá'laxs 'né'k'aq' hé'les xunó'kwé. Wá, lá'lae má'yatax la'é 20 hé'x'idaem 'nëx: qa's g'a'xé lax g'ó'kwas lá'q'wag'ila. Wá, lá'lae hó'qawelse K'á'la'min lé'wis gene'mé. Wá, lá'lae yá'q'ega'f'e lá'q'wit'la'na'kwé, yix gene'mas K'á'la'min. Wá, lá'lae 25 'né'ka: *Wé'g'ax'ins 'má'wa, á'í'ek'ó'talaxéda gr'gama'yæns á'em telk'wá'la qa'ens xunó'kwa qó g'áxl ná'nax'óló qa hé'm'itse neg'e'léda g'ó'kwas lá'q'wag'ila.* Wá, hé'x'idaem'la'wíse 30 xwá'nal'id qa's lá 'má'wa. Wá, lá'lae 'wí'la dé'da'málas. La'é t'e'x'alete K'á'la'min. La'e'm 'ya'x'sembóte ná'qa'yas. La'e'm'laxaé gene'mas ó'gwaqa q'wá'sa. Wá, la'e'm'lae g'wá'q'eta'q' 35 k'ó'te lá'q'wag'ilaq' q'ula'méda ba'baguma, qaxs k'ite'lae K'á'la'mina'yasa gr'gama'e. Wá, lá'lae g'a'nu'fida. Wá, la'e'm me'x'ededa há'yasek'ála.

Wá, la'm'ens gwál lax K'á'la'min 40 lé'wis gene'mé qens g'wá'gwí'sex'í'dé lax K'á'la'wina, yix xunó'kwas K'á'

la^omin. As soon as K^ola^ola^omin had left his son, (the latter) again saw the man coming towards the place where he was sitting. The man was laughing while he was coming to him. Then he, the Bear, came near, and said, "O friend K^ola^ola^owin! you have done right not to go home. If you had gone, and followed your parents, you would have spoiled (everything). Come to my house." Thus said the Bear man. K^ola^ola^owin arose at once and followed him. They had not gone long before they arrived at an overhanging rock. Then (the Bear) pulled at a flat stone, and the stone (which formed the door) opened. Then he entered. He called K^ola^ola^owin to enter also. K^ola^ola^owin at once entered also. As soon as he had gone in, the door of the house of the Bear man shut. It was not dark under the stone, for he had gone to another world (different from) ours. Then the Bear spoke, and said, "This is my house. Look and see what you want here!" Thus he said. Then they went to the centre of the house, and K^ola^ola^owin saw that the posts were birds sitting on sea-lions, and the birds sitting on top of the sea-lions in the rear of the house were cranes, while the posts at the sides of the doors were Dzo^onoq^owas.

Then the Bear man said, "Now look at this my house! If you desire it, it shall be yours." Then K^ola^ola^owin said that he wished for it. The Black Bear spoke again, and said, "Look at the

la^omin. Wā, hē^omaaxs g^ola^oē bā^owē K^ola^ola^ominasēs xunō^okwē, la^oē e^otēd dō^ox^owaielaxa bēg^owā^onēmē g^oax g^owā^osōhela lāx k^ol^owadzā^osas. Laē^om^olaē dā^oq^otā^oēda bēg^owā^onēmaxs g^oaxāē lāq. 5
Wā, lā^olaē nēxwā^ox^oidēxs la^oē nē^ok^oa, yixē^oda lā^oē: "ya, qāst, K^ola^ola^owina, laē^oms hē^olaxaxs k^olēs^osaaqōs la nā^ona^okwa. Wā, hē^omaa qasō lā^olaxsd lā^os^ogēmēxēs g^ol^og^oāōhō^okwaōs, la^omēts 10
a^omē^olaxaxsdōl. Wā, gē^olag^oa qēns le lā^oxēn g^oō^okwa," nē^ox^olaēda lā^oē bēg^owā^onēma. Wā, hē^ox^oidaēm^olā^owisē K^ola^ola^owina tū^oxuls qā^os le lā^osg^omēq. Wā, k^olēs^olat^ola gē^og^oils qā^osaxs la^oē lā^og^oaa 15
lā^oxa qagwētā^ola tēs^osema. Wā, lā^olaē g^ol^ox^oidxa pā^oq^ola tēs^osema, wā, lā^olaē axstō^og^owida, yixē^oda tēs^osemē. Wā, lā^olaē lā^oē lā^oē lē^olā^oax K^ola^ola^owina qa lēs^o o^og^owaqa laē^ota. Wā, 20
hē^ox^oidaēm^olā^owisē K^ola^ola^owina la o^og^owaqa laē^ota. Wā, g^ol^ol^oēm^olā^owisē laē^ota, la^oē amxstō^og^owideda tē^ox^olāsa g^oō^okwas lā^oē bēg^owā^onēma. Wā, lā^olaē k^olēs^ol^ol^op^oēdēk^ol^oēda bā^onā^oyasa tēs^osemē qaxs 25
lē^oma^oē lā^oxēns nē^om^omsā^onā^ola. Wā, lā^olaē lā^oē yā^oq^oleg^oa tēda lā^oē. Wā, lā^olaē nē^ok^oa: "Wā, yū^omēn g^oō^okwōx. Wē^og^oa dō^oqwalaxs ax^oē^oxsdesōl^oaōs laq," nē^ox^olaē. Wā, lā^olaē qā^os^oid qā^os le lā^oxa 30
ā^owagawa^olāsa g^oō^okwē. Wā, lā^olaē dō^ox^owaielaxa tē^olā^omaxs tsē^okl^owaēda klutsetā^oyaxa tē^ox^oenē. Hē^oēm^ol^oad^om^ogule^oēda tsē^okl^owa klutsetō^owēxa tē^olē^ox^oenē lā^oxa o^og^owiwa^ol^oē. Wā, lā^olā^ota 35
dzēdzō^onoq^owē tē^olā^omasa o^ostā^ol^olē.

Wā, lā^olaē nē^ok^oēda lā^oē bēg^owā^onēma. "Wē^og^oa dō^oqwalaxwa g^oō^okwaqēn, qasō ax^oē^oxsdelaxiq^o, la^omē^osōx qōst." Wā, hē^ox^oidaēm^olā^owisē K^ola^ola^owina 40
nē^ok^oēxs lē^oma^oē ax^oē^oxsdeq. Wā, lā^olaē ē^odzaqwēda lā^oē. Yā^oq^oleg^oa^ola. Wā,

thing up there! It is the death-bringer. There is nothing that is not destroyed by it. You only need to turn it around when you wish to burn a village. It will catch fire at once." Immediately K'á'la'win wished to have it. The Bear knew at once that he wished to have it. Then they went to the right-hand side of the house, and he saw a water-hole in the corner of the house; and the Bear said, "This is the water of life. If you should wish to have it, take some of it." Thus said the Bear to K'á'la'win. K'á'la'win said at once, "O friend! give me some of it for my brothers who died long ago. On their account I thank you very much for what you said." Thus said K'á'la'win to the Bear. Then the Bear spoke again, and said, "O friend K'á'la'win! my tribe will have a winter dance this night. Now you shall witness it. If you should want to know my name, I will tell you. I am Skin-Dresser, and I am Gwa'yoku'lag'ilis during the winter dance when I am cannibal, and you may take it if you wish for it."

When it was evening, Skin-Dresser said, "Let us go and (get something to) eat from my wife." Then they went to the rear end of Skin-Dresser's house. As soon as they had entered, the wife of Skin-Dresser arose and spread a dressed skin on the floor for her husband to sit on. The woman did not see K'á'la'win. She was a very pretty woman. Then Skin-Dresser asked his wife to roast some dried salmon for

lá'lae 'né'ka: "Dó'qwaxa k'á'taláxa é'k'le. Hé'em halá'yuwé. K'leá's k'les a'mé'lamatsós, wá, á'méts xwé'fideq." Wá, lás 'néx' qa xu'mt'edésa g'ó-kula, wá, hé'x'ida'més x'í'x'eda." Wá, 5
 hé'x'idaem'la'wisé K'á'la'wina wá'laq'le-
 qe'la qa's wé'g'it. ax'é'dleq. Wá, hé'x'-
 'idam'la'wiseda l'la'wé d'ó'qwalax ná'qa-
 'yaséx, lé'ma'é 'néx' qa's ax'é'déq. Wá, lá'lae é't'ed qa's'id qa's lá'la'xa 10
 hé'k'í'odanégwifasa g'ó'kwé. Wá, lá'lae
 d'ó'x'wat'axa q'ó'négwifé lá'xa g'ó'kwé.
 Wá, lá'lae 'né'k'eda l'la'wé: "Yú'em
 q'ulá'sta 'wá'pox, qasó ax'é'xss'dlax láq',
 lá'méts ax'é'd'el láq'," 'né'x'laeda l'la'wé 15
 lax K'á'la'wina. Wá, hé'x'idaem'la'-
 wisé K'á'la'wina 'né'ka: "ya, qást, wé'-
 ga ts'lál g'á'xen láq' qa'n ts'lá'ts'layu-
 taxs geyó'laóla hé'h'la." Wá, hé'mésen
 lá'g'ila x'e'n'lela 'mó'lasés wá'ldémós," 20
 'né'x'lae K'á'la'wina'é lá'xa l'la'wé. Wá,
 lá'lae é'dzaqwéda l'la'wé, yá'q'leg'a'la.
 Wá, lá'lae 'né'ka: "ya, qást, K'á'la'-
 'wina, kwé'x'elalen g'ó'kulótaxwa gá'nu-
 l'éx. Wá, lá'méts x'í'ts'ax'ilalól. Wá, 25
 qasó 'né'x'lax qa's q'á'la'ósaxen lé'ge-
 mé, wá, lá'mé'sen né'falól. N'ó'gwá'em
 Alá'k'ila. Wá, len Gwa'yóku'lag'ilisla
 lá'xa ts'le'ts'leqa lá'xen há'mats'atena'é.
 Wá, lá'méts ax'le'q', qasó ax'é'xss'dleq'." 30
 Wá, lá'm'lae dzá'qwa; wá, lá'lae
 'né'k'é Alá'k'ila: "Wé'x'ins l'exwa'lá'-
 xin g'ém'maqen." Wá, lá'lae qa's'id
 qa's lé lá'xa hé'lo'x'widé ó'x'alítsa
 g'ó'kwas Alá'k'ila. Wá, g'í't'm'la'wisé 35
 la'é'ta, la'é hé'x'ida'mé g'ém'mas Alá'-
 k'ila l'á'x'wid qa's l'ep'la'hésa alá'g'imé
 qa k'wá'hétsés lá'wunimé. Wá, lá'm-
 'laeda ts'ledá'qé k'les d'ó'qwalax K'á'-
 la'winé. Á'tal é'x'sókwéda ts'ledá'qé. 40
 Wá, lá'lae ax'k'á'la'lae Alá'k'ilaxés
 g'ém'mé qa ts'lex'í'dés lá'xa xa'má'sé

him to eat. The woman at once took the dried salmon and roasted it. After she had roasted it, she broke the dried salmon into pieces, and put it on a flat piece of cedar-bark. Then she placed it in front of her husband. Then K'a'la'win was first discovered by the woman. The woman really screamed. Then the woman spoke to her husband, and said, "O master! why did you not tell me that this man of the upper world came in following you? See! I am nearly frightened to death." Thus said the woman to Skin-Dresser. Then Skin-Dresser replied, and said, "Oh, my dear! this is K'a'la'win, about whom I have been talking." Then they stopped speaking. Then the wife of Skin-Dresser was glad. Skin-Dresser and K'a'la'win ate at once. After they had eaten the dried salmon, Skin-Dresser called his wife by name, and said, "Oh, my dear Dressed-Skin-in-House! let us eat crab-apples as a second course." Thus said Skin-Dresser to his wife. Dressed-Skin-in-House at once opened a box in the corner of the house. She took a long feast-dish and dipped out some crab-apples and put them into the long feast-dish. Then Dressed-Skin-in-House brought it and placed it in front of her husband and of K'a'la'win. Skin-Dresser at once asked K'a'la'win to go on and eat it quickly. K'a'la'win had just begun to eat it when he heard many people talking to each other outside of the place where he was sitting; and Skin-Dresser said, "O friend K'a'la'win! do you hear the talking? Those are the winter

qa ha'me's. Wā, hē'x'idarm'la'wisēda
ts'edā'qē ax'e'd lā'xa xa'mā'sē qa's
ts'ix'ī'dēq. Wā, lā'laē gwāf ts'ix'a'xs
la'ē klō'klups'ē'ndxa xa'mā'sē. Wā,
lā'laē axadzō'dis lā'xa ts'ā'qemdzidzō'. 5
wē. Wā, lā'laē k'ā'g'mlilas lā'xēs
lā'wunimē. Wā, hē'mis la dō's'wale-
'latsa ts'edā'qax K'a'la'wina. Wā, lā-
'laē ā'lael q'wā'l'lexi'ā'leda ts'edā'qē.
Wā, lā'laē yā'q'leg'a'la, yix'e'da ts'edā'qē, 10
lā'xēs lā'wunimē. Lā'laē 'nē'ka: "ya,
q'ā'gwida, wā'lax'dasōs nē'laxs g'a'xē'ēx
lē'kilātswa b'gwa'nēmāssa ē'k'atsē'ya
'nā'la. Dā'sg'in lā'mē'g'in ilā'q ts'ri-
g'ā'lisēma," 'nē'x'laeda ts'edā'qē, lax 15
Alā'k'ila. Wā, lā'laē Alā'k'ila nā'nax-
'mēq. Wā, lā'laē 'nē'ka: "ya, adā,
g'a'dzā'mn gwā'gwix'sa'las qa'sek' y'x-
g'a K'a'la'winēk'." Wā, lā'laē q'wē'hd
q'ē'q'leyōda. Lā'ē ē'x'ī'dē nā'q'ā'ya 20
g'ēm'mas Alā'k'ila. Wā, hē'x'idarm-
'la'wisē Alā'k'ila hamx'ī'da, tō K'a'la-
'wina. Wā, lā'laē gwāf ha'mā'pax
xa'mā'sē, lā'ē tē'x'ēde Alā'k'ila, lā'xēs
g'ēm'mē. Lā'laē 'nē'ka: "yā, adā, 25
Alā'g'ī'mil. Wē'g'a ax'e'd q'ēm'š' hē'
līg'anō lā'xwa ts'lxwax," 'nē'x'laē Alā-
'kilāxēs g'ēm'mē. Wā, hē'x'idarm'la-
'wisē Alā'g'ī'milē la x'ō's'wid lā'xa
k'lik'ī'nyaxi'a lā'xa ō'negwīlāsa g'ō'kwē 30
dā'laxa sā'š'sak'a. Wā, lā'laē tsē'x'id
lā'xa ts'lxwē qa's axts'ō'dēs lā'xa sā'š-
sak'a. Wā, g'a'x'laē Alā'g'ī'milē k'ā-
g'ēm'lilas lā'xēs lā'wunimē tō K'a'la'wi-
na. Wā, hē'x'idarm'la'wisē wā'sa'laē 35
Alā'k'ilax K'a'la'wina qa hā'ī'labā'lis
hamx'ī'da. Wā, hē'em'lāwis ā'tēs ham-
x'ī'dēxs lā'ē wulē'te K'a'la'winaxa
q'ē'nēmē bē'bigwanem yāē'q'entāla lax
lā'salāsasa k'wāē'lasas. Wā, larm'la' 40
wisē 'nē'k'ē Alā'k'ila: "ya, qāst, K'a'la-
'wina, hē'mas wulē'laxwa d'ntēlex?

dancers. They go to make the dancers come into this my house." Thus said Skin-Dresser to K:l'a'la'win. It was not long before they finished eating. Then K:l'a'la'win heard many people in the village. Skin-Dresser spoke to his wife, and said, "O mistress! I will go and dance my cannibal dance, that K:l'a'la'win may see me, and that he may become a cannibal when he returns." Thus said Skin-Dresser to his wife. His wife agreed, and Skin-Dresser and his wife got ready.

Then K:l'a'la'win was told that afterwards he should follow the attendants (of the cannibal) as soon as (Skin-Dresser) should get excited as a cannibal. Then he forbade his wife to tell any one about K:l'a'la'win, so that he should be seen suddenly by the winter dancers. [Thus said Skin-Dresser to his wife.] Then he also sent his wife out of the room, and she obeyed the word of her husband. She was going to the winter dancers. She was going to clear the house for the shamans (winter dancers) to sit down. Then K:l'a'la'win heard them go and invite in all the men, women, and children. He heard those who invited for the winter dance say, "Let us arise, shamans, and go and take care of the winter dance for our friend Gwa'yoku'lag'illis." Skin-Dresser at once began to utter the cannibal cry. Then Skin-Dresser spoke to K:l'a'la'win, and said, "Come and hold me. Let us enter the houses." Then Skin-Dresser put his neck-ring and head-ring on K:l'a'la'win, and

Yu'm kwe'xela'ox, la'mox lat qa'sadxa
 gw'e'gudzax qa g'ax la'g'itso ho'gwil
 la'xen g'o'kwex,* 'ne'x'lae Ala'k'ila, lax
 K:l'a'la'wina. Wa, k'le's'lat!a ga'axs
 la'e gwaf ha'ma'pa. Wa, lae'm'lae wu- 5
 le'le K:l'a'la'wina'yaxs la'e q'e'ne'meda
 be'bigwanem'e la'xa g'o's'demse. Wa,
 la'lae ya'q'eg'ale Ala'k'ila, la'xes ge-
 ne'me. Wa, la'lae 'ne'ka: *'ya, q'la'-
 gwida, la'len 'yixwa? la'xen ha'mats'lae- 10
 na'e qa do'q'walesox K:l'a'la'wina'ex
 g'a'xen, qa we'g'itsox ha'mats'lat, qaxo
 lat na'na'x'lo,* 'ne'x'lae Ala'k'ila, la'xes
 gene'me. Wa, he'x'idarm'la'wise e'x-
 'ak'e gene'mas. Wa, la'lae xwa'na'fida 15
 yix Ala'k'ila le'wis gene'me.

Wa, la'lae axk'la'tase'we K:l'a'la'wina
 qa's a'f'mel lat le'g'ixa he'le'k'alas qo
 lat xwa'sat'o la'xes ha'mats'lae'na'e. Wa,
 la'lae b'la'xes gene'me qa k'le's'te 20
 ne'lasnug's K:l'a'la'wina qa o'dax'ida-
 'meles do'x'wa'it'sa kwe'xalafa, 'ne'x'-
 lae Ala'k'ila'xes gene'me. Wa, la'la-
 xaa 'ya'laqaxes gene'me qa la'lag'is
 la'ts'la'fifa. Wa, he'x'idarm'la'wis na'- 25
 nageg'ex wa'ldemases la'wuneme. Wa,
 la'me lat la'xa kwe'xalafe. Wa, lae'm-
 lae lat e'kwaf qa k'wa'faa'tseda pe'pa-
 xala. Wa, la'lae wule'le K:l'a'la'winaxa
 la le'olalaxa 'na'gwa be'bigwanem le'wa 30
 'na'xwa ts'le'daqa le'wa g'f'ng'ina'me.
 Wa, la'na'gwa'lae 'ne'k'eda qa'st'g'ise
 qae'da kwe'xalafe: *La'm'e'ns q'wa'x-
 'id'la', pe'paxala' q'ns la'ens ts'la'ts'les'la
 la'xens 'nem'o'kwe Gwa'yokulag'illis.* 35
 Wa, he'x'idarm'la'wise Ala'k'ila ha'm-
 ts'le'ga'fa. Wa, la'lae Ala'k'ila ya'q'e-
 ga'fa, lax K:l'a'la'wina. Wa, la'lae
 'ne'ka: *Ge'lag'a qa's da'laos g'a'xen
 qens la la't's'la la'xwa g'o'kulax.* Wa, 40
 lae'm'lae qenxo'de Ala'k'ila'ses qenxa'-
 wa'e lax K:l'a'la'wina, le'wa qen'ema'ne.

they started. Then K'ā'la'win was the attendant of the Bear cannibal. They entered the next house. Then all the men asked each other, "Who is the one nearest our chief?" Thus all the men said to each other. After they had been to all the houses, they went back into the woods and sat down at the foot of a hemlock-tree. Then Skin-Dresser broke hemlock-branches for his neck-ring and for his head-ring; and he spoke, and said, "O friend! now take care, when we enter the house, that you do not fail to keep up with me; and also when we enter the house we will go round four times. Then we will go to the rear, into the sacred room. Then I shall put on my crane head-mask. Then take care when we come out again, and always keep close to me." Thus said the cannibal to K'ā'la'win. Then he heard the tribes beating time in the winter-dance house. Gwā'yoku'lag'ilis said at once, "O friend! let us go. Now they are beating time in the dance-house."

They arose and ran fast, going to the outside of the dance-house. Gwā'yoku'lag'ilis looked after his whistles himself. Then he uttered the cannibal cry in the doorway of the dance-house, and all the dancers beat time. Then the cannibal ran about in the house. He did not squat down, but he always stood up while going around the fire in the middle of the house. He did not do as the cannibal of Na'noaqawē does, who squats down on the floor, going around the fire in the middle of the house. He went around the fire

Lā'laē qā's'id. Wā, la'm'laē hē'l'k'e K'ā'la'wina, yisa hā'mats'isa Lā'ā'e. Wā, lā'laē laē'l, lā'xa mā'k'ih'isē g'ō-kwa. Wā, hē'x'idam'la'wisēda 'nā'šwa begwā'nem wā'lap'a: "A'ngwazēda 5 nēxwā'lalēlāxens gr'igama'ē?" 'nēk'a-pla'laēda 'nā'šwa bē'begwanimq. Wā, lā'laē lā'belsxa g'ō'kula. Wā, lā'laē ā'lē'sta lā'xa ā'l'ē qā's lā'k'uts'el'ē'lsa, lā'xa ō'xta'yasa q'lwā'x'ā'sē. Wā, lā'laē 10 l'ēx'w'ī'dē Alā'k'ila q'wā'xē qā's qen-xā'wa'ya, tō qā's qex'emā'ya. Wā, lā'laē yā'q'eg'a'la, yix Alā'k'ila. Wā, lā'laē 'nēk'a: "ya, qast; wā, la'm's yā'l'ā'lō, qensō lāt laē'lō, qā's k'ē'sē-lōs w'it'sax'el gr'ā'xen. Wā, hē'mi-sēda, qensō lāt laē'lō, lā'lens mō'p'e-na'l lā'stā'lil, qensō lāt lā'yak'ih'itō lā'xa hē'mkwē. Wā, lā'len ax'emtsen adē'm-kumla hā'msiwa'ya. Wā, hē'mets yā' 20 l'ewas'lōs, qensō gr'axi. ē'du'ts'lā'ih'is qā's hē'menala'mē'lōs nēxwā'lat gr'ā'xen," 'nē'x'laēda hā'mats'a, lāx K'ā'la'wina. Wā, lā'laē wu'ē'laq'ess lā'ē tlame'g'a'leda lē'lqwalatā'ē lā'xa kwe' 25 xa'lats'elē. Wā, hē'x'idam'la'wisē Gwā'yokulag'ilisē 'nēk'a: "ya, qast, wē'x'ins lā'mē tlame'g'a'leda lō'bēkwa."

Wā, lā'laē q'wā'g'its qā's lā'ā'ih'iq'ē'la. Lā'lalaa lā'xa lā'sanā'yasa 30 lō'bēkwē. Wā, la'm'laē q'lulē's's'em aā'xsilē Gwā'yokulag'is'axens mudzē'sē. Wā, lā'laē hā'mts'laq'at lā'xa tlēx'lāsa lō'bēkwē. Wā, hē'x'idam'la'wisē tlams-ir'dēda 'nā'šwa gwē'gudza. Wā, lā'laē 35 dzē'lw'ēda hā'mats'a. Wā, la'm'laē hāwē'xa klwā'x'ida. Wā, la'm'laē hē'menala'em t'ā'xwafax lā'ē lē'stalit'la lā'xa laqā'walitasa g'ō'kwē. K'ē's'laē hē'gwē'g'ilē hā'mats'is Na'noaqawē, 40 yixs klwē'stā'ih'laē lā'xa laqā'walitasa g'ō'kwē. Wā, lā'laē mō'p'ne'stalit'a,

four times, and then went into the sacred room at the right-hand side of the door of the dance-house. As soon as he had gone in, the crane-faced cannibal head-mask began to chatter. Again he came out of the room standing up, and went around the fire. He went around the fire four times and went back. Then he at once took off the crane mask and came out again. Now they had sung for him two songs. One was sung when he first came in, and again one was sung when he had on his forehead the crane mask. Then they sang again one song when he came out again. As soon as the song was ended, the cannibal again ran around the house, and went into the sacred room. At once he uttered the cannibal cry. He cried, "Hap, hap, hap! Oh, oh, oh! Gau, gau!" When he came out again, he had on his forehead the mouth-mask (of Cannibal-at-North-End-of-World), made of red cedar-bark. Then his tribe sang for him. He was followed by the mask of Warrior-of-the-World. He was his *k'i'n-qalafela*.¹ Then the cannibal danced, going around the fire in the house. Then he again went into the sacred room. It was not long before he came out wearing a bear-skin blanket. Then he again went around the fire in the middle of the house, and he again went into the sacred room. Now he had had four songs, and it was finished.

Then one of the attendants of *Gwá'yoku'lag'ilis* spoke to *K'á'la'win*, and said, "O *K'á'la'win*! now it will be yours, what you have seen; also this

la'é la'yak'ilil lá'xa hémkwé, lax hék-
k'otstálifasa t'lex'í'lasa ló'bkwé. Wá,
hé'm'láwis á'les lá'tsálifa, lá'álas qé'm-
klug'a'feda adémkumlé há'msiwá'ya. 5
lá'xwatéxs lá'é lé'staliféla. Wá, lae'm-
'laxaa mó'pléné'stálifa, lá'é á'í'és'ta.
Wá, lae'm'lá'wisé hé'x'í'datm axó'dxa
adémkumlé. Wá, g'á'x'laé é't'éd lál-
ts'ál'ifa. Wá, lae'm la'á'x'dé q'ém-
t'etsó'x'desa ma'tsemé' q'ém'dema. 10
'né'msgem'laéda dé'nx'ídayu qáé'xs g'á-
laé laé'ia. Wá, lá'laé é't'éd dé'nx-
'ídayuwéda 'né'msgem'ax lá'é axé'wa-
laxa adémkumlé. Wá, lá'laé é't'éd 15
d'á'nx'ídayuwéda 'né'msgemé'q'ém'dema
qáé'xs g'á'x'laé é'dutstálifa. Wá, g'í'l-
'em'lá'wisé qlubé'da q'ém'dema, lá'é
é't'éd dz'ly'sé'stáliféda há'mats'a q'a's
le lá'ts'álil lá'xa hémkwé. Wá, hé'x-
'ídatm'lá'wisé há'mts'ag'a'la. Lá'laé 'né'-
k'a: "Hap, hap, hap; ó, ó, ó; gau, gau." 20
Wá, g'á'x'laé lá'ts'álifa. Lae'm'laé
axó'walaxa sé'msiwá'é l'á'g'ukwa. Wá,
lae'm'laé q'ém't'isóses g'ó'kuloté. Wá,
g'á'x'laé é'ly'á'feda axé'malaxa wá'wi-
nalak'émé. Lae'm'laé k'i'nqalafelaq.
Wá, lae'm'laé 'yiswé'da há'mats'le lé-
'sta'lib'elaxa l'égw'í'le. Wá, lá'laé é't'éd
lá'yak'í'ifa. Wá, k'és'at'a' gá'fá'xs 30
g'á'x'laé é'dutstálifa; wá, lae'm'laé 'nex-
'uná'laxa l'á'í'le. Wá, lá'laé é't'éd
lé'stal'í'elaxa lá'q'awalé. Wá, lae'm'la-
wis é't'éd lá'ts'álil lá'xa hémkwé. Wá,
lae'm'laé mó'sgemé'q'ém'dema, Wá, 35
lae'm'laé g'wá'la.

Wá, lá'laé yá'q'leg'a'feda 'nemó'kwé
lax á'yí'kwias Gwá'yokulag'ilisax K'á'-
la'winé. Lá'laé 'né'k'a: "Wá, K'á'la-
'wina, lae'm'laé q'ó's'léda lá'ós d'ó'x'wa- 40

¹ Boas, The Social Organization and the Secret Societies of the Kwakiutl Indians (Report of U. S. National Museum for 1895, p. 395).

house, and the water of life, and the head-ring of red cedar-bark, and this death-bringer on the forehead, and the seam of our heaven (Milky Way) placed on top (of the head-ring), and this neck-ring of red cedar-bark, and this bear-skin blanket; and your name will be Gwā'yoku'lag'illis, and the name of your k'ínqalafela will be Q'ulá'ítá-Woman if she is a woman, and his name will be Q'ulá'ítáyu if he is a man. That is all. And this house will go this night." Thus said the attendant to K'á'la'win. K'á'la'win at once thanked the attendant for what he had said. Then K'á'la'win looked at the posts of the house. There were thunder-birds sitting on the heads of men on the two posts in the rear of the house. Then he turned to the front of the house: there was a Dzó'noq'wa sitting on a grisly bear on each side of the door of the house. Then K'á'la'win spoke, and begged (of) the attendant of Gwā'yoku'lag'illis that the house should not come at once to the place of his father, (he continued,) "not for four days, so that I may arrive (first)." Then the attendant sent him (home). Then the attendant came and took K'á'la'win out of the house of the Bear, and K'á'la'win came out of it.

K'á'la'win at once went home to his house. As soon as he entered, he went straight to his bed. His father and his mother never tried to speak to him, for indeed they guessed that their child had succeeded. Then night came. His father went to the bed of his child and asked him at once why he staid in the house as he did.

Lé'la. Wá, yū'mēsa g'ō'kwēx. Wá, yū'mēsa q'ulá'stax wá'pa. G'a'mē'se-g'ada l'á'grēkwēk' q'ex'mā'ya tōgwa'da halá'yuk' gēg'í'wēsik', lak' k'adēx'lá'x q'lná'yaxsēs 'ná'la'x. Wá, g'a'mē'se-g'ada q'ēnxá'wik' l'á'grēkwa, tōgwa'da 'nēx'únē'k' l'á'ya. Wá, la'mēts lē'gad-lēs Gwā'yokulag'illse. Wá, lá'le lē'gad-lēs k'ínqalafelala l'á'las Q'ulá'ítá-ga, yixs ts'edá'q'ēla. Wá, bēgwa'nēm 10 lá'le lē'gad-lēs Q'ulá'ítáyu. Wá, hē' 'mēq. Wá, la'm' la'ō'x lá'la g'ō'kwaxwa gā'nut'ex." "nē'x'la'eda ē'lkwē, lāx K'á'la'wina. Wá, hē'x'idatm'la'wīse K'á'la'wina'ē 'mō'las wá'ldēmasa ē'lkwē. 15 Wá, lá'laē dō'x'wīde K'á'la'wina'yaxa lē'ā'masa g'ō'kwē. Wá, lá'laē Ku'n-kunxul'g'a'eda k'lutstá'yaxa x'ēx'ō'm-sasa bē'bgwanēmē lā'xa ma'ltá'q'ē lē-lē'ā'msa ā'lēbayasa g'ō'kwē. Wá, lá'laē 20 mē'ls'ídxá l'á'sbalitē. Wá, lá'laē dzē-dzō'noq'wēda k'ludzetá'yaxa nē'nā'nē lāx wá'y'sōstá'ítasa t'ēx'í'lasa g'ō'kwē. Wá, lá'laē yá'q'leg'a'le K'á'la'wina qa's hawá's'elaxa ē'lkwas Gwā'yokulag'illse 25 qa k'le'sēs hē'x'id lē'da g'ō'kwē ax'le'ls lāx awí'naklusa's ō'mpas, "qa mō'p'ltē-šwasēs k'le's la qen lā'lag'ilen." Wá, hē'x'idatm'la'wīse'da ē'lkwē 'ya'la'laq qa g'á'x lag'ís. Wá, g'á'x'la'eda ē'lkwē 30 ta'ō'dēs K'á'la'wina qa g'á'xēs g'á'xwuqá lā'xa g'ō'kwasa l'á'ē. Wá, g'á'x'laē K'á'la'wina lá'qá.

Wá, hē'x'idatm'la'wīse la ná'nakwa, lā'xēs g'ō'kwē. Wá, g'í'tim'la'wīse 35 laē'la, laē qá's'id qa's lē hēt'sálit'la lā'xēs g'aē'lasē. Wá, la'm'laē hēwá'xa yá'yaq'entemasōsēs ō'mpē lē'wīs abē'm-pē. Q'á'taxs hē'ma'ē k'ō'taq, la'm' hē'faxēs xun'ō'kwē. Wá, lá'laē gá'nul- 40 'í'da, laē ō'mpas lā'ts'á'it lāx ku'le'la-sasēs xun'ō'kwē. Wá, hē'x'idatm'la'

Then K'á'la'win told him of what he had obtained. He told his father that for four days the winter-dance house would not come, nor the various things inside it. Thus said K'á'la'win to his father. Then the man warned his son. After he had spoken to him, he left him. Then he just waited for what his son had said (to come to pass). After four days, in the morning his father arose. Immediately he saw that his house was different. Then he went and told K'á'la'win. K'á'la'win arose at once, and said that he would give a winter dance. His father told him to go on (with it). Then they invited the tribe in, for he was going to tell about what he had obtained, and also that he was going to give a winter dance; for the large carved box had come, and in it the red cedar-bark with the death-bringer over the forehead, and the crane-faced cannibal forehead-mask, and the mouth-mask (of Cannibal-of-North-End-of-World), and the mask of Warrior-of-the-World, the k'í'nqalá'la.

Then K'á'la'win sent his father to invite his tribe in. His father went at once to invite them in. His tribe wondered, therefore. They arose at once to go into the house. His tribe were all startled when they discovered that the house was different. When they were all in, K'á'la'win told his tribe that he was going to give a winter dance, and also that he had obtained the house and the carved box. He tried to speak again, but he disappeared. He was taken away by the Bear. Then

wisē wula'xēs xunō'kwē lāx hē'g'ilas
 gwō'ē'le. Wā, hē'x'idaem'lā'wisē nē'
 la'laē K'á'la'winasēs gwa'nēmē. Lā'm-
 laē nē'laxēs o'mpaxs mō'phnywas'mē- 5
 la k'les g'āxl ax'e'lsēda ts'lá'gats'lā
 g'ō'kwa; hē'misēda wā'ō'kwa g'f'x'g'ael
 lā'qē, 'nē'x'laē K'á'la'winā'yaxēs
 o'mpē. Wā, lā'laē hayā't.ō'lēda bē'gwā'-
 nemaxēs xunō'kwē. Wā, hē'm'laē wā'-
 xē wā'demas la'ē bās. Wā, lā'm'laē 10
 ā'tm o'lāfax wā'demasēs xunō'kwē.
 Wā, lā'laē mō's'ēda 'nā'la, wā, lā'laē
 gā'laxs la'ē t'ā'x'widē o'mpas. Wā,
 hē'x'idaem'lā'wisē dō'x'wale'laxēs g'ō'-
 kwaxs la'ē o'gu'la. Wā, lā'laē qā's'īd 15
 qā's lā nē'fax K'á'la'winā'ē. Wā,
 hē'x'idaem'lā'wisē lā's'widē K'á'la'wi-
 nā'ē. Wā, lā'laē 'nēx' qā's yā'wix'elē.
 Wā, ā'em'lā'wisē wā'xasōsēs o'mpē. Wā,
 lā'laē lē'lalaxēs g'ō'kulōt qā's wā'g'il 20
 nē'lasēs gwā'nēmē laq. Wā, hē'misēxs
 hē'mā'ē yā'wix'elal, qaxs g'ā'x'maēda
 'wā'lasē k'ē's'g'emala g'f'ldasa g'ē'dze-
 watsē'da l'el.lā'g'ekwēxa axē'walāxa
 halā'yuwē, tē'wa adē'mkwiwā'ē hā'msi- 25
 wa'ya tē'wa sē'msewā'ē hā'msiwā'ya,
 tē'wa wā'winalak'imē k'í'nqalalā-
 g'emē.

Wā, lā'laē 'yā'laqē K'á'la'winā'yasēs
 o'mpē qa lā's lē'lalaxēs g'ō'kulōt. 30
 Wā, hē'x'idaem'lā'wisē qā's'īdē o'mpas
 la lē'lala. Wā, lā'laē xē'nyasē g'ō'-
 kulōtas. Lā'g'ilas hē'x'idaem lā'x'wid
 qā's lē hō'gwila. Wā, lā'laē 'nā'x'waem
 ts'lakē'da g'ō'kulōtas g'ā'laē dō'x'wale'- 35
 laxa g'ō'kwaxs la'ē o'gu'la. Wā, lā'laē
 'wī'laēlaxs la'ē nē'le K'á'la'winaxēs
 g'ō'kulōtaxs hē'mā'ē yā'wix'elal. Wā,
 hē'misēxs hē'mā'ē gwā'nēmēda g'ō'kwē,
 tē'wa k'ē's'g'emala g'f'ldasa. Wā, lā'laē 40
 wāx'ō'tlēd yā'q'ēgrā'la. Wā, lā'laē
 x'is'ē'da. Wā, lā'm'laē ax'ē'tsōsa lā'ā'ē.

all the men said that he had spoiled (everything). After he had been away from the Bear's house for four days, he came back. Now he was a cannibal. He was surrounded by his tribe, and he was caught. Then they entered his house. K'á'la'win did not know that the sacred room had come to be on the right-hand side of the door of the house. It was made entirely of cedar-bark. The Bear had brought the sacred room when the village had been emptied of people. Therefore they do this way in the winter dance. They wish everybody — men, women, and children — to go when they surround the cannibal.

Then songs were sung for him by invisible spirits. The tribe of K'á'la'win did not see those who were singing. They only heard them. Now he imitated what he had seen. That is one kind of cannibal. After they had sung the four songs, he went into the sacred room. He did not show the head-masks because it was daytime. He was going to show them and the red cedar-bark when night should come. He had on only a neck-ring and a head-ring of hemlock-branches. Then night came, and he imitated what had been done by the Bear. He showed the crane head-mask, and the mouth-mask (of Cannibal-of-North-End-of-World), and the red cedar-bark, and the mask of Warrior-of-the-World, the k'ínqalá'la. Then the invisible spirits did not come again to sing, for the singing-masters of K'á'la'win knew the four songs. Therefore the invisible spirits did not come. Once every four days he became excited. Four times he did so. Then he finished. That is the end.

Wá, lá'lae 'ná'xwa 'né'k'eda bé'begwanemaq lae'm a'mé'la. Wá, lae'm'lawis mó'plénxwasé 'ná'las lá'xa g'ó'kwasa 1.1á'wé, g'á'xaé ae'daaqa. Wá, lae'm'lae há'matsla. Wá, lá'lae k'í'myasósés g'ó- 5 kulóté. Wá, lae'm'lae lá'tanma. Wá, lá'lae laei, lá'xés g'ó'kwé. Wá, lae'm'lae k'les qlá'tele K'á'la'winaxa má'wile g'á'x axé'í lax hé'k'lutstá'litasa tléx'í-lasa g'ó'kwé. 'ná'xwa'em'lae lá'g'ekwa. 10 Wá, lae'm'lae hé'méda 1.1á'wé g'á'xséda má'wile lé'x-dás ló'plésé'da g'ó'x'démse. Hé'mis lá'g'iltsox hé' g'wé'gilóxda lax tsé'tsé'qa. 'néx' qa 'wí'tés lé'da bé'be- 15 gwanemé, lé'wa tsé'daqé, lé'wa g'ín-g'nanemé lá' lá'xa k'í'myáxa há'matsla.

Wá, lá'lae qlé'm'tésósa k'alk'leó'tsé'noxwé. Wá, lae'm'lae k'les dó'qule- 20 léda g'ó'kulótas K'á'la'winaxa dé'nxéla. Lae'm'lae á'em wul'é'laqé. Wá, lae'm'lae á'em la'negitá'wéxés dó'guldá. Wá, hé'em 'né'mx'á'idáfa há'matsla. Wá, lae'm'lae gwá'leda dé'nxalasa mó's- 25 gémé qlé'm'déma, la'é lá'tsá'lit lá'xa má'wile. Wá, lae'm'lae k'les né'Fidéda 25 hé'ha'msiwa'é, qaxs 'ná'lae, qaxs á'Fmé- 26 lé né'Fidé'xa lá'le gá'nufidai, lé'wa 1.1á'g'kwé. Lá' á'em qlwá'xé qlé'nxa- 27 wa'yás, lé'wés qex'ímá'wé. Wá, lá'lae gá'nufida, la'é á'em la'ná'xsté'wax 30 g'wé'g'í'lasdása 1.1á'wé. Wá, lae'm'lae né'Fidéda ade'mkwewa'é, lé'wa sé'm- 31 siwa'é, lé'wa 1.1á'g'kwé, lé'wa wá'wi- 32 na'lak'emlé k'ínqalá'la. Wá, lae'm' 33 lae k'les é'tled g'á'x dé'nxaléda k'lal- 34 k'leó'tsé'noxwé, qaxs lé'ma'é qlá'léda 35 né'ná'gadás K'á'la'winéxa mó'sgémé 36 qlé'm'le'm'dém. Wá, lá'g'itas k'les la 37 g'á'xéda k'alk'leó'tsé'noxwé. Wá, 38 maé mó'plé'nxwas'latléss lá'é é'tléss 40 39 xwá'sa. Mó'pléna'lae hé' g'wé'g'ilax, 40 41 la'é gwá'la. Wá, lae'm' lá'ba.

2. Ná'noaquau'ê.¹

G'ô'kula'laëda g'a'lâsa Awî'k'lenoxwê lâx Wâ'wala. Lâ'laë g'ê'gadês Nâ'noaquau'ê. Lâ'laë m'ô'kwêda b'ê'bgwanemê sâ'sems Nâ'noaquau'ê. Tê'ta-wî'nênox'laëda ha'yâ'fâxa 'm'ê'xlôwê. Lâ'laë k'ê'les q'lâ'telax x't'nâkulasasês g'ô'kolodê. Lâ'ê'm'lâwis g'a'fa, lâ'ê'm 'wî'la x't's'ê'dê g'ô'kolodâs Nâ'noaquau'ê. 5
Lâ'laë Nâ'noaquau'ê q'lats'ê'xsdex 'm'ê'tm'q'lag'a'ya. Hê'x'îdaem'lâwisê sâ'semas 'nêx' qâ's l'ê t'êwê'x'axa 'm'ê'xlô. Hê'ê'm l'ê'g'em's sâ'semas Nâ'noaquau'ê, Têwî'x'ema'ê t'ô Klwâ'klwasî'la'lag'illîs t'ô 'yâ'grîsê. Hê'mesa ama'yînxâ'ê, yîx Nû'ê'lakwê. Lâ'laë xwâ'nâl'ida, yîxa ha'yâ'fa. Lâ'laë t'ê'xs'â'la'laë Nâ'noaquau'ê, l'â'xês sâ'sem. Lâ'laë 'nê'k'a: "Gwa'la gwê'sta l'â'xa ê'ly'stônô'sselas kwâ'x'îla. Hê'ê'm g'ô'x'sa Bâ'y'bakwalanu'sî'wa'ê, a'las xek'lâ'x'dâ'x'ô'lxôl. 10
Hê'mîs kwâ'x'îlasa 'm'ê'xlôwêda 'm'ê'lstônô'sselas kwâ'x'îla. Lâ'ê'm's gwê'sta lâq, qass hê'mâc g'ô'x'sa 'm'ê'xlô. Lâs k'ê'les gwê'sta l'â'xa q'lwâ'xstônô'sselas kwâ'x'îla. Hê'ê'm g'ô'x'sa g'î'la, a'las yî'kwalax lâq. Wâ, halâ'g'a sâ'sem. Yâ'lâ'nô qâen wâ'ldem lax'dâ'x'ôl." Lâ'laë yâ'q'leg'a'ê Têwî'x'ema'ê: "Qâ'ta-l'ênu'y's, k'ê'ê'sê'g'anu'y's a'm'ê'lenoxl." Lâ'laë qâ'sîdêda ha'yâ'fâxa gaa'la. 15
Lâ'laë nê'q'la, l'â'ê d'ô'x'wâ'elaxa kwâ'x'îla; q'lwâ'xstônô'ssela'laë. "ya," 'nê'x'laë Têwî'x'ema'ê, "d'ô'qwaladzâg'axs nâ'qâ'êx qens l'â'lag'î a'ô'q'luyax wâ'ldemâsens ô'mpa. A'ema² yâ'lâx, aada," 'nê'x'laëxês ts'lâ'ts'lâ'ya. Lâ'laë qâ'sîda, Hê'x'îdaem'lâ'wisê t'ô'y'wîdêda g'î'la. Lâ'laë dâ'degox'wid t'ê'wa g'î'la. Ha'l'selâem'lâwis ê'k'owêda 'nê'mê'ma l'â'xa g'î'la, l'â'laë 'wî'la h'ê'lâ'nassa g'î'la. 20
Lâ'laë qâ'sîdêda 'nê'mê'ma. Lâ'laë gâ'nul'ida. Lâ'laë m'ê'x'îdex'dâ'x'wa. Lâ'laë 'nâ'x'îda, l'â'as gwê'x'îdê 'yâ'grîsaxês 'nâ't'memwotê. Lâ'x'dâ'x'laë qâ'sîda. Lâ'ê'm'lâwis g'ê'gî'ls qâ'sa. Lâ'laë yâ'q'leg'a'ê Têwî'x'ema'ê: "ya, aada, d'ô'x'wîdassxa kwâ'x'îla l'â'xada. Hê'ê'm gwô'y'ô'sens ô'mpa ê'ly'stônô'ssela kwâ'x'îlasa g'ô'kwasa Bâ'y'bakwalanu'sî'wa'ê. Lâ'lag'ax'îns lâq." Lâ'laë 25
qâ'sîda. Lâ'x'dâ'x'laë l'â'g'aa l'â'xa t'ê'x'îlâsa g'ô'kwê. Axstô'ls'em'lâwis. Lâ'x'dâ'x'laë h'ô'gwîlêda 'nê'mê'ma. Hê'x'îdaem'lâ'wisêda ts'lêdâ'qê t'ê'lalaxa 'nê'mê'ma g'a'laë h'ô'gwîla. Lâ'laë Têwî'x'ema'ê lâq. Lâ'laë nê'lêda ts'lêdâ'qê: "l'ô'p'lek't'êxslêlîftn. Nô'gwaems wâx' t'ê'lêlâ'los. Yû'ê'm g'ô'x's Bâ'y'bakwalanu'sî'wa'yâoxs g'a'xê'lê'lasaqôs. A'ema nâ'nagê'ê'xên wâ'ldem-lâol. 'nâ'ywaemles q'lâ'q'atâxês d'ô'gûlâôs. Wê'g'a l'â'p'êdxwa ô'nê'g'wîftx wû'nqelâê. Lâ'lê's k'ê'p'ts'ô'lêsa x't'x'îxsemala t'ê'sem lâq. Lâ'lê's pâ'g'êxstêndlêsa ts'lû'y'semê l'â'xôs l'â'pâ'êx. G'î't'emlê Bâ'y'bakwalanu'sî'wa'ê g'âx nâ'nâxî, l'ê'la 'nê'x't qâ's 'yîxwâ'masêxôs h'ê'hamswâ'êx." G'î't'emlêwisê gwâ'lamâs'lêda 'nê'mê'maxês a'xsa'wê, g'a'xaassa mēdzê'ts'lâx. Lâ'laë yâ'q'leg'a'êda ts'lêdâ'qê: "Wê'g'a klus'â'lîfol, aada, a'emlên 'nê'x'î'êxg'în hâ'mô'lêg'ôl. 35
k'ê'ê'sê'les k'ô'tâxens klwê'xâ'ê." G'a'x'laë l'â'ê'lê Bâ'y'bakwalanu'sî'wa'ê. Lâ'laë hâ'madzêlaqwa. Lâ'laë hê'k'âlêda gwa'wîna t'ê'wa h'ô'y'hokwê t'ê'wa

¹ See Translation in Report of the U. S. National Museum for 1895, p. 396.² L. c., p. 397.

Gwa'gwaḡwalanuḡsiwa'e. Á'em'láwísé Bā's'bakwalanuḡsiwa'e t'ē'x'álit; 'nā'ḡwa s'ēm'sés o'k'wina'e. Lá'lae tá'xolife Bā's'bakwalanuḡsiwa'e qa's ḡwē'kwē. Lá'stalife'la ha'mtá'la mō'p'éné'stalifa, lá'xa ḡ'o'kwē. Lá'lae lae'í. Lá'xés la'mē'lats'e. G'í'Em'láwís lae'íe Bā's'bakwalanuḡsiwa'e, ḡ'a'xaeda ḡwa'wina ts'ē'k'e'lakwis x'ōms, lá'ḡ'aa lá'xés qenā's. Lá'lae 'yix'wē'da lá'stalife'laxa lēḡwí'fe. Lá'lae lae'í. Lá'xa ha'mē'lats'e. G'a'x'lae Bā's'bakwalanuḡsiwa'e há'madzlaqwa qa's lá'stalife'laxa lēḡwí'fe. Lá'lae lae'íe Bā's'bakwalanuḡsiwa'e lá'xés la'mē'lats'e. G'a'x'laeda Gwa'gwaḡwalanuḡsiwa'e. *Hāp, hāp, ḡá'o, ḡá'o,* 'né'x'lae 'yix'wí'da, lá'stalife'laxa lēḡwí'fe. Lá'lae lae'í. Lá'xa la'mē'lats'e. G'a'x'lae Bā's'bakwalanuḡsiwa'e há'madzlaqwa qa's lá'stalife'laxa lēḡwí'fe. Lá'lae lae'í. Lá'xés la'mē'lats'e. G'a'x'lae Hō's'hōkwaixá't'e. *Hāp, hāp, hau, hau,* 'né'x'lae, 'yix'wē'de hō's'hōkwē, lá'stalife'laxa lēḡwí'fe. Lá'lae lae'í. Lá'xa ha'mē'lats'e. Hé'x'idam'lá'wísé Bā's'bakwalanuḡsiwa'e t'ē'wa mō'kwē bē'ḡwā'em K'í'ngalat'ela t'ē'wa mō'kwē Q'ō'minōwaga ḡ'a'xa. Hāphā'pax'le Bā's'bakwalanuḡsiwa'e; yá'laqoleda K'í'ngalat'ela qa's hō'p'axa-15 naḡwē. La haihā'haihā'xaleda Q'ō'minōwaga. Lae'm 'yixwē' Bā's'bakwalanuḡsiwa'e. G'í'Em'láwís lá'ḡ'aa lá'x'x' xubí'fe la'e Tewí'x'ema'e ax'e'daxa pa'xstē'x' dāsa xubí'fe. É'k'lig'mala'lae Bā's'bakwalanuḡsiwa'e lá'xés 'yixwē'nā'e. Lá'lae kuḡ'ts'á' lá'xa t'ē'qwa'pax'á'la. Lá'lae pá'xstentē'tē'wē'da xubí'fe. Lá'mē' hē'le' Bā's'bakwalanuḡsiwa'e'x' dē. G'í'Em'láwís hē'le' Bā's'ba-20 kwalanuḡsiwa'e la'e 'nā'ḡwā'em lá'hē'le'da K'í'ngalat'ela t'ē'wa Q'ō'minōwagax'dē. Lae'm k'ē's dō'qulaxa dē'nxelax'dē. G'a'x'em 'wí'la axa' t'á'ḡ'ekwē t'ē'wa ha'msiwa'e t'ē'wa ha'msp'ēqē lō' medzē'sdās. Hé'em la t'ē'x'áleda lō'p'lek'x'x's-dala qa ḡwē'ḡ'í'lasēs Tewí'x'ema'e. Hé'em q'á'q'ol'amatsō's q'ē'mdemas Bā's'bakwalanuḡsiwa'e lāx Tewí'x'ema'e. 25

G'a'x'em' ná'nakwē Tewí'x'ema'e. Lae'm ts'ek'á' t'elaxēs o'mp'e, lāx Nā'noaqaua'e. Hé'x'idam'lá'wísé Nā'noaqaua'e la dō'qwaḡ ḡ'o'ḡ'dās Bā's'bakwalanuḡsiwa'e. Hé'em'láwís lá'ḡ'isō'sés sá'sēmē. Lá'lae lá'ḡ'na lá'xa ḡ'o'kwē. Hé'x'idam'lá'wísēda lō'p'lek'x'x'sdahlē ham'í' lāx Nā'noaqaua'e t'ē'wís sá'sēmē. Lá'laeda ts'ē'dá'qē yá'q'ēḡ'a'la: *'ya, adá', Nā'noaqaua'e. 't'ē'm's lē'danoḡ'lesá 30 há'mats'á. Yū'em hē'ha'msiwē'x'dō'x'da ḡwá'xwíwa'ēx t'ē'wa hō's'hōkwiwa'ēx t'ē'wa ḡalō'qwiwa'ēx t'ē'wa 'nā'ḡwax qa's ḡwē'x'sdēm t'á'ḡ'ikwa t'ē'wa Q'ō'minōwagax'mē't'maqelas t'á'ḡ'ek', t'ē'wa Nā'nstá'ldasa ḡ'o'kwēx. Medzē'dzadedá ná'nē t'ē'wa q'wē'q'wase'lafe medzē'dzada t'ē'wa nō'ntse'stá'la' ma'í'tsemē medzē'sas; lá' mē't'maqelē t'á'ḡ'ekwas. Lá'las dō'qulaxō'x ḡwá'laasaxsa má'wifēx 35 t'ē'wa ha'msp'ēqēx. Yū'ma tá's'sá'lxaxa sá'lxax. Da, á'x'ē'lasḡ'ada medzē'sig'. Yū'em medzē'sdēs Bā's'bakwalanuḡsiwa'e,* 'né'x'laeda ts'ē'dá'qē lāx Nā'noaqaua'e. *Lae'm 'wí'la.* Lae'm'ō'x q'á'laxa q'ē'mdemasa ha'msiwa'e. Lá'lae dē'nx'á'leda ts'ē'dá'qē, yisa q'ē'mdemasa hē'ha'msiwa'e. G'a'm'ēḡ'a'da:

*Haha'msiwalag'í'lkas'ōwē lāx Bā's'bakwalanuḡsiwakas'dē. Ha'msiwalag'í'lkas'ōwa ha'mamamē hame. 40

Hau'y haukwewala, hau'y haukwewalag'illisk'as'owet'ox Hau'gwest'ek'asde hau'y haukwewalag'illisk'as'owa hamamame hame.

Gwe'gwa'xewwala, gwa'gwa'xewwalag'illisk'as'owet'ox Gwa'gwaywananuy'siwa'ek'asde, gwe'gwa'xewwala gwa'gwa'xewwalag'illisk'as'owa hamamame hame.

Ga'lo'qewwala, ga'lo'qewwalag'illisk'as'owet'ox Ba'y'bakwalanuy'siwa'ek'asde, Ga'logewwala, ga'lo'qewwalag'illisk'as'owa ha'mamame hame." 5

La²lae ya'qleg'a'leda ts'eda'qe: *Yu'em qle'mq'emdems hehamsi'wex'des Ba'y'bakwalanuy'siwa'e. La'me'sen de'nx'idales qle'mdemasa Q'o'minowaga. We'gra ho'telax qa's q'a'lax'da'sx' la'gra'osaq. He'em ha'mek'tyala qa ha'me's 10 Ba'y'bakwalanuy'siwa'yaxa Q'o'minowaga.* Yu'mis qle'mdems'egrada:

*Laista'stlayuy'denoy's qai Q'o'minowagax'der lax owe'stas 'na'lae, hai, ai. Toe'staistlayuy'dey'sqai Q'o'minowagax'dea lax owe'stas 'na'lae, hai, ai.

K't'ka'liq'playuy'doy's. ni'elku'lak'asdeasqai Q'o'minowagax'de, hai, ai. Wilwulqe'qalayuy'doy's 'yax-k'ote'nek'asdeasqai Q'o'minowagax'de, hai, ai.

Qwe'lax'lasok'asde'ax'la'le'lo'qulak'asqai Q'o'minowagax'de. Me'mastlasok'asdes la'le'lo'qulak'asde'ayes 15 owe'stas 'na'la, hai ai, hai ai."

La²lae ya'qleg'a'leda ts'eda'qe e't'leda: *He'em qle'mdems Q'o'minowaga. 'nemax'is'em le'wa ha'mats'la. G'fle'mles ha'matslanoy's'lo'el, la'leda Q'o'minowaga q'af'elax la'lenox'ta qa's ham'iles la'xa ha'mats'la." La²lae ya'qleg'a'le Na'noaqau'e: *ya, ada', ha'nal'agra q'a'q'ot'la'mas g'a'xenu'x' lax 20 'na'swa qa gwe'g'ilasdesa Ba'y'bakwalanuy'siwa'e lo'le'legmas.* La²lae ya'qleg'a'leda ts'eda'qe e't'leda. *Lae'ms ho'telax'ol. He'em le'gemse Q'u'lu'm'q'as'la'g'ills, lo Ta'nis, lo Na'wik', lo la'wik', lo la'x'owik', lo Ho'switase'we, lo Xo'gum'le'selag'ills, lo Xo'gu'm'e'elag'illisk'as'o Ba'y'bakwalanuy'siwa'e, lo¹ Q'e'dana. La'ta he'em le'gema Q'o'minowage 'na'wis lo la'wik'as'o Ba'y'bakwalanuy'siwa'e. La 'na'swa la'q'we'la'g'ek'wasa ha'mats'la. La 'me'l'ma-qle'la'g'ek'wasa Q'o'minowaga. He'mis qle'mdems K't'ng'alal'leda, "ne'x'-la'eda ts'eda'qe, yixa lo'p'ek'lexsdalil. La²lae de'nx'ideda ts'eda'q: 25

*Hawek'atsyeta ha'alik'ilaqula aha'stila he'lik'ilaqula'yutaus lo'gwalak'as'owa mamé, hamé,

Hawek'atsyeta ma'mosek'ilaqula aha'stila mosek'ilaqula'yutaus lo'gwalak'as'owa mamé. 30 Hawek'atsyeta ts'a'la'ag'ilaqula aha'stila ts'a'p'at'la'yutaus lo'gwalak'as'owa."

La²lae qwe'fideda ts'eda'qe de'nx'ida. La'e ya'qleg'a'la: *Yu'em qle'mdems K't'ng'alal'eda." La²lae ya'qleg'a'le Na'noaqau'e wui'axa ts'eda'qe: *ya, ada', a'ngwadzas? La²lae da'e'deda ts'eda'qe: *K'le'sas 'ma'thila g'a'xin? No'gwams xuno'kwos. He'meg'in la'g'in 'nex: qa's 'na'swa'maos q'a'ladaxa 35 gwa'y'la'lasasa tse'tse'q'enex'desa Ba'y'bakwalanuy'siwa'e." La²lae ya'qleg'a'le Na'noaqau'e. He'em'lawis g'il wa'ldemse: *A'kasol, ada'. Ge'lak'as'la le'gin do's'wal'elol. La'mens la' na'na's'el la'xins g'o'kwa." La²lae ya'qleg'a'leda ts'eda'qe: *K'le'a'seg'in gwe'x'idaas la na'nakwa qaxg'in lo'p'ek'lexsdilleg'in. Len q'a'ladaxg'in k'le'a'seg' gwe'x'idaas la'wak'itila. A'mles 40

¹ L. c., p. 399.

g'a'xnaɣwəl dō'qwal g'a'xen." Lā'laē yā'qleg'a'lē Nā'noaqaua'e: "Gwa'la
 'nē'k'ōl, xunō'le, qaxg'in k'le'a'sēk' gwē'x'idaas lo'walōl." Lā'laē gu'nx'ide
 Nā'noaqaua'e lā'plēdxa tse'qwa' lā'laxtaaxa l'ō'plēk'e. Á'em'lāwis tēgu'nā-
 kulēda l'ō'plēk'axs lā'e 'wu'nqēg'ila. Lā'laē yā'x'ide Nā'noaqaua'e lā'pa.
 Lā'laē wāx' 'nēx' qā's t'slax's'ndēxa l'ō'plēk'e. Lā'laē yā'qleg'a'lēda t'slādā'qē:
 "Gwa'la 'nē'k'ōl, adā', ā'lēn h'e'l'lā'x. Hē'das ē'g'ase ā'em g'a'xnaɣwa dō'qwa
 g'a'xen." Hē'x'idaem'lāwisē Nā'noaqaua'e yā'x'ida. Lā'laē yā'qleg'a'lēda
 t'slādā'qē: "Dē'nx'īdadzāg'ax'inaasa q'l'ndēmasa Nō'ntse'stalalē." Lā'laēda
 t'slādā'qē dē'nx'īdasa q'l'ndēmasa Nō'ntse'stalalē:

"Ya, k't'kablag'ilak'as'owaitax g'a'x'at'olodayuk'as'owai lax Nō'ntse'stag'ilak'as'owaitax tō'gwa- 10
 lak'as'owai, haia, haia, haia.

Ya, w'l'wulq'lag'ilak'as'owaitax hā'baqulagumtas Nō'ntse'stag'ilak'as'owaitax tō'gwalak'as'owai,
 haia, haia, haia.

Ya, tōe'stae'sla'yuy dō'x's Nō'ntse'stag'ilak'as'owaitax tō'gwalak'as'owa, haiaia, haiaia. Ya, qwe-
 qwapelēh'lak'as'owaitax g'a'x'at'olodayuk'as'owai lax Nō'ntse'stag'ilak'as'owaitax tō'gwalak'as'- 15
 wai, haiaia, haiaia."

Lā'laē q'wē'hdēda t'slādā'qē dē'nx'ela. Lā'e yā'qleg'a'la: "ya, Nā'noa-
 quaua'e. Hē'x'idaem'lēs yā'wix'ilalōl qasō lāl ā'xēs g'ō'kwaōs. Wē'g'ax'ōx
 x'is'e'dōx Tēw'ix'ema'e'x qa wē'g'isōx hā'matsla. Lā'lōx mō'pl'nēg'ūlōx Klwā'-
 k'wasilalag'ilisēx qō x'is'e'dlōx qa wē'g'isōx K'ī'nqalalēdaxa hā'matsla. Lā'lōx 20
 mō'pl'nēg'ūlōx 'yā'g'isēx x'is'e'da qa wē'g'isōx Q'ō'minōwaga qa hā'mek'iyā'-
 lal qā'e'da hā'matsla. Lā'lōx mō'pl'nēg'ūlōx Nō'he'lakwēx x'is'e'da qa wē'g'isōx
 Nō'ntse'stalal. Lā'lēs nā'nstāh'ōl. Nā'noaqaua'e, yisa g'ō'kwaōs. Ma'itsemēs
 mēdzē'slāōs. Lā'lēs mō'pl'nal kwā'salxēs sē'nattlāōs lax mae'mō'pl'nēɣwas
 'nā'la. Lās ē'tēd lax mō'pl'na kwā'sa lax q'e'q'ladap'ēnɣwas 'nā'la. Lās 25
 ē'tēd lax mō'pl'na kwā'sa lax mae'ma'gu'nat'p'ēnɣwas 'nā'la. Lās ē'tēd lax
 mō'pl'na kwā'sa lax ma'fexsāg'ī'ū 'nā'la. Lās mō's'x'uxēla k'ēs ē'ax'ēdxwa
 hā'mats'ax, ā'la nē'mā'l'ax. Lā'em'las¹ 'nā'ɣwa q'ā'lēdax tē'ingamasēs sē'nat-
 tāōs. Hā'g'anā' 'nakwax. Lā'em's ax'e'dlēx tē'g'emx'desa g'ō'kwaxs Bā'ɣ'ba-
 kwalanuɣ'siwa'e. Hē'em tē'g'emx'desōqwē lā'g'gwa'tsē. Lā'mē'sē tē'g'adlēs 30
 g'ō'kwaōsasōx." Lā'laē qā's'ide Nā'noaqaua'e tē'wis sā'sēm, la nā'nakwa.
 Lā'laē lā'g'na lā'xēs g'ō'kwē. Hē'x'idaem'lāwis tē'lālasōsēs g'ō'kulōtē.
 G'ī'f'em'lāwis gwāl hā'mā'p, lā'e x'is'e'dē Tēw'ix'ema'e. Lā'laē ā'lā'laē
 g'ō'kulōtas Nā'noaqaua'yaxa hā'mats'atas. Lā'em ā'mē la neqatēwē'x'lax
 tē'x's'alayāsa t'slādā'qē, yixa l'ō'plēk'ēssdala. Hē'em g'il t'sē'tsēqē Nā'noa- 35
 quaua'e tē'wis sā'sēm. Hē'mis q'lā'lag'īlxa lē'lē'dē tē'wa 'nā'ɣwa lā'g'ekwa.
 Lā'em lā'ba.

¹ L. c., p. 400.

XVII. TRADITIONS OF THE HÉL'TSA'Q'.

1. Tshé'mqolagas.¹

G'a'x'ida'laeda tshé'dá'qé lá'xa Yixstektí'n tégadés Tshé'mqolagas. Lá'lae má'yul'itsa bá'bagumé. Hé'x'idam'láwis tshé'semx'idéda gíná'nemx'déxa la 'wá'las neg'a' lax Yistektí'n. Wá'x'em tégada len k'el's qlá'lelax tégemasa neg'a'. Lá'lae w'waoq'wanókwé Tshé'mqolagasas Wá'kas tó Dó'qlá'isla. G-o'kula'lae lax Ya'lala'e. Lá'lae Tshé'mqolagas 'nèx: qa's g'a'xé dó'qwaxés w'waq'wa. G'a'x'lae lax'édá. Lá'm bwe'kwé Tshé'mqolagas. G'a'x'lae lax Tshé'ina. Lá'lae má'yul'itsa bá'bagum. Hé'x'idam'lá'xaá'wis tshé'semx'idéda gíná'nemx'déxa la 'wá'las neg'a' lax Tshé'ina tégadés Qó'qwa. Xwé'laqam'láwis bwe's'wida. G'a'x'lae lax Xé'xae. Lá'laxaa má'yul'itsa bá'bagum. Hé'x'idam'laxaa'wis tshé'semx'idéda gíná'nemx'déxa la 'wá'las 'neg'a' lax Xé'xae tégadés G-o'gasbetsa'wé. Xwé'lagam'lá'wis bwe's'wida. G'a'x'lae lax Dá'yasiwé'. Lá'lae g'okwelaxa tshé'qamse g'okwa. Lá'lae má'yul'ida. Mó'latta 'wá'otshé má'yot'masa tshé'dá'qé.

Lá'lae lá'na'xé Tshé'mqolagasé dze'kaxa g'a'weqlanémé lá'xa tlem'aisásés g'okwé' qa'ha'm'sés sá'sem. Gá'lam'láwis hé'gwé'g'ilé Tshé'mqolagas. Lá'm 15 q'u'lsqul'yakwé sá'simas 'wá'otshé. Lá'lae x'a'tshé'xa gá'nulé, lá'c hé'ntshé'sé Tshé'mqolagas mé'lá'laxa bixó'té. Lá'lae dze'x'idxa g'a'weqlanémé. Lá'lae wul'laxa d'nxk'á'á'á hé'gwé'x's qlá'q'lelaqla g'ing'nanémé a'mla. Lá'lae Tshé'mqolagasé lá'wiyódxés wá'x'sá qa's tá'g'alixéxés k'elá'kwé. Lá'lae qlé'xó-tótsés wá'x'sá láq. Lá'm begwá'nembóla. Lá'lae qa's'id qa's lé dó'x'widxa 20 d'nx'elá. Lá'lae há'n'sá lá'xa kwá'y'sá. Lá'lae dó'qulaxés sá'sem la 'ná'x'wa bá'bagum la. Á'em'láwisé Tshé'mqolagas la dó'q'wala, lá'm qlá'q'le'laxa qlé'mdemasa gá'gak'la, yixa 'né'ké, la qlé'mdemsa Hé'tsa'q'wé:

"lá'pallaya ahaí ha tá'pallaya ahaí ha

Gwá'mal gwa'mala ló'wa ahaí ha gwa'mal gwa'mala ló'wa."

25

Lá'lae Tshé'mqolagas dowé'l, lá'xa g'okwé. "ya, xá'ximala," né'x'laéq, 'wá'y'masé, bé'bigwaní'maa? Hé'minata'mégin lá'xumála qa's, é'axala qa's ha'mé'x'dá'xos." Lé'x'atm'lá'wiséda ama'inxá'e hé'lómala qló'xts'ot'sés 'wá'simlé. Lá'laeda tshé'dá'qé dá'x'id 'wé'wá'semlása yú'dokwé qa's tshé'lxé'ndeq. Lá'lae yá'q'leg'a'feda 'nó'last'égemá'e: "Gwá'ldzá'séns ná'nól'mae'la. Wé'g'ax'ins é'axilax'id qens q'i'wá'lexens abé'mpéx." Lá'lae 'né'ka: "má'tshénox'tá'á'na-wé'sén qa'ó'x á'dax? K'itlé'nox'tén qa'ó'x á'dax." Lá'lae yá'q'leg'a'feda qlá' yó'e: "má'tshénox'tá'á'na-wé'sén qa'ó'x á'dax? tshé'q'énox'tén qa'ó'x á'dax." Lá'lae yá'q'leg'a'feda ama'inxá'e: "má'tshénox'tá'á'na-wé'sén qa'ó'x á'dax? 'yá-'yag'í'má'nox'tén qa'ó'x á'dax." Lá'lae yá'q'leg'a'feda 'wá'otshé: "Á'em'lá'wén 35

¹ See Translation in Report of the U. S. National Museum for 1895, p. 401.

² L. c. p. 402.

'wa'ts'htsōx a'dax, q'ā'qā'lala qa k'ē'sētsōx na'tsa ts'ē'ts'ax'q'ōlō'mē qan
 wō'kwanaxwēxa hā'yafilaqasē g'ā'xāē." Lā'laē gā'nul'ida. Lā'laē 'nā'x'ida.
 La'ē k'ē's'ē'dede k'it'ē'noxwē. Bē'logwanimbōtē axā'yas q'ē'nēma. Lā'laē
 gwā'lamasxa k'ē'k'akwē. Lā'laē k'ē's'ē'dxa tē'ā'mē, a'n'ānē'ilaq 'nā'ywa
 qa's gwē's'dēma. Yū'tm'laē awō'sgrimens ts'ēmā'lxats'lānā'ēxa tē'ā'msa
 g'ō'kwila'yasa k'it'ē'noxwē. Lā'laē ma'lgunā'tsēms g'ō'kwē axā'yas. Lā'laē
 aē'k'axa 'nū'msgimē g'ō'kwa. K'ē'g'mala q'wā'g'ma'yasēxa gwā'winax'da's'.
 Lā'laē wē'g'inx'daxwē k'ē'g'ma'yasa 'nū'msgimē g'ō'kwēl's. Lā'laē ē'tlēdx
 'nū'msgimē g'ō'kwa, 'nū'msgimā'g'ū'laē g'ō'kuēla'yasa k'it'ē'noxwē. Lā'laē
 hā'nēg'ileda tē'q'ēnoxwē q'ē'nēm'laes axā'ē. Lā'laē gā'nul'ida. La'ēda k'it'ē'
 noxwē ax'ē'dxa g'ō'kwē qa's ax'ē'ls'ē's lāx wā'y'sa'yas g'ō'kwāsēs abē'mpē.
 Lā'laē ax'n'lsasa 'wā'lasē g'ō'k', lāx nā'qlagē'lasasa g'ig'ō'kwē lā'xa g'ō'x'dēmsē.
 Lā'laē ax'n'lsēda tē'q'ēnox, yisēs hā'nēg'imē lā'xa t'ā'lsā'nā'yasa g'ig'ō'kwē.
 Lā'laē 'nā'x'ida. Lā'laē Ts'ē'mqolagas lā'wils. 'mā's'ē'lā'wises? q'ē'nēma
 g'ig'ō'kula tē'wa q'ē'nēmē bē'logwanēma tē'wis awā'wē ywiy'w'tē'xta.
 Lā'm q'ā'q'ak'ōs Ts'ē'mqologas. Lā'laēda k'it'ē'noxwē qā's'id lā'xa amā'
 bida'wē wā. Lā'laē tā'wayōgwila lāq. Lā'laē k'ō'telaxa t'ā'x'ms. Lā'g'ilas
 t'ā'l'laq'iwōqēda k'ō'tēla qā'ēda t'ā'x'mesaxs t'ā'q'wā'ē. Lā'laē hms, la'ē
 dō'q'waxēs tā'wayō. Mō'lat'ēda k'ō'tēla mā'ts'ōsa tā'wayō. Lā'laē ts'ās
 lā'xēs abē'mpē. Hē'x'idarm'lā'wisē Ts'ē'mqologas xwā'p'dxa k'ō'tēla qa's
 hē'm'g'widēq. Lā'laē hms la'ē ē'tlēd dō'q'waxēs tā'wayō. Ma'lgū'nā'Flāēda
 k'ō'tēla mā'ts'ōsa tā'wayū. G'ā'x'laē nā'nakwa qā's'salaxa ma'lgū'nā'ē k'ō'
 tēla. Lā'laē ts'ās lā'xēs abē'mpē. Lā'laē ax'k'ā'laxēs abē'mpē qa les dō'q'wa-
 naxwaxa tā'wayō. Lā'm lā'ēda 'yā'yag'f'māēnox' hē'lā'mas 'wī'laxa 'yā-
 g'im'x'ēsa awī'nak'āla.
 Lā'laēda 'nū'mē'ma 'nēx' qā's lē qā'sa lā'xa ā'tē. Lā'laē gā'laxs la'ē
 qā's'ida. Hē'm'lāwis g'ā'laba'ēda k'it'ē'noxwē. Lā'laē gā'nul'ida. A'm'lāwis
 kludz'xlawē'lsaxa ' wē'lkwē. K'ē's'laē gā'la gā'nula la'ē wū'laxa qwē'sa'ss-
 dala hē'k'āla, yixs 'nē'k'āēs wū'l'ē: "Wā'momomomo." Lā'laē k'ē'h'la'laēda
 yū'dukwē 'nū'mē'masa hē'k'āla. G'ā'x'laē nē'xwa'x'sda'nā'kula. Mō'p'ndzāqwa-
 laē 'nē'k'ē wū'l'ēda'xwas. Lā'm k'ē's q'ā'l'ēda 'nū'mē'mēx gwē's'sdāmasēs
 wū'l'ēda'xwē. Lā'laē ē'tlēd wū'l'ēlaxa gwē's'sdala hē'k'āla, yixs 'nē'k'āē:
 "Ha, he hai hai a hai ha hai hai." G'ā'x'laē nē'xwa'x'sda'nā'kula. Mō'p'ndzāqwa-
 laē 'nē'k'ē wū'l'ēlā's. Lā'laē yā'q'lēg'a'ēda k'it'ē'noxwē: "A'mā'dzāā'-
 nawēsins wū'l'ēlā's?" Lā'laē yā'q'lēg'a'ēda tē'q'ēnoxwē: "Gwā'ldzās q'ayō'dix.
 K'ē'sas k'it'ēlā's?" 'nē'x'laēxēs 'nō'la. Lā'laē ē'tlēd wū'l'ēlaxa qwē'sa'ssdalē
 hē'k'āla, yixs 'nē'k'āē: "Hāp hāp." G'ā'x'laē nē'xwa'x'sda'nā'kula. Mō'p'ndzāqwa-
 m'laxaa 'nē'k'ā, la'ē q'wē'p'id lā'xā nē'xwā'la lāx klwadzā'sasa yū'dukwē
 'nū'mē'ma. Lā'laē yā'q'lēg'a'ēda 'yā'yag'f'māēnox': "wē'dzā'x'ins dō'x'wid'xwa
 hē'k'ā'lx." Lā'x'da'laē qā's'ida. K'ē's'latla gū'la qā'saxs la'ē dō'x'wū'l'axa
 'wā'lasē g'ō'kwa anō'bēssāls ō'g'wāsē. Lā'laē hē'ldax' lā'xa g'ō'kwē. G'ā'x-

'laēda begwā'nemē axk:lā'laq qa k'lus'ā'lilisa 'ne'mē'ma lāx hē'fk:lōdanegwifasa
 g'ō'kwē. Lā'laē yā'q'legra'fēda yā'yaqlantēmēlasa ts'ē'ts'ēqa: *Wē'ga dō'qwa-
 lax, yūl, 'ne'mē'm. Lā'm's tō'gwalatōi, 'nē'x'sō'laēda 'ne'mē'masa yā'ya-
 qlantēmēlasa ts'ē'ts'ēqa. G'ā'x'laē Nō'fmg'ila g'ā'x'ēia. Lā'laē 'yix'w'f'da. G'ī'l-
 'em'lāwis gwāl 'yixwa'. Hē'em 'nē'k'ē: *Wā'momō', Lā'laē yā'q'legra'fēda 5
 yā'yaqlantēmēlasa ts'ē'ts'ēqa: *Dō'qwalaxa 'yixwa'. Hē'em Nō'fmg'ilax:lē.
 Lā'm qōst. lē'dēl. Hē'em tē'g'em'sē Nō'fmg'ila lā'xa ts'ē'ts'ēqa.* G'ā'x'laēda
 Qlā'minōwaga. Lā'laē 'nē'k'a: *Hahai ai a ai.* Lā'laē 'yix'w'ē'da. Lā'laē
 gwāl 'yix'w'ē'da Qlā'minōwaga. Lā'laē yā'q'legra'fēda yā'yaqlantēmēlasa
 ts'ē'ts'ēqa: *Lā'm qōst. lē'dēl. Hē'em tē'g'em'sē K:lā'fk:lēōts'ēnox'. Lā'm's 10
 yā'lā'lexa lē'dē, 'nē'x'laēda yā'yaqlantēmēlasa ts'ē'ts'ēqa lā'xa 'nē'mē'ma.
 mē'l'maqelāē lā'g'ē's'lasō. Lā'laēda 'ne'mē'ma wul:laxa 'nē'k'a: *Hāp
 hāp, lā'xa qwē'sala. G'ā'x'laē hē'k'lig'ā'la ē't'ēd lā'xa tē'x'lāsa ts'lā'gats'ē.
 G'ā'x'laē Bā's'bakwalanuy'siwa'ē hā'p'xa lā'xa aw'lē'lasa tē'x'lāsa g'ō'kwē.
 Lā'laē qlēm'lētsa'wēda hā'matsla. G'ā'm qlēm'mēmsē'grada, yix Bā's'bakwa- 15
 lanuy'siwa'ē.

*Yā'q'legra'fēdis mē'x'dē'as sē'msk'as'ōs Bā'y'bakwalanuy'siwa'ē, hamai'.

K'l'k'labrag'lē'asas sē'msk'as'ōs Bā'y'bakwalanuy'siwa'ē, hamai'.

Bā'bakwa'yala mē'x'dē'as sē'msk'as'ōs Bā'y'bakwalanuy'siwa'ē, hamai'.

Len k'lēs qlā'lē'laxa wā'ō'kwa qlēm'qlēm'demasa Nō'fmg'ila lē'wa Qlā'mi- 20
 nōwaga. G'ā'x'laē nā'nakwēda 'ne'mē'ma. Hē'x'idam'lāwis x'is'ē'dēda k'it'ē'
 noxwē. Lā'm ax'ē'tsasa Bā's'bakwalanuy'siwa'ē. Lā'laē mō'plēn'gwa'sa, lā'ē
 x'is'ē'dēda tē'qlēnoxwē. Lā'm ax'ē'tsōsa Qlā'minōwaga. Lā'laē mō'plēn'gwa'sa
 lā'ē x'is'ē'dēda 'yā'yag'imaēnoxwē. Lā'm ax'ē'tsōsa Nō'fmg'ila. Hē'em g'il
 ts'ē'ts'ēqasa Ō'yalaidēx'. Lā'm lā'ba. 25

2. The Origin of the Haida Dance.

The ancestors of the Bella Bella lived at Yā'lā'ē. They had for their chief the prince of Eagle-Beak-Great-River. The son of Great-River already had a name. Now the boy was grown up, and exchanged (places) with his father. Now he was really a chief of his tribe, the Ō'yala tribe. The chief of the Haida, Qlā'ē'dē, came to visit the chief of the Bella Bella. Great-River invited him in at once, and gave him to eat. Great-River fell in love with the princess of the chief of the Haida. He sent one of his attendants to the princess of Qlā'ē'dē. The attendant went at

G'ōkula'laēda g'ā'lē Hē'f'saq' lāx
 Yā'lā'ē. Lā'laē g'īg'adēs tē'w'lgama-
 ma'yas W'īg'wilba Wā'k'as. Lā'm'lāē
 tē'g'adēda g'inā'nimas Wā'k'asē. Wā,
 lā'laē ql'u'lyax'wideda g'inā'nimx'dē, 30
 qaxs lē'mā'ē lā'ā'yōxēs ō'mpē. Lā'm-
 'laē ā'lā'm la g'īg'ama'yasēs g'ō'kulōtē,
 yixa Ō'yalaidēxwē. Wā, g'ā'x'laēda
 g'īg'ama'yasa Hē'da, yix Qlā'ē'dē hā-
 g'unsā lā'xa g'īg'ama'yasa Hē'f'saq'ē. 35
 Hē'x'idam'lā'wisē Wā'k'asē tē'w'laq
 qa's ham'g'ī'ēq. Lā'laē lē'lē'lātē'qalaxa
 k'lē'dē'lasa g'īg'ama'yasa Hē'da. Lā'laē
 'yā'laqasa 'nē'mō'kwē lā'xēs ā'y'ī'kwē
 lā'xa k'lē'dē'las Qlā'ē'dē. Hē'x'idam- 40

once, and sat down at the place where the princess of Q'lae'de was sitting. Then he told her what Great-River had said to him. The princess of Q'lae'de spoke at once: "Go and tell Chief Great-River that I also fell in love with him." Thus said the princess of Q'lae'de to the one who was sent. The attendant started at once to call his chief. Then he told him all that the woman had said. Great-River dressed up at once; and after he had dressed up, he started and went to the woman. The woman directed him (where to go). Then the woman said that Great-River should sit down at the right side of the princess of Q'lae'de.

Great-River at once sat down at the place referred to by the woman [for him to sit down]. As soon as Great-River had sat down, the woman put her arm around the waist of Great-River, and Great-River did the same to her. Then the woman would not allow Great-River to go. Then night came, and they lay down, for indeed Great-River and the princess of Q'lae'de were lovers. Then the princess of Q'lae'de, after nine months, gave birth (to a child). What she had given birth to was a boy. Then Great-River said that the name of the child should be Ye'madze'las. Then the tribe of Great-River felt badly on account of the woman, for Great-River had not married her in the way chiefs marry their wives. Therefore the princess of Q'lae'de was hated. Then Q'lae'de left his princess, for indeed it was as though she had Great-River for

ʔla'wisēda ɛ'lkwa qá's'id qá's le k'wa-
g'alid lāx klwae'lasasa k'le'delas Q'lae'de.
Wá, lá'lae nē'las wá'dmasa Wá'kase
lāq. Hé'x'idaem'lá'wisēda k'le'delas
Q'lae'de 'nē'ka; *Há'g'a nē'fāxa gr'ga- 5
ma'yae Wá'k'asax'g'in ó'gwaqá'mēg'in
lā'slāq, *nē'x'laēda k'le'delas Q'lae-
dēq, lá'xa 'yā'lagamē. Wá, hé'x'ida-
em'lá'wisēda ɛ'lkwa la qá's'id qá's le
lē'ʔlāxēs gr'gama'e. Wá, laem'lāe 10
'w'la nē'las wá'dmasa ts'edá'qē.
Hé'x'idaem'lá'wisē Wá'k'ase q'wa-
lax'ida. Wá, lá'lae gwa' q'wá'lax'ass
la'e qá's'id qá's le lá'xa ts'edá'qē.
Hé'x'idaem'lá'wisēda ts'edá'qē qá's' 15
sidzēq. Laem' 'nē'k'eda ts'edá'qē qa
hé'mis klwax'í'de Wá'k'ase hé'k'í-
dínódzēlāsa k'le'delas Q'lae'de.

Wá, hé'x'idaem'lá'wisē Wá'k'ase la
klwax'íd lāx gwa'yá'sa ts'edá'qē qa 20
klwax'idaats. Wá, gr'ím'lá'wisē
klwá'g'alidē Wá'k'ase, la'e hé'x'ida-
'mēda ts'edá'qē k'ibó'yōdex Wá'k'ase.
Wá, lá'lae ó'gwaqē Wá'k'ase hé'gwē'x-
'idēq. Wá, laem'lāēda ts'edá'qē k'les 25
hé'ʔq'álax Wá'k'ase qá's'ida. Wá, lá-
'lae gá'nuf'ida. Lá'e á'm la ku'lx'ida;
qá'xass á'ma la wá'á'latē Wá'k'ase
tē'wa k'le'delas Q'lae'de. Wá, lá'lae
bíwē's'widēda k'le'delas Q'lae'de. Wá, 30
lá'lae hé'fōsgem'g'ila'xá 'mku'la la'e
ná'yul'idēda ts'edá'qē. Lá'lae bá'ba-
gumē má'yutmas. Wá, lá'lae 'nē-
kē Wá'k'ase qa lē'gá'desa gr'ná'nmas
Yē'madze'las. Wá, laem'lāe 'ná'šwa 35
'yá'x'semē ná'qá'yas gr'ókulōtas Wá-
k'ase qae'da ts'edá'qē qaxs k'le'lae
Wá'k'ase qá'dzēlaq lāx gwē'g'ilasasa
gr'igama'yaxēs gēgēnē'mē. Lá'g'ilas
lē'dzēlē'da k'le'delas Q'lae'de. Wá, 40
laem'lāe Q'lae'de tō'waxēs k'le'dēfē.
Qá'xass lē'mā'e 'nrmá'xis tō'lá'wadēs

her husband. The woman could not go home on account of her father, who was ashamed of his daughter. Then the woman said, "O master! go on and make a figure like my father, so that you may really dance the Haida dance, and that I may give you the name of my father. Now your name will be Q!aé'dé. That is all." Then Great-River cleared his house. Great-River was going to dance the sacred dance before his people, for (he had) one carved figure for the Haida dance, and also four carved figures of attendants. That is the way the sacred dance came. That is the end.

Wá'kasé. Wá, lá'laé k'leá's gwé'x-
 'idaas la ná'nakwéda tsledá'qé qaé's
 ó'mpaxs h'ma'é má's'tsíasés xunó'kwé.
 Wá, lá'laéda tsledá'qé 'né'ka: *'ya,
 q'á'gwida, wé'dzántso's k'té'kwelax hé
 gwé'gemín ó'mpé qa's á'lagá'maós
 Gwé'gwé'telalala qat'n wé'gíten tsás
 té'gemasen ó'mpé lól. Wá, lá'm's
 té'gadúes Q!aé'dé. Wá, hé'méq.
 Wá, hé'x'ídaem'lá'wíse Wá'kasé ló- 10
 plídxés g'ó'kwé. Wá, lám téwó'laxé
 Wá'kasé qaé's g'ó'kulóte qaé'da 'm'mé
 k'té'kwa Gwé'gwé'telalalé; hé'míséda
 mó'kwé a'yí'kwa ó'gwaqa k'té'k'lakwa.
 Wá, hé'mís g'a'sétsa téwó'laxax. 15
 Lá'm lá'ba.

3. Wá'kas (Great-River).

The ancestors of the Bella Bella lived at Ya'la'é. Their chief was Great-River. He had two sons. Great-River gave away property too often to let his two children dance. Then he was envied by his people. The ancestors of the Bella Bella deliberated and searched for a way to kill their chief. Then several of the Bella Bella said that they would first kill the two boys, the children of Great-River. Then the sorcerer said that they would secretly take (something that belonged) to the two children of Great-River (to bewitch them). Then a shaman newly initiated spoke, and said that they would throw (disease) into the two children of Great-River. Night came, and the newly initiated shaman went to the house of Great-River. Then he tried to throw it at the children of Great-River. Then he threw the disease; and when day came, the two children of Great-River were dead. That is the

G'ó'kula'laéda g'a'lása Hé'tsaqwe
 lāx Ya'la'é. Hé'm'lāwis gr'gamésé
 Wá'kasé. Wá, lá'laé sá'semno'ssa
 ma'ló'kwé bē'bgwanéma. Lá'laé 20
 Wá'kasé xú'n'elal' hé'menala bá'kwé-
 'nó'kwa qa 'yú'watsés ma'ló'kwé sá'se-
 ma. Wá, lá'laé ó'dzégem'yusés g'ó-
 kulóte. Wá, lá'laé k'wé's'ídéda g'a'lása
 Hé'tsaqwa qa's wé'grí á'la qa's gwé'x- 25
 'idaasxés gr'gama'é qa h'í' l'á'g'í's.
 Wá, lá'laé 'né'k'éda waó'kwé Hé't-
 saqwa qa hēs gr'í' h'í'lé'da ma'ló'kwé
 bē'bgwaním, sá'sems Wá'kasé. Wá,
 lám'lá'wíse 'né'k'éda e'q'le'noxwé qa's 30
 wé'grí dá'daála lá'xa ma'ló'kwé sá'sems
 Wá'kasé. Wá, lá'laé yá'q'legaféda
 á'lomase paxa'la qa's wé'gr'í m'x'e'-
 dé'lx ma'ló'kwé sá'sems Wá'kasé. Wá,
 lá'laé g'a'nufida, lá'éda á'lomase pa' 35
 xala qa's'id qa's lé lāx g'ó'kwas Wá-
 k'asé. Wá, lá'laé 'm'e'ns'ida, yísés
 megá'yu lá'xa sá'semasa gr'gama'é
 Wá'kasé. Wá, lám'lá'laé h'elámós

first (time) it was known that shamans throw disease. The two children of the chief had been dead one day. Then Great-River felt very badly. He made a request of one of his attendants, and said, "Let us walk into the woods." They got ready at once and started, two together, Great-River and his attendant. Then they walked. They continued to walk even when night came on, and the attendant never asked him a question. They walked a very long time, and it was evening.

Then Great-River heard a whistle sounding. At once he asked his attendant to be careful, and also not to be afraid of the sound. Then Great-River walked and went off by himself. Then the sound of the whistle came nearer to the place where he was sitting. Then the sound of the whistle was farther away again. The whistle sounded four times. Then Great-River saw it. Behold! it was a ghost. It was Chief Wealth-Maker who was sounding the whistles. A large house came to be on the ground at the place where Great-River was sitting. It was the house of Wealth-Maker. Then a man with holes all over his face appeared in the rear of the house. Many people were singing, but Great-River did not see them. He only heard them singing. Now the person with the holes all over his face danced, going around the fire of the house. They had sung four times; then the person with the holes all over his face, namely, Wealth-Maker, went into the ground in the middle of the rear of the house. As soon

t'leqa' qaxs le'ma'e le'te'le'da ma'lo'kwē
sā'semx'dias Wā'k'asaxa la 'nā'x'ida.
Wā, hē'em gr'il q'ā'fate'elaxsa meqā'sa
pexa'la. Wā, 'ne'mxsaem'lā'wis 'nā'
lāxs la'e te'le'te'da ma'lo'kwē sā'semasa
gr'igama'e. Wā, lā'lae lō'ma 'yā'x-
sē'mē nā'qā'yas Wā'k'asē. Lā'lae
ask'lā'laxa 'nemō'kwē lā'xēs a'y'lkwē.
Lā'lae 'nē'k'a: *W'īdzāsens qā'sa lā'xa
ā'j'le." Hē'x'idaem'lā'wis xwā'na'fida. 5
Wā, lā'lae qā's'ida. Hama'lala Wā'
k'asē tē'wis e'lkwē. Wā, lā'lae qā'sa.
Lā'na'xwā'lae gā'nul'idnagwa, lā'lae
hēwā'xa wule'le'da e'lkwāq. Wā, lā'
lae gā'fak'as la qā'saxs la'e dza'qwa. 15
Lā'lae Wā'k'asē wule'laxa nau'a-
lak'lwala. Wā, hē'x'idaem'lā'wis ax-
k'lā'laxēs e'lkwē qa yā'l'lawēs; hē'mis
qa k'le'sēs k'ih'laxa hek'lā'le. Wā,
lā'lae qā's'idē Wā'k'asē qā's la le'xa-
grā'e'lsa. Wā, grā'x'laēda nau'alak'lwa-
lā nē'xwā'x'id lā'x k'lwadzā'sas. Wā,
lā'lae e't'led qwē'saxsdx'e'idē hē'k'la-
lā'sasa nau'alak'. Wā lā'lae mō'p'len-
dzaqwēda nau'alakwē hek'lā'laxs, la'e 25
dō'x'wale'le Wā'k'asaq. Hē'alaxō'le'da
lā'tenoxwē, yix gr'igama'yasē Q'ō'mē-
sila, yī'xa hek'lā'lāis nau'alakwē. Lā'e'm-
lae 'wā'las grō'kwēda grā'xē ax'e'ls
lāx k'lwadzā'sas Wā'k'asē, yix grō'kwas 30
Q'ō'mēsila. Wā, lā'mē' nē't'ideda
xwā'lywape'lagēmē begwā'nem lāx nā'-
qō'lewa'yasa grō'kwē. Wā, lā'lae
dē'nx'ideda q'ē'nema bē'begwanima, la
k'les dō'qulē Wā'k'asaq. La ā'em 35
wule'lax'da'x'qē dē'nx'ila. Wā,
lā'e'm'a 'yixwē'da xwā'lywape'lagēmē
begwā'nema le'stā'lila, lāx legwī'laxa
grō'kwē. Wā, lā'lae mō'sgrē'da la
dē'nx'idayo. Lā'as e't'led lā'betā'lē'da 40
xwā'lywape'bagēmē begwā'nem, yix
Q'ō'mēsila lāx nā'qō'lewa'yasa grō'kwē.

as Wealth-Maker had disappeared. Great-River saw many people sitting around the house. The speaker of the house arose at once, and said, to Great-River, "O friend! why did you come to the house of my chief, Wealth-Maker?" Great-River replied to him at once, and said, "I want to get this dance." Then the man said, "You have it, Great-River. Only take care, you and your tribe, for this dance of my chief Wealth-Maker is terrible. If you want to use it for the winter dance, you may show it. He will always eat first, before the cannibal, for the cannibal is afraid of the ghost dance; and if you wish to show it in the sacred dance, you may do so also, for there is nothing bad in it; and this is the red cedar-bark of the ghost dancer of Wealth-Maker in the sacred dance. Now go home, and we will bring this your dance."

Then Great-River went home. He had not yet arrived at his house when he was like one dizzy. Then he sent his attendant to go and tell his tribe. Then Great-River disappeared, and this was caused by the ghosts. For four days Great-River was in the house of the ghosts. Then his house was cleaned by his tribe, and the people of the chief were all the time in the dance [emptied] house of Great-River, for the one who had accompanied Great-River to the house of Wealth-Maker had reported (to the people). Therefore his tribe knew that he had disappeared.

G'IT'em'lá'wíse x'is'á'líla, yix Q'lo'mé-
sila, la'é hé'x'ída'mé Wá'k'asé d'ó'x'wa-
l'é'laxa ql'é'nemé b'é'begwanem k'l'wutsé-
'stalílela, lá'xa gr'ók'wé. Hé'x'ída'm-
lá'wíse'da yá'yaqlentéméle tá'xulíla. 5
Lá'lae 'né'k'a, l'ax Wá'k'asé: "ya,
qást, 'má'sós gr'á'xélaqlós lá'xwa gr'ó-
kwaxsen gr'ígama'é Q'lo'mésila?" Lá-
'lae Wá'k'asé hé'x'ída'm ná'nax'méq.
Lá'lae 'né'k'a: "Yú'men ax'é'xstse-
'wóxda lé'dex." Wá, hé'x'ída'm'lá-
wíse'da begwá'nemé 'né'k'a: "Lá'ms
lá'ta, Wá'k'as, á'emles yá'lá'lá'ól,
t'é'wís gr'ó'kulótás qaxs k'l'é'saxx né-
né'da, yixwa lé'daxsen gr'ígama'yáe 15
Q'lo'mésila. Wá, hé'maa qasó ts'lé-
ts'éqaló, lá'mé'ts lá'l. né'fídamasle'q'k'.
Wá, lá'l. gr'il k'l'é'sna'xwal lá'xa há'ma-
tsla qae'da há'matslexs k'ih'laasa lé'ló'la-
lale; qasó 'néx'l qas' hé'ós né'fída-
masle'q'q'e'da l'éwólaxa, lá'l'és hé'eml
gwé'x'idíe qaxs k'l'é'á'sae 'yá'x'sem
lá'q'k'. Wá, gr'a'més l'á'g'ex'sa lé'ló-
lalalas Q'lo'mésila lá'xa l'éwólaxa. Wá,
há'gr'a ná'nakwex qenu'sa lá'lag'í'taó' 25
d'el'x'gas lé'del'gr'ós."

Wá, hé'x'ída'm'lá'wíse Wá'k'asé
gr'ax ná'nakwa. Wá, k'l'é's'em'lá'wís
lá'gr'a lá'xés gr'ók'wé, la'é hé' gwé'x's
k'l'idé'l'x'eda. Wá, lá'lae 'yá'laqaxs 30
á'yí'lkwé qa lé's né'lax gr'ó'kulótás.
Wá, lá'mé x'is'é'de Wá'k'asé qa hé'sa
lé'lá'lenoxwé. Wá, lá'lae m'ó'plén'swa-
'sé 'ná'las Wá'k'asé l'ax gr'ók'wasa
lá'lenoxwé. Wá, lá'mé é'kwasa'wé 35
gr'ók'was, yisés gr'ó'kulóté. Wá, lá'lae
hé'mmalalam la'wí'lael'é gr'ó'kulótasa
gr'ígama'é lá'xa la ló'bek' gr'ók'was
Wá'k'asé, qaxs lé'ma'é ts'ek'lá'le'da
nénx'á'laséxs lé'x'dé Wá'k'asé lá'xa 40
gr'ók'was Q'lo'mésila. Wá, lá'gr'í'las
qlá'le gr'ó'kulótáséxs lé'ma'é x'is'é'da.

After four days his whistles sounded all round the house. Then the man with the holes all over his face showed himself. That was the face of Wealth-Maker which Great-River wore on his face. Then the invisible ones sang. I refer to the ghosts. Therefore the four songs of the ghosts were known, for the singing-master sang them at once after the ghosts (had sung them). As soon as the ghosts had finished singing, Great-River showed himself in the middle of the rear of his house, which had been the house of Wealth-Maker. Then he was in the right shape, like our shape. He did not wear the face of Wealth-Maker. Then he said, "Go on, sing, that I may hear you!" Then the singing-masters sang, and Great-River danced to the same songs that the ghosts had sung before. Then Great-River finished dancing, and he reported why he had the ghost dance, and that the ghost dance can be shown in the winter dance and in the sacred dance, and therefore it is now shown in the winter dance and in the sacred dance. It was given in marriage to O'mx'id of the Wealthy-in-Middle. That is the end.

Wá, lá^olaē mó'xse 'ná'las gá'xáē hé' k'laē nau'alakwas lá'xa awí'stá'li'las gó'kwas. Wá, gá'x'laē né't'p'édáē žwá'ywape'lagemé bigwá'nema. Wá, hé'em gó'gomé's Q'ó'mésileda lá'á'xamé's Wá'k'asē. Wá, lá'm hé'dé'nx'elēda há'yahlagasē, hé'den gwó'yuwé'da lēlá'lenoxwē. Wá, lá'g'ilas q'laē'da mó's'gremé q'ē'mq'ēmdemasa lá'lenoxwé qae'da né'nágadaxs lá'ē hé'x'idaem lá' 10 dé'nx'g'ixa lēlá'lenoxwē. Wá, g'í'l'ē'm'lá'wisē gwál dé'nx'elēda lēlá'lenox', lá'ē Wá'k'asē né't'id lá'xa ná'qolē'wa- 'l'ifasēs gó'kwē, yíxa gó's'das Q'ó'mésila. Lá'm'laē ná'gēmt'sá' lá' yú 15 gwé'x'sēms gwé'x'sdēmēx. Lá'm k'ēs á'xēmlax gó'goma'yas Q'ó'mésila. Lá'laē 'né'k'a: "Wé'g'a dé'nx'ēdēx qen hó'ēlaōi." Wá, hé'x'idaem'lá'wisē dé'nx'elēda né'nágadē. Wá, lá' 20 'laē 'yix'w'rdē Wá'k'asē, yíxa hé'm'axat' dé'nx'alayus'desa lēlá'lenoxwē. Wá, lá'laē gwál 'yixwē' Wá'k'asē, lá's ts'ek'á'f'elases lá'g'ilas lá' lēlō'falala, yix Wá'k'asē 1ó'xs 'našwá'maē né't'ēda lē- 25 lō'falalē lá'xwa ts'ē't's'ēqax lē'wa lēwō'laxa. Wá, hé'mis lá'g'ilasōx lá' 'ná'šwāem né'la lá'xa ts'ē't's'ēqax lē'wa lēwō'laxa. Wá, gá'xōx k'tē'sōgulg'ē lax O'mx'idēsa Q'ó'moyá'ē. Lá'm 30 lá'ba.

4. Bek'u's (The Woodman).

The first of one clan of the Bella Bella, the Hé'sta tribe, lived at T'a'yasiwē. Their chief was Ye'madžalas. One day he felt downcast. Night came, and he tried to lie down in his bedroom, but he could not sleep. Then he arose and went out of his house. He started and wished to go to kill

Gó'kula'laēda gá'lasa 'né'ms'g'makwē Hé'tsaqwē leguxá'lax Hé'staēdexwē lax T'a'yasiwē. Lá'laē gr'gades Ye'madžalāsē. Wá, lá'laē xu'saxa 35 'né'm'sa 'ná'la. Wá, lá'laē gá'nul'ida. Lá'laē wáx' lá' ku'g'a'lēla lá'xēs g'a'ē'lasē. Wá, lá'laē k'leá's gwé'x'idaas mé'x'ēda. Wá, lá'laē á'f'ím lā's'wid

himself in the woods. Then he went. He had not been going long when daylight came. Then he continued walking, and night came again. Then he became tired. He lay down on the ground on his back to sleep. Daylight came again, and he arose again and started. Then night came again, and he at once lay down on his back and slept. Then daylight came again, and he started again, and he went until the end of the day. Then daylight came again, and he started again. He had not gone far when he took a rest. Then his eyes began to feel heavy, and he began to sleep. He did not know that night came again. Then he awoke in the morning. He tried to pull up his blanket of lynx-skin, and its edge was heavy. He looked at it, and he saw a woodman child sitting on the edge of his blanket.

Ye'madzalas bit the end of his tongue, and spit the blood on the body of the woodman child. Then the woodman child lost its power. Ye'madzalas at once carried the woodman on his back and went home. After one day he came out of the woods; and as soon as he arrived at the rear of his house, the woodman child began to cry just like a whistle. As soon as the ancestors of the He'sta tribe heard the sound, they remembered their chief, Ye'madzalas. Then four of his attendants went to look for him, and they saw their chief [standing] carrying

qa's la la'wels la'xes go'kwē. Wā, la'laē qā's'ida, qaxs lē'ma'e 'nēx' qa's la'lag'i qlulē'gila la'xa a'i'le. Wā, lae'm qā's'ida. Wā, k'ē's'latla ga'la qā'saxs la'e 'nā'x'ida. Wā, la'laē 5
 hā'tēla qā'sa. Wā, la'laē ē'tlēd ga'nu'f'ida. Wā, lae'm'laē qē'lx'ida. Wā, la'laē tē'x'ēls qa's mē'x'ēde. Wā, la'laē ē'tlēd 'nā'x'ida. La'laē ē'tlēd lā's'wid qa's qā's'ide. Wā, la'laē 10
 ē'tlēd ga'nu'f'ida. He'x'idaem'la'xaa'wise tēx'ēls qa's mē'x'ēde. Wā, la'laē ē'tlēd 'nā'x'ida, la'e ē'tlēd qā's'ida, La'laē se'nbe qā'saxa la 'nā'la. Wā, la'laē ē'tlēd 'nā'x'ida. La'laē ē'tlēd 15
 qā's'ida. Wā, k'ē's'latla la qwē'sg'ilaxs la'e x'ō's'ida. Wā, la'laē gu'nt'ax'idē ga'yā'gexas. La'laē mē'x'ēda. Wā, lae'm k'ē's qā'lēlaqēxs lē'ma'e ē'tlēd ga'nu'f'ida. Wā, la'laē tē'x'ē'dxa la 20
 ga'la. Wā, la'laē wāx' nē'x'ēdxēs 'nēx'unā'e 'wā'lasx'āsgema. Wā, la'laē gu'nt'ē a'wū'nxa'yas. Wā, la'laē dō'x'wideq. La'laē dō'x'walelaxa g'inā'nemē bekl'u's k'lwū'n'x'ēx 'nēx'unā'yas. 25
 He'x'idaem'la'wisē Ye'madzā'lasē ql'x'be'ndxēs k'ile'm qa's kwē's'idēsa ē'lkwē lāx o'k'wina'yasa g'inā'nemē bekl'u'sa. He'x'idaem'la'wisē nē'naqax' 30
 'idēda g'inā'nemē bekl'u'sa. Wā, he' x'idaem'la'wisē Ye'madzā'lasē hā'm'tidxa bekl'usē' qa's g'ā'xē nē'nakwa. La'laē hē'lalāem lā'solēla. Wā, g'īl'ēm'lawisē g'āx lāx a'lānā'yasēs go'kwē, la'e he'x'ida'mēda g'inā'nemē bekl'u's 35
 gwā'lāla hē'l gwēx's nau'alak'walē. Wā, g'īl'em'la'wisē wū'a'x'ā'lēda ga'la He'staēdxwaxa hē'k'alāx, la'e he'x'idaem g'ī'gāē'ēdxēs g'ī'gama'ē lāx 40
 Ye'madzā'lasē. Wā, la'laē qā's'idēda mō'kwē lāx a'yī'kwās qa's lē dō'x'widēq. Wā, la'laē dō'x'walelaxēs g'ī'gama'yas

on his back the woodman child with a hooked nose. The four attendants at once sang their sacred songs, and they called the ancestors of the Hé'sta tribe. As soon as all the men, women, and children were in the house, Ye'madzilas began to sing back of the house a song that he had made himself. Then the singing-masters of the Bella Bella sang after him. After two songs he started and entered. Ye'madzilas was carrying the woodman child on his back. Then the Hé'sta tribe danced the sacred dance. Then they finished the sacred dance, and Ye'madzilas just had the woodman child for his child. He grew up. Then he became wild. Then Ye'madzilas asked his attendant to rub the woodman's body with the menstrual fluid of a menstruating virgin. As soon as this was done, the woodman disappeared. That is the end.

la'é lā'sa ha'mtēlaxa g'ina'nēmē bek'usa' gr'lwilba. Hé'x'idam'la'wisēda mō'kwē a'yīlk^a yiyā'laqwa qa's la lē' 'lā'axa g'ā'lā Hé'staēdēxwa. Wā, hē'x'idam'la'wisē la 'wi'la la hō'gwi- 5
lēda 'nā'swa bē'brēgwanēm lē'wa ts'ē-
dā'qē lē'wa g'īng'ināmēmē. Wā, lā'laē
dē'nx'idē Ye'madzā'lasē lā'xa a'lanā-
'yasēs g'ō'kwē, yisa qesmā'xentēq axā'-
ya. Wā, hē'x'idam'la'wisēda nē'nā'- 10
gadāsa Hé'tsaqwē dē'nx'ēg'inda. Wā,
lā'laē mā'ldzē'mē dē'nx'ēdayāsēs lā'ē
qā's'id qa's lē lā'ē'ta ha'mtēle Ye'ma-
dzā'lasaxa g'ina'nēmē bek'usa'. Wā,
lā'm lēwō'laxēda Hé'staēdēxwē. Wā, 15
lā'laē gwā'fēda lēwō'laxa, lā'ē ā'mē
Ye'madzā'lasē la xu'ngwatsa g'ina'nēmē
bek'usa'. Wā, lā'laē q'u'lyas'wida, lā'ē
lā'wis'ida. Wā, lā'laē axk'ā'fē Ye'-
madzālasaxa ēxē'nta k'ē'yā'la qa tsek'f- 20
t'ēdesēs g'ā'yula lā'xēs ē'xentmēsē elk^a
lā'xa bek'usē'. G'ī'lēm'lāwis hē gwē'-
x'ō'dēda ts'ēdā'qē, hē'x'idam'lawisē
x'is'ē'dēda bek'usē'. Wā, lā'm lā'ba.

5. The Dzō'noq'wa.

There was the village of the ancestors of a tribe of the Bella Bella named A'wi'lēdex^a. The name of their chief was Food-Giver, and Food-Giver's wife was Copper-in-House. Food-Giver had a daughter, and Food-Giver's mother was an old woman. The girl cried every evening at Xunē's (that is the name of their place). The mother of Food-Giver lived in another house. One night the girl was crying very much. Then Copper-in-House gave up trying to quiet her. Food-Giver heard his nother speaking outside of

G'ō'kula'laēda g'ā'lāsa 'nēm'sgema- 25
kwē Hé'tsaq^a hēguxtā'lax A'wi'lēdē-
xwē. Wā, lā'laē lē'gādē g'īgama'yā-
sēs Ha'mdzidē. Wā, lā'laē geg'ā'dē
Ha'mdzidas lā'g'wifē. Lā'laē xu'n-
gwādē Ha'mdzidasā ts'lā'ts'adagēmē. 30
Lā'laē abā'yādē Ha'mdzidasā q'u'lyā-
kwē ts'ndā'qē. Lā'laēda ts'lā'ts'lada-
gēmē hē'mēnalēm q'wā'saxa dzēdā'-
qwa lax Xunē'sē. Wā, lā'laē ō'gu'lēm
g'ō'kwē ax'ā'sas abē'mpas Ha'mdzidē. 35
Wā, lā'laē 'nē'mxsa gā'nū'a, lā'ē q'wā'-
sa tō'mēda ts'lā'ts'adagēmē. Wā, lā'laē
yā'x'ō'idē lā'g'wifē wā'x lā'x'ē'laq. Wā,

his house. Food-Giver's mother said, "Bring me my grand-daughter, that I may quiet her." Copper-in-House at once gave the girl to the old woman.

The girl was large (enough) to have sense, and she wore an apron of mountain-goat wool. As soon as the old woman took her in her arms, she carried her back from the house. Then the girl tore off the strings of her apron, and hung them on to salmon-berry bushes. Then she was being carried inland by the woman. She had nearly torn off all (the strings) of her apron when the women arrived with the girl at her house, which was high up on a mountain. As soon as the girl was taken into the house by the woman, the girl discovered that she was a Dzō'noq'wa; but the Dzō'noq'wa was very kind to the girl. The Dzō'noq'wa said that she should not be afraid of her, for she would have her for her daughter. She always carried her in her arms. Now daylight came. Then the Dzō'noq'wa went (away), saying that she would pick salmon-berries for the girl that morning. Then she started inland from the large mountain.

Now we will stop for a while (talking about) the Dzō'noq'wa, and we will talk about the parents of the girl. The girl had not been gone long from the house of her father, being carried by her grandmother, when Food-Giver sent his slave to look for the girl, (to see) if she had quieted down. The slave went at once. Before long he

lā'lae wule'le Ha'mdzidaxēs abe'mpaxx
la'e yā'q'entlala lāx lā'sanā'yas g'ō-
kwas. Wā, lā'lae 'ne'k'e abe'mpas
Ha'mdzide: "Gē'laxen dzō's'lemax
qen lā's'aleqō." Wā, hē's'idaem'lā- 5
wisē lā'g'wifē la tsā'sa tsā'tsladagemē
lā'xa q'u'lyakwē.

Wā, lae'm'lae q'u'lyakwāsēda tsā'-
tsladagemē qaxx hē'ma'e nā'qenōkwa
qaxx hē'ma'e axā'ē tsā'paxxa plā'lemasa 10
'me'lxlō. Wā, g'ī'lem'lāwisē q'le'pē-
dēda q'u'lyakwē ts'edā'qē, wā, lā'lae
lā'yō lāx ā'lanā'yasa g'ō'kwē. La'e
hē's'idaem a'l'ī'dxa g'ā'yutē lā'xēs tsā'pē
qā's gē'yuxlōdā'les lā'xa gwā'fimesē, 15
lā'e ā'lāhla'yū, yisa ts'edā'qē. Wā,
lae'm'lā'wisē lā'q 'wī'lāmās elā'faxēs
tsā'pde, la'e lā'g'aa'yuwēda tsā'tslada-
gemē lā'xa ē'k'lala g'ō'kwasa ts'edā'qē
lā'xa neg'ā'. Wā, g'ī'lem'lā'wisē lae' 20
lemēda tsā'tsladagemēsa ts'edā'qē lā'-
xēs g'ō'kwē, wā, lā'laēda tsā'tslada-
gemē 'maltā'g'aa'lēlaxēs hē'mae Dzō'-
noq'wē. Wā, lā'latā xē'lelā'lā' aē'k'i-
lēda Dzō'noq'wāxa tsā'tsladagemē. 25
Lae'm'lae 'ne'k'ēda Dzō'noq'wāxas qa
k'le'sēs k'ifela's, qaxx hē'ma'e xū'ngwad-
les. La hē'menalaem q'ah'laq. Wā,
lā'lae 'nā'x'ida, la'e qā's'īdēda Dzō'-
noq'wa. Lae'm 'nēx' qā's lē ha'msax 30
qlā'mdzekwa qā'ēda tsā'tsladagemāxa
gā'ā'la. Wā, lā'lae qā's'īd lā'xa ā'ta-
'yasa 'wā'lasē neg'ā'.

Wā, la'mens gwā'fma'wī'slā lā'xa
Dzō'noq'wa qens gwā'gwix's'ex'ī'dē lax 35
g'ī'g'āō'nokwasa tsā'tsladagemē. Wā,
k'le's'ēm'lae gā'fa lā'wī'sēda tsā'tsla-
dagemē lāx g'ō'kwāsēs ō'mpē, lae'm
q'le'pēsosēs gā'gēmpē, la's Ha'mdzide
'yā'laqaxēs qlā'k'ō qa lē's dō'x'widxa 40
tsā'tsladagemē qō lae'mlax lā'x'ē'dēlax.
Wā, hē's'idaem'lāwisē qā's'īdēda qlā'-

came back with the grandmother of the girl. They were crying as they walked. Then the slave said to his master, "O master! your mother never came to our house." Then Food-Giver sent several of his slaves and of his attendants to go and search in the other houses. They [tried to] looked (for her). Before long they came back and told Food-Giver that they did not find the girl in the village. Then Food-Giver split boards for torches for his slaves (to be used) in the rear of the village. When the torches for the slaves were finished, Food-Giver lighted them in the fire and gave them to his slaves. Then he sent them to go and search at the back of the village. They went at once to the place he had referred to. As soon as the slaves arrived at the salmon-berry bushes, one slave found the (strings) of the apron of the girl hanging on the bushes. Then the slave told the others, and a wise man among the slaves said they should tell Food-Giver. The others agreed to what he said. Then they went and told their master.

Food-Giver at once invited his tribe to come into his house. As soon as the tribe were all in, he begged them to look for his child, "because (he said) the wool from the apron of my princess has been found hanging on the salmon-berry bushes back of my house." Then the first of the A⁴wi-

k'ō. Wā, k'lē's'lat!a gā'fāx gā'sae
 aē'dāāqa tē'wa gā'gēmpasa tsā'tsā-
 dagēmē. Lā'm'lāe q'wēq'wā'tsētā'yā.
 Lā'lāe 'nē'k'ēda q'lā'k'ō, lā'xēs q'lā-
 gwīdē: "yā, q'lā'gwīdā, hēwā'xa lak'
 g'ā'xg'a abā'sik' lā'xēs g'ō'kwēx."
 Wā, hē'x'īdāem'lā'wīse Hā'mdzīde 'yā-
 laqasēs wā'ō'kwē q'lā'q'lek'ō tē'wī's a'yē'l-
 kwē qa lē's ā'lā lā'xa wā'ō'kwē grīg'ō-
 kwa. Wā, lāem'lā'wīse wā'x'dā'xwā;
 lā'lāe k'lēs gā'fāx gā'sae aē'dā'q'a.
 Wā, lā'm nē'fāx Hā'mdzīdāx k'lē'fā-
 sādā tsā'tsādagēmē lā'xa g'ō'kula.
 Wā, lā'lāe Hā'mdzīde mē'mdzīx'īdāx
 sā'ō'kwē qa mā'lēsēs q'lā'q'lek'ō, lā'xa
 ēā'tanā'yasa g'ō'kula. Wā, lā'lāe
 gwā'fēda mā'lē'fāsa q'lā'q'lek'ō, lā'e
 Hā'mdzīde mē'y'ē'ndēs qā's tsā'wē's
 lā'xēs q'lā'q'lek'ō. Wā, lā'lāe 'yā'laqāq
 qa lē's ā'lā lā'xa ā'tanā'yasa g'ō'kula.
 Wā, hē'x'īdāem'lā'wīse lā'x'dā'x'ā lax
 gwō'yā's qa lā'ā'ts. Wā, grī'em'lā'-
 wīse lā'g'raax'dā'xwēda q'lā'q'lek'ō lā'xa
 q'lā'x'ul'k'usē gwā'fmesā', lā'ēda 'nē-
 mō'kwē q'lā'k'ō q'lā'xa gē'xuxlā'wā'ē
 lā'xa gwā'fmesē' g'ā'yūf lā'xa tsā'pasa
 tsā'tsādagēmē. Wā, lā'lāe q'lā'k'ō
 nē'fāxēs wā'ō'kwē. Wā, lā'lāe 'nē'k'ēda
 nā'q'fēgā'yasa q'lā'q'lek'ō qā's lē nē'fāx
 Hā'mdzīde. Wā, lā'lāe da wā'ō'kwē
 ē'x'āk'ix wā'fēmas. Wā, lā'lāe qā's'īd
 qā's lē nē'fāx'dā'x'xēs q'lā'gwīdē.

Wā, lā'lāe hē'x'īdā'mēda grīgāmā'ē,
 ylx Hā'mdzīde tē'lā'fāxēs g'ō'kulōte
 qa gā'xēs 'wī'lā lax g'ō'kwās. Wā,
 grī'em'lā'wīse grāx 'wī'lāēlē g'ō'kulō-
 tāsēs lā'e hawā'x'īlāq qa lē's ā'lāx
 xunō'kwās, *qāxs hē'mā'ē q'lā'sē'wēda
 g'ā'yūlē lax pā'fēmē tsā'pāstn k'lē'dēla
 gē'xuxlā'wē lā'xwā gwā'fmesē's, lā'xwā
 ā'tanā'yāsen g'ō'kwēx." Wā, hē'x'ī-
 dāem'lā'wīsedā gā'fāsa A⁴wī'fēdixwē

l'édex^a put on their belts, split boards, and they all started, following the (strings) from the apron of the princess of Food-Giver that were hanging (on the bushes). Then day came. Then the [many] people arrived at the foot of a large mountain. The trail led right up. Then they arrived at the middle of the mountain, and saw the house of the Dzó'noq'wa. Those who were strong of heart, the warriors of the ancestors of the A'wí'l'édex^a, went right into the house of the Dzó'noq'wa. Then they saw the princess of Food-Giver alone in the house of the Dzó'noq'wa. The girl arose at once, and ran to the people. She was carried out of the house by one of the men and those who had searched for the princess of Food-Giver went back.

All the people arrived at the rear of the village. Then one of the men turned back and saw the Dzó'noq'wa pursuing the people. As soon as the Dzó'noq'wa saw the great number of people, she grew to the size of a medium-sized spruce-tree. Then the warriors of the ancestors of the Bella Bella did not leave her, but they bit the ends of their tongues, and spit the blood on the Dzó'noq'wa. Immediately the Dzó'noq'wa resumed her size. Four times the Dzó'noq'wa tried to grow, and every time the warriors spit [with] blood at her. Then the Dzó'noq'wa would become of natural (size) on account of the blood of our tongues,

yíftse'mtsés wusé'g'anó qa's mendzex^a d'édexa saó'kwé. Wá, lá'laé 'wí'la qá's-ída, neghtawé'xa la g'é's'wafaatsa g'á'yulé lax tsá'pasa k'é'delas Ha'mdzidé. Wá, lá'laé 'ná'x'ída, la'édá q'é'nemé bé'bgwaném lá'g'aa lá'x ó'sg'mtsa'yasa 'wá'lasé neg'á'. Wá, lá'laé hé'g'ustála'méda t'éx't'la láq. Wá, lá'laé lá'g'aa lá'xa né'g'ó'yá'yasa neg'á', la'é d'ó'x'watelax g'ó'kwasa Dzó'noq'wa. Wá, lá'laé háé'l'elá'méda é'aw'las ná'qa'yaxa bá'bak'wása g'á'la A'wí'l'édexwa lá'xa g'ó'kwasa Dzó'noq'wa. Wá, lá'm d'ó'x'watelagéss le'x'aél'máéda k'é'delas Ha'mdzidé 15 lá'xa g'ó'kwasa Dzó'noq'wa. Wá, hé'x'ídaém'lá'wiséda tsá'tsladagémé tá'yóhí qa's lé dzé'ly'wid lá'xa bé'bgwanémé. Hé'x'ídaém'lá'wisé q'lé'f'e-tsósa 'nemó'kwé lá'xa bé'bgwanémé 20 qa's lé ywé'laqa lá'wísa. Wá, g'á'x'ém aé'daaqéda lá'x'dé á'laxa k'é'delas Ha'mdzidé.

Wá, g'á'x'ém'lá'wiséda 'ná'ywa bé'bgwaném lax á'taná'yasa g'ó'kúda, 25 lá'as mé'ls'ídéda 'nemó'kwé lá'xa bé'bgwanémé. Wá, lá'laé d'ó'x'watelaxa Dzó'noq'wáx g'á'x'áé qá'qa'yaxa bé'bgwanémé. Wá, g'á'ém'lá'wiséda Dzó'noq'wa d'ó'x'watelaxa q'é'nemé 30 bé'bgwanéma, la'é hé'x'ídaém q'wá'x-ída; lá'í yú wá'sg'móxda hé'f'ax tá'saxwa a'é'wasé. Wá, lá'laéda bá'be-bak'wása g'á'lasa Hé'tsaqéwé k'é's bás. Á'm'laé hé'x'ídaém q'íx'g'bé'ndxés 35 k'í'h'ímé qa's kwé'sésa é'lkwé lá'xa Dzó'noq'wa. Wá, hé'x'ídanaywáém-í'lá'wiséda Dzó'noq'wa la ná'q'mts'á lá'xés 'wá'la'yasé. Wá, mó'p'na'laé wá'x'eda Dzó'noq'wa q'wá'x'eda. Wá, 40 hé'x'ídanaywáém'lá'wiséda bá'be-bak'wa kwé'sap'lex'í'tsa é'lkwa láq. Wá,

which is the same as menstrual fluid, and is a means of making natural even sea-monsters upon which it is spit. Then the Dzō'noq'wa gave it up, and she became a small woman.

Then the Dzō'noq'wa spoke to the princess of Food-Giver, and said, "O child! let me be a slave of your father. I do not wish to hurt you, I only wish to have you for my daughter." Then the princess of Food-Giver spoke to her tribe: "O tribe! let us invite the Dzō'noq'wa in, for she is very kind to me." Then the tribe said she should go on and call her. The Dzō'noq'wa came at once, dancing as she came, to the place where the princess of Food-Giver was sitting, and she sat down by her side. Then she said, "O mistress! don't let your father be afraid of me. I just wish to have you for my daughter. I have come to be your mother." Then Food-Giver felt happy. He spoke, and said that he would have a sacred dance that night. Then he told his people that he would pay them. They went out of the woods, and entered the house of Food-Giver in the evening. Then Food-Giver sent four of his attendants to invite the women and children all to come into his house.

As soon as the ancestors of the A'wī-l'ēdex⁹ were in, the whistle sounded. Then the singing-masters of the tribe sang. As soon as the Dzō'noq'wa heard them singing, she arose and danced, going around the fire of the

hē'x'īdanaxwam'lā'wisē bā'xūs'ida, yīxa Dzō'noq'wa qaē'da e'lkwāsens k'īl'e'maxs 'nī.mā'x'is'maē tē'wa ē'xēt-tats'hsē e'lkwās bā'xūs'ida, yā'asēda 'yā'g'imaxs kwē's'īdayā'ē lāq. Wā, 5
lā'laē yā'x'īdēda Dzō'noq'wa. Wā, lā'laē amā'bidō' la ts'ēda'qa.

Lā'm'laē yā'q'ēg'a'la, yīxa Dzō'noq'wa, lāx k'ē'ē'dēlas Ha'mdzidē. Lā'laē 'nē'k'a: "yā, xunō'k'a, lā'lax in q'lā'k'ō-sōx ā'sax. K'ē'sēg'in 'nēx' qm mō-masile lōl. Ā'mēk' 'nēx' qm xū'ngwadaōs." Wā, hē'x'īdām'lā'wisēda k'ē'ē'dēlas Ha'mdzidē 'nē'k'a lā'xēs g'ō'kulōtē: "yā, g'ō'kulōt, wē'g'ax'ins tē' 15
'lāxaxwā Dzō'noq'wax, xē'nīlāaxs ē'k'īlā g'ā'xēm." Wā, lā'laē wā'xasōsēs g'ō'kulōtē qa wē'g'isē tē'ī'lāq. Hē'x'īdām'lā'wisē g'ā'xēda Dzō'noq'wa 'yixutā'yā g'ā'xāē lāx klwā'fā'sasa 20
k'ē'ē'dēlas Ha'mdzidē qa's klwā'g'au'lsē lāx apsa'lā'sas. Lā'laē 'nē'k'a: "yā, q'lā'g'wida, gwā'lax'ōx k'ih'los ō'mpa-qōsēn. Ā'mēx'dēg'in 'nēx' qm xū'ngwadaōs. Wā, lā'm'ē'sen g'axl qm 25
ab'impēlōs." Wā, lā'laē ē'k'ē nā'qa'yas Ha'mdzidē. Lā'laē yā'q'ēg'a'la. Wā, lā'm' 'nēx' qa's lē'wō'laxa lā'g'ixa gā'nulē. Wā, lā'm' nē'laxēs g'ō'kulōtē qaxs hē'ma'ē halā'qalēq. Wā, lā'laē hō'xwultā' qa's lē'laē'l, lāx g'ō'kwās Ha'mdzidēxa dzā'qwa. Wā, lā'laē hē'x'īdām'lā'wisēda 'yā'lāqasa mō'kwē lā'xēs a'yī'lkwē qa lē's lē'ī'lalaxa ts'ēda'qē tē'wa g'īng'ināmē qa g'ā'- 35
xēs 'wī'la lāx g'ō'kwās.

Wā, g'ī'l'ēm'lā'wisē g'ax 'wī'laē'dēda g'ā'lāsa A'wī'l'ēdexwē, lā'as hē'k'ī'g'a'fēda nau'alakwē. Wā, hē'x'īdām'lā'wisē dē'ns'īdēda nē'nāgadēsa lē'l'qwa-lalā'ē. Wā, g'ī'l'ēm'lā'wisēda Dzō'noq'wa wū'l'ē'laxa dē'n'ēla, lā'ē hē'x'īdām

house of Food-Giver. After the Dzō'noq'wa had danced, accompanied by the four songs, Food-Giver spoke to his tribe, and told them that he would keep the dance of the Dzō'noq'wa for the sacred dance. Then he finished. Then the Dzō'noq'wa remained long in the house of Chief Food-Giver. The Dzō'noq'wa always danced. Then Food-Giver was glad on account of the Dzō'noq'wa, because she was very kind to his princess. Then the attendants of Food-Giver were envious. They tried to [search for] find a way (of getting rid of) the Dzō'noq'wa. Then one of them said that they would try to drive her away. He told the Dzō'noq'wa that she was not liked by Food-Giver. He tried to tell her. The Dzō'noq'wa at once told Food-Giver what the attendant had said, and Food-Giver was really angry with them. Then Food-Giver scolded his attendants. Therefore the attendants took urine and sprinkled it on the Dzō'noq'wa. Then the Dzō'noq'wa went at once into the woods. That is the end.

lā's'wid qa's 'yixw'w'dē lē'stā'li'tē lē'la'xa
legw'fās g'ō'kwās Ha'mdzidē. Wā,
lā'laē gwāl 'yixwē'da Dzō'noq'wā
mō'sgēmē ql'ēmdema, lā'ē yā'ql'eg'a'tē 5
Ha'mdzidē, lā'xēs g'ō'kulōtē. Lāe'm'laē
nē'laxs lē'ma'ē axē'lafxa lē'dāsa Dzō'
noq'wā lā'xa lēwō'laxa. Wā, lāe'm
gwā'la. Wā, lā'laē gā'fa hē'lēda Dzō'
noq'wēda g'ō'kwasa gr'igama'ē, yix
Ha'mdzidē; lāe'm'laē hē'menafēm 10
'yixwē'da Dzō'noq'wā. Wā, lā'laē
ē'k'ē nā'qa'yās Ha'mdzidē qae'da Dzō'
noq'wā qae'xs xē'n'elēāē aē'k'ilax k'lē'
dēfās. Wā, lā'laē ō'dzēgēmē a'y'lkwās
Ha'mdzidē. Wā, lā'laē wāx'ā'la qa's 15
gwē's'idaesq lā'xa Dzō'noq'wā. Wā,
lā'laēda 'nēmō'kwē 'nēx' qa's gu'nx'ō'dē
k'ā'yāq. Lāe'm'laē nē'lafxa Dzō'no-
q'wāxs k'lē'saē la ax'ē'xsstōs Ha'm-
dzidē. Wā, lā'laē wāx' nē'laq. Wā, 20
hē's'idaēm'lā'wisēda Dzō'noq'wā la nē'
fax Ha'mdzidē yis wā'ldemasa ē'lkwē.
Wā, lā'laē Ha'mdzidē ā'la la ts'ēng's.
Wā, lā'laē 'yā'k'ā'le Ha'mdzidaxēs
a'yē'lkwē. Wā, hē'mēs lā'g'ifās ax'ē'- 25
dēda a'y'lkwāxa kwā'tsē qa's qapē'm-
dēs lā'xa Dzō'noq'wā. Wā, hē's'idaēm-
lā'wisē la ā'tē'stēda Dzō'noq'wā lā'xa
ā'tē. Wā, lāe'm lā'ba.

6. Begwē's (The Merman).

The ancestors of the Nō'lo tribe, one of the tribes of the Bella Bella, lived at Nō'lo. They had for their chief Q'ē'sētasa'wē. The chief was a harpooner. He always went hunting sea-otters, day and night. Suddenly he could not get seals or sea-otters. He could not hit them when he tried to spear them, although there were always many seals and sea-otters. It

G'ō'kula'laēda g'ā'fāsa Nō'lowidēxwē, 30
'mē'msgemakwē lā'xa Hē'ldaqwē lāx
Nō'lo. Wā, lā'laē gr'igadēs Q'ē'se-
tasa'wē. Wā, lā'laē alē'winoxwēda
gr'igama'ē. Wā, lā'laē hē'menafēm
la alē'swāxa ql'ā'sāxa 'nū'la lē'wa gā'- 35
nūē. Wā, lā'laē ō'dzax'id la lā'su-
māla'l lā'xa mē'gwatē lē'wa ql'ā'sa.
Wā, lāe'm'laē k'lēā's gwē's'idasas la
ql'ā'paxs wā'x'āē sek'ā'q, qa'xs wāx'ō'māe

was that way for a long time: he could not hit seals and sea-otters. In vain his people would go to meet him (but he had nothing). Then he was despised by his tribe.

Then Q'e'xétasa'wé just told his companion not to mind what his tribe said, — for his slave was his companion. Then his slave spoke, and said, "O master! I had an important dream, for I dreamed that a handsome man came and stood by my bed. He said, 'Oh, my dear! ask your master to bathe in the sea in the morning before the ravens wake, and you also shall go. As soon as you have done so four days, you and your master shall go paddling.'" Thus said the slave.

Q'e'xétasa'wé at once asked his slave to keep ready, and to wake him before daylight came. Then Q'e'xétasa'wé went to bed early in the evening. It was not yet day when the slave woke his master. Q'e'xétasa'wé arose at once, and called his slave to go also and bathe in the sea. Then they went into the sea. The two men — Q'e'xétasa'wé and his slave — dived four times. Then they finished, and walked up from the beach, and lay down again in their beds. After it had been day for a long time, Q'e'xétasa'wé and his slave arose and washed the inside of their hunting-canoes with water. Then they struck it with spruce-branches. Then they finished.

q'e'nemēda mē'gwaē lē'wa q'lā'sa. Wā, lā'lāē gē'g'it'sēla hē'gwe'g'ilē. K'elā's gwē'x'idaas q'lā'paxa mē'gwaē lē'wa q'lā'sa. Wā, lā'lāē wulnā'swam lā'lalasōsēs g'ō'kulotē. Wā, lā'lāē k'il-lēdā'yō, yisēs g'ō'kulotē. 5

Ā'em'lāwisē Q'e'xétasa'wē 'nē'k'exēs lē'lōtē qa k'ē'sēs gwē'gem lax wā'lēmas g'ō'kulōtas, qā'xs hē'māē lē'lōtēs q'lā'k'uwē. Wā, lā'lāē yā'q'eg'a'lēda 10 q'lā'k'ās. Lā'lāē 'nē'k'a: "ya, q'lā'gwidā, aw'lax'lāēn mē'xa'ē qā'x'g'in mē'xalē g'ā'xa e'ka begwā'nem g'āx lā'šōlil lā'xēn ku'lē'lāsē. Wā, lē 'nē'k'a: "ya, adā', axk'lā'ladzāxēs q'lā'gwidāōs qa 15 lā'stē'sē lā'xwa dē'msx'ēxxa gē'gālla, k'ē's'maas ts'ēx'ŷ'dēda gwa'wina. Wā, lā'em'lwits ō'gwaqa'lōl. Wā, g'i'emlwits mō'p'ēnxwast. hēl gwē'g'ilāē qasō lāi. sē's'widlōl. lē'wos q'lā'gwidāq'ōs," 20 'nē'x'laēda q'lā'k'uwē.

Wā, hē'x'idaem'lā'wisē Q'e'xétasa'wē ask'lā'laxēs q'lā'k'uwē qa wē'g'ilēs gwā'falad qa hē'x'ida'mēs ts'ēx'ŷ'dēxx gā'lāē hē'hēla qā's 'nā'x'idē. Wā, lā'lāē 25 gā's'stāē'lē Q'e'xétasa'waxa dzā'qwa. Wā, k'ē's'em'lāwis 'nā'x'idēxx lā'ēda q'lā'k'ō gwē'x'idēs q'lā'gwidē. Wā, hē'x'idaem'lā'wisē lā's'widē Q'e'xétasa'wē qā's lē'lalēxēs q'lā'k'ō qa lē's 30 ō'gwaqa lā'stā' lā'xa dē'msx'ē. Wā, lā'lāē hō'xsta lā'xa dē'msx'ē. Wā, lā'lāē mō'p'ēna dā's'ida, yixā mā'lō'kwē, yix Q'e'xétasa'wē lē'wis q'lā'k'ō. Wā, lā'lāē gwā'la. Wā, lā'lāē hō'xwusdēs 35 qā's lē'ē't'ēd kulg'a'l'i' lā'xēs g'ig'ac'lasē. Wā, lā'lāē gā'la 'nā'lās lā'ē lā's'wida, yix Q'e'xétasa'wē lē'wis q'lā'k'uwē qā's lē ts'ō'xug'insa 'wā'pē lā'xēs alē'wats'ē swā'swaguma. Wā, 40 lā'lāē xutsēlts'ēmtsā alē'wase laq. Wā, lā'lāē gwā'la. Wā, lā'lāē 'w'ig'a-

Then they lifted the small canoe from the beach to dry it. When it was evening, he and his slave went to bed early. It was not yet daylight when the slave woke his master. Q'e'xétasáwē arose at once, and called his slave to go also. Q'e'xétasáwē and his slave started, and went into the sea. They dived at the same time. They dived four times. Then they finished and went home. At once they lay down again in their beds.

When it had been day a long time, Q'e'xétasáwē and his slave awoke, and they started together, and the slave took some boards. He carried them on his shoulder to the place where the hunting-canoe was on the beach. Then he put them down on the beach, and the slave split the boards. After the slave had split the boards, he tied them together. He was going to burn the bottom of the hunting-canoe. Then the slave lighted the end of the (torch) for burning the bottom of the canoe. As soon as it had caught fire, he started and burned the bottom of the hunting-canoe of Q'e'xétasáwē. After the slave had burned the bottom, they turned the canoe upside down. Then they took old mats and rubbed the bottom of the canoe to remove the roughness [from the bottom]. Then they finished, and the slave and Q'e'xétasáwē took the canoe by its ends and turned it right-side up. Then they finished. Then they took their hunting-paddles and sharpened the ends with gritstone

lisaxa xwá'xwagumé qa lé'mx'widés. Wá, lá'laé dza'qwxas lá'é é'tíed gax-staé'la lé'wis qá'k'ó. Wá, k'é's'em-
 'la'wisé 'ná'x'ida, lá'é gwé'x'ídéda 5
 qá'k'áxés qá'gwidé. Wá, hé'x'idaém-
 'la'wisé Q'e'xétasáwé 'á'y'wid qá's lé
 lé'wílalaxés qá'k'uwé qa ó'gwaqé la.
 Wá, lá'laé qá's'ida, yix Q'e'xétasáwé
 lé'wis qá'k'uwé. Wá, lá'laé hó's'ta
 lá'xa dé'msx'é. Wá, lá'laé hé'x'idaém 10
 'nema'x'íd dá's'ida. Wá, lá'laé mó'-
 p'ema dá's'ida. Wá, lá'é gwa'la. Lá'é
 ná'nakwa. Wá, hé'x'ídám'laxaa'wisé
 lá'x'dá'x'ó ku'lx'íd lá'xés ku'lé'lasé.

Lá'laé gá'la 'ná'laxs, lá'é é'tíed 15
 ts'ix'wé Q'e'xétasáwé lé'wis qá'k'u-
 wé. Wá, lá'laé 'nema'x'íd qá's'id qá's
 lé ax'wé'dxa ts'á'ts'ay'sé'mé, yix qá'-
 k'ó. Wá, lá'laé 'wí'k'ilaq qá's lés lax
 há'né'dzasasa alé'wats'é xwá'xwaguma. 20
 Wá, lá'laé 'wí'x'á'lesaq lax há'né'-
 dzasasa alé'wats'é. Lá'laé 'wí'x'á'li-
 saq. Lá'laéda qá'k'uwé mé'néndzi'x'-
 s'í'ndxa ts'á'ts'ay'sé'mé. Wá, lá'laé
 'wí'wulks'ámaséda qá'k'áxa ts'á'ts'ay'-
 sé'mé, lá'é yáé'lo'yudeq. Wá, lá'm-
 'laé tsé'napá'xés alé'wats'é xwá'xwaguma.
 Wá, lá'laé mé'x'hendeda qá'-
 k'áxa tsé'nabayulé. Wá, g'í'f'em'la'-
 wisé x'í'x'éda, lá'é qá's'id qá's lé 30
 tsé'nap'édxa alé'wats'é xwá'xwagums
 Q'e'xétasáwé. Wá, lá'laé gwa'wé tsé'-
 napéda qá'k'owé, lá'é qap'á'lesaxa
 alé'wats'é xwá'xwaguma. Wá, lá'laé
 ax'é'dxa k'á'k'óbané qá's y'í'dzi'tse- 35
 má'es lá'xa xwá'xwagumé qa lá'wádesa
 tsé'sa lax awá'lá'yas. Wá, lá'laé
 gwa'la, lá'éda qá'k'uwé tó Q'e'xéta-
 sáwé lé'hé'lbendxa xwá'xwagumé qá's
 t'ax'í'deq. Wá, lá'laé gwa'la, lá'é 40
 ax'é'dxa alé'ssa'yasé sé'wayá qá's gré'x-
 bendesa dé'né' t'é'sem láq qa é'x'hés.

[so that they were sharp]. After they had sharpened them, they burned the ends. When they had finished, Q'ē'sētasa'wē and his slave went home. It was evening, and they just ate quickly. When they had eaten, they lay down in their beds.

The slave awoke when it was not yet daylight. He at once woke his master. Q'ē'sētasa'wē arose, and at once called his slave. They started together, and went down to the beach. Then they went into the water, and dived together. They went at once and lay down in their beds. When it had been day a long time, they arose, and went at once to the place where the hunting-canoe was on the beach. Then the slave carried a harpoon-shaft and harpoon-line and a harpoon-point. He got them ready and put them into the hunting-canoe. Then they went home. Then the slave cooked food for his master. When the food was done, he called his master to come and eat. Q'ē'sētasa'wē came at once, and sat down to eat. Then he finished, and asked his slave to go into the woods. Immediately he got ready, and they started.

It was not long before they came back into the house, for he did not know what was troubling his mind. He and the slave went right to their beds, for indeed he felt like one giddy. Then he went to sleep, for it was evening.

Wā, lā'laē gwāf g'ē'saq, la'ē k'lumēl-bendēq. Wā, lā'laē gwā'la, la'ē nā'nakwa, yix Q'ē'sētasa'wē lē'wa q'ā'k'uwē. Wā, lā'laē dzā'qwa, ā'km'la-wisē hā'labala hamx'ida. Wā, lā'laē gwāf ha'mā'pa. He'x'idaem'lā'wisē la ku'lx'idx-dā'xwa lā'xēs kwē'ku'le'lasē. 5

Wā, lā'laē ts'lex'ideda q'ā'k'āxa k'le's'em la'e'm nā'x'ida. Wā, he'x'idaem'lā'wisē gwē'x'idxēs q'ā'gwida. Wā, lā'laē lā'x'widē Q'ē'sētasa'wē. Wā, he'x'idaem'lā'wisē lē'lalaxēs q'ā'k'uwē. Wā, lā'laē 'nemā'x'id la q'ā's'id qa's le hē'nts'ēs lā'xa tēmā'isē. Wā, lā'laē hō'x'stax-dā'xwa. Wā, lā'laē 'nemā'x'id dā's'ida. Mō'p'en'laē dā's'ida. Wā, lā'laē gwā'la. Wā, he'x'idaem'lā'wisē la ku'lx'id lā'xa kwē'ku'le'lasē. Wā, lā'laē gā'fa nā'laxs la'ē lā'x'wida. He'x'idaem'lā'wisē la'x-dā'x' lāx ha'nē dzasasa alē'wats'ē xwā'swaguma. Wā, la'e'm'laē dā'leda q'ā'k'āwaxa mā'stāwē lē'wa q'ē'lkwē, hē'misēda mē'mā'sē. Wā, lā'laē hā's-henaqā'q. Wā, lā'laē gwā'la. Wā, lā'laē ax'ā'hexsas lā'xa alē'wats'ē xwā'swagumē. Wā, lā'laē nā'nakwa. Wā, lā'laē hā'mēx'silax'ideda q'ā'k'uwē qa ha'mē's q'ā'gwidas. Wā, lā'laē lē'pēda hā'mēx'silā'yas la'ē lē'lalaxēs q'ā'gwidē qa g'ā'xēs hamx'ida. Wā, he'x'idaem'lā'wisē g'ā'xē Q'ē'sētasa'wē k'wā'g'alit qa's hamx'ide. Wā, lā'laē gwā'la, la'ē ax'ā'laxēs q'ā'k'uwē qa's lē qā'sa lā'xa ā'lē. He'x'idaem'lā'wisē xwā'na'ida. Wā, lā'laē qā's'ida. 10 15 20 25 30 35

Wā, k'le's'latla gā'laxs g'ā'saē aē'daaqa lā'xēs g'ō'kwē, qaxs k'ē'saē q'ā'lēlaxa k'ē'selas nā'qēlē'da. Wā, lā'laē hē'nā'kula lā'xēs ku'le'lasē lē'wis q'ā'k'uwē. Qā'laxs hē'ē gwē'sēda k'ē'dē'lxela. Wā, lā'laē mē's'ēd qaxs

Then the slave awoke, and the slave at once woke his master. It was just past midnight. Then Q'e'xétasa'wē arose and asked his slave to take his blanket, for they were going to start in their canoe after having bathed in the sea. They at once dived together. They dived four times. As soon as they had finished bathing, Q'e'xétasa'wē and his slave carried the hunting-canoe by the ends and put it into the sea. Then they went aboard the hunting-canoe.

Then they paddled, and went right to the place where there were many seals. Soon, when day had not yet come, they arrived near the island. The sea was just phosphorescent, for it was still dark. Then Q'e'xétasa'wē saw something like a man, whose body was phosphorescent. Then the spearsman shook the canoe, that his steersman should know. Then Q'e'xétasa'wē discovered that it was really a man that he had seen swimming along. Then Q'e'xétasa'wē said to his slave, "Boy, take care! we have purified (ourselves) for this that I have seen. Now I will spear it." Thus he said to his slave. Then Q'e'xétasa'wē bit the edge of his tongue; and as soon as blood came, he spit it on his harpoon-shaft, and on the harpoon-point, and on his hands, and on his harpooneer's paddle. Then they paddled after it. The man with the phosphorescent body had nearly arrived at the island. Then

he'ma'ē dzā'qwa. Wā, lā'laē tslex'īdē, yīxa qlā'k'uwē. Wā, he'x'īdaem'lā'wīse gwē'x'īdēda qlā'k'āxes qlā'gwīdē. Wā, he'em'l' a'tē'las gwā' nēgē'g'a'e. 5
Wā, he'x'īdaem'lā'wīse Q'e'xétasa'wē lāx'wīda. Wā, lā'laē axk'lā'laxēs qlā'k'uwē qa dā'g'īlx'lā'lesēxes 'nēx-'una'ē qaxs he'ma'ē he'x'īdaem'l' lā'lex'īdēl qō lā' gwā' lā'sta'l lā'xa dē'm-sx'ē. Wā, he'x'īdaem'lā'wīse 'nēmā' 10
x'īd dā's'īda. Wā, lā'laē mō'p'lēnā'l dā's'īda. Wā, g'lēm'lā'wīse gwā'la lā'sta', wā, he'x'īdaem'lā'wīse la lē'l-lēlbe'ndē Q'e'xétasa'wē lē'wis qlā'k'āxa alē'watslē xwā'xwaguma, qa's lē 15
hanstēnts lā'xa dē'msx'ē. Wā, he'x'īdaem'lā'wīse hō'x'wulxsa lā'xa alē'watslē xwā'xwaguma.

Wā, lā'laē sē's'wīda. Lāe'm'laē he'nā'k'ulatm lā'xa qlēqlā'dā'xa mē' 20
gwatē. Wā, g'lēm'lā'wīse lā'g'a lā'xa la ē'x'āfāxa 'mēk'ā'lāxa k'ē's'em lā'em 'nā'x'īda. He'em a'tēs bē'x'āxa dē'm-sx'ē, qaxs he'ma'ē a'tēs p'ōdek'īlē. Wā, lā'laē dō'x'wālēlē Q'e'xétasa'wā 25
xa he'x'īnā'lā hē gwē'x' bēgwā'nēmē. He'x'īdaem'lā'wīsedā alē'wēnoxwē nēl'īd'xēs yā'yatslē qa qlā'lesēs k'lwax'lā'ē. Wā, lāe'm'laē Q'e'xétasa'wē dō'x'wā-lē'laqēss ā'lā'maē la bēgwā'nēmē dō' 30
gūlas gē'lē'nā'k'ula. Wā, lā'laē 'nē'k'a, yīx Q'e'xétasa'wē, lā'xēs qlā'k'uwē: "ya, wis, wē'g'a yā'lā'ēng'a'mēns qlē'qalag'īl'gāda lā'g'in dō'gūfa. Lā' 35
'mē'sēn sēx'ī'dēlqēk'." nē'x'īlāe, lā'xēs qlā'k'uwē. Wā, lā'laē Q'e'xétasa'wē qlēk'ī'nxendēxs k'īlē'mē. G'lēm'lā'wīse lē'lg'wīda, lā'ē kwē'sēdes lā'xēs mā'stō, lē'wis lē'g'īkwē, lē'wis a'ya'sō'wē, lē'wis alē's'ā'yāsē sē'wayō. Wā, 40
lā'laē sē's'wīd qa's sā'sē'wēq. Wā, lāe'm'lāwis lē'lā'qēda bē'x'īnāla bēgwā'

Q'ē'xētasa^{wē} arose in the canoe, holding his harpoon-shaft. Three times he pointed it forward, and the fourth time he threw it. Then the harpoon-shaft hit the man. He lived a short while and swam about, but it was not long before he became quiet. Then he sank. Q'ē'xētasa^{wē} did not pull him up, for he was going to wait for daylight.

He had not waited long when daylight came. When it was full day, Q'ē'xētasa^{wē} pulled up the man. Then he made a request of the slave: "Boy, paddle, and let us tow him ashore to that island," for he had now discovered that it was a merman. Then they arrived at the island, and Q'ē'xētasa^{wē} went ashore.

Then he spoke, and said, "we have succeeded. This is called 'merman.'" See how long the hair of our friend is! Come, boy, let us cut off his head." Then the slave got out of the canoe and helped his master. Q'ē'xētasa^{wē} examined the [kind of] body of the merman. Then he cut off his head. As soon as the head of the merman was off, they hid it in the food-box. After they had hidden the head of the merman, they went again to the body of the merman, and (Q'ē'xētasa^{wē}) asked his slave to hide it at that place. The slave and his master took the body of the merman by head and feet [the ends], and went to hide it in the woods. After they

nem lā'g'aā'la, lā'xa 'mēk'ā'la, lā'ē lā'xulēxē Q'ē'xētasa^{wē} dā'lxēs mā's-towē. Wā, lā'laē yū'duy^{pl}enā'ō's-⁵widēq. Wā, hē'm'lāwis mō'p'ētōēda la sex'^{pl}dayus. Wā, hē'x'idam'lā'wisē q'lā'pēda mā'stōwē lā'xa bēgwā'nēmē. Wā, yā'was'idam'lā'wisē mā'x'ida. K'tē's'lat'la gē'x'ida, lā'ē sa'l'ēda. Wā, ā'em'lāwisē 'wū'ns'ida. K'ē's'lat'la Q'ē'xētasa^{wē} dē'nx'īd qaxs lē'ma'ē ē'sēlat 10 qā 'nā'x'īdēs.

Wā, k'ē's'lat'la gē'wala hā'nwālxax lā'ē 'nā'x'ida. Wā, lā'laē nā'q'alāxax lā'ē dē'nx'īdē Q'ē'xētasa^{wē} bēgwā'nēmē. Wā, hē'x'idam'lā'wisē Q'ē'xētasa^{wē} axk'ā'lxēs q'lā'k'uwē. Lā'laē 'nē'k'a: "yā, wis, wē'gra sē's'widēx qens dā'p'tēqēk, qens lē ā'lē'sta lā'xa 'mēk'ā'la, qaxs lē'ma'ē 'mat'lā'laqēx bēgwā'saē." Lā'laē lā'g'aala lā'xa 'mē- 20 k'ā'la. Lā'laē lō'tā'wē Q'ē'xētasa^{wē}.

Wā, lā'laē yā'q'ēg'a'la. Lā'laē 'nē'k'a: "Lā'mens hē'fāxa. Yū'em tē'gadis bēgwā'sōx. Dā'xwa g'l'isg'il-tax sa'yā'sens 'nēmō's'dēx. Wā, gē' 25 lag'a, wis, qens qā'x'idēqēk." Wā, hē'x'idam'lā'wisēda q'lā'k'uwē lō'itā lā'xa xwā'kl'una qā's lē gē'wā'lxēs q'lā'gwidā. Wā, lā'm'laē x'it'ax'ilē Q'ē'xētasa^{wē} wax gwā'laāsas o'kl'wina- 30 'yā'sa bēgwē'sē. Wā, lā'laē qā'x'idēq. Wā, g'l'ī'm'lā'wisē lawā'māxē xawē'q'wasa bēgwē'sē, lā'ē hē'x'idam la q'wō'lā'fīdēq lā'xēs g'ō'lat'sē. Wā, lā'laē gwā' q'wō'lā'fāxa xawē'q'wasa 35 bēgwē'sē, lā'laē ē't'ēd lā'xa bux's'ō's'-'dāsa bēgwē'sē qā's lē axk'ā'lxēs q'lā'k'uwē qā's wē'g'il q'wō'lā'fīdēq lā'xa awi'nakl'usē. Wā, hē'x'idam'lā'wisē dā'dabēndēx dā'xwēda q'lā'k'āxa bux's'ō's'-'dāsa bēgwē'sē tē'wis q'lā'gwidē qā's lē q'wō'lā'fīdēq lā'xa ā'lā'lxē 40

had done so, Q'e'xétasa'wē at once went aboard his hunting-canoe. He called his slave to come aboard also, and they went home. He sat in the stern of the hunting-canoe. Then Q'e'xétasa'wē spoke, and said, "O boy! don't tell about our game before our tribe, for I feel thankful on account of it, and I will have it for my dance, and I will now easily get everything for which I am working." After he had finished speaking, he said to his slave, "Let us paddle, boy, to the island behind this large island." Then they paddled to it, and Q'e'xétasa'wē saw that the island was all covered with seals.

Then he said, "O boy! let us go ashore, and I will take a branch for my sealing-club." Then he got out of the canoe, and at once found (a branch) lying on the beach, that looked as though it were just made for him.

Then he went aboard his little hunting-canoe and paddled. He arrived at the island, and the seals did not wake from their sleep. Then the hunter got out of his canoe and at once began to club the seals. He finished, and loaded his canoe with seals. Then there were too many seals for the canoe; and he hid some of the seals, for his canoe was full of seals.

Then they paddled. Then he had

lá'xa á'l'ē. Wá, lá'laē gwá'la. Wá, hé'x'idaem'la'wisē Q'e'xétasa'wē lá'xsa, lá'xēs alē'wats'tē xwá'šwagumē. Wá, lá'laē lē'lalaxēs qlá'k'uwē qa ó'gwaqēs g'áx lá'xsa lá'xa šwá'kluna. 5
Wá, hé'x'idaem'la'wisē g'á'xa. Wá, lá'laē k'iwá'xlend lá'xa alē'wats'tē xwá'šwaguma. Wá, hé'x'idaem'la'wisē yá'q'ēg'a'le Q'e'xétasa'wē. Lá'laē 'nē'k'a: "ya, wis, gwá'la gwá'gwix's'ála 10
lá'xens yá'nēmēx, qaens g'ók'ulōta qaxg'in lá'mē'k' 'mō'lasōx, qaxg'in lá'mē'k' hé'x'idenōy'htsōx. Wá, hé'mēsen laē'nēlē láf hō'temalaxa 'nā'šwalaen qen ē'axelasōl." Wá, lá'laē gwá' 15
q'ayō'da, la'ē 'nē'k'a, lá'xēs qlá'k'uwē: "Wē'x'ins sē's'wida, wis, laxg'a'da 'mēgwē'g'ēg'asō'xda 'wá'lasēx 'm'k'á'la." Wá, hé'x'idaem'la'wisē la sē's'wid láq. Wá, lá'laē Q'e'xétasa'wē 20
dō's'wat'elaxa 'm'k'á'lēx 'mēgusg'e'ma'ēxa mē'gwatē.

Hé'x'idaem'la'wisē 'nē'k'a: "ya, wis, wē'x'ins á'l'ē'sta qen lē ax'ē'd lá'xa w'ht'sána qen t'lwaganō lá'xwa mē'gwatēx." Lá'laē lá'htō. Hé'x'idaem'la'wisē qlá'xa k'á'dēsē lá'xa l'ēmā'isē, hē'el gwē'x'sē á'P'em axē' qāē.

Wá, lá'laē lá'xsa, lá'xēs alē'wats'tē xwá'šwaguma qa's sē's'widē. Wá, 30
lá'laē lá'g'aa lá'xa 'm'k'á'la. Lá'laē há'wēxa'mēda mē'gwatē ts'ek'la lá'xēs mē'x'ēna'ē. Wá, lá'laēda alē'winōxwē lá'htá lá'xēs yá'yats'tē. Wá, hé'x'idaem'la'wisē t'lwax'ēda, lá'xa mē'gwatē. 35
Wá, lá'laē gwá'la, lá'á'las 'mō'xsa mē'gwatē lá'xēs yá'yats'tē. Wá, lá'm'laē q'ē'g'aēda mē'gwatē lax yá'yats'as. Wá, á't'm'lawisē la q'wō'lá'P'idxa waō'kwē mē'gwatá qaxs lē'ma'ē qō'tē yá' 40
'yats'asēxa mē'gwatē.

Wá, lá'laē sē's'wida. Lá'm'laē

what he had clubbed, and he felt proud on account of what he had obtained. Then he came to another island, and he saw many sea-otters on the island really asleep. He at once got out of his canoe and clubbed them; and after he had clubbed them, he paddled, and left them to unload the seals on the large island. Then he came back to the place where he had left the sea-otters, and loaded his canoe. Then he went home. He at once asked his people to go for the seals with four large canoes. The people immediately launched four large canoes. The slave went aboard one canoe to show the tribe the place where the seals were. Then all the men paddled and went quickly. They arrived at the place where the seals were, and loaded the four canoes; and they went to the other island where the other seals were, and the tribe loaded the canoes with these seals. As soon as all the seals were on board, they went home.

As soon as Q'e'xétasa'wé saw them coming in sight at the point, he at once sounded the whistle of the sacred dance. As soon as the crew of the four large canoes heard it, they were startled, and they just drifted about. Then the attendant of Q'e'xétasa'wé went out and called them. Then the tribe at once came to their senses, and they paddled. They arrived at the beach of the house of Q'e'xétasa'wé. Then the attendant spoke to them.

á'xelaxēs t'elwagá'nuwē. Lat'm'laē
 lē'mqē ná'qa'yas qaē's yá'nēmē. Wā,
 lá'laē lá'g'aa lá'xa 'nē'mē 'mek'á'la.
 Wā, lá'laē dō's'wailaxa ql'ē'nēmē
 ql'á'sa klutslá' lá'xa 'mek'á'la, á'lael
 mē'xa. Wā, hē'x'idaem'lá'wisē lá'tá
 láq. Wā, lá'laē t'el'wax'ed láq. Wā,
 lá'laē gwāt t'el'waga láq. Wā, lá'laē
 sē'x'wida bās qa's lē 'mō'tōdxa mē'
 gwatē lá'xa 'wá'lasē 'mek'á'la. Wā, 10
 g'á'x'laē aē'daaqa lá'xa g'i'yaā'sasa
 ql'á'sa qa's 'mō'xsēq. Wā, lá'laē ná'
 'nakwa lá'xes g'ō'kwē. Wā, hē'x-
 'idaem'lá'wisē axk'á'laxēs g'ō'kulōtē qa
 lē's dá'xa mē'gwatē, yis mō'ts'laqa a'wō'
 xwá'xwak'luna. Wā, hē'x'idaem'lá-
 wisē g'ō'kulōtas w'x'str'ndxa mō'ts'laqē
 a'wō' xwá'xwak'luna, wā, lá'laē lá'xs-
 'mēda q'á'k'á'xa 'nē'mts'laqē xwá'k'luna
 qa nē'lesēs ax'á'sasa mē'gwatē lá'xa 20
 lē'lqwalat'ā'ē. Wā, lá'laē 'ná'xwa sē's-
 'widēda bē'begwanēmē qaxs yá'ya'naē.
 Wā, lá'laē lá'g'aa lá'xa ax'á'sasa mē-
 gwatē. Wā, lá'laē 'mō'xsaq. Wā,
 lá'laē 'wi'la 'mō'xsaqēxs lá'ē lá'xa 25
 'nē'mē 'mek'á'la lax ax'á'sasa wā'ō'kwē
 mē'gwata. Wā, lá'laē hē'x'idaem
 'mō'xsēda lē'lqwalat'ā'yaxa mē'gwatē.
 Wā, g'i'l'em'lá'wisē 'wi'leda mē'gwatē,
 lá'ē hē'x'idaem la ná'nakwa. 30

Wā, g'i'l'em'lá'wisē dō's'walelē Q'e'
 xétasa'waqēxs g'á'laē tē's'wid lá'xa
 a'wi'lba'ē, lá'ē hē'x'idaem hē'k'ig'altsa
 nau'alakwasa t'ewō'laxa. Wā, g'i'l'em-
 'lá'wisē wu'á'x'á'elēda yá'yaselaxa mō-
 'ts'laqē a'wō' xwá'xwak'luna, lá'ē q'á-
 'yaxas. Wā, á'em'lá'wisē la gā'yemē-
 'stála. Wā, lá'laē lá'wēlsē ē'k'wais
 Q'e'xétasa'wē qa's lē'lalēq. Wā, lá'laē
 hē'x'idaem ná'nwaqēmēda lē'lqwalat'ā'ē
 qa's sē's'widē. Wā, g'á'x'laē lax l'ē-
 mā'isas g'ō'kwās Q'e'xétasa'wē. Wā,

He said that a strange kind of supernatural power had come to the house of Chief Q'e'xétasa'wē. Thus he said. Then the singing-masters of the crew of the canoes sang, and many people also went out of the house of Q'e'xétasa'wē and crowded around the outside of his house. They also sang. As soon as they began to sing, Q'e'xétasa'wē came out, wearing a mask on his forehead. Then he stood seaward from all the people and danced. He danced accompanied by four songs of the people standing outside of Q'e'xétasa'wē's house. Then he took the supernatural power and let it go to those who were also dancing near the canoes. At once those who had danced caught the supernatural power and threw it back to him. Then Q'e'xétasa'wē caught the supernatural power and let it go again to the crew of the canoes. Then the dancers in the canoes again caught the supernatural power and threw it out of the canoes to him, and Q'e'xétasa'wē caught it at once and turned landward towards the house. Then he threw the supernatural power into the house. At once the whistles of the raven and of the merman sounded in the house of the chief, for the ancestor of Q'e'xétasa'wē had been a raven. Then Q'e'xétasa'wē started and entered his house.

Then an attendant spoke, and said, "Come, tribe, let us beat time for our chief." Then those who had fetched the seals got out of the canoes and

lā'laē nē'fēda r'lkwaq. Lat'm'laē 'ne'-
 k'ixs ō'gu'qā'laē nau'alak!wēna'yasa
 g'a'xē lāx g'ō'kwasa g't'igama'e, yix
 Q'e'xétasa'wē, 'nē'x'laē. Wā, hē'x-
 idam'lā'wisē dē'n'x'idēda nā'gadāsa 5
 yā'yaselāxa xwā'šwak'luna. Wā, lā'laē
 ō'gwaqa la hō'qawēlsēda q'e'nēmē bē-
 bigwanem lāx g'ō'kwasa Q'e'xétasa'wē
 qa's g'a'xē lō'x'wēls lāx lā'sanā'yasa
 g'ō'kwē. Wā, lā'laē ō'gwaqa dē'n'x'ēda. 10
 Wā, g't'īm'lā'wisē dē'n'x'ēda, g'a'xaasē
 Q'e'xétasa'wē axē'walaxa 'yixwē'wa'e.
 Wā, lā'laē tā's'wēls lāx lā'sanā'yasa
 'nā'šwa bē'bigwanem qa's 'yix'w'dē. 15
 Wā, lā'laē mō'sgēmēda q'e'mdiēmē
 dē'n'x'ida'yusa hē'fēda lā'sanā'yasa g'ō-
 kwas Q'e'xétasa'wē. Lā'e dā'x'idxa
 nau'alakwē qa's 'mex'e'dēs lā'xa la
 ō'gwaqa 'yixwa' lā'xa xwā'šwak'luna.
 Wā, hē'x'idam'lā'wisēda 'yixwa'x'dē 20
 dā'dalaxa nau'alakwē qa's ē't'ēdē mēx-
 'wu'tōdōq. Wā, lā'laē Q'e'xétasa'wē
 dā'dalaxa nau'alakwē qa's ē't'ēdē 'mex-
 'ē'dēs lā'xa yā'yaselāxa xwā'šwak'luna.
 Wā, lā'laē dā'dala ē't'ēdēda 'yiswā'sa 25
 xwā'šwak'lunaxa nau'alakwē qa's ē't'ēdē
 'mex'wultō'dōq. Wā, hē'x'idam'lā'wisē
 Q'e'xétasa'wē dā'dalaxa nau'alakwē qa's
 ā't'ēgēm'x'idē lā'xēs g'ō'kwē. Wā, lā'-
 'laē mēg'e'tasa nau'alakwē lāq. Wā, 30
 hē'x'idam'lā'wisē hē'k'ig'a'fēda nau'al-
 lakwasa gwa'wina tē'wa bigwī'sē lāx
 g'ō'kwasa g't'igama'e, qaxs gwa'winaē-
 da g't'ig'alisas Q'e'xétasa'wē. Wā,
 lat'm'laē hē'x'ida'mē Q'e'xétasa'wē 35
 qa's'id qa's lē lā'e'l. lā'xēs g'ō'kwē.

Wā, lā'laē yā'q'eg'a'lē r'lkwas. Lā'-
 'laē 'nē'k'a: *Gē'laga g'ō'kulot qa's
 g'āx lā'g'āōs tē'msalasg'ins g't'igamēk'.
 Wā, hē'x'idam'lā'wisē la hō'x'wētdā- 40
 wēda lā'x'dā 'mā'xa mē'gwa'tē qa's lē
 hō'x'wusdē'stā lāx lā'mā'isās g'ō'kwās

went up to the beach of the house of Q'e'xetasawē. Then they entered the house of Chief Q'e'xetasawē. At once seats were pointed out to all the guests. They all sat down, and they were at once given a drum. Then the feasting tribe sang. After they had sung four songs, they stopped singing and began to eat. After they had eaten, the whistle of the Raven sounded. Then the attendants of the chief sang the Raven songs, and the Raven mask appeared behind the curtain. Then he danced and went around the fire of the chief's house, and went back behind the curtain in the sacred room of the sacred dance. Then the princess of Q'e'xetasawē showed herself behind the curtain. She had on her forehead a dancing-mask, and danced with the songs that were sung for the Raven mask. After she had danced, she went behind the curtain in the sacred room of the sacred dance. Then the attendants also at once stopped singing. As soon as they stopped their song, the whistle of the merman sounded at once. Then Q'e'xetasawē sang his sacred song. As soon as he stopped, the attendants began to sing; and Q'e'xetasawē came, wearing on his face the head of the merman. Then he tried to imitate the ways of the merman when he had first seen him. Q'e'xetasawē went around the fire of the dance-house, and then he again went back of the curtain in the sacred room of the sacred dance. The attendants continued to sing. Chief Q'e'xetasawē came again, wearing the dancing-mask on his forehead. He showed himself behind the curtain, and danced with

Q'e'xetasawē. Wā, la'laē hō'gwū,
lāx g'ō'kwāsēs gr'igamaē lāx Q'e'xē-
tasa'wē. Wā, hē'x'idam'la'wīse ts/le-
mā'sa'wē k'wāe'las'asa'nā'swēda k'wē-
le. Wā, la'laē 'nā'swa klus'ā'lifa. La 5
hē'x'idam'la'wīse xē'insasōsa menā'ts'ē. Wā,
la'laē dē'ns'idēda k'wē'le lē'lqwalala-
'ya. Wā, lae'm'laē mō'sgāmē dē'nx-
'idayās, wā, lae'm'laē g'wāl dē'nxala.
Wā, la'laē hamx'ī'da. Wā, la'laē 10
g'wāl ha'mā'pa, lā'as hē'k'eg'a'ē nau-
alakwasa gwa'wina. Wā, hē'x'idam-
'la'wīse dē'ns'idēda a'yī'lkwasa gr'igama-
mā'ē, yisa qlē'mdēmasa gwa'wina. Wā,
g'ā's'laēda gwa'xumlē nē'pīd lā'xa 15
yā'wapi'mlīē. Wā, la'laē 'yixwā'ī
lē'stali'ē'laxa hē'gwī'lasa g'ō'kwasa gr'igama-
mā'ē. Wā, la'laē ē'tēd a'ladzēnda
yā'wapi'mlīē la'mē'lats'ēsa lē'wō'laxa.
Wā, g'ā's'laēda k'ē'dēlas Q'e'xetasawē 20
nē'pīd lā'xa yā'wapi'mlīē. Lae'm'laē
axē'walaxa 'yixwē'wā'ē. Lae'm' 'yixwa-
sa dē'ns'elā'yūwē qae'da gwa'xumlē.
Wā, la'laē g'wāl 'yixwā', la'ē a'lad-
zēnda yā'wapi'mlīē la'mē'lats'ēsa lē- 25
wō'laxa. Wā, hē'x'idam'la'wīse ō'gwa-
qa q'wē'pīdēda a'yī'lkwē dē'nxala. Wā,
g'ī'tēm'la'wīse q'wē'pīdēda dē'nxalaxs
la'ē hē'x'idam hē'k'eg'a'ēda nau-
alakwasa hē'gwī'sē. La'laē yā'laqwe 30
Q'e'xetasawē. G'ī'tēm'la'wīse q'wē'l-
'īda, la'ē hē'x'idam dē'ns'idēda a'yī'l-
kwē. Wā, g'ā's'laē Q'e'xetasawē
axamā'laxa x'ō'msasa hē'gwī'sē. Lae'm-
'laē nā'naxst'ē'wax g'wē'g'ī'lasasa hē'gwī' 35
saxs g'ā'laē dō's'wā'laq. Wā, la'laē
lē'stā'hlē'laxa hē'gwī'lasa kwē'xalats'ias
Q'e'xetasawē. Wā, la'laē ē'tēd a'lad-
zēnda yā'wapi'mlīē la'mē'lats'ēsa
lē'wō'laxa. Wā, hā'tē'lar'm'la'wīse dē'n- 40
xalēda a'yī'lkwē. Wā, g'ā's'laē ē'tē-
dēda gr'igama'ē, yix Q'e'xetasawē

the songs he sung for the merman. Then he went around the fire of the house, dancing, and went behind the curtain into the sacred room of the sacred dance. The attendants at once stopped singing. That was the end. This was obtained in marriage by Great-One from Made-to-kill.

axē'walaxa 'yixwē'wa'e, nē'pēd la'xa
 yā'wape'mlīē. Wā, lae'm'laē 'yixwa'sa
 de'nxala'yuwē qaē'da bngwī'sē. Wā,
 la'laē lē'stā'līfela 'yixwa' lā'xa lēgwī- 5
 fasa g-ō'kwē. Wā, la'laē ā'ladzēndxa
 yā'wape'mlīē la'mē'lats!ēsa lēwō'laxa.
 Wā, hē'x'idaem'la'wisē q'wē'pīdēda
 a'yī'lkwa de'nxala. Wā, lae'm gwā'la.
 Wā, g'ā'xē geg'ā'danēms 'wā'lasē lax
 K!wē'xalag'ī'lakwē. 10

XVIII. MISCELLANEOUS TEXTS.¹1. Meeting before a Winter Dance.²

*Wá, g'e'lag'a g'o'kulot, qá'ten Nú'x'nemis, qá'ten Hó'lehid. Wá, g'e'lag'a, 5
 lé'mk'lal, X'í'x'iqd, 'né'nalalakwla, qá'ten lax'in gwe'k'álag'ítsasg'in 'né'ni-
 mó'k'. É'k'awes'nax k'ies qá'lámatsg'in ná'qég'in lól, 'né'nemó'k', lá'xens
 lae'némens kwe'xalaxwa gá'nuléx. Láe'ms wé'g'ilól, Dé'mis, lá'wóx Wá'x-
 g'mlisaq, lé'wóx Ná'yulisaq. Láe'ms di'nx'edtax, né'ná'gade. Hé'mens
 wá'ldemé, Tsé'qamé, G-o'ko'yo, lá'xens 'né'nemó'kwéx.

Lá tá'xulse 'né'msgimuté qá's yá'q'leg'a'té. Ná'nax'meq: *Nó'gwa sebá-
 slesá wá'ldemalag'ítsasens 'nemó'kwé.' 'ná'xwa'mes wé'g'axéda gwe'gudza
 k'usá'fa. Láe'm 'yá'q'ent'á'le 'né'msgimuté: *Wá, g'e'lag'ax'ós wá'ldemalag-
 lisaqós 'né'nemó'k'. Wá, yá'lá'x'id'ól, 'né'nemó'k', á'tens bá'xus'id'elax, 10
 yú'méstens né'ná'gades, qens 'né'k'é Nú'x'nemis, qens 'né'k'é Hó'lehid.
 Yá'lá'la lé'wós 'né'nemó'kwéx, qans 'né'k'é lé'mk'lal, qans 'né'k'é X'í'x'eqd.

Lá di'nx'edéda ná'qadé. Hé'mis lá qá'yaselatsa q'u'lsq'lyak'. Lá
 gwa'téda ná'gade di'nx'ela. Láe'mx'dé né'téda yá'wix'ílas wá'xaaslasés sé'nate;
 hé'mis wá'xéda q't'mq'temdemé. Lá gwa'fa, lá'eda ná'gade ax'é'dxa hé'm 15
 wá'xé wá'xaasasa sé'nate k'waxlá'wa qá's ts'ó'wés lá'xa yá'wix'íla. Lá lé'x-
 'édex lé'g'masés sé'nate. *Láe'm q't'ém'dife Q'á'yaxstalasaseq,' 'né'k'é qá's
 ts'í'xw'í'séxa k'waxlá'wé. Láe'téda lé'x'édxa 'nemó'kwé, lá'xaa ts'í'xw'í'séxa
 k'waxlá'wa. Hé'm wá'x'édá k'waxlá'wé wá'xaasa sé'nate x'isá'fa. Lá
 gwa'téda yá'wix'íla yá'q'ant'á'la, lá'as tá'xulse lé'mk'lá'la. Láe'm wulá'xes 20
 g'o'kulóte: *wá'ha'és q'wá'fax'á'fá'én'etaes?'

Lá yá'q'leg'a'téda g'í'gama'yasa má'ix'énóx, yix Ká'q'ó'rae, 'néx' qá's
 lá'lag'í'f lé'wís 'né'nemó'kwé. Lé'da g'í'gama'yasa ts'é'ts'ek'í'la tá'xulse G-o'-
 ko'yo, 'néx' qá's lá'mé lál. ó'gwaqal q'wá'fax'á'í, lax tá'xwafaxsá'e'nemas
 lé'mk'lá'la, lax wá'wash'mas q'e'q'eyotéda gwe'gudza. Lá gwá'f yá'q'ant'á'leda 25
 gwe'gudza, lá'as yá'q'leg'a'té lé'mk'lá'la. 'né'ka: *Las, las, Ká'q'ó'ré, las

¹ The texts in Chapter XVIII were written down by Mr. George Hunt in 1894 and 1895, while I was engaged in preparing my work on the social organization and the secret societies of the Kwakwá'ít Indians, which was published by the Smithsonian Institution. At that time I was developing with Mr. Hunt his facility of writing Kwakwá'ít, and consequently the texts required a much more serious revision than most of those contained in the preceding chapters. The first revision of the texts was made with Mr. Hunt in 1897. After this revision had been worked over by me, a second revision was made with Mr. William Brodie in 1900. This material, together with some other contained in the preceding chapters, was originally prepared for publication by the Smithsonian Institution, and announced as Bulletin 30 of the Bureau of Ethnology. Since Prof. S. P. Langley, secretary of the Smithsonian Institution, did not see his way clear to the publication of this material, he kindly consented to its publication in the present volume. — F. BOAS.

² See Translation in Report of the U. S. National Museum for 1895, p. 547.

G'ō'ko'yō. La'ms. La'mē gwa'les wā'demaōs. Gē'lak'as'la. 'mā'sēs lā'g'i-
fāōs¹ lā'msa'ōi, 'nē'nemō'k? Hē'fōlāxāō lē'myīm lā'xēns wā'demajag'ōlēsx."

La'ē'dzāqwē lē'mk'lāla: "La'ms yā'lā'ōi, mē'emgwat. La'ms lā'lā'xēs
qō'sāōs gū'msā'yā. tsō'nā. La'ms q'lē'mēlexēns gwa'ē'lasta qat'ns a'mē'lālas-
lā'xēns, yīxā 'yē'x'ō'fēn. La'ms žwā'nēqalellax lā'xēq. Wa, wa." La'm gwa'la. 5

2. Meeting before a lēwō'laxa Dance.²

"Wā, g'ā'x'ēms, g'ō'kulōt. Gē'lag'a Ha'mdzid, gē'lag'a Yā'qawē. Wā,
gē'lag'a K'lē'sōyag'ilis. Gē'lak'as'la lā'q'wag'īl, Tsō'pa'lā's. G'ā'x'ēms qā's
g'ā'xāōs hō'lēlaxg'a wā'demg'asg'ā'nū's³ g'ī'gamēg'ā'nū's³. Qū'tas Gwē'tīl,
qū'tas Q'ō'mō'yue, 'wā'las Kwā'g'ul, Q'ō'mk'ūtīs. Qū'tēn lā'xg'īn wā'demg'īn.
Gē'lak'as'la g'ō'kulōt. É'ka'wesēnlax k'ē's q'lā'lā'lā'msōi, yīsg'a gwa'ē'dzas-
g'asg'īn nā'qēg'īn lā'x'dā'sōi. La'mēn g'ā'yasa'laxī, lā'sa lēwō'laxaxwa gā'nul-
ēdlex. La'mē'sēn hāi'lōlōlōi, g'ō'kulōt. La'ms yā'lōxwīdēdā'sōlō'swa
gwa'gwa'yaxsēns g'ī'g'igamā'ēx, yīxō'xda ō'gū'lēx lōi, g'ī'gamē, Ha'mdzid,
Yū'din gwa'yō'wux 'mā'swēx, lē'wōx Wā'nukwēx, lē'wōx Ō'dzē'stālīs, lē'wōx
Mē'mx'āx, lē'wōx Lā'lak'ō'sēx. Yū'mistō'xda ē'dēlē'ē'xwa ā'fāx g'ī'g'igamā'yā. 15
La'ms yā'lōlōi, lā'xēns lā'ē'nē'ē' g'ā'x'stēdē'sa nau'alakwē, qāō'xda g'ā'x'ēx
g'ā'ē'sō'xda lē'lqwalatā'ēx lā'xēns lā'x'ēm'sē'x, 'wā'ladzēm, yū. Kwā'g'ul.
La'mē'sēn nē'lā'sg'īn dā's'ō'lg'īn lōi, g'ō'kulōt. Hē'mēn plā'yōlēn lā'q-
qwa, yīx Wā'nemg'īla lā'xwa Nā'k'wax'dā'xwēx, lē'wa Gō'sg'īmūxwēx, lē'wa
Gā'plē'noxwēx lē'wa³ lā'sqlēnoxwēx lā'q'ē's mā'gū'nā'p'līnyaga ō'swāās 20
plē'lēlaxgēm. Lā's'tāak'ēm hē'fāla lā'xwa mō'sg'makwēx lē'lqwalatā'yā.
Hē'mēsēn 'nē'msg'mē lā'q'wa, yīx Mā'mokulē'la nēq'ē'lēsā Mā'maleqala
lē'wa Q'lē'q'sō'tēnox, lē'wa 'nē'mgēsē, lē'wa lā'wītīsē, lē'wa Mā'dilbā'ē,
lē'wa Dēnā'x'dā'swē, lē'wa Awī'fēdā'xwē, lē'wa Dzā'wadēnoxwē, lē'wa
Hā'wā'mīsē. 'nē'k'imāx lā'm hē'fāla'mē Mā'mokulē'la, yīx q'lā'ā'ē lō'x- 25
sēm'īd plē'lēlaxgēm, lā'xwa 'nā'nēmsg'makwē's lē'lqwalatā'yā. Hē'mēsēn
hā'mā'salēn lā'q'wa, yīx Mā'wak'la, yī'xg'īn hamō'p'līnyagā'layōk' plē'lēlax-
lasgēm lā'q'ē's lā'soyāas Lā'lak'ō'sa lā'x 'mē'mgūmlīs, lā'ē hā'laxā'yōsa g'ī'ga-
mā'ē, ā'īa 'nē'x'laxēdā lē'lqwalatā'ē pā'lalax lā'xwa 'wā'lasēx awī'nagwīsā qā
k'lē'ō'sēlēs q'lā'mqlamk'lā'layūlēs qō g'ā'x'ō." A'naywā'mēs ā, ā, ā'xēdā 'nā'p- 30
'nē'mō'kwē lā'xā q'lū'lsq'lū'yakwē. "G'ā'dzē'mēstāg'īn yā'laxs'tmyīgūn, yī'xg'īn
yā'gunwā'lis'lg'īn, yī'xg'īdā lā'g'a gwa'ē'lag'īl lā'xg'īn g'ō'kwa, yī'xg'īn lā'q-
qwag'ān Dē'n'lālayugwa. Q'lā'lā'lā'mē'qōs lā'xēn k'ī'ly'ō'wīdāyū'wōlaq'lxā
mō'p'līnx'īdōlā lō'x'sīm'īd plē'lēlaxgēm. La'mēn k'ō'q'walēq'ēk lā'xg'a
Dē'n'lālayugwa qat'ns hāyō'tē. La'mēn žusē'lag'īla qā's q'ō'gwādōs, g'ō'kulōt. 35
Wā, lā'mēs q'lā'fālē'la, g'ō'kulōt. Wē'g'a ēk'lē'qala lā'g'a g'ī'g'igamē, qā

¹ See Translation in Report of the U. S. National Museum for 1895, p. 548.

² L. c., p. 621.

³ L. c., p. 622.

h'e'ne'maxs a'le 'ne'mplina' w'a'las' l'e'nlalayuxda 'na'nimmax lo'xsemx'id l'e'wa
 ma'p'le'nyag'ex p'le'lxilasgem. O'ge'la la'xwa mo'p'lnx'idex lo'xsemx'id p'le'
 xilasgemxin k'o'qwalixin l'a'qwa. Lin ha'wasoxens x'ise'li' la'xin l'e'hlae-
 ne'e. La'x'da'se' la yu'du'g'ri'yup'na lo'xsemx'ida, l'e'wa ma'p'le'nyog'e
 p'le'lxilasgem. Yu'mesoxda k'o'kwextalax se'k'ax'sok'a'la l'e'wa da'de'le'g'ax 5
 a'le'boxsok'ala. Yu'mesa a'p'le'p'lnax lo'xsemx'id h'nf'nx'en k'loku'la.
 Yu'mesa xu'lq'wax ts'o'ts'oxu'mats'la, yix hamo'xsok'alaeda xu'lq'wa. K'e's'ln
 ho'salxa k'a't'sinaq l'e'wa e'x'ts'ime, l'e'wa ma'lguna'ldzime 'yikwe'wa'ya, l'e'wa
 q'e'neme ha'nx'ana. Yu'men da'doqwalaso la'xin g'ne'me, g'o'kulot. Yu'dze-
 kas'men wa'ldemimmaxa le'lqwalat'a'ya. Wa, wa, g'o'kulot. La'ms 'na'ya 10
 na'lxg'in na'qeg'in."

La' ta'xolite Wa'kas: "Wa, g'o'kulot, la'mas wu'le'laxa g'o'xwasa'we, yixns
 g'igama'e? E'dzas ts'ndekas ho'sase'was, lax wa'xax'idat'a'sas da'ldanaxe,
 la na'k'arasosens g'igama'e? Wa, he'lisot, O'dze'stalis. Wa, g'a's'ems aox's
 e'as'wula. Ya't'la la'ga g'o'kulot, qat'ns g'igam'e'x, Gwe'el, Q'o'moye, 15
 'wa'las Kw'a'gul, Q'o'mk'utis. La'ma'axs ho'qwasos 'na'xwax ne'nk'e'q'a'ya
 qat'ns. 'ya, g'o'kulot, k'e'ts'os o'gwaqa e'k'e'qalag'ins g'igam'e'g'ins. A'ga-
 nims'ox emq'axs'os na'q'ax. Ge'lak'as'la O'dze'stalis, ge'laqlanak' la g'igam'e'.
 Wa, he'lis'la, la'ms sa'magam'e'ot, g'igam'e', la'xin le'lqwalat'a'ya, qat'ns
 'ne'k'e' Ts'o'plalas, qat'ns 'ne'k'e' Ha'masaq, K'e's'oyag'is, 'na'xwayalistimé, 20
 Ta'thnt'sled, Lida'k'inx'id. Wa, wa, qat'ns 'ne'k'e', g'o'kulot."

La ta'xolite Ma'm'o' qat'ns 'ne'k'e': "Yu'em, yu'mos wa'ldemex, g'igam'e',
 O'dze'stalis. Yu'mos wa'ldemex, Wa'kas. Wa, ge'lag'a, g'igam'e'. I'awá,
 e'x'sokwest'la g'igama'ya. Ge'lak'as'la, qat'. La'mk' q'lula'sgem'ag'ins
 na'q'e, qat'ns la'lap'ax'dam'tasa ts'e'lx'ing'ag'ins hay'o'g'at'ns. A'á'á'á. 25
 La'men wa'wetslaqwal qat'ns gwa'yo'kwas'axs'os wa'ldem'at'os, g'igam'e'.
 Ge'lak'as'la 'ne'mwot. Wa, qat'ns 'ne'k'e', g'o'kulot." La ta'xolite O'mx'id
 qat'ns ya'q'ega'le: Wa, ge'lag'ats'os wa'ldem'at'os, O'dze'stalis. Wa, he'lisot,
 g'igam'e', la'xes ta'wits'ent'a'os, g'igam'e'. La'ms 'ne'mts'aq'et', la'xwa
 'na'lx, yu. k'e'ldem'tens 'na'lx, yu. o'dz'egam'e'd yis g'ig'igama'ya'asa le'lqwa- 30
 la'a'e, yu. k'e'k'e's'ln, yu. wets'leg'usta'was'dze, g'igam'e'. La'men ne'nas-
 'ed' qat'ns, g'igam'e'.¹ Hawa'kas'oi, g'igam'e'. Wa, ge'lag'a qat'ns le'mwig'a'e,
 g'igam'e'. G'a's'ims O'dze'stalis. Ya't'lanó, g'o'kulot qat'ns he'lise'tsg'ins g'igam'e'k."
 La 'ne'k'eda 'na'nimokwé: "ne'x'la O'mx'id, 'ne'x'la g'igam'e'." La
 k'wa'x'idé O'mx'idé. 35

La ta'xolite Há'misk'inise qat'ns ya'q'ega'le o'gwaqa. La 'ne'ka: "ya,
 g'o'kulot, k'e'sas be'nsas'grada g'ina'nimk' g'igama'ya? yixga'da g'igam'e'g'os
 Kw'a'kwig'ul qaxg'in be'nts'eqal'eg'in'ag'ins no'g'wix' qat'ns da lax ho'sasos'os.
 We'ga xun'ok', ye'laqlalalag'ats'os l'e'h'a'yulaqos." La Há'misk'inise e'k'e's-
 taxes he'k'ot's'ana qat'ns la'q'ote. 'ne'ka: "wuná'la, le'lqwalat'e'. K'e's'ik' 40
 do'q'le'nox'gwa wa'xaas'ag'ra l'e'h'layul'ag'anu's' g'igam'e'ganu's'. 'ya,

¹ L. c., p. 623.

*ya, g'ō'kulōt, k'le'tsōs k'le'k'lesnēqalasga wā'xaasgasga ya'qalagas O'dze-
 *stalis, qag'a g'inā'nemēnegas wā'xa. Yā'lānō sū'stem qa ma'lō'kwelaxs
 *may'sē'stā'lisara lā'sōx awi'stā'ssa *nā'lax qan *nē'k'e, *nā'šwa g'ig'igame's
 Kwā'kwegul, wa, wa."

Lai'm gā'nul'ida. La lā'xolifē O'dze'stalis qa's *nē'k'e: *Dō's'wida's 5
 g'ā'xen, g'ō'kulōt, l'edā'westla g'inā'nemk'as'ō. l'edā'westla qlwā's'ēna'yasgada
 bā'bagum. Wa, la'men ya'laqwa, lē'lalalxen qlā'lalēle."

*nā'šwa'mēsēda bē'bigwanēmē wā'xalaq. La ya'laqwē O'dze'stalis. Yū'mēs
 yā'lax *widayusēyōx:

*nemō's'men nau'alahakwex, wai, hū, hū, nau'alahakwāwē.

10

*nemō's'men lā's'sowa nau'alahakwex, wai, hū, hū, nau'alahakwāwē.

*nemō's'men tsē'ts'akwebegilauk' nau'alahakwex, nau'alahakwāw.

*nemō's'men lē'telenox lāx nau'alahakwāw, nau'alahakwāw. Gē'lahaga nau'alahakwex wai, hū,
 ai, hū, ai, nau'alahakwāw.

G'it'mēs qlwē'tida, g'ā'xaasa nau'alakwē g'ā'xēs lā'xa g'ō'kwē. Hē'xida- 15
 *mēs, la lē'lalasi'wēda tsē'dāq lē'wa g'ing'inā'nemē. G'ā'xēda tsē'dāqē lē'wa
 g'ing'inā'nemē. Hō'gwelēla lā'xa kwē'xalatsē lā'xa lēwō'laxa. La lā'xolifē
 O'dze'stalis qa's *mō'mulke'lālesēs' g'ō'kulōtax hē'g'iltaē. La *nē'ka: *Gē'lag'a,
 g'ō'kulōt, g'ā's'tims. Lai'ms nē'qā'xs g'ā'xēx lā'wa wā'lasēx g'ō'kwa. Hē'telis
 lāq. K'le'slēs pek'lā'lalōt, g'ō'kulōt, qa's lā'ōs nā'nakwa lāxs g'ō'š'ēda'xwāōs, 20
 qans *nē'k'e Wā'k'as, qans *nē'k'e, O'mx'id. Wa, wa."

Hē'x'idamēs dē'nx'idēda nē'nā'gadē lē'wa klwā'nulēma'ēxa nē'nā'gadē,
 qlā'q'ō'laxa ql'ē'mēmtasa lēwō'laxa. La *nā'šwa qlā'talē'laxa ql'ēmq'ē'mēdēmē.
 Lā'ē lā'xolifē O'dze'stalisē qa's ya'laqwē:

*yamēnoxgwā'i, *ya ha, *yamēnoxgwā'i, *ya ha.

25

Hē'laqwanēnoxgwā'i *ye, *ya ha; hē'laqwanēnoxgwā'i, *ya ha.

La qlwē'tida. Lā'ē: *Hō hō hō hō hō, qā'ūen, g'ō'kulōt, lā'šgin gwē'
 k'lālasg'in wā'witsolaqolēgin. La'mens lāf lē'telalsga qlē'nemg'a lē'lqwalatā'ya,
 lāx gā'lata, g'ō'kulōt. Wē'gra, mē'x'ēdē'x'da'x'ōlō. Hē'mēq, aadā!" Lai'm
 hō'qawilsēda bē'bigwanēmē lē'wa tsē'dāqē lē'wa g'ing'inā'nemē. Lā'ē'm lā'ba. 30
 Lai'm alē'š'wideda Kwā'gule mō'ts'laqēs lē'talatsē yinā'sulaxa lā'nā'x'ida la
 lē'telalaxa lē'lqwalatā'ya.

3. Sale of a Copper.²

lē'lalā'ē *mā'šwēx g'igama'yasa Maa'mtag'ila *nē'mēma. La *wi'laēfēda
 *nā'šwa lē'lqwalatā'ya, lā'as *mā'šwa ya'q'ēg'a'la qa's *nē'k'e:

*Gē'lag'a, lē'lqwalatē, wā, gē'lag'a lā'xen g'ō'kwēx. Yū'im g'ō'š'sa 35
 g'ā'lā *mā'šwa lāx K'lā'qasstils.

*Yū'im klwē'ladzats'ēs *mā'šwa.

¹ See Translation in Report of the U. S. National Museum for 1895, p. 624.

² L. c., p. 346.

*Yü'em tē'h'ats'les 'mä'şwa läx É'g'isballs.

*Yü'em tē'h'ats'les 'mä'şwa läx Qā'lōgwisōs.

*Yü'em klwē'ladzats'les 'mä'şwa läx K'ā'qēsē.

*Yü'em tē'h'ats'les'g'in ō'mpg'in lä'şox Tsā'şisēx.

*La'mē'sen t'ā'yuxg'in ō'mpg'in.

*Len tē'lanēmōi, lē'lqwalatē, qā's g'ā'xaōs dō'x'wāl'lxaxin g'ō'kwēx.

*Ā'men 'nēx qen t'ā'mēm q'ā'lag'illēsēn g'ā'gēmpēxa g'wā'lisē g'īg'amē',

yix 'mä'şwa."

La 'mä'şwa gwē'gumx'id lä'şēs g'ō'kulotē qā's 'nē'k'e: *Qā'len Kē'šō-yak'ills, qā'len 'mä'şwag'il, wē'gax'in 'nē'şsen la gwē'k'ālag'illāsa la, wa, 10
wa, qen 'nē'k'e, g'ō'kulot." La ē'tlēt gwē'gumx'id lä'şā lē'lqwalatē qā's wē'şeq qā dē'n'ş'īdēs. La 'nē'k'a: *Wē'g'a, nē'lxaxins 'nā'lex, lē'lqwalatē. Wē'g'a, dē'n'ş'īdēxwa g'wā'īdā 'maw'lex yā'q'wēmastins g'ā'ling'ā'lisā, qens gwē'g'īlasā, yisa nū'şnēm'isē Klwē'klwāsā'wē'."

La q'wē'īdā, yix 'mä'şwa, lā'ās yā'q'leg'ā'le Gwōyō'h'lasē g'īg'amā'yāsā 15
Mā'maleleqala, yisa 'nē'mē'mānokwāsā 'wā'las. La 'nē'k'a: *Qā'şas, g'īg'amē', qā'şax lāşx wā'īdēmaqōs. Gē'lak'as'lax'ōs wā'īdēmaqōs g'īg'amē'. Ā'la, ā'lasēs wā'īdēmōs g'īg'amē'. Kē'šōaxs ā'f'em axa'yins g'wā'yilalāsēx. Gwā'īdā'māşsin g'īg'amā'yā k'ā'ā'ā qens gwē'g'īlasēns lā'yōlā bekwē'laxins g'ā'gēmpē. Hē'mē'sens lā nā'naxtsē'wāsēwē wā'īdēmaq, yis bekwē'lenōkwāsins g'ā'ling'ā'lesēns wō'mpa. Nexstā'īlīslāg'a Kwā'gwul. Nexstā'īlīslāg'a lāx tē'ş'f'lag'asēns g'ā'gēmp-wulā. Hē'lag'a lē Kwā'kwigul." La gwē'gumx'id lä'şēs g'ō'kulotē qā's 'nē'k'e *qans 'nē'k'e Wā'kas, qans 'nē'k'e Nēg'ā. É'ş'lxaxwē'sin q'ē'ntō kē'ē'şlax 'mā'magwā'laslāşx wā'īdēmasā g'īg'amē'." La dā'ş'īdā t'ā'q'wā: *Wē'g'a, dē'n'ş'itsen q'ē'mdēma." La g'ō'kulotās dē'n'ş'īdā. G'īt'mēs gwā' dē'n'ş'īlā, 25
lē q'wē'īdā dē'n'ş'īlā lā'ās ē'tlēt yā'q'leg'ā'le Gwōyō'h'lasē: *Qā'len, g'ō'kulot, qā'len dā'dāē'mawēsēn lā'şg'in nā'qek' qā's Kwā'gwul. Kē'šō'seg'in gā'lōlēm lä'şēs gwā'gwē'şēlasōs g'ā'şin tō'g'un g'ō'kulotg'in. La'mē'sin dō'şwā' qā's, Kwā'gwul; plē'lxīslāşg'mtā qā's, Gwē'tūl; plē'lxīslāşg'mtā qā's, Q'ō'mō'yūē; plē'lxīslāşg'mtā qā's, Q'ō'mk'ūtis; plē'lxīslāşg'mtā qā's, 'wā'las Kwā'gwul; 30
qasēx Ts'lxst'şegē'dzēmg'a, xunō'kwās 'wā'las 'nē'mō'gwīs. Wē'g'a yā'ū'āş 'wā-latsin; sō'em gwā'şē'alag'illīs tē'ş'wā'lxā qwē'salā. A'wā'wō'tlāşā t'ā'q'wā, gad Mā'şts'ōlēm'k, lā'mē'sik' lā. plā'q'lag'illā' lōt, Kwē'kwigul. Gwā'las'in sā'max'id lā'stk'. Gē'lag'a tā'bid, hā'g'atsik' lā'şens g'īg'īg'amā'ē'."

La¹ t'ā'şōlītē tā'bidē qā's yā'q'leg'ā'le: *nē'ş'īmāsē'axat, g'īg'amē', 35
Wē'g'a yā'ū'āş, g'īg'īg'amē's Kwā'kwigul. Gā'm Sē'ş'ēg'īlā Mā'şts'ōlēm'g'in dā'ā'kwēk'. La'mē'sin lā'ştk' lōt."

La qā'ş'īd qā's ax'ā'īlēq lāx klwā'lasāsā Kwā'gwul. La t'ā'şōlītē Awā'-
'wāsālag'illīsē qā's dā'ş'īdēxā t'ā'q'wā. La yā'q'leg'ā'la: *Gē'lak'as'lā 'wā'las 'nē'mō'gwīs. Gā'ş'īm'g'in nā'mē'sō'dik' kē'ō'tēlag'asēns w'ō'mp'dāns. Gā'm 40
Mā'şts'ōlēm'k. La'mūn k'ē'şwā'īlēq' k'ā'şg'a Mā'şts'ōlēm'k. Wē'g'a gūnā'f

¹ L. c., p. 347.

lax Ma'xstolem. Á'emles k'les xe'ntal qle'k'latat, gr'igamé. Wa, á'la-
gr'á ma ya'í'ax, al gr'igamé's Kwá'kwé'ul qa'só g'ó'wí'del gr'á'sen. Há'grá,
gr'émxaxa plé'lxlasgrima lá'sin g'ó'kwa, há'ya'fa."

La 'wí'la lé'da há'ya'fa. G'á'sé mó'gwa'lestelayuwéda plé'lxlasgrimé.
Lé ló'sasós 'má'ýwa tó O'dze'stallsé. G'í'Inaywa'més lá'stoweda plé'lxlasgrimé 5
lá'é há'stla lastó'xéda 'nemo'kwé hós'elg'isasa Ma'maleleqala, 'nemo'kwé hós-
sidg'isasa 'nimgesé, 'nemo'kwé hós'elg'isasa lá'witsé. ('ná'xwam 'nemo'kwé
hó'tslenoxwasa 'ná'ýwa lé'elqwa' á'ya. K'les k'le's'ónu's, hé'déda ná'gade
hó'saxa t'á'í'laqwayu plé'lxlasgrima).

Í'le'wayin lax 'má'ýwa. G'á'laé dá'x'í'dxa plé'lxlasgrimé, lá 'né'ka: 10
"É'saé'ak' é'x'maa lé'grin dá'g'ístowésgrada yé'q'elak', yis'á's gr'igama'és,
Qú'taxs hé'maé wé'g'í'lin wí'mpwúda. Lá'mé'sin wé'g'í'í'." Lá hós'í'da,
'né'mxsa, má'í'xssa, yú'dé'xssa, mó'xsa, sek-lá'xssa, q'ba'á'xssa, a'í'á'ó'xssa,
ma'í'gu'ná'í'xssa, 'ná'ím'xssa, neq'á'ssaaí'. Hé'x'í'da'més há'stla 'né'k'éda hé'hó'-
tslenox" má'tsók'waaí'." Lá mé'w'ítsa má'ts'é'mé t'é'sima. Lé é'téde 15
'má'ýwa neq'á'ssaxa. Lé'da hós'tsenoxwé é't'ed 'né'ka: "mó'ssok'waaí'." Lé'da
hós'tsenoxwé mé'w'ítsa má'ts'é'mé t'é'sima, lá mó'sgrma. Hé'x'sí'més gwé'-
í'lasa t'é'simé. G'í'Inaywam 'né'k'é 'má'ýwa: "neq'á'ssaaí'," lá'éda hós'tse-
noxwé mé'w'ítsa má'ts'é'mé t'é'sima. Wá'gdzála k'í'iq'éda má'ó'kwé hé'be-
gwánemxa plé'lxlasgrimé. Lá lá'grá lax ló'ssím'í'déda plé'lxlasgrimé. Lá 20
gwá'la. Lá há'st'le 'má'ýwa 'né'ka: "Ló'ssím'í'daaí'."

Lé tá'xulsé Á'waxilag'í'lsé qa's ya'q'eg'á'le. Lá 'né'ka há'stla: "ya,
lé'í'qwalat'é, grá'men k'í'í'ng'ada ló'ssím'í'dék' lax Má'xstolem. K'le'sin
gr'ína, á'las gr'íná'í'ax, yún, gr'igamé's lé'í'qwalat'é. Wa, qm 'né'k'é, nés
gr'igamé's Kwá'g'ul." Lá k'wá'x'í'da. Lé tá'xulsé 'wá'las 'nemo'gwis qa's 25
ya'q'eg'á'le. "ya, Á'waxilag'í'ls. Á'la'maés wá'í'démós? 'né'k'éx, lá'm
gwá'la?" Lé gwé'gím'í'd lá'xés g'ó'kulót: "ya, Á'í' Sé'wí'd, wé'grá tá'x'wí'x,
gr'igamé' qa's ya'q'entála, lá'gr'ín'ós, qm 'né'k'é tá'bid."

Hé'x'í'da'més Á'í' Sé'wí'd tá'x'wí'd qa's 'né'k'é. "Las, las, Kwá'g'ul, qá'tas
lá'xés wá'í'démós 'né'k'éaq'ós, lá'm gwá'la lá'xés k'í'í'wéna'ós, lá'ós ló'ssím'í' 30
í'dó'sda plé'lxlasgrimé's?" ná'ýwa'més ná'nax'má'eda hé'hó'tslenoxwé, 'né'ka:
"Á, lá'mó'x ló'ssím'í'da." Lé é'dzaqwa yix Á'í' Sé'wí'da. "Gé'lak'as'la
Á'waxilag'í'ls, qá'tas, gr'igamé, 'né'x'ím'as lá'm gwá'la. Wé'grá, ya'í'í'ax
Kwá'kwé'ul. Lá'ms gr'íná'tóí, gr'igamé. Má'ts'ók'wé'mé, gr'igamé, má'í-
plé'niá'g'atés g'íné'ta'ós." Lá gwé'gím'í'd lá'xés g'ó'kulóté qa's 'né'k'é: "Qm 35
'né'k'é, gr'igamé's Má'maleleqal. Lá'mé lá'wéyin wá'í'dema, gr'igamé' wá'las
'nemo'gwis. Wa, wa!"

Lá tá'x'wí'dé Á'waxilag'í'ls, lá 'né'ka: "É'x'maés wá'í'démós, Á'í' Sé'wí'd;
é'x'maés wá'í'démós, gr'igamé' lá'sin ná'q'á'é." Lá 'né'ka lá'xa há'ya'fa:
"Há'grá ax'é'd lá'sin g'ó'kwa lax má'plé'niá'grá' plé'lxlasgrima." Hé'x'í'da 40
'més lé'da há'ya'fa. G'á'sé ax'á'í'xsa plé'lxlasgrimé.

Lá 'má'ýwa tá'x'wí'd qa's hós'édexa plé'lxlasgrimé. Lá 'wí'la. Lé

wá'sól, Ma'maleqal. La'ms d'óqulaxg'in t'égmek. Gra'men t'égmek. Hé'm gwá'yugwatsen t'égmeg'ada lak' tá's'sális lá'sxens 'ná'lagada n'grá'k' ph'lxelagama. N'ó'gwam Kwá'gula. Gra'ms hé'n'lk' lé'lqwalat'e. Á'w'maqós hé's'ida'em gwál, lá'qós lá'grá lax ló'ssemx'idé ph'lxelagama. Wé'gra yá't'á'lex qantó ó'gwaqal k'í'wulal ló', lé'lqwalat'e. K'é's'len ó'gwaqal dá'doqwalg'iwálal qa'só k'í'lwaf lá'xg'in n'ó'sik' gr'ig'igama'ya; qm 'né'k'e Ó'dz'e'stalis, qm 'né'k'e' Wá'grides, qm 'né'k'e' má'sulag'illis, qm 'né'k'e' má'xuyalimé, qms 'né'k'e', yú'tass k'í'lwásót'assa gr'ig'igama'yassens há'yó'té'xa Ma'maleqalax. Wa, wa."

La tá's'wíde, yix 'wá'las 'nemó'gwis qa's yá'q'eg'af'e. La 'né'ka: "Qá'tas, 10 qá'tas, gr'igamé. Qá'tas lá'ses wá'ldemós. Á'la, Á'la, gr'igamé, Á'la'més wá'ldemós. Á'ngwésé sá gwé'x'sas Kwá'g'ul lax k'í'lxwáx lá'q'wa tá'wa ph'tsá'yasé, Kwá'g'ul. Wé'gra hé'lisót, gr'ig'igamés Kwá'kwig'ul qm 'w'ig'usta'wé lá'ses t'é'g'mdzéyós, 'wá'latem." La gwé'g'mx'id lá'ses gr'ó'kulóté qa's 'né'k'e: "Qans 'né'k'e, yú. gr'ig'igamés Ma'maleqal, qans 'w'í'ó'lxgr'ada Kwá'g'u- 15 h'k, grada 'nemá'x'isek' tó e'k'lag'm 'wá'las n'grá'x'grá Kwá'g'uh'k. Wé'gra tá's'widex Yá'qaf'e'n'lis qa's yá'q'eg'af'laós, gr'igamé. Wá'tentsós qm x'í'tsax 'í'daól, gr'igamé. Wé'gra t'é'qaxs t'é'gimós dzó'nó'qlwa, gr'igamé, só'maas qá'á'elax k'í'lwáxa 'wá'lasé lá'q'wa. Só'm 'w'í't'ig'usta'wak' qú'mxilag'illis 'wá'las n'grá's. Wa, wa; qm 'né'k'e, gr'ó'kulót." 20

La tá's'wíde Yá'qaf'e'n'lis qa's dzó'noq'wé: "Há há há há há. 'matt'á'la- 25 gamimaós grá'x'en Kwá'kwig'ul. N'ó'gwam Yá'qaf'e'n'lis. Gr'ig'la lá'xa grá'layut'ax grá'yins 'ná'lx. N'ó'gwam gwax'á'lag'illis n'ú'yambá'is gr'ig'amé. Grá'xaeda hó's'hokwé lax Xó'xopla. La lá'wiyódxés ts'é'kumlé. La'm bá'yus'id láq. Hé's'ida'més t'é'gadés Yá'qaf'e'n'lisx'en grá'g'mpéxa grá'la Qwé'q'sót'énoxwa. La g'grá'dis lá'q'wag'í'ayú'gwa, k'é'dé'las 'wá'lasé 'nemó'gwisa, gr'igama'yasa grá'lasa 'wá'lasé 'n'e'mé'méda 'w'í'wó'masg'm, yis Ma'maleqal. Hé'més'en grá'x'elén yá'q'ent'af'e. N'ó'gwam qá'á'elax k'í'lwéx 'wá'lasé lá'q'wa. N'ó'gwam k'í'lwás m'ó'ph'inx'idé ló'ssemx'id ph'lxelag'm lá'sox Má'stótó- 30 leméx. 'má'dzá's gr'igamé? 'má'dzá's Á'wax'lag'illis? Wé'gadzá, gwá'ldzós dá'doqwalg'iwá'ol. qat'n lá'q'wa. 'né'x'maaqós q'ó'mala gr'igama'ya. La'ms yú'ná't'ó', 'nimá'las'tem'm t'é'win wá'ldemé. Lá'stótés g'ín'e'taós gr'igamé, yú. Á'wax'lag'illis. Wé'gra gr'igamé, k'é's'úé q'é'nem'és g'ín'e'taós. Ló's- 35 semx'idam't'é, gr'igamé. Wa, wa; qms 'né'k'e Há'wasulal, qms 'né'k'e, Há'xwéós, qms 'né'k'e Wá'wilap'lasó, qms 'né'k'e, yú. ál gr'ig'igamés Ma' m'aleqal. Wa, wa."

La tá's'wídeda gr'igama'e qa's yá'q'eg'af'e, yix Á'wax'lag'illis. La 'né'ka: "Qá'tas, yú. ts'h'nd'ig'imdzé gr'igamé. É's'ems laqós k'é'fé'lag's'méxés wá'ldemós. La'més'en w'urá't'ó', gr'ig'igamés Ma'maleqala. Lá'kas'mas q'wé'í'd'ó', qantó g'íná's ló'ssemx'idé ph'lxelag'm? Lá'lox q'í'í'aph'nyá- 40

g'anála pte'lxelasgēmwa lāx 'mō'sa. G'it'ēmhwēsēs k'ēs dā'xatōl g'ā'xētās
lō'ssemx'idē, la'mēs'n k'ēs hā'tlāl k'it'lxwaxōs lā'q'wēqōs, gr'igamē.¹

*Lau'ms nā'nax'mēlōl, 'wā'las 'nemō'gwīs. K'ē'sēg'in dō'qulānōx'sa
gr'nasa lō'ssemx'idē pte'lxelasgēma. K'ē'ō. A'mlaxens tē'klwalalax qenō
'nē'x'īax dō'qulānōx'sēs wā'ldēmōs. Wa, qen 'nē'k'ē, gr'ig'igamēs Kwā'
kwēgul. Wa, wa."

La tā's'widē 'wā'las 'nemō'gwīs qā's yā'q'leg'a'le. La 'nē'ka: "ya, gr'
gamē. K'ē'saaxs nōs nā'qā'ya. Hasmō'x nā'qā'yaxwa gr'ig'igama'ēxōs gr'
g'inā'ēnā'ēx lōl, gr'igamē. La'men gwā'ta yin. G'ā'xlax'ida lō'ssemx'idē
ask'lā'lasōsa gr'igama'ē Yā'qā'ēnlis. Wa, wa, qen 'nē'k'ē, Ma'maleleqal, Wa, wa."¹⁰

La 'yā'laqē A'waxilag'illisē lā'xa hā'yā'fa qa lēs ax'ē'dxa lō'ssemx'idē
pte'lxelasgēma. G'ā'xēda hā'yā'fa. La tā's'widē 'mā'zwa qā's hō's'idēxa
pte'lxelasgēmē. Hē's'siūm gwē'k'ālēs hā'sīla, nōqā'ssasa. La wā'tēda pte'
lxelasgēm, lā'as yā'q'leg'a'le 'mā'zwa. La 'nē'ka: "ya, lē'tlqwalat'ē, hō'si-
lā'masēg'ada pte'lxelasgēm k'āk' wā'xaatsēk'?" nā'ywā'mēs wā'tēda nā'ywa
bē'bigwanima. "Gwā'īlas wuf'ēm 'nē'k'ōl, gr'igamē, la'manē'g' hē'nplētāxōs
lā wā'xaasta pte'lxelasgēmēx," nē'k'ēda bē'bigwanimē. La ē'dzaqwē 'mā'zwa:
"Lāk' q'ē'lē'p'ōnyaganāla lāx mā'p'ōna lō'ssemx'id pte'lxelasgēma. Nō-
gwam Maa'mtag'ila lō'klwēmas lāx k'it'lxwaxa lā'q'wa. Yā'tlānō, gr'igamē
A'waxilag'illis. Yā'tlānō, ā'lens q'ēmā'lalax. Gwanō' t'atā's'ēdēlaxa, k'ēs
wā'tēmasa, gr'igama'ya, ā'tas wō'l lā'xa lā'q'wa."

La tā's'widē A'waxilag'illis qā's yā'q'leg'a'le. La 'nē'ka: "É'x'mēs wā'
ldēmōs 'mā'g, ylx hē'lō'klulā'xg'in nā'qēg'in. Wē'g'a yā'q'leg'a'tex 'wā'las
'nemō'gwīs. Lau'ms yā'q'leg'a'lōl, gr'igamē. Nē'lasōs nā'qā'yāq'ōs g'ā'xēn,
ā'tan xē'n'tlālax hā'lxwilalax. Wē'g'adzā dā'xax, gr'igamē. Dā'xadzāga,
25 qen 'nē'k'ē Wā'g'idēs, qen 'nē'k'ē Tsō'pā'lās. Wa, wa."

La klwā'x'idē A'waxilag'illisē. A'mēsēla q'wē'tā'ēda nā'ywa lē'lqwalat'ē.
K'ē'ōs yā'q'ent'lāla. A'mēs 'wā'lasē 'nemō'gwīs tē'x'ēls qā's nā'xūmdēsēs
'nē'x'ūnā'ē. La gā'la k'ē'ō's wā'ldēmēda nā'ywa bē'bigwanima, lā'as tā's'widē
Yē'qok'lwalag'illisē, ylx t'atā'yās 'wā'las 'nemō'gwīs qā's yā'q'leg'a'le. La 'nē'ka:
"ya, gr'ig'igamēs Kwā'gul. K'ē'sen qā'lē'laxga 'yā'g'ing'asga nā'qēg'asg'in
'nē'mwōtēk'. Wē'g'a dō'qwalax, gr'igamē, qā's wā'ldēmōs qa ē'x'idayūs'ga
nā'qēg'asg'in gr'igamēk', qen 'nē'k'ē, gr'ig'igamēs Ma'maleleqal. Wa, wa."³⁰

La tā's'widē Hā'mdzid qā's yā'q'leg'a'le. La 'nē'ka: "ya, Kwā'kwēgul,
k'ē'lā'mniasga gwē'tsasg'asg'in gr'igamēg'in, g'ada hā'manēkwilak' gr'iga-
ma'ya. Lau'ms hā'manēkwa lē'lqwalat'ē. Hē'ēm gwē'g'ilag'itēda 'wā'lasē
gr'igama'ya. Wē'g'a A'waxilag'illis, ē'klax'īd'ixga nā'qēg'asg'in gr'igamēk'."³⁵

La tā's'widē A'waxilag'illis qā's yā'q'leg'a'le. La 'nē'ka: "Gwā'īlas
Hā'mdzid. Lau'ms hē'f'adzāqwa, xē'n'tlā q'ē'nēmēs wā'ldēmōs. Lē'x'adzā-
max'ī yā'q'ent'lā'ēda k'it'wēnōx' lā'xa lā'q'wa. Gwā'īlas 'wā'las 'nemō'gwīs,
gwā'īdzā'ōx yā'q'ent'lā'ōx'da g'ing'inā'nēmēx, qen 'nē'k'ē Kwā'gul. Wa, wa."⁴⁰

¹ See Translation in Report of the U. S. National Museum for 1895, p. 351.

Wa, ha'g'a, plá'p'ing'ihla la's'a g'o'kwa qa e's't'elaysox ná'q'a'ya'sa g'e'g'a-máx. Há'g'a, ha'yá'p'. Le'da ha'yá'Fa. Ke'te'sla g'e'thas g'a-xa'e dá'ixa pl'e'lxasg'me. La as't'e'sola ha'yá'Fax pl'e'lxasg'me. He's't'á'mese Á'wa-xé'ng'ihle lá's'wá. La wu'da xa ha'yá'Fa: "G'i'nso'xla pl'e'lxasg'me?" La ná'nax'm'í'ha ha'yá'Fa: "O'ri'hap'í'ayagox pl'e'lxasg'me. — Á'hrnas 'ne'ka' al g'e'g'igame's Kwá'g'ud. G'e'lak-as'lasox wá'th'mop, Kwá'g'ud. We'g'a, máx, e't'ed ho's'edax, g'e'g'igame'?" Le' ná'wá lá's'wá q'a's ho's't'elax pl'e'lxasg'me. La 'w'í'ha, há's yá'q'eg'at'e 'má't'ase: "Ya, le'rl'p'at'at'e, ho's-'masa há'g'at'ha pl'e'lxasg'mk? Lak' má'p'í'nyag'ga, má'nop'í'x'í'hlá'y'og'wa ho's'max'í'd pl'e'lxasg'ma. Dí'p'wá'la g'e'g'igame's le'rl'p'at'at'e. Wa, 10 'wa, q'u 'ne'ke. Á'wat, q'u 'ne'ke Mg'd, q'u 'ne'ke E'wan'yá'de, q'u's 'ne'ke g'e'g'igame's Kwá'kw'g'ud. Wa, wa."

La lá's'wáde 'wá'tas 'mno'g'wis q'a's yá'q'eg'at'e. La 'ne'ka: "We'g'a, yá'í'ak. Má'maleq'al, lá'mn dá'xa ké'to má'x's lí'a q'u. We'g'a g'e'rl'has'e'dax q'a g'e'ne'wasa pl'e'lxasg'me. Sik-tá'sg'mag'í'um'e'da g'e'rl'has'a. Sé: 15 sik-tasox'e."

La lá's'wáde Á'waxé'ng'ihle q'a's yá'q'eg'at'e. La 'ne'ka: "O'd'as, 'wá'tas 'mno'g'wis, G'e'lak-as'lasox wá'th'mos, 'yis 'ne'kaex, 'í'ar'm dá? Há'g'a, al g'e'g'igame's Kwá'g'ud, as'e'd'í'xa g'e'rl'hasa. Sik-t'e'p'nyag'at'e pl'e'lxasox'í' swá'k'í'ma." He's't'á'mese'da ha'yá'Fa la as'e'd'ax kwaxá'w'e. G'a-xá'da 20 ha'yá'Fa dá'í'xa sik-tá's'í'age kwaxá'w'e. La dá'x'í'de má'wá'sa kwaxá'w'e q'a's yá'q'eg'at'e: "Ya, le'rl'p'at'at'e, á'haq'os p'es'm'í'ax's wá'th'mos há'g'a Á'waxé'ng'ihle. Á'hs, ho'í'mí'la g'e'g'igame's Má'maleq'ala. Lá'm g'e'rl'hasé'q'í' swá'k'í'ma sik-tá's'og'og'o pl'e'lxasg'ma. Lá'm g'e'rl'hasé'q'í' swá'k'í'ma sik-tá's'og'og'o pl'e'lxasg'ma. Lá'm g'e'rl'hasé'q'í' swá'k'í'ma le'rl'í'nde pl'e'lxasg'ma. Lá'm g'e'rl'hasé'q'í' swá'k'í'ma q'u'í'asox'wá'e' pl'e'lxasg'ma. Lá'm g'e'rl'hasé'q'í' swá'k'í'ma mó'y'sok'wá'e pl'e'lxasg'ma. Wa, wa. We'g'a 25 g'at'ax g'e'g'igame's Má'maleq'al. We'g'a w'o's'í'asg'mú's g'e'g'igame'k, q'u 'ne'ke Kwá'kw'g'ud. Wa, wa." La lá's'wáde Á'waxé'ng'ihle q'a's yá'q'eg'at'e. La 'ne'ka: "Ya, x'mo'ke, 'wá'tas 'mno'g'wis. E'kasas ná'q'a'os. Lá'x yá'í'us. 30 'p'í'na ho's'max'í'd le'wa á'rl'p'í'nyag'í', la má'mop'í'x'í'hlá'si á'rl'p'í'nyag'í' yag'í' pl'e'lxasg'm. G'e'lh'ga 'wá'tas 'mno'g'wis, le'wos g'e'x'wut'ag'os q'a's q'u'wá'g'ul'asos q'u as'e'd'eq' q'a's q'u'wá'x'm'í'x'í'nos." He's't'á'mese 'wá'tas 'mno'g'wis lá's'wá'd q'a's yá'q'eg'at'e. La 'ne'ka: "Ya, Má'mox'sag'me, G'e'lh'ga g'e'g'igame', G'e'lh'ga lá'í'hl, g'e'lh'ga Kwá'x'í'hl'ok'me, g'e'lh'ga 'mno'k'ol'at'í's, g'e'lh'ga Há'wá'sí'hl, g'e'lh'ga M'í'wá'hl, g'e'lh'ga K'í'ek'í'ns'm, g'e'lh'ga Yá'q'í'p'í'ns, g'e'lh'ga Wá'k'wá'de, g'e'lh'ga Há' 35 'í'ns'í'hl, g'e'lh'ga T'sí'ox'sí'as, q'u's do'x'wá'so há'g'í's'ms lí'á'í'á' q'u'á'd'í'ne. G'e'í' há's'á'de há'g'a g'e'rl'g'igame's Má'maleq'al." G'a-x dá'í'us'í'x'la yá'í'á'x'í'hlá'y'og'í' g'e'rl'g'igame'. La yá'q'eg'at'e 'wá'tas 'mno'g'wis. La 'ne'ka: "Ya, Kwá'kw'g'ud. G'ar'm há'y'wesa Má'maleq'ag'at' lá'g'os do'q'í'la. G'ar'm's há'y'os

Kwá'grul, Gra'm lo'olaxa a'wá'wé lá'li'q'waxa té'q'agde lá'li'q'waxa. Hé'-'
 'mis lá'gr'fos há'x'malaq'ek. Wé'gra yá'láx gr'ig'igamé's Ma'maleleq'la.
 Yá'la há'ga qó' grá'x'yulaxé Ma'x'olohaxens lá' lá'x'ó'y' grá'xens qá's
 hé'x'í'dá'mé'os dá'x'í'do'ok'wéq, gr'ig'amé', á'li'ns bí'nsalax, gr'ó'kalot, qín
 'né'ké, gr'ig'igamé's Ma'maleleq. Wa, wa, Wé'gra gr'ig'amé' A'wax'ila- 5
 gr'ib's. La lá'x'wí'dé qá's yá'q'eg'ra'f'e. La 'né'ka: 'Q'á'as, qá'ías, wá'ías
 'nimo'gwis té'wos gr'ig'edap'os. Lá'mox é'ka, lá'x q'wá'sa. Wé'gra, á'l
 gr'ig'igamé's Kwá'kw'grul, gr'el'ag'ra qá's lá'ós x'e'lx'el'p'it'it'la, lá'x'm gr'ó'k'wa
 qa q'wá'lay'uh'mé'í'msa gr'ig'ig'amá'e. La qá's'í'de'la há'yá'Pa. K'é's grá'xax
 grá'xax gr'ix'olaxa ma'p'le'nyagi p'le'lx'olag'ama. Hé'mesa ma'f'is'á'q' ké'wax- 10
 lá'wa, k'á'k'í't'í'nalaxa sik'é'á'is'laq'é' ts'ó'hu.

La lá'x'wí'dé 'má'ywa qá's dá'x'í'de'xa k'wax'á'wé. La 'né'ka: *'ya,
 gr'ig'igamé's Ma'maleleq. Gr'elak'as'í'ax'ós gwe'dá'ses. A'lag'at'max'í' é'k'é's
 né'ná'qá'yos qag'ra g'wá'lag'í'el'as'ag'ím'u'y' gr'ig'amé'k. Wé'gra, h'ó'í'elax,
 gr'ig'ig'amé'. Lá'u'm's q'wá'lay'uh'mé'í'mox'ag'ada ywá'k'ímak' sik'é'á'x'sok'í'ox 15
 té'wé'q' swá'k'luna hé't'mxax té' sik'é'á'x'sok'í'ox í'og'wá'da mó'p'án'yá'grá'k' p'le'
 lx'olag'ama. Lá'mox mó'p'á'x'í'd' lo'x'mx'í'da p'le'lx'olag'ama há'gá'. Wa, wa,
 Wé'grax'in waxá'.

Hé'x'í'dá'mése wá'lasé 'nimo'gwis yá'q'eg'ra'fa. La 'né'ka: *Lá'm'ins dá,
 Má'maleleq. Lá'm'in dá, lé'lpwalat'é. Gr'elak'as'í'la gr'ig'amé' A'wax'ilag'í'is. 20
 Gr'elak'as'í'la, gr'elak'as'í'la, gr'ig'amé'. Gr'elak'as'í'la Kwá'kw'grul.

La lá'x'wí'dé A'wax'ilag'í'ise qá's yá'q'eg'ra'f'e. La 'né'ka: *'ya, wá'ías
 lá'm'in dá, gr'ig'amé'. Lá'í' é'le'az'q'wa yá'q'eg'ra'f'e A'wax'ilag'í'is; *má'd'elax,
 wá'ías 'nimo'gwis' gax'y'í'is dá'x'y'ás wá'wá'lanx'í'et'opos grá'x'm, gr'ig'amé', 25
 Nóg'warim té'gades Kwá'grul, Nóg'warim té'gax'as'á'ós lé'í'olwalat'é's aw'í'ns'as
 'ná'la. Nóg'warim té'g'eg'má'las'os'ag'in Kwá'grul'ék; lé'í'olwalat'é. Lá'u'm's
 wá'í, lá'x'm k'í'w'et'ar'é' í'oi, Má'maleleq. Hé'x's'ar'ma í'es g'wá'gawá'y'as'os
 lá'x ba'né'. Wa, wa, Há'gra, há'yá'Pa, té'í'el'ax'ins gr'ig'má'yá'qa grá'x'ise
 dá'x'wá'dax'wa lé'lpwalat'ax, y'is té'í'q'w'eg'í'la grá'lx'ax'. La qá's'í'de'la há'yá'Pa. 30
 K'é's grá'xax grá'xax w'up'wá's A'wax'ilag'í'is lé'gr'ka há'yá'Pa dá'í'axa ma'p'
 p'le'nyagi p'le'lx'olag'ama. La yá'q'eg'ra'f'e A'wax'ilag'í'is. La 'né'ka: *'ya,
 lé'lpwalat'é, grá'x'í'm'ge'a té'í'q'w'ag'el'ak; y'is'gr'ada ní'yambal'is'ek té'í'q'w'eg'í'la.
 Wé'gra ax'é'í'ox 'm'g'umé'x'á'xax qá's gr'ina'osax'os 'má'y'. Hé'x'í'dá'mése
 'má'ywa h'ó's'ol'ka p'le'lx'olag'ame. Lá' ma'p'le'nyagi'á'da p'le'lx'olag'ame. *Lax 35
 sá'yak'á'p'le'nx'í'dalasa ma'p'le'nyagi p'le'lx'olag'ama. Yú'm'a mó'p'á'x' lo'x'
 sum'í'd' té'wa ma'p'le'nyag'ix p'le'lx'olag'ama. Wá, wa, gr'ig'ig'amé's Ma'ma-
 leleq'la. La yá'q'eg'ra'f'e wá'ías 'nimo'gwis: *Gr'elak'as'í'la gr'ig'amé'. Lá'u'm'ins
 yá'yax'sí'ax té'n'sta, Má'maleleq. Wa, wa.

5. End of the Winter Ceremonial.¹

Pl's'e'de gr'igama'yasa Dina'x'da's'xa t'e'gad'e Pexa'ladze la'xa ts'e'ts'e-
qaxa ga'nute. La le'ts'ededa ma'lo'kw'e be'bigwanema. La 'ne'ka lax
t'lex'lasa 'na'f'mmgs'mse gr'o'kwa: "La'mens y'atarai', pepexalai', lax Tsham-
qlogat'ai'. La'mens' y'atarai', pepexalai', lax Ne'ndze. La'mens x'it'slax'ilatai',
'ne'nmokwai', lax t'laqostlag'ilisai'. La'mens x'it'slax'ilatai', 'ne'nmokwai',
lax Ya'qa'mnselag'ilisai'." 5

La 'ne'k'eda 'nemokwe': "Ha'lag'il'it'at'at'ens pepexalai', "na'mnts'la'm-
tens, 'ne'nmokwai'." La na'nak, la'xa lo'bekwe.

La e't'ed qa's'ideda ma'lo'kw'e be'bigwanem. La'm laf qa'tse'at'axa
'na'swa be'bigwanema. La 'ne'k'eda 'nemokwe' bigwa'nema: "Qatse'atai'." 10
La 'ne'k'eda 'nemokwe': "Qasaai'. We'gax'ins ha'lag'il'it'at'ai', pepexalai'.
Laxm sepg'ile ga'nu'ena'yas. Ke'lo'snu'x'e laqwaai', 'ne'nmokwai'. 'ne'm-
pl'ent'slaxsta'c'm'enu'x'e." La 'wi'la he gwe'k'ala la'xa gr'ig'okwe, la'as
na'nakwa, la'xa lo'bekwe.

La e't'ededa ma'lo'kw'e be'bigwanem qa's'ida. La 'ne'ka: "Dad'ow'e'maai'. 15
Lax'mk' 'wi'lae'g'ins 'ne'nmokwig'ai'. Ge, ge, ge." G'f'f'em do'qulaxa 'ni-
m'okwe bigwa'nem, la'e 'ne'ka: "Ge, ge, ge; la'x'dis 'mimo'k'em la k'les la'e'ra."

La 'wi'la'et'eda be'bigwanem'e, la'xa ts'la'gats'e, la'as t'a'solle Pexa'ladze
qa's ya'q'ega'le. La 'ne'ka: "Ge'lag'a, 'ne'nmok', ge'lag'a. Wa, ge'la-
kas'la 'ne'nmok's'dzek'as, la'x'ins ts'la'gats'laq'ens. He'lit'oi, 'ne'nmok', la'xwa 20
ts'la'gats'laxx Q'la'm'talaxa 'wa'las'e p'ixa'la, 'ya'k'amas'ax a'da Q'la'ne'q'elak' lax
Dza'wade; ts'la'gats'laxx Nau'alagumgaxa 'wa'las'e p'ixa'la lax Dza'wade;
ts'la'gats'laxx P'la'la'lag'il'ak'xa 'ya'k'wasos Wa'qa'yasa Le'iq'w'el'da'x'. He'tem
'wa'las'e t'la'la'g'ekwaxsen la t'e'ag'at'ax'waxen 'ne'x'anese'we ni'm'k'talaxen
'ne'x'anese'we Nu'x'ne'mis. He'men la'g'ila 'ya'k'e'watsa 'na'swa gr'ig'igama- 25
'yasa le'iq'walat'ax qass gwa'hdama'e 'ya'k'e'wase Q'la'm'talax to Nau'alagumga
to P'la'la'lag'il'ak'. We'ga ya'it'at'ax, 'ne'nmok', ya'it'at'ax la'xa ya'it'at'ax.
Le gwe'gax'id la'x'es gr'okulote qa's 'ne'k'eq: "Qen 'ne'ke Ti'm'xwakas,
qin 'ne'ke Xo'gumsil, qin 'ne'ke P'le'k'elax'gim, qin 'ne'ke t'e'na, qin 'ne'ke
'na'swa 'ne'nmok'. We'ga ya'it'ax, we'ga ya'it'at'ax 'ne'nmok'dzek'as. 30
We'ga ts'las ya'dena g'a'x'en qin t'e'le'at'lexen q'la'la'el'a. He'men la'g'ila
q'la'q'la'gim'oi, nos 'ne'nmok'." La ts'la'eda ya'dene laq. He'x'ida'm'es
ya't'eda; la 'ne'ka: "Ho'p, op, op, op." La gwa'la. La do'be'we'la la'xa
e'k'le. 'na'swa'm'es 'ne'k'eda gr'ig'igama'e: "Ya'it'ano, qast, a'ias wo'lx'ens
q'la'la'el'a." La e't'eda ya't'ed. La ya'laqwa. Ga'm'es ya'laq'ulayosiga: 35

"La'm's ho'le'ag'ist'oi, ya aya aya, xwa ts'a'e'q'tmaes pa'xala, hawo.
La'm's lo'la'q'el'ist'oi, ya aya aya, xwa ts'a'e'q'tmaes pa'xala, hawo.
La'm's sa'yahata'ist'oi, ya aya aya, xwa ts'a'e'q'tmaes pa'xala, hawo.
La'm's ga'x'ale'lat'oi, ya aya aya, xwa ts'a'e'q'tmaes pa'xala, hawo."

¹ L. c., p. 616.² L. c., p. 617.

La q'wé'Píde Pe'xaladzé yá'laqula, lá's q'á'q'lelaqula há'mts'lála lāx awí'g'a-
 'yasa tá'x'loséxa 'né'k'ē: "Wip, wip, wip, wip." Hé gwé'k'áléda há'mshants'ise.

Gí'f'més q'wé'Pídeda hé'k'lála, lá's yá'q'leg'afé Té'mxwak'as. La 'né'k'a:
 "ya, qwé'ségwí' 'né'nemó'k'. Lé'mas wulé'laxen gá'gempé. Hé'em nū'yam-
 balisēxa lá'ós wulé'la'. Wá, yá't'lá'ól 'né'nemó'k' lá'xa yá't'lá'xlá. Wé'g'a, 5
 nós 'né'nemó'k'. Yá't'láx. Hé'mens k'leá'sg'itens há'lara'xa lá'ós wulé'la'.
 Lé'x'atim 'wá'lasen lálá'gek'waxens gá'gempé." La é't'ledé Pexa'ladzé yá't'led
 qá's yá'laqwé,¹ yisés g'í'lx'dé yá'laxwidayu. Gí'f'més q'wé'Pída, yix Pexa'ladzé,
 lá's é't'ledéda há'mshants'ise wip, wip, wipxa² lá'xa nē'zwá'la lá'xa ló'bekwé.

La é't'ledé Pexa'ladzé yá't'leda. Lá'xaa é't'leda yá'laqwa. Hé'emxaa yá'
 lāx'á'lenas, qá'taxs gá'gemp'dzasaé. Gí'f'mxaá'wis q'wé'Pída, lá's é't'leda 10
 wip, wip, wipxa² lāx á'taná'yasa ló'bekwé. La é't'ledé Pexa'ladzé yá'laqwa.
 Hé'emxa yá'lāx'á'lenas. Gí'f'més q'wé'Pída, gá'xaas wip, wip, wipxa² lá'xa
 t'lé'x'í'lasa ló'bekwé. La yá'laqwéda gá'laba'yasa nau'alakwé. 'ná'zwa'em
 q'wá'xé qex'imá'yas lú'wés q'inxá'wá'ē. Gá'més yá'laqula'yasa gá'laba'yasa 15
 bé'bigwanim gá'xéi, lá'xa g'ó'kwé:

"Lá'ns hó'telatói. ána ána ló'laqula é'x'ak'álet, yut hó'telét pá'xala ána ána há'mamama há'mamama,
 Lá'ns hó'telatói. há'mats'laqola, lén há'bagulaqwa, lén pá'xala ána ána há'mamama há'mamama."

La q'wé'Pídeda gá'laba'ē lá'xa nē'zwá'la lá'xa lá'qawa'litas g'ó'kwé.
 La x'í'plá'f'lé Tslá'qwa. Hé'em t'é'g'ema gá'laba'yasa q'wé'q'wé'xa'lakwé. 20
 La 'ná'zwa 'né'k'a: "Wip, wip, wip, wip." Gá'xé hó'gwí'la lá'xa g'ó'kwé
 k'lé'w'stalihéla mó'sgrimg'ustá bé'bigwanéma. La 'wí'laé'eda bé'bigwanim.
 t'é'x'í'lasa'méda q'lú'lsq'lulyakwé lá'xa ó'g'wiwa'litas g'ó'kwé. Gá'xéda tsh-
 dá'qé t'é'gadés Yá'q'ós'lag'í'lis qex'imá'laxa q'wá'xé q'inxá'laxa q'wá'xé. La
 yá'laqulas'gada: 25

"Há'maya nau'alakwélayinas tsá'ejtmes nau'alak'.
 Há'maya nó'gwá'm q'ú'lxo'wa lá'xa tsá'ejtmaes nau'alak'."

Gí'f'més q'wé'Pída yá'laqula, lá'ē x'í'pléde Yá'q'ós'lag'í'lisé. La 'ná'zwa
 'né'k'a, wip, wí'pxa² mó'sgrimg'ustá bé'bigwanéma. 'ná'zwaem tá'x'oliteda
 bé'bigwanim. La 'wí'laé'ea. La q'í'm't'ledéda q'lú'lsq'lulyakwé bé'bigwanéma, 30
 yí'sa q'í'm'dimas Q'á'm'talá, yí'xa q'í'm't'ledayá'sex Q'á'néq'lakwé lāx Dzá'wadéxa
 nū'yamé, qá'xs 'yá'k'ámasax Q'á'néq'lakwé. Lá'laé á'mla tó Q'á'm'talá.
 Hé'mis lá'g'í'lis q'í'm't'ledex Q'á'néq'lakwé, yis'gada:

"Wu'p'e'mx'den 'wa'lep'elag'í'lamé'né'x'sa ná'naulak'.
 Wu'p'e'mx'den k'e'k'á'rlak'á'lamé'né'x'sa ná'naulak'. 35
 Lé'x'deasé t'e'x'té'lag'í'lis'mé'né'x'sa ná'naulak'.
 Lé'x'deasox yó'lyó'lag'í'li'fox tsá'ejtmes nau'alak'."

La q'wé'Pídeda d'í'nxí'la, lá's yá'laqwé Tslá'qwa é't'leda. Gí'f'més q'wé'Pí-
 'deda, lá's 'ná'zwa'méda bé'bigwanimé lú'wa tsé'daqé x'í'pléda. La 'ná'zwa

¹ See Translation in Report of the U. S. National Museum for 1895, p. 618.

"nē'ka: "wip, wip." La ē'tēdēda qlu'squ'lyakwē d'n'x'itsēs gr'lx'dē d'n'x'ela'yu, yixā nē'k'e ql'ēmdemas Qla'mtalafē. La qlwē'fīdēda qlu'squ'lyakwē d'n'x'ela, la'asē Tsla'qwa ya'laqwa, ē'tētsēs gr'lx'dē ya'laqula'yosēs g'a'lae gr'ā'sēi. lā'xa g'ō'kwē. Gr'f'mēs qlwē'fīdē Tsla'qwa, la'as nā'ywa x'f'lpēdēda bē'begwanēmē. La nē'ka: "wip, wip." La ē'tēdēda qlu'squ'lyakwē d'n'x'ida, yixā ql'ēmdemas Qla'mtalafē. La qlwē'fīdēda qlu'squ'lyakwē d'n'x'ida, la'as Tsla'qwē ē'tēdēda ya'laqwasēs ya'laqola'ya. Gr'f'mēs qlwē'fīdē Tsla'qwa, la'as nā'ywa x'f'lpēdēda bē'begwanēmē. La ē'tēdēda qlu'squ'lyakwē d'n'x'ēda. Hē'x'sā'ēm d'n'x'ēda'yosē.

La'ēm "wi'la hō'qawilsēda bē'begwanēm lē'wa tsē'daqēxa 'yixwā'x'dē. 10 La ya'qlēga'fē Tē'mywak'as: "Wa, wa, nē'nmō'k', la'mas dō'qulaq hē'mens k'ile'mō, hē'men nūma'fēfē. Hē'men adē, hē'men¹ gā'g'empē, hē'men nū'yamē, hē'men wā'las pexa'lexa la'ōs dō'x'wala'ōs, qwē'segwif nē'nmō'k'. Hē'm Qla'mtalafēxa wā'lasē pexa'la, hē'mis Nau'alagunga, yixā ts'ēdā'qē, hē'm Plā'elag'f'lakwēxa wā'lasē pexa'la. Hē'm yā'k'e'wases Qla'nē'q'lakwē, 15 yix Qla'mtalafē lāx Dza'wadē. Hē'mēsēn lā'g'il yā'k'axalāsēs, lē'lqwalalē. Wa, wa: qn nē'k'extns nē'nmō'kwē, Pexa'ladzē. Hē'm ql'ēmdēm Qla'mtalafē la'ōs wū'ā'x'at'ēda 'yixwī'dayōsēs nē'nmō'kwē. Hē'mis ya'laqulayōs Plā'elag'f'lakwē, yix ya'laqulayōsa g'a'laba'ē, hē'mis ya'laqulayōs Nau'alagungēda ya'laqulayōsa ts'ēdā'qē. K'lē'sēn sē'na lāx gwē'g'ilasasa lē'lqwalalā'ē. 20 A'māē sēnā' qā's gwē'g'ilasa. Wa, wa."

Gā'xē xud'x'sē'g'indēxa ō'xsēga'yasa t'ēx'f'lasa g'ō'kwē. La nē'ka: "Dā'salga l'ō'l'ēbanadzēk." Gā'xē Xō'gumsila, gā'xēla qā's nē'k'e: "Wē'gra, k'ā'talax nē'nmō'kwā'." Lē t'ē'm'sēdēda qlu'squ'lyakwē. Gā'xēda ā'fē gr'g'igamē's, gā'xēla. Gr'f'mis wī'la'ēla, la'as ya'qlēga'fē Xō'gumsila. La 25 nē'ka: "Yū'm l'ō'banēs Dza'wadē. Lē'x'atēm hā'mā'ēda dza'šunē. Yū'm tsē'nō'x." Hē'm nē'nak'it'sēx tsē'nywa qā'xs nā'ywa'māē la t'ē'magila. La ē'tēdē Xō'gumsila ya'qlēga'fē. La nē'ka: "Wa, k'ā'talax, nē'nmō'k'." Hē'x'ida'mēs t'ē'm'sēdēda qlu'squ'lyakwē. Gā'xēda tsē'daqē p'f'kalasēs nā'ns'una'fē lē'lā'g'ikumāla. Hē'm gwa'fēda bē'begwanēmē. La wī'la'ēla, 30 la'as ya'qlēga'fē Xō'gumsila. La nē'ka: "Yū'm gwē'gogō'sōx. Yū'm dā'saxa ya'qē'g'ilax'ā. Wa, wa." La ya'qlēga'fē Tē'mywak'as. La nē'ka: "ya, nē'nmō'k', mā'dzās, mā'dzēs nē'mak'it'ōs nē'kaaqōs qa qwē'dag'isa l'ā'g'ikwēx? mā'sē ek'lē'qalamāsta gā'xēns? A'mēl'g'ns lā' x'ulal lē'axs qwē'dū. A'mēl'g'ns lā' mē'xat, nē'nmō'k'. Wa, la'mēs gwa'xwa gā'nulēx, 35 nōs nē'nmō'k'. La'mēs 'yixwā'x'ā'ēq, Pexa'ladzē, qns l'ā'l'ayō'x'itā lā'g'ixwa gā'nulēx, qn nē'k'e, Plē'lxēlasgēm."

La lā'x'ol'fē Hō'l'ādē qā's ya'qlēga'fē. La nē'ka: "Yū'mōs wā'ldēmaqōs, Tē'mywak'as. nē'k'asqōs, la'm gwa'xwa gā'nulēx. La'mas hō'lēlax wā'ldēmasēs nē'mō'kwē lē'mk'lal lāx wā'ldēmas? La'm'lā'ōx qwē'dēla l'ā'l'g'ikwix. Wē'gra, nē'nmō'k'. K'lē'salēn ō'g'waqat lā'wīdēq, qns nē'k'e

¹ L. c., p. 619.

Kul'm, qns 'nē'k'e Tse'lk'ixst. E'x'laxa'wiselax k'les dā'dalax wā'ldema-sins 'nē'nemō'kwē. Wa, wa."

La lā'xolte Yū'y'yukwamas, gr'igama'yasa 'nē'mgēsē: "Hē'mis wā'ldemōs, 'nē'nemō'k'. Ā'la'mas la'm qwē'damāsswa lā'g'kwēx? Wē'ga, nā'nax-'mē'xen wā'ldemē, Te'mywak'as."

La'as nā'nax'ma'e Te'mywak'as: "Ā'la'men 'nē'ka qā'tass k'le'saēx aē'k'ilens 'nē'nemō'kwēx lā'xen k'ilē'mēxwa lā'g'kwaxsins gā'gimpēxins ā'daxens k'ilē'mēxwa nemā'telax. Ā'la'men laa'm gwa'xwa gā'nulēx. Wa, wa."

La nā'nax'ma'e Yū'y'yukwamas e'tleda: "La'mas wulē'laa, nōs 'nē'nemō'k'?"
 10 "Ya, lā'qwasgēm, wē'gax'ik' gwā'la, la'm'as gwa'xwa gā'nulēx. Hē'men ā'le tā'tēklwalaxa qō'tēx'ata gr'axens, nōs 'nē'nemō'k'. Hē'mesen k'le'sēlen ō'gwaqal tslex'e'dxwa lā'g'kwēx. Wē'gax'it'at lā'yoxlaxwa gā'nulēx. Wa, wa; qn 'nē'k'e Nū'xne'mis, qn 'nē'k'e Hō'tēlid, qn 'nē'k'e, qast, lē'mk'āl. Wa. Amā'yawēsens wā'ldemēx,¹ gō'kulōt." La lā'y'widē Nū'xne'mis qā's yā'qleg'a'le. La 'nē'ka: "Yū'mōs wā'ldemēx, Te'mywak'as. Hawā'k'asos wā'ldemaqōs, 'wā'latsēm lē'lqwalatē. E'x'lag'a' malax gwā. Qā'tass nexstā-'
 15 'lēsq'amaa'qōs lā'xens gā'gimpē, yū, gē'lak'as'la 'wā'las lē'lqwalatē. Hē'lag'a' lē sa'sēm, gwa'nō ō'gwaqalāx mō'masilaxins gā'gimpēx. Ā'lasēs wā'ldemōsswa lā'g'kwēx. Ā'la'maēx nemā'telaxs mō'masilasē'waēx. Wē'ga, yā'lā lā'xa yā'lāxla, 'nē'nemō'k', qn 'nē'k'e Kwā'g'u'ul, qn 'nē'k'e Mā'malēleqal, qn
 20 'nē'k'e 'nē'mgēs, qn 'nē'k'e La'witsis, qn 'nē'k'e gr'ig'igame's lē'lqwalatē. Wa, wa."

La lā'y'widē Te'mywak'as qā's yā'qleg'a'le. La 'nē'ka: "Gē'lak'as'la 'nā'xwa 'nē'nemō'k'. Gē'lak'as'laxēs wā'ldemōs gr'axen. La'men 'yixō'dlex-g'ln lā'g'kwik'xwa gā'nulēx. Wa, gē'lag'a, yū, nōs 'nē'nemō'k', lē'wa
 25 ts'ē'daqē, qns 'yixwā'lag'i, qa hō'lele'sg'ada lē'lqwalatē gr'axens, nō'sēx gwē'k'alasa." Gā'xēda 'nā'xwa bē'bgwanēma q'lap'ē's'ida, lē'wa ts'ē'daqē. La dē'x'ēda 'wī'la, lē'wa ts'ē'daqē, lē'wa g'f'ng'hanēmēxa qh'mdēmasa gā'la. La'm dā'le Xō'gumsilaxa qaxetō' dzō'meg'ata. Gā'mēs qh'mdēms'g'ada:

"Ha, wē'gaxōs 'yixwā'ya, yixwā'xēasēs 'wā'lasma'e, e'yajuma'ya, k'le'sōguma'ya, tsā'egamblā'ya wo, aiyā, aiyā, wo.

Ha, wē'gaxōs gr'ax'ya ā'le'stāyaxēs 'wā'lasma'e, e'yajuma'ya, k'le'sōguma'ya tsā'egamblā'ya wo, aiyā, aiyā, wo.

Ha, wē'gaxōs lā'xōdēx q'ax'ōdēxēs 'wā'lasma'e, e'yajuma'ya, k'le'sōguma'ya, tsā'egamblā'ya wo, aiyā, aiyā, wo.

Ha, wē'gaxōs 'yixwā'ya dā'x'ē'le'ng'ln 'wā'lastmēg'ln, e'yajumek', k'le'sōgumek', tsā'egamblē' wo, aiyā, aiyā, wo."

G'ī'mēs qh'ē'fideda dē'nxōla lā'as 'nā'xwa'mēda bē'bgwanēmē gē'xutō-dalases lā'g'kwē lā'xa qaxetō' dzō'suma, yix dā'laē Xō'gumsilēq. La'm
 40 'nā'xwa lā'yūwē lē'ig'imas. La'm Hā'mdzidēx'le Xō'gumsila. La yā'qleg'a'le Nig'ā', yī'xa lē'g'adēx'das Pixa'ladzē lā'xa ts'ē'tsē'qa. La 'nē'ka: "Ya, nōs gō'kulōt; wē'ga lā'y'widanuy's ax'e'x'sda lāxg'a'da lā'g'kwik' qa qwē'sā'yix'ia."

¹ See Translation in Report of the U. S. National Museum for 1895, p. 620.

He'x'ida'mése Ya'qotas la'x'wida. La ya'q'eg'aha. La 'ne'ka: *G'a'x'min, Nigra', q'a'tas g'e'game', la'x'es w'ilemos. N'o'gwaim dá'x'ida'x'awa lá'g'ikwex'. La ha'ix'ide Ya'qotas, yis'es 'mex'ma'e lá'xa lá'g'okwé q'a's q'ola'Pedeq lá'xa gra'e'hasé. He'x'ida'més q'ex'i'méda 'na'ýwa D'na'x'la'x's, yisa lá'xaxwaw'é. Lat'm g'wál ts'é'is'eqa. Lat'm 'na'ýwa lá'ýowé t'e'gramas. La ya'x'wíde 'wa'las Nigra' sa pl'e'k'lasag'mé. K'les la bé yé'qwas'wéda há'mats'a. Lat'm ya'x'wídx'a g'á'las'ax'a kwe'kwe. Lat'm lá'ba.

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re'ladé 'numo'kulag'íldéxa 'na'ýwa há'yá'Pasq le'hwala't'e q'a lá'x'ida'x'wés lax g'ó'kwax. La e'se's'atq. G'ax 'w'í'lela há'yá'ha' lax g'ó'kwax. La 'm'mo', kulag'íldé lá'ý'wid q'a's yá'q'eg'ade. La 'ne'ka: *G'e'lak'as'la 'na'Frumwot, 10 g'a'x'mis lá'x'm g'ó'kwex q'a's w'e'g'as'o q'a'lxag'a gwa'é'z'asag'm'm ná'q'ek, Lat'm g'eg'u'd'ikwa 'na'fax. Lat'm'son hé'lam'ot, 'na'Frumwot, q'a's lá'la'g'í'os hé'lanaxwa 'na'ýwax hé'lag'wá'mama q'a g'a'x'lag'í'só lá'x'm g'ó'kwex. Hé'meq, 'na'Frumwot. Lat'm'sis q'wá'xax'ida'x'w'ot. G'a'm g'ot'msg'ada 15 t'ogwa'da q'a'mxwak'.

La tá'yú'lte Lá'g'us q'a's yá'q'eg'ade ó'gwapa. La 'ne'ka: *Q'a'tas, q'a'tas, 'numo'kulag'íldé. Lat'ms 'ne'k'ases w'í'limos. E's'maet'in lá'ia, t'ó'gin 'ne'm'mo'kwé. N'o'gwaim q'a't'at'ax w'í'na'x k'e'sk'le'le'dasa g'eg'ig'ma'ýasa ó'w'e'sat'isa 'na'la. Wa, yá'lá'no lá'xa yá'lá'si'e, 'ne'm'mo'ka, yú'u,' ad g'eg'ig'ame's le'hwala't'e. W'e'g'a g'o'm's'it'ax'ida'x'ot q'a'm'y'wí'la'os. Hé'x'ida'mé- 20 g'ó'kwé q'a's le'la'xa gwa'ha'lassa g'ó'k'ula. La h'ó'gwit, lax g'ó'kwax Há'ma'soqa. G'í'F'mis la'e'le'da á'lostó lá'xa g'ó'kwé, lá'e q'a'm'wí'la. La h'ó'q'awís lá'xa sé'da á'lostá g'o'm's'ida. G'í'F'mis gwa'ha, lá'e q'a'm'wí'la. La 'ne'ka 'numa'z'ap'wa: *H'e'laaf, h'e'laaf. La q'wé'P'ida, lá'as yá'q'eg'ade Lá'g'usé: *La'm'in hé'lo'af 25 le'hwala't'af' q'a's lá'os wá's'á'le't'a g'a'x'm, lá'x'm g'om'm'a. La q'wé'P'ida, lá'as 'ne'k'sé'da 'numo'kwe g'ó'kwéde: *H'e'd'ins gwa'ha't'e. La h'ó'q'awís lá'xa g'ó'kwe. Há'x'sá'm'es gwe'le'la lá'xa 'na'ýwa g'ó'kwa. Hé'x'sá'm'es gwe'le'alis g'e'f'he'de gwe'le'la'sa. La 'w'í'la la'e', lá'xa g'eg'ó'kwe, g'a'x'as e'de'i, lá's g'ó'kwax 'numo'kulag'íldé. Hé'x'ida'més lá'x'e'la'si'wé'da 'na'ýwa le'hwala't'ya. Hé'x'ida'més g'a'x'sé'da 'na'ýwa le'hwala't'ya. La 30 yá'q'eg'ade 'wa'las 'numo'g'wis. La 'ne'ka: *Wa, g'e'lag'a, g'eg'ig'ame's le'hwala't'e. G'a'x'ms q'a's h'ó'le'la'os'ag'a w'á'hwag'as'ag'a y'g'í'game'g'mu'ý. Lat'ens w'at, le'hwala't'ya. Yá'la'us, á'w'í'la'ag'ada t'lex'lag'as'g'a g'ó'kwa's'os g'om'm'a. Hé'meq. La 'wa'lasé 'numo'g'wis h'ó's'á'xa pl'e'k'lasag'mé. Lat'm h'ó's'é'da h'ó's'én'owé. G'í'F'mis mu'p'le'nyeq'ida pl'e'k'lasag'mé, lá'e 35 yá'q'eg'ade 'wa'las 'numo'g'wis: *Lat'm'ens q'a't'as'ag'ada mu'p'le'nyag'ik pl'e'k'lasag'm'a. La e't'ed h'ó's'é'da lá'k'í'ndé pl'e'k'lasag'm'a. La e't'le'dé 'wa'las

1 La. 6, p. 359.

2 La. 6, p. 366.

'nemó'gwis yá'qleg'a'la. La 'né'ka: "La'mens wé'xé'dé'las lā'xens gení'maēq lá'k'índek' p'le'lxelasgema." La 'né'ka: "Qá'taxg'ins gwá'guntse'lek, le'qwalat.ē lāx k'le'dé'las lā'lwik'ila." 'ná'xwá'mēs 'né'k'éda bigwá'nemē: "Á'la, á'lasēs wá'dimós, gr'igamē." La é'tlédē 'wá'las 'nemó'gwis hós'idxa lá'k'índē p'le'lxelasgema. G'í'tmēs 'w'le'da lá'k'índē p'le'lxelasgema, la'é 'wá'las 'nemó'gwis yá'qleg'a'la. La 'né'ka: "G'a'mens lē'q'ala'yuxens gení'maēgrada, lá'k'índek' p'le'lxelasgema. Wa, yū, gr'igamē's lē'q'walat.ē. Mō'p'nyig'ōx p'le'lxelasgema'sins lē'q'ala'yaxens lāx k'le'dé'lasens gr'igama'ē lā'lwik'ila. Wa, wa."

La tá'xol'tē He'lamasē qa's yá'qleg'a'le. La 'né'ka: "Qá'tas, xunó'ka, é'saēta é'x'mis wá'dimós, la'qōs 'nēx' qa's he'laōsaxg'ins g'ō'q'okulōtēk. 10 We'gra, yá'lā'ssa. Yá'lā'nō, á'tas ó'dzaxalaxōi. Wa, qen 'né'k'é, gr'igamē's lē'q'walat.ē. We'gra tá's'widex, lā'qō'as, tōs 'má'x'mō'sagamē, tōs Yá'qaf'nlis, tōs 'má'x'y'alidzē, qa's lá'lag'aōs lā'xens w'inasōia. La'm'is lá' wá'taqag'íllat.ōi." La ts'lā'sōsa 'ná'n'mē ó'xsa'akwa p'le'lxelasgema qa 'nēx'unē'sa mō'kwē bē'bigwanēma. La tá's'widex-da'xwaxa mō'kwē bē'bigwanēma, la qá's'id qa's lē lāx g'ō'kwās lā'lwik'ila qa's klus'á'ltē lā'xa tēx'í'lasa g'ō'kwē. La yá'qleg'a'le lā'qō'as hā's'la. La 'né'ka: "G'a'x'mēnu'sa, gr'igamē, wá'taqag'íllat.ōi. La'm'k' gwá'le'grada mō'p'nyag'ak' p'le'lxelasgema. Lanu'sa gwá'walō'laxnu'sa gení'maql. He'mēq."

La yá'qleg'a'le lā'lwik'ila: "Hā'gra, lē'q'ala qa g'axlagristen negu'mpta. 20 Á'max'í yū lō'xda lēmā'sēx. Yū'm'is 'w'la lōx, lē'x'almē g'á'xē'ēda p'le'lxelasgimē he'ldat, lā'xen g'ō'kwēx." La yá'qleg'a'le Yá'qaf'nlis. La 'né'ka: "Gē'lak'as'la, gr'igamē. Gē'lak'as'laxēs wá'dimós. Wa, gē'lagra qens lá'lag'í nē'laxens gr'igama'ya." La hō'qawēs lā'xa g'ō'kwē. He'na'kulax-da'x'mēs lāx g'ō'kwās 'nemó'kulag'íldzē. La la'é'ta, lā'xa g'ō'kwē, 30 He'x'ida'mēsē lā'qō'asē ts'k-lā'telas wá'dimās lā'lwik'ila lā'xa 'ná'ywa gr'igamē'sa lē'q'walat.ē. Á'tm 'nēk': "qens hā'labalē la. La'm' lā'ns lō'ta lā'xens gení'mē," 'né'k'é. He'x'ida'mēs'ēda 'ná'xwa á'fōstá ax'é'dxa p'le'lxelasgimē qa's k'í'x'syá'plēndales lā'xa wā'kwē hā'yá'la. La 'w'la, qá's'idēda bē'bigwanēma. La ax'á'lasaxa p'le'lxelasgimē lā'xa lēmā'sē. He'x' 30 'ida'mēsē He'lamasē yá'qleg'a'la. La 'né'ka: "G'a'x'mens lē'q'walat.ē, g'a'x'mens. G'a's'men, lā'lwik'íl, qen q'le'lxax'ē'ss k'le'dé'laqōs lā'xen gení'mē'x. Wa. We'gra, hō's'idxens da'kwēx p'le'lxelasgima."

La tá'y'widē 'wá'las 'nemó'gwis qa's dá'x'idēxa p'le'lxelasgimē. La yá'qleg'a'la. La 'né'ka: "Qá'ten, qá'tens, gr'igamē's lē'q'walat.ē. K'le'sēgin bē'n'sasgin á'x'silā'ēna'yaxgrada p'le'lxelasgim'k. Qá'ta qen gá'g'm'paxx ná'x'salē bigwá'nēma. He'masen k'le'sē'en bi'n'bents'lex'á'sx'á' yá'q'nt'le." 'ná'xwa'mēsēda bē'bigwanēma 'né'ka: "Á'la, á'lasēs wá'dimós, gr'igamē, qa a'ngwēs 'né'x'laxaōi, gr'igamē." La hō's'idē 'wá'las 'nemó'gwisxa p'le'lxelasgimē. G'í'tmēs sēk'lā'x'sēda p'le'lxelasgimē, la'é 'né'ka: "Dā'laxeqá' 40 La'm' lā'wisēda 'nemó'kwē bigwá'nēma. G'í'tmēs hō's'ētsa'wēda p'le'lxelas-

¹ See Translation in Report of the U. S. National Museum for 1895, p. 391.

gemé, la'é k'ixs:ya'plendalayú lá'xa bigwá'nemé. Gí't'més sek-lá'xséda ph'l-xlasgémé, la'e'da bigwá'nemé lá'xuls qá's lé laé'tas lax g'ó'kwás lá'lá'wik'ila. G'í'lnaywá'més 'wá'las 'nemó'gwis dá'x'í'dxa ph'l-xlasgémé, la'é 'né'ka: "Dálaxqá'í." La hó's'ida: "né'mssa, má'hessa, yú'dixussa, mó'ssa, sek-lá'xsé." La 'né'ka há'séda, "k'í'stoai'," gwá'lyóim 'né'ka la'é sek-lá'xséda ph'l-xlasgémé. 5 Hé'x'ida'més qá's'í'dé-la bigwá'nemé ga'mxaxa ph'l-xlasgémé. La má'ph'e'n-yag'ida ph'l-xlasgémé, la'as 'né'ka: "Qá'dzéraséqá'í." La'mé'sins wá'wé'xile-lá'lxens gené'ma." La e't'led dá'x'í'dxa ph'l-xlasgémé qá's 'né'ka: "Wé'x'ile-faséqá'í." Hé'ixxaa'wis gwé'k-la'lasdséxa g'í'lx-dé, g'í'lnaywá'més sek-lá'xséda ph'l-xlasgémé, la'éda bigwá'nemé qá's'ida, k'í'ssya'plalaxa ph'l-xlasgémé. 10 La laé't, lax g'ó'kwás lá'lá'wik'ila. La 'w'í'leda lá'k'línde ph'l-xlasgéma, la'é 'wá'las 'nemó'gwis 'né'ka: "Lá'k'líndaá'í." La yá'qleg'a'la: "Lá'qlamé'grins 'né'ka, yú, g'í'g'igamé'sa lé'lqwalat'é." La'mens té'lalá'lxens gené'ma." La dá'x'í'dé 'wá'las 'nemó'gwisxa ph'l-xlasgémé qá's 'né'ka: "lé'laláséqá'í." La hó's'ida. Hé'ixxaa'wis gwé'k-lalé la 'w'í'leda lá'k'línde ph'l-xlasgéma. La'é 15 'né'ka: "Lá'k'líndox ph'l-xlasgémé." Gí't'més 'w'í'laet'é lá'xa g'ó'kwéda ph'l-xlasgémé, g'á'xaas lá'lá'wik'ila g'á'xawils lá'xes g'ó'kwé. La yá'qleg'a'la qá's 'né'ka: "Hé'mén gwa'yó's'dé qá 'w'í'la'mé's gráx lá'í'leda lé'lqwalat'é lá'xg'in k'é'l'delg'in. Wé'gax'in nigó'mpax, hé'lax mó'kwa to'k'wémasas ná'q'é qá g'á'lael lá'xg'in g'ó'kwiké. Wa, wa." Gí't'mésé lá'lá'wik'ila gwá' yá'q'len-t'ála, g'á'xaéda má'gu'ná'lok'wé hé'bigwam'ma dá'laxa xó'kwé k'waxá'á'wa. La x'í'x'ibala la mó'kwéda bigwá'nemé dá'laxa x'í'x'ibala, lá'xa hé'k'e'í'ots-tá'yasa té'x'í'la. L'é'da mó'kwé lá'xa qamxó'stá'ya dá'laxa x'í'x'ibala. La mé'nywaq'í'leda x'í'qala ó'bé'sa k'waxá'á'wé. Á'tem 'm'e'n'sala qá hé'wá'q'elaxa bigwá'nemé lá'q. 25

La tá's'widé 'má'ywa. Lá'm 'né'x' qá's lá'lag'i lá'x'sá lá'xa x'í'qala. La dzé'ly'wida. Gí't'més né'xwá'x'íd lá'xa x'í'qala, la'é k'í'p'é'dés. G'áx á'tem s'wé'laqa lá'xes g'á'x'í'daas, la yá'qleg'a'la. La 'né'ka: "ya, 'nemó'gwis, wé'g'a hé'lax aw'í'las ná'q'é qá lá'lag'it'sé gu'n'xid lá'xén wá'x'dé lá'á'sa." La tá's'widé 'nemó'kwé'í'ldzé qá's yá'qleg'a'le. La 'né'ka: "Qá'tas, má'g, qá'tas 30 lá'xes wá'ldemós. Wé'g'a yá'í'la'x, g'í'g'igamé'sa lé'lqwalat'é, á'tens w'ó'llax lá'xens gené'ma, á'tem má'st'í'álax lé'lqwalat'é. Hé'im n'í'yam, 'né'g'imsten ó'mpa g'á'xén gwá'gwix's'álaxs, la'é lá'wade k'é'l'delas Nónimásqá'íls, láx Qak'hessé'lsaxa x'í'qalé'x té'x'í'las g'ó'kwás. Wé'g'a tá's'widé'x tá'le'la qá's lá'ós ax'é'dxa má'hessa' ph'l-xlasgéma qans há'á'q'ma láx k'á'k'wémasas ná'q'é, 35 á't'ó'x w'í'hlag'í'ls lá'xens 'né'nemó'kwé'x." La tá's'widé tá'le'la qá's ax'é'dxa ph'l-xlasgémé. K'é'les gá'xax g'á'x'áe dá'laxa má'hessa ph'l-xlasgéma. La ts'ás lax 'wá'las 'nemó'gwis. La yá'qleg'a'la. La 'né'ka: "ya, lé'lqwalat'é. Wé'g'ax'í' tá's'widé ló'k'wé'mas'as ná'q'é qá lá'lag'ise lae, lá'xa g'ó'kwé qag'a'da má'x'sá'k' ph'l-xlasgéma." Hé'x'ida'més tá's'widé 'má'ywag'í'la'xa 40 Gó'sg'imux' qá's yá'qleg'a'le. La 'né'ka: "Nó'gwam k'le'ós k'í'ím'a. Nó'gwam té'l'péla n'í'yambalis té'g'ema. Hé'im qá'í'elax d'ey'í'la'la lax gu'íta.

La'me'sen la'. We'gra le'sat'ax." G'f'f'mes le's'ededa "na'swa be'bigwan-
nema, la'e daz'ly'wide 'ma'swag'ila. Wa's'mes la nu'ngwag'ededa x'i'qala, le
daz'ly'wide 'ma'swag'ila qa's le la'e'i. la'xa g'o'kwé. K'les y'lkwa. G'f'f'mesé
'ma'swag'ila la'e'i. la'xa g'o'kwé, la'e 'ntmó'kulag'illidze x'a'xalolaqwa. La
'ne'ka: "La'mens lo'ia, le'lqwalat'e". Ge'lak'as'la, nos g'o'kulót." He's'idam 5
k'f'f'edé x'i'qala, la'e 'ma'swag'ila la'e'i. la'xa g'o'kwé. G'a'sé l'a'l'wek'ila
g'a'xawils la'xa g'o'kwé qa's ya'q'eg'a'le. La 'ne'ka: "Ge'lagra, ax'e'dixg'ras
gen'e'mg'os, ne'gu'mp. G'a'sé la'wisemeda ple'lxl'elag'me. La 'ne'ke l'a'l-
wek'ila: "La'men wa'watqalas lo'i, ne'gu'mp. La'ms pa'yaxulales qa'os he'la-
nemex' ma'p'le'nyag'ik' ple'lxl'elag'ma." He's'ida'mese 'wa'las 'nmó'gwis 10
la's'wid qa's 'ne'ke: "Gwa'llas kl'wat lo'i, le'lqwalat'e, qans 'mó'le. We'gra,
ya'l'ax, g'i'g'ig'amés Ma'maleleqal. La'men e't'edez, a'm'fid'esa Kwá'gul'ek.
La'mxaa'k' ple's'ig'in g'i'g'amek', lo'i, Kwá'gul. Nóg'waem Ma'maleleqalax'ia.
ya'k'amassa 'na'swa le'lqwalat'a'ya. Nóg'waem k'le'ma. Nóg'waem we't'ema.
Nóg'waem q'a't'elax k'f'lywax 'wa'las l'a'q'wa. Nóg'waem g'i'g'amex'id'amassa 15
wi'woselaga bigwá'nmx'g'in ple's'dek'. Nó's'mox aw'nagwisox Tsá'xiséx,
qa'eda nu'yamé, yix Ma'leleqala. Ya'e g'il bigwá'nmx'idoxda aw'nagwi-
s'ex," 'ne'ke 'wa'las 'nmó'gwis. La 'na'swa la's'widéda be'bigwanemé, la
di'nx'ed yisg'a'da:

"Wa'x'ed'las wa'x'edé wi'nahá'qweyal wi'sá' ge'x'ustála ó, yaa aaiya. 20
Ya'x'ed'las wa'x'edé wi'nahá'qweyal t'á'ya! K'wek'waxa wa ó, yaa aaiya,
Q'eo'kwat'en hé'qoyala 'nemó'p'zema'et'en hé'qoyala xwa'yngax'ayu, yix k'e'k'edelas g'i'g'ig-
ma'ya he labowesoten a'lxeg'ilisk'as'ó ha w'i'saowa Kl'wek'waxa wa ó, yaa aaiya."

G'f'f'mes q'we'f'ideda di'nx'ela, la'e 'nmó'kulag'illidze x'a'xalolaqwa. He's'-
'ida'mes 'nmó'kulag'illidze d'ó'x'wa ple'lxl'elag'ma qa'eda Gwe't'ida. "Ple'lxl- 25
elag'ma qa's Q'ó'moyué, ple'lxl'elag'ma qa's 'wa'las Kwá'gul, ple'lxl'elag'ma
qa's Q'ó'mk'utis, qasé'x l'a'q'waga xunó'kwas 'nmó'kulag'illidze." La 'ne'ka:
"Wa, há'g'a, ax'e'dxen gen'ma l'e'wa ple'lxl'elag'mé."

He's'ida'mes 'wi'la le'da be'bigwanemé lax g'o'kwas l'a'l'wek'ila. K'les
g'a'lax g'a'xae q'a'selq'elax Ts'a'tselq'wa'las. He'em l'e'g'emsa xunó'kwas l'a'l-
wek'ila. G'a'x'em ná'nakwéda 'na'swa bigwá'nema. K'le's'e' geyó'i. ya'x'wi-
dayut'eda ple'lxl'elag'mé, g'a'x'em hé'sekulé Ts'a'tselq'wa'las la'sés la'wunem.
La'm la'ba.

7. The Bella Coola War.²

Wi'nast'wéda Q'wé'q'sót'énoxwé, yisa Be'l'yulaxa l'a'inxé. He'latla l'e'lx-
'ideda Be'l'yulé apso'tasa g'o'kula lax Gwá'yasdimse. Mó'p'lenywa's'lae l'elá'f'eda 35
Be'l'yula laq, qaxs g'i'lnaxwa'mae d'á'q'waxs la'e dá'doqul'g'ise d'ó'q'waxa g'o'-
kula l'öss la'e mé's'edéda 'na'swa be'bigwanemsa Q'wé'q'sót'énoxwé. Lá'lae
gwál'nt'ég'g'a'ya, la'aséda Be'l'yula l'elst'ndéxs yae'yats'le. Lá'lae wa's'c'sta

¹ See Translation in Report of the U. S. National Museum for 1895, p. 382.

² L. 4, p. 427.

qa's la'eda wao'k^o, la'xa 'ne'lba'yasa g'o'kula. La'la'eda wao'k^o, la'xa gwa'-
 ba'yasa g'o'kula lax Gwa'yasdems qa's le mxa'ta lax tlem'asas k'es qwe'sala
 la'xa g'o'kula qa's 'na'nae laq. La pl'ixlaxa la tla'q 'na's'ida. G'it'mes
 'na's'ida, la'as ho'x'wuto'weda Be'lyula qa's la'eda qe'ntime be'bigwanim
 lax a'ta'na'yasa g'o'kula. G'it'mes gwa't'elsa, la'asa k'le'a'se k'ile'm ba'baklwasa
 Be'lyula tso'kulsaxa tle't'el'asaxa g'ig'o'kwé. He'mis la sug'a't'sexa be'bigwa-
 nimx'de t'e'wa tse'daxde, t'e'wa g'ing'inā nimx'de. G'it'na'wa'meseda be'big-
 wanime t'e'wis tse'daqe t'e'wa g'ing'inānime wax: la'xsa la'xa t'e'nxta'e,
 la'e stx'it'sosa ba'baklwasa Be'lyula.

A'mistat'eda wao'kwé ba'baklwasa Be'lyula a'laxa la'xula daldā'nywa
 qa's 'moxst'eq, la'xes yae'yatsle. Wa, la'mé 'wi'wō'leda Qwé'q'sot'lenoxs'de,
 t'e'he'la. A'tim a'te'bō'kwéda be'bigwanime qlula' t'e'wa s'ek'ta'kwé tse'daqe.
 Wa, he'tim wā'x'eda qlula'. Le'da Be'lyula su'm't'edexa g'o's'ydé. La'tim
 hanā'mt'soleda Be'lyulasa qā'g'ikwé, la'e nā'nakwéda w'nax'de. Qe'ntime
 o'guss'makwé le'lqwalat'edens g'e'sa' lax Gwa'yasdems g'a'xaasa wina, Ma'ma-
 leleqala, t'e'wa La'witsé, t'e'wa 'ne'mgésé, t'e'wa Nā'kl'wax'da'xwé; 'na's'watim
 bā'guns la'xa Qwé'q'sot'lenoxwé. 'na's'wa'més k'e'lak'asosa Be'lyula to'mé'da
 g'a'yulé la'xa Kwā'gulé g'e'sa' lax Gwa'yasdemsé. He'mis la'g'ilas g'a'xéda
 ma'lo'kwé be'bigwanim ts'lek'ta'elax Neqā'pl'enk'imolé, yix g'ig'ma'yasa
 Kwā'gulé.

Hed la'g'ilas ts'lek'ta'elasa'wé Neqā'pl'enk'imolé, yixs nixs'a'yae tō
 Qwé'q'sot'lenoxwé qa's o'impwufax Qwé'q'sot'lenoxwé. He's'ida'mésé Ne-
 qā'pl'enk'imolé t'e'lalaxa Kwā'kwégulé qa's haw'na'leq. He's'ida'més 'na's'wa
 e'x'ak'iq wā'idemas Neqā'pl'enk'imolé. La 'ne'ka: *La'lagaxi' qla'lo'kwa
 be'bigwanim haw'na'lax Ma'maleleqala tō 'ne'mgésé tō La'witsé. La'tens
 axk'ta'laxa t'a'elasiqula t'e'wa Nā'kl'wax'da'xwé qaxs nō's'mae g'o'kulota. Wa,
 hā'gra, a'tima yā'x'ilalax, gwa'la m'e'xax g'ig'ig'édai! La q'wé'f'ideda Neqā'-
 pl'enk'imolé. La s'e's'widéda mō'kwé s'e'pyaakwa t'e'lo'k^o be'bigwanima.
 Qlat'aph'nywasitā'm'e'séxs g'a'xae nā'nakwa.

G'it'mes la'g'aléseda mō'kwé be'bigwanim lax Tsā'x'se, la'e t'e'lalasa'wa,
 yis Neqā'pl'enk'imolé. G'it'mes klus'a'f'ideda mō'kwé be'bigwanima, la'xaa
 t'e'lalasa'wéda 'na's'wa Kwā'kwégula qa's le ho'telax ts'lek'ta'elmasa 'ya'la-
 gemx'de. La 'wi'la'et'eda Kwā'kwégulé, la'as yā'q'leg'a'te Neqā'pl'enk'imolé
 qa's 'ne'ke: *We'gra, sā'sem, yū. Kwā'kwégul. Tsā'mō'ta'lax qa's 'na's'wa-
 maos ho'telagxa ts'lek'ta'elmg'asg'ins 'ya'lagemx'dik. We'gra, w'e'gra," la
 'ne'ke Neqā'pl'enk'imolé qa's q'wé'f'ide. La yā'q'leg'a'teda 'ntmō'kwé bigwa-
 nima qa's ts'lek'ta'elasa wā'idemas le'lqwalata'e. La 'ne'ka: *Mō'pl'nywas-
 ta'la'e a'e'kilat'eda tse'daqe t'e'wa be'bigwanime. He's'ida'mé'wise 'wi'la'
 g'ax'te. 'na's'watim tsā'sat'eda le'lqwalata'e qa's le w'nax Be'lyula. La yā'q'le-
 ga'te 'Ya'x'el'molé. La 'ne'ka: *We'gra, Kwā'kwégul, xwā'na'fidaga qans
 k'e'selens xa'mae'samast'esa le'lqwalata'e qō g'a'x'tō. Yū'mésens g'ig'm'ax
 qa w'e'g'it'sō a'e'kilax'idil mō'pl'nywas't, a'tens a'm'e'lalax." La gwa'la, la'as

1. lēxw'lag'itēda mō'kwē bē'begwantma. La gwāl ha'mā'pēda bē'begwaneme
 la'as hō'qawilsda'xwa. He'x'ida'mēsēda 'nā'šwa bē'begwanema la'tē la'xa
 wī'natē ax'ē'dxa wā'wade qa's pō'š'tslōdēq. Ā'p'mēs gwāl pō'š'tslāqēxs la'tē
 ilā'q yī'm'f'idēda wā'wade. Lae'm qumxawē'g'ī'lak'. La gwāl 'nā'šwa, la'as
 5 lē'f'āla ē'tlēde Neqā'p'lenk'imōtaxa 'nā'šwa bē'begwanem tē'wa tse'daq la'xēs
 g'ō'kwē. Lae'm tē'x's'alātaxa 'nā'šwa bē'begwanem tē'wa tse'daq qa gwē'g'i-
 'laslesēxa la'tē 'nā'x'ī'del, tō gwē'g'i'laslesēda tselā'qasa wā'wade, qaxs
 'nā'šwa'māē qā'le Neqā'p'lenk'imāx gwā'yī'la'lasasa gā'la bē'gwā'nim. Gā'xe
 'wī'laē'ēda 'nā'šwa bē'gwā'nema tē'wis genē'mē, la'as tā'šōltē Neqā'p'lenk'i-
 mōl qa's yā'qlegā'le. La 'nē'ka: "Gē'lag'a Kwā'g'ul, gē'lak'as'la tē'wuns
 10 g'ī'g'f'ex. E's'māēlens la'ta, Kwā'g'ul, qā'nēx'ī'del, qens lē'lens xā'p'ledēl
 lax Bē'l'ulax'dē, Kwā'g'ul. Yī'nsaxg'ins 'wā'lasēk' Ku'nkunzulig'a'ya, qens
 qles'ē'dē qar'ns wī'wōmpdāens, tē'wens ēbē'mpdāens, tē'wens q'wē'q'ulēx'dāens,
 tē'wens ē'anēsdaens, tē'wens wī'waql'wax'dāens, tē'wens tselā'tselā'yax'dāens;
 hē'mis'ēda' g'ī'g'igamēx'dāens gā'gampa'ē Yā'qā'f'ē'nildzē'xda, tō Lek'emā'
 15 xōdēx'da. He'mēsēn lā'g'itēn hawī'nalōl, Kwā'kwē'g'ul, qar'ns tē'legimx-
 dāens, la'mē lō'lanēms Bē'l'ula tē'wens lā'g'ēx'dē. Wa, yā'lanōsa, ā'tē
 xēk'lā'laxēns yā'x'ēlēna. La'mēns lā' ē'tōxōlīsā'xēns tē'legtmaens tē'wens
 yā'x'ēlēnāens. Yū'mēns dā'dēgōwītēns tē'wa Bē'l'ula qans ē'tōxōlīsēq g'ī'g'i-
 20 game's Kwā'kwē'g'ul. Wa, wa, Wa, lae'm'as 'nā'šwat q'wā'setālēx hē'n'sta
 lāx gā'lak'asta 'nā'šwa bē'gwā'nems Kwā'g'ul. 'nā'šwatmēns lō'xwalales
 bē'begwanemaēx. K'lē'sles tā'latōl, tse'daq's Kwā'g'ul gā'xēnū's', la'as
 ō'g'waqal q'wā'xētālōl wī'wimā'xēm, qar'ns tā'waplaenētē hē' gwē'g'itēda
 wī'naxs la'tē tā'waplasa. K'lē'sles dā'f'latōl, tse'daq; 'nā'šwatmēns dā'laxēs
 wā'wadeōsxa la g'ī'tsh'wats hā'sa'yāsēs tē'la'wunmōs. He'mis tsh'q'latōsēda
 25 wā'wade lā'xēs tē'la'wunmōs, lē'lg'ins gwāl la'stā't, lā'xa 'wā'pē. G'ī'f'emwīse
 yī'm'f'idēnōy'ēda wā'wade, lē'tē k'lēs lā' gā'xēnū's', yix axnō'gwadāsa lā
 yī'm'f'idē wā'wada qa's hē'māē xēk'lē'da axnō'gwadāsa la yī'm'la wā'wadāxs
 hā't'hlāē lā'laxa wī'na. He'mis k'lē'sēlas la."

Wa, lae'm gwā'le Neqā'p'lenk'imōtē yā'qlantāla, la'as, tā'šōltē Yā'qōllē-
 30 lasuma'ē qa's yā'qlegā'le. La 'nē'ka: "Ā, g'ō'kulōt, ē'x'lag'īn nā'qik', qāō's
 wā'ldēmēx, Kwā'g'ul. 'nē'k'lalāēx qans lē wī'na? māē'noxstēns wī'nasōla?"
 la 'nē'ka wā'wajēmāxa Kwā'g'ulē. La nā'nax'māē Yā'xēlētōt: "Hē'dēda
 Bē'l'ula wī'nasōlēns g'ī'game'." He'x'ida'mēsēda bā'bak'lōlē hā'matsēlaqwa.
 "Hē'mēn gwa'yō'š'dē qens wī'nasē'wē, lā'x'dē 'nē'msgimā'ēm la k'lē'smēn
 35 pla'stā'sawē a'lkwas. Lae'mēn pla'staxōx a'lkwāssa 'nā'šwa lē'lqwalatā'ya.
 Gē'lak'as'la, Kwā'g'ul. Wa. Ā'lag'a'ē'max'ōs yā'lāx, g'ō'kulōt. Hē'mēns
 tsh'f'īdēx'dmōsaxs k'lē'smētē tsh'f'īdēda gwā'wina, g'ō'kulōt." 'nē'k'ēda
 g'ī'gamā'yōla bā'bak'wa Yē'qōllēsmayōla. "K'lē'sles 'nē'x'ūnā'ōl. Ā'mēns
 lē'x'atēml dā'ay'lē's wā'wadāōs, yū, tse'daq. Hē'mēn wā'xēn wā'ldēmē, g'ō-
 40 kulōt. Wa, wa." Lae'm gwāl. He'x'ida'mēs hō'qawilsēda 'nā'šwa bē'be-

¹ See Translation in Report of the U. S. National Museum for 1895, p. 428.

gwanem qa's le mē'x'ēda. La 'nā'x'īdxa gaā'la. K'le's'mae tslex'ī'dēda
 gwa'wina xā'max'īda'mēsēda bā'bak'ōle Yē'qōl'elase'mayōle. La gwā'yē'lxaxa
 'nā'šwa bigwā'nema lē'wa tsle'daqē. He'x'īda'mēs 'wī'la tslex'ī'dēda 'nā'šwa
 bē'bigwanemē lē'wa 'nā'šwa tsle'daq, la k'les hē'lq'ō'īm lē'da tsle'daqaxs
 ē'xinta'ē. He'tla gr'il ax'sō'sa 'nī'šwa bigwā'nemēda q'wā'xē. He'ēmxa'wis
 gwē'x'ī'dēda 'nā'šwa tsle'daq. G'ī'f'mēs grā'xēda bigwā'nemē lē'wa tsle'daqē
 ax'ī'lxaxa q'wā'xē. He'x'īda'mēs hō'x'stēda 'nā'šwa bē'bigwanema lē'wa
 'nā'šwa tsle'daq. 'nā'šwam dā'lxaxa q'wā'xē. G'ī'f'mēsēda 'nā'šwa bē'big-
 wanem lē'wa tsle'daqē klwa'sta' la'xa 'wā'pē, la'ē 'nā'šwa 'nē'ka, hō, hō,
 hōxa bē'bigwanemē lē'wa tsle'daqē. Lau'm yī'lxaxa q'wā'xē. A'f'm gwā'lxax,
 la'ē lā'x'widēs ō'klwina'ēxa bē'bigwanemē lē'wa tsle'daqē, la hō'x'ustax'da'šwa.
 G'ī'f'mēs gwāl dē'g'itaxēs ō'klwina'ē, la'ē tā'wapa'ēsēda bē'bigwanemē lē'wa
 tsle'daqē. Lau'm 'nā'šwa xwā'sēda hā'matsla, lē'wa nā'ne, lē'wa nū'hōmala;
 la 'nā'šwēda lē'dēnōkwē. He'ēmxa'wis gwē'g'ileda tsle'daqē, lau'm kwā'-
 kwēxapalōfēda bē'bigwanemē lē'wis g'igēmē. He'mis la ts'gē'tsa tsle'da-
 qasa wā'wade lā'xēs lā'wunemē qa dā'dalīsēq. G'ī'f'mēs lē'q'wēda bigwā'nemē
 dā'dalaxa wā'wade, la'ē yī'm'īda. La k'les hē'lq'ō'īm la lā'xa wī'natē.
 Mō'plēnywā'sēda 'nā'šwa bē'bigwanem lē'wa tsle'daqē hē gwē'g'ile. G'ī'f'mēs
 gwā'la, la'ē xwā'nā'īdxa 'nā'šwa dzē'dzax'ē'na qae'da wī'natē. La sik'lā'-
 plēnywā'sa grā'xāēda Mā'maleqala, mō'ts'laqē xwā'klunās, lē'wa q'ar'it'la'qē
 xwā'klunāsa 'nē'mgēsē. He'mēsa mā'īts'laqē xwā'klunāsa Lā'wītisē. He'mi-
 sēda mā'īgu'nā'ts'laqē xwā'klunāsa Dzā'wade'noxwē. He'x'īda'mēsē Nīqā'plēn-
 k'imōle lē'ō'lā'lxaxa lē'lq'walatā'ē. G'ī'f'mēs 'wī'laē'ēda lē'lq'walatā'ē, la
 ham'ī'lasōsa xā'mā'sē. La gwāl hā'mā'pxa xā'mā'sē, la'ē hē'lig'īntōsa tlex'sō'sē.
 K'le's'mēs gwāl hā'mā'pxa tlex'sō'sē, lā's lā'šō'ihē Nīqā'plēnk'imōle qa's
 yā'qleg'a'fē. La 'nē'ka: "Wā, gē'lag'a, gē'lag'a, wī'wōmp lē'wōs q'wē'q'ulē'ēx,
 lē'wun 'nā'ī'mwōtax, lē'wun sā'sēmax, lōi, 'nā'šwa lē'lq'walatā'ē. Gē'la-
 k'as'la, aada', gē'lak'as'lxax grā'xāēx qans lā'lag'ī ā'la qa nīqō'sēns g'ō'g'ikū-
 lodānsēda Qwē'q'sō'tēnoxwē. La hā'mk'laetsēs Br'īšyula. Lā'mēsēns lāi,
 hō'q'ulātēx Br'īšyula qa hō'x'widēsēns g'ō'kulōdāns." La 'nā'šwam sēbā'bā'ē
 wā'īdēmāsa gr'ī'gama'yasa lē'lq'walatā'ē, 'nē'ka: "Lau'ms 'nē'ka, gr'ī'gamē.
 Hē'lēns gwā'latē, gr'ī'gamē." K'le'tsb'mēsē Nīqā'plēnk'imōle q'wē'īda,
 yā'q'ant'ā'la: "Hē'mēsēn lā'g'ī'hen hawī'nalōt, 'nā'šwa lē'lq'walatā'ē, qans wī'nēx
 Br'īšyula. Mā'īgu'nā'ts'laq'ēn wī'nats'ētax'g'īns Kwā'g'ulēk. Mō'ts'laqē yīnā'-
 sēlatasa Q'ō'moyū'ē. Mā'īts'laqē yīnā'sēlatasa 'wā'lasē Kwā'g'ula. 'nē'mē's'laqē
 yīnā'sēlatasa Q'ō'mk'utis. Yū'dux'ts'laq'g'ō'tēnu'š' yīnā'sēlatax'g'īn' Kwā'kwē-
 g'ulēk. K'le'ō's'ī q'ulā'lēns nā'qō'tia, wā'x'ēmia lā'lal. He'mēq, lē'lq'walatā'ē,
 Wā, wā." La tā'šō'ihē gr'ī'gama'yasa Mā'maleqala, yix 'mā'šō'fē qa's
 yā'qleg'a'fē. La 'nē'ka: "A'k'asōi, hawā'k'asōi, Kwā'kwē'g'ul? 'mā'dzōs
 wā'īdēmēx? Wī'nalēns 'nē'x'dzā'masa Kwā'kwē'g'ul?" La 'nē'k'ē Nīqā'plēnk'i-
 mōle: "A, wī'nalēns, qāst." He'x'īda'mēsē 'mā'šō'fē 'nē'ka: "Gē'lak'as'la,

qást. Gé'lak'as'la Kwá'kwé'gul. Dá'sg'in gwá'semé'q' qan g'ó'kuló'dá'eda
 Qwé'q'só'té'nox'daxens lé'gaxalasá 'ná'swa lé'lqwalaté'. Wé'gra, yá'láx,
 bá'bi'klwas Ma'malé'qala, lós 'né'mgés, lós Lá'witsés, lós Ma'm'tag'la;
 só'méstat. Dzá'wade'nox', á'lens k'el's 'né'msg'mg'ilax qá'g'u'g'ia. Hé'mésen
 lá'g'ila hayá'lólól, 'ná'swa. Wé'gra, sé'lpléd'ix díwé'x'ia, 'ná'swa bá'bi'klwas
 há'mat'la lé'lqwalaté'. W'ínalsó'ten lá'sa B'el'g'ula, 'né'k'ins 'mekumá'x'wa
 Kwá'g'uléx. Wé'g'ax'ins alé's'wax gaál'ala. Nóg'waim alé's'walg'iwé'axs'g'in
 'né'msg'makwék' Ma'malé'qalék' qaxs'g'in g'í'lnokwé'g'asa ná's'énnoxwé. Nóg'
 g'waim k'el'ós k'el'éma lá'sa w'ina, t'á'wa 'wá'lasdémé. Wa, wa." Latm
 hó'qawéls lá'sa g'ó'kwé'xa la gá'nua. 5 10

La 'ná's'í'dsa gaál'ak'asé, la'é alé's'wida, 'ná's'wa. G'í'lméséda 'ná's'wa
 lé'lqwalaté'xa la w'ina, lá'g'aa lá'sa 'ma'mkuma'yas Gwa'ts'a'é, la'é l'á's'wa-
 lé'ssé Né'q'p'inkimól tó Yé'qó'lasamayólé qá's yá'q'leg'a'lé. La 'né'k'a:
 "ya, 'né'mé'ók'wé, lat'm lé'x'í'dens 'ná'la. Lá'mens ts'é'ts'eqa. G'í'lmé'g'ins
 qá'k'at'xa bigwá'nimé qensó lál xwá'sat'ox'wa há'mats'ax, l'é'wa ná'né'x, l'é'wa
 nó'tmaléx, l'é'wa haw'inalaléx, l'é'wa 'ná's'wax lé'lédénok'. Hé'din lá'g'ila
 yá'q'leg'a'léda. La lá'g'ax'ida alé's'walg'iwé'ia mó'ts'ax'té yiná's'lat, qá'n'sax-
 g'ins k'el'sék' la bigwá'nima. L'ens la ma'm'x'énox' la. Hé'm'ax' d'ó'qul-
 lá'q'osaxa 'né'mts'laqé xwá'k'lunaa lás ha'n'itsa 'né'msg'emé ha'n'itma, qanu's'
 qá'l'ag'it'x's la'q'ós d'ó'qulaxa sió'ná'kulalaxa, á'méts dá'x'í'dex yá'yats'las
 é's'la g'á'x'mu's'. Gwa'la mó'mas'laq. Hé'méq' 'né'k'e Né'q'p'inkimólé.
 G'í'lmésé q'wé'fid yá'q'ientalaxx la'é klwá'g'éá'hsa. 20

La 'né'mts'laqé yiná's'lasa Kwá'g'ulé, l'é'wa 'né'mts'laqé yiná's'lasa Ma'm-
 lé'qala, l'é'wa 'né'mts'laqé yiná's'lasa 'né'mg'esé, l'é'wa 'né'mts'laqé yiná's'lasa
 Lá'witsé, mó'ts'laqé; yiná's'tla lál há'nalg'iwéi. Hé'x'í'da'més l'á'x'í'dé'xa
 'mik'á'la t'égadis G'í'ls'g'ildim. G'í'lmés l'ax'é'doda lál há'nalg'iwéi l'ax
 G'í'ls'g'ildim, la'é 'ná's'wa sé's'wideda 'ná's'wa w'inat'é. La k'el'ós d'ó'g'uits
 sió'ná'kulaxa 'ná'la. Hé'tla wá'léda w'inat'é axá's Nu's's'g'wí. Lat'm gá-
 nua, la t'á'q 'ná's'í'da, lá'asé Yé'qó'lasamayóla asx'ix'í'da. Hé'x'í'da'més
 gwé'x'í'dsa 'ná's'wa bé'bigwanima qá's né'léq. La 'né'k'a: "ya, qá'q'lk'ó, 30
 asx'ix'í'den len hé'k'í'ó'délbala. Lá'min al'a'kwaxselat'xwa 'ná'lax. Wé'gra,
 yá'láx 'né'mokwáí." Hé'x'í'da'mésé l'ax'é'déda mó'ts'laqé, lál há'nalg'iwé'ya
 yiná's'tla. K'el's'tla gá'laxx la'é 'ná's'wa l'ax'é'déda w'inat'é. K'el'ós d'ó'g'uits
 sió'ná'kula tó kwá'x'ílalá'xa. La 'ná's'wa yá'x's'émé né'ná'qá'yasa w'inat'é.
 Lat'm lá'g'aa lá'sa á'waxsta'yas wuná'ldumsasa Aw'k'énoxwé. La yá'q'leg'a-
 'léda g'í'gama'yólasa Ma'malé'qala, yix 'má'x'ola. La 'né'k'a: "Wá'nt'sós
 hó'léla g'á'x'in, 'né'mokwáí, lat'mk' 'yá'x's'tmg'in ná'qék' qarns k'el'á't'sé-
 né'mms d'ó'g'ula qens sí'kwa's'wa lá'sa sé'yak'wéma'éda bigwá'nimé. Wé'x'ins
 a'm'fid l'óg'wá'da Aw'k'énos'g'wa qa é'x'í'dayós'g'in ná'qeg'in." La 'ná's'wa
 k'el's laé'x's'déda w'inat'é. Hé'mis á'lés q'é'q'yó'déda 'ná's'wa bé'bigwanim, 40
 lá'sa ma'plé'nó's't'la'q' há'n'leg'ala. "Wa, qá'q'lk'ó, wé'gra sé's'wí'dx.
 Hé'mms há'nalg'iwé'ya yiná's'tlax'ins la w'it'la." Lat'm 'ná's'wa sé's'wideda

bé'begwanimé. La la'g'aéda Kwá'gulé lax há'nwá'lasasa q'laetla'qé yiná'sela. Ma'htsá'qéda Hé'tsaqwé, hé'miséda mó'tslaqé yiná'selasa há'nalgiwa'é. Grá-xéda 'n'ngésé, la má'ka'éda Eá'witsisé. Qwé'saxta'éda Ma'maleqala. Á'mes ts'ik'la'héda Hé'tsaqwasés sé'wina'é. Hé'mis wá'k'a ts'ik'la'temsa Hé'tsaqwéda Bé'ljúlaxs la'é tó'klwémasés gá'bita'fyas gró'kwas. La yá'q'leg'a'feda 5 há'bak'lofé Yé'qórelasimayófé. "Yá'x'da'x' nós 'né'némó'k', wé'gradzá wutá'xwa Hé'tsaqwoéx, a'ngwatsóx grí'gama'fyas." Hé'x'ida'més yá'q'leg'a'feda K'il'm-x'ófé, lá'xa' Hé'tsaqwé. Lat'm wutá'x grí'gama'fyas, la 'né'ké K'il'mófé: "Á'ngwas grí'gama'fya?" La ná'axma'éda 'némó'kwé bigwá'nemsa Hé'tsaqwaq, yixa t'é'gádés Hé'madza'las. La 'né'ka: "Á'g'iq'la'tenk' hé'má'ts Ó'yala-itx. Hé'lits qwayá'la Hé'tsaq', lá'yaré t'é'atés hé'má's, a'gíssaq'la- 10 'més hé'má's la t'engó'déas Kwá'kólde. La nó'gwa'mt'ela t'é'galat'ela, hé'lits Ó'má'idaó, hé'lits Wá'kaskaó, hé'lits Há'mdzideakáo, dó Q'la'nxsum'nakula, dó Lá'q'wag'ila, dó Wá'xwaxámis, dó Dó'qwaéstla, dó Há'mast'lak', dó Yá'qabnala, dó Ná'néus, dó Gunxwó't, dó Lo'élda'q', dó Q'as'í'd, dó t'á'let'ela, 15 dó Qá'laq'ó'yuwis. Hé'má'tsestantlits." Hé'x'ida'mésé yá'q'leg'a'fé lá'la'let'án-mófé, la 'né'ka: "má'sós lá'q'ós né'ná'qa'ya: 'né'k'é-x'daq'ós k'és má'yax'ilax wá'y'ema t'á'lat. 'má'sé la ná'laqawésa 'ná'ywa'méx grí'gama'fya Hé'tsaqwe?" Hé'x'ida'mésé Ó'mx'idé x'ó's'widxés g'ildasé qa's axwults'ó'déxa mdz'é'sé qa's ts'lowé'ns lá'xés xunó'kwé Wá'k'as. La dá'x'idé Ó'mx'idaxa 20 t'ax'xse' qa's mó'p'lené p'ó's'widz'q. Hé'mxaá'wís gwé'x'idé Wá'k'as lá'xa mdz'é'sasa há'matsla. Hé'x'ida'més Yá'xlenófé yá'q'leg'a'la. La 'né'ka. K'és á'latem há'sela lax gwé'k'álasasa ts'é'tse'qa. La 'né'ka: "Wa, wa, 'né'némó'k'. Lat'ms wutá'x'at'elaxens á'da. Hé'mens má'yant'éxa t'é'yos wutá'x'at'ela. Hé'mens lá'g'ekwéxa hé'k'iga'fé 'ná'ywax'da'x'ó, l'é'lqwalat'é. 25 p'el'á'yá'ó'xwa ts'é'klwéx. Lat'mens ts'é'tse'qa tá'wóx. Yú'mésóx 'n'mwó-taxsen grí'gama'fyanse Ó'dz'é'stalisa, yí'xgra Ó'mx'idék, t'ó'gwa Wá'k'asik, t'ó'gwa Gu'nxwó'dik. K'le'ó'sens gwé'x'idaas kwé'x'édsg'ins gró'kuló'tgrada Hé'tsaqwik. Wé'gra, dó'qwatax, yút, há'mahl l'é'lqwalat'é qans lá'lagi á'm wína t'é'wó'x lá'xa Bé'ljula." Hé'mis á'les 'né'ké Yá'xlenófé, grá'xaasa 30 Ma'maleqala t'é's'wida, lá'xa a'wí'ba'yasa ó'ts'alísé, yix m'axá'lasasa yiná'selasa wína. Hé'x'ida'mésé 'má'yófé lá'xoh'xss qa's yá'q'leg'a'fé. La 'né'ka: "má'sas, má'saxés há'nwálamas'étaósaq?" Hé'x'ida'mésé Yiyá'gadala'wúde six'í desés qwá'qwilba'é, lá'xa t'á'nx'á'yasa 'n'mts'laqé xwá'klumasa Hé'tsaqwé. G'í'f'mx'dé six'í'da, lá'xa bigwá'nemx'de, la'é 'né'ka: "Hop, hop, hop." 35 Hé'x'ida'més 'ná'xwéda l'é'lqwalat'é k'el'ax'idxa Hé'tsas'dé. 'némó's'omé Ó'mx'id' q'ula'. G'í'lnaywam h'la'massa bigwá'neméda há'bak'lwisa wí'naax la'é há'mts'ig'a'feda há'matsla. La'é dó'swalasés qá'g'ikwé. G'í'f'més ná'néxa h'la'masaxa bigwá'nemé, la'é hané'qa lax gwé'k'álasasa ná'néss há'wisae. 'ná'ywa xwá'séda l'é'led'nókwé, grá'laé h'la'massa bigwá'nemé. G'í'f'més 40

¹ See Translation in Report of the U. S. National Museum for 1895, p. 430.

² This speech is in the Hé'tsaq' dialect.

'wí'la h'e'le'da Hé'tsax'dé, la'eda lé'lqwata'e lé'nemax 'me'm'wálay'dás. La
 gwí'fideq. Lé's'atam la'yó lá'xa gr'igigama'yasa wí'néda l'lá'gukwé t'e'wa
 medzé'sasa há'matsla, t'e'wa t'e'x'x'sasa t'e'wó'laxa qaxs 'ná'swa'maé há'mats'leda
 gr'igigama'yasa Hé'tsaq'. La'e'm q'lá'k'owé O'mx'ídás Má'solé, ylx gr'ig- 5
 ma'yofasa Má'maleqala. La'e'm gwá'leda w'na, lá'as ya'q'eg'a'leda 'wá'lebá'-
 'yofa N'e'qá'p'enk'molé. La 'né'ka: 'ya, 'né'nemokwá'i, 'wá'fos ná'qaxé?
 Hé'nákula'mt'ans la lá'xa B'e'lyula? We'ga 'ná'swa nós 'né'nemó'k', gwá'-
 'nadax qaxs aw'lan's gwé'x'idaase qatns gr'igima'yae O'dzé'stalisa, tó Plá'si-
 lala, tó W'ixw'qá'grma'ya, tó Wá'yatsola. Hé'em's k'ile'mtóséq qaxs k'le'saa
 g'áx g'á'xens a'm'lexwaa. Hé'em má'g'it tál'a lá'xwa l'áx h'e'lá'mats'e'waaqans. 10
 Yú'wistatam sá'sems O'dzé'stalísó'da gr'igigamé'x'dása Hé'tsaqwé. Hé'misem
 'né'nak'ile qans lá'lag'i ná'nakwa.' Hé'x'ida'méséda 'ná'swa lé'lqwalal'e' g'áx
 sw'la. La'e'm 'wí'tó'lex t'e'legemx'dása gr'igigamé'x'dása Hé'tsaqwé, t'e'wa
 'ná'swa lé'ledasa Hé'tsaqwé. Hé'mis lá'g'it'sox 'ná'swax lé'lqwalal'e' axnó'-
 gwadé'sa t'lá'g'ekwasa Hé'tsaqwé, t'e'wa t'e'tegm'x'dás, qaxs le'ma'e' g'á'yani- 15
 maq lá'xa t'k'wax'désa b'egwá'nemé la w'nanemaq. La'e'm lá'ha.

8. Fight with the Haida.¹

Qé'nakule'gin l'áx t'lá'saná'yasa g'ó'kwasa 'né'm'gése, len d'ó'qulax Hé'x'hak-
 k'inax á'wawataé lá'xa á'wagwas. La t'e'wála g'á'xen la 'né'ka: 'ya, adé,
 t'e'x't'á'os 'ná'leqósaxs á't'á'x b'egwá'nema qá'nu's' ya'x'semx'da gwé'gr'ilasaxa
 w'nap'ax'da. 'né'nak'ile'maxs lá'xé ná'q'elq'ax'dá'xó'i. Hé'den 'né'nak'il- 20
 dá'x'gin yú'dux'p'lené'k' sí'ós'sdentsó'sa Gwé'tula, á'ta'yó'lenú's' á'xaná'le,
 k'e'tos q'ló'xslá'ya.' Len w'ulá'x Hé'x'hak'in 'wó'tas, sí'ós'sdentsa'wé. La
 'né'ka: 'Lax K'lowé'dé, ylxganu's' hamá'tsilaq'lik' alé'swa t'e'wun 'nemó's'-
 'ula. Né'gut'eg'anú's' suk'a'xa k'ó'tó'té. Len má'ts'e'm'g'ila, lá'as 'ná'x'ida.
 Len d'ó'x'wat'elaxa má'ts'lá'qé swá'kluna. Len né'laxen 'nemó's'ula, ylx 'me- 25
 mó's'tsaq'lag'illsw'ula. La 'né'ken 'nemó's'ula g'á'xen: 'Lá'ten l'áx K'lowé'dé.'
 Len 'né'ka: 'Hé'tan lé ó'gumá'is. Á'ma ya't'á'x, qá'st. Halá'kas'la.' Len
 sé's'wida. Hé's gwé'x's p'k'le'ná'kulen swá'kluna. Má'ts'lá'qéda swá'kluna
 g'áx sí'ós'sdend g'á'xen. La wé'tsax'a g'á'xen. Len mé'l'sid q'n d'ó's'w- 30
 dexen 'nemó'kwé. Há'sl'a'més k'lé's hé'tsax'á'se'wa, lá'as lá'gaala l'áx
 K'lowé'dé. Á'mésen la d'ó'qwataq. Hé'x'sá'més lé'da w'na á'laxin 'nemó'-
 sw'ulaxa 'ná'la. La gá'nuffida. La'e'm ts'ix't'len ná'q'á'e qatn d'ó'qulá'ena'yaxa
 w'na la h'egw'sa. Len w'ulaxen k'wax't'e'le: 'má'sós ná'q'ayaqós qans lá'ins
 d'ó'x'widen 'nemó'kwa qó la'm'lx q'lá'k'olaxsa w'na? Hé'x'ida'més 'n'ux- 35
 qanu's' le. Lanu's' sé's'wida. Á'lawis'nú's' lá'g'aa l'áq. Len dá'x'idxen
 há'n'ime q'n ló'tó'wé lá'xen ya'yats'le. Len qá's'ida, lá'aa l'áx h'egwé'dzasasa
 w'na. Len d'ó'x'wat'alaqé's 'mó'ta'wakwa'e 'me'm'wá'as. Len né'laxin 'ná'-
 nu's'tlala: 'We'ga ya'lá'lex, adé, lá'men há'n'f'idé'q'k.' Lanu's' wá't'led-

¹ See Translation in Report of the U. S. National Museum for 1895, p. 425.

g'ildasik q'otlatmg'axg'a'da lla'g'ekwik' o'guqala, 'ne'k'inta'xa 'ne'm'ges'e. Len da'x'idxa ma'tse'm'e lla'q'wa. La'x'atn 'ne'k'a: 'G'a'men ya'ne'm'grada lla'q'wak' ma'tse'm'a. La't'mk' t'e'gad'les Kw'e'x'anem'grada 'ne'm'sgrmk'. Lak' 'ne'l'gem'alax'lag'ada 'ne'm'sgrmk'. We'gra do'x'widq'ek'. La da'x'ide Q'o'm'x'ilag'iliswula'q' qa's ya'q'leg'a'le. La 'ne'k'a: 'Ge'lak'as'la 'ne'm'wot, 5 la't'ms kw'e'x'anem'x'g'ada lla'g'ek' t'e'w'ox'da g'its'la'x'wa g'ildas'x. We'gra ya'l'la'x, g'ig'am'e' qa's e'k'leq'elamas'e'os'x'wa ts'lawu'nx'le'x. He'm'enu's'ya g'we'x'ida'ase, g'o'kulot. Wa. La't'ms q'a'lax'enu's'ya g'we'x'ida'ase q'e'da wa'l'de-masa beg'wa'ne'm'xa wula' "w'ida'as'ox le'd'essa ya'wix'ila?" Wa, we'g'ax'ox ho'qawels'ox'da big'ute'da'x' qa's we'g'a'os do'x'wid'x'g'ada lla'g'ek'we'k', a'tas 10 'ne'x'lax'itn a't'em sen'e'nux's'ox; y'u, g'ig'ig'am'e's 'ne'm'ges', wa. La't'ms q'a'la al beg'wa'nems 'ne'm'ges'.

"La ya'q'leg'a'le La'g'esawa'yula. La 'ne'k'a: 'La'men o'qus'ida, g'o'kulot; a'la'em'x'olox he'lax'itn g'ig'am'a'x. We'gra, ya'l'la'x, g'ig'ig'am'e's 'ne'm'ges' 15 t'os 'na's'wa beg'wa'nems 'ne'm'ges'. Wa, h'al'gra ho'qawels'ax al beg'wa'nem. Le'x'an'it'ox k'les la'wels'ens g'ig'ig'am'a'x. He'x'ida'm'es ho'qawels'eda be'beg'wan'em'e. A'm'es q'at'lo'kw'eda g'ig'ig'am'a'yula kludze'la. La t'ene'x'sa-'w'eda t'el'x'it'itn g'o'k'we. Len x'o's'wid'xa g'ildas'e q'en q'u'x'audesa q'en-xa'wa'e lla'g'ek'wa. Len e't'ed ax'e'd'xa q'ix'im'a'le q'en q'ix'im'd'es. La'x'atn ax'e'd'xa mdze's'e q'en do'q'wam'as'es la'xa g'ig'ig'am'a'le. Len ha'p'xa la'x'ox 20 l'ax g'we'k'la'latsa ha'mats'ax la. Len ya'q'leg'a'la, len 'ne'k'a: 'We'gra do'q'wala g'a'x'en, g'ig'ig'am'e's 'ne'm'ges'. La'men kw'e'x'an'em'ax'g'ada lla'g'ek'wik'. K'le'o's-tes la. wa'l'dem'os g'a'x'en, g'ig'ig'am'e's 'ne'm'ges'. Do'q'wala la'x'g'ada g'we'l-g'wala, a'tas 'ne'x'lax'itn a't'em ax'e'n'ox's'ik: q'en'lo ye'wix'it'lo. Wa, wa, nos g'ig'ig'am'e'." La ya'q'leg'a'le lla'got'ase, la 'ne'k'a: 'ya, g'ig'am'e' qa 'ma's'es- 25 nu's'ya wa'l'dema'lot, le'm'a'q'os he'la'm'assa be'beg'wan'em'x'de g'ax's lot'ox'da lla'g'ax'd'ess'eda le'os kw'e'x'ets'e'wa. He'm'is la'g'it'ox t'e'gad'es kw'e'x'an'em'e lla'g'ek'wa. He'dox g'we'x's'eda g'ig'a'dan'em'eda ha'mats'la. We'gra ya'wix'ila'x, g'ig'am'e', qa 'ma's'es'itns le'm'yasta, g'ig'ig'am'e's 'ne'm'ges'. He'x'ida'm'es x'is'e'd'en lo'le'yula. Wa, la'men 'wa'las ya'wix'ila'x ts'awu'nx'e. 'na's'wa 30 ek'te'q'alal'en g'o'kulote. He'm'itn g'we'x'ida'as'wul'e'q' qa's q'a'la'osaq'."

XIX. SONGS.

1. Sacred Song of Q'a'lwil (p. 569).¹

1. Yē, qā'sta, wā'x'den hā'yalik'layasōs hē'lik'oliswut, yē, qāstā'ē.
 O friend, I tried to be healed by the healing companion, O friend.
 2. Yē, qā'sta, wā'x'den sō'waqamatsōs sō'wagayōsens 'nemō'k', yē qāstā'ē.
 O friend, I tried to be blown upon with the means of friend, O friend.
 with water blowing of our

2. Sacred Song of Maa' (p. 570).

1. Yē, g'ā'xk'as'mēn 'wī'ōlōlisa 'nā'šōlōlisa mē'naualak'wēnēs Wina'lag'ills.
 Oh, indeed I come and obtain every obtain all the supernatural Warrior-of-the-
 qualities of World.
 2. Yē, g'ā'xk'as'amasēl 'wī'ōlōlisa qā'minatsēasg'a Wina'lag'illa.
 Oh, you indeed come unexpectedly obtain every death-bringer of this Warrior-of-the-World.

3. Dancing Song (p. 571).²

Hē'a yā'qwana, hē'ia yōšwana, hē'ia yā'qwana, hē'ia ʔō'gwana. 5

4. Cannibal Song (p. 573).

1. Hā'lasōlex'dzwalenau ʔō'gwalg'ilaōs ʔō'gwalak'as'ōwa, hāmai.
 You almost dance like myself(?) your reason of being great real supernatural one hāmai.
 supernatural
 2. Lā'x'den laē'ema lax ʔō'mx'laē'lasdēs Bā'š'bakwalanu'siwa'ē ʔō'gwalg'ilaōs
 I was taken into in the past sacred room of Cannibal-at-North-End-of-World your reason of
 being supernatural
 laōs; ʔō'gwalak'as'ōwa, hāmai.
 great real supernatural one hāmai.
 3. K'le'slē ʔ'laē'stak'ayai Bā'š'bakwalanu'siwa'ē ʔō'gwalg'ilaōs ʔō'gwalak'as'
 Not will be in right mind(?) Cannibal-at-North-End-of-World your reason of being great real super-
 supernatural
 'ōwa, hā'mai. Ā'mx'dwēs'en la'laaya qen hā'madzela'qwēs hā'madzela-
 natural one hāmai. And so I only approached and I cried hap for him with the hap
 gums Bā'š'bakwalanu'siwa'ē ʔō'gwalg'ilaōs ʔō'gwalak'as'ōwa, hāmai.
 cry of Cannibal-at-North-End-of-World your reason of being great real supernatural one, hāmai.
 supernatural

5. Cannibal Song (p. 573).

1. Q'a'lagwalag'ilahai'tsen lax ʔā'wiyask'asōs ʔō'gwala'mē.
 I am known everywhere at the real standing place of the supernatural one.

¹ Page references in this chapter refer to the Report of the U. S. National Museum for 1895.

² This song is probably in Nootka. ʔō'gwana is Nootka for ʔō'gwala.

2. ɬá'ɬégyálag'ilahai'tsen lāx ɬá'wiyask'asōs ɬó'gwala'mē.
I come to get my name at the real standing the supernatural
place of one.
3. ɬá'qōsɛlahag'ilahé'dzē yá'qōsɛlahag'ilahé'isk'asōs ɬó'gwala'mē.
Great copper-giver, real great property-giver of the supernatural
one.

6. Cannibal Song (p. 573).

1. Há'masa'yalemxs ɬó'gwalak'as'ōwa, bá'bakwa'yalamxs ɬó'gwalak'as'ōwa,
You are looking for food real supernatural one, you are looking for men real supernatural one,
ma ha.
ma ha.
2. Q'la'q'lek'lats'lá'yamxs ɬó'gwalak'as'ōwa, LENāxōdēamxs ɬó'gwalak'as'ōwa, 5
You try to eat much real supernatural one, you tear off the skin real supernatural one,
ma ha.
ma ha.
3. Tā'yōxwidalamxs ɬó'gwalak'as'ōwa, qwē'sats'ndayōs gwē'sg'ilisk'as'ōwa ma ha.
You go near him real supernatural one, you are taken to the having been to the far ma ha.
far side side

7. Cannibal Song (p. 573).

1. Há'mts'alalē g'ɬ'xg'aqālag'ilis lāx owē'staltsōs ló'wa mē há'ma.
He cried hap the chief enter of the at the rim of the world mē há'ma.
world
2. Há'msayamxs yōl. g'ɬ'xg'aqālag'ilis lāx wā'xsēnxēltsēs ló'wa mē há'ma.
You are eating you chief enter of the at both sides of the world mē há'ma.
world
3. Gwā'flas wā'f'ma 'wuna'mē'stā'ōl. owē'stas ló'wa ma há'ma mē há'ma. 10
Don't try to hide around the rim of the world ma há'ma mē há'ma.

8. Há'mshamtsēs Song (p. 575).

1. Lá'LEN ɬá'ɬ'laqoyahaik'as lāx ɬá'ɬ'laqoyak'asōs ɬá'qulahaya ɬá'qulahayōs
I shall go to get red cedar-bark (at) get red cedar-bark red cedar-bark(?) red cedar-bark(?) of
ɬó'gwalak'as'ōwa.
the supernatural one.
2. Lá'lwistē pā'nqalahaig'ilahēsk'astē, yewislē'na'yahaik'astōs lāx ts'ē'xde'mā-
And so it will be really shining on earth, will be your way of dancing at your winter-
will be
lahai'g'ilahai'astōs, pā'nqayastōs pā'nqēems 'nā'la mē há'ma.
dance place, will be your your-shine of world mē há'ma.
shining the

9. Song of the Killer-Whale Society (p. 576).

1. 'ya, 'mā'tsē'mē laōx 'nā'nay'unā'yaxsōx w'nalag'ilisk'asēx wēē? 15
Oh, what is this on the blankets of these warriors wēē?
2. Xō'maltēma laōx 'nā'nay'unā'yaxsōx w'nalag'ilisk'asēx wēē.
Fighting is this on the blankets of these warriors wēē.

10. Cannibal Song (p. 578).

1. Hā'madzelaqwaḡ'ldōxs haēs qai 'nā'wisk'as'ō'wasēs lō'wa.
You are the reason of the hap cry for the real one of the world.
2. Bā'baqulaqwaḡ'ldōxs haēs qa Bā'š'bakwālanuḡ'siwa'ek'as'ō'wasēs lō'wa.
You are the reason of the cannibal cry for the real Cannibal-at-North-End-of-World of the world.
3. Q'u'lāmensayag'ldōxs haēs qa Bā'š'bakwālanuḡ'siwa'ek'as'ō'wasēs lō'wa.
You are the reason for eating alive for the real Cannibal-at-North-End-of-World of the world.

11. Cannibal Song (p. 578).

1. Hā'hamsiyayī'ya hā'hamsī'yax'denlōl, Tā'nisk'as'ō'wa.
Eating all, I ate you entirely, real cannibal.
2. Te'lgwisayīya te'lgwisayax'denlōl, Tā'nisk'as'ō'wa.
Soft inside, I made you soft inside, real cannibal.
3. Wī'qwa'mēlayayīya wīqwa'mēlayax'denlōl, Tā'nisk'as'ō'wa.
Pushing down I pushed you down, real cannibal.
4. Q'u'lā'mensayayīya q'u'lā'mensayax'denlōl, Tā'nisk'as'ō'wa.
Eating alive I ate you alive, real cannibal.

5

12. Cannibal Song (p. 579).

1. Gwā'helaemx'dē wā'hēlxēlisa lā'ā'lāqulak'asōs lā'ā'lāqwaā'dē.
Already has been going around the real red cedar-bark owner,
the world of the
2. Gwā'helaemx'dē wā'hēlxēlisa qe'mqemxulak'asōs qō'qōsēaa'dē.
Already has been all around the the real down of the down owner,
world
3. Gwā'helaemx'dē wē'laxelask'aslēs tsā'tsā'ēqelagumāōs tsā'ēqaxlā'dē.
Already has been impossible to surpass the future winter-dance song of you winter-dance owner.
4. Gwā'helaemx'dēn hā'madzelaqwaḡ'its Bā'š'bakwālanuḡ'siwa'ek'as'dē lō'gwala.
Already has been the reason of crying hap the real Cannibal-at-North-End-of-World the supernatural one.

10

13. Cannibal Song (p. 579).

1. K'leō'sqlā'tsowak'as lāx hā'masa'yalagēmldēs Bā'š'bakwālanuḡ'siwa'ēhai.
Nobody at all does like at the past going-for-fool-mash of Cannibal-at-North-End-of-World real
k'as'dē lō'gwalak'as'ōwamē hā'ma ma hā'ma.
past real good supernatural one hā'ma ma hā'ma.
2. K'leō'snextsē'wahak'as lāx 'yiwilē'nē'k'as'dēs Bā'š'bakwālanuḡ'siwa'ēhaik'as'dē
Nobody really can imitate at the real past dance of Cannibal-at-North-End-of-World real past
lō'gwalak'as'ōwamē hā'ma ma hā'ma.
real good supernatural one hā'ma ma hā'ma.
3. Lā'x'dēn qā'x'ōsayahasō'kwats lā'ā'lēqulahak'as'dēs Bā'š'bakwālanuḡ'si'wa'ē.
I had put on really the real past red cedar-bark of Cannibal-at-North-End-of-World
hāik'as'dē lō'gwalak'as'ōwamē hā'ma ma hā'ma.
real past real good supernatural one hā'ma ma hā'ma.

15

4. Lá'x'den 'má'qesáyahaso'kwats né'nwalak!wénaéhaik'asdesé Bá'x^obakwálanu^o-
 I had thrown into my belly really of the real past supernatural quality of Cannibal-at-North-End-of-
 siwa'é, qwá'né'telag'ilaháisk'asde há'msp'leq'elá'elá'y'k'asdesé Bá'x^obakwá'-
 World, the real past what shakes on the the way of the real past cannibal- Cannibal-at-North-
 ground pole of
 lanu^osiwa'éhaik'asde ló'gwalak'as^oowamé há'ma ma há'ma.
 End-of-World real past real good supernatural one há'ma ma há'ma.

14. Sacred Song (p. 584).

1. Yé qastá'ya, g'á'xk'asden hé'lik'amatsós Há'yalik'lané'maldé g'á'xen.
 O friend, indeed I came made to be a the past one who desired me.
 shaman by to cure
2. Yé qastá'ya, g'á'xden wí'lenkulax né'nawalak!wénés né'naualak'oliswutden, 5
 O friend, I came carrying in the supernatural my fellow supernatural ones
 hand objects of
 yé qastá'ya.
 O friend.
3. Yé qastá'ya, wá'x'den ná'na'walasós wiyá'lag'ilax'deséa yé qastá'ya.
 O friend, I tried to be struck with the past death-bringer, O friend.
4. Yé qastá'ya, qen g'á'xé ts'óbé'nkwayasós xu'mtsumtag'ila, yé qastá'ya.
 O friend, and came placed in my hands the fire-maker, O friend.
 mine

15. Song of Cannibal (p. 588).

1. Há^omasa'yalamxs ló'gwalag'ilaós ló'gwalak'as^oowa ma mai hamé.
 Looking for food your reason for being real good supernatural ma mai hamé.
 supernatural one
2. Hé'emy'stal. é'x'playa há'msayasólaós Tá'nisk'as^oowa ma mai hamé. 10
 But that will be sweet what is eaten by you real good Cannibal ma mai hamé.
3. Hé'emy'stal. há'msayasó'ila há'msayasó'ila q'u'lamensayahat'lasó'los Tá'nisk'as^oowa ma
 But that will be eaten by you swallowed alive by you real good Cannibal ma
 mai hamé.
 mai hamé.

16. Song of Cannibal (p. 588).

1. Há^omasa'yalag'ildenögwas Bá'x^obakwálanu^osiwa'é, ló'gwalag'ila ló'gwala-
 Having the reason of looking for Cannibal-at-North-End-of-World, reason of being real good
 food [of] supernatural
 k'as^oowa mai.
 supernatural mai.
 one
2. Bá'bakwá'yalag'ildenögwas Bá'x^obakwálanu^osiwa'é, ló'gwalag'ila ló'gwala- 15
 Having the reason of looking for Cannibal-at-North-End-of-World, reason of being real good
 men [of] supernatural
 k'as^oowa mai.
 supernatural mai.
 one

3. Lá'lotá'yalag'ildenōgwas Bā'y^obakwálanux^osiwa^oé tō'gwalag'ifa tō'gwalak'as-
Having the reason of looking Cannibal-at-North-End-of-World, reason of being real good super-
for corpses [of] supernatural natural one,
^oōwa, ē, qa^os hé^omēfxaōs wē'lwelq'ála^os ha^omsayasōlaōs, tō'gwalak'
yes, for you are also reason feared your future food, real good
of being

k'as^oōwa,
supernatural
one.

4. É, qa^os hé^omēfxaōs wē'lwelq'ála^os ^onō'lagyma^olits^omōshamlisk'as^oōwa, lō'pēm-
Yes, for you are also reason feared real good eldest in the world going to
of being

ts'ōwēlsilēmē tō'gwalag'ifōs tō'gwalak'as^oōwa mai hamai.
empty the inside reason of being real good supernatural mai hamai.
of the house supernatural one

5

17. Song of Cannibal (p. 588).

1. Āya ha^omts'ēxsdnōguta tō'gwalag'ifaōs tō'gwalak'as^oōwa, mai.
Ah, having desire to eat you the reason of real good supernatural mai.
being supernatural one,
2. Āya á'ēmē ^owā'las^owā'lasayak'as^olēs ts'lá'ēqēsk'ast.āōs ts'lá'ēqayadzēk'as,
Ah, only will yours will be growing greater your future real winter the great real winter
be dance dance,
tō'gwalak'as^oōwa mai, ham hamamai.
real good supernatural mai, ham hamamai.
one
3. Āya, á'ēmē tō'y^otōkwālag'iltse.ēs ts'lá'ēqēsk'ast.ōs ts'lá'ēqayadzēk'as, tō'
Ah, only will yours will be getting mean- your future real win- the real great winter real
be while greater ter dance dance
gwalak'as^oōwa mai, ham hamamai.
good supernatural one mai, ham hamamai.

10

18. Song of Cannibal (p. 588).

1. Hā'mats'ēlahaqulaahaik'asdenōkwai lāx nē'nwalak'winēk'asōs, tō'gwalak'as-
Having really the cannibal cry at your supernatural quality, real good super-
natural
^oōwa, mā'mai hā'ma.
one, mā'mai hā'ma.
2. Ts'lá'ts'lá'ēqelahaqulaahaisk'asdenōkwai lāx nē'nwalak'winēk'asōs, tō'gwalak'as-
Having really w.ater dance songs at your supernatural quality, real good super-
natural
^oōwa, mā'mai hā'ma.
one, mā'mai hā'ma.
3. Tō'y^oyuqwalag'ilaahaisk'atsēla nau'alak'wēnē, qwē'sg'ilis lāx ōwē^ostas ^onā'la; 15
Will be made to go between in world the supernatural going to far at the rim of the world;
quality
mē'selasōgwōs wā'xsēxēlis ^onā'la; nā'nēnk'wasōs ōwē^ostas ^onā'la, mā'
liked by both ends of the world, tried to be imitated the rim of the mā-
by world,
mai hā'ma.
mai hā'ma.

19. Song of Cannibal.

1. Hā^mmasa^myalamxs Tā'nisdzē Bā'x^mbakwalanux^msiwa^mē ʔō'gwalak'as^mōwa.
 You look for food Great-Cannibal Cannibal-at-North-End-of-World real good supernatural one.
2. Bā'bakwa^myalamxs Tā'nisdzē Bā'x^mbakwalanux^msiwa^mē ʔō'gwalak'as^mōwa.
 You look for men Great-Cannibal Cannibal-at-North-End-of-World real good supernatural one.
3. Yā'yaqa^myulamxs Tā'nisdzē Yā'qoselag'ilisk'as^mōwa ʔō'gwala.
 You look for property Great-Cannibal Destroyer-of-Property, supernatural one.

20. Song of Cannibal.

1. Hayai'l g'a'xstowē hē'g'ilitsōs, hayai'l g'a'xstowē hē'g'ilitsōs, ts'ā'ts!aēqeyastēs
 Is that the reason of his coming, is that the reason of his coming, to join in the winter dance
 hā^mmatselagumlōs hā^mmelqē'yems lō'wa, ma.
 with his cannibal cry spreading over the world, ma. 5
2. Hayai'l ts!aē'x'anēg'ilitsōs, hayai'l ts!aē'x'anēg'ilitsōs, ts'ā'ts!aēqeyastēs
 Is that the reason of his being is that the reason of his being to join in the winter dancer, winter dancer, winter dancer, dance
 ts'ā'ts!aēqelagumlōs p!ā'p!a!hems lō'wa, ma.
 with his winter dance song spreading its wings over the world, ma.
3. Hayai'l tōk!unē' hēg'ilitsō's, hayai'l tōk!unē' hē'g'ilitsōs bā'bakulagumlōs
 Is that the reason of his going, is that the reason of his going, your man-eater cry of
 qē'ldōyue's lō'wa mamai ā am ha ma mai.
 the post in mid-heaven mamai ā am ha ma mai.
 die of

21. Song of Cannibal.

1. Hā^mmaswut!ētsōx'denlas hā'maswut!ēk'asde yū'lai ʔō'gwala^m. 10
 I was asked to eat with him by the past real one who you supernatural one,
 asked to eat with him
2. Ts'ā'ts!aēxwut!ētsōx'denlas wā'wix'siwalak'asde lō'lai ʔō'gwala^m.
 I was asked to dance the winter the real past one who did to you supernatural one,
 dance with him by not go through
3. Hā^mmasax'denlōl ʔō'gwala mai hā'sama mamai ām hā'mai.
 I ate you supernatural mai eat mamai ām hā'mai.
 one

22. Song of Cannibal.

1. ^mwi^mlāyā'mitsēq hā'msayasōlōs Tā'nisdzēk'asa ʔō'gwalak'asōs.
 All of it will be eaten by you great real Cannibal you real supernatural one.
2. ^mwi^mlāyā'mitsēxs xō'qwamōtk'astōs hā'mē'k'asōs Tā'nisdzēk'as ʔō'gwala.
 All of it will be really your your real food great real Cannibal supernatural one.

3. ⁵wi⁶lāyamtsēqē ē'x'p'layak'asa ts'ē'šwamōtk'asōs ha'mē'k'asōs Ta'nisdzēk'asa
 All of it really sweet really your guts left your real food great real Cannibal
 lō'gwalak'as'ō.
 real good super-
 natural one.

23. Song of K'ī'nqalalela.

- Qa's le'x'dēa hā'yale k'ī'maxalēsā'yasōxdōxs hā'yale k'ī'malēsā'yasōxdōxs lō'
 For he has succeeded taming down the power succeeded taming the power of the
 gwalag'itā'wa hā'ma mā'yē hā'ma.
 one who makes hā'ma mā'yē hā'ma.
 supernatural

24. Song of Cannibal.

1. Hā'lasōlēxtsō'walenlāō lō'gwalag'itā mamai hāmamai. 5
 I cannot be imitated by this one (I) the reason of mamai hāmamai.
 supernatural power
 2. Lā'x'den laē'lemak'as lāx h'e'mxlāēlasdēs Bā'š'bakwālanu'š'wa'ē lō'gwal-
 I was really taken in in the past sacred Cannibal-at-North-End-of real past super-
 room of World
 k'asde qan le'x'den laē'lem lāx h'e'mxlāēlasdēs Bā'š'bakwālanu'š'wa'ē
 natural and I was taken in in the past sacred Cannibal-at-North-End-of-
 one room of World
 lō'gwalak'as'ōwa mamai hāmamai.
 real good supernatural mamai hāmamai.
 one
 3. K'leō'slē qlē'stay'qlēstak'ayalē lō'gwalag'itā mamai hāmamai.
 He will not always out of his senses the reason of super- mamai hāmamai.
 be natural power

25. Song of Cannibal.

1. Ha, k'leō's qlā'tsowax hā'selaēnē'x'dās Bā'š'bakwālanu'š'wa'ēx'dē. 10
 Ha, not at all can be imitated the past breath of the past Cannibal-at North-End-of-World.
 Lā'x'denō'gwa lē'stal'selayōs Bā'š'bakwālanu'š'wa'ēx'dē.
 I have been taken around the the past Cannibal-at-North-End-of-World.
 world by
 2. Ha, k'leō's qlā'tsowax bā'bakulag'wēna'ēs Bā'š'bakwālanu'š'wa'ēx'dē.
 Ha, not at all can be imitated the cannibal cry of the past Cannibal-at-North-End-of-World.

26. Song of Cannibal.

1. He'lix'sē hā'matslagumk'astē hā'matslagumx'dēs qaē lā'wisk'as'owai lāx
 Still he will utter the cannibal cry his past cannibal cry for the real good one at
 standing
 gwā'balisk'atsēs lō'wa'yak'asōs, lō'gwalak'as'ōwa.
 the real north end of the real world, real good supernatural one.
 2. He'lix'sē bā'bakulagumk'astē bā'bakulagumx'dēs qaē lā'wisk'as'owai lāx 15
 Still he will utter the man-eater cry his past man-eater cry for the real good one at
 standing
 gwā'balisk'atsēs lō'wa'yak'asōs, lō'gwalak'as'ōwa.
 the real north end of the real world, real good supernatural one.

3. He'tix'sē gā'lōq'ulaēnē'k'astē qaē gā'lōq'ulaēnē'k'asdes qaē lā'wisk'as'owai
 Still he will utter the crooked- for his real past crooked-beak for the real good one
 beak cry cry standing
 lāx gwā'balisk'atsēs lō'wa'yak'asōs, lō'gwalak'as'ōwa.
 at the real north end of the real world, real good supernatural one.
4. He'tix'sē hau's'hōk'walaēnē'k'astē qaē hau's'hōk'walaēnē'k'asdes qaē lā'wis-
 Still he will utter the hō's'hōk' cry for his real past hō's'hōk' cry for the real
 k'as'owai lāx gwā'balisk'atsēs lō'wa'yak'asōs, lō'gwalak'as'ōwa.
 good one at the real north end of the real world, real good supernatural one.
 standing
5. He'tix'sē gwē'gwaxulaēnē'k'astē qaē gwē'gwaxulaēnē'k'asdes qaē lā'wis- 5
 Still he will utter the raven cry for his real past raven cry for the real
 k'as'owai lāx gwā'balisk'atsēs lō'wa'yak'asōs, lō'gwalak'as'ōwa.
 good one at the real north end of the real world, real good supernatural one.
 standing

27. Song of Cannibal.

1. Ha'msamxs lō'gwala,¹ la nō'gwa hā'yī'lalag'it.ēla lāx ha'msp'ēxdēs qwē'sen-
 Eat, supernatural and I go about on the past cannibal the far
 one,¹ pole of
 xēlisdēs Bā's'bakwālanux'stwa'ēk'asdēya,
 the edge of the the past Cannibal-at-North-End-of-World.
2. Ha'msamxs lō'gwala,¹ la nō'gwa hēk'lawē'stālag'it.ēla lāx ha'msp'ēxdēs
 Eat, supernatural and I turn around to the right side on the past cannibal
 one,¹ pole of 10
 qwē'senxēlisdēs Bā's'bakwālanux'stwa'ēk'asdēya.
 the far edge of the the past Cannibal-at-North-End-of-World.
 world of
3. Ha'msamxs lō'gwala,¹ la nō'gwa dō'x'walelak'as'ēlax sē'mdzō'yā'lisdēs
 Eat, supernatural and I really see the mouth in the middle of
 one,¹
 hē'mxt.āēlasdēs Bā's'bakwālanux'stwa'ēk'asdēya.
 the past sacred room of the past Cannibal-at-North-End-of-World.
4. Ha'msamxs lō'gwala,¹ 'wī'laēmxs lō'gwala.¹
 Eat, supernatural Finish all, supernatural
 one,¹ one.

28. Neqā'penk'em's Song (p. 667).

Tsī'ē'hwuy'ēndzēasens q'ā'lasō'wa lāx lā'sōtēwalets 'nā'la. A'wā'lēda g'ī-
 gama'ya wu'lgamē'lāē g'īgama'ya o'kugē's'lāē lāx g'īgigama'yas lē'lqwalatē. 15
 *Nō'gwamē'lāē ā'lanōkwās g'īgigama'yas lē'lqwalatē. Nō'gwamē'lāē a'yī'l-
 gwats g'īgigama'yas lē'lqwalatē. Nō'gwamē'lāē hēlax's'ā'mōtax qh'lq'atēsā
 lāx g'īgigama'yas lē'lqwalatē.* Gwā'ldzālasens g'īgama'ēx xē'nlelag'it
 lō'malag'it lō'masldax yā'ēxlemaxsens g'īgama'ēx, lē'lqwalatāi, ā'ta'lāēlens
 xē'nlelak'as lē'x'ēm lā'xa lā'lāqwa lā'xa hē'lax's'amōta qh'lq'atēsāwē² lāxs'ēn- 20
 dā'laddē q'lā'ēlē'laddē sapstēndā'laddē, hēwiyak'ī'lidzē, k'ē'sōyak'ī'lidzēs g'ī-

¹ Repeated four times.² See Translation in Report of the U. S. National Museum for 1895, p. 668.

g'igama'yaxōxs ladzē'yayūfēx q'wā'lo'sōmasxa 'ne'msgēmaxwūf lē'lqwalat.æxōxs
ladzē'yayūfēx g'igama'ya lē'lqwalat.æ, q'u'mx'ādāmasxa lā'lxasā'lofa q'wā'qlumx-
sālamas yā'g'itextstōmōlg'ins 'mō'gumēg'ins lē'lqwalat.æxōxs ladzē'yayūfēx hōx-
wā'ya dzo'nōgumnyō'sōs ts'le'ts'elwā'lofa gwā'balis lē'lqwalat.æxōxs ladzē'yayūfēx
g'igama'ya 'mā'šwag'ilayūfēx g'igama'yas lē'lqwalat.æ. Wōōō, ya. 5

Gwā'ldzāsēns ē'wagamē'xēns q'ā'lasō'wa lāx l'ā'sōtēwalits 'nā'la. Ā, k'le's-
lā'lalēns lē'lqwalat.æ bā'xswalata, g'it'olayataxēns 'mō'guma'ēg'ins lē'lqwalat.æ,
ā'lā'lalēns ts'ē'ngumlāxa wu'lasōlāxa mō'kwāsōlāxa 'mō'gumaēx, lē'lqwalat.æ.
K'le's'laxā'wisēns wax'ē'mlāxa wāxdzē'mlāxa, 'nēmō's'ēmlāxag'in 'n'mā'x'i-
dzēyak' tō 'n'm'sgēmak' lē'lqwalat.æ. 'nēmā'x'īdzēyag'in tō mō'sgēmak'
lē'lqwalat.æ. Nō'gwaqlā'maas g'ē'xtowēsō' šuse'la, g'ē'xtowēsō'sēns g'igamaēx,
lē'lqwalat.æ. Nō'gwaqlā'maas l'ā'q'wagēmlis, Nēg'a'adzē, K'lo'gwig'alis, Wā'-
'wā'la'lasg'in g'igē'dēyadzēg'in lē'lqwalat.æ. Wōa, wā.

29. Nēqā'penk'em's Song (p. 668).

Gwā'la mē'mēlslax'da'xōi, lē'lqwalat.æ. Gwā'lasā mē'mēlslax'da'xōi,
lē'lqwalat.æ, ā'lā'lalēns dā'doxkwinalāx lā'xōx g'ō's'dzēaxsa ā'lax g'igama'ya. 15

Gwā'la 'dō'doxsē'stālax'da'xōi, lē'lqwalat.æ. Gwā'lasā dō'doxsē'stālax'da-
'xōi, lē'lqwalat.æ, ā'lā'lalēns dā'doxkwinalāx lā'xōx g'ō's'dzēaxsa ā'lax g'igama-
'ya. Dzō'noq'wanu's'dzē'lalōx g'ō's'dzēaxsa ā'lax g'igama'ya, lā'g'ildzēasox
hā'manēkwiladzēax dō'lēm'x'īdīladzēa, k'lē's q'lulā'stag'ila, k'lē's pē'n'lēxtag'ilaai-
xōx g'ō's'dzēaxsa wā'waxsgēm'g'ī'las'dzēa ā'lax g'igama'ya. 20

Gwā'la hayū'tilax'da'xōi, lē'lqwalat.æ. Gwā'lasā hā'yutlax'da'xōi, lē'l-
qwalat.æ, ā'lā'lalēns lā'q'alayudzēasa lā'q'anu's'dzēa g'igama'ya. Nō'gwaqlā'-
mas g'ā'yaxā'lasa qwē'laxā'lasa g'ig'igama'yas lē'lqwalat.æ.

Gwā'la dēndē'lix'ilax'da'xōi, lē'lqwalat.æ. Gwā'lasā dēndē'lix'ilax'da'xōi,
lē'lqwalat.æ, lā'xōx g'ō's'dzēaxsa wā'waxsgēm'g'ī'las'dzēa g'igama'ya, wā'wa-
nē'mēqlag'ila k'ī'k'ēs'nēqlag'ila'laē ā'lā'kwisāwēsa wā'xwūla g'ā'xētā'lisēm
mā'mēntē'ya lā'xōx g'ō's'dzēaxsa wā'waxsgēm'g'ī'las'dzēa ā'lax g'igama'ya,
hē'q'lāmēg'in ts'ē'ngumnašwa hā'lstālag'īlita g'ī'stālag'īlita lā'xōx mā'mēntā-
'yūdzēaxsa wā'waxsgēm'g'ī'las'dzēa ā'lax g'igama'ya. 25

30. Hē'nak'alasō's Song (p. 669).

Wūl'mē'g'in 'nē'x'qē'ō'g'u'la kwā'nēsēlāmasxa 'nā'la. K'le'saētēn 'nēmō-
ku'lag'īlls'em hē'g'alag'īlls'em kwa'kux'āladzēa wō'xsbēndāladzēa lē'lanemasa
w'wulsg'ī'mak' lē'lqwalat.æ; wō ho ho.

Wā'ldm'g'ānēmias yā'q'ēndm'g'ānēmias yā'yaqēt'lēnēga. K'le's'aētē' 2
ā'mosayata wā'ēleqayata wā'ldkōns yā'yaqēt'lēnēga. K'le's'aētē' ā'mosayata
sgē'rlē'xā'latā šwā'kwīlē'xā'latā q'ē'ltabufāyata k'ō'q'wabufāyata k'wē'lasbuhā' 35

1 L. c., p. 669.

2 L. c., p. 670.

yata l'ē'nag'ilabul'ayata; wā'ldams yā'yaqēt'lēnēga ōwag'ilamasē la l'm'lem-
xumliša qwē'quxalemlisa hē'nak'laēdzē tā'lawidzēsēns g'īg'igama'ya.

K'l'ē'ōsk'as'ōwaēx ē'anag'alas. Lā'naywa'mēk' wāx' wā'nēxsla ā'nak'ila
lar'mx'stlas hē gwēx's 'mā'sta wā'yōha yā'y'alalg'iwē' qa'n'ō yā'k'ilit'ō, hē'
'mōlxaas gwē'x'idē layō'lg'in lā'xs'ēndēyōlxa tē'g'emnuš'dzēa A'ngwaladzēa tō 5
Mā'x'ts'lōmēdzēasēns yā'ē'xlēn; tē'g'emnuš'dzēa Hē'masdzēa tō Mā'x'ēnos'dzēa,
tō tē'g'emnuš'dzēa Ō'bala'adzēa, tō tē'g'emnuš'dzēa K'y'nts'ēgumdzēa, tō
tē'g'emnuš'dzēa Qau'lōmadzēa. Hē'men nū'ngemx'īdayūg'in yā'lasō'wa mō'ma-
sasō'waxa tē'stōs, pē'lpax'sēwa sa'daak'mēnēx wā'w'ilālxwa g'īg'igama'ēx.

Wē'g'axwa g'ā'xēlelaōx mā'mēnēya laxō lawē'lg'ema'yax, q'wale'x'īēyadzē 10
Kwā'xsē'stālādžē Kwā'x'īlanōkumēdzē g'īg'igama'ya. Wā'x'ēmīta wā'ēm'x'īda
q'l'ē'k'īlsāmas nā'x'ēdāmasta yē'st'slōsēladzōx hō'q'waleladzōx wī'laqō lō'y'wē-
nōx'xwa g'īg'igama'ēx.

31. Feast Song (p. 671).

Halyū'q'wag'anēmīta(na) l'ē'sālag'anēmīta g'īg'igama'ya, lē'lqwalataē.

Lā'džēk'asg'anēmīte halyō'q'ula l'ē'sālag'anēmīta tē'q'wapēdzēsēns g'īg'igama'ya 15
ma'ē, lē'lqwalataē.

Mō'tma'nōs'a q'l'ē'q'lak'is mōtmadēg'ē'xwa k'l'wē'laslaldžēx tē'q'wapalāldžēx
g'īg'igama'ya, lē'lqwalataē.

tō'malag'īlidžēwist'ēns g'īg'igama'ēx, lē'lqwalataē. 'wī'q'lanakwēi, hē'stālaēm
k'l'wē'latsē'stālaxēns g'īg'igama'ēx, lē'lqwalataē. 20

Yū'ēm'xēt ē's'aq'ēmōl hēwā'xalē 'nī'mplānata k'l'wā'k'l'wēladžēmīta g'ē'ga-
boēsns g'īg'igama'ē, lē'lqwalataē.

32. Song of Aik'ayōlisāna (p. 673).

Nū'yambālisataēlōx, g'ā'xōstōataēlau q'lō'mōk'ustāa'āōi q'lō'mā'nākula-
kas q'lō'mōx'sā'lak'as'ō q'lō'mq'lōmg'īl'g'ē nēg'a'silask'as'ō nē'g'ēyadzēk'as'ō.
Nū'yambālisataēlōx. 25

[Songs Nos. 19-27 were sung at the festival described on p. 589 of the Report of the United States National Museum for 1895. This festival formed part of the winter ceremonial at Fort Rupert celebrated in the winter of 1895-96. A more detailed description of this part of the ceremonial is given in the following notes:

On Nov. 24, about 2 P.M., the people came to fetch blankets which were to be given away in honor of Yā'gwis in payment of his last ecstasy. While blankets were being brought into the house, the tally-keeper of the G-ōp'ēnox', Lēmā'la (Sleeping Sea-Otter), came in to see that they were properly distributed. Eighty blankets were to be given to the Koskimo, and forty to the G-ōp'ēnox'. These were to be given by Nō'lq'ōlēla. Each man among the Koskimo was

to receive one blanket and one double blanket, the latter valued at three single blankets each. After the G'öp'ënox^a had received their blankets, the tally-keeper of the Koskimo, Q'a'lwil, took his place, and took charge of the distribution of blankets among his tribe.

When the distribution of blankets was finished, the tally-keepers left the house; and the Kwakiutl, who were now among themselves, began to talk about the festival to be celebrated. The first one to speak was 'në'msgemüt. He said, "O friends! let me ask you, chiefs and new chiefs of my tribe, do you wish to be laughed at by your rivals? We are almost beaten by the Koskimo. We are only one potlatch ahead of them. After this pile has been distributed, we shall be only two potlatches ahead of them, instead of four as our fathers used to be. Take care, friends! Our friends the Koskimo are strong in rivalling us in distribution of property. Our great friend, Yá'gwis, will come and dance on this pile of blankets. Don't let his feet touch the ground. You see that I cannot count the number of times that I have given away blankets on his account to the tribes all round. Sometimes his parents gave away blankets four times a day.¹ I have never seen any one do the same for a cannibal, therefore I want you to treat Nō'q'ō'lela's son as a real prince."

Then Hō'lēlid arose and spoke. He said, "O friends! did you hear what our old father said to us? His words went right to my heart, for he spoke as our forefathers used to speak. All he has said is true. Now, take care, lē'mk lāla! — Nū'xne'mis! — you, lā'qwasgem! — and you also, Amā'x'īdayū! — who represent the greatness of our tribe, — and you, young chiefs! — Our great friend Yá'gwis is coming to dance in this house. Let us try to keep time in singing; and let us not make a mistake in beating time, for you know he discovers mistakes at once, for he is a true cannibal. I took notice of another matter that old 'në'msgemüt mentioned. He spoke about our rivalry with the Koskimo, and said that we are beaten by them. This is true, although we are two potlatches ahead of them. You know that every time when the tribes come to our rich village, we always have four or five persons more to give blankets away than they have. Therefore take care, young chiefs! else you will lose your high and lofty name; for our grandfathers were never beaten, neither in war of blood nor in war of wealth, and therefore all the tribes are below us Kwakiutl in rank. Now call the Koskimo to a feast to be given by our friend Pē'paxala this evening. After the feast is over, our great friend Yá'gwis will come in to be seen once more by our rivals the Koskimo and the G'öp'ënox^a, for he was made a cannibal to be seen by all the tribes of the world."

Then the Sparrow Society (Gwē'gudza) took pieces of rope and tied them around their waists as belts; and they took poles, which they used as canes. They blackened their faces with charcoal, and put eagle-down on

¹ That means four times a year.

their heads. Then they went out of the house and invited the Koskimo in, first the thrower (má'maq'a), then the cannibal, third the women, and last the men and children. After they had been to all the houses, they assembled, and, striking the boards with their canes, they shouted (hëligaxstig'alisá'í) calling the people to the feast. Then they returned to the feast-house, prepared for the feast, and after a while went for the second call of the guests.

When all the guests had come, Gë'lgix-ála arose, and said, "O friends! it was given to me to arise first and to make the first speech. This was given to my grandfather and to my father, and after he had died you were kind enough to give the right to me. You know that it is my right to make the first speech, because I have inherited it. Thank you, friends of my tribe, for letting me arise first." Then he turned to the Koskimo, and said, "Thank you, my friends of the opposite tribe, that you have come to my dance-house. — Thank you, Q'a'sa (Sea-Otter); — and you, T'ó'gwil; — and you, Maa'; — and you, Q'a'lwil; — for inducing your friends to come quickly, for you see we have not much time. Now, take care! I do not know what is the matter with this dance-house. It is shaking. Therefore, friends of my tribe, — and you my friends of the other tribe, — I warn you."

Then a man passed the batons to the Koskimo, and another put the drum in front of the last Koskimo nearest the door.

Then Ho'lëlid arose, and said, "Now, you, my friends of the other tribe, everything is in readiness. It was given to our grandfathers to sing before the food is served. This was given to them by the one who established our customs; for he established the custom that we should always sing and let the world hear us before we eat. If we should not do so, our maker will say that my friends are starving, if he should not hear you sing. Therefore I ask you to begin to sing."

Then Q'a'sa (Sea-Otter), a Koskimo chief, arose, and said, "O my tribe! — Maa'; — and you, T'ó'gwil; — and you, Lëmá'la; — and you, Q'a'lwil; — it is not wrong, what our friend of the other tribe said, for it was also given to our ancestors, by the Creator of men and of our customs, to sing before eating at a feast, and to sing before the blankets are distributed, and to sing before marriage, and to sing for the sick. Only in war he told us to sing after the war was ended; for he told our grandfathers to sing and let the world hear us before a feast. So this is no new saying; for, if the Creator of men had not done these things first, we could not do anything but sleep all the time. Therefore begin and sing the cannibal song, for our friend great Yá'gwis is not tamed yet." Then the people sang (Song No. 19): —

*1. You are looking for food, Great-Cannibal, Cannibal-at-North-End-of-World, real good supernatural one.

*2. You are looking for men, Great-Cannibal, Cannibal-at-North-End-of-World, real good supernatural one.

3. You are looking for property, Great-Cannibal, great real destroyer of property, supernatural one.

After a short time they commenced the second song of the cannibal (Song No. 20): —

1. This brought him here, this brought him here, to join the winter dance with the cannibal cry of you who overspread the world.
2. That winter dance brought him here, that winter dance brought him here, to join in the winter-dance songs of you who soar over the world.
3. That, the place to which you go, brought him here; that, the place to which you go, brought him here; the sound of Cannibal-at-North-End-of-World of you who keep the world apart."

Soon the singing-masters gave the signal for the third song of the cannibal (Song No. 21), which was as follows: —

- "1. I was asked to eat with him by the real one who asks (people) to eat with him, you, supernatural one.
2. I was asked to dance the winter dance with him by the real one who did not reach you, supernatural one.
3. I ate you, supernatural one, mai, eating, mamai am hi'mai."

The last song of the cannibal (No. 22) was as follows: —

- "1. All will be eaten by you, great real cannibal, real good supernatural one.
2. All that is left of your meal will be bones, great real cannibal, real good supernatural one.
3. All that is left of your meal will be sweet intestines, great real cannibal, real good supernatural one, hāmame, hāmame, hāmame, hāma!"

After the Koskimo had sung these four songs, they threw their batons down; and one of the Kwakiutl gathered them, put them into the drum, and took them to the right-hand side of the door of the house. Then they filled the dishes with rice, and counted one dish to each three of the guests. After this was done, Hō'tēlid arose. He took one dish in his hands, and said, "This was given to me to keep the laws of our grandfathers. The first dish must always be given to the cannibal, the next one to the bear, and the next to the members of the Seal Society. I am going to keep on in the right way." Some of the people said, "Do keep to the old laws;" while others shouted, "Let me have the first dish! I am as good as the cannibal." Then all the people asked Hō'tēlid to give the first dish to Yā'gwis. Holding up the dish, Hō'tēlid shouted, "This is the dish of our great friend Yā'gwis." Then he took another dish, and said, "And this is for you, Black-inside (meaning the bear)." Then he took up a third dish, and said, "This is for our friends of the Seal Society." He took up a fourth one, and said, "This is for Pō'ek-lā'las, this for Nā'nōgwis." The former of these two is the thrower (mā'maq'a), and the second one the cannibal of the Koskimo. Then all the members of the Sparrow Society (Gwē'gudza) took the other dishes and put them down, one for every three guests. After all the dishes had been put down, Hō'tēlid took up his speaker's staff, and said, "This is done. Why should I keep quiet? It was given to me to make speeches at potlatches

and feasts. Therefore I will ask you to eat the food that I have given you. I made it sweet for you. I want you to eat it all, for during the winter dance nothing must be taken out of the feast-house."

As soon as he had spoken, the whistles of the cannibal were heard outside of the house. After a short time Ge'lgix'āla, one of the chief speakers, came into the house, stood just inside the door dressed with a blue blanket around his waist. He wore a broad ring of red cedar-bark on his head, and a similar ring around his neck. Attached to the top of his staff was a large knife about two inches wide and a foot and a half long, tied at right angles to the staff. The handle was also wound with red cedar-bark. This knife symbolized that the Kwakiutl were going to give blankets to their "enemies," while the red cedar-bark indicated that it was to be given away in honor of the cannibal. Ge'lgix'āla stood in the door, and looked as though he was afraid. The people asked one another, "What ails our friend Ge'lgix'āla? He looks as though he were afraid." Then Nūxne'mis spoke aloud, and said to the people, "Listen to me, dancers, I will ask my friend Ge'lgix'āla what has frightened him. I have never seen him like this before. I thought he had cedar-bark all over his body to protect him, and that he was not afraid of anything that belongs to the winter dance. I also thought that I and my friend Ho'lelid had given you power to be our chief speaker in this dance. Let us know what ails you. That is what I wanted to say to our friend."

Then Ge'lgix'āla laughed, and said, "What you say is true, Nūxne'mis. It was given to me by my father not to be afraid of the winter dancers; but nevertheless our friend great Ya'gwis has frightened me, for he nearly caught me, and it looks as if he would not have mercy on any one, therefore I am afraid, but I will ask you all to be careful. He is coming to this dance-house. Now let our friends the Koskimo sit at the right-hand side and the left-hand side of our dance-house; — and you, my friends, take your seats in the rear of our dance-house at the seat of our grandfather."

When he stopped speaking, the Koskimo arose and went to the places that Ge'lgix'āla had assigned to them, while the Kwakiutl sat down in the rear of the house. One of the Kwakiutl took the drum from the door and carried it to the singers, and the batons were distributed among them. Then two dishes of eagle-down were brought in, and the down was scattered over the heads of the singers.

Now, Ho'lelid arose and addressed the song-makers. He called them by name, and said, "O friends! take care when you beat time and sing! — Take care, Ma'lp'e'ngwaas; — and you, 'na'xulis! It was given to you to be the leaders of the song-makers and of their assistants." Then he turned to the Koskimo, and said, "Thank you, Q'a'sa; — and you, To'g'wit; — and you, Maa'; — and you, Q'a'lwit; — and you, To'quma'lis; — and you, K'wā'k'waxstāla; — and you, A'labāla; — and you, Lo'ywaxstaak", —

Thank you for staying in my dance-house, for it was ordained that you and we should obey the commands of the red cedar-bark. It is not my own self that is speaking. It is the supernatural power that speaks in me. I am to let you know what I say, for it was given to our ancestors by the creator of men and of all things to have a set speech at the beginning of the Cannibal dance, and set speeches for the various feasts. There are always two speeches, — one for the beginning and another for the end of it. This is according to the tradition that was handed down to us by our grandfathers from the beginning of the world. Before men were created, Great-Inventor (K!wē-k!waxáwē⁶) invited all the animals and fishes to a winter dance which was given at Crooked-Beach, a place familiar to all of you. It was at the time when Mink killed the children of the Wolves. According to this story, all the animals and birds took their skins off, hung them up, and became men and women. They had speakers for the various dances; and when they had finished the winter dance, some of the myth people put their blankets on, while others staid behind and retained the shape of men. Our house here is the house of the myth people at the time of Great-Inventor, and our speeches and some of our old sacred songs come from it. I explained this to you because you, Koskimo, have said that our winter dance is a recent invention. Now I have shown you that we have a leader who gave us our ways. Our winter dance, our red cedar-bark, and our names were taken from us by all the various tribes; for we are the Kwakiutl, the leaders in everything.* Then he turned towards his own tribe, and said, "Let me tell all the strangers how we obtained our customs, — Tsi!k!f!x!s!d!a; and you, Nū'xñē'mis; — and you, ɬ!á'qwasgēm; — and you, Tó'quma'lis; — and you, ɬ!m'k!l!l!a; and you, young men."

Then Tó'quma'lis, the chief speaker of the Koskimo, arose, and said, "O Koskimo! now you have heard the true legend of this tribe, for I am half Kwakiutl. You have heard now that my names come from this great tribe; and whenever I told you this story, you would not believe me, and said that I only invented it. — Thank you, Hó'lélid for telling my people about this legend."

Then the singers of the Kwakiutl got ready. Some were sitting with their backs towards the door, while others faced the door. They were in two rows; and in the middle stood the two song-makers, facing the door of the dance-house. Now the cannibal Ya'gwis approached the door. Before he came in, his k'i'nqalala came in, singing her sacred song, which runs as follows (No. 23): —

*For he has gone to appease the supernatural power of the one who gives supernatural power, hama má'ye hama!"

Then she cried "Hwip!" and the cannibal came in crying "Háp, háp, háp!"

At once the song-makers began to beat time fast. One of them started a song, while the other one shouted the words, and all the people began to sing the first of the cannibal songs of Yā'gwis, which is as follows (No. 24): —

- "1. You cannot imitate my dance, Giver-of-Supernatural-Power, māmai, hāmamai!
2. I was taken into the sacred room of Cannibal-at-North-End-of-World, the real past supernatural one. I was taken into the sacred room of Cannibal-at-North-End-of-World, the real good supernatural one, māmai, hāmamai.
3. He will not always be excited, the Giver-of-Supernatural-Power, māmai, hāmamai!"

Yā'gwis entered in a squatting position. He was covered by a blanket. His face was blackened, and he had on rings of red cedar-bark, — one around the neck, four around the legs, and four around each arm. His head and his cedar-bark rings were covered with eagle-down. He turned four times before he entered the door; and every time he completed a turn he cried out "Hāp, hāp, hāp!" dancing with hands stretched out. Then he entered and danced until the first song was ended. He was surrounded by six attendants, who cried "Hwip!" to appease him. Then the song-makers began to beat time again, and started the second song, which has a slow rhythm (No. 25): —

- "1. Nobody can imitate the breathing of Cannibal-at-North-End-of-World. I have been taken all around the world by Cannibal-at-North-End-of-World.
2. Nobody can imitate the cannibal cry of Cannibal-at-North-End-of-World."

Now the cannibal danced, standing, and danced around the fire four times. He stopped in the sacred room at the right-hand rear corner of the house. The singers were given some water to drink. They first sent a cup to the cannibal, and then they began to drink. Soon the cannibal cried again, "Hāp, hāp, hāp!" Then one of the song-makers beat time slowly. The other one shouted the words, and the people sang his third song (No. 26): —

- "1. You continue to utter the cannibal cry, the cannibal cry of him who was standing at the north end of your world, real good supernatural one.
2. You continue to utter the man-eating cry of Cannibal-at-North-End-of-World who was standing at the north end of your world, real good supernatural one.
3. You continue to utter the cannibal bird's cry, the cannibal bird's cry of him who was standing at the north end of your world, real good supernatural one.
4. You continue to utter the hō'y'hok' cry, the hō'y'hok' cry of the one who stands at the north end of your world, real good supernatural one.
5. You continue to utter the raven cry, the raven cry of the one who stands at the north end of your world, real good supernatural one."

Then the cannibal came out of his room and danced, standing upright and wearing his mask. After he had danced around the fire four times, he disappeared in his sacred room. Then the people sang his fourth song (No. 27): —

- "1. Eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! while I go about to the cannibal-pole of the end of the world of Cannibal-at-North-End-of-World.

2. Eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! while I turn to the right on the cannibal-pole of the end of the world of Cannibal-at-North-End-of-World.
3. Eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! while I see the mouth in the middle of the sacred room of Cannibal-at-North-End-of-World.
4. Eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! eat now, supernatural one! Eat all, supernatural one! eat all, supernatural one! eat all, supernatural one! eat all, supernatural one!"

When the fourth song began, the cannibal came out again and danced. When he had again disappeared in his sacred room, the speaker of the Kwakiutl addressed the guests, and said that he would give away the blankets on behalf of the cannibal who had just danced. First he gave blankets to the thrower (*má'maq'a*), and then to the cannibal (*hámats'a*), and afterwards to the other people.

After the blankets had been distributed among the Koskimo, the people went out. Only the owner of the house of the cannibal, with his attendants, remained. They shut the door, so that nobody could come in, and then the cannibal came out of his sacred room. A new mat was spread for him, on which he sat down in the middle of the rear of the house. Here he had to stay for four days before he was allowed to go out.]

APPENDIX I. — ABSTRACTS.

The following abstracts are arranged in the order of tribes, going from south to north. The numbers printed in the margin refer to pages of the present volume unless otherwise stated.

TRADITION OF THE LĒKWILDA⁵X⁶.

318-321

The-Frog-Woman (Waō'xuts'axstmalaga).

318 The young Frog women go digging roots on an island in the river. They hear various animals shouting, asking to be taken over. The Raccoon, the Mink, the Marten, the Wolverine, 319 the Ermine, the Elk, the Porcupine, the Beaver, 320 ask to be taken over. They ridicule each according to his peculiarities, — the Raccoon as having small eyes, long nose, long tail; the Mink, on account of his long face, small eyes, and bad smell; the Wolverine, on account of his broken back, small face, short tail, and long hair; the Elk, on account of his antlers; the Porcupine, because he is like a toy ball, and his body like sea-eggs; the Beaver, on account of his big belly, short legs, ugly face, and small eyes. The Marten and the Ermine are liked by them, and they take them over. The Beaver, when ridiculed by the women, calls down the rain, the waters begin to rise, and the women are drowned. Therefore there are no frogs at that village. 321

7-93

TRADITIONS OF THE DZĀWADEĒNOX⁷.

7-25

1. The Mountain-Goat Hunter (Tew'ci'člak⁸).

7 The mountain-goat hunter of the chief is resting, and the people are hungry. He is sent out, and sees four mountain-goats lifting a flat stone and going into a cave. The same thing happens 8-10 four times. He follows them, finds a long passage, and reaches a house in which the people are singing. Their supernatural power does not work, because he is looking. The Moose woman is sent to find out the reason of their failure. She finds the hunter, and advises him what to do. Then she returns and says that she cannot find anything. The people try again and sing. The same happens four times. The fourth time the hunter jumps into the house and takes hold of the feather by means of which the goats perform their magic feats. The people try to put on their skins, and those who succeed become goats. 14 They put the right arm first into their dresses. For this reason the people, during the winter dance, do the same. The speaker asks the hunter what he wants. He says that in their song they have called him, and asks for the feather. He is advised not to use the feather too much, and to keep away from women. He is asked for the hunting-dog that he carries in the cross-piece of his head-ring of hemlock-branches. He is told that by swinging the feather he can kill all his enemies. He returns home and sees four mountain-goats. He swings his feather, and the goats roll down dead to the foot of the mountain. He carves them and prepares to cook the meat. He invites the people in, and they have a feast. The chiefs ask the hunter to go out again the next day. He kills four mountain-goats in the same manner. The chief exchanges names with him. After some time he disobeys the orders of the chief of the mountain-goats and visits his sweetheart. At once he is transformed into a grisly bear. 25

25-26

2. ũ'ixabá⁹.

26 The people are starving, and ask their chief for help. He sends his son to get salmon. The youth makes a salmon-trap and lies down to sleep. The next morning he finds the trap broken and 28

the jaw of a dog-salmon near by. He mends it
 29 and goes home. The next day the same thing
 happens. He tells his father that he is going to
 take his spear to watch, and is warned by his
 30 father. He goes to his trap in the evening, sees
 a large grisly bear coming, and tries to kill it.
 The Bear takes him and carries him to his house,
 and tells him that he is going to invite his whole
 31 tribe to a feast on the following day. The Grisly
 Bear invites the animals, calls the chief's son,
 32 and kills him. The animals eat him, but the
 chief of the Wolves requests them to vomit the
 33 meat up again, and he is revived. The Wolf
 advises the chief's son what to do. The chief's

son enters the house of the Grisly Bear, who is
 glad to see him. The Grisly Bear goes to bathe,
 takes off his grisly-bear mask, and asks the boy 34
 to see how long he will stay under water. When
 he comes up again, the boy says that he did not
 stay under water long. This is repeated four 35
 times, until the Grisly Bear gets angry and dives
 for a very long time. Then the boy takes the
 mask and runs away home. The Grisly Bears
 pursue him, but he reaches his father's house.
 The Grisly Bear begs for the return of the mask,
 and gives him in exchange the Grisly Bear winter
 dance.

86-83

3. K'á'la'mine⁸.

36 The people are starving, and the mountain-
 goat hunter is sent out. He takes his lasso,
 37 but does not see any goats. He takes some
 fern-roots, covers them with ochre, and roasts
 them at a fire. A man steps up to him from
 behind, and asks him what he is roasting. He
 says that it is the heart of a mountain-goat. The
 man tastes it, and cuts off a piece of flesh from
 38 his thigh. He gives it to the hunter to eat.
 The man, who is the protector of the mountain-
 goat hunters, asks for the hunter's dog which
 he carries in his head-ring, and exchanges it for
 his own. He tells him that his dog always kills
 39 forty mountain-goats at a time. The small dog
 is put into the cedar-bark head-ring of the hunter.
 The hunter is forbidden to tell the tribe that he has
 seen the spirit, who also gives him his own name.

The hunter goes back and tries the dog, who
 kills forty mountain-goats. When the dog comes 40
 back, he squeezes it, so that it becomes small
 again, and puts it back into the cedar-bark ring.
 He reaches home. The tribe is invited to a
 feast. The mountain-goats are brought in, and
 the meat is roasted. After four days the hunter
 goes out again, and kills more goats. Another 41-43
 feast takes place, and in this feast he sings a 44
 song in which he mentions that he has seen
 the protector of the mountain-goat hunters.
 The next morning he goes out with a friend,
 meets the spirit, who is angry, and transforms
 him into a male wolverene, his dog into a female
 wolverene. The friend goes home, and since
 that time has owned the Dog dance.

82-69

4. Hel'mas.

45 The oldest of four daughters of a chief is
 nearly mature. The girls are sent by their father
 into the woods. They build a small house. They
 have no fire, and discover another house near
 46 by. The youngest girl is sent to get some fire.
 She returns and says that the house looks strange
 and that she is afraid to go back. The eldest
 sister insists. The girl goes, and does not return.
 The next younger sister is sent, who also does
 not return. Finally the oldest girl sends her
 next younger sister, whom she protects by magic.
 47 The girl enters the house, sees the bodies of her
 sisters drying over the fire, and cries. A young
 man tells her that he will resuscitate them, and
 48 sends her for the eldest sister. He calls a woman
 seated near the doorway, and asks her to vomit

up the brains of the girls. She does so. They are
 put back through the ears. The girls are sprinkled
 with the water of life and revived. The eldest 49
 girl marries the man, who belongs to heaven.
 They all go to visit the man's father in heaven.
 Brain-eating Woman, who goes along, assumes
 the form of a bluejay, who is sent ahead as
 messenger. They reach the house, which has 50
 the painting of sun and moon and thunder-bird
 outside. The chief in heaven at once promises
 his house and his names to the child that is to
 be born to them. The house, the property, and 51
 the dances that are given to the child are described
 in detail. The wife of the young man longs for 52
 her mother. Her husband sends Bluejay to
 borrow the rope of the Spider. The sisters are 53

wrapped in a large blanket and are let down. Here the eldest one gives birth to a girl. A small house, cradle, and kettle come down from the sky. Food also appears. The sisters go to look for their parents. Their father promises to build a house near them, but is told that four days hence a new house will appear. On the fourth day the house called Overhanging Cliff appears, and in it are baskets and boxes filled with treasures.

The girls open the boxes and show the blankets, food, and dances contained in them. The chief is told to bring the body of his dead father, who is revived. The young woman's husband appears, invisible to other people, and tells her how to perform the winter dance. The young child and the three sisters of the woman disappear. They are taken to the upper world, and are sent back to perform their dances.

80-88

5. Wealthy (Q'w'mxq'omg'ila).

60 A long time ago a chief killed a double-headed
61 serpent. The thunder-bird sat down on its body
and was transformed into a stone.
Chief Wealthy sees a white bird sitting on the
beak of this stone bird. He and his attendants
think it is a supernatural bird, and purify them-
selves in a lake. On the next morning they see
62-63 the bird again, the chief catches it, and takes it
home. He is told by his attendants to place it
64 on a new mat. The attendants notice that the
bird smells like copper. Wealthy purifies himself
65 again. In the evening he goes home and sees
the white bird still sitting on the mat. Next
morning when he wakes up, a pretty woman is
66 sitting in its place. He marries her. The at-
tendants discover the woman, and their leader
invites the people in, and tells them that their
chief is married. The woman declines to tell
67 her name. After some time the woman gives
birth to twins, a boy and a girl. The girl dies.
When the father tries to carry the boy in his
arms, he cannot endure his strong copper smell.
68 Again the woman declines to tell her name.
The next morning they wait for their dead child.
Then the woman asks her husband to marry the
daughter of Skin-Dresser, who lives at the edge
69 of the world. He tells his people about his
plans, his attendants make marriage-songs, and
70 they get ready to start. They walk for several
days, and come to a place where, according to
the instructions of the woman, they leave their
71 child. Before leaving, they catch salmon for the
child, and the attendants practise their marriage-
72 songs. The next morning they walk on, and
every day the attendants practise their songs.
They reach the hole in the sky at the edge of
73 the world. The woman asks her husband to
shout, and to call the people on the other side.
Nobody answers, but after four calls Skin-Dress-
74 er appears. Chief Wealthy says that he wants
to marry his princess. The attendants sing the
marriage-songs, and he offers sea-otter blankets

as a price for the girl. He also offers marten, 75
lynx, and bear blankets and abalone-shells. Skin-
Dresser gives in return dressed caribou-skins.
Then he passes a cradle through the hole, and 76
gives the chief masks for the winter dance.
Wealthy is disappointed because the princess is
an infant, and declines to accept her. Skin- 77
Dresser takes her back and spills some urine
over her, which transforms her into a woman.
Chief Wealthy, who wishes to have her now, is
told that this is impossible, because the hole is
too small. This is given as the reason why
children are born small. The dressed caribou-
skins are taken, and the people return. They 78
reach their son, who meanwhile has acquired a
self-paddling canoe as a supernatural gift. The
woman asks the attendants to load the canoe
with hemlock-poles, spruce-roots, and cedar-twigs,
which she is going to take to her father. Then
she pulls a stout rope from bow to stern of the
canoe, and covers it with caribou-skins, which 79
are fastened to the gunwale of the canoe. They
start with the outgoing tide, enter a cave, and
go down with the rushing waters. Bones of the
drowned people are seen on both sides.
They come out of the cave and hear people 80
shouting, "Copper-Woman is coming!" Thus
the man learns his wife's name. Everything in
this country is made of copper; and the poles,
roots, and twigs are given to the chief as mar-
riage-presents. Seals are crawling about in the 81
house, which are clubbed and given to the
visitors to eat. The crab-apples which the
people in this world eat are the eyes of people.
Wealthy dances. His attendants sing the mar- 82
riage-songs; and he gives the poles, roots and
twigs, and caribou-skins to his father-in-law. He
is asked to make a salmon-trap of the poles.
The next day the traps are full of salmon, 83
which are taken by the people. The chief asks
his tribe to make a copper canoe for his son-in-
law. He is given the name of the chief, and 84

a number of dances. The canoe is launched. Wealthy, his wife, and his attendants go aboard, and they return to our world. Chief Wealthy at once distributes coppers, builds a house in imitation of the copper house, and gives a winter

dance, in which his sister, his brother, his son, and his niece disappear. Soon they come back and perform the dances that he received from his wife's father.

6. The Dzo'noq'wa.

86-93

87 A young daughter of a chief stays in the woods to observe the taboo. After she finishes, her eyebrows are pulled out. She goes out into the woods every day, and is forbidden to do so by her father. She disobeys, and meets a Dzo'noq'wa, who asks her what she has done to her eyebrows. The Dzo'noq'wa repeats each syllable with an initial *z*. The girl says that her eyebrows have been cut; and the Dzo'noq'wa wishes to be treated in the same way, and offers to give her mountain-goat ornaments to her. The girl agrees, and the Dzo'noq'wa gives her the ornaments. She

tells her that this will make her strong. The girl asks the Dzo'noq'wa to go along to the village. The girl enters her father's house, and tells her father. A warrior is sent with her, who asks the Dzo'noq'wa to lie down. Then he strikes her eyebrows with a chisel and a hammer, and kills her. Her body is burned. The people go to the Dzo'noq'wa's house, where they find a large accumulation of wealth and a number of masks. Since that time the mountain-goat ornaments of the Dzo'noq'wa are worn by maturing girls.

TRADITIONS OF THE DENA'X'DA'X'.

94-121

1. Always-living-at-Olachen-Place (Dza'wadalis).¹

94-99

94 The Transformer (Qa'neq'lak') wishes to marry the daughter of Chief Always-living-at-Olachen-Place (Dza'wadalis), the mythical ancestor of the Dena'x'da'x'. While going there, he is ridiculed by some people, whom he transforms into birds; while others warn him, and in return are given mussels and salmon. He meets Goose women steaming roots, which he takes away. The women are blind, and he restores their eyesight by spitting into their eyes. The same happens to the Duck women. He finds a woman making a canoe, pinches the feet of her child, which cries. The Transformer finds that the woman is blind, and restores her eyesight. In return she gives him her stone chisel, and tells him what to do with it. She also rubs his back with stone, thus making it impenetrable, and gives him the masks of several animals. The Transformer reaches the chief's house, and sits down by the river in the shape of an old man. The chief's daughters find him, and the youngest one takes him for her slave. Her vagina is set

with teeth. The girls take him home. At night the Transformer takes off the old-man mask and marries the chief's daughter. He breaks out the teeth with his stone chisel. When the chief hears a man's voice, he calls him to come from his daughter's room. He puts on the deer mask and jumps on the death-bringing settee. The deer is killed and thrown out of the house. The Transformer assumes the shape of an ermine, and re-enters. Next morning the same happens, and the Transformer takes the shape of a mountain-goat; on the following day, that of a grisly bear. Next the chief asks his assistance in splitting a cedar tree; drops his hammer into the crack of the spread tree; and when Transformer jumps in to get the hammer, he knocks out the spreading sticks. The Transformer escapes in the shape of a wren, and carries the cedar home. The Transformer, while going home with his father-in-law, carves dolphins out of rotten wood, throws them into the water, and they frighten the chief to death.

2. Song-Dance (Qa'ntalal).

100-108

100 The Transformer sees Chief Song-Dance (Qa'ntalal) driving piles into the river for a salmon-weir,

As soon as he looks at him, the chief's pile-driver falls into the water. The chief, by his

¹ See Boas, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas*, pp. 135, 107.

magical power, causes it to come up again. The chief's wife knows that the Transformer is going to cause a deluge. The chief's children caulk the house. Transformer asks for some of the chief's red cedar-bark, then calls the tide to rise. The chief dies, but his house is not filled with water, and his children survive the flood. After the waters subside, the chief's son discovers ¹⁰²Ulachen in the river. Chief Unrivalled of the Le'kwildax' arrives, and claims the river as his

property. His claim, however, is disproved, because he does not know that there are clachen in the river. He takes the son of Song-Dance as a slave, who soon assumes the shape of a bird, and thus makes his escape. Unrivalled ¹⁰³makes light of the Thunder-Bird, who hears what he says, is offended, and blows his canoe up Knight Inlet. For that reason the Le'kwildax' claim Knight Inlet as their property.

104-104

3. Abalone-Ear-Ornament-Woman (Xo'gung'a).

¹⁰⁵ A chieftainess finds that the salmon she is drying are being stolen every night. She dresses up a stick in the house so that it looks like a person, makes arrows, and hides. At night the ¹⁰⁶Doo'noq'wa appears, stealing the fish. She shoots her, and follows her to her house, where she finds her dead. She cuts off her head, which

she uses as a wash-basin for her son, who thus becomes very strong. She forbids her son to go up the river on account of the water-monsters. The son disobeys; and whenever he meets a monster, he throws a stone at it, and it is transformed into stone.

104-106

4. Good-One (E'x'bats'a).

¹⁰⁵ A boy loses when gambling with his friend. He is scolded by his father, goes into the woods, and hangs himself. His father puts the body into a grave-box and purifies himself. He sees a house at the burial-place, and looks through ¹⁰⁶a chink. He sees and hears ghosts having a winter dance. Their magic does not work because the chief is looking at them, and Mouse woman

is sent to investigate. The chief gives her abalone-shells, and she gives him advice. The Mouse woman does not tell that she has seen him. The ghosts continue to sing, and the boy arises. Then the chief, unable to restrain himself, jumps into the house, and the boy is transformed into foam. If the chief had not done so, all the people would come to life again after four days.

105-111

5. La'wages.

¹⁰⁷ A man, while going up the river, hears the cries of a supernatural being, and purifies himself. After having done so four times, he sees a woman with a large head, and embraces her. ¹⁰⁸Both faint at once. When they come to, the woman asks him to let go of her, and offers him first the magic gift of getting rich easily, then the water of life, then her name and the fire of death. He accepts the last, and the woman disappears. He hides the gifts under a cedar-tree. He goes to his sweetheart. During

the night somebody pokes him through a hole ¹⁰⁹in the wall of the house. He goes out to see who is there. His head is covered, and he is taken away to the house of Cannibal-at-North-End-of-World. There he sees the Cannibal dance, the sacred room with the raven painted on the front of it, the Ho'y'hok' dance, and the Raven ¹¹⁰dance. The Cannibal pole is the rainbow which stands in a hole in the house. The singers are animals and fishes. He is given names and songs, and this comes to be his winter dance.

111-121

6. Great-Liberal-One (Hama'ag'iy'o'dze).

¹¹¹ One of the ancestors of the tribe invites the ¹¹²people into his house. After he has distributed blankets, a cloud comes rolling down the mountains, and darkens the house. The chief's

attendant purifies himself and sings the chief's songs, and then it clears up again. When the guests leave, the chief's younger brother throws his harpoon at their canoes and makes them

- 113 capsizes. The young man is scolded by the chief, and is told that he should marry a princess.
 114 At once the young man makes love to the chief's wife, and they elope. He settles at a new place and builds a house. He tells the woman with whom he has eloped that he is going to marry the princesses of other chiefs. He receives names and marriage-gifts from his various fathers-in-law.
 115-119 He has six wives in all. The woman with whom he had first eloped is jealous of the other wives, and plots with her former husband the young man's death. She invites him to sit with her on the summer seat. He puts his head in her lap, and she louses him. He falls asleep, and his elder brother kills him. The chief takes his former wife back to his own home. The remaining wives quarrel over the body. One of them takes it, and is going to bury it. While she is taking the body along, a thunder-storm arises. The body is transformed into a thunder-lizard and flies up.

TRADITIONS OF THE A^oWAELELA.

120-132

1. The Two Slave Girls.

120-129

- 122 Two slave girls are sent lathing; and when they dry themselves near the fire, one of them falls into the fire and is burned. The other one tries to commit suicide, goes into the woods and finds a house. Looking through a chink, she sees two images sitting near piles of wood. Mountain-Goat-Hunter, to whom the house belongs, enters and begs the figures to speak to him. When he goes out, the woman enters, roasts some food, and places it before the images. When the man returns, he thinks that the images are beginning to come to life. The next day the woman splits and roasts salmon and spins. Again the man thinks that the images are coming to life. The following day she throws the images into the fire, and the man thinks they have killed each other from jealousy. Then she enters and claims to be one of the images come to life. The man marries her. Their children were the ancestors of the tribe.

2. Xa'na^ost'ring^olak^o.

129-132

- 131 The tribe is attacked, and only the chief and his two sons survive. The younger one goes to purify himself in order to obtain supernatural powers. He goes up the river, reaches a lake, and a loon gives him its name and power. He reaches another lake, and a seal gives him its name and power. The same happens with a sea-lion and a whale. He is not satisfied with these gifts, and wishes to kill himself. He climbs several mountains, and discovers a small lake surrounded by steep cliffs. He lets himself down to the water by means of a cedar rope, goes into the water, and the humming-birds of the lake suck the blood out of his body. The fourth time when he is about to go down to the lake, a cloud comes down to the water; and when it lifts, he sees a canoe with fifteen men in it. They go around the lake three times. The fourth time the young man lifts the canoe from underneath. Thus he frightens the people in the canoe, who give him their water of life and their death-bringer. They also give him the canoe and the winter dance. They were the stars of the Orion. After giving the young man the presents, they disappear. When going home, the young man tries the death-bringer, swings it towards the mountain, which at once begins to burn. Then he goes out with his brother to take revenge on their enemies. He unfolds the canoe that was given to him by the stars, and they start. He is warned by a man whom he meets to beware of the monster herrings. In order to show his power, he transforms his elder brother's hand into stone by touching it with the death-bringer. When he reaches a lake, the monster herrings swamp his canoe, and the men are drowned.

TRADITION OF THE 'NE'MGES.

133-161

Hama'lak'ana'e,¹

133-161

- 133 The daughter of Hama'lak'ana'e, the chief of the Ninkish, is married in another tribe. She visits her father with her young son. The Ninkish children make fun of the boy because he is

¹ See Boas, *Indianische Sagen*, pp. 138 et seq.

eating mussels while they have an ample supply
 185 of salmon. She tells her father that when her
 husband hears of the insult to his son, he will
 certainly make war on the Ninkish. She returns,
 tells her husband, who calls the neighboring
 186 tribes. They attack the Ninkish, and only Ha-
 ma'lak'aua'e and his attendants are saved. One
 of his wives is made the slave of Chief Unri-
 valled, while the other one escapes to her relatives
 up the river. The enslaved woman gives
 187 birth to a boy. Unrivalled orders the child to
 be killed if it is a boy. She makes him believe
 that it is a girl. By pinching the infant she
 makes it cry, and keeps the people awake until
 they are completely tired out. Then she runs
 188 away with the infant. She washes the child in
 cold water to make it strong. One day she
 strikes the scales of a double-headed serpent when
 189 digging roots with her digging-stick. By applying
 the scales to her son's arrows she gives them
 magical power, so that anything struck by the
 arrows is transformed into stone. The boy
 190 becomes a successful hunter. The other wife of
 Hama'lak'aua'e stays with her relatives, and also
 has a son. His uncles wash him in cold water,
 and he is in the habit of sitting in cold water
 191 all day long. He tries his strength by twisting
 yew-trees until he can twist them down to the
 but. He asks his mother why she is wailing.
 192 She tells him of the fate of her tribe. He goes
 to a lake to get supernatural power. The water
 rises, and in succession the ghost-dance, a hunting-
 canoe with a harpoon, a potlatch-pole, and a
 193 copper come up. He does not accept them.
 Finally a bow and four arrows come, which he
 takes. He puts the copper that has come up
 on the ground face down. On returning, he
 asks where his father's village is, and is told
 that it is down the river, but that the river is
 194 full of monsters. It remains dark for several
 days, until it is discovered that the reason of
 the darkness is the hidden copper. The people
 take torches. He finds the copper, and puts it
 195 back in the water. Then it is day again. The
 young man, whose name is Splitter, before starting
 down the river, is told by his mother that he
 will probably find his brother, who is just as old
 as he is. He takes along one of his friends,
 who, when looking for supernatural power, had
 197 found the double-headed serpent. He had washed
 his hands in its slime, and they had become
 stone. While going down the river, Splitter
 meets one man who belongs to the Ninkish tribe,
 198 and takes him along. He finds another man,

who cannot speak. Then he sees a bear, and,
 when about to shoot it, hears some one shouting,
 "Don't touch my game!" This man tells his
 199 name, and Splitter discovers that he is his
 brother. They go down the river together,
 sending a drift-log ahead of their canoe. The
 water-monsters swallow the drift-log, are shot by
 the brothers, and thus transformed into stones.
 They reach the old chief's house. The attend-
 200 ants discover them, and the father recognizes
 his sons. The old man tells the boys that
 Stone-Body, the warrior of the tribe in which
 his daughter was married, has gone north to get
 feathers for a dance, and that he will soon come
 back. He tells them where they can find him.
 They go to this place, and soon find that the
 201 air is full of eagle-down. The canoe of Stone-
 Body is coming in sight. Then the brothers
 shoot at it, one at the stern, one at the bow,
 and it capsizes. Splitter's friend Stone-Hand
 strikes the people swimming about in the water.
 They cannot find the warrior Stone-Body. Spli-
 202 ter is angry, and leaves one of the crew on a
 small island, because he thinks that Stone-Body
 has escaped through his fault. When they are
 203 some distance away, they hear this man shouting
 that he has caught Stone-Body. They return,
 cut off his head and load their canoe with the
 heads of all the enemies, and return to their
 father. There they put the heads on stakes and
 cover them with down. Meanwhile their sister
 204 has arrived on a visit to her father. They catch
 seal for her; and she returns home, asking her
 slaves not to tell immediately about what has
 happened. She arrives home, and her father
 205 invites the people to a feast, at which the seals
 are distributed. During the feast her child says,
 "Father, down came down the river of grand-
 father." She checks her child, but he repeats
 206 what he had said, and then she explains what
 has happened. The tribe make themselves ready
 to take revenge. They go in their canoes to
 the village of the old chief of the Ninkish, and
 call for his sons, who climb the house, and first
 207 shoot at the canoes with cedar arrows. The people
 then come near, and the brothers take their
 magic arrows and upset all the canoes. They
 capture the people alive, and tie them to stakes.
 Two very strong men succeed in breaking the
 208 hands with which they are tied, and liberate
 their friends. They are discovered, and Stone-
 Hand kills many of them. Splitter falls in love
 with a woman at a foreign village, who tells him
 that at a certain time a man will come who

will bring a box full of coppers, which nobody
 189 is able to lift. Splitter and his brother practise
 lifting large stones, and thus gain great strength.
 190 They go to the girl's village; and when the man
 who brings the coppers arrives, Splitter disguises
 himself, runs down to the beach, lifts the box, and
 192 runs away with it. When he gets tired, he gives
 it to his brother, and thus they succeed in carrying
 the box away. The brothers make a dark
 193 house. They invite the people in, and smear
 the rocks on the beach with tallow. When the
 guests arrive, they make them come ashore over

these stones, and all of them except one man
 fall into the water. Finally the guests get ashore;
 and when they enter the dark house, they can-
 not find their seats. The brothers say that the
 guests are foolish, and tell Stone-Hand to drive
 them out of the house. He kills them with his
 fist, except the one man who had not fallen 194
 into the water, and who succeeds in getting away
 by pretending to have taken a slave whom he
 wants to kill outside. Splitter marries the girl
 through whose help he obtained the coppers.

TRADITIONS OF THE QWÉQ'SŌT'ĒNOS'.

164-179

1. Head-Winter-Dancer (Tš'qamē).¹

169-172

183 Thunder-Bird and his wife live in heaven,
 and come down to the top of a mountain. They
 see a man named Only-One-on-Beach at the mouth
 186 of a river, and join him. Asked to become
 men, they take off their masks. Thunder-Bird
 takes the name Head-Winter-Dancer, and his wife
 the name Winter-Dance-Woman. He builds a
 187 house and a salmon-trap. The Transformer comes
 188 to meet him, and they try their powers. Trans-
 former points at him with his finger, and a hole
 appears under the eyes of Head-Winter-Dancer.
 He heals himself, and performs the same trick
 on Transformer. Transformer asks his compan-
 ions to cut off the head of Head-Winter-Dancer.
 189 They do so, but he comes back to life. Trans-
 former has his companions cut open the belly
 of Head-Winter-Dancer and take out his intestines,
 but he revives. He is thrown into the fire, but
 190 they cannot kill him. Then they tie a stone to
 191 his neck and throw him overboard into the sea,
 but he comes up again and walks back to his
 house. Head-Winter-Dancer tells Transformer
 that he will not be able to kill him. Trans-
 former takes part of the large neck-ring of cedar-bark
 192 that Head-Winter-Dancer is wearing and takes
 it to the house of the Salmon. This has the
 effect that frogs come to be in Head-Winter-
 Dancer's stomach. He takes them out and puts
 them on a rock. He asks Only-One-on-Beach
 not to go near this rock. Head-Winter-Dancer
 takes the Frog Dance for his winter ceremonial.
 193 Only-One-on-Beach has four sons, who, notwith-
 standing the warnings of their father, go to the
 rock where the frogs were deposited, and these
 at once enter their stomachs. The boys feel
 194 ill. Head-Winter-Dancer is requested to cure

them. He puts on his cedar-bark ornaments,
 feels of the bellies of the boys, and finds the 194
 frogs inside. His wife is ordered to beat time
 on a drum while Only-One-on-Beach beats time
 on a board. Head-Winter-Dancer takes the frogs
 with his hands out of the stomach of the eldest
 boy, and puts them into a box containing water.
 In this way he takes the frogs out of the bodies 195
 of the four boys. He takes the frogs back to 196
 the rock, and Only-One-on-Beach gives him in
 payment the self-paddling serpent canoe, which,
 however, he is to receive four years from date.
 Winter-Dance-Woman shows Only-One-on-Beach 197
 how to cook cinquefoil-roots, which were their
 food while they lived in heaven. After the feast 198
 Head-Winter-Dancer and his wife go home.
 Winter-Dance-Woman gives birth to a boy, who 199
 is called Upper-End, and grows up in four months.
 His father selects a village site for him and
 builds a house for him. A second child is born
 to them, who is called Cannibal. He grows up 200
 in four months. His father selects a village site
 for him, and they go there. As soon as they
 arrive, Cannibal utters the Cannibal cry. His 201
 father makes boards for a house by magic, and
 gives him the thunder-bird house, in which four
 self-beating drums hang in the corners. In front
 of the house is the Cannibal pole with the raven
 on top. Head-Winter-Dancer tells Cannibal how 202
 to purify, and how to change his cedar-bark
 rings after each ecstasy. These cedar-bark rings
 are also described. Head-Winter-Dancer makes 203
 a salmon-trap to catch salmon that are seen in
 front of his house. Another child is born, who
 is called Real-Chief. He also grows up within
 four months. The father selects a village site, 204

¹ See a fragmentary account in Boas's *Indianische Sagen*, pp. 153 et seq.

and promises to build a house with ten platforms
 154 for him. Real-Chief covers his face, and his
 father calls down the house which he had owned in
 heaven. They enter the house, the paintings and
 carvings on which are described. When
 they enter, the speaking-post near the door wel-
 157 comes them. The name of Real-Chief is changed
 to Great-Inviter. He receives a number of dances
 158 and masks. Head-Winter-Dancer goes home and
 159 finds his salmon-trap full of fish. He makes a
 ladder for his house like the pole from which
 the thunder-bird watches for whales. He invites
 160 his children to a feast. He finds Upper-End
 161 married. The gifts which Upper-End had received
 from his wife are described in detail. Head-
 162 Winter-Dancer goes on to Cannibal, and finds
 him also married and many people at his village.
 Cannibal is performing the winter dance, which
 at that time was performed all the year round.
 163 Head-Winter-Dancer is given to eat. His son
 tells him whom he has married, and the marriage-
 164 gifts are described. Then Head-Winter-Dancer
 invites his son to visit him. Before the father
 165 leaves, Cannibal performs a dance. Cannibal
 and his people accompany Head-Winter-Dancer
 at once. Winter-Dance-Woman gives birth to
 166 another child, who is named Day-on-Body. He
 also grows up quickly. A sound like a rock-
 167 slide is heard in the salmon-trap, and a monster
 is discovered in it. Head-Winter-Dancer bites
 his tongue, and spits the blood on his club and
 on the monster, and kills it. He finds that it is
 the double-headed serpent. The serpent is taken
 168 to the house, placed on a new mat, and the
 169 boy's hands are washed with the blood of the
 serpent. They turn into stone. Then the whole
 body of the boy is rubbed with the blood, and
 the whole body becomes stone. The boy begins
 to look like a *Dzo'noq'wa*, and his mother
 declares that he is probably the son of the
 208 *Dzo'noq'wa* who overpowered her. The boy is
 called Food-Giver-Stone-Body. He asks for a
 canoe. His father gives him one, but he is so
 209 heavy that the canoe sinks under him. Head-
 Winter-Dancer remembers the promise of Only-
 One-on-Beach, and goes to get his canoe. Only-
 One-on-Beach goes aboard, shouts "Wo!" and
 210 the canoe starts of itself. The canoe has the
 shape of the double-headed serpent. Head-Win-
 ter-Dancer is shown how to use the canoe. He
 gives it to his son, and tells him to become a
 211 warrior. Stone-Body steps into the middle of the
 canoe, shouts "Wo!" and the canoe starts. First
 he takes Only-One-on-Beach back to his house,

Then he goes to visit his brothers. He arrives 204
 at the village of his eldest brother, shouts like
 the *Dzo'noq'wa*, and the people faint. He mar-
 ries his eldest brother's daughter. Head-Winter-
 Dancer tells his eldest son that the visitor is his
 youngest son. He goes to his brother Cannibal, 205
 and the same thing happens. He goes to his 206
 third brother, Real-Chief, and the same hap-
 pens again. When Real-Chief recognizes them, 207
 he invites them all in. His youngest child cries,
 and is rocked to sleep by its forty attendants.
 Stone-Body asks if there are other tribes in the 208
 world, and starts to make war on them. He 209
 takes forty companions, and attacks the Ninkish.
 Their chief, *Hana'lak'ana'ne*, gives him his daugh-
 ter and several dances. He takes the masks and
 other presents along, and says that he will come
 back for his wife. Then he goes back to Real- 210
 Chief and gives him the presents received from
 the chief of the Ninkish. He takes his father 211
 back to his own village. Before departing he
 receives from his father the woodworm blanket
 of the Thunder-Bird, which produces lightning.
 Then he goes off to the village of the *Gwa'-*
 212 '*waenov*'. He shouts like the *Dzo'noq'wa*, jumps
 into the house with a snapping door, and is
 given the chief's daughter in marriage. He also 213
 receives other presents, and says that he will
 come later on to get his wife. He promises the
 house to his brother Cannibal. They go to
 Blunden Harbor. They find two people asleep 214
 dressed in lynx blankets. They take them along.
 When the people wake up, they tell where they
 belong, and Stone-Body goes to their village.
 On his way he meets a man of supernatural
 powers, who shakes his neck-ring, standing in a 215
 self-paddling canoe, the paddles of which are
 made of yewwood. The canoe of this strong
 man cuts off the paddles from one side of Stone-
 Body's canoe. Stone-Body shakes his blanket,
 and lightning strikes the other canoe, without,
 however, damaging it. The other man shakes
 his neck-ring, and the same happens. Stone-Body
 goes on, reaches another village, shouts like the
Dzo'noq'wa, and is given more presents. This 216
 village belongs to the two persons whom he
 had captured, and who are now released. Stone-
 Body takes all his spoils home to his brother
 Cannibal, who at once kills one of the slaves
 that are given to him, and devours him. The 217
 crew of Stone-Body is invited to a feast, and
 Stone-Body enumerates what he gives to his
 brother. He starts again, and goes to Bella 218
 Coda. He sees a copper canoe in which three 219

children are sitting. They go on together to the
 229 village. He is invited in, and is given a princess
 in marriage. Everything in the village is made
 of copper. He receives many marriage-gifts,
 231 among other things a self-paddling copper canoe
 and a house, which he intends to give to his
 232 brother, Real-Chief. He starts on his way back
 with two canoes. At the mouth of Bella Coola
 Inlet he meets a large canoe, in which Great-
 233 Inventor is sitting. On asking who the chief
 in the canoe is, he is told that Great-Inventor
 is the greatest chief in the world. This enrages
 Stone-Body, who shouts, so that flashes of light-
 ning strike Great-Inventor's canoe. He takes
 Great-Inventor as a slave, and takes his canoe
 234 along. They come to another Bella Coola village,
 and receive more presents. On their way back
 they enter Rivers Inlet. At the head of the
 inlet they find a village; and when Stone-Body
 235 shouts like the *Dzo'noq'wa*, he is invited in. He
 is given food and the daughter of the chief.
 236 He also receives masks, boxes, and carved dishes,
 and whistles for the dances. He starts with the
 237 chief's daughter. They are, however, unable to
 get out of the inlet against the strong tide made
 by the chief of Rivers Inlet, and he is not able
 to get away until he returns the young woman
 238 and the feast-dishes which he had taken. He
 reaches the house of his brother Real-Chief, and
 239 gives him the spoils of his expedition. All these
 are enumerated in detail. Head-Winter-Dancer
 arrives, and is shown all the spoils obtained by
 Stone-Body. Head-Winter-Dancer shows his
 power by making the serpent canoe enter the
 ground at one end of the village and come out
 241 at the other. He also makes the carved bird
 fly around, and gives his son a new dance. He
 242 himself shows his Frog dance. The children of
 Real-Chief are at the same time initiated in the
 dances, which were obtained for their father by
 Stone-Body. One of them becomes a cannibal.
 243 Stone-Body goes back to the Nimkish to get the
 princess of Hama'lak'aua'e for his brother Real-
 Chief, whose name has been changed to Copper-
 244 Maker. While on the way, he shows his brother
 how he kills his enemies by lightning and by
 his shouts. When they arrive at the village of the
 Nimkish, Stone-Body is given the princess. She is
 245 married to Copper-Maker. Her father gives a
 wedding-feast to his son-in-law, who receives
 246 forty seals. Then they return. After some time
 the princess has a child, and Hama'lak'aua'e

sends forty seals as a present. At the same
 time he tells Copper-Maker about the *xw'xwe*
 dance of the Comox. Copper-Maker sends his
 247 brother Stone-Body to get the dance. He goes
 to Comox, and from a point of land sees the
 performance of the dance. Stone-Body shouts
 like the *Dzo'noq'wa*. The people speak to him,
 but he does not understand them. He is invited
 249 in by the chief, and after the feast the dance is
 continued. He is given the dance and returns.
 When he returns, he is told by Copper-Maker
 250 that the Nimkish have insulted his child, and
 that he has made war upon them. Stone-Body
 251 goes with his attendants northward to obtain
 feathers for the *xw'xwe* dance. The young
 Nimkish woman on account of whose child the
 war had broken out tells her father of this journey.
 She obtains seals from her father, which she
 252 takes home for a feast to be given to Stone-Body
 upon his return from the north. Stone-Body does
 not return for a long time, and the seals spoil.
 The woman is told by her husband to go again
 253 to get another load of seals from her father.
 When she reaches Nimkish River, she sees down
 drifting down the river, and discovers the heads
 of Stone-Body and his party put up in front of
 her father's house. Her father tells her that his
 254 two sons, who were unborn at the time of the
 attack of the enemies, have grown up, that
 they have attained supernatural power and killed
 their enemies. She warns her father, saying
 that her husband's people will certainly come
 to take revenge. On her way back she cries
 with her companions on account of the death of
 their relatives. On their arrival home they are
 255 questioned as to why they cry, but they prevaricate.
 Her father gives a feast, and during the feast
 the woman's child says that down was drifting
 down the river. Upon being asked, the woman
 tells what she has seen. The people at once
 256 set out to verify the report and to attack the
 Nimkish. Their canoes are shot by the two
 young men, first with cedar arrows, then with
 257 the supernatural death-bringing arrows, which
 upset the canoes.

(This story from p. 240 on gives the events
 of the Nimkish legend of Hama'lak'aua'e, told
 on pp. 133-164, so far as they concern the *Qac-*
qso't'nox'. The events told on p. 245 cor-
 respond to those recorded on pp. 133-135; those
 told on pp. 241 et seq. correspond to pp. 151
 et seq.)

147-249

2. Inviter (lā'lehl'a),¹

R 414 Inviter goes up the river to get salmon. He sees a supernatural bird sitting on a stone, approaches it from behind, and sees that it is the thunder-bird. He receives Thunder-Bird's house R 415 and carvings as a magic gift. He receives also the water of life, the death-bringer, the fire-bringer, the property-bringer, and a new name.

The bird disappears. Then Inviter goes home and invites the people to a feast in his new house. The post of his house has the form of a thunder-bird, the door being between the spread legs of the bird. He shows the dances given to him by the thunder-bird, and distributes presents. His supernatural gifts are given to his son-in-law.

428-270

3. The Wood-Man (Biklu's).

149 A chief's daughter has a lover. One day the lover says that he intends to stay at home that 150 day. At night she hears a man knocking at her house, and believes she recognizes her lover. The man says he wants to take her home. She 151 goes aboard the canoe and falls asleep. After some time the man calls her. They land and go ashore into the man's house. As soon as 152 day comes, the house disappears, and the woman learns that the person who has taken her away is the chief of the Wood-Men, to whose country 153 drowned people go. He offers her food, and

she asks for halibut. The man takes some ropes, goes into the sea, and comes back carrying halibut. On the next day the woman makes a 154 house of bark, and cuts the halibut and dries it over the fire. At night the house of the Wood-Man re-appears, covering her little bark shelter. She offers the Wood-Man roasted halibut, but 155 he declines it. Two young men come in, bringing roasted salmon. The woman eats of it, and 156 thus it becomes impossible for her to leave the man's country again. The roasted salmon is really rotten wood.

158 A hunter loses his way in the fog. He finally succeeds in reaching a beach, where his canoe is broken by the surf. He makes a shelter from the pieces of his canoe. A man comes in and 159 offers to feed him. As soon as the man goes out, the hunter hears a woman's voice, who warns him not to accept the food. Two young men 160 come in, bringing roasted salmon. He pretends to eat it. The woman then informs him that this is the Wood-Men's country, and that if he eats of their food he will not be able to return. 161 Next morning the Wood-Man comes again, and stares at the hunter, who stares back at him, according to the advice of the woman. The Wood-Man again sends his men to feed the 162 hunter. Again the woman warns him, and he does not eat. The hunter thinks that the woman may fool him. She at once knows his thoughts, and advises him to throw the skin of the salmon into the fire. He does so, and discovers that it 163 is rotten wood. He promises to obey her. The Man-of-the-Woods and his messengers come and

try to feed him again. He throws the roasted 164 salmon into the fire, and it is transformed into frogs and lizards. He asks to see her, but she tells him that her face has been changed because she has eaten of the Wood-Man's food. The 165 woman tells him that on the following day the Wood-Man will send land-otters who will have the shape of the hunter's relatives. She tells him what to do. On the following day a canoe 166 comes, and the people call him. He asks for their paddles, puts them over his fire, and they are transformed into minks, which he chubs. He sprinkles the people with urine, and they become land-otters. He stabs their canoe with his knife, and it becomes a skate. The woman 167 advises him again, and the next day the same happens. This time the canoe becomes a sea- 168 lion. The woman tells him that on the fol- 169 lowing day his friends will really come. He treats their canoe in the same way, but the people 170 are not transformed, and take him home. When he gets home, he dances the Wood-Man dance,

¹ The page references given refer to the Translation in the Report of the United States National Museum for 1895.

TRADITIONS OF THE KWĀ'G'UL.

[71-294]

1. The Hō'g'hok'.¹

[71]

R 356 A chief goes hunting bear, and meets the Hō'g'hok'. He hides, and the Hō'g'hok' tries to peck him with its beak. He jumps behind a tree. He makes good his escape; and when he comes home, he carves an image of the

Hō'g'hok', which he puts on a pole in front of his house. Later on the Hō'g'hok' is acquired R 357 by marriage by the chiefs of the various other tribes.

2. Who-became-Chief-by-hunting-on-Sea (Ō'maxtā'ale).²

[71-75]

R 354 Only One-on-Beach (ʰnāmō'gwis) comes down from heaven wearing the sun mask. He travels R 355 along the beach, and meets the chiefs of various gentes. He sends his son to hunt sea-otters and seals on Shell Island, near Fort Rupert. Since the boy has no canoe, he uses a drift-log. Only One-on-Beach invites the chiefs of the various gentes to a seal-feast, and distributes the cuts of the seal in a certain order. For this reason the seal is still distributed among men of different rank in the same order. At this feast he names his son Who-became-Chief-by-hunting-on-Sea. R 356 Only One-on-Beach and his brother build a canoe for the young man. He goes out in it and hears the sound of adzes in the woods. After bathing four times, he finds a canoe, two paddles, and a harpoon. He takes them and goes hunting sea-

otters in the canoe. The young man starts across Queen Charlotte Sound. He meets Qi' R 357 wadliqala. They take hold of each other's canoes, and exchange the canoes and their contents. Qi wadliqala invites the young man to his house. They jump through the snapping door, and are welcomed by the carved images in the house. The young man wishes to marry the chief's daughter. He receives as a marriage R 358 present the house and the Wolf dance. The speaker of the house calls the Wolves to perform the Wolf dance, and the young man is taught the songs. The young man returns and builds R 359 a house on a foundation of drift-logs. Qi wadliqala's tribe accompany him, and receive many presents of sea-otter skins and other valuable skins.

3. Great-Inventor (K'wek'waxā'we).

[75-294]

375 Great-Inventor is the chief of the myth people at Crooked-Beach. Head-Wolf the chief of the Wolves at Ebb-Tide Beach. Great-Inventor pretends to die, and is laid away up in a tree, R 376 The Wolves try to get the body, one climbing on the back of another. Head-Wolf climbs up to the top and tries to pull out the body. Then Great-Inventor cuts off Head-Wolf's tail. Head-Wolf sends the Mouse to find out Great-Inventor's plans. The Mink tells him that Great-Inventor wants to have the ebb-tide, and that he will

return the Wolf's tail which is hanging over the fire as soon as the tide ebbs. Head-Wolf, on R 377 bearing this, offers to let the ebb-tide fall so low that the sea will run dry inside of the islands. Great-Inventor says that that is not what he wants. Head-Wolf offers to let the tops of the R 378 barnacles on the beach show. Great-Inventor says that this is not enough. Then Head-Wolf R 379 offers to let the tide fall to the seaweed on the beach. This is accepted, and the tail is returned.

282 Great-Inventor suspects that his wife, Sawbill-Duck, is not true to him. She goes out digging R 283 clams. He sends the Raven to watch her, who

discovers that Young-Raccoon and Raccoon are her lovers. Great-Inventor pretends to be sick. His wife gives him some of the clams, finds R 284

¹ The page references in the margin in Traditions 1 and 2 refer to the translation in the Report of the United States National Museum for 1895.

² See also F. Boas, *Indianische Sagen*, p. 166.

that the juice looks like semen, and says that he can see by this that his wife is not true to him. She disclaims this, but Raven overhears her conversation with her lovers, which he reports to Great-Inventor. Great-Inventor pretends to

die, and is buried. After a few days, Sawbill-Duck passes the grave, and Great-Inventor asks her with whom she lives. She says that she is staying with Raccoon. Thereupon Great-Inventor revives. He has become a great shaman.

Great-Inventor's wife has a pretty daughter, and Great-Inventor falls in love with her. He says to his wife that he has dreamed that the daughter should bathe in the river. While she does so, he goes to various trees and asks them whose sparks fly farthest. Finally he finds the yellow-cedar, whose wood he takes. He tells the cedar to burn the girl when she goes to dry herself after her bath. When the girl returns,

he makes a fire, and the sparks burn her groin. The girl is in great pain, and he advises her to go into the woods and call for Echo-of-Woods, who will cure her. She goes, finds it. In terra stat, tam longus quam digitus. Statim super eum consedit. Ille autem, facie mutata, subito surrexit, cum diceret, "En! Ego sum." Sic illius amica facta est.

Great-Inventor gambles with Cormorant, and loses. He is angry, and invites Cormorant to go with him to fish halibut. Cormorant is successful, while Great-Inventor does not catch anything. Great-Inventor offers to louse Cormorant, and

asks him to put out his tongue, on which he is going to place the louse. As soon as Cormorant does so, Great-Inventor tears out his tongue, and takes all the fish. Since that time Cormorant cannot speak.

294-312

TRADITION OF THE MA'MALĒQĀLA.

305-317

The Thunder-Bird (Ku'nkunḡuliga).¹

There are two villages, — one the village of the quadrupeds and birds, the other that of the birds of the upper world. Thunder-Bird, who is chief of the latter, wishes to play hoop with the animals. His men throw magic hoops, but the birds catch them. Then the birds take the same hoops, throw them back, and the birds of the upper world are unable to catch them. They all go into the house. Woodpecker has salmon-berry-bushes put up; and his wife, Russet-backed Thrush, by her song, produces ripe salmonberries on the bushes. Thunder-Bird becomes jealous, sends forth lightning and wind, which blows away all the birds, and carries away the woman. Woodpecker calls a council, and the animals resolve to make war on Thunder-Bird. Wren invites them to borrow the salmon-masks, and to enter the salmon-weir of Thunder-Bird. Mink goes to Spring-Salmon to borrow the basket containing the salmon-masks; but Mink unties it, and all the salmon jump out. Spring-Salmon puts them back, and Mink takes the basket to Woodpecker, who is advised to put on the mask of a little silver-salmon, and is told what to do. The animals all go in the form of salmon, enter

Thunder-Bird's salmon-weir, and are caught. Thrush-Woman goes down with her husband, who clubs the salmon. Mink grunts when being struck. Thrush-Woman takes the little silver-salmon, who makes himself known to her. He asks her to throw the intestines and the blood of the salmon into the sea. Thrush-Woman asks the salmon to let her see his true face, that she may believe him, and he lifts his mask. The woman does as she is asked, and takes the bones, intestines, and blood to the water. The salmon return to life and take her along. The animals have another council, and decide to make war on Thunder-Bird. Woodpecker, Woodworm, and Ant are asked to carve a cedar; while Owl, Hawk, Bat, and Raven go out to borrow gum. After some time these animals come back, and the cedar-tree and the gum which they have obtained are taken up the beach. They carve all the cedar-tree in the form of a whale, and cover it with gum. Mink and Deer are sent to borrow the ballast of Sea-Lion for ballasting the whale. When the whale is completed, all the animals go in. The whale is launched, and goes to the village of Thunder-Bird. When Thunder-

¹ See F. Boas, *Indianische Sagen*, pp. 82, 103, 206.

Bird sees the whale, he sends his children one after another to catch it. Their wings stick on the gum. The Mink cuts their talons, and the whale dives and they are drowned. When all his children are drowned, Thunder-Bird and his wife dress. Before flying out he puts his straps on his youngest child, which is still in the cradle, and says that future generations of men shall do the same to their children when they are ten months old. He also says that

there shall be thunder-storms only in spring and in autumn. Then Thunder-Bird and his wife try to catch the whale, but they are drowned. On account of this story the children's straps are used, the hoop-game is played, and one of the clans of the Ma'malelejala use the whale-mask. On account of this story also the Indians throw bones, heads, fins, and blood of the salmon into the water.

TRADITION OF THE NĀ'K'WAX-DA'SU (TEN-CLAN-TRIBE).

322-349

Chief-of-the-Ancients (Ū'meal),¹

322-349

322 Chief-of-the-Ancients is the chief of the myth people. He asks his brothers to dig a ditch for 323 a river. The chief drinks some water and lets it run out on a prairie. It runs down into the ditch, thus forming a lake and a river. He asks his aunt, Star-Woman, how to make salmon. She tells him to look for a grave of one of twins. 324 He questions the Graves until he finds the grave of one of twins. He revives the bones, and 325 marries the twin woman. He asks his wife to cause the salmon to come. The chief asks his brothers to make a salmon-weir. While the chief is away, the woman asks Deer to fetch 326 some water. He does so, and she puts her little finger into the water. At once there is a spring-salmon in the bucket, which they roast and eat. When the chief comes back, he notices that his brothers look well content. He asks his wife 327 again to cause salmon to come. When Deer,

who had eaten of the salmon, laughs, he notices a piece of salmon-meat in his teeth, and thus he learns how the salmon was obtained. He begs his wife again to make salmon. He sends for a bucket of water, and she puts two fingers into it. 328 At once two spring-salmon are in the bucket. The chief eats the greater part of both the salmon. He asks his wife to step into the river. She complies; and as soon as she steps into the water, salmon begin to jump. The salmon-traps 329 are full of salmon. The chief becomes proud because he has such an ample supply of salmon. He scolds his brothers. One day when he goes out of the house, his hair catches in the salmon that are drying over the fire. He says to them, "You come from the ghosts." This annoys his wife. The same happens a second time. Then 330 his wife goes out of the house. All the salmon follow her and disappear.

Chief-of-the-Ancients² goes aboard his Folding-Canoe to marry the daughter of Killer-Whale. Before starting he takes aboard some ochre, 331 stones, lime, and charcoal. He goes with his brothers to the house of Killer-Whale. When near by, he runs ashore and hides the stones, 332 the lime, the ochre, and the charcoal. He goes on alone, and sees a slave in a canoe. He wishes him to come his way, and the canoe comes to the place where the chief is. The slave starts to chop down an alder tree for fire-wood. The chief hides in the alder-tree and 333 bites off the points of the wedges. The slave is afraid that his master will strike him, and Chief-of-the-Ancients obliges him by mending 334 the wedges. The slave says that he is Sea-Lion, a messenger of Killer-Whale. The chief requests

his assistance in his attempt to marry the daughter of Killer-Whale. The chief pushes the alder-tree over, which falls down and breaks into 335 pieces of the right length. The chief hides in one fagot, and asks the slave to tell the girl to carry this particular fagot to the house. He also asks the slave to put this particular fagot on top of the fire, and tells him what he is going to do. When the slave arrives at Killer-Whale's house, the girl takes the log in which the chief is hidden, and while she is carrying it he embraces 336 her. She feels the embrace, but cannot see the man; throws down the log; and when she does not find anything, she goes on. When the fire is lighted, the log with the chief in it is placed on top. The chief scatters the whole fire, and without being seen enters the room of the chief's

¹ See F. Boas, *Indianische Sagen*, p. 174.² *I. c.*, p. 175.

302 daughter. The girl asks him who he is, and upon learning his name she says that her father, who is absent, wants her to marry him. After four days the Killer chief comes back. He finds Chief-of-the-Ancients with his daughter, and calls him to come out to the centre of the house.

303 Upon being questioned, Chief-of-the-Ancients says that his friends are waiting beyond the point.

309 His friends launch the Folding-Canoe, and go to the village. The chief asks his attendants to drive a stake into the floor of the house, to which Chief-of-the-Ancients is tied. Then a fire is made near to the stake in order to burn him; but Chief-of-the-Ancients enters the stake and

305 comes out unharmed. Next day Chief-of-the-Ancients and his tribe are again invited in by Killer-Whale. The chief is tied to two stakes, but escapes unharmed. Killer-Whale sends his attendants to kill seals for a feast. After the seals have been brought in, he tells his son-in-law that they will get stones for boiling the seals. These stones are found only in Knight Inlet and

311 Skeena River. Killer-Whale is to go north, while Chief-of-the-Ancients is to go south. Killer-Whale wishes to see who will be back first. Chief-of-the-Ancients takes the ochre, lime, and

charcoal, goes aboard the canoe, and becomes a killer-whale. He spouts alternately red, white, black, and white and red mixed. He only goes to his canoe and gets the stones which he has brought along. The people see that the stones really come from Knight Inlet. In the evening Killer-Whale comes back. Killer-Whale, who is very stout, inquires how it is that the visitors are all slender people. Chief-of-the-Ancients says that their bellies have been cut open and the intestines taken out. Killer-Whale wishes to be treated in the same way. He is placed on a board, but becomes frightened. In order to encourage him, Chief-of-the-Ancients pretends to cut open Buffle-Head Duck. Secretly he takes out chiton, which looks like intestines. Then the duck is covered with a mat, and the Harlequin Duck is produced, which is much thinner. Chief-of-the-Ancients thus pretends to have improved the shape of the Buffle-Head Duck. Thus Killer-Whale is made to believe them. He is cut open and killed. Chief-of-the-Ancients takes the princess aboard the canoe, and they depart. They are pursued by dolphins: the chief becomes frightened, and throws his wife overboard.

316 Chief-of-the-Ancients with his brothers make war on Salmon-Maker. They go aboard the Folding-Canoe and go westward. They reach the house of the Salmon, and are invited in.

327 The Salmon clubs four boys, who are at once transformed into salmon. They are given to the guests, who, however, are requested to gather the bones and throw them into the water. When they do so, the boys revive. Deer hides a single bone from the chest in his head-ring. Therefore

one of the boys has no blanket-pin. The Salmon children are playing outside. The visitors take the children aboard and carry them away. The Salmon pursue them, but Chief-of-the-Ancients with his magic paddle leaves them far behind. When they are near the coast, the Deer, who is a fool-lancer, jumps from one canoe of the pursuers into the other. The salmon jump into the water, and, according to the orders of Chief-of-the-Ancients, go up the various rivers.

350-353

TRADITION OF THE LA'LASIQWALA¹ (SEAWARD-DWELLERS).

350-353

Southeast-Wind² (Méli'lanuk').

359 The myth people cannot go out fishing because the southeast wind is blowing all the time. Chief-of-the-Ancients, at the request of his brothers, resolves to make war on Southeast-Wind. Devil-Fish and Halibut are placed in the stern of the Folding-Canoe, and they go to the house of Southeast-Wind. Devil-Fish is told to hide on one side of the door to suck out Southeast-Wind. Halibut is told to lie down in front of the door,

so that Southeast-Wind may slip when stepping on his back. Deer is unable to enter the house on account of the strong wind. Golden-Eye succeeds in entering, and jumps into the body of the Wind, where he starts a fire with his fire-drill. He puts his cape on the fire, which causes Southeast-Wind to cough. When going out of the house, the Wind slips on the back of Halibut, and is pulled into the canoe, where

¹ La'lasiqwala.² See F. Boas, *Indianische Sagen*, p. 186.

- 313 Deer threatens to kill him. In order to free himself, he offers to have one day good weather, one day bad weather. This is not acceptable, and he offers two good days in succession. Then he offers summer all the year round. Finally they accept his offer of good weather four days in succession.

TRADITIONS OF THE LA'SQ'ENOX.¹

554-574

1. *Dz'noq'wa.*²

314-315

- R 372 Children are playing on one side of the river. following him, and climbs a tree. The giantess sees his image in the water at the foot of the tree, and discovers him. Upon being asked what has made him so pretty, the boy says that the reason is that his head was placed between two stones. The giantess asks to be treated in the same manner, and is killed by the boy, who crushes her head. He goes back to the house, but the giantess revives. The woman rooted to the floor tells him that she cannot be killed except by shooting her life, which is kept in a knot-hole in the house. As soon as she enters, the boy shoots at her life and kills her. He takes the children home, and returns to heaven.
- R 373 A giantess appears chewing red gum. She offers to show the children where to get this gum, and carries them away in her basket, after having glued up their eyes with gum. The mother of some of the children who have been lost cries; and from the mucus of her nose a boy originates, who grows up quickly. He is warned not to cross the river, but disobeys. He follows a trail, and reaches the house of the giantess. There he finds children sitting on the floor and a woman rooted to the floor. The latter warns him of the cannibal giantess. He tries to escape; but before he can go far, he hears the giantess

2. *Harpooncer (S'o'dem).*

315-318

- 314 Two girls bathe in the lake. A man comes and sits down on the blanket of one of them, and carries her away into the woods. He tells her not to try to escape, because he would kill her. He has a death-bringer attached to his fingers, which he points at animals, and thus kills them. The relatives of the woman search for her, and two men reach the house. The woman, however, asks them to flee. They do so, but they are killed by the man. This hap- pens several times, until finally Mouse and Squirrel are sent. When the man has almost overtaken them, they go under ground, and he is unable to find them. They tell in the village what they have seen, and the warriors set out to kill the abductor. Two halibuts are placed in front of his house; and when the man steps out, he falls, and is speared by the woman's relatives.

3. *Weight-on-Floor (Kw'o'tent).*

318-361

- 320 Weight-on-Floor is the slave of a chief. He goes fishing with the chief's son, and is pursued by a shark. He is afraid, and throws the boy overboard. The boy is bitten by the shark. The slave spears the shark, and the shark lets go of the boy. In consequence of this the slave is killed by his master, and the body thrown out of the house. At night a man comes to call the slave. He is taken to a house, and is asked to cure a sick chief. He discovers that the chief is the shark whom he had speared. The slave pulls out the spear-point, which is invisible to the people, and the chief recovers. The slave is given the princess in marriage. The next morning he finds himself with his wife and her house in his former master's village. He is not recognized until one day, while he is warning himself, a scar on the calf of his leg is discovered. His house disappears, and he becomes a slave again.

¹ *La'sq'Enox*.² The page references in the margin refer to the translation in the Report of the United States National Museum for 1895. — See F. Boas, *Indianische Sagen*, pp. 114, 116.

361-362

4. Sitting-on-Earth (K'wadzi'ŋe).

361 Sitting-on-Earth carves out of alderwood a woman, whom he takes for his wife. Bear invites him to accompany him to his house, which stands beyond ten mountains. On their way they meet several people, who invite them in. The man is given various kinds of roots and

mountain-goat wool. For this reason people use roots and wool. Finally he meets an old woman, 362 who warns him not to enter the house of the chief of one of the villages that they are passing. He disobeys, is eaten by the Wolves, who, however, restore him to life.

363-365

5. Heat-Giver (Ts'ŋ'ŋwa'ŋotla).

363 Heat-Giver, the sun, comes down from heaven. 364 He and his son go out seaward, and reach the house of Sea-Otter. He wishes to get a wife for his son. He receives as marriage-gifts the house, the harpoon, and the attendant of the Sea-Otter chief. He returns; and when near the coast, an attendant of the young woman falls into the water. She causes the heavy swell found at that place. The young chief is cruel to his game, therefore his Sea-Otter wife jumps 365 into the water and returns to her parents. The

woman has a son. One day the boy sees a man with a feather on his head. He tries to hold the man by the feather, which cuts his hands. The man disappears in a cave. The boy follows him, and finally comes out on the other side of a mountain through which the cave extends. He reaches a lake, in which he catches a "whale of the woods." By obtaining possession of it he and his descendants become whale-hunters.

366-374

6. Counsellor-of-the-World (K'wexala'lag'ŋilis).

366 Counsellor-of-the-World has four wives. He is jealous of his brothers. He goes with them to split a cedar, throws his hammer into the crack, lets his brother go into the crack to get the hammer, knocks out the props, and thus 367 kills him. This happens with all his brothers except the youngest one. Before going, the youngest, whose name is Dreaded-One, borrows the wren-mask and jumps out of the tree before it closes. He kicks the two halves apart and carries them home. He revives his elder brothers 368 by sprinkling them with the water of life, and asks them to keep in hiding. Counsellor-of-the-World sets fire to the roof of the house, and asks his youngest brother to extinguish it, intending to have him killed by the dogs which he keeps on the roof of his house. Dreaded-One kills the dogs. Then the eldest brother tries to have 369 him killed by the giant cockle. Dreaded-One takes a fire-drill, is swallowed by the cockle, then starts a fire inside, and comes out unharmed. Next Counsellor-of-the-World asks Dreaded-One 370 to go with him to the Cormorant Rock. He lets

his brother down by a rope, and then cuts it. Dreaded-One transforms himself into an ermine and escapes. Next Counsellor-of-the-World puts his brother into a box covered with abalone-shell. Dreaded-One takes a mouse along, and 371 some tallow, which he uses for calking the inside of the box. Counsellor-of-the-World ties a stone to the box, and throws it into the sea. The mouse gnaws a hole through the box, gnaws through the anchor-line, and the box floats. Thunder-Bird's daughters find the box drifting 372 on the sea. It is taken ashore. While the elder girls are unable to lift it, the youngest one takes it along easily. The box is opened, Dreaded-One comes out and marries the youngest girl. He is taught to fly. Then the old Thunder-Bird 373 advises him to take revenge on his eldest brother. Dreaded-One and his Thunder-Bird wife catch two whales, and take them to the beach in front of the village of Counsellor-of-the-World. While 374 Counsellor-of-the-World and his tribe are carving the whales, Dreaded-One clutches his elder brother, takes him out to sea, and drowns him.

TRADITIONS OF THE KOSKIMO.

373-392

1. The Salmon-Boy.

373

A fisherman sees a boy swimming among salmon. The boy is pulled into the canoe and

becomes a powerful man. From him the Koskimo learn that salmon and twins are of the same kind.

2. The Herrings.¹

373-376

373 A man, his wife, and his three sons are starving. One of the boys eats some salmon-spawn that is left, and is punished by his parents. At night a handsome man appears to the boy, who makes himself known as the Moon. The boy prays to

him, and receives herrings from the Moon, which he catches and places in four holes. He shows the herring to his father, who at first does not believe him.

3. The Ghosts.

377-378

377 A chief, an ancestor of the Koskimo, comes up from the lower world and builds a village. His village site consists of rock, and he asks the Ghosts to cover the rock with soil. The faces of the living people become contorted

when they see the ghosts, but the people are cured by being sprinkled with urine. At last the Ghost chief is transformed by Q'a'neq'elak' the Transformer.

4. The Seal-Hunters.²

378-382

378 Three brothers go out hunting seal. They spear a seal, which drags the canoe out seaward. They try to cut the harpoon-line, but the line sticks to the outside of the canoe. The canoe goes so fast that the water rises above the gunwales. They come to a place where driftwood covers the water. Then they reach the charcoal place and the feather place. Finally they pass the place where all the sand gathers on the water. One of the men jumps out of the canoe, and is drowned falling through the sand. They pass the houses of Sea-Lion and of Killer-Whale. Finally they come to a village. The seal that they have speared is transformed into a sea-monster. The brothers are invited in, and they

receive as magic gifts the house and what is seen in it. They also receive as magic gifts the carvings of Sea-Lion and Killer-Whale, whom they have passed. In the house of the monster they obtain feast-dishes of various forms and names. One of the men goes walking along the beach and kills the mother of all the Sea-Otters, who gives him wealth. Then they return. On reaching their house, they find that their father believes them to be dead. He kicks the boy who tells him that his children have arrived, because he does not believe him. Finally he recognizes the young men, and through their magic gifts he becomes a powerful chief.

5. Chief-Destroyer (⁶ya'k'axa'la's).

382-390

382 Chief-Destroyer, the ancestor of a clan of the Koskimo, lives in the upper world. He meets the Sun, who gives him his abelone ornaments. He meets the canoe of the constellation Orion. Four men are in the canoe. They invite Chief-Destroyer to come into their house. They give him a name and the canoe. They tell him that if he wants to go down to the lower world, he has to follow

a lake, which will tilt down; and that if he wishes to return, the lake will tilt in the other direction. He meets Evening-Sky, who invites him in, and who shows him his masks, the Evening-Sky and the Sweepers of the Evening-Sky. He also shows him the cannibal dance. All these are given to Chief-Destroyer. He goes back to the house of Orion, takes the canoe,

¹ See F. Boas, *Indianische Sagen*, p. 115.² *L. c.*, p. 191.

387 and is given a peculiar style of face-painting.
He comes down to our world and builds a vil-
lage. He visits the Troubled-Ones, a tribe that
live near by, and marries the chief's daughter.
388 He receives a new name and presents from the

chief. Then he wishes for the masks which he 389
received from the Sun and the Evening-Sky to
come down. He invites the people in, and
performs his dances.

390-392

6. The Origin of the Salmon.

390 A chief has three sons. He throws bark of
the red pine into the water to make salmon:
the bark turns into cod-fish. He throws alder-
bark into the water; it becomes red cod. He
throws cedar-bark into the water: it becomes
halibut. He goes with his sons to visit the Sal-
391 mon chief. When they get there, they find that
the chief uses instead of stones, for boiling food,
pure copper. The clover-roots which he boils
are really snakes, which the visitors decline to
eat. Then salmon are taken out of the salmon-
weir, and are roasted. The visitors are asked

not to hide any bone. After they have eaten,
the chief counts the bones, finds that one has
been stolen, and searches his guests. He is 392
unable to find it. Then he asks his guests not
to ill-use the salmon. The guests receive a
basket in which snow is kept. Then they return,
and when near their house the stolen bone is
thrown into the water. At once the rivers are
full of salmon. They open the basket, and a
snowfall sets in. This is the origin of salmon
and of snow.

393-409

TRADITIONS OF THE G'ÁP'ĒNOX'.

393-398

1. Counsellor-of-the-World (K'wexalá'lagrils).

393 In the beginning there is no sun. The animals
hold a council, and learn that Day-Receptacle-
394 Woman keeps the sun in a box. Counsellor-of-
the-World offers to get it. He sets out with a
395 companion, and meets Squirrel. Squirrel advises
him to transform himself into a baby and to be
born by Day-Receptacle-Woman. Counsellor-of-
the-World goes on alone, enters the body of
Day-Receptacle-Woman, is born by her, and

grows up quickly. He cries for the sun-box
and plays with it. He continues crying until 396
he is allowed to take the sun-box in his canoe.
Then he makes good his escape. He opens the
box, finds the double-headed serpent mask of
the Sun in it, and, upon the request of the Sun,
allows him to go up to the sky. He receives 397
the daybreak-mask from the Sun.

397-400

2. Born-to-be-River-of-Wealth (Wá'nokumegi'lak').

397 Born-to-be-River-of-Wealth is worsted by his
rival. Then he gives away his river at a feast.
His father scolds him, and then goes into the
398 woods. He finds the "whale of the woods"
there, and harpoons it. He falls asleep, and in
his dream sees the whale, who advises him what
399 to do. He goes home, and, according to the
advice of the whale, asks his son to make a
harpoon-line of cedar-twigs. He goes with the boy
to an island, and dives for mussels, from the

shells of which he makes harpoon-points. On
the following day they go whaling and catch a
whale. They give feasts, and thus Born-to- 400
be-River-of-Wealth gets even with his rival. Born-to-
be-River-of-Wealth spears a whale. He becomes
entangled in the harpoon-line and is killed. His
father puts the "whale of the woods" in the
body and buries it. Various tribes try to steal
the body in order to get possession of the "whale
of the woods."

401

TRADITION OF THE XŌ'YALAS (THE-TRIOUBLED-ONES).

401

Post-of-Heaven (Qe'ldedzem).

Post-of-Heaven tells his tribe the Stars that he
will come down to our world. He comes down
the copper pole and lands on the west coast.
He strikes the ground with his raven mask, and

thus opens the trail from Koskimo to Fort
Rupert. He shouts in various directions, and
the chiefs of various tribes reply.

TRADITION OF THE GWA'TS'ENOXU' (HEAD-OF-INLET-TRIBE),

407

The Halibut.

A man sleeps on the beach. He is called by a person who bids him follow. The person lifts the edge of the sea, and they walk in. There they find the village of the red cod. While in the house, something falls down upon the roof of the house. The Halibut who live in the house go out, bring in the bait that has fallen down, and hang it over the fire where it is blackened by the smoke. Therefore halibut-bait always turns black.

TRADITIONS OF THE AW'K'ENOXU'.

408-421

1. K'ak'la'min.

408-421

408 The people are starving, and the chief sends his mountain-goat hunter to go hunting. He starts with his wife and his son. The boy gets tired, is left behind, digs some fern-root, paints it with ochre, and roasts it. He sees a man standing behind him, who asks him what he is roasting. He replies that it is the heart of a mountain-goat. The man throws it into the fire. 409 Then the man asks for a knife, and cuts off a piece of meat from his leg, which he gives to the boy. He says that he is the bear, and that he will continue to feed the boy. When the boy's parents return, they are surprised to find him contented, and he gives them of the bear-meat. His father asks him not to tell about the supernatural being that came to help him. 410 The parents go home, leaving their son behind. They tell the chief that their son fell down a mountain and was killed. They are invited by the chief to move to his house. The hunter worries, fearing that the chief may find out that 411 he lied to him. The boy, after being left alone, sees the Bear coming back, who invites him to his house. They enter a cave, and the boy sees the carvings on the house-posts. He receives 412 this house as a gift from the Bear. He sees 413 also the death-bringer and the water of life, which are given to him. The Bear asks his wife to prepare food; and when they sit down, the boy becomes visible to the Bear woman. They 414 are first given salmon, then crab-apples. In the 415 evening the winter dance is celebrated, the boy sees the Cannibal dance of the Bear and acts 416 as attendant of the Cannibal. The Bear-Cannibal dances with hemlock-rings. He dances standing, not squatting like other Cannibals. The various masks of the Cannibal appear, and 417 finally the Bear dances wearing a bear-skin blanket. This dance is also given to the boy, 418 together with the names of the Bear. Before leaving, the boy asks that the house, which he has also received, should not be sent at once. He returns to his parents, and says that in four 419 days the house will appear. As soon as it is there, the tribe is invited in. The boy is taken away by the Bear, and after four days comes 420 back and performs his dance. Invisible spirits sing for him until the singing-masters learn the songs.

2. Chief Wiset-One (Ná'noaqau'ë).¹

418-421

R. 396 Chief Wiset-One (Ná'noaqau'ë) sends his four sons to hunt mountain-goats. He warns them not to enter the house the smoke of which looks like blood, because it is the house of Cannibal-at-North-End-of-World. He also warns them not to enter the house with gray smoke, which belongs to the Grisly-Bear. He tells them that the house with white smoke belongs to the Mountain-Goat. They find the house of Cannibal-at-North-End- 419 of-World, disobey their father, and enter it. In the house they find a woman rooted to the floor, who promises to help them. She bids them dig a hole in one corner of the house, throw red-hot stones into it, and cover it with planks. Soon Cannibal-at-North-End-of-World arrives. His body is all covered with mouths. He begins to

¹ The page references in the margin refer to the translation in the Report of the United States National Museum for 1895. — See also F. Baas, *Indianische Sagen*, pp. 223, 224.

dance. The Hö's'hok' and Raven, who are his attendants, also dance. Other assistants of the Cannibal, such as appear in the winter dance, also perform their dances. When he steps on the planks covering the hole, the boys pull them away, he drops in, and is burned. Then all the Cannibal's assistants die. The woman teaches them the Cannibal songs. The boys go home and call their father; when they return to the house, the woman tells them to take the dances

that they have seen, and she gives them the songs of all the various dances. She also tells them the dance-names. She tells Chief Wisest-^{R 399} One that she is his daughter who had been lost. The chief wishes to release her, but finds it impossible because the root by which she is fixed to the ground becomes thicker the deeper he digs. She instructs the boys to perform the dance as soon as they get home, and tells them how to purify after the performance.

423-446

TRADITIONS OF THE HÉ'L TSA'QV.

442-454

1. Ts'h'mqolagas.¹

R 401 A woman who comes south from Stikine River gives birth to children, who are transformed into R 402 mountains. Near Bella Bella she gives birth to dogs. When she goes to the beach to dig clams for her children, she hears a sound like singing. She puts her digging-stick into the ground, hangs her cape over it, making it look like a person, and then unseen she goes to the house. She sees that her children have taken off their dog blankets, which she throws into the fire. Only the youngest one succeeds in putting on his dog-skin. The children are ashamed, but finally

agree to work for their mother. The eldest one carves small houses, the second one makes toy canoes. Over night all of these assume the size of real houses and canoes. Then the eldest one carves salmon of alder-wood, which become real salmon. The children go into the woods, and R 403 are taken away by the spirits of the winter dance. They are taken to the house of the spirits, where they see the dance performed, and where they learn the songs. This is the beginning of the winter dance of the Bella Bella.

454-455

2. The Origin of the Haida Dance.

454 A chief, who is visited by a chief of the Haida, falls in love with the daughter of the visitor. He R 455 marries the girl without any particular ceremony, and the woman has a child. The woman is

disliked by the tribe because she did not give any ceremonies to her husband at the time of her marriage. Finally she gives him her father's R 456 name, and causes him to dance the Haida dance.

456-429

3. Great-River (Wa'kas).

456 A chief with his two children is envied on account of his wealth. The shamans kill his R 457 children. The chief goes into the woods accompanied by his attendant. He sits down, hears a whistle, and soon sees a house appearing on the ground, in which the Ghosts are singing. A person with holes all over his face dances. R 458 He is the chief of the Ghosts. At the end of

the dance this person disappears under ground, and at once Chief Great-River sees people sitting there. He is given the dance that he has seen, and is told that the Ghost dance precedes in rank the Cannibal dance. Chief Great-River returns. He feels like one dizzy, has his house prepared, and after four days the dance which R 459 has been given to him is performed.

429-431

4. The Woodman (Bik'u's).

429 A chief feels downcast and wishes to kill himself. He goes into the woods and falls asleep. R 430 When he awakes, he sees a Woodman child sitting on the edge of his blanket. He bites his tongue, spits the blood on the child, and the

child loses its power. He carries it home. When R 431 he reaches his village, he sings a sacred song that he has composed. The chief keeps the child until finally it is bewitched and disappears.

¹ The page references in the margin refer to the translation in the Report of the United States National Museum for 1895.

5. The Dzo'noq'wa.

431-438

431 A girl cries all night. Her grandmother is
 432 heard outside the house, and she is given the
 child to quiet. The old woman who carries her
 away is a Dzo'noq'wa, who had taken the shape
 of the girl's grandmother. The girl tears off the
 strings from her apron, which she throws on the
 433 bushes. When the father sends his slave to
 bring the girl back, it is discovered that she has
 disappeared. Finally the strings from her apron
 434 are found on the bushes. The people follow the
 strings, and come to the house of the Dzo'noq'wa

on a high mountain. The Dzo'noq'wa is not in,
 and the people take the girl back. While on
 their way home, they see the Dzo'noq'wa, who
 is pursuing them, bite their tongues, spit on
 her, and she loses her power. The Dzo'noq'wa 435
 says that she loves the girl, and wishes to be
 allowed to stay with her. In the evening the
 people sing and the Dzo'noq'wa dances. Thus 436
 the chief obtains the Dzo'noq'wa dance. The
 people envy the chief, and finally succeed in
 driving the Dzo'noq'wa away.

6. The Merman (Bigwe's).

439-448

439-447 A chief is unsuccessful in hunting seals. For
 this reason he is despised by his tribe. His slave
 dreams that the chief will be successful after
 purification. He tells the chief, who, with his
 440 slave, purifies his canoe, and bathes in cold water.
 441 After continued purification the chief feels like
 442 one giddy. Then he starts with his slave to
 go hunting. They see a Merman. The chief
 bites his tongue, spits the blood on his harpoon
 443 and his hands, and kills the Merman. They
 cut off his head and place it in a box. They
 444 hide the body on shore. The chief says that
 he will take the Merman for his dance. Then

they go hunting, and the chief clubs many seals.
 They go to another island, and the chief clubs 445
 many sea-otters. Then he returns and sends his
 people to get the seals and sea-otters. When
 the people return to the village, the chief sounds
 the dancing-whistle, which startles them. The 446
 chief appears wearing the Merman mask, and
 throws his supernatural power at the people in
 the canoes. The people come ashore, are invited 447
 in, and the sacred dance is performed. The
 chief belongs to the Raven family, and for this
 reason he uses both the Raven mask and the
 Merman mask.

APPENDIX II. — VOCABULARY.

LIST OF STEMS.

The following list contains the stems of words, without wordforming endings. Complete words are inserted in the list only in those cases where the etymology is unknown or offers particular difficulties. The figures refer to the page and line of the present volume; when preceded by an R, to the page and line of the Report of the U. S. National Museum for 1895.

On account of the unavoidable errors due to misinterpretation of similar sounds, the material has been so arranged that words of similar form are placed as near together as possible. This has been accomplished by making the alphabetical arrangement such that groups of similar sounds are always treated as a unit. The order in which the sounds and groups of sounds are arranged is as follows:

æ	m	g' k' k'
a	d t t'	g k k' g q q'
a e i y	n	x' ʃ x
á o u w	s	l
h	dz ts ts'	l' l' l' l'
h p p'		

- é, exclamation indicating distress, 305. 14.
 é, tight, fast, firm, 63. 38, 311. 25.
 éá'q, almost, 222. 16.
 é'wad, to scratch, 107. 24.
 éldz, meat, 21. 9.
 élk', attendant, 66. 4.
 élk', blood, 197. 22.
 éiq', to put out the tongue, 202. 10.
 éixt', after, 210. 14.
 áá'wá, foam, 106. 29.
 áy, to pay a shaman, 177. 30.
 á'yaso', hand, 8. 7.
 á'yus, to understand, 238. 30.
 á'waq', to sit on summer seat, 265. 16.
 áwá'qas, liberal.
 aw'l, important, valuable, 243. 37.
 awó, great, *plural*, 22. 10.
 aw'k', to desire, 61. 31, 116. 7.
 aw'lp'áltóq, to convince one's self (p'al, with eyes), 154. 16.
 aw'lp, to greet.
 áw'waak', ocean.
 áw'ns, man of ordinary power, 33. 35.
 ála, mother, 25. 16.
 á'bané, maggots.
 ápe, one side, 29. 13.
 am, filled, closed, 77. 23, 312. 41.
 am'k', a dance, 231. 20.
 ama, small, 42. 7.
 amax'la, to notice, 12. 7.
 a'mé'k, to spoil, 13. 4.
 á'mós, to decorate, R 670. 1.
 a'mléy', to stay at home, 325. 37, 472. 10.
 aml', to play, 94. 12.
 ád, my dear! 74. 4.
 ad'mguli, crane, 297. 17.
 á'dets, father! (addressed), 29. 26.
 aa'ms, defiling.
 a't, sinew.
 áen, eyebrows, 87. 23.
 aa'nt, herring roe.
 a'ná'k, enough, R 670. 6.
 an'anegula, to make mischief, 423. 4.
 ané's, aunt, 58. 39.
 ané'y s'áé', what is left over, 406. 7.
 ané'q, to get firewood, 45. 35.
 anó be, spark, 105. 34.
 anq, cloudy.
 a'nwé', cloud, 127. 3.
 ang', who? 67. 31, 455. 12.
 ank', fire-drill, 352. 8, 404. 5.
 asx'i, to sneeze, 470. 29.
 ak', salmon jumps, 304. 29.
 aq, wide open, 109. 32, 212. 19.
 á'qten, omen, 316. 1.
 ax, to do, to be, to take, 7. 5, 128. 17.
 alá'g', dressed skin, 51. 24, 93. 2.
 á'la, to search, 13. 4, 27. 18.
 á'lebol, seven, 264. 19.
 ale'y', to hunt seal, porpoise, 147. 14.

- ah, soon, recently, 197.39(?) 244.41.
 al-, else, 19.4.
 al-, landward, 45.12.
 a'tala, dentalia, 89.14.
 al- (al-?), to crack, to break, 159.2, R 665.16.
 as'y-, to desire, 25.1.
 ep-, to pinch, 96.3.
 el-, to harpoon (Koskimo), 375.14.
 et-, again, 128.26.
 es-, not, 24.10.
 es-, to wait, 42.18.
 ae'sa'yu, to beg, 173.21.
 e'satsaak', worn in ears, 104.37.
 ek', good, 129.4.
 ek', above, 165.1.
 exagaa'la, to approach, 244.37.
 ek', to sweep, 42.39.
 eq-, to bewitch, 171.5, 426.30.
 e'xant-, to menstruate, 221.15.
 e'xsem semen, 285.9.
 yip-, to tie, to weave, 28.2, 178.21.
 yiml-, to split, burst, 468.4.
 yina'stla, war canoe (see ylx'-), 469.34.
 yine'sa, to give food, 177.11.
 yi'nyat-, to gnaw, 130.17.
 yi'ng'-, to throw with sling.
 ya'yeng'ayo(xawé'), neck-ring of warrior, 214.36.
 yikw'l, twins, 67.14.
 yik'ya'e, cover, 372.26.
 yiq-, to knit net.
 yix-, fast, 202.29, 467.27.
 'yix', flood-tide.
 'yex', to dance, 72.31.
 yila'la, serves him right! 97.34.
 yils-, to rub, 64.23.
 yilk-, to hurt, 29.35.
 yily-, to hang over pole, 157.5.
 'yil-, to spread legs.
 yil-, to tie, 28.22.
 ya-, to work, to do, to use, 40.27.
 ya-, to hang down.
 ya'wap(ed), to set sail, 256.2.
 ya'wis'(-?), to move, 102.25, 225.40.
 yat-, to rattle, 373.39.
 ya'sak', tallow, 92.41.
 ya'k'(-?), to get excited, R 670.8.
 yaq-, to lie dead, 22.12.
 yaq-, to distribute, 111.38, 273.8.
 ya'qwe, woodworm, 211.21.
 yaq'(-?) to speak, 43.43.
 yax-, to fan fire.
 ya's'ig'il, intestines, 42.30, 304.2.
 'ya'laq-, to send, 102.36.
 ya'laq, ostentatious, 448.31.
 ya'la, to dig clams, 353.33.
 ya'ya'lim, clams, 350.17.
 ya'La', take care! 29.34.
 ya'wix'ila, to give a winter dance, 58.5.
 ya'g'il'wata, ignorant, 454.34.
 ya'qala, property, 108.3.
 ya'laq-, to sing sacred song, 150.31.
 ye'xato, to deny, 224.29.
 ye'htak', to fish salmon, 122.26, 305.4.
 yo-, wind, 131.3.
 ya'la, to calm, to tame, 59.39.
 yu-, this, near thee, 50.34.
 yu'is, to catch olachen in dip-net at end of weir.
 yu'duk', three, 8.9.
 yos-, to eat with spoon, 133.34.
 yog-, rain, 112.5.
 yoi-, to drift down with current, 78.39.
 yu'lag'a, to stay, 406.18.
 a-, father, 45.15.
 a-, just, only, 261.5.
 a'ne, innocent, having had no sexual intercourse.
 o'sde', hammer (Koskimo), 332.35.
 ode-, wrong, 30.34, 77.7.
 o'gwaq', also, 10.7.
 o'guq', different, 251.19.
 o'q'us-, to believe, 261.25.
 o'xsa'ak', single, 464.14.
 oxl-, to carry on back, 77.35.
 ol-, to wait, 344.8.
 wa, river, 70.24.
 wallepayata, zigzag, R 670.1.
 wa'yats'ox'wad, to get tired, 403.35.
 wa(o'k'), several, 203.42.
 wa'wade, kelp, 192.18.
 wa'wetsilaqwa, to lift, 449.26.
 wa'wila, to search, 308.29.
 wa'wuldo, to try one's luck, 124.13.
 wa'wulgamil, high water (see wulq), 312.25.
 'wap, water, 43.18.
 'wa'wimis, provisions obtained from water,
 189.29.
 wat-, to lead, 109.6; to haul up, 472.38.
 wa'ne', herring, 131.18.
 wa'nix'id, to get impatient, 327.30.
 wa'nem-, death, 97.30.
 wa'nexsila, to maltreat, R 670.6.
 was-, to spawn.
 was-, size, 33.14.
 'was, dog, 191.6.
 wa'g'los, rainbow, 110.21.
 waq'-, brother's sister, sister's brother, 85.19.
 wa'q'oney'sta, I forgot! 115.23.
 waq-, to put cape on, 30.1.
 wax-, to try, 45.16.

- wāx, although, 194. 20.
 *wā'x, number, 30. 43, 447. 15.
 wax^x, to have mercy, 173. 21, 463. 25.
 wā'xolawē, a poisonous umbelliferous plant.
 wā's^xwaxuliy(a), a bird, 298. 40.
 wāx-s, on both sides, 51. 5.
 wā'lxm^xid, to do a thing well, 64. 11.
 *wā'la, to cease, 101. 14.
 *wā'las, large, *singular*, 38. 14.
 wā'lāwa, the same as, 231. 33.
 wāl, to desire, 221. 13, 389. 1.
 wāld, desire, word, 43. 41.
 wālt, lover, 249. 16, 425. 28.
 wā'laqāla, to listen to each other (see wul-, hōt-), 362. 21.
 wē, not, 25. 2.
 *wē, where, 44. 24.
 *wē, all, 66. 14.
 wē'wāq, wolf, R 666. 13.
 wē-, male, 96. 7, 296. 1.
 *wēk^x, to carry long thing on shoulder, 252. 43.
 wēq, to shove a long thing, 127. 5, 464. 1.
 wēq, brave, 303. 19.
 win, war, 241. 40.
 *wīg'litso^{wē}, picked out.
 wēk^x, cedar, 98. 34.
 wēl, thin, 183. 24.
 wās, pity, 206. 37, 330. 15.
 wāl, to desire (see wāl-), 410. 6.
 wud, cold, 45. 29.
 *wun-, to hide, 144. 6.
 wun-, to drill.
 *wunē'mt, to bury, 67. 20.
 wunā'gul, red pine, 26. 37.
 wunā'f, to be dazed, 158. 27.
 wunā'ldems, inlet, 155. 27.
 wunq, deep, 11. 1.
 wuse'g, to put on belt, 137. 23.
 wusdā'la, to be careful, wise (Koskimo), 397. 4.
 wutk'ā'la, noise of rolling rocks, 196. 25.
 wok^x, to bark, 423. 2.
 *wok^x, thick, 311. 9.
 woq, frog, 226. 29.
 wul-, to stop (see wā'la), R 668. 11.
 wulē'lx^{la}, easy (?), 108. 2.
 wulg, thick, 310. 22.
 wulq, to tie a ring around something, 27. 17, 184. 12, 286. 10.
 wul^x, in vain, 54. 38.
 wul-, to ask, 67. 30.
 wul-, to hear.
 wulā x, antlers, 17. 9.
 ā'tso, father! (addressed); said by girl.
 ā'xa, foot of mountain, 165. 27.
- āxso'le, hellebore.
 ā'lis, greedily.
 āl, quickly, 308. 16.
 āt-, later, 146. 8, 259. 40.
 ā'hta, to do mischief, 285. 2.
 o, something.
 o'p, to whisper, 80. 34.
 o'ma, chieftainness, 354. 15.
 o'mis, unusual, 196. 20.
 oē-, to perforate.
 o'da, suddenly, 412. 21.
 hē'lk'ā, to protect, 463. 34.
 ha, go! 64. 9.
 hā'yask^x, married (see hēs-), 67. 9.
 hayā'ga, to exceed, 18. 1.
 ha'yahlaqas, pestilence, invisible spirit, 423. 2.
 hayō't, rival, 428. 35.
 hawā'x^s, to beg (see wax^x), 312. 2, 404. 1.
 (hā)wī'naFid, to become afraid, 63. 17.
 hap, hair on body, 146. 1.
 hae'pōma, skins, animals.
 ha'm, to eat, 98. 30; to hold in mouth, 323. 8.
 hā'malta, every, 452. 36, 471. 29.
 hā'mane^x, to get dazed, 199. 42, 456. 35.
 hame^x, monstrous, 147. 18.
 hame-, to carry, 70. 19.
 hame-, to pick berries, 107. 5.
 hame^x, to put head down sideways.
 hamey-, to rush forward.
 hat', to disobey, to insist, 45. 19.
 hau-, open object is somewhere, *singular*, 79. 2, 256. 21.
 ha'na, to continue, 21. 14, 263. 22, 305. 39, 420. 20.
 hā'nak^x, to request, 199. 8.
 ha'na'k^x, hurriedly, 23. 5, 91. 26.
 hanē'nax^x, to agree, 403. 20.
 haneq, to growl, 35. 24.
 hā'no, a small fish, 340. 17.
 hā'no'n, hump-back salmon, 303. 27.
 hanq, to carry in a fold of the blanket.
 hanx-, to look into a hole, 110. 24, 463. 3.
 hant-, to shoot, 103. 32.
 hās-, to breathe, 33. 14.
 hās-, aloud, 203. 11.
 hatsā'wē, dolphin, 99. 27.
 haq^x, to watch, 10. 10, 30. 8.
 haq^x, to lean on something, 120. 42.
 hax^x, to climb, 354. 29.
 hālā, to come back, 213. 10.
 hāl-, to kill, 14. 3.
 hā'lala', to fear (?), 460. 6.
 hālē, weak, insufficient.
 hā'la, quickly, 179. 11, 448. 28.
 hals-, almost, 101. 3.

- halá'q, to pay, 44.33, 465.35.
 halá'xsa, to send word, 171.15.
 háw'e'xa, never, 11.4.
 há's'e', to rock cradle, 207.35.
 hé, that, near him, 46.4.
 hé'yasela, to breakfast before going out, 403.26.
 hé's(ekula), woman goes to live with her husband, 466.32.
 hé'xtá'á'e, fish-head, 317.4.
 hél, to hire, to ask for assistance, 44.18.
 hél, right, 47.28, 168.7, 190.18.
 hél'e, youth, 44.18.
 hólp, cry of shaman, intended to calm excited dancers, 419.15.
 hos, thine, 107.37.
 hos, to count, 53.39, 391.38.
 hók', a mythical cannibal bird, 16.2.
 hoq', to lie down on belly.
 hoq', to go, *plural*, 270.27.
 hóx', to split, *v. n.*, 256.23.
 hó'lat, little, 292.17.
 hól, to acquire easily, 41.35.
 hó'le, to listen, 68.17.
 bowe'k's, see bowe'k'.
 p'epá's, blind, 95.26.
 p'et, to treat with medicine, 290.9.
 p'odek', dark, 145.1.
 bens, bashful, 17.6, 449.37.
 pent, stout, 49.15.
 p'es-, to flatten, to give a potlatch (to flatten [name of rival]), 93.1.
 p'esp'há'd, ear, 46.38.
 pesmá'la, to get easily, 457.22.
 beksó', to loan (bek'-[?]), 341.38.
 pek'á'la, to grow weary, 450.20.
 bek', man, 256.41.
 beq'ut, sleepy, 37.14, 308.40.
 há'k'alawe, bat, 308.41.
 p'e's-, to drift, 100.11.
 bex-, to cut.
 bexó't, torch, 422.17.
 bél, to forbid, 263.39.
 bá'shale, fins of fish, 304.3.
 pél, flat, 9.4.
 pé'l, wool, 56.2, 361.22.
 pé'k-, to throw down, spread a flat thing out, 461.29.
 pé'q, hammer, 91.38.
 Be'lyala, Bella Coala, 466.34.
 p'elx, fog, 255.37.
 p'el, to shut eyes, 91.31.
 p'el, to fly, 102.28.
 pá, to split cedar-boughs for baskets, 138.17.
 pá, to feel of something, 137.4, 468.36.
 páo'í, water rises, 144.11.
 pá'á'(gustá), to raise, 94.13.
 bá'n-, below, 11.1.
 há'k'ó, to meet (bek'-[?]), 225.5.
 há'gwane, skate, 266.36.
 hák', to fish halibut, 353.34.
 bá'kwe'(nók'), potlatch(?), 426.21.
 páq', to put down a flat thing, 321.25.
 páq', flat, 409.17, 451.33.
 pá'q-, to taste, 39.21.
 háx', secular, not supernatural, 17.13.
 pax't'í, kelp-fish, 350.7.
 la'bay'sila, to paint face (see p'é'p'áq'á'ngmd).
 pax, shaman, 51.33.
 la'ba'á'la, jealous, 68.31.
 p'at'ekwe'k'lats'á, buckshot, 473.4.
 be'bak'wime, to endure, 67.25.
 p'é'p'áq'á'ngmd, to paint face, 116.38 (see la'ba's'ila).
 p'es-, to go astray, 158.17.
 p'és, hard.
 p'ók', to invite (?), 112.28, 163.40.
 hex-, phosphorescence, 25.13.
 p'ey-, to feel of something (see pá), 360.13.
 há, to leave, 66.8.
 pá, to starve, 26.1.
 pá'á'e, halibut (see pá'á'e), 252.7.
 pá'á'e, halibut (see pá'á'e), 350.6.
 bowe'k's, pregnant, 67.11, 422.6.
 p'os, hungry, 252.2.
 p'os-, body becomes fleshy, 57.28.
 p'ós-, to blow, 253.21.
 buxá', to show one's self, 58.12.
 p'oi-, satiated, 255.7.
 m'ed'e'p', to boil, *v. n.*, 43.28.
 m'et, large clams, 134.22.
 m'en-, to pick up (fish, etc.), 83.18.
 m'etá'la, fish jumps, 167.11.
 m'ens-, to try, to measure, 129.2.
 m'eng'ed'e'q, slime, 147.4.
 m'e'ng'a, war canoe.
 m'e'ng'as, anus, 352.13.
 m'enl, satiated, 381.2.
 m'us-, greedily for food, 354.7.
 m'udze's, cannibal's whistle (greedy inside), 421.24.
 m'ese'q', sea-egg, 320.39.
 m'ets, mink, 187.31.
 m'atk', a round thing is somewhere, 242.2.
 m'at's'w'í'd, round thing begins to be somewhere (is put down), 293.42, 453.17.
 m'uk', smooth.
 m'eg-, to put on, *plural object*, 126.29.
 m'iq, to let go from hand, 127.33.

- *mex', to change (?), 106. 29.
 mEʃ', to desire.
 mex-, open vessels are somewhere, 163. 9.
 *mel, white, 65. 17.
 mel-, to light end of a stick, 145. 31.
 *mel-, to twist a rope, 78. 31.
 melē'gayu, stone club.
 mēls-, to turn the head, 150. 19.
 *mēlq-, to remember, 197. 19.
 mēl-, to turn away (?), 406. 42.
 mēla', southeast wind, 350. 4.
 mēlē'k', steel-head salmon, 247. 32.
 mā-, to crawl, to swim, 60. 37, 304. 24.
 mā'ya-, to regret an act, to have mercy, 471. 24.
 mā'yat'a, to regret.
 mā'yax'ila, to have mercy, 471. 17.
 mā'yus, raccoon, 285. 14.
 *mā'yul-, to give birth, 67. 12.
 mā'ma'na, hawk, 308. 40.
 mā'mā'na, leaves, 209. 3.
 *mā'mē'k'as, everything, 109. 20.
 *mas, what? 44. 9.
 mā'sto, harpoon-shaft, 112. 35.
 mā'gagu, heron, 308. 30.
 mak', next, 46. 21.
 *may', great potlatch, 451. 9.
 mā'wīl, sacred room of cannibal, 109. 33.
 may', to be ashamed.
 māx-, to pursue (?), 343. 15.
 mā'lek', to chew, 262. 8.
 mā'lis, a kind of salmon-weir, 83. 10.
 māq, two, 47. 14.
 *malt'ē-, to recognize, 55. 14, 420. 34.
 mā, fish (see mā), 83. 18.
 mē'mes, penis, 136. 40.
 mēs-, to smell, 375. 20.
 mēg', to caulk, 100. 29.
 mē'gwat, seal, 81. 13.
 mēx', to light a fire, 158. 15.
 mē'xid, porcupine, 320. 33.
 mēx-, to sleep, 145. 9.
 *mēt-, to tease, to do mischief, 51. 35.
 mēx-, to strike with fist, 250. 5.
 *mē'wē, salmon-weir, 184. 11.
 mō, four, 45. 7.
 *mō-, to load, to move with goods, 55. 2.
 mō'mas-, to hurt, 32. 4.
 mō'mny'dē, fir-tree, 288. 25.
 mōs-, to lift the clothing one has on.
 mōg', flat things piled up (?), 453. 4.
 mōk', to tie, 89. 15.
 mō'j', yellowish, R 680. 2.
 moy'p'ēi, pine, 390. 11.
 *mō'q, to thank, to be grateful, 66. 30.
 tew'x-, to walk, 7. 3.
 tēp-, to break, r. n., 284. 22.
 t'ēp-, out of sight, 356. 9.
 t'ēm-, to sew with cedar-twigs, 302. 29.
 dema-, to disappear, 9. 4.
 t'ēms-, to beat time, 86. 6.
 demsx', sea, 79. 35.
 temk', to bite, 197. 21.
 t'ēm'q, pin, 347. 21.
 t'ēm'x-, knot in wood.
 de'mlēgula, to make noise, 376. 20.
 teml-, to throb.
 den-, cedar-bark, rope to haul in, 53. 1, 293. 14.
 dent-, to talk, 112. 12.
 tā't'ēntsa, to take shelter, 121. 22.
 denk', smell of grease.
 deny', to stand in a row, 296. 19, 457. 39.
 denx-, to sing, 69. 39.
 t'ēnx-, to walk like one who is strong.
 tēs-, to press, 87. 12.
 dig-, grave, 57. 11, 279. 2.
 dā'dēk'as, property, 473. 11.
 t'ēk-, ground.
 tek'ē', belly, 171. 12.
 t'ēk', to poke with finger.
 t'ēk', to take (down), 361. 33.
 tēq', octopus, 104. 21.
 t'ēgu'n, a kind of canoe.
 dā'dēk'ā (dēk'), jealous of each other, 123. 22.
 tēʃ-, to fasten, 89. 43.
 dīx-, to open eyes, 95. 40.
 dēʃ-, to jump, 34. 28.
 dex'dex'il'l, owl, 308. 40.
 t'ēʃ'sō's, root of *Potentilla*, 177. 38.
 tēx'm, branches, 138. 16.
 t'ē'waq, to club, 197. 16.
 tēlp-, to follow, 107. 6.
 t'ēls, crab-apple, 50. 42.
 t'ēlk', soft (see tēlq'), 54. 10.
 tēlq', weak, R 665. 17.
 dēlx-, damp.
 dēk'k'ē'mk'ila, to make a ladder, 189. 17.
 tēlx-, to warm one's self, 212. 7.
 dā-, to take in hand, 127. 20.
 tā-, to wade, 64. 41, 356. 5.
 tā, tree lies on ground.
 tā'ō'd, to bring, 282. 27.
 dāp-, to tow, 377. 41.
 t'āp-, water reaches up to, 144. 13.
 tam'nas, squirrel, 357. 29.
 dās-, to dive, 127. 15.
 dāts, father! (addressed), 135. 3.
 dak', salmon jumps into water, 302. 42.
 tak', to let drop, 215. 10, 334. 39.

- dá'g'in(ó), fellow-wife, said by woman to second wife of her husband, 142. 18.
 dá-l, to laugh, 146. 16.
 dá-l, to unfold, 229. 33, 338. 41.
 dá'ldanagwa, clothing, 93-9, 467. 10.
 dá, to wipe, 469. 12.
 t'Ép, to step, 198. 27.
 t'e'nox', to pole canoe, 104. 17.
 t'És, stone, 43. 22.
 t'Ék', to lie on back, 256. 38.
 t'ík', to sharpen knife, 91. 4.
 tek', to expect, 24. 6, 462. 11.
 tek', to hang, 182. 19.
 déq', to punch, to drive in, 27. 40.
 téq, to drop, 253. 20.
 táq, round things lie on ground, 355. 2.
 t'áq, yellow cedar, 270. 11.
 t'Éy', to come in sight, 204. 2.
 t'Éx', road, door, 47. 26.
 t'Éx', to carry round thing on shoulder, 27. 36.
 t'É'x'íd, to go out of sight, 342. 30.
 dé'x'íd, fish jumps out of water, 326. 5.
 t'él, to bait, 293. 2.
 dewé'x, cedar-twigs, 27. 15.
 dot, to speak (Koskimo), 388. 37.
 t'ó't'ó, star, 323. 15.
 t'ós, to cut, 38. 2.
 dok', to troll.
 dóq', to see, 127. 25.
 t'óq, gap, narrow opening, 21. 1.
 t'ós', to walk, 43. 49.
 t'É'wa', to attack, 468. 24.
 t'ós', swell, 363. 26.
 t'ós', to spin, 123. 7.
 t'ól, to split, 335. 3.
 d'ó'lemx'íd, to get numb, R 669. 4.
 t'ó't'á'x', small, round opening (see t'óq), 318. 27.
 n'Ép, to throw a round thing, 104. 14.
 n'Éh'á'yú, stone club.
 n'Ém, one, 10. 4.
 n'Én'á'mú'g'ula, to go to see, 46. 22.
 n'É'nwáq'Éms, to forestall, 32. 7.
 n'Ék', to steam, 95. 16.
 n'Ég', mountain, 44. 21.
 n'Ég', parent-in-law, child-in-law, 51. 17.
 n'Ég', middle, 19. 9, 421. 34.
 n'Éq, to find by chance
 ná'qó, to meet, 362. 1.
 n'Éqó', to meet, revenge, 469. 28, 37.
 n'Éq', ten, 185. 20.
 n'Éx', to cover with blanket, 65. 1.
 n'Éx', near, 128. 42.
 n'Éx'á'q, goose, 95. 16.
 n'Éx'É'l', to paddle against wind, 351. 21.
 n'Éx'á'usta', to walk (up river), 70. 23.
 n'Éx', half, 9. 6, 328. 14.
 n'Éx'á'á'x'íd, to become full grown, 180. 7.
 n'Él, goose, 84. 10.
 n'Él- (n'Él-?), to lay on back, 354. 17, 391. 32.
 n'Él'l', unable to move in house, 311. 34.
 n'É'á'á'k'od, to take down, 48. 24.
 n'á, day, light, 127. 1.
 ná, to dare, 144. 38, 449. 31.
 nau'alak', supernatural power, 59. 40.
 ná'yá, snow, 392. 20.
 ná'mé'sóxl(?), expected, 451. 40.
 nán, grisly bear, 33. 24.
 ná'naq'á'sila, to guide, 312. 15.
 ná'naq, to imitate (stem nag-?), 44-34, 52. 15.
 nás, to cover.
 ná'k'a, to expect, 151. 21, 449. 14.
 ná'k'w(é'sta), thorough, 185. 13.
 náq, to drink.
 naq(é'sta), to be covered, 177. 8.
 náq', all, 249. 31.
 ná'q', vagina, 46. 36.
 ná'l, up river (n'Él-), 7. 1.
 ná'l(Éms), the best, 178. 37.
 ná'l'É, wolverine, 44. 39.
 ná'nak', to go home, 44. 43.
 ná, to carry fish, 184. 20.
 n'És, to catch cuttlefish, 226. 8.
 n'É't's'á'É, red cod, 350. 6.
 n'Ég', night (Koskimo), 394. 33.
 n'Ék', to say, 261. 2.
 n'Ék', to travel at night (see n'Ég'), 115. 10.
 n'Éq', foetus dies before being born(?), 184. 28.
 n'Éx, to pull, 23. 1.
 n'É'x'ól, to string up, 101. 35.
 n'Él, to tell, to show, 149. 17.
 ná'p, mind, thought, 45. 10.
 n'ó, I, 14. 9.
 n'ó'mas, old man, 61. 42.
 n'ón, wolf, 278. 34.
 n'ós, mine, 53. 24.
 n'ós, to tell a myth.
 n'ós', to aim, 139. 24, 398. 9.
 n'ú'x'É'mis, animal of mythical age, 223. 11.
 n'ól, elder brother, 131. 9.
 n'ól, foolish, 172. 8.
 n'ól, doubt, fear, 369. 3.
 sé'yá, hair, 89. 34.
 séwu'k', twilled, 24. 3.
 sép, to throw long thing, also: rays of light strike, to answer, 447. 7; to be late(?) 459. 12.
 séb'É'á, metallic noise, 152. 34.
 séms, mouth, 97. 32, 424. 17.
 sén-, to think, to plan, 40. 36.

- sē'nat, dancer, 84. 6.
 sēn-, to be (?), 56. 35, 253. 35.
 sēnx-, to take (?), 78. 27.
 sēk'-, to harpoon, 30. 15.
 sēk'-, five, 238. 32.
 sēy'te, to agree, 209. 7.
 sēl-, to drill, 253. 19.
 sēlp-, to twist (see x'lp-), 104. 31.
 sēlt-, to be calm, 144. 12.
 sēlt-, little finger.
 sēls-, to pick out, 237. 27, 467. 28.
 sēlq'-, to twist body.
 sēbēy-, to sputter, 197. 22.
 sa- (sax'-?), to stretch out, 16. 1, 336. 2.
 sao'k', board, 8. 7.
 sī-, to wrap, 53. 11.
 sī'yapal(g'iwala), to send (ahead) of canoe, 149. 22.
 sī'(bend), to overdo, 18. 1.
 sāp-, to skin, 138. 26.
 sap-, to start, 202. 28.
 sā-, children of one couple, 45. 6.
 sā-, spring salmon, 29. 11.
 sāg'-, fern-root, 137. 38.
 sāg'e'lxāla, to give away canoe, R 670. 2.
 sak'-, to carve meat, 20. 5.
 sak'kwis, seal-oil, 192. 19.
 se'saq'wamot, bark dish, 254. 36.
 sā'laelāna, fern, 37. 1.
 sāl-, love-song.
 sa-, to put up.
 sā'la, roof, 419. 36.
 sep-, to shine (see sēp-).
 sēt-, to split in falling, 184. 5.
 sē'sini, double-headed serpent, 60. 37.
 sēx-, to eat sprouts.
 sēy-, to paddle, 127. 8.
 se's'wēl, mouth gets dry and sore, 451. 36.
 sēl-, snake.
 sō, thou, 110. 32.
 ts'e'sy'im, intestines, 344. 5.
 dzēb-, to dip, 192. 19.
 dzēm-, to cover with sand, ashes, 358. 23.
 ts'ēm-, to show, 208. 33.
 tsēmē-, broken, 319. 40.
 dzēm'y'stā, milky (see dzām), 284. 33.
 dzē'mwa, sandstone, 91. 4.
 dzēt-, to split roots, 27. 41.
 ts'ēt-, slit, crack, 65. 36.
 ts'ē'ndrk'-, to shudder, 71. 36, 449. 13.
 ts'ēnk'-, furious, 223. 13.
 ts'ēnk'-, to let down, pay out, 370. 15.
 ts'ēny-, to smear on, 147. 5.
 ts'ēnx-, fat, 101. 33.
 dzēs'w'q', young cedar-tree, 189. 16.
 ts'ēsqa'w'n, golden-crowned sparrow, 138. 23.
 ts'ēk'-, to awake, 137. 13.
 ts'ēk'-, to report, 49. 34.
 ts'ēg'-, to cut out a trail, 142. 42.
 ts'ēk'-, short, 319. 40, 450. 12.
 dzēq-, muddy, 283. 10.
 ts'ēq-, to throw, 97. 34.
 ts'ēq'-, 421. 3.
 ts'ēq'u'ls, diorite, 154. 13.
 ts'ēx'-, to singe, 81. 20.
 ts'ēx'-, sick, 423. 1.
 ts'ēx'ā's, new, 64. 15.
 ts'ēy'-, to stab, 270. 20, 447. 18.
 dzēx-, to tear, 101. 8.
 dzēx'ā'la, to attack, make war, 350. 23.
 ts'ēxō', codfish, 390. 15.
 ts'ēx'tsaa'ng', prairie, 323. 7.
 dzē'wāq, lake, 62. 11.
 ts'ē'waaq-, to praise, 42. 21.
 ts'ēik', feather, 14. 9.
 ts'ēlq'-, warm, 266. 13.
 ts'ē'lgwā'la (eagle screeches), 363. 22.
 dzēlq'-, to run, 103. 2.
 ts'ēlx'-, fish ascend river, 71. 3, 322. 17.
 ts'ēlx-, hail, 103. 1.
 ts'ēlx-, crab-apple (?), 411. 27.
 dzēl-, to wrap around (?), 205. 22.
 ts'ērk'-, to be surprised, 41. 3.
 tsā-, to slip, 352. 25.
 dzaa'nx-, to nod head, 122. 19.
 ts'ā'ē, younger brother of male, younger sister
 of female, 46. 23.
 tsā'wī-, to spill, 76. 8.
 ts'ā'wē, beaver, 130. 17.
 dzā'wu'n, silver salmon, 27. 5.
 ts'awu'nx, winter, 378. 7.
 dzām, breast of woman, 87. 13.
 tsā'mōtā'la, to be silent, 467. 34.
 dzās-, blue.
 tsās-, to throw into fire.
 tsās-, to dive (whale), 313. 21.
 tsā'sala, to resolve, 467. 39.
 tsā'tsāyime', sea-grass, used as food, 282. 14.
 tsāik'-, to lie down (?), 65. 35.
 tsā'kus, fern-root, 404. 16.
 tsāg-, board, 83. 29.
 tsāg-, mountain-goat (Aw'k'ēnox'), 403. 11.
 dzāq', evening, 256. 36.
 tsā'qams, cedar-bark, 137. 30.
 tsā'agut, old canoe, 318. 7.
 dzā'q'wāla, northwest wind, 112. 23.
 tsāx-, to drift on water, 227. 12.
 tsā'x'ed, to drift down, 456. 20.
 dzā'yun, olachen, 101. 27.

- ts'áxsaʔé, carved pole in front of house, 221. 3.
 dzá'x'tén, weapon, 469. 19.
 ts'á'la, tide current, 227. 10.
 ts'á'le'q'a, mica, 138. 42.
 tsá, to draw water, 43. 18.
 tsáp, apron, 108. 21.
 tséd-, to tilt, 384. 5.
 ts'é's(tála), tongs (for fire), 20. 12.
 ts'é's'ték'íla, watchmen, 447. 23.
 ts'é's'tr'axsá'la, large fish-basket, 302. 12.
 dzék', to dig clams, 422. 14.
 ts'ék-, shell-fish, 157. 9.
 dzék', to stretch out leg, 148. 9.
 ts'ék', bird, 60. 28.
 ts'é'q', narrow, 11. 3.
 ts'é'gés, a sea-monster, 212. 17.
 tsáq, winter ceremonial, 198. 17.
 ts'ó'x'ts'ekwe, fish-hawk, 296. 16.
 dzé, fresh (fish), 133. 34.
 tsá, to give, 70. 10.
 dzó'yaq, house with several platforms, 51. 11.
 dzób-, to pull, 290. 1.
 ts'ó'plax, mitten.
 ts'ó'pláé, thrush, 138. 23.
 ts'ó'max, barnacle, 281. 21.
 ts'ó'mos, to break out teeth, 96. 19.
 dzó'noq', a fabulous monster, 87. 34.
 ts'ów-, to dry fern-roots, 138. 8.
 tsók', to break wood, 467. 6.
 ts'ó'q', to ring (like metal), 215. 9.
 tsokwá'la, with large mouth, 199. 29.
 dzóy', to lift, 471. 38; to promise to give away blankets, 451. 28.
 dzóy', pole, 27. 25, 462. 29.
 ts'ox', to wash, 178. 27, 449. 7.
 ts'ó'y'téma, grandchild, 51. 29.
 dzál- (dzós-?), mussel, 283. 9.
 ts'ó'lexa, brittle.
 ts'ól-, black, coal, 154. 13.
 g'íp-, to put between two things.
 k'íp-, to embrace, 198. 13.
 k'ím'ya, to meet (ends of circle meet), 232. 24.
 k'ím'ya, boot(?), 411. 30.
 k'ímq-, to clap together, 367. 21.
 g'im'ys-, to hang head, 329. 26.
 k'imt', to adze (also k'imt-), 96. 8.
 g'ít-, to work in wood (also k'ít-), 422. 32.
 k'ít-, to weave mat.
 k'í'ndá'wé, kingfisher, 296. 16.
 k'í'ndc'xrla, dizzy, 247. 34.
 k'í'nd'la, ladder, 189. 5.
 g'im-, to add, 453. 24.
 g'in-, how many? 457. 4.
 k'imá'és, to feel cold, 45. 29.
 k'íná'la, to lose.
 k'imú't, chiton, 344. 37.
 g'im'p, sister-in-law, 114. 5.
 k'ínq'alá'la, the dancer who obtains corpses for the cannibal, 414. 27.
 k'imx-, to roll, 301. 26.
 k'á'naʔé, hoop for a game, 296. 37.
 k'im'y', shaky, unsteady, 312. 6.
 g'im'b, child, 59. 42.
 k'í'lk-, to go backward (see k'á'á).
 k'í'lk-, to stretch skins, 139. 40.
 k'íg-, to pile up, 197. 49, 453. 19.
 k'í'q-, canoe strikes something on water, 246. 30.
 k'í'q-, to pull out, 22. 10.
 k'í'x-, to defecate, 293. 29.
 k'ey', whale blows (see k'ix-), 312. 14.
 g'ix', steel-head salmon, 393. 25.
 k'ix', whale blows (see k'ey'), 342. 23.
 k'ixelá', crow, 47. 30.
 k'ixu't, stench (see k'í'lk-), 310. 14.
 g'íl-, first, 13. 14.
 g'ál, 7. 1.
 k'íl-, coppersmell (also k'íl-), 64. 8.
 k'í'íl'm, tongue, 197. 10.
 k'í'ílá'k', digging-stick, 138. 40, 422. 19.
 k'í'íl'q', man urinates, 264. 25.
 g'í'ól'í-, to steal, 103. 22.
 g'í'lt', long, 78. 7.
 k'í'íl(g'riwaʔé), hair-ribbon, 89. 16.
 g'í'lx-, water-tight, 79. 17, 371. 20.
 k'í'lx-, circle, 143. 3.
 k'ík'íná'la, trying to encircle, ceremonial for bringing back novices.
 k'í'lx-, raw, 245. 23.
 k'í'ly-, to buy, 376. 36.
 k'í'lx-, to extinguish fire, 368. 15.
 k'í'ít-, afraid, 127. 21.
 gra-, to be somewhere, 22. 5.
 k'á-, to set before, 81. 23, 347. 9, 473. 37.
 (k'á)k'ábá'la, to carry, 335. 9.
 k'á, to gather in hand.
 k'á, to walk backward (see k'í'lk-), 352. 25.
 k'á'ya, to drive away, 163. 39.
 k'á'was, dry halibut, 253. 6.
 g'á'weq'ántm, small clams, 134. 23.
 k'á'p-, to gnaw, 370. 41.
 k'á'ma, wing, 313. 17.
 k'á'móma, hemlock-needles.
 g'á'mó'la, hook, 292. 30.
 k'á't-, to put down a long thing, 310. 39.
 k'á'ne, fungus on trees.
 k'á't-, to paint, 110. 17, 360. 20.
 k'as-, to shred cedar-bark, 58. 35.
 k'á'tsinaq, spoon, 449. 8.

- k'a'dza'ya, being on a flat thing, 307. 26.
 k'a'g'ima, debts, 452. 1.
 k'a'k'itsem, to try to bring back, 102. 26.
 g'a'g'omas, reflection, 354. 30.
 k'ax', to shave, 253. 11.
 g'ax, to come, 250. 12.
 k'alab, to steam, to put on spit(?), 307. 4.
 k'al'imes, womb, 46. 34.
 g'a'ila, canoe, 127. 6.
 g'e, to come from, 127. 3.
 g'i, to put into (see g'a-), 55. 32.
 g'i, lord, 101. 22.
 g'i, to walk on all-fours, 22. 10.
 k'le, to carve, 99. 20, 122. 14.
 k'le'ya'la, virgin, 219. 14.
 k'lyu'l, whale-blubber, 383. 29.
 g'i'wa'la (g'ok'-?), to help, 166. 3.
 g'i'wa'lk', travelling provisions, 69. 42.
 k'el, third finger.
 k'el, chief's daughter, 249. 15.
 k'el, grass, 251. 28.
 k'es, not, 43. 30.
 k'es'o, crest, 121. 32.
 g'ig'yatsa(ga), mouse, 38. 15.
 k'le'k'hwu'ly'an, bar, 80. 11.
 k'ek'a'ts'ega'e, tied behind, 158. 38.
 g'ig'a, tooth, 96. 19.
 k'le'k'es, dreadful, 450. 1.
 k'le'k'esten, dreadful body (= cliff), 369. 30.
 g'ix, to sharpen saw, knife; to grind, 96. 19.
 k'ley', to escape, 34. 31.
 k'le'lak', to strike with weapon, 98. 28.
 k'le'l(ens), knife, 270. 21.
 k'o'bay', cedar-bark blanket, 92. 35.
 k'o'mats'a, dried roasted clams, 134. 2.
 k'ot, to guess, 146. 19.
 k'at, to be talkative.
 k'ot, salmon, 94. 33.
 g'ok', to help (see g'i'wa'la), 26. 21.
 g'ok', house, 261. 1.
 k'ok', to stand on edge, 9. 12.
 k'oku'la, bracelet, 449. 6.
 k'oq', to break, 138. 16, 448. 34.
 k'o'gis, pearl shell.
 k'o'kwext'ala, button blanket, 449. 5.
 g'o'gw'o'ya, foot, 143. 38.
 k'o'y', luke-warm, 54. 1.
 k'oc', to pick up, 20. 10.
 k'ox', to fold, 338. 39.
 g'o'iala, dangerous, 473. 38.
 k'o'les, thin, lean stomach, 345. 20.
 k'o'lot, porpoise, 207. 29.
 k'ol, water sinks, 143. 33.
 q'em, to reproach (see q'am-), 452. 16.
 qemt, to notch, 253. 12.
 q'emk', to graze, 10. 3; to bite, 332. 38 (also
 qemk', 97. 32).
 gemx, to carry in arms, 453. 3.
 gemx, left, 50. 5.
 qed, to spread, 99. 3.
 q'et, to mend, 29. 18.
 gena', infant girl, 207. 40.
 q'ene'p, to wrap, 57. 13.
 genk', thick fog, 255. 38.
 g'ni, beware! (Koskimo), 394. 22.
 qes-(?), 223. 43.
 q'es, to eat meat, 21. 9.
 q'es, to take revenge, 136. 33.
 q'sma'q, own, 226. 9, 281. 7.
 g'eg', wife, 65. 30.
 q'ek', to bite (fish), 293. 11.
 q'ek', to collapse.
 g'eg'o'q, swan, 61. 32.
 q'ax', to tie around, 143. 40.
 g'ay'seq'nd, to spread, throw over, 79. 11.
 gel-, rib, 43. 38.
 gel-, wave, 256. 20.
 gel's, to screech, 295. 34.
 gel'o'g', crooked (?), 295. 33.
 gel'p, to grasp with hands, 126. 26.
 q'el, post, support, 401. 6.
 q'els, to cut with chisel, 91. 39.
 gel's, knife, 37. 40.
 gels, to smear, 371. 19 (also q'els, 405. 24).
 q'els, to throw into water, 370. 33.
 q'ilk', tired, 24. 10.
 q'elk', (q'ly'-?), to lie down, 282. 39.
 gel'p, to lift, 127. 28; to swim (Koskimo), 375. 4.
 gels', to count on fingers, 449. 12.
 q'elx, to wrinkle.
 g'elx'wid, to scold, 320. 21.
 q'elb, to carry in arms, 53. 4, 464. 32.
 ga-, early morning, 197. 43.
 q'la, to find, 27. 7.
 g'aya, to come from, 39. 31.
 q'ap, to upset (also q'lap-).
 q'lap, to hit, 296. 31.
 g'abel'o'xst'ly'a, eye, 81. 37.
 q'lap'le, to gather, 270. 1.
 q'a'bixa, shadow, 116. 42.
 q'lam, no food(?), 448. 30.
 q'la'max (Koskimo), herring, 376. 21.
 q'amt-, to sing, 69. 19.
 q'lams, salmon-berry, 298. 41.
 q'lams-, lazy, 76. 28.
 q'ams'y, down of bird, 153. 35.
 q'a'male'gas, salmon-meat, 327. 14.
 q'at-, to string bow, 8. 4.

qät-, to cut to pieces, 347.4.
 q'lan-, to sew, 415.5.
 q'lä'né-, to soar, 313.15.
 gā'nui-, night, 127.1.
 qās-, to walk, 11.4.
 q'läs-, sea-otter, 70.9.
 qäst-, friend! 139.28.
 gasxex'ä'd-, to carry (see gay'), 197.33.
 gā'dzəq-, starfish, 312.14.
 qak'-, to cut off head, 91.42.
 q'lak'-, slave, 208.21.
 q'lak'-, notched, 279.18.
 gag-, grandfather, 54.40.
 q'läg-, to watch, 29.28.
 gā'gəl'wəms-, fir, 309.1.
 qā'qadala-, to disobey, 104.13.
 qā'qədən-, gulches.
 qagwəta'la-, overhanging, 409.16.
 gay'-, to carry, 306.37.
 qā'y'säla-, to carry hanging from finger, 423.22.
 q'läy'-, shallow, to emerge, 230.41.
 qaxetö-, notched top (see q'lak'-), 462.29.
 gāxs-, to haul (?), 294.22.
 gā'äla-, to reproach, 451.27.
 q'lä'äla-, to watch, 300.20.
 q'lä'äla'wə-, worm, 101.32.
 gäl-, to hit, to strike, 297.30.
 q'läb-, to rot, 242.22.
 q'lä'la-, to plait a rope.
 q'lä'l'la-, six, 60.1, 421.25.
 gə-, long time, 39.37.
 gə-, come! 261.10, 459.16.
 q'läs-, many, 257.13.
 gən-, to threaten.
 gən-, louse, 293.40.
 gē'nē-, salmon-roe, 375.20.
 qē'nulas-, pillow, 283.32.
 qēs-, to shine.
 gā'tsəm-, tison, 313.43.
 gē'tsö-, to beg, 26.19, 105.15.
 q'läk'-, to feel, 341.3.
 q'läk'-, to regret a loss.
 q'lä'q'läla-, to purify, 105.28.
 gēy'-, to hang up fish, 253.5.
 q'lä'xötöd-, to hang on top, 422.19.
 q'lä'xa'la-, driftwood, 101.34.
 qät-, to visit, 78.12, 135.41.
 qät-, indeed, 16.11.
 q'lö-, running water, 62.34.
 q'lö-, to rub, to soften, 253.9.
 q'läwä'ts'ä-, snail (q'läwä'ts'ä), 364.35.
 klwəy'm-, crew of warriors, 212.14.
 kwək'ä-, to fall off from mountain, 407.13.
 wga-, down river, 30.11, 448.13.

kwa-, cedar-wood, 37.8.
 k'wa-, to sit, *singular*, 65.18.
 gwa-, don't, stop! 44.13.
 gwa'-, raven, 295.33.
 q'läw-, to stand, *plural*, 68.40.
 q'läw'q'läw-x'ts'äné-, fingers (standing on hand?), 148.10.
 q'läw-x-, to grow, 77.11.
 q'läw'yösa-, lower jaw, 28.19.
 gwa'yuk', the same in weight, 455.2.
 gwa'dem-, huckleberry, 298.13.
 gwa'nala-, to consider (?), 350.11, 473.38.
 gwa'gwa'nomis-, councillor, 295.16.
 q'läw'ne-, lupine, 178.26.
 kwäs-, to kick, 99.12, 376.30.
 gwas-, to mention, to refer to, 16.10.
 gwas-, to approach, 24.7.
 q'läw-s-, to wait, 68.13, 231.23.
 gwa'sem-, tears, 470.1.
 q'läw'samaka-, to bloom, 299.6.
 kwa'skwas-, bluejay, 361.29.
 klwäq-, to split, 141.15.
 q'wäq-, to cut open, 47.3.
 gwa'gustäla-, to raise head, 293.18.
 gwa'q'läla-, to desire, 77.29.
 gwa'gwatala-, to stay with (?), 286.23.
 q'läw'q'läwä-, heron, 296.15.
 q'läw'q'wala-, to turn black, 280.10.
 gwa'gwex'säla-, to talk (see gwas-), 140.6.
 q'läw'gwi'bē-, lance, 471.34.
 kwäx'-, smoke, 54.19.
 kwäy'-, hole, 72.39.
 q'läw-x-, hemlock-branches, 18.4, 468.20.
 q'läw-x-, blackened (see q'läw'q'wala), 402.13.
 q'läw-x'fid-, to cover with hands, 148.10.
 gwa'x'nēs-, dog-salmon, 27.5.
 gwa'x'gwölit-, ready in house, 20.12.
 q'läw'las-, lizard, 261.33.
 q'läw'läx'-, to dress (see q'läx'-), 62.8.
 gwät-, to groan, 284.8.
 q'wät-, to scream, 411.9.
 q'wät-, to become distressed, *plural*.
 gwa'tmis-, salmonberry-bush, 138.20.
 gwe-, to wake, *v. n.*, 251.4 (k'läwē-, 292.34).
 kwē-, call of bluejay, 49.33.
 klwē-, infant cries, 207.31.
 klwē-, feast, 235.41.
 gwē-, thus, 98.7.
 qwed-, far, 461.33.
 q'läw'(gā'ä), to shout, 285.11.
 klwēt-, to pry open.
 klwē'nä'pid-, to move, 57.30.
 kwäs-, to wash with urine, 270.19, 421.25.
 kwēs-, to spit, 99.5.

- k'wēs, to snow, 392.20.
 qwēs, far (see q'wēl'), 45.20.
 q'wēs, to squeeze, 40.7.
 gwē'dza, sparrow, 13.14, 312.12.
 gwēg', to turn, 47.25.
 gwēk', whale, 310.31.
 kwēk', eagle, 92.29.
 kwē'gk', to rave, 224.26.
 k'wa'g'la, quite, 22.9.
 kwē'kus'desgēm, marmot-blanket, 223.42.
 kwēx-, to club, 242.5; to swing, 128.27.
 k'wēx-, to devise, 302.5.
 kwē'sala, winter dance, 59.18.
 qwē'laxwa, shattered, 252.39.
 gwēl-, to part, 292.28; to divide, 472.2; to scatter, 59.5 (also kwēl').
 qwēl-, to untie, 150.6.
 q'wēl-, to break, 28.18.
 q'wēl-, to stop speaking, 257.37.
 gwē'lgwala, property, 93.10.
 q'ā'yā'ē, middle, 174.16.
 k'lup-, to break with hands, 411.4.
 q'up', to strew on, 112.19.
 q'up-, to drop a small object.
 q'ōp-, to cohabit, 283.32.
 gō'bita, scales, 138.43.
 qōm-, thumb.
 q'ōm-, rich, 36.8.
 k'ōma', bull-head (*Cottus gobio*), 149.17.
 q'ō'mala, to wail, 141.38.
 k'lumā'k, battledore and shuttlecock.
 q'ō'mās, crab, 391.14.
 k'lumt-, to suck, 126.29.
 k'wa'a'k'lumt'a, humming-bird (trying to suck), 38.29.
 gums, ochre, 330.41.
 q'lumx-, rock-slide, 196.37.
 k'lumt-, to burn, 223.16.
 k'lumt-, to shrink back.
 k'lut-, to stick on, 216.19.
 got-, cry of loon, 228.16.
 got', to punch with fist.
 qōt', full, 244.15.
 q'ūt-, scar, 360.40.
 q'ōt-, to push off canoe, 396.12.
 q'ōdā'dzēp, snail, 231.34.
 qō'tēx-, to pay marriage debt, 462.11.
 gun-, to try, 137.40.
 gun- (qun-), to pay debt, 451.41.
 q'un-, always, 315.41.
 ku'na', mink, 362.1.
 gunē'p, alder-wood.
 gunt', heavy, 200.40.
 kuns-, to lake.
 kuns-, to roll, 112.2.
 kuns', thunder, 103.8.
 k'unx-, to pour, 192.19.
 qōs, thine, 102.4.
 ku'skus (see kwa'skwas), bluejay, 49.28.
 kus'sā'la, streak, 345.35.
 k'luts'e', leather, 89.29.
 kuk', a person falls, 122.7.
 k'lwuk-, to burst, 186.8, 372.19.
 guq-, to pour, 198.12.
 qōq', lump.
 q'uk', dull, 332.43.
 q'ōq', calm, 377.28, 448.35.
 q'wuq', lighted fire, 45.33.
 gō'gumē', face, 107.25.
 gogō's, sawbill duck, 461.31.
 qux-, gray, dusty.
 qōx-, to put hollow thing on its side, 174.40.
 q'ōx-, to dress, 15.10.
 gō'ssem, to have in hand(?), 175.26.
 kul-, to lie, plural, 145.2.
 k'lul-, to pull out hair, 87.22.
 q'lul-, to live, 67.15.
 q'lul-, to run, 414.18.
 gō'la, trout, 102.9.
 q'lulā'yū, scratcher, 87.9.
 q'lulā'., to hide, 262.31.
 q'lulē', self, 105.18.
 q'lulē't'la, (?), 141.1.
 q'lulē's, uncle, 140.32.
 kulē'ē, reed mat, 238.35.
 qō'lōs, a mythical bird, 165.1.
 gult, fire, 45.31.
 k'uls-, to take fish out of water, 83.21.
 q'uls-, to grow old; to decay, 172.2.
 kul's', gray.
 gulx-, gum, 354.6.
 q'u'lx'ūd, to burn, 92.7.
 qul-, wave strikes, 256.22.
 q'ul-, to know, 300.36.
 q'ōl- (also k'ōl-), to boil with hot stones, 156.19.
 qul-, string, 89.8.
 gā'les(?), 162.43.
 xēmō mō, backbone.
 xēmsemē'k'in, scallop-shell rattles, 239.12.
 xēn-, to undress, 64.14, 472.21.
 xē'nyas, to startle, 207.14.
 xēnl-, very, 198.4.
 xēk-, to stay away, to perish, 46.28.
 xē'y'mēs, pine, 120.15.
 xēx'LE'nd, to put stones on fire, 177.15.
 xēlō's, to scoop up sea-eggs.
 xēlp-, to scratch, 458.8.
 xē'lq'wa, basin, dish, 449.7.

- xilt- (also x'ild-), to saw.
 xēš, to break, 215. 18.
 xaa'p'l, cradle, 76. 4.
 xa'p'o'isextl'ē, east wind, 112. 24.
 xi'we, loon, 221. 1.
 xawē'q', skull, 168. 28.
 xāp-, to grasp in talons, 186. 29.
 xā'ma, alone, orphan, 35. 43. 325. 2. 449. 19.
 xa'ma, to stay over night, 195. 17.
 xa'ma's, dry salmon; *i. e.*, last season's salmon,
 329. 10.
 xā'mada, two things in close contact.
 xā'ma(k'ingra'ih), to be uncovered, 57. 25.
 xems-, dry salmon (see xa'ma-), 217. 31.
 xās-, rotten.
 xāsšy'wid, to make noise, 191. 40. 360. 30.
 x'ats'i, ebb-tide, 79. 20.
 xatsē'm, box, 174. 37.
 xaq', to fetch (stones), 341. 34.
 xaq-, bone, 79. 38.
 xaklu'm, bark, 390. 11.
 xā'kway(āde), dried clams, 157. 10.
 xā'š', to open, 55. 31.
 x'ōms, head, 104. 3.
 x'ōs-, to rest, 249. 36.
 xā'lās, clam-shell, 331. 10.
 xāb-, to laugh aloud, 158. 18.
 xāt-, to partake of a little, 31. 39.
 xā'l'(axiā'lā), to pour into (afterwards), 192. 34.
 xā'lāla, to touch each other, 215. 13.
 xeyā'p'ē (from xes-?), sprig in neck(?), 362. 31.
 xē'ma, to creep like an infant.
 xē'tod, to take off blanket, 186. 14.
 xēk', to sweep, 226. 12.
 xēt-, to nibble (fish).
 x'īm-, to catch in snare, 71. 10.
 x'it-, to raise head, 17. 6.
 x'i'tsax'vā, to examine, to look at, 51. 2.
 x'i'nd-, to whirr, to buzz.
 x'i'ndzas, nose, 47. 30.
 x'is-, to disappear, 128. 40.
 x'is-, to show teeth.
 x'ik', belt(?), 231. 29.
 x'ip-, to burn, 129. 3.
 x'ip-, to put head out, 306. 22.
 x'ip-, to turn round (see sēlp-), 65. 8.
 x'ih-, to hang up to dry, 47. 3.
 xi, to split (wood), 365. 17.
 xwā'tā, wren, 96. 22.
 xwā'nai-, to get ready, 129. 39.
 ywae-, to get excited, 205. 11.
 ywak', canoe, 201. 11.
 ywak', to croak, 171. 13.
 xwak', to pour into, 284. 28.
 ywāb-, to put on crosswise, 336. 31.
 xwāl-, to cut fish, 198. 2.
 ywet-, long thing stands out from round thing,
 143. 26.
 xwet-, to stir.
 ywek', to utter cannibal cry, 181. 34.
 ywek-, to swing, 22. 11.
 xwā'xwē', a dance, 152. 26.
 ywel-, back, again, 28. 23.
 xwē'l-, quartz, 111. 20.
 xwe'la'wa, fish jumps, 138. 34.
 ywel-(?), to turn over, 410. 3.
 yup', hole, 11. 1. 364. 22.
 yumt-, to catch fire, 228. 4.
 xū'mde, land-otter, 264. 22 (also xū'mtō, 303. 21).
 yut-, water sinks.
 xut-, to cut, 377. 6.
 xun-, to tremble.
 xunk', child, 111. 27.
 yus-, to strike with sticks, 279. 10.
 xōs-, to sprinkle, 265. 1.
 xuts, seal-blubber.
 yust'la, fortress; hill on which village is built,
 166. 39.
 xōk', to break, 145. 31.
 xōg-, ear-ornament, 74. 19.
 xō'sukl'imōt, shell, 369. 21.
 xō'ōla, mussel, 252. 32.
 xōl'ē's-, confused, matted, 107. 24. 341. 9.
 xō'ōs, a kind of salmon-weir, 83. 10.
 xult-, to draw a line, 91. 30.
 xuls-, downcast, 43. 41.
 xulq', rough, 359. 11.
 xulgwis, shark.
 lemy's, dry, 253. 6.
 lek-, to throw stones, 161. 3; to hammer.
 lek', weak.
 leq-, to put down soft things, 354. 16.
 leq', fire, 459. 12.
 lexs-, clam-basket, 283. 8.
 lexō', to cough, 352. 26.
 la, to go.
 lastō, ten (goes to round opening), 453. 6.
 ŋae's, mussel, 94. 32.
 ŋap-, to dig, 27. 21.
 li'x'mōs, piled up on ground, 454. 1.
 ŋag-, to shout, to wail, 47. 6.
 li'q'wadēk', bundle, 54. 10.
 lux-, to camp, 448. 17.
 lep-, to gamble, 291. 27.
 led-, dance, 84. 5.
 let-, to undress, 109. 11.
 lek', echo, 290. 21.
 lex-, to roll, to turn over, 10. 14.

- lex-, only, 45. 10.
 le'sset, fish-basket, 27. 16.
 lex-, wide and round, 125. 8.
 lex-, to pull out, 360. 17.
 le'lak'tedze, provisions, 191. 19.
 lóp-, to empty, 311. 3.
 liq, hemlock-sap, 217. 32.
 loq', to fish halibut, 292. 24.
 lox-, to roll, 19. 12.
 lo'lox'em, hall, 320. 38.
 lo'swala, together, 468. 21.
 lo'sstmx'id, thousand, 448. 25.
 lol-, ghost, 106. 1.
 lo'saw'lg-, prince, 7. 2.
 lo'we'ls, elk, 31. 16.
 lo'pí-, to spread, 252. 40.
 lo'p-, to climb, 386. 24.
 lo'm-, scab, 105. 1.
 lo'má'k'(ubá'c), breast-bone, 175. 18.
 lo'ms-, to scratch.
 lo'ms-, to turn away for shame, 448. 2.
 lo'ms-, spark, 288. 22.
 lo'mk', sacred room of novice, 86. 20.
 lo'melats'e, dancing-house, 109. 33.
 lo'mk'-, to split fuel, 98. 7.
 lo'mq, proud, 329. 10.
 lo'mk', to play with throwing-sticks, 105. 2.
 lo'mq', yew-tree, 79. 13.
 lo'my', stiff, hard, 449. 32.
 lo'mí-, to break, 197. 17.
 lo't-, to flop, 347. 20.
 lo't-, to make love, to seduce, 325. 11, 424. 37.
 lo'dá', oh, how nice! 450. 6.
 lo'n-, to miss, 25. 3, 455. 3.
 lo'n-, to stick on, 37. 7.
 lo'n-, to cook fern-roots, 138. 1.
 lo'n'm, sallal-berry bush.
 lo'n'e', to bar (lex'-?), 35. 31.
 lo'n'e'g', lightning, 299. 34.
 lo'n't-, to blow nose, 354. 16.
 lo'ns-, one day distant, 21. 14.
 lo'ng', to long, 23. 12.
 lo'nek'-, after-taste.
 lo'neq', rotten wood, 99. 19.
 lo'neq-, to punch with fist, 109. 1.
 lo'ns-, green, 72. 37, 403. 23.
 lo'ns- (Koskimo), crab-apple, 394. 41.
 lo'ns'wid, to break salmon, 192. 16.
 lo'nt-, to peck, 158. 36.
 lo'nt'á'la, to skip (over water), 348. 27.
 lo'nt'lek', seaweed, 282. 1.
 lo'g', carving-board for meat.
 lo'k', to pull, 79. 8.
 lo'k'wíse', bow, 7. 9.
 lo'q', brains, 48. 27.
 lo'ek'-, clover-root, 95. 16, 271. 2.
 lo'ek'-, thick, 27. 15.
 lo'eg-, to slap, 149. 32.
 lo'eq', to miss (not to hit), 469. 16.
 lo'eq', to break off, 45. 23.
 lo'eq'ste'n, kelp on stones of beach.
 lo'eq'k', marten, 70. 12.
 lo'k'wá'ne, old woman, 95. 19.
 lo'x-, to spread out, 178. 21, 407. 42.
 lo'x-, to start in canoe, 112. 32.
 lo'x', to put into vagina, 97. 1.
 lo'x-, leaky, 121. 19, 311. 11.
 lo'x-, to stop crying, 68. 13.
 lo'x', to eat after a journey, 405. 35.
 lo'x'á, bundle.
 lo'x'á'ssa', whistle, 471. 21.
 lo'x', dead, 110. 6.
 lo'x-, to carry canoe, 80. 18, 466. 34.
 lo'x', to push, 217. 1.
 lo'x'Pa, to stay, 466. 35.
 lo'x'e'w-, to forget, 110. 15, 453. 10.
 lo'x'gemx'id, to leave off, 173. 36.
 lo- (see lo'x'), to place in an upright position,
 55. 23.
 lo-, to lay down (?), 145. 38.
 lo'w'e, black bear, 31. 12.
 lo'yá', side (?), 208. 28.
 lo'yó, to change, 77. 41.
 lo'ó'laxa, a ceremony, 226. 28.
 lo'w-, husband, 258. 35.
 lo'watsa, bark box, 224. 4.
 lo'wíw-, angry.
 lo'wik', eaten entirely, 217. 7.
 lo'wá', oh, how nice! 449. 23.
 lo'p-, to peg, 79. 13.
 lo'p-, to hesitate (on account of danger).
 lo'bat, basket, 114. 35.
 lo'm-, to hang head, 16. 3.
 lo'd-, wedge, 332. 31.
 lo't- (see lo't-), to hang over, 87. 6.
 lo'ta, to split, 182. 8, 365. 11.
 lo's-, to push long or flat thing, 19. 5.
 lo'ss-, seaward, 423. 13.
 lo'k', strong, difficult, 67. 27, 457. 41.
 lo'la'xwíla, to be in trouble, 259. 39,
 456. 25.
 lo'q-, overhanging.
 lo'q-, rancid.
 lo'q', to push away, 336. 19.
 lo'q', to fish black cod, 359. 2.
 lo'q', red, 144. 19.
 lo'q'awas (?), a pyre, 97. 26.
 lo'x-, to louse, 121. 1.

- l'ax', to stand, 147. 38.
 l'axl'e', steersman, 471. 34.
 l'ax'wa'la, to kneel down, 8. 6.
 l'axs, stiff.
 l'ax'em, spoon, 347. 8.
 l'axumala, muck.
 l'axul-, to love, 120. 21.
 l'ax'wata, to play with dolls, 45. 11.
 l'ax'wiga, to refuse, 114. 12.
 l'ax, to spout, 125. 24, 342. 18.
 l'ax'yats'e', twins, 322. 13.
 l'ax'lu, duck, 95. 38.
 l'e'w, mat, 24. 3.
 l'emem-, to rob, to take away, 120. 11, 299. 29.
 l'e'na, olachen-oil, 101. 36.
 l'es-, to put up, 264. 33.
 l'es-, skin, 261. 26.
 l'es-, sun, 112. 27.
 l'es's, to hate, 425. 40.
 l'eg', a kind of berry, 107. 2.
 l'ek', to borrow, 53. 1.
 l'eg, name, 252. 3.
 l'eg'g'ol, mythical name of deer, 322. 19.
 l'eq-, to hollow out, 96. 8.
 l'eq', to move (?), 143. 23.
 l'eq', to miss, 71. 23.
 l'eqp-, never blunted, 333. 23.
 l'ex-, to break, 157. 7.
 l'ex-, to beat time, 158. 12.
 l'ex-, sea-lion, 81. 16.
 l'ex'al, morning sky, 385. 30.
 l'ex's, to scatter, 336. 41.
 l'exs, to advise, 202. 5.
 l'elk', to tell a lie, 157. 20.
 l'el-, to invite in, 226. 2.
 l'el'inx, autumn, 466. 34.
 l'el'wat-, to leave, 101. 20.
 l'op-, to roast, to be done, 253. 29.
 l'op'lel, ripe (?), 298. 41.
 l'op'bane, cormorant, 291. 24.
 l'op'lek', root, 78. 10.
 lom-, very, 165. 4.
 lot-, to cohabit.
 l'ot'em, (Dzi'wadrenox'), war canoe.
 l'as-, to make love, 287. 34.
 l'as'nak'el'is, to turn up ends, 266. 35.
 l'og', supernatural power, 78. 2.
 l'og', bare.
 l'ok', to tear up.
 l'ok'we, dish, 81. 30.
 l'os', to turn head away, 254. 22.
 l'ox', ice, 252. 24.
 l'ox'le', nephew, 85. 21 (also l'ox'le', 474. 30).
 l'ot', to scold, 105. 23.

LIST OF ETYMOLOGICAL SUFFIXES.

This list of suffixes is arranged in the same alphabetical order as the stems. The following abbreviations have been used.

- | | | | |
|---|--|---|--|
| stem s. | suffix attached to stems only, not to words which have suffixes. | | |
| word s. | suffix attached to words which retain their suffixes. | | |
| ind. | suffix indifferent, not changing the terminal sound of the stem to which it is attached. | | |
| w. | suffix weakening the terminal sound of the stem to which it is attached. | | |
| h. | suffix hardening the terminal sound of the stem to which it is attached. | | |
| -em (stem s, ind.; for -gem after <i>p, t, s, k</i> sounds, <i>t, l</i>), face, 271. 24. | | -en (stem s, ind., also word s, for -k'in after <i>k</i> sounds and <i>j</i>), body. | |
| -em (stem s. and word s., h., lengthens vowel of stem), genuine. | | en'eg'ni'nd, to put on blanket, 65. 1. | |
| -em (stem s, w.), instrument. | | -eng'a (word s.), in a dream. | |
| tabe'm, peg, 79. 13. | | la'ng'a, in a dream it was seen that he went. | |
| -em, nominal suffix. | | -enx, season. | |
| te'sem, stone. | | mox'xunx, four years, 18. 3. | |
| -em-, plural of suffixes denoting space limitations. | | -es (stem s, h., generally used with reduplication), <i>nomen actoris</i> . | |
| kwa'xumxsi (-xsa, through), holes, 100. 29. | | -elk' (stem s, w.), doing repeatedly. | |
| -em'ya (stem s, h.), cheek. | | elg'is (stem s, ind.), one who does an act for others, 228. 12. | |
| -emsk' (word s.), as I told you before. | | -eltus (stem s, w.), down river. | |
| -eml (stem s, ind., for -geml after <i>p, t, s, k</i> sounds, <i>t, l</i>), mask. | | -a (stem s, ind.), verbal suffix. | |

- a (stem s., h.), on rocks.
 ya'q'wa, to lie dead on rock, 154. 12.
- a (stem s., h., always with reduplication with vowel *a*), to endeavor.
 ts'la'ts'elk'a, to try to get feathers, 157. 3.
- a'ya (for -a^h with terminal demonstrative -*a*), nominal suffix.
- ayu (stem s., w.), instrument; passive, 100. 9.
- a'wit (stem s., ind.), across, 131. 23, 148. 18.
- ap' (stem s., ind.), with reduplication or lengthening of vowel), each other, 162. 6.
- abō (stem s., w.), under, 80. 13.
- amas (word s.), to cause, 13. 4, 39. 1, 48. 14.
- ad (stem s., w.), having.
 lē'gad, having a name, 19. 1.
- ato (stem s., w.), ear.
 g'ildatō, long-eared.
- atus (stem s., ind.), down river, 274. 5.
- ānem (stem s., w. and word s., w.), obtained by.
 ha'nānem, obtained by shooting, 138. 25.
- ānem (stem s., irregular), nominal suffix designating animate beings.
- āna (word s.), perhaps, 11. 12.
- anō (stem s., ind.), instrument; passive, 317. 6.
- ās (stem s., w.), place of, 8. 12, 129. 32.
- asde (stem s., ind.), meat of, 32. 1.
- atē (stem s., w.), receptacle, 20. 10, 129. 25.
- aq' (stem s., w.), crotch, 96. 17.
- a'fa (stem s., ind.), going past
- āx(a) (stem s., ind.), down, 165. 29, 185. 36.
- axax (word s.), also, 8. 13.
- agō (stem s., ind.), extreme, 218. 9.
- āla (stem s., h., for -k'āla after *l*, *h*, *k* stops, *z*, and *h*), continued noise, 23. 2, 24. 6.
- āla (with reduplication), to persuade to.
- alas (stem s., w.?), material for.
- alēm (stem s., w.), to die of, 367. 35.
- ālelela (stem s., for -g'a'alela after *k* and *l* sounds), suddenly, 19. 10, 135. 4.
- ala (stem s., ind.), continued position, 161. 2, 274. 7.
- a^h (word s.), nominal suffix.
 xā'a^h, what has been split, 27. 13.
 axa'a^h, work, 28. 1.
- yāla (stem s., ind., always with reduplication with vowel *a*), to go to look for.
- iu (stem s., ind., for -g'iu after *n*, *s*, *z*, *h*, and *l* sounds), forehead, 167. 27.
- ip' (stem s., ind., for -ap' when followed by accent), neck.
- ēmas (stem s., ind.), classes of animals(?).
 ts'elk'wēmas, shell fish.
- ēm^s (stem s., ind.), near by.
- id (stem s., ind., for -x'id after *p*, *t*, *s*, *z*, *h*, and *l* and *k* sounds, *p* and *t* are at the same time hardened; *z* and *k* stops are aspirated), to begin, 98. 5.
- id (stem s., ind., for -x'id after *p*, *t*, *s*, *z*, *h*, and *l* and *k* sounds; *p* and *t* are at the same time hardened; *z* and *k* stops are aspirated), recent past, 42. 4.
- id (stem s., w.), having, 180. 38.
- it (stem s., ind.; for -g'it after *p*, *s*, *z*, *h*, and *k* sounds), body.
- ēn(ē) (stem s., h.), suffix forming abstract nouns, 29. 41, 256. 30.
- ēnox' (stem s., h.), a person who does an action habitually, 32. 1; also used to designate tribal names.
- ēs (stem s., w.), in body.
- ēs (stem s., w.), bottom of water, beach, 34. 4, 102. 18.
- ēst(a) (stem s., ind., only after *n*, *m*, and *ŋ*), around, 85. 9, 153. 22.
- ēg(a) (stem s., ind.), side, bank of river, 180. 23.
- ēj (stem s., h., generally with reduplication), in body, 54. 38, 184. 3.
- ēge (stem s., w.), luck, 85. 27.
- ēst (stem s., ind.), to desire, 17. 3.
- ila (for -g'ila after *s*, *h*, and *l* sounds), to make.
- ilāla (stem s., ind.), about, 49. 7.
- il (stem s., w.), in house, on floor of house.
- il (for -g'il after *s*, *h*, and *l* sounds), reason.
- ēj (word s.), astonishing! R 725. 11.
- el (stem s., w.), into house, 21. 1.
- ilb(a) (stem s., w., compound of -il[ā], point), nose, 61. 26.
- il'xō (stem s., w., compound of -xō, neck), in mouth.
- ā (stem s., after *p*, *t*, and *k* sounds, otherwise -*wa*), in a wrong manner, to fail, 8. 6.
- ō (word s.), small, R 670. 14.
- ō- (stem s., ind., always with other terminal suffixes), off, away from.
 axō'd, to take off (see -*d*).
 la'wōls, to go out (see -*g*'ils).
 w'w'ō'sta, all out of water (see -*'sta*).
 la'wōl, to take off from forehead (see -*iu*).
 ax'wults'ō'd, to take out (see -*'ts'ō*).
- wul'ta (derived from -*ō-*), out of an enclosed place, 42. 34, 97. 29.
- wul'ta (derived from -*ō-*), out of canoe, 217. 20.
- wul'tōs (derived from -*ō-*), down out of, 279. 15.
- wa (after *n* and vowels, otherwise -*ā*), in a wrong manner, to fail.
- wala (after *n* and vowels, otherwise -*āla*), stationary on water, 127. 6.

- wis (always compounded with -sm, and, if not divided by other suffixes, contracted to -^{smés}). See -^{smés}.
- wista (perhaps a compound of -wis and -^{ta}), very.
- ^oyó (stem s., w.), middle, 370. 13.
- omas (stem s., ind.), classes of animals(?).
- od (stem s., ind.), inchoative.
- od (stem s., ind.), see under -^o-, off.
- ot (stem s., ind., for k'ót after *o*), opposite, 96. 28.
- ot (stem s., and word s., ind.), fellow, 31. 2, 113. 12.
- os (stem s., h.), cheek.
- ^{usta} (stem s., ind.), up river, 62. 31.
- ^{usles} (stem s., ind.), up from beach.
- ustl (stem s., ind.), up, 184. 37.
- ^{otq}la (only with numeral adverbs), to use.
- ok* (stem s., ind.?), person, 48. 21, 48. 29.
- ohem (stem s., ind.), nominal suffix, 244. 22, 284. 18, 285. 23, 311. 25.
- ^{ala} (stem s., after *o*, *i*, and *é* sounds, otherwise -wala), stationary on water.
- ^{ala} (stem s., ind., with reduplication or change of vowel), each other, 157. 8.
- ^{ol} (stem s., w.), ugly, 99. 31.
- of (stem s., ind., and word s.), remote past, 12. 4, 113. 16.
- oi (stem s., ind.), to obtain, 139. 36.
- ^{ol}(^{sla}) (stem s., ind.), continued motion, 126. 40.
- ^{het}(a) (stem s., ind.), into hole, 99. 1.
- ^{ol}em (word s.), times, 12. 5.
- ^l(a) (stem s., ind.), end of a long horizontal thing, 91. 32, 162. 47.
- ^{pa} (stem s., ind.), to taste.
- ^{pl}la (stem s., ind.), to smell, 95. 21.
- ^{pl}to (stem s., ind.), with the eyes, 63. 9.
- ^{hid} (word s.), small, *singular*, 18. 10.
- ^{lis} (stem s., ind., and word s.), fond of, devoted to, ^léga (for -x^léga after *o*, *i*, *é*, and *é* sounds), thigh.
- ^{pe} (stem s., ind., and word s.), stick, tree, 158. 32.
- ^{lo} (stem s., h.), chest.
- ^{bol}(a) (word s.), to pretend to, 155. 34.
- sm (word s.) indicates that the subject has been referred to or thought of before, 155. 33.
- ^{men}x* (word s., ind.), small, *plural*, 135. 34.
- ^{mis} (stem s., ind.), useless part, 121. 24.
- ^{smés} (word s., contracted from -sm and -wis), and so.
- ^m (word s.), at once, without hesitation.
- ⁿut (stem s., ind., with reduplication), refuse, 146. 8.
- ^{mp} (stem s., ind.), relationship, 146. 6.
- ^d (stem s., ind.), inchoative.
- ^dem (stem s., ind., for -x^dem after *o*, *é*, and *é* sounds), time of.
- ^dems (word s.), place where something is done habitually, 51. 22.
- ^t(a) (word s.), but, 100. 22.
- ^{da}x* (word s., for -x^{da}x* after *o*, *é*, and *é* sounds), pronominal plural second and third persons.
- ^de (word s., for -x^de after *o*, *i*, *é*, and *é* sounds), transition from present to past, 22. 4.
- ^lá^s (stem s., ind.), to do a thing at the same time as when doing something else, while in motion, 284. 5, 355. 15.
- ^{to} (stem s., ind., for -^{sto} after *o*), eye, door, round opening, 95. 30.
- ⁿem (stem s., irregular), nominal suffix.
- ⁿaku(la) (stem s., w.), gradual motion, one after another, 49. 14, 115. 3.
- ^{nax}(a) (word s.), sometimes, 11. 3, 28. 8.
- ^{ne}st (word s.), oh, if!
- ^{ne}i* (stem s., ind., w.?), corner, 56. 15, 81. 2.
- ^{nó} (word s.), side, 20. 1, 272. 3.
- (stem s., w.), 37. 9, 177. 39.
- ⁿus (word s.), side, 152. 5.
- (stem s., w.), 175. 14.
- ^{nuk}* (stem s., ind., and word s.), having, 45. 7.
- ^{nulem} (stem s., compound of -^{nó} and -^{gem}, suggesting secondary form -ⁿut for the former suffix), temples, 186. 32.
- ^{nul}ga (stem s., compound of -ⁿut. [see last entry] and -^{ga}, inside), groins.
- nd (stem s., ind.), inchoative, 214. 5.
- ^{nt} (stem s., ind.?), edge of a round thing.
- ^{ns} (stem s., w., and lengthens vowel of stem), obtained unexpectedly.
- la'guns, visitor, 154. 32.
- ^{ns}(a) (stem s., w.), under water, 143. 19.
- ndem (stem s., w., perhaps related to the preceding), throat.
- ^{ns}'es (stem s., ind.), down to beach, 80. 21.
- ^{nx} (stem s., ind.), edge of a flat or long object, 10. 14, 279. 8.
- ^s (stem s., h.), on ground outside of house, 45. 32.
- ^s (stem s., ind.; for -x^s after *o*, *é*, and *é* sounds), across, 31. 43.
- ^{sa}o (stem s., ind.), penis, 138. 11.
- ^{si}ap' (stem s., ind.; for -x^{si}ap' after *o*, *i*, *é*, and *é* sounds; compound of -^{ap}-, nape of neck), shoulder, 57. 16.
- ^{si}ii (stem s., ind.; for -x^{si}ii after *o*, *i*, *é*, and *é* sounds), mouth of river, 29. 3.
- ^{se}st(a) (stem s., after *o*, *é*, and *é* sounds; otherwise -^{esta}), around, 154. 11.
- ^{sid}(^é) (stem s., ind., for -x^{sid}é after *o*, *i*, *é*, and *é* sounds), foot, 96. 3.

- sil(a) (stem s., used with reduplication; for -x'sila after *k* and *l* sounds, to take care of, 16, 12.
 -sá (stem s., ind., for -x'sá after *p*, *s*, *k* and *l* sounds), through, 165, 22.
 -sò⁸ (word s.), passive, 28, 37, 100, 23.
 -sòk' (stem s., with doubtful influence upon stem), person, 48, 29.
 -sá(la) (word s., with reduplication; for -ála after vowels), each other, one another, together, 47, 42.
 -sá(a) (stem s., ind.), water, 100, 10.
 -sána (word s.), to die of, 21, 1, 251, 42.
 -sáto (stem s., ind., after *l*, -to), eye, 95, 30.
 -sgem (stem s., ind., and word s.), round surface, 61, 26.
 -sqwap (stem s., ind.), fire.
 -ts'e (stem s., ind.), with hands.
 -dzes, ts'és(?) (word s.), piece of.
 -ts'ána (stem s., ind., and word s.; for -x'ts'ána after *p*, *s*, *k* and *l* sounds), hand, 131, 32, 198, 19.
 -ts'aq (stem s., ind.), long, 17, 9.
 -dze (word s.), large, 84, 16.
 -dáz (word s.), emphatic, 11, 12, 13, 3.
 -dáz (stem s., ind. and w.), on flat thing, 230, 30.
 -ts'ó (stem s., ind.), in, 184, 18.
 -dzaq(a) (stem s., ind. [?]), to speak, 18, 13, 73, 31.
 -g(a) (stem s., w.), inside of a hollow object.
 -k(a) (stem s., ind. [?]), to happen, 407, 12.
 -gaa'áda (stem s., ind.; after *k* and *l* sounds, -'áda), suddenly, 10, 10, 407, 27.
 -k'au (possibly this suffix is -á, which, with terminal -k', according to phonetic rules, forms -k'ó), between, 121, 39.
 -g'anem (word s.), perhaps, 146, 28.
 -kas (word s.), really, 7, 4.
 -k'as'ó (word s.), fine and beautiful, 111, 1.
 -k'ála (stem s., h.; after *l*, *t*, *k* stops, -i, *l*, -ála; after *s*, -'ála), continued noise, 7, 5.
 -ga'á (generally stem s., h.), to begin to make noise, 12, 3, 49, 33.
 -g'iu (stem s., ind.; after *s*, *l*, *s*, *k* and *l* sounds, -iu), forehead, 8, 6.
 -g'it (stem s., ind.; after *p*, *s*, *l*, and *k* sounds, except those with *u* tinge, -it), body, 199, 11.
 -k'in (stem s., ind.; also word s.; after *s* and *k* sounds, -'in), surface of body, consisting of, 65, 1, 80, 12.
 -k'in(a) (stem s., with reduplication), accidentally.
 -k'inal (word s.), nicely.
 -k'és (stem s., h.); probably -es after *k* and *l* sounds, in body, 50, 15.
 -k'a'x'e (stem s., ind. [?]), knee, 154, 11.
 -g'í(a) (word s.; after *s*, *k* and *l* sounds, -ila), to make, 37, 5.
 -k'il'ig(a) (stem s., ind.), front of body, 258, 2.
 -g'í(a) (word s.; after *s*, *k* and *l* sounds, -il), reason, 14, 3.
 -k'ó't (stem s., ind.; after *s*, -ot), opposite, 271, 8.
 -k' (stem s., w.), passive participle, 155, 22.
 -g'em (stem s., ind.; after *p*, *s*, *l*, *k* and *l* sounds, -em), face, 173, 36.
 -g'em(a) (stem s., ind., also word s.; after *p*, *s*, *l*, *k*, *l* and *l* sounds, -em), mask, 98, 12.
 -q'és (stem s., irregular), to eat, 193, 4.
 -q'ég(e') (stem s., probably compounded with -ga, among), meat, 43, 29.
 -g(a) (stem s., h.), among.
 -g(a) (word s.), woman, 48, 23.
 -q'(a) (stem s., ind.), to feel, 36, 38.
 -q'ámas (word s.), reason, K 669, 9.
 -game' (word s.), among others, excellent, 25, 14.
 -q'ána'k' (word s.), quite unexpectedly.
 -q'álam(a) (word s.), to no purpose.
 -k'wó⁸ (stem s., ind.), top of a box.
 -g'ála (word s., ind.; compounded of -ga [among] and -ála [one another]), among themselves, 27, 7.
 -x' (word s.), likely he would, exhortative, 181, 43, 269, 4.
 -xent (word s.), evidently, 73, 18.
 -xa (word s.), to say, 34, 27, 35, 40.
 -xá (stem s., ind.), tooth, 96, 18.
 -x'íid (stem s., ind.; after *p*, *l*, *s*, *l*, and *l* and *k* sounds, -id; *p* and *l* are at the same time strengthened, *l* and *k* stops are aspirated, recent past, 190, 29.
 -x'íid (stem s., treated like the preceding one), inchoative, 95, 8.
 -xó (stem s., h.), neck, 90, 2.
 -gywa's (only with numeral adverbs), day, 311, 4.
 -xó (word s.), astonishing, 17, 7, 138, 43.
 -x'p'ég(a) (stem s., ind.; probably compounded of -x'p'é and -ga, inside), thigh, 89, 37.
 -x'dim (stem s., ind., also word s.; after *s*, *k* and *l* sounds, -dim), time of, 146, 41.
 -x'da'x' (word s.), pronominal plural of second and third persons, 123, 14, 378, 17.
 -x'de (stem s., ind., also word s.; after *p*, *s*, *l*, *k* and *l* sounds, -de), transition from present to past, 256, 24.
 -x'tá (stem s., ind.), on top of a long standing object, 182, 32.
 -x's' (stem s., ind.; after *p*, *k* and *l* sounds, -s'), across, 158, 30.
 -xó (stem s., w.), in canoe, 224, 9.
 -x's(a) (stem s., w.), away from, 316, 32.
 -x's(a) (stem s., ind.), flat, 18, 2.
 -x'sa(la) (word s.), carelessly.

- x-sá (word s.), still, entirely, 24.5, 86.24.
 -x-siáp' (stem s., ind.; after *p*, *s*, *t*, *k* and *l* sounds, -siáp'; derived from -áp', nape of neck), shoulder, 57.16.
 -x-siú (stem s., ind.; after *p*, *s*, *t*, *k* and *l* sounds, -siú), mouth of river, 29.3.
 -x-sidze (stem s., ind.; after *p*, *s*, *t*, *k* and *l* sounds, -sidze), foot, 19.12.
 -x-ség'a (stem s., w.), in front of house, 186.27.
 -x-si(la) (stem s., with reduplication; after *k* and *l* sounds, -sila), to take care of, 16.12.
 -x-sá (stem s., ind.; after *s*, *t*, *k* and *l* sounds, -sá), through, 165.22.
 -x-sd (stem s., h.), behind, tail-end, 279.16.
 -x-st(a) (stem s., w.), mouth, outward opening, 394.11.
 -x-st'aak' (word s.), apparently, seemingly, it seems like, 50.25, 238.15.
 -x-tsána(a) (stem s., ind., and word s.; after *p*, *s*, *t*, *k* and *l* sounds, -tsána), hand, 198.19.
 -x't(a) (stem s., ind.; after *p*, *s*, *t*, *k* and *l* sounds, -t(a)), top of a round thing, 20.8.
 -x't(a) (stem s., h.), behind, bottom, stern, 378.23.
 -x'lá (word s.), very.
 -x'lé (word s.; after *s*, -t'é), miserable, pitiful, too bad that.
 -x-lá (stem s., ind.), top of head, 143.10.
 -x-ló (stem s., ind.), top of tree, 278.31.
 -x-ló (stem s., w.), hair on body, 7.3.
 -l(a) (stem s., ind.), verbal ending, nominal ending, 281.1, 281.17.
 -l(a) (stem s., ind.), continuative, 11.10, 24.2.
 -l(a) (word s.), it is said, 7.3.
 -lag'ii (word s.), in the mean time.
 -lax (word s.), uncertainty in conditional and potential sentences, 131.17.
 -lal (word s., generally with reduplication), to be occupied with, 84.5.
 -l (stem s., w.), passive of verbs denoting sense impressions, 8.10.
 -l (word s.), future, 19.1, 83-33.
 -len (stem s., ind.), cause of, what induces.
 -la (word s.), but, 14.10.
 -lé (word s., for -x'é after *i*), miserable.
 -lé² (stem s., w.), moving on water, 378.25.

LIST OF PRONOMINAL SUFFIXES.

The following abbreviations have been used.

incl.,	inclusive; <i>i. e.</i> , first person plural, including person addressed.
excl.,	exclusive " " " " excluding " "
1 p. dem.,	demonstrative, indicating location near first person.
2 p. dem.,	" " " " second person.
3 p. dem.,	" " " " third person.
vis.,	visible.
inv.,	invisible.
poss.,	possessive.
pron.,	pronominal form; <i>i. e.</i> , form occurring in sentences that have no nominal subject, object, or instrumental.
pre-n.,	pronominal form; <i>i. e.</i> , form used only preceding a nominal subject, object, or instrumental.
post-n.,	postnominal form, <i>i. e.</i> , form suffixed to the noun.
def.,	definite; <i>i. e.</i> , designating definite common nouns.
indef.,	indefinite; <i>i. e.</i> , designating indefinite common nouns, nouns with postnominal third person possessive, or proper names.
subj.,	subject; when no remark is added, the subject is understood.
obj.,	object.
instr.,	instrumentalis.
-entl.,	<i>i.</i> , pron.; <i>my</i> , pre-n. 3 p. dem. vis.; <i>my</i> , post-n. 3 p. dem. vis.
-enu's',	<i>we</i> , excl. pron.; <i>our</i> , excl. pre-n. 3 p. dem.
-vis.,	<i>our</i> , excl. post-n. 3 p. dem. vis.
-ents,	<i>we</i> , incl. pron.; <i>our</i> , incl. pre-n. 3 p. dem.
-vis.,	<i>our</i> , incl. post-n. 3 p. dem. vis.
-es,	<i>thou</i> , pron.
-a,	post-n. 3 p. dem. inv.; pre-n. 3 p. dem. inv. post-n. ind.
-gen,	<i>my</i> , post-n. 3 p. dem. inv.
-nós,	<i>thy</i> , post-n. 3 p. dem. inv.
-uq',	post-n. 2 p. dem. inv.
-ax,	post-n. 2 p. dem. inv.
-as,	<i>his</i> , post-n. 3 p. dem. inv.

- ē, *pren.* 3 p. dem. vis. and inv. ind.
 -ē^h, *he, pron.* 3 p. dem. inv.
 -ēda, *pren.* 3 p. dem. vis. and inv. def.
 -ēs, *his, pren.* 3 p. dem. vis. and inv.; *thy, pren.* 3 p. dem. vis. and inv.
 -ex, *postn.* 2 p. dem. vis.
 -ēq, *he, pron.* 3 p. dem. vis.
 -ō^h, *he, pron.* 2 p. dem. inv.
 -ōs, *with thee, by thee, instr.; thy, postn.* 3 p. dem. vis.; *thy, pren.* 2 p. dem. vis. and inv.; *his, pren.* 2 p. dem. vis. and inv.
 -ōx, *he, pron.* 2 p. dem. vis.; *pren.* 2 p. dem. vis. and inv. ind.
 -ōxda, *pren.* 2 p. dem. vis. and inv. def.
 -ōl, *thac, obj.*
 -ō, *with him, by him, pron. instr.* 3 p. dem. vis.; *pren. instr.* 2 p. and 3 p. dem. vis. and inv. ind.; *his, postn.* 3 p. dem. vis.
 -ōen, *with my, by my, pren. poss. instr.* 3 p. dem. vis. and inv.
 -ōenu^hg^h, *with our, by our, excl. pren. poss. instr.* 3 p. dem. vis. and inv.
 -ōents, *with our, by our, incl. pren. poss. instr.* 3 p. dem. vis. and inv.
 -ōek^h, *with him, by him, pron. instr.* 1 p. dem. vis.
 -ōa, *pren. instr.* 2 p. and 3 p. dem. vis. and inv. def.
 -ōē, *with him, by him, pron. instr.* 3 p. dem. vis.; *pren. instr.* 2 p. dem. vis. and inv. ind.
 -ōēda, *pren. instr.* 3 p. dem. vis. and inv. def.
 Dza^hwad^hēnox^h dialect.
 -ōēs, *with thy, by thy, with his, by his, pren. poss. instr.* 3 p. dem. vis. and inv.
 -ōō^h, *with him, by him, pron. instr.* 2 p. dem. inv.
 -ōōs, *with thy, by thy, with his, by his, pren. poss. instr.* 2 p. dem. vis. and inv.
 -ōōx, *with him, by him, pron. instr.* 2 p. dem. vis.; *pren. instr.* 2 p. dem. vis. and inv. ind.
 -ōōxda, *pren. instr.* 2 p. dem. vis. and inv. def.
 -ōgin, *with m^h, pren. poss. instr.* 1 p. dem. vis. and inv.
 -ōginu^hg^h, *with our, excl. pren. poss. instr.* 1 p. dem. vis. and inv.
 -ōgints, *with our, incl. pren. poss. instr.* 1 p. dem. vis. and inv.
 -ōgāda, *pren. instr.* 1 p. dem. vis. and inv. def.
 -ōgās, *with thy by thy, with his, by his, pren. poss. instr.* 1 p. dem. vis. and inv.
 -k^h, *he, pron.* 1 p. dem. vis.; *postn.* 1 p. dem. vis.; *gin, my, pren. poss.* 1 p. dem. vis. and inv.; *my, postn. poss.* 1 p. dem. vis.
 -ginu^hg^h, *our, excl. pren. poss.* 1 p. dem. vis. and inv.; *our, excl. postn. poss.* 1 p. dem. vis.
- g^hints, *our, incl. pren. poss.* 1 p. dem. vis. and inv.; *our, incl. postn. poss.* 1 p. dem. vis.
 -ga, *he, pron.* 1 p. dem. inv.; *postn.* 1 p. dem. inv.; *pren.* 1 p. dem. vis. and inv. ind.
 -gaēn, *my, postn. poss.* 1 p. dem. inv.
 -gaēnu^hg^h, *our, excl. postn. poss.* 1 p. dem. inv.
 -gaēnts, *our, incl. postn. poss.* 1 p. dem. inv.
 -gaēs, *his, postn. poss.* 1 p. dem. inv.
 -gāda, *pren.* 1 p. dem. vis. and inv. def.
 -gāōs, *thy, postn. poss.* 1 p. dem. inv.
 -gās, *his, postn. poss.* 1 p. dem. vis.; *thy, his, pren. poss.* 1 p. dem. vis. and inv.
 -gōs, *thy, postn. poss.* 1 p. dem. vis.
 -q^h, *him, pron. obj.* 3 p. dem. vis.
 -q^h, *him, pron. obj.* 2 p. dem. inv.
 -q^h, *him, pron. obj.* 3 p. dem. vis.
 -q^h, *him, pron. obj.* 2 p. dem. inv.
 -q^hen, *my, postn. poss.* 2 p. dem. vis.
 -q^hen, *my, postn. poss.* 2 p. dem. vis.
 -q^henu^hg^h, *our, excl. postn. poss.* 2 p. dem. vis.
 -q^henu^hg^h, *our, excl. postn. poss.* 2 p. dem. inv.
 -q^hents, *our, incl. postn. poss.* 2 p. dem. vis.
 -q^hents, *our, incl. postn. poss.* 2 p. dem. inv.
 -q^hēs, *his, postn.* 2 p. dem. vis.
 -q^hēs, *his, postn.* 2 p. dem. inv.
 -q^hek^h, *him, pron. obj.* 1 p. dem. vis.
 -q^hē, *him, pron. obj.* 3 p. dem. inv.
 -q^hōs, *thy, postn.* 2 p. dem. vis.
 -q^hōs, *thy, postn.* 2 p. dem. inv.
 -x, *pren. obj.* 3 p. dem. vis. and inv. ind.
 -x^h, *pren. obj.* 3 p. dem. vis. and inv. ind.
 -xen, *my, pren. poss. obj.* 3 p. dem. vis. and inv.
 -xenu^hg^h, *our, excl. pren. poss. obj.* 3 p. dem. vis. and inv.
 -xents, *our, incl. pren. poss. obj.* 3 p. dem. vis. and inv.
 -xa, *pren. obj.* 3 p. dem. vis. and inv. def.
 -xēda, *pren. obj.* 3 p. dem. vis. and inv. def.
 Dza^hwad^hēnox^h dialect.
 -xes, *thy, his, pren. poss. obj.* 3 p. dem. vis. and inv.
 -xwa, *pren. obj.* 2 p. dem. vis. and inv. def.
 -xōs, *thy, his, pren. poss. obj.* 2 p. dem. vis. and inv.
 -xōx, *pren. obj.* 2 p. dem. vis. and inv. ind.
 -xōxda, *pren. obj.* 2 p. dem. vis. and inv. def.
 -xgin, *my, pren. poss. obj.* 1 p. dem. vis. and inv.
 -xginu^hg^h, *our, excl. pren. poss. obj.* 1 p. dem. vis. and inv.
 -xgints, *our, incl. pren. poss. obj.* 1 p. dem. vis. and inv.
 -xgā, *him, pron. obj.* 1 p. dem. inv.; *pren. obj.* 1 p. dem. vis. and inv. ind.
 -xgāda, *pren. obj.* 1 p. dem. vis. and inv. def.
 -xgās, *thy, his, pren. poss. obj.* 1 p. dem. vis. and inv.
 -xs, *thy, pren. poss. subj.* 2 p. dem. vis. and inv.

